

AN INTRODUCTORY
HEBREW GRAMMAR

WITH
PROGRESSIVE EXERCISES IN READING
WRITING AND POINTING

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PREFACE TO THE TWENTY-FIFTH EDITION

The late Professor A. B. Davidson's *Hebrew Grammar* ran through 18 successive editions, the first one being published in 1874. The 19th edition, which was published in 1914, was thoroughly revised by the late Professor John E. McFadyen, and the Davidson-McFadyen *An Introductory Hebrew Grammar* has now run to the 24th edition. The fact that the plates are now so worn that further use of them has become impracticable provided an occasion for another revision of the Grammar, and I have undertaken this task at the invitation of the Society for Old Testament Study, whose advice on the matter was taken by the Publishers.

It was the wish of the Publishers that whereas the reviser should have considerable liberty in doing his work, yet certain characteristics of the Grammar as known and used should remain, so that the new Grammar should have some of the lineaments of its predecessor and should be recognisable as a descendant. A statement, therefore, ought to be given of the main ways in which alteration and revision have been made:

1. TRANSLITERATION. It will be noticed that the transliteration of **צ** into *ç* has been dropped and the sibilants are represented by the signs **ס** *s*, **צ** *ç*, **שׁ** *š*, **שׂ** *ś*, which is now the common practice. The aspirate or fricative use of the *B·ghadhk·phath* letters is represented by *bh*, *gh*, *dh*, etc. (as formerly) and not by *b*, *g*, *d*, etc. (as is now sometimes done); the former usage may look clumsier than the latter, but surely must be continued in use, especially for learners, so long as terms like *K·thibh*, *Methegh*, *Maqqeph*, *Niph'al*, *Hiph'il*, etc. are used in these forms.

2. THE ORDER OF TREATMENT has been much altered in some parts of the Grammar. The first ten sections, for instance, have been rid of all tautology, shortened and recast, because, as they were, they presented a daunting introduction

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FIRST TO EIGHTEENTH EDITIONS	<i>A. B. Davidson</i>	1874-1913
NINETEENTH EDITION	<i>A. B. Davidson J. E. McFadyen</i>	1914-1915
TWENTIETH EDITION.	<i>A. B. Davidson J. E. McFadyen</i> (thoroughly revised and reset)	1916-1920
TWENTY-FIRST TO TWENTY-FOURTH EDITIONS	<i>A. B. Davidson J. E. McFadyen</i>	1921-1960
TWENTY-FIFTH EDITION.	<i>A. B. Davidson John Mauchline</i> (thoroughly revised and reset)	1962

to the study of the Hebrew language. It was considered preferable, however, to continue to place much of the content of these sections at the beginning of the book rather than to introduce it incidentally, in an unsystematic manner, because they contain much which is of fundamental importance for the intelligent study of the later sections. The study of them may entail some initial drudgery, but the time of tribulation has been reduced as far as possible.

The other large alteration is in the part of the Grammar dealing with the various types of verbs. Those which are commonly in use, *Pē Yôdh* and *Pē Wāw*, '*Ayin Wāw* and '*Ayin Yôdh*, and *Lāmedh Hē* verbs, are treated at a much earlier point than was formerly the case in order that the student's working vocabulary may be significantly increased at a correspondingly earlier stage, and that he may gain thereby much greater facility in reading simple prose passages.

There are, of course, many minor changes also; e.g. the study of the verb is not introduced incidentally in a section which professes to deal with the conjunction (cf. § 15), but is now explicitly introduced in § 11; the prepositions are treated more systematically, and cross references are given to aid the study of them; the contents of § 45, which, as it was, covered a wide range, have now been divided among three sections; the section on the Numerals has been largely recast, and the statement on Accents is no longer an appendix but is included as the final section in the Grammar proper.

3. THE VOCABULARIES used in the exercises have been confined as far as possible to common words. That has had its effect upon the choice of material for the sentences or passages for translation. It was the practice in the Grammar to use sentences taken more or less word for word from the Old Testament; that had the advantage of giving students samples of the *ipsissima verba*, but it had the effect of bringing in uncommon words and forms which were often disturbing for a learner, and made footnotes essential. That practice has been abandoned in the new Grammar, and in many cases sentences

have been constructed to illustrate the use of the chosen vocabulary, although they are often based on passages from the Old Testament. Formerly the exercises were based largely on short sentences which tended to have the appearance of utility models. A few of these short sentences have normally been retained, since they have the advantage of giving the student quick and easy illustrations of the forms and uses with which a section is concerned, but it has generally been the endeavour to make the remainder of the exercises consist of longer (and, in consequence, more interesting) sentences, and, at least in the later sections, of series of sentences in narrative sequence. It will also be noted that in the later sections passages from the Old Testament for additional reading have been suggested. These a student may read with the help of a dictionary (e.g. Langenscheidt's) for the unknown words if he chooses. But even that can be dispensed with, and he can use a modern translation to fill out the meaning, because the purpose of suggesting such passages at this stage is that the student should get experience of reading connected passages in Hebrew prose rather than that he should add to his vocabulary.

4. FOOTNOTES. It will be noted that few footnotes are used. An overdose of these in a grammar, especially in one intended for learners beginning their study of the language, can be disturbing and even annoying. Sometimes such notes contain comments on, or explanations of, forms which should never have been used; also their multiplication may simply be a sign of the need for a complete revision of the material.

5. GENERAL VOCABULARIES. The references in the General Vocabulary at the end of the Grammar are to the sections of the Grammar and not to the pages. That should make it possible to retain these references with little, if any, change, even when parts of the Grammar come to be altered in the light of experience and advice.

6. PARADIGMS. These have been considerably extended in scope in response to a request which has often been made by

many teachers who use this Grammar. In the case of the Verb Tables, the sign '&c.' has been used only when it was deemed clear that the student could reasonably be expected to complete the conjugation of the form indicated. There have been added tables of the various classes of nouns and prepositions, and it is hoped that these will be found helpful.

7. INDEXES. The Index of Subjects has been retained; that of Hebrew words has been dropped, the Hebrew-English vocabulary being made to serve the purpose which it formerly served.

8. ABBREVIATIONS. The abbreviations which are to be found in the Grammar are those which are commonly in use, but mention should be made here of two related symbols whose use has been found to be most advantageous for certain purposes. These symbols are $>$ and $<$, the first meaning 'leading to', 'developing into' or 'becoming' (e.g. thorough $>$ through, bittacle $>$ binnacle) and the second meaning 'developing from', 'derived from' (e.g. sheriff $<$ shire reeve, shammy $<$ chamoix).

I wish to take this opportunity of thanking many who have given me helpful comments and suggestions with regard to the revision of the Grammar. I should especially mention Professors G. R. Driver, C. J. Mullo Weir, Cyril S. Rodd and Sidney Jellicoe, Mgr. J. M. T. Barton and Dr. William McKane. Not all which they advised could be put into practice in the Grammar; their unanimity was not such as to ensure that. To accept some suggestions entailed the rejection of others; but even where suggestions have not been accepted, their proposal often occasioned a salutary rethinking of many questions.

I acknowledge with gratitude my indebtedness to the Rev. H. St. J. Hart, Dean of Queens' College, Cambridge, and to Dr. William McKane, a colleague in Glasgow, for their laborious, but invaluable, work in assisting me with the reading of the proofs. And I have pleasure in expressing my appreciation

of the unfailing courtesy and skilled craftsmanship of the printers, E. J. Brill, of Leyden, and the great interest and generous co-operation of the publishers, T. & T. Clark, of Edinburgh.

To write a Hebrew Grammar is to essay a difficult task; to revise a Hebrew Grammar which has been in use for many years is an unenviable one. Every experienced teacher is tempted to think that his way of handling the material is the only one which a sensible, practical teacher would ever use; and he has often composed his own Hebrew-English and English-Hebrew exercises and believes that they serve his purpose better than any others which he has encountered (or is likely to encounter). To determine what should be included and what left out is never easy and seldom, in the end, wholly satisfactory. To define the limits of the syntactical instruction which should be included in a grammar is likewise difficult; yet to add some such instruction is essential; it introduces a flavour of the living language into the dry roots of grammatical forms. It may, indeed, be that occasionally more has been added than some teachers consider advisable. Beyond such decisions upon particular topics, the general aim was to keep the Grammar as a whole about the same size as its predecessor.

It is true that I have introduced many changes and modifications, great and small, in this edition of the Grammar, but these imply no criticism of the work of the two scholars, Professor A. B. Davidson and Professor J. E. McFadyen, who were responsible for the earlier editions. The fact that so many editions have been called for gives ample evidence of the esteem in which this Grammar has been held for a period of over eighty years and of the extensive use which has been made of it in classroom and study. It is hoped that the changes and modifications which have now been made will not detract from the worth of the Grammar and that it will continue to find acceptance and to be used as widely in days to come as it has in the past.

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INTRODUCTION

INTRODUCTION

It should be stated at once that this Grammar is concerned with the Hebrew language as it is used in the Old Testament and not with post-Biblical Hebrew at all. One remarkable fact about the Hebrew of the Old Testament is that while the dates of the written documents in which it is used range in time over a period at least as long as that from Chaucer to the present in English literature, the differences in word-forms, vocabulary and style between the earliest period and the latest are not nearly so extensive or notable as might be expected. That is doubtless owing to the amount of editorial revision of the Old Testament documents which has taken place and which has given to them a uniformity of form and usage which otherwise they would not possess.

It is commonly true that non-Jewish students of Hebrew begin their study of the language at a later age than they do in the case of most other languages to which they give their attention; in fact most of them do it in terms of the demands of a theological curriculum. That often means that they are not particularly interested in Hebrew as a language, but hope (or have been more or less persuaded to hope) that by some understanding of this language they will enter more fully into the thought of the Old Testament. Unfortunately they have commonly inherited an oral tradition to the effect that the language itself is absurdly difficult, and that the drudgery of learning it ought not to be tolerated by theological students at the age when they undertake such studies.

But the beginner should enter upon his study of Hebrew with the assurance that it is not more difficult, but in some important respects easier, to acquire a working knowledge of it than of most other languages. With a reasonable amount of intelligent application he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek or German.

Hebrew, however, has difficulties of its own which must be frankly acknowledged and faced. Of these, the three which meet the beginner at once are (i) the strangeness of the alphabet, (ii) the fact that the language is read from right to left, and (iii) the unlikeness of the sounds represented by some of the signs to any in our own language. The first two difficulties cause only temporary concern, the third is more serious. There are, e.g., two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus the word *kōl*, read with one of these *ks*, means *all*, but, read with the other *k*, means *voice*. These two *ks* are represented quite differently in writing. The student must learn, therefore, from the beginning to pronounce them differently in reading, otherwise he will be in continual danger of confusing totally different words. (iv) Another difficulty is that the roots, whatever may have been their original form, are in the Old Testament almost entirely trilateral, with the result that at first the verbs especially all look very much alike—e.g. *malak*, *zakar*, *lamad*, *harag*, &c.—thus imposing upon the memory a very heavy strain. Compound verbs are not found: there is nothing in Hebrew corresponding to the modifications of verbal meaning which can be made in Latin, Greek or German by prefixing prepositions as in *exire*, *inire*, *abire*, *redire*, &c.: ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν, &c.: *ausgehen*,

eingehen, *aufgehen*, *untergehen*, &c. Every verb has to be learned separately: the verbs *to go out*, *to go up*, *to go down* are all quite different, having nothing in common with one another and being quite unrelated to the verb *to go*.

Over against these difficulties have to be set certain counterbalancing factors: (i) the working vocabulary of Hebrew is comparatively small. It is true that many rare words occur in certain books of the Old Testament, such as the Book of Job, but to know thoroughly a dozen chapters is to acquire a vocabulary which has a wide usefulness; (ii) the so-called irregular verbs are for the most part strictly regular, and the features, which they illustrate, which are not found in the regular verb, are due to the presence of a guttural or a weak letter as one of the radicals. Their forms are intelligible to a student who understands the fundamental principles of the Hebrew language. It is therefore of primary importance that the learner should take care to understand those principles from the very beginning. If he does not neglect this advice, his progress in learning Hebrew will not be unduly slow, and he will find in grammatical forms a system which he will come quickly to understand, and in syntactical usage a flexibility which may at first seem excessive and lead to uncertainty concerning the meaning or nuance which is to be conveyed, but which in the end will be found to be very effective; (iii) the noun has no case endings and the verb has only two tenses or forms. The contrast with the complexities of Latin and Greek, for instance, in this respect will at once be obvious; (iv) Hebrew syntax has the appearance of great simplicity; an ordinary narrative passage from the Old Testament with its recurring use of the word *and* illustrates that at once. In Latin or Greek the practice is to relate sub-

subsidiary clauses to the main one, so that a sentence may be quite an elaborate structure; in Hebrew, clauses tend to be laid together or co-ordinated, even if in English translation some of them may require to be made subsidiary that the meaning may be made perfectly plain. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and in their relation to one another and are presented as a correlated whole, sometimes with the one principal verb; the habit of Hebrew is to co-ordinate rather than to subordinate. A piece of idiomatic Greek, such as the introductory words of St. Luke's Gospel, does not readily go into Hebrew. Even a simpler form of Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27, 28-30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκάν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκάν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιζαν αὐτῷ . . . καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c.* These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and knelt . . . and mocked him . . . and spat on him and took the reed," &c. This indeed makes for syntactical simplicity. These being the characteristics of the Hebrew language, it often exhibits an altogether extraordinary regularity. It is methodical almost to the point of being mechanical.

The language of a people is the product of its history, its geographical position and its resultant cultural contacts. The basic importance of the verb and the derivation of nouns from it, which is a characteristic of Hebrew, is not peculiar to it alone; it is to be found in many languages. But the notable

absence of abstract words, the practice of using a metaphor from everyday life in place of an adverb of manner, the use of an auxiliary verb rather than an adverb to describe how an action was done repeatedly, or quickly, or slowly, etc., and the significant fact that not a few nouns have a primary and a secondary meaning, such as those which mean nose and anger, heat and wrath, weight and honour, height and pride, smoothness and flattery, etc., and other characteristics which might be noted, give a colourfulness, a directness and a concreteness to Hebrew which make it a vigorous and effective instrument of communication and make it difficult for anyone using the language to wrap his thought in verbal obscurities or to darken it with complicated modes of expression of uncertain intent. It has a brevity which is arresting, a clarity which is often challenging and, as used in rhythmic form, sonorities which are deeply impressive.

the *b^oghadhk^ophath*) have a double pronunciation. They can be hard and explosive, and they can be aspirate and fricative, as is shown in the Table. In the latter use, **ב** is *bh* or the English *v*, **ג** is *gh* as the sound is heard in the German *Tag*, **ד** is *dh*, as *th* is heard in *father*, **כ** is *kh*, as *ch* is heard in *dichotomy*, **פ** is *ph* as the English *f* unvoiced, and **ת** is *th* as in *thin*.

(b) The Labials are **ב פ מ ו**. Of these **ו** must be noted, since it can have vocalic as well as consonantal value (see (g) below).

(c) Of the Palatals (or Velars) **ק כ ג**, care must be taken to distinguish the sounds of **כ** and **ק**. The sound of the latter is much stronger than that of **כ** and is pronounced at the back of the palate.

(d) The Dentals are **ד ט ת ר**. **ת** is the English *t* as in *ten*, but **ט** is pronounced by pressing the flat of the tongue to the top of the mouth, and so is a palatal rather than a dental.

(e) The Sibilants are **ז ש צ ס ז**. **ז** *z* (as in *zebra*) and **ש** *š* call for no comment; **ס** and **צ** were doubtless originally distinguishable, but are not so now and are sometimes used interchangeably in the Old Testament; e.g. **סכר** for **צכר** *to hire*; **צ** is a strong *s* and may be said to bear the same relation to **ס** as **ט** does to **ת**.

(f) The Gutturals are **א ח ה א**. **ר** is for certain reasons associated with these gutturals (cf. § 7. 3b, 7), but that is not to be taken as evidence that the letter had a rolling, throaty sound (a so-called burr). **א**, transliterated by a smooth breathing *ʾ*, expresses simply the emission of breath, and may be exemplified in the emission of breath which occurs at the beginning of the second syllable, following the initial open one, in *reaction* or in the German *beachten*. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. **ע** is a sharp, guttural sound, caused by a sudden opening of the glottis; it is transliterated by means of a rough breathing *ʿ*. The fact that the letter represents two originally different sounds is now shown only in the semantic range of some words

in Hebrew (cf. **ענה** *to answer* and *to sing*).¹ **ה** corresponds to the English *h* as in *hat*, but **ה** is a deep, guttural sound as in the Scottish pronunciation of *loch* or in the German *machen*.

(g) **ו** and **י**, as consonants, have the sound of *w* in *water* and of *y* in *year* respectively (but they have also the vocalic values of *u* and *i*; cf. § 2. 2).

(h) The phonology of the letters of the Hebrew alphabet is difficult to determine in certain particulars, but the following table may be an aid towards the understanding of it:

	Bilabial	Labio-dental	Inter-dental	Post-dental	Palato-alveolar	Palatal	Velar	Glottal or Guttural (Laryngeal)
Explosive	p, b, w			t, d		t̪	k, g, y	ʔ, ʕ, q
Fricative or Aspirate		ph bh		th dh	ç		kh gh	h, ħ
Sibilant			s, ś, z			ʃ		
Lateral				l				
Vibrant				r				
Nasal	m			n				

¹ Greek renders this consonant in several ways: it transliterates it sometimes by a smooth breathing (**עמלק** = Ἐμάλκη), sometimes by a rough breathing (**עלי** = Ἠλί, also Ἡλει), sometimes by a γ (**עזה** = Γάζα).

Note—(i) p, ph, t, th, s, ś, k, kh are voiceless.

(ii) b, bh, d, dh, z, g, gh are voiced.

(iii) ṭ, ṣ, q, ‘ are emphatic consonants.

(iv) ṣ is described in the table as a palatal sibilant, but if the sound of it is correctly represented by the conventional *ts*, it should be described as a post-dental explosive.

3. The vowels were not originally written in the Hebrew mss. but eventually came into use in them in the manner which is explained in §§ 2-4. The absence of vowels in any written tradition of the Hebrew text of the Old Testament might be considered to be a serious defect and to cause uncertainty of meaning; e.g. the consonants **דבר** can be read to mean *speak* or *speaking* or *he spoke* or *word* or *pestilence*. The context usually removes any such uncertainty, except occasionally in the choice between a verb and a noun from the same stem, just as, in an English sentence, it would normally be clear whether *btr* should be read as *batter*, *bather*, *beater*, *better*, *bitter* or *butter*. An experienced reader finds little difficulty with unvocalized texts in Hebrew, which is no more remarkable than the parallel circumstance that a trained stenographer today can read with ease a modern system of shorthand which almost wholly dispenses with vowel signs.

EXERCISE

Write the following in English and Hebrew

בית, דבר, ירד, ירך, גנב, זקן, ימט, טעם, מעט, עצה, החשך,
קצף, כפים, מגן, מים, רצה, פנען, אתה, און:

bh, b, l, lm, ml, st, šn, lkh, gdh, dgh, qwm, rš, kph, šw,
hm, mš, mṭ, ‘s, r[‘], ‘m, yyn, ngn, mym, ‘wphph, hms, šys,
tmm.

N.B.—The forms *bh*, *gh*, &c., represent **ב**, **ג**, &c., without the dot; *b*, *g*, &c., the dotted letters **ב**, **ג**, &c.

§ 2. VOWEL SOUNDS—VOWEL LETTERS

1. Only the general principles of the Hebrew vocalic system can be dealt with at this stage. There are in Hebrew, as in other languages, short vowels, long vowels and diphthongs. But in Hebrew there is, besides the ordinary short vowels, a vowel so short as to be almost indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into long vowels.

2. *Vocalization*. (a) All the Semitic alphabets consisted originally of consonantal signs only (§ 1. 1). The first use of vocalic letters probably arose when **י** and **ה**, falling at the end of a syllable, lost consonantal value and formed with the preceding vowel a diphthong which became modified to a long vowel; e.g. *a* before **י** (i.e. *aw*) would pass through *au* to *ó*; so *uw* to *ú*; *ay* (*ai*) to *é*; and *iy* to *í*. Thus **י** would come in time to stand for long *o* and *u*, **י** for long *e* and *i*. **ה** likewise came to have a vocalic usage and the three letters are often termed vowel-letters or vocalic consonants (also *matres lectionis*). They represent long vowels and, broadly speaking, the pure, unchangeably long rather than the tone-long (see 7 below). We may summarize their vocalic use thus:

ה represents the long *a*, but also *e* and *o*.

י represents the long *i* and the long *e*.

ו represents the long *u* and the long *o*.

Thus independently of the special system which was later devised for the accurate representation of the vowels, we know that **מה** is *ma*, *me* or *mo*, **לי** is *li* or *le*, **סוסי** *sosi*, *sose*, *susi* or *suse*.

(b) When **ה** **ו** **י** occur at the beginning of a syllable, they are necessarily consonantal; e.g. **יום** *yóm* (*day*), **וכסף** *w[‘]kheseph* (*and silver*), **הוד** *hódh* (*glory*). When **י** **ו** occur within a syllable (as the vocalic *waw* does in **יום** and **הוד** above) or at the end of it, they are always vocalic; e.g. **לין** *lín*, **קום** *qúm*, **לי** *lí*,

לו *lô*. ה is vocalic only at the end of a final syllable, and even in that position it can be used as a consonant (§ 6. 8).

3. So long as Hebrew was a living language, the helps to vocalization described above, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (*miṭṭā*); but in LXX, "of the *staff*" (*maṭṭe*). (Cf. Heb. 11. 21). The consonantal form is the same for both words, *המטה*. So in Amos 9. 12 the *Edom* of the original becomes *men* (Hebr. *'ādhām*) in the translation (cf. Acts 15. 17).

4. During the time when there were no written vowel signs, a tradition of pronunciation of the words of the Scriptures was handed down. It was this tradition, named the *Massora*, which Jewish scholars, the Massorettes, in the early centuries of the Christian era, sought to preserve by the introduction of a system of vowel signs which received the name of the Massoretic System of Points. Its purpose was to preserve and to transmit with accuracy the textual tradition and to remove ambiguities concerning the reading and interpretation of the consonantal text. There was not the only system which was devised; there were two others, an older Palestinian and a Babylonian, which employed a supralinear system of vocalization; but the Massoretic or Tiberian system became dominant. It probably dates from the sixth and seventh centuries; the signs are not regarded as integral parts of the words but are placed above or below so that they are *outside* them. The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.

	First Class <i>a</i> sound	Second Class <i>i</i> and <i>e</i> sounds	Third Class <i>o</i> and <i>u</i> sounds
Long	<i>qāmeṣ</i> = <i>ā</i> calf	<i>hîreq</i> = <i>i</i> ravine	<i>šúreq</i> = <i>ū</i> true
Vowels	e.g. <i>qām</i> קָם	e.g. <i>hāsīdh</i> חִסֵּד	<i>qibbús</i> קִבּוּס
	<i>dābhār</i> דָּבָר	<i>šērē</i> = <i>ē</i> pain	e.g. <i>qum</i> קוּם or קָם
		e.g. <i>hēq</i> חֵק	<i>hólem</i> = <i>ō</i> bone
		<i>kābhēdh</i> כָּבֵד	e.g. <i>dór</i> דֹר
			<i>hōq</i> חֹק

N. B. See the note at the foot of the Table in § 3.1.

6. (a) *Pure Long Vowels*. The essence of a pure (or naturally) long vowel is that it cannot under any circumstances be modified. For example, the *ó* in *qóṭēl* is a pure long vowel; if, for instance, there were added to *qóṭēl* an inflectional addition which altered the position of the tone, that would not affect the pure long *ó*, which would remain unchanged. Again, the vowels *ē* and *ō*, when they represent original diphthongs *ai* (*ay*) and *au* (*aw*) respectively, are unchangeable. Thus the pure long vowels are *ā ē í ó ú*, all unchangeable, and indicated in transliteration by the circumflex. The pure long *ā* is much the least common in Hebrew.

(b) *Tone-long Vowels*. In contrast to the pure long vowels which are long by nature and unchangeable, there are the so-called tone-long vowels which are long only because of their relation to the tone and which are subject to modification when that relation changes. The tone syllable in a word is that upon which the stress or accent falls—in Hebrew, as a general rule, it is the final syllable. Thus in *dābhār* (דָּבָר, *word*) the second *a* is tone-long because it is the vowel of the tone syllable; the long *a* of the first syllable illustrates the fact that in certain classes of nouns the vowel of the pretonic syllable may be long by position. But if an inflectional ending is added to *dābhār* so that the tone falls on it, the vowels of *dābhār* undergo modification in consequence (cf. § 6. 2).

7. *Rules of Writing.* (a) Motives of reverence made the Massorettes leave intact the sacred text, including the vocalic consonants; their own vocalic system was complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. Thus on the older system *qôl* would be קול (*voice*) and שירה (*šîrā* *song*); with the Massoretic vowels alone, these words would be written קל and שר respectively. But in actual fact the vowels were added to the existing consonantal text, in which the pure long were, to a large extent, already consonantly represented. Therefore, we have the forms קול and שירה in which the vowels are practically written twice.

(b) The long vowels *e i o u*, when they occur at the end of a word, are regularly represented by a *mater lectionis*; e.g. קמי = *qâmê* or *qâmî*, קמו = *qâmô* or *qâmû*. When any of these four vowels occurs at the end of a syllable which is not final, a distinction is usually drawn between the pure long and the tone-long vowels. The general rule is that in the case of the tone-long vowels no *mater lectionis* is used, while in the case of the pure long it is; e.g. in לבב *lĕbhābh* (*heart*) the *ē* is tone-long, while in שירה *šîrā* (*song*) the *î* is pure long; in בקר *bōqer* (*morning*) the *ō* is tone-long, while in כוכב *kōkhābh* (*star*) the *ô* is pure long. It is an almost invariable usage that, as above, the tone-long vowel should not have a *mater lectionis* written; occasionally a pure long vowel does not have one written; e.g. קיטור *qîṭôr* (*thick smoke*) is also found written as קטור or even קטר; and קיטל *qôṭēl* may be found as קטל.

(c) A vocalic consonant, used as a *consonant*, is not usually followed by the same consonant used as a vowel: in such a case only the vowel sign is written; e.g. מצוות *miṣwōṭh* (*commandments*), in which the *ṿ* must be consonantal (cf. sing. מצוה *miṣwā*), is better than מצוות (in which the first *ṿ* must be consonantal and the second vocalic).

(d) There is a disinclination to use vocalic consonants in each of two contiguous syllables; therefore, the form שרים is preferred to שירים (*songs*), and קטלוהו to קטלוהו (*they slew him*).

(e) When the consonantal letter is present (as in חיק *hēq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (ק) the syllable is said to be written defectively (*scriptio defectiva*).

(f) When such vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem*, which is placed over the *wāw* and *šúreq* which is placed in the bosom of the *wāw*; e.g. חיל (not חיל) *hîl* (*to writhe*); חיל *hêl* (*rampart*); ידי *yādhi* (*my hand*); but חול (not חול) *hól* (*sand*); סוס *sûs* (*horse*).

(g) When the vowel preceding a vocalic consonant is not of the class homogeneous with it, the vocalic consonant has consonantal value; e.g. ידי *yādhay* (*my hands*); ענו *ānāw* (*humble*), הוי *hōy* (*ah!*), גלוי *gālúy* (*revealed*), עולה *awlā* (*injustice*), יז *ziw* (*April-May*). The suffixal form (to be explained in § 16) יו is sounded *āw*, as סוסיו *sû-sāw* (*his horses*).

EXERCISE

Write these words in English letters

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לולי, שירות, היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו, הילילי, הוליכו, נא:

Write these Hebrew words, expressing the vowels by vowel letters:

qûm, qôm, šîr, šîrîm, sûs, sûsôṭhênû, qôš, lî, lô, lû, mê, mēšîbh, môṭh, hêlîl, hûl, hîlā, hôšî', šîph, mēqîš, ṭôbhê, nîrî, hōšîbhû, hōlîkhû, lûlê, mênîqôṭhênû.

§ 3. EXTERNAL VOWEL SIGNS
THE MASSORETIC POINTS

I. Table of external vowel signs or Massoretic points.

	First Class	Second Class	Third Class
	<i>a</i> sound	<i>i</i> and <i>e</i> sounds	<i>o</i> and <i>u</i> sounds
Short vowels	$\} p\acute{a}thah\bar{h} = a$ fat e.g. בַּד <i>badh</i>	$\} h\grave{i}req\bar{h} = i$ pin e.g. מִן <i>min</i>	$\} q\ddot{i}bb\acute{u}ṣ\bar{h} = u$ put e.g. מִשְׁלָּחַ <i>mušlākh</i>
		$\} s^{\grave{e}}gh\acute{o}l\bar{h} = e$ pen e.g. הֶלְקָם <i>helqām</i>	$\} qam. \} h\acute{a}t\acute{u}ph\bar{h} = \bar{o}$ on e.g. הֶדְשָׁם <i>hodhšām</i>
Long vowels	$\} q\acute{a}mes\bar{h} = \acute{a} \bar{a}$ calf e.g. קָם <i>qām</i> דָּבָר <i>dābhār</i>	$\} h\grave{i}req\bar{h} = \hat{i}$ ravine e.g. הָסִיד <i>hāsīdh</i>	$\} \acute{s}ureq\bar{h} = \acute{u}$ true qibbús\bar{h} } e.g. קוּם or קָם <i>qūm</i>
		$\} \acute{s}er\acute{e}\bar{h} = \acute{e} \bar{e}$ pain e.g. הֶעַק <i>hécq</i> קָבֵד <i>kābhēdh</i>	$\} h\acute{o}lem\bar{h} = \acute{o} \bar{o}$ bone e.g. דֹּר <i>dór</i> הֶחַק <i>hōq</i>
Indistinct vowels	$\} simple shewa^1$... \bar{e} e.g. דְּבַר <i>dēbhar</i>	$\} \bar{e}$ e.g. סִפְרָם <i>sīphārām</i>	$\} \bar{e}$ e.g. בְּקָרָם <i>bēqārām</i>
	$\} composite shewas$ or <i>hatephs</i> ... \bar{e}^a e.g. חֶכְמָם <i>hēkhāmīm</i>	$\} \bar{e}^a$ e.g. יְחֹק <i>yehēzaq</i>	$\} \bar{e}^a$ e.g. הֶדְשָׁם <i>hedhšām</i>

N.B.—In the above illustrations I have intentionally written words involving the pure long *i* without the vocalic letter ם which usually accompanies them, in order to exhibit the vowel signs by themselves. The customary spelling will be explained in § 4.

¹ The term *shewa* will be used in the Grammar in this form and not as *šewa*, since it has to be adopted into the English vocabulary for the purposes of the Grammar.

2. As the Table indicates, the vowel signs designate a quality of sound as well as the quantity, long or short. In the pronunciation of the vowels the two modes which are known in Europe are the ashkenazi and the sephardi; the latter, which is that of the Spanish Jews, is normally adopted in modern grammars, as it is in this one.

The fact that the sign ך is used to represent two vowels, not only of different classes (first and third) but of different quantity (long *ā* and short *o*), is notable. The reason for the usage was doubtless the approximate similarity of sound of the two vowels concerned; cf. the sound of *a* in man, cat, etc. as contrasted with its sound in ball, swan, etc. Nevertheless, it is true that the short vowel of the first class is ך *pathahh*, while ך *qāmes hatúph* is a short vowel of the third class. The position of the vowel within a Hebrew word in terms of its relation to the tone will usually make plain whether ך signifies an *ā* or an *o* in any particular case.

3. (a) *Pathahh* appears to be always short, whether it occurs in an open or a closed syllable, but it must be carefully noted that it can occur under the tone; e.g. נָעַר *ná'ar*, בַּיִת *báyith*, הִקְטִילָנִי *hiqtílánî*.

(b) *Šeré* is normally long; it is doubtful if it can ever be a short vowel (as, e.g., in the verbal form קָטַל, which has a common variant קִטַּל).

(c) *Híreq* can be long or short, as the examples in the Table show.

(d) *Seghól* is short and is closely related to *pathahh*; in fact, in the other systems of vocalization mentioned above, the two were indicated by the same sign. Like *pathahh*, *seghól* can be used under the tone (cf. מֵלֶכְךָ *mélekh*), and, when it is used in conjunction with the vocalic consonant *yódh*, it can indicate a pure long vowel (cf. תִּגְלִינָה *tighlénā*).

(e) *Hólem* is long; it is often a modification of an original *ā* or of the diphthong *au*; e.g. קוֹטֵל *qótēl*, מוֹשֵׁב *móšābh*.

(f) *Šúreq* and *Qibbús* were originally used as two signs for *u* without distinction of quantity, the signs being \cdot and $\dot{\cdot}$. But owing to the fact that the sign \cdot was liable to be misinterpreted when used with any consonant, its use became confined to *wāw*, written ו . Long *ú* was usually represented in the Hebrew text by *wāw*, in which case the point was placed in its bosom, as in קום . When *wāw* was not in the text, *ú* was represented by *qibbús* so that *qibbús* was used to represent short *u* and long *ú*.

4. *Indistinct Vowels*. (a) The name *shewa* was given to that indistinct, hurriedly pronounced vowel which resembles the swift *e* in *the* or the second *e* in *benediction*. Its sign is $\dot{\cdot}$, and it was sounded so indistinctly that the class of vowel was not clearly enunciated, so that the same sign is used for the indistinct vowel of each of the three classes.

(b) In the case of the four guttural letters an indistinct shewa following them acquired a certain degree of distinct pronunciation which was expressed by the Massoretes by the use of composite shewas, signs compounded of simple shewa and one of the short vowel signs: $\dot{\cdot}^{\circ}$, $\dot{\cdot}^{\text{◌}}$, $\dot{\cdot}^{\text{◌}}$. They are also specifically named *ḥateph-pathah*, *ḥateph-s-ghól* and *ḥateph-qāmeš*; e.g. חמר *ḥmôr*, *ass* (not חמר), אמר *amôr*, *say* (not אמר), חלי *ḥlî*, *sickness* (not חלי).

5. The sign of simple shewa $\dot{\cdot}$ is also put under every consonant without a vowel of its own, if it be sounded and not final. The shewa in this position is called *silent*, having no sound. E.g. in ניקטל *niqtāl* (*killed*, ptc.), the ק has $\dot{\cdot}$ under it, because, unlike ו and ט , it has no vowel of its own; on the other hand, ל , though, like ק , it has no vowel of its own, is written without $\dot{\cdot}$, because it is final.

6. Thus the same sign is used to indicate both an indistinct vowel and merely the end of a syllable. But it must be noted that the exigencies of pronunciation in Hebrew cannot tolerate two vocal shewas in collocation; the first of the two must

become a full vowel, commonly *hîreq*; e.g. $\text{דבר} > \text{דברי}^1$. This phenomenon is not peculiar to Hebrew. A helpful parallel may be cited from French. In the phrase *de ce que je ne te le dis pas*, there are not two but seven vocal shewas or mute *e*'s in collocation. The rhythm of utterance demands that some of these vowels should be given more vocalic value and in practice the pronunciation is something like this: dis/ ke/ jin/ til/ di/ pa. That is, some of the mute *e*'s are so lightly touched in pronunciation as to be almost, if not wholly, inaudible, while others are strengthened in sound.

When two shewas are found together, as in יקטלו , the first must be a silent shewa ending the syllable *yiq* and the second a vocal shewa beginning the next syllable *lû* (or perhaps even constituting by itself the syllable *te*; cf. § 4. 5).

7. *Position of the Vowel Sign*. (a) The vowel sign stands under the consonant after which it is pronounced, as מר *mar*, *bitter*, נמר *nāmēr*, *a leopard*; with the exception of (i) *ḥôlem*, which stands over the left hand corner of the consonant which it follows, as חק *ḥōq*, *statute*, קטן *qāṭōn*, *little*; (ii) *šúreq*, which is set within the *wāw*, as סוס *sūs*, *horse*; and (iii) *ḥathah* *furtive*, (cf. 8. 1a) which stands below the consonant before which it is pronounced. Only *qāmeš* is found as a final vowel without a final vocalic consonant; e.g. לקט are the common forms although לקה , קטלה are occasionally found.

(b) When *ḥôlem* precedes the letter א at the end of a word or syllable, the point is placed on the right apex of the letter, as בא *bô* (*enter*); when it follows, the point is on the left apex, as אב *ôbh* (*ghost*). When the א begins a syllable, the *ḥôlem* occupies its proper place, as באם *bôām* (*their entering*).

(c) A *ḥôlem* preceding ש coincides with its diacritical point, as משה *môše*, *Moses*, not משה . There is no ambiguity; since no vowel sign following the מ is visible, it must be concluded

¹ The sign $>$ is used in the Grammar to indicate 'becoming' or 'developing into' and $<$ to indicate 'derived from' (e.g. Eng. has not $>$ hasn't, hasn't $<$ has not).

that its vowel is a *hólem* coinciding with the diacritical point of the **ש**. Similarly a *hólem* following **ש** coincides with its diacritical point, as **שנא**, *śónē*, *hating*. The sign **ש** will be *šo* at the beginning of a syllable and *os* elsewhere; e.g. **שמר**, *śó-mēr*, *keeper*, and **ירפש**, *yir-pōś*, *he treads*. In the first case the initial consonant could not be **ש**, because in that case the other point above the consonant would have no significance; in the second the final consonant could not be **ש**, for that would leave the preceding **פ** without a vowel.

EXERCISE

Transliterate the following Hebrew words into English, and English into Hebrew with Mass. vowels

יד, גר, חן, חק, גם, על, שום, אם, אף, עבד, בך, לב, צר,
צרה, עיר, אכל, חוק, אשר, רפש, שפט, קם, רץ, רויץ, הגם,
ו, דבר, אמת:

gam, bôr, bôš, šûbh, šîr, šôr, šām, ḥōq, 'im, 'im, kōl, qôl, 'am, har, rōbh, rūš, harōgh, šēl, ḥēq māšāl, m'šal, qôṭēl, šālôm, yārûš, qômām, po^olô, 'esōph, heḥzîq.

§ 4. PRINCIPLES OF THE SYLLABLE. READING

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; e.g. **נָחָה** *nāḥā*, *she rested*, but **נָחָה** *nāḥā*, *he led*; so **בָּנוּ** *bānū*, *they built*, but **בָּנוּ** *bānū*, *in us*. Usually, however, the accent falls on the last syllable of the word, e.g. **יָשָׁר** *yāšār*, *upright*, **זָקֵן** *zāqēn*, *old*; in certain cases it may fall on the penult, e.g. **קָרְנָן** *qēren*, *horn*; **אָזֵן** *ōzen*, *ear* (§ 25).

(b) If the accent be on the penult, either the accented

penult or the unaccented final must be open; e.g. **סֵפֶר** *sēpher*, *book*; **קָטַלְתָּ** *qāṭaltā*, *thou hast killed*.

2. *Kinds of Syllable*. Every syllable in Hebrew must begin with a consonant; such a word as *ore*. if transliterated, would have to begin with a prosthetic **א**. But no syllable can begin with more than one consonant; if words like *dream* and *impress* were to be transliterated, a vocal *shewa* would have to be intruded between the *d* and the *r* of the first (i.e. *dream*) and the *p* and the *r* of the second (i.e. *impress*).

A syllable ending in a vowel is termed *open*, as **קָ** *qā*; one ending in a consonant is termed *shut*, as **קל** *qal*.

3. *End of the Syllable*. A syllable may end in a vowel or a consonant. None but a final syllable can end in more than one consonant, and a final in not more than two; e.g. **יַשֵּׁק** *yašq* (*he waters*); it cannot end in a doubled consonant (cf. §§ 39, 40).

Silent *shewa* is placed under the consonant which ends the syllable, provided that it is sounded and not the last letter of a word; e.g. **נִקְטַל** *niq-tāl* (*killed*). A consonant which is not sounded does not take *shewa*; e.g. **רֵאשִׁית** *rēšîth* (*beginning*), not **רֵאשִׁית**, the **א** being quiescent; and a single consonant at the end of a word does not take it, except **קַפֵּה** *kaph*, which takes it in its bosom, probably to distinguish final **קַפֵּה** *kaph* **ך** from final **נִין** *nûn* **ך** (thus **לָכְךָ** *lākḥ*, *to thee*, not **לְךָ**). Words ending in two consonants are rare. But two sounded consonants at the end of a word both take *shewa*; e.g. **קִשְׁתִּי** *qōšt*, (*truth*). If, however, the first is quiescent and not sounded, and, in consequence, drops the *shewa*, the second drops it also; e.g. **לִקְרָאתָ** *liq-rath* (cf. § 7. 6). If it is the second which is quiescent, the first retains the *shewa*; e.g. **גַּי** *gay* (*valley*).

4. (a) *Vowel of the Syllable*. The vowel of an open syllable is commonly long; e.g. **חָכֵם** *ḥākhām* (*wise*), **לֵב** *lēbhābh* (*heart*), **כּוֹכַב** *kōkhābh* (*star*). The vowel of a

shut syllable is commonly short; e.g. מֶדַּד in מִדְּבָר *midhbār* (*desert*), and יָלָה in יַלְדָּה *yaldā* (*girl*).

But the vowel of an open syllable may be short if it has the accent, e.g. מֶ in שָׁמַיִם *šāmáyim* (*heaven*) or בַּ in בַּיִת *báyith* (*house*); and the vowel of a shut syllable may be long if it has the accent, e.g. חָ in חָכָם *hākhām* (*wise*) or טָ in נִקְטָל *niqtāl* (*killed*), in which the vowel of the first syllable נִקְ, which also is shut, is short because that syllable is not accented.

(b) the vowels *î* and *û* cannot stand in a shut syllable before two consonants, even with the accent (cf. § 30. 5a).

5. *Half-open Syllable.* Every syllable must contain a vowel. The question, therefore, arises: 'Does a consonant followed by vocal she^wa constitute an open syllable?' The answer must be No. E.g. יִקְטָלִי must be divided syllabically into *yiq-ṭlû* and בִּקְטָל into *bi-qṭōl* or *biq-ṭōl*. A syllable like *biq^e*, which appears in the last form, has sometimes been described as a half-open syllable.

(a) Such massoretic pointing as מִלְכִי and בְּנִפְלִי, in which the כ in the first and the פ in the second have no *daghesh lene*, shows that the she^wa in each case must be treated as vocal (cf. §§ 5. 2a; 6. 2a, b).

(b) Such a she^wa is usually the reduced form of an originally full vowel, so that, by treating it as vocal, we retain an evidential trace of the original full vowel.

But it must be noted that there are certain cases in which the she^wa has lost vocalic value and become silent, probably because of the rapid pronunciation of a form commonly in use; e.g. קָטַל *qṭōl*, but לִיקְטָל *liq-ṭōl* (§ 18. 2a. iii); with this may be compared the pronunciation of *family* in English as *fam-ly*, etc.

Examples of the Syllable:

קָטַל *qā-tāl*, קָטַלְתִּי *qā-tāl-tî*, קָטַלְתֶּם *qṭal-tém*, כִּרְבִּים *kerú-*

bhî'm, יִשְׁקָלוּ *yiš-q'elû'*, הַבְּדִיל *habh-dî'l*, מַמְלֶכֶת *mam-lé-kheth*, עַבְדִּים *'abhā-dhî'm*, אֶל־הֶ־כְּחָה *elô-hé-khā*, יְלִידֵי *y'li-dhé'*, יֵשֶׁב *yašq*, יְאֹמֵר *yē-'ā-mēr*, הֲלֵינוּ *h'olā-yé'-nû*.

EXERCISE

Write the following words in English, dividing them into syllables

אֱלֹהִים, חֲלִי, חֲמֹר, אָרִי, מְרַחֵק, הֶלְהֵן, נִשְׁקָלוּ, מִצְפָּצְפִים, קָמְנוּ, קִצִּיר, לְאֻנְשִׁים, הֶקְטָלָה, הֶקְטִיל, יִפְתָּ:

Write these Hebrew words

qôṭēl, qām, 'ekh^tôbh, māqôm, wlô, mizmôr, qiṭlû, šāmáyim, qû'mû, lminēhû, ûlyāmîm, yéreq, lilqôṭ, mamlākhā, lšālôm, šmônîm, šnê, mqômî, yôršîm, nilham, yišrā'el, šmô, ná'ar, ḥamôrîm, le'sôph, 'āmálnû.

Note.—In the above English words simple she^wa, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Hebrew words and English transliterations.

§ 5. THE VOWEL SYSTEM AND THE TONE

1. It has already been stated that the pure long vowels *â, ê, î, ô, û*, are unchangeable (§ 2. 6) and in consequence are unaffected by their relation to the tone in a word. A short vowel in a closed syllable may become long under the tone (§ 4. 4a) but it cannot be reduced to vocal she^wa because a closed syllable must retain a full vowel. This section is concerned with tone-long vowels. These, not being long by nature, but in terms of their relation to the tone, may undergo change when that relation is changed.

2. (a) There are only three tone-long vowels, $\bar{\text{a}}$, $\bar{\text{e}}$, $\bar{\text{o}}$, one for each class; a short *ḥîreq* ($\bar{\text{a}}$), when tone-lengthened, becomes not long *ḥîreq* but *šērê* $\bar{\text{a}}$, and a *qibbûs* ($\bar{\text{a}}$), when tone-lengthened, becomes not long *qibbûs* but *ḥôlem* ($\bar{\text{a}}$).

(b) Tone-long vowels are found in the open syllable immediately before the tone and in the shut syllable, chiefly the final, under the tone. In **יָשָׁר** *yāšār*, *upright*, e.g., the last syllable **שָׁר** is closed and has a long vowel under the tone; the first syllable **יָ** is open and has a long vowel before the tone (§ 2. 6b); so also, e.g., **זָקֵן** *old*, and **לֵב** *heart*, and **קָטָן** *small*. When the syllable before the tone is closed, as, e.g., in **מַזְלֵג** *mazlēg*, *fork*, its vowel is short and unchangeably so.

(c) i. When the vowel of the final syllable is long under the tone and that of the penultimate is long in an open pretonic syllable, the rhythm of pronunciation demands that the vowel of the antepenultimate, if it is open, should be as hurriedly pronounced as possible, i.e. should be reduced to vocal shewa in the case of changeable vowels. Thus in **יְשָׁרִים** *yēšārî'm* (plur. of **יָשָׁר**) the final syllable **רִים** has a long vowel, the open penultimate **שָׁ** has a pretonic long vowel (the *qāmeš* which follows **ש** in the sing. **יָשָׁר**) but the vowel following the **י**, which was a pretonic *qāmeš* in the sing. **יָשָׁר**, is in the plural removed two places from the tone in the antepenultimate syllable and is reduced to vocal shewa. Note that the plural of **כּוֹכַב** *kôkhābh*, *star*, is **כּוֹכָבִים** *kôkhābhîm*, the long *ô* in the antepenultimate syllable of the plural remaining unchanged because it is pure long; likewise the vowel of the antepenultimate syllable remains unchanged when it is in a closed syllable; e.g. **מִשְׁפָּט** *miš-pāt*, *judgment*, plur. **מִשְׁפָּטִים** *mišpātîm*.

ii. The indistinct vowel arising from the reduction of a vowel of any class because of its distance from the tone is simple shewa vocal under ordinary consonants; thus **יְשָׁרִים** from **יָשָׁר**, **לֵבִי**, *my heart* from **לֵב**, **רְמָחִים** *spears* from **רֶמַח** ¹.

¹ This word, accented on the penultimate, in seeming contradiction of the rule, will be explained in § 25, and should be accepted without question here and now.

Under gutturals (§ 3. 4b) it is one of the *ḥatephs*, generally *ḥateph pathah* for vowels of the first and second classes (§ 3. 1; not *ḥateph seghol* for the second class) and *ḥateph qāmeš*¹ for vowels of the third class; thus **חָכְמִים** from **חָכֵם** *wise*, **חֲלָבִים** (not **חָלָבִים**) from **חָלָב**² *fat*, **חֲדָשִׁים** from **חָדָשׁ**² *new moon*, *month*.

(d) i. Two vocal shewas cannot stand together (§ 3. 6). When, therefore, through processes of inflection (e.g. **יְשָׁרִים** plur. absol., **יְשָׁרִי** plur. constr.; § 14. 3b) or composition (as when, e.g., the prepositions **ב** *in*, **כ** *as*, **ל** *to* precede a word beginning with shewa, **לְמָשִׁיחוֹ** (§ 12. 1) *to his anointed* from the absolute form **מָשִׁיחַ**), this would happen, the first becomes a full, short vowel, commonly *hireq*. Thus **יְשָׁרִי** >³ **יִשְׁרִי** *yiš'ré*; and **לְמָשִׁיחוֹ** > **לִמְשִׁיחוֹ** *lim'sîhó*.

ii. If the first of the shewas be a composite (as will happen when the first consonant is a guttural; cf. § 3. 4b), the short vowel arising is not *i*, but is generally the full, short vowel corresponding to the composite shewa. Thus **חָכְמִי** (from **חָכֵם** *wise*) becomes not **חֲכָמִי** but **חֲכָמִי** *hakh'mé*. That is, the class of the original vowel is retained; and this occasionally, but rarely, happens with other letters than gutturals; e.g. **כְּנָפִי** (from **כְּנָף** *wing*) becomes not **כְּנָפִי** but **כְּנָפִי** *kan'phé*.

(e) In **יְשָׁרִי** and **חֲכָמִי** the shewa is vocal (cf. § 4. 5). To consider the first syllable of **יְשָׁרִי** as closed and the shewa as silent would obliterate the fact that originally a full vowel (*ā*) stood between *š* and *r* (cf. plur. absol. **יְשָׁרִים** and sing. **יָשָׁר**). But it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. The only way to conserve evidence of the original *qāmeš* following the **ש** is to treat the shewa as vocal in **יְשָׁרִי**.

¹ This *ḥateph* would be more correctly named *ḥateph qāmeš hatúph*.

² See page 26 note 1.

³ See note on p. 21.

so that it should be transliterated as *yiš·ré*, not as *yiš-ré*. This principle covers examples such as these: הַחֲמֵי *hakh·mé* derived from the absol. plur. הַחֲמִים; קִטְלוּ *qit·lú* (2 m. plur. Imper.) from the sing. קָטַל (*kill*); similarly בְּרָכָה *berākhā* (*blessing*) with a suffix becomes בְּרַכְתִּי > בִּרְכַתִּי i.e. *bir·khāthi* (*my blessing*).

(f) The principles stated in sub-paragraphs (b) and (c) are carried out both in nouns and verbs. There are, however, two remarkable exceptions:

First, the law in (b) regarding the tone-long vowel in the final accented shut syllable has not been carried out fully in the case of the vowel *a*. *Verbs* always write *á* for *ā* (except in pause; cf. § 11, footnote to the Heb.-Eng. Exercise). Thus קָטַל he killed, not קִטְל—that is, the final syllable, though accented, has the short vowel, if it be *a*. This *á*, when it occurs in an open syllable in a form of קָטַל with a suffix, has the same scheme of vocalic modification as if it were *ā* (cf. § 27. 3a).

Second, in opposition to the law in (c), in the case of *verbs*, the she·wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יֶשֶׁר, יֶשְׁרָה (fem.) *yē·šārā* (*upright*), the verb inflects יִשֶׁר, יִשְׁרָה *yā·šērā* (*he, she, was upright*), the she·wa being sounded to represent the original vowel *a*. So adj. חָכָם (*wise*), חֲכָמָה; vb. חָכַם (*he was wise*), חֲכָמָה. (But see § 9, Note 2 to the Exercise.)

EXERCISE

Correct the following words

לְבָבִי, מְדַבְּרִים, זְקֻנִים, חֲדָשִׁים, כּוֹכְבִים, קָטְלוּ, קָטְלִתֶם,
קִטְלֶנוּ, קִטְלֶנוּ, סִפְרִים, עֹנְבִים, צְדֻקָתֵנוּ, דְּבָרֶיךָ, גְּדוּלִים,
הַקִּימוֹתֶם, שְׁמִים, חֲכָמָה, אֲלֵפִים, תְּשׁוּבָה, יָקִים:

Note.—The accent falls on the last syllable, unless otherwise indicated.

§ 6. DAGHESH—THE LETTERS B^EGHADHK^EPHATH—MAPPIQ

1. The word *Daghesh*¹ is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used (i) with the ב ג ד כ פ ת letters to denote their hard or explosive use (ב, *b*, &c.); and (ii) with consonants generally (but not universally) to denote a strengthening of them which is best indicated by duplication. The former is called *Daghesh lene*, the latter *Daghesh forte*.

2. *Daghesh lene*. (a) The letters ב ג ד כ פ ת have two pronunciations (cf. § 1. 2a); used with *Daghesh lene* they are hard or explosive (i.e. *b*, *g*, *d*, *k*, *p*, *t*); without that sign they are aspirate or fricative *bh*, *gh*, *dh*, *kh*, *ph*, *th*.

When these letters stand at the beginning of a syllable following upon a closed syllable, they take *Daghesh lene*; but when they immediately follow a vowel sound, they do not take it. Thus זָכַר *zā·khár*, *he remembered*, יִזְכֹּר *yiz·kōr*, *he remembers*. The first כ follows a vowel (*ā*) and, therefore, has no *daghesh*; the second כ follows upon a closed syllable, and, therefore, has a *daghesh*. Also these letters take *daghesh* when they stand at the beginning of a sentence or clause, and at the beginning of a word unless the word is closely associated with the preceding one and it ends in a vowel. That is to say, Hebrew is not pointed mechanically, but account is taken of the relation of words to one another in a sentence. Where two words are closely associated so that they are read together, they are treated as one unit, so that, if the first ends in a vowel, the first letter of the second, if it is one of the *B·ghadhk·phath* letters, does not take a *daghesh*. Contrast, e.g., וַיְהִי־כֵן *and it was so*, Gen. 1. 7 (where the connection is very intimate and further indicated in the Hebrew by the hyphen; cf. Note 1 to the Exercise in § 9) with וַיְהִי־כֵן *and it*

¹ For the form of the term *Daghesh* (not *Dagheš*) cf. the note on she·wa in § 3. 1.

came to pass when etc., Gen. 6. 1 (where the connection is broken and a new start is made with כִּי).

(b) For this purpose vocal shewa, simple or composite, has the same effect as the full vowels; e.g. זָכֹר *z^ekhōr*, remember, חָכָם *h^akham*, wise (cf. § 4. 5). This being so, it is at once clear whether a shewa which appears before a *b^eghadhk^ephath* letter in a written form is vocal or silent; e.g. in בְּלִבּוֹ *in his heart*, the shewa under the ל must be vocal because the כ immediately following has no *daghesh lene*; the pronunciation is, therefore, *bil^ebhābhō*.

3. *Daghesh forte*. (a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or strengthened, it inserts in it a point, as קָלִי *qal-lū* (*they were swift*). When so used the point is called *Daghesh forte*. *Daghesh forte* can be inserted in the letters י and ו when they are used consonantly; thus צִיָּה *ṣiyyā* (*dryness*), חִיָּה *hiyyā* (*he preserved alive*), צִיּוֹן *ṣiyyōn* (*Zion*), צִוָּה *ṣiwwā* (*he commanded*), צַוּ *ṣawwū* (*command, imper.*), קָוָם *qawwām* (*their line?*). There is no danger of this duplicated *wāw* being confused with *wāw* carrying the vowel *šúreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ו, then the ו must = *w* and not *ú*. If, e.g., in קָוָם we gave ו the value of *ú*, there would be no consonants with which to read the vowels ו and ו. The word is therefore = קָוָם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated.

(b) When, by processes of inflection, a form is developed in which the same consonant occurs at the end of a syllable and at the beginning of the one immediately following, the practice is to write the consonant once with *daghesh forte*; thus נָתַנְנִי *nāthannū*, *we gave*, becomes נָתַנִּי. But if the shewa be *vocalic*, the *daghesh forte* must not be used; thus קִלְלַת *qil^elath* must not be written קִלְלַת *qillath*, because the shewa

is sounded, representing as it does an original *ā* (קִלְלָה *qilālā*, *curse, noun*).

(c) A word cannot end in a doubled letter (cf. § 4. 3). Therefore, whereas the word for *peoples* is עַמִּים, the sing. is עַם, not עַם.

(d) It is important to note that the gutturals (i.e. א ה ח ע) cannot be duplicated, and therefore cannot take *daghesh forte*. Thus we cannot write בָּעַר (he burned, consumed), or שָׁהַת (he destroyed). See § 7. 7.

4. The *B^eghadhk^ephath* letters, which alone can take *daghesh lene*, can also take *daghesh forte*; thus שָׁבַר *šibbēr* (*he broke in pieces*). In these cases it is the hard sound of the consonant that is doubled: i.e. we say *šibber*, not *šivver*; so סָפַר *sappēr* (*relate, imper.*), not *saffēr*.

Daghesh forte and *daghesh lene* need never be confused, because *daghesh forte*, as we have seen, is always preceded by a vowel; *daghesh lene*, never. Thus in מִדְבָּר *midh^ebār*, *wilderness*, the *daghesh* in the ב is necessarily *d. lene*; it cannot be *d. forte*, because the latter requires a full vowel before it; even if the shewa could be vocal, that would not be enough, because it is not a full vowel. On the other hand, the *daghesh* in the *beth* of the word מְדַבֵּר *m^edhabbēr*, *speaking* (part.) is necessarily *d. forte*, because it is preceded by a vowel.

5. *Omission of Daghes forte*. In the case of the consonants י, ו, ל, מ, נ, ק, when followed by vocal shewa, the *d. forte* is very frequently omitted in writing where usage would lead us to expect it; e.g. הַיָּאֵר (not הַיָּאֵר), *the Nile*; עִוְרִים (not עִוְרִים; sing. עִוֵּר), *blind*; הַלְלוּ (not הַלְלוּ; sing. הַלֵּל), *praise ye*; הַנְּנִי (not הַנְּנִי; absolute form הִנֵּה), *behold me*; מְבַקְשִׁים (not מְבַקְשִׁים; sing. מְבַקֵּשׁ) *seeking*; יִקְחוּ (not יִקְחוּ; sing. יִקַּח), *they will take*. This also applies to sibilants, especially when they are followed by a guttural; e.g. כְּסָאוֹ (not כְּסָאוֹ) *his throne*; so יִשָּׂאוּ (not יִשָּׂאוּ), *they will lift up*. Since, in most of these examples, the shewa represents an originally full vowel, it is to be regarded as vocal.

6. *Insertion of Daghesh forte.* *D. forte* is sometimes inserted in a consonant to secure the more audible enunciation of the shewa under it; e.g. עֲנָבִי *in-n'bhê* for עִנְבִי *in'-bhê* (*the grapes of . . .*). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in ׀, הֿ, or הֿ, and the second is monosyllabic or almost so (like שְׁמוֹ), may be closely connected by the insertion of a *D. forte* at the beginning of the second word; e.g. עָשִׂיתָ וְאָתָּה *thou hast done this*. This always happens when הֿ (this) or מָה (what) is joined by *maqṣeph* to the following word; e.g. מִה־שְׁמוֹ *this is his name*, מִה־לָּךְ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a doubled letter is *u*. E.g. הִקְטַל, but הִגִּד (not הִגִּד) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; e.g. עֲזִי, also עִזִּי *my strength*.)

8. *Mappiq* (extender).—A point is inserted in the letter *Hê*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as אֶרְצָהּ *arṣāh* (*h* sounded), *her land*, whereas אֶרְצָהּ = *ârṣā*, *towards (the) land* (cf. § 14. 4 Rule 5).

EXERCISE

Daghesh lene and forte
Write these Hebrew words

1. gam, kōl, dām, bēn, 'ēt, môt, pat, kap, keleb, tiktōb, kātabtā, bkû, lbad, dābār, mišpāṭ, midbār, btōk, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kaspkā, ḥelqkā, lārédet, yirb, yēbk, gdôlîm.

2. mbaqqšîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, sappdû, míspēd, bkaspkem, šabbāt, mibbné, šippôr, ykattēb, bqišrkem, baddām, bôdēd, yitnû, lbaddô.

Note.—In this exercise the *B^eghadhk^ephath* are expressed by ordinary hard letters, and *shewa* is not expressed, as the exercise is set for practice on the syllable.

§ 7. THE GUTTURALS AND REŠ

1. The letters ע ה ה א are called Gutturals. ה and ע are much more strongly sounded than א and ה (cf. § 1. 2f). The gutturals have the following peculiarities:

(a) They take composite shewa in place of simple shewa vocal (cf. § 3. 4b); e.g. פְּרִי *prî*, *fruit*, but אֲרִי *arî*, *lion*; קָבַר *q^ebhōr*, *to bury*, but עָבַר *abhōr*, *to cross*.

(b) By far the most common *hateph* is ׀. Initial ה ע ה commonly take ׀, but initial א ׀: e.g. עֲמֹד (קָטַל) *stand*, אָמַר *say*; but when further from the tone א may take ׀; אֵל (also אֵלִי) *to, towards*, but אֵלֵיהֶם (not אֵלֵיהֶם).

(c) Since two vocal shewas cannot stand together (§ 3. 6), a simple shewa vocal before a *hateph* becomes the full, short vowel corresponding to the *hateph*; e.g. בִּקְטַל *b^eq^etōl* becomes בִּקְטַל *b^eq^etōl*, but לְעָבַר *l^eabhōr* becomes לְעָבַר *l^eabhōr*, *to cross*.

2. The short *i*, falling before gutturals not final, is usually depressed to *e*; thus יְכַבֵּד *he is heavy*, but יִחְדַּל *he ceases* (not יִחְדַּל). This depression of *i* to *e* may also take place *after* a guttural; thus סִפְרִי *my book*, but עֲזָרִי (not עֲזָרִי) *my help*.

3. (a) The gutturals tend to have associated with them the *a* vowels; e.g. פֶּעַל (type בָּקַר) *work*; נֶעַר (type מְלֵךְ) *young man*; and עָמַד *to stand*, שֶׁחֲטָהּ *she slaughtered*, מֵאָנָה *she refused*, and כֹּהֲנִים *priests*, in each of which the ׀ is in place of the simple shewa vocal of a similar form without a guttural.

(b) It should be noted that ר, which has affinities with the gutturals, has frequently, but not invariably, the vowel *a* before it; e.g. וַיָּסֶר *wayyāsor* (*and he turned aside*) and וַיִּסֶּר *wayyāser* (*and he removed*) both become וַיָּסֶר *wayyāsar*; מָהֵר (type קָטַל) *he hastened*. But יִמְהֵר *he will hasten*; and סִפְרִי *book*, בִּקְרִי *morning*, &c. (cf. § 25).

4. A final guttural, except quiescent א, must be preceded by *pathah* or *qāmeš*. Any short vowel, other than *pathah*

before a final guttural becomes *pathah*. Between any long vowel, other than *qāmeš*, and the final guttural there steals in, in utterance, the sound of short *a*; hence this vowel is known as *pathah furtive*, and represents in writing something which took place in living speech. Thus we write מֶלֶךְ *melekh*, king, but מֶלַח *melaḥ*, salt (not מֵלַח *meleḥ*); and הִשְׁלִיךְ *hišlīkh* (he threw) but הִשְׁלִיחַ *hišlīaḥ*, he sent (not הִשְׁלִיחַ *hišlīḥ*), גְּבוּהָ *gābhōah*, high (ה, as the *mapḥiq* shows, is consonantal, § 6. 8). This *pathah furtive*, as the two last illustrations make plain, is written *under* the final guttural but pronounced *before* it; it disappears when the guttural, with which it is associated, ceases to be final; e.g. רוּחַ *rūaḥ* (not רוּחָ *rūḥa*) *spirit*, but רוּחִי *rū-hî*, my *spirit*; הִשְׁלִיחַ *he sent*, but fem. הִשְׁלִיחָה.

If the final guttural is preceded by *qāmeš*, which is a vowel of the *a* class, there is no occasion for the insertion of a *pathah furtive*; thus נִשְׁלַח *nišlāḥ*, sent (not נִשְׁלָאחַ *nišlāaḥ*).

Pathah furtive is never written to a final *א*, which is quiescent (cf. 6 below); thus נָבִיא *nābhî*, prophet, not נְבִיא.

5. (a) When a guttural is not final, but falls at the end of a syllable, it sometimes takes a helping vowel; e.g. רַגְלִי *ragh-lî*, my foot, but בַּעְלִי *ba'ālî*, my lord (not בְּעָלִי *ba'-'lî*), and פְּעָלִי *po'ālî*, my work (not פְּעָלִי *po'-'lî*), the helping vowel in each case being the *hateph* corresponding to the preceding short vowel. Similarly, in verbal forms, helping vowels may be found: e.g. הִאָּרַיְךָ *(he prolonged)* >¹ הִאָּרִיךְ *he'arīkh* (cf. 2a above) > הִאָּרִיחַ *he'arīḥ*; יָעַמְדִּי *ya'-'mīdh* (he sets) > יָעַמֵּד *ya'-'mīdh*; הוֹעַמְדִּי *ho'-'madh* (he was set) > הוֹעַמֵּד *ho'-'madh*. Either the short vowel before the guttural (as *a* in the original בַּעְלִי) or the composite *shewa* under the guttural (as *ə* in עֵבֶר) is sure to be determined, and then the combinations םֶּ, םֶֶ, םֶֶֶ follow as a matter of course.

¹ See note at foot of p. 21.

(b) But in some cases *ע* and, more so, *ה* do not require such a helping vowel (cf. Intro. para. above); e.g. פַּחְדּוֹ *paḥ-dō*, his fear (not פַּחְדּוֹ *paḥ-dhō*); רֹחְבָּהּ *roḥbāh*, its breadth (not רֹחְבָּהּ *roḥbāh*); יַעֲצֹר *ya'-'šōr*, he restrains (not יַעֲצֹר *ya'-'šōr*); נִאֲלָם *ne'-'lām*, concealed (not נִאֲלָם *ne'-'lām*); יַחֲסֹר *yeh-'sar*, he will suffer need (not יַחֲסֹר *yeh-'sar*).

6. *ה* and, even more, *א* require some separate treatment.

(a) These letters, occurring at the beginning of a syllable, are consonantal; e.g. אָמַר *'āmar*, he said, הָלַךְ *hālakh*, he went, מָאֵן *mē-'ēn*, he refused, and טָהוֹר *tā-hōr*, clean.

(b) Occurring at the end of a syllable their use is as follows:

i. *ה* at the end of a syllable not final remains consonantal; e.g. נִהְפַּךְ *neh-pakh* (type נִקְטַל; cf. 2 above), he turned himself; there are very few examples of consonantal *ה* at the end of a final syllable; e.g. גְּבוּהָ *gābhōah*, high, שְׁלַחָה *š-'lāḥāh*, he sent her (cf. § 6. 8). In forms like פָּרָה, שְׁלַחָה, &c., the *ה* is vocalic (§ 2. 2a, b).

ii. *א* at the end of a syllable not final is rarely consonantal; e.g. נֹאֲדָר *ne'-'dār*, lacking, where its consonantal value is indicated in writing by the silent *shewa* written to it and by the *daghesh lene* in the *daleth*. But usually in such a case, and always at the end of a syllable, *א* is quiescent; e.g. יָמַר *yō-mar* (not יָאֲמַר *yō'-'mar* or יָאֲמַר *yō'-'mar*), רֵאשִׁית *rē-šīth* (not רֵאשִׁית *rē-šīth* or רֵאשִׁית *re-šīth*). When *א* thus becomes quiescent, the syllable in which it stands is open and, in consequence, the original vowel of the syllable is usually lengthened; e.g., מָצָא (type קָטַל) *he found*.

7. The gutturals cannot be doubled (§ 6. 3d); *ך* shares this characteristic with the gutturals. Hence in forms of the types בַּקֶּשׁ, בַּקֶּשׁ, בַּקֶּשׁ, &c. (§ 6. 3d), if the middle letter is a guttural, it cannot take *daghesh forte* and the effect of that upon the preceding vowel has to be noted:

(a) Commonly the vowel is now regarded as falling in an

open syllable and receives compensatory lengthening, becoming the corresponding tone-long vowel (§§ 4. 4a; 5. 2a); e.g. בִּיקַשׁ *biq-qēš*, *he sought*, but שָׁרַשׁ *šē-rēš*, *he uprooted*, מָאֵן *mē-’ēn*, *he refused*; קִטַּל *qut-tal*, but בֵּרַךְ *bō-rakh*, *he was blessed*, *ō* being the tone-long form of the short *u*; הַדְרֵכָה *had-dérékh*, *the way*, but הַעֲבָד *hā-’ēbhedh*, *the servant*. Such a vowel, lengthened by compensation, remains unchangeable, since it is the lengthened form of a vowel which, in forms in which the middle letter is neither a guttural nor a *rēš*, is in a shut syllable and, for that reason, unchangeable.

(b) This compensatory lengthening of the vowel takes place practically always with א and ר, and commonly with ע; e.g. מָאֵן (type קִטַּל) *he refused*, הָרַעָה (type הַפְרָה) *the evil*, הָעָם (type הַיָּפָר) *the people*. Usually with ה, and very frequently with ה, the preceding vowel remains short; the consonant is thus considered to be virtually doubled, so that the presence and effect of the daghesh forte is implied and it is known as *daghesh forte implicitum*; e.g. מָהֵר (type קִטַּל) *hasten*, הַחֲרָב (type הַמִּלָּךְ) *the sword*, הַחֹדֶשׁ (type הַבֵּקָר) *the month*.

EXERCISE

Correct the following words

הַשְּׂמִיעַ, פְּשֹׁעַ, עֶבֶד, לְאָרִי, שְׁמַע, אָמַר, יִשְׁחַטּוּ, שָׂרִים, נְאֻמָּר,
חֶזֶק, שְׁלוּחַ, יֶאֱהָב, יַעֲמֹד, טַעֲמוֹ, בְּחֹמֶר, גְּלֵה, יִהְפֹּךְ, יִמְצֵא,
יַעֲמְדוּ, מִצְאָתָה, גְּבוּהָ, יֶאֱכַל, הָאֲרִיץ, רוּחוֹ, נְקִיאָ:

Write the following in Hebrew

‘amōdh, yišhātû, be’meth, lā’ēbhedh, ne‘madh, šērēš,
šōlēah, yē’ābhēr, yeḥdal, ba‘alī, paḥdō, mē’anā, nāqī, ‘ezrī,
po‘lī, šākhūah, š’khūhīm, kōh’anīm.

§ 8. THE ARTICLE AND THE ADJECTIVE

Hebrew has no *indefinite* article; e.g. יוֹם *yôm*, *a day*, אִישׁ *iš*, *a man*.

1. The definite article is not a separate word but an inseparable, prefixed particle which shows no difference of form for number or gender. Its form before ordinary consonants is הַ, i.e. *ha* with the following consonant bearing daghesh forte. It was originally a demonstrative pronoun, and something of this force attaches to it in one or two phrases; e.g. הַיּוֹם *the day*, i.e. *today*, and הַלַּיְלָה *the night*, i.e. *tonight*.

2. The primary form of the article may have been *hā* (as in Arab. *hādihā*, *this*, and Syr. *hādihā*, *hālein*. *this, these*) which appears in Hebrew as הַ with the following consonant doubled; or it may have been *hal* (cf. Arab. *al*, *the*) or *han*. In the latter case, as happens with prefixed particles in other languages, the *l* or *n* is assimilated to the following consonant; e.g. הַקּוֹל *haq-qól*, *the voice*; הַשֶּׁמֶשׁ *haš-šemeš*, *the sun*. Sometimes the daghesh forte is elided when the opening consonant of the following noun has a vocal *shewa* written to it (cf. § 6. 5).

3. When the article is used with a noun whose opening consonant is a guttural or *rēš*, the principles laid down in § 7. 7 apply. Since these letters cannot be doubled, *either* the *pathah* of the article, falling in an open syllable, is lengthened to *qāmeš*, or, in the case of certain of the gutturals, there is implicit doubling of the guttural and the *pathah* of the article commonly remains unchanged. The former takes place regularly before א and ר, and commonly before ע; e.g. הָאוֹר *the light*; הָאִישׁ *the man*; הַרְגֵל *the foot*; הַרְשָׁע *the wicked*; הָעִיר *the city*; הָעַיִן *the eye*; the latter takes place usually before ה and ח; e.g. הַהֵיכָל *the palace*; הַחֲכָמָה *the wisdom*.

4. But certain variations to the rule given in 3 must be noted in the pointing of the article before ע ה ח pointed with *qāmeš* or *hateph qāmeš*:

(a) before accented הַ, the article, falling in the pretone, takes *qāmeš* (cf. § 5. 2b); e.g. הַהָרִים *the mountains*.

(b) before unaccented ׀ and הַ, the article, falling *before* the pretone, takes *sēghól*; e.g. הַהָרִים *the mountains*, הַצָּמָל *the trouble*.

(c) before הַ, accented or unaccented, and הַ, the article takes *sēghól*; e.g. הַחֲכָמִים *the wise*; הַהֶחָג *the festival*; הַחֲלָי *the sickness*.

The following will serve as a useful summary of the vocalization of the article. It should not be mechanically committed to memory but read in the light of the principles which govern it, and then it will be remembered without serious difficulty.

Before ordinary cons.	הַ	הַ	הַ
Before gutturals	{	א, ע, ר	הַ
		ח, ה	הַ
But before	{	הַ	הַ
		ע, הַ	הַ
		ח, (ח)	הַ
אִישׁ man ¹	אִשָּׁה <i>f.</i> woman	בֹּקֶר morning	
יוֹם day	לַיְלָה <i>m.</i> night	עֶרֶב evening	
חֹשֶׁךְ darkness	רְקִיעַ firmament	אוֹר light	
מַיִם <i>pl.</i> water, waters	גָּדוֹל great	עָפָר dust	
רָם high	עַל- upon	טוֹב good	
שָׁמַיִם <i>pl.</i> heaven	כֶּסֶף silver	חָכָם wise	
	זָהָב gold	וְ and	

Note.—The conjunction וְ is a particle inseparably prefixed to words; e.g. וְאִישׁ *and a man*.

¹ Throughout the vocabularies, *feminine* nouns are marked *f.*, those unmarked are *masculine*.

5. Rules of usage of the article and the adjective:

Rule 1. The article defines an individual thing or person within a group; it is not used if the individual thing or person is otherwise defined; e.g. it is not used with a proper name (as in English). Cf. also §§ 14 and 16.

Rule 2. For the generic use of the article, cf. § 12. 1g, ii.

Rule 3. The adjective, when it qualifies a noun, stands after it; e.g. *a good man* אִישׁ טוֹב. If the noun is definite, the adjective, as well as the noun, has the article; e.g. *the good man* הָאִישׁ הַטוֹב, i.e. *the man, the good (one)*. If two or more adjectives qualify the same noun, each of the adjectives has the article; e.g. *the great and good man* הָאִישׁ הַגָּדוֹל וְהַטוֹב.

Rule 4. The adjective, when used predicatively, does *not* take the article. It may come before or after the noun—usually before; e.g. *the man is good* טוֹב הָאִישׁ or אִישׁ טוֹב (lit. *good is the man*); in neither case does the adjective take the article. The copula *is, are* etc., is not usually expressed. This, however, occasions no ambiguity; אִישׁ טוֹב could not be mistaken for *the good man*, which would require הַטוֹב.

EXERCISE Translate

הַלַּיְלָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם הַרְקִיעַ:
5 טוֹב הַכֶּסֶף: 6 הָעֶרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ עַל-הַמַּיִם:
8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל: 10 הָאוֹר עַל-הַשָּׁמַיִם וְהַחֹשֶׁךְ
עַל-הַמַּיִם:

Today. 2 The morning. 3 The night. 4 The light (is)¹ good. 5 The good light. 6 The lofty firmament. 7 The man and the woman. 8. The darkness (is)¹ great. 9 The good man. 10 The great and good man. 11 A great day. 12 The gold (is)¹ good. 13 The dust (is)¹ upon the waters. 14 A good man.

¹ Throughout the Exercises, bracketed words are not to be translated.

§ 9. THE FORM OF THE SENTENCE IN HEBREW—MAQQEPH—METHEGH

1. Sentences are of two kinds: (a) verbal—having a *finite* verb for a predicate; e.g. *the angel cried*; and (2) nominal—having any other kind of predicate, such as noun, adjective, participle; e.g. *Thou art God, God is good*, etc. The order in a verbal sentence is commonly verb, subject; e.g. קָרָא הַמַּלְאָךְ *the angel cried*; but the subject may be placed first for emphasis; e.g. וַהֲאִישׁ אָמַר *but the man said*. The order in a nominal sentence is commonly subject, predicate; e.g. יְהוָה מֶלְכֵנוּ *Yahweh¹ is our king*; but the predicate, if emphatic, can be placed first, e.g. עָפָר אַתָּה *dust thou art*, and frequently also, as we have seen (§ 8. 5, Rule 4), if it be an adjective, e.g. צַדִּיק אַתָּה יְהוָה *righteous art Thou, Yahweh*.

In sentences of the type *the people is wise* (cf. § 8. 5, Rule 4), the predicate is sometimes followed by the third personal pronoun (in the appropriate number and gender); thus הָעָם חָכָם הוּא *the people is wise*. Sometimes, especially when subject and predicate are co-extensive, this pronoun precedes the predicate; e.g. יְהוָה הוּא הָאֱלֹהִים *Yahweh is the God*. In such cases it is resumptive in force—in the former case, without emphasis, *as for the people, it (הוא) is wise*; in the latter, with emphasis, *Yahweh, he (and no other) is the God*, or *Yahweh Himself is the God*.

2. The subject is placed first in circumstantial clauses, which describe, not an action or a development, but a situation or a circumstance; commonly they are introduced by the connective וְ, sometimes they stand asyndetically; e.g. בָּא הָאִישׁ וְהַיָּלֵד יוֹשֵׁב עוֹד *the man came in while the boy was still sitting*; בָּא הָאִישׁ וְדָוִד לֹא יָדַע *the man came in, but David did not know it*; וְאַבְרָהָם זָקֵן *now Abraham was old*.

¹ יְהוָה is thus translated in the Grammar, not by *the Lord*, and it is left unpointed. The name Jehovah is derived from a misunderstanding of the vocalized form יְהוָה (cf. Note in § 15).

3. The negative stands immediately before the verb or predicate; thus, in a verbal sentence, the order is (negative), verb, subject, object, e.g. לֹא שָׁמַע הָאִישׁ אֶת-הַקּוֹל *the man did not hear the voice*.

4. (a) The *definite* object in nouns and pronouns, when directly governed by an active verb, is in prose usually preceded by the particle (itself a worn down noun; cf. § 12. 1, 2) אֵת, or rather אֶת- (see note 1 after Exercise), as in the above illustration¹. But the noun must be definite; *a voice* would have been simply קוֹל, not אֶת-קוֹל. A noun is definite: (i) if it is preceded by the definite article or is in a Genitive relation with a following noun which is definite (cf. § 14. 4, Rule 1); (ii) if it is particularized by a possessive pronoun (which is expressed in Hebrew by means of a pronominal suffix (§ 16), e.g. *God heard his voice*, אֶת-קוֹלוֹ; and (iii) if it is a proper name, e.g. he smote *David*, אֶת-דָּוִד.

(b) אֶת- is repeated before each noun, if there be more than one; e.g. Abraham took *Sarah and Lot*, אֶת-שָׂרָה וְאֶת-לוֹט.

<u>מֶלֶךְ</u> king	<u>עַם</u> people	<u>אָרֶץ</u> <i>f.</i> earth, land
<u>יָלֵד</u> boy	<u>אֱלֹהִים</u> God	<u>יְהוָה</u> Yahweh
<u>הַיְכָל</u> palace, temple	<u>רָעָב</u> famine	<u>בָּרָא</u> to create
<u>קָרָא</u> to call	<u>שָׁפַד</u> to shed	<u>לָקַח</u> to take
<u>שָׁמַע</u> to hear	<u>אָמַר</u> to say	<u>בָּא</u> to come
<u>יָשַׁב</u> to sit	<u>רַע</u> bad, evil	<u>מְאֹד</u> very
<u>רַע מְאֹד</u> very bad	<u>יָדַע</u> to know	<u>עָצוּם</u> strong, powerful
<u>כָּבֵד</u> heavy	<u>אֶל-</u> unto	<u>לֹא</u> not

Note—(i) The nouns הַר *hill*, עַם *people*, חַג *festival*, פָּר *ox*, when preceded by the article, lengthen the *pathah* to *qāmeṣ*;

¹ Thus הַקּוֹל is ideally in the Genitive; cf. § 14. 1.

הָהָר, הָעֵץ, הָהָר, הָפָר. So also אֲרִץ (original form אֶרֶץ) becomes אֶרֶץ with the article.

(ii) רַע can mean *bad*, both in the sense of unfortunate and even disastrous, and in the sense of morally bad.

(iii) The verbal form which is quoted in the vocabulary is not the Infin. but the 3rd sing. masc. perf. active, which is, for all classes of verbs, with one exception, the basic and simplest form and the one quoted in reference. It might seem right and proper, therefore, to give the meaning of בָּרָא, for example, as *he created*, rather than *to create*, as is the common practice; but בָּרָא has a considerable range of meaning (Perf., Preterite, Fut. Perf., Pluperf. etc.; cf. § 11. I, 5), so that to say בָּרָא *to create* intimates simply that בָּרָא is a verb and gives its meaning.

EXERCISE

Translate

יהוה הוא האלהים: 2 כבד הרעב בארץ: 3 בא הילד אל-
ההיכל והמלך לא ידע: 4 לקח האיש את-הזהב ואת-הכסף:
5 ברא אלהים את-השמים ואת-הארץ: 6 קרא הילד אל-
האיש החכם והאיש לא שמע: 7 ברא אלהים את-האור ואת-
החשך: 8 שפך הילד את-המים על-הארץ: 9 העם העצום
והגדול: 10 לקח המלך את-החרב:

The good man. 2 The palace (was) very high 3 The good king heard the woman and did not take the silver and the gold. 4 The wise man sat upon the dust and did not hear. 5 Darkness (was) upon the morning and the evening and famine (was) upon the land, and it (was) very serious. 6 Yahweh is God. 7 The good man is the wise man. 8 The good and great people. 9 The boy called the people to the mountain.

Note 1. The *maqqēph* or hyphen, which is illustrated in the exercise above, joins together two or more words so that they

are pronounced as a rhythmical unit and are treated in writing as an accentual unit; e.g. אֶת-כָּל-אֲשֶׁר-לוֹ *all* (accus.) *that was to him*, i.e. *all that he had*. The occurrence of two accented syllables in collocation, which is contrary to the rhythm, is thus avoided by the use of *maqqēph*, since all the words joined together by the sign lose their accent except the last, and, in consequence of this, their long vowels, if changeable, become short (§ 2. 6b); e.g. כָּל-אִישׁ becomes כֹּל-אִישׁ, *every man*, the vowel of כָּל- being now short because it is in a closed syllable before the tone. *Sērē*, followed by *maqqēph*, is usually reduced to *sēghól*; thus הִשָּׁמֶר הַשָּׁמֶר *hiššāmēr*, but הִשָּׁמֶר-נָא *hiššāmēr-nā*, *beware*; so תִּן-לוֹ תוֹדָה וְהַגְדֵּן-נָא *tin-lō tōdāh wəhagdēn-nā*, *give praise to him and tell*, &c.

The *maqqēph* is used almost invariably with אֵל *to* (thus אֵל-), *all* (thus כָּל-), *את* sign of the definite object (thus אֶת-), and a few other common words (e.g. מִן- *from*, מִן- *lest*).

Note 2. The main accent or tone falls generally, but not invariably, upon the last syllable of a word (e.g. דָּבָר *dābhār*, *word*; but דִּבְרָה *dēbher*, *pestilence*, and קָטַלְתִּי *qātāltī*, *I killed*). According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable second from the Tone a certain emphasis or accentual rise. Especially if this syllable is open and, in consequence, more liable to be slurred, it is marked with a מֶתֶגַּח, *methegh*, *bridle* (a small perpendicular stroke to the left of its vowel¹) in order to preserve its secondary emphasis. In fact, *the second full vowel from the tone, if open, is uniformly marked by methegh*, both when its vowel is long (הָאָדָם *the man*) and when it is a short vowel before a guttural with dagh. forte implicitum (הַהֵיכָל *the palace*, הַחֲכָם *the wise*); e.g. אֲנֹכִי *I*, וְזָכַרְתָּ *and thou shalt remember*, הָעָפָר *the dust*. The *methegh* is rarely used with the vowel of a shut syllable, since it is

¹ Under the consonant, if the vowel is *hōlem*; e.g. כּוֹכְבִים *stars*, כֹּהֲנִים *priests*, אֹיְבִים *enemies*.

in little danger of being slurred (therefore, *not* מְדַבְּרִים), nor with a vocal shewa (therefore, *not* דְּבָרִים). But it is used when the open syllable is separated from the tone even by vocal shewa only; e.g. אָכְלָה *ā-kh^elā* (accent on last syllable) *she ate*, חָכְמָה *hā-kh^emā*, *she is wise*. *Methegh* in such cases clearly indicates that the shewa is vocal, and thus serves to distinguish between *ā* and *o* and between *î* and *i*. Thus אָכְלָה and חָכְמָה without *methegh* are to be read as 'okh-lā, *food* and hokh-mā, *wisdom*. Similarly יִרְאוּ *yî-r'û*, *they will fear* (open syllable, long *i*) but יִרְאוּ *yir-'û*, *they will see* (shut syllable, short *i*).

If the vocal shewa in this case be a *hateph*, the preceding vowel, though short, has that distinctness that requires to be preserved by *methegh*; hence the combination referred to in § 7. 5a always appears in the form אֶצְמִיד, אֶצְמִיד, אֶצְמִיד; e.g. יַעֲמִיד *he stations*, אֶצְמִיד *he stationed*, אֶצְמִיד *he was stationed*.

