

AN INTRODUCTORY  
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING

*In demy 8vo*

# HEBREW SYNTAX

BY THE LATE

A. B. DAVIDSON, Litt.D., LL.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS  
NEW COLLEGE, EDINBURGH

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EDINBURGH: T. & T. CLARK, 38 GEORGE STREET

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PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

REVISED THROUGHOUT BY

JOHN EDGAR McFADYEN, B.A.(OXON.), M.A., D.D.

PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE, AND THEOLOGY  
TRINITY COLLEGE, GLASGOW

AUTHOR OF

"THE MESSAGE OF ISRAEL" (THE CHALMERS LECTURES)  
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## PREFACE TO THE NINETEENTH EDITION.



AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess; for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision.

(i.) The very important sections 1-10, on a complete under-

standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.<sup>1</sup> (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

<sup>1</sup> Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Šilluq* and *'Athnah*, where the vowels were affected.

analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint, and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very

little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,

GLASGOW,

23rd September 1914.



## PREFACE TO THE TWENTIETH EDITION.



IN a little more than a year, another edition of the *Grammar* has been called for. This fact, coupled with assurances I have received from many parts of the world,—from professional scholars and teachers on the one hand, and from students on the other—encourages me in the hope that the revision was not undertaken in vain.

This edition is not a mere reprint of the last. The book has been entirely reset. I have numbered practically every paragraph in this new edition throughout, so that it ought to be more convenient for purposes of reference.

I have also incorporated suggestions submitted to me by various scholars, more particularly by the following, whom I desire herewith to thank—Rev. Canon Fowler, D.C.L., Hebrew Lecturer in the University of Durham; Rev. Prof. A. C. Welch, Th.D., of New College, Edinburgh; Rev. Prof. J. A. Selbie, D.D., of U.F. Church College, Aberdeen; and the Rev. Prof. J. Strahan, D.D., of Magee College, Londonderry.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,  
1st July 1916.

## PREFACE TO THE TWENTY-FIRST EDITION.

THE urgent demand for a new edition of the *Grammar* is a welcome reminder that the upheaval caused by the Great War has not so seriously affected the study of ancient languages as some had feared. This is as it should be. The present is rooted in the past, and the accurate knowledge of a great literature is impossible without some acquaintance with the language in which it was written.

I have taken the opportunity of removing a few slight typographical blemishes, and of incorporating, where possible, suggestions made by various scholars, in particular by Geoffrey N. Bacon, Fellow and Tutor of St. Chad's College, Durham.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,  
11th November 1921.

## PREFACE TO THE TWENTY-FOURTH EDITION.

THE demand for a new edition of the *Grammar* has furnished me with the opportunity of improving it at many points.

JOHN E. MCFADYEN.

TRINITY COLLEGE,  
GLASGOW,  
2nd December 1932.

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## INTRODUCTION.

## INTRODUCTION.

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

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold are (i.) the strangeness of the alphabet, (ii.) the fact that the language is read from right to left, and (iii.) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, *e.g.*, two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv.) Another difficulty is that the roots are almost entirely trilateral,<sup>1</sup> with the result that, at first, the verbs at any rate all look painfully alike—*e.g.* *malak, zakar, lamad, harag, &c.*,—thus imposing upon the

<sup>1</sup> עקרב 'qr̄b may be a genuine quadrilateral; but behind most quadrilaterals (cf. כרמל *krml*, *garden-land*) lies a trilateral root (*e.g.* כרם *kr̄m*, *vineyard*). There are probably also biliteral roots (§§ 40, 42).

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; *ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν*, &c.; *ausgehen, eingehehen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i.) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii.) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, *e.g.*, of the Greek verb! (iii.) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will show. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to co-ordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's Gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27. 28–30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ*

ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed," &c. Manifestly this makes for syntactical simplicity. (iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, *e.g.*, are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,<sup>1</sup> for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

<sup>1</sup> Cf. the striking words in Deut. 16. 20, "Justice, justice shalt thou pursue." Illustrations of the principle of compensation will appear *passim*.



# OF SOUNDS AND WRITING.

## § 1. HEBREW ALPHABET.

Name.	Form.	Sound and Sign.	Signification of the Name.	Numerical Value.
<i>'Ā-leph</i>	א	Final.	,	1
<i>Bêth</i>	ב		b, bh	2
<i>Gî-mel</i>	ג		g, gh	3
<i>Dâ-leth</i>	ד		d, dh	4
<i>Hê</i>	ה		h	5
<i>Wāw</i>	ו		w	6
<i>Zâ-yin</i>	ז		z	7
<i>Hêth</i>	ח		h	8
<i>Têth</i>	ט		t	9
<i>Yôdh</i>	י		y	10
<i>Kaph</i>	כ	ך	k, kh	20
<i>Lâ-medh</i>	ל		l	30
<i>Mêm</i>	מ	ם	m	40
<i>Nûn</i>	נ	ן	n	50
<i>Şâ-mekh</i>	ס		s	60
<i>'Ā-yin</i>	ע		'	70
<i>Pê</i>	פ	ף	p, ph	80
<i>Çâ-dhé</i>	צ	ץ	ç	90
<i>Qôph</i>	ק		q	100
<i>Rêsh</i>	ר		r	200
<i>Şîn, Shîn</i>	ש	שׁ	s, sh	300
<i>Tāw</i>	ת		t, th	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e.g.  $\psi$  (*sh*) suggests *tooth*, for which the Hebrew word is *shēn*. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, e.g., the letter *'ayin*, which means *eye*, was represented by  $\bigcirc$ , and the letter *tāw*, which means *cross*, by  $\times$  or  $\dagger$ .

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2-4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants  $\text{דבר}$ , DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far*, *fare*, *fair*, *fear*, *fir*, *fire*, *for*, *fore*, *four*, *fur*, *fray*, *free*, *fry*, or *fro*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

$\aleph$  is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly  $\epsilon$  is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by  $\text{י}$  (*yōdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1)  $\text{כ ב נ}$ .  $\text{כ}$  *k* is round,  $\text{ב}$  *b* has a "tittle" (Mat. 5. 18) at the lower right-hand corner,  $\text{נ}$  *n* is square, while  $\text{ג}$  *g* is broken at the foot; (2)  $\text{ד ר ך}$ .  $\text{ד}$  *d* is square at the top,  $\text{ר}$  *r* is round,  $\text{ך}$  final *k* is like  $\text{ד}$  *d*, but comes below the line; (3)  $\text{ח ה ת}$ .  $\text{ה}$  *h* is open at the top,  $\text{ח}$  *h* is shut, and

ת *th* has a foot at the left; (4) ם ם ם. ם *y* does not touch the line, ן *w* does, ן *z* has a cross-stroke at the top and is wavy, while ן final *n* comes under the line; (5) ם ם. ם *s* is round, and ם final *m* is square; (6) ם ם. ם *l* is open at the top and ם *m* open at the foot; (7) ף ף ף. ף (transliterated by ' ) has its tail turned to the left, ף *ç* curves first to the right, ף final *ç*, droops its tail straight down.

2. It is very important to learn from the beginning, so far as possible, the distinctive sounds of the various consonants for which we have no precise equivalent, and especially of those consonants whose sounds more or less closely resemble each other. Hebrew, *e.g.*, never confuses ם (*l*) with ת (*t*), nor ם (*k*) with ן (*q*), nor ת (*h*) with ת (*h*), nor ם (*ç*) with ף (*ç*). The letter ם (transliterated by ' ) expresses simply the emission of the breath. It may be well heard if in such words as *re-enter*, *co-operate*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. To transliterate the English word *am*, for example, into Hebrew, we should require to begin with the consonant ם, representing the emission of the breath; so that, ignoring the vowel (which we have not yet learned to write), the word would be םם (= 'm, not *am*).

The letter ת is a deep guttural sound like *ch* in the Scotch word *loch* or the German *Macht*.

The letter ף had also two sounds, the one a sharp guttural sound bearing the same relation to ם that ת bears to the simple ת, the other a vibratory palatal sound like the French *r*. Greek could not reproduce this consonant adequately any more than English; it transliterates it sometimes by a smooth breathing (ףףף = 'Αμαλήκ), sometimes by a rough breathing (ףףף = 'Ηλί, also 'Ηλει), sometimes by ף (ףף = Γάζα). Our transliteration is always ' , and some modern pronunciations scarcely distinguish it in sound from ם; but an attempt should be made to give it a guttural quality.

The *lingual* sound ם *l* is produced by pressing the flat of the tongue to the top of the mouth; in ת *t* the tip of the tongue touches the teeth.

The letter  $q$  (by some transliterated  $k$ ) is much stronger than  $k$ , and is pronounced farther back—at the back of the palate. It must not be pronounced like  $qu$ .

The sign  $\psi$  *Shin* sounds *sh*;  $\sin$  sounds *s*, and  $\sin$  is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, e.g.  $\sin$  for  $\sin$  to *hire*.

The letter  $\zeta$  is a sort of hissing *s*. It bears the same relation to  $\zeta$  as  $\zeta$  does to  $\zeta$ . The traditional *zs*, which has sometimes been retained for conveniently distinguishing  $\zeta$  from the other sibilants  $\psi$   $\sin$ , is a quite incorrect transliteration.

3. The six letters  $\sin$  have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus:  $\sin$  (*b*, *g*) (as in *gas*, never as in *gem*),  $\sin$  (*d*),  $\sin$  (*p*),  $\sin$  (*t*); when they have no point (e.g.  $\sin$ ,  $\sin$ , &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh* *ph* (= *f*) *th*—for which some scholars prefer to adopt  $\beta$   $\gamma$   $\delta$   $\chi$   $\phi$   $\theta$ .

4. The five letters  $\sin$  are written thus:  $\sin$ , when these letters happen to be the last consonant of a word.

All the finals except  $\sin$  have a tail coming below the line, and no other letter except  $\sin$  comes below the line.

$\sin$  begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גנב, זקן, ימט, טעם, מעט, עצה, החשך, קצף, נפים, מגן, מים, רצת, ננען, אתה, און:

bh, b, l, lm, ml, st, shn, lkh, gdh, dgh, qwm, rç, kph, çw, hm, mç, mt, ç, r', m, yyn, ngn, mym, wphph, hms, çyç, tmm.

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

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living

language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds*.—The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

(1) *Pure long vowels*.—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shâlôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtîlu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê ê ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

(2) *Tone-long vowels*.—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-

stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls—in *Hebrew*, as a general rule, the last syllable. In the noun *présent*, e.g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (דָּבָר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*; it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibh'ré*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the *ē* of *qôṭēl* almost vanishes in the plur. *qôṭlīm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ō* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *ī* nor *ū*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; e.g. pure long in tone *gādhól*, 'āšīr; in pre-tone *qôṭēl*, *hēkhāl*.

(3) *Indistinct vowels*.—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small *é* above the line. For example, the plural of *dābhār*

is *d'bhārîm*: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel *ā* (long in *dābhār* because it was pretonic), now that it is two places from the tone, vanishes into the indistinct <sup>o</sup>. This, of course, can never happen where the first vowel is *pure* long; e.g. *kōkkābh* could never become *k'kkābhîm*, but only *kōkkābhîm*, though *rōmah* (with only a tone-long *ō*)<sup>1</sup> naturally becomes *r'māhîm*. When this indistinct sound is attached to one of the four guttural letters *ע פ ת ה א*, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by <sup>o</sup> above the line; thus, *h<sup>o</sup>môr*, *m<sup>o</sup>ôr*, *h<sup>o</sup>lî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this <sup>o</sup> (with gutturals) and the other.

(4) *Pure short vowels*.—The three primary pure short vowels are *a i u*: *a* could be deflected into *e* (cf. *a* in *many*: and *ketch* for *catch*) and even into *i* (as *instant* in careless speech becomes *instint*); *i* could be deflected into *e* (as *kitchen* in careless speech becomes *ketchen*), and *u* into *o*—the root *qudsh*, seen in (*el*) *quds*, the modern Arabic name for Jerusalem, becomes, with suffix, *qudshî*. But these bald statements can hardly be understood till we come to the study of actual words. The short vowels are therefore *a e i o u*, and, in transliteration, receive no accentual mark.

3. *Vocalization*.—(a) All the Semitic Alphabets consisted originally of consonantal signs only (§ 1. 1). In course of time the need, or at least the desirability, of expressing in some way the vowels of a word came to be felt. To meet this need, instead of adding new letters to the alphabet, three of the existing consonants, *ו ה א*,<sup>2</sup> were drawn upon to

<sup>1</sup> This word belongs to a familiar group of nouns in which, for good reasons to be afterwards explained (§ 29), the penult has the accent, while the last syllable is unaccented.

<sup>2</sup> *א*, as an indication of long *a* (e.g. *אנשׁ shēnâ, sleep*), may be here ignored, as it is rare and late. Such a form as *אנשׁ* for *qām* (*he arose*) is extremely rare.

represent certain vowels.<sup>1</sup> As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, these letters, if they appear at the beginning of a syllable, are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In ים, e.g., the י is consonantal (*yām, sea*), in מי it is vocalic (*mî, who*). Similarly הם is *hēm (they)*, but מה is *mâ (what)*.

At the end of any other syllable than the last, however, ה has its consonantal force of *h*; e.g. מהפכה = *mahpēkhâ (overthrow)*. Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הפך *haphakh (to turn)*, where ה, coming first, must be a consonant.

(b) On account of their being used to indicate vowels, the letters י ו ה have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a footnote to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel *e*. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

(c) The following is the usage, when the consonants in question are used to represent vowels:

<sup>1</sup> This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. *a* before י (i.e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay (ai)* into *ê*; and *iy* into *î*. Thus י would come in time to stand for long *o* and *u*, י for long *e* and *i*.



- ה represents, chiefly,<sup>1</sup> the long *a* ;  
 י represents the long *i* or the long *e* ;  
 ו represents the long *o* or the long *u* .

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מַה is *ma*, לִי *li* or *le*, לוֹ *lo* or *lu*, סוּסִי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

(*d*) But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.<sup>2</sup> *E.g.* סוּסָה = *sūsā* (*mare*), but דַּבְּחָר = רַבֵּר (*word*), and even קָמְמִים = קָמִים (*arising*, plu. ptc.).

