

**A PRACTICAL GRAMMAR
FOR CLASSICAL HEBREW**

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BY
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FOREWORD

By PROFESSOR R. M. GWYNN, M.A., B.D., S.F., T.C.D.

My friend and colleague, Professor Weingreen, has invited me to say something by way of Foreword to his grammar.

In our work for Dublin University, where each year we have large classes of Divinity students beginning Hebrew from the very outset, we have for many years past felt the need of a grammar written on the simplest possible lines, and yet enabling students to begin the actual study of the Old Testament without unnecessary delay. Dr. Weingreen is eminently qualified for the task of producing such a work, for besides possessing exact and accomplished scholarship in advanced Hebrew studies, he has many years' experience of teaching elementary classes as well as more proficient pupils. He has been remarkably successful in arousing interest among his students, and his grammar is based on the methods he has actually followed. I believe that he has achieved a book which will be found really valuable both by the beginner and by those who gradually acquire a greater familiarity with the actual text of the Hebrew Scriptures.

PREFACE

THE aim of this book is to render the teaching and study of Classical Hebrew simple and interesting. While there are a number of Hebrew grammars in English used by teachers and students, my experience in teaching the language has made it clear to me that a more simple, direct, and reasonable system could be devised than is at present available. From conversations with other teachers of Hebrew it has become evident to me that there was a real need for a grammar which would make the study of the language more attractive. It was to satisfy this need that I undertook to prepare a practical grammar and throughout the entire work I have been guided by the following main ideas:

1. Hebrew grammar is essentially schematic and, starting from simple primary rules, it is possible to *work out*, almost mathematically, the main groups of word-building. In this grammar when the reader is confronted with a new point he is usually referred to already known principles which, when applied to the problem, produce the required result. A typical example is the case of 'Weak Verbs': these are explained rationally by the simple method of applying to these verbs the ordinary rules governing 'peculiar' letters and thus *working out* the forms which they, respectively, assume.

2. It is not practicable to attempt to teach Hebrew grammar in all its details to beginners. It is more profitable to deal with the main principles and usages which should rather form the basis for more advanced study later. On this account I have endeavoured to avoid, as far as it is possible and practicable, references to the minute and manifold exceptions which appear in advanced Hebrew grammars.

3. In the interests of true translation I have indicated, wherever necessary, the line of thinking inherent in the Hebrew language. In the exercises words are often put in brackets to show that they are not in the English but must be supplied in the Hebrew, as, for example: 'The man took the book from (upon) the

table.' Attention is frequently called to the advisability of first translating the English sentence into terms of Hebrew thinking and then giving the appropriate Hebrew words.

4. Because of the inflexional capacity of Hebrew words I have found it possible to arrange extensive exercises based on a comparatively small but useful vocabulary. I feel that while the student is engaged in the task of acquiring the essentials of grammar he should not be expected to accumulate an extensive vocabulary. Once he has gained a sound working knowledge of grammar and is ready to study a Biblical text in Hebrew, he can enlarge his stock of words by referring to a lexicon.

5. The exercises are planned not merely to illustrate the points of grammar immediately under consideration but also to include a great deal of the earlier grammar and words, in order that the student may receive as much practice as possible in inflecting Hebrew words. Like the grammatical material itself, the exercises are progressive and each may be regarded as containing much of its predecessors. At the same time, the sentences in the exercises have been designed to maintain interest in the work of translation, for they consist mainly of references to Biblical personalities and events. In the latter half of the book the exercises contain small but complete narratives and some poetry; in this way the student is being prepared gradually for the reading of Biblical texts in Hebrew.

6. For the purposes of revision and reference useful summaries of the elements of Hebrew grammar will be found in the earlier portions of the book.

7. The tables and vocabularies at the end of the book have been extensively illustrated and, in themselves, constitute a skeleton grammar. The advantage of fully illustrated tables and vocabularies is that the student will be able conveniently to find any information he is seeking.

These are the main ideas which I have endeavoured to incorporate into the planning of the book and I venture to hope that the requirements of both teachers and students of Hebrew will thus be met. I am extremely grateful for the encouragement and help I have received while I was engaged in this work.

I wish to thank Professor R. M. Gwynn, M.A., B.D., Senior Fellow, Trinity College, Dublin, for his continued interest in this work, for his careful reading of the manuscript and for his generous introductory note. To Professor G. R. Driver, M.A., M.C., Fellow of Magdalen College, Oxford, I am especially indebted. Professor Driver has been particularly kind in giving me the benefit of his expert help in reading the manuscript, correcting the proofs, offering valuable criticisms and suggestions, and supplying a note in the Appendix on the 'Waw Consecutive'. To the readers of the Clarendon Press my thanks are due for their valuable help in ensuring accuracy.

J. W.

TRINITY COLLEGE,
DUBLIN
June 1939

PREFACE TO THE SECOND (REVISED) EDITION

IN this revised edition no changes have been made in the presentation of the grammar, the tables of verbs, nouns, and adjectives, or the exercises. However, apart from some minor corrections, the following modifications and additions have been introduced. The transliteration of the spirant letters with the additional 'h' (e.g. bh, gh, kh, &c.) has been abandoned and the more convenient method of transliteration by underlining the letter (e.g. b, g, k, &c.) has been adopted. It is hoped thus to remove any possible confusion in transliteration, particularly in the early stages of study. In order further to assist the student, fresh footnotes have been added and some existing ones expanded. To clarify and complete the rule governing the construct-genitive relation of nouns involving an adjectival idea, a brief note has been added in the Appendix.

The wide adoption of this Hebrew Grammar as a textbook is a matter of deep gratification to me. I trust that the improvements embodied in this revised edition will contribute further towards the realization of the aims of the book.

J. W.

TRINITY COLLEGE,
DUBLIN
August 1957

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A. THE HEBREW ALPHABET

THE Hebrew alphabet consists of 22 consonants. They are:

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

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

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

The foregoing Table shows that :

(a) Six consonants have alternate forms, namely :

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

and ב ג ד כ פ ת with a dot, which hardens them.
 b g d k p t

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

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

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

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

Compound numbers are represented thus: 11 א"א (1+10, since Hebrew is written from right to left, see p. 4), 12 י"ב (2+10), 13 י"ג (3+10) &c., 21 א"כ (1+20), 31 א"ל (1+30), 32 ל"ב (2+30), 33 ל"ג (3+30) &c., 101 א"ק (1+100), 111 א"ק"א (1+10+100), 121 א"ק"א (1+20+100) &c., 201 א"ר (1+200), 211 א"ר"א (1+10+200), 221 א"ר"א (1+20+200) &c., 500 ת"ק (100+400), 600 ת"ר (200+400), 1000 ת"ת"ר (200+400+400).

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

B. PHONETIC VALUES OF LETTERS

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

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

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

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

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

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

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

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

Ⱶ is 'h'.

ⱷ is 'w'.

ⱹ is 'z'.

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

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

ⱽ is 'y'.

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

Ɀ is 'l'.

Ɀ is 'm'.

Ɀ is 'n'.

Ɀ is dull 's'.

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

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

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

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

Ɀ is 'r'.

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

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

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

PHONETIC VALUES OF LETTERS

DISTINGUISH carefully between consonants of similar form, as below :

כ and כּ	ל and ל	ך, ך, and final ך
פּ and פ	ט and ט	׃, ׃, and final ׃
final ך and ך	צ, צ, and final צ	

C. VOWEL-SIGNS

<i>Short</i>	<i>Long</i>
— PATHAḤ ^a -a- as in 'had'	— QĀMEṢ -ā- as in 'yard'
— S ^g GHÔL -e- as in 'bed'	{ — ŠĒRÊ -ê- as in 'they' — -ê
— short ḤĪREQ -i- as in 'lid'	— long ḤĪREQ -î- as in 'machine'
— QIBBûṢ -u- as in 'bull'	— ŠÛREQ -û- as in 'flute'
— QĀMEṢ-ḤĀṬŪPH -o- as in 'top'	{ — ḤŌLEM -ô- as in 'hole' — -ô-

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

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

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

D. EXPLANATION OF WRITING

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

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

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

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

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

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

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

בָּמוֹת	בָּמוֹ	בָּם	בָּזוּז	בָּזוּ	בָּז	בָּדָד	בָּד	בָּ
<i>bā-mōt</i>	<i>bā-mō</i>	<i>bām</i>	<i>bā-zūz</i>	<i>bā-zaz</i>	<i>baz</i>	<i>bā-dād</i>	<i>bād</i>	<i>bā</i>
בְּהָר	בָּרָד	בָּר	בָּנוֹת	בָּנִים	בָּנוּ	בָּן	בָּמוֹתֶם	
<i>bē bā-hār</i>	<i>bā-rād</i>	<i>bār</i>	<i>bā-nōt</i>	<i>bā-nīm</i>	<i>bā-nū</i>	<i>bān</i>	<i>bā-mō-tām</i>	
גָּג	גָּא	בְּהָרִים	בְּבַל	בְּיָתוֹ	בְּיָת	בְּיָנָם	בְּיָנֵי	בְּיָן
<i>gag</i>	<i>ga</i>	<i>be-hārīm</i>	<i>bā-bel</i>	<i>bē-yō</i>	<i>bēt</i>	<i>bē-nām</i>	<i>bē-nī</i>	<i>bēn</i>
דְּבַר	דָּבָר	גְּבִים	גָּזַל	גְּזַל	גָּדוֹל	גָּן	גָּם	גָּל
<i>de-ber</i>	<i>dā-bār</i>	<i>gē-bīm</i>	<i>gā-zal</i>	<i>gē-zel</i>	<i>gā-dōl</i>	<i>gan</i>	<i>gam</i>	<i>gal</i>
דּוֹרוֹתֶם	דּוֹרוֹת	דּוֹר	דִּין	דָּמִים	דַּל	דּוֹדִים	דְּגַל	דְּבַר
<i>dō-rō-tām</i>	<i>dō-rōt</i>	<i>dōr</i>	<i>dīn</i>	<i>dā-mīm</i>	<i>dal</i>	<i>dō-dīm</i>	<i>de-gel</i>	<i>dō-ber</i>
הַסּוּ	הָמוּ	הֶלֶם	הָדָר	הָבוּ	בָּדַק	גָּדַל	בְּגֶד	דָּשׁוּ
<i>has</i>	<i>hā-mū</i>	<i>hō-lēm</i>	<i>hā-dār</i>	<i>hā-bū</i>	<i>bā-daq</i>	<i>gā-dal</i>	<i>be-geḏ</i>	<i>dā-shū</i>
וַיְהוֹשֵׁפֶט	וַיְרַד	וַיְדֹר	וַיְבַהוּ	בָּהֶם	הָרִים	הָרִים	הָרִים	הָרִים
<i>wī-hō-shā-pāt</i>	<i>we-red</i>	<i>wā-dōr</i>	<i>wā-bō-hū</i>	<i>bā-hem</i>	<i>hē-rīm</i>	<i>hē-rīm</i>	<i>hē-rīm</i>	<i>hē-rīm</i>
אֵז	בָּטַח	חָבַר	גֵּזַר	זַרְעוֹ	זָמַם	זָכַר	מָוֶת	דָּוִד
<i>'āz</i>	<i>bā-tah</i>	<i>hā-bēr</i>	<i>ge-zer</i>	<i>ze-ra'</i>	<i>zā-mam</i>	<i>zō-kēr</i>	<i>mā-weṭ</i>	<i>dā-wīd</i>
							חָקַם	
							<i>hā-kām</i>	

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

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

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

אֶלֶף	אֵת	אֶבֶן	אִישׁ	אֵל	אֵלֵי	אֵל	אֶ	אֶבְיָנוּ	אֶבִי	אָב	אֶ
'e-lep	'et	'e-ben	'is	'ē-lī	'el	'ē	'ā-bī-nū	'ā-bī	'āb	'ā	
			מִקְאָדָם	מְאֹר	הָאָב	אֹרוֹת	אֹר				
			mē-hā-'ā-dām	mā-'ōr	hā-'āb	'ō-rōt	'ōr				

Read and transcribe:

שָׁמַיִם וָאָרֶץ וַיְהִי כֹכַב מִיְהוָה יָמִים רַמְשֵׁת כְּנֶף עֹר
 קֶץ בָּשָׂר תִּבַּת חֶמֶס קָדָם חֶמֶשׁ שָׁנִים וַעֲשֹׂר חֹלֵד וְכָר
 יָקָם עָשׂוּ מוֹעֵד בֶּץ חֹדֵל יִחַר עָרֵב בָּקָר הוֹצִיאָם
 דָּלֵת שְׁפוֹט אוֹכֵל יֵין מְתִי רְאִיתָ מְקוֹם יַעֲשׂוּ אֵשֶׁת
 בַּעַל יִירָשׁ תַּחַת אֵיל יֵאמֵר יֵשׁ מְחוּץ לְעִיר שְׁדֵהוּ
 גָּמַל לָבָן

Transcribe into Hebrew :

môt mō-tî lā-mût sām yôm hēn 'al 'al gad
 pā-rīm lī lūz kēn wā-nād qûm tal sîm nā-zîd
 tôr yô-sēp 'ā-nō-kî rā-hēl pa-'am lā-kem 'am
 hā-'ā-dām lē-wî bôr pe-reš qô-lī pā-rôt wā-'ō-mar
 nā-hôn še-ber hā-šîb lô yā-dî kē-nîm hā-lam
 hā-rag yā-dām ke-sep 'e-bed 'ō-tô 'e-šer ne-peš
 hā-bû nā-ṭan qā-nî-tî le-ḥem sū-sîm tam

1. VOWEL-LETTERS

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

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

^a See p. 3.

^b 'ē-zer.

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

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

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

ם represents â, so that םא reads mâ.

״ represents î and ê, so that ״א reads mî or mê.

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

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

2. OPEN AND CLOSED SYLLABLES

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

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

So that in הֶסֶד (hé-sed) הֶ is open and סֶד is closed, and in מֵאָדָם (mē-’ā-dām) מֵ is open and אָדָם is closed.

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

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

3. METHEGH^d

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

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

^b In קָטָל the open syllable קָ has a long vowel, but in הֶסֶד the open syllable הֶ is accented and therefore can have a short vowel. In הֶסֶד the closed syllable סֶד has a short vowel, but in מֵאָדָם the closed syllable אָדָם is accented and therefore can have a long vowel.

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

^d See p. 4, footnote a.

Methegh (מֶתֶחַ) 'bridle') and it indicates that the reader must pause, so that the word above is to be read **הָעָרִים** he'ārím; similarly **הָאָדָם** hā'ādám.

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

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

4. MILRA' AND MIL'EL

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

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

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

„	שָׁמַר	„	„	שָׁמָרִי	„
	(šāmár)			(šāmárû)	
„	הָאָדָם	„	„	עֶבֶד	„
	(hā'ādám)			('ébed)	

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

5. ŠEWA

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

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

Š^ewá (שָׁוָא) fills the gap under it. Thus, instead of writing בִּיד, לְשָׁמוּ, one writes בִּי־ד, לְשָׁמוּ.

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

(a) SIMPLE ŠEWA.

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

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

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

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

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

(b) **COMPOSITE SHEWA.** The guttural letters (אחזע) exhibit many peculiarities (pp. 19 f.). One is that when a guttural stands vowelless at the beginning of a syllable, the shewa-sound is practically a half-vowel. There are three such half-vowels called *Hātēph^a-vowels* (חֲטָף 'hurried'): ֿ, Ḥaṭeph-Pathah [ʰ], ֿ, Ḥaṭeph-Seghol [ʰ], ֿ, Ḥaṭeph-Qames [ʰ].

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

To illustrate how a composite shewa appears under a guttural instead of a simple vocal shewa, we may take an ordinary verb like שָׁבַר (šāḇar—'he broke') the imperative of which is שִׁבֹּר (š^hḇōr—'break'), but of a corresponding verb whose first letter is a guttural like עָבַר ('āḇar—'he passed') the imperative is עִבֹּר ('^hḇōr^b—'pass') with composite shewa under the guttural (instead of עָבַר 'ḇōr). Similarly the plural of יָשָׁר (yāšār—'upright') is יֹשָׁרִים (y^ošārīm), but the plural of a corresponding adjective whose first letter is a guttural, such as חָכָם (ḥākām—'wise'), is חֲכָמִים (ḥ^hkāmīm: instead of חָכָמִים ḥ^hkāmīm).

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

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

6. MAQQEPH^a

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

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

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

7. QAMES-ḤAṬUPH^a

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

^a See p. 4, footnote a.

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

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

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

NOTE: This type of noun (meaning 'wisdom') can be easily distinguished from the verb חִמְמָה (hākmā, 'she was wise') by the Methegh in the first syllable of the word. The Methegh makes the reader pause (pp. 7 f.) and leave the syllable open, so that the vowel τ is in an open syllable and therefore 'ā'. Similarly we distinguish between the noun אֶלֶּה ('oklā, 'food') and the verb אָכְלָה ('āklā, 'she ate').

3. חֲנָנִי has the doubling dot (Dagheš Forte, pp. 15-16) in the first \mathfrak{h} and is on that account really חֲנָנִי (ḥon|nēnī). The vowel τ is in a *closed unaccented syllable* and is therefore 'o'. But in the word לָמָה = לָמָמָה (lām|mā) the vowel τ is in a syllable which, though closed, is *accented*, and it is therefore 'ā'.

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

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

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

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

Read and transcribe:

רִמָּת עֲרֻמָּה אָמַר-נָא חֲכַמְתוּ דְבַרְךָ קִדְקִד שְׁמִרְתִּי בְקָר

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

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

עֲגִיף שְׁמֵרְתֶם שְׁמֵעוּ יִרְבְּעוּ מִתְנַיִם נִפְלָה כְּדָרְלֵעָמָר דְּמָדָה
 לְיִלָּה גְדִלְהָ מִרְיָם יִכְתֹּב-שֵׁם אֲוִיָּהֶם יִכְרוּ מִדְּבָר לְרֵאוּבֵנִי
 כְּחִפְשֵׁכֶם רָצַב גְּפִרְיָת כָּל-הָאָרֶץ שְׁמֵר-לִי פָרְיָם כְּחַנּוּת
 הַחֶקֶם

8. DĀGHEŠ*

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

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

בּ b	גּ g	דּ d	כּ k	פּ p	תּ t
ב b	ג g	ד d	כ k	פ p	ת t

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

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

ב		ג	
(i) בָּטַח (bāṭah)	יִקְבֹּר (yiq bōr)	גָּזַל (gāzal)	לִינָה (lin gōp)
(ii) יִבְטַח (yib ṭah)	קָבַר (qā ḅar)	יָזַל (yig zōl)	נָגַח (nā gap)
ד		כ	
(i) דָּרוֹם (dārōm)	הִצְדִּיק (hiṣ diq)	כֹּל (kōl)	אָזַר ('ez kōr)
(ii) וְדָרוֹם (w ^c dārōm)	צָדַק (ṣā daq)	וְכֹל (w ^c kōl)	זָכַר (zā kar)
פ		ת	
(i) פָּרָה (pārā)	יִסְפֹּר (yis pōr)	תָּלָה (tālā)	לַחֲתֹם (lah tōm)
(ii) וּפָרָה (û pārā)	סָפַר (sā par)	וְתָלָה (w ^c tālā)	חָתַם (hā ṭam)

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

* See p. 4, footnote a.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9. MAPPIQ

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

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

10. RAPHE^a

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

^a See p. 4, footnote a.

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

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

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

11. QUIESCENT LETTERS

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

The examples below illustrate how they quiesce:

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

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

3. The word for 'death' is מָוֶת (māwēt) which, when taken together with a following word (e.g. 'death-of Moses') is spoken hurriedly and (becomes first a hypothetical מָוֶת מָוֶת māwēt and then) the ך *quiesces*, producing the form מוֹת־מֹשֶׁה (môt-mōšeh).

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

^b See p. 10, Note.

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

[מִי mi and מֵי mē, but] יַי day, גֹּי gôy, קָנִי qānûy.

[לִי lû and לֹי lô, but] יַי saw, פִּי piw, קַי qaw.

12. THE GUTTURALS—אָהַחֵע

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

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

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

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

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

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

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

SUMMARY: The guttural letters אהחע :

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

13. ACCENTS

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

: בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (verse 1)

... וְהָאָרֶץ הָיְתָה תְהוֹ וְכֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם . . . (verse 2)

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

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

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

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

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

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

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

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

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

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

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

14. PAUSE

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

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

^a See p. 4, footnote a.

15. KETHIBH^a AND QERE

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

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

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

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

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

^a See p. 4, footnote a.

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

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

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

16. THE ARTICLE

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

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

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

^b The English Jehovah.

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

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

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

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

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

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

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

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

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

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

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

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

^b Methegh two places back from accent.

'mountains' הַהָרִים (the ה is unaccented),	'the mountains' הַהָרִים ^a
'dust' עָפָר (,, פ ,,),	'the dust' הָעָפָר ^a
'wise (man)' חָכָם (,, ח ,,),	'the wise (man)' הַחָכָם ^a
'valour' ^b הַיָּוֵל (,, ח is accented),	'the valour' הַיָּוֵל

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

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

'a mountain' הַר (the ה is accented),	'the mountain' הָהָר
'to a mountain' הַרְהָ (,, ה ,,),	'to the mountain' הַרְהָה
'strong' צוֹ (,, פ ,,),	'the strong' הַצּוֹ
'iniquity' עֲוֹנוֹ (,, פ ,,),	'the iniquity' הָעֲוֹנוֹ

SUMMARY: The article is pointed as follows:

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

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

(ii) Before the harsh gutturals חה it is ה: הַחֹשֶׁךְ, הַחֵיקָל.

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

(iv) Before an accented ה and פ it is ה: הָהָר, הַצּוֹ, הָעֲוֹנוֹ.

NOTE TO EXERCISE I.

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

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

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

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

^a See note ^b on previous page.

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

EXERCISE 1

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

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

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

17. THE INSEPARABLE PREPOSITIONS

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

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

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

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

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

(A)

The pointing of the inseparable prepositions is as follows:

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

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

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

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

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

Judah	יְהוּדָה	to Judah	לְיְהוּדָה	in Judah	בְיְהוּדָה
Jerusalem	יְרוּשָׁלַיִם ^b	to Jerusalem	לְיְרוּשָׁלַיִם	in Jerusalem	בְיְרוּשָׁלַיִם
		as Judah	כְיְהוּדָה		
		as Jerusalem	כְיְרוּשָׁלַיִם		

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

^a אֶל- or אֵל.

^b Commonly found as יְרוּשָׁלַיִם.

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

a lion אַרִי to a lion לְאַרִי in a lion בְּאַרִי as a lion בְּאַרִי
Edom אֲדוֹם to Edom לְאֲדוֹם in Edom בְּאֲדוֹם as Edom בְּאֲדוֹם

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

God אֱלֹהִים to God לְאֱלֹהִים in God בְּאֱלֹהִים as God בְּאֱלֹהִים

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

'Yahweh' is written יְהוָה (Kethibh) and read as אֲדֹנָי 'the Lord' (Qere)

'to Yahweh' ,, לְיְהוָה (,,) ,, לְאֲדֹנָי ^a 'to the Lord' (Qere)
'in Yahweh' ,, בְּיְהוָה (,,) ,, בְּאֲדֹנָי ^a 'in the Lord' (,,)
'as Yahweh' ,, כְּיְהוָה (,,) ,, כְּאֲדֹנָי ^a 'as the Lord' (,,)

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

(B)

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

Just as 'לְה' becomes 'ל', so 'בְּה' becomes 'ב' and 'קְה' becomes 'ק'

„ 'לְה' „ 'ל' „ 'בְּה' „ 'ב' „ 'קְה' „ 'ק'
„ 'לְה' „ 'ל' „ 'בְּה' „ 'ב' „ 'קְה' „ 'ק'

^a As in no. 5, the א (in לְאֲדֹנָי) quiesces, leaving לְאֲדֹנָי, &c.

^b Pausal, p. 21.

(C)

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

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

'from a king' מןמֶלֶךְ 'from a day' מןיוֹם 'from a night' מןלַיְלָה

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

'from a city' מןעִיר 'from darkness' מןחֹשֶׁךְ 'from a head' מןרֹאשׁ

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

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

SUMMARY:

(A)

The inseparable prepositions ל, ב, כ are pointed

1. Normally with shewa: לְהַלְךְ

2. Before a shewa they take Hireq: לְשִׁמוּאֵל

* Since the ה of the article is a guttural, the preposition is מן before it.

3. Before **ל** they take Hireq, but the shewa under the **ל** falls away: **לִיהוֹדָה**

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

5. Before **לְאֱלֹהִים** they take Sere and the composite shewa under the **ל** disappears: **לְאֱלֹהִים**

6. Before **לְיְהוָה** they follow **י** with the vowels of the Qere: **לְיְהוָה**

7. Before the tone syllable they often take Qames: **לְשֹׁבֶת**

(B)

When these inseparable prepositions are followed by the article, the **ה** of the article disappears and the prepositions assume its pointing: **לְמַלְךְ, לְאָדָם, לְעַפָּר**

(C)

When the preposition **מִן** becomes inseparable, then

1. Before ordinary letters (excluding the gutturals and **ר**) it is **מִן** followed by Dagheš Forte: **מִמֶּלֶךְ**

2. Before gutturals and **ר** it is **מִן**: **מִמְּלֶכֶת, מִמֶּלֶךְ**

3. Before the article it is **מִן**, as in 2, and the article remains intact: **מִמֶּלֶךְ, מִמְּלֶכֶת**

EXERCISE 2

he called **קָרָא**

he gave **נָתַן**

he saw **רָאָה**

he went,
walked **הִלְךָ**

heavens (pl.) **שָׁמַיִם**

word, thing **דָּבָר**

woman, wife **אִשָּׁה**

no, not **לֹא**^a

Samuel **שְׁמוּאֵל**

a people **עַם**

the „ **הָעַם**

Yahweh,
the Lord **יְהוָה**^b

(1) **מִלְךְ, לְמַלְךְ, מִמֶּלֶךְ; נִמְלֶכֶת, לְמַלְכָּה, מִמְּלֶכֶת (2) אָדָם, כְּאָדָם, מִמְּאָדָם; הָאָדָם, כְּאָדָם, מִן־הָאָדָם (3) קֵהִיכֹל, בְּהִיכֹל,**

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

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

מן-הַהֵיכָל (4) הַחֹשֶׁךְ, לַחֹשֶׁךְ, בַּחֹשֶׁךְ (5) עָפָר, מֵעָפָר, הָעָפָר,
 בְּעָפָר, מִן-הָעָפָר (6) אֵלֵהִים, בְּאֵלֵהִים, מֵאֵלֵהִים; הָאֵלֵהִים,
 בְּאֵלֵהִים; מִן-הָאֵלֵהִים (7) יְהוָה, לַיהוָה, מִיְהוָה (8) אֲדָמָה,
 בְּאֲדָמָה; הָאֲדָמָה, בְּאֲדָמָה (9) שָׁמוּאֵל, לְשָׁמוּאֵל, בְּשָׁמוּאֵל,
 מִשָּׁמוּאֵל (10) קָרָא אֵלֵהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
 (11) הִלְךְ הָעַם בַּחֹשֶׁךְ וְלֹא רָאָה אוֹר (12) נָתַן שָׁמוּאֵל מְלֶכֶךְ לְעַם
 (13) מִן-הַשָּׁמַיִם רָאָה יְהוָה (14) בָּרָא אֵלֵהִים אָדָם מֵעָפָר וְאִשָּׁה
 מִן-הָאָדָם (15) אָמַר שָׁמוּאֵל אֶל-הָעַם: בָּא הַמֶּלֶךְ אֶל-הָעִיר
 (16) קָרָא אֵלֵהִים לְשָׁמוּאֵל בַּיְלִילָה (17) נָתַן אֵלֵהִים אִשָּׁה לְאָדָם
 (18) יְהוָה מְלֶכֶךְ בַּשָּׁמַיִם (19) הִלְךְ הַמֶּלֶךְ אֶל-הַהֵיכָל בַּיְלִילָה
 (20) נָתַן אֵלֵהִים אוֹר לְאָדָם וְלֹאִשָּׁה (21) לֹא אָמַר הַמֶּלֶךְ
 לְשָׁמוּאֵל דָּבָר (22) קָרָא שָׁמוּאֵל אֶל-יְהוָה (23) לֹא נָתַן יְהוָה
 אוֹר לְעַם (24) הִלְךְ שָׁמוּאֵל בְּעִיר (25) רָאָה יְהוָה בְּשָׁמוּאֵל רֹאשׁ
 לְעַם

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

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

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

(A)

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

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

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

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

(B)

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

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

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

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

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

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

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

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

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

(iii)

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

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

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

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

NOTE TO EXERCISE 3.

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

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

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

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

^c Some adjectives have a ה termination.

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

It also follows from the Note to Exercise 1 that since

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

EXERCISE 3

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

(1) מְלֶכֶךְ טוֹב, הַמְּלֶכֶךְ הַטוֹב, טוֹב הַמְּלֶכֶךְ (2) אִשָּׁה טוֹבָה, הָאִשָּׁה
הַטוֹבָה, טוֹבָה הָאִשָּׁה (3) יוֹמַי רַע, הַיּוֹמַי הַרַע, רַע הַיּוֹמַי
(4) אֶרֶץ רַעָה, הָאֶרֶץ הַרַעָה, רַעָה הָאֶרֶץ (5) אִישׁ חָכָם, הָאִישׁ
הַחָכָם, חָכָם הָאִישׁ (6) הַיֶּכֶל הַגָּדוֹל, הַיֶּכֶל הַגָּדוֹל, גָּדוֹל הַיֶּכֶל
(7) טוֹב הָאוֹר וְרַע הַחֹשֶׁךְ (8) קָרָא הַעֵם בְּקוֹל גָּדוֹל, יְהוּהוּ הוּא
הַיְאֱלֹהִים בְּשָׁמַיִם וְעַל-הָאֶרֶץ (9) קָרָא הָאִשָּׁה אֶל-הַמְּלֶכֶךְ
הַחָכָם, טוֹב יְהוּהוּ לָעָם (10) הָיָה חֹשֶׁךְ גָּדוֹל עַל-הָאֶרֶץ
(11) רָאָה אֱלֹהִים כִּי טוֹב הָאוֹר אֲשֶׁר בָּרָא (12) הָיָה מֹשֶׁה אִישׁ
גָּדוֹל בְּאֶרֶץ (13) רָאָה הַמְּלֶכֶךְ כִּי חֹשֶׁךְ גָּדוֹל עַל-הַעִיר הַרַעָה
(14) קָבָה הָאִשָּׁה אֶל-שְׂמוּאֵל (15) אָמַר מֹשֶׁה, טוֹבָה הָאֶרֶץ
אֲשֶׁר גָּמַן יְהוּהוּ לָעָם (16) בָּרָא אֱלֹהִים אֶרֶץ וְשָׁמַיִם (17) גָּדוֹל
הַיֶּכֶל אֲשֶׁר בָּעִיר (18) הָיָה הָאָדָם בְּאֱלֹהִים (19) לֹא הָיָה
כְּשְׂמוּאֵל אִישׁ חָכָם בְּאֶרֶץ (20) אָמְרָה הָאִשָּׁה, טוֹב הַיּוֹמַי אֲשֶׁר
אָמַר הָאִישׁ הַחָכָם אֶל-הַעֵם (21) בַּיּוֹם הַזֶּה, בְּלַיְלָה חֹשֶׁךְ

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

^a With the article it is always אֶרֶץ.

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

^c Pausal, p. 21.

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

19. GENDER AND NUMBER (of Nouns and Adjectives)

(A) NOUNS

	I	II	III	IV
m. sg.	horse סוּס	prophet נְבִיא	prisoner (m.) אֶסִיר	star כּוֹכָב
f. sg.	mare סוּסָה	prophetess נְבִיאָה	„ (f.) אֶסִירָה	
m. pl.	horses סוּסִים	prophets נְבִיאִים	prisoners (m.) אֶסִירִים	stars כּוֹכָבִים
f. pl.	mares סוּסוֹת	prophetesses נְבִיאֹת	„ (f.) אֶסִירוֹת	

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

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

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

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

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

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

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

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

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

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

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

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

- i. Nouns denoting the female sex are naturally feminine: e.g. אם 'a mother', אתון 'a she-ass'.
- ii. Nouns denoting those parts of the body which occur in pairs are feminine: e.g. יד 'a hand', עין 'an eye', רגל 'a foot'.^a
- iii. Names of countries and towns are feminine, since they are regarded as the mothers of their inhabitants: e.g. כנען 'Canaan', ירושלים^b 'Jerusalem'.

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

^b Commonly found as ירושלים.

(B) ADJECTIVES

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

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

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

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

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

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

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

20. THE DUAL NUMBER

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

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

The dual termination for both the masc. and the fem. is יָיִם.

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

NOTE TO EXERCISE 4.

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

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

EXERCISE 4

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

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

^a See p. 13, no. 4.

הַגְּדוֹלִים (6) גָּמַן יְהוּה לְיִשְׂרָאֵל אֶרֶץ גְּדוֹלָה וְטוֹבָה (7) יָשַׁב
הַמֶּלֶךְ בְּעֶפְרָת כָּל-הַיּוֹם וְלֹא אָכַל (8) יָשְׁבָה הַנְּבִיאָה תַּחַת
הָעֵץ (9) רָעִים הָיוּ הָאֲנָשִׁים אֲשֶׁר יָשְׁבוּ בְּעִיר הַגְּדוֹלָה (10) לֹא
לָקַח שְׂמוּאֵל הַנְּבִיא פָּרִי מִן-הַבֶּן (11) לָקַחַהּ הָאִשָּׁה מִן-הַפָּרִי
אֲשֶׁר בָּנָן וְגַם נָתַנָּה לָאָדָם (12) לָקַחוּ הָאָדָם וְהָאִשָּׁה מִן-הָעֵץ
וְגַם אָכְלוּ מִן-הַפָּרִי (13) בָּאוּ עַל-הָעִיר הַרְעָה כָּל-הַדְּבָרִים
אֲשֶׁר אָמְרוּ הַנְּבִיאִים הַקְּדוֹשִׁים (14) לֹא נָתַנָּה הָאֶרֶץ פְּרִי כִי הָיוּ
הָאֲנָשִׁים רָעִים (15) אָמַר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל, קְדוֹשׁ הַיּוֹם
לִיהוּה (16) בָּנָן הָיוּ עֲצִים גְּדוֹלִים וְטוֹבִים (17) לֹא אָכְלוּ
הַנְּבִיאִים בְּהִיכָל, כִּי קְדוֹשִׁים הָיוּ לִיהוּה (18) רָאָה הָעָם כִּי טוֹב
הַפָּרִי אֲשֶׁר לָקַחוּ הָאֲנָשִׁים מִן-הָעֲצִים אֲשֶׁר בְּאֶרֶץ אֲשֶׁר גָּמַן
יְהוּה לְיִשְׂרָאֵל (19) חֲקַמִּים וְטוֹבִים הָיוּ הַדְּבָרִים אֲשֶׁר אָמַר
הַנְּבִיא הַחֶכֶם אֶל-הָאֲנָשִׁים אֲשֶׁר הָיוּ בְּהִיכָל (20) קָרְאוּ הַנְּבִיאִים
בְּקוֹל גְּדוֹל, שְׂמוּאֵל הוּא נְבִיא לִיהוּה (21) טוֹב יְהוּה לְטוֹבִים
וְלָרָעִים

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

^a Pausal.

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

^c וְגַם = and also they, &c.

^d ‘Evil are the men who . . .’

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

21. THE CONJUNCTION

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

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

'a man' אָדָם	'and a man' וְאָדָם
'a horse' סוּס	'and a horse' וְסוּס
'the man' הָאָדָם	'and the man' וְהָאָדָם ^b
'the horse' הַסּוּס	'and the horse' וְהַסּוּס

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

(b) Before the labials בּמֶפּ the conjunction also takes the form ׀:

'between' בֵּין :	'and between' וּבֵין ^d (not ׀בֵּין)
'Moses' מֹשֶׁה :	'and Moses' וּמֹשֶׁה (not ׀מֹשֶׁה)
'here' פֹּה :	'and here' וּפֹה ^d (not ׀פֹּה).

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

^b The article after the conjunction remains.

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

^d Similarly the Dagheš Lene falls away after ׀—בֵּין but ׀בֵּין.

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

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

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

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

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

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

SUMMARY: The conjunction ך is pointed:

1. Ordinarily with shewa ך: ךסוס, ךסוס.
2. Before shewa and במפ it is ך: ךשמואל, ךבין, ךמשה, ךבין, ךפא.
3. Before ך the ך quiesces and the conjunction has Hireq: ךיהודה.
4. Before a composite shewa it takes the corresponding short vowel: ךאני, ךאדום.
5. With אלהים it is ךאלהים.
6. With יהנה (Qere אדני) it is ךיהנה (Qere אדני).
7. Immediately before the tone-syllable it is often ך: יום וליילה.

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

22. THE INTERROGATIVE PRONOUNS

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

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

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

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

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

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

EXERCISE 5

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

(1) הַשָּׁמַיִם, וְהַשָּׁמַיִם; בַּשָּׁמַיִם, וּבַשָּׁמַיִם (2) הָאָרֶץ, וְהָאָרֶץ;
 בָּאָרֶץ, וּבָאָרֶץ (3) יוֹם, וְיוֹם; מַיּוֹם, וּמַיּוֹם (4) אָנִי, וְאָנִי; אֲדַמָּה,
 וְאֲדַמָּה (5) מֹשֶׁה, וּמֹשֶׁה; לְמֹשֶׁה, וּלְמֹשֶׁה (6) שְׂמוּאֵל, וְשְׂמוּאֵל;
 לְשְׂמוּאֵל, וְלְשְׂמוּאֵל (7) אֱלֹהִים, וְאֱלֹהִים; יְהוָה, וַיהוָה
 (8) יְרוּשָׁלַיִם, וְיְרוּשָׁלַיִם (9) אֹרֶךְ וְחָשֶׁךְ (10) טוֹב וְרָע (11) עָרֵב
 וְבֶקֶר (12) יוֹם וְלַיְלָה (13) פָּרִי, וּפְרִי (14) מִי אָנִי וּמָה־אָנִי
 (15) הִבְדִּיל אֱלֹהִים בֵּין הָאֹרֶךְ וּבֵין הַחָשֶׁךְ, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
 (16) לֹא הִבְדִּילוּ הָאֲנָשִׁים הַרְעִים בֵּין הַטוֹב וּבֵין הַרָע (17) מִי
 כִּיְהוָה בַּשָּׁמַיִם וּמִי כִּישְׂרָאֵל בָּאָרֶץ (18) בָּרָא אֱלֹהִים שָׁמַיִם
 וָאָרֶץ (19) טוֹבִים וְרָעִים הָיוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר הַנְּבִיא הַזֶּה

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

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

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

^d Pausal.

אֶל-הַמֶּלֶךְ (20) יָדַע הָאָדָם טוֹב וְרַע, כִּי אָכַל מִן-הָעֵץ אֲשֶׁר
 בְּגֵן (21) אָמְרָה הָאִשָּׁה אֶל-הַזְּקֵנִים, כָּאוּ אַנְשִׁים מִיִּשְׂרָאֵל בְּלִילָה
 וּבִבְקָר יֵצְאוּ מִן-הָעִיר (22) לֹא הָיָה מֶלֶךְ בְּיִשְׂרָאֵל, וְשִׁמְוֹאֵל
 הִנְבִּיא הָיָה רֹאשׁ לְעָם (23) בָּעִיר הַקְּדוּשָׁה יֹשְׁבֵיהּ אִשָּׁה וְקָנָה
 וַחֲכָמָה (24) יְהוּה הוּא אֱלֹהִים וּמֶלֶךְ בְּשָׁמַיִם וּבָאָרֶץ (25) וְנָתַן
 יְהוּה לְיִשְׂרָאֵל אֶרֶץ טוֹבָה וְגְדוּלָה, וְגַם נְבִיאִים גְּדוּלִים וְקְדוּשִׁים
 (26) מֵה-הַדְּבָר אֲשֶׁר דִּבֶּר אֱלֹהִים אֶל-הַנְּבִיא (27) וּבְכָל-הָעִיר
 לֹא הָיָה אִישׁ טוֹב

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

23. THE ABSOLUTE AND CONSTRUCT STATES

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

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

^b The bracketed words are in the Hebrew thought.

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

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

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

The construct often brings about an adjustment in the form :

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

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

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

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

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

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

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

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

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

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

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

^b Dual form.

3. abs. sg.	cons. sg.	abs. pl.	cons. pl.
word דָּבָר	word-of דְּבַר	words דְּבָרִים	words-of דְּבָרַי
wise (man) חָכֵם	wise (man)-of חָכְם	wise (men) חָכָמִים	wise (men)-of חָכְמַי

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

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

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

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

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

Note further the usage with proper nouns:

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

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

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

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

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

24. TABLE OF WORDS IN THE ABSOLUTE AND CONSTRUCT STATES

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

This Table includes most of the nouns and adjectives which have already occurred in the vocabularies. * See p. 37, Note.

EXERCISE 6

Egypt מצרים	name שם	exceedingly, very מאד ^a
Jacob יעקב	star כוכב	lo! behold! הנה
Esau עשו	one (m.) אחד ^b	
Solomon שלמה	„ (f.) אחת	he heard, hearkened שמע

N.B. 'he hearkened to the voice-of' שמע לקול- means 'he obeyed'.
 „ in „ שמע בקול-

(1) לא נביא אני ולא בן-נביא (2) ראה המלך איש זקן מאד
 בהיכל ולא ידע כי נביא-אלהים הוא (3) הנה דבר-יהוה אל-
 שמואל בליילה (4) הלך הנביא אל-היכל-המלך (5) קרא
 מלך-מצרים אל-משה, כי הנה חשף בארץ-מצרים, ולבגיו-
 ישראל הנה אור (6) לא שמע העם אל-דברי-הנביאים אשר
 דברו בשם-יהוה (7) ובגן-המלך היו מכל עצי-פרי (8) היו
 אנשי העיר רעים מאד בעיני-אלהים ובעיני-אדם (9) מכל
 עמי-הארץ באו אל-שלמה מלך-ישראל, כי הנה חכם מאד
 בעיני-כל-העמים (10) ישב שמואל על-האדמה בראש-בגיו-
 הנביאים (11) יצאו בגי-ישראל מארץ-מצרים עם גדול מאד,
 כדבר-יהוה אשר דבר אל-משה (12) קרא המלך לכל-חכמי-
 הארץ (13) עיני-יהוה אל-הטובים ולא אל-הרעים (14) ראו
 חכמי-מצרים כי יד-יהוה בארץ (15) קראו בגי-הנביאים
 בקול גדול, יהוה קדוש-ישראל הוא אחד ואלהי-כל-הארץ
 (16) לא שמעו בגי-ישראל בקול-יהוה, ובעיני-משה הנה
 הדבר רע מאד (17) ואשה אחת מנשי-בגיו-הנביאים קראה
 אל-שמואל (18) היו בגי-ישראל בעפר-האדמה וככוכבי-
 השמים בארץ אשר גסן יהוה ליעקב (19) הקול קול-יעקב

^a Follows the adjective.

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

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

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

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

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

וְהַיְדִים יְדִי-עָשׂוּ, כִּי לֹא הָיוּ יְדִי-יַעֲקֹב כִּי־יָדִי עָשׂוּ (20) וְדָבַר
 מֹשֶׁה אֶל-וְקֵנֵי-הָעָם כְּכֹל אֲשֶׁר אָמַר יְהוָה אֶל-הֵי-יִשְׂרָאֵל
 (21) הִנֵּה בָא יוֹם-יְהוָה, יוֹם אֲשֶׁר הוּא חֹשֶׁךְ וְלֹא אֹר (22) יֵצְא
 אֶחָד מִגְּדוֹלֵי-הָעָם וּבְקוֹל-גְּדוֹל קָרָא אֶל-אֲנָשֵׁי-הָעִיר, הִנֵּה
 הָעִיר בְּיַד-הַמֶּלֶךְ

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

^a See footnote *e*, previous page.

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

^c Pl. m. adjective.

^d See footnote *c*, previous page.

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

I	II	III
horse (abs.) סוס	spirit (abs.) רוח	word (abs.) דבר
horse-of (cons.) סוס	spirit-of (cons.) רוח	word-of (cons.) דבר
my (c.) horse סוקי	my (c.) spirit רוחי	my (c.) word דברי
thy (m.) ,, סוקה	thy (m.) ,, רוּחְךָ	thy (m.) ,, דְּבַרְךָ
thy (f.) ,, סוקה	thy (f.) ,, רוּחְךָ	thy (f.) ,, דְּבַרְךָ
his ,, סוסו	his ,, רוחו	his ,, דברו
her ,, סוקה	her ,, רוּחָהּ	her ,, דְּבָרָהּ
our (c.) ,, סוקנו	our (c.) ,, רוּחֵנוּ	our (c.) ,, דְּבָרֵנוּ
your (m.) ,, סוקכם	your (m.) ,, רוּחְכֶם	your (m.) ,, דְּבַרְכֶם
your (f.) ,, סוקכן	your (f.) ,, רוּחְכֶן	your (f.) ,, דְּבַרְכֶן
their (m.) ,, סוקם	their (m.) ,, רוּחָם	their (m.) ,, דְּבָרָם
their (f.) ,, סוקן	their (f.) ,, רוּחָן	their (f.) ,, דְּבָרָן
IV	V	VI
trouble (abs.) צמל	prophet (abs.) נביא	Pronominal Suffixes for the sing. noun.
trouble-of (cons.) צמל	prophet-of (cons.) נביא	
my (c.) trouble צמלי	my (c.) prophet נביאי	
thy (m.) ,, צמלך	thy (m.) ,, נְבִיאֶךָ	
thy (f.) ,, צמלך	thy (f.) ,, נְבִיאָהּ	
his ,, צמלו	his ,, נביאו	
her ,, צמלה	her ,, נְבִיאָהּ	
our (c.) ,, צמלנו	our (c.) ,, נְבִיאֵנוּ	
your (m.) ,, צמלכם	your (m.) ,, נְבִיאֵכֶם	
your (f.) ,, צמלכן	your (f.) ,, נְבִיאֵכֶן	
their (m.) ,, צמלם	their (m.) ,, נְבִיאָם	1st sing. com. ׀
their (f.) ,, צמלן	their (f.) ,, נְבִיאָן	2nd ,, masc. ךְּ
		2nd ,, fem. ךְּ
		3rd ,, masc. ם
		3rd ,, fem. ם
		1st pl. com. ׁנוּ
		2nd ,, masc. ךְּ
		2nd ,, fem. ךְּ
		3rd ,, masc. ם
		3rd ,, fem. ם

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

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

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

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

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

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

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

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

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

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

26. THE INSEPARABLE PREPOSITIONS ל, ב WITH SUFFIXES

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

to me ^a (c.)	לי	in me ^b (c.)	בי
„ thee (m.)	לך	„ thee (m.)	בך
„ thee (f.)	לך	„ thee (f.)	בך
„ him	לו	„ him	בו
„ her	לה	„ her	בה
„ us (c.)	לָנוּ	„ us (c.)	בָּנוּ
„ you (m.)	לְכֶם	„ you (m.)	בְּכֶם
„ you (f.)	לְכֶן	„ you (f.)	בְּכֶן
„ them (m.)	לָהֶם	„ them (m.)	בָּהֶם or בָּם
„ them (f.)	לָהֶן	„ them (f.)	בָּהֶן

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

27. THE SIGN OF THE DEFINITE OBJECT

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

- (a) לקח הבן—'he took, (namely) the son'. Here הבן is the subject—'the son took', but לקח את-הבן—'he took the son'. Here הבן, preceded by the word את-, is the object.
- (b) לקח בן-המלך—'he took, (namely) the son-of the king'. Here בן-המלך is the subject—'the son-of the king took', but לקח את-בן-המלך—'he took the son-of the king'. Here בן-המלך, preceded by את-, is the object.

^a Or 'for me', &c.

^b Or 'by me', &c.

- (c) לָקַח בְּנוֹ—'he took, (namely) his son'. Here בְּנוֹ is the subject—'his son took', but
 לָקַח אֶת-בְּנוֹ—'he took his son'. Here בְּנוֹ, preceded by אֶת-, is the object.
- (d) לָקַח שְׂמוּאֵל—'he took, (namely) Samuel'. Here שְׂמוּאֵל is the subject—'Samuel took', but
 לָקַח אֶת-שְׂמוּאֵל—'he took Samuel'. Here שְׂמוּאֵל, preceded by אֶת-, is the object.

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

N.B. (1) מִי לָקַח = 'who hath taken?' but אֶת־מִי לָקַח = 'whom hath he taken?'

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

EXERCISE 7

Abraham אַבְרָהָם	mountain הַר
Sarah שָׂרָה	„ (with art.) הַהָר
covenant בְּרִית	„ (pl.) הַרִים
dream (sg.) חֲלוֹם מ.	with* עִם
„ (pl.) חֲלוֹמוֹת	until עַד
river נָהָר	he kept, watched שָׁמַר
	he cut כָּרַת

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

- (1) בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־כָּל־אֲשֶׁר בָּהֶם
 (2) שָׁמְעוּ הָאָדָם וְהָאִשָּׁה אֶת־קוֹל־אֱלֹהִים בְּנוֹן (3) וּבְיָדוֹ הַגְּדוּלָּה

* In the sense of 'together with', 'along with', as opposed to the inseparable preposition בְּ which means 'with' of instrument. It takes suffixes: עִמִּי 'with me'; עִמָּךְ 'with thee' (m).

לָקַח יְהוָה אֶת-עֲמוֹ יִשְׂרָאֵל מִמִּצְרַיִם לִוּ לְעַם קְדוֹשׁ, וְגַם נָתַן
 לָהֶם אֶת-הָאָרֶץ הַטּוֹבָה מִנְהַר-מִצְרַיִם עַד-הַנָּהָר הַגָּדוֹל: וְלֹא
 שָׁמְרוּ אֶת-בְּרִיתוֹ אֲשֶׁר כָּרַת עִמָּם עַל-הַר-הָאֱלֹהִים וְלֹא שָׁמְעוּ
 בְּקוֹלוֹ (4) שָׁמַר יְהוָה אֶת-יַעֲקֹב מִכָּל-רָע (5) רָאָה אֱלֹהִים
 אֶת-הָאוֹר אֲשֶׁר בָּרָא וְהִגָּה טוֹב מְאֹד (6) כָּרַת שְׁמוּאֵל אֶת-
 רֹאשׁ-הַמֶּלֶךְ לְעֵינַי-כָּל-יִשְׂרָאֵל (7) אָמְרוּ הָעַמִּים אֲשֶׁר בָּאוּ
 עַל-יִשְׂרָאֵל, יְהוָה הוּא אֱלֹהֵי-הַהָרִים (8) וְשֵׁם-אִשְׁת־אֲבִרְהָם
 שָׂרָה (9) אָמְרָה שָׂרָה אֶל-אֲבִרְהָם אִישָׁה, הִנֵּה אִשָּׁה וְקָנָה אֲנִי,
 וְלֹא נָתַן לִי אֱלֹהִים בֶּן (10) קָרָא מֹשֶׁה בְּקוֹל גָּדוֹל, יְהוָה עִמָּנוּ
 וְגַם נָתַן בְּיָדוֹ אֶת-הָעִיר וְאֶת-הָעָם אֲשֶׁר בָּהּ (11) הָיוּ אֲנָשִׁי-
 יִשְׂרָאֵל בְּהָרִים כָּל-הַיּוֹם עַד-הַלַּיְלָה (12) מֵרֹאשׁ הַהָר רָאָה
 מֹשֶׁה אֶת-הָאָרֶץ אֲשֶׁר נָתַן יְהוָה לְבְנֵי-יִשְׂרָאֵל (13) בָּאוּ וְקָנִי-
 הָעָם אֶל-הַיְכָל-הַמֶּלֶךְ, וְעָפָר עַל-רֹאשָׁם (14) שָׁמַע אֱלֹהִים
 אֶת-קוֹלִי, כִּי הוּא אוֹרִי בְיוֹם-הַחֹשֶׁךְ (15) שָׁמַע יַעֲקֹב אֶת-
 הַחֲלוֹם וְגַם שָׁמַר אֶת-הַדָּבָר, כִּי אָמַר מִן הָאֱלֹהִים הַחֲלוֹם
 (16) וּבְחֲלוֹמוֹ רָאָה יַעֲקֹב וְהִגָּה הָר גָּדוֹל מְאֹד וְרָאָה בְּשִׁמְיָם
 (17) וּבְכָל-חַכְמֵי-הָעִיר לֹא הָיָה אִישׁ אֲשֶׁר יָדַע אֶת-דָּבָר-
 הַחֲלוֹם (18) הַבְּדִיל יְהוָה בֵּין נְבִיאֵי-מִצְרַיִם וּבֵין מֹשֶׁה נְבִיאֹ
 (19) יָשְׁבוּ הַנְּבִיאִים בְּאֶחָד-הָרֵי-הָאָרֶץ וּבְרֹאשָׁם הָיָה שְׁמוּאֵל
 (20) הִנֵּה יָדוֹ בְּכָל, וַיֵּד-כָּל-אָדָם בּוֹ (21) כָּרַת אֲבִרְהָם בְּרִית
 עִם מֶלֶךְ-הָעִיר (22) מִהִיכְלוֹ אֲשֶׁר בְּשָׂמַיִם רָאָה יְהוָה אֶת-עֲמוֹ
 וְאֶת-קוֹלְנוֹ שָׁמַע

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

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

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

^c 'Upon' = against.

^d Pausal (with Silluq accent).

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

28. THE PERSONAL PRONOUNS

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

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

^b See p. 53, footnote a.

^c Pausal אֲנִי, אֲנִי.

^d Pausal אַתָּה.

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

(Subject <i>contd.</i>)	(Object <i>contd.</i>)
you (m.) אַתָּם	you (m.) אֶתְכֶם
you (f.) אַתְּךָ	you (f.) אֶתְךָ
they (m.) הֵמָּה, הֵם ^a	them (m.) אֹתָם, אֹתָהֶם
they (f.) הֵנָּה, הֵן ^a	them (f.) אֹתָן, אֹתָהֶן

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

NOTE: Another form of אֶת (namely אֵת) is used with the suffixes, as אֵתִי, אֵתְךָ, except when it assumes the (so-termed) heavy suffixes כֶּם, כֶּן [הֶם, הֵן rarely used with this particle].

29. THE REGULAR VERB (Perfect)

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

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

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

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

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

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

שָׁמַרְתָּ	is a compound of	תָּ(א) + שָׁמַר	'kept (hast) thou (m.)'
שָׁמַרְתָּ	"	תָּ(א) + שָׁמַר	" " " (f.)
שָׁמַרְתֶּם	"	תֶּם(א) + שָׁמַר	" (have) ye (m.)
שָׁמַרְתֶּן	"	תֶּן(א) + שָׁמַר	" " " (f.)
שָׁמַרְנוּ	"	נוּ(א) + שָׁמַר	" " we (c.)

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

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

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

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

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

^a Shorter form of **אָנַחְנוּ**.

30. MORE NOUNS IN THE ABSOLUTE AND CONSTRUCT STATES

The following nouns are irregular but in very frequent use :

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

EXERCISE 8

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

(1) אֵתָּה הוּא הַאֱלֹהִים וְאַנְחֵנוּ עָמְדָה בְּגִי-בְרִיתָךְ (2) שָׁלַח מֹשֶׁה מְרַגְלִים אֶל-אֶרֶץ כְּנָעַן, וְהַאֲנָשִׁים הָיוּ אֲנָשֵׁי-שָׁם, רִאשֵׁי-בְנֵי-יִשְׂרָאֵל (3) אָמַר הָאָדָם אֶל-הַאֱלֹהִים שְׁמַעְתִּי אֶת-קוֹלְךָ בְּנֹן (4) אָמְרָה הָאִשָּׁה אֶל-מְרַגְלֵי-יִשְׂרָאֵל, שְׁמַעְנוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְמַצְרַיִם וְנָם יִדְעֵנוּ כִּי נָתַן לָכֶם אֶת-אֶרֶץ כְּנָעַן (5) לָקַחְתִּי אֶתְכֶם מִמִּצְרַיִם לִי לְעַם קְדוֹשׁ וְלֹא שְׁמַרְתֶּם אֶת-בְּרִיתִי וּבְקוֹלִי לֹא שְׁמַעְתֶּם, בֵּית-יִעֲקֹב (6) יִדְעֵתִי כִּי לָקַחְתֶּה מִפְּרִי-עֵץ-הַגֵּן וְכִי נִתְּנָה לְךָ וְאַתָּה אָכַלְתָּ עִמָּה (7) קָרָאוּ וּזְבָחוּ הָעָם אֶל-מֹשֶׁה, וְזָכְרָנוּ אֶת-הַלֶּחֶם אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (8) אָמְרוּ הַמְרַגְלִים^d, לָקַחְנוּ מִפְּרִי-הָאֶרֶץ וְהִנֵּה טוֹב מְאֹד (9) יִדְעֵתִי כִּי

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

^b Pausal.

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

^d See p. 18, Note to § 10.

בָּהּ בַּחֹר יְהוּה לְמִלְךָ עַל־יִשְׂרָאֵל (10) אֲתָהּ בְּחֶרֶף כָּבוֹ מִכָּל־
 הָעַמִּים וְאַתָּנוּ לְקַחְתָּ לָּהּ לְעַם גָּדוֹל וְקָדוֹשׁ, וְאַנְחֵנוּ לֹא שָׁמְרָנוּ
 אֶת־הַבְּרִית אֲשֶׁר כָּרְתָנוּ עִמָּךְ עַל־הַר־הַהָאֱלֹהִים (11) אָמַר לָנוּ
 הָאִישׁ, יְדַעְתִּי כִּי מְרִגְלִים אַתֶּם מֵאַרְצָךְ כְּנָעַן (12) יָשַׁב הַנְּבִיא
 עַל־הַיְאֻדָּה וְעָפָר עַל־רֹאשׁוֹ וּבִקּוֹל גָּדוֹל קָרָא, מִה־עֲשֵׂה יְהוּה
 לָנוּ (13) וְכָרַת אֹתִי אֱלֹהִים וּמַהֲיִכְלָךְ שָׁמַעְתָּ אֶת־קוֹלִי (14) מִשָּׁל
 שְׁמוּאֵל הַנְּבִיא בְּיִשְׂרָאֵל כִּי לֹא בָחַרוּ לָהֶם מֶלֶךְ בְּכָל־הָעַמִּים
 אֲשֶׁר יָשָׁבוּ בְּאַרְצָךְ, וְכָל־יְמֵי־שְׁמוּאֵל הָלְכוּ בְּגֵי־יִשְׂרָאֵל בְּדַרְךָ־
 יְהוּה (15) הִנֵּה הַעֲרִים אֲשֶׁר בְּאַרְצָךְ כְּנָעַן טוֹבוֹת וְגִדּוּלוֹת הִנֵּה
 בְּעָרֵי־מִצְרַיִם (16) בְּדַרְךָ יְהוּה הִלְכְתִּי וְאֶת־דְּבָרוֹ שָׁמַרְתִּי כָּל־
 הַיָּמִים (17) אַתֶּם יְדַעְתֶּם כִּי הַבְּדִיל אֶתְכֶם אֱלֹהִים מִכָּל־הָעַמִּים
 אֲשֶׁר טָחַת הַשָּׁמַיִם (18) לֹא אָכַל מִשֶּׂה לָחֶם כָּל־הַיָּמִים אֲשֶׁר
 הָיָה עַל־הַהָר

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

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

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

^c Perfect—see note *b*, p. 58.

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

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

31. FEMININE SINGULAR NOUNS WITH SUFFIXES

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

^a Perfect—see note *b*, p. 58.^b See note *a*, p. 59.

IV		V	
righteousness (abs.)	תְּקָה	land (abs.)	אֲדָמָה
righteousness-of (cons.)	תְּקָת	land-of (cons.)	אֲדָמַת
my (c.) righteousness	תְּקָתִי	my (c.) land	אֲדָמָתִי
thy (m.) "	תְּקָתְךָ	thy (m.) "	אֲדָמָתְךָ
thy (f.) "	תְּקָתְךָ	thy (f.) "	אֲדָמָתְךָ
his "	תְּקָתוֹ	his "	אֲדָמָתוֹ
her "	תְּקָתֶיהָ	her "	אֲדָמָתֶיהָ
our (c.) "	תְּקָתֵנוּ	our (c.) "	אֲדָמָתֵנוּ
your (m.) "	תְּקָתְכֶם	your (m.) "	אֲדָמָתְכֶם
your (f.) "	תְּקָתְכֶן	your (f.) "	אֲדָמָתְכֶן
their (m.) "	תְּקָתָם	their (m.) "	אֲדָמָתָם
their (f.) "	תְּקָתָן	their (f.) "	אֲדָמָתָן

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

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

Column I תְּוֹרָה (corresponding to the masc. טוֹר, p. 50, Col. I) represents the simplest form of the fem. sing. noun—the full vowel ū remains throughout תְּוֹרַת, תְּוֹרָתִי.

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

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

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

Column IV קֶדֶץ, following Column II, becomes (hypothetically) קֶדֶת (in the construct) and יְקֶדְתִּי (with suffixes) which, in turn, become קֶדֶת and יְקֶדְתִּי (cf. p. 46. 3).

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

32. THE DEMONSTRATIVE ADJECTIVES

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

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

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

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

33. THE PREPOSITIONS ׁ, ׂ WITH SUFFIXES

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

like me (c.)	ִּׁי	from me (c.)	ִּׁי
„ thee (m.)	ִּׁיךָ	„ thee (m.)	ִּׁיךָ
„ thee (f.)	ִּׁיךְ	„ thee (f.)	ִּׁיךְ
„ him	ִּׁיו	„ him	ִּׁיו
„ her	ִּׁיהָ	„ her	ִּׁיהָ
„ us (c.)	ִּׁינוּ	„ us (c.)	ִּׁינוּ
„ you (m.)	ִּׁיךָ	„ you (m.)	ִּׁיךָ
„ you (f.)	ִּׁיךְ	„ you (f.)	ִּׁיךְ
„ them (m.)	ִּׁיהֶם	„ them (m.)	ִּׁיהֶם, [ִּׁיהֶמָּה]
„ them (f.)	ִּׁיהֶנָּה, ִּׁיהֶנָּה	„ them (f.)	[ִּׁיהֶנָּה], ִּׁיהֶנָּה

NOTE: (a) The 1st sing. suffix is ִּׁי.

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

(c) ִּׁיו (‘from him’) and ִּׁיהָ (‘from her’) are contractions from ִּׁיוֹהָ and ִּׁיהָהָ; the inserted ׁ implies an original reduplicated ִּׁיוֹהָ which has been lost.

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

(e) The 3rd sg. suffixes ִּׁיהָ and ִּׁיהָ are earlier forms of ִּׁיהָ and ִּׁיהִָּ.

(f) The medial ׃ is absent when the heavy suffixes ִּׁיךָ, ִּׁיךָ, &c, are attached.

EXERCISE 9

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

(1) זה היום אשר עשה יהוה (2) זאת התורה אשר נתן משה לבני-ישראל על-הר-סיני (3) אלה הדברים אשר דבר יהוה אל-משה בארץ-מצרים (4) אמר יעקב, קדוש המקום הזה ואנכי לא ידעתי (5) ביום שהוא נתן אלהים ישועה גדולה לישראל (6) אחר הדברים האלה הנה דבר-יהוה אל-אברהם בבלום (7) כה אמר אלהים אל-העיר הרעה הזאת (8) אמרתי אין יראת-אלהים במקום הזה (9) בגמים הם לא הנה מלך בישראל ושמואל הנה הנביא (10) הלכו בני-ישראל אחרי אלהים אחרים ולא זכרו את-תורת-משה ואת-הברית אשר קרת עמם יהוה על-הר-סיני (11) אמה הוא אלהי-ישועתי ואין כמוך (12) אמר מלך-מצרים אין כמוך איש חכם בקל-הארץ הגדולה הזאת (13) ראה המלך כי טובה עצת-הנביא (14) אמה שלחם ברכה בפרי-אדמתנו (15) קרא עשו בקול גדול, לקח יעקב את-ברכתו ממני (16) שמרתי את-תורתך כל-הימים ובדרך-אלהים אחרים לא הלכתי (17) נתן אלהים את-יראת-יעקב על-כל-אנשי-העיר (18) בלילה שהוא הבדיל יהוה בין ישראל ובין מצרים (19) קדושה לי העיר הזאת, כי בה בחרתי לשמי

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

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

^c 'gods', as the context shows.

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

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

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

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

34. THE ACTIVE PARTICIPLE

The Active Participle is formed thus :

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

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

^a Use pausal form. See p. 21.

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

the original) תָּ, for the fem. sg., ׁ, for the masc. pl., and תָּת for the fem. pl.

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

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

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

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

35. THE OLD ACCUSATIVE ENDING הַ

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

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

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

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

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

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

EXERCISE 10

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

N.B. The pl. of הָיָה (he was) is הָיוּ (they were) (m. and f.). Similarly

„ רָאָה (he saw) is רָאוּ (they saw) „ and

„ עָשָׂה (he did) is עָשׂוּ (they did) „

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

(1) קוֹל קָרָא בַּמִּדְבָּר (2) הָאֱלֹהִים יָשַׁב בְּשָׁמַיִם וּמָשַׁל בְּבִגְי־אָדָם

(3) אָנֹחֵנוּ קָרְאִים אֶל־יְהוָה, וְהוּא שָׁמַע^b אֶת־קוֹלֵנוּ (4) צַדִּיק

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

^b See p. 66, Note.

אָתָּה יְהוָה הֵנַתָּן לְחֶם לְכָל־בָּשָׂר (5) הַיּוֹם הַזֶּה אֲנֹכִי לִקְחֹם אֶתְּךָ
 הַשָּׁמַיִמָּה (6) יֵצְאוּ בְּגֵי־יִשְׂרָאֵל מִמִּצְרַיִם הַמִּדְבָּרָה (7) אָתָּה
 שָׁמַר אֶת־דִּרְדָּר־הַצַּדִּיק, וְדִרְדָּר הַרְשָׁע שְׂאֵלָה (8) יָרַד יַעֲקֹב
 מִצְרַיִמָּה כִּי לֹא הָיָה לְחֶם בְּכָל־אֶרֶץ־כְּנָעַן (9) הַיּוֹם הַזֶּה אָתָּם
 כְּרֹתִים בְּרִית עִם־יְהוָה (10) הִנֵּה אָתָּה שַׁלַּח מַלְאָכִים אֶל־
 מֶלֶךְ־מִצְרַיִם וְלֹא יִדְעֶתָ כִּי בְּאֱלֹהִים יִשׁוּעַת־יִשְׂרָאֵל (11) אוֹי
 לָהֶם הָאֲכָלִים בָּשָׂר כָּל־הַיּוֹם וְאֶת־דְּבַר־יְהוָה לֹא עָשׂוּ (12) כֹּה
 אָמַר יְהוָה, אֲנֹכִי שַׁלַּח אֶתְּךָ אֶל־הָעָם הַרְשָׁע הַזֶּה (13) הִלְכוּ
 בְּגֵי־הַנְּבִיאִים בַּמִּדְבָּר כָּל־הַיּוֹם וּבָעָרִב בָּאוּ הָעִירָה (14) טוֹב
 לַצַּדִּיק הַשָּׁמַר אֶת־תּוֹרַת־יְהוָה, וְאוֹי לְרָשָׁע הַהֹלֵךְ בְּדִרְדָּר־
 אֱלֹהִים אֲחֵרִים (15) וּבְחִלּוּמוֹ רָאָה יַעֲקֹב וְהִנֵּה מַלְאָכֵי־אֱלֹהִים
 יֹרְדִים מִן־הַשָּׁמַיִם (16) אֲנֹכִי בָחַר בְּךָ כִּי טוֹב אָתָּה בְּעֵינַי־יְהוָה
 (17) עָשׂוּ בְּגֵי־יִשְׂרָאֵל אֶת־הָרָע בְּעֵינַי־יְהוָה, כִּי לֹא הִבְדִּילוּ בֵּין
 הַצַּדִּיק וּבֵין הַרְשָׁע (18) כָּל־בָּשָׂר יִדְעֶה כִּי אָתָּה יְהוָה הַזֹּכֵר
 אֶת־עַמּוֹ יִשְׂרָאֵל (19) בְּלִילָה הַהוּא שָׁמַע הַנְּעַר וְהִנֵּה קוֹל קָרָא
 שְׁמוֹאֵל שְׁמוֹאֵל (20) הַיּוֹם הַזֶּה אֲנִיחֶנּוּ עַמְדִים עַל־הַר־הָאֱלֹהִים
 וְשֹׁמְעִים אֶת־קוֹל־יְהוָה יֵצֵא מִשְׁמַיִם (21) אֱלֹהֵי הַדְּבָרִים אֲשֶׁר
 דָּבַר מֹשֶׁה אֶל־בְּגֵי־יִשְׂרָאֵל בַּמִּדְבָּר־סִינַי (22) הָיָה הָאָדָם
 כְּאֱלֹהִים יִדְעֶה טוֹב וְרַע (23) שָׁמַע הָעָם הַיֹּשֵׁב בְּהָר כִּי יֵצֵא
 יִשְׂרָאֵל מִמִּצְרַיִם

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

^a See p. 66, Note.

^b Constr. pl. of עֵין.

^c 'That which was evil'.

^d See p. 53, footnote a.

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

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

36. PLURAL NOUNS WITH SUFFIXES

A		B	
<i>Masc. pl.</i>			
horses (abs.)	סוסים	words (abs.)	דברים
horses-of (cons.)	סוסי	words-of (cons.)	דברי
my (c.) horses	סוסי	my (c.) words	דברי
thy (m.) „	סוסיך	thy (m.) „	דבריך
thy (f.) „	סוסיך	thy (f.) „	דבריך
his „	סוסיו	his „	דבריו
her „	סוסייה	her „	דבריה
our (c.) „	סוסינו	our (c.) „	דברינו
your (m.) „	סוסיכם	your (m.) „	דבריכם
your (f.) „	סוסיכן	your (f.) „	דבריכן
their (m.) „	סוסיהם	their (m.) „	דבריהם
their (f.) „	סוסיהן	their (f.) „	דבריהן

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

C		D		E	
<i>Fem. pl.</i>					
laws (abs.)	תּוֹרוֹת	blessings (abs.)	בְּרָכוֹת	Suffixes of the pl. noun (m. and f.)	
laws-of (cons.)	תּוֹרוֹת	blessings-of (cons.)	בְּרָכוֹת	my (c.)	יְ
my (c.) laws	תּוֹרוֹתַי	my (c.) blessings	בְּרָכוֹתַי	thy (m.)	יָךְ
thy (m.) „	תּוֹרוֹתֶיךָ	thy (m.) „	בְּרָכוֹתֶיךָ	thy (f.)	יְךָ
thy (f.) „	תּוֹרוֹתֶיךָ	thy (f.) „	בְּרָכוֹתֶיךָ	his	יָו
his „	תּוֹרוֹתָיו	his „	בְּרָכוֹתָיו	her	יָהּ
her „	תּוֹרוֹתֶיהָ	her „	בְּרָכוֹתֶיהָ	our (c.)	יְנָ
our (c.) „	תּוֹרוֹתֵינוּ	our (c.) „	בְּרָכוֹתֵינוּ	your (m.)	יְכֶם
your (m.) „	תּוֹרוֹתֵיכֶם	your (m.) „	בְּרָכוֹתֵיכֶם	your (f.)	יְכֶן
your (f.) „	תּוֹרוֹתֵיכֶן	your (f.) „	בְּרָכוֹתֵיכֶן	their (m.)	יָהֶם
their (m.) „	תּוֹרוֹתֵיהֶם	their (m.) „	בְּרָכוֹתֵיהֶם	their (f.)	יָהֶן
their (f.) „	תּוֹרוֹתֵיהֶן	their (f.) „	בְּרָכוֹתֵיהֶן		
F		G		H	
sons (abs.)	בָּנִים	fathers (abs.)	אָבוֹת	God (abs.)	אֱלֹהִים
sons-of (cons.)	בָּנֵי	fathers-of (cons.)	אָבוֹת	God-of (cons.)	אֱלֹהֵי
my (c.) sons	בָּנָי	my (c.) fathers	אָבוֹתַי	my (c.) God	אֱלֹהֵי
thy (m.) „	בָּנֶיךָ	thy (m.) „	אָבוֹתֶיךָ	thy (m.) „	אֱלֹהֶיךָ
&c.		&c.		&c.	
your (m.) „	בָּנֵיכֶם	your (m.) „	אָבוֹתֵיכֶם	your (m.) „	אֱלֹהֵיכֶם
&c.		&c.		&c.	
I		J			
men (abs.)	אֲנָשִׁים	wives (women) (abs.)	נָשִׁים		
men-of (cons.)	אֲנָשֵׁי	wives-of (cons.)	נָשֵׁי		
my (c.) men	אֲנָשָׁי	my wives	נָשָׁי		
thy (m.) „	אֲנָשֶׁיךָ	thy „	נָשֶׁיךָ		
&c.		&c.			
your (m.) „	אֲנָשֵׁיכֶם	your „	נָשֵׁיכֶם		
&c.		&c.			

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

סוסך	is to be pointed	סוּסְךָ or סוּסֶךָ	(thy horse), whereas
סוסין	„	סוּסֵיךָ or סוּסֵיךָ	(thy horses). Similarly
סוסו	„	סוּסוֹ	(his horse), but סוּסיו is סוּסָיו (his horses)
סוסנו	„	סוּסֵנוּ	(our horse) „ סוּסֵינוּ „ סוּסֵינוּ (our horses)

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

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

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

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

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

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

NOTE: (a) The heavy suffixes כָּם, כֶּן, הֵם, הֵן, attach themselves to the form of the construct.*

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

* See p. 51, Note (c).

37. SOME IRREGULAR NOUNS WITH SUFFIXES

	SINGULAR			PLURAL		
	absolute	construct	with suffix	absolute	construct	with suffix
father	אָב	אָבִי	אָבִי, אָבִיךָ, אָבִיו	אָבוֹת	אָבוֹת	אָבוֹתַי
son	בֶּן	בֶּן-	בְּנִי, בְּנֵיךָ, בְּנֵי	בָּנִים	בָּנַי	בָּנָי
daughter	בַּת	בַּת	בַּתּוֹ, בַּתְּךָ, בַּתִּי	בָּנוֹת	בָּנוֹת	בָּנוֹתַי
brother	אָח	אָחִי	אָחִי, אָחִיךָ, אָחִיו	אָחִים	אָחֵי	אָחֵי
wife	אִשָּׁה	אִשְׁתִּי	אִשְׁתִּי, אִשְׁתְּךָ	נָשִׁים	נָשֵׁי	נָשֵׁי
house	בַּיִת	בַּיִת	בַּיִתִּי, בַּיִתְךָ	בָּתִּים ^a	בָּתֵי ^a	בָּתֵי ^a
name	שֵׁם	שֵׁם, שְׁם-	שְׁמוֹ, שְׁמֵךָ, שְׁמִי	שְׁמוֹת	שְׁמוֹת	שְׁמוֹתַי

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

38. POSSESSION

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

'I have a son'	is in Hebrew	'there is to me a son'	יש לי בן
'I have not a son'	„	'there is not to me a son'	אין לי בן
'I have sons'	„	'there are to me sons'	יש לי בנים
'I have not sons'	„	'there are not to me sons'	אין לי בנים
'I had a son'	„	'there was to me a son'	היה לי בן
'I had not a son'	„	'there was not to me a son'	לא היה לי בן
'I had sons'	„	'there were to me sons'	היו לי בנים
'I shall have a son'	„	'there will be to me a son'	יהיה לי בן
'I shall not have a son'	„	'there will not be to me a son'	לא יהיה לי בן
'I shall have sons'	„	'there will be (pl.) to me sons'	יהיו לי בנים
'The man has a son'	„	'there is to the man a son'	יש לאיש בן &c.

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

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

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

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

EXERCISE II

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

- (1) אָמַר הַנְּעָר אֶל-הַנְּבִיא אֵין לְאִשָּׁה הַזֹּאת בֶּן וְאִשָּׁה זָקֵן מְאֹד
 (2) שָׁלַחְתִּי אֶת-נְבִיאֵי אֶל-הָעָם הַרְשָׁע הַזֶּה וְלֹא שָׁמְעוּ אֵל-
 דְּבַרְיָהֶם אֲשֶׁר דִּבְרוּ בְשִׁמִּי (3) הִיוּ בְנֵי-יִשְׂרָאֵל בְּמִדְבַר-סִינַי
 וְלֹא הָיָה מַיִם לְצֹאן אֲשֶׁר עִמָּם (4) אָמְרוּ בְנֵי-יִעֲקֹב אֶל-יוֹסֵף
 יֵשׁ לָנוּ אֵב זָקֵן בְּאֶרֶץ-כְּנָעַן, וְלֹא יָדְעוּ כִּי הוּא הַמַּשְׁל בְּכָל-
 אֶרֶץ-מִצְרַיִם (5) לָקַח שְׁלֹמֹה אֶת-בֵּית-פַּרְעֹה לוֹ לְאִשָּׁה
 (6) אָמְרוּ אַנְשֵׁי-הַמָּקוֹם יְדַעְנוּ אֶת-לָבָן, וְהִנֵּה רַחֵל בְּתוֹ עִם-
 הַצֹּאן אֲשֶׁר לְאֶבְרָהָ (7) שָׁאַל יִעֲקֹב אֶת-רַחֵל בֵּת-מִי אַתָּה,
 אָמְרָה רַחֵל בֵּת-לָבָן אֲנֹכִי (8) עָבַד יִעֲקֹב אֶת-לָבָן לְרַחֵל,

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

^b See p. 58, footnote c.