§ 10. PERSONAL, DEMONSTRATIVE, INTERROGATIVE AND OTHER PRONOUNS

1. The Personal Pronouns.

	Sing.	Signif. part.	Plur.	Sig. part.
1 pers. c.	אֲנִי	אֲנִי ¹ I	אֲנַחְנוּ	we <i>nu</i>
2 pers. m.	אַתָּה	² thou <i>ta</i>	אַתֶּם	² ye <i>tem</i>
f.	אַתְּ	² thou <i>t</i>	אַתְּנָה, אַתְּנָה ^{2,4}	ye <i>ten</i>
3 pers. m.	הוא	he ³ <i>w, hu</i>	הֵמָּה, הֵם	they <i>m</i>
f.	היא	she ³ <i>y (ha)</i>	הֵנָּה	they <i>n</i>

¹ אֲנִי is composed of two demonstrative elements, 'anô from 'anā (cf. Arab. 'anā, I) and kî. אֲנִי and אֲנִי have the same value in Hebrew; אֲנִי is more commonly used, but considerations of rhythm sometimes give the preference to אֲנִי.

^{2 3 4} See footnotes on following page.

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not אֶבְרַח לִי הוּא (§ 27); *declare to (ל) me* is not סִפְרוּ לִּי הוּא (§ 12. 1 f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form, to be explained later (§§ 16; 27; 12. 1f; 12. 2d, &c.), to the end of other words. These fragments (the *significant parts* in the preceding table) are named *Pronominal suffixes*.

2. Demonstrative Pronouns.

	Sing.	Plur.	Sing.	Plur.	
mas.	זֶה	this	הוּא	הֵמָּה, הֵם	those
f.	זֹאת	this	הִיא	הֵנָּה	those
c.	אֵלֶּה	these			

The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 8, Rule 3); e.g. הָאִישׁ הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטוֹב הַזֶּה.

Note that though, with the art., the sing. is הוּא, the plur. is הֵם.

² אַתָּה is from an original 'antā; similarly with the other 2nd pers. pronouns.

³ In הוּא *hū* and הִיא *hî* the א which is silent, points to an earlier stage in the history of the word when it was consonantal (*hū'a? hî'a?*).

⁴ Both forms are very rare.

3. *Interrogative pronoun.* The interrogative is **מִי** *who?* for persons, and **מָה** *what?* for things, both words indeclinable.

The emphasis of the question, not being on the interrogative particle, falls forward on the next word (§ 6. 6), and **מה** assumes a *pointing quite like the Article* (§ 8).

Before non-gutturals *path. and dag.* **מִה־זֶה** what is this?

before א and ר *qāmeš* **מָה־אֵלֶּה** what are these?

before other gutturals *pathah* **מִה־הִיא** what is it?

but

before gutt. with qam. *s:ghól* **מָה עָשָׂה** what has he done?

(a) **מִי** is also used to express the indefinite *whoever, whatsoever* and **מָה** *whatever, whatsoever*; e.g. **מִי לִיהוָה אֲלִי** *whoever (is) for Yahweh, (let him come) to me.* Note that **מִי יִבְטַח בַּיהוָה** means: *Who will trust in Yahweh?*, whereas **אֲשֶׁר יִבְטַח בַּיהוָה** means: *He who will trust in Yahweh.* (Cf. 4c below).

(b) *Whom?* is expressed by **אֶת־מִי**; e.g. **אֶת־מִי עֲשַׁקְתִּי** *Whom have I oppressed?* *Whose?* is expressed by **לְמִי**; e.g. **לְמִי הַיְלִד הַזֶּה** *Whose boy is this?* (§ 12. 1a) or by the use of **מִי** in the Genitive; e.g. **כִּן־מִי אַתָּה** *Whose son are you?* (§ 14. 1). **אֶת־** is never used before **מה**; cf. above **מָה עָשָׂה**, *What has he done?*

4. *Relative Pronoun.* (a) There is no relative pronoun in Hebrew. **אֲשֶׁר** is a general word of relation and is invariable for all genders, numbers and cases; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it has sometimes been likened to the *wh* in these words. The Hebrew way of turning such relative sentences is to place the relative particle at the beginning and to define the relationship by the use of the appropriate complement within the relative sentence; e.g. *the man to whom I spoke* is rendered as *the man אֲשֶׁר (wh) I spoke to him; the house in which I lived* as *the house*

אֲשֶׁר (wh) I lived in it. So *whose* = **אֲשֶׁר followed by *his*; **הָאָדָם אֲשֶׁר נִשְׁמָה בְּאַפּוֹ** *man in whose nostrils* (**בְּאַפּוֹ** . . . **אֲשֶׁר**) *is (but) a breath.* So *there is* **שָׁם**, *where* **שָׁם** . . . **אֲשֶׁר**; *thither* is **שָׁמָּה**, *whither* **שָׁמָּה** . . . **אֲשֶׁר**; *thence* is **מִשָּׁם** (**מִן** *from*; *n* assimilated), *whence* **מִשָּׁם** . . . **אֲשֶׁר**.**

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, **אֲשֶׁר** is used alone, i.e. without the need being felt for a word within the relative sentence to define the relationship; e.g. the king *who pursued* **אֲשֶׁר רָדַף** (the **אֲשֶׁר** is not followed up by the pronoun **הוא** (*he*); he put there the man *whom he had formed*, **אֲשֶׁר יָצַר** (**אֲשֶׁר** in such a case may not be followed by a word for *him*). It is doubtless this familiar usage which has led to the statement that **אֲשֶׁר** is a relative pronoun.

(c) **אֲשֶׁר** can also be a compound relative = *he who, him who, that which*, and, as such, may take a preposition before it; *that which* (**אֲשֶׁר**) he had done pleased Yahweh; he said *to the man who* (**לְאֲשֶׁר**) was over his house.

(d) Occasionally the particle is omitted at the beginning of a relative clause, and the relative relationship of the clause is left to be understood; e.g. **בָּא הָאִישׁ אֶל־אֶרֶץ לֹא יָדַע** *the man entered a land he did not know.*

5. *Other pronominal expressions.* *Each* **אִישׁ**; e.g. kings were sitting *each* (**אִישׁ**) upon his throne. So *any*; e.g. if *any one* (**אִישׁ**) can number, &c.

Every, all, **כָּל** (which is strictly a noun = *the whole*); e.g. *every day*, **כָּל יוֹם**; *all the day*, **כָּל־הַיּוֹם** (§ 9, Note 1 to the Exercise).

No, none, **אִישׁ . . . לֹא** or **אִישׁ לֹא** (lit. *not a man*): **כָּל . . . לֹא** or **לֹא . . . כָּל** (lit. *not every, i.e. not any*); e.g. *none living* is just before thee, **לֹא . . . כָּל־חַי**; *no work shall be done*, **כָּל־מְלָאכָה לֹא־יַעֲשֶׂה**.

The one, the other, הַיּוֹ . . . הַיּוֹ: the one called to the other, קָרָא הַיּוֹ אֶל-הַיּוֹ.

For other forms of reciprocal and reflexive usages, see §§ 22. 3; 23. 3b; 33. 4, 5.

עֵינַי f. eye	יָד f. hand	הַר mountain
חֲלִי disease	רֹאשׁ head	אֶבֶן f. stone
עֶבֶד servant	חֶרֶב f. sword	יָלַד to bear

EXERCISE

Translate

הַהָר הוּא רָם מְאֹד: 2 אֲתָה הוּא הַאֵלֵהִים: 3 הַחֶרֶב הִיא עַל-
הָעֵפֶר: 4 הָעָם הוּא עֲצוּם מְאֹד: 5 אֲנִי הָאִישׁ הַחָכֵם: 6 מִי
אַתֶּם: 7 רָם מְאֹד הָהָר הַזֶּה: 8 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים:
9 הָעָם הָעֲצוּם הַזֶּה: 10 זֶה הַיְלֵד אֲשֶׁר שָׁמַע אֶת-הַקּוֹל: 11 בָּא
הָאִישׁ אֲשֶׁר שָׁפַךְ אֶת-הַמַּיִם עַל-הָאָרֶץ: 12 מֵה-טוֹב הַיּוֹם הַזֶּה:
13 קָרָא זֶה אֶל-יְהוָה וַאֲמַר קְדוֹשׁ יְהוָה: 14 לִקַּח הַמֶּלֶךְ אֶת-
הַחֶרֶב: 15 זֶה הַמֶּלֶךְ הָעֲצוּם:

The mountain is very lofty. 2 The dust is upon the waters.
3 I (am) the man. 4 We (are) the people. 5 The good and
powerful people. 6 The great and lofty mountain. 7 Who
(are) these? 8 What (are) they? 9 Who (is) this woman?
10 I (am) the great king who (is) over the land. 11 That
great day. 12 This (is) a good head. 13 This head (is) good.
14 This good head. 15 This (is) the bad boy who spilt the
water upon the earth. 16 These (are) the heavens and the
earth which God created this day. 17 How great (is) that
palace!

§ 11. THE SIMPLE FORM OF THE VERB
THE PERFECT—THE CONJUNCTION—PAUSE

I The Verb

1. *Root.* The root of a verb is considered to be the 3rd *sing. masc. perf.* of the simple form, e.g. שָׁבַר *he broke* (cf Note to Voc. 9). This form is called *Qal* (קָל) “light”, in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, e.g. נִשְׁבַּר *he was broken*, or by the duplication of a radical, e.g. שָׁבַר *he broke in pieces*.

2. *Inflection.* Inflection to express person takes place by the connection, in most cases, of the significant parts of the personal pronoun with the stem (§ 10. 1); and the third *sing.* as simplest is taken first, then the second, and finally the first. In the perfect the pronominal element is attached to the stem as an affirmative, in the imperfect as a preformative.

THE PERFECT

3 sing. mas.	קָטַל <i>he killed, &c.</i>	
3 sing. fem.	קָטְלָה <i>she killed, &c.</i>	\bar{a} = fem. ending
2 sing. mas.	קָטַלְתָּ <i>thou didst kill, &c.</i>	$t\bar{a}$ of אַתָּה
2 sing. fem.	קָטַלְתְּ <i>thou (f.) didst kill, &c.</i>	t of אַתְּ
1 sing. com.	קָטַלְתִּי <i>I killed, &c.</i>	$t\bar{i}$ = $k\bar{i}$ of אֲנִי, with k assimilated to t of 2 <i>sing.</i>
3 plur. com.	קָטְלוּ <i>they killed, &c.</i>	\bar{u} = masc. pl. ending
2 plur. mas.	קָטַלְתֶּם <i>ye killed, &c.</i>	<i>tem</i> of אַתֶּם
2 plur. fem.	קָטַלְתֶּן <i>ye (f.) killed, &c.</i>	<i>ten</i> of אַתֶּן
1 plur. com.	קָטַלְנוּ <i>we killed, &c.</i>	$n\bar{u}$ of אֲנַחְנוּ

Thus these are not arbitrary forms: קָטַלְתָּ is really *killed thou*, and קָטַלְנוּ *killed we*.

3. Note carefully where the accent falls—usually on the קָטַלְ. The first syllable is pretonic and open, therefore has a tone-long vowel, קָ (§ 5. 2b), e.g. קָטַלְתִּי (not קָטַלְתִּי). The heavy terminations קָטַלְ, קָטַלְ, draw the accent upon them, so that the first vowel, being now no longer pretonic but two places from the tone, vanishes into sh'wa (§ 5. 2c), e.g. קָטַלְתָּם (not קָטַלְתָּם).

4. Note carefully the verbal inflection: *m.* יִשְׂרָה, *f.* יִשְׂרָה (cf § 5. 2f) In other words, in *verbal* inflection with vocalic additions—e.g. *ā* of 3rd sing. fem. (הַ) or *ú* of 3rd pl. (וּ)—the vowels *á ē ṓ*¹ in the tone-syllable become vocal sh'wa thus: *m.* קָטַלְ, *f.* קָטַלְ (not קָטַלְ), *m.* קָטַלְ, *f.* קָטַלְ (not קָטַלְ), *m.* יִכַּלְ, *f.* יִכַּלְ. In the 3rd sing. fem. and the 3rd plur. the first vowel has *methegh*—קָטַלְ, קָטַלְ, because the sh'wa, representing as it does an original full vowel (*á*), is sounded (§ 5. 2e, § 9. Note 2 to Voc.). This preserves the *a* sound: without *methegh*, the words would be *qoṭlā, qoṭlú*. Naturally, if the third radical were a *b·ghadhk·phath*, it would not take daghesh lene; e.g. קָטַלְ she wrote, קָטַלְ they wrote.

5. *Uses of the perfect.* The Perf. expresses:

- The Aorist (Past), *he killed.*
- The Perfect, *he has killed.*
- The Pluperfect, *he had killed.*
- The future Perfect, *he shall have killed.* (See § 43).

6. אַתְּ or אַתְּ, the objective particle (§ 9. 4a), when used with the pronominal suffixes, appears as follows: אַתְּ *me*, אַתְּ *m.* אַתְּ *f.* *thee*, אַתְּ *him*, אַתְּ *her*, אַתְּ *us*, אַתְּ *m.* אַתְּ *f.* *you*, אַתְּ *m.* אַתְּ *f.* *them*.

The *scriptio plena* is also common: אַתְּ, &c.

¹ Most regular vbs. have their second vowel in *á*, many in *ē*, a few in *ṓ* (§ 19. 1).

II. The Conjunction

The inseparable conjunction וְ *and*, is pointed very much like the inseparable prepositions in § 12.

(a) Its ordinary pointing is sh'wa, וְאַתָּה *and thou*, וְדָבָר *and a word*.

(b) Before the *hatephs* it takes the corresponding short vowel (§ 7. 1c), וְאַנִּי *and I*, וְאַמֶּץ *and be strong*. וְחַסְדִּי *kindness* and וְאֵמֶת *faithfulness*.

וְ with וְאַלְהֵיִם gives וְאַלְהֵיִם (not וְאַלְהֵיִם).

(c) Its pointing is וְ before simple sh'wa, וְדְבָרִים *and words*, וְשָׁמְרֵתֶם *and ye shall keep*, and before the Labials, וְבֵן *and a son*, וְפָרָה *and a cow*.

(d) Note that before *yódh* with sh'wa the pointing is *híreq*; e.g. with וְיָמִי it is neither וְיָמִי nor וְיָמִי, but וְיָמִי, in which the *yódh* is quiescent, so that no sh'wa is written under it (cf. וְיָמִי and וְיָמִי in § 7. 6b, ii).

(e) Before the accent, especially if disjunctive (see § 47), it often takes *qāmeṣ* (§ 6. 2b): טוב וְרַע *good and evil*, פָּרָה וְדָבָר *a cow and a bear*, דֶּר וְדָר *generation after generation*; especially with words that go in pairs: יוֹם וְלַיְלָה *day and night*, זָהָב וְכֶסֶף *gold and silver*, תָּהוּ וְבָהוּ *waste and void* (וְ in spite of Labial; cf. וְאַלְהֵיִם וְמֶלֶךְ *God and king*).

(f) When the conjunction precedes a noun with the definite article, the vocalization of the article remains unchanged and the conjunction is simply prefixed; e.g. *and the people* וְהָעָם (contrast § 12. 1e).

דָּוִד David	יְהוֹנָתָן Jonathan	מֹשֶׁה Moses
מִרְיָם Miriam	יִשְׂרָאֵל Israel	יְהוּדָה <i>f.</i> Judah
מִלְחָמָה <i>f.</i> battle, war	בְּהֵמָה <i>f.</i> cattle	יַבְשָׁה <i>f.</i> dry land
מִצְרַיִם Egypt	מִצְרַיִם to Egypt	קֹדֶשׁ holy
שִׁבְעִי seventh	צָעַק, צָעַק to cry, cry out	שָׁבַת to rest

מָכַר to sell	מָחָה to destroy,	רָאָה to see
עָשָׂה to make	blot out	הִנֵּה, הִנֵּה, הִנֵּה behold
	מְעַט a little	

EXERCISE
Translate

אָמַר יְהוָה אֶל-הָאֲשֶׁה: 2 אֱלֹהִים וּמִשָּׁה: 3 אֶל-אֱלֹהִים וְעַקְו
וְהָרַעַב עַל-הָאָרֶץ: 4 דָּוִד וַיְהוֹנְתָן: 5 יִשְׂרָאֵל וַיְהוּדָה: 6
כִּבְדָּה הַמִּלְחָמָה עַל-הָעַם וְהֵם מָכְרוּ אֶת-הַבְּהֵמָה: 7 אָנִי
הָאִישׁ אֲשֶׁר מָכַרְתֶּם אֹתִי מִצֹּרְיָמָה: 8 רָאָה אֱלֹהִים אֶת-אֲשֶׁר
עָשָׂה וְהִנֵּה טוֹב מְאֹד: 9 וּבַיּוֹם הַהוּא כָּתַבְתִּי אֶת-הַסֵּפֶר: 10
מִשָּׁה וּמְרִים: 11 יוֹם וּלְיַלָּה:

I said to (אֶל-) the man. 2 We rested on the seventh day.
3 We cried out to God and He (וְהוּא) heard us. 4 God destroyed
man and cattle upon the earth. 5 People and king. 6 Who
spilt the water upon the ground? 7 Thou hast said, Holy
(is) Yahweh. 8 Night and morning. 9 Thou hast ruled (f.)
over this people. 10 We sat upon the dry ground and there
we rested a little. 11 The cattle which David had sold, the
boy took into the city. 12 God made day and night. 13 The
king saw what he had made and it was very good.

Note.—*Silluq* ׀ marks the last tone syllable in a sentence,
while 'athnāh ׀ marks the main pause within the sentence:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ:

The strong emphasis on the tone syllable at the end of a
sentence or at the main division, or divisions, within it
produces so-called pausal forms which are characterized by
alterations of vocalization and sometimes by movement of
the tone within the word in pause:

(a) A short vowel in the tone becomes long, as מַיִם *water*,
pause מַיִם; שָׁמַר *he kept*, pause שָׁמַר; שָׁמַרְתִּי *I kept*, pause שָׁמַרְתִּי.

If the short vowel has been modified from another, it is the
long of the *primary* sound that appears, אֶרֶץ *earth*, p. אֶרֶץ
(from a primary אֶרֶץ 'ars).

(b) Occasionally the tone is shifted from the last syllable
to the penult, which is lengthened if it was short; עָתָה '*attā*
(*now*), pause עָתָה '*attā* (not, of course, '*ottā*, which would be
the pronunciation of עָתָה).

(c) When the original tone-syllable in a verb loses the tone
and undergoes modification of its vowel in inflected forms,
both are restored in pausal forms; e.g. שָׁכַן *he dwelt*, fem.
שָׁכְנָה, in pause שָׁכְנָה; עָמַד *stand* (imper.), pl. עָמְדוּ, in pause
עָמְדוּ.

Similarly the composite shewa under a guttural is raised,
in pause, to the corresponding long vowel; thus אָנִי *I*, in pause
אָנִי; חָלִי *sickness*, in pause חָלִי.

§ 12. THE INSEPARABLE PREPOSITIONS

1. Prepositions and similar words in Hebrew are usually
nouns, sometimes entire, but oftener worn down and frag-
mentary. The following three fragments used as prepositions
are, like the Art., inseparably prefixed to words:

ב *in, by, with; local and instrumental.*

כ *as, like.*

ל *to, at, for; sign of dat. and infin.*

(a) The usual pointing of these light fragments is simple
shewa; e.g. בְּשָׁלוֹם *in peace*, בְּיַד חֲזָקָה *with a strong hand*, כְּפָרְעֹה
like Pharaoh, לְמֹשֶׁה *to Moses*.

(b) Before another shewa this becomes *hireq*, by § 5. 2d, i,
forming a half-open syllable בְּלֵב, לְבָב (< בְּלֵב) *in the heart*
of; the shewa is here sounded, because it was (necessarily)
so in the original לְבָב (cf. § 5. 2e); therefore not בְּלֵב. If the

consonant be י, it quiesces and the shewa is not written (§ 11. II d); e.g. יָמֵי, but בְּיָמַי *in the days of*; יְהוּדָה, יְהוּדָה *to Judah*.

(c) Before a *hateph* the shewa becomes the corresponding short vowel, by § 7. 1c, אָרִי, אֲרִי, אֲרִי (< אֲרִי) *like a lion*; אָכַל, אָכַל *to eat*.

But with the very frequently recurring words אֱלֹהִים *God*, and אָמַר (in the phrase לֵאמֹר *saying*), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בְּאֱלֹהִים but בְּאֱלֹהִים *in God*, לְאֱלֹהִים *to God*, כְּאֱלֹהִים *as God*, לְאָמַר (cf. § 11. II b).

(d) Before the tone, the prep., falling in the *pretone*, often has tone-long *qāmeṣ* (§ 5. 2b), as לְמַיַם *to water* (for לְמַיַם). This is found chiefly in one or two familiar expressions לְעַד *for ever*, לְבֵטָח *securely*, and with a certain kind of infinitive; e.g. לְלֶכֶת *to go* (§ 34. 2a, 3d, § 29. 2, 2b iii, § 30, § 39. 3a, note i).

(e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears (cf. the weak *h* in English words such as *hour, honest*, etc., and in French words such as *homme, heureux*, &c.). E.g. בְּהַשְׁמַיִם, הַשְׁמַיִם > בְּהַשְׁמַיִם *in the heavens*, הָעָם, הָעָם > לְעָם *to the people*. לְהָרִים (§ 8. 4a) *to the mountains*. To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore *to me* is not לְאֲנִי, nor is *in you* בְּאַתָּם (cf. § 10. 1). Instead, the significant parts of the pronouns (§ 10. 1) are appended to the prepositions in more or less modified forms; thus—

Sing.

לְּ to me, לְּ¹ (m.) לְּ (f.) *to thee*, לוֹ *to him*, לָּהּ *to her*.

¹ Pause, לְּ.

Plur.

לָּנוּ *to us*, לָּכֶם (m.) לָּכֶן (f.) *to you*, לָּהֶם (m.) לָּהֶן (f.) *to them*. בְּ is inflected like לְ, but it also takes בָּם in 3rd plur. masc. בְּ uses the poetic form כְּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base בְּ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. Thus: כְּמוֹנֵי, כְּמוֹךָ, כְּמוֹךָ, כְּמוֹהוּ, כְּמוֹהוּ, כְּמוֹנוֹ, כְּמוֹנוֹ, כְּכֶם, כְּכֶם.

2. Note the following usages:

(a) בְּ

i. *in spite of*; e.g. בְּכָל-זֹאת *in spite of all this*.

ii. *pretii*; e.g. עָשָׂה זֹאת הַמֶּלֶךְ בְּנֶפֶשׁ הַיָּלֶד *the king did this at the cost of the boy's life*.

(b) בְּ

i. with an idiomatic use of the generic article; e.g. כְּשֶׁלֶג *like snow*, כְּצֹאן *like sheep*, כְּמִדְבָּר *like a wilderness*.

ii. בְּ repeated in comparisons; e.g. כְּצַדִּיק כְּרָשָׁע *the righteous is as the wicked*; כְּמוֹךָ כְּפַרְעֹה *thou art as Pharaoh*.

(c) לְ

i. *Dativus Commodi*; e.g. לָּהּ לִי בָּרַח *lit. he fled for himself*, i.e. *he fled for his life*.

ii. מֵה-לָּךְ *What are you doing here?* מֵה-לָּךְ *lit. What is to you? What have you? i.e. What is the matter with you?* מֵה-לִּי וְלָךְ *lit. What is to me and to you? i.e. What have I to do with you?*

3. The short word מִן, used as a prep. in the sense of *from, out of*, is also a worn down noun, and generally used as an inseparable particle.

(a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם *from water*. (מִמַּיִם > מִמַּיִם > מִמַּיִם).

Dagh. f., with certain consonants, may be omitted (§ 6. 5); e.g.

מִקְצָה (for מִקְצָה) *at the end of*. When the consonant is י, it quiescens (§ 11.II d); e.g. מִן־יְמִינִי *at my right hand* > מִיְמִינִי > מִיְמִינִי > מִיְמִינִי.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ *from a tree* (מִן־עֵץ > מִעֵץ > מִעֵץ), by § 7. 7; but occasionally, with ח, *hîreq* remains, by § 7. 7; e.g. מִחוּץ (not מִחוּץ), dagh. f. implicit., *outside*.

(c) Before the Art. either (b) is followed, or oftener the prep. is prefixed entire to the word with help of *Maqqeph*, מִהָעֵץ or מִן־הָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

(d) מִן appears with the pronominal suffixes as follows:

Sing.: מִמֶּנִּי *from me*, מִמֶּךָ (m.), מִמֶּנָּה (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִמְּכֶם *from you*, מִמֶּנָּה *from them*.

The forms מִמֶּכֶם (מִן־כֶּם) and מִמֶּנָּה (מִן־נָה) are intelligible, but the others seem to postulate a reduplicated form *minmin* > *mimmen*; מִמֶּנּוּ (*from him*) is a modification of מִמְּנָהוּ (*mimmen-hû*) and מִמֶּנָּה of מִמְּנָהוּ (*mim-men-hā*).

4. Note the following usages:

(a) local; e.g. בָּא מִן־הַהֵיכָל *he came from the temple*.

(b) temporal; e.g. מִן־הַיּוֹם הַשְּׁבִיעִי *from (i.e.) after the seventh day*.

(c) partitive; e.g. יָצְאוּ מִן־הָעָם *there went out (some) of the people*.

(d) causative; e.g. מִן־הַקּוֹל אֲשֶׁר שָׁמַע *because of the voice which he had heard*.

(e) privative; e.g. מִגְּבוּרָה *without strength*.

(f) for the use of מִן to express the comparative degree, cf. § 44. 1.

(g) מִקְטוֹן וְעַד־גָּדוֹל lit. *from small and up to great*, i.e. *both small and great, small and great alike*.

סֵפֶר book	גַּן garden	מָקוֹם place
עֵץ tree	אֲדָמָה f. ground	מְלָאכָה f. work
אֶרֶב lion	חֲמוֹר ass	דָּם blood
שְׂמוּעָה f. report, rumour	רָשָׁע wicked	כָּתַב to write
מִשָּׁל בִּי to rule over	נָתַן to give	אָכַל to eat
קָרָא to call, to recite	שָׂרַף to burn	אֵשׁ f. fire
בָּרַח to flee	קָרָא לְ to name	הָיָה to become, to be
	עַד up to,	
	as far as	

EXERCISE

Translate

קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם אֶת־הַקּוֹל יִבְנֶן: 4 מִשָּׁל הַמַּלְאָךְ בָּעָם: 5 יָשַׁב הַיָּלֵד בְּמִקְוֹם הַזֶּה: 6 מִחַה יִהְיֶה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֱלֹהִים אֶת־הָאָדָם עֶפְרָ מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא בְּהֵיכָל: 9 שָׁפְכוּ דָם וַיִּכְמֹם: 10 שָׂרַפְתָּם אֶת־הַהֵיכָל בְּאֵשׁ: 11 בַּיּוֹם דָּוָד הַמֶּלֶךְ: 12 בָּרַחוּ הָעָם מִקְטוֹן וְעַד־גָּדוֹל מִן־הָאָרֶץ: 13 מִן־הַשְּׂמוּעָה אֲשֶׁר שָׁמְעוּ בָּרַחוּ לָהֶם מִן־הַמֶּקוֹם: 14 נָתַן אֶת־הַחַרֵב לַמֶּלֶךְ: 15 כָּתַב הַיָּלֵד בַּסֵּפֶר:

1 To a lion. 2 God gave the woman to the man for wife. 3 In the morning. 4 In these heavens. 5 In the earth. 6 In that day. 7 In the lofty palace. 8 The lion cried like an (the) ass. 9 God called the firmament heaven, and the dry land called he earth. 10 Man is dust out of the ground.

¹ Pausal form (cf. § 11. Note to Ex.).

11 He ate of the tree. 12 The wise people rested on the seventh day. 13 To the dust. 14 On (ב) the high mountain. 15 One called to the other and said, Yahweh is good. 16 The people, righteous and wicked alike, ate upon the mountains while (and) the famine was in the land. 17 He spilt the blood upon the ground like water.

§ 13. THE NOUN—INFLECTION

i. Stems in Hebrew, as it has come down to us, commonly contain three root letters; e.g. כבד, שמר. In most cases the verb seems to have been the root from which the other related parts of speech were derived, although there are examples of nouns which are primitive, i.e. not traceable to extant verbal stems. On the other hand, there are examples of verbs which are presumably denominatives (i.e. derived from nouns); e.g. שָׁבַר to buy corn (שֶׁבֶר corn), שָׁרַשׁ to uproot (שֵׁרֶשׁ root), מָלַח to salt (מֶלַח salt); cf. English to skin, to dust, to poison.

2. *Types of Nouns.* Only the common types will be catalogued and illustrated here; no attempt should be made to learn them all in a first study of this section of the grammar:

(a) There are various types of monosyllabic nouns which should be noted; e.g. דֵּיג fish, יָד hand (§ 15); שֵׁם name, בֶּן son (§ 26); עַם people, אִם mother (§ 40); טוֹב good, רוֹם height (§ 31); and אָב father, אָח brother (§§ 33. 3c; 42).

(b) The majority of nouns are from stems containing three root letters; the main types are as follows, the type being indicated in brackets after the word:

i. with one originally short vowel after the first root letter: e.g. מֶלֶךְ (qaṭl¹) king, סֵפֶר (qiṭl) book, בֹּקֶר (quṭl) morning (§ 25); בַּיִת (qaṭl) house, עֵינַי (qaṭl) eye (§ 31); אֲרִי (qaṭl) lion, פְּרִי (qiṭl) fruit (§ 33).

¹ As קָטַל is commonly used as the paradigm verb (cf. § 11. 2), its root letters may be conveniently used in naming the various types of nouns.

ii. with two originally short vowels; e.g. דָּבָר (qaṭal) word, זָקֵן (qaṭil) old man, יָתוֹם (qaṭul) orphan, לֵבָב (qiṭal) heart (§ 15).

iii. with a pure long vowel after the first root letter; e.g. שׁוֹמֵר (qāṭil) watcher, עוֹלָם (qāṭal) age, eternity (§§ 15, 26).

iv. with a pure long vowel after the second root letter; אֲדוֹן (qaṭâl) lord, פְּקִיד (qaṭil) overseer, בָּחִיר (qaṭûl) a young man (§ 15).

v. with a preformative *m*, e.g. of place: מִדְּבָר, wilderness (a place for driving cattle), מִזְבֵּחַ altar (a place for sacrifice), מִזְרֵחַ east (the place of the sun's rising); of instrument: מִפְתֵּיחַ key (an instrument for opening), מְלָקֶחֶתִים tongs (an instrument for taking up embers, etc.); other examples: מִשְׁפָּט judgment, sentence, &c., מַמְלָכָה kingdom, מְזוֹמֵר melody, psalm.

vi. with preformative *t*: e.g. תַּלְמִיד scholar, learner, תּוֹשָׁב dwelling, תְּפִלָּה prayer, תְּחִנּוּנִים supplications.

vii. with affirmative *ān* or *ōn*; e.g. שֻׁלְחָן table, קְרָבֹן gift, offering, קְנִינָה possession ראשׁוֹן first, זְכוֹרֹן memorial.

3. *Inflection of Nouns* Inflection in Hebrew takes place after two modes, an outside and an inside mode. These modes are to be observed in most languages; e.g. boy, boys by outside inflection, man, men by inside inflection (so fear, feared, but tread, trod; facio, feci and brechen, brach). The Semitic languages have a preference for inner inflection. This is used to distinguish the various conjugations of the Hebrew verb. The personal inflection is done by the use of the outside mode, which is commonly used also for the inflection of the noun. Alterations do occur within the noun in Hebrew, but these are due to movements of the tone, e.g. דָּבָר word, דְּבָרִים words, דְּבָרַיְכֶם your words, and differ altogether from such changes as appear in foot, feet. At the same time, as the accentual changes take place to a certain extent on various principles,

¹ The long *o* vowel in these words in Hebrew comes from an original pure long *a*.

they afford means for classifying nouns into several *Declensions*. The external changes may be called Inflection.

4. *Inflection, external modifications in Nouns and Adjectives.*

(a) In Hebrew there are:

i. *two genders, masc. and fem.*

ii. *three numbers, sing., dual and plur.* The sing. is commonly a *nomen unitatis*, but sometimes it is a collective; e.g. מְאָדָּם *mankind*, צֹאן *sheep*. And occasionally a noun with a plural ending is sing. in meaning; e.g. חַיִּים *life*, זָקֵנִים *old age*.

iii. *two states, absolute and construct.* A noun is said to be in the absolute state when by its own form and use it expresses the intended idea; e.g. *the man, a dog*, etc.; it is said to be in construct state when it requires to be read in close association with a following noun in genitival relationship for the full definition of the intended idea; e.g. in the phrase *the dog of the man*, *the dog* is in the construct state (§ 14).

iv. *no case endings, apart from some residual forms and uses* (cf., e.g., § 14. 5).

(b) The *masc. sing.* has no distinctive ending; the same is true of some fem. sing. forms; e.g. יָד *hand*, אִמָּה *mother*, אֲרֶץ *earth*.

(c) The *fem. sing.* of an adjective is formed by adding הָ to the *masc. sing.*; e.g. טוֹב, טוֹבָה. It is likewise the case with some nouns; e.g. פֶּה *ox*, פָּרָה *cow*; סוּס *horse*, סוּסָה *mare*. Besides, the majority of fem. nouns have the ending הָ in the *sing.*

The original *fem.* ending was *ath* ת־. This is used in the construct (§ 14. 3d) and sometimes is found as simple ת (cf. מוֹאֲבִית *Moabitess*, from מוֹאֲבִי).

(d) The *masc. plur.* is formed by adding יִם (*ím*) to the *sing.*, e.g. טוֹבִים; and the *fem. plur.* by changing הָ (*ā*) into וֹת (*óth*), e.g. טוֹבָה, טוֹבוֹת, or by adding *óth* to the *sing.* if it has no *fem.* termination, e.g. רוּחַ *wind*, רוּחוֹת.

(e) The *dual* is formed by adding יִם־ (*áyim*: ' consonantal) to the *masc. sing.* for the *masc.*, and to the original *fem. sing.*

(which was ת־ *ath*) for the *fem.* Thus: from סוּסִים, סוּס; from סוּסָה (orig. סוּסָת), סוּסָתִים (*a* under ס lengthened to *ā*, because pretonic, § 5. 2b).

	<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב <i>good</i>	טוֹבָה	סוּס <i>horse</i>	סוּסָה <i>mare</i>
<i>plur.</i>	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסוֹת „
<i>dual</i>			סוּסִים „	סוּסָתִים „

5. *Classes of nouns feminine.* (a) Words ending in הָ or ת־; e.g. צְדָקָה *righteousness*, בְּרָכָה *blessing*, מִצְרַיִת *an Egyptian woman* (from מִצְרַיִם *an Egyptian*), עֵבְרַיִת *a Hebrew woman* (from עֵבְרַיִם *a Hebrew*).

(b) Words of any termination that are names of creatures feminine, as אִמָּה *mother*, רְחֵל *ewe*..

(c) Names of cities, countries, &c., which may be considered *mothers* of their inhabitants; e.g. צִיּוֹן *Zion*, אַשּׁוּר *Assyria*.

(d) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אָזְן *ear*, קַרְנֹן *horn*; but ראשׁ *head*, אֶף *nose*, פֶּה *mouth* and לֵב *heart* are *masc.*

(e) Names of things productive, the elements, unseen essences, &c., as אֲרֶץ *earth*, אֵשׁ *fire*, נַפְשׁ *soul*, רוּחַ *spirit*.

In all these classes, however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other; e.g. דֶּרֶךְ *way*, *masc.* (less often *fem.*), שֶׁמֶשׁ *sun* *fem.* (less often *masc.*).

(f) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; e.g. צְדָקוֹת, צְדָקָה; כּוּס, כּוּסוֹת *cup*. Some *fem* nouns, however, have the *masc. plur.* ending, e.g. שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary some *masc.* words have the *fem.* termination in the *plur.*, e.g. אָב *father*, pl. אֲבוֹת, especially if they incline towards

a *fem.* sense by (d) or (e); e.g. לֵבָב *heart*, pl. לְבָבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קְלוֹת (§ 2. 7d).

As a rule, the plur. takes the gender of the sing.; e.g. אָבוֹת *good fathers*, שָׁנִים טְבוֹת *good years*.

(g) The *fem.* often corresponds to the Greek or Latin neuter; e.g. טוֹבָה *welfare*, רָצָה *misery*, זֹאת *this* (τοῦτο).

6. *The Dual.* (a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun or verb. It is not used to express two in general; e.g. two horses would not be סוּסִים, nor would two songs be שִׁירִים (cf. § 45. 1). It is used of things which are found in pairs, both of organs of the body and of things made in pairs; e.g. *eyes* עֵינַיִם, *ears* אָזְנַיִם (*ʾoznáyim*), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׁפָתַיִם (from שָׁפָה), *horns* קַרְנַיִם, *shoes* נַעֲלַיִם, *tongs* מְלַקְחַיִם; and with one or two other common words, e.g. יוֹמַיִם *two days*, שְׁנַתַּיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, e.g. עֵינַיִם רַמוֹת וַיִּדְּוּ שֶׁכָּחוֹת דָּם *haughty (high) eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e.g. קַרְנוֹת *horns* of the altar.

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 5. 2b), e.g. שְׁפָתַיִם *ś·phātháyim*.

(e) מַיִם *water*, and שָׁמַיִם *heaven*, are not duals, but plur. from unused sing. forms (מֵי and שָׁמַי).

פָּר ¹ ox	פָּרָה <i>f.</i> cow	גִּבּוֹר hero, might
סוּס horse	סוּסָה <i>f.</i> mare	אִישׁ man
כּוֹכֵב star	שָׂר ¹ prince, officer	שָׂרָה <i>f.</i> princess

¹ The words פָּר, שָׂר, have, for etymological reasons (§ 40), a (*path.*); with the Article, פָּר has + ā (cf. § 8), the other has _ a.

בְּאֵר <i>f.</i> well	שִׁיר song	שִׁירָה <i>f.</i> song
דָּם blood	נָבִיא prophet	חֲלוֹם (<i>pl.</i> חֲלוֹמוֹת) dream
לֶחֶם bread	נָתַן { to give	
סָפַר to count	{ to set	הָרַג to slay
זָכַר to remember	שָׁתָה to drink	חֲדָשׁ new

EXERCISE

Translate

אֵלֶּה הַפְּרוֹת הָרְעוֹת אֲשֶׁר רָאָה הַמֶּלֶךְ בְּעִיר: 2 מִשַׁל הָאָדָם בְּבִהְמָה: 3 הֵמָּה הַשָּׂרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל-הָעָם: 4 אֲמַרְתִּי אֶל-הָעָם הֲזֵה צְדִיקִים אַתֶּם: 5 הִהָרִים הָאֵלֶּה רָמִים מְאֹד: 6 סָפַרְתָּ אֶת-הַכּוֹכָבִים: 7 מָה רָמִים הֵהִיכְלִים הָהֵם בְּעִיר: 8 רָאָה הַמֶּלֶךְ כִּי חֲכָמִים הִדְבָּרִים אֲשֶׁר אָמַר הַשָּׂר הַצְּדִיק לָעָם: 9 טוֹבֹת הַשִּׁירֹת אֲשֶׁר שָׁמַעְתִּי בְּהִיכַל: 10 עֵינַיִם רַמוֹת וְאָזְנַיִם כְּבִדּוֹת וַיִּדְּוּ אֲשֶׁר שָׁפְכוּ דָם: 11 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת-הַפְּרוֹת הַטְּבוֹת עַל-הַיְּהוּדִים: 12 זָכַר יְהוָה כִּי עָפַר אֶנְחֵנוּ:

I remember (*perf.*) the songs which I heard in the temple. 2 Those heavens (are) very lofty. 3 These (are) the asses which we slew. 4 Who (are) these princes and heroes? 5 Thou hast heard the cows. 6 God remembers the just (*pl.*). 7 We sat on the hills two days. 8 Bread he ate and water he drank. 9 The just are as the stars which (are) in the firmament. 10 He took oxen and cows and horses and asses. 11 I counted the stars which God has set in the heavens. 12 Water from the wells. 13 God gave me a new song. 14 Thou (*f.*) hast spilt blood (*pl.*). 15 Two days we rested in the temple and there we remembered the good things which God had done for us.

§ 14. CASES—THE CONSTRUCT STATE—
CASE ENDINGS—*HE LOCALE*

1. *The Construct State.* There is reason to believe that Hebrew, like Arabic, once had three cases, the nominative, accusative and genitive, ending respectively in *u*, *a*, and *i* (see 5 below). In such a phrase as *the palace of the king*, the close genitival relationship between the governing noun (*nomen regens*) and the governed (*nomen rectum*) is expressed in Hebrew in a way which demands special attention; it has no analogy in the corresponding Latin or Greek construction. The first noun *palace* which is dependent for its full definition upon the noun in the genitive which follows is said to be in the *construct state* before that genitive; the second noun *king*, being independent, is in the *absolute state* (§ 13. 4a, iii).

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, is usually, not invariably, expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; e.g. in "great in power, fair in appearance, broken in heart". *Great, fair, and broken* would be in the construct, *power, appearance, and heart* in the absolute.

(b) The point is that the whole phrase in each case must be uttered before the idea or subject of reference is fully defined. In consequence, the word in the construct and the following word in the genitive relationship are conceived to be, and are treated as, one unit of speech with one main accent which falls inevitably upon the noun in the absolute, the noun in the construct being hurriedly pronounced. The effect of this upon the noun in the construct is to shorten, as far as possible, any tone long vowels in it.

3. *Forms of words in the construct.* (a) Abs. דָּבָר (both vowels tone long, cf. § 5. 2b) has constr. דְּבַר, which is the shortest form it can assume (the final syllable בַּר, being

closed, requires a full vowel, while in the preceding דְּ the vocal shewa represents the minimum of vocalic sound).

(b) In the case of the *plur.* in *im* and the *dual* in *áyim*, the *m* is elided in each case in the construct and the ending becomes *é*. The construct of דְּבָרִים is דְּבָרִי (the *q* of the absolute form, when hurriedly pronounced, being reduced to *q̄*, and דְּ being required instead of דִּ of the absolute because two vocal shewas cannot come together (§ 5. 2d, i)). In דְּבָרִי the shewa is vocal because it represents an original full vowel; consequently, if the third root letter is one of the *b·ghadhk·phath*, it does not take dagh. lene; e.g. abs. plur. כְּבָדִים, constr. כְּבָרִי (not כְּבָדִי).

(c) The dual cstr. is similarly formed; e.g. abs. קַרְנָיִם *horns*, cstr. קַרְנָי; abs. יָדַיִם *hands*, cstr. יָדַי. So from שֵׁפָה *lip*, dual abs. שְׁפָתַיִם (§ 13. 6), cstr. שְׁפָתַי.

(d) In *fem. sing.* the original ending ת־ (§ 13. 4c) is resumed; e.g. abs. סוּסָה *mare*, constr. סוּסַת; abs. צְדָקָה *righteousness*, constr. צְדָקַת (צֶדֶד < צֶדֶד; *sidh·qath*); abs. אֲדָמָה *ground*, constr. אֲדָמַת (אֲדָ < אֲדָ; cf. § 5. 2d, ii).

(e) *Fem. pl. cstr.* ends, like abs., in וֹת, but is shortened, like all constructs, as much as possible; pl. abs. צְדָקוֹת, cstr. צְדָקוֹת.

4. סוּס, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—יָשָׁר *upright*, יָד *hand*, שֵׁפָה *lip*.

	Mas.		Fem.	
	Abs.	Cstr.	Abs.	Cstr.
<i>sing.</i>	סוּס horse	סוּם	סוּסָה mare	סוּסַת
<i>plur.</i>	סוּסִים horses	סוּסִי	סוּסוֹת mares	סוּסוֹת
<i>dual</i>	סוּסַיִם horses	סוּסַי	סוּסַתַיִם mares	סוּסַתַי

	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i> ¹	<i>Fem.</i>
<i>abs. sing.</i>	יֶשֶׁר	יִשְׂרָה	<i>abs. sing.</i>	יָד	שָׁפָה
<i>cstr. sing.</i>	יֶשֶׁר	יִשְׂרָת	<i>cstr. sing.</i>	יָד	שָׁפַת
<i>abs. plur.</i>	יִשְׂרִים	יִשְׂרוֹת	<i>abs. dual</i>	יָדַיִם	שָׁפָתַיִם
<i>cstr. plur.</i>	יִשְׂרֵי	יִשְׂרוֹת	<i>cstr. dual</i>	יָדַי	שָׁפָתַי

Rules of Usage.

Rule 1. The construct *never* has the article; the absolute, when it is definite, has it according to normal usage (cf. §§ 8. 1; 9. 4a, i); and the construct is definite or indefinite according to the definiteness or indefiniteness of the absolute standing in the genitive relationship to it. If the absolute is definite, the construct also is definite; if it is indefinite, the construct also is indefinite; thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוּס הַמֶּלֶךְ² (not הַסוּס הַמֶּלֶךְ); *the man of war, the warrior*, אִישׁ הַמִּלְחָמָה; *the word of the prophet*, דְּבַר הַנְּבִיא; *the righteousness of the people*, צְדָקַת הָעָם; *the lips of the girl*, שִׁפְתֵי הַנְּעָרָה; but *a warrior*, דְּבַר נְבִיא; *a word of a prophet*, אִישׁ מִלְחָמָה.

Note that מְזִמּוֹר דָּוִד is *the psalm of David*, because David, being a proper name, is definite; similarly הַר יְהוָה is *the mountain of Yahweh*. Such a phrase as *a psalm of David* is expressed in Hebrew as מְזִמּוֹר לְדָוִד.

So with adjs.: *a good-looking girl*, נְעָרָה טוֹבַת מְרָאָה (lit. *good in appearance*), *a woman of good understanding* (אִשָּׁה טוֹבַת שְׂכָל), lit. *good of understanding*); and with participles, (*the*) *broken-hearted*, נִשְׁבְּרֵי-לֵב (lit. *those who are broken* (pl. cstr. of נִשְׁבַּר) *in heart*).

¹ יָד is fem., but may be used here for illustration's sake, as it has not the fem. ending.

² Since the student has now had some experience of nouns such as מֶלֶךְ, אֶרֶץ, מָיִם, שָׁמַיִם, יָדַיִם etc. which are accented on the penultimate syllable, they will no longer be consistently marked with the accentual sign ˘ in the text.

Rule 2. The cstr. must immediately precede the noun to which it is related; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would not be יָדַי וְשִׁפְתֵי הָאִישׁ, because יָדַי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדַי הָאִישׁ וְשִׁפְתָיו; *the prince's sons and daughters*, בְּנֵי הַשֵּׁר וּבָנוֹתָיו, but בְּנֵי וּבָנוֹת הַשֵּׁר. Similarly in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ rather than אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ (in which אֱלֹהֵי is separated from הָאָרֶץ and, in consequence, can strictly be in the cstr. before הַשָּׁמַיִם alone).

Such a *succession* of constructs, however, as דֶּרֶךְ עֵץ הַחַיִּים *the way of* (i.e. *to*) *the tree of life*; יָמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, constitutes a unity and is perfectly normal.

Rule 3. An adj. qualifying a noun in the cstr. must stand after the compound phrase, and, if the noun in the cstr. is definite, the adj. takes the article; e.g. *a good warrior*, אִישׁ טוֹב מִלְחָמָה; *the good horses of the king*, סוּסֵי הַמֶּלֶךְ הַטוֹבִים (i.e. *the horses of the king, the good ones*; סוּסֵי הַמֶּלֶךְ הַטוֹב would be *the good king's horses*); *the king's good mare*, סוּסַת הַמֶּלֶךְ הַטוֹבָה (with הַטוֹב for הַטוֹבָה, it would mean *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: סוּסַת הַמֶּלֶכָה *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *the queen's good mare*, הַסוּסָה הַטוֹבָה הַיְשׁוּרָה; i.e. *the good mare which (belongs) to the queen*.

The above illustrations show that, though an adj. agrees with its noun in gend. and numb. it does not agree in state. Even when a noun is in the cstr. its adj. is in the abs.

5. *Case Endings*. In some Semitic languages the cases are

marked by these terminations: nom. *-u* accus. *-a*, gen. *-e* or *-i*. Of these, little trace remains in classical Hebrew; the *ú* in שְׂמוּאֵל, and the *ó* of בָּנוּ as in בְּנוּ צִפּוֹר (Num. 23, 18) may illustrate residual nom. terminations, the *ā* as in הָלֵילָה an accus., the *i* of בָּנִי as in בְּנֵי אֲתוֹנוֹ (*his ass's colt*; Gen. 49, 11) a gen. The commonly-held view that the ה־ as in צָפוֹנָה northwards, the so-called *He Locale*, or *He* of direction, was an accus. ending is now questioned; it is probably a distinct usage, and there is evidence that the *He* was originally marked with a *mappáq*. This use of the ending ה־, the *He Locale*, to indicate direction, does not take the tone; so הַבֵּיתָה homewards, הַהָרָה towards the mountain. It even admits a preposition prefixed to the word with which it is used; e.g. לְשֵׂאוּלָה to Sheol. It may be affixed to the plural; e.g. הַשָּׁמַיִם heavenwards, and even to a noun in the cstr. state, e.g. בֵּיתֵהּ יוֹסֵף to the house of Joseph.

It is used occasionally even with reference to time; e.g. מִמֵּימָהּ מִמֵּימָהּ from year (lit. days) to year. It may not be used with reference to persons; to (towards) David would not be אֶל-דָּוִד but דָּוִדָּה.

צָפוֹן <i>f.</i> north	יָאֵר river, Nile	אֶבְיוֹן poor
רוּחַ <i>f.</i> ¹ wind spirit	חַיִל { valour force, army	יְשׁוּעָה <i>f.</i> { salvation deliverance
מִצְוָה <i>f.</i> command	עִיר <i>f.</i> city	תּוֹרָה <i>f.</i> law, in- struction
מִתָּן gift, gifts (coll.)	בָּשָׂר flesh	מַלְכָּה <i>f.</i> queen
שְׂאוּל <i>f.</i> Sheol, the underworld	יָרַד to go down	אַרְבַּע four
בְּטַח to trust	נָטָה to stretch	שָׁמַר to keep
		שָׁבַר to break

¹ Less often *masc.*

Note.—תּוֹרָה, being derived from a verb which meant originally to shoot (arrows) can mean (a) an oracle, response or ruling given by seer, prophet or priest, (b) teaching from God given through prophet or priest, instruction, and (c) the law of God, and, specifically, the Law of Moses.

רוּחַ can mean (a) breath, both as mere breath and breath of life, (b) wind, (c) animation, temper, courage, zeal, (d) spirit, the life-spirit as the gift of God, and (e) the spirit of God, the source of all the gifts of the spirit in men.

EXERCISE

Translate

תּוֹרַת יְהוָה טוֹבָה לְאָדָם וְרוּחַ הָאֱלֹהִים עֲצוּמָה אֶל-יְשׁוּעָה:
2 סֹפֵר יְהוָה אֶת-כּוֹכְבֵי הַשָּׁמַיִם וְגַם יָדַע אֶת-כָּל-הָאָרֶץ: 3
אֲבִיוֹנֵי הָעָם הֵם צַדִּיקִים: 4 לֹא שָׁמְרָנוּ תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל:
5 עָשָׂה הַשָּׂר כְּמִצְוֹת הַמֶּלֶךְ: 6 וּבַתּוֹרַת יְהוָה לֹא יִהְיֶה כֶּתֶב: 7 אֵלֶּה
מִצְוֹת אֱלֹהֵי כָל-הָאָרֶץ אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה: 8 בְּיַמֵּי דָוִד
הַמֶּלֶךְ שָׁמְרוּ כָל-הָעָם אֶת-תּוֹרַת יְהוָה וְהָאֲבִיוֹנִים בָּטְחוּ בּוֹ:
9 בָּא חֵיל גָּדוֹל מֵאַרְבַּע רוּחוֹת יְהוָה: 10 אֲכַלְנוּ מִכָּל-עֵץ
יְהִנָּן: 11 וּמִלֶּכֶת הָאָרֶץ בַּת אִישׁ גְּבוּר יִחָיִל: 12 הִיא רָעַב בְּאָרֶץ
וְאֲבָרָם יָרַד מִצְרַיִם כִּי כָבֵד הָרָעַב בְּאָרֶץ: 13 תּוֹרַת יְהוָה
טוֹבָה: 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה בְּיִשְׂרָאֵל:

The great day of Yahweh. 2 The day of Yahweh (is) great.
3 The good queen of the land. 4 All the people of the earth.
5 All the king's good asses. 6 The captain (prince) saw all
the mighty-men of valour and all the people of war. 7 I have
gone northwards. 8 We are gone down to Sheol. 9 He went
towards-the-mountain. 10 We slew the man's ass. 11 The
people did not drink from the waters of the river, for they
(we) blood. 2 12 Ye have not kept the commandments of

¹ Observe the pausal vowels in 6, 9, 10, 11 (cf. § 11, note to Exer.).

² In dependent clauses with כִּי for, that, &c., the pronoun is put last.

the God of all the earth. 13 God of the earth and of the spirits of all flesh. 14 Thou hast kept the poor of the land from all ill. 15 Thou (*f.*) hast eaten of the tree of the garden. 16 The prophet heard the word of the Lord in the temple and there he remained and did not go home. 17 The sons of the king and his daughters took their gift to the man of God and he (אֱלֹהִים) stretched his hands heavenwards and to the people he gave an instruction from the God of all the earth.

§ 15. THE FIRST DECLENSION. K^ETHIBH AND Q^ERE

Nouns may be arranged in Declensions according to their vowels and according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 13. 2). Many forms of Nouns, however, contain unchangeable vowels, i.e. vowels pure long, or diphthongal (§ 2. 2, 6), or unchangeable by position, as גִּבּוֹר (*gibbôr*) a hero, אֶבְיוֹן (*'ebh-yôn*) poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might infer from its consonantal representation וֹ), and consequently unchangeable by nature. Such Nouns, as they suffer no internal change from inflection, do not seem to require classification. No additions at the end can in any way affect the vowels of either syllable; e.g. plur. אֶבְיוֹנִים, גִּבּוֹרִים; אֶבְיוֹנִים, גִּבּוֹרִים.

The forms that suffer change are those having *tone-long* vowels; e.g. in each of the words דְּבַר, זִקֵּן (not זִקֵּן), לֶבֶב (not לִיבֶב) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 6, 7), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 6). In general only *qāmeṣ* and *ṣērê* are tone-long in nouns, as in the above illustrations; *hōlem* being for the most part unchangeably long, and therefore usually represented by וֹ; e.g. גָּדוֹל (*gādhol*), כּוֹכַב (*kōkhābh*).

In these words the *ā* is subject to change, being only tone-long, but not the *ō*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

1. *The first declension.* This declension contains words having:

ā in the pretone (זִקֵּן, אֶדְיוֹן) or in the tone (לֶבֶב, כּוֹכַב) or in both positions (דְּבַר, יִשָּׂר).

We may conveniently include within this declension, not only nouns, but participles and adjectives which satisfy the condition concerning vocalization.

If the principles concerning the effect of the tone upon the vowels (§ 5) be clearly understood, and also the rules for the formation of the plur. (§ 13) and the construct (§ 14), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (e.g. by ים, ה, &c.) the accent falls upon the significant inflectional addition; e.g. דְּבַר, but דְּבָרִים. The tone, falling on *bhār* in the sing., falls on *rīm* in the pl.; *bhā*, being pretonic, has the long *ā*, and the original *dā* of *dābhār*, being now *two* places from the tone (and open), becomes *dā*. The construct, which, as we have seen, is always made as short as possible (§ 14. 2b), becomes דְּבַר (sing.) and דְּבָרֵי (pl.): the *shewa* in pl. is vocal, hence no daghesh in *b·ghadhk·phath* letters; e.g. כּוֹכְבֵי, לִבְבוֹת.

Note that the form with vocalization *ā-ē*, e.g. זִקֵּן, has *a* in the constr. sing. זִקֵּן.

A few words have, in the construct, *s·ghōl* in both syllables: e.g. זִקֵּן wall, cstr. זִקֵּן (pronominal suffix, § 16, regularly of the type זִקֵּן his wall); כֹּתֵף shoulder, c. כֹּתֵף; יָרֵךְ thigh, c. יָרֵךְ; כָּבֵד heavy, c. both כָּבֵד and כָּבֵד.

	<i>Sing.</i>	<i>Plur.</i>	<i>Cstr. sing.</i>	<i>Cstr. plur.</i>
(1) upright	יָשָׁר	יְשָׁרִים	יֵשֶׁר	יֵשָׁרִי (< יֵשָׁרִי)
(2) old, old man, elder	זָקֵן	זְקָנִים	זֶקֶן	זֶקְנִי (< זֶקְנִי)
(3) great	גָּדוֹל	גְּדוּלִים	גְּדוּל	גְּדוּלִי
(4) blessed	בְּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכִי
(5) overseer	פָּקִיד	פְּקִידִים	פְּקִיד	פְּקִידִי
(6) heart	לֵב	לְבָבוֹת	לֵב	לְבָבוֹת (< לְבָבוֹת)
(7) star	כּוֹכֵב	כּוֹכְבִים	כּוֹכֵב	כּוֹכְבִי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem.—The forms 1, 2, 3 with vowels \bar{a} — \bar{a} , \bar{a} — \bar{e} , \bar{a} — \bar{o} , may be considered the typical forms of this declension. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in הֶ, have in the constr. sing. the original תִּ of the feminine (cf. § 13. 4c). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 14. 2a): abs. שִׁפָּה *lip*, cstr. שִׁפַּת.

Abs. sing.	צְדָקָה	<i>righteousness.</i>	cstr.	צְדָקָת	(< צְדָקַת)
Abs. plur.	צְדָקוֹת	<i>righteousnesses.</i>	cstr.	צְדָקוֹת	(< צְדָקוֹת)
Abs. sing.	נִבְלָה	<i>corpse.</i>	cstr.	נִבְלַת	(< נִבְלַת)

The shewa in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בְּרַכַּת.

Some fem. nouns retain the long \bar{e} under inflection: e.g. גְּזֻלָּה *plunder*, cstr. גְּזֻלַּת; גְּנָבָה *thing stolen*, 3 sing. masc. suff. (§ 16) גְּנָבָתוֹ.

3. A few monosyllables with changeable vowels (\bar{a} \bar{e}) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דְּבָר (or זָקֵן);

as this is in sing. abs. בָּר cstr. בֵּר plur. abs. בָּרִים cstr. בָּרִי
so we have sing. abs. דָּג cstr. דֵּג plur. abs. דָּגִים cstr. דָּגִי
עֵץ cstr. עֵץ¹ plur. abs. עֵצִים cstr. עֵצִי

So פָּנִים *face* (plur.), cstr. פָּנֵי.

זָכָר	male	קָצָר	short	תָּמִים	perfect
דָּבָר	word	מָאוֹר	<i>m.</i> } luminary	שִׁפָּה	<i>f.</i> lip
מָשָׁל	proverb	מְאוֹרַת	<i>pl.</i> }	בְּרָכָה	<i>f.</i> blessing
כָּבֵד	heavy	נְבִיא	prophet	נִקְמָה	<i>f.</i> vengeance
קָדוֹשׁ	holy	בְּרִיא	fat	נִבְלָה	<i>f.</i> corpse

EXERCISE

Write the *cstr. sing.* and the *abs.* and *cstr. pl.* of the above words. (The *abs.* and *cstr. dual* of שִׁפָּה.)

שְׁנַיִם	two	חֹל	sand	אָסַף	to gather
נָשָׂא	to lift up	יָם	sea	יִצְחָק	Isaac
יַעֲקֹב	Jacob	לָמָּה	why?	(מָה, לָּ for what reason?)	
שָׁם	there	עֵשָׂו	Esau	עֵצָה	<i>f.</i> counsel

Parse and Translate

בְּרִיאֹת, נְבִיאִי, יִשְׂרָאֵל, רְקִיעַ, לְבָבוֹת, מְשָׁלִי, כְּבֵד, לְבַב, שִׁפָּתִי, נִקְמַת, בְּרָכוֹת, יָדַיִם: וְחָשַׁךְ עַל-פְּנֵי הַמַּיִם: 2 כָּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בְּסֵפֶר: 3 הִזָּה דְבַר יְהוָה אֶל-הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבְבִי הַצְדָּקִים: 5 כָּתַבְתִּי לְעַם הַזֶּה אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שָׁם אִישׁ מִזְקְנֵי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת-שְׁנֵי הַמְּאוֹרוֹת הַגְּדֹלִים בְּרְקִיעַ הַשָּׁמַיִם: 8 אָסַף הַיָּם חֵיל כְּבֵד כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוֹל אֲשֶׁר עַל-שִׁפַּת הַיָּם:

¹ Same as abs.

9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיְדִים יְדֵי עֶשָׂו: 10 נִשְׂא הַנְּבִיא
הַזֶּקֶן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־הַחֲמוֹר: 11 צְדָקוֹת יְהוָה
אֶל־הֵינוּ גְדוֹלָה מְאֹד לְנִשְׁפָּרֵי לֵב: 12 כְּבֹד־לִשׁוֹן אֲנֹכִי: 13 קֵרָא
הַחֲכָם בַּסֵּפֶר תּוֹרַת הָאֱלֹהִים:

The law of Yahweh (is) perfect. 2 The king saw the fat
kine upon the bank (lip) of the river. 3 Ye have eaten the
flesh of fat oxen. 4 The words of the lips of Yahweh (are)
upright. 5 I (am) not a man of words. 6 Good (are) the words
of the law of Yahweh. 7 The waters (are) upon the face of
the ground. 8 We have heard the words of the prophets
of the God of all the earth. 9 Thou hast kept the heart of
this people from evil. 10 Very great (are) the righteousnesses
of God. 11 Blessed (are) the upright of heart. 12 The ven-
geance of the people (was) great. 13 The proverbs of the wise
king (are) perfect. 14 He destroyed all the fishes of the
river. 15 The proverbs of the old king are very wise.

Note.—In צְדָקוֹת the consonantal text, called כְּתִיב, *K^ethîbh*
(written) demands the reading צְדָקוֹת, but the vowels in the
text indicate that what is to be read (קָרָא, *Qerê*, read) is צְדָקָת.
The explanation of this is that the Massoretic scholars re-
garded the consonantal text as inviolable. When, therefore,
for any reason, of tradition, grammar or propriety, they
preferred another reading to that of the consonantal text,
the vowels of this reading were attached to the *K^ethîbh*,
while the consonants of it, which could not be inserted into
the text, were placed in the margin. This recommended
reading in such a case is named the *Qerê*. Attention is called
to the margin by a small circle or obelus placed over the
K^ethîbh thus: הַנְּעָרִי, Gen. 24, 14. The marginal note (unpointed)
to which attention is thus drawn runs הַנְּעָרָה קָרִי (or simply
הַנְּעָרָה קָ, i.e. הַנְּעָרָה is to be read; the vowels to accompany
this recommended reading are those which are attached to
the *K^ethîbh* in the text.

¹ For this form see the note at the foot of the Exercise.

In the case of יהוה and a few other words of very frequent
occurrence, the *Qerê* is not placed in the margin, but its vowels
are simply inserted in the text. יהוה was so venerated that it
was called the separated name, too holy to be uttered by the
lips of men. Therefore, whenever it occurred in the reading
of the sacred text, אֲדֹנָי Lord was read in its place; the vowels
of אֲדֹנָי were attached to יהוה thus, אֲדֹנָי (i.e. with אֲ written
after י instead of the אֲ which follows א in אֲדֹנָי) but the con-
sonants were not written in the margin. (It is to be noted
that in Kittel's *Biblia Hebraica* (3rd and later editions) we
find אֲדֹנָי, i.e. the *Qerê* is אֲדֹנָי *šmā*, *Aram.* for the name.)

§ 16. THE PRONOMINAL SUFFIXES

The separate Personal Pronouns are used only as nominatives
to express the Subject (§ 10).

1. Hebrew has not largely developed the adjective; instead
of saying *holy hill*, *silver idols*, *eloquent man*, it says *hill of
holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*,
אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-
of-me*; the possessive pronouns *my*, *thy*, *his*, *our*, &c. are
altogether wanting. In other words, what we have in such
cases is—ideally—a noun in the construct, followed by a
personal pronoun in the absolute, which, however, is not
now written as a separate word, but attached to the noun
as a suffix. There are a few words in which this process is still
perfectly clear, and the pronoun is present in practically its
original form; e.g. אָבִיהוּ *his father* (father-of-him, הוּא); but
in all words the pronoun is really present, though not often
so obvious; e.g. סוּסוֹ *his horse*. Here the original *sûs-hû*
(horse-of-him) became first, by means of the helping vowel *a*
(appropriate before the guttural *h*) *sûsahû*; then that was
abbreviated to *sûsâû*, the *h* being elided and not written
(§ 12. 1e) and *sûsâû* easily passed into *sûsô* (§ 2. 2a).

¹ But when the preposition לְ is prefixed to the name, the pointing
is לְיְהוָה.

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the significant parts of the personal pronouns § 10, except that in the second person *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or dual and plural nouns, should be carefully noted. E.g. in **סוּסֵיהֶם** *their horses*, the ה of the original 3rd pers. pron. (**הֶם**) is preserved; in **סוּסָם** *their horse*, it has disappeared (as in **סוּסוֹ**).

2. (a) The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—**כֶּם, כֵּן, הֶם, הֵן** (not **נוּ nu**, for the **ו** is a vowel); all the others are light. Before the heavy suffixes the actual construct form of the noun appears explicitly: e.g. **דְּבַרְכֶם** *the word of you, your word*; **דְּבַרְיֶכֶם** *the words of you, your words*; **דְּבַרְיהֶם** *the words of them, their words* (**דְּבַר** and **דְּבַרִּי** being respectively cstr. sing. and pl. of **דְּבַר**); so **סוּסַתְּכֶם** *your mare*, **צְדָקַתְּכֶם** *your righteousness*, **שְׁפָתֵיכֶם** *your lips* (dual.). Before the light suffixes, the regular rules of vocalization apply (§ 5), which are illustrated, e.g., in the formation of the plural—**דְּבַרִּים** from **דְּבַר**. Thus, *my word* = **דְּבַרִּי**: the accent falls at the end, on the suffix; the pretonic syllable being open, its vowel is long; the vowel before that, being in an open syllable removed two places from the tone, is reduced to vocal shewa. So **דְּבַרוֹ** *his word*, **דְּבַרְנוּ** *our word* (note that the accent falls on the **ו**), **שְׁפָתִי** *my lip*. Similarly with a plural noun: *my words* **דְּבַרִּי**; *our words* **דְּבַרְינוּ** (not **דְּבַרְינוּ**, because **נוּ** is not one of the heavy suffixes); so **שְׁפָתַיְךָ** (*f.*) *thy lips*, **שְׁפָתֵינוּ** *our lips*, but **שְׁפָתֵיהֶם** *their lips*.

(b) For purpose of vocalization, it is obviously important to know where the accent falls; in the paradigms it is specially marked, when it does not fall upon the last syllable. It may

be put thus: (a) the heavy suffixes take the accent, e.g. **דְּבַרְיֶכֶם** *your words*, **דְּבַרְיָהֶם** *their words*; the light suffixes take the accent, except those which are dissyllabic, in which it falls upon the penult: e.g. **דְּבַרִּי** *my words*, but **סוּסָנוּ** *our horse*, **דְּבַרְנוּ** *our word*, **דְּבַרְיָהּ** *her words*.

NOUN WITH SUFFIXES

		Masc.		Fem.			
		סוּס	דְּבַר	סוּסָה	שְׁפָה	צְדָקָה	
		(horse)	(word)	(mare)	(lip)	(righteousness)	
Singular noun	sing. I c. my	סוּסִי	דְּבַרִּי	סוּסָתִי	שְׁפָתִי	צְדָקָתִי	
		2 m. thy	סוּסֶךָ	דְּבַרְךָ	סוּסָתְךָ	שְׁפָתְךָ	צְדָקָתְךָ
		2 f. thy	סוּסֶיךָ	דְּבַרְיְךָ	סוּסָתְיְךָ	שְׁפָתְיְךָ	צְדָקָתְיְךָ
	3 m. his	סוּסוֹ	דְּבַרוֹ	סוּסָתוֹ	שְׁפָתוֹ	צְדָקָתוֹ	
		3 f. her	סוּסָהּ	דְּבַרָּהּ	סוּסָתֶיהָ	שְׁפָתֶיהָ	צְדָקָתֶיהָ
		plur. I c. our	סוּסָנוּ	דְּבַרְנוּ	סוּסָתֵנוּ	שְׁפָתֵנוּ	צְדָקָתֵנוּ
	2 m. your		סוּסְכֶם	דְּבַרְכֶם	סוּסָתְכֶם	שְׁפָתְכֶם	צְדָקָתְכֶם
	2 f. your		סוּסְכֵיכֶן	דְּבַרְכֵיכֶן	סוּסָתְכֵיכֶן	שְׁפָתְכֵיכֶן	צְדָקָתְכֵיכֶן
	3 m. their	סוּסָם	דְּבַרָּם	סוּסָתָם	שְׁפָתָם	צְדָקָתָם	
3 f. their		סוּסָהֶן	דְּבַרְהֶן	סוּסָתֵהֶן	שְׁפָתֵהֶן	צְדָקָתֵהֶן	
Plural noun		sing. I c. my	סוּסֵים	דְּבַרִּים	סוּסוֹת	שְׁפָתִים	צְדָקוֹת
	(horses)		(words)	(mares)	(dual)	(righteousnesses)	
	סוּסֵי		דְּבַרִּי	סוּסוֹתִי	שְׁפָתִי	צְדָקוֹתִי	
	2 m. thy	סוּסֵיךָ	דְּבַרְיְךָ	סוּסוֹתְיְךָ	שְׁפָתְיְךָ	צְדָקוֹתְיְךָ	
		2 f. thy	סוּסֵיךָ	דְּבַרְיְךָ	סוּסוֹתְיְךָ	שְׁפָתְיְךָ	צְדָקוֹתְיְךָ
		3 m. his	סוּסָיו	דְּבַרְיוֹ	סוּסוֹתָיו	שְׁפָתָיו	צְדָקוֹתָיו
	3 f. her	סוּסָיָהּ	דְּבַרְיָהּ	סוּסוֹתֶיהָ	שְׁפָתֶיהָ	צְדָקוֹתֶיהָ	
		plur. I c. our	סוּסֵינוּ	דְּבַרְנוּ	סוּסוֹתֵנוּ	שְׁפָתֵנוּ	צְדָקוֹתֵנוּ
			2 m. your	סוּסֵיכֶם	דְּבַרְיֶכֶם	סוּסוֹתֵיכֶם	שְׁפָתֵיכֶם
2 f. your	סוּסֵיכֵיכֶן		דְּבַרְיֵיכֶן	סוּסוֹתֵיכֵיכֶן	שְׁפָתֵיכֵיכֶן	צְדָקוֹתֵיכֵיכֶן	
3 m. their	סוּסֵיהֶם	דְּבַרְיָהֶם	סוּסוֹתֵיהֶם	שְׁפָתֵיהֶם	צְדָקוֹתֵיהֶם (תָּם)		
	3 f. their	סוּסֵיהֶן	דְּבַרְיָהֶן	סוּסוֹתֵיהֶן	שְׁפָתֵיהֶן	צְדָקוֹתֵיהֶן	

3. (a) Note i. that the shewa before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבַרְךָ *d·bhār·khā* (in pause דְּבַרְךָ), דְּבַרְכֶם *d·bhar·khem*.

ii. The suffix יָ is pronounced *āw* (סוּסָיו = *sūsāw*). The ׀ is ignored in pronunciation but it is properly written, since it is the ׀ of the cstr. plur. ending.

iii. Suffixes to fem. plur. nouns, curiously enough, are preceded by ׀, which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified. The result is that the plural is in such cases doubly indicated; e.g. סוּסוֹתַיִנוּ.

iv. The *dual* takes the same suffixes as the plural, e.g. יָד *hand*, יָדַיִם *hands*, יְדֵיהָ *her hands*, יְדֵינוּ *our h.*, יְדֵיכֶם *your h.*

v. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly the 3rd pl. suffix; e.g. נַפְשוֹתֵיהֶם *their souls* (instead of נַפְשוֹתֵיהֶם), דוֹרוֹתֵיהֶם *their generations*.

(b) Rules of Usage.

Rule 1. The noun with suffix, being already definite, does not take the def. art. (cf. § 8. 5, Rule 1), but naturally its adj. does; e.g. *my good horse*, סוּסֵי הַטוֹב (*my horse, the good one*); *your evil words*, דְּבַרְיֶכֶם הַרְעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.

Rule 2. The suffix is repeated with each co-ordinate noun: e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו (cf. § 9. 4b); *son*, בֶּן, *pl.* בָּנִים; *daughter* בַּת, *pl.* בָּנוֹת.

4. (a) *face* פָּנִים (*pl.*)

<i>my face</i>	פָּנַי	<i>the man's face</i>	פָּנֵי הָאִישׁ
<i>before me</i>	לְפָנַי	<i>before the man</i>	לְפָנֵי הָאִישׁ
<i>before thee</i>	לְפָנֶיךָ	<i>before you</i>	לְפָנֶיכֶם

(b) Note i. לְפָנַי can mean *before* in a temporal sense also; e.g. לְפָנַי הַבֶּקֶר *before the morning*.

ii. מִלְפָּנַי and מִפְּנֵי have the meaning *from before*, *from the presence of*; מִלְפָּנַי הַמֶּלֶךְ *from the presence of the king*.

iii. מִפְּנֵי can also mean *because of*; יָשְׁבוּ הָעָם בְּעִיר נִשְׁבָּרֵי לֵב מִפְּנֵי הָרָעָב *the people sat in the city, broken-hearted because of the famine*.

5. Particles, such as *prepositions* and *adverbs*, are generally *nouns* in a fragmentary condition and may take suffixes which are attached to them precisely as to nouns. For כִּי and לְ see § 12. 1f; for מִן see § 12. 3d. Some prepositions take suffixes of the form attached to plural nouns. In some cases the reason is that the preposition is itself a *plural*; e.g. אַחֲרַי *after* (pl. cstr., *hinder parts*)—hence אַחֲרַי *after me*, אַחֲרֶיךָ ¹ *after thee*, אַחֲרָיו *after him*, &c.; in others, like עַל *upon, beside*, אֶל *to, into*, the *yódh* is part of the original form of the root (עָלִי, אֵלִי) and merely produces the impression of a plural.

עָלֵיהֶם, עָלֵיכֶם, עָלֵינוּ, עָלֶיהָ, עָלָיו, עָלֶיךָ, עָלֶיךָ

אֵלֵיהֶם, אֵלֵיכֶם, אֵלֵינוּ, אֵלֶיהָ, אֵלָיו, אֵלֶיךָ, אֵלֶיךָ

Like עַל is עַד *unto, as far as*.

לוֹט Lot	שְׁמוּאֵל Samuel	שְׁלֹמֹה Solomon
אֶפְרָיִם Ephraim	טוֹב good things,	חוֹמָה <i>f.</i> wall
אֵת (אֶת־) with	גּוּדְלוּת goodness	בֶּן (pl. בָּנִים) son
פֶּתַח opening, door	דֶּלֶת <i>f.</i> door	סָגַר to shut, close
זִכְרוֹן memorial	אָרוֹן (הָאָרוֹן)	בְּרִית <i>f.</i> covenant
תְּפִלָּה <i>f.</i> prayer	חֶסֶד chest, ark	חֶסֶד mercy, love
מִשְׁפָּט judgment, ordinance,	עוֹלָם long duration, age	מֵעוֹלָם from of old
justice	עַד־עוֹלָם for ever	תָּמִיד continually
כָּרַת to cut off, cut down	כָּרַת בְּרִית to make a covenant	יָרָא to fear; (as part.) one who fears
שָׂמַח to rejoice	רָשָׁע wicked	מַלְאָךְ messenger

¹ The reason why אַחֲרֶיךָ, אַחֲרָיו, &c. has a different vocalization from דְּבַרְיֶךָ, דְּבַרְיָו, &c. and from פְּנֵיךָ, פְּנֵיָו, &c. is not certain, but is probably because the first noun is of a different type from the other two.

EXERCISE

Translate

תּוֹרָתוֹ, שְׁפָתָיו, בְּרַכְתִּיהָ, בְּנִיָּהּ, מִשְׁלִיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,
בְּשָׂרְכֶם, לְפָנַי, לְפָנֶיהָ, שְׁפָתֶיהָ, בְּנִינוּ, לְבַבְנוּ, בְּנִיהֶם, יָדִי, יָדוֹ,
תּוֹרָתָם, יְדִיהֶן:

יֵצֵא לוֹט אֶל־הָאֲנָשִׁים הַפְּתֹחָה וְהַדֹּלֶת סָגֵר אַחֲרָיו: 2 הוּא
יְהוּה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: 3 זָכַר לְעוֹלָם בְּרִיתוֹ אֲשֶׁר
כָּרַת אֶת־אֲבֹרָהֶם: 4 חֶסֶד יְהוּה מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו
וְצִדְקָתוֹ לְבָנֵי בָנִים: 5 וְאָנִי עָלֶיךָ בִּטְחֹתִי יְהוּה אֲמַרְתִּי אֱלֹהֵי
אֲתָהּ: 6 עָבְרוּ לְפָנַי אַרְוֹן הַבְּרִית אֶל־הַיַּרְדֵּן וְהָעָם נִשְׁאוּ
אֲבָנִים מִן־הַיַּרְדֵּן לְזִכְרוֹן: 7 כְּרַתִּי אֶת־בְּרִיתִי אֶת־הָעָם הַזֶּה
וּמִיָּמִים יִמְיָמָה הַלְכְּתִי לְפָנֶיהֶם עַד־הַיּוֹם הַזֶּה: 8 יֵצֵאוּ מִלְּפָנֵי
הַמֶּלֶךְ וְאֲנָשֵׁי הַמְּלָחָמָה אַחֲרֵיהֶם: 9 שָׁמַע יְהוּה אֱלֹהֵינוּ אֶת־
תְּפִלָּתָנוּ: 10 יָרַד אֶל־בְּנֵי שְׂאוּלָה:

Your blessings. 2 Her corpse. 3 My commandments. 4 Her lips. 5 Thy words. 6 His face; her face; my face. 7 And his words we heard out of the fire. 8 Thy law (is) in my heart, (O) my God. 9 Thou hast heard my voice out of thy temple. 10 We sat before her. 11 The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. 12 He came and in his hand a sword. 13 Very good (are) the proverbs of his lips. 14 Ye (are) my sons and my daughters, saith (*perf.*) your God. 15 My heart (is) in his law continually. 16 Thou hast kept their heart. 17 We have not kept the covenant of our God with all our heart. 18 Ye have kept my law and my commands. 19 Thy perfect law. 20 By (**ב**) all his great

¹ אִישׁ. *man*, plur. אֲנָשִׁים, cstr. אֲנָשִׁי.

² Pausal form (§ 11, Note to Ex.).

³ Plur. of אָבֶן.

⁴ כְּרַתִּי < בְּרַתִּי.

⁵ Cf. § 14. 5.

prophets. 21 The men whom David sent to us from the wilderness (have been) a wall¹ beside us day and night. 22 You rejoiced there before the Lord with all your heart, you and your prophets with you.

§ 17. THE SIMPLE FORM OF THE VERB; THE IMPERFECT

1. *Tenses.* The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, e.g. in English or in Latin grammar.

The use of the perfect form covers all *perfect tenses* of other languages, such as perfect, pluperfect and future perfect, as well as the narrative aorist (§ 11, 5). The use of the imperfect covers all *imperfect tenses*, e.g. present (especially of general truths), the classical imperfect and the future (see 5 below); this range of use is examined more fully in § 43. Suffice it here to say that Hebrew is not so handicapped in defining time reference as might be assumed. Since the perfect expresses completed action, it is used to express the English past tense, e.g. רָדַף *he pursued*; likewise the imperfect, being used to express incomplete action, is used to express the English future, e.g. יִרְדֹּף *he will pursue*. But the imperfect cannot, on that account, be described as the *future*; to express the English future is only one of its uses.

2. *Moods.* The subjunctive, optative, &c., and broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 20); e.g. of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed*; *may he judge! let us go!* This

¹ Idiomatically לְחוֹמָה.

usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

There are, besides, an *imperative*, which is closely connected with the impf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

3. *The Imperfect*. In the perfect (cf. § 11) the person and gender are indicated by the use of affirmatives; in the imperfect it is done by means of preformatives, though not quite so obviously as in the other case; e.g. **א** points to the 1st pers. sing. (**אני**), **נ** to the 1st plur., **ת** to the 2nd sing., &c. But, in addition, the imperfect uses affirmatives, e.g. **י** to mark 3rd and 2nd plur. masc. (**יקטל**, pl. **יקטלו**) and **נה** to mark 3rd and 2nd plur. fem. (**תקטלנה**, pl. **תקטלנה**).

4.	<i>Imperfect</i>			
	<i>sing.</i>	<i>3 m.</i>	יקטל he	<i>will, may, &c., kill; is, was, killing, &c.</i>
		<i>3 f.</i>	תקטל she	„ „
		<i>2 m.</i>	תקטל thou	„ „
		<i>2 f.</i>	תקטלי thou	„ „
		<i>1 c.</i>	אקטל I	„ „
	<i>plur.</i>	<i>3 m.</i>	יקטלו they	„ „
		<i>3 f.</i>	תקטלנה they	„ „
		<i>2 m.</i>	תקטלו ye	„ „
		<i>2 f.</i>	תקטלנה ye	„ „
		<i>1 c.</i>	נקטל we	„ „

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the shewa is silent, consequently the second radical, if a

beghadhk-phath, would take the dagh. lene; thus pf. **קָתַב** *he wrote*, impf. **יִכְתֹּב** *yikhtōbh* (not **יְכַתֵּב**).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (**יקטל**: cf. Arab. *yāqtulu*), which was later thinned to *i* (**יק**: cf. **דְּבַרִי** for **דְּבָרִי** from *dābhār*, § 5. 2d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 30, 35, 39).

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as **וִן** (**יקטלוֹן**), which always bears the tone.

5. *Uses of the Imperfect*. The Impf. expresses:

(a) The Present, *he kills* (especially of general truths); e.g. a bribe *blindeth* (impf.) the clear-sighted. Ex. 23, 8.

(b) The Imperfect, *he killed* (particularly of repeated past acts, i.e. *used to kill*: Latin or Greek impf.); e.g. a mist *used to go up*, Gen. 2, 6.

(c) The Future, *he will kill*.

(d) The Potential, *he may or can kill, might, could, would, &c., kill*. (See § 43).

}	פָּקַד to visit,	רָדַף to pursue	שְׁמוּאֵל Samuel
	inspect	שָׁכַח to forget	סָמַךְ to lean,
	עָל פָּקַד to punish	שָׁכַן to dwell	support
	עָמַד to stand	עָשָׂק to oppress	קָרָא to read, recite
	שָׂרַף to burn	דָּרַשׁ to seek,	זָבַח to sacrifice
	מִזְבֵּחַ altar	inquire	תְּפִלָּה prayer
	חֶסֶד love, kindness	שׂוֹר ox	כֶּפֶר bribe, ransom
	(pl. חֶסְדִּים)	שְׁנַיִם two (cstr. שְׁנֵי)	כֹּהֵן priest
	עוֹד yet, still,	מֵאִמָּה anything	הִנֵּה , הִנּוּ behold
	again	(after a nega- tive)	אֵיךְ how?

EXERCISE

Parse

תִּזְכְּרֶנָּה, תִּזְכְּרֵי, תִּפְקְדוּ, נִשְׁמַר, יִשְׁמְרוּ, תִּשְׁמַר, אֲשַׁמֵּר:

Translate

לֹא־תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 2 אֲנַחְנוּ נִכְרַת עֲצִים מִן־הָהָרָה:
 3 לֹא יִרְדְּפוּ גְבוּרֵי הַחֵיל עוֹד אַחֲרֶיךָ: 4 בְּיוֹם הַהוּא אֲשַׁפֵּךְ
 אֶת־רוּחִי עַל־כָּל־בָּשָׂר: 5 יִרְדְּפוּ אֲנֹשֵׁי הַמְּלָחָמָה אֶת־הָעָם
 אֲשֶׁר יִרְדּוּ אֶל־הָעֵיר וְגַם יִשְׁפְּכוּ אֶת־דַּמָּם כַּמַּיִם: 6 הִנֵּה שָׁנִי
 הַמְּלָכִים לֹא עֲמְדוּ לְפָנָיו וְאִיךָ יִנְעַמְד אֲנַחְנוּ: 7 אֶת־כָּל־אֲשֶׁר
 תִּכְתֹּב בַּסֵּפֶר נִשְׁמַר בְּכָל־לְבַבְנוּ: 8 יִסְמְךָ הַזְּקֵן עַל־הַחֹמָה
 וּבִסְפֹר הַתּוֹרָה יִקְרָא לְפָנָי הָעָם וְהֵם יִשְׁמְעוּ אֵלָיו: 9 אָמַר
 שְׂמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לְקַחְתִּי וְחַמּוֹר מִי לְקַחְתִּי וְאֶת־מִי
 עָשָׂקְתִי וּמִי לְקַחְתִּי כֹפֵר: 10 וְכָל־הָעָם אָמַר לֹא־עָשָׂקְתָּ
 אִישׁ וְלֹא־לְקַחְתָּ מִיֵּד אִישׁ מֵאוֹמָה: 11 נִרְדַּף אֶת־הָאֲנָשִׁים
 מִן־הַמַּדְבָּר אֶל־הַהָרָה וְשֵׁם נִשְׁמַר אֶת־כִּי רַשְׁעִים מֵאֵד
 הֵם: 12 יִכְרַת יְהוָה לְפָנֵיכֶם אֶת־יָאֵר מִצְרִים:

I will pursue after her. 2 Yahweh will judge this people.
 3 Ye shall keep the commandments of your God with all
 your heart. 4 His commandments and his words will we keep.
 5 His children (sons) will keep his covenant. 6 But I would
 seek unto God. 7 He will burn your city with (in the) fire.
 8 We will remember thy kindnesses, O Lord, for they have
 been of old. 9 He said to the elders of the city, These men
 are wise and upright in heart; let them keep the law of the
 Lord and we will keep our covenant. 10 I have heard your

¹ 1st plur. Imperf. cf. עֲמַד.