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קָמִי = *qāmē* or *qāmī*, קָמוּ = *qāmō* or *qāmū*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: *e.g.* לֵבַב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שִׁירָה = *shīrā* (*song*), where the *i* is pure long, and constant. So בֹּקֵר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כּוֹכַב, *kōkhābh* (*star*), where the *ō* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantly, this is not invariable: *e.g.* קִיטוֹר (*thick smoke*), may also be written קָטוֹר or even קָטַר; so קוֹטֵל = קוּטַל or קָטַל (*killing*, ptc.), כְּרֻבִּיִּם = כְּרוּבִים or כְּרִבִּים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: *e.g.* *lēbhābh* could not be לֵיבַב. So, for קוֹטֵל we may not write קוּטַל or קָטַל.

<sup>1</sup> Sometimes also long *e* and *o*, but never *i* or *u*.

<sup>2</sup> The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כָּ, not כַּה, &c. Cf. § 19.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

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

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

qâm, qôm, shîr, shîrîm, şûş, şûşôthênû, qôç, li, lô, lû, mê,  
mêshîbh, môth, hêlîl, hûl, hîlâ, hôçî', çîph, mêqîç, ðôbhê, nîrî,  
hôshîbhû, hólîkhû, lûlé, ménîqôthênû.

### § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (mitṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. II. 21.) The consonantal outline is the same for both words, המטה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. 'adam) in the translation (cf. Acts 15. 17); and in Zeph. I. 10, "the *fish-gate*," הרנים *haddāghîm* of the original, becomes "the gate of the *slayers*," הרנים *hôr'ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ר with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important

#### 14 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries; neither Jerome (d. 420 A.D.) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

	FIRST CLASS. A sound.	SECOND CLASS. I and E sounds.	THIRD CLASS. O and U sounds.
Short vowels	<p><i>páthah</i> — <i>a</i> fat e.g. <i>בַּד</i> <i>badh</i></p>	<p><i>hîreq</i> — <i>i</i> pin e.g. <i>מִן</i> <i>min</i></p> <p><i>š'ghôl</i> — <i>e</i> pen e.g. <i>הֶלְקָם</i> <i>helqām</i></p>	<p><i>qibbûç</i> — <i>u</i> put e.g. <i>מוֹשֵׁלֵךְ</i> <i>mushlākḥ</i></p> <p><i>qam. haṭûph</i> — <i>o</i> on e.g. <i>הוֹדְשָׁם</i> <i>hodhshām</i></p>
Long vowels	<p><i>qāmeç</i> — <i>â</i> <i>ā</i> calf e.g. <i>קָם</i> <i>qām</i> <i>דָּבָר</i> <i>dābhār</i></p>	<p><i>hîreq</i> — <i>î</i> ravine e.g. <i>חֵסֶד</i> <i>hāšîdh</i></p>	<p><i>shûreq</i> — <i>û</i> <i>qibbûç</i> — <i>û</i> } <i>û</i> true e.g. <i>קוּם</i> or <i>קָם</i> <i>qûm</i></p> <p><i>hōlem</i> — <i>ô</i> <i>ō</i> bone e.g. <i>דֹר</i> <i>dôr</i> <i>הוֹק</i> <i>hōq</i></p>
Indistinct vowels	<p>simple <i>sh'wa</i> . . . <i>◌ְ</i> e.g. <i>דְּבָר</i> <i>d'bhār</i></p> <p>composite <i>sh'was</i> or <i>hatephs</i> . . . <i>◌ֿ</i> e.g. <i>חֲכָמִים</i> <i>h'khāmîm</i></p>	<p><i>çêré</i> — <i>ê</i> <i>ē</i> pain e.g. <i>הֶק</i> <i>hêq</i> <i>כְּבָר</i> <i>kābhêdh</i></p> <p><i>š'phārām</i> <i>š'phārām</i> e.g. <i>סְפָרָם</i></p> <p><i>yeh'zaq</i> e.g. <i>יְחֹק</i></p>	<p><i>b'qārîm</i> <i>b'qārîm</i> e.g. <i>בְּקָרָם</i></p> <p><i>h'dhāshîm</i> e.g. <i>הִדְשָׁם</i></p>

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

(1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (a) It does not distinguish between long *i* and short *i*. E.g. in הִשְׁמִדוּם (he destroyed them) the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (*i.e.* one ending in a consonant) is short, while the vowel of an open syllable (*i.e.* one ending in a vowel) is long. Therefore the first *i* is short and the second long, and there is no real confusion:—*hish-mi-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign  $\text{ְ}$ , which may represent two vowels not only of different classes (first  $\bar{a}$ , and third *o*) but even of different quantity (long  $\bar{a}$ , and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a*, in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *dema<sup>w</sup>nd*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by  $\text{ְ}$ , by pronouncing the one as  $\bar{a}$  and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; e.g. in בֹּקְרָם (boqrām, their morning) the last  $\text{ְ}$  is  $\bar{a}$ , because the last syllable is accented, and therefore has the tone-long vowel (therefore  $\bar{a}$ ), while the vowel of the first syllable, being shut and unaccented, will be short (therefore *o*). So לִשְׁפֹּךְ דָּם (two words treated as one) = *lishpokh-dām* (to shed blood). The same principle essentially applies to וַיָּקָם (way-yā-qom, “and he arose”) (the dot in the  $\text{ְ}$  doubles it, cf. § 7. 3, hence *yy*), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This

syllable is open (and accented), therefore the vowel must be long (i.e. *ā*), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. *o*). Thus this part of the word could not be *yoqom*, nor *yoqām*, nor even *yāqām*, but only *yāqom*.

(2) *Long and Short signs*.—(a) There are five short signs, viz.  $\bar{\text{—}}$ ,  $\bar{\text{—}}$  (short),  $\bar{\text{—}}$ ,  $\bar{\text{—}}$ , and  $\bar{\text{—}}$ ; and five long, viz.  $\bar{\text{—}}$ ,  $\bar{\text{—}}$  (long),  $\bar{\text{—}}$  or  $\bar{\text{—}}$  (long),  $\bar{\text{—}}$  and  $\bar{\text{—}}$ .

The pure long and the tone-long, *ā*, *ā*, &c., are expressed by the same sign.

(b) There is good ground for regarding *u*, though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélekh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g. תִּבְחָנָהּ *tibhkénâ* (*they weep*, fem.), פָּנֵיהָּ *pānékhâ* (*thy face*).

(c) Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-hān* (*a table*). Long *û* was usually already represented in the text by *waw*, in which a point was inserted, forming *shûreq*, as קוּם *qûm*, pointed קוּם (*to arise*; not קוּם). When *waw* was not already expressed in the text, *û* was indicated by *qibbûç*, as קוּם *qûm*, pointed קוּם.

(3) *Indistinct vowels*.—(a) *Sh'wa simple and composite*.—The name *sh'wa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is  $\text{·}$ . This *sh'wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. סֹדוֹם is in Greek Σόδομα, whence comes our *Sodom*) is now so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes.

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple *sh'wa* and true vowels, and are indicated by signs compounded of simple *sh'wa* and the three short vowels  $\bar{\text{—}}$ ,  $\bar{\text{—}}$ ,  $\bar{\text{—}}$ . Hence they are often named *Composite sh'was*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often

called *swift* or *hurried* short vowels: *hātēph pathah*, *hātēph š'ghôl*, *hātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. חֹמֶר *hî'môr*, *ass* (not חֹמֶר), מֹמֶר *'môr*, *say* (not מֹמֶר), חֲלִי *h'li*, *sickness* (not חֲלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as עֲנִי (*an'ni*, *my bringing of clouds*), where עֲנִי (*an'ni*) might have been expected.

(c) The sign of simple *sh'wa* is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The *sh'wa* in this position is called *silent*, having no sound. E.g. in נִקְטַל *niqtâl* (*killed*, ptc.), the *q* has under it, because, unlike *ṣ* and *ṭ*, it has no vowel of its own; on the other hand, *l*, though, like *q*, it has no vowel of its own, is written without *sh'wa*, because it is final.

(d) It is unfortunate that the same sign *sh'wa* should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *sh'was* cannot come together; e.g. such a form as דְּבַרֵּי *d'bh're* is manifestly impossible: therefore when two *sh'was* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *sh'wa* ending the syllable (*yiq*), and the second the vocalic *sh'wa* beginning the new syllable *flû* (or perhaps even constituting by itself the second syllable *ʔ*; cf. § 5. 2).

(4) *Position of the vowel sign.*—(a) The vowel sign stands under the consonant after which it is pronounced, as מַר *mar*, *bitter*, נָמֵר *nāmēr*, *a leopard*; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as חֹק *hōq*, *statute*, קָטֹן *qāṭōn*, *little*, and *shūreq*, which has the compound sign, as סוּס *sūs*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh'wa*, and these it takes in its bosom (not beneath it), as בָּךְ, בְּךָ, *b'khā*, *bākh*, *in thee*.

(b) A *hōlem* preceding *sh'wa* coincides with its point, as מֹשֶׁה *mōshe*, *Moses*, not מֹשֶׁה. But there is no possible ambiguity; for as the consonant *מ* at the beginning *must* have a vowel to follow it, and as none is visible, not even a *sh'wa*, the vowel *must* be concealed somewhere—it is really the vowel *·*

absorbed in the point of the  $\psi$ . Similarly a *hōlem* following  $\psi$  coincides with its point, as שִׁנֵּה *shnē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'nē'*, which would be שִׁנֵּה. The figure  $\psi$  will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shō-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible; יִרְפֹּס *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the פ could not then be construed in the word at all. The first syllable is manifestly *yir*: the פ must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *sh'wa*. But there is no *sh'wa*, therefore the dot on the right tip of the  $\psi$  indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *hōlem* precedes the letter א at the end of a word or syllable, the point is placed on the right apex of the letter, as באַ *bā* (*enter*); when it follows, the point is on the left apex, as אב *'ābh* (*necromancer*). When the א begins a syllable, the *hōlem* occupies its proper place, as באַם *bā'am* (*their entering*).

EXERCISE. TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

יָד, גֵּר, חֵן, חֶק, גַּם, עַל, שׁוֹם, אִם, אַתָּה, עֲבַד, בָּדָה, דָּב, צָר,  
צָרָה, עִיר, אֶלֶל, חֶזֶק, אֲשֶׁר, רַפְּשֵׁ, שִׁפְטִי, קָם, רָץ, רוּץ, הִגַּם,  
וְ, דִּבַּר, אֲמַת :

gam, bōr, bōsh, shūbh, shīr, shōr, shām, ḥōq, 'im, 'im, kōl, qōl, 'am, har, rōbh, rûç, h'rōgh, çēl, hêq, māshāl, m'shal, qōtēl, shālôm, yārûç, qōmam, po<sup>o</sup>lō, "sōph, heh<sup>o</sup>ziq.

#### § 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massorettes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained



untouched. At the same time their own system was not a mere supplement to this, but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qól* would be קול (*voice*), and *shîrâ* שירה (*song*); with the Massoretic vowels alone, these words would be respectively written קל and שׁר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantally represented. Therefore we have the forms קול and שׁירה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

(b) A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, e.g. מצוֹת *miçwôth* (*commandments*), in which the ן must be consonantal (*w*; cf. sing. מצוֹה *miçwâ*), is better than מצוֹוֹת (in which the first ן would be consonantal and the second vocalic). Again, in such a word as עוֹן *āwôn* (*iniquity*), the ן must be consonantal (*w*), as the first syllable is עוֹ, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables; e.g. שירים (*shîrîm* for שׁירים *songs*), קטלֹהוּ (*q'tālūhū* for קטלֹהוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵיק *hēq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חֵיק) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

(e) When vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem*, which is placed over the *waw*; e.g. חֵיל (not חֵיל) *hēl* (*to writhe*); חֵיל *hēl* (*rampart*), but חוֹל (not חוֹל) *hōl* (*sand*).

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; e.g. נָחָה *nāhâ*, she rested, but נָחָה' *nāhâ'*, he led; so בָּנִי *bānû'*, they built, but *bānû*, in us. Usually, however, the accent falls on the last syllable of the word, e.g. יָשָׁר *yāshâr*, upright, זָקֵן *zāqēn*, old; in certain cases it may fall on the penult, e.g. קֶרֶן *qéren*, horn; אָזֶן *'ôzen*, ear (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; e.g. סֵפֶר *sépher*, book; קָטַלְתָּ *qātáltâ*, thou hast killed.

2. *Kinds of syllable.*—A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קַל *qal* (*light, swift*). Every syllable must contain a vowel, and the *sh*<sup>e</sup>was or indistinct sounds are not usually considered sufficiently vocalic to form syllables; e.g. זְקֵנִים *(elders)* would contain two syllables, *z'qēnîm*. Some, however, regard *sh*<sup>e</sup>wa, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *z'qēnîm*. In prose, little depends upon the decision of this question.

3. (a) *Vowel of the syllable.*—The vowel of an open syllable is long, e.g. חָ in חָכָם *hākhām* (*wise*); it may be short if it has the accent, as חַ in שָׁמַיִם *shā-mā-yim* (*heavens*). The vowel of a shut syllable is short; it may be long if it has the accent. In נִקְטַל *niqtāl* (*killed, etc.*), e.g., the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign ך could not therefore be *o*, which, being short, would imply that the syllable was unaccented.) So קָטַנְתִּי *qātōntî*, I am little.

(b) The vowels *i* and *û* cannot stand in a shut syllable before *two* consonants, even with the accent. We shall see the bearing of this in § 40. 6 a.

4. (a) Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a

slight vowel sound after it represented by *sh'wa*, and thus hangs loosely between this syllable and the one following, e.g.  $\text{בִּקְטֹל}$  *biq'tōl*, in *kill*ing; which is not *biq-tōl* nor *bi-q'tōl*;  $\text{יִשְׁרֵה$  *yishrê*, which is not *yish-rê* nor *yi-sh'rê* (though, without dividing into syllables a fair transliteration would be *biq'tōl*, *yish'rê*). If the first syllable were absolutely closed, the *sh'wa* would then necessarily be silent, whereas *sh'wa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; e.g. the original word from which  $\text{יִשְׁרֵה}$  comes is  $\text{יִשְׁרָיִם}$  *y'shārīm* (sing.  $\text{יִשְׂרָאֵל}$  *yāshār*, *upright*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic *sh'wa* therefore retains it, so far as it can be retained.

(b) Some scholars, however, emphatically deny the existence of the half-open syllable, treating the *sh'wa* in such cases as silent and the first syllable as shut. Sievers,<sup>1</sup> e.g., says: "A syllable is *either* open *or* closed: there is no such thing as an intermediate." The truth probably is that, for the reason given above, the *sh'wa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *sh'wa* in such cases as sounded, and the syllable as half open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2 e).

