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A. THE HEBREW ALPHABET

THE Hebrew alphabet consists of 22 consonants. They are:

<i>Form</i>	<i>Name^a</i>	<i>Transliteration^b</i>	<i>Numerical Value</i>
Finals א	'Álep	'	1
ב ב	Bêt, Bêt	b, <u>b</u> (bh)	2
ג ג	Gímel, Gímel	g, <u>g</u> (gh)	3
ד ד	Dálet, Dálet	d, <u>d</u> (dh)	4
ה	Hē	h	5
ו	Wāw	w	6
ז	Záyin	z	7
ח	Hêt	ḥ	8
ט	Têt	ṭ	9
י	Yôd	y	10
כ כ ך	Kap, Kap	k, <u>k</u> (kh)	20
ל	Lámed	l	30
מ ם	Mêm	m	40
נ ן	Nûn	n	50
ס	Sámeḵ	s	60
ע	'Áyin	'	70
פ פ ף	Pē, Pē	p, <u>p</u> (ph)	80
צ ץ	Ṣádê	ṣ	90
ק	Qôp or Kôp	q or k	100
ר	Rêš	r	200
ש ש	Śin, Śin	ś, š	300
ת ת	Tāw, Tāw	t, <u>t</u> (th)	400

^a A spirant letter (ph, th, &c.) is represented by a single underlined letter (p, t, &c.).

^b The phonetic values are given on p. 3.

The foregoing Table shows that :

(a) Six consonants have alternate forms, namely :

ב ג ד כ פ ת without a dot, when they are soft or spirant,
b g d k p t

and ב̣ ג̣ ד̣ כ̣ פ̣ ת̣ with a dot, which hardens them.
ḅ g̣ ḍ ḳ p̣ ṭ

(A full account is given on p. 14.)

(b) Five consonants assume special forms at the end of words.

In the beginning or middle of a word their forms are כ מ נ פ צ, but at the end of a word their forms are כׁ ם ן ף ץ.

(c) The consonants are also numerical signs.^b The units are represented by א to ט, the tens by י to צ, and the hundreds by ק to ת.

Compound numbers are represented thus: 11 אׁ (1 + 10, since Hebrew is written from right to left, see p. 4), 12 בׁ (2 + 10), 13 גׁ (3 + 10) &c., 21 כא (1 + 20), 31 לא (1 + 30), 32 לב (2 + 30), 33 לג (3 + 30) &c., 101 קא (1 + 100), 111 קיא (1 + 10 + 100), 121 קכא (1 + 20 + 100) &c., 201 רא (1 + 200), 211 ריא (1 + 10 + 200), 221 רכא (1 + 20 + 200) &c., 500 תק (100 + 400), 600 תר (200 + 400), 1000 תתר (200 + 400 + 400).

NOTE: In the compounds of tens and units there are two exceptions to the above system. Nos. 15 and 16 are *not* denoted by יהׁ and יׁ since these combinations represent forms of the divine name (YH and YW representing YAH and YO). No. 15 is therefore designated by טו (6 + 9) and 16 by טז (7 + 9).

B. PHONETIC VALUES OF LETTERS

It is essential to know the correct phonetic value of every Hebrew consonant, since a great deal of Hebrew grammar results directly from the peculiar pronunciation of certain consonants.

^a This final letter, when vowelless, has two dots in it, thus : ך

^b This usage is not Biblical; the first traces of it are found on Maccabean coins.

Since some consonants have no equivalents in the English alphabet, it was not possible to give their true phonetic value in the foregoing Table. Below is given the pronunciation of each consonant:

Ɑ (represented by the light breathing 'h') is a cutting off of the breath; its consonantal value being apparent when it has a vowel. It is analogous to the silent 'h' in a word like 'honest'.

Ɱ is simply 'b' and Ɐ (b) is pronounced as 'v'.

Ɒ is hard 'g' as in 'go' and ⱱ (g) is almost like a guttural 'r'.

Ⱳ is simply 'd' and ⱳ (d) is the same as 'th' in the word 'the'.

Ⱶ is 'h'.

ⱷ is 'w'.

ⱹ is 'z'.

ⱺ ('h' with the dot underneath to distinguish it from Ⱶ 'h') is like the 'ch' in the Scots word 'loch'.

ⱻ (ṭ with the dot underneath) is a dull 't' produced by placing the tongue against the palate.

ⱽ is 'y'.

Ɀ is 'k' and Ȿ (k) is practically a harsh 'ch' as above.

ⱼ is 'l'.

ⱼ is 'm'.

ⱼ is 'n'.

ⱼ is dull 's'.

ⱽ (represented by the rough breathing 'h') is very difficult to pronounce, being produced at the back of the throat, almost like a gulping sound.

ⱽ is 'p' and ⱽ (p) is pronounced like 'f'.

ⱽ (represented by ṣ with dot under it) is a hissing 's'.

ⱽ (represented by 'q' or 'ḳ') is a 'k' at the back of the throat, like the cawing of a crow.

ⱽ is 'r'.

ⱽ (with a dot over *left-hand* corner) is 's'—conventionally transcribed *ṣ*. ⱽ (with dot over *right-hand* corner, represented by *š*) is pronounced as 'sh'.

ⱽ and ⱽ were originally one letter, and they are still both represented by the one sign ⱽ (without a dot) in vowelless texts.

ⱽ is 't' and ⱽ (ṭ) is 'th' as in the word 'think'.

DISTINGUISH carefully between consonants of similar form, as below:

כ and כּ	ג and גּ	ך, ד, and final ך
ח and חּ	ט and טּ	ׁ, ׀, and final ׁ
final ך and ם	צ, צּ, and final ץ	

C. VOWEL-SIGNS

<i>Short</i>	<i>Long</i>
ֿ PATHAḤ ^a -a- as in 'had'	ֿ QĀMEṢ -ā- as in 'yard'
ֿ SĒGHÔL -e- as in 'bed'	{ ֿ ŠĒRÊ -ê- as in 'they' ֿ -ê }
ֿ short ḤĪREQ -i- as in 'lid'	ֿ long ḤĪREQ -î- as in 'machine'
ֿ QIBBŪṢ -u- as in 'bull'	ֿ ŠŪREQ -û- as in 'flute'
ֿ QĀMEṢ-ḤĀṬŪPH -o- as in 'top'	{ ֿ ḤŌLEM -ô- as in 'hole' ֿ -ô- }

NOTE: (a) The vowels ā and ô are both represented by the sign ֿ. No. 7 (page 12) explains how to determine which vowel this sign represents when it occurs in a word, but for the time being (i.e. till we reach no. 7) it may be taken as Qāmeṣ-ā.

(b) Most vowel-signs appear below the consonant (כּ bā, בּ bu, בּ be) but Šûreq and full Ḥōlem are placed after it (בּ bû, בּ bô), while the other form of Ḥōlem is a dot placed over the letter (כּ bō).^b

(c) CAUTION must be exercised in giving each vowel its *true phonetic sound*. The student *must not think of* Hebrew vowel-signs in terms of *English vowels*. The sound of Qāmeṣ is 'aa', of Šûreq 'oo', of Šērê 'ay', &c.

D. EXPLANATION OF WRITING

HEBREW IS WRITTEN FROM RIGHT TO LEFT, so that a word having, for example, the consonants *l, m, d* is written למד; the vowels being placed under or after the consonant, e.g. lā-mad לֹמַד, lā-mûd לֹמוֹד.

^a The transliteration of spirant letters in the names of vowel-signs and of grammatical terms follows the older system (bh, kh, &c.), since it is widely used for this purpose.

^b When this dot follows ם or precedes ם it coalesces with the dot which marks the letter.

Once the consonants and vowels are known, syllables are easily formed. A syllable (regarded as open) consists of a consonant and a vowel, as בָּ bā, בֵּ bē, בּוּ bū, בּוֹ bō; or (said to be closed when it consists of) a consonant and a vowel followed by another consonant, as בָּר bār, בֵּר bēr, בּוּר bûr, בּוֹר bôr.

It is IMPORTANT to remember that *a syllable begins with a consonant and cannot begin with a vowel*,^a so that, for example, the two-syllabled word בָּרָד is bā-rād (and cannot be bār-ād). It follows, too, that a vowel must be preceded by a consonant (רָד, being impossible).

When reading a word which has more than one syllable, it is best for beginners to treat each syllable separately, thus: בָּרָד bā-rād.

The following reading exercise is transliterated to facilitate the work of the beginner:

בְּמוֹת	בְּמוֹ	בָּם	בְּזוּז	בְּזוּז	בּוּז	בָּדָד	בָּד	בָּ
bā-mōt	bā-mô	bām	bā-zûz	bā-zaz	baz	bā-dād	bād	bā
בֵּהָר	בָּרָד	בָּר	בְּנוֹת	בְּנִים	בְּנוּ	בָּן	בְּמוֹתָם	
bē bā-hār	bā-rād	bār	bā-nōt	bā-nîm	bā-nû	bān	bā-mô-tām	
גָּג	גָּא	בְּהָרִים	בְּבֵל	בֵּיתוֹ	בֵּית	בֵּינָם	בֵּינִי	בֵּן
gag	ga	be-hā-rîm	bā-bel	bê-tô	bêt	bê-nām	bê-nî	bên bēn
דְּבַר	דָּבַר	גְּבִים	גָּזַל	גָּזַל	גָּדוֹל	גָּן	גָּם	גָּל
de-ber	dā-bār	gē-ḥîm	gā-zal	gē-zel	gā-dôl	gan	gam	gal
דּוֹרוֹתָם	דּוֹרוֹת	דּוֹר	דִּין	דָּמִים	דַּל	דּוֹדִים	דְּגַל	דּוֹבַר
dô-rô-tām	dô-rôt	dôr	dîn	dā-mîm	dal	dô-dîm	de-gel	dôber
הַסּ	הָמוּ	הֵלֵם	הָדָר	הָבוּ	בָּדַק	גָּדַל	בְּגֵד	דָּשׁוּ
has	hā-mû	hō-lēm	hā-dār	hā-bû	bā-daq	gā-dal	be-geḏ	dā-šû
וַיהוֹשֵׁפֶט	וַרְדּ	וַדָּר	וַבְּהוּ	בְּהֵם	הָרִים	הָסֵב		
wî-hô-šā-pāt	we-reḏ	wā-dôr	wā-ḥô-hû	bā-hem	hē-rîm	hē-sēḥ		
עָז	בְּטַח	הָבַר	גֵּזַר	זֶרַע	זָמַם	זָכַר	מָוֶת	דָּוִד
'az	bā-ṭaḥ	hā-bēr	ge-zer	ze-ra'	zā-mam	zō-kēr	mā-weṭ	dā-wîḏ
							חָכַם	
							ḥā-kām	

^a The only exception is the conjunction ('and') which sometimes is וְ (see p. 40. 2).

^b Final forms, at the end of the word. p. 2 (b).

The consonant א is silent, so that only its vowel is heard; yet in transcription it must be represented by the smooth breathing sign (א 'ā).^a

אֶלֶף	אֵת	אֶבֶן	אִישׁ	אֵל	אֵלֵי	אֵל	אֵבְנוֹ	אֲבִי	אָב	אָ
'e-lep	'et	'e-ben	'iš	'ē-lî	'ēl	'ē	'ā-bî-nû	'ā-bî	'āb	'ā
			מֵהָאָדָם	מֵאֹר	הָאָב	אֹרוֹת	אֹר			
			mē-hā-'ā-dām	mā-'ôr	hā-'āb	'ô-rôt	'ôr			

Read and transcribe:

שָׁמַיִם וָאָרֶץ וַיְהִי כּוֹכַב מִיְּהוּי יָמִים רַמְשֵׁת כִּנְף עֹזֹר
 קֶץ בָּשָׂר תִּבֶּת חֶמֶס קָדָם חֶמֶשׁ שָׁנִים וְעֶשֶׂר תֵּלֵד זָכָר
 יָקָם עָשׂוּ מוֹעֵד בֶּן חֲדָל יָחַר עָרַב בִּקְרֵ הוֹצִיאָם
 יְדֹלֵת שְׁפוֹט אוֹכַל יֵין מֵתִי רְאִיתָ מְקוֹם יַעֲשׂוּ אֵשֶׁת
 בַּעַל יִירֶשׁ תַּחַת אֵיל יֵאמֶר יֵשׁ מִחוּץ לְעִיר שְׂדֵהוּ
 וְגַל לְבָן

Transcribe into Hebrew:

môt	mô-tî	lā-mût	sām	yôm	hēn	'al	'al	gad
pā-rîm	lî	lûz	kēn	wā-nād	qûm	ṭal	sîm	nā-zîd
tôr	yô-sēp	'ā-nō-kî	rā-ḥēl	pa-'am	lā-kem	'am		
hā-'ā-dām	lē-wî	bôr	pe-reṣ	qô-lî	pā-rôt	wā-'ō-mar		
nā-bôn	še-ber	hā-šîb	lô	yā-dî	kē-nîm	ḥā-lam		
hā-rag	yā-dām	ke-sep	'e-bed	'ō-tô	'e-šer	ne-peš		
hā-bû	nā-ṭan	qā-nî-tî	le-ḥem	sû-sîm	tam			

1. VOWEL-LETTERS

The original Hebrew alphabet consisted of consonants only; vowels were not represented in writing.^c Even to-day, the Hebrew Scrolls of the Law which are read in the Synagogues are unpointed, i.e. without vowel-signs.^d

However, long before the introduction of the vowel-signs it

^a See p. 3.

^b 'ē-zer.

^c The system of vowel-signs was introduced, most probably, about the seventh century of this era.

^d When one refers to the 'letters' of the Hebrew alphabet, it is the consonants, and not the vowels, which are meant.

was felt that the main vowel-sounds should be indicated in writing, and so the three letters ך׳ ם׳ ן׳ were used to represent the long vowels, thus :

ך׳ represents â, so that מ׳ך׳ reads mâ.

ם׳ represents î and ê, so that מ׳ם׳ reads mî or mê.

ן׳ represents û and ô, so that מ׳ן׳ reads mû or mô.

Because these three letters—ך׳ ם׳ ן׳—represent both vowels and letters they are known as VOWEL-LETTERS.

2. OPEN AND CLOSED SYLLABLES

Taking as our example the two-syllabled word קָטַל^a (qā-tál) the syllable קָ (qā) ends in a vowel and is said to be open, whereas the syllable טַל (tal) ends in a consonant and is said to be closed.

DEFINITION: An open syllable is one which ends in a vowel, and a closed syllable is one which ends in a consonant.

So that in הֶסֶד׳ (hé-seḏ) ׳ is open and סֶד׳ is closed, and in מֵאֲדָם׳ (mē-’ā-dám) ׳ ׳ are open and אֲדָם׳ is closed.

Usually an open syllable has a long vowel but, if accented,^a may have a short vowel. Conversely, a closed syllable usually has a short vowel but, if accented, may have a long vowel.^b

The importance of this section may be expressed in one rule (which is of special significance, e.g. pp. 12 and 13), namely: *A syllable which is CLOSED and UNACCENTED must have a SHORT VOWEL.*^c

3. METHEGH^d

In the word הֶעָרִים׳ (he’ārím) the vowel S^eghol ׳ has a short vertical stroke to the left of it. This vertical stroke is called

^a An arrow-head is conventionally used to mark the accented syllable, thus: קָטַל qā-tál, הֶסֶד׳ hé-seḏ.

^b In קָטַל the open syllable קָ has a long vowel, but in הֶסֶד׳ the open syllable ׳ is accented and therefore can have a short vowel. In הֶסֶד׳ the closed syllable סֶד׳ has a short vowel, but in מֵאֲדָם׳ the closed syllable אֲדָם׳ is accented and therefore can have a long vowel.

^c In the example הֶסֶד׳ the last syllable סֶד׳ is *closed and unaccented*; therefore its vowel *must be short* (the pointing סֶד׳ is impossible).

^d See p. 4, footnote a.

Methegh (מֶתֶּחַ) ‘bridle’) and it indicates that the reader must pause, so that the word above is to be read הֶ'עָרִים he'ārím; similarly הָ'אָדָם hā'ādám.

DEFINITION: Methegh is a short vertical stroke placed at the left of a vowel. Its effect is to make the reader pause after it. That is to say: when a natural pause occurs within a spoken word, that pause is indicated in writing by a Methegh.

NOTE: The uses of Methegh are illustrated in the following chapters. It will be seen that, acting as a check, it serves as a kind of half-accent (see 4 below), determines whether a syllable is closed or open (see 5 below), and whether the vowel-sign ֿ represents ā or o (p. 12. 7).

4. MILRA' AND MIL'EL

In the word דְּבָר (dābār) the accent is on the last (i.e. ultimate) syllable, and is said to be *Milra'* (מִלְרָע 'from below'; i.e. last syllable).

In the word הַחֶסֶד (haḥésed) the accent is on the last but one (i.e. the penultimate) syllable, and is said to be *Mil'él* (מִלְעִיל 'from above'; i.e. the syllable before the last).

The accent on דְּבָר (dābār) is *Milra'*, and on הַחֶסֶד (haḥésed) is *Mil'él*.

„	שָׁמָר (šāmár)	„	„	שָׁמָרוּ (šāmárû)	„
„	הָ'אָדָם (hā'ādám)	„	„	עָבַד ('ébed)	„

Most Hebrew words are accented *Milra'*, but there are, of course, many *Mil'él* words. In a word of more than two syllables the accent may be either on the last or next but last syllable, but it *never* occurs on the syllable second before the last (the antepenultimate).^a A methegh often appears two places before the accent, thus: הֶ'עָרִים (he'ārím), מֶהָ'אָרֶץ (mēhā'áreṣ) and serves as a kind of half-accent.

5. ŠEWA

When, in a pointed text, there is a vowelless letter at the beginning or in the middle of a word, then the sign ְ—called

^a Except when a long word has two accents, in which case it is treated virtually as two words.

Š°wâ (שָׁוָא) fills the gap under it. Thus, instead of writing לְשֵׁמוֹ, בְּיַד, one writes לְשֵׁמוֹ, בְּיַד.

Šewa is of two kinds: (a) SIMPLE and (b) COMPOSITE.

(a) SIMPLE ŠEWA.

- (i) The shewa^a in שֵׁמוֹ (š°mô) and שׁוֹמְרִים (šô-m°rîm) begins the syllable with a quick vowel-like sound.^b This is *vocal shewa*. The shewa in יֵשׁוּמֹר (yiš-môr) and אֶפְקִיד (°ap-qîd) closes the syllable and is silent. This is *silent shewa*. Hence we see that shewa is *vocal when it begins a syllable*—at the beginning or middle of a word, and *silent when it ends (or closes) a syllable*—in the middle of a word.^c
- (ii) It will also be observed from the above examples that when *shewa* occurs in the middle of a word then, *after a long vowel it is vocal* (as שׁוֹמְרִים šô-m°rîm) and *after a short vowel it is silent* (as יֵשׁוּמֹר yiš-môr).^d
- (iii) When two shewas occur together in the middle of a word as in יֵשׁוּמְרִי (yiš-m°rû), the first shewa closes the one syllable and is therefore *silent*, while the second begins the next syllable and is therefore *vocal*. Similarly אֶקְטִלָּה (°eq-t°lâ).
- (iv) We shall see later (p. 15) that a dot (called Dagheš Forte) placed in a letter shows that that letter is doubled, so that a word like קִטְלִי is really the same as קִטְטִלִי (qit-t°lû); this, then, is a condensed form of the preceding case. Thus, a shewa under a letter which is doubled (and has a Dagheš Forte in it) is *vocal*.

^a For the sake of convenience it may be thus spelt—shewa.

^b The shewa is not a vowel. The quick vowel-like sound is like the 'e' in 'because', and שֵׁמוֹ is regarded as one syllable, שׁוֹמְרִים as a two-syllabled word.

^c The vowelless letter at the end of a word has no shewa written, as יֵשׁוּמֹר. Exceptions to this are some words, such as אַתָּא (°at)—'thou' (f.), נֶרְדִּי (nêrd)—'nard'.

^d Since a long vowel is usually in an open syllable, the shewa following it begins the next syllable. Conversely, since a short vowel is usually in a closed syllable, the shewa following it closes that syllable. A word like וַיְהִי (wa-y°hî) is an exception. The Methegh after the short vowel makes the reader pause and the syllable is thus left open. The shewa then begins the next syllable and is therefore vocal, see p. 18, Note.

(b) COMPOSITE SHEWA. The guttural letters (אָהחע) exhibit many peculiarities (pp. 19 f.). One is that when a guttural stands vowelless at the beginning of a syllable, the shewa-sound is practically a half-vowel. There are three such half-vowels called Hāṭēph^a-vowels (חֲטֵף 'hurried'): ְ. Hāṭēph-Pathaḥ [^a], ֶ. Hāṭēph-Seghol [^e], ִ. Hāṭēph-Qameṣ [^o].

The composite representation by shewa and short vowel together gave rise to the term COMPOSITE SHEWA, and the ordinary shewa, in contradistinction, is called Simple Shewa.

To illustrate how a composite shewa appears under a guttural instead of a simple vocal shewa, we may take an ordinary verb like שָׁבַר (šābar—'he broke') the imperative of which is שִׁבֵר (š^ebōr—'break'), but of a corresponding verb whose first letter is a guttural like עָבַר ('ābar—'he passed') the imperative is עִבֵר ('^abōr^b—'pass') with composite shewa under the guttural (instead of עָבַר 'e^ebōr). Similarly the plural of יָשָׁר (yāšār—'upright') is יְשָׁרִים (y^ešārîm), but the plural of a corresponding adjective whose first letter is a guttural, such as חָכָם (ḥākām—'wise'), is חֲכָמִים (ḥ^akāmîm: instead of חָכָמִים ḥ^ekāmîm).

NOTE: A syllable cannot begin with two vowelless letters, i.e. with two vocal shewas. If, however, conditions are such that a letter with a vocal shewa be placed immediately before another letter with vocal shewa, then the first vocal shewa becomes the nearest short vowel (in sound), namely short Hireq (ִ). For example, the preposition 'to' is a prefixed (vowelless) לְ, so that when it is prefixed to the word שְׁמוּאֵל (š^emû'ēl—'Samuel') the combination לְשְׁמוּאֵל (l^eš^emû'ēl) cannot be articulated, and the first vocal shewa becomes the short vowel Hireq לְשְׁמוּאֵל (liš^emû'ēl—'to Samuel'). The second shewa remains vocal, as it was before the preposition was attached. (An exception to this will be found later, p. 80, footnote b.) When a simple vocal shewa is placed immediately before a composite shewa it becomes, under the influence of the latter, the corresponding short vowel, e.g. 'To Edom' is (not לְאֶדוֹם but) לְאֶדוֹם (cf. p. 27. 4, p. 41. 4).

^a See p. 4, footnote a. ^b The vowel-like sound is like the 'a' in 'about'.

6. MAQQEPH^a

When two or more short words are closely associated in meaning they are often joined together by a hyphen-like line called Maqqēph (מִקְנֶה, 'binding'). For example אִם טוֹב אֲנִי ('im tōḅ ^anî, 'if good [am] I') may be united by Maqqeph, thus אִם-טוֹב-אֲנִי ('im-tōḅ-^anî), and then, for grammatical purposes, they are considered as being virtually one word. That is to say:—as separate words not connected by Maqqeph they have each an accent, but once they have been joined together by Maqqeph (and have thereby become one word) it is only the last of the group which retains its accent, while the accent on the word before the Maqqeph is dropped—as above.

The loss of an accent before a Maqqeph may often lead to adjustment in pointing (i.e. in vowels). When, for example, the words אֶת קוֹלִי ('ēṭ qôlî, 'my voice') are joined by Maqqeph, the word אֶת loses its accent and, being a closed syllable, it is now a *closed unaccented syllable*; therefore (see p. 7) it *must have a short vowel*, and so the long vowel Şere .. is shortened to its short vowel Seghol .. thus: אֶת-קוֹלִי ('et-qôlî).

DEFINITION: Maqqeph is a short horizontal line connecting words together. Its effect is to deprive those words preceding it of their accents.

7. QAMEŞ-ḤAṬUPH^a

Since the vowel-sign ַ is used to represent both Qameş 'ā' and Qameş-Ḥaṭuph 'o', we have to determine when it is (long) 'ā' and when (short) 'o'. The rule enunciated on p. 7 is here applied thus:—If the vowel-sign ַ occurs *in a closed unaccented syllable* it *must be short* and is therefore (short) 'o' = Qameş-Ḥaṭuph. If, on the other hand, it occurs in an *open* syllable, or in a syllable which, though *closed*, is *accented*, then it is long and therefore (long) 'ā' = Qameş.^b Examples:

^a See p. 4, footnote a.

^b There are some exceptions, e.g. לִחְלִי (loh^olî); in this case the vowel under the first letter is 'o', since an original simple vocal shewa under the prefixed ל has become, under the influence of the composite shewa, the corresponding short vowel (see p. 10, Note).

1. וַיָּקוּם (wayyáqom). This word is accented Mil'el (p. 8). The vowel ָ in the *open* syllable ָ is 'ā', but in the *closed unaccented syllable* ָ it is 'o'. Similarly וַתָּנוּס (wattānos). However, in the word לֶבָב (lēbāb), the vowel ָ is in a syllable which, though closed, is *accented*; and so it is 'ā'.

2. הִכְמָה (hokmā). This word is accented Milra' (p. 8). The syllable ָ is *closed and unaccented*; therefore the vowel ָ in it is 'o'. The vowel ָ in the open syllable ָ is 'ā'.

NOTE: This type of noun (meaning 'wisdom') can be easily distinguished from the verb הִכְמָה (hā|kē|mā, 'she was wise') by the Methegh in the first syllable of the word. The Methegh makes the reader pause (pp. 7 f.) and leave the syllable open, so that the vowel ָ is in an open syllable and therefore 'ā'. Similarly we distinguish between the noun אֲכָלָה ('ok|lā, 'food') and the verb אָכְלָה ('ā|kē|lā, 'she ate').

3. הִנְנִי has the doubling dot (Dagheš Forte, pp. 15–16) in the first ָ and is on that account really הִנְנִי (hon|nēnī). The vowel ָ is in a *closed unaccented syllable* and is therefore 'o'. But in the word לָמָה = לְמָה (lām|mā) the vowel ָ is in a syllable which, though closed, is *accented*, and it is therefore 'ā'.

N.B. The word בָּתִּים ('houses') is found with Methegh—בְּתִים, which would seem to indicate that it was read as 'bātīm' and not 'bottīm'.

4. כֹּל-אִישׁ (kol-'iš). The Maqqeph after ָ has deprived it of its accent (p. 12), so that its vowel ָ is in a *closed unaccented syllable* and is 'o'.^a

SUMMARY: The vowel-sign ָ is Qameṣ—'ā'—in an open syllable or in a syllable which is closed but accented.

It is Qameṣ-Haṭuph—'o'—in a *closed syllable* which is *unaccented* (i.e. apart from ordinarily recognizable closed syllables, when followed by a silent shewa, by the doubling dot, or by Maqqeph—and the syllable is *unaccented*).

Read and transcribe:

וַיָּמַתְּ עֶרְמָה אֲמַר-נָא חֲכָמְתוֹ דְּבִרְךָ קִדְקִד שְׂמְרָתִי בְּקָר

^a Without Maqqeph the word is כָּל ('all', 'every'). When linked by Maqqeph the syllable becomes *unaccented*, as well as being closed, so that its vowel is reduced from Holem (ō) to Qameṣ-Haṭuph, see p. 12. 6.

^b Only words which have the accent Mil'el (i.e. on the syllable before the last) will be marked by the arrow-head over the accented syllable. Words over which there is no arrow-head are Milra' (accent on last syllable).

עֲנִיף שְׁמַרְתֶּם שְׁמְעוּ יִרְבְּעוּ מִתְנַיִם נִפְלָה כְּדָרְלֵעֲמֹר דְּמִךְ
 לִילָה גְדִלָּה מְרִים יִכְתֹּב-שָׁם אֲזִינִיהֶם יִבְרְכוּ מִדְּבַר לְרֵאוּבֵנִי
 כְּתִפְשִׁכֶם רָעַב גְּפִרִית כָּל-הָאָרֶץ שְׁמַר-לִי פְרִים כְּתוּנֹת
 הַחֶכֶם

8. DĀGHĒŠ^a

Dāghēš (דָּגֵשׁ, 'piercing') is a dot in the heart of a letter. It is of two kinds: (a) Dagheš Lene or weak^b and (b) Dagheš Forte or strong.

(a) DAGHEŠ LENE. There are six letters which have each a hard and a soft pronunciation—indicated in writing with and without a dot. They are:

ב	ב	ג	ג	ד	ד	כ	כ	פ	פ	ת	ת
ב	ב	ג	ג	ד	ד	כ	כ	פ	פ	ת	ת

These six letters without the dot are soft, i.e. pronounced as spirants; when the dot is inserted they become hard. This dot is called *Dagheš Lene*. Dagheš Lene, then, applies to the six letters בגדכפת (which are known mnemonically as כַּפַּת בְּגַד B^ogaḏ K^epaṭ) and, when inserted in them, hardens them.

Below are examples of these letters with and without Dagheš Lene:

ב		ג	
(i) בַּטַּח (bāṭaḥ)	יִקְבֹּר (yiq bōr)	גָּזַל (gāzal)	לִנְגָּה (lin gōp)
(ii) יִבַּטַּח (yib ṭaḥ)	קָבַר (qā baṛ)	יִגְזֹל (yig zōl)	נִגָּה (nā gaṗ)
ד		כ	
(i) דָּרוֹם (dārôm)	הִצְדִּיק (hiṣ ḏiq)	כֹּל (kōl)	אֶזְכֹּר ('ez kōr)
(ii) וְדָרוֹם (w ^e dārôm)	צָדַק (ṣā ḏaq)	וְכֹל (w ^e kōl)	זָכַר (zā kaṛ)
פ		ת	
(i) פָּרָה (pārâ)	יִסְפֹּר (yis pōr)	תָּלָה (tālâ)	לַחְתֹּם (laḥ tōm)
(ii) וּפָרָה (û pārâ)	סָפַר (sâ paṛ)	וְתָלָה (w ^e tālâ)	חָתַם (hâ ṭam)

last) will be marked by the arrow-head over the accented syllable. Words over which there is no arrow-head are Milra' (accent on last syllable).

^a See p. 4, footnote a.

^b Weak Dagheš may have been so called in contradistinction to the other type of Dagheš which, denoting that a letter is doubled, is considered strong.

Examples in lines (i) show that *Dagheš Lene* appears in a letter (בגדכפת) when that letter commences a syllable in the beginning or middle of a word providing that there is no vowel immediately before that letter.

Conversely, the examples in lines (ii) show that *Dagheš Lene* is absent when the letter (בגדכפת)-does not commence a syllable or when, at the beginning of a syllable, it is immediately preceded by a vowel.

(b) When DAGHEŠ FORTE appears in a letter it shows that, for some reason, that letter is doubled: קטל = קטל; השר = השר; משר = משר. *Dagheš Forte* can appear in all letters (including the six letters בגדכפת), with the exception of the guttural letters (אהחע) and the letter ר. The gutturals, being throat-letters, cannot be doubled in pronunciation, nor can ר, so that *Dagheš Forte* cannot apply to these five letters (see p. 16, Note (b)).

A letter in a word may have to be doubled—and the doubling represented by a *Dagheš Forte*—for several reasons. Here are some main types of *Dagheš Forte*:

(i) *Dagheš Forte Compensative*, e.g.: The preposition מן (min) —‘from’—is often joined to the word it governs, so that the phrase ‘from Saul’ מן שאול (min šā’ûl) may become one word (a hypothetical) מןשאול (minšā’ûl); but the vowelless ם between the two vowelled consonants (is scarcely audible and, in fact) disappears—מןשאול—causing the following letter to be doubled (in pronunciation) and so represented (in writing) by a *Dagheš Forte* in it—משאול (miššā’ûl). Since the loss of the ם is *compensated* for by the doubling of the following letter, we have an example of *Dagheš Forte Compensative*. The same process is observed in some English words taken directly from Latin, e.g.: ‘inlegal’ becomes ‘illegal’, ‘inmune’ becomes ‘immune’.

(ii) *Dagheš Forte Characteristic*. There are conjugations of the Hebrew verb (pp. 105 f.) called ‘intensive’, because the second root-letter is doubled, e.g. בקש (biqqēš, ‘to seek’). Since this doubling is *characteristic* of the conjugation, the *Dagheš Forte* which denotes the doubling is known as *Dagheš Forte Characteristic*.

(iii) *Dagheš Forte Euphonic*. Sometimes, for the sake of clearer or smoother pronunciation, a letter in a word is doubled. The Dagheš which denotes this doubling is called *Dagheš Forte Euphonic*.

NOTE: (a) If, for example, the preposition מן ('from') is joined with a word beginning with one of the six letters בגדכפת, such as כָּל (kōl, 'all'), and the combination becomes (hypothetically מִנְכָּל, minkōl, and then) מִכְּכָּל = מִכְּכָּל (mikkōl), the Dagheš in the כ acts both as Lene (since it shows that the letter is hardened) and Forte (since it shows that the letter is doubled).

(b) If the letter to be doubled happens to be a guttural or ך then, since these cannot be doubled (and so cannot receive Dagheš Forte), certain adjustments take place. An example will best illustrate. When the preposition מן is joined to the noun אִישׁ ('iš, 'a man'), the resulting combination cannot be מִאִישׁ (mi'iš), so the vowel (here Hireq .) preceding the guttural (here א) is prolonged (into Şere ..) producing the form מֵאִישׁ (mē'iš, 'from a man'). The (first) syllable, which would normally be closed by the doubling of the next letter, has become open and, since an open syllable usually has a long vowel (p. 7), the vowel in it is lengthened. Similarly 'from evil' is (not the impossible מִרְעַ, mirrā', but) מֵרְעַ (mērā'). (Hireq is lengthened to Şere because they are in the same class of vowels.)

SUMMARY: Dagheš—a dot in the heart of a letter—is of two kinds:

- (a) Dagheš Lene applies to the six letters בגדכפת and, when inserted in them, hardens them by changing the sound from spirant to momentary. Dagheš Lene occurs in these letters at the beginning of a syllable, provided that no vowel immediately precedes.
- (b) Dagheš Forte denotes that a letter is doubled. It applies to all letters except the gutturals (אהחע) and ך. It may be

- (i) *Compensative*. When, for some reason, a letter is assimilated, the following one is doubled (with Dagheš Forte in it) to compensate for its loss.
- (ii) *Characteristic*. The characteristic of certain conjugations of the verb is the doubling of the second root-letter, which receives a Dagheš Forte.
- (iii) *Euphonic*. A letter in a word is sometimes doubled for clearer pronunciation.

NOTE: When the letter to be doubled is a guttural or ך then, since these cannot be doubled (i.e. receive Dagheš Forte) the preceding vowel is lengthened.

9. MAPPIQ

When the letter ה stands vowelless at the end of a syllable it is usually silent, as מָהּ (mâ). There are cases, however, where, standing vowelless at the end of a syllable, it is (not meant to be a silent or vowel-letter but) to have the full status of a consonant and be pronounced as a sharp 'h'. To illustrate: the fem. of the noun סוּס (sûs, 'horse') is סוּסָהּ (sûsâ, 'mare'), but סוּס with the fem. sing. possessive ('her horse') is סוּסָהּ (sûsâh).

The ה in the first case is silent, but in the second it is audible and sharp—as denoted by the dot in it, called מַפְּיֵק—Mappîq ('bringing out'). The ה in the verb גָּבַחַּ (gābah) is likewise an ordinary letter, sharply audible.

10. RAPHE^a

We have seen (on p. 16) that a letter is sometimes doubled for smoother pronunciation, in which case it has a Dagheš Forte Euphonic. Conversely, for the same reason, the doubling of a letter is sometimes omitted and Dagheš Forte is dropped, in which case a short horizontal line, called רַפֵּה^a Rāphe^a ('soft') appears over the letter. For example, the plural verb 'they sought' should be בִּיקְשׁוּ (biqq^ešû) with a Dagheš Forte Characteristic in the ק (p. 15), but it is often found without the doubling of the second root-letter as בִּיקְשׁוּ (biq^ešû) with a Raphe over that

^a See p. 4, footnote a.

letter, indicating that, for smoother pronunciation, the doubling (i.e. the Dagheš Forte) has been omitted.

NOTE: Often, especially in words of very frequent use, even Raphe does not appear over the letter which has been deprived of its (doubling, i.e. its) Dagheš Forte. The expression 'and he was' should strictly be וַיְהִי (wayy^ehî) but is found either as וַיְהִי (wa y^ehî) (without a Raphe over the ך, but) with Methegh after the Pathah showing that the shewa following it is vocal (pp. 7 f., and p. 9, footnote *d*), or simply as וַיְהִי.^a

DEFINITION: RAPHE is a short horizontal line placed over a letter to indicate that the doubling of that letter, i.e. Dagheš Forte, is omitted.

11. QUIESCENT LETTERS

The letters אהו״י are so feeble (in pronunciation) that, under certain conditions, they lose their consonantal character and *quiesce*, i.e. they become silent. Hence they are called *Quiescent Letters*.

The examples below illustrate how they quiesce:

1. The word for 'God' is אֱלֹהִים (ʿ^elōhîm) but in the combination 'to God' (first לְאֱלֹהִים (leʿ^elōhîm)^b) the א *quiesces* and loses its consonantal character, and the word becomes לְאֱלֹהִים (lēʿlōhîm)—see p. 28. 5.

2. When the preposition ל ('to') is prefixed to the word יְהוּדָה (y^ehûdâ, 'Judah'), the combination לְיְהוּדָה (l^ey^ehûdâ) first becomes לְיְהוּדָה^b (liy^ehûdâ), but the ך *quiesces* and loses its consonantal status, the word becoming לְיְהוּדָה (lîhûdâ)—see p. 27. 3.

3. The word for 'death' is מָוֶת (māwet) which, when taken together with a following word (e.g. 'death-of Moses') is spoken hurriedly and (becomes first a hypothetical מָוֶת māv^t and then) the ך *quiesces*, producing the form מוֹת־מֹשֶׁה (môt-mōšeh).

^a וַיְהִי is actually the normal form, but when this expression is attached by Maqqeph to a monosyllable, or a two-syllabled word accented Mil'el, then ן becomes two places back from the accented syllable and receives Methegh. Thus וַיְהִי מֹשֶׁה, וַיְהִי לְהֵם but וַיְהִי־בֵן, וַיְהִי־עָרֵב.

^b See p. 10, Note.

NOTE: When, at the end of a syllable, the letters ך and ך are preceded by vowels which are not homogeneous to them, they retain their consonantal character, e.g.:

[מִי mi and מֵי mē, but] יַיַי day, גֹּי gôy, קָנִי qānûy.
[לִי lû and לֹי lô, but] שָׂו saw, פִּי pîw, קָו qaw.

12. THE GUTTURALS—אָהחע

The gutturals, אָהחע, being throat-letters, have the following peculiarities:

1. As explained on p. 16, Note (b), they cannot be doubled and therefore never receive Dagheš Forte; instead of the doubling, the vowel before them is lengthened, e.g. 'from a man' is מֵאָדָם (mē'ādām) (instead of מִאָדָם (mi''ādām)).^a

2. On p. 10 it was shown how gutturals take Composite Shewa—ֵֿֿֿ instead of the simple vocal shewa; thus, while the pl. of יָשָׁר (upright) is יָשָׁרִים (y^ešārîm), the pl. of (a word of the same class but beginning with a guttural, as) חָכָם (wise) is חָכָמִים, ḥ^akāmîm (not חָכָמִים, ḥ^ekāmîm).

3. The gutturals have a preference for the vowel Pathah (ֶ) under them and even before them. For example, מֶלֶךְ (mélek, 'king') is a type of noun which has the vowel Seghol (ֶֿ) in both syllables, but a noun of the same class which has a terminal guttural is זֶבַח (zébah, 'sacrifice', instead of זֶבֶח, zébeh), the guttural attracting the vowel Pathah. With medial guttural it is זֶבַח (instead of זֶבֶח).

4. The type of noun סוּס (sûs, 'horse') is a monosyllable with the vowel Šureq (וּ) between two consonants; but the same type of noun with a terminal guttural is רוּחַ (read 'rúah',^b 'wind', instead of רוּח, rûh). The extra vowel—Pathah—under the guttural arises involuntarily in pronunciation when the guttural follows a full accented vowel. This is called *Furtive Pathah*. Similarly in the verb; the normal infinitive is שָׁמַר (š^emôr, 'to keep') but the infinitive of a verb with a guttural third root-letter is שָׁמַע (š^emōa',^b 'to hear').

^a Similarly the letter ך (p. 16, Note (b)).

^b The Furtive Pathah is read *before* its consonant.

SUMMARY: The guttural letters אהחע:

1. Do not admit Dagheš Forte (since they cannot be doubled) but the preceding vowel is lengthened instead. (Similarly with ג.)
2. Take Composite Shewa instead of simple Vocal Shewa.
3. Prefer the vowel Pathah (_) under them and even before them.
4. Take a Furtive Pathah after a full accented vowel.

13. ACCENTS

The opening lines of Genesis, as they appear in the printed editions of the Hebrew Bible, are reproduced here, to indicate the presence of accents and their main functions. They are:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (verse 1)

וְהָאָרֶץ הִיְתָה תְּהוֹ וְכָהוּ וְחָשָׁךְ עַל-פְּנֵי תְּהוֹם... (verse 2)

Each word has, apart from vowels, a small sign either below or above one of its syllables. These small signs are the *accents* and they serve:

(a) *To mark the tone-syllable*, i.e. to indicate the syllable to be stressed in pronunciation. In each of the first three words of verse 1 the accent is on the last syllable (Milra', p. 8), showing that the stress is to be on the last syllable (b^erē'sîṭ bārā' 'ēlōhîm); but in הַשָּׁמַיִם (haššāmáyim, v. 1) and וְהָאָרֶץ (w^ehā'āreṣ, v. 2), the accent is on the syllable last but one (Mil'el, p. 8).^a

(b) *As punctuation marks*, i.e. they divide the verse into its logical constituent parts. These are of two kinds which may conveniently be called *Stops* and *Continuation marks*.^b The two major stops being:

i. (,) called *Sillúq* (סְלוּק), which always appears under the last word of a verse, as under הָאָרֶץ at the end of verse 1. The

^a In grammars all accents are indicated by a conventional arrow-head over the stressed syllable. Since most words are Milra', only Mil'el words are marked.

^b These are usually termed 'Disjunctive and Conjunctive accents' A full list of accents is given at the end of the book, Appendix, § 2.

Silluq is naturally *the greatest stop* in a verse, and regularly followed by the sign : called *Sóph^a Pāsúq* (סוף פסוק), 'end of verse').

ii. () called '*Athnāh^a* (אֲתְנַחֵּ), as under the word אֱלֹהִים, is the second greatest stop and divides the verse into two logical parts. The values of '*Athnāh* and *Silluq* are seen in the translation of verse 1. 'In the beginning God created'—first half of verse, ends with '*Athnāh*. 'The heavens and the earth'—second half of verse, ends with *Silluq*, followed by the *Soph Pasuq* sign.

N.B. Since the sign (,) is used for both the accent *Silluq* and the *Methegh*, they are to be distinguished. If this sign occurs under a word in the *middle* of a verse it must be *Methegh*; if it occurs under the accented syllable of a word at the *end* of a verse it is *Silluq*. They may both occur together, thus : מְהֵגֶהְּ has both a *Methegh* and a *Silluq*. *Silluq* always occurs in the accented syllable (of the last word in a verse) but *Methegh* never does.

(c) As *musical signs* for chanting the Scriptures in the Synagogues.

SUMMARY: The accents serve (a) to mark the tone-syllable, (b) as marks of punctuation, and (c) as musical signs for chanting Scripture.

14. PAUSE

A word is said to be *in pause* when its accent is a major stop, i.e. a *Silluq* or '*Athnāh* (pp. 20-1); in either case the word being at the end of a clause. The tendency, in speech, is to prolong the accented syllable of the last word in a sentence, i.e. when the word is in pause: thus, the word for 'water' is מַיִם (máyim) in the middle of a sentence, but in pause it is : מַיִם—מַיִם (máyim) with '*Athnāh* or *Silluq*, i.e. the short vowel *Pathah* () in the accented syllable is lengthened to *Qameṣ* (). Similarly, 'he hath kept' is שָׁמַר (šāmár) in the middle of a sentence, but in pause it is : שָׁמַר—שָׁמַר (šāmár) with '*Athnāh* or *Silluq*.

(The changes in pointing due to pause are dealt with more fully on pp. 137 f.)

^a See p. 4, footnote a.

15. KETHIBH^a AND QERE

An interesting feature in the printed Hebrew Bibles is that corrections of recognized errors are made in the margin or footnote, while the uncorrected words are retained in the text. The refusal to change the text, even where obvious errors are recognized, is due to the extreme reverence felt for it and acts as a safeguard against tampering with it.

(a) An excellent illustration of this is afforded by the impossible word אֲנִי (in Jeremiah xlii 6) which obviously cannot be read. We may imagine that what happened was somewhat as follows. The Personal Pronoun 'we' is אֲנִיָּהּ in Classical Hebrew, but there is a shorter form אֲנִי which does not occur in the Bible. The scribe of the text in Jeremiah began writing the word אֲנִיָּהּ but, after having written the first two letters, left it in its shorter (unclassical) form אֲנִי. Since the manuscript was written without vowel-signs (pp. 6-7) the scribe wrote אִנִּי instead of אֲנִיָּהּ. When, later, the vowel-signs were introduced, a scheme was devised for attracting the attention of the reader to the error and its correction, without altering the text. The consonants of the erroneous word (here אֲנִי, i.e. אִנִּי) were retained but were given the vowels of the corrected form (here אֲנִיָּהּ, namely אִ . . .), thereby producing an impossible form (here אֲנִיָּהּ). The reader is thus forced to halt at the impossible word and to refer to the margin or footnote where the correction is given.

The uncorrected word in the text is the Kethibh (כְּתִיב, 'it is written'). The corrected reading in the margin or footnote is the Qere (קֵרֵי, 'to be read'). In the example quoted above the Kethibh is אֲנִי and the Qere is אֲנִיָּהּ.

NOTE: In the unpointed scrolls read in the Synagogues, the Kethibh (i.e. the uncorrected form) is similarly retained in the text, but no Qere (corrected form) is given in the margin or footnote. The reader is expected to be familiar with the text and to know when a word is to be corrected, i.e. to read the Qere instead of the (written) Kethibh.

(b) A word which has an offensive or indelicate meaning,

^a See p. 4, footnote a.

though written in the text (Kethibh) is often replaced in reading (Qere, footnote) by another word—usually a euphemistic one.

(c) Another type of deliberate change in reading due, in this case, to reverence, is the Divine name יהוה or יהוה (Yah^aweh or Yahweh). The Divine name was considered too sacred to be pronounced; so the consonants of this word were written in the text (Kethibh), but the word read (Qere) was אֲדֹנָי (meaning 'Lord'). The consonants of the (Kethibh) יהוה were given the vowels of the (Qere) אֲדֹנָי namely אָ, וָ, וָ, producing the impossible form יהוה^a (Y^ehōwā).^b Since, however, the Divine name occurs so often in the Bible, the printed editions do not put the reading required (Qere) in the margin or footnote; the reader is expected to substitute the Qere for Kethibh, without having his attention drawn to it every time it occurs. For this reason it has been called *Qere Perpetuum*, i.e. permanent Qere.^c

Another example of *Qere Perpetuum* is the fem. sing. Personal Pronoun הִיא (hī', 'she'), which so frequently appears in the Pentateuch in the impossible form הוּא. This is due to confusion with the masc. sing. הוּא (hu', 'he').^d The consonants of the uncorrected form הוּא (Kethibh) were given the vowel of the correction (Qere) הִיא, namely the vowel Hireq (.) and the impossible form הוּא was produced. Once again, the required reading (Qere) is not given marginally or in a footnote, because of the frequency with which this word occurs in the Bible.

16. THE ARTICLE

There is no word for the *indefinite* article in Hebrew; 'a' or 'an' is not expressed, e.g. מֶלֶךְ 'king' or 'a king', עֵין 'eye' or 'an eye'. The context implies that the word is indefinite.

(a) The *definite* article 'the' is said to have been originally הַ

^a The composite shewa which was under the guttural א in the word אֲדֹנָי becomes a simple shewa under the ה of the Kethibh יהוה.

^b The English Jehovah.

^c In the Qumrân (Dead Sea) scroll of Isaiah, the Qere of the Divine name is usually written above the Kethibh, thus יהוה^{אדוני}. This device of substitution is early, belonging to a period before vowel-points were introduced.

^d Before the main vowel-sounds were represented by the vowel-letters, both הוּא and הִיא were written הוּא.

(like the Arabic 'al'). When attached to the word it defined (e.g. הַמֶּלֶךְ 'the king'), the vowelless ל was assimilated and the following letter was consequently doubled, with Dagheš Forte (p. 15) הַמֶּלֶךְ. *The article^a, therefore, before an ordinary (i.e. non-guttural) letter is ה followed by Dagheš Forte.*

(b) When the article is prefixed to a word beginning with a guttural (אֵהוּע) or ך then, since these letters cannot be doubled (i.e. will not admit the Dagheš Forte which should follow the article), certain adjustments in the pointing of the article have to be made, as follows :

(i) The rule (p. 16, Note (b), and p. 19. 1) that, if the letter to be doubled with Dagheš Forte is a guttural or ך, the preceding vowel is lengthened instead, holds good for the weaker gutturals אע and the letter ך :

א	'light' אור	'the light' האור	'man' אדם	'the man' האדם ^ב
ע	'eye' עין	'the eye' העין	'city' עיר	'the city' העיר
ך	'head' ראש	'the head' הראש	'foot' רגל	'the foot' הרגל

Before the weaker gutturals אע and the letter ך the article is ה.

(ii) The article before the harsh gutturals הח is pointed thus:

ה	'palace' היכל	'the palace' ההיכל ^ב	'glory' הוד	'the glory' ההוד
ח	'darkness' חשך	'the darkness' החשך	'dream' חלום	'the dream' החלום

Before the stronger gutturals הח the article is ה. No Dagheš Forte, of course, follows, nor is the vowel under the article lengthened; Dagheš Forte is said to be implicit in the harsh sounds of these gutturals.

(iii) A divergence from the above two sections occurs when the article stands before an *unaccented* ה and ץ, and *always* before ן, thus :

^a By the 'article' is meant the *definite* article.

^ב Metheg two places back from accent.

'mountains' הַרִים (the ה is <i>unaccented</i>),	'the mountains' הַהַרִים ^a
'dust' עָפָר (,, פ ,,),	'the dust' הָעָפָר ^a
'wise (man)' חָכָם (,, ח ,,),	'the wise (man)' הַחָכָם ^a
'valour' ^b הַיָּלֹא (,, ה is <i>accented</i>),	'the valour' הַיָּלֹא

Before an unaccented פ and ה and always before ה the article is ה.

(iv) However, before an accented ה and פ the article is ה, as in (i).

'a mountain' הַר (the ה is <i>accented</i>),	'the mountain' הָהַר
'to a mountain' לְהַר (,, ה ,,),	'to the mountain' לְהָהַר
'strong' עָז (,, פ ,,),	'the strong' הָעָז
'iniquity' עָוֹל (,, פ ,,),	'the iniquity' הָעָוֹל

SUMMARY: The article is pointed as follows:

(a) Before ordinary letters (i.e. excluding gutturals and ר) it is ה followed by Dagheš Forte: הַמְלֶלֶךְ.

(b) (i) Before the weaker gutturals עא and ר it is ה: הָאוֹר, הָרֵאשׁ, הָעֵינַן.

(ii) Before the harsh gutturals חה it is ה: הָהִיבָל, הָחֶשֶׁךְ.

(iii) Before an *unaccented* ה and פ and always before ה it is ה: הַהַרִים, הָעָפָר, הַחָכָם.

(iv) Before an *accented* ה and פ it is ה: הָהַר, הָעָז.

NOTE TO EXERCISE I.

'The man said' is expressed in Hebrew as 'He said, (namely) the man', אָמַר הָאָדָם.

'God created' is expressed in Hebrew as 'He created, (namely) God', בָּרָא אֱלֹהִים.

The verb generally precedes its subject in Hebrew; this is the normal order.

(We shall see later that when special emphasis is laid on the subject, it comes first, e.g. אָמַר הָאָדָם means 'the man said'.)

^a See note ^b on previous page.

^b This is the pausal form of הַיָּלֹא (p. 21).

EXERCISE 1

he created	בָּרָא	city (f.)	עִיר	king	מֶלֶךְ
he said	אָמַר	God	אֱלֹהִים	day	יוֹם
he came	בָּא	dust	עָפָר	night	לַיְלָה
to, unto	אֶל	darkness	חֹשֶׁךְ	light	אוֹר
from	מִן	head	רֹאשׁ	man	אָדָם
and	וְ	temple, palace	הֵיכָל	earth, land, ground	אֲדָמָה

(1) מֶלֶךְ, הַמֶּלֶךְ (2) יוֹם, הַיּוֹם (3) לַיְלָה, הַלַּיְלָה (4) אוֹר, הָאוֹר
 (5) עִיר, הָעִיר (6) רֹאשׁ, הָרֹאשׁ (7) חֹשֶׁךְ, הַחֹשֶׁךְ (8) הֵיכָל,
 הַהֵיכָל (9) עָפָר, הָעָפָר (10) הַיּוֹם וְהַלַּיְלָה (11) הָאוֹר וְהַחֹשֶׁךְ
 (12) מֶלֶךְ וְאָדָם, הַמֶּלֶךְ וְהָאָדָם (13) אֲדָמָה וְעָפָר, הָאֲדָמָה
 וְהָעָפָר (14) עִיר וְהֵיכָל, הָעִיר וְהַהֵיכָל (15) בָּרָא אֱלֹהִים אָדָם
 מִן-הָאֲדָמָה (16) בָּא הַמֶּלֶךְ מִן הַהֵיכָל (17) אָמַר אֱלֹהִים אֶל-
 הָאָדָם (18) וְאֶל-הָעִיר בָּא הַמֶּלֶךְ (19) בָּרָא אֱלֹהִים אוֹר מִן-
 הַחֹשֶׁךְ

(1) a night, the night; (2) a day, the day; (3) a man, the man;
 (4) God, the God; (5) ground, the ground; (6) a palace, the palace;
 (7) darkness, the darkness; (8) dust, the dust. (9) God and the king.
 (10) The palace and the city. (11) The man and the ground.
 (12) The darkness and the light. (13) He created a man from
 the ground. (14) God said unto the king. (15) The man came
 unto the city. (16) The night came and the darkness. (17) And
 unto the man God said. (18) The king came from the city.
 (19) Unto the dust. (20) From the palace.

17. THE INSEPARABLE PREPOSITIONS

ל 'to' or 'for' ב 'in', 'with', or 'by' כ 'as' or 'like'.

These prepositions have no existence as separate words but, like the article, they attach themselves, as prefixes, to the words

^a e.g. וְאָדָם, full account given on pp. 40-1.

^b There is a Methegh here, because this syllable is two places back from the accented syllable (pp. 7-8. 3).

they govern. They are therefore called *Inseparable Prepositions*. It seems that ל is the essential element of אֶל^a 'unto', ב of the (obsolete) בֵּית 'within', כ of כֵּן 'so'.

(A)

The pointing of the inseparable prepositions is as follows:

1. *Normally* vowelless, i.e. *with Shewa*, thus:

a king מֶלֶךְ	to a king לְמֶלֶךְ	in a king בְּמֶלֶךְ	as a king כְּמֶלֶךְ
a man אָדָם	to a man לְאָדָם	in a man בְּאָדָם	as a man כְּאָדָם

2. When the inseparable preposition is prefixed to a word whose first letter has a shewa (e.g. שְׁמוּאֵל 'Samuel') then, since two shewas cannot stand together at the beginning of a word (as לְשְׁמוּאֵל), the shewa under the prefix becomes Hireq (לְשְׁמוּאֵל, p. 10, Note). Hence, *before a shewa the inseparable preposition is pointed with Hireq*, thus:

Samuel שְׁמוּאֵל	to Samuel לְשְׁמוּאֵל	in Samuel בְּשְׁמוּאֵל
kings מְלָכִים	to kings לְמְלָכִים	in kings בְּמְלָכִים
	as Samuel כְּשְׁמוּאֵל	
	as kings כְּמְלָכִים	

3. A special case of 2 is when the inseparable preposition is prefixed to a word beginning with י as יְהוּדָה 'Judah'. 'To Judah' is first לְיְהוּדָה (2 above) but the י *quiesces*, i.e. it loses its consonantal character and merges into the preceding homogeneous vowel (p. 18. 2) becoming לְיְהוּדָה. Hence, *before י the inseparable preposition is pointed with Hireq and the shewa under the י falls away*, thus:

Judah יְהוּדָה	to Judah לְיְהוּדָה	in Judah בְּיְהוּדָה
Jerusalem יְרוּשָׁלַיִם ^b	to Jerusalem לְיְרוּשָׁלַיִם	in Jerusalem בְּיְרוּשָׁלַיִם
	as Judah כְּיְהוּדָה	
	as Jerusalem כְּיְרוּשָׁלַיִם	

4. Another special case of 2 is when the inseparable preposition is prefixed to a word whose first letter (is a guttural which) has a composite shewa, as אֶרֶץ 'a lion'. The combination לְאֶרֶץ is of course impossible (since two shewas cannot stand together at the

^a אֶל or אֶל־.

^b Commonly found as יְרוּשָׁלַיִם.

beginning of a word) so, *under the influence of the composite shewa the inseparable preposition assumes the corresponding short vowel* (p. 10, Note):

a lion	אָרִי	to a lion	לְאָרִי	in a lion	בְּאָרִי	as a lion	כְּאָרִי
Edom	אֶדוֹם	to Edom	לְאֶדוֹם	in Edom	בְּאֶדוֹם	as Edom	כְּאֶדוֹם

5. An exception to 4 is the word אֱלֹהִים 'God'. The combination is first לְאֱלֹהִים (4 above) but the א quiesces and loses its consonantal character (p. 18. 1), i.e. it becomes silent, thus:

God אֱלֹהִים to God לְאֱלֹהִים in God בְּאֱלֹהִים as God כְּאֱלֹהִים

6. On p. 23 it was explained that the Divine name is always written יְהוָה (Kethibh) but read אֲדֹנָי (Qere—'the Lord'), and that the impossible form יְהוָה was produced by giving the Kethibh the vowels of the Qere. The same process is carried out consistently when the inseparable preposition is prefixed to the Divine name, thus:

'Yahweh'	is written	יְהוָה	(Kethibh)	and	read as	אֲדֹנָי	'the Lord' (Qere)
'to Yahweh'	„	לְיְהוָה	(„)	„	„	לְאֲדֹנָי	^a 'to the Lord' (Qere)
'in Yahweh'	„	בְּיְהוָה	(„)	„	„	בְּאֲדֹנָי	^a 'in the Lord' („)
'as Yahweh'	„	כְּיְהוָה	(„)	„	„	כְּאֲדֹנָי	^a 'as the Lord' („)

7. Sometimes *immediately before the tone-syllable the inseparable preposition assumes the vowel Qames*, e.g. 'waters to waters'^b: לְשִׁבַת לְמַיִם, 'to sit' לְשִׁבַת לְמַיִם.

(B)

When the inseparable preposition is followed by the article, e.g. 'to the king' (which we should expect to be לְהַמֶּלֶךְ), the ה of the article (is scarcely audible and, in fact,) falls away, surrendering its vowel to the preposition, thus: לְהַמֶּלֶךְ. In the same way, 'to the man' (לְהָאָדָם) becomes לְאָדָם, 'to the darkness' (לְהַחֹשֶׁךְ) becomes לְאָחֹשֶׁךְ, and 'to the dust' (לְהָעָפָר) becomes לְעָפָר.

Just as 'ה becomes 'ל, so 'ה becomes 'ב and 'ה becomes 'ב

„	'ה	„	'ל	„	'ה	„	'ב	„	'ה	„	'ב
„	'ה	„	'ל	„	'ה	„	'ב	„	'ה	„	'ב

^a As in nc. 5, the א (in לְאֲדֹנָי) quiesces, leaving לְאֲדֹנָי, &c.

^b Pausal, p. 21.

(C)

The preposition מִן 'from' is usually prefixed to the word it governs, when that word has not the article. It then becomes inseparable, and is pointed as follows:

1. *Before ordinary letters* (i.e. excluding gutturals אהחע and the letter ר) e.g. מִשָּׂאֵל 'Saul' (the combination מִשָּׂאֵל becomes מִשָּׂאֵל—p. 15, i.e.) the vowelless ך is assimilated and the following letter is doubled by Dagheš Forte Compensative: *it thus becomes מִשָּׂאֵל followed by Dagheš Forte.*

'from a king' מִמֶּלֶךְ 'from a day' מִיּוֹם 'from a night' מִלַּיְלָה

2. *Before gutturals or ר* (e.g. מֵאָדָם 'a man', then 'from a man' is מֵאָדָם for a hypothetical מֵאָדָם, i.e.), since these letters cannot receive a Dagheš Forte, the preceding vowel, here under the preposition, is lengthened (p. 19. 1) and *the preposition is מִן*, thus:

'from a city' מֵעִיר 'from darkness' מֵחֹשֶׁךְ 'from a head' מֵרֹאשׁ

3. *When followed by the article*, the preposition may remain separate, as מִן הַמֶּלֶךְ or become inseparable מִמֶּלֶךְ; in the latter instance *the article remains intact*: 'from the man' מִמֶּלֶךְ, 'from the dust' מִמֶּעָפָר.

NOTE: Each of the other inseparable prepositions (ל, ב, כ) is a vowelless consonant which together with the article makes one syllable (לְהֵ, לְהֵ) so that, in pronunciation, the ה is *squeezed out* and the vowelless consonant seizes its vowel (לְ, לְ). This cannot happen when the article follows the inseparable מִן^a, since the latter is a complete syllable in itself; therefore in this case the article remains.

SUMMARY:

(A)

The inseparable prepositions ל, ב, כ are pointed

1. Normally with shewa: לְ, בְ, כְ

2. Before a shewa they take Hıreq: לְשִׁמוּאֵל

^a Since the ה of the article is a guttural, the preposition is מִן before it.

3. Before י they take Hireq, but the shewa under the י falls away: לִיהוּדָה

4. Before a composite shewa they assume the corresponding short vowel: לְאָרִי

5. Before אֱלֹהִים they take Sere and the composite shewa under the א disappears: לְאֱלֹהִים

6. Before יהוה they follow 5 with the vowels of the Qere: לִיהוּה

7. Before the tone syllable they often take Qames: לְשֹׁבֵת

(B)

When these inseparable prepositions are followed by the article, the ה of the article disappears and the prepositions assume its pointing: לְמֶלֶךְ, לְאָדָם, לְעֶפֶר

(C)

When the preposition מן becomes inseparable, then

1. Before ordinary letters (excluding the gutturals and ך) it is מ followed by Dagheš Forte: מִמֶּלֶךְ

2. Before gutturals and ך it is מ: מִמְּאָדָם, מִמְּרֹאשׁ

3. Before the article it is מ, as in 2, and the article remains intact: מִמְּהֶמְלֶךְ, מִמְּהָאָדָם

EXERCISE 2

he called קרא	heavens (pl.) שָׁמַיִם	Samuel שְׁמוּאֵל
he gave נָתַן	word, thing דְּבַר	a people עַם
he saw רָאָה	woman, wife אִשָּׁה	the „ הָעָם
he went, walked הִלְךָ	no, not לֹא ^a	Yahweh, the Lord יְהוָה ^b

(1) מֶלֶךְ, לְמֶלֶךְ, מִמֶּלֶךְ; מֶלֶךְ, לְמֶלֶךְ, מִמֶּלֶךְ (2) אָדָם, כְּאָדָם, מִמְּאָדָם; הָאָדָם, כְּאָדָם, מִן־הָאָדָם (3) הַהִיכָל, בְּהִיכָל,

^a The negative precedes the word it negates, thus: 'he saw not' לֹא רָאָה.

^b It is best to leave this word unpointed and to translate it by the conventional 'the Lord'.

מן-הַהֵיכָל (4) הַחֹשֶׁךְ, לַחֹשֶׁךְ, בַּחֹשֶׁךְ (5) עָפָר, מֵעָפָר; הַעָפָר,
 בְּעָפָר, מִן-הַעָפָר (6) אֱלֹהִים, בְּאֱלֹהִים, מֵאֱלֹהִים; הָאֱלֹהִים,
 כְּאֱלֹהִים; מִן-הָאֱלֹהִים (7) יְהוּה, לַיהוּה, מִיהוּה (8) אֲדָמָה,
 כְּאֲדָמָה; הָאֲדָמָה, כְּאֲדָמָה (9) שָׁמוּאֵל, לְשָׁמוּאֵל, כְּשָׁמוּאֵל,
 מִשָּׁמוּאֵל (10) קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
 (11) הִלְךְ הָעַם בַּחֹשֶׁךְ וְלֹא רָאָה אֹר (12) נָתַן שָׁמוּאֵל מְלֶךְ לְעַם
 (13) מִן-הַשָּׁמַיִם רָאָה יְהוּה (14) בָּרָא אֱלֹהִים אָדָם מֵעָפָר וְאִשָּׁה
 מִן-הָאָדָם (15) אָמַר שָׁמוּאֵל אֶל-הָעַם: בָּא הַמֶּלֶךְ אֶל-הָעִיר
 (16) קָרָא אֱלֹהִים לְשָׁמוּאֵל בַּלַּיְלָה (17) נָתַן אֱלֹהִים אִשָּׁה לְאָדָם
 (18) יְהוּה מְלֶךְ בַּשָּׁמַיִם (19) הִלְךְ הַמֶּלֶךְ אֶל-הַהֵיכָל בַּלַּיְלָה
 (20) נָתַן אֱלֹהִים אֹר לְאָדָם וְלִאִשָּׁה (21) לֹא אָמַר הַמֶּלֶךְ
 לְשָׁמוּאֵל דְּבָר (22) קָרָא שָׁמוּאֵל אֶל-יְהוּה (23) לֹא נָתַן יְהוּה
 אֹר לְעַם (24) הִלְךְ שָׁמוּאֵל בְּעִיר (25) רָאָה יְהוּה בְּשָׁמוּאֵל רֹאשׁ
 לְעַם

(1) a day, in a day, from a day; the day, in the day, from the
 day; (2) a woman, to a woman, from a woman; the woman, to
 the woman, from the woman; (3) a city, like a city, from a city;
 the city, like the city, from the city; (4) the darkness, in the
 darkness, from the darkness; (5) the God, to the God, from
 the God; (6) the head, in the head, from the head; (7) the dust,
 as the dust, from the dust; (8) Samuel, in Samuel, from Samuel.
 (9) The Lord gave light in the heavens.^a (10) The man came from
 the dust and the woman from the man. (11) God called to the king
 in the night.^a (12) The king walked in the city and he saw not.
 (13) God gave light to the people in the city. (14) The king called
 to Samuel and Samuel went not. (15) The people called unto the
 Lord in the darkness. (16) God created a man and a woman.
 (17) The king came unto Samuel in the night.^a (18) The Lord
 said unto Samuel. (19) The king saw a woman in the temple.

^a Pausal—the vowel in the tone-syllable is lengthened (p. 21).

18. NOUN AND ADJECTIVE (masc. and fem. sing.)

(A)

m. sg.	horse	סוס	man	איש	prophet	נביא	king	מלך
f. sg.	mare	סוסה	woman	אשה	prophetess	נביאה	queen	מלכה

Here are four singular nouns in the masculine and feminine. There is no special termination for the masculine, but *the feminine singular noun is recognized by the accented הַ termination.*^a

m. sg.	good	טוב	evil	רע	great	גדול	high	רם
f. sg.	„	טובה	„	רעה	„	גדולה	„	רמה

These four examples of masc. and fem. sing. adjectives show that, while the masc. sing. has no recognized termination, *the fem. sing. adjective is formed by appending הַ to the masc. sing. form.*^b

(B)

When an adjective qualifies a noun, the order of words is, e.g.:

- (i) 'a good man' is expressed 'a man, a good (m. one)'^c איש טוב
in Hebrew as
'a good woman' „ 'a woman, a good (f. one)' אשה טובה

The adjective *follows* the noun it qualifies and agrees with it in number and gender (as in above examples).

- (ii) 'the good man' is expressed 'the man, *the* good (one)' האיש הטוב
in Hebrew as
'to the good man' „ 'to the man, *the* good (one)' לאיש הטוב
'my good man' „ 'my man, *the* good (one)' אישי הטוב^d
(husband)
'the good woman' „ 'the woman, *the* good הטובה הטובה
(one)'

^a The f. sg. הַ termination is accented; so that לַיְלָה (with הַ unaccented) is not feminine. It is a longer form of the m. sg. noun לַיִל. Similarly on pp. 66 f. there is an unaccented הַ termination which has nothing to do with gender, but is an old accusative ending. Some f. sg. nouns also end in ת.

^b Some f. sg. adjectives end in ת. For the time being, we may ignore the change in pointing, due to the additional syllable הַ appended. This is explained on pp. 35 f.

^c The main idea is first expressed and is then qualified by what follows.

^d The possessives are dealt with on pp. 50 f.

When the noun is *definite*^a the adjective which qualifies it has the article.

(iii)

'the man is good' is expressed in Hebrew as 'good (is) the man' טוב האיש and sometimes simply 'the man (is) good'^b האיש טוב

'the woman is good' is expressed in Hebrew as 'good (is) the woman' האשה טובה and sometimes simply 'the woman (is) good'^b האשה טובה

NOTE: *The present tense of the verb 'to be' ('am', 'art', 'is', 'are') is not expressed in Hebrew, but is implied in the context, as above. The above examples show that when the adjective is used predicatively it usually precedes (though sometimes it follows)^b the noun.*

SUMMARY: Nouns which terminate in an accented הָ are generally fem. sing. The fem. sing. adjective is formed by appending הָ to the masc. sing.^c The adjective follows the noun it qualifies, and agrees with it in gender and number. If the noun is definite, then the adjective has the article. When used predicatively, the adjective usually precedes (though sometimes it follows)^b the noun.

NOTE TO EXERCISE 3.

Like the adjective, the 3rd fem. sing. of the verb in past action is formed by appending the termination הָ to the 3rd masc. sing. :

'he said'	אָמַר	'she said'	אָמְרָה ^d
'he called'	קָרָא	'she called'	קָרְאָה
'he gave'	נָתַן	'she gave'	נָתְנָה
'he went'	הִלְךְ	'she went'	הִלְכָה

^a Even though the English may not have the article the noun may still be definite, as the third example 'my good man' implies a *definite* man. When translating, one must first put the phrase into the Hebrew order and then translate.

^b This alternative order is used when the noun is to be emphasized: it would mean 'the *man* (or *woman*) is good'. (Cf. note to Exercise 1.)

^c Some adjectives have a ך termination.

^d When the accented syllable הָ is appended the vowel under the second root-letter disappears; instead of saying אָמְרָה ('āmará) the tendency in hurried speech is to say אָמְרָה ('ām^erá). Note that the methegh shows that the first syllable is open and that the vowel-sign ך in it is 'ā' (p. 13. 2, Note).

It also follows from the Note to Exercise 1 that since

'the man said' is expressed as 'he said (namely) the man' אָמַר הָאִישׁ
'the woman said' ,, 'she said (namely) the woman' אָמְרָה הָאִשָּׁה

EXERCISE 3

eye (f.) עֵין	wise חָכָם	voice קוֹל	who, whom, which אֲשֶׁר
	great גָּדוֹל	man אִישׁ	that, because, when כִּי
	good טוֹב	Moses מֹשֶׁה	on, upon, over עַל
evil (m. sg.) רַע	earth, land (f.) אֶרֶץ		he הוּא
,, (f. sg.) רָעָה	the earth הָאֶרֶץ ^a		he was, became הָיָה

(1) מְלֶלֶךְ טוֹב, הַמְּלֶלֶךְ הַטוֹב, טוֹב הַמְּלֶלֶךְ (2) אִשָּׁה טוֹבָה, הָאִשָּׁה
הַטוֹבָה, טוֹבָה הָאִשָּׁה (3) דְּבַר רַע, הַדְּבַר הַרַע, רַע הַדְּבַר
(4) אֶרֶץ רָעָה, הָאֶרֶץ הַרָעָה, רָעָה הָאֶרֶץ (5) אִישׁ חָכָם, הָאִישׁ
הַחָכָם, חָכָם הָאִישׁ (6) הֵיכַל גָּדוֹל, הַהֵיכַל הַגָּדוֹל, גָּדוֹל הַהֵיכַל
(7) טוֹב הָאוֹר וְרַע הַחֹשֶׁךְ (8) קָרָא הָעַם בְּקוֹל גָּדוֹל, יְהוּהוּ הוּא
הָאֱלֹהִים בְּשָׂמַיִם וְעַל-הָאֶרֶץ (9) קָרָא הָאִשָּׁה אֶל-הַמְּלֶלֶךְ
הַחָכָם, טוֹב יְהוּהוּ לָעַם (10) הָיָה חֹשֶׁךְ גָּדוֹל עַל-הָאֶרֶץ
(11) רָאָה אֱלֹהִים כִּי טוֹב הָאוֹר אֲשֶׁר בָּרָא (12) הָיָה מֹשֶׁה אִישׁ
גָּדוֹל בְּאֶרֶץ (13) רָאָה הַמְּלֶלֶךְ כִּי חֹשֶׁךְ גָּדוֹל^b עַל-הָעִיר הַרָעָה
(14) בָּאָה הָאִשָּׁה אֶל-שְׂמוּאֵל (15) אָמַר מֹשֶׁה, טוֹבָה הָאֶרֶץ
אֲשֶׁר גָּמַן יְהוּהוּ לָעַם (16) בָּרָא אֱלֹהִים אֶרֶץ וְשָׁמַיִם^c (17) גָּדוֹל
הַהֵיכַל אֲשֶׁר בָּעִיר (18) הָיָה הָאָדָם כְּאֱלֹהִים (19) לֹא הָיָה
כְּשְׂמוּאֵל אִישׁ חָכָם בְּאֶרֶץ (20) אָמְרָה הָאִשָּׁה, טוֹב הַדְּבַר אֲשֶׁר
אָמַר הָאִישׁ הַחָכָם אֶל-הָעַם (21) בַּיּוֹם אֹר, בְּלֵילָה חֹשֶׁךְ

(1) a great people, the great people, the people is great; (2) a good city, the good city, the city is good; (3) an evil day, the evil day, the day is evil; (4) a wise king, the wise king, the king is wise; (5) an evil eye, the evil eye, the eye is evil. (6) The king saw that the darkness (was)^b great upon the land. (7) In the evil day

^a With the article it is always אֶרֶץ.

^b Understand 'was'. This is required by the English in a subordinate clause.

^c Pausal, p. 21.

there was not light in the city and the people saw not. (8) The Lord is good to the people. (9) There was not a good man in the evil city. (10) The king called to the woman and she came not. (11) The people said unto Moses, 'The land which the Lord hath given is not good.'^a (12) Samuel said unto the people, 'The Lord, He is king in the heavens and upon the earth.' (13) Moses was (for)^b a head over the people. (14) The woman called unto the king in a loud ('great') voice. (15) The word which the Lord said unto Samuel. (16) The good woman went unto the great temple which (was)^c in the city. (17) To the good city there was light as the day. (18) There was not in the land a man (as)^c great as Moses.

19. GENDER AND NUMBER (of Nouns and Adjectives)

(A) NOUNS

	I	II	III	IV
m. sg.	horse סוס	prophet נביא	prisoner (m.) אָסיר	star כּוֹכַב
f. sg.	mare סוּסָה	prophetess נְבִיאָה	„ (f.) אָסִירָה	
m. pl.	horses סוּסִים	prophets נְבִיאִים	prisoners (m.) אָסִירִים	stars כּוֹכָבִים
f. pl.	mares סוּסוֹת	prophetesses נְבִיאֹת	„ (f.) אָסִירוֹת	

The above examples show that, while the masc. sing. has no special termination, the fem. sing. ends in הַ, the masc. pl. in יִם, and the fem. pl. in וֹת.

Column I represents the simplest declension of the noun. It is a monosyllable, with a full^d vowel between two consonants; this vowel does not change by the addition of a new syllable.

^a The Hebrew order is 'not good (is) the land which the Lord . . . '.

^b The bracketed word is in the Hebrew expression. The student will understand from the English whether a word in brackets is to be translated or left out in the Hebrew.

^c The bracketed word is not in the Hebrew expression, but is required by the English.

^d Those vowels which are represented by vowel-letters are 'full' vowels; they always remain, while other vowels are often reduced.

Of the same type is קוץ m. (thorn), pl. קוצים : חומה f. (wall), pl. חומות.

Column II represents a two-syllabled noun whose first syllable has a Qameṣ. When a new syllable (ים.—) is added at the end, the vowel in the first syllable disappears. This is because the accent moves forward to the new syllable (from נביא to נביאים) and, the tendency in speaking being to hurry on to the accented syllable, the Qameṣ is reduced to shewa (and instead of נביאים it becomes נביאים). In the same way the pl. of דבר m. (word, thing) is דברים (not דברים).

Column III represents the same type of noun as Column II, except that its first letter is a guttural. Consequently, when an additional syllable appears at the end and the Qameṣ in the first syllable is reduced to shewa, it will be composite shewa under the guttural, instead of the simple shewa (p. 10).

Column IV represents a two-syllabled noun whose first syllable has a full vowel. When the additional syllable appears at the end, this vowel remains.

NOTE: (a) There is no neuter gender in Hebrew. Inanimate things and abstract ideas are either masculine or feminine.

(b) There are a number of feminine nouns whose singular does not end in הָ. The student will become acquainted with such nouns by practice, but some of them may be recognized in the following ways:

i. Nouns denoting the female sex are naturally feminine: e.g. אם 'a mother', אתון 'a she-ass'.

ii. Nouns denoting those parts of the body which occur in pairs are feminine: e.g. יד 'a hand', עין 'an eye', רגל 'a foot'.^a

iii. Names of countries and towns are feminine, since they are regarded as the mothers of their inhabitants: e.g. כנען 'Canaan', ירושלים^b 'Jerusalem'.

^a Those parts of the body which are not duplicated are masculine, as ראש 'head', פה 'mouth'.

^b Commonly found as ירושלים.

(B) ADJECTIVES

	I	II		III	
m. sg.	good טוב	great גדול	upright ישר	rich עשיר	wise חכם
f. sg.	טובה	גדולה	ישרה	עשירה	חכמה
m. pl.	טובים	גדולים	ישרים	עשירים	חכמים
f. pl.	טובות	גדולות	ישרות	עשירות	חכמות

The masc. sing. adjective serves as the basis for the formation of the other genders and numbers. The fem. sing. *is formed* by appending הַ, the masc. pl. by appending ים, and the fem. pl. by appending ות.

The three groups of adjectives correspond to the three groups of nouns described in (A), thus :

Column I represents the simplest form of the adjective. It is a monosyllable with a full vowel. It does not alter with the addition of a syllable.

Column II represents a two-syllabled adjective whose first vowel is Qameṣ. When an additional syllable is appended, this Qameṣ is reduced to shewa.

Column III represents the same type of adjective as Column II, except that its first letter is a guttural. In this case, the Qameṣ of the first syllable is reduced to composite shewa (under the guttural).

NOTE: The logical plurals of איש 'a man' and אשה 'a woman' (namely, אישים and אשות) are very rare and the forms usually found are אנשים 'men' and נשים 'women'. It must be understood that, though the fem. pl.—נשים—has the termination of a masc. pl., it is nevertheless a fem. pl. noun by nature (it means 'women'). Therefore the adjective which qualifies it, agreeing with it in number and gender, must also be fem. pl., thus: 'good women' טובות נשים.

20. THE DUAL NUMBER

Some Hebrew nouns have a Dual number denoting pairs of things:

singular:	יָד 'a hand'	יוֹם 'a day'	פַּעַם 'a time'
dual:	יָדַיִם 'two hands'	יוֹמַיִם 'two days'	פַּעַמַּיִם 'twice'

The dual termination for both the masc. and the fem. is יָם־.

NOTE: In the case of nouns denoting objects occurring in natural pairs, the dual is often extended to have a plural meaning; e.g. יָדַיִם means 'two hands' but, in certain contexts, may mean 'hands' in the plural.

NOTE TO EXERCISE 4.

The 3rd person plural of the verb in past action ends in ׀ for both the masculine and the feminine:

he said אָמַר	he went הִלְךָ	he called קָרָא	he gave נָתַן
she „ אָמְרָה	she „ הִלְכָה	she „ קָרְאַה	she „ נָתְנָה
they „ אָמְרוּ	they „ הִלְכוּ	they „ קָרְאוּ	they „ נָתְנוּ

EXERCISE 4.

man (sg.) אִישׁ	tree עֵץ	he sat, dwelt, abode, stayed יָשַׁב
men (pl.) אַנְשִׁים	fruit פְּרִי	he ate אָכַל
woman (sg.) אִשָּׁה	prophet נְבִיא	he took לָקַח
women (pl.) נְשִׁים	prophetess נְבִיאָה	he was הָיָה
garden גַּן	holy קְדוֹשׁ	they were (m. and f.) הָיוּ
the garden הַגַּן	also, even, indeed גַּם	all, each, every כָּל or כָּל־ ^a
Israel יִשְׂרָאֵל	under, instead of תַּחַת	

- (1) סוּס טוֹב, סוּסִים טוֹבִים; סוּסָה טוֹבָה, סוּסוֹת טוֹבוֹת
 (2) נְבִיא קְדוֹשׁ, נְבִיאִים קְדוֹשִׁים; נְבִיאָה קְדוֹשָׁה, נְבִיאוֹת קְדוֹשׁוֹת
 (3) אִישׁ חָכֵם, אַנְשִׁים חָכְמִים; אִשָּׁה חָכְמָה, נְשִׁים חָכְמוֹת
 (4) עֵץ גָּדוֹל, עֵצִים גְּדוּלִים (5) הַהִיכָל הַגָּדוֹל, הַהִיכָלִים

^a See p. 13, no. 4.

הַגְּדוֹלִים (6) נָתַן יְהוָה לְיִשְׂרָאֵל אֶרֶץ גְּדוֹלָה וְטוֹבָה (7) יָשַׁב
הַמֶּלֶךְ בְּעֶפְרַיִם כָּל-הַיּוֹם וְלֹא אָכַל (8) יָשְׁבָה הַנְּבִיאָה תַחַת
הָעֵץ (9) רָעִים הָיוּ הָאֲנָשִׁים אֲשֶׁר יָשְׁבוּ בְּעִיר הַגְּדוֹלָה (10) לֹא
לָקַח שְׂמוּאֵל הַנְּבִיא פָּרִי מִן-הַגֶּן (11) לָקַחָהּ הָאִשָּׁה מִן-הַפָּרִי
אֲשֶׁר בָּגַן וְגַם נִתְּנָה לָאָדָם (12) לָקַחוּ הָאָדָם וְהָאִשָּׁה מִן-הָעֵץ
וְגַם אָכְלוּ מִן-הַפָּרִי (13) בָּאוּ עַל-הָעִיר הַרְעָה כָּל-הַדְּבָרִים
אֲשֶׁר אָמְרוּ הַנְּבִיאִים הַקְּדוֹשִׁים (14) לֹא נִתְּנָה הָאֶרֶץ פָּרִי כִי הָיוּ
הָאֲנָשִׁים רָעִים (15) אָמַר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל, קְדוֹשׁ הַיּוֹם
לִיהוָה (16) בָּגַן הָיוּ עֲצִים גְּדוֹלִים וְטוֹבִים (17) לֹא אָכְלוּ
הַנְּבִיאִים בְּהִיכָל, כִּי קְדוֹשִׁים הָיוּ לִיהוָה (18) רָאָה הָעָם כִּי טוֹב
הַפָּרִי אֲשֶׁר לָקַחוּ הָאֲנָשִׁים מִן-הָעֵצִים אֲשֶׁר בְּאֶרֶץ אֲשֶׁר נָתַן
יְהוָה לְיִשְׂרָאֵל (19) חֻכְמִים וְטוֹבִים הָיוּ הַדְּבָרִים אֲשֶׁר אָמַר
הַנְּבִיא הַחֻכֵּם אֶל-הָאֲנָשִׁים אֲשֶׁר הָיוּ בְּהִיכָל (20) קָרְאוּ הַנְּבִיאִים
בְּקוֹל גְּדוֹל, שְׂמוּאֵל הוּא נְבִיא לִיהוָה (21) טוֹב יְהוָה לְטוֹבִים
וְלָרָעִים

(1) a great man, great men; a great woman, great women;
(2) a holy prophet, holy prophets; a holy prophetess, holy pro-
phetesses; (3) a good word, good words; (4) a great temple, great
temples. (5) The prophets went unto the holy city, for they said,
‘Samuel the prophet is in the temple which is in the city, and
also the king and all the people.’ (6) Holy were the men who sat
under the trees in the garden all the day. (7) The people dwelt
(sg.) in the good land which the Lord gave to Israel. (8) The man
and the woman ate from the fruit which was on the tree in the
great garden. (9) Great is the Lord in the heavens and great is
Israel on the earth. (10) The men went unto the land and they
also^c took from the fruit and unto the people they came and
they also^c said, ‘The fruit which is in the land is good.’ (11) God
said unto Moses, ‘The men who said that the land is not good
for Israel are evil.’^d (12) The prophets dwelt not in the evil city,

^a Pausal.

^b Understand ‘was’, as is required by the English.

^c וְגַם = and also they, &c.

^d ‘Evil are the men who . . .’

for they were holy to the Lord. (13) The king saw that wise (were) the words which the holy prophet said unto the people. (14) There were not in Israel prophets (as) great as Samuel. (15) The prophetess took not from the fruit and she ate not all the day and all the night.

21. THE CONJUNCTION

The conjunction 'and'^a is a prefixed ו, i.e. it is inseparable. It is pointed like the inseparable prepositions, with the exception of the case explained in 2 below :

1. *Ordinarily* it is vowelless, i.e. *it is pointed with shewa*—וְ:

'a man' אָדָם

'a horse' סוּס

'the man' הָאָדָם

'the horse' הַסּוּס

'and a man' וְאָדָם

'and a horse' וְסוּס

'and the man' וְהָאָדָם^b

'and the horse' וְהַסּוּס

2. (a) When the conjunction is prefixed to a word whose first letter has a shewa, as שְׁמוּאֵל 'Samuel' then, since the word cannot begin with two shewas (as וְשְׁמוּאֵל) the ו takes the form וְ—וְשְׁמוּאֵל 'and Samuel'. Similarly 'words' דְּבָרִים, 'and words' וְדְבָרִים.^c

(b) Before the labials בּמפ the conjunction also takes the form וּ:

'between' בֵּין : 'and between' וּבֵין^d (not וְבֵין)

'Moses' מֹשֶׁה : 'and Moses' וּמֹשֶׁה (not וְמֹשֶׁה)

'here' פֹּה : 'and here' וּפֹה^d (not וְפֹה).

^a The conjunction may have a variety of meanings, according to the context; it may also mean 'but', 'or', &c. For the present we may take it to be 'and'.

^b The article after the conjunction remains.

^c The first letter in the word דְּבָרִים has Dagheš Lene, but when the conjunction ו is prefixed, the Dagheš Lene falls away, because it is immediately preceded by a vowel (pp. 14-15).

^d Similarly the Dagheš Lene falls away after וְ—בֵין but וּבֵין.

It will be observed that the forms in the brackets would be difficult to articulate in ordinary speech and so the conjunction resolves into ך. The examples in (a) and (b) show that *before shewa and the labials במפ* the conjunction is ך.

3. When prefixed to a word beginning with ך, the ך (as in the case of the inseparable prepositions) quiesces into a vowel,^a thus: 'Judah' יהודה, 'and Judah' ויהודה: 'Jerusalem' ירושלים, 'and Jerusalem' וירושלים.

4. Before a composite shewa it assumes the corresponding short vowel (as with the inseparable prepositions): 'I' אני, 'and I' ואני: 'Edom' אדום, 'and Edom' ואדום.

5. An exception to 4 is אלהים which, with the conjunction, is ואלהים (cf. p. 30. A 5).

6. With the Kethibh יהנה (pointed with the vowels of אדני and read as the latter) the combination is ויהנה (and read אדני). (cf. p. 30. A 6).

7. When the conjunction stands *immediately before the tone-syllable* (i.e. the accented syllable), especially when it connects a pair of words, it is ך: 'day and night' יום ולילה: 'light and darkness' טוב ורע: 'good and evil' אור וחשך.

SUMMARY: The conjunction ך is pointed:

1. Ordinarily with shewa ך: וסוס, ונהסוס.
2. Before shewa and במפ it is ך: ושמואל, ובין, ומשה, ופנה.
3. Before ך the ך quiesces and the conjunction has Hireq: ויהודה.
4. Before a composite shewa it takes the corresponding short vowel: ואני, ואדום.
5. With אלהים it is ואלהים.
6. With יהנה (Qere אדני) it is ויהנה (Qere אדני).
7. Immediately before the tone-syllable it is often ך: יום ולילה.

^a ך becomes ך and finally ך (p. 18. 2).

22. THE INTERROGATIVE PRONOUNS

A. The interrogative pronoun 'who?' (subject) or 'whom?' (object)^a is **מִי**. Its form is fixed and does not change: 'to whom?' **לְמִי**; 'from whom?' **מִמֵּי**.

B. The interrogative pronoun 'what?' **מָה** is pointed practically like the article:

1. Before ordinary consonants (excluding gutturals and **ר**) it is **מָה**—followed by Dagheš Forte: 'what is this?' **מָה־זֶה**^b.

2. Before **א** and **ר** it is **מָה**: 'what (am) I?' **מָה־אֲנִי**.

3. Before **ה** and **ח** it is **מָה**: 'what (is) he?' **מָה־הוּא**.

4. Before a guttural with Qames̄ it is **מָה**: 'what hath he done?' **מָה־עָשָׂה**.

EXERCISE 5

morning בֹּקֶר	he went out יָצָא	he divided, distinguished הִבְדִּיל
evening עָרֵב	he knew יָדַע	between בֵּין
(adj.) old זָקֵן	he spoke דִּבֶּר	I אֲנִי
(as noun) elder		

(1) הַשָּׁמַיִם, וְהַשָּׁמַיִם; בַּשָּׁמַיִם, וּבַשָּׁמַיִם (2) הָאָרֶץ, וְהָאָרֶץ;
 בָּאָרֶץ, וּבָאָרֶץ (3) יוֹם, וְיוֹם; מִיּוֹם, וּמִיּוֹם (4) אֲנִי, וְאֲנִי; אֲדַמָּה,
 וְאֲדַמָּה (5) מֹשֶׁה, וּמֹשֶׁה; לְמֹשֶׁה, וּלְמֹשֶׁה (6) שְׂמוּאֵל, וְשְׂמוּאֵל;
 לְשְׂמוּאֵל, וְלְשְׂמוּאֵל (7) אֱלֹהִים, וְאֱלֹהִים; יְהוָה, וַיהוָה
 (8) יְרוּשָׁלַיִם, וִירוּשָׁלַיִם (9) אֹרֶךְ וְחֹשֶׁךְ (10) טוֹב וְרָע (11) עָרֵב
 וּבֹקֶר (12) יוֹם וְלַיְלָה (13) פָּרִי, וּפְרִי (14) מִי אֲנִי וּמָה־אֲנִי
 (15) הִבְדִּיל אֱלֹהִים בֵּין הָאֹרֶךְ וּבֵין הַחֹשֶׁךְ, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
 (16) לֹא הִבְדִּילוּ הָאֲנָשִׁים הָרָעִים בֵּין הַטוֹב וּבֵין הָרָע (17) מִי
 כִּיְהוָה בַּשָּׁמַיִם וּמִי כִּישְׂרָאֵל בָּאָרֶץ (18) בָּרָא אֱלֹהִים שָׁמַיִם
 וָאָרֶץ (19) טוֹבִים וְחֹכְמִים הָיוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר הַנְּבִיא הַזֶּה

^a Usually **מִי אֶת־מִי**—as will be seen from p. 53, N.B.

^b Observe how the **ה** has no value as a consonant at all. The interrogative pronoun **מָה** is usually closely connected with the following word by a Maqqeph or, in the Bible, by a continuation accent and, by reading the two words together, the first letter of the following word is duplicated.

^c After a vowel the Dagheš Lene falls away (pp. 14–15. (a), since the two words are spoken without a pause, almost as one word. ^d Pausal.

אֶל-הַמָּלֶךְ (20) יָדַע הָאָדָם טוֹב וְרָע, כִּי אָכַל מִן-הָעֵץ אֲשֶׁר
 בְּנֵן (21) אָמְרָה הָאִשָּׁה אֶל-הַזְּקֵנִים, בָּאוּ אַנְשִׁים מִיִּשְׂרָאֵל בְּלַיְלָה
 וּבַבֹּקֶר יֵצְאוּ מִן-הָעִיר (22) לֹא הָיָה מֶלֶךְ בְּיִשְׂרָאֵל, וְשִׁמוֹאֵל
 הַנְּבִיא הָיָה רֹאשׁ לְעָם (23) בָּעִיר הַקְּדוּשָׁה יֹשְׁבֵהָ אִשָּׁה זְקֵנָה
 וְחַכְמָה (24) יְהוּה הוּא אֱלֹהִים וּמֶלֶךְ בְּשָׂמַיִם וּבָאָרֶץ (25) גָּתָן
 יְהוּה לְיִשְׂרָאֵל אָרֶץ טוֹבָה וְגִדּוּלָהּ, וְגַם נְבִיאִים גְּדוּלִים וְקְדוּשִׁים
 (26) מֵהַנְּדָבָר אֲשֶׁר דִּבֶּר אֱלֹהִים אֶל-הַנְּבִיא (27) וּבְכָל-הָעִיר
 לֹא הָיָה אִישׁ טוֹב

(1) The night, and the night; in the night, and in the night;
 (2) the tree, and the tree; from the tree, and from the tree; (3) in
 the city, and in the city; (4) Jerusalem, and Jerusalem; in Jeru-
 salem, and in Jerusalem; (5) darkness and light; (6) night and day;
 (7) to Israel, and to Israel; (8) an old and wise man, old and wise
 men. (9) Who are the men who came to the city in the evening?
 (10) The king was wise and good. (11) The prophets were wise
 and great men. (12) The Lord distinguished between the good
 (men)^a and between the evil (men)^a who were in the land. (13) In
 the evening and in the morning (in) every day the king called
 unto the Lord. (14) The prophet went out from Jerusalem, the
 holy city, as the word which the Lord spoke. (15) What is man
 whom God created? He is dust from the ground. (16) The
 woman said unto the people, 'The king distinguished not between
 (the^b) good and (between the^b) evil'. (17) Moses and Samuel were
 good and holy prophets. (18) And in all the land (there) was not
 a palace like the palace which was in Jerusalem. (19) The man
 and the woman were in the garden and from the tree they ate
 fruit. (20) And who is like Israel, a great nation under the
 heavens?

23. THE ABSOLUTE AND CONSTRUCT STATES

To illustrate what is meant by the absolute and construct states, the following two examples may be taken: (a) 'he is a

^a The m. pl. adjective implies 'men'.

^b The bracketed words are in the Hebrew thought.

man' **הוא איש**, and (b) 'he is a man of God' **הוא איש-אלהים**. The word **איש** in (b) is dependent upon the next word **אלהים** in such a way that the two words together **איש-אלהים** make up one compound idea—'man-of God'. The dependent word **איש** is said to be in the *construct state*; whereas **איש** in (a) stands alone and is independent, and (in contradistinction) is said to be in the *absolute state*.

When two (or more) words are so closely united that together they constitute one compound idea, the dependent word (or words) is (are) said to be in the Construct State. The word (in the absolute state) upon which the construct depends, is said to be in the genitive^a (as above אלהים).

The construct state has, at times, a Maqqeph after it (and, in the Bible, always otherwise a continuation accent). The Maqqeph (and the continuation accent) indicate that the word (in the construct) is united with the one after it.^b

The construct often brings about an adjustment in the form:

i.	abs. sg.	cons. sg.	abs. pl.	cons. pl.
m.	horse סוס	horse-of סוס-	horses סוסים	horses-of סוסים-
f.	mare סוסה	mare-of סוסת-	mares סוסות	mares-of סוסות-

In the *simplest form* of the noun, the fem. sg. construct ends in **ת** and the masc. pl. construct in **ים**. The masc. sg. and the fem. pl. do not change externally but they are recognized as constructs by the Maqqeph (and, in the Bible, also by the continuation accent) accompanying them.

NOTE: The fem. sg. noun and adjective originally terminated in **ת** in the absolute. In the spoken language this **ת** (**āt**) termination became thinned down to **ה** (**â**)—the **ת** (**t**) being scarcely audible and finally discarded when no word

^a The genitive case-ending has been lost—see pp. 66–7.

^b Since accents will rarely appear in this grammar (except for pause), the construct state will generally have a Maqqeph after it. When the student begins to read the Bible in Hebrew, he will see that the word in the construct state has either a Maqqeph or the continuation accent.

immediately followed, i.e. in the absolute. In the construct state this תָּ was merely shortened to ת־ in the process of hurrying on to the next word (the genitive) to complete the compound idea; the two words being spoken without a pause.^a

The final ם of the masc. pl. was scarcely heard and finally dropped in the construct, through hurrying on to the genitive.

2. abs. sg.	cons. sg.	abs. pl.	cons. pl.
son בֶּן	son-of בֶּן־	sons בָּנִים	sons-of בָּנִים־
hand יָד	hand-of יָד־	hands ^b יָדַיִם	hands-of יָדַיִם־

The vowel changes brought about in the construct state will be easily understood by bearing in mind that the compound idea (i.e. the construct and the genitive together) are spoken together practically as one word. The natural tendency, then, is to hurry on to the genitive and in doing so the word in the construct is spoken hurriedly and thus shortened as much as possible. Thus בֶּן becomes בֶּן־ in the construct and יָד becomes יָד־ . In the plural, the final ם (of בָּנִים) disappears in the construct and, by hurrying on to complete the compound, the vowel (Qameṣ) in the first syllable is reduced to shewa (בָּנִים־מֹשֶׁה — 'sons-of Moses'). Similarly, the construct of the dual form יָדַיִם is contracted to יָדַיִם־ — 'hands-of'.

NOTE: The reduction of the Qameṣ to shewa in the first syllable of the construct is due to the principle explained on pp. 35, 36, Column II. When the sing. noun בְּרִיא is made plural by the addition of the new syllable ים at the end and the accent moves forward on to the new syllable, the Qameṣ in the first syllable is reduced in the process of hurrying on to the accented (last) syllable (בְּרִיאִים). Similarly, when בְּרִיא is construct, the speaker hurries on to the genitive and the construct becomes בְּרִיא־ .

^a Compare, in French, *il a* (for *at*), but *a-t-il*?

^b Dual form.

3. abs. sg.	cons. sg.	abs. pl.	cons. pl.
word דָּבָר	word-of דְּבַר	words דְּבָרִים	words-of דְּבָרַי
wise (man) חָכָם	wise (man)-of חָכְמָה	wise (men) חָכְמִים	wise (men)-of חָכְמַי

When a two-syllabled word like דָּבָר is put in the construct state, two changes take place. The syllable בָּר is shortened to בַּר (just as יָד becomes יַד), and the Qames in the first syllable דָּ is reduced to shewa, thus the absolute דָּבָר becomes דְּבַר in the construct. חָכְמָה is of the same type, except that its first letter is a guttural, so that, when the Qames under it becomes shewa in the construct, it is a composite shewa: it becomes חָכְמַי.