² 3rd sing. masc. Imperf. of יִקְרָא.

³ § 14. 5.

prayer; the priest shall keep the fire upon the altar and the
 people shall remember my law. 11 Who am I that (?)
 I should judge this people and what is my honour that (?)
 they should listen to me? 12 Today you shall remember
 before Yahweh your God all the great things which he did
 for you in the wilderness and you shall not forget.

§ 18. THE IMPERATIVE, INFINITIVE AND PARTICIPLE

1. The Imperative.

קָטַל	kill thou	קָטְלוּ	kill ye
קָטְלִי	kill thou	קָטְלֵנָּה	kill ye

(a) The imper., being used to express commands, consists
 of hurriedly pronounced verbal forms. These appear to corres-
 pond closely to the imperf. forms related to them in number
 and gender, with the difference that the preformatives have
 been elided; e.g. imperf. תִּקְטַל, imper. קָטַל. But whereas
 the sh^wa in תִּקְטַל is silent, in קָטַל it is vocal; cf. imperf.
 תִּכְתֹּב, imper. כָּתַב. This correspondence *in form* between the
 imper. and the imperf. is not to be taken as evidence that
 the former is derived from the latter; rather the imper.
 should be regarded as of independent origin.

(b) Note the fem. sing and masc. plur. with affirmatives;
 קָטְלוּ (<קָטְלוּ) and קָטְלִי (<קָטְלִי), in each case the first of
 the two vocal sh^was becoming a full vowel, *hîreq* (§ 5. 2d, ii).

2. The Infinitive.

Inf. cstr. קָטַל to kill (admitting inseparable prepositions
 before it and pronominal suffixes after it).

Inf. abs. קָטוּל (also קָטַל) to kill (admitting neither prefix
 nor suffix).

הָאִישׁ הַשֹּׁמֵר the house fell while he was still sitting there; הָאִישׁ הַשֹּׁמֵר the man who is watching (or was watching).

(b) Of the *passive* voice there are few remaining traces besides the participle.¹

שָׁפֵט to judge	גָּנַב to steal	רָמַשׁ to creep
שֹׁפֵט (<i>ptc.</i>) judge	שֹׁמֵר to watch	אֵיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שֹׁמֵר (<i>ptc.</i>) watch-	דְּבוֹרָה Deborah
חָלַם to dream	man	מָצָא to find
תָּמַר a palm tree	קָבַר to bury	אָכַל to eat
קֶבֶר grave	אֲבִימֶלֶךְ Abimelech	אֹכֶל food
תָּמִים perfect,	חָדַל to cease	צָבָא host, army,
complete	אֱמֻנָה <i>f.</i> faithfulness,	service
פָּעַל (<i>poet.</i>) to do	truth	הַכְּרִמָּל Carmel
לְשׁוֹן tongue	מֵאָה <i>f.</i> hundred	שִׁלְחָן table
גּוֹי nation	עֵת <i>f.</i> time	דִּבֵּר ² speaking
קָבַץ to gather	עַל on account of	כִּסֵּא throne

Note the range of meaning of מִשְׁפָּט :

(a) act of judgment, decision, ruling; a case (as presented to a judge); a sentence of a judge.

(b) custom, use (the administration of justice being according to precedent and established custom.)

(c) justice, right (the judge who seeks God's guidance being led to just and right decisions).

(d) an ordinance (as promulgated by a judge); the ordinance or law of the LORD (which states the demands of His service).

¹ For other traces see § 34. 3c.

² In Qal the verb דִּבֵּר to *speak* is used only in *act. ptc.*

EXERCISE

Parse

גָּנוּב, לְשֹׁמֵר, שְׁמָרוּ, שְׁמֹר, גּוֹנְבִים, תִּזְכְּרִי, זָכֹר, כְּרָתִים, דְּרָשִׁי, רְמֵשׁת:

Translate

הֲדַפּוּ אַחֲרָיו: 2 אֲמַרְתִּי לְשֹׁמֵר דְּבַרְיָה: 3 מְשָׁלִי הָעַם הַזֶּה:
4 מִי יִשְׁכֵּן בְּהַר יְהוָה: הוֹלֵךְ תָּמִים וּפְעֵל צְדָק וְדָבַר אֱמֻנָה
בְּלִבּוֹ: 5 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לְקַבֵּר אֶת־יַעֲקֹב: 6 קָבְרוּ
אֶת־נְבִלַת הַנְּבִיא הַזֶּקֶן בְּקֶבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר שָׁם:
7 יָרְדוּ בְנֵי יַעֲקֹב מִצְרַיִם לְשִׁבְר־אָכֶל: 8 וַעֲתָה קִבֵּץ אֵלַי
אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכְּרִמָּל וְאֶת־נְבִיאֵי הַבַּעַל אֲרַבַּע
מֵאוֹת אָכְלֵי שִׁלְחָן אֵיזֶבֶל: 9 וְדַבְּרָה אֵשָׁה נְבִיאָה הִיא שְׁפָטָה
אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא: וְהִיא יוֹשֶׁבֶת תַּחַת־תָּמַר דְּבוֹרָה בְּהַר
אֶפְרַיִם: 10 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ בְּחִלּוֹם הַלַּיְלָה הַגֵּה
אֶתָּה עָשׂוֹק בְּיַד־הָאֵשָׁה אֲשֶׁר לָקַחְתָּ: 11 אֶתָּה עוֹבֵר הַיּוֹם אֶת־
הַיַּרְדֵּן לְמִצָּא גּוֹיִם גְּדוֹלִים מְאֹד: 12 וַיְהוֶה אֵלָהֶיךָ הוּא הָעֹבֵר
לְפָנֶיךָ לְכָרַת אֶת־הָעַם בְּאֶרֶץ אֲשֶׁר אֶתָּה הוֹלֵךְ שָׁם: 13 חָלַמְתִּי
חִלּוֹם וְהִנֵּה יְהוָה יוֹשֵׁב עַל־כִּסֵּא כְבוֹדוֹ וְכָל־צָבָא הַשָּׁמַיִם עוֹמְדִים
לְפָנָיו:

I promised (said) to pursue after them. 2 Pursue after him.
3 He set the stars in the firmament of the heavens to rule over the night. 4 A city shedding blood like water. 5 Keep thy tongue from evil. 6 They left off counting the proverbs of his lips, for they (were) as the sand which (is) upon the shore of the sea. 7 Hands shedding blood. 8 He came to shed blood. 9 Bury my corpse in the grave where the prophets (are) buried (*ptc.*). 10 We remember that our God is a great God and great judge; he remembers that we are dust and flesh

¹ Cf. § 9, Note on Ex.

that goes down to the grave. 11. He commanded (said to) them not to dwell in the city where the people did not keep his ordinances. 12 When he judged Israel, the people ceased to steal and the judges ceased to watch from the city walls.

§ 19. INTRANSITIVE VERBS (OR STATIVE VERBS)

(See Paradigm of Regular Verb, p. 263)

1. (a) There were originally three classes of verbs, designated the a, i and u classes in terms of the vowel following the second root letter; in Hebrew the corresponding vowels are a, ē and ō and the classes are illustrated by קָטַל, כָּבַד, קָטַן. For קָטַל see §§ 11, 17, 18. Normally Hebrew verbs of the first of these three classes are transitive and of the other two intransitive. The range of intransitive verbs is very wide, embracing words which describe the *condition* of the subject (as מָלֵא *to be full*, צָמָא *to thirst*, יָרָא *to fear*, אָהַב *to love*), although some of them take an object after them. Sometimes they have been termed by grammarians stative verbs, because they indicate a state or condition, which may be physical (גָּדַל *to be great*, זָקַן *to be old*) or mental (שָׂמַח *to rejoice*, שָׂנֵא *to hate*). But it must be noted that not all intransitive verbs belong to the ē or the ō class (cf. מָשַׁל *to rule*, שָׁכַן *to dwell*), nor are all verbs belonging to these two classes intransitive (cf. לָבַשׁ *to put on* (clothes), אָהַב *to love*, הָצַב *to hew, cleave*). Neither intransitive nor stative, therefore, is a wholly satisfactory term.

2. *The Perfect.* (a) Of intransitives in ē, which are numerous, only a few have ē invariably, á frequently occurring instead; e.g. קָרַב and קָרַב *to draw near*.

(b) In the perfect, vbs. in ē are inflected exactly like vbs. in a; e.g. קָטַלְתָּ, כָּבַדְתָּ. Vbs. in ō, which are very few, retain the ō in the accented shut syllable, e.g. קָטַנְתָּ, qāṭōntā (§ 4. 4a), but naturally change it to o in the 2nd plur. where the second syllable is unaccented (§ 11. 3), e.g. קָטַנְתֶּם qṭontem.

(c) The perfect of intransitive verbs usually corresponds to the English present; e.g. יָקַנְתִּי *I am old*, יָכַלְתִּי *I am able*, יָדַעְתִּי *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: בָּטַחְתִּי *I trust* (have set my confidence), זָכַרְתִּי *I remember, memini, μέμνημαι*. The condition or state is regarded as the abiding result of a past experience.

3. *The Imperfect.* The Perf. in á (Active verb) gives the Impf. in ō, קָטַל, יִקְטַל (originally יִקְטַל, cf. § 17. 4a); the Perf. in ē or ō (Intransitive verb) gives the Impf. in á, כָּבַד, יִכְבֹּד (yī in first syllable, not ya, is the orig. form in intrans. vbs.), קָטַן, יִקְטַן. Very rarely the impf. of an intrans. vb. may be in ō; יָבַל *to wither*, יִבַּל (§ 34. 1a); שָׁכַן (in pause שָׁכַן) *to dwell*, יִשְׁכֹּן.

4. *The Imperf. and Infin. Cstr.* As is the case with á class verbs, the imperf. of ē and ō class verbs is identical in form with the 2nd pers. Imperf. forms with the preformative dropped; e.g. Imperf. תִּכְבֹּד, Imperf. כָּבַד; so תִּכְבְּדוּ, כָּבְדוּ (cf. § 18. 1). The infin. cstr. is generally in ō (not a) e.g. שָׁנֵא, קָרַב. Sometimes the inf. cstr. has a fem. ending of the type יִרְאֶה from יָרָא; e.g. לִירְאֶה אֶת־יְהוָה *to fear Yahweh*. Other rarer forms occur.

5. *The Participle.* The Participle is of the same form as the 3rd sing. masc. Perf.; the qāmeṣ being tone-long, יָרָא *fearing* has fem. יִרְאֶה, plur. יִרְאִים. These participles frequently retain their יִ in the cstr. plur.; e.g. שָׂמְחִי (as well as שָׂמְחִי) from שָׂמַח *rejoicing*. The cstr. plur. of יָרָא *fearing* is always יִרְאִי; e.g. יִרְאֵי יְהוָה *those fearing* (who fear) *Yahweh*. Their use may be truly participial; e.g. יָרָא *fearing*, קָרַב *drawing near*; but more often it is adjectival; e.g. מֵתֶק *sweet*, עֲמֹק *deep*, קָטַן *little*, זָקַן *old*, רָעֵב *hungry*. Note that the part. of שָׂנֵא *to hate* is שָׂנֵא, and of אָהַב *to love* is אָהַב.

{ קָדַשׁ to be holy	{ יָרָא to fear	{ קָטַן to be little
{ קְדוּשׁ holy	{ " fearing	{ " little
{ גָּדַל to be great	יָכַל to be able	קָרַב to draw near
{ גְּדוּל become great	מָתַק to be sweet	לָמַד to learn
זָקַן to be old	חָפֵץ to delight in	רָעַב to be hungry
צָדִיק to be just	שָׁפַל to be low,	מָלֵא to be full
לֶחֶם bread	abased	(acc.)
רָקַב to rot	רָנָה <i>f.</i> ringing cry	זָכַר remembrance,
חַיִּים <i>pl.</i> life	שׁוֹפָר horn, trumpet	memorial
מָר bitter	חֲכָמָה wisdom	לְמַעַן in order that

EXERCISE

Parse

תִּשְׁפָּלְנָה, קִטְנִיתִי, תִּקְטַן, יִכְלֶה, יִכְלֶתֶם, לְבָשִׁי, נִכְבַּד, תִּכְבְּדוּ,
אֲגִדֵּל, רָעִבוּ:

Translate

קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלֶחֶם לֹא נִרְעַב: 2 לֹא יִכְלֶת לְסַפֵּר
הַכּוֹכָבִים: 3 יִגְדֵּל שֵׁם יְהוָה עַד עוֹלָם: 4 עָתָה יִדְעֵתִי כִי יָרָא
אֱלֹהִים אֶתָּה: 5 יְהוָה אֱלֹהֵי גִדְלֶת מְאֹד: 6 זָכַר צְדִיק לְבִרְכָּה
וְשֵׁם רְשָׁעִים יִרְקַב: 7 קָרֹב אֶתָּה יְהוָה וְכָל־מִצּוֹתֶיךָ אֲמַת
תִּקְרַב רִנָּתִי לְפָנֶיךָ: 8 יִקְרָא הַמֶּלֶךְ בְּסִפְרֵי הַתּוֹרָה כָּל־יְמֵי חַיָּו
לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו: 9 לֹא יִצְדִּק לְפָנֶיךָ כָּל־
בָּשָׂר: 10 צְדִיק אֶתָּה יְהוָה הַגּוֹתֵן לֶחֶם לְרָעִב וְטוֹבֵת לִירְאָיִךָ:
11 לֹא־יִכְלָתִי לְשַׁפֵּט אֶת־הָעָם הַזֶּה: 12 קָרַב אֵלַי לְמַעַן תִּלְמַד
אֶת־הַחֲכָמָה אֲשֶׁר לֹא יִדְעוּ זְקֵנֵי הַגּוֹיִם: 13 כָּל־מָר מָתַק לְרָעִב:
14 הִרְשָׁעִים חָפְצוּ בְמִים גְּנוּבִים: 15 קְדוּשׁ אַתָּה יְהוָה מְלֵאָה
כָּל־הָאָרֶץ כְּבוֹדֶךָ:

I cannot draw near. 2 I will be great. 3 Draw near. 4 The God who made the heavens and the earth I (am) fearing.

5 Ye cannot keep my statutes with (בְּ) all your heart. 6 Thou art little. 7 Hear in order that thou mayest learn to fear Yahweh thy God. 8 They are not able to pursue after me. 9 I know that thou shalt assuredly reign. 10 Cease to draw near before me, for your hands are full of blood (*pl.*). 11 How great art thou (O) my God; thy glory is great in the heavens and in the earth men know thy righteousness and thine honour. 12 Before your eyes the righteous are rejoicing in the blessing of Yahweh and the wicked are hungering for bread. 13 Thou canst delight in the kindness of Yahweh but thou canst not number the stars.

§ 20. THE JUSSIVE, COHORTATIVE AND
WĀW CONSECUTIVE

1. *The Jussive.* The Jussive is an extension of the imper. and not a derivative of the imperf. (cf. § 18. 1a); it is made by prefixing the appropriate preformative (or pronominal element, § 17. 3) to the imper.; e.g. יִקְטַל (*י*+קטל), יִקְטְלו (*י*+קטלו). Thus, *in form*, the Jussive is often the same as the imperf. form corresponding to it in gender and number, but, since its use is to express commands and exhortations, its forms tend to be abbreviated wherever possible by a contraction of the final syllable. But the laws of tone and of the formation of syllables usually make an actual shortening of the forms impossible (cf. § 20. 4(d)); e.g. יִקְטַל *yiqṭōl*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 4. 1b; it must therefore remain יִקְטַל *yiqṭōl*. Consequently, in all parts of the regular verb except the *Hiph'il* (§ 24. 1a: imperf. יִקְטִיל, jussive יִקְטֵל—short *i* of an original *yāqṭil* lengthened to tone-long *ē*), the Jussive coincides in form with the imperf.; and in all forms with inflectional terminations the juss. and ordinary imperf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses a *command*,

as יִקְטֹל *let him kill* (thus taking the place of the non-existent 3rd pers. Imperative); or, less strongly, an *entreaty, request*, etc.—*may he kill*; or, with a negative, a *prohibition, a dissuasion* as אַל-תִּקְטֹלוּ *do not (ye) kill*.

Note 1. that the imperative is used only for commands, *not for prohibitions*—these require the jussive; e.g. *kill*, קְטֹלוּ, but *do not kill*, אַל-תִּקְטֹלוּ (not אַל-קְטֹלוּ).

ii. the regular negative with prohibitions is אַל; e.g. אַל-תִּקְטֹלוּ, not לֹא תִקְטֹלוּ. But לֹא can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*; e.g. לֹא תִגְנוֹב *thou shalt not steal*.

2. *The Cohortative*. The Cohortative, like the Jussive, is an extension of the imper., and *is found* (with rare exceptions) *in 1st pers. only*—sing. and plur.; but instead of אֶקְטֹל (+א) and נִקְטֹל (+נ), the forms in use have final ה, and the vowel of the second syllable becomes vocal sh^wa; i.e. אֶקְטֹלָה and נִקְטֹלָה.

The Cohort. is used to express *desire, intention, self-encouragement*, or (in 1st plur.) *exhortation*; אֲשַׁמְרָה *let me keep, I would keep, I will keep* (but more emotional than the simple אֲשַׁמֵּר), נִשְׁמְרָה *let us keep*, etc.

3. *The Emphatic Imperative*. The same termination ה, ā is added to the imper. 2 sing. masc. to give it emphasis, as קְטֹלָה *Oh kill!* qoṭ^llā (ה + קְטֹל > קְטֹלָה > קְטֹלָה);¹ a form of the type קְטֹלָה qit^llā also occurs, but chiefly in verbs whose impf. and imperative end in a; e.g. impf. יִשְׁמַע, imper. שְׁמַע *hear*, and שְׁמַעָה. This Emph. Imper. appears chiefly in certain classes of verbs; e.g. קוּמָה *arise* (from קוּם)—frequently with no appreciable emphasis.

4. *Wāw Consecutive*. What the *Wāw Consecutive* is may best be indicated by means of an illustration: לָקַח אֶת-הַסֵּפֶר

¹ This form cannot be fully understood till §§ 25, 27 are reached.

וַיִּקְחֵב he took the book and wrote It is at once noticed that the second verb in the Hebrew is not the expected וְקָתַב but וַיִּקְחֵב. The fact that the *wāw* in וַיִּקְחֵב seems to convert an imperf. into a perf. in meaning persuaded grammarians of a former generation to speak of it as the *Wāw Conversive*; the fact that the usage is found in narrative passages has induced more recently the use of the term *Wāw Consecutive*. But both these terms are descriptive, not explanatory, and the first contains an unjustifiable assumption. The usage is an illustration of the fact that ancient Palestine stood at the confluence of several cultural streams which affected her language as well as her customs and ideas. The uses of the perf. קָטַל and the imperf. יִקְטֹל are in accordance with those found in west-Semitic languages like *Aramaic* and *Arabic*; but the east-Semitic group, as illustrated by *Accadian*, had different uses which happen to be preserved in Hebrew in the *Wāw Consecutive* forms. Thus the *Accadian* permansive qūtīl, which at first had no restriction of use with regard to time, but later came to be used for future reference, is preserved in use in Hebrew in וְקָטַל *and he will kill*. Similarly, the *Accadian* preterite iqtul *he killed* is preserved in use in Hebrew in the imperf. consec. וַיִּקְטֹל *and he killed*. The fact that such *Accadian* form usages were thus preserved has induced some modern scholars to use the term *Wāw Conservative*.

The usage in Hebrew is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *wāw* with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *wāw* with the *perfect*.

(a) *The Wāw Consecutive Imperfect*. i. All the verbs following a perfect are put in the impf. *if they are immediately preceded by wāw*; but if any word, however small (e.g. a pronoun, הוּא, or a negative, לֹא) intervene, then the con-

struction reverts to the proper and natural tense: e.g. Noah opened (perf. or consec. imperf.) the window of the ark and sent out (consec. imperf.) a raven and it went (consec. imperf.) to and fro. Then he sent (consec. imperf.) a dove but it did not find (Heb. *but not it found*; hence the verb is a perf. because the negative intervenes between the *wāw* and the verb).

ii. *Wāw* consecutive with the imperf. is pointed *exactly like the Article* (§ 8); e.g. וַיִּקְטֹל and he killed, וַאֲקַטֵּל and I killed, וַנִּקְטֹל and we killed. Examples of usage:

he found the place and lay down	מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב
he found the place and did not lie down	וְלֹא שָׁכַב „
and the man lay down	וַיִּשְׁכַּב הָאִישׁ or וַהֲאִישׁ שָׁכַב

(b) *The Wāw Consecutive Perfect*. i. Similarly all the verbs following an impf. are put in the pf. if they are immediately preceded by *waw*, cf. 1 Sam. 19. 3, אָצַא וְעַמְדָּתִי I will go out and stand; but if the connection is in any way broken, the imperfect reappears. E.g. In that day I will raise up (impf.) the tabernacle of David, and close up (י with pf.) the breaches thereof, and-its-ruins I will raise up (impf.) and I will build it (י with pf.) as in the days of old. (Am. 9. 11). Cf. Ezek. 11. 20.

ii. *Wāw* consecutive with the perf. is pointed exactly like *wāw* copulative (§ 11); וַיִּקְטֹל and he will kill, וַיִּקְטֹלְתֶם and ye will kill, וַיִּמְשֹׁל and he will rule. Examples of usage:

he will find the place and lie down	יִמְצָא אֶת־הַמָּקוֹם וְיִשְׁכַּב
he will find the place and will not lie down	וְיֹאֵל יִשְׁכַּב „

So completely does this construction with *wāw* consecutive pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth, Esther, Jonah).

(c) To summarize: *and* with English *past* tenses in continuous narrative is usually *wāw* consec. *impf.* following an

initial (expressed or implied) perfect: *and* with English *future* tenses is usually *wāw* consec. *perf.* following an initial (expressed or implied) impf. E.g. (a) God was (הָיָה) with me and kept (וַיִּשְׁמֶר) me, and gave (וַיִּתֵּן) me bread; (b) God will be (יִהְיֶה) with me and keep (וַיִּשְׁמֶר) me and give (וַיִּנְתֵּן) me bread. In translating into Hebrew, the choice of the first verb as pf. or impf. is scrupulously determined by the nature of the idea to be expressed.

(d) The accentuation of verbal forms with consecutive *wāw*, like the forms themselves (see above) follows the Accadian usage. In *wāw* consec. Imperf. forms the accent is on the first syllable of the verb (cf. Accad. *iqtul*) and this is the reason for the differences in vocalization between simple Imperf. and *wāw* consec. Imperf. forms in cases in which the final syllable is closed and the penultimate is open (cf. § 4. 1b); e.g. Imperf. יִשָּׁב, but וַיִּשָּׁב and he dwelt. In *wāw* consec. Perf. forms the situation is not so clear; it affects 1st and 2nd sing. forms in Hebrew, in which the accent is on the final syllable; e.g. קָטַלְתָּ, but וַקָּטַלְתָּ; קָטַלְתִּי, but וַקָּטַלְתִּי (note the *methegh* in the consec. forms in the syllable which is two places from the tone; cf. note to Ex. 9). This use of *methegh* also is probably related to Accadian usage (cf. *qátíl*), but in such forms as וַקָּטַלְתָּ and וַקָּטַלְתִּי the accent on the ק is now subsidiary and the main accent is on the final syllable.

(e) i. *Wāw* consec. with impf. may follow not only an actual perf. but an expression equivalent to a perf.: e.g. in the year of king Uzziah's death I saw וַאֲרָאָה (= *and-I-saw*, after an implied pf.—Uzziah died).

ii. Similarly *wāw* consec. with pf. may follow not only an actual impf. but its equivalent, e.g. a *participle*, thus: Behold, I am about to raise up (*ptc.* מִקִּיָּם) a nation, and they shall oppress you (וַיִּלְחָצוּ)—or an *imperative*, לֵךְ וְאָמַרְתָּ go and say.

5. (a) Final clauses, i.e. those indicating the purpose or design of a preceding act, may be expressed by *simple wāw*

(not *wāw* consec.) and impf.—or to be more correct, jussive or cohortative, e.g. *Draw near that I may judge* קָרַב וְאַשְׁפֹּטָה. *Serve him that he may keep you* עֲבָדוּ אֹתוֹ וְיִשְׁמַר אֶתְכֶם. That is, Hebrew simply places the facts side by side, *Draw near and I will judge*. It may, of course, also use (with the impf.) the final particle לְמַעַן *in order that*—which may or may not be followed by אֲשֶׁר; e.g. I will do marvellous things, *in order that thou mayst learn* that there is none like me (אֲשֶׁר) לְמַעַן (אֲשֶׁר) תִּלְמַד.

(b) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple wāw* rather than by *wāw* consec.; e.g. אֲנִי זָקֵנִי וְשִׁבְתִּי as for me I am old and (ו) pretonic, § 11 II d) *greyheaded*, כָּשְׁלוֹ וַנִּפְּלוּ they have stumbled and fallen.

יָרַשׁ to possess,	שָׂרַף to burn	תְּבוּאָה increase,
inherit	אָמַר בְּלִבְבוֹ to say within	revenue
שָׂבַע to be satisfied	oneself, to	שָׂרָה Sarah
קָצַף to be angry	think, consider	חֵת Heth
הֵיל wealth,	לָכַד to take	בְּנֵי־חֵת the Hittites
strength, army	(capture)	מוֹאָב Moab
מָכַר to sell	הֵלַם hither	תָּהָה to live
זָרַע to sow	זֶרַע seed	(עֲצָם, strength
שָׁלַח to send,	קֹדֶשׁ holiness	גְּבוּרָה)
stretch out	אֲדָמָה soil, land	בּוֹר pit, cistern
(the hand)	בֵּין between	פָּן (§ 9, note 1 to
עָד witness	(cf. Voc.)	Ex.) lest

מַעֲלָל deed, practice (only in *plur.*, and usually in bad sense).
 קָ ... קָ (also קָן ... קָ) as ... so. Usually with קָ ... קָ the first term is the subject and the second the standard with which it is compared; e.g. וְהָיָה כַצְדִּיק כְּרָשָׁע and the righteous shall be as the wicked; כְּגֵר כְּאֹרֶחַ the sojourner as the homeborn; כְּמוֹךְ כְּפַרְעֹה thou art as Pharaoh.

EXERCISE

Translate

אֲשַׁמְרָה תּוֹרַתְךָ תָּמִיד: נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעַד
 בֵּינִי וּבֵינֶךָ: 2 אָמַר אֲבָרְכֶם אֶל־בְּנֵי חֵת מְכָרוּ לִי קִבְרִי וְאַקְבְּרֶהָ
 יַמִּי מִלְּפָנָי: 3 אֶל־תִּקְצַף יְהוָה עַד־מָאֵד: 4 אֶל־תִּקְרַב הַלֵּם
 כִּי הִמְקוֹם יֵאָשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ הוּא: 5 וַיִּמְכַּר
 לוֹ אֶת־בְּכֹרְתּוֹ: 6 אָמַר יְהוָה הֵן הָאֲדָם הָיָה כְּאֱלֹהִים יָדַע טוֹב
 וְרַע וְעַתָּה פָּן־יִשְׁלַח אֶת־יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל וַיַּחֲיִי
 לְעוֹלָם: 7 וְהָיָה כְּעַם כְּפָהֶן וּפְקַדְתִּי עָלָיו מֵעַלְלָיו: וְאָכְלוּ וְלֹא
 יִשְׁבְּעוּ כִּי אֶת־יְהוָה עֲזָבוּ: 8 אָמַר אֵלֵיהֶם הָאִישׁ אֶל־תִּשְׁפְּכוּ־
 דָּם עֲזָבוּ אֹתוֹ בְּבוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וַיֵּד אֶל־תִּשְׁלַחוּ־בוֹ:
 9 קָרַב אַתָּה וְלַמַּדְתָּ אֶת־כָּל־אֲשֶׁר אֱלֹהֵינוּ אָמַר לָנוּ וְלַמַּדְנוּ
 מִמֶּךָ וְשִׁמְעֵנוּ: 10 תִּשְׁמְרוּ אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי נוֹתֵן לָכֶם
 הַיּוֹם לְמַעַן־תִּקְדְּשׁוּ לַיהוָה יוֹרְשֵׁתֶם אֶת־הָאָרֶץ: 11 נִקְרְבָה
 אֶל־יְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינֶךָ: 12 וַיִּשְׁכַּחוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה
 אֱלֹהֵיהֶם וַיִּמְכְּרוּ אֹתָם בְּיַד מֶלֶךְ מוֹאָב:

Thou shalt not lie down in that place. 2 Let me lie down.
 3 Do not (ye) draw near. 4 May Yahweh judge between me
 and (between) this people. 5 Hear my prayer (O) our God.
 6 The man ate of the tree which (was) in the garden and God
 was very angry. 7 Thus saith (*perf.*) Yahweh: Behold I will-
 give (*ptc.*) this city into the hand of the king of Moab, and
 he will burn it ⁵ with fire. 8 And God called the light (*dat.*)
 day and the darkness he called night. 9 And thou shalt keep

1 עליו ... אשר = on which (cf. § 10. 4). 2 Impf. of שלח.
 3 חֵי pf. Qal of חָיָה, the ultimate form of תָּהָה to live (cf. סָבַב, סָבַב, § 39); and for change of ultimate י_ into ה_, see § 32. The word cannot be completely understood till these later paragraphs are reached. The *wāw* has י, because it is in pretone, § 11. II e.
 4 Note refinement of *pathah* to *hîreq*.
 5 אֵת with suffix, § 11. 6.

his law continually. 10 And I remembered his words. 11 And it shall be, like prophet, like priest. 12 Is there here a prophet of the Lord that we may inquire of the Lord and keep his law? 13 Joseph said to the people: 'You have sold your land to me this day; here is seed for you and you shall sow the seed and eat the increase of your land. 14 If you say within yourself: The strength of my own hand has made for me this wealth; then you shall remember (Perf. Consec.) the Lord, for it is he who gives you this wealth.

§ 21. SCHEME OF THE REGULAR VERB

1. *Modifications of the stem idea.* The stem idea or meaning of the verb is presented in a variety of modified forms,¹ of which the commonest are:

	<i>simple</i>	<i>intens.</i>	<i>caus.</i>	<i>simple</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'ēl	hiph'il	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הִפְעִיל
<i>refl.</i>	niph'al	hithpa'ēl	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטַּל	הִקְטִיל
				—	קֻטַּל	הִקְטִיל
				נִקְטַל	הִתְקַטַּל	—

2. The Intensives express an accentuation or intensification of the stem idea (e.g. simple שָׁבַר *to break*; Intens. שִׁבַּר *to break in pieces*) and the Causatives extend the verbal action over a second agent (e.g. simple נָחַל *to inherit*; Caus. הִנְחִיל *to cause (someone) to inherit*). Originally a Simple Pass. and a Causative Reflex. were in use, but these are now mostly lost. The various modifications or forms, as they may be called, are contrived by means of inner inflections, consonantal or vocalic, of the Simple form or by the addition of preformatives. (The nearest analogies in other languages which can be suggested are such

¹ The names of these forms have been adopted into the English vocabulary for the purposes of the Grammar (see note on sh'wa in § 3. 1). Hence hiph'il, not hip'h'il, etc.

as these: fall, fell; fallen, fällen; cadere, caedere; to be calm, to be calm; to moan, to bemoan).

3. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3-7).

4. The word פָּעַל *to do*, formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פָּעַל *Pā'al* is פִּעֵל *Pi'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'ēl*: the *caus. act.* of פָּעַל is הִפְעִיל *Hiph'il*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiph'il*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rexi* as the *amavi* of *regere*.

The *simple* form of the vb., however, is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; פִּעֵל necessarily fails to indicate this duplication, which is obvious, e.g., in such a word as קָטַל. Hence the word קָטַל (though poetical and defective) is generally used in modern grammars.¹

5. In the passives the vowel of the penultimate syllable is *u* (cf. Pu'al) or *o* (cf. Hoph'al) and of the final *a*. There are residual remains of the pass. of the Qal, e.g. יָפוּן, יָקַח (cf.

¹ The learner must not use קָטַל in Prose composition for "kill". The word is rare in Heb., and in use only in Poetry. A prose equivalent is הָרַג.

§ 34. 3c). The use of the dagh. forte in the Intensives probably had the effect in speech of conveying the effect of the intensification of the verbal idea.

6. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: e.g. **נָסָה**, intensive, *to try, test*; **הִשְׁלִיךְ**, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

It should be noted that in verbs like **בִּקֵּשׁ** *to seek*, **דַּבֵּר** *to speak*, **נָסָה** *to test*, which are very little or not at all used in the *Qal*, the commonly used Pi'el forms have lost their intensive value, e.g. **דַּבֵּר** does not mean *to chatter*.

WORDS FOR PRACTICE ON THE ABOVE SCHEME

כתב to write	גדל to be great	כבד to be heavy
גנב to steal	משל to rule	למד to learn
מלך to govern	פקד to visit	מכר to sell
לכד to capture	דבר to speak	קדש be holy

§ 22. THE SIMPLE REFLEXIVE OR NIPH'AL

(See Paradigm, p. 263)

i. The characteristic letter of the Niph'al is *n*. In the Perf. *ni* (probably originally *na*) is prefixed to the stem and is united with the first root letter to form a closed syllable, e.g. **נִקְטַל** *niq-tal*, **נִשְׁבַּר**. In the Imperf. the prefixed syllable is *yin*, the *n* of which naturally becomes assimilated to the following consonant thus: **יִקְטַל** > **יִקְטַל**. The imperative, as we have seen (§ 18. 1a)), is like the corresponding imperf.

in form with the preformative dropped; but, as such a form as **קָטַל** *qqātēl* is impossible, a secondary **ה** was prefixed (perhaps on the analogy of the Hiph'al, § 24), yielding the form **הִקְטַל**, which is also, as we should expect (§ 18. 2a, i), infinitive construct. With the perf. (**נִקְטַל**) the inf. abs. is **נִקְטַל**; with the impf. it is **הִקְטַל** (also **הִקְטַל**). The participle is like the pf., only with long *ā*: **נִקְטָל** *m.*, **נִקְטָלָה** *f.*

2. Niph. Perf. is inflected exactly like the *Qal*: **נִקְטַל**, **נִקְטַלְתָּ**, **נִקְטַלְתְּ**, &c.; in the 2nd plur., of course, there is no vocalic modification made in the first syllable *niq* (**נִקְטַלְתֶּם**) because it is closed. The Imperf. is **יִקְטַל** (in pause often **יִקְטַל**), **תִּקְטַל**, &c., **אִקְטַל** (or **אִקְטַל**), but cohortative always **אִקְטַלְהָ**. In the *wāw* consec. Imperf., since the final syllable is closed and the penult is open, the accent is usually on the penult (§ 20.4d) and the vowel of the final syllable is shortened; thus **יִקְטַל**, but **יִקְטַלְהָ**.

3. In meaning the Niph'al is: i. Properly the reflexive of the simple form or *Qal*, as **שָׁמַר** *to keep*, **נִשְׁמַר** *to keep oneself, to beware*, **נִסְתַּר** *to hide oneself*. ii. It is also used of reciprocal action: **נִלְחָם** *to fight* (i.e. with *one another*; cf. Greek middles and Latin deponents, *μᾶχασθαι, luctari*); **נִדְבְּרוּ** they spoke to *one another*. iii. It has a use which is designated *Niph'al Tolerativum*; e.g. **נִמְצָא** *he let himself be found*, **נִנְעַתַר**¹ *he let himself be entreated*. iv. But the common use of the Niph'al is as *passive* to the *Qal*, as **נִשְׁבַּר** *to break*, **נִשְׁבַּר** *to be broken*, **נִקְבַּר** *to bury*, **נִקְבַּר** *to be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive; e.g. **נִחְמָד** *to be desired, desirable* (∴ for . before guttural, § 7. 2).

5. The agent after the Niph. is usually expressed by **ל**; e.g. *And death shall be chosen by all the remnant*, **וְנִבְחַר מוֹת לְכָל**, **הַשְּׂאֲרִית**; *And Yahweh let himself be entreated by him*, **וַיִּנְעַתַר לוֹ יְהוָה**.

¹ For the **נ** cf. § 7. 2.

מָלֵא to be full, Niph. to be filled	בָּרַח to flee	סָתַר N. to hide one- self, to be hidden
מָלַט N. to escape	נָחַם N. to repent	שָׁחַת N. to be corrup- ted
מָת dead	יָצָא to go out	שָׁקַל to weigh
שָׁעַן N. to lean	מָצָא to find	רָשָׁע wickedness
חָמָס violence	זְרוּעַ f. arm	בִּינָה f. understand- ing (noun)
בָּבֶל Babylon	פַּח bird-trap, snare	

EXERCISE

Translate

נִשְׁמַר, הִשְׁפֵּט, נִפְקְדָתֶם, אֲשַׁבֵּר, נִכְתְּבוּ, וְנִשְׁפָּטָה, לְהַמְלִיט,
 יִשְׁקַל, תִּלְחַם, נִלְחַמְתִּי, תִּזְכְּרֶנָּה:
 הִרְשָׁעִים לֹא יִכְתְּבוּ בְּסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבֵּר וְאִנְחָנוּ נִמְלִטָנוּ:
 3 וְתִשְׁחַת הָאָרֶץ לְפָנַי אֱלֹהִים וְתִמְלֵא הָאָרֶץ חָמָס: 4 שִׁפְךָ
 דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ: 5 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה
 וּמִפְּנֵיךְ אֶסְתֵּר: 6 וַיִּנָּחֶם יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בְּאָרֶץ: 7 בָּא
 הָאֵיב אֶל־הָעִיר וְלֹא יָכַל לְהִלָּחֵם עָלֶיהָ: 8 בַּיּוֹם הַהוּא לֹא
 יִשְׁעַן עוֹד יִשְׂרָאֵל עַל־גְּבוּרָתוֹ וְעַל־זְהָבוֹ וְנִשְׁעַן עַל־יְהוָה קְדוֹשׁ
 יִשְׂרָאֵל בְּאַמְתּוֹ: 9 תִּשְׁקַל רִשְׁעֹתֶכֶם וּמַעַלְלֵיכֶם יִסְפְּרוּ וְשִׁפְטוּ
 יְהוָה אֶת־כָּל־הָאָדָם בְּצִדְקָה: 10 בַּיּוֹם הַהוּא יִזְכֹּר יְהוָה אֶת־
 יְרֵאָיו וּבְרַחוּ אֶל־הַמְדַבֵּר הִרְשָׁעִים אֲשֶׁר נִסְתָּרוּ מִפְּנֵיו: 11
 וְתִשְׂרַף הָעִיר בְּאֵשׁ: 12 הַשְׁמַר לְךָ פֶּן־תִּכְרַת בְּרִית לַיּוֹשֵׁב
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לְבָנֶיךָ:

Yahweh is near to the broken of heart. 2 I am hidden from the face of my God. 3 Hide thyself from his face. 4 Ye shall hide yourselves on that day. 5 And the earth was corrupted, and all flesh was cut off by the waters. 6 The arms

of the wicked shall be broken. 7 Let me escape in the day of fighting (*inf. cons.*). 8 And the earth was filled with blood (*acc.*). 9 His dead was buried out of his sight. 10 Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. 11 Trust in Yahweh with all thy heart, and lean not unto (אַל־) thine own understanding.

§ 23. THE INTENSIVE, ACTIVE, PASSIVE, AND REFLEXIVE, PI'ĒL, PU'AL, HITHPA'ĒL

(See Paradigm, p. 263)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns (גַּנֵּב a thief) is the duplication of the middle root letter.

i. *The Pi'ēl.* (a) *Form.* i. The original form of the perf. of the Pi'ēl or Intensive active was *qattal(a)*. The *a* of the penult has in Hebrew been refined to *i*; the *a* of the final syllable is found in many cases (e.g. לָמַד to teach, אָבַד to destroy, קָדַשׁ to sanctify), but frequently *ē* (e.g. בָּקַשׁ to seek, שָׁבַר to break in pieces) and three times *e* (דִּבֶּר to speak, כָּבַס to wash, כָּפַר to atone, in which the *e* is found in the 3rd sing. masc. perf. only). The original form of the imperf. was *y^eqattil(u)*; in Hebrew the *a* of the penult is regularly found but the *i* has been lengthened to tone-long *ē*, i.e. יִקְטַל. Characteristic of imperf. Pi'ēl and Pu'al is the *τ* at the beginning; the 1st sing. masc. begins, of course, with *κ* (cf. § 7. 1); note that the *τ* is without dagh. forte in *wāw* consec. forms, e.g. וַיִּקְטַל, not וַיִּקְטַל (§ 6. 5). The imper. and the infin. cstr. (usually also the infin. absol., which rarely is קָטַל) are of the type קָטַל (§ 18. 2a, i).

ii. Pi'ēl is inflected exactly like Qal: קָטַל, קָטְלָה, &c., except

¹ From before him.

that in pf. (apart from 3rd sing. masc.) the second syllable, when closed, has the original vowel *a*; e.g. קִטְּלָהּ. The impf. is also regular, תִּקְטַל יִקְטַל (the *ē* is retained in the 2nd and 3rd pl. fem. תִּקְטַלְנָהּ). See Paradigm, p. 000.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal shewa (cf. § 6. 5); e.g. בִּקְשׁוּ (not בִּקְשׁוּ) they sought, הִלְלוּ (§ 6. 5) praise ye (not הִלְלוּ).

(b) *Meaning*. i. Pi'ēl is properly intensive of Qal; that is, it adds such ideas as *often*, *much*, *for a long time*, &c., to the simple idea of the verb, as שָׁבַר to break, שָׁבַר to break in pieces, שָׂאל to ask, Pi. שָׂאל to beg (cf. סָפַר to count, סָפַר to recount, relate); or it implies, less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר to bury, קָבַר to bury many (but cf. § 21. 6).

ii. Since eagerness may show itself in urging others to similar action, the Pi'ēl frequently has a *causative force*: לָמַד to learn, לָמַד to cause to learn, i.e. to teach. So חָיָה to live, חָיָה (§ 32. 2) to let live, to spare, to revive.

iii. It has sometimes a notable double usage, e.g. הִטָּא to bear the loss, and to unsin, to cleanse; שָׂרַשׁ to cause to take root, and to uproot; סָקַל to pelt with stones, and to remove stones.

2. *Pu'al*. Pu'al is the proper *passive* of Pi'ēl in its various senses; e.g. בִּקַּשׁ to seek. Pu. בִּקַּשׁ to be sought.

It is inflected exactly like Qal: pf. קִטְּלָהּ, קִטְּלָהּ, &c.; impf. יִקְטַל, יִקְטַל, &c.

3. *Hithpa'el*. (a) i. The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pi'ēl, as הִתְקַטַּל, קִטְּלָהּ, &c.;

ii. When the syllable *hith* precedes the sibilants *ש*, *ז*, *ס*, the *ת* changes places with the sibilant, as הִתְשַׁמֵּר for הִשְׁתַּמֵּר to take heed to oneself; but in association with *צ* the *ת* is modified to *ט*, as הִצְטַדַּק to justify oneself, from צִדַּק.

iii. With unsibilant dentals (*ד*, *ט*, *ת*) the *ת* is assimilated,

as הִטְהַר for הִתְטַהַר to purify oneself, from טָהַר to be clean, pure; מִדְּבַר (ptc.) conversing.

(b) *Meaning*. The Hithpa'el is: i. Properly reflexive of Pi'ēl, as הִתְקַדַּשׁ to sanctify, הִתְקַדַּשׁ to sanctify oneself. ii. But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; e.g. הִתְנַקַּם to show oneself revengeful, הִתְעַשֵּׂר to give oneself out to be rich, הִתְנַבֵּא to act like an ecstatic prophet, rave. iii. It may express reciprocal action הִתְרְאוּ (fr. רָאָה to see, cf. § 36. 1c, § 32) ye look upon one another. iv. It may express action upon or for oneself; cf. הִתְהַלַּךְ (fr. הָלַךְ to go) to go to and fro for oneself, i.e. to walk about.

(c) As in Pi. pf. the final vowel is frequently (the original) *a*; cf. הִתְאַנַּף he was angry (so also in impf. and imper.) and always in pause (as *ā*); e.g. הִתְאַוָּר he has girded himself.

4. The participles of Pi., Pu., and Hithp. are related in form to the imperfect, with preformative *מ* taking the place of *י*: מִתְקַטַּל, מִתְקַטַּל, מִתְקַטַּל. The *מ* of Pi. and Pu. is written without a dagh. f. after the article (cf. § 6. 5), but *methegh* is used to indicate that the first syllable is not closed: הִמְהַלֵּךְ he who walks (not הִמְ), לְמַנְצַח for the musical director (not לְמַ).

5. Some rare intensives are formed by doubling the final root letter, e.g. רוּמַם to exalt, to set on high; כּוּנֵן to prepare (Pô'el of רוּם and כּוּן respectively); or the first and the last (omitting the middle weak letter), e.g. Pīlpēl כְּלָכַל to sustain, pass. כְּלָכַל (kolkal) from כּוּל (§ 30. 4).

6. Nouns of the class גַּנָּב a thief frequently indicate one who practises a trade or profession—one who performs a certain act *often*, *habitually*; e.g. גַּנָּב a thief, טָבַח a cook, חָרַשׁ an artificer (primarily חָרַשׁ; therefore the cstr. is not חָרַשׁ but חָרַשׁ, § 7. 7b).

שָׁבַר to break	שָׁבַר to break in pieces	דָּבַר to speak (pausal דְּבַר)
סָפַר to count	סָפַר to recount, tell	בִּקַּשׁ to seek
קָדַשׁ to be holy	Pi. to sanctify	Hithp. to sanctify oneself
כָּבַד to be heavy	Pi. to honour, harden	Hithp. to get honour
גָּדַל to be great, grow	Pi. to bring up, magnify	Hithp. to magnify oneself
הִלָּךְ to go, Hithp. to walk about, to range through	סָתַר Hithp. to hide oneself	נֹחַ Noah
	רוּמַם to exalt	מָלַט to save (act.)
	כִּי אִם except, but	אֵין nothing, none
פַּרְעֹה Pharaoh	עַל־כֵּן therefore	פָּשַׁע to rebel
רָחוֹק far, distant	יַחְדוֹ together	אֲנָשִׁים (pl. of אִישׁ)
	נְעוּרִים youth	אֲנָשִׁי men; cstr.
	(נֶעֱרַ a young man)	

EXERCISE

Translate

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בְּגוֹיִם גְּדֹלְתִי וְהֵם פָּשְׁעוּ בִּי: 2 וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כְּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבְבָם: 3 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם הַשְּׁבֹת לְקַדְּשׁ אֹתוֹ: 5 וְלֹאֲרָץ לֹא יִכְפֹּר לְדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדָם שֹׁפְכוֹ: 6 מִה־נִּדְבַר וּמִה־נִּצְטַדֵּק: 7 הָאֲבִיוֹנִים מִבְּקָשִׁים מִים וְאֵין: 8 עִיר יִקְטְנָה וְאֲנָשִׁים בָּהּ מֵעַט בָּא שָׁם מִלֶּךְ גְּדוֹל וַיִּשְׁרַף אֶתָּה: 9 וַיִּמָּצֵא בָּהּ אִישׁ חָכֵם וַיִּמְלֹט הוּא אֶת־הָעִיר בְּחֻכְמָתוֹ וְאֲנָשִׁי הָעִיר לֹא־זִיכְרוּ אֶת־הַחֲכָם וְלֹא־יִכְבְּדוּ אֹתוֹ: 10 אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: 11 נִמְצְאוּ הַחֲמוּרִים אֲשֶׁר הִלַּכְתָּ לְבַקֵּשׁ: 12 וַיִּקְרָא פַרְעֹה אֶת־כָּל־חֲכָמֵי מִצְרַיִם וַיְסַפֵּר לָהֶם אֶת־חֲלֹמוֹ:

¹ Fem. of קָטַן

These are the words which I have spoken. 2 Harden not your heart, lest Yahweh your God be angry. 3 Seek ye his face. 4 Walk before me and sanctify yourselves. 5 I cannot speak to this people, for they have hardened their heart. 6 We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. 4 He said unto the woman, Speak, and the woman spoke. 8 I will honour them that honour me. 9 And now, behold, the king walketh (*plc.*) before you, and I am old, and I have walked before you from my youth until this day. 10 Magnify Yahweh with me and let us exalt his name together. 11 I sought Yahweh and he hid himself from me; I cried unto him and he visited me with his salvation. 12 They honour me with their lips but their heart is far from me; they keep the commandments of men which they have been taught and forget my law which my prophets gave them; therefore, the wisdom of the wise shall be hidden from them and I will hide myself from their presence.

§ 24. THE CAUSATIVE, HIPH'ĪL, HOPH'AL.
THE ACCUSATIVE

(See Paradigm, p. 263)

I. 1. *Hiph'îl.* (a) i. The perfect of the Hiph. or causative is formed by prefixing the preformative ה, refined in the perfect to ה, to the stem in such a way that the ה (or ה) unites with the first root letter to form a closed syllable, whilst the original *a* of the final syllable, refined likewise to *i*, is lengthened to *i*; so הִקְטִיל, *hiq-tîl*. In the imperf. the *a* of the penult is retained, the ה in 'הִקֵּן' being elided to give 'קֵּן', whilst the final syllable, as in the perf., has *i*; so יִקְטִיל (< יִקְטִיל) *yaq-tîl*. The jussive (which in the regular verb differs from the imperf. only in the Hiph'îl) is יִקְטִיל, *yaq-têl* (cf. § 20. 1); so *wāw consec.* וַיִּקְטִיל, but 1st s.c. וַאֲקִטִּיל. The imper. is of the type הִקְטִיל (cf. § 18. 1), but the *i* is found in the open syllable in forms

with vocalic affirmatives; e.g. הַקְטִילוּ, הַקְטִילִי. Infin. absol. also is הַקְטִיל, *haq-tēl*; the infin. constr. is הַקְטִילִי *haq-tīl*.

ii. The Hiph. is inflected regularly. We have only to remember that the final *i*, being long, is maintained, as is natural, in open syllables, i.e. with vocalic affirmatives ($\bar{a} \hat{i} \hat{u}$) and has the accent; e.g. הַקְטִילָה f., הַקְטִילוּ pl., הַקְטִילִי imper. s. f., הַקְטִילָה emph. imper. (§ 20. 3); in shut syllables it becomes the original *a* in the perf. (e.g. הַקְטִילָהּ) and generally \bar{e} in other parts (e.g. imperf. תִּקְטִלְנָהּ). In both these respects it resembles the Pi'el.

iii. Pf. הַקְטִיל, הַקְטִילָה, הַקְטִילָהּ, &c.; impf. יִקְטִיל, תִּקְטִיל, &c. See Paradigm.

Note:	יִסְתִיר פָּנָיו	<i>he will hide his face</i>
	„ יִסְתֵּר	<i>may he hide his face</i>
	„ וַיִּסְתֵּר	<i>and he hid his face</i>
	הִסְתִירָה פָּנֶיהָ	<i>hide thy face</i>
	„ אַל-תִּסְתֵּר	<i>hide not thy face</i>
	אֶסְתִירָה פָּנָי	<i>let me hide my face</i>
	הִסְתִיר יִסְתִיר פָּנָיו	<i>he will assuredly hide his face</i>

(b) In meaning the Hiph. is: i. Causative; e.g. פָּקַד *to oversee*, הִפְקִיד *to appoint (someone) an overseer, to put in charge of*; קָדַשׁ *to be holy*, הִקְדִישׁ *to sanctify*. Probably the most useful analogy which can be suggested is the use of the ending -ζω in Greek, as in σωφρονίζω *to cause to practise self-control, to correct*; ὀργίζω *to enrage*; ἀναρχίζω *to account happy*.

ii. Permissive; e.g. the Hiph. of יָרַד can mean *to let down* as well as *to bring down*, and of כָּשַׁל *to let stumble* (or *fall*) as well as *to cause to stumble* (or *fall*).

iii. Declaratory; e.g. הִצְדִיק *to declare (someone) to be צַדִיק* i.e. *in the right, to acquit*; הִרְשִׁיעַ *to declare (someone) to be רָשָׁע* i.e. *in the wrong, to condemn*.

iv. Expressive of the development of a state or quality, sometimes with the effect of an inceptive like *lucescere* or *crescere*; e.g. הִחְזִיק *to develop strength*, הִחְרִישׁ *to become silent*, הִעֲשִׂיר *to become rich*, הִחְשִׁיךְ *to become dark*, הִלְבִּין *to become white*.

(c) Since the Pi'el, as we have seen (§ 23. 1b) frequently has causative force, it happens that in some vbs. *both* forms are used causatively; e.g. אָבַד (Pi.) and הִאָּבַד (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; e.g. כָּבַד *to be heavy*, Pi. כִּבְד *to honour*, Hiph. הִכְבִּיד *to make heavy* (also *to bring to honour*).

(d) If the Qal is transitive, the Hiph. takes two accusatives: וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ *and he clothed him with garments of fine linen*; יָנַח *to inherit* (property), יָצַח אֶת-הָאֲנָשִׁים אֶת-הָאָרֶץ *he caused the men to inherit the land*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses; e.g. הִשְׁלִיךְ *to cast*, הֹשְׁלַחַל *to be cast*. It is inflected exactly like Qal in pf.: impf. יִקְטַל (fr. יִהְיֶה, *h* dropped). See Paradigm, p. 265. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. מְשַׁלֵּחַ.

3. The participles have preformative מ and follow the imperfect (except that Hoph., like Niph., has ך in the second syllable); יִקְטַל, מִקְטִיל, יִקְטַל, מִקְטִיל.

II. *The Accusative*. In addition to the use of the Accus. for a direct object governed by a verb, the following uses of it may now be noted:

1. Accus. of 'motion to'; e.g. יָצָא הַשָּׂדֶה *he went out to the field*; יָרְדוּ כָּל-יִשְׂרָאֵל הַפְּלִשְׁתִּים *all Israel went down to the Philistines*.

2. Accus. of time; e.g. תִּזְכֹּר מִצְרַיִם כָּל-יְמֵי חַיֶּיךָ *you must remember Egypt all the days of your life*; יְהוּה בֹקֵר תִּשְׁמַע קוֹלִי *in the morning, O Yahweh, Thou hearest my voice*.

3. Accus. of respect; e.g. often used in the case of verbs expressing the idea of *fulness* or *want*; וַיִּמְלֵא הַבַּיִת עָשָׁן *and the house became filled with smoke*; מָלְאוּ אֶת-הַמָּקוֹם הַזֶּה דַם נָקִים *they filled this place with the blood of innocent men*; הִיא אֶרֶץ *it is a land in which you ate bread and were satisfied and suffered no lack*; לָמָּה לָּקַחְתָּ אֶת-לֶחֶם וַתִּשְׂבַּע וְלֹא חִסַּרְתָּ כֹּל בָּהּ *why should I be bereaved of both of you in the one day?* Cf. also וַיַּךְ אֶת-הַזָּקֵן וַיָּכַשׁ *he beat the old man in respect of his life, i.e. to death.*

מָלַךְ to be king, rule	Hiph. to make king	שָׁלַךְ Hiph. to cast
צָדַק to be just	Hiph. to justify	שָׁמַד Hiph. to destroy
שָׁבַן to dwell	Hiph. to place	בָּדַל Hiph. to divide
זָכַר to remember	Hiph. to commemorate	שָׁחַת Hiph. to corrupt, deal corruptly
נָטַשׁ to leave, forsake	בָּגַד to deal treacherously	בָּחַר to choose
בָּחִיר chosen (one)	עָזְרָה help	כָּרַע to bow down
מָטַר Hiph. to send rain, rain	בּוֹר pit, cistern	כְּרוּב cherub
בָּגַד garment, covering (constr. pl. בְּגָדִי)	רְאוּבֵן Reuben	יֵשׁ (יֵשׁ-) there is
		עֵדֶן Eden

EXERCISE
Translate

אָתָּה הַמְּלִכָּה אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בְּעַם הַזֶּה וְהַשְׁמַדְתִּי אֹתָם מֵעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכַּן אֱלֹהִים לְפָנַי גֵּן עֵדֶן אֶת-הַכְּרֻבִים לְשֹׁמֵר דֶּרֶךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹרוֹת בְּרִקְיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 אֶל-תִּסְתֵּר

אֶת-פְּנֵיךָ מִמֶּנִּי כִּי עֲזַרְתִּי אֹתָהּ אֶל-תַּטֵּשׁ אֹתִי אֱלֹהֵי יְשׁוּעָתִי: 6 אֲתָם בְּגִדְתֶם בִּי תָמִיד וְאֹנְכִי לֹא-אֶסְתִּיר אֶת-פָּנַי מִכֶּם וְהִזְכַּרְתִּי אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי עִם-אֲבֹתֵיכֶם וְהַבְדַּלְתִּי אֶתְכֶם מִן-הַגּוֹיִם אֲשֶׁר גִּרְשָׁתִי שָׁמָּה: וְקִבַּצְתִּי אֹתְכֶם אֶל-הָאָרֶץ הַזֹּאת וְהַמְלִכְתִּי עֲלֵיכֶם אֶת-בְּחִירֵי דָוִד וְהוּא יִבְקֹשׁ אֶת-הַטּוֹב וְהִשְׁמִיד מִן-הָאָרֶץ כָּל-רָע: 7 הַפְּקִיד אֶת-יוֹסֵף עַל-הָאָרֶץ וְעַל-כָּל-אֲשֶׁר-לּוֹ וְלֹא יָדַע מְאוּמָה אֲשֶׁר בְּיַד יוֹסֵף כִּי-אִם הִלָּחֵם אֲשֶׁר הוּא אוֹכֵל: 8 כִּי לְהַשְׁמִיד בְּלָבָבוֹ וּלְהַכְרִית גּוֹיִם לֹא מַעֲטָה: 9 אֶל-תִּסְתֵּר אֶת-פְּנֵיךָ מֵהָעַם הַזֶּה: 10 וַיִּמְטֵר יְהוָה עַל-הָעִיר אֵשׁ מִן-הַשָּׁמַיִם וַיִּשְׂמַד אוֹתָהּ מֵעַל-פָּנַי הָאֲדָמָה:

There is a time to keep and a time to cast away. 2 Justify not the wicked. 3 Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. 4 For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. 5 The prophet found the child laid (*Hoph. ptc.* of שָׁכַב) upon his bed. 6 We went down unto the city to fight against it, but we could not destroy it. 7 Reuben said, Spill not blood, cast him into this pit which (is) in the wilderness; destroy not an innocent man and do not acquit the wicked. 8 God saw the light which he had made and it was good and he separated [between the] light and [between the] darkness. 9 Hide not thy face from me, O God, but let me dwell in thy temple and cause me to remember all thy goodness to me and clothe me in the garments of righteousness that I may no more do corruptly but honour thee all the days of my life.

§ 25. SECOND DECLENSION

1. This declension is composed of nouns originally monosyllabic. In מֶלֶכִּי *my king* (first syllable closed) it is clear that the inflectional stem is מֶלֶךְ; in סִפְרִי *my book* it is סִפֵּר; in

קִדְּשִׁי *my holiness* it is קִדְּשִׁי. These inflectional stems are the original monosyllabic forms of the nouns. But Hebrew dislikes the collocation of two consonants at the end, as at the beginning of a word (§ 4. 2), doubtless from constitutional inability to pronounce them easily together; consequently it separated them by means of an intrusive, helping vowel, normally *seghôl*¹ (cf. alarm and alarum). Corresponding to the original stem forms מִלְּךָ, סִפְּרִי, and קִדְּשִׁי, we have, therefore, the absolute forms מֶלֶךְ, סֵפֶר, and קִדְּשִׁי. Since the nouns were originally monosyllabic, the tone in the absolute forms falls on the open, penultimate syllable which, in the case of the second and third types, leads to the tone-long *šēvê* and *hôlem* respectively. In the case of the first type, tone-long *qāmeš* would have been expected; in actual fact that vocalization is found only *in pause*, and not always even there (e.g. מֶלֶךְ and צִדְּקָה are always written thus, never as מֶלֶךְ and צִדְּקָה). In the case of מֶלֶךְ, the first *ē*, which is under the tone, should be considered a short vowel under the tone rather than a long vowel (§ 3. 3d); the original vowel *a* may have become a *seghôl* by attraction—the more so as the two vowels have a certain affinity.

Thus there are three types:

<i>a</i> type	<i>i</i> type	<i>u</i> type	
מֶלֶךְ <i>qatl</i>	סִפְּרִי <i>qitl</i>	קִדְּשִׁי <i>qotl, quṭl</i>	original form
מֶלֶךְ <i>qatel</i>	סִפְּרִי <i>qitel</i>	קִדְּשִׁי <i>qotel, (quṭel)</i>	with helping <i>seghôl</i>
מֶלֶךְ <i>qétel</i>	סִפְּרִי <i>qétel</i>	קִדְּשִׁי <i>qótel</i>	regular form

Forms without a helping vowel are rare; e.g. גַּיָּא *gay, valley*, נָרַד *nard, חַטָּא ḥeṭ, sin, קוֹשֶׁט qošet, truth*.

¹ Hence they are often named *segholates*, not an altogether happy name, because (i) it calls attention to a feature that is of secondary rather than of primary importance, and (ii) *seghôl* is sometimes replaced by other vowels, e.g. by *pathah*, if the 2nd or the 3rd radical be a guttural, e.g. by רֵחַב *breadth*, זֵרַע *seed* (§ 36); while if the 2nd radical be *y*, it either becomes *hireq*, cf. נֵיִת *an olive-tree*, or contracts (*ay* > *ê*, § 2. 2a) into monosyllabic form, cf. חֵיק *bosom* (§ 31).

2. *Rules for declension.* (a) The constr. form of the sing. is the same as that of the absolute, with few exceptions (e.g. זֵרַע *seed* has as its constr. form both זֵרַע and זֵרַע).

(b) With inflectional additions or pronominal suffixes in the sing. and the dual, the inflectional stem which is used is the original monosyllabic form of the noun; *my king*, מֶלֶכִּי (from מֶלֶךְ; therefore, not מֶלְכִּי); *my book* סִפְּרִי (from סִפְּרִי; not סִפְּרִי); *my ear* אָזְנִי (from אָזֵן; not אָזְנִי).

Similarly feminine types are of the forms מַלְכָּה *malkā, queen* (constr. מַלְכַּת), כִּבְשָׂה *kibhśā, ewe-lamb* (constr. כִּבְשֵׁת), and אֲכָלָה *okhlā, food* (constr. אֲכָלַת); so *my queen* is מַלְכַּתִּי, *my ewe-lamb* כִּבְשֵׁתִי, and *my food* אֲכָלַתִּי.

(c) The plural, *both mas. and fem.*, assumes the form *qṭālīm, qṭālōth*, with pretonic *ā*. The presence of this *ā* (cf. מְלָכִים) is difficult to explain in a word whose original form (*malk*) has no vowel between the 2nd and 3rd radicals; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

(d) In the constr. pl. the vowel characteristic of each type is resumed: e.g. מְלָכִים, constr. מַלְכֵי *mal·khê* (not מְלָכִי); סִפְּרִים, סִפְּרִי *siph·rê*; בְּקָרִים, בְּקָרִי, בְּקָרִי *boq·rê*; מַלְכוֹת, מַלְכוֹת *mal·khōth*; כִּבְשֹׁת, כִּבְשֹׁת *kibh·śōth*; (אֲכָלוֹת), (אֲכָלוֹת)¹ *okhlōth*.

	3. (a)	Masc.		Fem.		
s.abs.	מֶלֶךְ	סִפְּרִי	בְּקָרִי	s.abs. מַלְכָּה	כִּבְשָׂה	אֲכָלָה
cstr.	מֶלֶךְ	סִפְּרִי	בְּקָרִי	cstr. מַלְכַּת	כִּבְשֵׁת	אֲכָלַת
I. s.suf.	מֶלְכִּי	סִפְּרִי	בְּקָרִי	I. s.suf. מַלְכַּתִּי	כִּבְשֵׁתִי	אֲכָלַתִּי
2. s.m.s.	מֶלְכְּךָ	סִפְּרֶךָ	בְּקָרְךָ	2. s.m.s. מַלְכַּתְּךָ	כִּבְשֵׁתְךָ	אֲכָלַתְּךָ
2. s.f.s.	מֶלְכְּךָ	סִפְּרֶךָ	בְּקָרְךָ	2. s.f.s. מַלְכַּתְּךָ	כִּבְשֵׁתְךָ	אֲכָלַתְּךָ
3. s.m.s.	מְלָכֻוּ	סִפְּרוּ	בְּקָרוּ	3. s.m.s. מַלְכֹתוּ	כִּבְשֹׁתוּ	אֲכָלוֹתוּ
3. s.f.s.	מַלְכָּה	סִפְּרָה	בְּקָרְהָ	3. s.f.s. מַלְכַּתְּהָ	כִּבְשֵׁתְהָ	אֲכָלוֹתְהָ

¹ The brackets mean that אֲכָלוֹת is not actually found in the plural.

1. pl.s.	מְלַכְנוּ	סִפְּרָנוּ	בְּקָרְנוּ	1. pl. s.	מְלַכְתָּנוּ	כְּבִשְׁתָּנוּ	אֶכְלָתָנוּ
2. pl.m.s.	מְלַכְכֶם	סִפְּרַכֶם	בְּקָרְכֶם	2. pl.m.s.	מְלַכְתֶּכֶם	כְּבִשְׁתֶּכֶם	אֶכְלַתְכֶם
2. pl.f.s.	מְלַכְכֶן	סִפְּרַכֶן	בְּקָרְכֶן	2. pl.f.s.	מְלַכְתֶּכֶן	כְּבִשְׁתֶּכֶן	אֶכְלַתְכֶן
3. pl.m.s.	מְלַכֵּם	סִפְּרָם	בְּקָרָם	3. pl.m.s.	מְלַכְתֶּם	כְּבִשְׁתֶּם	אֶכְלַתֶּם
3. pl. f. s.	מְלַכֵּן	סִפְּרָן	בְּקָרָן	3. pl.f.s.	מְלַכְתֶּן	כְּבִשְׁתֶּן	אֶכְלַתֶּן
pl.abs.	מְלָכִים	סִפְּרָיִם	בְּקָרָיִם	pl.abs.	מְלָכוֹת	כְּבִשּׁוֹת	אֶכְלוֹת
cstr.	מְלָכִי	סִפְּרִי	בְּקָרִי	cstr.	מְלָכוֹת	כְּבִשּׁוֹת	אֶכְלוֹת
1. s.suf.	מְלָכִי	סִפְּרִי	בְּקָרִי	1. s.suf.	מְלָכוֹתִי	כְּבִשּׁוֹתִי	אֶכְלוֹתִי
2. s.m.s.	מְלָכֶיךָ	סִפְּרֶיךָ	בְּקָרֶיךָ	2. s.m.s.	מְלָכוֹתֶיךָ	כְּבִשּׁוֹתֶיךָ	אֶכְלוֹתֶיךָ
2. s.f.s.	מְלָכֶיךָ	סִפְּרֶיךָ	בְּקָרֶיךָ	2. s.f.s.	מְלָכוֹתֶיךָ	כְּבִשּׁוֹתֶיךָ	אֶכְלוֹתֶיךָ
3. s.m.s.	מְלָכָיו	סִפְּרָיו	בְּקָרָיו	3. s.m.s.	מְלָכוֹתָיו	כְּבִשּׁוֹתָיו	אֶכְלוֹתָיו
3. s.f.s.	מְלָכֶיהָ	סִפְּרֶיהָ	בְּקָרֶיהָ	3. s.f.s.	מְלָכוֹתֶיהָ	כְּבִשּׁוֹתֶיהָ	אֶכְלוֹתֶיהָ
1. pl.s.	מְלַכְנוּ	סִפְּרָנוּ	בְּקָרְנוּ	1. pl.s.	מְלַכְתֵּינוּ	כְּבִשְׁתֵּינוּ	אֶכְלוֹתֵינוּ
2. pl.m.s.	מְלַכְכֶם	סִפְּרִיכֶם	בְּקָרִיכֶם	2. pl.m.s.	מְלַכְתֵּיכֶם	כְּבִשְׁתֵּיכֶם	אֶכְלוֹתֵיכֶם
2. pl.f.s.	מְלַכְכֶן	סִפְּרִיכֶן	בְּקָרִיכֶן	2. pl.f.s.	מְלַכְתֵּיכֶן	כְּבִשְׁתֵּיכֶן	אֶכְלוֹתֵיכֶן
3. pl.m.s.	מְלַכֵּהֶם	סִפְּרֵיהֶם	בְּקָרֵיהֶם	3. pl.m.s.	מְלַכְתֵּיהֶם	כְּבִשְׁתֵּיהֶם	אֶכְלוֹתֵיהֶם
3. pl.f.s.	מְלַכֵּיהֶן	סִפְּרֵיהֶן	בְּקָרֵיהֶן	3. pl.f.s.	מְלַכְתֵּיהֶן	כְּבִשְׁתֵּיהֶן	אֶכְלוֹתֵיהֶן

Dual

abs.	רַגְלִים ¹	בְּרַפִּים ²	אָזְנִים ³
cstr.	רַגְלִי	בְּרַפִּי	אָזְנִי
1. s.suf.	רַגְלִי	בְּרַפִּי	אָזְנִי
2. s.m.s.	רַגְלֶיךָ	בְּרַפֶּיךָ	אָזְנֶיךָ
2. pl.m.s.	רַגְלֵיכֶם	בְּרַפֵּיכֶם	אָזְנֵיכֶם

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. §§ 5. 2d, i; 17. 4a); e.g. שֶׁמֶשׁ *sun*, שֶׁמֶשֶׁד (not שֶׁמֶשֶׁד) *thy* (f.) *sun*; צַדִּיק *righteousness*. צִדְקָנוּ *our*

¹ Feet (רַגְלִי). The dual termination ׀ִים is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

² Knees (בְּרַךְ).

³ Ears (אָזֶן).

righteousness. Conversely a noun of the *i* class (בְּרַפִּים) may have an absolute form of the *a* type בְּרַךְ (not בְּרַךְ). Some nouns have both forms in the absolute; e.g. נִדְרִי *my vow*; abs. נִדַר or נִדַר *vow*.

(c) There are certain nouns which may suitably be attributed to the Second Declension because of the form which they take with pronominal suffixes, although in the absol. they appear to show no resemblance to מְלָךְ, סִפְּרִי, בְּקָרִי. Such nouns, which may be illustrated by דְּבִשׁ *honey* (*a* class), בְּאֵר *well* (*i* class, but *i* lengthened to *ē*) and בְּאֵשׁ *stench* (*o* class, but *o* lengthened to *ō*), have the characteristic vowel in the final syllable (unlike מְלָךְ, &c.) and vocal sh^wa under the first radical. But with pronominal suffixes they commonly have forms which are parallel with those of ordinary Second Declension types; e.g. דְּבִשְׁי *dibh-šî* (מְלָכִי; cf. b above) and בְּאֵשִׁי *bo-šî* (בְּקָרִי); it must, however, be inferred from the only form of בְּאֵר with suff. in OT (בְּאֵרֶךְ) that it did not take the expected form בְּאֵרִי *bi-ri* (סִפְּרִי), but בְּאֵרִי.

4. *Feminines with segholate ending.*

<i>fem.</i>	מְמַלְכָּה	קְטָלָה	גְּבִירָה ⁴	(מִינִיקָה)	נְחוֹשָׁה	קְטוֹרָה
<i>abs., cstr.</i>	מְמַלְכַת	קְטַלַת	גְּבִירַת	מִינִיקַת ⁵	נְחוֹשַׁת	קְטוֹרַת
	(מְמַלְכַת)	(קְטַלַת)	(גְּבִירַת)	(מִינִיקַת)	(נְחוֹשַׁת)	(קְטוֹרַת)
<i>suff.</i>	מְמַלְכַתִּי	קְטַלַתִּי	גְּבִירַתִּי	מִינִיקַתִּי	נְחוֹשַׁתִּי	קְטוֹרַתִּי
<i>plur.</i>	מְמַלְכוֹת	קְטָלוֹת	גְּבִירוֹת	מִינִיקוֹת	נְחוֹשׁוֹת	קְטוֹרוֹת
<i>cstr.</i>	מְמַלְכוֹת	"	"	"	"	"

¹ Kingdom.

² Lady, mistress.

³ One who gives suck, a nurse, Hiph. ptc. of יָצַק *to suck* (§ 29. i. 2).

⁴ Copper, bronze (נְחוֹשָׁה is only poetical).

⁵ Smoke of sacrifice, incense.

(a) *ממלכתו* *his kingdom*, points back to *ממלכת* *kingdom*, which becomes *ממלכת* exactly as *מלך* becomes *מלך*. In point of fact, however, while the segholate form (e.g. *ממלכת*) is invariably used for the construct, and sometimes for the absolute (e.g. *משמרת* *guard, charge*), the absolute frequently assumes the form in ה; e.g. the abs. of *kingdom* is always *ממלכה*. Some nouns have both forms in the absolute; e.g. *עצרת* and *עצרה* *an assembly*. Similarly ptc. *m.* *קטל*, *f.* *קטלה* or *קטלת* cstr. *קמלת*, suff. *קטלתי*, &c.

(b) So with nouns in *o* or *u*. E.g. *נחשת* comes from *נחשת* (bronze) which becomes *נחשת* (cf. *בקר*), which is abs. as well as cstr. Similarly from *גבירה* *mistress*, *גבירתו* *his mistress*; we should expect the abs./cstr. to be *גברת* (cf. *ספר*, *ספרו*). In point of fact, however, it is *גברת*, and so almost always with fem. nouns whose origin would lead us to expect - -; e.g. *מינקתו* *his nurse*, *מינקת* *nurse* (not *!*).

(c) In general the plurals are formed regularly from the ordinary fem., or from what would be the ordinary fem. if it were found; e.g. *גבירות*, *pl.* *גבירות* (i.e. the plur. is *not* formed from segholate form *גבירות*).

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the expression, as the connection between construct and absolute must not be interrupted (§ 14 4, Rule 2); e.g.

הר קדש (*a hill of holiness* =) *a holy hill*
הר קדשי *my holy hill* (*the hill of my holiness*; or, more strictly, *my hill-of-holiness*)
איל כסף *an idol of silver* *איל כספי* *my idol of silver*
כלי מלחמתו *his weapons*¹ *of warfare* (the weapons of his w.)

¹ Weapon (article, instrument, vessel) *כלי*, pl. *כלים*.

<i>דרך</i> way ¹	<i>קרן</i> <i>f.</i> horn	<i>שפחה</i> <i>f.</i> maid
<i>ילד</i> boy	<i>רגל</i> <i>f.</i> foot	² <i>ברך</i> <i>f.</i> knee <i>i</i>
<i>ילדה</i> <i>f.</i> girl	<i>עשב</i> grass	² <i>צדק</i> righteousness <i>i</i>
<i>נפש</i> <i>f.</i> soul	<i>אזן</i> <i>f.</i> ear	² <i>קרב</i> midst <i>i</i>
<i>אכלה</i> <i>f.</i> food	<i>גדל</i> greatness	² <i>מינקת</i> <i>f.</i> nurse <i>i</i>
<i>צלם</i> image	<i>נדר</i> vow	<i>ירושלם</i> <i>f.</i> Jerusalem ³
<i>גרן</i> threshing floor	<i>חכמה</i> <i>f.</i> wisdom	<i>ציון</i> <i>f.</i> Zion
<i>כרם</i> vineyard	<i>שבט</i> tribe	Piel to fulfil, pay, recompense
<i>זכר</i> memory	<i>אדרת</i> <i>f.</i> mantle	
<i>בקעה</i> <i>f.</i> valley	<i>מות</i> death	<i>רחץ</i> to wash
<i>בהמה</i> cattle; <i>suf.</i> <i>בהמתי</i>	<i>נפל</i> to fall	<i>כסא</i> throne;
	<i>בחוץ</i> outside	<i>כסאות</i> <i>pl.</i>
	<i>קל</i> light, swift	
	{ <i>אחר</i> afterwards (adv.); after (prep.)	
	{ <i>אחרי</i> after (prep.)	

EXERCISE

Translate

ועתה יושב ירושלם ואיש יהודה שפטו-נא ביני ובין כרמי:
 2 ויסתרו את-הילד ואת-מינקתו מפני המלכה: 3 לא דרכי
 דרכיכם: 4 לקח הגביא הזקן את-אדרתו ויגף את-מי-הירדן
 ויבדל אתם ושני האנשים עברו בבשה בתוך-המים ואחר
 הלכו לדרךכם: 5 אם-תשמעו אל-מצותי לבקש את-יהוה
 אלהיכם בכל-לבבכם ובכל-נפשכם אני גם אני אמטיר את-
 המטר ביומו ונתתי את-העשב לאכלה לבהמתכם ואכלתם

¹ Usually *masc.*, sometimes *fem.*

² These four words take *i* instead of *a* with suffixes, &c.; e.g. *ברכים*, *צדקו*, &c.

³ The older pronunciation was undoubtedly *ירושלם*. The later form, however, *ירושלם* (*jerûšâlayim*) is (like *יהוה*, § 15, Note to Ex.) a so-called *Qerê perpetuum*.

וּשְׁבַעְתָּם: 6 אָמְרָה לוֹ הַיְלֵלָה לָמָּה תִשְׁכַּן בַּחוּץ: יֵשׁ-לָךְ מְקוֹם
 בְּבַיִת וְנָתַתִּי מַיִם לְכֶם לְרַחֵץ אֶת-רַגְלֵיכֶם וְאֶת-רַגְלֵי הָאֲנָשִׁים
 אֲשֶׁר אִתָּךְ: 7 וְהִנֵּצֵר קֶל בְּרַגְלָיו וַיִּרְדֹּף אַחֲרַי הַשָּׁר עַד-גֶּרֶן
 הַמֶּלֶךְ וַיִּגַּף אֹתוֹ שָׁם: 8 הִנֵּה עֲבָדַי אֲשֶׁר בְּטַחְתִּי-בוֹ בַּחֲרִי אֲשֶׁר
 חָפְצָתִי: 9 נָתַתִּי אֹתוֹ לְמֶלֶךְ עַל-כִּסֵּא דָוִד וְלֵאמֹר לְגוֹיִם לְמַעַן
 יִבְטְחוּ-בִי גַם-הֵם: 10 פָּנִי יְהוָה בְּרַשְׁעִים לְהַכְרִית מֵהָאָרֶץ
 זָכְרָם: 11 כִּסְפֶךָ וְזָהָבְךָ לֹא חָפְצָתִי:

My way is hid (*perf. fem.*) from my God. 2 For all flesh had corrupted his way upon the earth. 3 Their ways are not our ways. 4 And all the people bowed-down upon their knees before the king. 5 Let thine hand-maid speak in the ears of the king. 6 My God and my king reigns upon Zion his holy hill. 7 My mantle. Her mistress. 8 His kingdom is an everlasting kingdom (k. of eternity). 9 I will cut off their bow and all their weapons of warfare. 10 I have trusted in thy kindness; let my heart be satisfied with thy salvation. 11 Thy silver and thy gold are mine; thy boys and thy girls too are mine. 12 I will perform my vows unto thee, for thou art my king and my God and I will teach my boys and my girls to keep thy commandments and to cast away all the images which they have gathered. 13 I said to my servant, My mantle has fallen upon you and you shall walk in my way and teach my servants to remember my words, in order that the nations may call upon the name of the Lord because of his greatness and because of the kindness of those who seek him (lit. his seekers). 14 Hear my prayer for thy mercy's sake, for there is no remembrance of thee in death.

§ 26. THIRD DECLENSION— FURTHER USES OF PREPOSITIONS

1. The third declension is composed of nouns and participles which have *šērē* in the final syllable and an unchangeable vowel (unchangeable by nature, e.g. קוֹטֵל, or unchangeable by

position in a closed syllable, e.g. מִסְפָּד) in the penult. Therefore, it does not include nouns like קֹזַל, whose pretonic vowel is changeable (§ 15).

2. Rules for Inflection.

abs. sing.	קֹטֵל	מְקַטֵּל	מִקְלָה	מִסְפָּד	שָׁם
cstr.s.	קֹטֵל	מְקַטֵּל	מִקְלָה	מִסְפָּד	שָׁם
1 s.suf.	קֹטְלִי	מְקַטְלִי	מִקְלִי	מִסְפָּדִי	שָׁמִי
2 s.m.s.	קֹטְלֶךָ	מְקַטְלֶךָ	מִקְלֶךָ		שָׁמֶךָ
abs. pl.	קֹטְלִים	מְקַטְלִים	מִקְלוֹת ¹		שָׁמוֹת
cstr. pl.	קֹטְלֵי	מְקַטְלֵי	מִקְלוֹת ¹		שָׁמוֹת
1 s.suf.	קֹטְלֵי	מְקַטְלֵי	מִקְלוֹתֵי		שָׁמוֹתֵי
2 s.m.s.	קֹטְלֶיךָ	מְקַטְלֶיךָ	מִקְלוֹתֶיךָ ¹		שָׁמוֹתֶיךָ

(a) Words of this declension are said to follow the verbal law of inflection (§ 5. 2f); with vocalic affirmatives (inflectional additions such as יָ, וָ, וְ, or pronominal suffixes such as י, ו, נ, ם, ך, ך, ך, &c.) the *ē* vowel becomes vocal *shewa*; e.g. קֹטֵל, קֹטְלִים, קֹטְלֵי, קֹטְלֶיךָ, קֹטְלֵיךָ, &c.

(b) With consonantal affirmatives, e.g. כָּ, ך, the *ē* vowel cannot become vocal *shewa* because that would mean two vocal *shewas* in collocation (e.g. קֹטְלֶיךָ). It, therefore, becomes a short vowel, *e* or *i*, the latter particularly with labials; e.g. קֹטְלֶיךָ (< קֹטְלֶיךָ), but שָׁמֶךָ *thy name*.

(c) As קוֹטֵל (often קֹטֵל) and similar forms come from an ultimate *qātil* (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long *ē*, § 5. 2a), the proper vowel is strictly *i*, but this has been modified in the majority of words into *e* before the consonantal addition.

(d) Words of the participial form (קֹטֵל, מְקַטֵּל) retain *ē* in cstr., and other words commonly do likewise, though some take *a*; e.g. מִסְפָּד *mourning*. cstr. מִסְפָּד.

¹ For the omission of the dagh. forte, cf. § 6. 5.

(e) A few monosyllabic words in \bar{e} attach themselves to this declension, the chief being **בן** *son*, and **שם** *name*, which are irregular in the plural—**בָּנִים**, **שְׁמוֹת**. Note the vocalization with a pronominal suffix; **בְּנֵי**, **בְּנֵיהֶם**, **שְׁמֵי**, **שְׁמֵיהֶם**.

(f) Many nouns are formed by prefixing **מ** to the stem (cf. § 13. 2b (v)). Such words express *place* (**מַרְבֵּץ** *stall*, from **רָבַץ** *to lie*) or *instrument* (**מַפְתָּח** *key*, from **פָּתַח** *to open*) or some more general idea (**מַלְקוּחַ** *plunder*, from **לָקַח** *to take*).

3. *Further Uses of the Prepositions ב, ל, ו*. The common uses of these prepositions are given in § 12. I, but the following additional uses may be noted now:

(a) **ב** *essentiae*; e.g. **בְּעֵכָרִי** *as a troubler of me*; **בְּחֹזֶק** *as a strong man*.

(b) **ב** meaning *about, approximately*; **בְּמֵאֵת אִישׁ** *about a hundred men* (i.e. a group which looks like that number); **בְּיַדְרֵךְ יוֹם** *about a day's journey*.

(c) i. **ל** meaning *according to*; e.g. **לְשִׁבְטֵיהֶם** *according to their tribes*, **לְמֵאוֹת** *according to hundreds*, i.e. *by hundreds*, and **לְעֲצָמֶיהָ** *according to her bones*, i.e. *limb by limb*.

ii. **ל** as distributive; e.g. **לְבֹקְרִים** or **לְבֹקְרִים** *every morning*.