5. *Beginning of the syllable*.—Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א; thus אֹר or אִר.

(The only exception is the conjunction ו, which in certain cases is written וּ; cf. § 15. 1 c.)

No syllable can begin with more than two consonants (nor even with more than one, if the *sh'wa* under the first consonant be held to constitute a syllable). When a syllable begins with two consonants, i.e. if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by *sh'wa*, simple or composite, which is placed under the first, as  $\text{קְטֹל}$  *q'tōl*,

<sup>1</sup> *Metrische Studien*, i. p. 22.

kill, חֲלֹמִי *h'lo-mi*, my dream; i.e. חֲלֹמִי and חֲלֹמִי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *d'ream*, *p'lan*, *umb'rella*—forms which one may hear from very slow speakers,<sup>1</sup> especially if uneducated. So in modern Semitic speech, *Protestant* becomes *ḥ'rootestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes 'iscotalandi<sup>2</sup> (cf. אֲרוֹצַע (rare) and אֲרוֹצַע *arm*; so Fr. *esprit* from *spiritus*; Ital. *lo specchio* for *il specchio*).

Thus the place of *sh'wa* vocal, simple or composite, is under the first of two consonants that begin a syllable.

6. End of the syllable.—(a) A syllable may end in a vowel or consonant, that is, be either open or shut (§ 5. 2). None but a final syllable can end in more than one consonant, and a final in not more than two (e.g. יָשָׁהּ *yashq*, he waters), and the two cannot be a double letter. Therefore such a form as קָל *qall* (letters are doubled by the insertion of a point, cf. § 7. 3) is impossible. In its stead appears simply קָל *qal* (light, adj.). A true double letter requires a vowel after it; e.g. קָלָהּ *qallâ* (fem. of קָל). The seemingly exceptional אַתְּ (att) thou (fem.), is explained by the fact that the word was originally אַתִּי 'attî (then probably 'att).

(b) Simple *sh'wa* silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as נִקְטַל *niq-tâl* (killed). A consonant not sounded (i.e. quiescent) does not take *sh'wa*; e.g. רֵאשִׁית (beginning), not רֵאשִׁית רֵאשִׁית *rê-shîth*; בְּיָמֵי (in the days of . . .), not בְּיָמֵי (because the א and ' are not sounded), nor does a single final consonant (e.g. שָׁמָּה *there*, not שָׁמָּה), except *kaph*, which takes *sh'wa* in its bosom, probably to distinguish *kaph* ך from *nun* ך (thus הֵלֶךְ *to thee*, not הֵלֶךְ *lākḥ*). But two sounded consonants at the end of a word both take *sh'wa*, as קֹשֶׁת *qōshet*

<sup>1</sup> Cf. Mr. Chadband's eulogy of "Terewth" in *Bleak House* (ch. xxv.).

<sup>2</sup> Cf. Principal G. A. Smith, *The Early Poetry of Israel* (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.

(truth). If, however, the first is silent and consequently drops the sh<sup>wa</sup>, the second drops it too; thus לקראת *ligrath*, because the *א* is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. הַטָּא *hêt*, *sin*, וַיֵּרָא *way-yar*, and *he saw*, or *showed*, גַּי *gay*, *valley*, the presence of the *א*, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh<sup>wa</sup>*.—The rules in 5 and 6 regarding sh<sup>wa</sup> (simple and composite alike) may be put briefly thus: *Sh<sup>wa</sup> (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word.*

Examples on the Syllable:

קָטַל *qā-tal*, קָטַלְתִּי *qā-tal-tî*, קָטַלְתֶּם *q̄tal-tém*, כְּרָבִים *k̄rû-bhî'm*, יִשְׁקָלוּ *yish-q̄lû'*, הַבְּדִיל *habh-dî'l*, מַמְלָכָה *mam-lê-kheth*, עֲבָדִים *'abhā-dhî'm*, אֶלְהֵיךָ *'êlô-hé-khâ*, יְלִידֵי *y'îlî-dhé'*, יִשָּׁק *yashq*, יַעֲמֹד *yê-â-mér*, חֲלִינוּ *h'îlâ-yê-nû*.

If, however, the vocal sh<sup>wa</sup> was be counted as syllables (cf. § 5. 2), then we shall have *q̄-tal-tem*, *h'î-lâ-yê-nû*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES.

אֱלֹהִים, חֲלִי, חֲמֹר, אָרִי, מְרַחֵק, הַלְהוּ, נִשְׁקָלוּ, מִצְפָּצִים,  
קָמְנוּ, קָצִיר, לְאִנְשִׁים, הַקְטִילָה, הַקְטִיל, יָפֶת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôr, qitlû, shāmáyim, qû'mû, lminēhû, ûlyāmîm, yéreq, lilqôṭ, mamlākhâ, lshālôm, shmônîm, shnê, mqômî, yôcr-shîm, nilham, yisrâ'el, shmô, ná'ar, h<sup>a</sup>môrîm, le<sup>e</sup>sôph, 'āmalnû.

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

## § 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language

depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to show better some points of connection between them :

	FIRST CLASS. A sound.	SECOND CLASS. I and E sounds.	THIRD CLASS. O and U sounds.
(a) naturally long vowels	—̄	—̄ <sup>ˆ</sup> —̄ <sup>ˆ</sup> —̄ <sup>ˆ</sup> —̄ <sup>ˆ</sup>	—̄ <sup>ˆ</sup> —̄ <sup>ˆ</sup> —̄ <sup>ˆ</sup>
(b) pure short	(—̣)	—̣ —̣ —̣ —̣	—̣ —̣
(c) tone-long	—̄	—̣	—̣
(d) vanishing of tone-long	—̣	—̣	—̣
(e) . . . . . under gutturals	—̣	—̣ (—̣)	—̣

As we have already seen, § 3. 2. 2 b, , though usually short, may be regarded as tone-long in the first syllable of words like מִלֵּל, and (written '—̣) as pure long in forms like תִּגְלֵלְנָה *tighlênâ* (they reveal, fem.), שִׁשְׁיָהּ *sûshêhâ* (her horses).

1. *Unchangeable vowels.*—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â ê û ê ô*. Thus the long vowel in the words קָם *qâm* (he arose), מִיָּם or מִיָּם *hêq* (bosom), שִׁיר *shîr* (song), קוֹל *qôl* (voice), סוּש *suš* (horse)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words מִנֵּי *qâmnû* (we arose), מֵרָחַק *merhâq* (distance), מִזְרָח *mizrâq* (basin), מוֹשְׁחָת *moshhâth* (ruined, etc.), מוֹשְׁלָךְ *mushlâkh* (thrown, etc.), is unchangeably short, because the syllable is shut.

2. *Changeable vowels.*—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language

The vowels in the first three syllables of the words *analogue*, *analogy*, *analogical*, for example, obviously are seriously modified by the shifting of the tone.

The most important vowels in reference to inflection are those in the third line called *Tone-long*,  $\bar{a} \bar{e} \bar{o}$ ; that is, vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1 a), and therefore changeable, when their relation to the tone alters, by change in the place of accent. *Tone-long vowels are therefore vowels long through their relation to the place of the tone.* We shall see in sub-paragraph (b) precisely what this means.

With the tone-long vowels must be taken the sh<sup>e</sup>was (whether simple  $\dot{\bar{a}}$  or composite  $\dot{\bar{a}} \bar{e} \bar{o}$ ), § 2. 2. 3, which are full vowels reduced to the vanishing point by reason of their relation to the tone. This will become clear in sub-paragraph (c).

(a) There are only three tone-long vowels,  $\bar{a}$   $\bar{e}$   $\bar{o}$ , one for each class; a short *hireq* ( $\dot{\bar{a}}$ ) when tone-lengthened becomes not long *hireq* but *çere*  $\bar{e}$ , and a *qibbuç* ( $\dot{\bar{a}}$ ) when tone-lengthened becomes not long *qibbuç* but *hòlem* ( $\bar{a}$ ).

(b) Tone-long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before* the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone. In  $\dot{\bar{a}}\bar{y}\bar{s}\bar{h}\bar{a}\bar{r}$  *yāshár*, upright, e.g. the last syllable, though shut, has a *long* vowel, because it is accented—the last syllable is usually accented (§ 5. 1 a); therefore  $\dot{\bar{a}}\bar{y}\bar{s}\bar{h}\bar{a}\bar{r}$  would be wrong (but cf. f). Again, the first syllable, being immediately before the tone, and open, must also be long; therefore  $\dot{\bar{a}}\bar{y}\bar{s}\bar{h}\bar{a}\bar{r}$  would be wrong and impossible. Of course, if the syllable before the tone is shut, its vowel is short and must remain so; thus  $\dot{\bar{a}}\bar{m}\bar{z}\bar{l}\bar{e}\bar{g}\bar{h}$  *mazlegh*, fork (not  $\dot{\bar{a}}\bar{m}\bar{z}\bar{l}\bar{e}\bar{g}\bar{h}$ , which, if the form existed, would really be *mozlēgh*—short *o*).

(c) i. The indistinct vowels or sh<sup>e</sup>was are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. The end of the word being, as we have seen, so heavily weighted, the earlier part is made as light as possible, consistently with the laws of the language. Thus in  $\dot{\bar{a}}\bar{y}\bar{s}\bar{h}\bar{a}\bar{r}\bar{t}\bar{m}$  *y'shārtim* (plur. of  $\dot{\bar{a}}\bar{y}\bar{s}\bar{h}$ ) the last syllable, as

usual, has a long vowel; the pretonic is open (because the last syllable is רים *rim*) and therefore requires a long vowel, *š*; and the syllable before the pretonic being open (י *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. *sh'wa*: ' *š'*. Thus the word whose original is ישר becomes ישרים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as ישרים or ישרים. Naturally, the vowel of the syllable before the pretone cannot vanish into a *sh'wa* if it be an unchangeably long vowel (e.g. כוכבים *kôkhābhîm* (*stars*), manifestly could not become ככבים *k'khābhîm*, as the *δ* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. נקטלים *niktālîm* *killed*, ptc. pl., could not become נקטלים. The syllable נק *nîq* is closed, and its vowel cannot be touched; besides, נק would be an impossible form, as a syllable requires a full vowel).

In the illustration ישר the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; e.g. זקן *zāqēn* (*old*), קטן *qāṭān* *little*, לבב *lābb* *heart*.

ii. The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tone-long vowels; the vowels before the pretonic are, where possible, reduced to sh'wa.*<sup>1</sup>

The vowel of the tone or pretone may, of course, happen to be long by nature: לשון *lāshôn* (*tongue*), נשיא *nāšî'* (*ruler*), קטל *qôṭēl* (*killing*), כוכב *kôkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh'wa vocal*; thus ישרים from ישר, לבבי (*my heart*) from לבב, רמחים (*spears*) from רמח.<sup>2</sup> Under *Gutturals* (§ 8), it is one of the *hatephs*, generally *h. pathah* for vowels of first and second class (i.e. *not h. s'ghol* for second class) and *h. qāmeç* for vowels of third

<sup>1</sup> Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כתב *k'ṭābh* (*a writing*), יקום (*substance*).

<sup>2</sup> This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.



class; thus חֲכָמִים from חָכָם (*wise*), הַלְּבָבִים (not הַלְּבָבִים) from הֶלֶב<sup>1</sup> (*fat, noun*), הַדְּרָשִׁים from הַרְשָׁה<sup>1</sup> (*new moon, month*).

(d) i. Two sounded sh<sup>e</sup>was must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (*e.g.* יְשָׁרִים *pl. absolute*, יְשָׁרִי *pl. construct*, § 17) or composition (as when, *e.g.*, the prepositions בְּ *in*, אֶסְ *as*, לְ *to*, precede a word beginning with sh<sup>e</sup>wa: *e.g.* לְמִשְׁחָו *to his anointed*; cf. § 14. 1 b) this would happen, *the first becomes a full short vowel, most commonly the vowel hireq*. Thus the impossible יְשָׁרִי becomes יִשְׁרִי *yish'ré*, and לְמִשְׁחָו becomes לִמְשִׁחָו *lim'shkhó*. In the former word, as so frequently, an original *a* (seen in *sing.* יָשָׁר, יִשָּׁר) has been thinned to *i* (cf. *instant, covenant* becoming in careless speech *instint, covenint*; cf. § 2. 2. 4).

ii. If the first of the sh<sup>e</sup>was be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh<sup>e</sup>wa. Thus חֲכָמִי (from חָכָם *wise*) becomes not חֲכָמִי but חַכְמִי *hakh'mé*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; *e.g.* כְּנָפִי (from כְּנָף *a wing*) becomes not כְּנָפִי but כַּנְפִי *kan'phé*.

(e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יִשְׁ in יְשָׁרִי and the חֲכָ in חֲכָמִי are not completely closed, for the sh<sup>e</sup>wa is not silent but sounded; nor yet are the ך and the ך completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shows that they do not deserve. A sh<sup>e</sup>wa in such a place (יְשָׁרִי) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half-open syllables become perfectly easy to understand when we remember that the sh<sup>e</sup>wa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh<sup>e</sup>wa, the sh<sup>e</sup>wa must be sounded, and the syllable to

<sup>1</sup> These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

which it belongs is regarded as half open. If it were to be regarded as closed, then the sh<sup>o</sup>wa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. *E.g.* to consider the first syllable of יִשְׂרָאֵל as closed and the sh<sup>o</sup>wa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יִשְׂרָאֵלִים, sing. יִשְׂרָאֵל). The only way of preserving this in the derivative form of the word is to treat the sh<sup>o</sup>wa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yiskhrê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קָטְלוּ (*kill*) are half open, because the sh<sup>o</sup>wa corresponds to a full vowel in the singular קָטַל *kill* (i.e. *qitlû* from *q'tol*: the original *ō* is now represented by <sup>o</sup>).

Similarly with nouns: בְּרָכָה *b'rākhâ* (*blessing*) with a suffix becomes (first בְּרַכְתִּי, then) בִּרְכַתִּי, i.e. not *birkāthî*, but *bir'khāthî* (*my blessing*).

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

*First*, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i.) *Verbs* always write *á* for *ā* (except in pause; cf. § 10. 4 a). Thus קָטַל *qātál*, *he killed*, not קָטַל—that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii.) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 17. 2 a. Thus the construct of יִשְׂרָאֵל is יִשְׂרָאֵל (not יִשְׂרָאֵל).