והוא נמן לו את-בתו הגדולה לאשה פְּחַת רחל (9) אתה
 אלהינו ואנחנו עִמָּךְ אתה אֲבִינוּ וְאֲנֻחֵנו בְּנֵיךָ (10) קרא פרעה
 לְכַל-וּקְנֵיו וּלְכַל-חֲכָמָיו, וּלְעִיבֵיהֶם עֲשֵׂה מִשָּׂה כָּכֵל אֲשֶׁר אָמַר
 יהוה (11) אֵלֶּה שְׁמוֹת-בְּנֵי-יִשְׂרָאֵל אֲשֶׁר יָרְדוּ מִצְרָיִם אֶל-
 יוֹסֵף (12) לֹא לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת-כְּנָעַן, כִּי רְעוּתָ הָיָה
 בְּעֵינֵי-אָבִיו מְאֹד (13) לָמָּה לֹא אִמְרָתָ לִי כִּי אֲשַׁתְּךָ הִיא, וְאֲנִי
 לֹא יָדַעְתִּי (14) אָמַר לָבֵן אֶל-יַעֲקֹב, וְשִׁיף בְּעוֹמֵי הָיָה וּבְנֵיךָ בְּנֵי
 וְצִאֲנֶךָ צִאֲנִי וְכֹל אֲשֶׁר לָךְ לִי הוּא (15) אָמַר יהוה אֶל-יַעֲקֹב,
 שְׁמָךְ יִהְיֶה יִשְׂרָאֵל (16) קְרָאָה רַחֵל אֶת-שְׁם-בְּנָהּ יוֹסֵף, כִּי
 אָמְרָה יִהְיֶה לִי בֶן אַחֵר (17) אָמַר יוֹסֵף אֶל-פְּרָעֹה, הֲגֵה אָבִי
 וְאֲחֵי וְנָשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְצִאֲנָם וְכֹל-אֲשֶׁר לָהֶם כָּאוּ
 מִצְרָיִם (18) רְאוּ אָבוֹתֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה
 וּלְמִצְרַיִם (19) אָנֹכִי יְהוָה אֱלֹהֶיךָ וְאָנֹכִי יָרַדְתִּי עַל-הַר-סִינַי
 בַּיּוֹם הַגָּדוֹל הַהוּא (20) לָמָּה יִשְׁכַּחַת בְּעַפְּרֹךָ, בֵּת-יִשְׂרָאֵל, כִּי
 הָלַכְוּ בְּנֵיךָ אַחֲרַי עִיבֵיהֶם וְגַם עָבְדוּ אֱלֹהִים אַחֲרַיִם (21) וְמֵה-
 שָׂאֵל יְהוָה מִמֶּךָ, בֵּית-יַעֲקֹב

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

^a 'Instead of'.

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

^c Translate 'according to all'.

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

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

39. THE IMPERFECT OF THE REGULAR VERB

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

he will keep	תשמר	he will judge	תשפט ^o
she „ „	תשמר	she „ „	תשפט
thou (m.) wilt „	תשמר	thou (m.) wilt „	תשפט
thou (f.) „ „	תשמרי	thou (f.) „ „	תשפטי
I (c.) will „	אשמר	I (c.) will „	אשפט
they (m.) „ „	ישמרו	they (m.) „ „	ישפטו
they (f.) „ „	תשמרנה	they (f.) „ „	תשפטנה
ye (m.) „ „	תשמרו	ye (m.) „ „	תשפטו
ye (f.) „ „	תשמרנה	ye (f.) „ „	תשפטנה
we (c.) „ „	נשמר	we (c.) „ „	נשפט

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

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

^o Note Dageš lene in פ.

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

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

The masc. pl. ends in ך and the fem. pl. in ךָ, thus :

3rd masc. sg.	תִּשְׁמֹר	3rd masc. pl.	תִּשְׁמְרוּ
2nd „ „	תִּשְׁמְרִי	2nd „ „	תִּשְׁמְרוּ
3rd fem. „	תִּשְׁמֹר	3rd fem. „	תִּשְׁמְרְנָה
2nd „ „	תִּשְׁמְרִי	2nd „ „	תִּשְׁמְרְנָה

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

40. THE IMPERATIVE

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

keep thou (m.)	שְׁמֹר	judge thou (m.)	שֹׁפֵט
„ thou (f.)	שְׁמְרִי ^a	„ thou (f.)	שֹׁפְטִי ^b
„ ye (m.)	שְׁמְרוּ ^a	„ ye (m.)	שֹׁפְטוּ ^b
„ ye (f.)	שְׁמְרְנָה	„ ye (f.)	שֹׁפְטְנָה

^a From שְׁמְרִי and שְׁמְרוּ

^b From שֹׁפְטִי and שֹׁפְטוּ

41. NEGATIVE COMMANDS OR PROHIBITIONS

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

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

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

EXERCISE 12

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

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

„ (m.) of יִהְיֶה (he will be) is יִהְיוּ (they [m.] will be). Similarly

„ of רָאָה (he saw) is רָאוּ (they [m. & f.] saw), and

„ (m.) of יִרְאֶה (he will see) is יִרְאוּ (they [m.] will see).

(1) דַּבֵּר אֱלֹהִים אֶל-מֹשֶׁה וְגִבִּיאוּ פָּנִים אֶל-פָּנָיו (2) מִי אֲנִי
וּמֵה-בֵּית-אָבִי כִּי אֲמַשֵּׁל בְּעַם הַגָּדוֹל הַזֶּה, וְאֲנֹכִי גֹעֵר (3) בְּךָ
בְּתַרְתִּי לְמַלְךְ עַל-יִשְׂרָאֵל, וְאַתָּה תִּשְׁפָּט אֶת-עַמִּי בְצִדְקָה
וּבְמִשְׁפָּט, כִּי צָדִיק אֲנֹכִי, יְהוֹה אֱלֹהֶיךָ (4) מִשְׁפָּט-צִדְקָה יִהְיֶה

* Pausal form.

לְכֶם בְּאֶרֶץ אֲשֶׁר אֲנֹכִי נֹחֵן לְכֶם (5) הִנְנִי שֹׁלֵחַ אֶתְךָ אֶל-אֲנָשִׁי-
הָעִיר הַזֹּאת, וְאֲנִי יוֹדְעֵתִי כִּי לֹא יִשְׁמָעוּ אֶל-דְּבָרֶיךָ (6) שְׁמַר
אֶת-יְוָם-הַשַּׁבָּת, כִּי קְדוֹשׁ הַיּוֹם לַיהוָה אֱלֹהֶיךָ (7) וּזְכְרוּ אֶת-
תּוֹרַת-יְהוָה אֲשֶׁר נָתַן לְכֶם עַל-הַר-סִינַי בְּיַד-מֹשֶׁה (8) לֹא-יֵצֵא
לְךָ תְרֻדָּה, כִּי צָדִיק אָנֹכִי (9) לֹא תִכְרַת בְּרִית עִם-הָעַמִּים
הָאֵלֶּה, כִּי אֶת-הַרְעָה בְּעֵינַי עָשׂוּ (10) רַדְפוּ אַחֲרֵי-הָאֲנָשִׁים כִּי
יֵצְאוּ מִן-הָעִיר הַמִּדְבָּרָה (11) אֶל-תְּשֻׁלְחוֹ מִלְאָכִים אֶל-פְּרָעָה,
כִּי לֹא בְמִצְרַיִם יִשׁוּעַת-יִשְׂרָאֵל (12) אוֹי לְכֶם הָרֹדְפִים אֶת-
הַצָּדִיק, וַיִּרְאֵת-יְהוָה אֵין בְּכֶם (13) מִה-בְּנֵי-אָדָם כִּי תִנְפֹר
אֹתוֹ (14) עֲמְדוּ לִפְנֵי-יְהוָה בְּיִרְאָה וְעֲבַדוּ אֹתוֹ בְּאַמֶּת (15) לֹא
יִהְיוּ לְךָ אֱלֹהִים אַחֲרָיִם לִפְנֵי (16) בְּרַת אֱלֹהִים לִפְנֵיכֶם אֶת-
מִי-הַנִּהְיָר (17) אֲנֹכִי שֹׁלֵחַ אֶת-מְלָאכֵי לִפְנֵיכֶם וְהוּא יִשְׁמַר
אֶתְכֶם בְּדֶרֶךְ אֲשֶׁר אֲתֶם הֹלְכִים (18) שִׁפְטוּ, הַשָּׁמַיִם, בְּיַד וּבֶן
עַמִּי, כִּי אֵין צָדִיק בְּאֶרֶץ (19) בַּיּוֹם הַהוּא אֲשַׁפֵּט אֶת-הָעִיר
הַרְשָׁעָה הַזֹּאת, כִּי אֵין בָּהּ מִשְׁפָּט (20) מִשְׁפָּטִי לֹא-יֵצֵא וְאַמֶּת
(21) אוֹי לָהֶם הָאֲמָרִים לְמַה תִּקְרָאוּ בְשֵׁם-יְהוָה

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

* הַנְּהַי takes suffixes: הִנְנִי (also הִנְנִי) 'behold I', הִנְךָ 'behold thou'.

^b Pausal form.

^c See vocab., p. 77.

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

^e Use pronoun for emphasis.

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

42. THE INFINITIVES

There are two Infinitives in Hebrew, known as :

(a) the Infinitive Absolute: שָׁמוֹר, שָׁפֹט and

(b) the Infinitive Construct: שָׁמַר, שָׁפַט.

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

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

שָׁמַר—'he hath kept': שָׁמוֹר שָׁמַר 'he hath indeed (or surely) kept'

שָׁמוֹר שָׁמַר 'he hath kept—continually'.

שָׁמַר—'he will keep'. שָׁמוֹר שָׁמַר 'he will indeed (or surely) keep'

שָׁמוֹר שָׁמַר 'he will keep—continually'.

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

(b) The Infinitive Construct with the preposition לְ expresses

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

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

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

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

43. 'HE' INTERROGATIVE

The simple question is introduced by the prefixed particle הֲ:

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

Before a simple shewa it is הֲ: 'do ye know?' הֲיָדַעְתֶּם; likewise before gutturals it is הֲ: 'is there not?' הֲיֵשׁ אֵין, 'art thou?' הֲהָאָתָּה, except when the guttural has Qames when it is הֲ, as הֲהוּא הַעֲצוּם = is he mighty?

EXERCISE 13

commandment	מִצְוָה	small (m. sg.)	קָטָן, קָטֹן
„ (pl.)	מִצְוֹת ^d	(f. sg.)	קָטְנָה
		(pl.)	קָטְנִים, קָטְנוֹת
peace	שָׁלוֹם		
(it is) well (with) (לְ)	שָׁלוֹם	he dreamt	חָלַם
sun	שֶׁמֶשׁ	if	אִם

(1) בָּא שְׂמוּאֵל הָעִירָה לְשַׁפֵּט אֶת-הָעָם, וְכָל-אִישׁ אָשַׁר הָיָה לוֹ
 דְּבַר-מִשְׁפָּט הִלֵּךְ אֵל-הַנָּבִיא (2) אָמְרוּ אַנְשֵׁי-הָעִיר הַרְשָׁעָה,

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

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

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

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

בָּא הָאִישׁ הַזֶּה אֶל-עִירָנוּ וְהִגִּה שְׁפוּט יִשְׁפֹּט אֹתָנוּ (3) אָמַר יַעֲקֹב
 אֶל-יוֹסֵף בְּנוֹ הַקָּטָן, מַה-הַחֲלוּם הַזֶּה אֲשֶׁר חָלַמְתָּ הַמְּשׁוּל
 תִּמְשַׁל בְּנוֹ (4) בָּאוּ מִלְּאֲכִים מְצָרִי-כֹנְעַן לְכָרוֹת בְּרִית-שְׁלוֹם
 עִם-יִשְׂרָאֵל (5) שָׁאַל אֹתָהּ הַנָּבִיא, הַשְּׁלוֹם לָךְ, הַשְּׁלוֹם לְאִישֶׁךָ,
 הַשְּׁלוֹם לְנָעַר (6) נָתַן אֱלֹהִים אֶת-הַשְּׁמֶשׁ בְּשָׁמַיִם לְמִשְׁלַל בְּיָוִם
 וְאֶת-הַכּוֹכָבִים לְמִשְׁלַל בַּלַּיְלָה (7) אָמַר יַעֲקֹב אֶל-רַחֵל אִשְׁתּוֹ,
 הַתַּחַת אֱלֹהִים אֲנִכִי אֲשֶׁר לֹא נָתַן לָךְ בֶּן (8) וְכוֹר תּוֹכַר אֶת-
 יוֹם-הַשַּׁבָּת לְשֹׁמֵר אֹתוֹ (9) אָמְרוּ בְנֵי-יַעֲקֹב אֶל-אֲבֵיהֶם, שְׂאוּל
 שָׁאַל אֹתָנוּ הָאִישׁ הַמְּשַׁל בְּאַרְץ-מִצְרָיִם, הֲיֵשׁ לָכֶם אָב
 (10) לְמָה שְׁלַחְתֶּם לְשָׂאֵל בְּאֵלֵהי-כֹנְעַן, הַאִין אֱלֹהִים בְּיִשְׂרָאֵל
 יְדוּעַ יְדוּעֵי כִי קָדוֹשׁ הַמְּקוֹם הַזֶּה לִיהוָה (12) עָמַד כָּל-
 הָעָם עַל-הַר-סִינַי מְגֹדוֹל וְעַד-קָטָן לְשִׁמְעַב אֶת-דְּבָרֵי-אֱלֹהִים
 (13) אִם שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹלִי וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ בְּאֵמֶת, לֹא
 יִהְיֶה בְכֶם רָע (14) אָמַר שְׂמוּאֵל אֶל-הַמֶּלֶךְ, אִם קָטָן אָתָּה
 בְּעֵינַיִךְ זָכַר כִּי רֹאשׁ-יִשְׂרָאֵל אָתָּה (15) רָאוּ עֵינֵיכֶם אֶת-כָּל-
 אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרָיִם וּבְמִדְבַר הַגָּדוֹל הַזֶּה (16) אָמַר
 יַעֲקֹב אֶל-לֵבֶן, הֲלֹא לְרַחֵל בְּתָרְךָ הַקְּטָנָה עָבַדְתִּי עִמָּךְ
 (17) הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ וְשָׁם נָהַר גְּדוֹל וַיְמִים לְצֹאן אֲשֶׁר
 עִמָּךְ, וְלָמָּה לֹא יִהְיֶה שְׁלוֹם בְּיָנִי וּבְיָנֶיךָ

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

* ‘To enquire of’ means to consult the oracle.

^b Note the Furtive Pathah under the terminal guttural.

^c Pausal for עִמָּךְ.

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

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

44. SEGHOLATE NOUNS

(king) (book) (holiness)

Nouns of the type	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	are evolved from the originals
	מִלְכָּה	סִפְרָה	קִדְשָׁה	^a which, in the first stage, received
the vowel Seghol	מֵלֶכֶךְ	סֵפֶרֶךְ	קֹדֶשֶׁךְ	^b and by a further step, these forms
became	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	—the classical forms.

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

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

^b It can easily be understood how מִלְכָּה became מֵלֶכֶךְ and סִפְרָה became סֵפֶרֶךְ, &c.

^c The original מִלְכָּה, סִפְרָה with suffixes remained מֶלֶכֶי, סֵפֶרֶי, as we should have expected.

SINGULAR					
king (abs.)	מֶלֶךְ	book (abs.)	סֵפֶר	holiness (abs.)	קֹדֶשׁ
king-of (cons.)	מֶלֶךְ	book-of (cons.)	סֵפֶר	holiness-of (cons.)	קֹדֶשׁ
my (c.) king	מֶלְכִי	my (c.) book	סֵפְרִי	my (c.) holiness	קֹדְשִׁי ^a
thy (m.) „	מֶלְכֶךָ	thy (m.) „	סֵפְרֶךָ	thy (m.) „	קֹדְשֶׁךָ
&c.		&c.		&c.	
PLURAL					
kings (abs.)	מַלְכִּים	books (abs.)	סִפְרִים	holinesses (abs.)	קֹדְשִׁים ^b
kings-of (cons.)	מַלְכִּי	books-of (cons.)	סִפְרֵי	holinesses-of (cons.)	קֹדְשֵׁי
my (c.) kings	מַלְכֵי	my (c.) books	סִפְרֵי	my (c.) holinesses	קֹדְשֵׁי
thy (m.) „	מַלְכֵיֶךָ	thy (m.) „	סִפְרֵיֶךָ	thy (m.) „	קֹדְשֵׁיֶךָ
your (m.) „	מַלְכֵיְכֶם ^c	your (m.) „	סִפְרֵיְכֶם ^c	your (m.) „	קֹדְשֵׁיְכֶם ^c
&c.		&c.		&c.	

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

With a medial guttural the form of this type is אֹעַר ('lad') instead of אָעַר, the guttural preferring Pathah under it and even before it.^d 'His lad' is אֹעַרְוֹ, 'thy lad'—אֹעַרְךָ, etc.

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

^a Read 'Qodāšim'—the vowel in the first syllable is a Qameṣ-Ḥaṭuṭh.

^b For קֹדְשִׁים—the shewa has been promoted to the short vowel, Qameṣ-Ḥaṭuṭh, and so read 'Qodāšim'.

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

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

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

- (c) There are some variants from the above standard table of Segholate nouns; these will be indicated when they occur. Three frequently occurring variants are **בְּגָד** (garment), **צְדִיקָה** (righteousness), and **קִבְרָה** (grave) which seem to have come from the originals **בְּגִד**, **צִדִּיק**, and **קִבְרָה**, since with the suffixes of the sg. they are **בְּגִדִי**, **בְּגִדְךָ**, **צִדִּיקִי**, **צִדִּיקְךָ**, **קִבְרִי**, **קִבְרְךָ**, etc., and the construct pls. are **בְּגִדַי**, **קִבְרַי**, etc.

45. אֵת—'WITH'

There are two kinds of אֵת which are derived from different origins. The one אֵת which introduces the definite object appears in the form 'אֵת with the suffixes—אֵתִי 'me', אֵתְךָ 'thee', etc. (pp. 55-6). The other אֵת meaning 'with', 'along with'^a appears in the form 'אֵת, with the suffixes, as below :

with me (c.)	אֵתִי	with us (c.)	אֵתֵנוּ
„ thee (m.)	אֵתְךָ	„ you (m.)	אֵתְכֶם
„ thee (f.)	אֵתְךָ	„ you (f.)	אֵתְכֶן
„ him	אֵתּוֹ	„ them (m.)	אֵתָם
„ her	אֵתָהּ	„ them (f.)	אֵתָן

N.B. Be careful to distinguish between אֵתִי, אֵתְךָ 'me', 'thee', &c.
and אֵתִי, אֵתְךָ 'with me', 'with thee'.

46. THE PASSIVE PARTICIPLE

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

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

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

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

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

EXERCISE 14

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

(1) אֵתָהּ הוּא מְלִכִּי וְאֵלֵהִי-יְשׁוּעָתִי וְאִין כְּמוֹךָ (2) יֵצֵא אֲבָרְהָם מִבֵּית-אָבִיו וּמֵאַרְצוֹ כְּדָבַר-יְהוָה (3) קָרָא הַמֶּלֶךְ לְעֶבְדוֹ הַמְּשָׁל בְּכָל-אֲשֶׁר לוֹ (4) עָשׂוּ בְּגֵי-יִשְׂרָאֵל כְּכָל-הַכְּתוּב בְּסֵפֶר-הַתּוֹרָה אֲשֶׁר קָרְאוּ הַנְּבִיאִים בְּאֲזִי-הַעָם (5) מֹשֶׁה עֶבְדִּי מֵת, וְאֵתָהּ תִּהְיֶה לְרֹאשׁ עַל-יִשְׂרָאֵל לְסַחַת מֹשֶׁה (6) אָמַר יְהוָה אֶל-שְׁלֹמֹה בְּחִלּוֹם, כִּי שְׁאַלְתָּ חֻכְמָה מִמֶּנִּי לְשֹׁפֵט אֶת-עַמִּי בְּצַדִּיק, גַּם זֹאת נְתַנָּה לְךָ כִּי טוֹב הַדָּבָר אֲשֶׁר שְׁאַלְתָּ מִמֶּנִּי בְּעֵינֵי עַד-מָאֵד (7) לָקַח אֹתוֹ אֲבָרְהָם אֲנָשִׁים מֵעֲבָדֵי-בֵיתוֹ וּמִן-הַעֲרִים אֲשֶׁר כָּרְתוּ בְרִית אֹתוֹ, וּבְלִילָהּ הַהוּא רָדַף אֲחֵרֵי הַמֶּלְכִּים

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

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

^c 'According to all'.

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

^e 'This (thing)'.

(8) אֱלֹהֵי-הַעַמִּים הִמָּה לְעַץ וְאֶבֶן, אֲנִים לָהֶם וְלֹא יִשְׁמְעוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ (9) דְּרָכֵי דְרַכֵּי-צֶדֶק וְתוֹרַתִי אִמַּת (10) וְאִשָּׁה אַחַת מְנַשֵּׁי-בְנֵי-הַנְּבִיאִים קָרְאָה אֶל-הַנְּבִיא, הִגָּה עַבְדְּךָ אִישִׁי מֵת, וּבְבַיִת אֵין אִתִּי דְבָר לִי וְלִבְנֵי (11) כְּתָבוּ אֶת-הַדְּבָרִים הָאֵלֶּה עַל-אֲבָנִים גְּדוֹלוֹת וַיִּקְרְאוּ בָם בְּגִיכֶם וּבְגִי-בְגִיכֶם כִּי כָרַת יְהוָה לִפְנֵיכֶם אֶת-מִי-תִרְדֹּן (12) וְתִמְיָם הָאֵלֶּה יְמֵי-קֹדֶשׁ הִמָּה (13) וְכָל אֲשֶׁר עָשָׂה שְׁלֹמֹה וְדַבְרֵי-חֻקְמָתוֹ הֲלֹא הֵם כְּתוּבִים בְּסֶפֶר-מַלְכֵי-יִשְׂרָאֵל (14) זָכַרְנוּ אֶת-לְחַמְנוּ אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (15) וְהַסְּפָרִים הָאֵלֶּה שְׁמוּרִים הִמָּה בְּהֵיכַל-הַמֶּלֶךְ (16) שָׁמְעוּ אֶת-הַדְּבָר אֲשֶׁר אָנֹכִי קָרָא בְּאָזְנוֹיְכֶם (17) קָרָא הַמֶּלֶךְ בְּסֶפֶר אֶת-כָּל-הַמִּצְוֹת וְאֶת-כָּל-הַמְּשָׁפְטִים

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

^a 'Wood'.

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

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

^d See footnote c, p. 58.

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

^f Conjunction ו.

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

47. PREPOSITIONS WITH SUFFIXES OF THE PLURAL (NOUN)

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

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

unto—אֶל ^c (in poetry אֶלַי)		upon—עַל (in poetry עָלַי)		after, behind—אַחֲרֵי or אַחֲרֵי	
unto me (c.)	אֵלַי	upon me (c.)	עָלַי	after me (c.)	אַחֲרַי
„ thee (m.)	אֵלָיָךְ	„ thee (m.)	עָלָיָךְ	„ thee (m.)	אַחֲרֵיךָ
„ thee (f.)	אֵלַיִךְ	„ thee (f.)	עָלַיִךְ	„ thee (f.)	אַחֲרֵיךְ
„ him	אֵלָיו	„ him	עָלָיו	„ him	אַחֲרָיו
„ her	אֵלֶיהָ	„ her	עָלֶיהָ	„ her	אַחֲרֶיהָ
„ us (c.)	אֵלֵינוּ	„ us (c.)	עָלֵינוּ	„ us (c.)	אַחֲרֵינוּ
„ you (m.)	אֵלֵיכֶם	„ you (m.)	עָלֵיכֶם	„ you (m.)	אַחֲרֵיכֶם
„ you (f.)	אֵלֵיכֶן	„ you (f.)	עָלֵיכֶן	„ you (f.)	אַחֲרֵיכֶן
„ them (m.)	אֵלֵיהֶם	„ them (m.)	עָלֵיהֶם	„ them (m.)	אַחֲרֵיהֶם
„ them (f.)	אֵלֵיהֶן	„ them (f.)	עָלֵיהֶן	„ them (f.)	אַחֲרֵיהֶן

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

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

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

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

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

48. COHORTATIVE AND JUSSIVE

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

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

Ordinary Imperfect— אֶשְׁמֵר 'I shall keep' נֶשְׁמֵר 'we shall keep'

Cohortative ,, — אֶשְׁמְרֶה 'I will keep' נֶשְׁמְרֶה 'we will keep'
'let me keep' 'let us keep'

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

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

Emphatic ,, : שְׁמְרֶה 'keep thou (m.) indeed'

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

EXERCISE 15

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

(1) לְמַעַן שְׁלַחְתָּ אֵלַי לְשַׂאֵל אֶת־דְּבַר־יְהוָה, אַיֵּה אֶל־הִי־כְנֻעַן
אֲשֶׁר עָבַדְתָּ כָּל־גְּמִיךָ וְאַיֵּה נְבִיאֵיהֶם (2) דְּבַר אֵלֵינוּ הָאִישׁ

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

בַּדְּבָרִים הָאֵלֶּה וְלֹא שָׁמַע אֶל־דְּבַר־יַעֲקֹב (3) לָמָּה רָדַפְתָּ
 אַחֲרַי בְּאִישׁ הַרְדֵּף אַחֲרַי־עַבְדֹּו, יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינְךָ כִּי
 צַדִּיק אָנֹכִי בְּעֵינָיו (4) אֲשַׁמְרָה אֶת־תּוֹרַתְךָ יְהוָה אֱלֹהֵי, כִּי אָתָּה
 לַבְּדָף יִשְׁעָתִי בְּיוֹם־צָרָה (5) גִּבְרָתָה בְּרִית אָנִי וְאָתָּה לְמַעַן
 יִהְיֶה שְׁלוֹם בֵּין עַמִּי וּבֵין עַמְּךָ כָּל־הַיָּמִים (6) שָׁפְטָה אֹתִי
 בְּמִשְׁפָּט כִּי עַבְדְּךָ אָנֹכִי, וְזָכְרָה אֹתִי אֱלֹהֵי כִּי אֲלִיךָ עֵינֵי
 (7) רְאוּ בְּגוֹי־יִשְׂרָאֵל וְהִגִּדוּ מַצְרִיִּים רֹדְפִים אַחֲרֵיהֶם וְהָיָה
 לַפְּגִיעָהֶם (8) קָרָאוּ אֶל־יְהוָה אֱלֹהֵי־אֲבוֹתֵינוּ, כִּי הוּא אֲבִינוּ
 הַשְׁמַע אֶת־קוֹל־בְּנָיו הַקְּרָאִים אֵלָיו בְּצָרָה (9) כֹּה אָמַר יְהוָה,
 לֹא אֲתַכֶּם לַבְּדָכִים אָנֹכִי כִּי פָרַת אֶת־הַבְּרִית הַזֹּאת כִּי גַם עִם־
 בְּנֵיכֶם אֲשֶׁר יִהְיוּ אַחֲרֵיכֶם (10) אָמְרוּ בְּגוֹי־יַעֲקֹב, בָּאָה עָלֵינוּ
 הַצָּרָה הַזֹּאת עַל־דְּבַר־אֲחֵינוּ הַקָּטָן (11) אֲזַכְּרָה אֶת־מִשְׁפָּטֶיךָ
 יְהוָה, כִּי מִשְׁפָּטִי־צָדִק הִמָּה (12) אָמְרוּ וְקָנִי־הַעַם אֶל־שְׂמוּאֵל,
 גִּבְרָתָה לָנוּ מִלֶּךָ כָּל־הַגּוֹיִם, וְהוּא יִמְלֶךָ עָלֵינוּ בְּצַדִּיק
 (13) תִּמְלֹךְ אָתָּה לַבְּדָף בְּעִיר אֲשֶׁר בְּחֶרֶת (14) לָמָּה אָמְרוּ
 הַגּוֹיִם אִיִּה אֱלֹהֵיהֶם, וְאָתָּה יְהוָה תִּשְׁמַר אֲתָנוּ לְמַעַנְךָ כַּאֲשֶׁר
 אָמַרְתָּ (15) אָמַר אֱלֹהִים גִּבְרָאָה אָדָם אֲשֶׁר יִמְשַׁל בְּאָרֶץ
 וּבְיָמִים וּבְכָל־אֲשֶׁר בָּהֶם (16) אָמְרוּ אֵלָיו רַאשֵׁי־יִשְׂרָאֵל,
 מִלָּכָה אָתָּה עָלֵינוּ כִּי טוֹב אָתָּה בְּעֵינֵי־כָל־הָעָם (17) הַשְּׁפוּט
 תִּשְׁפֹּט אֶת־הָעָם הַגָּדוֹל הַזֶּה לַבְּדָף (18) וְאֲתַכֶּם לַבְּדָכִים הַבְּדִיל
 לוֹ יְהוָה מְכַל־הַגּוֹיִם לְגוֹי קְדוֹשׁ

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

^a The inseparable preposition בְּ should be translated here 'according to'.

^b Jussive force.

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

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

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

^f 'Unto himself'.

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

49. WAW CONSECUTIVE

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

^a See p. 85, footnote a.

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

שָׁמַר הַמֶּלֶךְ אֶת־דְּבַר־יְהוָה וַיִּשְׁפֹּט אֶת־הָעָם בְּאֲדָקָה

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

שָׁמַר הַמֶּלֶךְ אֶת־דְּבַר־יְהוָה וְשִׁפֹּט אֶת־הָעָם בְּאֲדָקָה

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

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

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

He will judge and he will keep—שָׁפֵט וְשָׁמַר

He will judge and he will rule—שָׁפֵט וְיָשָׁל

You will judge and you will keep—תִּשְׁפֹּט וְתִשְׁמַרְתֶּם

You will judge and you will say—תִּשְׁפֹּטוּ וְתֹאמַרְתֶּם

You will judge and you will know—תִּשְׁפֹּטוּ וְיָדַעְתֶּם

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

He judged and he kept—שָׁפֵט וַיִּשְׁמֶר

They judged and they kept—שָׁפְטוּ וַיִּשְׁמְרוּ

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

I judged and I kept—שָׁפַטְתִּי וַאֲשַׁמֵּר

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

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

Consecutive with the Imperfect tends to push the accent back wherever possible—this is apparent in the weak verbs, e.g. 'he will sit' יֵשֵׁב but 'and he sat' וַיֵּשֶׁב.^b

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

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

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

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

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

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

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

EXERCISE 16

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

(1) יָשָׁב אֲבָרְהָם בְּאֶרֶץ-כְּנָעַן וַיִּכְרֹת בְּרִית-שְׁלוֹם עִם יִשְׁכָּנֵי-
הָאָרֶץ (2) שָׁמֹר תִּשְׁמֹר אֶת-מִצְוֹתַי וְזָכַרְתָּ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ
(3) שֹׁפְטִים יִהְיוּ לָכֶם בְּכָל-עָרֵיכֶם וְשִׁפְטוּ אֶת-הָעָם בְּצַדִּיק
(4) רְאוּ בְגוֹי־יַעֲקֹב כִּי יוֹסֵף הוּא הַמַּשָּׁל בְּכָל-אֶרֶץ-מִצְרָיִם
וַיִּזְכְּרוּ אֶת-הַחֲלוּמוֹת אֲשֶׁר חָלַם (5) אָמַר אֲבָרְהָם אֶל-שָׂרָה,
הִנֵּה אֲנִיחֵנוּ בָּאִים מִצְרָיִמָה וְהִנֵּה כִּי יִרְאוּ אֹתְךָ עַבְדֵי-פְרַעֲהַ
וְאָמְרוּ אֲשֶׁתוֹ זֹאת, וְהָרְגוּ אֹתִי וְלָקְחוּ אֹתְךָ בְּיַתְהַ-פְרַעֲהַ: אֲמַרִי
כִּי אֲחִידָךְ אֲנֹכִי (6) אִם יִרְדֹּף עָשׂוּ אַחֲרַי יַעֲקֹב וְהָרַג אֹתוֹ לְמָה
לִי חַיִּים (7) בַּיּוֹם הַהוּא, אָמַר יְהוָה, יְהִיָּה בֵּיתִי בְּרֹאשׁ-הַהָר
הַזֶּה, וּבָאוּ שָׁמָּה כָּל גּוֹיֵי-הָאָרֶץ, וַיִּדְעוּ כִּי אֲנִי הוּא הָאֱלֹהִים
וַאֲיִן אַחֲרַי לִפְנֵי (8) בָּאוּ אֵלָיו וְקִיְּי־יִשְׂרָאֵל וַיִּבְחָרוּ בּוֹ לְמֶלֶךְ
עֲלֵיהֶם, כְּאִשֶּׁר דִּבֶּר יְהוָה אֶל-שְׁמוּאֵל (9) לְקַח הַנְּעָר סֹפֵר
וַיִּכְתֹּב בּוֹ אֶת-דְּבָרֵי-הַנְּבִיא (10) שִׁמְעָתִי אֶת-קוֹל-עַמִּי בְצַרָה
וְאֲזָכֹר אֶת-בְּרִיתִי אִתָּם (11) וְהִנֵּה אִם לֹא יִשְׁמְעוּ אֶל-דְּבָרֶיךָ
וְלָקַחְתָּ מִמֵּי-הַנְּהָר וְשִׁפַּכְתָּ עַל-הָאֲדָמָה, וְהָיוּ הַמַּיִם לְדָם
לְעֵינֵיהֶם: לְקַח מֹשֶׁה מַיִם מִהַנְּהָר וַיִּשְׁפֹּךְ עַל-הָאֲדָמָה, וַיְהִי
לְדָם לְעֵינֵי-וְקִיְּי־יִשְׂרָאֵל (12) אָמַר יַעֲקֹב אֶל-בְּנָיו, יִשְׁמְעוּ

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

^b Composite shewa under guttural.

מְלִכֵי־הָאָרֶץ אֶת־הַדָּבָר הַזֶּה וּבָאוּ עָלֵינוּ וְהָרְגוּ אֶתְנוּ (13) וַיְהִי שְׂמוּאֵל נָבִיא לַיהוָה וַיִּשְׁפֹּט אֶת־הָעָם בְּצֹדֵק כָּל־יְמֵי־חַיָּו (14) יָרְדוּ בְנֵי־יִצְחָק מִצְרָיִמָה וַיִּשְׁלַחוּ מַלְאָכִים לַפְּנֵיהֶם אֶל־יוֹסֵף לֵאמֹר הִנֵּה בֵּית־אָבִיךָ וְכָל־אָשֶׁר לָהֶם בָּאוּ אֵלֶיךָ מִצְרָיִמָה (15) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר בֶּן־אָדָם מִה־אַתָּה שָׁמַע (16) עֲבָדִים הָיוּ אַבּוֹתַיִנוּ לַפְּרַעֲה לַפְּרַעֲה בְּמִצְרָיִם וַיִּצְעֲקוּ אֶל־יְהוָה אֱלֹהֵינוּ (17) אָמַר אֲבָרְהָם אֶל־עַבְדּוֹ הַמַּשָּׁל בְּכָל־אֲשֶׁר לוֹ, הֲגִי שְׁלַח אֶתְךָ אֶל־בֵּית־אָבִי, וְהִלַּכְתָּ שָׁמָּה וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם (18) יְהוָה הִלַּכְתִּי לְפָנֶיךָ בְּצֹדֵק וְאֶשְׁמֵר אֶת־תּוֹרֹתֶיךָ בְּאֵמֶת (19) וְזָכַרְתָּ אֶת־בְּרִיתְךָ אִתְּנוּ וְתִכָּרֵת לְפָנֵינוּ אֶת־מִי־הַנִּהְרָה כַּאֲשֶׁר אָמַרְתָּ, וּמִהַנִּהְרָה לְקָחְנוּ אֲבָנִים גְּדוֹלוֹת וּנְכַתֵּב עֲלֵיהֶן אֶת־הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֵינוּ, לְמַעַן יִקְרָאוּ בְהֵן בְּנֵינוּ הַבָּאִים אַחֲרֵינוּ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לָנוּ (20) הִנֵּה דְמִי־אַחֶיךָ צִעֲקִים אֵלַי מִן־הָאָדָמָה (21) כִּי יִהְיֶה לָךְ דְּבַר־מִשְׁפָּט אֲשֶׁר אֵינָנוּ בְּתוֹרָה הַזֹּאת, וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר בְּחַרְתִּי לְשִׁמִּי וְשִׁאלְתָּ אֶת־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה שָׁם בַּיָּמִים הֵהֵם

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

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

^b Composite shewa under guttural.

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

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

^e Old acc. case-ending.

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

50. STATIVE VERBS

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

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

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

	PERFECT	IMPERFECT	PERFECT	IMPERFECT
<i>Sing.</i> 3. m.	קָבַד	יִקְבֹּד	קָטַן	יִקְטֹן
3. f.	קָבְדָה	תִּקְבֹּד	קָטְנָה	תִּקְטֹן
2. m.	קָבַדְתָּ	תִּקְבֹּד	קָטַנְתָּ	&c.
2. f.	קָבַדְתְּ	תִּקְבֹּדִי	קָטַנְתְּ	
1. c.	קָבַדְתִּי	אִקְבֹּד	קָטַנְתִּי	
<i>Plur.</i> 3. m.		יִקְבֹּדוּ	קָטְנוּ	
3. f.	קָבְדוּ	תִּקְבֹּדְנָה		
2. m.	קָבַדְתֶּם	תִּקְבֹּדוּ	קָטַנְתֶּם (Q ^o tontem)	
2. f.	קָבַדְתֶּן	תִּקְבֹּדְנָה	קָטַנְתֶּן	
1. c.	קָבְדוּ	נִקְבֹּד	קָטְנוּ (for קָטַנְתֶּם)	
<i>Sing.</i> 1. c. COHORTATIVE		אִקְבֹּדְהָ		
	IMPERATIVE	PARTICIPLE	IMPERATIVE	PARTICIPLE
<i>Sing.</i> m.	קָבֵד	קָבֵד		קָטֵן
f.	קָבְדִי	קָבְדָה		
<i>Plur.</i> m.	קָבְדוּ	קָבְדִים		
f.	קָבְדְנָה	קָבְדוֹת		

INFINITIVE: abs. קָבוֹד, constr. קָבַד

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

(i) Both the *e* and *o* verbs (קָבַד and קָטַן) have the Imperfect in *a* (יִקְבֹּד and יִקְטֹן) instead of *o* (יִשְׁמֹר). The Imperative is also in *a* (קָבֵד) instead of *o* (שְׁמֹר).

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

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

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

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

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

EXERCISE 17

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

(1) **לֹא יָדַע יִצְחָק כִּי יַעֲקֹב בְּנֹו הַקָּטָן הוּא הַעֲמִד לְפָנָיו, כִּי קָבַדוּ עֵינָיו וְלֹא רָאָה: אִי־דִי־יַעֲקֹב הָיָו כִּי־דִי־עָשָׂו אָחָיו (2) צִוָּה סָרְעָה אֶת־עַבְדָּיו לֵאמֹר תִּכְבְּדוּ הָעֲבוּדָה עַל־בְּנֵי־יִשְׂרָאֵל, כִּי הִמָּה צִעֲקִים אֶל־אֱלֹהֵיהֶם מֵעֲבוּדָתָם (3) קָטַנְתָּ בְּעֵינֵי־יְהוָה, כִּי**

^a In articulation it is seen how ‘māwet’ (מָוֶת) becomes ‘mauṭ’ and then ‘mōṭ’ (מוֹת).

^b See p. 48, footnote c.

^c Note the changes from **יָדַי** (יָדַי־יָדַי) to **יָדַי**, **יָדַי**.

^d Jussive force—‘let be heavy’.

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

לא שמרת את-דברו (4) כי שפכת דמים ויקטן הדבר בעיניך, לא ימלך בנה אחריה (5) צדיק אתה יהוה הנחן לרעב את- לחמו (6) היו בני-ישראל במדבר-סיני וירעב העם ויצעקו אל-משה לאמר למה יצאו עבדיך ממצרים, כי מות במדבר הגדול הזה, כי אין לחם לנו ולנשינו ולבנינו, ואין מים לצאן אשר אתנו (7) לא תשכב בהיכל-יהוה כי קדוש המקום לאלהיך, והאיש אשר לא ישמר את-המצוה הזאת משפט-מות לו (8) דברו המרגלים אל-משה לאמר בערב ירדנו מההר העירה ונשכב שם בלילה ההוא (9) יגדל שמך בכל-הארץ וראו הנזים כי אנחנו עמך (10) לא יכלתי לשפט את-כל-העם לבדי (11) הגה אתם באים אל-הארץ אשר נתן לכם יהוה ושמתם את-עבודתו, כאשר צוה אתכם משה עבדו (12) הגה זה בית-אלהים ולא ידעתי ואשכב שם (13) ויהי הנער בהיכל-יהוה ויגדל ויהי לאיש, וישמר את-עבודת-יהוה וירדה את-הגזק ואת-האמת (14) ויהי אחרי מות-יעקב ויזכר יוסף את-מצות-אביו אשר צוה אתו לפני-מותו לאמר אל-נא תקבר אתי במצרים, קברה נא אתי בארץ-כנען ושכבתי עם- אבותי שם (15) ויהי דבר-יהוה אליו בקלוס-הלילה לאמר אנכי אלהי-אברהם ואלהי-אביך יצחק ושמתתי אתך מקל-רע

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

^a Participle.

^b See p. 18, Note.

^c Pausal.

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

^e Emphatic Imperative.

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

51. GENERAL DESCRIPTION OF THE REGULAR VERB

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

^a Use the art.

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

^c Old acc. case-ending.

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

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

The Hebrew verb-root is conjugated under seven heads.

They are:

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

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

- | | | |
|----------------------|---|---------------------------|
| 5. Causative Active | הָגִדִיל 'he hath made great, ^c „ magnified' | called HIPH'IL (הִפְעִיל) |
| 6. Causative Passive | וּהִגְדִיל ^d 'he was made great, „ magnified' | „ HOPH'AL (הִפְעַל) |
| 7. Reflexive | הִתְגַּדֵּל 'he hath made himself great, „ magnified himself' | „ HITHPA'EL (הִתְפַּעַל) |

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

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

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

^a See p. 4, footnote a.

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

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

^d Read 'Hogdal'.

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

52. NIPHAL

PERFECT

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

IMPERFECT

he will be broken	יִשְׁבַּר	he will be burned	יִשְׂרַף
she „ „	תִּשְׁבַּר	she „ „	תִּשְׂרַף
thou (m.) wilt „	תִּשְׁבַּר	thou (m.) wilt „	תִּשְׂרַף
thou (f.) „ „	תִּשְׁבְּרִי	thou (f.) „ „	תִּשְׂרַפִּי
I (c.) shall „	אֶשְׁבַּר (אִשְׁבַּר)	I (c.) shall „	אֶשְׂרַף (אִשְׂרַף)
they (m.) will „	יִשְׁבְּרוּ	they (m.) will „	יִשְׂרַפוּ
they (f.) „ „	תִּשְׁבְּרֶנָּה	they (f.) „ „	תִּשְׂרַפְנָה
ye (m.) „ „	תִּשְׁבְּרוּ	ye (m.) „ „	תִּשְׂרַפוּ
ye (f.) „ „	תִּשְׁבְּרֶנָּה	ye (f.) „ „	תִּשְׂרַפְנָה
we (c.) shall „	נִשְׁבַּר	we (c.) shall „	נִשְׂרַף

COHORTATIVE

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

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

NIPHAL

PARTICIPLE

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

INFINITIVE

absolute	נִשְׁבַּר and הִשְׁבַּר	נִשְׂרַף and הִשְׂרַף
construct	הִשְׁבַּר	הִשְׂרַף

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

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

NOTE: The context determines whether נִשְׁבְּרָה is 3rd fem. sg.

Niphal Perf. ('she was broken') or 1st pl. Cohortative Qal ('let us break').

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

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

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

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

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

Distinguish carefully between :

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

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

EXERCISE 18

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

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

(1) נִכְרַתוּ מִיַּד־יָדָיו לְפָנָיו בְּגִי־יִשְׂרָאֵל (2) אִם שָׁמֹר תִּשְׁמֹר
 אֶת־מִצְוֹתַי וְהִלַּכְתָּ בְּדַרְךְ־דָּוִד אֲבִיךָ לֹא יִכְרַת לְךָ אִישׁ יֶשֶׁב

^a 'Got himself off'.

^b נִלָּחַם = joined; נִלָּחַם 'joined himself to' = 'struggled, fought with'.

^c Cf. p. 97, footnote a on תְּוֹדָה.

על כסא־ישראל (3) בְּדַבַּר־יהוה נִבְרְאוּ הַשָּׁמַיִם וּבְחַכְמָתוֹ
 הָאָרֶץ (4) נִקְרְאוּ סִפְרֵי־הַמְּלֶלֶךְ לְפָנָיו וַיִּקְתְּבוּ בְּסֵפֶר כְּכֹל אֲשֶׁר
 צִוָּה אֹתָם (5) לֹא יִקְרָא עוֹד שְׁמֵךְ יַעֲקֹב כִּי יִשְׂרָאֵל יִהְיֶה שְׁמֵךְ
 כִּי גִלְחַמְתָּ עִם מְלֹאךְ־אֱלֹהִים וְגַם יִכְלַת לּוֹ (6) יֵצְאוּ דָוִד וְאֲנָשָׁיו
 וַיִּלְחָמוּ בְּיַשְׁבֵּי־הַהָר וַיִּלְכְּדוּ אֶת־עִירָם וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ
 (7) וַלְכָדָה הָעִיר וּתְנַתַּן בְּיָדָם וּתִשְׂרַף בָּאֵשׁ, הִיא וְכָל־אֲשֶׁר בָּהּ
 (8) אֹתָם יִדְעֻתָם כִּי יְהוָה הוּא הַגֹּלְחָם לָנוּ (9) גִּסְתָּרָה וּרְכִי
 מֵאֲלֹהֵי וְאֵת־קוֹלִי בַצָּרָה לֹא שָׁמַע (10) עֵינַי אֶל־כָּל־דַּרְכֵיכֶם,
 אָמַר יְהוָה, כִּי לֹא גִסְתָּרוּ מִלְּפָנָי (11) דַּבְּרָה הָאִשָּׁה אֶל־מְרֹגְלֵי־
 יִשְׂרָאֵל לֵאמֹר הִסְתָּרוּ בַּהָרִים יוֹמִים וַהֲלַכְתֶּם לְדַרְכֵיכֶם, וְהָיָה
 כִּי תִלְחָמוּ בָעִיר הַזֹּאת וְהִיא תִתָּן בְּיַד־יִשְׂרָאֵל חֹכְרֹתָם אֹתִי
 וְאֵת־בֵּית־אָבִי (12) שָׁמַע הָאָדָם אֶת־קוֹל־אֱלֹהִים בְּנֶן וַיִּסְתַּר
 בְּתוֹךְ הָעֵצִים (13) רָאוּ בְגֵי־הַנְּבִיאִים כִּי נִלְקַח הַנְּבִיא מֵעֵינֵיהֶם
 הַשָּׁמַיְמָה וַיִּצְעֲקוּ בְּקוֹל גְּדוֹל אָבִינוּ אָבִינוּ (14) מִת שְׁמוּאֵל הַנְּבִיא
 וַיִּקְבַּר בְּבֵיתוֹ אֲשֶׁר בְּהָר (15) נִבְחַר דָּוִד לְמֶלֶךְ עַל כָּל־יִשְׂרָאֵל
 כַּדְּבַר־שְׁמוּאֵל אֲשֶׁר דִּבֶּר אֵלָיו לְפָנָי־מוֹתוֹ (16) אַקְבְּרָהּ־נָא
 בְּקַבְרֵי־אֲבוֹתַי בְּאֶרֶץ־כְּנָעַן (17) אֲשַׁפְטֶהּ־נָא בְּמִשְׁפַּט יְהוָה כִּי
 שִׁפְט־צָדֵק אָתָּה (18) הַכְּדִלּוּ מִתּוֹךְ הָעַדָּה הַרְעָה הַזֹּאת, כִּי כֹה
 אָמַר יְהוָה, אֲנֹכִי אֲשַׁפֵּט אֹתָם לְעֵינַי־עַד־תִּשְׂרָאֵל וַיִּצְאָה מִמְּנֵי
 אֵשׁ וְאָכְלָה אֹתָם וְאֵת־כָּל־אֲשֶׁר לָהֶם (19) לֹא תִלְחָם בְּבֵגֵי־
 עֶשׂוּ כִּי אֲחִיךָ הוּא

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

^a Pausal form of שָׁמַע.

^b Composite shewa under guttural.

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

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

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

53. PIEL

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

PERFECT			
he (hath) shattered	שָׁבַר	he (hath) sought	בִּקַּשׁ
she	שִׁבְרָה	she	בִּקְשָׁה
thou (m.) hast	שִׁבַּרְתָּ	thou (m.) hast	בִּקַּשְׁתָּ
thou (f.)	שִׁבַּרְתִּי	thou (f.)	בִּקַּשְׁתִּי
I (c.) have	שִׁבַּרְתִּי	I (c.) have	בִּקַּשְׁתִּי
they (c.)	שִׁבְרוּ	they (c.)	בִּקְשׁוּ
ye (m.)	שִׁבַּרְתֶּם	ye (m.)	בִּקַּשְׁתֶּם
ye (f.)	שִׁבַּרְתֶּן	ye (f.)	בִּקַּשְׁתֶּן
we (c.)	שִׁבַּרְנוּ	we (c.)	בִּקַּשְׁנוּ

* Use the art.

PIEL

IMPERFECT

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

COHORTATIVE

let me	„	אֲשַׁבֵּרָה	let me	„	אֲבַקְשֶׁה
I will	„		I will	„	

IMPERATIVE

shatter thou (m.)	שְׁבֵר	seek thou (m.)	בְּקֹשׁ
„ „ (f.)	שְׁבְּרִי	„ „ (f.)	בְּקְשִׁי
„ ye (m.)	שְׁבְּרוּ	„ ye (m.)	בְּקְשׁוּ
„ „ (f.)	שְׁבְּרֶנָּה	„ „ (f.)	בְּקְשֶׁנָּה

PARTICIPLE

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

INFINITIVE

absolute	שְׁבֵר, שֹׁבֵר	בְּקֹשׁ, בִּקְשׁ
construct	שֹׁבֵר	בִּקְשׁ

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

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

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

EXERCISE 19

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

(1) **סָפַר לָהֶם יוֹסֵף אֶת-הַלּוּמוֹת אֲשֶׁר חָלַם וְלֹא יָכְלוּ לְדַבֵּר אֹתוֹ בְּשָׁלוֹם** (2) **שָׁמַע אֲבָרְהָם וְהָגָה קוֹל מִדְּבַר אֱלֹהֵי לְאֻמֵּי הַכּוֹל אָדָם לְסָפַר אֶת-פְּכֻדֵי-הַשָּׁמַיִם, כִּי כֹה יִהְיֶה וְרָצָה בְּאַרְצָךְ הַזֹּאת** (3) **וְיִדְבַר יְהוָה אֶל-מֹשֶׁה לֵאמֹר קָבַץ אֵלֶיךָ אֶת-וְזָקְנֵי-יִשְׂרָאֵל וְדַבַּרְתָּ אֲלֵיהֶם כְּדִבְרֵי הָאֱלֹהִים** (4) **אֱלֹהִים בְּאָזְנוֹיָנוּ שָׁמְעֵנוּ, אֲבוֹתֵינוּ סָפְרוּ לָנוּ** (5) **שָׁמַר אֶת-הַדְּבָרִים הָאֵלֶּה, כְּתַב אֹתָם עַל לוח־לְבָבָהּ אֲנִי יְהוָה דְּבַרְתִּי** (6) **וַיְהִי בַיּוֹם הַהוּא, וּמֹשֶׁה שָׁמַר אֶת-צִוְיָו בְּמִדְבַר וְהָגָה אֵשׁ לְפָנָיו וּמִלֵּאפֶּי-יְהוָה מִדְּבַר**

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

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

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

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

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

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

אָלְיוּ מִתּוֹךְ־הָאֵשׁ (7) בִּקְשׁוּ אֶת־יְהוָה בְּלֵב נְשָׁבָר וְעִבְדוּ אֹתוֹ
 בִּירְאָה, וּנְמַלְטֶתֶם מִהֲרָעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם (8) שְׁמַע דָּוָד כִּי
 הִמְלִיךְ מִבְּקֵשׁ אֶת־מוֹתוֹ וַיִּמְלֹט מִיָּדוֹ וַיִּסְתַּר בְּהָרִים, וַיִּקְבְּצוּ
 אֵלָיו אַנְשִׁים מִיִּשְׂרָאֵל וַיְהִי דָוִד לְרֹאשׁ עֲלֵיהֶם (9) אִמְלָטָה־נָּא
 מִיַּד־הַרְשָׁעִים אֲשֶׁר בִּקְשׁוּ אֶת־מוֹתִי (10) אָמַר הַרְשָׁע בְּלִבּוֹ
 אִין אֱלֹהִים בְּשָׁמַיִם וְאִין מִשְׁפָּט בְּאָרֶץ (11) שָׁאַל הָאִישׁ אֶת־
 יוֹסֵף לֵאמֹר אֶת־מִי אַתָּה מִבְּקֵשׁ (12) נִקְבְּצוּ כָל רְאִשֵׁי־הָעָם
 אֶל־דָּוִד וַיִּדְבְּרוּ אֵלָיו לֵאמֹר הִנֵּה־נָּא וְנִקְנֹת וְלֹא יִדְעַת אֶת־יוֹם־
 מוֹתָךְ, וְאַתָּה הוּא הַיָּצֵא וְהַנָּבֵא לְפָנָיו, וּמִי יִהְיֶה לְרֹאשׁ עֲלֵינוּ
 אַחֲרָיִךְ (13) בָּאוּ כָל מַלְכֵי־הָאָרֶץ וַיִּבְקְשׁוּ אֶת־פְּגִי־הַמֶּלֶךְ
 שְׁלֹמֹה לְשִׁמְעַת אֶת־חֻכְמָתוֹ אֲשֶׁר נָתַן אֱלֹהִים בְּלִבּוֹ (14) שְׁמַע
 פְּרָעָה אֶת־דִּבְרֵי יוֹסֵף וַיִּדְבַר אֶל־עִבְדָּיו לֵאמֹר הִנְמַצָּא בְּכָל־
 אֶרֶץ אִישׁ חֶכֶם כְּמוֹהוּ הַיָּדַע אֶת־דִּבְרֵי־הָאֱלֹהִים, כִּי אִין דִּבֶּר
 נִסְתַּר מִמֶּנּוּ (15) יָרַד מֹשֶׁה מֵהַר־סִינַי וַיְבִיֵדוּ לוֹחֹת־הַבְּרִית,
 וַיִּדְבַר אֶל־יְהוֹשֻׁעַ לֵאמֹר מֵה־הַקּוֹל הַזֶּה בְּאָזְנֵי: וַיִּסְפֹּר לוֹ
 יְהוֹשֻׁעַ כִּי עָשׂוּ לָהֶם בְּגִי־יִשְׂרָאֵל אֱלֹהֵי־זָהָב וַיִּקְרָאוּ לְפָגִיָּהֶם
 אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל: וַיְהִי כֹאֲשֶׁר שָׁמַע מֹשֶׁה אֶת־דִּבְרֵי־יְהוֹשֻׁעַ
 וַיִּשְׁבַּר אֶת־הַלּוֹחֹת עַל־הָאֲדָמָה (16) וַדְּבַר אֶל־בְּגִי־יִשְׂרָאֵל
 וְאָמַרְתֶּם אֲלֵיהֶם, לֹא תִרְדֹּף אַחֲרַי עִבְדֵי־אֹחֵיךָ כִּי יִמְלֹט מִיָּדוֹ,
 וְנִכְרַתְתֶּם כִּי עִבְדִים הָיוּ אֲבוֹתֵיכֶם בְּאָרֶץ־מִצְרָיִם (17) צָעֲקוּ
 אֲלֵיךָ וְלֹא שָׁמַעְתָּ בִּקְשׁוֹ אֹתָךְ וַתִּסְתַּר מִפְּנֵיהֶם (18) בַּיּוֹם הַהוּא,
 אָמַר יְהוָה, אֶקְבֹּץ אֶתְכֶם אֵלַי מִבֵּין הַגּוֹיִם וְשִׁפְטֹתִי אֶתֶם וּבִקְשֹׁתַי
 מִיָּדֶם אֶת־דְּמֵי־בְּגִי (19) עָשָׂה לוֹ הַמֶּלֶךְ כִּסְא־זָהָב

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

^a 'Against you'.

^b Meaning 'the fear of Thee'.

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

54. PUAL

PERFECT

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

IMPERFECT

he will be shattered	יִשָּׁבַר	he will be sought	יִבְקַשׁ
she „	תִּשָּׁבַר	she „	תִּבְקַשׁ
thou (m.) wilt be „	תִּשָּׁבַרְתָּ	thou (m.) wilt „	תִּבְקַשְׁתָּ
thou (f.) „	תִּשָּׁבַרְתְּ	thou (f.) „	תִּבְקַשְׁתְּ
I (c.) will be „	אֶשָּׁבַר	I (c.) will „	אֶבְקַשׁ
&c.		&c.	

COHORTATIVE

let me be shattered	אֶשְׁבֵּר		let me be sought	אֶבְקֹשׂ
I will	„		I will	„

IMPERATIVE

PARTICIPLE

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

INFINITIVE

שִׁבַּר (abs.) . . . (cons.)		בִּקֵּשׁ (abs.) . . . (cons.)
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No examples of Pual Imperative are found.

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

EXERCISE 20

mother	אִם	to scatter	פָּזַר	in Piel	פָּזַר (or פָּזַר)
„ (with suff.)	אִמִּי				
„ (pl.)	אִמּוֹת	to sanctify	קִדַּשׁ	in Piel	קִדַּשׁ
Aaron	אַהֲרֹן	to honour	כִּבֵּד	in Piel	כִּבֵּד
priest	כֹּהֵן	to harden			
shepherd	רֹעֶה	to praise	הִלֵּל	in Piel	הִלֵּל
glory	כְּבוֹד		שָׁבַח	in Piel	שָׁבַח
world, eternity	עוֹלָם	for ever	לְעוֹלָם	or	עוֹלָם-עוֹלָם

(1) כִּסְאָךָ אֱלֹהִים לְעוֹלָם וַיִּשְׁבַּתְּ עָלָיו בְּצַדִּיק (2) הִלְלוּ אֶת-
 יְהוָה כָּל-גּוֹיִם שִׁבְחוּ אֹתוֹ כָּל-יְשֻׁבֵי-הָאָרֶץ, כִּי גָדוֹל עַד-
 הַשָּׁמַיִם כְּבוֹדוֹ (3) בִּקֵּשׁ הַדְּבָר וַיִּמְצָא וְהִגֵּה אֱמֶת דְּבַר הָאִישׁ,

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

וְיִסְפַּר לְמַלְךְ לֵאמֹר הִנֵּה נִמְצְאוּ בְעִיר אַנְשִׁים רֹשְׁעֵי-לֵב
הַמְבַקְשִׁים אֶת-דְּמֵי-מִלְכָּנוּ (4) וְדַבֵּר אֶל-הָאָבֶן הַזֹּאת בְּשֵׁמִי
וְיֵצְאוּ מִמֶּנָּה מַיִם וְקִדְשָׁתָּ אֹתִי לְעֵינֵי-בְנֵי-יִשְׂרָאֵל: וְיַדְבֵּר מֹשֶׁה
אֶל-הָאָבֶן וַיִּשְׁפְּכוּ מִמֶּנָּה מַיִם כַּדְּבַר-יְהוָה (5) עָמְדוּ בְנֵי-אֶהֲרֹן
הַכֹּהֲנִים בְּבֵית-יְהוָה וַיִּהְלְלוּ אֶת-שְׁמוֹ לֵאמֹר גָּדוֹל יְהוָה וּמְהֻלָּל
מְאֹד בְּעִיר-אַלְהֵינוּ (6) קִדַּשׁ אֶת-אֶהֲרֹן אֶתִּיף וְאֶת-בְּנָיו וְהָיוּ
כֹהֲנִים לִי הֵמָּה וְזָרַעם אַחֲרֵיהֶם עַד-עוֹלָם, וְשָׁמְרוּ אֶת-עֲבוֹדָתִי
בְּהִיבְלִי (7) כַּבֵּד אֶת-אֲבִיךָ וְאֶת-אִמְךָ לְמַעַן תִּהְיֶה בְרַכְתִּי
עָלֶיךָ בְּאֶרֶץ אֲשֶׁר אֲנֹכִי נֹחֵן לָךְ (8) עֲשֵׂה לּוֹ יוֹסֵף שֵׁם גָּדוֹל
בְּאֶרֶץ, וַיְהִי מְכֻבָּד מְאֹד בְּעֵינֵי-חַכְמֵי-מִצְרָיִם (9) וּזְכְּרוּ אֶת-
יוֹם-הַשַּׁבָּת לְקִדְשׁ אֹתוֹ (10) הַשְּׁמַיִם מְסֻפְּרִים כְּבוֹד-יְהוָה
וְהָאֶרֶץ מְהֻלָּלֶת אֶת-שְׁמוֹ (11) לָמָּה תִכְבְּדוּ אֶת-לִבְבְּכֶם כַּאֲשֶׁר
כִּבְדוּ אֲבוֹתֵיכֶם אֶת-לִבְבְּכֶם לְפָנָי (12) וַיְהִי אַחֲרֵי הַדְּבָרִים
הָאֵלֶּה וַיִּכְבֵּד פְּרַעֲה אֶת-לְבוֹ וְלֹא שָׁמַע אֶל-מֹשֶׁה (13) כֹּה
אָמַר יְהוָה אֶל-הָעִיר יְרוּשָׁלַיִם, הִנְנִי מִפְּנֵי אֶת-בְּנוֹךְ בְּתוֹךְ
הַגּוֹיִם, וְהָיוּ מִפְּנֵי אֲשֶׁר כִּצְאוֹן אֲשֶׁר אֵין לָהֶם רָעָה, וּבִקְשׂוֹ וְלֹא
יִמְצְאוּ, וְשָׂאוּ הַגּוֹיִם אִיָּה הָעַם אֲשֶׁר יֵצֵא מִמִּצְרָיִם: וְהָיָה כִּי
יִקְרְאוּ אֵלַי בְּלֵב נִשְׁכָּר וְשָׁמַעְתִּי אֶת-קוֹלָם וְקִבַּצְתִּי אֹתָם אֵלַי
כַּרְעָה אֲשֶׁר יִקְבֹּץ אֶת-צֹאֲנוֹ (14) בְּתוֹךְ קְדוֹשֵׁיךָ תִּהְלַל וְשָׁמַךְ
יִכְבֵּד לְעוֹלָם

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

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

^b Use the insep. prep. ב.

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

55. HIPHIL

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

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

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

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

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

PERFECT

he (hath) made great	הִגְדִּיל	he (hath) made to reign	הִמְלִיךָ
she	הִגְדִּילָהּ	she	הִמְלִיכָהּ
thou (m.) hast	הִגְדִּילְךָ	thou (m.) hast	הִמְלִיכְךָ
thou (f.)	הִגְדִּילְךָ	thou (f.)	הִמְלִיכְךָ
I (c.) have	הִגְדִּילְתִּי	I (c.) have	הִמְלִיכְתִּי
they (c.)	הִגְדִּילוּ	they (c.)	הִמְלִיכוּ
ye (m.)	הִגְדִּילְתֶּם	ye (m.)	הִמְלִיכְתֶּם
ye (f.)	הִגְדִּילְתֶּן	ye (f.)	הִמְלִיכְתֶּן
we (c.)	הִגְדִּילֵנוּ	we (c.)	הִמְלִיכֵנוּ

IMPERFECT

he will make great	יִגְדִּיל	he will make to reign	יִמְלִיךְ
she	תִּגְדִּיל	she	תִּמְלִיךְ
thou (m.) wilt	תִּגְדִּיל	thou (m.) wilt	תִּמְלִיךְ
thou (f.)	תִּגְדִּילִי	thou (f.)	תִּמְלִיכִי
I (c.) shall	אֶגְדִּיל	I (c.) shall	אֶמְלִיךְ
they (m.) will	יִגְדִּילוּ	they (m.) will	יִמְלִיכוּ
they (f.)	תִּגְדִּילְנָהּ	they (f.)	תִּמְלִיכְנָהּ
ye (m.)	תִּגְדִּילוּ	ye (m.)	תִּמְלִיכוּ
ye (f.)	תִּגְדִּילְנָהּ	ye (f.)	תִּמְלִיכְנָהּ
we (c.) shall	נִגְדִּיל	we (c.) shall	נִמְלִיךְ

COHORTATIVE

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

JUSSIVE

let him	”	יִגְדֵל	let him	”	יִמְלֵךְ
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IMPERFECT

(WITH WAW CONSECUTIVE)

and he made great	וַיִּגְדֵל	and he made to reign	וַיִּמְלֵךְ
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IMPERATIVE			
make thou (m.) great	הַגְדֵּל	make thou (m.) to reign	הַמְלִיךְ
„ (f.) „	הַגְדִּילִי	„ (f.) „	הַמְלִיכִי
„ ye (m.) „	הַגְדִּילוּ	„ ye (m.) „	הַמְלִיכוּ
„ (f.) „	הַגְדִּילְנָה	„ (f.) „	הַמְלִיכְנָה
PARTICIPLE			
making great (m. sg.)	מְגַדֵּל	making to reign (m. sg.)	מְמַלֵּךְ
„ (f. sg.)	מְגַדִּילָה	„ (f. sg.)	מְמַלִּיכָה
„ (m. pl.)	מְגַדִּילִים	„ (m. pl.)	מְמַלִּיכִים
„ (f. pl.)	מְגַדִּילוֹת	„ (f. pl.)	מְמַלִּיכוֹת
INFINITIVE			
absolute	הַגְדֵּל	absolute	הַמְלִיךְ
construct	הַגְדִּיל	construct	הַמְלִיךְ

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

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

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

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

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

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

56. HOPHAL

PERFECT

he was made great	הִגְדַּל	he was made to reign	הִמְלִיךְ
	(hogdal)		(homlak)
she	„ הִגְדְּלָהּ	she	„ הִמְלִיכָהּ
thou (m.) wast	„ הִגְדַּלְתָּ	thou (m.) wast	„ הִמְלִיכְתָּ
&c.		&c.	
they (c.) were	„ הִגְדִּילוּ	they (c.) were	„ הִמְלִיכוּ
&c.		&c.	

IMPERFECT

he will be made great	יִגְדַּל	he will be made to reign	יִמְלִיךְ
	(yogdal)		(yomlak)
she	„ תִּגְדְּלִי	she	„ תִּמְלִיכִי
&c.		&c.	
they (m.)	„ יִגְדְּלוּ	they (m.)	„ יִמְלִיכוּ
they (f.)	„ תִּגְדְּלֶנָּהּ	they (f.)	„ תִּמְלִיכֶנָּהּ
&c.		&c.	

IMPERATIVE

PARTICIPLE

being made great (m. sg.)	מִגְדֵּל^*	being made to reign (m. sg.)	מִמְלִיךְ^*
&c.		&c.	

INFINITIVE

הִגְדִּיל (abs.)		הִמְלִיךְ (abs.)
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* Often with 'u' under the מ— מִגְדֵּל , מִמְלִיךְ

EXERCISE 21

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

(1) בַּיּוֹם הַהוּא הִמְלִיךְ דָּוִד אֶת־שְׁלֹמֹה בְּנוֹ עַל־יִשְׂרָאֵל (2) בָּאוּ כָּל אַנְשֵׁי־יִשְׂרָאֵל שָׁכְמָה לְהִמְלִיךְ אֶת־שָׂאוּל עֲלֵיהֶם, כִּי בֹ בָּחַר יְהוָה לְמֶלֶךְ, וַיִּמְלֶךְ אֹתוֹ שָׁם שְׂמוּאֵל הַנָּבִיא: וַיְדַבֵּר שְׂמוּאֵל בְּאַזְנוֹי־הָעָם לֵאמֹר הִנֵּה שְׁמַעְתִּי בְּקוֹלְכֶם כְּכֹל אֲשֶׁר אָמַרְתֶּם וְאִמְלִיךְ עֲלֵיכֶם מֶלֶךְ, וְהִנֵּה מֶלְכְּכֶם לְפָנֵיכֶם: וְהָיָה אִם שָׁמֹר יִשְׁמַר אֶת־מִצְוֹת־יְהוָה וְעָשָׂה כְּכֹל הַכְּתוּב בְּסֵפֶר־תּוֹרַת־מֹשֶׁה וְהָיָה לְבָבוֹ שָׁלֵם עִם יְהוָה אֱלֹהָיו, הִנֵּה יְהוָה אֱלֹהֵיכֶם יִהְיֶה אִתְּכֶם וְהוּא יִלְחַם לָכֶם וְנָתַן לָכֶם יְשׁוּעָה מִכָּל־אֹיְבֵיכֶם, וְנָתַן אֶת־יְרֵאתְכֶם וְעַל־כָּל־גּוֹיֵי הָאָרֶץ (3) וַדַּבֵּר אֶל־פְּרָעָה וְאִמְרָתָּ אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, הִנְנִי שֹׁלַח אֶת־מַלְאָכִי בְּתוֹכְכֶם וְהָרַג אֶת־כָּל־בְּכוֹרֵי מִצְרָיִם, מִבְּכוֹר־פְּרָעָה הַיֹּשֵׁב עַל־כֶּסֶּאֱוֹ וְעַד בְּכוֹר־הָעֶבֶד, וְהַבְּדֹלְתִי בַיּוֹם הַהוּא בֵּין יִשְׂרָאֵל וּבֵין מִצְרָיִם וַיְדַעְתָּ כִּי אֲנִי יְהוָה (4) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר הִקְהַל אֶת־רְאשֵׁי־הָעָם וְאֶת־שֹׁפְטָיו וְדַבַּרְתָּ אֲלֵיהֶם לֵאמֹר הִבְדִּילוּ מִתּוֹךְ הַקְהָל הַרְשַׁע הַזֶּה, כִּי יְהוָה מִשְׁחִית אֶת־הַמְּקוֹם הַזֶּה וַיָּרֶדוּ שְׂאֵלָה, הֲמָה וְנָשִׂיהֶם וּבָנֵיהֶם וּבְנוֹתֵיהֶם וְצִאֲנָם וְכָל־אֲשֶׁר לָהֶם (5) הִסְתִּירָה הָאִשָּׁה אֶת־מְרֻגְלֵי־יִשְׂרָאֵל אִתָּהּ בְּבֵיתָ, וַיִּבְקְשׂוּ אֹתָם וְקָגִי־הָעִיר וְלֹא מָצְאוּ אֹתָם (6) בַּיּוֹם הַהוּא

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

אֶסְתִּיר אֶת־פְּנֵי מוֹהֵם, וּבָאוּ עֲלֵיהֶם אִיבֵיהֶם וְהִשְׁחִיתוּ אֶת־
 עֲרֵיהֶם וּלְקַחוּ אֶת־כָּל־הַזֶּהָב הַנִּמְצָא בְּבֵית־יְהוָה וְשָׂרְפוּ אֶת־
 הַבַּיִת הַקָּדוֹשׁ (7) רָאָה אֱלֹהִים כִּי הִשְׁחִית כָּל־בָּשָׂר אֶת־דְּרָכֹוֹ
 עַל־הָאָרֶץ (8) אָמְרוּ אֲלֵיהֶם הַמַּלְאָכִים, הַמְלִטוּ־נָא הַהֵרָה כִּי
 אָנֹחֲנוּ מִשְׁחִיתִים אֶת־הָעִיר (9) לָמָּה הִסְתַּרְתָּ אֶת־פְּנֶיךָ מִמֶּנִּי,
 הֲלֹא אֲנִי עַבְדְּךָ (10) מִן הַשָּׁמַיִם הִשְׁמַעְתָּ אֶת־קוֹלְךָ וַתְּדַבֵּר
 אֲלֵינוּ מִתּוֹךְ הָאֵשׁ (11) רָאָה אֱלֹהִים אֶת־הָאוֹר אֲשֶׁר עָשָׂה וְהִנֵּה
 טוֹב מְאֹד, וַיִּבְדֵּל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (12) בְּנֵי בְכוֹרֵי אִתָּהּ
 יִשְׂרָאֵל אֲשֶׁר בְּחַרְתִּי מִכָּל־הַגּוֹיִם לְהַבְדִּיל אֶתְכֶם לִי לְגוֹי קָדוֹשׁ

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

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

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

^c i.e. 'in their midst'. תָּוֹכָם, with suffix, becomes תּוֹכֵי, &c.

^d 'The (ones) keeping'—see p. 66.

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

57. HITHPAEL

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

PERFECT

he (hath) made himself great	הִתְגַּדַּל	he (hath) made himself holy	הִתְקַדַּשׁ
he (hath) magnified himself		he (hath) sanctified himself	
she „ „ herself	הִתְגַּדְּלָהּ	she „ „ herself	הִתְקַדְּשָׁהּ
thou (m.) hast magnified thyself	הִתְגַּדַּלְתָּ	thou (m.) hast sanctified thyself	הִתְקַדַּשְׁתָּ
thou (f.) „ „ thyself	הִתְגַּדַּלְתְּ	thou (f.) „ „ thyself	הִתְקַדַּשְׁתְּ
I (c.) have magnified myself	הִתְגַּדַּלְתִּי	I (c.) have sanctified myself	הִתְקַדַּשְׁתִּי
they (c.) have magnified themselves	הִתְגַּדְּלוּ	they (c.) have sanctified themselves	הִתְקַדְּשׁוּ
ye (m.) have magnified yourselves	הִתְגַּדַּלְתֶּם	ye (m.) have sanctified yourselves	הִתְקַדַּשְׁתֶּם
ye (f.) have magnified yourselves	הִתְגַּדַּלְתֶּן	ye (f.) have sanctified yourselves	הִתְקַדַּשְׁתֶּן
we (c.) have magnified ourselves	הִתְגַּדַּלְנוּ	we (c.) have sanctified ourselves	הִתְקַדַּשְׁנוּ

^a Old acc. case-ending.

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

IMPERFECT

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

COHORTATIVE

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

IMPERATIVE

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

PARTICIPLE

magnifying himself	מִתְגַּדֵּד	sanctifying himself	מִתְקַדֵּד
„ herself	מִתְגַּדְּלָתָא, מִתְגַּדְּלָתָא	„ herself	מִתְקַדְּשָׁתָא, מִתְקַדְּשָׁתָא
„ themselves (m.)	מִתְגַּדְּלִים	„ themselves (m.)	מִתְקַדְּשִׁים
„ „ (f.)	מִתְגַּדְּלוֹת	„ „ (f.)	מִתְקַדְּשׁוֹת

INFINITIVES

הִתְגַּדֵּד		הִתְקַדֵּשׁ
-------------	--	-------------

(a) The Hithpael is formed by prefixing הַתְּ to the root of the verb.

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

(c) The Participle has מְתָ prefixed to the root.

(d) The context determines whether

שִׁתְּקַדֵּשׁ is 3rd m. sg. Perf., Imperat., or Infin.

שִׁתְּקַדְשׁוּ is 3rd m. pl. Perf. or Imperat.

שִׁתְּקַדֵּשׁ is the 3rd f. sg. or 2nd m. sg. Imperf.

NOTE: When a verb beginning with an *s*-sound is put in the Hithpael, e.g. שָׁמַר, the resulting form (הִתְשַׁמֵּר) becomes הִשְׁתַּמֵּר, i.e. the first root-letter ש and the ת of the prefixed syllable הַתְּ are transposed. Similarly, the Hithpael of סָתַר is הִסְתַּתֵּר. The rule is: *When the first root-letter of a verb is a sibilant שס, in Hithpael it is transposed with the ת of the Prefix.*

This process is carried still further when the first root-letter is צ as in צָדַק ('to be just'), the Hithpael being הִצְטַדֵּק, i.e. not only does transposition take place, but the (sharp) ת becomes a dull ט. When the first root-letter of a verb is a dental (ד, ט, ת) the ת of the prefixed syllable הַתְּ is often assimilated to it, as הִטְהַר for הִתְהַר ('to purify oneself'). The assimilation of the ת sometimes takes place even with other letters, as הִנְנַב for הִתְנַב.

NOTE TO EXERCISE 22. In order to make the succeeding exercises fuller we may here anticipate chap. 70 and introduce the familiar וַיֹּאמֶר ('and he said') and the other persons which follow from it. The verb אָמַר is said to be weak, since its first root-letter א is both a guttural and a quiescent letter, bringing about certain modifications in pointing. The Imperfect is יֹאמַר ('he will say') but with waw consecutive it is וַיֹּאמֶר ('and he said'). Following from this:

'and they (m.) said' is	וַיֹּאמְרוּ
'and thou (m.) hast said'	וַתֹּאמֶר
'and she said'	is וַתֹּאמֶר
'and ye (m.) have said' is	וַתֹּאמְרוּ
'and we (c.) said' is	וַיֹּאמַר &c.