אֵיב enemy	אֵלֵם dumb	מַקֵּל staff
כֹּהֵן priest	עִוֵר blind	יָרֵחַ moon
מִזְבֵּחַ altar	מַפְתָּח key	מִזְלֵג fork
מִשְׁפָּט custom, judgment, justice	דּוֹר generation	דֶּלֶת door
צָנָה shield	נָעַר youth,	נַחַל wadi, torrent,
	servant	valley
תְּנִיחַ spear	תְּקָה statute	אֲדֹנִיָּהוּ Adonijah
הִבִּיט (Hiph. of נָבַט) to look, behold	קָטַן to be small	צָרַף to smelt, test
	קָטַן מִן to be too small for, to be unworthy of	שָׁבַע <i>Niph.</i> to swear

עִם with	שָׁלַח to send	עִשָּׂה חֶסֶד עִם to deal kindly with,
שָׁלַח <i>Pi.</i> to send away, to let go	קָלַל to be light, <i>Pi.</i> to make light of, to curse	to show kindness to
קָלְלָהּ a curse		

EXERCISE

Translate

¹ שְׁנָאֵי טוֹב יוֹאֲהֲבֵי רַע 2 עִשָּׂה מִלְכָּם חֶסֶד עִם-מִלְכֵנוּ וְעִם כְּהֹנֵינוּ וְעִם-נְבִיאֵינוּ: 3 שְׁלַחְתִּי אֶת-אֵיבֵי וַיְמַלְטוּ: 4 מִתְּאִיבֶךָ הַמְּבַקֵּשׁ אֶת-נַפְשֶׁךָ: 5 וְהִלְכוּ יוֹשְׁבֵי הָאָרֶץ כְּעֹרִים וְשִׁפְךָ דָּמָם כְּעֹפֶר: 6 לָקַח דָּוִד אֶת-מִקְלוֹ בְּיָדוֹ וַיִּבְחַר-לוֹ אַבְנִים מִן-הַנַּחַל וַיִּקְרַב אֶל-הָאֵיב וְהָאֵיב נִשָּׂא צָנָה לְפָנָיו: 7 וַיִּבֶט אֶת-דָּוִד כִּי נֶעַר הוּא וַיִּקְלַל אֹתוֹ: 8 אָמַר לוֹ דָּוִד אֶתָּה קָרַב אֵלַי בְּחָרָב וּבַחֲנִית וְאַנְכִי קָרַב אֵלֶיךָ בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: 9 זֶה מִשְׁפַּט הַכֹּהֵן עִם-הָעָם כָּל-אִישׁ זָבַח וְזָבַח וְקָרַב נֶעַר הַכֹּהֵן וּמְזִלְגוֹ בְּיָדוֹ וְשָׁלַח אֶת-מְזִלְגוֹ אֶל-הַכְּלִי וְלָקַח-לוֹ אֶת-כָּל-אֲשֶׁר יִמָּצָא בְּתוֹךְ הַכְּלִי בְּמְזִלְגוֹ: 10 מִצָּאוֹ הַיְלָדִים אֶת-הַמַּפְתָּח וַיִּפְתָּחוּ אֶת-דִּלְתוֹת הַהֵיכָל וְהִנֵּה הַמֶּלֶךְ שָׁכַב עַל-הָאָרֶץ מֵת: 11 בְּנֵי אֹתָהּ: 12 אַתֶּם בְּנֵי: 13 לֹא-אֲדַבֵּר עוֹד בְּשֵׁמוֹ: 14 וְלִקְחֹתֶם אֶת-מַקְלֵכֶם בְּיַדְכֶם:

This (is) my son and these (are) my son's sons. 2 We took our staves in our hand. 3 Our enemies dealt kindly with our children. 4 These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing,

¹ Cf. § 17. 5.

² Custom.

³ וְיִדְכֶם (not יִדְכֶם).

thou and thy son and thy son's son. 5 Thou tester of the heart of men, preserve the souls of thy servants that those who love thy name may dwell in thy land in peace. 6 I am unworthy of all the kindness which thou hast shown me, for with my staff I crossed this Jordan and now I have become great and have destroyed all my enemies. 7 Didst thou not swear to me that my son should reign after thee and should sit on thy throne and judge the people? But now Adonijah has gone from the palace and has called the king's sons and they have made him king. 8 This is the generation of those who seek thee (lit. thy seekers), who seek the face of the God of Jacob.

§ 27. VERBAL SUFFIXES

(See Paradigm, p. 263 f.)

1. (a) The pronominal object after a verb may be expressed by the appropriate form of the objective particle **את** (*me*, **אתי**, &c.; cf. § 11. 6). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: **אתָּה אָתָּה צָוָה יְהוָה לְלַמֵּד אֶתְּכֶם, אָתָּה צָוָה יְהוָה לְהַמְלִיכָה עַל-יִשְׂרָאֵל** *me Yahweh commanded to teach you statutes and regulations, אתי שלח יהוה להמליכה על-ישראל* *me Yahweh sent to make you king over Israel*. Note that in such cases the object frequently precedes the verb.

2. Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; the following table illustrates the use of the verbal suffixes:

VERBAL SUFFIXES TO HIPH'IL

	הַקְטִיל	INFIN. CSTR.	הַקְטִילְתָּ
PERF.	הַקְטִילְתָּ	הַקְטִיל (subj.) הַקְטִילְתָּ (obj.)	הַקְטִילְתָּ
1 s. c.	הַקְטִילְתָּ	הַקְטִילְתָּ (subj. and obj.)	—
2 s. m.	הַקְטִילְתָּ	”	—
2 s. f.	הַקְטִילְתָּ	”	—
3 s. m.	הַקְטִילְתָּ	”	הַקְטִילְתָּ
3 s. f.	הַקְטִילְתָּ	”	הַקְטִילְתָּ
1 pl. c.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ
2 pl. m.	הַקְטִילְתָּ	&c.	&c., mostly as
2 pl. f.	הַקְטִילְתָּ	as noun	the noun
3 pl. m.	הַקְטִילְתָּ		הַקְטִילְתָּ
3 pl. f.	הַקְטִילְתָּ		הַקְטִילְתָּ
IMPERF.	הַקְטִיל	IMPER. AS IMPF.	הַקְטִיל
1 s. c.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ
2 s. m.	הַקְטִילְתָּ	—	הַקְטִילְתָּ
2 s. f.	הַקְטִילְתָּ	—	הַקְטִילְתָּ
3 s. m.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ
3 s. f.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ
1 pl. c.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ
2 pl. m.	הַקְטִילְתָּ	—	—
2 pl. f.	הַקְטִילְתָּ	—	—
3 pl. m.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ
3 pl. f.	הַקְטִילְתָּ	הַקְטִילְתָּ	הַקְטִילְתָּ

(a) The 3rd s.m. Hiph'il is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the closed syllable, the second naturally long), the suffixes cause no vocalic change in the verbal form, and their real nature and form can be most simply seen; thus **הַקְטִיל** with 3rd s.m. suffix gives **הַקְטִילְתָּ**.

(b) The suffixes to the verb, alike in the perf. and the imperf. (which differ slightly), very closely resemble those of the noun (§ 16). The chief differences are:

- i. The 1st sing. suffix is not *î*, but *nî*;
- ii. The 3rd sing. m. and f. suffixes to the imperf. and imper. are *êhû* and *êhâ* (cf. §§ 16. 1; 33. 3);
- iii. The so-called connecting vowel between the verb and the suffix is *a* in the perf. (cf. הַקְטִילָהּ) and *ê* in the imperf. (cf. הַקְטִילֵהּ) and the imper. (cf. הַקְטִילֵהּ).

This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen, e.g., in the Arabic *qatala* = Hebr. קָטַל. The origin of the *e* is not so obvious; probably it is due to the analogy of *Lāmedh Hê* vbs., § 32, where the *ê* is really part of the verb (*ay* > *ai* > *ê* > *ê*, cf. § 2. 2).

3. In cases where one or both of the syllables before the suffix is open, the laws of the tone apply (§ 5):

(a) Thus קָטַל with the 3rd s.m. suffix becomes קָטַלְוּ; the accent falls on the *ô*, in the open pretonic syllable the original $\bar{\text{—}}$ naturally becomes the tone-long $\bar{\text{—}}$, and the original $\bar{\text{—}}$ being now two places from the tone is reduced to shewa. It follows exactly the analogy of דָּרְרוּ. Thus קָטַל with the verbal suffixes becomes קָטַלְוּ, קָטַלְוּ, קָטַלְוּ, קָטַלְוּ, קָטַלְוּ, קָטַלְוּ. This *first declension* analogy (§ 15) is followed by the pf. Qal in all its forms (e.g. שָׂנְאָה *he hated her*) and by the impf. and imper. Qal in *a* (e.g. וַיִּשְׁכַּח הוּא *not "וַיִּשְׁכַּח" and he forgot him, from וַיִּשְׁלַח *send me, from וַיִּשְׁלַח**).

Note that the vb., with 1st sing. suff. ends in אֲנִי (*ânî*); with 1st pl. suff., in אֲנֵנוּ (*ânû*).

(b) Imperfs. and Impers. in *ê* (Pi'êl, &c.) may be said to follow the analogy of the third declension (§ 26); e.g. יִקְבְּצוּ *he will gather*, יִקְבְּצֵנִי *he will gather me*, יִקְבְּצֶיךָ *he will gather thee*, אֶקְבְּצֵם *I will gather them*, קְבֹצֵנִי *gather me*, קְבֹצֵם *gather them*.

(c) Imperfs. and Impers. in *ô* are treated in the same way as those in *ê*; thus from יִשְׁמֵר *he will keep*, יִשְׁמֵרְנִי *he will keep me*, יִשְׁמֵרְהוּ *he will keep him*, יִשְׁמֵרְךָ *he will keep thee*; and from the Imper. שְׁמֵר *keep me* (< שְׁמֵרְנִי, the short vowel *qāmeš hatûph*, corresponding to the *hōlem* of שְׁמֵר, taking

the place of the first vocal shewa (§ 3. 6)), שְׁמֵרְהוּ *keep him*, שְׁמֵרְם *keep them*.

4. (a) When the verbal form ends in a vowel, the suffix is directly affixed; e.g. קָטַלְתִּיךָ, קָטַלְתִּיךָ (note that the accent moves a place forward—hence קָטַלְתִּיךָ); in the 3rd pers. it appears as הוּ or ו (masc.), and הָ (fem.), e.g. קָטַלְתִּיהוּ, קָטַלְתִּיהוּ (-*tîw*), קָטַלְתִּיהָ; so יִקְטִלוּךָ (3 pl. impf.) יִקְטִלוּם, &c. With suffixes ending in ו the *û* of the vb. is usually written τ , e.g. יִקְטִלוּהוּ, יִקְטִלוּנִי, cf. § 2. 7c (*they will kill him, us*).

In the case of קָטַלְוּ with suffixes, as illustrated in קָטַלְוּנִי, the original *pathah* in קָטַל, which is reduced to vocal shewa in the form קָטַלְוּ, becomes here pretonic *qāmeš*, and the preceding vowel, being removed two places from the tone, becomes vocal shewa. So קָטַלְוּהוּ, קָטַלְוּהָ, &c.

(b) Similarly in the 2nd pers. (קָטַלְתִּיךָ) the final $\bar{\text{—}}$ is maintained with all the suffixes except the *first sing.*, which *always ends in אֲנִי* (except in pause אֲנִי-), e.g. קָטַלְתִּיךָ; with the 3 s. m. suffix, *â-hû* by dropping the *h* (§ 12. 1e) contracts (through *au*) to *ô*, קָטַלְתִּיךָ (§ 16. 1).

(c) The gaps which appear in the paradigms are explained by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, e.g. Niph. Hithp. &c. (§§ 22, 23). E.g. *I hid myself*, not יִסְתַּרְתִּי but יִסְתַּרְתִּי.

5. Before the suffixes, original verbal forms are restored.

(a) The 3rd sing. fem. pf. הָ becomes תָ or תָ, e.g. הַקְטִילְתִּיךָ. In the case of קָטַלְתִּיךָ, vocalic modifications take place when suffixes are added; e.g. קָטַלְתִּיךָ and קָטַלְתִּיךָ, in which pretonic *qāmeš* appears after the *ט*, and the preceding vowel, being removed two places from the tone, becomes vocal shewa (cf. 4a above).

(b) The 2nd sing. fem. pf. תָ becomes תִּי (or תָ); e.g. הַקְטִילְתִּיךָ (Hiph), קָטַלְתִּיהוּ (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers. sing.

(c) The 2nd pl. masc. pf. תָּם becomes—but very rarely—תו; e.g. הֵעִלְתָּנוּ you have brought us up (Hiph. of עלה, §§ 32, 35).

6. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energeticum*) which is usually assimilated to the following consonant, or, if that be ה, the ה, it may be assumed, becomes regressively assimilated to the *nûn*. The following forms result: יִקְטֹלְנָה יִקְטֹלְנוּ יִקְטֹלְנִי. They occur chiefly in pause.

7. *Participle*. The suffixes to the participle are practically always those of the *noun*, not of the verb; e.g. מְצַדִּיקִי (not מְצַדִּיקְנִי) *he who justifies me* (Hiph. ptc. of צדק), מְבַקְשֵׁיו (not מְבַקְשֵׁיהוּ) *those who seek him* (Pi. of בקש; cf. § 6. 5), רְדִפֵּי *those who pursue me, my persecutors*.

8. *Infin. Constr.* (a) The vocalization of the infin. constr. in ē and ō with suffixes is generally similar to that of the imper. in ē or ō respectively (e.g. שְׁמְרִי < שְׁמְרִי), but

i. The suffixes are those of the *noun*, except that the *first* pers. sing. suff., when nominal is ך and, when verbal, is ךִּי, the nominal being used to denote the *subject*, and the verbal the *object*; e.g. יוֹם פְּקֻדָּי *the day of my visiting, i.e. when I visit* (poq·dhî); but לְפָקְדִנִּי *to visit me*. In the other persons the suffix may express either subject or object; e.g. עַל־שָׂרְפוֹ (sor·phô) *because he burned* (lit. on account of his burning), לְשָׂרְפוֹ *to burn it*.

ii. With 2nd pers. suffixes there are alternative forms קָטַלְתָּ and קָטַלְתָּ (qotl·khā), קָטַלְתָּם and קָטַלְתָּם (qotl·khem), of which the second in each case is the commoner.

(b) The *infin. cstr.*, partaking as it does of the character of both verb and noun, has (like a verb) the power of governing an object, besides (like a noun) being able to take suffixes and prefixes (cf. § 18. 2a). The usual order is infin., subject, object.

when he kept בְּשָׁמַר הָאִישׁ when the man kept בְּשָׁמַר הָאִישׁ
before he kept me לפני שָׁמַרוּ אֹתִי
before the man kept me לפני שָׁמַר הָאִישׁ אֹתִי
on the day when I visit them בְּיוֹם פְּקֻדֵי אֲתָם

(c) Instead of the infin. cstr. with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.

when I kept the man כְּשָׁמַרְתִּי אֶת־הָאִישׁ or כְּשָׁמַרְתִּי אֶת־הָאִישׁ
until I keep the man „ עַד אֲשֶׁר אֲשַׁמֵּר „ or „ עַד שָׁמַרְתִּי „
after they had made a covenant אַחֲרֵי אֲשֶׁר or אַחֲרֵי כְרָתָם בְּרִית כְּרָתוּ בְרִית

גָּמַל	to deal fully	טָמַן	to hide	דָּרַךְ	to tread
	with, recom-	קָבַץ (Qal) Pi'el,	to gather	כָּשַׁל	Qal and Niph.
	pense, requite				to stumble, fall
לוח	tablet	בֵּית־אֵל Bethel		מִצְרַיִם	Egyptian
לוחות pl.		שִׂמְחָה joy, gladness		קְבוּרָה f.	burying-
חָצֵר (pl. im or ôth)	court, village			place	
				מִוְלָדָת	kindred

EXERCISE
Translate

שָׁמַרְתָּנִי, שָׁמַרְתִּיךָ, וּשְׁמָרוּ, לְשָׁמְרֶךָ, וּלְשָׁמְרָהּ, וּשְׁמָרְנִי, וּשְׁמָרְנֶהּ, וּלְבִשְׁתִּי, תְּשַׁמְרֵם, וְאַשְׁמְרֶנָּה, יִשְׁמְרֵהוּ, תִּשְׁמָרְךָ, שְׁפֹטֵנוּ, שְׁפֹטוּם, בְּשִׁפְטֶךָ, שְׁפֹטֵנִי, זְכַרְתָּם, אֲזַכְרֶנָּה, וַיִּזְכְּרָהּ, וַיִּזְכְּרֵנִי, כְּהַזְכִּירוּ, הַזְכִּירְנִי, גִּבּוֹדְךָ, וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצֵתִים, וּמִקְבְּצָיו, בְּקִבְּצֵי, אֲקִבְּצֶךָ, יִקְבְּצֶהּ:

אֲתָהּ גָּמַלְתָּנִי הַטּוֹבָה וְאֲנִי גָּמַלְתִּיךָ הָרָעָה: 2 כְּבָדוֹנִי בְּשִׁפְתֵיהֶם:
3 שָׁמַר אֶת־דְּבָרֵי יְהוָה כְּתָבָם עַל־לוּחַ לְבַבְךָ: 4 בִּקְשׁ שָׁלוֹם
וְרַדְפָּהּ: 5 הִדְרִיכְנִי בְּנֹתֵיב מִצֹּתֶיךָ כִּי בּוֹ חָפְצָתִי: 6 דְרָשׁוּ

יהוה בְּהִמָּצְאוֹ: 7 אָמַר לוֹ הַזְקֵן עֲמִד לְפָנַי לְמַעַן אֲשַׁבֵּעַךָ כִּי
 תִּבְקַשׁ אֲשֶׁה לְבָנִי בְּאֶרֶץ מוֹלְדֹתוֹ: 8 יהוה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר
 לָקַחְנִי מֵאֶרֶץ מוֹלְדֹתַי הוּא יִשְׁלַח אֶת־מַלְאָכּוֹ לְשַׁמְרֵךָ בְּדַרְדָּךָ:
 9 שְׁלַחְךָ יהוה לְקַבֵּץ אֶת־גִּשְׁבְּרֵי הַלֵּב וְשַׁמְרֵךָ בְּכָל־הַמְּקוֹמוֹת
 אֲשֶׁר שְׁלַחְךָ שָׁמָּה: 10 אֶל־תִּשְׁכַּחְנִי אֱלֹהֵי יְשׁוּעָתִי זְכַרְנִי לְמַעַן־
 חַסְדְּךָ: 11 לְמַדְנִי אֶת־דַּרְדָּרְךָ חֲקִיתִךָ וְגִדְלִיתִךָ כָּל־יָמֵי חַיֵּי:
 12 בְּרוּךְ הָאֵישׁ אֲשֶׁר יִבְחַרְתּוּ כִּי יִשְׁכֵּן הוּא בְּחִצְרֵיךָ וּבִטַח בְּךָ
 וּכְבֹדְךָ בְּכָל־לִבָּבוֹ: 13 הֲרַג מִשָּׂה אֶת־הַמְּצָרִי וַיִּטְמְנֵהוּ בַחּוֹל:
 14 יהוה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ:

I have gathered thee. 2 I will gather her from the distant places of the earth. 3 And thou shalt keep me in thy way. 4 Keep thou him. 5 Before she kept the man. 6 In the day when I visit (of my visiting) Israel, I will destroy the altars of Bethel. 7 Judge me according-to my righteousness. 8 Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. 9 What is man that thou rememberest him, or (and) the son of man that thou visitest him? 10 He promised (said) to mention him before the priests of the temple. 11 Cause me to remember thy kindness and visit me with thy righteousness that I may magnify thee and recount thy goodness to my children. 12 Him who honours me I will honour and him who forgets me I will cast off. 13 Seek ye me with your whole heart and I will keep you from the power of your enemies; trust in me and I will send to you rain for your ground and gladness for your souls.

§ 28. VERBS WITH GUTTURALS OR WEAK LETTERS AS RADICALS

1. The verb **פעל** *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pē*, the first letter of any verb was called its *Pē*; and in like manner the second letter was called its '*Ayin* and the third its *Lāmedh*.

¹ cf. § 27. 4 (b).

This mode of designation is used in the case of verbs with gutturals or weak letters as radicals.

2. The verbs which have gutturals as radicals have to be treated separately because gutturals have certain peculiarities of usage (§ 7); with them ר has to some extent to be associated, because it, like the gutturals, cannot take dagh. forte. But, in addition, since א, when final, is quiescent and, when it occurs at the end of a syllable which is not final, tends to be quiescent, פ"א and ל"א verbs have to be dealt with separately; ל"ה verbs have to be similarly dealt with, since a final ה is not a guttural but is a vowel letter (§ 2. 2). Again, since ו and י can be vowel letters as well as consonants, commonly becoming vowel letters when they fall at the end of a syllable, we have classes of verbs פ"ו and פ"י, and ע"ו and ע"י. Finally, since נ is a weak letter and tends to be assimilated to the following consonant, פ"נ verbs have to be dealt with by themselves. If a verb has more than one of these letters which have been specified, it is named according to the classes whose peculiarities it shares; e.g. ידה is a פ"י and ל"ה. A verb like גלל, whose second and third radicals are the same, is named a *Double 'Ayin* verb.

3. The forms which these classes of verbs assume when they are inflected are neither arbitrary nor anomalous; most of them are quite regular, but the paradigm form of the regular verb may be modified owing to the presence of one of the letters specified. E.g. the Pi'el which doubles the middle radical (קטל) may undergo modification when the middle radical is a guttural, since gutturals cannot be doubled, but that modification is according to the laws affecting gutturals (§ 7; e.g. מֵאֵן *to refuse*, בֵּרַךְ *to bless*, in which the *hireq* of the paradigm form of the regular verb is lengthened to *šērē*).

EXERCISE

Designate the classes of these verbs

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, רום, ברך.

עבר, שאל, נחה, נחם, נגף, רצע, קלל, בוא, סבב, קרע,
ירא, ירה:

§ 29. PĒ YÔDH AND PĒ WĀW VERBS

(See Paradigm, p. 270-273)

As Hebrew words hardly ever begin with *w*, and a primary *w* at the beginning of a word becomes in Hebrew *y* (cf. Arabic *walada*, Heb. **יָלַד**), it is impossible to distinguish in the Qal between *Pē Yôdh* and *Pē Wāw* verbs, i.e. between verbs whose first radical is basically ך (e.g. **יָנַק**) and those in which it is basically ך (e.g. **יָלַד**), both being written in Hebrew with initial ך. Nevertheless the two types must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); e.g. **הִינִיק** (from **יָנַק**), but **הוֹלִיד** (from **וָלַד** < **וָלַד**). Let us take the *Pē Yôdh* verbs first—i.e. those whose ך in the Qal is basically a ך.

1. *Pē Yôdh Verbs.* (1) The Imperf. Qal (**יִנַּק**) is formed quite regularly: the final vowel is *a*. Thus **יִנַּק** (cf. **יִכְבַּד**) becomes **יִנַּק**, since the second ך, falling at the end of a syllable, loses consonantal value (§ 2. 2).

(2) The Imperf. Hiph. (**יִנִּיק**) is also regular. Thus **יִנִּיק** (cf. **יִקְטִיל**) becomes **יִנִּיק** (*ay > ai > ê*; cf. § 2. 2).

(3) The pf. Hiph., which we should expect to be **הִינִיק** (from **הִינִיק**, **הִקְטִיל**; cf. impf. Qal), is **הִינִיק**, probably on the analogy of the impf.

(4) The verbs of this class, which are very few, are chiefly **יָנַק** to suck (Hiph. to suckle), **יָטַב** to be good (Hiph. to do good, to do well), **יָלַל** in Hiph. **הִילִיל** to howl.

2. *Pē Wāw Verbs.* (1) (a) In the Hiph., as we have seen (perf. **הוֹלִיד**, imperf. **יוֹלִיד**, from Qal **יָלַד**), the original *wāw* reappears. The Imperf. **יִוֹלִיד** (**יִקְטִיל**) becomes **יוֹלִיד** (*aw > au > ô*; cf. § 2. 2). The Perf. is **הוֹלִיד**, either < **הוֹלִיד** with the original

pathah of the penult (§ 24. 1), or on the analogy of the Imperf. The Imperf. with *wāw consec.* is **יִוֹלִיד** (§ 20. 4d). The Hoph. is **הוּלַד** (*hūladh*, from **הוֹלִיד**, *hwladh*); cf. **הִשְׁלַף** (alternative form to **הִשְׁלַף**).

(b) In the Niph. also the *wāw* reappears; e.g. **נוֹלַד**. The Niph. prefix *na* (which ordinarily appears as *ni*, as in **נִקְטַל**, cf. § 22. 1) combined with *w* (**נוֹלַד**) yields *nô* (**נוֹלַד**). In the imperf. Niph. (and derived parts) the *wāw* is retained and quite properly treated as a consonant; e.g. **יִוֹלַד** (cf. **יִקְטִיל**). The 1st sing. imperf. has always the form **אֶוֹלַד**, not **אֶוֹלַד** (§ 22. 2).

(c) *Wāw* is sometimes found in the Hithp.; e.g. **הִתְוַדַּע** to make oneself known.

(2) Of the imperf. Qal (and infin. and imper.) there are two types:

(a) In some vbs. it is formed exactly as in impf. Qal of *Pē Yôdh* vbs.; e.g. **יִרַשׁ**, **יִרְשׁ** to possess, **יִרָא**, **יִרְא** to fear, **יִבֵּשׁ** to be dry, **יִצַּן** to counsel, **יִצַּף** to be weary, **יִנַּע** to be exhausted, **יִשַּׁן** to sleep, &c.

(b) i. In others the initial ך falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. **יִשַׁב**, **יִלַּד**: with *wāw consec.* **וַיִּשַׁב**, **וַיִּלַּד**, § 20. 4d) or *a* before gutturals (e.g. **יִדַּע**).

ii. The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: **יָרַד** to go down, **יָשַׁב** to sit, dwell, **יָלַד** to bear, **יָדַע** know to, **יָצָא** (impf. **יִצֵּא**) to go out, and **יָצַח** to go (impf. **יִצַּח**) as if from **יָצַח**, i.e. **וּלַח**; cf. Hiph. **הוֹלִיף**).

iii. The imper. (**רַד**, **שַׁב**, **לַד**, **דַּע**, **צֵא**, **לֶף**) and infin. constr. (**רֹדֵת**, **שֹׁבֵת**, **לֹדֵת**, **דֹּעֵת**, **צֹאֵת**, **לֹכֵת**) are related in form to the imperf. (§ 18. 1a); note the form **צֹאֵת** (< **צֹאֵת**) owing to the quiescent **א**. The infin. constr., by the addition of **ת**, assumes

segholate form; with suffixes **רְדַתִּי**, **שָׁבַתִּי**, **לְדַתִּי**, **דַּעַתִּי**, **צָאֲתִי**, but **לְכַתִּי** (*s'ghôl*, under the influence of the following velar כ).

ל before such (segholate or monosyllabic) infins. construct is pointed ל; e.g. **לְשָׁבַת**, **לְצָאֲת** (§ 12. id, cf. § 34. 2a).

(3) *Verbal forms with suffixes.* The forms which are found in the Perf. Qal are normal and do not require comment; e.g. **יְלַדְךָ** *he begat thee*, **יְלַדְתִּיהוּ** *I begat him*, **יָדַעְנוּ** *he knows us*, **יָדַעְתִּיךָ** *I know thee*. Note that there is sometimes found the attenuation of a *pathah* to *hîreq* as in the second example above. In the imperf. Qal and in the Hiph perf., imperf. and imper. the first vowel, which is long and is commonly a diphthong in origin, is unchangeably long (cf. § 2. 2). Thus we find in imperf. Qal such forms as **יָדַעְנִי** *he knows me*, **יָדַעְהוּ** *he knows him*, **יָדַעֻם** *he knows them*; in the perf. Hiph. **הוֹדִיעַנִי** *he caused me to know*, **הוֹלִידוּ** *he begat him*, in the imperf. Hiph. **וַיִּלְיֶדְהוּ** *and he begat him*, **יֹדִיעַנִי** *he will cause me to know*, and in the imper. Hiph. **הוֹדִיעַנִי** *cause me to know*. Since many of the verbs in this class are intransitive, the examples with suffixes to be found in the Old Testament are comparatively few.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy > î*, *uw > û*, *ay > ê*, *aw > ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as **יָצַק** *to pour*, impf. **יִצְקוּ**; **יָצַג** in Hiph. **הִצְיִג** *to set, place*; **נָצַת** *to burn*, in Niph. **נִצַּת**, Hiph. **הִצַּת**.

- 4. *to be able* **יָכַל**, perf. Qal; impf. **יִכַּל**
to add **וּסַר**, perf. Qal; impf. Hiph. **וּסְרֶה**

English adverbs, e.g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

and she bore again { **וַתוֹסֶף לָדַת**
 (lit. "added to bear", or **לְלָדַת** ,,
 "added and bore") **וַתִּלְד** ,,
he played the instrument well { **וַיִּטִּיב בָּנָן**
 (lit. *he did well as regards playing*) **וַיִּנְנָן** ,,
thou hast found it quickly { **מִהֲרָתָ לְמַצָּא**
 (lit. *thou hast hastened—מהר*, **מָצָא** ,,
Pi.—as regards finding)

נָגַע stroke,	אַרְבָּעִים forty	חַי alive
plague	אֹר Ur	שָׂאוּל Saul
בְּעִבּוֹר for the sake	כַּשְׂדִּים Chaldeans	שֵׁיבָה <i>f.</i> grey hair
of	לָקַח (impf. יִקַּח ,	תִּבְיָה <i>f.</i> ark ¹
שֶׁבֶר grain, corn	Imper. קַח)	יַעֲזֵר to advise,
אָח brother	to take, marry	counsel, <i>Niph</i>
בָּחוּר a young	שָׁכַל Hiph. to pros-	to take or ex-
man	per, to act	change coun-
אָב father	prudently	sel with
שָׂאַר <i>Niph.</i> remain,	אִשָּׁה <i>cstr.</i> אִשְׁתּוֹ wife, הִ, הַ particle of 'in-	terrogation
be left	אִשְׁתּוֹ his wife	(§ 46. 1)
עַל פִּי according to	(§ 42)	
the measure	פִּי mouth, <i>cstr.</i> בְּמִה (in pause	
of, in accor-	יָגַע to be ex-	and before א)
dance with	hausted	by what?

EXERCISE
Parse

רָדָה, לָרְדַת, דַּע, דַּעַת, נָלְכָה, אִינָק, תִּירָא, הַגּוֹרָא, אֹנְרָשׁ,
וַיֹּרְשׁ, וְאִישָׁנָה, תּוֹשֵׁב, בְּהוֹרִידִי, תִרְדְּנָה, וַיִּרְדְּהוּ, הוֹרַד, מְצִיג,
וַנְדַעֻם, יִרְשׁוּם:

¹ Never the ark of the covenant (which is always **אָרוֹן**, **הָאָרוֹן**) but Noah's ark in Gen. 6-9 (and in Ex. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).

Translate

וַיֵּרֶד אֲבָרָם מִצְרַיִם עִם-אִשְׁתּוֹ וְלֹא יָדַע מֶלֶךְ מִצְרַיִם כִּי אִשְׁתּוֹ
 הִיא: וַיִּקְחֶהָ לְאִשָּׁה וּלְאֲבָרָם הֵיטִיב בְּעַבְרָהּ: וַיִּנְגַע יְהוָה אֹתוֹ
 וַיִּנְגְּעִים גְּדֹלִים וַיִּדַע כִּי אִשְׁתּוֹ הִיא: 2 אָמַר יְהוָה אֶל-אֲבָרָם אֲנִי
 יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֹר כְּשָׂדִים לָתֵת לְךָ אֶת-הָאָרֶץ הַזֹּאת
 לְרִשְׁתָּהּ: 3 וַיֹּאמֶר אֲדֹנָי יְהוָה בְּמָה אֲדַע כִּי אֵירָשְׁנָה: 3 וַיֹּאמְרוּ
 בְּנֵי יַעֲקֹב אֵלָיו שְׂאוֹל שְׂאֵל הָאִישׁ לָנוּ וְלִמּוֹלֵדָתָנוּ 2 לֵאמֹר הַעוֹד
 אֲבִיכֶם חַי הֵאֱשֵׁר לָכֶם אֶחָ וַנִּגְדַּל-לוֹ עַל-פִּי הַדְּבָרִים הָאֵלֶּה
 הַיְדוּעַ נָדַע כִּי יֹאמַר הוֹרְדוּ אֶת-אֲחֵיכֶם: 4 אֲלֵהִי עוֹלָם יְהוָה
 בְּרַא הַשָּׁמַיִם וְהָאָרֶץ לֹא יִיעָף וְלֹא יִיגַע: יִיעָפוּ נְעָרִים וַיִּיגְעוּ
 וּבַחֹרִים כָּשׁוּל יִכְשְׁלוּ וְהַבְּטָחִים בִּיהִיָּה יִלְכוּ וְלֹא יִיעָפוּ: 5
 וַעֲתָה אִם-נָא מִצָּאֲתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי-נָא אֶת-דַּרְכֶּיךָ וְאֲדַעְךָ
 לְמַעַן אֶמְצָא חֵן בְּעֵינֶיךָ: 6 וַיֵּצֵא דָוִד וַיִּשְׁכַּל בְּכָל-אֲשֶׁר יִשְׁלַחְנוּ
 שְׂאוֹל וַיִּיטֵב בְּעֵינָיו כָּל-הָעָם וְגַם בְּעֵינָיו עַבְדֵי שְׂאוֹל: 7 וּזְכַרְתָּ
 אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה
 כַּמְדַּבֵּר לְדַעַת אֶת-אֲשֶׁר בִּלְבָבְךָ הִתְשַׁמֵּר מִצוֹתָיו אִם-לֹא:

And the ark went upon the face of the waters. 2 Make me to know thy ways. 3 And they said unto her, Wilt thou go with this man? and she said, I will go. 4 And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren.

¹ Cognate acc.

² (וַיֹּאמֶר, imperf. consec. וַיֹּאמֶר, imperf. consec. וַיֹּאמֶר (in pause, וַיֹּאמֶר); לֵאמֹר, saying (cf. § 37).

³ אָבִי, constr. אָבִי, thy father אָבִי, his father אָבִי or אָבִי, your father אָבִיכֶם; so אָחָ (see § 42).

⁴ יֵשׁ there is, there are (opposite of אֵין, § 31. 4, Note 1), a particle —with suffixes, יִשְׁתָּ thou art, יִשְׁכֶּם you are (הִי is interrogative particle,

§ 46. 1).

⁵ qāmeš with the ʕ owing to the quiescent א following it (cf. § 7. 6 b. ii).

5 And the man opened the doors of the house and went out to go on (*dat.*) his way. 6 And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. 7 Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. 8 And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. 9 And he was afraid and said, How terrible (ירא, *Niph. ptc.*) is this place! 10 That man cursed me with a heavy curse on the day when I went to the Jordan and I resolved¹ to kill him with the sword. 11 Now then do not forget him for you are a wise man and you will know (how) to requite him and you shall bring down his grey hairs in blood to Sheol.

§ 30. ‘AYIN WĀW AND ‘AYIN YÔDH VERBS

(See Paradigm, p. 274-277)

This class includes the verbs whose middle letter, ו or ׀, is a vowel letter (e.g. קום to arise, ריב to contend), but not the vbs. in which that letter is a real consonant (e.g. נוע to expire, תיה to live). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. קם from קום, מות from מות to die? cf. the noun מות māweh, death), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קום, ריב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קם, רב, &c.) does not exhibit the characteristic ו or ׀. The following vbs. illustrate the various types.

1. The Qal.

	to arise	to die	to come	to discern	to be ashamed
Inf. cstr.	קום	מות	בוא	בין	בוש
Imperf.	יקום	ימות	יבוא	יבין	יבוש
Perf.	קם	מת	בא	בן	בוש

¹ Heb.: said in my heart.

(a) The infins. constr. being monosyllabic, the pointing of ל before them is with *qāmeš*; e.g. לָמֹות (§ 11. IId; cf. § 29. 2, (2), iii).

(b) i. *Imperf.* The vowel of the ground-form (infin. constr.) is preserved, and the original form of the preformative, *ya*, of the strong verb (§ 17. 4a), lengthened in the open syllable before the tone to *yā* (cf. § 5. 2b): hence יָבִין, יָבֹוא, יָמֹות, יָקֹום; *pl.* יָקֹומו, &c. In יָבוֹשׁ the preformative is the regular *yi* (proper and original to *stative* vbs.; § 19. 2), lengthened to *yē* (§ 5. 2b).

ii. Only in impf. Qal do ע״ו and ע״י vbs. differ (יָבִין, יָקֹום): there the characteristic ך or ך appears. But in Hiph., e.g., they are alike: יָבִין, יָקֹום; יָבִין, יָקֹום.

iii. Jussive יָקֹום; impf. with *wāw* cons. יָקֹום (way-yā-qom); with final guttural or ך יָסַר and he turned aside (§ 7. 3b), from סור.

(c) *Perf.* As in the regular verbs (קָטַן, כָּבַד, קָטַל) the vowel may be *a ē* or *ō*; e.g. קָם, מָת, בּוֹשׁ, בָּא, בָּן.

fem. קָמָה, מָתָה, &c.; 1 *s.c.* קָמָתִי, מָתִי, בָּשָׁתִי, בָּאתִי, בָּנִיתִי, &c.

(d) *Participle.* The active part. s. m. is the same in form as the 3rd s.m. perf.: קָם, מָת, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמִי (ā unchangeable, § 31. 1a).

2. *Hiph.* (a) The Hiph. is of the regular form (יָקֹומו, יָקֹומו); only the vowel of the preformative (*hi*, *ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē*, *yā*): יָקֹום (*f.* יָקֹומו), impf. יָקֹום; ptc. not מָקֹום (cf. מָקֹומו) but מָקֹום (formed from the perf.). Hoph. יָקֹום, יָקֹום, מָקֹום.

(b) Jussive יָקֹום; impf. with *wāw* consec. יָקֹום; with final guttural or ך יָסַר (same as Qal) and he removed (§ 7. 3b).

3. *Niph.* (נָקֹומו). The original preformative of the perf. Niph. being *na*, it may be presumed that the basic form was נָקֹומו, which became נָקֹום when the *wāw* lost consonantal

¹ *qāmeš* with the ך owing to the quiescent א following it (cf. § 7. 6. b. ii).

value, and the vowel *a* became lengthened in the open penultimate syllable; fem. נָקֹומו; imperf. יָקֹום (from יָקֹומו).

4. *Pi'el*, &c. The regular intensive forms, duplicating the middle radical (e.g. עִירָד to surround, from עיר), are very rare and late. The intensive is usually formed by the reduplication of the last radical—*Pôlêl* (e.g. קוּמָם to raise up, pass. קוּמָם; רוּמָם to exalt), or the first and last—*Pilpêl* (e.g. כִּלְכֵל to sustain). Cf. § 23. 5.

5. (a) The vowels *i û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them (cf. § 4. 4b; e.g. תָּקוּמוּנָה, 3 *f. pl. impf. Qal*, 2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *i û* thus remain in the open syllable. The inserted vowel is *ó* in perf., and *é* in impf.; e.g. תָּקוּמוּנָה, impf. Qal, תָּקוּמוּנָה, pf. Hiph., נָקוּמוּנָה, pf. Niph. (for נָקוּמוּנָה).

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case *i û* become *ē* (*a* in pf. Hiph.) *ō* in the shut syllable; e.g. תָּשׁוּבָנָה (they shall return, fem. impf. Qal from שׁוּב; but also תָּשׁוּבָנָה), תָּשׁוּבָנָה (impf. Hiph.), הִנְפָּה (pf. Hiph. of נוּף to wave, swing; but also הִנְפָּה). Sometimes, as we have just noted, both forms are found.

6. Some vbs. are both ע״ו and ע״י, though one form usually predominates; e.g. שׁוּם or שׁוּם to place (impf. יָשׁוּם, very rarely יָשׁוּם), שׁוּשׁ or שׁוּשׁ to rejoice.

7. *Verbal forms with suffixes.* As may be inferred from the vocabulary, almost all the common verbs of this class are intransitive in the Qal. But forms with suffixes are found in the Hiph. and the important thing to notice is that the first vowel of Hiph. forms is tone-long and, therefore, subject to modification; e.g. הִשְׁיבֵנִי he restored me, הִשְׁיבֵךְ he restored thee, הִשְׁיבוּם and thou shalt restore them; יִשְׁיבֵנִי he will restore me, יִשְׁיבֵהּ he will restore it; הִשְׁיבֵנוּ restore us.

קום	to arise	שׂים שׂום	to set	קרב	Hiph. to bring near, to offer
Hiph.	to establish	שוב	to return	יונה	f. dove
נוח	to rest	Hiph.	to restore	יונים	pl.
Hiph.	to rest, give rest to	הניח	to cause	רום	to be high
		בוש	to be ashamed	ישב	Hiph. to settle, to place
		בוא	to come	הלך	to go; Hiph.
		הניח	to place,	כונן	to be firm(?)
צוד	to hunt		(not found)		away, to
אהל	tent		in Qal)		lead away
מות	to die	כונן, הכין	Hiph. Pô'el	אור	to shine
רוץ	to run		to establish	ריב	to contend
שלוש	three;	סור	to turn aside	עוד ¹	Hiph. to testi- fy
שלישי	third	Hiph.	to remove	כף	f. palm (of hand), sole (of foot)
מנוח	resting-place	אחד	(constr. אחד)		
מרחוק	in the distance	אחת	fem. one		
נח	Noah				

Note the idiomatic usage illustrated in the sentence:
אֲנֹכִי יֵצֵר קֶטָן לֹא אֲדַע צֵאת וּבֹא: lit. *I am a young lad; I do not know how to go out and come in, i.e. I am young and inexperienced in human life and affairs.*

EXERCISE

Parse and translate

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבוּי, תְּשׁוּבָיְנָה, יָרוּם,
אָמוּתָהּ, וְיָמָתָה, לָסוּר, תְּכוּן, הָרִימֹתָ, וְהִשְׁבַּתָּי, יָאִיר, וְיָרוּם:
הוּא מְקִים מְעַפָּר אֲבִיוֹנִים וְכִסָּא שָׂרִים יִנְחִילֵם 2 יָדַע תְּדַעוּ כִי
אִם מְמַתִּים אַתֶּם אֶתִּי כִי־דָם נָקִי אַתֶּם נִתְּנִים עָלֵיכֶם: 3 וְלֹא
מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ וּתְשׁוּב אֶל־נֹחַ אֶל־הַתְּבֵה וַיִּשְׁלַח

¹ Note the uncommon verb עוד, whose Pi. עָוַד means *to surround* (cf. 4 above) and the denominative verb עוד, whose Hiph. הָעִיד means *to testify* (עֵד witness, testimony; witness (a person)).

יָדוּ וַיִּקְחָהּ וַיָּבֵא אֶתָּה אֵלָיו אֶל־הַתְּבֵה: 4 יְהוָה אֵלָהֵי תְשׁוּב־נָא
נִפְשׁ הַיָּלֵד הַזֶּה: 5 וַיִּקְרָא הַמֶּלֶךְ אֶל־דָּוִד וַיְדַבֵּר אֵלָיו לֵאמֹר:
יֵשֶׁר אַתָּה וְטוֹב בְּעֵינַי צֵאתָךְ וּבֹאָךְ אִתִּי בְּמִלְחָמָה לֹא־נִמְצָאָה
כָּךְ רָעָה מִיּוֹם בּוֹאָךְ אֵלָי עַד־הַיּוֹם הַזֶּה: 6 וַיֹּאמֶר לוֹ יְהוָה
יִקְח־נָא אֶת־בְּנֵךְ אֲשֶׁר אֶהְבֵּת וְלֶךְ אֶל־אָרֶץ רְחוֹקָה וְהִקְרִיבְהוּ
לְעֵלָה עַל־אֶחָד הַהָרִים שָׁם: וַיִּלְךְ לְדַרְכּוֹ בְּבִקְרֵי הַיָּם וּבָנּוּ
אֶל־הַמְּקוֹם אֲשֶׁר אָמַר לוֹ יְהוָה: בַּיּוֹם הַשְּׁלִישִׁי נִשְׂא אֲבָרְהָם
אֶת־עֵינָיו וַיִּבֹט אֶל־הַמְּקוֹם מִרְחוֹק: וַיֹּאמֶר אֶל־נַעֲרָיו שְׁבוּ
לְכֶם בְּמְקוֹם הַזֶּה וְאֲנִי וּבְנֵי גִלְכָה לְדַרְכֵנוּ וְנִשְׁוֹבָה אֵלֵיכֶם: וַיָּבֵאוּ
אֲבָרְהָם וּבָנָיו אֶל־הַמְּקוֹם וַיִּשְׂם אֶת־בָּנוּ עַל־הַמִּזְבֵּחַ וַיִּשְׁלַח
אֲבָרְהָם אֶת־דָּוִד לְהַמִּיתוֹ: וַיִּקְרָא אֵלָיו מֶלֶךְ יְהוָה מִן־הַשָּׁמַיִם
וַיֹּאמֶר אֲבָרְהָם אֶל־תְּשַׁלַּח אֶת־יָדְךָ עַל־הַיָּלֵד כִּי עֵתָה יִדְעַתִּי
כִּי יִרָא אֱלֹהִים אֶתָּה: 7 הִנֵּה אֲנֹכִי מֵת וְהִיָּה אֱלֹהִים עִמָּכֶם
וְהִשִּׁיב אֶתְכֶם אֶל־אָרֶץ אֲבוֹתֵיכֶם: 8 אִם־שָׁכַח תִּשְׁכַּח אֶת־
יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַדְתָּם הֵעַדְתִּי
בְּכָ הַיּוֹם כִּי מוֹת תְּמוֹת:

Suggested further reading: I Sam. ix, 6-14.

And they fled the way of the wilderness. 2 Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. 3 Arise, shine, for thy (f.) light is come. 4 And he took not from his hand (that) which he had brought. 5 I will surely-return (*inf. abs.*) unto thee (f.). 6 And he arose in the morning and went with the princes of Moab. 7 And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. 8 And the woman went out and came to the captain of the king's host and said, Turn aside, my lord, turn aside unto me, fear not; and he

¹ Imper. s. m. of לָקַח.

² With you, from עַם (see § 40. 6b).

³ הָעִידְתִּי. The pf. Hiph. of עוד has _ instead of _.

turned aside unto her to-the-tent. 9 I know your sitting down, your going out and your coming in. 10 The people of Israel walked in all the sins which the king committed (עָשָׂה); they did not depart from them until Yahweh removed Israel out of his sight. 11 The nations which you have carried away (Hiph. of קָלַף) and settled in the cities of the land do not know the law of the god of the land.

§ 31. NOUNS FROM 'AYIN WĀW AND YÔDH

1. First declension. See § 15.

קָם <i>rising</i> (part. of קָמָה)	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי	<i>fem.</i>	קָמָה
מָת <i>dead</i> (part. of מָתָה)	<i>plur.</i>	מָתִים	<i>cstr.</i>	מָתִי	<i>fem.</i>	מָתָה
טוֹב <i>good</i>	<i>plur.</i>	טוֹבִים	<i>cstr.</i>	טוֹבִי	<i>fem.</i>	טוֹבָה
מָקוֹם <i>place</i>	<i>plur.</i>	מָקוֹמוֹת	&c.			
(מְגוֹר) <i>sojourning-place</i>	<i>plur.</i>	מְגוֹרִים	(גוֹר <i>to sojourn</i>)			
מְנוּחַ <i>resting-place</i>	<i>fem.</i>	מְנוּחָה	(נוּחַ <i>to rest</i>)			
	<i>fem.</i>	מְדִינָה	<i>a province</i> (דִּין <i>to judge</i>)			

(a) Whether or not the first three words are to be regarded as contracted from מָתָה, מָתִים, טוֹבָה (and therefore ideally falling within the first declension (§ 15), it is important to note that words of this type, derived from roots whose middle letter is ' or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קָמִי, not קָמִי (unlike דָּם *blood*, which, not being from a root דוּם, has *pl. cstr.* דָּמִי), מָתִי, not מָתִי.

(b) Note, too, that ע"י nouns with מ preformative have often, with inflectional additions (e.g. *pl.* or *fem.*), ו instead of י; cf. *pf. Niph.* נְקוּמַת נְקוּם (§ 30. 5a; so מְתוּקָה *sweet*, &c.).

2. Second declension. See § 25.

ע"י Nouns

	a class			i class	u class
<i>abs.</i>	אֹר	שׁוֹר	מּוֹת	none	שׁוֹק

<i>cstr.</i>	אֹר	שׁוֹר	מּוֹת	סוֹס	שׁוֹק
<i>suff.</i>	אֹרִי	שׁוֹרִי	מּוֹתִי	סוֹסִי	שׁוֹקִי
<i>plur.</i>	אֹרִים	שׁוֹרִים	מּוֹתִים	סוֹסִים	שׁוֹקִים
<i>cstr.</i>	אֹרִי	שׁוֹרִי	מּוֹתִי	סוֹסִי	שׁוֹקִי
	(light)	(ox)	(death)	(horse)	(street)

ע"י Nouns

	a class		i class	u class
<i>abs.</i>	חֵיק	זֵית	חֵיל	שִׁיר
<i>cstr.</i>	„	זֵית	חֵיל	„
<i>suff.</i>	חֵיקִי	זֵיתִי	חֵילִי	שִׁירִי
<i>plur.</i>	(חֵיקִים)	זֵיתִים	חֵילִים	שִׁירִים
<i>cstr.</i>	(חֵיקִי)	זֵיתִי	חֵילִי	שִׁירִי
	(bosom)	(olive)	(force)	(song)

(a) Some of these words, in the absolute form, are manifestly segholates; e.g. מְנוּחַ, זֵית (for *hireq*, see § 25. 1, footnote).

Others, the majority, are not; e.g. אֹר, חֵיק, which are simply monosyllables with long, unchangeable vowels. Originally, however, these nouns were of the form 'awr (or 'aur) and hayq (or haiq), corresponding to *malk*, and, therefore, not unfairly regarded as basically segholates.

(b) There is a distinct preference for the shorter (which is probable the later) form. Note that the shorter form appears in *all* the constructs (i.e. even where the *abs.* is dissyllabic, e.g. מְנוּחַ *c.* מוֹת, זֵית *c.* זֵית, חֵיל *c.* חֵיל), and of course with suffixes (מּוֹתִי, זֵיתִי, &c.); also, in most cases, even with the *abs. plur.*; e.g. מוֹתִים, זֵיתִים.

(c) In a few cases, however, the *plur.* has the longer form as in ordinary segholates (e.g. מְגוֹרִים from מְגוֹר. cf. מְלָכִים), even (though rarely) when the *sing.* is monosyllabic (cf. שׁוֹרִים from שׁוֹר, שׁוֹקִים from שׁוֹק).

(d) With the rare exception just mentioned, the inflection of monosyllabic nouns of this type proceeds with absolute

regularity, because of the unchangeableness of the vowel (cf. סוס, § 16).

3. (a) In 'Ayin Wāw nouns of the *a* class the primary vowel *a* is not assimilated to *e* (as, e.g., in *malk*, *mélekh*, מַלְכָּךְ) but lengthened, probably under the influence of the *wāw*, to *ā* (the form reserved in ordinary segholates for pause; e.g. דָּרָךְ, p. דָּרָךְ, § 25. 1): thus מְוֹת (not מְוֹת), תְּוֹךְ. (With suffix, בְּתוֹכְכֶם *in their midst*.)

(b) In 'Ayin Yôdh nouns of the *a* class the primary *a* was not lengthened to *ā*, probably because the word was pronounced practically as a monosyllable, and the helping vowel is not *s'ghól* but *híreq*, which is homogeneous with the ' ; e.g. not וְיָת but וְיָת.

4. There are no ע"ו nouns of the *i* class, nor ע"י nouns of the *u* class, because these consonants have no affinity for these vowels (§ 2. 2, § 2. 4g).

death מְוֹת and so: midst תְּוֹךְ, evil אָוֶן.

light אֹר and so: voice קוֹל, *pl. óth*, pit בּוֹר *óth*, generation עוֹף דוֹר *ím* and *óth*, fowl עוֹף דוֹר.

horse סוּס and so: spirit רוּחַ *óth*, street חוּץ *óth*.

olive זַיִת and so: ram אֵיל, wine יַיִן, no אֵין¹

force חַיִל and so: eye עֵינַי *óth* (wells), colt עֵיר.

bosom חֵיק and so: calamity אֵיד, smell רֵיחַ.

song שִׁיר and so: vanity רֵיק, judgment דֵּין, joy גֵּיל.

¹ אֵין, which often appears with a sort of verbal function, and is = *there is not* (cf. יש *there is*, § 29. Exer., n. 4), not unnaturally takes verbal suffixes, occasionally strengthened by the *nun energicum* (§ 31. 6); they are אֵינְךָ, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ, אֵינֶנּוּ. E.g. Enoch walked with God וַאֲיִנּוּ *and he was not*. A verb accompanying אֵין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שֹׁמְרֵים.

Somewhat similarly עוד *yet, still*: עודְנִי (עוֹדְנִי), עוֹדְךָ, עוֹדְךָ, עוֹדְךָ, עוֹדְךָ, עוֹדְךָ, עוֹדְךָ. *3 pl.* עוֹדְכֶם.

5. Many words have some irregularity:

house בית, *pl.* בָּתִּים, probably *bāttîm* or *bâtîm* (see § 42).

eye עֵינַי, *du.* עֵינַי eyes, *pl.* עֵינֹת wells.

night לַיַל, more usually לַיְלָה, where הַ is acc. termination; *cstr.* לַיַל, *pl.* לַיְלוֹת.

day יוֹם, *pl.* יָמִים (< יוֹמִים). This word is very irregular in treating its *â* as merely tone-long: hence *pl. cstr.* יָמִי.

city עִיר, *pl.* עָרִים (< עִירִים), *cstr. pl.* עָרֵי.

head ראש, probably = ראש (§ 2. 6a) *râš* < *ra's* (like *malk*), *plur.* ראָשִׁים (contracted from ראָשִׁים), *cstr.* ראָשִׁי.

The א, now silent, indicates by its presence in these forms that originally it had consonantal value.

שָׁכַם <i>Hiph.</i> to rise	עוּו <i>Hiph.</i> to bring	דָּבַק to cleave to
early	into safety	פָּרַח to flourish
בָּגַד garment, coat	עַת time	הָדָר glory
בָּרַד hail	שָׂדֵה field, country	רֵיחַ smell
אִשָּׁה woman, wife; <i>cstr.</i> אִשָּׁת	with suf. אִשְׁתִּי, &c.	
אֶצֶל beside; with suf. אֶצְלִי, &c.		

EXERCISE

Translate

עֵינַי עַל-כָּל-דְּרָכֵיהֶם לֹא נִסְתָּרוּ מִלְּפָנַי וְלֹא-נִצְפָן עֲוֹנִם מִנְּגִד
 עֵינַי: 2 חַיִל גּוֹיִם יָבֹאוּ לָךְ: 3 הַצִּלְתָּם אֶת-נַפְשֵׁתֵינוּ מִמָּוֶת:
 4 לֹא אֶחָפֵץ בְּמוֹת הַמָּת: 5 וַיִּשְׁכְּמוּ בַבֶּקֶר וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל-
 בֵּיתָם וַיִּדַע הָאִישׁ אֶת-אִשְׁתּוֹ וַיִּזְכְּרָה יְהוָה: 6 וַעֲתָה שְׁלַח הָעֹז
 אֶת-כָּל-אֲשֶׁר לָךְ בְּשָׂדֵה וְלֹא יֵרֵד עֲלֵיהֶם הַבָּרָד וּמָתוּ: 7 הִנֵּה-
 נָא מָצָא עֲבָדְךָ חֵן בְּעֵינֶיךָ וַתַּגְדֵּל אֶת-חַסְדְּךָ עִמָּי וְאַנְכִי לֹא
 אוֹכַל לְהַמְלִט הֶהָרָה פֶּן-תִּדְבַקְנִי הָרָעָה וּמָתִי: 8 הַעֲתָה לְקַחְתָּ

אֶת־הַכֶּסֶף וְלִקְחֶתָּ בּוֹ גִּימִים וְיִיתִים וְכַרְמִים וְצֹאן וּבָקָר וְעֶבְדִּים
 וְשִׁפְחֹת: 9 וישמעו את־קול יהוה מתהלך בתוך עץ הגן לרוח
 היום ויסתר האדם ואשתו מפניו: 10 ולמדתם את־דברי את־
 בניכם לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך
 ובקומך:

Behold I am old, I know not the day of my death. 2 In those days there-was-not a king in Israel, (every) man did¹ the (thing) upright in his (own) eyes. 3 And he offered the ram of the burnt-offering. 4 And the men feared to return to their houses. 5 Its glory shall be like an olive² and the smell of it like Lebanon; they shall return and dwell in their land and flourish like the wine of Lebanon. 6 She placed his coat beside her until his master should return home. 7 In the days of the old prophet the people planted vineyards but did not gather the wine of them and they sowed in the field but did not eat their food in peace.

§ 32. LĀMEDH HĒ (LĀMEDH WĀW AND LĀMEDH
 YŌDH) VERBS

(See Paradigm, p. 278-281)

1. The ה in this class of verbs (e.g. גָּלָה to uncover, reveal) is not a genuine letter of the root, but a mere vowel sign, indicating *ā* (When the ה is truly consonantal, it takes *mappîq*, § 6. 8, e.g. גָּבַהּ to be high, and the vb. is treated like a *Lamedh guttural*, § 36).

The last letter of the stem is properly either י (גָּלַי *gālay*) or ו (e.g. שָׁלוּ *shālāw*), though forms with *yôdh* have acquired such a preponderance that only a few traces of stems with *wāw* now appear. *Lāmedh Yôdh* (or *Lāmedh Wāw*) would therefore be a more appropriate term, as ה is not integral to the root.

¹ יַעֲשֶׂה *impf.*, § 43. II 2.

² § 12. I g ii.

The original י of גָּלַי (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלְיָהוּ (*gālyāy*, cf. קָטוּל), and in some pausal forms; e.g. הִסְיִי *they sought refuge* (cf. קָטְלוּ). The original ו of שָׁלוּ (שָׁלָה) is seen in the words שָׁלוּ (*šālēw*) at ease, שָׁלוּהָ (*šālwā*) ease (שָׁלוּתִי *I was at ease*, 1 s. pf. Qal, in Job 3. 26).

2. The letter ה, appropriate as indicating the vowel *ā* in the 3rd s.m. perf. Qal, is used commonly in verbal forms of *Lāmedh Hē* verbs which have no affirmative (the exceptions are the infins. constr. and the pass. part. Qal); but the vowel preceding the ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb. The endings in use are as follows:

- (a) הָ in *all* perfects, e.g. גָּלָה, נִגְלָה, גָּלָה, הִגְלָה, &c.
- (b) הֵ in *all* imperfects, e.g. יִגְלֶה, יִגְלֶה, יִגְלֶה, יִגְלֶה, &c.
- (c) הֵ in *all* participles (exc. pass. Qal) absolute; e.g. גָּלֶה (*f. גָּלֶה*), מִגְלֶה, מְגַלֵּה, מְגַלֵּה, &c.
- Ptc. cstr. is in הֵ; e.g. גָּלֶה, &c.
- (d) הֵ in *all* imperatives; e.g. גָּלֶה, גָּלֶה, הִגְלֶה, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal גָּלֶה, Hiph. הִגְלֶה.

(f) Inf. cstr. adds the fem. ending ת, making the termination ות; e.g. Qal גָּלוֹת, Pi. גָּלוֹת, Hiph. הִגְלוֹת.

3. In parts of *Lāmedh Hē* verbs which have affirmatives, the rule is as follows:

(a) Before vocalic affirmatives, ו, י, or ה, the *yôdh*, coming between two vowels (cf. קָטְלוּ), loses consonantal value and disappears; e.g. not גָּלְיִי, but גָּלוּ.

So 3 s.f. Qal would be גָּלְיָהּ > גָּלָה, which is the same in form as the 3 s.m. This is doubtless the reason for the form גָּלְתָהּ as 3 s.f.; in it the fem. is doubly represented, by the ת (cf. § 27. 5a) and the ה.

The *yôdh* is also dropped before suffixes; e.g. עָנִי (not עָנִי nor עָנִי), *he answered me*, עָנָהוּ (not עָנִי; in עָנָהוּ the ה belongs to

the suffix הוּ, and is not the ה of ענה) *he answered him*, עָנַם (not עָנַם); likewise יַעֲנֵם *he will answer them*, וַיִּרְאֶהוּ *and he saw him* (רָאָה).

(b) When the *yôdh* occurs at the end of a syllable before a consonantal affirmative (cf. נִגְלִיתִי, נִקְטַלְתִּי), the *yôdh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

i. This *ay* most naturally becomes the diphthongal *é*, § 2. 2a. Thus נִגְלִיתִי becomes נִגְלִיתִי. This *é*, prevails exclusively in perff. pass., i.e. Niph. Pu. (נִגְלִיתִי) and Hoph..

ii. But in the other parts it also appears as *i*, which in perf. Qal is found exclusively, and in other perff. alternatively with *é*, as Qal נִגְלִיתָ; Pi. נִגְלִיתָ and נִגְלִיתָ.

iii. Before נָה of imperf. and imper. it becomes *é* (*s'ghôl* fairly regarded as pure long; cf. § 3. 3d), as תִּגְלִינָה, גְּלִינָה.

4. Of the few verbs ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'el (הִתְקַטְּלַל) *to bow down, to prostrate oneself*. The perf. would be strictly הִתְשַׁחוּ > הִתְשַׁחוּ (ח with a helping vowel (§ 7. 5) and the uninflected perf. form ending in *ā* (cf. section 1 above)) > הִשְׁתַּחוּ (§ 23. 3a, ii); imperf. יִשְׁתַּחוּ, pl. יִשְׁתַּחוּ. Apoc. imperf. sing. (§ 33. 1) is יִשְׁתַּחוּ > יִשְׁתַּחוּ, since it is characteristic of final consonantal *w* to pass into the unaccented, homogeneous (vocalic) *ú*. פ, not פ, is found in יִשְׁתַּחוּ, because the following ח was felt to be virtually doubled.¹

5. In pf. with *waw consec.* the accent is not usually on the final syllable: e.g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ *and thou shalt make*.

¹ An alternative interpretation of הִשְׁתַּחוּ and related forms which is now available is that they are reflexives of Shaph'el forms of the root *ḥwy* *to bow down*.

5. *Forms with suffixes* (cf. section 2a above).

	Perf.	Qal	Impf. Qal	Imper. Qal
	גָּלָה	גָּלִיתָ	גָּלוּ	גָּלָה
1st s. suffix	גָּלִנִּי	גָּלִיתַנִּי	גָּלוּנִי	גָּלִנִּי
2nd s. m.	גָּלָךְ	גָּלִיתֶךָ	גָּלוּךָ	גָּלָךְ
2nd s. f.	גָּלָךְ	גָּלִיתֶיךָ	גָּלוּךָ	גָּלָךְ
3rd s. m.	גָּלָהוּ	גָּלִיתֵהוּ	גָּלוּהוּ	גָּלָהוּ
		(or תוּ (or תיו		
3rd s. f.	גָּלָה	גָּלִיתֶהָ	גָּלוּהָ	גָּלָה
1st pl.	גָּלָנוּ	גָּלִיתָנוּ	גָּלוּנוּ	גָּלָנוּ
3rd pl. m.	גָּלָם	גָּלִיתָם	גָּלוּם	גָּלָם

6. *Idiomatic Usages.* (a) רָאָה אֶת-שְׁלוֹם אַחֶיךָ וְאֶת-שְׁלוֹם הַצֹּאן *see how your brothers and the sheep are faring* (Gen. 37. 14)¹; (b) נִקְרִיתִי בְּהַר הַגִּבְעָה וְהָיָה שְׂאוֹל נֹשֵׁן עַל-חַנִּיתוֹ *I happened to be on Mt. Gilboa when I caught sight of (lit; and behold) Saul leaning on his spear* (2 Sam. I. 6).

היה	to be	שתה	to drink	פקח	to open (eyes)
עשה	to do	שקה	² <i>Hiph.</i> to give	נכה	<i>Hiph.</i> to smite
קנה	to acquire		drink, water	פנה	<i>f.</i> corner
רכב	chariot	מנה	to count	הרה	to conceive
ארון (with article		בכה	to weep	עלה	to go up
הארון)	chest,	מחה	to blot out	גלה	to reveal, open
	ark	הירדן	the Jordan	בנה	to build
ראה	to see	ענן	cloud	שכם	Shechem
כסה	<i>Pi.</i> to cover	פרה	to be fruitful	פלל	<i>Hithpa'el</i> to
רבה	to increase	צוה	<i>Pi.</i> to command		pray
שיר	to sing	סבב	to surround	סביב	around
פוצ	(<i>Qal or Niph.</i>)	נכרי	foreign, strange		(prep.)
	to be scat-	רחבעם	Rehoboam	מסביב	around (adv.)
	tered				

¹ Cf. also 2 Sam. 11.7.

² Used instead of *Hiph.* of שתה.

EXERCISE
Translate

צוה את־הַכְּהֹנִים נְשֵׂאֵי אֲרוֹן יְהוָה וַיַּעֲלוּ מִן־הַיַּרְדֵּן: 2 לא אסף עוד להכות את־כָּל־חַי כְּאֲשֶׁר עָשִׂיתִי: 3 אַבְּן יִמָּאֶסוּ הַבּוֹנִים הַיְתָה לְרֹאשׁ פְּנֵה: 4 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר אֵתָה רְאֵה לָךְ אֲתֻנָּה: וְשִׁמְתִּי אֶת־זְרַעְךָ כְּעֵפֶר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לְמִנּוֹת עֵפֶר הָאָרֶץ גַּם זְרַעְךָ יִמְנָה: 5 וַיֹּאמֶר פְּרַעַה לָךְ מִעָלַי הֲשֹׁמֵר־לָךְ אֶל־תִּסְרֶף רְאוֹת פָּנַי כִּי בָיוֹם רְאוֹתֶךָ פָּנַי תָּמוּת: 6 מִי יִשְׁקֶנִי מַיִם: 7 כִּי יֵצֵא עַמְּךָ לְמִלְחָמָה עַל־אֲבִיבֵי וְקָרְאוּ אֶל־הָעִיר אֲשֶׁר בְּחֶרֶת בָּהּ וְהִבִּית אֲשֶׁר בְּנִיתִי וְשִׁמְעַתָּ אֶת־תְּפִלָּתָם: 8 וְהָיָה כִּי תִרְבוּ וּפְרִיתֶם בְּאָרֶץ בְּיָמַי הַהֵמָּה לֹא־תִזְכְּרוּ עוֹד אֲרוֹן בְּרִית יְהוָה: 9 וַיִּשְׁכַּם עֶבֶד אִישׁ הָאֱלֹהִים וַיֵּצֵא וְהָיָה חֵיל סוּבֵב אֶת־הָעִיר וְסוּס וּרְכָב וַיֹּאמֶר הִנֵּנִי לְנִבְיָא אֲדֹנָי מֵה־נִּעֲשָׂה: וַיֹּאמֶר לוֹ אֲדֹנָי אֶל־תִּירָא כִּי יֵשׁ רַבִּים אִתְּנוּ: וַיִּתְּפֹלֵל הַנְּבִיא לֵאמֹר פִּקַּח־נָא אֶת־עֵינָיו וּרְאֵה וְהָיָה הָהָר מְלֵא סוּסִים וּרְכָב אֵשׁ סְבִיבַת הַנְּבִיא: וַיִּתְּפֹלֵל עוֹד הַנְּבִיא הִכָּה אֶת־הַגּוֹי־הַזֶּה וַיִּכֶם כְּדָבָר הַנְּבִיא: 10 ואני הנני ממטיר על־הָאָרֶץ אַרְבַּעַיִם יוֹם וָאַרְבַּעַיִם לַיְלָה וּמַחִיתִי אֶת־כָּל אֲשֶׁר עָשִׂיתִי מֵעַל פָּנַי הָאֵדְמָה: 11 נָעַר הַיִּתִּי גַם־זִקְנָתִי וְלֹא רֵאִיתִי צָדִיק נֹעֵז וּזְרָעוֹ מִבְּקֶשׁ־לַחֵם:

Suggested further reading: Gen. i, 6-19.

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. 2 And they left off building the city. 3 I am not able to do anything until thou come thither. 4 And the waters increased very (much), and the heads of the mountains were covered. 5 I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. 6 For thou, Yahweh of hosts, God of Israel, hast opened

¹ Relative unexpressed. ² יָתַן, to give; impf. יָתַן.

³ יַעֲשֶׂה; impf. עָשָׂה.

the ear of thy servant saying, A house will I build for thee. 7 Behold, I have shown kindness to him and have caused him to flourish and to increase greatly; he will beget sons and daughters and I will constitute (יָתַן) him a great nation. 8 There we sat down and wept when we remembered Zion; for our enemies asked of us (*Heb.*, Accus.) a song: 'Sing us a song of Zion'. How shall we sing Yahweh's song in a strange land? 9 And the men said: Let us build for ourselves a city whose top will be in the heavens, and let us make our name to be remembered lest we be scattered abroad upon the face of the earth. Then Yahweh went down to see the city which they had built. 10 The king built Shechem in the hill-country and lived in it. Then he reflected (*Heb.* said in his heart): The kingdom will return to the house of David; if this people go up to offer sacrifice in the house of Yahweh in Jerusalem, their heart will return to Rehoboam and they will slay me.

§ 33. APOCOPATED FORMS AND NOUNS
FROM VERBS LĀMEDH HĒ

i. (a) Jussive and Imperf. Consec. forms ending in הֵ. and Imper. forms ending in הֵ. (with the exception of the imper. Qal) normally assume so-called apocopated forms by dropping the vocalic ending (הֵ. or הֵ.). This contraction occasions some vocalic modifications.

Let us take יִגְלֶה, the 3 s.m. Impf. Qal of גָּלָה, as type. The basic, apocopated form of יִגְלֶה is יִגְלֵ.

i. This form is found in some verbs; e.g. וַיִּשְׁבֵּ and he took captive (from שָׁבָה).

ii. Sometimes a helping vowel is inserted, יִגְלֵ; e.g. וַיְבִנּוּ and he built (with a gutt. וַיִּשַׁע and he gazed, from שָׁעָה). This is the common form with 3rd s.m. Juss. and Imperf. Consec.

iii. Sometimes the stem vowel is lengthened, as well as a helping vowel inserted, יִגְלֵ (cf. סִפְּרֵ > סִפְּרֵ); e.g. וַתִּפְּנֵ and

she turned (פָּנָה) or, with a gutt., וַתַּמְעַ and she wandered (תָּעָה). This is the common form in 3rd s.f. and 2nd s.m. Juss. and Imperf. Consec.

iv. Occasionally the vowel is lengthened without a helping vowel being inserted, יִגַּל; e.g. וַיִּבְכֶּה and he wept.

(b) Similarly imperf. Hiph. יִגְלֶה has apocopated form יִגַּל.

i. This form is found in a few verbs; e.g. וַיִּשְׂקֶה and he watered.

ii. But the form commonly found is יִגַּל with a helping vowel (cf. מָלַךְ > מְלָךְ); e.g. וַיַּפֵּר and he made fruitful (פָּרָה).

So imper. Hiph. הַגֵּל (< הַגִּל < הַגִּלָּה); e.g. הָרַב make abundant (< הַרְבֵּה < הַרְבִּיה); imper. Hiph. of רָבָה.

(c) When the first radical is guttural, the helping vowel is *pathah*; apoc. imperf. Qal and Hiph. of עָלָה is יַעַל (< יַעֲלֶה); apoc. imper. is הַעַל (< הַעֲלֶה). In such verbs the imperfs. Qal and Hiph. are identical.

(d) While these apocopated forms are commonly used with *waw consec.*, the full forms without apocopation are frequently found. The cohort. forms are the same as the imperf.

The following list summarizes the apoc. forms in use:

<i>impf. Qal</i>	יִגְלֶה	<i>apoc.</i>	יִגַּל, יִגְלֶה, יִגַּל or יִגַּל
<i>impf. Hiph.</i>	יִגְלֶה	<i>apoc.</i>	יִגַּל, יִגְלֶה
<i>imper. Hiph.</i>	הַגִּלָּה	<i>apoc.</i>	הַגִּל, הַגִּלָּה
<i>impf. Niph.</i>	יִגְלֶה	<i>apoc.</i>	יִגַּל
<i>impf. Pi.</i>	יִגְלֶה	<i>apoc.</i>	יִגַּל
<i>imper. Pi.</i>	גִּלָּה	<i>apoc.</i>	גַּל
<i>imperf. Hithp.</i>	יִתְגַּלֶּה	<i>apoc.</i>	יִתְגַּל
<i>imper. Hithp.</i>	הִתְגַּלָּה	<i>apoc.</i>	הִתְגַּל
<i>impf. Qal, Hiph.</i>	יַעֲלֶה	<i>apoc.</i>	יַעַל
<i>imper. Hiph.</i>	הַעֲלֶה	<i>apoc.</i>	הַעַל
<i>impf. Qal</i>	יִרְאֶה	<i>apoc.</i>	יִרָא, &c. With <i>waw cons.</i> 3

s.m. alone יִרָא (and he saw; also Hiph. and he showed), 3 *s.f.* וַתִּרָא, I *s.* וַאֲרָא, *impf. Niph.* יִרְאֶה, *apoc.* יִרָא

2. There are some notable features in the inflection of הָיָה *to become, to be, and הָיָה to live:*

(a) The gutt., when initial and followed by vocal *shewa*, takes *hat. seghōl*; e.g. הָיָה, הָיִיתָ, הָיִיתֶם.

(b) When the conjunction ׀ or one of the inseparable prepositions כִּי, ׀, לִי, is prefixed to such forms, it takes the vowel *hîreq* and forms a closed syllable with the initial radical of the verbal form; e.g. וְהָיִיתָ, וְהָיִיתָ, but וְהָיָה. Notice the *methegh* in these cases and in (c) below.¹

(c) Likewise in forms of the imperf. Qal with a preformative, the preformative forms a closed syllable with the following gutt. and the vowel is *hîreq*; e.g. גַּחְיָהּ, יִהְיֶה.¹

(d) Apocopated impf. is primarily יִהִי *yihy*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *i*, this becomes, יְהִי *yhi*, with simple *wāw consec.* וַיְהִי, with *wāw consec.* וַיְהִי and it came to pass.

(e) As the original form of the vb. for *to live* is חַיִּי, which appears in the form of חַי (§ 40) as well as of חַיָּה (§ 32, § 20, Exer., n. 3), the plur. of חַי *living* is חַיִּים (which also means *life*).

3. Nouns from Verbs ל"ה.

First and third declensions

<i>abs.</i>	מִקְנֶה	קָנָה	עָלָה	שָׂדֵה	יָפָה	<i>fem.</i> יָפָה
<i>cstr.</i>	מִקְנֶהוּ	קָנָהוּ	עָלָהוּ	שָׂדֵהוּ	יָפָהוּ	יָפָתוּ
I <i>s.c. suff.</i>	מִקְנֵי	קָנֵי	עָלֵי	שָׂדֵי		
3 <i>m.</i>	מִקְנֵהוּ	קָנֵהוּ	עָלֵהוּ	שָׂדֵהוּ		
3 <i>f.</i>	מִקְנֵיהָ	קָנֵיהָ	עָלֵיהָ	שָׂדֵהָ		
<i>pl.</i>	מִקְנֵיָם	קָנֵיָם	עָלֵיָם	שָׂדוֹת	יָפִים	יָפוֹת
<i>cstr.</i>	מִקְנֵיָם	קָנֵיָם	עָלֵיָם	שָׂדוֹת	יָפֵי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

¹ Cf. § 9, Note 2 to the Ex.

Second declension

	a class			i class	u class	
abs. sing.	אָרִי	(קָצוֹף) גְּדִי פְּרִי	פְּתִי	חֲצִי	חֲלִי תַהוּ	
pause		גְּדִי פְּרִי	פְּתִי	חֲצִי	חֲלִי	
suff. 3 m.	"	(גְּדִיו) פְּרִיו		חֲצִיו	חֲלִיו	
plur.	אָרִיִּים	גְּדִיִּים	פְּתָאִים		חֲלִיִּים	
			and		I pl.)	
cstr.		גְּדִי קַצְוִי	פְּתָאִים		חֲלִיִּי suff)	
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)
				(sickness)	(waste)	

(a) *First and third declensions.* i. The vocalic sound at the end of these words is, in the absolute (cf. מְקַנְהָ), the broad *s·ghól*, which becomes the closer *ṣērê* in the construct (מְקַנְהָ). Comp. the relation of the impf. יִגְלֶה and imper. גַּלְה in the verb.

ii. The vocalic ending is absorbed in the vowel of the affirmative: e.g. מְקַנְהָ with suffix מְקַנְי, &c. So רֹעֶה *shepherd*, רֹעִי *my shepherd*; יָפֵה, *beautiful*, pl. יָפִים; &c.

iii. The final *e* sound naturally admits the suffixes *hû*, *hâ*, &c. of 3rd pers. (cf. §§ 16. 1; 27. 2b). In 3 m.s. הוּ is found exclusively (e.g. מְקַנְהוּ, not מְקַנְיוּ); in 3 f. usually הָ (cf. suffix to impf. of vbs.), e.g. עֲלֶהָ; rarely הַ (e.g. שְׂדֶה).

(b) *Second Declension.* i. α. Nouns of the regular formation, e.g. בָּכָה *weeping*, הִנִּיחַ *murmuring* (like מְלַךְ) are rare. As a rule the basic ' or י reappears. Thus an original פְּרִי (from פָּרָה *to be fruitful*) becomes פְּרִי (cf. 2d above) and in pause פְּרִי, with the accent on the original syllable; an original חֲצִי (from חָצָה *to divide*) becomes חֲצִי, and in pause חֲצִי, with tone-long ē in the original syllable; an original חֲלִי or חֲלִי (from חָלָה *to be sick*) becomes חֲלִי, and in pause חֲלִי.

β. Nouns ending in ו are few. An original קַצְוִי would become קַצְוִי (1st syll. open and accented, therefore ā; not found, but cf. שָׁחוּ *swimming*), cstr. pl. קַצְוִי (like מְלָכִי) in which the

wāw resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes *tóhû*, תַּהוּ, cf. § 32. 4.

ii. As in the case of other segholates, a pron. suffix is added to the original monosyllabic stem; e.g. חֲלִיו *his sickness* (cf. קִדְשׁוֹ, *holyó*). In many nouns of the *a* class the *a* has been thinned to *i* (cf. גְּדִיו, פְּרִיו) so that with suffixes they have all the appearance of *i* class nouns (cf. שְׁמֶשֶׁךְ, שְׁמֶשֶׁךְ, § 26. 1b).

iii. In the plur. *yódh* is sometimes softened into *'aleph* before another *yódh*; e.g. פְּתָאִים oftener than פְּתָאִים; and in the *cstr.* the pretonic ā many times remains; e.g. גְּדִיִּי.

(c) The final *i* in the *cstr.* form of such nouns as אָב *father* (*cstr.* אָבִי), אָח *brother* (*cstr.* אָחִי) and חָם *father-in-law* (*cstr.* חָמִי) is either a residual termination (cf. § 14. 5) or is evidence that these nouns are derived from ל"ה stems. See § 42.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend, &c.*; e.g.

and they spake to one another	וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ
	אֶל-אָחִיו „ „
and they smote one another	וַיַּכּוּ אִישׁ אֶת-אָחִיו
and they (f.) clave to one another	וַתְּדַבְּקֵנָה אִשָּׁה בְּאָחוֹתָהּ
	בְּרֵעוֹתָהּ „ „

5. Our reflexive pronouns are rendered chiefly in two ways i. by the Niph. or Hithp. of the verb; e.g. *they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַזְּרוּ; ii. by nouns, such as לב *heart*, וַיֹּאמֶר אֶל-לְבוֹ *and he said to himself* (lit. in his heart), *he considered, he thought*; וַתִּצְחַק בְּקִרְבָּהּ *and she laughed within herself, and she ridiculed* (the idea); וַשָּׁבַע בְּנַפְשׁוֹ *he swore by himself*.

מַעֲשֵׂה work	עָנִי affliction	רִיב (מְרִיבָה <i>f.</i>) strife
יָפִי beauty	מְכַסֵּה covering	פָּנִים face, presence
רֵעָה friend	רֹעֶה shepherd	לֹחַ Luz
בָּאֵר <i>f.</i> well	מְרֹאֶה appearance	הָלַח to be sick
יָקָר precious	שְׁבִי <i>i</i> captivity	גָּמַל (<i>pl.</i> מְלִים)
אֲרָם Aram, Syria, the Syrians	מְשַׁקֵּה (butler (butlership))	מְבוֹא camel entrance
מַכָּה <i>f.</i> blow, plague	מְקַנֶּה cattle	שָׁכַר to be drunken
תָּמִים whole, sound, innocent	רָפָא to heal; <i>Hithp.</i> to be healed, to recover	תְּבִיחָה ark, basket (Cf. note on Voc. § 29)

EXERCISE
Translate

הַתְּבִיחָה לְפָנַי וְהָיָה תָּמִים וְהִקְמַתִּי אֶת־בְּרִיתִי לְהָיוֹת לְךָ
לְאֵלֵהֶם: 2 וַיִּטַּע נֹחַ כֶּרֶם וַיִּשְׁתַּ מִן־הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ
אֹהֲלָיו: 3 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וּגְם־בְּחֻלָּיו לֹא דָרַשׁ אֶת־יְהוָה:
4 וַיְהִי רִיב בֵּין רֹעֵי מְקַנֵּה אֲבָרִם וּבֵין רֹעֵי מְקַנֵּה לֹוט וַיֹּאמְרוּ
אִישׁ אֶל־רֵעֵהוּ אֵל־נָא תְהִי מְרִיבָה בֵּינֵינוּ וּבֵינֶךָ: 5 וַיֵּרָא יְהוָה
אֶל־אֲבָרִם וַיְכַן שָׁם אֲבָרִם מִזִּבְחַ לַיהוָה הַנִּרְאָה אֵלָיו: 6 יְהִי
שָׁם יְהוָה מְבַרְכֶךָ: 7 וַיֹּאמֶר לוֹ הֲרֹאֲנִי אֶת־כְּבוֹדְךָ: וַיֹּאמֶר לְאִישׁ
לֹא־תוֹכַל לְרֹאוֹת אֶת־פָּנַי כִּי לֹא יִרְאֵנִי הָאָדָם יוֹחֵי: 8 וְעַתָּה
אִם־מִצָּא עֲבָדְךָ חֵן בְּעֵינֶיךָ הוֹדַעְנִי אֶת־דְּרֹכֶיךָ וְאֶדְעָה לְמַעַן
אֲמַצְא־חֵן עוֹד בְּעֵינֶיךָ וְהִרְאֵנִי אֶת־כְּבוֹדְךָ וְאֶרְאֶה כִּי יָקָר
לְךָ הָעָם הַזֶּה: וַיֹּאמֶר פָּנַי יֵלְכוּ עִמָּכֶם וְהִנַּחֲתִי־לְךָ: וַיֹּאמֶר אֵלָיו
אִם־אֵין פָּנֶיךָ הִלְכִים עִמָּנוּ אֶל־תִּעַלְנוּ מִזֶּה: 9 וַיִּצְעֲקוּ הָעָם
אֶל־יְהוָה וַיִּשְׁמַע אֶת־קוֹלָם וַיֵּרָא אֶת־עֲנָנִים וַיִּרְפָּאֵם: 10 וַקְרָאוּ

¹ Cf. § 20, Exer., n. 3.

² For the final *qāmeš*, cf. § 7. 6 ii.

אִישׁ אֶל־רֵעֵהוּ קְדוֹשׁ אֱלֹהֵי יִשְׂרָאֵל צַדִּיק וַיִּשָּׁר הוּא בְּכָל־
מַעֲשָׂיו: 11 וַיִּרְאוּ הַשְּׂמֵרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ
הֲרֹאֲנוּ נָא אֶת־מְבוֹא הָעִיר וְעֲשִׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מְבוֹא
הָעִיר וַיְכּוּ אֶת־הָעִיר לְפִי־חֶרֶב וְאֶת־הָאִישׁ שַׁלְחוּ:

Suggested further reading: Num. xiv, 10-24.

And Noah did according to all that Yahweh commanded him. 2 And he commanded the priests, saying, Come up out of the Jordan; and they went up. 3 And the captain of the host said, Who (ever) shall smite this city and take it, then (*wāw cons.*) I will give him my daughter to wife. 4 Bow (נטה, *Hiph.*) thy heavens and come down. 5 She said to me: Drink, and I will water your camels also. So I drank and she watered my camels and to me she showed much kindness. 6 The woman conceived and bore a son; and when she saw that he was a fine (*Heb.* good) child, she took for him a basket and hid him. The king's daughter saw the basket and sent a servant to get it. When she opened it, she saw the child, and, behold, he was crying. She sent for a nurse and commanded her to keep the child. 7 The king returned to the city to recover from his illness and from the wounds which the enemy had inflicted on him when he fought against the army of Syria.

§ 34. PĒ NŪN VERBS

(See Paradigm, p. 282 f.)

1. The consonant *n* in Hebrew shows the same kind of weakness which it shows in other languages. When it occurs at the end of a syllable and is not sustained by an immediately following vowel, it tends to be assimilated to the following consonant (cf. in-licio > illicio; ἐν-γράφω > ἐγγράφω; יַגֵּשׁ > יַגֵּשׁ *yin-gaš* > *yig-gaš*).

(a) In the imperf. Qal, perf. and part. Niph., Hiph. and Hoph. such assimilation occurs in most cases; e.g. יַנְּפֵל > יַנְּפֵל.

(*yippōl*), יִפִּיל > יַפִּיל (*yappil*). נִגַּף > נִגַּף (*niggaph*, Perf. Niph. of נָגַף *to smite*).

(b) In certain cases (e.g. ל"ה verbs) the Niph. and Pi'el would be indistinguishable, except for the context; cf. נָקָה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the doubled consonant (§ 6. 7); e.g. הִגִּד, נִגִּד (pf.) יִגִּד (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; e.g. נִחַל *to inherit*, impf. Qal יִנַּחַל, Hiph. יִנַּחֵל. But the Niph. of נָחַם is נִחַם *to repent* (cf. § 36. 1c).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (e.g. נָגַשׁ, יָגֵשׁ) the נ is almost always dropped in the imperat. Qal; e.g. גֵּשׁ (for נָגַשׁ), *f. גֹּשִׁי, pl. גֹּשׁוּ*.

It is also usually dropped in the inf. cstr., which adds the fem. termination ת, and assumes the form of a segholate noun לְגֹשֶׁת; the steps are גֹּשֶׁת, גֹּשֶׁת, גֹּשֶׁת (exactly like מְלֶךְ, מְלֶךְ, § 25). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צָדַק, § 25. 1b); e.g. גֹּשֶׁתוֹ *his approaching*.