When the plural absolute דְּבָרִים becomes construct, then דְּבָרִים becomes דְּבָרַי (just as בְּנִים becomes בְּנֵי in 2 above) resulting in דְּבָרַי which, in turn, becomes דְּבָרַי, (p. 10, Note). When the plural חָכְמִים becomes construct, then חָכְמִים becomes חָכְמַי and the resulting חָכְמַי becomes חָכְמַי, i.e. the composite shewa becomes the corresponding short vowel. In the same way the absolute אַנְשִׁים (men) becomes אַנְשֵׁי (men-of) in the construct.

NOTE: *The word in the construct state never takes the article.*

When the compound idea is definite, it is (*not* the word in the construct but) the genitive (following it) which takes the article, thus:

<i>Indefinite</i>	<i>Definite</i>
a man-of God איש-אלהים	the man-of-God האיש-האלהים ^a (not האיש-)
a word-of truth דבר-אמת	the word-of truth הדבר-האמת ^a (not הדבר-)

Note further the usage with proper nouns:

דְּבַר-מֹשֶׁה—the word-of Moses, since מֹשֶׁה^b, being a proper noun, is definite.

יַד-יְהוָה—the hand-of the Lord, ,, יהוה, ,, ,, ,,

אֶרֶץ-כְּנָעַן—the land-of Canaan, ,, כְּנָעַן, ,, ,, ,,

^a Compare the English phrase 'the man's house', which really means 'the house of the man'.

^b Compare, in English, 'David's son', which means 'the son of David'.

24. TABLE OF WORDS IN THE ABSOLUTE AND CONSTRUCT STATES

sg. abs.	sg. cons.	pl. abs.	pl. cons.	Remarks	No.
horse סוס	סוס	סוסים	סוסי	Simple noun. The masc. pl. ים changes to י in the construct—general rule.	1
mare סוסה	סוסת	סוסות	סוסות	Simple noun. The fem. sg. termination ת in the construct—general rule.	2
son בן	בן	בנים	בני	Pl. abs. irregular. Vowel shortened in cons. sg. Qameš lost in cons. pl.	3
hand יד	יד	יָדִים	יָדַי	Same as no. 3. Note how dual serves also for pl.	4
people עם	עם	עמים	עמי	Dagheš Forte in מ of pl. Note: a vowel may be elided, but not a syllable: since pl. abs. is really עםָּמִים there is no loss of vowel.	5
prophet נביא	נביא	נביאים	נביאי	The Qameš (under the first letter) of the sg. abs. is lost.	6
prophetess נביאה	נביאת	נביאות	נביאות	Same as no. 2.	7
word, thing דבר	דבר	דברים	דברי	Sg. cons. loses first Qameš and shortens second one. Both are lost in pl. cons., the first shewa becoming Hireq.	8
old (man) זקן elder	זקן	זקנים	זקני	Second vowel of sg. abs. is Šere, but changes in the same way as no: 8.	9
wise (man) חכם	חכם	חכמים	חכמי	Same as no. 8, except that the first letter is a guttural. In sg. cons. Qameš is replaced by composite shewa. In pl. cons. the composite shewa becomes corresponding short vowel.	10
dust עפר	עפר			Sg. same as no. 10.	11
man איש	איש	אֲנָשִׁים ^a	אנשי	Pl. abs. irregular. Pl. cons. same as no. 10.	12
woman אשה	אשת	נשים	נשי	Note special form of sg. cons. The pl. has masc. termination. Pl. cons. same as no. 3.	13
eye עין	עין	עינים	עיני	Note special form of cons. sg., where the diphthong 'ai' becomes 'ê'. In the pl. the full vowel in the first syllable is not shortened, just as in no. 1.	14
star כוכב	כוכב	כוכבים	כוכבי	Full vowel ô does not change. Qameš of sg. abs. is shortened in sg. cons. and disappears in pl. cons.	15

This Table includes most of the nouns and adjectives which have already occurred in the vocabularies.

^a See p. 37, Note.

EXERCISE 6

Egypt מצרים	name שם	exceedingly, very מאד ^a
Jacob יַעֲקֹב	star כּוֹכַב	lo! behold! הִנֵּה
Esau עֵשָׂו	one (m.) אֶחָד ^b	
Solomon שְׁלֹמֹה	„ (f.) אַחַת	he heard, hearkened שָׁמַע

N.B. 'he hearkened to the voice-of' - שָׁמַע לְקוֹל־ means 'he obeyed'.
 „ in „ - שָׁמַע בְּקוֹל־

(1) לֹא נָבִיא אָנִי וְלֹא בֶן־נְבִיא (2) רָאָה הַמֶּלֶךְ אִישׁ זָקֵן מְאֹד
 בְּהִיכָל וְלֹא יָדַע כִּי נָבִיא־אֱלֹהִים הוּא^c (3) הָיָה דְבַר־יְהוָה אֶל־
 שְׁמוּאֵל בְּלֵילָהּ (4) הִלֵּךְ הַנָּבִיא אֶל־הַיֵּבֶל־הַמֶּלֶךְ (5) קָרָא
 מֶלֶךְ־מִצְרַיִם אֶל־מֹשֶׁה, כִּי הָיָה חֹשֶׁךְ בְּאֶרֶץ־מִצְרַיִם, וְלִבְנֵי־
 יִשְׂרָאֵל הָיָה אֹר (6) לֹא שָׁמַע הָעָם אֶל־דְּבַר־יְהוָה אֲשֶׁר
 דִּבְרוּ בְשֵׁם־יְהוָה (7) וּבְגֵן־הַמֶּלֶךְ הָיוּ מְכַל עֲצֵי־פְרִי (8) הָיוּ
 אֲנָשֵׁי הָעִיר רָעִים מְאֹד בְּעֵינֵי־אֱלֹהִים וּבְעֵינֵי־אָדָם (9) מְכַל
 עֲמֵי־הָאָרֶץ כָּאוּ אֶל־שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל, כִּי הָיָה חָכָם מְאֹד
 בְּעֵינֵי־כָל־הָעַמִּים (10) יָשָׁב שְׁמוּאֵל עַל־הָאֲדָמָה בְּרֹאשׁ־בְּנֵי־
 הַנָּבִיאִים (11) יָצְאוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם עִם גְּדוֹל מְאֹד,
 כַּדְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־מֹשֶׁה (12) קָרָא הַמֶּלֶךְ לְכָל־חַכְמֵי־
 הָאָרֶץ (13) עֵינֵי־יְהוָה אֶל־הַטּוֹבִים וְלֹא אֶל־הַרְעִים (14) רָאוּ
 חַכְמֵי־מִצְרַיִם כִּי יָד־יְהוָה בְּאֶרֶץ (15) קָרָאוּ בְנֵי־הַנָּבִיאִים
 בְּקוֹל גְּדוֹל, יְהוָה קְדוֹשׁ־יִשְׂרָאֵל הוּא אֶחָד וְאֵלֵהֶי־כָל־הָאָרֶץ
 (16) לֹא שָׁמְעוּ בְנֵי־יִשְׂרָאֵל בְּקוֹל־יְהוָה, וּבְעֵינֵי־מֹשֶׁה הָיָה
 הַדְּבַר רַע מְאֹד (17) וְאִשָּׁה אַחַת מִנְּשֵׁי־בְנֵי־הַנָּבִיאִים קָרָאָה
 אֶל־שְׁמוּאֵל (18) הָיוּ בְנֵי־יִשְׂרָאֵל כְּעֵפֶר־הָאֲדָמָה וּכְכּוֹכְבֵי־
 הַשָּׁמַיִם בְּאֶרֶץ אֲשֶׁר גָּמַן יְהוָה לְיַעֲקֹב (19) הַקּוֹל קוֹל־יַעֲקֹב

^a Follows the adjective.

^b This numeral is an adjective, following the noun and agreeing with it in gender.

^c The English requires the subordinate clause to be put in the past. Understand 'was'.

^d In English the phrase is 'the word of the Lord came'.

^e The conj. here must mean 'but'. See p. 40, footnote a.

^f Trees-of fruit = fruit trees (see p. 136).

וְהַיְדִים יְדִי-עָשׂוּ, כִּי לֹא הָיוּ יְדִי-יַעֲקֹב כִּי־יְדִי עָשׂוּ (20) דְבַר
 מֹשֶׁה אֶל-זִקְנֵי-הָעָם כָּכָל אֲשֶׁר אָמַר יְהוָה אֱלֹהֵי-יִשְׂרָאֵל
 (21) הִנֵּה בָּא יוֹם-יְהוָה, יוֹם אֲשֶׁר הוּא חֹשֶׁךְ וְלֹא אֹר (22) יֵצֵא
 אֶחָד מִגְדוּלֵי-הָעָם וּבְקוֹל-גְּדוּל קָרָא אֶל-אֲנָשֵׁי-הָעִיר, הִנֵּה
 הָעִיר בְּיַד-הַמֶּלֶךְ

(1) Moses was a man of God. (2) Jacob called in the name of the Lord. (3) The children of Israel were in the land of Egypt. (4) The people hearkened not to (or 'in') the voice of the old prophet who spoke in the name of the God of Israel. (5) All the elders of the city came unto Moses. (6) All the peoples of the land heard that Israel went out from the land of Egypt. (7) And I am as the dust of the ground in the eyes of the king. (8) Samuel, the prophet of God, spoke unto the great ones^c of the people. (9) All the wise (men)^c of the land called unto the king of Egypt with one voice, 'Behold darkness hath come upon the land.' (10) The sons of the king were evil in the eyes of the Lord. (11) The voice of the Lord is in the heavens and in the earth. (12) Solomon, the king of Israel, was very great in the eyes of all the earth. (13) The men of the evil city distinguished not between the good (ones)^c and (between) the evil (ones). (14) The word which the prophetess spoke unto the king. (15) The Lord He is one in the heavens and the people of Israel is one upon the earth. (16) The king hearkened to the words of the prophet and he said not a(ny)thing, for he knew that he (was)^d a man of God. (17) God gave stars in the heavens. (18) Jacob saw and behold Esau came. (19) The trees which (were) in the garden of the king were as the stars of the heavens. (20) The wives of the king were evil in the eyes of the Lord. (21) The king Solomon took a wife from the land of Egypt. (22) The elders of Israel hearkened not to the voice of Moses in the land of Egypt, for they knew not that he spoke in the name of the Lord, the God of Israel.

^a See footnote *e*, previous page.

^b Note the changes: יְדִי (כִּי־יְדִי becomes) יְדִי.

^c Pl. m. adjective.

^d See footnote *c*, previous page.

25. PRONOMINAL SUFFIXES (of sing. masc. noun)

I	II	III
horse (abs.) סוס	spirit (abs.) רוּחַ	word (abs.) דְּבַר
horse-of (cons.) סוס	spirit-of (cons.) רוּחַ	word-of (cons.) דְּבַר
my (c.) horse סוּסִי	my (c.) spirit רוּחִי	my (c.) word דְּבָרִי
thy (m.) „ סוּסְךָ	thy (m.) „ רוּחְךָ	thy (m.) „ דְּבַרְךָ
thy (f.) „ סוּסְךָ	thy (f.) „ רוּחְךָ	thy (f.) „ דְּבַרְךָ
his „ סוּסוֹ	his „ רוּחוֹ	his „ דְּבָרוֹ
her „ סוּסֶיהָ	her „ רוּחֶיהָ	her „ דְּבָרֶיהָ
our (c.) „ סוּסֵינוּ	our (c.) „ רוּחֵנוּ	our (c.) „ דְּבָרֵנוּ
your (m.) „ סוּסְכֶם	your (m.) „ רוּחְכֶם	your (m.) „ דְּבַרְכֶם
your (f.) „ סוּסְכֶן	your (f.) „ רוּחְכֶן	your (f.) „ דְּבַרְכֶן
their (m.) „ סוּסָם	their (m.) „ רוּחָם	their (m.) „ דְּבָרָם
their (f.) „ סוּסָן	their (f.) „ רוּחָן	their (f.) „ דְּבָרָן
IV	V	VI
trouble (abs.) עֲמַל	prophet (abs.) נְבִיא	Pronominal Suffixes for the sing. noun.
trouble-of (cons.) עֲמַל	prophet-of (cons.) נְבִיא	
my (c.) trouble עֲמָלִי	my (c.) prophet נְבִיאִי	
thy (m.) „ עֲמָלְךָ	thy (m.) „ נְבִיאָךָ	
thy (f.) „ עֲמָלְךָ	thy (f.) „ נְבִיאָךָ	
his „ עֲמָלוֹ	his „ נְבִיאֹ	
her „ עֲמָלָהּ	her „ נְבִיאָהּ	
our (c.) „ עֲמָלֵנוּ	our (c.) „ נְבִיאֵנוּ	
your (m.) „ עֲמָלְכֶם	your (m.) „ נְבִיאְכֶם	
your (f.) „ עֲמָלְכֶן	your (f.) „ נְבִיאְכֶן	
their (m.) „ עֲמָלָם	their (m.) „ נְבִיאָם	1st sing. com. י
their (f.) „ עֲמָלָן	their (f.) „ נְבִיאָן	2nd „ masc. ךָּ
		2nd „ fem. ךָּ
		3rd „ masc. ם
		3rd „ fem. ם
		3rd „ masc. ם
		3rd „ fem. ם
		1st pl. com. נוּ
		2nd „ masc. כֶּם
		2nd „ fem. כֶּן
		3rd „ masc. ם
		3rd „ fem. ם

General observations. (a) The possessives 'my', 'thy', 'his', 'her', &c. are expressed by *suffixed* pronominal particles, as given in Column VI. From the Hebrew standpoint, 'my horse' is 'horse-of-me' סוּסִי, &c.

(b) Note that the 3rd fem. sing. suffix has Mappiq in the ה (e.g. סוּסִיָּה: p. 17) which is to be pronounced as a sharp 'h'; whereas the fem. sing. noun (e.g. סוּסִיָּה) has a silent ה.

(c) The suffixes כֵּן, כֵּם (called 'heavy suffixes') attach themselves to the construct form. This is especially evident in Columns III and IV. (The addition of the heavy syllable has the same shortening effect upon the noun as a genitive has upon a preceding construct.)

(d) Reference may again be made to p. 32, B (ii), where it was shown that, e.g. 'my good horse' is expressed in Hebrew as 'my horse, the good (one)' סוּסִי הַטוֹב.

Column I represents the simplest form of the masc. sg. noun. There is no change in pointing when pronominal suffixes are attached.

Column II represents the same type of noun as Column I but with a terminal guttural. The abs. and cons. have the Furtive Pathah (p. 19. 4). With the suffixes of the 2nd m. sg. and the 2nd m. and f. pl. the guttural has a composite shewa instead of the simple shewa.

Column III represents a two-syllabled noun with a Qameṣ in the first syllable. When this type of noun receives an additional syllable at the end—in this case the new syllable being the suffix—the accent moves on to it, and the Qameṣ in the first syllable is reduced to shewa (p. 35, A. Col. II). *Observe* that with the 2nd m. sg. suffix the Qameṣ (under the כ) has a Methegh to show that the syllable is open and that the vowel is 'ā' (p. 13. 2, Note).

Column IV represents the same type of noun as Column III but having an initial guttural. The Qameṣ in the first syllable is replaced by a composite shewa (under the guttural) when the accent moves on to the new syllable.

Column V represents a type of noun with Qameṣ in the first

syllable and a 'full' vowel in the second one. As would be expected, the Qameṣ falls away in the construct and with suffixes, but the full vowel remains throughout. Note also how the א in the 2nd m. sg. and the 2nd persons pl. takes composite shewa.

26. THE INSEPARABLE PREPOSITIONS ל, ב WITH SUFFIXES

The inseparable prepositions ל and ב take pronominal suffixes, thus :

to me ^a (c.)	לִי	in me ^b (c.)	בִּי
„ thee (m.)	לְךָ	„ thee (m.)	בְּךָ
„ thee (f.)	לְךָ	„ thee (f.)	בְּךָ
„ him	לוֹ	„ him	בוֹ
„ her	לָהּ	„ her	בָּהּ
„ us (c.)	לָנוּ	„ us (c.)	בָּנוּ
„ you (m.)	לְכֶם	„ you (m.)	בְּכֶם
„ you (f.)	לְכֶן	„ you (f.)	בְּכֶן
„ them (m.)	לָהֶם	„ them (m.)	בָּהֶם or בָּם
„ them (f.)	לָהֶן	„ them (f.)	בָּהֶן

The inseparable prepositions כ 'as, like' and מן 'from' with pronominal suffixes are given on p. 63.

27. THE SIGN OF THE DEFINITE OBJECT

Below are given sets of examples to show how the definite object is indicated, to avoid confusing it with the subject :

(a) לָקַח הַבֵּן—'he took, (namely) the son'. Here הַבֵּן is the subject—'the son took', but

לָקַח אֶת-הַבֵּן—'he took the son'. Here הַבֵּן, preceded by the word אֶת-, is the object.

(b) לָקַח בֶּן-הַמֶּלֶךְ—'he took, (namely) the son-of the king'. Here בֶּן-הַמֶּלֶךְ is the subject—'the son-of the king took', but

לָקַח אֶת-בֶּן-הַמֶּלֶךְ—'he took the son-of the king'. Here בֶּן-הַמֶּלֶךְ, preceded by אֶת-, is the object.

^a Or 'for me', &c.

^b Or 'by me', &c.

(c) לָקַח בְּנוֹ—‘he took, (namely) his son’. Here בְּנוֹ is the subject—‘his son took’, but

לָקַח אֶת-בְּנוֹ—‘he took his son’. Here בְּנוֹ, preceded by אֶת-, is the object.

(d) לָקַח שְׂמוּאֵל—‘he took, (namely) Samuel’. Here שְׂמוּאֵל is the subject—‘Samuel took’, but

לָקַח אֶת-שְׂמוּאֵל—‘he took Samuel’. Here שְׂמוּאֵל, preceded by אֶת-, is the object.

The *definite object*, governed by a transitive verb, is usually preceded by the particle אֶת or אֶת־ (with Maqqeph), which draws attention to the object which is definite. In (a) the object is definite, since it has the article; in (b) the compound idea (which is the object) is definite, since the genitive has the article; in (c) the suffix shows that the object is a definite one; and in (d) the proper noun is obviously a definite (person—and here the) object.

N.B. (1) מִי לָקַח = ‘who hath taken?’ but אֶת-מִי לָקַח = ‘whom hath he taken?’

(2) ‘The man took a horse’ is לָקַח הָאִישׁ סוּס—*indefinite* object and therefore *not preceded* by the particle אֶת־.

EXERCISE 7

Abraham אַבְרָהָם	mountain הַר
Sarah שָׂרָה	„ (with art.) הַהַר
covenant בְּרִית	„ (pl.) הָרִים
dream (sg.) חֲלוֹם <i>m.</i>	with ^a עִם
„ (pl.) חֲלוֹמוֹת	until עַד
river נָהָר	he kept, watched שָׁמַר
	he cut כָּרַת

[N.B. ‘He made a covenant’ is ‘he cut a covenant’ בְּרִית כָּרַת.]

(1) כָּרַת אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְאֶת-כָּל-אֲשֶׁר בָּהֶם

(2) שָׁמְעוּ הָאָדָם וְהָאִשָּׁה אֶת-קוֹל-אֱלֹהִים בְּגֶן (3) וּבְיָדוֹ הִגְדוּלָהּ

^a In the sense of ‘together with’, ‘along with’, as opposed to the inseparable prep. עִם which means ‘with’ of instrument. It takes suffixes: עִמִּי ‘with me’; עִמָּךְ ‘with thee’ (m).

לָקַח יְהוָה אֶת-עֲמוֹ יִשְׂרָאֵל מִמִּצְרַיִם לֹא לְעַם קְדוֹשׁ, וְגַם נָתַן
 לָהֶם אֶת-הָאָרֶץ הַטּוֹבָה מִנְהַר-מִצְרַיִם עַד-הַנָּהָר הַגָּדוֹל: וְלֹא
 שָׁמְרוּ אֶת-בְּרִיתוֹ אֲשֶׁר כָּרַת עִמָּם עַל-הַר-הָאֱלֹהִים וְלֹא שָׁמְעוּ
 בְּקוֹלוֹ (4) שָׁמַר יְהוָה אֶת-יַעֲקֹב מִכָּל-רָע (5) רָאָה אֱלֹהִים
 אֶת-הָאוֹר אֲשֶׁר בָּרָא וְהִנֵּה טוֹב מְאֹד (6) כָּרַת שְׁמוּאֵל אֶת-
 רֹאשׁ-הַמָּלְךְ לְעֵינָי-כָּל-יִשְׂרָאֵל (7) אָמְרוּ הָעַמִּים אֲשֶׁר בָּאוּ
 עַל-יִשְׂרָאֵל, יְהוָה הוּא אֱלֹהֵי-הַהָרִים (8) וְשֵׁם-אִשְׁת־אֲבִרְהָם^b
 שָׂרָה (9) אָמְרָה שָׂרָה אֶל-אֲבִרְהָם אִשָּׁה, הִנֵּה אִשָּׁה וְקָנָה אֲנִי,
 וְלֹא נָתַן לִי אֱלֹהִים בֶּן (10) קָרָא מֹשֶׁה בְּקוֹל גָּדוֹל, יְהוָה עִמָּנוּ
 וְגַם נָתַן בְּיָדֵנוּ אֶת-הָעֵיר וְאֶת-הָעָם אֲשֶׁר בָּהּ (11) הָיוּ אַנְשֵׁי-
 יִשְׂרָאֵל בְּהָרִים כָּל-הַיּוֹם עַד-הַלְלִילָה (12) מֵרֹאשׁ הַהָר רָאָה
 מֹשֶׁה אֶת-הָאָרֶץ אֲשֶׁר נָתַן יְהוָה לְבְנֵי-יִשְׂרָאֵל (13) בָּאוּ וְקָנִי-
 הָעָם אֶל-הַיִּכָּל-הַמָּלְךְ, וְעָפָר^b עַל-רֹאשָׁם (14) שָׁמַע אֱלֹהִים
 אֶת-קוֹלִי, כִּי הוּא אוֹרֵי בְיוֹם-הַחֹשֶׁךְ (15) שָׁמַע יַעֲקֹב אֶת-
 הַחֲלוֹם וְגַם שָׁמַר אֶת-הַדְּבָר, כִּי אָמַר מִן הָאֱלֹהִים הַחֲלוֹם
 (16) וּבַחֲלוֹמוֹ רָאָה יַעֲקֹב וְהִנֵּה הַר גָּדוֹל מְאֹד וְרֹאשׁוֹ בַשָּׁמַיִם^d
 (17) וּבְכָל-חֲכַמֵי-הָעֵיר לֹא הָיָה אִישׁ אֲשֶׁר יָדַע אֶת-דְּבַר-
 הַחֲלוֹם (18) הַבְּדִיל יְהוָה בֵּין גְּבִיאי-מִצְרַיִם וּבֵין מֹשֶׁה גְּבִיאוֹ
 (19) יָשְׁבוּ הַגְּבִיאיִם בְּאֶחָד-הָרֵי-הָאָרֶץ וּבְרֹאשָׁם הָיָה שְׁמוּאֵל
 (20) הִנֵּה יָדוֹ בְּכָל, וַיֵּד-כָּל-אָדָם בּוֹ (21) כָּרַת אֲבִרְהָם בְּרִית
 עִם מְלֶךְ-הָעֵיר (22) מִהִכָּלוֹ אֲשֶׁר בַּשָּׁמַיִם רָאָה יְהוָה אֶת-עֲמוֹ
 וְאֶת-קוֹלֵנוּ שָׁמַע

(1) God gave the woman to the man for (a) wife. (2) Samuel heard the voice of the Lord in the night. (3) Moses spoke all

^a The conj. here means 'but'. See p. 40, footnote a.

^b Supply 'was'. See p. 48, footnote c.

^c 'Upon' = against.

^d Pausal (with Silluq accent).

the words of the Lord unto the elders of Israel in the land of Egypt. (4) Sarah heard the words of the man which he spoke unto Abraham her husband. (5) The children of Israel kept not My covenant and they distinguished not between Me^a and (between) the gods of the land. (6) The eyes of the Lord are unto His people. (7) The woman kept the men with^b her all the night until the light of the morning. (8) The king made a covenant with^b the people upon the mountain of God. (9) The Lord heard our voice in the land of Egypt. (10) He distinguished Israel from all the peoples. (11) From His temple the Lord (hath) heard my voice. (12) Abraham and Sarah were very old and the Lord gave not (to) them children. (13) The woman gave the fruit unto her husband. (14) Thy people hearkened not to the words of Thy prophet and they kept not the covenant which Moses made between Thee and between us. (15) In the evening and in the morning my voice is unto the Lord and His word is with^b me. (16) Jacob knew that the Lord was with^b him. (17) All the wise men of Egypt said unto the king, 'Behold the God of Israel hath set ("given") his hand against (ךָ) thee and against thy people.'

28. THE PERSONAL PRONOUNS

A	B
(Subject)	(Object)
I (c.) אֲנִי, אֲנֹכִי ^c	me (c.) אֹתִי
thou (m.) אַתָּה ^d	thee (m.) אֹתְךָ
thou (f.) אַתְּ ^e	thee (f.) אֹתְךָ
he הוּא	him אֹתוֹ
she הִיא	her אֹתָהּ
we (c.) אֲנֵנוּ	us (c.) אֹתֵנוּ

^a אֲנִי takes suffixes—בֵּינִי = 'between me', &c.

^b See p. 53, footnote *a*.

^c Pausal אֲנִי, אֲנֹכִי.

^d Pausal אַתָּה.

^e One of the few cases where a terminal vowelless letter has a silent shewa (p. 9, footnote *c*). The reason is that this form is an abbreviation of an original אֹתִי and the *i*-termination was dropped.

(Subject *contd.*)

you (m.)	אַתָּם
you (f.)	אַתְּךָ
they (m.)	הֵמָּה, הֵם ^a
they (f.)	הֵנָּה, הֵן ^a

(Object *contd.*)

you (m.)	אַתְּכֶם
you (f.)	אַתְּכֶן
them (m.)	אַתֶּם, אֹתָם
them (f.)	אַתֶּן, אֹתֶן

When the Personal Pronoun is the object of a verb it is *definite*, since a *particular* person is referred to; hence it is expressed by the sign of the definite object אֹת with the pronominal suffixes.

NOTE: Another form of אֹת (namely אַת) is used with the suffixes, as אֹתִי, אֹתְךָ, except when it assumes the (so-termed) heavy suffixes כֶּם, כֶּן [הֵם, הֵן rarely used with this particle].

29. THE REGULAR VERB (Perfect)

he (hath) kept	שָׁמַר	he (hath) ruled	מָשַׁל
she „ „	שָׁמְרָה	she „ „	מָשַׁלָּה
thou (m.) hast „	שָׁמַרְתָּ	thou (m.) hast „	מָשַׁלְתָּ
thou (f.) „ „	שָׁמַרְתְּ	thou (f.) „ „	מָשַׁלְתְּ
I (c.) (have) „	שָׁמַרְתִּי	I (c.) (have) „	מָשַׁלְתִּי
they (c.) „ „	שָׁמְרוּ	they (c.) „ „	מָשַׁלוּ
ye (m.) „ „	שָׁמַרְתֶּם	ye (m.) „ „	מָשַׁלְתֶּם
ye (f.) „ „	שָׁמַרְתֶּן	ye (f.) „ „	מָשַׁלְתֶּן
we (c.) „ „	שָׁמַרְנוּ	we (c.) „ „	מָשַׁלְנוּ

In Hebrew thinking, *an action* is regarded as being either *completed or incompleted*. Hebrew, therefore, knows of no past, present, or future tenses, but has instead a *Perfect* and an *Imperfect* (which, in a context, lend themselves to a variety of shades in meaning). For the time being, however, the Hebrew Perfect may be taken to represent action in the past ('he kept', 'he hath kept'). We shall see later that the equivalent of the English present tense is supplied by the Participle (pp. 65-6) and the

^a Shorter form but not as frequent as the longer one.

English future tense (with other varieties) by the Imperfect (pp. 75-6).

NOTE: (a) The standard table of Hebrew verbs usually begins with the 3rd masc. sing. (Perfect, as **שָׁמַר** (מִשְׁלֵל שָׁמַר)), since this is the simplest form of the verb and conveniently serves as the basis for the others.

(b) The persons of the perfect are formed by taking the stem of the verb (3rd m. sg.) and *appending* pronominal particles (i.e. the essential elements of the personal pronoun to denote the person, gender, and number) thus:

שָׁמַרְתָּ	is a compound of	(א)ת(ה)	+ שָׁמַר	'kept (hast) thou (m.)'
שָׁמַרְתָּ	„	ת(א)	+ שָׁמַר	„ „ „ (f.)
שָׁמַרְתֶּם	„	ם(א)ת	+ שָׁמַר	„ (have) ye (m.)
שָׁמַרְתֶּן	„	ן(א)ת	+ שָׁמַר	„ „ „ (f.)
שָׁמַרְנוּ	„	נו(א)	+ שָׁמַר	„ „ we (c.)

שָׁמַרְתִּי is due to (a false) analogy with the pronominal element of the 2nd sing.

In the 2nd pl. (masc. and fem.) the accent moves forward on to the heavy suffix (from **שָׁמַר** to **שָׁמַרְתֶּם**) and the Qames in the first syllable consequently (cf. p. 35, Col. II) becomes shewa.

(c) If the first root-letter of the verb is a guttural (as **אָמַר** 'he said') there will be a composite shewa under the guttural in the 2nd pl. (**אָמַרְתֶּם** 'ye have said') (instead of the simple shewa of **שָׁמַרְתֶּם**).

(d) It appears that in Hebrew thought the general or main idea is first expressed and is limited in its application by a following word or particle. Thus, 'thou (hast) kept' is 'kept (hast) thou'—**שָׁמַרְתָּ**—the main idea 'kept' is first given and limited in its application to 'thou' by the following pronominal particle 'thou'. Similarly:

'a good man'	is in Hebrew	'a man, a good (one)'	אִישׁ טוֹב
'my man'	„	'man-of-me'	אִישִׁי
'my good man'	„	'my man, the good (one)'	אִישִׁי הַטוֹב
'the man said'	„	'he said, (namely) the man'	אָמַר הָאִישׁ

* Shorter form of **אֲנִיחֵנוּ**.

30. MORE NOUNS IN THE ABSOLUTE AND CONSTRUCT STATES

The following nouns are irregular but in very frequent use :

	sg. abs.	sg. cons.	pl. abs.	pl. cons.
day	יוֹם	יוֹם	יָמִים	יָמֵי
city (f.)	עִיר	עִיר	עָרִים	עָרֵי
house	בַּיִת	בַּיִת	בָּתִּים ^a	בָּתֵּי
head	רֹאשׁ	רֹאשׁ	רִאשִׁים	רִאשֵׁי

EXERCISE 8

Canaan כְּנָעַן	he did, made עָשָׂה	he ruled (over) (בְּ) מָשַׁל
spy מְרַגֵּל	he remembered זָכַר	he chose (בְּ) בָחַר
bread לֶחֶם	he sent, { stretched out שָׁלַח	
way, path דֶּרֶךְ	{ (with יָד)	

(1) אַתָּה הוּא הָאֱלֹהִים וְאַנְחֵנוּ עִמָּךְ בְּגִי-בְרִיתְךָ (2) שָׁלַח מֹשֶׁה מְרַגְלִים אֶל-אֶרֶץ כְּנָעַן, וְהֵאָנְשִׁים הָיוּ אֲנָשֵׁי-שָׁם, רָאשֵׁי-בְגֵי-יִשְׂרָאֵל (3) אָמַר הָאָדָם אֶל-הָאֱלֹהִים שְׁמַעְתִּי אֶת-קוֹלְךָ בְּגֶן (4) אֲמָרָה הָאִשָּׁה אֶל-מְרַגְלֵי-יִשְׂרָאֵל, שְׁמַעְנוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְמַצְרַיִם וְגַם יָדַעְנוּ כִּי נָתַן לָכֶם אֶת-אֶרֶץ כְּנָעַן (5) לְקַחְתִּי אֶתְכֶם מִמִּצְרַיִם לִי לְעַם קְדוֹשׁ וְלֹא שְׁמַרְתֶּם אֶת-בְּרִיתִי וּבְקוֹלִי לֹא שְׁמַעְתֶּם, בֵּית-יַעֲקֹב (6) יָדַעְתִּי כִּי לְקַחְתָּ מִפְּרֵי-עֵץ-הַגֵּן וְכִי נִתְּנָה לְךָ וְאַתָּה אָכַלְתָּ עִמָּה (7) קָרְאוּ זְקֵנֵי-הָעָם אֶל-מֹשֶׁה, וְזָכְרָנוּ אֶת-הַלָּחֶם אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (8) אָמְרוּ הַמְרַגְלִים^d, לְקַחְנוּ מִפְּרֵי-הָאֶרֶץ וְהִנֵּה טוֹב מְאֹד (9) יָדַעְתִּי כִּי

^a See p. 13. 3, N.B.

^b Pausal.

^c Here the perfect is to be translated into the English present tense—the state of knowing (and remembering) being complete.

^d See p. 18, Note to § 10.

בָּךְ בַּחַר יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל (10) אֲתָהּ בַּחֲרָתָּ כָּנוּ מִכָּל-
הָעַמִּים וְאַתָּנוּ לְקַחְתָּ לָּךְ לְעַם גְּדוֹל וְקָדוֹשׁ, וְאַנְחֵנוּ לֹא שָׁמְרָנוּ
אֶת-הַבְּרִית אֲשֶׁר כָּרַתְנוּ עִמָּךְ עַל-הַר-הָאֱלֹהִים (11) אָמַר לָנוּ
הָאִישׁ, יְדַעְתִּי כִּי מְרֻגְלִים אַתֶּם מֵאֶרֶץ כְּנָעַן (12) יָשַׁב הַנְּבִיא
עַל-הָאֲדָמָה וְעָפָר עַל-רֹאשׁוֹ וּבִקּוֹל גְּדוֹל קָרָא, מָה-עָשָׂה יְהוָה
לָנוּ (13) וְכָרַת אֶתִּי אֱלֹהִים וּמַהֲיִכְלָךְ שָׁמַעְתָּ אֶת-קוֹלִי (14) מִשָּׁל
שְׂמוּאֵל הַנְּבִיא בְּיִשְׂרָאֵל כִּי לֹא בָחַרוּ לָהֶם מֶלֶךְ כְּכָל-הָעַמִּים
אֲשֶׁר יָשָׁבוּ בְּאֶרֶץ, וְכָל-יְמֵי-שְׂמוּאֵל הִלְכוּ בְּנֵי-יִשְׂרָאֵל בְּדַרְךְ-
יְהוָה (15) הִנֵּה הָעָרִים אֲשֶׁר בְּאֶרֶץ כְּנָעַן טוֹבוֹת וְגְדוֹלוֹת הִנֵּה
כְּעָרֵי-מִצְרַיִם (16) בְּדַרְךְ יְהוָה הִלַּכְתִּי וְאֶת-דְּבָרֹךְ שָׁמַרְתִּי כָּל-
הַיָּמִים (17) אַתֶּם יְדַעְתֶּם כִּי הַבְּדִיל אֶתְכֶם אֱלֹהִים מִכָּל-הָעַמִּים
אֲשֶׁר תַּחַת הַשָּׁמַיִם (18) לֹא אָכַל מִשֶּׂה לְחֶם כָּל-הַיָּמִים אֲשֶׁר
הָיָה עַל-הָהָר

(1) Abraham dwelt in the land of Egypt, for there was not bread in the land of Canaan. (2) Holy art Thou, Lord, in the heavens and in the earth. (3) Solomon the king of Israel made for him(self) a great name in the land. (4) Samuel said unto the elders of the people, 'Ye have chosen for you(rselves) a king like all the peoples and ye remembered not that the Lord He is king over all the earth.' (5) I know^c that ye have eaten from the tree which is in the garden and that ye know^c good and evil. (6) We know^c that we kept not Thy covenant and that we hearkened not to the words of Thy prophet whom Thou didst send unto Thy people. (7) The spies whom the children of Israel sent unto the land of Canaan sat in the house of the woman all the night until the light of the morning. (8) The prophets said unto Samuel, 'Thou hast not taken a thing from the hand of a(ny) man all the days that thou didst rule over Israel.' (9) He saw the cities of the river and behold they (were^d) very good. (10) The

^a The personal pronoun is used with the verb to emphasize the person.

^b Note that the guttural takes a composite shewa instead of the simple one.

^c Perfect—see note *b*, p. 58.

^d See p. 48, footnote *c*.

spies said unto Moses, 'Behold the cities which are in the land of Canaan are in the mountains'. (11) I have chosen thee for a king over my people Israel, for thou hast walked in the way of the Lord. (12) The sons of the prophets said, 'We know^a that the Lord sent thee unto the wicked city and that He cut (off) the river for thee, for thou art His prophet'. (13) All the days that thou didst rule over my people thou didst not remember the name of the Lord. (14) The old men said unto the king, 'We dwelt in the mountains and from the fruit of the ground we ate, for we are holy men and the way of the Lord we have chosen.' (15) Behold I have taken thee, house of Israel, from a land of darkness unto a land of light and I have also kept thee from evil in the way that thou didst walk. (16) The king of Egypt said unto Moses, '^b *Thou* hast said that the Lord, the God of Israel, hath sent thee unto His people. Who is the Lord? I know^a not Him.'

31. FEMININE SINGULAR NOUNS WITH SUFFIXES

I	II	III
law (abs.) תּוֹרָה	lip (abs.) שֵׁפָה	counsel (abs.) עֲצָה
law-of (cons.) תּוֹרַת	lip-of (cons.) שֵׁפַת	counsel-of (cons.) עֲצַת
my (c.) law תּוֹרָתִי	my (c.) lip שֵׁפָתִי	my (c.) counsel עֲצָתִי
thy (m.) ,, תּוֹרָתְךָ	thy (m.) ,, שֵׁפָתְךָ	thy (m.) ,, עֲצָתְךָ
thy (f.) ,, תּוֹרָתְךָ	thy (f.) ,, שֵׁפָתְךָ	thy (f.) ,, עֲצָתְךָ
his ,, תּוֹרָתוֹ	his ,, שֵׁפָתוֹ	his ,, עֲצָתוֹ
her ,, תּוֹרָתָהּ	her ,, שֵׁפָתָהּ	her ,, עֲצָתָהּ
our (c.) ,, תּוֹרָתֵנוּ	our (c.) ,, שֵׁפָתֵנוּ	our (c.) ,, עֲצָתֵנוּ
your (m.) ,, תּוֹרָתְכֶם	your (m.) ,, שֵׁפָתְכֶם	your (m.) ,, עֲצָתְכֶם
your (f.) ,, תּוֹרָתְכֶן	your (f.) ,, שֵׁפָתְכֶן	your (f.) ,, עֲצָתְכֶן
their (m.) ,, תּוֹרָתָם	their (m.) ,, שֵׁפָתָם	their (m.) ,, עֲצָתָם
their (f.) ,, תּוֹרָתָן	their (f.) ,, שֵׁפָתָן	their (f.) ,, עֲצָתָן

^a Perfect—see note *b*, p. 58.

^b See note *a*, p. 59.

IV		V	
righteousness (abs.)	צדקה	land (abs.)	אדמה
righteousness-of (cons.)	צדקת	land-of (cons.)	אדמת
my (c.) righteousness	צדקתי	my (c.) land	אדמתי
thy (m.) „	צדקתך	thy (m.) „	אדמתך
thy (f.) „	צדקתך	thy (f.) „	אדמתך
his „	צדקתו	his „	אדמתו
her „	צדקתה	her „	אדמתה
our (c.) „	צדקתנו	our (c.) „	אדמתנו
your (m.) „	צדקתכם	your (m.) „	אדמתכם
your (f.) „	צדקתכן	your (f.) „	אדמתכן
their (m.) „	צדקתם	their (m.) „	אדמתם
their (f.) „	צדקתן	their (f.) „	אדמתן

NOTE 1. It was pointed out on p. 44, Note, that the fem. sing. originally terminated in $\text{תָּ} \text{ַ}$ (āt), and that in the absolute state (i.e. not connected with a following word) the ת (t) was (scarcely audible and therefore) discarded, so that the fem. sg. abs. termination came to be 'â' (written $\text{הָ} \text{ַ}$). The original ת , however, has survived in the construct and before suffixes.*

2. Again (as was shown on p. 51 (c)), the heavy suffixes כֶּן , כֶּם are attached to the form of the construct. This is seen in all five columns.

Column I תורה (corresponding to the masc. סוס, p. 50, Col. I) represents the simplest form of the fem. sing. noun—the *full* vowel ו remains throughout תורת, תורתי.

Column II שפה is a two-syllabled word with Qameš in the first syllable. This vowel is reduced to shewa in the construct and when a suffix is appended (for the reason explained on p. 51, Col. III) שפתי, שפת.

* There are still some types of fem. nouns which have a ת in the abs., as נחשת 'brass' or 'bronze'. See also p. 45, footnote a.

Column III עֲצָה is a fem. noun of a type similar to שָׁפָה in Column II, but its first letter is a guttural; consequently, the vowel (under the guttural) in the first syllable is reduced (in the construct and with suffixes) to a *composite shewa* instead of the simple shewa (cf. p. 50, Col. IV) עֲצָתִי, עֲצָתָהּ.

Column IV צִדְקָה, following Column II, becomes (hypothetically) צִדְקָתָהּ (in the construct) and צִדְקָתִי (with suffixes) which, in turn, become צִדְקָתָהּ and צִדְקָתִי (cf. p. 46. 3).

Column V אֲדָמָה is the same type of fem. noun as צִדְקָה in Column IV, but its first letter is a guttural; consequently, when the Qameṣ in the first syllable becomes shewa (in the construct and with the suffixes) producing אֲדָמָתִי, אֲדָמָתָהּ, the composite shewa under the guttural becomes the corresponding short vowel (pathah)—אֲדָמָתִי, אֲדָמָתָהּ (cf. p. 46. 3).

32. THE DEMONSTRATIVE ADJECTIVES

this (m.) זֶה	that (m.) הוּא
„ (f.) זֹאת	„ (f.) הִיא
these (c.) אֵלֶּה	those (m.) הֵם, הֵנָּה
	„ (f.) הֵן, הֵנָּה

The Demonstrative Adjectives are treated in the same way as ordinary adjectives in relation to the noun they qualify, thus:

‘This man’	is expressed as ‘the man, the this (one)’	הָאִישׁ הַזֶּה
‘That man’	„ ‘the man, the that (one)’	הָאִישׁ הַהוּא
‘This woman’	„ ‘the woman, the this (one)’	הָאִשָּׁה הַזֹּאת
‘That woman’	„ ‘the woman, the that (one)’	הָאִשָּׁה הַהִיא
‘These men’	„ ‘the men, the these (ones)’	הָאֲנָשִׁים הָאֵלֶּה
‘Those men’	„ ‘the men, the those (ones)’	הָאֲנָשִׁים הַהֵם ^a
‘This is the man’	„ ‘this (is) the man’	זֶה הָאִישׁ
‘This is the woman’	„ ‘this (is) the woman’	זֹאת הָאִשָּׁה
‘These are the men’	„ ‘these (are) the men’	אֵלֶּה הָאֲנָשִׁים

^a Notice the pointing of the article with the pl. ‘those’ הַהֵם, &c.

33. THE PREPOSITIONS כּ, מִן WITH SUFFIXES

The inseparable preposition כּ (as, like) appears in poetry as a separate word in the form כְּמוֹ; and it is the latter form to which most suffixes are attached. When the preposition מִן (from) receives suffixes, a ם appears between it and most suffixes:

like me (c.)	כְּמוֹי	from me (c.)	מִמֶּנִּי
„ thee (m.)	כְּמוֹךָ	„ thee (m.)	מִמְּךָ
„ thee (f.)	כְּמוֹךְ	„ thee (f.)	מִמְּךְ
„ him	כְּמוֹהוּ	„ him	מִמֶּנּוּ
„ her	כְּמוֹהָ	„ her	מִמֶּנָּה
„ us (c.)	כְּמוֹנוּ	„ us (c.)	מִמֶּנּוּ
„ you (m.)	כְּכֶם	„ you (m.)	מִכֶּם
„ you (f.)	כְּכֶן	„ you (f.)	מִכֶּן
„ them (m.)	כְּהֶם	„ them (m.)	מִהֶם, [מִהֶמָּה]
„ them (f.)	כְּהֶן, כְּהֶנָּה	„ them (f.)	[מִהֶן], מִהֶנָּה

NOTE: (a) The 1st sing. suffix is יָ.

(b) Dagheš Forte (compensative) follows ם, except with the 3rd pl. suffix, on account of the guttural, when it is ךְּ (p. 19. 1).

(c) מִמֶּנּוּ (‘from him’) and מִמֶּנָּה (‘from her’) are contractions from מִמֶּנּוּהוּ and מִמֶּנּוּהָ; the inserted ם implies an original reduplicated מִמֶּנּוּ which has been lost.

(d) The context determines whether מִמֶּנּוּ means ‘from him’ or ‘from us’.

(e) The 3rd sg. suffixes הוּ and הָ are earlier forms of וּ and הָ.

(f) The medial ם is absent when the heavy suffixes כְּ, כֶּם, &c, are attached.

EXERCISE 9

Sinai	סיני	other, another	אחר
place	מקום	other (ones, pl.)	אחרים
salvation, deliverance	ישועה	after, behind	אחר or אחרי
fear, reverence	יראה	thus	כֹּה
blessing	בְּרָכָה	there is not	אין
		„ are „	

(1) זֶה הַיּוֹם אֲשֶׁר עָשָׂה יְהוָה (2) זֹאת הַתּוֹרָה אֲשֶׁר נָתַן מֹשֶׁה לְבְנֵי-יִשְׂרָאֵל עַל-הַר-סִינַי^a (3) אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה בְּאֶרֶץ-מִצְרַיִם^a (4) אָמַר יַעֲקֹב, קְדוֹשׁ הַמָּקוֹם הַזֶּה וְאֹנְכִי לֹא יִדְעֵתִי (5) בַּיּוֹם הַהוּא נָתַן אֱלֹהִים יְשׁוּעָה גְדוֹלָה לְיִשְׂרָאֵל (6) אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר-יְהוָה אֶל-אַבְרָהָם בְּחֵלוֹם (7) כֹּה אָמַר אֱלֹהִים אֶל-הָעֵיר הַרְעָה הַהִיא (8) אֲמַרְתִּי אֵין יִרְאֵת-אֱלֹהִים בְּמָקוֹם הַזֶּה (9) בְּיָמַימָם הָהֵם לֹא הָיָה מֶלֶךְ בְּיִשְׂרָאֵל וְשִׁמּוֹאֵל הָיָה הַנְּבִיא (10) הִלְכוּ בְנֵי-יִשְׂרָאֵל אַחֲרֵי אֱלֹהִים אַחֲרִים וְלֹא זָכְרוּ אֶת-תּוֹרַת-מֹשֶׁה וְאֶת-הַבְּרִית אֲשֶׁר כָּרַת עִמָּם יְהוָה עַל-הַר-סִינַי (11) אַתָּה הוּא אֱלֹהֵי-יְשׁוּעָתִי וְאֵין כְּמוֹךָ (12) אָמַר מֶלֶךְ-מִצְרַיִם אֵין כְּמוֹךָ אִישׁ חָכָם בְּכָל-הָאָרֶץ הַגְּדוֹלָה הַזֹּאת (13) רָאָה הַמֶּלֶךְ כִּי טוֹבָה עֲצַת-הַנְּבִיא (14) אַתָּה שְׁלַחַת בְּרָכָה בְּפָרִי-אֲדָמָתִנוּ (15) קָרָא עָשׂוּ בְּקוֹל גְּדוֹל, לָקַח יַעֲקֹב אֶת-בְּרַכְתִּי מִמֶּנִּי (16) שְׁמַרְתִּי אֶת-תּוֹרָתְךָ כָּל-הַיָּמִים וּבְדַרְךְ-אֱלֹהִים אַחֲרִים לֹא הִלְכֵתִי (17) נָתַן אֱלֹהִים אֶת-יִרְאֵת-יַעֲקֹב עַל-כָּל-אֲנָשֵׁי-הָעֵיר (18) בְּלִילָהּ הַהִיא הַהוּא הַבְּדִיל יְהוָה בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם^a (19) קְדוֹשָׁה לִי הָעֵיר הַזֹּאת, כִּי בָהּ בְּתַרְתִּי לְשָׁמַי

^a Pausal—the vowel in the tone-syllable is lengthened.

^b See p. 48, footnote *d*.

^c 'gods', as the context shows.

^d The idea is 'my God of salvation', i.e. 'my saving God'. See Appendix 5, p. 253.

^e See p. 48, footnote *c*. Understand 'was'.

^f This noun is masc.; the unaccented termination is a lengthening of the word לִיל. N.B. The fem. sing. termination הַ is accented.

- (1) This is the word which the Lord spoke unto His prophet. (2) This is the city which Thou hast chosen for Thy temple. (3) These are the men whom Moses sent to the Land of Canaan^a. (4) God hath given (to) you this law upon the mountain of Sinai^a. (5) Moses spoke all these words to the elders of Israel in the land of Egypt^a. (6) There is none ('not') like Thee in the heavens and in the earth. (7) The blessing of the Lord is upon your ground, for ye have kept His law. (8) The king sent other men to the prophet and he came not. (9) In the city there dwelt very evil men who knew not the law of Moses. (10) We have remembered the words of the holy law and Thy covenant we have kept all the days. (11) What is this dream which I heard? (12) In Thee is our salvation, Lord, and not in other gods. (13) The elders called unto Moses, 'There is no(t) bread for the people.' (14) They have walked in the way of the gods of the land and My law they have not remembered. (15) The Lord hath given (to) you all^b this good and great land, from these mountains unto ('until') that great river. (16) Thou (f.) hast walked after strange gods and thou didst not remember the counsel of My prophet. (17) There was not like him a prophet in all Israel who knew the Lord. (18) I sent My blessing upon thy ground, for My law is with thee all the day.

34. THE ACTIVE PARTICIPLE

The Active Participle is formed thus :

	m.sg.	f. sg.	m. pl.	f. pl.
From the root שָׁמַר (kept, watched) it is	שֹׁמֵר	שֹׁמֶרֶת (or שֹׁמְרָה)	שֹׁמְרִים	שֹׁמְרוֹת
„ „ יָשַׁב (sat, dwelt) „	יֹשֵׁב	יֹשֶׁבֶת (or יֹשְׁבָה)	יֹשְׁבִים	יֹשְׁבוֹת
„ „ הִלְךָ (went, walked) „	הֹלֵךְ	הֹלֶכֶת (or הֹלְכָה)	הֹלְכִים	הֹלְכוֹת

The Active Participle is pointed with Hōlem and Sere (.. ') for the masc. sg., to which is appended (sometimes הַ, but mostly

^a Use pausal form. See p. 21.

^b כָּל (with Maqqeph -כָּל-) is really a noun, meaning 'whole', 'totality'. The expression 'all the land' is, in Hebrew thinking, 'the whole-of the land'. As the obj. of the vb. it is definite and is, therefore, preceded by אֵת-

the original) תְּ, for the fem. sg., םִ, for the masc. pl., and ות for the fem. pl.

'The man keepeth'	—'The man is keeping'	הָאִישׁ שֹׁמֵר ^a
'The woman keepeth'	—'The woman is keeping'	הָאִשָּׁה שֹׁמֶרֶת
'The men keep'	—'The men are keeping'	הָאֲנָשִׁים שֹׁמְרִים
'The women keep'	—'The women are keeping'	הַנְּשִׂים שֹׁמְרוֹת
'Thou (m.) keepest'	—'Thou (m.) art keeping'	אַתָּה שֹׁמֵר
'We (m.) keep'	—'We (m.) are keeping'	אֲנֹחְנוּ שֹׁמְרִים

The Participle may be regarded as a verbal adjective, agreeing in number and gender with its noun or pronoun. Though it expresses the English present tense in the above examples, it indicates rather a state of continued activity and therefore has extended uses, e.g.:

הָאִישׁ הַשֹּׁמֵר is literally 'the man, the (one) keeping' which means (a) 'the man who *is* keeping' when referring to present time, or (b) 'the man who *was* keeping' when referring to past time in the context. Another point which this example illustrates is that the Participle with the article has the force of a verb with the relative in English.

NOTE: When the last root-letter of a verb is a guttural, as שָׁמַע ('to hear'), the masc. sg. Participle שֹׁמֵעַ (for שֹׁמֵעַ) takes a Furtive Pathah (p. 19. 4) and the fem. sg. שֹׁמְעָת (for שֹׁמְעָת) takes two Pathahs instead of two Seghols, since (p. 19. 3) the gutturals prefer the vowel Pathah under them and even before them. Similarly, the masc. sg. Participle of יָדַע ('to know') is יֹדֵעַ and the fem. sing. יֹדְעָת.

35. THE OLD ACCUSATIVE ENDING הַ

Archaic Hebrew (like Classical Arabic) had three case endings: a nominative ending in *u*, a genitive ending in *i*, and an accusative ending in *a*. In Biblical Hebrew the nom. and gen.

^a The reverse order הָאִישׁ שֹׁמֵר would emphasize the Participle.

case endings have disappeared,^a but the accusative has persisted, not to designate the object of a transitive verb, but to denote 'direction' or 'motion towards (a place)', thus:

Egypt	מִצְרַיִם	the heavens	הַשָּׁמַיִם
towards Egypt Egyptwards	מִצְרַיִמָּה	towards the heavens heavenwards	הַשָּׁמַיִמָּה
the city	הָעִיר	there	שָׁם
towards the city citywards	הָעִירָה	towards there thither	שָׁמָּה

The appending of the old accusative ending הַ to denote 'direction' or 'motion towards' applies to a limited number of nouns which will become known from practice. *The accent does not move forward on to the new syllable*, but remains where it was before the הַ was appended.

NOTE: Early grammarians did not realize that this appended הַ is the old accusative ending, but they thought that it was a special device introduced and gave it the name of 'HE LOCALE'.

EXERCISE 10

righteous	צַדִּיק	wilderness	מִדְבָּר
wicked	רָשָׁע	lad, young man	נָעַר
Sheol, Hades	שָׂאֵל	he stood	עָמַד
flesh	בָּשָׂר	he went down, descended	יָרַד
messenger, angel	מַלְאָךְ	woe!	אֵוִי

N.B. The pl. of הָיָה (he was) is הָיוּ (they were) (m. and f.). Similarly
 „ רָאָה (he saw) is רָאוּ (they saw) „ and
 „ עָשָׂה (he did) is עָשׂוּ (they did) „

All these verbs are seen to belong to the same class.

(1) קוֹל קָרָא בַּמִּדְבָּר (2) הָאֱלֹהִים יָשָׁב בַּשָּׁמַיִם וּמִשָּׁל בְּבְנֵי-אָדָם
 (3) אֲנַחְנוּ קָרָאִים אֶל-יְהוָה, וְהוּא שָׁמַע^b אֶת-קוֹלֵנוּ (4) צַדִּיק

^a The *u* in a name like שְׁמוּאֵל may be a survival of the old nominative, but survivals of the genitive in *i* are doubtful.

^b See p. 66, Note.

אָתָּה יְהוּה הַנֹּתֵן לֶחֶם לְכָל־בָּשָׂר (5) הַיּוֹם הַזֶּה אָנֹכִי לֶקַח^a אֶתְךָ
 הַשְּׁמַיִמָּה (6) יֵצְאוּ בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הַמִּדְבָּרָה (7) אָתָּה
 שָׁמַר אֶת־דֶּרֶךְ־הַצַּדִּיק, וְדֶרֶךְ הַרְשָׁע שְׁאֵלָה (8) יֵרֵד יַעֲקֹב
 מִצְרַיִמָּה כִּי לֹא הָיָה לָחֶם בְּכָל־אֶרֶץ־כְּנָעַן (9) הַיּוֹם הַזֶּה אַתָּם
 כֹּרְתִים בְּרִית עִם־יְהוּה (10) הַגָּה אָתָּה שְׁלַח^b מַלְאָכִים אֶל־
 מֶלֶךְ־מִצְרַיִם וְלֹא יִדְעֶתָ כִּי בְּאֵלֵהֶם יִשׁוּעַת־יִשְׂרָאֵל (11) אוֹי
 לָהֶם הָאֹכְלִים בָּשָׂר כָּל־הַיּוֹם וְאֶת־דְּבַר־יְהוּה לֹא עָשׂוּ (12) כֹּה
 אָמַר יְהוּה, אָנֹכִי שְׁלַח^c אֶתְךָ אֶל־הָעָם הַרְשָׁע הַזֶּה (13) הִלְכוּ
 בְנֵי־הַנְּבִיאִים בַּמִּדְבָּר כָּל־הַיּוֹם וּבָעָרָב בָּאוּ הָעִירָה (14) טוֹב
 לְצַדִּיק הַשָּׁמַר אֶת־תּוֹרַת־יְהוּה, וְאוֹי לְרָשָׁע הַהֹלֵךְ בְּדֶרֶךְ־
 אֱלֹהִים אֲחֵרִים (15) וּבְחִלּוֹמוֹ רָאָה יַעֲקֹב וְהִגִּה מַלְאָכֵי־אֱלֹהִים
 יֹרְדִים מִן־הַשָּׁמַיִם (16) אָנֹכִי בָחַר בָּךְ כִּי טוֹב אָתָּה בְּעֵינַי־יְהוּה
 (17) עָשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרָע בְּעֵינַי־יְהוּה, כִּי לֹא הִבְדִּילוּ בֵּין
 הַצַּדִּיק וּבֵין הַרְשָׁע (18) כָּל־בָּשָׂר יִדְעֶ^d כִּי אָתָּה יְהוּה הַזֹּכֵר
 אֶת־עַמּוֹ יִשְׂרָאֵל (19) בְּלִילָה הַהוּא שָׁמַע הַנְּעַר וְהִגִּה קוֹל קְרָא
 שְׁמוֹאֵל שְׁמוֹאֵל (20) הַיּוֹם הַזֶּה אֲנִיחֶנּוּ עַמּוּדִים עַל־הַר־הָאֱלֹהִים
 וְשָׁמַעִים אֶת־קוֹל־יְהוּה יֵצֵא מִשְׁמַיִם (21) אֱלֹהֵי הַדְּבָרִים אֲשֶׁר
 דִּבֶּר מֹשֶׁה אֶל־בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר־סִינַי (22) הָיָה הָאָדָם
 כְּאֵלֵהֶם יִדְעֶ^e טוֹב וְרָע (23) שָׁמַע הָעָם הַיֹּשֵׁב בְּהָרָה כִּי יֵצֵא
 יִשְׂרָאֵל מִמִּצְרַיִם

(1) The sons of Jacob went down to Egypt, for they heard that there was bread in Egypt. (2) Behold I am making a covenant with^d you this day. (3) The king saw the sons of the prophets standing in the way and Samuel (was) at (בְּ) their head. (4) Woe unto you who go in the way of other gods, for there is not among ('in') you a man who knoweth the word of the Lord. (5) Thou rememberest the righteous (m. pl.) for Thou art righteous. (6) The lad cried in a loud^e voice, 'my head, my head'. (7) And a great

^a See p. 66, Note.

^b Constr. pl. of עֵין.

^c 'That which was evil'.

^d See p. 53, footnote a.

^e In Hebrew it is 'a great voice'.

river (was) going forth from the garden. (8) And in his dream the king saw a very great tree standing on the ground and its head (was) in the heavens. (9) I am sending My angel with you in this great wilderness. (10) God of all flesh, who heareth the voice of Thy people, we call unto Thee for we know (Perfect) that in Thee is our salvation. (11) The spies whom Moses sent unto the land of Canaan stood upon the head of the mountain. (12) Thus said the Lord unto Solomon, king of Israel, 'Thou art wicked, for thou didst not remember the words of My law, for thou hast taken unto thyself wives from the nations.' (13) Ye say that ye are righteous men and that ye came down to Egypt from Canaan for there is no bread in the land, but^a I say that ye are spies. (14) Jacob sent messengers unto Esau to the mountain. (15) In that day ye said, 'We remember (Perfect) the bread which we ate in Egypt, but^a in this great wilderness there is no bread.' (16) Great art Thou, Lord, who ruleth over the heavens and over the earth. (17) The man of God came down from the mountain to the city, as the word of the Lord.

36. PLURAL NOUNS WITH SUFFIXES

A		B	
<i>Masc. pl.</i>			
horses (abs.)	סוּסִים	words (abs.)	דְּבָרִים
horses-of (cons.)	סוּסֵי	words-of (cons.)	דְּבָרָי
my (c.) horses	סוּסַי	my (c.) words	דְּבָרַי
thy (m.) „	סוּסֶיךָ	thy (m.) „	דְּבָרֶיךָ
thy (f.) „	סוּסֶיךָ	thy (f.) „	דְּבָרֶיךָ
his „	סוּסָיו	his „	דְּבָרָיו
her „	סוּסֶיהָ	her „	דְּבָרֶיהָ
our (c.) „	סוּסֵינוּ	our (c.) „	דְּבָרֵינוּ
your (m.) „	סוּסֵיכֶם	your (m.) „	דְּבָרֵיכֶם
your (f.) „	סוּסֵיכֶן	your (f.) „	דְּבָרֵיכֶן
their (m.) „	סוּסֵיהֶם	their (m.) „	דְּבָרֵיהֶם
their (f.) „	סוּסֵיהֶן	their (f.) „	דְּבָרֵיהֶן

^a The conj. ו. See p. 40, footnote a.

C		D		E
<i>Fem. pl.</i>				
laws (abs.)	תּוֹרוֹת	blessings (abs.)	בְּרָכוֹת	Suffixes of the pl. noun (m. and f.)
laws-of (cons.)	תּוֹרוֹת	blessings-of (cons.)	בְּרָכוֹת	
my (c.) laws	תּוֹרוֹתַי	my (c.) blessings	בְּרָכוֹתַי	
thy (m.) „	תּוֹרוֹתֶיךָ	thy (m.) „	בְּרָכוֹתֶיךָ	
thy (f.) „	תּוֹרוֹתֶיךָ	thy (f.) „	בְּרָכוֹתֶיךָ	
his „	תּוֹרוֹתָיו	his „	בְּרָכוֹתָיו	
her „	תּוֹרוֹתֶיהָ	her „	בְּרָכוֹתֶיהָ	
our (c.) „	תּוֹרוֹתֵינוּ	our (c.) „	בְּרָכוֹתֵינוּ	
your (m.) „	תּוֹרוֹתֵיכֶם	your (m.) „	בְּרָכוֹתֵיכֶם	
your (f.) „	תּוֹרוֹתֵיכֶן	your (f.) „	בְּרָכוֹתֵיכֶן	
their (m.) „	תּוֹרוֹתֵיהֶם	their (m.) „	בְּרָכוֹתֵיהֶם	
their (f.) „	תּוֹרוֹתֵיהֶן	their (f.) „	בְּרָכוֹתֵיהֶן	

F		G		H	
sons (abs.)	בָּנִים	fathers (abs.)	אָבוֹת	God (abs.)	אֱלֹהִים
sons-of (cons.)	בָּנִי	fathers-of (cons.)	אָבוֹת	God-of (cons.)	אֱלֹהֵי
my (c.) sons	בָּנַי	my (c.) fathers	אָבוֹתַי	my (c.) God	אֱלֹהֵי
thy (m.) „	בָּנֶיךָ	thy (m.) „	אָבוֹתֶיךָ	thy (m.) „	אֱלֹהֶיךָ
&c.		&c.		&c.	
your (m.) „	בָּנֵיכֶם	your (m.) „	אָבוֹתֵיכֶם	your (m.) „	אֱלֹהֵיכֶם
&c.		&c.		&c.	

I		J	
men (abs.)	אָנָשִׁים	wives (women) (abs.)	נָשִׁים
men-of (cons.)	אָנָשִׁי	wives-of (cons.)	נָשִׁי
my (c.) men	אָנָשַׁי	my wives	נָשַׁי
thy (m.) „	אָנָשֶׁיךָ	thy „	נָשֶׁיךָ
&c.		&c.	
your (m.) „	אָנָשֵׁיכֶם	your „	נָשֵׁיכֶם
&c.		&c.	

NOTE: The suffixes which are attached to the pl. nouns are given in *Column E*. In the suffixes of the pl. noun there is a Yod (י) which, except for the 1st sg. and the 2nd sg. fem., is silent. In early (pre-Classical) Hebrew this Yod was audible in all the suffixes of the pl. noun; but, except for the two cases mentioned, it has survived only in spelling. [סוּפְּיָה is really the constr. pl. with the suffix—'horses of thee', etc.] This Yod distinguishes the pl. from the sg., especially in unpointed texts:

סוסך	is to be pointed	סוּפְּךָ	or	סוּפְּךָ	(thy horse), whereas
סוסך	„	סוּפְּיָה	or	סוּפְּיָה	(thy horses). Similarly
סוסו	„	סוּסוֹ	(his horse), but	סוּסיוֹ	is סוּפְּיוֹ (his horses)
סוסנו	„	סוּפְּנוֹ	(our horse) „	סוּפְּינוֹ	„ סוּפְּינוֹ (our horses)

Columns A and C represent the simplest forms of the masc. and fem. pl. nouns.

Columns B and D represent the types of masc. and fem. pl. nouns in which the Qameṣ in the first syllable is replaced by a shewa and the shewa preceding it consequently becomes a Hireq (p. 46. 3).

Column G אַבֹּת is a masc. pl. noun but has the form of a fem. pl. noun, and in

Column 7 נְשִׂים is a fem. pl. noun but has the form of a masc. pl. noun. Both these nouns are irregular.

Column H אֱלֹהִים is singular in meaning when referring to the God of Israel (and normally takes a sing. verb) but its form is that of a pl. noun.

Column I is a variant of *Column B*—the first letter being a guttural. When the Qameṣ in the first syllable is replaced by a shewa the composite shewa under the guttural is raised to the corresponding short vowel (p. 46. 3).

NOTE: (a) The heavy suffixes כֶּם, כֶּן, הֶם, הֶן, attach themselves to the form of the construct.^a

(b) The duals take the same suffixes as the pl. nouns: יָדַי, יָדְיָהּ, &c. (from יָדַיְם).

^a See p. 51, Note (c).

37. SOME IRREGULAR NOUNS WITH SUFFIXES

	SINGULAR			PLURAL		
	absolute	construct	with suffix	absolute	construct	with suffix
father	אָב	אָבִי	אָבִי, אָבִיךָ, אָבִיו	אָבוֹת	אָבוֹת	אָבוֹתַי
son	בֶּן	בְּנִי	בְּנִי, בְּנֵיךָ, בְּנֵיו	בָּנִים	בָּנִי	בָּנָי
daughter	בַּת	בַּת	בַּתּוֹ, בַּתְּךָ, בַּתִּי	בָּנוֹת	בָּנוֹת	בָּנוֹתַי
brother	אָח	אָחִי	אָחִי, אָחִיךָ, אָחִיו	אָחִים	אָחִי	אָחֵי
wife	אִשָּׁה	אִשְׁתִּי	אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ	נָשִׁים	נָשִׁי	נָשָׁי
house	בַּיִת	בַּיִת	בַּיִתִּי, בַּיִתְּךָ, בַּיִתּוֹ	בָּתַיִם ^a	בָּתַי ^a	בָּתַי ^a
name	שֵׁם	שֵׁם, שְׁמִי	שְׁמִי, שְׁמֵךָ, שְׁמוֹ	שְׁמוֹת	שְׁמוֹת	שְׁמוֹתַי

N.B. The full list of irregular nouns is given at the end of the book.

38. POSSESSION

There is no word in Hebrew to express the English 'have', 'had', &c., and the statement of possession in point of time is made in the following ways:

'I have a son'	is in Hebrew	'there is to me a son'	יש לי בן
'I have not a son'	,,	'there is not to me a son'	אין לי בן
'I have sons'	,,	'there are to me sons'	יש לי בנים
'I have not sons'	,,	'there are not to me sons'	אין לי בנים
'I had a son'	,,	'there was to me a son'	הָיָה לי בן
'I had not a son'	,,	'there was not to me a son'	לֹא הָיָה לי בן
'I had sons'	,,	'there were to me sons'	הָיוּ לי בנים
'I shall have a son'	,,	'there will be to me a son'	יִהְיֶה לי בן
'I shall not have a son'	,,	'there will not be to me a son'	לֹא יִהְיֶה לי בן
'I shall have sons'	,,	'there will be (pl.) to me sons'	יִהְיוּ לי בנים
'The man has a son'	,,	'there is to the man a son'	יש לאיש בן &c.

^a See p. 13. 3. N.B.

NOTE: (a) **ישׁ** and **אין** (construct of **אין**) were originally *nouns* meaning respectively 'existence' and 'non-existence' and are, on that account, used with both numbers and genders, and refer to present possession when followed by the preposition **ל**.

(b) Possession in past or future time is expressed by the verb **הָיָה**, **יְהִי**, followed by the preposition **ל**, and the verb must agree with its subject in number and gender. The negative used is naturally **לא**.

It will be remembered that the English possessive pronouns are expressed in Hebrew by suffixed pronominal particles and that the mere statement of possession denoted by the English genitive case (e.g. 'the man's horse') is expressed by the Hebrew construct state ('the horse-of the man'). The above chapter deals with possession in point of time.

EXERCISE 11

Rachel	רָחֵל	sheep	צֹאן	he asked	שָׁאַל
Laban	לָבָן	water (abs.)	מַיִם ^a	he served	עָבַד
Joseph	יוֹסֵף	„ (cons.)	מִי	he will be	יְהִיָּה
Pharaoh	פַּרְעֹה	why? (for what?)	לָמָּה		

- (1) אָמַר הַנְּעָר אֶל-הַנְּבִיא אֵין לָאִשָּׁה הַזֹּאת בֶּן וְאִשָּׁה וְזָקֵן מְאֹד
 (2) שְׁלַחְתִּי אֶת-נְבִיאֵי אֶל-הָעָם הַרְשָׁע הַזֶּה וְלֹא שָׁמְעוּ אֶל-
 דְּבַר יְהוָה אֲשֶׁר דִּבְרוּ בְשִׁמִּי (3) הָיוּ בְנֵי-יִשְׂרָאֵל בְּמִדְבַר-סִינַי
 וְלֹא הָיָה מַיִם לְצֹאן אֲשֶׁר עִמָּם (4) אָמְרוּ בְנֵי-יִעֲקֹב אֶל-יוֹסֵף
 יֵשׁ לָנוּ אָב וְזָקֵן בְּאֶרֶץ-כְּנָעַן, וְלֹא יָדְעוּ כִּי הוּא הַמַּשְׁלַל בְּכָל-
 אֶרֶץ-מִצְרָיִם (5) לָקַח שְׁלֹמֹה אֶת-בֵּית-פַּרְעֹה לוֹ לְאִשָּׁה
 (6) אָמְרוּ אַנְשֵׁי-הַמְּקוֹם יִדְעֵנוּ אֶת-לָבָן, וְהִנֵּה רָחֵל בְּתוֹ עִם-
 הַצֹּאן אֲשֶׁר לְאָבִיהָ (7) שָׁאַל יַעֲקֹב אֶת-רָחֵל בֵּת-מִי אַתָּה,
 אָמְרָה רָחֵל בֵּת-לָבָן אֲנֹכִי (8) עָבַד יַעֲקֹב אֶת-לָבָן לְרָחֵל,

^a The noun, like **שְׁמַיִם**, is a plural.

^b See p. 58, footnote c.

וְהוּא נָתַן לוֹ אֶת-בְּתוֹ הַגְּדוֹלָה לְאִשָּׁה תַּחַת רָחֵל (9) אִתָּהּ
 אֱלֹהֵינוּ וְאֲנֹחְנוּ עִמָּךְ אִתָּהּ אֲבִינוּ וְאֲנֹחְנוּ בְּנֶיךָ (10) קָרָא פְּרַעַה
 לְכָל-זְקֵנָיו וּלְכָל-חַכְמָיו, וּלְעֵינֵיהֶם עָשָׂה מַשֶּׁה כְּכֹל אֲשֶׁר אָמַר
 יְהוָה (11) אֱלֹהֵי שְׁמוֹת-בְּנֵי-יִשְׂרָאֵל אֲשֶׁר יָרְדוּ מִצְרָיִמָּה אֶל-
 יוֹסֵף (12) לֹא לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת-כְּנָעַן, כִּי רָעוֹת הָנָּה
 בְּעֵינֵי-אָבִיו מְאֹד (13) לָמָּה לֹא אָמַרְתָּ לִּי כִּי אִשְׁתְּךָ הִיא, וְאֲנִי
 לֹא יָדַעְתִּי (14) אָמַר לָבֵן אֶל-יַעֲקֹב, וְשִׁיךְ בְּנוֹתֵי הָנָּה וּבְנֶיךָ בְּנֵי
 וְצֹאנֶךָ צִאֲנִי וְכֹל אֲשֶׁר לָךְ לִי הוּא (15) אָמַר יְהוָה אֶל-יַעֲקֹב,
 שָׁמָּה יִהְיֶה יִשְׂרָאֵל (16) קָרָא רָחֵל אֶת-שֵׁם-בְּנָהּ יוֹסֵף, כִּי
 אָמַרְהָ יִהְיֶה לִּי בֶן אַחֵר (17) אָמַר יוֹסֵף אֶל-פְּרַעַה, הִנֵּה אָבִי
 וְאֲחֵי וְנָשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְצֹאנָם וְכֹל-אֲשֶׁר לָהֶם בָּאוּ
 מִצְרָיִמָּה (18) רְאוּ אֲבוֹתֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפְרַעַה
 וּלְמִצְרָיִם (19) אָנֹכִי יְהוָה אֱלֹהֶיךָ וְאָנֹכִי יָרַדְתִּי עַל-הַר-סִינַי
 בַּיּוֹם הַגְּדוֹל הַהוּא (20) לָמָּה יִשְׁבֹּת בְּעַפָּר, בֵּת-יִשְׂרָאֵל, כִּי
 הָלְכוּ בְנֵיךָ אַחֲרַי עֲבִדְתֶּם וְגַם עָבְדוּ אֱלֹהִים אַחֲרַי (21) וּמַה-
 שָׁאַל יְהוָה מִמָּךְ, בֵּית-יַעֲקֹב

(1) The children of Israel served the king of Canaan, for they did (the) evil in the eyes of the Lord and they hearkened not to the words of His law. (2) I have served thee for Rachel thy daughter, and why hast thou not kept thy covenant with me? (3) Thou art the God of our fathers, who keepest me from all evil. (4) I knew not that she is his wife and that he is a prophet of God. (5) Laban said unto Jacob, 'Why hast thou taken my gods from my house?' (6) Jacob came down to Egypt, he and his sons and his wives and his sheep and all that (belonged) to him, unto Joseph his son, who (was) ruling over the land. (7) Thou hast said, 'Behold thy son will be a great man in the land, and behold I have not a son and my wife is very old.' (8) Their gods are of wood (עֵץ) which the hands of man (have)

^a 'Instead of'.

^b Pausal form with Athnah (p. 21).

^c Translate 'according to all'.

^d Understand 'were'. See p. 48, footnote c. ^e Emphasizing participle.

made. (9) Jacob kept the sheep which (belonged) to Laban, the father of Rachel. (10) In that day My house will be on the head of the holy mountain which I have chosen for My name. (11) Thou, Lord, dwellest in the heavens and Thou knowest what the wicked (m. pl.) have done to me, and I am righteous in the eyes of the sons of man. (12) The king called the name of his son Solomon. (13) Your eyes have seen that the Lord hath cut (off) the waters of the river for you, for he said, 'Israel will be My people.' (14) Ye shall have ('there shall be to you') a place in My temple for My holy ones (m. pl.). (15) The sons of Jacob said, 'We know that thou art he who ruleth over this great land and that we are in thy hand^a.' (16) Thus I have said unto My prophets who spoke in My name, and why have ye not hearkened to their words? (17) The woman said unto the prophet, 'I asked not a son from the Lord, for He hath taken him from me.' (18) All the blessings of the Lord came upon your land, as^b the man of God spoke.

39. THE IMPERFECT OF THE REGULAR VERB

The Imperfect generally denotes an incompleting action. For the time being it may be regarded loosely as representing the English future tense.

he will keep	יִשְׁמֵר	he will judge	יִשְׁפֹּט ^c
she „ „	תִּשְׁמֵר	she „ „	תִּשְׁפֹּט
thou (m.) wilt „	תִּשְׁמֵר	thou (m.) wilt „	תִּשְׁפֹּט
thou (f.) „ „	תִּשְׁמְרִי	thou (f.) „ „	תִּשְׁפְּטִי
I (c.) will „	אֶשְׁמֵר	I (c.) will „	אֶשְׁפֹּט
they (m.) „ „	יִשְׁמְרוּ	they (m.) „ „	יִשְׁפְּטוּ
they (f.) „ „	תִּשְׁמְרֶנָּה	they (f.) „ „	תִּשְׁפְּטֶנָּה
ye (m.) „ „	תִּשְׁמְרוּ	ye (m.) „ „	תִּשְׁפְּטוּ
ye (f.) „ „	תִּשְׁמְרֶנָּה	ye (f.) „ „	תִּשְׁפְּטֶנָּה
we (c.) „ „	נִשְׁמֵר	we (c.) „ „	נִשְׁפֹּט

^a The sing. 'hand' means 'power'.

^b A prep. cannot govern a verb. We must, therefore, rephrase 'as (that) which . . . ' . . . כַּאֲשֶׁר.

^c Note Dagheš lene in פ.

It will be observed that whereas the *Perfect suffixes* pronominal particles, the *Imperfect prefixes* them. The explanation for this may be: In the Perfect, the (completed) act is regarded as the main or general idea (and therefore stated first), while its application is determined by the pronominal particle (i.e. the doer) which follows. In the Imperfect, however, since the act is incompleted, the doer seems to be the main idea (to be expressed first) and the (incompleted) act (following the pronominal particle) limits the scope of the doer.

The prefixes for the Imperfect are אִתָּן (which have been made into the mnemonic אִתָּן). The אִ is the 1st sg. prefix, the ׀ the 3rd masc., the ׀ the 3rd fem. and 2nd masc., and the ׀ is the 1st pl. prefix.

The masc. pl. ends in ׀ and the fem. pl. in ׀ה, thus:

3rd masc. sg.	יִשְׁמֹר	3rd masc. pl.	יִשְׁמְרוּ
2nd „ „	תִּשְׁמֹר	2nd „ „	תִּשְׁמְרוּ
3rd fem. „	תִּשְׁמֹר	3rd fem. „	תִּשְׁמְרֶנָּה
2nd „ „	תִּשְׁמְרִי	2nd „ „	תִּשְׁמְרֶנָּה

The context determines whether תִּשְׁמֹר means 'thou (m.) wilt keep' or 'she will keep' and whether תִּשְׁמְרֶנָּה means 'they (f.) will keep' or 'you (f.) will keep'.

40. THE IMPERATIVE

The Imperative is the shortest form of the verb inflected on the analogy of the Imperfect, so that its form appears to be that of the Imperfect without a prefix, thus:

keep thou (m.)	שְׁמֹר	judge thou (m.)	שְׁפֹט
„ thou (f.)	שְׁמְרִי ^a	„ thou (f.)	שְׁפֹטִי ^b
„ ye (m.)	שְׁמְרוּ ^a	„ ye (m.)	שְׁפֹטוּ ^b
„ ye (f.)	שְׁמְרֶנָּה	„ ye (f.)	שְׁפֹטֶנָּה

^a From שְׁמְרִי and שְׁמְרוּ

^b From שְׁפֹטִי and שְׁפֹטוּ

41. NEGATIVE COMMANDS OR PROHIBITIONS

A negative command or prohibition is expressed by the familiar 'Thou shalt not . . .', 'Ye shall not . . .', i.e. by the negative with the Imperfect; the negative is never used with the Imperative.

Thou (m.) shalt not keep is (i) **לֹא תִשְׁמַר** for permanent prohibition, and (ii) **אַל תִּשְׁמַר** for immediate prohibition. (In colloquial English (i) means 'Never keep', and (ii) 'Do not keep—now'.)

NOTE: It will be pointed out later (pp. 114. (b) and (c)) that, in one instance in the regular verb and frequently in weak verbs, the Imperfect has a shortened form. When an immediate prohibition is expressed, **אַל** is used with the shortened form of the Imperfect—where there is one.

EXERCISE 12

judgement, justice	מִשְׁפָּט	he judged	שָׁפַט
righteousness	צְדָקָה	he pursued	רָדַף
truth	אֱמֶת	he persecuted (with acc.)	רָדַף
Sabbath	שַׁבָּת	he pursued (after)	רָדַף אַחֲרַי
face (pl.)	פָּנִים		
before, i.e. to the face-of	לְפָנַי		
before me, i.e. to my face	לְפָנַי		

N.B. The pl. of **הָיָה** (he was) is **הָיוּ** (they [m. & f.] were).

- „ (m.) of **יִהְיֶה** (he will be) is **יִהְיוּ** (they [m.] will be). Similarly
 „ of **רָאָה** (he saw) is **רָאוּ** (they [m. & f.] saw), and
 „ (m.) of **יִרְאֶה** (he will see) is **יִרְאוּ** (they [m.] will see).

(1) דְּבַר אֱלֹהִים אֶל-מֹשֶׁה נְבִיאָוּ פָּנִים אֶל-פָּנִים (2) מִי אֲנִי
 וּמַתְּ-בֵית-אָבִי כִי אֶמְשַׁל בְּעַם הַגָּדוֹל הַזֶּה, וְאֲנֹכִי נֹעֵר (3) בְּךָ
 בְּחַרְתִּי לְמֶלֶךְ עַל-יִשְׂרָאֵל, וְאַתָּה תִּשְׁפֹּט אֶת-עַמִּי בְצִדְקָה
 וּבְמִשְׁפָּט, כִּי צְדִיק אֲנֹכִי, יְהוּה אֱלֹהֶיךָ (4) מִשְׁפֹּט-צִדְקָה יִהְיֶה

^a Pausal form.

לְכֶם בְּאֶרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לְכֶם (5) הֲגִי שְׁלַח אֹתָךְ אֶל-אֲנָשֵׁי-
 הָעִיר הַזֹּאת, וְאֲנִי יִדְעֵתִי כִּי לֹא יִשְׁמְעוּ אֶל-דְּבָרֶיךָ (6) שְׁמַר
 אֶת-יְוֹם-הַשַּׁבָּת, כִּי קָדוֹשׁ הַיּוֹם לַיהוָה אֱלֹהֶיךָ (7) וּזְכְרוּ אֶת-
 תּוֹרַת-יְהוָה אֲשֶׁר נָתַן לְכֶם עַל-הַר-סִינַי בְּיַד-מֹשֶׁה (8) אֲדַק
 אֲדַק תְּרֹדֶךָ, כִּי צַדִּיק אָנִי (9) לֹא תִכְרַת בְּרִית עִם-הָעַמִּים
 הָאֵלֶּה, כִּי אֶת-הָרַע בְּעֵינַי עָשׂוּ (10) רַדְפוּ אַחֲרֵי-הָאֲנָשִׁים כִּי
 יֵצְאוּ מִן-הָעִיר הַמְדַבֶּרֶה (11) אֶל-תְּשֻׁלְחוּ מִלְּאָכִים אֶל-פְּרֹעָה,
 כִּי לֹא בְּמִצְרַיִם יִשׁוּעַת-יִשְׂרָאֵל (12) אוֹי לְכֶם הָרֹדְפִים אֶת-
 הַצַּדִּיק, וַיִּרְאֵת-יְהוָה אֵין בְּכֶם (13) מַה-בְּנֵן-אָדָם כִּי תִזְכֹּר
 אֹתוֹ (14) עֲמַדוּ לְפָנַי-יְהוָה בְּיִרְאָה וְעַבְדוּ אֹתוֹ בְּאֵמֶת (15) לֹא
 יִהְיוּ לָךְ אֱלֹהִים אַחֲרָיִם לְפָנָי (16) כָּרַת אֱלֹהִים לְפָנֶיכֶם אֶת-
 מִי-הַנִּהְיָר (17) אָנֹכִי שְׁלַח אֶת-מְלֹאכֵי לְפָנֶיכֶם וְהוּא יִשְׁמַר
 אֶתְכֶם בְּדֶרֶךְ אֲשֶׁר אִתָּם הַלְכִים (18) שְׁפֹטוּ, הַשְׁמַיִם, בְּיַד וּבִין
 עַמִּי, כִּי אֵין צַדִּיק בְּאֶרֶץ (19) בַּיּוֹם הַהוּא אֲשַׁפֵּט אֶת-הָעִיר
 הַרְשָׁעָה הַזֹּאת, כִּי אֵין בָּהּ מִשְׁפָּט (20) מִשְׁפָּטִי אֲדַק וְאֵמֶת
 (21) אוֹי לָהֶם הָאֲמָרִים לָמָּה תִקְרָאוּ בְשֵׁם-יְהוָה

(1) *Thou*,^e Lord, wilt keep me from all evil, for I (have) walked
 before Thee^c in righteousness and in truth. (2) These are the
 judgements which Moses gave to the children of Israel in the
 wilderness of Sinai. (3) Judge thou me with righteousness, for I
 am righteous. (4) Remember ye the words of My law and keep ye
 My covenant all the days that ye are in the land which I give to
 you. (5) *Thou*^e wilt rule over this people with righteousness, as
 thy father before thee. (6) Who am I that I should judge thy
 people? (7) Why, Lord, wilt Thou pursue me in the day and in
 the night? (8) Say ye, 'There is none ("not") holy as the Lord

^a הַנִּהְיָ takes suffixes: הֲגִי (also הֲגִי) 'behold I', הֲנִי 'behold thou'.

^b Pausal form.

^c See vocab., p. 77.

^d The vocative is expressed by the article, here 'O heavens'.

^e Use pronoun for emphasis.

our God who dwelleth in the heavens and ruleth over the sons of man with judgement.' (9) Thy law is truth and Thy word is truth. (10) The men of the city said unto Jacob, 'Make thou a covenant between thee and between us, between thy children and between our children.' (11) Remember thou the day that thou didst stand upon the mountain of Sinai before the Lord thy God. (12) The children of Israel kept the day of the Sabbath all the days of the prophet. (13) Hear thou (f.) the word of the Lord which He hath spoken, O Daughter of Israel. (14) Thou wilt pursue the wicked (m. pl.) to Sheol, and the (ones) who remember^a Thee Thou wilt keep. (15) One judgement shalt thou have ('there shall be to thee') for the good (m. pl.) and for the wicked (m. pl.). (16) Thus said the Lord, 'Thou wilt not rule over Israel, for thou art wicked in the eyes of the Lord.' (17) Pursue ye not (after) these men, for they are in the mountains.

42. THE INFINITIVES

There are two Infinitives in Hebrew, known as:

(a) the Infinitive Absolute: שָׁפוֹט, שָׁמֹר and

(b) the Infinitive Construct: שָׁפֹט, שָׁמֵר.

The Infinitive is a verbal noun, ending in '-ing', as in the phrase 'seeing is believing'.

(a) The Infinitive Absolute functions in syntax, thus:

שָׁמֵר—'he hath kept': שָׁמֵר שָׁמֹר 'he hath indeed (or surely) kept'

שָׁמֵר שָׁמֵר 'he hath kept—continually'.

יִשְׁמֵר—'he will keep'. יִשְׁמֵר יִשְׁמֹר 'he will indeed (or surely) keep'

יִשְׁמֵר יִשְׁמֵר 'he will keep—continually'.

The Infinitive Absolute expresses emphasis when it immediately precedes the finite verb, and duration when it immediately follows it.^b

(b) The Infinitive Construct with the preposition לְ expresses

^a M. pl. part. with art.—'the (ones) remembering'.

^b The Infinitive Absolute is sometimes used to represent the Imperative.

the English Infinitive:^a לְשַׁמֵּר 'to keep', לְמַשֵּׁל 'to rule', לְשַׁפֵּט 'to judge'.^b

NOTE: When the third root-letter is a guttural (as שָׁמַע 'to hear') both Infinitives (שְׁמֹוֹעַ and שְׁמַעַ) have Furtive Pathah under the guttural (p. 19. 4).

43. 'HE' INTERROGATIVE

The simple question is introduced by the prefixed particle הָ:

'Thou (m.) hast kept' שָׁמַרְתָּ; 'hast thou (m.) kept?' הֲשָׁמַרְתָּ
'Thou (m.) hast not kept' לֹא שָׁמַרְתָּ; 'hast thou (m.) not kept?' הֲלֹא שָׁמַרְתָּ^c
'There is' יֵשׁ; 'is there?' הֲיֵשׁ

Before a simple shewa it is הָ: 'do ye know?' הֲיָדַעְתֶּם; likewise before gutturals it is הָ: 'is there not?' הֲאֵין, 'art thou?' הֲאַתָּה, except when the guttural has Qames when it is הֶ, as הֲוֵא הַמַּצּוֹחַ = is he mighty?

EXERCISE 13

commandment	מִצְוָה	small (m. sg.)	קָטָן, קֶטָן
„	(pl.) מִצְוֹת ^d	(f. sg.)	קֶטְנָה
		(pl.)	קֶטְנִים, קֶטְנוֹת
peace	שָׁלוֹם	he dreamt	חָלַם
(it is) well (with) (לְ)	שָׁלוֹם	if	אִם
sun	שֶׁמֶשׁ		

(1) בָּא שְׂמוּאֵל הָעִירָה לְשַׁפֵּט אֶת-הָעָם, וְכָל-אִישׁ אֲשֶׁר הָיָה לוֹ
דְּבַר-מִשְׁפָּט הִלֵּךְ אֵל-הַנְּבִיא (2) אָמְרוּ אֲנָשֵׁי-הָעִיר הַרְשָׁעָה,

^a The uses of the Infinitive Construct are given on pp. 131 ff.

^b The Inf. Const. לְשַׁפֵּט with prefixed ל becomes לְשַׁפֵּט; the פ now has Dagheš lene (p. 14. (a)). This happens only with prefixed ל, since the combination is regarded as a single word. With prefixed ב, however, it is בְּשַׁפֵּט.

^c הֲלֹא is often translated as 'surely'. הֲלֹא שָׁמַרְתָּ may, in certain contexts, mean 'surely thou hast kept', anticipating a positive answer.

^d This pl. is usually written defectively מִצְוֹת (mišwōt—the ך is a consonant) instead of מִצְוֹת as might be expected.

בָּא הָאִישׁ הַזֶּה אֶל-עִירָנוּ וְהִנֵּה שָׁפוּט יִשְׁפֹּט אֶתָנוּ (3) אָמַר יַעֲקֹב
אֶל-יֹסֵף בְּנוֹ הַקָּטָן, מַה-הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ הַמְּשׁוּל
תִּמְשַׁל בְּנוֹ (4) בָּאוּ מִלְּאֲכִים מִמְּצָרֵי-כְנָעַן לְכָרוֹת בְּרִית-שְׁלוֹם
עִם-יִשְׂרָאֵל (5) שָׁאַל אֹתָהּ הַנְּבִיא, הַשְּׁלוֹם לָךְ, הַשְּׁלוֹם לְאִישְׁךָ,
הַשְּׁלוֹם לְנָעַר (6) נָתַן אֱלֹהִים אֶת-הַשְּׁמֶשׁ בַּשָּׁמַיִם לְמִשַׁל בְּיוֹם
וְאֶת-הַכּוֹכָבִים לְמִשַׁל בַּלַּיְלָה (7) אָמַר יַעֲקֹב אֶל-רַחֵל אִשְׁתּוֹ,
הִתַּחַת אֱלֹהִים אָנֹכִי אֲשֶׁר לֹא נָתַן לָךְ בֶּן (8) זָכוֹר תִּזְכֹּר אֶת-
יוֹם-הַשַּׁבָּת לְשֹׁמֵר אֹתוֹ (9) אָמְרוּ בְנֵי-יַעֲקֹב אֶל-אֲבִיהֶם, שָׂאוּל
שָׁאַל אֶתָנוּ הָאִישׁ הַמְּשַׁל בְּאַרְץ-מִצְרָיִם, הֲיֵשׁ לָכֶם אָב
(10) לָמָּה שָׁלַחְתֶּם לְשָׂאֵל בְּאֵלֵהי-כְנָעַן, הֲאִין אֱלֹהִים בְּיִשְׂרָאֵל
(11) יָדוּעַ יִדְעָתִי כִּי קָדוֹשׁ הַמָּקוֹם הַזֶּה לִיהוָה (12) עָמַד כָּל-
הָעָם עַל-הַר-סִינַי מִגְּדוֹל וְעַד-קָטָן לְשִׁמְעַ אֶת-דְּבָרֵי-אֱלֹהִים
(13) אִם שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹלִי וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ בְּאֵמֶת, לֹא
יִהְיֶה בְּכֶם רָע (14) אָמַר שְׁמוּאֵל אֶל-הַמֶּלֶךְ, אִם קָטָן אֹתָהּ
בְּעֵינַיִךְ זָכַר כִּי רֵאשׁ-יִשְׂרָאֵל אָתָּה (15) רְאוּ עֵינֵיכֶם אֶת-כָּל-
אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרָיִם וּבַמִּדְבָּר הַגָּדוֹל הַזֶּה (16) אָמַר
יַעֲקֹב אֶל-לְבָן, הֲלֹא לְרַחֵל בְּתָךְ הַקְּטָנָה עָבַדְתִּי עִמָּךְ
(17) הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ וְשֵׁם נָהָר גְּדוֹל וַמִּים לְצִאֵן אֲשֶׁר
עָמָךְ, וְלָמָּה לֹא יִהְיֶה שְׁלוֹם בֵּינִי וּבֵינֶיךָ

(1) The king went unto the prophet to enquire of ^a (ב) שָׁאַל (ב) the word of God. (2) The woman said to him, 'Did I ask a son from the Lord? for He hath taken him from me.' (3) Ye shall indeed remember all^d that Pharaoh, the king of Egypt, hath done unto you. (4) I have indeed heard that there is none ('not') like thee in all the land, who knoweth the word of the Lord. (5) Hast thou not a son who will rule over my people? (6) Jacob

^a 'To enquire of' means to consult the oracle.

^b Note the Furtive Pathah under the terminal guttural.

^c Pausal for עָמָךְ.

^d See p. 65, footnote *b*—'the whole of (that) which'.

asked the men of the place who were there, 'Do ye know (perf.) Laban?' (7) All the children of Israel came to the holy city to choose for them(selves) a king like all the peoples of the land. (8) I indeed know that the Lord is with thee and that He hath gone from me. (9) Have we not served Thee in truth and why wilt Thou pursue us to Sheol? (10) The spies of Israel were small in the eyes of the peoples of Canaan, for they were very great men. (11) The Lord hath come to judge His people this day. (12) The men said unto Joseph, 'A dream we dreamt in one night, I and he.' (13) If thou shalt indeed keep My commandments and the words of My law thou shalt remember, behold thou shalt rule over Israel in peace. (14) It shall be well for all who are with thee in the house, for thou hast kept our word. (15) The sun giveth light to the sons of man. (16) All the wise (men) came to hear his words, for his name had gone forth in all the land. (17) Will ye keep my commandments in truth? (18) Thy son shall not rule over my people, for thou art small in the eyes of the Lord.

44. SEGHOLATE NOUNS

	(king)	(book)	(holiness)	
Nouns of the type	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	are evolved from the originals
	[מֶלֶךְ]	סֵפֶר	קֹדֶשׁ ^a	which, in the first stage, received
the vowel Seghol	[מֶלֶךְ]	סֵפֶר	קֹדֶשׁ ^b	and by a further step, these forms
became	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	—the classical forms.

Because these types of nouns received the *helping vowel Seghol* they are classed as Segholates. It will be observed from the tables below that the original forms have survived with the suffixes of the sg.,^c thus:

^a The forms with the archaic case-endings (see p. 66. 35) were *malku*, *malki*, &c., *sifru*, *sifri*, &c. When the case-endings were dropped, the forms *malk*, *sifr*, &c., remained.

^b It can easily be understood how מֶלֶךְ became מֶלֶךְ and סֵפֶר became סֵפֶר, &c.

^c The original מֶלֶךְ, סֵפֶר with suffixes remained מֶלְכִי, סֵפְרִי, as we should have expected.

SINGULAR					
king (abs.)	מֶלֶךְ	book (abs.)	סֵפֶר	holiness (abs.)	קֹדֶשׁ
king-of (cons.)	מֶלֶךְ	book-of (cons.)	סֵפֶר	holiness-of (cons.)	קֹדֶשׁ
my (c.) king	מֶלְכִי	my (c.) book	סֵפְרִי	my (c.) holiness	קֹדְשִׁי ^a
thy (m.) „	מֶלְכֶךָ	thy (m.) „	סֵפְרֶךָ	thy (m.) „	קֹדְשֶׁךָ
&c.		&c.		&c.	
PLURAL					
kings (abs.)	מְלָכִים	books (abs.)	סִפְרִים	holinesses (abs.)	קֹדְשִׁים ^b
kings-of (cons.)	מְלָכִי	books-of (cons.)	סִפְרֵי	holinesses-of (cons.)	קֹדְשֵׁי
my (c.) kings	מְלָכָי	my (c.) books	סִפְרָי	my (c.) holinesses	קֹדְשָׁי
thy (m.) „	מְלָכֶיךָ	thy (m.) „	סִפְרֶיךָ	thy (m.) „	קֹדְשֶׁיךָ
your (m.) „	מְלָכֵיכֶם ^c	your (m.) „	סִפְרֵיכֶם ^c	your (m.) „	קֹדְשֵׁיכֶם ^c
&c.		&c.		&c.	

NOTE: (a) When the terminal letter of a Segholate noun is a guttural then, since the guttural prefers the vowel Pathah before it (p. 19. 3), the form will be as **אֶרֶב** ('seed') instead of **אָרֶב**. Coming from the original **אָרֶב** its form with the suffixes of the sing. will be **אֶרְבִּי**, **אֶרְבֶּךָ** (the latter with composite shewa under the guttural).

With a medial guttural the form of this type is **אֶלֶר** ('lad') instead of **אָלֶר**, the guttural preferring Pathah under it and even before it.^d 'His lad' is **אֶלְרֹו**, 'thy lad'—**אֶלְרֶךָ**, etc.

(b) Since the guttural nouns in the above examples (as well as in some other types, see tables at the end of the book) do not receive the helping vowel Seghol, there is some objection to the use of the term Segholate to embrace such types of

^a Read 'Qodšî'—the vowel in the first syllable is a Qameš-Ḥaṭuph.

^b For **קֹדְשִׁים**—the shewa has been promoted to the short vowel, Qameš-Ḥaṭuph, and so read 'Qodāšîm'.

^c Observe how, once again, the heavy suffixes **הֶם**, **כֶּם** attach themselves to the form of the construct.

^d Since the vowel was not modified, the basic original form was preserved.

nouns. However, merely as a convenient term, if its deficiencies are remembered, it may be employed

(c) There are some variants from the above standard table of Segholate nouns; these will be indicated when they occur.

Three frequently occurring variants are **בְּגָד** (garment), **צְדָקָה** (righteousness), and **קֶבֶר** (grave) which seem to have come from the originals **בְּגִד**, **צְדִקָה**, and **קֶבֶר**, since with the suffixes of the sg. they are **בְּגִדִי**, **בְּגִדְךָ**, **צְדִקְךָ**, **צְדִקְתִּי**, **קֶבְרִי**, etc., and the construct pls. are **בְּגִדֵי**, **קֶבְרֵי**, etc.