EXERCISE 22

prayer	תפלה	to hide oneself חבא in Hithpael	התחבא
spirit, wind (f.)	רוח ^a	to walk (to and fro) הלך in Hithpael	התהלך
„ (with suff.)	רוחי	to prophesy נבא in Hithpael	התנבא
„	(pl.) רוחות	(also found in Niphal)	
opposite, against, before	נגד	to pray פלל in Hithpael	התפלל
war	מלחמה	to lift up, bear, carry	נשא

(1) נשא יעקב את-עיניו והגה עשו בא ואנשים אתו, ויתפלל יעקב אל-יהוה לאמר יהוה אלי-אברהם ואלהי-יצחק אבי, אתה אמרת אלי אנכי אשמר אתך מכל-רע: שמרה-נא אתי מיד-אחי מיד-עשו כי בא עלי להלחם בי (2) באו אנשים מאיבי-דוד ויספרו לשאול לאמר הלא דוד מסתתר בעיר-הנביאים: ויאמר שאול אל-עבדיו, רדפו אחריו ולא ימלט מדי: ויהיו מלאכי-שאול בדרך והגה קהל-נביאים עמדים ומתנבאים נגדם, ושמאל הנביא בראשם, ותהי על-מלאכי-שאול רוח-אלהים ויתנבאו גם המה (3) ויהי היום ויתנשא אחד מעבדי-המלך ויאמר בלבו אנכי אמלך על-ישראל: ויתקבצו אליו אנשים קראשי-העם וימליכו אתו עליהם וישלחו מלאכים לקל-ערי-ישראל לאמר מי דוד ומה-ביתו כי ימלך בישראל, הגה בתרנו באיש מזרע-שאול למלך עלינו (4) הגה ימים באים והיו בניך בצרה ובאו אל-הבית הגדול והקדוש הזה והתפללו אליך ביום נשברה ובלבב שלם וכאה תפלתם באוניך ותכרתם אתם ולא תסתיר עוד את-פניך מהם (5) ביום ההוא, אמר יהוה, אשפך את-רוחי על-כל-בשר ולא תהיה עוד מלחמה ותהי שלום בכל-העולם וצדק ימשל בכל-האדם (6) למה יתהלל הנשע לנגד עיניך, ביום-המשפט לא ימלט: ואני

^a See p. 19. 4.

אֶת־פֶּלֶל אֶל־יְהוָה הַשֹּׁמֵעַ אֶל־תְּפִלַּת־עַבְדּוֹ (7) וַיִּשְׁמְעוּ הָאָדָם
וְאִשְׁתּוֹ אֶת־קוֹל־הָאֱלֹהִים מִתְהַלֵּךְ בֵּן לְרוּח־הַיּוֹם וַיִּתְחַבְּאוּ
בְּתוֹךְ הָעֵצִים (8) אָמַר אֲמַרְתִּי בְּלִבִּי, לֹא אֲדַבֵּר עוֹד אֶל־הָעָם
הַזֶּה כִּי אֵין בָּהֶם יִרְאַת־אֱלֹהִים וַיֹּאמֶר יְהוָה אֵלֵי הַתְּנַבֵּא עוֹד
בְּשָׁמִי לִפְנֵי הַיָּבֵל־הַמְּלֶךְ, הֲלֹא אָנֹכִי שָׁלַחְתִּי אֵתְךָ (9) וַיֹּאמֶר
מֹשֶׁה אֶל־בְּנֵי־יִשְׂרָאֵל הִתְקַדְּשׁוּ אַתֶּם וּנְשִׁיכֶם וּבְנֵיכֶם, כִּי יְהוָה
אֱלֹהֵינוּ יֵרֵד עַל־הַהָר הַזֶּה וְנִמְן לָנוּ אֶת־תוֹרָתוֹ (10) יֵצְאוּ בְנֵי־
יִשְׂרָאֵל לְהִלָּחֵם בְּאִיְבֵיהֶם וּתְכַבֵּד עֲלֵיהֶם הַמֶּלֶךְמָמָה וַיִּצְעֲקוּ
אֶל־יְהוָה אֱלֹהֵיהֶם

(1) In that day My spirit shall rule over the heart of man, said the Lord, and they shall walk (Hithp.) before Me in righteousness and in truth. (2) The Lord said unto me, 'Let me destroy this people and a great nation shall come forth from thee', and I prayed unto Him saying, 'Destroy them not, Lord, for they are Thy children.' (3) The spirit of God is in all the world and the glory of His name is in every place. (4) The children of Israel lifted up their eyes and behold a great sea (was) before them and they gathered together and they said, 'Behold the Egyptians (say 'Egypt') are pursuing (after) us and we shall not escape from their hand.' (5) This is the prayer which Solomon prayed unto the Lord, 'If it is good in the eyes of the Lord, then ('and') He shall give wisdom in the heart of His servant, in order that I may judge Thy people with a perfect heart.' (6) And God spoke unto Abraham and he said unto him, 'Go thou (to and fro^a) in the land, for it is thine and thy seed's for ever.' (7) Saul saw the sons of the prophets prophesying in the city and the spirit of God was upon him and he prophesied, also he, with them. And the men who saw him said, 'Is Saul also among the prophets?' (8) I have walked before Thee with a perfect heart, for Thy law (was) before me in the day and in the night. (9) David saw that Saul (was) pursuing (after) him and that he (was) seeking his

^a Hithpael.

death and he hid himself in the wilderness and no man knew his place. (10) Moses commanded Aaron his brother saying, 'Sanctify thyself, thou and thy sons with thee, before the Lord.' (11) And the heart of the king raised itself against the Lord and he said unto his servants, 'Go ye through (Hithp.) in the land and seek ye the prophets of the Lord and say ye unto them, 'Ye shall prophesy no more in the land, for thus hath the king commanded.' (12) Let me walk (Hithp.) in the light of Thy face, O Lord; pour out upon me the spirit of Thy wisdom.

58. VERBAL SUFFIXES (of the Perfect)

The verb may receive pronominal suffixes. Often, instead of the verb followed by the Personal Pronoun (object), as שמר אתו 'he hath kept him', we find שמרו—the verb with pronominal suffix. Below is given a table of the Qal Perfect with verbal suffixes attached:

<i>he (hath) kept</i> שמר		<i>she (hath) kept</i> שמרה	
he (hath) kept me (c.)	שמרני	she (hath) kept me (c.)	שמרתני
„ thee (m.)	שמרתך	„ thee (m.)	שמרתך
„ thee (f.)	שמרתך	„ thee (f.)	שמרתך
„ him	שמרו	„ him	שמרתהו
„ her	שמרתה	„ her	שמרתה
„ us (c.)	שמרתנו	„ us (c.)	שמרתנו
„ you (m.)	—	„ you (m.)	—
„ you (f.)	—	„ you (f.)	—
„ them (m.)	שמרתם	„ them (m.)	שמרתם
„ them (f.)	שמרתן	„ them (f.)	שמרתן

VERBAL SUFFIXES OF THE PERFECT

<i>thou (m.) hast kept</i> שְׁמַרְתָּ		<i>thou (f.) hast kept</i> שְׁמַרְתְּ	
thou (m.) hast kept me (c.)	שְׁמַרְתָּנִי	thou (f.) hast kept me (c.)	שְׁמַרְתְּנִי
	שְׁמַרְתָּו		שְׁמַרְתְּהוּ
„ him	שְׁמַרְתָּהוּ	„ him	שְׁמַרְתְּהוּ
„ her	שְׁמַרְתָּהּ	„ her	שְׁמַרְתְּהָ
„ us (c.)	שְׁמַרְתָּנוּ	„ us (c.)	שְׁמַרְתְּנוּ
„ them (m.)	שְׁמַרְתָּם	„ them (m.)	שְׁמַרְתְּם
„ them (f.)	שְׁמַרְתָּן	„ them (f.)	שְׁמַרְתְּן

<i>I (c.) (have) kept</i> שְׁמַרְתִּי		<i>they (c.) (have) kept</i> שְׁמַרוּ	
—————		they (c.) (have) kept me (c.)	
I (c.) (have) kept thee (m.)	שְׁמַרְתִּיךָ	„ thee (m.)	שְׁמַרְוֶיךָ
„ thee (f.)	שְׁמַרְתִּיךְ	„ thee (f.)	שְׁמַרְוֶיךְ
„ him	שְׁמַרְתִּיהוּ	„ him	שְׁמַרְוֵהוּ
	שְׁמַרְתִּיו		שְׁמַרְוֵיו
„ her	שְׁמַרְתִּיהָ	„ her	שְׁמַרְוֵיהָ
—————		„ us (c.)	שְׁמַרְנוּ
„ you (m.)	שְׁמַרְתִּיכֶם	„ you (m.)	—————
„ you (f.)	שְׁמַרְתִּיכֶן	„ you (f.)	—————
„ them (m.)	שְׁמַרְתִּים	„ them (m.)	שְׁמַרוּם
„ them (f.)	שְׁמַרְתִּין	„ them (f.)	שְׁמַרוּן

<i>ye (m. and f.) (have) kept</i> שְׁמַרְתֶּם, שְׁמַרְתֶּן		<i>we (c.) (have) kept</i> שְׁמַרְנוּ	
ye (m. and f.) (have) kept me (c.)	שְׁמַרְתֶּנִּי	we (c.) (have) kept thee (m.)	שְׁמַרְנוּךָ
&c. as the 3rd pl.		&c. as the 3rd pl.	

GENERAL NOTE:

- (a) The suffixes attached to the verb are practically the same as those which are attached to the noun and preposition. The 1st sg. suffix ךְ has already been met with the prepositions מן and בן (בְּמִנִּי and בְּבִנִּי).
- (b) When the verb receives a suffix the accent moves forward on to the new syllable and the Qames in the first syllable is consequently reduced to shewa (p. 36), e.g. שָׁמַר but שְׁמַרְנִי, שְׁמַרוּ; שְׁמַרְתִּי but שְׁמַרְתֶּיךָ, שְׁמַרְתִּיו.

3rd m. sg. When the accent moves forward to the suffix, changes in pointing take place. In שָׁמַר the vowel under the מ is in a closed syllable and is short, but when the suffix is attached the ךְ no longer closes that syllable but opens the next one ךְנִי, ךְוּ, so that the short vowel Pathah under the מ is now in an open unaccented syllable; it is therefore lengthened to Qames (see p. 7. 2).

When the 1st sg. suffix ךְ is attached, the 3rd radical takes a linking vowel (due to the natural mode of speech).

3rd f. sg. The 3rd f. sg. Perfect Qal שָׁמְרָה was originally שְׁמַרְתַּ (just as the f. sg. noun termination הַ was originally תַּ—p. 61, Note 1). It was shown (pp. 60 ff., 82 ff.) that original forms often survive with the suffixes, so that when the 3rd f. sg. Perf. takes suffixes, the original ת remains: שְׁמַרְתִּי.

שְׁמַרְתֶּיךָ is a contraction from the alternative form שְׁמַרְתֶּיךָהוּ, the latter having the older suffix, and similarly שְׁמַרְתֶּיךָ is contracted from שְׁמַרְתֶּיךָהוּ.

The 3rd pl. (m. and f.) suffixes have the short vowel (Pathah) since they are in closed unaccented syllables.

2nd m. sg. שָׁמַרְתָּ with suffix of the 1st sg. becomes שָׁמַרְתִּי—
on the analogy of שָׁמַרְנִי.

2nd f. sg. שָׁמַרְתְּ was originally שָׁמַרְתִּי^a from which the
terminal י disappeared. With suffixes the original form, with
Yodh, remains: שָׁמַרְתִּינִי.

2nd m. and f. pl. שָׁמַרְתֶּם was originally שָׁמַרְתֶּם and
שָׁמַרְתֶּן ,, שָׁמַרְתֶּן, so that

'you (m.) (have) kept me (c.)' would be שָׁמַרְתִּינִי and
'you (f.) ,, ,, ,, שָׁמַרְתִּינִי, but
in the masc. verb the medial מ disappeared (like the ם in
the pl. constr.) and the ך likewise disappeared in the fem.
verb, both producing שָׁמַרְתִּינִי, so that it is left to the con-
text to determine whether the verb is masc. or fem.

NOTE: (c) The context determines whether שָׁמַרְתִּיהוּ is 'I
(have) kept him' or 'thou (f.) hast kept him'. Similarly
with the 3rd f. sg. and the 3rd pl. suffixes.

(d) שָׁמַרְתִּינִי cannot be 'I have kept me' but must be 'thou
(f.) hast kept me'. שָׁמַרְתִּיךָ cannot be 'thou (f.) hast kept
thee' but is 'I (have) kept thee' (since the first members
of these pairs are reflexives and are expressed by Niphal or
Hithpael).

It will be understood that normally *only the active verbs* can
take suffixes; Niphal, Pual, Hophal, and Hithpael, being reflexives
and passives, cannot govern an object and therefore do not take
suffixes^b; so now examples of Piel and Hiphil with suffixes will
be given to complete the scheme:

^a Occasionally preserved in the O.T. but in the impossible form שָׁמַרְתִּי
(Kethibh altered to Qere).

^b Except with Inf. Cons. which is considered a verbal noun ending in
'-ing'—וְשָׂרְפוֹ = 'his being burnt' (p. 133, Note).

PIEL: he (hath) sought		בִּקְשׁ	HIPHIL: he (hath) made king		הִמְלִיךָ
he (hath) sought me (c.)		בִּקְשָׁנִי	he (hath) made me (c.) king		הִמְלִיכָנִי
„ thee (m.)		בִּקְשָׁךָ	„ thee (m.) king		הִמְלִיכָךָ
„ him		בִּקְשׁוֹ &c.	„ him king		הִמְלִיכוֹ &c.
she	„ me	בִּקְשָׁתִּי	she	„ me king	הִמְלִיכָתִּי
thou (m.) hast	„ me	בִּקְשָׁתִּי	thou (m.) hast	„ me king	הִמְלִיכָתִּי
I (c.) (have)	„ thee (m.)	בִּקְשָׁתִּיךָ	I (c.) (have)	„ thee (m.) king	הִמְלִיכָתִּיךָ
they (c.)	„ me	בִּקְשָׁתֵּנוּ	they (c.)	„ me king	הִמְלִיכֵנוּ
ye (m. and f.)	„ me	בִּקְשָׁתֵּנוּ	ye (m. and f.)	„ me king	הִמְלִיכֵנוּ
we (c.)	„ thee (m.)	בִּקְשָׁתֵּךָ	we (c.)	„ thee (m.) king	הִמְלִיכֵךָ

EXERCISE 23

soul, life (f.)	נַפְשׁ ^a	to pass over, transgress	עָבַר
to sell	מָכַר	to fear, be afraid	יָרָא (stative)
to steal	גָּבַח	to be afraid of	יָרָא מִן or מִפְּנֵי
to leave, forsake	עָזַב	to fear (reverence)	יָרָא אֶת

(1) מִרְאֵשׁ-הַהָר רָאָה מֹשֶׁה אֶת-אֶרֶץ-כְּנָעַן וְשָׁמָּה לֹא בָּא, כִּי עָבַר אֶת-מִצְוֹת-יְהוָה וְלֹא קִדְּשׁוֹ לְעֵינֵי-עַדֹת בְּנֵי-יִשְׂרָאֵל

^a Segholate: with suff. נַפְשֵׁי.

- (2) מְכַרְתָּנוּ בְיַד-אִיבֵינוּ וְכָל-הַיּוֹם שְׁאֵלוּנוּ אֵיךְ אֱלֹהֵיכֶם
- (3) שִׁמְעוּ-נָא אֶת-דְּבָרֵי, רְשָׁעֵי-יִשְׂרָאֵל, יְהוּה לְקַחֲנִי מֵאַחֲרֵי-
הַצֵּאֵן וַיֹּאמֶר אֵלַי, בֶּן-אָדָם הִנְבֵּא עַל-עַמִּי רָעָה, כִּי עֲזָבוּ אֶת-
תּוֹרָתִי וְאֶת-הַרְעָה בְעֵינַי עָשׂוּ: וְהָיָה בַיּוֹם-הַמְשֻׁפָּט וְצָעֲקוּ אֵלַי
לֵאמֹר עֲזָבְתָנוּ יְהוּה וְלַעֲבָדִים גִּמְכַּרְנוּ, כִּי עֲבָרְנוּ אֶת-בְּרִיתְךָ
- (4) וַיְהִי בְלִילָה הַהוּא, וְעַבְדֵי שְׂאוּל שִׁכְבִּים עַל-הָאֲדָמָה, וַיְהִי
שְׂאוּל וְדוֹד לְבָדָם, וַיֹּאמֶר אֵלָיו דָּוִד, אַתָּה יָדַעְתָּ כִּי גִתְנָהּ יְהוּה
בְּיָדִי וְלֹא הִרְגִיתִי, כִּי אֶת-יְהוּה אָנֹכִי יָרָא, יִשְׁפֹּט יְהוּה בֵּינִי
וּבֵינֶיךָ (5) אַתָּה בַחֲרָתָנוּ מִכָּל-הָעַמִּים וּבִמְצוֹתֶיךָ קִדְשָׁתָנוּ
- (6) שִׁבְחוּהָ כָּל-הַגּוֹיִם וְלִשְׁמָךְ גִּתְנוּ כְבוֹד (7) רַדְפוּנִי רְשָׁעִים
מִבְּקִשֵׁי-נַפְשִׁי, וְאַתָּה הִסְתַּרְתָּנִי מֵהֶם (8) שָׁמַע יוֹסֵף אֶת-הַחֲלוֹם
אֲשֶׁר חָלַם עֶבֶד-פְּרַעֲהַ וַיְסַפֵּר לוֹ אֶת-דְּבַר-הַחֲלוֹם וַיֹּאמֶר
אֵלָיו בְּעוֹד יוֹמַיִם וְעַמְדָּתְךָ עַל-מְקוֹמָךְ לִפְנֵי-פְרַעֲהַ, וְזָכַרְתָּנִי
לְפָנָיו, כִּי גָּזַב גָּזְבוֹנִי מִבֵּית-אָבִי וְלַעֲבָד מְכָרוּנִי מִצְרַיִמָּה
- (9) וַיִּדְבֵּר מֹשֶׁה אֶל-אַהֲרֹן לֵאמֹר הִקְהַל אֶת-הָעָם גִּיד הִקְהַר
וְקִדְשָׁתָם שֵׁם לִפְנֵי יְהוּה (10) הִגְזַב אִישׁ וּמְכָרוּ מִשְׁפַּט-מָוֶת לוֹ
- (11) פְּזַרְתָּנוּ בַגּוֹיִם וְגַם שֵׁם לֹא עֲזָבְתָנוּ (12) וְהָיָה בַיּוֹם הַהוּא
וְזָכַרְתִּי אֶת-עַמִּי בְּאֶרֶץ-אִיבֵיהֶם וְקִבְּצִיתִים אֵלַי מִשָּׁם (13) וַיֹּאמֶר
יַעֲקֹב אֶל-לֵבָן, יָדוּעַ יָדַעְתָּ אֶת-עַבְדוֹתִי אֲשֶׁר עֲבַדְתִּיךָ וְאֲשַׁמֵּר
אֶת-צִאֲנֶךָ כָּל-הַיָּמִים הָאֵלֶּה, וְלָמָּה רָדַפְתָּ אַחֲרָי לֹא גִבַּתִּי
אֶת-אֱלֹהֶיךָ וְאִין אֲתִי מִכָּל אֲשֶׁר לָךְ: וְלֹא יָדַע יַעֲקֹב כִּי גִבַּתְתָּם
רָחַל אֲשֶׁתוֹ (14) יָדַעְתִּיךָ בְּמִצְרַיִם בֵּית-יִשְׂרָאֵל וּבַמִּדְבָּר לֹא
עֲזָבְתִּיךָ (15) אַתָּה הִבְדַּלְתָּם מִכָּל גּוֹיֵי-הָאֶרֶץ וְהִמָּה לֹא כִבְדוּךָ

* Const. pl. of רָשַׁע.

^b This verb is used both in Niph'al and Hithpa'el. See previous vocabulary.

^c Composite shewa under guttural instead of simple shewa vocal.

^d Pausal.

^e Pausal for לָךְ.

הגה המלכותיך על-ישראל ואשמיד את-איביך מפניך (16)

הגה אנכי אתה ושמרתיה בדרך ועברת בשלום בארץ

ויראו ממך ישריה

Use verbal suffixes wherever possible.

(1) Thou hast remembered me, Lord, in the day of my distress and Thou hast not forsaken me in the hands* of mine enemies. (2) Those who seek (say 'the seekers of'—const. pl. of participle) my life have pursued me and *Thou* (pronoun) hast scattered them before me like (the) sheep in the wilderness which have no shepherd. (3) This day I have sanctified thee for a priest to the Lord and thou shalt serve in the temple of the Lord, thou and thy sons after thee all the days. (4) Our enemies have destroyed us and they have burned Thy holy city. (5) And Moses prayed unto the Lord, saying, 'Why hast thou sent me unto Pharaoh? For behold the children of Israel are crying unto me, saying, "The Lord will judge thee, for Pharaoh hath hardened his heart against us and our service hath become heavy upon us unto death" (say 'until the death').' (6) The man who ruleth over the land asked us and he said unto us, 'Where is the lad? Why hath he not come down with you to Egypt?' (7) And the Lord said, 'Shall I hide from My servant Abraham the judgement of this wicked city? For I know him and his heart is perfect with Me.' (8) I have sold them in(to) the hand of the king of Canaan, for they have transgressed My covenant and they honoured Me not in the eyes of the nations. (9) Praise thou, my soul, thy God; recount His glory in all the world. (10) Behold I am taking all the prophets who are found in this city and I shall hide them in the mountains, for I know that the king seeketh their life, and I fear the Lord. (11) Why hast thou said, house of Israel, the Lord hath forsaken thee? Hast not *thou* (pronoun) forsaken Him? (12) The messenger spoke unto the prophet and he said unto him, 'The king hath sent me unto thee saying, "Pray thou for us unto the Lord"' ; and the prophet said 'I will pray'.

* The sg. 'hand' means 'power'.

59. VERBAL SUFFIXES (of the Imperfect)

QAL: <i>he will keep</i> יִשְׁמֵר		<i>they (m.) will keep</i> יִשְׁמְרוּ	
he will keep me (c.)	יִשְׁמְרֵנִי יִשְׁמְרֵנִי	they (m.) will keep me (c.)	יִשְׁמְרֵנִי
„ thee (m.)	יִשְׁמְרֶךָ ^a יִשְׁמְרֶךָ	„ thee (m.)	יִשְׁמְרֶךָ
„ thee (f.)	יִשְׁמְרֶיךָ	„ thee (f.)	יִשְׁמְרֶיךָ
„ him	יִשְׁמְרֵהוּ יִשְׁמְרֵהוּ	„ him	יִשְׁמְרֵהוּ
„ her	יִשְׁמְרֶיהָ יִשְׁמְרֶיהָ	„ her	יִשְׁמְרֶיהָ
„ us (c.)	יִשְׁמְרֵנוּ	„ us (c.)	יִשְׁמְרֵנוּ
„ you (m.)	יִשְׁמְרֶכֶם ^a	„ you (m.)	יִשְׁמְרֶכֶם
„ you (f.)	יִשְׁמְרֶיכֶן ^a	„ you (f.)	יִשְׁמְרֶיכֶן
„ them (m.)	יִשְׁמְרֵם	„ them (m.)	יִשְׁמְרֵם
„ them (f.)	יִשְׁמְרֵנָה	„ them (f.)	יִשְׁמְרֵנָה

Similarly יִשְׁמֵר with suffixes is
יִשְׁמְרֵנִי, יִשְׁמְרֶךָ, יִשְׁמְרֵהוּ &c.

יִשְׁמְרוּ with suffixes is
יִשְׁמְרֵנוּ, יִשְׁמְרֶיכֶן &c.

יִשְׁמְרוּ becomes יִשְׁמְרוּ^a &c.

Likewise יִשְׁמְרוּ with suffixes is
יִשְׁמְרֵנִי, יִשְׁמְרֶיכֶן &c.

יִשְׁמְרוּ with suffixes is
the same as 2 m. pl. above.

NOTE: (a) The suffix with the sg. Imperf. has the *e* vowel:

יִשְׁמְרֵנִי, יִשְׁמְרֶיכֶן (whereas the suffix with the sg. Perf. has *a*:
יִשְׁמְרֵנִי, יִשְׁמְרֵיכֶן).

(b) The 2nd and the 3rd fem. pl. follow the יִשְׁמְרוּ type when the suffixes are attached.

(c) Since the change of persons in the Imperfect occurs at the beginning of the word, the suffixed forms remain constant at the end.

^a The vowel under the *ו* is *o*—Qameṣ-Ḥaṭuṭh.

(d) The alternative forms of the sg. Imperf. with suffixes have (what is called) a NUN Demonstrative or Energetic assimilated before the suffix which has, therefore, Dagheš Forte; i.e. יִשְׁמְרֵנִי for יִשְׁמְרֵנִי . This alternative form is more frequent in Pause.

(Note: The unassimilated form is sometimes found in poetry.)

<p>PIEL: <i>he will seek</i> יִבְקֹשׁ</p> <p>he will seek me (c.) יִבְקֹשְׁנִי^a</p> <p>„ thee (m.) יִבְקֹשֶׁךָ</p> <p>„ him יִבְקֹשֶׁהוּ</p> <p>they (m.) will seek me (c.) יִבְקֹשְׁנוּ</p>	<p>HIPHIL: <i>he will make king</i> יִמְלִיךְ</p> <p>he will make me (c.) king יִמְלִיכֵנִי</p> <p>„ thee (m.) king יִמְלִיכֶךָ</p> <p>„ him „ יִמְלִיכֵהוּ</p> <p>they (m.) will make me (c.) king יִמְלִיכוּנִי</p>
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The rest of the table can be worked out from the preceding page.

THE IMPERATIVE WITH SUFFIXES

QAL: <i>keep thou (m.)</i>	PIEL: <i>seek thou (m.)</i>	HIPHIL: <i>make thou (m.)</i>
שָׁמַר	בִּקֹּשׁ	<i>king</i> הִמְלִיךְ
Sing.:		
keep me (c.) שָׁמְרֵנִי	seek me (c.) בִּקֹּשְׁנִי^a	make me (c.) king הִמְלִיכֵנִי
„ him שָׁמְרֵהוּ	„ him בִּקֹּשְׁהוּ	„ him „ הִמְלִיכֵהוּ
Plur.:		
„ me (c.) שָׁמְרוּנִי	„ me (c.) בִּקֹּשְׁנוּ	„ me (c.) „ הִמְלִיכוּנִי
„ him שָׁמְרוּהוּ	„ him בִּקֹּשְׁהוּ	„ him „ הִמְלִיכוּהוּ

60. THE INFINITIVE CONSTRUCT (with Suffixes)

my (c.) keeping שָׁמְרֵנִי	keeping me (c.) שָׁמְרֵנִי
thy (m.) keeping	}
keeping thee (m.)	
thy (f.) keeping, keeping thee (f.)	שָׁמְרֵךְ
his „ „ him	שָׁמְרוּ
her „ „ her	שָׁמְרֵהָ
our (c.) „ „ us (c.)	שָׁמְרוּנוּ

^a Often without Dagheš in the vowelless ק . See pp. 17-18.

your (m.)	keeping,	keeping you (m.)	שְׁמַרְכֶם
your (f.)	„	„ you (f.)	שְׁמַרְכֶן
their (m.)	„	„ them (m.)	שְׁמַרְם
their (f.)	„	„ them (f.)	שְׁמַרְנָן

N.B. The pointing of the Infinitives Construct of the derived forms when attaching suffixes is the same as that of their respective sg. masc. Imperatives when *they* attach suffixes.

This table shows that the Infinitive Construct is a kind of verbal noun ending in ‘-ing’.^a The suffixes of the Infinitive Construct may denote either the subject or the object, except in the case of the 1st sg. and the 2nd masc. sg. which have special suffixes for the subject and the object (שְׁמַרְנִי and שְׁמַרְיָי, &c.).

The following construction is characteristic of Biblical style :

a. ‘and it came to pass when he remembered’ is rendered as

‘and it came to pass as his remembering’ וַיְהִי בְּזִכְרוֹ or
 „ in „ וַיְהִי בְּזִכְרוֹ

‘and it came to pass when the king remembered’ is rendered

„ as the-remembering-of the king^b וַיְהִי כִזְכֹּר הַמֶּלֶךְ

b. ‘and it shall come to pass when he shall remember’ is rendered

„ as his remembering וַיְהִי בְּזִכְרוֹ or
 „ in „ וַיְהִי בְּזִכְרוֹ

‘and it shall come to pass when the king shall remember’ is

„ as the-remembering-of the king^b
 וַיְהִי כִזְכֹּר הַמֶּלֶךְ

The Infinitive Construct, with preposition and suffix, may occur together with the Perfect or the Imperfect, as a verbal noun. Before translating an English sentence with a subordinate clause, always convert the sentence into idiomatic Hebrew thought, as above.

^a e.g. as in the phrase ‘seeing is believing’.

^b i.e. ‘the king’s remembering’.

NOTE: The Infinitives Construct of the passives and the reflexives may also assume prefixed prepositions and pronominal suffixes, thus:

'and it came to pass when she was burned' is rendered as 'and it came to pass in her being-burned' וַיְהִי בְהִשָּׂרְפָהּ;
'and it came to pass when the city was burned' is rendered as 'and it came to pass in the being-burned of the city' וַיְהִי בְהִשָּׂרְף־הָעִיר.

EXERCISE 24

Hebrew עָבְרִי

strong חֲזַק

to trust בָּטַח

Egyptian מִצְרִי

to forget שָׁכַח

(1) וַיֹּאמֶר מֹשֶׁה אֶל-הָעֶבְרִי לָמָּה תִרְדָּף אֶת-אֲחִיךָ, וַיֹּאמֶר אֵלָיו הָעֶבְרִי מִי שָׁמָּה לְרֹאשׁ וּלְשֵׁפֶט עָלֵינוּ, הֲאִמֵּר אַתָּה לְהִרְגֵנִי כְּאֲשֶׁר הִרְגַת אֶת-הַמִּצְרִי: וַיִּסְפֹּר הַדָּבָר בְּאָזְנֵי-פְרַעֲה וַיִּבְקֹשׁ לְהִרְגֹ: וַיְהִי כְשִׁמְעַ מֹשֶׁה אֶת-הַדָּבָר הַזֶּה וַיִּמְלֹט לְנַפְשׁוֹ הַמִּדְבָּרָה (2) וַיְהִי יַעֲקֹב זָקֵן מְאֹד וַיַּדְבֵּר אֶל-יִוֹסֵף בְּנֵו וַיֹּאמֶר אֵלָיו, הִנְנִי הֹלֵךְ בְּדֶרֶךְ כָּל-בָּשָׂר: אֶל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם (3) וְהָיָה כִּי יִשְׁאַלְךָ בְּנֶךְ לֵאמֹר מָה-הָעֵבוֹדָה הַזֹּאת, וְאָמַרְתָּ אֵלָיו, בַּיּוֹם הַזֶּה יָצְאוּ אֲבוֹתַיִנו מִמִּצְרַיִם מִבֵּית-עֲבָדִים (4) וַיְהִי בְעֶזְבֹכְם אֶת-הָעִיר וּתְעַב רָחֵל אֶת-אֱלֹהֵי-אָבִיהָ וַיִּרְדֹּף לְבָן אַחֲרֵיהֶם וַיִּבְקֹשׁ אֶת-אֱלֹהֵיו וְלֹא מָצָאם (5) וַיֹּאמֶר שְׂאוֹל אֶל-שְׂמוּאֵל, כִּבְדֹנֵי-נָא נְגִד וְקִנֵי-עַמִּי, וַיֹּאמֶר שְׂמוּאֵל אֲנֹכִי אֶכְבְּדֶךָ כִּי רֹאשׁ-יִשְׂרָאֵל אַתָּה (6) וְכִרְנֵי אֱלֹהֵי כִי בָךְ בְּטַחַתִּי, אֶל-נָא תִשְׁכַּחֲנִי כִי יִשׁוּעַתִּי אַתָּה (7) לֹא שָׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה בְּדַבְּרוֹ אֲלֵיהֶם, כִּי הִכְבִּיד עֲלֵיהֶם פְּרַעֲה אֶת-הָעֵבוֹדָה (8) וַדְבֵר אֲלֵיהֶם בְּשָׁמַי וְאָמַרְתָּ, כֹּה אָמַר יְהוָה, לֹא שָׁכַחְתִּים וְלֹא עֹבְדִיתִם: וּבְהַתְּפִלָּם אֵלָיו בְּרוּחַ נִשְׁבְּרָה אֲנֹכִי אֲזַכְּרֶם וּמֵאֲרָץ

^a The Imperf., in this context, has a frequentative effect—'why dost thou pursue?' i.e. 'why dost thou keep on pursuing?'

^b Hē interrogative.

אִיבִיָּהֶם אֶקְבָּצֶם אֵלַי (9) שָׁמַע הַמֶּלֶךְ אֶת־דְּבַר־יְהוָה וַיִּכְתָּבֵם
 בְּסֵפֶר לְמַעַן לֹא יִשְׁכַּחוּ דְּבָרָיו (10) הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם,
 שִׁבְחֻהוּ כָּל־יִשְׁבֵי־הָאָרֶץ (11) וַיִּצְעֲקוּ בְּגִי־יִשְׂרָאֵל וַיֹּאמְרוּ טוֹב
 הָיָה לָנוּ בְּאָרֶץ מִצְרַיִם בְּאֶכְלָנוּ לֶחֶם וּבִשְׂרָ (12) וַיִּלְכְּדוּ אֶת־
 הָעִיר וַיִּשְׂרְפוּהָ בָּאֵשׁ וַיִּמְכְּרוּ אֶת־יִשְׁבֵיָּהּ לְעַבְדִּים (13) הֲלֹא
 שָׁמַעְתָּ אֶת־דְּבַר־יְהוָה הֲרָשַׁע בְּאֶמְרוֹ כָּל־הַיּוֹם אֵין אֱלֹהִים
 (14) וַיִּלְחַם דָּוִד בְּאִיבָיו וַיִּפְּזֵם וַיִּרְדֹּפֵם הַמַּדְבָּרָה וְלֹא נִמְלַט
 אֶחָד מֵהֶם (15) אֶת־הַצֶּדֶק וְאֶת־הָאֱמֶת תִּרְדֹּף, בְּקִשָּׁם בְּכָל־
 לְבָבָהּ (16) יִבְקְשׁוּנִי וְלֹא יִמְצְאוּנִי כִי אֵין בְּלִבָּם יִרְאֵת־יְהוָה

Wherever possible attach the verbal suffixes.

(1) Trust ye in the Lord with all your heart and serve ye Him in truth. (2) And it came to pass as he heard (inf. cons. and suff.) the words of the messenger that he cried (waw consec.) in a loud voice, 'Woe to us for we have been sold into the hand of our enemies'; and he prayed unto the Lord and he said, 'Lord, God of our fathers, remember us in the day of our distress.' (3) And it came to pass when they crossed (inf. constr.) the Jordan that they fought (waw consec.) against the city and they captured it. (4) And Solomon was a lad when his father David caused him to reign over Israel. (5) We have not forgotten Thee, Lord, and the words of Thy law are written upon the tablets of our heart. (6) Saul took his men with him and he pursued (after) them all the night and he found them not; and it came to pass in the morning and behold they (were) lying upon the ground in the midst of the trees. (7) This is the prayer which David prayed when he escaped (inf. const. and suff.) from the hand of Saul, 'Thou art righteous, Lord, for Thou hast kept me from the hand of those who seek ('seekers-of' const. pl. part.) my life and from the hand of the wicked king who sayeth all the day, "Let us pursue him until (the) death".' (8) Speak thou unto the king and thou shalt say unto him, 'Why hath thy heart lifted thee up and thou hast spoken these words against the Lord? Hast thou

indeed forgotten the commandment which thy father commanded thee before his death, saying: "Honour the Lord all the days of thy life"?' (9) The priest took the small son of the king and he hid him in the temple of the Lord, for they told (to) him saying: 'Behold the king is dead and they are seeking all the sons of his house to slay them.' (10) The sons of Jacob saw Joseph and they knew him not, for he was a lad when they sold him to Egypt. (11) I asked her saying: 'The daughter of whom art thou?' and it came to pass when I heard that she (was) thy daughter then (waw consec.) I spoke unto her these words.

61. THE RELATIVE PRONOUN

The Relative Pronoun is the indeclinable אֲשֶׁר ('who, which', &c.). Note in the following examples how the English relatives 'where', 'whither', &c. are expressed in Hebrew:

WHERE: 'The place where he dwelt' is expressed as

'The place *which* he dwelt *there*' המקום אשר ישב שם

WHENCE: 'The place whence he came' is expressed as

'The place *which* he came *thence*' המקום אשר בא משם

WHITHER: 'The place whither he went' is expressed as

'The place *which* he went *thither*' המקום אשר הלך שמה

WHOSE: 'The man whose book I took' is expressed as

'The man *who* I took *his* book' האיש אשר לקחתי את-ספרו

TO WHOM: 'The man to whom I gave a book' is expressed as

'The man *who* I gave *to him* a book' האיש אשר נתתי^a לו ספר

FROM WHOM: 'The man from whom I took a book' is expressed as

'The man *who* I took *from him* a book' האיש אשר לקחתי ממנו ספר

LIKE WHOM: 'The man like whom he was' is expressed as

'The man *who* he was *like him*' האיש אשר היה כמֹדוֹ

The above English relatives should be resolved into their component elements before translating into Hebrew and, conversely, the Hebrew relative pronoun with the following element should be compounded into the corresponding English relative.

^a Contracted from וְנָתַתִּי: pp. 148 ff.

62. DEGREES OF COMPARISON

Hebrew has no special forms for the Degrees of Comparison, but they are expressed thus:

'David is greater than Saul' דָּוִד גָּדוֹל מִשָּׂאוּל i.e. David is great from (in comparison with) Saul.

'David is the greatest of his brothers' is (a) דָּוִד הַגָּדוֹל מֵאַחָיו or בְּאַחָיו
or (b) דָּוִד גָּדוֹל-אַחָיו

i.e. David is (a) *the great (one) from or among* his brothers, or
(b) *the great-one-of* his brothers.

The Comparative Degree is expressed by a **מִן** of *Comparison* following the adjective; i.e. attached to the word with which the noun is compared.^a

The Superlative Degree is expressed in two ways:

(a) the adjective has the article and is followed by **מִן** or **בְּ** attached to the word with which the noun is compared, or

(b) the adjective is put in the construct state and is dependent upon the word with which the noun is compared.

63. SHORTAGE OF ADJECTIVES

Hebrew has a very limited number of adjectives, but the effect of limiting the application of a noun may be obtained by putting it in the construct state, when the following genitive limits the application of the noun in the same way as would a following adjective; e.g.

'a godly man' is אִישׁ-אֱלֹהִים i.e. a man-of God.

'a holy mountain' ,, הַר-קֹדֶשׁ i.e. a mountain-of holiness.

'golden vessels' ,, כְּלֵי-זָהָב i.e. vessels-of gold.

'the holy mountain'^a ,, הַר-הַקֹּדֶשׁ } since the construct cannot take the
'my holy mountain'^b ,, הַר-קֹדֶשׁ } article or suffix; it is the genitive which
is made definite by the article or suffix.

'an eloquent man' אִישׁ-דְּבָרִים is expressed by circumlocution: man-of words.

^a **מִן** implies 'separation', 'distinction', and so seems to have suggested 'comparison'.

^a .e. 'the mountain of holiness'.

^b i.e. 'my mountain of holiness'. See Appendix 5, p. 253.

64. CHANGES IN POINTING DUE TO PAUSE

(a) It was shown on p. 21 that when a word is *in pause* the vowel in the tone-syllable is lengthened, as שָׁמַר becomes : שָׁמָר, שָׁמֵר in pause.

Other changes in pointing due to pause are:

(b) In a Milra' word the accent is often pushed back to the penultimate syllable whose vowel, if short, is lengthened; e.g. אַתָּה ('thou') becomes : אַתָּה, אַתָּה in pause.

(c) A vocal shewa becomes the nearest short vowel, i.e. Seghol, and the accent is thrown back on to it; e.g. פְּרִי ('fruit') becomes : פְּרִי, פְּרִי; יָדְךָ ('thy hand') becomes : יָדְךָ, יָדְךָ; שְׁמֵךָ ('thy name') comes from (a hypothetical) שְׁמֵךָ which in pause is : שְׁמֵךָ, שְׁמֵךָ.

(d) A composite shewa becomes the corresponding short vowel, is then lengthened and the accent is pushed back on to it; e.g. אֲנִי ('I') becomes : אֲנִי, אֲנִי in pause.

(e) Some Segholate nouns of the מְלֶכֶךְ type revert to the original form in pause, as חֶרֶב ('sword') originally חֶרֶב and then חֶרֶב becomes : חֶרֶב, חֶרֶב in pause.

(f) With regard to the verb, the vowel of the second syllable (e.g. in שָׁמַר; יִשְׁמַר, תִּשְׁמַר) which is lost when the accent moves forward on to an additional syllable (שָׁמְרוּ, שְׁמְרוּ; תִּשְׁמְרוּ, תִּשְׁמְרוּ) reappears in pause, is lengthened if short, and the accent moves back on to it, as:

שָׁמְרוּ but : שָׁמְרוּ, שָׁמְרוּ; שְׁמְרוּ but : שְׁמְרוּ, שְׁמְרוּ;
תִּשְׁמְרוּ but : תִּשְׁמְרוּ, תִּשְׁמְרוּ; תִּשְׁמְרוּ but : תִּשְׁמְרוּ, תִּשְׁמְרוּ.

EXERCISE 25

silver כֶּסֶף	to sin חָטָא
cattle, herd בָּקָר	to fall נָפַל
now עַתָּה	only רַק

(1) וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, כִּי יְהִיוּ בְנֵי-יִשְׂרָאֵל בְּאֶרֶץ אֲשֶׁר

* The sign ׀ here is Silluq.

הָמָּהּ בָּאִים שָׁמָּה וַיֵּרְאוּ אֶת־הָעָרִים הַגְּדוֹלוֹת וְהַחֲזָקוֹת בְּרֵאשֵׁי
הַהָרִים וַיֵּרְאוּ מִפְּנֵי־יִשְׁבִּיהֶן, וְדַבְּרָתָּ אֲלֵיהֶם לֵאמֹר בְּטַחוּ בִּיהוּהוּ
אֱלֹהֵיכֶם, כִּי מִלֵּאכֹו יִלְחֶם לָנוּ (2) אַתָּה הוּא אֱלֹהֵי־צִדְקִי
הַשְׁמַע אֶל־תְּפִלָּתִי בְּקִרְאֵי אֱלֹהֶיךָ (3) שִׁפְטֵי־צִדְקָךָ יִהְיוּ לָכֶם
בְּאֶרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה, כִּי צַדִּיק אָנֹכִי (4) שִׁפְטֶם אֱלֹהֵי כִי
אֲנִשִׁי־דָמִים הִמָּה וַיִּבְקְשׂוּ אֶת־נַפְשִׁי (5) וַיְהִי אַחֲרָי הַדְּבָרִים
הָאֵלֶּה וַיֹּאמֶר פְּרַעַה אֶל־יוֹסֵף, עֵתָה יִדְעֵתִי כִי אִישׁ חָכֵם אַתָּה
אֲשֶׁר אֵין כָּמוֹךָ בְּכָל־הָאָרֶץ: וְהִנֵּה כָל־אֶרֶצִי בְיָדְךָ הִיא וְרַק
בְּדַבְר־הַכֶּסֶף אֲנִדֹּל מִמֶּךָ (6) שְׁלַח יַעֲקֹב מִלֵּאכֵים לְפָנָיו אֶל־
עֲשׂו אָחִיו לֵאמֹר עִם־לָבָן אַחֲי־אֲמֵנוּ שְׁבַתִּי עַד־עֵתָה: וַיְהִי־לִי
צֹאן וּבָקָר וְכֶסֶף וְזֹהָב וְעַבְדִּים, וְהִנֵּי הִלַּךְ אֶרְצָה כֹנְעַן
(7) מִבְּקֵשֵׁי־יְהוּהוּ אָכְלוּ לֶחֶם וְעֹנִבֵי־דָרְכָיו לְעוֹלָם יִרְעֹבוּ:
(8) דַּבְרֵי־חֲכָמָה טוֹבִים מִכֶּסֶף, וַיֵּרְאֵת־אֱלֹהִים מִזֹּהָב (9) וַיֹּאמֶר
דָּוִד אֶל־שְׂמוּאֵל, הַטּוֹב אֲנֹכִי מֵאֲחִי כִי בְחַרְתָּ בִי, וּבֵית־אָבִי
הוּא הַקָּטָן בְּיִשְׂרָאֵל (10) נָפַל יְהוֹשֻׁעַ עַל־פָּנָיו אֶרְצָה וַיִּתְפַּלֵּל
אֶל־יְהוּהוּ לֵאמֹר לָמָּה עֲזַבְתָּנוּ יְהוּהוּ כִי נָפְלוּ בְנֵיךָ לְפָנָי אִיבֵיהֶם,
וְאַתָּה אֲמַרְתָּ אֵלַי הִנֵּי בְתוֹכְכֶם וְאֲנֹכִי אֶלְחֶם לָכֶם: וַיֹּאמֶר אֵלָיו
יְהוּהוּ לָמָּה אַתָּה נָפַל עַל־פָּנֶיךָ, חָטָא יִשְׂרָאֵל כִּי לָקַחוּ מִן־הַזֹּהָב
וּמִן־הַכֶּסֶף וַיִּסְתִּירוּ לָהֶם: וְעַתָּה יִמָּצְאוּ הָאֲנָשִׁים אֲשֶׁר עָבְרוּ
אֶת־מִצְוֹתַי וְשִׁפְטֶתָּ אֹתָם לְעֵינָי כָּל־עַדְת־יִשְׂרָאֵל (11) יִרְדֵּי
אֱלֹהִים עַל הַר־קָדְשׁוֹ וַיִּדְבַּר אֶל־עַמּוֹ כַּדְּבַר אָב אֶל־בְּנָיו
(12) אֱלֹהִים יֹשֵׁב עַל כֶּסֶף־קָדְשׁוֹ וּמִלֵּאכֵי־אֵשׁ עֹמְדִים לְפָנָיו
בְּיִרְאָה (13) בָּאוּ יַעֲקֹב וּבֵיתוֹ אֶל־הַמָּקוֹם אֲשֶׁר גִּלְחֵם אֹתוֹ
מִלֵּאךְ־אֱלֹהִים שָׁם וַיִּשְׁכְּבוּ שָׁם בְּלֵילָה הַהוּא (14) שְׁלַח אֱלֹהִים
חֹשֶׁךְ גָּדוֹל בְּאֶרֶץ מִצְרַיִם אֲשֶׁר לְפָנָיו לֹא הָיָה כָמוֹהוּ, וּבַמָּקוֹם

^a See pp. 84 (c) and 136. 63, footnote b.

^b i.e. 'righteous judges'.

^c Jussive force, 'let them be found'.

אֲשֶׁר יָשְׁבוּ בוֹ בְּגֵי-יִשְׂרָאֵל הָיָה אוֹר (15) טוֹב מוֹתֵי מִתְּנֵי כִּי
עוֹבְדֵי בְּיָוִם-צָרָה (16) בָּרָא אֱלֹהִים עֵץ-פְּרִי אֲשֶׁר יִרְעוּ בוֹ

(1) The children came to the place whence ('which—from there') they crossed the sea when Pharaoh pursued (after) them. (2) In the heavens and in the earth there is none greater than Thee. (3) And Joshua spoke unto the people and he said unto them, 'This is the city against which ("which—against her") we shall fight and the Lord will give it into our hand; and now, let the men who are afraid of the battle separate themselves from the midst of the people until we have captured (inf. const. and suff.) the city.' (4) The spies saw the house where they had slept (in) that night and they remembered the woman who sold them not into the hand of the elders of her city. (5) Thy children have sinned to Thee and Thy holy words ('thy words of holiness') they have forgotten. (6) And now, hearken ye to my voice, according to ('as') all which I speak unto you; forget ye not. (7) The Lord will remember us, for the sake of His holy name,* if not for our sake. (8) Why wilt thou pursue me? Am I better than a dead man in thine eyes? (9) Thou art my God of salvation in whom I trust ('who, I trust in Thee') and unto Thee I call. (10) It is good for the people whose God is the Lord and woe to the nations who know Him not. (11) It is better to trust in the Lord than to trust in the sons of man. (12) Abraham went forth from the land of Egypt and he had sheep and cattle and servants.

65. THE WEAK VERB

A verb is said to be weak when it deviates from the regular or normal type, due to (a) a guttural letter, (b) a quiescent letter, or (c) a letter, such as ל, which is liable to assimilate, being among the root-letters; for in each case adjustments have to be made. For example:

(a) The verb עָזַב ('to leave') is weak, since the first root-letter is a guttural. In the normal verb (שָׁמַר) the Niphal Imperfect (שָׁמַרְ?) has Dagheš Forte compensative in the first root-letter

* 'His name of holiness'.

(since the \aleph of the Niphal (יִשְׁמַר) is assimilated); but the Niphal of the verb עָזַב cannot be יִעָזֵב since the guttural cannot receive a Dagheš, and so the preceding vowel is lengthened in compensation, producing יִעָזֵב.

(b) The verb יָטַב ('to be good') is weak, since its first root-letter is a quiescent. In the normal verb שָׁכַב (Stative in meaning: 'to lie') the Imperfect Qal is יִשְׁכַּב, but the Imperfect Qal of יָטַב is first יִיטַב and the vowelless y quiesces producing יִיטַב (see p. 18. 2).

(c) The verb נָפַל ('to fall') is weak, since the first root-letter is \aleph which, when vowelless between two consonants, is usually assimilated. The Imperfect Qal of the normal שָׁמַר is יִשְׁמַר, but of נָפַל the Imperfect Qal is first יִנְפַל and then the medial \aleph is assimilated producing יִנְפַל.

In each of the above examples, the peculiarity of one of the root-letters forces the verb to deviate from the normal type. By simply applying the rules which govern these peculiar letters, the variant forms can be worked out, as indicated above.

66. CLASSIFICATION OF WEAK VERBS

In order to classify conveniently the different types of weak verbs, the letters of the word פָּעַל ('to do, perform'^a) are employed, thus: the first root-letter of *any* verb is known as its פ Pe, the second root-letter as its ע 'Ayin, and the third root-letter as its ל Lamed. The weak verbs are therefore described thus:

- The verb עָזַב ('to leave') is a Pe Guttural verb.
 „ „ בָּחַר ('to choose') is an 'Ayin Guttural verb.
 „ „ שָׁמַע ('to hear') is a Lamed Guttural verb.
 „ „ נָפַל ('to fall') „ Pe Nun verb.
 „ „ נָגַע ('to touch') „ Pe Nun and Lamed Guttural verb; it is doubly weak.

^a See p. 100, Note (a), for analogy.

67. PE NUN VERBS

QAL

<i>Perf.</i> :	he hath fallen	נָסַל	Not used in Perf. Qal but is displaced by Niphal	(נָשַׁל)
	she	נָסְלָה		
	thou (m.) hast	נָסַלְתָּ &c.		
<i>Imperf.</i> :	he will fall	יִפֹּל	he will draw near	יִנָּשֵׁן
	she	תִּפֹּל	she	תִּנָּשֵׁן
	thou (m.) wilt	תִּפֹּל	thou (m.) wilt	תִּנָּשֵׁן
	thou (f.)	תִּפֹּלִי	thou (f.)	תִּנָּשֵׁי
	I (c.) shall	אֶפֹּל	I (c.) shall	אֶנָּשֵׁן
	they (m.) will	יִפְּלוּ	they (m.) will	יִנָּשְׁוּ
	they (f.)	תִּפְּלֶינָה	they (f.)	תִּנָּשְׁנָה
	ye (m.)	תִּפְּלוּ	ye (m.)	תִּנָּשְׁוּ
	ye (f.)	תִּפְּלֶינָה	ye (f.)	תִּנָּשְׁנָה
	we (c.) shall	נִפְּלוּ	we (c.) shall	נִנָּשְׁנוּ
<i>Cohort.</i> :	let me (c.) fall	אֶפֹּלָה	let me (c.) draw near	אֶנָּשֵׁן
	„ us (c.)	נִפְּלוּ	„ us (c.)	נִנָּשְׁנוּ
<i>Imperf.</i> :	fall thou (m.)	נִפֹּל	draw thou (m.) near	נִנָּשֵׁן ^a
	„ (f.)	נִפֹּלִי	„ (f.)	נִנָּשֵׁי ^a
	„ ye (m.)	נִפְּלוּ	„ ye (m.)	נִנָּשְׁוּ
	„ (f.)	נִפְּלֶינָה	„ (f.)	נִנָּשְׁנָה
<i>Part.</i> :	falling (m. sg.)	נֹסֵל	[drawing near (m. sg.)	נֹשֵׁן]
	„ (f. sg.)	נֹסְלָתָּ &c.		not used
<i>Inf. Abs.</i>		נֹסֵל		נֹשֵׁן
<i>Const.</i>		נֹסֵל		נֹשֵׁת ^a
„ with ל		לִנְפֹל		לִנְשֵׁת
„ with suffix		נֹסְלִי		נֹשֵׁתִי

^a The Dagheš in the ך is Lene.

In the **נִפְּל** type only the Imperfect is weak, since the vowel-less **נ** between the two consonants is assimilated and the following letter has a Dagheš Forte (**יִפֹּל** for **יִנְפֹּל**).

The other type **שִׁנְּנ** has several additional peculiarities:

In the *Imperfect* the vowel in the second syllable is *a* (cf. p. 97, Note).

In the *Imperative* the **נ**, though initial, has disappeared.

In the *Infinitive Construct* the **נ** has also disappeared but the feminine termination **ן** is assumed, making it a Segholate noun (pp. 82 f.). When the preposition **ל** is prefixed it is pointed with Qameš, since it comes immediately before the tone-syllable (p. 30. 7). *Note carefully* the form of the Infinitive Construct with the suffixes — **לְשִׁנְּנִי**, &c. (p. 84. (c)).

NIPHAL (of the Pe Nun Verb)

The Perfect and Participle Qal of **נָשַׁן** are not used, but are replaced by these parts in the Niphal (most likely in a kind of reflexive meaning), while the other parts of the Niphal are not used. Therefore to give a complete table of the Niphal we may introduce the verb **נָצַל** which is used in the Niphal to mean 'to be delivered', 'to escape'.

<i>Perf.</i> :	he hath drawn near	נָשַׁן	he was delivered	נִצָּל
	she	„ נָשְׁנָה	she	„ נִצְּלָה
	thou (m.) hast	„ נָשַׁנְתָּ	thou (m.) wast	„ נִצְּלָתָּ
		&c.		&c.
<i>Imperf.</i> :	not used	[נִשְׁנֵה]	he will be delivered	יִנְצָל
			she	„ יִנְצָלָה
				&c.
<i>Imper.</i> :	not used	[הִנְשֵׁן]	be thou (m.) delivered, escape	הִנְצָל
			„ (f.)	„ הִנְצָלִי
				&c.
<i>Part.</i> :	drawing near (m. sg.)	נֹשֵׁן	being delivered (m. sg.)	נֹצֵל
	„ (f. sg.)	נֹשֵׁנָה	„ (f. sg.)	נֹצֵלָה
		&c.		&c.
<i>Inf.</i> :	not used	[הִנְשֵׁן]		הִנְצָל

In the Perfect **נָגַשׁ** (for **נִגַּשׁ**) and the Participle **נֹגֵשׁ** (for **נוֹגֵשׁ**) the Pe Nun shows assimilation. The rest of the Niphal is regular, since it is only the prefixed **נ** of Niphal which is assimilated (**יִנְצִיל** for **יִנְצִיל**, &c.).

HIPHIL (of the Pe Nun Verb)

The Hiphil of **נָגַשׁ** 'to cause to draw near', 'to bring near' is **הִנְגִישׁ** for **הִנְגִישׁ**, and the Imperfect is **יִנְגִישׁ** for **יִנְגִישׁ**, as below. The Hiphil of **נָפַל** 'to cause to fall', 'to cast' is **הִפִּיל** for **הִפִּיל** and the Imperfect is **יִפִּיל** for **יִפִּיל**, as below.

<i>Perf.</i> :	he (hath) brought near	הִנְגִישׁ	he (hath) cast	הִפִּיל
	she	„ הִנְגִישָׁה	she	„ הִפִּילָה
	thou (m.) hast	„ הִנְגִישְׁתָּ	thou (m.) hast	„ הִפִּילְתָּ
	they (c.) have	„ הִנְגִישׁוּ	they (c.) have	„ הִפִּילוּ
		&c.		&c.
<i>Imperf.</i> :	he will bring near	יִנְגִישׁ	he will cast	יִפִּיל
	she	„ תִּנְגִישׁ	she	„ תִּפִּיל
	thou (m.) wilt	„ תִּנְגִישׁ	thou (m.) wilt	„ תִּפִּיל
	thou (f.)	„ תִּנְגִישִׁי	thou (f.)	„ תִּפִּילִי
	I (c.) shall	„ אִנְגִישׁ	I (c.) shall	„ אִפִּיל
		&c.		&c.
<i>Cohort.</i> :	let me (c.)	„ אֲנִיֶּשָׁה	let me (c.)	„ אֲפִילָה
<i>Shortened Imperf.</i>	let him	יִגֵּשׁ	let him	„ יִפֵּל
<i>Jussive</i>	bring near	יִגֵּשׁ		
<i>Imperf. with Waw</i>	and he	וַיִּגֵּשׁ	and he	„ וַיִּפֵּל
<i>Consecutive</i>	brought near	וַיִּגֵּשׁ		
<i>Imper.</i> :	bring thou (m.) near	הִנְגֵּשׁ	cast thou (m.)	הִפֵּל
		(emph. הִנְגִישָׁה)		(emph. הִפִּילָה)
	„ (f.)	„ הִנְגִישִׁי	„ (f.)	הִפִּילִי
		&c.		&c.
<i>Part.</i> :	bringing near (m. sg.)	מִנְגִישׁ	casting (m. sg.)	מִפִּיל
	„ (f. sg.)	מִנְגִישָׁה	„ (f. sg.)	מִפִּילָה
		&c.		&c.
<i>Inf. absolute</i> :		הִנְגֵּשׁ		הִפֵּל
<i>construct</i> :		הִנְגִישׁ		הִפִּיל

In every part of the Pe Nun Hiphil the **נ** is assimilated.

HOPHAL (of the Pe Nun Verb)

The Hophal Perfect of הָנִיחַ is הָנִיחַ (instead of הָנִיחַ reduced from הָנִיחַ); the Qibbuṣ (*u*) and Qameṣ-Ḥaṭuḥ (*o*) belong to the same class of vowels and often alternate, as for example the Segholate noun גְּדֻלָּה ('greatness') is with suffixes הַגְּדֻלָּה and לְגֻדְלוֹ , &c. A usual feature of inflection is that *o* becomes *u* when followed by a doubled letter, e.g. כָּל 'all', but כָּלּוֹ 'all of him'; חֹק 'statute', but חֹקּוֹ 'his statute'. Similarly here. The Imperfect Hophal is יָנִיחַ (and not יָנִיחַ):

<i>Perf.</i> :	he was brought near	הָנִיחַ	he was cast	הָפִיל
	she	הָנִיחָה	she	הָפִילָה
	thou (m.) wast	הָנִיחָתָה	thou (m.) wast	הָפִילָתָה
		&c.		&c.
<i>Imperf.</i> :	he will be brought near	יָנִיחַ	he will be cast	יָפִיל
	she	יָנִיחָה	she	יָפִילָה
		&c.		&c.

There is no Imperative (p. 115).

<i>Part.</i> :	being brought near (m. sg.)	מְנִיחַ	being cast (m. sg.)	מְפִיל
	"	(f. sg.) מְנִיחָה	"	(f. sg.) מְפִילָה
		&c.		&c.
<i>Inf. absolute</i> :		הָנִיחַ		הָפִיל
<i>construct</i> :		הָנִיחַ		הָפִיל

NOTE : (a) There are some verbs whose initial נ is not assimilated. This is generally the case when the second root-letter is a guttural אָהַחַע ; e.g. the Imperfect Qal of נָחַל ('to inherit') is יִנְחַל ,^a the Hiphil Perfect is הִנְחִיל ('to cause to inherit') and the Imperfect Hiphil is יִנְחִיל . Similarly the Imperfect Qal of נָהַג ('to lead') is יִנְהַג ^a and the Hiphil form Perfect is הִנְהִיג . The נ before the guttural is not assimilated, so that this type of verb is in this respect really regular, and does not come under the category of Pe Nun.

^a The Pathah is due to the guttural (see p. 166).

- (b) From some Pe Nun roots nouns are derived; e.g. מִשָּׂא ('burden') from נָשָׂא ('to lift up, bear'), מִקְטַע ('plant') from קָטַע ('to plant'), מִתְּנָה ('gift') from נָתַן ('to give'), מִסְעָה ('journey') from נָסַע ('to journey').

EXERCISE 26

sword (f.)	חֶרֶב	to smite, plague	יָנַף, imperf.
plague	מַגָּפָה	to tell, declare	נָדַד in Hiphil הִדִּיר
lord, master	אֲדוֹן	to save, deliver	נָצַל in Hiphil הִצִּיל
		to be delivered	נָצַל in Niphal נִצַּל
		much, great	רַב
warrior, hero, mighty man	גִּבּוֹר	many (pl.)	רַבִּים

(1) לָקַח שָׂאוֹל אֶת־חֶרְבוֹ וַיִּפֹּל עָלֶיהָ וַיֹּאמֶר אֶל־נַעֲרוֹ אֵל־אֶפְלָה בְיַד־אִיכָּי (2) הַפִּיל יְהוָה עַל־יִשְׁבִּי־הָעִיר אַבְנֵי־אֵשׁ מִשָּׁמַיִם וַיִּשְׁמַד אֹתָם מֵעַל פְּנֵי־הָאָדָמָה (3) שָׁלַח יְהוָה מַגָּפָה בְּיִשְׂרָאֵל וַיִּגַּף בָּעָם כָּל־הַיּוֹם הַהוּא וַיִּפְּלוּ מֵהֶם רַבִּים, כִּי לֹא בָטְחוּ בּוֹ וַיֹּאמְרוּ טוֹב הָיָה לָנוּ בַּמִּצְרִים וְעַתָּה נָפַל בְּחֶרֶב לְפָנֵי־מַלְכֵי־כְנָעַן (4) לֹא הִגִּידָה הַמַּלְכָּה כִּי עֲבָרְתָּהּ הִיא וְכִי יָצָא דָבָר־הַמַּלְכָּה לְהַשְׁמִיד אֹתָהּ וְאֶת־בֵּית־אֲבִיהָ וְאֶת־עַמָּהּ (5) וַיֹּאמֶר הַמַּלְכָּה אֶל־יֹצֵחֶק, לֹא יוֹדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַרְעָה הַזֶּה וְאֹתָהּ לֹא הִגַּדְתָּ לִּי וְאַנְכִי לֹא שָׁמַעְתִּי (6) קָרָא פָרְעֹה אֶל־יֹסֵף וַיֹּאמֶר אֵלָיו, הֲגַד הַגֵּד לִי כִי אִישׁ חָכָם אַתָּה יוֹדַע חֲלוֹמוֹת, וְעַתָּה הֲגַד־לִי אֶת־הַחֲלוֹם אֲשֶׁר חָלַמְתִּי (7) וּתְכַבְּדֵנִי עֵינַי־יֹצֵחֶק וַיֹּאמֶר אֶל־יַעֲקֹב הֲעַמַּד לְפָנָיו, גִּשָּׂה אֵלַי וַיֹּדַעְתִּי הֲאֵתָה בְּנִי עָשׂוֹ אִם־לֹא (8) וַיִּגַּשׁ יְהוֹנָדָה אֶל־יֹסֵף וַיֹּאמֶר אֵלָיו, יוֹדַבְרָ־נָא עֲבַדְךָ דָּבָר בְּאֻזְנֵי־אָדָנִי: הִנֵּה אָבִינוּ זָקֵן מְאֹד, וְהָיָה

^a Understand 'was', as required by the English.

^b With the Maqqeph following, the word is deprived of its accent and, being a closed syllable, its vowel is shortened.

^c Emphatic imperative.

אם לא יהיה הנער אֶתְנוּ וְמֵת: וְעַתָּה אִם טוֹב בְּעֵינֶיךָ אֲנֹכִי
אֲהִיָּה עֶבֶד לְאֹדְנִי פָחַת אָחִי וְהִלַּךְ הוּא הַבֵּיתָה אֶל־אֲבִיו: וַיְהִי
כַשְּׁמַע יוֹסֵף אֶת־דְּבָרָיו וַיֹּאמֶר אֲלֵיהֶם גִּשׁוּ־נָא אֵלַי וַיִּגְשׁוּ אֵלָיו:
וַיִּדְבֹר אֲלֵיהֶם לֵאמֹר אֲנִי יוֹסֵף אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרַיִם
(9) צָעַק מִשָּׂה אֶל־יְהוָה לֵאמֹר לָמָּה שְׁלַחְתָּנִי אֶל־פְּרֹעֹה כִּי
הִכְבִּיד עֲלֵיהֶם אֶת־הָעֲבוּדָה וְהִצִּיל לֹא הִצִּילָתָ אֶת־עַמֶּךָ (10) כֹּה
אָמַר יְהוָה, אֶל־תִּבְקֹשׁ אֶת־יְשׁוּעַת־מִצְרַיִם כִּי נָפֹל תִּפֹּל
מִצְרַיִם בְּחָרָב (11) וַיֵּד לָדוֹד לֵאמֹר הִנֵּה גִבּוֹרֵי שְׂאוּל בָּאִים
לְהַרְגֶּךָ וַיִּמְלֹט דָּוִד בְּלִילָה הַהוּא וַיִּנָּצֵל מִיָּדָם: וַיַּהֲלֵל אֶת־שֵׁם־
יְהוָה וַיֹּאמֶר אֵלָיֶה יְהוָה הִתְפַּלֵּלְתִּי וּמְקַל־צָרוֹתַי הִצִּילְתָּנִי
(12) יִרְאוּ בְנֵי־יִשְׂרָאֵל מַנְּשֵׂת אֶל־הַגִּבּוֹר, וַיְהִי הַדָּבָר רַע מְאֹד
בְּעֵינֵי־דָוִד וַיֹּאמֶר בְּלִבּוֹ אֲכַרְתָּה אֶת־רֹאשׁוֹ מִעָלָיו וַיִּדְעוּ אִיְבָנָיו
כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנַחְנוּ בְּטַחִים בּוֹ (13) הִצִּילְנִי יְהוָה כִּי
בָּאוּ הַמִּים עַד־הַנֶּפֶשׁ (14) אִתָּה הוּא אֲדוֹן־הָעוֹלָם, הַמַּצִּיל אֶת־
הַצַּדִּיק בְּקִרְאוֹ אֵלָיֶךָ (15) הִנְנִי שֹׁלֵחַ עֲלֶיךָ אֶת־גִּי־הַקְּאָרֶץ
וְנִלְחַמוּ בָּךְ וְנִפְלוּ כָל־גִּבּוֹרֶיךָ בְּחָרָב בְּיּוֹם־הַמִּלְחָמָה (16) לָמָּה
נִקְהַלְתָּם עָלַי, בְּנֵי־יִשְׂרָאֵל, הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֹא תִלְחַמוּ
בְּמִלְכֵי־כְנָעַן וְלֹא תִנָּפְפוּ לַפְּגִיָּה, כִּי אֵין בְּכֶם יְהוָה

(1) Abraham took his men with him and he pursued (after) the kings and he fell upon them in the night and they (were) sleeping on the ground and they were smitten by sword before him. (2) Why didst thou not tell (to) me that she is thy wife, for I knew not and the Lord hath plagued me and all my house. (3) And Abraham drew near unto the Lord and he said: 'If there are righteous men in this city, wilt thou destroy them with the

^a 'Then he will die.'

^b Pausal form (p. 137. (e)) causes change in pointing of preposition.

wicked?' And the Lord said unto him: 'If righteous men shall be found there I will not destroy the city.' (4) And the children of Israel praised the Lord and they said: 'Great is the Lord our God, for He heard our voice in (the) distress and He delivered us from the hand of Egypt.' (5) David took a great stone and he wrote upon it the name of the Lord and he said unto the warrior of the enemy, 'Thou comest upon me with the sword and I come upon thee with the name of the God of Israel, and thou shalt fall into my hand and I shall take thy sword from (upon) thee to cut off thy head.' (6) Thus said the great and mighty king unto Israel, 'Where are the gods of Egypt? Did they indeed deliver them from my hand? And where is the Lord your God in whom ye trust ("who—ye trust in Him")? Even ye shall not be delivered from my hand and why shall ye fall by my sword?' And the warriors of the people told the prophet the words of the mighty king which his messenger spoke unto the people. And the prophet said unto them: Thus said the Lord unto the great king, 'Because thou hast said in thy heart, "I am the lord of the world and there is none stronger than I", behold I will cause thee to fall (down) from (upon) thy throne and another shall reign instead of thee.' (7) The elders of the people found the man who stole the gold and the silver and they brought him near unto Joshua for (the) judgement. (8) Esau said unto Jacob, 'Why hast thou sent the sheep and the cattle to me? There is much with me, my brother.' (9) Deliver me from the hands of those who seek ('the seekers of') my life, for they say, 'There is no salvation for him in the Lord.' (10) The sons of Jacob saw Joseph and they said: 'Behold the man of dreams cometh' and they sought to slay him. And Judah said unto them, 'Let us sell him for a slave', and he delivered him from their hand. (11) Joshua went forth to fight against the city and it fell into his hand and all its inhabitants were smitten before him by the sword. (12) Behold I am sending all my plagues in Pharaoh and in his people and they shall know that there is none like Me.

68. THE VERBS נָתַן AND לָקַח

<i>Perf.</i> : he hath given	נָתַן	<i>Imperf.</i> : he will give	יִתֵּן (for יִתְּנֶה)
she „	תִּתֵּן	she „	תִּתֵּן
thou (m.) hast „	תִּתֵּן (for תִּתְּנֶה)	thou (m.) wilt „	תִּתֵּן
thou (f.) „	תִּתֵּן (for תִּתְּנֶה)	thou (f.) „	תִּתְּנִי
I (c.) have „	יִתֵּן (for יִתְּנֶה)	I (c.) shall „	אֶתֵּן
they (c.) „	יִתְּנוּ	they (m.) will „	יִתְּנוּ
		they (f.) „	תִּתְּנֶה (for תִּתְּנֶנהּ)
ye (m.) „	יִתְּנוּ (for יִתְּנוּהֶם)	ye (m.) „	יִתְּנוּ
ye (f.) „	יִתְּנֶנּוּ (for יִתְּנֶנּוּהֶן)	ye (f.) „	תִּתְּנֶנּוּ (for תִּתְּנֶנּוּהֶן)
we (c.) „	יִתְּנֵנוּ (for יִתְּנֵנוּהֶם)	we (c.) shall „	נִתֵּן

Cohort.: let me (c.) give אֶתְּנֶנּוּ

Part. active: giving (m. sg.) נֹתֵן

„ (f. sg.) נֹתֶנֶת
&c.

passive: given (m. sg.) נִתָּן

„ (f. sg.) נִתְּנָה
&c.

Inf. absolute: נָתַן

Imper.: give thou (m.) תֵּן

„ (f.) תְּנִי

„ ye (m.) תְּנוּ

„ (f.) תְּנֶנּוּ
(for תְּנֶנּוּהֶן)

Inf. construct: תֵּן (for תְּנֶה)

„ with לְ לָתֵת

„ „ suffix תְּתִי
&c.

לָקַח has a further peculiarity in that its *third* root-letter ל when vowelless in the middle of a word is also assimilated: לָקַחְתָּ for לָקַחְתָּ, &c. The Imperfect and the Imperative (following it) have Şere in the second syllable (לָקַחְתָּ and לָקַחְתָּ) instead of Holem. The (hypothetical) form of the Infinitive Construct—לָקַחְתָּ—is a Segholate, originally לָקַחְתָּ in which the medial ל is assimilated leaving לָקַחְתָּ which has remained with the suffixes—לָקַחְתָּ—but without the suffix the terminal ל cannot have Dagheš, so the preceding vowel (Hireq) is lengthened (to Şere)—לָקַחְתָּ. With prefixed ל (pointed Qameš immediately before the tone-syllable) the Dagheš Lene falls away, since a vowel immediately precedes it.

The verb לָקַחְתָּ behaves exactly as if it were a Pe Nun verb; i.e. when the ל is vowelless in the middle of a word it is assimilated; thus the Imperf. is לָקַחְתָּ for לָקַחְתָּ (just as the ל of the article is assimilated—pp. 23 f. (a)):

<i>Perf.</i> :	he hath taken	לָקַחְתָּ	<i>Imper.</i> :	take thou (m.)	לָקַחְתָּ
	she	לָקַחְתָּ		„ (f.)	לָקַחְתָּ
	thou (m.) hast	לָקַחְתָּ		„ ye (m.)	לָקַחְתָּ
	&c. (regular)			„ (f.)	לָקַחְתָּ
<i>Imperf.</i> :	he will take	לָקַחְתָּ	<i>Part. active</i> :	taking (m. sg.)	לָקַחְתָּ
	she	לָקַחְתָּ		„ (f. sg.)	לָקַחְתָּ &c.
	thou (m.) wilt	לָקַחְתָּ	<i>passive</i> :	taken (m. sg.)	לָקַחְתָּ
	thou (f.)	לָקַחְתָּ		„ (f. sg.)	לָקַחְתָּ &c.
	I (c.) shall	לָקַחְתָּ &c.	<i>Inf. absolute</i> :		לָקַחְתָּ
<i>Cohort.</i> :			<i>construct</i> :	לָקַחְתָּ; with ל	לָקַחְתָּ
	let me (c.)	לָקַחְתָּ		with suffix	לָקַחְתָּ
	„ us (c.)	לָקַחְתָּ			&c.

The verb לָקַחְתָּ behaves like לָקַחְתָּ, except where the rules of the guttural (the third root-letter) operate: namely, the masc. sg.

participles (active לֹקֵחַ and passive לְקוֹחַ) and the Infinitive Absolute (לְקוֹחַ) take a furtive Pathah (pp. 19. 4 and 173), and the fem. sing. active Participle (לְקוֹחַת for לֹקֵחַת) and the Infinitive Construct (לְקַחַת for לֹקֵחַת) have Pathahs instead of Seghols, since the guttural attracts Pathah under it and before it (pp. 19. 3 and 173). The Pathah in the second syllable of the Imperfect is also due to the guttural.

NOTE: It was pointed out on pp. 17 f. that Dagheš Forte is often omitted in a letter with a shewa and that often the omission is not indicated by Raphe (p. 18, Note), so that the 3rd m. pl. Imperf. Qal is found as יִקְחוּ (for יִקְחוּ) 2nd m. pl. „ „ תִּקְחוּ („ תִּקְחוּ) and the 1st c. Cohort. „ „ אֶקְחֶה („ אֶקְחֶה).

NIPHAL

<i>Perf.</i> :	he hath been given	נָתַן	he hath been taken	נִלְקַח
		(for נָתַן)		
	she	„	she	„
		נִתְּנָה		נִלְקַחָה
		(for נָתַתָּה)		
	thou (m.) hast	„	thou (m.) hast	„
		נָתַתָּ		נִלְקַחְתָּ
		(for נָתַתָּה)		
<i>Imperf.</i> :	he will be given	יִתֵּן &c.	he will be taken	יִלְקַח
	(regular)		(pathah before guttural—p. 172)	
<i>Imper.</i> :	be thou (m.) given	הִתֵּן &c.	be thou (m.) taken	הִלְקַח
	(regular)		(pathah before guttural—p. 173)	
<i>Part.</i> :	being given (m. sg.)	נֹתֵן	being taken (m. sg.)	נִלְקָח
		(for נָתַן)		&c.
<i>Inf. absolute</i> :		הִתֵּן	הִלְקַח (furtive pathah)	
<i>construct</i> :		הִתֵּן (regular)	הִלְקַח (pathah before guttural)	

NOTE: These two verbs are found in Passives other than the Niphal; לְקוֹחַ in the Perfect and Imperfect and נָתַן in the Imperfect only, viz. :

<i>Perf.</i> :	he hath been taken	לָקַח	<i>Imperf.</i> :	he will be taken	יִקַּח
	she	” לָקְחָהּ		she	” תִּקַּח
	thou (m.) hast	” לָקַחְתָּ			&c.
	[No Perf. Pass. of וְנָתַן found.]			he will be given	יִתֵּן

The form of the Perfect is that of a regular Pual and that of the Imperfect is a Pe Nun Hophal; but since these verbs are not found in Piel or Hiphil the above forms are less likely to be survivals of the passives Pual and Hophal. Some grammarians have therefore been led to regard the above forms as examples of a passive Qal.