ל before such (segholate) inf. constructs is pointed לְ; e.g. לְגֹשֶׁת (§ 12. 1d).

(b) In verbs whose imperf. is in *ō*, the נ is retained in the imper. and the infin. constr., and the forms in use are the normal ones; e.g. נִפַּל, imperf. יִפַּל, imper. and infin. constr. נִפַּל.

3. (a) The verb נָתַן *to give* assimilates its final *n* also in perf. נָתַתִּי, &c. (for נָתַתִּי), and infin. cstr. is תַּתִּי (< תַּתִּית), and with suff. תַּתִּי (< תַּתִּית). It has *ē* in imperf. יִתֵּן and imper. יִתֵּן, emph. תִּתֵּן (§ 20. 2), *f. תִּתֵּי, pl. תִּתֵּי*.

(b) In the verb לָקַח *to take* the ל is treated like the *nun* of *Pē Nūn* vbs.; e.g. impf. Qal יִקַּח (< יִלְקַח), *pl. יִקְחוּ* (§ 6. 5);

imper. קַח, קְחוּ, inf. cstr. לְקַחְתִּי, לְקַחְתֶּם, &c. (§ 7. 3, *a* under influence of the guttural).

(c) ל before these (monosyllabic or segholate) inf. constructs is pointed לְ; e.g. לְקַחְתִּי, לְקַחְתֶּם (§ 12. 1d).

(d) The form יִקַּח is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. לְקַח, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So יִתֵּן pass. Qal rather than Hoph. of יָתַן. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

4. *Nouns from Verbs פ"ן*. Nouns with *m* preformative are of the form מְתֵן *gifts* (coll. from יָתַן), as מְפַל *offal* (from נָפַל *to fall*), מְפָה *stroke* (from נָקָה, Hiph. *to strike*).

נָצַל <i>Hi.</i> to deliver	נָגַע <i>to touch (Hi.</i>	נָשַׁק <i>to kiss</i>
נָגַשׁ <i>to approach</i>	נָגַח <i>to reach)</i>	נָשָׂא <i>Hi.</i> to deceive
נָפַל <i>to fall</i>	נָגַף <i>to smite</i>	נָדַר <i>to vow</i>
נָבַט <i>Hi.</i> to look	נָגַד <i>Hi.</i> to tell	נָצַב <i>Hi.</i> to set
נָחַל <i>to inherit</i>	נָסַע <i>to strike camp,</i>	נָחַץ <i>strength</i>
נָרַח <i>to flee</i>	נָסַע <i>to journey</i>	נָרַד <i>to pursue,</i>
נָרַף <i>length</i>	נָחַב <i>breadth</i>	נָרַד <i>to persecute</i>
נָשַׁב <i>Niph.</i> to swear; <i>Hiph.</i>	נָכַח <i>m. אחת f. one</i>	נָחַץ <i>Pi.</i> to streng-
נָשַׁב <i>to cause to swear</i>	נָחַח <i>ram</i>	נָחַץ <i>then, to harden</i>
	נָתַח <i>Gath</i>	נָחַץ <i>ladder</i>
		נָחַץ <i>sojourner</i>

Note the idiomatic use of מִי יִתֵּן to express an optative; e.g. מִי יִתֵּן עָרַב *would that it were evening* (lit. *who will give evening?*), מִי יִתֵּן מוֹתֵנוּ *would that we might die, would that we had died*.

EXERCISE

Translate

יָתַן, קָחוּ, נָפַל, הִגִּד, אָפַיִל, הִצִּילְתִּי, מִצִּיל, וַיִּנְצֵלוּ, תָּנָה, תִּצִּילֵם,

תַּגַּעְוּ, נָנַף, הִגֵּד, הִגִּדוּ, תִּבֹט, לְנַפֵּל, לְגַשֵּׁת:
הַצִּילְנִי מִדְּמַיִם אֱלֹהֵי תְשׁוּעָתִי וּלְשׁוֹנִי תִגִּיד צְדָקָתְךָ: 2 כִּי תִדְוֹר
נִדְרֵי יְלִיָּהוּה אֶל-תִּשְׁכַּח לְשִׁלְמוֹן: 3 יִרְאוּ אֵיבָיו מְגֹשֶׁת אֱלֹהֵי:
4 הַבֶּט-נָא הַשְּׁמִימָה וּסְפֹר הַכּוֹכָבִים: 5 אָמַר יְהוָה אֶל-אַבְרָם
הַתְּהַלֵּךְ בְּאֶרֶץ לְאַרְכָּה וּלְרַחֲבָה כִּי לָךְ אֶתְנַנֶּה וַיִּפֹּל אַבְרָם עַל
פָּנָיו: 6 חֲלֵם יַעֲקֹב וְהִנֵּה סֹלֵם מֵצֵב אֲרָצָה וְרָאשׁוּ מִגִּיעַ הַשְּׁמִימָה:
7 נִתְנָו בְּיַד מַלְכֵי הָאֲרָצוֹת: 8 וַיֹּלֶךְ מֹשֶׁה אֶת-יִשְׂרָאֵל מִשָּׁם
וַיֵּצְאוּ אֶל-הַמִּדְבָּר: וַיִּרְיבוּ בְנֵי-יִשְׂרָאֵל עַל-מֹשֶׁה וַיֹּאמְרוּ אֵלָיו
מִי-יִתֵּן מוֹתָנוּ בְּיַד יְהוָה בְּאֶרֶץ מִצְרַיִם כִּי הוֹצֵאתָ אֶתָנוּ אֶל-
הַמִּדְבָּר הַזֶּה לְהָמִית אֶת-כָּל-יִשְׂרָאֵל בְּרָעַב: 9 אֲנִי בִטְחֹתִי
כִּדְ יְהוָה אָמַרְתִּי אֱלֹהֵי אָתָּה: הַצִּילְנִי מִיַּד אֵיבָי וְהוֹשִׁיעֵנִי מִכַּף
רֹדְפָי: הָאִירָה פָּנֶיךָ עַל-עַבְדְּךָ וְהַשְּׁמִיחֵנִי בַחֲסֵדְךָ: 10 וַיּוֹצֵא
אֹתוֹ וַיֹּאמֶר הַבֶּט-נָא הַשְּׁמִימָה וּסְפֹר אֶת-הַכּוֹכָבִים אִם-תּוֹכֵל
לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה עִמָּךְ: אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ רַחֲוֹקָה לָתֵת לָךְ אֶת-הָאֶרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר לוֹ
הָאִישׁ בְּמָה אֲדַע כִּי אִירְשָׁנָה: וַיֹּאמֶר יְהוָה יָדַע תִּדַע כִּי גֵרִים
יְהִיו עִמָּךְ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְאֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ אֲנֹכִי
אֲשַׁפֵּט וְאַחֲרָיִךְ כֵּן יֵצְאוּ בְרַכּוּשׁ גָּדוֹל: 11 וַיִּגֵּד לְמֶלֶךְ מִצְרַיִם
כִּי בָרַח הָעַם וַיִּהְפֹּךְ לְבַב פְּרַעֲה וַעֲבָדוּ עַל-הָעַם וַיֹּאמְרוּ מַה-
זֹאת עָשִׂינוּ כִּי-שָׁלַחְנוּ אֶת-יִשְׂרָאֵל מֵעַבְדָּנוּ: וַיַּחֲזֹק יְהוָה אֶת-לֵב
פְּרַעֲה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרָיִ בְנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֵצְאוּ
בְיַד רָמָה: 12 וַיֹּאמֶר לוֹ הַמֶּלֶךְ תְּנֵה-לִי אֶת-כַּרְמֶךָ בַּכֶּסֶף
וַיֹּאמֶר לֹא-אֶתֶן לָךְ אֶת-כַּרְמִי:

Give ye. 2 I will not give my silver and my gold. 3 Tell it not on Gath. 4 Look not (*i.*) after thee, lest God smite thee. 5 Deliver me, for thou art my salvation. 6 Let them

¹ ל is pointed with *pathah* as before אֲדַנִּי which was read in place of the divine name יהוה (cf. § 15 in the note to the Exer.).

give glory to Yahweh because of his loving-kindness. 7 When I gave the woman to the man for wife. 8 I will deliver thee, and thy tongue shall tell-of my righteousness. 9 The serpent deceived her and she took of the tree and gave to her husband. 10 They feared to draw near, lest they should be smitten before their enemies. 11 And Joseph fell upon his father's face and wept over (*Heb.* upon) him. Then he said to Pharaoh: If I have found favour in thy sight, listen to my prayer. My father made me swear that I would bury him in the grave he acquired in the land of Canaan. Now, pray, let me go up from Egypt that I may bury my father and return again. 12 No man shall stand before you all the days of your life; I shall be with you and shall not forget you, and you shall cause this people to inherit this land which I swear to your fathers to give them.

§ 35. PĒ GUTTURAL VERBS

(See Paradigm, p. 284-287)

See the rules for the gutturals and *resh* in § 7.

1. (a) A guttural requires a *hateph* in place of a simple vocal shewa (§ 7. 1a); the commonest *hateph* used for this purpose is *hateph pathah*, but א commonly takes *hateph seghol*; e.g. קָטַל, עָמַד, but אָכַל.

(b) A simple vocal shewa before a *hateph* becomes the full (short) vowel corresponding to the *hateph* (§ 7. 1c); e.g. לְעַמַּד > לְעָמַד, לְעָמַד, לְעָמַד.

2. (a) The vowel *i*, falling before a guttural not final, usually is modified to *e* (§ 7. 2); e.g. 3rd s.m. perf. Hiph. הִחְבִּיא *he hid away*, 3rd s.m. perf. Niph. נִחְשַׁב *he was accounted*, part. Niph. נִחְמַם *sealed*, and נִחְמַד *desired, desirable*.

(b) When a guttural falls at the end of a syllable not final, if it be א or ה, it commonly takes a helping vowel which is the *hateph* corresponding to the preceding short vowel (§ 7. 5a); e.g. 3rd s.m. perf. Hiph. הֶאֱמִין > הָאֱמִין > הָאֱמִין *he trusted*,

so הַאֲרִיף > הָאֲרִיף > הַאֲרִיף *he prolonged*, 3rd s.m. perf. Niph. נֶעְזַב > נֶעְזַב > נֶעְזַב *he was forsaken*. ע commonly takes such a *hateph* (e.g. Hiph. הַעֲמִיד, הַעֲמִיד, Hoph. הַעֲמִד, הַעֲמִד) but not universally (e.g. נֶעְדָּר *lacking*, הַעֲלִים *he concealed*). ה seldom takes it (§ 7. 5b); e.g. יִחְכַּם *he will be wise*, יִחְדַּל *he will cease*, יִחְסַר *he will lack*, יִחְמַד *he will desire* (cf. § 7. 2), but note, e.g., יִחְלֵם *he will dream*, יִתְרִישׁ *he will be silent*. A few verbs use both forms, יִחְשַׁב *to devise*, יִחְשַׁב and יִחְשַׁב.

(c) In the Hiph. pf. with *wāw cons.*, in which the accent falls on the final syllable (§ 20. 4d), the \bar{v} becomes \bar{v} thus הַעֲמַדְתָּ *thou hast stationed*, but הַעֲמַדְתָּ *and thou wilt station*. This change occurs elsewhere at a distance from the tone; e.g. אֱלִי (poetic form of אֱלִי), but אֱלִיכֶם, cf. § 7. 2b.

(d) In the imperf. Qal the original *pathah* of the preformative syllable appears in the case of transitive verbs (§ 17. 7a); e.g. יַעֲמַד *he will stand*, יִהְפֹּךְ *he will overturn*. With intransitive verbs the *hireq* of the preformative syllable is original (e.g. יִכְבֵּד; § 19. 2); hence יִחַזֵּק > יִחַזֵּק *he is strong*, יִחְכַּם > יִחְכַּם *he is wise*. Thus the combinations are \bar{v} and \bar{v} , except that before א even imperf. in \bar{o} have *e*; e.g. יִאַסֵּף *he will gather*.

(e) Note the cases in which the *hateph* following a guttural is necessarily changed into the corresponding short vowel when a second vocal *sh^wa* comes next; e.g. *sing.* יַעֲמַד, *pl.* (cf. נֶעְמְדוּ) יַעֲמְדוּ which, as two vocal *sh^was* cannot come together, becomes יַעֲמְדוּ *ya'am'dhū* (§ 5. 2d, ii); 3 *s.m.* Niph. נֶאֱסַף, *f.* (cf. נֶאֱסַפָּה) נֶאֱסַפָּה which becomes נֶאֱסַפָּה *she has been gathered or taken away*.

3. The vowel preceding a guttural which is in a position where it is subject to doubling falls in an open syllable (§ 7. 7a) and may undergo compensatory lengthening; this lengthening takes place commonly with א and very often with ע; e.g. imperf. Niph. יַעֲמִד *he will be set*, יִאָמַר *it will be said* (so with ר; e.g.

יִרְפָּא *he will be healed*). And it is to be noted that, whereas ה and ה very often take implicit doubling and keep the preceding vowel short (§ 7. 7), that is not the case with *Pē Guttural* verbs; compensatory lengthening of the vowel commonly takes place; e.g. יִהְפֹּךְ *it will be overturned*, יִהָרַס *it will be destroyed*, יִתְחַלֵּק *it will be apportioned*, יִתְחַרֵּשׁ *it will be ploughed*, יִתְחַשַּׁב *it will be reckoned*.

4. Nouns from *Pē Gutt.* verbs.

	First declension			Second declension		
<i>sing. abs.</i>	חָכֶם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֹגֵל	חֹדֶשׁ
<i>cstr.</i>	חָכֶם	אֲדָמָת	מֵאֲכָל	"	"	"
<i>plur. abs.</i>	חָכָמִים	אֲדָמוֹת		עֶבְדִים	עֹגָלִים	חֹדָשִׁים
<i>cstr.</i>	חָכְמִי	אֲדָמוֹת		עֶבְדִי	עֹגְלִי	חֹדְשִׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) *First Declension*. For חָכֶם, חָכְמִים, &c. see 1a above, and for חָכְמִי, אֲדָמָת, אֲדָמוֹת, &c. see 2e.

(b) *Second Declension*. In nouns of the second class the guttural often modifies the following *i* to *e* (§ 7. 2a); e.g. עֹגֵל, not עֹגְלִי. In those of the first and second classes the *hateph* which is found is *hateph pathah* (e.g. עֶבְדִים, עֹגָלִים; § 5. 2c, ii); in those of the third class it is naturally *hateph qāmeš* (e.g. חֹדָשִׁים; §§ 5. 2c, ii: 25).

(c) *Third Declension*. No effects follow, because the vowel accompanying the guttural is unchangeable; e.g. חָמַד, חָמְדִים *desiring*, מֵאֲסָפִים, מֵאֲסָפִים (Pi. ptc. *gathering*; for ס, cf. § 6. 5).

	Verbs with \bar{o} in imperf.	with <i>a</i> in imperf.	
אָחוּ	to grasp, to seize	עָבַד to serve, till	אָמַץ to be strong
אָסַף	to gather	עָבַר to pass, cross,	חָדַל to cease
הִפְךָ	to turn, over-	transgress	חָזַק to be strong
	turn	עָזַב to forsake, leave	חָכַם to be wise

הרג to slay	עור to help	רחק to be distant
חלם to dream	עמד to stand, endure	
חשב to count, think	ערך to arrange, to set in battle-order	
צבר to heap up, store	שבר to buy (corn) איך how?	אמן <i>Hiph.</i> to believe, trust
שבר corn, grain	ארך <i>Hiph.</i> to prolong	נהר (pl. נהרים, often-er נהרות) river
אלף thousand	ארבעים forty	ארם Aram, Syria
חנית spear		
לָבָן Laban		

EXERCISE

Translate

וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאִיךָ נֶעֱמַד אֲנַחְנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וַיַּעֲבֹר רוּחַ גְּדוּלָּה עַל־הָאָרֶץ: 4 וַנַּחֲלֵם חֲלוֹם בְּלִילָה אֶחָד אֲנִי וְהוּא: 5 חֲזַק וְאַמֵּץ כִּי אַתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: 6 וְאַבְרָם הֶאֱמִין בַּיהוָה וַיַּחֲשֹׁבָה לוֹ צְדָקָה: 7 תְּנֶה־לָּנוּ אֶת־הָאָרֶץ הַזֹּאת וְאַל־תַּעֲבֹרְנוּ אֶת־הַנָּהָר: 8 שְׁלַחְנִי יְהוָה לְחַבֵּשׁ לְנִשְׁבְּרֵי לֵב: 9 אִם־רָעַב שָׁנְאָה הֶאֱכִילָהוּ לֶחֶם: 10 מִי נִתְּנָה לְשֹׁפֵט עָלֵינוּ הֲלִהְרַגְנִי אַתָּה אָמַר כָּאֲשֶׁר הִרְגַת אֶת־הַמִּצְרִי: 11 וַיֵּרָא אֲרָם כִּי נִגַּף לְפָנָיו־יִשְׂרָאֵל וַיֵּאֲסֹפוּ יַחַד: וַיִּשְׁלַח מֶלֶךְ אֲרָם וַיּוֹצֵא אֶת־אֲנָשֵׁי הַמְּלָחָמָה מִכָּל־הָאָרֶץ: וַיַּגִּד לְדָוִד וַיֵּאֲסֹף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר אֶת־הַיַּרְדֵּן וַיַּעֲרֹכוּ אֲרָם לְהִלָּחֵם עִם־דָּוִד: וַיִּנָּס אֲרָם מִפְּנֵי יִשְׂרָאֵל וַיִּהְרַג דָּוִד מֵאֲרָם אַרְבָּעִים אֶלֶף אַנְשִׁים וַיַּעֲבְדוּם אֲרָם יָמִים רַבִּים: 12 שָׁמַע יִתְפַּלְתִּי יְהוָה כִּי בָהּ בִּטְחֹתִי אֶת־פְּנִיךָ אֱלֹהֵי אַבְרָם: אַל־תִּסְתֵּר יַפְּנֶיךָ מִמֶּנִּי כִּי אַתָּה אֱלֹהֵי אֲלֹהֵי אֶל־תִּשְׁנֵי וְאַל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשׁוּעָתִי: 13 וַיַּצַּעְקוּ הָעָם אֶל־פְּרַעֲזָה עַל־הָרָעַב וַיִּפְתַּח

¹ This illustrates the fact that the אַת־ before a definite accus. is sometimes omitted in Hebrew, especially in rhythmic passages.

יוֹסֵף אֶת־כָּל־הָאֲכָלָה אֲשֶׁר אָסַף בְּעָרְיָם כִּי צָבַר יוֹסֵף שֹׁבֵר כְּחוֹל הַיָּם וַיַּחֲדִל לְסַפֵּר: וְכָל־הָאֲרָצוֹת בָּאוּ מִצְרַיִמָה לְשֹׁבֵר־שֹׁבֵר וַיִּשְׁבֵּר יוֹסֵף לָהֶם וַיַּחֲזִק הָרָעַב בְּכָל־הָאֲרָצוֹת: 14 וְאַתֶּם אַל־תַּעֲמְדוּ רַדְפוּ אַחֲרַי אִיבִיכֶם כִּי נָתַם יְהוָה אֱלֹהֵיכֶם בְּיַדְכֶם:

Abraham saw a ram taken by (2) his horns. 2 Pass not the river, lest ye be smitten before your enemies. 3 Our land shall not be tilled, for our enemies shall stand in the midst-of-her. 4 Let me cross the river, that I may make this people inherit the land which Yahweh swore unto their fathers to give them. 5 Love wisdom, forsake her not. 6 You shall not forsake the tents of Israel to serve other gods and to dwell among a people who have never known me. 7 Abram trusted in God and it was counted to him for righteousness. 8 Jacob fled from Aram and set his face to cross the river and to go to his own land. And it was told Laban that he had fled and he gathered his servants and pursued after Jacob. 9 And the Israelites forsook Yahweh their God who brought them out from the land of Egypt and went after other gods to serve them. And Yahweh was angry against Israel and sold them into the power of their enemies and they could no longer stand before them; and he said: This people have transgressed my covenant and I will no more remember them. 10 And the people served (*pl.*) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. 11 And he made his children pass through the fire.

§ 36. 'AYIN GUTTURAL VERBS AND LĀMEDH GUTTURAL VERBS

(See Paradigms, p. 288-295)

1. 'Ayin Guttural Verbs (and 'Ayin Res' Verbs).

(a) i. The guttural tends to have the *a* sound associated with it (§ 7. 3a); hence e.g. יִשְׁחַט, שָׁחַט, not יִשְׁחַט, שָׁחַט. (But inf. cstr. *ō*; e.g. שָׁחַט, § 19. 4).

ii. Impf. with suff. יִשְׁחַטְנִי not יִשְׁחַ, cf. § 27. 3a.

iii. Often, too, the pf. Pi'el has *a*; e.g. נָחַם (not נָחַם) *to comfort*; but שָׁחַת *to destroy*.

(b) The guttural takes a *ḥateph* instead of simple shewa vocal (§ 7. 1a); *ḥateph pathah* is commonly used (§ 7. 3a); שְׁחַטָּה, שְׁחַטְנִי. The first vowel of the imper. s.f. and pl.m. is naturally *a*; e.g. שְׁחַטְנִי, שְׁחַטְנִי, &c. According to one tradition of Hebrew vocalization *ḥateph pathah* is also found with *rēš* when it is preceded by a vowel which has been lengthened by compensation and when the tone syllable immediately follows; e.g. בִּרְכָה, בִּרְכֵנוּ, &c.

(c) The gutturals and *rēš* cannot be doubled (§ 7. 7a, b). In Pi'el, Pu'al and Hithpa'el forms the vowel preceding the 'Ayin *rēš* is lengthened by compensation; e.g. Pi'el perf. בִּרְךָ, 2nd pl. בִּרְכֶתֶם (§ 8. 7c), imperf. יִבְרַךְ, imper. בִּרְךָ; Pu'al perf. בִּרְךָ, imperf. יִבְרַךְ. A similar use is commonly found with 'Ayin 'aleph verbs; e.g. מָאָז *he refused*, imperf. יִמָּאָז. When the 'Ayin radical is ה, ח or ע, the preceding vowel remains short and the guttural is said to have dagh. forte implicitum: e.g. מָהֵר *he hastened*, imperf. יִמָּהֵר; נָחַם *he repented*, imperf. יִנָּחַם; Pu'al perf. נָחַם; בָּעַר *he burned, he consumed*.

2. Lāmedh Guttural Verbs.

(a) A final guttural (final ה without *maḥpīq* is not a guttural (§§ 2. 2a, b; 7. 6b, i; 32) and final א is quiescent (§ 7. 6b, ii)) must be preceded by *pathah* or *qāmeṣ* (§ 7. 4).

i. Unchangeably long vowels before a final guttural are retained and *pathahfurtive* is used; e.g. infin. absol. שְׁלוּחַ, pass. part. שְׁלוּחַ, Hiph. perf. הִשְׁלִיחַ, imperf. יִשְׁלִיחַ.

ii. The *tone*-long vowels *ē* and *ō* are displaced by *pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), שְׁלַח (with suff. יִשְׁלַחְנִי, שְׁלַחְנִי, § 27. 3a, i); impf. Niph. יִשְׁלַח (cf. יִקְטֹל), impf.

Pi. יִשְׁלַח, also pf. Pi. שְׁלַח; Hiph. juss. יִשְׁלַח (*wāw* consec. וַיִּשְׁלַח), imper. הִשְׁלַח, &c.

Note 1. Exceptions: *ō* remains in the infin. cstr. Qal. שְׁלַח. *ē* remains—(a) in pause, e.g. יִשְׁלַח (Niph.), יִשְׁלַח (Pi.); (b) in participles abs., e.g. שְׁלַח (*f. שְׁלַחַת*), מְשַׁלַּח; (c) in infins. abs., e.g. שְׁלַח, Pi. (but constr. שְׁלַח).

Note 2. Final ר usually has *ō* in impf. (e.g. יִסְפֹּר *to count*, יַעְבֹּר *to cross*) except in intrans. verbs חָסַר *to lack*, יִחְסַר.

(b) Occurring at the end of a syllable under the tone, as in שְׁלַחְתִּי, the guttural does not require a helping vowel (§ 7. 5a), except before the following vowel-less consonant in the 2nd s.f. perf., in which a helping vowel does enter after the guttural; but, as it is in this case the vowel of a closed syllable, it has to be full *pathah* and not *ḥateph pathah*; e.g. שְׁלַחְתָּ. Note that the dagh. lene is retained (probably an attempt to combine two traditions, שְׁלַחְתָּ and שְׁלַחְתָּ).

3. *Idiomatic Usage*: מְהֵרָה לָבוֹא הַיּוֹם lit. *you have hastened to come today*, i.e. *you have come quickly today*; וְנִתְאַחַר לָבוֹא lit. *and she delayed to come to her house*, i.e. *and she came home late*. These examples illustrate the Hebrew practice of expressing an English adverb by means of a verb.

4. Nouns.

(a) From 'Ayin Guttural Verbs.

	First Declension		Second Declension		Third Declension	
<i>sing. abs.</i>	נָהָר	נָעָר	פָּחַד	פָּעַל	רָחַב	כֹּהֵן
<i>cstr.</i>	נְהָר	"	"	"	"	"
<i>voc. suff.</i>	נְהָרִי	נְעָרִי	פְּחָדִי	פְּעָלִי	רְחָבִי	כֹּהֲנִי
<i>cons. suff.</i>	נְהָרָה	נְעָרָה	פְּחָדָה	פְּעָלָה	רְחָבָה	(כֹּהֲנָה)
<i>plur. abs.</i>	נְהָרִים	נְעָרִים	פְּחָדִים	פְּעָלִים	(רְחָבִים)	כֹּהֲנִים
<i>cstr.</i>	נְהָרֵי	נְעָרֵי	פְּחָדֵי	פְּעָלֵי	(רְחָבֵי)	כֹּהֲנֵי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

i. Like פתח is the preposition תחת *under, instead of*, which, like אל-, על, takes plur. suffixes, תחתיו, תחתיה, תחתיו, &c.

ii. In *second declens.* words primarily of the form פָּעַל, נָעַר, &c. (§ 25), naturally take, as their helping vowel, not ׀ (as in מָלַךְ, בָּקַר), but ׀, under the influence of the guttural. Words of the 1st class or *a*-type (מָלַךְ) preserve the original *pathah* (cf. נָעַר), thus yielding the form נָעַר; words of the 2nd class, with the vowels - - (cf. סָפַר), do not exist; words of the 3rd class are formed as we should expect (cf. בָּקַר), e.g. פָּעַל.

iii. Note the forms with suffixes which are according to the rules (§ 7. 5b, a; 7. 1a, c); e.g. נָעַרִי > נָעַרִי, the guttural taking a helping vowel; נָעַרְהָ > נָעַרְהָ > נָעַרְהָ, because two vocal shewas cannot come together. Likewise פָּעַלִי > פָּעַלִי; פָּעַלְהָ > פָּעַלְהָ > פָּעַלְהָ. ח does not require a helping vowel; e.g. פָּחַדִי, רָחַבִי (§ 7. 5b).

iv. *Seghól* appears instead of *pathah* in the words לָחֵם *bread*, רֶחֶם *womb*, אֹהֶל *tent*, בְּהֵן *thumb*.

(b) *From Lāmedh Guttural Verbs.*

	First declension		Second declension		Third declension	
<i>sing. abs.</i>	רָשַׁע	שָׁמַח	זָרַע	שָׁמַע	רָמַח	מִזְבֵּחַ
<i>cstr.</i>	רָשַׁע	שָׁמַח	"	"	"	מִזְבֵּחַ
<i>cons. suff.</i>	רָשַׁעַךְ	שָׁמַחְךָ	זָרַעְךָ	שָׁמַעְךָ	רָמַחְךָ	מִזְבֵּחְךָ
<i>plur. abs.</i>	רָשָׁעִים	שָׁמְחִים	זָרְעִים	(שָׁמְעִים)	רָמְחִים	מִזְבְּחוֹת
<i>cstr.</i>	רָשָׁעֵי	שָׁמְחֵי	זָרְעֵי	(שָׁמְעֵי)	רָמְחֵי	"

and שָׁמְחֵי, § 19. 5
(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 7. 1), and in all the declensions the vocal shewa before the consonantal suffixes *kha*, &c., becomes a *hateph* (therefore רָשַׁעַךְ, not רָשָׁעְךָ; זָרַעְךָ, not זָרָעְךָ; &c.).

טהר to be clean;	שלח to send	משפחה family, clan
<i>Pi.</i> cleanse	שמע to hear	שער gate
צעק (to cry, to cry out)	שבע to be satisfied	רחמים mercy compassion
טעם to taste	זרח to rise, shine	פשע transgression
לחם <i>Niph.</i> to fight	זרע to sow	שחר dawn
ברך <i>Piel</i> to bless	נטע to plant	ישע salvation
שען <i>Niph.</i> to lean	שכח to forget	מעבר crossing, ford
בחר to choose	משח to anoint	כנעני Canaanite
רחץ to wash	צמח to sprout	שופר trumpet
סעד to sustain, refresh	תקע to blow (trumpet)	מרמה deceit
גוש <i>Piel</i> to drive (out)	עון iniquity, guilt, punishment	לבוטח securely
		צפה watchman

EXERCISE
Translate

טְהַרְנִי, טַעְמוּ, בְּרַכּוּ, יִשְׂרָת, זַעְקִי, וַיִּלְחַמוּ, יִטְהַר, אֲרַחֵץ, אֲרַחֲצֶךָ, מְצַעֲקִי; אֲשַׁמַּע, אֲשַׁמְעֶה, בְּהִשְׁמַע, תִּשְׁמַע, שְׁלַח, יִשְׁכַּחְהוּ, שְׁכַחְתָּ:

יִקְחֶנָּה מֵעַט מִים וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַחַת הָעֵץ: וְאָקְחָה פֶתַח לֶחֶם וְסַעְדוּ לְבַבְכֶם אַחַר תִּעְבְּרוּ: 2 וַיִּגְרַשׁ יְהוָה אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִן־הַגֵּן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר יִלְקַח מִשָּׂם: 3 וַיִּזְעַקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזַבְנוּ אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעֲלִים: 4 וַאֲבָרְכֶךָ וַאֲגִידְלָה שְׁמֶךָ וַאֲבָרְכָה מִבְּרַכְיָךָ וְנִבְרַכּוּ בְךָ כָּל מִשְׁפַּחַת הָאָדָמָה: 5 טַעְמוּ וּרְאוּ כִי־טוֹב יְהוָה בְּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח־בּוֹ: 6 וְזָכַרְנִי יְהוָה כְּחַסְדֶּךָ כָּל־בְּרַחְמֶיךָ מִחַה פִּשְׁעֵי: כִּבְסוּנִי מִכָּל־עוֹנֵי וּמַחְטָאֵי טְהַרְנִי: 7 בְּשִׁמְעַת הָאִישׁ

¹ § 34. 3c.

² § 10. 4.

אֶת־דְּבָרֵי אֲבִיהוּ וַיִּצְעַק צְעָקָה גְדוֹלָה וַיֹּאמֶר לְאֲבִיהוּ בְּרַכְנִי
 גַּם־אֲנִי אָבִי: וַיֹּאמֶר בָּא אַחִידָה בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ: וַיַּעַן הָאִישׁ
 אֶל־אֲבִיהוּ הַבְּרָכָה אַחַת־הִיא־לְךָ אָבִי בְּרַכְנִי גַם אָנִי: 8 הִנֵּה
 אֲנֹכִי שֹׁלַח מִלְאָךְ לְפָנֶיךָ לְשַׁמְרֶךָ בַּדֶּרֶךְ הַשְּׁמֶר־מִפְּנֵי וּשְׁמַע
 בְּקוֹלוֹ: 9 וַיִּטַּע יְהוָה גֶּן וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד
 לְמִרְאָה וְטוֹב לְמֵאֲכָל: 10 וַיִּקַּח יַעֲקֹב אֶת־נָשָׂיו וְאֶת־יִלְדָיו
 וַיַּעֲבֹר אֶת־הַמִּעְבָּר: וַיִּקְחֵם וַיַּעֲבֵרֵם אֶת־הַמִּעְבָּר וַיַּעֲבֹר אֶת־
 אֲשֶׁר לוֹ: וַיִּלָּחֶם אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחְנִי כִי עָלָה
 הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלַּחְךָ כִּי אִם בְּרַכְתִּנִּי: וַיֹּאמֶר לוֹ הַמְּלֶאכֶּה
 לֹא יֹאמֶר עוֹד יַעֲקֹב שָׁמָּה כִּי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ שָׁם: 11
 וַיִּשְׁבַּעְנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנֵי מְבוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי
 יֹשֵׁב בְּאֶרְצוֹ: 12 הַשְׁמִיעֵנִי בְּבַקֵּר חֶסֶדְךָ כִּי־בְךָ בִּטְחַתִּי: 13
 בְּרַכִּי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָל־חֲסָדָיו:

Suggested further reading: Genesis xxviii, 10-19.

This song shall never be forgotten. 2 In the day of his being anointed (*Niph.*). 3 Thou shalt love Yahweh thy God and him thou shalt serve. 4 And your fathers cried unto me and said, We shall perish from the violence of our enemies. 5 Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). 6 He caused thee to hear his words out of the fire. 7 Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! 8 Ye shall surely hearken to the voice of my messenger, when I send him to you. 9 And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). 10 And they forgot Yahweh, and he sold them into the hand of their enemies and they fought against¹ them. 11 And they took wives² from all whom they chose. 12 If I bring the sword upon a land, and the people of the land take a man and make him their watchman, and if he

¹ בָּ.

² אִשָּׁה, pl. of נָשִׁים.

sees the sword coming upon the land and blows the trumpet to tell the people, then, if anyone hears the sound of the trumpet and does not listen and the sword comes and takes him away, his blood shall be upon his own head.

§ 37. PĒ 'ĀLEPH VERBS

(See Paradigm, p. 263)

1. (a) *Pē 'Āleph* Verbs are a sub-class of *Pē Guttural* Verbs (§ 35). There are five verbs in the sub-class: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*. Their peculiarity is that in the Qal imperf. the א is quiescent. All other parts of these verbs are constructed on the model of the *Pē Gutturals*.

(b) The Qal imperf. of אָמַר is יֹאמֵר; likewise יֹאבֵד and יֹאכֵל. Probably the development of the vocalization of this form was יֹאמֵר (cf. יַעֲמֵד; § 35. 2d) > יֹאמֵר (i.e. 'Āleph quiescent) > יֹאמֵר (cf. שְׁלוֹם, Arab. *salām*; קָטִיל, Arab. *qātil*; § 2. 6) > יֹאמֵר, by a process of *dissimilation*, the object of which is to prevent two similar vowels (here *ō*) from falling in successive syllables (cf. ראשון *first*, from ראש *head*).

(c) אָבָה and אָפָה likewise have -יא as the first syllable in the Qal imperf., but have the ending ה. according to the regular form of *Lāmedh Hē* Verbs (§ 33. 2); so יֹאבָה, יֹאפָה.

2. (a) In the 1st sing. imperf. the radical א falls out in writing after the preformative א; i.e. אָמַר (not אָאמַר); so אָבַד, אָכַל. Occasionally the א falls out in other parts; e.g. תֹּאמְרוּ for תֹּאמְרוּ, *ye shall say*.

(b) In pause ׀ is found in place of ׀; e.g. יֹאכֵל. In the *wāw* consec. imperf. the forms which are found are יֹאבֵד, יֹאכֵל, and יֹאמֵר (§ 20. 4d), but in the 1st sing. יֹאמֵר; in pause we find יֹאכֵל and יֹאמֵר.

3. The infin. constr. לֵאמֹר, construed with ל, becomes לֵאמֹר > לֵאמֹר, dicendo, saying (§ 12. 1c). Not so when it is construed with ב or כ; כֵּאמֹר, כֵּאמֹר; nor is it so with other Pē 'Āleph verbs; e.g. לֵאכֹל (not לֵאכֹל) to eat.

4. A few verbs have both this quiescent form and the regular Pē Gutt. form; e.g. יִאָחַז grasp, seize, impf. יִאָחַז and (rarely) יִאָחַז; יִאָסַף to gather, impf. יִאָסַף and (rarely) יִסַף (for יִאָסַף).

קָשַׁב Hiph. pay heed	רָגַז turmoil, raging	אָדוֹן master, lord
מָחָר tomorrow	שָׁלַל spoil, plunder	אָדוֹנִי my master
נָקִיא, נָקִי innocent	נָחַם Niph. to repent	אָדוֹנִי the Lord
אֲחֵר another (next)		הֵנָּה here, hither
חָלִילָה God forbid; חָלִילָה לִי, followed by מִן and an infin. constr., God forbid that I should		חֹרֵב Horeb

EXERCISE
Translate

וַיֹּאמֶר יְהוָה אֶל-הָאָדָם מִכָּל-עֵץ הֵגֵן אָכַל תֹּאכְלֶה: 2 אִם-תֹּאבֹו וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 קִח-לָךְ מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל וְהָיָה לָךְ וְלָהֶם לֵאכֹלָה: 4 יְהוָה אֶל-נָא נֹאבְדָה בְּנֹפֶשׁ הָאִישׁ הַזֶּה וְאֶל-תִּתֵּן עָלָיו דָּם נָקִיא: 5 מִהָרוּ וְעָלוּ אֶל-אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ יוֹסֵף שָׁמְנִי אֱלֹהִים לֵאדוֹן בְּמִצְרַיִם רָדָה אֵלַי אֶל-תִּעַמְד: וַיִּשְׁבֹּת בְּאָרֶץ הַזֹּאת וְהָיִיתָ קָרוֹב אֵלָי: וְהִנֵּדְתֶם לְאָבִי אֶת-כָּל-אֲשֶׁר רָאִיתֶם וְאֶת-כָּל-כְּבוֹדֵי בְּמִצְרַיִם וּמִהָרְתֶם וְהוֹרְדְתֶם אֶת-אָבִי הַנֶּה: 6 וַיֹּאמֶר יְהוָה מִה-נֹאמֶר לֵאדוֹנִי מִה-נִּצְטַדֵּק הֵנּוּ עֲבָדִים לֵאדוֹנִי: וַיֹּאמֶר חָלִילָה-לִי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַשָּׁלַל בְּיָדוֹ הוּא יְהִי-לִי עֶבֶד וְאַתֶּם תָּשׁוּבוּ לְשָׁלוֹם אֶל-אֲרָצְכֶם: 7 וַיִּקְרָאוּ

אֶל-אֱלֹהִים וַיֹּאמְרוּ מִי יוֹדֵעַ אִם יָשׁוּב וְנָחַם¹ הָאֱלֹהִים וְלֹא נֹאבְד: 8 הַשְּׁמֵר-לָךְ פֶּן-תִּשְׁכַּח אֶת-הַיּוֹם אֲשֶׁר עָמַדְתָּ לְפָנַי אֲדַנִּי אֱלֹהֶיךָ כְּחָרֵב בְּאָמַר יְהוָה אֵלַי אֶסְף-לִי אֶת-הָעַם: 9 וְתִקַּח הָאִשָּׁה מִפְרֵי הָעֵץ וְתֹאכַל וְתִתֵּן גַּם לְאִשְׁתָּהּ וַיֹּאכֵל: 10 הָאֲכַלְתֶּם לֶחֶם בַּמַּדְבָּר:

Suggested further reading: Genesis xxvii, 18-27.

Ye shall eat of the fruit of your ways. 2 Let us not perish for his life. 3 And he called the people to eat and they ate. 4 And the children of Israel said, Who will let-us-eat (Hiph.) flesh? 5 Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. 6 It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. 7 And the man rose-early in the morning and he told all these words in the ears of his servants. 8 Do not let us pay heed to his words, for a ruling² will not fail us from the priest, nor counsel from the wise, nor a word from the prophet. 9 Then they called upon Yahweh and said: Pray, let us not perish for this man's life. Let us take him up and cast him into the sea, that the sea may cease from its raging.

§ 38. LĀMEDH 'ĀLEPH VERBS

(See Paradigm, p. 296-299)

1. 'Āleph is a weak letter; when it occurs at the end of a syllable, it commonly loses all consonantal value; when it occurs at the end of a final syllable, it always does so.

(a) In Lāmedh 'Āleph verbs א at the end of a syllable is quiescent; therefore,

i. There cannot be a pathah furtive before a final א; e.g. Hiph. perf. הִמְצִיא, not הִמְצִיא; imperf. יִמְצִיא, not יִמְצִיא.

ii. A short vowel before such an א is lengthened; e.g. Qal perf. הִמְצִיא (cf. הִמְצִיא, Niph. perf. הִמְצִיא, Hoph. perf. הִמְצִיא).

¹ will return and have mercy, i.e. will have mercy again.

² משפט.

The Qal imperf. is **יִמְצֵא** (on the basis of **יִשְׁלַח**), imper. **מִצֵּא**; but note the retention of *šērē* in the final syllable before the **א** in the Niph. imperf. **יִמְצֵא**, Pi'el perf. **מִצֵּא**, Pi'el imperf. **יִמְצֵא**, Hithpa'el perf. **הִתְמַצֵּא**, imperf. **יִתְמַצֵּא**, Hiph. juss. **יִמְצֵא**, and in the imperatives, infins. cstr. and parts. of these forms.

(b) i. In the Qal perf. of transitive verbs (those in *a*) the vowel *ā* remains throughout the conjugated forms; e.g. **מִצַּחֵת** (cf. **קִטְלֵת**, **שִׁלַּחֵת**). In the other perfs. the vowel is *ē*; e.g. 2nd s.m. Niph. perf. **נִמְצַחֵת**, Pi'el **מִצַּחֵת**, Hiph. **הִמְצַחֵת**, &c.

This *ē* is difficult to account for. In the Niph., e.g., we should have expected **נִמְצַחֵתִי** (cf. **נִקְטְלֵתִי**), and in the Pi., **מִצַּחֵתִי** (cf. **קִטְלֵתִי**). It probably follows the analogy of *Lāmedh Hē* vbs. (§ 32).

ii. In the Qal perf. of intransitive verbs (those in *b*; e.g. **מָלֵא** to be full), as well as in perfs. of the other forms, the vowel *ē* is found in the conjugated forms; e.g. 2nd s.m. Qal perf. **מָלֵאת**, Niph. **נִמְלֵאת**, Pi'el **מָלֵאת**, &c.

(c) All imperfects and imperatives take *·* (*é*) before **נָה**, again probably on the analogy of *Lāmedh Hē* vbs.; e.g. **מִצַּחֵנָה**, **תְּמַצַּחֵנָה**.

(d) **א** at the end of a syllable, being silent, may fall out in writing; e.g. **מִצַּחֵתִי** for **מִצַּחֵתִי** (cf. **נָקִי** and **נִקְיָא**, and § 37. 2a).

2. Note that in such forms with verbal suffixes as **מִצַּחֵנִי**, **מִצַּחֵנִי**, &c., the **א** occurs at the beginning of a syllable and has consonantal value.

3. This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lāmedh Hē* verbs (§ 32); e.g. **רַפֵּה** heal (imperative) for **רַפֵּא**. There is frequent confusion between the roots **קָרָא** to call, and **קָרָה** to meet.

4. In pf. with *waw* consec. the accent is not usually on the final syllable; e.g. **וּקְרָאתָ**, not **וּקְרָאתָ** and thou shalt call.

5. Nouns from verbs ל"א

	First declension	Second declension	Third declension		
abs.	צָבָא	מְקָרָא	כְּלָא	הָטָא	יָצָא
cstr.	צָבָא	מְקָרָא	"	"	יָצָאת fem.
suff.	צָבָאָךְ	מְקָרָאָכֶם	כְּלָאוּ	הָטָאוּ	
pl.	צָבָאוֹת	מְקָרָאִים	כְּלָאִים	הָטָאִים	יָצָאִים
cstr.	צָבָאוֹת	מְקָרָאִי	(כְּלָאִי)	הָטָאִי	יָצָאוֹת fem.
	(host)	(assembly)	(prison)	(sin)	(going out, <i>ptc.</i>)

(a) The quiescent **א** retains the long vowel *ā* before it even in the *cstr. sing.*, though the heavy suffix **כֶּם** admits the short vowel.

(b) The long vowel often remains before the quiescent **א** even in the *cstr. plur.*; e.g. **הָטָאִי**. For the *·* in **הָטָאוּ**, cf. §§ 7. 1b; 35. 4b.

(c) In a fem. form like **יָצָאת**, the **א**, although it is at the beginning of the final syllable, is apt to become quiescent, so that the form commonly is found **יָצָאת** (§ 18. 3).

6. Intransitive verbs, such as those expressing the idea of *fulness* (**מָלֵא** to be full, **שָׂבַע** to be satisfied, **שָׂרַץ** to swarm, **לָבַשׁ** or **לָבַשׁ** to be clothed with, to wear, &c.) and *want* (**חָסַר** to suffer lack, **שָׂכַל** to be bereaved, &c.) subordinate to themselves, as an accus. of respect, the noun which fulfils their meaning. When they become transitive (in Pi'el or Hiph'il, §§ 23, 24), they take two accusatives, the accus. of respect and a direct accus.

מָלֵא הַבַּיִת עָשָׁן	<i>The house was full of smoke</i>
" " נִמְלָא	<i>The house was filled with smoke</i>
מָלֵא הַבַּיִת עָשָׁן	<i>He filled the house with smoke</i>

מצא to find	שנא to hate	גבורה <i>f.</i> strength,
קרא to call, read	מתשבה (constr. pl. מח') might, power	כח
קרה to befall,	thought, plan	שחק to laugh,
קרא meet	נשא to lift up,	to sport
חטא to sin	to carry	פרץ to break
מלא to be full	נבא <i>Ni., Hith.</i>	through, to
פלא <i>i</i> a wonder	to prophesy	break down
צמא to be thirsty	רפא to heal	חבק <i>Qal, Pi.</i> to
רחם <i>Qal</i> to love;	חפץ pleasure,	embrace
<i>Pi.</i> to show	business	ברא to create
mercy	אחרית <i>f.</i> after-part,	באחרית הימים in days
כלי (pl. כלים) vessel	issue, end	to come
	רעש to quake	

EXERCISE

Translate

נברא, מלאתיך, קראן, וימצאהו, ימצאנו, יראנו, אמלאה,
 ישאני, תחטיא, וחטאתם, תחטאו:
 ויאמר יעקב אל-בניו האספו ואנידה לכם את-אשר יקרא
 אתכם באחרית הימים: 2 ויאמר מלך ישראל שנאתיו כי לא
 יתנבא עלי טוב כי אם רע: 3 כה אמר יהוה אני מרעיש את-
 כל-הגוים ומלאתי את-הבית הזה כבוד: 4 כי ביאך יהוה
 אלהיך אל-הארץ אשר נשבע לתת-לך ערים גדלות וטבת
 אשר לא-בנית: יביתים מלאים כל-טוב אשר לא-מלאת
 כרמים וזיתים אשר לא-נטעת ואכלת ושבעת: השמר-לך
 פן-תשכח את-יהוה אלהיך אשר הוציאך מארץ מצרים מבית
 עבדים: 5 ישע-עת לכל-חפץ תחת-השמים: 2 עת ללדת ועת
 למות עת לנטע ועת לקצר: עת להרג ועת לרפא עת לפרץ

¹ pl. of בית *house*.² cf. § 18. 2a, i.

ועת לבנות: עת לבכות ועת לשחק עת לחבק ועת לרחק
 מחבק: עת לבקש ועת לאבד עת לשמר ועת להשליך: עת
 לאהב ועת לשנא עת מלחמה ועת שלום: 6 דרשו יהוה בהמצאו
 קראהו יבהיותו קרוב: יעזב רשע דרכו ואיש פשע מחשבתיו
 וישב אל-יהוה וירחמהו ואל-אלהינו כי ירפא מאד: 7 אמר
 הכהן הגדול ספר התורה מצאתי ויתן את-הספר אל-הספר
 ויקראהו: 8 וימצאהו איש וישאלהו לאמר מה-תבקש:

Suggested further reading: Genesis xxii, 9-19.

Yahweh will hear when thou criest to him. 2 I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. 3 And the earth was filled with violence. 4 Hast thou found-me, mine enemy? and he said, I have found-thee. 5 Thou hast filled this house with thy glory. 6 Thou hatest (*perf.*) all workers of iniquity. 7 And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. 8 Thou shalt love thine enemy, thou shalt not hate him in thy heart. 9 And he said to her; Pray give me a little water to drink for I am thirsty; for it is said: If thine enemy hunger, feed him, and if he thirst, give him drink. 10 Joseph commanded his servants and they filled their vessels with corn and gave them food for the journey, and they lifted up their corn upon their asses and departed.

§ 39. DOUBLE 'AYIN VERBS

(See Paradigm, p. 300-303)

1. According to § 6. 3b, when the same consonant occurs in a word at the end of a syllable and at the beginning of the syllable immediately following, it is written once with daghesh forte; e.g. נתנו > נתנו; when a vowel intervenes between the two consonants in such a case, normally daghesh forte cannot be used; e.g. קלקל. The main problem in connection with

¹ cf. § 33. 2b.

Double 'Ayin Verbs is to define when the 'Ayin radical is written twice and when daghesh forte is used. It is an open question whether the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or disyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (e.g. סבבתי, 1 s.pf. Qal; קלל, 3 pl.pf. &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב, קלל); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, קל), § 6. 3a.

2. The form with the 'Ayin radical written twice is used when the verbal form requires it, owing to the presence of an unchangeably long vowel which must be preserved or because the verbal form is an intensive which itself is characterized by the strengthening of the 'Ayin radical; e.g. act. and pass. ptc. Qal סובב, סובב; inf. abs. Qal סובב; Pi. סבב.

It is also usual in the 3rd pers. pf. Qal: סבבו, סבבה, סבב.

3. In all other cases the simple form of the verbal stem is used, with the 'Ayin radical written once:

(a) When there is no affirmative, the 'Ayin radical, standing vowelless at the end of the word, does not have dagh. forte written to it (§ 6. 3c); e.g. infin. constr. and imper. Qal סב (< סבב), imperf. Niph. יסב (< יסבב), perf. Niph. נסב (< נסבב), imperf. Niph. יסב (< יסבב < יסבב) (§ 22. 1; *pathah* probably under the influence of the perf. נסב).

α. ל before such (monosyllabic) infins. construct is pointed ל; e.g. לזב to plunder, לרב to become many (§ 12. 1d); cf. § 29. 2. 2b, iii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 6. 7); e.g. בקו when he inscribed (from חקק). Cf. § 40. 1a.

(b) Exceptions i. In the Hiph. \bar{e} (sometimes *a*, especially with gutt. and *reš*) is found in place of the pure long \hat{i} ; e.g.

הסב to surround, החל to begin, הרע to do harm, to treat evilly; imperf. יסב, יהל, ירע; imper. הסב, החל, הרע; part. מסב, מחל, מרע (pl. מרעים).

ii. The Niph. impf. follows the pf.: יסב (cf. יקום, נקום, § 30. 3).

iii. Intransitive vbs. have the vowel *a*, not \bar{e} ; e.g. קל, מר, רך.

(c) A few verbs have both forms; e.g. צרר to bind; צר to be narrow, to be confined.

4. (a) As is illustrated in the imperf. Qal form given in 3a above, the vowel of a preformative, standing in the open pretonic syllable, is tone-long; e.g. imperf. Qal יסב, the original *ya* lengthened to *yā* (§ 17. 4a; cf. § 10. 1b); with *wāw* consec. ייסב; pf. Niph. נסב—the primary *na* lengthened to *nā* (cf. נקום, § 30. 3); pf. Hiph. הסב—*hi* lengthened to *hē* (§ 5. 2b), ptc. follows the pf. מסב (cf. מקום, § 30. 2), impf. יסב, with *wāw* cons. וייסב, Hoph. הויסב, יויסב.

(b) In intrans. verbs—impf. in *a*—the *yi* of the preformative (§ 19. 2) is naturally lengthened to *yē*; cf. ימר, ירך.

5. (a) When there is an affirmative or a verbal suffix added to the verbal stem, the 'Ayin radical takes dagh. forte, so that the nature of the stem as Double 'Ayin is made explicit; the tone is, as a rule, on the penultimate syllable; e.g. Niph. perf. נסב, f. נסבה (נ pretonic; therefore not נ), 2nd s.m. נסבות (נ now removed two places from the tone), but part. נסב, f. נסבה, pl. נסבים; with verbal suffix, יסב, יסבני, יחן, יחני or יחני; imper. Qal סב, סבני, חן, חני; perf. Hiph. הסב, הסבני; imperf. Hiph. יסב, יסבני.

(b) When the affirmative begins with a consonant, a vowel is inserted, viz. in the perfects, \acute{o} and in the impf. and related parts, \acute{e} ; as pf. Qal סבות, impf. Niph. הסבני; cf. § 30. 5a.

(c) The tone long \bar{e} \bar{o} , which under the tone maintained themselves before the double letter, cf. § 5. 4b (2 f. s. impf.

Qal תִּסְבִּי, impf. Hiph. (תִּסְבִּי), when they lose the tone become the sharp *i u* (§ 6. 7); as 2 pl. fem. imper. Qal סִבִּינָה, impf. תִּסְבִּינָה; impf. Hiph. תִּסְבִּינָה.

6. The regular Intensive is quite common; e.g. הִלַּל to praise. Another form of Intensive, also much in use, is the so-called *Pô'el*; e.g. סוּבַב (cf. קוּמַם, § 30. 4) to encompass, עוֹלַל to act severely, pass. עוֹלֵל, reflexive הִתְעוֹלֵל. More rare is the *Pilpêl*; e.g. גִּלְגַּל to roll (§ 23. 5).

7. In the impf. some vbs. duplicate the *first* radical, as in Aramaic; e.g. קָבַב, impf. יָקַב to curse, יָקַד קָדַד to bow down, יָדַם דָּמַם to be silent, יָתַם תָּמַם to be finished. Some vbs. have both forms; e.g. יָסַב and יָסַב, Hiph. יָסַב and יָסַב; יָשַׁם to be desolate or astonished, יָשַׁם and יָשַׁם.

בו to plunder	מד to measure	שָׁלַשׁ three
חן to be gracious	מר ¹ to be bitter	שָׁחַט to slay
to	רע ¹ to be evil	(ritually)
חל Hiph. to begin	אר to curse	רב to be or be-
נַעֲמִי Naomi	חג to hold a feast	come many,
(No ^{omi})	קל ¹ to be light	to multiply
גוּר to sojourn	(Pi. to curse)	רחם Pi. to have
הִתְגוּרַר to seek hos-	פָּסַח to pass over	compassion
pitality with	עָנָה to answer	שַׁדַּי Shaddai ²
אָמָה maidservant	עָנָה כָּ to testify	אָרַךְ (cstr.) long,
יָתֵר remainder	against	slow
בַּד separation	לָבַד apart	רִיק adj. empty, vain
(always pre-	מָדָה measure	רִיקָם adv. with
ceded by לְ?)		empty hands, in vain

¹ stative or intransitive; imperf. in *a*.

² Probable meaning: mountain god; used as an epithet of God in parts of the O.T.

בְּכֹר firstborn	רַחוּם merciful	חֶבֶל cord
אָנָה whither?	חַנּוּן gracious	כַּמָּה how much?

EXERCISE

Parse these Words

בְּזוֹנוֹ, קָלוּ, וְחַגְתֶּם, אָאָר, וַיִּחַן, גָּל, תָּרַע, בּוּזוֹ, לָקַב, וַנִּקַּל, וַנִּמְקַתֶּם, יָמַד, הַשְׁמֹות, הַתְּמוֹ, תָּדַם, אָקַב, וַיִּתְמוּ, תָּתַם:

Translate

אֲנִי אֶעֱבִיר כָּל-טוֹבִי עַל-פְּנֵיךָ וְחַגְתִּי אֶת-אֲשֶׁר אָחֹן וְרַחֲמֹתַי אֶת-אֲשֶׁר אֲרַחֵם: 2 הַחַל הָאָדָם לָרַב בְּאָרֶץ וּבְנוֹת יְלָדוֹ לָהֶם: 3 עַל-הָאִשָּׁה אֲשֶׁר אֲנִי מִתְגוּרַר עִמָּה הִרְעוֹתָ לְהַמִּית אֶת-בְּנֹתָ: 4 וַתֹּאמֶר אֵלַיִן אֶל-תִּקְרָאנָה לִי נַעֲמִי יִקְרָאנָה לִי מֵרָא כִּי הֵמֶר שְׂדֵי לִי מָאֵד: אֲנִי מְלֹאָה הִלְכֹתִי וְרִיקָם הִשְׁבַּנִּי יְהוָה לָמָּה תִּקְרָאנָה לִי נַעֲמִי יְיִהוּהָ עָנָה בִּי וְשְׂדֵי הִרַע לִי: 5 אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה בְּשָׂדֶה: אָרוּר אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתְךָ: 6 וְאַתָּה אֲדֹנָי אֶל-רַחוּם וְחַנּוּן אֲרַךְ אַפִּים וְרַב חֶסֶד וְאַמֶּת: פָּנָה אֵלַי וְחַנּוּנִי עֲשֵׂה עִמִּי אוֹת לְטוֹבָה: תְּנָה עֲזֹךָ לְעַבְדֶּךָ וְהוֹשִׁיעָה בְּנֶאֱמַתְךָ: 7 וְעַבְרֹתִי בְּאָרֶץ-מִצְרַיִם בְּלִילָה הַזֹּה וְהַפִּיתִי כָּל-בְּכוֹר בְּאָרֶץ מִאֲדָם וְעַד-בְּהֵמָה: וְהָיָה הַדָּם לָכֶם לְאוֹת עַל-הַבְּתִים אֲשֶׁר אַתֶּם שָׂם וְרֵאִיתִי אֶת-הַדָּם וּפִסַּחְתִּי עֲלֵיכֶם: וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחַגְתֶּם אֹתוֹ חַג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תַּחֲגֹהוּ: 8 וְאִשָּׁא עֵינַי וְאֶרְאָה וְהִנֵּה-אִישׁ וּבִידוֹ חֶבֶל מִדָּה: וְאָמַר אֵלַי אָנָה אַתָּה הִלַּךְ וַיֹּאמֶר אֵלַי לְמַד אֶת-הָעִיר לְרֵאוֹת כַּמָּה-רַחֲבָה וְכַמָּה-אָרְכָה: 9 וַיֵּשֶׁב מִשָּׂה אֶל-יְהוָה וַיֹּאמֶר אֲדֹנָי לְמָה הִרַעַת לַעַם הַזֶּה לְמָה שְׁלַחְתָּנִי אֶל-

¹ Defective spelling, § 2. 7e.

² Circumstantial clause,—in which the order is: *waw*, then *subject*, and last *predicate*. *Wāw* should be translated here “when”.

e.g. אַף, *nostril, anger* (= *anp*, from root אַנַּף), suff. אַפִּי, du. אַפִּים; עֵז (root עֵזוּ) *she-goat*, pl. עֵזִים; iii. words that repeat the last consonant; e.g. שְׁאֵנָן *at ease*, שְׁאֵנִים.

6. (a) light קל and so: weak דל, bitter מר, living חי.
 people עם and so: hill הר, garden גן, prince שר, ox פר, palm (hand) כף /., separation בד.
 shadow צל and so: heart לב, mother אם, end קץ, arrow חץ, time עת, with (prep.) את.
 statute חק and so: all כל, yoke על, strength עז, heat חם, wholeness, moral integrity תם, statute חֲקָה.

(b) Note the use of preps. אֶת and עִם with suffixes: אֶתוֹ, אֶתָּךְ, אֶתָּה, אֶתִּי. אִתָּם, אִתְּכֶם, אִתְּנוּ, אִתָּהּ. So עִמִּי, &c., except 2 *pl.* which is עִמְכֶם. (Another form of 1 *sing.* is עִמָּדִי.) Like אֶת too is הִנֵּה *behold*, except in 1 *pers. sing.* and *plur.* It is as follows: הִנֵּנִי (or הִנְנִי, *pause* הִנְנִי), הִנֵּם, הִנְכֶם, הִנְנוּ (or הִנְנוּ, *pause* הִנְנוּ), הִנְהוּ, הִנְהוּ, הִנְהוּ.

7. The indeterminate subject (Engl. *they*) may be expressed: (a) by the 3rd *pers. plur.*; or (b) by the 3rd *sing.*; or (c) by the passive voice, i.e. *Niph.* (*Hoph. Pu.*)—in the last case the *Pass.*, used impersonally, still retains the *Accus.* after it in certain cases; e.g.

they called his name Sheth { קראו את-שמו שֶׁת
 " קרא
 " נקרא

8. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the absolute or nominative form, e.g.

בְּרַכְנִי גַם-אֲנִי *bless me, even me*
 דָּמָה גַם-אֶתָּה *thy blood, even thine*
 לְשֶׁת גַם-הוּא *to Sheth, even him*

זָבַר to be strong	טָהוּר clean	מָאָס to reject
תָּעָה to wander	יָצַר nature, form	פָּנַע to meet, to encounter;
יָתֵר remainder	נְעוּרִים youth	<i>Hiph.</i> to cause to light
בְּתוּלָה virgin	שָׁאַלָה request	upon, to interpose
רָפָה <i>Hiph.</i> to leave alone	נָשִׂיא prince	או or
עַל (<i>suff.</i> עָלִי) yoke	אֲנִי לְבַדִּי I alone	
עֲבוּדָה service, servitude	קָשָׁה to be hard	
	קָשָׁה hard	

EXERCISE

Translate

וּבְצִלוֹ יֵשְׁבוּ גוֹיִם רַבִּים: 2 וְאֶתְנֵם לְכַהֵן וּלְבָנָיו לְחֶק-עוֹלָם:
 3 וּתְבֹא הָאִשָּׁה אֵלָיו וּתֹאמֶר הִנֵּה שְׁמֵעָה שִׁפְחָתְךָ בְּקוֹלְךָ וְאֲשִׁים
 נַפְשִׁי בְּכַפִּי: 4 קָרַב קִצְנוּ מָלְאוּ יְמֵינוּ: 5 אֱלֹהִים לֹא תִקְלַל
 וְנָשִׂיא בְעַמֶּךָ לֹא תֹאֲרַ: 6 וַיֹּאמְרוּ לוֹ שִׁים יָדְךָ עַל-פִּיךָ וְלֶךָ
 עֲמָנוּ וְהָיָה לָנוּ לְאָב וּלְכַהֵן הַטּוֹב הַיּוֹתֵךְ כִּהֵן לְבֵית אִישׁ אֶחָד
 אוֹ הַיּוֹתֵךְ כִּהֵן לְשִׁבְטִי וְלִמְשַׁפְּחָהּ בְּיִשְׂרָאֵל: 7 וַיְבִן נֹחַ מִזְבֵּחַ
 לַיהוָה וַיִּקַּח מִכָּל-הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל-הָעוֹף הַטְּהוֹר וַיַּעַל
 עָלָהּ בְּמִזְבֵּחַ: וַיֹּאמֶר יְהוָה בְּלִבּוֹ לֹא-אֲסִיף לְקַלֵּל עוֹד אֶת-
 הָאָדָמָה בְּעֵבוּר הָאָדָם כִּי יַצַּר לִב הָאָדָם רַע מִנְעֻרָיו וְלֹא אֲסִיף
 עוֹד לְהַכּוֹת אֶת-כָּל-חַי כַּאֲשֶׁר עָשִׂיתִי: וַיְבָרֶךְ יְהוָה אֶת-נֹחַ
 וְאֶת-בָּנָיו וַיֹּאמֶר לָהֶם פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ: 8 כָּלֵנוּ
 כִּצְאָן תַּעֲשֶׂנוּ אִישׁ לְדֶרֶכּוֹ פָּנִינוּ וַיְהוֶה הַפְּגִיעַ בּוֹ אֶת עֵוֹן כָּלֵנוּ:
 9 וּתֹאמֶר שְׁאֵלָה אַחַת קִטְנָה אֲנֹכִי שְׁאֵלַת אֵל-תִּשָּׁב אֶת-פִּנְי
 וַיֹּאמֶר לָהּ הַמֶּלֶךְ שְׁאֵלִי אֲמִי כִי לֹא אֲשִׁיב אֶת-פָּנָי: וּתֹאמֶר
 יְתֵן אֶת-הַנְּעִרָה לְאַחִיךָ לְאִשָּׁה: וַיַּעַן הַמֶּלֶךְ לְאִמּוֹ וַיֹּאמֶר לְמָה
 אֶת שְׁאֵלַת אֶת-הַנְּעִרָה לְאַחִי וְשְׁאֵלִי-לוֹ אֶת-הַמְּלוּכָה כִּי הוּא

אָחִי הַגָּדוֹל: 10 אָבִיךָ הִקְשָׁה אֶת־עֵלְנוּ וְאֶתָּה הִקְל מֵעֲבֹדֶת
 אָבִיךָ הִקְשָׁה וּמַעְלֹו הִכְבִּיד אֲשֶׁר נָתַן עָלֵינוּ וְנַעֲבֹדְךָ: וַיַּעַן הַמֶּלֶךְ
 אֶת־הָעַם קִשָּׁה וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצֶהוּ: וַיְדַבֵּר
 אֲלֵיהֶם כְּעֲצַת הַיְלָדִים לֵאמֹר אָבִי הִכְבִּיד אֶת־עַלְכֶם וְאֲנִי
 אֶסִּיף עַל־עַלְכֶם: 11 אֵלֶּה הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּשְׁמְרוּ
 בְּאֶרֶץ אֲשֶׁר נָתַתִּי לָכֶם לְרִשְׁתָּהּ כֹּל הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים
 עַל־הָאָדָמָה כִּי עִמִּי אַתֶּם:

Suggested further reading: 1 Samuel xxxi.

Comfort ye my people, speak to (עַל־) their heart, and cry unto them that their warfare is fulfilled (full). 2 Plead with your mother, plead, for she is not my wife, and I am not her husband. 3 Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. 4 The prince lifted up his eyes and saw a man standing before him with his sword in his hand, and he said to him: Are you for us or for our adversaries? And he answered: No, but as the commander of the army of Yahweh have I come. 5 Let me know my end and the measure of my days, what it is, that I may know that I am a sojourner here. 6 The king sent the messengers to call the priests and they all came to the king. 7 The virgin said to the man: Let this thing be done to me; but leave me alone for a little that I may go by myself and weep upon the mountains of Israel. 8 Then Moses made the children of Israel journey into the wilderness and they travelled many days but found no water. They came to Marah (מָרָה) but were not able to drink the water there, for it was bitter; therefore, they called its name Marah. Then the people cried out against Moses, saying: What are we to do? And he cried out to Yahweh and he showed him a (piece of) wood and said: Throw it into the water. He threw it into the water and the water became sweet.

§ 41. DOUBLY WEAK AND DEFECTIVE VERBS

1. Many verbs have more than one weak letter. They are mostly ל' or ל' with some other peculiarity. Some common verbs of this kind are these:

(1) ל' and פ'.—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 6. 5); imp. שָׂא. suff. לְשִׂאתָהוּ; inf. c. שִׂאתָ (rarely נִשָּׂא), &c., but לְשִׂאתָהוּ.

(2) ל' and פ'.—יָצָא *go out*, impf. יֵצֵא, imp. יָצָא, inf. c. יָצֵאתָ. Hiph. הוֹצִיאָה, הוֹצִיאָה, &c. (cf. § 29. 2. (2) b).

(3) ל' and ע'.—בָּוא *to come*, perf. בָּא, &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בּוֹא. Hiph. הִבִּיאָה, הִבִּיאָה, &c., but usually הִבִּיאָה, &c., before suff. (cf. § 30. 1-3, 6-7).

(4) ל' and פ'.—נָטָה *to stretch*, impf. יִטֶּה, apoc. יִט, יִט. Hiph. הִטָּה, impf. יִטֶּה, apoc. יִט, יִט. (Hiph. of נָכָה) *to smite*, impf. יִכָּה, apoc. יָךְ, יָךְ, imp. יָךְ, inf. הִכּוֹתָ, part. מִכָּה.

(5) ל' and פ'.—אָבָה *to be willing*, impf. יֹאבֵה, apoc. אֶל־תּוֹבָא. Pr. 1.10 (cf. § 37. 1) אָתָּה (poet.), *to come*, impf. יֹאבֵה, apoc, יֹאבֵה, Is. 41. 25, cf. Deut. 33. 21. Pi'el אָבָה, and Hithpa'el הִתְאַבָּה *to desire*, imperfs. יֹאבֵה (apoc. יֹאוּ) and יִתְאַבָּה (apoc. יִתְאוּ).

(6) ל' and פ'.—יָרָה *to cast, shoot*, imp. יָרָה, inf. יָרוֹתָ. Hiph. הוֹרָה *to direct, teach, instruct* (cf. תּוֹרָה *direction, instruction, law*), impf. יוֹרָה, apoc. יוֹר, 2 K. 13. 17. הוֹדָה (Hiph. of יָדָה) *to confess, to give thanks*, impf. יוֹדָה; Hithpa'el הִתְוֹדָה has the same meaning.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus: פוֹחַ, נִפַח, נָצַב, יָצַב *to place*, יָגַר, יָגַר *to fear*, עִצָּה, יָעַט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other forms.

(1) בּוֹשׁ *to be ashamed*, see Parad. § 30. Hiph. הִבִּישׁ reg., and also יִבִּישׁ from הִבִּישׁ.

(2) *טוב* to be good, perf., part., inf. טוב; but impf. ייטב and Hiph. יטיב from יטב.

(3) הלך to go, perf., inf. abs. הלך, part. הלך; impf. הלך, inf. c. הלך, suff. לכת, imp. לך, Hiph. הוליך from ילך (ולך) (cf. § 29. 2. (2) b). Later style forms impf. and inf. cons. Qal from הלך (הלך, הלך).

(4) יוכל to be able, inf. abs. יכול, inf. cons. יכלת, impf. יוכל (regarded by some, less probably, as impf. Hoph.).

(5) יסף to add, only perf., part., in Qal; Hiph. הוסיף in perf., impf. (ויוסף, יוסיף), and inf. cstr. הוסיף. An imper. ספו, Is. 29. 1, Jer. 7. 21.

(6) יקץ to awake, only impf. יקץ in Qal; Hiph. הקיץ, perf., impf., imp., infin., from קיץ.

(7) כפל to fall, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(8) נגש to draw near, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(9) נחה to lead, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice in the OT.

(10) שתה (impf. ישתה, apoc ישתה) to drink, in Qal, but Hiph. השקה to give to drink, from שקה (the Qal of which is not used in Hebrew).

נפך Qal, Hiph. to pour	המות mother-in-law	דל poor, lowly, weak
שאב to draw (water)	כנף wing, skirt	עשיר rich
צרכה heap (e.g. of grain)	אצל beside (w.suff. אצלי &c.)	פָּרַשׁ to spread
גאל to redeem	גָּרַן threshing-floor	אָוה Pi., Hithpa. to desire, long for
בחור young man	גֹּרֶן threshing-floor	מַחֲנֶה camp
אם ... ואם ... or	גאֵל redeemer	אָמָה maid

EXERCISE
Translate

וַיִּתְאַוּהוּ דָּוִד וַיֹּאמֶר מִי יִשְׁקֵנִי מִיָּם מִבְּאֵר בֵּית־לָחֶם אֲשֶׁר בְּשֶׁעַר:

וַיִּצְאוּ שְׁלֹשֶׁת הַגְּבָרִים מִמַּחֲנֶה בְּנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־בְּאֵר הָעִיר וַיִּשְׁאַבוּ מִיָּם מִשָּׁם וַיִּשְׁאוּ וַיָּבֹאוּ אֶל־דָּוִד וְלֹא אָבָה לְשִׁתּוֹתָם וַיִּסֹּף אֹתָם לִיהִיָּה: וַיֹּאמֶר חֲלִילָה לִי מַעֲשֵׂתִי וְאֵת הַדָּם הַהֲאֻנְשִׁים הַהֵלְכִים בְּנַפְשׁוֹתָם אֲשֶׁתָּה וְלֹא אָבָה לְשִׁתּוֹתָם: 2 וַתֹּאמֶר אֵלֶיהָ כָּל־אֲשֶׁר־תֹּאמְרֵי אֵלַי אֲעֲשֶׂה: וַתֵּרֶד הַגֶּרֶן וַתַּעֲשֶׂשׂ כָּל־אֲשֶׁר צִוְּתָה חֲמוּתָה: וַיֹּאכַל הָאִישׁ וַיִּשֶׁת׃ וַיִּיטַב לְבוֹ וַיָּבֹא לְשֹׁכֵב בַּקֶּצֶה הָעִירָמָה וַתְּבוֹא גַם־הִיא וַתִּשְׁכַּב אִצְלוֹ: וַיֹּאמֶר מִי־אַתָּה וַתֹּאמֶר אֲנֹכִי רוּת אֲמֶתָּה וּפְרִשְׁתָּ כְּנַפְךָ עַל־אֲמֶתָּה כִּי גֹאֵל אַתָּה: וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה כִּי הִרְבִּית אֶת־חַסְדְּךָ לְבִלְתִּי לָכֶת אַחֲרַי הַבְּחוּרִים אִם־דָּל וְאִם־עָשִׁיר: 3 זָכֹר רַחֲמֶיךָ יְהוָה וַחֲסְדֶיךָ כִּי מַעֲוָלָם הָמָה: חַטָּאוֹת נַעֲוֵרֵי וּפְשָׁעֵי אֶל־תִּזְכֹּר כִּי־חֲסְדֶיךָ זָכַר־לִי־אַתָּה: טוֹב וַיֵּשֶׁר יְהוָה יוֹרָה חַטָּאִים בְּדַרְךָ: 4 אֶל־תִּסְתַּר פְּנֶיךָ מִמֶּנִּי אֶל־תֵּט בְּאֶף עֲבֹדְךָ עֲזַרְתִּי הֵייתָ אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי יֹאבֵי וְאִמִּי יַעֲזֹבֵנִי וַיְהוּה יֹאסִפֵּנִי:

Suggested further reading: Genesis xli, 25-45.

My lord asked his servants: Have you a father or a brother? And we said to my lord: We have a father, an old man, and a young brother, the child of his old age; he alone is left to his mother, and his father loves him. Then you said to us: Bring him down to me that I may set my eyes upon him. We said to my lord: The boy cannot leave his father ², for if he should leave his father, his father would die. Then you said to your servants: Unless your young brother ² comes down with you, you shall see my face no more. When we returned to our father's house, we told him all that you had said to us. And when he said to us: Go back to Egypt and buy us a little food, we said to him; We cannot go back. If our young brother ² goes with us, then we will go back; for we cannot see

¹ my father; cf. אָבִי, אָבִי, אָבִי, &c.; so אָח with suffixes; cf. § 42.

² Cf. footnote above.

the man's face unless our young brother is with us. Now this evil has befallen us. How can I now return to my father, if the boy is not with me? Pray let me remain instead of him as a slave to my lord.

§ 42. SOME COMMON IRREGULAR NOUNS ¹

אָב *father, cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיהוּ or אָבִיו or *her f.* אָבִיָּהּ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).

אָח *brother; in the sing. like אָב—cstr.* אָחִי, *my b.* אָחִי, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c. *Plur.* אָחִים ², *cstr.* אָחִי, *my b.* אָחִי (pause אָחִי), *his b.* אָחִיו, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c.

אָחוֹת *sister, cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl.* (abs. אָחוֹת not found), with *suff.* אָחוֹתֵיךָ, אָחוֹתֵיהֶם, but also אָחוֹתֵיךָ, אָחוֹתֵיכֶם.

אִישׁ *man, pl.* אַנְשִׁים, *cstr.* אִנְשֵׁי, *suff.* אִנְשֵׁי, אִנְשֵׁיךָ, אִנְשֵׁיכֶם.

אִשָּׁה *woman, wife* (probably for אִנְשָׁה). The expected constr. of אִשָּׁה would be אִשָּׁת but the primary אִנְשָׁה (fem. *t*) would give first אִשָּׁת, then אִשָּׁת. From אִשָּׁת comes the *cstr.* form אִשָּׁת (cf. סֶפֶר, § 25), and it is the form used with pronom. suffixes; *my w.* אִשָּׁתִי, &c.; *pl.* נְשִׁים ¹, *cstr.* נְשֵׁי, *suff.* נְשֵׁי, נְשֵׁיכֶם, נְשֵׁיךָ.

אָמָה ¹ *maid, pl.* אָמָהוֹת ¹, *suff.* אָמָהֵיךָ, אָמָהֵיכֶם, אָמָהֵיךָ.

¹ The numbers indicate the declensions.

² The *pathah* in the absol. pl. אָחִים is commonly explained as the *pathah* before the dagh. forte implic. in the *heth*. That is difficult [in view of (a) אָחִי *my brother*, אָחִיךָ &c., which have *qāmeš*, and the constr. pl. אָחִי, and suffixed forms, such as אָחִיכֶם, which have *hateph pathah*, and (b) the constr. sing. אָחִי (cf. אָבִי) and אָחוֹת *sister*, which suggest that the verbal root was not a double 'ayin (אחח) but, possibly, אחח (cf. § 33. 3c).

בַּיִת ² *house, cstr.* בַּיִת, *pl.* בָּתַיִם (not *battim*, but probably *bāttim*, or *bātīm*; in latter case *dagh.* would be *lene*—irregularly, but the *methhegh* with the *qāmeš*, in בָּתַיִם, supports the reading *bātīm*; on any view the *τ* is unchangeable), *cstr.* בָּתֵי, *suff.* בָּתֵיךָ, בָּתֵיכֶם, בָּתֵיךָ.

בֶּן ³ *son, cstr.* בְּנֵן, rarely בְּנֵן; *suff.* בְּנֵי, בְּנֵיךָ, &c.; *pl.* בָּנִים ¹, *cstr.* בְּנֵי, *suff.* בְּנֵי, בְּנֵיךָ, בְּנֵיכֶם.

בַּת (contracted from בַּתְּ basically בַּתְּ) ² *daughter, my d.* בָּתִי (for בָּתִי, &c.); *pl.* בָּנוֹת ¹; *suff.* בָּתֵיךָ, בָּתֵיכֶם, בָּתֵיךָ.

יּוֹם ² *day* (contracted from *yawm* or *yauwm*), *pl.* יָמִים (for יָוִם); *cstr.* יָמֵי, cf. § 31. 5. (The plur. of יָם *sea* is יָמִים).

כֶּלִי *vessel, suff.* כֶּלִיךָ; *pl.* כֶּלִיִּם, *cstr.* כֶּלִי, *suff.* כֶּלִי, כֶּלִיכֶם, כֶּלִיךָ.

מַיִם *pl. water, cstr.* מַיִ, *suff.* מַיִךָ, מַיִכֶם, &c. (redupl. form always before suff.).

עִיר *f. 2 city, pl.* עָרִים, *cstr.* עָרֵי, *suff.* עָרֵי, עָרֵיךָ, עָרֵיכֶם.

פֶּה *mouth, cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיךָ and פִּיהוּ, פִּיהוּ, פִּיהוּ, &c., like אָב; *pl.* פִּיֹת.

רֹאשׁ ² *head, pl.* רֹאשִׁים, *cstr.* רֹאשֵׁי, *suff.* רֹאשֵׁי, רֹאשֵׁיךָ, רֹאשֵׁיכֶם, רֹאשֵׁיךָ, (§ 31. 5).

שֵׁם *name, suff.* שְׁמִי, שְׁמֵךָ, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת.

בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully noted: *cstr.* בְּהֵמַת; *thy c.* בְּהֵמַתְךָ, *his c.* בְּהֵמַתוֹ (*pl.* בְּהֵמוֹת, *cstr.* בְּהֵמוֹת: rare and poetic).

שָׁב *to take captive* אָנָּה *part. of entreaty*, ah,

מוֹשָׁב *dwelling* now!, we beseech thee

אֲשֶׁרִי only used in *cstr.* plu. (from אֲשֶׁר or אֲשֶׁר?), the happinesses of; used in practice as a kind of interjection: *happy (is, are, &c.)!* לוֹ, לוֹא if; O that, would that

חֹד *to propound a riddle;* פָּתַח *to open*

חִידָה *riddle* תְּפָאֲרָה *f. glory*

עֲטָרָה <i>f.</i> (<i>cstr.</i> עֲטָרֹת) crown	כלה to be complete, ended;
ישע <i>Hiph.</i> to deliver	<i>Pi.</i> to finish
מדוע wherefore?	שָׁמְשׁוֹן Samson
פתה <i>Pi.</i> to entice	ירש <i>Hiph.</i> to cause to possess, or to dispossess.
שְׁנַיִם (<i>cstr.</i> שְׁנַיִי) <i>f.</i> שְׁתַּיִם (<i>cstr.</i> שְׁתַּיִי) two	

EXERCISE

Translate

וַיָּבֵא דָּוִד וְאֶנְשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בָּאֵשׁ וּנְשֵׂיהֶם וּבְנֵיהֶם
וּבְנֹתֵיהֶם נֹשְׁבוּ: 2 עֲטָרֹת זָקֵנִים בְּנֵי בָנִים וּתְפֹאֲרֹת בָּנִים אֲבוֹתָם:
3 אֲשֶׁרֵי יוֹשְׁבֵי בֵיתָהּ: 4 וַיִּקַּח אֶת־בַּת־פְּרָעָה וַיְבִיאָהָ אֶל־עִיר
דָּוִד עַד כֹּלְתוֹ לְבָנוֹת אֶת־בֵּיתוֹ: 5 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר
בְּעִיר אָבִיו: 6 וַיְרָאוּ אַחֵי יוֹסֵף כִּי מֵת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁנְאוּ
יוֹסֵף וְהָשִׁב יָשִׁיב לָנוּ אֶת־כָּל־הָרְעָה אֲשֶׁר גָּמְלָנוּ אֹתוֹ: וַיִּגְשׁוּ
אֶל־יוֹסֵף וַיֹּאמֶר אָבִיךָ צְוֶה לְפָנָי מוֹתוֹ לֵאמֹר: פֹּה־תֵאמְרוּ
לְיוֹסֵף אָנָּה שָׂא נָא פֶשַׁע אַחִיךָ וַחֲטֹאתָם כִּי־רָעָה גְמְלוּךָ וְעַתָּה
שָׂא נָא לְפֶשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ וַיְבַךְ יוֹסֵף בְּדַבְרָם אֵלָיו: וַיֵּלְכוּ
גַם־אֲחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הִנְנוּ לְךָ לְעַבְדִּים: 7 וַיֹּאמְרוּ
לְאַשְׁת־שָׁמְשׁוֹן פְּתִי אֶת־אִישְׁךָ וַיַּגֵּד לָנוּ אֶת־הַחֲדִידָה פֶּן־נִשְׂרָף
אֶתְךָ וְאֶת־בֵּית אָבִיךָ בְּאֵשׁ הַלְהוֹרִישְׁנוּ קְרָאתָם לָנוּ: וַתִּבֶךְ אֲשֶׁת
שָׁמְשׁוֹן עָלָיו וַתֹּאמֶר שְׁנֹאתֵנִי וְלֹא אֶהְבַּתֵּנִי הַחֲדִידָה חֲדָתָ לְבָנֵי
עַמִּי וְלִי לֹא הִגַּדְתָּ וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלָךְ
אֲגִיד: 8 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נִטְה יָדְךָ עַל־הַשָּׁמַיִם וַיְהִי חֲשָׁךְ
עַל־אֶרֶץ מִצְרָיִם: וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם וַיְהִי חֲשָׁךְ
בְּכָל־אֶרֶץ מִצְרָיִם שְׁלֹשֶׁת יָמִים: לֹא רָאוּ אִישׁ אֶת־אָחִיו וְלֹא
קָמוּ אִישׁ מִמְּקוֹמוֹ שְׁלֹשֶׁת יָמִים וְלִכְל־בְּנֵי יִשְׂרָאֵל הָיָה אֹר

¹ The apodosis is left to be understood.

בְּמוֹשְׁבֹתָם: 9 וְעַתָּה לָךְ וְאֲנֹכִי אֵהִי עִם־פִּיךָ וְהוֹרִיתִךָ אֲשֶׁר
תְּדַבֵּר: 10 וְהִקִּימְתִי אֶת־בְּרִיתִי אִתְּךָ וּבֵאת אֶל־הַתְּבָה אִתְּךָ
וּבְנִיךָ וְאֲשֶׁתְּךָ וְנָשֵׁי־בְנֵיךָ אִתְּךָ:

Suggested further reading: II Chron. vi, 12, 14-21.

Honour thy father and thy mother, as thy God commanded thee. 2 And his daughters spoke to one another, saying: Let us make our father drink wine; and he drank and was drunken. 3 And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. 4 They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (*מות*, *Hiph.*) any one. 5 His daughter abode in her father's house two years. 6 For two days his father did not open his mouth. 7 My father and my mother have forsaken me. 8 His name shall continually be in my mouth. 9 I have found in thy house vessels of silver and gold. 10 Happy are thy men!

§ 43. PERFECT, IMPERFECT, AND PARTICIPLE

In § 17 it is stated that the Hebrew verb has no tenses in the proper sense of that word. The Perfect describes an action which is complete or is conceived to be complete, while the Imperfect expresses an action which is incomplete. Each has a wide range of meaning. It is right that some indication and illustration of that range of meaning should be given.

I. *The Perfect.* The Perfect expresses a completed action.

i. (a) In reference to *time* such an action may be: i. One just completed from the standpoint of the present (the classical perfect); e.g. *I have come* (בָּאתִי) to tell you the news; or, ii. One completed in the more or less distant past (the aorist or historic past); e.g. In the beginning God *created* (בָּרָא); so the complex example: וַעֲרַבְתִּי גַם־זָקְנֵתִי וְלֹא רָאִיתִי צַדִּיק נֹעֵזֵב *I was* (once) *young* and *I have* (now) *grown old* but *I have not seen* a righteous man forsaken; or, iii. One already completed

from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, iv. One completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking כלו לשתות (Pi. of בָּלָה).