45. אֶת—‘WITH’

There are two kinds of **אֶת** which are derived from different origins. The one **אֶת** which introduces the definite object appears in the form **אֶתְ** with the suffixes—**אֶתִּי** ‘me’, **אֶתְךָ** ‘thee’, etc. (pp. 55–6). The other **אֶת** meaning ‘with’, ‘along with’^a appears in the form **אֶתְ**, with the suffixes, as below :

with me (c.)	אֶתִּי	with us (c.)	אֶתֵּנוּ
„ thee (m.)	אֶתְךָ	„ you (m.)	אֶתְכֶם
„ thee (f.)	אֶתְךָ	„ you (f.)	אֶתְכֶן
„ him	אֶתּוֹ	„ them (m.)	אֶתָּם
„ her	אֶתָּה	„ them (f.)	אֶתָּנָן

N.B. Be careful to distinguish between **אֶתִּי**, **אֶתְךָ** ‘me’, ‘thee’, &c.
and **אֶתִּי**, **אֶתְךָ** ‘with me’, ‘with thee’.

46. THE PASSIVE PARTICIPLE

The Passive Participle follows the same principles as the active: from the root **שָׁמַר** (‘to keep’) the form is:

	<i>masc.</i>	<i>fem.</i>
‘is kept’ (sg.)	שָׁמוּר	שָׁמוּרָה
‘are kept’ (pl.)	שָׁמוּרִים	שָׁמוּרוֹת

^a In Genesis xvii. 21 we find both types of **אֶת** in the same half-verse: **וְאֶת־בְּרִיתִי אֶקִּים אֶת־יִצְחָק**—‘and My covenant I shall establish with Isaac’. The first **אֶת־** is the sign of the def. obj., while the second one means ‘with’.

Like the Active Participle, the Passive is a verbal adjective: 'The matter is kept' is הַדָּבָר שֶׁמוֹר. 'The matter which is kept' is 'the matter, the (one) kept' הַדָּבָר הַשְּׁמוֹר. (See pp. 65 f.).

NOTE: When the third letter of a verb is a guttural, as יָדַע ('to know'), the Passive Participle m. sg. יְדוּעַ ('known') has a Furtive Pathah (p. 19. 4).

EXERCISE 14

stone (f.)	אֶבֶן	wisdom (ḥokmâ)	חֻכְמָה
„ (pl.)	אֲבָנִים	he placed, set	שָׂם
ear (f.)	אָזֶן	he wrote	כָּתַב
„ (dual)	אָזְנַיִם	he called (to) ^a	קָרָא לְ
servant, slave	עֶבֶד	he read (in)	קָרָא בְּ
„ „ (pl.)	עֲבָדִים		
Jordan	יַרְדֵּן	dead	מֵת

(1) אֵתָהּ הוּא מֶלֶכִי וְאֵלֵהִי יְשׁוּעָתִי וְאִין כְּמוֹךָ (2) יֵצֵא אֲבָרְהָם מִבֵּית-אָבִיו וּמֵאֲרָצוֹ כְּדָבַר-יְהוָה (3) קָרָא הַמֶּלֶךְ לְעֶבְדוֹ הַמִּשְׁלַל בְּכָל-אֲשֶׁר לוֹ (4) עָשׂוּ בְנֵי-יִשְׂרָאֵל כְּכָל-הַכְּתוּב בְּסֵפֶר-הַתּוֹרָה אֲשֶׁר קָרְאוּ הַנְּבִיאִים בְּאֲזִנֵי-הָעָם (5) מֹשֶׁה עֲבָדִי מֵת, וְאֵתָהּ תִּהְיֶה לְרֹאשׁ עַל-יִשְׂרָאֵל תַּחַת מֹשֶׁה (6) אָמַר יְהוָה אֶל-שְׁלֹמֹה בְּחִלּוֹם, כִּי שָׂאֲלֶתָ חֻכְמָה מִמֶּנִּי לְשֹׁפֵט אֶת-עַמִּי בְּצִדִּיק, גַּם זֹאת גִּתּוֹנָה לָךְ כִּי טוֹב הַדָּבָר אֲשֶׁר שָׂאֲלֶתָ מִמֶּנִּי בְּעֵינַי עַד-מָאֵד (7) לָקַח אֹתוֹ אֲבָרְהָם אֲנָשִׁים מֵעֲבָדֵי-בֵיתוֹ וּמִן-הָעֵרִים אֲשֶׁר כָּרְתוּ בְרִית אִתּוֹ, וּבְלִילָהּ הַהוּא רָדַף אַחֲרַי הַמֶּלְכִים

^a It means 'summoned' or 'named', according to the context. קָרָא אֶל implies prayer.

^b 'My God of salvation', i.e. 'my saving God'. See Appendix 5, p. 253.

^c 'According to all'.

^d From the account of the Imperfect on pp. 75-6 it will be seen that, since the Imperfect 3rd m. sg. (of הָיָה) is יִהְיֶה, then the 2nd m. sg. will be תִּהְיֶה.

^e 'This (thing)'.

(8) אֱלֹהֵי-הַעַמִּים הִמָּה לֵעָץ וְאֶבֶן, אֲזַנִּים לָהֶם וְלֹא יִשְׁמְעוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ (9) דְרָכֵי דְרָכֵי-צֶדֶק וְתוֹרַתִי אִמֶּת (10) וְאִשָּׁה אַחַת מִנְשֵׁי-בְנֵי-הַנְּבִיאִים קָרָאָה אֶל-הַנְּבִיא, הִנֵּה עֲבָדָךְ אִישֵׁי מֵת, וּבְבֵית אֵין אֵתִי דָּבָר לִי וּלְבָנַי (11) כִּתְבוּ אֶת-הַדְּבָרִים הָאֵלֶּה עַל-אֲבָנִים גְּדוֹלוֹת וַיִּקְרְאוּ בָם בְּנֵיכֶם וּבְנֵי-בְנֵיכֶם כִּי קָרַת יְהוָה לְפָנֵיכֶם אֶת-מִי-הַיַּרְדֵּן (12) וְתִנְיָמִים הָאֵלֶּה יְמֵי-קֹדֶשׁ הִמָּה (13) וְכָל אֲשֶׁר עָשָׂה שְׁלֹמֹה וְדַבְרֵי-חֻכְמָתוֹ הֵלֵא הֵם כְּתוּבִים בְּסֵפֶר-מִלְכֵי-יִשְׂרָאֵל (14) וְזָכְרָנוּ אֶת-לְחֻמָּנוּ אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (15) וְהַסְּפָרִים הָאֵלֶּה שְׁמוֹרִים הִמָּה בְּהִיכַל-הַמֶּלֶךְ (16) שָׁמְעוּ אֶת-הַדְּבָר אֲשֶׁר אָנֹכִי קָרָא בְּאָזְנֵיכֶם (17) קָרָא הַמֶּלֶךְ בְּסֵפֶר אֶת-כָּל-הַמִּצְוֹת וְאֶת-כָּל-הַמְּשָׁפְטִים

(1) Remember me, Lord my God, for I am Thy servant and Thy word is with me all the day. (2) The prophet wrote all these things in his book, for he said, 'Our sons and the sons of our sons will read in it all that our eyes have seen.' (3) The people cried in a loud voice, 'The Lord hath given in(to) our hands^e this city and her king.' (4) The servants of Pharaoh said, 'This is the hand of God.' (5) The ways of the wicked (m. pl.) are to Sheol, but^f the righteous (m. pl.) shall see the light of the day. (6) The children of Israel took from the stones of that place and in the Jordan they placed them. (7) Thou, Lord, givest (to) all flesh its ('his') bread. (8) With our ears we have heard the words of God coming forth from the heavens. (9) The fear of the Lord is the way of wisdom and the words of His law are righteousness and truth. (10) Knowest thou not that the men who (were) pursuing thee in Egypt are dead? (11) The prophet read before the people the words which (were) written in the book of the law which (was) in the temple. (12) In His wisdom He created the heavens and the earth and all which is in them. (13) The

^a 'Wood'.

^b The Imperfect denotes continuance, so that it could be translated here as a (permanent) English present tense.

^c 'Days of holiness', i.e. 'holy days', see p. 136. 63.

^d See footnote c, p. 58.

^e Use the sg. 'hand' meaning 'power'.

^f Conjunction ו.

kings of the nations said, 'Their gods are the gods of the mountains.' (14) Your fathers were slaves to Pharaoh in Egypt. (15) All my ways are written in Thy book before Thee and all^a is known to Thee.

47. PREPOSITIONS WITH SUFFIXES OF THE PLURAL (NOUN)

In the vocabulary of Exercise 9 two forms of the preposition 'after', 'behind' were given, namely אַחֲרֵי and אַחֲרֵי. The longer form אַחֲרֵי is treated as a dual construct (just as רַגְלֵי is a dual construct from רֶגֶל 'foot'), so that the suffixes which it receives are those which go with the plural nouns (as with Duals, note (b), p. 71).

Again, in the poetical books of the Bible, the prepositions אֶל 'to' and עַל 'upon' are often found in the longer forms אֶלַי and עָלַי^b and are similarly treated; that is, the suffixes which are attached to these prepositions are those of the plural nouns also, as below:

unto—אֶל ^c (in poetry אֶלַי)		upon—עַל (in poetry עָלַי)		after, behind—אַחֲרֵי or אַחֲרֵי	
unto me (c.)	אֵלַי	upon me (c.)	עָלַי	after me (c.)	אַחֲרַי
,, thee (m.)	אֵלֶיךָ	,, thee (m.)	עָלֶיךָ	,, thee (m.)	אַחֲרֶיךָ
,, thee (f.)	אֵלֶיךָ	,, thee (f.)	עָלֶיךָ	,, thee (f.)	אַחֲרֶיךָ
,, him	אֵלָיו	,, him	עָלָיו	,, him	אַחֲרָיו
,, her	אֵלֶיהָ	,, her	עָלֶיהָ	,, her	אַחֲרֶיהָ
,, us (c.)	אֵלַינוּ	,, us (c.)	עָלַינוּ	,, us (c.)	אַחֲרֵינוּ
,, you (m.)	אֵלֵיכֶם	,, you (m.)	עָלֵיכֶם	,, you (m.)	אַחֲרֵיכֶם
,, you (f.)	אֵלֵיכֶן	,, you (f.)	עָלֵיכֶן	,, you (f.)	אַחֲרֵיכֶן
,, them (m.)	אֵלֵיהֶם	,, them (m.)	עָלֵיהֶם	,, them (m.)	אַחֲרֵיהֶם
,, them (f.)	אֵלֵיהֶן	,, them (f.)	עָלֵיהֶן	,, them (f.)	אַחֲרֵיהֶן

NOTE: (i) How the heavy suffixes attach themselves to the form of the construct.

^a אֶל־הַכֹּל 'the whole'. See p. 65, footnote b.

^b Cf. the prepositional idea in לְפָנַי ('to the face of') and לְעֵינַי ('to the eyes of'), meaning 'before'.

^c אֶל is generally used after verbs of motion and speech.

- (ii) Another preposition which is similarly treated is תַּחַת 'below', 'beneath', 'instead of': תַּחַתִּי 'below me', תַּחַתְּךָ 'below thee', תַּחַתָּיו 'below him', etc.

48. COHORTATIVE AND JUSSIVE

There is an extension of the Imperfect to express emphasis or effort.

(a) In the 1st pers. it is called *Cohortative*, which is denoted by appending the syllable הַּ to the 1st pers. Imperfect, thus:

Ordinary Imperfect— אֶשְׁמֵר 'I shall keep' נִשְׁמֵר 'we shall keep'
Cohortative „ — אֶשְׁמְרֶה 'I will keep' נִשְׁמְרֶה 'we will keep'
'let me keep' 'let us keep'

(b) Corresponding to the Cohortative is the *Emphatic Imperative* which also has an הַּ appended to the Imperative sg. masc.

Ordinary Imperative: שְׁמֹר 'keep thou (m.)'

Emphatic „ : שְׁמֹרֶה 'keep thou (m.) indeed'

(c) The Imperfect is often used with a *Jussive* force—'let him ...' but wherever the final vowel can possibly be shortened this is done.^a יִשְׁפֹּט הַמֶּלֶךְ means 'the king will judge', but in certain contexts may mean 'let the king judge'.

EXERCISE 15

sea	ים	in order that,	לְמַעַן
„ (pl.)	יָמִים	for the sake of	
nation	גּוֹי	for my sake, &c.	לְמַעַנִי, לְמַעַנְךָ
distress, trouble	צָרָה	where?	אַיִה
alone	לְבַד	he reigned	מָלַךְ
I alone, &c. (with suff.)	לְבַדִּי, לְבַדְּךָ		

(1) לָמָּה שָׁלַחְתָּ אֵלַי לְשֹׂאֵל אֶת־דְּבַר־יְהוָה, אֵיִה אֶל־הִי־כֹנֵעַן
אֲשֶׁר עָבַדְתָּ כָּל־יָמֶיךָ וְאֵיִה נְבִיאֵיהֶם (2) דְּבַר אֱלֹהֵינוּ הָאִישׁ

^a One part only of the regular verb has a shortening for the Jussive (p. 114. (b)), while several of the weak verbs have shortened forms.

בְּדַבְרֵי־הָאֵלֶּה וְלֹא שָׁמַע אֶל־דְּבָרֵי־עַבְדֵּי (3) לָמָּה רָדַפְתָּ
 אַחֲרַי כָּאִישׁ הַרְדֵּף אַחֲרֵי־עַבְדּוֹ, יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינְיָהּ כִּי
 צַדִּיק אָנֹכִי בְּעֵינָיו (4) אֲשַׁמְרָה אֶת־תּוֹרָתְךָ יְהוָה אֱלֹהֵי, כִּי אַתָּה
 לְבַדְּךָ יִשׁוּעָתִי בְּיוֹם־צָרָה (5) נִכְרַתָּה בְּרִית אָנִי וְאַתָּה לְמַעַן
 יִהְיֶה שָׁלוֹם בֵּין עַמִּי וּבֵין עַמְּךָ כָּל־הַיָּמִים (6) שְׁפֹטָה אֹתִי
 בְּמִשְׁפָּט כִּי עַבְדְּךָ אָנֹכִי, וְזָכְרָה אֹתִי אֱלֹהֵי כִי אֲלִיךָ עֵינָי
 (7) רְאוּ בְנֵי־יִשְׂרָאֵל וְהִגִּדוּ מַצְרֵי־מִצְרַיִם רַדְפִּים אַחֲרֵיהֶם וְהָיָה
 לְפָנֵיהֶם (8) קָרְאוּ אֶל־יְהוָה אֱלֹהֵי־אֲבוֹתֵינוּ, כִּי הוּא אָבִינוּ
 הַשֹּׁמֵעַ אֶת־קוֹל־בְּנָיו הַקְּרֹאִים אֵלָיו בַּצָּרָה (9) כֹּה אָמַר יְהוָה,
 לֹא אֶתְּכֶם לְבַדְּכֶם אָנֹכִי כִּרְתָה אֶת־הַבְּרִית הַזֹּאת כִּי גַם עִם־
 בְּנֵיכֶם אֲשֶׁר יִהְיוּ אַחֲרֵיכֶם (10) אָמְרוּ בְנֵי־יִעֲקֹב, בָּאָה עָלֵינוּ
 הַצָּרָה הַזֹּאת עַל־דְּבַר־אֲחֵינוּ הַקָּטָן (11) אֲזַכְּרָה אֶת־מִשְׁפָּטֶיךָ
 יְהוָה, כִּי מִשְׁפָּטִי־צָדִיק הִמָּה (12) אָמְרוּ וְקִנְי־הָעַם אֶל־שְׂמוּאֵל,
 נִבְחַרְתָּה לָנוּ מֶלֶךְ כָּכֹל־הַגּוֹיִם, וְהוּא יִמְלֵךְ עָלֵינוּ בְּצִדְקָה
 (13) תִּמְלֹךְ אַתָּה לְבַדְּךָ בְּעִיר אֲשֶׁר בְּחָרְתָּ (14) לָמָּה אָמְרוּ
 הַגּוֹיִם אֵיךָ אֱלֹהֵיהֶם, וְאַתָּה יְהוָה תִּשְׁמַר אֶתְנוּ לְמַעַנְךָ כַּאֲשֶׁר
 אָמַרְתָּ (15) אָמַר אֱלֹהִים נִבְרָאָה אָדָם אֲשֶׁר יִמְשַׁל בְּאָרֶץ
 וּבַיָּמִים וּבְכָל־אֲשֶׁר בָּהֶם (16) אָמְרוּ אֵלָיו רָאשֵׁי־יִשְׂרָאֵל,
 מָלְכָה אַתָּה עָלֵינוּ כִּי טוֹב אַתָּה בְּעֵינֵי־כָל־הָעַם (17) הַשְּׁפוֹט
 תִּשְׁפֹּט אֶת־הָעַם הַגָּדוֹל הַזֶּה לְבַדְּךָ (18) וְאַתְּכֶם לְבַדְּכֶם הַבְּדִיל
 לוֹ יְהוָה מִכָּל־הַגּוֹיִם לְגוֹי קָדוֹשׁ

(1) Abraham pursued (after) them all the night to the wilderness, for they took the son of his brother with them. (2) Let us write all these things in a book in order that our children who

^a The insep. prep. כ should be translated here 'according to'.

^b Jussive force.

^c Translate 'Egyptians'. Often the name of the country represents its people collectively, and may therefore have a pl. verb.

^d 'Judgements of righteousness', i.e. 'righteous (or right) judgements', see p. 136. 63.

^e Note that the guttural takes a composite shewa under it instead of the simple shewa vocal.

^f 'Unto himself'.

shall be after us shall read in it that the Lord cut (off) the waters of the sea before us. (3) Remember Thy covenant with us, Lord, for Thy sake and for the sake of Thy great name. (4) The heads of the people said unto the king, 'Let us send messengers unto the land of Egypt for we are in distress' (use art.). (5) The nations have come upon us and in the day and in the night they have pursued us. (6) Have I not indeed said that thy (f.) son shall reign over Israel after me? (7) The nations say, 'Is this the people which the Lord hath chosen for Him(self)?' (8) I will call (Cohort.) unto^a the Lord my God, for in Him is my salvation and not in another god. (9) Jacob said unto Joseph his son, 'Shalt thou indeed reign over me and over thy father's house?' (10) In my dream I heard a voice calling unto me, 'Where are the gods which ye have served? Call ye unto^a them and not unto Me.' (11) The nations of the earth serve the sun and the stars of the heavens, and they know (perf.) not that the Lord hath created them for the sake of His great name. (12) The servant of the king said unto the wicked men who (were) with him, 'I (pronoun) will reign over this people instead of the king whom they have chosen.' (13) From the head of the mountain the prophet saw the river which goeth to the sea (by) the way of the wilderness. (14) In that day God spoke unto me face to face. (15) Judge me not, Lord, for I am in distress (use art.).

49. WAW CONSECUTIVE

Special care is to be taken in this chapter, since the usage described here is characteristic and regular in Biblical Hebrew. Taking two separate sentences: (i) 'The king kept the word of the Lord' שָׁמַר הַמֶּלֶךְ אֶת-דְּבַר-יְהוָה and (ii) 'He judged the people in truth' שָׁפַט אֶת-הָעָם בְּצֶדֶק the verb in each sentence is naturally in the Perfect. *If, however, these two sentences referring to the past are not separate but in the one continuous narration, thus: 'The king kept the word of the Lord and he judged the people in truth', then only the first verb ('kept') is in the*

^a See p. 85, footnote a.

Perfect while the following verb ('and he judged') is in the Imperfect with a prefixed Waw:

שָׁמַר הַמֶּלֶךְ אֶת-דְּבַר-יְהוָה וַיִּשְׁפֹּט אֶת-הָעָם בְּצֶדֶק

Conversely, *in a continuous narration referring to the future*, as 'The king will keep the word of the Lord and he will judge the people in truth', *only the first verb ('will keep') is in the Imperfect, while the following verb ('and he will judge') is in the Perfect with a prefixed Waw:*

יִשְׁמַר הַמֶּלֶךְ אֶת-דְּבַר-יְהוָה וְשָׁפֵט אֶת-הָעָם בְּצֶדֶק

Early grammarians thought that the connecting Waw (ו) had the strange effect of *converting* the tense of a verb into its opposite and they therefore called it 'Waw Conversive'. Though this seems, at first glance, to be the effect of this prefixed Waw, it does not seem reasonable to suppose that a conjunction could *convert* a completed action into an continuous one or vice versa. Later grammarians noted that this usage was confined to consecutive narratives and they therefore termed it 'Waw Consecutive'. Though the latter observation is correct, it nevertheless does not account for this phenomenon, but modern scholarship traces it back to the earliest known Semitic languages and concludes that this type of prefixed Waw has *preserved* forms and uses of a Perfect and a Preterite which go far back into Semitic usage, whence it has been called *Waw Conservative*. (See Appendix 4, p. 252, for special note).

N.B. Because the term 'Waw Consecutive' is so familiar it seems advisable to retain it, but it must be remembered that this is done purely for convenience' sake.

NOTE: (a) The Waw Consecutive which is attached to the Perfect is pointed like the Waw Conjunction:

He will judge and he will keep—וַיִּשְׁפֹּט וַיִּשְׁמַר

He will judge and he will rule—וַיִּשְׁפֹּט וַיִּמְשֵׁל

You will judge and you will keep—וְיִשְׁפֹּטוּ וְיִשְׁמְרוּ

You will judge and you will say—וְיִשְׁפֹּטוּ וְיֹאמְרוּ

You will judge and you will know—וְיִשְׁפֹּטוּ וְיִדְעוּ

(b) The Waw Consecutive which is attached to the Imperfect is ׀ pointed with Pathah and followed by Dagheš Forte :^a

He judged and he kept—שָׁפַט וַיִּשְׁמַר

They judged and they kept—שָׁפְטוּ וַיִּשְׁמְרוּ

But before the 1st sing. prefix א it is ׀ (since א will not admit Dagheš Forte the vowel is lengthened):

I judged and I kept—שָׁפַטְתִּי וַאֲשַׁמְרֶנּוּ.

(c) Waw Consecutive with the Perfect moves the accent to the last syllable wherever possible, as 'Thou hast kept'—

שָׁמַרְתָּ but 'and thou wilt keep'—וַיִּשְׁמָרְתָּ; while Waw

Consecutive with the Imperfect tends to push the accent back wherever possible—this is apparent in the weak

verbs, e.g. 'he will sit' יֵשֵׁב but 'and he sat' וַיֵּשֶׁב.^b

(d) There must be nothing between the Waw Consecutive and the verb, so that 'he judged and he kept not' is simply שָׁפַט וְלֹא שָׁמַר.

(e) Where the Imperfect has a shortened form (i.e. in one case in the regular verb—p. 114. (b)—and frequently in the weak verbs) the Waw Consecutive is attached to this instead of to the long form; e.g. the Imperfect of הָיָה ('he was, it was') is הֵיְהִיָּה ('he will be, it will be') which has a shortened form^c יְהִי (p. 217), so that the Imperfect of this verb with Waw Consecutive is וַיְהִי^d (instead of וַיְהִיָּה, and means 'and he was, and it was', the latter often being translated 'and it came to pass').

(f) Often a verse or even a chapter opens with a verb which has the Waw Consecutive, as וַיְהִי 'and it came to pass'; this, rather than implying a continuation with what has preceded, has little more force than 'now it happened'. In the same way וַיְהִיָּה = 'and it shall come to pass'.

^a The conjunction in the cognate language Arabic is also 'wa'. The Dagheš Forte represents the natural tendency [in speech] to duplicate the consonant following an unaccented short vowel [here Pathah].

^b When the accent is thrown back the last syllable is now closed and unaccented; its vowel is therefore shortened.

^c The shortened form is also that used for the Jussive (p. 88. (c)).

^d Incidentally note that the Dagheš Forte is omitted from the ׀ for euphony—p. 18, Note.

EXERCISE 16

inhabitant, dweller (part.)	יָשַׁב	he slew, killed	הָרַג
blood	דָּם	(to say) saying	לֵאמֹר ^a
blood(shed)	דָּמִים (pl.)	as, when (with Perf.)	כַּאֲשֶׁר
life	חַיִּים (pl.)	that, when (with Imperf.)	כִּי
judge	שֹׁפֵט (part.)	he spilt, shed	שָׁפַךְ
there	שָׁם	he cried	צָעַק
thither	שָׁמָּה		

(1) יָשַׁב אַבְרָהָם בְּאֶרֶץ-כְּנָעַן וַיְכַרֵּת בְּרִית-שְׁלוֹם עִם יִשְׁבֵי-הָאֶרֶץ (2) שָׁמֹר תִּשְׁמֹר אֶת-מִצְוֹתַי וְנִכְרַתְךָ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ (3) שֹׁפְטִים יִהְיוּ לָכֶם בְּכָל-עָרֵיכֶם וְשִׁפְטוּ אֶת-הָעָם בְּצַדִּיק (4) רְאוּ בְנֵי-יִעֲקֹב כִּי יוֹסֵף הוּא הַמַּשְׁלָל בְּכָל-אֶרֶץ-מִצְרָיִם וַיִּזְכְּרוּ אֶת-הַחֲלוּמוֹת אֲשֶׁר חָלַם (5) אָמַר אַבְרָהָם אֶל-שָׂרָה, הִנֵּה אֲנִי חָנוּן בְּאֵימִם מִצְרַיִמָּה וְהָיָה כִּי יֵרְאוּ אֹתְךָ עַבְדֵי-פְרַעֲהַ וְאָמְרוּ אֲשֶׁתְּךָ זֹאת, וְהִרְגוּ אֹתִי וְלָקְחוּ אֹתְךָ בֵּיתָה-פְרַעֲהַ: אָמַרְתִּי כִּי אֲחִידְךָ אֲנִי (6) אִם יִרְדֹּף עֲשׂוּ אַחֲרַי יִעֲקֹב וְהִרַג אֹתוֹ לָמָּה לִי חַיִּים (7) בַּיּוֹם הַהוּא, אָמַר יְהוָה, יִהְיֶה בֵּיתִי בְּרֵאשִׁית-הַהָרָה הַזֹּאת, וּבָאוּ שָׁמָּה כָּל גּוֹיֵי-הָאֶרֶץ, וַיִּדְעוּ כִּי אֲנִי הוּא הָאֱלֹהִים וַאֲיִן אַחֲרַי לָפָנַי (8) בָּאוּ אֵלָיו זִקְנֵי-יִשְׂרָאֵל וַיִּבְחָרוּ בּוֹ לְמִלְךָ עֲלֵיהֶם, כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-שְׁמוּאֵל (9) לָקַח הַנְּעָר סֹפֶר וַיִּכְתֹּב בּוֹ אֶת-דִּבְרֵי-הַנְּבִיא (10) שָׁמַעְתִּי אֶת-קוֹל-עַמִּי בְּצָרָה וְאֶזְכֹּר אֶת-בְּרִיתִי אִתָּם (11) וְהָיָה אִם לֹא יִשְׁמְעוּ אֶל-דִּבְרֵיךָ וְלָקַחְתָּ מִמֵּי-הַנְּהָר וְשִׁפְכְתָּ עַל-הָאָדָמָה, וְהָיוּ הַפְּמִים לְדָם לְעֵינֵיהֶם: לָקַח מֹשֶׁה מַיִם מִהַנְּהָר וַיִּשְׁפֹךְ עַל-הָאָדָמָה, וַיִּהְיוּ לְדָם לְעֵינֵי-זִקְנֵי-יִשְׂרָאֵל (12) אָמַר יִעֲקֹב אֶל-בְּנָיו, יִשְׁמְעוּ

^a From the verb אָמַר—weak verb (pp. 161 ff.).

^b Composite shewa under guttural.

מִלְכֵי־הָאָרֶץ אֶת־הַדָּבָר הַזֶּה וּבָאוּ עָלֵינוּ וְהָרְגוּ אֶתְנוּ (13) וַיְהִי
שְׁמוּאֵל נָבִיא לְיִשְׂרָאֵל וַיִּשְׁפֹּט אֶת־הָעָם בְּצֶדֶק כָּל־יְמֵי־חַיָּיו
(14) יָרְדוּ בְנֵי־יַעֲקֹב מִצְרַיִמָּה וַיִּשְׁלְחוּ מַלְאָכִים לִפְנֵיהֶם אֶל־
יוֹסֵף לֵאמֹר הִנֵּה בֵּית־אָבִיךָ וְכָל־אָשֶׁר לָהֶם בָּאוּ אֵלֶיךָ מִצְרַיִמָּה
(15) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר בֶּן־אָדָם מָה־אַתָּה שָׁמַעַ
(16) עֲבָדִים הָיוּ אַבּוֹתֵינוּ לְפָרְעָה בְּמִצְרַיִם וַיִּצְעֲקוּ אֶל־יְהוָה
אַלְהֵינוּ (17) אָמַר אַבְרָהָם אֶל־עַבְדּוֹ הַמַּשְׁלָל בְּכָל־אֲשֶׁר לוֹ,
הֲגַי שְׁלַח אֶתְךָ אֶל־בֵּית־אָבִי, וְהִלַּכְתָּ שָׁמָּה וְלִקְחָתָּ אִשָּׁה לְבְנֵי
מִשְׁעָם (18) יְהוָה הִלְכָתִי לְפָנֶיךָ בְּצֶדֶק וְאַשְׁמַר אֶת־תּוֹרָתְךָ בְּאַמֶּת
(19) וְזָכַרְתָּ אֶת־בְּרִיתְךָ אִתָּנוּ וּתְכַרֵּת לְפָנֵינוּ אֶת־מִי־הַנֶּהָר
כַּאֲשֶׁר אָמַרְתָּ, וּמִהַנֶּהָר לְקַחְנוּ אַבְנִים גְּדוֹלוֹת וּנְכַתֵּב עֲלֵיהֶן
אֶת־הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֵינוּ, לְמַעַן יִקְרְאוּ בָהֶן בְּנֵינוּ הַבָּאִים
אַחֲרֵינוּ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לָנוּ (20) הִנֵּה דְמִי־אַחֲרֶיךָ
צִעֲקִים אֵלַי מִן־הָאָדָמָה (21) כִּי יִהְיֶה לְךָ דְבַר־מִשְׁפָּט אֲשֶׁר
אֵינָנוּ בַתּוֹרָה הַזֹּאת, וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר בְּחַרְתִּי לְשִׁמִּי
וּשְׁאַלְתָּ אֶת־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה שָׁם בְּיָמֵים הָהֵם

(1) I have remembered Thy law, my God, and I have kept Thy commandments all the days of my life. (2) The Lord saw our distress and He remembered that we are His people, the children of His covenant. (3) The man and his wife were in the garden and they heard the voice of God calling unto^d them. (4) Thou shalt not shed blood and thou shalt know that I am the Lord who judgeth all flesh with judgement and there is not a righteous man before Me. (5) Pharaoh took all his people with him and he pursued (after) the children of Israel in the wilderness unto the sea.^e (6) And it shall come to pass in that day that (waw consec.) Thy servants will cry unto^d Thee from this place which Thou hast chosen for Thy house and Thou wilt remember them and wilt hear their voice. (7) This day thine

^a See p. 48, footnote *d*.

^b Composite shewa under guttural.

^c אֵין takes suffixes; here 'he (or it) is not'.

^d See p. 85, footnote *a*.

^e Old acc. case-ending.

eyes have seen that the Lord hath given thee in my hand and I slew thee not. (8) The king stood before the people and he made a covenant with them to keep the way of the Lord all the days. (9) Jacob dwelt in the house of Laban and he kept his sheep. (10) In that day the Lord our God will judge Egypt and all thy servants will come down unto me and they shall say, 'The Lord is righteous.' (11) The children of Israel stood upon the holy mountain and they heard the voice of God coming forth from the heavens. (12) And it came to pass after these things that (waw consec.) Solomon reigned over Israel and he judged the people with his wisdom which the Lord had given (to) him and his name was great in all the land. (13) The kings of Canaan saw that the children of Israel were^a in the land and they sent messengers unto the inhabitants of the mountains saying, 'Behold the people of Israel hath gone forth from Egypt and behold he is in our land and he will take our cities from us and he will dwell in them and all our people will be servants to him.' (14) Behold I am going unto the elders of Israel and I shall say unto them, 'The God of your fathers hath seen all that Pharaoh hath done to you and He will keep His word which He spoke unto Abraham, and the children of Israel shall go forth from Egypt a very great nation.' And it shall come to pass if they shall not hearken unto my words and they shall ask, 'Who art thou and who hath sent thee to us?', then (waw consec.) I will take water from the sea and I will pour upon the ground before them and the water shall be(come for) blood. (15) Keep my way from evil, Lord, and the nations of the earth shall know that Thou art my God and that I am Thy servant.

50. STATIVE VERBS

There are three types of verb, represented respectively by **שָׁמַר** ('he kept'), **כָּבֵד** ('he was heavy') and **קָטַן** ('he was small'). The distinguishing feature is the vowel in the second syllable of the perfect stem: in **שָׁמַר** it is *a*, in **כָּבֵד** it is *e*, and in **קָטַן** it is *o*. These verbs, therefore, fall into three classes, designated as *a*, *e*, and *o*.

^a See p. 48, footnote *c*. 'Were' is required by the English, but not by the Hebrew.

The meanings of the above two verbs of the *e* and *o* classes show that they indicate *states-of-being*, as opposed to verbs of action or motion. *They are therefore known as Stative Verbs.* Below is a table giving their conjugation:

	PERFECT	IMPERFECT	PERFECT	IMPERFECT
<i>Sing.</i> 3. m.	כָּבַד	יִכְבֵּד	קָטַן	יִקְטֵן
3. f.	כָּבְדָה	תִּכְבֵּד	קָטְנָה	תִּקְטֵן
2. m.	כָּבַדְתָּ	תִּכְבֵּד	קָטַנְתָּ	&c.
2. f.	כָּבַדְתְּ	תִּכְבְּדִי	קָטַנְתְּ	
1. c.	כָּבַדְתִּי	אֶכְבֵּד	קָטַנְתִּי	
<i>Plur.</i> 3. m.		יִכְבְּדוּ		
3. f.	כָּבְדוּ	תִּכְבְּדֶנָּה	קָטְנוּ	
2. m.	כָּבַדְתֶּם	תִּכְבְּדוּ	קָטַנְתֶּם (Q ^o ontem)	
2. f.	כָּבַדְתֶּן	תִּכְבְּדֶנָּה	קָטַנְתֶּן	
1. c.	כָּבַדְנוּ	נִכְבֵּד	קָטַנּוּ (for קָטַנְנוּ)	
<i>Sing.</i> 1. c. COHORTATIVE		אֶכְבְּדָה		

	IMPERATIVE	PARTICIPLE	IMPERATIVE	PARTICIPLE
<i>Sing.</i> m.	כָּבֵד	כָּבֵד		קָטַן
f.	כָּבְדִי	כָּבְדָה		
<i>Plur.</i> m.	כָּבְדוּ	כָּבְדִים		
f.	כָּבְדֶנָּה	כָּבְדוֹת		

INFINITIVE: abs. כָּבוֹד, constr. כָּבֵד

The Statives diverge, in pointing, from the *a* type:

(i) Both the *e* and *o* verbs (כָּבֵד and קָטַן) have the Imperfect in *a* (יִכְבֵּד and יִקְטֵן) instead of *o* (יִשְׁמֵר). The Imperative is also in *a* (כָּבֵד) instead of *o* (שְׁמֵר).

(ii) The m. sg. Participle has the same form as the 3rd m. sg. Perfect, but the context determines which it is. There can be no confusion between the f. sg. Part. (כָּבְדָה) and the 3rd f. sg. Perf. (כָּבְדָה).

(iii) The Perfect of the *e* type is regular in pointing: **קָבַדְתִּי**, **קָבַדְתָּ** but in the Perfect of the *o* type the *o* vowel predominates: **קָטַנְתָּ**, **קָטַנְתָּ**, **קָטַנְתֶּם** (*Q^cṭontem*), except in the 3rd f. sg. (**קָטַנְתָּ**) and the 3rd pl. (**קָטַנּוּ**).

NOTE: There are several verbs which are Stative in meaning though the Perfect has not the *e* or *o* vowel in the second syllable. In such cases the Imperfect and the Imperative are in *a*, e.g.:

	(‘he lay, slept’)	(‘he was bereaved’)
Perf.	שָׁכַב	שָׁכַל
Impf.	יִשְׁכַּב	יִשְׁכַּל
Imperat.	שָׁכַב	

(Such verbs will be indicated in the vocabularies and the Imperfect will be given.)

EXERCISE 17

Isaac	יִצְחָק	he was great גָּדַל (impf. יִגְדַּל)
work, service	עֲבוּדָה	he lay, slept שָׁכַב (, יִשְׁכַּב)
grave	קֶבֶר	he buried קָבַר
death (abs.)	מָוֶת	he commanded צִוָּה
„ (cons.)	מֹוֹת^a	
„ (with suff.)	מוֹתַי	
he was old	יָזַן (impf. יִזְנֶן)	he was able יָכַל
he was hungry	רָעַב (, יִרְעַב)	now, I pray (thee or you) נָא

(1) **לֹא יָדַע יִצְחָק כִּי יַעֲקֹב בְּנוֹ הִקְטִין הוּא הָעֹמֵד לְפָנָיו, כִּי כָבְדוֹ עֵינָיו וְלֹא רָאָה: וְיָדָיו יַעֲקֹב הָיוּ כְיָדָיו עָשׂוּ אָחִיו (2) צָוָה פָּרַעַה אֶת-עַבְדָּיו לֵאמֹר תִּכְבְּדוּהָ עַל-בְּנֵי-יִשְׂרָאֵל, כִּי הִמָּה צִעֲקִים אֶל-אֱלֹהֵיהֶם מֵעַבְדֹתָם (3) קָטַנְתָּ בְּעֵינַי-יְהוָה, כִּי**

^a In articulation it is seen how ‘māwet’ (**מָוֶת**) becomes ‘maut’ and then ‘mōt’ (**מוֹת**). ^b See p. 48, footnote c.
^c Note the changes from **יָדָיו** (**וְיָדָיו-וְיָדָיו**) to **יָדָיו**, **כְיָדָיו**.
^d Jussive force—‘let be heavy’.
^e Translate into the English present tense, since the state is a complete one.

לא שָׁמְרָתָ אֶת־דְּבָרוֹ (4) כִּי שָׁפְכָתָ דָּמִים וַיִּקְטַן הַדָּבָר בְּעֵינֶיךָ,
 לא יִמְלֶךְ בְּנֵךְ אַחֲרֶיךָ (5) צָדִיק אַתָּה יְהוָה הַנִּתֵּן לָרַעַב אֶת־
 לֶחֶמוֹ (6) הָיוּ בְנֵי־יִשְׂרָאֵל בְּמִדְבַר־סִינַי וַיִּרְעַב הָעָם וַיִּצְעֲקוּ
 אֶל־מֹשֶׁה לֵאמֹר לָמָּה יֵצְאוּ עֲבָדֶיךָ מִמִּצְרַיִם, כִּי מוֹת בְּמִדְבַר
 הַגָּדוֹל הַזֶּה, כִּי אֵין לָחֶם לָנוּ וּלְנַשְׁיָנוּ וּלְבָנֵינוּ, וְאֵין מַיִם לְצֹאן
 אֲשֶׁר אִתָּנוּ (7) לֹא תִשָּׁכַב בְּהִיכַל־יְהוָה כִּי קָדוֹשׁ הַמָּקוֹם
 לְאֵלֶיךָ, וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמַר אֶת־הַמִּצְוָה הַזֹּאת מִשְׁפָּט־מֹוֹת
 לוֹ (8) דְּבָרוּ הַמְּרַגְלִים אֶל־מֹשֶׁה לֵאמֹר בְּעָרַב יָרַדְנוּ מִהַר
 הָעֵינָה וְנִשְׁכַּב שָׁם בַּלַּיְלָה הַהוּא (9) יִגְדַל שָׁמָּה בְּכָל־הָאָרֶץ
 וְרָאוּ הַגּוֹיִם כִּי אֲנַחְנוּ עִמָּךְ^e (10) לֹא יִכְלָתִי לְשַׁפֵּט אֶת־כָּל־הָעָם
 לְבַדִּי (11) הִנֵּה אַתֶּם בָּאִים אֶל־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה
 וְשִׁמְרַתֶם אֶת־עֲבוֹדָתוֹ, כַּאֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עַבְדּוֹ (12) הִנֵּה
 זֶה בֵּית־אֱלֹהִים וְלֹא יִדְעֹתִי וְאֲשַׁכַּח שָׁם (13) וַיְהִי הַנֶּעַר
 בְּהִיכַל־יְהוָה וַיִּגְדַל וַיְהִי לְאִישׁ, וַיִּשְׁמַר אֶת־עֲבוֹדַת־יְהוָה וַיִּרְדֶּף
 אֶת־הַצֹּדֵק וְאֶת־הָאֱמֶת (14) וַיְהִי אַחֲרַי מוֹת־יַעֲקֹב וַיִּזְכֹּר יוֹסֵף
 אֶת־מִצְוֹת־אָבִיו אֲשֶׁר צִוָּה אֹתוֹ לִפְנֵי־מוֹתוֹ לֵאמֹר אֶל־נָא
 תִּקְבְּר אֹתִי בְּמִצְרַיִם, קִבְרָה־נָא אֹתִי בְּאָרֶץ־כְּנָעַן וְשָׁכַבְתִּי עִם־
 אֲבוֹתַי שָׁם (15) וַיְהִי דְבַר־יְהוָה אֵלָיו בְּחִלּוֹם־הַלַּיְלָה לֵאמֹר
 אָנֹכִי אֱלֹהֵי־אַבְרָהָם וְאֱלֹהֵי־אַבְרָהָ יִצְחָק וְשִׁמְרָתִי אֹתָךְ מִכָּל־רָע

(1) The children of Israel served Pharaoh the king of Egypt and the work was heavy upon them exceedingly and they cried unto the Lord the God of their fathers from their work. (2) Jacob placed a stone under his head and he slept there that night and it came to pass in the morning that (waw consec.) he remembered the dream which he (had) dreamt. (3) The spies said unto the woman, 'If the elders of the city shall ask thee saying, "Where are the men who came unto thee in the night?" then (waw consec.) thou shalt say unto them, "Pursue ye (after) them, for they went

^a Participle.

^b See p. 18, Note.

^c Pausal.

^d Translate into the English present tense, since the state is a complete one.

^e Emphatic Imperative.

forth from the city (by) the way of the river.”’ (4) If thou shalt indeed keep the commandments of the Lord thy God and thou shalt serve Him in truth, thou shalt not be hungry for^a bread all thy days. (5) The heads of the people said unto Samuel, ‘Behold thou art old (perf.) and thy sons have not walked in the way of the Lord, and who will be a prophet and a judge over us after thy death?’ (6) This grave is thine; bury thy dead there. (7) And the children of Israel were in the wilderness and they kept the day of the Sabbath as^b the Lord commanded Moses. (8) And it came to pass after the death of Solomon that they remembered (waw consec.) all that he had done unto them and they placed not his son over them and they chose another man for a king. (9) Jacob spoke unto Laban saying, ‘Behold I am going forth to the house of my father in the land of Canaan, for thou hast not remembered my work which I have worked with thee all these days.’ (10) These men have done that which is evil (use art.) in the eyes of the Lord and they will go down to Sheol^c before your eyes^d and ye shall know that the Lord judgeth the wicked. (11) Behold I am giving (to) you (the) life and (the) death, and ye shall choose the way of life and ye shall pursue it all your days. (12) Joseph said unto them, ‘Behold our father commanded us before his death to bury him with his fathers in the grave which is in the land of Canaan.’ (13) The Lord hath given (to) thee wisdom and thy name hath become great in the land and from all the cities (they) come to ask of thee matters of judgement. (14) Isaac spoke unto Jacob his younger (small) son saying, ‘Behold Esau thy brother cometh to the house and he will hear that thou hast taken his blessing and he will pursue (after) thee to shed thy blood.’ (15) Art thou able (perf.) to rule over this great people (thou) alone?

51. GENERAL DESCRIPTION OF THE REGULAR VERB

The Hebrew verb is normally *triliteral*, i.e., its root consists of three letters. The triliteral root, without vowels or affixes, gives the root idea of the verb—**שמר** of ‘keep’-ing, **משל** of

^a Use the art.

^b See p. 75, footnote *b*.

^c Old acc. case-ending.

^d In Hebrew it is ‘to your eyes’, meaning ‘in your sight’.

'rule'-ing, without any reference to person, gender, number, tense, or mood. These modifications are supplied by the vowels, as שָׁמַר ('he hath kept') 3rd m. sg. Perfect, שָׁמַר ('keep thou') m. sg. Imperative, and by the pronominal particles, suffixed, as שָׁמַרְתָּ ('thou hast kept') 2nd m. sg. Perfect, and prefixed, as תִּשְׁמַר ('thou wilt keep') 2nd m. sg. Imperfect.

The Hebrew verb-root is conjugated under seven heads. They are:

1. Simple Active	שָׁבַר 'he hath broken'	called QAL (קָל)
2. Simple Passive ^b	נִשְׁבַּר 'he was broken'	„ NIPH'AL ^a (נִפְעַל)
3. Intensive Active	שָׁבַר 'he hath utterly broken, smashed, shattered'	„ PI'EL (פְּעַל)
4. Intensive Passive	שֻׁבַר 'he was utterly broken, smashed, shattered'	„ PU'AL (פֻּעַל)

To clarify the meaning of the next three forms we may take the Qal גָּדַל 'he was great', from which is derived:

5. Causative Active	הִגְדִּיל 'he hath made great, ^c „ magnified'	called HIPH'IL (הִפְעִיל)
6. Causative Passive	הִגְדֵּל ^d 'he was made great, „ magnified'	„ HOPH'AL (הִפְעֵל)
7. Reflexive	הִתְגַּדֵּל 'he hath made himself great, „ magnified himself'	„ HITHPA'EL (הִתְפַּעֵל)

NOTE: (a) The first of these has been called קָל—QAL—which means 'light' by contrast with the other six which are *derived* from the same root.^e The verb פָּעַל (pā'al) 'did, performed' has been taken to serve as the prototype of the derived forms; thus, the Simple Passive is the נִפְעַל NIPH'AL, the Intensive Active is the פְּעַל PI'EL, &c.

(b) Note carefully that the Pi'el, Pu'al, and Hithpa'el have Dagheš Forte Characteristic in the second root-letter (see p. 15 (b) (ii)), thus giving greater weight to the stem and intensifying the meaning.

(c) The table of the regular verb given before was in Qal. The other six derived forms are given separately in the chapters which follow.

^a See p. 4, footnote a.

^b Also reflexive: see p. 102, first Note.

^c Compare the English causatives 'to raise' (from 'rise'), 'to seat' (from 'sit'), and 'to fell' (from 'fall').

^d Read 'Hogdal'.

^e And sometimes referred to as כְּבִדִּים 'heavy'.

52. NIPHAL

PERFECT

he hath been broken	נִשְׁבַּר	he hath been burned	נִשְׂרַף
he was „ „		he was „ „	
she „ „	נִשְׁבְּרָה	she „ „	נִשְׂרַפָּה
thou (m.) wast „ „	נִשְׁבַּרְתָּ	thou (m.) wast „ „	נִשְׂרַפְתָּ
thou (f.) „ „	נִשְׁבַּרְתְּ	thou (f.) „ „	נִשְׂרַפְתְּ
I (c.) was „ „	נִשְׁבַּרְתִּי	I (c.) was „ „	נִשְׂרַפְתִּי
they (c.) were „ „	נִשְׁבְּרוּ	they (c.) were „ „	נִשְׂרַפוּ
ye (m.) „ „	נִשְׁבַּרְתֶּם	ye (m.) „ „	נִשְׂרַפְתֶּם
ye (f.) „ „	נִשְׁבַּרְתֶּן	ye (f.) „ „	נִשְׂרַפְתֶּן
we (c.) „ „	נִשְׁבַּרְנוּ	we (c.) „ „	נִשְׂרַפְנוּ

IMPERFECT

he will be broken	יִשְׁבַּר	he will be burned	יִשְׂרַף
she „ „	תִּשְׁבְּרַתְּ	she „ „	תִּשְׂרַפִּי
thou (m.) wilt „ „	תִּשְׁבַּרְתָּ	thou (m.) wilt „ „	תִּשְׂרַפְתָּ
thou (f.) „ „	תִּשְׁבַּרְתְּ	thou (f.) „ „	תִּשְׂרַפְתְּ
I (c.) shall „ „	אֶשְׁבַּר (אֶשְׁבַּר)	I (c.) shall „ „	אֶשְׂרַף (אֶשְׂרַף)
they (m.) will „ „	יִשְׁבְּרוּ	they (m.) will „ „	יִשְׂרַפוּ
they (f.) „ „	תִּשְׁבְּרֶנָּה	they (f.) „ „	תִּשְׂרַפְנָה
ye (m.) „ „	תִּשְׁבְּרוּ	ye (m.) „ „	תִּשְׂרַפוּ
ye (f.) „ „	תִּשְׁבְּרֶנָּה	ye (f.) „ „	תִּשְׂרַפְנָה
we (c.) shall „ „	נִשְׁבַּר	we (c.) shall „ „	נִשְׂרַף

COHORTATIVE

let me (c.) „ „	אֶשְׁבְּרָה	let me (c.) „ „	אֶשְׂרַפָּה
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IMPERATIVE

be thou (m.) broken	הִשְׁבַּר	be thou (m.) burned	הִשְׂרַף
„ thou (f.) „ „	הִשְׁבְּרִי	„ thou (f.) „ „	הִשְׂרַפִּי
„ ye (m.) „ „	הִשְׁבְּרוּ	„ ye (m.) „ „	הִשְׂרַפוּ
„ ye (f.) „ „	הִשְׁבְּרֶנָּה	„ ye (f.) „ „	הִשְׂרַפְנָה

PARTICIPLE

being broken (m. sg.)	נִשְׁבַּר	being burned (m. sg.)	נִשְׂרַף
„ (f. sg.)	נִשְׁבְּרָה	„ (f. sg.)	נִשְׂרַפָּה
„ (m. pl.)	נִשְׁבְּרִים	„ (m. pl.)	נִשְׂרַפִּים
„ (f. pl.)	נִשְׁבְּרוֹת	„ (f. pl.)	נִשְׂרַפוֹת

INFINITIVE

absolute	נִשְׁבַּר and הִשְׁבַּר	נִשְׂרַף and הִשְׂרַף
construct	הִשְׁבַּר	הִשְׂרַף

NOTE: The Niphal, in some verbs, preserves a 'middle' or reflexive meaning.^a The Niphal Perfect נִשְׁמַר may also mean 'he kept himself', the Imperfect יִשְׁמַר 'he will keep himself', and the Imperative הִשְׁמַר 'keep thyself', &c. The verbs which are of this kind will have the reflexive meaning given.

The Perfect of the Niphal is formed by prefixing the syllable נִ to the root. The pronominal suffixes are the same as those of the Qal, the 3rd masc. sg. serving as the basis for suffixing them.

NOTE: The context determines whether נִשְׁבְּרָה is 3rd fem. sg. Niphal Perf. ('she was broken') or 1st pl. Cohortative Qal ('let us break').

The Imperfect יִשְׁבַּר is a contraction of יִנְשַׁבַּר, the נ of the Niphal having been assimilated, so that *throughout the Imperfect Niphal there is a Dagheš Forte (Compensative) in the first root-letter of the verb.* (If the first root-letter is a guttural, then, in the Niphal Imperfect, since the guttural cannot receive the Dagheš, the preceding vowel, Hireq (under the prefix), is lengthened to Šere; 'he will be left' is יִעָזַב (pp. 156 ff.).

As with the Imperfect Qal, so with the Imperfect Niphal, the consonants אִתָּו (mnemonically written אִתָּן) are *prefixed* to denote the persons. The pl. masc. ends in ו and the pl. fem. in נוּ. There is no shortened form for the Jussive; it is the same as the 3rd m. sg. Imperf. and the context indicates when it is Jussive.

NOTE: The form אִשְׂרַף is frequently found, as well as אִשְׂרַף, but the Cohortative is always אִשְׂרַפָּה.

^a The significance of the Niphal thus oscillates between reflexive and passive.

The Imperative has the letter ה before the root—הִשָּׁבֵר.

Distinguish carefully between :

The Participle m. sg. נִשְׁבָּר (he is being broken) and the 3rd m. sg. Perf. נִשְׁבַּר
 ,, f. sg. נִשְׁבְּרָה (she ,,) ,, 3rd f. sg. ,, נִשְׁבְּרָה

NOTE: There are some verbs which are found in Niphal only and not in Qal at all, as נִלְחַם 'he escaped',^a נִלְחַם 'he fought',^b and, in the English translation, may not have either a passive or reflexive meaning. It is possible that some of these verbs come from an obsolete Qal which has disappeared from the language or which does not happen to occur in the Old Testament.

EXERCISE 18

N.B. In the vocabularies which follow (and in the general vocabulary at the end of the book) the 3rd masc. sg. Perf. (in Qal, unless otherwise stated) will be given as the root of the verb, and the English translation of it will be the Infinitive, thus: לָקַח 'to take', אָמַר 'to say'. The student is now sufficiently advanced to know that this conventional rendering is the most convenient manner of giving the roots of verbs in vocabularies, as is done in the dictionaries of other languages.

David	דָּוִד	to hide oneself, to be hidden	סָתַר	in Niphal	נִסְתָּר
chair, throne	כִּסֵּא	to fight	לָחַם	„	נִלְחַם
congregation	עֵדָה	„ against	„	„	קָבַח
scribe	סֹפֵר	to capture			לָכַד
fire (f.)	אֵשׁ	to burn			שָׂרַף
yet, more, again	עוֹד	midst (abs.)			תָּוֶן ^c
		„ (const.)			תוֹד

(I) נִכְרְתוּ מִיִּתְיָדֵיךָ לְפָנַי בְּגֵי-יִשְׂרָאֵל (2) אִם שָׁמֹר תִּשְׁמָר
 אֶת-מִצְוֹתַי וְהִלַּכְתָּ בְּדַרְךְ-דָּוִד אָבִיךָ לֹא יִכְרַת לְךָ אִישׁ יֹשֵׁב

^a 'Got himself off'.

^b √לחם = joined; נִלְחַם 'joined himself to' = 'struggled, fought with'.

^c Cf. p. 97, footnote *a* on מָוֶן.

על כִּסְא־יִשְׂרָאֵל (3) בְּדַבַּר־יְהוָה נִבְרְאוּ הַשָּׁמַיִם וּבְחֻכְמָתוֹ
הָאָרֶץ (4) נִקְרְאוּ סִפְרֵי־הַמַּלְאָךְ לְפָנָיו וַיִּכְתְּבוּ בַסֵּפֶר כְּכֹל אֲשֶׁר
צִוָּה אֹתָם (5) לֹא יִקְרָא עוֹד שְׁמָךְ יַעֲקֹב כִּי יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ
כִּי גִלְחַמְתָּ עִם מְלֶאךְ־אֱלֹהִים וְגַם יִכְלַתְּ לוֹ (6) יֵצְאוּ דָוִד וְאַנְשָׁיו
וַיִּלְחַמוּ בְיִשְׁבֵי־הַהָר וַיִּלְכְּדוּ אֶת־עִירָם וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ
(7) גִּלְכָּדָה הָעִיר וַתִּנָּתֵן בְּיָדָם וַתִּשְׂרַף בָּאֵשׁ, הִיא וְכָל־אֲשֶׁר בָּהּ
(8) אֹתָם יִדְעֻם כִּי יְהוָה הוּא הַגֹּלְחֵם לָנוּ (9) גִּסְתָּרָה דַרְכֵי
מַאֲלֵהִי וְאֶת־קוֹלִי בַצָּרָה לֹא שָׁמַע (10) עֵינַי אֶל־כָּל־דַרְכֵיכֶם,
אָמַר יְהוָה, כִּי לֹא גִסְתָּרוּ מִלְּפָנַי (11) דַּבְּרָה הַנְּאֻשָׁה אֶל־מְרוֹגְלֵי־
יִשְׂרָאֵל לֵאמֹר הִסְתָּרוּ בְּהָרִים יוֹמָיִם וַהֲלַכְתֶּם לְדַרְכֵיכֶם, וְהָיָה
כִּי תִלְחַמוּ בְּעִיר הַזֹּאת וְהִיא תִנָּתֵן בְּיַד־יִשְׂרָאֵל וַחֲכַרְתֶּם אֹתִי
וְאֶת־בַּיִת־אָבִי (12) שָׁמַע הָאָדָם אֶת־קוֹל־אֱלֹהִים בִּגְן וַיִּסְתַּר
בְּתוֹךְ הָעֵצִים (13) רָאוּ בְנֵי־הַנְּבִיאִים כִּי גִלְחַח הַנְּבִיא מֵעֵינֵיהֶם
הַשָּׁמַיְמָה וַיִּצְעֲקוּ בְּקוֹל גְּדוֹל אֲבִינוּ אֲבִינוּ (14) מֵת שְׁמוּאֵל הַנְּבִיא
וַיִּקְבֹּר בְּבֵיתוֹ אֲשֶׁר בְּהָר (15) נִבְחַר דָּוִד לְמַלְכּוֹ עַל כָּל־יִשְׂרָאֵל
כַּדְּבַר־שְׁמוּאֵל אֲשֶׁר דִּבֶּר אֵלָיו לְפָנָיו־מוֹתוֹ (16) אִקְבְּרָה־נָא
בְּקִבְר־אֲבוֹתַי בְּאֶרֶץ־כְּנָעַן (17) אֲשַׁפְטָה־נָא בְּמִשְׁפַּט יְהוָה כִּי
שִׁפְט־צָדֵק אֹתָהּ (18) הִבְדִּילוּ מִתּוֹךְ הָעֵדָה הַרְעָה הַזֹּאת, כִּי כֹה
אָמַר יְהוָה, אֲנֹכִי אֲשַׁפֵּט אֹתָם לְעֵינַי־עֵדֶת־יִשְׂרָאֵל וַיִּצְאָה מִמְּנֵי
אֵשׁ וְאָכְלָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם (19) לֹא תִלְחַם בְּבָנֵי־
עֲשׂוֹ כִּי אַחִיךָ הוּא

(1) The children of Israel went into the midst of the sea and the waters were cut off before them, as the Lord spoke unto Moses. (2) The men of the wicked city said, 'Let us burn his house and all that is in it.' (3) I heard the voice of the Lord in the mountains and I hid (myself). (4) Jacob died in the land of Egypt and he was buried with his fathers in the land of Canaan.

^a Pausal form of שְׁמָךְ.

^b Composite shewa under guttural.

^c This form is also a Perfect and has this meaning here: 'he died'.

^d Niphal in the reflexive sense, 'separate yourselves'.

(5) David sent messengers unto the people saying, 'The city hath been captured, as the king hath commanded.' (6) The Lord spoke unto Moses saying, 'When the children of Israel shall be in the land which I am giving (to) them and they shall see great cities and they shall say, "Who is able to fight against the inhabitants of cities as these?"' (7) Thou sittest upon a throne of righteousness and judgest the sons of man. (8) In my dream I heard a voice calling, 'Woe to them who are hungry for evil,^a for the day of judgement hath come.' (9) The wise men of the land were in the palace, and they were called before the king. (10) The scribe was taken and he was burnt before all the congregation of Israel, and the matter was written in the book of the days. (11) The Lord spoke and the heavens were created and the waters were poured out upon the face of the earth. (12) In that day there shall be no more death in the land and every man shall sit under his tree in peace. (13) Why hast thou hidden thyself from (before) me? hast thou eaten from the fruit of the tree which is in the midst of the garden?

53. PIEL

From the Qal שָׁבַר 'he hath broken' is derived the Piel שִׁבַּר 'he hath utterly broken, he hath shattered'. The *Piel has the Dagheš Forte Characteristic in the second root-letter throughout the conjugation*. Some verbs are found in Piel without a primary Qal, as שָׁקַד 'he hath sought'.

PERFECT			
he (hath) shattered	שָׁבַר	he (hath) sought	שָׁקַד
she	שִׁבְרָה	she	שִׁקְדָה
thou (m.) hast	שִׁבַּרְתָּ	thou (m.) hast	שִׁקְדָתָּ
thou (f.)	שִׁבַּרְתְּ	thou (f.)	שִׁקְדָתְּ
I (c.) have	שִׁבַּרְתִּי	I (c.) have	שִׁקְדָתִי
they (c.)	שִׁבְרוּ	they (c.)	שִׁקְדוּ
ye (m.)	שִׁבַּרְתֶּם	ye (m.)	שִׁקְדַתְּם
ye (f.)	שִׁבַּרְתֶּן	ye (f.)	שִׁקְדַתְּנָן
we (c.)	שִׁבַּרְנוּ	we (c.)	שִׁקְדַנּוּ

^a Use the art.

PIEL

IMPERFECT

he will shatter	יִשְׁבֵּר	he will seek	יִבְקֹשׁ
she „	תִּשְׁבֵּר	she „	תִּבְקֹשׁ
thou (m.) wilt „	תִּשְׁבֵּר	thou (m.) wilt „	תִּבְקֹשׁ
thou (f.) „	תִּשְׁבְּרִי	thou (f.) „	תִּבְקְשִׁי
I (c.) will „	אֲשַׁבֵּר	I (c.) will „	אֲבַקֵּשׁ
they (m.) „	יִשְׁבְּרוּ	they (m.) „	יִבְקְשׁוּ
they (f.) „	תִּשְׁבְּרֶנָּה	they (f.) „	תִּבְקְשֶׁנָּה
ye (m.) „	תִּשְׁבְּרוּ	ye (m.) „	תִּבְקְשׁוּ
ye (f.) „	תִּשְׁבְּרֶנָּה	ye (f.) „	תִּבְקְשֶׁנָּה
we (c.) „	נִשְׁבֵּר	we (c.) „	נִבְקֹשׁ

COHORTATIVE

let me „	אֲשַׁבְּרָה	let me „	אֲבַקְשֶׁה
I will „	„	I will „	„

IMPERATIVE

shatter thou (m.)	שִׁבֵּר	seek thou (m.)	בְּקֹשׁ
„ „ (f.)	שִׁבְּרִי	„ „ (f.)	בְּקֹשִׁי
„ ye (m.)	שִׁבְּרוּ	„ ye (m.)	בְּקֹשׁוּ
„ „ (f.)	שִׁבְּרֶנָּה	„ „ (f.)	בְּקֹשֶׁנָּה

PARTICIPLE

shattering (m. sg.)	מִשְׁבֵּר	seeking (m. sg.)	מִבְּקֹשׁ
„ (f. sg.)	מִשְׁבֵּרֶת (מִשְׁבְּרָה)	„ (f. sg.)	מִבְּקֹשֶׁת (מִבְּקֹשָׁה)
„ (m. pl.)	מִשְׁבְּרִים	„ (m. pl.)	מִבְּקֹשִׁים
„ (f. pl.)	מִשְׁבְּרוֹת	„ (f. pl.)	מִבְּקֹשׁוֹת

INFINITIVE

absolute	שִׁבֵּר, שִׁבֵּר	בְּקֹשׁ, בְּקֹשׁ
construct	שִׁבֵּר	בְּקֹשׁ

Once again, the 3rd m. sg. serves as the basis for the other persons and gender, in the Perfect and Imperfect, and the pronominal suffixes (for the Perfect) and prefixes (for the Imperfect) are constant. *The Participle has a prefixed מ*.

N.B. (1) The Dagheš Forte which is characteristic in the 2nd root-letter is sometimes absent in certain forms. The second example **בִּקֶּשׁ** happens to be one of these verbs, when the medial root-letter **ק** is vowelless, i.e. when it has a shewa: the 3rd pl. Perf. **בִּקְשׁוּ** is found as **בִּקְשׁוּ**, the doubling of the medial root-letter having been omitted for euphony (pp. 17 f.). Similarly, the Cohortative sg. is found as **אֲבִקְשֵׁה**.

(2) There are a few Piel verbs of the type **נָדַל** with *a* in the second syllable. This is the original form and it has remained in most parts of the Perfect—**בִּקְשָׁתָּ**, **בִּקְשָׁנִי**, &c.

EXERCISE 19

heart	לֵב, לִב	to gather	קָבַץ in Qal
„ (with suff.)	לִבִּי, לְבִי	and also in Piel	קִבַּץ
„ (pl.)	לִבּוֹת, לְבוֹת	to be gathered; to gather together, assemble (reflexive) ^c	קִבְּצוּ in Niphal
seed	זֵרַע^a	to speak דָּבַר in Piel	דִּבְּרָה^d
„ (with suff.)	זֵרַעִי		
tablet	לוח^b	to count	סָפַר
„ (pl.)	לוֹחוֹת	to relate סָפַר in Piel to recount	סָפַר
Joshua	יְהוֹשֻׁעַ	to escape מָלַט in Niphal	נִמְלַט
gold	זָהָב	to find	מָצָא

(1) סָפַר לָהֶם יוֹסֵף אֶת־הַחֲלוּמוֹת אֲשֶׁר חָלַם וְלֹא יָכְלוּ לִדְבַר אֹתוֹ בְּשָׁלוֹם (2) שָׁמַע אֲבָרְהָם וְהִנֵּה קוֹל מְדַבֵּר אֵלָיו לֵאמֹר הִיכַל אָדָם לְסֹפֵר אֶת־פְּכֻבֵי־הַשָּׁמַיִם, כִּי כֹה יִהְיֶה זֶרַעַךְ בְּאֶרֶץ הַזֹּאת (3) וַיִּדְבַּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר קִבֹּץ אֶלֶיךָ אֶת־זִקְנֵי־יִשְׂרָאֵל וּדְבַרְתָּ אֲלֵיהֶם בְּדִבְרֵי־הָאֵלֶּה (4) אֵלֵהֶם בְּאִזְנוֹנֵינוּ שָׁמְעוּנוּ, אֲבוֹתֵינוּ סָפְרוּ לָנוּ (5) שָׁמַר אֶת־הַדְּבָרִים הָאֵלֶּה, כָּתַב אֹתָם עַל לוח־לְבָבָךְ אֲנִי יְהוָה דְּבַרְתִּי (6) וַיְהִי בַיּוֹם הַהוּא, וּמֹשֶׁה שָׁמַר אֶת־צִוְיָנוּ בְּמִדְבַּר וְהִנֵּה אֵשׁ לְפָנָיו וּמִלֶּאדָּה־יְהוָה מְדַבֵּר

^a Segholate noun with terminal guttural; see p. 83, Note (a).

^b Furtive Pathah; see p. 19. 4.

^c Niphal has often a reflexive force, p. 102, first Note.

^d When followed by a noun it is **דִּבְּרָה** and in pause it is **דִּבְּרָה**.

^e For the absence of the Dagheš Forte in the Yod, see p. 18, Note.

^f Pausal, see p. 137 (c).

אָלְיוֹ מִתּוֹךְ-הָאֵשׁ (7) בִּקְשׁוּ אֶת-יְהוָה בְּלֵב נְשָׁבָר וְעֲבַדוּ אֹתוֹ בִּירְאָה, וְנִמְלַטְתֶּם מִהֲרָעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם (8) שָׁמַע דָּוִד כִּי הִמְלִיךְ מִבִּקְשׁ אֶת-מוֹתוֹ וַיִּמְלֹט מִיָּדוֹ וַיִּסְתַּר בְּהָרִים, וַיִּקְבְּצוּ אֵלָיו אֲנָשִׁים מִיִּשְׂרָאֵל וַיְהִי דָוִד לְרֹאשׁ עֲלֵיהֶם (9) אִמְלָטָה-נָּא מִיַּד-הַרְשָׁעִים אֲשֶׁר בִּקְשׁוּ אֶת-מוֹתִי (10) אָמַר הַרְשָׁע בְּלִבּוֹ אֵין אֱלֹהִים בְּשָׁמַיִם וְאֵין מִשְׁפָּט בְּאָרֶץ (11) שָׁאַל הָאִישׁ אֶת-יוֹסֵף לֵאמֹר אֶת-מִי אַתָּה מִבִּקְשׁ (12) נִקְבְּצוּ כָּל רָאשֵׁי-הָעָם אֶל-דָּוִד וַיֵּדְבְּרוּ אֵלָיו לֵאמֹר הִנֵּה-נָּא וְקִנֵּיתָ וְלֹא יִדְעַת אֶת-יּוֹם-מוֹתְךָ, וְאַתָּה הוּא הַיָּצֵא וְהַבָּא לְפָנֵינוּ, וּמִי יִהְיֶה לְרֹאשׁ עָלֵינוּ אַחֲרֶיךָ (13) בָּאוּ כָּל מְלָכֵי-הָאָרֶץ וַיִּבְקְשׁוּ אֶת-פְּגִי-הַמֶּלֶךְ שְׁלֹמֹה לְשִׁמְעַת אֶת-חֲכָמָתוֹ אֲשֶׁר נָתַן אֱלֹהִים בְּלִבּוֹ (14) שָׁמַע פְּרָעָה אֶת-דִּבְרֵי יוֹסֵף וַיֵּדְבַר אֶל-עֲבָדָיו לֵאמֹר הַנִּמְצָא בְּכָל-אָרֶץ אִישׁ חָכָם כָּמוֹהוּ הַיָּדַע אֶת-דִּבְרֵי-הָאֱלֹהִים, כִּי אֵין דָּבָר נִסְתָּר מִקְּנֹו (15) יָרַד מֹשֶׁה מִהַר-סִינַי וּבְיָדוֹ לוחות-הַבְּרִית, וַיֵּדְבַר אֶל-יְהוֹשֻׁעַ לֵאמֹר מַה-הַקּוֹל הַזֶּה בְּאָזְנֵי: וַיִּסְפֹּר לוֹ יְהוֹשֻׁעַ כִּי עָשׂוּ לָהֶם בְּנֵי-יִשְׂרָאֵל אֱלֹהֵי-זָהָב וַיִּקְרָאוּ לְפָנֵיהֶם אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל: וַיְהִי כֹּאֲשֶׁר שָׁמַע מֹשֶׁה אֶת-דִּבְרֵי-יְהוֹשֻׁעַ וַיִּשְׁבַּר אֶת-הַלּוּחֹת עַל-הָאֲדָמָה (16) דִּבֶּר אֶל-בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם, לֹא תִרְדֹּף אַחֲרַי עֲבַד-אַחִיךָ כִּי יִמְלֹט מִיָּדוֹ, וְזָכַרְתָּ כִּי עֲבָדִים הָיוּ אַבוֹתֵיכֶם בְּאָרֶץ-מִצְרָיִם (17) צָעֲקוּ אֲלֵיךָ וְלֹא שָׁמַעְתָּ בִּקְשׁוֹ אֹתְךָ וַתִּסְתַּר מִפְּנֵיהֶם (18) בַּיּוֹם הַהוּא, אָמַר יְהוָה, אֶקְבֹּץ אֶתְכֶם אֵלַי מִבֵּין הַגּוֹיִם וְשִׁפְטֹתִי אֶתֶם וּבִקְשֹׁתַי מִיָּדָם אֶת-דְּמֵי-בְּנֵי (19) עָשָׂה לוֹ הַמֶּלֶךְ כֶּסֶא-זָהָב

(1) 'Thus said the Lord, 'Seek ye peace with all your heart and pursue it (in) every day.' (2) Joshua gathered together all the heads of Israel and he spoke in their ears all the words which the Lord commanded. (3) Thy fear^b is in my heart, Lord, and the light of Thy countenance I seek (Imperf.). (4) The Lord gave (to) Moses the tablets of the covenant and upon the stones were written the

^a 'Against you'.

^b Meaning 'the fear of Thee'.

judgements and the commandments which the Lord commanded Israel. (5) Gather Thy sheep unto Thee from among the peoples and they shall know that Thou art the God of their fathers. (6) Esau pursued (after) Jacob his brother and he sought to shed his blood and Jacob escaped from his hand. (7) Behold a day cometh and (there) shall go forth a man who is not from the seed of David and he will sit upon the throne of Israel. (8) A messenger came unto David and he spoke unto him saying 'Escape thou to the wilderness, for the king knoweth that thou wast hidden in this place and he will come to shed thy blood.' (9) Remember thou (m.) these words which I speak unto thee and thou shalt serve the Lord thy God with all thy heart. (10) All the inhabitants of the wicked city gathered together and they sought the men who had come unto his house and they found them not. (11) Moses did as the Lord commanded him and he spoke to the elders of the people.

54. PUAL

PERFECT

he was shattered	שָׁבַר	he was sought	בִּקַּשׁ
she „	שָׁבְרָה	she „	בִּקְשָׁה
thou (m.) wast „	שָׁבַרְתָּ	thou (m.) wast „	בִּקַּשְׁתָּ
thou (f.) „	שָׁבַרְתְּ	thou (f.) „	בִּקַּשְׁתְּ
I (c.) was „	שָׁבַרְתִּי	I (c.) was „	בִּקַּשְׁתִּי
they (c.) were „	שָׁבְרוּ	they (c.) were „	בִּקְשׂוּ
&c.		&c.	

IMPERFECT

he will be shattered	יִשָּׁבַר	he will be sought	יִבְקַשׁ
she „	תִּשָּׁבַר	she „	תִּבְקַשׁ
thou (m.) wilt be „	תִּשָּׁבַר	thou (m.) wilt „	תִּבְקַשׁ
thou (f.) „	תִּשָּׁבְרִי	thou (f.) „	תִּבְקַשִּׁי
I (c.) will be „	אֶשָּׁבַר	I (c.) will „	אֶבְקַשׁ
&c.		&c.	

COHORTATIVE

let me be shattered I will „	אַשְׁבֶּרָה		let me be sought I will „	אֶבְקֹשָׁה
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IMPERATIVE

PARTICIPLE

being shattered (m. sg.)	מְשֻׁבֵּר		being sought (m. sg.)	מְבֻקָּשׁ
„ „ (f. sg.)	מְשֻׁבֶּרֶת (מְשֻׁבֶּרֶה)		„ „ (f. sg.)	מְבֻקָּשֶׁת (מְבֻקָּשֶׁה)
&c.			&c.	

INFINITIVE

שֻׁבֵּר (abs.) . . . (cons.)		בְּקֹשׁ (abs.) . . . (cons.)
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No examples of Pual Imperative are found.

Except for the vowel under the first root-letter the pointing of the Pual follows that of the Piel. The Participle, likewise, has a prefixed **מ**. *Dagheš Forte is Characteristic in the second root-letter of the Pual.*

EXERCISE 20

mother	אִם	to scatter	פֹּזֵר in Piel	פִּזְרָה (or פִּזְרָה)
„ (with suff.)	אִמִּי			
„ (pl.)	אִמּוֹת	to sanctify	קֹדֵשׁ in Piel	קִדְּשׁ
Aaron	אַהֲרֹן	to honour	כִּבֵּד in Piel	כִּבְּד
priest	כֹּהֵן	to harden		
shepherd	רֹעֵה	to praise	הִלֵּל in Piel	הִלְלָה
glory	כְּבוֹד		שִׁבַּח in Piel	שִׁבְּחָה
world, eternity	עוֹלָם	for ever		עַד-עוֹלָם or לְעוֹלָם

(1) כִּסְאָהּ אֱלֹהִים לְעוֹלָם וַיִּשְׁבְּתָהּ עָלָיו בְּצַדִּיק (2) הִלְלוּ אֶת-
 יהוה כָּל-גּוֹיִם שִׁבְּחוּ אֹתוֹ כָּל-יֹשְׁבֵי-הָאָרֶץ, כִּי גָדוֹל עַד-
 הַשָּׁמַיִם כְּבוֹדוֹ (3) בְּקֹשׁ הַדָּבָר וַיִּמְצָא וְהִנֵּה אֲמַת דְּבַר הָאִישׁ,

* The Dagheš Forte Characteristic is often omitted (see p. 107, N.B. (1)).

וַיִּסְפַּר לְמֶלֶךְ לְאמֹר הִנֵּה נִמְצְאִים בְּעִיר אַנְשִׁים רְשָׁעִי-לֵב
 הַמְּבַקְשִׁים אֶת-דְּמֵי-מִלְּכָנוּ (4) וַדְּבַר אֶל-הָאֲבֹן הַזֹּאת בְּשֵׁמִי
 וַיֵּצְאוּ מִמֶּנָּה מַיִם וַקְדִּשְׁתָּ אֹתִי לְעֵינֵי-בְנֵי-יִשְׂרָאֵל: וַיְדַבֵּר מֹשֶׁה
 אֶל-הָאֲבֹן וַיִּשְׁפְּכוּ מִמֶּנָּה מַיִם כַּדְּבַר-יְהוָה (5) עָמְדוּ בְנֵי-אֶהֱרֹן
 הַכֹּהֲנִים בְּבֵית-יְהוָה וַיִּהְלְלוּ אֶת-שְׁמוֹ לְאמֹר גְּדוֹל יְהוָה וּמְהֻלָּל
 מְאֹד בְּעִיר-אֱלֹהֵינוּ (6) קִדֵּשׁ אֶת-אֶהֱרֹן אֲחִיךָ וְאֶת-בְּנָיו וְהָיוּ
 כֹּהֲנִים לִי הֲמָה וְזִרְעָם אַחֲרֵיהֶם עַד-עוֹלָם, וְשָׁמְרוּ אֶת-עֲבוֹדַתִּי
 בְּהִיכְלִי (7) כְּבֹד אֶת-אֲבִיךָ וְאֶת-אִמְּךָ לְמַעַן תִּהְיֶה בְּרַכְתִּי
 עֲלֶיךָ בְּאֶרֶץ אֲשֶׁר אֲנֹכִי נֹתֵן לָךְ (8) עֲשֵׂה לּוֹ יוֹסֵף שֵׁם גְּדוֹל
 בְּאֶרֶץ, וַיְהִי מְכֻבָּד מְאֹד בְּעֵינֵי-חַכְמֵי-מִצְרָיִם (9) וּזְכְּרוּ אֶת-
 יוֹם-הַשַּׁבָּת לְקִדְשׁ אֹתוֹ (10) הַשָּׁמַיִם מְסֻפָּרִים כְּבוֹד-יְהוָה
 וְהָאֶרֶץ מְהֻלָּלֶת אֶת-שְׁמוֹ (11) לָמָּה תִכְבְּדוּ אֶת-לְבַבְכֶם כְּאֲשֶׁר
 כְּבָדוּ אֲבוֹתֵיכֶם אֶת-לְבַבְכֶם לְפָנָי (12) וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה וַיִּכְבֹּד פְּרַעֲהַ אֶת-לְבוֹ וְלֹא שָׁמַע אֶל-מֹשֶׁה (13) כֹּה
 אָמַר יְהוָה אֶל-הָעִיר יְרוּשָׁלַיִם, הִנְנִי מְפַזֵּר אֶת-בְּנֵיךָ בְּתוֹךְ
 הַגּוֹיִם, וְהָיוּ מְפֹזְרִים כְּצֹאן אֲשֶׁר אֵין לָהֶם רֹעֶה, וּבְקִשּׁוֹ וְלֹא
 יִמְצְאוּ, וְשָׂאוּ הַגּוֹיִם אֵינָה הָעָם אֲשֶׁר יֵצֵא מִמִּצְרָיִם: וְהָיָה כִּי
 יִקְרָאוּ אֵלַי בְּלֵב גִּשְׁבָּר וְשָׁמַעְתִּי אֶת-קוֹלָם וְקִבַּצְתִּי אֹתָם אֵלַי
 כְּרֹעֶה אֲשֶׁר יִקְבֹץ אֶת-צֹאֲנוֹ (14) בְּתוֹךְ קְדוּשָׁיִךָ תִּהְלַל וְשַׁמְךָ
 יִכְבֹּד לְעוֹלָם

(1) Moses stood upon the mountain of God at ^b the head of the children of Israel and he sanctified them before the Lord and he spoke unto them saying, 'This day the Lord is coming down upon this mountain and He will speak unto you.' (2) Thy children shall praise Thy name for ever, for Thou art our father who is

^a The Dagheš Forte Characteristic is often omitted (see p. 107, N.B. (1)).

^b Use the insep. prep. ב.

in the heavens and hearkeneth to the voice of the (ones) who call^a unto^b Thee in truth. (3) Thou hast scattered us among the nations who know (Perf.) Thee not, for we hardened our heart and kept not the ways of Thy holy law. (4) Aaron the priest made gods of gold for the people from the gold which they gave (to) him, for they (had) cried unto him, 'Where is thy brother Moses? For he hath not come down from the mountain and we know (Perf.) not what hath become of (say 'to') him' [וְהָיָה לוֹ]. (5) Let us praise the name of the Lord among the nations and let us recount His glory in all the world. (6) We have been scattered like sheep (use art.) which have no shepherd, but Thou [וְאַתָּה], for the sake of Thy name, wilt gather us together unto Thee from among the nations. (7) Honour ye an old man, for in him is wisdom. (8) God hath chosen the day of the Sabbath and He hath sanctified it for the glory of His great name. (9) The spies whom Moses sent to the land of Canaan were men of wisdom, exceedingly honoured^c in the congregation of Israel. (10) The Lord spoke unto Moses saying, 'Behold thou hast become small [קָטַן] in Mine eyes, for thou didst not honour Me before Israel and thou didst not speak unto the stone as I said.' (11) It is good to praise the Lord and to sanctify His great name. (12) I shall be found if I shall be sought in truth, said the Lord, for I hearken to the voice of the righteous. (13) In that day the Lord gave salvation to Israel and the inhabitants of the city were scattered before them. (14) All that thou seekest is given to thee. (15) I am old (Perf. verb) and I know not a righteous man seeking bread.

55. HIPHIL

From the Qal גָּדַל 'he was great' is derived the Hiphil (Causative) הִגְדִּיל^d 'he caused to be great', 'he magnified'; from the Qal מָלַךְ 'he reigned' is derived the Hiphil הִמְלִיךְ 'he caused to reign', 'he made king'.

^a Use the act. part. m. pl. with the art.—'the (ones) calling'.

^b See p. 85, footnote *a*.

^c Pual part. m. pl., since the part. is a verbal adj.

^d Note that the Dagheš in the ך is lene in the consonant beginning the syllable (p. 14. (a)) with no vowel immediately preceding.

PERFECT

he (hath) made great	הַגְדִּיל	he (hath) made to reign	הִמְלִיךְ
she	הַגְדִּילָהּ	she	הִמְלִיכָהּ
thou (m.) hast	הַגְדִּילְתָּ	thou (m.) hast	הִמְלִיכְתָּ
thou (f.)	הַגְדִּילְתְּ	thou (f.)	הִמְלִיכְתְּ
I (c.) have	הַגְדִּילְתִּי	I (c.) have	הִמְלִיכְתִּי
they (c.)	הַגְדִּילוּ	they (c.)	הִמְלִיכוּ
ye (m.)	הַגְדִּילְתֶּם	ye (m.)	הִמְלִיכְתֶּם
ye (f.)	הַגְדִּילְתֶּן	ye (f.)	הִמְלִיכְתֶּן
we (c.)	הַגְדִּילְנוּ	we (c.)	הִמְלִיכְנוּ

IMPERFECT

he will make great	יַגְדִּיל	he will make to reign	יִמְלִיךְ
she	תַּגְדִּיל	she	תִּמְלִיךְ
thou (m.) wilt	תַּגְדִּיל	thou (m.) wilt	תִּמְלִיךְ
thou (f.)	תַּגְדִּילִי	thou (f.)	תִּמְלִיכִי
I (c.) shall	אֶגְדִּיל	I (c.) shall	אֶמְלִיךְ
they (m.) will	יַגְדִּילוּ	they (m.) will	יִמְלִיכוּ
they (f.)	תַּגְדִּילְנָה	they (f.)	תִּמְלִיכְנָה
ye (m.)	תַּגְדִּילוּ	ye (m.)	תִּמְלִיכוּ
ye (f.)	תַּגְדִּילְנָה	ye (f.)	תִּמְלִיכְנָה
we (c.) shall	נִגְדִּיל	we (c.) shall	נִמְלִיךְ

COHORTATIVE

let me make great	אֶגְדִּילָהּ	let me make to reign	אֶמְלִיכָהּ
I will	„	I will	„
let us	נִגְדִּילָהּ	let us	נִמְלִיכָהּ
we will	„	we will	„

JUSSIVE

let him	יַגְדִּל	let him	יַמְלִיךְ
„	„	„	„

IMPERFECT

(WITH WAW CONSECUTIVE)

and he made great	וַיַּגְדִּל	and he made to reign	וַיַּמְלִיךְ
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IMPERATIVE

make thou (m.) great	הַגְדֹּל	make thou (m.) to reign	הַמְלִיךְ
„ (f.) „	הַגְדִּילִי	„ (f.) „	הַמְלִיכִי
„ ye (m.) „	הַגְדִּילוּ	„ ye (m.) „	הַמְלִיכוּ
„ (f.) „	הַגְדִּילְנָה	„ (f.) „	הַמְלִיכְנָה

PARTICIPLE

making great (m. sg.)	מְגַדֵּיל	making to reign (m. sg.)	מְמַלְכֵיךְ
„ (f. sg.)	מְגַדִּילָה	„ (f. sg.)	מְמַלְכִיכָה
„ (m. pl.)	מְגַדִּילִים	„ (m. pl.)	מְמַלְכִיכִים
„ (f. pl.)	מְגַדִּילוֹת	„ (f. pl.)	מְמַלְכִיכוֹת

INFINITIVE

absolute	הַגְדֹּל	absolute	הַמְלִיךְ
construct	הַגְדִּיל	construct	הַמְלִיךְ

(a) The Perfect of the Hiphil is formed by prefixing הַ to the root of the verb—הַמְלִיךְ. The Imperfect יִמְלִיךְ is for יְהַמְלִיךְ; the הַ of the Hiphil is assimilated and the vowelless ך assumes its pointing (cf. as under similar conditions the inseparable preposition with the article, p. 28. (B)). The Imperative has the prefixed הַ.

(b) It is to be noted very carefully that *the Hiphil is the only part of the regular verb which has a shortened form of the Imperfect*, thus: יִמְלִיךְ (Imperf.) is shortened to יִמְלִיךְ (Jussive); יִגְדִּיל to יִגְדֵּל, and *that the Waw Consecutive takes the shortened form of the Imperfect* when there is one (p. 92, Note (e)), so that, e.g., ‘and he made great’ is וַיִּגְדֵּל (and not וַיִּגְדִּיל): ‘and he made to reign’ is וַיִּמְלֵךְ (and not וַיִּמְלִיךְ).

N.B.: There is usually no shortening for the 1st sing.: it is simply וַאֲמַלִּיךְ—this is important.

(c) It was pointed out on p. 77 that *negative commands of immediate application are expressed by אַל with the shortened form*

of the Imperfect, where one exists, so that 'make not to reign—now—' is **אַל תִּמְלֹךְ** (while the permanent prohibition 'make not to reign—never—' is **לֹא תִמְלֹךְ**).

(d) As in the case of other derived forms there are some verbs which are found in Hiphil⁷ but not in Qal &c.: the verb 'to destroy' is **הִשְׁמִיד**.

56. HOPHAL

PERFECT

he was made great	הִגְדַּל (hogdal)	he was made to reign	הִמְלַךְ (homlak)
she	„ הִגְדְּלָהּ	she	„ הִמְלִכָּהּ
thou (m.) wast	„ הִגְדַּלְתָּ	thou (m.) wast	„ הִמְלַכְתָּ
&c.		&c.	
they (c.) were	„ הִגְדִּילוּ	they (c.) were	„ הִמְלִכוּ
&c.		&c.	

IMPERFECT

he will be made great	יִגְדַּל (yogdal)	he will be made to reign	יִמְלַךְ (yomlak)
she	„ תִּגְדְּלָהּ	she	„ תִּמְלִכָּהּ
&c.		&c.	
they (m.)	„ יִגְדְּלוּ	they (m.)	„ יִמְלְכוּ
they (f.)	„ תִּגְדְּלֶנָּה	they (f.)	„ תִּמְלִכְנָה
&c.		&c.	

IMPERATIVE

PARTICIPLE

being made great (m. sg.)	מִגְדֹּל ^a	being made to reign (m. sg.)	מִמְלָךְ ^a
&c.		&c.	

INFINITIVE

הִגְדֹּל (abs.)		הִמְלֹךְ (abs.)
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^a Often with 'u' under the **מ**—**מִגְדֹּל**, **מִמְלָךְ**

EXERCISE 21

Shechem	שָׁכַם	to gather together (transitive)	קהל	in Hiphil	הִקְהִיל
assembly, gathering	קָהָל	„	(intransitive ^a)	„ in Niphal	נִקְהַל
firstborn	בְּכוֹר	to hide (transitive)	סתר	in Hiphil	הִסְתִּיר
enemy	אֹיֵב	„ oneself	„	in Niphal	נִסְתַּר
perfect	שָׁלַם	שחת			הִשְׁחִית
Saul	שָׂאוּל	to destroy	שמד	in Hiphil	הִשְׁמִיד

(1) בַּיּוֹם הַהוּא הִמְלִיךְ דָּוִד אֶת־שְׁלֹמֹה בְּנוֹ עַל־יִשְׂרָאֵל (2) בָּאוּ
 כָּל אַנְשֵׁי־יִשְׂרָאֵל שְׂכָמָה לְהִמְלִיךְ אֶת־שָׂאוּל עֲלֵיהֶם, כִּי בֹ
 בָחַר יְהוָה לְמֶלֶךְ, וַיִּמְלֶךְ אֹתוֹ שָׁם שְׂמוּאֵל הַנְּבִיא: וַיְדַבֵּר
 שְׂמוּאֵל בְּאַזְנוֹי־הָעָם לֵאמֹר הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם כְּכֹל אֲשֶׁר
 אָמַרְתֶּם וְאִמְלִיךְ עֲלֵיכֶם מֶלֶךְ, וְהִנֵּה מֶלְכְּכֶם לְפָנֵיכֶם: וְהָיָה אִם
 שָׁמֹר יִשְׁמַר אֶת־מִצְוֹת־יְהוָה וְעָשָׂה כְּכֹל הַכְּתוּב בְּסֵפֶר־תּוֹרַת־
 מֹשֶׁה וְהָיָה לְבָבוֹ שָׁלֵם עִם יְהוָה אֱלֹהָיו, הִנֵּה יְהוָה אֱלֹהֵיכֶם יְהִי
 אִתְּכֶם וְהוּא יִלְחַם לָכֶם וְנָתַן לָכֶם יְשׁוּעָה מִכָּל־אֹיְבֵיכֶם, וְנָתַן
 אֶת־יְרֵאתְכֶם עַל־כָּל־גּוֹיֵי הָאָרֶץ (3) וַדַּבֵּר אֶל־פְּרָעֹה וְאָמַרְתָּ
 אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, הִנֵּי שָׁלַח אֶת־מַלְאָכָי
 בְּתוֹכְכֶם וְהָרַג אֶת־כָּל־בְּכוֹרֵי מִצְרַיִם, מִבְּכוֹר־פְּרָעֹה הַיֹּשֵׁב
 עַל־כִּסְאוֹ וְעַד בְּכוֹר־הָעֶבֶד, וְהַבְּדִלְתִּי בַיּוֹם הַהוּא בֵּין יִשְׂרָאֵל
 וּבֵין מִצְרַיִם וַיַּדְעֹתָ כִּי אֲנִי יְהוָה (4) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 לֵאמֹר הִקְהַל אֶת־רְאשֵׁי־הָעָם וְאֶת־שִׁפְטָיו וְדַבַּרְתָּ אֲלֵיהֶם
 לֵאמֹר הִבְדִּלוּ מִתּוֹךְ הַקְהָל הַרְשַׁע הַזֶּה, כִּי יְהוָה מִשְׁחִית אֶת־
 הַמָּקוֹם הַזֶּה וַיִּרְדּוּ שְׂאֵלָה, הֶמָּה וּנְשֵׁיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְצֹאֲנָם
 וְכָל־אֲשֶׁר לָהֶם (5) הִסְתִּירָהּ הָאִשָּׁה אֶת־מַרְגְּלֵי־יִשְׂרָאֵל אֶתָּה
 בְּבַיִת, וַיִּבְקְשׂוּ אֹתָם וְקִנְי־הָעִיר וְלֹא מָצְאוּ אֹתָם (6) בַּיּוֹם הַהוּא

^a Or 'to be gathered together'; 'to gather together' (intransitive, used as a plural or collective only. ^b 'According to all . . .'. ^c 'Fear of you'.

אֶסְתִּיר אֶת־פְּנֵי מִמֶּהֶם, וְבָאוּ עֲלֵיהֶם אִיבֵיהֶם וְהִשְׁחִיתוּ אֶת־
עֲרֵיהֶם וְלָקְחוּ אֶת־כָּל־הַזֶּהָב הַנִּמְצָא בְּבֵית־יְהוָה וְשָׂרְפוּ אֶת־
הַבַּיִת הַקָּדוֹשׁ (7) רָאָה אֱלֹהִים כִּי הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ
עַל־הָאָרֶץ (8) אָמְרוּ אֲלֵיהֶם הַמַּלְאָכִים, הַמְלִטוּ־נָא הַהֵרָה כִּי
אֲנַחְנוּ מִשְׁחִיתִים אֶת־הָעִיר (9) לָמָּה הִסְתַּרְתָּ אֶת־פְּנֶיךָ מִמֶּנִּי,
הֲלֹא אָנִי עַבְדְּךָ (10) מִן הַשָּׁמַיִם הִשְׁמַעְתָּ אֶת־קוֹלְךָ וַתְּדַבֵּר
אֵלַינִי מִתּוֹךְ הָאֵשׁ (11) רָאָה אֱלֹהִים אֶת־הָאֹר אֲשֶׁר עָשָׂה וְהִנֵּה
טוֹב^a מְאֹד, וַיִּבְדֵּל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ (12) בְּנִי בְּכוֹרִי אַתָּה
יִשְׂרָאֵל אֲשֶׁר בְּחַרְתִּי מִכָּל־הַגּוֹיִם לְהַבְדִּיל אֶתְכֶם לִי לְגוֹי קָדוֹשׁ

(1) Mine enemies have come upon me and they have sought my death; destroy them, Lord, for they have done evil to me. (2) Moses stood upon the mountain and he hid his face (from) before the glory of the Lord. (3) In that day Solomon was made to reign over Israel and all the people called before him, 'May the name of the king Solomon be great (Imperf.)^b in all the world as the name of his father David.' (4) Hide not Thy face from me, my God, and destroy me not. (5) All the children of Israel gathered together against (עַל) Moses and against Aaron and they spoke unto them saying, 'Is not all the congregation holy unto the Lord and in the midst of them^c is His glory?' (6) Behold I have made thy name great and I destroyed thine enemies from (upon) the face of the earth and thou hast not distinguished between Me and between the gods of the nations. (7) The prophet went forth from the city and he gathered unto him all the priests who (were) keeping^d the service of the Lord and he spoke unto them according to ('as') all that the Lord (had) commanded him. (8) Ye shall not destroy the trees which give fruit when you (will) fight against the inhabitants of Canaan. (9) Because thy heart was perfect with Me as the heart of David My servant, this thing shall not be in thy days. (10) Thus shalt

^a The English subordinate clause requires the addition 'was'.

^b With Jussive effect. See p. 88 (c).

^c i.e. 'in their midst'. תָּוֹךְ, with suffix, becomes תּוֹכִי, &c.

^d 'The (ones) keeping'—see p. 66.

thou speak unto Pharaoh the king of Egypt, 'Behold I am going forth in thy land and I shall slay all the firstborn, from the firstborn of man until the firstborn of the sheep.' (11) I indeed know that thou art mine enemy and that thou hast spoken evil against me before the king. (12) If I shall hide (myself) in the mountains behold there Thou art and (if) I go down (waw consec. with Perf.) to Sheol^a even there thou wilt pursue me. (13) Ye shall not distinguish between a man and between his servant in (the) judgement and ye shall not honour the face of an old man. (14) Rachel took the gods of her father and she hid them with her, and Laban sought them and he found them not.

57. HITHPAEL

From the Qal (e.g. גָּדַל 'to be great') is derived the reflexive Hithpael (הִתְגַּדַּל^b 'to make oneself great') with a *Dagheš Forte* Characteristic in the second root-letter, as below :

PERFECT

he (hath) made himself great	הִתְגַּדַּל	he (hath) made himself holy	הִתְקַדַּשׁ
he (hath) magnified himself		he (hath) sanctified himself	
she „ „ herself	הִתְגַּדְּלָהּ	she „ „ herself	הִתְקַדְּשָׁהּ
thou (m.) hast magnified thyself	הִתְגַּדַּדְתָּ	thou (m.) hast sanctified thyself	הִתְקַדַּדְתָּ
thou (f.) „ „ thyself	הִתְגַּדַּדְתְּ	thou (f.) „ „ thyself	הִתְקַדַּדְתְּ
I (c.) have magnified myself	הִתְגַּדַּדְתִּי	I (c.) have sanctified myself	הִתְקַדַּדְתִּי
they (c.) have magnified themselves	הִתְגַּדַּדְוּ	they (c.) have sanctified themselves	הִתְקַדַּדְוּ
ye (m.) have magnified yourselves	הִתְגַּדַּדְתֶּם	ye (m.) have sanctified yourselves	הִתְקַדַּדְתֶּם
ye (f.) have magnified yourselves	הִתְגַּדַּדְתֶּן	ye (f.) have sanctified yourselves	הִתְקַדַּדְתֶּן
we (c.) have magnified ourselves	הִתְגַּדַּדְנוּ	we (c.) have sanctified ourselves	הִתְקַדַּדְנוּ

^a Old acc. case-ending.

^b The Dagheš in the ג is, of course, lene.

IMPERFECT

he will magnify himself	יִתְגַּדֵּל	he will sanctify himself	יִתְקַדֵּשׁ
she „ herself	תִּתְגַּדֵּל	she „ herself	תִּתְקַדֵּשׁ
thou (m.) wilt magnify thyself	תִּתְגַּדֵּל	thou (m.) wilt sanctify thyself	תִּתְקַדֵּשׁ
thou (f.) wilt magnify thyself	תִּתְגַּדְּלִי	thou (f.) wilt sanctify thyself	תִּתְקַדְּשִׁי
I (c.) shall magnify myself	אֶתְגַּדֵּל	I (c.) shall sanctify myself	אֶתְקַדֵּשׁ
they (m.) will magnify themselves	יִתְגַּדְּלוּ	they (m.) will sanctify themselves	יִתְקַדְּשׁוּ
they (f.) will magnify themselves	תִּתְגַּדְּלֶנָּה	they (f.) will sanctify themselves	תִּתְקַדְּשֶׁנָּה
ye (m.) will magnify yourselves	תִּתְגַּדְּלוּ	ye (m.) will sanctify yourselves	תִּתְקַדְּשׁוּ
ye (f.) will magnify yourselves	תִּתְגַּדְּלֶנָּה	ye (f.) will sanctify yourselves	תִּתְקַדְּשֶׁנָּה
we (c.) shall magnify ourselves	נִתְגַּדֵּל	we (c.) shall sanctify ourselves	נִתְקַדֵּשׁ

COHORTATIVE

let me magnify myself	אֶתְגַּדְּלֶנָּה	let me sanctify myself	אֶתְקַדְּשֶׁנָּה
let us „ ourselves	נִתְגַּדְּלוּ	let us „ ourselves	נִתְקַדְּשׁוּ

IMPERATIVE

magnify thyself (m.)	הִתְגַּדֵּל	sanctify thyself (m.)	הִתְקַדֵּשׁ
„ „ (f.)	הִתְגַּדְּלִי	„ „ (f.)	הִתְקַדְּשִׁי
„ yourselves (m.)	הִתְגַּדְּלוּ	„ yourselves (m.)	הִתְקַדְּשׁוּ
„ „ (f.)	הִתְגַּדְּלֶנָּה	„ „ (f.)	הִתְקַדְּשֶׁנָּה

PARTICIPLE

magnifying himself	מִתְגַּדֵּל	sanctifying himself	מִתְקַדֵּשׁ
„ herself	מִתְגַּדְּלָהּ, מִתְגַּדְּלָתָהּ	„ herself	מִתְקַדְּשָׁהּ, מִתְקַדְּשָׁתָהּ
„ themselves (m.)	מִתְגַּדְּלֵיהֶם	„ themselves (m.)	מִתְקַדְּשֵׁיהֶם
„ „ (f.)	מִתְגַּדְּלוֹתֵיהֶן	„ „ (f.)	מִתְקַדְּשׁוֹתֵיהֶן

INFINITIVES

הִתְגַּדֵּל		הִתְקַדֵּשׁ
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(a) The Hithpael is formed by prefixing הֵתְ to the root of the verb.