EXERCISE 27

child (m.) boy	יָלֵד	two (m.) שְׁנַיִם const.	שְׁנַיִם
„ (f.) girl	יָלְדָהּ	„ (f.) שְׁתַּיִם	שְׁתַּיִם
grace	חַן	to bear (child)	יָלַד
„ (with suff.)	חֲנִי	to return, come back	שָׁב ^a

(1) רָאוּ בְנֵי-הָאֱלֹהִים אֶת-בְּנוֹת-הָאָדָם כִּי טוֹבוֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ (2) רָאָה אַבְרָהָם וְהָיָה אֲנָשִׁים עֹבְרִים בְּדֶרֶךְ וַיִּקַּח לָחֶם וַיִּתֵּן לַפְּגִיָּה וַיֹּאמֶר אֵלֶיהֶם, אֲכַלוּ-נָא אִתִּי לָחֶם וְהִלַּכְתֶּם לְדֶרֶכְכֶם: וְלֹא יָדַע אַבְרָהָם כִּי מִלְּאֲכֵי-אֱלֹהִים הָיָה אֲשֶׁר שָׁלַח יְהוָה לְהַשְׁחִית אֶת-הָעִיר הַרְשָׁעָה וּלְהַצִּיל אֶת-בֶּן-אָחִיו מִשָּׁם (3) לֹא הִגִּידָה לָהֶם שָׂרָה כִּי אֵשֶׁת-אַבְרָהָם הִיא וַיִּקְחוּ אֹתָהּ אֶל-פְּרַעֲוִה: וַיִּגַּף יְהוָה אֶת-פְּרַעֲוִה וְאֶת-עַבְדָּיו עַל-דָּבַר שָׂרָה: וַיְהִי כִשְׁמַע פְּרַעֲוִה כִּי אֵשֶׁת אַבְרָהָם הִיא וַיֹּאמֶר אֵלָיו לָמָּה לָּא הִגַּדְתָּ לִּי כִּי אֵשֶׁתְּךָ הִיא וְאָמַרְתָּ אֹתָהּ לִי, וְעַתָּה הִנֵּה אֵשֶׁתְּךָ לְפָנָי, קַח אֹתָהּ וְהִלַּכְתָּ בְּשָׁלוֹם מֵאֲרָצִי: וַיִּתֵּן לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים רַבִּים, צֹוֶה יִצְחָק אֶת-יַעֲקֹב בְּנֵו לֵאמֹר לֹא תִקַּח אִשָּׁה מִבְּנוֹת-כְּנָעַן.

^a The root is שׁוּב, but the ו is absorbed in Perf., see p. 196.

^b The English requires 'were' to be supplied.

^c Pausal—p. 137.

כי רעות הנה בעיני מאד והלקח אל-בית-אמה ולקחת אשה משם (5) ויאמר לכן אל-יעקב, הנידה לי מה-אתן לך ויאמר יעקב תנה לי את-רחל בתך הקטנה לאשה: ויאמר לכן, טוב תתי אתה לך מתתי אתה לאיש אחר, כי אחי ובשרי אתה (6) בא שכם לפני-אביו ויאמר אליו, קחה לי את-בת-יעקב לאשה, כי מצאה חן בעיני מאד: וידבר אבי-שכם אל-יעקב ואל-בניו לאמר הנה מצאה תילדה חן בעיני-שכם בני, תנו אותה לו לאשה, ולקחתם את-בנותינו לכם לנשים ואת-בנותיכם תתנו לנו, וישבתם בשלום אתנו, הלא כל-הארץ לפניכם: ויאמרו אליו בני-יעקב, אם-תשמעו בקולנו ככל אשר נדבר אליכם, נתון נתן את-בנותינו לכם לנשים ואת-בנותיכם נקח לנו ונשכנו אתכם בארץ: ואם לא תשמעו בקולנו ולקחנו את-תילדה והלקנו (7) ויהי כשמע יעקב את-דברי-בניו ויאמר אליהם, אתם ידעתם כי שנים ילדה לי רחל אשתי והאחד יצא ולא שב, והנה כי תקחו את-אחיו הקטן אתכם מצרימה, ומת גם הוא בדרך (8) צוה שלמה ויתנו לו חרב, ויאמר אל-עבדיו, נכרתה את-הילד לשנים, כי זאת אמרת בני הוא וזאת אמרת לא כי בני הוא: ויהי כשמע אם-הילד את-משפט-המלך ותפל לפניו ארצה ותאמר, תנו לה את-הילד וכרות אל-תכרתו אתו: ויאמר המלך אל-כל-העמדים לפניו זאת אם-הילד (9) צוה יהושע את-העם לאמר בתת יהוה את-העיר בידיכם, שרוף תשרפו אתה באש, ואת-צאנה ואת-נהבה תקחו

^a The מן of comparison: 'better than my giving her', i.e. 'better than that I should give her' (pp. 132 ff., 136).

^b Pausal—p. 137.

^c 'To find grace in the eyes of' means 'to please'.

^d 'This (one) . . . and this (one)' is idiomatic for 'the one . . . and the other'.

לָקַח (10) לָשֵׁב הַנִּגְבִּיא לְבָדּוֹ עַל-רֹאשׁ-הַקֶּהָר וַיִּתְפַּלֵּל אֶל-יְהוָה
 לֵאמֹר, קַח אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי (11) אִם אֶפְתָּר
 בְּהָרִים שָׁם תִּמְצָאֵנִי וַיִּרְדְּתִי שְׂאֵלָה גַם מִשָּׁם יָדָה תִּקְחֵנִי

(1) David saw that the Lord had given (to) him salvation and that his enemy had fallen to the ground dead before him and he took his sword and he cut off his head with it. And the Lord gave (to) him grace in the eyes of the people and they called in one voice and they said, 'Behold David is the greatest (say "the great one") among [בְּ] the warriors of Israel.' And the thing was very bad in the eyes of Saul. (2) Isaac saw that his son Esau (was) standing before him and he said unto him, 'Behold thy brother Jacob came and he took thy blessings instead of thee, and I knew not that he (was) thy brother.' (3) Thou hast given Thy fear in my heart, Lord, and mine enemies shall see that in Thee I have trusted. (4) The Lord spoke unto Joshua and he said unto him, 'This is the land which I have given to Abraham and to his seed unto ("until") eternity.' (5) The sons of Jacob stood before Pharaoh and they said unto him: 'Behold we are men of cattle and now, if thy servants have found grace in thine eyes, give (to) us, we pray thee [אֶת], a place in the land and we will dwell there in peace.' (6) The man came forth from the midst of the trees where ('which . . . there') he was hidden and he said unto the Lord: 'The woman which thou hast given to me, *she* (use pronoun) took from the fruit of the tree and she gave to me.' (7) Rachel bare a son and they called his name Joseph, for they said: 'The Lord will give (to) thee another son.' (8) David sent his men unto the woman to take her unto him for a wife, for they told (to) him that her husband (was) dead; and they took her unto him to the wilderness where he had hidden himself from (before) Saul. (9) The priest said unto the woman, 'The Lord hath heard thy prayer and thou shalt bear a son and they will call his name Samuel.' (10) Joshua commanded the priests of the people saying: 'Take ye great stones and write ye upon them all these blessings, as Moses commanded

* The וָתַן of comparison.

^b Understand '(and) if . . .'.

us before his death.' (11) The wicked man saw the gold and the silver in the palace of the king and he took from it and he hid (it) in the ground. (12) Hide not Thy face from me and Thy holy spirit ("Thy spirit of holiness"^a) take not from me, for Thy servant am I.

69. PE GUTTURAL VERBS

The peculiarities of the gutturals are that they cannot receive Dagheš Forte, they take a composite shewa instead of simple shewa, and they require the vowel Pathah under them and even before them, so that corresponding adjustments must be made when the verb has a guttural among its root-letters. Below is a Table of a verb whose first root-letter is a guttural, i.e. a Pe Guttural verb:

		QAL	
<i>Perf. :</i>	he hath forsaken	עָזַב	<i>Imperf. :</i> he will forsake
	she	עָזְבָה	עֲזֹב
	thou (m.) hast	עָזַבְתָּ	תֵּעָזֵב
	thou (f.)	עָזַבְתְּ	תֵּעָזְבִי
	I (c.) have	עָזַבְתִּי	אֶעָזֵב
	they (c.)	עָזְבוּ	יֵעָזְבוּ
	ye (m.)	עָזַבְתֶּם	תֵּעָזְבוּהָ
	ye (f.)	עָזַבְתֶּן	תֵּעָזְבוּ
	we (c.)	עָזַבְנוּ	נֵעָזֵב
<i>Part. active :</i>	forsaking (m. sg.)	עֹזֵב	
	&c.		<i>Cohort. :</i> let me (c.)
<i>passive :</i>	forsaken (m. sg.)	עָזוּב	אֶעָזְבָה
	„ (f. sg.)	עָזוּבָה	נֵעָזְבָה
<i>Inf. absolute :</i>		עָזוּב	<i>Imper. :</i> forsake thou (m.)
<i>construct :</i>		עָזֵב	„ (f.)
	with ל	לְעָזוּב	„ ye (m.)
	with suffix	עָזְבִי	„ (f.)

^a See Appendix 5, p. 253.

In the *Perfect* the 2nd pl. m. and f. (עֹזְבָתָם and עֹזְבָתְךָ) have Ḥaṭeph-Pathah under the guttural (instead of the simple shewa of the regular verb שָׁמַרְתָּם).

In the *Imperfect* the composite shewa replaces the simple shewa under the guttural, corresponding with the vowel under the prefix (יְעֹזֵב, אֲעֹזֵב) and when another shewa follows the Ḥaṭeph-vowel, the latter becomes the corresponding short vowel (יְעֹזְבוּ, אֲעֹזְבֶה, נְעֹזְבֶה).

The *Imperative* f. sg. being a hypothetical עֹזְבִי becomes עֹזְבִי; similarly the m. pl. עֹזְבוּ.

The *Active Participle* and the *Infinitive Absolute* are regular.

The *Infinitive Construct* has a composite shewa under the guttural (עֹזֵב) instead of the simple shewa of the regular verb—(שָׁמַר) and with a prefixed preposition the latter has the corresponding short vowel (לְעֹזֵב—p. 30. 4).

NOTE ON THE IMPERFECT QAL: Originally the form of the Imperfect Qal was (יְשָׁמַר) 'yašmur' which became 'yešmur', 'yešmor' and finally 'yišmor'. The original *a* vowel of the first syllable is preserved in the Pe Guttural verb by the Guttural. In the case of the Pe Guttural Stative verb, there is an arrested development; e.g. the verb יָחֹזֵק 'to be strong' has the Imperfect יְחֹזֵק (the *a* vowel in the second syllable 'yeh^azaq' being due to the Stative—pp. 95 ff.), i.e. the original 'yah^azaq' became 'yeh^azaq' and did not develop any further because of the guttural.

QAL

<i>Imperf.</i> :	he will be strong	יְחֹזֵק	he will be pleasant	יְעַרֵב
	she	תְּחֹזֵק	she	תְּעַרֵב
	thou (m.) wilt	תִּחְזָק	thou (m.) wilt	תִּעַרְב
	thou (f.)	תִּחְזָקִי	thou (f.)	תִּעַרְבִי
	I (c.) shall	אֲחֹזֵק	I (c.) shall	אֲעַרֵב
	they (m.) will	יִחְזָקוּ	they (m.) will	יִעַרְבוּ
	they (f.)	תִּחְזָקְנָה	they (f.)	תִּעַרְבְּנָה
	ye (m.)	תִּחְזָקוּ	ye (m.)	תִּעַרְבוּ
	ye (f.)	תִּחְזָקְנָה	ye (f.)	תִּעַרְבְּנָה
	we (c.) shall	נִחְזָק	we (c.) shall	נִעַרֵב

<i>Imper.</i> :	be thou (m.) strong	חֹק
„	(f.) „	חֹקִי
„	ye (m.) „	חֹקֵי
„	(f.) „	חֹקֵינָה

SPECIAL NOTE: There are some Pe Guttural verbs with the (harsh) guttural ח, as חָמַד 'to desire', which take a simple shewa in the Imperfect—חֹמַד: similarly the Imperf. of חָשַׁךְ 'to be dark' is חֹשֶׁךְ. As a point of analogy showing how the harsh guttural often differs from the weaker ones, it will be remembered that (e.g. p. 24. (b) (ii)) it sometimes does not cause the preceding vowel to be lengthened when it rejects a Dagheš Forte.

NIPHAL

The Niphal Perfect נִשְׁמַר 'nišmar' was originally נִשְׁמַר 'našmar' and so the Niphal Perfect of the Pe Guttural verb was originally נִעְזַב which (just as חֹק became חֹחֹק) became נִעְזַב.

The Imperfect Niphal of the regular verb (נִשְׁמַר for נִשְׁמַר) has Dagheš Forte in the first root-letter, but when this letter is a guttural the preceding vowel (Hireq) is lengthened (to Šere) instead: (נִעְזַב for נִעְזַב).

<i>Perf.</i> :			<i>Imperf.</i> :		
	he hath been forsaken	נִעְזַב		he will be forsaken	נִעְזַב
	she	„ נִעְזְבָה		she	„ נִעְזֹב
	thou (m.) hast	„ נִעְזַבְתָּ		thou (m.) wilt	„ נִעְזֹב
	thou (f.)	„ נִעְזַבְתְּ		thou (f.)	„ נִעְזֹבִי
	I (c.) have	„ נִעְזַבְתִּי		I (c.) shall	„ אִעְזֹב
				they (m.) will	„ יִעְזְבוּ
	they (c.)	„ יִעְזְבוּ		they (f.)	„ תִּעְזְבֹּנה
	ye (m.)	„ יִעְזְבְתֶם		ye (m.)	„ תִּעְזְבוּ
	ye (f.)	„ יִעְזְבֶנָה		ye (f.)	„ תִּעְזְבֹנה
	we (c.)	„ יִעְזְבֵנוּ		we (c.) shall	„ נִעְזַב

<i>Imper.</i> : be thou (m.) forsaken	הָעָזַב	<i>Part.</i> :	being forsaken (m. sg.)	נֶעְזָב
" (f.) "	הָעָזְבָה			&c.
" ye (m.) "	הָעָזְבוּ	<i>Inf. absolute</i> :		נֶעְזָב
" (f.) "	הָעָזְבָה	<i>construct</i> :		הָעָזַב
		" with suffix		הָעָזְבָה
				&c.

N.B. The Niphal Perf. of הָמַד is נִמְדָה
 ,, Participle ,, is נִמְדָה

HIPHIL

The earlier form of the Hiphil הִגְדִּיל 'higdîl' was הַגְדִּיל 'hagdîl' so that the Hiphil Perfect of עָבַר ('to pass over') had the form הָעָבִיר which became הָעִבִּיר ('to cause to pass over, to bring over'). Cf. Niph. Perf. above.

<i>Perf.</i> :	he (hath) brought over	הָעָבִיר	<i>Imperf.</i> :	he will bring over	יַעֲבִיר
	she	הָעָבִירָה		she	תַּעֲבִיר
	thou (m.) hast	הָעָבִירְתָּ		thou (m.) wilt	תַּעֲבִיר
	thou (f.)	הָעָבִירְתְּ		thou (f.)	תַּעֲבִירִי
	I (c.) (have)	הָעָבִירְתִּי		I (c.) shall	אֶעֱבִיר
	they (c.)	הָעָבִירוּ		they (m.) will	יַעֲבִירוּ
	ye (m.)	הָעָבִירְתֶּם		they (f.)	תַּעֲבִירְנָה
	ye (f.)	הָעָבִירְתֶּן		ye (m.)	תַּעֲבִירוּ
	we (c.)	הָעָבִירְנוּ		ye (f.)	תַּעֲבִירְנָה
				we (c.) shall	נֶעְבִּיר
<i>Cohort.</i> :	let me (c.) bring over	אֶעֱבִירָה	<i>Shortened Imperf. Jussive</i> :	let him bring over	יַעֲבֵר
<i>Perf. with Waw Consec.</i> :	and thou (m.) wilt bring over	וְהָעָבִירְתָּ	<i>Imperf. with Waw Consec.</i> :	and he brought over	וַיַּעֲבֵר
		&c.	<i>Imperf.</i> :	bring thou (m.) over	הָעָבִיר
<i>Part.</i> : bringing over (m. sg.)		מַעֲבִיר		" (f.) "	תַּעֲבִירִי
		&c.		" ye (m.) "	תַּעֲבִירוּ
<i>Inf. absolute</i> :		הָעָבֵר		" (f.) "	תַּעֲבִירְנָה
<i>construct</i> :		הָעָבִיר			

Note carefully that the Hiphil has a shortened form of the Imperfect for the Jussive, that the waw consecutive attaches itself to the shortened form of the Imperfect (but see also p. 114 (b) N.B.), and that the negative command of immediate application is אַל with the shortened form of the Imperfect.

HOPHAL: *Perf.*: he was brought over הָעָבַר (ho'ôḇar) &c.^a

she „ הָעָבְרָה (ho'ôḇerâ) &c.

thou (m.) wast „ הָעָבַרְתָּ &c.

Imperf.: he will be brought over יָעָבֵר &c. (yo'ôḇar)

No Imperative.

Part.: being brought over (m. sg.) מְעָבֵר &c.

Infinitive: הָעָבֵר

Since the characteristic of the Piel, Pual, and Hithpael is the doubling of the *second* root-letter with Dagheš Forte, the initial guttural of the Pe Guttural verb is unaffected, so that in these conjugations it is regular:

'he renewed' is חָדַשׁ 'he will renew' is יְחַדֵּשׁ Piel

'he renewed himself' is חָדַשׁתָּ 'he will renew himself' is יְחַדֵּשׁתָּ Hithpael.

EXERCISE 28

ark, box, coffin	אָרוֹן	sign	אֵת
		„ (pl.)	אֵתוֹת
pit, dungeon	בּוֹר	to be angry	קָצַף
		„ with	קָצַף עַל
camp	מַחֲנֶה	so, thus	כֵּן
friend, neighbour	רֵעַ ^b	to be dark	חָשַׁךְ ^c

(1) וַיְדַבֵּר יְהוֹשֻׁעַ אֶל-הַכֹּהֲנִים הַנִּשְׂאִים אֶת-אָרוֹן בְּרִית-יְהוָה
לֵאמֹר עֲבְרוּ בַמַּחֲנֶה לְפָנַי אַחֲיֵכֶם הַיְרִדְנָה וְעַמְדַתְּם בְּמִי-הַנֶּהָרָה.

^a The vowel in the first syllable of the Hophal is *o*; here, because of the guttural having a composite shewa the syllable has been opened, but the vowel in it is still *o*.

^b 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

^c Imperf. יְחַשְׁךְ; see p. 97, Note.

וְהָיָה בְּעַמְדְּכֶם בְּנֶהָר וּנְכַרְתּוּ מִיָּמָיו לְפָנֵיכֶם עַד עֶבֶר כָּל-
 עַדַת בְּנֵי-יִשְׂרָאֵל, וְהָיָה כְּעֶבְרֶם אֶת-הַיַּרְדֵּן וְשָׁבוּ הַמַּיִם
 לְמִקְוָמָם (2) עָשָׂה אֱלֹהִים כְּכֹל אֲשֶׁר דִּבֶּר מֹשֶׁה וַיַּעֲבֹר רוּחַ
 גְּדוּלָה וַחֲזֹקָה עַל אֶרֶץ מִצְרַיִם וַתַּחֲשֹׁף כָּל-הָאָרֶץ וְלֹא רָאָה
 אִישׁ אֶת-רַעְיוֹ (3) רָאָה הַמִּצְרִי כִּי יְהוּהָ עִם-יוֹסֵף וַיַּעֲזֹב בְּיָדוֹ
 אֶת-בֵּיתוֹ וְאֶת-כָּל-אֲשֶׁר לוֹ (4) וַיֵּשֶׁב אֵלָיו אֶחָד מֵעַבְדֵי-פְרַעֲהַ
 וַיֹּאמֶר אֵלָיו, חֲטָאוּ עַבְדֶּיךָ לְפְרַעֲהַ וַיִּקְצַף עָלֵינוּ פְרַעֲהַ וַיִּתֵּן
 אֲתָנוּ בַּבּוֹר, וְשֵׁם אֲתָנוּ נְעַר עֲבָרִי, וַנַּחֲלוּם חֲלוּם בְּלִילָה אֶחָד,
 וַיְהִי בַבֶּקֶר וַנִּסְפָּר לוֹ אֶת-הַחֲלוּם אֲשֶׁר חָלַמְנוּ וַיַּגִּד לָנוּ אֶת-
 דְּבַר-הַחֲלוּם, וְכֹאֲשֶׁר הִגִּיד לָנוּ בֵּן הָיָה (5) וַיֹּשָׁא יְהוֹשֻׁעַ אֶת-
 עֵינָיו וְהִנֵּה אִישׁ עֹמֵד לְפָנָיו וְחָרֵב בְּיָדוֹ, וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ הֲלָנוּ
 אַתָּה אִם לֹאִיבְנוּ: וַיֹּאמֶר הָאִישׁ אֲנֹכִי מִלְּאֹד-אֱלֹהִים אֲשֶׁר
 שָׁלַחְנִי יְהוּהָ לְהִלָּחֵם לָכֶם, וְעַתָּה חֲזַק כִּי אַתָּה תַעֲבִיר אֶת-הָעָם
 הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְהוּהָ: וַיֹּאמֶר יְהוֹשֻׁעַ, אִם מִצָּא
 עַבְדְּךָ חַן בְּעֵינֵי-אֲדוֹנָי, תִּנֶּה לִּי אֵת כִּי מִלְּאֹד-אֱלֹהִים אַתָּה
 (6) וְכָל-דְּבַר־הַמֶּלֶךְ אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיא אֶת-יִשְׂרָאֵל
 וְכֹל אֲשֶׁר עָשָׂה הֵנָּם כְּתוּבִים בְּסֵפֶר דְּבַר־הַיָּמִים^d לְמִלְכֵי-
 יִשְׂרָאֵל (7) הִנֵּה נִתְּתִי לָכֶם אֶת-יּוֹם-הַשַּׁבָּת לְבְרִית-עוֹלָם
 וְשִׁמְרַתֶּם אֹתוֹ בְּכָל-לְבַבְכֶם כִּי אֵת הִיא בֵּינִי וּבֵינֵיכֶם (8) כִּי
 יִהְיֶה אִישׁ אֶת-רַעְיוֹ וְהוּא לֹא בִקֵּשׁ אֶת מוֹתוֹ, וּבָא אֶל אַחַת-
 הָעָרִים אֲשֶׁר הִבְדִּיל מֹשֶׁה וְהִגִּיד אֶת-הַדְּבָר אֶל-הַשֹּׁפְטִים וַיֵּשֶׁב
 שָׁם עַד מוֹת-הַכֹּהֵן הַגָּדוֹל: וְהָיָה אִם יִרְדֹּף אַחֲרָיו אַחֲרֵי-הַמָּוֶת
 וּמִצָּאוֹ בַדֶּרֶךְ וְהִרְגוּ אֹתוֹ, הִנֵּה דָמוֹ בְּרֹאשׁוֹ, כִּי לֹא עָשָׂה כְּכַתוּב
 בְּסֵפֶר הַזֶּה וְלֹא הִצִּיל אֶת-נַפְשׁוֹ (9) וַיֹּאמֶר יְהוּהָ אֶל-אַבְרָהָם,

^a 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

^b Supply 'was' in the English.

^c Here has the meaning 'or'.

^d i.e. the chronicles.

עבר בְּאֶרֶץ הַזֹּאת כִּי לִי גִתְמִיתָהּ וּלְזֶרְעִי עַד-עוֹלָם: וַיֹּאמֶר
 אֲבִרְהָם, יְהוָה אֱלֹהִים מֵה-תָּתֵן לִי וְאֵין לִי בֶן וְשָׂרָה אִשְׁתִּי וְנִקְחָה
 מִמֶּנִּי מִצְרִימָה וַיִּסְגַּק אֶת-לְבוֹ וַיִּקַּח אֶת-עַמּוֹ אֹתוֹ וַיִּרְדֶּף אַחֲרֶיהָם
 (10) רָאָה פֶרְעֹה כִּי יָצְאוּ בְנֵי-יִשְׂרָאֵל מֵאֶרֶצוֹ וְלֹא שָׁבוּ
 מִצְרִימָה וַיִּסְגַּק אֶת-לְבוֹ וַיִּקַּח אֶת-עַמּוֹ אֹתוֹ וַיִּרְדֶּף אַחֲרֶיהָם
 (11) הִגֵּה וְנִקְנָתִי וְלֹא רָאוּ עֵינַי צָדִיק וְעֹשֶׂה תְרָעוֹ מִבְּקֵשׁ לֶחֶם
 (12) וּבְאֶרֶץ-הַקְּדֹשׁ הָיוּ שְׁנֵי-לוֹחֹת הַבְּרִית אֲשֶׁר נָתַן יְהוָה
 לְמֹשֶׁה עַל הַר-סִינַי (13) מִי יַעֲמֵד לְפָנַי יְהוָה בְּשֹׁפֵטָה אֶת-
 הָעוֹלָם (14) לָמָּה שָׂכַחְתָּנִי יְהוָה וַתַּעֲזֹבֵנִי כִּיד אִיבִי (15) עֲבַר
 לְפָנֵי-הָעָם, אַתָּה וְהַכֹּהֲנִים אַתָּה וְדַבַּרְתָּ אֲלֵיהֶם לֵאמֹר הַתְּסַזְקוּ
 וּבְטַחוּ בִיהוָה (16) בַּיּוֹם הַהוּא, אָמַר יְהוָה, הֲעָרִים תַּעֲזֹבֵנָה
 כַּמֶּדְבָּר וְאָמְרוּ הָעֹבְרִים אֵיךְ הָעָם הַיֵּשֵׁב בְּהִנֵּה

(1) And Joseph dreamed another dream and he told (it) to his father, and he said unto him, 'Behold in my dream the sun and the stars (were) falling before me to the earth.'^b And his father was angry with him exceedingly and he said, 'Shall we indeed fall before thee to the earth^b as before a king?' And he kept the matter in his heart. (2) Moses returned to Egypt, for all the men who (were) seeking his life were dead; and he stood before Pharaoh, he and Aaron his brother, and he spoke all the words which the Lord had commanded him. (3) Ye shall not cause your children to pass through (the) fire, as the way of the nations among whom ye dwell ('which ye dwell among them'). (4) And it came to pass as the people heard (inf. constr.) the words of Joshua that (waw consec.) they said unto him: 'The Lord the God of our fathers we will serve and His law we will keep all the days, and we will hearken in thy voice as we hearkened to Moses.' (5) If a man shall have a Hebrew servant and the servant shall take unto himself a wife and he shall have children and if he shall say, 'I will not forsake my wife and my children in the house

^a Construct of שְׁנַיִם, lit. 'a pair of' (see p. 243 (b)).

^b 'Earthwards'—אֶרְצָה, with old acc. case-ending.

of my master', then (waw consec.) they shall bring him near unto the judges of his city and the master shall tell (to) them the words of his servant and the servant shall serve him for ever. (6) Because (ׁ) thou hast pursued him and thou hast said in thy heart, 'I will slay him', behold thy blood is on ('in') thy head. (7) The prophet sat in the dust and he called in a great voice, 'Behold Thy city is forsaken and Thy holy temple ("Thy temple of holiness") is burned to the ground, for the king hath sinned before Thee and he caused Thy people to sin.' (8) And the Lord spoke unto Joshua saying: 'Be strong, for I will not forsake thee and My angel shall be with thee as he was with Moses My servant.' (9) If the sheep of thy neighbour shall be in the way and there is no shepherd with them, thou shalt not leave them in the way but (ׁ) thou shalt indeed gather them unto thee and thou shalt send to tell (to) thy neighbour, and thou shalt remember that I am the Lord thy God. (10) All the wise men of Pharaoh came and they stood before him and they heard the dream which he related to them and they knew not what to tell (to) him for they were exceedingly afraid. (11) Forget ye not the signs which I have given to you in Egypt and on the sea and ye shall tell (to) your children and (to) your children's children.

70. PE 'ALEP VERBS

The letter א, besides being a guttural, is also a quiescent letter (pp. 18 f.) and, in the case of five verbs, it quiesces and loses its consonantal value; these verbs therefore form a class in themselves and are called Pe 'Alep verbs. They are: אכל 'to eat' ('devour, consume'); אבד 'to perish', 'to be lost'; אמר 'to say'; אבה 'to be willing'; and אפה 'to bake' (the latter two being Lamed He verbs as well as Pe 'Aleps—doubly weak).

^a See Appendix 5, p. 253.

QAL

<i>Perf.</i> :	he hath eaten	אָכַל	<i>Imperf.</i> :	he will eat	יֹאכַל ^a
	she	„ אָכְלָה		she	„ תֹּאכַל
		&c.		thou (m.) wilt	„ תֹּאכַל
	ye (m.) have	„ אָכַלְתֶּם		thou (f.)	„ תֹּאכְלִי
	ye (f.)	„ אָכַלְתֶּן		I (c.) shall	„ אֲכַל
		&c.			(for אֲכַלְהָ)
<i>Imper.</i> :	eat thou (m.)	אֲכַל		they (m.) will	„ יֹאכְלוּ
	„ (f.)	אֲכִלִי		they (f.)	„ תֹּאכְלֶנָּה
	„ ye (m.)	אֲכַלוּ		ye (m.)	„ תֹּאכְלוּ
	„ (f.)	אֲכַלְנָה		ye (f.)	„ תֹּאכְלֶנָּה
<i>Part.</i> :	eating (m. sg.)	אֹכֵל		we (c.) shall	„ נֹאכַל
<i>Inf. absolute</i> :		אֲכֹל		<i>Cohort.</i> :	let me eat אֲכַלְהָ
<i>construct</i> :		אֲכַל			(for אֲאֹכְלָה)
	with ל	לֶאֱכֹל			

The Qal Perfect is the same as that of the Pe Guttural verb. The Imperfect is יֹאכַל (instead of an expected יֹאכַל). The א attracts Ḥaṭeph-Seghol in preference to the Ḥaṭeph-Pathah, as seen from the Imperative and the Infinitive Construct (אֲכַל).

NOTE: The verb אָמַר 'to say' behaves in a special way in the Infinitive Construct with the prefixed preposition, being לְאָמַר instead of לִיאָמַר, and the א is silent. The 3rd sg. m. Imperfect יֹאמַר with waw consecutive is:

(a) יֹאמַר in pause, followed *immediately* by the words spoken, without any intervening word or words, thus: 'He called unto his servants, and he said: "Hear ye my words"'

קָרָא אֶל-עֲבָדָיו וַיֹּאמֶר שְׁמְעוּ אֶת-דִּבְרָי:

(b) Generally יֹאמַר; i.e. יֹאמַר with the accent put back one place, so that the last syllable being closed and now

^a In pause: יֹאכַל &c.

unaccented is shortened. 'He called unto his servants and he said unto them: 'Hear ye my words''

קרא אל-עבדיו ויאמר אליהם שמעו את-דברי:

With the	3rd f. sg.	} it is similarly	ותאמר
	2nd m. sg.		
„ „	1st pl.	„ „ „	ונאמר
but „ „	1st sg.	it is	ואמר ^a

The other conjugations follow the Pe Guttural. The real divergence of the Pe 'Alep is in the Imperfect Qal.

EXERCISE 29

serpent	נחש	then	אז	to perish, be lost	אבד
naked	עירם	lest	פן	to open (the eyes)	פקח ^b
	(pl.) עירמים				

(1) ויאמר הנחש אל-האשה, הצוה אתכם אלהים לאמר, לא תאכלו מכל עצי-הגן: ותאמר אליו האשה, מפרי-עצי-הגן אכול נאכל, ומפרי-העץ אשר בתוך-הגן אמר אלהים לא תאכלו ממנו: ויאמר הנחש, ידע אלהים כי ביום אכלכם ממנו תפקחנה עיניכם וידעתם את-הטוב ואת-הרע: ותקח האשה מפרי-העץ ותאכל ותתן גם לאישה ויאכל עמה: וישמעו את-קולי-יהוה אלהים מתהלך בגן לרוח היום ויתחבאו בתוך העצים כי עירמים המה: ויאמר אלהים אל-האדם, מי הגיד לך כי עירם אתה המן-העץ אשר אמרתי לך לא-תאכל ממנו אכלת: ויאמר האדם, האשה אשר נתת לי היא נתנה לי ואקח מידה ואכל (2) השמרו לכם מאד פן-תאמרו בלבבכם ועבדה את-אלהי-הגוים אשר אנחנו יושבים בתוכם והלכתם אחריהם, כי

^a It was pointed out on p. 114 (b), N.B., that the 1st sg. has no shortened form of the Imperfect.

^b Used only for opening *the eyes*.

^c The context determines the function of the conjunction; here it means 'but' (see p. 40, footnote a).

^d Supply 'were'.

^e 'Watch yourselves', i.e. 'take heed'.

שפוט אשפט אתכם, ויצאה ממני אש ואכלה אתכם ואכדתם מעל פני-האדמה (3) ויאמר משה, הנה אנכי כא אל-בני ישראל ואמרתי אליהם אלהי-אבותיכם שלחני אליכם להציל אתכם מיד-מצרים, ואמרו אלי מה-שמו, מה-אמר אליהם (4) ושא הנביא את-קולו ויאמר עירם יצא האדם אל-העולם ועירם שב אל-האדמה, יהוה נתן ויהוה לקח: מהלל שם-יהוה עד-עולם (5) למה תאמר, יעקב, עובני יהוה ויסתר את-פניו ממני, הלא אתה עובתו ומעבד את-אלי-כנען (6) אמר אל-אהרן אחיך ואל-בני הפהגים, קדושים אתם לאלהיכם (7) ירד כבוד-יהוה במחנה וידבר יהוה אל-משה לאמר שמעתי את-קול בני-ישראל האמרים מי יאכילנו בשר כי טוב היה לנו בארץ-מצרים באכלנו בשר, ועתה הנני מאביד אתם מעל פני-האדמה ולא יזכר שמם עד-עולם: ויהי כשמע משה את-דברי-יהוה ויפל על-פניו ארצה ויאמר יהוה אלהי אשר עמדתי לפניך באמת, אל-נא תשחת את-העם הזה, פן-יאמרו הגוים כי לא יכלת להלחם באלהי-כנען ותהרגם במדבר ויהי כאשר שמו לפניו לחם לאכל ויאמר אליהם, אם טוב בעיניכם לא אכל עד-אשר דברתי את-דברי: ויאמרו אליו דבר-נא כי שמעים אנחנו: ויאמר, עבד אברהם אנכי: ויאמר אלי אדוני לא תקח אשה לבני ליצחק מבנות-הכנעני אשר אנכי ישב בארצו, ועתה קח לך אנשים מעבדי-ביתי והלקח אל-בית-אבי ולקחת אשה לבני משם: ויהי בערב והנני עמד בדרך והנה תלדה לפני ומגד לי את-שמה ואת-שם בית-אביה: ויהי כשמעי את-דבריה ואפל על-פני ואהלל את-שם-יהוה אשר לא עוב את-אדוני (9) בא הנביא אל בית-האשה אשר היה שם הילד המת ויתפלל אל-יהוה כל-

^a Participle.

^b 'Surely'. See p. 80, footnote c.

^c Understand 'was' (standing).

הַלְלִיָּהּ: וַיְהִי בִבְקָר וַתִּפְקְחֶנָּה עֵינֵי-הַיָּלֵד, וַתִּקַּח הָאִשָּׁה אֶת-
בְּנָהּ וַתֹּאמֶר עִמָּה יָדְעָתִי כִי אִישׁ-אֱלֹהִים אֶתָּה

(1) Thus shalt thou say unto the house of Jacob: 'Behold a great camp cometh against you and the enemy shall capture your cities and he will take your sons and daughters with him to his land and there will be only old men in the cities.' (2) What shall we say unto Thee, Lord? Are we not Thy children and Thou our father, and why shall we perish before^a Thine eyes? (3) The king lifted up his voice and he said: 'Great is the Lord who delivereth those who trust (participle with article^b) in Him, but (conjunction) those who forsake^c His law will surely perish from (upon) the face of the ground.' (4) Destroy me not, Lord, lest the wicked (pl.) shall say in their heart, 'The righteous (man) hath perished and there is no salvation for him in God'. (5) Samuel and the king sat (down) to eat bread before the Lord, and the elders of Israel with them. (6) And God said unto the man: 'Because thou hast transgressed My commandment and thou hast taken from the fruit of the tree which is in the midst of the garden, behold thou shalt indeed work the ground and in (the) distress thou shalt eat bread.' (7) The daughters of the dead man came unto Moses and they said unto him: 'Behold our father is dead and he was not in the congregation of the wicked (pl.) whom the Lord destroyed, and why shall his name perish from the midst of Israel, for he hath not a son'. And Moses brought near their judgement before the Lord. (8) 'Behold I have sent upon them the serpents and they ate the fruit of their land until [עַד-אֲשֶׁר] they had not bread to eat, and they have not returned yet unto Me', said the Lord. (9) A fire came down from heaven and consumed them and they perished, they and ali that they had. (10) Thou hast watched over us in the wilderness and from the heavens Thou hast sent (to) us bread to eat and Thou hast not forsaken us. (11) The spies opened their eyes and behold before them (was) a great city. (12) The woman gave (to) me from the fruit and I ate; and I hid myself for I knew that I am naked.

^a 'To Thine eyes'.

^b i.e. 'the (ones) trusting'.

^c Cons. pl. part.—'the forsakers of . . .'

71. 'AYIN GUTTURAL VERBS

When the second root-letter of a verb is a guttural—i.e. when it is an 'Ayin Guttural verb—its pointing is modified because of the guttural, thus:

QAL

<i>Perf.</i> :	he hath chosen	בָּחַר	<i>Imperf.</i> :	he will choose	יִבְחַר
	she	„ בָּחַרָה		she	„ תִּבְחַר
	thou (m.) hast	„ בָּחַרְתָּ		thou (m.) wilt	„ תִּבְחַר
	thou (f.)	„ בָּחַרְתְּ		thou (f.)	„ תִּבְחַרִי
	I (c.) have	„ בָּחַרְתִּי		I (c.) shall	„ אֶבְחַר
	they (c.)	„ בָּחֲרוּ		they (m.) will	„ יִבְחֲרוּ
	ye (m.)	„ בָּחַרְתֶּם		they (f.)	„ תִּבְחַרְנָה
	ye (f.)	„ בָּחַרְתֶּן		ye (m.)	„ תִּבְחֲרוּ
	we (c.)	„ בָּחַרְנָה		ye (f.)	„ תִּבְחַרְנָה
				we (c.) shall	„ נִבְחַר

Part.

active : choosing (m. sg.) בָּחַר
&c.

passive : chosen (m. sg.) בָּחוּר
&c.

Cohort. : let me (c.) „ אֶבְחַרְהוּ
let us (c.) „ נִבְחַרְהוּ

Inf. absolute :

בָּחֹר

Imper. : choose thou (m.)

בָּחַר

construct :

בָּחַר

„ (f.)

בָּחַרִי

„ with ל

לְבָחַר

„ ye (m.)

בָּחֲרוּ

„ with suffix

בָּחֲרוּ

„ (f.)

בָּחֲרוּנָה

The Perfect is normal except that the 3rd f. sg. and the 3rd pl. have a composite shewa under the guttural. Similarly in *the Imperfect* 2nd f. sg., 3rd m. pl., and 2nd m. pl., and *Cohortative*; while in the other persons the vowel under the guttural is

Pathah. Note how in the Imperative f. sg. and m. pl. the first radical (which, in the Imperfect, has a shewa) assumes the short vowel corresponding to the following composite shewa.

NIPHAL

<i>Perf.:</i>	he was chosen	נִבְחַר	<i>Imperf.:</i>	he will be chosen	יִבְחַר
	she	נִבְחְרָה		she	תִּבְחַר
	thou (m.) wast	נִבְחַרְתָּ		thou (m.) wilt	תִּבְחַר
	thou (f.)	נִבְחַרְתְּ &c.		thou (f.)	תִּבְחַרִי &c.
	they (c.) were	נִבְחְרוּ &c.		they (m.)	יִבְחְרוּ &c.
<i>Part.:</i>					
	being chosen (m. sg.)	נִבְחָר &c.	<i>Imper.:</i>	be thou (m.) chosen	הִבְחַר &c.
<i>Inf. absolute:</i>		נִבְחַח	<i>Inf. construct:</i>		הִבְחַר

The Niphal of the 'Ayin Guttural is practically normal, except that the composite shewa replaces the simple shewa under the guttural.

PIEL

In Piel, Pual, and Hithpael the second root-letter is doubled and has Dagheš Forte, but when the second root-letter is a guttural or ך the preceding vowel is lengthened instead. This regularly occurs when the second root-letter is א (as מֵאֵן for מֵאָן 'to refuse') or ך (as בִּרְךָ for בִּרְךָ 'to bless'). When the second root-letter is the harsh הֶח or even ע the preceding vowel is usually not lengthened (as שְׁחַת 'to destroy', מְהַר 'to hurry', בִּעַר 'to burn'); the doubling is said to be implicit. Though strictly not an 'Ayin Guttural verb בִּרַךְ may here be classed as one, since in Piel the medial ך behaves as a guttural in not receiving Dagheš Forte:

'AYIN GUTTURAL VERBS

<i>Perf.</i> :	he (hath) blessed	בָּרַךְ	<i>Imperf.</i> :	he will bless	יְבָרֵךְ
		(for בָּרַךְ)			(for יְבָרַךְ)
	she	„ בָּרְכָה		she	„ תְּבָרֵךְ
	thou (m.) hast	„ בָּרַכְתָּ		thou (m.) wilt	„ תְּבָרֵךְ
	thou (f.)	„ בָּרַכְתְּ		thou (f.)	„ תְּבָרְכִי
	I (c.) have	„ בָּרַכְתִּי		I (c.) shall	„ אֲבָרֵךְ
	they (c.)	„ בָּרְכוּ		they (m.) will	„ יְבָרְכוּ
	ye (m.)	„ בְּרַכְתֶּם		they (f.)	„ תְּבָרְכֶנָּה
	ye (f.)	„ בְּרַכְתֶּן		ye (m.)	„ תְּבָרְכוּ
	we (c.)	„ בָּרַכְנוּ		ye (f.)	„ תְּבָרְכֶנָּה
				we (c.) shall	„ וְנָבָרֵךְ
<i>Imperf.</i> :	bless thou (m.)	בָּרַךְ	<i>Cohort.</i> :	let me (c.)	„ אֲבָרְכָה
	„ (f.)	בָּרְכִי		let us (c.)	„ וְנָבָרְכָה
	„ ye (m.)	בָּרְכוּ	<i>Imperf. with Waw</i>		
	„ (f.)	בְּרַכְנָה	<i>Consecutive :</i>		
				and he blessed	וַיְבָרֵךְ
<i>Part.</i> :	blessing (m. sg.)	מְבָרַךְ	<i>Infinitives :</i>		בָּרֵךְ
		&c.			

NOTE: When the Imperfect יְבָרֵךְ receives the waw consecutive the accent is retarded one place, so that the *closed syllable* בָּרֵךְ being now *unaccented* shortens its vowel, becoming בְּרֵךְ (just as אָת becomes אֶת) — וַיְבָרֵךְ.

PUAL

<i>Perf.</i> :	he was blessed	בִּרְךָ	<i>Imperf.</i> :	he will be blessed	יִבְרַךְ
		(for בָּרַךְ)			(for יְבָרַךְ)
	she	„ בִּרְכָה		she	„ תִּבְרַךְ
	thou (m.) wast	„ בִּרְכָתָה		thou (m.) wilt	„ תִּבְרַךְ
	thou (f.)	„ בִּרְכָתֶיךָ		thou (f.)	„ תִּבְרְכִי
	I (c.) was	„ בִּרְכָתִי		I (c.) shall	„ אִבְרַךְ
	they (c.) were	„ בִּרְכוּ		they (m.) will	„ יִבְרְכוּ
				they (f.)	„ תִּבְרְכֶנָּה

<i>Perf.:</i>		<i>Imperf.:</i>	
ye (m.) were blessed	בְּרַכְתֶּם	ye (m.) will be blessed	תְּבָרְכוּ
ye (f.) „	בְּרַכְתֶּינָן	ye (f.) „	תְּבָרְכֶינָה
we (c.) „	בְּרַכְנוּ	we (c.) shall „	נְבָרֵךְ
<i>Part.:</i>		<i>Infinitives:</i>	בָּרַךְ
(being) blessed (m. sg.)	מְבָרֵךְ		
	&c.		

NOTE: The alternate *o* vowel for the *u* of Pual is analogous to the process explained on page 144 on the Hophal of the Pe Nun verb (which is הִגֵּשׁ *u* for הִגֵּשׁ *o*).

HITHPAEL

<i>Perf.:</i>		<i>Imperf.:</i>	
he (hath) blessed himself	הִתְבָּרַךְ	he will bless himself	יִתְבָּרַךְ
she herself	הִתְבָּרְכָה	she herself	תִּתְבָּרְכִי
	&c.		&c.
<i>Imperf.:</i> bless thyself (m.)	הִתְבָּרַךְ	<i>Part.:</i> blessing himself	מִתְבָּרֵךְ
	&c.		&c.
<i>Infinitives:</i>	הִתְבָּרַךְ		

The following illustrates the pointing of an 'Ayin Guttural verb in Piel, Pual, and Hithpael where, though Dagheš Forte is absent in the guttural, there is no lengthening of the preceding vowel:

	PIEL		PUAL
<i>Perf.:</i> he (hath) comforted	נָחַם	he was comforted	נִחַם
<i>Imperf.:</i> he will comfort	יִנַּחֵם	he will be comforted	יִנַּחֵם
<i>Imperf.:</i> comfort thou (m.)	נַחֵם		
<i>Part.:</i> comforting (m. sg.)	מְנַחֵם	being comforted (m. sg.)	מְנַחֵם
<i>Infinitives:</i>	נַחֵם		נַחֵם

HITHPAEL

<i>Perf.</i> : he (hath) comforted himself	הִתְנַחֵם
<i>Imperf.</i> : he will comfort himself	יִתְנַחֵם
<i>Imper.</i> : comfort thyself (m.)	הִתְנַחֵם
<i>Part.</i> : comforting himself	מְתַנַּחֵם
<i>Infinitives</i> :	הִתְנַחֵם

EXERCISE 30

gift, offering	מִנְחָה	time, season	עֵת
famine, hunger	רָעָב		with suffix עֵתוֹ
kindness (segholate)	חֶסֶד		pl. עֵתִים

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיַּחֲזֹק הַרְעָב בְּמִצְרַיִם וַתִּרְעַב כָּל־הָאָרֶץ וַיִּצְעַק כָּל־הָעָם אֶל־פְּרַעֲה אֶל־אֲמֹר תִּנְּה לָנוּ לֶחֶם לֶאֱכֹל: וַיֹּאמֶר אֲלֵיהֶם פְּרַעֲה לָמָּה תִצְעַקוּ אֵלַי, בִּקְשׁוּ לֶחֶם מִיֹּסֵף וְהוּא יִתֵּן לָכֶם: וַיִּשְׁלַחוּ אֶל־יֹסֵף לֵאמֹר לָמָּה יֵאבְדוּ עַבְדֶּיךָ בְּרָעָב: וַיֹּאמֶר אֲלֵיהֶם יֹסֵף, מָכְרוּ לִי אֲדָמַתְכֶם וַנִּתְּנִי לָכֶם לֶחֶם: וַיִּמְכְּרוּ לוֹ אֶת־אֲדָמַתָּם וַיִּתֵּן לָהֶם לֶחֶם: רַק הַפְּהָנִים לִבְדָּם לֹא מָכְרוּ לוֹ אֶת־אֲדָמַתָּם, כִּי קָדַשׁ הָיָא לֵאלֹהֵי־מִצְרַיִם (2) וַאֲבָרְהָם וְקָן מְאֹד וַיִּכְרֹךְ אֹתוֹ אֱלֹהִים וַיְהִי־לוֹ צֶאֱן וּבָקָר וְכֶסֶף וְזָהָב וַעֲבָדִים רַבִּים: וַיִּתְפַּלֵּל אֲבָרְהָם אֶל־יְהוָה וַיֹּאמֶר לָמָּה לִי כָל־הַכְּבוֹד הַזֶּה וְלִי לֹא נָתַתָּ וְרַע: וְאַתָּה אָמַרְתָּ אֵלַי הִנֵּה וְרָעָךְ יִהְיֶה כְּכֹכְבֵי־הַשָּׁמַיִם וְכַעֲפֹר־הָאָרֶץ אֲשֶׁר אִם יָכֹל אִישׁ לִסְפֹּר אַתֶּם כֹּה יִסְפֹּר וְרָעָךְ (3) וַיְהִי כַשְׁמַע עָשׂוּ אֶת־דְּבָרֵי־אָבִיו וַיִּצְעַק בְּקוֹל גָּדוֹל, בְּרָךְ גַּם אֹתִי אָבִי: וַיֹּאמֶר יִצְחָק, בָּא אֵלַי אָחִיךָ וְאַבְרָכָהוּ וְאִתָּן אִתָּךְ לוֹ לְעֶבֶד וְהוּא יִמְשַׁל בְּךָ: וַיֹּאמֶר עָשׂוּ הַבְּרָכָה אַחַת אִין

^a The Hē Interrogative. Before a shewa the composite shewa under the ה becomes the corresponding short vowel (p. 80). This ה cannot be confused with the article, since there is no following Dagheš Forte.

לָּךְ אָבִי: וַיֹּאמֶר יִצְחָק הִנֵּה בְרַכְתִּי אֹתוֹ, גַּם בְּרוּךְ יִהְיֶה:
 וַיֹּאמֶר עֲשׂוּ בְלָבוֹ, אַחֲרֵי מוֹת-אָבִי אֲהַרְגֶנָּה אֶת-אָחִי (4) צֹנֶה
 יַעֲקֹב אֶת-עַבְדָּיו לֵאמֹר כִּי יִשְׁאַל אֶתְכֶם עֲשׂוּ אִחִי לְמִי אַתֶּם
 וְלִמִּי אֵלֶּה לְפָנֵיכֶם, וַאֲמַרְתֶּם, לְיַעֲקֹב עַבְדְּךָ מִנְּחָה הִיא שְׁלוּחָה
 לְאָדוֹנָי לַעֲשׂוּ לְמִצָּא חֵן בְּעֵינָיו וְהִנֵּה הוּא אַחֲרֵינוּ (5) בְּעַת
 הַהִיא, אָמַר יְהוָה, יִהְיֶה רָעַב בְּכָל-הָאָרֶץ, רָעַב לֹא לְלֶחֶם
 כִּי לִשְׂמֶעַע אֶת-דְּבַר-יְהוָה: וּבָךְ יִתְבָּרְכוּ כָּל גּוֹיֵי-הָאָרֶץ, כִּי
 שֵׁם-יְהוָה נִקְרָא עָלֶיךָ (6) אַבְרָהָה אֶת-יְהוָה בְּכָל-עֵת, בְּקִהְלֵ-
 עַמִּים אֲהַלְלֵנוּ: כִּי גָדוֹל עַד-שָׁמַיִם חֲסֵדוֹ, וּבְכָל-הָאָרֶץ כְּבוֹדוֹ
 (7) בְּרוּךְ אַתָּה יְהוָה הַנֵּתָן לְכָל-בָּשָׂר אֶת-לֶחֶמוֹ בְּעֵתוֹ (8) בְּרָכוּ
 אֶת-יְהוָה כָּל-קְדוֹשָׁיו, סִפְרוּ אֶת-חֲסֵדָיו בְּכָל-עֵת (9) וַיְדַבֵּר
 יְהוָה אֶל-מֹשֶׁה לֵאמֹר בְּחַר לָךְ אַנְשִׁים מִקְרֵאשֵׁי-יִשְׂרָאֵל וְשַׁלַּחְתָּ
 אֹתָם אֶרְצָה כְּנַעַן: וְרָאוּ אֶת-הָאָרֶץ הַטּוֹבָה הִיא אִם רָעָה
 וְאֶת-הָעָרִים הַגְּדוֹלוֹת הִנֵּה אִם קְטָנוֹת, וְלָקַחוּ מִפְּרֵי-הָאָרֶץ
 וְשָׂבוּ אֶל-הַמַּחֲנֶה וְהִגִּידוּ לְעַם אֵת אֲשֶׁר רָאוּ: וַיִּבְחַר מֹשֶׁה
 אַנְשֵׁי-אַמֶּת וַיִּשְׁלַח אֶרְצָה כְּנַעַן כַּאֲשֶׁר צִוָּה אֹתוֹ יְהוָה בֶּן עֶשְׂרֵה:

(1) Joseph saw his brothers among the (ones) coming to Egypt and he drew near unto them and he asked them, saying: 'Is it well with (ל) your old father?' and they said, 'It is well, and behold our small brother hath come down with us'. (2) The servant of Abraham said unto them, 'Behold I stood in the way and I asked the girl, saying, "Is there a place in thy house for me and for the men who are with me?"; and she said: "There is place for my lord and for his men." And I gave (to) her the silver. And now, my master is old and the Lord hath blessed him, and he hath given all that he hath to his son Isaac whom Sarah his wife hath borne to him. And now, if it is good in your eyes, let us ask (Cohort.) the girl if she will be a wife to the son of my master, and she shall go after me to the house of my master.' (3) The priest of the city came forth and he blessed Abraham

* See footnote on previous page.

b 'or'.

and' he said: 'Blessed art thou to the Lord who hath given thine enemies in thy hand; and now give (to) us the people, and the gold and the silver take thou for thyself'. (4) The prophet called unto the people who had gathered together upon the mountain and he said: 'Choose ye this day between the Lord and (between) the gods of Canaan'. (5) And the Lord spoke unto Moses saying, 'Why dost^a thou cry unto Me? Speak unto them and they shall go into the midst of the sea and they shall see that I shall not forsake them.' (6) David brought the priest near unto him and he inquired of [ג] the Lord saying, 'Wilt Thou give this city in my hand when I shall fight against it?' (7) Jacob saw Rachel and he drew near unto her and he said, 'The daughter of whom art thou?'; and she said unto him, 'I am the daughter of Laban'. And Jacob told (to) her that he (was) the son of her father's sister. (8) Joseph saw the gift which Jacob his father sent and he took (it) from their hand and he said unto them, 'In the evening you shall eat with me'.

72. LAMED GUTTURAL VERBS

Bearing in mind the peculiarities of the gutturals, a verb whose third root-letter is a guttural—i.e. a Lamed Guttural verb—is pointed thus:

QAL			NIPHAL		
<i>Perf.:</i>	he (hath) heard &c. (regular)	שמע	he was heard &c. (regular)	שמעו	
<i>Imperf.:</i>	he will hear	שמע	he will be heard	שמעו	
	she „	שמעת	she „	שמעת	
	thou (m.) wilt „	שמעת	thou (m.) wilt „	שמעת	
	thou (f.) „	שמעתי	thou (f.) „	שמעתי	
	I (c.) shall „	שמעא	I (c.) shall „	שמעא	
	they (m.) will „	שמעו	they (m.) will „	שמעו	
	they (f.) „	שמענה	they (f.) „	שמענה	
	ye (m.) „	שמעו	ye (m.) „	שמעו	
	ye (f.) „	שמענה	ye (f.) „	שמענה	
	we (c.) shall „	שמעו	we (c.) shall „	שמעו	

^a Use the imperf. for continued action.

LAMED GUTTURAL VERBS

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<i>Cohort.</i> : let me (c.) hear	אֶשְׁמָעָה	let me (c.) be heard	אֶשְׁמָעָה
<i>Imperf. with suffix</i> :			
he will hear me	יִשְׁמָעֵנִי		
<i>Imper.</i> : hear thou (m.)	שָׁמַע	be thou (m.)	הִשְׁמַע
" (f.)	שְׁמָעִי	" (f.)	הִשְׁמָעִי
" ye (m.)	שְׁמָעוּ	" ye (m.)	הִשְׁמָעוּ
" (f.)	שְׁמָעְנָה	" (f.)	הִשְׁמָעְנָה
<i>Imper. with suffix</i> :			
hear thou (m.) me	שְׁמָעֵנִי		
<i>Part.</i>			
<i>active</i> : hearing (m. sg.)	שֹׁמֵעַ		
" (f. sg.)	שֹׁמְעָה &c.		
<i>passive</i> : heard (m. sg.)	שָׁמָע &c.	being heard (m. sg.)	נִשְׁמָע
		&c.	
<i>Inf. absolute</i> :	שָׁמַעַ		נִשְׁמָעַ
<i>construct</i> :	שָׁמַעַ		הִשְׁמַעַ

In the Imperfect and the Imperative of Qal and Niphal the guttural requires the vowel Pathah before it (pp. 19 f.); when a suffix is attached, the short vowel Pathah is in an open syllable which is unaccented and lengthened to Qames. In the Qal Infinitives and active Participle the guttural takes a Furtive Pathah after the full accented vowel (pp. 19 f.).

HIPHIL

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) caused to hear	הִשְׁמִיעַ	he will cause to hear	יִשְׁמִיעַ
she	הִשְׁמִיעָה	she	יִשְׁמִיעֵי
thou (m.) hast	הִשְׁמִיעְתָּ	thou (m.) wilt	יִשְׁמִיעְךָ
&c. (regular)		thou (f.)	יִשְׁמִיעִי
		I (c.) shall	אֶשְׁמִיעַ
<i>Imper.</i> :		they (m.) will	יִשְׁמִיעוּ
cause thou (m.) to hear	הִשְׁמַע	they (f.)	הִשְׁמַעְנָה
" (f.)	יִשְׁמִיעִי	ye (m.)	יִשְׁמִיעוּ
" ye (m.)	יִשְׁמִיעוּ	ye (f.)	הִשְׁמַעְנָה
" (f.)	הִשְׁמַעְנָה	we (c.) shall	יִשְׁמִיעַ

Part. :

causing to hear (m. sg.) מִשְׁמִיעַ
 „ (f. sg.) מִשְׁמִיעָה
 &c.

Shortened Imperf. Jussive :

let him cause to hear יִשְׁמַע

Inf. absolute :

הִשְׁמִיעַ

Imperf. with Waw Consec. :

and he caused to hear וַיִּשְׁמַע

construct :

הִשְׁמִיעַ

N.B. The Hophal הִשְׁמַע (Perf.), יִשְׁמַע (Imperf.), &c. is regular.

For the Piel and Hithpael the verb בָּקַע (‘to divide’) will serve :

PIEL

HITHPAEL

Perf. : he (hath) split

בָּקַע

he (hath) split himself

הִתְבַּקַּע

she „

בָּקַעָה &c.

she „

herself

הִתְבַּקַּעָה &c.

Imperf. : he will split

יִבְקַע

he will split himself

יִתְבַּקַּע

she „

יִבְקַעָה &c.

she „

herself

יִתְבַּקַּעָה &c.

Imper. : split thou (m.)

בִּקַּע &c.

split thyself (m.)

הִתְבַּקַּע &c.

Part. : splitting (m. sg.)

מְבַקֵּעַ &c.

splitting himself

מִתְבַּקֵּעַ &c.

Inf. absolute :

בִּקַּע

absolute and construct :

הִתְבַּקַּע

construct :

בִּקַּע

N.B. Pual בִּקַּע (Perf.), יִבְקַע (Imperf.), &c. is regular.

EXERCISE 31

Reuben רְאוּבֵן

garment

בְּגָד

Canaanite כְּנַעֲנִי

„ (with suffix) ^a בְּגָדִי

beast חַיָּה

„ (pl.) בְּגָדִים

kingdom מַמְלָכָה (מִמְלָכֹת cons.)

„ (pl. constr.) בְּגָדֵי

to tear, rend

קָרַע

to send away, to let go שלח in Piel

שָׁלַח

to swear שָׁבַע in Niphal

וְשָׁבַע

^a See p. 84 (c).

(1) שָׁב רְאוּבֵן הַבּוֹרָה, כִּי אָמַר בְּלִבּוֹ אֲצִיִּילָה אֶת-יוֹסֵף מִיַּד-
 אֲמִי וְשָׁלַחְתִּי אֹתוֹ הַפְּתִיחָה בְּשָׁלוֹם אֶל-אָבִיו, וְלֹא מָצָא אֶת-
 יוֹסֵף בְּבוֹר: וַיִּשְׁאַל רְאוּבֵן אֶת-אָחִיו לֵאמֹר אֵיךְ הִנֵּעַר, כִּי אֵינְנוּ
 בְּבוֹר, וַיִּגִּידוּ לוֹ לֵאמֹר מִכְרֵנוּהוּ לְעֶבֶד מִצְרַיִמָּה: וַיְהִי כַשְׁמַע
 רְאוּבֵן אֶת-דְּבָרֵיהֶם וַיִּפֹּל עַל-פָּנָיו אֲרָצָה וַיִּקְרַע אֶת-בְּגָדָיו
 וַיִּצְעַק בְּקוֹל גָּדוֹל, וַיֵּמָּה נָגִיד לְאָבִינוּ: וַיִּקְחוּ אֶת-בְּגַדֵי-יוֹסֵף
 אֲשֶׁר נָפְלוּ מֵעַלָּיו וַיִּקְרְעוּ אֹתָם וַיִּשְׁפְּכוּ עֲלֵיהֶם דָּם וַיֹּאמְרוּ,
 כִּי יִרְאֶה יַעֲקֹב אֲבֵינוּ אֶת-הַבְּגָדִים הַקְּרוּעִים הָאֵלֶּה וְדָם
 עֲלֵיהֶם, אָמַר בְּגַדֵי-בְנֵי הֵמָּה, תִּזְהַרְזָה מִצְאָתָהוּ בְּדֶרֶךְ
 וַתֹּאכַל אֹתוֹ (2) וַיִּשְׁמַע הַכְּנֻעֵי הַיֵּשֶׁב בְּהַר אֵת כָּל-אֲשֶׁר עָשָׂה
 יְהוֹשֻׁעַ לְעַרְי-תִּירְדֹן, וַיִּשְׁלַח מַלְאָכִים אֶל-כָּל-מַלְכֵי הָאָרֶץ
 לֵאמֹר אַתֶּם יֹדְעֹתֶם כִּי בָא עִם-יִשְׂרָאֵל מִהַמִּדְבָּר וַיִּלְחַם
 בְּעַרְי-תִּירְדֹן וַיִּלְכֹּד אֹתָן וַיִּשְׂרֹף אֹתָן בָּאֵשׁ וְאֶת-כָּל-יֹשְׁבֵיהֶן
 לָקַח לוֹ לְעֶבְדִּים: וְעַתָּה שְׁמְעוּ-נָא בְּקוֹלִי וְהִתְקַבְּצוּ אֵלַי
 וְנִלְחַמְנוּ אִתּוֹ וְהֶאֱבָדְנוּ אֹתוֹ מֵעַל-פְּנֵי-הָאָדָמָה, הֲלֹא אֲמִי
 וְאַנְשֵׁי-בְרִיתִי אַתֶּם: וַיִּמְצְאוּ הַדְּבָרִים הָאֵלֶּה חֵן בְּעֵינֵי-הַמְּלָכִים
 וַיִּתְקַבְּצוּ אֵלָיו, וְעַמָּהּ עִם רַב כְּכֹכְבֵי הַשָּׁמַיִם: וַיִּגִּידוּ לַיהוֹשֻׁעַ
 לֵאמֹר הִנֵּה בָּאוּ כָּל מַלְכֵי-הָאָרֶץ לְהִלָּחֵם בָּנוּ, וְעַתָּה הִתְפַּלֵּל
 לַיהוָה אֱלֹהֵינוּ לְהַצִּילֵנוּ מִיָּדָם: וַיִּתְפַּלֵּל יְהוֹשֻׁעַ לֵאמֹר אֶל-נָא
 תַחֲנוּנוּ בְּיַד-אֵיבָבֵינוּ כִּי בָהּ לְבַדְּךָ בְּטַחְנוּ: וַיְהִי כְעֶרְב, וּמַלְכֵי-
 כְּנָעַן אֲכָלִים בְּמַחְנֶה, וַיִּשְׁמַע אֱלֹהִים קוֹל בְּקוֹל-סוֹסִים רַבִּים,
 וַתִּפֹּל עֲלֵיהֶם יְרֵאת-יִשְׂרָאֵל וַיֹּאמְרוּ אָבוֹד אֲבָדְנוּ כִּי גַמְּכָרְנוּ
 בְּיַד-יִשְׂרָאֵל, וַיִּתְּנוּ אִישׁ אֶת-מַרְבּוֹ בְּלִב-רָעָהוּ וַיִּהְרְגוּ אִישׁ

^a Imperfect.

^b (Were) eating.

^c 'One . . . the other', p. 158, footnote b.

אֶת־רָעוֹהוּ כָּל־הַלְיָלָה: (3) וַיֹּאמֶר יְהוָה אֶל־שְׁלֹמֹה, כִּי לֹא
 הָיָה לְכַבֵּךְ שָׁלֹם אֲתִי כְּלִבְב־דָּוִד אֲבִיךָ וּתְקַח לְךָ נָשִׁים רַבּוֹת
 מִבְּנוֹת־הַגּוֹיִם וּמַעֲבֹד אֶת־אֱלֹהֵיהֶן וּתְשַׁכַּח אֶת־מִצְוֹתַי, קָרוֹעַ
 אֶקְרַע אֶת־הַמַּמְלָכָה מִמֶּךָ וְנִתְּתִיהָ לְרַעַף הַטּוֹב מִמֶּךָ: רַק
 לִמְצַן דָּוִד עֲבָדִי לֹא יִהְיֶה הַדָּבָר הַזֶּה בְּיָמֶיךָ, כִּי מִיַּד־בְּנֶיךָ
 הֵישֵׁב עַל־כִּסְאֶךָ אֶקְרַעְנָה (4) וַיַּעֲמֵד מֹשֶׁה לִפְנֵי־פָרְעֹה וַיֹּאמֶר
 אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדוּנִי
 בַּמִּדְבָּר, וְאִם אֵינֶךָ מְשַׁלֵּם אֲתָם, הִנְנִי שׁוֹלֵחַ אֶת־כָּל־מַגְפּוֹתַי
 בָּךְ וּבְעַבְדֶיךָ וַיִּדְעֹתָ כִּי אֵין קְמוּנִי בְּכָל־הָאָרֶץ: וַיֹּאמֶר פָּרְעֹה
 מִי יְהוָה כִּי אֲשַׁמַּע בְּקוֹלוֹ וְשַׁלַּחְתִּי אֶת־הָעָם מִצְרָיִם, לֹא
 יִדְעֹתִי אֲתוֹ וְאֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּם* (5) זֹאת הָאָרֶץ אֲשֶׁר
 נִשְׁבַּעְתִּי לְאַבְרָהָם לָתֵת לְיִצְחָק (6) וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל,
 הֲשָׁבַע לִי בַיהוָה אִם תִּרְדֹּף אַחֲרַי וַיִּשָּׁבַע לוֹ שֶׁשׁ שָׁאוּל
 (7) לָמָּה לִי כָל־מַנְחוֹתֶיכֶם, אָמַר יְהוָה: קָרַעוּ אֶת־לְבַבְכֶם
 וְלֹא אֶת־בְּגָדֵיכֶם וְעַבְדוּנִי בְּאֵמֶת (8) בְּקִשׁ אֶת־יְהוָה וְהוּא
 יִצְיָלְךָ בְּטַח בּוֹ וְלֹא יַעֲזֹבֶךָ (9) כִּי יִהְיֶה מֵת בְּבֵית־כֹּהֵן, לֹא
 יִקְרַע אֶת־בְּגָדָיו, כִּי קְדוֹשׁ הוּא לַיהוָה (10) שָׁמַע יִשְׂרָאֵל,
 יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (11) וַיֹּאמֶר יוֹסֵף אֶל־פָּרְעֹה, אָבִי
 הֲשָׁבִיעַ אֲתִי לִפְנֵי־מוֹתוֹ לֵאמֹר קָבְרֵנִי בְּקִבְרֵ אֲבוֹתַי (12) לֹא
 תִשְׁכַּח אֶת־חֲסִדֵי־יְהוָה אֲשֶׁר עָשָׂה אֲתָךְ מִמִּצְרָיִם וְעַד־עַתָּה

(1) And it came to pass when the prophet read these words in the book which the priest had found in the house of God that (waw consec.) the king rent his garments and he cried, 'This people hath indeed sinned before the Lord our God'. And he made all the people swear (in) that day, from great to ('and until')

* Pausal.

b 'Swear if thou wilt' means 'swear that thou wilt not'.

small to serve the Lord and to forsake the gods of the land. (2) Pharaoh called (to) his servants and he said unto them, 'Why have we sent away this people from serving us (inf. constr. with prefixed preposition and suffix)?'; and his warriors said unto him, 'Let us pursue after them, for they are in the wilderness'. (3) And Jacob blessed his sons before his death and he said: 'Reuben, thou art my firstborn, thine enemies shall fall before thee and thy hand shall rule over them'. (4) There dwelt in the land of Israel a people who served not the Lord, and the Lord sent amongst them the beasts of the wilderness and they consumed their sheep and their cattle. And the ruler sent unto the king saying: 'Let the king send (to) us a priest from the children of Israel to whose voice ("who to his voice") we will hearken according to ("as") all that he shall say unto us.' (5) The woman sat under a tree and the boy with her, and she cried unto the Lord and she said: 'Save, Lord, the life ("soul") of the boy'. And she opened her eyes and behold a river (was) before her. (6) And it came to pass as Jacob was crossing (inf. const.) the river that (waw consec.) a man fought with him all the night until the light of the morning. And the man said unto him, 'Let me go (Piel of שלח), for I am an angel of God'; and Jacob said, 'I will not let thee go until [עַד-אֲשֶׁר] thou hast blessed me'. And the angel blessed him and Jacob let him go. (7) The prophet said to the king in the hearing^a of all Israel: 'If thou shalt not hearken to the words of this law and thou shalt go after thy heart and after thine eyes, behold the Lord will surely tear the kingdom from thee, as I have torn thy garment from (upon) thee.' (8) Blessed is the man who shall trust in the Lord. (9) Thus shall ye say unto the king, 'Send thou not messengers unto me saying, "Pray for us to the Lord, for we are as (the) sheep upon whom ('which . . . upon them') the beasts of the wilderness have fallen", for behold in the morning the Lord will cause a great sound to be heard and the enemy will return to his land'. (10) Unto Thee, my God, I shall cry, for *Thou* (pronoun) wilt hear my voice and Thou wilt not forget Thy servant who seeketh Thee with a broken heart.

^a 'The ears'.

73. LAMED 'ALEP VERBS

As explained on pp. 161 ff. the letter **℣** is a guttural which is often quiescent. A verb whose *third* root-letter is **℣** is classified as Lamed 'Alep.

QAL			NIPHAL		
<i>Perf.</i> :	he (hath) found	מָצָא	he was found	נִמְצָא	
	she	מָצְאָה	she	נִמְצְאָה	
	thou (m.) hast	מָצָאתָ	thou (m.) wast	נִמְצָאתָ	
	thou (f.)	מָצָאתְּ	thou (f.)	נִמְצָאתְּ	
	I (c) (have)	מָצָאתִי	I (c.) was	נִמְצָאתִי	
	they (c.)	מָצְאוּ	they (c.) were	נִמְצְאוּ	
	ye (m.)	מָצַאתֶם	ye (m.)	נִמְצַאתֶם	
	ye (f.)	מָצַאתְנָן	ye (f.)	נִמְצַאתְנָן	
	we (c.)	מָצָאנוּ	we (c.)	נִמְצָאנוּ	
<i>Imperf.</i> :	he will find	יִמְצָא	he will be found	יִמְצָא	
	she	תִּמְצָא	she	תִּמְצָא	
	thou (m.) wilt	תִּמְצָאתָ	thou (m.) wilt	תִּמְצָאתָ	
	thou (f.)	תִּמְצָאתְּ	thou (f.)	תִּמְצָאתְּ	
	I (c.) shall	אֶמְצָא	I (c.) shall	אֶמְצָא	
	they (m.) will	יִמְצְאוּ	they (m.) will	יִמְצְאוּ	
	they (f.)	תִּמְצְאנה	they (f.)	תִּמְצְאנה	
	ye (m.)	תִּמְצְאוּ	ye (m.)	תִּמְצְאוּ	
	ye (f.)	תִּמְצְאנה	ye (f.)	תִּמְצְאנה	
	we (c.) shall	נִמְצָא	we (c.) shall	נִמְצָא	
<i>Cohort.</i> :	let me (c.) find	אֶמְצָא	let me (c.)	אֶמְצָא	
<i>Imperf. with suffix</i> :	he will find me	יִמְצָאנִי			

<i>Imper.</i> : find thou (m.)	מֵצֵא	be thou (m.) found	הֵמָּצֵא
„ (f.)	מֵצֵאִי	„ (f.) „	הֵמָּצֵאִי
„ ye (m.)	מֵצֵאוּ	„ ye (m.) „	הֵמָּצֵאוּ
„ (f.)	מֵצֵאנָה	„ (f.) „	הֵמָּצֵאנָה
<i>Part. active</i> : finding (m. sg.)	מֹצֵא		
&c.			
<i>passive</i> : found (m. sg.)	מְצוּא	being found (m. sg.)	נִמְצָא
&c.		&c.	
<i>Inf. absolute</i> :	מִצֹּא		נִמְצָא
<i>construct</i> :	מִצֵּא		הִמְצֵא

The main point about the Lamed 'Alep verb is that the **℣** loses its power as a consonant. In the *Perfect Qal* of the normal verb (שָׁמַרְתָּ, שָׁמַרְתְּ) the third root-letter closes the syllable, but in the (hypothetical) corresponding forms מֵצֵא, מֵצֵאתָ the **℣** is inaudible and has no force as a consonant, so that the syllable is really open. Since open syllables have long vowels the Pathah is lengthened to Qames—מֵצֵא, מֵצֵאתָ (and the Dagheš Lene falls away after the vowel): מֵצֵאתָ becomes מֵצֵאתָ &c.

If the **℣** were merely a guttural the *Imperfect Qal* would be מֵצֵא, but since the **℣** has no consonantal value and the syllable is therefore open the vowel in it is lengthened—מֵצֵא. The 2nd and 3rd pl. fem. form הֵמָּצֵאנָה has Seghol in the second syllable (and likewise the Niphal Imperfect). In the Niphal *Perfect* 1st and 2nd person the vowel in the second syllable is Sere. These are due, very likely, to analogy with the Lamed He verb (pp. 216 ff.) which has the same characteristic of a mute third root-letter.

NOTE: The Stative Lamed 'Alep verb is pointed as follows:

(‘to fear’, ‘be afraid’) (‘to be full’)

<i>QAL: Perfect</i> 3. m. sg.	יָרָא	מָלֵא	3. c. pl.	יָרְאוּ
2. m. sg.	יָרֵאתָ	מָלֵאתָ	2. m. pl.	יָרְאתֶם
1. c. sg.	יָרֵאתִי	מָלֵאתִי	1. c. pl.	יָרְאוּ

HIPHIL

<i>Perf. :</i>			<i>Imperf. :</i>		
he (hath) caused to find	הִמְצִיא		he will cause to find	יִמְצִיא	
she	הִמְצִיאָהּ		she	תִּמְצִיא	
thou (m.) hast	הִמְצִיאָתָּה		thou (m.) wilt	תִּמְצִיא	
thou (f.)	הִמְצִיאָתְּ		thou (f.)	תִּמְצִיאִי	
I (c.) (have)	הִמְצִיאָתִי		I (c.) shall	אֶמְצִיא	
they (c.)	הִמְצִיאוּ		they (m.) will	יִמְצִיאוּ	
ye (m.)	הִמְצִיאְתֶּם		they (f.)	תִּמְצִיֶּנָּה	
ye (f.)	הִמְצִיאְתֶּן		ye (m.)	תִּמְצִיאוּ	
we (c.)	הִמְצִינֵנוּ		ye (f.)	תִּמְצִיֶּנָּה	
			we (c.) shall	נִמְצִיא	

Shortened Imperf. Jussive :

let him cause to find יִמְצִא

Imperf. :

cause thou (m.) to find הִמְצִא

" (f.) " הִמְצִיאִי

" ye (m.) " הִמְצִיאוּ

" (f.) " הִמְצִיֶּנָּה

Imperf. with Waw Consec. :

and he caused to find וַיִּמְצֵא

*Part. :*causing to find (m. sg.) מְמַצֵּא
&c.*Inf. absolute :*

הִמְצִיא

construct :

הִמְצִיאַ

For the Piel, Pual, and Hithpael the verb רָפָא ('to heal') will serve :

	PIEL	PUAL	HITHPAEL
<i>Perf. :</i>			
he (hath) healed	רָפָא	he was healed	הִתְרַפָּא
thou (m.) hast healed &c.	רָפָאתָּ	thou (m.) wast healed &c.	הִתְרַפָּאתָּ
<i>Imperf. :</i>			
he will heal	יִרְפָּא	he will be healed	הִתְרַפָּא
she " &c.	תִּרְפָּא	she will be healed &c.	תִּתְרַפָּא

Imper. :

heal thou (m.) רָפֵא
&c.

heal thyself (m.) הִתְרַפֵּא
&c.

Part. :

healing (m. sg.) מְרַפֵּא
&c.

being healed (m. sg.) מְרַפָּא
&c.

healing himself מִתְרַפֵּא
&c.

Inf. absolute : רָפֵא

הִתְרַפֵּא

construct : רָפֵא

EXERCISE 32

Eli עלי

לכן
therefore
על-כן

פעם
a (pace), time (f.)