(b) It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, i. O my God, *if I have done this* אִם עָשִׂיתִי זאת; ii. *If ye had not ploughed* with my heifer לֹא-לִי לִגְלֹא חֲרָשָׁתִּים (if not, unless); *Would that we had died* לֹא-מָתוּנוּ; iii. *If I bring him not* (i.e. *shall not have brought him*) to thee אִם-לֹא הֵבִיאֲתִיו אֵלֶיךָ.

2. The perfect is often used where the present is employed in English: (a) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i.e. that is his consistent attitude). (b) An action or attitude of the past may be continued into the present (the present perfect); e.g. *I stretch out* (פָּרַשְׁתִּי) my hands to thee; *thou never forsakest* (לֹא-עָזַבְתָּ) those who seek thee, O Lord. (c) The perfect of intransitive (or Stative) verbs is used where English uses the present; the perfect in Hebrew in such a case emphasises a condition which has come into *complete existence* and realization (cf. § 17. 1d); e.g. *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנֵאתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, שָׂמַחְתִּי *I rejoice*, &c. (d) Sometimes in Hebrew future events are conceived so vividly and so realistically that they are regarded as having virtually taken place and are described

by the perfect. This happens often in making promises or threats, and in the language of contracts; as, The field *give I* thee נָתַתִּי; And if not, I *will take it* לִקְחֹתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore, to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. גָּלָה עַמִּי my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect.* The imperf. expresses an action, process or condition which is incomplete, and it has a wide range of meaning:

1. (a) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion. Often it may best be rendered by our graphic historical present; e.g. Jael *puts forth her hand* to the pin—you see her in the act; יַעֲמֵד in Job 4. 16 should probably be rendered as *it came to a halt* (the imperf. describing the process which thus culminated) and דְּמָמָה וְקוֹל אֲשַׁמֵּעַ in the same verse as ‘a faint whisper *I began to hear*’. The use of the imperf. which is common after אָז *then*, טָרַם *not yet*, בְּטָרַם *before*, as in, e.g., אָז יָשִׁיר *then he sang*, may illustrate this use of the imperf., but it is much more likely that in such cases the imperf. form represents the old preterite (cf. § 20. 4). (b) A phrase such as מַה-תִּבְקֶשׁ *What seekest thou?*, refers not only to the present, but assumes that the search has been continued for some time. The words in 1 Sam. 1. 8 לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרַע לְבַבְךָ *Why do you weep? Why refuse to eat? Why are you distressed?* relate, not so much to one occasion, as to a continued condition.

So in 1 Sam. 11. 5; **מַה־לָּעָם כִּי יִבְכוּ** *What is the matter with the people that they are weeping?*

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (a) Either in the present; as, *It is said* to this day, **יֹאמֶר** (*Niph.*), *Take of all food which is* (regularly, customarily) *eaten*, **יֹאכַל**. In association with this, we may take **מַעֲשִׂים אֲשֶׁר לֹא־יַעֲשׂוּ עִשִׂיתָ עִמָּדִי** *you have done to me things which are not* (i.e. ought not to be) *done*. This usage is very common in comparisons and in the statements of general truths founded in the nature of things; as, *A wise son maketh a glad father* **יִשְׂמַח**; *As a* (Heb. *the*) *dog* (habitually) *laps* **יִלַּק כְּאֲשֶׁר יִלַּק הַכֶּלֶב** (impf. of **לָקַק**, § 39; cf. also Exod. 23. 8). Or (b) *In the past*; as, *And so he did* regularly, year by year **וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה**. This usage is of very frequent occurrence, *A mist used to go up* **אֲדַר יַעֲלֶה**; *We remember* (note the *pf.*) *the fish* (collective, *fem.*) *which we used to eat* **וְזָכְרָנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל**; *The manna came down* regularly **וַיְדַבֵּר הַמָּן**; *Moses spoke* repeatedly (kept speaking) *and God* repeatedly *answered* him **יַדְבֵּר מֹשֶׁה וַיַּעֲנֵנוּ** (the tenses imply a colloquy); cf. also Exod. 1. 12, Deut. 32. 16 f. This is known as the *frequentative imperfect*.

3. The imperf. is used to express the *future*, referring not only to an action which is about to be accomplished but even to one which has not yet begun: (a) This may be a future from the point of view of the real present; as, *Now shalt thou see what I will do* **עֲשֵׂה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה**; *We will burn* thy house **בְּיַתְךָ נִשְׂרָף**. Or (b) It may be a future from any other point of view assumed; as, *He took his son that was to reign* **יָמְלֵךְ** in his stead; or, *She stood at a distance to see what should be done* (**יַעֲשֶׂה**) to him.

4. The usage in 3b may be taken as the transition to a common use of the imperf. in which it serves for the expression of those shades of relation among acts and thoughts for which

English prefers the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple imperf. sufficiently expresses them; e.g., *Of every tree of the garden thou mayest eat* **תֹּאכַל**; *Could we* (*Were we to*) *know* **הֲנִדְעָה**, *that he would say* **יֹאמֶר**; *How shall* (*How can*) *we sing Yahweh's song in a foreign land?* **אֵיךְ נִשְׁרִי**; *Tomorrow is the full moon and I should be in my place* (**יֹשֶׁב־אִשְׁב**) at the king's table; *Whom am I to send?* (**אֶשְׁלַח**).

5. (a) The impf. follows particles expressing *transition*, *purpose*, *result*, and the like, as, **לְמַצְוֵן** *in order that* **פֶּן** *lest*, &c.; e.g. *Say thou art my sister, that it may be well with me* **לְמַצְוֵן**; **יִיטֵב לִי**; *Let us deal wisely with the nation, lest it multiplies* **פֶּן־יִרְבֶּה**. The actions introduced by such particles are strictly consequent upon, and future to, something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 20. 5; e.g. *Raise me up that I may requite them* **הֲקִימֵנִי וְאַשְׁלֶמָה לָהֶם** (cohort.); *Who will entice Ahab that he may go up?* **מִי יַפְתֶּה אֶת־אַחָאָב וַיַּעַל** (juss.); *What shall we do that the sea may be calm?* **מַה־נַּעֲשֶׂה וַיִּשְׁתַּק הַיָּם**. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.; *May I die* **אָמוּתָה** (coh.); *May Yahweh establish his word* **יִקַּם יְהוָה אֶת־דְּבָרָו** (juss.); *May the soul of this child return* **תָּשֹׁב־נַפְשׁ הַיֶּלֶד הַזֶּה** (*tāšobh*, shortened before **נָא**, § 9, Exer., n. 1, from **תָּשֹׁב**, juss.).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *wāw consec. impf.*; e.g. **כָּל־הַעֲנָן נִגְלָף** *the cloud comes to an end and is gone* (pausal impf. of **הִלַּךְ**). Similarly the impf., in its frequentative as in its future sense, is followed by *wāw*

consec. pf.; e.g. **אֵד יַעֲלֶה וְהִשְׁקָה** a mist used to go up and water (the ground).

IV. *The Participle*. 1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*; e.g. **הוּא יֹשֵׁב** *he was sitting* (not simply *he sat*). It may be used of present, past, or future time: (a) *pres.*, **מָה אַתָּם עוֹשִׂים** *what are you doing?* (b) *past*, **עוֹד זֶה מְדַבֵּר וְזֶה בָּא** *he was still speaking* when another came; (c) *fut.*, **מִשְׁחַתִּים אֲנַחְנוּ אֶת־הַמְּקוֹם הַזֶּה** *we are destroying, i.e. are about to destroy*, this place (Hiph. **שָׁחַת**). The ptc. in this (fut.) sense is frequently introduced by **הִנֵּה** *behold*; e.g., **הִנְנִי מְקִים גּוֹי** *Behold, I am about to raise up a nation*.

2. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For **ἀφέντες πάντα ἕλκον. οὐθίσαν αὐτῷ** *having left all they followed him*, Hebrew says, (and) *they left all and went after him*, **וַיַּעֲזְבוּ אֶת־הַכָּל וַיֵּלְכוּ אַחֲרָיו**.

רעה to pasture, shepherd	פַּת <i>f.</i> morsel (I suff. פָּתִי)
אָתוֹן she-ass	בַּלְעָם Balaam
שֶׂה a sheep (a goat)	רַבֵּץ to lie (stretched out)
פַּעַם step, time (<i>fois</i>)	מֵאַיִן whence?
עֵדֶר flock, herd	מִחוּץ (חוּץ, מִן) outside (§ 12. 2b)
יַקֵּב wine-vat	שֵׁק sackcloth
רָשׁ (<i>ptc.</i>) poor	יָדַע to know, regard, care for
כִּבְשָׂה <i>f.</i> ewe-lamb	סָכַן <i>Hiph.</i> to be accustomed, show habit
שְׁרִירוּת stubbornness	דָּמָה to destroy; <i>Niph.</i> to be undone
כּוֹס <i>f.</i> cup	עָלַל <i>Po'el</i> to act severely,
יַחְדוּ together	קָרַע <i>Hithpa.</i> to deal severely
נְאֻם utterance (always in <i>cstr.</i>)	
קָרַע to tear, rend	

EXERCISE
Translate

יהוה רָעִי לֹא אֶחָסֶר: 2 אִישׁ הַיִּשְׂרָאֵל בְּעֵינָיו יַעֲשֶׂה: 3 רָעָה הָיָה עֲבָדָךְ לְאָבִיו בְּצֹאן וּבֵא הָאָרֶץ וּנְשָׂא שָׂה מִהָעֵדֶר וַיֵּצֵאתִי אַחֲרָיו וְהִכֵּיתִי וְהִצַּלְתִּי מִפְּיּוֹ: 4 וְלָרֶשׁ אֵין־כָּל כִּי אִם־כִּבְשָׂה אֶחָת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲיֶיהָ וַתִּגְדַּל עִמּוֹ וְעַם־בָּנָיו יַחְדוּ מִפֶּתוֹ תֹאכַל וּמִכֹּסוֹ תִשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתְּהִי־לוֹ כְּבַת: 5 יוֹדַע יְהוָה דָּרָךְ צְדִיקִים וְדָרָךְ רָשָׁעִים תֵּאבֹד: 6 וַיֵּרָא וְהִנֵּה בָּאֵר בְּשֹׂדֵה וְהִנֵּה־שָׁם עֲדָרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבָּאֵר הָיָה יִשְׁקוּ הָעֵדְרִים: 7 וַיִּפְתַּח יְהוָה אֶת־פִּי הָאֲתוֹן וַתֹּאמֶר לְבַלְעָם מָה עָשִׂיתִי לָךְ כִּי הִכִּיתִנִּי זֶה שָׁלַשׁ פְּעָמִים: וַיֹּאמֶר בַּלְעָם לְאֲתוֹן כִּי הִתְעַלְלָתְ בִּי לֹא יִשְׁחָרֵב בְּיָדִי כִּי עָתָה הִרְגַּתִּיךְ: וַתֹּאמֶר הָאֲתוֹן אֶל־בַּלְעָם הֲלוֹא אָנֹכִי אֲתוֹנָךְ אֲשֶׁר רִכַּבְתָּ עָלַי מִנְעוּרַיִךְ עַד־הַיּוֹם הַזֶּה הֲתִסְכֵּן הַסִּכְנָתִי לַעֲשׂוֹת לָךְ כֹּה וַיֹּאמֶר לָא: 8 וְלֹא שָׁמַע עַמִּי לְקוֹלִי וַיִּשְׂרָאֵל לֹא־אָבָה לִּי: וַאֲשַׁלְּחֵם בְּשִׂרְיֹת לַבָּם יֵלְכוּ בְּמִחְשַׁבְתֵּיהֶם: לֹא עַמִּי שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי יִהְלְכוּ: 9 וַיְהִי מִלֶּךְ יִשְׂרָאֵל עֹבֵר עַל־הַחוּמָה וְאִשָּׁה צָעֲקָה אֵלָיו לֵאמֹר הוֹשִׁיעָה אֲדֹנָי: וַיֹּאמֶר אִם־לֹא יוֹשִׁיעַךְ יְהוָה מֵאֵין אוֹשִׁיעַךְ הַמֶּן־הַגֵּרָן אוֹ מִן־הַיַּקֵּב: וַיֹּאמֶר־לָהּ הַמֶּלֶךְ מֵה־לֶּךְ וַתֹּאמֶר הָאִשָּׁה הִזָּאת אָמְרָה אֵלַי תִּגֵּי אֶת־בָּנֶךָ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנֵי נֹאכַל מִחָר: וַיְהִי כִשְׁמַע הַמֶּלֶךְ אֶת־דְּבָרֵי הָאִשָּׁה וַיִּקְרַע אֶת־בְּגָדָיו וְהוּא עֹבֵר עַל־הַחוּמָה וַיֵּרָא הָעָם וְהִנֵּה הִשָּׁק עַל־בְּשָׂרוֹ: 10 זֹאת הִבְרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָאֵלֶּם נֹאֲמֵ־יְהוָה נִתְּנִי אֶת־תּוֹרָתִי בְּקִרְבָם וְעַל־לִבָם אֶכְתַּבְנָה וְהִיִּיתִי לָהֶם לְאֱלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם:

Suggested further reading: 2 Samuel I. 1-16; Psalm 106. 1-15.
The more the enemy oppressed them, the more they increased. 2 He used to take the tent and pitch it outside the

camp. 3 It is not wont to be done so in our land. 4 If I perish, I perish. 5 Then Moses and the children of Israel sang this song unto their God. 6 Whosoever shall harden his heart and transgress my law shall be put to death. 7 The earth standeth for ever. 8 They found maidens coming out to draw water. 9 All this I give thee, if thou wilt fall down and prostrate thyself before me. 10 A righteous man careth for the life of his beast. 11 Evermore Yahweh supports all who fall. 12 While he was yet speaking one of his servants came and said, We are undone—all of us. 13 Your sons and daughters were eating and drinking in the house of their eldest¹ brother, when a strong wind came from the desert and struck the house and it fell upon all who were sitting within it and they died.

§ 44. THE ADJECTIVE, COMPARATIVE AND SUPERLATIVE

1. *Comparative Degree.* (a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּיִן, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מִתּוֹק מִדְּבַשׁ. So *the matter is too hard for thee*, כִּבְד מִמֶּנּוּ הַדָּבָר מִן. מִן is similarly used with verbs: אֲנִיְדֵל מִמֶּנּוּ *I will be greater than thou*, קִטְנִיתִי מִכֹּל הַחַסְדִּים *I am less than* (i.e. too insignificant for, unworthy of) *all the mercies*; כִּי יִרְבֶּה מִמֶּנּוּ הַדֶּרֶךְ; *should the journey be too much for thee,...*

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמְּאֹר הַגָּדֹל; *her younger son*, בְּנֵה הַקָּטָן.

2. *Superlative Degree.* (a) The superlative also is expressed by the positive, and typical examples of its use in this sense are these: *He is the greatest*, הוּא הַגָּדֹל lit. *the great one* (among

¹ Cf. § 44. 2.

those referred to), קָטָן בְּנָיו, *the youngest of his sons* (*his youngest son*), מְגֹדֵלָם וְעַד-קָטָנָם *from the greatest of them to the least of them*, i.e. *both small and great*.

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*), or בְּמְאֹד or עַד-מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁ¹ *holy of holies* = *most holy*, עֶבֶד עֲבָדִים *a most abject slave*, שִׁיר הַשִּׁירִים *the best or most glorious of songs* (cf. *the Book of books*); or as הַרְרֵי אֵל (lit. *mountains of God*) *mighty mountains*, אֲרָזֵי אֵל *mighty cedars*, כּוֹכְבֵי אֵל *lofty stars*.

3. <i>I am taller than he</i>	גְּבוּהָ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֹשְׁתוּ „
<i>too little to be—</i>	קָטָן מְהִיּוֹת
<i>his eldest son</i>	בְּנֵה הַגָּדֹל
<i>his youngest daughter</i>	בִּתּוֹ הַקָּטָנָה
קָשָׁב <i>Hiph.</i> to give attention	עָזוּ strong
עֲמֵק (<i>f.</i> עֲמֻקָּה) deep	מִשְׁכָּן dwelling-place (<i>pl.</i> וֹת)
שֶׁכֶם shoulder (<i>suff.</i> שֶׁכְּמוֹ)	אָרָךְ (<i>f.</i> אֲרָכָה) long
עָרוּם cunning (adj).	חַיָּה <i>f.</i> beast, animal
שִׁית to set, place	מַעֲלָה (מַעַל with הָ, loc.) up-wards
יָפָה (<i>f.</i> יָפָה), fair	חֵלֶב fat (noun)
חָסַר to lack, be deficient	רָחֵב broad, wide
דָּנְיָאֵל (later דְּנִיְאֵל) Daniel	קָדָם east
עָטַר <i>Pi'el</i> to crown	אֶצְבַּע finger, forefinger
גְּבוּהָ high	

¹ Unlike other 3rd class nouns of the 2nd declension, § 25, קֹדֶשׁ *holiness* and שֹׁרֶשׁ *a root*, form their plural not קֹ and שֹׁ but קֹדֶשִׁים and שֹׁרֶשִׁים (*godhāšīm*, not *qā*) and שֹׁרֶשִׁים (šo)—also written “קֹ (*q°*) and “שֹׁ like gutturals (חֲדָשִׁים).

אֶפְרַיִם Ephraim	אֹיִלִּים but (a strong adversative)
יָרֵחַ moon	
מְנַשֶּׁה Manasseh	תָּמַךְ to take hold of, to grasp

EXERCISE

Translate

קח נֶפֶשׁ כִּי לֹא־טוֹב אֲנֹכִי מֵאֲבֹתַי: 2 מֵה־מְתוֹק מִדְּבַשׁ וְמֵה עֹז מֵאֲרָי: 3 אֱהֵב יְהוָה שְׂעָרֵי צִיּוֹן מִכָּל מִשְׁכָּנֹת יַעֲקֹב: 4 טוֹב יוֹם הַמּוֹת מִיּוֹם הַוּלְדוֹ: 5 וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשְׁכְּמוֹ וּמֵעֲלָה גְבוּהַ מִכָּל־הָעָם: 6 הִיפָּה בְּנָשִׁים: 7 הִנֵּה שָׁמַע מִזְבַּח טוֹב יִלְהַקְשִׁיב מִחֶלֶב אֵילִים: 8 וְנִבְחַר מוֹת מַחִיִּים לְכָל הַנְּשָׂאִים מִן־הַמְּשַׁפָּחָה הַרְעָה הַזֹּאת: 9 וַיֵּרָא יוֹסֵף כִּי־יָשִׁית אָבִיו אֶת־יָמֵינוּ עַל־רֹאשׁ אֶפְרַיִם וַיִּרַע בְּעֵינָיו וַיִּתְמַךְ יָד־אָבִיו לְהִסִּיר אֹתָהּ מֵעַל־רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁוֹ: וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִּי זֶה הַבְּכֹר שִׁים יְמִינִי עַל־רֹאשׁוֹ: וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יָדְעִיתִי בְּנֵי יָדְעִיתִי גַם־הוּא יִהְיֶה־לָּעַם וְגַם־הוּא יִגְדֹּל וְאוֹלָם אָחִיו הִקְטִין יִגְדֹּל מִמֶּנּוּ וְזָרְעוֹ יִהְיֶה מְלֹא־הַגּוֹיִם: 10 כִּי־אֶרְאֶה שְׁמֵיךָ מַעֲשֵׂי אֲצַבְּעֹתֶיךָ יָרַח וְכוֹכָבִים אֲשֶׁר כּוֹנְנֹת: מֵה אָנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי־תִפְקְדֵנוּ: וַתַּחֲסְרֵהוּ מַעַט מֵאֲלֵהֶם וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ: 11 וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: 12 אַעֲשֶׂה אוֹתָךְ לְגוֹי־עַצוֹם וְרַב מִמֶּנּוּ:

Suggested further reading: Proverbs 16. 8-19.

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. 2 He has slain men more righteous than he. 3 Thou art wiser than Daniel. 4 A

¹ Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַע), sometimes with ל (cf. לְהַקְשִׁיב).

living dog is better than a dead lion. 5 And that man was greater than all the children of (the) East. 6 And he loved Joseph more than all his sons, for a son of old age (was) he to him. 7 And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? 8 And he had two daughters and the younger was fairer than the elder. 9 The greatest (men) of the city. 10 There was not left to him except the youngest of his sons. 11 The hand of Yahweh is not too short to save nor is his ear too dull to hear. 12 My master has put everything that he has in my hand; he is not greater in this house than I am. How, then, can I commit this great wickedness?

§ 45. THE NUMERALS

1. *The Cardinal Numbers.* (a) The numeral *one*, אֶחָד *m.*, אחת *f.*, is an adj. agreeing in gender with its noun and standing like other adj. *after* it; as אִישׁ אֶחָד *one man*, אִשָּׁה אַחַת *one woman*.

(b) i. The numeral *two*, שְׁנַיִם *m.*, שְׁתַּיִם *f.* (cstr. שְׁנֵי, שְׁתֵּי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*, שְׁתֵּי הַנְּשִׂיִם *the two women*.

ii. The form שְׁתַּיִם (*š-táyim: t*, not *th*) has a peculiar vocalization. Either it is derived from שְׁתַּיִם which, by an irregular assimilation of the *nún* to the following *tāw* (cf. §§ 6. 3b; 39. 1) has become שְׁתַּיִם, in which the daghesh is, therefore, a dagh. forte while the vocal *shewa* of the *šín* in שְׁנַיִם has been retained; or, alternatively, the basic form is אֶשְׁתַּיִם *eš-táyim*, but in שְׁתַּיִם the prosthetic א has been elided (cf. אַרְבַּע *four* (from the root רָבַע) and רְבִיעִי *fourth*), in which case the daghesh is dagh. lene and the *shewa* is residual.

(c) i. The numerals 3 to 10 are nouns and stand commonly in the constr. state before the noun specifying that which is enumerated; but they may stand in the absol. in apposition

to it, in front of it in most instances, but after it in late O.T. style. These numerals disagree in gender with their related nouns, the fem. form of the numeral being used with a related masc. noun, and vice versa; the related noun is expressed in the plural; e.g. *five sons*, *חַמֵּשָׁת בָּנִים* or *חַמֵּשָׁה בָּנִים* or *בָּנִים חַמֵּשָׁה*.

ii. This curious usage is to be explained by the fact that these numerals were originally abstract nouns in the feminine. *Three sons = a triad* (*שְׁלֹשֶׁת*, constr.) *of sons*. Then the absolute form of *שְׁלֹשֶׁת*, viz. *שְׁלֹשָׁה*, came to be used appositionally, *a triad, sons* or *sons, a triad* (*בָּנִים שְׁלֹשָׁה*, *שְׁלֹשָׁה בָּנִים*). Later these fem. forms of the numeral were used only with related masc. nouns (the more numerous class) and a shortened form was used with related fem. nouns.

iii. Numerals which are nouns may be used with a pron. suffix; e.g. *שְׁנֵינוּ* *we two, the two of us*; *שְׁלֹשָׁתָם* *they three, the three of them* (*š•loštām*); &c.

	With the Masculine		With the Feminine	
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חַמֵּשָׁה	חַמֵּשֶׁת	חֲמֵשׁ	חֲמֵשׁ
6	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
10	עֶשְׂרֵה	עֶשְׂרֹת	עָשָׂר	עָשָׂר

(d) The numerals 13-19 are compounds, composed of, i. a unit, which is used in the fem. absol. with a masc. noun and in the masc. constr. with a fem. noun, and, ii. a by-form

of the word for ten, viz. *עָשָׂר* with a masc. noun and *עֶשְׂרֵה* with a fem. one.

The numerals 11 and 12 require to be particularly noted. With these the unit is used in the constr., the masc. form (*שְׁנַיִ, אֶחָד*) with a masc. noun, and the fem. form (*שְׁתַּיִ, אַחַת*) with a fem. noun; but, in addition, in the case of 11, *עֶשְׂרֵי* is used as an alternative for *אֶחָד* and for *אַחַת*, and, in the case of 12, *שְׁנַיִם* as an alternative for *שְׁנַיִ*, and *שְׁתַּיִם* for *שְׁתַּיִ* (these forms *שְׁנַיִם* and *שְׁתַּיִם* seeming to be composite, agreeing consonantly with the absol. forms *שְׁנַיִם* and *שְׁתַּיִם*, and vocally with the constrs. *שְׁנַיִ* and *שְׁתַּיִ*).

The numerals 11-19 are used only in apposition with their related noun, and stand chiefly before, but occasionally after, it. The noun itself is usually in the plural, except with a few common nouns like *יום* *day*, *שָׁנָה* *year*, *אִישׁ* *man*, *נַפֶּשׁ* *soul, person*, &c., and collectives; e.g. 19 *cities* (*עִיר* *f.*), *עָרִים* *תְּשַׁע-עֶשְׂרֵה*; *fifteen sons*, *חַמֵּשָׁה עָשָׂר בָּנִים* but 19 *men*, *תְּשַׁע-עֶשְׂרֵה אִישׁ*.

	With the Masculine	With the Feminine
11	{ אֶחָד עָשָׂר	אַחַת עֶשְׂרֵה
	{ עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עֶשְׂרֵה
12	{ שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרֵה
	{ שְׁנַיִ עָשָׂר	שְׁתַּיִ עֶשְׂרֵה
13	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עֶשְׂרֵה
14	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
15	חַמֵּשָׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
16	שֵׁשָׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
17	שִׁבְעָה עָשָׂר	שִׁבְעַ עֶשְׂרֵה
18	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה
19	תְּשַׁע עָשָׂר	תְּשַׁע עֶשְׂרֵה

(e) The *tens* are the plurals of the units (e.g. שלש 3, שלשים 30) except עשרים, which is the plur. of עשר, there being a distinct word for *hundred*, מאה. The *tens* end in *im* alike with masc. and fem. nouns. Having no constr. forms, they are used only in apposition with their related nouns and commonly, but not invariably, precede them. The noun is often in the sing. when the numeral precedes it; it is always in the plur. when the numeral follows; e.g. חמשים צדיקים *fifty righteous*; ארבעים בנים ושלשים בני בנים רכבים על-שבעים *forty sons and thirty grandsons who rode on seventy asses*, עירי *forty sons and thirty grandsons who rode on seventy asses*, ארבעים שנה *forty years*, חמשים איש *fifty men*; but אילים עשרים *twenty rams*, גמלים ופרים עשרה *thirty camels, forty cows and ten oxen*.

(f) In numbers composed of tens and units such as 23, the order may be three and twenty, e.g. שתיים ושלשים שנה *sixty-two years*, but also *twenty and three*, עשרים ושלש שנה, and sometimes the noun is repeated with both, as *three years and twenty year*; e.g. חמשים ושבע שנה *seventy-five years*; or again, עשרים שנה ושבע שנים *twenty-seven years*.

20	עשרים	60	ששים
30	שלשים	70	שבעים
40	ארבעים	80	שמנים
50	חמשים	90	תשעים

(g) 100	מאה	fem., cstr.	מאת	plur.	מאות	<i>hundreds</i> .
200	מאתים	dual (for מאתיים).				
300	שלש מאות	400	ארבע מאות	&c.		
1,000	אלף	masc.				
2,000	אלפים	dual.				
3,000	שלושת אלפים	4,000	ארבעת אלפים	&c.		
10,000	} רבבה	pl. regular, רבבות.				
20,000		} רבוא רבו	pl. רבאות and רבות (later forms).			
20,000	רבתיים		dual.			

(h) The word מאה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בן-מאה שנה *(son of, i.e.) a hundred years old* (also מאת); in *du.* and *plur.* only in *absol.* The word אלף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אלפים).

(i) The numerical values of the letters of the Hebrew alphabet, used individually, are given in the Table of the alphabet at the beginning of the grammar. Compound use of letters fills up the gaps; e.g. יא 11 (i.e. י 10 + א 1 in the usual Hebrew order of writing), יב 12 (10+2), כא 21, לא 31, קא 101, קכא 121 (100+20+1), רכא 221; 500 תק (400+100), 600 תר (400+200), 700 תש (400+300), 800 תת (400+400), 900 תתק (400+400+100), 1,000 תתר (400+400+200).

Exception. By this system 15 and 16 should be denoted by יה and יו; but since these combinations of letters represent forms of the divine name יהוה, 15 is denoted by טו (9+6) and 16 by טז (9+7).

(j) Multiplicatives are expressed i. by the use of פעם, *step, time*; e.g. פעמיים *twice*, שלש פעמים *three times*; or, ii. by the use of the fem. dual; e.g. שבעתיים *seven times*.

2. *The Ordinal-Numbers.* The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these.

First	ראשון	fem.	ראשונה	sixth	ששי
second	שני	fem.	שנית	seventh	שביעי
third	שלישי	fem.	שלישית, -יה	eighth	שמיני
fourth	רביעי	fem.	&c.	ninth	תשיעי
fifth	חמישי	or	&c.	tenth	עשירי
	חמישי				

E.g. *on the seventh day*, ביום השביעי; *in the eighteenth year of the king*, בשנת שמונה עשרה למלך; or בשנת שמונה עשרה למלך.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שלישית *a third*; in a few cases also by segholate forms; e.g. רבע *a fourth*, חמש *a fifth*; a half is חצי, § 33. 3b, 1a.

עֵז <i>f.</i> she-goat;	גַּמְלָה camel; <i>pl.</i>	עוֹר <i>Po'el</i> , incite,
<i>pl.</i> עֵזִים	גַּמְלִים (§ 40. 4)	wield
כֶּבֶשׂ lamb	כְּלֹא imprisonment	בָּקַע to break through
קָלַל wounded, slain	רֵמַח spear	צִנָּה <i>f.</i> shield
חֲצַר court (<i>noun</i>)	שָׂכַר to hire	כֶּכֶר talent
דּוֹר generation (<i>pl.</i>	אֵיל ram	תּוֹדָה thanksgiving,
יָם. and oftener)		thank-offering

EXERCISE

Translate

וַיֹּאמֶר אֶל-אָבִיו אֶת-שְׁנֵי בָנָי תָּמִית אִם-לֹא אֲבִיאֲנִי אֵלָיָהּ: 2 וַיִּקַּח מִנְחָה לְאָחִיו עֵזִים מְאֹתִים וְאֵילִים וְעֹשְׂרִים וְגַמְלִים מִיְּנִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים: 3 וַיְהִי בְּאַחַת וּשְׁש־מֵאוֹת שָׁנָה לְחַיָּו בְּחֹדֶשׁ הַשְּׁנַי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לְחֹדֶשׁ יִבְשָׁה הָאָרֶץ: 4 בְּשָׁלְשִׁים וָשֶׁבַע שָׁנָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וּשְׁבַע־יָלְחֹדֶשׁ נִשָּׂא מֶלֶךְ בְּכָל אֶת-רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלֹא: 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֻרִים בְּמַחְנֵה הָאֵיב וַיִּשְׁאַבוּ-מִים וַיָּבִאוּ אֵלָיו וְלֹא אָבָה לְשְׁתוֹתָם: 6 וַרְדְּפוּ מִכֶּם חַמְשָׁה מֵאָה וּמֵאָה מִכֶּם רַבָּה יִרְדְּפוּ: 7 וַיֹּאמֶר אֵלֵיהֶם צֵאוּ שְׁלֹשְׁתְּכֶם וַיִּצְאוּ שְׁלֹשְׁתָּם: 8 וְהָאִישׁ הַזֶּה הָיָה רֹאשׁ הַשְּׁלֹשִׁים וְהוּא עוֹרֵר אֶת-חַנְיָתוֹ עַל-שְׁלֹשׁ מֵאוֹת חָלָל וְלוֹ שֵׁם בְּשָׁלְשִׁים: בְּשָׁלְשִׁים הוּא נִכְבָּד וַיְהִי לָהֶם לְשָׂר וְעַד-הַשְּׁלוֹשָׁה לֹא-בָא: 9 וַיִּקְבֹּץ הַמֶּלֶךְ אֶת-יְהוּדָה וַיַּעֲמִידֵם לְשָׂרֵי הָאֲלָפִים וּלְשָׂרֵי הַמֵּאוֹת וַיִּפְקְדֵם לְמִבְּנֵי-עֹשְׂרִים שָׁנָה וּמִמְעָלָה וַיִּמְצְאוּ שְׁלֹשׁ-מֵאוֹת אֶלֶף בַּחֹר אַחַז רֵמַח וְצִנָּה: וַיִּשְׁכַּר מִיִּשְׂרָאֵל מֵאָה אֶלֶף גְּבוּר חֵיל בְּמֵאָה כְּפַר-כֶּסֶף: 10 וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר הֲבִיאוּ זְבָחִים וְתוֹדוֹת לְבֵית יְהוָה וַיָּבִיאוּ הָעָם זְבָחִים וְתוֹדוֹת: וַיְהִי מִסְפַּר הַזְּבָחִים אֲשֶׁר הֲבִיאוּ בְּקָר שְׁבַע־עִים

¹ יום unexpressed.

² לָמָן is used, as here, to express a *terminus a quo*.

אֵילִים מֵאָה כְּבָשִׁים מְאֹתִים כָּל-אֵלֶּה הִקְרִיבוּ אֶל-יְהוָה: 11 וַיְחִי אַחֲרֵי-זוֹת מֵאָה וָאַרְבַּעִים שָׁנָה וַיִּרְא אֶת-בְּנָיו וְאֶת-בְּנֵי בְנָיו אַרְבַּעַת דְּרוֹת: 12 וַיִּמְלֶךְ-שֵׁם שֶׁבַע שָׁנִים וַשֵּׁה חֲדָשִׁים וּשְׁלֹשִׁים וּשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם:

Suggested further reading: Numbers II. 16-25; Genesis 18. 22-33.

His five brothers and three sisters went with him to the house of their father. 2 The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. 3 And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. 4 The days of the years of my life have been four and seventy years. 5 There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. 6 The half is better than the whole. 7 And one said to the other, Let the two of us swear in the name of our God; so they swear, the two of them.

§ 46. MISCELLANEA

1. *The Interrogative Particle.* The particles are mostly nouns in origin, but some are now so worn down and feeble that they cannot stand alone. Thus וַיֵּא, the precative particle, is enclitic (e.g. שְׁמַע-וַיֵּא pray hear), while the interrogative particle וַיֵּ is preclitic.

Questions may have no interrogative word or particle at all introducing them, the interrogative effect being conveyed to a hearer by the tone of voice of a speaker, so that the reader of the written text may occasionally be in doubt as to whether, in a particular case, he has to do with a statement or a question; e.g. שְׁלוֹם לְיָצֵר, which can mean *all is well with the boy*,

may have interrogative value, *is all well with the boy?* Usually the context will determine the choice of rendering. But commonly a question is introduced by the particle הַ; disjunctive questions, *whether or* are expressed by the use of אִם הַ; e.g. הֲלֹנוּ אַתָּה אִם לְצָרֵינוּ (whether) art thou for us or for our enemies? The pointing of הַ is as follows:

(a) Usually it is הַ, as in הִזֶּה *is this?*

(b) Before simple shewa it is הַ, as הַמְעַט *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.

(c) Before Gutturals (except when they have ך or ך) it is also pointed הַ, often marked by *Methegh*, as הֲאֵלֶיךָ *shall I go?*

(d) Before Gutt. with ך or ך it is הַ, as הֲהִזְקֶךָ *whether it be strong?*

2. *Adverbs.* (a) In addition to the adverbs already met with in the course of the book may be mentioned the following: אֵי, אֵיךָ, אֵימָה, אֵימָה *where?* (with suff. אֵימָה *where art thou?* אֵי *where is he?* אֵימָה). אֵימָה, אֵימָה *whence?* אֵימָה *whither?* אֵיךָ, אֵיךָ *how? how!*

(b) Some advbs. directly connected with nouns end in ם, which may have been an old accus. ending; e.g. יוֹמָם *by day*, רִיקָם *in vain* or (with) *empty (hands)*, הֵנָם *for nothing* or *in vain* (from הֵן *grace*). In some words this *â* has passed into *ô* (§ 3. 2); e.g. פְּתָאִם *suddenly*, שְׁלֹשָׁם *the day before yesterday* (*three days ago*, from שָׁלֹשׁ *three*).

(c) The noun סְבִיב *circuit* is mostly used as advb. and preposition, *round about* (e.g. יְהוָה סְבִיב לְעַמּוֹ *Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. סְבִיבֶיךָ *round about thee*, more often fem. סְבִיבוֹתֶיךָ.

3. (a) *Conjunctions.* גַּם *also*, גַּם גַּם *both and* גַּם לֹא גַּם לֹא *neither nor*; אוּ *or*; אִם *if*; אוּ אוּ *or*;

אִם אִם *whether or*. לוּ (לוֹא) also can mean *if*; but אִם is the ordinary conditional conjunction, e.g. הִפְרֹדְנָא מְעַלִּי אִם הִשְׁמַאל וְאִימְנָה *go your way apart from me; if you take to the left, I shall take to the right*; but לוּ (or לוֹא) is used of unfulfilled conditions in the past,¹ לוּ הָפֵץ יְהוָה לְהַמִּיתֵנוּ לֹא לָקַח וְגו' *if Yahweh had desired to put us to death, he would not have accepted. . . .* The negative of לוּ is לוֹלֵא; e.g. לוֹלֵא חֲרַשְׁתֶּם בְּעִגְלָתִי לֹא מְצַאתֶם אֶת־הַחִידָתִי *if you had not ploughed with my heifer, you would not have discovered my riddle.*

(b) A simple wish may be expressed by מִי (cf. § 34, note to Voc.), מִי־יִשְׁקֵנִי מַיִם *O that I had water to drink*, or by מִי־יִתֵּן, מִי־יִתֵּן מִי־יִתֵּן מִי־יִתֵּן *O that my request might be granted*; a wish related to the past which may be expressed by מִי־יִתֵּן and the infin. cstr. e.g. מִי־יִתֵּן מוֹתִי אֲנִי תַחֲתֶיךָ *O that I had died instead of thee*, or by לוּ and the perf.; e.g. לוּ מָתוּנוּ בְּאֶרֶץ מִצְרַיִם *would that we had died in the land of Egypt.*

(c) *But* is frequently expressed by *wāw*; e.g. וּמִן־הָעֵץ לֹא־תֹאכַל *but of the tree thou mayest not eat*; or by כִּי in its adversative sense; e.g. הוּא לֹא־כֵן יִדְמָה וּלְכַבּוֹ לֹא־כֵן יִהְיֶה *he does not think in that way nor does his mind plan in that way, but his purpose is to destroy and to wipe out nations not a few*; or by the strong adversative particle אִוְלָם; e.g. אִוְלָם אֲנִי אֲדַרְשׁ אֶל־אֵל *but I would seek unto God*; וַיִּקְרָא אֶת־שֵׁם הַמָּקוֹם הַהוּא בֵּית־אֵל וְאִוְלָם לֹו שֵׁם הָעִיר לְרֹאשְׁנָה *so he called the name of that place Bethel, but the name of the city was Luz at the first.*

But after a negative is כִּי־אִם; e.g. אֲנִי שָׂנְאֵתִי כִּי לֹא־יִתְנַבֵּא עָלַי *I hate him because he does not prophesy good concerning me but evil*; or after a virtual negative; e.g. מִי־עֵוֶר כִּי אִם־עֵבְדִי *who is blind but my servant?*

(d) In oaths, אִם = *certainly not*, and אִם לֹא = *certainly*; e.g. אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה *I shall assuredly not do this thing.*

¹ לוּ is a contraction for וְגוֹמֵר and completion, i.e. etc.

² *lit.* that what I asked for might come.

(The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing.*”) **אִם יִהְיֶה טַל** *certainly there shall not be dew*. **אִם-לֹא הָאָרֶץ לְךָ תִּהְיֶה לְנַחֲלָה** *surely the land shall be to thee for an inheritance (cursed be I if the land does not become your inheritance)*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. **כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם-** **לֹא שָׂר-צָבָא תִּהְיֶה** *so may God do to me and more also* (lit. *and so may he add*) *if thou do not become captain of the host* (i.e. I swear that thou shalt become). This imprecatory formula clearly implies that it was originally used as a sacrificial animal was slain; the later custom probably was that the person uttering the words made a symbolic act or gesture which gave meaning to the word *so*. The value of the formula was, more or less, *So may God destroy me and worse if...*

(e) Some prepositions become conjunctions by the addition of **אֲשֶׁר**; e.g. **אֲחֲרַי אֲשֶׁר** (cf. *après que*) *after*.

4. *Interjections* **אָה, אַהָּה, אָהי** *ah! woe! ah, alas, ha!* **הִס** (even pl. **הִסוּ**), as if **הִס** were imper.) *hush! far be it!*—lit. *ad profanum!* (as an exclamation; but also in construction, thus **חֲלִילָה לָנוּ מֵעֹזב אֶת-יְהוָה** *far be it from us that we should forsake Yahweh*).

ברח to flee	מוֹשׁ to depart	אוֹת <i>f.</i> sign, token
שָׂאוּל Saul	הִגָּה to moan, muse,	תְּשׁוּבָה <i>f.</i> return,
	meditate	answer
עֲוֹן guilt, punishment	יָעַף to be weary, faint	מְחִיר price,
	(§ 29. 2. 2a)	hire
יָעַף weary, faint	יָנַע to toil, grow weary	מִישׁוֹר plain,
	(§ 29. 2. 2a)	uprightness

EXERCISE

Translate

אָנָּה אֵלֶיךָ מְרוּחָה: 2 מֵאַיִן יָבֵא עֲזָרִי: 3 וַיִּבֹּךְ וְכֹה אָמַר בְּלִכְתּוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחֲתֶיךָ בְּנִי: 4 אִם-לֹא אֶל-בֵּית-אָבִי תֵלֶךְ

וְלַקְחַת אִשָּׁה לְבָנִי: 5 אִם-אָקַח מִכָּל-אֲשֶׁר-לָךְ: 6 מֵה-טוֹב לָכֶם הַמָּשָׁל בְּכֶם שְׁבַעִים אִישׁ אִם-מָשָׁל בְּכֶם אִישׁ אֶחָד: 7 הֲיָה כָרֶם לְאִישׁ אֶצֶל הַיֵּכָל הַמֶּלֶךְ בְּשִׁמְרוֹן: וַיִּדְבַּר-לוֹ הַמֶּלֶךְ תְּנָה-לִּי אֶת-פְּרִמָּךְ וַיְהִי לִי לְגֹן כִּי הוּא קָרוֹב אֶצֶל בֵּיתִי וְאֶתְנָה לְךָ תַחֲתָיו כָּרֶם טוֹב מִמֶּנּוּ אוֹ אִם טוֹב בְּעֵינֶיךָ אֶתְנָה-לָךְ כֶּסֶף מְחִיר-פְּרִמָּךְ: וַיַּעַן הָאִישׁ חֲלִילָה לִּי מִתַּתִּי אֶת-נַחֲלַת אָבִיתִי לָךְ: 8 וַיִּגַּשׁ הַנָּבִיא אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר לוֹ לָךְ הַתְּחִזֵּק וְדַע וּרְאֵה אֶת-אֲשֶׁר-תַּעֲשֶׂה כִּי לְתִשׁוּבַת הַשָּׁנָה מֶלֶךְ אָרֶם עָלָה עָלֶיךָ: וְעַבְדִּי מֶלֶךְ אָרֶם אָמְרוּ אֵלָיו אֵלֶּהי הָרִים אֱלֹהֵיהֶם עַל-כֵּן חִזְקוּ מִמֶּנּוּ וְאוּלָם נִלְחַם אִתָּם בְּמִישׁוֹר אִם-לֹא נַחֲזֵק מֵהֶם: 9 וְאוּלָם חַי אֲנִי וַיִּמָּלֵא כְבוֹד-יְהוָה אֶת-כָּל-הָאָרֶץ: כִּי כָל-הָאֲנָשִׁים הָרִאשִׁים אֶת-כַּבְדִּי וְאֶת-אֲתֵנִי אֲשֶׁר עָשִׂיתִי בְּמִצְרַיִם וּבְמִדְבָּר וְלֹא שָׁמְעוּ בְּקוֹלִי: אִם-יִרְאוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתָּם וְכָל-מִקְלָלִי לֹא יִרְאוּהָ: 10 וַיִּשְׁבַּע לֵה שְׂאוּל בִּיהוָה לֵאמֹר חַי-יְהוָה אִם-יִיקַרְךָ עוֹן בְּדַבַּר הַזֶּה וְתֹאמַר הָאִשָּׁה אֶת-מִי אַעֲלֶה-לְךָ וַיֹּאמֶר אֶת-שְׂמוֹאֵל הַעֲלִי-לִי וְתֹרָא הָאִשָּׁה אֶת-שְׂמוֹאֵל וְתֹזַעַק בְּקוֹל גְּדוֹל וַיֹּאמֶר לֵה הַמֶּלֶךְ אֶל-תִּירָאִי כִּי מֵה רֵאִית וְתֹאמַר הָאִשָּׁה אֱלֹהִים רֵאִיתִי עֲלִים מִן-הָאָרֶץ:

Suggested further reading: 2 Samuel 18. 24-33; Genesis 42. 8-17.

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. 2 Whither shall I flee from thy presence? 3 Art thou my son or not? 4 O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. 5 I have sworn in mine anger—ye shall not enter into my rest. 6 This book of the law shall not depart out of thy mouth, but thou

¹ קרה with suff.

shalt meditate therein day and night, in order that thou thyself mayest observe to do according to all that is written therein, and that thou mayest speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. 7 God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God?

§ 47. APPENDIX—THE ACCENTS

1. *Use of the Accents.* The accents have three uses: (1) they mark the tone-syllable; (2) they are punctuation marks, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the syntax and logical sense of a sentence or verse; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. Of the accentual *signs* some stand above, and some below the word; when above, the sign usually stands upon the initial cons. of the accented syll., as מִיָּם; when below, it stands after the vowel of the syll., as מִיָּם, except in the case of *hólem* and *šúreq*, when it is placed under the conson., as יוֹם, רוֹחַ. A few signs are restricted to particular positions, such as the initial or final letter of a word (e.g. הַרְקִיעַ).

3. *The Accentual or Punctuational system.*¹ The Accentual or Punctuational system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:

(a) The text is broken into verses, *Pesúqim*, and the end of each *Pásúq* is marked by the sign : , called *Sóph pasúq* (end of the verse). The accent on the final word is called *Sillúq*, its sign being like *Methegh*.

הָאָרֶץ: Gen. I. I.

(b) The greatest logical pause within the verse is indicated by a sign called *ʿAthnāh* "breathing", or "rest".

הָאָרֶץ: אֱלֹהִים Gen. I. I.

(c) If there be two great pauses in the verse the greater or the one next the end of the verse is marked by *ʿAthnāh*, and the one nearer the beginning of the verse by sign † called *S^ególā*, as,

כֵּן לְרַקִּיעַ הַרְקִיעַ Gen. I. 7.

¹ The accents described in (a)-(f) are known as disjunctives.

(d) If the clause of words lying between *Sillûq* and *ʿAthnah*, or between *ʿAthnah* and *Sʿgôllā*, or between *ʿAthnah* and the beginning of the verse, *Sʿgôllā* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign [·] called *Zāqēph qāṭôn*, resembling simple shewa placed over the word,¹ as,

לְמִים מִבְּדִיל הַמִּים אֱלֹהִים Gen. I. 6.

(e) *Rᵉbhîaʿ*, in appearance like *hólem*, but standing higher, often indicates subdivisions within *zāqēph* sections, as,

הַלֵּילָה הַשְּׁמַיִם וַיֹּאמֶר אֱלֹהִים Gen. I. 14.

(f) A disjunctive of less power than *Zāqēph* is *Tiphhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Sillûq* and *ʿAthnah*. Its sign [·] is a line bent backward, as,

הָאָרְצִי הַשְּׁמַיִם אֱלֹהִים בְּרֵאשִׁית Gen. I. 1.

(g) These are the main disjunctive accents, and by stopping at them, as at the stops in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*f*) to our comma(,).

There are several more disjunctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which disjunctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one conjunctive might have served all disjunctives alike. The two most common *conjunctives* are *Mérēkhā* [·], which serves *Sillûq* and *Tiphhā*, and *Múnāh* [·], which serves *ʿAthnah* and *Zāqēph*. See Gen. I. I. 2.

(h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Sillûq* and *Sôph pāsûq*; also the great pause next the end by *ʿAthnah*; but this is not the greatest pause in the verse, which is that next the beginning, marked by a sign [·], *ʿOlé wəyôrēdh* (sometimes wrongly called *Mérēkhā Mahpākh* or *Mᵉhuppākh*), thus:

יָשָׁב עָמַד רָשָׁעִים Ps. I. 1.

¹ The sign [·] called *z. gādhól*, of the same disjunctive power, is used when its word is the only word in the accentual clause: as

לְהַבְדִּיל Gen. I. 14.

VOCABULARY

English and Hebrew

The figures 1, 2, 3 after nouns indicate the Declensions

	A	alive, חַי.
Abigail, אֲבִיגַיִל.		all, כֹּל 2. § 40.
Abimelech, אֲבִימֶלֶךְ.		allow, to, נָתַן, <i>acc.</i> and <i>inf.</i>
able, be, יָכַל; <i>impf.</i> יוּכַל, § 29.		alone, לְבַד 2. § 40. See בַּד in
Abraham, אַבְרָהָם.		Lex. <i>I alone</i> , אֲנִי לְבַדִּי, &c.
Abram, אַבְרָם.		also, גַּם; both . . . and also,
abundance, הַמּוֹן 1.		גַּם . . . וְגַם.
according to, כִּי (prep.), עַל-פִּי.		altar, מִזְבֵּחַ. See sacrifice.
accustomed, to be, סָכַן <i>Hiph.</i>		among, amongst (midst).
acquire, to, קָנָה.		and, וְ, § 11; both . . . and, וְ . . . וְ
add, to, יָסַף, <i>perf.</i> and <i>ptc.</i> in		(also).
<i>Qal</i> ; other parts in <i>Hiph.</i>		angel, messenger, מַלְאָךְ 1.
See § 29.		anger, אָף (אָנַף); suff. אָפִי. § 40. 4.
adversary, צָר 2. § 40.		angry, be, קָצַף; חָרָה, used im-
advise. See counsel.		pers.: he was angry, חָרָה לוֹ.
afflict, to, עָנָה, <i>Pi.</i> ; affliction,		anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.
עָנִי 2. § 33.		another, אַחֵר; one another . . . אִישׁ
after, behind, אַחֵר; אַחֲרָי; אַחֲרָי		אֶחָיו. See § 33. 4.
after me, &c. See § 16. 5.		answer, to, עָנָה.
afterwards, אַחֲרֵי-כֵן, אַחֵר.		any (all); not any, none, . . . לֹא
again, עוֹד; and she <i>again</i> bore		כֹּל. § 10. 5.
וְתִסָּף וְתִלָּד, &c. See § 29. 4.		anything (after a negative) מְאוּמָה.
aged, vb. and adj. זָקַן; old age,		appear, to, <i>Niph.</i> of <i>see</i> .
זָקְנִים, זָקְנָה.		appearance, מְרֹאָה. § 33.
alas! אָח, אָהָה.		approach, to (draw near).

arise, to, קום. § 30.
ark, תְּבֵּה (e firm).
ark (of covenant), אָרוֹן, with
art. הָאָרוֹן.
arm, זְרוּעַ, *f.* (generally); pl.
im, óth.
army, חֵיל, § 31 (force).
around (prep.), סְבִיבוֹת, סְבִיב;
(adv.) מִסְבִּיב.
arrange, to עָרַף.
arrow, חֵץ 2. § 40.
as, like כִּי (see p. 55); as, when
כַּאֲשֶׁר.
ascend, to (go up).
ashamed, be, בּוֹשׁ. § 30.
aside, to turn, סוּר. § 30.
ask, to, שָׁאַל. § 36.
ass, he-ass, חֲמוֹר; she-ass, אֵתוֹן 1.
assemble, to קָהַל, *Hiph.* (gather).
assembly, עֵדָה 1, מִקְרָא, קָהַל.
atone, to, כִּפֵּר, *Pi.* § 23. 1a;
pass. *Pu.*; for עָל.
attend to, to; attention to, to
pay, קָשַׁב *Hiph.*
avenge, to, נָקַם; *Niph.* be avenged,
avenge oneself.
awake, to, יָקַץ, *perf.* Qal not in
use; *impf.* יִקְצֵ; *perf.* הִקְיֵץ.
Hiph. of קִיץ.

B

Baal, בַּעַל 2.

bad, רַע 1. § 40.
Balaam, בַּלְעָם.
bank, שֹׁפָה 1 (lip).
be, to, הָיָה. § 33.
bear, to, carry, נָשָׂא (lift up).
bear, to, bring forth, יָלַד, § 29;
be born, *Niph.*; beget, *Hiph.*;
a boy, יָלֵד 2; girl, יָלְדָה 2;
kindred, מוֹלְדָת, § 25. 3.
beast, חַיָּה (cattle).
beauty, יָפִי 2, § 33 (fair).
because, כִּי.
bed, מִטָּה (stretch); מִשְׁכָּב 1
(lie).
befall, to, קָרָה; קָרָא, § 38. 1. 5.
before (face).
beget, to (bear).
begin, to, חָלַל, *Hiph.* (חָלַל); pass
Hoph.; beginning תְּחִלָּה.
beguile, to, נָשָׂא, *Hiph.*
behind (after).
behold, הִנֵּה, הִנּוּ 2, § 40; behold *I*
(*me*), הִנֵּנִי; behold *we* (*us*), הִנְנוּ.
See § 40. 6b. Very often fol-
lowed by the *participle.*
believe, to, אָמַן, *Hiph.*; לֵ? of pers.
belly, בֶּטֶן 2. *i.* (womb).
beneath, instead of, תַּחַת 2; plur.
suff. תַּחְתִּי, &c., rarely sing
except תַּחְתָּם, § 36. 3a, *i.*
bereaved, be, שָׁכַל (intrans.).

beseech thee, I (we) *particle of*
entreaty אָנָּא.
beside, אֶצֶל, — *me*, אֶצְלִי, § 35. 4b.
Bethel, בֵּיתֵאל.
between, בֵּין 2, § 31; *between me*
and thee, בֵּינִי וּבֵינָךְ; *between me*
and you וּבֵינֵכֶם —.
beware, to, *Niph.* of *keep.*
beyond (region b.), other side,
עֲבָר.
bind, to, saddle, תָּבַשׁ, אָסַר.
bird, fowl, עוֹף 2; צִפּוֹר, pl. צִפּוּרִים.
bitter, to be, מָר (intrans.), *impf.*
יָמַר, § 39; bitter, מָר, § 40.
bless, to, בָּרַךְ, *Pi.*; pass. *Pu.*
§ 36; blessed, בָּרוּךְ; אֲשֶׁרִי (*ctr.*
pl.) cf. p. 191; blessing, בְּרָכָה 1.
blind, עִוֵּר 3.
blood, דָּם 1; *pl.* bloodshed; with
heavy suff. דְּמָמָם.
blot out, to, destroy, מָחָה; pass.
Niph.
blow, to (a trumpet), תָּקַע.
bone, עֲצָם 2. *f.*; *pl.* *im* and *óth.*
book, סֵפֶר 2.
bosom, חֵיק 2. § 31.
both, שְׁנַיִם (two); with suff. *both*
of us, we both, שְׁנַיִנוּ, &c.
§ 45. 1a, c. iii.
bow, a, קִשְׁת 2. *f.*
bow down, to, כָּרַע; trans. *Hiph.*

boy (bear).
bread, לֶחֶם 2.
broad, be, רָחַב, *st.*; broad, רָחַב 1;
breadth, רָחַב 2. See § 36.
break, to, שָׁבַר; pass. *Niph.*;
broken, נִשְׁבַּר; b. in pieces, *Pi.*
break down, to, פָּרַץ.
break through, to, פָּרַץ, בָּקַע.
break, to (of day), עָלָה; day-
break, שַׁחַר 2.
breath, נְשָׁמָה 1.
bribe, כֶּפֶר 2.
brightness, נֹגַהּ 2.
bring, to, *Hiph.* of *come.*
bring down, to, *Hiph.* of *go*
down, &c.
bring out, to, *Hiph.* of *go out.*
bring up, to, *Hiph.* of *go up.*
bring up, to = to rear, גָּדַל, *Pi.*
broad, wide, רָחַב 1.
brook, נַחַל 2.
brother, אָח. See § 42.
build, to, בָּנָה. § 32.
burn, to, שָׂרַף, pass. *Niph.*; with
fire, בָּאֵשׁ.
burnt-offering, עוֹלָה.
bury, to, קָבַר; pass. *Niph.*; grave,
קֶבֶר 2. *i.*; קְבוּרָה grave, burial.
but, כִּי; אִוְלָם, כִּי אִוְלָם. § 46. 3c.
butler, butlership, מִשְׁקָה. § 33.
buy, to, acquire, קָנָה (possess).

buy corn, to, שָׁבַר.
by (of cause), מִן. § 12. 3, 4.
by (beside), עַל. § 16. 5.

C

calamity, אִיד 2. § 31.
calf, עֵגֶל 2; f. עֵגֶלָה. § 35.
call, to, cry, קָרָא, *dat.*; he called him Adam, קרא לוֹ אָדָם; he called his name Adam, קרא אֶת־אָדָם שְׁמוֹ אָדָם; he was called Adam, נִקְרָא לוֹ אָדָם. § 40. 6.
camel, גַּמְל, *pl.* גַּמְלִים.
camp, מַחֲנֶה.
Canaanite, כְּנַעֲנִי.
captain, שָׂר (prince).
captive, to take, שָׁבָה.
capture, to (a city), לָכַד.
carcase (corpse).
care, to take, *Niph.* of *keep*.
cast, to, throw, שָׁלַךְ, *Hiph.*; pass. *Hoph.* § 24. 2.
cast lots, to. See fall.
cattle, בְּהֵמָה 1; cstr. s. בְּהֵ' ; cstr. *pl.* בְּהֵ'. See § 42.
cease, to, חָדַל, (*intrans.*); he ceased speaking, חָדַל לְדַבֵּר.
Chaldees, כְּשָׁדִים.
change, to, חָלַף, *Pi.*
chariot, רֶכֶב 2.
cherub, כְּרוּב.

child, יָלֵד 2; עוֹלָל 1; עוֹלָל 3;
children of Israel, בְּנֵי יִשְׂרָאֵל
(son).
choose, to, בָּחַר; בָּ.
chosen, בְּחִיר, בְּחֹזֵר.
city, עִיר 2. *f.*; *pl.* עָרִים, § 42.
clan, מִשְׁפָּחָה 2. *f.*
clean, to be, טָהַר, (*intrans.*);
clean, טָהוֹר 1.
cleave, to, דָּבַק, (*intrans.*); to, בָּ.
clothe oneself, to, put on, wear,
לָבַשׁ, (*intrans.*), *acc.*; clothe
(another) with —, *Hiph.*, two
accus. § 24. 1d.
cloud, עָנָן 1.
come, to, come in, enter, go in,
בּוֹא; bring, *Hiph.*; pass. *Hoph.*;
entrance, מְבוֹא 1.
comfort, to, נָחַם, *Pi.*; pass. *Pu.*
command, to, צִוָּה *Pi.*; pass. *Pu.*;
a command, מִצְוָה 1.
commit, to, entrust (oversee).
compassion, to have, רָחַם *Pi.*
(pity). § 36.
complete, to be, כָּלָה.
conceal, to (hide).
conceive, הָרָה; *impf.* 3 *s. f.* with
wāw cons. וַתַּהַר. § 33. 1c.
confide, to, trust, בָּטַח; *in*, בָּ.
contend, to, רִיב. § 30.
continually, תָּמִיד.

cord, חֶבֶל 2.
corn, דָּגָן 1, שָׁבַר 2.
corner, פִּנָּה.
corpse, carcase, נִבְלָה 1.
corrupt, to, שָׁחַת, *Hiph.* (*Pi.*);
pass. *Niph.*
counsel, to, advise, יָעַץ, *impf.*
יָעִץ; deliberate, *Niph.*, *Hithp.*;
counsel, עֲצָה 1. § 29.
count, to, number, סָפַר; מְנָה.
§ 32.
count, to, impute, reckon, חָשַׁב.
country, the (field).
court, a, חֲצָר 1. *c.*, *pl.* *im* and
ôth.
covenant, a, בְּרִית, *f.*; to make a
covenant — כָּרַת (cut); establish,
fulfil a —, — הִקִּים (arise).
cover, to, כָּסָה, *Pi.*; pass. *Pu.*;
a covering, מְכֻסָּה. § 33.
cow, פָּרָה (ox).
create, to, בָּרָא; pass. *Niph.*
creep, to, רָמַשׁ, *impf.* *in o*; creep-
ing things, רָמַשׁ 2, *coll.*
cross, to, pass over, by, עָבַר;
Hiph., bring over, make go
through, &c.; a crossing, ford,
מַעְבָּר 1.
crown, to, עָטַר *Pi^{el}*.
crown, עֲטָרָה (cstr. עֲטָרַת).
cry, to (call).

cry out, to, צָעַק, צָעַק; a cry,
צָעָקָה 1.
cultivate, to (serve).
cunning, (adj.), עָרוּם 1.
cup, a, כּוֹס. § 31.
curse, a, ban, חָרַם 2.
curse, to, אָרַר; קָלַל, *Pi.*
cut down, to, cut, כָּרַת; pass.
Niph.; to cut off, *Hiph.*

D

Daniel, דְּנִיָּאל; later דְּנִיָּאֵל.
darkness, חֹשֶׁךְ 2.
daughter, בַּת 2. *i.*; *my d.*, בְּתִי,
&c.; plur. בָּנוֹת 1. § 42.
David, דָּוִד, דָּוִד.
dawn, daybreak, שָׁחַר 2.
day, יוֹם 2, § 31. 5; *pl.* יָמִים, יָמִי.
See § 42.
death, מוֹת, § 31 (die).
Deborah, דְּבוֹרָה (= bee).
deceive, to, נָשָׂא *Hiph.*; רָמָה *Pi^{el}*
deceit, שָׁקַר 2, מְרָמָה.
declare, to (tell), (hear), (count).
deed, מַעֲשֵׂה, מַעֲשֵׂל. § 33.
deep, be, עָמַק, (*intrans.*); deep,
adj. עָמֹק 1, *fem.* עֲמֻקָּה. See
§ 40. 5.
deliberate, to (counsel).
delight in, to, חָפֵץ, (*intrans.*);
impf. יִחַפֵּץ.

delight, pleasure, **הִפֵּץ** 2. § 35;
delighting in, adj. **הִפֵּץ** 1.
deliver, to, **נצַל** *Hiph.*, **ישַׁע** *Hiph.*;
pass. *Niph.*
depart, to, **סור**. § 30; **מוֹשׁ** § 30.
descend, to, **יָרַד**. § 29.
desert, wilderness, pasture, **מִדְבָּר**
1.
desire, to, **חָמַד**; *impf.* **יִחַמְדוּ**, pass.
Niph.; **חָפֵץ**, (*intrans.*):
אוה *Pi.*, *Hithpa.*
desolation, **חֲרָבָה** 2.
despise, to, **קָלַל**; to be despised,
קָל (*Qal*).
destroy, to, **שָׁחַת**, *Hiph.* (*Pi.*);
pass. *Niph.*; **שָׁמַד**, *Hiph.* pass.
Hoph.; **דָּמָה**.
die, to, **מוֹת**, to kill, *Hiph.*, *Pôl.*
(*מוֹתָת*); pass. *Hoph.*; dead, **מֵת**
ptc.; death, **מוֹת** 2. § 31.
disease, sickness, **חָלִי** 2. § 33.
dispossess, **ירַשׁ**, *Hiph.*
distant, to be, **רחַק** (*a.*); distant
(*adj.*) **רָחוֹק**.
divide, to, **בָּדַל**, *Hiph.*; pass.
Niph.
do, to (make).
dog, **כֶּלֶב** 2.
door, **דֶּלֶת** 2. *f.*
draw near, to, approach, **קָרַב**,
(*intrans.*), *Hiph.* bring near,

offer, present; **נָגַשׁ**, *perf.* used
in *Niph.*, *impf.* in *Qal*. See
§ 34. *Hiph.* bring near; near,
קָרוֹב 1.
draw (water) **שָׁאַב**.
dream, to, **חָלַם**; *impf.* **יִחַלֵּם**; a
dream, **חֲלוֹם**, plur. *ôth*.
drink, to, **שָׁתָה**; to give to drink,
water, **שָׁקָה**, *Hiph.*; feast, **מִשְׁתָּה**,
§ 33; a butler, cupbearer, **מִשְׁקָה**,
§ 33; cupbearer's office, *same*
drive out, to, **גָּרַשׁ**, *Pi.*, pass. *Niph.*
drunk, be, **שָׁכַר**, (*intrans.*); strong
drink, **שִׁכָר** 1.
dry, be, **יָבַשׁ**, (*intrans.*), § 39;
חֲרָב; dry land, **יַבְשָׁה** 1.
dust, **עָפָר** 1.
dwell, to, **יָשַׁב**, § 29; **שָׁכַן**, *impf.*
in *ô* (§ 19); *Hiph.*, to place;
dwelling **מוֹשָׁב**; dwelling, taber-
nacle **מִשְׁכָּן**, pl. *ôth* (*im*).

E

ear, **אָזֶן** 2. *f.*, *du.*; give ear, hearken,
הִשְׁמָעוּ, *Hiph.* denom. (hear).
earth, land, **אֲרֶץ** 2. *f.*
east, **קִדְמָה**; on the east of —
מִקְדָּם לְ.
eat, to, **אָכַל**, § 37; give to eat,
Hiph.; meat, food (**אֹכֵל** 2),
מֵאֲכָל 1, **אֹכְלָה** 2.

edge, **פֶּה**, with the edge of the
sword **חַרְבַּ לְפִי**. § 42.
Egypt, **מִצְרַיִם** *f.*; Egyptian, **מִצְרַיִ**
fem. **יֵת**. § 13. 5a.
elder, **זָקֵן** 1 (aged); elder, comp.
= greater (great). § 44.
Elijah, **אֵלִיָּהוּ** (**אֵלִיָּה**).
Elisha, **אֵלִישָׁע**.
embrace, to, **חָבַק**, *Pi.*
empty, **רֵק** (**רִיק**); with empty
hands, **רִיקָם**.
end, **קֵץ** 2, § 40; latter end,
אַחֲרִית, *f.*
end, to, be ended, **תָּם**, (*intrans.*),
§ 39; **בָּלָה**, § 32; to finish, com-
plete, *Hiph.* **תָּם**, *Pi.* **כֻּלָּה**; per-
fect, **תָּם** 1, **תָּמִים** 1.
enemy, **אֹיֵב** 3; enmity **אֵיבָה** 2.
enter, to, **בֹּא**. **בְּ**, **אֶל**.
entice, *Pi.* of **פָּתָה** (to be simple).
entrance, **מָבוֹא** 1.
Ephraim, **אֶפְרַיִם**.
escape, to, **מָלַט**, *Niph.*; rescue, *Pi.*
establish, to, *Hiph.* of **קוּם** *arise*.
eternity (ever).
evening, **עָרַב** 2. *c.*
ever, eternity, **עוֹלָם** 1, **עַד**; *for*
ever, **לְעוֹלָם**; *eternal hills*, **הַרְיָע**;
never, **לֹא** ... **לֹעַ**.
every, **כָּל**; every day, **כָּל-יּוֹם** (all);
they went *every man* to his

house, **הֵלְכוּ אִישׁ לְבֵיתוֹ** (§ 10. 5).
evil, to be, **רָע** (*intrans.*); *Hiph.*
to do evil to, to treat badly.
evil, adj. **רָע** 1, § 40; evil, *n.* **רָע**,
רָעָה 2, § 40; **אָוֶן** 2, § 31.
ewe-lamb, **כֶּבֶשֶׂה** 2.
except, **כִּי אִם**.
exhausted, to be, **יָגַע**.
eye, **עֵיִן** 2. *f.*, § 31, *du.* **עֵינַיִם**;
pl. **עֵינֹת**, fountains (§ 31. 5).

F

face, faces, **פָּנִים** 1, *pl.*; before,
formerly, **לְפָנַי**; *before me*,
לְפָנַי, &c., § 16. 4a; used both
of *time* and *place*.
fair, beautiful, **יָפָה** 1, § 33;
beauty, fairness, **יָפִי** 2.
faithfulness **אֱמֶת** (with *suf.* **אֱמֶתִי**
&c.).
fall, to, **נָפַל**, *impf.* in *ô*, § 34; let
fall, drop, cast (lots), *Hiph.*
famine (hungry).
far, to be, **רָחַק**, (*intrans.*); far,
adj. **רָחוֹק** 1.
fat, **בָּרִיא** 1; (noun) **חֵלֶב** 2.
father, **אָב**, irreg. § 42.
fear, to, **יָרָא**, (*intrans.*), § 29,
impf. **יִירָא**; *inf.* **יִירָאָה**; pass.
Niph.; terrible, *ptc.* **יּוֹרָא**; fear,
יִרְאָה 2, **מוֹרָא** 1, § 38, **פַּחַד** 2.

feast (drink).
 feast, to hold a (religious), **הָגַג**,
 § 39, a (religious) feast, **חַג** 2,
 § 40.
 feed, to, pasture, **רָעָה**; shepherd,
רָעָה.
 field, **שָׂדֵה** 1, § 33, pl. *óth* (*ím*).
 fierceness (heat), **תְּרוֹן**.
 fight, to, **לָחַם**, *Niph.*; *with*,
against **בָּ**; *for*, **לְ**; battle, war,
מִלְחָמָה, *cstr.* **מִלְחָמֹת**, § 25. 3.
 fill, to (be full).
 find, to, **מָצָא**; pass. *Niph.* § 38.
 fine, thin, **דָּק**. § 40.
 finger, **אֶצְבָּע** 3 (pl. **יָדוֹת**).
 finish, to, **כָּלָה**, *Pi.*; pass. *Pu.*
 (be ended), also *Qal*.
 fire, **אֵשׁ** 2. *f.* § 40.
 firmament, expanse, **רָקִיעַ** 1.
 first, former, **רִאשׁוֹן** (§ 37. 1b;
 § 45. 2); at first **בְּרִאשׁוֹנָה**.
 firstborn, **בְּכוֹר**; right of the first-
 born, birthright **בְּכוּרָה**.
 fish, **דָּג**, **דָּגָה** 1. § 15. 3.
 flee, to, **בָּרַח**; **נוֹס**; to put to
 flight, **הִנִּיס** (*Hiph.*); a refuge,
מְנוּס 1. § 31.
 flesh, **בָּשָׂר** 1.
 fling, to (cast).
 flock, **צֹאן** 2; **עֶדֶר** 2.
 flood (of Noah), **מַבּוּל**.

flourish, to, **פָּרַח**.
 foe, **אֹיֵב** (enemy) 3.
 food, **אֹכֶלָה** (eat).
 fool, **נָבֵל** 1; **אֹיִל**; folly, **אֲוָלָת**
 2.
 foot, **רֶגֶל** 2. *f.*
 for, conj. **כִּי**.
 forbid, God, **תָּלִילָה**. Cf. § 46. 4.
 force, forces, army, **חַיִּל** 2, § 31;
 also wealth, valour.
 ford, a, **מַעְבָּר**.
 foreign, **זָר**, **זָרָי**.
 ford, to (to cross).
 forget, to, **שָׁכַח**; pass. *Niph.*
 fork, **מִזְלַג** 3; pl. **מִזְלָגוֹת**.
 form, to, **יָצַר**, § 29; *impf.* with
wāw cons. **יֹצֵר**.
 forsake, to, **עָזַב** (leave), **נָטַשׁ**.
 forty, **אַרְבָּעִים**.
 four, § 45; fourth, § 45. 2.
 fowl (bird).
 friend, **רֵעָה**. § 33.
 from, out of, prep. **מִן**, § 12. 3, 4.
 fruit, to bear, be fruitful, **פָּרָה**;
 fruit, **פְּרִי** 2, § 33. 3b.
 full, be, **מָלָא**, (*intrans.*); *of*, *acc.*;
 be filled *with*, *Niph.*, *acc.*;
 to fill (a thing with), *Pi.*, *two*
acc., § 38. 3b; fulness, **מָלָא**;
 full, adj. **מָלָא**.

G

gain, to (property), **רָכַשׁ**; gain,
 property, **רְכוּשׁ**.
 garden, **גַּן** § 31.
 garment, **בְּגָד** 2. *i.*, suff. **בְּגָדִי**,
 &c. (not **ד**). **שָׂמְלָה** 2 and **שְׂמָמָה**
 2 (by transposition).
 gate, **שַׁעַר** 2.
 gather, to, **אָסַף**, § 35; **קִבֵּץ** (*Qal*),
Pi.; assemble, gather to-
 gether, and pass., *Niph.* of both
 vbs.
 genealogies, history, **תּוֹלְדוֹת**, pl.
f. (bear).
 generation, **דּוֹר** 2, § 31, pl. (*ím*)
óth.
 Gentiles, **גּוֹיִם**. (*גוי* nation).
 Gideon, **גִּדְעוֹן**.
 girl (bear), (lad).
 give, to, **נָתַן**, § 34; gift(s),
coll. **מַתָּן** 1.
 glad, be (joyful).
 glorify, to, **כָּבֵד**, *Pi.* (be heavy);
 glory, **כְּבוֹד** 1; **הָדָר** 1; **תְּפָאֲרָת** 2.
 go, to, **הֵלֵךְ**, § 29; walk, *Hithp.*
 § 23. 3b.
 go down, **יָרַד**, § 29, *Hiph.* bring
 down; pass. *Hoph.*
 go in, **בּוֹא**, § 30; bring in, *Hiph.*,
 pass. *Hoph.*; followed by **בָּ**,
אֶל-, *acc.*

go out, **יָצָא**, §§ 29, 38; bring out,
Hiph.; pass. *Hoph.*; *of* **מִן**; out-
 going, exit **מוֹצָא** 1. § 38.
 go up, **עָלָה**; bring up, *Hiph.*; an
 ascent, **מַעְלָה**, § 33.
 let go, to, **שָׁלַח**, *Pi.*
 God, **אֱלֹהִים**, *pl.* (sing. in poetry
אֱלֹהִים); with insep. prepp. **לֵא**,
 &c. (§ 12. 1c), but **מֵאֵי**.
 gold, **זָהָב** 1.
 good, be, pleasing, agreeable, **טוֹב**,
perf.; *impf.* **יֵיטֵב**; do good to,
 do right, *Hiph.*; well, very,
הֵיטִיב, *inf. abs.* § 29.
 good, adj. **טוֹב**; good things,
 goods, goodness, **טוֹב** 2, the
 best (of), **מֵיטֵב** (only in *cstr.*) 1.
 govern, to, rule, *over*, **מָשַׁל**, **בָּ**
 (king).
 gracious, to be, **הִנָּן**; gracious
 (adj.) **חַנּוּן**.
 grain, **שֶׁבֶר**, **בָּר**.
 grasp, to, **אָחַז**, § 35.
 grass, **דְּשָׂא** 2; **עֵשֶׂב** 2.
 grave (bury).
 great, be, grow, **גָּדַל**, *intrans.*;
 bring up (a child), *Pi.*; magnify,
Hiph. (*Pi.*);—oneself, *Hithp.*;
 great, **גָּדוֹל** 1; greatness, **גְּדֻלָּה** 2;
 great, **רַב**, § 40, *pl.* many.
 grey hairs, **שֵׁיבָה**.

ground, אֲדָמָה 1.
grow up (be great).
guilty, be, אָשָׁם, (*intrans.*); suffer,
to, be punished (as guilty),
Niph.; guilt, אָשָׁם 1, עוֹן 1.

H

habit, to show, סִכַּן *Hiph.*
half, חֲצִי 2. § 33. 3.
hail, בָּרַד.
hand, יָד 1. *f.*, § 15; *your* —
יָדְכֶם.
happen, to (befall).
happy, אֲשֶׁרִי (*astr. pl.*).
hard, be, קָשָׁה; harden, *Hiph.*;
hard, severe, קָשָׁה 1 (heavy).
hate, to, שָׂנֵא, § 38; hatred,
שְׂנֵאוֹת 2.
head, רֹאשׁ, § 31. 5, pl. רִאשִׁים.
heal, רָפָא; pass. *Niph.*
hear, שָׁמַע; obey, אָל- or שָׁמַע בְּ-
make be heard, declare, *Hiph.*
(see *ear*); rumour, report, שָׁמַע 2.
heart, לֵבָב 1, לֵב 2, § 40 (pl. *óth*
in both).
heaven, heavens, שָׁמַיִם 1, pl.
heavy, be, כָּבֵד, (*intrans.*); make
heavy, harden (honour, glorify),
Pi.; heavy, כָּבֵד 1.
heed, to pay, קָשַׁב *Hiph.*
heifer, עֹגְלָה 2.

help, to, עָזַר; help, עֲזָר 2.
§ 35.
herd, עֲדָר 2, מִקְנֵה. § 33.
here, hither, הֵנָּה.
hero, mighty man, גִּבּוֹר.
hide, to, סָתַר, pass., reflex. *Niph.*;
act. *Hiph.*; חָבַא, pass. reflex.
Niph., Hithp.; act. *Hiph.*; טָמַן
(to bury out of sight).
high, be, רוּם; lift up, *Hiph.*,
Po'lel; high, lofty (adj.) רָם 1
(*part.*), גִּבּוֹהַ.
hill, mountain, הַר § 40.
hire, to, שָׁכַר; hireling, שָׂכִיר.
history (genealogies).
hither, here, adv. הֵלָם.
ho! הוּי.
holy, be, קָדַשׁ, (*intrans.*); sanctify,
Pi.; — oneself, *Hithp.*; holy,
saint, קָדוֹשׁ 1; holiness, קְדוּשָׁה 2;
holy place, sanctuary, קָדֵשׁ,
מִקְדָּשׁ 1.
honour, to, כָּבַד *Pi'el*; honour
(noun.) כְּבוֹד.
Horeb, חֵרֵב.
horn, קַרְנֵן 2. *f.*
horse, סוּס 2; mare, סוּסָה, *f.*
host, army, time of service, צָבָא
1, pl. *óth.* § 38. 2.
hot, be, חָם, (*intrans.*); hot, חָם,
§ 40; heat, חֵם.

house, בַּיִת 2, § 31; home, (home-
wards) בָּיְתָה; pl. בְּתִים, § 42.
how! מָה, § 10. 3; how? אֵיךְ.
hundred, מֵאָה.
hungry, be, רָעַב, (*intrans.*); hun-
gry, רָעַב; hunger, famine, רָעַב 1.
hunt, to, צוּד; venison, צִיד.
husband (man).

I

if, אִם, לוֹ, לֹא, cf. § 46. 3.
ill (evil).
image, צֶלֶם 2.
imagination, יָצַר 2 (form).
imprisonment, כְּלֹא 2.
impute, to, reckon, חָשַׁב.
in, prep. בְּ, § 12; into, בְּ, אֶל.
incite, עוּר *Po'lel*.
increase, to (*intr.*), רָבָה.
inhabit, to, יָשַׁב, § 29. 2. 2b; in-
habitant, יָשַׁב.
inherit, to, יָרַשׁ, § 29. 2. 2a, dis-
possess, *Hiph.*; נָחַל, give to in-
herit, *Hiph.*; inheritance, נַחֲלָה.
iniquity, אָוֶן 2, § 31 (evil, guilt).
innocent, נָקִי (very rarely נְקִיא).
inside, midst, heart, קִרְבֵּי, 2. *i.*;
within the city, בְּקִרְבֵּי הָעִיר; *within*
me, בְּקִרְבֵּי (midst).
instead of, תַּחַת (beneath), § 36.
4a, *i.*

interpose, פָּגַע *Hiph.*
Israel, יִשְׂרָאֵל.

J

Jacob, יַעֲקֹב.
Jeroboam, יֵרֹבֹעַם.
Jerusalem, יְרוּשָׁלַיִם (יְרוּשָׁלַם), § 25,
Voc., n. 4.
Jonathan, יְהוֹנָתָן, יוֹנָתָן.
Jordan (the), הַיַּרְדֵּן.
Joseph, יוֹסֵף.
Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ.
journey, to, נָסַע; journey, מַסָּע 1.
joyful, be, rejoice, &c., שָׂמַח,
(*intrans.*); glad, joyful, *ptc.*;
gladness, joy, שְׂמֵחָה 2, also גִּיל,
verb and noun, §§ 30, 31.
Judah, יְהוּדָה.
judge, to, שָׁפַט; to litigate, to join
issue, enter into judgment,
Niph.; a judge, *ptc.* שָׁפַט; judg-
ment, מִשְׁפָּט 1.
just, be, righteous, &c., צָדִיק,
(*intrans.*); justify, *Hiph.*; —
oneself, *Hithp.*; just, righteous,
צִדִיק; righteousness, צְדִיק 2.
i., צְדִיקָה 1.

K

keep, to, watch, שָׁמַר; keep one-
self, take care, beware, *Niph.*;

- watchman, *ptc.* שָׁמֵר, צִפּוֹה; watch, watchman, מְשַׁמֵּר 1; watch, charge, מְשַׁמְרֵת, § 25. 3a.
- kill, to, הָרַג; *Hiph.* of *die* (הָמִית). kindle, to, burn (*intr.*) יָקַד, יָצַת (*trans.*) *Hiph.* of יָצַת (הִצִּית), § 29. 3.
- kindness חֶסֶד 2.
- kindred מוֹלְדוֹת 2. *f.*
- king, be, rule, מָלַךְ, *over*, עָל, בָּ; make one king, *Hiph.*; pass. *Hoph.*; a king, מָלִיךְ 2; queen, מַלְכָּה 2; kingdom, מַמְלָכָה, &c., § 25. 3a.
- kiss, to, נָשַׁק, *impf.* in *a* (also *o*); with לָ.
- kneel, to, כָּרַךְ, (*intrans.*); to make (a beast) kneel, *Hiph.*; the other parts in sense of "bless"; knee, כָּרְךָ 2. *i., f. du.* § 25. 3a.
- know, to, יָדַע, § 29. 2; *impf.* יִדְעַ, *imp.* יָדַע, *inf. cstr.* יִדְעַת; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, יָדַעַת 2.
- L
- lad, נַעֲרָה 2, girl, damsel, *f.* נַעֲרָה 2.
- ladder, סֻלָּם.
- lamb, כִּבְשָׂה 2. (*f.* כִּבְשָׂה).
- lamp, נֵר.
- lance, רֵמַח 2. § 36. 4b.
- land (earth).
- last, אַחֲרֹן (after).
- laugh, שָׂחַק.
- law, instruction, תּוֹרָה (teach).
- leaf, leafage, עֵלֶה 1. § 33. 3.
- lean, to, rest, press, *act.* שָׁמַךְ; oneself, *Niph.*, and שָׁעַן, *Niph.*; upon, עָל.
- learn, to, לָמַד, (*intrans.*); make learn, teach, *Pi.*, *two acc.*
- leave, to, abandon, עָזַב, נָטַשׁ; pass. *Niph.*
- leave off, to, stop (cease).
- leave alone, to, let be, רָפָה *Hiph.*
- left (over), be, remain, שָׁאַר *Qal* (rare) and *Niph.*; to leave over, let remain, *Hiph.*
- left (hand), שְׂמֹאל.
- length (long).
- lest, conj. פֶּן, joined with *impf.*
- lie, to (speak falsely), כּוּב, *Pi.*; a lie, כִּזָּב 1.
- lie down, to, lie, שָׁכַב, (*intrans.*); a bed, מִשְׁכָּב 1; to lie down (of beasts), רָבַץ, (*intrans.*); a stall, resting-place, מְרִבֵּץ 3. § 26.
- life (live).
- lift up, to, bear, נָשָׂא.
- light, be, shine, אֹר, *perf.* in *o*; give light, *Hiph.*, § 30; light,

- lord, אֲדוֹן 1; takes pl. suff., except in 1st pers. s., where it admits sing. also (prob. a later device to distinguish a human lord אֲדוֹנֵי from the divine אֲדוֹנָי = יהוה).
- lot, גוֹרָל 1, pl. *oth*.
- Lot, לוֹט.
- loud, גָּדוֹל (great).
- love, to, אָהַב, (*intrans.*), רָחַם, § 34; love, אָהַבָה (strictly *inf. cstr.*).
- low, be, שָׁפַל (*intrans.*); low, שָׁפַל to bring low, *Hiph.* of שָׁפַל or כָּרַע.
- M
- magnify, to (be great).
- maid, שִׁפְחָה 2; אָמָה 1, pl. אֲמָהוֹת, see § 42.
- make, to, do, עָשָׂה; pass. *Niph.*; to make one thing into another, *Qal* with *two accus.*; work, deed, מַעֲשֵׂה, § 33; פָּעַל *poet.*; a work, פָּעַל, § 36. 2.
- male, זָכָר 1.
- man, husband, אִישׁ; man, man-kind, אָדָם.
- Manasseh, מְנַשֶּׁה.
- manner, דְּרֹךְ 2, מְשַׁפֵּט 1.
- mantle, מְעִיל; אֲדָרְתַּי § 25. 2.
- אֹר 2; luminary, light, מְאֹר 1, pl. *oth* (*im*).
- light, be, swift, קָל, (*intrans.*), § 39; to curse, *Pi.*; lighten, *Hiph.*; light, swift, קָל § 40.
- like, prep. כִּי. § 12.
- lion, אַרְי 2, § 33; young lion, כְּפִיר.
- lip, edge, shore, שִׁפָּה 1, *du.* § 13.
- listen, to, שָׁמַע בְּ, אָל-.
- little, be, קָטָן, (*intrans.*); little, קָטָן 1, קָטָן 1, — the first form is not inflected (found only in abs., and *once* in *cstr.*), the second is inflected קָטָנִים קָטָנָה. See § 40. 5.
- little, a, some, a few, מְעַט; a little water, food, &c. מֵ, מִיִּם, אֶכָּל; a few people, מִתֵּי מֵ, (also מִתֵּי מִמְסָפָר).
- live, to, חָיָה, § 33; living, חַי; life, חַיִּים; living creature, beast, חַיָּה.
- lofty, be, גָּבַה, (*intrans.*); lofty, high, גָּבַה 1; loftiness, height, גָּבַה 2.
- long, be, אָרָךְ, (*intrans.*); to prolong. *Hiph.*; long (אָרָךְ) only in *cstr.* אָרָךְ (see § 15. 1), אָרָךְ 1, fem. אָרָכָה (see § 40. 5); length, אָרָךְ 2.
- look, to, נָבַט, *Hiph.*

many, be, increase, **רָבָה**; increase, to, (*act.*) *Hiph.*; many, *plur.* of **רַב** I. § 40.
 mare (horse).
 master, **אָדוֹן** I, **בַּעַל** 2.
 matter (word).
 measure, to, **מָדַד**. § 39; measure (noun) **מִדָּה**.
 meat (eat).
 meditate, muse, **הִנָּה**.
 meet, to, **קָרָא**, **קָרָה**, **פָּגַע** (infin. cstr. **קָרְאָה**); to meet him, **לִקְרֹאתוֹ**, &c.
 memory, **זָכַר** 2; memorial **זִכָּרוֹן**.
 mention, to, *Hiph.* of remember.
 merciful, to be, **רָחַם**, *Pi., acc.*; **הִנָּן**; mercy, loving-kindness, **חַסְדִּים**, **רַחֲמִים**.
 messenger (angel).
 midst, **תְּוֹךְ** I, § 31, **קִרְבִּי** 2; within, in the midst of, **בְּתוֹךְ**, **בְּקִרְבִּי**.
 mighty man (hero).
 minister, to, **שָׂרַת**, *Pi.* (serve).
 Miriam, **מִרְיָם**.
 missile (send).
 Moab, **מוֹאָב**.
 month, **חֹדֶשׁ** 2 (new).
 moon, **יָרֵחַ**.
 more (still), **עוֹד** (§ 31. 4. n. I).
 morning, **בֹּקֶר** 2.

morsel, fragment, **פֶּת** *i. f.* § 40.
 Moses, **מֹשֶׁה**.
 mother, **אִם** § 40.
 mother-in-law, **חֲמוּת**.
 mountain (hill).
 mourn, to, **אָבַל**, **סָפַד**; (*intrans.*); mourning, **מְסָפֵד** 3.
 mouth, edge, **פֶּה**. See § 42.
 much, **רַב** § 40 (many); how much **כַּמָּה** (§ 41).