(b) The Imperfect יִתְקַדֵּשׁ is a contraction of יִהְיֶה־תְּקַדֵּשׁ (as in the Hiphil, p. 114. (a)) but in the Imperative the ה remains.

(c) The Participle has מֵתְ prefixed to the root.

(d) The context determines whether

הִתְקַדֵּשׁ is 3rd m. sg. Perf., Imperat., or Infin.

הִתְקַדְּשׁוּ is 3rd m. pl. Perf. or Imperat.

תִּתְקַדֵּשׁ is the 3rd f. sg. or 2nd m. sg. Imperf.

NOTE: When a verb beginning with an s-sound is put in the Hithpael, e.g. שָׁמַר, the resulting form (הִתְשַׁמֵּר) becomes הִשְׁתַּמֵּר, i.e. the first root-letter ש and the ת of the prefixed syllable הֵתְ are transposed. Similarly, the Hithpael of סָתַר is הִסְתַּתֵּר. The rule is: *When the first root-letter of a verb is a sibilant שס, in Hithpael it is transposed with the ת of the Prefix.*

This process is carried still further when the first root-letter is צ as in צָדַק ('to be just'), the Hithpael being הִצְטַדֵּק, i.e. not only does transposition take place, but the (sharp) ת becomes a dull ט. When the first root-letter of a verb is a dental (ד, ט, ת) the ת of the prefixed syllable הֵתְ is often assimilated to it, as הִטְהַר for הִתְטַהַר ('to purify oneself'). The assimilation of the ת sometimes takes place even with other letters, as הִנְבֵּא for הִתְנַבֵּא; הִתְנַבְּאוּ for הִנְבְּאוּ.

NOTE TO EXERCISE 22. In order to make the succeeding exercises fuller we may here anticipate chap. 70 and introduce the familiar וַיֹּאמֶר ('and he said') and the other persons which follow from it. The verb אָמַר is said to be weak, since its first root-letter א is both a guttural and a quiescent letter, bringing about certain modifications in pointing. The Imperfect is יֹאמַר ('he will say') but with waw consecutive it is וַיֹּאמֶר ('and he said'). Following from this:

'and they (m.) said' is וַיֹּאמְרוּ
 'and thou (m.) hast said' is וַתֹּאמֶר
 'and she said' is וַתֹּאמְרֵי
 'and ye (m.) have said' is וַתֹּאמְרוּ
 'and we (c.) said' is וַנֹּאמֶר &c.

EXERCISE 22

prayer	תַּפְּלָה	to hide oneself חבא in Hithpael	הִתְחַבֵּא
spirit, wind (f.)	רוּחַ ^a	to walk (to and fro) הלך in Hithpael	הִתְהַלֵּךְ
„ (with suff.)	רוּחִי		
„ (pl.)	רוּחוֹת	to prophesy נבא in Hithpael	הִתְנַבֵּא
		(also found in Niphal)	
opposite, against, before	נֹגֵד	to pray פלל in Hithpael	הִתְפַּלֵּל
war	מִלְחָמָה	to lift up, bear, carry	נָשָׂא

(1) נָשָׂא יַעֲקֹב אֶת-עֵינָיו וְהָיָה עֹשֵׂוּ בָּא וְאֲנָשִׁים אֹתוֹ, וַיִּתְפַּלֵּל יַעֲקֹב אֶל-יְהוָה לֵאמֹר יְהוָה אֱלֹהֵי-אַבְרָהָם וְאֱלֹהֵי-יִצְחָק אָבִי, אֵתָהּ אֲמַרְתָּ אֵלַי אָנֹכִי אֲשָׁמֵר אֹתָךְ מִכָּל-רָע: שְׁמֶרְהָ-נָּא אֹתִי מִיַּד-אָחִי מִיַּד-עֹשֵׂוּ כִּי בָּא עָלַי לְהִלָּחֵם בִּי (2) בָּאוּ אֲנָשִׁים מֵאִי-בְיָ-דָוָד וַיִּסְפְּרוּ לְשָׂאוֹל לֵאמֹר הֲלֹא דָוִד מִסִּתְתֵּר בְּעִיר-הַנְּבִיאִים: וַיֹּאמֶר שָׂאוֹל אֶל-עַבְדָּיו, רַדְפוּ אַחֲרָיו וְלֹא יִמְלֹט מִיָּדִי: וַיְהִיו מִלְּאֲכֵי-שָׂאוֹל בְּדֶרֶךְ וְהָיָה קִנְיַת-נְבִיאִים עֹמְדִים וּמִתְנַבְּאִים נֹגְדִים, וְשָׂמוּ אֶל הַנְּבִיא בְּרֹאשָׁם, וַתְּהִי עַל-מִלְּאֲכֵי-שָׂאוֹל רוּחַ-אֱלֹהִים וַיִּתְנַבְּאוּ גַם הֵמָּה (3) וַיְהִי הַיּוֹם וַיִּתְנַשֵּׂא אֶחָד מֵעַבְדֵי-הַמֶּלֶךְ וַיֹּאמֶר בְּלִבּוֹ אָנֹכִי אֶמְלֹךְ עַל-יִשְׂרָאֵל: וַיִּתְקַבְּצוּ אֵלָיו אֲנָשִׁים מִרְאשֵׁי-הָעָם וַיִּמְלִיכוּ אֹתוֹ עֲלֵיהֶם וַיִּשְׁלְחוּ מִלְּאֲכֵי לְכָל-עַרְי-יִשְׂרָאֵל לֵאמֹר מִי דָוִד וּמֵה-בֵיתוֹ כִּי יִמְלֹךְ בְּיִשְׂרָאֵל, הִנֵּה בְחַרְנוּ בְּאִישׁ מִזֶּרַע-שָׂאוֹל לְמֶלֶךְ עָלֵינוּ (4) הִנֵּה יָמִים בָּאִים וְהָיוּ בְנֵיךָ בְּצָרָה וּבָאוּ אֶל-הַבַּיִת הַגָּדוֹל וְהִקְדוֹשׁ הַזֶּה וְהִתְפַּלְלוּ אֵלֶיךָ בְּרוּחַ גְּשֶׁמֶת וּבְלֵב שָׁלֵם וּבָאָה תְּפִלָּתְךָ בְּאֲזִינְיָה וְזָכַרְתָּ אֹתָם וְלֹא תִסְתִּיר עוֹד אֶת-פְּנֵיךָ מֵהֶם (5) בַּיּוֹם הַהוּא, אָמַר יְהוָה, אֲשַׁפֵּךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְהָיָה שָׁלוֹם בְּכָל-הָעוֹלָם וְצִדֵּק יִמְשַׁל בְּלִב-הָאָדָם (6) לָמָּה יִתְהַלֵּל הַרְשָׁע לִנְגֹד עֵינֶיךָ, בַּיּוֹם-הַמְשֻׁפָּט לֹא יִמְלֹט: וְאֲנִי

^a See p. 19. 4.

אֶת־פְּלִל אֶל־יְהוָה הַשְׁמֵעַ אֶל־תְּפִלַּת־עַבְדּוֹ (7) וַיִּשְׁמְעוּ הַאָדָם
וַאֲשֶׁתּוֹ אֶת־קוֹל־הָאֱלֹהִים מִתְּהִלָּךְ בְּנֵן לְרוּח־הַיּוֹם וַיִּתְחַבְּאוּ
בְּתוֹךְ הָעֵצִים (8) אָמַר אֶמְרָתִי בְּלִבִּי, לֹא אֲדַבֵּר עוֹד אֶל־הָעַם
הַזֶּה כִּי אֵין בָּהֶם יִרְאֵת־אֱלֹהִים וַיֹּאמֶר יְהוָה אֵלֵי הַתַּנְבֵּא עוֹד
בְּשִׁמִּי לִפְנֵי הַיְכָל־הַמֶּלֶךְ, הֲלֹא אָנֹכִי שָׁלַחְתִּי אֹתְךָ (9) וַיֹּאמֶר
מֹשֶׁה אֶל־בְּנֵי־יִשְׂרָאֵל הַתְּקַדְּשׁוּ אִתָּם וּנְשִׂיכֶם וּבְנֵיכֶם, כִּי יְהוָה
אֵלֵהֶינוּ יֵרֵד עַל־הַקֶּהַר הַזֶּה וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ (10) יֵצְאוּ בְנֵי־
יִשְׂרָאֵל לְהִלָּחֵם בְּאִיבֵיהֶם וּתְכַבֵּד עֲלֵיהֶם הַמִּלְחָמָה וַיִּצְעֲקוּ
אֶל־יְהוָה אֱלֹהֵיהֶם

(1) In that day My spirit shall rule over the heart of man, said the Lord, and they shall walk (Hithp.) before Me in righteousness and in truth. (2) The Lord said unto me, 'Let me destroy this people and a great nation shall come forth from thee', and I prayed unto Him saying, 'Destroy them not, Lord, for they are Thy children.' (3) The spirit of God is in all the world and the glory of His name is in every place. (4) The children of Israel lifted up their eyes and behold a great sea (was) before them and they gathered together and they said, 'Behold the Egyptians (say 'Egypt') are pursuing (after) us and we shall not escape from their hand.' (5) This is the prayer which Solomon prayed unto the Lord, 'If it is good in the eyes of the Lord, then ('and') He shall give wisdom in the heart of His servant, in order that I may judge Thy people with a perfect heart.' (6) And God spoke unto Abraham and he said unto him, 'Go thou (to and fro^a) in the land, for it is thine and thy seed's for ever.' (7) Saul saw the sons of the prophets prophesying in the city and the spirit of God was upon him and he prophesied, also he, with them. And the men who saw him said, 'Is Saul also among the prophets?' (8) I have walked before Thee with a perfect heart, for Thy law (was) before me in the day and in the night. (9) David saw that Saul (was) pursuing (after) him and that he (was) seeking his

^a Hithpael.

death and he hid himself in the wilderness and no man knew his place. (10) Moses commanded Aaron his brother saying, 'Sanctify thyself, thou and thy sons with thee, before the Lord.' (11) And the heart of the king raised itself against the Lord and he said unto his servants, 'Go ye through (Hithp.) in the land and seek ye the prophets of the Lord and say ye unto them, 'Ye shall prophesy no more in the land, for thus hath the king commanded.' (12) Let me walk (Hithp.) in the light of Thy face, O Lord; pour out upon me the spirit of Thy wisdom.

58. VERBAL SUFFIXES (of the Perfect)

The verb may receive pronominal suffixes. Often, instead of the verb followed by the Personal Pronoun (object), as שָׁמַר אֹתוֹ 'he hath kept him', we find שָׁמְרוּ—the verb with pronominal suffix. Below is given a table of the Qal Perfect with verbal suffixes attached:

<i>he (hath) kept</i> שָׁמַר		<i>she (hath) kept</i> שָׁמְרָה	
he (hath) kept me (c.)	שָׁמְרָנִי	she (hath) kept me (c.)	שָׁמְרָתִנִּי
„ thee (m.)	שָׁמְרָךְ	„ thee (m.)	שָׁמְרָתְךָ
„ thee (f.)	שָׁמְרָךְ	„ thee (f.)	שָׁמְרָתְךָ
„ him	שָׁמְרוֹ שָׁמְרָהוּ	„ him	שָׁמְרָתְהוּ שָׁמְרָתוּ
„ her	שָׁמְרָהּ	„ her	שָׁמְרָתָהּ
„ us (c.)	שָׁמְרָנוּ	„ us (c.)	שָׁמְרָתְנוּ
„ you (m.)	—	„ you (m.)	—
„ you (f.)	—	„ you (f.)	—
„ them (m.)	שָׁמְרָם	„ them (m.)	שָׁמְרָתָם
„ them (f.)	שָׁמְרָן	„ them (f.)	שָׁמְרָתָן

<i>thou (m.) hast kept</i> שְׁמַרְתָּ			<i>thou (f.) hast kept</i> שְׁמַרְתְּ		
thou (m.) hast kept me (c.)	שְׁמַרְתָּנִי		thou (f.) hast kept me (c.)	שְׁמַרְתִּינִי	
	שְׁמַרְתָּו			שְׁמַרְתִּיהוּ	
„ him	שְׁמַרְתָּהוּ		„ him	שְׁמַרְתִּיהוּ	
„ her	שְׁמַרְתָּהּ		„ her	שְׁמַרְתִּיהָ	
„ us (c.)	שְׁמַרְתָּנוּ		„ us (c.)	שְׁמַרְתִּינוּ	
„ them (m.)	שְׁמַרְתָּם		„ them (m.)	שְׁמַרְתִּים	
„ them (f.)	שְׁמַרְתָּן		„ them (f.)	שְׁמַרְתִּין	

<i>I (c.) (have) kept</i> שְׁמַרְתִּי			<i>they (c.) (have) kept</i> שְׁמַרְוּ		
	_____		they (c.) (have) kept me (c.)	שְׁמַרְוֵנִי	
I (c.) (have) kept thee (m.)	שְׁמַרְתִּיךָ		„ thee (m.)	שְׁמַרְוְךָ	
„ thee (f.)	שְׁמַרְתִּיךְ		„ thee (f.)	שְׁמַרְוְךְ	
„ him	שְׁמַרְתִּיהוּ		„ him	שְׁמַרְוֵהוּ	
	שְׁמַרְתִּיו			שְׁמַרְוֵהוּ	
„ her	שְׁמַרְתִּיהָ		„ her	שְׁמַרְוֵהָ	
	_____		„ us (c.)	שְׁמַרְוֵנוּ	
„ you (m.)	שְׁמַרְתִּיכֶם		„ you (m.)	_____	
„ you (f.)	שְׁמַרְתִּיכֶן		„ you (f.)	_____	
„ them (m.)	שְׁמַרְתִּים		„ them (m.)	שְׁמַרְוֵם	
„ them (f.)	שְׁמַרְתִּין		„ them (f.)	שְׁמַרְוֵן	

<i>ye (m. and f.) (have) kept</i>		<i>we (c.) (have) kept</i>	
	שְׁמַרְתֶּם, שְׁמַרְתֶּן		שְׁמַרְנוּ
ye (m. and f.) (have) kept me (c.)	שְׁמַרְתֶּנוּ	we (c.) (have) kept thee (m.)	שְׁמַרְנֶיךָ
&c. as the 3rd pl.		&c. as the 3rd pl.	

GENERAL NOTE:

(a) The suffixes attached to the verb are practically the same as those which are attached to the noun and preposition. The 1st sg. suffix ׀ has already been met with the prepositions כ and מן (כְּמוֹנִי and מְמוֹנִי).

(b) When the verb receives a suffix the accent moves forward on to the new syllable and the Qameṣ in the first syllable is consequently reduced to shewa (p. 36), e.g. שָׁמַר but שְׁמַרְנִי, שְׁמַרְוּ; שְׁמַרְתִּי but שְׁמַרְתֶּיךָ, שְׁמַרְתֶּיו.

3rd m. sg. When the accent moves forward to the suffix, changes in pointing take place. In שָׁמַר the vowel under the מ is in a closed syllable and is short, but when the suffix is attached the ׀ no longer closes that syllable but opens the next one רְנִי, רּוּ, so that the short vowel Pathah under the מ is now in an open unaccented syllable; it is therefore lengthened to Qameṣ (see p. 7. 2).

When the 1st sg. suffix ׀ is attached, the 3rd radical takes a linking vowel (due to the natural mode of speech).

3rd f. sg. The 3rd f. sg. Perfect Qal שָׁמְרָהּ was originally שְׁמַרְתָּ (just as the f. sg. noun termination הַּ was originally תָּ—p. 61, Note 1). It was shown (pp. 60 ff., 82 ff.) that original forms often survive with the suffixes, so that when the 3rd f. sg. Perf. takes suffixes, the original ת remains: שְׁמַרְתֶּיךָ.

שְׁמַרְתֶּיךָ is a contraction from the alternative form שְׁמַרְתֶּיךָהוּ, the latter having the older suffix, and similarly שְׁמַרְתֶּיךָהוּ is contracted from שְׁמַרְתֶּיךָהוּ.

The 3rd pl. (m. and f.) suffixes have the short vowel (Pathah) since they are in closed unaccented syllables.

2nd m. sg. שָׁמַרְתָּ with suffix of the 1st sg. becomes שָׁמַרְתִּי—
on the analogy of שָׁמַרְנִי.

2nd f. sg. שָׁמַרְתְּ was originally שָׁמַרְתִּי^a from which the
terminal י disappeared. With suffixes the original form, with
Yodh, remains: שָׁמַרְתִּינִי.

2nd m. and f. pl. שָׁמַרְתֶּם was originally שָׁמַרְתוּם and
שָׁמַרְתֶּן „ שָׁמַרְתוּן, so that

‘you (m.) (have) kept me (c.)’ would be שָׁמַרְתוּמִנִּי and
‘you (f.) „ „ שָׁמַרְתִּינִי, but
in the masc. verb the medial מ disappeared (like the ם in
the pl. constr.) and the ן likewise disappeared in the fem.
verb, both producing שָׁמַרְתִּינִי, so that it is left to the con-
text to determine whether the verb is masc. or fem.

NOTE: (c) The context determines whether שָׁמַרְתִּיהוּ is ‘I
(have) kept him’ or ‘thou (f.) hast kept him’. Similarly
with the 3rd f. sg. and the 3rd pl. suffixes.

(d) שָׁמַרְתִּינִי cannot be ‘I have kept me’ but must be ‘thou
(f.) hast kept me’. שָׁמַרְתִּיךָ cannot be ‘thou (f.) hast kept
thee’ but is ‘I (have) kept thee’ (since the first members
of these pairs are reflexives and are expressed by Niphal or
Hithpael).

It will be understood that normally *only the active verbs can
take suffixes*; Niphal, Pual, Hophal, and Hithpael, being reflexives
and passives, cannot govern an object and therefore do not take
suffixes^b; so now examples of Piel and Hiphil with suffixes will
be given to complete the scheme:

^a Occasionally preserved in the O.T. but in the impossible form שָׁמַרְתִּי
(Kethibh altered to Qere).

^b Except with Inf. Cons. which is considered a verbal noun ending in
‘-ing’—הִשָּׂרְפוֹ = ‘his being burnt’ (p. 133, Note).

PIEL : he (hath) sought בִּקֵּשׁ		HIPHIL : he (hath) made king הִמְלִיךָ	
he (hath) sought me (c.)	בִּקֵּשְׁנִי	he (hath) made me (c.) king	הִמְלִיכֵנִי
„ thee (m.)	בִּקֵּשְׁךָ	„ thee (m.) king	הִמְלִיכֶךָ
„ him	בִּקֵּשׁוּ &c.	„ him king	הִמְלִיכוּ &c.
she „ me	בִּקֵּשְׁתִּנִּי	she „ me king	הִמְלִיכְתִּנִּי
thou (m.) hast „ me	בִּקֵּשְׁתָּנִי	thou (m.) hast „ me king	הִמְלִכְתָּנִי
I (c.) (have) „ thee (m.)	בִּקֵּשְׁתִּיךָ	I (c.) (have) „ thee (m.) king	הִמְלִכְתִּיךָ
they (c.) „ me	בִּקֵּשְׁנוּ	they (c.) „ me king	הִמְלִיכוּ
ye (m. and f.) „ me	בִּקֵּשְׁתֶּנּוּ	ye (m. and f.) „ me king	הִמְלִכְתֶּנּוּ
we (c.) „ thee (m.)	בִּקֵּשְׁנֶיךָ	we (c.) „ thee (m.) king	הִמְלִכְנֶיךָ

EXERCISE 23

soul, life (f.)	נַפְשׁ^a	to pass over, transgress	עָבַר
to sell	מָכַר	to fear, be afraid	יָרָא (stative)
to steal	גָּנַב	to be afraid of	יָרָא מִן or מִפְּנֵי
to leave, forsake	עָזַב	to fear (reverence)	יָרָא אֶת

(1) מִרְאֵשׁ-הָהָר רָאָה מֹשֶׁה אֶת-אֶרֶץ-כְּנָעַן וְשָׁמָּה לֹא בָּא, כִּי עָבַר אֶת-מְצֻוֹת-יְהוָה וְלֹא קִדְּשׁוּ לְעֵינֵי-עַדֹּת בְּנֵי-יִשְׂרָאֵל

^a Segholate : with suff. **נַפְשִׁי**.

- (2) מְכַרְתָּנוּ בְיַד-אֵיבֵינוּ וְכָל-הַיּוֹם שָׁאֲלוּנוּ אֵיךְ אֱלֹהֵיכֶם
- (3) שָׁמְעוּ-נָא אֶת-דְּבָרִי, רְשָׁעֵי-יִשְׂרָאֵל, יְהוּה לְקַחְנִי מֵאַחֲרַי-
הַצֵּאן וַיֹּאמֶר אֵלַי, בֶּן-אָדָם הַנִּבָּא עַל-עַמִּי רָעָה, כִּי עָזְבוּ אֶת-
תּוֹרָתִי וְאֶת-הַרְעָה בְעֵינַי עָשׂוּ: וְהָיָה בַיּוֹם-הַמְּשֻׁפָּט וְצָעֲקוּ אֵלַי
לֵאמֹר עֲזָבְתָנוּ יְהוּה וְלַעֲבָדִים נִמְכַּרְנוּ, כִּי עָזְבְּנוּ אֶת-בְּרִיתְךָ^d
- (4) וַיְהִי בְלִילָה הַהוּא, וְעַבְדֵי שָׂאוֹל שֹׁכְבִים עַל-הָאֲדָמָה, וַיְהִי
שָׂאוֹל וְדוֹד לְבָדָם, וַיֹּאמֶר אֵלָיו דָּוִד, אַתָּה יָדַעְתָּ כִּי נִתְּנָה יְהוּה
בְּיָדִי וְלֹא הִרְגֵתִיךָ, כִּי אֶת-יְהוּה אָנֹכִי יָרָא, יִשְׁפֹּט יְהוּה בֵּינִי
וּבֵינֶיךָ (5) אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים וּבְמִצּוֹתֶיךָ קִדְשְׁתָּנוּ
- (6) שִׁבְחֹהָ כָּל-הַגּוֹיִם וְלִשְׁמָחָה נִתְּנוּ כְבוֹד (7) רַדְפּוּנִי רְשָׁעִים
מִבְּקִשֵׁי-נַפְשִׁי, וְאַתָּה הִסְתַּרְתָּנִי מֵהֶם (8) שָׁמַע יוֹסֵף אֶת-הַחֲלוֹם
אֲשֶׁר חָלַם לְעַבְד-פַּרְעֹה וַיִּסְפֹּר לוֹ אֶת-דְּבַר-הַחֲלוֹם וַיֹּאמֶר
אֵלָיו בְּעוֹד יוֹמַיִם וְעָמַדְתָּ עַל-מְקוֹמָהּ לִפְנֵי-פַרְעֹה, וַיִּזְכַּרְתָּנִי
לְפָנָיו, כִּי גָנוּב גָּנַבְתִּי מִבֵּית-אָבִי וְלַעֲבָד מְכָרוּנִי מִצְרִימָה
- (9) וַיַּדְבֵּר מֹשֶׁה אֶל-אַהֲרֹן לֵאמֹר הִקְהַל אֶת-הָעָם נֹגֵד הָהָר
וְקִדְשְׁתֶּם שָׁם לִפְנֵי יְהוּה (10) הַגִּיב אִישׁ וּמָכְרוּ מִשְׁפַּט-מָוֶת לוֹ
- (11) פּוֹרְתָנוּ בַגּוֹיִם וְגַם שָׁם לֹא עֲזָבְתָנוּ (12) וְהָיָה בַיּוֹם הַהוּא
וְזָכַרְתִּי אֶת-עַמִּי בְּאֶרֶץ-אֵיבֵיהֶם וְקִבַּצְתִּים אֵלַי מִשָּׁם (13) וַיֹּאמֶר
יַעֲקֹב אֶל-לָבָן, יָדוּעַ יָדַעְתָּ אֶת-עֲבוֹדָתִי אֲשֶׁר עָבַדְתִּיךָ וְאֲשַׁמֵּר
אֶת-צִיאָנְךָ כָּל-הַיָּמִים הָאֵלֶּה, וְלָמָּה רָדַפְתָּ אַחֲרַי לֹא גָנַבְתִּי
אֶת-אֱלֹהֶיךָ וְאִין אֶתִּי מִכָּל אֲשֶׁר לָךְ: וְלֹא יָדַע יַעֲקֹב כִּי גָנַבְתֶּם
רְחֵל אִשְׁתּוֹ (14) יָדַעְתִּיךָ בְּמִצְרַיִם בֵּת-יִשְׂרָאֵל וּבַמִּדְבָּר לֹא
עֲזָבְתִיךָ (15) אַתָּה הִבַּדְתָּם מִכָּל גּוֹיֵי-הָאֶרֶץ וְהִמָּה לֹא כִבְדוּךָ

^a Const. pl. of רָשַׁע.

^b This verb is used both in Niphal and Hithpael. See previous vocabulary.

^c Composite shewa under guttural instead of simple shewa vocal.

^d Pausal.

^e Pausal for הָהָר.

(16) הִנֵּה הַמְלַכְתִּיךָ עַל-יִשְׂרָאֵל וְאַשְׁמִיד אֶת-אֹיְבֶיךָ מִפְּנֶיךָ

(17) הִנֵּה אֲנֹכִי אִתָּךְ וְשִׁמְרְתִּיךָ בַדְרֹךְ וְעַבְרְתָּ בְּשָׁלוֹם בְּאֶרֶץ

וְיֵרְאוּ מִמֶּךָ יִשְׂבִּיחַ

Use verbal suffixes wherever possible.

(1) Thou hast remembered me, Lord, in the day of my distress and Thou hast not forsaken me in the hands^a of mine enemies. (2) Those who seek (say 'the seekers of'—const. pl. of participle) my life have pursued me and *Thou* (pronoun) hast scattered them before me like (the) sheep in the wilderness which have no shepherd. (3) This day I have sanctified thee for a priest to the Lord and thou shalt serve in the temple of the Lord, thou and thy sons after thee all the days. (4) Our enemies have destroyed us and they have burned Thy holy city. (5) And Moses prayed unto the Lord, saying, 'Why hast thou sent me unto Pharaoh? For behold the children of Israel are crying unto me, saying, "The Lord will judge thee, for Pharaoh hath hardened his heart against us and our service hath become heavy upon us unto death" (say 'until the death').' (6) The man who ruleth over the land asked us and he said unto us, 'Where is the lad? Why hath he not come down with you to Egypt?' (7) And the Lord said, 'Shall I hide from My servant Abraham the judgement of this wicked city? For I know him and his heart is perfect with Me.' (8) I have sold them in(to) the hand of the king of Canaan, for they have transgressed My covenant and they honoured Me not in the eyes of the nations. (9) Praise thou, my soul, thy God; recount His glory in all the world. (10) Behold I am taking all the prophets who are found in this city and I shall hide them in the mountains, for I know that the king seeketh their life, and I fear the Lord. (11) Why hast thou said, house of Israel, the Lord hath forsaken thee? Hast not *thou* (pronoun) forsaken Him? (12) The messenger spoke unto the prophet and he said unto him, 'The king hath sent me unto thee saying, "Pray thou for us unto the Lord" '; and the prophet said 'I will pray'.

^a The sg. 'hand' means 'power'.

59. VERBAL SUFFIXES (of the Imperfect)

QAL: <i>he will keep</i> יִשְׁמֵר		<i>they (m.) will keep</i> יִשְׁמְרוּ	
he will keep me (c.)	יִשְׁמְרֵנִי יִשְׁמְרֵנִי	they (m.) will keep me (c.)	יִשְׁמְרוּנִי
„ thee (m.)	יִשְׁמְרֶךָ ^a יִשְׁמְרֶךָ	„ thee (m.)	יִשְׁמְרוּךָ
„ thee (f.)	יִשְׁמְרֶיךָ	„ thee (f.)	יִשְׁמְרוּיְךָ
„ him	יִשְׁמְרֵהוּ יִשְׁמְרֵנּוּ	„ him	יִשְׁמְרוּהוּ
„ her	יִשְׁמְרֶיהָ יִשְׁמְרֶנָּה	„ her	יִשְׁמְרוּהָ
„ us (c.)	יִשְׁמְרֵנוּ	„ us (c.)	יִשְׁמְרוּנוּ
„ you (m.)	יִשְׁמְרְכֶם ^a	„ you (m.)	יִשְׁמְרוּכֶם
„ you (f.)	יִשְׁמְרְכֶנּוּ ^a	„ you (f.)	יִשְׁמְרוּכֶנּוּ
„ them (m.)	יִשְׁמְרֵם	„ them (m.)	יִשְׁמְרוּם
„ them (f.)	יִשְׁמְרֵנּוּ	„ them (f.)	יִשְׁמְרוּנָה

Similarly יִשְׁמְרוּ with suffixes is
יִשְׁמְרוּנִי, יִשְׁמְרוּךָ^a, יִשְׁמְרוּיְךָ &c.

יִשְׁמְרוּ with suffixes is
יִשְׁמְרוּהוּ^a, יִשְׁמְרוּהָ &c.

יִשְׁמְרוּ becomes יִשְׁמְרוּנָה^a &c.

Likewise יִשְׁמְרוּ with suffixes is
יִשְׁמְרוּנִי, יִשְׁמְרוּךָ &c.

יִשְׁמְרוּנָה with suffixes is
the same as 2 m. pl. above.

- NOTE: (a) The suffix with the sg. Imperf. has the *e* vowel:
יִשְׁמְרֵנִי, יִשְׁמְרֵךָ (whereas the suffix with the sg. Perf. has *a*:
יִשְׁמְרֵנִי, יִשְׁמְרֵךָ).
- (b) The 2nd and the 3rd fem. pl. follow the יִשְׁמְרוּ type when the suffixes are attached.
- (c) Since the change of persons in the Imperfect occurs at the beginning of the word, the suffixed forms remain constant at the end.

^a The vowel under the ם is *o*—Qameṣ-Ḥaṭuḥ.

(d) The alternative forms of the sg. Imperf. with suffixes have (what is called) a NUN Demonstrative or Energetic assimilated before the suffix which has, therefore, Dagheš Forte; i.e. **יִשְׁמְרֶנּוּ** for **יִשְׁמְרוּ**. This alternative form is more frequent in Pause.

(Note: The unassimilated form is sometimes found in poetry.)

<p>PIEL : <i>he will seek</i> יִבְקֹשׁ</p> <p>he will seek me (c.) יִבְקֹשְׁנִי^a</p> <p>„ thee (m.) יִבְקֹשֶׁךָ</p> <p>„ him יִבְקֹשֶׁהוּ</p> <p>they (m.) will seek me (c.) יִבְקֹשְׁנִי</p>	<p>HIPHIL : <i>he will make king</i> יִמְלִיךְ</p> <p>he will make me (c.) king יִמְלִיכְנִי</p> <p>„ thee (m.) king יִמְלִיכֶךָ</p> <p>„ him „ יִמְלִיכֶהוּ</p> <p>they (m.) will make me (c.) king יִמְלִיכְנִי</p>
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The rest of the table can be worked out from the preceding page.

THE IMPERATIVE WITH SUFFIXES

QAL : <i>keep thou (m.)</i> שָׁמַר	PIEL : <i>seek thou (m.)</i> בִּקֹּשׁ	HIPHIL : <i>make thou (m.)</i> <i>king</i> הִמְלִיךְ
Sing. :		
keep me (c.) שָׁמְרֵנִי	seek me (c.) בִּקֹּשְׁנִי ^a	make me (c.) king הִמְלִיכְנִי
„ him שָׁמְרֵהוּ	„ him בִּקֹּשֶׁהוּ	„ him „ הִמְלִיכֶהוּ
Plur. :		
„ me (c.) שָׁמְרוּנִי	„ me (c.) בִּקֹּשְׁנוּ	„ me (c.) „ הִמְלִיכוּנִי
„ him שָׁמְרוּהוּ	„ him בִּקֹּשׁוּהוּ	„ him „ הִמְלִיכוּהוּ

60. THE INFINITIVE CONSTRUCT (with Suffixes)

my (c.) keeping שָׁמְרֵי	keeping me (c.) שָׁמְרֵנִי
thy (m.) keeping } שָׁמְרֶךָ	
keeping thee (m.) } שָׁמְרֶךָ	
thy (f.) keeping, keeping thee (f.)	שָׁמְרֶיךָ
his „ „ him	שָׁמְרוּ
her „ „ her	שָׁמְרֶיהָ
our (c.) „ „ us (c.)	שָׁמְרוּנוּ

^a Often without Dagheš in the vowelless ק. See pp. 17-18.

your (m.)	keeping,	keeping you (m.)	שְׁמַרְכֶם
your (f.)	„	„ you (f.)	שְׁמַרְכֵן
their (m.)	„	„ them (m.)	שְׁמַרְהֶם
their (f.)	„	„ them (f.)	שְׁמַרְהֵן

N.B. The pointing of the Infinitives Construct of the derived forms when attaching suffixes is the same as that of their respective sg masc. Imperatives when *they* attach suffixes.

This table shows that the Infinitive Construct is a kind of verbal noun ending in ‘-ing’.^a The suffixes of the Infinitive Construct may denote either the subject or the object, except in the case of the 1st sg. and the 2nd masc. sg. which have special suffixes for the subject and the object (שְׁמַרְיָ and שְׁמַרְנִי, &c.).

The following construction is characteristic of Biblical style :

a. ‘and it came to pass when he remembered’^c is rendered as

‘and it came to pass as his remembering’ וַיְהִי כְּזָכְרוֹ
 „ in „ וַיְהִי בְּזָכְרוֹ or

‘and it came to pass when the king remembered’ is rendered

„ as the-remembering-of the king^b וַיְהִי כְּזָכֹר הַמֶּלֶךְ

b. ‘and it shall come to pass when he shall remember’ is rendered

„ as his remembering וְהָיָה כְּזָכְרוֹ or
 „ in „ וְהָיָה בְּזָכְרוֹ

‘and it shall come to pass when the king shall remember’ is

„ as the-remembering-of the king^b
 וְהָיָה כְּזָכֹר הַמֶּלֶךְ

The Infinitive Construct, with preposition and suffix, may occur together with the Perfect or the Imperfect, as a verbal noun. Before translating an English sentence with a subordinate clause, always convert the sentence into idiomatic Hebrew thought, as above.

^a e.g. as in the phrase ‘seeing is believing’.

^b i.e. ‘the king’s remembering’.

NOTE: The Infinitives Construct of the passives and the reflexives may also assume prefixed prepositions and pronominal suffixes, thus:

'and it came to pass when she was burned' is rendered as 'and it came to pass in her being-burned' וַיְהִי בְהִשָּׂרְפָהּ;
'and it came to pass when the city was burned' is rendered as 'and it came to pass in the being-burned of the city' וַיְהִי בְהִשָּׂרְף־הָעִיר.

EXERCISE 24

Hebrew עֲבָרִי

strong חֲזַק

to trust בָּטַח

Egyptian מִצְרִי

to forget שָׁכַח

(1) וַיֹּאמֶר מֹשֶׁה אֶל-הָעֲבָרִי לָמָּה תִרְדֹּף אֶת-אֲחִיךָ, וַיֹּאמֶר
אֵלָיו הָעֲבָרִי מִי שָׁמַךְ לְרֹאשׁ וּלְשֵׁפֶט עָלַיְנוּ, הֲאִמֵּר אַתָּה לְהִרְגֵנִי
כַּאֲשֶׁר הִרְגַּת אֶת-הַמִּצְרִי: וַיֹּסֶפֶר הַדָּבָר בְּאָזְנֵי-פָרְעֹה וַיִּבְקֹשׁ
לְהִרְגֹו: וַיְהִי כִשְׂמַעַ מֹשֶׁה אֶת-הַדָּבָר הַזֶּה וַיִּמְלֹט לִנְפֹשׁוֹ
הַמִּדְבָּרָה (2) וַיְהִי יַעֲקֹב זָקֵן מְאֹד וַיִּדְבֹּר אֶל-יוֹסֵף בְּנוֹ וַיֹּאמֶר
אֵלָיו, הִנְנִי הֹלֵךְ בְּדֶרֶךְ כָּל-בְּשָׂר: אֶל-נָא תִקְבְּרֵנִי בְּמִצְרָיִם
(3) וְהָיָה כִּי יִשְׁאַלְךָ בְּנֶךָ לֵאמֹר מָה-הָעֲבוּדָה הַזֹּאת, וְאָמַרְתָּ
אֵלָיו, בְּיוֹם הַזֶּה יָצְאוּ אֲבוֹתַיְנוּ מִמִּצְרַיִם מִבֵּית-עַבְדִּים (4) וַיְהִי
בְּעֶזְבֹּם אֶת-הָעִיר וּתְגַב רָחֵל אֶת-אֱלֹהֵי-אֲבִיהָ וַיִּרְדֹּף לָבֶן
אֲחֵרֵיהֶם וַיִּבְקֹשׁ אֶת-אֱלֹהָיו וְלֹא מִצָּאָם (5) וַיֹּאמֶר שְׂאוֹל אֶל-
שְׂמוּאֵל, כִּבְדֹנִי-נָא נֶגֶד זְקֻנִי-עָמִי, וַיֹּאמֶר שְׂמוּאֵל אֲנֹכִי אֲכַבְּדֶךָ
כִּי רֹאשׁ-יִשְׂרָאֵל אַתָּה (6) זְכַרְנִי אֱלֹהֵי כִּי בָךְ בָּטַחְתִּי, אֶל-נָא
תִשְׁכַּחְנִי כִּי יִשׁוּעָתִי אַתָּה (7) לֹא שָׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה
בַּדְּבָרוֹ אֲלֵיהֶם, כִּי הִכְבִּיד עֲלֵיהֶם פָּרְעֹה אֶת-הָעֲבוּדָה (8) וַדְּבַר
אֲלֵיהֶם בְּשָׂמִי וְאָמַרְתָּ, כֹּה אָמַר יְהוָה, לֹא שְׁכַחְתִּים וְלֹא
עֲזַבְתִּים: וּבְהִתְפַּלֵּלְם אֵלַי בְּרוּחַ גְּשָׁמָה אֲנֹכִי אֲזַכְרֶם וּמֵאָרֶץ

^a The Imperf., in this context, has a frequentative effect—'why dost thou pursue?' i.e. 'why dost thou keep on pursuing?'

^b Hē interrogative.

אִיבִיָּהֶם אֶקְבָּצִים אֵלַי (9) שָׁמַע הַמֶּלֶךְ אֶת־דְּבָרֵי־הַנְּבִיא וַיִּכְתְּבֵם
 בְּסֵפֶר לְמַעַן לֹא יִשְׁכַּחוּ דְּבָרָיו (10) הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם,
 שִׁבְחֵהוּ כָּל־יִשְׁבֵי־הָאָרֶץ (11) וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ טוֹב
 הָיָה לָנוּ בְּאָרֶץ מִצְרַיִם בְּאֶכְלָנוּ לֶחֶם וּבָשָׂר (12) וַיִּלְכְּדוּ אֶת־
 הָעִיר וַיִּשְׂרְפוּהָ בָאֵשׁ וַיִּמְכְּרוּ אֶת־יִשְׁבֵיָּהּ לְעַבְדִּים (13) הֲלֹא
 שָׁמַעְתָּ אֶת־דְּבָרֵי־הַרְשָׁע בְּאָמְרוּ כָּל־הַיּוֹם אֵין אֱלֹהִים
 (14) וַיִּלְחַם דָּוִד בְּאִיבָיו וַיִּפְּזֵרם וַיִּרְדֹּפֵם הַמֶּדְבָּרָה וְלֹא נִמְלֹט
 אֶחָד מֵהֶם (15) אֶת־הַצֶּדֶק וְאֶת־הָאֱמֶת תִּרְדֹּף, בְּקִשְׁם בְּכָל־
 לְבָבָהּ (16) יִבְקְשׁוּנִי וְלֹא יִמְצְאוּנִי כִי אֵין בְּלִבָּם יִרְאֵת־יְהוָה

Wherever possible attach the verbal suffixes.

(1) Trust ye in the Lord with all your heart and serve ye Him in truth. (2) And it came to pass as he heard (inf. cons. and suff.) the words of the messenger that he cried (waw consec.) in a loud voice, 'Woe to us for we have been sold into the hand of our enemies'; and he prayed unto the Lord and he said, 'Lord, God of our fathers, remember us in the day of our distress.' (3) And it came to pass when they crossed (inf. constr.) the Jordan that they fought (waw consec.) against the city and they captured it. (4) And Solomon was a lad when his father David caused him to reign over Israel. (5) We have not forgotten Thee, Lord, and the words of Thy law are written upon the tablets of our heart. (6) Saul took his men with him and he pursued (after) them all the night and he found them not; and it came to pass in the morning and behold they (were) lying upon the ground in the midst of the trees. (7) This is the prayer which David prayed when he escaped (inf. const. and suff.) from the hand of Saul, 'Thou art righteous, Lord, for Thou hast kept me from the hand of those who seek ('seekers-of' const. pl. part.) my life and from the hand of the wicked king who sayeth all the day, "Let us pursue him until (the) death".' (8) Speak thou unto the king and thou shalt say unto him, 'Why hath thy heart lifted thee up and thou hast spoken these words against the Lord? Hast thou

indeed forgotten the commandment which thy father commanded thee before his death, saying: "Honour the Lord all the days of thy life"?' (9) The priest took the small son of the king and he hid him in the temple of the Lord, for they told (to) him saying: 'Behold the king is dead and they are seeking all the sons of his house to slay them.' (10) The sons of Jacob saw Joseph and they knew him not, for he was a lad when they sold him to Egypt. (11) I asked her saying: 'The daughter of whom art thou?' and it came to pass when I heard that she (was) thy daughter then (waw consec.) I spoke unto her these words.

61. THE RELATIVE PRONOUN

The Relative Pronoun is the indeclinable אֲשֶׁר ('who, which', &c.). Note in the following examples how the English relatives 'where', 'whither', &c. are expressed in Hebrew:

WHERE: 'The place where he dwelt' is expressed as

'The place *which* he dwelt *there*' המקום אֲשֶׁר יָשַׁב שָׁם

WHENCE: 'The place whence he came' is expressed as

'The place *which* he came *thence*' המקום אֲשֶׁר בָּא מִשָּׁם

WHITHER: 'The place whither he went' is expressed as

'The place *which* he went *thither*' המקום אֲשֶׁר הָלַךְ שָׁמָּה

WHOSE: 'The man whose book I took' is expressed as

'The man *who* I took *his* book' הָאִישׁ אֲשֶׁר לָקַחְתִּי אֶת־סֵפֶרוֹ

TO WHOM: 'The man to whom I gave a book' is expressed as

'The man *who* I gave *to him* a book' הָאִישׁ אֲשֶׁר נָתַתִּי לוֹ סֵפֶר^a

FROM WHOM: 'The man from whom I took a book' is expressed as

'The man *who* I took *from him* a book' הָאִישׁ אֲשֶׁר לָקַחְתִּי מִמֶּנּוּ סֵפֶר

LIKE WHOM: 'The man like whom he was' is expressed as

'The man *who* he was *like him*' הָאִישׁ אֲשֶׁר הָיָה כְּמוֹהוּ

The above English relatives should be resolved into their component elements before translating into Hebrew and, conversely, the Hebrew relative pronoun with the following element should be compounded into the corresponding English relative.

^a Contracted from נָתַתִּי: pp. 148 ff.

62. DEGREES OF COMPARISON

Hebrew has no special forms for the Degrees of Comparison, but they are expressed thus :

'David is greater than Saul' דָּוִד גָּדוֹל מִשָּׂאוּל i.e. David is great from (in comparison with) Saul.

'David is the greatest of his brothers' is (a) דָּוִד הַגָּדוֹל מֵאָחָיו or בְּאָחָיו
or (b) דָּוִד גָּדוֹל-אָחָיו

i.e. David is (a) *the great (one) from or among* his brothers, or
(b) *the great-one-of* his brothers.

The Comparative Degree is expressed by a מִן of Comparison following the adjective; i.e. attached to the word with which the noun is compared.^a

The Superlative Degree is expressed in two ways:

(a) the adjective has the article and is followed by מִן or בְּ attached to the word with which the noun is compared, or

(b) the adjective is put in the construct state and is dependent upon the word with which the noun is compared.

63. SHORTAGE OF ADJECTIVES

Hebrew has a very limited number of adjectives, but the effect of limiting the application of a noun may be obtained by putting it in the construct state, when the following genitive limits the application of the noun in the same way as would a following adjective; e.g.

'a godly man' is אִישׁ-אֱלֹהִים i.e. a man-of God.

'a holy mountain' ,, הַר-קֹדֶשׁ i.e. a mountain-of holiness.

'golden vessels' ,, כְּלֵי-זָהָב i.e. vessels-of gold.

'the holy mountain'^a ,, הַר-הַקֹּדֶשׁ } since the construct cannot take the
'my holy mountain'^b ,, הַר-קֹדֶשׁ } article or suffix; it is the genitive which
is made definite by the article or suffix.

'an eloquent man' אִישׁ-דְּבָרִים is expressed by circumlocution: man-of words.

^a מִן implies 'separation', 'distinction', and so seems to have suggested 'comparison'.

^a .e. 'the mountain of holiness'.

^b i.e. 'my mountain of holiness'. See Appendix 5, p. 253.

64. CHANGES IN POINTING DUE TO PAUSE

(a) It was shown on p. 21 that when a word is *in pause* the vowel in the tone-syllable is lengthened, as שָׁמַר becomes : שָׁמַרְ, שָׁמַרְ in pause.

Other changes in pointing due to pause are:

(b) In a Milra' word the accent is often pushed back to the penultimate syllable whose vowel, if short, is lengthened; e.g. אַתָּה ('thou') becomes : אַתָּה, אַתָּה in pause.

(c) A vocal shewa becomes the nearest short vowel, i.e. Seghol, and the accent is thrown back on to it; e.g. פֵּרִי ('fruit') becomes : פֵּרִי, פֵּרִי; יָדְךָ ('thy hand') becomes : יָדְךָ, יָדְךָ; שְׁמֶךָ ('thy name') comes from (a hypothetical) שְׁמֶךָ which in pause is : שְׁמֶךָ, שְׁמֶךָ.

(d) A composite shewa becomes the corresponding short vowel, is then lengthened and the accent is pushed back on to it; e.g. אֲנִי ('I') becomes : אֲנִי, אֲנִי in pause.

(e) Some Segholate nouns of the מִלְךָ type revert to the original form in pause, as חֶרֶב ('sword') originally חֶרֶב and then חֶרֶב becomes : חֶרֶב, חֶרֶב in pause.

(f) With regard to the verb, the vowel of the second syllable (e.g. in שָׁמַר; יִשְׁמַר, תִּשְׁמַר) which is lost when the accent moves forward on to an additional syllable (שָׁמְרוּ, שְׁמְרוּ; יִשְׁמְרוּ, תִּשְׁמְרוּ) reappears in pause, is lengthened if short, and the accent moves back on to it, as:

שָׁמְרוּ but : שָׁמְרוּ, שָׁמְרוּ; שְׁמְרוּ but : שְׁמְרוּ, שְׁמְרוּ;
 יִשְׁמְרוּ but : יִשְׁמְרוּ, יִשְׁמְרוּ; תִּשְׁמְרוּ but : תִּשְׁמְרוּ, תִּשְׁמְרוּ.

EXERCISE 25

silver כֶּסֶף	to sin חָטָא
cattle, herd בָּקָר	to fall נָפַל
now עַתָּה	only רַק

(1) וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, כִּי יְהִיוּ בְנֵי-יִשְׂרָאֵל בְּאֶרֶץ אֲשֶׁר

^a The sign , here is Silluq.

הָמָּה בָּאִים שָׁמָּה וְרָאוּ אֶת-הָעָרִים הַגְּדוּלוֹת וְהַחֲזָקוֹת בְּרָאשֵׁי
הַהָרִים וַיֵּרְאוּ מִפְּנֵי-יִשְׁבִּיֵהוּן, וְדִבְרַת אֲלֵיהֶם לֵאמֹר בִּטְחוּ בִיהוּה
אֱלֹהֵיכֶם, כִּי מִלְּאָכּוּ יִלְחַם לָנוּ (2) אַתָּה הוּא אֱלֹהֵי-צִדְקִי
הַשְׁמַע אֶל-תְּפִלָּתִי בְּקִרְאִי אֵלֶיךָ (3) שְׁפִטֵי-צִדְקָךָ יִהְיוּ לָכֶם
בְּאֶרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה, כִּי צַדִּיק אָנִי (4) שְׁפִטֶם אֱלֹהֵי כִי
אֲנִישֵׁי-דָמִים הֵמָּה וַיִּבְקְשׂוּ אֶת-נַפְשִׁי (5) וַיְהִי אַחֲרַי הַדְּבָרִים
הָאֵלֶּה וַיֹּאמֶר פִּרְעֹה אֶל-יֹסֵף, עֲתָה יֵדְעֵתִי כִי אִישׁ חָכָם אַתָּה
אֲשֶׁר אֵין כָּמוֹךָ בְּכָל-הָאָרֶץ: וְהִנֵּה כָל-אֶרֶצִי בְיַדְךָ הִיא וְרַק
בְּדַבַּר-הַכֶּסֶּא אֲגִדֵּל מִמֶּךָ (6) שְׁלַח יַעֲקֹב מִלְּאָכִים לְפָנָיו אֶל-
עֲשׂו אָחִיו לֵאמֹר עִם-לָבָן אָחִי-אֲמָנוּ יִשְׁבְּתִי עַד-עֲתָה: וַיְהִי-לִי
צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים, וְהִנְנִי הֹלֵךְ אֶרְצָה כֹּנְעַן
(7) מִבְּקִשֵׁי-יְהוּה אֲכָלוּ לָחֶם וְעֹזְבֵי-דַרְכָּיו לְעוֹלָם יִרְעָבוּ:
(8) דְּבַר־יְחֻכְמָה טוֹבִים מִכֶּסֶף, וַיִּרְאֵת-אֱלֹהִים מִזֶּהָב (9) וַיֹּאמֶר
דָּוִד אֶל-שְׂמוּאֵל, הַטּוֹב אָנֹכִי מֵאָחִי כִי בְחַרְתָּ בִי, וּבֵית-אָבִי
הוּא הַקָּטָן בְּיִשְׂרָאֵל (10) נָפַל יְהוֹשֻׁעַ עַל-פָּנָיו אֶרְצָה וַיִּתְפַּלֵּל
אֶל-יְהוּה לֵאמֹר לָמָּה עֹזְבֹתָנוּ יְהוּה כִּי נָפְלוּ בְנֵיךָ לְפָנָי אִיבִיָּהֶם,
וְאַתָּה אֲמַרְתָּ אֵלַי הִנְנִי בְּתוֹכְכֶם וְאַנֹכִי אֶלְחָם לָכֶם: וַיֹּאמֶר אֵלָיו
יְהוּה לָמָּה אַתָּה נָפַל עַל-פָּנֶיךָ, חָטָא יִשְׂרָאֵל כִּי לָקַחוּ מִן-הַזָּהָב
וּמִן-הַכֶּסֶף וַיִּסְתִּירוּ לָהֶם: וְעַתָּה יִמָּצְאוּ הָאֲנָשִׁים אֲשֶׁר עָבְרוּ
אֶת-מִצְוֹתַי וְשִׁפְטֹתָ אַתֶּם לְעֵינָי כָּל-עַד־יִשְׂרָאֵל (11) יִרַד
אֱלֹהִים עַל הַר-קָדְשׁוֹ וַיִּדְבַּר אֶל-עַמּוֹ כַּדְּבַר אָב אֶל-בְּנָיו
(12) אֱלֹהִים יֹשֵׁב עַל כֶּסֶא-קָדְשׁוֹ וּמִלְּאָכֵי-אֵשׁ עֹמְדִים לְפָנָיו
בְּיִרְאָה (13) בָּאוּ יַעֲקֹב וּבֵיתוֹ אֶל-הַמָּקוֹם אֲשֶׁר נִלְחַם אִתּוֹ
מִלְּאָךְ-אֱלֹהִים שָׁם וַיִּשְׁכְּבוּ שָׁם בְּלִילָה הַהוּא (14) שְׁלַח אֱלֹהִים
חֲשֹׁךְ גְּדוֹל בְּאֶרֶץ מִצְרָיִם אֲשֶׁר לְפָנָיו לֹא הָיָה כָמוֹהוּ, וּבַמָּקוֹם

^a See pp. 84 (c) and 136. 63, footnote b.

^b i.e. 'righteous judges'.

^c Jussive force, 'let them be found'.

אֲשֶׁר יָשְׁבוּ בוֹ בְנֵי-יִשְׂרָאֵל הָיָה אוֹר (15) טוֹב מוֹתֵי מִתֵּי כִי
 עֹבְדֹתַי בְּיוֹם-צָרָה (16) בָּרָא אֱלֹהִים עֵץ-פְּרִי אֲשֶׁר זָרְעוּ בוֹ

(1) The children came to the place whence ('which—from there') they crossed the sea when Pharaoh pursued (after) them. (2) In the heavens and in the earth there is none greater than Thee. (3) And Joshua spoke unto the people and he said unto them, 'This is the city against which ("which—against her") we shall fight and the Lord will give it into our hand; and now, let the men who are afraid of the battle separate themselves from the midst of the people until we have captured (inf. const. and suff.) the city.' (4) The spies saw the house where they had slept (in) that night and they remembered the woman who sold them not into the hand of the elders of her city. (5) Thy children have sinned to Thee and Thy holy words ('thy words of holiness') they have forgotten. (6) And now, hearken ye to my voice, according to ('as') all which I speak unto you; forget ye not. (7) The Lord will remember us, for the sake of His holy name,^a if not for our sake. (8) Why wilt thou pursue me? Am I better than a dead man in thine eyes? (9) Thou art my God of salvation in whom I trust ('who, I trust in Thee') and unto Thee I call. (10) It is good for the people whose God is the Lord and woe to the nations who know Him not. (11) It is better to trust in the Lord than to trust in the sons of man. (12) Abraham went forth from the land of Egypt and he had sheep and cattle and servants.

65. THE WEAK VERB

A verb is said to be weak when it deviates from the regular or normal type, due to (a) a guttural letter, (b) a quiescent letter, or (c) a letter, such as **ל**, which is liable to assimilate, being among the root-letters; for in each case adjustments have to be made. For example:

(a) The verb **עָזַב** ('to leave') is weak, since the first root-letter is a guttural. In the normal verb (**שָׁמַר**) the Niphal Imperfect (**יִשְׁמַר**) has Dagheš Forte compensative in the first root-letter

^a 'His name of holiness'.

(since the ך of the Niphal (יִשְׁמַר) is assimilated); but the Niphal of the verb עָזַב cannot be יִעָזֵב since the guttural cannot receive a Dagheš, and so the preceding vowel is lengthened in compensation, producing יַעֲזֹב.

(b) The verb יָטַב ('to be good') is weak, since its first root-letter is a quiescent. In the normal verb שָׁכַב (Stative in meaning: 'to lie') the Imperfect Qal is יִשְׁכַּב, but the Imperfect Qal of יָטַב is first יִיטַב and the vowelless ך quiesces producing יִיטַב (see p. 18. 2).

(c) The verb נָפַל ('to fall') is weak, since the first root-letter is ך which, when vowelless between two consonants, is usually assimilated. The Imperfect Qal of the normal שָׁמַר is יִשְׁמַר, but of נָפַל the Imperfect Qal is first יִנְפַל and then the medial ך is assimilated producing יִפַּל.

In each of the above examples, the peculiarity of one of the root-letters forces the verb to deviate from the normal type. By simply applying the rules which govern these peculiar letters, the variant forms can be worked out, as indicated above.

66. CLASSIFICATION OF WEAK VERBS

In order to classify conveniently the different types of weak verbs, the letters of the word פָּעַל ('to do, perform'^a) are employed, thus: the first root-letter of *any* verb is known as its פ Pe, the second root-letter as its ע 'Ayin, and the third root-letter as its ל Lamed. The weak verbs are therefore described thus:

- The verb עָזַב ('to leave') is a Pe Guttural verb.
 „ „ בָּחַר ('to choose') is an 'Ayin Guttural verb.
 „ „ שָׁמַע ('to hear') is a Lamed Guttural verb.
 „ „ נָפַל ('to fall') „ Pe Nun verb.
 „ „ נָגַע ('to touch') „ Pe Nun and Lamed Guttural verb; it is doubly weak.

^a See p. 100, Note (a), for analogy.

67. PE NUN VERBS

QAL

<i>Perf.</i> :	he hath fallen	נָפַל	Not used in Perf. Qal but is displaced by Niphal	(נָשַׁח)
	she	נָפְלָה		
	thou (m.) hast	נָפַלְתָּ &c.		
<i>Imperf.</i> :	he will fall	יִפֹּל	he will draw near	יִנָּשֵׁחַ
	she	תִּפֹּל	she	תִּנָּשֵׁחַ
	thou (m.) wilt	תִּפֹּלְתָּ	thou (m.) wilt	תִּנָּשֵׁחַ
	thou (f.)	תִּפֹּלִי	thou (f.)	תִּנָּשֵׁחִי
	I (c.) shall	אֶפֹּל	I (c.) shall	אֶנָּשֵׁחַ
	they (m.) will	יִפְלוּ	they (m.) will	יִנָּשֵׁחוּ
	they (f.)	תִּפְלֶינָה	they (f.)	תִּנָּשֵׁחֶינָה
	ye (m.)	תִּפְלוּ	ye (m.)	תִּנָּשֵׁחוּ
	ye (f.)	תִּפְלֶינָה	ye (f.)	תִּנָּשֵׁחֶינָה
	we (c.) shall	נִפְּלוּ	we (c.) shall	נִנָּשֵׁחוּ
<i>Cohort.</i> :	let me (c.) fall	אֶפֹּלָה	let me (c.) draw near	אֶנָּשֵׁחַ
	„ us (c.)	נִפְּלָה	„ us (c.)	נִנָּשֵׁחַ
<i>Imper.</i> :	fall thou (m.)	נִפֹּל	draw thou (m.) near	נָשֵׁחַ ^a
	„ (f.)	נִפְּלִי	„ (f.)	נָשֵׁחִי
	„ ye (m.)	נִפְּלוּ	„ ye (m.)	נָשֵׁחוּ
	„ (f.)	נִפְּלֶינָה	„ (f.)	נָשֵׁחֶינָה
<i>Part.</i> :	falling (m. sg.)	נֹפֵל	[drawing near (m. sg.)	נֹשֵׁחַ]
	„ (f. sg.)	נֹפֵלָה &c.		not used
<i>Inf. Abs.</i>		נֹפֵל		נֹשֵׁחַ
<i>Const.</i>		נֹפֵל		נֹשֵׁחַ ^a
	„ with ל	לְנֹפֵל		לְנֹשֵׁחַ
	„ with suffix	נֹפְלִי		נֹשֵׁחִי

^a The Dagheš in the נ is Lene.

In the **נִפְּל** type only the Imperfect is weak, since the vowel-less **ן** between the two consonants is assimilated and the following letter has a Dagheš Forte (**יִפְּל** for **יִנְפְּל**).

The other type **שִׁנְּן** has several additional peculiarities :

In the *Imperfect* the vowel in the second syllable is *a* (cf. p. 97, Note).

In the *Imperative* the **ן**, though initial, has disappeared.

In the *Infinitive Construct* the **ן** has also disappeared but the feminine termination **ן** is assumed, making it a Segholate noun (pp. 82 f.). When the preposition **ל** is prefixed it is pointed with Qameš, since it comes immediately before the tone-syllable (p. 30. 7). *Note carefully* the form of the Infinitive Construct with the suffixes — **לְשִׁנְּתִי**, &c. (p. 84. (c)).

NIPHAL (of the Pe Nun Verb)

The Perfect and Participle Qal of **שִׁנְּן** are not used, but are replaced by these parts in the Niphal (most likely in a kind of reflexive meaning), while the other parts of the Niphal are not used. Therefore to give a complete table of the Niphal we may introduce the verb **נָצַל** which is used in the Niphal to mean 'to be delivered', 'to escape'.

<i>Perf.</i> :	he hath drawn near	נָשָׂא	he was delivered	נִצָּל
	she	„ נָשְׂאָה	she	„ נִצָּלָה
	thou (m.) hast	„ נָשַׂאתָ	thou (m.) wast	„ נִצָּלְתָּ
		&c.		&c.
<i>Imperf.</i> :	not used	[יִנְּשָׂא]	he will be delivered	יִנְצַל
			she	„ תִּנְצַל
				&c.
<i>Imper.</i> :	not used	[הִנְּשָׂא]	be thou (m.) delivered, escape	הִנְצַל
			„ (f.)	„ הִנְצַלִי
				&c.
<i>Part.</i> :	drawing near (m. sg.)	נָשָׂא	being delivered (m. sg.)	נִצָּל
	„ (f. sg.)	נָשְׂאָה	„ (f. sg.)	נִצָּלָה
		&c.		&c.
<i>Inf.</i> :	not used	[הִנְּשָׂא]		הִנְצַל

In the Perfect **נָגַשׁ** (for **נִנְגַשׁ**) and the Participle **נֹגֵשׁ** (for **נִנְגֹשׁ**) the Pe Nun shows assimilation. The rest of the Niphal is regular, since it is only the prefixed **נ** of Niphal which is assimilated (**יִנְצֹל** for **יִנְצֹל**, &c.).

HIPHIL (of the Pe Nun Verb)

The Hiphil of **נָגַשׁ** 'to cause to draw near', 'to bring near' is **הִגִּישׁ** for **הִנְגִישׁ**, and the Imperfect is **יְגִישׁ** for **יִנְגִישׁ**, as below. The Hiphil of **נָפַל** 'to cause to fall', 'to cast' is **הִפִּיל** for **הִנְפִיל** and the Imperfect is **יְפִיל** for **יִנְפִיל**, as below.

<i>Perf.:</i>	he (hath) brought near	הִגִּישׁ	he (hath) cast	הִפִּיל
	she	„ הִגִּישָׁה	she	„ הִפִּילָה
	thou (m.) hast	„ הִגִּשְׁתָּ	thou (m.) hast	„ הִפַּלְתָּ
	they (c.) have	„ הִגִּישׁוּ &c.	they (c.) have	„ הִפִּילוּ &c.
<i>Imperf.:</i>	he will bring near	יְגִישׁ	he will cast	יְפִיל
	she	„ תְּגִישׁ	she	„ תְּפִיל
	thou (m.) wilt	„ תְּגִישׁ	thou (m.) wilt	„ תְּפִיל
	thou (f.)	„ תְּגִישִׁי	thou (f.)	„ תְּפִילִי
	I (c.) shall	„ אֶגִּישׁ &c.	I (c.) shall	„ אֶפִּיל &c.
<i>Cohort.:</i>	let me (c.)	„ אֶגִּישָׁה	let me (c.)	„ אֶפִּילָה
<i>Shortened Imperf. Jussive</i>	let him bring near	יִגֹּשׁ	let him	„ יִפֹּל
<i>Imperf. with Waw Consecutive</i>	and he brought near	וַיִּגֹּשׁ	and he	„ וַיִּפֹּל
<i>Imper.:</i>	bring thou (m.) near	הִגִּשׁ	cast thou (m.)	הִפֹּל
		(emph. הִגִּישָׁה)		(emph. הִפִּילָה)
	„ (f.)	„ הִגִּישִׁי &c.	„ (f.)	„ הִפִּילִי &c.
<i>Part.:</i>	bringing near (m. sg.)	מְגִישׁ	casting (m. sg.)	מְפִיל
	„ (f. sg.)	„ מְגִישָׁה &c.	„ (f. sg.)	„ מְפִילָה &c.
<i>Inf. absolute:</i>		הִגֹּשׁ		הִפֹּל
<i>construct:</i>		הִגִּישׁ		הִפִּיל

In every part of the Pe Nun Hiphil the **נ** is assimilated.

HOPHAL (of the Pe Nun Verb)

The Hophal Perfect of **נָשַׁן** is **נָשַׁן** (instead of **נָשַׁן** reduced from **נָשַׁן**); the Qibbuṣ (*u*) and Qameṣ-Ḥaṭuḥ (*o*) belong to the same class of vowels and often alternate, as for example the Segholate noun **גְּדֹלָה** ('greatness') is with suffixes **גְּדֹלָהּ** and **גְּדֹלוֹ**, &c. A usual feature of inflection is that *o* becomes *u* when followed by a doubled letter, e.g. **כָּל** 'all', but **כָּלּוֹ** 'all of him'; **חֹק** 'statute', but **חֹקּוֹ** 'his statute'. Similarly here. The Imperfect Hophal is **יִנָּשֵׁן** (and not **יִנָּשֵׁן**):

<i>Perf.</i> :	he was brought near	נָשַׁן	he was cast	הִפָּל
	she	„ נָשְׂתָה	she	„ הִפָּלָה
	thou (m.) wast	„ נָשַׁתָּ	thou (m.) wast	„ הִפָּלָתָה
		&c.		&c.
<i>Imperf.</i> :	he will be brought near	יִנָּשֵׁן	he will be cast	יִפָּל
	she	„ יִנָּשְׂתָה	she	„ יִפָּלָה
		&c.		&c.

There is no Imperative (p. 115).

<i>Part.</i> :	being brought near (m. sg.)	מְנָשֵׁן	being cast (m. sg.)	מִפָּל
	„ (f. sg.)	מְנָשְׂתָה	„ (f. sg.)	מִפָּלָה
		&c.		&c.
<i>Inf. absolute</i> :		נָשֵׁן		הִפָּל
<i>construct</i> :		נָשֵׁן		הִפָּל

NOTE : (a) There are some verbs whose initial **נ** is not assimilated. This is generally the case when the second root-letter is a guttural **ע**; e.g. the Imperfect Qal of **נָחַל** ('to inherit') is **יִנָּחַל**,^a the Hiphil Perfect is **הִנָּחִיל** ('to cause to inherit') and the Imperfect Hiphil is **יִנָּחִיל**. Similarly the Imperfect Qal of **נָהַג** ('to lead') is **יִנָּהַג**,^a and the Hiphil form Perfect is **הִנָּהִיג**. The **נ** before the guttural is not assimilated, so that this type of verb is in this respect really regular, and does not come under the category of Pe Nun.

^a The Pathah is due to the guttural (see p. 166).

- (b) From some Pe Nun roots nouns are derived; e.g. מִשָּׂא ('burden') from נָשָׂא ('to lift up, bear'), מִטָּע ('plant') from נָטַע ('to plant'), מִתָּנָה ('gift') from נָתַן ('to give'), מִסָּע ('journey') from נָסַע ('to journey').

EXERCISE 26

sword (f.)	חֶרֶב	to smite, plague	יָגַף, imperf. יִגַּף
		to tell, declare	הִגִּיד נִגַּד in Hiphil
plague	מִגַּפָּה	to save, deliver	הִצִּיל נָצַל in Hiphil
		to be delivered	נָצַל in Niphal
lord, master	אָדוֹן	much, great	רַב
warrior, hero, mighty man	גִּבּוֹר	many (pl.)	רַבִּים

(1) לָקַח שָׂאוֹל אֶת־חֶרְבוֹ וַיִּפֹּל עָלֶיהָ וַיֹּאמֶר אֶל־נְעָרוֹ אֶל־אֶפְלָה בֵּיַד־אִיָּבִי (2) הַפִּיל יְהוָה עַל־יֹשְׁבֵי־הָעִיר אַבְנֵי־אֵשׁ מִשָּׁמַיִם וַיִּשְׁמַד אֹתָם מֵעַל פְּנֵי־הָאָדָמָה (3) שָׁלַח יְהוָה מִגַּפָּה בְּיִשְׂרָאֵל וַיִּגַּף בָּעָם כָּל־הַיּוֹם הַהוּא וַיִּפְּלוּ מֵהֶם רַבִּים, כִּי לֹא בָטְחוּ בוֹ וַיֹּאמְרוּ טוֹב הָיָה לָנוּ בְּמִצְרַיִם וְעַתָּה נָפַל בְּחֶרֶב לְפָנֵי־מַלְכֵי־כַּנְעַן (4) לֹא הִגִּידָה הַמַּלְכָּה כִּי עֲבָדָהּ הִיא וְכִי יָצָא דְבַר־הַמֶּלֶךְ לְהַשְׁמִיד אֹתָהּ וְאֶת־בֵּית־אֶבְיָהּ וְאֶת־עַמָּהּ (5) וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִצְחָק, לֹא יִדְעֵתִי מִי עָשָׂה אֶת־הַדָּבָר הַרַע הַזֶּה וְאֹתָהּ לֹא הִגַּדְתָּ לִּי וְאַנְכִי לֹא שָׁמַעְתִּי (6) קָרָא פֶּרֶעַה אֶל־יְיֹסֵף וַיֹּאמֶר אֵלָיו, הִגַּד הִגַּד לִי כִּי אִישׁ חָכָם אַתָּה יָדַע חֲלוֹמוֹת, וְעַתָּה הִגַּדְתָּ לִּי אֶת־הַחֲלוֹם אֲשֶׁר חֲלַמְתִּי (7) וְתַכְבְּדֵנָה עֵינַי־יִצְחָק וַיֹּאמֶר אֶל־יַעֲקֹב הֲעֵמַד לְפָנָיו, גָּשָׂה אֵלַי וַיִּדְעֵתִי הֲאֵתָהּ בְּנֵי עָשׂוֹ אִם־לֹא (8) וַיִּגַּשׁ יְהוּדָה אֶל־יְיֹסֵף וַיֹּאמֶר אֵלָיו, יִדְבָּר־נָא עִבְדֶּךָ דָּבָר בְּאָזְנֵי־אָדוֹנָי: הִנֵּה אָבִינוּ זָקֵן מְאֹד, וְהָיָה

^a Understand 'was', as required by the English.

^b With the Maqqeph following, the word is deprived of its accent and, being a closed syllable, its vowel is shortened.

^c Emphatic imperative.

אם לא יהיה הנער אֶתְנוּ וְמָתָּה : וְעָתָה אִם טוֹב בְּעֵינַיִךָ אֲנֹכִי
אֶהְיֶה לְעָבֶד לְאֹדְנִי תַחַת אָחִי וְהִלַּךְ הוּא הַבַּיְתָה אֶל-אָבִיו : וַיְהִי
כַשְׁמַע יוֹסֵף אֶת-דְּבָרָיו וַיֹּאמֶר אֲלֵיהֶם גִּשׁוּ-נָא אֵלַי וַיִּגְשׁוּ אֵלָיו :
וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר אֲנִי יוֹסֵף אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרַיִמָּה
(9) צָעַק מֹשֶׁה אֶל-יְהוָה לֵאמֹר לָמָּה שְׁלַחְתָּנִי אֶל-פְּרַעֲזָה כִּי
הַכְּבִיד עָלֵיהֶם אֶת-הַעֲבֹדָה וְהִצֵּל לֹא הִצֵּלְתָּ אֶת-עַמְּךָ (10) כֹּה
אָמַר יְהוָה, אֶל-תְּבַקֵּשׁ אֶת-יְשׁוּעַת-מִצְרַיִם כִּי נָפֹל תִּפֹּל
מִצְרַיִם בְּחָרְבָּה (11) וַיֵּצֵד לְדָוִד לֵאמֹר הִנֵּה גִבּוֹרֵי שְׂאוּל בָּאִים
לְהַרְגֶּךָ וַיִּמְלֹט דָּוִד בְּלִילָהּ הַהוּא וַיִּנְצַל מִיָּדָם : וַיַּהֲלֵל אֶת-שֵׁם-
יְהוָה וַיֹּאמֶר אֵלָיֶךָ יְהוָה הַתְּפַלְלֵתִי וּמְקַל-צָרוֹתַי הִצֵּלְתָּנִי
(12) יִרְאוּ בְנֵי-יִשְׂרָאֵל מַנְשֵׂת אֶל-הַגִּבּוֹר, וַיְהִי הַדָּבָר רַע מְאֹד
בְּעֵינֵי-דָוִד וַיֹּאמֶר בְּלִבּוֹ אֶכְרַתָּה אֶת-רֹאשׁוֹ מֵעַלְיוֹ וַיִּדְעוּ אִיבָיִנוּ
כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנַחְנוּ בְטָחִים בּוֹ (13) הִצִּילָנִי יְהוָה כִּי
בָּאוּ הַמִּים עַד-הַנֶּפֶשׁ (14) אֵתָהּ הוּא אֲדוֹן-הָעוֹלָם, הַמְצִיל אֶת-
הַצַּדִּיק בְּקִרְאוֹ אֵלָיֶךָ (15) הַנְּבִי שֶׁלַח עָלֶיךָ אֶת-גּוֹיֵי-הָאָרֶץ
וְנִלְחַמוּ בְךָ וְנִפְּלוּ כָל-גִּבּוֹרֶיךָ בְּחָרְבַּת בְּיוֹם-הַמִּלְחָמָה (16) לָמָּה
נִקְהַלְתָּם עָלַי, בְּנֵי-יִשְׂרָאֵל, הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֹא תִלְחַמוּ
בְּמִלְכֵי-כַּנְעַן וְלֹא תִגְּפוּ לְפָנֵיהֶם, כִּי אֵין בְּכֶם יְהוָה

(1) Abraham took his men with him and he pursued (after) the kings and he fell upon them in the night and they (were) sleeping on the ground and they were smitten by sword before him. (2) Why didst thou not tell (to) me that she is thy wife, for I knew not and the Lord hath plagued me and all my house. (3) And Abraham drew near unto the Lord and he said : ' If there are righteous men in this city, wilt thou destroy them with the

^a 'Then he will die.'

^b Pausal form (p. 137. (e)) causes change in pointing of preposition.

wicked?’ And the Lord said unto him: ‘If righteous men shall be found there I will not destroy the city.’ (4) And the children of Israel praised the Lord and they said: ‘Great is the Lord our God, for He heard our voice in (the) distress and He delivered us from the hand of Egypt.’ (5) David took a great stone and he wrote upon it the name of the Lord and he said unto the warrior of the enemy, ‘Thou comest upon me with the sword and I come upon thee with the name of the God of Israel, and thou shalt fall into my hand and I shall take thy sword from (upon) thee to cut off thy head.’ (6) Thus said the great and mighty king unto Israel, ‘Where are the gods of Egypt? Did they indeed deliver them from my hand? And where is the Lord your God in whom ye trust (“who—ye trust in Him”)? Even ye shall not be delivered from my hand and why shall ye fall by my sword?’ And the warriors of the people told the prophet the words of the mighty king which his messenger spoke unto the people. And the prophet said unto them: Thus said the Lord unto the great king, ‘Because thou hast said in thy heart, “I am the lord of the world and there is none stronger than I”, behold I will cause thee to fall (down) from (upon) thy throne and another shall reign instead of thee.’ (7) The elders of the people found the man who stole the gold and the silver and they brought him near unto Joshua for (the) judgement. (8) Esau said unto Jacob, ‘Why hast thou sent the sheep and the cattle to me? There is much with me, my brother.’ (9) Deliver me from the hands of those who seek (“the seekers of”) my life, for they say, ‘There is no salvation for him in the Lord.’ (10) The sons of Jacob saw Joseph and they said: ‘Behold the man of dreams cometh’ and they sought to slay him. And Judah said unto them, ‘Let us sell him for a slave’, and he delivered him from their hand. (11) Joshua went forth to fight against the city and it fell into his hand and all its inhabitants were smitten before him by the sword. (12) Behold I am sending all my plagues in Pharaoh and in his people and they shall know that there is none like Me.

68. THE VERBS לָקַח AND נָתַן

<i>Perf.</i> : he hath given	נָתַן	<i>Imperf.</i> : he will give	יִתֵּן (for יִנְתֵּן)
she	„ נָתְנָה	she	„ תִּתֵּן
thou (m.) hast	„ נָתַתְּ (for נָתַתְּ)	thou (m.) wilt	„ תִּתֵּן
thou (f.)	„ נָתַתְּ (for נָתַתְּ)	thou (f.)	„ תִּתְּנִי
I (c.) have	„ נָתַתִּי (for נָתַתִּי)	I (c.) shall	„ אֶתֵּן
they (c.)	„ נָתְנוּ	they (m.) will	„ יִתְּנוּ
		they (f.)	„ תִּתְּנֶנּוּ (for תִּתְּנֶנּוּ)
ye (m.)	„ נָתַתֶּם (for נָתַתֶּם)	ye (m.)	„ תִּתְּנוּ
ye (f.)	„ נָתַתְּנָן (for נָתַתְּנָן)	ye (f.)	„ תִּתְּנֶנּוּ (for תִּתְּנֶנּוּ)
we (c.)	„ נָתַנּוּ (for נָתַנּוּ)	we (c.) shall	„ נִתֵּן

Cohort.: let me (c.) give אֶתְּנֶנּוּ

Part. active: giving (m. sg.) נֹתֵן
 „ (f. sg.) נֹתֶנֶת
 &c.

Imper.: give thou (m.) תֵּן
 „ (f.) תְּנִי

passive: given (m. sg.) נִתָּן
 „ (f. sg.) נִתְּנָה
 &c.

„ ye (m.) תְּנוּ
 „ (f.) תְּנֶנּוּ
 (for תְּנֶנּוּ)

Inf. absolute: נִתֵּן

Inf. construct: תֵּת (for תִּתְּנֶנּוּ)

„ with ל לִתְּנֶנּוּ
 „ „ suffix תְּנִי
 &c.

לָקַח has a further peculiarity in that its *third* root-letter ל when vowelless in the middle of a word is also assimilated: לָקַח for לָקַח, &c. The Imperfect and the Imperative (following it) have Šere in the second syllable (לָקַח and לָקַח) instead of Holem. The (hypothetical) form of the Infinitive Construct—לָקַח—is a Segholate, originally לָקַח in which the medial ל is assimilated leaving לָקַח which has remained with the suffixes—לָקַח—but without the suffix the terminal ל cannot have Dagheš, so the preceding vowel (Hireq) is lengthened (to Šere)—לָקַח. With prefixed ל (pointed Qameš immediately before the tone-syllable) the Dagheš Lene falls away, since a vowel immediately precedes it.

The verb לָקַח behaves exactly as if it were a Pe Nun verb; i.e. when the ל is vowelless in the middle of a word it is assimilated; thus the Imperf. is לָקַח for לָקַח (just as the ל of the article is assimilated—pp. 23 f. (a)):

<i>Perf.:</i>	he hath taken	לָקַח	<i>Imper.:</i>	take thou (m.)	קַח
	she	לָקַחַ		„ (f.)	קַחִי
	thou (m.) hast	לָקַחְתָּ		„ ye (m.)	קַחוּ
	&c. (regular)			„ (f.)	קַחְנָה
<i>Imperf.:</i>	he will take	יִקַּח	<i>Part. active:</i>	taking (m. sg.)	לֹקֵחַ
	she	תִּקַּח		„ (f. sg.)	לֹקַחַת
	thou (m.) wilt	תִּקַּח		&c.	
	thou (f.)	תִּקַּחִי	<i>passive:</i>	taken (m. sg.)	לְקוּחַ
	I (c.) shall	אֶקַּח		„ (f. sg.)	לְקוּחָה
	&c.			&c.	
			<i>Inf. absolute:</i>		לְקוּחַ
<i>Cohort.:</i>	let me (c.)	אֶקַּחְךָ	<i>construct:</i>	קַחְתָּ; with ל	לְקַחְתָּ
	„ us (c.)	נִקַּחְךָ		with suffix	קַחְתִּי
					&c.

The verb לָקַח behaves like לָקַח, except where the rules of the guttural (the third root-letter) operate: namely, the masc. sg.

participles (active לֹקֵחַ and passive לְקוֹחַ) and the Infinitive Absolute (לְקוֹחַ) take a furtive Pathah (pp. 19. 4 and 173), and the fem. sing. active Participle (לֹקַחַת for לֹקְחָת) and the Infinitive Construct (לְקַחַת for לֹקְחָת) have Pathahs instead of Seghols, since the guttural attracts Pathah under it and before it (pp. 19. 3 and 173). The Pathah in the second syllable of the Imperfect is also due to the guttural.

NOTE: It was pointed out on pp. 17 f. that Dagheš Forte is often omitted in a letter with a shewa and that often the omission is not indicated by Raphe (p. 18, Note), so that the 3rd m. pl. Imperf. Qal is found as יִקְחוּ (for יִקְחוּ) 2nd m. pl. „ „ יִקְחוּ („ יִקְחוּ) and the 1st c. Cohort. „ „ אֶקְחֶה („ אֶקְחֶה).

NIPHAL

<i>Perf.</i> :	he hath been given	נָתַן	he hath been taken	נִלְקַח
		(for נָתַן)		
	she	„	נִלְקַחָהּ	נִלְקַחָהּ
		(for נִלְקַחָהּ)		
	thou (m.) hast	„	נִלְקַחְתָּ	נִלְקַחְתָּ
		(for נִלְקַחְתָּ)		
<i>Imperf.</i> :	he will be given	יִנָּתֵן &c.	he will be taken	יִלְקַח
	(regular)		(pathah before guttural—p. 172)	
<i>Imper.</i> :	be thou (m.) given	הִנָּתֵן &c.	be thou (m.) taken	הִלְקַח
	(regular)		(pathah before guttural—p. 173)	
<i>Part.</i> :	being given (m. sg.)	נֹתֵן	being taken (m. sg.)	נֹלְקֵן
		(for נֹתֵן)	&c.	
<i>Inf. absolute</i> :	הִנָּתֵן	(regular)	הִלְקֵם	(furtive pathah)
<i>construct</i> :	הִנָּתֵן		הִלְקֵם	(pathah before guttural)

NOTE: These two verbs are found in Passives other than the Niphal; לָקַח in the Perfect and Imperfect and נָתַן in the Imperfect only, viz. :

<i>Perf.</i> :	he hath been taken	לָקַח	<i>Imperf.</i> :	he will be taken	יִקַּח
	she	” לָקַחָהּ		she	” תִּקַּח
	thou (m.) hast	” לָקַחְתָּ			&c.
	[No Perf. Pass. of נָתַן found.]			he will be given	יִתֵּן

The form of the Perfect is that of a regular Pual and that of the Imperfect is a Pe Nun Hophal; but since these verbs are not found in Piel or Hiphil the above forms are less likely to be survivals of the passives Pual and Hophal. Some grammarians have therefore been led to regard the above forms as examples of a passive Qal.

EXERCISE 27

child (m.) boy	יָלֵד	two (m.)	שְׁנַיִם	const.	שְׁנַיִ-
„ (f.) girl	יָלְדָהּ	„ (f.)	שְׁתַּיִם	„	שְׁתַּי-
grace	חַן	to bear (child)	יָלֵד		
„ (with suff.)	חַנֵּי	to return, come back	שָׁב ^a		

(1) רָאוּ בְנֵי-הָאֱלֹהִים אֶת-בְּנוֹת-הָאָדָם כִּי טוֹבוֹת הָיָהּ וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ (2) רָאָה אַבְרָהָם וְהָיָה אֲנָשִׁים עֹבְרִים בְּדֶרֶךְ וַיִּקַּח לָחֶם וַיִּתֵּן לַפְּנִיָּהֶם וַיֹּאמֶר אֲלֵיהֶם, אֲכַלוּ-נָא אִתִּי לָחֶם וְהִלַּכְתֶּם לְדַרְכְּכֶם: וְלֹא יָדַע אַבְרָהָם כִּי מִלְּאֲכֵי-אֱלֹהִים הֵמָּה אֲשֶׁר שָׁלַח יְהוָה לְהַשְׁחִית אֶת-הָעִיר הַרְשָׁעָה וְלְהַצִּיל אֶת-בֶּן-אָחִיו מִשָּׁם (3) לֹא הִגִּידָהּ לָהֶם שָׂרָה כִּי אֵשֶׁת-אַבְרָהָם הִיא וַיִּקְחוּ אֹתָהּ אֶל-פְּרַעֲזָה: וַיִּגַּף יְהוָה אֶת-פְּרַעֲזָה וְאֶת-עַבְדֵּיו עַל-דִּבְרֵי שָׂרָה: וַיְהִי כַשְׁמַע פְּרַעֲזָה כִּי אֵשֶׁת אַבְרָהָם הִיא וַיֹּאמֶר אֲלֵיו לָמָּה לֹא הִגַּדְתָּ לִּי כִּי אֵשֶׁתְּךָ הִיא וְאָקַח אֹתָהּ לִּי, וְעַתָּה הִנֵּה אֵשֶׁתְּךָ לַפְּנִיָּה, קַח אֹתָהּ וְהִלַּכְתָּ בְּשָׁלוֹם מֵאֶרֶץ: וַיִּתֵּן לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים רַבִּים (4) צָוָה יִצְחָק אֶת-יַעֲקֹב בְּנוֹ לֵאמֹר לֹא תִקַּח אִשָּׁה מִבְּנוֹת-כְּנָעַן,

^a The root is שׁוּב, but the ן is absorbed in Perf., see p. 196.

^b The English requires 'were' to be supplied.

^c Pausal—p. 137.

כִּי רָעוֹת הֵנָּה בְּעֵינַי מְאֹד וְהִלַּכְתָּ אֵל-בֵּית-אִמִּי וְלִקְחָתְךָ אִשָּׁה
מִשָּׁם (5) וַיֹּאמֶר לָבֵן אֶל-יַעֲקֹב, הַגִּידָה לִּי מַה-אָתָּן לָךְ וַיֹּאמֶר
יַעֲקֹב תִּנֶּה לִּי אֶת-רַחֵל בַּתְּךָ הַקְּטָנָה לְאִשָּׁה: וַיֹּאמֶר לָבֵן, טוֹב
תַּתִּי אִתָּה לָךְ מִתַּתִּי אִתָּה לְאִישׁ אַחֵר, כִּי אָחִי וּבָשָׂרִי אִתָּה
(6) בָּא שָׂכֶם לִפְנֵי-אָבִיו וַיֹּאמֶר אֵלָיו, קָחָה לִּי אֶת-בֵּת-יַעֲקֹב
לְאִשָּׁה, כִּי מִצָּאָה חֵן בְּעֵינַי מְאֹד: וַיְדַבֵּר אָבִי-שָׂכֶם אֶל-יַעֲקֹב
וְאֶל-בָּנָיו לֵאמֹר הִנֵּה מִצָּאָה הַיְלֵדָה חֵן בְּעֵינַי-שָׂכֶם בְּנֵי, תִּנּוּ
אִתָּה לּוֹ לְאִשָּׁה, וְלִקְחֶתֶם אֶת-בְּנוֹתֵינוּ לָכֶם לְנָשִׁים וְאֶת-בְּנוֹתֵיכֶם
תִּתְּנוּ לָנוּ, וַיִּשְׁבַּתֶּם בְּשָׁלוֹם אִתְּנוּ, הֲלֹא כָל-הָאָרֶץ לִפְנֵיכֶם:
וַיֹּאמְרוּ אֵלָיו בְּנֵי-יַעֲקֹב, אִם-תִּשְׁמָעוּ בְּקוֹלֵנוּ כְּכֹל אֲשֶׁר נִדְבַר
אֵלֵיכֶם, נָתוֹן נָתַן אֶת-בְּנוֹתֵינוּ לָכֶם לְנָשִׁים וְאֶת-בְּנוֹתֵיכֶם נִקַּח
לָנוּ וַיִּשְׁבְּנוּ אִתְּכֶם בְּאָרֶץ: וְאִם לֹא תִשְׁמָעוּ בְּקוֹלֵנוּ וְלִקְחֶנוּ אֶת-
הַיְלֵדָה וְהִלַּכְנוּ (7) וַיְהִי כִשְׁמַע יַעֲקֹב אֶת-דְּבָרֵי-בָנָיו וַיֹּאמֶר
אֵלֵיהֶם, אַתֶּם יֹדְעֹתֶם כִּי שְׁנַיִם יִלְדָה לִּי רַחֵל וְהָאֶחָד יֵצֵא
וְלֹא שָׁב, וְהִנֵּה כִּי תִקְחוּ אֶת-אָחִיו הַקָּטָן אִתְּכֶם מִצְרַיִמָה, וּמֵת
גַּם הוּא בְּדַרְךָ^b (8) צְנוּה שְׁלֵמָה וַיִּתְּנוּ לוֹ חֶרֶב, וַיֹּאמֶר אֶל-עַבְדָּיו,
נִכְרַתָּה אֶת-הַיֶּלֶד לְשָׁנַיִם, כִּי זֹאת אִמְרַת בְּנֵי הוּא וְזֹאת אִמְרַת
לֹא כִּי בְנֵי הוּא: וַיְהִי כִשְׁמַע אִם-הַיֶּלֶד אֶת-מִשְׁפַּט-הַמֶּלֶךְ
וַתִּפֹּל לְפָנָיו אֲרָצָה וַתֹּאמֶר, תִּנּוּ לָהּ אֶת-הַיֶּלֶד וְכָרוֹת אֶל-
תִּכְרַתוֹ אִתּוֹ: וַיֹּאמֶר הַמֶּלֶךְ אֶל-כָּל-הָעַמָּדִים לְפָנָיו זֹאת אִם-
הַיֶּלֶד^b (9) צְנוּה יְהוֹשֵׁעַ אֶת-הָעַם לֵאמֹר בְּתַת יְהוּה אֶת-הָעִיר
בְּיַדְכֶם, שָׁרוּף תִּשְׂרָפוּ אִתָּה בְּאֵשׁ, וְאֶת-צִאֲנָה וְאֶת-זִקְבָה תִּקְחוּ

^a The מִן of comparison: 'better than my giving her', i.e. 'better than that I should give her' (pp. 132 ff., 136).

^b Pausal—p.137.

^c 'To find grace in the eyes of' means 'to please'.

^d 'This (one) . . . and this (one)' is idiomatic for 'the one . . . and the other'.

לְכֶם (10) יָשָׁב הַנָּבִיא לְבִדּוֹ עַל־רֹאשׁ־הַקֶּהָר וַיִּתְפַּלֵּל אֶל־יְהוָה
 לֵאמֹר, קַח אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי (11) אִם אֶפְתָּר
 בְּקִרְיִים שֵׁם תִּמְצָאֵנִי וַיִּרְדְּתִי שְׂאֵלָה גַם מִשָּׁם יֵדֶךָ תִּקְחֵנִי

(1) David saw that the Lord had given (to) him salvation and that his enemy had fallen to the ground dead before him and he took his sword and he cut off his head with it. And the Lord gave (to) him grace in the eyes of the people and they called in one voice and they said, 'Behold David is the greatest (say "the great one") among [בְּ] the warriors of Israel.' And the thing was very bad in the eyes of Saul. (2) Isaac saw that his son Esau (was) standing before him and he said unto him, 'Behold thy brother Jacob came and he took thy blessings instead of thee, and I knew not that he (was) thy brother.' (3) Thou hast given Thy fear in my heart, Lord, and mine enemies shall see that in Thee I have trusted. (4) The Lord spoke unto Joshua and he said unto him, 'This is the land which I have given to Abraham and to his seed unto ("until") eternity.' (5) The sons of Jacob stood before Pharaoh and they said unto him: 'Behold we are men of cattle and now, if thy servants have found grace in thine eyes, give (to) us, we pray thee [נָא], a place in the land and we will dwell there in peace.' (6) The man came forth from the midst of the trees where ('which . . . there') he was hidden and he said unto the Lord: 'The woman which thou hast given to me, *she* (use pronoun) took from the fruit of the tree and she gave to me.' (7) Rachel bare a son and they called his name Joseph, for they said: 'The Lord will give (to) thee another son.' (8) David sent his men unto the woman to take her unto him for a wife, for they told (to) him that her husband (was) dead; and they took her unto him to the wilderness where he had hidden himself from (before) Saul. (9) The priest said unto the woman, 'The Lord hath heard thy prayer and thou shalt bear a son and they will call his name Samuel.' (10) Joshua commanded the priests of the people saying: 'Take ye great stones and write ye upon them all these blessings, as Moses commanded

* The מִן of comparison.

b Understand '(and) if . . .?'

us before his death.' (11) The wicked man saw the gold and the silver in the palace of the king and he took from it and he hid (it) in the ground. (12) Hide not Thy face from me and Thy holy spirit ('Thy spirit of holiness'^a) take not from me, for Thy servant am I.

69. PE GUTTURAL VERBS

The peculiarities of the gutturals are that they cannot receive Dagheš Forte, they take a composite shewa instead of simple shewa, and they require the vowel Pathah under them and even before them, so that corresponding adjustments must be made when the verb has a guttural among its root-letters. Below is a Table of a verb whose first root-letter is a guttural, i.e. a Pe Guttural verb:

		QAL			
<i>Perf. :</i>	he hath forsaken	עָזַב	<i>Imperf. :</i>	he will forsake	יַעְזֹב
	she	„ עָזְבָה		she	„ תַּעְזֹב
	thou (m.) hast	„ עָזַבְתָּ		thou (m.) wilt	„ תַּעְזֹב
	thou (f.)	„ עָזַבְתְּ		thou (f.)	„ תַּעְזֹבִי
	I (c.) have	„ עָזַבְתִּי		I (c.) shall	„ אַעְזֹב
	they (c.)	„ עָזְבוּ		they (m.) will	„ יַעְזֹבוּ
	ye (m.)	„ עָזַבְתֶּם		they (f.)	„ תַּעְזֹבְנָה
	ye (f.)	„ עָזַבְתֶּן		ye (m.)	„ תַּעְזֹבוּ
	we (c.)	„ עָזַבְנוּ		ye (f.)	„ תַּעְזֹבְנָה
				we (c.) shall	„ נַעְזֹב
<i>Part. active :</i>	forsaking (m. sg.)	עֹזֵב			
		&c.	<i>Cohort. :</i>	let me (c.)	„ אַעְזֹבָה
<i>passive :</i>	forsaken (m. sg.)	עָזוּב		„ us (c.)	„ נַעְזֹבָה
	„ (f. sg.)	עָזוּבָה			
<i>Inf. absolute :</i>		עָזוּב	<i>Imper. :</i>	forsake thou (m.)	עָזַב
<i>construct :</i>		עָזַב		„ (f.)	עָזַבִּי
	with ל	לְעָזוּב		„ ye (m.)	עָזְבוּ
	with suffix	עָזַבִּי		„ (f.)	עָזַבְנָה

^a See Appendix 5, p. 253.

In the Perfect the 2nd pl. m. and f. (עֲזַבְתָּם and עֲזַבְתְּךָ) have Ḥaṭeph-Pathah under the guttural (instead of the simple shewa of the regular verb שָׁמַרְתֶּם).

In the Imperfect the composite shewa replaces the simple shewa under the guttural, corresponding with the vowel under the prefix (יְעֹזֵב, אֲעֹזֵב) and when another shewa follows the Ḥaṭeph-vowel, the latter becomes the corresponding short vowel (נִעְזָבָה, אֲעֹזְבָה, יִעְזָבוּ).

The *Imperative* f. sg. being a hypothetical עֲזְבִי becomes עֲזְבִי; similarly the m. pl. עֲזְבוּ.

The *Active Participle* and the *Infinitive Absolute* are regular.

The *Infinitive Construct* has a composite shewa under the guttural (עֹזֵב) instead of the simple shewa of the regular verb—(שָׁמַר) and with a prefixed preposition the latter has the corresponding short vowel (לְעֹזֵב—p. 30. 4).

NOTE ON THE IMPERFECT QAL: Originally the form of the Imperfect Qal was (יִשְׁמַר) 'yašmur' which became 'yešmur', 'yešmor' and finally 'yišmor'. The original *a* vowel of the first syllable is preserved in the Pe Guttural verb by the Guttural. In the case of the Pe Guttural Stative verb, there is an arrested development; e.g. the verb חָזַק 'to be strong' has the Imperfect יִחְזַק (the *a* vowel in the second syllable 'yeḥ^āzaq' being due to the Stative—pp. 95 ff.), i.e. the original 'yaḥ^āzaq' became 'yeḥ^āzaq' and did not develop any further because of the guttural.

		QAL		
<i>Imperf.:</i>	he will be strong	יִחְזַק	he will be pleasant	יְעַרֵב
	she	” תִּחְזֹק	she	” תִּעְרֹב
	thou (m.) wilt	” תִּחְזֹק	thou (m.) wilt	” תִּעְרֹב
	thou (f.)	” תִּחְזְקִי	thou (f.)	” תִּעְרְבִי
	I (c.) shall	” אִחְזֹק	I (c.) shall	” אֲעַרֵב
	they (m.) will	” יִחְזְקוּ	they (m.) will	” יִעְרְבוּ
	they (f.)	” תִּחְזְקֶנָּה	they (f.)	” תִּעְרְבֶנָּה
	ye (m.)	” תִּחְזְקוּ	ye (m.)	” תִּעְרְבוּ
	ye (f.)	” תִּחְזְקֶנָּה	ye (f.)	” תִּעְרְבֶנָּה
	we (c.) shall	” נִחְזֹק	we (c.) shall	” נִעְרֵב

<i>Imper.</i> :	be thou (m.) strong	חֹזֵק
„	(f.) „	חֹזֵקִי
„	ye (m.) „	חֹזְקוּ
„	(f.) „	חֹזְקֵינָה

SPECIAL NOTE: There are some Pe Guttural verbs with the (harsh) guttural ח, as חָמַד ‘to desire’, which take a simple shewa in the Imperfect—יִחַמְדוּ: similarly the Imperf. of חָשַׁךְ ‘to be dark’ is יִחַשְׁכּוּ. As a point of analogy showing how the harsh guttural often differs from the weaker ones, it will be remembered that (e.g. p. 24. (b) (ii)) it sometimes does not cause the preceding vowel to be lengthened when it rejects a Dagheš Forte.

NIPHAL

The Niphal Perfect נִשְׁמַר ‘nišmar’ was originally נִשְׁמַר ‘našmar’ and so the Niphal Perfect of the Pe Guttural verb was originally נִעֲזַב which (just as יִחַזֵּק became יִחַזְּק) became נִעֲזֹב.

The Imperfect Niphal of the regular verb (יִשְׁמַר for יִשְׁמַר) has Dagheš Forte in the first root-letter, but when this letter is a guttural the preceding vowel (Hireq) is lengthened (to Sere) instead: (יִעֲזֹב for יִעֲזַב).

<i>Perf.</i> :			<i>Imperf.</i> :		
	he hath been forsaken	נִעֲזַב		he will be forsaken	יִעֲזֹב
	she	„ נִעֲזָבָה		she	„ תִּעֲזֹב
	thou (m.) hast	„ נִעֲזַבְתָּ		thou (m.) wilt	„ תִּעֲזֹב
	thou (f.)	„ נִעֲזַבְתְּ		thou (f.)	„ תִּעֲזֹבִי
	I (c.) have	„ נִעֲזַבְתִּי		I (c.) shall	„ אֵעֲזֹב
				they (m.) will	„ יִעֲזֹבוּ
	they (c.)	„ נִעֲזֹבוּ		they (f.)	„ תִּעֲזֹבְנָה
	ye (m.)	„ נִעֲזַבְתֶּם		ye (m.)	„ תִּעֲזֹבוּ
	ye (f.)	„ נִעֲזַבְתֶּן		ye (f.)	„ תִּעֲזֹבְנָה
	we (c.)	„ נִעֲזַבְנוּ		we (c.) shall	„ נִעֲזֹב

<i>Imper.:</i> be thou (m.) forsaken	הָעָזַב	<i>Part.:</i>	being forsaken (m. sg.)	נֶעְזָב
„ (f.) „	הָעָזְבִי			&c.
„ ye (m.) „	הָעָזְבוּ	<i>Inf. absolute:</i>		נֶעְזַב
„ (f.) „	הָעָזְבִי	<i>construct:</i>		הָעָזַב
		„ with suffix		הָעָזְבִי
				&c.