פעמים
twice (dual)

(1) וַיְהִי בַּלַּיְלָה הַהוּא, וְשִׁמוּאֵל שָׁכַב בְּהֵיכַל-יְהוָה אֲשֶׁר שָׁם
אֶרֶוֹן הַאֱלֹהִים, וַיִּקְרָא יְהוָה אֶל-שִׁמוּאֵל, וַיֹּאמֶר הַנְּעֹר אֵל-
עָלִי, הִנְנִי כִי קָרָאתָ לִי, וַיֹּאמֶר עָלִי לֹא קָרָאתִי לְךָ: וַיִּקְרָא
יְהוָה עוֹד אֶל-שִׁמוּאֵל, וַיֹּאמֶר הַנְּעֹר עוֹד אֶל-עָלִי הֲלֹא זֶה
פְּעָמַיִם קָרָאתָ לִי: אָז יָדַע עָלִי כִי יְהוָה הוּא הַקּוֹרֵא לַנְּעֹר:
וַיֹּאמֶר אֵלָיו עָלִי, שָׁכַב בְּנִי וְהִנֵּה כִי יִקְרָא אֵלַיִךְ וְאָמַרְתָּ,
דַּבֵּר יְהוָה כִּי שָׁמַע עֲבָדְךָ: וַיִּשְׁכַּב הַנְּעֹר וַיִּשְׁמַע וְהִנֵּה קוֹל
קוֹרֵא שִׁמוּאֵל שִׁמוּאֵל, וַיֹּאמֶר דַּבֵּר-נָא כִּי שָׁמַע עֲבָדְךָ: וַיֹּאמֶר
אֵלָיו, הִנֵּה אֲנֹכִי שֹׁפֵט אֶת-עָלִי וְאֶת-בֵּיתוֹ, כִּי עָשׂוּ בְנֵי אֶת-
הָרַע בְּעֵינָי וְהוּא יָדַע וְלֹא כִבְדֵנִי לְעֵינֵיהֶם, לָכֵן יִפְלוּ בְנֵי
בְּחָרָב וּנְכַרְתַּ בֵּית-עָלִי מִיִּשְׂרָאֵל: וַיְהִי בַּבֹּקֶר, וְשִׁמוּאֵל יָרָא
לְהַגִּיד אֶת אֲשֶׁר דִּבֶּר אֵלָיו יְהוָה, וַיִּקְרָא אֵלָיו עָלִי וַיֹּאמֶר
שִׁמוּאֵל בְּנִי, הִגִּידָה לִי אֶת-הַדְּבָר אֲשֶׁר דִּבֶּר אֵלַיִךְ יְהוָה,
אֶל-תְּסַתֵּר מִמֶּנִּי: וַיַּגֵּד לוֹ אֶת-דְּבָרֵי-יְהוָה: וַיֹּאמֶר עָלִי, צַדִּיק
יְהוָה וְאֲנֹכִי הִרְשָׁע, מִשְׁפָּטוֹ צָדִיק וְכֹל-דְּבָרָיו אָמֵת, יְהִי שֵׁם-
יְהוָה מְבֹרָךְ (2) כִּי תִמְצָא אֶת-צֹאן-אֵיבֶךָ בַּדֶּרֶךְ, אֵל תְּסַתֵּר

^a The clause containing the participle is subsidiary and, if put in parentheses, does not break the continuity of the main theme. Hence the subsidiary clause, not being part of the continuous narrative, does not employ the waw consecutive. With the participle in this connexion supply in English 'was'.

^b For a hypothetical אֵיבֶךָ.

אֶת-עֵינֶיהָ מֵהֶם כִּי קִבֵּץ תִּקְבְּצֶם אֶל-בֵּיתָהּ וְהֶאֱכַלְתָּ אֹתָם
 וְשָׁלַחְתָּ לְהַגִּיד לוֹ, וְיֵרָאֶת מִיְהוָה אֱלֹהֶיהָ (3) וַיְהִי בְעַמֵּד מֹשֶׁה
 עַל-רֹאשׁ-הַהָר וַיֹּאמֶר אֵלָיו יְהוָה, זֹאת הָאָרֶץ. אֲשֶׁר נָשְׂאתִי
 אֶת-יָדִי לְאַבְרָהָם לְתֵת לְזָרְעוֹ (4) לְקַח הַמֶּלֶךְ בְּיַדוֹ אֶת-
 סֵפֶר הַתּוֹרָה וַיִּקְרָא בְּאָזְנוֹ-הָעַם אֶת-הַמִּצְוֹת וְאֶת-הַמִּשְׁפָּטִים
 אֲשֶׁר צִוָּה מֹשֶׁה אֶת-יִשְׂרָאֵל, וַיִּקְרַע אֶת-בְּגָדָיו וַיֹּאמֶר, חָטְאוּ
 לַיהוָה אֱלֹהֵי-אֲבוֹתַי כִּי לֹא שָׁמְרֵנוּ אֶת-מִצְוֹתָיו כְּכֹל הַכְּתוּב
 בְּסֵפֶר הַזֶּה, לְכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת (5) כֹּה דִבֶּר אֵלַי
 יְהוָה, הִנְנִי שֹׁלֵחַ אֹתְךָ אֶל-הָעָם הַזֶּה וְהִלַּכְתָּ וְקִרְאתָ בְּאָזְנוֹתֵיהֶם
 לֵאמֹר, הִנֵּה מְצֵאתִי אֶתְכֶם בְּאָרֶץ מִצְרַיִם: וְאֲשַׁלַּח אֲלֵיכֶם
 אֶת-מֹשֶׁה עַבְדִּי לְהַצִּיל אֶתְכֶם מֵעַבֹּדֵת מִצְרַיִם וְאֶגֶף אֶת-
 פִּרְעֹה וְאֶת-עַבְדָּיו עַד-אֲשֶׁר שַׁלַּח אֶתְכֶם מֵאֶרֶצוֹ: וַתַּעֲמְדוּ
 עַל-הַר-קָדְשִׁי וַתִּשְׁמְעוּ אֶת-קוֹלִי בְּדַבְרֵי אֲלֵיכֶם מִתּוֹךְ-הָאֵשׁ
 וַתֹּאמְרוּ בְּקוֹל אֶחָד, אֹתְךָ לְבַדְּךָ וְעַבְדִּי: וְעַתָּה לֹא יֵרָאֶתְּ
 לְעַבְדִּי אֶת-אֱלֹהֵי-כֹלְעָן אֲשֶׁר עָשׂוּ אֹתָם יַדֵּי-אָדָם וַתִּשְׁכַּחוּ
 אֹתִי: לְכֵן אֲזַכֶּי אֶשְׁכַּח אֶתְכֶם וְהִסְתַּר אֶסְתִּיר אֶת-פְּנֵי מַכֶּם
 (6) צִוָּה יְהוָה וַיִּבְקְשׂוּ וַיִּמְצְאוּ אֶת-הָאִישׁ אֲשֶׁר נָגַב אֶת-הַזֶּהָב
 וַיִּגְּשׂוּ אֹתוֹ לְמִשְׁפָּט: וַיֹּאמֶר אֵלָיו יְהוָה הִנֵּךְ בֶּן-מֹות כִּי חָטָא
 חָטָאתָ לַיהוָה וַתִּקַּח מִזֶּה־בַּהֶעִיר וְלֹא יֵרָאֶת לְעַבְרֵי עַל-מִצְוֹת-
 יְהוָה (7) רָאָה דָּוִד אֶת-הָאִשָּׁה וַתִּמְצָא חֵן בְּעֵינָיו, וַיְהִי אַחֲרֵי
 מוֹת-אִשָּׁה וַיִּשְׁלַח אֵלֶיהָ דָּוִד לֵאמֹר הִנֵּה מְצֵאת חֵן בְּעֵינֵי
 מֶאֵד וְאֲשַׁלַּח לְקַחְתָּ אֹתְךָ לִי לְאִשָּׁה (8) רָאָה אַבְרָהָם אֶת-
 הָאֲנָשִׁים עַמְדִים לְפָנָיו וַיִּגַּשׁ אֲלֵיהֶם וַיֹּאמֶר, אֲדוֹנָי אִם-נָא
 מְצֵאתִי חֵן בְּעֵינֵיכֶם אֶל-נְאֻתַעֲבָרוּ עַד-אֲשֶׁר אֶכְלַתֶּם לָחֶם

(1) Sarah the wife of Abraham bore (to) him a son and she called his name Isaac, as the word which the angel spoke to

* The raising of the hand accompanies the taking of an oath and therefore 'to raise the hand' means 'to take an oath'.

^b 'My mountain of holiness'—i.e. 'my holy mountain'. See Appendix 5, p. 253.

^c 'Worthy of death'.

Abraham her husband. (2) Behold I (was) walking in the way and I found the old prophet and I gave (to) him to eat, for he was hungry, and I hid him with me in the house and I saved his life ('soul') from death. (3) Hear thou the word of God which he hath spoken against [לָעָלְמָי] thee. Behold I have made thee king over Israel and thou wast not afraid to forget the Lord and thou didst serve strange gods. (4) The king sought to take the woman to him(self) for a wife and she said unto him, 'My lord, I am the wife of a man'. And the king asked the name of her husband and she told (to) him. And he took a book and he wrote in it and he called (to) the husband of the woman and he said unto him, 'Take now this book and give it to the judge whom thou wilt find before the palace'. And the man took the book and he gave (it) to the judge. And the judge read the command of the king which (was) written in the book, saying, 'Send this man away to the wilderness and he shall die there'. And the judge hearkened to the voice of the king—according to ('as') all that he commanded him, so he did. And it was told to the king that the husband of the woman was dead and he took the woman to himself for a wife. And it came to pass in that time that the prophet called unto the king and he was very angry and he said, 'Thou whom the Lord hath chosen ("who, the Lord hath chosen thee") for a righteous judge^a over His people, thou hast sinned before Him and He hath judged thee the judgement of death'. (5) I told not (to) thee that she is my wife for I was afraid lest thou shouldst (impf.) kill me. (6) *Thou* (pronoun) hast created the heavens and the earth and the seas and all that is in them. (7) The sons of Reuben drew near unto Moses and they said unto him, 'If we have found grace in thine eyes, give (to) us, we pray thee [לָעָלְמָי] these cities and we shall dwell in them'. (8) I have lifted up my hand to the Lord my God and I have sworn that I will not take^b a thing from you. (9) The priest said to the woman, 'Behold thou art bearing a son and thou shalt call his name Samuel'. (10) Unto Thee, my God, I shall call and from Thy heavens Thou wilt hear my voice.

^a 'A judge of righteousness'. See p. 136. 63.

^b In Hebrew 'I have sworn if I shall take', see p. 176, footnote b.

74. SOME DOUBLY WEAK VERBS

There are many verbs which have more than one peculiar root-letter, as נגע 'to touch', which is both a Pe Nun and Lamed Guttural, requiring two sets of adjustments to be made. A few doubly weak verbs are given below :

(a) נגע 'to touch'—Pe Nun and Lamed Guttural verb.

QAL: Perfect נגע; Imperfect נגע (for נגע); Imperative נע; Infinitive construct נגע and נעת (for נעת).

In the Imperfect the *Nun* is assimilated and the *Guttural* has the vowel Pathah. The alternative Infinitive construct has Pathah before and under the guttural.

HIPHIL: Perfect הגיע (for הגיע 'to cause to touch', 'to reach'); Imperfect גיע (for גיע); Participle מגיע (for מגיע).

PIEL: Perfect נגע (for נגע 'to plague'); Imperfect נגע (for נגע). The explanations of the Qal hold also for the Hiphil and Piel.

Other types of Pe Nun and Lamed Guttural verbs are:

'to breathe' QAL: Perfect נשם; Imperfect נשם.

'to journey' " " נסע; " " נסע.

(HIPHIL Perfect: הגיע 'to cause to journey')

'to plant' QAL: Perfect נטע; Imperfect נטע.

(b) חבא (in Niphal and Hithpael 'to hide oneself' and in Hiphil 'to hide'—transitive)—Pe Guttural and Lamed 'Alep verb.

	Similarly חטא 'to sin'			
	QAL		HIPHIL	
Perf.:	he hath sinned	חטא	he hath caused to sin	חטא
	thou (m.) hast	חטאת	thou (m.) hast	חטאת
Imperf.:	he will sin	חטא	he will cause to sin	חטא
Inf. construct:		חטא		חטא
	with ל	לחטא		

NIPHAL: Perfect **נִחַבָּא**; Imperfect **יִחַבֵּא** (for **יִחַבֵּא**); Participle **נִחַבֵּא**.

In the Perfect of Niphal the **ל** has Seghol (as all *Pe Guttural* verbs) and the second syllable has Qameṣ (as all *Lamed 'Alep* verbs). So also the participle.

HIPHIL: Perfect **הִחַבֵּיא**; Imperfect **יִחַבֵּיא** &c.

HITHPAEL: Perfect **הִתְחַבֵּא**; Imperfect **יִתְחַבֵּא** &c.

(c) **נָשָׂא** 'to lift up', 'raise', 'bear'—Pe Nun and Lamed 'Alep verb.

QAL: Perfect **נָשָׂא**; Imperfect **נִשֵּׂא**; Imperative **נִשֵּׂא**; Infinitive construct **נִשֵּׂא** and **נִשֵּׂאת** (for **נִשֵּׂאת**); with **ל**, **לִנְשֵׂאת**.

In the Imperfect the *Nun* is assimilated (as **נִשֵּׂא**) and the second syllable has Qameṣ because of the *Lamed 'Alep* (as **נִמְצֵא**). The alternative form of the Infinitive construct is (first a theoretical **נִשֵּׂאת** since it is Pe Nun—as **נִשֵּׂת**—which easily becomes) **נִשֵּׂאת** and with a prefixed **ל** the **נ** quiesces and its vowel is taken by the preceding letter—**לִנְשֵׂאת**.

NIPHAL: Perfect **נִשָּׂא** (for **נִנְשָּׂא**); Imperfect **יִנְשָּׂא**; Imperative **הִנְשָּׂא**.

HIPHIL: Perfect **הִנְשִׂיא** (for **הִנְשִׂיא**); Imperfect **יִנְשִׂיא** (for **יִנְשִׂיא**); Participle **מִנְשִׂיא** (for **מִנְשִׂיא**) &c.

The changes in these conjugations are obvious from the remarks above about the Qal. The Piel, Pual, and Hithpael, having a Dagheš Forte in the *second* root-letter, do not affect the first root-letter **נ**, so that they are simply *Lamed Guttural* or *Lamed 'Alep* verbs in these conjugations.

EXERCISE 33

Eden	עֵדֵן	vanity, falsehood	שָׁוְא	to flee	בָּרוּחַ
knowledge	דַּעַת	living, alive (adj.)	חַי	Edom	אֶדוֹם

(1) וַיִּבְרָא אֱלֹהִים אֶת-הַאָדָם, עֶפְרָר מִן-הָאָדָמָה, וַיִּפַח בּוֹ רוּחַ
חַיִּים וַיְהִי הָאָדָם לְגֹפֶשׁ חַי: וַיֵּטַע יְהוָה גֵּן בְּעֵדֵן וַיִּתֵּן לְאָדָם

לְעַבְדָּהּ וּלְשַׁמְרָהּ, וַיֹּאמֶר אֵלָיו, מִכֹּל עֲצִי-הֵגֶן לֹא-תֹאכַל מִמֶּנּוּ וְלֹא תִנְעַבּוּ, כִּי בַיּוֹם עֲבַרְתָּ אֶת-הַמִּצְוָה הַזֹּאת, מָוֹת יִהְיֶה מִשְׁפָּטְךָ (2) וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, כֹּה תִכְרַף אֶת-בְּנֵי-יִשְׂרָאֵל, אָמַר אֲלֵיהֶם, יִכְרַכְךָ יְהוָה וַיִּשְׁמְרְךָ יֵשׂא יְהוָה אֶת-פָּנָיו אֵלֶיךָ וְנָתַן לְךָ שְׁלוֹם (3) לֹא תִשָּׂא אֶת-שֵׁם-אֱלֹהֶיךָ לְשׂוֹא (4) וְתֹאמַר אֲשֶׁת אֲדוֹן-יוֹסֵף אֶל-כָּל-הָעַמִּידִים לְפָנָיִהּ, בָּא אֵלַי הָעֶבֶד הָעִבְרִי הַזֶּה, וְאִין אִישׁ אֶתְנֶנּוּ בְּבֵיתִי, וַיַּחֲזֹק בִּי, וְאִשָּׂא אֶת-קוּלִי וְאֶקְרָא: וַיְהִי כִשְׁמַעוֹ אֶת-קוּלִי וַיִּכְרַח מִפָּנָי וַיַּעֲזֹב אֶת-בְּגָדוֹ אֹתִי: וַיְהִי בְעָרֵב וַתִּגַּד לְאִשָּׁה בְּדָבָרִים הָאֵלֶּה וַיִּקְצַף עַד-מְאֹד וַיִּתֵּן אֶת-יוֹסֵף בְּבוֹר (5) כִּי יַדְבַּר אֵלֶיךָ רַעַף לֹאמַר שְׂוֹא עֶבֶד אֶת-יְהוָה וְעַתָּה נַעֲבֹדָה אֶת-אֱלֹהֵי-כֹנְעָן, וְהִלַּכְתָּ וְהִגַּדְתָּ לְשֹׁפְטֵי-עִירְךָ וְשִׁפְטוּ אֹתוֹ כְּכַתוּב בַּתּוֹרָה הַזֹּאת (6) וַיִּשְׁמַע יַעֲקֹב בְּקוּל-יְהוָה וַיִּקַּח אֶת-נָשָׁיו וְאֶת-כָּל-בְּנֵי בֵיתוֹ וַיִּסַּע אֶרְצָה כְּנָעַן (7) וַיֵּרֶא אֱלֹהִים חֲכֵמָה וְדַעַת וְשׂוֹא עֲבוּדַת עֵץ וְאֶבֶן (8) וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּסְעוּ בְּנֵי-יִשְׂרָאֵל דֶּרֶךְ הַמִּדְבָּר הַיַּרְדֵּנִי: וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים אֶל-מֶלֶךְ אֲדוֹם לֹאמַר נַעֲבֹרָה-נָא בְּאַרְצְךָ אֶל-הָאָרֶץ אֲשֶׁר נֹשְׁבַע אֱלֹהֵינוּ לְאַבוֹתֵינוּ לָתֵת לָנוּ, וְהָיָה בְּתַת אֹתָהּ יְהוָה בְּיַדְנוּ וְנִכְרַנּוּ אֶת-הַחֹסֶד הַזֶּה וְנִכְרַתְנוּ אֹתָךְ בְּרִית-שְׁלוֹם: וַיֹּאמֶר מֶלֶךְ-אֲדוֹם, לֹא תַעֲבֹר בְּאַרְצִי וְאִם לֹא תִשְׁמַע אֵלַי וַיִּצְאֹתִי לִגְדֹף בְּיַד חֲזָקָה (9) בַּיּוֹם הַהוּא, אָמַר יְהוָה, לֹא יֵשׂא גֹי אֶל-גֹּי חֲרִיב וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְלֹא יִשְׁפְּכוּ עוֹד דָּמִים, וַיָּשֻׁבוּ כָל-הָעַמִּים בְּשְׁלוֹם עַל-אֲדָמָתָם (10) שָׂא-נָא אֶת-עֵינֶיךָ מִן הַמְּקוֹם אֲשֶׁר אֹתָהּ שָׂם, כִּי אֶת-כָּל-הָאָרֶץ הַזֹּאת לָךְ אֶתְנַנָּה (11) וַיְהִי בְּנוֹסַע הָעָם וַיִּשְׂאוּ בְּנֵי-אַהֲרֹן הַכֹּהֲנִים אֶת-אֲרוֹן-הַבְּרִית (12) צִוָּה מֹשֶׁה אֶת-הָעָם לֹאמַר לֹא תִגְשׁוּ אֶל-הָהָר וְלֹא תִנְעֲצוּ בוֹ, כִּי יְהוָה יֵרֵד עֲלָיו וְהָיָה הָהָר קֹדֶשׁ

^a The Hiphil of this verb means 'to take hold of', 'seize'.

^b נַעַב does not take an object—it is usually followed by בָּ.

(1) The sons of Reuben drew near unto Moses and they spoke unto him saying: 'Behold this land is good for our sheep, and now if we have found grace in thine eyes let us plant (cohortat.) trees, and let us work the land, and our wives and our children shall dwell there, and we will pass over with our brethren unto the land which the Lord hath sworn to our fathers to give to their seed, and we will fight for them'. And Moses said: 'I will ask of the Lord, if it is good in His eyes'. (2) And it came to pass after many days that we journeyed (waw consec.) in the wilderness to the mountain of God to hear the words of the Lord and ye said, 'All our days we will serve the Lord'. (3) The prophet said, 'All thy words are falsehood, for there is not in them the fear of the Lord and the knowledge of His law'. (4) Joshua commanded the people saying, 'When you hear (inf. constr. with suff.) my voice calling, "It is a war for the Lord and for Joshua!" then (waw consec.) shall ye call, even ye, so'. (5) All the warriors of David came unto him and they swore to him saying: 'Thee alone we will serve and no man shall touch (in) thee'. (6) Flee to the land of Egypt, for the king hath sworn to take thy life,^a and thou shalt dwell there until the death of thine enemy and thou shalt deliver thy life from death. (7) And it came to pass when Jacob heard the words of his sons that he cried in a great voice, 'My son Joseph liveth and he hath sent to take me unto him to Egypt. Blessed be the Lord, the God of my fathers, who hath done kindness with me.' (8) My voice I will raise unto the Lord and from all my troubles He will deliver me. (9) Moses saw the serpent before him and he fled (from) before it; and the Lord said unto him, 'Why fleest thou? Take it in thy hand.' (10) Give (to) me wisdom and knowledge, in order that I may rule over Thy people with righteousness.

75. PE YOD AND PE WAW VERBS

There are two distinct types of weak verbs which have ^a as the first root-letter in the Perfect Qal. The one, represented by **יָטַב** ('to be good') is in Hebrew a true Pe Yod; while the other, represented by **יָשַׁב** ('to sit, dwell') comes, as will be

^a יָשַׁב.

shown, from an original **וְשָׁב** and is therefore a Pe Waw verb. The distinction between the Pe Yod and the Pe Waw verbs, though not apparent in Qal, is quite clear in some of the derived conjugations. For example:

(a) The Hiphil of **יָטַב** is **הִיטִיב** ('to cause to be good, to do good'). Note the original י (after the ה of Hiphil); but

(b) the Hiphil of **יָשַׁב** (originally **וְשָׁב**) is **הוֹשִׁיב** ('to cause to sit, dwell'). Note the original ו (though quiescent, after the ה of Hiphil).

It was noted on p. 157 that the regular Hiphil **הִגְדִּיל** comes from an earlier form **הַגְדִּיל** (hagdîl); so that:

(a) The Hiphil of the true Pe Yod **יָטַב** was originally **הִיטִיב** (haytîḅ) which became **הִיטִיב** (hēytîḅ, hêtîḅ), just as the absolute **עֵיץ** and **בַּיִת** became **עֵץ** and **בַּיִת** in the construct (pp. 47, 72).

(b) The Hiphil of the original Pe Waw verb **וְשָׁב** was first **הוֹשִׁיב** (hawšîḅ) which became **הוֹשִׁיב** (hōšîḅ), in the same way as **מִוֶּת** became (**מִוֶּת** and then) **מוֹת** in the construct (p. 97, footnote a).

We now give Tables of the Pe Yod and Pe Waw together, so that the differences between them may be seen.

QAL

PE YOD		PE WAW	
<i>Perf.</i> :	(he hath been good יָטַב) (<i>regular : not used</i>)	he (hath) sat יָשַׁב	
<i>Imperf.</i> :	he will be good יִיטַב	he will sit יִשָּׁב	
	she „ תִּיטַב	she „ תִּשָּׁב	
	thou (m.) wilt „ תִּיטַב	thou (m.) wilt „ תִּשָּׁב	
	thou (f.) „ תִּיטַבִּי	thou (f.) „ תִּשָּׁבִי	
	I (c.) shall „ אֵיטַב	I (c.) shall „ אֵשָּׁב	
	they (m.) will „ יִיטַבוּ	they (m.) will „ יִשָּׁבוּ	
	they (f.) „ תִּיטַבְנָה	they (f.) „ תִּשָּׁבְנָה	
	ye (m.) „ תִּיטַבוּ	ye (m.) „ תִּשָּׁבוּ	
	ye (f.) „ תִּיטַבְנָה	ye (f.) „ תִּשָּׁבְנָה	
	we (c.) shall „ נִיטַב	we (c.) shall „ נִשָּׁב	

<i>Cohort.:</i> let me (c.) be good	אֵיטְבָה	let me (c.) sit	אֵשְׁבָה
<i>Imperf. with Waw</i> and he	וַיֵּטֵב	and he sat	וַיֵּשֶׁב ^a
<i>Consecutive:</i> was good			
<i>Imper.:</i>		sit thou (m.)	שֵׁב (שְׁבָה)
		„ (f.)	שְׁבִי
		„ ye (m.)	שְׁבוּ
		„ (f.)	שְׁבֹנָה
<i>Part.:</i>	(יֵטֵב)	sitting (m. sg.)	יֹשֵׁב
		&c.	
<i>Inf. absolute:</i>	יֵטֵב		יֵשֶׁב
<i>construct:</i>	(יֵטֵב)		שְׁבֵת
„ with ל			לְשֵׁבֵת
„ „ suffixes:			שְׁבֵתִי

The Pe Yod verb retains the first root-letter quiescent in the Imperfect Qal—יֵטֵב. (Stative, as יֵשֶׁב.) becomes יֵטֵב (p. 18, 2).

The Pe Waw verb in Qal discards the first root-letter in the Imperfect יֵשֶׁב, the Imperative שֵׁב, and the Infinitive Construct שְׁבֵת, the latter resembling that of the Pe Nun type. The Waw Consecutive with the Imperfect retards the accent one place, so that the last syllable וַיֵּשֶׁב is now closed and unaccented and its vowel is thus shortened—וַיֵּשֶׁב.

NOTE: Some of these verbs have become mixed, partaking of the peculiarities of each other; e.g. the verb יִרְשׁ ('to inherit') is a Pe Waw Verb, but the Imperfect Qal is יִרְשׁ, as if it were a Pe Yod. Similarly in cognate languages the verb יָדַע ('to know') appears as a Pe Yod, but in Hebrew it takes the peculiarities of a Pe Waw (see p. 210 (a)).

In order to show the difference between the (true) Pe Yod and the (original) Pe Waw the Hiphil is first given.

^a But וַיֵּשֶׁב 'and I sat'—no shortening for 1st sing. (p. 114 (b), N.B.).

HIPHIL

		PE YOD		PE WAW	
<i>Perf. :</i>	he hath done good	הִיטִיב		he hath caused to sit, dwell	הוֹשִׁיב
	she	הִיטִיבָּהּ		she	הוֹשִׁיבָּהּ
	thou (m.) hast	הִיטִיבְתָּ	thou (m.) hast		הוֹשִׁיבְתָּ
	thou (f.)	הִיטִיבְתִּי	thou (f.)		הוֹשִׁיבְתִּי
	I have (c.)	הִיטִיבְתִּי	I (c.) have		הוֹשִׁיבְתִּי
	they (c.)	הִיטִיבוּ	they (c.)		הוֹשִׁיבוּ
	ye (m.)	הִיטִיבְתֶּם	ye (m.)		הוֹשִׁיבְתֶּם
	ye (f.)	הִיטִיבְתֶּן	ye (f.)		הוֹשִׁיבְתֶּן
	we (c.)	הִיטִיבנוּ	we (c.)		הוֹשִׁיבנוּ

Imperf. :

	he will do good	יִיטִיב		he will cause to sit, dwell	יֹוֹשִׁיב
	she	תִּיטִיב	she		תוֹשִׁיב
	thou (m.) wilt	תִּיטִיב	thou (m.) wilt		תוֹשִׁיב
	thou (f.)	תִּיטִיבִי	thou (f.)		תוֹשִׁיבִי
	I (c.) shall	אֵיטִיב	I (c.) shall		אוֹשִׁיב
	they (m.) will	יִיטִיבוּ	they (m.) will		יוֹשִׁיבוּ
	they (f.)	תִּיטִיבְנָהּ	they (f.)		תוֹשִׁיבְנָהּ
	ye (m.)	תִּיטִיבוּ	ye (m.)		תוֹשִׁיבוּ
	ye (f.)	תִּיטִיבְנָהּ	ye (f.)		תוֹשִׁיבְנָהּ
	we (c.) shall	נִיטִיב	we (c.) shall		נוֹשִׁיב

Cohort. :

	let me (c.)	אֵיטִיבָּהּ	let me (c.)		אוֹשִׁיבָּהּ
	I will	אֵיטִיבָּהּ	I will		אוֹשִׁיבָּהּ

<i>Jussive :</i>	let him	יִיטֵב	let him		יֹוֹשֵׁב
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*Imperf. with Waw
Consecutive :*

	and he did good	וַיִּטֵּב	and he caused to sit		וַיֹּוֹשֵׁב
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<i>Imper. :</i>					
do thou (m.) good	הֵיטֵב	cause thou (m.) to sit	הוֹשֵׁב		
	• הֵיטִיבָהּ		• הוֹשִׁיבָהּ		
„ (f.) „	הֵיטִיבִי	„ (f.) „	הוֹשִׁיבִי		
„ ye (m.) „	הֵיטִיבוּ	„ ye (m.) „	הוֹשִׁיבוּ		
„ (f.) „	הֵיטִיבְנָהּ	„ (f.) „	הוֹשִׁיבְנָהּ		
<i>Part. :</i>					
doing good (m. sg.)	מְיַטֵּב	causing to sit (m. sg.)	מְוַשֵּׁב		
&c.		&c.			
<i>Inf. absolute :</i>	הֵיטֵב		הוֹשֵׁב		
<i>construct :</i>	הֵיטִיב		הוֹשִׁיב		

In the Hiphil the original first root-letter has remained ; הֵיטֵב shows the original Yod and הוֹשִׁיב the original Waw. Note that the Imperfect Hiphil has a shortened form (יֹשֵׁב from יוֹשִׁיב, יִיטֵב from יִיטִיב) for the Jussive. Waw Consecutive is attached to the shortened form of the Imperfect and when this occurs the accent is retarded one place, leaving a closed unaccented syllable which must, consequently, shorten its vowel.

PE WAW

	NIPHAL		HOPHAL	
<i>Perf. :</i>	he was inhabited	נֹשֵׁב	he was made to sit, dwell	הוֹשֵׁב
	she „	נֹשְׁבָהּ	she „	הוֹשְׁבָהּ
	thou (m.) wast	נֹשַׁבְתָּ	thou (m.) wast	הוֹשַׁבְתָּ
	&c.		&c.	
<i>Imperf. :</i>	he will be inhabited	יֹשֵׁב	he will be made to sit, dwell	יֹשֵׁב
	she „	תֹּשֵׁב	she „	תֹּשֵׁב
	I (c.)	אֹשֵׁב	I (c.)	אֹשֵׁב
	&c.		&c.	
<i>Imper. :</i>	be thou (m.) inhabited	הִשָּׁב		
	&c.			
<i>Part. :</i>	being inhabited (m. sg.)	נוֹשֵׁב	being made to sit (m. sg.)	מוֹשֵׁב
	„ (f. sg.)	נוֹשְׁבָהּ	&c.	
	&c.			
<i>Infinitives :</i>		הִשָּׁב		הוֹשָׁב

• Emphatic imperative, p. 88 (b).

NIPHAL: Since the Niphal Perfect **נִשְׁמַר** (nišmar) was originally **נִשְׁמַר** (našmar) (see note on Niphal of Pe Guttural verb, p. 156), the Niphal Perfect of the original **נָשַׁב** was **נִנְשַׁב** (nawšab) which became **נִנְשַׁב** (nôšab). The original initial **נ** has survived in the Niphal Imperfect as a full consonant and so this part of the conjugation is normal.

HOPHAL: It will be remembered that the Hophal of the Pe Nun verb has Qibbuṣ instead of Qames-Ḥaṭuḥ (p. 144). The Hophal of the Pe Waw verb follows this tendency and the (hypothetical form) **הוּשַׁב** (huwšab) becomes **הוּשַׁב** (hûšab); the waw quiesces.

NOTE: A special type of the above verbs is one whose second root-letter is a sibilant (S-sound), since this behaves like a Pe Nun verb:

'to pour out'	Qal: Perfect	יָצַק ;	Imperfect	יִצַק
'to burn'	Qal:	„ יָצַת	„	יִצַת
	Hiphil:	„ הִצִּית	„	יִצִּית

EXERCISE 34

maidservant	אָמָה	door	דֶּלֶת
three (m.)	שְׁלֹשָׁה ^a , (f.) שְׁלוֹשׁ	wall (of a city)	חוֹמָה
sister	אָחוֹת , pl. (irreg.) אָחיות ; with suffix אָחוֹתַי , pl. (with suffix) אָחיותַי		
to go down, descend	יָרַד (Imperf. יִרַד)		
to cause to go down, to bring down	יָרַד in Hiphil		הוֹרִיד
to go out, go forth	יָצָא (Imperf. יִצָּא)		
to cause to go out, to bring out, bring forth	יָצָא in Hiphil		הוֹצִיא

(1) **צָנָה יְהוָה אֶת-אַבְרָהָם לֵאמֹר צֵא מֵאֶרֶץ וּמְבֵית-אָבִיךָ אֶל-הָאֶרֶץ אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּקַּח אַבְרָהָם אֶת-שָׂרָה אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וַיֵּצְאוּ אֶרֶץ כְּנָעַן וַיֵּשְׁבוּ שָׁם: וַיְהִי רָעַב בְּאֶרֶץ וַיֹּאמֶר אַבְרָהָם אֶל-שָׂרָה גֵרְדָה-נָא מִצִּירְיָמָה, וַיֵּרְדוּ**

^a It is interesting to note (pp. 243-4 (b)) that the numerals from 3 to 10 end in **ה** when in connexion with a masc. noun.

שָׁמָּה (2) עָשָׂה יְהוָה לְשָׂרָה כַּאֲשֶׁר אָמַר וּתְלַד שָׂרָה בֶן וּתְקַרָּא
 אֶת-שְׁמוֹ יִצְחָק: וַיִּגְדַּל הַנְּעָר וַיְהִי אֱלֹהִים אֹתוֹ: וּתְאָמַר שָׂרָה
 אֶל-אֲבָרְהָם אִישָׁה, לֹא יִרְשׁ בֶּן-הָאִמָּה הַזֹּאת עִם-בְּנֵי עַם-
 יִצְחָק (3) וַיְהִי כַשְׁמַע יִשְׁבִּי-הָעִיר כִּי בָאוּ שְׁנֵי-אָנָשִׁים אֶל-
 בֵּית-לוֹט וַיִּתְקַבְּצוּ לַפְּנֵי-בֵיתוֹ וַיִּקְרְאוּ אֵלָיו לֵאמֹר אֵיךְ הָאָנָשִׁים
 אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הִצִּיאָה אֹתָם אֵלֵינוּ: וַיֵּצֵא אֶלֵיהֶם
 לוֹט וַיֹּאמֶר אֲלֵיהֶם, אֶל-נָא תִשְׁפְּכוּ דָמַי: וְלֹא שָׁמְעוּ אֵלָיו
 וַיִּנְשׂוּ לְשִׁבּוֹר אֶת-הַדָּלֶת וַיִּנְף אֹתָם יְהוָה וְלֹא רָאוּ וַיִּבְקְשׂוּ אֶת-
 הַדָּלֶת וְלֹא מָצְאוּ: וַיֹּאמְרוּ הַמַּלְאָכִים אֶל-לוֹט, צֵא מִן הָעִיר
 אַתָּה וְכָל-בְּנֵי בֵיתְךָ כִּי מִשְׁחִיתִים אֲנֻחֲנוּ אֶת-הַמְּקוֹם: וַיִּשְׁמַע
 לוֹט בְּקוֹלָם וַיֵּצֵא הוּא וְאִשְׁתּוֹ וּשְׁתֵּי-בָנוֹתָיו וַיִּמְלִטוּ לְנַפְשָׁם
 הַהִרָה: וַתֵּרֶד אִש-אֱלֹהִים מִשָּׁמַיִם וּתְאָכַל אֶת-הָעִיר וְאֶת-כָּל-
 אֲשֶׁר בָּהּ (4) וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו, הוֹרִידוּ אֵלַי אֶת-אֲחֵיכֶם
 הַקָּטָן וַיִּדְעֹתִי כִּי אָמַת דְּבַרְתֶּם: וַיְהִי כַשְׁמַעַם אֶת-דְּבַר-יוֹסֵף
 וַיִּירָאוּ מְאֹד וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ, חֲטֹא חֲטָאנוּ לַיהוָה
 בְּדַבְר-אֶחָיו, לָכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת: וְלֹא יָכַל יוֹסֵף
 לַעֲמֹד בַּפְּנֵי-אֶחָיו וַיֵּצֵא (5) וַיִּגַּד בְּאֻזְנֵי-פָרְעֹה לֵאמֹר הִנֵּה
 אֲבִי-יוֹסֵף וְאֶחָיו וְנָשֵׂיהֶם וּבָנֵיהֶם בָּאִים מִצְרַיִמָּה: וַיִּקְרָא
 פָּרְעֹה אֶל-יוֹסֵף וַיֹּאמֶר אֵלָיו, הִנֵּה אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִיא,
 הַחֹשֶׁב אֶת-בְּנֵי בֵית-אָבִיךָ בַּמְּקוֹם אֲשֶׁר יִיטַב בְּעֵינֶיךָ, וְהִיטַב
 אִיטִיב עִמָּם (6) וַיְהִי רָצַב בְּאֶרֶץ וַיֵּרֶד יַעֲקֹב מִצְרַיִמָּה וַיֵּשֶׁב
 שָׁם וַיְהִי לְגוֹי גָּדוֹל חֲזָק וָרַב: וַיִּירָאוּ מִפְּנֵי הַמִּצְרַיִם וַיֹּאמְרוּ
 הִנֵּה בָתוּכְנוּ עִם גְּדוֹל וְחֲזָק וְהָיָה כִּי תִהְיֶה מִלְחָמָה וְנִלְחַם גַּם
 הוּא בָנוּ: וַיַּעֲבִירוּהוּ וַיִּתְּנוּ עָלָיו עֲבוֹדָה וַיַּצְעַק יִשְׂרָאֵל אֶל-
 יְהוָה מִעֲבוֹדָתוֹ (7) וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאֶרֶץ עֲצֵי-פָרִי אֲשֶׁר
 וָרַעַם בָּם, וַיְהִי-כֵן (8) וַיִּשְׁכַּב שָׁם יַעֲקֹב בְּלַיְלָה הַהוּא וַיִּמָּלֵם

^a Lit. 'a pair of', i.e. 'two'. See p. 243 (b). ^b Longer form of Imperative.

^c Fem. constr. of שְׁתֵּי, lit. 'a pair of'. See p. 243 (b).

^d Jussive—shortened form.

והנה יהוה מדבר אליו לאמר אנכי אלהי-אברהם ואלהי-
יצחק אביך והיטב איטיב עמך, כי מצאת חן בעיני (9) כי
תצא למלחמה על-איביך ונתנם יהוה בידך והיו לכם
לעבדים: וכי תשא אחת מבנותיהם חן לפניך ולקחת אתה
לך לאשה וישבה בביתך והיה אחרי ימים רבים ולא תמצא
עוד חן בעיניך, לא תמכר אתה לאמה כי שלח תשלח אתה
כמשפט הזה (10) שמעו המרגלים בקול האשה וישבו אתה
בבית וישכבו שם: והי בבקר, ואין איש בעיר, ותקח האשה
את-האנשים והורד אתם מעל-החומה, וימלטו לנפשם ההרה
והיו שם שלשה ימים עד-אשר שבו הרדפים העירה
(11) עבדים היו אבותינו לפרעה במצרים ויוציאם יהוה
אלהינו משם ביד חזקה ובאות גדולות (12) בא הנביא
לפני-המלך ויאמר אליו, הלא ידעת כי המליכו בני-ישראל
עליהם מלך, ואתה אמרת כי שלמה בנה ישוב על-כסאך
אחריך (13) ותדבר האשה החכמה מעל החומה לאמר תמצא-
נא אמתך חן בעיני-אדוני והגידה לנו את-מי אתה מבקש
והורדנו אתו אליך, ולמה נפל אנוחנו בחרב: ויטבו דבריך
בעיניו מאד ויאמר אליה, ברוכה את ליהוה אשר נתן חכמה
בלבך, כי הצלת את-כל-ישבי העיר ממות (14) וישלח
מלך ישראל מלאכים אל-הנביא לאמר פה אמר המלך, רד
אלי: ויאמר אליהם הנביא לא ארד, ואם איש-אלהים אנכי
תרד אש-אלהים משמים ואכלה אתכם: והי כדבר הנביא
את-הדברים האלה ותרד אש משמים ותאכל אתם

(1) The sons of Jacob returned unto their father and they told (to) him the words of Joseph which he (had) commanded them, saying: 'Thus said thy son Joseph, "Come down unto me to Egypt, thou and all thy house(hold) and I will make thee dwell

^a Inf. abs. before the finite verb, for emphasis.

^b Fem. sg. 3rd.

^c Idiomatic—'to bear grace' = 'to have grace', meaning 'to please'.

with me, for the famine is very heavy in the land of Canaan". And it came to pass, as Jacob heard these words that (waw consec.) he cried in a loud voice, 'My son Joseph is yet alive; blessed be the Lord who hath done kindness with His servant'. And Jacob went down to Egypt, he and all his house(hold) and they dwelt there. (2) And Sarah drew near unto Abraham her husband and she said unto him: 'Behold I am old (perfect) and the Lord hath not given (to) me a son; and now hearken in my voice according to ("as") all which I shall say unto thee, and take my handmaid unto thee for a wife.' And the words of Sarah were good in his eyes and he took her handmaid to him for a wife. And it came to pass after many days that (waw consec.) the handmaid bore (to) him a son. (3) And Moses heard that Pharaoh (was) seeking his life and he fled from (before) him and he went forth to the wilderness and he escaped from the hand of Pharaoh. (4) The servant of Abraham returned and the girl (was) with him and she was good in the eyes of Isaac and she bore [Nṽ] grace before him and she became his wife ('to him for a wife'). (5) And it came to pass when Judah heard that the wife of his son had gone in the evil way that (waw consec.) he was exceedingly angry and he said unto his servants, 'Bring her forth that she may be burnt in (the) fire'. And they brought her forth and she stood before him and she said, 'To the man to whom these belong ("to the man who these are to him") I have borne a son.' (6) The brothers of Joseph saw him and they said, one to the other, 'Behold the dreamer of dreams cometh'. And they took him and they rent his garments from (upon) him and they made him go down into the pit, and they sat (down) to eat. (7) Thus said the Lord unto me, 'Go forth and speak unto this people and thou shalt say unto them, "Your fathers went after strange gods and they forgot the Lord who brought them forth from the land of Egypt with a strong hand and who made them dwell in the land of their enemies whom He (had) destroyed before them".' (8) Moses spoke unto the children of Israel saying, 'Ye shall not fear the nations against whom^a ye shall fight, for the Lord is in our midst and He will bring down upon them stones of fire from the heavens and He will utterly destroy (inf.

^a 'Who . . . against them'; see p. 135.

abs. with finite verb) them from (upon) the face of the earth.' (9) If thy brother shall be sold to thee for a slave and he shall serve thee ; with thee he shall dwell in thy house and thou shalt indeed deal kindly (Hiph. of בָּרַח) with him, and thou shalt remember that I am the Lord thy God. (10) Solomon commanded him, saying, 'Dwell in thy house and go not forth (use the negative אַל , p. 77) from the city, for in the day that thou transgressest^a (inf. const. with suff.) my commandment thy blood shall be on thy head.' And one of his servants fled from him to the land of Edom ; and he took his men and he pursued after him and he found him. And the king heard that his enemy had transgressed his commandment and had gone forth from the city, and he sent unto him saying : 'Because thou hast transgressed my word and thou didst go forth from Jerusalem, behold death will be thy judgement.'

76. 'AYIN WAW AND 'AYIN YOD VERBS

We now come to the type of verb whose medial root-letter is a א or י which quiesces, i.e. The '*Ayin Waw* and '*Ayin Yod* verb. The original form of the verb 'to rise' was קָוַם (qāwam) in Perfect Qal, but the feeble א not only lost its power as a consonant but disappeared, leaving the form קָם . Since the normal Imperfect Qal יִשְׁמֹר (yišmōr) comes from an original יַשְׁמֹר (yašmur—see note on Imperfect Qal of Pe Guttural verb, p. 155), the early form of our verb was יַקְוֹם (yaqwum) which became יַקְוִם (yāqûm); the א lost its consonantal power and became the vowel Šureq (see p. 18, 3).^b In the same way, the Perfect Qal of the verb 'to place' was originally סָיַם (sāyam) and the medial י disappeared, leaving סָם . In the Imperfect the vowel in the second syllable was of the *i* class יַשְׁיִם (yasyim) instead of the *u* class (cf. Imperfect of יָסַם , p. 148 f.) and this form developed into יַאֲסִים (yāsîm).

^a The verb עָבַר .

^b There are two other branches of the '*Ayin Waw* verb of the *e* and *o* types (מָת and בּוֹש) corresponding to the Statives (pp. 95 ff.) but, for the sake of clearness, they are dealt with separately in the next chapter.

QAL

	'AYIN WAW		'AYIN YODH	
<i>Perf. :</i>	he hath risen	קָם	he (hath) placed	שָׁם
	she	קָמָה	she	שָׁמָה
	thou (m.) hast	קָמָתָה	thou (m.) hast	שָׁמָתָה
	thou (f.)	קָמָתִי	thou (f.)	שָׁמָתִי
	I (c.) have	קָמָתִי	I (c.) have	שָׁמָתִי
	they (c.)	קָמוּ	they (c.)	שָׁמוּ
	ye (m.)	קָמְתֶם	ye (m.)	שָׁמְתֶם
	ye (f.)	קָמְתֶינָן	ye (f.)	שָׁמְתֶינָן
	we (c.)	קָמַנּוּ	we (c.)	שָׁמַנּוּ

<i>Imperf. :</i>	he will arise	יָקוּם	he will place	יָשִׁים
	she	תָּקוּם	she	תָּשִׁים
	thou (m.) wilt	תָּקוּמִי	thou (m.) wilt	תָּשִׁימִי
	thou (f.)	תָּקוּמִי	thou (f.)	תָּשִׁימִי
	I (c.) shall	אָקוּם	I (c.) shall	אָשִׁים
	they (m.) will	יָקוּמוּ	they (m.) will	יָשִׁימוּ
	they (f.)	תָּקוּמְנָה	they (f.)	תָּשִׁימְנָה
	ye (m.)	תָּקוּמוּ	ye (m.)	תָּשִׁימוּ
	ye (f.)	תָּקוּמְנָה	ye (f.)	תָּשִׁימְנָה
	we (c.) shall	נָקוּם	we (c.) shall	נָשִׁים
<i>Cohort. :</i>	let me (c.)	אָקוּמָה	let me (c.)	אָשִׁימָה
	I (c.) will	אָקוּמָה	I (c.) will	אָשִׁימָה

*Shortened Imperf.**Jussive :*

let him arise	יָקֹם	let him	יָשִׁים
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*Imperf. with Waw**Consecutive :*

and he arose	וַיָּקֹם	and he placed	וַיָּשִׁים ^b
	(wayyāqom) ^a		

^a But וַאֲקוּם 'and I arose' (p. 114 (b), N.B.).^b But וַאֲשִׁים 'and I set' (p. 114 (b), N.B.).

<i>Imper.:</i> arise thou (m.)	(קוּמָה) ^a קוּם	place thou (m.)	(שִׁמָּה) ^a שִׁים
„ (f.)	קוּמִי	„ (f.)	שִׁמִּי
„ ye (m.)	קוּמוּ	„ ye (m.)	שִׁמוּ
„ (f.)	קוּמְנָה	„ (f.)	[שִׁמְנָה]
<i>Part.:</i> arising (m. sg.)	קוֹם	placing (m. sg.)	שׂוֹם
„ (f. sg.)	קוֹמָה &c.	„ (f. sg.)	שׂוֹמָה &c.
<i>Inf. absolute:</i>	קוּם		שׂוּם
<i>construct:</i>	קוּם		שׂוּם
„ with ל	לְקוּם		לְשׂוּם

(a) There is no difference in form between the 'Ayin Waw and the 'Ayin Yod in the Perfect Qal, but in the Imperfect, Imperative, and Infinitive construct the original medial root-letter reappears as a vowel: קוּם, שׂוּם, &c. The Imperfect (קוּם and שׂוּם) has a shortened form for the Jussive (קוּם and שׂוּם). When the waw consecutive is attached to the shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (קוּם and שׂוּם) is now closed and unaccented and the vowel in it must consequently be shortened (to קוּם -qom and שׂוּם). Note carefully that קוּם is read wayyāqom—the vowel in the last syllable is Qameṣ-Ḥaṭuṭh.

(b) The f. sg. Perf. (of קוּם) is קוּמָה and (of שׂוּם) שׂוּמָה—accent Mil'el (p. 8).

The f. sg. Part. (of קוּם) is קוּמָה and (of שׂוּם) שׂוּמָה—accent Milra' (p. 8).

NIPHAL

The normal Niphal Perfect נִשְׁמַר (nišmar) comes from an earlier נִשְׁמַר (našmar—see Niphal of Pe Guttural verb, p. 156) so that the Niphal Perfect of קוּם was נִקְוַם (naqwam) which became נִקְוֹם (nāqôm)—its present form. The normal Imperfect Niphal נִשְׁמַר comes from an earlier יְנִשְׁמַר (yinšamar) נִשְׁמַר (yiššamar),

^a Longer form of Imperative.

so that in our verb it was יִקְוֹם (yinqawam), then יִקְוֹם (yiqqawam), and finally יִקְוֹם (yiqqôm)—its present form.

(N.B. Since קָ is an intransitive verb and has no passive or reflexive meaning in Niphal, we may take the verb כָּוַן, which in Niphal means 'to be ready, prepared', as the example illustrating the form of the Niphal.)

<i>Perf.:</i>	he was prepared	כָּוַן	<i>Imperf.:</i>	he will be prepared	יִכְוֶן
	she	כָּוְנָה		she	תִּכְוֶן
	thou (m.) wast	כָּוַנְתָּ		thou (m.) wilt	תִּכְוֶן
	thou (f.)	כָּוַנְתְּ		thou (f.)	תִּכְוֶי
	I (c.) was	כָּוַנְתִּי		I (c.) shall	אֶכְוֶן
	they (c.) were	כָּוְנוּ		they (m.) will	יִכְוֹנוּ
				they (f.)	—
	ye (m.)	כָּוַנְתֶּם *		ye (m.)	תִּכְוֹנוּ
	ye (f.)	כָּוַנְתְּן *		ye (f.)	—
	we (c.)	כָּוַנְנוּ		we (c.) shall	נִכְוֶן
<i>Imper.:</i>			<i>Part.:</i>	being prepared (m. sg.)	כָּוֵן
	be thou (m.) prepared	הִכְוֵן		" (f. sg.)	הִכְוֵי
	" (f.)	הִכְוֵי			&c.
	" ye (m.)	הִכְוֹנוּ			
	" (f.)	—	<i>Inf.:</i>		הִכְוֹן

N.B. Distinguish carefully between the 3rd f. sg. Perfect כָּוְנָה (with accent Mil'el) and the f. sg. Participle כָּוֵנָה (with accent Milra'). The context determines whether הִכְוֵן is an Imperative or Infinitive.

HIPHIL AND HOPHAL

The Hiphil Perfect is הִקְיָם ('he caused to rise, he raised, he set up') and the Hophal Perfect is הִקְיָם. After noting the changes in the foregoing forms due to the ך it will not be difficult to see how a hypothetical Hiphil הִקְיָם became הִקְיָם and how the Hophal הִקְיָם became הִקְיָם.

* Note ô vowel instead of ú found in the 2nd pl.

HIPHIL			HOPHAL		
<i>Perf. :</i>	he (hath) raised	הָקִים	he was raised	הֻקַּם	
	she	הִקְיָהּ	she	הֻקְמָהּ	
	thou (m.) hast	הִקְיַמְתָּ	thou (m.) wast	הֻקְמַמְתָּ	
	thou (f.)	הִקְיַמְתְּ	thou (f.)	הֻקְמַמְתְּ	
	I (c.) have	הִקְיַמְתִּי	I (c.) was	הֻקְמַמְתִּי	
	they (c.)	הִקְיָמוּ	they (c.) were	הֻקְמָמוּ	
	ye (m.)	הִקְיַמְתֶּם	ye (m.)	הֻקְמַמְתֶּם	
	ye (f.)	הִקְיַמְתֶּן	ye (f.)	הֻקְמַמְתֶּן	
	we (c.)	הִקְיַמְנוּ	we (c.)	הֻקְמַמְנוּ	
<i>Imperf. :</i>	he will raise	יָקִים	he will be raised	יֻקַּם	
	she	תִּקְיָהּ	she	תֻּקְמָהּ	
	thou (m.) wilt	תִּקְיַמְתָּ	thou (m.) wilt	תֻּקְמַמְתָּ	
	thou (f.)	תִּקְיַמְתְּ	thou (f.)	תֻּקְמַמְתְּ	
	I (c.) shall	אָקִים	I (c.) shall	אֻקַּם	
	they (m.) will	יִקְיָמוּ	they (m.) will	יֻקְמָמוּ	
	they (f.)	תִּקְיָמְנָה	they (f.)	תֻּקְמַמְנָה	
	ye (m.)	תִּקְיַמְתֶּם	ye (m.)	תֻּקְמַמְתֶּם	
	ye (f.)	תִּקְיַמְתֶּן	ye (f.)	תֻּקְמַמְתֶּן	
	we (c.) shall	נָקִים	we (c.) shall	נֻקַּם	
<i>Shortened Imperf.</i>					
<i>Jussive :</i>	let him raise	יָקִם			
<i>Imperf. with Waw</i>					
<i>Consecutive :</i>	and he raised	וַיָּקִם *			

* But וַאֲקִים = 'and I raised' (p. 114 (b), N.B.).

<i>Imper.</i> : raise thou (m.)	הָקַם		
	(הִקְיָמָה) ^a		
„ (f.)	הִקְיָמִי		
„ ye (m.)	הִקְיָמוּ		
„ (f.)	הִקְיָמְנָה		
<i>Part.</i> : raising (m. sg.)	מִקְיָם	being raised (m. sg.)	מִקְיָם
„ (f. sg.)	מִקְיָמָה &c.	„ (f. sg.)	מִקְיָמָה &c.
<i>Inf. absolute</i> :	הָקַם		הִקְיָם
<i>construct</i> :	הִקְיָם		

The Imperfect Hiphil הִקְיָם has a shortened form הִקְיָ. When waw consecutive is attached to this shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (in הִקְיָו) is now closed and unaccented and its vowel is therefore shortened (הִקְיָו).

THE INTENSIVES AND REFLEXIVE

Except for a few cases in the later books of the Bible (indicating late Hebrew) there is no Piel, Pual, or Hithpael in 'Ayin Waw verbs. The normal Intensives and the Reflexive are expressed by doubling the middle root-letter (or, failing that, by lengthening the preceding vowel instead); but since the medial ׀ (is so feeble that it) not only becomes a vowel but in many cases disappears—in other words since the medial ׀ has no status as a consonant at all—it cannot be doubled. However, there are intensives and a reflexive expressed by repeating the *third* root-letter, giving rise to the following forms:

קוּמָם: called POLEL because the Lamed (3rd root-letter) is repeated: active intensive.

^a Longer form of Imperative.

קומם : called POLAL because the Lamed (3rd root-letter) is repeated: passive intensive.

התקומם : called HITHPOLEL because the Lamed (3rd root-letter) is repeated: reflexive.

These derived forms receive the normal prefixes and suffixes.

NOTE: It is to be understood that what is meant by an 'Ayin Waw verb is one whose medial root-letter is a ו which *quiesces and disappears*. A verb of the type וָנַע ('to perish') whose medial radical ו remains a full consonant throughout (and does not quiesce or disappear), thus: וְיָנַע ('he will perish') is not weak in its medial ו, and therefore is *not* an 'Ayin Waw verb at all.

EXERCISE 35

Elijah אֱלִיָּהוּ	wealth, possessions רְכוּשׁ	four (m.) אַרְבַּעָה ^a
		four (f.) אַרְבַּע
to be high, lofty רום in Qal		רם
to cause to be high, to lift up, raise up רום in Hiphil		הרים
to return, come back שׁוּב in Qal		שׁב
to cause to return, to bring back, restore שׁוּב in Hiphil		השיב
to flee נָס in Qal		נס

(1) וַיֵּצְאוּ הַמְּרֻגָלִים אֶרְצָה כְּנָעַן וַיְהִי שָׁם יָמִים רַבִּים: וַיָּשׁוּבוּ אֶל-הַמַּחֲנֶה וַיְדַבְּרוּ אֶל-הָעָם לֵאמֹר הִנֵּה עָרֵי-כְנָעַן חֲזָקוֹת מְאֹד הִנֵּה וְחֹמוֹתֵיהֶן עַד-הַשָּׁמַיִם: וַיֹּאמְרוּ בְּגִי-יִשְׂרָאֵל אִישׁ אֶל-רֵעֵהוּ, לָמָּה יֵצְאוּ מִמִּצְרָיִם לָגֹּל בְּחָרֵב לִפְנֵי-אִיבֵינוּ, כִּי מִי יִלְחֶם לָנוּ בְּיַשְׁבֵּי-כְנָעַן וְעַתָּה נָשִׂימָה לָנוּ רֹאשׁ וְנִשׁוּבָה מִצְרַיִמָּה: וַיְהִי כֹדְבָרָם כְּדַבְּרִים הָאֵלֶּה וַיֵּרֶד כְּבוֹד-יְהוָה בַּמַּחֲנֶה וַיִּפֹּל מֹשֶׁה עַל-פָּנָיו אֶרְצָה (2) רָאָה אֱלֹהִים אֶת-הָאִשָּׁה עֹמֶדֶת לְפָנָיו וַיִּשְׂאֵל אֹתָהּ לֵאמֹר מַה-תְּבַקְשִׁי, הִגִּידִי-נָא לִי:

^a See footnote, p. 192.

וְתֹאמַר אֵלָיו הָאִשָּׁה, הִשְׁאַלְתִּי בֶן מֵאֵת אֲדֹנָי כִּי הִגְנוּ מֵת: וַיְהִי כִשְׁמַע אֱלֹהִים אֶת־דְּבָרֶיהָ וַיִּקַּם וַיָּשָׁב אֶל־בֵּיתָהּ: וַיִּשְׁכַּב עַל־הַיֵּלֶד הַמֵּת, פָּנָיו עַל־פָּנָיו וַיְדִיּוּ עַל־יָדָיו, וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר הֲשִׁב נָא אֶת־נַפְשׁ הַיֵּלֶד: וַיִּשְׁמַע יְהוָה אֶל־תְּפִלַּת־אֱלֹהֵינוּ, וַתָּשָׁב אֵלָיו רוּחַ הַיֵּלֶד וַיִּפְקַח אֶת־עֵינָיו: וַיִּקְרָא אֱלֹהֵינוּ אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ, הִנֵּה חַי בְּגוֹף: וְתֹאמַר אֵלָיו הָאִשָּׁה עֲתָה יָדַעְתִּי כִּי נְבִיא־אֱלֹהִים אָתָּה וַתִּשָּׂא אֶת־בְּנוֹת וַתִּצְאָ (3) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּלְחַמוּ אַרְבָּעָה מַלְכִים בְּמִלְחָמָה סָדָם וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּקְחוּ אֶת־הָעָם וְאֶת־כָּל־רְכוּשָׁם, וְגַם אֶת־לוֹט בֶּן־אֲחִי־אֲבִרְהָם לָקְחוּ אֹתָם וַיִּצְאוּ לָשׁוּב אֶל־עָרֵיהֶם: וַיִּמְלֹט אֶחָד מֵעַבְדֵי־לוֹט וַיִּבְרַח אֶל־אֲבִרְהָם וַיַּגִּד לוֹ אֶת־כָּל־אֲשֶׁר רָאָה: וַיִּקַּם אֲבִרְהָם וַיִּקַּח אֶת־אֲנָשָׁיו אֹתוֹ וַיִּרְדֹּף אַחֲרֵי־הַמַּלְכִים וַיִּמָּצְאֵם שְׂכָבִים בְּמַחֲנֶה וַיִּפֹּל עֲלֵיהֶם וַיִּירָאוּ מִפָּנָיו וַיִּזְוֹסוּ הַמִּדְבָּרָה: וַיָּשָׁב אֲבִרְהָם אֶת־יִשְׁבִּי־סָדָם וְאֶת־רְכוּשָׁם, וְגַם אֶת־לוֹט בֶּן־אֲחִיו וְאֶת־רְכוּשׁוֹ הֵשִׁיב: וַיֹּאמֶר אֵלָיו מִלָּךְ סָדָם תָּן לִי אֶת־הַגֹּפֶשׁ וְאֶת־הַרְכֹּשׁ קַח לָךְ: וַיֹּאמֶר אֲבִרְהָם וְשִׁבְעָתִי בִיהוּהָ אֲשֶׁר עָשָׂה אֶת־הַשְּׂמִים וְאֶת־הָאָרֶץ אִם אֶקַּח מִכָּל אֲשֶׁר לָךְ, וְלֹא תֹאמַר הִנֵּה רְכוּש־אֲבִרְהָם לִי הוּא: רַק הָאֲנָשִׁים אֲשֶׁר הִלְכִנוּ אִתִּי הִמָּה יִקְחוּ כַּטּוֹב בְּעֵינֵיהֶם: וַיִּצָּא כַּהֵן־הָעִיר וַיִּבְרָךְ אֶת־אֲבִרְהָם וַיֹּאמֶר בְּרוּךְ אֲבִרְהָם לֵאלֹהִים וּבְרוּךְ אֱלֹהֵיךָ אֲשֶׁר נָתַן אֶת־אֵיִבֶיךָ בְּיָדְךָ (4) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לָּמָּה תִצְעַק אֵלַי הָרַם אֶת־יָדְךָ עַל־הַיָּם וְשָׁבוּ הַיָּמִים לְמִקּוֹמָם: וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ כַּמִּצְוֹת־יְהוָה וַיָּשׁוּבוּ הַיָּמִים עַל־הַמַּצְרִים וַיִּרְדּוּ הַמַּצְרִים בְּלִב הַיָּם (5) הִשְׁיִבְנוּ יְהוָה אֵלֶיךָ וְנִשְׁוֹבָה, וַיִּזְכֹּר־לָנוּ אֶת־דְּבָרֶיךָ

^a 'From (with)'.

^b Sing. collective.

^c See special note on oath, p. 176.

^d 'From anything'.

^e The imperative וְזָכַר, when joined to the next word by Maqqeph becomes זָכַר (zekor).

אֲשֶׁר דִּבַּרְתָּ לְאֹמֶר שׁוּבוּ אֵלַי בְּיַד-יַעֲקֹב וְאֲשׁוּבָה אֲלֵיכֶם:
 קוֹמָה יְהוּה לִישׁוּעָתְנוּ וְאֶל-תַּתְּנוּ בְּיַד-אֲיָכָנוּ, כִּי כָךְ לְבַדְךָ
 בָּטַחְנוּ (6) עָשָׂה מֹשֶׁה כַּאֲשֶׁר צִוָּה אֹתוֹ יְהוּה וַיִּקְרָא לַיהוֹשֻׁעַ
 וַיֵּשֶׁם אֶת-יָדָיו עַל-רֹאשׁוֹ וַיִּבְרַכְהוּ לְעֵינָיו עֲדַת-יִשְׂרָאֵל: וַתֵּרֶד
 רוּחַ אֱלֹהִים עַל-יְהוֹשֻׁעַ וַיַּתְּנָבֵא לַפְּגִיָּהִם (7) כִּי יָקוּם בְּעִירְךָ
 נָבִיא וְדַבֵּר אֲלֵיכֶם לְאֹמֶר נַעֲבֹדָה אֱלֹהִים אַחֲרֵימִי, וְנָתַן לְךָ
 אוֹת וּבָא הָאוֹת: לֹא תִשְׁמַע אֶל-דְּבָרָיו (8) מִפְּנֵי זָקֵן תִּקּוּם
 וְכַבְּדָתְךָ אֶת-פְּגִי-הַחֲכָם (9) בְּדֶרֶךְ אֶחָד תִּצְאוּ לַמִּלְחָמָה
 וּבְדַרְכֵימָם רַבִּים תִּגְּוֹסוּ לַפְּנֵי-אֲיָכָם (10) קָחוּ לָכֶם אֲבָנִים
 וְהִקְיֵמוּ אִתָּן בְּתוֹךְ הַנֶּהָר, לְמַעַן יִדְעוּ בְּגִיבְכֶם כִּי כִּרְתָה יְהוּה
 אֶת-מִי-הַיַּרְדֵּן לַפְּגִיָּהִם, וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְאוֹת-עוֹלָם
 (11) לְפָנָיו לֹא הָיָה כְּמוֹהוּ מִלֶּךְ בְּיִשְׂרָאֵל אֲשֶׁר שָׁב אֶל-יְהוּה
 בְּכָל-לִבָּבוֹ, וְאַחֲרָיו לֹא קָם כְּמוֹהוּ

(1) And it shall come to pass in that day that ye shall seek (waw consec.) Me in the land of your enemies and ye shall cry unto Me with a perfect heart and in truth and ye shall return unto Me with all your heart and with all your soul. Even I (pronoun) will return to you and I will bring you back to the land of your fathers and I will let you dwell (Hiphil) there again and ye shall plant gardens and ye shall eat their fruit as in the days of David My servant and your afflictions will be forgotten and they will be remembered no more. (2) Evil men have risen up against me and they have sought to take my life and they placed not God before them; but [7] Thou, Lord, Thou wilt bring back their evil upon their head. (3) Moses spoke unto them, saying: 'Go ye forth to the land of Canaan and take ye from the fruit of the trees which are in it and return ye to the camp'. And the men went forth to the land of Canaan and they took from the fruit of the land and they returned to the camp. (4) Joseph said unto his father, 'Behold my two sons ("the two-of my sons") are with me; place, I pray thee, thy

hands upon them and bless them'. And Jacob arose and he placed his hands upon their heads and he blessed them. (5) And one of the servants drew near unto Elijah and he said, 'Come down, I pray thee, from the mountain and return to the city and no man shall raise his hand before thee, for now we indeed know that the word of the Lord thou hast spoken'. And the prophet said unto him, 'I (pronoun) will return to the city.' And he arose and he came down from the mountain and he returned with them. (6) Arise thou (*f.*), daughter of Israel, why dost thou sit (*impf.*, expressing continued action) in the dust? For the Lord hath heard thy cry and He will bring thee back unto Him. (7) There arose not in Israel a prophet like Moses who knew the Lord face to face, as a man who knoweth his neighbour. (8) When ye shall go forth to (the) battle and your enemies shall have many horses, ye shall not fear them, and ye shall not flee from before them, for the Lord, He is with you, and He will fight for you. (9) And the priest prayed and he said: 'Bring back, Lord, Thy sons from the lands of the nation whither ("which—thither") Thou hast scattered them, for unto Thee alone are their eyes'. (10) 'I have sent My plagues in you and ye have not yet returned unto Me', said the Lord. (11) The Hebrew said unto Moses, 'Who hath placed thee for a judge over us? Thinkest ('sayest') thou to slay me as thou hast slain the Egyptian?' And it came to pass as Moses heard these words that (*waw consec.*) he arose and he fled from the land of Egypt.

77. 'AYIN WAW VERBS CONTINUED

It was shown on pp. 95 ff. that there are three types of regular verb distinguished by the second vowel in the Perfect Qal, thus: *a* (as in שָׁמַר), *e* (as in קָבַד), and *o* (as in קָטַן) types. These three types are found in the 'Ayin Waw verb, thus: *a* in קָם (from the root קָוַם), *e* in קָתַת (from the root מָוַת), and *o* in בָּוַשׁ. The first type was given in the preceding chapter; the other two, which are rarer, are given in the table on the next page.

QAL

<i>Perf. :</i>	he (hath) died	מָת	he was ashamed	בָּוֹשׁ
	she	” מָתָה	she	” בָּוֹשָׁה
	thou (m.) hast	” מָתָה	thou (m.) wast	” בָּשָׂתָ
		(for מָתָתָ ^a)		
	thou (f.)	” מָתָה	thou (f.)	” בָּשָׂתָ
		(for מָתָתָ)		
	I (c.) (have)	” מָתִי	I (c.) was	” בָּשָׂתִי
		(for מָתִיתִי)		
	they (c.)	” מָתוּ	they (c.) were	” בָּשׂוּ
	ye (m.)	” מָתֶם	ye (m.)	” בָּשָׂתֶם
		(for מָתֶתֶם)		(boštem)
	ye (f.)	” מָתֶינָן	ye (f.)	” בָּשָׂתֶינָן
		(for מָתֶתֶינָן)		(bošten)
	we (c.)	” מָתְנוּ	we (c.)	” בָּשָׂנוּ
<i>Imperf. :</i>	he will die	יָמוּת	he will be ashamed	יִבּוֹשׂ
	she	” תָּמוּת	she	” תִּבּוֹשׂ
	I (c.) shall	” אָמוּת	I (c.) shall	” אִבּוֹשׂ
		&c.		&c.
<i>Cohort. :</i>	let me (c.) die	אָמוּתָה	let me (c.)	” אִבּוֹשָׁה
	I will	”	I (c.) will	”
<i>Shortened Imperf.</i>				
<i>Jussive :</i>	let him die	יָמֹת		
<i>Imperf. with Waw</i>				
<i>Consecutive :</i>	and he died	וַיָּמָת		
		(wayyámot)		
<i>Imperf. :</i>	die thou (m.)	מוּת	be thou (m.) ashamed	בוֹשׂ
	” (f.)	” מוּתִי	” (f.)	” בוֹשִׁי
		&c.		&c.

^a Cf. קָרַתָּ which becomes קָרַתָּ.

<i>Part.</i> : dying (m. sg.)	מת	being ashamed (m. sg.)	בוש
„ (f. sg.)	מתה &c.	„ (f. sg.)	בושה &c.
<i>Inf. absolute</i> :	מות		בוש
<i>construct</i> :	מות		
„ with ל	למות		

The other derived forms follow the קם type :

HIPHIL—*Perf.* : הִמִּית 'he caused to die, he put to death'

Imperf. : יִמִּית 'he will cause to die, he will put to death'

HOPHAL—*Perf.* : הוּמַת 'he was put to death'

Imperf. : יוּמַת 'he will be put to death'.

EXERCISE 36

generation	דור	to depart, turn סור in Qal	סר
(pl.)	דורות	to cause to depart, to remove סור in Hiphil	הסיר
Philistine	פְּלִשְׁתִּי		
Levi, Levite	לוי	cry	צָעַקָה

(1) וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר הִנֵּה אָנֹכִי יֹצֵא בְּתוֹךְ-אֲרָץ מִצְרַיִם וְהִרְגַּתִּי אֶת-כָּל-בְּכוֹרֵיהֶם, מִבְּכוֹר-פְּרֹעָה הַיֹּשֵׁב עַל-כִּסְאוֹ עַד-בְּכוֹר-הָאָמָה, וְהִבְדַּלְתִּי בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם: וַיְהִי בַלַּיְלָה הַהוּא וַיָּמֹתוּ כָל בְּכוֹרֵי-מִצְרַיִם וְתֵהִי צָעֲקָה גְדוֹלָה בְּאֲרָץ, כִּי לֹא הָיָה בַּיִת אֲשֶׁר לֹא הָיָה שָׁם מֵת: וַיִּקָּם פְּרֹעָה הוּא וַעֲבָדָיו וַיִּקְרָא אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וַיֹּאמֶר אֲלֵיהֶם, קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי, גַּם אַתֶּם גַּם כָּל-הָעָם אֲשֶׁר אִתְּכֶם, גַּם צִאֲנֻכֶם גַּם בְּקִרְכֶם קָחוּ אִתְּכֶם, וַעֲבָדוּ אֶת-אֱלֹהֵיכֶם כְּאֲשֶׁר דִּבַּרְתֶּם (2) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יוֹסֵף וְכָל-הַדּוֹר הַהוּא: וַיִּקָּם מֶלֶךְ עַל-מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת-יוֹסֵף

* Fem. prefix.

b 'Also . . . also' means 'both . . . and'.

(3) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, רֵד מִן הַהָר כִּי סָרוּ בְנֵי-יִשְׂרָאֵל מִן-הַדֶּרֶךְ וְגַם עָשׂוּ לָהֶם אֱלֹהִים-זָהָב וַיִּקְרְאוּ לִפְנֵיהֶם, אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הוֹצִיאֹו אֹתָךְ מֵאֶרֶץ מִצְרַיִם מִבֵּית-עַבְדִּים: וַיֵּרֵד מֹשֶׁה מִן הַהָר, וּבְכִידוֹ שָׁנִי-לוֹחֹת הַבְּרִית וַיִּשְׁבֵּר אֹתָם עַל-הָאֲדָמָה: וַיִּקְרָא מֹשֶׁה בְּקוֹל גָּדוֹל, מִי לֵיהוָה אֵלַי וַיִּסְּרוּ אֵלָיו כָּל-בְּנֵי-לֵוִי: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, קַחוּ אִישׁ אֶת-חֶרְבּוֹ וְהָמִיתוּ אֶת-אֶחָיְכֶם הַעֲבָדִים אֶת-אֱלֹהֵי-הַזָּהָב, פֶּן-יִגַּף יְהוָה בְּעַם (4) וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה, לָמָּה זָמוּת בְּרָעַב אֲנִיחֵנו וְנָשִׁינּוּ וּבְנֵינוּ: וַיִּתְפַּלֵּל מֹשֶׁה אֶל-יְהוָה וַיֹּרֵד לָהֶם יְהוָה לְחֶם מִשָּׁמַיִם וַיֹּאכַל הָעַם (5) הַשָּׂמֶרֶוּ מְאֹד פֶּן-תִּשְׁכַּחוּ אֶת-מִצְוֹת-יְהוָה וּפֶן-יִסְּרוּ מִלְּבַבְכֶם: וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמֹר אֶת-הַתּוֹרָה הַזֹּאת וְסָר לְבָבוֹ מֵעַם יְהוָה אֲלֵהוּ מוֹת יָמוּת הָאִישׁ הַהוּא (6) כִּי יַעֲבֹב אִישׁ אֶת-רַעְיוֹנוֹ וּמִכֹּר אֹתוֹ לְעַבֵּד, הַיּוֹמֵת יוֹמֵת הָאִישׁ הַזֶּה, וְנִכְרַתְּ כִּי אֲנִי יְהוָה אֱלֹהֵיךָ (7) לֹא תִסְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, כִּי בְדֶרֶךְ יְהוָה תִּבְחָרוּ, לְמַעַן יִיטַב לָכֶם בְּאֶרֶץ אֲשֶׁר אֹתָם בָּאִים שָׁמָּה (8) וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל, יֵצֵא-נָא עַבְדְּךָ וְגִלְחָם עִם-הַפְּלִשְׁתִּי הַזֶּה: וַיֹּאמֶר אֵלָיו שָׂאוּל, הֲלֹא נָעַר אֶתָּה וְהוּא אִישׁ גְּבוּר-מִלְחָמָה, שׁוֹב אֶל-בֵּית-אָבִיךָ וְלָמָּה תָמוּת לְגַד עֵינַי: וַיֹּאמֶר דָּוִד, רָעָה הָיָה עַבְדְּךָ נֹאשָׁמֵר אֶת-צִאֲנוֹ-אָבִי, וְהִגַּה תִּיָּה רָעָה בָּאָה מִהַמְדָּבָר וַתִּפֹּל עַל-הַצֹּאֵן, נֹאקוּם נֹאקַח אֶת-חֶרְבִי בְּיַדִּי נֹאמִית אֶת-הַחַיָּה לְבָדִי, כִּי לֹא הָיָה אִישׁ אִתִּי: וְעַתָּה אִם טוֹב בְּעֵינֵי-הַמֶּלֶךְ אֲנִי אֶלְחָם עִם-הַפְּלִשְׁתִּי הַזֶּה וְהִסֵּר אֶסְיִרְהָ אֶת-רֵאשׁוֹ מִעַלְיוֹ, וְיָדַע כָּל-הַקָּהָל הַזֶּה כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל: וַיֹּאמֶר שָׂאוּל, צֵא אֵלָיו בְּנֵי וְיִתְּן-יְהוָה אֶת-אֵיבֶךָ בְּיַדְךָ (9) סוּר מִרְעַע וּבִקֵּשׁ טוֹב (10) וַיְהִי בְנִסְעַ הַהָרוֹן וַיֹּאמֶר מֹשֶׁה לְקוֹמָה יְהוָה וַיִּגְוֹסוּ

* 'Every man'.

b 'Take heed'.

c 'From (with)'.

d Inf. abs. before verb expresses emphasis.

e Jussive effect.