N

name, **שֵׁם** 3, pl. **שִׁמוֹת** (§ 42).
 narrate, to, **סָפַר**, *Pi.*
 nation, **גּוֹי** (people).
 native land, **מִוְלַדְתָּךְ** 2 (bear).
 nature, form, **יֵצֵר** 2.
 near, **קָרוֹב** I (draw near).
 new, **חֲדָשׁ** I.
 night, **לַיְלָה** 2, § 31, usually **לַיְלָה** 2.
 no, not, **אֵל לֹא**, with prohibitions, § 20. I, notes i, ii;
 no, none, **אֵין** 2 (if with vb., vb. is in *ptc.*), § 31. 4, note I.
 north, **צָפוֹן** I.
 not to, **לִבְלֹתִי**, *inf.*, § 18. 2a, v.
 now, **עַתָּה**.
 number, to, **מָנָה** (count), **סָפַר**.
 nurse, **מִינְקָה** 2. *i.* § 25. 3.

O

offer, to, *Hiph.* of **קָרַב**, draw near.
 offering, **קִרְבָּן**; cereal (i.e. bloodless) — **מִנְחָה**; drink — **נִסְיָה** 2. *i.*; burnt — **עֹלָה**.
 ointment, oil **שָׁמֶן** 2.
 old, **זָקֵן** I.
 olive, **זַיִת** 2. § 31.
 on, upon, **בְּ**, § 12. I; **עַל**, § 16. 5.
 one, § 48; one—another, § 33. 4 (friend), (brother).
 only, **רַק**, **אֶךָ**.
 open, to, **פָּתַח**; pass. *Niph.*; entrance, doorway, **פֶּתַח** 2. *i.*; key, **מַפְתָּח** 3; to open (of eyes), **פָּקַח**; pass. *Niph.*; open (of mouth), **פָּצָה**.
 oppress, to, **עָנָה**, **לָחַץ**, **עָשָׂק**, *Pi.*
 or, **אוֹ**; **אִם**, **וְאִם** in interrogative or indirectly interr. sentences, —*shall we go or shall we forbear?* **אִם נִחְדָּל** ... **הִנְגִּילָהּ**; or no, or not, **אִם לֹא**, § 46. I; either ... or, **וְאִם** ... **אִם**.
 other, **אַחֵר**, pl. **אַחֵרִים**.
 out, out of, **מִן**. § 12. 3, 4.
 out at, in at, **בְּעֵד** (properly “interval”, “distance”).
 outside, **חוּץ**; to the outside, **הַחוּצָה**; on, at, the outside of the house, **מִחוּץ לְבַיִת**, § 12. 4.

over, upon, **עַל**, § 16. 5.
 oversee, to, visit, **פָּקַד**; commit, entrust, *Hiph.*; an overseer, **פָּקִיד** I.
 ox, **פָּר** 2, § 40; **שׁוֹר**, § 31; cow, *fem.* **פָּרָה**.

P

pain, **חֲלִי** 2, § 33. 3; **מַכָּאֵב**.
 palace, temple **הַיְקָל** I, pl. *óth* (once); cstr. **הַיְקָלִי**.
 palm (hand), **פַּהַךְ** 2. § 40.
 palm tree, **תְּמָר** 2.
 pass by, **עָבַר** (cross).
 pass over, to, **פָּסַח**.
 passover, **פֶּסַח** 2.
 pasture, to, **רָעָה** § 32; pasture (wilderness) **מִדְבָּר** I.
 pay, to, **שָׁלַם**, *Pi.*
 people, **עַם** § 40.
 perfect, **תָּם** I, § 40; **תְּמִים** I. See be ended.
 perish, to, **אָבַד**, § 37; destroy, *Pi., Hiph.*
 permit, to, **נָתַן**, *acc.* and *inf.*
 persecute, **רָדַף**.
 Pharaoh, **פַּרְעֹה**.
 Philistines, **פְּלִשְׁתִּים**.
 pit, prison, **בּוֹר** 2, § 31; pl. *óth*.
 pity, to, **רָחַם**, *Pi.*, § 36; **הִנָּן**, § 39.
 place, to, **שָׂם**, **שָׂמָה**, **שָׂתָה**, **הִנִּיחַ**

(*Hiph.* of נוּחַ); *Hiph.* of שָׁכַן.
See set, dwell, rest.
place, a, מְקוֹם 1; pl. *óth* (arise).
plague, נִגַּע 2; מַכָּה.
plant, to, נִטַּע; a plant, נִטֵּעַ 2. *i.*
play, to, sing, &c., זָמַר, *Pi.*
plead with, to, עָם, בָּ, רִיב, § 30.
plough, to, חָרַשׁ.
plunder, to, בָּזַז (spoil), (take).
§ 39.
poor, רָשׁ (*part.*) אֲבִיוֹן רָשׁ § 40,
possess, to, יָרַשׁ, קָנָה; possessor,
רְכוּשׁ, מִקְנָה, קִנְיָה;
§ 33.
pour out, שָׁפַךְ (spill), נִסַּךְ *Qal.*
Hiph.
powerful, עֲצוּם 1.
pray, to, פָּלַל, *Hithpa'el.*
prayer, תְּפִלָּה.
presence, in p. of, לְפָנָי (face),
§ 16. 4a.
priest, כֹּהֵן 3.
prince, שָׂרָא § 40, נָשִׂיא 1.
prison, כְּלָא 2
prolong, to, *Hiph.* of אָרַךְ, *be*
long.
promise, to, אָמַר, with *infin.*
prophecy, to, נָבֵא, *Niph.* (*Hithp.*);
concerning, ל, עַל; prophet,
נְבִיא 1.
prosper, שָׁכַל *Hiph.*

prostrate oneself, to, שָׁחָ *Hith-*
pa'el; § 32. 4.
prove, to (try), צָרַף, בָּחַן, נִסָּה *Pi.*
proverb, מָשָׁל 1.
punish, to, פָּקַד עַל; punished,
to be (to be guilty), אָשָׁם *Qal.*
Niph.
pursue, to, רָדַף.
put on, wear, לָבַשׁ, *acc.*; to clothe,
dress with, *Hiph.*, two *acc.*,
§ 24. 1d; § 38. 6.
put, to, place, set, נָתַן. See place.
put out, to (the hand), שָׁלַח.

Q

quake, to, רָעַשׁ.
queen, מַלְכָּה 2.
quiet, שָׁאַן.

R

raging, רָגַז 2.
rain, מָטָר 1; rain, to, מָטַר, *Hiph.*
ram, אֵיל 2. § 31. 2.
ransom, כֹּפֶר 2 (atone).
read, to, קָרָא.
rebel, revolt, to, פָּשַׁע; *against*, בָּ.
receive, to, לָקַח, § 34. 3b.
recompense, to, גָּמַל.
redeem, to, פָּדָה, גָּאָל, redemption,
גָּאָל, גֹּאֲלָה; redeemer, פְּדוּת
refresh, to, sustain, קָצַד.

refuge, מְעוּז 1.
Rehoboam, רְחֹבָעַם.
reign, to, מָלַךְ.
reject, to, מָאָס.
rejoice, to (joyful, be).
remainder, יָתֵר.
remember, to, זָכַר; *pass.* *Niph.*;
call to remembrance, mention,
Hiph.; memory, יָזַכַּר 2.
remove, to, סוּר, (*intrans.*); *Hiph.*
trans.
rend, to, קָרַע.
repent, to, נָחַם, *Niph.* (נָחַם), § 36.
report, שָׁמוּעָה (hear).
request, שָׁאַל.
requite, to, גָּמַל.
rescue, to (escape), (deliver).
rest, to, שָׁבַת; make cease, *Hiph.*;
נָחַם; give rest, *Hiph.* הִנִּיחַ, *dat.*;
place, set, *Hiph.* הִנִּיחַ; resting-
place, מְנוּחָה, מְנוּחָה, § 31; sab-
bath, שָׁבַת 1.
restore, to (return).
return, to, שׁוּב; restore, *Hiph.*,
Pól.; return, תָּשׁוּבָה.
reveal, to, גָּלָה.
review, to, פָּקַד (oversee).
riches, חֵיל 2 (force); עָשָׂר 2; rich,
עָשִׂיר.
riddle, חִידָה.
ride, to, רָכַב, (*intrans.*); to make

ride, set on a horse, &c., *Hiph.*;
chariot, רֶכֶב 2. *i.*, מְרַכְבֵּה.
righteous, be, צַדִּיק (*intrans.*);
righteousness, צִדְקָה 2, צִדְקָה 1.
rise, to, קוּם.
rise, to (of star, &c.), זָרַח.
rise early, to, *Hiph.* שָׁכַם.
river, נָהָר 1, pl. *óth* and *ím*; יָאֵר
(mainly of Nile and its branch-
es).
roll, to, גָּלַל, *Qal.*, *Hiph.*; *pass.*
Niph.
rot, to, רָקַב (*intrans.*).
rule over, to (govern).
ruling, law, תּוֹרָה.
rumour (report).
run, to, רוּץ; runner, post, *ptc.*
רָץ 1; make run, bring hastily,
Hiph.

S

sabbath (rest).
sackcloth, שֵׁק.
sacrifice, to, זָבַח; sacrifice, זָבַח
2 *i*; altar, מִזְבֵּחַ 3, pl. *óth*
(offer, offering).
saddle, to (bind).
safety, to bring to, עִוֵּז *Hiph.*
saint (holy).
sake of, for, בְּעֵבוּר, — *of me*,
בְּגִלְגִּלִּי, בְּעֵבוּרִי. See עֵבַר, גִּלְגַּל
in Lex.

salt, מֶלַח 2.
 salvation (save).
 Samson, שִׁמְשׁוֹן.
 Samuel, שְׁמוּאֵל.
 sanctify, to (holy).
 sanctuary (holy).
 sand, חוֹל 2. § 31.
 satisfied, be, שָׂבַע, (*intrans.*),
with, acc.; to satisfy with,
Hiph., two *acc.*, § 38. 6; satis-
 fied, שָׂבַע 1; fulness, שָׂבַע 2,
 שָׂבַע 1.
 Saul, שְׂאוּל.
 save, to, מַלֵּט *Pi'el*, יִשַׁע, *Hiph.*
 (*הוֹשִׁיעַ*); pass. *Niph.*; salvation,
 safety, יִשׁוּעַ 2; יִשׁוּעָה.
 say, to, promise, אָמַר. § 37.
 scattered, be, פּוּץ (*impf.*); to
 scatter, *Hiph.*; pass. *Niph.*
 sceptre, tribe, rod, שֵׁבֶט 2.
 sea, יָם 2, § 40, *cstr.* יָם, יָם, and
 יָם (only in סוּף).
 securely, לְבַטָּח.
 see, to, רָאָה, §§ 32, 33; pass.
Niph.; show, let see, *Hiph.*,
 two *acc.*; seer, רָאָה; sight,
 aspect, face, מַרְאֶה.
 seed, זֵרַע 2 (sow).
 seek, to, inquire at, דָּרַשׁ; pass.
Niph.
 seek, to, בָּקַשׁ, *Pi.*

seek hospitality, to, גִּיר *Hithpo'el*
 sell, to, מָכַר; pass. *Niph.*
 send, to, שָׁלַח; send away, loose,
Pi.; a missile, שָׁלַח 2. *i.*
 separation, בָּדַד, § 40. 6a; alone,
 לְבַד; with suff. לְבַדִּי, &c.
 serpent, נָחַשׁ 1.
 serve, to, till, עָבַד; pass. *Niph.*;
 enslave, *Hiph.*; servant, עֲבָד
 2; service, עֲבָדָה; to serve =
 minister (mainly in sacred
 things), שָׂרַת, *Pi.*
 set, to, נָתַן, שִׁים (שׁוּם), שִׁית,
 כּוּן; *Hiph.*, *Po'el*. (§ 30. 4); pass.
Niph. (place).
 seven, seventh, § 45.
 severe, to be, עָלַל *Po'el* and
Hithpa'el.
 Shaddai, שְׁדַי.
 shadow, צֵל 2. § 40.
 shake, to, רָעַשׁ; trans. *Hiph.*; an
 earthquake, רָעַשׁ 2.
 she-ass, אֲתוֹן 1. *f.*
 Shechem, שִׁכֶּם.
 shed, to (spill).
 sheep, צֹאן; a sheep שֶׁה.
 she-goat, עֵז *f.* (pl. עֵי).
 Sheol, the underworld שְׂאוּל.
 shepherd, herdsman, רָעָה (feed).
 shield, צַנָּה.
 shine, to, אֹרַח. § 30.

shore (lip).
 short, קָצָר 1.
 shoulder, שֵׁכָם 2. *i.*
 shut, to, סָגַר; pass. *Niph.*
 sick, be, to, חָלָה; sickness, חָלָה.
 silent, be, דָּם, (*intrans.*) (*impf.*
 יָדָם), חָרַשׁ, *Hiph.*
 silver, כֶּסֶף 2.
 simple one, a, פְּתִי 2. § 33. 3b.
 sin, to, חָטָא; sin, חָטָא 2, חָטָאת;
 sinner (sing.), חָטָא, *ptc.*, חָטָא
 (used in plur.).
 sing, to, שָׁיר; a song, שִׁיר, and
fem.
 sister, אָחוֹת 1. § 42.
 sit, to, dwell, יָשַׁב, § 29. 2; make
 to sit, place, *Hiph.*; pass. *Hoph.*;
 a seat, assembly, dwelling-place
 מוֹשָׁב 1.
 slay (ritually) to, שָׁחַט. § 36.
 slay, kill, הָרַג, מוֹת *Hiph.*; slain
 חָלָל.
 sleep, to, יָשָׁן, (*intrans.*); נָוּם;
 sleep, שָׁנָה 1, תְּנוּמָה.
 slow (to anger), אָרַךְ (*constr.*).
 smell, to, רָוַח, *Hiph.*; smell, רִיחַ
 2.
 smite, to, נָגַף; pass. *Niph.*; נָכָה,
Hiph. הִנָּכָה; pass. *Hoph.*; נָגַע;
 stroke, defeat, מָגַפָה, מָכָה, נָגַע
 2. *i.* (The word מָכָה is of

general use, the other two very
 commonly of divine plagues.)
 smoke, עָשָׁן 1.
 snare, פַּח § 40.
 sojourn, to, גִּיר.
 sole (of foot), palm, פֶּה *f.* § 40.
 some (a little), מֶן, partitive.
 son, בֶּן 3. *See* § 42.
 song, שִׁיר *m.* (שִׁירָה *f.*).
 sore, רָע (bad).
 soul, נַפְשׁ 2. *f.*
 south, נֹגֵב 2.
 sow, to, זָרַע; bear seed, *Hiph.*;
 seed, זֵרַע 2.
 speak, to, דָּבַר, *Pi.* (pf. דִּבֶּר)—in
Qal used only in *act. ptc.*; a
 word, thing, דְּבָר 1; *everything*,
 כֹּל דְּבָר; *nothing*, לֹא-כֹל ד'
 or לֹא-ד'. § 10. 5.
 spear, רֵמַח, חֲנִית 2.
 spill, to, שָׁפַךְ; pass. *Niph.*
 spirit, wind, רוּחַ 2. *usually f.*
 spoil, to, plunder, שָׁלַל; spoil,
 שָׁלָל 1.
 spread, to, spread out (hands),
 פָּרַשׁ *Hiph.* (*impf.* יִצִּיעַ),
 § 29. 3.
 sprout, to, צָמַח; make to sprout,
Hiph.; sprout, branch, צָמַח 2. *i.*
 staff, מַקָּל 3, pl. *óth*.
 stand, to, עָמַד; set up, *Hiph.*, קוּם.

star, כּוֹכֵב 1.
 statute (command), חֻק 2, § 40,
jem. חֻקָּה (precept).
 steal, to, גָּנַב, *Qal* and *Pi.*; pass.
Pu., *Niph.*; thief, גַּנֵּב.
 still, yet, more, עוֹד; see § 31. 5,
 note 1; still alive, עוֹד חַי
 (again).
 stone, אֶבֶן 2.
 store, to, צָבַר.
 stranger, sojourner, גֵּר 1, § 31.;
 strange, foreign, נֹכְרִי (*nokhri*).
 street, חוּץ 2, pl. *óth*; שׁוּק 2; רְחֹב,
f., pl. *óth*.
 strength (strong).
 stretch, to, נָטָה, also *Hiph.* (put
 out); a bed, מִטָּה.
 strong, be, חָזַק, (*intrans.*); אָמַץ,
 (*intrans.*); גָּבַר (*intrans.*);
 strengthen, *Pi.*; עָצַם, (*intrans.*);
 strong, חָזַק, עָצוּם; strength,
 חֹזֶק and חֻזְקָה; עוֹ 2, § 40; כֹּחַ.
 strive, to, plead, רִיב, § 30; strife,
 plea, מְרִיבָה 2, רִיב.
 suck, to, גָּנַק, § 29. 1; suckle, give
 suck, *Hiph.*; nurse, *ptc. Hiph.*,
 מֵינִיקָה, see § 25. 4.
 suffer, to, punishment (be guilty);
 to suffer pain, כָּאַב, (*intrans.*)
 (pain).
 sun, שֶׁמֶשׁ 2.

surround, to, סָבַב.
 sustain, to, סָמְךָ, סָעַד.
 swear, to, שָׁבַע, *Niph.*; oath,
 שְׁבוּעָה.
 sweet, be (מְתוֹק), (*intrans.*); sweet,
 מְתוֹק 1, inflect. מְתוֹקָה. § 31. 1b.
 swift, light, קָל. § 40.
 sword, חֶרֶב 2. *f.*
 Syria, אֲרָם.

T

tabernacle, מִשְׁכָּן (dwell).
 table, שֻׁלְחָן 1.
 tablet, לוח *m.*; pl. לוּחֹת.
 take, to, לָקַח; pass. *Qal*, *Niph.*,
 § 34. 3b, c; prey, plunder,
 מִלְקוּחַ; take (capture in war,
 &c.), לָכַד; pass. *Niph.*
 talent (currency) כֶּפֶר 1.
 tall, גָּבַהַ (great). *Cstr.* גְּבוּהָ.
 taste, to, טָעַם; taste, sense,
 טַעַם 2.
 teach, to, יָרָה, *Hiph.*, הוֹרָה; למד
 (learn) *Pi.*; law, instruction,
 תוֹרָה.
 tell, to, נָדַד, *Hiph.*; pass. *Hoph.*
 (count), (say), (speak).
 temple, הַיְכָל (palace).
 tent, אֹהֶל 2, pl. אֹהֳלִים (but also,
 with *prep.* בְּאֹהֳלִים).
 terrible, גוֹרָא, *Niph. ptc.* of יָרָא
 (fear).

testify, to, עוֹד, *Hiph.*; witness,
 עָד; testify against, הָעֵיד בְּ,
 עֲנָה בְּ.
 thanksgiving, thank-offering,
 תּוֹדָה.
 that, conj. כִּי; in order that, לְמַעַן,
 with *infin. cstr.* § 18. 2a, iii, or
imperf. (§ 20. 5a); that is very
 often expressed by *wāw consec.*,
 e.g. after וַיְהִי, and it came to
 pass. § 20. 4a.
 then, of time, אַז; then, of tran-
 sition in thought, ו, simple and
consec. § 20. 4.
 thence (there).
 there, שָׁם; thither, שָׁמָּה; thence,
 מִשָּׁם; where, whence, whither,
 § 10. 4a.
 there is (was), יֵשׁ; — water, יֵשׁ
 מִיָּם; I have, יֵשׁ-לִי, &c. (see §
 20, Exer., note 4); there is (was)
 not, אֵין; there is no water,
 אֵין מִיָּם; *suff.*, see § 31.4, note 1.
 therefore, עַל-כֵּן.
 thief (steal).
 thing (speak).
 thirsty, to be, צָמָא (*intrans.*).
 thither (there).
 thought, מַחְשְׁבָה, § 29. 3 (count);
cstr. pl. מַחֵ.
 thousand, אֶלֶף.

threshing-floor, גֶּרֶן 2, pl. *óth*.
 throne, seat, כִּסֵּא 3, pl. כִּסְאוֹת.
 thus, כֹּה.
 tidings, to bring, preach, בִּשַׂר, *Pi.*
 till, cultivate (serve).
 till, until, prep. עַד; conj. עַד אֲשֶׁר,
 with *perf.* or *imperf.* according
 to sense. *Suff.*, § 16. 5.
 time, עֵת, § 40; time (*fois, mal*),
 פַּעַם 2, gen. *fem.*, plur. *im*
 (properly *step*); twice, פַּעַמַּיִם;
 three times, שְׁלֹשׁ פַּעַמַּיִם.
 together, יַחַד, יַחְדָּו.
 to-morrow, מָחָר.
 tongue, לְשׁוֹן 1, gen. *fem.*, pl. *óth*.
 touch, to, נָגַע, בְּ.
 transgress, פָּשַׁע; against, בְּ; trans-
 gression, פְּשָׁע 2. *i.*
 treacherously, to deal, בָּגַד.
 tread, to, רָמַס.
 tree, עֵץ 1; wood, *pl.*
 tribe (sceptre).
 trust, to, בָּטַח, בְּ; seek refuge in,
 חָסָה, בְּ; a place of refuge,
 מַחְסֵה, מְנוּחַ, מְנוּחָה (flee).
 truth, steadfastness, אֱמֻנָה; with
 suffix, אֱמֻמִּי, &c.
 to try (as silver), צָרַף, צָרַף; to try,
 prove, tempt, נָסָה, *Pi.*
 turn, to, overturn, turn into, הִפְךָ;
 pass. *Niph.* (return).

turn aside, to, סור.
two, § 45; they two, both of
them, שְׁנֵיהֶם, &c. § 45. 1c, iii;
the second time, שְׁנִית.

U

under (beneath).
understanding, בִּינָה, שְׂכָל 2 *i. m.*
undone, to be, דָּמָה, *Niph.*
unless, לֹא, לוֹלֵי (usually perf.).
until, עַד, עָדִי, &c. (till), § 16. 5.
unto, אֵלַי, אֶל־, &c. § 16. 5.
upon, עַל, *suff.*, § 16. 5.
upright, יָשָׁר 1.
upwards, מַעֲלָה. See על in Lex.
Ur, אִיר.
utterance (of), נְאֻם (*constr.*).

V

vain, empty, רֵיק, רֵיק; vanity,
שׂוּא, רֵיק.
valley, בְּקָעָה 2, גַּחַל 2, גַּיָּא 2.
valour, חֵיל 2 (force). § 31.
vengeance, נִקְמָה 1 (avenge).
very, מְאֹד (prop. a noun).
vessel, כֵּלִי, *pl.* כֵּלִים.
vine, גַּפֵּן 2.
vineyard, כַּרְם 2; vinedresser,
כַּרְם 3.
violence, wrong, חָמָס 1.
virgin, בְּתוּלָה.

vision, מְרָאָה, *f.* (see) חִזוֹן.
visit, to (review), (oversee).
voice, קוֹל 2.
vow, to, נָדַר; a vow, נֶדֶר and
נֶדֶר 2.

W

walk, to, *Hithp.* of הִלַּךְ. § 23. 3b.
wall, חוֹמָה.
wander, to, wave, tremble, תָּעָה,
נוּע; a wanderer, נֹע, *ptc.*
war (fight).
wash, to, רָחַץ;—clothes, כִּבֵּס,
Pi. § 23. 1a.
watch, to (keep).
water, waters, מַיִם, *pl.*
water, to (שָׁקָה, *Hiph.*), הִשְׁקָה
used as causative of שָׁתָה, § 41.
way, manner, דֶּרֶךְ 2. *c.*
weak, דָּל § 40.
wealth, חֵיל 2 (force). § 31. 2.
weapon, כֵּלִי, *pl.* כֵּלִים, *c.* כֵּלִי.
wear, to (put on).
weary, be, יָעַף, *intrans.* § 29,
יָנַע, § 29; weary, יָעַף 1.
weep, to, בָּכָה. § 32, § 33. 1 (1).
weigh, to, שָׁקַל, *pass.* *Niph.*
well, בְּאֵר 2. *f.*
west, יָם. § 40.
what, מָה. § 10. 3.
when, בְּ, כִּי with inf. *cstr.*; כִּי־אֲשֶׁר,
כִּי with finite forms (§ 27. 8c).

when? how long? מַתִּי, מָה.
whence, where, whither, § 10. 4.
whence? מֵאַיִן.
wherefore? מַדּוּעַ.
whether?, הֲ, § 46. 1; אִם (or),
§ 46. 3a.
whither? אֵנָה
who, which, אֲשֶׁר. § 10. 4.
who? מִי. § 10. 3.
whoever, whosoever, מִי, § 10. 3.
whole (all).
why? wherefore? לָמָּה (מַדּוּעַ).
wicked, רָשָׁע 1; wickedness, רִשְׁעָה
2.
wife (woman).
wilderness (desert).
willing, to be, אָבָה. § 37.
wind (spirit).
wine, יַיִן 2. § 31.
wing, border, extremity, כַּנֶּף 1.
f. du. (*pl. óth*).
wise, be, חָכַם, (*intrans.*), *impf.*
יִחְכַּם; wise, חָכַם 1; wisdom,
חִכְמָה 2.
wish, to, חָפֵץ, (*intrans.*).
with, prep. עִם; אֶת. § 40.

See *suff.*, § 40. 6b; with of
instrument, כִּי, § 12. 1f.
within (inside), (midst).
witness, עֵד 1, § 31 (testify).
woman, אִשָּׁה. § 42.
womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*
wood, timber (tree).
word, thing, matter, דְּבָר 1.
work, to (make).
write, to, כָּתַב; *pass.* *Niph.*
(count).

Y

Yahweh (Jehovah), יְהוָה; perhaps
יְהוִה; usually read אֲדֹנָי, § 15,
Exer., note 1.
year, שָׁנָה 1, *pl. im (óth poet.)*;
a yearling שְׁנֵי-שָׁנָה; 20 years old
= son of 20 years.
yoke, עֹל 2. § 40.
young, younger (little). § 44. 1;
youth, young man, נַעֲרָה, *f.*
time of youth, נְעוּרִים.

Z

Zion, צִיּוֹן.

VOCABULARY

Hebrew and English

א

אָב *a father*; cstr. אָבִי. See § 42.
 אָבַד *to perish* (§ 37).—Impf. יֵאבֹד
 —Hiph. הֵאבִיד *to destroy*.
 אָבָה *to be willing* (§ 37).—Impf.
 יֵאבֶה.
 אַבְיָגַיִל *Abigail*.
 אָבִיּוֹן *m. poor*.
 אַבִּימֶלֶךְ *Abimelech*.
 אָבֶן 2 *f., a stone*.
 אַבְרָהָם *Abraham*.
 אַבְרָם *Abram*.
 אָדָם 1 *m., man*.
 אֲדָמָה 1 *f., the ground*.
 אֲדוֹן 1 *m., lord*.—Takes suff. of
 plur. noun. See *lord* in Eng.-
 Hebr. With prefix לְאֲדוֹנֵי &c.
 אֲדָרְתָּ 2 *f., a mantle*. § 25. 3.
 אָהַב *to love*.—Impf. יֵאָהֵב (1 pers.
 also אָהַב). § 35, 37.
 אָהָה *alas!*
 אֹהֶל 2 *m., a tent*; pl. אֹהֳלִים (but
 בְּאֹהֳלֵים is found).
 אוֹ *or*.
 אוֹהַב Pi., *Hithp., to desire, long*
for.

אוֹלָם *but* (a strong adversative),
 § 46. 3c.
 אָוֶן 2 *m., vanity, wickedness*. § 31.
 אוֹר *to be light, shine, (ו'ע') Perf.*
 אוֹר. Hiph. הֵאִיר *to give light*.
 § 30.
 אוֹר 2 *m., light*. § 31.
 מְאוֹר 1 *m., a light, luminary*; pl.
im and óth.
 אוּר *Ur*.
 אוֹת *m., pl. óth, sign, token*.
 אָז *adv. then*; cf. § 43. II. 1a.
 אָזֶן 2 *f., an ear*. § 25.
 אָח *m., a brother*. See § 42.
 אָחָד *m., אחת f., one*. § 45.
 אָחַז *to grasp, seize*. § 35.
 אַחֲרָי *adv. afterward*; prep. *after,*
behind; oftener אַחֲרָי.—אַחֲרָי
after me &c., § 16. 5.
 אַחֲרָי *adj., another*; pl. אַחֲרָיִם.
 אַחֲרֵיתָּ *f., end, latier end*.
 אֵיב 3 *m., an enemy*. § 26.
 אֵיד 2 *m., calamity*. § 31.
 אֵיךְ *adv. how? how!*
 אֵינִי (*where?*, not used); מֵאֵינִי
whence?

אֵינִי 2 (*nothing*), *there is not*; cstr.
 אֵינִי. Cf. § 31. 4, note 1.
 אִישׁ *m., a man*. See § 42.
 אִשָּׁה *f., a woman*. See § 42.
 אָכַל *to eat* (א'פ', § 37).—Hiph.
 הֵאָכִיל *to give to eat*.
 אָכַל 2 *m., food*; אָכְלָה 2 *f., id.*
 מֵאָכַל 1 *m., id.*
 אֵל *adv. no, not, with Juss.* § 20. 1,
 notes i, ii.
 אֵל prep. *unto*. Suff. § 16. 5.
 אֱלֹהִים *pl. m., God* (Sing. אֱלֹהִי
 used in poetry.) With prefix,
 לְאֱלֹהִים &c., § 12. 1c, but
 מֵאֵל.
 אֱלִיָּהוּ *אליהו Elijah*.
 אֱלִישָׁע *Elisha*.
 אֱלִיל *m., an idol*.
 אֵלִם 3 *adj., dumb*.
 אֵלֶף 2, *thousand*.
 אִם *adv. if*; וְאִם ... אִם, *either*.
 ... *or*; כִּי אִם *except*, § 46. 3c;
 אִם *in oaths*, § 46. 3d.
 אִם *f., mother*. § 40.
 אֲמָה *maidservant*. § 42.
 אָמַן *to be firm*.—Hiph. הֵאָמַן *to*
believe, ה, ל.
 אָמַת 2 *i. f., truth* (contr. fr. אֲמֹנָתָּ).
 Suff. אֲמָתוֹ.
 אָמַץ *to be strong* (*intrans.* § 19).—
 Pi. *to make strong*.

אָמַר *to say, to promise, intend*.
 § 37.
 אָנָּא (particle of entreaty) *we* (I)
beseech you (thee).
 אָנָּה *whither?*
 אָנִי *pron. I*. § 10.
 אָסַף *to gather*.—Impf. יֵאָסֵף, § 35;
 § 37. 1b.—Niph. *to assemble*.
 אָף *m., nose, anger*. — Du. אֲפִים
nostrils, face (אָנָּה *to breathe,*
be angry). § 40. 4.
 אֶפְרַיִם *Ephraim*.
 אֶצְבַּע *f., finger, forefinger*.
 אֶצֶל 2, used as prep. *beside; beside*.
me, אֶצְלִי. § 35. 4b.
 אַרְבַּע *four*; אַרְבַּעִים *forty*; § 45
 אֲרוֹן *chest, ark*.
 אֲרִי *m., a lion*. § 33. 3.
 אָרַךְ *to be long*; Hiph. *to be long,*
to prolong; אֲרַךְ 2 *m., length*;
 אֲרַךְ (*f. אֲרַכָּה*) *long*; אֲרַךְ
 (constr.) *long, slow*.
 אֲרָם *Syria*.
 אֲרֶץ 2 *f., earth, land*; pl. *óth*.
 אָרַר *to curse*.—Impf. יֵאָר. § 39.
 אֵשׁ 2 *f., fire*. § 40.
 אֲשֶׁר *rel. pron. who, which*. § 10. 4.
 אֲשֶׁרֵי cstr. *the happinesses of* (= *happy!*). See § 42, voc.
 אֵת a particle placed before the de-
 finite object, § 9. 4. Suff. § 11. 6.

אֶת prep. *with*. Suff. § 40. 6b.
 אַתָּה pron. *thou*. § 10.
 אֶתוֹן 1 *f*, a *she-ass*.
 ב
 בּ prep. *in, on, among; by of instrument*. § 12. 1.
 בְּאֵר 2 *f*., a *well*; pl. *ôth*.
 בְּגַד to *deal treacherously*.
 בְּגָד 2 *i. m.*., a *garment, covering*.—Suff. בְּגָדוֹ (without *dag. l.*).
 בַּד 2 *m.* (*separation*), לְבַד *apart, alone; I alone* לְבַדִּי § 40.
 בַּדל Qal not in use.—Hiph. *to separate, divide*.—Niph. *pass*.
 בְּהֵמָה 1 *f*., *cattle, tame beasts*; cstr. בְּהֵמֹת, cstr. pl. בְּהֵמֹת. § 42.
 בּוֹא to *come, go, go in* (ל'א, ע'ו).—Impf. יָבוֹא.—Hiph. הֵבִיא to *bring*. Hoph. *pass*. §§ 30, 38.
 בּוֹר 2 *m.*., a *pit*; pl. *ôth*. § 31.
 בּוֹשׁ to *be ashamed* (ע'ו § 30).—Impf. יָבוֹשׁ.
 בָּזוּ to *plunder, spoil* (§ 39).—Impf. יָבֹז.
 בָּחַר to *choose* (§ 36); *with בּ*.
 בְּחֹר young *man*.
 בְּחִיר 1, *chosen*.
 לְבַטַּח to *trust* (§ 36); *in, בּ*, לְבַטַּח *securely, with confidence*.
 בֶּטֶן 2 *i. f*., *womb*.

בֵּין 2 (*interval*), prep. *between, among*. Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֵיכֶם.—For בֵּין ... בֵּין also ל ... בֵּין.
 בִּינָה *f. understanding*. § 31.
 בַּיִת 2 *m.*., a *house*. § 42.
 בֵּיתֶאֱל Bethel.
 בְּכֹר *firstborn*; בְּכֹרָה *birthright*.
 בַּלְעָם Balaam.
 בֵּן 3 *m.*., a *son*. See § 42.
 בָּנָה to *build*, apoc. impf. וַיִּבְנֶן. § 42. 1.
 בַּת 2 *f*., a *daughter*. See § 42.
 בְּעַד 2 prep. *behind, in at, out at*, ב' הַחֲלוֹן *in at, out at the window*; ב' הַחוּמָה *over the wall*.—Suff. בְּעַדִּי § 36. 4a, iii.
 בָּעַל to *marry*; ptc. *pass. f.* בָּעֻלָּה *married*.
 בַּעַל 2 *m.*., *lord, husband, Baal*. Suff. § 36. 4a, iii.
 בָּקַע to *cleave, break through*.
 בְּקָעָה valley.
 בֹּקֶר 2 *m.*., *morning*.
 בַּקֵּשׁ Qal not in use. Pi. בִּקְשׁוּ to *seek*.
 בָּרָא to *cut, fashion, to create* (§ 38).—Niph. *pass*.
 בָּרַד 1, *hail*.

בָּרַח to *flee*. § 36.
 בָּרִיא 1 adj. *fat*.
 בְּרִית *f.*., a *covenant*; בְּרִית ב' to *make a covenant*; בְּרִית ב' to *establish a covenant*.
 בָּרַךְ to *kneel*.—Pi. בָּרַךְ to *bless*; Pu. *pass*. (§ 36);—*blessed* בָּרוּךְ 1 ptc. Qal.
 בָּרָךְ 2 *i. f*., a *knee*, du. בְּרָכָי.
 בְּרָכָה 1 *f*., a *blessing*, cstr. בְּרָכֹת, suff. בְּרָכָתִי. § 15. 2.
 בָּשָׂר 1 *m.*., *flesh*.
 בְּתוּלָה 1, *virgin*.
 ג
 גָּאַל to *redeem*. § 36.
 גְּבוּהָה 1, *high*.
 גָּבַר to *be strong, prevail* (*intrans.* § 19).
 גִּבּוֹר *m.*., a *hero, mighty man*.
 גְּבוּרָה strength.
 גְּבִירָה, גְּבִירָת 2 *i. f*., *lady, mistress*. § 25. 3b.
 גָּדַל to *be great, to grow* (*intrans.* § 19).—Pi. *to magnify, bring up* (a child).—Hithp. *to magnify oneself*.
 גְּדֻלָּה 2 *m.*., *greatness*.
 גְּדוּל 1 adj., *great, elder*.
 גִּדְעוֹן Gideon.

גוֹי *m.*., a *nation*. Pl. גוֹיִם, cstr. גוֹיֵי הַגֵּוִיִּם *the gentiles*.
 גוּר to *sojourn*; Hithp. לֵל to *seek hospitality*.
 גוּרְלָה 1 *m.*., *lot*; pl. *ôth*.
 גִּיל 2 *m.*., *joy*. § 31.
 גִּלְגָּל to *uncover, reveal* (ל'ה § 32).—Niph. *pass*.—Hithp. *to uncover oneself*.
 גָּלַל to *roll* (§ 39).—Impf. יִגַּל.—Hiph. הִגִּיל to *roll*. Niph. נִגַּל to *be rolled, to roll up* (or along).
 גַּם adv. *also*; גַּם ... גַּם *both ... and*. § 46. 3a.
 גָּמַל to *wean; to deal fully, adequately with; recompense*. Niph. *to be weaned*.
 גַּמְלָה (pl. גַּמְלִים) *camel*. § 40. 5.
 גֶּן *c.*, *garden*. § 40.
 גָּנַב to *steal*.—Pi. *id.*—Pu. *pass*.
 גֵּר 1 *m.*., a *sojourner*. § 31.
 גֶּרֶן 2 *m.*., *threshing-floor*.
 גָּרַשׁ to *drive out* (§ 36); oftener Pi. —Niph. *pass*.
 גַּת Gath.
 ד
 דְּבוּרָה Deborah (= *bee*).
 דָּבַק to *cleave* (*intrans.* § 19); *to בּ*.
 דַּבָּר Qal not in use except Act.

ptc. דָּבַר *speaking*.—Pi. דָּבַר *to speak*.—Pu. *pass*.
 דָּבָר 1 *m., a word, thing*.
 דְּבַשׁ *honey, 2 m., with suff. דְּבָשִׁי*
 &c.
 דָּג 1 *m., a fish; coll. דָּגָה*.
 דָּוִד, דָּוִיד *David*.
 דּוֹר 2 *m., generation; pl. דְּוָרִים* and
ôth. § 31.
 דָּל *poor, lowly*. § 40.
 דֶּלֶת 2 *f., a door (door-leaf); du. דְּלָתַיִם*.
 דָּם 1 *m., blood, your blood דְּמָכֶם*.
 דָּמָם *blood spilt, acts of bloodshed*. § 15. 3.
 דָּמָה *to destroy; Niph. to be undone*.
 דָּמָם *to be silent*. Impf. יָדָם. § 39.
 דָּנְיָאֵל (later) דְּנִיָּאל *Daniel*.
 דָּעָת see יָדַע.
 דָּרַךְ *to tread*.
 דָּרֶךְ 2 *c., a way*.
 דָּרַשׁ *to seek; unto אֵל*.
 דָּשָׁא 2 *m. (young) grass*.

ה

הָ art., *the*. § 8.
 הֶ particle of interrogation. § 46. I.
 הֲלֹא *not?*
 הֹדָר 1 *m., honour, majesty*.
 הוּא pron. § 10.
 הוֹדָר *m., glory, splendour*.

הָיָה *to be* (§ 33. 2).—Impf. יִהְיֶה,
 apoc. יִהִי.—Inf. *cstr.* הֵיטִי,
 לְהֵיטִי &c.
 הַיְקָל 1 *m., palace, temple*.
 הַכּוֹתֵי. See גָּכַח.
 הֵלֵם adv., *hither*.
 הֵלֵךְ *to go*.—Impf. יֵלֵךְ.—Hiph.
 הוֹלִיךְ (see § 29. 2. 2b).—Hithp.
 הִתְהַלֵּךְ *to walk, go about*. § 23.
 3b.
 הֵן, הִנֵּה adv. *behold, lo!* Suff.
 § 40. 6b.—Followed chiefly by
 the ptc. הִנְנִי מְבִיא *behold I (do,*
will) bring.
 הִפְךָ *to turn, to change into* (§ 35)
 —Niph. נִהְפַּךְ *pass*.
 הַר *m. hill, mountain*. § 40.
 הָרַג *to kill, slay* (§ 35).—Niph.
pass.
 הָרָה *to conceive* (§ 32 f.) —Impf.
 3 *s. f. with waw cons.* וְהָרָה.
 § 33. 1a.

ו

וְ conj., *and*. § 11.

ז

זָבַח *to sacrifice, slaughter*. § 36.
 זֶבַח 2 *m., a sacrifice*.
 זֶבֶח 3 *m., an altar; pl. זְבָחִים*. § 26.
 זֶה *f. זאת dem. pron. this*. § 10.

זָהָב 1 *m., gold*.
 זֵיתֹן 2 *m., an olive*. § 31.
 זָכַר *to remember*.—Niph. *pass*.—
 Hiph. *to mention, commemorate*.
 זָכָר 2 *m., memory, memorial*.
 זָכוֹן *memorial*.
 זָכָר 1 *m., a male*.
 זָעַק *to cry out*. § 36.
 זָקֵן *to be old (intrans. § 19)*.
 זָקֵן 1 *adj. old; noun elder*. § 15.
 זְקֵנִים *m., זְקֵנָה f., old age*.
 זְרוּעַ *f., an arm; pl. זְרוּעֹת*.
 זָרַח *to shine, rise (of star)*. § 36.
 זָרַע *to sow* (§ 36).—Hiph. הִזְרִיעַ
to yield seed.
 זָרַע 2 *m., seed; cstr. זְרַע and זְרַעִי*.

ח

חָבֶל 2 *m., cord*.
 חָבַק Qal, Pi'el, *to embrace*.
 חָבַשׁ *to bind, bind up, saddle* (§ 35).
 חָגַג *to keep a feast* (§ 39).—Impf.
 יִחַג.
 חַג 2 *m., a feast (hajj)*, § 40. 2a.
 חָדַל *to cease, leave off (intrans. § 19)*.
 חָדָשׁ 1 *adj., new*.
 חֹדֶשׁ 2 *m., new moon, month*. § 35.
 חֹדֶד *to propound a riddle*. § 30.
 חוּל 2 *m., sand*. § 31.
 חוֹמָה *f., a wall*.

חוּץ 2 *m., outside, street, field; pl. ôth*.—הַחוּצָה *to the outside*.—
 מְחוּצָה *on the outside of* —.
 חָזַק *to be strong (intrans. §§ 19, 35); Hiph. to strengthen, to harden, to lay firm hold of*.
 חָזָק 1 *adj., strong*.
 חָטָא *to sin* (§ 35).—Hiph. הִחָטִיא
to condemn as sinful.
 חָטָא 3 (ptc.), *a sinner, used in sing., but חָטָאִים adj. used in pl.*
 חָטָא 2 *m., sin*. § 38. 2.
 חָיָה *to live* (§ 33. 2).
 חַי *to live* (§ 39. § 20. Ex. n. 3).
 חַי 1 *adj., living, f. חַיָּה*, § 40. In
 oaths חַי is used of God, and
 חַי (cstr. or perhaps a con-
 tracted abs.) of men: e.g. חַי
 יְהוָה וְחַי נַפְשִׁיךָ *as J. liveth and*
as thy soul (= thou) liveth.
 חֵידָה *f., a riddle*.
 חַיָּה *f., a living creature, beast*.
 חַיִּים *life*.
 חֵיל 2 *m., force, valour, power, army, wealth*. § 31.
 חֵיק 2 *m., bosom*. § 31.
 חָכָם (intrans.) *to be wise*.
 חָכָם 1 *adj., wise*. § 35.
 חֲכָמָה 2 *f., wisdom*. § 25.
 חֲלָב *m., fat*.
 חָלָה *to be sick* (§§ 32 f, 35).—

Impf. with waw cons. **יִחַל**.
חָלִי 2 m., sickness, disease. § 33.
חָלִיָּה God forbid. § 46. 4.
חָלַל—Hiph. **חָלַל** to begin (§ 39).
 —Hoph. **חָלַל** pass.
חָלַל I, slain.
חָלַם to dream (§ 35).
חֲלוֹם m., a dream; pl. **חֲלוֹמִים**.
חָמַד to desire (intrans. § 19).—
 Impf. **חָמַד**, (**חָמַדְתָּ**).—Niph.
חָמַדְתָּ pass.
חָמוֹר m., an ass.
חָמוֹת mother-in-law.
חָמָס I m., violence, injury. § 35.
חָנִית spear.
חָנַן to pity (§ 39).—Impf. **חָנַן**.
חָנוּן gracious, compassionate.
חָסֵד 2 m., mercy, love, devo-
 tion.
חָסָה to seek refuge, to trust.
חָסַר (intrans) to lack, to be defi-
 cient.
חָפַץ to desire, wish (intrans. §§ 19,
 35).—Impf. **חָפַץ**, **חָפַצְתָּ**.
חָפֵץ I adj., desiring, § 35, cstr.
 pl. **חָפִיצִים**, see § 19. 5.
חָפֵץ 2 m., pleasure, business.
חָץ arrow. § 40.
חָצֵר I c., enclosure, court, village;
 pl. **חָצֵרִים**, **חָצֵרִים**. § 35.
חָק 2 m., statute. § 40.

חָרַב to dry up, be waste (intrans.
 § 19).
חָרַב 2 f., sword.
חָרֵב Horeb.
חָרָה to be hot, angry.—Impf. apoc.
חָרַח. § 33. I.
חָרַפָּה 2 f., a reproach.
חָשַׁב to think, reckon.—Impf.
חָשַׁב and **חָשַׁבְתָּ**. § 35. 2b.
חָשֶׁךְ 2 m., darkness.

ט

טָהַר to be clean (intrans. §§ 19,
 36).—Pi. **טָהַר** to cleanse.
טָהוֹר I adj., clean.
טוֹב to be good (§ 30).—Perf. **טוֹב**.
 Other parts from **טוֹב**.—Impf.
טוֹבֵה.—Hiph. **טוֹבֵה**. § 29. I.
טוֹב I adj., good. § 31.
טוֹבִים 2 m., good things, goods, good-
 ness. § 31.
טֹל m., dew.
טָמַן to hide, to bury in the ground.
טָעַם to taste (§ 36).
טָעַם 2 m., taste, sense. § 36. 2.
טָרַם not yet, **בְּטָרַם** before. § 43. II.
 Ia.

י

יָאֵר m., stream (esp. Nile).
יָבֵשׁ to be dry (intrans. §§ 19, 29).

יָבֵשָׁה I f., dry land.
יָגַע to be weary (§ 29).
יָד I f., hand. Your hand **יָדְכֶם**;
 du. **יָדַיִם**, pl. **יָדוֹת** hands fig.
 (handles). § 13. 6.
יָדַע to know, to care for (**יָדַעְתָּ** § 29).
 —Impf. **יָדַע**.—Inf. Cstr. **יָדַעְתָּ**.
 Niph. **יָדַעְתָּ** pass.—Hiph. **יָדַעְתָּ**
 to make known.
יְהוָה *Jahweh*. The vowels are
 those of **אֲדֹנָי** lord. With prefix
לְיְהוָה (i.e. **לְאֲדֹנָי**). See § 15. Ex.
 note I.
יְהוּדָה Judah.
יְהוֹנָתָן Jonathan.
יּוֹם 2 m., a day. See § 42.
יּוֹנָתָן Jonathan.
יוֹסֵף Joseph.
יַחַד **יַחַדְוּ** together.
יטב see **טוֹב**.
יַיִן 2 m., wine. § 31.
יָכַל to be able (§ 29).—Impf. **יָכַל**.
יָלַד to bear (**יָלַדְתָּ** § 29).—Impf.
יָלַד.—Hiph. to beget.—Pu. to
 be born.
יָלֵד 2 m., a boy. § 25.
יָלִידָה 2 f., a girl.
יָלִידָת 2 f., kindred. § 25. 2.
יָם 2 m., sea; cstr. **יָם** except in
יָם-סוּף Red sea. § 40.
יָקַע to suck (**יָקַעְתָּ** § 29).—Hiph.

יָקַעְתָּ to give suck; hence **מִיָּקַעַת**
 2 f., a nurse. § 25. 2.
יָסַף Qal, and Hiph. **הוֹסִיף**, to add
 (**יָסַף** § 29. 4).
יָעַף to be weary.—Impf. **יָעַף**.
 § 29. 2. 2a.
יָעִיף I adj., weary.
יַעֲקֹב Jacob.
יָעַץ to advise, counsel (§ 29).—
 Impf. **יָעַץ**.—Niph. **נוֹעַץ**.
עָצָה I f., counsel.
עָפָה I adj., fair. § 33.
עָצָה to go out (**עָצָה** § 29).—Impf.
עָצָה; inf. cstr. **עָצָה** (for **עָצָה**).
 —Hiph. to bring out.
עוֹצֵץ I m., an outgoing. § 29, 38.
עָצָה Hiph. **הִעָצָה** to set, place.
 (§ 29. 3).
עָצַע Hiph. **הִעָצַע** to spread (§ 29. 3).
עָצַר to form (§ 29).
עָצָר 2 m., form, imagination.
עָקַב 2 m., wine-vat.
עָקַד to burn.—Impf. **עָקַד**, **עָקַדְתָּ**.—
 Hoph. pass. **הוֹעָקַד**. § 29. 2.
עָקַץ Qal only in Impf. **עָקַץ** to
 awake (§ 29).—Perf. &c. in
 Hiph. **הִעָקַץ**.
עָרָא to fear (§ 29).—Impf. **עָרָא**.
 Inf. cstr. **עָרָא**.—Niph. **עוֹרָא**;
 ptc. terrible. Followed by **מִן**.
עָרָא, and **עָרָא**.

יָרָא I adj. *fearing*.
 יִרְבָּעָם *Jeroboam*.
 יָרַד *to go down* (§ 29. 2. 2b).—
 Impf. יֵרַד &c.—Hiph. הוֹרִיד *to bring down*.—Hoph. *pass.*
 הִירְדָן *the Jordan*.
 יְרוּשָׁלַם *Jerusalem*. See § 25. Voc.,
 note 4.
 יָרַח I m., *a moon*.
 יָרַשׁ *to inherit* (§ 29. 2).—Hiph.
 הוֹרִישׁ *to dispossess, destroy*.
 Niph. *pass.*
 יִשְׂרָאֵל *Israel*.
 יֵשׁ *there is—There is water* יָמִים § 37.
 See § 29 4. Ex. note 5.
 יָשַׁב *to sit, dwell, inhabit* (§ 29. 2).
 —Impf. יֹשֵׁב.
 יֹשֵׁב 3 ptc., *inhabitant*.
 מוֹשֵׁב I m., *a seat, assembly,*
dwelling-place.
 יָשַׁן *to sleep* (§ 29).—Impf. יֹשֵׁן.
 יָשַׁע Qal not in use.—Hiph. הוֹשִׁיעַ
to save.—Niph. *pass.* § 29. 2.
 יִשְׁע 2 m., *salvation*.
 יִשׁוּעָה f., *id.*
 יִשְׁוּעָה f., *id.*
 יָשָׁר I adj., *upright, righteous*.
 יָתָר 2 i., *remnant, rest*.

כ

כֹּּ prep. *as, like*. § 14. Suff. § 12. If.

With rel. כַּאֲשֶׁר *as, when. When*
he kept שָׁמַר כַּאֲשֶׁר, or כַּשְׁמָרוֹ
(inf. cstr. § 27. 8c).
 כָּבַד *to be heavy, severe (intrans.*
 § 19).—Pi. *to make heavy,*
harden, honour.—Niph. *be hon-*
oured.
 כָּבֵד I adj., *heavy, severe, laden*
 (cstr. כְּבֹד and כְּבֹדָה; § 15. 1).
 כְּבוֹד I m., *honour, glory*.
 כֶּבֶשׂ 2 m., *lamb*.
 כִּבְשָׁה 2 f., *ewe-lamb*.
 כֹּה adv. *thus*.
 כֹּהֵן 3 m., *a priest*. § 37.
 כּוֹכַב I m., *a star*.
 כּוֹן Qal not in use.—Hiph. הִכִּין
to set, establish.—Poʿlal כּוֹנֵן *id.*
 —Niph., Poʿlal, *pass.* § 30.
 כּוֹס f. *cup, goblet*.
 כֹּחַ *strength*.
 כִּי conj., *that, for, because; of time*
when, whenever. כִּי אִם *except*.
 כֶּכֶר I, *talent (currency)*.
 כְּלָא 2 i. m., *a prison*. § 38.
 כְּלָב 2 m., *a dog*.
 כָּלָה *to be ended* (§ 32).—Pi. *to*
complete, finish.—Pu. *pass.*
 כֹּל 2 m., *all*. § 40. כֹּל-דָּבָר *every-*
thing; לא כֹּל-דָּבָר ... לא nothing.
 כַּמָּה *how much?*
 כֵּן adv., *so, thus*. עַל-כֵּן *therefore*.

כְּנַעֲנִי *Canaanite*.
 כְּנָף I, *wing, skirt*.
 כִּסֵּא (pl. כִּסְאוֹת) *throne*.
 כִּסֶּה *to cover* (§ 32), Qal only in
 ptc. act. כֹּסֶה and *pass.* כִּסִּי.
 —Pi. כִּסֶּה *to cover*.—Pu. *pass.*
 מְכֻסֶּה I m., *a covering*. § 33.
 כֶּסֶף 2 m., *silver, money*.
 כַּף 2 f., *palm of hand, sole; du.*
 § 40. Pl. *ṯh* (metaphorical)
 § 13. 6.
 כִּפֶּה *to cover (with pitch)*.—Pi.
 כִּפֶּה *to atone*.—Pu. *pass.*
 כֶּפֶר 2 m., *bribe, ransom*.
 כִּפִּיר m., *young lion*.
 כְּרוּב m., *cherub*.
 כְּרָם 2 m., *vineyard*.
 כַּרְמֶל *Carmel*.
 כָּרַע *to bend the knee, bow down*
 (§ 36).
 כָּרַת *to cut off, cut down*. — Niph.
pass.; כִּי בְרִית *to make a cove-*
nant.
 כַּשְׂדִּים *Chaldeans*.
 כָּתַב *to write*.—Niph. *pass.*
 כַּתֵּף I f., *shoulder; cstr. כַּתְּף*.
 § 15. 1.

ל

לֵּ prep., *to, for*. See §§ 12. 1; 22. 5.
 לֹא adv., *not, no*. §§ 9. 3; 10. 1 n. ii.

לֵב m., *heart*, § 40. Pl. *ṯh*.
 לִבָּב I m., *id.* Pl. *ṯh*.
 לְבַד *alone*. See בַּד.
 לְבַשׁ *to put on (clothes), wear*
(intrans. § 19); acc.—Hiph. *to*
clothe, put on (another); two
acc. § 24. *id.*, § 38. 6.
 לוֹ לוא *if, would that; לוֹלֵא if not*.
 § 46. 3a.
 לוּחַ m., *tablet; pl. לוּחוֹת*.
 לוֹט *Lot*.
 לחם Niph. *to fight. With עָם*
against בָּ, עַל, for לָ. § 36.
 לֶחֶם 2 c., *bread*. § 36. 2. 3.
 מְלַחֶמֶת, מְלַחֶמֶת f., *war*. § 25. 3.
 לַיְלָה usually לַיְלָה with *He of acc.*,
 2 m., *night*. Pl. לַיְלוֹת § 31;
 לָכַד *to take, capture*.—Niph.
pass.
 לָמַד *to learn (intrans. § 19)*.—
 Pi. לָמַד *to teach*.
 לָמָּה adv., *why?* (לָמָּה).
 לְמַעַן conj., prep., *in order that,*
to; for the sake of, with infin.
and impf. (עוֹנָה). § 20. 5a.
 לָקַח *to take* (§ 34. 3).—Impf.
 יִקַּח.—Inf. Cstr. קַחַת—Niph.
 נִלְקַח *pass.*—(Old) *pass.* Qal
 pf. לָקַח, *impf.* יִקַּח. § 34.
 3c.
 לָשׁוֹן I f., *tongue*.

מ

מָאֵד adv., *very*; also בְּמָאֵד מ', בְּמָאֵד.
 מָאָה 1 *f.*, *hundred*; du. מֵאָתַיִם.
 מְאוּמָה anything (perhaps = a
fleck), used after a neg.
 מֵאֵינָן *whence?*
 מְאוּר. See אור.
 מְאֻכָּל. See אָכַל.
 מָאָס to *reject* (§ 37).
 מַבּוּל *m.*, the *flood* (of Noah).
 מְדָבָר 1 *m.*, *pasture, desert*.
 מְדַד to *measure* (§ 39).—Impf.
 יִמְד—Niph. *pass*.
 מְדָה *f.*, *measure*; § 40.
 מְדוּעָ *wherefore?*
 מָה pron. *what? whatever*, § 10;
 interj. *how! how?*
 מוֹלְדֵת. See יָלַד.
 מוּצָא. See יָצָא.
 מוּשָׁב. See יָשַׁב.
 מוּת to *die* (§ 30). Perf. מָת.—
 Impf. יָמוּת.—Hiph. הִמְיִית to *kill*.
 —Po'el מוּתֵת *id.*—Hoph. *pass*.
 מֵת 1 *ptc.*, *dead, dying*.
 מָתַי *when?*
 מָוֹת 2 *m.*, *death* (§ 31).
 מוּזְבָּח. See זָבַח.
 מְחָה to *blot out, destroy* (§ 32).
 מְחִיר *price, hire*.
 מְחַנֶּה *camp*.
 מָחָר 1, to *morrow*.

מַחְשְׁבָה (cstr. מַחְשְׁבֹת) *thought,*
plan. § 25. 4.
 מְטָה. See נָטָה.
 מָטַר Qal not in use.—Hiph. to
rain.
 מְטָר 1 *m.*, *rain*.
 מִי מָה pron. *who? whoever, who-*
soever; what? whatsoever. § 10.
 With prep. בְּמָה *how? by what?*
 (מִי יִתֵּן—א. in *p.* and bef. א.)—
 Oh that! with Impf. &c. § 46. 3b.
 מַיִם pl. *m.*, *water*. See § 13. 6e.
 מִיִּנְקָת. See יָנַק.
 מִישׁוּר a *plain; uprightness*.
 מְכֻסָּה. See כָּסָה.
 מְכַר to *sell*.—Niph. *pass*.
 מְלֵא to *be full* (*intrans.* § 19, 39);
of, acc.—Niph. to *be filled*.—
 Pi. to *fill*; with *two acc.* § 38. 3.
 מְלֵא 1 *adj.*, *full*.
 מְלַאָּךְ 1 *m.*, *angel, messenger*.
 מְלֻאָּכָה *f.*, *work*; cstr. מְלֻאָּכֹת.
 § 25. 3.
 מֵלֵט Qal not in use.—Niph. to
escape.—Pi. to *rescue, deliver*.
 מְלַחֵמָה. See לָחַם.
 מְלָךְ to *rule, be king; over, ב.*
 —Hiph. to *make one king*.—
 Hoph. *pass*.
 מְלָךְ 2 *m.*, a *king*.
 מְלַכָּה 2 *f.*, a *queen*.

מְלוּכָה 1, *rule, kingship*.
 מְמַלְכָה, מְמַלְכֹת a *kingdom*. § 25. 3.
 מִן prep. (§ 12. 3, 4), *out of, from,*
away from; hence of cause *by, on*
account of. Compar. degree § 44.
 מְנַה to *count, number*, § 32.—
 Niph. *pass*.
 מְנַחֶה 2 *f.*, an *offering, present*.
 מְנַשֶּׁה Manasseh.
 מְסַע a *journeying* (from נָסַע).
 § 34. 4.
 מְסַפֵּד 3 *m.*, *mourning*. § 26.
 מְסַפֵּר. See סָפַר.
 מְעַבֵּר. See עָבַר.
 מְעַט 2 *m.*, a *little, some, a few*.
 מְעַלָּה upwards. See § 44, Voc.
 מְעַלְלָה 2 *m.*, *deed, practice* (only in
 plur., and usually in bad sense).
 מְעַשֶּׂה. See עָשָׂה.
 מְעַצָּא to *find* (§ 38).—Niph. *pass*.
 מְעַזָּה. See צָוָה.
 מְעַזְרִים Egypt; מְעַזְרֵי Egyptian.
 מְקוּם. See קוּם.
 מְרַאָּה. See רָאָה.
 מְרַמֶּה *f.*, *deceit, guile*.
 מְרַר to *be bitter* (§ 39. 3).—Impf.
 יִמְר.—Hiph. הִמְרַר to *make bitter*.
 מַר *adj.*, *bitter*; מְרָא Aramaic
 form of *fem.* מְרָה.
 מְרִיבָה. See רִיב.
 מְרִיָּם Miriam.

מֹשֶׁה Moses.
 מְשָׁכָן. See שָׁכַן.
 מְשָׁל to *rule; over, ב.*
 מְשָׁל 1 *m.*, a *proverb*.
 מְשָׁמֵר. See שָׁמַר.
 מְשַׁפֵּט. See שָׁפַט.
 מְשַׁפְּחָה 2 *f.*, *clan*, § 25. 3.
 מָתַי *when?*
 מְתָן 1, *gift* (see נָתַן).
 מְתֻק to *be sweet* (*intrans.* § 19).
 מְתוּקָה 1 *adj.*, *sweet; f.* מְתוּקָה.
 § 31. 1.
 נ
 נָא enclitic particle of *entreaty*;
 אֶל-נָא *dissuasive*.
 נְאֻם (cstr.) *utterance*.
 נְבֵא Qal not in use (§ 38).—Niph.
 to *prophesy*.—Hithp. *id.*; also
 to *act like an (ecstatic) prophet,*
 to *rave*.
 נְבִיא 1 *m.*, a *prophet*.
 נִבַּט Qal not in use (§ 34).—
 Hiph. הִבִּיט to *look*.
 נִבְלָה 1 *f.*, a *corpse, carcass*.
 נִגַּד Qal not in use (§ 34).—Hiph.
 הִגִּיד to *tell, shew*.—Hoph. *pass*.
 נִגַּד 2 prep., *before, in presence of*.
 Suff. נִגְדִי.
 נִגַּע to *touch, smite* (§ 34, 36).—
 Pi. *id.*—Hiph. *make to touch,*
reach to, ב.

נִגַּע 2 i. m., a stroke, plague.
 נִגַּף to smite, defeat (§ 34).—
 Impf. יִגַּף.—Niph. pass.
 נִגַּשׁ Perf. Qal not in use.—Impf.
 יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ
 to draw near.—Hiph. to bring
 near (§ 34).
 נָדַר to vow (§ 34).
 נָדַר, נִדָּר 2 m., a vow.
 נָהָר 1 m., a river (§ 36). (pl. *îm*
 and *ôth*).
 נָחַם to rest (§ 30).—Hiph. נִחַם
 to give rest to (לְ of person);
 and הִנְחִיחַ to set down, deposit,
 place; with waw נִחַח.
 נָחוּן 1 m., resting-place. § 31.
 נָסַח to flee (§ 30).
 נָעַד to move about (§ 30); ptc. נָעַד
 a wanderer.
 נֹחַ Noah.
 נָחַל to inherit, possess.—Hiph. to
 give to inherit.—Hoph. pass.
 נִחַלָּה f., inheritance.
 נַחֲלֵי 2 m., torrent, torrent-valley,
 wady.
 נָחַם Qal not in use.—Niph. נִחַם
 to repent, to pity (§ 34. id).
 —Pi. נִחַם to comfort (§ 36).
 נָחַשׁ 1 m., a serpent.
 נָטָה to bend, incline, stretch (§ 32,
 34).—Impf. יִטָּה, apoc. יִט.—

Hiph. id. הִטָּה, impf. יִטָּה, apoc.
 יִט.
 נִמְטָה f., a bed.
 נִטַּע to plant (§ 34, 36).—Impf.
 יִטַּע.
 נִטַּשׁ to leave, to forsake. § 34.
 נִכָּה Qal not in use (§ 32, 34).
 —Hiph. הִכָּה, to smite; impf.
 apoc. יִךְ.—Hoph. pass.
 נִמְכָּה f., a stroke.
 נִסְכָּה 2 i. m., a drink-offering.
 נִסַּע to strike camp, to journey.
 נָעַד. See נָעַד.
 נִעַל 2 f., sandal, shoe. § 36. 4.
 נִעַר 2 m., a lad, § 36. 4; f. נִעְרָה
 a girl.
 נִפַּל to fall (§ 34). Impf. יִפַּל.—
 Hiph. הִפִּיל to make fall, cast.
 נִפְשָׁה 2 f., breath, soul. Pl. *ôth*.
 נִצַּב Qal not in use. (§ 34).—
 Hiph. הִצִּיב to set, place.—
 Hoph. pass.—Niph. reflex. and
 pass.
 נִצַּל Qal not in use (§ 34).—
 Hiph. הִצִּיל to deliver.—Hoph.
 pass.
 נִקִּי, (very rarely נִקְיָא) 1 adj., in-
 nocent.
 נִקְמָה 1 f., vengeance.
 נִר 1 m., lamp.
 נִשָּׂא Qal not in use (§§ 34, 38).—

—Hiph. הִשִּׂיא to deceive, beguile.
 נִשַּׁק to kiss (§ 34).—Impf. יִשַּׁק
 (לְ of person).
 נִשָּׂא to lift up, take up, raise
 (§§ 34, 38). Impf. יִשָּׂא. Inf.
 cstr. לְיִשְׂאָתָּ (לְיִשְׂאָתָּ). Niph. pass.
 נִשְׂיָא 1, prince.
 נָתַן to give, put, account (34.3a).
 Perf. נָתַתִּי, נָתַתָּ &c. Impf. יִתֵּן.
 Inf. cstr. תִּתֵּן, תִּתִּי, &c

ס

סָבַב to turn, turn away (§ 39).
 —Hiph. to turn (act.).
 סָנַר to shut.—Niph. pass.
 סוּס 2 m., a horse; סוּסָה f. mare.
 סוּר to turn aside, remove, depart
 (§ 30).—Hiph. to remove, take
 away.
 סָכַן Hiph. to be accustomed, to
 show a habit.
 סָלַם 1 m., a ladder.
 סָמַךְ to lean, press upon.—Niph.
 reflex. to lean.
 סָעַד to sustain, refresh (§ 36).
 סָפַר to count, write.—Pi. סָפַר to
 recount, declare.
 סָפַר 3 m., ptc. scribe.
 סָפָר 2 m., a book.
 סָפָר 1 m., number.
 סָתַר chiefly in Hiph. to hide.—

Niph. reflex. and pass., Hithp.
 reflex.

ע

עָבַד to labour, till, serve (§ 35).
 Niph. pass.
 עֶבֶד 2 m., a servant (§ 35).
 עֲבָדָה service.
 עָבַר to pass, pass over, cross (§ 35).
 —Hiph. to bring over, make pass.
 עֵבֶר 2 m., the other side; בְּעֵבֶר
 beyond.
 (מַעְבָּר or מַעְבָּר) 1, 3 m., a ford
 (only in cstr. מַעְבָּר).
 עָבַר 1 m., cstr., with בְּ as prep.
 on account of; בְּעֵבֶר־י for my
 sake.
 עֵגֶל 2 m., and עֵגְלָה 2 f., calf,
 heifer (§ 35).
 עוֹד Hiph., הִעִיד to testify, bear
 witness, protest (§ 30).
 עֵד 1 m., a witness.
 עַד prep. until, till. Suff. § 16. 5.
 עֵדֶן Eden.
 עֵדָר 2 m., flock, herd.
 עוֹד adv., still, again (encore).
 § 31. 5.
 עוֹז Hiph. to bring into safety.
 מְעוֹז a refuge.
 עוֹן 1 m., guilt, sin, punishment.
 Pl. *ôth*.

מְעוֹלָם 1 *m.*, age, eternity; מְעוֹלָם
from of old; לְעַד, לְעַד for ever.
עוֹף to fly (§ 30).
עוֹף 2 *m.*, a bird, fowl.
עוֹר Po'el to incite, to wield.
עוֹר 3 adj., blind.
עֹז *f.*, she-goat, pl. עֹזִים. § 40. 4.
עֹז *m.*, strength (§ 40).
עֹז strong. § 40.
עָזַב to leave, forsake (§ 35).—
Niph. pass.
עָזַר to help (§ 35).
עָזַר 2 *m.*, help. Suff. עֹזְרִי. § 35. 4b.
עֹזְרָה 2 *f.*, help.
עֹטֵר Pi'el, to crown.
עֹטְרָה *f.*, cstr. עֹטְרוֹת crown.
עֵין 2 *f.*, an eye, du. עֵינַיִם. § 31.
Pl. עֵינוֹת wells.
עִיר 2 *f.*, a city. Pl. עָרִים, cstr. עִרֵי.
עָלָה to go up, break (of day)
(§ 32, 35).—Impf. יַעֲלֶה, apoc.
יָעַל.—Hiph. bring up, offer up.
עָלַי prep., upon, over. Suff. § 16.
5.
עַל yoke. § 40.
עָלַל Po'el to act severely or
wantonly; Hithpo'el, to deal
severely or wantonly.
עִם prep., with, along with. Suff.
§§ 40. 6b.
עַם 2 *m.*, people. § 40.

עָמַד to stand (§ 35).—Hiph. set,
place.
עָנָה to be low, afflicted (§ 32).—
Pi. to afflict.
עָנִי 2 *m.*, affliction. § 33.
עָנָה to answer, witness (§ 32);
against כִּי.
מַעֲנֶה *m.*, answer; מַצֵּן purpose,
intent; used only with לְ in
לְמַעַן (i) as prep., on account of,
for the sake of; (ii) as conj.
followed by (a) inf. cstr., to
the intent that, in order to, or
(b) impf., with or without אֲשֶׁר,
to the intent that, in order that.
§ 20. 5a.
עָפָר 1 *m.*, dust. § 35.
עֵץ 1 *m.*, tree. § 15. 3.
עָצָה. See יַעֲזֶז.
עָצִים to become strong, numerous.
עֲצָם 2 *f.*, a bone. Pl. *im, oth.*
עֶרֶב 2 *m.*, evening.
עָרַךְ to arrange, to set in order.
עֲרֻמָּה 1, a heap (as of grain).
עָרוּם clever, cunning.
עָשִׂיר rich.
עָשַׁן to smoke (§ 35).
עָשַׂק to oppress, to injure (§ 35).
עֵשֶׂב 2, grass.
עָשָׂה to do, work, make (§ 32, 35).
—Impf. apoc. יַעֲשֶׂה—Niph.

נִעְשָׂה pass., but fem. נִעְשָׂתָה.
מַעֲשֵׂה *m.*, a work. § 33.
עֵת *c.*, time. Pl. *im, oth.* § 40. 4.
עַתָּה adv., now.
עָתָר Qal and Hiph. to pray, en-
treat.
פ
פָּגַע to meet, to encounter; Hiph. to
cause to light upon, to interpose.
פֶּה *m.*, mouth. See § 42.
עַל-פִּי according to. See § 29.
Voc. לְפִי הַרְבַּ לְפִי with the edge of
the sword, utterly.
פֶּחַ *m.*, snare. § 40.
פֶּלֶא 2 *i. m.*, a wonder.
פְּלִשְׁתִּים Philistines.
פָּנִים 1 *m.*, pl. face, faces.
לְפָנַי formerly, לְפָנַי before, לְפָנַי be-
fore me; § 16. 4a.
פֶּן conj., lest, with impf.
פָּסַח to pass over; פֶּסַח 2, Passover.
פָּעַל to do (§ 36); ptc. פֹּעֵל a
worker.
פֶּעַל 2 *m.*, a work. § 36.
פַּעַם 2. step, time (fois).
פָּקַד to visit, inspect, review.—
Niph. pass.—Hiph. to commit
to; פָּקַד עָלַי to punish.
פֶּקִיד 1 *m.*, an overseer.
פָּר *m.*, an ox; *f.* פָּרָה a cow.
§ 13. Voc. note 1. § 40. 2a.

פָּרָה to be fruitful, bear fruit (§ 32).
פָּרַח to flourish (§ 36).
פְּרִי 2 *m.*, fruit. § 33.
פָּרְעֹה Pharaoh.
פָּרַץ to break through, to break down
פָּרַשׁ to spread.
פָּשַׁע to rebel; against, כִּי.
פִּשְׁעֹה 2 *i. m.*, rebellion, trans-
gression.
פֶּת *i. m.*, a morsel, bit. Suff.
פֶּתִי. § 40. 1.
פָּתַח to be open (§ 32).—Pi. to
entice.—Hiph. to make open, to
enlarge; impf. apoc. יִפְתָּח.
פָּתַח to open. § 36.
פֶּתַח 2 *i. m.*, an opening, door.
צ
צֹאן 2 *c.*, a flock (small cattle);
sheep.
צָבָא 1 *m.*, a host, time of service.
Pl. *oth.* § 38. 2.
צָבַר to heap up, to store.
צָדִיק to be righteous, just (intrans.
§ 19).—Hiph. (Pi.) to justify.—
Hithp. to justify oneself.
צָדִיק 2 *i. m.*, righteousness. § 25.
1b.
צִדְקָה 1 *f.*, id.
צִדִּיק righteous, just; only *mas.*
צוּד to hunt (§ 30).

צוה Qal not in use. Pi. צָוָה to command, charge. Impf. apoc. צִוּ, imper. צִו—Pu. pass. § 32.
 מִצְוָה *f.*, a command.
 צִיּוֹן *Zion*.
 צֶלַע *m.*, a shadow. § 40.
 צֶלֶם 2 *m.*, an image, likeness.
 צָמָא (intrans.) to be thirsty.
 צָמַח to sprout (§ 36).—Hiph. to make sprout.
 צִמְחָה 2 *i. m.*, a sprout, branch.
 צָנִיחַ *f.*, shield.
 צָעַק to cry out. § 36.
 צַפְפָּה watchman. § 32.
 צָפַן to hide, lay up.
 צָפוֹן 1 *m.*, north.
 צָר adversary. § 40.

ק

קָבַץ to collect, gather.—Pi. *id.*
 קָבַר to bury.—Niph. *pass.*
 קִבְרָה 2 *i. m.*, a grave.
 קְבוּרָה burial-place.
 קָדָם east.
 קָדַשׁ to be holy, sacred (intrans. § 19).—Pi. to hallow, sanctify.—Hiph. *id.*—Niph., Hithp. reflexive.
 קָדוֹשׁ 1 *adj.*, holy.
 קִדְשׁ 2 *m.*, holiness, sanctuary.
 מִקְדָּשׁ 1 *m.*, sanctuary.

קוֹל 2 *m.*, voice, sound. § 31.
 קוּם to arise, stand (§ 30, Parad.).—Hiph. to set up, establish.
 קָם 1 *ptc.*, standing. § 31.
 מְקוֹם 1 *c.*, a place. Pl. *óth*.
 קָטַן to be little (intrans. § 19, Parad.).
 קָטַן 1 *adj.*, little (not inflected but very common).
 קָטַן 1 *adj.*, little, *f.* קָטְנָה (inflected form). See § 40. 5.
 קָלַל to be light, despised (§ 39, Parad.).—Pi. to make light of, to curse.—Hiph. to lighten of.
 קָלִי *adj.*, light, swift. § 40.
 קָנָה to acquire, buy, possess., § 32.
 מְקִנָּה *m.*, possession, property cattle. § 33.
 קָץ *m.*, end. § 40.
 קָצַף to be angry.
 קָצֵר 1 *adj.*, short.
 קָרָא to call, cry, read.—Pu. *pass.*, קָרָא לוֹ קַיִן he called him Cain; קָרָא לוֹ נִקְנָא he was called. § 40. 6.
 מִקְרָא 1 *m.*, convocation, an assembly. § 38.
 קָרָה and קָרָא to befall, acc. § 38. 3. Inf. cstr. *f.* קָרְאָה, with prep. לְקָרְאִי to meet me; לְקָרְאֵי to meet the man.

קָרַב to draw near, come near (intrans. § 19).—Hiph. to bring near, to offer.
 קָרוֹב 1 *adj.*, near, neighbour, relative.
 בְּקִרְבִּי 2 *i. m.*, inside, heart. בְּקִרְבִּי הָעִיר within me; בְּקִרְבִּי הָעִיר within, in the midst of, the city. § 25. 3b.
 קָרְוֶן 2 *f.*, horn.
 קָרַע to tear, rend (§ 36).
 קָשָׁב Hiph. to attend, give attention.
 קָשָׁה to be hard.
 קָשָׁה hard, severe. (§ 33).
 קֶשֶׁת 2 *f.*, a bow.

ר

רָאָה to see (§ 32).—Impf. יִרְאֶה, apoc. יִרְאָה &c., but יִרְאָה 3 *m.*, 3 *f.*, יִרְאָה.—Niph. *pass.*, to appear.—Hiph. to shew, (two acc.)
 מְרִאָה *m.*, a sight, appearance, face. § 33.
 רֹאשׁ 2 *m.*, head; pl. רִאשִׁים. § 31. 5.
 רִאשׁוֹן *adj.*, first, former. § 37. 1b; 45. 2.
 רַבִּב to be many (§ 39), used only in Perf. and Inf. cstr.
 רַב 1 *adj.*, great, much; pl. many. § 40.

רָבָה to increase, multiply (§ 32); impf. apoc. יִרְבֵּ and יִרְבֵּ.—Hiph. to multiply, cause to increase.—Inf. abs. הִרְבֵּה and הִרְבֵּה used as adv., much.
 רְבִיעִי *adj.*, fourth. § 45.
 רָבַץ to lie down (of beasts) (intrans. § 19).
 מְרִבֵּץ 3 *m.*, a stall, lair; cstr. מְרִבֵּץ. § 26.
 רָגַז 2, raging, turmoil.
 רִגְלִי 2 *f.*, a foot, du., § 25. 3.
 רָדַף to pursue.—Pi. *id.*
 רוּחַ 2 *c.*, breath, wind, spirit. Pl. *óth*.
 רוּם to be high, to rise up (§ 30); Po'el, to exalt; Hiph. to lift up; Hoph. *pass.*
 רָם 1 *adj.*, high, lofty. § 31.
 מְרוֹם 1 *m.*, height, high place.
 רוּץ to run (§ 30).
 רָחַב to be broad, wide (intrans. § 19).
 רָחַב 2 *m.*, breadth; רָחֵב broad, wide.
 רָחֵב 2 *f.*, Broadway, street. Pl. *óth*.
 רָחַם to love (§ 36).—Pi. רָחַם to have pity, compassion, on. Pu. *pass.*
 רַחֲמִים mercy, compassion; רַחוּם merciful, compassionate.

רָחַץ *to wash* (§ 36).
 רָחַק *to be distant, to withdraw*
 (§ 36).
 רָחוֹק 1 adj., *distant*.
 רִיב *to plead, contend* (§ 30).
 רִיב 2 *m.*, *contention, strife*. § 31.
 מְרִיבָה *f.*, *id.*
 רִיחַ *smell*.
 רִיק 2 *m.*, *emptiness, vanity*.
 רֵק (רִיק) *empty*; רִיקָם *with empty hands, for nothing*.
 רָכַב *to ride* (intrans.).—Hiph. *to set upon a beast*.
 רְכוּשׁ *possessions*.
 רֶמַח 2 *m.*, *a lance, spear*.
 רָמַשׁ *to creep*.
 רָמַשׁ 2 *m.*, *creeping things*, coll.
 רֶנְהָ 2 *f.*, *a ringing cry, complaint*.
 רָעֵב *to be hungry* (intrans. § 19).
 רָעֵב 1 adj., *hungry, famished*.
 רָעֵב 1 *m.*, *hunger, famine*.
 רָעָה *to feed, tend* (§ 32).—*אֲרַח*.
 רָעָה *a shepherd*.
 רֵעֵה *m.*, *a friend*; רֵעֵהוּ ... אִישׁ *one ... another*. § 33. 4.
 רָעַע *to be evil* (§ 39, intrans.).—
 Hiph. הִרַע *to afflict, injure*.
 רַע 1 adj., *evil*; *f.* רָעָה *an evil*.
 רָעַשׁ *to quake* (§ 36).—Hiph. *to shake*.
 רָעַשׁ 2 *m.*, *earthquake*.

רָפָא *to heal* (§ 38).—Niph. *pass.*
 רָפָה Hiph. *to leave alone, to let be*.
 רָקַב *to rot* (intrans. § 19).
 רָקִיעַ 1 *m.*, *firmament*.
 רָשׁ (ptc. of רושׁ) *poor*.
 רָשָׁע 1 adj., *wicked*.
 רָשָׁעָה 1 *f.*, *wickedness*.

שׁ

שָׁאֵב *to draw* (water). § 36.
 שָׁאַל *to ask* (§ 36); לָּ? *in reference to*.
 שְׁאַלָּה *f.*, *request*.
 שְׁאוֹל *c.*, *Sheol, the underworld*.
 שְׁאוּל *Saul*.
 שָׂאַר *to be left over, to remain*.
 Qal (rare) and Niph.—Hiph. *to leave over*.
 שָׁבָה § 32f., *to take captive*.
 שְׁבֹט 2 *m.*, *rod, sceptre, tribe*.
 שֶׁבַע 2 *seven*; שְׁבִיעִי *seventh*. § 45.
 שָׁבַע Qal not in use.—Niph. *to swear* (§ 36); Hiph. *to adjure*.
 שָׁבַר *to break*.—Niph. *pass.* Ptc.
 נִשְׁבָּר *broken*.—Pi. *to break in pieces*.
 שָׁבַר 2 *i.*, and שְׁבָר *breach, ruin*.
 שָׁבַר *to buy or sell corn*.
 שְׁבָר 2 *m.*, *grain, corn*.
 שָׁבַת *to rest, cease*.—Hiph. *to finish*.
 שַׁבַּת 1 *c.*, *rest, sabbath*.

שַׁדַּי *m.*, *Shaddai (mountaineer)*
 generally with אֵל *God*.
 שׁוּב *to turn, return* (§ 30).—Hiph.
to restore, bring back; תְּשׁוּבָה
return, answer.
 שׁוֹפָר 1 *c.*, *a trumpet*. Pl. *ṣṭh*.
 שׁוֹר 2 *m.*, *ox*. Pl. שְׁוָרִים. § 31.
 שָׁהָה Hithpa'el *to prostrate oneself*.
 § 32. 4.
 שָׁחַט *to slay, slaughter* (§36, Parad.)
 שָׁחַר 2 *m.*, *dawn*.
 שָׁחַת Qal not in use.—Pi. שָׁחַת
to destroy (§ 36).—Hiph. *id.*;
to act corruptly, to corrupt.—
 Niph. *pass.*
 שִׁיר 2 *m.*, *a song*; *f.* *id.* § 31.
 שִׁית *to set, place* (§ 30).
 שָׁבַב *to lie down* (intrans. § 19).
 שָׁכַח *to forget* (§ 36).—Niph. *pass.*
 שָׁכַם Hiph. *to rise early*.
 שֶׁכָּם *m.*, *shoulder*. Suff. מְשָׁכָמוּ.
 שָׁכַן *to dwell*.—Impf. יִשְׁכַּן (§ 19.
 2). Hiph. *to cause to dwell*,
place.
 מִשְׁכָּן 1 *m.*, *dwelling, tabernacle*.
 שָׁלַח *to send, stretch out*.—Pi. *send*
away; let go.
 שְׁלֵחַן 2 *c.*, *a table*.
 שָׁלַךְ Qal not in use.—Hiph. *to*
cast, cast off.—Hoph. *pass.*
 שָׁלַל 1, *spoil, plunder*.