*Second*, in opposition to the law in (c), in the case of *verbs*, the sh<sup>o</sup>wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יִשְׂרָאֵל, יִשְׂרָהּ (fem.) *y'shārâ* (*upright*), the verb inflects יִשְׂרָהּ, יִשְׂרָהּ *yāsh'râ* (*he, she, was upright*), the sh<sup>o</sup>wa being sounded to represent the original vowel *a*. So adj. חָכָם (*wise*), חָכְמָה; vb. חָכַם (*he was wise*), חָכְמָה. (But see § 10. 2 b.)

EXERCISE. CORRECT THE FOLLOWING WORDS.

לָבָבִי, מְדַבְּרִים, זַקְנִים, הַדְּשִׁים, בּוֹכָבִים, קָטְלוּ, קָטְלָתָם,  
 קָטְלָנוּ, קָטְלָנוּ, סָפְרִים, עֲנָבִים, צִדְקָתְנוּ, דְּבָרֶיהָ, גְּדוּלִים,  
 הַקִּימוֹתָם, שְׂמִים, חֲכָמָה, אֲלָפִים, תְּשׁוּבָה, יָקִים:

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

### § 7. DĀGHĒSH. THE LETTERS “B<sup>ʿ</sup>GHADHK<sup>ʿ</sup>PHATH.” (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used (i.) with the פ פּ כ כּ נ נּ ר רּ letters to indicate their harder pronunciation (בּ *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte*.

2. *Daghesh lene*.—(a) Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th*. It distinguished the sounds by means of the point *Daghesh* (§ 1. 3). The harder sounds it expressed by inserting the point, as בּ *b*, פּ *p*, תּ *t*, &c., leaving the unmodified consonant ב פ ת, &c., to express the weaker *bh ph th*, &c. The softer sounds were natural or easy only after vowels; hence the rule:

*The six letters ח פּ כּ נּ דּ גּ (therefore known as b'ghadhk<sup>ʿ</sup>-phath) are hard and therefore have Daghesh lene whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghesh—thus זָכַר zā-khār (he remembered), יָזַכַּר yiz-kōr (he remembers). The first כּ follows a vowel (ā), and therefore has no daghesh; the second כּ does not follow a vowel (as the first syllable is closed, yiz), and therefore has the daghesh. Hence these letters receive the point: always at the beginning of a sentence or clause; always in the middle of a word after a shut syllable; and generally at the beginning of words.*

(b) For this purpose vocal sh<sup>e</sup>wa, simple or composite, has the same effect as the full vowels; e.g. זָכֹר *z'khōr* (*remember*), חָכָם *h'kham* (*wise*; § 6. f, I. ii.). Such forms as זָכֹר, חָכָם are impossible, as they would imply that no vowel preceded the כ, which would again imply that ו and י were silent—a manifest absurdity. In this way we can easily tell, in the case of the *b'ghadhk'phath* letters, whether a syllable is half open or not; e.g. בְּלִבּוֹ (*in his heart*) must be *bil'bhābhō* (pronounce *bil'vavo*). If pronounced *bilbavo*, it would require to be written בְּלִבּוֹ. This would be wrong, as the original word for *heart* is לֵב; *his heart*, by § 6. 2 b c, is לֵבָו (§ 19); and this *vocal sh<sup>e</sup>wa*, representing an original full vowel *ē*, must not be allowed to disappear into a *silent sh<sup>e</sup>wa*. Being therefore sounded, it keeps the possible daghesh out of the following *beth*.

(c) The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a *b'ghadhk'phath* letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the daghesh is not inserted. Contrast, e.g., וַיְהִי כֵן and *it was so*, Gen. I. 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen; cf. § 10. 3) with וַיְהִי כֵן and *it came to pass, when, &c.*, Gen. 6. 1 (where the connection is broken, and a new start is made with כֵן).

3. *Daghesh forte*.—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as קָלִי *qal-lū* (*they were swift*). When so used the point is called *D. forte*. The syllable before this daghesh is necessarily shut, for קָלִי = קָלִי, and its vowel therefore short. *Daghesh forte* can be inserted in the letters י and ו when they are used consonantly; thus צִיָּה *çiyā* (*dryness*), חִיָּה *hiyyā* (*he preserved alive*), צִיּוֹן *çiyōn* (*Zion*), צִוּוּהָ *çiwwā* (*he commanded*), צִוּוּ *çawwā* (*command, imp.*), קָוָם *qawwām* (*their line?*). There is no danger of this duplicated *waw* being confused with the vowel *shūreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ו, then the ו must = *ww* and not *ū*. If, e.g., in קָוָם

we gave ַ the value of *û*, there would be no consonants with which to read the vowels  $\_$  and  $\_$ . The word is therefore = קוּוּם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

(b) When, by processes of inflection, a consonant is written twice, with a *silent* sh<sup>wa</sup> between, d. forte is used; thus נָתַנּוּ *nāthannū* (*we gave*) becomes נָתַנּוּ. But if the sh<sup>wa</sup> be *vocalic*, the daghesh f. must not be used; thus קִלְלָהּ *qil'lah* must not be written קִלְלָהּ *qillath*, because the sh<sup>wa</sup> is sounded, representing as it does an original *ā* (קִלְלָהּ *q'lālā*, *curse*, noun).

(c) It is important to note that the gutturals (*i.e.* ע ח ה א ה) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בָּעַר (he burned, consumed), or שָׁחַר (he destroyed). See § 8. 4 c.

4. D. *lene* is peculiar to the six *B<sup>h</sup>ghadhk<sup>h</sup>phath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שִׁבְּרַ שִׁבְּרַ *shibbēr* (*he broke in pieces*). In these cases it is the hard sound of the consonant that is doubled: *i.e.* we say *shibber*, not *shivver*; so סַפְּרַ סַפְּרַ *sappēr* (*relate, imp.*), not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in מִדְּבָרַ מִדְּבָרַ *midhbār* (*wilderness*) the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh<sup>wa</sup> as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh'bbār*: the last syllable is בַּר, but the one before it could not possibly be בַּר—between the ר and the ב there would need to be a full vowel, *eg.* בַּר. On the other hand, the daghesh in the *beth* of the word מְדַבְּרַ מְדַבְּרַ *m'dhabbēr* (*speaking, etc.*) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Daghesh forte.*—In the case of the consonants לוּי קנמלוּי, when written to a sh<sup>wa</sup>, the d. forte is very frequently omitted where

usage would lead us to expect it; e.g. הַיָּאֵר (not הַיָּאֵר) *the Nile*, עִוְרִים (not עִוְרִים) *blind*; הַלְּלוּ (not הַלְּלוּ) *praise ye*, הַנְּנִי (not הַנְּנִי) *behold me*, מְבַקְשִׁים (not מְבַקְשִׁים) *seeking*, יִקְחוּ (not יִקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural; e.g. כְּסֹאוֹ (not כְּסֹאוֹ) *his throne*; so יִשָּׂאוּ (not יִשָּׂאוּ) *they will lift up*. It is most natural to regard the sh<sup>w</sup>a as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Daghesh forte.*—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the sh<sup>w</sup>a under it; e.g. עֲנֵבִי 'in-r<sup>b</sup>hê for עֲנֵבִי 'in-r<sup>b</sup>hê (*the grapes of . . .*). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in ׀, ׀, or ׀, may be closely connected by the insertion of a D. forte at the beginning of the second word; e.g. עָשִׂיתָ זֹאת *thou hast done this*. This always happens when זֶה (this) or מַה (what) is joined by maqqēph to the following word; e.g. זֶה הוּא שְׁמוֹ *this is his name*, מַה הוּא *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, i.e. Daghesh forte—so-called sharpened syllables—is *u*. E.g. הִקְטִיל, but הִפִּיר (not הִפִּיר) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; e.g. עֵז, also עֵז *my strength*.)

8. *Mappîq* (extender).—A point is also inserted in the letter *Hê*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as אֶרְצָהּ *arçâh* (*h* sounded), *her land*, whereas אֶרְצָהּ = *arçâ*, *towards (the) land* (cf. § 17. 3).

#### EXERCISE ON DAG. LENE AND FORTE.

*Write these Hebrew Words.*

1. gam, kōl, dām, bēn, 'ēt, môt, pat, kap, keleb, tiktōb, ketabtâ, bkû, lbad, dābār, blekktâ, mishpāt, midbār, btōk, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kaşpkâ, ḥelqkâ, midbrékem, lāredet, yirb, yēbk, gdōlim, wtāgēl.

2. mbaqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, şappdû, mişpēd, bkaşpkem, shabbāt, mibbnē, çippôr, ykattēb, bqıçrkem, baddām, bōdēd, yittnû, lbaddô.

*Note.*—In this exercise the *B<sup>g</sup>ghadhk<sup>g</sup>phath* are expressed by ordinary hard letters, and *sh<sup>w</sup>a* is not expressed, as the exercise is set for practice on the syllable.

## § 8. THE GUTTURALS.

The letters  $\epsilon \eta \aleph$  are called *gutturals*. The  $\epsilon$  is a firmer sound of the same kind as  $\aleph$ , and  $\eta$  a firmer sound of the same kind as  $\eta$ .  $\eta$  and  $\epsilon$  are much stronger letters than  $\eta$  and  $\aleph$ . The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathah* or *qāmeç*.

(a) *Pathah furtive*.—Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qāmeç*) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathah*; a long vowel is retained, but a *pathah* is inserted. Thus we write מֶלֶךְ *melekh* (*king*), but מֶלַח *melah*, salt (not מֶלֶח *meleh*): so הִשְׁלִיךְ *hishlīkh* (*he threw*), but הִשְׁלִיחַ *hishlīah*, *he sent*—very rare (not הִשְׁלִיחַ *hishlīh*), גְּבוּהָ *gābhōah*, *high* (ה, as the māppiq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here, fire* (הֵר, *fīr*) This short *a* is therefore called *path. furtive*. This *pathah*, as the last illustration shows, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rūah* (not *rūha*: no Hebrew word ends in a short *a*). The *pathah furtive* disappears when the guttural ceases to be final; thus רוּחִי *rū-hī*, *my spirit*; הִשְׁלִיחַ.

*Pathah furtive* is never written to final  $\aleph$ , which is silent; thus נָבִיא *nābhī* (*prophet*), not נְבִיא. Further, if the final guttural is preceded by *qāmeç*, which is already a vowel of the *a* class, it does not require and cannot tolerate *pathah furtive*; thus נִשְׁלַח *nishlāh*, *sent*, ptc. (not נִשְׁלַח *nishlāh*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus יָבֵר *he is heavy*, but יָחַל *he ceases* (not יִחַל). This depression of *i* to *e* may also take place *after* a guttural; thus סֵפֶרִי *my book*, but עֲזָרִי (not עֲזָרִי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus *sick* becomes *seck*; *give*, *gev*;—though here it is not confined to gutturals; thus, *deliver* becomes *dellever*.

(c) The letter  $\aleph$ , which, alike in sound and treatment, has many affinities with the gutturals, not always (cf.  $\aleph$   $\aleph$   $\aleph$  *unripe grapes*) but very frequently has the vowel *a* before it. Thus  $\aleph$   $\aleph$   $\aleph$  *wayyásor* (and he turned aside) and  $\aleph$   $\aleph$   $\aleph$  *wayyáser* (and he caused to turn aside) both become  $\aleph$   $\aleph$   $\aleph$  *wayyásar*.

2. (a) The gutturals cannot take simple  $\text{sh}^{\circ}\text{wa}$  vocal, they require the composite  $\text{sh}^{\circ}\text{was}$ ; therefore a  $\text{sh}^{\circ}\text{wa}$  under an initial guttural must be composite; e.g.  $\aleph$   $\aleph$   $\aleph$  *q'bhōr* (*bury*, impv.), but  $\aleph$   $\aleph$   $\aleph$  *bhōr*, *cross*, imp. (not  $\aleph$   $\aleph$   $\aleph$ ). In many cases they dislike simple  $\text{sh}^{\circ}\text{wa}$  silent, preferring the composite; e.g.  $\aleph$   $\aleph$   $\aleph$  *my foot*, but  $\aleph$   $\aleph$   $\aleph$  *my lord* (not  $\aleph$   $\aleph$   $\aleph$ ). The *ḥateph* that takes the place of silent  $\text{sh}^{\circ}\text{wa}$  always corresponds to the preceding short vowel; thus  $\aleph$   $\aleph$   $\aleph$  becomes  $\aleph$   $\aleph$   $\aleph$ , so  $\aleph$   $\aleph$   $\aleph$  *po'li* becomes  $\aleph$   $\aleph$   $\aleph$  *po'li* (*my work*).  $\aleph$ , which is very hard, has a distinct tendency to prefer the silent  $\text{sh}^{\circ}\text{wa}$ ; e.g.  $\aleph$   $\aleph$   $\aleph$  *pahdō*, *his fear* (not  $\aleph$   $\aleph$   $\aleph$  *pah'dhō*). But with other gutturals the composite is usual; thus  $\aleph$   $\aleph$   $\aleph$  becomes first, by paragraph 1 b,  $\aleph$   $\aleph$   $\aleph$  and then  $\aleph$   $\aleph$   $\aleph$  *it was said*.

(b) By far the most common *ḥateph* is  $\aleph$ . Initial  $\aleph$   $\aleph$   $\aleph$  prefer  $\aleph$ , initial  $\aleph$   $\aleph$  prefers  $\aleph$ ; e.g.  $\aleph$   $\aleph$   $\aleph$  *stand*,  $\aleph$   $\aleph$   $\aleph$  *say*; but when further from the tone  $\aleph$  also takes  $\aleph$ ; e.g.  $\aleph$   $\aleph$   $\aleph$  *to*, *towards* (very rare and poetic), but  $\aleph$   $\aleph$   $\aleph$  *to you*.