אִיכָּיָהּ מִפְּנֵיהָ (11) לֹא תִבּוֹשִׁי בְּתִי־יִשְׂרָאֵל, קוֹמִי מִן־הָעַפְרָר
וְשִׂמִי עָלֶיךָ אֶת־בְּגָדֵי כְבוֹדֶךָ

(1) If thou shalt say in thy heart, 'Let me place over me a king as all the nations'; from among thy brethren shalt thou choose for thyself a king. He shall not have many horses, lest he shall bring back the people to Egypt, and he shall not take unto himself many wives, lest his heart shall be high and he shall depart from the words of this law. (2) The prophet came unto the king and he said unto him: 'The Lord hath heard thy prayer; thou shalt not die, for thou hast walked before Him in truth.' (3) Aaron commanded the people saying: 'Remove from (upon) you all the gold and all the silver and give (it) to me.' And the children of Israel removed all the gold and all the silver from (upon) them(selves) and they gave (it) to him. (4) A generation goeth and another generation cometh, and the world endureth ('standeth') for ever. (5) As I have torn this garment from (upon) thee, so hath the Lord removed the kingdom from thee and He hath given it to thy neighbour who is better than thee. (6) The Lord spoke unto Moses saying: 'Let not the people journey (by) the way of the Philistines, lest there shall be a battle and they shall be afraid and they shall return to Egypt'. (7) Harken unto me, (ye) sons of Levi; hath not the Lord chosen you from the midst of your brethren to serve His service and why will ye depart from the way of the Lord? (8) In the dungeon where Joseph was there were two of the servants of Pharaoh; and they dreamed dreams and they told their dreams to Joseph. And Joseph said unto the one: 'In the morning thou shalt return to thy place and thou shalt serve Pharaoh.' And unto his neighbour he said: 'In the morning Pharaoh will remove thy head from (upon) thee'. (9) The king said, to him: 'Sell (to) me thy garden and I will give (to) thee another garden which is greater than it'. And the man said: 'I will not sell (to) thee my garden which I have inherited from mine ancestors'. And the king was exceedingly angry and he said unto him: 'Thou shalt indeed die'. And the man arose and he fled (from) before the king. And the king sent his servants and they pursued (after) him and they put

* 'Thy garments of glory', i.e. 'thy glorious garments'. See Appendix 5, p. 253.

him to death and they buried him in one of the mountains. (10) And it came to pass after these things that (waw consec.) Samuel, the prophet of God, died and he was buried in his house. (11) The Philistines saw that their warrior (was) dead and they fled from (before) the children of Israel. (12) Ye shall not depart after your eyes and after your heart, but the Lord your God shall ye fear and Him shall ye serve.

78. MORE DOUBLY WEAK VERBS

Note how two sets of adjustments are made in verbs doubly weak :

(a) יָדַע ('to know')—Pe Waw and Lamed Guttural verb:

N.B. In Hebrew יָדַע may be treated as a Pe Waw verb, since it behaves as such, even though it is a Pe Yoḏ in cognate languages.

	QAL		NIPHAL	
<i>Perf.</i> :	he knew	יָדַע	he was known	נִדְעָה
	she „	יָדְעָה	she „	נִדְעָה
		&c. (regular)		&c. (regular)
<i>Imperf.</i> :	he will know	יִדַע	he will be known	יִנְדַע
	she „	תִּדְעַה	she „	תִּנְדַעַה
		&c.		&c.
<i>Imper.</i> :	know thou (m.)	דַּע	be thou (m.) „	הִנְדַע
	„ (f.)	דְּעִי	„ (f.) „	הִנְדְּעִי
		&c.		&c.
<i>Part. active</i> :				
	knowing (m. sg.)	יֹדֵעַ		
	„ (f. sg.)	יֹדְעָה		
		&c.		
<i>passive</i> :				
	known (m. sg.)	יְדוּעַ	being known (m. sg.)	נִדְוָה
	„ (f. sg.)	יְדוּעָה	„ (f. sg.)	נִדְוָה
				&c. (regular)
<i>Inf. absolute</i> :		יָדַעַ		
<i>onstruct</i> :		יָדַעַת		הִנְדַעַת
	„ with ל: to know	לְיָדַעַת	to be known	לְהִנְדַעַת

HIPHIL		HITHPAEL	
<i>Perf.:</i>			
he (hath) made known	הוֹדִיעַ	he (hath) made himself known	הִתְוַדַּע
she	הוֹדִיעָה &c.	she herself	הִתְוַדְּעָה &c.
<i>Imperf.:</i>			
he will make	יִדְוִיעַ	he will make himself	יִתְוַדַּע
she	תִּדְוִיעַ &c.	she herself	תִּתְוַדַּע &c.
<i>Imper.:</i>			
make thou (m.)	הוֹדִיעַ	make thyself (m.)	הִתְוַדַּע
„ (f.)	הוֹדִיעִי &c.	„ (f.)	הִתְוַדְּעִי &c.
<i>Part.:</i>			
making known (m. sg.)	מוֹדִיעַ	making oneself known (m. sg.)	מִתְוַדַּע
„ (f. sg.)	מוֹדִיעָה &c.		&c.
<i>Inf. absolute:</i>	הוֹדִיעַ		הִתְוַדַּע
<i>construct:</i>	הוֹדִיעַ		הִתְוַדַּע
„ with ל: to make known	לְהוֹדִיעַ	to make oneself known	לְהִתְוַדַּע

Similarly the root **יָשַׁע** which in Niphal **יִשָּׁע** means 'to be delivered, saved' and in Hiphil **יִשַּׁע** „ 'to deliver, save'.

(b) **יָרָא** 'to fear', 'to be afraid'—Pe Yoḏ and Lamed 'Aleph verb; also stative:

QAL

<i>Perf.:</i>	he (hath) feared	יָרָא	<i>Imperf.:</i>	he will fear	יִירָא
	thou (m.) hast	יָרָאתָ		thou (m.) wilt	תִּירָא
	I (c.) have	יָרָאתִי		I (c.) shall	אִירָא
<i>Part.:</i>	fearing (m. sg.)	יָרֵא	<i>Imper.:</i>	fear thou (m.)	יָרֵא
	„ (m. pl.)	יָרְאִים		„ ye (m.)	יָרְאוּ
<i>Inf. absolute:</i>		יְרוֹא	<i>construct:</i>		יָרֵא (noun)
			„ with ל: to fear		לְיָרֵא

(c) נָצַף 'to go forth'—Pe Waw and Lamed 'Alep verb:

QAL		HIPHIL ^a		
<i>Perf.</i> :	he hath gone forth	נָצַף	he hath brought forth	הוֹצִיאַ
	thou (m.) hast	„ תְּנַצֵּף	thou (m.) hast	„ תְּהוֹצִיאַ
		&c.		&c.
<i>Imperf.</i> :	he will go forth	יִצַּף	he will bring	„ יוֹצִיאַ
	she	„ תִּצַּף	she	„ תְּוֹצִיאַ
		&c.		&c.
<i>Shortened Imperf. Jussive</i> :	—	—	let him	„ יִצַּף
<i>Imperf. with Waw Consecutive</i> :	and he went forth	וַיִּצַּף	and he brought	„ וַיִּוֹצֵא
<i>Imper.</i> :	go thou (m.) forth	צַף	bring thou (m.)	„ הוֹצֵא
	„ (f.) „	צַפִּי	„ (f.) „	„ הוֹצִיאִי
		&c.		&c.
<i>Part.</i> :	going forth (m. sg.)	צֹפֵה	bringing forth (m. sg.)	מוֹצֵא
	„ (f. sg.)	צֹפֵה	„ (f. sg.)	מוֹצֵאָה
		&c.		&c.
<i>Inf. absolute</i> :		יִצֹא		הוֹצֵא
<i>construct</i> :		צֵאת		הוֹצִיא
		(for צֵאתָ)		
	„ with ל	לְצֵאת		לְהוֹצִיא
		(to go forth)		(to bring forth)

(d) בָּא (root בּוֹא) 'to come' 'to go in'—'Ayin Waw and Lamed 'Alep verb:

QAL		HIPHIL ^b		
<i>Perf.</i> :	he hath come	בָּא	he hath brought	הֵבִיאַ
	thou (m.) hast	„ תִּבְאֵךְ	thou (m.) hast	„ תִּהְבִּיאַךְ
	ye (m.) have	„ בָּאתֶם	ye (m.) have	„ הֵבִאתֶם
		&c.		&c.

^a 'To cause to go forth, to bring forth'.^b 'To cause to come', i.e. 'to bring'.

<i>Imperf.</i> : he will come	יָבֹא or יָבֵא	he will bring	יָבִיא
she „	תָּבֹא &c. &c.	she „	תָּבִיא &c.
<i>Shortened Imperf. Jussive</i> :	—	let him „	יָבֵא
<i>Imperf. with Waw Consecutive</i> :			
and he came	וַיָּבֹא	and he brought	וַיָּבִיא
<i>Imperf.</i> : come thou (m.)	בֹּא or בֵּא	bring thou (m.)	הָבֵא
„ (f.)	בֹּאִי &c. &c.	„ (f.)	הָבִיאִי &c.
<i>Part.</i> : coming (m. sg.)	בָּא	bringing (m. sg.)	מְבִיא
„ (m. pl.)	בָּאִים	„ (m. pl.)	מְבִיאִים
<i>Inf. absolute</i> :	בּוֹא		הָבֵא
<i>construct</i> :	בֹּא		הָבִיא
„ with ל	לְבֹא (to come)		לְהָבִיא (to bring)

(e) *רוע* used in Hiphil—הִרְיַע—‘to shout’—‘Ayin Waw and Lamed Guttural verb:

HIPHIL

<i>Perf.</i> : he hath shouted	הִרְיַע	<i>Imperf.</i> : he will shout	יִרְיַע
<i>Part.</i> : shouting (m. sg.)	מְרִיַע	<i>Imperf.</i> : shout thou (m.)	הִרְיַע
„ (m. pl.)	מְרִיַעִים	„ ye (m.)	הִרְיַעו
<i>Inf. absolute</i> :	הִרְיַע	<i>construct</i> :	הִרְיַע

EXERCISE 37

towards, to meet	לְקַרְאֲתָ-	to learn	לָמַד in Qal
„ (with suffix)	לְקַרְאֲתִי	to teach	לָמַד in Piel
without	בְּלִי	to wash, bathe	רָטַח
		(used of washing the body)	

(1) וַיֵּשְׁבוּ הַמְּלָאכִים אֶל-יַעֲקֹב וַיֹּאמְרוּ אֵלָיו, כָּאֲנֹנוּ אֶל-עֶשָׂו
אֲחִיךָ וַנְּדַבֵּר אֵלָיו כְּכֹל אֲשֶׁר אָמַרְתָּ וְהִנֵּה הוּא הֵלֵךְ לְקַרְאֲתְךָ

וְעַם רַב עָמוּ: וַיִּירָא יַעֲקֹב מְאֹד וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר
 יְהוָה אֱלֹהֵי הָאָמֶר אֵלַי, שׁוּב אֶל־אַרְצְךָ וְאֶל־בֵּית־אָבִיךָ
 וְאִטִּיבָה עִמָּךְ, הֲצִילֵנִי נָא מִיַּד־אָחִי מִיַּד־עֵשׂוֹ, כִּי יֵרָא אֲנֹכִי
 אֹתוֹ, פֶּן־יָבֹא עָלַי וְהָמִית אֹתִי וְאֶת־כָּל־בְּנֵי בֵּיתִי: וַיֹּאמֶר
 אֵלָיו יְהוָה, אֶל־תִּירָא יַעֲקֹב, אֲנֹכִי עִמָּךְ וְשָׁמְרָתִיךָ מִכָּל־רָע
 (2) וַיֵּצֵא מֹשֶׁה מֵאֵת פְּנֵי־פְרַעֲהַ וַיִּצְעַק אֶל־יְהוָה לֵאמֹר לָמָּה
 שְׁלַחְתָּנִי אֶל־פְּרַעֲהַ, כִּי מִיּוֹם בּוֹאִי לְפָנָיו הִכְבִּיד אֶת־הָעֲבוּדָה
 עַל־בְּנֵי־יִשְׂרָאֵל, וְהִצַּל לֹא הִצַּלְתָּ אֶת־עַמָּךְ: וַיֹּאמֶר אֵלָיו
 יְהוָה שְׁמַעְתִּי אֶת־צַעֲקַת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מִעֲבִידִים
 אֹתָם, וְהוֹצֵא אוֹצִיא אֹתָם מֵאֶרֶץ מִצְרַיִם וְהִצַּלְתִּי אֹתָם
 מִעֲבוּדָתָם וְלָקַחְתִּי אֹתָם לִי לְעַם, וְהִבֵּאתִי אֹתָם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לְאֲבוֹתָם לָתֵת לָהֶם (3) כִּי תָבֹאוּ אֶל־
 הָאָרֶץ אֲשֶׁר אֲנֹכִי מְבִיא אֹתְכֶם שָׁמָּה וּרְשַׁתְּם אֹתָהּ וּישַׁבְתֶּם
 בָּהּ, וְהִבְדַּלְתֶּם לָכֶם שְׁלֹשׁ עָרִים אֲשֶׁר יָנוּס שָׁמָּה הָאִישׁ הַהֹרֵג
 אֶת־רֵעֵהוּ בְּבַל־יִדְעַת וְהוּא לֹא אֵיב לוֹ: וְנָס הָאִישׁ הַהוּא אֶל־
 אַחַת־הָעָרִים הָאֵלֶּה, וְשָׁפְטוּ אֹתוֹ זִקְנֵי־הָעִיר, וַיֵּשֶׁב שָׁם עַד
 מוֹת־הַפֶּהֶן הַגָּדוֹל (4) כִּי יִמָּצֵא אִישׁ הָרוֹג עַל־הָאָדָמָה וְלֹא יוֹדַע
 מִי הָרָגוֹ, וַיָּצֵאוּ זִקְנֵי־הָעִיר וְשֹׁפְטֵיהָ וְלָקְחוּ אֶת־הַמֵּת וְהוֹרִידוּ
 אֹתוֹ אֶל־הַנֶּהָר וְרָחְצוּ אֶת־יְדֵיהֶם בְּמִי־הַנֶּהָר וַאֲמָרוּ, יָדֵינוּ
 לֹא שָׁפְכוּ אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: וְקָבְרוּ שָׁם אֶת־הַמֵּת
 כַּמִּשְׁפָּט הַזֶּה (5) הִנֵּה נָתַתִּי לָכֶם אֶת־הַמִּצְוֹת וְאֶת־הַמִּשְׁפָּטִים
 הָאֵלֶּה, וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לְמַעַן יִלְמְדוּ לְשַׁמֵּר אֹתָם כְּכֹל
 הַפְּתוּב בְּסֵפֶר הַתּוֹרָה הַזֶּה, וְהִבִּיא עֲלֵיהֶם יְהוָה אֶת־הַבְּרָכוֹת
 הָאֵלֶּה (6) זְכוּר תִּזְכֹּר אֶת־חֲסֵד־יְהוָה אֲשֶׁר עָשָׂה אִתְּךָ מִיּוֹם־
 צֵאתְךָ מֵאֶרֶץ מִצְרַיִם וְעַד־עַתָּה: וְלִמְדָתְךָ אֶת־בְּנֵיךָ אֶת־

^a Lit. 'from (with)'.

^b Egypt—collect. for Egyptians; hence pl. verb.

^c 'This' is masc. since it refers to the 'book'—'this book of the law'

דְּבַר־הַתּוֹרָה הַזֹּאת, לְמַעַן יֵיטֵב לָהֶם בְּאֶרֶץ אֲשֶׁר הִמָּה בָּאִים
 שָׁמָּה לְרִשְׁתָּ אֹתָהּ: אָנֹכִי יְהוָה הַמוֹצִיא אֶתְכֶם מִבְּיַת־עַבְדִּים
 (7) וַיְהִי הַיּוֹם וַיִּבְקְשׁוּ שְׁנֵי־אֲנָשִׁים לְהֵרֹג אֶת־הַמֶּלֶךְ בְּהִיבָל:
 וַיִּדְעַ הַדָּבָר לְאַחַד מֵעַבְדָּיו וַיִּגֵּד לַמֶּלֶךְ וַיִּבְקַשׁ הַדָּבָר וַיִּמְצָא
 וַהֲגָה אִמַּת דָּבָר עַבְדּוֹ: וַיּוֹמְתוּ שְׁנֵי־הָאֲנָשִׁים הָאֵלֶּה וַיִּכְתֹּב
 הַדָּבָר בְּסֵפֶר דְּבַר־הַיָּמִים לְפָנֵי־הַמֶּלֶךְ

(1) And the Lord spoke unto Moses and unto Aaron in the land of Egypt saying: 'Go ye in unto Pharaoh and ye shall say unto him: "Let go (Piel of שלח) my people Israel a journey ('way') of three days in the wilderness to serve the Lord our God".' And Moses and Aaron came and they stood before Pharaoh and they spoke these words unto him. And Pharaoh said unto them: 'Why have ye come unto me? Know ye (perf.) not that the children of Israel are servants to me? I will indeed not let them go.' And Moses said: 'Thou shalt surely know that if thou transgressest (imperf.) the commandment of the Lord our God, behold He will send plagues against thee and against thy people, and He will bring the beasts of the wilderness in(to) the land and they will eat all the fruit of the ground and they will come in(to) thy house and in(to) the houses of thy servants, in order that thou shalt know that there is none like Him.' And it came to pass as they spoke (inf. const. with suff.) these words that (waw consec.) they went forth from (with) the presence ('face') of Pharaoh. (2) Abraham did according to ('as') all which the Lord (had) commanded him and he took his wife and the son of his brother and all the wealth which he had and he went forth to the land of Canaan. And Abraham was very old when he went forth ('in his going forth', inf. const. with suff.) from his land. (3) And it came to pass as they heard the words of the spies that (waw consec.) they cried unto Moses, saying: 'Why didst thou bring us forth from the land of Egypt to slay ("put to death") all this congregation? For behold the inhabitants of Canaan are mighty men of war and we are not able (perf.) to go forth against them for (the) war. Why went we forth from Egypt?' (4) And the old man sat in the dust before his friends

* i.e. chronicles.

[רָצַף] and he lifted up his voice and he cried: 'Naked went I forth unto the world and naked shall I return to the earth. The Lord I have feared all the days of my life and why hath He brought upon me all these?' And one of ('from') his friends rose and he said: 'Who art thou that thou shouldst judge (imperf.) the Lord? Art thou not flesh and blood? Will the Lord bring trouble upon a man who sinned not against ('to') Him?' (5) I said that she (was)^a my sister, for there is not the fear of God in this place and I was afraid lest they would (imperf.) put me to death. (6) And the fame ('name') of Solomon went forth in all the world; and the kings of the land came to Jerusalem and they brought with them (every) man his present to Solomon.

79. LAMED HE VERBS (Lamed Yod and Lamed Waw)

The verb גָּלָה ('to uncover, reveal' and also 'to go into exile') is weak, since its third root-letter is a silent ה. Most ל' verbs were originally ל' and some ל'י. The verb גָּלָה , for example, comes from an original גָּלַי , *gālay*, which evolved into גָּלָה , *gālá*, but the original third root-letter י has survived in many of the verb-forms:

	QAL		NIPHAL	
<i>Perf. :</i>	he (hath) uncovered	גָּלָה	he was uncovered	נִגְלָה
	she	„ גָּלְתָה ^b	she	„ נִגְלְתָה
	thou (m.) hast	„ גָּלִיתָ	thou (m.) wast	„ נִגְלִיתָ
	thou (f.)	„ גָּלִיתְּ	thou (f.)	„ נִגְלִיתְּ
	I (c.) (have)	„ גָּלִיתִי	I (c.) was	„ נִגְלִיתִי
	they (c.)	„ גָּלוּ	they (c.) were	„ נִגְלוּ
	ye (m.)	„ גָּלִיתֶם	ye (m.)	„ נִגְלִיתֶם
	ye (f.)	„ גָּלִיתֶן	ye (f.)	„ נִגְלִיתֶן
	we (c.)	„ גָּלִינוּ	we (c.)	„ נִגְלִינוּ

Perf. with suffix :

he hath uncovered me גָּלַנִי

^a In Hebrew 'I said that she is my sister'.

^b The 3rd f. sg. perf. was originally גָּלְתָ (reduced from גָּלִיתָ) but it strangely received another f. sg. termination, as if גָּלְתָ itself had been the root.

LAMED HE VERBS

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<i>Imperf. :</i>	he will uncover	יִגְלֶה	he will be uncovered	יִגָּלֶה
	she	תִּגְלֶה	she	תִּגָּלֶה
	thou (m.) wilt	תִּגְלֶה	thou (m.) wilt	תִּגָּלֶה
	thou (f.)	תִּגְלִי	thou (f.)	תִּגָּלִי
	I (c.) shall	אֶגְלֶה	I (c.) shall	אֶגָּלֶה
	they (m.) will	יִגְלוּ	they (m.) will	יִגָּלוּ
	they (f.)	תִּגְלֶינָה	they (f.)	תִּגָּלֶינָה
	ye (m.)	תִּגְלוּ	ye (m.)	תִּגָּלוּ
	ye (f.)	תִּגְלֶינָה	ye (f.)	תִּגָּלֶינָה
	we (c.) shall	נִגְלֶה	we (c.) shall	נִגָּלֶה

Imperf. with suffix :

he will uncover me יִגְלֵנִי

Shortened Imperf.

Jussive :

let him uncover יִגְלֵן let him be ,, יִגֵּל

Imperf. with Waw

Consecutive :

and he uncovered וַיִּגְלֵן and he was וַיִּגֵּל

<i>Imperf. :</i>	uncover thou (m.)	גִּלֶה	be thou (m.)	,,	הִגְלֶה
	,, (f.)	גִּלִי	,, (f.)	,,	הִגְלִי
	,, ye (m.)	גִּלוּ	,, ye (m.)	,,	הִגְלוּ
	,, (f.)	גִּלֶינָה	,, (f.)	,,	הִגְלֶינָה

Part. (active) :

uncovering (m. sg.) גֹּלֶה
 ,, (f. sg.) גֹּלֶה
 ,, (m. pl.) גֹּלִים
 ,, (f. pl.) גֹּלוֹת

(passive) :

uncovered (m. sg.) גָּלִי being uncovered (m. sg.) נִגְלֶה
 [N.B. gālûy] ,, (f. sg.) נִגְלֶה
 ,, (f. sg.) גָּלִינָה ,, (m. pl.) נִגְלִים
 ,, (m. pl.) גָּלִיִּם ,, (f. pl.) נִגְלוֹת
 ,, (f. pl.) גָּלִיוֹת

Inf. absolute : גֵּל נִגְלֶה
construct : גֹּלֹת הִגְלוֹת
 ,, with ל : לִגְלוֹת לְהִגְלוֹת

In the passive Participle Qal the third root-letter ׀ has survived as a full consonant—גָּלַיָהּ, גָּלְיָהּ &c. In the 2nd and 1st Perf. of the Qal (גָּלִיתִי, גָּלִיתָ, גָּלִיתֶם &c.) and of the Niphal (גָּלִיתִי, גָּלִיתָ, גָּלִיתֶם &c.) the original third root-letter ׀ has survived as a silent letter: the original גָּלַיְתָ (galáyta) became גָּלִיְתָ (galéyta) and finally גָּלִיְתָ (galiyta—galíta), and likewise the original גָּלַיְתָ (nigláyta) became גָּלִיְתָ (nigléyta, niglétá). In the 3rd Perf. of the Qal and Niphal the third root-letter ׀ has disappeared: גָּלְיָו (gāl'yú) became גָּלוּ (gālú) and גָּלְיָו (nigl'yú) became גָּלוּ (niglú).

Note carefully the shortened form of the Imperfect: the Qal גָּלְיָהּ is shortened to גָּלְיָהּ, and then) גָּלְיָהּ and the Niphal גָּלְיָהּ to גָּלְיָהּ.

The Infinitive construct assumes an תָּ ending (cf. the assumption of a תָּ by the inf. const. Qal of Pe Nun and Pe Waw verbs).

The Piel and Pual have the same terminations as the Qal and Niphal:

	PIEL		PUAL	
<i>Perf.:</i>	he (hath) revealed	גָּלָהּ	he was revealed	גָּלָהּ
	she	גָּלְתָהּ	she	גָּלְתָהּ
	thou (m.) hast	גָּלִיתָ	thou (m.) wast	גָּלִיתָ
	I (c.) have	גָּלִיתִי		&c.
		&c.		
<i>Imperf.:</i>	he will reveal	יְגַלֶּה	he will be revealed	יְגָלֶה
	she	תְּגַלֶּה	she	תְּגָלֶה
		&c.		&c.
<i>Shortened Imperf.</i>				
<i>Jussive:</i>	let him reveal	יִגַּל		
<i>Imperf. with Waw</i>				
<i>Consecutive:</i>	and he revealed	וַיִּגַּל	and he was	וַיִּגָּל
<i>Imper.:</i>	reveal thou (m.)	גַּלְהָ		
	„ (f.)	גַּלִּי		
		&c.		

<i>Part.</i> :	revealing (m. sg.)	מְגַלֶּה	being revealed (m. sg.)	מְגֻלָּה
		&c.		&c.
<i>Inf. absolute</i> :		גַּלֵּה		גַּלֵּה
<i>construct</i> :		גִּלּוֹת		גִּלּוֹת

The other derived forms follow the same pattern as the preceding ones. To make the Hiphil intelligible גַּלֵּה has been taken in its other meaning 'to go into exile' which in Hiphil is 'to cause to go into exile—to exile'.

HIPHIL

HOPHAL

<i>Perf.</i> :	he (hath) exiled	הִגְלָה	he was exiled	הִגְלָה
	she	הִגְלָתָה	she	הִגְלָתָה
	thou (m.) hast	הִגְלִיתָ	thou (m.) wast	הִגְלִיתָ
		הִגְלִיתָ		&c.
	I (c.) have	הִגְלִיתִי		הִגְלִיתִי
		הִגְלִיתִי		
<i>Imperf.</i> :	he will exile	יִגְלֶה	he will be	יִגְלֶה
	she	תִּגְלֶה	she	תִּגְלֶה
		&c.		&c.
<i>Shortened Imperf.</i>				
<i>Jussive</i> :	let him	יִגְלֵ*		
<i>Imperf. with Waw</i>				
<i>Consecutive</i> :	and he exiled	וַיִּגְלֵ		
<i>Imper.</i> :	exile thou (m.)	הִגְלֵה		
	„ (f.)	הִגְלִי		
		&c.		
<i>Part.</i> :	exiling (m. sg.)	מְגַלֶּה	being exiled (m. sg.)	מְגֻלָּה
		&c.		&c.
<i>Inf. absolute</i> :		הִגְלֵה		הִגְלֵה
<i>construct</i> :		הִגְלּוֹת		הִגְלּוֹת

* The shortened Imperfect יִגְלֵ is a Segholate form which evolves into יִגְלֵ (as מִקְלֵ into מְקִלֵ, pp. 82 ff.).

HITHPAEL

<i>Perf. :</i>	he (hath) revealed himself	הִתְגַּלָּה
	she " herself	הִתְגַּלְתָּה
	thou (m.) hast " thyself	הִתְגַּלִּיתָ
	I (c.) have " myself	הִתְגַּלִּיתִי
<i>Imperf. :</i>	he will " himself	יִתְגַּלֶּה
	she " herself	תִּתְגַּלְּהֶּ &c.
<i>Shortened Imperf. Jussive :</i>	let him reveal himself	יִתְגַּל
<i>Imperf with Waw Consecutive :</i>	and he revealed himself	וַיִּתְגַּל
<i>Imper. :</i>	reveal thyself (m.)	הִתְגַּלְּהֶּ &c.
<i>Part. :</i>	revealing oneself (m. sg.)	מִתְגַּלֵּה &c.
<i>Inf. absolute :</i>	הִתְגַּלֶּה	<i>construct :</i> הִתְגַּלִּית

N.B. The Imperfects in all forms of the Lamed He verb terminate in הַ, the Infinitives construct all terminate in וֹת, and there is a shortened Imperfect (Jussive) in Qal, Niphal, Piel, and Hithpael, as well as in the Hiphil.

EXERCISE 38

Gilead	בָּנָה	to build	בָּנָה
cattle	צָוָה	to command	צָוָה in Piel
Tyre	רָאָה	to see	רָאָה
here	נִרְאָה	to appear	נִרְאָה in Niphal
	הִרְאָה	to cause to see, to show	הִרְאָה in Hiphil

(1) וּלְבָנֵי-רְאוּבֵן הָיָה צֹאן וּבָקָר רַב עַד-מָאד, וַיִּרְאוּ אֶת-
 אֶרֶץ-הַגּוֹלְעָד וְהִגָּה הַמְּקוֹם מְקוֹם-מִקְנֵה: וַיָּגֶשׁוּ אֶל-מֹשֶׁה
 וַיְדַבְּרוּ אֵלָיו לֵאמֹר הָאֶרֶץ אֲשֶׁר נָתַן יְהוָה בְּיָדֵנוּ אֶרֶץ מִקְנֵה
 הַיָּא, וְלַעֲבָדֶיךָ מִקְנֵה: וְעַתָּה אִם-נָא מְצִאנוּ חֵן בְּעֵינֶיךָ, תִּגַּה

לָנוּ אֶת־הָאָרֶץ הַזֹּאת וְאֶל־תַּעֲבִירוּנוּ אֶת־הַיַּרְדֵּן אֲרֻצָּה כְּנָעַן:
 וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, הֲאֵחִיכֶם יַעֲבְרוּ אֶת־הַיַּרְדֵּן לְמַלְחָמָה
 וְאַתֶּם תֵּשְׁבוּ פֹה: וַיֹּאמְרוּ בְּנֵי־רְאוּבֵן, בָּתִּים גְּבוּהַ לְנַשְׁיָנוּ
 וּלְבָנֵינוּ וְיָשְׁבוּ בָהֶם, וְאִנְחָנוּ וְנַעֲבֹר עִם־אֲחֵינוּ לְהִלָּחֵם בְּיַשְׁבֵּי־
 כְּנָעַן: לֹא נָשׁוּב אֶל־בָּתֵּינוּ עַד־אֲשֶׁר נָמֵן יִהְיֶה אֶת־כָּל־הָאָרֶץ
 בְּיַד־יִשְׂרָאֵל: אִזּוּ נָשׁוּב אֶל־הָעָרִים אֲשֶׁר בְּנֵינוּ וְיָשְׁבֵנוּ שָׁם:
 וַיִּסְּבוּ דְבָרֵיהֶם בְּעֵינֵי־מֹשֶׁה, וַיִּקְרָא אֶת־יְהוֹשֻׁעַ וְאֶת־רְאשֵׁי־
 הָעָם וַיְצַו אֹתָם לֵאמֹר אִם יַעֲבְרוּ בְּנֵי־רְאוּבֵן אֶתְכֶם אֶת־
 הַיַּרְדֵּן לְהִלָּחֵם בְּאִיבֵיכֶם, וְהָיָה בְּתַת יְהוּה בְּיַדְכֶם אֶת־אָרֶץ
 כְּנָעַן, וְנִתְּמַם לָהֶם אֶת־כָּל־אָרֶץ הַגִּלְעָד (2) אִתְּכֶם רְאִיתֶם אֶת־
 כָּל־אֲשֶׁר עָשָׂה לָכֶם יְהוּה בְּמִצְרָיִם וְעַל־הַיַּם וּבְמִדְבַר הַגְּדוֹל
 הַזֶּה: וְעַתָּה שָׁמֹר תִּשְׁמְרוּ אֶת־מִצְוֹתַי כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם
 וְהָיִיתֶם קְדוֹשִׁים לַיהוּה אֱלֹהֵיכֶם אֲשֶׁר הוֹצִיא אֶתְכֶם מִבְּיַת־
 עַבְדִּים לְהָיוֹת לָכֶם לֵאלֹהִים (3) וַיְהִי אַחֲרֵי מוֹת־מֹשֶׁה וַיַּדְבֵּר
 יְהוּה אֶל־יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו קוּם עֲבֹר אֶת־הַיַּרְדֵּן, אַתָּה
 וְכָל־הָעָם אַתָּה אֶת־הָאָרֶץ אֲשֶׁר נִשְׁפָּעִיתִי לְאַבּוֹתֶם לְתַת
 לָהֶם: אֶל־תִּירָא מִפְּנֵי־יִשְׁבֵּיָהּ, כִּי כַּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה כֵּן
 אֶתְהִי עִמָּךְ: לֹא אֶעֱזָבְךָ עַד־אֲשֶׁר עָשִׂיתִי כְּכֹל אֲשֶׁר דִּבַּרְתִּי
 אֵלֶיךָ מֹשֶׁה עַבְדִּי (4) וַיֵּצֵא הַגִּבּוֹר הַפְּלִשְׁתִּי וַיַּעֲמֵד עַל־הַר
 גִּיד מִחֹגֵה־יִשְׂרָאֵל וַיִּקְרָא אֲלֵיהֶם בְּקוֹל גְּדוֹל וַיֹּאמֶר בְּחַרוּ
 לָכֶם אִישׁ מִבֵּין גְּבוּרֵיכֶם וַיָּבֵא עָלַי לְהִלָּחֵם בִּי: וְהָיָה אִם הוּא
 יִמְלִיג וְהָיִינוּ לָכֶם לְעַבְדִּים וְאִם אֲנֹכִי אֲמִיתָהוּ וְהָיִיתֶם לָנוּ
 לְעַבְדִּים: וַיִּגִּדּוּ לְשֹׂאֵל אֶת־דְּבָרֵי־הַפְּלִשְׁתִּי: (5) וַיִּשְׁלַח
 שְׁלֹמֹה מִלְּאָכִים אֶל־מֶלֶךְ צוּר לֵאמֹר אַתָּה יָדַעְתָּ אֶת־דָּוִד
 אָבִי כִּי לֹא יָכַל לִבְנוֹת בַּיִת לְשֵׁם־יְהוּה אֱלֹהָיו, כִּי מִלְחָמוֹת
 רַבּוֹת הָיוּ לוֹ: וְעַתָּה הִנְנִי יוֹשֵׁב עַל כִּסֵּא־יִשְׂרָאֵל, וְאֱלֹהִים נָמֵן
 שְׁלוֹם בְּאַרְצִי, נֹאמֵר אֲנֹכִי אֲבָנָה הֵיכַל לַיהוּה אֱלֹהֵי: וְעַתָּה

^a He Interrogative.

^b Note יָדַעְתָּ [for יָדַעְתָּ]—with this [heavy] suffix the Pathah has been weakened into Seghol.

אם טוב בעיניך ועשית חסד אתי, צוה-נא ויכרתו לי עצים
 מההרים אשר בארצה ועבדי יהיו עם עבדיך והורידו את-
 העצים אלי ירושלימה ובגיתי את-היכל-יהוה שם: ויזכר
 מלך צר את-חסדי-דוד אשר עשה אמו ואת-הברית אשר
 כרת אמו וישמע בקול-שלמה: ויצו את-עבדיו ויכרתו עצים
 ויביאו אתם עבדי-שלמה ירושלימה ויבן שם שלמה היכל
 אשר לפניו לא הנה כמוהו: ויבאו כל מלכי-הגוים לראות
 את-היכל-שלמה אשר בנה לאלהיו, ויביאו בידם זהב וכסף
 ויתנו בבית-יהוה: ויצא שם-המלך שלמה בכל-הארץ והי
 מקבד מאד בעיני כל-המלכים (6) אתה נגלית אלינו בכבודך
 על הר-סיני, ותדבר אלינו מתוך האש, ותלמדנו משפט-
 צדק ותורת-אמת, ותצונו להיות ממלכת פהגים וגוי קדוש
 לפניך: ועתה עשיתי ככל אשר צויתנו ואביא מפרי-אדמתי
 מנחה ליהוה: שלח-נא את-ברכתך בפרי-אדמתי ושמרני
 מקל-רע (7) והי בצאת ישראל ממצרים ויקרא פרעה אל-
 עבדיו ויאמר אליהם, מה-זאת עשיתו כי שלחנו את-העם
 מעבדנו, נרדפה אחריהם ונשיבה אתם מצרימה

(1) And the Lord spoke unto Moses in the land of Egypt, saying: 'Thus shalt thou say unto the children of Israel, "The Lord, God of your fathers, hath appeared unto me in the wilderness and He spoke unto me from the midst of (the) fire and He said: 'I have indeed seen (inf. abs. with finite verb) the affliction of My people Israel and I will indeed deliver them from the hand of Pharaoh and I will bring them forth from the land of Egypt and I will bring them into the land which I have sworn to their fathers, to Abraham, to Isaac, and to Jacob, to give to their seed, and they shall be to Me (for) a people and I (pronoun) shall be to them (for) a God.'" And it shall come to pass if they will not hearken unto thee and they shall say "Give (to) us a sign that the Lord hath appeared unto thee and that He hath sent thee unto us," then (waw consec.) thou shalt do all these signs,

^a See p. 136. 63.

as I have commanded thee.' (2) And it came to pass in the morning that (waw consec.) the king called (to) all his wise (men) and he related in their ears the dream which he (had) dreamed. And he said: 'Behold in my dream I saw a man standing over me and in his hand (was) a sword. And I said unto him, "Who art thou, and why hast thou come unto me and why is there a sword in thy hand?"' And he said unto me, "Thou shalt indeed know that the Lord hath sent me to slay (Hiphil of מוֹת) thee, for thou hast built for thyself a great house and thou didst not set thy heart to the ark of God which hath not a house". And I was afraid exceedingly and I said unto him, "Slay me not, my lord, for I shall indeed build a temple for the ark of the Lord my God like which there was not yet ('which there was not like it yet')." And the man who appeared (part. with art., pp. 65 f.) unto me said, "Behold I have hearkened to thy voice, but (conjunction) I shall indeed return if thou shalt not keep thy word; and now, command thy servants to build a temple for the Lord thy God upon the mount of Jerusalem". And all the wise men said unto the king in one voice, 'Let the king command his servants and let them build a temple upon the holy mount ("mount of holiness") as the king hath sworn'. (3) And Joshua said unto the elders of the people: 'Pass ye (through) in the camp and command the people saying, "Leave ye your wives and your children and your cattle and your old (men) and the camp and pass ye (over) to (the) battle opposite the city, for the Lord will indeed give in(to) our hand the city and its inhabitants. Fear ye not them, for the Lord, He will fight for us".' And the elders passed (through) the camp and they commanded the people as Joshua (had) commanded them. (4) And the heads of the people sought and they found the man who had taken from the gold and the silver and they brought him near unto Joshua for (the) judgement. And Joshua asked him saying: 'Why hast thou done this thing? Tell (to) me, my son.' And the man said, 'Behold thy servant was among those who were fighting (part. with art.^a) against the inhabitants of the city; and it came to pass, when the wall of the city fell (inf. const.) that I came into the palace of the king and I saw all the gold and the

^a 'Among the (ones) fighting'.

silver and I took from it and I hid (it) in the ground.' (5) And David sent messengers to the king of Tyre saying: 'Let us make a covenant I and thou in order that there shall be peace between my people and between thy people.' And the messengers came and they brought a present to the king of Tyre and they spoke unto him as these words. And the servants of the king said unto him: 'Send away these men, for they are spies, for they have come to see the land.'

80. MORE DOUBLY WEAK VERBS

(a) הָפַךְ—Pe Nun and Lamed He verb:

'to turn, incline' (intrans.); 'to stretch, pitch (a tent)'.

	QAL		HIPHIL
<i>Perf.</i> : he (hath) turned	הָפַךְ		he (hath) caused to turn הִפְכָה
she	„ הִפְכָה &c.		she „ הִפְכָה &c.
<i>Imperf.</i> : he will turn	יִפְכֶּה		he will cause to turn יִפְכֶּה
she	„ תִּפְכֶּה &c.		she „ תִּפְכֶּה &c.
<i>Shortened Imperf.</i> <i>Jussive</i> :			
let him	„ יִפֹּךְ		let him „ יִפֹּךְ
<i>Imperf. with Waw</i> <i>Consecutive</i> :			
and he turned	וַיִּפֹּךְ		and he caused to turn וַיִּפֹּךְ
<i>Imperf.</i> : turn thou (m.)	הָפִיכֵךְ &c.		cause thou (m.) to turn הִפְכֵךְ &c. הִפֵּךְ
<i>Part. active</i> :			
turning (m. sg.)	הֹפֵךְ		causing to turn (m. sg.) הֹפֵךְ &c.
<i>passive</i> :			
turned (m. sg.)	הִפְכָּךְ		
<i>Inf. absolute</i> :	הָפֵךְ		הִפְכֵךְ
<i>construct</i> :	הִפְכֹּת		הִפְכֹּת

NOTE: The Imperfects (as in all Lamed He verbs) have shortened forms for the Jussive. In Qal the Imperf. יִפְכֶּה is

first shortened to ט? but, since the final letter of a word cannot be doubled, the preceding vowel is prolonged, producing ט?. It will, of course, be noted how the peculiarities of both the Pe Nun and Lamed He operate together.

The doubly weak verb נכה of the above type, found only in Hiphil ('to smite') and in Hophal, occurs very frequently in Scripture, and the student is advised to familiarize himself with its main parts.

HIPHIL		HOPHAL	
<i>Perf.</i> : he hath smitten	הָכָה	he was smitten	הִכָּה
she „	הִכָּתָה	she „	הִכָּתָה
<i>Imperf.</i> : he will smite	יִכֶּה	he will be „	יִכָּה
she „	תִּכֶּה	she „	תִּכָּה
<i>Shortened Imperf.</i>			
<i>Jussive:</i>			
let him smite	יִכֶּה		
<i>Imperf. with Waw Consecutive:</i>			
and he smote	וַיִּכֶּה	and he was „	וַיִּכָּה
<i>Imperf.</i> : smite thou (m.)	הִכֵּה הִי		
<i>Part.</i> : smiting (m. sg.)	מִכֶּה	being smitten (m. sg.)	מִכָּה
<i>Inf. absolute:</i>	הִכֵּה		הִכֵּה
<i>construct:</i>	הַכּוֹת		הַכּוֹת

(b) עָלָה—Pe Guttural and Lamed He: 'to go up, ascend'.

עָשָׂה— „ „ 'to do, make, perform'.

QAL

<i>Perf.</i> : he hath gone up	עָלָה	he (hath) made	עָשָׂה
she „	עָלָתָה	she „	עָשָׂתָה
ye (m.) have „	עָלִיתֶם	ye (m.) have „	עָשִׂיתֶם
	&c.		&c.

<i>Imperf.</i> : he will go up	יַעֲלֶה	he will make	יַעֲשֶׂה
she	יַעֲלֶהָ	she	יַעֲשֶׂהָ
<i>Shortened Imperf. Jussive :</i>			
let him go	יַעֲלֵ	let him	יַעֲשֵׂ
<i>Imperf. with Waw Consecutive :</i>			
and he went	וַיַּעֲלֵ	and he made	וַיַּעֲשֵׂ
<i>Imperf.</i> : go thou (m.)	יַעֲלֵה &c.	make thou (m.)	יַעֲשֵׂה &c.
<i>Part. active :</i>			
going up (m. sg.)	עֹלֶה	making (m. sg.)	עֹשֶׂה
<i>passive :</i>		made (m. sg.)	עָשׂוּי
<i>Inf. absolute :</i>			
	עֲלֵה		עֲשֵׂה
<i>construct :</i>			
	עֹלֹת		עֹשׂוֹת
„ with ל :	לְעֹלֹת	with ל :	לְעֹשׂוֹת

The terminations of this doubly weak verb are those of the Lamed He, while the initial guttural takes composite shewa instead of the simple shewa, and attracts the vowel Pathah under it and before it.

NIPHAL

HIPHIL

<i>Perf.</i> :	he was made	יַעֲשֶׂה	he (hath) brought up	יַעֲלֵה
	she	יַעֲשֶׂהָ	she	יַעֲלֵהָ
	they (c.) were	יַעֲשׂוּ	they (have)	יַעֲלֵוּ
<i>Imperf.</i> :				
	he will be	יַעֲשֶׂה	he will bring	יַעֲלֵה
	she	יַעֲשֶׂהָ	she	יַעֲלֵהָ
<i>Shortened Imperf. Jussive :</i>				
	let him be	יַעֲשֵׂ	let him bring	יַעֲלֵ
<i>Imperf. with Waw Consecutive :</i>				
	and he was	וַיַּעֲשֵׂ	and he brought	וַיַּעֲלֵ

<i>Imper.</i> : be thou (m.) made	הַעֲשֵׂה	bring thou (m.) up	הַעֲלֵה הַעֲלֵ
<i>Part.</i> : being made (m. sg.)	נֹעֲשֶׂה	bringing up (m. sg.)	מַעֲלֵה
<i>Inf. absolute</i> :	נַעֲשֵׂה		הַעֲלֵה
<i>construct</i> :	הַעֲשׂוֹת		הַעֲלֹת

NOTE how the Guttural determines the beginnings and the He the terminations. The Imperfects of the Qal and the Hiphil (and following them the Jussives too) have evolved into the same form through different processes; so that the context is relied upon to indicate which is meant.

(c) אָפָה—Pe 'Alep and Lamed He verb—'to bake'.

QAL		NIPHAL	
<i>Perf.</i> : he (hath) baked	אָפָה	he (hath) been baked	נִאָפָה
<i>Imperf.</i> : he will bake	יֵאָפֶה	he will be baked	יִאָפֶה

Since the Pe 'Alep verb diverges from the Pe Guttural in the Qal Imperfect, this type of doubly weak verb differs from the preceding type in this respect too.

(d) רָאָה 'to see' is a peculiar verb, since the first root-letter cannot be doubled, there is a medial 'Alep, and a third root-letter He.

QAL Imperfect, 'he will see' יִרְאֶה, but with Waw Consecutive וַיִּרְא 'and he saw'; 'and she saw' is וַיִּרְאָה.

NIPHAL Imperfect, 'he will be seen, appear' יִרְאָה, but with Waw Consecutive it is וַיִּרְא 'and he was seen, and he appeared'.

EXERCISE 39

border	גְּבוּל	to answer	עָנָה
mouth	פֶּה	to afflict עָנָה in Piel	עָנָה
„ (const.)	פִּי-	ox, bull	סֹר
„ (pl.)	פִּיּוֹת	„ (with art.)	הַסֹּר

(x) וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים אֶל-
מֶלֶךְ אֲדוֹם לֵאמֹר : כֹּה אָמַר אֲחִיךָ יִשְׂרָאֵל, אֲתָה יָדַעְתָּ כִּי

ימים רבים ישבנו במצרים ויעבדו אתנו המצרים ויענו אתנו עד-מאד: ונצעק אל-יהוה אלהינו וישמע את-קולנו ויוציאנו משם ביד חזקה להביא אתנו אל-הארץ אשר נשבע לאבותינו לתת לנו: והנה אנחנו עמדים על-גבולך לבוא ארצה כנען: ועתה נעברה-נא בארצה ועשית עמנו חסד: ויען מלך אדום לאמר לא תעברו בארצי, פן-יחרב אצא לקראתכם: ויצא לקראת-ישראל, ועם כבוד מאד אתו ויט ישראל ממנו וישם את-פניו המדבר, כי לא נתן לו מלך אדום לעבר בארצו (2) ויהי כראות שאול את-גבור-הפלשתים וישבע לאמר האיש אשר יעלה והכה את-הפלשתי הזה, לו אתן את-בתי לאשה: ויבא דוד ויעמד לפני-שאול ויאמר אנכי אעלה והכיתי אתו והבאתי אליך את-ראשו: ויאמר אליו שאול, עלה בני, ויהי יהוה עמך ונתן את-איבך בידך: ויעל דוד ויש אל-הגבור ויך את-הפלשתי ארצה ויקח את-חרבו מעליו ויכרת בה את-ראשו ויבא אל-שאול: וכל-ישראל עמדו על-ההר מגיד ויראו כי הכה דוד את-איבו ויקראו בקול אחד, לא נמצא בארץ גבור כדוד: וישמע שאול את-דברי-העם ויקצף עד-מאד ותבא עליו הרוח הרעה ויבקש להמית את-דוד (3) ויהי אחרי מות-השפט וישבו בני-ישראל אל-דרך-הגוים אשר ישבו בתוכם ויעשו את-הרע בעיני-יהוה ויעבדו את-אלהי הארץ וישכחו את-תורת-יהוה: ויתגם יהוה ביד-מלך אדום ויעגם, ולא היה בהם עוד רוח לעמד לפני-איביהם ויצעקו אל-יהוה לאמר חטא חטאנו לפניך ונעבר את-בריתך אשר כרתת איתנו: הצילנו נא יהוה מיד-איבנו ואל-נא תעזבנו, אם לא למענינו למען משה עבדך הושיענו: וישלח אליהם יהוה איש נביא וידבר אליהם לאמר

^a Here = 'to permit, allow'.

^b For כרתת, see footnote, p. 206.

כֹּה אָמַר יְהוָה, אֲנִי הֶעֱלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹצִיא
אֶתְכֶם מִבֵּית-עַבְדִּים וְאָבִיא אֶתְכֶם אֶרְצָה כְּנֻעַן וְאֶתֵּן לָכֶם
אֶת-הָאָרֶץ: וְאֶצְוֶה עֲלֵיכֶם לֵאמֹר לֹא תִירָאוּ אֶת-אֱלֹהֵי הַגּוֹיִם
אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרְצָם: וְלֹא שְׁמַרְתֶּם אֶת-מִצְוֹתֵי אֲשֶׁר
צִוִּיתִי אֶתְכֶם וְתַעֲבֹדוּ אֶת-אֱלֹהֵיהֶם וְתִקְצִיפוּ אֹתִי עַד-מָאֹד:
וְעַתָּה אִם בְּאֵמַת אַתֶּם שׁוֹבִים אֵלַי, הִסִּירוּ מִבְּתוֹכְכֶם אֶת-אֱלֹהֵי
הַזָּהָב וְאֶת-אֱלֹהֵי הַכֶּסֶף אֲשֶׁר עֲשִׂיתֶם לָכֶם וְשָׂרְפוּ אֹתָם בְּאֵשׁ:
וַיַּעֲנוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ, כֹּל אֲשֶׁר צִוָּה אֲתָנוּ יְהוָה נַעֲשֶׂה
(4) וַיְהִי כַּעֲבֹר כָּל-הַיָּעַם אֶת-הַיָּם וַיְצִו יְהוָה אֶת-מֹשֶׁה לֵאמֹר
נִטֵּה אֶת-יָדְךָ עַל-הַיָּם וְשָׁבוּ הַיָּמִים לְמִקְוָמָם: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר
צִוָּהוּ יְהוָה וַיִּט אֶת-יָדוֹ עַל-הַיָּם וַיִּשׁוּבוּ הַיָּמִים לְמִקְוָמָם: וַיִּרְאוּ
בְנֵי-יִשְׂרָאֵל אֶת-הַיְשׁוּעָה הַגְּדוֹלָה אֲשֶׁר עָשָׂה לָהֶם יְהוָה וַיִּהְלְלוּ
אֶת-שְׁמוֹ: (5) וַיְהִי בְּבִקְרַ וַיִּקְרָא יַעֲקֹב אֶל-שְׁתֵּי נָשָׁיו וַיֹּאמֶר
אֱלֹהֵינוּ, יְהוָה אֱלֹהֵי אָבִי נִרְאָה אֵלַי בְּחִלּוֹם וַיְדַבֵּר אֵלַי לֵאמֹר
רְאֵה רְאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לָךְ לָבֵן וְאֶשְׁמַר עֲלֶיךָ וְלֹא
נִתְּתִי לּוֹ לְגַנֵּעַ בָּךְ, וְעַתָּה קוּם שׁוּב אֶל-אֶרְצָךָ וְאֶל-בֵּית-
אָבִיךָ, אֶל-תִּירָא יַעֲקֹב, כִּי אֲנִי אֶהְיֶה אִתָּךְ וַיְבַרְכֵתִיךָ:
וַתַּעַן רַחֵל וַתֹּאמֶר עֲשֶׂה כְּכֹל אֲשֶׁר צִוָּה אֱלֹהֶיךָ כִּי כָאֵמָה
אֲנִי בְּבֵית אָבִינוּ: וַיַּעַשׂ יַעֲקֹב כֵּן, וַיִּקַּח אֶת-נָשָׁיו וְאֶת-בְּנָיו
וְאֶת-בְּנוֹתָיו וְאֶת-כָּל-רִכְוָשׁוֹ וַיִּסַּע אֶרְצָה כְּנֻעַן: וַיְהִי בְּשׁוּב
לָבֵן הַבְּיָתָה וַיִּשְׁמַע כִּי בָרַח יַעֲקֹב וַיִּקְצֹף עַד-מָאֹד וַיִּקַּח אֶת-
אֲנָשָׁיו אֹתוֹ וַיַּרְדֵּף אַחֲרֵיהֶם וַיָּבֵא עֲלֵיהֶם בְּלִילָה: וַיֵּרָא מְלֶאכֶּ-
אֱלֹהִים אֶל-לָבֵן וַיֹּאמֶר אֵלָיו, אֶל-תַּעַן בְּעַבְדֵי יַעֲקֹב
פֶּן-תָּמוּת: וַיְהִי בְּבִקְרַ וַיִּירָא לָבֵן עַד-מָאֹד וַיִּכְרַת בְּרִית
עִם-יַעֲקֹב וַיָּקָם וַיָּשָׁב אֶל-בֵּיתוֹ

(1) And it came to pass after these things that the Lord commanded (waw consec.) Moses saying: 'Make thou for

* Here = 'to permit, allow'.

thyself two tablets of stone and come up unto me upon this mountain and I shall write upon them the judgements which thou shalt set before the children of Israel.' And Moses did as the Lord commanded him and he made for himself two tablets of stone and he went up on the mountain of Sinai and he was there many days. And Israel saw that Moses came not down from the mountain and they cried unto Aaron and they said: 'Where is thy brother Moses, for he hath gone up on the mountain of the Lord and hath not returned unto us. Make for us therefore a god'. And Aaron took their gold and he made for them a bull; and it came to pass when they saw the bull of gold that they cried, 'This is thy God, O Israel, who brought thee forth from the land of Egypt'. And the Lord spoke unto Moses, saying: 'Go thou down from the mountain, for thy people hath corrupted his way upon the earth and they have made for themselves a bull of gold and they cried before it, "This is thy God, O Israel".' And it came to pass as Moses heard the words of the Lord that he took the tablets and he broke them upon the ground. (2) And the sons of Jacob returned unto their father and they told (to) him all the words which Joseph their brother (had) commanded them. And Jacob answered and said: 'Blessed is the Lord who hath shown me this day, for my son Joseph liveth, and I shall go down to Egypt and I shall see him, face to face, before I die.' And the Lord appeared unto Jacob in a dream of the night and he said unto him: 'Go thou down to Egypt and thou shalt see thy son Joseph and thou shalt dwell there with him' (3) And it came to pass as the elders of Israel heard the words of Joshua which he spoke unto them that they answered (waw consec.) and they said: 'All that thou hast commanded us we will do; we will not depart from it. Only let the Lord thy God be with thee. As we hearkened unto Moses, so will we hearken unto thee.' (4) In that day the Lord gave a great salvation^a to Israel and they pursued the inhabitants of the city unto the wilderness and they smote them and they took all the gold and the silver and their sheep and their cattle which was found in the city and they went up into the city and they dwelt in it. (5) And the prophet came before the king and

^a 'Victory'.

he said unto him : ' Thus said the Lord, " Because thou hast transgressed My commandments and thou hast taken to thyself many wives from the daughters of the nations and thou hast not kept My word which I commanded thee and thou hast gone up upon the mountains to serve the gods of the nations and thou hast done these (things) to anger^a Me, behold I will raise up against thee an enemy who shall smite thee and all thy house and all thy priests " . '

81. DOUBLE 'AYIN VERBS

We now consider the type of weak verb which instead of having three root-letters, has its second root-letter (i.e. its 'Ayin) duplicated—the Double 'Ayin Verb :

		QAL			
<i>Perf. :</i>	ACTIVE			STATIVE	
he hath gone round		סב, קבב		he was light	קל [קלל]
she	"	סָבָה, קִבְּבָה		she	"
thou (m.) hast	"	סָבֹתָ, קִבְּבֹתָ		thou (m.) wast	"
thou (f.)	"	סָבוֹת, קִבְּבוֹת		thou (f.)	"
I (c.) have	"	סָבוֹתִי, קִבְּבוֹתִי		I (c.) was	"
they (c.)	"	סָבוּ, קִבְּבוּ		they (c.) were	"
ye (m.)	"	סָבוֹתֶם, קִבְּבוֹתֶם		ye (m.)	"
ye (f.)	"	סָבוֹתֵינָּה, קִבְּבוֹתֵינָּה		ye (f.)	"
we (c.)	"	סָבוּנוּ, קִבְּבוּנוּ		we (c.)	"
<i>Imperf. :</i>					
he will go round		יִסֵּב, יִקְבֹּב		he will be light	יִקְל
she	"	תִּסְבֵּב, תִּקְבְּבִי		she	"
thou (m.) wilt	"	תִּסְבֹּב, תִּקְבְּבוּ		thou (m.) wilt	"
thou (f.)	"	תִּסְבִּי, תִּקְבְּבִי		thou (f.)	"
I (c.) shall	"	אֶסֵּב, אֶקְבֹּב		I (c.) shall	"
they (m.) will	"	יִסְבוּ, יִקְבְּבוּ		they (m.) will	"
they (f.)	"	תִּסְבְּנָה, תִּקְבְּבִנָּה		they (f.)	"
ye (m.)	"	תִּסְבוּ, תִּקְבְּבוּ		ye (m.)	"
ye (f.)	"	תִּסְבְּנָה, תִּקְבְּבִנָּה		ye (f.)	"
we (c.) shall	"	נִסְבֵּב, נִקְבְּבוּ		we (c.) shall	"

^a Hiphil of קָצַף or כָּעַס.

*Imperf. with Waw**Consecutive :*

and he turned round

וַיִּסֹב (wayyásobh), וַיִּסֹב

and he was light וַיִּקַּל

Imperf. : go thou (m.) round סֹב

„ (f.) „ סֹבִי

„ ye (m.) „ סֹבוּ

„ (f.) „ סֹבֵינָה

Part. active :

going round (m. sg.) סֹבֵב

being light (m. sg.) קָל

&c.

&c.

passive :

surrounded (m. sg.) סֹבֵב

Inf. absolute : סֹבֵב

קָלוּל

construct : סֹב

קָל and קָל

„ with ל : לִסֹּב

In the Perfect Qal the 3rd person has two forms: סֹבֵב, וַיִּסֹּב and סֹב, וַיִּסֹּב—the former being transitive and the latter intransitive. These meanings of the two forms are well shown by the verb וַיִּצְרַר = 'to make strait, oppress' with its intransitive form וַיִּצַּר = 'to be in a strait'.

The Imperfect Qal has two alternative forms. The one, וַיִּסֹּב, seems to have been influenced by the 'Ayin Waw verb (which resembles in many respects the Double 'Ayin verb). Like the 'Ayin Waw verb, it has the (original) *a* vowel under the prefix. The other type, וַיִּסֹּב, strangely resembles the Pe Nun verb.

The Imperative follows the Imperfect of the first type.

NIPHAL

<i>Perf.</i> : he hath surrounded	הָקִיב	<i>Imperf.</i> : he will surround	יִקְבֵּב
she	” הִקְבִּיבָהּ	she	” יִקְבֵּב
thou (m.) hast	” הִקְבִּיבְךָ	thou (m.) wilt	” יִקְבֵּב
thou (f.)	” הִקְבִּיבִי	thou (f.)	” יִקְבֵּבִי
I (c.) have	” הִקְבִּיבֹתִי	I (c.) shall	” יִקְבֵּבֵנִי
they (c.)	” יִקְבֵּבוּ	they (m.) will	” יִקְבֵּבוּ
ye (m.)	” יִקְבִּיבוּ	they (f.)	” [תִּקְבֵּבְנָה]
ye (f.)	” יִקְבִּיבְנָה	ye (m.)	” יִקְבֵּבוּ
we (c.)	” יִקְבֵּבוּ	ye (f.)	” [תִּקְבֵּבְנָה]
		we (c.) shall	” יִקְבֵּבוּ
<i>Part.</i> : surrounding (m. sg.)	הִקְבִּיב	<i>Imperf.</i> : surround thou (m.)	הִקְבֵּב
” (f. sg.)	הִקְבִּיבִי	” (f.)	הִקְבֵּבִי
	&c.	” ye (m.)	הִקְבֵּבוּ
<i>Inf. absolute</i> :	הִקְבִּיב	” (f.)	הִקְבֵּבְנָה
<i>construct</i> :	הִקְבִּיב		

HIPHAL

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) turned ^a	הִקְבִּיב (הִקְבֵּב)	he will turn ^b	יִקְבֵּב (יִקְבֵּב)
she	” הִקְבִּיבָהּ	she	” יִקְבֵּב
thou (m.) hast	” הִקְבִּיבְךָ	thou (m.) wilt	” יִקְבֵּב
thou (f.)	” הִקְבִּיבִי	thou (f.)	” יִקְבֵּבִי
I (c.) have	” הִקְבִּיבֹתִי	I (c.) shall	” יִקְבֵּבֵנִי
they (c.)	” יִקְבֵּבוּ	they (m.) will	” יִקְבֵּבוּ (יִקְבֵּבוּ)
ye (m.)	” יִקְבִּיבוּ	they (f.)	” יִקְבֵּבְנָה
ye (f.)	” יִקְבִּיבְנָה	ye (m.)	” יִקְבֵּבוּ
we (c.)	” יִקְבֵּבוּ	ye (f.)	” יִקְבֵּבְנָה
		we (c.) shall	” יִקְבֵּבוּ

^a Literally: he (hath) caused to go round.

^b Literally: he will cause to go round.

<i>Imper.</i> : turn thou (m.)	הָסֵב	<i>Jussive</i> : let him turn	יָסֵב
„ (f.)	הָסֵבִי	<i>Imperf. with Waw</i>	
„ ye (m.)	הָסִיבוּ	<i>Consecutive</i> :	
„ (f.)	[הָסִיבִינָה]	and he turned	וַיָּסֵב
		<i>Part.</i> : turning (m. sg.)	מֹסֵב
		„ (f. sg.)	מֹסֵבָה
<i>Inf. absolute and construct</i> :	הָסֵב		&c.

EXERCISE 40

to-morrow	מָחָר	festival	חַג
dawn	שָׁחַר	„ (with art.)	הַחַג
Passover	פֶּסַח	„ (pl.)	חַגִּים
Jericho	יְרִיחוֹ	to bespoil, to take as spoil	בָּזַז
		to celebrate	חָגַג

(1) וַיְהִי בַּהַנִּדְעָה לְיִשְׁבֵּי-הָעִיר כִּי בָאוּ אַנְשִׁים אֶל בַּיִת-לוֹט וַיִּתְקַבְּצוּ לִפְנֵי בֵיתוֹ וַיִּבְקְשׂוּ לְהוֹצִיא אֶת-הַמְּלָאכִים מִשָּׁם : וַיִּכּוּ אֹתָם הַמְּלָאכִים וְלֹא יָכְלוּ לִרְאוֹת, וַיִּסְבּוּ אֶת-הַבָּיִת, וְאֶת-הַדְּלָת לֹא מָצְאוּ : (2) וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר בֹּא אֶל-פְּרַעֲהַ וְאָמַרְתָּ אֵלָיו : כֹּה אָמַר יְהוָה אֱלֹהֵי-יִשְׂרָאֵל, שְׁלַח אֶת-עַמִּי יְחֻזָּה לִי בַמִּדְבָּר, וְאִם אֵינָהּ מְשַׁלַּח אֹתָם הֲגַי נִגַּף אֹתָהּ וְאֶת-עַבְדֶּיךָ : וְכִי יִשְׁאַל אֹתָהּ פְּרַעֲהַ לֵאמֹר אֵיךְ הֵצֵאתָ וַהֲבִקְרָה כִּי תַחַגּוּ לְאֱלֹהֵיכֶם, וְאָמַרְתָּ אֵלָיו, גַּם אֹתָהּ תַחַסַּן בְּיַדִּי, וּמִמֶּנּוּ נִקַּח לְעַבְדֹתֶיךָ אֶת-יְהוָה אֱלֹהֵינוּ, כִּי חָג לָנוּ עַל-הַר-הַאֱלֹהִים בַּמִּדְבָּר (3) וַיְהִי בַּבֶּקֶר בַּעֲלוֹת הַשָּׁחַר, וְכֹל-הַעָם עֹמְדִים לִפְנֵי הַר-סִינַי, וַיִּצוּ אֹתָם מֹשֶׁה לֵאמֹר סִבּוּ אֶת-הַקֶּהַר שָׁעֵם אַחַת, וְאַל-יַעַל אִישׁ עַל-הַקֶּהַר, פֶּן-יִגַּף בוֹ יְהוָה וְמָת הָאִישׁ הַהוּא : וּבְרֹאוֹתְכֶם אֶת-הָאֵשׁ בְּרֹאשׁ-הַקֶּהַר וּנְפַלְתֶּם עַל-פְּנֵיכֶם אֲרָצָה כִּי יֵרֵד יְהוָה עַל-הַקֶּהַר וְנִגְלָה אֵלֵיכֶם וְדַבֵּר אֵלֵיכֶם מִתּוֹךְ-הָאֵשׁ : וַיִּשְׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶת-דְּבָרֵי מֹשֶׁה וַיִּירָאוּ עַד-מְאֹד (4) וַיִּקְהַל יְהוֹשֻׁעַ אֶת-בְּנֵי-יִשְׂרָאֵל וַיְדַבֵּר

אֲלֵיהֶם לֵאמֹר יְהוָה אֱלֹהֵינוּ הֶעֱבִירָנוּ אֶת־הַיַּרְדֵּן הַזֶּה לְתַת־
 לָנוּ אֶת־הָאָרֶץ הַזֹּאת כַּאֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ: וְהִנֵּה אֲנִי
 עֹמְדִים בְּגֵד הָעִיר יְרִיחוֹ אֲשֶׁר תִּנְחַן בְּיָדֵנוּ מִחֵר: וְעַתָּה שְׁמְעוּ־
 נָא אֶת אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם וְנִשְׁמַרְתֶּם מְאֹד לַעֲשׂוֹת כְּכֹל
 אֲשֶׁר אֲנֹכִי מְדַבֵּר אֲלֵיכֶם: וְהָיָה בַּבֹּקֶר וְקָמְתֶם וַיְרַדְתֶּם
 הַיַּרְדֵּנָה וַיִּרְחַצְתֶּם בְּמֵי־הַנְּהַר וְעַלִּיתֶם הָעִירָה וְסַבְתֶּם אֶת־
 חוֹמוֹתֶיהָ כָּל־הַיּוֹם עַד־הָעֶרֶב: וְרָאוּ יִשְׂבִי־יְרִיחוֹ וְאָמְרוּ אִישׁ
 אֶל־רֵעֵהוּ, הֵן רַבִּים בְּנֵי־יִשְׂרָאֵל כְּכֹכְבֵי־הַשָּׁמַיִם וְכַעֲפֹר־
 הָאָדָמָה, וְמִי יָכֹל לַעֲמֹד בְּפָנֵיהֶם: וְנִפְלָה עֲלֵיהֶם יִרְאַתְכֶם
 וְלֹא תִהְיֶה בָהֶם רוּחַ לַעֲמֹד בְּפָנֵינוּ, הֲלֹא שְׁמַעְתֶּם אֶת־דְּבָרֵי
 הַמְּרַגְלִים אֲשֶׁר דִּבְּרוּ אֲלֵיכֶם בְּשׂוֹבְכֵם מִן־הָעִיר יְרִיחוֹ: וְהָיָה
 אִם יֵצְאוּ לִקְרֹאתָנוּ בְּשָׁלוֹם, אֶל־תִּשְׁפְּכוּ דָמִים כִּי זְכוּר תִּזְכְּרוּ
 אֶת־מַצּוֹת־מֹשֶׁה וְעַשִׂיתֶם עִמָּהֶם חֶסֶד: וְאִם לֹא יֵצְאוּ לִקְרֹאתָנוּ
 בְּשָׁלוֹם וְקָרְאוּ עָלֵינוּ לְמַלְחָמָה, וְקָרְאתֶם אִתָּם בְּקוֹל גְּדוֹל
 לַיהוָה וְלַיהוֹשֻׁעַ, וְעַלִּיתֶם הָעִירָה וְהִכִּיתֶם אִתָּם לְפִי־חֶרֶב
 מְגֹדֹל וְעַד־קַטָּן: וְהָיָה בַתַּת יְהוָה אֶת־הָעִיר בְּיַדְכֶם, אֶל־
 תִּקְחוּ לָכֶם מִן־הַזֶּהָב וּמִן־הַכֶּסֶף אֲשֶׁר יִמָּצֵא בָּהּ, כִּי בְהִיבֹל־
 יְהוָה תִּבְיָאוּ אִתָּם, וְאֶת־בְּקָרָם וְאֶת־צֹאֲנֵם תִּבְזוּ לָכֶם: הִשְׁמְרוּ
 מְאֹד לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם וְאֶל־תִּסּוּרוּ מִמֶּנּוּ, פֶּן־
 תִּהְיֶה מִגִּפָּה בְּעַם: וַיִּשְׁמְעוּ בְּנֵי־יִשְׂרָאֵל אֶל־יְהוֹשֻׁעַ וַיַּעֲשׂוּ כְּכֹל
 אֲשֶׁר צִוָּם, וַיִּסְבוּ אֶת־הָעִיר כָּל־הַיּוֹם מִהַבֹּקֶר עַד־הָעֶרֶב:
 וַיְהִי בָעֶרֶב וַיֵּצְאוּ יִשְׂבִי־יְרִיחוֹ לְמַלְחָמָה וַיִּקְרְאוּ בְּנֵי־יִשְׂרָאֵל
 בְּקוֹל גְּדוֹל מְאֹד לַיהוָה וְלַיהוֹשֻׁעַ וַיַּעֲלוּ הָעִירָה: וַתִּחַזַּק עֲלֵיהֶם
 יַד־יִשְׂרָאֵל וַיִּגְוֹסוּ אַנְשֵׁי־יְרִיחוֹ מִפְּנֵי־יִשְׂרָאֵל הַיַּרְדֵּנָה: וַיִּצּוּ
 יְהוֹשֻׁעַ וַיְרַדְּפוּ בְּנֵי־יִשְׂרָאֵל אַחֲרֵיהֶם וַיַּכּוּ אִתָּם לְפִי־חֶרֶב:
 וַיִּשׁוּבוּ אֶל־יְרִיחוֹ וַיִּבְזוּ לָהֶם אֶת־הַצָּאֵן וְאֶת־הַבֶּקֶר וּמִן־הַכֶּסֶף

^a 'Fear of you'—objective.

^b 'But'.

^c 'But'. The conjunction ו takes this meaning from the context.

וּמִן-הַזֶּהָב אֲשֶׁר מָצְאוּ בְעִיר לֹא לָקְחוּ לָהֶם כִּי בְהִיכַל-יְהוָה
הֵבִיאוּ, כְּאֲשֶׁר צִוָּה אֹתָם יְהוֹשֻׁעַ (5) וַיְהִי אַחֲרֵי-הַדְּבָרִים הָאֵלֶּה
וַיֵּצֵאוּ יְהוֹשֻׁעַ אֶת-הָעָם לְאֹמֶר וּזְכְרוּ אֶת-יוֹם צֵאתְכֶם מֵאֶרֶץ
מִצְרָיִם וַחֲגֹתֶם אֶת-חַג-הַפֶּסַח כְּאֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד
יְהוָה: וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הַפֶּסַח נֶגֶד עִיר-יְרִיחוֹ

(1) And it came to pass after these things that the Lord sent a great darkness upon the land of Egypt and a man saw not his neighbour. And Pharaoh called unto Moses and unto Aaron and he said unto them: 'Arise ye and go ye forth from my land, ye and all Israel with you, and celebrate the festival to the Lord your God in the wilderness; both your cattle and your sheep take ye with you and pray to the Lord that he may remove (Imperfect Jussive with conjunction) from me this death.' And Moses answered and said: 'To-morrow the Lord will do this thing, in order that thou shalt know that there is none like Him.' (2) The dawn came up and the people sanctified themselves and they went round the mountain twice, as Moses commanded them, and they were exceedingly afraid and they said unto Moses: 'All that the Lord shall command us we will do'. (3) And there was found a man who had taken from the gold which (was) in the city of Jericho and the elders of Israel brought him before Joshua for (the) judgement. And Joshua said unto him: 'Why hast thou taken from the gold? Didst thou not hear my commandment which I commanded the people, saying, "Take ye for yourselves the cattle and the sheep, but (conjunction) from the gold and (from) the silver ye shall not take-as-spoil", and why hast thou transgressed my word?' And the man answered and said: 'I have indeed sinned to the Lord our God, and now, behold I am in thy hand, do to me as is good in thine eyes'. And Joshua commanded and they took that man and they brought him up upon the top of the mountain and they burned him in (the) fire, him and all that he had, before ('to the eyes of') the children of Israel. (4) And the king stood before the people and he prayed unto the Lord and he said:

^a 'But'.

'Thou hast chosen us from all the nations and Thou hast commanded us to celebrate this festival of the Passover, as it is written in the Law of Moses Thy servant, in order that we may not forget the kindness which Thou hadst done with our fathers in the day they went forth ('their going-forth'—inf. const. with suff.) from the land of Egypt, from the house of slaves. And now, we have done according to all which Thou hast commanded us and we have celebrated the festival of the Passover this day. Remember, Lord, Thy people Israel and hear their prayer, for unto Thee alone are our eyes. Deliver us, Lord, from the hand of our enemies who have come to fight against us and have surrounded the walls of our city, in order that they may know that there is none like Thee and in Thee is our salvation.' And the prophet came and he stood before the king and he said: 'The Lord hath heard thy prayer which thou hast prayed unto Him with a broken heart. Fear not! for to-morrow thine enemies will hear that their king hath died and they will return unto their land.' And the king answered and said: 'Blessed is the Lord who hath not forsaken His kindness (from) with His servants.'

82. DEFECTIVE VERBS

A few of the weak verbs are *defective*, i.e. they are not complete but function only in part. It is found, however, that two kindred defective verbs, having two root-letters in common and differing only in the third root-letter, often supplement each other, so that together they make up one complete verb. The more frequently used defective verbs are:

A. 'To go, walk': the *Qal* Perfect is הָלַךְ &c., the Participle הֹלֵךְ &c., and the Infinitive absolute הֵלֵךְ: but the Imperfect, Imperative, and the Infinitive construct apparently come from the Pe Waw root הָלַץ, thus:

Imperf.: he will go הֵלֵךְ she will go תֵּלֵךְ I shall go אֶלֵךְ &c.

Cohort.: I will go, let me go אֶלְכֶה

Imperf. with Waw Consecutive: and he went וַיֵּלֶךְ

Imper.: go thou (m.) הֵלֵךְ, לֵךְ go thou (f.) לֵכִי &c.

Inf. construct: לֵלְכֹת with ל: לְלַחֵךְ with suffix: לְלַחֵתִי

The *Hiphil*, too, apparently comes from the Pe Waw root הָלַף, thus:

<i>Perf.</i> : he (hath) caused to go	הוֹלִיף	she (hath) caused to go	הוֹלִיפָהּ
<i>Imperf.</i> : he will cause to go	יֹוֹלֵף	she will cause to go	תוֹלֵפָהּ
<i>Jussive</i> : let him cause to go	יֹוֹלֵף	<i>Imperf. and Waw Consec.</i> :	
		and he caused to go	וַיֹּוֹלֵף

B. 'To be good': the *Qal* Perfect, Participle, and Infinitive come from the 'Ayin Waw root טוֹב; but the Imperfect is from the Pe Yoḏ root יָטַב i.e. יִיטַב, 'he will be good'. The *Hiphil* also comes from the Pe Yoḏ root יָטַב, i.e. הִיטִיב 'he hath done good' (*Perf.*); יִיטִיב 'he will do good' (*Impf.*).

C. 'To drink': all parts of the *Qal* come from the root שָׁקַח, but the *Hiphil* comes from the root שָׁקַח, thus: 'he (hath) caused to drink' הִשְׁקָה (*Perfect*): 'he will cause to drink' יִשְׁקָה (*Imperfect*); 'let him cause to drink' יִשְׁקֵן (*Jussive*); 'and he caused to drink' וַיִּשְׁקֵן (*Imperfect with Waw Consecutive*).

D. 'To be able', 'to prevail'. Perfect יָכַל (as קָטַן on pp. 95 ff.), but the Imperfect is יוֹכֵל &c. Some regard this form as a Hophal, meaning 'to be enabled' and therefore think that this verb comes under the category of Defectives. It is likely, however, that the Imperfect יוֹכֵל is an arrested form from an original יוֹכַל, yawkal, yaukal, and then yūkal for the expected yōkal (יוֹכַל).

The Infinitive absolute is יָכוֹל, and the Infinitive construct יִכְלֶה has a feminine termination.