שָׁלַם *to be whole, sound* (intrans.
 § 19).—Pi. *to complete, perform*,
pay.
 שָׁלַם 1 adj., *whole, sound*.
 שְׁלוּם 1 *m.*, *soundness, health*,
peace.
 שְׁלֹמֹה *Solomon*.
 שָׁלֹשׁ 1 adj., *three*. § 45.
 שָׁם adv., *there*; שָׁמָּה *thither*; מִשָּׁם
from there, thence.
 שֵׁם 3 *m.*, *a name*. Pl. שְׁמוֹת.
 § 26. 2.
 שָׁמַד Qal not in use.—Hiph. *to*
destroy.—Niph. *pass.*
 שְׁמוּאֵל *Samuel*.
 שָׁמַיִם 1 pl. *heaven, heavens*. § 13. 6e.
 שָׁמַם *to be desolate* (§ 39). Impf.
 יִשָּׁם, יִשָּׁם and יִשָּׁם.—Hiph. *to*
desolate.—Niph. *pass.*
 שָׁמַע *to hear*; שָׁמַע לְךָ, אֶל-
 לְךָ *to listen to*, (§ 36).—Niph. *pass.*
 שָׁמַע 2 *m.*, שְׁמוּעָה 1 *f.*, *a report*.
 שָׁמַר *to keep, watch*.—Niph. *to*
take heed, beware.—Hithp. *to*
keep oneself.
 שָׁמַר 3 ptc., *watchman*.
 מְשַׁמֵּר 1 *m.*, and מְשַׁמֵּרָת *f.*, *ward*,
watch, observance. § 25. 3.
 שֶׁמֶשׁ 2 *c.*, *the sun*.
 שָׁמְשׁוֹן *Samson*.
 שָׁנָה 1 *f.*, *a year*. Pl. שָׁנִים (Poet. *ṣṭh*).

שְׁנַיִם du., two. § 45.
 שְׁנִי 1 adj., second. § 45.
 שָׁעַן Qal not in use.—Niph. to lean, rest on.
 שַׁעַר 2 c., a gate.
 שִׁפְחָה 2 f., handmaid.
 שָׁפַט to judge.—Niph. to litigate.
 שֹׁפֵט 3 ptc., a judge.
 מִשְׁפָּט 1 m., judgment, justice.
 שָׁפַף to pour out, spill.—Niph. pass.
 שָׁפַל to be low, abased (intrans. § 19).
 שָׁקַל to weigh.—Niph. pass.
 שְׁרִירוֹת stubbornness.
 שָׂרָץ to swarm; with acc.
 שֹׁרְץ 2 m., creeping things.
 שָׂרַת Qal not in use.—Pi. שָׂרַת to serve, minister (§ 36).
 שָׁקָה See next word.
 שָׁתָה to drink (§ 32).—Impf. apoc. יִשְׁתֵּי.—Niph. pass. — For Hiph. הִשְׁקָה to give drink, to water.
 מְשַׁקֵּה m. ptc., a cupbearer, butler; also butlership.
 מִשְׁתָּה m., a feast.

ש

שָׂבַע to be sated, satisfied (intrans. § 36); with acc.—Hiph. to satisfy; one with —, two acc.

שָׂדֵה (שָׂדֵי poet.) 1 m., a field. § 33. 3.
 שֶׂה a sheep (a goat).
 שָׂחַק to laugh (§ 36); Pi. to play, sport.
 שֵׁבֶה f., gray hairs.
 שִׁיחָה f., meditation.
 שִׁים to set, place (§ 30).
 שָׁכַל Hiph. to prosper, to do wisely.
 שָׂכַל 2 i. m., understanding.
 שָׂכַר to hire; שָׂכִיר a hiveling.
 שָׂמַח, שָׂמַח to rejoice, be glad (§ 36).
 שָׂמַח adj. glad, joyful.
 שִׂמְחָה 1 f., gladness, joy.
 שָׂנֵא to hate (§ 38. intrans.); but Part. שָׂנֵא.
 שָׂפָה 1 f., lip, edge, bank; du. שְׂפָתַיִם. § 16. 2b.
 שָׂק sackcloth.

שָׂרַף to burn.—Niph. pass.
 שָׂרָף 1 m., a seraph.
 שָׂר 1 m., a prince, captain. § 40.

ת

תָּבֵה 1 f., ark (e firm), basket.
 תּוֹדָה f., thanksgiving, thank-offering.
 תְּוֹךְ 2 m., midst; cstr. תּוֹךְ, § 31.
 בְּתוֹכִי within me.
 תּוֹלְדוֹת pl. f., generations, history (see תֵּלֵד).

תּוֹרָה f., instruction, law (יְרָה).
 תַּחַת prep., under, beneath, instead of.—Suff. תַּחְתִּי, § 36. 4a.
 תָּמַם to be complete, ended (§ 39). —Impf. יִתֵּם.—Hiph. to complete, finish.
 תָּם 1 adj., complete, perfect (§ 40).
 תְּמִים 1 adj., id.
 תְּמִיד adv., continually.
 תְּמָר 2 m., a palm tree.
 תָּעָה to wander.
 תְּפָאָרָה and תְּפָאֲרֵת 2 f., glory.
 תְּפִלָּה prayer.
 תָּקַע to strike, blow (a trumpet).
 תְּשׁוּבָה. See שׁוּב.
 תְּשׁוּעָה. See יִשׁוּעַ.

PARADIGMS OF VERBS,
NOUNS AND PREPOSITIONS

THE REGULAR

VERB—§§ II, 17-24

	Qal			Niph'al	Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
	<i>act.</i>		<i>stat.</i>						
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל	קָטַל (קָטַל)	קָטַל	הִתְקַטַּל (-קָטַל)	הִקְטִיל	הִקְטַל
3 f.	קָטְלָהּ	כָּבְדָהּ	קָטְנָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	הִתְקַטְּלָהּ	הִקְטִילָהּ	הִקְטַלָּהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִתְקַטַּלְתְּ	הִקְטִילְתְּ	הִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטִילְתִּי	הִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִתְקַטְּלוּ	הִקְטִילוּ	הִקְטַלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטִילְתֶּן	הִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
3 f.	תִּקְטַל	תִּכְבֹּד	&c. as	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
2 m.	תִּקְטַל	תִּכְבֹּד	with	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
2 f.	תִּקְטְלִי (וְ)	תִּכְבְּדִי	יִכְבֹּד	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּתְקַטְּלִי	תִּקְטִילִי	תִּקְטַלִּי
1 c.	אֶקְטַל	אֶכְבֹּד	(אֶקְטַל)	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶתְקַטַּל	אֶקְטִיל	אֶקְטַל
<i>Plur.</i> 3 m.	יִקְטְלוּ (וְ)	יִכְבְּדוּ		יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִתְקַטְּלוּ	יִקְטִילוּ	יִקְטְלוּ
3 f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה		תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּתְקַטְּלֶנָּה	תִּקְטִילֶנָּה	תִּקְטַלֶּנָּה
2 m.	תִּקְטְלוּ (וְ)	תִּכְבְּדוּ		תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ	תִּקְטִילוּ	תִּקְטְלוּ
2 f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה		תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּתְקַטְּלֶנָּה	תִּקְטִילֶנָּה	תִּקְטַלֶּנָּה
1 c.	נִקְטַל	נִכְבֹּד		נִקְטַל	נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטַלְה)	כְּבֹד (כְּבֹדְה)		הִקְטַל (הִקְטַל)	קְטַל		הִתְקַטַּל	הִקְטַל	
2 f.	קְטְלִי (קְטְלִי)	כְּבְּדִי		הִקְטְלִי	קְטְלִי		הִתְקַטְּלִי	הִקְטִילִי	
<i>Plur.</i> 2 m.	קְטְלוּ	כְּבְּדוּ		הִקְטְלוּ	קְטְלוּ	wanting	הִתְקַטְּלוּ	הִקְטִילוּ	wanting
2 f.	קְטְלֶנָּה	כְּבְּדֶנָּה		הִקְטְלֶנָּה	קְטְלֶנָּה		הִתְקַטְּלֶנָּה	הִקְטִילֶנָּה	

Continued

	Qal		Niph'al
	<i>act.</i>	<i>stat.</i>	
<i>Jussive 3 sing.</i>	יִקְטֹל	יִכְבֹּד	יִקְטֹל (יִקְטֹל)
<i>wāw cons. impf.</i>	וַיִּקְטֹל	וַיִּכְבֹּד	וַיִּקְטֹל (וַיִּקְטֹל)
<i>Cohort. I sing.</i>	אֶקְטֹלָה	אֶכְבֹּדָה	אֶקְטֹלָה
<i>wāw cons. perf.</i>	וְקִטַּלְתָּ	&c	
<i>Inj. cstr.</i>	קֹטֵל	כֹּבֵד (כֹּבֵד)	הַקֹּטֵל
<i>absol.</i>	קָטַל	כָּבַד	הִקְטִיל, נִקְטַל
<i>Part. art.</i>	קֹטֵל	כֹּבֵד	קָטַן
<i>pass.</i>	קָטוּל		נִקְטָל

VERB—§§ II, 17-24

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
יִקְטֹל	יִקְטֹל	יִתְקַטֵּל	יִקְטִיל	
וַיִּקְטֹל	וַיִּקְטֹל	וַיִּתְקַטֵּל	וַיִּקְטִיל	וַיִּקְטֹל
אֶקְטֹלָה	אֶקְטֹלָה	אֶתְקַטֵּלָה	אֶקְטִילָה	
קֹטֵל	(קֹטֵל)	הַתְּקַטֵּל	הַקֹּטִיל	(הַקֹּטֵל)
קָטַל, קֹטֵל	קָטַל	(הַתְּקַטֵּל)	הַקֹּטֵל	(הַקֹּטֵל)
מְקַטֵּל		מִתְּקַטֵּל	מְקַטִּיל	
	מְקַטֵּל			מְקַטֵּל

THE VERBAL SUFFIXES

See also suffixes to

Qal

Perf.	3 s. m.	3 s. f.	2 s. m.	2 s. f.
Suff.	קָבַד ¹	קָטַל	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָבַדְנִי	קָטַלְנִי	קָטַלְתָּנִי	קָטַלְתְּנִי
2 m.	קָבַדְךָ	קָטַלְךָ	—	—
2 f.	קָבַדְךָ	קָטַלְךָ	—	—
3 m.	קָבַדּוּ	קָטַלוּ	קָטַלְתֶּם—תָּהוּ	קָטַלְתֶּם—תָּהוּ
3 f.	קָבַדְהָ	קָטַלְהָ	קָטַלְתֶּהּ	קָטַלְתֶּהּ
pl. 1 c.	קָבַדְנוּ	קָטַלְנוּ	קָטַלְתָּנוּ	קָטַלְתְּנוּ
2 m.	קָבַדְכֶם	קָטַלְכֶם	wanting	—
2 f.	קָבַדְכֶן	קָטַלְכֶן	—	—
3 m.	קָבַדְם	קָטַלְם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָבַדְן	קָטַלְן	קָטַלְתֶּן	קָטַלְתֶּן
Impf.	3 s. m.	3 pl. m.	Imper. s.	pl.
Suff.	יִקְבֹּד	יִקְטֹלוּ	קָטַל	קָטַלוּ
s. 1 c.	יִקְבֹּדְנִי	יִקְטֹלוּנִי	קָטַלְנִי	קָטַלוּנִי
2 m.	יִקְבֹּדְךָ	יִקְטֹלוּךָ	—	—
2 f.	&c.	יִקְטֹלוּךָ	—	—
3 m.	יִקְטֹלְהוּ	יִקְטֹלוּ	קָטַלְהוּ	&c.
3 f.	יִקְטֹלְהָ (הָ)	יִקְטֹלוּ	קָטַלְהָ (הָ)	as in imperf.
pl. 1 c.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלוּ	3rd plural
2 m.	יִקְטֹלְכֶם יִקְבֹּד'	יִקְטֹלוּכֶם יִכְבֹּד'	—	—
2 f.	יִקְטֹלְכֶן	יִקְטֹלוּכֶן	—	—
3 m.	יִקְטֹלְם	יִקְטֹלוּם	קָטַלְם	—
3 f.	יִקְטֹלְן	יִקְטֹלוּן	קָטַלְן	—

And so all parts of impf. ending in a Consonant.

So 2 pl. m., and 2, 3 pl. f. which becomes תִּקְטֹלוּ.

¹ This column may be also written defectively, e.g. יִקְטֹלְנִי, &c. ² The first syll. throughout imperative is half-open, e.g. קָטַבְנִי, *koth·bhēni*.

REGULAR VERB—§ 27

Lamedh He verbs, p. 278f.

Qal

1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	Pi'el
קָטַלְתִּי	קָטַלוּ	קָטַלְתֶּם	קָטַלְנוּ	קָטַל
—	קָטַלְנוּ	קָטַלְתֶּם	—	קָטַלְנִי
קָטַלְתִּיךָ	קָטַלוּךָ	—	קָטַלְנוּךָ	קָטַלְךָ
קָטַלְתִּיךָ	קָטַלוּךָ	—	&c.	קָטַלְךָ
קָטַלְתִּיהוּ—יו	קָטַלוּהוּ	&c.	as 3 pl.	קָטַלוּ
קָטַלְתִּיהָ	קָטַלוּהָ	as 3 pl.	—	קָטַלְהָ
—	קָטַלְנוּ	—	—	קָטַלְנוּ
קָטַלְתִּיכֶם	wanting	—	—	קָטַלְכֶם
קָטַלְתִּיכֶן	—	—	—	קָטַלְכֶן
קָטַלְתִּים	קָטַלוּם	—	—	קָטַלְם
קָטַלְתִּין	קָטַלוּן	—	—	קָטַלְן
Impf. and imper. with nūn energ.	Infin. cstr.			
יִקְטֹלְנִי יִכְבֹּד'	קָטַלְנִי	קָבַד	קָטַל	יִקְטֹל
יִקְטֹלְךָ	קָטַלְךָ	קָבַדְךָ	קָטַלְךָ (יְנִי)	יִקְטֹלְנִי
יִקְטֹלְהוּ	קָטַלוּ	קָבַדְהוּ	קָטַלְהוּ (הוּ)	יִקְטֹלְךָ
יִקְטֹלְהָ	קָטַלוּ	קָבַדְהָ	קָטַלְהָ	יִקְטֹלְךָ
יִקְטֹלוּ	קָטַלוּ	קָבַדְנוּ	קָטַלוּ	יִקְטֹלוּ
יִקְטֹלוּכֶם	קָטַלוּכֶם	קָבַדְכֶם	קָטַלוּכֶם	יִקְטֹלוּכֶם
יִקְטֹלוּכֶן	קָטַלוּכֶן	—	—	יִקְטֹלוּכֶן
יִקְטֹלוּם	קָטַלוּם	—	—	יִקְטֹלוּם
יִקְטֹלוּן	קָטַלוּן	—	—	יִקְטֹלוּן

For the use and meaning of these suff. see § 31. 9a. The first syll. is half-open: e.g. קָטַבְנִי, except before קָבַדְךָ, קָבַדְהוּ, קָבַדְהָ, where it is closed, e.g. קָבַדְנִי; cf. § 31. 3c. ¹ Or קָטַלְכֶם, קָטַלְכֶן.

PĒ YŌDH AND PĒ

		Verbs פ"ו		
		Qal		Niph.
<i>Perf. Sing.</i>	3 m.	יָשַׁב	יָרָא	יָרַשׁ
	3 f.	as	יָרְאָה	as
	2 m.	קָטַל	יָרְאֵת	קָטַל
	2 f.		יָרְאֵת	&c.
	1 c.		יָרְאֵתִי	
<i>Plur.</i>	3 c.		יָרְאוּ	
	2 m.		יָרְאֻם	
	2 f.		יָרְאֵנָה	
	1 c.		יָרְאֵנוּ	
<i>Impf. Sing.</i>	3 m.	יֹשֵׁב	יִירָא	יִירַשׁ
	3 f.	תֹּשֵׁב	תִּירָא	תִּירַשׁ
	2 m.	תֹּשֵׁב	תִּירָא	תִּירַשׁ
	2 f.	תֹּשְׁבִי	תִּירְאִי	תִּירְשִׁי
	1 c.	אֲשֵׁב	אִירָא	אִירַשׁ
<i>Plur.</i>	3 m.	יֹשְׁבוּ	יִירְאוּ	יִירְשׁוּ
	3 f.	תֹּשְׁבָנָה	תִּירְאֵנָה	תִּירְשְׁנָה
	2 m.	תֹּשְׁבוּ	תִּירְאוּ	תִּירְשׁוּ
	2 f.	תֹּשְׁבָנָה	תִּירְאֵנָה	תִּירְשְׁנָה
	1 c.	נֹשֵׁב	נִירָא	נִירַשׁ
<i>Imp. Sing.</i>	2 m.	שֵׁב (שְׁבָה)	יָרָא	רַשׁ (רֵשׁ)
	2 f.	שְׁבִי	יָרְאִי	רְשִׁי
<i>Plur.</i>	2 m.	שְׁבוּ	יָרְאוּ	רְשׁוּ
	2 f.	שְׁבָנָה	יָרְאֵנָה	רְשְׁנָה

WĀW VERBS—§ 29

		Verbs פ"ו		Verbs assimilating		
		Qal	Hiph.	Qal	Niph.	Hiph.
		יָנַק	הִינִיק	יָצַח	נָצַח	הִצִּית
		as	הִינִיקָה	יָצַח		
		קָטַל	הִינִיקָתָּ			
			הִינִיקָתִי			
			הִינִיקוּ			
			הִינִיקְתֶּם			
			הִינִיקְתֶּן			
			הִינִיקְנוּ			
			יֹשֵׁב	יָצַח		יָצַח
			תֹּשֵׁב	יָצַח		
			תֹּשֵׁב			
			תֹּשְׁבִי			
			אֲשֵׁב			
			יֹשְׁבוּ			
			תֹּשְׁבָנָה			
			תֹּשְׁבוּ			
			תֹּשְׁבָנָה			
			נֹשֵׁב			
			הֹשֵׁב			הִינִיק
			הֹשְׁבִי			הִינִיקָתִי
			הֹשְׁבוּ			הִינִיקוּ
			הֹשְׁבָנָה			הִינִיקְתֶּן

PĒ YODH AND PĒ

<i>Continued</i>	Verbs. פִּי		Niph.
	Qal		
<i>Juss. 3 sing.</i>			
<i>wāw cons. impf.</i>	וַיֵּשֶׁב	וַיֵּרֶשׁ	
<i>Cohort. I sing.</i>	אֶשְׁבֶּה	אֶרְשֶׁה	
<i>Impf. in a with suff.</i>	יִדְעֵנִי	יִדְעֵהוּ	
<i>Imper.</i>			
<i>Infin. cstr.</i>	שֶׁבֶת	יִרְאֶה	רֶשֶׁת
<i>absol.</i>	יָשׁוּב		הוֹשֵׁב
<i>Part. act.</i>	יֹשֵׁב	יֹרֵא	יֹרֵשׁ
<i>pass.</i>	יָשׁוּב		יֹרֵשׁ
			נוֹשֵׁב

WĀW VERBS—§ 29

Hiph.	Hoph.	Verbs. פִּי		Verbs assimilating		
		Qal	Hiph.	Qal.	Niph.	Hiph.
יוֹשֵׁב			הֵינִיִּק			יֵצֵת
וַיֹּשֶׁב			וַיֵּינִק			
הוֹשִׁיב	הוֹשֵׁב		הֵינִיִּק			
הוֹשֵׁב			הֵינִק			
מוֹשִׁיב		יוֹנֵק	מֵינִיִּק			מֵצִית
	מוֹשֵׁב	יֹנֵק				

¹ Very rarely יֹרֵא.

‘AYIN WĀW AND

		Qal		
		<i>act.</i>	<i>stat.</i>	
<i>Perf. Sing.</i>	3 m.	קָם	מָת בּוֹשׁ	בָּן
	3 f.	קָמָה	מָתָה בּוֹשָׁה	בָּנָה
	2 m.	קָמַתָּ	מָתָה בְּשַׁתָּ	בָּנַתָּ
	2 f.	קָמַתְּ	מַתְּ בְּשַׁתְּ	בָּנַתְּ
	1 c.	קָמַתִּי	מַתִּי בְּשַׁתִּי	בָּנַתִּי
<i>Plur.</i>	3 c.	קָמוּ	מָתוּ בּוֹשׁוּ	בָּנוּ
	2 m.	קָמַתְּם	מָתְּם בְּשַׁתְּם	בָּנַתְּם
	2 f.	קָמַתְן	מָתְן בְּשַׁתְן	בָּנַתְן
	1 c.	קָמַנּוּ	מָתְנוּ בְּשַׁנּוּ	בָּנוּ
<i>Impf. Sing.</i>	3 m.	יִקּוּם	יִמּוֹת יִבּוֹשׁ	יִבְיִן
	3 f.	תִּקְוֹם	תִּמּוֹת תִּבּוֹשׁ	תִּבְיִן
	2 m.	תִּקְוֹם	תִּמּוֹת תִּבּוֹשׁ	תִּבְיִן
	2 f.	תִּקְוִי	תִּמּוֹתֵי תִבּוֹשִׁי	תִּבְיְיִ
	1 c.	אֶקּוּם	אֶמּוֹת אֶבּוֹשׁ	אֶבְיִן
<i>Plur.</i>	3 m.	יִקְוּמוּ	יִמּוֹתוּ יִבּוֹשׁוּ	יִבְיְנוּ
	3 f.	תִּקְוִינָה	תִּמּוֹתֵינָה תִבְשָׁנָה	יִתְבְּיְיְנָה
	2 m.	תִּקְוּמוּ	תִּמּוֹתוּ תִבּוֹשׁוּ	תִּבְיְנוּ
	2 f.	תִּקְוִינָה	תִּמּוֹתֵינָה תִבְשָׁנָה	יִתְבְּיְיְנָה
	1 c.	נִקּוּם	נִמּוֹת נִבּוֹשׁ	נִבְיִן
<i>Imp. Sing.</i>	2 m.	קוּם קוּמָה	מוֹת בּוֹשׁ	בִּין
	2 f.	קוּמי	מוֹתֵי בּוֹשִׁי	בְּיִי
<i>Plur.</i>	2 m.	קוּמוּ	מוֹתוּ בּוֹשׁוּ	בְּיְנוּ
	2 f.	קוּמְנָה	מָתְנָה בְּשַׁנָּה	

¹ or תְּבִינָה.

YODH VERBS—§ 30

			Forms of Intens.		
			<i>Act.</i>	<i>Pass.</i>	<i>Reflex.</i>
	Niph.	Hiph.	Hoph.	קָיִים	הִתְקַיִם
	נִקְוָמָה	הִקְיָמָה	הוֹקְמָה	קוּיִם	הִתְקוּיִם
	נִקְוָמַתָּ	הִקְיָמוֹתָ	הוֹקְמַתָּ	קוּיִם	הִתְקוּיִם
	נִקְוָמַתְּ	הִקְיָמוֹתְּ	הוֹקְמַתְּ	קוּיִם	הִתְקוּיִם
	נִקְוָמַתִּי	הִקְיָמוֹתִי	הוֹקְמַתִּי	קוּיִם	הִתְקוּיִם
	נִקְוָמוּ	הִקְיָמוּ	הוֹקְמוּ	קוּיִם	הִתְקוּיִם
	נִקְוָמַתְּם	הִקְיָמוֹתְּם	הוֹקְמַתְּם	קוּיִם	הִתְקוּיִם
	נִקְוָמַתְן	הִקְיָמוֹתְן	הוֹקְמַתְן	קוּיִם	הִתְקוּיִם
	נִקְוָמוּ	הִקְיָמוּ	הוֹקְמוּ	קוּיִם	הִתְקוּיִם
	יִקּוּם	יִקְיִים	יִוּקָם	יִקּוּם	יִתְקַיִם
	תִּקְוֹם	תִּקְיִים	תּוּקָם	תִּקְוֹם	תִּתְקַיִם
	תִּקְוֹם	תִּקְיִים	תּוּקָם	תִּקְוֹם	תִּתְקַיִם
	תִּקְוִי	תִּקְיָמי	תּוּקָמי	תִּקְוִי	תִּתְקַיִמי
	אֶקּוּם	אֶקְיִים	אִוּקָם	אֶקּוּם	אִתְקַיִם
	יִקְוּמוּ	יִקְיָמוּ	יִוּקָמוּ	יִקְוּמוּ	יִתְקַיִמוּ
	תִּקְוִינָה	תִּקְיָמְנָה	תּוּקָמְנָה	תִּקְוִינָה	תִּתְקַיִמְנָה
	תִּקְוּמוּ	תִּקְיָמוּ	תּוּקָמוּ	תִּקְוּמוּ	תִּתְקַיִמוּ
	תִּקְוִינָה	תִּקְיָמְנָה	תּוּקָמְנָה	תִּקְוִינָה	תִּתְקַיִמְנָה
	נִקּוּם	נִקְיִים	נִוּקָם	נִקּוּם	נִתְקַיִם
	הִקּוּם	הִקְיָמָה	הִוּקָם	הִקּוּם	הִתְקַיִם
	הִקְוָמי	הִקְיָמי	הִוּקָמי	הִקְוָמי	הִתְקַיִמי
	הִקְוָמוּ	הִקְיָמוּ	הִוּקָמוּ	הִקְוָמוּ	הִתְקַיִמוּ
	הִקְוָמְנָה	הִקְיָמְנָה	הִוּקָמְנָה	הִקְוָמְנָה	הִתְקַיִמְנָה

Forms of Intens.
Act. *Pass.* *Reflex.*
 קָיִים הִתְקַיִם
 קוּיִם קוּיִם הִתְקוּיִם
 קוּיִם קוּיִם הִתְקוּיִם
 like *Pi'el* &c. of the
 Regular Verb

¹ The only examples of 2 pl. have *δ*, not *א*.

'AYIN WĀW AND

	Qal			
	<i>act.</i>	<i>stat.</i>		
<i>Juss. 3 sing.</i>	יִקַּם	יִמָּת		יִבֹּן
<i>wāw cons. impf.</i>	וַיִּקַּם	וַיִּמָּת		וַיִּבֹּן
<i>Cohort. I sing.</i>	אֶקְוֶה	אֶמָּוֶת		אֶבְיֶנָּה
<i>wāw cons. perf.</i>	וְקִמַּתְּ	וְיָמָתָה		וְיִבְנֶתָ
<i>Inf. cstr.</i>	קוֹם	מוֹת	בוֹשׁ	בִּין
<i>absol.</i>	קוֹם	מוֹת	בוֹשׁ	בוֹן
<i>Part. act.</i>	קוֹם קוֹמֵה	מוֹת	בוֹשׁ	בוֹן
<i>pass.</i>	קוֹם קוֹמָה			(בוֹן בֵּין)

YŌDH VERBS—§ 30

	Niph.	Hiph.	Hoph.
		יִקַּם	
		וַיִּקַּם	
		אֶקְוֶה	
		וְהִקְוִימוּתְךָ	
	הִקוֹם	הִקְוִימוּ	הוֹקֵם
	הִקוֹם, נִקּוֹם	הִקְוִימוּ	
		מִקְוִימוּ, מִקְוִימָה	
	נִקּוֹם, נִקּוֹמָה		מוֹקֵם

LĀMEDH HĒ (LĀM. YŌDH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	גָּלָה	נִגְלָה	גִּלָּה	גִּלָּה
3 f.	גִּלְתָּה	נִגְלְתָה	גִּלְתָּה	גִּלְתָּה
2 m.	גִּלְתִּי	נִגְלִיתְּ	גִּלְתִּי	גִּלְתִּי
2 f.	גִּלְתִּי	&c. נִגְלִיתְּ	גִּלְתִּי	גִּלְתִּי
1 c.	גִּלְתִּי	נִגְלִיתִי	גִּלְתִּי	גִּלְתִּי
<i>Plur.</i> 3 c.	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ
2 m.	גִּלְתֶּם	נִגְלִיתֶם	גִּלְתֶּם	גִּלְתֶּם
2 f.	גִּלְתֶּן	נִגְלִיתֶן	גִּלְתֶּן	גִּלְתֶּן
1 c.	גִּלְינוּ	נִגְלִינוּ	גִּלְינוּ	גִּלְינוּ
<i>Impf. Sing.</i> 3 m.	יִגְלֶה	יִנְגַּלֶּה	יִגְלֶה	יִגְלֶה
3 f.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
2 m.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
2 f.	תִּגְלִי	תִּנְגַּלִּי	תִּגְלִי	תִּגְלִי
1 c.	אֶגְלֶה (אֶנְגַּלֶּה)	אֶנְגַּלֶּה	אֶגְלֶה	אֶגְלֶה
<i>Plur.</i> 3 m.	יִגְלוּ	יִנְגַּלוּ	יִגְלוּ	יִגְלוּ
3 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
2 m.	תִּגְלוּ	תִּנְגַּלוּ	תִּגְלוּ	תִּגְלוּ
2 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
1 c.	נִגְלֶה	נִנְגַּלֶּה	נִגְלֶה	נִגְלֶה
<i>Imp. Sing.</i> 2 m.	גִּלֵּה	הִגְלֵה הַגֵּל	גִּלֵּה גֵּל	גִּלֵּה גֵּל
2 f.	גִּלִּי	הִגְלִי	גִּלִּי	גִּלִּי
<i>Plur.</i> 2 m.	גָּלוּ	הִגְלוּ	גָּלוּ	גָּלוּ
2 f.	גִּלְיֶנָה	הִגְלְיֶנָה	גִּלְיֶנָה	גִּלְיֶנָה

¹ 1 pl. Niph. always *î*.

Cont. on p. 280)

AND WĀW) VERBS—§ 32

Hithp.	Hiph.	Hoph.	Suffixes
הִתְגַּלָּה	הִגְלָה	הִגְלָה	<i>Perf. Qal Sing.</i> 1 c. גִּלְנִי
הִתְגַּלְתָּה	הִגְלְתָה	הִגְלְתָה	2 m. גִּלְךָ
הִתְגַּלְתִּי	הִגְלִיתְּ	הִגְלִיתְּ	2 f. גִּלְךָ
הִתְגַּלְתִּי	הִגְלִיתְּ	הִגְלִיתְּ	3 m. גִּלְהוּ
הִתְגַּלְתִּי	הִגְלִיתְּ	הִגְלִיתְּ	3 f. גִּלְהוּ
הִתְגַּלְתִּי	הִגְלִיתְּ	הִגְלִיתְּ	<i>Plur.</i> 1 c. גִּלְנוּ
הִתְגַּלְתֶּם	הִגְלִיתֶם	הִגְלִיתֶם	2 m. גִּלְתֶּם
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	2 f. גִּלְתֶּן
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 m. גִּלְתֶּן
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 f. גִּלְתֶּן
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	<i>Impf. Sing.</i> 1 c. יִגְלִי
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	2 m. יִגְלֶה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	2 f. יִגְלֶה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 m. יִגְלֶה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 f. יִגְלֶה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	<i>Plur.</i> 1 c. יִגְלִינוּ
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	2 m. יִגְלִינָה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	2 f. יִגְלִינָה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 m. יִגְלִינָה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 f. יִגְלִינָה
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	<i>Imp. Sing.</i> 1 c. גִּלְנִי
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 m. גִּלְהוּ
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 f. גִּלְהוּ
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	<i>Plur.</i> 1 c. גִּלְנוּ
הִתְגַּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	3 m. גִּלְתֶּם

² 1 sing. Pi, Hiph. Hithp. usually *ê*, probably to avoid the two-fold *î*; e.g. גִּלְתִּי.

(Cont. on p. 281)

LĀMEDH HĒ (LĀM. YŌDH

	Qal	Niph.	Pi'el	Pu'al
<i>Juss. 3 sing. m.</i> &c.	יִגַּל	יִגַּל	יִגַּל	
<i>wāw cons. impf.</i> &c.	יִגַּל	יִגַּל	יִגַּל	
<i>wāw cons. perf.</i>	וַיִּגַּל	וַיִּגַּל	וַיִּגַּל	
<i>Inj. cstr.</i>	גַּלֹּת	הִגַּלֹּת	גַּלֹּת	גַּלֹּת
<i>absol.</i>	גַּלָּה	נִגַּלָּה	גַּלָּה	גַּלָּה
<i>P'art. act.</i>	גַּלֵּה—לֵה		מִגַּלֵּה	
<i>pass.</i>	גַּלּוּי גַּלוּיָהּ	נִגַּלָּה	מִגַּלָּה	
<i>intrans.</i>	קָשָׁה—שָׂה			

AND WĀW VERBS—§ 32

Hithp.	Hiph.	Hoph.
יִתְגַּל	יִגַּל	
וַיִּתְגַּל	וַיִּגַּל	
הִתְגַּלֹּת	הִגַּלֹּת	הִגַּלֹּת
הִתְגַּלָּה	הִגַּלָּה	הִגַּלָּה
מִתְגַּלָּה	מִגַּלָּה	מִגַּלָּה

PĒ NŪN VERB—§ 34

	Qal	Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָפַל (נָפַשׁ)	נָפַשׁ	הִנָּשׁ	הִנָּשׁ
3 f.	נָפְלָה (נָנְשָׁה)	נָנְשָׁה	הִנָּשָׁה	הִנָּשָׁה
2 m.	נָפַלְתָּ (נָנְשַׁת)	נָנְשַׁת	הִנָּשַׁת	הִנָּשַׁת
	&c.	&c.	&c.	&c.
<i>Impf. Sing.</i> 3 m.	יִפֹּל יִנָּשׁ	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ
3 f.	תִּפֹּל תִּנָּשׁ	תִּנָּשׁ	תִּנָּשׁ	&c.
2 m.	תִּפֹּל תִּנָּשׁ	תִּנָּשׁ	תִּנָּשׁ	
2 f.	תִּפְּלִי תִנָּשִׁי	תִּנָּשִׁי	תִּנָּשִׁי	
1 c.	אֶפֶל אֶנָּשׁ	אֶנָּשׁ	אֶנָּשׁ	
<i>Plur.</i> 3 m.	יִפְּלוּ יִנָּשׁוּ	יִנָּשׁוּ	יִנָּשׁוּ	
3 f.	תִּפְּלֶנָּה תִנָּשְׁנָה	תִנָּשְׁנָה	תִנָּשְׁנָה	
2 m.	תִּפְּלוּ תִנָּשׁוּ	תִנָּשׁוּ	תִנָּשׁוּ	
2 f.	תִּפְּלֶנָּה תִנָּשְׁנָה	תִנָּשְׁנָה	תִנָּשְׁנָה	
1 c.	נִפֹּל נִנָּשׁ	נִנָּשׁ	נִנָּשׁ	
<i>Imp. Sing.</i> 2 m.	נִפֹּל (נָשָׂה)	נִפֹּל	הִנָּשׁ	
2 f.	נִפְּלִי נִנָּשִׁי	נִנָּשִׁי	הִנָּשִׁי	
<i>Plur.</i> 2 m.	נִפְּלוּ נִנָּשׁוּ	נִנָּשׁוּ	הִנָּשׁוּ	wanting
2 f.	נִפְּלֶנָּה נִנָּשְׁנָה	נִנָּשְׁנָה	הִנָּשְׁנָה	
<i>Juss.</i> 3 sing.	יִפֹּל		יִנָּשׁ	
<i>wāw cons. impf.</i>	וַיִּפֹּל		וַיִּנָּשׁ	
<i>Cohort.</i> 1 sing.	אֶפֶלָּה אֶנָּשָׂה		אֶנָּשָׂה	
<i>wāw cons. perf.</i>	וּנְפַלְתִּי וּנְנַשְׁתִּי			
<i>Inf. cstr.</i>	נִפְּלוּ נִנָּשׁוּ	הִנָּשׁוּ	הִנָּשׁוּ	הִנָּשׁוּ
absol.	נִפֹּל נִנָּשׁ	הִנָּשׁ	הִנָּשׁ	הִנָּשׁ
<i>Part. act.</i>	נִפֹּל נִנָּשׁ		מִנָּשׁ	
pass.	—	נִנָּשׁ	מִנָּשׁ	

PĒ NŪN VERB—§ 34

	Qal	Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָתַן	נָתַן, נָתַן	לָקַח
3 f.	נָתְנָה	נָתְנָה, נָתְנָה	לָקַחָהּ
2 m.	נָתַתָּה	נָתַתָּה, נָתַתָּה	לָקַחְתָּ
2 f.	נָתַתְּ	&c.	לָקַחְתְּ
1 c.	נָתַתִּי	נָתַתִּי, נָתַתִּי	לָקַחְתִּי
<i>Plur.</i> 3 c.	נָתַנוּ	נָתַנוּ, נָתַנוּ	לָקַחוּ
2 m.	נָתַתֶּם	נָתַתֶּם, נָתַתֶּם	לָקַחְתֶּם
2 f.			
1 c.	נָתַנּוּ	נָתַנּוּ, נָתַנּוּ	לָקַחְנוּ
<i>Impf. Sing.</i> 3 m.	יִתֵּן יִקַּח	יִתֵּן, יִקַּח	יִקַּח, יִתֵּן
3 f.	תִּתֵּן תִּקַּח	תִּתֵּן, תִּקַּח	תִּקַּח, תִּתֵּן
2 m.	תִּתֵּן תִּקַּח	תִּתֵּן, תִּקַּח	תִּקַּח, תִּתֵּן
2 f.	תִּתְּנִי תִקְחִי	תִּתְּנִי, תִקְחִי	תִקְחִי, תִתְּנִי
1 c.	אֶתֵּן אֶקַּח	אֶתֵּן, אֶקַּח	אֶקַּח, אֶתֵּן
<i>Plur.</i> 3 m.	יִתְּנוּ יִקְחוּ	יִתְּנוּ, יִקְחוּ	יִקְחוּ, יִתְּנוּ
3 f.			
2 m.	תִּתְּנוּ תִקְחוּ	תִּתְּנוּ, תִקְחוּ	תִקְחוּ, תִתְּנוּ
2 f.			
1 c.	נִתֵּן נִקַּח	נִתֵּן, נִקַּח	נִקַּח, נִתֵּן
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּתֵּן	קַח, קַחְהָ	הִלָּקַח, הִלָּקַחְהָ
2 f.	תְּנִי	קַחִי	הִלָּקַחִי, הִלָּקַחִי
<i>Plur.</i> 2 m.	תְּנוּ	קַחוּ	הִלָּקְחוּ, הִלָּקְחוּ
2 f.			
<i>Juss.</i> 3 sing.	יִתֵּן יִקַּח		
<i>wāw cons. impf.</i>	וַיִּתֵּן וַיִּקַּח		
<i>Inf. cstr.</i>	יִתֵּן יִקַּח	לָקַחְתִּי, לָקַחְתִּי	הִלָּקַחְתִּי, הִלָּקַחְתִּי
abs.	נִתֵּן נִקַּח	לָקַחְתִּי	הִלָּקַחְתִּי
<i>Part. act.</i>	נִתֵּן נִקַּח	לָקַחְתִּי	הִלָּקַחְתִּי
pass.	נִתְּנוּ נִקְּחוּ	לָקַחְתִּי	הִלָּקַחְתִּי

PĒ GUTTURAL

VERB—§ 35

PĒ 'ĀLEPH—§ 37

	Qal		Niph.	Hiph.	Hoph.	Qal
	<i>act.</i>	<i>intrans.</i>				
<i>Perf. Sing.</i> 3 m.	עָמַד חָתַם	חָכַם	חָזַק	יַעֲמִיד נְחַתֵּם	הַעֲמִיד הַחֲתִים	אָכַל
3 f.	&c. עָמְדָה	&c.	&c.	נַעֲמְדָה	הַעֲמִידָה	&c.
2 m.	עָמַדְתָּ			נַעֲמַדְתָּ	הַעֲמַדְתָּ	
2 f.	עָמַדְתְּ			נַעֲמַדְתְּ	הַעֲמַדְתְּ	
1 c.	עָמַדְתִּי			נַעֲמַדְתִּי	הַעֲמַדְתִּי	
<i>Plur.</i> 3 c.	עָמְדוּ			נַעֲמְדוּ	הַעֲמְדוּ	
2 m.	עָמַדְתֶּם			נַעֲמַדְתֶּם	הַעֲמַדְתֶּם	
2 f.	עָמַדְתֶּן			נַעֲמַדְתֶּן	הַעֲמַדְתֶּן	
1 c.	עָמַדְנוּ			נַעֲמַדְנוּ	הַעֲמַדְנוּ	
<i>Impf. Sing.</i> 3 m.	יַעֲמֵד יַחֲתֵם	יַחֲכֵם	יַחֲזֵק	יַעֲמֵד	יַעֲמִיד	יֹאכַל
3 f.	&c. תַּעֲמֹד	&c.	תַּחֲזֹק	תַּעֲמֹד	תַּעֲמִיד	תֹּאכַל
2 m.	תַּעֲמֹד		תַּחֲזֹק	תַּעֲמֹד	תַּעֲמִיד	תֹּאכַל
2 f.	תַּעֲמֹדִי		תַּחֲזֹקִי	תַּעֲמֹדִי	תַּעֲמִידִי	תֹּאכְלִי
1 c.	אֶעֱמֵד		אֶחֲזֹק	אֶעֱמֵד	אֶעֱמִיד	אֶכַּל
<i>Plur.</i> 3 m.	יַעֲמְדוּ		יַחֲזִקוּ	יַעֲמְדוּ	יַעֲמִידוּ	יֹאכְלוּ
3 f.	תַּעֲמֹדְנָה		תַּחֲזֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תֹּאכְלֵנָה
2 m.	תַּעֲמְדוּ		תַּחֲזֹקוּ	תַּעֲמְדוּ	תַּעֲמִידוּ	תֹּאכְלוּ
2 f.	תַּעֲמֹדְנָה		תַּחֲזֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תֹּאכְלֵנָה
1 c.	נַעֲמֵד		נַחֲזֵק	נַעֲמֵד	נַעֲמִיד	נֹאכַל
<i>Imp. Sing.</i> 2 m.	עָמַד חָתַם	חָכַם	חָזַק	הַעֲמֵד	הַעֲמֵד	אֲכַל
2 f.	&c. עָמְדִי	&c.	חָזְקִי	הַעֲמְדִי	הַעֲמְדִי	אֲכַלִּי
<i>Plur.</i> 2 m.	עָמְדוּ		חָזְקוּ	הַעֲמְדוּ	הַעֲמְדוּ	אֲכַלוּ
2 f.	עָמְדְנָה		חָזְקְנָה	הַעֲמְדְנָה	הַעֲמְדְנָה	אֲכַלְנָה

¹ No Niph. of עָמַד is actually found in use.

PĒ GUTTURAL

Continued

	Qal		Niph.
	act.	intrans.	
<i>Juss. 3 sing.</i>	יַעֲמֹד יְחַכֶּם	יִחַזְק יַחֲמֹד	
<i>wāw cons. impf.</i>	וַיַּעֲמֹד וַיְחַכֶּם	וַיִּחַזְק וַיַּחֲמֹד	
<i>Cohort. 1 sing.</i>	אֶעֱמְדָה		
<i>wāw cons. perf.</i>	וַעֲמַדְתָּ		
<i>Inf. cstr.</i>	עֲמֹד חָתָם		הַעֲמִיד
<i>absol.</i>	עָמוּד חָתוּם		נִעְמָדוּ נְחָתוּם
<i>Part. act.</i>	עֹמֵד חָתֵם	חֹזֵק	
<i>pass.</i>	עָמוּד חָתוּם		נִעְמָדוּ נְחָתָם

VERB—§ 35

PĒ 'ĀLEPH—§ 27

	Hiph.	Hoph.	Qal
	יַעֲמֹד		
וַיַּעֲמֹד			וַיֹּאכַל (וַיֹּאמֶר)
אֶעֱמִידָה			אֶכְלָה
וְהֵעֵמַדְתָּ			
הַעֲמִיד			אָכַל
הַעֲמִד		הֵעֵמַד	אָכַל
מֵעִמִּיד			אָכַל
		מֵעֵמַד	אָכַל

‘AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing. 3 m.</i>	שָׁחַט (נָחַם)	נָחַם נִשְׁחַט
3 f.	שָׁחַטָה	נִשְׁחַטָה
2 m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ
2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי
<i>Plur. 3 c.</i>	שָׁחַטוּ	נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ
<i>Impf. Sing. 3 m.</i>	יִשְׁחַט	יִנָּחֵם יִשְׁחַט
3 f.	תִּשְׁחַט	תִּשְׁחַט
2 m.	תִּשְׁחַט	תִּשְׁחַט
2 f.	תִּשְׁחַטִּי	תִּשְׁחַטִּי
1 c.	אֲשַׁחַט	אֲשַׁחַט
<i>Plur. 3 m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ
3 f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה
2 m.	תִּשְׁחַטוּ	תִּשְׁחַטוּ
2 f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה
1 c.	נִשְׁחַט	נִשְׁחַט
<i>Imp. Sing. 2 m.</i>	שָׁחַט	הִנָּחֵם הִשְׁחַט
2 f.	שָׁחַטִּי	הִשְׁחַטִּי
<i>Plur. 2 m.</i>	שָׁחַטוּ	הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִשְׁחַטְנָה

VERBS—§ 36

	Pi'el	Pu'al	Hithp.
	נָחַם בִּרְךָ	נָחַם בִּרְךָ	הִתְנַחֵם הִתְבָּרַךְ
	בִּרְכָה, בִּרְכָה	בִּרְכָה	הִתְבָּרַךְה
	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
	בִּרְכָתְּ	בִּרְכָתְּ	הִתְבָּרַכְתְּ
	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
	בִּרְכוּ, בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
	בִּרְכֶתֶם	בִּרְכֶתֶם	הִתְבָּרְכֶתֶם
	בִּרְכֶתֶן	בִּרְכֶתֶן	הִתְבָּרְכֶתֶן
	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרְכָנוּ
	יִנָּחֵם יִבְרַךְ	יִנָּחֵם יִבְרַךְ	יִתְנַחֵם יִתְבָּרַךְ
	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
	תִּבְרַכְי, תִּבְרַכְי	תִּבְרַכְי	תִּתְבָּרַכְי
	אֲבָרַךְ	אֲבָרַךְ	אֲתְבָרַךְ
	יִבְרְכוּ, יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
	תִּבְרְכוּ, תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ
	נָחַם בִּרְךָ	—	הִתְנַחֵם הִתְבָּרַךְ
	בִּרְכִי, בִּרְכִי	—	הִתְבָּרַכְי
	בִּרְכוּ, בִּרְכוּ	—	הִתְבָּרְכוּ
	בִּרְכָנָה	—	הִתְבָּרַכְנָה

Continued

‘AYIN GUTTURAL

	Qal	Niph‘al
<i>Juss. 3 sing.</i>	יִשְׁחַט	יִשְׁחָט
<i>wāw cons. impf.</i>	וַיִּשְׁחַט	וַיִּשְׁחָט
<i>impf. with suff.</i>	יִשְׁחַטְנִי	
<i>Inf. cstr.</i>	שְׁחַט	הַשְׁחִיט
<i>absol.</i>	שְׁחוֹט	נִשְׁחוֹט
<i>Part. act.</i>	שֹׁחֵט	
<i>pass.</i>	שְׁחוּט	נִשְׁחָט

VERBS—§ 36

Pi‘ēl	Pu‘al	Hithp.
בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
נָחַם	נָחַם	הִתְנַחֵם
בָּרַךְ		
מְנַחֵם מְבָרַךְ		מִתְנַחֵם מִתְבָּרַךְ
	מְנַחֵם מְבָרַךְ	

LĀMEDH GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing. 3 m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח
3 f.	שָׁלְחָה	נִשְׁלַחָה	שָׁלְחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי
<i>Plur. 3 c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ
<i>Impf. Sing. 3 m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח
<i>Plur. 3 m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Impf. Sing. 2 m.</i>	שָׁלַח	הִשְׁלַח	שָׁלַח
2 f.	שָׁלַחִי	הִשְׁלַחִי	שָׁלַחִי
<i>Plur. 2 m.</i>	שָׁלְחוּ	הִשְׁלְחוּ	שָׁלְחוּ
2 f.	שָׁלַחְנָה	הִשְׁלַחְנָה	שָׁלַחְנָה

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VERBS—§ 36

	Pu'al	Hithp.	Hiph.	Hoph.
	שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
	שָׁלְחָה	הִשְׁתַּלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה
	שָׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
	שָׁלַחְתְּ	הִשְׁתַּלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ
	שָׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי
	שָׁלְחוּ	הִשְׁתַּלַּחוּ	הִשְׁלִיחוּ	הִשְׁלְחוּ
	שָׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
	שָׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן
	שָׁלַחְנוּ	הִשְׁתַּלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ
	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח
	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח
	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי
	אֲשַׁלַּח	אֲשַׁתַּלַּח	אֲשַׁלִּיחַ	אֲשַׁלַּח
	יִשְׁלְחוּ	יִשְׁתַּלַּחוּ	יִשְׁלִיחוּ	יִשְׁלְחוּ
	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	תִּשְׁלְחוּ	תִּשְׁתַּלַּחוּ	תִּשְׁלִיחוּ	תִּשְׁלְחוּ
	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	נִשְׁלַח	נִשְׁתַּלַּח	נִשְׁלִיחַ	נִשְׁלַח
			הִשְׁתַּלַּח	הִשְׁלַח
	wanting		הִשְׁתַּלַּחִי	הִשְׁלַחִי
			הִשְׁתַּלַּחוּ	הִשְׁלַחְנוּ
			הִשְׁתַּלַּחְנָה	הִשְׁלַחְנָה

(Cont. on p. 295)

Continued

LĀMEDH GUTTURAL

	Qal	Niph.	Pi'el
<i>Juss. 3 sing.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
<i>wāw cons. impf.</i>	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח
<i>impf. with suff.</i>	יִשְׁלַח־נִי	&c.	
<i>Inf. cstr.</i>	שְׁלַחַתְּ	הִשְׁלַחַתְּ	שְׁלַחַתְּ
<i>absol.</i>	שְׁלוּחַ	נִשְׁלוּחַ	שְׁלוּחַ
<i>Part. act.</i>	שֹׁלֵחַ		מְשַׁלֵּחַ
<i>pass.</i>	שְׁלוּחַ	נִשְׁלוּחַ	

VERBS—§ 36

Pu'al	Hithp.	Hiph.	Hoph.
	יִשְׁתַּלַּח	יִשְׁלַח	
	וַיִּשְׁתַּלַּח	וַיִּשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַח	
			הִשְׁלַח
	מִשְׁתַּלַּח	מִשְׁלַח	
מְשַׁלֵּחַ			מְשַׁלֵּחַ

LĀMEDH 'ĀLEPH

VERBS—§ 38

	Qal		Niph.	Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	מָצָא	מָלֵא	נִמְצָא	מָצָא	מָצָא	הִתְמַצָּא	הִמְצִיא	הִמְצָא
3 f.	מָצָאָה	מָלְאָה	נִמְצָאָה	מָצָאָה	מָצָאָה	as	הִמְצִיָּאָה	הִמְצָאָה
2 m.	מָצָאתָ	מָלַאתָ	נִמְצָאתָ	מָצָאתָ	מָצָאתָ ¹	<i>Pi.</i>	הִמְצִאתָ	הִמְצָאתָ
2 f.	מָצָאתְּ	מָלַאתְּ	נִמְצָאתְּ	מָצָאתְּ	מָצָאתְּ		הִמְצָאתְּ	as
1 c.	מָצָאתִי	מָלַאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי		הִמְצָאתִי	<i>Pu.</i>
<i>Plur.</i> 3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ		הִמְצִיאוּ	
2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם		הִמְצַאתֶם	
2 f.	מָצַאתְּנָן	מָלַאתְּנָן	נִמְצַאתְּנָן	מָצַאתְּנָן	מָצַאתְּנָן		הִמְצַאתְּנָן	
1 c.	מָצַאתִנוּ	מָלַאתִנוּ	נִמְצַאתִנוּ	מָצַאתִנוּ	מָצַאתִנוּ		הִמְצַאתִנוּ	
<i>Impf. Sing.</i> 3 m.	יִמְצָא	יִמְלֵא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצִיא	יִמְצָא
3 f.	תִּמְצָא	תִּמְלֵא	תִּמְצָא	תִּמְצָא	as	as	תִּמְצִיא	as
2 m.	תִּמְצָא	תִּמְלֵא	תִּמְצָא	תִּמְצָא	<i>Qal</i>	<i>Pi.</i>	תִּמְצִיא	<i>Qal</i>
2 f.	תִּמְצָאִי	תִּמְלֵאִי	תִּמְצָאִי	תִּמְצָאִי			תִּמְצִיאִי	
1 c.	אִמְצָא	אִמְלֵא	אִמְצָא	אִמְצָא			אִמְצִיא	
<i>Plur.</i> 3 m.	יִמְצְאוּ	יִמְלְאוּ	יִמְצְאוּ	יִמְצְאוּ			יִמְצִיאוּ	
3 f.	תִּמְצַאנָה	תִּמְלֵאנָה	תִּמְצַאנָה	תִּמְצַאנָה			תִּמְצִאנָה	
2 m.	תִּמְצְאוּ	תִּמְלְאוּ	תִּמְצְאוּ	תִּמְצְאוּ			תִּמְצִאוּ	
2 f.	תִּמְצַאנָה	תִּמְלֵאנָה	תִּמְצַאנָה	תִּמְצַאנָה			תִּמְצַאנָה	
1 c.	נִמְצָא	נִמְלֵא	נִמְצָא	נִמְצָא			נִמְצִיא	
<i>Imp. Sing.</i> 2 m.	מָצֵא	מָלֵא	הִמְצֵא	מָצֵא		הִתְמַצֵּא	הִמְצֵא	
2 f.	מָצְאִי	מָלְאִי	הִמְצְאִי	מָצְאִי	wanting		הִמְצְאִי	wanting
<i>Plur.</i> 2 m.	מָצְאוּ	מָלְאוּ	הִמְצְאוּ	מָצְאוּ			הִמְצְאוּ	
2 f.	מָצַאנָה	מָלְאנָה	הִמְצַאנָה	מָצַאנָה			הִמְצַאנָה	

Cont. on p. 298)

¹ Or possibly תִּמְצָאתָ, מָצָאתָ, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *ē*. (Ez. 40. 4.)

LĀMEDH 'ĀLEPH

Continued

	Qal		Niph.
<i>Juss. 3 sing.</i>	יִמְצֵא	יִמְלֵא	יִמְצֵא
<i>wāw cons. impf.</i>	וַיִּמְצֵא	וַיִּמְלֵא	וַיִּמְצֵא
<i>wāw cons. perf.</i>	וּמְצֵאתָ	וּמְלֵאתָ	וּנְמַצֵּאתָ
<i>impf. with suff.</i>	יִמְצֵאֲנִי	יִמְלֵאֲנִי	
<i>Inf. cstr.</i>	מְצֵא	מְלֵא	הִמְצֵא
<i>absol.</i>	מְצֹא	מְלֹא	נְמַצֵּא
<i>Part. act.</i>	מִצֵּא	מְלֵא	נְמַצֵּא
<i>pass.</i>	מְצֹא		

VERBS—§ 38

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
			יִמְצֵא	
			וַיִּמְצֵא	
וּמְצֵאתָ				
יִמְצֵאֲנִי			יִמְצֵאֲנִי	
מְצֵא		הִתְמַצֵּא	הִמְצֵיא	הִמְצֵא
מְצֹא			הִמְצֵא	
מְמַצֵּא		מִתְמַצֵּא	מְמַצֵּיא	
	מְמַצֵּא			מְמַצֵּא

VERBS DOUBLE

Qal

	<i>act.</i>		<i>intrans.</i>	
<i>Perf. Sing.</i> 3 m.	סָבַב	סָבַב	קָל	מָל
3 f.	סָבְבָה	סָבְבָה	קָלָה	&c.
2 m.	סָבַתְּ	סָבַתְּ	קָלוֹתְּ	
2 f.	סָבַתְּ	סָבַתְּ	קָלוֹתְּ	
1 c.	סָבַתִּי	סָבַתִּי	קָלוֹתִי	
<i>Plur.</i> 3 c.	סָבְבוּ	סָבְבוּ	קָלוּ	
2 m.	סָבַתְּם	סָבַתְּם	קָלוֹתְּם	
2 f.	סָבַתְּן	סָבַתְּן	קָלוֹתְּן	
1 c.	סָבַוּוּ	סָבַוּוּ	קָלוּנִי	
<i>Impf. Sing.</i> 3 m.	יִסֵּב	יִסֵּב	יִקָּל	יִמָּל
3 f.	תִּסֵּב	תִּסֵּב	תִּקָּל	תִּמָּל
2 m.	תִּסֵּב	תִּסֵּב	תִּקָּל	תִּמָּל
2 f.	תִּסֵּבִי	תִּסֵּבִי	תִּקָּלִי	תִּמָּלִי
1 c.	אֶסֵּב	אֶסֵּב	אֶקָּל	אֶמָּל
<i>Plur.</i> 3 m.	יִסְבּוּ	יִסְבּוּ	יִקָּלוּ	יִמָּלוּ
3 f.	תִּסְבְּינָה	תִּסְבְּינָה	תִּקָּלֶינָה	תִּמָּלְנָה
2 m.	תִּסְבּוּ	תִּסְבּוּ	תִּקָּלוּ	תִּמָּלוּ
2 f.	תִּסְבְּינָה	תִּסְבְּינָה	תִּקָּלֶינָה	תִּמָּלְנָה
1 c.	נִסֵּב	נִסֵּב	נִקָּל	נִמָּל
<i>Imp. Sing.</i> 2 m.	סֵב			
2 f.	סֵבִי			
<i>Plur.</i> 2 m.	סֵבוּ			
2 f.	סֵבְינָה			

Cont. on p. 302)

'AYIN—§ 39

	Niph.	Hiph.	Hoph.
	נָסַב	הִסֵּב	הוּסַב
	נָסְבָה	הִסְבָּה	הוּסְבָה
	נָסַבְתְּ	הִסְבַּתְּ	הוּסְבַתְּ
	נָסַבְתְּ	הִסְבַּתְּ	&c.
	נָסַבְתִּי	הִסְבַּתִּי	
	נָסְבוּ	הִסְבוּ	
	נָסַבְתְּם	הִסְבַּתְּם	
	נָסַבְתְּן	הִסְבַּתְּן	
	נָסְבוּנִי	הִסְבוּנִי	
	יִסֵּב	יִסֵּב יִסֵּב	יִוִּסֵּב
	תִּסֵּב	תִּסֵּב	&c.
	תִּסֵּב	תִּסֵּב	
	תִּסֵּבִי	תִּסֵּבִי	
	אֶסֵּב	אֶסֵּב	
	יִסְבּוּ	יִסְבּוּ	
	תִּסְבְּינָה	תִּסְבְּינָה	
	תִּסְבּוּ	תִּסְבּוּ	
	תִּסְבְּינָה	תִּסְבְּינָה	
	נִסֵּב	נִסֵּב	
	הִסֵּב	הִסֵּב	
	הִסְבִּי	הִסְבִּי	
	הִסְבוּ	הִסְבוּ	
	הִסְבְּינָה	הִסְבְּינָה	

Forms of Intens.

<i>Act.</i>	<i>Pass.</i>	<i>Reflex.</i>
קָלִיל	קָלִיל	הִתְקַלֵּל
קוּלִיל	קוּלִיל	הִתְקוּלִיל
קָלִקֵּל	קָלִקֵּל	הִתְקַלֵּקֵּל

like *Pi'el* &c. in the Regular Verb

(Cont. on p. 303

VERBS DOUBLE

Continued

	Qal			
	<i>act.</i>		<i>intrans.</i>	
<i>Juss. 3 sing.</i>	יִסֹּב	יִסֹּב	יִמְלַךְ	יִמְלַךְ
<i>wāw cons. impf.</i>	וַיִּסֹּב	וַיִּסֹּב	וַיִּמְלַךְ	וַיִּמְלַךְ
<i>Cohort. 1 sing.</i>	אֶסְבֵּה	אֶסְבֵּה	אֶמְלֶה	אֶמְלֶה
<i>wāw cons. perf.</i>	וְסִבֹּתִי			
<i>Inf. cstr.</i>	סֹב	קַל	קַל	
<i>absol.</i>	סֹבֹב	קָלוֹל	קָלוֹל	
<i>Part. act.</i>	סֹבֵב	קֹלֵל	קֹלֵל	
<i>pass.</i>	סֹבֹב			

'AYIN—§ 39

Niph.	Hiph.	Hoph.
	יִסֹּב	
	וַיִּסֹּב	
הִסֹּב	הִסֹּב	הוֹסֹב
הִסֹּב	הִסֹּב	
	מִסֹּב	
נִסֹּב		מוֹסֹב

NOUNS

FIRST DECLENSION—§§ 15, &c.

MASC.	<i>word</i>	<i>old man</i>	<i>star</i>	<i>desert</i>	<i>hand</i>	<i>blood</i>	<i>river</i>
<i>Sing. abs.</i>	דָּבָר	זָקֵן	כּוֹכַב	מִדְבָּר	יָד	דָּם	נְהַר
<i>cstr.</i>	דְּבָר	זָקֵן	כּוֹכַב	מִדְבָּר	יָד	דָּם	נְהַר
<i>w. I. s.suf.</i>	דְּבָרַי	זָקֵנִי	כּוֹכְבֵי	מִדְבָּרַי	יָדִי	דָּמִי	נְהַרִי
<i>2. s.m.</i>	דְּבָרְךָ	זָקֵנְךָ	כּוֹכְבְּךָ	מִדְבָּרְךָ	יָדְךָ	דָּמְךָ	נְהַרְךָ
<i>2 pl.m.</i>	דְּבָרְכֶם	זָקֵנְכֶם	כּוֹכְבֵיכֶם	מִדְבָּרְכֶם	יָדְכֶם	דָּמְכֶם	נְהַרְכֶם
<i>Plur. abs.</i>	דְּבָרִים	זָקֵנִים	כּוֹכְבִים	מִדְבָּרִים	יָדוֹת	דָּמִים	נְהַרִים
<i>cstr.</i>	דְּבָרֵי	זָקֵנֵי	כּוֹכְבֵי	מִדְבָּרֵי	יָדוֹת	דָּמֵי	נְהַרֵי
<i>w. I. s.suf.</i>	דְּבָרַי	זָקֵנִי	כּוֹכְבֵי	מִדְבָּרַי	יָדַי	דָּמֵי	נְהַרֵי
<i>2. s.m.</i>	דְּבָרְךָ	זָקֵנְךָ	כּוֹכְבֵיךָ	מִדְבָּרְךָ	יָדְךָ	דָּמֵךָ	נְהַרְךָ
<i>2. pl.m.</i>	דְּבָרֵיכֶם	זָקֵנֵיכֶם	כּוֹכְבֵיכֶם	מִדְבָּרֵיכֶם	יָדֵיכֶם	דָּמֵיכֶם	נְהַרֵיכֶם

	<i>wicked</i>	<i>joyful</i>	<i>army</i>	<i>rising</i>	<i>dead</i>	<i>leaf</i>	<i>field</i>	<i>beautiful</i>
<i>Sing. abs.</i>	רָשָׁע	שְׂמֵחַ	צָבָא	קָם	מָת	עָלָה	שָׂדֵה	יָפָה
<i>cstr.</i>	רָשָׁע	שְׂמֵחַ	צָבָא	קָם	מָת	עָלָה	שָׂדֵה	יָפָה
<i>w. I. s.suf.</i>	רָשָׁעִי	שְׂמֵחִי	צָבָאִי	קָמִי	מָתִי	עָלִי	שָׂדֵי	(יָפִי)
<i>2. s.m.</i>	רָשָׁעְךָ	שְׂמֵחְךָ	צָבָאְךָ	קָמְךָ	מָתְךָ	עָלְךָ	שָׂדְךָ	(יָפְךָ)
<i>2 pl.m.</i>	רָשָׁעְכֶם	שְׂמֵחְכֶם	צָבָאְכֶם	קָמְכֶם	מָתְכֶם	עָלְכֶם	שָׂדְכֶם	(יָפְכֶם)
<i>Plur. abs.</i>	רָשָׁעִים	שְׂמֵחִים	צָבָאוֹת	קָמִים	מָתִים	עָלִים	שָׂדוֹת	יָפִים
<i>cstr.</i>	רָשָׁעֵי	{ שְׂמֵחֵי שְׂמֵחֵי	צָבָאוֹת	קָמֵי	מָתֵי	עָלֵי	שָׂדוֹת	יָפֵי
<i>w. I. s.suf.</i>	רָשָׁעִי	שְׂמֵחִי	צָבָאִתִּי	קָמִי	מָתִי	עָלִי	שָׂדֵתִי	(יָפִי)
<i>2. s.m.</i>	רָשָׁעְךָ	שְׂמֵחְךָ	צָבָאֲךָ	קָמְךָ	מָתְךָ	עָלְךָ	שָׂדֵתְךָ	(יָפְךָ)
<i>2. pl.m.</i>	רָשָׁעֵיכֶם	שְׂמֵחֵיכֶם	צָבָאֲתֵיכֶם	קָמֵיכֶם	מָתֵיכֶם	עָלֵיכֶם	שָׂדֵתֵיכֶם	(יָפֵיכֶם)

FEM.	<i>righteousness</i>	<i>corpse</i>	<i>fish</i>	<i>rising</i>	<i>dead</i>	<i>beautiful</i>
<i>Sing. abs.</i>	צְדָקָה	נְבֵלָה	דָּגָה	קָמָה	מָתָה	יָפָה
<i>cstr.</i>	צְדָקָת	נְבֵלָת	דָּגַת	קָמַת	מָתַת	יָפַת
<i>w. I. s.suf.</i>	צְדָקָתִי	נְבֵלָתִי	דָּגַתִּי	קָמַתִּי	מָתַתִּי	(יָפַתִּי)
<i>2. s.m.</i>	צְדָקָתְךָ	נְבֵלָתְךָ	דָּגַתְךָ	קָמַתְךָ	מָתַתְךָ	(יָפַתְךָ)
<i>2. pl.m.</i>	צְדָקָתְכֶם	נְבֵלָתְכֶם	דָּגַתְכֶם	קָמַתְכֶם	מָתַתְכֶם	(יָפַתְכֶם)
<i>Plur. abs.</i>	צְדָקוֹת	נְבֵלוֹת	דָּגוֹת	קָמוֹת	מָתוֹת	יָפוֹת
<i>cstr.</i>	צְדָקוֹת	נְבֵלוֹת	דָּגוֹת	קָמוֹת	מָתוֹת	יָפוֹת
<i>w. I. s.suf.</i>	צְדָקָתִי	נְבֵלָתִי	דָּגַתִּי	קָמַתִּי	מָתַתִּי	(יָפַתִּי)
<i>2. s.m.</i>	צְדָקָתְךָ	נְבֵלָתְךָ	דָּגַתְךָ	קָמַתְךָ	מָתַתְךָ	(יָפַתְךָ)
<i>2. pl.m.</i>	צְדָקָתֵיכֶם	נְבֵלָתֵיכֶם	דָּגַתֵיכֶם	קָמַתֵיכֶם	מָתַתֵיכֶם	(יָפַתֵיכֶם)

DUAL.	<i>hands</i>	<i>lips</i>
<i>Abs.</i>	יָדַיִם	שְׂפָתַיִם
<i>cstr.</i>	יָדַי	שְׂפָתַי
<i>w. I. s.suf.</i>	יָדַי	שְׂפָתַי
<i>2. s.m.</i>	יָדְךָ	שְׂפָתְךָ
<i>2. pl. m.</i>	יָדֵיכֶם	שְׂפָתֵיכֶם

SECOND DECLENSION—§§ 25, &c.

MASC.	<i>king</i>	<i>book</i>	<i>morning</i>	<i>young man</i>	<i>terror</i>	<i>breadth</i>
<i>Sing. abs.</i>	מֶלֶךְ	סֵפֶר	בֹּקֶר	נָעַר	פַּחַד	רֶחֶב
<i>cstr.</i>	מְלָךְ	סִפְרֵ	בִּקְרֵ	נְעָרֵ	פַּחְדֵ	רַחְבֵ
<i>w. I. s.suf.</i>	מְלָכִי	סִפְרֵי	בִּקְרֵי	נְעָרֵי	פַּחְדֵי	רַחְבֵי
<i>2. s.m.</i>	מְלָכֶךָ	סִפְרֶךָ	בִּקְרֶךָ	נְעָרֶךָ	פַּחְדֶךָ	רַחְבֶךָ
<i>2. pl.m.</i>	מְלָכְכֶם	סִפְרְכֶם	בִּקְרְכֶם	נְעָרְכֶם	פַּחְדְכֶם	רַחְבְכֶם
<i>Plur. abs.</i>	מְלָכִים	סִפְרִים	בִּקְרִים	נְעָרִים	פַּחְדִים	(רַחְבִים)
<i>cstr.</i>	מְלָכִי	סִפְרֵי	בִּקְרֵי	נְעָרֵי	פַּחְדֵי	(רַחְבֵי)
<i>w. I. s.suf.</i>	מְלָכִי	סִפְרֵי	בִּקְרֵי	נְעָרֵי	פַּחְדֵי	(רַחְבֵי)
<i>2. s.m.</i>	מְלָכֶיךָ	סִפְרֶיךָ	בִּקְרֶיךָ	נְעָרֶיךָ	פַּחְדֶיךָ	(רַחְבֶיךָ)
<i>2. pl.m.</i>	מְלָכֵיכֶם	סִפְרֵיכֶם	בִּקְרֵיכֶם	נְעָרֵיכֶם	פַּחְדֵיכֶם	(רַחְבֵיכֶם)

army,

	<i>seed</i>	<i>spear</i>	<i>sin</i>	<i>death</i>	<i>olive-tree</i>	<i>power</i>
<i>Sing. abs.</i>	זֶרַע	רֶמַח	חַטָּא	מוֹת	זַיִת	חַיִל
<i>cstr.</i>	זֵרַע	רֵמַח	חַטָּא	מוֹת	זַיִת	חַיִל
<i>w. I. s.suf.</i>	זֵרַעִי	רֵמַחִי	חַטָּאִי	מוֹתִי	זַיִתִי	חַיִלִי
<i>2. s.m.</i>	זֵרַעֶךָ	רֵמַחֶךָ	חַטָּאֶךָ	מוֹתֶךָ	זַיִתֶךָ	חַיִלֶךָ
<i>2. pl.m.</i>	זֵרַעְכֶם	רֵמַחְכֶם	חַטָּאְכֶם	מוֹתְכֶם	זַיִתְכֶם	חַיִלְכֶם
<i>Plur. abs.</i>	זֵרַעִים	רֵמַחִים	חַטָּאִים	מוֹתִים	זַיִתִים	חַיִלִים
<i>cstr.</i>	זֵרַעִי	רֵמַחִי	חַטָּאִי	מוֹתִי	זַיִתִי	חַיִלִי
<i>w. I. s.suf.</i>	זֵרַעִי	רֵמַחִי	חַטָּאִי	מוֹתִי	זַיִתִי	(חַיִלִי)
<i>2. s.m.</i>	זֵרַעֶיךָ	רֵמַחֶיךָ	חַטָּאֶיךָ	מוֹתֶיךָ	זַיִתֶיךָ	(חַיִלֶיךָ)
<i>2. pl.m.</i>	זֵרַעֵיכֶם	רֵמַחֵיכֶם	חַטָּאֵיכֶם	מוֹתֵיכֶם	זַיִתֵיכֶם	חַיִלֵיכֶם

honey stench fruit half sickness

<i>Sing. abs.</i>	דְּבַשׁ	בְּאֵשׁ	פְּרִי	חֲצִי	חֲלִי
<i>cstr.</i>	דְּבַשׁ	בְּאֵשׁ	פְּרִי	חֲצִי	חֲלִי
<i>w. I. s.suf.</i>	דְּבַשִּׁי	בְּאֵשִׁי	פְּרִיִי	חֲצִיִי	חֲלִיִי
<i>2. s.m.</i>	דְּבַשְׁךָ	בְּאֵשְׁךָ	פְּרִיֶךָ	חֲצִיֶךָ	חֲלִיֶךָ
<i>2. pl.m.</i>	דְּבַשְׁכֶם	בְּאֵשְׁכֶם	פְּרִיְכֶם	חֲצִיְכֶם	חֲלִיְכֶם
<i>Plur. abs.</i>					חֲלִיִים
<i>cstr.</i>					חֲלִיִי
<i>w. I. s.suf.</i>					(חֲלִיִי)
<i>2. s.m.</i>					(חֲלִיֶיךָ)
<i>2. pl.m.</i>					(חֲלִיְכֶם)

FEM.	<i>queen</i>	<i>ewe-lamb</i>	<i>desert</i>	<i>kingdom</i>	<i>nurse</i>	<i>tunic</i>
<i>Plur. abs.</i>	מַלְכָּה	כִּבְשָׂה	חֲרָבָה	מַמְלָכָה	מִינְקָה	כְּתָנִית
<i>cstr.</i>	מַלְכֹת	כִּבְשֹׁת	חֲרָבֹת	מַמְלָכוֹת	מִינְקֹת	כְּתָנֹת
<i>w. I. s.suf.</i>	מַלְכָּתִי	כִּבְשֹׁתִי	חֲרָבֹתִי	מַמְלָכוֹתִי	מִינְקֹתִי	כְּתָנֹתִי
<i>2. s.m.</i>	מַלְכָּתֶךָ	כִּבְשֹׁתֶךָ	חֲרָבֹתֶךָ	מַמְלָכוֹתֶךָ	מִינְקֹתֶךָ	כְּתָנֹתֶךָ
<i>2. pl.m.</i>	מַלְכָּתְכֶם	כִּבְשֹׁתְכֶם	חֲרָבֹתְכֶם	מַמְלָכוֹתְכֶם	מִינְקֹתְכֶם	כְּתָנֹתְכֶם
<i>Plur. abs.</i>	מַלְכוֹת	כִּבְשֹׁת	חֲרָבוֹת	מַמְלָכוֹת	מִינְקוֹת	כְּתָנוֹת
<i>cstr.</i>	מַלְכוֹת	כִּבְשֹׁת	חֲרָבוֹת	מַמְלָכוֹת	מִינְקוֹת	כְּתָנוֹת
<i>w. I. s.suf.</i>	מַלְכוֹתִי	כִּבְשֹׁתִי	חֲרָבוֹתִי	מַמְלָכוֹתִי	מִינְקוֹתִי	כְּתָנוֹתִי
<i>2. s.m.</i>	מַלְכוֹתֶיךָ	כִּבְשֹׁתֶיךָ	חֲרָבוֹתֶיךָ	מַמְלָכוֹתֶיךָ	מִינְקוֹתֶיךָ	כְּתָנוֹתֶיךָ
<i>2. pl.m.</i>	מַלְכוֹתֵיכֶם	כִּבְשֹׁתֵיכֶם	חֲרָבוֹתֵיכֶם	מַמְלָכוֹתֵיכֶם	מִינְקוֹתֵיכֶם	כְּתָנוֹתֵיכֶם

DUAL. *feet knees ears sides*

<i>Absol.</i>	רַגְלַיִם	בְּרַכְאִים	אָזְנַיִם	יְרַכְתָּיִם
<i>Cstr.</i>	רַגְלֵי	בְּרַכֵי	אָזְנֵי	יְרַכְתֵי
<i>w. I. s.suf.</i>	רַגְלֵי	בְּרַכֵי	אָזְנֵי	(יְרַכְתֵי)
<i>2. s.m.</i>	רַגְלֶיךָ	בְּרַכֶיךָ	אָזְנֶיךָ	(יְרַכְתֶיךָ)
<i>pl. 2. m.</i>	רַגְלֵיכֶם	בְּרַכֵיכֶם	אָזְנֵיכֶם	(יְרַכְתֵיכֶם)

THIRD DECLENSION—§§ 26, &c.

	<i>killling</i>	<i>staff</i>	<i>name</i>	<i>priest</i>	<i>altar</i>	<i>possessor</i>	<i>cattle</i>
<i>Sing. abs.</i>	קִטֹּל	מַקֵּל	שֵׁם	כֹּהֵן	מִזְבֵּחַ	קֹנֵה	מְקַנֵּה
<i>cstr.</i>	קִטֹּל	מַקֵּל	שֵׁם	כֹּהֵן	מִזְבֵּחַ	קֹנֵה	מְקַנֵּה
<i>w. I. s.suf.</i>	קִטְלִי	מִקְלִי	שְׁמִי	כֹּהֲנִי	מִזְבְּחִי	קֹנֵי	מְקַנֵּי
<i>2. s.m.</i>	קִטְלֶיךָ	מִקְלֶיךָ	שְׁמֶךָ	כֹּהֲנֶיךָ	מִזְבְּחֶיךָ	קֹנֶיךָ	מְקַנֶּיךָ
<i>2. pl.m.</i>	קִטְלֵכֶם	מִקְלֵכֶם	שְׁמֹכֶם	כֹּהֲנֵיכֶם	מִזְבְּחֵיכֶם	קֹנֵיכֶם	מְקַנֵּיכֶם
<i>Plur. abs.</i>	קִטְלִים	מַקְלוֹת	שְׁמוֹת	כֹּהֲנִים	מִזְבְּחוֹת	קֹנִים	מְקַנִּים
<i>cstr.</i>	קִטְלִי	מַקְלוֹת	שְׁמוֹת	כֹּהֲנִי	מִזְבְּחוֹת	קֹנֵי	מְקַנֵּי
<i>w. I. s.suf.</i>	קִטְלִי	מַקְלוֹתִי	שְׁמוֹתִי	כֹּהֲנֵי	מִזְבְּחוֹתִי	קֹנֵי	מְקַנֵּי
<i>2. s.m.</i>	קִטְלֶיךָ	מַקְלוֹתֶיךָ	שְׁמוֹתֶיךָ	כֹּהֲנֶיךָ	מִזְבְּחוֹתֶיךָ	קֹנֶיךָ	מְקַנֶּיךָ
<i>2. pl.m.</i>	קִטְלֵיכֶם	מַקְלוֹתֵיכֶם	שְׁמוֹתֵיכֶם	כֹּהֲנֵיכֶם	מִזְבְּחוֹתֵיכֶם	קֹנֵיכֶם	מְקַנֵּיכֶם

FOURTH DECLENSION—§ 40

		<i>people</i>	<i>mountain</i>	<i>arrow</i>	<i>statute</i>	<i>small</i>	<i>nose,</i> <i>nostrils</i>
<i>MASC.</i>							
<i>Sing. abs.</i>	עַם	הָר	חֵץ	חֻק	קָטָן	אָף	
<i>cstr.</i>	עַם	הָר	חֵץ	חֻק־	קָטָן	אָף	
<i>w. I. s.suf.</i>	עַמִּי	הָרִי	חֲצִי	חֻקִּי	קָטָנִי	אָפִי	
<i>2. s.m.</i>	עַמֶּיךָ	הָרֶיךָ	חֲצֶיךָ	חֻקֶּיךָ	קָטָנֶיךָ	אָפֶיךָ	
<i>2. pl.m.</i>	עַמֹּכֶם	הָרֹכֶם	חֲצֹכֶם	חֻקֹּכֶם	קָטָנֹכֶם	אָפֹכֶם	
							<i>DUAL</i>
<i>Plur. abs.</i>	עַמִּים	הָרִים	חֲצִים	חֻקִּים	קָטָנִים	אָפִים	
<i>cstr.</i>	עַמִּי	הָרִי	חֲצִי	חֻקִּי	קָטָנִי	אָפִי	
<i>w. I. s.suf.</i>	עַמִּי	הָרִי	חֲצִי	חֻקִּי	קָטָנִי	אָפִי	
<i>2. s.m.</i>	עַמֶּיךָ	הָרֶיךָ	חֲצֶיךָ	חֻקֶּיךָ	קָטָנֶיךָ	אָפֶיךָ	
<i>2. pl.m.</i>	עַמֹּכֶם	הָרִיכֶם	חֲצִיכֶם	חֻקֵּיכֶם	קָטָנֵיכֶם	אָפֵיכֶם	

<i>FEM.</i>		<i>mother</i>	<i>desolation</i>	<i>measure</i>	<i>statute</i>	<i>evil</i>	<i>small</i>
<i>Sing. abs.</i>	אֵם	שְׁמָה	מְדָה	חֻקָּה	רָעָה	קָטָנָה	
<i>cstr.</i>	אֵם	שְׁמַת	מְדַת	חֻקַּת	רָעַת	קָטָנַת	
<i>w. I. s.m.</i>	אִמִּי	שְׁמָתִי	מְדָתִי	חֻקְתִּי	רָעַתִּי	קָטָנַתִּי	
<i>2. s.suf.</i>	אִמֶּךָ	שְׁמָתֶךָ	מְדָתֶךָ	חֻקְתֶּךָ	רָעַתֶּךָ	קָטָנַתֶּךָ	
<i>2. pl.m.</i>	אִמֹּכֶם	שְׁמַתְכֶם	מְדַתְכֶם	חֻקְתֹּכֶם	רָעַתְכֶם	קָטָנַתְכֶם	
<i>Plur. abs.</i>	אִמוֹת	שְׁמוֹת	מְדוֹת	חֻקוֹת	רָעוֹת	קָטָנוֹת	
<i>cstr.</i>	אִמוֹת	שְׁמוֹת	מְדוֹת	חֻקוֹת	רָעוֹת	קָטָנוֹת	
<i>w. I. s.suf.</i>	אִמוֹתִי	שְׁמוֹתִי	מְדוֹתִי	חֻקוֹתִי	רָעוֹתִי	קָטָנוֹתִי	
<i>2. s.m.</i>	אִמֶּתֶיךָ	שְׁמַתֶּיךָ	מְדַתֶּיךָ	חֻקְתֶּיךָ	רָעַתֶּיךָ	קָטָנַתֶּיךָ	
<i>2. pl.m.</i>	אִמֹּתֵיכֶם	שְׁמַתֵּיכֶם	מְדַתֵּיכֶם	חֻקְתֵּיכֶם	רָעַתֵּיכֶם	קָטָנַתֵּיכֶם	

PREPOSITIONS—§§ 12, 16, 36, 40

	<i>in, by,</i>	<i>to, at,</i>		<i>upon,</i>	
	<i>with</i>	<i>for</i>	<i>like</i>	<i>after</i>	<i>into beside</i>
		בְּ	לְ	כְּ	אַחֲרַי
<i>With</i>	<i>I. s.suf.</i>	בִּי	לִי	כְּמוֹנִי	אַחֲרַי
	<i>2. s.m.</i>	בָּךְ	לָךְ	כְּמוֹךְ	אַחֲרֶיךָ
	<i>2. s.f.</i>	בְּךָ	לְךָ	כְּמוֹךְ	אַחֲרֶיךָ
	<i>3. s.m.</i>	בוֹ	לוֹ	כְּמוֹהוּ	אַחֲרָיו
	<i>3. s.f.</i>	בָּהּ	לָהּ	כְּמוֹהָ	אַחֲרֶיהָ
	<i>I. pl.c.</i>	בָּנוּ	לָנוּ	כְּמוֹנוּ	אַחֲרֵינוּ
	<i>2. pl.m.</i>	בְּכֶם	לְכֶם	כְּכֶם	אַחֲרֵיכֶם
	<i>2. pl.f.</i>	בְּכֶן	לְכֶן	כְּכֶן	אַחֲרֵיכֶן
	<i>3. pl.m.</i>	בָּם	לָהֶם	כָּהֶם	אַחֲרֵיהֶם
	<i>3. pl.f.</i>	בָּהֶן	לָהֶן	כָּהֶן	אַחֲרֵיהֶן

	<i>up to, as far as</i>	<i>under</i>	<i>from</i>	<i>with</i>	<i>between</i>
		עַד	תַּחַת	מִן	אַתְּ
<i>With</i>	<i>I. s.suf.</i>	עָדִי	תַּחְתִּי	מִמֶּנִּי	אַתִּי
	<i>2. s.m.</i>	עָדֶיךָ	תַּחְתֶּיךָ	מִמְּךָ	אַתָּךְ
	<i>2. s.f.</i>	עָדֶיךָ	תַּחְתֶּיךָ	מִמְּךָ	אַתָּךְ
	<i>3. s.m.</i>	עָדָיו	תַּחְתָּיו	מִמֶּנּוּ	אַתּוֹ
	<i>3. s.f.</i>	עָדֶיהָ	תַּחְתֶּיהָ	מִמֶּנָּה	אַתָּהּ
	<i>I. pl.c.</i>	עָדֵינוּ	תַּחְתֵּינוּ	מִמֶּנּוּ	אַתֵּנוּ
	<i>2. pl.m.</i>	עָדֵיכֶם	תַּחְתֵּיכֶם	מִכֶּם	אַתְכֶם
	<i>2. pl.f.</i>	עָדֵיכֶן	תַּחְתֵּיכֶן	מִכֶּן	אַתְכֶן
	<i>3. pl.m.</i>	עָדֵיהֶם	תַּחְתֵּיהֶם	מֵהֶם	אַתֶּם
	<i>3. pl.f.</i>	עָדֵיהֶן	תַּחְתֵּיהֶן	מֵהֶן	אַתֶּן

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¹ Alternatively כְּהֵנָּה or כְּהֵמָה and כְּהֵנָּה

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