N.B. The Niphal Perf. of **חָמַד** is **נֶחְמַד**
 „ Participle „ is **נֶחְמָד**

HIPHIL

The earlier form of the Hiphil **הִגְדִּיל** ‘higdîl’ was **הַגְדִּיל** ‘hagdîl’ so that the Hiphil Perfect of **עָבַר** (‘to pass over’) had the form **הָעֵבִיר** which became **הִעֲבִיר** (‘to cause to pass over, to bring over’). Cf. Niph. Perf. above.

<i>Perf.:</i>		<i>Imperf.:</i>	
he (hath) brought over	הָעֵבִיר	he will bring over	יַעֲבִיר
she „	הָעֵבִירָה	she „	תַּעֲבִיר
thou (m.) hast	הָעֵבִירְתָּ	thou (m.) wilt	תַּעֲבִיר
thou (f.) „	הָעֵבִירְתִּי	thou (f.) „	תַּעֲבִירִי
I (c.) (have) „	הָעֵבִירְתִּי	I (c.) shall „	אֶעֱבִיר
		they (m.) will „	יַעֲבִירוּ
they (c.) „	הָעֵבִירוּ	they (f.) „	תַּעֲבִירְנָה
ye (m.) „	הָעֵבִירְתֶּם	ye (m.) „	תַּעֲבִירוּ
ye (f.) „	הָעֵבִירְתֶּן	ye (f.) „	תַּעֲבִירְנָה
we (c.) „	הָעֵבִירְנוּ	we (c.) shall „	נֶעֱבִיר

<i>Cohort.:</i>		<i>Shortened Imperf. Jussive:</i>	
let me (c.) bring over	אֶעֱבִירָה	let him bring over	יַעֲבֹר

<i>Perf. with Waw Consec.:</i>		<i>Imperf. with Waw Consec.:</i>	
and thou (m.) wilt bring over	וְהָעֵבִירְתָּ	and he brought over	וַיַּעֲבֹר
	&c.		

<i>Part.:</i> bringing over (m. sg.)	מַעֲבִיר	<i>Imper.:</i>	bring thou (m.) over	הָעֵבֵר
	&c.	„ (f.) „		הָעֵבִירִי
<i>Inf. absolute:</i>	הָעֵבֵר	„ ye (m.) „		הָעֵבִירוּ
<i>construct:</i>	הָעֵבִיר	„ (f.) „		הָעֵבִירְנָה

Note carefully that the Hiphil has a shortened form of the Imperfect for the Jussive, that the waw consecutive attaches itself to the shortened form of the Imperfect (but see also p. 114 (b) N.B.), and that the negative command of immediate application is אַל with the shortened form of the Imperfect.

HOPHAL: *Perf.*: he was brought over הָעָבַר (ho'ôḇar) &c.^a

she „ הָעָבְרָה (ho'ôḇerâ) &c.

thou (m.) wast „ הָעָבַרְתָּ &c.

Imperf.: he will be brought over יֵעָבֵר &c. (yo'ôḇar)

No Imperative.

Part.: being brought over (m. sg.) מֵעָבֵר &c.

Infinitive: הָעָבֵר

Since the characteristic of the Piel, Pual, and Hithpael is the doubling of the *second* root-letter with Dagheš Forte, the initial guttural of the Pe Guttural verb is unaffected, so that in these conjugations it is regular:

'he renewed' is חָדַשׁ 'he will renew' is יַחְדִּישׁ Piel

'he renewed himself' is הִתְחַדֵּשׁ 'he will renew himself' is יִתְחַדֵּשׁ Hithpael.

EXERCISE 28

ark, box, coffin	אָרוֹן	sign	אֵת
		„ (pl.)	אֵתוֹת
pit, dungeon	בּוֹר	to be angry	קָצַף
		„ with	קָצַף עַל
camp	מַחֲנֶה	so, thus	כֵּן
friend, neighbour	רֵעַ ^b	to be dark	חָשַׁךְ ^c

(I) וַיְדַבֵּר יְהוֹשֻׁעַ אֶל-הַכֹּהֲנִים הַנֹּשְׂאִים אֶת-אֲרוֹן בְּרִית-יְהוָה
לֵאמֹר עָבְרוּ בַמַּחֲנֶה לְפָנַי אַחֲיֵכֶם הִירְדְּנָה וְעַמְדָתָם בְּמִי-הַנָּהָר,

^a The vowel in the first syllable of the Hophal is *o*; here, because of the guttural having a composite shewa the syllable has been opened, but the vowel in it is still *o*.

^b 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

^c Imperf. יִחְשַׁךְ; see p. 97, Note.

וְהָיָה בְּעַמְדְּכֶם בְּנֶהָר וְנִכְרְתוּ מִיָּמִיו לְפָנֵיכֶם עַד עֶבֶר כָּל-
 עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְהָיָה כְּעֵבְרָם אֶת-תִּירְדֵן וְשָׁבוּ הַמַּיִם
 לְמִקְוָמָם (2) עָשָׂה אֱלֹהִים כָּכֵל אֲשֶׁר דִּבֶּר מֹשֶׁה וַיַּעֲבֵר רוּחַ
 גְּדוּלָה וַחֲזָקָה עַל אֶרֶץ מִצְרַיִם וַתִּחַשֵׁף כָּל-הָאָרֶץ וְלֹא רָאָה
 אִישׁ אֶת-רַעְיָהוּ (3) רָאָה הַמִּצְרִי כִּי יְהוּה עִם-יֹוסֵף וַיַּעֲזֹב בְּיָדוֹ
 אֶת-בֵּיתוֹ וְאֶת-כָּל-אֲשֶׁר לוֹ (4) וַיֵּגֶשׁ אֵלָיו אֶחָד מֵעֲבָדֵי-פַרְעֹה
 וַיֹּאמֶר אֵלָיו, חֲטָאוּ עֲבָדֶיךָ לְפַרְעֹה וַיִּקְצַף עָלֵינוּ פַרְעֹה וַיִּתֵּן
 אֲתָנוּ בַּבּוֹר, וְשָׁם אֲתָנוּ נָעַר עֲבָרִי, וַנִּחְלֹם חֲלוֹם בְּלִילָה אֶחָד,
 וַיְהִי בַּבֶּקֶר וַנִּסְפָּר לוֹ אֶת-הַחֲלוֹם אֲשֶׁר חָלַמְנוּ וַיַּגִּד לָנוּ אֶת-
 דְּבַר-הַחֲלוֹם, וּכְאֲשֶׁר הִגִּיד לָנוּ כֵּן הָיָה (5) וַנִּשָּׂא יְהוֹשֻׁעַ אֶת-
 עֵינָיו וַהֲגִה אִישׁ עֲמִד לְפָנָיו וַחֲרַב בְּיָדוֹ, וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ הֲלָנוּ
 אַתָּה אִם לְאֵיבֵינוּ: וַיֹּאמֶר הָאִישׁ אָנֹכִי מִלְּאֵף-אֱלֹהִים אֲשֶׁר
 שָׁלַחֲנִי יְהוּה לְהִלָּחֵם לָכֶם, וְעַתָּה חֲזֹק כִּי אַתָּה תַעֲבִיר אֶת-הָעָם
 הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְהוּה: וַיֹּאמֶר יְהוֹשֻׁעַ, אִם מָצָא
 עֲבָדֶיךָ חֵן בְּעֵינֵי-אֲדוֹנָי, תָּנֶה לִּי אֵת כִּי מִלְּאֵף-אֱלֹהִים אַתָּה
 (6) וְכָל-דְּבָרֵי-הַמֶּלֶךְ אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיא אֶת-יִשְׂרָאֵל
 וְכֹל אֲשֶׁר עָשָׂה הַנֶּגַם כְּתוּבִים בְּסֵפֶר דְּבָרֵי-הַיָּמִים לְמֶלְכֵי-
 יִשְׂרָאֵל (7) הִנֵּה נָתַתִּי לָכֶם אֶת-יּוֹם-הַשַּׁבָּת לְבְרִית-עוֹלָם
 וְשִׁמְרַתֶּם אֹתוֹ בְּכָל-לְבַבְכֶם כִּי אֵת הִיא בְּיָנִי וּבֵינֵיכֶם (8) כִּי
 יִהְרַג אִישׁ אֶת-רַעְיָהוּ וְהוּא לֹא בִקֵּשׁ אֶת מוֹתוֹ, וּבָא אֶל אַחַת-
 הָעָרִים אֲשֶׁר הִבְדִּיל מֹשֶׁה וַהֲגִיד אֶת-הַדָּבָר אֶל-הַשֹּׁפְטִים וַיֵּשֶׁב
 שָׁם עַד מוֹת-הַכֹּהֵן הַגָּדוֹל: וְהָיָה אִם יִרְדֹּף אַחֲרָיו אַחֵי-הַמֵּת
 וּמָצְאוּ בְּדֶרֶךְ וְהִרְגוּ אֹתוֹ, הִנֵּה דָמוֹ בְּרֹאשׁוֹ, כִּי לֹא עָשָׂה כְּכַתוּב
 בְּסֵפֶר הַזֶּה וְלֹא הִצִּיל אֶת-נַפְשׁוֹ (9) וַיֹּאמֶר יְהוּה אֶל-אַבְרָהָם,

^a 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

^b Supply 'was' in the English.

^c Here has the meaning 'or'.

^d i.e. the chronicles.

עבר בְּאָרֶץ הַזֹּאת כִּי לָהּ נִתְתִּיחַ וּלְזֶרְעָהּ עַד-עוֹלָם: וַיֹּאמֶר
 אֲבִרְהָם, יְהוּה אֱלֹהִים מֵה-תָּתִן לִי וְאֵין לִי בֶן וְשָׂרָה אִשְׁתִּי זִקְנָה
 מְאֹד (10) רָאָה פִּרְעֹה כִּי יָצְאוּ בְנֵי-יִשְׂרָאֵל מֵאֶרֶצוֹ וְלֹא שָׁבוּ
 מִצְרַיִמָּה וַיַּחֲזֵק אֶת-לְבוֹ וַיִּקַּח אֶת-עַמּוֹ אִתּוֹ וַיְרִדֵהוּ אֶחְרֵיהֶם
 (11) הִנֵּה זִקְנָתִי וְלֹא רָאוּ עֵינַי צְדִיק וְנֹעַז וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם
 (12) וּבְאֶרֶזֶן-הַקֹּדֶשׁ הָיָה שְׁנֵי-לוּחֹת הַבְּרִית אֲשֶׁר נָתַן יְהוּה
 לְמֹשֶׁה עַל הַר-סִינַי (13) מִי יַעֲמֵד לְפָנַי יְהוּה בְּשַׁפְּטָהּ אֶת-
 הָעוֹלָם (14) לָמָּה שָׁכַחְתָּנִי יְהוּה וַתַּעֲזֹבֵנִי בְיַד אִיבֵי (15) עֹבֵר
 לְפָנֵי-הָעַם, אַתָּה וְהַכֹּהֲנִים אַתָּה וְדַבְרְתָּ אֲלֵיהֶם לֵאמֹר הִתְחַזְּקוּ
 וּבְטַחוּ בַיהוּה (16) בַּיּוֹם הַהוּא, אָמַר יְהוּה, הֲעָרִים תַּעֲזֹבֵנָה
 כַּמִּדְבָּר וַאֲמָרוּ הָעֹבְרִים אֵיךָ הָעַם הַיֵּשֵׁב בְּהַגָּה

(1) And Joseph dreamed another dream and he told (it) to his father, and he said unto him, 'Behold in my dream the sun and the stars (were) falling before me to the earth.'^b And his father was angry with him exceedingly and he said, 'Shall we indeed fall before thee to the earth^b as before a king?' And he kept the matter in his heart. (2) Moses returned to Egypt, for all the men who (were) seeking his life were dead; and he stood before Pharaoh, he and Aaron his brother, and he spoke all the words which the Lord had commanded him. (3) Ye shall not cause your children to pass through (the) fire, as the way of the nations among whom ye dwell ('which ye dwell among them'). (4) And it came to pass as the people heard (inf. constr.) the words of Joshua that (waw consec.) they said unto him: 'The Lord the God of our fathers we will serve and His law we will keep all the days, and we will hearken in thy voice as we hearkened to Moses.' (5) If a man shall have a Hebrew servant and the servant shall take unto himself a wife and he shall have children and if he shall say, 'I will not forsake my wife and my children in the house

^a Construct of שְׁנַיִם, lit. 'a pair of' (see p. 243 (b)).

^b 'Earthwards'—אֶרְצָה, with old acc. case-ending.

of my master', then (waw consec.) they shall bring him near unto the judges of his city and the master shall tell (to) them the words of his servant and the servant shall serve him for ever. (6) Because (יָ) thou hast pursued him and thou hast said in thy heart, 'I will slay him', behold thy blood is on ('in') thy head. (7) The prophet sat in the dust and he called in a great voice, 'Behold Thy city is forsaken and Thy holy temple ("Thy temple of holiness"^a) is burned to the ground, for the king hath sinned before Thee and he caused Thy people to sin.' (8) And the Lord spoke unto Joshua saying: 'Be strong, for I will not forsake thee and My angel shall be with thee as he was with Moses My servant.' (9) If the sheep of thy neighbour shall be in the way and there is no shepherd with them, thou shalt not leave them in the way but (יָ) thou shalt indeed gather them unto thee and thou shalt send to tell (to) thy neighbour, and thou shalt remember that I am the Lord thy God. (10) All the wise men of Pharaoh came and they stood before him and they heard the dream which he related to them and they knew not what to tell (to) him for they were exceedingly afraid. (11) Forget ye not the signs which I have given to you in Egypt and on the sea and ye shall tell (to) your children and (to) your children's children.

70. PE 'ALEP VERBS

The letter א, besides being a guttural, is also a quiescent letter (pp. 18 f.) and, in the case of five verbs, it quiesces and loses its consonantal value; these verbs therefore form a class in themselves and are called Pe 'Alep verbs. They are: אָכַל 'to eat' ('devour, consume'); אָבַד 'to perish', 'to be lost'; אָמַר 'to say'; אָבָה 'to be willing'; and אָפַה 'to bake' (the latter two being Lamed He verbs as well as Pe 'Aleps—doubly weak).

^a See Appendix 5, p. 253.

QAL

<i>Perf.</i> :	he hath eaten	אָכַל	<i>Imperf.</i> :	he will eat	יֵאָכֵל ^a
	she	„ אָכְלָה		she	„ תֹּאכַל
		&c.		thou (m.) wilt	„ תֹּאכַל
	ye (m.) have	„ אָכַלְתֶּם		thou (f.)	„ תֹּאכְלִי
	ye (f.)	„ אָכַלְתְּן		I (c.) shall	„ אֶכַּל
		&c.			(for אֶאָכֵל)
<i>Imper.</i> :	eat thou (m.)	אֱכַל		they (m.) will	„ יֵאָכְלוּ
	„ (f.)	אֱכָלִי		they (f.)	„ תֹּאכְלֶנָּה
	„ ye (m.)	אֱכַלוּ		ye (m.)	„ תֹּאכְלוּ
	„ (f.)	אֱכַלְנָה		ye (f.)	„ תֹּאכְלֶנָּה
<i>Part.</i> :	eating (m. sg.)	אֹכֵל		we (c.) shall	„ נֵאָכַל
<i>Inf. absolute</i> :		אֲכֹל		<i>Cohort.</i> :	let me eat אֶכְלֶה
<i>construct</i> :		אֹכֵל			(for אֶאָכֵל)
	with ל	לְאֹכֵל			

The Qal Perfect is the same as that of the Pe Guttural verb. The Imperfect is יֵאָכֵל (instead of an expected יֵאָכְל). The א attracts Hataf-Seghol in preference to the Hataf-Pathah, as seen from the Imperative and the Infinitive Construct (אֱכַל).

NOTE: The verb אָמַר 'to say' behaves in a special way in the Infinitive Construct with the prefixed preposition, being לְאֹמַר instead of לְאָמַר, and the א is silent. The 3rd sg. m. Imperfect יֵאָמַר with waw consecutive is:

(a) וַיֵּאָמַר in pause, followed *immediately* by the words spoken, without any intervening word or words, thus: 'He called unto his servants and he said: "Hear ye my words"'

קָרָא אֶל-עֲבָדָיו וַיֵּאָמַר שְׁמְעוּ אֶת-דְּבָרַי:

(b) Generally וַיֵּאָמַר; i.e. יֵאָמַר with the accent put back one place, so that the last syllable being closed and now

^a In pause: יֵאָכֵל &c.

unaccented is shortened. 'He called unto his servants and he said unto them: 'Hear ye my words''

קָרָא אֶל-עֲבָדָיו וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ אֶת-דְּבָרַי:

With the	3rd f. sg.	} it is similarly	וַתֹּאמֶר
	2nd m. sg.		
„ „	1st pl.	„ „ „	וַנֹּאמֶר
but „ „	1st sg.	it is	וַאֲמַר ^a

The other conjugations follow the Pe Guttural. The real divergence of the Pe 'Alep is in the Imperfect Qal.

EXERCISE 29

serpent	נָחָשׁ	then	אָז	to perish, be lost	אָבַד
naked	עֵירֹם	lest	פֶּן-	to open (the eyes)	פָּקַח ^b
	(pl.) עֵירְמִים				

(1) וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה, הֲצֹוָה אֶתְכֶם אֱלֹהִים לֵאמֹר, לֹא תֹאכְלוּ מִכָּל עֵצֵי-הַגֵּן: וַתֹּאמֶר אֵלָיו הָאִשָּׁה, מִפְּרֵי-עֵצֵי-הַגֵּן אֲכֹל נָאכֵל, וּמִפְּרֵי-הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ: וַיֹּאמֶר הַנָּחָשׁ, יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ תִפְקַחְנָה עֵינֵיכֶם וִידַעְתֶּם אֶת-הַטּוֹב וְאֶת-הָרָע: וַתִּקַּח הָאִשָּׁה מִפְּרֵי-הָעֵץ וַתֹּאכֵל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכֵל עִמָּה: וַיִּשְׁמְעוּ אֶת-קוֹל-יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבְּאוּ בְּתוֹךְ הָעֵצִים כִּי עֵירְמִים הָמָּה: וַיֹּאמֶר אֱלֹהִים אֶל-הָאָדָם, מִי הִגִּיד לְךָ כִּי עֵירֹם אַתָּה הַמֵּן-הָעֵץ אֲשֶׁר אָמַרְתִּי לְךָ לֹא-תֹאכֵל מִמֶּנּוּ אֲכָלְתָּ: וַיֹּאמֶר הָאָדָם, הָאִשָּׁה אֲשֶׁר נָתַתְּ לִי הִיא נָתְנָה לִי וָאֲקַח מִיָּדָהּ וָאֲכָל (2) הַשְּׂמֵרוֹ לָכֶם מְאֹד פֶּן-תֹּאמְרוּ בְּלִבְבְּכֶם נַעֲבֹדָה אֶת-אֱלֹהֵי-הַגּוֹיִם אֲשֶׁר אָנֹחֵנו יֹשְׁבִים בְּתוֹכָם וְהִלַּכְתֶּם אַחֲרֵיהֶם, כִּי

^a It was pointed out on p. 114 (b), N.B., that the 1st sg. has no shortened form of the Imperfect.

^b Used only for opening *the eyes*.

^c The context determines the function of the conjunction; here it means 'but' (see p. 40, footnote a).

^d Supply 'were'.

^e 'Watch yourselves', i.e. 'take heed'.

שְׁפוּט אֲשַׁפֵּט אֶתְכֶם, וַיִּצְאָה מִמֶּנִּי אֵשׁ וְאָכְלָה אֶתְכֶם וְאֶבְדֶּתֶם
מֵעַל פְּנֵי-הָאָדָמָה (3) וַיֹּאמֶר מֹשֶׁה, הֲנִי אֲנֹכִי בָּא אֶל-בְּנֵי-
יִשְׂרָאֵל וְאָמַרְתִּי אֲלֵיהֶם אֱלֹהֵי-אַבוֹתֵיכֶם שְׁלַחְנִי אֲלֵיכֶם לְהַצִּיל
אֶתְכֶם מִיַּד-מִצְרַיִם, וְאָמְרוּ אֵלַי מַה-שְּׁמוֹ, מַה-אָמַר אֲלֵיהֶם
(4) וְנָשָׂא הַנְּבִיא אֶת-קוֹלוֹ וַיֹּאמֶר עִירֹם יֵצֵא הָאָדָם אֶל-הָעוֹלָם
וְעִירֹם שָׁב אֶל-הָאָדָמָה, יְהוּה נָתַן וַיְהוּה לָקַח: מְהֵלֵל שֵׁם-יְהוּה
עַד-עוֹלָם (5) לָמָּה תֹאמַר, יַעֲקֹב, עֲזָבֵנִי יְהוּה וַיִּסְתֵּר אֶת-פָּנָיו
מִמֶּנִּי, הֲלֹא אַתָּה עֲזָבְתוֹ וַתַּעֲבֹד אֶת-אֱלֹהֵי-כְנָעַן (6) אָמַר אֶל-
אַהֲרֹן אַחִיךָ וְאֶל-בְּנָיו הַכֹּהֲנִים, קְדוּשִׁים אַתֶּם לֹאֱלֹהֵיכֶם (7) יִרַד
כְּבוֹד-יְהוּה בַּמַּחֲנֶה וַיִּדְבֹּר יְהוּה אֶל-מֹשֶׁה לֵאמֹר שְׁמַעְתִּי אֶת-
קוֹל בְּנֵי-יִשְׂרָאֵל הַאֲמָרִים מִי יֹאכְלֵנוּ בָּשָׂר כִּי טוֹב הָיָה לָנוּ
בְּאֶרֶץ-מִצְרַיִם בְּאֲכָלְנוּ בָּשָׂר, וְעַתָּה הִנְנִי מֵאֲבִיד אֶתֶם מֵעַל פְּנֵי-
הָאָדָמָה וְלֹא יִזְכָּר שְׁמֹךְ עַד-עוֹלָם: וַיְהִי כַשְׁמַעַ מֹשֶׁה אֶת-
דְּבָרֵי-יְהוּה וַיִּפֹּל עַל-פָּנָיו אֲרֻצָּה וַיֹּאמֶר יְהוּה אֱלֹהֵי אֲשֶׁר
עֲמַדְתִּי לְפָנָיךָ בְּאַמֶּת, אֶל-נָא תִשְׁחַח אֶת-הָעַם הַזֶּה, פֶּן-יֹאמְרוּ
הַגּוֹיִם כִּי לֹא יָכַלְתָּ לְהַלְחֵם בְּאֱלֹהֵי-כְנָעַן וַתַּהַרְגֵם בַּמַּדְבָּר
(8) וַיְהִי כַאֲשֶׁר שָׁמוּ לְפָנָיו לֶחֶם לֶאֱכֹל וַיֹּאמֶר אֲלֵיהֶם, אִם טוֹב
בְּעֵינֵיכֶם לֹא אֲכַל עַד-אֲשֶׁר דַּבַּרְתִּי אֶת-דְּבָרָי: וַיֹּאמְרוּ אֵלָיו
דַּבֵּר-נָא כִּי שָׁמְעִים אֲנֻחֲנוּ: וַיֹּאמֶר, לְעָבֹד אֲבָרְהָם אֲנֹכִי: וַיֹּאמֶר
אֵלַי אֲדוֹנָי לֹא תִקַּח אִשָּׁה לְבָנִי לְיִצְחָק מִבְּנוֹת-הַכְּנָעֲנִי אֲשֶׁר
אֲנֹכִי יוֹשֵׁב בְּאֶרֶצוֹ, וְעַתָּה קַח לָךְ אֲנָשִׁים מֵעַבְדֵי-בֵיתִי וְהִלְכָתְּ
אֶל-בֵּית-אָבִי וְלָקַחְתְּ אִשָּׁה לְבָנִי מִשָּׁם: וַיְהִי בְעָרֵב וְהִנְנִי עֹמֵד
בַּדֶּרֶךְ וְהִנֵּה הִילָדָה לְפָנָי וַתֵּגֵד לִי אֶת-שְׁמָהּ וְאֶת-שֵׁם בֵּית-
אָבִיהָ: וַיְהִי כַשְׁמַעִי אֶת-דְּבָרֶיהָ וְאָפַל עַל-פָּנָי וַאֲהַלֵּל אֶת-
שֵׁם-יְהוּה אֲשֶׁר לֹא עֹבֵד אֶת-אֲדוֹנָי (9) בָּא הַנְּבִיא אֶל בֵּית-
הָאִשָּׁה אֲשֶׁר הָיָה שָׁם הִילָדָה הַמַּת וַיִּתְּפֵלֵל אֶל-יְהוּה כָּל-

^a Participle.

^b 'Surely'. See p. 80, footnote *c*.

^c Understand 'was' (standing).

הַלְיָלָהּ: וַיְהִי בַבֶּקֶר וַתִּפְקְחֶנָּה עֵינֵי-הַיֶּלֶד, וַתִּקַּח הָאִשָּׁה אֶת-
בְּנָהּ וַתֹּאמֶר עָתָה יָרְעָתִי כִּי אִישׁ-אֱלֹהִים אָתָּה

(1) Thus shalt thou say unto the house of Jacob: 'Behold a great camp cometh against you and the enemy shall capture your cities and he will take your sons and daughters with him to his land and there will be only old men in the cities.' (2) What shall we say unto Thee, Lord? Are we not Thy children and Thou our father, and why shall we perish before^a Thine eyes? (3) The king lifted up his voice and he said: 'Great is the Lord who delivereth those who trust (participle with article^b) in Him, but (conjunction) those who forsake^c His law will surely perish from (upon) the face of the ground.' (4) Destroy me not, Lord, lest the wicked (pl.) shall say in their heart, 'The righteous (man) hath perished and there is no salvation for him in God'. (5) Samuel and the king sat (down) to eat bread before the Lord, and the elders of Israel with them. (6) And God said unto the man: 'Because thou hast transgressed My commandment and thou hast taken from the fruit of the tree which is in the midst of the garden, behold thou shalt indeed work the ground and in (the) distress thou shalt eat bread.' (7) The daughters of the dead man came unto Moses and they said unto him: 'Behold our father is dead and he was not in the congregation of the wicked (pl.) whom the Lord destroyed, and why shall his name perish from the midst of Israel, for he hath not a son'. And Moses brought near their judgement before the Lord. (8) 'Behold I have sent upon them the serpents and they ate the fruit of their land until [עַד-אֲשֶׁר] they had not bread to eat, and they have not returned yet unto Me', said the Lord. (9) A fire came down from heaven and consumed them and they perished, they and all that they had. (10) Thou hast watched over us in the wilderness and from the heavens Thou hast sent (to) us bread to eat and Thou hast not forsaken us. (11) The spies opened their eyes and behold before them (was) a great city. (12) The woman gave (to) me from the fruit and I ate; and I hid myself for I knew that I am naked.

^a 'To Thine eyes'.

^b i.e. 'the (ones) trusting'.

^c Cons. pl. part.—'the forsakers of . . .'

71. 'AYIN GUTTURAL VERBS

When the second root-letter of a verb is a guttural—i.e. when it is an 'Ayin Guttural verb—its pointing is modified because of the guttural, thus:

QAL

<i>Perf.</i> :	he hath chosen	בָּחַר	<i>Imperf.</i> :	he will choose	יִבְחַר
	she	בָּחַרָהּ		she	תִּבְחַר
	thou (m.) hast	בָּחַרְתָּ		thou (m.) wilt	תִּבְחַר
	thou (f.)	בָּחַרְתְּ		thou (f.)	תִּבְחָרִי
	I (c.) have	בָּחַרְתִּי		I (c.) shall	אֶבְחַר
				they (m.) will	יִבְחְרוּ
	they (c.)	בָּחְרוּ		they (f.)	תִּבְחַרְנָה
	ye (m.)	בָּחַרְתֶּם		ye (m.)	תִּבְחְרוּ
	ye (f.)	בָּחַרְתֶּן		ye (f.)	תִּבְחַרְנָה
	we (c.)	בָּחַרְנוּ		we (c.) shall	נִבְחַר

Part.

active : choosing (m. sg.) בָּחַר
&c.

Cohort. : let me (c.) אֶבְחַרְהוּ
let us (c.) נִבְחַרְהוּ

passive : chosen (m. sg.) בָּחוּר
&c.

Inf. absolute : בָּחֹר

Imper. : choose thou (m.) בְּחַר

construct : בְּחַר

„ (f.) בְּחַרִּי

„ with ל לְבַחַר

„ ye (m.) בְּחַרוּ

„ with suffix בְּחַרְוּ

„ (f.) בְּחַרְנָה

The Perfect is normal except that the 3rd f. sg. and the 3rd pl. have a composite shewa under the guttural. Similarly in *the Imperfect* 2nd f. sg., 3rd m. pl., and 2nd m. pl., and Cohortative; while in the other persons the vowel under the guttural is

Pathah. Note how in the Imperative f. sg. and m. pl. the first radical (which, in the Imperfect, has a shewa) assumes the short vowel corresponding to the following composite shewa.

NIPHAL

<i>Perf.:</i>	he was chosen	נִבְחַר	<i>Imperf.:</i>	he will be chosen	יִבְחַר
	she	„ נִבְחְרָה		she	„ תִּבְחַר
	thou (m.) wast	„ נִבְחַרְתָּ		thou (m.) wilt	„ תִּבְחַר
	thou (f.)	„ נִבְחַרְתְּ		thou (f.)	„ תִּבְחַרִי
		&c.			&c.
	they (c.) were	„ נִבְחְרוּ		they (m.)	„ יִבְחְרוּ
		&c.			&c.
<i>Part.:</i>					
	being chosen (m. sg.)	נִבְחָר	<i>Imper.:</i>	be thou (m.) chosen	הִבְחַר
		&c.			&c.
<i>Inf. absolute:</i>		נִבְחַר	<i>Inf. construct:</i>		הִבְחַר

The Niphal of the 'Ayin Guttural is practically normal, except that the composite shewa replaces the simple shewa under the guttural.

PIEL

In Piel, Pual, and Hithpael the second root-letter is doubled and has Dagheš Forte, but when the second root-letter is a guttural or ך the preceding vowel is lengthened instead. This regularly occurs when the second root-letter is א (as מֵאֵן for מְאֵן 'to refuse') or ך (as בְּרִיךְ for בְּרִיךְ 'to bless'). When the second root-letter is the harsh הוּ or even ע the preceding vowel is usually not lengthened (as שְׁחַת 'to destroy', מְהֵר 'to hurry', בְּעַר 'to burn'); the doubling is said to be implicit. Though strictly not an 'Ayin Guttural verb בִּרַךְ may here be classed as one, since in Piel the medial ך behaves as a guttural in not receiving Dagheš Forte:

<i>Perf.</i> :	he (hath) blessed	בָּרַךְ	<i>Imperf.</i> :	he will bless	יְבָרֵךְ
		(for בָּרַךְ)			(for יְבָרֵךְ)
	she	„ בָּרְכָה		she	„ תְּבָרְכִי
	thou (m.) hast	„ בָּרַכְתָּ		thou (m.) wilt	„ תְּבָרְכֶךָ
	thou (f.)	„ בָּרַכְתְּ		thou (f.)	„ תְּבָרְכִי
	I (c.) have	„ בָּרַכְתִּי		I (c.) shall	„ אֲבָרֵךְ
	they (c.)	„ בָּרְכוּ		they (m.) will	„ יְבָרְכוּ
				they (f.)	„ תְּבָרְכֶנָּה
	ye (m.)	„ בָּרַכְתֶּם		ye (m.)	„ תְּבָרְכוּ
	ye (f.)	„ בָּרַכְתֶּן		ye (f.)	„ תְּבָרְכֶנָּה
	we (c.)	„ בָּרַכְנוּ		we (c.) shall	„ נְבָרְךָ
<i>Imperf.</i> :	bless thou (m.)	בָּרַךְ	<i>Cohort.</i> :	let me (c.)	„ אֲבָרְכֶה
	„ (f.)	בָּרְכִי		let us (c.)	„ נְבָרְכֶה
	„ ye (m.)	בָּרְכוּ	<i>Imperf. with Waw</i>		
	„ (f.)	בָּרְכֶנָּה	<i>Consecutive :</i>		
				and he blessed	וַיְבָרֵךְ
<i>Part.</i> :	blessing (m. sg.)	מְבָרַךְ	<i>Infinitives :</i>		בָּרֵךְ
		&c.			

NOTE: When the Imperfect יְבָרֵךְ receives the waw consecutive the accent is retarded one place, so that the *closed syllable* רֵךְ being now *unaccented* shortens its vowel, becoming רֶךְ (just as אַת becomes אֶת) — וַיְבָרֵךְ.

PUAL

<i>Perf.</i> :	he was blessed	בָּרַךְ	<i>Imperf.</i> :	he will be blessed	יְבָרֵךְ
		(for בָּרַךְ)			(for יְבָרֵךְ)
	she	„ בָּרְכָה		she	„ תְּבָרְכִי
	thou (m.) wast	„ בָּרַכְתָּ		thou (m.) wilt	„ תְּבָרְכֶךָ
	thou (f.)	„ בָּרַכְתְּ		thou (f.)	„ תְּבָרְכִי
	I (c.) was	„ בָּרַכְתִּי		I (c.) shall	„ אֲבָרֵךְ
	they (c.) were	„ בָּרְכוּ		they (m.) will	„ יְבָרְכוּ
				they (f.)	„ תְּבָרְכֶנָּה

<i>Perf. :</i>		<i>Imperf. :</i>	
ye (m.) were blessed	בְּרַכְתֶּם	ye (m.) will be blessed	תְּבָרְכוּ
ye (f.) „	בְּרַכְתֶּינָן	ye (f.) „	תְּבָרְכֶנָּה
we (c.) „	בְּרַכְנוּ	we (c.) shall	נְבָרֵךְ
<i>Part. :</i>		<i>Infinitives :</i>	בָּרֵךְ
(being) blessed (m. sg.)	מְבָרֵךְ		
	&c.		

NOTE: The alternate *o* vowel for the *u* of Pual is analogous to the process explained on page 144 on the Hophal of the Pe Nun verb (which is הַנִּשׁ *u* for הַנִּשׁ *o*).

HITHPAEL

<i>Perf. :</i>		<i>Imperf. :</i>	
he (hath) blessed himself	הִתְבָּרַךְ	he will bless himself	יִתְבָּרַךְ
she herself	הִתְבָּרְכָה	she herself	תִּתְבָּרַךְ
	&c.		&c.
<i>Imperf. :</i> bless thyself (m.)	הִתְבָּרַךְ	<i>Part. :</i> blessing himself	מִתְבָּרַךְ
	&c.		&c.
<i>Infinitives :</i>	הִתְבָּרַךְ		

The following illustrates the pointing of an 'Ayin Guttural verb in Piel, Pual, and Hithpael where, though Dagheš Forte is absent in the guttural, there is no lengthening of the preceding vowel :

	PIEL		PUAL
<i>Perf. :</i> he (hath) comforted	נָחַם	he was comforted	נִחַם
<i>Imperf. :</i> he will comfort	יִנַּחֵם	he will be comforted	יִנַּחֵם
<i>Imperf. :</i> comfort thou (m.)	נַחֵם		
<i>Part. :</i> comforting (m. sg.)	מְנַחֵם	being comforted (m. sg.)	מְנַחֵם
<i>Infinitives :</i>	נַחֵם		נַחֵם

HITHPAEL

<i>Perf.</i> : he (hath) comforted himself	הִתְנַחֵם
<i>Imperf.</i> : he will comfort himself	יִתְנַחֵם
<i>Imper.</i> : comfort thyself (m.)	הִתְנַחֵם
<i>Part.</i> : comforting himself	מִתְנַחֵם
<i>Infinitives</i> :	הִתְנַחֵם

EXERCISE 30

gift, offering	מִנְחָה	time, season	עֵת
famine, hunger	רָעָב	with suffix	עֵתוֹ
kindness (segholate)	חֶסֶד	pl.	עֵתִים

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּחְזַק הָרָעָב בְּמִצְרַיִם וַתִּרְעַב
כָּל-הָאָרֶץ וַיִּצְעַק כָּל-הָעָם אֶל-פַּרְעֹה לֵאמֹר תְּנֵה לָּנוּ לֶחֶם
לְאָכֹל: וַיֹּאמֶר אֲלֵיהֶם פַּרְעֹה לָמָּה תִצְעַקוּ אֵלַי, בִּקְשׁוּ לֶחֶם
מִיּוֹסֵף וְהוּא יִתֵּן לָכֶם: וַיִּשְׁלַחוּ אֶל-יֹסֵף לֵאמֹר לָמָּה יֵאבְדוּ
עַבְדֶּיךָ בְּרָעָב: וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף, מְכֹרוּ לִי אַדְמַתְכֶם וְנִתְתִּי
לָכֶם לֶחֶם: וַיִּמְכְּרוּ לוֹ אֶת-אַדְמַתָּם וַיִּתֵּן לָהֶם לֶחֶם: רַק
הַכְּהֹנִים לֹבְדִים לֹא מְכָרוּ לוֹ אֶת-אַדְמַתָּם, כִּי קָדֵשׁ הִיא
לְאֱלֹהֵי-מִצְרַיִם (2) וְאַבְרָהָם זָקֵן מְאֹד וַיִּבְרָךְ אֱתוֹ אֱלֹהִים וַיְהִי-
לוֹ צֵאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים רַבִּים: וַיִּתְפַּלֵּל אַבְרָהָם
אֶל-יְהוָה וַיֹּאמֶר לָמָּה לִּי כָּל-הַכְּבוֹד הַזֶּה וְלִי לֹא נָתַתָּ זָרַע:
וְאַתָּה אָמַרְתָּ אֵלַי הִנֵּה זָרַעַךָ יִהְיֶה כְּכוֹכְבֵי-הַשָּׁמַיִם וְכַעֲפֹר-
הָאָרֶץ אֲשֶׁר אִם יָכֹל אִישׁ לְסַפֵּר אֶתְּם כֹּה יִסְפֹּר זָרַעַךָ
(3) וַיְהִי כִשְׁמֹעַ עֲשׂוֹ אֶת-דְּבָרֵי-אָבִיו וַיִּצְעַק בְּקוֹל גְּדוֹל, בְּרִיךְ
גַּם אֶתִּי אָבִי: וַיֹּאמֶר יִצְחָק, בָּא אֵלַי אָחִיךָ וְאַבְרָכָהוּ וְאַתָּן
אֶתְּךָ לוֹ לְעֶבֶד וְהוּא יִמְשַׁל בְּךָ: וַיֹּאמֶר עֲשׂוֹ הַבְּרָכָה אַחַת אֵין

^a The Hē Interrogative. Before a shewa the composite shewa under the ה becomes the corresponding short vowel (p. 80). This ה cannot be confused with the article, since there is no following Dagheš Forte.

לָךְ אָבִי: וַיֹּאמֶר יִצְחָק הֲנִה בֵּרַכְתִּי אֹתוֹ, גַּם בָּרוּךְ יִהְיֶה:
וַיֹּאמֶר עֲשׂוּ בְלָבוֹ, אַחֲרַי מוֹת-אָבִי אֲהַרְגֶה אֶת-אָחִי (4) צֹנֶה
יַעֲקֹב אֶת-עַבְדֵּי לְאֹמֶר כִּי יִשְׁאַל אֶתְכֶם עֲשׂוּ אָחִי לְמִי אַתֶּם
וּלְמִי אֵלֶּה לְפָנֵיכֶם, וְאָמַרְתֶּם, לְיַעֲקֹב עַבְדְּךָ מִנְחָה הִיא שְׁלוּחָה
לְאֲדוֹנָי לְעֲשׂוּ לְמִצָּא חֵן בְּעֵינָיו וְהִנֵּה הוּא אַחֲרֵינוּ (5) בָּעֵת
הַהִיא, אָמַר יְהוָה, יִהְיֶה רָעַב בְּכָל-הָאָרֶץ, רָעַב לֹא לְלֶחֶם
כִּי לְשֹׁמֵעַ אֶת-דְּבַר-יְהוָה: וּבָךְ יִתְבָּרְכוּ כָּל גּוֹיֵי-הָאָרֶץ, כִּי
שָׂם-יְהוָה גְּקָרָא עָלֶיךָ (6) אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת, בְּקִהְלֵ-
עַמִּים אֲהַלְלֵנוּ: כִּי גָדוֹל עַד-שָׁמַיִם חֲסֵדוֹ, וּבְכָל-הָאָרֶץ כְּבוֹדוֹ
(7) בָּרוּךְ אַתָּה יְהוָה הַנִּתֵּן לְכָל-בָּשָׂר אֶת-לֶחֶמוֹ בְּעֵתוֹ (8) בָּרְכוּ
אֶת-יְהוָה כָּל-קְדוֹשָׁיו, סִפְרוּ אֶת-חֲסֵדוֹ בְּכָל-עֵת (9) וַיְדַבֵּר
יְהוָה אֶל-מֹשֶׁה לֵּאמֹר בְּחַר לָךְ אַנְשִׁים מִקְּרֵאשֵׁי-יִשְׂרָאֵל וְשַׁלַּחְתָּ
אֹתָם אֶרְצָה כְּנָעַן: וְרָאוּ אֶת-הָאָרֶץ הַטּוֹבָה הִיא אִם רָעָה
וְאֶת-הָעָרִים הַגְּדוֹלוֹת הֲנִה אִם קְטָנוֹת, וְלָקַחוּ מִפְּרֵי-הָאָרֶץ
וְשָׁבוּ אֶל-הַמַּחֲנֶה וְהִגִּידוּ לָעָם אֵת אֲשֶׁר רָאוּ: וַיִּבְחַר מֹשֶׁה
אַנְשֵׁי-אֵמֶת וַיִּשְׁלַח אֹתָם אֶרְצָה כְּנָעַן כַּאֲשֶׁר צִוָּה אֹתוֹ יְהוָה כֵּן עָשָׂה:

(1) Joseph saw his brothers among the (ones) coming to Egypt and he drew near unto them and he asked them, saying: 'Is it well with (ל) your old father?' and they said, 'It is well, and behold our small brother hath come down with us'. (2) The servant of Abraham said unto them, 'Behold I stood in the way and I asked the girl, saying, "Is there a place in thy house for me and for the men who are with me?"; and she said: "There is place for my lord and for his men." And I gave (to) her the silver. And now, my master is old and the Lord hath blessed him, and he hath given all that he hath to his son Isaac whom Sarah his wife hath borne to him. And now, if it is good in your eyes, let us ask (Cohort.) the girl if she will be a wife to the son of my master, and she shall go after me to the house of my master.' (3) The priest of the city came forth and he blessed Abraham

^a See footnote on previous page.

^b 'or'.

and he said: 'Blessed art thou to the Lord who hath given thine enemies in thy hand; and now give (to) us the people, and the gold and the silver take thou for thyself'. (4) The prophet called unto the people who had gathered together upon the mountain and he said: 'Choose ye this day between the Lord and (between) the gods of Canaan'. (5) And the Lord spoke unto Moses saying, 'Why dost^a thou cry unto Me? Speak unto them and they shall go into the midst of the sea and they shall see that I shall not forsake them.' (6) David brought the priest near unto him and he inquired of [ג] the Lord saying, 'Wilt Thou give this city in my hand when I shall fight against it?' (7) Jacob saw Rachel and he drew near unto her and he said, 'The daughter of whom art thou?'; and she said unto him, 'I am the daughter of Laban'. And Jacob told (to) her that he (was) the son of her father's sister. (8) Joseph saw the gift which Jacob his father sent and he took (it) from their hand and he said unto them, 'In the evening you shall eat with me'.

72. LAMED GUTTURAL VERBS

Bearing in mind the peculiarities of the gutturals, a verb whose third root-letter is a guttural—i.e. a Lamed Guttural verb—is pointed thus:

		QAL			NIPHAL
<i>Perf.:</i>	he (hath) heard &c. (regular)	שָׁמַע		he was heard &c. (regular)	נִשְׁמַע
<i>Imperf.:</i>	he will hear	יִשְׁמַע		he will be heard	יִשְׁמַע
	she „	תִּשְׁמַע		she „	תִּשְׁמַע
	thou (m.) wilt „	תִּשְׁמַע		thou (m.) wilt „	תִּשְׁמַע
	thou (f.) „	תִּשְׁמָעִי		thou (f.) „	תִּשְׁמָעִי
	I (c.) shall „	אֶשְׁמַע		I (c.) shall „	אֶשְׁמַע
	they (m.) will „	יִשְׁמְעוּ		they (m.) will „	יִשְׁמְעוּ
	they (f.) „	תִּשְׁמְעֶנָּה		they (f.) „	תִּשְׁמְעֶנָּה
	ye (m.) „	יִשְׁמְעוּ		ye (m.) „	יִשְׁמְעוּ
	ye (f.) „	תִּשְׁמְעֶנָּה		ye (f.) „	תִּשְׁמְעֶנָּה
	we (c.) shall „	נִשְׁמַע		we (c.) shall „	נִשְׁמַע

^a Use the imperf. for continued action.

<i>Cohort.</i> : let me (c.) hear	אֶשְׁמָעָה	let me (c.) be heard	אֶשְׁמָעָה
<i>Imperf. with suffix</i> :			
he will hear me	יִשְׁמָעוּ		
<i>Imper.</i> : hear thou (m.)	שָׁמַע	be thou (m.)	הִשְׁמַע
" (f.)	שָׁמְעִי	" (f.)	הִשְׁמְעִי
" ye (m.)	שָׁמְעוּ	" ye (m.)	הִשְׁמְעוּ
" (f.)	שָׁמְעֶנָּה	" (f.)	הִשְׁמְעֶנָּה
<i>Imper. with suffix</i> :			
hear thou (m.) me	שָׁמְעֵנִי		
<i>Part.</i>			
<i>active</i> : hearing (m. sg.)	שֹׁמֵעַ		
" (f. sg.)	שֹׁמְעָה &c.		
<i>passive</i> : heard (m. sg.)	שָׁמְעָה &c.	being heard (m. sg.)	נִשְׁמָע
		&c.	
<i>Inf. absolute</i> :	שָׁמְעַ		נִשְׁמָעַ
<i>construct</i> :	שֹׁמֵעַ		הִשְׁמָעַ

In the Imperfect and the Imperative of Qal and Niphal the guttural requires the vowel Pathah before it (pp. 19 f.); when a suffix is attached, the short vowel Pathah is in an open syllable which is unaccented and lengthened to Qames. In the Qal Infinitives and active Participle the guttural takes a Furtive Pathah after the full accented vowel (pp. 19 f.).

HIPHIL

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) caused to hear	הִשְׁמִיעַ	he will cause to hear	יִשְׁמִיעַ
she	הִשְׁמִיעָה	she	תִּשְׁמִיעַ
thou (m.) hast	הִשְׁמִיעָה	thou (m.) wilt	תִּשְׁמִיעַ
&c. (regular)		thou (f.)	תִּשְׁמִיעִי
		I (c.) shall	אֶשְׁמִיעַ
<i>Imper.</i> :		they (m.) will	יִשְׁמִיעוּ
cause thou (m.) to hear	הִשְׁמַע	they (f.)	תִּשְׁמְעֶנָּה
" (f.)	הִשְׁמִיעִי	ye (m.)	תִּשְׁמִיעוּ
" ye (m.)	הִשְׁמִיעוּ	ye (f.)	תִּשְׁמְעֶנָּה
" (f.)	הִשְׁמִיעֶנָּה	we (c.) shall	נִשְׁמִיעַ

Part. :

causing to hear (m. sg.) מִשְׁמִיעַ

Shortened Imperf. Jussive :,, (f. sg.) מִשְׁמִיעָה
&c.

let him cause to hear יִשְׁמַע

Inf. absolute :

הִשְׁמִיעַ

*Imperf. with Waw Consec. :**construct :*

הִשְׁמִיעַ

and he caused to hear וַיִּשְׁמַע

N.B. The Hophal הִשְׁמַע (Perf.), יִשְׁמַע (Imperf.), &c. is regular.

For the Piel and Hithpael the verb בָּקַע ('to divide') will serve :

PIEL		HITHPAEL	
<i>Perf. :</i> he (hath) split	בָּקַע	he (hath) split himself	הִתְבַּקַּע
she ,,	בָּקְעָה &c.	she ,, herself	הִתְבַּקְּעָה &c.
<i>Imperf. :</i> he will split	יִבְקַע	he will split himself	יִתְבַּקַּע
she ,,	תִּבְקַע &c.	she ,, herself	תִּתְבַּקַּע &c.
<i>Imper. :</i> split thou (m.)	בְּקַע &c.	split thyself (m.)	הִתְבַּקַּע &c.
<i>Part. :</i> splitting (m. sg.)	מְבַקֵּעַ &c.	splitting himself	מִתְבַּקֵּעַ &c.
<i>Inf. absolute :</i>	בְּקַע	<i>absolute and construct :</i>	הִתְבַּקַּע
<i>construct :</i>	בָּקַע		

N.B. Pual בִּקְעָה (Perf.), יִבְקַע (Imperf.), &c. is regular.

EXERCISE 31

Reuben	רְאוּבֵן	garment	בְּגָד
		,, (with suffix) ^a	בְּגָדִי
Canaanite	כְּנַעֲנִי	,, (pl.)	בְּגָדִים
beast	חַיָּה	,, (pl. constr.)	בְּגָדֵי
kingdom	מַמְלָכָה (מַמְלָכֹת cons.)		

to tear, rend

קָרַע

to send away, to let go שלח in Piel

שָׁלַח

to swear שָׁבַע in Niphal

וּשְׁבַע

^a See p. 84 (c).

(1) שָׁב רְאוּבֵן הַבּוֹרָה, כִּי אָמַר בְּלִבּוֹ אֲצִילָה אֶת-יוֹסֵף מִיַּד-
 אֲחִי וְשִׁלַּחְתִּי אֹתוֹ הַבַּיְתָה בְּשָׁלוֹם אֶל-אָבִיו, וְלֹא מָצָא אֶת-
 יוֹסֵף בְּבוֹר: וַיִּשְׁאַל רְאוּבֵן אֶת-אָחִיו לֵאמֹר אֵיךְ הֵנָּעַר, כִּי אֵינָנו
 בְּבוֹר, וַיִּגִּידוּ לוֹ לֵאמֹר מְכַרְנוּהוּ לְעֶבֶד מִצְרַיִמָּה: וַיְהִי כַשְׁמַע
 רְאוּבֵן אֶת-דְּבָרֵיהֶם וַיִּפֹּל עַל-פָּנָיו אֲרָצָה וַיִּקְרַע אֶת-בְּגָדָיו
 וַיִּצְעַק בְּקוֹל גָּדוֹל, וּמָה נִגִּיד לְאָבִינוּ: וַיִּקְחוּ אֶת-בְּגַדֵי-יוֹסֵף
 אֲשֶׁר נָפְלוּ מֵעָלָיו וַיִּקְרְעוּ אֹתָם וַיִּשְׁפְּכוּ עָלֵיהֶם דָּם וַיֹּאמְרוּ,
 כִּי יִרְאֶה יַעֲקֹב אֲבִינוֹ אֶת-הַבְּגָדִים הַקְרוּעִים הָאֵלֶּה וְדָם
 עָלֵיהֶם, אָמַר בְּגַדֵי-בְנֵי הַמָּה, תְּהִי רָעָה מִצְאָתָהּ בְּדַרְךָ
 וּתֹאכַל אֹתוֹ (2) וַיִּשְׁמַע הַכְּנַעֲנִי הַיֹּשֵׁב בְּהַר אֶת-כָּל-אֲשֶׁר עָשָׂה
 יְהוֹשֻׁעַ לְעַרְי-הַיַּרְדֵּן, וַיִּשְׁלַח מַלְאָכִים אֶל-כָּל-מַלְכֵי הָאָרֶץ
 לֵאמֹר אַתֶּם יַדְעֶתֶם כִּי בָא עִם-יִשְׂרָאֵל מִהַמִּדְבָּר וַיִּלְחַם
 בְּעַרְי-הַיַּרְדֵּן וַיִּלְכֹּד אֹתָן וַיִּשְׂרֹף אֹתָן בָּאֵשׁ וְאֶת-כָּל-יִשְׁבֵיָהֶן
 לָקַח לוֹ לְעֶבְדִים: וְעַתָּה שְׁמַעוּ-נָא בְּקוֹלִי וְהִתְקַבְּצוּ אֵלַי
 וְנִלְחַמְנוּ אִתּוֹ וְהֶאֱבָדְנוּ אֹתוֹ מֵעַל-פְּנֵי-הָאֲדָמָה, הֲלֹא אֲחִי
 וְאֲנָשֵׁי-בְרִיתִי אַתֶּם: וַיִּמְצְאוּ הַדְּבָרִים הָאֵלֶּה חֵן בְּעֵינֵי-הַמְּלָכִים
 וַיִּתְקַבְּצוּ אֵלָיו, וְעַמָּהֶם עִם רַב כְּכֹכְבֵי הַשָּׁמַיִם: וַיִּגִּידוּ לַיהוֹשֻׁעַ
 לֵאמֹר הִנֵּה בָּאוּ כָל מַלְכֵי-הָאָרֶץ לְהִלָּחֵם בָּנוּ, וְעַתָּה הִתְפַּלֵּל
 לַיהוָה אֱלֹהֵינוּ לְהַצִּילֵנוּ מִיָּדָם: וַיִּתְפַּלֵּל יְהוֹשֻׁעַ לֵאמֹר אֶל-נָא
 תַתְּנֵנוּ בְיַד-אֵיבָבֵינוּ כִּי בָהּ לְבַדְּךָ בְּטַחָנוּ: וַיְהִי בְעָרְב, וּמַלְכֵי-
 כְּנָעַן אֹכְלִים בַּמַּחֲנֶה, וַיִּשְׁמַע אֱלֹהִים קוֹל כְּקוֹל-סוֹסִים רֹבִים,
 וַתִּפֹּל עָלֵיהֶם יְרֵאת-יִשְׂרָאֵל וַיֹּאמְרוּ אָבוֹד אֲבָדְנוּ כִּי נִמְכַרְנוּ
 בְּיַד-יִשְׂרָאֵל, וַיִּתְּנוּ אִישׁ אֶת-חֶרְבוֹ בְּלִב-רֵעֵהוּ וַיַּהֲרֹגוּ אִישׁ

^a Imperfect.

^b (Were) eating.

^c 'One . . . the other', p. 158, footnote b.

אֶת־רָעָהוּ כָּל־הַקְּלִיָּה: (3) וַיֹּאמֶר יְהוָה אֶל־שְׁלֹמֹה, כִּי לֹא
הָיָה לְבָבְךָ שָׁלֵם אִתִּי כְּלִבְב־דָּוִד אָבִיךָ וַתִּקַּח לְךָ נָשִׁים רַבּוֹת
מִבְּנוֹת־הַגּוֹיִם וַתַּעֲבֹד אֶת־אֱלֹהֵיהֶן וַתִּשְׁכַּח אֶת־מִצְוֹתַי, קָרוּעַ
אֶקְרַע אֶת־הַמַּמְלָכָה מִמֶּךָ וַיִּנְתָּתִּיהָ לְרַעַף הַטּוֹב מִמֶּךָ: רַק
לְמַעַן דָּוִד עַבְדִּי לֹא יִהְיֶה הַדָּבָר הַזֶּה בְּיָמָיךָ, כִּי מִיַּד־בְּנֶךָ
הַיֹּשֵׁב עַל־כִּסְאֶךָ אֶקְרַעְנָהּ (4) וַיַּעֲמֵד מֹשֶׁה לְפָנָי פָּרַעַה וַיֹּאמֶר
אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, שְׁלַח אֶת־עַמִּי וַיַּעֲבְדוּנִי
בַּמִּדְבָּר, וְאִם אֵינֶךָ מְשַׁלַּח אִתָּם, הִנְנִי שֹׁלֵחַ אֶת־כָּל־מַגְפּוֹתַי
בָּךְ וּבְעַבְדֶיךָ וַיִּדְעָתָּ כִּי אֵין כְּמוֹנִי בְּכָל־הָאָרֶץ: וַיֹּאמֶר פָּרַעַה
מִי יְהוָה כִּי אֲשַׁמַּע בְּקוֹלוֹ וְשִׁלַּחְתִּי אֶת־הָעָם מֵעַבְדֹנִי, לֹא
יִדְעָתִי אֲתוֹ וְאֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח^a (5) זֹאת הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לְאַבוֹתֵיכֶם לָתֵת לְזֶרְעֵם (6) וַיֹּאמֶר דָּוִד אֶל־שְׁאוּל,
הַשָּׁבַע לִי בַיהוָה אִם תִּרְדֹּף אַחֲרָי וַיִּשְׁבַּע לוֹ שֵׁם שְׁאוּל
(7) לָמָּה לִי כָל־מִנְחוֹתֵיכֶם, אָמַר יְהוָה: קָרְעוּ אֶת־לְבָבְכֶם
וְלֹא אֶת־בְּגָדֵיכֶם וְעַבְדוּנִי בְּאֵמֶת (8) בִּקְשׁ אֶת־יְהוָה וְהוּא
יִצְיִלְךָ בְּטַח בּוֹ וְלֹא יַעֲזֹבְךָ (9) כִּי יִהְיֶה מַת בְּבֵית־כֹּהֵן, לֹא
יִקְרַע אֶת־בְּגָדָיו, כִּי קָדוֹשׁ הוּא לַיהוָה (10) שָׁמַע יִשְׂרָאֵל,
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (11) וַיֹּאמֶר יוֹסֵף אֶל־פָּרַעַה, אָבִי
הַשָּׁבִיעַ אֹתִי לְפָנַי־מוֹתוֹ לֵאמֹר קָבְרֵנִי בְּקִבְרֵ אַבוֹתַי (12) לֹא
תִשְׁכַּח אֶת־חֻסְדֵי־יְהוָה אֲשֶׁר עָשָׂה אֵתְךָ מִמִּצְרַיִם וְעַד־עַתָּה

(1) And it came to pass when the prophet read these words in the book which the priest had found in the house of God that (waw consec.) the king rent his garments and he cried, 'This people hath indeed sinned before the Lord our God'. And he made all the people swear (in) that day, from great to ('and until')

^a Pausal.

^b 'Swear if thou wilt' means 'swear that thou wilt not'.

small to serve the Lord and to forsake the gods of the land. (2) Pharaoh called (to) his servants and he said unto them, 'Why have we sent away this people from serving us (inf. constr. with prefixed preposition and suffix)?'; and his warriors said unto him, 'Let us pursue after them, for they are in the wilderness'. (3) And Jacob blessed his sons before his death and he said: 'Reuben, thou art my firstborn, thine enemies shall fall before thee and thy hand shall rule over them'. (4) There dwelt in the land of Israel a people who served not the Lord, and the Lord sent amongst them the beasts of the wilderness and they consumed their sheep and their cattle. And the ruler sent unto the king saying: 'Let the king send (to) us a priest from the children of Israel to whose voice ("who to his voice") we will hearken according to ("as") all that he shall say unto us.' (5) The woman sat under a tree and the boy with her, and she cried unto the Lord and she said: 'Save, Lord, the life ("soul") of the boy'. And she opened her eyes and behold a river (was) before her. (6) And it came to pass as Jacob was crossing (inf. const.) the river that (waw consec.) a man fought with him all the night until the light of the morning. And the man said unto him, 'Let me go (Piel of שָׁלַח), for I am an angel of God'; and Jacob said, 'I will not let thee go until [עַד-אֲשֶׁר] thou hast blessed me'. And the angel blessed him and Jacob let him go. (7) The prophet said to the king in the hearing^a of all Israel: 'If thou shalt not hearken to the words of this law and thou shalt go after thy heart and after thine eyes, behold the Lord will surely tear the kingdom from thee, as I have torn thy garment from (upon) thee.' (8) Blessed is the man who shall trust in the Lord. (9) Thus shall ye say unto the king, 'Send thou not messengers unto me saying, "Pray for us to the Lord, for we are as (the) sheep upon whom ("which . . . upon them") the beasts of the wilderness have fallen", for behold in the morning the Lord will cause a great sound to be heard and the enemy will return to his land'. (10) Unto Thee, my God, I shall cry, for *Thou* (pronoun) wilt hear my voice and Thou wilt not forget Thy servant who seeketh Thee with a broken heart.

^a 'The ears'.

73. LAMED 'ALEP VERBS

As explained on pp. 161 ff. the letter **ℒ** is a guttural which is often quiescent. A verb whose *third* root-letter is **ℒ** is classified as Lamed 'Alep.

QAL			NIPHAL		
<i>Perf. :</i>	he (hath) found	מָצָא	he was found	נִמְצָא	
	she „	מָצְאָה	she „	נִמְצְאָה	
	thou (m.) hast	מָצָאתָ	thou (m.) wast	נִמְצָאתָ	
	thou (f.) „	מָצָאתְּ	thou (f.) „	נִמְצָאתְּ	
	I (c.) (have) „	מָצָאתִי	I (c.) was „	נִמְצָאתִי	
	they (c.) „	מָצְאוּ	they (c.) were „	נִמְצְאוּ	
	ye (m.) „	מָצַאתֶם	ye (m.) „	נִמְצַאתֶם	
	ye (f.) „	מָצַאתְנָן	ye (f.) „	נִמְצַאתְנָן	
	we (c.) „	מָצָאנוּ	we (c.) „	נִמְצָאנוּ	
<i>Imperf. :</i>	he will find	יִמְצָא	he will be found	יִמְצָא	
	she „	תִּמְצָא	she „	תִּמְצָא	
	thou (m.) wilt	תִּמְצָא	thou (m.) wilt	תִּמְצָא	
	thou (f.) „	תִּמְצָאִי	thou (f.) „	תִּמְצָאִי	
	I (c.) shall „	אִמְצָא	I (c.) shall „	אִמְצָא	
	they (m.) will „	יִמְצְאוּ	they (m.) will „	יִמְצְאוּ	
	they (f.) „	תִּמְצָאנָה	they (f.) „	תִּמְצָאנָה	
	ye (m.) „	תִּמְצְאוּ	ye (m.) „	תִּמְצְאוּ	
	ye (f.) „	תִּמְצָאנָה	ye (f.) „	תִּמְצָאנָה	
	we (c.) shall „	נִמְצָא	we (c.) shall „	נִמְצָא	
<i>Cohort. :</i>	let me (c.) find	אִמְצָאָה	let me (c.) „	אִמְצָאָה	
<i>Imperf. with suffix :</i>	he will find me	יִמְצָאֵנִי			

<i>Imper.</i> : find thou (m.)	מָצָא	be thou (m.) found	הִמָּצָא
„ (f.)	מָצְאִי	„ (f.) „	הִמָּצְאִי
„ ye (m.)	מָצְאוּ	„ ye (m.) „	הִמָּצְאוּ
„ (f.)	מָצְאֵנָה	„ (f.) „	הִמָּצְאֵנָה
<i>Part. active</i> : finding (m. sg.)	מֹצֵא		
&c.			
<i>passive</i> : found (m. sg.)	מְצוּא	being found (m. sg.)	נִמְצָא
&c.		&c.	
<i>Inf. absolute</i> :	מִצּוֹא		נִמְצָא
<i>construct</i> :	מִצָּא		הִמָּצָא

The main point about the Lamed 'Alep verb is that the **א** loses its power as a consonant. In the *Perfect Qal* of the normal verb (שָׁמַר, שָׁמְרָתָּ) the third root-letter closes the syllable, but in the (hypothetical) corresponding forms מָצָא, מָצְאָתָּ the **א** is inaudible and has no force as a consonant, so that the syllable is really open. Since open syllables have long vowels the Pathah is lengthened to Qameṣ—מָצָא, מָצְאָתָּ (and the Dagheš Lene falls away after the vowel): מָצְאָתָּ becomes מָצְאָתָּם &c.

If the **א** were merely a guttural the *Imperfect Qal* would be יִמְצָא, but since the **א** has no consonantal value and the syllable is therefore open the vowel in it is lengthened—יִמְצָא. The 2nd and 3rd pl. fem. form תִּמְצָאֵנָה has Seghol in the second syllable (and likewise the Niphal Imperfect). In the Niphal *Perfect* 1st and 2nd person the vowel in the second syllable is Sere. These are due, very likely, to analogy with the Lamed He verb (pp. 216 ff.) which has the same characteristic of a mute third root-letter.

NOTE: The Stative Lamed 'Alep verb is pointed as follows:

	(‘to fear’, ‘be afraid’)	(‘to be full’)	
QAL: <i>Perfect</i> 3. m. sg.	יָרָא	מָלָא	3. c. pl. יָרְאוּ
2. m. sg.	יָרְאָתָּ	מָלְאָתָּ	2. m. pl. יָרְאָתָּם
1. c. sg.	יָרְאָתִי	מָלְאָתִי	1. c. pl. יָרְאָנוּ

HIPHIL

<i>Perf. :</i>			<i>Imperf. :</i>		
he (hath) caused to find	הִמְצִיא		he will cause to find	יִמְצִיא	
she „	הִמְצִיָּאָה		she „	תִּמְצִיא	
thou (m.) hast „	הִמְצִיָּאתָ		thou (m.) wilt „	תִּמְצִיא	
thou (f.) „	הִמְצִיָּאת		thou (f.) „	תִּמְצִיאִי	
I (c.) (have) „	הִמְצִיָּאתִי		I (c.) shall „	אֶמְצִיא	
they (c.) „	הִמְצִיָּאוּ		they (m.) will „	יִמְצִיאוּ	
ye (m.) „	הִמְצִיָּאתֶם		they (f.) „	תִּמְצִיֶּנָּה	
ye (f.) „	הִמְצִיָּאתֶן		ye (m.) „	תִּמְצִיאוּ	
we (c.) „	הִמְצִיָּנוּ		ye (f.) „	תִּמְצִיֶּנָּה	
			we (c.) shall „	נִמְצִיא	
			<i>Shortened Imperf. Jussive :</i>		
			let him cause to find	יִמְצֵא	
<i>Imperf. :</i>			<i>Imperf. with Waw Consec. :</i>		
cause thou (m.) to find	הִמְצֵא		and he caused to find	וַיִּמְצֵא	
„ (f.) „	הִמְצֵאִי		<i>Part. :</i>		
„ ye (m.) „	הִמְצֵאוּ		causing to find (m. sg.)	מְמַצֵּא	
„ (f.) „	הִמְצֵאֵנָּה		&c.		
			<i>Inf. absolute :</i>	הִמְצֵא	
			<i>construct :</i>	הִמְצִיא	

For the Piel, Pual, and Hithpael the verb רָפָא ('to heal') will serve :

	PIEL		PUAL		HITHPAEL
<i>Perf. :</i>					
he (hath) healed	רָפָא	he was healed	רָפָא	he (hath) healed himself	הִתְרָפָא
thou (m.) hast healed &c.	רָפָאתָ	thou (m.) wast healed &c.	רָפָאתָ	thou (m.) hast healed thyself	הִתְרָפָאתָ
<i>Imperf. :</i>					
he will heal	יִרְפָּא	he will be healed	יִרְפָּא	he will heal himself	יִתְרָפָא
she „ &c.	תִּרְפָּא	she will be healed &c.	תִּרְפָּא	she will heal herself	תִּתְרָפָא

Imper. :

heal thou (m.) רפא
&c.

heal thyself (m.) הִתְרַפָּא
&c.

Part. :

healing (m. sg.) מְרַפֵּא
&c.

being healed מְרַפָּא
(m. sg.)
&c.

healing himself מִתְרַפֵּא
&c.

Inf. absolute :

רפא

הִתְרַפָּא

construct :

רפא

EXERCISE 32

Eli עלי

לָכֵן
therefore
עַל-כֵּן

a (pace), time (f.) פַּעַם

twice (dual) פַּעַמַיִם

(1) וַיְהִי בַלַּיְלָה הַהוּא, וַשְּׂמוּאֵל שָׁכַב בְּהִיכַל-יְהוָה אֲשֶׁר שָׁם
אֲרוֹן הָאֱלֹהִים, וַיִּקְרָא יְהוָה אֶל-שְׂמוּאֵל, וַיֹּאמֶר הַנֶּעַר אֶל-
עָלִי, הִנְנִי כִי קָרָאתָ לִי, וַיֹּאמֶר עָלִי לֹא קָרָאתִי לָךְ: וַיִּקְרָא
יְהוָה עוֹד אֶל-שְׂמוּאֵל, וַיֹּאמֶר הַנֶּעַר עוֹד אֶל-עָלִי הֲלֹא זֶה
פַּעַמַיִם קָרָאתָ לִי: אָז יָדַע עָלִי כִי יְהוָה הוּא הַקּוֹרֵא לַנֶּעַר:
וַיֹּאמֶר אֵלָיו עָלִי, שָׁכַב בְּנִי וְהָיָה כִי יִקְרָא אֵלָיִךְ וְאָמַרְתָּ,
דַּבֵּר יְהוָה כִּי שָׁמַע עֲבָדְךָ: וַיִּשְׁכַּב הַנֶּעַר וַיִּשְׁמַע וְהָיָה קוֹל
קוֹרֵא שְׂמוּאֵל שְׂמוּאֵל, וַיֹּאמֶר דַּבֵּר-נָא כִּי שָׁמַע עֲבָדְךָ: וַיֹּאמֶר
אֵלָיו, הִנֵּה אָנֹכִי שֹׁפֵט אֶת-עָלִי וְאֶת-בֵּיתוֹ, כִּי עָשׂוּ בְנֵי אֶת-
הָרַע בְּעֵינַי וְהוּא יָדַע וְלֹא כִבְדֵנִי לְעֵינֵיהֶם, לָכֵן יִפְלוּ בְנֵי
בַחֲרָב וְנִכְרַת בַּיִת-עָלִי מִיִּשְׂרָאֵל: וַיְהִי בַבֶּקֶר, וַשְּׂמוּאֵל יָרָא
לְהַגִּיד אֶת אֲשֶׁר דַּבֵּר אֵלָיו יְהוָה, וַיִּקְרָא אֵלָיו עָלִי וַיֹּאמֶר
שְׂמוּאֵל בְּנִי, הִגִּידָה לִי אֶת-הַדְּבָר אֲשֶׁר דַּבֵּר אֵלָיִךְ יְהוָה,
אֶל-תְּסַתֵּר מִמֶּנִּי: וַיַּגִּד לוֹ אֶת-דְּבָרֵי-יְהוָה: וַיֹּאמֶר עָלִי, צַדִּיק
יְהוָה וְאָנֹכִי הִרְשָׁע, מִשְׁפָּטוֹ צָדֵק וְכָל-דְּבָרָיו אֱמֶת, יְהִי שֵׁם-
יְהוָה מְבָרָךְ (2) כִּי תִמְצָא אֶת-צֹאן-אִיבָהּ בַּדֶּרֶךְ, אֶל תְּסַתֵּר

^a The clause containing the participle is subsidiary and, if put in parentheses, does not break the continuity of the main theme. Hence the subsidiary clause, not being part of the continuous narrative, does not employ the waw consecutive. With the participle in this connexion supply in English 'was'.

^b For a hypothetical איבָהּ.

אֶת-עֵינֶיהָ מֵהֶם כִּי קִבֵּץ תִּקְבְּצֵם אֶל-בֵּיתָךְ וְהֶאֱכַלְתָּ אֹתָם
 וְשָׁלַחְתָּ לְהַגִּיד לוֹ, וַיֵּרֶאֶת מִיְהוָה אֱלֹהֶיהָ (3) וַיְהִי בְעֶמֶד מִשֶּׁה
 עַל-רֹאשׁ-הַהָר וַיֹּאמֶר אֵלָיו יְהוָה, זֹאת הָאָרֶץ אֲשֶׁר נָשָׂאתִי
 אֶת-יָדֵי לְאַבְרָהָם לְתַת לְזָרְעוֹ (4) לָקַח הַמֶּלֶךְ בְּיָדוֹ אֶת-
 סֹפֶר הַתּוֹרָה וַיִּקְרָא בְּאֲזִי-הָעַם אֶת-הַמִּצְוֹת וְאֶת-הַמְשָׁפְטִים
 אֲשֶׁר צִוָּה מֹשֶׁה אֶת-יִשְׂרָאֵל, וַיִּקְרַע אֶת-בְּגָדָיו וַיֹּאמֶר, חָטָאנוּ
 לַיהוָה אֱלֹהֵי-אַבוֹתֵינוּ כִּי לֹא שָׁמְרָנוּ אֶת-מִצְוֹתָיו כְּכֹל הַכְּתוּב
 בְּסֵפֶר הַזֶּה, לָכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת (5) כֹּה דִבֶּר אֵלַי
 יְהוָה, הֲגִי שְׁלַח אֶתְךָ אֶל-הָעָם הַזֶּה וְהִלַּכְתָּ וְקָרָאתָ בְּאֲזִינֵיהֶם
 לֵאמֹר, הִנֵּה מְצֵאתִי אֶתְכֶם בְּאָרֶץ מִצְרַיִם: וְאֲשַׁלַּח אֲלֵיכֶם
 אֶת-מֹשֶׁה עַבְדִּי לְהַצִּיל אֶתְכֶם מִעֲבֹדַת מִצְרַיִם וְאָנֹכִי אֶת-
 פָּרְעֹה וְאֶת-עַבְדָּיו עַד-אֲשֶׁר שְׁלַח אֶתְכֶם מֵאֶרְצוֹ: וְתַעֲמְדוּ
 עַל-הַר-קֹדֶשׁ^b וְתִשְׁמְעוּ אֶת-קוֹלִי בְּדִבְרֵי אֲלֵיכֶם מִתּוֹךְ-הָאֵשׁ
 וְתֹאמְרוּ בְּקוֹל אֶחָד, אֵתְךָ לְבִדְךָ וְעַבְדִּי: וְעַתָּה לֹא יֵרָאֶתְכֶם
 לְעַבְדֵי אֶת-אֱלֹהֵי-כְנָעַן אֲשֶׁר עָשׂוּ אֹתָם יַדֵּי-אָדָם וְתִשְׁכַּחוּ
 אֹתִי: לָכֵן אֲנֹכִי אֲשַׁכַּח אֶתְכֶם וְהִסְתַּר אֶסְתִּיר אֶת-פְּנֵי מַכֶּם
 (6) צִוָּה יְהוָשֶׁע וַיִּבְקֶשׁוּ וַיִּמְצְאוּ אֶת-הָאִישׁ אֲשֶׁר נָעַב אֶת-הַזָּהָב
 וַיִּגְיָשׁוּ אֹתוֹ לְמִשְׁפָּט: וַיֹּאמֶר אֵלָיו יְהוָשֶׁע הִנֵּה בֶן-מָוֶת כִּי חָטָא
 חָטָאתָ לַיהוָה וְתִקַּח מִזֶּה־בַּהֶעִיר וְלֹא יֵרָאֶת לְעֵבֶר עַל-מִצְוֹת-
 יְהוָה (7) רָאָה דָּוִד אֶת-הָאִשָּׁה וְתִמְצָא חֵן בְּעֵינָיו, וַיְהִי אַחֲרֵי
 מוֹת-אִשָּׁה וַיִּשְׁלַח אֵלֶיהָ דָּוִד לֵאמֹר הִנֵּה מִצָּאת חֵן בְּעֵינֵי
 מֶאֱד וְאֲשַׁלַּח לְקַחְתָּ אֶתְךָ לִי לְאִשָּׁה (8) רָאָה אַבְרָהָם אֶת-
 הָאֲנָשִׁים עֹמְדִים לְפָנָיו וַיִּגַּשׁ אֲלֵיהֶם וַיֹּאמֶר, אֲדוֹנָי אִם-נָא
 מְצֵאתִי חֵן בְּעֵינֵיכֶם אֶל-נְאֻתַעֲבָרוּ עַד-אֲשֶׁר אֶכְלְתֶם לָחֶם

(1) Sarah the wife of Abraham bore (to) him a son and she called his name Isaac, as the word which the angel spoke to

^a The raising of the hand accompanies the taking of an oath and therefore 'to raise the hand' means 'to take an oath'.

^b 'My mountain of holiness'—i.e. 'my holy mountain'. See Appendix 5, p. 253.

^c 'Worthy of death'.

Abraham her husband. (2) Behold I (was) walking in the way and I found the old prophet and I gave (to) him to eat, for he was hungry, and I hid him with me in the house and I saved his life ('soul') from death. (3) Hear thou the word of God which he hath spoken against [לָעֵל] thee. Behold I have made thee king over Israel and thou wast not afraid to forget the Lord and thou didst serve strange gods. (4) The king sought to take the woman to him(self) for a wife and she said unto him, 'My lord, I am the wife of a man'. And the king asked the name of her husband and she told (to) him. And he took a book and he wrote in it and he called (to) the husband of the woman and he said unto him, 'Take now this book and give it to the judge whom thou wilt find before the palace'. And the man took the book and he gave (it) to the judge. And the judge read the command of the king which (was) written in the book, saying, 'Send this man away to the wilderness and he shall die there'. And the judge hearkened to the voice of the king—according to ('as') all that he commanded him, so he did. And it was told to the king that the husband of the woman was dead and he took the woman to himself for a wife. And it came to pass in that time that the prophet called unto the king and he was very angry and he said, 'Thou whom the Lord hath chosen ("who, the Lord hath chosen thee") for a righteous judge^a over His people, thou hast sinned before Him and He hath judged thee the judgement of death'. (5) I told not (to) thee that she is my wife for I was afraid lest thou shouldst (impf.) kill me. (6) *Thou* (pronoun) hast created the heavens and the earth and the seas and all that is in them. (7) The sons of Reuben drew near unto Moses and they said unto him, 'If we have found grace in thine eyes, give (to) us, we pray thee [לָעֵל] these cities and we shall dwell in them'. (8) I have lifted up my hand to the Lord my God and I have sworn that I will not take^b a thing from you. (9) The priest said to the woman, 'Behold thou art bearing a son and thou shalt call his name Samuel'. (10) Unto Thee, my God, I shall call and from Thy heavens Thou wilt hear my voice.

^a 'A judge of righteousness'. See p. 136. 63.

^b In Hebrew 'I have sworn *if I shall take*', see p. 176, footnote b.

74. SOME DOUBLY WEAK VERBS

There are many verbs which have more than one peculiar root-letter, as נָגַע 'to touch', which is both a Pe Nun and Lamed Guttural, requiring two sets of adjustments to be made. A few doubly weak verbs are given below :

(a) נָגַע 'to touch'—Pe Nun and Lamed Guttural verb.

QAL: Perfect נָגַע; Imperfect יִנֹּע (for יִנְגַע); Imperative נֹע;

Infinitive construct נֹעֵךְ and נֹעֵת (for נֹעֵת).

In the Imperfect the *Nun* is assimilated and the *Guttural* has the vowel Pathah. The alternative Infinitive construct has Pathah before and under the guttural.

HIPHIL: Perfect הִנִּיעַ (for הִנְיִיעַ 'to cause to touch', 'to reach'); Imperfect יִנִּיעַ (for יִנְיִיעַ); Participle מְנִיעַ (for מְנִיִּיעַ).

PIEL: Perfect נִגַּע (for נִגַּע 'to plague'); Imperfect יִנְגַּע (for יִנְגַּע). The explanations of the Qal hold also for the Hiphil and Piel.

Other types of Pe Nun and Lamed Guttural verbs are:

'to breathe' QAL: Perfect נָפַח; Imperfect יִפַּח.

'to journey' „ „ נָסַע; „ „ יָסַע.

(HIPHIL Perfect: הִסִּיעַ 'to cause to journey')

'to plant' QAL: Perfect נָטַע; Imperfect יָטַע.

(b) חָבֵא (in Niphal and Hithpael 'to hide oneself' and in Hiphil 'to hide'—transitive)—Pe Guttural and Lamed 'Alep verb.

Similarly חָטָא 'to sin'

	QAL		HIPHIL
Perf.:	he hath sinned	חָטָא	he hath caused to sin
	thou (m.) hast	חָטָאתָ	thou (m.) hast
		„	„
Imperf.:	he will sin	יִחָטֵא	he will cause to sin
Inf. construct:		חָטֵא	חָטֵיא
	with ל	לְחָטֵא	

NIPHAL: Perfect **נִחַבָּא**; Imperfect **יִחַבֵּא** (for **יִחַבֵּא**); Participle **נֹחַבֵּא**.

In the Perfect of Niphal the **נ** has Seghol (as all *Pe Guttural* verbs) and the second syllable has Qameš (as all *Lamed 'Alep* verbs). So also the participle.

HIPHIL: Perfect **הִחַבֵּא**; Imperfect **יִחַבֵּא** &c.

HITHPAEL: Perfect **הִתְחַבֵּא**; Imperfect **יִתְחַבֵּא** &c.

(c) **נָשָׂא** 'to lift up', 'raise', 'bear'—Pe Nun and Lamed 'Alep verb.

QAL: Perfect **נָשָׂא**; Imperfect **יִשָּׂא**; Imperative **שָׂא**; Infinitive construct **נָשֵׂא** and **שָׂאת** (for **שָׂאת**); with **ל**, **לְשָׂאת**.

In the Imperfect the *Nun* is assimilated (as **יִנָּשֵׂא**) and the second syllable has Qameš because of the *Lamed 'Alep* (as **יִמְצָא**). The alternative form of the Infinitive construct is (first a theoretical **שָׂאת** since it is Pe Nun—as **נָשֵׂאת**—which easily becomes) **שָׂאת** and with a prefixed **ל** the **נ** quiesces and its vowel is taken by the preceding letter—**לְשָׂאת**.

NIPHAL: Perfect **נִשָּׂא** (for **נִנָּשָׂא**); Imperfect **יִנָּשָׂא**; Imperative **הִנָּשָׂא**.

HIPHIL: Perfect **הִנָּשָׂא** (for **הִנָּשָׂא**); Imperfect **יִנָּשָׂא** (for **יִנָּשָׂא**); Participle **מִנָּשָׂא** (for **מִנָּשָׂא**) &c.

The changes in these conjugations are obvious from the remarks above about the Qal. The Piel, Pual, and Hithpael, having a Dagheš Forte in the *second* root-letter, do not affect the first root-letter **נ**, so that they are simply Lamed Guttural or Lamed 'Alep verbs in these conjugations.

EXERCISE 33

Eden	עֵדֶן	vanity, falsehood	שָׁוְא	to flee	בָּרַח
knowledge	דַּעַת	living, alive (adj.)	חַי	Edom	אֱדוֹם

(1) **וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם, עֶפְרָר מִן-הָאָדָמָה, וַיִּפַּח בּוֹ רוּחַ חַיִּים וַיְהִי הָאָדָם לְגֵפֶשׁ חַיָּה: וַיִּטַּע יְהוָה גֵּן בְּעֵדֶן וַיִּתֵּן לְאָדָם**

לְעַבְדָּהּ וּלְשִׁמְרָהּ, וַיֹּאמֶר אֵלָיו, מִכָּל עֲצֵי-הַגֵּן אֲכֹל תֹּאכַל,
 רַק מֵעֵץ-הַדַּעַת אֲשֶׁר בְּתוֹךְ-הַגֵּן לֹא-תֹאכַל מִמֶּנּוּ וְלֹא תִגַּע
 בוֹ, כִּי בַיּוֹם עָבְרָה אֶת-הַמִּצְוָה הַזֹּאת, מָוֹת יִהְיֶה מִשְׁפָּטָהּ
 (2) וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, כֹּה תְבַרֵךְ אֶת-בְּנֵי-יִשְׂרָאֵל, אָמַר
 אֲלֵיהֶם, יְבָרְכֶה יְהוָה וַיִּשְׁמְרֶה יֵשׂא יְהוָה אֶת-פָּנָיו אֵלָיְךָ וְנָתַן
 לְךָ שָׁלוֹם (3) לֹא תִשָּׂא אֶת-שֵׁם-אֱלֹהֶיךָ לְשׂוֹא (4) וְתֹאמַר
 אֲשֶׁת אֲדוֹן-יֹסֵף אֶל-כָּל-הָעַמְדִים לְפָנֶיהָ, בָּא אֵלַי הָעֶבֶד
 הָעֶבְרִי הַזֶּה, וְאִין אִישׁ אֶתְּנוּ בְּבֵית, וַיַּחְזֹק בִּי, וְאִשָּׂא אֶת-קוֹלִי
 וְאִקְרָא: וַיְהִי כִשְׁמַעוֹ אֶת-קוֹלִי וַיְבָרַח מִפָּנָי וַיַּעֲזֹב אֶת-בְּגָדוֹ
 אִתִּי: וַיְהִי בְעָרְב וַתִּגַּד לְאִשָּׁה כַּדְּבָרִים הָאֵלֶּה וַיִּקְצֹף עַד-
 מָאֵד וַיִּתֵּן אֶת-יֹסֵף בַּבּוֹר (5) כִּי יַדְבֵּר אֵלָיְךָ רַעַף לֵאמֹר
 שׂוֹא עֶבֶד אֶת-יְהוָה וְעַתָּה נַעֲבֹדָה אֶת-אֱלֹהֵי-כְנָעַן, וְהִלְכָתְךָ
 וְהִגְדַּתְךָ לְשִׁפְטֵי-עִירָה וְשִׁפְטוֹ אִתּוֹ כַּכְּתוּב בַּתּוֹרָה הַזֹּאת
 (6) וַיִּשְׁמַע יַעֲקֹב בְּקוֹל-יְהוָה וַיִּקַּח אֶת-נָשָׁיו וְאֶת-כָּל-בְּנֵי בֵיתוֹ
 וַיִּסַּע אֶרְצָה כְּנָעַן (7) וַיֵּרֶא אֶת-אֱלֹהִים חֲכָמָה וְדַעַת וְשׂוֹא עֲבוֹדַת
 עֵץ וְאָבֶן (8) וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּסַּע בְּנֵי-יִשְׂרָאֵל
 יָרֵךְ הַמַּדְבָּר הַיַּרְדֵּנִי: וַיִּשְׁלַח מֹשֶׁה מְלָאכִים אֶל-מֶלֶךְ אֲדוֹם
 לֵאמֹר נַעֲבֹרָה-נָא בְּאַרְצְךָ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע אֱלֹהֵינוּ
 לְאַבוֹתֵינוּ לָתֵת לָנוּ, וְהָיָה בְּתֵת אִתָּהּ יְהוָה בְּיַדְנוּ וְנִזְכְּרֵנוּ אֶת-
 הַחֶסֶד הַזֶּה וְכִרְתָּנוּ אִתָּךְ בְּרִית-שָׁלוֹם: וַיֹּאמֶר מֶלֶךְ-אֲדוֹם,
 לֹא תַעֲבֹר בְּאַרְצִי וְאִם לֹא תִשְׁמַע אֵלַי וַיִּצְאֵתִי לְנִגְדֶךָ בְּיַד
 חֲזָקָה (9) בַּיּוֹם הַהוּא, אָמַר יְהוָה, לֹא יִשָּׂא גוֹי אֶל-גּוֹי חֲרֹב
 וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְלֹא יִשְׁפְּכוּ עוֹד דָּמִים, וַיָּשֻׁבוּ כָּל-
 הָעַמִּים בְּשָׁלוֹם עַל-אֲדָמָתָם (10) שָׂא-נָא אֶת-עֵינֶיךָ מִן הַמָּקוֹם
 אֲשֶׁר אַתָּה שָׂם, כִּי אֶת-כָּל-הָאָרֶץ הַזֹּאת לָךְ אֶתְּנֶנָּה (11) וַיְהִי
 בְּנוֹסַע הָעָם וַיִּשְׂאוּ בְנֵי-אַהֲרֹן הַכֹּהֲנִים אֶת-אֲרוֹן-הַבְּרִית
 (12) צִוָּה מֹשֶׁה אֶת-הָעָם לֵאמֹר לֹא תִגָּשׁוּ אֶל-הָהָר וְלֹא תִגְעוּ^b
 בוֹ, כִּי יְהוָה יֵרֵד עִלָּיו וְהָיָה הָהָר קֹדֶשׁ

^a The Hiphil of this verb means 'to take hold of', 'seize'.

^b נָגַע does not take an object—it is usually followed by בְּ.

(1) The sons of Reuben drew near unto Moses and they spoke unto him saying: 'Behold this land is good for our sheep, and now if we have found grace in thine eyes let us plant (cohortat.) trees, and let us work the land, and our wives and our children shall dwell there, and we will pass over with our brethren unto the land which the Lord hath sworn to our fathers to give to their seed, and we will fight for them'. And Moses said: 'I will ask of the Lord, if it is good in His eyes'. (2) And it came to pass after many days that we journeyed (waw consec.) in the wilderness to the mountain of God to hear the words of the Lord and ye said, 'All our days we will serve the Lord'. (3) The prophet said, 'All thy words are falsehood, for there is not in them the fear of the Lord and the knowledge of His law'. (4) Joshua commanded the people saying, 'When you hear (inf. constr. with suff.) my voice calling, "It is a war for the Lord and for Joshua!" then (waw consec.) shall ye call, even ye, so'. (5) All the warriors of David came unto him and they swore to him saying: 'Thee alone we will serve and no man shall touch (in) thee'. (6) Flee to the land of Egypt, for the king hath sworn to take thy life,^a and thou shalt dwell there until the death of thine enemy and thou shalt deliver thy life from death. (7) And it came to pass when Jacob heard the words of his sons that he cried in a great voice, 'My son Joseph liveth and he hath sent to take me unto him to Egypt. Blessed be the Lord, the God of my fathers, who hath done kindness with me.' (8) My voice I will raise unto the Lord and from all my troubles He will deliver me. (9) Moses saw the serpent before him and he fled (from) before it; and the Lord said unto him, 'Why fleest thou? Take it in thy hand.' (10) Give (to) me wisdom and knowledge, in order that I may rule over Thy people with righteousness.

75. PE YOD AND PE WAW VERBS

There are two distinct types of weak verbs which have ך as the first root-letter in the Perfect Qal. The one, represented by כַּיִּטֵּי ('to be good') is in Hebrew a true Pe Yod; while the other, represented by כַּשִׁי ('to sit, dwell') comes, as will be

^a וְנִפְשָׁךְ.

shown, from an original **וְשָׁב** and is therefore a Pe Waw verb. The distinction between the Pe Yod and the Pe Waw verbs, though not apparent in Qal, is quite clear in some of the derived conjugations. For example:

(a) The Hiphil of **יָטַב** is **הֵיטִיב** ('to cause to be good, to do good'). Note the original **י** (after the **ה** of Hiphil); but

(b) the Hiphil of **יָשַׁב** (originally **וְשָׁב**) is **הוֹשִׁיב** ('to cause to sit, dwell'). Note the original **ו** (though quiescent, after the **ה** of Hiphil).

It was noted on p. 157 that the regular Hiphil **הִגְדִּיל** comes from an earlier form **הַגְדִּיל** (hagdîl); so that:

(a) The Hiphil of the true Pe Yod **יָטַב** was originally **הֵיטִיב** (haytîb) which became **הֵיטִיב** (hēytîb, hêtîb), just as the absolute **עֵיץ** and **בַּיִת** became **עֵץ** and **בֵּית** in the construct (pp. 47, 72).

(b) The Hiphil of the original Pe Waw verb **וְשָׁב** was first **הוֹשִׁיב** (hawšîb) which became **הוֹשִׁיב** (hōšîb), in the same way as **מִוֹת** became (**מִוֹת** and then) **מוֹת** in the construct (p. 97, footnote a).

We now give Tables of the Pe Yod and Pe Waw together, so that the differences between them may be seen.

QAL

	PE YOD		PE WAW
<i>Perf.</i> :	(he hath been good יָטַב)		he (hath) sat יָשַׁב
	(regular : not used)		(regular)
<i>Imperf.</i> :	he will be good יֵטֵב		he will sit יֵשֵׁב
	she „ תֵּיטֵב		she „ תֵּשֵׁב
	thou (m.) wilt „ תֵּיטֵב		thou (m.) wilt „ תֵּשֵׁב
	thou (f.) „ תֵּיטְבִי		thou (f.) „ תֵּשְׁבִי
	I (c.) shall „ אֵיטֵב		I (c.) shall „ אֵשֵׁב
	they (m.) will „ יֵטְבוּ		they (m.) will „ יֵשְׁבוּ
	they (f.) „ תֵּיטְבֶנָּה		they (f.) „ תֵּשְׁבֶנָּה
	ye (m.) „ תֵּיטְבוּ		ye (m.) „ תֵּשְׁבוּ
	ye (f.) „ תֵּיטְבֶנָּה		ye (f.) „ תֵּשְׁבֶנָּה
	we (c.) shall „ נֵיטֵב		we (c.) shall „ נֵשֵׁב

<i>Cohort.</i> : let me (c.) be good	אֵיטְבָהּ	let me (c.) sit	אֵשְׁבָהּ
<i>Imperf. with Waw</i> and he	וַיֵּטֵב	and he sat	וַיֵּשֶׁב ^a
<i>Consecutive</i> : was good			
<i>Imper.</i> :		sit thou (m.)	שֶׁב (שְׁבָה)
		„ (f.)	שְׁבִי
		„ ye (m.)	שְׁבו
		„ (f.)	שְׁבֹנָה
<i>Part.</i> :	(יֵטֵב)	sitting (m. sg.)	יֹשֵׁב
		&c.	
<i>Inf. absolute</i> :	יֵטֹב		יֵשׁוֹב
<i>construct</i> :	(יֵטֵב)		שְׁבַת
„ with ל			לְשֶׁבֶת
„ „ suffixes :			שְׁבַתִּי

The Pe Yod verb retains the first root-letter quiescent in the Imperfect Qal—יֵיטֵב (Stative, as יֵשְׁכֵב) becomes יֵיטֵב (p. 18, 2).

The Pe Waw verb in Qal discards the first root-letter in the Imperfect יֵשֶׁב, the Imperative שֶׁב, and the Infinitive Construct שְׁבַת, the latter resembling that of the Pe Nun type. The Waw Consecutive with the Imperfect retards the accent one place, so that the last syllable יֵשֶׁב־ is now closed and unaccented and its vowel is thus shortened—יֵשֶׁב־.

NOTE: Some of these verbs have become mixed, partaking of the peculiarities of each other; e.g. the verb יִרְשׁ ('to inherit') is a Pe Waw Verb, but the Imperfect Qal is יִירֶשׁ, as if it were a Pe Yod. Similarly in cognate languages the verb יִדַע ('to know') appears as a Pe Yod, but in Hebrew it takes the peculiarities of a Pe Waw (see p. 210 (a)).

In order to show the difference between the (true) Pe Yod and the (original) Pe Waw the Hiphil is first given.

^a But יֵשֶׁב 'and I sat'—no shortening for 1st sing. (p. 114 (b), N.B.).

HIPHIL

	PE YOD		PE WAW
<i>Perf. :</i>			
he hath done good	הִיטִיב	he hath caused to sit, dwell	הוֹשִׁיב
she	„ הִיטִיבָּה	she	„ הוֹשִׁיבָּה
thou (m.) hast	„ הִיטִיבְתָּ	thou (m.) hast	„ הוֹשִׁיבְתָּ
thou (f.)	„ הִיטִיבְתִּי	thou (f.)	„ הוֹשִׁיבְתִּי
I have (c.)	„ הִיטִיבְתִּי	I (c.) have	„ הוֹשִׁיבְתִּי
they (c.)	„ הִיטִיבוּ	they (c.)	„ הוֹשִׁיבוּ
ye (m.)	„ הִיטִיבְתֶּם	ye (m.)	„ הוֹשִׁיבְתֶּם
ye (f.)	„ הִיטִיבְתֶּן	ye (f.)	„ הוֹשִׁיבְתֶּן
we (c.)	„ הִיטִיבְנוּ	we (c.)	„ הוֹשִׁיבְנוּ

Imperf. :

he will do good	יִיטִיב	he will cause to sit, dwell	יֹוֹשִׁיב
she	„ תִּיטִיב	she	„ תֹּוֹשִׁיב
thou (m.) wilt	„ תִּיטִיב	thou (m.) wilt	„ תֹּוֹשִׁיב
thou (f.)	„ תִּיטִיבִי	thou (f.)	„ תֹּוֹשִׁיבִי
I (c.) shall	„ אֵיטִיב	I (c.) shall	„ אֹוֹשִׁיב
they (m.) will	„ יִיטִיבוּ	they (m.) will	„ יֹוֹשִׁיבוּ
they (f.)	„ תִּיטִיבְנָה	they (f.)	„ תֹּוֹשִׁיבְנָה
ye (m.)	„ תִּיטִיבוּ	ye (m.)	„ תֹּוֹשִׁיבוּ
ye (f.)	„ תִּיטִיבְנָה	ye (f.)	„ תֹּוֹשִׁיבְנָה
we (c.) shall	„ נִיטִיב	we (c.) shall	„ נוֹוֹשִׁיב

Cohort. :

let me (c.)	„ אֵיטִיבָּה	let me (c.)	„ אֹוֹשִׁיבָּה
I will	„	I will	„

Jussive : let him „ יִיטֵב let him „ יֹוֹשֵׁב

*Imperf. with Waw
Consecutive :*

and he did good וַיִּיטֵב and he caused to sit וַיֹּוֹשֵׁב

<i>Imper. :</i>			
do thou (m.) good	הֵיטֵב	cause thou (m.) to sit	הוֹשֵׁב
	^a (הֵיטִיבָה)		^a (הוֹשִׁיבָה)
„ (f.) „	הֵיטִיבִי	„ (f.) „	הוֹשִׁיבִי
„ ye (m.) „	הֵיטִיבוּ	„ ye (m.) „	הוֹשִׁיבוּ
„ (f.) „	הֵיטִיבְנָה	„ (f.) „	הוֹשִׁיבְנָה
<i>Part. :</i>			
doing good (m. sg.)	מֵיטִיב	causing to sit (m. sg.)	מוֹשֵׁב
&c.		&c.	
<i>Inf. absolute :</i>	הֵיטֵב		הוֹשֵׁב
<i>construct :</i>	הֵיטִיב		הוֹשִׁיב

In the Hiphil the original first root-letter has remained ; הֵיטִיב shows the original Yod and הוֹשִׁיב the original Waw. Note that the Imperfect Hiphil has a shortened form (יֹשֵׁב from יוֹשִׁיב, יֵיטֵב from יֵיטִיב) for the Jussive. Waw Consecutive is attached to the shortened form of the Imperfect and when this occurs the accent is retarded one place, leaving a closed unaccented syllable which must, consequently, shorten its vowel.

PE WAW

	NIPHAL		HOPHAL
<i>Perf. :</i>	he was inhabited	נֹשֵׁב	he was made to sit, dwell
	she „	נֹשְׁבָה	she „
	thou (m.) wast	נֹשַׁבְתָּ	thou (m.) wast
	&c.		&c.
<i>Imperf. :</i>	he will be inhabited	יִנְשֵׁב	he will be made to sit, dwell
	she „	תִּנְשֵׁב	she „
	I (c.) „	אִנְשֵׁב	I (c.) „
	&c.		&c.
<i>Imper. :</i>	be thou (m.) inhabited	הִנְשֵׁב	
	&c.		
<i>Part. :</i>	being inhabited (m. sg.)	נוֹשֵׁב	being made to sit (m. sg.)
	„ (f. sg.)	נוֹשְׁבָה	&c.
	&c.		
<i>Infinitives :</i>		הִנְשֵׁב	הוֹשִׁיב

^a Emphatic imperative, p. 88 (b).