EXERCISE 41

feast	מִשְׁתֶּה	pitcher	כַּד
„ (const.)	מִשְׁתָּה	spring, well	עֵין
camel	גָּמֵל	wine	בֵּין
„ (pl.)	גָּמְלִים	beautiful (m.)	יָפֵה
master, lord, husband	בָּעַל	„ (f.)	יָפָה
Eliezer	אֱלִיעֶזֶר	or	אוּ

(1) וַיַּעַן אֱלִיעֶזֶר וַיֹּאמֶר הִנֵּה אָנֹכִי לֹמֵד עַל-עֵין-הַמַּיִם לַעֲת-
 עָרֵב וְאִשָּׁא אֶת-עֵינַי נֹאֲרָאָה אֶת-הַיְלִדָה יֵצֵאת לְהַשְׁקוֹת אֶת-
 הַצֶּאֱזָן וְכִדָּה עַל-רֹאשָׁהּ: וַתִּמְצָא חֵן בְּעֵינַי מְאֹד וְאָנֹשׁ אֵלֶיהָ
 וַאֲמַר הַשְׁקִינִי נָא מַיִם: וַתֹּרֵד אֶת-כִּדָּה מֵעַל רֹאשָׁהּ וַתֹּאמֶר
 אֵלַי שְׂתֵה אֲדוֹנָי, וְגַם אֶת-גִּמְלִיךָ אֲשַׁקֶּה: וַתַּעַשׂ כְּאֲשֶׁר אָמְרָה
 וַתִּתֵּן לִי לְשִׁתּוֹת וְגַם אֶת-גִּמְלִי הִשְׁקַתָּה וַתִּגַּד לִי אֶת-שִׁמְהָ
 וְאֶת-שֵׁם-אֲבִיהָ: וַיְהִי כִשְׁמַעִי אֶת-שִׁמְהָ נֹאפֵל עַל-פְּנֵי וְאֶהֱלֵל
 אֶת-שֵׁם-יְהוָה אֲשֶׁר לֹא עֲזַב אֶת-חֲסִדּוֹ מֵעַם אֲדוֹנָי אֲבָרְהָם
 וַיִּוְלִיכֵנִי אֶל-הַמְּקוֹם הַזֶּה: וַעֲתָה אִם טוֹב בְּעֵינֵיכֶם תִּלְךָ הַיְלִדָה
 אַחֲרַי וְתֵהִי אִשָּׁה לְבֶן-אֲדוֹנָי לְיִצְחָק, וְאִם לֹא, הַגִּידוּ לִי
 וְאֶסְוֶרָה מֵעַלְיֶיכֶם: וַיַּעֲנוּ אֲבֵי-הַיְלִדָה וְאָחִיהָ וַיֹּאמְרוּ לֹא נוֹכַל
 דַּבֵּר אֵלֶיךָ טוֹב אוֹ רָע נִקְרָאָה לַיְלִדָה וְנִשְׁאַלָה אֶת-פִּיהָ:
 וַיִּקְרְאוּ לָהּ וַיְגִידוּ לָהּ אֶת-דְּבָרֵי אֱלִיעֶזֶר וַיִּשְׁאלוּ אֹתָהּ לֵאמֹר
 הַתְּלִכִי אַחֲרַי הַאִישׁ הַזֶּה לְהִיּוֹת לְיִצְחָק לְאִשָּׁה, וַתֹּאמֶר אֲלֵךְ:
 וַיְהִי כַּבֶּקֶר וַיֹּאמֶר אֱלִיעֶזֶר שְׁלַחֲנִי נָא לְבֵית-אֲדוֹנָי, וַיֹּאמְרוּ
 אֵלָיו כְּטוֹב בְּעֵינֶיךָ עֲשֵׂה: וַיָּקָם אֱלִיעֶזֶר וַיֵּשֶׁם אֶת-הַיְלִדָה
 עַל-הַנֶּמֶל וַיִּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן: (2) וַיְהִי אַחֲרַי יָמִים
 רַבִּים וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גְדוֹל לְכָל-עַבְדָּיו אֲשֶׁר בְּאֶרְצוֹת-
 מִמְּלַכְתּוֹ: וַיָּבֹאוּ כָל-עַבְדָּיו אֶל מִשְׁתֵּה-הַמֶּלֶךְ וַיֹּאכְלוּ וַיִּשְׂתּוּ
 אֹתוֹ כָּל-הַלַּיְלָה עַד-עֲלוֹת הַשָּׁחַר: וַיְהִי כְּטוֹב לִב-הַמֶּלֶךְ בְּיַיִן
 וַיִּצֹו אֶת-שֹׁמְרֵי-הַנָּשִׁים לְהַבִּיא אֶת-הַמֶּלֶכָה לְפָנָיו לְהִרְאוֹתָהּ
 לְעַבְדָּיו כִּי יָפָה הִיא עַד-מְאֹד: וַיִּלְךָ שֹׁמְרֵי-הַנָּשִׁים וַיִּגַּד
 לַמֶּלֶכָה אֶת-מִצְוַת-הַמֶּלֶךְ, וַתֹּאמֶר אֵלָיו לֹא אֵלֶךְ: וַיְהִי כִשְׁמַעַ
 הַמֶּלֶךְ אֶת-דְּבָרֵי-הַמֶּלֶכָה וַיִּקְצַף עַד-מְאֹד, וַיִּקְרָא לְחַכְמָיו
 וַיִּשְׁאַל אֹתָם מַה-לַּעֲשׂוֹת לַמֶּלֶכָה, כִּי לֹא עֲשִׂתָה כְּמִצְוַת-הַמֶּלֶךְ
 וְלֹא כָּאָה לְפָנָיו: וַיַּעַן אֶחָד מִחַכְמָיו וַיֹּאמֶר לֹא לְמֶלֶךְ לְבַדּוֹ

^a Understand 'was'.

^b 'By'.

^c Pausal.

^d Jussive.

^e 'Her mouth', for 'her word' or 'her opinion'.

^f Meaning that he was merry.

חטאה המלכה כי לכל-עבדיו: כי עתה תאמרנה נשי-עבדיך אל-בעליהן, הנה המלכה לא עשתה כמצות-המלך ולמה נשמע אנחנו בקולכם: ועתה אם טוב בעיני-המלך ישלח את-המלכה ולא תבא עוד לפניו, ובחר המלך באשה אחרת אשר תמלך תחת המלכה: ושמעו נשי-עבדיך ויראו ונתנו כבוד לבעליהן: ויטיב הדבר בעיני-המלך ויצו לעשות כן: (3) ויהי אחר הדברים האלה ויקרא יצחק אל-יעקב בנו ויאמר אליו הנה עשו אחיך מבקש את נפשיך כי לקחת את-ברכותיו ממנו: ועתה שמע בקולי ככל אשר אצוה וקום ברח-לך אל-לזון אחי-אמה וישבת שם: ויברכהו יצחק ויאמר יהי יהוה אלהי-אבי אתך והשיבך אלי בשלום: ויעש יעקב כאשר צוה אתו אביו ויקם וילך אל-לזון אחי-אמו וישב אתו: (4) וישמע יתרו את-כל-אשר עשה יהוה לישראל כי הוציא אתם מארץ מצרים: ויקח את-אשת משה ואת-שני-בניה ויקם וילך אתם אל-מחנה-ישראל גֵּד הַר-הָאֱלֹהִים: ויצא משה לקראתם הוא וקני-העם אתו ויבא אתם אל-המחנה: ויאמר יתרו ברוך יהוה אשר הציל אתכם מיד-מצרים ומיד-פרעה, עתה ידעתי כי גדול יהוה מכל-אלהים ואין כמוהו: ויהי בבקר וישב משה לשפט את-העם, וכל-העם עומדים לפניו מן-הבקר ועד-הערב: ויאמר יתרו אל-משה, לא טוב הדבר אשר אתה עשה, לא תוכל לשפט את-כל-העם לבדך: ועתה שמע בקולי ככל אשר אמר אליך ובחר לך מקראשי-העם אנשי-אמת יראי-אלהים ושפטו חמה את-העם, וכל-דבר גדול יביאו אליך: ותיטב עצת-יתרו בעיני-משה וישמע בקולו ויעש ככל אשר אמר

* 'Jethro', Moses' father-in-law.

^b M. pl. const. of יָרָא.

(1) And it came to pass after these things that the Lord remembered Sarah and she bare a son and she called his name Isaac. And Sarah saw the handmaid and her son and she was exceedingly afraid, and she said unto Abraham her husband, 'Send them away to the wilderness, for the son of this handmaid shall not inherit with my son, with Isaac'. And Abraham did as Sarah said and he took bread and a pitcher of water and he gave (them) to the handmaid and he sent her away with her son. And it came to pass in the evening that there was no(t) water in the pitcher and she placed the child under a tree and she went and she sat opposite and she lifted up her voice and she cried unto the Lord. And an angel of God called unto her and he said, 'Fear not, for the Lord hath heard thy voice'. And she opened her eyes and she saw and behold a spring of water (was) before her, and she took from the water and she gave the child to drink. And the Lord was with the lad and he grew [√^ללָ] and became a man, and his mother took a wife for him from the land of Egypt. (2) And it came to pass after these things that the king made a great feast and he commanded to bring the gold and the silver which he had taken from the house of the Lord to show his servants. And it came to pass, while (use conjunction) they (were) eating flesh and drinking wine, that they saw and behold a hand (was) writing upon the wall of the palace, and they were exceedingly afraid. And the king called all his wise (men) and he said unto them: 'Tell (to) me the words which are written upon the wall, and if ye are not able (imperf.) to tell (to) me, death will be your judgement'. And the wise men answered and said: 'Behold there is among the servants of the king a prophet from the Hebrews whom the king hath brought to exile.^a And now if it is good in the eyes of the king, let us call him, and he will read the words which are written upon the wall'; and the king commanded to do so. And they went and they brought the prophet before the king and he read the words which (were) written upon the wall and he said unto the king: 'Because thou hast lifted up thy heart and thou wast not afraid to sin against the Lord God of Israel, behold He hath removed thee from being king^b over this people and He hath

^a Hiphil of לָלַךְ. See p. 219.

^b The verb לָלַךְ—'to reign', 'to be king'.

given thy throne to another'. And the prophet went forth from (before) the king. (3) And it came to pass after the death of the judge that the children of Israel did that which was evil in the eyes of the Lord and he delivered them [√מָכַר] into the hands of the king of Canaan and they served him many days and they cried unto the Lord from their afflictions and He heard their voice. And there (there was) a woman a prophetess who judged Israel in that time ; and she sent and she called Barak [בָּרַק] and she said unto him : 'Hear thou the word of the Lord which he hath spoken concerning [עַל] thee. Go and gather together all the mighty men of Israel upon the top of this mountain and thou shalt fight against [בְּ] the enemies of Israel, for the Lord hath given them into thy hand.' And Barak answered and said : 'If thou wilt go with me then (waw consecutive) I will go, but [וְ] if thou wilt not go with me I will not go.' And the prophetess said unto him : 'I will indeed go with thee', and she arose and she went with him. And all the mighty men of Israel gathered together upon the mountain and they came down from the mountain and they fought with their enemies and the Lord gave them salvation* in that day and they smote all the camp of Canaan and they pursued them to the wilderness. And the king of Canaan saw that his warriors had fallen and he took his sword in his hand and he arose and he fled (he) alone (from) before the children of Israel.

83. THE NUMERALS

1. The Cardinal Numbers are :

	<i>With the Masculine</i>		<i>With the Feminine</i>	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁנֵי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ

* 'Victory'.

7	שְׁבַע	שִׁבְעָה	שֶׁבַע	שִׁבְעָה	
8	שְׁמֹנֶה	שִׁמְנָה	שְׁמֹנֶה	שִׁמְנָה	
9	תְּשֻׁעָה	תִּשְׁעָה	תְּשֻׁעָה	תִּשְׁעָה	
10	עֲשָׂרָה	עִשְׂרֵה	עֲשָׂרָה	עִשְׂרֵה	
11	אֶחָד עֲשָׂרָה	אֶחָד עִשְׂרֵה	אֶחָד עֲשָׂרָה	אֶחָד עִשְׂרֵה	
12	שְׁנַיִם עֲשָׂרָה	שְׁנַיִם עִשְׂרֵה	שְׁנַיִם עֲשָׂרָה	שְׁנַיִם עִשְׂרֵה	
13	שְׁלֹשָׁה עֲשָׂרָה	שְׁלֹשָׁה עִשְׂרֵה	שְׁלֹשָׁה עֲשָׂרָה	שְׁלֹשָׁה עִשְׂרֵה	
14	אַרְבָּעָה עֲשָׂרָה	אַרְבָּעָה עִשְׂרֵה	אַרְבָּעָה עֲשָׂרָה	אַרְבָּעָה עִשְׂרֵה	
	&c.		&c.		
	20	עֲשָׂרִים	60	שְׁשִׁים	
	30	שְׁלֹשִׁים	70	שִׁבְעִים	
	40	אַרְבָּעִים	80	שְׁמֹנִים	
	50	חֲמִישִׁים	90	תְּשַׁעִים	
100	מֵאָה fem. ; constr. מֵאָה ; pl. מֵאוֹת ('hundreds')				
200	מֵאוֹתַיִם (dual, reduced from מֵאוֹתַיִם)				
300	שְׁלֹשׁ מֵאוֹת	400	אַרְבַּע מֵאוֹת	500	חֲמֵשׁ מֵאוֹת &c.
1,000	אֶלֶף	2,000	אֶלְפַיִם (dual)		
3,000	שְׁלֹשָׁת אֶלְפִים	4,000	אַרְבַּעַת אֶלְפִים		
10,000	עֶשְׂרֵה אֶלֶף	20,000	עֶשְׂרֵה אֶלְפַיִם (dual)		

(a) The numeral 'one' is considered an adjective; it follows its noun and agrees with it in gender: 'one man' אִישׁ אֶחָד; 'one woman' אִשָּׁה אֶחָדָה. It may be used in the construct state, thus: 'one of the prophets' אֶחָד הַנְּבִיאִים.

(b) The numeral 'two' is a noun which, as a construct, precedes the word numbered, שְׁנַיִם בְּנִים ('a pair-of sons') or, as an absolute, stands *after* it in apposition, בְּנִים שְׁנַיִם ('sons, a pair').

The feminine of שְׁנַיִם is curiously שְׁתַּיִם; both are dual forms. The numerals 3 to 10 are feminine nouns which, as constructs, precede the word numbered, שְׁלֹשֶׁת בָּנִים ('a triad-of sons'), but the appositional construction came to be extended by using the numeral in the absolute not only *after* the word numbered, בָּנִים שְׁלֹשָׁה ('sons, a triad') but even *before* it, שְׁלֹשָׁה בָּנִים ('a triad, sons'). These numerals (3 to 10) though feminines, remained in use with masculine nouns and a special shortened form came to be used with feminine nouns by way of differentiation (שְׁלֹשׁ &c.).

(c) The numerals 11 to 19 are formed by placing the unit before the ten (the latter being עָשָׂר for the masculine and עֶשְׂרֵה for the feminine). The plural noun is generally used with the numerals 11 to 19, with the exception of a few which follow them in the singular. These nouns are אִישׁ ('man'), יוֹם ('day'), שָׁנָה ('year'), נַפְשׁ ('soul, person'), and a few more; e.g. '11 days' יוֹם עָשָׂר יוֹם; '11 men' אִישׁ עָשָׂר אִישׁ; '11 years' אַחַת עֶשְׂרֵה שָׁנָה.^a

(d) With the exception of the numeral 20 עָשָׂרִים (which is derived from עָשָׂר) the tens are denoted by the plural forms of the units, thus: 30 שְׁלֹשִׁים; 40 אַרְבָּעִים; 50 חֲמֵשִׁים; 60; &c.

(e) The tens and the units are connected by the conjunction; 77 is שִׁבְעִים וְשֶׁבַע (i.e. 70 and 7), &c.

(f) Some numerals can take suffixes; e.g. שְׁנַיִנוּ 'we two'; שְׁנֵיהֶם 'they two'; שְׁנַיְכֶם 'you two'; שְׁלֹשָׁתָנוּ 'we three'; &c.

2. The Ordinals are :

	<i>Masculine</i>	<i>Feminine</i>
first	רִאשׁוֹן ^b	רִאשׁוֹנָה ^b
second	שֵׁנִי ^c	שֵׁנִית ^c
third	שְׁלִישִׁי	שְׁלִישִׁית

^a As in English we say '11 thousand' (not 11 thousands).

^b From ראש 'a head'.

^c From 2 to 10 the Ordinals are from the same roots as the Cardinals—the masculines ending in י and the feminines in ית.

fourth	רביעי	רביעית
fifth	חמישי	חמישית
sixth	ששי	ששית
seventh	שביעי	שביעית
eighth	שמיני	שמינית
ninth	תשיעי	תשיעית
tenth	עשירי	עשירית

The Ordinal numbers from 1 to 10 are adjectives, following the noun and agreeing with it in gender. From 11 upwards the Cardinal numbers serve as Ordinals. 'On the second day' בַּיּוֹם הַשֵּׁנִי; 'in the second year' בַּשָּׁנָה הַשֵּׁנִית; 'on the fifteenth day' בַּחֲמֵשֶׁה עָשָׂר יוֹם; &c.

EXERCISE 42

month	חָדָשׁ	to lift up, to forgive	נָשָׂא
work	מְלָאכָה	to approach, draw near	קָרַב
„ (cons.)	מְלָאכֶת	to rebel	קָרַד
„ (with suffix)	מְלָאכְתִּי ^a	perhaps	אוּלַּי
year	שָׁנָה	because of, on account of	בְּעִבּוּר
„ (pl.)	שָׁנִים	for the sake of, in order that	לְמַעַן

בְּנֵי־בֵן with שָׁנִים '... years old' in Hebrew is 'a son or daughter of ... years'.

(1) וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם רְאֵה רְאִיתִי אֶת־כָּל־אֲשֶׁר עָשׂוּ אֲנֹשִׁי סָדָם וְהִנְנִי מִשְׁחִיתָם מֵעַל פְּנֵי־הָאָדָמָה כִּי אֲנָשִׁים רָשָׁעִים לֵב הָקָה: וַיִּתְפַּלֵּל אַבְרָהָם וַיֹּאמֶר הֲגַם תְּמִית צְדִיק עִם רָשָׁע, אוּלַּי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ־הָעִיר, הֲלֹא תִשָּׂא לְמַקּוֹם לְמַעַן חֲמִשִּׁים הַצְּדִיקִים אֲשֶׁר בָּהּ, הַשֹּׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט: וַיֹּאמֶר יְהוָה אִם אֶמְצָא בְּסָדָם חֲמִשִּׁים צְדִיקִים

^a The construct is a Segholate noun, and it is to this form that suffixes are attached.

^b Extended meaning 'to forgive'.

וְנִשְׂאֲתִי לְכָל-הַמְּקוֹם בְּעִבּוּרָם: וַיַּעַן אֲבָרָהָם וַיֹּאמֶר אוֹלִי
 יִמְצְאוּ שָׁם אֲרֻבָּעִים וַיֹּאמֶר יְהוָה לֹא אֲשַׁחִית בְּעִבּוּר הָאֲרֻבָּעִים:
 וַיְדַבֵּר אֲבָרָהָם עוֹד וַיֹּאמֶר אֶל-נָא יִקְצֹף יְהוָה וְאֲדַבְּרָה, אוֹלִי
 יִמְצְאוּ שָׁם שְׁלֹשִׁים: וַיֹּאמֶר יְהוָה לֹא אֶעֱשֶׂה אִם יִהְיֶה שָׁם רַק
 עֶשְׂרֵה צְדִיקִים וְנִשְׂאֲתִי לְכָל-הָעִיר בְּעִבּוּרָם (2) וַיִּסְעוּ בְּגִי-
 יִשְׂרָאֵל וַיָּבֹאוּ אֶל-מִדְבַר-סִינִי בַחֲמֹשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁנִי
 לְצֵאתָם מֵאֶרֶץ מִצְרָיִם: וַיְדַבֵּר מֹשֶׁה אֶל-הָעָם לֵאמֹר זָכֹר
 אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים עָבַד וְעָשִׂיתָ אֶת-כָּל-
 מְלֶאכֶתְךָ וְהַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ: לֹא תַעֲשֶׂה כָּל-
 מְלֶאכֶה, אֶתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ: (3) וַיְדַבֵּר יְהוָה
 אֶל-יְהוֹשֻׁעַ לֵאמֹר קַח לְךָ מִן-הָעָם שְׁנַיִם-עָשָׂר אִישׁ וְצֹוּהוּ
 אֹתָם לֵאמֹר: שָׂאוּ לָכֶם שְׁתֵּים-עָשָׂר אֲבָנִים וְהַעֲבַרְתֶּם אֹתָם
 עִמָּכֶם, וְהָיָה בְּהַקְרַת מִי-הִירְדֵן לְפָנֵינוּ וְעִבַר כָּל-הָעָם
 וְשִׁמְתֶם אֶת-הָאֲבָנִים בְּתוֹךְ-הִירְדֵן: וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְבָגֵי-
 יִשְׂרָאֵל לְאֶת-עוֹלָם, וַיִּדְעוּ בְּגִיכֶם וּבְגֵי-בְגִיכֶם כִּי בַמְּקוֹם
 הַזֶּה נִקְרְתוּ מִי-הִירְדֵן לְפָנֵינוּ בְּעִבְרָנוּ אֶרְצָה כְּעַן (4) וַיִּקְרְבוּ
 יְמֵי-דָוִד לְמוֹת וַיִּקְרָא אֶת-שְׁלֹמֹה בְּנוֹ וַיִּצַּו אוֹתוֹ לֵאמֹר אֲנֹכִי
 הִלֵּךְ בְּדַרְךְךָ כָּל-הָאָרֶץ וְחֻזְקָתָ וְהָיִיתָ לְאִישׁ: וַיִּשְׁכַּב דָּוִד
 עִם-אֲבוֹתָיו וַיִּקְבַּר בְּעִיר-דָּוִד: וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל-
 יִשְׂרָאֵל אֲרֻבָּעִים שָׁנָה בְּחִבְרוֹן מִלֵּךְ שְׁבַע שָׁנִים וּבִירוּשָׁלַיִם
 מִלֵּךְ שְׁלֹשׁ שָׁנִים וּשְׁלֹשִׁים שָׁנָה: (5) וְהָיוּ אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
 וַיָּמָת מִלֵּךְ יְהוֹדָה וַיִּמְלֹךְ חֻזְקָיָה בְּנוֹ תַחְתָּיו: בֶּן-עָשָׂרִים וְחָמֵשׁ
 שָׁנָה הָיָה בְּמִלְכוֹ, וְעָשָׂרִים וְחָשֵׁעַ שָׁנָה מָלַךְ בִּירוּשָׁלַיִם: וַיַּעַשׂ
 אֶת-הַטּוֹב בְּעֵינֵי-יְהוָה וַיִּלָּךְ בְּדַרְכָיו וַיִּשְׁמַר אֶת-מִצְוֹתָיו בְּלִב

^a For וַיִּסְעוּ from וַיִּסְעוּ. Dagheš Forte is often omitted when the letter has shewa. Cf. p. 150, first note.

^b Any.

^c 'He slept with his fathers' means 'he died'.

^d 'Hebron'.

^e This order is often used in the Bible.

^f 'Hezekiah'.

שָׁלֵם, וַיְהִי יְהוּה אִתּוֹ בְּכֹל אֲשֶׁר עָשָׂה: וַיְהִי בְּאַרְבַּע עָשָׂר שָׁנָה לְמָלְכוֹ וַיִּמְרֹד חֲזֻקְיָהּ בְּמֶלֶךְ אַשּׁוּר: וַיַּעַל מֶלֶךְ אַשּׁוּר עַל-כָּל-עָרֵי יְהוּדָה וַיִּלְכְּדֵם וַיָּבֵא יְרוּשָׁלַיִם וְאִתּוֹ מֵאָה וּשְׁמֹנִים אֲלָף אִישׁ מִחֲנֵה גְדוֹל מָאֵד: וַיִּשְׁלַח מִלְּאָכִים לִפְנֵי אֶל-חֲזֻקְיָהּ וַיָּבֵאוּ וַיַּעֲמֵדוּ עַל-הַהָר וַיִּגַּד הָעִיר וַיִּקְרָאוּ בְּקוֹל גְּדוֹל: כֹּה אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר עַל-מִי בְּטַחַת כִּי מִרְדָּתָ בִּי: וְכִי תֹאמַר בִּיהוּה אֱלֹהֵינוּ בְּטַחַנּוּ לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדִי: אִיִּה אֱלֹהֵי כָל-הַגּוֹיִם הַעֹבְדִים אִתִּי, וּמִי בְּכָל-אֱלֹהֵי-הָאָרְצוֹת אֲשֶׁר הִצִּילוּ אֶת-אֲרָצִים מִיָּדִי כִּי יִצִּיל יְהוּה אֶת-יְרוּשָׁלַיִם מִיָּדִי: וַיְהִי כִשְׁמֹעַ חֲזֻקְיָהּ אֶת-דְּבָרֵי מֶלֶךְ אַשּׁוּר וַיִּקְרַע אֶת-בְּגָדָיו וַיִּשָּׁב בְּעָפָר וְלֹא אָכַל לֶחֶם כָּל-הַיּוֹם: וַיִּשְׁלַח אֶל-הַנְּבִיא לֵאמֹר הֲתִפְּלֵל לָנוּ אֶל-יְהוּה אֱלֹהֵינוּ, אוּלַי יִשְׁמַע אֶת-דְּבָרֵי-מֶלֶךְ אַשּׁוּר וַיִּשְׁלַעֲנוּ מִיָּדוֹ: וַיָּבֵא הַנְּבִיא לִפְנֵי הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו אֶל-תִּירָא מִפְּנֵי-הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ: כִּי כֹה אָמַר יְהוּה, לֹא יָבֵא מֶלֶךְ אַשּׁוּר אֶל-הָעִיר הַזֹּאת וְהוֹשַׁעְתִּי אֹתָהּ לְמַעַן חֲזֻקְיָהּ עַבְדִּי: וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא מִלְּאֶךְ-אֱלֹהִים וַיִּגַּף בְּמַחְנֵה-אַשּׁוּר וַיִּסַּע לְצַעֲקוֹתֵם כָּל-הַלַּיְלָה עַד-אוֹר-הַבֶּקֶר: וַיְהִי בַבֶּקֶר וַיֵּצְאוּ בְּגִי-יִשְׂרָאֵל עַל-הַחוּמָה וַיָּרְאוּ וַהֲגָה כָלֵם מֵתִים וַיִּרְדּוּ אֶל-הַמַּחְנֵה וַיִּקְחוּ אֶת-כָּל-הַכֶּסֶף וְאֶת-כָּל-הַזָּהָב וַיָּבִיאוּ הָעִירָה וַיִּתְּנוּ בְּבֵית-יְהוּה

(1) And it came to pass in those days that the king of Sodom rebelled against the king of Edom. Thirteen years he served him and in the fourteenth year he rebelled and in the fifteenth year the king of Edom came to Sodom and with him (were) ten thousand men. And he fought against Sodom and he captured it and he burnt it in (the) fire and he took the men of Sodom with him and in the midst of them was Lot the son of Abraham's brother and he went (away) unto his land. And it

* 'Assyria'.

^b Here 'gods', referring to the nations.

came to pass when Abraham heard (inf. constr. with prefixed prepos.) this thing that he took his servants with him, three hundred and eighteen men, and he pursued (after) the king of Edom (in) that night and he fought with him and he smote him and he brought back Lot and also all the men of Sodom. (2) And the Lord said unto Moses on the seventh day: 'Go up on the mountain and abide on the top of it, and I shall give (to) thee the tables of the stones and the Law and the commandments which thou shalt teach the children of Israel'. And Moses went up on the holy mountain, as the Lord had commanded him, and he was there forty days and forty nights; bread he ate not and water he drank not all the days that he was there. (3) And Moses spoke unto the children of Israel, saying: 'In the second year of the departure of (inf. constr. of אָצַר with prep. לְ) Israel from the land of Egypt in the third month we were in the wilderness of Sinai. And ye drew near unto me and ye said: "Let us send (Cohortative) spies to the land of Canaan to see the cities against which we shall fight ("which we shall fight against them")". And the thing was good in mine eyes and I chose from the heads of the people twelve men and I sent them to the land of Canaan. And the spies returned to the camp and they said: "We shall not be able to fight against the inhabitants of Canaan, for their cities are exceedingly strong". And ye said unto me: "Why hath the Lord brought us forth from the land of Egypt to slay us? Let us return to Egypt." And the Lord was exceedingly angry and he swore, saying: "Because they have not trusted (in) me, behold they shall not see the land which I have sworn to their fathers to give to their seed. Forty years they shall be in this great wilderness and they shall die there. And their sons who come after them, *they* (pronoun) shall come thither and they shall inherit the land.'" (4) And Jeroboam [יֵרֹבֹאָם] the king of Israel built the city Shechem and he dwelt there. And he was afraid lest the people^a go up to Jerusalem to serve the Lord there and they^a see the glory of the House of the Lord and their heart^a turn [וְשָׁב] back to the king of Judah. And he made gods of gold and he said unto the people: 'These

^a Understand 'will' for the Hebrew.

are thy gods, O Israel, and them shall ye serve.' And he made a festival in the eighth month on [ב] the fifteenth day of [ל] the month and he commanded them (to) keep the festival. (5) These are the words which Jeremiah [יְרֵמְיָהוּ] the prophet spoke unto the elders of Israel whom the king of Babylon [בְּרִזְרַשְׁמִישַׁן] had exiled to Babylon. 'Build ye houses and dwell in them and take unto you(rselves) wives and beget children, and seek ye the peace of the city whither I have exiled you ("which I have exiled you thither") in order that it shall be well with you. For I will not forget you there and when ye pray ("in your praying", inf. constr.) unto Me I will hear your voice. And in another [שְׁעֵוָד] seventy years I will indeed bring you back to the land of your fathers and ye shall (re)build the cities which the king of Babylon hath thrown down (Hiph. of [פָּלַל]) and My glory shall return to the city which I have chosen and ye shall be My people as in the days of David My servant and ye shall dwell in peace upon your land unto eternity.'

APPENDIX

1. The Hebrew letters are :

אָלֶף, בֵּית, גָּמֶל, דָּלֶת, הָא, וָו, זַיִן, חֵית, טֵית, יוֹד, כָּף, לָמֶד,
מֵם, נוּן, סָמֶךְ, עֵיִן, פֶּא, צָדִי, קוֹף, רִישׁ, שִׁין, תּוּ.

The Hebrew alphabet in use is generally known as the 'Square Character', as distinct from the 'archaic' Hebrew writing found in inscriptions: the square script being a development from the archaic. It seems that the names of the Hebrew letters denoted the objects which the archaic forms crudely represented, thus: א (אֶלֶף) means 'a bull', ע (עֵיִן) 'an eye', ש (שִׁין) 'a tooth'.

2. The accents are of two kinds—*Disjunctive* ('stops') and *Conjunctive* ('continuation marks'). The main Disjunctive accents are:

(a) (,) *Sillūq* (סִלּוּק), always in the tone-syllable of the *last* word in a verse and followed by the sign (:): *Sóph* Pāsúq* (סוֹף פָּסוּק 'end of verse') thus: : : הָאָרְץ

(b) (,) 'Athnāḥ (אַתְנַח), in the tone-syllable of the word which divides the verse into logical parts, thus:
: , הָאָרְץ

(c) (ˆ) *Seghóltá* (סֶגְוֹלְתָא) divides the clause before 'Athnah and is usually found in long verses. It stands *above* the word and *on the last letter*, so that it does not necessarily mark the tone-syllable, thus: : , א הָאָרְץ^b

(d) (˙) *Zāqēph Qāṭōn* (זָקֵף קָטָן) subdivides a clause between 'Athnah and Silluq, between the beginning of a verse and 'Athnah (when Segholta is absent), and sometimes even between Segholta and 'Athnah, thus:
: , ˙ א ˙

* See p. 4, footnote a.

^b This is a Mil'el word, but Segholta is on the last letter.

When not preceded by a Conjunctive accent the form it takes is

(e) (') and it is called *Zāqēph Gādhól* (זָקֵף גְּדוֹל).

(f) (,) *Tiphhá* (טִפְחָה) usually comes before Silluq and 'Athnah, thus: : , , , ,

Other Disjunctive accents are: (') *Šalsé'eth* (שִׁלְשֵׁית), (') *R'bhí'a* (רְבִיעַ), (') *Zarqá*^a (זָרְקָא), (') *Paštá* (פִּשְׁטָא), (,) *Yethíbh* (יְתִיב), (,) *T'bhír* (תְּבִיר), (") *Pázēr* (פָּזֵר), (') *Géresš* (גְּרֵשׁ) and (") *Double Geresš* (גְּרֵשִׁים), (') *T'lišá G'dhólá* (תְּלִישָׁא גְּדוֹלָה), (") *Qarné Phárá* (קַרְנֵי פָּרָה) or *Pázēr Gādhól* (פָּזֵר גְּדוֹל).

The Conjunctive accents are:

(,) *Mér'khá* (מֵרְקָא), (,) *Múnah* (מוֹנַח), (,) *Mahpakh* (מַהֲפַךְ), (') *Dargá* (דַּרְגָּא), (') *Qadhiná* (קַדְמָא) or *'Azlá* (אֲזֵלָא) when followed by *Geresš*,^b (') *T'lišá Q'ṭanná* (תְּלִישָׁא קְטַנָּה).

NOTE: The foregoing system of accents is used in the books of the Bible with the exception of Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and Job (אִיּוֹב), where there are certain combinations of accents which make the accentuation system of these books somewhat different.

3. *Quadrilateral Verbs.* There are a number of verbs in Hebrew which have four root-letters as their basis, an additional letter having been inserted. In Psalm lxxx, verse 14 we find the form *יְכַרְסֵמְנָה* ('he will ravage it')—an Imperfect of the Pi'el *כָּרַס* which is an extension of the root *כָּרַס*.

4. The following note has kindly been supplied by Professor G. R. Driver, M.A., Fellow of Magdalen College, Oxford. He explains the 'Waw Consecutive' construction, thus:

'All attempts to explain this at first sight strange phenomenon, whereby two tenses apparently exchange functions, on logical grounds, have failed, but the historical development of the Hebrew language readily accounts for it. When it is remembered that this is a composite language containing elements drawn from

^a On the last letter of the word.

^b (,).

all the Semitic languages, it is at once seen why it has two pronouns for the first person, namely אָנֹכִי and אֲנִי: for the former is the same word as the Accadian *anāku* (cf. Phoenician אַנְךְ), the latter as the Aramaean אַנְא (cf. Arabic *'anā*). So there are two different systems, drawn from different sources, merged in the Hebrew scheme of tenses. The “consecutive” וְקָטַלְתָּ “and thou shalt kill” (with the accent on the last syllable but a counter-tone, representing the primitive accent, on the first syllable) corresponds to the Acc. Permansive *qātīl* “he is, has been, will be killed” and less often “he has killed, kills, will kill” (for this primitive form had a universal sense, i.e. denoted merely a killing state whether active or passive, past or present or future, and only gradually came to be restricted to present or future time when a preterite tense was devised) while the simple קָטַלְתָּ “thou hast killed” corresponds with the Aram. קָטַל “he has killed”. Similarly the “consecutive” וַיִּקְטַל “and he killed” (whose accent has been assimilated to that of the imperfect יִקְטַל “he was killing, kills, will kill” but whose true accent is preserved in such forms as וַיִּקָּם “and he arose”) corresponds with the Acc. preterite *īqtul* “he killed” (cf. Acc. *ibni* “he built” with Hebr. וַיִּבֶן “and he built”), while the imperfect יִקְטַל “he kills, was killing, will kill” corresponds with the Aram. יִקְטַל “he was killing, kills, will kill”. Thus the consecutive constructions are connected with the East-Semitic (Accadian) and the ordinary construction with the West-Semitic (Aramaean) verbal system, and the two have survived side by side in the classical language.’

5. *The Construct-Genitive Relationship.* When two nouns stand together in the construct-genitive arrangement and the second noun (as genitive) limits or qualifies the first one (in the construct) adjectivally (p. 137. 63), then the suffix, denoting a possessive, is attached to the second noun, but applies to the whole compound concept. For example, אֱלֹהֵי-יְשׁוּעָתִי is (not ‘God of my salvation’, but) ‘my God of salvation’, i.e. ‘my saving God’. Similarly הַר-קְדֻשׁוֹ is (not ‘the mount of His holiness’, but) ‘His mount of holiness’, i.e. ‘His holy mount’.

THE REGULAR VERB¹

	QAL		NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
	Active	Stative						
Perf. sg. 3. m.	קָשַׁל	קָשֵׁן	קָשַׁל	קָשַׁל ⁶	קָשַׁל	הִקְשִׁיל	הִקְשִׁיל	הִתְקַשְׁלָה
3. f.	קָשְׁלָה	קָשְׁנָה	קָשְׁלָה	קָשְׁלָה	קָשְׁלָה	הִקְשִׁילָה	הִקְשִׁילָה	הִתְקַשְׁלָהּ
2. m.	קָשַׁלְתָּ	קָשַׁנְתָּ	קָשַׁלְתָּ	קָשַׁלְתָּ	קָשַׁלְתָּ	הִקְשִׁילְתָּ	הִקְשִׁילְתָּ	הִתְקַשְׁלַנְתָּ
2. f.	קָשַׁלְתְּ	קָשַׁנְתְּ	קָשַׁלְתְּ	קָשַׁלְתְּ	קָשַׁלְתְּ	הִקְשִׁילְתְּ	הִקְשִׁילְתְּ	הִתְקַשְׁלַנְתְּ
1. c.	קָשַׁלְתִּי	קָשַׁנְתִּי	קָשַׁלְתִּי	קָשַׁלְתִּי	קָשַׁלְתִּי	הִקְשִׁילְתִּי	הִקְשִׁילְתִּי	הִתְקַשְׁלַנְתִּי
pl. 3. c.	קָשַׁלְנוּ	קָשַׁנְנוּ	קָשַׁלְנוּ	קָשַׁלְנוּ	קָשַׁלְנוּ	הִקְשִׁילְנוּ	הִקְשִׁילְנוּ	הִתְקַשְׁלַנּוּ
2. m.	קָשַׁלְתֶּם	קָשַׁנְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	קָשַׁלְתֶּם	הִקְשִׁילְתֶּם	הִקְשִׁילְתֶּם	הִתְקַשְׁלַתֶּם
2. f.	קָשַׁלְתֶּן	קָשַׁנְתֶּן	קָשַׁלְתֶּן	קָשַׁלְתֶּן	קָשַׁלְתֶּן	הִקְשִׁילְתֶּן	הִקְשִׁילְתֶּן	הִתְקַשְׁלַתֶּן
1. c.	קָשַׁלְנוּ	קָשַׁנּוּ ⁵	קָשַׁלְנוּ	קָשַׁלְנוּ	קָשַׁלְנוּ	הִקְשִׁילְנוּ	הִקְשִׁילְנוּ	הִתְקַשְׁלַתְנוּ
Imperf. sg. 3. m.	יִקְשַׁל	יִקְשֵׁן	יִקְשַׁל	יִקְשַׁל	יִקְשַׁל	יִקְשִׁיל	יִקְשַׁל	יִתְקַשְׁלַל
3. f.	תִּקְשַׁל	תִּקְשֵׁן	תִּקְשַׁל	תִּקְשַׁל	תִּקְשַׁל	תִּקְשִׁיל	תִּקְשַׁל	תִּתְקַשְׁלַל
2. m.	תִּקְשַׁלְתָּ	תִּקְשַׁנְתָּ	תִּקְשַׁלְתָּ	תִּקְשַׁלְתָּ	תִּקְשַׁלְתָּ	תִּקְשִׁילְתָּ	תִּקְשַׁלְתָּ	תִּתְקַשְׁלַנְתָּ
2. f.	תִּקְשַׁלְתְּ	תִּקְשַׁנְתְּ	תִּקְשַׁלְתְּ	תִּקְשַׁלְתְּ	תִּקְשַׁלְתְּ	תִּקְשִׁילְתְּ	תִּקְשַׁלְתְּ	תִּתְקַשְׁלַנְתְּ
1. c.	אֶקְשַׁל	אֶקְשֵׁן	אֶקְשַׁל	אֶקְשַׁל	אֶקְשַׁל	אֶקְשִׁיל	אֶקְשַׁל	אֶתְקַשְׁלַל
pl. 3. m.	יִקְשַׁלוּ	יִקְשֵׁנוּ	יִקְשַׁלוּ	יִקְשַׁלוּ	יִקְשַׁלוּ	יִקְשִׁילוּ	יִקְשַׁלוּ	יִתְקַשְׁלַלוּ
3. f.	תִּקְשַׁלְנָה	תִּקְשַׁנְנָה	תִּקְשַׁלְנָה	תִּקְשַׁלְנָה	תִּקְשַׁלְנָה	תִּקְשִׁילְנָה	תִּקְשַׁלְנָה	תִּתְקַשְׁלַלְנָה

2. m.	תִּקְבְּרוּ								
2. f.	תִּכְבְּרֶינָה								
1. c.	נִכְבְּד								
Cohort. sg. 1. c.	אֶכְבְּדָה								
Jussive sg. 3. m.	יִכְבְּד								
Impf. & 1 consec.	וַיִּכְבְּד								
Perf. "	וַיִּכְבְּדָה ¹								
Imper. sg. 2. m.	כִּבְד								
2. f.	כִּבְדִי								
pl. 2. m.	כִּבְדוּ								
2. f.	כִּבְדֶינָה								
Part. (act.) sg. m.	קֹבֵד								
" (pass.) "	קֹבֵד								
Inf. absolute	קִבְדוּ								
" construct	קֹבֵד								

¹ Refer to the chapters dealing with each section of this table.

² Emphatic Imperative, p. 88, § 48 (b).

³ Shortened Imperfect, p. 114, § 10.

⁴ Accent moves forward, p. 92. (c), and p. 253.

⁵ Sometimes **קָבַד**.

⁶ Sometimes **קָבַד**.

⁷ Sometimes **קָבַד**.

⁸ Sometimes **קָבַד**.

⁹ Sometimes **קָבַד**.

IMPERFECT		IMPERATIVE		INFINITIVE CONSTRUCT		IMPERFECT	IMPERFECT
3. m. sg.	3. m. pl.	sg.	pl.	(subj.)	(obj.)	3. m. sg.	3. m. sg.
קָטַל	קָטְלוּ	קָטַל	קָטְלוּ	קָטַל	קָטַל	קָטַל	קָטַל
(with 1 energetic)				(subj.)	(obj.)		
sg. 1. c. יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2. m. יִשְׁלַח	יִשְׁלְחוּ	—	—	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2. f. יִשְׁלַח	יִשְׁלְחוּ	—	—	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. m. יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. f. יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
pl. 1. c. יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2. m. יִשְׁלַח	יִשְׁלְחוּ	—	—	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
2. f. יִשְׁלַח	יִשְׁלְחוּ	—	—	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. m. יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. f. יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלְחוּ	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח

* See pp. 123 ff.

* Rarely יִשְׁלַח, יִשְׁלַח.

PE NUN VERB¹

	QAL		NIPH'AL	HIPH'IL	HOPH'AL	QAL		NIPH'AL
<i>Perf.</i> eg. 3. m.	[שָׁלַח]	שָׁלַח	שָׁלַח	שָׁלַח	שָׁלַח	שָׁלַח	שָׁלַח	שָׁלַח
3. f.			שָׁלְחָה	שָׁלְחָה	שָׁלְחָה	שָׁלְחָה	שָׁלְחָה	שָׁלְחָה
2. m.			שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ
2. f.			שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ
1. c.			שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי
pl. 3. c.		(regular)	שָׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	&c. (regular)
2. m.			שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	
2. f.			שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	
1. c.			שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	
<i>Imperf.</i> eg. 3. m.	שָׁלַחְ	שָׁלַחְ	[שָׁלַחְ]	שָׁלַחְ	שָׁלַחְ	שָׁלַחְ	שָׁלַחְ	שָׁלַחְ
3. f.	שָׁלְחִי	שָׁלְחִי		שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי
2. m.	שָׁלְחִי	שָׁלְחִי		שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	&c.
2. f.	שָׁלְחִי	שָׁלְחִי		שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	
1. c.	שָׁלְחִי	שָׁלְחִי	(regular)	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	
pl. 3. m.	שָׁלְחִי	שָׁלְחִי		שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	(regular as Lamed Guttural)
3. f.	שָׁלְחִי	שָׁלְחִי		שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	שָׁלְחִי	

	QAL		NIPH'AL	HIPH'IL	HOPH'AL	QAL
	Active	Stative				
<i>Perf.</i> sg. 3. m.	אָפֵּל	פָּיַל	פָּעַל	פָּעִיל	פָּעַל	פָּעַל
3. f.	אָפְּלָה		פָּעֲלָה	פָּעִילָה	פָּעֲלָה	פָּעֲלָה
2. m.	אָפַּלְתָּ	&c.	פָּעַלְתָּ	פָּעִילְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
2. f.	אָפַּלְתְּ		פָּעַלְתְּ	פָּעִילְתְּ	פָּעַלְתְּ	פָּעַלְתְּ
1. c.	אָפַּלְתִּי		פָּעַלְתִּי	פָּעִילְתִּי	פָּעַלְתִּי	פָּעַלְתִּי
pl. 3. c.	אָפְּלוּ		פָּעֲלוּ	פָּעִילוּ	פָּעֲלוּ	פָּעֲלוּ
2. m.	אָפַּלְתָּם		פָּעַלְתָּם	פָּעִילְתָּם	פָּעַלְתָּם	פָּעַלְתָּם
2. f.	אָפַּלְתֶּן		פָּעַלְתֶּן	פָּעִילְתֶּן	פָּעַלְתֶּן	פָּעַלְתֶּן
1. c.	אָפַּלְתִּי		פָּעַלְתִּי	פָּעִילְתִּי	פָּעַלְתִּי	פָּעַלְתִּי
<i>Imperf.</i> sg. 3. m.	יִפְּעַל	יִפְּעֵל	יִפְּעַל	יִפְּעִיל	יִפְּעַל	יִפְּעַל
3. f.	יִפְּעַלְתְּ	יִפְּעֵלְתְּ	יִפְּעַלְתְּ	יִפְּעִילְתְּ	יִפְּעַלְתְּ	יִפְּעַלְתְּ
2. m.	יִפְּעַלְתָּ	יִפְּעֵלְתָּ	יִפְּעַלְתָּ	יִפְּעִילְתָּ	יִפְּעַלְתָּ	יִפְּעַלְתָּ
2. f.	יִפְּעַלְתְּ	יִפְּעֵלְתְּ	יִפְּעַלְתְּ	יִפְּעִילְתְּ	יִפְּעַלְתְּ	יִפְּעַלְתְּ
1. c.	יִפְּעַלְתִּי	יִפְּעֵלְתִּי	יִפְּעַלְתִּי	יִפְּעִילְתִּי	יִפְּעַלְתִּי	יִפְּעַלְתִּי
pl. 3. m.	יִפְּעַלְתֶּם	יִפְּעֵלְתֶּם	יִפְּעַלְתֶּם	יִפְּעִילְתֶּם	יִפְּעַלְתֶּם	יִפְּעַלְתֶּם
3. f.	יִפְּעַלְתֶּן	יִפְּעֵלְתֶּן	יִפְּעַלְתֶּן	יִפְּעִילְתֶּן	יִפְּעַלְתֶּן	יִפְּעַלְתֶּן

'AYIN GUTTURAL VERBS'

	QAL	NIPH'AL	PI'EL	PU'AL	HITHPA'EL
<i>Perf.</i> sg. 3. m.	קָטַר	קָטַר	קָטַר	קָטַר	הִתְקַטֵּר
3. f.	קָטְרָה	קָטְרָה	קָטְרָה	קָטְרָה	הִתְקַטְּרָה
2. m.	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	הִתְקַטַּרְתָּ
2. f.	קָטַרְתְּ	קָטַרְתְּ	קָטַרְתְּ	קָטַרְתְּ	הִתְקַטַּרְתְּ
1. c.	קָטַרְתִּי	קָטַרְתִּי	קָטַרְתִּי	קָטַרְתִּי	הִתְקַטַּרְתִּי
pl. 3. c.	קָטַרְוּ	קָטַרְוּ	קָטַרְוּ	קָטַרְוּ	הִתְקַטְּרוּ
2. m.	קָטַרְתֶּם	קָטַרְתֶּם	קָטַרְתֶּם	קָטַרְתֶּם	הִתְקַטַּרְתֶּם
2. f.	קָטַרְתֶּן	קָטַרְתֶּן	קָטַרְתֶּן	קָטַרְתֶּן	הִתְקַטַּרְתֶּן
1. c.	קָטַרְנוּ	קָטַרְנוּ	קָטַרְנוּ	קָטַרְנוּ	הִתְקַטַּרְנוּ
<i>Imperf.</i> sg. 3. m.	יִקְטַר	יִקְטַר	יִקְטַר	יִקְטַר	יִתְקַטֵּר
3. f.	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּתְקַטֵּר
2. m.	תִּקְטַרְתָּ	תִּקְטַרְתָּ	תִּקְטַרְתָּ	תִּקְטַרְתָּ	תִּתְקַטַּרְתָּ
2. f.	תִּקְטַרְתְּ	תִּקְטַרְתְּ	תִּקְטַרְתְּ	תִּקְטַרְתְּ	תִּתְקַטַּרְתְּ
1. c.	אֶקְטַר	אֶקְטַר	אֶקְטַר	אֶקְטַר	אֶתְקַטֵּר
pl. 3. m.	יִקְטַרוּ	יִקְטַרוּ	יִקְטַרוּ	יִקְטַרוּ	יִתְקַטְּרוּ
3. f.	תִּקְטַרְנָה	תִּקְטַרְנָה	תִּקְטַרְנָה	תִּקְטַרְנָה	תִּתְקַטְּרָה

2. m.	תִּקְרָו	תִּקְרָו ³	תִּקְרָו ³	תִּקְרָו ³	תִּקְרָו ³
2. f.	תִּקְרָוּהָ	תִּקְרָוּהָ ⁴	תִּקְרָוּהָ ⁴	תִּקְרָוּהָ	תִּקְרָוּהָ
1. c.	תִּקְרָו	תִּקְרָו	תִּקְרָו	תִּקְרָו	תִּקְרָו
<i>Cohort.</i> sg. 1. c.	תִּקְרָוּהָ	תִּקְרָוּהָ ³	תִּקְרָוּהָ ³	תִּקְרָוּהָ	תִּקְרָוּהָ
<i>Jussive</i> sg. 3. m.	יִקְרָו	יִקְרָו	יִקְרָו	יִקְרָו	יִקְרָו
<i>Impf.</i> & 1. consec.	וַיִּקְרָו	וַיִּקְרָו	וַיִּקְרָו	וַיִּקְרָו	וַיִּקְרָו
<i>Perf.</i> "	וַיִּקְרָוּ	וַיִּקְרָוּ ⁵	וַיִּקְרָוּ ⁵	וַיִּקְרָוּ	וַיִּקְרָוּ
<i>Imper.</i> sg. 2. m.	קְרָו	קְרָו	קְרָו	קְרָו	קְרָו
2. f.	קְרָוּי	קְרָוּי ³	קְרָוּי ³	קְרָוּי	קְרָוּי
pl. 2. m.	קְרָוּהוּ	קְרָוּהוּ ³	קְרָוּהוּ ³	קְרָוּהוּ	קְרָוּהוּ
2. f.	קְרָוּהָ	קְרָוּהָ	קְרָוּהָ	קְרָוּהָ	קְרָוּהָ
<i>Part. (act.)</i> sg. m.	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר
" (pass.) "	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר
<i>Inf. absolute</i>	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר
" construct	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר	בֹּקֵר

³ See pp. 166 ff.

⁴ Or קְרָוּ, but קְרָוּ &c., Imperfect would have composite shews.

⁵ Medial guttural would have Pathah. ⁶ Accent is retarded one syllable; hence vowel in final closed unaccented syllable is shortened.

⁷ But קְרָוּ &c., Imperfect would have composite shews. ⁸ But קְרָוּ &c., Imperfect would have composite shews.

LAMED GUTTURAL VERBS:

	QAL	NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
<i>Perf.</i> sg. 3. m.	לָשַׁח						
3. f.	לָשַׁחָה						
2. m.	לָשַׁחְתָּ						
2. f.	לָשַׁחְתְּ						
1. c.	לָשַׁחְתִּי						
pl. 3. c.	לָשַׁחוּ						
2. m.	לָשַׁחְתֶּם						
2. f.	לָשַׁחְתֶּן						
1. c.	לָשַׁחְתּוּ						
<i>Imperf.</i> sg. 3. m.	לָשַׁחַ						
3. f.	לָשַׁחִי						
2. m.	לָשַׁחִי						
2. f.	לָשַׁחִי						
1. c.	לָשַׁחִי						
pl. 3. m.	לָשַׁחוּ						
3. f.	לָשַׁחִי						

2. m.	הִשְׁלִיחוּ						
2. f.	הִשְׁלִיחֶיךָ						
1. c.	הִשְׁלַח						
Cohort. sg. 1. c.	הִשְׁלַחְךָ						
Jussive sg. 3. m.	יִשְׁלַח						
Impf. & 1. consec.	יִשְׁלַח						
Perf. "	שָׁלַח						
Imper. sg. 2. m.	שְׁלַח						
2. f.	שְׁלַחִי						
pl. 2. m.	שְׁלַחוּ						
2. f.	שְׁלַחְנָה						
Part. (act.) sg. m.	שֹׁלֵחַ						
" (pass.) "	שֹׁלֵחַ						
Inf. absolute	שְׁלִיחַ						
" construct	שְׁלִיחַ						

¹ See pp. 172 ff.

² With suffix וְהִשְׁלַחְךָ.

³ Transposition of sibilant first root-letter ש with ה of Hithpa'el prefixed participle: p. 120, Note.

⁴ Shortened Imperfect.

PE WAW AND PE YOD VERBS

	ORIGINAL PE WAW				ORIGINAL PE YOD	
	QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	HIPH'IL
<i>Perf.</i> sg. 3. m.	שָׁב	נָשַׁב	הִשָּׁב	הִשָּׁב	שָׁב	הִשָּׁב
3. f.	שָׁבָה	נָשְׁבָה	הִשָּׁבָה	הִשָּׁבָה		הִשָּׁבָה
2. m.	שָׁבְתָה	נָשַׁבְתָּ	הִשָּׁבְתָּ	הִשָּׁבְתָּ		הִשָּׁבְתָּ
2. f.		נָשַׁבְתְּ	הִשָּׁבְתְּ	הִשָּׁבְתְּ		הִשָּׁבְתְּ
1. c.		נִשְׁבַּתִּי	הִשְׁבַּתִּי	הִשְׁבַּתִּי		הִשְׁבַּתִּי
pl. 3. c.		נָשְׁבוּ	הִשָּׁבוּ	הִשָּׁבוּ	&c. (regular)	הִשָּׁבוּ
2. m.		נִשְׁבַּתְמוּ	הִשְׁבַּתְמוּ	הִשְׁבַּתְמוּ		הִשְׁבַּתְמוּ
2. f.		נִשְׁבַּתְנָה	הִשְׁבַּתְנָה	הִשְׁבַּתְנָה		הִשְׁבַּתְנָה
1. c.		נִשְׁבַּתְנוּ	הִשְׁבַּתְנוּ	הִשְׁבַּתְנוּ		הִשְׁבַּתְנוּ
<i>Imperf.</i> sg. 3. m.	יִשָּׁב	יִנָּשַׁב	יִהְיֶה	יִשָּׁב	יִשָּׁב	יִשָּׁב
3. f.	יִשָּׁבָה	יִנָּשְׁבָה	יִהְיֶהָ	יִשָּׁבָה	יִשָּׁבָה	יִשָּׁבָה
2. m.	יִשָּׁבְתָה	יִנָּשַׁבְתָּ	יִהְיֶהְתָּ	יִשָּׁבְתָה	יִשָּׁבְתָה	יִשָּׁבְתָה
2. f.		יִנָּשַׁבְתְּ	יִהְיֶהְתְּ	יִשָּׁבְתְּ	יִשָּׁבְתְּ	יִשָּׁבְתְּ
1. c.		יִנָּשַׁבְתִּי	יִהְיֶהְתִּי	יִשָּׁבְתִּי	יִשָּׁבְתִּי	יִשָּׁבְתִּי
pl. 3. m.	יִשָּׁבוּ	יִנָּשְׁבוּ	יִהְיֶהוּ	יִשָּׁבוּ	יִשָּׁבוּ	יִשָּׁבוּ
3. f.	יִשָּׁבְנָה	יִנָּשְׁבְנָה	יִהְיֶהנָה	יִשָּׁבְנָה	יִשָּׁבְנָה	יִשָּׁבְנָה

2. m.	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ
2. f.	תִּשְׁבְּתָה	תִּשְׁבְּתָה	תִּשְׁבְּתָה (תִּשְׁבְּתָה)	תִּשְׁבְּתָה	תִּשְׁבְּתָה	תִּשְׁבְּתָה	תִּשְׁבְּתָה
1. c.	נִשְׁב	נִשְׁב	נִשְׁב	נִשְׁב	נִשְׁב	נִשְׁב	נִשְׁב
Cohort. sg. 1. c.	אִשְׁבָּה	אִשְׁבָּה	אִשְׁבָּה	אִשְׁבָּה	אִשְׁבָּה	אִשְׁבָּה	אִשְׁבָּה
Jussive sg. 3. m.	יִשְׁב	יִשְׁב	יִשְׁב ⁷	יִשְׁב	יִשְׁב	יִשְׁב	יִשְׁב ⁷
Impf. & 1 consec.	רִשְׁבִּי	רִשְׁבִּי	רִשְׁבִּי	רִשְׁבִּי	רִשְׁבִּי	רִשְׁבִּי	רִשְׁבִּי
Perf.	רִשְׁבָה	רִשְׁבָה	רִשְׁבָה	רִשְׁבָה	רִשְׁבָה	רִשְׁבָה	רִשְׁבָה
Imper. sg. 2. m.	שֵׁב ⁵ (שְׁבָה)	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב
2. f.	שְׁבִי	הִשְׁבִי	הִשְׁבִי	הִשְׁבִי	הִשְׁבִי	הִשְׁבִי	הִשְׁבִי
pl. 2. m.	שְׁבוּ	הִשְׁבוּ	הִשְׁבוּ	הִשְׁבוּ	הִשְׁבוּ	הִשְׁבוּ	הִשְׁבוּ
2. f.	שְׁבֵנָה	הִשְׁבֵנָה	הִשְׁבֵנָה	הִשְׁבֵנָה	הִשְׁבֵנָה	הִשְׁבֵנָה	הִשְׁבֵנָה
Part. (act.) sg. m.	יֹשֵׁב	נֹשֵׁב	מֹשֵׁב	מֹשֵׁב	מֹשֵׁב	מֹשֵׁב	מֹשֵׁב
" (pass.) "	יֹשֵׁב	נֹשֵׁב	מֹשֵׁב	מֹשֵׁב	מֹשֵׁב	מֹשֵׁב	מֹשֵׁב
Inf. absolute	יֹשֵׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב
" construct	יֹשֵׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב

¹ See pp. 187 ff. ² But from יִרְשׁ the Imperfect is יִרְשׁ, &c. ³ Accent is retarded, hence the last syllable, being closed and now unaccented, shortens its vowel. ⁴ But from יִרְשׁ the Imperative is יִרְשׁ. ⁵ Long form of Imperative. ⁶ With לְשֵׁבָה לְ. ⁷ Shortened Imperfect.

DOUBLE 'AYIN VERB'

	QAL		NIPH'AL	HIPH'IL	HOPH'AL
	Active	Stative			
<i>Perf.</i> sg. 3. m.	סָב	קָל	נָסַב	סָבַב	הִסָּב
3. f.	סָבָה	קָלָה	נָסְבָה	סָבְבָה	הִסָּבָה
2. m.	סָבֹתָ	קָלוֹתָ	נָסְבוֹתָ	סָבְבוֹתָ	הִסָּבוֹתָ
2. f.	סָבוֹת	קָלוֹת	נָסְבוֹת	סָבְבוֹת	הִסָּבוֹת
1. c.	סָבוֹתִי	קָלוֹתִי	נָסְבוֹתִי	סָבְבוֹתִי	הִסָּבוֹתִי
pl. 3. c.	סָבוּ	קָלוּ	נָסְבוּ	סָבְבוּ	
2. m.	סָבוֹתֶם	קָלוֹתֶם	נָסְבוֹתֶם	סָבְבוֹתֶם	&c.
2. f.	סָבוֹתֵינָן	קָלוֹתֵינָן	נָסְבוֹתֵינָן	סָבְבוֹתֵינָן	
1. c.	סָבוֹתַי	קָלוֹתַי	נָסְבוֹתַי	סָבְבוֹתַי	
<i>Imperf.</i> sg. 3. m.	יִסָּב	יִקָּל	יִסָּב	יִסָּב	יִסָּב
3. f.	תִּסָּב	תִּקָּל	תִּסָּב	תִּסָּב	תִּסָּב
2. m.	תִּסָּב	תִּקָּל	תִּסָּב	תִּסָּב	
2. f.	תִּסָּבִי	תִּקָּלִי	תִּסָּבִי	תִּסָּבִי	
1. c.	אֶסָּב	אֶקָּל	אֶסָּב	אֶסָּב	
pl. 3. m.	יִסָּבוּ	יִקָּלוּ	יִסָּבוּ	יִסָּבוּ	
3. f.	תִּסָּבוּ	תִּקָּלוּ	תִּסָּבוּ	תִּסָּבוּ	&c.

2. m.	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
2. f.	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה
1. c.	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
<i>Cohort. sg. 1. c.</i>	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה
<i>Jussive sg. 3. m.</i>	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
<i>Impf. & 1 consec.</i>	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה
<i>Perf. "</i>	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
<i>Imper. sg. 2. m.</i>	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
2. f.	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה
pl. 2. m.	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
2. f.	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה	תִּשְׁבְּנָה	תִּשְׁלֹנָה
<i>Part. (act.) sg. m.</i>	תִּשְׁבֵּב	תִּשְׁלֹב	תִּשְׁבֵּב	תִּשְׁלֹב	תִּשְׁבֵּב	תִּשְׁלֹב
" (pass.) "	תִּשְׁבֵּב	תִּשְׁלֹב	תִּשְׁבֵּב	תִּשְׁלֹב	תִּשְׁבֵּב	תִּשְׁלֹב
<i>Inf. absolute</i>	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו
" construct	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו	תִּשְׁבּוּ	תִּשְׁלֹו

¹ See pp. 231 ff.

² With suffix תִּשְׁבְּנָה &c.

³ Accent is retarded; therefore the final syllable, being closed and now unaccented, shortens its vowel.

⁴ With ל' תִּשְׁבּוּ ל'.

⁵ F. sg. תִּשְׁבְּנָה.

⁶ F. sg. תִּשְׁבְּנָה.

⁷ F. sg. תִּשְׁבְּנָה.

DOUBLY WEAK VERBS

	PE NUN AND LAMED GUTTURAL'				PE NUN AND LAMED 'ALEP'		
	QAL	NIPH'AL	HIPH'IL	PI'EL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	נָעַן	נָעַן	נָעַן	נָעַן	נָעַן	נָעַן	נָעַן
<i>Imperf.</i>	נָעַן	&c. As Lamed Guttural	נָעַן	נָעַן	נָעַן	&c. As Lamed 'Alep	נָעַן
<i>Short. Imperf.</i>			נָעַן	&c. As Lamed Guttural			
<i>Imper.</i>	נָעַן		נָעַן		נָעַן		נָעַן
<i>Part.</i>	נָעַן		נָעַן		נָעַן		נָעַן
<i>Inf. absolute</i>	נָעַן		נָעַן		נָעַן		נָעַן
<i>Inf. construct</i>	נָעַן		נָעַן		נָעַן		נָעַן

PE NUN AND LAMED HE³PE GUTTURAL AND LAMED 'ALEP⁴

	Qal	Hiph'il	Hoph'al	Qal	Niph'al	Hiph'il
<i>Perf.</i>	נָסָה (נָסָה) ⁵	הִנְסָה	הִנְסָה	נָסָה (חִבָּא) ⁵	נִנְסָה	הִנְסָה
<i>Imperf.</i>	יִנְסֶה	יִנְסֶה	יִנְסֶה	יִנְסֶה	יִנְסֶה	יִנְסֶה
<i>Short. Imperf.</i>	יִנְסֶה	יִנְסֶה	יִנְסֶה	יִנְסֶה	יִנְסֶה	יִנְסֶה
<i>Imper.</i>	נִסֵּה	הִנְסֵה	הִנְסֵה	נִסֵּה	הִנְסֵה	הִנְסֵה
<i>Part.</i>	נֹסֵה	מְנִסֵּה	מְנִסֵּה	נֹסֵה	מְנִסֵּה	מְנִסֵּה
<i>Inf. absolute</i>	נִסֵּה	הִנְסֵה	הִנְסֵה	נִסֵּה	הִנְסֵה	הִנְסֵה
<i>Inf. construct</i>	נֹסֵה	הִנְסֵה	הִנְסֵה	נֹסֵה ⁷	הִנְסֵה	הִנְסֵה

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¹ See p. 184 (a).
⁵ Not used in Qal.

² See p. 185 (c).
⁶ With prefixed לַ.

³ See p. 224 (a).
⁷ With prefixed לַ.

⁴ See p. 184 f. B.

DOUBLY WEAK VERBS (*continued*)

	PE GUTTURAL AND LAMED HE'			PE 'ALEP AND LAMED HE'	
	QAL	NIPH'AL	HIPH'IL	QAL	NIPH'AL
<i>Perf.</i>	עָשָׂה	הַעֲשֶׂה	הַעֲשִׂה	עָשָׂה	הַעֲשֶׂה
<i>Imperf.</i>	הַעֲשֶׂה	הַעֲשֶׂה	הַעֲשִׂה	הַעֲשֶׂה	הַעֲשֶׂה
<i>Short. Imperf.</i>	הַעֲשֵׂ	הַעֲשֵׂ	הַעֲשֵׂ	הַעֲשֵׂ	הַעֲשֵׂ
<i>Imper.</i>	עֲשֵׂה	הַעֲשֶׂה	הַעֲשִׂה	הַעֲשֶׂה	הַעֲשֶׂה
<i>Part.</i>	עֹשֶׂה	הַעֲשֶׂה	הַעֲשִׂה	הַעֲשֶׂה	הַעֲשֶׂה
<i>Inf. absolute</i>	עֲשֵׂה	הַעֲשֶׂה	הַעֲשִׂה	הַעֲשֶׂה	הַעֲשֶׂה
<i>Inf. construct</i>	עֹשֶׂה ⁶	הַעֲשֶׂה	הַעֲשִׂה	הַעֲשֶׂה	הַעֲשֶׂה

PE WAW AND LAMED GUTTURAL ³				PE WAW AND LAMED 'ALEP ⁴				
	QAL	NIPH'AL	HIPH'IL	HOPH'AL	HITHPA'EL	QAL	HIPH'IL	HOPH'AL
<i>Perf.</i>	לָדַע	נִדְעַע	הִדְרִיעַ	הִדְרַע	הִתְדַרַע	לָדַע	הִדְרִיעַ	הִדְרַע
<i>Imperf.</i>	לֹדַע	לֹדַע	יִדְרִיעַ		יִתְדַרַע	לֹדַע	יִדְרִיעַ	יִדְרַע
<i>Short. Imperf.</i>			יֹדַע				יֹדַע	
<i>Imper.</i>	דַע	הִנְדַע	הִדְרַע		הִתְדַרַע	דַע	הִדְרַע	הִדְרַע
<i>Part.</i>	יֹדַעַ	נֹדַעַ	מֹדְרִיעַ	מוֹדַעַ	מִתְדַרַעַ	יֹדַעַ	מוֹדַרִיעַ	מוֹדַעַ
<i>Inf. absolute</i>	יֹדַעַ		הִדְרִיעַ			יֹדַעַ		
<i>Inf. construct</i>	יֹדַעַ	הִדְרַעַ	הִדְרִיעַ		הִתְדַרַעַ	יֹדַעַ	הִדְרַעַ	הִדְרַעַ

'AYIN WAW AND LAMED 'ALEP⁵

	QAL	HIPH'IL	HOPH'AL	QAL	HIPH'IL	HOPH'AL
<i>Perf.</i>	קָא	הִקְבִיא	הִקְבִיא	קָא	הִקְבִיא	הִקְבִיא
<i>Imperf.</i>	יִקְבֹא	יִקְבִיא	יִקְבִיא	יִקְבֹא	יִקְבִיא	יִקְבִיא
<i>Short. Imperf.</i>		יִקְבֹא		יִקְבֹא		
<i>Imper.</i>	בֹא	הִקְבִיא	הִקְבִיא	בֹא	הִקְבִיא	הִקְבִיא

¹ See pp. 225 ff. (b).² See p. 227 (c).³ The context determines whether קָא is Qal or Hiphil.⁴ See p. 210 f. (a).⁵ See p. 212 (c).⁶ With prefixed לַעֲשׂוֹת, לַעֲשׂוֹת לְבַא.⁷ With prefixed לַרְדֹּעַ לַרְדֹּעַ לְבַא.⁸ See p. 212 (d).⁹ With prefixed לְבַא לְבַא.

MASCULINE NOUNS

	I UNCHANGABLE VOWELS			II CHANGEABLE QAMES				III CHANGEABLE ŞERE	
	(horse)	(just man)	(star)	(tower)	(overseer)	(word)	(wise man)	(heart)	(enemy)
Sing.	סוס ¹	צדיק	כוכב	מגדל	פקיד	דבר	חכם ⁶	לֵב	אֵיב
abs.	סוס ¹	צדיק	כוכב	מגדל	פקיד ³	דבר	חכם	לֵב	אֵיב
cons.	סוסי	צדיקי	כוכבי	מגדלי	פקידי	דברי	חכמי	לֵבוי	איבי
my (c.)	סוסקי ¹	צדיקי	כוכבי	&c.	פקידי	דברי	חכמי	לֵבדי	איבדי
thy (m.)	סוסך	צדיקך	כוכבך		פקידיך	דבריך	חכמיך	לֵבדיך	איבדיך
thy (f.)	סוסך	צדיקך	כוכבך		פקידיך	דבריך	חכמיך	לֵבדיך	איבדיך
his	סוסו	צדיקו	כוכבו		פקידו	דברו	חכמו	לֵבבו	איבו
her	סוסה	צדיקה	כוכבה		פקידה	דברה	חכמה	לֵבבה	איבה
our (c.)	סוסנו	צדיקנו	כוכבנו		פקידנו	דברנו	חכמנו	לֵבבנו	איבנו
your (m.)	סוסקם ²	צדיקם	כוכבם	מגדלם	פקידם	דברם	חכמם	לֵבבם	איבם
your (f.)	סוסכן ³	צדיכן	כוכבן	&c.	פקידן	דברן	חכמן	לֵבבן	איבן
their (m.)	סוסם	צדיקם	כוכבם		פקידם	דברם	חכמם	לֵבבם	איבם
their (f.)	סוסן	צדיקן	כוכבן		פקידן	דברן	חכמן	לֵבבן	איבן

<i>Plur.</i>	(horses)	(just men)	(stars)	(towers)	(overseers)	(words)	(wise men)	(enemies)
<i>abs.</i>	סוסים	צדיקים	כוכבים	מגדלים	פקידים	דברים	חכמים	אויבים
<i>cons.</i>	סוסי	צדיקי	כוכבי	מגדלי	פקידי	דברי	חכמי	אויבי
my (c.)	סוסי	צדיקי	כוכבי	מגדלי	פקידי	דברי	חכמי	אויבי
thy (m.)	סוסֶיךָ	צדיקיֶךָ	כוכבֶיךָ	&c.	פקידיֶךָ	דברֶיךָ	חכמֶיךָ	אויבֶיךָ
thy (f.)	סוסֶיךָ	צדיקיֶיךָ	כוכבֶיךָ		פקידיֶיךָ	דברֶיךָ	חכמֶיךָ	אויבֶיךָ
his	סוסיו	צדיקיו	כוכביו		פקידיו	דבריו	חכמיו	אויביו
her	סוסיה	צדיקה	כוכביה		פקידיה	דבריה	חכמה	אויבה
our (c.)	סוסינו	צדיקנו	כוכבנו		פקידינו	דברנו	חכמנו	אויבנו
your (m.)	סוסֶיכם	צדיקיכם	כוכביכם	מגדליכם	פקידיכם	דבריכם	חכמיכם	אויביכם
your (f.)	סוסֶיכן	צדיקיכן	כוכביכן	&c.	פקידיכן	דבריכן	חכמיכן	אויביכן
their (m.)	סוסיהם	צדיקהם	כוכביהם		פקידיהם	דבריהם	חכמהם	אויביהם
their (f.)	סוסיהן	צדיקהן	כוכביהן		פקידיהן	דבריהן	חכמהן	אויביהן

¹ But רוח (p. 19. 4).

² רוחכם, רוחה &c.

³ But construct of אסיר is אסיר.

⁴ אסירי with suffix אסיר &c.

⁵ Plural of אסיר אסירי.

⁶ Same as דקר but with initial guttural.

MASCULINE NOUNS (*continued*)

		IV					
		SEGHOLATES	GUTTURAL SEGHOLATES				
		(king)	(book)	(holiness)	(lad)	(eternity)	(work)
<i>Sing.</i>		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶעְמָד	פְּעַל
<i>abs.</i>		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶעְמָד	פְּעַל
<i>cons.</i>		מִלְכֵי	סִפְרֵי	קִדְּשֵׁי	נֶעֳרֵי	נֶעְמָדֵי	פְּעָלֵי
my (c.)		מִלְכֵךְ	סִפְרֵךְ	קִדְּשֵׁךְ	נֶעֳרֵךְ	נֶעְמָדֵךְ	פְּעָלֵי (עֲמָל)
thy (m.)		מִלְכֶךָ	סִפְרֶךָ	קִדְּשֶׁךָ	נֶעֳרֶךָ	נֶעְמָדֶךָ	פְּעָלֶיךָ
thy (f.)		מִלְכֶּךָ	סִפְרֶּךָ	קִדְּשֶׁךָ	נֶעֳרֶּךָ	נֶעְמָדֶּךָ	פְּעָלֶיךָ
his		מִלְכוֹ	סִפְרוֹ	קִדְּשׁוֹ	נֶעֳרוֹ	נֶעְמָדוֹ	פְּעָלָיו
her		מִלְכָּהּ	סִפְרָהּ	קִדְּשֶׁהּ	נֶעֳרֶיהָ	נֶעְמָדֶיהָ	פְּעָלֶיהָ
our (c.)		מִלְכֵנוּ	סִפְרֵנוּ	קִדְּשֵׁנוּ	נֶעֳרֵנוּ	נֶעְמָדֵנוּ	פְּעָלֵנוּ
your (m.)		מִלְכֶכֶם	סִפְרֶכֶם	קִדְּשֶׁכֶם	נֶעֳרֶיכֶם	נֶעְמָדֶיכֶם	פְּעָלֵיכֶם
your (f.)		מִלְכֶכֶן	סִפְרֶכֶן	קִדְּשֶׁכֶן	נֶעֳרֶיכֶן	נֶעְמָדֶיכֶן	פְּעָלֵיכֶן
their (m.)		מִלְכֵם	סִפְרֵם	קִדְּשֵׁם	נֶעֳרֵם	נֶעְמָדֵם	פְּעָלֵם
their (f.)		מִלְכֶנּוּ	סִפְרֵנּוּ	קִדְּשֵׁנּוּ	נֶעֳרֵנּוּ	נֶעְמָדֵנּוּ	פְּעָלֵנּוּ

<i>Plur.</i>	(kings)	(books)	(holinesses)	(lads)	(eternities)	(works)
<i>abs.</i>	מְלָכִים	סְפָרִים	קְדוּשִׁים	נְעָרִים	נְצֻחִים	מְעֻלִים
<i>cons.</i>	מְלָכֵי	סְפָרַי	קְדוּשֵׁי	נְעָרַי	נְצֻחַי	מְעֻלֵי
my (c.)	מְלָכָי	סְפָרַי	קְדוּשֵׁי	נְעָרַי	נְצֻחַי	מְעֻלֵי
thy (m.)	מְלָכֶיךָ	סְפָרֶיךָ	קְדוּשֵׁיךָ	נְעָרֶיךָ	נְצֻחֶיךָ	מְעֻלֶיךָ
thy (f.)	מְלָכֶיךָ	&c.	&c.	&c.	&c.	
his	מְלָכָיו					
her	מְלָכֶיהָ					
our (c.)	מְלָכֵנוּ					
your (m.)	מְלָכֶיכֶם	סְפָרֵיכֶם	קְדוּשֵׁיכֶם	נְעָרֵיכֶם	נְצֻחֵיכֶם	מְעֻלֵיכֶם
your (f.)	מְלָכֵיכֶן	סְפָרֵיכֶן	&c.	&c.	&c.	&c.
their (m.)	מְלָכֵיהֶם	&c.				
their (f.)	מְלָכֵיהֶן					

MASCULINE NOUNS (*continued*)

		V DOUBLE 'AYIN		VI LAMED HE, ending in הַ	
		(people)	(arrow)	(shepherd)	(field)
<i>Sing.</i>					
<i>abs.</i>		עַם	חֵץ	רֹעֶה	שָׂדֵה
<i>cons.</i>		עַם	חֵץ	רֹעֶה	שָׂדֵה
my (c.)		עַמִּי	חֲצִי	רֹעִי	שָׂדֵי
thy (m.)		עַמְּךָ	חֲצִיךָ	רֹעִיךָ	שָׂדֵיךָ
&c.				(his)	
your (m.)		עַמְּכֶם	חֲצִיכֶם	רֹעֵיכֶם	
&c.					
<i>Plur.</i>					
<i>abs.</i>		עַמִּים	חֲצִיִּם	רֹעִים	שָׂדֵי
<i>cons.</i>		עַמִּי	חֲצִי	רֹעִי	שָׂדֵי
my (c.)		עַמִּי	חֲצִי	רֹעִי	שָׂדֵי
thy (m.)		עַמְּךָ	חֲצִיךָ	רֹעִיךָ	שָׂדֵיךָ
&c.					
your (m.)		עַמְּכֶם	חֲצִיכֶם	רֹעֵיכֶם	שָׂדֵיכֶם
&c.					