3. (a) As two vocal  $\text{sh}^{\circ}\text{was}$  cannot come together, a simple- $\text{sh}^{\circ}\text{wa}$  before a *ḥateph* becomes the full (short) vowel corresponding to the *ḥateph*; thus  $\aleph$   $\aleph$   $\aleph$  becomes  $\aleph$   $\aleph$   $\aleph$  *to kill*; but  $\aleph$   $\aleph$   $\aleph$  becomes  $\aleph$   $\aleph$   $\aleph$  *to cross*. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the  $\text{sh}^{\circ}\text{wa}$ , if composite, which corresponded to the short vowel; e.g.  $\aleph$   $\aleph$   $\aleph$  *my lord*. Therefore the resultant combination in either case is  $\aleph$  or  $\aleph$  or  $\aleph$ ; e.g.  $\aleph$   $\aleph$   $\aleph$  *he caused to stand*, *stationed*,  $\aleph$   $\aleph$   $\aleph$  *he was stationed*. Either the short vowel before the guttural (as *a* in the original  $\aleph$   $\aleph$   $\aleph$ ) or the composite  $\text{sh}^{\circ}\text{wa}$  under the guttural (as *a* in  $\aleph$   $\aleph$   $\aleph$ ) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a long vowel, it takes  $\aleph$  in place of  $\aleph$ ; e.g.  $\aleph$   $\aleph$   $\aleph$  *she slaughtered*,  $\aleph$   $\aleph$   $\aleph$  *she refused*,  $\aleph$   $\aleph$   $\aleph$  *priests*.



4. (a) The gutturals cannot be doubled. In this peculiarity  $\tau$  agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); e.g. הַדֶּרֶךְ *haddérekh*, the way, but הַעֲבָד *hā-ēbhedh*, the servant (for הַעֲבָד = הַעֲבָד). But as the  $\epsilon$  cannot be doubled, the first must be dropped. We therefore get הַעֲבָד, because the vowel  $\bar{a}$ , short in the shut syllable, becomes long,  $\bar{a}$ , now that the syllable is open). So שָׁלַשׁ *he did a third time*, but שָׁרַשׁ *he uprooted*, because שָׁרַשׁ = שָׁרַשׁ (short  $\bar{i}$ ) = שָׁרַשׁ (tone-long  $\bar{e}$ ). So קָטַל, but בָּרַךְ *he was blessed*, because בָּרַךְ = בָּרַךְ (short  $\bar{u}$ ) = בָּרַךְ (tone-long  $\bar{o}$ ).

(b) It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. E.g. בְּרַכְתֶּם (on the analogy of קָטַלְתֶּם) becomes (first בְּרַכְתֶּם, then) בְּרַכְתֶּם *you blessed*; but although the accent falls on the תֶּם, the בְּ must not be reduced to בְּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בְּרַ), and thus could not be allowed to degenerate into a בְּ. This would be unjust to its origin. The word therefore remains בְּרַכְתֶּם (not בְּרַכְתֶּם). Similarly the plural of חָרַשׁ *artificer* is not חָרַשִׁים but חָרָשִׁים, because חָרַשׁ is a word of the type of נָגַב *thief*, and therefore strictly חָרַשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; e.g. מִאֵן becomes מִאֵן *he refused*, הָרַעָה becomes הָרַעָה *the evil*, הָעָם becomes הָעָם *the people*. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. E.g. מְהֵרָה (not מְהֵרָה from מְהֵרָה *hasten*), הַהוּא (not הַהוּא *that*), הַחֶרֶב (not הַחֶרֶב for הַחֶרֶב *the sword*), הַחֹרֶשׁ (not הַחֹרֶשׁ *the month*).

EXERCISE. CORRECT THE FOLLOWING WORDS.

בְּאִמְרָה, אֲבִדְתֶם, אָמַר, יִשְׁחָטוּ, חֹנֵק, שְׁלוּחַ, הַשְּׁלִיחַ, שְׂמוּעָה.

שָׁמַע, רָגַע, יִהְיֶה, בָּרַד, שָׂרִים, הַחֲזִיק, טָעַמוּ, כָּאֵת, נֹאמַר,  
לְחָלִי, לְאָרִי, בְּחֹמֶר, מְעַמְד, יַעֲמֹד, יַעֲמֹדוּ:

Two vocal shwa's cannot come together  
hence becomes a short  
with melting. See P. 11 § 6. 2 d page 28

§ 9. THE QUIESCENT LETTERS.

The letters א ה ו י show the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e.g. מִצְוָה *commandment* (miçwâ, ו consonantal); so אָמַר *'ā-mar* (*he said*), but יֹאמַר *yô-mar* (*he says*) (א quiescent); יָמִי *y'mê* (*the days of . . .*), but בְּיָמֵי *bî-mê*, *in the days of* (from בְּיָמֵי, § 6. 2 d) not בִּימֵי *bîy-mê*; so בְּיְהוּדָה (from בְּיְהוּדָה) *in Judah*. Pronounced rapidly, *bîymê* is practically = *bîmê*, and is therefore fairly represented by בְּיָמֵי. In other words, the י quiesces, or is silent: and *under the silent consonant the sh'wa is not placed*; thus בְּיָמֵי (not בִּימֵי); so יֹאמַר (not יָאמַר), and רֵאשִׁית *beginning* (not רָאשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; e.g. נֹאדָר *ne'-dâr* (*glorious*). Here the ך has the daghesh lene, because the preceding syllable is closed, ending, as it does, in a *consonant* (§ 7. 2 a). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus מָצָא (on the analogy of קָטַל) becomes מָצָא *he found*, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מָצָאתָ (cf. קָטַלְתָּ) we write מָצָאתָ *thou hast found*, because א at the end of the syllable is silent, and the following ן does *not* take the daghesh lene, because, now that the א has vanished, it follows a *vowel* (§ 7. 2 a).

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word and silent at the end; cf. *was, saw*; *yes, say*.

2. It is never difficult to decide whether final י and ך are

consonantal or quiescent. If accompanied by a homogeneous vowel—*i.e.* *y* by *e* or *i*, and *v* by *o* or *u* (§ 2. 3 *c*)—they are obviously quiescent, being simply the consonantal signs of these vowels; *e.g.* לִי *lî* (*to me*), לוֹ *lô* (*to him*). If accompanied by a heterogeneous vowel, they are necessarily consonantal; *e.g.* חַי *hay* (*living*), הוּי *hûy* (*ah!*), גָּלְיָי *gālîy* (*uncovered, ptc.*); יַחְדָּו *yahdāw* (*together*), עוֹלָה *'awlâ* (*injustice*), זִיו *ziw* (*April–May*), דָּוִד or דְּוִד *Dāwîdh* (*David*). The suffixal form (to be explained in § 19) מִסּוּיֹו is sounded *âw*, as מִסּוּיֹו *shû-šâw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאָיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יִישָׁב, עֲבָאוֹת, בָּאוּ, בָּרָא,  
 בְּרֵאשִׁית, אֶרְצָה, לְקִרְאת, יִשְׁמַעֵאל, מְאֵתִים, שְׂאוּנֵי, שְׁלֹמֹה,  
 בְּיָמָיו, תִּגְלִינָה, יִקְנִיאוּהוּ, מִלְּאֲתָיו, כְּסוּי, שְׁלֹו, גוּי, קוּ, אֲדָנִי,  
 רְאשִׁים, בָּאָשׁוּ, קְלִיּוֹת, לוֹלִי, קָנָה:

## § 10. THE ACCENTS.<sup>1</sup> METHEGH, MAQQĒPH, PAUSE, Q<sup>ERĒ</sup>, &c.

1. *Use of the Accents.*—The accents have three uses: (1) they mark the tone-syllable; (2) they are signs of logical interpunction, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Methegh) and the Tone.*—The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1 a), *e.g.* דָּבָר *dābhār*, *word*; in one class of nouns (the *Ṣegholates*, § 29), *e.g.* דִּבֶּר *débher*, *pestilence*, and in some Verbal forms, *e.g.* קָטַלְתִּי *qātáltî*, *I killed*, it falls on the penult.

(a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or ac-

<sup>1</sup> A brief account of the more common accents will be found on pp 230 f.

centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh*, מֶתֶגַּח (*bridle*), a small perpendicular stroke to the left of the vowel.<sup>1</sup> An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long (אִמָּן *the man*) or short (הַיְחָלָה *the palace*); e.g. אֲנִי *I*, חָכְרָתָּ *and thou shalt remember*, הַחֲכָמִים *the wise*, הַעָפָר *the dust*. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מְרַבְרָבִים); or with a sh<sup>o</sup>wa, because so insignificant a vowel does not deserve special attention (therefore not דְּרַבְרָבִים).

(This is no violation of the principle laid down in § 6. 2 c; in all the above illustrations there are good reasons, which will afterwards be clear, why the vowel second from the tone should remain a full vowel and not be reduced to sh<sup>o</sup>wa.)

(b) When the open syllable is separated from the tone even by only vocal sh<sup>o</sup>wa, its vowel is marked by methegh;<sup>2</sup> e.g. אָכְלָה 'ā-kh'lá (accent on last syllable), *she ate*, חָכְמָה hā-kh'má, *she is wise*. (In these cases the sh<sup>o</sup>wa is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכַם.) In such positions methegh clearly indicates that the sh<sup>o</sup>wa is *vocal*, and thus serves to distinguish between ā and o, and between ĩ and i; e.g. אָכְלָה *food* (־ silent, because no methegh with the ־: the word is therefore a pure dissyllable: last syllable, accented, lá: the first, unaccented and shut, therefore with short vowel; therefore 'okh: so 'okhlá); חָכְמָה *hokhmá, wisdom*; יִרְאוּ yi-r'û, *they will fear* (open syllable, long i); יִרְאוּ yi-r'û, *they will see* (shut syllable, short i).

(c) If the vocal sh<sup>o</sup>wa in this case be a *hateph*, the preceding vowel, though *short*, has that distinctness that requires

<sup>1</sup> Under the consonant, if the vowel is *hólem*; e.g. כּוֹכְבִים *stars*, כּוֹהֲנִים *priests*, אֲבִיבִים *enemies*.

<sup>2</sup> This fact tends to confirm the view that vocal sh<sup>o</sup>wa constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.

to be preserved by methegh; hence the combination referred to in § 8. 3 a always appears in the form  $\text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ}$ ; e.g.  $\text{הַעֲמִיד}$  *he stations*,  $\text{הַעֲמִיד}$  *he stationed*,  $\text{הַעֲמִיד}$  *he was stationed*.

3. *Maqqēph* (binder).—(a) Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e.g.  $\text{אֶת־כָּל־אֲשֶׁר־לוֹ}$  *all (acc.) that (was) to him, all that he had*. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by maqqēph lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a),  $\text{כָּל הָעָם}$  but  $\text{כָּל־הָעָם}$  *all the people*, i.e. the  $\text{ֿ}$  of  $\text{כָּל}$ , which is now shut and unaccented, becomes the corresponding short (not *kōl*, but *kol-hā-ām*). *Āre*, followed by maqqēph, is usually reduced to *ghol*; thus  $\text{הִשְׁמַר}$  *hishshāmēr*, but  $\text{הִשְׁמַרְנָא}$  *beware*; so  $\text{תְּהַלְלוּ תוֹרָה}$   $\text{וְהַגְדִּינָא}$  *give praise to him and tell*, &c.

(b) The maqqēph is used almost invariably with  $\text{לְ}$  *to*,  $\text{כָּל}$  *all* (thus  $\text{כָּל־}$ ),  $\text{אֶת}$  sign of accus. (thus  $\text{אֶת־}$ ), and a few other common words (e.g.  $\text{מִן}$  *from*,  $\text{לֵב}$  *lest*).

4. *Pause*.—The natural pause which occurs at the middle, and especially the end of a Hebrew verse, affects the vowels as follows:

(a) A short vowel in the tone becomes long, as  $\text{מַיִם}$  *water*, pause  $\text{שָׁמַר}$  *he kept*, pause  $\text{שָׁמַרְתִּי}$  *I kept*, pause  $\text{שָׁמַרְתִּי}$ :—the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears,  $\text{אֶרֶץ}$  *earth*, p.  $\text{אֶרֶץ}$  (from a primary  $\text{אֶרֶץ}$  'arc).

(b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short,  $\text{עַתָּה}$  'attā (*now*), pause  $\text{עַתָּה}$  'attā (not, of course, 'ottā, as it would be if it were an ordinary non-pausal form).

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal *sh'wa* before the tone, this *sh'wa* becomes the tone-long of the primary sound whose place it had taken, and the tone

is then shifted to it, as שְׁכַנָּה *she dwelt*, pause שְׁכַנָּה from שָׁכְנוּ; עָמְרוּ *stand ye*, pause עָמְרוּ from עָמַד *stand*.

Similarly the composite sh<sup>w</sup>a under a guttural is raised, in pause, to the corresponding long vowel; thus אֲנִי *I*, pause אָנִי; חָלִי *sickness*, pause חָלִי.

i. Sh<sup>w</sup>a before the suffix *kha* becomes in pause é, סוֹסְךָ *thy horse*, pause סוֹסֶיךָ.

ii. There is a fondness shown in many cases for the sharp á in pausal syllables: e.g. יָנַחַל, pause וַיִּנְחַל *and he was weaned*.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open; e.g. קָרָא לַיְלָה *he called night* (not קָרָא, which would otherwise be correct), חָאֵכַל לָחֶם (not חָאֵכַל) *thou shalt eat bread*.

5. *Q<sup>r</sup>é* (קָרִי *read*, i.e. *to be read*) and *K<sup>e</sup>thibh* (כְּתִיב *written*).

—(a) The *K<sup>e</sup>thibh* is the consonantal text as it lay before the punctuators, being held inviolable. When, however, for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K<sup>e</sup>thibh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q<sup>r</sup>é*. Attention is called to the margin by a small circle placed over the *K<sup>e</sup>thibh*, thus: הַנְּעִירִי Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קָרִי<sup>1</sup> הַנְּעִירָה, i.e. הַנְּעִירָה is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הַנְּעִירָה *the maiden*; the unpointed הַנְּעִיר, which would normally represent הַנְּעִיר *the youth* (masc.), would be ambiguous. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

(b) In the case of יהוה and a few other words of very frequent occurrence, the *Q<sup>r</sup>é* is not placed in the margin, but its vowels are simply inserted in the text. E.g. יְהוָה (whence our *Jehovah*, probably originally יְהוֵה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

<sup>1</sup> Or simply 'ק.

word, however, is not actually written in the margin)—or (when it follows אֲרֵנִי) to avoid repetition, יְהוָה with the vowels of אֱלֹהִים (*God*). Thus the proper pronunciation of יהוה (doubtless *Yahweh*), for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time to be completely forgotten.

## OF WORDS AND FORMS.

Roots may be considered to be of three classes : (1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* ; (2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another ; and (3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

## § 11. THE ARTICLE.

Hebrew has no *indefinite* Article ; e.g. יוֹם *yôm*, a day, אִישׁ *'ish*, a man.