NIPHAL : Since the Niphal Perfect **נִשְׁמַר** (nišmar) was originally **נִשְׁמַר** (našmar) (see note on Niphal of Pe Guttural verb, p. 156), the Niphal Perfect of the original **נִשַׁב** was **נִוְשַׁב** (nawšab) which became **נִוְשַׁב** (nôšab). The original initial **ו** has survived in the Niphal Imperfect as a full consonant and so this part of the conjugation is normal.

HOPHAL : It will be remembered that the Hophal of the Pe Nun verb has Qibbuš instead of Qameš-Haṭuph (p. 144). The Hophal of the Pe Waw verb follows this tendency and the (hypothetical form) **הוּשַׁב** (huwšab) becomes **הוּשַׁב** (hûšab); the waw quiesces.

NOTE : A special type of the above verbs is one whose second root-letter is a sibilant (S-sound), since this behaves like a Pe Nun verb :

'to pour out'	Qal: <i>Perfect</i> יָצַק;	<i>Imperfect</i> יִצַק
'to burn'	Qal: „ יָצַת	„ יִצַת
	Hiphil: „ הִצִּית	„ יִצִּית

EXERCISE 34

maidservant אָמָה	door דֶּלֶת
three (m.) שְׁלֹשָׁה ^a , (f.) שְׁלוֹשׁ	wall (of a city) חוֹמָה
sister אחות, pl. (irreg.) אָחיות; with suffix אחותי, pl. (with suffix) אחיותי	
to go down, descend יָרַד (Imperf. יִרַד)	
to cause to go down, to bring down יָרַד in Hiphil	הוֹרִיד
to go out, go forth יָצָא (Imperf. יִצְא)	
to cause to go out, to bring out, bring forth יָצָא in Hiphil	הוֹצִיא

(1) צָוָה יְהוָה אֶת-אַבְרָהָם לֵאמֹר צֵא מֵאֶרֶץ וּמִבֵּית-אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּקַּח אַבְרָהָם אֶת-שָׂרָה אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וַיָּצְאוּ אֶרֶץ כְּנָעַן וַיֵּשְׁבוּ שָׁם: וַיְהִי רָעַב בְּאֶרֶץ וַיֹּאמֶר אַבְרָהָם אֶל-שָׂרָה נְרָדָה-נָא מִצְרַיִמָּה, וַיֵּרְדוּ

^a It is interesting to note (pp. 243-4 (b)) that the numerals from 3 to 10 end in הָ, when in connexion with a masc. noun.

שָׁמָּה (2) עָשָׂה יְהוָה לְשָׂרָה כַּאֲשֶׁר אָמַר וּתְלִד שָׂרָה בֶן וּתְקַרָּא
אֶת־שְׁמוֹ יִצְחָק: וַיְגַדֵּל הַנְּעָר וַיְהִי אֱלֹהִים אֹתוֹ: וּתְאָמַר שָׂרָה
אֶל־אֲבָרְהָם אִשָּׁה, לֹא יִירָשׁ בֶּן־הָאָמָּה הַזֹּאת עִם־בְּנֵי עַם־
יִצְחָק (3) וַיְהִי כַשְׂמַע יִשְׁבִּי־הָעִיר כִּי בָאוּ שְׁנֵי־אֲנָשִׁים אֶל־
בֵּית־לוֹט וַיִּתְקַבְּצוּ לִפְנֵי־בֵיתוֹ וַיִּקְרָאוּ אֵלָיו לֵאמֹר אֵיךְ הָאֲנָשִׁים
אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הֲוֹצִיָּאָה אִתָּם אֵלֵינוּ: וַיֵּצֵא אֲלֵיהֶם
לוֹט וַיֹּאמֶר אֲלֵיהֶם, אֶל־נָא תִשְׁפְּכוּ דָמַי: וְלֹא שָׁמְעוּ אֵלָיו
וַיִּגְשׁוּ לְשַׁבֹּר אֶת־הַדָּלֶת וַיִּגַּף אֹתָם יְהוָה וְלֹא רָאוּ וַיִּבְקְשׁוּ אֶת־
הַדָּלֶת וְלֹא מָצְאוּ: וַיֹּאמְרוּ הַמַּלְאָכִים אֶל־לוֹט, צֵא מִן הָעִיר
אִתָּה וְכָל־בְּנֵי בֵיתְךָ כִּי מִשְׁחִיתִים אֲנַחְנוּ אֶת־הַמָּקוֹם: וַיִּשְׁמַע
לוֹט בְּקוֹלָם וַיֵּצֵא הוּא וְאִשְׁתּוֹ וּשְׁתֵּי־בָנוֹתָיו וַיִּמְלְטוּ לְנַפְשָׁם
הַהֲרָה: וּתְרַד אִשׁ־אֱלֹהִים מִשְׁמַיִם וּתֹאכַל אֶת־הָעִיר וְאֶת־כָּל־
אֲשֶׁר בָּהּ (4) וַיֹּאמֶר יוֹסֵף אֶל־אָחִיו, הוֹרִידוּ אֵלַי אֶת־אֲחֵיכֶם
הַקָּטָן וַיַּדְעֵתִי כִּי אָמַת דְּבַרְתֶּם: וַיְהִי כַשְׂמַעָם אֶת־דְּבַר־יוֹסֵף
וַיִּירָאוּ מְאֹד וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ, חָטוּא חָטָאנוּ לַיהוָה
בְּדַבַּר־אֲחֵינוּ, לָכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת: וְלֹא יָכַל יוֹסֵף
לְעַמֵּד בְּפָנֵי־אָחִיו וַיֵּצֵא (5) וַיַּגֵּד בְּאָזְנוֹ־פַרְעֹה לֵאמֹר הִנֵּה
אָבִי־יוֹסֵף וְאָחִיו וּנְשֵׁיהֶם וּבְנֵיהֶם בָּאִים מִצְרָיִמָּה: וַיִּקְרָא
פַּרְעֹה אֶל־יוֹסֵף וַיֹּאמֶר אֵלָיו, הִנֵּה אֶרֶץ מִצְרָיִם לְפָנֶיךָ הִיא,
הוֹשֵׁב אֶת־בְּנֵי בֵית־אָבִיךָ בַּמָּקוֹם אֲשֶׁר יִיטַב בְּעֵינֶיךָ, וְהִיטַב
אִיטִיב עִמָּם (6) וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרַד יַעֲקֹב מִצְרָיִמָּה וַיֵּשֶׁב
שָׁם וַיְהִי לְגוֹי גָּדוֹל חָזָק וְרַב: וַיִּירָאוּ מִפְּנֵי הַמִּצְרִיִּים וַיֹּאמְרוּ
הִנֵּה בְּתוֹכָנוּ עִם גָּדוֹל וְחָזָק וְהָיָה כִּי תִהְיֶה מִלְחָמָה וְנִלְחַם גַּם
הוּא בָּנוּ: וַיַּעֲבִירוּהוּ וַיִּתְּנוּ עָלָיו עֲבוּדָה וַיִּצְעַק יִשְׂרָאֵל אֶל־
יְהוָה מִעֲבוּדָתוֹ (7) וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאֶרֶץ עֲצֵי־פָרִי אֲשֶׁר
זָרְעָם בָּם, וַיְהִי־כֵן (8) וַיִּשְׁכַּב שָׁם יַעֲקֹב בְּלַיְלָה הַהוּא וַיַּחְלֶם

^a Lit. 'a pair of', i.e. 'two'. See p. 243 (b). ^b Longer form of Imperative.

^c Fem. constr. of שְׁתֵּי, lit. 'a pair of'. See p. 243 (b).

^d Jussive—shortened form.

והנה יהוה מדבר אליו לאמר אנכי אלהי-אברהם ואלהי-
יצחק אביך והיטב איטיב עמך, כי מצאת חן בעיני (9) כי
תצא למלחמה על-איביך ונתנם יהוה בידך והיו לכם
לעבדים: וכי תשא אחת מבנותיהם חן לפניך ולקחת אתה
לה לאשה וישבה בבינתך והיה אחרי ימים רבים ולא תמצא
עוד חן בעיניך, לא תמכר אתה לאמה כי שלח תשלח אתה
כמשפט הזה (10) שמעו המרגלים בקול האשה וישבו אתה
בבית וישכבו שם: ויהי בבקר, ואין איש בעיר, ותקח האשה
את-האנשים והורד אתם מעל-החומה, וימלטו לנפשם ההרה
ויהיו שם שלשה ימים עד-אשר שבו הרדפים העירה
(11) עבדים היו אבותינו לפרעה במצרים ויוציאם יהוה
אלהינו משם ביד חזקה ובאתות גדולות (12) בא הנביא
לפני-המלך ויאמר אליו, הלא ידעת כי המליכו בני-ישראל
עליהם מלך, ואתה אמרת כי שלמה בנה יושב על-כסאך
אחריך (13) ותדבר האשה החכמה מעל החומה לאמר תמצא-
נא אמתך חן בעיני-אדוני והגידה לנו את-מי אתה מבקש
והורדנו אתו אליך, ולמה נפל אנחנו בקרב: וייטבו דבריך
בעיניו מאד ויאמר אליה, ברוכה את ליהוה אשר נתן חכמה
בלבך, כי הצלת את-כל-ישבי העיר מקמות (14) וישלח
מלך ישראל מלאכים אל-הנביא לאמר כה אמר המלך, רד
אלי: ויאמר אליהם הנביא לא ארד, ואם איש-אלהים אנכי
תרד אש-אלהים משמים ואכלה אתכם: ויהי כדבר הנביא
את-הדברים האלה ותרד אש משמים ותאכל אתם

(1) The sons of Jacob returned unto their father and they told (to) him the words of Joseph which he (had) commanded them, saying: 'Thus said thy son Joseph, "Come down unto me to Egypt, thou and all thy house(hold) and I will make thee dwell

^a Inf. abs. before the finite verb, for emphasis.

^b Fem. sg. 3rd.

^c Idiomatic—'to bear grace' = 'to have grace', meaning 'to please'.

with me, for the famine is very heavy in the land of Canaan”.’ And it came to pass, as Jacob heard these words that (waw consec.) he cried in a loud voice, ‘My son Joseph is yet alive; blessed be the Lord who hath done kindness with His servant’. And Jacob went down to Egypt, he and all his house(hold) and they dwelt there. (2) And Sarah drew near unto Abraham her husband and she said unto him: ‘Behold I am old (perfect) and the Lord hath not given (to) me a son; and now hearken in my voice according to (“as”) all which I shall say unto thee, and take my handmaid unto thee for a wife.’ And the words of Sarah were good in his eyes and he took her handmaid to him for a wife. And it came to pass after many days that (waw consec.) the handmaid bore (to) him a son. (3) And Moses heard that Pharaoh (was) seeking his life and he fled from (before) him and he went forth to the wilderness and he escaped from the hand of Pharaoh. (4) The servant of Abraham returned and the girl (was) with him and she was good in the eyes of Isaac and she bore [נִשְׂרָה] grace before him and she became his wife (‘to him for a wife’). (5) And it came to pass when Judah heard that the wife of his son had gone in the evil way that (waw consec.) he was exceedingly angry and he said unto his servants, ‘Bring her forth that she may be burnt in (the) fire’. And they brought her forth and she stood before him and she said, ‘To the man to whom these belong (“to the man who these are to him”) I have borne a son.’ (6) The brothers of Joseph saw him and they said, one to the other, ‘Behold the dreamer of dreams cometh’. And they took him and they rent his garments from (upon) him and they made him go down into the pit, and they sat (down) to eat. (7) Thus said the Lord unto me, ‘Go forth and speak unto this people and thou shalt say unto them, “Your fathers went after strange gods and they forgot the Lord who brought them forth from the land of Egypt with a strong hand and who made them dwell in the land of their enemies whom He (had) destroyed before them”.’ (8) Moses spoke unto the children of Israel saying, ‘Ye shall not fear the nations against whom^a ye shall fight, for the Lord is in our midst and He will bring down upon them stones of fire from the heavens and He will utterly destroy (inf.

^a ‘Who . . . against them’; see p. 135.

abs. with finite verb) them from (upon) the face of the earth.' (9) If thy brother shall be sold to thee for a slave and he shall serve thee ; with thee he shall dwell in thy house and thou shalt indeed deal kindly (Hiph. of **יָטַב**) with him, and thou shalt remember that I am the Lord thy God. (10) Solomon commanded him, saying, 'Dwell in thy house and go not forth (use the negative **אַל**, p. 77) from the city, for in the day that thou transgressest^a (inf. const. with suff.) my commandment thy blood shall be on thy head.' And one of his servants fled from him to the land of Edom ; and he took his men and he pursued after him and he found him. And the king heard that his enemy had transgressed his commandment and had gone forth from the city, and he sent unto him saying : 'Because thou hast transgressed my word and thou didst go forth from Jerusalem, behold death will be thy judgement.'

76. 'AYIN WAW AND 'AYIN YOD VERBS

We now come to the type of verb whose medial root-letter is a **ו** or **י** which quiesces, i.e. The '*Ayin Waw* and '*Ayin Yod* verb. The original form of the verb 'to rise' was **קָוַם** (qāwam) in Perfect Qal, but the feeble **ו** not only lost its power as a consonant but disappeared, leaving the form **קָם**. Since the normal Imperfect Qal **יִשְׁמֹר** (yišmōr) comes from an original **יִשְׁמֹר** (yašmur—see note on Imperfect Qal of Pe Guttural verb, p. 155), the early form of our verb was **יִקְוֹם** (yaqwum) which became **יִקְוִם** (yāqûm); the **ו** lost its consonantal power and became the vowel Šureq (see p. 18, 3).^b In the same way, the Perfect Qal of the verb 'to place' was originally **שָׂיַם** (sāyam) and the medial **י** disappeared, leaving **שָׂם**. In the Imperfect the vowel in the second syllable was of the *i* class **יִשְׂיִם** (yasyim) instead of the *u* class (cf. Imperfect of **יָנַח**, p. 148 f.) and this form developed into **יִשְׂיַם** (yāsîm).

^a The verb **עָבַר**.

^b There are two other branches of the '*Ayin Waw* verb of the *e* and *o* types (**נָתַת** and **בִּוֵּשׁ**) corresponding to the Statives (pp. 95 ff.) but, for the sake of clearness, they are dealt with separately in the next chapter.

QAL

	'AYIN WAW		'AYIN YODH	
<i>Perf. :</i>	he hath risen	קָם	he (hath) placed	שָׁם
	she „	קָמָה	she „	שָׁמָה
	thou (m.) hast	קָמַתָּ	thou (m.) hast	שָׁמַתָּ
	thou (f.) „	קָמַתְּ	thou (f.) „	שָׁמַתְּ
	I (c.) have	קָמַתִּי	I (c.) have	שָׁמַתִּי
	they (c.) „	קָמוּ	they (c.) „	שָׁמוּ
	ye (m.) „	קָמְתֶם	ye (m.) „	שָׁמְתֶם
	ye (f.) „	קָמְתֶינָן	ye (f.) „	שָׁמְתֶינָן
	we (c.) „	קָמַנּוּ	we (c.) „	שָׁמַנּוּ
<i>Imperf. :</i>	he will arise	יָקוּם	he will place	יָשִׁים
	she „	תִּקְוֶם	she „	תִּשְׂיֶם
	thou (m.) wilt	תִּקְוֶם	thou (m.) wilt	תִּשְׂיֶם
	thou (f.) „	תִּקְוָמִי	thou (f.) „	תִּשְׂיָמִי
	I (c.) shall	אָקוּם	I (c.) shall	אָשִׁים
	they (m.) will	יָקוּמוּ	they (m.) will	יָשִׂימוּ
	they (f.) „	תִּקְוֶמְנָה	they (f.) „	תִּשְׂיֶמְנָה
	ye (m.) „	תִּקְוָמוּ	ye (m.) „	תִּשְׂיָמוּ
	ye (f.) „	תִּקְוֶמְנָה	ye (f.) „	תִּשְׂיָמְנָה
	we (c.) shall	נָקוּם	we (c.) shall	נָשִׂים
<i>Cohort. :</i>	let me (c.) „	אָקוּמָה	let me (c.) „	אָשִׂימָה
	I (c.) will „	„	I (c.) will „	„

Shortened Imperf.

Jussive :

let him arise	יָקֻם	let him „	יָשֻׁם
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Imperf. with Waw

Consecutive :

and he arose	וַיָּקֻם	and he placed	וַיָּשֶׂם ^b
	(wayyāqom) ^a		

^a But וַאֲקוּם 'and I arose' (p. 114 (b), N.B.).

^b But וַאֲשִׂים 'and I set' (p. 114 (b), N.B.).

<i>Imper.</i> : arise thou (m.)	(קוּמָה) ^a קוּם	place thou (m.)	(שִׁמָּה) ^a שִׁים
„ (f.)	קוּמִי	„ (f.)	שִׁמִּי
„ ye (m.)	קוּמוּ	„ ye (m.)	שִׁימוּ
„ (f.)	קוּמְנָה	„ (f.)	[שִׁמְנָה]
<i>Part.</i> : arising (m. sg.)	קָם	placing (m. sg.)	שָׂם
„ (f. sg.)	קָמָה &c.	„ (f. sg.)	שָׂמָה &c.
<i>Inf. absolute</i> :	קוּם		שׂוּם
<i>construct</i> :	קוּם		שִׁים
„ with ל	לְקוּם		לְשִׁים

(a) There is no difference in form between the 'Ayin Waw and the 'Ayin Yod in the Perfect Qal, but in the Imperfect, Imperative, and Infinitive construct the original medial root-letter reappears as a vowel: יְקוּם, יְשִׁים, &c. The Imperfect (יְקוּם and יְשִׁים) has a shortened form for the Jussive (יְקוּ and יְשִׂם). When the waw consecutive is attached to the shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (קוּם and שִׂם) is now closed and unaccented and the vowel in it must consequently be shortened (to קוּם and שִׂם). Note carefully that וַיִּקְוּ is read wayyáqom—the vowel in the last syllable is Qames-Ḥaṭuḥ.

(b) The f. sg. Perf. (of קוּם) is קוּמָה and (of שִׁים) שִׁמָּה—accent Mil'el (p. 8).

The f. sg. Part. (of קוּם) is קוּמָה and (of שִׁים) שִׁמָּה—accent Milra' (p. 8).

NIPHAL

The normal Niphal Perfect נִשְׁמַר (nišmar) comes from an earlier נִשְׁמַר (našmar—see Niphal of Pe Guttural verb, p. 156) so that the Niphal Perfect of קוּם was נִקְוַם (naqwam) which became נִקְוֹם (nāqôm)—its present form. The normal Imperfect Niphal יִשְׁמַר comes from an earlier יִנְשַׁמַר (yinšamar) יִשְׁשַׁמַר (yiššamar),

^a Longer form of Imperative.

so that in our verb it was יִנְקָוּם (yinqawam), then יִקְוּם (yiqqawam), and finally יִקְוֹם (yiqqôm)—its present form.

(N.B. Since קָו is an intransitive verb and has no passive or reflexive meaning in Niphal, we may take the verb כּוּן, which in Niphal means 'to be ready, prepared', as the example illustrating the form of the Niphal.)

<i>Perf. :</i>	he was prepared	נָכַן	<i>Imperf. :</i>	he will be prepared	יִכּוּן
	she	נָכְנָה		she	תִּכּוּן
	thou (m.) wast	נָכַנְתָּ		thou (m.) wilt	תִּכּוּן
	thou (f.)	נָכַנְתְּ		thou (f.)	תִּכְוִי
	I (c.) was	נָכַנְתִּי		I (c.) shall	אֶכּוּן
	they (c.) were	נָכְנוּ		they (m.) will	יִכּוּנוּ
				they (f.)	—
	ye (m.)	נָכַנְתֶּם ^a		ye (m.)	תִּכּוּנוּ
	ye (f.)	נָכַנְתֶּן ^a		ye (f.)	—
	we (c.)	נָכַנְנוּ		we (c.) shall	נִכּוּן
<i>Imper. :</i>			<i>Part. :</i>	being prepared (m. sg.)	נֹכַן
	be thou (m.) prepared	הִכּוּן		(f. sg.)	נֹכְנָה
	„ (f.) „	הִכְוִי		&c.	
	„ ye (m.) „	הִכּוּנוּ			
	„ (f.) „	—	<i>Inf. :</i>		הִכּוּן

N.B. Distinguish carefully between the 3rd f. sg. Perfect נָכְנָה (with accent Mil'el) and the f. sg. Participle נֹכְנָה (with accent Milra'). The context determines whether הִכּוּן is an Imperative or Infinitive.

HIPHIL AND HOPHAL

The Hiphil Perfect is הִקְיָם ('he caused to rise, he raised, he set up') and the Hophal Perfect is הוּקָם. After noting the changes in the foregoing forms due to the ך it will not be difficult to see how a hypothetical Hiphil הִקְיָם became הִקְיָם and how the Hophal הוּקָם became הוּקָם.

^a Note ô vowel instead of û found in the 2nd pl.

HIPHIL			HOPHAL		
<i>Perf. :</i>	he (hath) raised	הָקִים	he was raised	הוּקַם	
	she „	הִקְיָהּ	she „	הוּקְמָהּ	
	thou (m.) hast „	הִקְיַמְתָּ	thou (m.) wast „	הוּקְמַתָּ	
	thou (f.) „	הִקְיַמְתְּ	thou (f.) „	הוּקְמַתְּ	
	I (c.) have „	הִקְיַמְתִּי	I (c.) was „	הוּקְמַתִּי	
	they (c.) „	הִקְיָמוּ	they (c.) were „	הוּקְמוּ	
	ye (m.) „	הִקְיַמְתֶּם	ye (m.) „	הוּקְמַתֶּם	
	ye (f.) „	הִקְיַמְתֶּן	ye (f.) „	הוּקְמַתֶּן	
	we (c.) „	הִקְיַמְנוּ	we (c.) „	הוּקְמַנּוּ	
<i>Imperf. :</i>	he will raise	יִקְיֵם	he will be raised	יֻקַּם	
	she „	תִּקְיֶה	she „	תֻּקְמָה	
	thou (m.) wilt „	תִּקְיַמְתָּ	thou (m.) wilt „	תֻּקְמַתָּ	
	thou (f.) „	תִּקְיַמְתְּ	thou (f.) „	תֻּקְמַתְּ	
	I (c.) shall „	אֶקְיֵם	I (c.) shall „	אֻקַּם	
	they (m.) will „	יִקְיָמוּ	they (m.) will „	יֻקְמוּ	
	they (f.) „	תִּקְיַמְנָה	they (f.) „	תֻּקְמַנָּה	
	ye (m.) „	תִּקְיַמְתֶּם	ye (m.) „	תֻּקְמַתֶּם	
	ye (f.) „	תִּקְיַמְתֶּן	ye (f.) „	תֻּקְמַתֶּן	
	we (c.) shall „	נִקְיָם	we (c.) shall „	נֻקַּם	

*Shortened Imperf.**Jussive :*

let him raise יִקַּם

*Imperf. with Waw**Consecutive :*

and he raised וַיִּקַּם^a

^a But וַאֲקַם = 'and I raised' (p. 114 (b), N.B.).

<i>Imper.</i> : raise thou (m.)	הָקִים		
	(הִקְיָמָה) ^a		
„ (f.)	הִקְיָמִי		
„ ye (m.)	הִקְיִמוּ		
„ (f.)	הִקְיִמְנָה		
<i>Part.</i> : raising (m. sg.)	מְקִים	being raised (m. sg.)	מוֹקָם
„ (f. sg.)	מְקִימָה &c.	„ (f. sg.)	מוֹקְמָה &c.
<i>Inf. absolute</i> :	הִקֵּם		הוֹקֵם
<i>construct</i> :	הִקִּים		

The Imperfect Hiphil **הִקִּים** has a shortened form **הִקֵּם**. When waw consecutive is attached to this shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (in **הִקֵּם**) is now closed and unaccented and its vowel is therefore shortened (**הִקֵּם**).

THE INTENSIVES AND REFLEXIVE

Except for a few cases in the later books of the Bible (indicating late Hebrew) there is no Piel, Pual, or Hithpael in 'Ayin Waw verbs. The normal Intensives and the Reflexive are expressed by doubling the middle root-letter (or, failing that, by lengthening the preceding vowel instead); but since the medial **ל** (is so feeble that it) not only becomes a vowel but in many cases disappears—in other words since the medial **ל** has no status as a consonant at all—it cannot be doubled. However, there are intensives and a reflexive expressed by repeating the *third* root-letter, giving rise to the following forms :

קוּמָם : called POLEL because the Lamed (3rd root-letter) is repeated : active intensive.

^a Longer form of Imperative.

קוֹמֵם : called POLAL because the Lamed (3rd root-letter) is repeated: passive intensive.

הִתְקוֹמֵם : called HITHPOLEL because the Lamed (3rd root-letter) is repeated: reflexive.

These derived forms receive the normal prefixes and suffixes.

NOTE: It is to be understood that what is meant by an 'Ayin Waw verb is one whose medial root-letter is a ׀ *which quiesces and disappears*. A verb of the type נָוַע ('to perish') whose medial radical ׀ remains a full consonant throughout (and does not quiesce or disappear), thus: יָנוּע ('he will perish') is not weak in its medial ׀, and therefore is *not* an 'Ayin Waw verb at all.

EXERCISE 35

Elijah אֱלִיָּהוּ	wealth, possessions רְכוּשׁ	four (m.) אַרְבָּעָה ^a
		four (f.) אַרְבַּע
to be high, lofty רוּם in Qal		רָם
to cause to be high, to lift up, raise up רוּם in Hiphil		הָרִים
to return, come back שׁוּב in Qal		שָׁב
to cause to return, to bring back, restore שׁוּב in Hiphil		הִשִּׁיב
to flee נוּס in Qal		נָס

(1) וַיֵּצְאוּ הַמְּרַגְלִים אֶרְצָה כְּנָעַן וַיְהִיו שָׁם יָמִים רַבִּים: וַיָּשׁוּבוּ אֶל-הַמַּחֲנֶה וַיְדַבְּרוּ אֶל-הָעָם לֵאמֹר הִנֵּה עָרֵי-כְנָעַן חֲזָקוֹת מְאֹד הִנֵּה וְחוּמוֹתֵיהֶן עַד-הַשָּׁמַיִם: וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אִישׁ אֶל-רֵעֵהוּ, לָמָּה יֵצְאוּ מִמִּצְרַיִם לָנוּפֵל בְּחָרֶב לְפָנֵי-אִיבֵינוּ, כִּי מִי יִלָּחֵם לָנוּ בְּיֹשְׁבֵי-כְנָעַן וְעָתָה וְשִׁמָּה לָנוּ רֹאשׁ וְנָשׁוּבָה מִמִּצְרַיִם: וַיְהִי כַדְּבָרָם כַּדְּבָרִים הָאֵלֶּה וַיֵּרֶד כְּבוֹד-יְהוָה בַּמַּחֲנֶה וַיִּפֹּל מֹשֶׁה עַל-פָּנָיו אֶרְצָה (2) וַרְאָה אֱלֹהִים אֶת-הָאִשָּׁה עֹמֶדֶת לְפָנָיו וַיִּשְׁאַל אֹתָהּ לֵאמֹר מַה-תְּבַקְשִׁי, הֲגִידִי-נָא לִי:

^a See footnote, p. 192.

וַתֹּאמֶר אֵלָיו הָאִשָּׁה, הֲשֹׂאֲלֹתִי בֶן מֵאֵת אָדָנִי כִי הִגַּנּוּ מֵת:
 וַיְהִי כִשְׂמֹעַ אֱלֹהֵיו אֶת־דְּבָרֶיהָ וַיִּקָּם וַיָּשָׁב אֶל־בֵּיתָהּ: וַיִּשְׁכַּב
 עַל־הַיֶּלֶד הַמֵּת, פָּנָיו עַל־פָּנָיו וַיִּדְּיו עַל־יָדָיו, וַיִּתְפַּלֵּל אֶל־
 יְהוָה וַיֹּאמֶר הֲשֵׁב נָא אֶת־נַפְשׁ הַיֶּלֶד: וַיִּשְׁמַע יְהוָה אֶל־תְּפִלַּת־
 אֱלֹהֵיהוּ, וַתָּשָׁב אֵלָיו רוּחַ הַיֶּלֶד וַיִּפְקַח אֶת־עֵינָיו: וַיִּקְרָא אֱלֹהֵיהוּ
 אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ, הִנֵּה חַי בְּנֹךְ: וַתֹּאמֶר אֵלָיו הָאִשָּׁה
 עָתָה יָדַעְתִּי כִי גָבִיא־אֱלֹהִים אַתָּה וַתִּשָּׂא אֶת־בְּנָהּ וַתֵּצֵא
 (3) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּלְחַמוּ אַרְבָּעָה מַלְכִים בְּמִלְחָה
 סָדָם וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּקְחוּ אֶת־הָעָם וְאֶת־כָּל־רְכוּשָׁם,
 וְגַם אֶת־לוֹט בֶּן־אֲחִי־אֲבִרָהָם לָקְחוּ אֹתָם וַיֵּצְאוּ לָשׁוּב אֶל־
 עָרֵיהֶם: וַיִּמְלֹט אֶחָד מֵעַבְדֵי־לוֹט וַיִּבְרַח אֶל־אֲבִרָהָם וַיַּגִּד לוֹ
 אֶת־כָּל־אֲשֶׁר רָאָה: וַיִּקָּם אֲבִרָהָם וַיִּקַּח אֶת־אֲנָשָׁיו אֹתוֹ וַיִּרְדֹּף
 אַחֲרֵי־הַמַּלְכִים וַיִּמְצָאֵם שֹׁכְבִים בַּמַּחֲנֶה וַיִּפֹּל עֲלֵיהֶם וַיִּירָאוּ
 מִפָּנָיו וַיִּנּוּסוּ הַמַּדְבָּרָה: וַיָּשָׁב אֲבִרָהָם אֶת־יִשְׁבִּי־סָדָם וְאֶת־
 רְכוּשָׁם, וְגַם אֶת־לוֹט בֶּן־אֲחִיו וְאֶת־רְכוּשׁוֹ הִשִּׁיב: וַיֹּאמֶר
 אֵלָיו מִלָּךְ סָדָם תָּן לִי אֶת־הַנֶּפֶשׁ וְאֶת־הָרְכוּשׁ קַח לָךְ:
 וַיֹּאמֶר אֲבִרָהָם גִּשְׁבַּעְתִּי בַיהוָה אֲשֶׁר עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־
 הָאָרֶץ אִם אֶקַּח מִכָּל אֲשֶׁר לָךְ, וְלֹא תֹאמַר הִנֵּה רְכוּש־
 אֲבִרָהָם לִי הוּא: רַק הָאֲנָשִׁים אֲשֶׁר הִלְכּוּ אִתִּי הִמָּה יִקְחוּ
 כְּטוֹב בְּעֵינֵיהֶם: וַיֵּצֵא כַהֵן־הָעִיר וַיִּבְרַךְ אֶת־אֲבִרָהָם וַיֹּאמֶר
 בְּרוּךְ אֲבִרָהָם לְאֱלֹהִים וּבְרוּךְ אֱלֹהֵיךָ אֲשֶׁר נָתַן אֶת־אֵיבֶיךָ
 בְּיָדְךָ (4) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לָּמָּה תִצְעַק אֵלַי הָרַם אֶת־
 יָדְךָ עַל־הַיָּם וְשָׁבוּ הַיָּמִים לְמִקְוָמָם: וַיָּרַם מֹשֶׁה אֶת־יָדוֹ
 כְּמִצּוֹת־יְהוָה וַיָּשׁוּבוּ הַיָּמִים עַל־הַמַּצָּרִים וַיִּרְדּוּ הַמַּצָּרִים בְּלֵב
 הַיָּם (5) הַשִּׁיבָנוּ יְהוָה אֵלֶיךָ וְנִשְׁוֹבָה, וְזָכַר־לָנוּ אֶת־דְּבָרֶיךָ

^a 'From (with)'.

^c See special note on oath, p. 176.

^e The imperative זָכַר, when joined to the next word by Maqqeph becomes זָכַר־ (zekkor).

^b Sing. collective.

^d 'From anything'.

אֲשֶׁר דִּבַּרְתָּ לְאמֹר שׁוּבוּ אֵלַי בְּיַתְיָעֻקֵּב וְאֲשׁוּבָה אֲלֵיכֶם :
 קוֹמָה יְהוּה לִישׁוּעָתָנוּ וְאֶל־תַּתְּנֵנוּ בְּיַד־אֲיָבֵינוּ, כִּי בָהּ לְבַדְּךָ
 בְּטַחְנוּ (6) עָשָׂה מֹשֶׁה כַּאֲשֶׁר צָוָה אֹתוֹ יְהוּה וַיִּקְרָא לַיהוֹשֻׁעַ
 וַיָּשֶׁם אֶת־יָדָיו עַל־רֹאשׁוֹ וַיִּבְרַכְהוּ לְעֵינָי עַד־תִּשְׁרָאֵל : וַתָּרֵד
 רוּחַ אֱלֹהִים עַל־יְהוֹשֻׁעַ וַיִּתְנַבֵּא לְפָנָיִהֶם (7) כִּי יָקוּם בְּעִירְךָ
 זָבִיא וְדַבֵּר אֲלֵיכֶם לְאמֹר נַעֲבֹדָה אֱלֹהִים אֲחֵרִים, וְנָתַן לָךְ
 אוֹת וּבָא הָאוֹת : לֹא תִשְׁמַע אֶל־דִּבְרָיו (8) מִפְּנֵי זָקֵן תִּקּוּם
 וְכַבְּדֹתָ אֶת־פְּנֵי־הַקֹּדֶשׁ (9) בְּדַרְךְךָ אֶחָד תִּצְאוּ לְמִלְחָמָה
 וּבְדַרְכֵי רַבִּים תָּנוּסוּ לְפָנָיִם־אֲיָבֵיכֶם (10) קָחוּ לָכֶם אֲבָנִים
 וְהִקִּימוּ אֹתָן בְּתוֹךְ הַנֶּהָר, לְמַעַן יִדְעוּ בְּנֵיכֶם כִּי כָרַת יְהוּה
 אֶת־מִי־תִירֶדֶן לְפָנֵיכֶם, וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְאוֹת־עוֹלָם
 (11) לְפָנָיו לֹא הָיָה כְמוֹהוּ מִלְּךָ בְּיִשְׂרָאֵל אֲשֶׁר שָׁב אֶל־יְהוּה
 בְּכָל־לְבָבוֹ, וְאַחֲרָיו לֹא קָם כְּמוֹהוּ

(1) And it shall come to pass in that day that ye shall seek (waw consec.) Me in the land of your enemies and ye shall cry unto Me with a perfect heart and in truth and ye shall return unto Me with all your heart and with all your soul. Even I (pronoun) will return to you and I will bring you back to the land of your fathers and I will let you dwell (Hiphil) there again and ye shall plant gardens and ye shall eat their fruit as in the days of David My servant and your afflictions will be forgotten and they will be remembered no more. (2) Evil men have risen up against me and they have sought to take my life and they placed not God before them ; but [ו] Thou, Lord, Thou wilt bring back their evil upon their head. (3) Moses spoke unto them, saying : ‘Go ye forth to the land of Canaan and take ye from the fruit of the trees which are in it and return ye to the camp’. And the men went forth to the land of Canaan and they took from the fruit of the land and they returned to the camp. (4) Joseph said unto his father, ‘Behold my two sons (“the two-of my sons”) are with me ; place, I pray thee, thy

hands upon them and bless them'. And Jacob arose and he placed his hands upon their heads and he blessed them. (5) And one of the servants drew near unto Elijah and he said, 'Come down, I pray thee, from the mountain and return to the city and no man shall raise his hand before thee, for now we indeed know that the word of the Lord thou hast spoken'. And the prophet said unto him, 'I (pronoun) will return to the city.' And he arose and he came down from the mountain and he returned with them. (6) Arise thou (f.), daughter of Israel, why dost thou sit (impf., expressing continued action) in the dust? For the Lord hath heard thy cry and He will bring thee back unto Him. (7) There arose not in Israel a prophet like Moses who knew the Lord face to face, as a man who knoweth his neighbour. (8) When ye shall go forth to (the) battle and your enemies shall have many horses, ye shall not fear them, and ye shall not flee from before them, for the Lord, He is with you, and He will fight for you. (9) And the priest prayed and he said: 'Bring back, Lord, Thy sons from the lands of the nation whither ("which—thither") Thou hast scattered them, for unto Thee alone are their eyes'. (10) 'I have sent My plagues in you and ye have not yet returned unto Me', said the Lord. (11) The Hebrew said unto Moses, 'Who hath placed thee for a judge over us? Thinkest ('sayest') thou to slay me as thou hast slain the Egyptian?' And it came to pass as Moses heard these words that (waw consec.) he arose and he fled from the land of Egypt.

77. 'AYIN WAW VERBS CONTINUED

It was shown on pp. 95 ff. that there are three types of regular verb distinguished by the second vowel in the Perfect Qal, thus: *a* (as in שָׁמַר), *e* (as in כָּבַד), and *o* (as in קָטַן) types. These three types are found in the 'Ayin Waw verb, thus: *a* in קָם (from the root קוּם), *e* in מָת (from the root מוּת), and *o* in בּוֹשׁ. The first type was given in the preceding chapter; the other two, which are rarer, are given in the table on the next page.

QAL

<i>Perf. :</i>	he (hath) died	מָת	he was ashamed	בֹּשָׁם
	she	„ מָתָה	she	„ בֹּשָׁה
	thou (m.) hast	„ מָתָה	thou (m.) wast	„ בֹּשָׁתָּ
		(for מָתָתָּ) ^a		
	thou (f.)	„ מָתְה	thou (f.)	„ בֹּשָׁתְה
		(for מָתָתְה)		
	I (c.) (have)	„ מָתִי	I (c.) was	„ בֹּשָׁתִי
		(for מָתָתִי)		
	they (c.)	„ מָתוּ	they (c.) were	„ בֹּשָׁוּ
	ye (m.)	„ מָתֶם	ye (m.)	„ בֹּשָׁתֶם
		(for מָתָתֶם)		(boštem)
	ye (f.)	„ מָתְנָן	ye (f.)	„ בֹּשָׁתְנָן
		(for מָתָתְנָן)		(bošten)
	we (c.)	„ מָתָנוּ	we (c.)	„ בֹּשָׁנוּ
<i>Imperf. :</i>	he will die	יָמוֹת	he will be ashamed	יִבֹּשָׁם
	she	„ תָּמוֹת	she	„ תִּבֹּשָׁה
	I (c.) shall	„ אָמוֹת	I (c.) shall	„ אִבֹּשָׁם
		&c.		&c.
<i>Cohort. :</i>	let me (c.) die	אָמוֹתָהּ	let me (c.)	„ אִבֹּשָׁהּ
	I will	„	I (c.) will	„
<i>Shortened Imperf.</i>				
<i>Jussive :</i>	let him die	יָמוֹת		
<i>Imperf. with Waw</i>				
<i>Consecutive :</i>	and he died	וַיָּמָת		
		(wayyámot)		
<i>Imper. :</i>	die thou (m.)	מוֹת	be thou (m.) ashamed	בֹּשָׁם
	„ (f.)	מוֹתִי	„ (f.)	„ בֹּשָׁה
		&c.		&c.

^a Cf. כָּרַתָּ which becomes כָּרַתְהָ.

<i>Part.</i> : dying (m. sg.)	מת	being ashamed (m. sg.)	בוש
„ (f. sg.)	מתה &c.	„ (f. sg.)	בושה &c.
<i>Inf. absolute</i> :	מות		בוש
<i>construct</i> :	מות		
„ with ל	למות		

The other derived forms follow the קָם type :

HIPHIL—*Perf.* : הִמִּית 'he caused to die, he put to death'

Imperf. : יִמִּית 'he will cause to die, he will put to death'

HOPHAL—*Perf.* : הֻמַּת 'he was put to death'

Imperf. : יֻמַּת 'he will be put to death'.

EXERCISE 36

generation	דֹר	to depart, turn סור in Qal	סָר
(pl.)	דֹרוֹת	to cause to depart, סור in Hiphil	הִסִיר
Philistine	פְּלִשְׁתִּי	to remove	
Levi, Levite	לֵוִי	cry	צָעָקָה

(1) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר הֲגִיחַ אֲנֹכִי יֵצֵא בְּתוֹךְ־אֶרֶץ מִצְרַיִם וְהִרְגֹתִי אֶת־כָּל־בְּכוֹרֵיהֶם, מִבְּכוֹר־פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד־בְּכוֹר־הָאָמָה, וְהִבְדַּלְתִּי בֵין יִשְׂרָאֵל וּבֵין מִצְרַיִם: וַיְהִי בַלַּיְלָה הַהוּא וַיָּמֹתוּ כָל בְּכוֹרֵי־מִצְרַיִם וְתֹהִי צָעָקָה גְדוֹלָה בְּאֶרֶץ, כִּי לֹא הָיָה בַּיִת אֲשֶׁר לֹא הָיָה שָׁם מֵת: וַיִּקְּם פַּרְעֹה הוּא וַעֲבָדָיו וַיִּקְרָא אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיֹּאמֶר אֲלֵיהֶם, קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי, גַּם אַתֶּם גַּם כָּל־הָעָם אֲשֶׁר אִתְּכֶם, גַּם צֵאוּ אִתְּכֶם גַּם בְּקִרְכֶם קָחוּ אִתְּכֶם, וַעֲבָדוּ אֶת־אֱלֹהֵיכֶם כַּאֲשֶׁר דִּבַּרְתֶּם (2) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יוֹסֵף וְכָל־הַדּוֹר הַהוּא: וַיִּקְּם מֶלֶךְ עַל־מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת־יוֹסֵף

^a Fem. prefix.

^b 'Also . . . also' means 'both . . . and'.

(3) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, רֵד מִן הָהָר כִּי סָרוּ בְנֵי-יִשְׂרָאֵל מִן-הַדֶּרֶךְ וְגַם עָשׂוּ לָהֶם אֱלֹהִים-זָהָב וַיִּקְרְאוּ לִפְנֵיהֶם, אֱלֹהֵי אֶלְהֵיךָ יִשְׂרָאֵל אֲשֶׁר הוֹצִיאֹו אֹתְךָ מֵאֶרֶץ מִצְרָיִם מִבֵּית-עַבְדִּים: וַיֵּרֶד מֹשֶׁה מִן הָהָר, וּבִידּוֹ שְׁנֵי-לוּחוֹת הַבְּרִית וַיִּשְׂבֵּר אֹתָם עַל-הָאֲדָמָה: וַיִּקְרָא מֹשֶׁה בְּקוֹל גָּדוֹל, מִי לִיהוָה אֵלַי וַיִּסּוּרוּ אֵלָיו כָּל-בְּנֵי-לֹוִי: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, קָחוּ אִישׁ אֶת-חֶרְבּוֹ וְהָמִיתוּ אֶת-אֶחִיכֶם הַעַבְדִּים אֶת-אֱלֹהֵי-הַזָּהָב, פֶּן-יִגַּף יְהוָה בְּעַם (4) וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה, לָמָּה נָמוּת בְּרָעַב אֲנַחְנוּ וְנָשִׂינוּ וּבְנִינוּ: וַיִּתְפַּלֵּל מֹשֶׁה אֶל-יְהוָה וַיֹּרֶד לָהֶם יְהוָה לֶחֶם מִשָּׁמַיִם וַיֹּאכַל הָעָם (5) הַשֶּׁמֶר וּמָאֵד פֶּן-תִּשְׁכַּחוּ אֶת-מִצְוֹת-יְהוָה וּפְנֵי-יִסּוּרוֹ מִלְּבַבְכֶם: וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמַר אֶת-הַתּוֹרָה הַזֹּאת וְסָר לְבָבוֹ מֵעַם יְהוָה אֲלֵהִיו מוֹת יָמוּת הָאִישׁ הַהוּא (6) כִּי יִגַּב אִישׁ אֶת-רַעְיוֹנוֹ וּמָכַר אֹתוֹ לְעַבֵּד, הוֹמֵת יוֹמֵת הָאִישׁ הַזֶּה, וְזָכַרְתָּ כִּי אֲנִי יְהוָה אֱלֹהֵיךָ (7) לֹא תִסּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, כִּי בַדֶּרֶךְ יְהוָה תִּבְחָרוּ, לִמְעַן יִיטַב לָכֶם בְּאֶרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה (8) וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל, יֵצֵא-נָא עַבְדְּךָ וְגִלְחָם עִם-הַפְּלִשְׁתִּי הַזֶּה: וַיֹּאמֶר אֵלָיו שָׂאוּל, הֲלֹא נָעַר אֶתְּךָ וְהוּא אִישׁ גִּבּוֹר-מִלְחָמָה, שׁוֹב אֶל-בֵּית-אָבִיךָ וְלָמָּה תָמוּת לִגְדִי עֵינַי: וַיֹּאמֶר דָּוִד, רָעָה הָיָה עַבְדְּךָ וְאֶשְׁמַר אֶת-צֵאֵן-אָבִי, וְהִנֵּה חָיָה רָעָה בָּאָה מִהַמִּדְבָּר וַתִּפֹּל עַל-הַצֵּאֵן, וְאֶקוּם וְאֶקַּח אֶת-חֶרְבִי בְיָדִי וְאָמִית אֶת-הַחַיָּה לְבִדִּי, כִּי לֹא הָיָה אִישׁ אִתִּי: וְעַתָּה אִם טוֹב בְּעֵינֵי-הַמֶּלֶךְ אֲנֹכִי אֶלְחָם עִם-הַפְּלִשְׁתִּי הַזֶּה וְהִסַּר אֶסְיָרָה אֶת-רֹאשׁוֹ מֵעַלְיוֹ, וַיַּדַּע כָּל-הַקְּהָל הַזֶּה כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל: וַיֹּאמֶר שָׂאוּל, צֵא אֵלָיו בְּנֵי וַיִּתְּן-יְהוָה אֶת-אֵיבֶךָ בְּיָדְךָ (9) סוּר מִרָע וּבִקֵּשׁ טוֹב (10) וַיְהִי בְנוֹסֵעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיָּנוּסוּ

^a 'Every man'.

^b 'Take heed'.

^c 'From (with)'.

^d Inf. abs. before verb expresses emphasis.

^e Jussive effect.

אִיִּךְ מִפְּנֵיךְ (11) לֹא תִבּוֹשִׁי בֵּת-יִשְׂרָאֵל, קוּמִי מִן-הָעֶפְרָיִם
וְשִׂמִי עָלֶיךָ אֶת-בְּגָדֶי כְבוֹדֶךָ^a

(1) If thou shalt say in thy heart, 'Let me place over me a king as all the nations'; from among thy brethren shalt thou choose for thyself a king. He shall not have many horses, lest he shall bring back the people to Egypt, and he shall not take unto himself many wives, lest his heart shall be high and he shall depart from the words of this law. (2) The prophet came unto the king and he said unto him: 'The Lord hath heard thy prayer; thou shalt not die, for thou hast walked before Him in truth.' (3) Aaron commanded the people saying: 'Remove from (upon) you all the gold and all the silver and give (it) to me.' And the children of Israel removed all the gold and all the silver from (upon) them(selves) and they gave (it) to him. (4) A generation goeth and another generation cometh, and the world endureth ('standeth') for ever. (5) As I have torn this garment from (upon) thee, so hath the Lord removed the kingdom from thee and He hath given it to thy neighbour who is better than thee. (6) The Lord spoke unto Moses saying: 'Let not the people journey (by) the way of the Philistines, lest there shall be a battle and they shall be afraid and they shall return to Egypt'. (7) Hearken unto me, (ye) sons of Levi; hath not the Lord chosen you from the midst of your brethren to serve His service and why will ye depart from the way of the Lord? (8) In the dungeon where Joseph was there were two of the servants of Pharaoh; and they dreamed dreams and they told their dreams to Joseph. And Joseph said unto the one: 'In the morning thou shalt return to thy place and thou shalt serve Pharaoh.' And unto his neighbour he said: 'In the morning Pharaoh will remove thy head from (upon) thee'. (9) The king said, to him: 'Sell (to) me thy garden and I will give (to) thee another garden which is greater than it'. And the man said: 'I will not sell (to) thee my garden which I have inherited from mine ancestors'. And the king was exceedingly angry and he said unto him: 'Thou shalt indeed die'. And the man arose and he fled (from) before the king. And the king sent his servants and they pursued (after) him and they put

^a 'Thy garments of glory', i.e. 'thy glorious garments'. See Appendix 5, p. 253.

him to death and they buried him in one of the mountains. (10) And it came to pass after these things that (waw consec.) Samuel, the prophet of God, died and he was buried in his house. (11) The Philistines saw that their warrior (was) dead and they fled from (before) the children of Israel. (12) Ye shall not depart after your eyes and after your heart, but the Lord your God shall ye fear and Him shall ye serve.

78. MORE DOUBLY WEAK VERBS

Note how two sets of adjustments are made in verbs doubly weak :

(a) **יָדַע** ('to know')—Pe Waw and Lamed Guttural verb:

N.B. In Hebrew **יָדַע** may be treated as a Pe Waw verb, since it behaves as such, even though it is a Pe Yod in cognate languages.

	QAL		NIPHAL	
<i>Perf.</i> :	he knew	יָדַע	he was known	נֻדַע
	she „	יָדָעָה	she „	נֻדָּעָה
		&c. (regular)		&c. (regular)
<i>Imperf.</i> :	he will know	יִדַע	he will be known	יִנָּדַע
	she „	תִּדָּע	she „	תִּנָּדַע
		&c.		&c.
<i>Imper.</i> :	know thou (m.)	דַּע	be thou (m.) „	הִדַּע
	„ (f.)	דַּעִי	„ (f.) „	הִדַּעִי
		&c.		&c.
<i>Part. active</i> :				
	knowing (m. sg.)	יֹדֵעַ		
	„ (f. sg.)	יֹדַעַת		
		&c.		
<i>passive</i> :				
	known (m. sg.)	יְדוּעַ	being known (m. sg.)	נֹדַע
	„ (f. sg.)	יְדוּעָה	„ (f. sg.)	נֹדַעָה
				&c. (regular)
<i>Inf. absolute</i> :		יִדְּעַ		
<i>onstruct</i> :		דַּעַת		הִדְּעַ
	„ with ל: to know	לְדַעַת	to be known	לְהִדְּעַ

HIPHIL		HITHPAEL	
<i>Perf.:</i>			
he (hath) made known	הוֹדִיעַ	he (hath) made himself known	הִתְוַדַּע
she	„ הוֹדִיעָה	she	herself „ הִתְוַדְּעָה
	&c.		
<i>Imperf.:</i>			
he will make	„ יוֹדִיעַ	he will make himself	„ יִתְוַדַּע
she	„ תּוֹדִיעַ	she	herself „ תִּתְוַדַּע
	&c.		
<i>Imper.:</i>			
make thou (m.)	„ הוֹדַע	make thyself (m.)	„ הִתְוַדַּע
„ (f.)	„ הוֹדִיעִי	„ (f.)	„ הִתְוַדְּעִי
	&c.		&c.
<i>Part.:</i>			
making known (m. sg.)	מוֹדִיעַ	making oneself known (m. sg.)	מִתְוַדַּע
„ (f. sg.)	מוֹדִיעָה		&c.
<i>Inf. absolute:</i>	הוֹדִיעַ		
<i>construct:</i>	הוֹדִיעַ		הִתְוַדַּע
„ with ל: to make known	לְהוֹדִיעַ	to make oneself known	לְהִתְוַדַּע

Similarly the root **יִשַׁע** which in Niphal **נִשְׁעַ** means 'to be delivered, saved' and in Hiphil **הוֹשִׁיעַ** „ 'to deliver, save'.

(b) **יָרָא** 'to fear', 'to be afraid'—Pe Yod and Lamed 'Alep verb; also stative:

QAL

<i>Perf.:</i>	he (hath) feared	יָרָא	<i>Imperf.:</i>	he will fear	יִירָא
	thou (m.) hast	„ יָרָאתָ		thou (m.) wilt	„ תִּירָא
	I (c.) have	„ יָרָאתִי		I (c.) shall	„ אִירָא
<i>Part.:</i>	fearing (m. sg.)	יָרָא	<i>Imper.:</i>	fear thou (m.)	יָרָא
	„ (m. pl.)	יָרְאוּ		„ ye (m.)	יָרְאוּ
<i>Inf. absolute:</i>		יָרוּא	<i>construct:</i>		יָרְאָה
					(noun)
			„ with ל: to fear		לְיָרְאָה

(c) יָצָא 'to go forth'—Pe Waw and Lamed 'Alep verb:

QAL		HIPHIL ^a	
<i>Perf.</i> : he hath gone forth	יָצָא	he hath brought forth	הוֹצִיא
thou (m.) hast	יָצָאתָ	thou (m.) hast	הוֹצִאתָ
	&c.		&c.
<i>Imperf.</i> : he will go forth	יֵצֵא	he will bring	יּוֹצִיא
she	תֵּצֵא	she	תּוֹצִיא
	&c.		&c.
<i>Shortened Imperf. Jussive</i> :	—	let him	יּוֹצֵא
<i>Imperf. with Waw</i> <i>Consecutive</i> :			
and he went forth	וַיֵּצֵא	and he brought	וַיּוֹצֵא
<i>Imper.</i> : go thou (m.) forth	צֵא	bring thou (m.)	הוֹצֵא
„ (f.) „	צֵאי	„ (f.) „	הוֹצֵאי
	&c.		&c.
<i>Part.</i> : going forth (m. sg.)	יֹצֵא	bringing forth (m. sg.)	מוֹצֵא
„ (f. sg.)	יֹצֵאת	„ (f. sg.)	מוֹצֵאתָ
	&c.		&c.
<i>Inf. absolute</i> :	יֵצֵא		הוֹצֵא
<i>construct</i> :	צֵאת		הוֹצִיא
	(for צֵאתָ)		
„ with ל	לְצֵאת		לְהוֹצִיא
	(to go forth)		(to bring forth)

(d) בָּא (root בּוֹא) 'to come' 'to go in'—'Ayin Waw and Lamed 'Alep verb:

QAL		HIPHIL ^b	
<i>Perf.</i> : he hath come	בָּא	he hath brought	הֵבִיא
thou (m.) hast	בָּאתָ	thou (m.) hast	הֵבִאתָ
ye (m.) have	בָּאתֶם	ye (m.) have	הֵבִאתֶם
	&c.		&c.

^a 'To cause to go forth, to bring forth'.^b 'To cause to come', i.e. 'to bring'.

<i>Imperf.</i> : he will come	יָבֹא or יָבֵא	he will bring	יָבִיא
she „	תָּבֹא &c. &c.	she „	תָּבִיא &c.
<i>Shortened Imperf. Jussive</i> :	—	let him „	יָבֵא
<i>Imperf. with Waw Consecutive</i> :			
and he came	וַיָּבֹא	and he brought	וַיָּבִיא
<i>Imper.</i> : come thou (m.)	בֹּא or בֵּא	bring thou (m.)	הִבֵּא
„ (f.)	בֹּאִי &c. &c.	„ (f.)	הִבִּיאִי &c.
<i>Part.</i> : coming (m. sg.)	בָּא	bringing (m. sg.)	מְבִיא
„ (m. pl.)	בָּאִים	„ (m. pl.)	מְבִיאִים
<i>Inf. absolute</i> :	בֹּא		הִבֵּא
<i>construct</i> :	בֵּא		הִבִּיא
„ with ל	לְבֹא (to come)		לְהִבִּיא (to bring)

(e) רוע used in Hiphil—הִרְיעַ—‘to shout’—‘Ayin Waw and Lamed Guttural verb:

HIPHIL

<i>Perf.</i> : he hath shouted	הִרְיעַ	<i>Imperf.</i> : he will shout	יִרְיעַ
<i>Part.</i> : shouting (m. sg.)	מְרִיעַ	<i>Imper.</i> : shout thou (m.)	הֲרֵעַ
„ (m. pl.)	מְרִיעִים	„ ye (m.)	הֲרִיעוּ
<i>Inf. absolute</i> :	הֲרֵעַ	<i>construct</i> :	הֲרֵעַ

EXERCISE 37

towards, to meet	לְקַרְאֵת-	to learn	לָמַד in Qal
„ (with suffix)	לְקַרְאֵתִי	to teach	לָמַד in Piel
without	בְּלִי	to wash, bathe	רָחַץ
		(used of washing the body)	

(I) וַיָּשׁוּבוּ הַמְּלָאכִים אֶל-יַעֲקֹב וַיֹּאמְרוּ אֵלָיו, כָּאֲנֹנוּ אֶל-עֶשָׂו
אֲחִיךָ וַנְּדַבֵּר אֵלָיו כְּכֹל אֲשֶׁר אָמַרְתָּ וְהִנֵּה הוּא הֵלֵךְ לְקַרְאֵתְךָ

וְעַם רַב עָמוּ: וַיִּירָא יַעֲקֹב מְאֹד וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר
 יְהוָה אֱלֹהֵי הָאָמֶר אֵלַי, שׁוּב אֶל־אַרְצְךָ וְאֶל־בַּיִת־אָבִיךָ
 וְאִיטִיבָה עִמָּךְ, הֲצִילֵנִי נָא מִיַּד־אֲחִי מִיַּד־עֵשׂוּ, כִּי יָרָא אָנֹכִי
 אֹתוֹ, פֶּן־יָבֵא עָלַי וְהָמִית אֹתִי וְאֶת־כָּל־בְּנֵי בֵיתִי: וַיֹּאמֶר
 אֵלָיו יְהוָה, אֶל־תִּירָא יַעֲקֹב, אָנֹכִי עִמָּךְ וְשָׁמְרָתִיךָ מִכָּל־רָע
 (2) וַיֵּצֵא מֹשֶׁה מֵאֵת פְּנֵי־פְרַעֲהוּ וַיִּצְעַק אֶל־יְהוָה לֵאמֹר לָמָּה
 שְׁלַחְתָּנִי אֶל־פְּרַעֲהוּ, כִּי מִיּוֹם בּוֹאִי לְפָנָיו הִכְבִּיד אֶת־הָעֲבוּדָה
 עַל־בְּנֵי־יִשְׂרָאֵל, וְהֲצִיל לֹא הֲצִילְתָּ אֶת־עַמָּךְ: וַיֹּאמֶר אֵלָיו
 יְהוָה שְׁמַעְתִּי אֶת־צַעֲקַת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִידִים
 אֹתָם, וְהוֹצֵא אוֹצִיא אֹתָם מֵאֶרֶץ מִצְרַיִם וְהֲצִילְתִּי אֹתָם
 מֵעֲבוּדָתָם וְלִקְחֹתִי אֹתָם לִי לְעָם, וְהִבֵּאתִי אֹתָם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַתִּי אֶת־יָדֵי לְאַבוֹתָם לָתֵת לָהֶם (3) כִּי תָבֹאוּ אֶל־
 הָאָרֶץ אֲשֶׁר אָנֹכִי מְבִיא אֲתֶכֶם שָׁמָּה וִירְשֶׁתֶם אֹתָהּ וְיִשְׁבְּתֶם
 בָּהּ, וְהִבְדַּלְתֶּם לָכֶם שְׁלֹשׁ עָרִים אֲשֶׁר יְנוּס שָׁמָּה הָאִישׁ הַהֲרֹג
 אֶת־רֵעֵהוּ בְּבַל־יִדְעֵת וְהוּא לֹא אֵיב לוֹ: וְנָס הָאִישׁ הַהוּא אֶל־
 אַחַת־הָעָרִים הָאֵלֶּה, וְשִׁפְטוּ אֹתוֹ וְקִנֵּי־הָעִיר, וַיָּשֶׁב שָׁם עַד
 מוֹת־הַכֹּהֵן הַגָּדוֹל (4) כִּי יִמָּצֵא אִישׁ הָרוֹג עַל־הָאָדָמָה וְלֹא יוֹדַע
 מִי הָרָגוֹ, וַיָּצֵאוּ וְקִנֵּי־הָעִיר וְשִׁפְטֵיהָ וְלִקְחוּ אֶת־הַמֵּת וְהוֹרִידוּ
 אֹתוֹ אֶל־הַנֶּקֶר וְרָחֲצוּ אֶת־יְדֵיהֶם בְּמֵי־הַנֶּקֶר וְאָמְרוּ, יָדֵינוּ
 לֹא שָׁפְכוּ אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: וְקָבְרוּ שָׁם אֶת־הַמֵּת
 כַּמִּשְׁפָּט הַזֶּה (5) הִנֵּה נָתַתִּי לָכֶם אֶת־הַמִּצְוֹת וְאֶת־הַמִּשְׁפָּטִים
 הָאֵלֶּה, וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לְמַעַן יִלְמְדוּ לְשָׁמֵר אֹתָם כְּכֹל
 הַכְּתוּב בְּסֵפֶר הַתּוֹרָה הַזֶּה, וְהִבִּיא עֲלֵיהֶם יְהוָה אֶת־הַבְּרָכוֹת
 הָאֵלֶּה (6) וְזָכוֹר תִּזְכֹּר אֶת־חֲסִיד־יְהוָה אֲשֶׁר עָשָׂה אִתָּךְ מִיּוֹם־
 יֵצֵאתָ מֵאֶרֶץ מִצְרַיִם וְעַד־עַתָּה: וְלִמְדָת אֶת־בְּנֵיךָ אֶת־

^a Lit. 'from (with)'.

^b Egypt—collect. for Egyptians; hence pl. verb.

^c 'This' is masc. since it refers to the 'book'—'this book of the law'

דְּבַר־יְהוָה הַזֹּאת, לְמַעַן יֵיטֵב לָהֶם בְּאֶרֶץ אֲשֶׁר הִמָּה בָּאִים
 שָׁמָּה לְרֶשֶׁת אֹתָהּ: אֲנִי יְהוָה הַמוֹצִיא אֶתְכֶם מִבֵּית־עַבְדִּים
 (7) וַיְהִי הַיּוֹם וַיִּבְקְשׁוּ שְׁנֵי־אֲנָשִׁים לְהִרְגוֹ אֶת־הַמֶּלֶךְ בְּהִיכָל:
 וַיִּוָּדַע הַדָּבָר לְאַחַד מֵעַבְדָּיו וַיַּגִּד לַמֶּלֶךְ וַיִּבְקֶשׁ הַדָּבָר וַיִּמָּצֵא
 וְהִנֵּה אִמַּת דָּבָר עֲבָדוֹ: וַיּוֹמְתוּ שְׁנֵי־הָאֲנָשִׁים הָאֵלֶּה וַיִּכְתֹּב
 הַדָּבָר בְּסֵפֶר דְּבַר־יְהוָה לְפָנֵי־הַמֶּלֶךְ

(1) And the Lord spoke unto Moses and unto Aaron in the land of Egypt saying: 'Go ye in unto Pharaoh and ye shall say unto him: "Let go (Piel of שלח) my people Israel a journey ('way') of three days in the wilderness to serve the Lord our God".' And Moses and Aaron came and they stood before Pharaoh and they spoke these words unto him. And Pharaoh said unto them: 'Why have ye come unto me? Know ye (perf.) not that the children of Israel are servants to me? I will indeed not let them go.' And Moses said: 'Thou shalt surely know that if thou transgressest (imperf.) the commandment of the Lord our God, behold He will send plagues against thee and against thy people, and He will bring the beasts of the wilderness in(to) the land and they will eat all the fruit of the ground and they will come in(to) thy house and in(to) the houses of thy servants, in order that thou shalt know that there is none like Him.' And it came to pass as they spoke (inf. const. with suff.) these words that (waw consec.) they went forth from (with) the presence ('face') of Pharaoh. (2) Abraham did according to ('as') all which the Lord (had) commanded him and he took his wife and the son of his brother and all the wealth which he had and he went forth to the land of Canaan. And Abraham was very old when he went forth ('in his going forth', inf. const. with suff.) from his land. (3) And it came to pass as they heard the words of the spies that (waw consec.) they cried unto Moses, saying: 'Why didst thou bring us forth from the land of Egypt to slay ("put to death") all this congregation? For behold the inhabitants of Canaan are mighty men of war and we are not able (perf.) to go forth against them for (the) war. Why went we forth from Egypt?' (4) And the old man sat in the dust before his friends

^a i.e. chronicles.

[רַע] and he lifted up his voice and he cried: 'Naked went I forth unto the world and naked shall I return to the earth. The Lord I have feared all the days of my life and why hath He brought upon me all these?' And one of ('from') his friends rose and he said: 'Who art thou that thou shouldst judge (imperf.) the Lord? Art thou not flesh and blood? Will the Lord bring trouble upon a man who sinned not against ('to') Him?' (5) I said that she (was)^a my sister, for there is not the fear of God in this place and I was afraid lest they would (imperf.) put me to death. (6) And the fame ('name') of Solomon went forth in all the world; and the kings of the land came to Jerusalem and they brought with them (every) man his present to Solomon.

79. LAMED HE VERBS (Lamed Yod and Lamed Waw)

The verb גָּלַה ('to uncover, reveal' and also 'to go into exile') is weak, since its third root-letter is a silent ה. Most ל"ה verbs were originally ל"י and some ל"ו. The verb גָּלַה, for example, comes from an original גָּלַי, *gālay*, which evolved into גָּלַה, *gālā*, but the original third root-letter י has survived in many of the verb-forms:

QAL			NIPHAL		
<i>Perf.</i> :	he (hath) uncovered	גָּלַה	he was uncovered	נִגְלָה	
	she	„ גָּלְתָּה ^b	she	„ נִגְלָתָה	
	thou (m.) hast	„ גָּלִיתָ	thou (m.) wast	„ נִגְלִיתָ	
	thou (f.)	„ גָּלִיתְּ	thou (f.)	„ נִגְלִיתְּ	
	I (c.) (have)	„ גָּלִיתִי	I (c.) was	„ נִגְלִיתִי	
	they (c.)	„ גָּלוּ	they (c.) were	„ נִגְלוּ	
	ye (m.)	„ גָּלִיתֶם	ye (m.)	„ נִגְלִיתֶם	
	ye (f.)	„ גָּלִיתְּנָן	ye (f.)	„ נִגְלִיתְּנָן	
	we (c.)	„ גָּלִינוּ	we (c.)	„ נִגְלִינוּ	

Perf. with suffix:

he hath uncovered me גָּלַנִי

^a In Hebrew 'I said that she *is* my sister'.

^b The 3rd f. sg. perf. was originally גָּלְתָּה (reduced from גָּלִיתָ) but it strangely received another f. sg. termination, as if גָּלַת itself had been the root.

<i>Imperf. :</i>	he will uncover	יְגַלֶּה	he will be uncovered	יִגְלוֹת
	she	” תְּגַלֶּה	she	” תִּגְלוֹת
	thou (m.) wilt	” תְּגַלֶּה	thou (m.) wilt	” תִּגְלוֹת
	thou (f.)	” תְּגַלִּי	thou (f.)	” תִּגְלִי
	I (c.) shall	” אֶגְלוֹת	I (c.) shall	” אֶגְלוֹת
	they (m.) will	” יִגְלוּ	they (m.) will	” יִגְלוּ
	they (f.)	” תְּגַלְיֶנָּה	they (f.)	” תִּגְלֶינָה
	ye (m.)	” תְּגַלְדוּ	ye (m.)	” תִּגְלוּ
	ye (f.)	” תְּגַלְיֶנָּה	ye (f.)	” תִּגְלֶינָה
	we (c.) shall	” נִגְלוֹת	we (c.) shall	” נִגְלוֹת

Imperf. with suffix :

he will uncover me יִגְלֵנִי

*Shortened Imperf.**Jussive :*

let him uncover יִגְלֵ לְהִיגֵל let him be ” יִגְלֵ

*Imperf. with Waw**Consecutive :*

and he uncovered וַיִּגְלוֹת and he was וַיִּגְלוֹת

<i>Imperf. :</i>	uncover thou (m.)	גַּלֶּה	be thou (m.)	” הִגְלוֹת
	” (f.)	גַּלִּי	” (f.)	” הִגְלִי
	” ye (m.)	גַּלְדוּ	” ye (m.)	” הִגְלוּ
	” (f.)	גַּלְיֶנָּה	” (f.)	” הִגְלֶינָה

Part. (active) :

uncovering (m. sg.) גֹּלֶה
 ” (f. sg.) גֹּלֶה
 ” (m. pl.) גֹּלִים
 ” (f. pl.) גֹּלוֹת

(passive) :

uncovered (m. sg.)	גָּלוּי	being uncovered (m. sg.)	נִגְלוֹת
[N.B. gālúy]		” (f. sg.)	נִגְלוֹת
” (f. sg.)	גָּלוּיָהּ	” (m. pl.)	נִגְלוֹת
” (m. pl.)	גָּלוּיִם	” (f. pl.)	נִגְלוֹת
” (f. pl.)	גָּלוּיוֹת		

Inf. absolute :

גַּלֶּה נִגְלוֹת

construct :

גֹּלוֹת הִגְלוֹת

” with ל : לְגֹלוֹת

לְהִגְלוֹת

In the passive Participle Qal the third root-letter ך has survived as a full consonant—גָּלוּי, גָּלוּיָהּ &c. In the 2nd and 1st Perf. of the Qal (גָּלִיתָ, גָּלִיתִי, גָּלִיתֶם &c.) and of the Niphal (נִגְלִיתָ, נִגְלִיתִי, נִגְלִיתֶם &c.) the original third root-letter ך has survived as a silent letter: the original גָּלִיִּתָּ (galáyta) became גָּלִיִּתָּ (galéyta) and finally גָּלִיִּתָּ (galiyta—galítá), and likewise the original נִגְלִיִּתָּ (nigláyta) became נִגְלִיִּתָּ (nigléyta, niglétá). In the 3rd Perf. of the Qal and Niphal the third root-letter ך has disappeared: גָּלְיִי (gāl^eyû) became גָּלוּ (gālû) and נִגְלְיִי (nigl^eyû) became נִגְלוּ (niglû).

Note carefully the shortened form of the Imperfect: the Qal יִגְלוּ is shortened to (יִגְלֵ, and then) יִגְלֵ and the Niphal יִנְגְלוּ to יִנְגְלֵ.

The Infinitive construct assumes an וֹת ending (cf. the assumption of a ת by the inf. const. Qal of Pe Nun and Pe Waw verbs).

The Piel and Pual have the same terminations as the Qal and Niphal:

	PIEL		PUAL	
<i>Perf.:</i>	he (hath) revealed	גָּלָה	he was revealed	גָּלָה
	she	גָּלְתָה	she	גָּלְתָה
	thou (m.) hast	גָּלִיתָ	thou (m.) wast	גָּלִיתָ
		גָּלִיתָ		&c.
	I (c.) have	גָּלִיתִי		
		&c.		
<i>Imperf.:</i>	he will reveal	יִגְלוּ	he will be revealed	יִגְלוּ
	she	תִּגְלוּ	she	תִּגְלוּ
		&c.		&c.
<i>Shortened Imperf.</i>				
<i>Jussive:</i>	let him reveal	יִגְלֵ		
<i>Imperf. with Waw</i>				
<i>Consecutive:</i>	and he revealed	וַיִּגְלֵ	and he was	וַיִּגְלוּ
<i>Imper.:</i>	reveal thou (m.)	גָּלֵה		
	„ (f.)	גָּלִי		
		&c.		

<i>Part. :</i>	revealing (m. sg.)	מְגַלֶּה	being revealed (m. sg.)	מְגֻלָּה
		&c.		&c.
<i>Inf. absolute :</i>		גָּלָה		גָּלָה
<i>construct :</i>		גָּלוֹת		גָּלוֹת

The other derived forms follow the same pattern as the preceding ones. To make the Hiphil intelligible גָּלָה has been taken in its other meaning 'to go into exile' which in Hiphil is 'to cause to go into exile—to exile'.

		HIPHIL		HOPHAL	
<i>Perf. :</i>	he (hath) exiled	הִגָּלָה	he was exiled	הִגָּלָה	
	she „	הִגָּלְתָּהּ	she „	הִגָּלְתָּהּ	
	thou (m.) hast „	הִגָּלִיתָ הִגָּלִיתָ	thou (m.) wast „	הִגָּלִיתָ &c.	
	I (c.) have „	הִגָּלִיתִי הִגָּלִיתִי			
<i>Imperf. :</i>	he will exile	יִגָּלֶה	he will be „	יִגָּלֶה	
	she „	תִּגָּלֶה &c.	she „	תִּגָּלֶה &c.	
<i>Shortened Imperf. Jussive :</i>	let him „	יִגָּל ^a			
<i>Imperf. with Waw Consecutive :</i>	and he exiled	וַיִּגָּל			
<i>Imper. :</i>	exile thou (m.)	הִגָּלָה			
	„ (f.)	הִגָּלִי &c.			
<i>Part. :</i>	exiling (m. sg.)	מְגַלֶּה	being exiled (m. sg.)	מְגֻלָּה	
		&c.		&c.	
<i>Inf. absolute :</i>		הִגָּלָה		הִגָּלָה	
<i>construct :</i>		הִגָּלוֹת		הִגָּלוֹת	

^a The shortened Imperfect יִגָּל is a Segholate form which evolves into יִגָּל (as מְלַךְ into מְלֻכָּה, pp. 82 ff.).

HITHPAEL

<i>Perf. :</i>	he (hath) revealed himself	הִתְגַּלָּה
	she „ herself	הִתְגַּלְתָּה
	thou (m.) hast „ thyself	הִתְגַּלִּיתָ
	I (c.) have „ myself	הִתְגַּלִּיתִי
<i>Imperf. :</i>	he will „ himself	יִתְגַּלֶּה
	she „ herself	תִּתְגַּלְּהַּ &c.
<i>Shortened Imperf. Jussive :</i>	let him reveal himself	יִתְגַּל
<i>Imperf with Waw Consecutive :</i>	and he revealed himself	וַיִּתְגַּל
<i>Imper. :</i>	reveal thyself (m.)	הִתְגַּלְּהָ &c.
<i>Part. :</i>	revealing oneself (m. sg.)	מִתְגַּלֵּה &c.
<i>Inf. absolute :</i>	הִתְגַּלָּה	<i>construct :</i> הִתְגַּלּוֹת

N.B. The Imperfects in all forms of the Lamed He verb terminate in הַ, the Infinitives construct all terminate in וֹת, and there is a shortened Imperfect (Jussive) in Qal, Niphal, Piel, and Hithpael, as well as in the Hiphil.

EXERCISE 38

Gilead	גִּלְעָד	to build	בָּנָה
cattle	מִקְנֵה	to command צוה in Piel	צָוָה
Tyre	צָר	to see	רָאָה
		to appear ראה in Niphal	נִרְאָה
here	פֹּה	to cause to see, to show ראה in Hiphil	הִרְאָה

(I) וְלִבְנֵי־רְאוּבֵן הָיָה צֶאֱן וּבָקָר רַב עַד־מָאֵד, וַיִּרְאוּ אֶת־
 אֶרֶץ־הַגִּלְעָד וְהִנֵּה הַמְּקוֹם מְקוֹם־מִקְנֵה: וַיִּגְשׁוּ אֶל־מֹשֶׁה
 וַיִּדְבְּרוּ אֵלָיו לֵאמֹר הָאֶרֶץ אֲשֶׁר נָתַן יְהוָה בְּיָדֵנוּ אֶרֶץ מִקְנֵה
 הַיָּא, וְלַעֲבָדֶיךָ מִקְנֵה: וְעַתָּה אִם־נָא מְצָאנוּ חֵן בְּעֵינֶיךָ, תִּנָּה

לָנוּ אֶת-הָאָרֶץ הַזֹּאת וְאֶל-תַּעֲבִירָנוּ אֶת-הַיַּרְדֵּן אֲרָצָה כְּנָעַן :
 וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, הֲאֶחֱיָכֶם יַעֲבְרוּ אֶת-הַיַּרְדֵּן לְמַלְחָמָה
 וְאַתֶּם תָּשֻׁבוּ פֹה: וַיֹּאמְרוּ בְנֵי-רְאוּבֵן, בְּתִים נִבְנָה לְנַשְׂיָנוּ
 וּלְבָנֵינוּ וַיָּשֻׁבוּ בָהֶם, וַאֲנַחְנוּ נַעֲבֹר עִם-אֲחֵינוּ לְהִלָּחֵם בְּיַשְׁבֵּי-
 כְּנָעַן: לֹא נָשׁוּב אֶל-בְּתֵינוּ עַד-אֲשֶׁר נָתַן יְהוָה אֶת-כָּל-הָאָרֶץ
 בְּיַד-יִשְׂרָאֵל: אִזּוּ נָשׁוּב אֶל-הָעָרִים אֲשֶׁר בְּנֵינוּ וַיָּשֻׁבוּ שָׁם:
 וַיִּיטְבוּ דְבַר יְהוָה בְּעֵינֵי-מֹשֶׁה, וַיִּקְרָא אֶת-יְהוֹשֻׁעַ וְאֶת-רָאשֵׁי-
 הָעָם וַיִּצְוּ אֹתָם לֵאמֹר אִם יַעֲבְרוּ בְנֵי-רְאוּבֵן אִתְּכֶם אֶת-
 הַיַּרְדֵּן לְהִלָּחֵם בְּאִיבֵיכֶם, וְהָיָה בְּתַת יְהוָה בְּיַדְכֶם אֶת-הָאָרֶץ
 כְּנָעַן, וְנָתַתֶּם לָהֶם אֶת-כָּל-הָאָרֶץ הַגֹּלְעָד (2) אִתְּכֶם רְאִיתֶם אֶת-
 כָּל-אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרַיִם וְעַל-הַיָּם וּבַמִּדְבָּר הַגָּדוֹל
 הַזֶּה: וְעַתָּה שָׁמֹר תִּשְׁמְרוּ אֶת-מִצְוֹתַי כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם
 וְהֵייתֶם קְדוֹשִׁים לַיהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצִיא אֶתְכֶם מִבֵּית-
 עַבְדִּים לְהִיּוֹת לָכֶם לֵאלֹהִים (3) וַיְהִי אַחֲרֵי מוֹת-מֹשֶׁה וַיַּדְבֵּר
 יְהוָה אֶל-יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו קוּם עֲבֹר אֶת-הַיַּרְדֵּן, אַתָּה
 וְכָל-הָעָם אַתָּה אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת
 לָהֶם: אֶל-תִּירָא מִפְּנֵי-יִשְׁבָּיָה, כִּי כַּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה כֵּן
 אֶהְיֶה עִמָּךְ: לֹא אֶעֱזָבְךָ עַד-אֲשֶׁר עָשִׂיתִי כְּכֹל אֲשֶׁר דִּבַּרְתִּי
 אֶל-מֹשֶׁה עַבְדִּי (4) וַיֵּצֵא הַגֹּבֹר הַפְּלִשְׁתִּי וַיַּעֲמֵד עַל-הָהָר
 גִּיד מִחֲנֵה-יִשְׂרָאֵל וַיִּקְרָא אֲלֵיהֶם בְּקוֹל גָּדוֹל וַיֹּאמֶר בַּחֲרוּ
 לָכֶם אִישׁ מִבֵּין גְּבוּרֵיכֶם וַיָּבֹא עָלַי לְהִלָּחֵם בִּי: וְהָיָה אִם הוּא
 יִמִּיתֵנִי וְהָיִינוּ לָכֶם לְעַבְדִּים וְאִם אֲנֹכִי אֲמִיתָהוּ וְהֵייתֶם לָנוּ
 לְעַבְדִּים: וַיִּגִּדוּ לְשֹׂאוֹל אֶת-דְּבַר-יְהוָה הַפְּלִשְׁתִּי: (5) וַיִּשְׁלַח
 שְׁלֹמֹה מְלָאכִים אֶל-מֶלֶךְ צֹר לֵאמֹר אַתָּה יָדַעְתָּ אֶת-דָּוִד
 אָבִי כִּי לֹא יָכַל לְבָנוֹת בַּיִת לְשֵׁם-יְהוָה אֱלֹהֵינוּ, כִּי מְלַחְמוֹת
 רַבּוֹת הָיוּ לוֹ: וְעַתָּה הִנְנִי יוֹשֵׁב עַל כְּסֵא-יִשְׂרָאֵל, וְאֵלֵהֶם נָתַן
 שְׁלוֹם בְּאֶרְצִי, וְאֹמֵר אֲנֹכִי אֲבָנָה הֵיכַל לַיהוָה אֱלֹהֵינוּ: וְעַתָּה

^a He Interrogative.

^b Note יִדְכֶם [for יְדְכֶם]—with this [heavy] suffix the Pathah has been weakened into Seghol.

אם טוב בעיניך ועשית חסד אתי, צוה-נא ויכרתו לי עצים
 מהקרים אשר בארצה ועבדי יהיו עם עבדיך והורידו את-
 העצים אלי ירושלימה ובניתי את-היכל-יהוה שם: ויזכר
 מלך צר את-חסדי-דוד אשר עשה אמו ואת-הברית אשר
 כרת אמו וישמע בקול-שלמה: ויצו את-עבדיו ויכרתו עצים
 ויביאו אתם עבדי-שלמה ירושלימה ויבן שם שלמה היכל
 אשר לפניו לא היה כמוהו: ויבאו כל מלכי-הגוים לראות
 את-היכל-שלמה אשר בנה לאלהיו, ויביאו בידם זהב וכסף
 ויתנו בבית-יהוה: ויצא שם-המלך שלמה בכל-הארץ ויהי
 מכבד מאד בעיני כל-המלכים (6) אתה נגלית אלינו בכבודך
 על הר-סיני, ותדבר אלינו מתוך האש, ותלמדנו משפטי-
 צדק ותורת-אמת, ותצונו להיות ממלכת כהנים וגוי קדוש
 לפניך: ועתה עשיתי ככל אשר צויתנו ואביא מפרי-אדמתי
 מנחה ליהוה: שלח-נא את-ברכתך בפרי-אדמתי ושמרני
 מכל-רע (7) ויהי בצאת ישראל ממצרים ויקרא פרעה אל-
 עבדיו ויאמר אליהם, מה-זאת עשיתו כי שלחנו את-העם
 מעבדנו, נרדפה אחריהם ונשיבה אתם מצרימה

(1) And the Lord spoke unto Moses in the land of Egypt, saying: 'Thus shalt thou say unto the children of Israel, "The Lord, God of your fathers, hath appeared unto me in the wilderness and He spoke unto me from the midst of (the) fire and He said: 'I have indeed seen (inf. abs. with finite verb) the affliction of My people Israel and I will indeed deliver them from the hand of Pharaoh and I will bring them forth from the land of Egypt and I will bring them into the land which I have sworn to their fathers, to Abraham, to Isaac, and to Jacob, to give to their seed, and they shall be to Me (for) a people and I (pronoun) shall be to them (for) a God'." And it shall come to pass if they will not hearken unto thee and they shall say "Give (to) us a sign that the Lord hath appeared unto thee and that He hath sent thee unto us," then (waw consec.) thou shalt do all these signs,

* See p. 136. 63.

as I have commanded thee.' (2) And it came to pass in the morning that (waw consec.) the king called (to) all his wise (men) and he related in their ears the dream which he (had) dreamed. And he said: 'Behold in my dream I saw a man standing over me and in his hand (was) a sword. And I said unto him, "Who art thou, and why hast thou come unto me and why is there a sword in thy hand?" And he said unto me, "Thou shalt indeed know that the Lord hath sent me to slay (Hiphil of מוֹת) thee, for thou hast built for thyself a great house and thou didst not set thy heart to the ark of God which hath not a house". And I was afraid exceedingly and I said unto him, "Slay me not, my lord, for I shall indeed build a temple for the ark of the Lord my God like which there was not yet ('which there was not like it yet')." And the man who appeared (part. with art., pp. 65 f.) unto me said, "Behold I have hearkened to thy voice, but (conjunction) I shall indeed return if thou shalt not keep thy word; and now, command thy servants to build a temple for the Lord thy God upon the mount of Jerusalem". And all the wise men said unto the king in one voice, 'Let the king command his servants and let them build a temple upon the holy mount ("mount of holiness") as the king hath sworn'. (3) And Joshua said unto the elders of the people: 'Pass ye (through) in the camp and command the people saying, "Leave ye your wives and your children and your cattle and your old (men) and the camp and pass ye (over) to (the) battle opposite the city, for the Lord will indeed give in(to) our hand the city and its inhabitants. Fear ye not them, for the Lord, He will fight for us".' And the elders passed (through) the camp and they commanded the people as Joshua (had) commanded them. (4) And the heads of the people sought and they found the man who had taken from the gold and the silver and they brought him near unto Joshua for (the) judgement. And Joshua asked him saying: 'Why hast thou done this thing? Tell (to) me, my son.' And the man said, 'Behold thy servant was among those who were fighting (part. with art.^a) against the inhabitants of the city; and it came to pass, when the wall of the city fell (inf. const.) that I came into the palace of the king and I saw all the gold and the

^a 'Among the (ones) fighting'.

silver and I took from it and I hid (it) in the ground.' (5) And David sent messengers to the king of Tyre saying: 'Let us make a covenant I and thou in order that there shall be peace between my people and between thy people.' And the messengers came and they brought a present to the king of Tyre and they spoke unto him as these words. And the servants of the king said unto him: 'Send away these men, for they are spies, for they have come to see the land.'

80. MORE DOUBLY WEAK VERBS

(a) **נָטָה**—Pe Nun and Lamed He verb:

'to turn, incline' (intrans.); 'to stretch, pitch (a tent).'

	QAL		HIPHIL	
<i>Perf.</i> : he (hath) turned	נָטָה		he (hath) caused to turn	הִטָּה
she „	נָטְתָה &c.		she „	הִטְתָּה &c.
<i>Imperf.</i> : he will turn	יִטֶּה		he will cause to turn	יִטֶּה
she „	תִּטֶּה &c.		she „	תִּטֶּה &c.
<i>Shortened Imperf.</i> <i>Jussive</i> :				
let him „	יֵט		let him „	יֵט
<i>Imperf. with Waw</i> <i>Consecutive</i> :				
and he turned	וַיֵּט		and he caused to turn	וַיֵּט
<i>Imperf.</i> : turn thou (m.)	נָטֶה &c.		cause thou (m.) to turn	הִטֶּה &c. הֵט
<i>Part. active</i> :				
turning (m. sg.)	נֹטֵה		causing to turn (m. sg.)	מִטֵּה &c.
<i>passive</i> :				
turned (m. sg.)	נֻטַּי			
<i>Inf. absolute</i> :	נָטֶה			הִטֶּה
<i>construct</i> :	נֹטוֹת			הִטוֹת

NOTE: The Imperfects (as in all Lamed He verbs) have shortened forms for the Jussive. In Qal the Imperf. **יִטֶּה** is

first shortened to טִ but, since the final letter of a word cannot be doubled, the preceding vowel is prolonged, producing טִי. It will, of course, be noted how the peculiarities of both the Pe Nun and Lamed He operate together.

The doubly weak verb נָכַח of the above type, found only in Hiphil ('to smite') and in Hophal, occurs very frequently in Scripture, and the student is advised to familiarize himself with its main parts.

HIPHIL		HOPHAL	
<i>Perf.</i> : he hath smitten	הָכָה	he was smitten	הִכָּה
she „	הִכָּתָה	she „	הִכָּתָה
<i>Imperf.</i> : he will smite	יִכֶּה	he will be „	יִכֶּה
she „	תִּכֶּה	she „	תִּכֶּה
<i>Shortened Imperf.</i> <i>Jussive</i> :	—		
let him smite	יִךְ		
<i>Imperf. with Waw</i> <i>Consecutive</i> :			
and he smote	וַיִּכֶּה	and he was „	וַיִּכֶּה
<i>Imper.</i> : smite thou (m.)	הִכֵּה הִךְ		
<i>Part.</i> : smiting (m. sg.)	מִכֶּה	being smitten (m. sg.)	מִכֶּה
<i>Inf. absolute</i> :	הִכֵּה		הִכֵּה
<i>construct</i> :	הִכּוֹת		הִכּוֹת

(b) עָלָה—Pe Guttural and Lamed He: 'to go up, ascend'.

עָשָׂה— „ „ 'to do, make, perform'.

QAL

<i>Perf.</i> : he hath gone up	עָלָה	he (hath) made	עָשָׂה
she „	עָלָתָה	she „	עָשָׂתָה
ye (m.) have „	עָלִיתֶם	ye (m.) have „	עָשִׂיתֶם
	&c.		&c.

<i>Imperf.</i> : he will go up	יַעֲלֶה	he will make	יַעֲשֶׂה
she „	תַּעֲלֶה	she „	תַּעֲשֶׂה
<i>Shortened Imperf.</i>			
<i>Jussive :</i>			
let him go „	יַעֲלֵ	let him „	יַעֲשֵׂ
<i>Imperf. with Waw</i>			
<i>Consecutive :</i>			
and he went „	וַיַּעֲלֶה	and he made	וַיַּעֲשֶׂה
<i>Imper.</i> : go thou (m.) „	עֲלֶה	make thou (m.)	עֲשֶׂה
	&c.		&c.
<i>Part. active :</i>			
going up (m. sg.)	עֹלֶה	making (m. sg.)	עֹשֶׂה
<i>passive :</i>			
		made (m. sg.)	עָשׂוּי
<i>Inf. absolute :</i>	עֲלֶה		עֲשֶׂה
<i>construct :</i>	עֹלֹת		עֹשׂוֹת
„ with ל :	לְעֹלֹת	with ל :	לְעֹשׂוֹת

The terminations of this doubly weak verb are those of the Lamed He, while the initial guttural takes composite shewa instead of the simple shewa, and attracts the vowel Pathah under it and before it.

NIPHAL		HIPHIL	
<i>Perf.</i> :	he was made	he (hath) brought up	הָעֲלָה
	she „	she „	הָעֲלָתָהּ
	they (c.) were „	they (have) „	הָעֲלָוּ
<i>Imperf.</i> :	he will be „	he will bring „	יַעֲלֶה
	she „	she „	תַּעֲלֶה
<i>Shortened Imperf.</i>			
<i>Jussive :</i>			
let him be „	יַעֲשֵׂ	let him bring „	יַעֲלֵ
<i>Imperf. with Waw</i>			
<i>Consecutive :</i>			
and he was „	וַיַּעֲשֵׂ	and he brought „	וַיַּעֲלֵ

<i>Imper.</i> : be thou (m.) made	הַעֲשֵׂה	bring thou (m.) up	הַעֲלֵה הַעֲלֵ
<i>Part.</i> : being made (m. sg.)	נֹעֲשֶׂה	bringing up (m. sg.)	מַעֲלֵה
<i>Inf. absolute</i> :	נַעֲשֵׂה		הַעֲלֵה
<i>construct</i> :	הַעֲשׂוֹת		הַעֲלוֹת

NOTE how the Guttural determines the beginnings and the He the terminations. The Imperfects of the Qal and the Hiphil (and following them the Jussives too) have evolved into the same form through different processes; so that the context is relied upon to indicate which is meant.

(c) אָפָה—Pe 'Alep and Lamed He verb—'to bake'.

QAL		NIPHAL	
<i>Perf.</i> : he (hath) baked	אָפָה	he (hath) been baked	נֹאֲפָה
<i>Imperf.</i> : he will bake	יֵאָפֶה	he will be baked	יִאָפֶה

Since the Pe 'Alep verb diverges from the Pe Guttural in the Qal Imperfect, this type of doubly weak verb differs from the preceding type in this respect too.

(d) רָאָה 'to see' is a peculiar verb, since the first root-letter cannot be doubled, there is a medial 'Alep, and a third root-letter He.

QAL Imperfect, 'he will see' יִרְאֶה, but with Waw Consecutive וַיִּרְא 'and he saw'; 'and she saw' is וַתִּרְא.

NIPHAL Imperfect, 'he will be seen, appear' יִרְאֶה, but with Waw Consecutive it is וַיִּרְא 'and he was seen, and he appeared'.

EXERCISE 39

border	גְּבוּל	to answer	עָנָה
mouth	פֶּה	to afflict עָנָה in Piel	עָנָה
„ (const.)	פִּי-	ox, bull	פָּר
„ (pl.)	פִּיּוֹת	„ (with art.)	הַפָּר

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח מֹשֶׁה מְלָאכִים אֶל-
מֶלֶךְ אֲדוֹם לֵאמֹר : כֹּה אָמַר אֲחִיךָ יִשְׂרָאֵל, אָתָּה יָדַעְתָּ כִּי

ימים רבים יִשְׁבְּנוּ בְּמִצְרַיִם וַיַּעֲבִידוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּ אֹתָנוּ
עד-מֵאֵד : וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵינוּ וַיִּשְׁמַע אֶת-קוֹלְנוּ וַיּוֹצִיאֵנוּ
מִשָּׁם בְּיַד חֲזָקָה לְהַבִּיא אֹתָנוּ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ
לָתֵת לָנוּ : וְהִנֵּה אֲנַחְנוּ עַמִּדִים עַל-גְּבוּלָהּ לָבוֹא אֶרֶץ כְּנָעַן :
וְעַתָּה נַעֲבֹרָה-נָא בְּאֶרֶץ וְעַשִׂיתָ עִמָּנוּ חֶסֶד : וַיַּעַן מֶלֶךְ אֲדוֹם
לֵאמֹר לֹא תַעֲבֹרוּ בְּאֶרְצִי, פֶּן-בְּחָרֵב אֵצֶא לְקִרְאתְכֶם : וַיֵּצֵא
לְקִרְאת-יִשְׂרָאֵל, וְעַם כָּבֵד מְאֹד אִתּוֹ וַיִּט יִשְׂרָאֵל מִמֶּנּוּ וַיִּשָּׂם
אֶת-פָּנָיו הַמִּדְבָּרָה, כִּי לֹא נָתַן לוֹ מֶלֶךְ אֲדוֹם לַעֲבֹר בְּאֶרְצוֹ
(2) וַיְהִי כִּרְאוֹת שְׂאוּל אֶת-גְּבוּר-הַפְּלִשְׁתִּים וַיִּשְׁבַּע לֵאמֹר
הָאִישׁ אֲשֶׁר יַעֲלֶה וְהָכָה אֶת-הַפְּלִשְׁתִּי הַזֶּה, לוֹ אָתֵן אֶת-בְּתוּרִי
לְאִשָּׁה : וַיָּבֹא דָוִד וַיַּעֲמֵד לְפָנֵי-שְׂאוּל וַיֹּאמֶר אָנֹכִי אַעֲלֶה
וְהַכִּיתִי אֹתוֹ וְהִבֵּאתִי אֵלָיְךָ אֶת-רֵאשׁוֹ : וַיֹּאמֶר אֵלָיו שְׂאוּל,
עֲלֶה בְנִי, וַיְהִי יְהוָה עִמָּךְ וְנָתַן אֶת-אִיבֶךָ בְּיָדְךָ : וַיַּעַל דָּוִד
וַיִּגַשׁ אֶל-הַגְּבוּר וַיִּךְ אֶת-הַפְּלִשְׁתִּי אֶרֶץ אֲרָצָה וַיִּקַּח אֶת-חַרְבּוֹ
מִעָלָיו וַיִּכְרֹת בָּהּ אֶת-רֵאשׁוֹ וַיָּבֹא אֶל-שְׂאוּל : וְכָל-יִשְׂרָאֵל
עָמְדוּ עַל-הַהָר מִגֵּד וַיֵּרְאוּ כִּי הָכָה דָּוִד אֶת-אִיבּוֹ וַיִּקְרְאוּ
בְּקוֹל אֶחָד, לֹא נִמְצָא בְּאֶרֶץ גְּבוּר כְּדָוִד : וַיִּשְׁמַע שְׂאוּל אֶת-
דְּבָרֵי-הָעָם וַיִּקְצֹף עַד-מְאֹד וַתֵּבֵא עָלָיו הָרוּחַ הַרְעָה וַיִּבְקֹשׁ
לְהַמִּית אֶת-דָּוִד (3) וַיְהִי אַחֲרֵי מוֹת-הַשִּׁפְט וַיָּשׁוּבוּ בְנֵי-יִשְׂרָאֵל
אֶל-דֶּרֶךְ-הַגּוֹיִם אֲשֶׁר יָשְׁבוּ בְּתוֹכָם וַיַּעֲשׂוּ אֶת-הָרַע בְּעֵינֵי-
יְהוָה וַיַּעֲבְדוּ אֶת-אֱלֹהֵי הָאָרֶץ וַיִּשְׁכַּחוּ אֶת-תּוֹרַת-יְהוָה : וַיִּתְּנֵם
יְהוָה בְּיַד-מֶלֶךְ אֲדוֹם וַיַּעֲנֵם, וְלֹא הָיָה בָהֶם עוֹד רוּחַ לַעֲמֹד
לְפָנֵי-אִיבֵיהֶם וַיִּצְעֲקוּ אֶל-יְהוָה לֵאמֹר חָטָא חָטָאנוּ לְפָנֶיךָ
וַנִּעֲבֹר אֶת-בְּרִיתְךָ אֲשֶׁר כָּרַתָּ אִתָּנוּ : הַצִּילֵנוּ נָא יְהוָה מִיַּד-
אִיבֵינוּ וְאֶל-נָא תַעֲזֹבֵנוּ, אִם לֹא לְמַעַנֵינוּ לְמַעַן מֹשֶׁה עַבְדְּךָ
הוֹשִׁיעֵנוּ : וַיִּשְׁלַח אֲלֵיהֶם יְהוָה אִישׁ נָבִיא וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר

^a Here = 'to permit, allow'.

^b For כָּרַתָּ, see footnote, p. 206.