VII
MEDIAL WAW AND YOD

VI
LAMED YOD proper, ending in original Yod

Sing. <i>abs.</i>	(vessel) קֵלִי ¹	(half) קֵלִי ²	(sickness) קֵלִי ³	(death) קָוֶת	(olive) זֵית
<i>cons.</i>	קֵלִי	קֵלִי	קֵלִי	מוֹת	זֵית
my (c.)	קֵלִי	קֵלִי	קֵלִי	מוֹתִי	זֵיתִי
thy (m.) &c.	קֵלֶיךָ	קֵלֶיךָ	קֵלֶיךָ	קֵוֶתְךָ	זֵיתֶךָ
your (m.) &c.	קֵלֶיְכֶם	קֵלֶיְכֶם	קֵלֶיְכֶם	קֵוֶתְכֶם	זֵיתֶיכֶם
Plur. <i>abs.</i>	(vessels) קֵלִים	קֵלִים	קֵלִים	(olives) זֵיתִים	זֵיתִים
<i>cons.</i>	קֵלִי	קֵלִי	קֵלִי	זֵיתִי	זֵיתִי
my (c.)	קֵלִי	קֵלִי	קֵלִי	זֵיתִי	זֵיתִי
thy (m.) &c.	קֵלֶיךָ	קֵלֶיךָ	קֵלֶיךָ	זֵיתֶיךָ	זֵיתֶיךָ
your (m.) &c.	קֵלֶיְכֶם	קֵלֶיְכֶם	קֵלֶיְכֶם	זֵיתֶיכֶם	זֵיתֶיכֶם

¹ The pl. of קֵלֶיךָ is קֵלֶיְכֶם.

² Pausal קֵלִי.

³ Pausal קֵלִי.

⁴ Pausal קֵלִי.

FEMININE NOUNS

	I	II	III	IV	V
<i>Sing.</i>	(law)	(year)	(righteousness)	(queen)	(kingdom)
<i>abs.</i>	תורה	שנה ¹	צדקה ³	מלכה	ממלכה
<i>cons.</i>	תורת	שנת	צדקת	מלכות	ממלכות
<i>my (c.)</i>	תורתִי	שנתי	צדקתי	מלכותי	ממלכותי
<i>thy (m.)</i>	תורתך	שנתך	צדקתך	מלכותך	ממלכותך
<i>thy (f.)</i>	תורתֶךָ	&c.	&c.	&c.	&c.
<i>his</i>	תורתו				
<i>her</i>	תורתה				
<i>our (c.)</i>	תורתנו				
<i>your (m.)</i>	תורתכם	שנתכם	צדקתכם	מלכותכם	
<i>your (f.)</i>	תורתכן	&c.	&c.		
<i>their (m.)</i>	תורתם				
<i>their (f.)</i>	תורתן				

Plur.	(laws)	(years)	(righteousnesses)	(queens)	(kingdoms)
abs.	תורות	שנות ¹	תקות	מלכות	ממלכות
cons.	תרות	שנת	תקות	מלכות	ממלכות
my (c.)	תותי	שנתי	תקותי	מלכותי	ממלכותי
thy (m.)	תותיך	שנתך	תקותיך	מלכותיך	&c.
thy (f.)	תותיך	&c.	&c.	&c.	
his	תותיו				
her	תותיה				
our (c.)	תותינו				
your (m.)	תותיכם	שנותיכם	תקותיכם	מלכותיכם	
your (f.)	תותיכן	&c.	&c.	&c.	
their (m.)	תותיהם				
their (f.)	תותיהן				

Unchangeable vowel before fem. termination; similarly הַמְלָכָה 'virgin'.

Changeable Qames or Sere (הַשָּׁנָה 'sleep') before fem. termination.

Same as Col. II with sheva before changeable vowel.

From Segholate form: הַמְלָכָה is the fem. of מַלְכָּה, originally מְלָכָה.

Suffixes are attached to Segholate form.

¹ Usually שָׁנָה.

² With initial guttural הַשָּׁנָה 'counsel'; cons. תַּשָּׁנָה; with suff. תְּשָׁנָה &c.

³ With initial guttural הַמְלָכָה 'ground'; cons. תַּמְלָכָה; with suff. תְּמָלָכָה.

IRREGULAR NOUNS

Sing.	(father)	(brother)	(sister)	(son)	(daughter)	(mouth)	(house)
<i>abs.</i>	אב	אח	אחות	בן	בת	פה	בַּיִת
<i>cons.</i>	אב	אחי	אחות	בן	בת	פי	בית
my (c.)	אבי	אחי	אחותי	בני	בתתי	פי	ביתי
thy (m.)	אבך	אחיך	אחותך	בנך	בתך	פך	ביתך
thy (f.)	אבתי	אחתי	&c.	בנך	&c.	פתי	&c.
his	אביו	אחיו	אחותו	בנו	בתו	פיו	(288)
her	אביה	אחיה	&c.	&c.	&c.	פיה	
our (c.)	אבינו	אחינו	אחותנו	בננו	בתנו	פינו	
your (m.)	אביכם	אחיכם	אחותכם	בנכם	בתכם	פיכם	
your (f.)	אביכן	אחיכן	אחותכן	&c.	&c.	&c.	
their (m.)	אביהם	אחיהם	אחותיהם	בניהם	בתיהם	פיהם	
their (f.)	אביהן	אחיהן	אחותיהן	&c.	&c.	&c.	

VOCABULARIES

HEBREW — ENGLISH

א

אָב father: *cons.* אָבִי; *pl.* אָבוֹת, *cons.* אָבוֹת p. 288

אָבֵד *in Qal* to perish, be lost: *imperf.* יֵאָבֵד pp. 161, 260; *in Hiph.* הִיאָבִיד to destroy

אָבֶן *f.* stone: *pl.* אָבָנִים, *cons.* אָבֶנִי (*segholate*)

אָבְרָהָם Abraham

אֶדוֹם Edom

אֲדוֹן lord

אָדָם man

אֲדָמָה *f.* ground: *cons.* אֲדָמָה

אֲהֲרֹן Aaron

אוֹ *conj.* or

אֵי *interj.* woe! alas!

אִילֵי *adv.* perhaps

אוֹר *m.* light

אָז *adv.* then

אָזְנוֹ *f.* ear: *dual* אָזְנַיִם (*segholate*)

אָח brother: *cons.* אָחִי; *pl.* אָחִים, *cons.* אָחֵי p. 288

אָחָד *m.* one: *cons.* אָחָד p. 242

אָחוֹת sister: *cons.* אָחוֹת; *pl.* אָחִיּוֹת, *cons.* אָחִיּוֹת p. 288

אֲחֵר another, other: *f.* אֲחֵרָה; *pl. m.* אֲחֵרִים

אֲחֵר after, behind: *with suff.* אֲחֵרִי &c. p. 87

אֵיב *m.* enemy: *with suff.* אֵיבִי; *pl.* אֵיבִים

אֵינָה *interrog.* where?

אֵין nothing, there is not: *cons.* אֵין, *with suff.* אֵינִי

אִישׁ man: *pl.* אֲנָשִׁים pp. 37, 70

אָכַל to eat: *imperf.* יֵאָכַל pp. 161, 260

אֵל no, not: *used with Jussive*

אֵל *prep.* unto: *with suff.* אֵלַי &c. p. 87

אֵל *m.* God (mighty one)

אֱלֹהִים *pl.* God: *also* gods

אֵלֶּה *c. pl. demonstr. adj.* these

אֵלִיָּהוּ Elijah

אֵלִיעֶזֶר Eliezer

אִם *adv.* if: אִם . . . אִם whether . . . or

אִמָּה *m.* mother: *with suff.* אִמִּי; *pl.* אִמּוֹת p. 110

אִמָּה *f.* handmaid: *with suff.* אִמָּתִי; *pl.* אִמָּהוֹת

אָמַר to say: *imperf.* יֵאָמַר, *with waw consec.* וַיֵּאָמַר p. 162

אִמְרָת *f.* truth: *with suff.* אִמְרָתִי

אֲנִי *pers. pron.* I: *pl.* אֲנַחְנוּ we

אָסַף to gather: *imperf.* יֵאָסַף; *Niph. and Hithp.* to assemble, be assembled

אָפַק to bake: *imperf.* יֵאָפַק p. 278

אַרְבַּע *f.*, אַרְבָּעָה *m.* four: אַרְבַּעַיִם *c.* forty: p. 242 f.

אָרוֹן ark, chest, coffin: *cons.* אָרוֹן

אֲרִי lion

אָרֶץ *f.* earth, land, world: *with art.* אֶרֶץ, *with old acc. case-ending* אֶרֶץ; *pl.* אַרְצוֹת, *cons.* אֶרְצוֹת (*segholate*)

אָרַר to curse: *imperf.* יָאֵר p. 274
אִשׁ *f.* fire

אִשָּׁה woman, wife: *cons.* אִשָּׁה, *with suff.* אִשָּׁתִּי &c.; *pl.* נָשִׁים, *cons.* נָשִׁי p. 72 [p. 135

אֲשֶׁר *rel. pron. indecl.* who, which: אֵת, אֵת־ *mark of def. obj.*; *with suff.* אֵתִי me &c. pp. 52, 55 *f.*

אֵת *prep.* with: *with suff.* אֵתִי &c. p. 84

אֵת sign; *pl.* אֵתוֹת

אַתָּה *m.* thou: *f.* אַתְּ; *pl. m.* אַתֶּם, *f.* אַתֶּן ye

אֵתָּךְ she-ass

ב

בִּ *insep. prep.* in, with, by: p. 26 *f.*

בְּגָד *m.* garment: *with suff.* בְּגָדִי; *pl.* בְּגָדִים, *cons.* בְּגָדֵי (*segholate*)

בָּדַל *in Hiph.* הִבְדִּיל to divide, distinguish

בֹּא to come, enter: *Qal perf.* בָּא, *imperf.* יָבֵא, *imper.* בֵּא; *Hiph.* to cause to come, *i.e.* to bring; *perf.* הִבִּיא, *imperf.* יְבִיא p. 279

בּוֹר *m.* pit, dungeon: *pl.* בּוֹרוֹת

בּוֹשׁ to be ashamed: *imperf.* יְבוֹשׁ pp. 205 *f.*, 270

בָּזַח to plunder, bespoil: *imperf.* יְבוּ p. 274

בָּחַר to choose: *imperf.* יִבְחַר; *followed by ב* p. 262

בָּטַח to trust (in ב): *imperf.* יִבְטַח p. 264

בֵּין *prep.* between: *with suff.* בֵּינִי
בַּיִת *m.* house: *cons.* בַּיִת; *pl.* בָּתִּים
pp. 13. 3 N.B., 288

בְּכוֹר *m.* firstborn

בְּלִי *prep.* without

בֵּן son: *cons.* בְּנֵי, *with suff.* בְּנִי; *pl.* בָּנִים, *cons.* בְּנֵי p. 288

followed by שָׁנִים . . . (years)
. . . (years) old

בָּנָה to build: *imperf.* יִבְנֶה, *with waw consec.* וַיִּבֶן p. 272

בְּעִבּוֹר for the sake of

בַּעַל *m.* lord, master, husband

בָּקָר *c. collect.* herd

בֹּקֶר *m.* morning

בָּקַשׁ *in Pi.* בִּקַּשׁ to seek: *imperf.* יִבְקַשׁ p. 105 *f.*

בָּרָא to create: *imperf.* יִבְרָא p. 266

בָּרַח to flee: *imperf.* יִבְרַח p. 264

בְּרִית *f.* covenant: בְּרִית בְּרִית to make a covenant

בָּרַךְ *in Pi.* בִּרַךְ to bless: *imperf.* יִבְרַךְ p. 262

בְּרָכָה *f.* blessing: *with suff.* בְּרָכָתִי pp. 61 *f.*, 70

בָּשָׂר *m.* flesh

בַּת daughter: *pl.* בָּנוֹת p. 288

followed by שָׁנִים . . . (years)
. . . (years) old

ג

גְּבוּל *m.* border

גִּבּוֹר hero, mighty man: גִּבּוֹר מִלְחָמָה mighty man of war, warrior

גָּדוֹל *adj.* great, elder

גָּדַל *and* גָּדַל to be great, grow up :
imperf. יִגְדַּל ; *Pi.* גָּדַל *and* גָּדַל
 to make great, magnify ;
 to bring up (a child) ; *Hithp.*
 לִתְהַדָּל to make oneself great

גּוֹי *m.* nation : *pl.* גּוֹיִם, *cons.* גּוֹיִי
 גָּלָה to uncover, reveal ; go into
 exile : p. 272

גִּלְעָד Gilead

גַּם also : גַּם . . . גַּם both . . . and

גַּמְלָה *c.* camel : *with suff.* גַּמְלִי ; *pl.*
 גַּמְלִים

גַּן *c.* garden : *with art.* הַגָּן ; *pl.*
 גַּנִּים

גָּנַב to steal

ד

דָּבַר *in Pi.* דָּבַר to speak

דָּבָר *m.* word, thing

דָּוִד David

דּוֹר *m.* generation : *pl.* דּוֹרוֹת

דֶּלֶת *f.* door

דָּם *m.* blood : *pl.* דָּמִים bloodshed

דַּעַת *f.* knowledge (*inf. cons. of*
 יָדַע *used as noun*)

דֶּרֶךְ *c.* way, journey (*segholate*)

ה

הָ *art.* the : *pointed* הָ הָ הָ p. 23 f.

הַ *interrogative prefix* p. 80

הִיא *pers. pron. m. sg.* he : *f.* היא
 she

הָיָה to be : *imperf.* יִהְיֶה, *with waw*
consec. וַיְהִי p. 92

הַיְכָל *m.* palace, temple

הָלַךְ to go, walk : *imperf.* יִלְכֶּךְ,
with waw consec. וַיֵּלֶךְ ; *Hiph.*
 הוֹלִיךְ to cause to go, to lead ;
Hithp. הִתְהַלֵּךְ to walk about.
See p. 237 f.

הָלַל *in Pi.* הָלַל to praise

הֵם *pers. pron. m. pl.* they :
 הֵנָּה *f.*

הִנֵּה behold, lo

הַר *m.* mountain : *with art.* הַהָר ;
pl. הַהָרִים, *with art.* הַהָרִים

הָרַג to slay, kill : *imperf.* יִהַרֵּג
 p. 260

ו

וַ *conj.* וַ וַ *and* : p. 40 f.

ז

זֹאת *f. sg. demonstr. adj.* this : *m.* זה

זָבַח *m.* sacrifice : *with suff.* זִבְחִי
 (*segholate*)

זֹאת *m. sg. demonstr. adj.* this : *f.* זאת

זָהָב *m.* gold

זָכַר to remember

זָקֵן *vb. stative* to be old : *imperf.*
 יִזְקֶן p. 95 f.

זָקֵן *adj.* old : *as noun* elder ; *cons.*

זָקֵן ; *pl.* זָקִינִים, *cons.* זָקִינִי

זָרַע *m.* seed : *with suff.* זָרְעִי
 (*segholate*)

ח

חָבַא *not used in Qal* ; *Niph.* נִחְבְּא
 to hide oneself : *Hiph.* הִחְבִּיא
 to hide ; *Hithp.* הִתְחַבְּא to
 hide oneself : p. 277

חג *m.* festival: *with art.* חָג; *pl.*

חגים

חגג *to celebrate, keep a feast:*

imperf. יִחַג *p.* 274

חֹדֶשׁ *m.* month, new moon (*segholate*)

חוֹמָה *f.* wall (of a city)

חָזַק *vb. stative to be strong:*

imperf. יִחָזַק *pp.* 155 *f.*, 260;

Hiph. יִחְזֹק *to take hold of, to seize*

חָזַק *adj. strong*

חָטָא *to sin: imperf.* יִחָטָא *p.* 277

חַטָּא *m.*, חַטָּאת *f.* sin

חַי *adj. living: f.* חַיָּה

חַיָּה *f.* living thing, beast

חַיִּים *pl.* life

חָכָם *adj. wise: pl.* חָכָמִים, *cons.*

חָכְמִי

חָכְמָה *f.* wisdom

חֲלוֹם *m.* dream: *pl.* חֲלוֹמוֹת

חָלַם *to dream: imperf.* יִחָלַם

p. 260

חֲמוֹר *m.* ass

חֲמִשָּׁה *m.*, חֲמִשָּׁה *f.* five: *p.* 242 *f.*

חֵן *m.* favour, grace: *with suff.* חֵנִי

חֶסֶד *m.* kindness: *with suff.* חֶסְדִּי

(*segholate*)

חֹק *m.* statute, law: *pl.* חֻקִּים

חֶרֶב *f.* sword: *with suff.* חֶרְבִּי

(*segholate*); לְסֵי-חֶרֶב *with*

the edge of the sword (see חָה)

חָשַׁךְ *vb. stative to be dark: imperf.*

יִחְשַׁךְ *p.* 156

חֹשֶׁךְ *m.* darkness

ט

טוֹב *vb. to be good: used in perf.;*

imperf. (from יִטֵּב); *Hiph.*

יִטֵּב *pp.* 238, 268

טוֹב *adj. good*

יָד *f.* hand: *cons.* יָד; *dual* יָדַי,

cons. יָדַי

יָדַע *to know: imperf.* יִדַע, *imper.*

יָדַע, *inf. cons.* יָדַעַת; *Hiph.*

יִדְעֶה *to make known: p.* 279

יְהוּדָה *Judah*

יְהוָה *Yahweh, the Lord: (pointed*

with the vowels of אֲדוֹנָי, pro-

ducing יְהוָה p. 23); with prefix

(לְאֲדוֹנָי) לַיהוָה

(representing

לְאֲדוֹנָי)

p. 28

יְהוֹשֻׁעַ *Joshua*

יוֹם *m.* day: *du.* יוֹמַיִם; *pl.* יָמִים,

cons. יָמִי

יוֹסֵף *Joseph*

יָטַב (*Qal perf. not used, for which*

טוֹב serves) to be good:

imperf. יִטֵּב; *Hiph.* יִטְעֵב *to*

do good: pp. 238, 268

יַיִן *m.* wine: *cons.* יַיִן

יָכַל *to be able: imperf.* יִכָּל

p. 238

יָלַד *bear (child): imperf.* יִלְד;

Hiph. יִהְיֶה לְךָ *to beget: p.* 268

יָלַד *m.* child, boy (*segholate*)

יְלִידָה *f.* child, girl

יָלַךְ (*perf. Qal not used, for which*

יָלַךְ serves) to go, walk:

imperf. יִלְכֶה, *inf. cons.* יָלַךְ;

Hiph. יִהְיֶה לְךָ *to lead. See*

p. 237 *f.*

יָם *m.* sea: *pl.* יָמִים

יַעֲקֹב Jacob

יָפָה *adj.* fair, beautiful: *f.* יָפָה

יָצָא to go out: *imperf.* יָצָא, *inf.* יָצֵא; *cons.* יָצֵאת; *Hiph.* הוֹצִיא to bring out: p. 279

יִצְחָק Isaac

יָרָא to fear: *imperf.* יִירָא, *inf.* יִרְאֵה; *cons.* יִרְאֵה p. 211; followed by *מן*, *מִשְׁנֵי מֵן*, or *אֶת-* p. 127 vocab.

יִרְאָה *f.* fear

יָרַד to go down: *imperf.* יִרְדַּד, *imper.* יִרְדַּד, *inf.* יִרְדַּת; *Hiph.* הוֹרִיד to bring down: p. 268

יַרְדֵּן Jordan

יְרוּשָׁלַיִם Jerusalem: usually found in the Bible as יְרוּשָׁלַם with vowels of former

יְרִיחוֹ Jericho

יָרַשׁ to inherit: *imperf.* יִירַשׁ, *inf.* יִרְשֵׁה; *cons.* יִרְשֵׁה p. 189

יִשְׂרָאֵל Israel

יָשַׁב to sit, dwell, abide: *imperf.* יִשְׁבַּב, with waw consec. וַיִּשְׁבַּב; *imper.* יִשְׁבַּב, *inf.* יִשְׁבַּב; *Hiph.* הוֹשִׁיב p. 268

יֹשֵׁב *part.* *Qal* dweller, inhabitant

יְשׁוּעָה *f.* salvation

יָשָׁן *vb.* stative to sleep: *imperf.* יִישָׁן pp. 95, 188

יָשַׁע (not used in *Qal*) *Hiph.* הוֹשִׁיעַ to save, deliver: *Niph.* נוֹשַׁע to be saved, delivered: p. 211

יָשָׁר upright, righteous

כ

כִּי *insep. prep.* (see p. 26 f.) as, like, according to

כַּאֲשֶׁר *prep.* with rel. as, when

כָּבֵד *vb.* stative to be heavy: *imperf.* יִכְבֵּד p. 95 f.; *Pi.* כִּבֵּד to harden, honour

כָּבֵד *adj.* heavy

כְּבוֹד *m.* honour, glory

כַּד *m.* jar, pitcher: with suff. כְּדֵי

כֵּן *adv.* thus

כֹּהֵן *m.* priest: *pl.* כֹּהֲנִים

כּוֹכֵב *m.* star

כִּי *conj.* that, because, when: כִּי אִם except, only

כָּל-, כָּל־, כָּל־ *all, every:* with suff. כָּלִי all of me

כֵּן so, thus: כֵּן, עַל-כֵּן therefore

כְּנָעַן Canaan

כְּנַעֲנִי *m.* Canaanite: *f.* כְּנַעֲנִית

כִּסֵּא throne, seat

כֶּסֶף *m.* silver, money (*segholate*)

כָּרַת to cut: כָּרַת בְּרִית to make a covenant

כָּתַב to write

ל

ל *insep. prep.* to, for: see p. 26 f.

לֹא not

לֵב *m.* heart: with suff. לִבִּי; *pl.* לִבּוֹת

לֵב *m.* heart: with suff. לִבִּי; *pl.* לִבְבוֹת

לְבַד (בְּדַד־) alone: with suff. לְבַדִּי

לָבָן Laban

לִחַט tablet: *pl.* לִחֹט

לוֹט Lot

לחם *used in Niph.* לָחַם to fight :
followed by בָּ

לֶחֶם *c.* bread (*segholate*)

לַיְלָה *m.* usually לַיְלָה night : *pl.*
לַיְלוֹת

לָכַד to capture

לָכֵן therefore : *see* בֵּן (thus)

לָמַד to learn : *Pi.* לָמַד to teach

לָמָּה why ? wherefore ? (לָמָּה + ל)

לְמַעַן *conj. and prep.* in order that,
for the sake of : *with suff.*

לְמַעַנִי for my sake

לְפָנָיו *prep. with cons. pl.*
of פָּנָיו (face) before

לָקַח to take : *imperf.* יִקַּח, *inf.*
cons. קָחַת pp. 149, 258

לְקָרָא towards, to meet (*prep.*
with inf. cons. of קָרָא = קָרָה
to meet) : *with suff.* לְקָרָאתִי
to meet me, towards me

מ

מְאֹד *adv., follows adj.* very, ex-
ceedingly

מֵאָה *f.* hundred : *dual* מֵאָהִים

מַגָּפָה *f.* plague (√מָגַף)

מִדְבָּר *m.* desert, wilderness : *cons.*

מִדְבָּר

מִדָּעָה *interrog. adv.* why ? where-
fore ?

מָה (*מה*, *מה*) *interrog. pron.* what ?
p. 42

מוֹת to die : *Qal perf.* מָת, *imperf.*
יָמוּת ; *Hiph.* to put to death ;
perf. יָמִית, *imperf.* יָמִית
p. 205 f.

מָוֶת *m.* death : *cons.* מוֹת, *with suff.*
מוֹתִי

מַחֲנֶה camp : *cons.* מַחֲנֶה

מָחָר to-morrow

מִי *interrog. pron. indecl.* who ?

מַיִם *pl.* water : *cons.* מִי

מָכַר to sell

מָלֵא *vb. stative* to be full (with),
takes direct obj. ; *Pi.* to fill
(with) : p. 179

מְלָאךָ *part.* full [מְלָאךָ]

מְלָאָךְ *m.* messenger, angel : *cons.*

מְלָאכָה *f.* work : *cons.* מְלָאכָה,
with suff. מְלָאכָתִי

מְלַחְמָה *f.* war, battle (√לחם):
cons. מְלַחְמָת [escape

מַלַּט (*Qal not used*) *Niph.* מָלַט to

מָלַךְ to reign : *Niph.* הִמְלִיךְ to
make one king

מֶלֶךְ *m.* king (*segholate*)

מַלְכָּה *f.* queen

מַמְלָכָה *f.* kingdom : *cons.* מַמְלָכָה,
with suff. מַמְלָכָתִי

מִן *prep.* from : p. 29 ; *with suff.*
מִנִּי p. 63

מְנִיחָה *f.* gift, present

מָצָא to find : *imperf.* יִמְצָא p. 266

מִצְוָה *f.* commandment : *pl.* מִצְוֹת
(√צוה)

מִצְרַיִם *m.* Egyptian : *f.* מִצְרַיִת

מִצְרַיִם Egypt

מְקוֹם *m.* place : *pl.* מְקוֹמוֹת (√קום)

מִקְנֵה *m.* cattle : *cons.* מִקְנֵה

מְרִגֵּל *m.* spy (√רגל)

מָרַד to rebel

מֹשֶׁה Moses

קָשַׁל to rule (over ב)
 מִשְׁפָּט *m.* judgement, right (√שפט)
 מִשְׁתֶּה *m.* feast, banquet: *cons.*
 שָׁתֶה (√שתה)

י

אָנֹכִי I pray, we pray, now: *particle of entreaty*

נָבֵא (not used in *Qal*) *Niph.* נִבְּאָ and *Hithp.* הִתְנַבֵּא to prophesy. *Cf.* p. 185 (c)

נְבִיאָה *m.* prophet: *f.* נְבִיאָה prophetess

הִגִּיד (not used in *Qal*) *Hiph.* הִגִּיד to tell, declare, announce: *Hoph.* הִגִּד p. 258

נָגַע to touch: *imperf.* יָגַע; *Hiph.* הִגִּיעַ to cause to touch, to reach; *Pi.* נָגַע to plague: p. 276

יָגַיַּע to plague, smite: *imperf.* יָגַיַּע p. 258

נָשָׂא *Qal* (*perf.* not used) *imperf.* יָנַשׂ, *inf. cons.* יָנַשׂ to draw near: *Niph.* נִנְשָׂא to draw near; *Hiph.* הִנְשִׂיף to bring near: p. 258

נָהָר *m.* river

נָסַח to flee: *Qal perf.* נָסַח, *imperf.* יָנַסַח p. 270

נָחַל to inherit, possess: *imperf.* יִנְחַל; *Hiph.* הִנְחִיל to give possession: p. 144

נָחַשׁ *m.* serpent

נָחַת to bend, incline, stretch: *imperf.* יִנְחַת, *with waw consec.* וַיִּנְחַת; *Hiph.* הִנְחִיתָ p. 277

נָטַע to plant: *imperf.* יִנְטַע p. 184
 נָכַח *in Hiph.* to smite: *perf.* הִנְכַח, *imperf.* יִנְכַח, *short. imperf.* יָנַח; *Hoph.* הִנְכַח to be smitten: p. 277

נָסַע to journey: *imperf.* יִנְסַע p. 184

נָסַח to breathe: *imperf.* יִנְסַח p. 184

נָסַל to fall: *imperf.* יִנְסַל; *Hiph.* הִנְסִיל to cause to fall, cast: p. 258

נַפְשׁוֹ *f.* soul, life, person (*segholate*): *pl.* נַפְשׁוֹת

נָצַל (not used in *Qal*) *Niph.* נִצְּלַ to be delivered, saved: *Hiph.* הִנְצִיל to save, deliver: pp. 142, 258

נָשָׂא to lift up, bear, forgive: *imperf.* יִנְשֵׂא, *imper.* שֵׂא p. 276

נָתַן to give, allow: *imperf.* יִנְתֵּן, *inf. cons.* תֵּת p. 258

ס

סָבַב to turn, go round: *imperf.* יִסְבֵּב, *imper.* סֵב p. 274

סוּס *m.* horse

סוּר to turn aside, depart: *Qal perf.* סָר, *imperf.* יִסוּר; *Hiph.* הִסִּיר to remove: p. 270

סִינַי Sinai

סָפַר to count: *Pi.* סָפַר to recount, relate

סוֹפֵר *m.* scribe

סֵפֶר *m.* book (*segholate*)

סָתַר *in Hiph.* to hide, conceal: *in Niph.* הִסְתַּר and *Hithp.*

הִסְתַּתֵּר to hide oneself

ע

- עָבַד to serve, labour : *imperf.*
 יַעֲבֹד p. 260
- עֶבֶד *m.* servant (*segholate*)
- עֲבוּדָה *f.* service, labour
- עָבַר to pass over, cross, transgress :
imperf. יַעֲבֹר p. 260
- עֲבָרִי *m.* a Hebrew
- עַד *prep.* until, as far as
- עֲדָה *f.* congregation : *cons.* עֲדָת
- עֵדֶן Eden
- עוֹד *adv.* again, yet, still
- עוֹלָם *m.* eternity : לעוֹלָם, לעוֹלָם
 for ever
- עָזַב to leave, forsake : *imperf.* יַעֲזֹב
 p. 260
- עָזַר to help : *imperf.* יַעֲזֹר p. 260
- עֵין *f.* *cons.* עֵינַי (1) eye : *dual* עֵינַיִם,
cons. עֵינַי
- (2) spring : *pl.* עֵינֹת, *cons.* עֵינוֹת
- עִיר *f.* city : *pl.* עָרִים, *cons.* עָרֵי
- עִירָם *m. adj.* naked : *pl.* עִירְמִים
- עַל *prep.* upon, over : *with suff.*
 עָלַי &c. p. 87
- עָלָה to go up, ascend : *imperf.*
 יַעֲלֶה ; *Hiph.* to bring up
 יַעֲלֶה pp. 225 f., 278
- עֲלִי Eli
- עִם *prep.* with, along with : *with*
suff. עִמִּי &c. ; *with 1st sg.*
suff. also עִמָּדִי
- עַם *m.* a people : *with art.* הָעָם,
with suff. עִמִּי ; *pl.* עַמִּים
- עָמַד to stand : *imperf.* יַעֲמֹד ; *Hiph.*
 יַעֲמִיד to set up, place :
 p. 260
- עָנָה (1) *Qal* to answer : *imperf.*

יַעֲנֶה ; (2) *Piel* יַעֲנֶה to afflict :
imperf. יַעֲנֶה *cf.* p. 278

- עָסָר *m.* dust : *with art.* הָעָסָר
- עֵץ *m.* tree
- עֲצָה *f.* counsel, advice ($\sqrt{\text{עצ}}$) :
cons. עֲצָת
- עֶרֶב *m.* evening (*segholate*)
- עָשָׂה to do, make : *imperf.* יַעֲשֶׂה,
short. imperf. יַעֲשֵׂשׁ p. 278
- עֵשָׂו Esau
- עֵת *f.* time, season : *with suff.* עִתִּי ;
pl. עֵתוֹת (עֵתוֹת)
- עַתָּה *adv.* now

פ

- פֶּה *m.* mouth : *cons.* פִּי ; *pl.* פִּיּוֹת
 p. 288 ; לְפִי-הַחֶרֶב with the
 edge of the sword
- פֹּה *adv.* here
- פָּזַר usually *Pi.* פָּזַר to scatter,
 disperse
- פָּלַל in *Hithp.* הִתְפַּלֵּל to pray
- פְּלִשְׁתִּי *m.* Philistine
- פֶּן *conj.* lest
- פָּנִים *m. pl.* face : *cons.* לְפָנַי before ;
with suff. לְפָנַי before me
- פֶּסַח Passover
- פָּעַם step, time : *dual* פָּעַמַיִם twice :
pl. פָּעַמִּים times
- פָּקַח to open (eyes) : *imperf.* יַפְקֹח
 p. 264
- פָּרָה *m.* ox : *with art.* הַפָּרָה, *pl.* פָּרִים
- פָּרַד in *Niph.* to be separated, to
 separate oneself
- פָּרָה *f.* cow
- פְּרִי *m.* fruit : *pausal* פְּרִי, *with*
suff. פְּרִי
- פָּרֹעַ Pharaoh

צ

צֹאן *c.* sheep, flock
 צֹהַר *m.* host: *pl.* צְהָרוֹת
 צְדִיקָה righteous, just: *pl.* צְדִיקִים
 צְדִיקָה *m.* righteousness: *with suff.*
 צְדִיקָה (segholate)
 צְדִיקָה *f.* righteousness: *with suff.*
 צְדִיקָה
 צוה (not used in *Qal*) *Pi.* צַוָּה to
 command: *imperf.* יִצְוֶה,
short. imperf. יִצֹּ, *imper.* צֹו,
 צִוָּה *p.* 272
 צָעַק to cry out: *imperf.* יִצְעַק
p. 262
 צָעָקָה *f.* a cry: *cons.* צְעָקָה, *with*
suff. צְעָקָתִי
 צַר Tyre
 צָרָה *f.* trouble, distress; *cons.* צָרָה,
with suff. צָרָתִי

ק

קָבַץ to assemble, gather (*trans.*):
also Pi. קָבַץ; to gather to-
 gether (*intrans.*) *Niph.* נִקְבַּץ
or Hithp. הִתְקַבֵּץ
 קָבַר to bury
 קֶבֶר *m.* grave: *with suff.* קֶבְרִי
 (segholate)
 קָדַשׁ, קָדַשׁ to be holy: *imperf.*
 יִקְדָּשׁ; *Pi.* קָדַשׁ to sanctify;
Niph. נִקְדָּשׁ and *Hithp.* הִתְקַדָּשׁ
 to sanctify oneself
 קָדוֹשׁ *adj.* holy
 קָדוֹשׁ *m.* holiness: *with suff.* קָדוֹשִׁי
 (segholate)
 קהל (not used in *Qal*) *Hiph.* to call
 together, assemble: *Niph.* to
 be gathered together, to

assemble

קָהַל *m.* assembly, gathering
 קוֹל *m.* voice: *pl.* קוֹלוֹת
 קוּם to arise, stand up: *Qal perf.*
 קָם, *imperf.* יִקָּם; *Hiph.* הִקָּם
 to set up, establish: *p.* 270
 קָטַן *vb. stative* to be small: *imperf.*
 יִקָּטַן *p.* 95
 קָטָן, קָטָן *adj. m.* small, young,
 younger: *f.* קָטָנָה; *pl. m.* קָטָנִים
 קָלַל to be light, despised: *Qal*
perf. קָלַל, *imperf.* יִקָּלַל; *Pi.*
 יִקָּלַל to curse: *p.* 274
 קָצַף to be angry
 קָרָא to call, cry, read: *imperf.*
 יִקְרָא *p.* 266; *sometimes* =
 קָרָה, *e.g. inf. cons.* (ל)קָרָה
 to meet, towards
 קָרַב, קָרַב *vb. stative* to draw
 near: *imperf.* יִקְרַב *p.* 95
 קָרָה to happen, befall
 קָרַע to tear, rend: *imperf.* יִקְרַע
p. 264

ר

רָאָה to see: *imperf.* יִרְאֶה, *short.*
imperf. יִרָא, *with waw consec.*
 וַיִּרָא; *Niph.* נִרְאָה to be seen,
 to appear; *Hiph.* הִרְאָה to
 show
 רְאוּבֵן Reuben
 רֹאשׁ *m.* head: *pl.* רֹאשִׁים
 רִאשׁוֹן *m.* first: *f.* רִאשׁוֹנָה *p.* 244
 רַב *adj.* great, much: *pl.* רַבִּים
 many
 רָגַל *f.* foot: *dual* רָגְלַיִם (segholate)
 רָדַף to pursue, persecute
 רוּחַ wind, spirit: *pl.* רוּחוֹת

רום to be high: *Qal perf.* רָם, *imperf.* יָרוּם; *Hiph.* הָרִים to lift up: p. 270
 רוץ to run: *Qal perf.* רָץ, *imperf.* יָרוּץ p. 270
 רָחֵל Rachel
 רָחַץ to wash: *imperf.* יָרַחַץ p. 262
 רְכוּשׁ *m.* wealth, substance
 רַע *adj. m.* evil: *f.* רָעָה; *pl. m.* רָעִים
 רֵעַ friend, companion: *with suff.* רֵעִי, רֵעָה, רֵעִי
 רָעַב *vb. stative* to be hungry: *imperf.* יָרָעַב p. 95
 רָעַב *adj.* hungry
 רָעַב *m.* hunger, famine
 רֹעֵה shepherd: *cons.* רָעָה; *pl.* רָעִים
 רַק *adv.* only, except
 רָשָׁע *adj.* wicked

ש

שָׁם to place, set: *Qal perf.* שָׂם, *imperf.* יָשַׁם p. 270
 שָׂפָה *f.* lip, bank, edge: *dual* שְׂפָתַי, *cons.* שְׂפָתַי
 שָׂרָה Sarah
 שָׂרַף to burn

ש

שָׂאוּל Saul
 שְׂאוּל Sheol, Hades, the nether-world
 שָׂאל to ask, to inquire: *imperf.* יִשְׂאֵל p. 262
 שָׁבַח *in Pi.* שָׁבַח to praise
 שָׁבַע *in Niph.* נִשְׁבַּע to swear, take an oath

שִׁבְעָה *f.*, שִׁבְעָה *m.* seven: שִׁבְעִים *c.* seventy: pp. 242 ff.
 שָׁבַר to break: *Pi.* שָׁבַר to break in pieces
 שַׁבָּת Sabbath
 שָׁוְא *m.* vanity, falsehood
 שָׁבַח to return, come back: *Qal perf.* שָׁב, *imperf.* יָשׁוּב; *Hiph.* הִשְׁבִּיחַ to cause to return, *i.e.* to bring back, restore: p. 270
 שׁוֹר *m.* ox: *pl.* שְׁוָרִים
 שָׁחַט to slaughter: *imperf.* יִשְׁחַט p. 262
 שָׁחַר *m.* dawn
 שָׁחַת (*not used in Qal*) *Pi.* שָׁחַת and *Hiph.* הִשְׁחִית to destroy, corrupt: *Niph.* נִשְׁחַח to be destroyed, corrupted
 שָׁכַב *vb. stative* to lie down, sleep: *imperf.* יִשְׁכַּב p. 97
 שָׁכַח to forget: *imperf.* יִשְׁכַּח p. 264
 שֶׁכֶּם Shechem
 שָׁלוֹם *m.* peace
 שָׁלַח to send: *with* יָד to stretch out one's hand; *imperf.* יִשְׁלַח; *Pi.* שָׁלַח to send away, let go: p. 264
 שָׁלֵם *adj.* perfect, whole, complete
 שְׁלֹמֹה Solomon
 שָׁלֹשׁ *f.*, שְׁלֹשָׁה *m.* three: שְׁלֹשִׁים *c.* thirty: pp. 242 ff.
 שֵׁם *m.* name: *with suff.* שְׁמִי; *pl.* שְׁמוֹת
 שָׁם *adv.* there: שָׁמָּה thither
 שָׁמַד (*not used in Qal*) *Hiph.* הִשְׁמִיד to destroy: *Niph.* נִשְׁמַד to be destroyed

שְׁמוּאֵל Samuel

שָׁמַיִם *pl.* heaven(s) : *cons.* שָׁמַיִ

שָׁמַע to hear, listen : *imperf.* יִשְׁמַע ;

שָׁמַע לְקוֹל or בְּקוֹל to give

heed, obey ; *Hiph.* הִשְׁמִיעַ to

cause to hear, announce :

p. 264

נִשְׁמַר to keep watch : *Niph.* נִשְׁמַר

to take heed, beware

שָׂמַר *part. as noun* watchman

שֶׁשׁ sun : *with suff.* שֶׁשִׁי (*segholate*)

שָׁנָה *f.* year : *dual* שְׁנַיִם two years ;

pl. שָׁנִים

שְׁנִי *adj. m.* second : *f.* שְׁנִיָּה p. 244

שָׁפַט to judge

שֹׁפֵט *part. as noun* a judge

שָׁפַךְ to pour out, shed

שָׁקָה *used in Hiph. as causative of*

שָׁתָה ; הִשְׁקָה to give to drink :

imperf. יִשְׁקֶה, *short. imperf.*

יִשְׁקֶ (defective) pp. 238, 272

שָׁתָה to drink : *imperf.* יִשְׁתֶּה, *short.*

imperf. יִשְׁתֶּ (Hiph. from √שקה)

pp. 238, 272

ת

תִּרְדָּה *m.* midst : *cons.* תִּרְדָּה in the midst of

תּוֹרָה *f.* instruction, law

תַּחַת *prep.* under, beneath, instead

of : *with suff.* תַּחְתֵּי p. 87 f.

תְּפִלָּה *f.* prayer (פָּלַל')

ENGLISH — HEBREW

A

Aaron אהרן
 abide, to יָשַׁב (to sit): *imperf.* יֹשֵׁב
 p. 268
 able, to be *perf.* יָכַל: *imperf.* יֹכֵל
 p. 238
 Abraham אַבְרָהָם
 according to, as כִּי *prep.*
 advice עֲצָה: *cons.* עֲצַת
 afraid, to be יָרָא: *imperf.* יֹרֵא, *inf.*
cons. יִרְאֶה p. 211; followed by
 מִן, מִיֶּשֶׁר, or אֶת- p. 127 vocab.
 after אַחֲרַי: *with suff.* אַחֲרֵי
 p. 87
 again עוד
 against בָּ, עַל, אֲגַד *prep.*
 aged *adj.* זָקֵן: *vb. stative* זָקַן;
imperf. יִזְקֶן
 alive חַי
 all כָּל-, כָּל
 allow, to נָתַן (to give)
 alone לְבַד: *with suff.* לְבַדִּי I
 alone, &c.
 also גַּם
 among, amongst בְּתוֹךְ (in the
 midst of): *cons. of* תָּוֹךְ
 angel (messenger) מַלְאָךְ: *cons.*
 מַלְאֲךָ
 angry, to be קָצַף
 announce, to [Hiph. of] הִגִּיד
 p. 258, Hiph. of שָׁמַע
 another אַחֵר: *pl.* אַחֲרִים other(s)
 any כָּל-, כָּל
 appear, to [Niph. of] רָאָה (to see)]
 נִרְאֶה

approach, to (1) קָרַב, קָרַב:
imperf. יִקְרַב: (*stative*)
 (2) נָגַשׁ: *perf. in Niph.* נִגַּשׁ;
imperf. in Qal יִגַּשׁ; *imper. in*
Qal גַּשׁ p. 258.
 arise, to קָם: *Qal perf.* קָם, *imperf.*
 יָקִים p. 270
 ark (of the Lord) אֲרוֹן
 as כִּי *prep.*, כְּאֲשֶׁר
 ascend, to עָלָה: *imperf.* יַעֲלֶה
 p. 278
 ashamed, to be בוּשׁ: *imperf.* יִבוֹשׁ
 pp. 205 f., 270
 aside, to turn סוּר: *perf.* סָר,
imperf. יִסוּר p. 270
 ask שָׁאַל: *imperf.* יִשְׁאַל p. 262
 assemble, to (*trans.*) קָבַץ (*Qal*)
 and *Pi.* קָבַץ: [*Hiph. of* קָהַל]
 הִקְהִיל
 (*intrans.*) קָבַץ *in Niph.* וְקָבְצוּ
 and *Hithp.* הִתְקַבְּצוּ *in*
Niph. וְקָהְלוּ
 assembly קָהַל, עֲדָה

B

bad *m.* רָע: *f.* רַעָה; *m. pl.* רָעִים
 bake, to אָפַה: *imperf.* יֹאפֶה p. 278
 bank (of river) שָׂפָה: *cons.* שִׁפְתָּה
 battle, a מִלְחָמָה: *cons.* מִלְחָמָת
 be, to; become, to הָיָה: *imperf.*
 יִהְיֶה, *short. imperf. (Juss.)* יִהְיֶה
 p. 92
 bear, to (carry) נָשָׂא: *imperf.* יִשֵּׂא
 p. 276
 bear, to (child) יָלַד, p. 268

- beast חיה
 beautiful *m.* יָפֵה : *f.* יָפָה
 because כִּי
 befall, to קָרָה
 before לְפָנַי (to the face of): be-
 fore me לְפָנַי (to my face) &c.
see face [p. 268
 beget, to [Hiph. of יָלַד] הוֹלִיד
 behind אַחֲרַי : *with suff.*
 אַחֲרַי p. 87
 behold הִנֵּה, הִנֵּה : *with suff.* הִנֵּי &c.
 below, beneath תַּחַת : *with suff.*
 תַּחְתַּי p. 87
 bespoil, to כָּבַד : *imperf.* יָבֹד p. 274
 between בֵּין : *with suff.* בֵּינִי
 beware, to [Niph. of שָׁמַר (to
 keep)] נִשְׁמַר : *imperf.* יִשְׁמַר
 bless, to [Pi. of בָּרַךְ] בָּרַךְ : *imperf.*
 יְבָרַךְ p. 262
 blessing בְּרָכָה : *with suff.* בְּרָכָתִי
 blood דָּם : *cons.* דָּם ; bloodshed
 דָּמִים (*pl.*), *cons.* דָּמִי
 book סֵפֶר : *with suff.* סֵפֶרִי ; *pl.*
 סֵפָרִים, *cons.* סֵפָרִי (*segholate*)
 border גְּבוּל
 both . . . and גַּם . . . גַּם
 boy (child) יָלֵד (*segholate*): (lad)
 נָעַר
 bread לֶחֶם : *with suff.* לֶחֶמִי (*segho-*
late)
 break, to שָׁבַר : to break in pieces
Pi. שָׁבַר
 breathe, to נָפַח : *imperf.* יִנְפַח p. 184
 bring, to Hiph. of בָּוא (to come),
i.e. to cause to come, *perf.*
 הִבִּיא, *imperf.* יִבִּיא p. 279
 bring back, to : Hiph. of שׁוּב (to
 return), *i.e.* to cause to re-
 turn, *perf.* הִשִּׁיב, *imperf.* יִשִּׁיב
 p. 270
 bring down, to Hiph. of יָרַד (to
 descend), *i.e.* to cause to
 descend, *perf.* הוֹרִיד, *imperf.*
 יוֹרִיד p. 268
 bring forth, bring out, to Hiph.
 of יָצָא (to go forth), *i.e.* to
 cause to go forth, *perf.* הוֹצִיא,
imperf. יוֹצִיא p. 279
 bring up, to Hiph. of עָלָה (to go
 up), *i.e.* to cause to go up
 הִעֲלָה p. 278
 brother אָח : *cons.* אָחִי ; *pl.* אַחִים
 build, to בָּנָה : *imperf.* יִבְנֶה, *short.*
imperf. יִבֵּן p. 272
 bull שׂוֹר, שׂוֹר
 burn, to שָׂרַף
 bury, to קָבַר
 but כִּי אִם : *after negative*
clause
 C
 call, to קָרָא : *imperf.* יִקְרָא p. 266
 camel גַּמְלִים : *pl.* גַּמֶּל
 camp מַחֲנֶה : *cons.* מַחֲנֶה, *with suff.*
 מַחֲנֵהוּ
 Canaan כְּנַעַן
 Canaanite כְּנַעֲנִי
 capture, to לָכַד
 care, to take [Niph. of שָׁמַר] נִשְׁמַר
 cattle (1) מִקְנֶה : *cons.* מִקְנֶה, *with*
suff. מִקְנֵהוּ
 (2) בְּהֵמָה
 celebrate, to חָגַג : *imperf.* יִחַגַּג p. 274

child *m.* יָלֵד *f.* יְלֵדָה; children
of Israel (sons of Israel)

בְּנֵי-יִשְׂרָאֵל

choose, to בָּחַר : followed by ב

city *f.* עִיר *pl.* עָרִים

come, come in, to בּוֹא : *Qal perf.*

בָּא, *imperf.* יָבֹא, *imper.* בֹּא

p. 279

command, to [*Pi. of צוה*] *perf.* צִוָּה;
imperf. יִצְוֶה, *short. imperf.*

יִצְוֶה; *imper.* צִו, *p.* 272

command, commandment מִצְוָה :

pl. מִצְוֹת

companion רֵעַ : with suff. רֵעִי,

רֵעֶךָ; *pl.* רֵעִים

complete (*adj.*) שָׁלֵם

conceal, to: (*trans.*) [*Hiph. of* חָבַא

or סָתַר] הִסְתַּיֵּר, הִסְתַּבֵּר [סָתַר

or סָתַר] הִסְתַּר, נִסְתַּר [חָבַא

or חָבַא]; *Hithp.*

הִתְחַבֵּר, הִתְחַסְּרַר

congregation עֵדָה, קְהָל

counsel עֲצָה : *cons.* עֲצָת, with suff.

עֲצָתִי

count, to סָפַר (*number*)

country *f.* אֶרֶץ : with art. הָאֶרֶץ;

pl. אֶרְצוֹת, *cons.* אֶרְצוֹת (*segho-*

late)

covenant בְּרִית : to make a

covenant בְּרִית בְּרִית, *lit.* to

cut a covenant

cow שָׂרָה

create, to בָּרָא : *imperf.* יִבְרָא *p.* 266

cross, to עָבַר : *imperf.* יַעְבֵּר *p.* 260

cry, to (1) קָרָא : *imperf.* יִקְרָא;

p. 266

(2) יִצְעַק : *imperf.* יִצְעַק *p.* 262

cry *n.* צַעֲקָה : *cons.* צַעֲקָה, with
suff. צַעֲקָתִי

curse, to (1) [Pi. of קָלַל]

(2) *Qal of* אָרַר : *imperf.* יִאָר;

p. 274

cut, to כָּרַת

D

dark, to be חָשַׁךְ : *imperf.* יִחְשַׁךְ

darkness חֹשֶׁךְ (*segholate*)

daughter בַּת : with suff. בַּתִּי; *pl.*

בָּנוֹת, *cons.* בָּנוֹת

David דָּוִד

dawn שָׁחַר

day יוֹם : *dual* יוֹמִים; *pl.* יָמִים, *cons.*

יָמֵי

death מָוֶת : *cons.* מוֹת, with suff.

מוֹתִי

death, to put to: *Hiph. of* מוֹת

(to die), i.e. to cause to die

הִמִּית : *imperf.* יִמִּית *p.* 270

declare, to (1) [*Hiph. of* נָגַד]

p. 258

(2) [*Pi. of* סָפַר]

deliver (save), to (1) [*Hiph. of* נָצַל]

הִצִּיל *p.* 258

(2) [*Hiph. of* יָשַׁע] *p.* 211

deliver (hand over), to (1) וָטַן to

give

(2) מָכַר to sell

deliverance יְשׁוּעָה

depart, to סוּר : *Qal perf.* סָר,

imperf. יִסוּר *p.* 270

descend, to יָרַד : *imperf.* יִרַד,

imper. יָרַד, *inf. cons.* יָרֵת

p. 268

desert מִדְבָּר : *cons.* מִדְבָּר
 desire, to יָחַד : *imperf.* יִחַד
 despised, to be קָלַל : *Qal perf.*
 קָל, *imperf.* יִקָּל p. 274
 destroy, to (1) [*Pi. and Hiph. of*
 הִשְׁחִית, שָׁחַת [שָׁחַת
 (2) [*Hiph. of שָׁמַד*] הִשְׁמִיד
 (3) [*Hiph. of אבד*] (to be lost),
i.e. to cause to be lost הִיאֲבִיד
 die, to מוּת : *Qal perf.* מָת, *imperf.*
 יָמַת p. 270
 disperse, to [*Pi. of מוּר*] שָׁנַר
 distinguish, divide, to [*Hiph. of*
 הִבְדִּיל [בָּדַל
 distress צָרָה
 divide, to *see* distinguish
 do, to עָשָׂה : *imperf.* יַעֲשֶׂה, *short.*
imperf. יַעֲשֶׂה p. 278
 door דֶּלֶת (*segholate*)
 draw near, to (1) *vb. stative* קָרַב,
 יָקַר : *imperf.* יִקָּרַב
 (2) *perf. in Niph.* נָגַשׁ, *imperf.*
in Qal יָגַשׁ, *imper. in Qal* יִגַּשׁ
 p. 258 [p. 260
 dream, to יָחַלם : *imperf.* יִחַלֵּם
 dream, a חֲלוֹמוֹת : *pl.* חֲלוֹמוֹת
 dungeon בּוֹר
 dust עָפָר : *with art.* הָעָפָר, *cons.*
 עָפָר
 drink, to שָׁתָה : *imperf.* יִשְׁתֶּה; *short.*
imperf. יִשְׁתֶּה; to give to drink
 [*Hiph. of שָׁקָה*] הִשְׁקָה; *imperf.*
 יִשְׁקֶה *short. imperf.* יִשְׁקֶה (*de-*
fective) p. 238
 dwell יָשַׁב : *imperf.* יִשְׁבֶּה; *imper.*
 יִשָּׁב p. 268
 dweller יֹשֵׁב (*part.*)

E

each כָּל- , כָּל
 ear *f.* אָזְנוֹ : *with suff.* אָזְנִי; *dual*
 אָזְנַי (*segholate*)
 earth *f.* (1) אֲרֶזֶץ : *with art.* הָאָרֶץ,
with old acc. case-ending אֲרֶצָה
 (2) אֲדָמָה : *cons.* אֲדָמָה
 eat, to אָכַל : *imperf.* יֹאכַל p. 260
 Eden עֵדֶן
 edge שֵׁפָה (lip) : with the edge of
 the sword לְסִי-חֶרֶב (with the
 mouth of the sword)
 Edom אֲדוּמָה
 Egypt מִצְרַיִם
 Egyptian מִצְרַיִם
 eight *m.* שְׁמֹנֶה : *f.* שְׁמֹנֶה
 eighth *m.* שְׁמִינִי : *f.* שְׁמִינִית
 elder זָקֵן : *cons.* זָקֵן; *pl.* זָקֵנִים,
cons. זָקֵנִי
 Eli עֲלִי
 Eliezer אֱלִיעֶזֶר
 Elijah אֵלִיָּהוּ
 enemy אֹיֵב : *with suff.* אֹיְבִי; *pl.*
 אֹיְבִים
 enter, to בּוֹא : *perf.* בָּא, *imperf.*
 יָבֹא p. 279
 Esau עֵשָׂו
 escape, to [*Niph. of מָלַט*] נִמְלַט
 establish, to [*Hiph. of קָם*] הִקָּם
 p. 270
 eternity עוֹלָם
 even עָם
 evening עָרֶב
 ever, for לְעוֹלָם : לְעוֹלָם (eter-
 nity)
 every כָּל- , כָּל

evil *adj. m.* רע : *f.* רעה ; *pl. m.* רעים
 exceedingly מאד
 except (only) רק אם (but)
 exile, to go into (to be exiled) גלה :
imperf. יגלה p. 272
 exile, to [*Hiph. of* גלה] הגלה (to
 cause to go into exile) p. 272
 eye *f.* עין : *cons.* עין ; *dual.* עינים,
cons. עיני

F

face פנים : *pl. cons.* פני
 fair (beautiful) *m.* יפה : *f.* יפה
 fall, to יפל : *imperf.* יפול p. 258
 falsehood (vanity) שקר
 famine רעב
 father אב : *cons.* אבי, *with suff.*
 אבי ; *pl.* אבות, *cons.*
 אבות p. 288
 fear, to ירא (*followed by* מן, *מפני*,
 or את p. 127 vocab.): *imperf.*
 יירא, *inf. cons.* יראה p. 211
 fear *n.* יראת
 feast, to celebrate יחג : *imperf.* יחג
 p. 274
 feast *n.* משתה (√ שטה to drink)
 festival חג : *with art.* החג ; *pl.* חגים
 field שדה : *cons.* שדה ; *pl.* שדות
 fifth *m.* חמשי : *f.* חמשיית
 fight, to [*Niph. of* לחם] יגלחם :
 against ב
 fill (be full with) מלא : *imperf.*
 ימלא p. 266; (*in the active*
sense) *Pi.* מלא
 find, to מצא : *imperf.* ימצא p. 266
 fire *f.* אש
 first *m.* ראשון, ראשונה

firstborn *m.* בכור
 five *m.* חמשה : *f.* חמש
 flee, to (1) פרח : *imperf.* יפרח p. 264
 (2) נס : *perf.* נס, *imperf.* ינס
 p. 270
 flesh בשר
 flock (sheep) *c.* צאן
 foot *f.* רגל : *with suff.* רגלי ; *dual*
 רגלים (*segholate*)
 for *prep.* ל, *conj.* (because) כי
 forget, to שכח : *imperf.* ישכח p. 264
 forsake עזב : *imperf.* יעזב p. 260
 four *m.* ארבעה : *f.* ארבע
 fourth *m.* רביעי : *f.* רביעית
 friend רע : *pl.* רעים
 from *prep.* מן
 fruit פרי : *pausal* פרי, *with suff.*
 פרי
 full *adj.* מלא

G

garden גן : *with art.* הגן ; *pl.* גנים
 garment בגד : *with suff.* בגדי ; *pl.*
 בגדים, *cons.* בגדי (*segholate*)
 gather together, to: (*trans.*) [*Hiph.*
 of קהל] יקהיל : [*Pi. of* קבץ]
 קבץ
 (*intrans.*) [*Niph. of* קהל] יקהלו :
 [*Niph. and Hithp. of* קבץ]
 יתקבצו, יתקבצו
 gathering *n.* קהל
 generation דור : *pl.* דורות
 gentile גוי (nation) : *pl.* גוים
 Gilead גלעד
 girl ילדה, ילדה
 gift, offering מנחה

give, to נתן : imperf. נתן, imper.
נתן, inf. cons. נתן, with suff.
נתן p. 258

glory כבוד

go, to perf. הלך : imperf. הלך.
(הלך), imper. הלך, inf. cons.
הלך (defective) p. 237 f.

go down, to ירד : imperf. ירד,
imper. ירד p. 268

go forth, to יצא : imperf. יצא, imper.
יצא, inf. cons. יצא p. 279

go in, to בא : perf. בא, imperf.
בא p. 279

go out see go forth

go round, to סבב : imperf. יסבב :
imper. סבב p. 274

go up, to עלה : imperf. עלה,
short. imperf. על p. 278

go, to let [Pi. of שלח] שלח, imperf.
שלח, p. 264

God אלהים : with sg. vb. and adj.

gods אלהים : with pl. vb. and adj.

gold זהב

good, to be perf. טוב : imperf.
טוב, (טוב), defective) p. 238

good, to do [Hiph. of טוב] היטיב
p. 268

good adj. טוב

grace חן : with suff. חן

grave קבר : with suff. קברי (segho-
late)

great, to be vb. stative גדל : imperf.
גדל

great adj. גדול

ground אדמה : cons. אדמה

grow up, to גדל

H

hand f. יד : cons. יד ; dual ידים,
cons. ידי

handmaid אמה : with suff. אמתי

harden, to [Pi. of כבד] כבד
he הוא

head ראש : pl. ראשים

hear, hearken שמע : imperf. שמע,
p. 264

heart (1) לב : cons. לב, לב, with
suff. לבי [לבי]

(2) לבב : cons. לבב, with suff.

heaven(s) : pl. שמים, cons. שמי

heavy, to be vb. stative כבד :
imperf. יכבד

heavy adj. : כבד : f. כבדה

Hebrew עברי

heed, to give : שמע בקול or
שמע לקול (to hearken in or
to the voice of)

heed, to take [Niph. of שמר] נשמר
(to keep oneself)

herd (cattle) בקר

here הנה

hero (mighty man) גבור

hide, to : trans. [Hiph. of חבא or
סתיר] : התיבא or הסתיר : in-
trans. [Niph. and Hithp.]
התחבא, התסתיר, וסתיר

high, to be רם : perf. רם, imperf.
ירם p. 270

hill (mountain) הר : with art.
הר ; pl. הרים

holiness קדש : with suff. קדשי
(segholate)

holy, to be vb. stative קדש, קדש :
imperf. יקדש

holy, to make [*Pi. of* קדש] קדש
 honour, to [*Pi. of* כבוד] כבד
 horse סוס
 host צבא : *pl.* צבאות
 house בַּיִת : *cons.* בית ; *pl.* בתים
 (bātim), *cons.* בתי
 hunger רָעַב
 hungry, to be *vb. stative* רָעַב :
imperf. יָרַעַב
 hungry *adj.* רָעַב
 husband אִישׁ, בָּעַל

I

I אֲנִי, אָנֹכִי : *pausal* אָנֹכִי, אָנִי
 if אם
 in ב (*insep.*)
 incline, to נָטָה : *imperf.* יִשָּׂה, *short.*
imperf. יַטַּ p. 277
 inhabit יָשַׁב : *imperf.* יִשַּׁב, *imper.*
 שָׁב, *inf. cons.* שָׁבַת p. 268
 inhabitant יָשֵׁב (*part.*)
 inherit, to (1) נָחַל : *imperf.* יִנְחַל
 p. 144
 (2) יָרַשׁ : *imperf.* יִירַשׁ, *inf. cons.*
 יָרַשׁ p. 189
 inquire, to שָׁאַל : *imperf.* יִשְׁאַל
 p. 262
 instead of תַּחַת : *with suff.* תַּחְתֵּי
 p. 87 f.
 is, there ישׁ
 is not, there אין
 Isaac יִצְחָק
 Israel יִשְׂרָאֵל

J

Jacob יַעֲקֹב
 Jericho יְרִיחוֹ

Jerusalem יְרוּשָׁלַיִם : *usually found*
in the Bible as יְרוּשָׁלַם

Jordan יַרְדֵּן

Joseph יוֹסֵף

Joshua יְהוֹשֻׁעַ

journey, to נָסַע : *imperf.* יִסַּע
 p. 184

journey, a דֶּרֶךְ (way)

Judah יְהוּדָה

judge, to שָׁפַט

judge, a שֹׁפֵט (*part.*)

judgement מִשְׁפָּט

just (righteous) צַדִּיק

K

keep, to (watch) שָׁמַר

keeper, (watchman) שֹׁמֵר (*part.*)

kill, to (1) הָרַג : *imperf.* יִהַרַג
 p. 260

(2) *Hiph.* of מוֹת (to die), *i.e.* to
 cause to die הִמִּית, *imperf.* יִמִּית
 p. 270

kindness חֶסֶד : *with suff.* חֶסְדִּי
 (*segholate*)

king, to be מָלַךְ

king, to make [*Hiph.*] הִמְלִיךְ

king, מָלַךְ : *with suff.* מַלְכִּי (*segho-*
late)

kingdom מַמְלָכָה : *cons.* מַמְלָכֹת,
with suff. מַמְלָכֹתַי

know, to יָדַע : *imperf.* יִדַּע, *im-*
per. יָדַע, *inf. cons.* יָדַעַת p. 279

knowledge יָדַעַת

L

Laban לָבָן

lad נָעַר

land אָרֶץ: *with art.* הָאָרֶץ, *with old acc. case-ending* אֶרְצָה, *with suff.* אֶרְצִי (*segholate*)

law תּוֹרָה

learn, to יָלַם: *imperf.* יִלְמַד

leave, to (forsake) עָזַב: *imperf.* יִעָזֹב p. 260

lest לֵאמֹר *with imperf.*

lie down, to שָׁכַב, *imperf.* יִשְׁכַּב, *imper.* שָׁכַב p. 97

life חַיִּים *pl.*, נֶשְׁמָה (soul)

lift up, to (1) נָשָׂא: *imperf.* יִשְׂאֵל, *imper.* שָׂא p. 276

(2) *Hiph. of* רָם (to be high), *i.e.* to cause to be high הֲרִים p. 270

light, to be (despised) קָלַל: *perf.* יִקָּל, *imperf.* יִקַּל p. 274

light (brightness) אֹר

lion אַרְיֵי

lip שִׁפְתַּי, *dual* שִׁפְתַּיִם, *cons.* שִׁפְתַּי

little, to be *vb. stative* קָטַן: *imperf.* יִקָּטַן

little *adj. sg. m.* קָטָן, *f.* קָטָנָה; *pl. m.* קָטָנִים

living *adj.* חַי

lord אֲדוֹן

Lord (Yahweh) יְהוָה

lost, to be אָבַד: *imperf.* יִאָבֵד pp. 161, 260

Lot לוֹט

M

magnify, to: *Hiph. of* גָּדַל (to be great), *i.e.* to cause to be great הִגְדִּיל

maidservant אִמָּה: *with suff.* אִמָּתִי

make, to עָשָׂה: *imperf.* יַעֲשֶׂה; *short. imperf.* יַעֲשֶׂה p. 278

man אִישׁ: *pl.* אֲנָשִׁים, *cons.* אֲנָשִׁי

many: *pl. of* רַב (much) רַבִּים &c.

master אֲדוֹן, בָּעַל

matter דָּבָר

messenger מַלְאָךְ: *cons.* מַלְאָכִים

midst תְּוֹךְ: *cons.* תְּוֹכֵךְ

mighty גִּבּוֹר: mighty warrior גִּבּוֹר-מִלְחָמָה

money (silver) כֶּסֶף: *with suff.* כֶּסֶפִּי (*segholate*)

morning בֹּקֶר

morrow, to-morrow מָחָר

Moses מֹשֶׁה

mother אִם: *with suff.* אִמִּי; *pl.* אִמּוֹת

mountain הָר: *with art.* הַהָר; *pl.* הָרִים

mouth פֶּה: *cons.* פִּי; *pl.* פִּיּוֹת p. 288

much רַב: *pl.* many

N

naked עֲרֻמִּים: *pl.* עֲרֻמִּים

name שֵׁם: *with suff.* שְׁמִי; *pl.* שְׁמוֹת

nation גּוֹי: *pl.* גּוֹיִם

neighbour רֵעַ

night *m.* לַיְלָה (*longer form of* לַיִל)

nine *m.* תֵּשַׁע: *f.* תֵּשַׁע

ninth *m.* תֵּשְׁעִית: *f.* תֵּשְׁעִית

no, not לֹא

now עַתָּה

O

offering (gift) מִנְחָה

old *adj.* זָקֵן

old, to be זָקַן: *imperf.* יִזְקַן p. 95 f.

on (upon) על : *with suff.* עלי p. 87
 one *m.* אחד : *f.* אחת
 one . . . another אִישׁ . . . רֵעֵהוּ (a
 man . . . his friend) : . . . אִישׁ
 אָחִיו (a man . . . his brother) ;
 זֶה . . . זֶה (this . . . this)
 open, to פָּתַח : (the eyes) פָּקַח
 opposite נֹדֵד
 or או
 other אַחֵר : *pl.* אַחֵרִים
 out of מִן
 over עַל (on, upon)
 ox (1) שׁוֹר : *with art.* הַשׁוֹר ; *pl.*
 שׁוֹרִים ; (2) שׁוֹרָה ; *pl.* שׁוֹרִיִּם

P

palace הֵיכָל
 pass over, to (cross) עָבַר : *imperf.*
 יָעֹבֵר p. 260
 Passover פֶּסַח
 peace שְׁלוֹמַת
 people, עַם : *with art.* הָעַם, *with*
suff. עַמִּי ; *pl.* עַמִּים
 perfect שָׁלֵם
 perish, to אָבַד : *imperf.* יֵאָבֵד
 pp. 161, 260
 permit, to נָתַן (give)
 Pharaoh פַּרְעֹה
 Philistine פִּלִּשְׁתִּי
 pit בּוֹר : *pl.* בּוֹרוֹת
 pitcher כַּד : *with suff.* כַּדִּי
 place, to שָׂם : *perf.* שָׂם, *imperf.*
 יָשָׂם, *imper.* יִשֵּׂם p. 270
 place, a מְקוֹמַת : *pl.* מְקוֹמוֹת
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 plague, a מַגֵּפָה

plant, to נָטַע : *imperf.* יִשַׁע p. 184
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 pour out, to שָׁפַךְ
 praise, to *Pi. of* (1) הִלֵּל [הלל]
 (2) שָׁבַח [שבח]
 pray, to [*Hithp. of* פָּלַל] הִתְפַּלֵּל
 prayer תְּפִלָּה
 priest כֹּהֵן : high priest כֹּהֵן גָּדוֹל
 prophesy, to [*Niph. and Hithp.*
of נָבֵא] הִתְנַבֵּא and נָבֵא
 prophet נְבִיא
 pursue, to דָּרַךְ

Q

queen מַלְכָּה

R

raise, to [*Hiph. of* (1) קָם (to rise),
i.e. to cause to rise] הִקָּם
 (2) רוּם (to be high), *i.e.* to cause
 to be high הִרָּם p. 270
 reach, to [*Hiph. of* נָגַע] הִנְיַע p. 276
 read, to קָרָא : *imperf.* יִקְרָא p. 266
 reign, to מָלַךְ
 relate, to [*Pi. of* סָפַר] סִפֵּר
 remember, to זָכַר
 remove, to [*Hiph. of* סוּר (to de-
 part), *i.e.* to cause to depart]
 הִסְרִיר p. 270
 rend, to קָרַע
 restore, to [*Hiph. of* שׁוּב (to re-
 turn), *i.e.* to cause to return]
 הִשִּׁיב p. 270
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 שָׁב, *imperf.* יָשׁוּב, *imper.* יִשׁוּב
 p. 270

Reuben רְאוּבֵן
 reveal, to גָּלָה : *imperf.* יִגְלֶה, *short.*

imperf. יִגְלֶה p. 272

righteous צַדִּיק

righteousness (1) צְדָקָה : *with suff.*

צַדִּיק

(2) צַדִּיקָה : *cons.* צְדָקָה, *with suff.* צְדָקָתִי

rise, to קָם : *perf.* קָם, *imperf.*

יָקוּם p. 270

river נָהָר : *cons.* נָהָר

rule (over), to (2) שָׁסַל

S

Sabbath שַׁבָּת

sacrifice, to זָבַח

sacrifice, a זֶבֶח : *with suff.* זֶבְחִי
 (*segholate*)

sake of, for לְמַעַן : *with suff.* לְמַעְנִי

salvation יִשְׁעָה

Samuel שְׁמוּאֵל

sanctify, to [*Pi.* of קִדַּשׁ]

Sarah שָׂרָה

Saul שָׂאֻל

save, to *Hiph.* of (1) הִצִּיל [בָּצַל] : *imperf.* יִצִּיל p. 258

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saved, to be *Niph.* of (1) [בָּצַל]
 נִצַּל p. 258

(2) יִשְׁעַ : *imperf.* נוֹשַׁע [ישע]
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say, to אָמַר : *imperf.* יֹאמַר, *with waw consec.* יֹאמְרָה p. 162

scatter, to [*Pi.* of סָוַר]

sea יָם : *cons.* יָם; *pl.* יָמִים

season *f.* עֵת : *with suff.* עֵתִי; *pl.* עֵתִים

second *m.* שְׁנִי *f.* שְׁנִית

see, to רָאָה : *imperf.* יִרְאֶה, *short.*
imperf. יִרְאֶה, *with waw consec.*

יִרְאֶה

seed זֶרַע : *with suff.* זֶרְעִי (*segholate*)

seek, to [Pi. of בָּקַשׁ] בָּקַשׁ

seize, to אָחַז, *Hiph.* of חָזַק

sell, to מָכַר

send, to שָׁלַח : *imperf.* יִשְׁלַח p. 264

send away, to [Pi. of שָׁלַח] שָׁלַח : *imperf.* יִשְׁלַח p. 264

separated, to be *Niph.* of סָדַד

serpent נָחָשׁ

servant עֲבָדִי : *with suff.* עֲבָדִי
 (*segholate*)

serve, to עָבַד : *imperf.* יַעֲבֹד p. 260

service עֲבוּדָה

set, to שָׂם : *perf.* שָׂם, *imperf.* יִשֶׂם p. 270

set up, to *Hiph.* of קָם (to rise),
i.e. to cause to rise הִקָּם : *imperf.* יִקָּם p. 270

seven *m.* שֶׁבַע *f.* שֶׁבַע

Shechem שֶׁכֶּם

shed, to שָׁסַף

sheep *c.* צֹאן

Sheol (netherworld) שְׂאוּל

shepherd רָעָה : *cons.* רָעָה; *pl.* רָעִים

show, to *Hiph.* of רָאָה (to see),
i.e. to cause to see הִרְאָה : *imperf.* יִרְאֶה

sign אֵת *pl.* אֵתוֹת

silver כֶּסֶף : *with suff.* כֶּסֶפִּי (*segholate*)

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 p. 260
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 p. 270
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pl. m. קְטַנִּים
- smite, to (1) נָגַף : *imperf.* יֹנִיף p. 258
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- so כֵּן
 Solomon שְׁלֹמֹה
 son בֶּן, *cons.* בֵּן, *pl.* בָּנִים
 soul *f.* נַפְשׁ : *with suff.* נַפְשִׁי (*segholate*)
- speak, to [*Pi. of* דָּבַר] דִּבֵּר
 spill (shed) שָׁפַךְ
 spirit רוּחַ : *with suff.* רוּחִי
- spring (fountain) (1) צִיָּן : *cons.* צִיָּן
 (2) מַצְעָן : *cons.* מַצְעָן
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- stand, to עָמַד : *imperf.* יִעַמַּד
 p. 260
- star כּוֹכַב
- steal, to גָּבַח
- still (yet) עוֹד
- stone *f.* אֶבֶן : *with suff.* אֶבְנִי (*segholate*) ; *pl.* אֶבְנִים, *cons.* אֶבְנֵי
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 p. 264
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T

- tablet לַחֹת : *pl.* לַחֹתוֹת
- take, to (1) לָקַח : *imperf.* יֹקַח, *imper.* קַח, *inf. cons.* קַחַת
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 (2) [*Pi. of* סָסַר] סָסַר
- temple הֵיכָל
- ten *m.* עֶשְׂרֵה : *f.* עֶשְׂרִים
- that *conj.* כִּי : in order that לְמַעַן
- that *demonstr. adj. m.* הַזֶּה : *f.* הַיא
- then אַז

thence מִשָּׁם (from there)
 there שָׁם
 there is (are) יֵשׁ
 there is (are) not אֵין
 therefore עַל-כֵּן, לְכֵן
 these אֵלֶּה c.
 thing דָּבָר
 this m. זֶה; f. זאת
 thither שָׁמָּה (to there)
 three m. שְׁלֹשָׁה; f. שְׁלוֹשׁ
 throne כִּסֵּא
 thus כֵּן
 till (until) עַד-אֲשֶׁר, עַד
 time (season) f. עֵת: *with suff.*
 עֵתִי; *pl.* עֵתִים; a time שָׁעָה;
 twice שְׁעֵמֶיִם *dual*
 to, unto אֶל, ל (*insep.*)
 touch, to נָגַע: *imperf.* יָגַע, *imper.*
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 tree עֵץ
 trouble צָרָה, צָרָה
 trust, to בָּטַח: *followed by* ב
 truth אֱמֻנָה
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 יָסוּר p. 270
 twice שְׁעֵמֶיִם: *dual of* שָׁעָה (a time)
 two m. שְׁנַיִם; f. שְׁתֵּי

U

uncover, to יָגַד: *imperf.* יִגְלֶה
 p. 272
 under תַּחַת: *with suff.* תַּחַתִּי p. 87 f.
 until עַד
 unto אֶל: *with suff.* אֵלַי p. 87

upon עַל: *with suff.* עָלַי p. 87
 upright יָשָׁר

V

vanity שְׁוָא
 very מְאֹד: *follows adj.*
 voice קוֹל

W

walk, to הִלְךְ: *and in Hithp.*
 הִתְהַלֵּךְ
 wall (of a city) חוֹמָה
 war מִלְחָמָה: *cons.* מִלְחָמָה
 warrior גִּבּוֹר-מִלְחָמָה (mighty man
 of war)
 wash, to (body) רָחַץ: *imperf.* יִרְחֹץ
 p. 262; (clothes) [Pi. of כִּבְּסָה]
 כִּבַּס
 watch, to שָׁמַר
 watchman שָׁמַר *part.*
 water, to [Hiph. of שָׁקָה] הִשְׁקָה:
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 when ב *or* כ *with inf. cons.* p. 132;
 כִּאֲשֶׁר *and* כִּי *with finite verb*
 where? אֵיזָה
 wherefore? (why) לָמָּה
 which *relat.* אֲשֶׁר p. 135
 who *relat.* אֲשֶׁר p. 135
 who? מִי
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 wicked רָשָׁע

wife (woman) אִשָּׁה : cons. אִשָּׁת ;

pl. נָשִׁים

wilderness מִדְבָּר : cons. מִדְבָּר

wind רֵיחַ

wine יַיִן : cons. יַיִן

wisdom חָכְמָה

wise חָכָם

with (1) *abl.* בְּ

(2) (together with) אֶת, עִם

without בְּלִי

woe! אֵי

woman (wife) אִשָּׁה : cons. אִשָּׁת ;

pl. נָשִׁים

word דְּבָר

work, to (serve) עָבַד : imperf. יַעֲבֹד

p. 260

world עוֹלָם

write, to כָּתַב

Y

Yahweh יהוה (*usually read* אֱלֹהֵי)

year שָׁנָה : dual שְׁנַיִם ; pl. שָׁנִים

Z

Zion צִיּוֹן

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