The *Definite* Article, which before ordinary consonants is הַ (i.e. *ha*, with the following consonant duplicated), was originally a demonstrative pronoun. Something of this force still attaches to it in one or two phrases ; e.g. הַיּוֹם *hay-yôm*, the day, i.e. this day, to-day ; הַלַּיְלָה *the night*, i.e. to-night. The article is an inseparable particle prefixed to words, and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte*, § 7. 3 a); or it may even have been *han*.<sup>1</sup> All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

<sup>1</sup> The former explanation is the more probable ; the latter, however, though it has met with little favour, is at least possible ; and I mention it here because, on this assumption, the pointing of the article becomes readily intelligible to the beginner.

primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e.g. *inmotus* = *im-motus*, *inlotus* = *illotus*, ἐνλείπω = ἐλλείπω, &c.

(a) Before ordinary consonants the *n* is assimilated to the next consonant, which is thus doubled; e.g. *לוי* voice (לוי = לוי = לוי) *הקול* *haq-qôl*, the voice; so *השמש* *hashshémesh*, the sun.

(b) Before gutturals; the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathah* of the Art., falling in an open Syllable, expands to *qāmeç*; thus *איש* becomes *איש* *the man*. This expansion is universal before א and ר, e.g. *ראש* *har-rôsh* = *ראש* *hā-rôsh*,<sup>1</sup> the head, and general before ע, e.g. *עיר* *the city*. Before the strong gutt. ה and ח, *pathah* usually remains; i.e. the daghesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short; e.g. *ההיכל* (from *hah-hékhāl*) *the palace*, *החכמה* (from *hah-ḥokhmā*) *wisdom*.<sup>2</sup>

(c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeç*, the punctuation of the Art. varies—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2 b), as *ההר* *the mountain*, *העם* *the people*.

Before ה, ע, not in the Tone, the Art., falling *before* the *pretone*, becomes *e* (§ *ghol*),<sup>3</sup> as *ההרים* *the mountains*, *הצער* *the trouble*.<sup>2</sup> Before ח (*hā*) in all positions, and also before ה, the Art. takes § *ghol*, *החכם* *the wise*, *החגיגה* *the feast*, *החלי* *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory,

<sup>1</sup> The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (אח).  
<sup>2</sup> These words would, in strict writing, all require *methegh* with the first vowel, as it is in the open syllable, and two places from the tone; e.g. *ההרים*, *החכמה*, &c.

<sup>3</sup> This comes under the general rule that a *pathah* before an originally duplicated guttural which has  $\text{—}$  under it becomes § *ghol*; thus *אחאי* *my brothers*, pausal form of *אחי* (p. 153), originally *ah-hay* (§ 10. 4 a).



but read in the light of the principles that govern it, and then it will be remembered with little difficulty.

Before ordinary cons.	—ה,	הַקּוֹל	
Before gutturals	{	א, ר, ע —ה,	הָעוֹר, הָרֹאשׁ, הָאִישׁ
		ה, ח —ה,	הַחֵיבֵל, הַחֲרֹב
Before gutturals with qāmeç	{	הֵ, ע —ה,	הַהָר, הָעֵם
		ה, ע —ה,	הַהַיִם, הָעֵמֶל
		ה(ה) —ה,	הַחֵל, הַחֲכָם

אִישׁ	man <sup>1</sup>	אִשָּׁה	<i>f.</i> woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	<i>m.</i> night	עֶרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם <i>pl.</i>	water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל-	upon	טוֹב	good
שָׁמַיִם <i>pl.</i>	heaven	כֶּסֶף	silver	וְ	and
		זָהָב	gold		

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

Rule 1.—The adjective, when it qualifies, stands after the noun; e.g. *a good man*, טוֹב אִישׁ, not אִישׁ טוֹב. If the noun be definite, the adj., as well as the noun, has the article; e.g. *the good man*, not הַטוֹב אִישׁ, but הָאִישׁ הַטוֹב *i.e.* the man, viz. the good (one).

If two or more adjectives go with the same noun, each of the adjectives has the article; e.g. *the great and good man*, הָאִישׁ הַגָּדוֹל וְהַטוֹב.

Rule 2.—The adjective, when used *predicatively*, must not take the article. It may come before or after the noun—usually before; e.g. *the man is good* = טוֹב הָאִישׁ or הָאִישׁ טוֹב (*lit. good is the man*)—in neither case does the adj. take the art. The copula *is, are, &c.*, is not usually expressed. This, however, occasions no ambiguity; e.g. הָאִישׁ טוֹב could not be mistaken for *the good man*, which would require הַטוֹב.

<sup>1</sup> Throughout the vocabularies, *feminine* nouns are marked *f.*, those unmarked are *masculine*.

EXERCISE. TRANSLATE.

הַלַּיְלָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם  
הֶרְקוּעַ: 5 שׁוֹב הַכֶּסֶף: 6 הָעָרֶב וְהַבֶּקָר: 7 גְּדוֹל הַחֹשֶׁךְ  
עַל־הַמַּיִם: 8 שׁוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

To-day. The morning. The night. The light (is)<sup>1</sup> good.  
The good light. The lofty firmament. The man and the  
woman. The darkness is great. The good man. A great  
day. The gold (is)<sup>1</sup> good. The dust (is)<sup>1</sup> upon the waters.

§ 12. THE PERSONAL PRONOUNS.

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

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not קָבַרְתִּי הוּא (§ 3 I); *declare to (?) me* is not סִפְרוּ לִאֲנִי (§ 14. I f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 3 I; 14. I f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עֵינַי <i>f.</i> eye	יָד <i>f.</i> hand	הַר	חֲלִי	mountain	disease
אָרֶץ <i>f.</i> earth	אֶבֶן <i>f.</i> stone	עֶבֶד	עַם	servant	people
חֶרֶב <i>f.</i> sword	אֱלֹהִים <i>pl.</i> God	הַיְכָל	חָכֵם	palace	wise
עֲצוּמִים	רַע	בָּד, סוֹר	מְאֹד	powerful	bad, sore
				very	very bad

The words הַר, עַם, חָנַן, פָּר, when preceded by the

<sup>1</sup> Throughout the exercises, bracketed words are not to be translated.

<sup>2</sup> In הוא *hu* and היא *hi*, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hū'a? hī'a?*).

<sup>3</sup> Both forms extremely rare.

<sup>4</sup> Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).

article, lengthen the pathah to *qāmeç*; thus הָהָר, הָהָר. So also אֶרֶץ (original אֶרֶץ) becomes אֶרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם הוּא. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e.g. הוּא הַיְהוָה הָאֱלֹהִים *Yahweh*<sup>1</sup> *is the God*. But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, *as for the people, it (הוא) is wise*; in the latter, with emphasis: *Yahweh, he (and no other) is the God*.

## EXERCISE. TRANSLATE.

רָם הַהַיְכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרֶב: 4 אֵת הוּא הָאֱלֹהִים: 5 אֵת הָאִשָּׁה: 6 הַחֶרֶב הוּא עַל-הַעֲפָר: 7 הָעֶבֶד הַטוֹב: 8 עִם רָם וְגָדוֹל: 9 הָעָם הוּא עֲצוּם מְאֹד: 10 הַיָּד וְהָעֵינַי: 11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעֲצוּם וְהַגָּדוֹל: 13 אֲנִי הָאִישׁ הַחֶכֶם: 14 חֹכֵם הָאִישׁ: 15 הַחֲלִי הָרַע:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I (am) the man. We (are) the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The great and lofty mountain. The darkness (is) very great upon the earth and upon the waters. Thou (art) the man. They (are) the heavens. The stone.

## § 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>	
<i>mas.</i>	זֶה	this		הוּא	הֵם, הֵמָּה	those
<i>f.</i>	זֹאת	"		הִיא	הֵנָּה	"
<i>c.</i>		אֵלֶּה	these			

<sup>1</sup> יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יהוה) is erroneous, we shall throughout leave it unpointed.

1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטּוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); e.g. הַיָּחִיד הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטּוֹב הַזֶּה.

Note that though, with the art., the sing. is הַיָּחִיד, the plur. is הַיָּחִידִים.

2. *Relative pronoun.*—(a) אֲשֶׁר<sup>1</sup> used for *who, which*, invariable for all genders, numbers, and cases, is, strictly speaking, not a relative *pronoun*, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man that I spoke to, the house that I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh, that*) at the beginning, and to clinch it at the end by the definite word which the sense requires; e.g. the man *that* (אֲשֶׁר) I spoke *to him* (wh . . . to him = to whom); the house *that* (אֲשֶׁר) I lived *in it* (wh . . . in it = in which). The force of the אֲשֶׁר in such cases is practically = *as to whom* or *which* (e.g. the man *as to whom* I spoke to him, the house *as to which* I lived in it). So *whose* = אֲשֶׁר followed by *his*; e.g. הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ *man in whose nostrils (בְּאָפוֹ . . . אֲשֶׁר) is (but) a breath (i.e. man as to whom but a breath is in his nostrils)*. So *there* שָׁם, *where* שָׁם . . . אֲשֶׁר; *thither* שָׁמָּה *shámmâ, whither*, שָׁמָּה . . . אֲשֶׁר; *thence* מִשָּׁם (מִן *from*; *n* assimilated), *whence* מִשָּׁם . . . אֲשֶׁר.

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, i.e. without being

<sup>1</sup> The form שׁ prefixed inseparably to words, usually as שׁ or שׂ followed by Dag. forte, e.g. לִי = שְׁלִי (which is to me, i.e. mine), is mostly late.

clined at the end by a definite pronoun; e.g. the king *who pursued*, אֲשֶׁר רָדַף (the אֲשֶׁר is *not* followed up by a word for *he*); he put there the man *whom he had formed*, אֲשֶׁר יָצַר (here the אֲשֶׁר may or may not be followed by the word for *him*). It is doubtless this familiar usage that has led to the statement that אֲשֶׁר is a relative pronoun, and = *who, which*.

(c) אֲשֶׁר can also = *he who, him who, that which*, and may take a preposition before it; e.g. *that which* (אֲשֶׁר) *he had done, displeased Yahweh*; he said to the man *who* (לְאִישׁ) was over his house.

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

The emphasis of the question, not being on the interrogative particle, falls forward on the next word (§ 7. 6), and מַה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals	<i>path. and dag.</i>	מַה־זֶּה	what is this?
before א and ר	<i>qāmeç</i>	מַה־אֵלֶּה	what are these?
before other gutturals	<i>pathah</i>	מַה־הִיא	what is it?
before gutt. with qam.	<i>š'ghol</i>	מַה עָשָׂה	what has he done?

מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; e.g. מִי לִירוּחַ אֵלַי *whoever (is) for Yahweh (let him come) unto me*. But while מִי can be thus used, אֲשֶׁר can never be used interrogatively. E.g. *Who will trust in Yahweh?* מִי יִבְטַח בַּיהוָה (not possibly אֲשֶׁר); but *blessed is the man who trusts*, בְּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מַה is also the exclamation *how!* מַה־אֲדִיר שְׁמֶךָ *how glorious is thy name!*

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

*Every, all*, כָּל (which is strictly a noun = *the whole*); e.g. *every day*, כָּל יוֹם; *all the day*, כָּל־הַיּוֹם (§ 10. 3).

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

*The one, the other*, זֶה . . . זֶה: *the one called to the other*, קָרָא זֶה אֶל־זֶה.

For other forms of reciprocal and for reflexive pronouns, see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יָלַד boy	יהוה Yahweh <sup>1</sup>
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come
יָשַׁב to sit	לֹא not	רָעַב famine	אֶל־ unto

5. The root of the verb is held to be, not the infinitive, but the 3rd pers. sing. perf. act., which is the simplest form; e.g. בָּרָא is really not *to create*, but *he created*, לָקַח *he took*, &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, e.g. *the angel cried*; and (ii.) nominal—having any other kind of predicate, such as noun, adj., partic.; e.g. *Thou art God*, *God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, e.g. קָרָא הַמַּלְאָךְ *the angel cried*; in a nominal sentence, subject, predicate, e.g. יהוה מַלְכֵנוּ *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, e.g. עָפַר אַתָּה *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. יהוה צְדִיק אַתָּה *righteous art thou*, *Y.*

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; e.g. *the boy did not hear the voice*, לֹא שָׁמַע הַיָּלֵד אֶת־הַקּוֹל.

7. (a) The *definite*-accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֵת, or rather אֶת־ (§ 10. 3), as in above illustr. But the accus. must be definite: "*a voice*" would have been simply קוֹל, not אֶת־קוֹל. The accusative is regarded as definite (i.) if it be preceded by the def. art., (ii.) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix, § 19), e.g. God heard *his voice*, אֶת־קוֹלוֹ, (iii.) if it be a proper name, e.g. he smote *David*, אֶת־דָּוִד.

(b) אֶת־ is repeated with each of the accusatives, if there

<sup>1</sup> Usually pointed יהוה, occasionally יהוה (cf. § 10. 5): the true spelling (never found) is probably יהוה. We leave it throughout unpointed.

be more than one; *e.g.* Abraham took *Sarah and Lot*, אֶת־שָׂרָה וְאֶת־לוֹט.

(c) אֶת־ is used before מִי (= whom?), but never before מַה. *Whom have I oppressed?* אֶת־מִי עֲשָׂקִיתִי, but *what have I taken?* not אֶת־מַה.

## EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 רַם מְאֹד הָהָר הַזֶּה: 3 הַלְיָלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הַעֲצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יָלַד אֶת־אֱלֹהִים: 8 יָשַׁב הַמֶּלֶךְ עַל־הָעֵמֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מַה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֱלֹהִים וְאָמַר קְרוּשׁ יְהוּדָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֶרֶב: 14 זֶה הַמֶּלֶךְ הַחֲנָם:

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (על) the land. That great day. This (is) a good head. This (is) the good head. This head (is) good. This good head. This (is) the bad boy who spilt the water upon the earth. What has the man done? What (are) these? These (are) the heavens and the earth which God created this day. That great and sore disease. He sat by (על) those waters. How great (is) that palace!

## § 14. THE INSEPARABLE PREPOSITIONS.

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

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

כ *as, like.*

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

(a) The usual pointing of these light fragments is simple sh<sup>w</sup>a; *e.g.* בְּשָׁלוֹם *in peace*, בְּיַד חֲזָקָה *with a strong hand*, כְּפַרְעֹה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

(b) Before another sh<sup>w</sup>a this becomes *hireq*, by § 6. 2 d. i., forming a half-open syllable לִבָּב, (בְּלִבָּב =) לִבָּב *in the heart*

of; the sh<sup>w</sup>a is here sounded, because it was (necessarily) so in the original לִכְבּ (cf. § 5. 4 a); therefore not בְּלִכְבּ. If the consonant be י, it quiesces and the sh<sup>w</sup>a is not written (§ 9. 1); e.g. יָמִי, but בְּיָמֵי in the days of; יְהוּדָה, יְהוּדָה to Judah.