כֹּה אָמַר יְהוָה, אֲנֹכִי הֶעֱלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹצִיא
 אֶתְכֶם מִבֵּית-עַבְדִּים וְאָבִיא אֶתְכֶם אֶרְצָה כְּנֻעַן וְאֶתֵּן לָכֶם
 אֶת-הָאֶרֶץ: וְאַצְוֶה עֲלֵיכֶם לֵאמֹר לֹא תִירָאוּ אֶת-אֱלֹהֵי הַגּוֹיִם
 אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרְצָם: וְלֹא שְׁמַרְתֶּם אֶת-מִצְוֹתַי אֲשֶׁר
 צִוִּיתִי אֶתְכֶם וְתַעֲבֹדוּ אֶת-אֱלֹהֵיהֶם וְתִקְצִיפוּ אֵתִי עַד-מָאֵד:
 וְעַתָּה אִם בְּאַמַּת אַתֶּם שָׁבִים אֵלַי, הִסִּירוּ מִבְּתִיכֶם אֶת-אֱלֹהֵי
 הַזָּהָב וְאֶת-אֱלֹהֵי הַכֶּסֶף אֲשֶׁר עֲשִׂיתֶם לָכֶם וְשָׂרְפוּ אֹתָם בָּאֵשׁ:
 וַיַּעֲנוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ, כֹּל אֲשֶׁר צִוָּה אֲתָנוּ יְהוָה נַעֲשֶׂה
 (4) וַיְהִי כַעֲבֹר כָּל-הָעָם אֶת-הַיָּם וַיֵּצֵאוּ יְהוָה אֶת-מֹשֶׁה לֵאמֹר
 נֹטֵה אֶת-יַדְּךָ עַל-הַיָּם וְשָׁבוּ הַיָּמִים לְמִקְוָמָם: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר
 צִוָּהוּ יְהוָה וַיֵּט אֶת-יָדוֹ עַל-הַיָּם וַיִּשׁוּבוּ הַיָּמִים לְמִקְוָמָם: וַיִּרְאוּ
 בְנֵי-יִשְׂרָאֵל אֶת-הַיְשׁוּעָה הַגְּדוֹלָה אֲשֶׁר עָשָׂה לָהֶם יְהוָה וַיִּהְלְלוּ
 אֶת-שְׁמוֹ: (5) וַיְהִי בַבֶּקֶר וַיִּקְרָא יַעֲקֹב אֶל-שְׁתֵּי נָשָׁיו וַיֹּאמֶר
 אֲלֵיהֶן, יְהוָה אֱלֹהֵי אָבִי נִרְאָה אֵלַי בְּחִלּוֹם וַיְדַבֵּר אֵלַי לֵאמֹר
 רְאֵה רָאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לְךָ לָבֵן וְאַשְׁמַר עֲלֶיךָ וְלֹא
 נִתְּתִי לוֹ לְנֹעַץ בָּךְ, וְעַתָּה קוּם שׁוּב אֶל-אֶרְצָךָ וְאֶל-בֵּית-
 אָבִיךָ, אֶל-תִּירָא יַעֲקֹב, כִּי אֲנֹכִי אֶהְיֶה אִתָּךְ וּבְרַכְתִּיךָ:
 וְתַעֲזֹב רְחֵל וְתֹאמַר עָשָׂה כְּכֹל אֲשֶׁר צִוָּה אֱלֹהֵיךָ כִּי כָאֵמָה
 אֲנֹכִי בְּבֵית אָבִינוּ: וַיַּעַשׂ יַעֲקֹב כֵּן, וַיִּקַּח אֶת-נָשָׁיו וְאֶת-בָּנָיו
 וְאֶת-בְּנוֹתָיו וְאֶת-כָּל-רְכוּשׁוֹ וַיֵּסַע אֶרְצָה כְּנֻעַן: וַיְהִי בְּשׁוּב
 לָבֵן הַבְּיָתָה וַיִּשְׁמַע כִּי בָרַח יַעֲקֹב וַיִּקְצַף עַד-מָאֵד וַיִּקַּח אֶת-
 אֲנָשָׁיו אֹתוֹ וַיְרִדֵף אַחֲרֵיהֶם וַיָּבֵא עֲלֵיהֶם בְּלִילָה: וַיִּרְא מְלֹאךְ-
 אֱלֹהִים אֶל-לָבֵן וַיֹּאמֶר אֵלָיו, אֶל-תִּגַּע בְּעַבְדֵי יַעֲקֹב
 פֶּן-תָּמוּת: וַיְהִי בַבֶּקֶר וַיִּירָא לָבֵן עַד-מָאֵד וַיִּכְרַת בְּרִית
 עִם-יַעֲקֹב וַיָּקָם וַיָּשָׁב אֶל-בֵּיתוֹ

(1) And it came to pass after these things that the Lord commanded (waw consec.) Moses saying: 'Make thou for

^a Here = 'to permit, allow'.

thyself two tablets of stone and come up unto me upon this mountain and I shall write upon them the judgements which thou shalt set before the children of Israel.' And Moses did as the Lord commanded him and he made for himself two tablets of stone and he went up on the mountain of Sinai and he was there many days. And Israel saw that Moses came not down from the mountain and they cried unto Aaron and they said: 'Where is thy brother Moses, for he hath gone up on the mountain of the Lord and hath not returned unto us. Make for us therefore a god'. And Aaron took their gold and he made for them a bull; and it came to pass when they saw the bull of gold that they cried, 'This is thy God, O Israel, who brought thee forth from the land of Egypt'. And the Lord spoke unto Moses, saying: 'Go thou down from the mountain, for thy people hath corrupted his way upon the earth and they have made for themselves a bull of gold and they cried before it, "This is thy God, O Israel".' And it came to pass as Moses heard the words of the Lord that he took the tablets and he broke them upon the ground. (2) And the sons of Jacob returned unto their father and they told (to) him all the words which Joseph their brother (had) commanded them. And Jacob answered and said: 'Blessed is the Lord who hath shown me this day, for my son Joseph liveth, and I shall go down to Egypt and I shall see him, face to face, before I die.' And the Lord appeared unto Jacob in a dream of the night and he said unto him: 'Go thou down to Egypt and thou shalt see thy son Joseph and thou shalt dwell there with him' (3) And it came to pass as the elders of Israel heard the words of Joshua which he spoke unto them that they answered (waw consec.) and they said: 'All that thou hast commanded us we will do; we will not depart from it. Only let the Lord thy God be with thee. As we hearkened unto Moses, so will we hearken unto thee.' (4) In that day the Lord gave a great salvation^a to Israel and they pursued the inhabitants of the city unto the wilderness and they smote them and they took all the gold and the silver and their sheep and their cattle which was found in the city and they went up into the city and they dwelt in it. (5) And the prophet came before the king and

^a 'Victory'.

he said unto him : ' Thus said the Lord, " Because thou hast transgressed My commandments and thou hast taken to thyself many wives from the daughters of the nations and thou hast not kept My word which I commanded thee and thou hast gone up upon the mountains to serve the gods of the nations and thou hast done these (things) to anger^a Me, behold I will raise up against thee an enemy who shall smite thee and all thy house and all thy priests " . '

81. DOUBLE 'AYIN VERBS

We now consider the type of weak verb which instead of having three root-letters, has its second root-letter (i.e. its 'Ayin) duplicated—the Double 'Ayin Verb :

		QAL			
<i>Perf. :</i>	ACTIVE			STATIVE	
he hath gone round		סב, סָבַב		he was light	קל [קָלַל]
she	„	סָבָה, סָבְבָהּ		she	„ קָלְיָהּ
thou (m.) hast	„	סָבַבְתָּ		thou (m.) wast	„ קָלִיָּהוּ
thou (f.)	„	סָבַבְתְּ		thou (f.)	„ קָלִיָּהוּ
I (c.) have	„	סָבַבְתִּי		I (c.) was	„ קָלִיָּהוּ
they (c.)	„	סָבְבוּ, סָבְבוּ		they (c.) were	„ קָלִיָּהוּ
ye (m.)	„	סָבַבְתֶּם		ye (m.)	„ קָלִיָּהוּ
ye (f.)	„	סָבַבְתֶּן		ye (f.)	„ קָלִיָּהוּ
we (c.)	„	סָבַבְנוּ		we (c.)	„ קָלִיָּהוּ
<i>Imperf. :</i>					
he will go round		יִסַּב, יָסַב		he will be light	יִקָּל
she	„	תִּסַּב, תָּסַב		she	„ תִּקָּל
thou (m.) wilt	„	תִּסַּב, תָּסַב		thou (m.) wilt	„ תִּקָּל
thou (f.)	„	תִּסַּבִּי, תָּסַבִּי		thou (f.)	„ תִּקָּלִי
I (c.) shall	„	אֶסַּב, אָסַב		I (c.) shall	„ אֶקָּל
they (m.) will	„	יִסַּבוּ, יָסַבוּ		they (m.) will	„ יִקָּלוּ
they (f.)	„	תִּסַּבְנָה, תָּסַבְנָה		they (f.)	„ תִּקָּלֶינָה
ye (m.)	„	תִּסַּבוּ, תָּסַבוּ		ye (m.)	„ תִּקָּלוּ
ye (f.)	„	תִּסַּבְנָה, תָּסַבְנָה		ye (f.)	„ תִּקָּלֶינָה
we (c.) shall	„	נִסַּב, נָסַב		we (c.) shall	„ נִקָּל

^a Hiphil of קָצַף or כָּעַס.

*Imperf. with Waw**Consecutive :*

and he turned round

וַיִּסֹב (wayyásobh), וַיִּסֹב

and he was light וַיִּקַּל

Imperf. : go thou (m.) round סֹב

„ (f.) „ סֹבִי

„ ye (m.) „ סֹבוּ

„ (f.) „ סֹבֵינָה

Part. active :

going round (m. sg.) סֹבֵב

being light (m. sg.) קָל

&c.

&c.

passive :

surrounded (m. sg.) סֹבֵב

Inf. absolute : סֹבֵב

קָלוּל

construct : סֹב

קָל and קָל

„ with ל : לִסֹב

In the Perfect Qal the 3rd person has two forms: **סֹבֵב**, **סֹבֵבוּ** and **סֹב**, **סֹבוּ**—the former being transitive and the latter intransitive. These meanings of the two forms are well shown by the verb **צָרַר** = 'to make strait, oppress' with its intransitive form **צָר** = 'to be in a strait'.

The Imperfect Qal has two alternative forms. The one, **יִסֹב**, seems to have been influenced by the 'Ayin Waw verb (which resembles in many respects the Double 'Ayin verb). Like the 'Ayin Waw verb, it has the (original) *a* vowel under the prefix. The other type, **יִסֹב**, strangely resembles the Pe Nun verb.

The Imperative follows the Imperfect of the first type.

NIPHAL

<i>Perf.</i> : he hath surrounded	נָסַב	<i>Imperf.</i> : he will surround	יִסָּב
she	נָסְבָה	she	תִּסָּב
thou (m.) hast	נָסְבֹתָ	thou (m.) wilt	תִּסָּב
thou (f.)	נָסְבוֹת	thou (f.)	תִּסָּבִי
I (c.) have	נָסְבוֹתִי	I (c.) shall	אֶסָּב
they (c.)	נָסְבוּ	they (m.) will	יִסָּבוּ
ye (m.)	נָסְבוֹתֶם	they (f.)	[תִּסָּבְיֶנָּה]
ye (f.)	נָסְבוֹתֵינָּן	ye (m.)	תִּסָּבוּ
we (c.)	נָסְבוּנוּ	ye (f.)	[תִּסָּבְיֶנָּה]
		we (c.) shall	נָסְבָּ
<i>Part.</i> : surrounding (m. sg.)	נֹסֵב	<i>Imper.</i> : surround thou (m.)	הִסָּב
„ (f. sg.)	נֹסֵבָה	„ (f.)	הִסָּבִי
	&c.	„ ye (m.)	הִסָּבוּ
<i>Inf. absolute :</i>	הִסָּב	„ (f.)	הִסָּבִינָּה
<i>construct :</i>	הִסָּב		

HIPHIL

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) turned ^a	הִסָּב (הִסָּב)	he will turn ^b	יִסָּב (יִסָּב)
she	הִסָּבָה	she	תִּסָּב
thou (m.) hast	הִסָּבֹתָ	thou (m.) wilt	תִּסָּב
thou (f.)	הִסָּבוֹת	thou (f.)	תִּסָּבִי
I (c.) have	הִסָּבוֹתִי	I (c.) shall	אֶסָּב
they (c.)	הִסָּבוּ	they (m.) will	יִסָּבוּ (יִסָּבוּ)
ye (m.)	הִסָּבוֹתֶם	they (f.)	תִּסָּבְיֶנָּה
ye (f.)	הִסָּבוֹתֵינָּן	ye (m.)	תִּסָּבוּ
we (c.)	הִסָּבוּנוּ	ye (f.)	תִּסָּבְיֶנָּה
		we (c.) shall	נָסְבָּ

^a Literally : he (hath) caused to go round.

^b Literally : he will cause to go round.

<i>Imper.</i> : turn thou (m.)	הָסֹב	<i>Jussive</i> : let him turn	יִסֹב
„ (f.)	הָסֹבִי	<i>Imperf. with Waw</i>	
„ ye (m.)	הָסֹבוּ	<i>Consecutive</i> :	
„ (f.)	[הָסֹבִינָה]	and he turned	וַיִּסֹב
		<i>Part.</i> : turning (m. sg.)	מֹסֵב
		„ (f. sg.)	מֹסֵבָה
<i>Inf. absolute and construct</i> :	הָסֹב		&c.

EXERCISE 40

to-morrow	מָחָר	festival	חַג
dawn	שָׁחַר	„ (with art.)	הַחַג
Passover	פֶּסַח	„ (pl.)	חַגִּים
Jericho	יְרִיחוֹ	to bespoil, to take as spoil	בָּזַז
		to celebrate	חָגַג

(1) וַיְהִי בַּהֲנֹדַע לְיֹשְׁבֵי-הָעִיר כִּי בָאוּ אֲנָשִׁים אֶל בַּיִת-לוֹט וַיִּתְקַבְּצוּ לִפְנֵי בֵיתוֹ וַיִּבְקְשׂוּ לְהוֹצִיא אֶת-הַמְּלֶאכִים מִשָּׁם : וַיָּכוּ אֹתָם הַמְּלֶאכִים וְלֹא יָכְלוּ לָרְאוֹת, וַיִּטְּבוּ אֶת-הַבַּיִת, וְאֶת-הַדָּלֶת לֹא מָצְאוּ : (2) וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר בֹּא אֶל-פְּרַעֲהַ וְאָמַרְתָּ אֵלָיו : כֹּה אָמַר יְהוָה אֱלֹהֵי-יִשְׂרָאֵל, שְׁלַח אֶת-עַמִּי וַיְחַגּוּ לִי בַמִּדְבָּר, וְאִם אֵינְךָ מְשַׁלֵּחַ אֹתָם הֲגַי נִגַף אֹתְךָ וְאֶת-עַבְדֶּיךָ : וְכִי יִשְׁאַל אֹתְךָ פְּרַעֲהַ לֵאמֹר אֵיךָ הֵצֵאתָ וְהִבְקַר כִּי תַחַגּוּ לְאֱלֹהֵיכֶם, וְאָמַרְתָּ אֵלָיו, גַּם אִתָּה תַחַן בְּיַדְנוּ, וּמִמֶּנּוּ נִקַּח לְעֵבֶד אֶת-יְהוָה אֱלֹהֵינוּ, כִּי חַג לָנוּ עַל-הָר-הָאֱלֹהִים בַּמִּדְבָּר (3) וַיְהִי כַּבְּקָר כַּעֲלוֹת הַשָּׁחַר, וְכָל-הַעָם עֹמְדִים לִפְנֵי הָר-סִינַי, וַיִּצֹו אֹתָם מֹשֶׁה לֵאמֹר טְבוּ אֶת-הָהָר פְּעַם אַחַת, וְאֶל-יַעַל אִישׁ עַל-הָהָר, פֶּן-יִגַּף בּוֹ יְהוָה וְנָמַת הָאִישׁ הַהוּא : וּבְרִאוֹתְכֶם אֶת-הָאֵשׁ בְּרֹאשׁ-הָהָר וּנְפַלְתֶּם עַל-פְּנֵיכֶם אֲרָצָה כִּי יֵרַד יְהוָה עַל-הָהָר וְנִגְלָה אֵלֵיכֶם וּדְבַר אֵלֵיכֶם מִתּוֹךְ-הָאֵשׁ : וַיִּשְׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶת-דְּבַר מֹשֶׁה וַיִּירָאוּ עַד-מְאֹד (4) וַיִּקְהַל יְהוֹשֻׁעַ אֶת-בְּנֵי-יִשְׂרָאֵל וַיְדַבֵּר

אֲלֵיהֶם לֵאמֹר יְהוָה אֱלֹהֵינוּ הֶעֱבִירָנוּ אֶת־הַיַּרְדֵּן הַזֶּה לְתַת־
 לָנוּ אֶת־הָאָרֶץ הַזֹּאת כְּאֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ: וְהִנֵּה אֲנִי
 עֹמְדִים נֹגֵד הָעִיר יְרִיחוֹ אֲשֶׁר תִּנָּתֵן בְּיַדְנוּ מִחֵר: וְעַתָּה שְׁמְעוּ־
 נָא אֶת אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם וְנִשְׁמַרְתֶּם מְאֹד לַעֲשׂוֹת כְּכֹל
 אֲשֶׁר אֲנֹכִי מְדַבֵּר אֲלֵיכֶם: וְהָיָה בְּבִקְרֹךְ וְקִמַּתֶּם וַיְרַדְתֶּם
 הַיַּרְדֵּנָה וַרְחַצְתֶּם בְּמִי־הַנָּהָר וְעַלִיתֶם הָעִירָה וְסַבְתֶּם אֶת־
 חוֹמוֹתֶיהָ כָּל־הַיּוֹם עַד־הָעֶרֶב: וְרָאוּ יִשְׂבֵי־יְרִיחוֹ וְאָמְרוּ אִישׁ־
 אֶל־רֵעֵהוּ, הֵן רַבִּים בְּנֵי־יִשְׂרָאֵל כְּכֹכְבֵי־הַשָּׁמַיִם וְכַעֲפֹר־
 הָאָדָמָה, וּמִי יָכֹל לַעֲמֹד בְּפָנֵיהֶם: וְנִפְלָה עֲלֵיהֶם יִרְאַתְכֶם
 וְלֹא תִהְיֶה בָהֶם רוּחַ לַעֲמֹד בְּפָנֵינוּ, הֲלֹא שְׁמַעְתֶּם אֶת־דְּבָרֵי
 הַמְּרַגְלִים אֲשֶׁר דִּבְּרוּ אֲלֵיכֶם בְּשׁוּבְכֶם מִן־הָעִיר יְרִיחוֹ: וְהָיָה
 אִם יֵצְאוּ לְקִרְאָתְנוּ בְּשָׁלוֹם, אֶל־תִּשְׁפְּכוּ דָמִים כִּי זְכוּר תִּזְכְּרוּ
 אֶת־מִצְוֹת־מֹשֶׁה וְעַשִׂיתֶם עִמָּהֶם חֶסֶד: וְאִם לֹא יֵצְאוּ לְקִרְאָתְנוּ
 בְּשָׁלוֹם וְקִרְאוּ עָלֵינוּ לְמִלְחָמָה, וְקִרְאתֶם אֹתָם בְּקוֹל גָּדוֹל
 לִיהוּהוּ וְלִיהוֹשֻׁעַ, וְעַלִיתֶם הָעִירָה וְהִכִיתֶם אֹתָם לְפִי־חֶרֶב
 מְגֹדוֹל וְעַד־קָטָן: וְהָיָה בְּתַת יְהוָה אֶת־הָעִיר בְּיַדְכֶם, אֶל־
 תִּקְחוּ לָכֶם מִן־הַזָּהָב וּמִן־הַכֶּסֶף אֲשֶׁר יִמָּצֵא בָּהּ, כִּי בְּהִיכַל־
 יְהוָה תִּבְיָאוּ אֹתָם, וְאֶת־בְּקָרְכֶם וְאֶת־צֹאֲנֵם תִּבְזוּ לָכֶם: הִשְׁמְרוּ
 מְאֹד לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם וְאֶל־תִּסְּרוּ מִמֶּנּוּ, פֶּן־
 תִּהְיֶה מִגִּפָּה בְּעַם: וַיִּשְׁמְעוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוֹשֻׁעַ וַיַּעֲשׂוּ כְּכֹל
 אֲשֶׁר צִוָּם, וַיָּסֹבּוּ אֶת־הָעִיר כָּל־הַיּוֹם מִהַבֶּקֶר עַד־הָעֶרֶב:
 וַיְהִי בְּעֶרֶב וַיֵּצְאוּ יִשְׂבֵי־יְרִיחוֹ לְמִלְחָמָה וַיִּקְרְאוּ בְנֵי־יִשְׂרָאֵל
 בְּקוֹל גָּדוֹל מְאֹד לִיהוּהוּ וְלִיהוֹשֻׁעַ וַיַּעֲלוּ הָעִירָה: וַתִּחַזַּק עֲלֵיהֶם
 יַד־יִשְׂרָאֵל וַיָּנוּסוּ אַנְשֵׁי־יְרִיחוֹ מִפְּנֵי־יִשְׂרָאֵל הַיַּרְדֵּנָה: וַיֵּצֵאוּ
 יְהוֹשֻׁעַ וַיְרַדְּפוּ בְנֵי־יִשְׂרָאֵל אַחֲרֵיהֶם וַיִּכּוּ אֹתָם לְפִי־חֶרֶב:
 וַיָּשׁוּבוּ אֶל־יְרִיחוֹ וַיִּבְזוּ לָהֶם אֶת־הַצָּאן וְאֶת־הַבָּקָר וּמִן־הַכֶּסֶף

^a 'Fear of you'—objective.

^b 'But'.

^c 'But'. The conjunction ו takes this meaning from the context.

וּמִן־הַזֶּהָב אֲשֶׁר מָצְאוּ בְעִיר לֹא לָקְחוּ לָהֶם כִּי בְהִיכַל־יְהוָה
הִבְיָאוּ, כְּאֲשֶׁר צִוָּה אֲתָם יְהוֹשֻׁעַ (5) וַיְהִי אַחֲרֵי־הַדְּבָרִים הָאֵלֶּה
וַיֵּצְאוּ יְהוֹשֻׁעַ אֶת־הָעָם לֵאמֹר זָכְרוּ אֶת־יְוָם צֵאתְכֶם מֵאֶרֶץ
מִצְרַיִם וְחַגְתֶּם אֶת־חַג־הַפֶּסַח כְּאֲשֶׁר צִוָּה אֲתָכֶם מֹשֶׁה עֶבֶד
יְהוָה: וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח נֹגֵד עִיר־יְרִיחוֹ

(1) And it came to pass after these things that the Lord sent a great darkness upon the land of Egypt and a man saw not his neighbour. And Pharaoh called unto Moses and unto Aaron and he said unto them: 'Arise ye and go ye forth from my land, ye and all Israel with you, and celebrate the festival to the Lord your God in the wilderness; both your cattle and your sheep take ye with you and pray to the Lord that he may remove (Imperfect Jussive with conjunction) from me this death.' And Moses answered and said: 'To-morrow the Lord will do this thing, in order that thou shalt know that there is none like Him.' (2) The dawn came up and the people sanctified themselves and they went round the mountain twice, as Moses commanded them, and they were exceedingly afraid and they said unto Moses: 'All that the Lord shall command us we will do'. (3) And there was found a man who had taken from the gold which (was) in the city of Jericho and the elders of Israel brought him before Joshua for (the) judgement. And Joshua said unto him: 'Why hast thou taken from the gold? Didst thou not hear my commandment which I commanded the people, saying, "Take ye for yourselves the cattle and the sheep, but (conjunction) from the gold and (from) the silver ye shall not take-as-spoil", and why hast thou transgressed my word?' And the man answered and said: 'I have indeed sinned to the Lord our God, and now, behold I am in thy hand, do to me as is good in thine eyes'. And Joshua commanded and they took that man and they brought him up upon the top of the mountain and they burned him in (the) fire, him and all that he had, before ('to the eyes of') the children of Israel. (4) And the king stood before the people and he prayed unto the Lord and he said:

^a 'But'.

'Thou hast chosen us from all the nations and Thou hast commanded us to celebrate this festival of the Passover, as it is written in the Law of Moses Thy servant, in order that we may not forget the kindness which Thou hadst done with our fathers in the day they went forth ('their going-forth'—inf. const. with suff.) from the land of Egypt, from the house of slaves. And now, we have done according to all which Thou hast commanded us and we have celebrated the festival of the Passover this day. Remember, Lord, Thy people Israel and hear their prayer, for unto Thee alone are our eyes. Deliver us, Lord, from the hand of our enemies who have come to fight against us and have surrounded the walls of our city, in order that they may know that there is none like Thee and in Thee is our salvation.' And the prophet came and he stood before the king and he said: 'The Lord hath heard thy prayer which thou hast prayed unto Him with a broken heart. Fear not! for to-morrow thine enemies will hear that their king hath died and they will return unto their land.' And the king answered and said: 'Blessed is the Lord who hath not forsaken His kindness (from) with His servants.'

82. DEFECTIVE VERBS

A few of the weak verbs are *defective*, i.e. they are not complete but function only in part. It is found, however, that two kindred defective verbs, having two root-letters in common and differing only in the third root-letter, often supplement each other, so that together they make up one complete verb. The more frequently used defective verbs are:

A. 'To go, walk': the *Qal* Perfect is הָלַךְ &c., the Participle הֹלֵךְ &c., and the Infinitive absolute הֵלֵךְ: but the Imperfect, Imperative, and the Infinitive construct apparently come from the Pe Waw root יָלַךְ, thus:

Imperf.: he will go יֵלֵךְ she will go תֵּלֵךְ I shall go אֵלֵךְ &c.

Cohort.: I will go, let me go אֵלֵכָה

Imperf. with Waw Consecutive: and he went וַיֵּלֶךְ

Imper.: go thou (m.) לֵךְ, לָכָה go thou (f.) לָכִי &c.

Inf. construct: לָכֶת with ל: לְלָכֶת with suffix: לְכֹתִי

The *Hiphil*, too, apparently comes from the Pe Waw root וּלַף , thus:

<i>Perf.</i> : he (hath) caused to go	וּלַף	she (hath) caused to go	וּלַפָּה
<i>Imperf.</i> : he will cause to go	וּלַף	she will cause to go	וּלַפָּה
<i>Jussive</i> : let him cause to go	וּלַף	<i>Imperf. and Waw Consec.</i> :	
		and he caused to go	וּלַף

B. 'To be good': the *Qal* Perfect, Participle, and Infinitive come from the 'Ayin Waw root טוּב ; but the Imperfect is from the Pe Yod root טַב i.e. יִטַּב , 'he will be good'. The *Hiphil* also comes from the Pe Yod טַב , i.e. הִיטִיב 'he hath done good' (*Perf.*); יִיטִיב 'he will do good' (*Impf.*).

C. 'To drink': all parts of the *Qal* come from the root שָׁתַה , but the *Hiphil* comes from the root שָׁקַה , thus: 'he (hath) caused to drink' הִשְׁקָה (*Perfect*): 'he will cause to drink' יִשְׁקָה (*Imperfect*); 'let him cause to drink' יִשְׁקֶה (*Jussive*); 'and he caused to drink' וַיִּשְׁקֶה (*Imperfect with Waw Consecutive*).

D. 'To be able', 'to prevail'. Perfect יָכַל (as קָטַן on pp. 95 ff.), but the Imperfect is יֹכַל &c. Some regard this form as a Hophal, meaning 'to be enabled' and therefore think that this verb comes under the category of Defectives. It is likely, however, that the Imperfect יֹכַל is an arrested form from an original יֹכַל , yawkal, yaukal, and then yûkal for the expected yôkal (יֹכַל).

The Infinitive absolute is יָכוֹל , and the Infinitive construct יִכְלֹת has a feminine termination.

EXERCISE 41

feast	מִשְׁתֶּה	pitcher	כַּד
„ (const.)	מִשְׁתֵּה	spring, well	עֵין
camel	גָּמֶל	wine	יַיִן
„ (pl.)	גָּמְלִים	beautiful (m.)	יָפֵה
master, lord, husband	בָּעַל	„ (f.)	יָפָה
Eliezer	אֱלִיעֶזֶר	or	או

(1) וַיַּעַן אֱלִיעֶזֶר וַיֹּאמֶר הִנֵּה אֲנֹכִי לֹמֵד עַל-עֵינַי-הַפְּמִים לְעַת-
 לָרֶב וְאִשָּׁא אֶת-עֵינַי וְאָרְאָה אֶת-הַיְלִדָה יִצְאָת לְהַשְׁקוֹת אֶת-
 הַצֵּאֵן וְכִדָּה עַל-רֹאשָׁהּ: וַתִּמְצָא חֵן בְּעֵינַי מְאֹד וְאָגַשׁ אֵלֶיהָ
 וַאֲמַר הַשְׁקִינִי נָא מִיָּם: וַתּוֹרֵד אֶת-כַּדָּה מֵעַל רֹאשָׁהּ וַתֹּאמֶר
 אֵלַי שְׁתֵּה אֲדוֹנָי, וְגַם אֶת-גִּמְלִיךָ אֲשַׁקֶּה: וַתַּעַשׂ כַּאֲשֶׁר אָמְרָהּ
 וַתִּתֵּן לִי לְשִׁתוֹת וְגַם אֶת-גִּמְלִי הַשְׁקַתָּה וַתִּגַּד לִי אֶת-שְׁמָהּ
 וְאֶת-שֵׁם-אֲבִיהָ: וַיְהִי כַשְּׁמַעִי אֶת-שְׁמָהּ וְאֶפְלַע עַל-פְּנֵי וְאֶהַלֵּל
 אֶת-שֵׁם-יְהוָה אֲשֶׁר לֹא עֹזֵב אֶת-חֲסִדּוֹ מֵעַם אֲדוֹנָי אֲבָרְקֶהּ
 וַיּוֹלִיכֵנִי אֶל-הַמְּקוֹם הַזֶּה: וַעֲפָה אִם טוֹב בְּעֵינֵיכֶם תִּלְךְ הַיְלִדָה
 אַחֲרַי וְתֵהִי אִשָּׁה לְבֶן-אֲדוֹנָי לְיִצְחָק, וְאִם לֹא, הִגִּידוּ לִי
 וְאֶסְוֶרָה מֵעֲלֵיכֶם: וַיַּעֲנוּ אֲבֵי-הַיְלִדָה וְאָחִיהָ וַיֹּאמְרוּ לֹא נוֹכַל
 דַּבֵּר אֵלֶיךָ טוֹב אוֹ רָע נִקְרָאָה לַיְלִדָה וְנִשְׂאָלָה אֶת-פִּיהָ:
 וַיִּקְרְאוּ לָהּ וַיִּגִּידוּ לָהּ אֶת-דְּבָרַי אֱלִיעֶזֶר וַיִּשְׂאֲלוּ אֹתָהּ לֵאמֹר
 הַתְּלִכִי אַחֲרַי הָאִישׁ הַזֶּה לְהִיּוֹת לְיִצְחָק לְאִשָּׁה, וַתֹּאמֶר אֵלָיךְ:
 וַיְהִי בַבֶּקֶר וַיֹּאמֶר אֱלִיעֶזֶר שְׁלַחְנִי נָא לְבֵית-אֲדוֹנָי, וַיֹּאמְרוּ
 אֵלָיו כַּטּוֹב בְּעֵינֶיךָ עֲשֵׂה: וַיָּקָם אֱלִיעֶזֶר וַיִּשֶׂם אֶת-הַיְלִדָה
 עַל-הַגִּמְלָה וַיִּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן: (2) וַיְהִי אַחֲרַי יָמִים
 רַבִּים וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גְדוֹל לְכָל-עַבְדָּיו אֲשֶׁר בְּאֶרְצוֹת-
 מִמְּלַכְתּוֹ: וַיָּבֹאוּ כָל-עַבְדָּיו אֶל מִשְׁתֵּה-הַמֶּלֶךְ וַיֹּאכְלוּ וַיִּשְׁתּוּ
 אֹתוֹ כָּל-הַלַּיְלָה עַד-עֲלוֹת הַשָּׁחַר: וַיְהִי כַטּוֹב לִב-הַמֶּלֶךְ בַּיּוֹם
 וַיִּצֹא אֶת-שֹׁמְרֵי-הַנָּשִׁים לְהַבִּיא אֶת-הַמֶּלֶכָה לְפָנָיו לְהִרְאוֹתָהּ
 לְעַבְדָּיו כִּי יָפָה הִיא עַד-מְאֹד: וַיִּלְךְ שֹׁמְרֵי-הַנָּשִׁים וַיִּגַּד
 לַמֶּלֶכָה אֶת-מִצְוֹת-הַמֶּלֶךְ, וַתֹּאמֶר אֵלָיו לֹא אֵלָיךְ: וַיְהִי כַשְּׁמַעַע
 הַמֶּלֶךְ אֶת-דְּבָרֵי-הַמֶּלֶכָה וַיִּקְצֹף עַד-מְאֹד, וַיִּקְרָא לְחַכְמָיו
 וַיִּשְׂאֵל אֹתָם מַה-לַּעֲשׂוֹת לַמֶּלֶכָה, כִּי לֹא עָשְׂתָה כְּמִצְוֹת-הַמֶּלֶךְ
 וְלֹא בָּאָה לְפָנָיו: וַיַּעַן אֶחָד מִחַכְמָיו וַיֹּאמֶר לֹא לַמֶּלֶךְ לְבַדּוֹ

^a Understand 'was'.

^b 'By'.

^c Pausal.

^d Jussive.

^e 'Her mouth', for 'her word' or 'her opinion'.

^f Meaning that he was merry.

חָטְאָה הַמִּלְכָּה כִּי לְכָל-עֲבָדָיו: כִּי עָתָה תֵּאמְרָנָה נְשֵׁי-עֲבָדֶיךָ
 אֶל-בַּעֲלֵיהֶן, הִנֵּה הַמִּלְכָּה לֹא עָשְׂתָה כְּמִצְוֹת-הַמֶּלֶךְ וְלָמָּה
 נִשְׁמַע אֲנֹחְנוּ בְּקוֹלְכֶם: וְעָתָה אִם טוֹב בְּעֵינֵי-הַמֶּלֶךְ יִשְׁלַח
 אֶת-הַמִּלְכָּה וְלֹא תָבֹא עוֹד לְפָנָיו, וּבְחַר הַמֶּלֶךְ בְּאִשָּׁה אַחֶרֶת
 אֲשֶׁר תִּמְלֹךְ תַּחַת הַמִּלְכָּה: וְשָׁמְעוּ נְשֵׁי-עֲבָדֶיךָ וַיֵּרְאוּ וַנִּתְּנוּ
 כְּבוֹד לְבַעֲלֵיהֶן: וַיֵּיטֵב הַדָּבָר בְּעֵינֵי-הַמֶּלֶךְ וַיִּצֹו לַעֲשׂוֹת כֵּן:
 (3) וַיְהִי אַחֵר הַדְּבָרִים הָאֵלֶּה וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב בְּנוֹ
 וַיֹּאמֶר אֵלָיו הִנֵּה עָשׂוּ אָחִיךָ מִבְּקִשׁ אֵת נַפְשֶׁךָ כִּי לָקַחְתָּ אֶת-
 בְּרִכּוֹתָיו מִמֶּנּוּ: וְעָתָה שָׁמַע בְּקוֹלִי כֹּכָל אֲשֶׁר אָצְוָה וְקוּם
 בְּרַח-לֶךָ אֶל-לְבָן אַחִי-אִמְךָ וַיִּשְׁבֹּתָ שָׁם: וַיְבָרְכֵהוּ יִצְחָק
 וַיֹּאמֶר יְהִי יְהוָה אֱלֹהֵי-אָבִי אִתָּךְ וְהִשִּׁיבֶךָ אֵלַי בְּשָׁלוֹם: וַיַּעַשׂ
 יַעֲקֹב כַּאֲשֶׁר צִוָּה אֹתוֹ אָבִיו וַיָּקָם וַיֵּלֶךְ אֶל-לְבָן אַחִי-אִמּוֹ
 וַיָּשָׁב אֹתוֹ: (4) וַיִּשְׁמַע יִתְרוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְיִשְׂרָאֵל
 כִּי הוֹצִיא אֹתָם מֵאֶרֶץ מִצְרָיִם: וַיִּקַּח אֶת-אִשְׁתּוֹ מִשָּׂה וְאֶת-
 שְׁנֵי בָנֶיהָ וַיָּקָם וַיֵּלֶךְ אֹתָם אֶל-מִחְנֵה-יִשְׂרָאֵל גִּדְד הַר-הָאֱלֹהִים:
 וַיֵּצֵא מֹשֶׁה לְקִרְאָתָם הוּא וּזְקֵנֵי-הָעָם אֹתוֹ וַיָּבֹא אֹתָם אֶל-
 הַמִּחְנֵה: וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד-
 מִצְרָיִם וּמִיַּד-פְּרַעֲהַ, עָתָה יִדְעֵתִי כִּי גָדוֹל יְהוָה מְכֹל-אֱלֹהִים
 וְאִין כְּמוֹהוּ: וַיְהִי בַבֶּקֶר וַיָּשָׁב מֹשֶׁה לְשַׁפֵּט אֶת-הָעָם, וְכָל-
 הָעָם עֹמְדִים לְפָנָיו מִן-הַבֶּקֶר וְעַד-הָעֶרֶב: וַיֹּאמֶר יִתְרוֹ אֶל-
 מֹשֶׁה, לֹא טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה, לֹא תוּכַל לְשַׁפֵּט
 אֶת-כָּל-הָעָם לְבַדְּךָ: וְעָתָה שָׁמַע בְּקוֹלִי כֹּכָל אֲשֶׁר אָמַר
 אֵלָיךָ וּבְחַר לְךָ מִקְרָאֵי-הָעָם אֲנָשֵׁי-אֱמֶת יִרְאֵי-אֱלֹהִים וְשֹׁפְטֵי
 הַמֶּה אֶת-הָעָם, וְכָל-דְּבָר גָּדוֹל יָבִיאוּ אֵלֶיךָ: וַתֵּיטֵב עֲצַת-
 יִתְרוֹ בְּעֵינֵי-מֹשֶׁה וַיִּשְׁמַע בְּקוֹלוֹ וַיַּעַשׂ כֹּכָל אֲשֶׁר אָמַר

^a 'Jethro', Moses' father-in-law.

^b M. pl. const. of יָרָא.

(1) And it came to pass after these things that the Lord remembered Sarah and she bare a son and she called his name Isaac. And Sarah saw the handmaid and her son and she was exceedingly afraid, and she said unto Abraham her husband, 'Send them away to the wilderness, for the son of this handmaid shall not inherit with my son, with Isaac'. And Abraham did as Sarah said and he took bread and a pitcher of water and he gave (them) to the handmaid and he sent her away with her son. And it came to pass in the evening that there was no(t) water in the pitcher and she placed the child under a tree and she went and she sat opposite and she lifted up her voice and she cried unto the Lord. And an angel of God called unto her and he said, 'Fear not, for the Lord hath heard thy voice'. And she opened her eyes and she saw and behold a spring of water (was) before her, and she took from the water and she gave the child to drink. And the Lord was with the lad and he grew [$\sqrt{\text{לָדַן}}$] and became a man, and his mother took a wife for him from the land of Egypt. (2) And it came to pass after these things that the king made a great feast and he commanded to bring the gold and the silver which he had taken from the house of the Lord to show his servants. And it came to pass, while (use conjunction) they (were) eating flesh and drinking wine, that they saw and behold a hand (was) writing upon the wall of the palace, and they were exceedingly afraid. And the king called all his wise (men) and he said unto them: 'Tell (to) me the words which are written upon the wall, and if ye are not able (imperf.) to tell (to) me, death will be your judgement'. And the wise men answered and said: 'Behold there is among the servants of the king a prophet from the Hebrews whom the king hath brought to exile.^a And now if it is good in the eyes of the king, let us call him, and he will read the words which are written upon the wall'; and the king commanded to do so. And they went and they brought the prophet before the king and he read the words which (were) written upon the wall and he said unto the king: 'Because thou hast lifted up thy heart and thou wast not afraid to sin against the Lord God of Israel, behold He hath removed thee from being king^b over this people and He hath

^a Hiphil of לָדַן . See p. 219.

^b The verb לָדַן —'to reign', 'to be king'.

given thy throne to another'. And the prophet went forth from (before) the king. (3) And it came to pass after the death of the judge that the children of Israel did that which was evil in the eyes of the Lord and he delivered them [מְכַר] into the hands of the king of Canaan and they served him many days and they cried unto the Lord from their afflictions and He heard their voice. And there (there was) a woman a prophetess who judged Israel in that time ; and she sent and she called Barak [בְּרַק] and she said unto him : 'Hear thou the word of the Lord which he hath spoken concerning [עַל] thee. Go and gather together all the mighty men of Israel upon the top of this mountain and thou shalt fight against [בְּ] the enemies of Israel, for the Lord hath given them into thy hand.' And Barak answered and said : 'If thou wilt go with me then (waw consecutive) I will go, but [וְ] if thou wilt not go with me I will not go.' And the prophetess said unto him : 'I will indeed go with thee', and she arose and she went with him. And all the mighty men of Israel gathered together upon the mountain and they came down from the mountain and they fought with their enemies and the Lord gave them salvation^a in that day and they smote all the camp of Canaan and they pursued them to the wilderness. And the king of Canaan saw that his warriors had fallen and he took his sword in his hand and he arose and he fled (he) alone (from) before the children of Israel.

83. THE NUMERALS

1. The Cardinal Numbers are :

	<i>With the Masculine</i>		<i>With the Feminine</i>	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חַמֵּשָׁה	חַמֵּשָׁת	חַמֵּשׁ	חַמֵּשׁ
6	שֵׁשׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ

^a 'Victory'.

7	שֶׁבַע	שֶׁבַעַת	שֶׁבַע	שֶׁבַע	
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה	
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵה	עֶשְׂרֵה	
11	אֶחָד עֶשְׂרֵה	עֶשְׂרֵת עֶשְׂרֵה	אֶחָד עֶשְׂרֵה	עֶשְׂרֵת עֶשְׂרֵה	
12	שְׁנַיִם עֶשְׂרֵה	שְׁנַיִם עֶשְׂרֵה	שְׁנַיִם עֶשְׂרֵה	שְׁנַיִם עֶשְׂרֵה	
13	שְׁלֹשָׁה עֶשְׂרֵה	שְׁלֹשָׁה עֶשְׂרֵה	שְׁלֹשָׁה עֶשְׂרֵה	שְׁלֹשָׁה עֶשְׂרֵה	
14	אַרְבָּעָה עֶשְׂרֵה	אַרְבָּעָה עֶשְׂרֵה	אַרְבַּע עֶשְׂרֵה	אַרְבַּע עֶשְׂרֵה	
	&c.		&c.		
	20	עֶשְׂרִים	60	שְׁשִׁים	
	30	שְׁלֹשִׁים	70	שִׁבְעִים	
	40	אַרְבָּעִים	80	שְׁמֹנִים	
	50	חֲמִשִּׁים	90	תְּשַׁעִים	
100	מֵאָה fem. ; constr. מֵאֵת ; pl. מֵאוֹת ('hundreds')				
200	מֵאֵתַיִם (dual, reduced from מֵאֵתַיִם)				
300	שְׁלֹשׁ מֵאוֹת	400	אַרְבַּע מֵאוֹת	500	חֲמִשׁ מֵאוֹת &c.
1,000	אֶלֶף	2,000	אֶלְפַיִם (dual)		
3,000	שְׁלֹשַׁת אֶלְפִים	4,000	אַרְבַּעַת אֶלְפִים		
10,000	רֶבְבָה	20,000	רִבּוּתַיִם (dua.)		

(a) The numeral 'one' is considered an adjective; it follows its noun and agrees with it in gender: 'one man' אִישׁ אֶחָד; 'one woman' אִשָּׁה אַחַת. It may be used in the construct state, thus: 'one of the prophets' אֶחָד הַנְּבִיאִים.

(b) The numeral 'two' is a noun which, as a construct, precedes the word numbered, שְׁנַיִם בָּנִים ('a pair-of sons') or, as an absolute, stands *after* it in apposition, בָּנִים שְׁנַיִם ('sons, a pair').

The feminine of שְׁנַיִם is curiously שְׁתַּיִם; both are dual forms. The numerals 3 to 10 are feminine nouns which, as constructs, precede the word numbered, שְׁלֹשֶׁת בָּנִים ('a triad-of sons'), but the appositional construction came to be extended by using the numeral in the absolute not only *after* the word numbered, בָּנִים שְׁלֹשָׁה ('sons, a triad') but even *before* it, שְׁלֹשָׁה בָּנִים ('a triad, sons'). These numerals (3 to 10) though feminines, remained in use with masculine nouns and a special shortened form came to be used with feminine nouns by way of differentiation (שְׁלֹשׁ &c.).

(c) The numerals 11 to 19 are formed by placing the unit before the ten (the latter being עָשָׂר for the masculine and עֶשְׂרֵה for the feminine). The plural noun is generally used with the numerals 11 to 19, with the exception of a few which follow them in the singular. These nouns are אִישׁ ('man'), יוֹם ('day'), שָׁנָה ('year'), נַפְשׁ ('soul, person'), and a few more; e.g. '11 days' יוֹם עָשָׂר יוֹם; '11 men' אִישׁ עָשָׂר אִישׁ; '11 years' שָׁנָה עֶשְׂרֵה שָׁנָה.^a

(d) With the exception of the numeral 20 עֶשְׂרִים (which is derived from עָשָׂר) the tens are denoted by the plural forms of the units, thus: 30 שְׁלֹשִׁים; 40 אַרְבָּעִים; 50 חֲמֵשִׁים; 60 שֵׁשִׁים; &c.

(e) The tens and the units are connected by the conjunction; 77 is שִׁבְעִים וְשֶׁבַע (i.e. 70 and 7), &c.

(f) Some numerals can take suffixes; e.g. שְׁנַיִנוּ 'we two'; שְׁנֵיהֶם 'they two'; שְׁנַיִכֶם 'you two'; שְׁלֹשָׁתָנוּ 'we three'; &c.

2. The Ordinals are:

	<i>Masculine</i>	<i>Feminine</i>
first	רִאשׁוֹן ^b	רִאשׁוֹנָה ^b
second	שֵׁנִי ^c	שֵׁנִית ^c
third	שְׁלִישִׁי	שְׁלִישִׁית

^a As in English we say '11 thousand' (not 11 thousands).

^b From ראש 'a head'.

^c From 2 to 10 the Ordinals are from the same roots as the Cardinals—the masculines ending in י and the feminines in ית .

fourth	רְבִיעִי	רְבִיעִית
fifth	חֲמִישִׁי	חֲמִישִׁית
sixth	שֵׁשִׁי	שֵׁשִׁית
seventh	שִׁבְעִי	שִׁבְעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֲשָׂרִי	עֲשָׂרִית

The Ordinal numbers from 1 to 10 are adjectives, following the noun and agreeing with it in gender. From 11 upwards the Cardinal numbers serve as Ordinals. 'On the second day' בַּיּוֹם הַשֵּׁנִי; 'in the second year' בַּשָּׁנָה הַשֵּׁנִית; 'on the fifteenth day' בַּתְּמָשָׁה עָשָׂר יוֹם; &c.

EXERCISE 42

month	חֹדֶשׁ	to lift up, to forgive	נָשָׂא
work	מְלָאכָה	to approach, draw near	קָרַב
„ (cons.)	מְלָאכֶת	to rebel	קָרַד
„ (with suffix) ^a	מְלָאכְתִּי	perhaps	אוּלַי
year	שָׁנָה	because of, on account of	בְּעִבּוּר
„ (pl.)	שָׁנִים	for the sake of, in order that	לְמַעַן

בְּן־
בֵּת with שָׁנִים '... years old' in Hebrew is 'a son or daughter of ... years'.

(1) וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם רְאֵה רְאִיתִי אֶת־כָּל־אֲשֶׁר עָשׂוּ
אֲנָשִׁי סֶדֶם וְהִנְנִי מִשְׁחִיתָם מֵעַל פְּנֵי־הָאָדָמָה כִּי אֲנָשִׁים רָשָׁעִים־
לֵב הָקָמָה: וַיִּתְפַּלֵּל אַבְרָהָם וַיֹּאמֶר הִנֵּם תְּמִית צְדִיק עִם רָשָׁע,
אוּלַי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ־הָעִיר, הֲלֹא תִשָּׂא לְמַקּוֹם
לְמַעַן חֲמִשִּׁים הַצְּדִיקִים אֲשֶׁר בָּהּ, הַשִּׁפְט כָּל־הָאָרֶץ לֹא
יַעֲשֶׂה מִשְׁפָּט: וַיֹּאמֶר יְהוָה אִם אֶמְצָא בְּסֶדֶם חֲמִשִּׁים צְדִיקִים

^a The construct is a Segholate noun, and it is to this form that suffixes are attached.

^b Extended meaning 'to forgive'.

וּנְשָׂאתִי לְכָל-הַמְּקוֹם בְּעִבּוֹרָם: וַיַּעַן אַבְרָהָם וַיֹּאמֶר אוֹלִי
 יִמָּצְאוּ שֵׁם אַרְבָּעִים וַיֹּאמֶר יְהוָה לֹא אֲשַׁחֵת בְּעִבּוֹר הָאֲרָבָעִים:
 וַיְדַבֵּר אַבְרָהָם עוֹד וַיֹּאמֶר אֶל-נָא יִקְצֹף יְהוָה וְאִדְבָּרָה, אוֹלִי
 יִמָּצְאוּ שֵׁם שְׁלֹשִׁים: וַיֹּאמֶר יְהוָה לֹא אֶעֱשֶׂה אִם יְהִי שֵׁם רַק
 עֲשֶׂרָה צְדִיקִים וּנְשָׂאתִי לְכָל-הָעִיר בְּעִבּוֹרָם (2) וַיִּסְעוּ בְּנֵי-
 יִשְׂרָאֵל וַיָּבֹאוּ אֶל-מִדְבַּר-סִינַי בַּחֲמֹשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁנִי
 לְצֵאתָם מֵאֶרֶץ מִצְרַיִם: וַיְדַבֵּר מֹשֶׁה אֶל-הָעָם לֵאמֹר זָכַר
 אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ אֶת-כָּל-
 מְלֹאכְתְּךָ וְהַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ: לֹא תַעֲשֶׂה כָּל-
 מְלָאכָה, אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וְאִמְתֶּךָ: (3) וַיְדַבֵּר יְהוָה
 אֶל-יְהוֹשֻׁעַ לֵאמֹר קַח לְךָ מִן-הָעָם שְׁנַיִם-עָשָׂר אִישׁ וְצִוֵּה
 אֹתָם לֵאמֹר: שָׂאוּ לָכֶם שְׁתֵּים-עָשָׂר אַבְנִים וְהַעֲבַרְתֶּם אֹתָם
 עִמָּכֶם, וְהָיָה בְּהַכֹּרֶת מִי-הִירְדָן לְפָנֵינוּ וְעָבַר כָּל-הָעָם
 וְשָׂמְתֶם אֶת-הָאַבְנִים בְּתוֹף-הִירְדָן: וְהָיוּ הָאַבְנִים הָאֵלֶּה לְבָנֵי-
 יִשְׂרָאֵל לְאֶת-עוֹלָם, וַיַּדְעוּ בְּנֵיכֶם וּבְנֵי-בְנֵיכֶם כִּי בַמְּקוֹם
 הַזֶּה נִכְרְתוּ מִי-הִירְדָן לְפָנֵינוּ בְּעָבְרָנוּ אֶרֶץ כְּנָעַן (4) וַיִּקְרְבוּ
 יְמֵי-דָוִד לָמוֹת וַיִּקְרָא אֶת-שְׁלֹמֹה בְּנוֹ וַיִּצוּ אֹתוֹ לֵאמֹר אָנֹכִי
 הִלֵּךְ בְּדֶרֶךְ כָּל-הָאָרֶץ וְחִזְקָתָ וְהָיִיתָ לְאִישׁ: וַיִּשְׁכַּב דָּוִד
 עִם-אֲבוֹתָיו וַיִּקְבַּר בְּעִיר-דָּוִד: וְהָיִים אֲשֶׁר מֶלֶךְ דָּוִד עָל-
 יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מֶלֶךְ שְׁבַע שָׁנִים וּבִירוּשָׁלַיִם
 מֶלֶךְ שְׁלֹשׁ שָׁנִים וְשְׁלֹשִׁים שָׁנָה: (5) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
 וַיָּמָת מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ חִזְקִיָּה בְּנוֹ תַחְתָּיו: בֶּן-עָשָׂרִים וְחָמֵשׁ
 שָׁנָה הָיָה בְּמָלְכוֹ, וְעָשָׂרִים וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַיִם: וַיַּעַשׂ
 אֶת-הַטּוֹב בְּעֵינֵי-יְהוָה וַיִּלְךְ בְּדֶרֶכָיו וַיִּשְׁמַר אֶת-מִצְוֹתָיו בְּלֵב

^a For $\sqrt{\text{נָסַע}}$ from $\sqrt{\text{נָסַע}}$. Dagheš Forte is often omitted when the letter has shewa. Cf. p. 150, first note.

^b Any.

^c 'He slept with his fathers' means 'he died'.

^d 'Hebron'.

^e This order is often used in the Bible.

^f 'Hezekiah'.

שָׁלֹם, וַיְהִי יְהוּה אֹתוֹ בְּכֹל אֲשֶׁר עָשָׂה: וַיְהִי בְּאַרְבַּע עָשָׂרָה
שָׁנָה לְמָלְכוֹ וַיִּמְרֹד חֲזִיקָה בְּמֶלֶךְ אֲשׁוּר: וַיַּעַל מֶלֶךְ אֲשׁוּר
עַל-כָּל-עָרֵי יְהוּדָה וַיִּלְכְּדֵם וַיָּבֵא יְרוּשָׁלַיִםָּה וְאֹתוֹ מֵאָה
וּשְׁמֹנִים אֲלֶף אִישׁ מִחֲנֵה גְדוֹל מְאֹד: וַיִּשְׁלַח מִלְּאָכִים לְפָנָיו
אֶל-חֲזִיקָה וַיָּבֵאוּ וַיַּעֲמֵדוּ עַל-הָהָר גִּגְד הָעִיר וַיִּקְרְאוּ בְּקוֹל
גְדוֹל: כֹּה אָמַר הַמֶּלֶךְ הַגְּדוֹל מֶלֶךְ אֲשׁוּר עַל-מִי בְטַחְתָּ כִּי
מִרְדָּתָ בִּי: וְכִי תֹאמַר בִּיהוּה אֱלֹהֵינוּ בְטַחְנוּ לֹא יוּכַל לְהַצִּיל
אֶתְכֶם מִיָּדִי: אֵיךְ אֱלֹהֵי כָל-הַגּוֹיִם הָעֹבְדִים אֹתִי, וּמִי בְּכָל-
אֱלֹהֵי-הָאָרְצוֹת אֲשֶׁר הִצִּילוּ אֶת-אֲרָצָם מִיָּדִי כִּי יִצִּיל יְהוּה
אֶת-יְרוּשָׁלַיִם מִיָּדִי: וַיְהִי כִשְׁמַע חֲזִיקָה אֶת-דְּבָרֵי מֶלֶךְ אֲשׁוּר
וַיִּקְרַע אֶת-בְּגָדָיו וַיָּשָׁב בְּעָפָר וְלֹא אָכַל לֶחֶם כָּל-הַיּוֹם:
וַיִּשְׁלַח אֶל-הַנְּבִיא לֵאמֹר הֲתַפְּלֵל לָנוּ אֶל-יְהוּה אֱלֹהֵינוּ, אוּלַי
יִשְׁמַע אֶת-דְּבָרֵי-מֶלֶךְ אֲשׁוּר וַיִּוְשִׁיעֵנוּ מִיָּדוֹ: וַיָּבֵא הַנְּבִיא לְפָנָיו
הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו אֵל-תִּירָא מִפְּנֵי-הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ:
כִּי כֹה אָמַר יְהוּה, לֹא יָבֵא מֶלֶךְ אֲשׁוּר אֶל-הָעִיר הַזֹּאת
וְהוֹשַׁעְתִּי אֹתָהּ לְמַעַן חֲזִיקָה עַבְדִּי: וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא
מִלְּאֶךְ-אֱלֹהִים וַיִּגַּף בְּמַחְנֵה-אֲשׁוּר וַתַּעַל צַעֲקוֹתָם כָּל-הַלַּיְלָה
עַד-אוֹר-הַבֶּקָר: וַיְהִי בַבֶּקָר וַיָּצְאוּ בְנֵי-יִשְׂרָאֵל עַל-הַחוּמָה
וַיִּרְאוּ וְהִנֵּה כָלָם מֵתִים וַיָּרְדוּ אֶל-הַמַּחְנֵה וַיִּקְחוּ אֶת-כָּל-
הַכֶּסֶף וְאֶת-כָּל-הַזָּהָב וַיָּבִיאוּ הָעִירָה וַיִּתְּנוּ בְּבֵית-יְהוּה

(1) And it came to pass in those days that the king of Sodom rebelled against the king of Edom. Thirteen years he served him and in the fourteenth year he rebelled and in the fifteenth year the king of Edom came to Sodom and with him (were) ten thousand men. And he fought against Sodom and he captured it and he burnt it in (the) fire and he took the men of Sodom with him and in the midst of them was Lot the son of Abraham's brother and he went (away) unto his land. And it

^a 'Assyria'.

^b Here 'gods', referring to the nations.

came to pass when Abraham heard (inf. constr. with prefixed prepos.) this thing that he took his servants with him, three hundred and eighteen men, and he pursued (after) the king of Edom (in) that night and he fought with him and he smote him and he brought back Lot and also all the men of Sodom. (2) And the Lord said unto Moses on the seventh day: 'Go up on the mountain and abide on the top of it, and I shall give (to) thee the tables of the stones and the Law and the commandments which thou shalt teach the children of Israel'. And Moses went up on the holy mountain, as the Lord had commanded him, and he was there forty days and forty nights; bread he ate not and water he drank not all the days that he was there. (3) And Moses spoke unto the children of Israel, saying: 'In the second year of the departure of (inf. constr. of נִצַּרְתִּי with prep. לְ) Israel from the land of Egypt in the third month we were in the wilderness of Sinai. And ye drew near unto me and ye said: "Let us send (Cohortative) spies to the land of Canaan to see the cities against which we shall fight ('which we shall fight against them')". And the thing was good in mine eyes and I chose from the heads of the people twelve men and I sent them to the land of Canaan. And the spies returned to the camp and they said: "We shall not be able to fight against the inhabitants of Canaan, for their cities are exceedingly strong". And ye said unto me: "Why hath the Lord brought us forth from the land of Egypt to slay us? Let us return to Egypt." And the Lord was exceedingly angry and he swore, saying: "Because they have not trusted (in) me, behold they shall not see the land which I have sworn to their fathers to give to their seed. Forty years they shall be in this great wilderness and they shall die there. And their sons who come after them, *they* (pronoun) shall come thither and they shall inherit the land.'" (4) And Jeroboam [יֵרֹבָאָם] the king of Israel built the city Shechem and he dwelt there. And he was afraid lest the people^a go up to Jerusalem to serve the Lord there and they^a see the glory of the House of the Lord and their heart^a turn [וְשָׁב] back to the king of Judah. And he made gods of gold and he said unto the people: 'These

^a Understand 'will' for the Hebrew.

are thy gods, O Israel, and them shall ye serve.' And he made a festival in the eighth month on [ב] the fifteenth day of [ל] the month and he commanded them (to) keep the festival. (5) These are the words which Jeremiah [יְרֵמְיָהוּ] the prophet spoke unto the elders of Israel whom the king of Babylon [בְּבָבֶל] had exiled to Babylon. 'Build ye houses and dwell in them and take unto you(rselves) wives and beget children, and seek ye the peace of the city whither I have exiled you ("which I have exiled you thither") in order that it shall be well with you. For I will not forget you there and when ye pray ("in your praying", inf. constr.) unto Me I will hear your voice. And in another [בְּעוֹד] seventy years I will indeed bring you back to the land of your fathers and ye shall (re)build the cities which the king of Babylon hath thrown down (Hiph. of נָפַל) and My glory shall return to the city which I have chosen and ye shall be My people as in the days of David My servant and ye shall dwell in peace upon your land unto eternity.'

בראשית

וּבְרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ׃ וְהָאָרֶץ א
הִיְתָה תְהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
3 אוֹר׃ וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
4 הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ
5 קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין
7 מַיִם לְמַיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
8 אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ
וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־
בֹקֶר יוֹם שֵׁנִי׃
9 וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם
10 אֶחָד וְתֵרָאֵה הַיַּבְשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה
אָרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃
11 וַיֹּאמֶר אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע
עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינּוֹ אֲשֶׁר זֶרְעוּבּוֹ עַל־הָאָרֶץ וַיְהִי־
כֵן׃ וַתּוּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ
12 עֹשֶׂה־פְרִי אֲשֶׁר זֶרְעוּבּוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃
13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃
וַיֹּאמֶר

v. 1 הפטרה כה אמר האל בישעיה מ"ב. v. 1 ב' רבתי. v. 3 כן ברוב ספרים כ"י ובנוסחאות הדפוס. נ"א ב"א ויהי אור, ב"נ יהי אור. v. 10 ויירא ביריחו מתונה. v. 11 ברוב ספרים כ"י ובנוסחאות הדפוס דשא כז"ק. v. 11 ס"א ועץ וכן בח"ש, ת"י, ת"ע ות"ס.

APPENDIX

1. The Hebrew letters are :

אָלֶף, בֵּית, גְּמֵל, דָּלֶת, הָא, וָו, זַיִן, חֵית, טֵית, יוֹד, כָּף, לָמֵד,
מִים, נוּן, סָמֶךְ, עֵיִן, פֶּא, צָדִי, קוֹף, רִישׁ, שִׁין, תּוּ.

The Hebrew alphabet in use is generally known as the 'Square Character', as distinct from the 'archaic' Hebrew writing found in inscriptions: the square script being a development from the archaic. It seems that the names of the Hebrew letters denoted the objects which the archaic forms crudely represented, thus: א (אָלֶף) means 'a bull', ע (עֵיִן) 'an eye', ש (שִׁין) 'a tooth'.

2. The *accents* are of two kinds—*Disjunctive* ('stops') and *Conjunctive* ('continuation marks'). The main Disjunctive accents are :

(a) (,) *Sillûq* (סְלוּק), always in the tone-syllable of the *last* word in a verse and followed by the sign (:): *Sóph^a Pāsûq* (סוֹף פָּסוּק 'end of verse') thus : : הָאָרֶץ

(b) (ˆ) '*Athnāh* (אַתְנַח), in the tone-syllable of the word which divides the verse into logical parts, thus :
: , הָאָרֶץ

(c) (¨) *Seghóltá* (סְגוּלְתָא) divides the clause before 'Athnah and is usually found in long verses. It stands *above* the word and *on the last letter*, so that it does not necessarily mark the tone-syllable, thus : : , ˆ הָאָרֶץ^b

(d) (˙) *Zāqēph Qāṭōn* (זָקֵף קָטָן) subdivides a clause between 'Athnah and Silluq, between the beginning of a verse and 'Athnah (when Segholta is absent), and sometimes even between Segholta and 'Athnah, thus :
: , ˙ ˆ ˙

^a See p. 4, footnote a.

^b This is a Mil'el word, but Segholta is on the last letter.

When not preceded by a Conjunctive accent the form it takes is

(e) (') and it is called *Zāqēph Gādhól* (זָקֵף גְּדוֹל).

(f) (,) *Tiphhá* (טִפְחָה) usually comes before Silluq and 'Athnah, thus: : , , , ,

Other Disjunctive accents are: (') *Šalsé'eth* (שְׁלִשְׁתַּיִת), (') *Rebhí'a* (רְבִיעַ), (') *Zarqá*^a (זָרְקָא), (') *Paštá* (פְּשֻׁטָא), (,) *Yethíbh* (יְתִיב), (,) *Tebhír* (תְּבִיר), (') *Pāzēr* (פְּזֵר), (') *Géres̄* (גְּרֵשׁ) and (") *Double Geres̄* (גְּרֵשִׁים), (') *T'elísá G'edhólá* (תְּלִישָׁא גְּדוֹלָה), (') *Qarné Phārá* (קַרְנֵי פָּרָה) or *Pāzēr Gādhól* (פְּזֵר גְּדוֹל).

The Conjunctive accents are:

(,) *Mér'ekhá* (מִירְכָא), (,) *Múnah* (מוֹנַח), (,) *Mahpakh* (מַהֲפַךְ), (') *Dargá* (דַּרְגָּא), (') *Qadh má* (קַדְמָא) or *'Azlá* (אֲזֵלָא) when followed by *Geres̄*,^b (') *T'elísá Q'etanná* (תְּלִישָׁא קְטַנָּה).

NOTE: The foregoing system of accents is used in the books of the Bible with the exception of Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and Job (אִיּוֹב), where there are certain combinations of accents which make the accentuation system of these books somewhat different.

3. *Quadrilateral Verbs.* There are a number of verbs in Hebrew which have four root-letters as their basis, an additional letter having been inserted. In Psalm lxxx, verse 14 we find the form יְכַרְסֵּמְנָה ('he will ravage it')—an Imperfect of the Pi'el כָּרַסְמָה which is an extension of the root כָּרַס.

4. The following note has kindly been supplied by Professor G. R. Driver, M.A., Fellow of Magdalen College, Oxford. He explains the 'Waw Consecutive' construction, thus:

'All attempts to explain this at first sight strange phenomenon, whereby two tenses apparently exchange functions, on logical grounds, have failed, but the historical development of the Hebrew language readily accounts for it. When it is remembered that this is a composite language containing elements drawn from

^a On the last letter of the word.

^b (').

all the Semitic languages, it is at once seen why it has two pronouns for the first person, namely אֲנִי and אֲנֹכִי: for the former is the same word as the Accadian *anāku* (cf. Phoenician אַנְךְ), the latter as the Aramaean אַנְךְ (cf. Arabic 'anā). So there are two different systems, drawn from different sources, merged in the Hebrew scheme of tenses. The "consecutive" וְקָטַלְתָּ "and thou shalt kill" (with the accent on the last syllable but a counter-tone, representing the primitive accent, on the first syllable) corresponds to the Acc. Permansive *qátil* "he is, has been, will be killed" and less often "he has killed, kills, will kill" (for this primitive form had a universal sense, i.e. denoted merely a killing state whether active or passive, past or present or future, and only gradually came to be restricted to present or future time when a preterite tense was devised) while the simple קָטַלְתָּ "thou hast killed" corresponds with the Aram. קָטַל "he has killed". Similarly the "consecutive" וַיִּקְטַל "and he killed" (whose accent has been assimilated to that of the imperfect יִקְטַל "he was killing, kills, will kill" but whose true accent is preserved in such forms as וַיִּקָּם "and he arose") corresponds with the Acc. preterite *iqtul* "he killed" (cf. Acc. *ibni* "he built" with Hebr. וַיִּבֶן "and he built"), while the imperfect יִקְטַל "he kills, was killing, will kill" corresponds with the Aram. יִקְטַל "he was killing, kills, will kill". Thus the consecutive constructions are connected with the East-Semitic (Accadian) and the ordinary construction with the West-Semitic (Aramaean) verbal system, and the two have survived side by side in the classical language.'

5. *The Construct-Genitive Relationship.* When two nouns stand together in the construct-genitive arrangement and the second noun (as genitive) limits or qualifies the first one (in the construct) adjectivally (p. 137. 63), then the suffix, denoting a possessive, is attached to the second noun, but applies to the whole compound concept. For example, אֱלֹהֵי-יְשׁוּעָתִי is (not 'God of my salvation', but) 'my God of salvation', i.e. 'my saving God'. Similarly הַר-קְדֻשָּׁתוֹ is (not 'the mount of His holiness', but) 'His mount of holiness', i.e. 'His holy mount'.

THE REGULAR VERB 1

	QAL		NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
	Active	Stative						
Perf. sg. 3. m.	לָכַח	כָּחַח	לָכַחַח	כָּחַחַח	לָכַחַח	לָכַחַחַח	לָכַחַחַח	לָכַחַחַחַח
3. f.	לָכַחָה	כָּחַחָה	לָכַחַחָה	כָּחַחַחָה	לָכַחַחָה	לָכַחַחָהַח	לָכַחַחָהַח	לָכַחַחָהַחַח
2. m.	לָכַחְתָּ	כָּחַחְתָּ	לָכַחַחְתָּ	כָּחַחְתָּ	לָכַחְתָּ	לָכַחְתָּהַח	לָכַחְתָּהַח	לָכַחְתָּהַחַח
2. f.	לָכַחְתְּ	כָּחַחְתְּ	לָכַחַחְתְּ	כָּחַחְתְּ	לָכַחְתְּ	לָכַחְתְּהַח	לָכַחְתְּהַח	לָכַחְתְּהַחַח
1. c.	לָכַחְתִּי	כָּחַחְתִּי	לָכַחַחְתִּי	כָּחַחְתִּי	לָכַחְתִּי	לָכַחְתִּי־הַח	לָכַחְתִּי־הַח	לָכַחְתִּי־הַחַח
pl. 3. c.	לָכַחוּ	כָּחַחוּ	לָכַחַחוּ	כָּחַחוּ	לָכַחוּ	לָכַחוּ־הַח	לָכַחוּ־הַח	לָכַחוּ־הַחַח
2. m.	לָכַחְתָּם	כָּחַחְתָּם	לָכַחַחְתָּם	כָּחַחְתָּם	לָכַחְתָּם	לָכַחְתָּם־הַח	לָכַחְתָּם־הַח	לָכַחְתָּם־הַחַח
2. f.	לָכַחְתֶּם	כָּחַחְתֶּם	לָכַחַחְתֶּם	כָּחַחְתֶּם	לָכַחְתֶּם	לָכַחְתֶּם־הַח	לָכַחְתֶּם־הַח	לָכַחְתֶּם־הַחַח
1. c.	לָכַחְתֶּם	כָּחַחְתֶּם	לָכַחַחְתֶּם	כָּחַחְתֶּם	לָכַחְתֶּם	לָכַחְתֶּם־הַח	לָכַחְתֶּם־הַח	לָכַחְתֶּם־הַחַח
Imperf. sg. 3. m.	לִכְחֹשׁ	כֹּחֹשׁ	לִכְחֹשׁ־	כֹּחֹשׁ־	לִכְחֹשׁ־	לִכְחֹשׁ־הַח	לִכְחֹשׁ־הַח	לִכְחֹשׁ־הַחַח
3. f.	לִכְחֹשִׁי	כֹּחֹשִׁי	לִכְחֹשִׁי־	כֹּחֹשִׁי־	לִכְחֹשִׁי־	לִכְחֹשִׁי־הַח	לִכְחֹשִׁי־הַח	לִכְחֹשִׁי־הַחַח
2. m.	לִכְחֹשֶׁיךָ	כֹּחֹשֶׁיךָ	לִכְחֹשֶׁיךָ־	כֹּחֹשֶׁיךָ־	לִכְחֹשֶׁיךָ־	לִכְחֹשֶׁיךָ־הַח	לִכְחֹשֶׁיךָ־הַח	לִכְחֹשֶׁיךָ־הַחַח
2. f.	לִכְחֹשֶׁיךְ	כֹּחֹשֶׁיךְ	לִכְחֹשֶׁיךְ־	כֹּחֹשֶׁיךְ־	לִכְחֹשֶׁיךְ־	לִכְחֹשֶׁיךְ־הַח	לִכְחֹשֶׁיךְ־הַח	לִכְחֹשֶׁיךְ־הַחַח
1. c.	לִכְחֹשֵׁנוּ	כֹּחֹשֵׁנוּ	לִכְחֹשֵׁנוּ־	כֹּחֹשֵׁנוּ־	לִכְחֹשֵׁנוּ־	לִכְחֹשֵׁנוּ־הַח	לִכְחֹשֵׁנוּ־הַח	לִכְחֹשֵׁנוּ־הַחַח
pl. 3. m.	לִכְחֹשׁוּם	כֹּחֹשׁוּם	לִכְחֹשׁוּם־	כֹּחֹשׁוּם־	לִכְחֹשׁוּם־	לִכְחֹשׁוּם־הַח	לִכְחֹשׁוּם־הַח	לִכְחֹשׁוּם־הַחַח
3. f.	לִכְחֹשׁוּנָה	כֹּחֹשׁוּנָה	לִכְחֹשׁוּנָה־	כֹּחֹשׁוּנָה־	לִכְחֹשׁוּנָה־	לִכְחֹשׁוּנָה־הַח	לִכְחֹשׁוּנָה־הַח	לִכְחֹשׁוּנָה־הַחַח

2. m.	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ	הַתְּקַטְּלוּ
2. f.	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי
1. c.	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי	הַתְּקַטְּלִי
Cohort. sg. 1. c.	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה	אֶתְקַטְּלֶה
Jussive sg. 3. m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
Impf. & 1 consec.	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה	הַתְּקַטְּלֶה
Perf. "	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²	הַתְּקַטְּלָה ²
Imper. sg. 2. m.	קַטְּלֵה (הַתְּקַטְּלֵה) ³	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה
2. f.	קַטְּלִי	קַטְּלִי	קַטְּלִי	קַטְּלִי	קַטְּלִי	קַטְּלִי	קַטְּלִי	קַטְּלִי	קַטְּלִי
pl. 2. m.	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ
2. f.	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה	קַטְּלֶנָּה
Part. (act.) sg. m.	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי
" (pass.) "	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי	קַטְּלָנִי
Inf. absolute	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ	קַטְּלוּ
" construct	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה	קַטְּלֵה

¹ Refer to the chapters dealing with each section of this table.

² Emphatic Imperative, p. 88, § 48 (b).

³ Dagheš Forte absent in י, pp. 17-18, § 10.

⁴ For קַטְּלֵה.

⁵ Sometimes אֶתְקַטְּלֵה.

⁶ Shortened Imperfect, p. 114. (b), (c).

⁷ Accent moves forward, p. 92. (c), and p. 253.

⁸ Sometimes יִקְטַל.

⁹ Sometimes הַתְּקַטְּלֵה.

THE REGULAR VERB WITH VERBAL SUFFIXES ¹

		QAL						PI'EL	HIPH'IL
		PERFECT						PERFECT	PERFECT
sg. 1. c.	3. m. sg.	3. f. sg.	2. m. sg.	2. f. sg.	1. c. sg.	3. c. pl.	2. pl. m. & f.	3. m. sg.	3. m. sg.
	לָשׁוּב	הִלָּשׁוּב	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ
<i>suff.</i>									
sg. 1. c.	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	—	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב
2. m.	שָׁבַתְּ	שָׁבַתְּ	—	—	שָׁבַתְּ	שָׁבַתְּ	—	שָׁבַתְּ	שָׁבַתְּ
2. f.	שָׁבַתְּ	שָׁבַתְּ	—	—	שָׁבַתְּ	שָׁבַתְּ	—	שָׁבַתְּ	שָׁבַתְּ
3. m.	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב
									&c.
3. f.	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	—	שָׁבַתְּ	שָׁבַתְּ
pl 1. c.	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב	—	יָשׁוּב	יָשׁוּב	יָשׁוּב	יָשׁוּב
2. m.	—	—	—	—	שָׁבַתְּ	—	—	שָׁבַתְּ	שָׁבַתְּ
2. f.	—	—	—	—	שָׁבַתְּ	—	—	שָׁבַתְּ	שָׁבַתְּ
3. m.	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ
3. f.	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ	שָׁבַתְּ

IMPERFECT		IMPERATIVE		INFINITIVE CONSTRUCT		IMPERFECT	IMPERFECT
3. m. sg.	3. m. pl.	sg.	pl.	(subj.)		3. m. sg.	3. m. sg.
יִשְׁכַּח	יִשְׁכַּחוּ	שָׁח	שְׁכַחוּ	שָׁח	שָׁח	שָׁח	שָׁח
	(with 1 energetic)			(obj.)			
sg. 1. c. יִשְׁכַּח	יִשְׁכַּחוּ	יִשְׁכַּח	יִשְׁכַּחוּ	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח
2. m. יִשְׁכַּח	יִשְׁכַּחוּ	—	—	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח
2. f. יִשְׁכַּח	יִשְׁכַּחוּ	—	—	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח
3. m. יִשְׁכַּח	יִשְׁכַּחוּ	יִשְׁכַּח	יִשְׁכַּחוּ	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח
3. f. יִשְׁכַּח	יִשְׁכַּחוּ	יִשְׁכַּח	יִשְׁכַּחוּ	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח
pl. 1. c. יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ
2. m. יִשְׁכַּחוּ	יִשְׁכַּחוּ	—	—	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ
2. f. יִשְׁכַּחוּ	יִשְׁכַּחוּ	—	—	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ
3. m. יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ
3. f. יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ	יִשְׁכַּחוּ

¹ See pp. 123 ff.

² Rarely יִשְׁכַּחוּ, יִשְׁכַּחוּ.

PE NUN VERB¹

	QAL		NIPH'AL	HIPH'IL	HOPH'AL	QAL		NIPH'AL
<i>Perf.</i> sg. 3. m.	[שָׁן]	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
3. f.		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. m.		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. f.		(regular)	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
1. c.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
pl. 3. c.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. m.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. f.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
1. c.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
<i>Imperf.</i> sg. 3. m.	שָׁן	שָׁן	[שָׁן]	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
3. f.	שָׁנָה	שָׁנָה		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. m.	שָׁנָה	שָׁנָה		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. f.	שָׁנָה	שָׁנָה		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
1. c.	שָׁנָה	שָׁנָה	(regular)	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
pl. 3. m.	שָׁנָה	שָׁנָה		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
3. f.	שָׁנָה	שָׁנָה		שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה

(regular as
Lamed
Guttural)

&c.

(regular)

2. m.	תִּשְׁשׁ	תִּשְׁלֹו	תִּשְׁשׁ	תִּשְׁשׁ	תִּשְׁבּ	תִּשְׁבּ	תִּשְׁבּ
2. f.	תִּשְׁשָׁה	תִּשְׁשָׁה	תִּשְׁשָׁה	תִּשְׁשָׁה	תִּשְׁשָׁה (תִּשְׁבָּה)	תִּשְׁשָׁה	תִּשְׁשָׁה
I. c.	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ
Cohort. sg. I. c.	אִשָּׁה	אִשָּׁה	אִשָּׁה	אִשָּׁה	אִשָּׁה	אִשָּׁה	אִשָּׁה
Jussive sg. 3. m.	שָׁשׂ	שָׁשׂ	שָׁשׂ ⁵	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ
Impf. & 1 consec.	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ
Perf. "	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ
Imper. sg. 2. m.	שָׁשׂ ² (שָׁשָׂה)	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ ³ (תִּשְׁבָּה)	שָׁשׂ	שָׁשׂ
2. f.	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ
pl. 2. m.	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ
2. f.	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה (תִּשְׁבָּה)	שָׁשְׁנָה	שָׁשְׁנָה
Part. (act.) sg. m.	[שָׁשׂ]	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ	שָׁשׂ
" (pass.) "	[שָׁשׁ]	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ	שָׁשׁ
Inf. absolute	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ	שָׁשׁוּ
" construct	שָׁשְׁנָה ³	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה	שָׁשְׁנָה

¹ See pp. 141 ff.

² Long form of Imperative.

³ With לָּ שָׁשׁוּ; with suff. יְשָׁשׁוּ &c.

⁴ With לָּ שָׁשׁוּ.

⁵ Shortened Imperfect.

⁶ With לָּ תִּשְׁשׁוּ; with suff. יְתִישְׁוּ &c.

⁷ שָׁשׁוּ is also a Lamed Guttural, pp. 172 ff.

⁸ With לָּ שָׁשׁוּ; with suff. יְשָׁשְׁוּ &c.

PE GUTTURAL VERBS 1

PE 'ALEP VERBS 2

	QAL		NIPH'AL	HIPH'IL	HOPH'AL	QAL
	Active	Stative				
Perf. sg. 3. m.	עָמַד	עָמַד	עָמַד	עָמַד	עָמַד	עָמַד
3. f.	עָמְדָה		עָמְדָה	עָמְדָה	עָמְדָה	עָמְדָה
2. m.	עָמַדְתָּ	&c.	עָמַדְתָּ	עָמַדְתָּ	עָמַדְתָּ	&c.
2. f.	עָמַדְתְּ		עָמַדְתְּ	עָמַדְתְּ	עָמַדְתְּ	
1. c.	עָמַדְתִּי		עָמַדְתִּי	עָמַדְתִּי	עָמַדְתִּי	
pl. 3. c.	עָמְדוּ		עָמְדוּ	עָמְדוּ	עָמְדוּ	
2. m.	עָמַדְתָּ		עָמַדְתָּ	עָמַדְתָּ	עָמַדְתָּ	
2. f.	עָמַדְתְּ		עָמַדְתְּ	עָמַדְתְּ	עָמַדְתְּ	
1. c.	עָמַדְתִּי		עָמַדְתִּי	עָמַדְתִּי	עָמַדְתִּי	
Imperf. sg. 3. m.	יִעַמַּד	יִעַמַּד	יִעַמַּד	יִעַמְּדָה	יִעַמְּדָה	יִעַמַּד
3. f.	יִעַמְּדָה		יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה
2. m.	יִעַמְּדָה		יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה
2. f.	יִעַמְּדָה		יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה
1. c.	יִעַמְּדָה		יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה	יִעַמְּדָה
pl. 3. m.	יִעַמְּדוּ		יִעַמְּדוּ	יִעַמְּדוּ	יִעַמְּדוּ	יִעַמְּדוּ
3. f.	יִעַמְּדוּ		יִעַמְּדוּ	יִעַמְּדוּ	יִעַמְּדוּ	יִעַמְּדוּ

2. m.	תְּעַמְדוּ	תְּתַקְּוּ	תְּעַמְדוּ	תְּעַמְדוּ	תְּעַמְדוּ	תְּעַמְדוּ	תְּעַמְדוּ	תְּעַמְדוּ
2. f.	תְּעַמְדִּי	תְּתַקְּנִי	תְּעַמְדִּי	תְּעַמְדִּי	תְּעַמְדִּי	תְּעַמְדִּי	תְּעַמְדִּי	תְּעַמְדִּי
1. c.	נְעַמְד	נְתַק	נְעַמְד	נְעַמְד	נְעַמְד	נְעַמְד	נְעַמְד	נְעַמְד
Cohort. sg. 1. c.	אֲעַמְדָּה	אֲתַק	אֲעַמְדָּה	אֲעַמְדָּה	אֲעַמְדָּה	אֲעַמְדָּה	אֲעַמְדָּה	אֲעַמְדָּה
Jussive sg. 3. m.	יִעַמְד	יִתַק	יִעַמְד	יִעַמְד	יִעַמְד	יִעַמְד	יִעַמְד	יִעַמְד
Impf. & 1 consec.	יַעַמְד	יִתַק	יַעַמְד	יַעַמְד	יַעַמְד	יַעַמְד	יַעַמְד	יַעַמְד
Perf. "	וַיַּעַמְד	וַיִּתַק	וַיַּעַמְד	וַיַּעַמְד	וַיַּעַמְד	וַיַּעַמְד	וַיַּעַמְד	וַיַּעַמְד
Imper. sg. 2. m.	עַמְד	תַּק	עַמְד	עַמְד	עַמְד	עַמְד	עַמְד	עַמְד
2. f.	עַמְדִּי	תַּקִּי	עַמְדִּי	עַמְדִּי	עַמְדִּי	עַמְדִּי	עַמְדִּי	עַמְדִּי
pl. 2. m.	עַמְדוּ	תַּקוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ
2. f.	עַמְדֵּי	תַּקְּנֵי	עַמְדֵּי	עַמְדֵּי	עַמְדֵּי	עַמְדֵּי	עַמְדֵּי	עַמְדֵּי
Part. (act.) sg. m.	עַמְדָּה	תַּקֵּה	עַמְדָּה	עַמְדָּה	עַמְדָּה	עַמְדָּה	עַמְדָּה	עַמְדָּה
" (pass.) "	עַמְדָּה		עַמְדָּה	עַמְדָּה	עַמְדָּה	עַמְדָּה	עַמְדָּה	עַמְדָּה
Inf. absolute	עַמְדוּ	לְעַמְד	עַמְדוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ	עַמְדוּ
" construct	עַמְדוֹ	לְעַמְדוֹ	עַמְדוֹ	עַמְדוֹ	עַמְדוֹ	עַמְדוֹ	עַמְדוֹ	עַמְדוֹ

¹ See pp. 154 ff.

² See pp. 161 ff.

⁴ But from תְּעַמְדוּ the Imperfect is תְּעַמְדִּי, p. 156.

⁶ Shortened Imperfect.

³ But from תְּעַמְדוּ the Imperfect is תְּעַמְדִּי, p. 156, special note.

⁵ Niph'al Perfect is תְּעַמְדִּי and Participle Imperfect is תְּעַמְדִּי.

⁷ Pausal Imperfect.

⁸ But תְּעַמְדוּ, p. 162 (a) and (b).

'AYIN GUTTURAL VERBS'

	QAL	NIPH'AL	PI'EL	PU'AL	HITHPA'EL
<i>Perf.</i> sg. 3. m.	קָטַר	נִקְטַר	קָטַר ¹	קָטַר ⁶	הִתְקַטֵּר ⁷
3. f.	קָטְרָה	נִקְטְרָה	קָטְרָה ³	קָטְרָה ³	הִתְקַטְרָה ³
2. m.	קָטַרְתָּ	נִקְטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	הִתְקַטַּרְתָּ
2. f.	קָטַרְתְּ	נִקְטַרְתְּ	קָטַרְתְּ	קָטַרְתְּ	הִתְקַטַּרְתְּ
1. c.	קָטַרְתִּי	נִקְטַרְתִּי	קָטַרְתִּי	קָטַרְתִּי	הִתְקַטַּרְתִּי
pl. 3. c.	קָטַרְוּ	נִקְטַרְוּ	קָטַרְכוּ ³	קָטַרְכוּ ³	הִתְקַטַּרְכוּ ³
2. m.	קָטַרְתֶּם	נִקְטַרְתֶּם	קָטַרְתֶּם	קָטַרְתֶּם	הִתְקַטַּרְתֶּם
2. f.	קָטַרְתֶּן	נִקְטַרְתֶּן	קָטַרְתֶּן	קָטַרְתֶּן	הִתְקַטַּרְתֶּן
1. c.	קָטַרְנוּ	נִקְטַרְנוּ	קָטַרְנוּ	קָטַרְנוּ	הִתְקַטַּרְנוּ
<i>Imperf.</i> sg. 3. m.	יִקְטַר	יִקְטַר	יִקְטַר ²	יִקְטַר ⁶	יִתְקַטֵּר ⁷
3. f.	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּתְקַטֵּר
2. m.	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּתְקַטֵּר
2. f.	תִּקְטַרִי	תִּקְטַרִי	תִּקְטַרְכִי ³	תִּקְטַרְכִי ³	תִּתְקַטַּרְכִי ³
1. c.	אִקְטַר	אִקְטַר	אִקְטַר	אִקְטַר	אִתְקַטֵּר
pl. 3. m.	יִקְטַרוּ	יִקְטַרוּ	יִקְטַרוּ ³	יִקְטַרוּ ³	יִתְקַטְרוּ ³
3. f.	תִּקְטַרְנָה	תִּקְטַרְנָה	תִּקְטַרְנָה ⁴	תִּקְטַרְנָה	תִּתְקַטַּרְנָה

2. m.	תְּבַרְתִּי	תְּבַרְתִּי	תְּבַרְכֶנּוּ ³	תְּבַרְכֶנּוּ ³	תְּבַרְכֶנּוּ ³
2. f.	תְּבַרְתְּךָ	תְּבַרְתְּךָ	תְּבַרְכֶנּוּ ⁴	תְּבַרְכֶנּוּ	תְּבַרְכֶנּוּ
1. c.	נְבַרְתִּי	נְבַרְתִּי	נְבַרְךָ	נְבַרְךָ	נְבַרְךָ
<i>Cohort. sg. 1. c.</i>	אֶבְרַח	אֶבְרַח	אֶבְרַח ³	אֶבְרַח ³	אֶבְרַח ³
<i>Jussive sg. 3. m.</i>	יְבַרַח	יְבַרַח	יְבַרְךָ	יְבַרְךָ	יְבַרְךָ
<i>Impf. & 1 consec.</i>	וַיְבַרַח	וַיְבַרַח	וַיְבַרְכֶנּוּ ⁵	וַיְבַרְכֶנּוּ ⁵	וַיְבַרְכֶנּוּ ⁵
<i>Perf. „</i>	וַיְבַרְכֶנּוּ	וַיְבַרְכֶנּוּ			
<i>Imper. sg. 2. m.</i>	בְּרַח	הַבְּרַח	בְּרַח	בְּרַח	הַבְּרַח
2. f.	בְּרַחֲךָ	הַבְּרַחֲךָ	בְּרַחֲכֵי	בְּרַחֲכֵי	הַבְּרַחֲכֵי
pl. 2. m.	בְּרַחוּ	הַבְּרַחוּ	בְּרַחוּ	בְּרַחוּ	הַבְּרַחוּ
2. f.	בְּרַחֲנָה	הַבְּרַחֲנָה	בְּרַחֲנָה	בְּרַחֲנָה	הַבְּרַחֲנָה
<i>Part. (act.) sg. m.</i>	בֹּרַח	נְבַרַח	מְבַרַח	מְבַרַח	מְבַרַח
„ (pass.) „	בְּרוּח	נְבְרוּח			
<i>Inf. absolute</i>	בְּרוּח	נְבְרוּח	בְּרוּח	בְּרוּח	בְּרוּח
„ <i>construct</i>	בְּרוּחַ	הַבְּרוּחַ			

¹ See pp. 166 ff.

² Or בְּרַח, but נָחַם &c., Imperfect יָנַחַם &c.

³ Medial guttural would have composite shewa. ⁴ Medial guttural would have Pathah. ⁵ Accent is retarded one syllable; hence vowel in final closed unaccented syllable is shortened.

⁶ But נָחַם &c., Imperfect יָנַחַם &c.

⁷ But יָנַחַם &c., Imperfect יָנַחַם &c.

LAMED GUTTURAL VERBS¹

	QAL	NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
<i>Perf.</i> sg. 3. m.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
3. f.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
2. m.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
2. f.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
1. c.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
pl. 3. c.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
2. m.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
2. f.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
1. c.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
<i>Imperf.</i> sg. 3. m.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
3. f.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
2. m.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
2. f.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
1. c.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
pl. 3. m.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ
3. f.	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ	לָלַחַץ

2. m.	וְחָלַף	וְחָלַף	וְחָלַף	וְחָלַף	וְחָלַף	וְחָלַף	וְחָלַף	וְחָלַף	וְחָלַף
2. f.	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ	וְחָלַפְתְּ
1. c.	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה	וְחָלַפְנָה
Cohort. sg. 1. c.	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
Jussive sg. 3. m.	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ
Impf. & 1 consec.	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
Perf. "	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
Imper. sg. 2. m.	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ	וְחָלַפְתָּ
2. f.	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
pl. 2. m.	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
2. f.	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
Part. (act.) sg. m.	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
" (pass.) "	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
Inf. absolute	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי
" construct	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי	וְחָלַפְתִּי

3 Shortened Imperfect.

2 With suffix וְחָלַפְתִּי.

4 Transposition of sibilant first root-letter *ש* with *ן* of Hithpa'el prefixed particle : p. 120, Note.

1 See pp. 172 ff.

LAMED 'ALEP VERBS¹

	QAL		NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
	Active	Stative						
Perf. sg. 3. m.	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד
3. f.	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה
2. m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
pl. 3. c.	לָמְדוּ	לָמְדוּ	לָמְדוּ	לָמְדוּ	לָמְדוּ	לָמְדוּ	לָמְדוּ	לָמְדוּ
2. m.	לָמַדְתָּם	לָמַדְתָּם	לָמַדְתָּם	לָמַדְתָּם	לָמַדְתָּם	לָמַדְתָּם	לָמַדְתָּם	לָמַדְתָּם
2. f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1. c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
Imperf. sg. 3. m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3. f.	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה
2. m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2. f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1. c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
pl. 3. m.	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ
3. f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן

&c. as Niph'al

&c. as Niph'al

&c. as Niph'al

&c. as Qal

&c. as Niph'al

&c. as Qal

&c. as Niph'al

&c. as Niph'al

2. m.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ
2. f.	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי
1. c.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ
Cohort. sg. 1. c.	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ	אֲכַתְּבֶהָ
Jussive sg. 3. m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
Impf. & 1 consec.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
Perf. "	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
Imper. sg. 2. m.	כָּתֹב	כָּתֹב	כָּתֹב	כָּתֹב	כָּתֹב	כָּתֹב	כָּתֹב	כָּתֹב	כָּתֹב
2. f.	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי	כָּתִיבִי
pl. 2. m.	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ	כָּתֹבוּ
2. f.	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה	כָּתִיבְנָה
Part. (act.) sg. m.	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב
" (pass.) "	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב
Inf. absolute	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב
" construct	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב

(267)
 הַתְּכַתֵּב
 הַתְּכַתֵּבִי

&c. as
 Niph'al

1 See pp. 178 ff.
 2 With suffix תִּכְתְּבוּנִי, תִּכְתְּבוּנָה, תִּכְתְּבוּנֵי, תִּכְתְּבוּנֵי &c.
 3 Participle Active of the Stative is תִּכְתְּבֵהוּ.

4 Shortened Imperfect.

PE WAW AND PE YOD VERBS

	ORIGINAL PE WAW				ORIGINAL PE YOD	
	QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	HIPH'IL
<i>Perf.</i> sg. 3. m.	פָּשַׁב	נִפְשַׁב	הִפְשִׁיב	הִפְשִׁיב	פָּשַׁב	הִפְשִׁיב
3. f.	פָּשְׁבָה	נִפְשְׁבָה	הִפְשִׁיבָה	הִפְשִׁיבָה	פָּשְׁבָה	הִפְשִׁיבָה
2. m.	פָּשַׁבְתָּ	נִפְשַׁבְתָּ	הִפְשִׁיבְתָּ	הִפְשִׁיבְתָּ	פָּשַׁבְתָּ	הִפְשִׁיבְתָּ
2. f.		נִפְשַׁבְתְּ	הִפְשִׁיבְתְּ	הִפְשִׁיבְתְּ		הִפְשִׁיבְתְּ
1. c.		נִפְשַׁבְתִּי	הִפְשִׁיבְתִּי	הִפְשִׁיבְתִּי		הִפְשִׁיבְתִּי
pl. 3. c.	&c. (regular)	נִפְשַׁבוּ	הִפְשִׁיבוּ	הִפְשִׁיבוּ	&c. (regular)	הִפְשִׁיבוּ
2. m.		נִפְשַׁבְתָּם	הִפְשִׁיבְתָּם	הִפְשִׁיבְתָּם		הִפְשִׁיבְתָּם
2. f.		נִפְשַׁבְתֶּן	הִפְשִׁיבְתֶּן	הִפְשִׁיבְתֶּן		הִפְשִׁיבְתֶּן
1. c.		נִפְשַׁבְנוּ	הִפְשִׁיבְנוּ	הִפְשִׁיבְנוּ		הִפְשִׁיבְנוּ
<i>Imperf.</i> sg. 3. m.	פֹּשֵׁב	נִפְשֵׁב	יִפְשֵׁב	יִפְשֵׁב	פֹּשֵׁב	יִפְשֵׁב
3. f.	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב
2. m.	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב	תִּפְשֵׁב
2. f.	תִּפְשֵׁבִי	תִּפְשֵׁבִי	תִּפְשֵׁבִי	תִּפְשֵׁבִי	תִּפְשֵׁבִי	תִּפְשֵׁבִי
1. c.	אִפְשֵׁב	אִפְשֵׁב	אִפְשֵׁב	אִפְשֵׁב	אִפְשֵׁב	אִפְשֵׁב
pl. 3. m.	יִפְשֵׁבוּ	יִפְשֵׁבוּ	יִפְשֵׁבוּ	יִפְשֵׁבוּ	יִפְשֵׁבוּ	יִפְשֵׁבוּ
3. f.	תִּפְשֵׁבְנָה	תִּפְשֵׁבְנָה	(תִּפְשֵׁבְנָה)	תִּפְשֵׁבְנָה	תִּפְשֵׁבְנָה	תִּפְשֵׁבְנָה

2. m.	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ
2. f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	(תִּשְׁבְּנָה)	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה
I. c.	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ
Cohort. sg. I. c.	אִשְׁבֵּה	אִשְׁבֵּה				
Jussive sg. 3. m.	יִשְׁב	יִשְׁב	יִשְׁב ⁷	יִשְׁב	יִשְׁב	יִשְׁב ⁷
Impf. & 1 consec.	יִשְׁבֹּת ³	יִשְׁבֹּת ³	יִשְׁבֹּת ³	יִשְׁבֹּת ³	יִשְׁבֹּת ³	יִשְׁבֹּת ³
Perf. "	יִשְׁבְּתָה	יִשְׁבְּתָה				
Imper. sg. 2. m.	שֵׁב ⁵ (שְׁבֵה)	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב
2. f.	שְׁבִי	הִשְׁבִּי	הִשְׁבִּי	הִשְׁבִּי	הִשְׁבִּי	הִשְׁבִּי
pl. 2. m.	שְׁבוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ
2. f.	שְׁבֵנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה
Part. (act.) sg. m.	יֹשֵׁב	נֹשֵׁב	מֹשֵׁב	מֹשֵׁב	יֹשֵׁב	מֹשֵׁב
" (pass.) "	יֹשׁוּב	נֹשׁוּב	מֹשׁוּב	מֹשׁוּב	יֹשׁוּב	מֹשׁוּב
Inf. absolute	יֹשׁוּב	הִשְׁב	הִשְׁב	הִשְׁב	יֹשׁוּב	הִשְׁב
" construct	יֹשְׁבֵת ⁶	הִשְׁבֵת	הִשְׁבֵת	הִשְׁבֵת	יֹשְׁבֵת ⁶	הִשְׁבֵת

¹ See pp. 187 ff. ² But from שָׁרַח the Imperfect is יִשְׁרַח, יִשְׁרַח &c. ³ Accent is retarded, hence the last syllable, being closed and now unaccented, shortens its vowel. ⁴ But from שָׁרַח the Imperative is שִׁרַח. ⁵ Long form of Imperative.

⁶ With לְיֹשְׁבֵת לְ. ⁷ Shortened Imperfect.

'AYIN WAW AND 'AYIN YOD VERBS¹

		'AYIN WAW				'AYIN YOD	
		QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	
		Active					
<i>Perf.</i> sg. 3. m.		קָטַח	קָטַח	קָטַח	קָטַח	קָטַח	
	3. f.	קָטְחָה	קָטְחָה	קָטְחָה	קָטְחָה	קָטְחָה	
	2. m.	קָטַחְתָּ	קָטַחְתָּ	קָטַחְתָּ	קָטַחְתָּ	קָטַחְתָּ	
	2. f.	קָטַחְתְּ	קָטַחְתְּ	קָטַחְתְּ	קָטַחְתְּ	קָטַחְתְּ	
	1. c.	קָטַחְתִּי	קָטַחְתִּי	קָטַחְתִּי	קָטַחְתִּי	קָטַחְתִּי	
	pl. 3. c.	קָטַחוּ	קָטַחוּ	קָטַחוּ	קָטַחוּ	קָטַחוּ	
	2. m.	קָטַחְתָּ	קָטַחְתָּ	קָטַחְתָּ	קָטַחְתָּ	קָטַחְתָּ	
	2. f.	קָטַחְתְּ	קָטַחְתְּ	קָטַחְתְּ	קָטַחְתְּ	קָטַחְתְּ	
	1. c.	קָטַחְתִּי	קָטַחְתִּי	קָטַחְתִּי	קָטַחְתִּי	קָטַחְתִּי	
							&c. as קָטַח
<i>Imperf.</i> sg. 3. m.		קָטֵחַ	קָטֵחַ	קָטֵחַ	קָטֵחַ	קָטֵחַ	
	3. f.	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	
	2. m.	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	
	2. f.	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	
	1. c.	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	
	pl. 3. m.	קָטֵחוּ	קָטֵחוּ	קָטֵחוּ	קָטֵחוּ	קָטֵחוּ	
	3. f.	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	קָטֵחִי	
							&c.

¹⁰ קָטַחְתִּי

⁸ קָטַחְתִּי

2. m.	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
2. f.	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה ¹⁰
I. c.	תְּקַוֶּימוּ	—	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
Cohort. sg. I. c.	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה
Jussive sg. 3. m.	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
Impf. & 1 consec.	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה
Perf. "	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
Imper. sg. 2. m.	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
2. f.	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה
pl. 2. m.	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
2. f.	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה	תְּקַוֶּימָה
Part. (act.) sg. m.	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
" (pass.) "	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
Inf. absolute	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ
" construct	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ	תְּקַוֶּימוּ

¹ See pp. 196 ff. ² For תְּקַוֶּימוּ &c. ³ Shortened Imperfect. ⁴ The accent is retarded, so that the last syllable, being closed and now unaccented, reduces its vowel. ⁵ With לָקוּם לְקוּם, לְקוּם לְקוּם. ⁶ Found in the form תְּקַוֶּימוּ. ⁷ Also found as תְּקַוֶּימוּ &c. ⁸ Also תְּקַוֶּימוּ. ⁹ Also found as תְּקַוֶּימוּ. ¹⁰ Or תְּקַוֶּימוּ.