(c) Before a ḥateph the sh<sup>w</sup>a becomes the corresponding short vowel, by § 8. 3, בְּאֵרִי = בְּאֵרִי like a lion; לֹאכַל, לֹאכַל to eat.

But with the very frequently recurring words אֱלֹהִים God, and אָמַר (in the phrase לֹאמַר saying), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בְּאֱלֹהִים but בְּאֵלֹהִים to God, בְּאֵלֹהִים as God, לֹאמַר.

(d) Before the tone, the prep., falling in the pretone, often has tone-long qāmeṣ (§ 6. 2 b), as לְמַיִם to water (for לְמַיִם). This is found chiefly in one or two familiar expressions, לְעַד for ever, לְבֵטָח securely, and with a certain kind of infinitive; e.g. לְלֶכֶת to go (§ 33. 2 b, 3 d, § 39. 2. 2 d. ii, § 40, § 42. 2 a).

(e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e.g. *homme*, &c. E.g. בְּהַשְׁמַיִם (= הַשְׁמַיִם) in the heavens, לְעַם (= לְהָעַם), הָעַם לְהָרִים (§ 11 c) to the mountains. To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore *to me* is not לְאֲנִי, nor is *in you* בְּאַתָּם. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms; thus—

Sing. לִי to me, לְךָ (m.) לְךָ (f.) to thee, לוֹ to him, לָהּ to her.  
Plur. לָנוּ to us, לָכֶם (m.) לָכֶן (f.) to you, לָהֶם (m.) לָהֶן (f.) to them.  
בּ is inflected like ל, but it also takes בָּם in 3rd plur. masc.

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

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

<sup>1</sup> Pause, לְךָ.



Dagh. f., with certain consonants, may be omitted (§ 7. 5); e.g. מִקְצֵה (for מִקְצֵה) at the end of. When the consonant is י, it quiesces (§ 9. 1); e.g. מִיְמִינִי at my right hand = מִיְמִינִי = מִיְמִינִי = מִיְמִינִי.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ from a tree (מִעֵץ = מִעֵץ = מִעֵץ), by § 8. 4; and occasionally, with ה, hireq remains, by § 8. 4; e.g. מִחוּץ (not מִחוּץ), dagh. f. implicit., outside.

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

סֵפֶר	book	גַּן	garden	מָקוֹם	place
אֲדָמָה (f.)	ground	יַבְשָׁה (f.)	dry land	בְּהֵמָה (f.)	beast, cattle
אֲרִי	lion	חֲמֹר	ass	מְלָאכָה (f.)	work
שִׁבְעִי	seventh	קֹדֶשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁבַת	to rest
מָשַׁל	{ to rule over	מָחָה	{ to destroy to blot out	קָרָא	to cry, call
בָּ				לְקָרָא	to name
הָיָה	to be			עַד	unto, as far as

## EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֲשֵׁךְ קָרָא <sup>1</sup> לַיְלָה: 2 שָׁבַת אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם אֶת־  
 הַקּוֹל <sup>1</sup> בְּגֵן: 4 מָשַׁל הַמָּלָאךָ בָּעַם: 5 יָשַׁב הַיֶּלֶד בְּמָקוֹם הַזֶּה:  
 6 מָחָה יְהוָה אֶת־פֶּלֶא אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה  
 אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִדָּהָאָדָמָה: 8 הָאֱלֹהִים הוּא  
 בְּהִיכָל: 9 נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ: 10 נָתַב הַיֶּלֶד בַּסֵּפֶר:

To a lion. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (ל) pain. On (ב) the high mountain. One called to the other and said, Yahweh is good.

<sup>1</sup> Pausal form (cf. § 10. 4 a).

§ 15. THE CONJUNCTION, &c.

1. The inseparable conjunction ו and, is pointed very much like the inseparable prepositions in § 14.

(a) Its ordinary pointing is sh<sup>wa</sup>, וְאַתָּה and thou, וְדָבָר and a word.

(b) Before the ḥatephs it takes the corresponding short vowel (§ 8. 3), וְאֲנִי and I, וְאַמִּץ and be strong. חֶסֶד וְאֱמֶת kindness and faithfulness.

ו (like ל כ ב, cf. § 14. 1 c) with אֱלֹהִים gives וְאֱלֹהִים.

(c) Before simple sh<sup>wa</sup> and the Labials (ב ו ט פ) its pointing is י וְדְבָרִים and words, יִשְׁמְרוּם and ye shall keep, יָבִן and a son, וְצִפּוֹרָה and a cow.

Rem.—Before *yodh* with sh<sup>wa</sup> the pointing is *hireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וְיָמֵי and the days of.

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeç* (§ 6. 2 b): וְרַע טוב וְרַע good and evil, פָּרָה וְדָבֵר a cow and a bear, דָּר וְדָר generation after generation; especially with words that go in pairs: יוֹם וְלַיְלָה day and night, זָהָב וְכֶסֶף gold and silver, תֵּהוּ וְרֵהוּ waste and void (י in spite of Labial; cf. אֱלֹהִים וְמֶלֶךְ God and king).

(e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם and the people, not וְעָם.

2. ו appears with the pronominal suffixes as follows:

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

Plur.: מִמֶּנּוּ from us, מִמְּכֶם from you, מִמֶּחָם from them.

For the last two words, cf. § 14. 2 a b. The other words seem to postulate a reduplicated form *minmin*.

3. *The verb.*—Verbal inflection for persons is made by attaching to the root (*i.e.* 3 *sing. masc. perf. act.*) the significant elements of the personal pronoun (§ 12).

3	<i>sing. m. perf.</i>	he ruled, has ruled, &c.	מִשָּׁלַח	
2	" "	" thou hast ruled, &c.	מִשָּׁלַחְתָּ	אַתָּה
2	" <i>f.</i>	" thou hast ruled, &c.	מִשָּׁלַחְתְּ	אַתְּ
1	" <i>c.</i>	" I ruled, have ruled, &c.	מִשָּׁלַחְתִּי	אֲנִי = <i>ti = ki</i> of

3	<i>plur. m. perf.</i>	they ruled, did rule, &c.	מִשְׁלוּ		
2	" "	ye ruled, &c.	מִשְׁלֶתֶם	<i>tem</i> of	אַתֶּם
2	" <i>f.</i>	" " "	מִשְׁלֶתֶן	<i>ten</i> "	אַתֶּן
1	" <i>c.</i>	we ruled, &c.	מִשְׁלָנוּ	<i>nu</i> "	אַנְחֵנוּ

Thus these forms are not arbitrary: מִשְׁלֶתֶת is really *having ruled (art) thou*, מִשְׁלָנוּ *having ruled (are) we*, &c.

דָּוִד	David	יְהוֹנָתָן	Jonathan	מֹשֶׁה	Moses	מִרְיָם	Miriam
יִשְׂרָאֵל	Israel	יְהוּדָה	Judah	אַבְרָם	Abram	אַבְרָהָם	Abraham
אֵלִיָּהוּ	Elijah	אֵלִישָׁע	Elisha	מִלְחָמָה	<i>f. battle, war,</i>	זָעַק	to cry

## EXERCISE. TRANSLATE.

אָמַר יְהוָה לְאַשָׁה: 2 מְדַבֵּר אֶת־אֶתְלֶת: 3 בְּאַלְהִים וּבַמֶּשֶׁה:  
 4 לְאַלְהִים זָעַקוּ בְּמִלְחָמָה: 5 דָּוִד הוֹיֵתָן: 6 אָרִי יִתְמֹר:  
 7 יִשְׂרָאֵל וְיְהוּדָה: 8 וּבִיּוֹם הַהוּא בַתְּבִי בַסֶּפֶר: 9 מִשֶּׁה  
 10 וּמְרִים: 10 יוֹם וְלַיְלָה:

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, Holy (is) Yahweh. And these, who (are) these? Dry land and water. Night and morning. Man is not wise as God. Thou (*f.*) hast ruled over this people.

## § 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, *e.g.* כָּבַד, שָׁמַר. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion

<sup>1</sup> Pausal form (cf. § 10. 4 a).

that is, verbalize it; such verbs are called *Denominatives*, &c., as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e.g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*; *facio, feci*; *brechen, brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, e.g. דְּבַר דְּבָרִים דְּבָרִיכֶם *word, words, your words*, and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

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

(a) In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שָׂרִים, nor *two fish* דְּגִיִּים (see § 48. I. 2).

(b) The *fem. sing.* is formed by adding הַ (â) to the *mas.*, e.g. טוֹבָה, טוֹב.

(c) The *plur. mas.* is formed by adding יִם (im) to the *sing.*, e.g. טוֹבִים; and the *plur. fem.* by changing הַ (â) into הָ (ôth), e.g. טוֹבוֹת, טוֹבָה, or by adding ôth to the *sing.* if it has no *fem.* termination, e.g. רֵיחַ *wind*, רֵחוֹחַ.

(d) The *dual* is formed by adding יַיִם (áyim: י consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was הַ ath; § 16. 4. 8) for the *fem.* Thus: from סוּסִים, סוּסַיִם; from סוּסָה (orig. סוּסַת, a under ס lengthened to ā, because pretonic, § 6. 2 b).

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב <i>good</i>	טוֹבָה	סוּסִים <i>horse</i>	סוּסָה <i>mare</i>
<i>plur.</i>	טוֹבִים "	טוֹבוֹת	סוּסִים "	סוּסוֹת "
<i>dual</i>			סוּסַיִם "	סוּסַתַּיִם "

4. *Classes of nouns feminine.*

(1) Words ending in  $\text{ה-}$  or  $\text{ת}$ ; e.g. צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרַיִת *an Egyptian woman* (from מִצְרַיִם *an Egyptian*).

(2) Words of any termination that are names of creatures feminine, as אִם *mother*.

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

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹן *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of *places* in which man is wont to move, as הָעוֹלָם *world*.

(5) Names of things productive, the elements, unseen essences, &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

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

(6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; e.g. צְדָקוֹת, צְדָקָה. Many *fem.* nouns, however, have the *mas. plur.* ending, e.g. שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, e.g. אָב *father*, pl. אֲבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); e.g. לֵבָב *heart*, pl. לִבְבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קְלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפְרוֹת.

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

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

(8) The original *fem.* ending was *ath* ה—. The ending occasionally appears, sometimes in this form, sometimes as simple ה (cf. מוֹאֲבִית *Moabitess*, from מוֹאֲבִי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *î* (mainly ordinal numerals, § 48. 2, e.g. שְׁלִישִׁי *third*, and tribal names, e.g. עִבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows:—*fem. sing.* שְׁלִישִׁית, עֲבָרִיהָ (rarely שְׁלִישִׁיהָ), *masc. pl.* עֲבָרִים and עֲבָרִיִּים, *fem. pl.* עֲבָרֵיהוּ.

5. *The Dual.*—(a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e.g. *eyes* עֵינַיִם, *ears* אָזְנַיִם ('*oznáyim*), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׁפָתַיִם (from שָׁפָה), *horns* קַרְנַיִם, *shoes* נַעֲלָיִם; and with one or two other common words, e.g. יוֹמַיִם *two days*, שְׁנָתַיִם *two years*.

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

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

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2 b), e.g. שְׁפָתַיִם *s'phātháyim*.

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

פָּר	ox	פָּרָה	<i>f. cow</i>
סוּס	horse	סוּסָה	<i>f. mare</i>
דָּג	fish	דָּגָה	<i>f. fish</i>
פָּרִיץ	prince	פָּרִיצָה	<i>f. princess</i>
שִׁיר	song	שִׁירָה	<i>f. song</i>
צָרִיף	adversary	צָרִיפָה	<i>f. adversary</i>
גִּבּוֹר	hero, mighty	בּוֹכֵב	star
אָדָם	man	בְּאֵר	<i>f. well</i>
זָבֵד	wolf	חֶלֶם	dream
יָרֵכָה	<i>f. side</i>	יָרֵד	river
צַדִּיק	just	רָע	bitter
סָפַר	to count	רָאָה	to see
לֶחֶם	bread	חֲדָשׁ	new
		נָתַן	to give,
		שָׂתַה	to drink
		הָרַג	to slay
		זָכַר	to remem-
			ber

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם: 2 אֵלֶּה הַפְּרוֹת הָרְעוֹת  
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאָר: 3 מִשָּׁל הָאָדָם בְּבַהֲמָה וּבַדְּגָיִם:

<sup>1</sup> The words פָּר, שִׁיר, צָר, מָר, have, for etymological reasons (§ 43), a (path.); with the Article, פָּר has  $\bar{a}$  (cf. § 12), the other words  $\bar{a}$ .

4 הָמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם : 5 אֲמַרְתִּי  
 אֶל־הָעָם הַזֶּה צְדִיקִים אַתֶּם : 6 הַדְּרִים הָאֵלֶּה רַמִּים מְאֹד :  
 7 סָפַרְתָּ אֶת־הַכּוֹכָבִים : 8 מָה רַמִּים הַהֵיכָלִים הָהֵם : הַיְדוּם :  
 יִרְבְּתִים : 9 רָאָה הַמֶּלֶךְ בַּחֲלוּם אֶת־הַפְּרוֹת הַטְּבוֹת עַל־  
 הַיָּאָר : 10 זָכַר יְהוָה כִּי עָפַר אֲנַחְנוּ :

I remember (*perf.*) the songs which I heard in the temple. These waters (are) bitter. Those heavens (are) very lofty. These (are) the asses which we slew. Who (are) these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two days. Bread he ate and water he drank. The just are as the stars which (are) in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (*f.*) has spilt blood (*pl.*).

## § 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.*—There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces of case are clearest in the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e.g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*), which is not dependent, is said to be in the *absolute state*.