2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	יִגְלוּ ⁴	יִגְלוּ	יִגְלוּ ⁴	יִתְגַּל ⁴
2. f.	תִּגְלִיָּה	תִּגְלִיָּה	תִּגְלִיָּה	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּל
1. c.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּל
Jussive sg. 3. m.	יִגְלוּ ⁴	יִגְלוּ ⁴	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּל ⁴
Impf. & 1 consec.	יִתְגַּל	יִתְגַּל	יִתְגַּל	יִתְגַּל	יִתְגַּל	יִתְגַּל	יִתְגַּל
Perf. "	יִתְגַּלְתָּ	יִתְגַּלְתָּ	יִתְגַּלְתָּ	יִתְגַּלְתָּ	יִתְגַּלְתָּ	יִתְגַּלְתָּ	יִתְגַּלְתָּ
Imper. sg. 2. m.	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	הִתְגַּלְתָּ ⁹
2. f.	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	הִתְגַּלְתִּי
pl. 2. m.	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	&c.
2. f.	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ	גְּלוּ
Part. (act.) sg. m.	גֹּלֵל	גֹּלֵל	גֹּלֵל	גֹּלֵל	גֹּלֵל	גֹּלֵל	קֹלֵל
(pass.) "	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	קֻלַּל
Inf. absolute	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	הִתְגַּלְתָּ
" construct	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	גֻּלַּל	הִתְגַּלְתָּ

1 Original Lamed Yod or Lamed Waw (see pp. 216 ff.).
 2 With suffix גִּלְתָּ, גִּלְתִּי, גִּלְתֵּךְ, גִּלְתֵּנִי, גִּלְתֵּיהֶם, &c.
 3 With suffix גִּלְתָּ, גִּלְתִּי, גִּלְתֵּךְ, גִּלְתֵּנִי, גִּלְתֵּיהֶם, &c.
 4 Shortened Imperfect.
 5 f. sg. m. pl. גִּלְתָּ, גִּלְתִּי, גִּלְתֵּךְ, גִּלְתֵּנִי, גִּלְתֵּיהֶם, &c.
 6 f. sg. m. pl. גִּלְתָּ, גִּלְתִּי, גִּלְתֵּךְ, גִּלְתֵּנִי, גִּלְתֵּיהֶם, &c.
 7 Often with *é* in penultimate syllable.
 8 Sometimes גִּלְתָּ.
 9 Sometimes הִתְגַּלְתָּ.

DOUBLE 'AYIN VERB 1

	QAL		NIPH'AL	HIPH'IL	HOPH'AL
	<i>Active</i>	<i>Stative</i>			
<i>Perf. sg. 3. m.</i>	קָבַב	קָבַל	קָבַב	קָבַב	הִקָּבַב
<i>3. f.</i>	קָבְבָה	קָבְלָה	קָבְבָה	הִקָּבְבָה	הִקָּבְבָה
<i>2. m.</i>	קָבַבְתָּ	קָבַלְתָּ	קָבַבְתָּ	הִקָּבַבְתָּ	הִקָּבַבְתָּ
<i>2. f.</i>	קָבַבְתְּ	קָבַלְתְּ	קָבַבְתְּ	הִקָּבַבְתְּ	הִקָּבַבְתְּ
<i>1. c.</i>	קָבַבְתִּי	קָבַלְתִּי	קָבַבְתִּי	הִקָּבַבְתִּי	הִקָּבַבְתִּי
<i>pl. 3. c.</i>	קָבְבוּ	קָבְלוּ	קָבְבוּ	הִקָּבְבוּ	הִקָּבְבוּ
<i>2. m.</i>	קָבַבְתָּם	קָבַלְתָּם	קָבַבְתָּם	הִקָּבַבְתָּם	&c.
<i>2. f.</i>	קָבַבְתֶּן	קָבַלְתֶּן	קָבַבְתֶּן	הִקָּבַבְתֶּן	
<i>1. c.</i>	קָבַבְתֶּם	קָבַלְתֶּם	קָבַבְתֶּם	הִקָּבַבְתֶּם	
<i>Imperf. sg. 3. m.</i>	יִקָּבַב	יִקָּבַל	יִקָּבַב	יִקָּבַב	יִקָּבַב
<i>3. f.</i>	תִּקָּבְבִי	תִּקָּבְלִי	תִּקָּבְבִי	תִּקָּבְבִי	תִּקָּבְבִי
<i>2. m.</i>	תִּקָּבְבֶיךָ	תִּקָּבְלֶיךָ	תִּקָּבְבֶיךָ	תִּקָּבְבֶיךָ	תִּקָּבְבֶיךָ
<i>2. f.</i>	תִּקָּבְבִי	תִּקָּבְלִי	תִּקָּבְבִי	תִּקָּבְבִי	תִּקָּבְבִי
<i>1. c.</i>	אִקָּבַב	אִקָּבַל	אִקָּבַב	אִקָּבַב	אִקָּבַב
<i>pl. 3. m.</i>	יִקָּבְבוּ	יִקָּבְלוּ	יִקָּבְבוּ	יִקָּבְבוּ	יִקָּבְבוּ
<i>3. f.</i>	תִּקָּבְבוּ	תִּקָּבְלוּ	תִּקָּבְבוּ	תִּקָּבְבוּ	&c.

2. m.	תִּשְׁבֹּב	תִּשְׁבֹּב	תִּשְׁבֹּב	תִּשְׁבֹּב	תִּשְׁבֹּב	תִּשְׁבֹּב
2. f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה
I. c.	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ
<i>Cohort. sg. I. c.</i>	יִשְׁבֹּב	יִשְׁבֹּב	יִשְׁבֹּב	יִשְׁבֹּב	יִשְׁבֹּב	יִשְׁבֹּב
<i>Jussive sg. 3. m.</i>	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ	יִשְׁבּ
<i>Impf. & 1 consec.</i>	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן
<i>Perf. "</i>	יִשְׁבַּן	יִשְׁבַּן	יִשְׁבַּן	יִשְׁבַּן	יִשְׁבַּן	יִשְׁבַּן
<i>Imper. sg. 2. m.</i>	שְׁבֹב	שְׁבֹב	שְׁבֹב	שְׁבֹב	שְׁבֹב	שְׁבֹב
2. f.	שְׁבִי	שְׁבִי	שְׁבִי	שְׁבִי	שְׁבִי	שְׁבִי
pl. 2. m.	שְׁבֹבוּ	שְׁבֹבוּ	שְׁבֹבוּ	שְׁבֹבוּ	שְׁבֹבוּ	שְׁבֹבוּ
2. f.	שְׁבִינָה	שְׁבִינָה	שְׁבִינָה	שְׁבִינָה	שְׁבִינָה	שְׁבִינָה
<i>Part. (act.) sg. m.</i>	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב
" (pass.) "	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב
<i>Inf. absolute</i>	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב
" <i>construct</i>	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב

1 See pp. 231 ff. 2 With suffix יִשְׁבֵּן &c. 3 Accent is retarded; therefore the final syllable, being closed and now unaccented, shortens its vowel. 4 With ל שֹׁבֵב ל. 5 But יִשְׁבּ &c. 6 F. sg. תִּשְׁבֵּן. 7 F. sg. תִּשְׁבֵּן.

DOUBLY WEAK VERBS

	PE NUN AND LAMED GUTTURAL ¹				PE NUN AND LAMED 'ALEP ²		
	QAL	NIPH'AL	HIPH'IL	PI'EL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	נָע	נָע	הִנָּע	נָע	נָע	נָע	הִנָּע
<i>Imperf.</i>	נֹעַ	&c. As Lamed Guttural	יִנָּע	יִנָּע	נֹעַ	&c. As Lamed 'Alep	הִנָּע
<i>Short. Imperf.</i>			נֹעַ	&c. As Lamed Guttural			
<i>Imper.</i>	נֹעַ		הִנָּע		נָע		הִנָּע
<i>Part.</i>	נֹעֵץ		מִנָּע		נֹעֵץ		הִנָּע
<i>Inf. absolute</i>	נֹעֵץ		הִנָּע		נֹעֵץ		הִנָּע
<i>Inf. construct</i>	נֹעֵץ		הִנָּע		נֹעֵץ		הִנָּע

PE NUN AND LAMED HE³

PE GUTTURAL AND LAMED 'ALEP⁴

	QAL	HIPH'IL	HOPH'AL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	נָטָה (נכה) ⁵	הָטָה הָטָה	הָטָה הָטָה	הָטָה (חבא) ⁵	נָטָה	הָטָה הָטָה
<i>Imperf.</i>	יִטֶּה	יִטֶּה יִטֶּה	יִטֶּה יִטֶּה	יִטֶּה	יִטֶּה	יִטֶּה יִטֶּה
<i>Short. Imperf.</i>	יֵט	יֵט יֵט	יֵט יֵט			יֵט יֵט
<i>Imper.</i>	נָטֵה	הָטֵה הָטֵה	הָטֵה הָטֵה	הָטֵה	הָטֵה	הָטֵה הָטֵה
<i>Part.</i>	נֹטֵה	מֹטֵה מֹטֵה	מֹטֵה מֹטֵה	חֹטֵה	נֹטֵה	מֹטֵה מֹטֵה
<i>Inf. absolute</i>	נֹטֶה	הָטֶה הָטֶה	הָטֶה הָטֶה	חֹטֶה	נֹטֶה	הָטֶה הָטֶה
<i>Inf. construct</i>	נֹטֹת	הָטֹת הָטֹת	הָטֹת הָטֹת	חֹטֹת ⁷	הָטֹת	הָטֹת הָטֹת

¹ See p. 184 (a).
⁵ Not used in Qal.

² See p. 185 (c).
⁶ With prefixed לַ שָׁאֵת לַ שָׁאֵת.

³ See p. 224 (a).

⁷ With prefixed לַ חֹטֵה לַ חֹטֵה.

⁴ See p. 184 f. B.

DOUBLY WEAK VERBS (*continued*)

	PE GUTTURAL AND LAMED HE ¹			PE 'ALEP AND LAMED HE ²	
	QAL	NIPH'AL	HIPH'IL	QAL	NIPH'AL
<i>Perf.</i>	עָשָׂה עָלָה	עָשָׂה עָלָה	עָלָה	עָשָׂה	עָלָה
<i>Imperf.</i>	יַעֲשֶׂה יַעֲלֶה	יַעֲשֶׂה יַעֲלֶה	יַעֲלֶה	יַעֲשֶׂה	יַעֲלֶה
<i>Short. Imperf.</i>	יַעֲשׂ יַעֲלֵ	יַעֲשׂ יַעֲלֵ	יַעֲלֵ		
<i>Imper.</i>	עָשֵׂה עָלֵה	עָשֵׂה עָלֵה	עָלֵה	עָשֵׂה	עָלֵה
<i>Part.</i>	עֹשֶׂה עֹלֵה	עֹשֶׂה עֹלֵה	עֹלֵה	עֹשֶׂה	עֹלֵה
<i>Inf. absolute</i>	עֹשֶׂה עֹלֵה	עֹשֶׂה עֹלֵה	עֹלֵה	עֹשֶׂה	עֹלֵה
<i>Inf. construct</i>	עֹשֶׂה עֹלֵה ⁶	עֹשֶׂה עֹלֵה	עֹלֵה	עֹשֶׂה	עֹלֵה

PE WAW AND LAMED 'ALEP⁴

PE WAW AND LAMED GUTTURAL³

PE WAW AND LAMED GUTTURAL ³				PE WAW AND LAMED 'ALEP ⁴			
QAL	NIPH'AL	HIPH'IL	HOPH'AL	HITHPA'EL	QAL	HIPH'IL	HOPH'AL
יָדַע	נָדַע	הִדָּע	הִדַּע	הִתְדַע	יָדַע	הִדָּע	הִדַּע
יָדַע	יָדַע	יָדַע	יָדַע	יִתְדַע	יָדַע	יָדַע	יָדַע
יָדַע	הִדָּע	הִדָּע	הִדָּע	הִתְדַע	יָדַע	הִדָּע	הִדָּע
יָדַע	נָדַע	מִדָּע	מִדָּע	מִתְדַע	יָדַע	מִדָּע	מִדָּע
יָדַע	הִדָּע	הִדָּע	הִדָּע	הִתְדַע	יָדַע	הִדָּע	הִדָּע
יָדַע	הִדָּע	הִדָּע	הִדָּע	הִתְדַע	יָדַע	הִדָּע	הִדָּע

Perf.
Imperf.
Short. Imperf.
Imper.
Part.
Inf. absolute
Inf. construct

'AYIN WAW AND LAMED 'ALEP⁹

QAL	HIPH'IL	HOPH'AL	QAL	HIPH'IL	HOPH'AL
קָא	הִקְא	הִקְא	קָא	הִקְא	הִקְא
יָבֵא	יָבֵא	יָבֵא	בֹא	הִבֵּא	הִבֵּא
בָּא	הִבֵּא	הִבֵּא	בֹא	הִבֵּא	הִבֵּא

Perf.
Imperf.
Short. Imperf.
Imper.

¹ See pp. 225 ff. (b). ² See p. 227 (c). ³ See p. 210 f. (a). ⁴ See p. 212 (c).
⁵ The context determines whether יָעַל is Qal or Hiphil. ⁶ With prefixed לְ, לַעֲשׂוֹת לְ, לַעֲלוֹת, לְעָלוֹת.
⁷ With prefixed לְ, לִדְעַת לְ. ⁸ With prefixed לְ, לִצְאָת לְ. ⁹ See p. 212 (d). ¹⁰ With prefixed לְ, לְבָא לְ.

MASCULINE NOUNS

	I UNCHANGEABLE VOWELS		II CHANGEABLE QAMES				III CHANGEABLE ŞERE		
	(horse) סוּס	(just man) צַדִּיק	(star) כּוֹכַב	(tower) מִגְדָּל	(overseer) שָׂקִיד	(word) דָּבָר	(wise man) חָכָם	(heart) לֵב	(enemy) אֹיֵב
<i>Sing.</i>	סוּס	צַדִּיק	כּוֹכַב	מִגְדָּל	שָׂקִיד	דָּבָר	חָכָם	לֵב	אֹיֵב
<i>abs.</i>	סוּס	צַדִּיק	כּוֹכַב	מִגְדָּל	שָׂקִיד	דָּבָר	חָכָם	לֵב	אֹיֵב
<i>cons.</i>	סוּס	צַדִּיק	כּוֹכַב	מִגְדָּל	שָׂקִיד	דָּבָר	חָכָם	לֵב	אֹיֵב
my (c.)	סוּסִי	צַדִּיקִי	כּוֹכַבִּי	מִגְדָּלִי	שָׂקִידִי	דְּבָרִי	חָכְמִי	לֵבִי	אֹיְבִי
thy (m.)	סוּסְךָ	צַדִּיקְךָ	כּוֹכַבְךָ	&c.	שָׂקִידְךָ	דְּבָרְךָ	חָכְמְךָ	לֵבְךָ	אֹיְבְךָ
thy (f.)	סוּסֶיךָ	צַדִּיקֶיךָ	כּוֹכַבְךָ		שָׂקִידֶיךָ	דְּבָרֶיךָ	חָכְמֶיךָ	לֵבְךָ	אֹיְבֶיךָ
his	סוּסוֹ	צַדִּיקוֹ	כּוֹכַבוֹ		שָׂקִידוֹ	דְּבָרוֹ	חָכְמוֹ	לֵבּוֹ	אֹיְבוֹ
her	סוּסָהּ	צַדִּיקָהּ	כּוֹכַבָּהּ		שָׂקִידָהּ	דְּבָרָהּ	חָכְמָהּ	לֵבָהּ	אֹיְבָהּ
our (c.)	סוּסֵנוּ	צַדִּיקֵנוּ	כּוֹכַבֵּנוּ		שָׂקִידֵנוּ	דְּבָרֵנוּ	חָכְמֵנוּ	לֵבָנוּ	אֹיְבֵנוּ
your (m.)	סוּסְכֶם	צַדִּיקְכֶם	כּוֹכַבְכֶם	מִגְדָּלְכֶם	שָׂקִידְכֶם	דְּבָרְכֶם	חָכְמְכֶם	לֵבְכֶם	אֹיְבֵכֶם
your (f.)	סוּסֵיכֶן	צַדִּיקֵיכֶן	כּוֹכַבְכֶן	&c.	שָׂקִידֵיכֶן	דְּבָרֵיכֶן	חָכְמֵיכֶן	לֵבְכֶן	אֹיְבֵיכֶן
their (m.)	סוּסָם	צַדִּיקָם	כּוֹכַבָּם		שָׂקִידָם	דְּבָרָם	חָכְמָם	לֵבָם	אֹיְבָם
their (f.)	סוּסֵיהֶן	צַדִּיקֵיהֶן	כּוֹכַבֵּיהֶן		שָׂקִידֵיהֶן	דְּבָרֵיהֶן	חָכְמֵיהֶן	לֵבֵיהֶן	אֹיְבֵיהֶן

Plur.	(horses)	(just men)	(stars)	(towers)	(overseers)	(words)	(wise men)	(enemies)
abs.	סוּסִים	צַדִּיקִים	כּוֹכָבִים	מִגְדָּלִים	פְּקִידִים ⁵	דְּבָרִים	חֲכָמִים	אֹיְבִים
cons.	סוּסֵי	צַדִּיקָי	כּוֹכְבֵי	מִגְדְּלֵי	פְּקִידָי	דְּבָרַי	חֲכָמַי	אֹיְבֵי
my (c.)	סוּסַי	צַדִּיקַי	כּוֹכְבֵי	מִגְדְּלֵי	פְּקִידָי	דְּבָרַי	חֲכָמַי	אֹיְבֵי
thy (m.)	סוּסֶיךָ	צַדִּיקֶיךָ	כּוֹכְבֶיךָ	&c.	פְּקִידֶיךָ	דְּבָרֶיךָ	חֲכָמֶיךָ	אֹיְבֶיךָ
thy (f.)	סוּסֶיךָ	צַדִּיקֶיךָ	כּוֹכְבֶיךָ		פְּקִידֶיךָ	דְּבָרֶיךָ	חֲכָמֶיךָ	אֹיְבֶיךָ
his	סוּסָיו	צַדִּיקָיו	כּוֹכְבָיו		פְּקִידָיו	דְּבָרָיו	חֲכָמָיו	אֹיְבָיו
her	סוּסֶיהָ	צַדִּיקֶיהָ	כּוֹכְבֶיהָ		פְּקִידֶיהָ	דְּבָרֶיהָ	חֲכָמֶיהָ	אֹיְבֶיהָ
our (c.)	סוּסֵינוּ	צַדִּיקֵינוּ	כּוֹכְבֵינוּ		פְּקִידֵינוּ	דְּבָרֵינוּ	חֲכָמֵנוּ	אֹיְבֵינוּ
your (m.)	סוּסֶיכֶם	צַדִּיקֵיכֶם	כּוֹכְבֵיכֶם	מִגְדְּלֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם	חֲכָמֵיכֶם	אֹיְבֵיכֶם
your (f.)	סוּסֵיכֶן	צַדִּיקֵיכֶן	כּוֹכְבֵיכֶן	&c.	פְּקִידֵיכֶן	דְּבָרֵיכֶן	חֲכָמֵיכֶן	אֹיְבֵיכֶן
their (m.)	סוּסֵיהֶם	צַדִּיקֵיהֶם	כּוֹכְבֵיהֶם		פְּקִידֵיהֶם	דְּבָרֵיהֶם	חֲכָמֵיהֶם	אֹיְבֵיהֶם
their (f.)	סוּסֵיהֶן	צַדִּיקֵיהֶן	כּוֹכְבֵיהֶן		פְּקִידֵיהֶן	דְּבָרֵיהֶן	חֲכָמֵיהֶן	אֹיְבֵיהֶן

¹ But רִוּחַ (p. 19. 4).

² רִוּחָיְכֶם, רִוּחָי &c.

³ But construct of אֶסֶר is אֶסְרִי.

⁴ אֶסְרִי with suffix אֶסְרֵי &c.

⁵ Plural of אֶסֶר אֶסְרֵי.

⁶ Same as דְּבָרַי but with initial guttural.

MASCULINE NOUNS (*continued*)

IV

SEGHOLATES

GUTTURAL SEGHOLATES

	(king)	(book)	(holiness)	(lad)	(eternity)	(work)
<i>Sing.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נֶזֶר	נֶצַח	פֶּעַל
<i>abs.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נֶזֶר	נֶצַח	פֶּעַל
<i>cons.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נֶזֶר	נֶצַח	פֶּעַל
my (c.)	מֶלְכִי	סֵפְרִי	קֹדְשִׁי	נֶזְרִי	נֶצְחִי	פֶּעֲלִי
thy (m.)	מֶלְכֶךָ	סֵפְרְךָ	קֹדְשְׁךָ	נֶזְרְךָ	נֶצְחְךָ	פֶּעֲלְךָ
thy (f.)	מֶלְכֶךָ	סֵפְרְךָ	קֹדְשְׁךָ	נֶזְרְךָ	נֶצְחְךָ	פֶּעֲלְךָ
his	מֶלְכוֹ	סֵפְרוֹ	&c.	&c.	&c.	&c.
her	מֶלְכָּהּ	&c.				
our (c.)	מֶלְכֵנוּ					
your (m.)	מֶלְכְּכֶם					
your (f.)	מֶלְכְּכֶן					
their (m.)	מֶלְכָּם					
their (f.)	מֶלְכֵן					

<i>Plur.</i>	(kings)	(books)	(holinesses)	(lads)	(eternities)	(works)
<i>abs.</i>	מְלָכִים	סְפָרִים	קְדוּשִׁים	נְעָרִים	נְצֻחִים	פְּעֻלִים
<i>cons.</i>	מַלְכֵי	סְפָרֵי	קְדוּשֵׁי	נְעָרֵי	נְצֻחֵי	פְּעֻלֵי
my (c.)	מְלָכַי	סְפָרַי	קְדוּשָׁי	נְעָרַי	נְצֻחָי	פְּעֻלָּי
thy (m.)	מְלָכֶיךָ	סְפָרֶיךָ	קְדוּשֶׁיךָ	נְעָרֶיךָ	נְצֻחֶיךָ	פְּעֻלֶיךָ
thy (f.)	מְלָכֶיךָ	&c.	&c.	&c.	&c.	&c.
his	מְלָכָיו					
her	מְלָכֶיהָ					
our (c.)	מְלָכֵנוּ					
your (m.)	מְלָכֶיכֶם	סְפָרֶיכֶם	קְדוּשֵׁיכֶם	נְעָרֶיכֶם	נְצֻחֶיכֶם	פְּעֻלֶיכֶם
your (f.)	מְלָכֶיכֶן	סְפָרֶיכֶן	&c.	&c.	&c.	&c.
their (m.)	מְלָכֵיהֶם	&c.				
their (f.)	מְלָכֵיהֶן					

MASCULINE NOUNS (continued)

		V		VI	
		DOUBLE 'AYIN		LAMED HE, ending in ה	
<i>Sing.</i>		(people)	(statute)	(shepherd)	(field)
<i>abs.</i>		עַם	קֶטֶד	רֹעֶה	שָׂדֵה
<i>cons.</i>		עַם	קֶטֶד	רֹעֶה	שָׂדֵה
my (c.)		עַמִּי	קֶטְדִי	רֹעִי	שָׂדֵי
thy (m.)		עַמְּךָ	קֶטְדְּךָ	רֹעֶיךָ	שָׂדֵיךָ
&c.					
your (m.)		עַמְּכֶם	קֶטְדְּכֶם	רֹעֵיכֶם	שָׂדֵיכֶם
&c.					
<i>Plur.</i>		(peoples)	(statutes)	(shepherds)	(reeds)
<i>abs.</i>		עַמִּים	קֶטְדִים	רֹעִים	שָׂדֵים
<i>cons.</i>		עַמִּי	קֶטְדִי	רֹעִי	שָׂדֵי
my (c.)		עַמִּי	קֶטְדִי	רֹעִי	שָׂדֵי
thy (m.)		עַמְּךָ	קֶטְדְּךָ	רֹעֵיךָ	שָׂדֵיךָ
&c.					
your (m.)		עַמְּכֶם	קֶטְדְּכֶם	רֹעֵיכֶם	שָׂדֵיכֶם
&c.					

VI

LAMED YOD proper, ending in original Yod

Sing. abs.

קָלִי

cons.

קָלִי

my (c.)

קָלִי

thy (m.)

קָלִיךָ

&c.

your (m.)

קָלִיכֶם

&c.

Plur. abs.

קָלִים

cons.

קָלִי

my (c.)

קָלִי

thy (m.)

קָלִיךָ

&c.

your (m.)

קָלִיכֶם

&c.

(vessel)

קָלִי

(half)

קָלִי

(sickness)

קָלִי

קָלִי

קָלִי

קָלִיךָ

קָלִיכֶם

קָלִים

קָלִי

קָלִי

קָלִיךָ

קָלִיכֶם

(vessels)

קָלִים

קָלִי

קָלִי

קָלִיךָ

קָלִיכֶם

קָלִים

קָלִי

קָלִי

קָלִיךָ

קָלִיכֶם

VII

MEDIAL WAW AND YOD

(death)

מָוֶת

(olive)

זַיִת

מוֹת

זַיִת

מוֹתֵי

זַיִתֵי

מוֹתֵיךָ

זַיִתֵיךָ

מוֹתֵיכֶם

זַיִתֵיכֶם

מוֹתֵיכֶם

זַיִתֵיכֶם

מוֹתֵיכֶם

זַיִתֵיכֶם

Plur. abs.

מוֹתִים

cons.

מוֹתֵי

my (c.)

מוֹתֵי

thy (m.)

מוֹתֵיךָ

&c.

your (m.)

מוֹתֵיכֶם

&c.

1 The pl. of מוֹתֵי is מוֹתֵיךָ.

2 Pausal מוֹתֵיךָ.

3 Pausal מוֹתֵיכֶם.

4 Pausal מוֹתֵיכֶם.

FEMININE NOUNS

	I	II	III	IV	V
<i>Sing.</i>	(law)	(year)	(righteousness)	(queen)	(kingdom)
<i>abs.</i>	תורה	שנה ¹	צדקה ³	מלכה	ממלכה
<i>cons.</i>	תורת	שנת	צדקת	מלכת	ממלכת
my (c.)	תורתִי	שנתי	צדקתי	מלכותי	ממלכותי
thy (m.)	תורתֶךָ	שנתֶךָ	צדקתֶךָ	מלכותֶךָ	ממלכותֶךָ
thy (f.)	תורתֶיךָ	&c.	&c.	&c.	&c.
his	תורתו				
her	תורתה				
our (c.)	תורתֵנו				
your (m.)	תורתְךָם	שנתְךָם	צדקתְךָם	מלכותְךָם	
your (f.)	תורתְכֶן	&c.	&c.		
their (m.)	תורתָם				
their (f.)	תורתֵן				

<i>Plur.</i>	(laws)	(years)	(righteousnesses)	(queens)	(kingdoms)
<i>abs.</i>	תוראת	שנת ²	תקות	מלכות	ממלכות
<i>cons.</i>	תורת	תש	תות	מלכות	ממלכות
my (c.)	תותי	שתי	תתי	מלכותי	ממלכותי
thy (m.)	תותך	שתיך	תתך	מלכותך	&c.
thy (f.)	תותיך	&c.	&c.	&c.	
his	תותו				
her	תותיה				
our (c.)	תותנו				
your (m.)	תותכם	שנתכם	תותכם	מלכותכם	
your (f.)	תותכן	&c.	&c.	&c.	
their (m.)	תותיהם				
their (f.)	תותיהן				

Suffixes are attached to Segholate form.

From Segholate form: מלכותה is the fem. of מלכות, originally מלכותה.

Same as Col. II with shewa before changeable vowel.

Changeable Qames or Sere (תש 'sleep') before fem. termination.

Unchangeable vowel before fem. termination; similarly תותה 'virgin'.

¹ Usually תש.

² With initial guttural תש 'counsel'; cons. תש; with suff. תשתי &c.

³ With initial guttural תותה 'ground'; cons. תותה; with suff. תותיה.

IRREGULAR NOUNS

	(father)	(brother)	(sister)	(son)	(daughter)	(mouth)	(house)
<i>Sing.</i>	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
<i>abs.</i>	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
<i>cons.</i>	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
my (c.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
thy (m.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
thy (f.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
his	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
her	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
our (c.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
your (m.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
your (f.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
their (m.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז
their (f.)	אָב	אָח	אָחױת	זױן	טױכט	מױל	הױז

<i>Plur.</i>										
<i>abs.</i>	אבות	אבות	אבות	אבות	אבות	אבות	אבות	אבות	אבות	אבות
<i>cons.</i>	אבותי	אבותי	אבותי	אבותי	אבותי	אבותי	אבותי	אבותי	אבותי	אבותי
<i>my (c.)</i>	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך
<i>thy (m.)</i>	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך	אבותיך
<i>thy (f.)</i>	אבותיו	אבותיו	אבותיו	אבותיו	אבותיו	אבותיו	אבותיו	אבותיו	אבותיו	אבותיו
<i>his</i>	אבותיה	אבותיה	אבותיה	אבותיה	אבותיה	אבותיה	אבותיה	אבותיה	אבותיה	אבותיה
<i>her</i>	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם
<i>our (c.)</i>	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם
<i>your (m.)</i>	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם
<i>your (f.)</i>	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם
<i>their (m.)</i>	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם
<i>their (f.)</i>	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם	אבותיהם

¹ Rarer אבותיהם.

² Note carefully.

³ Rarely אבותיהם.

⁴ Bâtin, see p. 13. 3. N.B.

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין
הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיוֹמִים וְשָׁנִים׃
15 וַהֲיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־
16 כֵּן׃ וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹרֹר
הַגָּדֹל לְמַמְשַׁלֵּת הַיּוֹם וְאֶת־הַמְּאֹרֹר הַקָּטָן לְמַמְשַׁלֵּת
17 הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃ וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ
18 הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ׃ וּלְמִשַׁל בְּיוֹם וּבַלַּיְלָה
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃
19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף
21 עַל־הָאָרֶץ עַל־פְּנֵי רִקְיעַ הַשָּׁמַיִם׃ וַיִּבְרָא אֱלֹהִים אֶת־
הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר
שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא
22 אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
23 וּמְלֹאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבַּ בָּאָרֶץ׃ וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי׃

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה
25 וְרֶמֶשׂ וְחַיֵּת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־
חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ
26 הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הַרְמֵשׂ הַרְמֵשׂ
עַל־הָאָרֶץ׃ וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ
27 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם
אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת־הָאָרֶץ
וּכְבֹּשׂוּהָ וּרְדוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
הַרְמֵשֶׁת

v. 15 לְהָאִיר יריחו מתגא. v. 18 וְלְהַבְדִּיל יריחו מתגא. v. 24 וְיָתוּ אָרֶץ. v. 26 וְיָתוּ אָרֶץ כֵּן ת"ס.

VOCABULARIES

HEBREW — ENGLISH

א

- אָב father: *cons.* אָבִי; *pl.* אָבוֹת, *cons.* אָבוֹת p. 288
- אָבַד *in Qal* to perish, be lost: *imperf.* יֵאָבֵד pp. 161, 260; *in Hiph.* הֵאָבִיד to destroy
- אָבֶנֶת *f.* stone: *pl.* אָבָנִים, *cons.* אָבֵנִי (segholate)
- אַבְרָהָם Abraham
- אֶדוֹם Edom
- אֲדוֹן lord
- אָדָם man
- אֲדָמָה *f.* ground: *cons.* אֲדָמָה
- אַהֲרֹן Aaron
- אוּ *conj.* or
- אוֹי *interj.* woe! alas!
- אֲוִלַי *adv.* perhaps
- אוֹר *m.* light
- אָז *adv.* then
- אָזְנוֹ *f.* ear: *dual* אָזְנַיִם (segholate)
- אָח brother: *cons.* אָחִי; *pl.* אָחִים, *cons.* אָחִי p. 288
- אָחַד *m.* one: *cons.* אָחַד p. 242
- אָחוֹת sister: *cons.* אָחוֹת; *pl.* אָחִיּוֹת, *cons.* אָחִיּוֹת p. 288
- אֲחֵר another, other: *f.* אֲחֵרָה; *pl. m.* אֲחֵרִים
- אַחֲרַי, אַחֲרֵי *prep.* after, behind: *with suff.* אַחֲרַי &c. p. 87
- אֵיב *m.* enemy: *with suff.* אֵיבִי; *pl.* אֵיבִים
- אַיִה *interrog.* where?
- אֵינִי nothing, there is not: *cons.* אֵינִי, *with suff.* אֵינִי
- אִישׁ man: *pl.* אֲנָשִׁים pp. 37, 70
- אָכַל to eat: *imperf.* יֵאָכַל pp. 161, 260
- אֵל no, not: *used with Jussive*
- אֶל *prep.* unto: *with suff.* אֵלַי &c. p. 87
- אֵל *m.* God (mighty one)
- אֱלֹהִים *pl.* God: *also* gods
- אֵלֶּה *c. pl. demonstr. adj.* these
- אֵלִיָּהוּ Elijah
- אֵלִיעֶזֶר Eliezer
- אִם *adv.* if: אִם . . . אִם whether . . . or
- אִמָּה mother: *with suff.* אִמִּי; *pl.* אִמּוֹת p. 110
- אִמָּהַנְּתִי handmaid: *with suff.* אִמָּהַנְּתִי; *pl.* אִמָּהוֹת
- אָמַר to say: *imperf.* יֵאָמַר, *with waw consec.* וַיֵּאָמַר p. 162
- אֱמֶת *f.* truth: *with suff.* אֱמֶתִי
- אֲנִי, אֲנִיָּה *pers. pron.* I: *pl.* אֲנַחְנוּ we
- אָסַף to gather: *imperf.* יֵאָסַף; *Niph. and Hithp.* to assemble, be assembled
- אָפַק to bake: *imperf.* יֵאָפַק p. 278
- אַרְבָּעָה *f.*, אַרְבָּעָה *m.* four: אַרְבָּעִים *c.* forty: p. 242 f.
- אָרוֹן ark, chest, coffin: *cons.* אָרוֹן
- אֲרִי lion

אָרֶץ *f.* earth, land, world: *with art.* הָאָרֶץ, *with old acc. case-ending* אֶרֶץ; *pl.* אַרְצוֹת, *cons.* אַרְצוֹת (*segholate*)
 אָרַר to curse: *imperf.* יָאֵר p. 274
 אֵש *f.* fire
 אִשָּׁה woman, wife: *cons.* אִשָּׁה, *with suff.* אִשְׁתִּי &c.; *pl.* נָשִׁים, *cons.* נָשִׁי p. 72 [p. 135
 אֲשֶׁר *rel. pron. indecl.* who, which: אַתְּ, אֵת *mark of def. obj.*; *with suff.* אֵתִי me &c. pp. 52, 55 f.
 אֵת, אֵת *prep.* with: *with suff.* אֵתִי &c. p. 84
 אֵת sign; *pl.* אֵתוֹת
 אַתָּה *m.* thou: *f.* אַתְּ; *pl. m.* אַתֶּם, *f.* אַתֶּן ye
 אֵתוֹן she-ass

ב

ב *insep. prep.* in, with, by: p. 26 f.
 בָּגָד *m.* garment: *with suff.* בָּגְדִי; *pl.* בָּגָדִים, *cons.* בָּגְדִי (*segholate*)
 בָּדַל *in Hiph.* הִבְדִּיל to divide, distinguish
 בֹּא to come, enter: *Qal perf.* בָּא, *imperf.* יָבֵא, *imper.* בֵּא; *Hiph.* to cause to come, *i.e.* to bring; *perf.* הִבִּיא, *imperf.* יִבְיֵא p. 279
 בּוֹר *m.* pit, dungeon: *pl.* בּוֹרוֹת
 בּוֹשׁ to be ashamed: *imperf.* יִבוֹשׁ pp. 205 f., 270
 בָּזַז to plunder, bespoil: *imperf.* יִבְזֹז p. 274
 בָּחַר to choose: *imperf.* יִבְחַר; *followed by ב* p. 262
 בָּטַח to trust (in ב): *imperf.* יִבְטַח p. 264

בֵּינִי *prep.* between: *with suff.* בֵּינִי
 בַּיִת *m.* house: *cons.* בַּיִת; *pl.* בָּתִּים pp. 13. 3 N.B., 288
 בְּכוֹר *m.* firstborn
 בְּלִי *prep.* without
 בֶּן son: *cons.* בֶּן־ , *with suff.* בְּנִי; *pl.* בָּנִים, *cons.* בְּנֵי p. 288
followed by שָׁנִים . . . (years) . . . (years) old
 בָּנָה to build: *imperf.* יִבְנֶה, *with waw consec.* וַיִּבְנֶן p. 272
 בְּעִבּוֹר for the sake of
 בַּעַל *m.* lord, master, husband
 בָּקָר *c. collect.* herd
 בֹּקֶר *m.* morning
 בִּקֵּשׁ *in Pi.* בִּקֵּשׁ to seek: *imperf.* יִבְקֹשׁ p. 105 f.
 בָּרָא to create: *imperf.* יִבְרָא p. 266
 בָּרַח to flee: *imperf.* יִבְרַח p. 264
 בְּרִית *f.* covenant: בְּרִית to make a covenant
 בִּרְךָ *in Pi.* בִּרְךָ to bless: *imperf.* יִבְרַךְ p. 262
 בְּרִכָּה *f.* blessing: *with suff.* בְּרִכָּתִי pp. 61 f., 70
 בָּשָׂר *m.* flesh
 בַּת daughter: *pl.* בָּנוֹת p. 288
followed by שָׁנִים . . . (years) . . . (years) old

ג

גְּבוּל *m.* border
 גִּבּוֹר hero, mighty man: גִּבּוֹר מִלְחָמָה mighty man of war, warrior
 גָּדוֹל *adj.* great, elder

גָּדַל *and* גָּדַל to be great, grow up :
imperf. יִגְדַל ; *Pi.* גָּדַל *and* גָּדַל
 to make great, magnify ;
 to bring up (a child) ; *Hithp.*
 הִתְגַּדַּל to make oneself great

גּוֹי *m.* nation : *pl.* גּוֹיִם, *cons.* גּוֹיִי
 גָּלָה to uncover, reveal ; go into
 exile: p. 272

גִּלְעָד Gillead

גַּם also : גַּם . . . גַּם both . . . and
 גַּמְלָה *c.* camel : *with suff.* גַּמְלִי ; *pl.*
 גַּמְלִים

גַּן *c.* garden : *with art.* הַגָּן ; *pl.*
 גַּנִּים

גָּנַב to steal

ד

דָּבַר *in Pi.* דָּבַר to speak

דָּבָר *m.* word, thing

דָּוִד David

דּוֹר *m.* generation : *pl.* דּוֹרוֹת

דֶּלֶת *f.* door

דָּם *m.* blood : *pl.* דָּמִים bloodshed

דַּעַת *f.* knowledge (*inf. cons. of*
 יָדַע *used as noun*)

דֶּרֶךְ *c.* way, journey (*segholate*)

ה

הָ *art.* the : *pointed* הַּ הָּ הֵּּ p. 23 f.

הַּ *interrogative prefix* p. 80

הוּא *pers. pron. m. sg.* he : *f.* הִיא
 she

הָיָה to be : *imperf.* יִהְיֶה, *with waw*
consec. וַיְהִי p. 92

הֵיכַל *m.* palace, temple

הָלַךְ to go, walk : *imperf.* יֵלֵךְ,
with waw consec. וַיֵּלֶךְ ; *Hiph.*
 הוֹלִיךְ to cause to go, to lead ;
Hithp. הִתְהַלֵּךְ to walk about.
 See p. 237 f.

הָלַל *in Pi.* הָלַל to praise

הֵם, הֵמָּה *pers. pron. m. pl.* they :
f. הֵנָּה

הִנֵּה, הִנֵּה behold, lo

הָרַר *m.* mountain : *with art.* הַהָר ;
pl. הַהָרִים, *with art.* הַהָרִים

הָרַג to slay, kill : *imperf.* יַהַרֵּג
 p. 260

ו

וַ conj. וְ and: p. 40 f.

ז

זֶה *f. sg. demonstr. adj.* this : *m.* זֶה
 זֶבַח *m.* sacrifice : *with suff.* זֶבַחִי
 (*segholate*)

זֶה *m. sg. demonstr. adj.* this : *f.* זֵה

זָהָב *m.* gold

זָכַר to remember

זָקַן *vb. stative* to be old : *imperf.*
 יִזְקֶן p. 95 f.

זָקַן *adj.* old : *as noun* elder ; *cons.*
 זָקֵן ; *pl.* זָקִינִים, *cons.* זָקִינִי

זָרַע *m.* seed : *with suff.* זָרַעִי
 (*segholate*)

ח

חָבַא *not used in Qal ; Niph.* חָבַא
 to hide oneself : *Hiph.* חָבִיא
 to hide ; *Hithp.* חָתַבַא to
 hide oneself : p. 277

חג *m.* festival: *with art.* חָג; *pl.* חָגִים
 חג to celebrate, keep a feast: *imperf.* יִחַג *p.* 274
 חֹדֶשׁ *m.* month, new moon (*segholate*)
 חוֹמָה *f.* wall (of a city)
 חֹזֵק *vb. stative* to be strong: *imperf.* יִחַזֵּק *pp.* 155 f., 260; *Hiph.* יַחְזִיק to take hold of, to seize
 חֹזֵק *adj.* strong
 חָטָא to sin: *imperf.* יִחַטֵּא *p.* 277
 חָטָא *m.*, חַטָּאת *f.* sin
 חַי *adj.* living: *f.* חַיָּה
 חַיָּה *f.* living thing, beast
 חַיִּים *pl.* life
 חָכָם *adj.* wise: *pl.* חֲכָמִים, *cons.* חֲכָמִי
 חֲכָמָה *f.* wisdom
 חֲלוֹם *m.* dream: *pl.* חֲלוֹמוֹת
 חֲלֵם to dream: *imperf.* יִחַלֵּם *p.* 260
 חֲמוֹר *m.* ass
 חֲמִשָּׁה *m.*, חֲמִשׁ *f.* five: *p.* 242 f.
 חֵן *m.* favour, grace: *with suff.* חֲנִי
 חֶסֶד *m.* kindness: *with suff.* חֲסָדִי (*segholate*)
 חֹק *m.* statute, law: *pl.* חֻקִּים
 חֶרֶב *f.* sword: *with suff.* חֲרָבִי (*segholate*); לְפִי־חֶרֶב with the edge of the sword (*see* פָּה)
 חָשֵׁךְ *vb. stative* to be dark: *imperf.* יִחַשְׁךְ *p.* 156
 חֹשֶׁךְ *m.* darkness

ט

טוב *vb.* to be good: *used in perf.*;

imperf. (from יִטֵּב); *Hiph.*

יִטֵּב *pp.* 238, 268

טוב *adj.* good

יָד *f.* hand: *cons.* יָד; *dual* יָדַי, *cons.* יָדַי

יָדַע to know: *imperf.* יִדַע, *imper.*

יָדַע, *inf. cons.* יִדַעַת; *Hiph.*

יַדְעֵי to make known: *p.* 279

יְהוּדָה Judah

יְהוָה Yahweh, the Lord: (*pointed with the vowels of* יְאֹדָנִי, *producing* יְהוָה *p.* 23); *with prefix* לַיהוָה (*representing* לְאֹדָנִי) *p.* 28

יְהוֹשֻׁעַ Joshua

יוֹם *m.* day: *du.* יוֹמַי; *pl.* יָמִים, *cons.* יָמִי

יוֹסֵף Joseph

יָטַב (*Qal perf. not used, for which טוב serves*) to be good: *imperf.* יִיטֵב; *Hiph.* יַטִּיב to do good: *pp.* 238, 268

יַיִן *m.* wine: *cons.* יַיִן

יָכַל to be able: *imperf.* יִכַּל *p.* 238

יָלַד bear (child): *imperf.* יִלְד; *Hiph.* הוֹלִיד to beget: *p.* 268

יָלֵד *m.* child, boy (*segholate*)

יָלְדָה *f.* child, girl

יָלַךְ (*perf. Qal not used, for which הִלְךָ serves*) to go, walk: *imperf.* יִלְךְ, *inf. cons.* לָלֶךְ; *Hiph.* הוֹלִיךְ to lead. *See* *p.* 237 f.

יָם *m.* sea : *pl.* יָמִים
 יַעֲקֹב Jacob
 יָפָה *adj.* fair, beautiful : *f.* יָפָה
 יָצָא to go out : *imperf.* יֹצֵא, *inf.* יָצָא
cons. יָצָא; *Hiph.* הוֹצִיא to bring out: p. 279
 יִצְחָק Isaac
 יָרָא to fear : *imperf.* יִירָא, *inf.* יָרָא
cons. יָרָא p. 211; followed by
 מִן, מִסְּפָנָי, or אֶת- p. 127 vocab.
 יָרָאָה *f.* fear
 יָרַד to go down : *imperf.* יִרַד, *imper.* יָרַד, *inf.* יָרַד;
cons. יָרַד; *Hiph.* הוֹרִיד to bring down:
 p. 268
 יַרְדֵּן Jordan
 יְרוּשָׁלַיִם Jerusalem : usually found
 in the Bible as יְרוּשָׁלַם with
 vowels of former
 יְרִיחוֹ Jericho
 יָרַשׁ to inherit : *imperf.* יִירַשׁ, *inf.* יָרַשׁ
cons. יָרַשׁ p. 189
 יִשְׂרָאֵל Israel
 יָשַׁב to sit, dwell, abide : *imperf.* יֹשֵׁב,
 יָשַׁב, with waw consec. יֹשְׁבֵי,
imper. יָשַׁב, *inf.* יָשַׁב;
Hiph. הוֹשִׁיב p. 268
 יָשָׁב *part. Qal* dweller, inhabitant
 יְשׁוּעָה *f.* salvation
 יָשָׁן *vb. stative* to sleep : *imperf.* יֹשֵׁן
 יָשָׁן pp. 95, 188
 יָשַׁע (not used in *Qal*) *Hiph.* הוֹשִׁיעַ
 to save, deliver : *Niph.* נִשְׁעַע
 to be saved, delivered: p. 211
 יָשָׁר upright, righteous

כ

כִּי *insep. prep.* (see p. 26 f.) as, like,
 according to
 כַּאֲשֶׁר *prep. with rel.* as, when
 כָּבֵד *vb. stative* to be heavy :
imperf. יִכְבֵּד p. 95 f.; *Pi.* כִּבְדוֹ
 to harden, honour
 כָּבֵד *adj.* heavy
 כְּבוֹד *m.* honour, glory
 כַּד *m.* jar, pitcher : *with suff.* כְּדִי
 כֹּה *adv.* thus
 כֹּהֵן *m.* priest : *pl.* כֹּהֲנִים
 כּוֹכַב *m.* star
 כִּי *conj.* that, because, when :
 כִּי אִם except, only
 כָּל, כָּל- *all, every* : *with suff.*
 כָּלִי *all of me*
 כֵּן so, thus : כֵּן, עַל-כֵּן therefore
 כְּנָעַן Canaan
 כְּנַעֲנִי *m.* Canaanite : *f.* כְּנַעֲנִית
 כִּסֵּא throne, seat
 כֶּסֶף *m.* silver, money (*segholate*)
 כָּרַת to cut : כָּרַת בְּרִית to make
 a covenant
 כָּתַב to write

ל

ל *insep. prep.* to, for : see p. 26 f.
 לֹא not
 לֵב *m.* heart : *with suff.* לִבִּי ; *pl.*
 לְבוֹת
 לֵב *m.* heart : *with suff.* לִבִּי ;
pl. לְבוֹת
 לְבַד (√בדד) alone : *with suff.* לְבַדִּי
 לָבָן Laban
 לוחֹת tablet : *pl.* לוחות
 לוֹט Lot

- לחם *used in Niph.* נָלַחַם to fight :
 followed by אָ
 לֶחֶם *c.* bread (*segholate*)
 לַיִל *m.* usually לַיְלָה night : *pl.*
 לַיְלֹת
 לָכַד to capture
 לְכֵן therefore : *see* בֵּן (thus)
 לָמַד to learn : *Pi.* לְמַד to teach
 לָמָּה why ? wherefore ? (ל + מָה)
 לְמַעַן *conj. and prep.* in order that,
 for the sake of : *with suff.*
 לְמַעְנֵי for my sake
 לְפָנָי (*ל + פָּנָי*) *prep. with cons. pl.*
 of פָּנִים face) before
 לָקַח to take : *imperf.* יִקַּח, *inf.*
cons. קָחַת pp. 149, 258
 לְקָרָא towards, to meet (*prep.*
with inf. cons. of קָרָא = קָרָה
 to meet) : *with suff.* לְקָרָאתִי
 to meet me, towards me
- מ**
- מְאֹד *adv., follows adj.* very, ex-
 ceedingly
 מֵאָה *f.* hundred : *dual* מֵאָתַיִם
 מַגֵּפָה *f.* plague (*√גַּף*)
 מִדְבָּר *m.* desert, wilderness : *cons.*
 מִדְבָּר
 מִדּוּעַ *interrog. adv.* why ? where-
 fore ?
 מַה (*מָה, מָה*) *interrog. pron.* what ?
 p. 42
 מוֹת to die : *Qal perf.* מָת, *imperf.*
 יָמוּת ; *Hiph.* to put to death ;
perf. הִמִּית, *imperf.* יָמִית
 p. 205 f.
- מָוֶת *m.* death : *cons.* מוֹת, *with suff.*
 מוֹתִי
 מַחֲנֶה camp : *cons.* מַחֲנֶה
 מָחָר to-morrow
 מִי *interrog. pron. indecl.* who ?
 מַיִם *pl.* water : *cons.* מַי
 מָכַר to sell
 מָלָא *vb. stative* to be full (with),
takes direct obj. ; Pi. to fill
 (with) : p. 179
 מְלֵא *part.* full [מְלֵאךָ]
 מְלַאֲךָ *m.* messenger, angel : *cons.*
 מְלֵאכָה *f.* work : *cons.* מְלֵאכָתְךָ,
with suff. מְלֵאכָתִי
 מְלַחֲמָה *f.* war, battle (*√לחם*) :
cons. מְלַחֲמָתְךָ [escape
 מַלְט (*Qal not used*) *Niph.* נִמְלַט to
 מָלַךְ to reign : *Niph.* הִמְלִיךָ to
 make one king
 מֶלֶךְ *m.* king (*segholate*)
 מַלְכָּה *f.* queen
 מַמְלָכָה *f.* kingdom : *cons.* מַמְלָכָתְךָ,
with suff. מַמְלָכָתִי
 מִן *prep.* from : p. 29 ; *with suff.*
 מִמֶּנִּי p. 63
 מְנִיחָה *f.* gift, present
 מָצָא to find : *imperf.* יִמְצָא p. 266
 מִצְוָה *f.* commandment : *pl.* מִצְוֹת
 (*√צוה*)
 מִצְרַיִם *m.* Egyptian : *f.* מִצְרַיִת
 מִצְרַיִם Egypt
 מְקוֹם *m.* place : *pl.* מְקוֹמוֹת (*√קום*)
 מְקַנָּה *m.* cattle : *cons.* מְקַנָּה
 מְרַגֵּל *m.* spy (*√רגל*)
 מָרַד to rebel
 מֹשֶׁה Moses

מָשַׁל to rule (over ב)
 מִשְׁפָּט *m.* judgement, right (√שפט)
 מִשְׁתָּה *m.* feast, banquet: *cons.*
 מִשְׁתָּה (√שתה)

נ

נָא I pray, we pray, now: *particle*
of entreaty

נָבֵא (not used in *Qal*) *Niph.* נָבֵא and
Hithp. הִתְנַבֵּא to prophesy.
Cf. p. 185 (c)

נְבִיא *m.* prophet: *f.* נְבִיאָה *pro-*
phetess

נָדַד (not used in *Qal*) *Hiph.* הִגִּיד
 to tell, declare, announce:
Hoph. הִגִּד p. 258

נָגַע to touch: *imperf.* יָנַע; *Hiph.*
 הִגִּיעַ to cause to touch, to
 reach; *Pi.* נָגַע to plague:
 p. 276

נָגַף to plague, smite: *imperf.* יָגַף
 p. 258

נָשָׂא *Qal* (*perf.* not used) *imperf.*
 יָנַשׂ, *inf. cons.* יָנַשׂת to draw
 near: *Niph.* נָשָׂא to draw near;
Hiph. הִגִּישׂ to bring near:
 p. 258

נָהָר *m.* river

נָס to flee: *Qal perf.* נָס, *imperf.*
 יָנוּס p. 270

נָחַל to inherit, possess: *imperf.*
 יִנְחַל; *Hiph.* הִנְחִיל to give
 possession: p. 144

נָחָשׁ *m.* serpent

נָטָה to bend, incline, stretch:
imperf. יָטָה, *with waw consec.*
 וַיָּט; *Hiph.* הִטָּה p. 277

נָטַע to plant: *imperf.* יָטַע p. 184
 נָחַה *in Hiph.* to smite: *perf.* הִקָּה,
imperf. יִקָּה, *short. imperf.* יָקַ;
Hoph. הִקָּה to be smitten:
 p. 277

נָסַע to journey: *imperf.* יָסַע p. 184

נָפַח to breathe: *imperf.* יָפַח p. 184

נָפַל to fall: *imperf.* יָפַל; *Hiph.*
 הִפִּיל to cause to fall, cast:
 p. 258

נַפְשׁ *f.* soul, life, person (*segholate*):
pl. נַפְשׁוֹת

נָצַל (not used in *Qal*) *Niph.* נִצַּל
 to be delivered, saved: *Hiph.*
 הִצִּיל to save, deliver: pp. 142,
 258

נָשָׂא to lift up, bear, forgive:
imperf. יָשָׂא, *imper.* שָׂא p. 276

נָתַן to give, allow: *imperf.* יָתַן, *inf.*
cons. תַּת p. 258

ס

סָבַב to turn, go round: *imperf.*
 יָסַב, *imper.* סַב p. 274

סוּס *m.* horse

סוּר to turn aside, depart: *Qal*
perf. סָר, *imperf.* יָסוּר; *Hiph.*
 הִסִּיר to remove: p. 270

סִינַי Sinai

סָפַר to count: *Pi.* סָפַר to recount,
 relate

סֹפֵר *m.* scribe

סֵפֶר *m.* book (*segholate*)

סָתַר *in Hiph.* to hide, conceal:
in Niph. נִסְתַּר and *Hithp.*
 הִסְתַּתַּר to hide oneself

ע

עָבַד to serve, labour : *imperf.*
 יַעֲבֹד p. 260
 עֶבֶד *m.* servant (*segholate*)
 עֲבוּדָה *f.* service, labour
 עָבַר to pass over, cross, transgress :
imperf. יַעֲבֹר p. 260
 עִבְרִי *m.* a Hebrew
 עַד *prep.* until, as far as
 עֲדָה *f.* congregation : *cons.* עֲדָת
 עֵדֶן Eden
 עוֹד *adv.* again, yet, still
 עוֹלָם *m.* eternity : לְעוֹלָם, לְעוֹלָם
 for ever
 עָזַב to leave, forsake : *imperf.* יַעֲזֹב
 p. 260
 עָזַר to help : *imperf.* יַעֲזֹר p. 260
 עֵינַי *f.* *cons.* עֵין (1) eye : *dual* עֵינַיִם,
cons. עֵינַי
 (2) spring : *pl.* עֵינֹת, *cons.* עֵינֹת
 עִיר *f.* city : *pl.* עָרִים, *cons.* עָרֵי
 עִירָם *m. adj.* naked : *pl.* עִירְמִים
 עַל *prep.* upon, over : *with suff.*
 עָלַי &c. p. 87
 עָלָה to go up, ascend : *imperf.*
 יַעֲלֶה; *Hiph.* to bring up
 הֶעֱלָה pp. 225 f., 278
 עֲלִי Eli
 עִם *prep.* with, along with : *with*
suff. עִמִּי &c.; *with 1st sg.*
suff. also עִמָּדִי
 עַם *m.* a people : *with art.* הָעָם,
with suff. עִמִּי; *pl.* עַמִּים
 עָמַד to stand : *imperf.* יַעֲמֹד; *Hiph.*
 הֶעֱמִיד to set up, place :
 p. 260
 עָנָה (1) *Qal* to answer : *imperf.*

יַעֲנֶה; (2) *Piel* עָנָה to afflict :
imperf. יַעֲנֶה; *cf.* p. 278
 עָפָר *m.* dust : *with art.* הָעָפָר
 עֵץ *m.* tree
 עֲצָה *f.* counsel, advice ($\sqrt{\text{עצ}}$):
cons. עֲצָת
 עָרֶב *m.* evening (*segholate*)
 עָשָׂה to do, make : *imperf.* יַעֲשֶׂה,
short. imperf. יַעֲשֶׂה p. 278
 עֵשָׂו Esau
 עֵת *f.* time, season : *with suff.* עֵתִי;
pl. עֵתוֹת (עֵתוֹת)
 עַתָּה *adv.* now

פ

פֶּה *m.* mouth : *cons.* פִּי; *pl.* פִּיּוֹת
 p. 288; לְפִי־הַחֶרֶב with the
 edge of the sword
 פֹּה *adv.* here
 פֹּר usually *Pi.* פָּרַר to scatter,
 disperse
 פָּלַל *in Hithp.* הִתְפַּלֵּל to pray
 פְּלִשְׁתִּי *m.* Philistine
 פֶּן־ *conj.* lest
 פָּנִים *m. pl.* face : *cons.* לְפָנַי before;
with suff. לְפָנַי before me
 פֶּסַח Passover
 פַּעַם step, time : *dual* פַּעַמַיִם twice :
pl. פַּעַמִּים times
 פָּקַח to open (eyes) : *imperf.* יַפְקֹח;
 p. 264
 פָּר *m.* ox : *with art.* הַפָּר, *pl.* פָּרִים
 פָּרַד *in Niph.* to be separated, to
 separate oneself
 פָּרָה *f.* cow
 פֶּרִי *m.* fruit : *pausal* פְּרִי, *with*
suff. פְּרִי
 פָּרֹעַ Pharaoh

צ

צאן *c.* sheep, flock
 צבא *m.* host: *pl.* צבאות
 צדיק righteous, just: *pl.* צדיקים
 צדק *m.* righteousness: *with suff.*
 צדקי (*segholate*)
 צדקה *f.* righteousness: *with suff.*
 צדקתי
 צוה (*not used in Qal*) *Pi.* צוה to
 command: *imperf.* יצוה,
short. imperf. יצו, *imper.* צו,
 צוה *p.* 272
 יצעק to cry out: *imperf.* יצעק
p. 262
 יצעקה *f.* a cry: *cons.* יצעקת, *with*
suff. יצעקתי
 צר Tyre
 צרה *f.* trouble, distress; *cons.* צרת,
with suff. צרתי

ק

קבץ to assemble, gather (*trans.*):
also Pi. קבץ; to gather to-
 gether (*intrans.*) *Niph.* נקבץ
or Hithp. התקבץ
 קבר to bury
 קבר *m.* grave: *with suff.* קברי
 (*segholate*)
 קדש, קדש to be holy: *imperf.*
 יקדש; *Pi.* קדש to sanctify;
Niph. נקדש *and Hithp.* התקדש
 to sanctify oneself
 קדוש *adj.* holy
 קדש *m.* holiness: *with suff.* קדשי
 (*segholate*)
 קהל (*not used in Qal*) *Hiph.* to call
 together, assemble: *Niph.* to
 be gathered together, to

assemble

קהל *m.* assembly, gathering
 קול *m.* voice: *pl.* קולות
 קום to arise, stand up: *Qal perf.*
 קם, *imperf.* יקום; *Hiph.* הקים
 to set up, establish: *p.* 270
 קטן *vb. stative* to be small: *imperf.*
 יקטן *p.* 95
 קטן, קטן *adj. m.* small, young,
 younger: *f.* קטנה; *pl. m.* קטנים
 קל to be light, despised: *Qal*
perf. קל, *imperf.* יקל; *Pi.*
 קלל to curse: *p.* 274
 קצר to be angry
 קרא to call, cry, read: *imperf.*
 יקרא *p.* 266; *sometimes* =
 קרה, *e.g. inf. cons.* לקראת (*ל*)
 to meet, towards
 קרב, קרב *vb. stative* to draw
 near: *imperf.* יקרב *p.* 95
 קרה to happen, befall
 קרע to tear, rend: *imperf.* יקרע
p. 264

ר

רָאָה to see: *imperf.* ירָאָה, *short.*
imperf. ירא, *with waw consec.*
 ירא; *Niph.* נראָה to be seen,
 to appear; *Hiph.* הרָאָה to
 show
 ראובן Reuben
 ראש *m.* head: *pl.* ראשים
 ראשון *m.* first: *f.* ראשונה *p.* 244
 רב *adj.* great, much: *pl.* רבים
 many
 רגל *f.* foot: *dual* רגלִים (*segholate*)
 רדף to pursue, persecute
 רוח wind, spirit: *pl.* רוחות

רום to be high: *Qal perf.* רָם, *imperf.* יָרום; *Hiph.* הָרִים to lift up: p. 270

רוץ to run: *Qal perf.* רָץ, *imperf.* יָרוץ p. 270

רחל Rachel

רחץ to wash: *imperf.* יִרְחַץ p. 262

רכוש *m.* wealth, substance

רע *adj. m.* evil: *f.* רָעָה; *pl. m.* רָעִים

רֵעַ friend, companion: *with suff.* רֵעִי, רֵעָה

רָעַב *vb. stative* to be hungry: *imperf.* יִרְעַב p. 95

רָעַב *adj.* hungry

רָעַב *m.* hunger, famine

רֹעֶה shepherd: *cons.* רָעָה; *pl.* רָעִים

רַק *adv.* only, except

רָשָׁע *adj.* wicked

ש

שָׂם to place, set: *Qal perf.* שָׂם, *imperf.* יָשָׂם p. 270

שָׂפָה *f.* lip, bank, edge: *dual* שְׂפָתַי, *cons.* שְׂפָתַי

שָׂרָה Sarah

שָׂרַף to burn

ש

שָׂאוּל Saul

שְׂאוּל Sheol, Hades, the nether-world

שָׂאַל to ask, to inquire: *imperf.* יִשְׂאַל p. 262

שָׁבַח *in Pi.* שָׁבַח to praise

שָׁבַע *in Niph.* נִשְׁבַּע to swear, take an oath

שִׁבְעָה *f.*, שִׁבְעָה *m.* seven: שִׁבְעִים *c.* seventy: pp. 242 ff.

שָׁבַר to break: *Pi.* שָׁבַר to break in pieces

שַׁבָּת Sabbath

שָׁוְאָ *m.* vanity, falsehood

שָׁוַב to return, come back: *Qal perf.* שָׁב, *imperf.* יָשׁוּב; *Hiph.*

הִשְׁיִב to cause to return, *i.e.* to bring back, restore: p. 270

שׂוֹר *m.* ox: *pl.* שׂוֹרִים

שָׁחַט to slaughter: *imperf.* יִשְׁחַט p. 262

שָׁחַר *m.* dawn

שָׁחַת (*not used in Qal*) *Pi.* שָׁחַת and *Hiph.* הִשְׁחִית to destroy, corrupt: *Niph.* נִשְׁחַת to be destroyed, corrupted

שָׁכַב *vb. stative* to lie down, sleep: *imperf.* יִשְׁכַּב p. 97

שָׁכַח to forget: *imperf.* יִשְׁכַּח p. 264

שֶׁכֶם Shechem

שָׁלוֹם *m.* peace

שָׁלַח to send: *with דָּ* to stretch out one's hand; *imperf.* יִשְׁלַח; *Pi.* שָׁלַח to send away, let go: p. 264

שָׁלֵם *adj.* perfect, whole, complete
שְׁלֹמֹה Solomon

שָׁלֹשׁ *f.*, שָׁלֹשָׁה *m.* three: שְׁלֹשִׁים *c.* thirty: pp. 242 ff.

שֵׁם *m.* name: *with suff.* שְׁמִי; *pl.* שֵׁמוֹת

שָׁמָּה *adv.* there: שָׁמָּה thither

שָׁמַד (*not used in Qal*) *Hiph.* הִשְׁמִיד to destroy: *Niph.* נִשְׁמַד to be destroyed

שְׁמוּאֵל Samuel

שָׁמַיִם *pl.* heaven(s) : *cons.* שָׁמַיִ

שָׁמַע to hear, listen : *imperf.* יִשְׁמַע ;

שָׁמַע לְקוֹל or שָׁמַע לְקוֹל

to give heed, obey ; *Hiph.* הִשְׁמִיעַ to

cause to hear, announce :

p. 264

שָׁמַר to keep watch : *Niph.* נִשְׁמַר

to take heed, beware

שָׁמַר *part. as noun* watchman

שֶׁמֶשׁ sun : *with suff.* שֶׁמֶשׁי (*segholate*)

שָׁנָה *f.* year : *dual* שְׁנַתַּיִם two years ;

pl. שָׁנִים

שֵׁנִי *adj. m.* second : *f.* שְׁנִית p. 244

שָׁפַט to judge

שָׁפַט *part. as noun* a judge

שָׁפַךְ to pour out, shed

שָׁקָה *used in Hiph. as causative of*

שָׁתָה ; הִשְׁקָה to give to drink :

imperf. יִשְׁקֶה, *short. imperf.*

יִשְׁקֶה (*defective*) pp. 238, 272

שָׁתָה to drink : *imperf.* יִשְׁתָּה, *short.*

imperf. יִשְׁתָּה ; *Hiph. from* √שָׁקָה

pp. 238, 272

ת

תָּוֶךְ *m.* midst : *cons.* תּוֹךְ in the midst of

תּוֹרָה *f.* instruction, law

תַּחַת *prep.* under, beneath, instead

of : *with suff.* תַּחַתִּי p. 87 f.

תְּפִלָּה *f.* prayer (√תָּפַל)

ENGLISH — HEBREW

A

Aaron אַהֲרֹן
 abide, to יָשַׁב (to sit) : *imperf.* יֹשֵׁב
 p. 268
 able, to be *perf.* יָכַל : *imperf.* יֹכֵל
 p. 238
 Abraham אַבְרָהָם
 according to, as כִּי *prep.*
 advice עֲצָה : *cons.* עֲצַת
 afraid, to be יָרָא : *imperf.* יֹרֵא, *inf.*
cons. יִרְאֶה p. 211; followed by
 מִן, מִסְּנִי, or אֶת- p. 127 vocab.
 after אַחֲרַי, אַחֲרֵי : *with suff.* אַחֲרַי
 p. 87
 again עוֹד
 against נֶגַד, עַל, בִּי *prep.*
 aged *adj.* זָקֵן : *vb. stative* זָקַן;
imperf. יִזְקֵן.
 alive חַי
 all כָּל-, כָּל
 allow, to נָתַן (to give)
 alone לְבַדִּי : *with suff.* לְבַדִּי I
 alone, &c.
 also גַּם
 among, amongst בְּתוֹךְ (in the
 midst of) : *cons. of* תּוֹךְ
 angel (messenger) מַלְאָךְ : *cons.*
 מַלְאָךְ
 angry, to be קָצַף
 announce, to [*Hiph. of* נָגַד] הִגִּיד
 p. 258, [*Hiph. of* שָׁמַע]
 another אַחֵר : *pl.* אַחֲרֵים other(s)
 any כָּל-, כָּל
 appear, to [*Niph. of* רָאָה (to see)]
 נִרְאֶה

approach, to (1) קָרַב, קָרַב :
imperf. יִקְרַב (*stative*)
 (2) נָגַשׁ : *perf. in Niph.* נָגַשׁ;
imperf. in Qal יִנָּשׂ; *imper. in*
Qal שִׁי p. 258.
 arise, to קוּם : *Qal perf.* קָם, *imperf.*
 יִקוּם p. 270
 ark (of the Lord) אֲרוֹן
 as כִּי *prep.*, כְּאֲשֶׁר
 ascend, to עָלָה : *imperf.* יַעֲלֶה
 p. 278
 ashamed, to be בּוֹשׁ : *imperf.* יִבוֹשׁ
 pp. 205 f., 270
 aside, to turn סוּר : *perf.* סָר,
imperf. יִסוּר p. 270
 ask שָׁאַל : *imperf.* יִשְׁאַל p. 262
 assemble, to (*trans.*) קָבַץ (*Qal*)
 and *Pi.* קָבַץ : [*Hiph. of* קָהַל]
 הִקְהִיל
 (*intrans.*) קָבַץ *in Niph.* נִקְבְּצוּ
 and *Hithp.* הִתְקַבְּצוּ *in*
Niph. נִקְהָלוּ
 assembly קָהַל, עֲדָה

B

bad *m.* רָע : *f.* רָעָה ; *m. pl.* רָעִים
 bake, to אָפָה : *imperf.* יֹאפֶה p. 278
 bank (of river) שָׂפָה : *cons.* שִׁפְתַּי
 battle, a מִלְחָמָה : *cons.* מִלְחָמָה
 be, to ; become, to הָיָה : *imperf.*
 יִהְיֶה, *short. imperf. (Juss.)* יִהְיֶה
 p. 92
 bear, to (carry) נָשָׂא : *imperf.* יִנָּשֵׂא
 p. 276
 bear, to (child) יָלַד, p. 268

- beast תַּיָּה
- beautiful *m.* יָפָה: *f.* יָפָה
- because כִּי
- befall, to קָרָה
- before לפני (to the face of): before me לִפְנֵי (to my face) &c. see face [p. 268]
- beget, to [Hiph. of יָלַד] הוֹלִיד
- behind אַחֲרַי, אַחֲרֵי: *with suff.* אַחֲרַי p. 87
- behold הִנֵּה, הִנֵּה: *with suff.* הִנֵּי &c.
- below, beneath תַּחַת: *with suff.* תַּחְתִּי p. 87
- bespoil, to יָבַז: *imperf.* יָבַז p. 274
- between בֵּין: *with suff.* בֵּינִי
- beware, to [Niph. of שָׁמַר (to keep)] יִשְׁמַר: *imperf.* יִשְׁמַר
- bles, to [Pi. of בָּרַךְ] בָּרַךְ: *imperf.* בָּרַךְ p. 262
- blessing בְּרָכָה: *with suff.* בְּרָכָתִי
- blood דָּם: *cons.* דָּם; bloodshed דָּמִים (*pl.*), *cons.* דָּמִי
- book סֵפֶר: *with suff.* סֵפֶרִי; *pl.* סֵפָרִים, *cons.* סֵפָרִי (*segholate*)
- border גְּבֻלָּה
- both . . . and גַּם . . . גַּם
- boy (child) יָלֵד (*segholate*): (lad) נָעַר
- bread לֶחֶם: *with suff.* לֶחֶמִי (*segholate*)
- break, to שָׁבַר: to break in pieces *Pi.* שָׁבַר
- breathe, to נָפַח: *imperf.* יִנְפַח p. 184
- bring, to Hiph. of בָּוא (to come), *i.e.* to cause to come, *perf.* יָבִיא, *imperf.* יָבִיא p. 279
- bring back, to: Hiph. of שׁוּב (to return), *i.e.* to cause to return, *perf.* הָשִׁיב, *imperf.* יִשְׁיב p. 270
- bring down, to Hiph. of יָרַד (to descend), *i.e.* to cause to descend, *perf.* הוֹרִיד, *imperf.* יוֹרִיד p. 268
- bring forth, bring out, to Hiph. of יָצָא (to go forth), *i.e.* to cause to go forth, *perf.* הוֹצִיא, *imperf.* יוֹצִיא p. 279
- bring up, to Hiph. of עָלָה (to go up), *i.e.* to cause to go up עָלָה p. 278
- brother אָח: *cons.* אָחִי; *pl.* אָחִים
- build, to בָּנָה: *imperf.* יִבְנֶה, *short. imperf.* יִבֵּן p. 272
- bull שׂוֹר, שׂוֹר
- burn, to שָׂרַף
- bury, to קָבַר
- but כִּי אַם: *after negative clause*

C

- call, to יָקָרָא: *imperf.* יָקָרָא p. 266
- camel גַּמְלִים: *pl.* גַּמְלִים
- camp מַחֲנֶה: *cons.* מַחֲנֶה, *with suff.* מַחֲנֶהוּ
- Canaan כְּנַעַן
- Canaanite כְּנַעֲנִי
- capture, to לָכַד
- care, to take [Niph. of שָׁמַר] יִשְׁמַר
- cattle (1) מִקְנֵה: *cons.* מִקְנֵה, *with suff.* מִקְנֵהוּ
- (2) בְּהֵמָה
- celebrate, to יָחַג: *imperf.* יָחַג p. 274

child *m.* יָלֵד *f.* יְלֵדָה; children of Israel (sons of Israel) בְּנֵי־יִשְׂרָאֵל
 choose, to בָּחַר : followed by ב
 city *f.* עִיר : *pl.* עָרִים
 come, come in, to בּוֹא : *Qal perf.* בָּא, *imperf.* יָבֹא, *imper.* יָבֹא
 p. 279
 command, to [*Pi. of צוּה*] *perf.* צִוָּה : *imperf.* יִצְוֶה, *short. imperf.* יִצֹּו; *imper.* יִצֹּו, *צוּ* p. 272
 command, commandment מִצְוָה : *pl.* מִצְוֹת
 companion רֵעִי : with suff. רֵעִי; *pl.* רֵעִים
 complete (*adj.*) שָׁלֵם
 conceal, to: (*trans.*) [*Hiph. of חָבַא* or *הִסְתִּיר*, *הִחְבִּיא*] סָתַר : to conceal oneself [*Niph. of סָתַר* or *נִחְבָּא*, *נִסְתַּר*] חָבַא; *Hithp.* הִתְחַבָּא, *הִסְתַּתַּר*
 congregation עֲדָה, קְהָל
 counsel עֲצָה : *cons.* עֲצָת, with suff. עֲצָתִי
 count, to סָפַר (*number*)
 country *f.* אֶרֶץ : with art. הָאָרֶץ; *pl.* אֶרְצוֹת, *cons.* אֶרְצוֹת (*segholate*)
 covenant בְּרִית : to make a covenant בְּרִית בָּרַת, *lit.* to cut a covenant
 cow פָּרָה
 create, to יָבֵרָא : *imperf.* יִבְרֵא p. 266
 cross, to יָעֵבַר : *imperf.* יִעְבֹּר p. 260
 cry, to (1) יָקָרָא : *imperf.* יִקְרֵא p. 266

(2) יִצְעַק : *imperf.* יִצְעֹק p. 262
 cry *n.* צִעְקָה : *cons.* צִעְקָת, with suff. צִעְקָתִי
 curse, to (1) [Pi. of קָלַל] קָלַל
 (2) *Qal of* אָרַר : *imperf.* יֵאָרַר p. 274
 cut, to קָרַת

D

dark, to be חָשַׁךְ : *imperf.* יִחְשַׁךְ
 darkness חֹשֶׁךְ (*segholate*)
 daughter בַּת : with suff. בְּתִי; *pl.* בָּנוֹת, *cons.* בָּנוֹת
 David דָּוִד
 dawn שָׁחַר
 day יוֹם : *dual* יוֹמַיִם; *pl.* יָמִים, *cons.* יָמִי
 death מוֹת : *cons.* מוֹת, with suff. מוֹתִי
 death, to put to : *Hiph. of* מוֹת (to die), *i.e.* to cause to die
 הִמִּית : *imperf.* יִמִּית p. 270
 declare, to (1) [*Hiph. of* גָּדַר] הִגִּיד p. 258
 (2) [*Pi. of* סָפַר] סָפַר
 deliver (save), to (1) [*Hiph. of* נָצַל] נָצַל p. 258
 (2) [*Hiph. of* יָשַׁע] הוֹשִׁיעַ p. 211
 deliver (hand over), to (1) נָתַן to give
 (2) מָכַר to sell
 deliverance יְשׁוּעָה
 depart, to סוּר : *Qal perf.* סָר, *imperf.* יִסוּר p. 270
 descend, to יָרַד : *imperf.* יִרַד, *imper.* יָרַד, *inf. cons.* יָרֵד p. 268

desert **מִדְבָּר** : *cons.* **מִדְבָּר**
 desire, to **יִחְמַד** : *imperf.* **יִחְמַד**
 despised, to be **קָלַל** : *Qal perf.*
קָלַל, *imperf.* **יִקַּל** p. 274
 destroy, to (1) [*Pi. and Hiph. of*
הִשְׁחִית, **שָׁחַת**] **שָׁחַת**
 (2) [*Hiph. of* **שָׁמַד**] **הִשְׁמִיד**
 (3) *Hiph. of* **אָבַד** (to be lost),
i.e. to cause to be lost **הִאָּבִיד**
 die, to **מוֹת** : *Qal perf.* **יָמַת**, *imperf.*
יָמוּת p. 270
 disperse, to [*Pi. of* **פָּזַר**]
 distinguish, divide, to [*Hiph. of*
הִבְדִּיל] **בִּדַּל**
 distress **צָרָה**
 divide, to *see* distinguish
 do, to **עָשָׂה** : *imperf.* **יַעֲשֶׂה**, *short.*
imperf. **יַעַשׂ** p. 278
 door **דָּלַת** (*segholate*)
 draw near, to (1) *vb. stative* **קָרַב**,
יִקְרַב : *imperf.* **יִקְרַב**
 (2) *perf. in Niph.* **נִגַּשׁ**, *imperf.*
in Qal **יָגַשׁ**, *imper. in Qal* **יָגַשׁ**
 p. 258 [p. 260
 dream, to **יִחְלֵם** : *imperf.* **יִחְלֵם**
 dream, a **חֲלוֹם** : *pl.* **חֲלוֹמוֹת**
 dungeon **בּוֹר**
 dust **עָפָר** : *with art.* **הָעָפָר**, *cons.*
עָפָר
 drink, to **יִשְׁתֶּה** : *imperf.* **יִשְׁתֶּה**; *short.*
imperf. **יִשְׁתֵּה**; to give to drink
 [*Hiph. of* **שָׁקָה**] **הִשְׁקָה**; *imperf.*
יִשְׁקָה *short. imperf.* **יִשְׁקַ** (*de-*
fective) p. 238
 dwell **יָשַׁב** : *imperf.* **יִשֵּׁב**; *imper.*
יָשַׁב p. 268
 dweller **יֹשֵׁב** (*part.*)

E

each **כָּל-כָּל**
 ear *f.* **אָזֶן** : *with suff.* **אָזְנִי**; *dual*
אָזְנַי (*segholate*)
 earth *f.* (1) **אָרֶץ** : *with art.* **הָאָרֶץ**,
with old acc. case-ending **אֶרֶץ**
 (2) **אֲדָמָה** : *cons.* **אֲדָמָה**
 eat, to **אָכַל** : *imperf.* **יֹאכַל** p. 260
 Eden **עֵדֶן**
 edge **שֵׁפָה** (lip) : *with the edge of*
 the sword **לְפִי-חֶרֶב** (*with the*
mouth of the sword)
 Edom **אֲדוֹם**
 Egyptian **מִצְרַיִם**
 Egyptian **מִצְרַיִם**
 eight *m.* **שְׁמֹנֶה** : *f.* **שְׁמֹנֶה**
 eighth *m.* **שְׁמִינִי** : *f.* **שְׁמִינִית**
 elder **זָקֵן** : *cons.* **זָקֵן**; *pl.* **זָקֵנִים**,
cons. **זָקֵנִי**
 Eli **עֲלִי**
 Eliezer **אֱלִיעֶזֶר**
 Elijah **אֱלִיָּהוּ**
 enemy **אֹיֵב** : *with suff.* **אֹיְבִי**; *pl.*
אֹיְבִים
 enter, to **בָּא** : *perf.* **בָּא**, *imperf.*
יָבֹא p. 279
 Esau **עֵשָׂו**
 escape, to [*Niph. of* **מָלַט**]
 establish, to [*Hiph. of* **קָוַם**]
 p. 270
 eternity **עוֹלָם**
 even **גַּם**
 evening **עָרֶב**
 ever, for **עַד-עוֹלָם** : **לְעוֹלָם** (*eter-*
nity)
 every **כָּל-כָּל**

evil *adj. m.* רע : *f.* רָעָה ; *pl. m.* רָעִים
 exceedingly מאד
 except (only) רק : כִּי אִם (but)
 exile, to go into (to be exiled) גָּלָה :
imperf. יִגְלֶה p. 272
 exile, to [*Hiph. of* גָּלָה] הִגְלָה (to
 cause to go into exile) p. 272
 eye *f.* עֵינָן : *cons.* עֵינַי ; *dual.* עֵינַיִם,
cons. עֵינַי

F

face פָּנִים : *pl. cons.* פָּנֵי
 fair (beautiful) *m.* יָפֵה : *f.* יָפָה
 fall, to נָפַל : *imperf.* יִפֹּל p. 258
 falsehood (vanity) שָׁוָא
 famine רָעָב
 father אָב : *cons.* אָבִי, *with suff.*
 אָבִי ; *pl.* אָבוֹת, *cons.*
 אָבוֹת p. 288
 fear, to יָרָא (*followed by* מִן, *מִפְּנֵי*,
or אֶת- p. 127 *vocab.*): *imperf.*
 יִירָא, *inf. cons.* יִירָאָה p. 211
 fear *n.* יִרְאָה
 feast, to celebrate יָחַג : *imperf.* יִחַג
 p. 274
 feast *n.* מִשְׁתֶּה (√ שָׁתָה to drink)
 festival חַג : *with art.* הַחַג ; *pl.* חַגִּים
 field שָׂדֵה : *cons.* שָׂדֵה ; *pl.* שָׂדוֹת
 fifth *m.* חֲמִשִּׁית : *f.* חֲמִשִּׁי
 fight, to [Niph. of] לָחַם :
 against כָּ
 fill (be full with) מָלֵא : *imperf.*
 יִמְלֵא p. 266; (*in the active*
sense) *Pi.* מָלֵא
 find, to מָצָא : *imperf.* יִמְצָא p. 266
 fire *f.* אֵשׁ
 first *m.* ראשון, ראשונה

firstborn *m.* בְּכוֹר
 five *m.* חֲמִשָּׁה : *f.* חֲמִשׁ
 flee, to (1) בָּרַח : *imperf.* יִבְרַח p. 264
 (2) נוּס : *perf.* נָס, *imperf.* יִנוּס
 p. 270
 flesh בָּשָׂר
 flock (sheep) *c.* צֹאן
 foot *f.* רֶגֶל : *with suff.* רֶגְלִי ; *dual*
 רֶגְלַיִם (*segholate*)
 for *prep.* לְ, *conj.* (because) כִּי
 forget, to שָׁכַח : *imperf.* יִשְׁכַּח p. 264
 forsake עָזַב : *imperf.* יִעֲזֹב p. 260
 four *m.* אַרְבָּעָה : *f.* אַרְבַּע
 fourth *m.* רְבִיעִית : *f.* רְבִיעִי
 friend רֵעַ : *pl.* רֵעִים
 from *prep.* מִן
 fruit פְּרִי : *pausal* פְּרִי, *with suff.*
 פְּרִי
 full *adj.* מָלֵא

G

garden גַּן : *with art.* הַגַּן ; *pl.* גַּיִם
 garment בְּגָד : *with suff.* בְּגָדִי ; *pl.*
 בְּגָדִים, *cons.* בְּגָדִי (*segholate*)
 gather together, to: (*trans.*) [*Hiph.*
 of] קָבַץ : [Pi. of] קָבַץ
 קָבַץ
 (*intrans.*) [Niph. of] קָהַל :
 [Niph. and Hithp. of] קָבַץ
 הִתְקַבְּצוּ, נִקְבְּצוּ
 gathering *n.* קָהַל
 generation דּוֹר : *pl.* דּוֹרוֹת
 gentile גּוֹי (nation) : *pl.* גּוֹיִם
 Gilead גִּלְעָד
 girl יְלֵדָה, נַעֲרָה
 gift, offering מִנְחָה

give, to נתן : *imperf.* יִתֵּן, *imper.* יִתֵּן, *inf. cons.* יִתֵּן, *with suff.* יָתֵן p. 258

glory כְּבוֹד

go, to *perf.* הֵלֵךְ : *imperf.* יֵלֵךְ, *inf. cons.* (יֵלֵךְ), *imper.* יֵלֵךְ, *inf. cons.* יֵלֵךְ (defective) p. 237 f.

go down, to יָרַד : *imperf.* יֵרַד, *imper.* יָרַד p. 268

go forth, to יָצָא : *imperf.* יֵצֵא, *imper.* יָצָא, *inf. cons.* יֵצֵא p. 279

go in, to בּוֹא : *perf.* בָּא, *imperf.* יָבֹא p. 279

go out see go forth

go round, to סָבַב : *imperf.* יֵסֹבֵב, *imper.* סָבַב p. 274

go up, to יָעַל : *imperf.* יֵעַל, *short. imperf.* יַעַל p. 278

go, to let [*Pi. of* שָׁלַח] שִׁלַּח, *imperf.* יִשְׁלַח p. 264

God אֱלֹהִים : *with sg. vb. and adj.*

gods אֱלֹהִים : *with pl. vb. and adj.*

gold זָהָב

good, to be *perf.* טוֹב : *imperf.* יֵטֵב, *defective* (יֵטֵב) p. 238

good, to do [*Hiph. of* יָטַב] יִטַּב p. 268

good *adj.* טוֹב

grace חֵן : *with suff.* חֵנִי

grave קֶבֶר : *with suff.* קֶבְרִי (*segholate*)

great, to be *vb. stative* גָּדַל : *imperf.* יִגְדַּל

great *adj.* גָּדוֹל

ground אֲדָמָה : *cons.* אֲדָמָה

grow up, to גָּדַל

H

hand *f.* יָד : *cons.* יָד; *dual* יָדַי, *cons.* יָדַי

handmaid אֲמָה : *with suff.* אֲמָתִי

harden, to [*Pi. of* כָּבַד] כָּבַד

he הוא

head רֹאשׁ : *pl.* רִאשִׁים

hear, hearken שָׁמַע : *imperf.* יִשְׁמַע, p. 264

heart (1) לֵב : *cons.* לֵב, לֵב־, *with suff.* לִבִּי [לִבִּי]

(2) לֵבָב : *cons.* לֵבָב, *with suff.* לִבָּבִי

heaven(s) : *pl.* שָׁמַיִם, *cons.* שָׁמַיִ

heavy, to be *vb. stative* כָּבַד : *imperf.* יִכָּבֵד

heavy *adj.* : כָּבֵד : *f.* כְּבֹדָה

Hebrew עִבְרִי

heed, to give : שָׁמַע בְּקוֹל or שָׁמַע לְקוֹל (to hearken in or to the voice of)

heed, to take [*Niph. of* שָׁמַר] נִשְׁמַר (to keep oneself)

herd (cattle) בָּקָר

here פֹּה

hero (mighty man) גִּבּוֹר

hide, to : *trans.* [*Hiph. of* חָבַא or חָסַת] הִחְבִּיא or הִסְתִּיר : *intrans.* [*Niph. and Hithp.*] הִחְסַב, נִחְסַב; הִסְתַּתַּר, נִסְתַּתַּר

high, to be רָם : *perf.* רָם, *imperf.* יֵרָם p. 270

hill (mountain) הַר : *with art.* הַר הַהוּא; *pl.* הָרִים

holiness קְדוּשָׁה : *with suff.* קְדוּשָׁתִי (*segholate*)

holy, to be *vb. stative* קָדַשׁ, קְדוּשׁ : *imperf.* יִקְדַּשׁ

holy, to make [*Pi. of* קדש] קדש
 honour, to [*Pi. of* כבוד] כבד
 horse סוס
 host צבא : *pl.* צבאות
 house בַּיִת : *cons.* בַּיִת ; *pl.* בָּתִּים
 (*bātîm*), *cons.* בָּתִּי
 hunger רָעַב
 hungry, to be *vb. stative* רָעַב :
imperf. יִרְעַב
 hungry *adj.* רָעַב
 husband אִישׁ, בָּעַל

I

I אֲנִי, אָנֹכִי : *pausal* אָנֹכִי, אָנִי
 if אִם
 in ב (*insep.*)
 incline, to נָטָה : *imperf.* יִטֶּה, *short.*
imperf. יִטֵּ p. 277
 inhabit יָשַׁב : *imperf.* יֹשֵׁב, *imper.*
 שָׁב, *inf. cons.* יָשֻׁב p. 268
 inhabitant יָשֻׁב (*part.*)
 inherit, to (1) נָחַל : *imperf.* יִנְחַל
 p. 144
 (2) יָרַשׁ : *imperf.* יִירַשׁ, *inf. cons.*
 יָרַשׁ p. 189
 inquire, to שָׁאַל : *imperf.* יִשְׁאַל
 p. 262
 instead of תַּחַת : *with suff.* תַּחְתִּי
 p. 87 f.
 is, there יֵשׁ
 is not, there אֵין
 Isaac יִצְחָק
 Israel יִשְׂרָאֵל

J

Jacob יַעֲקֹב
 Jericho יְרִיחוֹ

Jerusalem יְרוּשָׁלַיִם : *usually found*
in the Bible as יְרוּשָׁלַם

Jordan יַרְדֵּן

Joseph יוֹסֵף

Joshua יְהוֹשֻׁעַ

journey, to נָסַע : *imperf.* יִסַּע
 p. 184

journey, a דֶּרֶךְ (*way*)

Judah יְהוּדָה

judge, to שָׁפַט

judge, a שֹׁפֵט (*part.*)

judgement מִשְׁפָּט

just (righteous) צַדִּיק

K

keep, to (watch) שָׁמַר

keeper, (watchman) שֹׁמֵר (*part.*)

kill, to (1) הָרַג : *imperf.* יִהַרַג
 p. 260

(2) *Hiph. of* מוֹת (to die), *i.e.* to
 cause to die הִמִּית, *imperf.* יִמִּית
 p. 270

kindness חֶסֶד : *with suff.* חֶסְדִּי
 (*segholate*)

king, to be מָלַךְ

king, to make [*Hiph.*] הִמְלִיךְ

king, מֶלֶךְ : *with suff.* מַלְכִּי (*segho-*
late)

kingdom מַמְלָכָה : *cons.* מַמְלָכֹת,
with suff. מַמְלָכֹתִי

know, to יָדַע : *imperf.* יִדַּע, *im-*
per. יִדַּע, *inf. cons.* יִדְעַת p. 279

knowledge יָדַעַת

L

Laban לָבָן

lad נָעַר

land אֶרֶץ: *with art.* הָאֶרֶץ, *with old acc. case-ending* אֶרֶץ, *with suff.* אֶרֶץ (segholate)

law תּוֹרָה

learn, to יָלַם: *imperf.* יִלְמַד

leave, to (forsake) עָזַב: *imperf.* יַעֲזֹב p. 260

lest פֶּן *with imperf.*

lie down, to שָׁכַב, *imperf.* יִשְׁכַּב, *imper.* שָׁכַב p. 97

life חַיִּים *pl.*, נַפְשׁ (soul)

lift up, to (1) נָשָׂא: *imperf.* יִשָּׂא, *imper.* שָׂא p. 276

(2) *Hiph. of* רוּם (to be high), *i.e.* to cause to be high הִרִים p. 270

light, to be (despised) קָלַל: *perf.* יִקַּל, *imperf.* יִקַּל p. 274

light (brightness) אֹר

lion אַרְיָ

lip שָׂפָה: *dual* שְׂפָתַיִם, *cons.* שְׂפָתַי

little, to be *vb. stative* קָטַן: *imperf.* יִקְטַן

little *adj. sg. m.* קָטָן, *f.* קָטָנָה; *pl. m.* קָטָנִים

living *adj.* חַי

lord אֲדוֹן

Lord (Yahweh) יְהוָה

lost, to be אָבַד: *imperf.* יִאבֹד pp. 161, 260

Lot לוֹט

M

magnify, to: *Hiph. of* גָּדַל (to be great), *i.e.* to cause to be great הִגְדִּיל

maidservant אֲמָתָה: *with suff.* אֲמָתַי

make, to עָשָׂה: *imperf.* יַעֲשֶׂה; *short. imperf.* יַעֲשֶׂה p. 278

man אִישׁ: *pl.* אַנְשִׁים, *cons.* אַנְשֵׁי

many: *pl. of* רַב (much) רַבִּים &c.

master אֲדוֹן, בָּעַל

matter דָּבָר

messenger מַלְאָךְ: *cons.* מַלְאָךְ

midst תְּוֹךְ: *cons.* תְּוֹךְ

mighty גִּבּוֹר: mighty warrior גִּבּוֹר-מִלְחָמָה

money (silver) כֶּסֶף: *with suff.* כֶּסֶפִּי (segholate)

morning בֹּקֶר

morrow, to-morrow מָחָר

Moses מֹשֶׁה

mother אִם: *with suff.* אִמִּי; *pl.* אִמוֹת

mountain הָר: *with art.* הַהָר; *pl.* הָרִים

mouth פֶּה: *cons.* פִּי; *pl.* פִּיּוֹת p. 288

much רַב: *pl.* many

N

naked עֲרִימִים: *pl.* עֲרִימִים

name שֵׁם: *with suff.* שְׁמִי; *pl.* שְׁמוֹת

nation גּוֹי: *pl.* גּוֹיִם

neighbour רֵעַ

night *m.* לַיְלָה (longer form of לַיִל)

nine *m.* תְּשַׁע: *f.* תְּשַׁעַת

ninth *m.* תְּשִׁיעִית: *f.* תְּשִׁיעִית

no, not לֹא

now עַתָּה

O

offering (gift) מִנְחָה

old *adj.* זָקֵן

old, to be זָקַן: *imperf.* יִזְקַן p. 95 f.

on (upon) על : *with suff.* עלי p. 87

one *m.* אחד : *f.* אחת

one . . . another רעהו . . . איש (a man . . . his friend) : . . . איש

אחיו (a man . . . his brother) ;

זה . . . זה (this . . . this)

open, to פתח : (the eyes) פקח

opposite נגד

or או

other אחר : *pl.* אחרים

out of מן

over על (on, upon)

ox (1) שר : *with art.* השר ; *pl.*

שורים ; (2) שור ; *pl.* שורים

P

palace היכל

pass over, to (cross) עבר : *imperf.*

יעבר p. 260

Passover פסח

peace שלום

people, עם : *with art.* העם, *with suff.* עמי ; *pl.* עמים

perfect שלם

perish, to אבד : *imperf.* יאבד

pp. 161, 260

permit, to נתן (give)

Pharaoh פרעה

Philistine פלשתאי

pit בור : *pl.* בורות

pitcher כד : *with suff.* כדי

place, to שם : *perf.* שם, *imperf.*

ישם, *imper.* ישם p. 270

place, a מקום : *pl.* מקומות

plague, to נגף : *imperf.* ינגף p. 258

plague, a מגפה

plant, to נטע : *imperf.* ישע p. 184

plunder, to גנב : *imperf.* יגבו p. 274

pour out, to שפך

praise, to *Pi. of* (1) הלל [הלל]

(2) שבח [שבח]

pray, to [*Hithp. of* פלל [פלל]

prayer תפלה

priest כהן גדול : high priest

prophecy, to [*Niph. and Hithp.*

of נבא [נבא] and התנבא

prophet נביא

pursue, to רדף

Q

queen מלכה

R

raise, to *Hiph. of* (1) קום (to rise),
i.e. to cause to rise הקים

(2) רום (to be high), *i.e.* to cause
to be high הרים p. 270

reach, to [*Hiph. of* הגיע [געע] p. 276

read, to קרא : *imperf.* יקרא p. 266

reign, to מלך

relate, to [*Pi. of* ספר [ספר]

remember, to זכר

remove, to *Hiph. of* סור (to de-
part), *i.e.* to cause to depart

הסיר p. 270

rend, to קרע

restore, to *Hiph. of* שב (to re-
turn), *i.e.* to cause to return

השיב p. 270

return, to (come back) שב : *perf.*

שב, *imperf.* ישב, *imper.* שוב

p. 270

Reuben רְאוּבֵן
 reveal, to נָגַד : *imperf.* יִגְדֶּה, *short.*
imperf. יִגְלֵן p. 272
 righteous צַדִּיק
 righteousness (1) צְדִיקָה : *with suff.*
 צִדְקָה
 (2) צִדְקָה : *cons.* צִדְקָת, *with*
suff. צִדְקָתִי
 rise, to קָם : *perf.* קָם, *imperf.*
 יָקוּם p. 270
 river נָהָר : *cons.* נָהָר
 rule (over), to מָשַׁל (ב) :

S

Sabbath שַׁבָּת
 sacrifice, to נָבַח
 sacrifice, a זָבַח : *with suff.* זָבַחִי
 (*segholate*)
 sake of, for לְמַעַן : *with suff.* לְמַעְנִי
 salvation יְשׁוּעָה
 Samuel שְׁמוּאֵל
 sanctify, to [Pi. of] קָדַשׁ
 Sarah שָׂרָה
 Saul שָׂאוּל
 save, to *Hiph. of* (1) הִצִּיל [נציל] :
imperf. יִצִּיל p. 258
 (2) יוֹשִׁיעַ : *imperf.* הוֹשִׁיעַ [ישע]
 p. 211
 saved, to be *Niph. of* (1) [נצל]
 נִצַּל p. 258
 (2) נִשָּׁע : *imperf.* נוֹשָׁע [ישע]
 p. 211
 say, to יָאָמַר : *imperf.* יֹאמַר, *with*
waw consec. וַיֹּאמַר p. 162
 scatter, to [Pi. of] פָּזַר
 sea יָם : *cons.* יָם; *pl.* יָמִים

season *f.* עָתָה : *with suff.* עֲתָתִי; *pl.*
 עֲתָתִים
 second *m.* שְׁנֵי : *f.* שְׁנֵית
 see, to רָאָה : *imperf.* יִרְאֶה, *short.*
imperf. יִרְאֵ, *with waw consec.*
 וַיִּרְאֵ
 seed זָרַע : *with suff.* זָרַעִי (*segholate*)
 seek, to [Pi. of] בָּקַשׁ
 seize, to אָחַז, *Hiph. of* חָזַק
 sell, to מָכַר
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late)
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 spill (shed) **שָׁפַךְ**
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 still (yet) **עוֹד**
 stone *f.* **אֶבֶן** : *with suff.* **אֶבְנִי** (*segho-*
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T

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 temple **הֵיכָל**
 ten *m.* **עָשָׂר** : *f.* **עָשָׂרָה**
 that *conj.* **כִּי** : in order that
 that *demonstr. adj. m.* **הוּא** : *f.* **הִיא**
 then **אָז**

thence מִשָּׁם (from there)
 there שָׁם
 there is (are) יֵשׁ
 there is (are) not אֵין
 therefore עַל-כֵּן, לְכֵן
 these אֵלֶּה c.
 thing דָּבָר
 this m. זֶה; f. זֹאת
 thither שָׁמָּה (to there)
 three m. שְׁלֹשָׁה; f. שְׁלוֹשׁ
 throne כִּסֵּא
 thus כֵּן
 till (until) עַד, עַד-אֲשֶׁר
 time (season) f. עֵת: *with suff.*
 עֵתִי; *pl.* עֵתִים; a time שְׁעָם;
 twice שְׁעָמִים *dual*
 to, unto אֶל, ל (insep.)
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 tree עֵץ
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 trust, to בָּטַח: *followed by ב*
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U

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V

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 very מְאֹד: *follows adj.*
 voice קוֹל

W

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 הִתְהַלֵּךְ
 wall (of a city) חוֹמָה
 war מִלְחָמָה: *cons.* מִלְחָמָת
 warrior גִּבּוֹר-מִלְחָמָה (mighty man
 of war)
 wash, to (body) רָחַץ: *imperf.* יִרְחֹץ
 p. 262; (clothes) [Pi. of כָּבַס]
 כָּבַס
 watch, to שָׁמַר
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 where? אֵיךָ
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 who relat. אֲשֶׁר p. 135
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 wicked רָשָׁע

wife (woman) אִשָּׁה : *cons.* אִשָּׁת ;
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 wilderness מִדְבָּר : *cons.* מִדְבָּר
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 wine יַיִן : *cons.* יַיִן
 wisdom חָכְמָה
 wise חָכָם
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 woe ! אֵי
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Y

Yahweh יהוה (*usually read* אֲדֹנָי)
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Z

Zion צִיּוֹן

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