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, though

usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; e.g. in "great in power, fair in appearance, broken in heart," *great*, *fair*, and *broken* would be in the construct, *power*, *appearance*, and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone-long vowel within the word will be shortened or lost; e.g. abs. רִבְרָב (ר in both cases tone-long, § 6. 2 b), constr. רִבְרִי. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *īm* and the dual *áyim* is elided, and these terminations become *ē*: thus, from plur. רִבְרָבִים we get constr. רִבְרִי (since ר, when hurried, is reduced to ר, and רִבְרִי must become רִבְרִי, by § 6. 2 d. i.); and the sh<sup>w</sup>a is vocal, representing as it does an original ָ. Consequently, if the third radical is a *b'ghadhk'phath*, it will not take daghesh lene: abs. pl. פְּבָרִים [sing. פְּבָר heavy], constr. פְּבָרִי (not פְּבָרִי).

(c) The dual cstr. is similarly formed; e.g. abs. קַרְנִים *horns*, cstr. קַרְנֵי; abs. יָדַיִם *hands*, cstr. יָדַי. So from שֵׁפָה *lip*, dual abs. שֵׁפֵתַיִם (§ 16. 3 d, 5 d), cstr. שֵׁפֵתַי.

(d) In *fem. sing.* the original ending ה— (§ 16. 4. 8) is resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*, cstr. צְדָקַת (because צָר = צִד: *çidh'qath*). אֲדָמָה *ground*, cstr. אֲדָמַת (because אָר = אֲד, § 6. 2 d. ii.).

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

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



		Mas.		Fem.	
		Abs.	Cstr.	Abs.	Cstr.
<i>sing.</i>	סוּס	horse	סוּס	סוּסָה	mare
<i>plur.</i>	סוּסִים	„	סוּסֵי	סוּסוֹת	„
<i>dual</i>	סוּסִים	„	סוּסֵי	סוּסָתַיִם	„

  

		Mas.	Fem.	Mas. <sup>1</sup>	Fem.
<i>abs. sing.</i>	יִשְׂרָאֵל	יִשְׂרָאֵל	יִשְׂרָאֵל	יָד	שֵׁפָה
<i>cstr.</i>	יִשְׂרָאֵל	יִשְׂרָאֵל	יִשְׂרָאֵל	יָד	שֵׁפָה
<i>abs. plur.</i>	יִשְׂרָאֵלִים	יִשְׂרָאֵלִים	יִשְׂרָאֵלִים	יָדַיִם	שֵׁפָתַיִם
<i>cstr.</i>	יִשְׂרָאֵלִים	יִשְׂרָאֵלִים	יִשְׂרָאֵלִים	יָדַי	שֵׁפָתַי

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוּס הַמֶּלֶךְ (not הַסוּס הַמֶּלֶךְ); *the horses of the king*, סוּסֵי הַמֶּלֶךְ (not הַסוּסִים הַמֶּלֶךְ); *the word of the prophet*, דְּבַר הַנְּבִיא; *the righteousness of the people*, צְדִקַּת הָעָם; *the lips of the girl*, שֵׁפְתֵי הַנְּעָרָה. So with adjs.: *a good-looking girl*, נְעָרָה טוֹבַת מְרֵאָה (lit. *good in appearance*), *a woman of good understanding*, אִשָּׁה טוֹבַת שְׂכָל (lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבֵּר *in heart*).

*b.* If the abs. is definite, the constr. is also definite; e.g. אִישׁ הַמִּלְחָמָה *the man of war, the warrior*; but אִישׁ מִלְחָמָה *a warrior*; הַר יְהוָה (the psalm of David, bec. D. is definite). So הַר יְהוָה *the mountain of Yahweh*. The indefinite in such cases is usually expressed by putting לְ (to) before the absolute: לְמִזְמוֹר *a psalm of David*.

Rule 2.—The construct must *immediately* precede the noun with which it goes; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would not be יָדַי וְשֵׁפְתַי הָאִישׁ, because יָדַי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדַי וְשֵׁפְתַי הָאִישׁ; *the prince's sons and daughters*, not בְּנֵי הַשָּׂר וּבָנוֹת הַשָּׂר, but בְּנֵי וּבָנוֹת הַשָּׂר. Similarly

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

in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ rather than אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ (bec. then אֱלֹהֵי would be separated from אֱלֹהֵי God of the earth).

Such a *succession* of constructs, however, as הַדֶּרֶךְ עַץ הַחַיִּים the way to the tree of life; יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי the days of the years of the life of my fathers, constitutes a unity and is perfectly normal.<sup>1</sup>

Rule 3.—An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *the good horses of the king*, סוּסֵי הַטּוֹבִים הַמֶּלֶךְ הַטּוֹבִים (not סוּסֵי הַטּוֹבִים הַמֶּלֶךְ, because the cstr. must *immediately* precede its abs.) = *the horses of the king—viz. the good ones*. So *the king's good mare*, סוּסַת הַמֶּלֶךְ הַטּוֹבָה (would be *the good king's mare*).

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

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

3. *Use of the accusative ending*.—The accus. ending *a* has been retained in one particular usage. הַ is added to words to express *direction* or motion towards. The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone*, e.g. צָפוֹנָה northward (not צִפּוֹנָה, because the first syllable is pretonic), הַהָרָה towards the mountain (not הֵהָרָה, § 11 c). It may even admit a preposition before its word; e.g. לְשֵׁאוֹלָה to Sheol. It may be appended to the plur.; e.g. הַשָּׁמַיִמָּה heavenwards, and even to the cstr. state, e.g. בֵּיתָהּ יוֹסֵף to the house of Joseph.

This termination, called by some *He locale* because it

<sup>1</sup> Notice that the indication of definiteness (*i.e.* the article, or a pron. suff. *my, his*, etc., § 19) appears only at the *end*.

usually has reference to place, is sometimes extended to time; e.g. מִיָּמִים יָמִימָה from year (lit. days) to year.

It cannot be used with persons: *to* (towards) David would not be רִדָּה, but אֶל־רִדָּה.

צפון <i>f.</i>	north	מצרים	Egypt	מטה <i>f.</i>	bed, אביון poor
רוח <i>f.</i>	wind spirit	חיל	valour force, army	ישועה <i>f.</i>	salvation deliverance
מצוה <i>f.</i>	command	עיר <i>f.</i>	city	שכל	understanding
תורה <i>f.</i>	law	חומה <i>f.</i>	wall	בשר	flesh
מלכה <i>f.</i>	queen	בת <i>f.</i>	daughter	ארבע	four
אביגיל	Abigail	שאול <i>f.</i>	Sheol, the underworld		
ירד	to go down	שמר	to keep	פקד	to review
שבר	to break	נחץ	to break down	פרץ	to break through (e.g. a wall)

## EXERCISE. TRANSLATE.

לא שתה העם ממי היאר: 2 לקח דוד אביגיל לאשה והיא  
אשה טובת שכל: 3 אביוני העם הם צדיקים: 4 לא שמרנו  
תורת יהוה אלהי ישראל: 5 עשה השר כמצות המלך:  
6 ובתורת יהוה לא הלכת: 7 אלה מצות אלהי כל־הארץ  
אשר פתבתי היום הזה: 8 שכב הילד על־מפת איש האלהים:  
9 בא חיל גדול<sup>3</sup> מירבתי הארץ ומארבע רוחות<sup>2</sup> השמים:  
10 אכלנו מכל־עץ<sup>2</sup> הגן: 11 ומלפת הארץ בת איש גבור<sup>2</sup> חיל:  
12 היה רעב בארץ ואברם ירד מצרימה כי כבד הרעב בארץ:  
13 תורת יהוה טובה: 14 ביום ההוא עשה יהוה ישועה  
בישראל:

The great day of Yahweh. The day of Yahweh (is) great.  
The good queen of the land. All the people of the earth.  
All the king's good asses. The captain (prince) reviewed all  
the mighty-men of valour and all the people of war. In the  
two-sides of the temple. I have gone northward. We are  
gone down to Sheol. He went towards-the-mountain. We

<sup>1</sup> Less often *masc.*

<sup>2</sup> Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

<sup>3</sup> Dag. in *kaph* only in cstr.

slew the man's ass. The people did not drink from the waters of the river, for they (were) blood.<sup>1</sup> Ye have not kept the commandments of the God of all the earth. The spirit of God (was) upon the waters. God of the spirits (that belong) to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou (*f.*) hast eaten of the tree of the garden.

### § 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, *i.e.* vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*) a hero, אֶבְיָוֹן (*ebh-yôn*) poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation י), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. גִּבּוֹרִים, אֶבְיָוֹנִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words זָמַן, דָּבָר (not זָמַן, דָּבָר) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3 *e*), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *qāmeç* and *çere* are tone-long in nouns, as in the above illustrations; *hōlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhol*), כּוֹכַב (*kōkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ō*.

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

<sup>1</sup> In dependent clauses with וְ for, that, &c., the pronoun is put last.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having :

$\bar{a}$  in the pretone (יָדוּל, יָדוּן), or  $\bar{a}$  in the tone (בֹּכֵב, לֵבָב), or  $\bar{a}$  in both places (יֵשֶׁר, דִּבְרֵי).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by ים, ה, ת, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דִּבְרֵי, but דִּבְרֵיִם. The tone, falling on *bhār* in the sing., falls on *rīm* in the pl. : *bhā*, being pretonic, has the long  $\bar{a}$ , and the original *dā* of *dābhār*, being now *two* places from the tone (and open), becomes  $\bar{a}$ . The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דִּבְרֵי (sing.) and דִּבְרֵי (pl.) : the *sh<sup>w</sup>a* in pl. is vocal, hence no daghesh in *b'ghadhk'phath* letters ; *e.g.* בֹּכְבֵי, לֵבָבוֹת.

Note that the form  $\bar{a}-\bar{e}$ , *e.g.* יָדוּן, has *a* in the constr. sing. יָדוּן.

A few words have in the construct *ghol* in both syllables : *e.g.* נֶדֶר wall, constr. נֶדֶר (pronominal suffix, § 19, regularly of the type נֶדֶר his wall); כֹּתֵף shoulder, c. כֹּתֵף; יָרֵךְ thigh, c. יָרֵךְ; כָּבֵד heavy, c. both כָּבֵד and כָּבֵד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יֵשֶׁר	יֵשָׁרִים	יֵשֶׁר	יֵשָׁרִי (= יֵשָׁרִי)
(2) old, old man, elder	זָקֵן	זָקִינִים	זָקֵן	זָקִיני (= זָקִיני)
(3) great	גָּדוֹל	גָּדוֹלִים	גָּדוֹל	גָּדוֹלִי
(4) blessed	בְּרֻךְ	בְּרוּכִים	בְּרֻךְ	בְּרוּכֵי
(5) overseer	פֹּקֵד	פֹּקִידִים	פֹּקֵד	פֹּקִידֵי
(6) heart	לֵבָב	לֵבָבוֹת	לֵבָב	לֵבָבוֹת (= לֵבָבוֹת)
(7) star	כּוֹכֵב	כּוֹכָבִים	כּוֹכֵב	כּוֹכְבֵי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרֵי

Rem.—The forms 1, 2, 3 with vowels  $\bar{a}$ — $\bar{a}$ ,  $\bar{a}$ — $\bar{e}$ ,  $\bar{a}$ — $\bar{o}$ , may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in הָ retain in the constr. sing. the original הַ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. שִׁפְהָ *lip*, cstr. שִׁפְהַ.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָה =) צְדָקַת  
 „ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת =) צְדָקוֹת  
 „ sing. נְבִלָה *corpse*. „ (נְבִלָה =) נְבִלַת

The sh<sup>w</sup>a in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בְּרַכַּת.

Some fem. nouns retain the long  $\bar{e}$  under inflection: e.g. נָלַח *plunder*, cstr. נָלַחַ ; נִגְבָּה *thing stolen*, 3 sing. masc. suff. (§ 19) נִגְבְּתוּ.

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

as this is in sing. abs. בָּר cstr. בֵּר plur. abs. בָּרִים cstr. בְּרֵי  
 so we have „ „ דֵּן „ דֵּן „ „ דְּנִים „ דְּנֵי  
 „ „ עֵץ „ עֵץ<sup>1</sup> „ „ עֵצִים „ עֵצֵי

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

WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דְּבַר word	מְאֹר <i>m.</i>	שִׁפְהָ <i>f. lip</i>
מִשְׁלַּל proverb	מְאֹרֹת <i>pl.</i>	בְּרָכָה <i>f. blessing</i>
כָּבֵד heavy	נְבִיא prophet	נִקְמָה <i>f. vengeance</i>
נֶמֶר leopard	בְּרִיא fat	נְבִלָה <i>f. corpse</i>
	קֹדֶשׁ holy	

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

שְׁנַיִם two חֹל sand אָסַף to gather נָשָׂא to lift up יָם sea

<sup>1</sup> Same as abs.

יִצְחָק	Isaac	יַעֲקֹב	Jacob	עֵשָׂו	Esau	עֲזָרָא	Ezra
עֲצָה	f. counsel	שָׁם	there	לָמָּה	why?	בְּרִמְל	<sup>1</sup> Carmel

## EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דְּבַת, נְבִיאִי, יִשְׂרָי, רְקוּעַ, לְבָבוֹת, מְאוֹר, מְשָׁלִי, כְּבֹד,  
 פְּקוּדֵי, לְבַב, שְׁפָתַי, נִקְמַת, בְּרִכּוֹת, יָדַיִם: וְחֹשֶׁךְ עַל-פְּנֵי הַפְּיִים:  
 2 כָּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בְּסֵפֶר: 3 הָיָה דָבָר יְהוּדָה אֶל-  
 הַנְּבִיאִים: 4 תּוֹרַת יְהוּדָה בְּלִבְבֵי הַצַּדִּיקִים: 5 כָּתַבְתִּי לְעַם הַזֶּה  
 אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוּדָה: 6 לֹא הָיָה שָׁם אִישׁ מִזְקֵנֵי יִשְׂרָאֵל:  
 7 נָתַן אֱלֹהִים אֶת-שִׁנֵּי הַמְּאוֹרוֹת הַגְּדֹלִים בְּרִקְעֵי הַשָּׁמַיִם:  
 8 אָסַף הַשָּׁר הִיל כְּבֹד כְּכֹכְבֵי הַשָּׁמַיִם וְנַחֲוֹל אֲשֶׁר עַל-שִׁפְתַּת  
 הַיָּם: 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יָדֵי עֵשָׂו: 10 נָשָׂא  
 הַנְּבִיא הִזְקֵן אֶת-נִבְלַת אִישׁ הָאֱלֹהִים אֶל-הַחֲמוֹר: 11 כִּבְד-  
 לְשׁוֹן אֲנֹכִי: 12 קָרָא עֲזָרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים:

The law of Yahweh (is) perfect. The king saw the fat kine upon the bank (lip) of the river. Ye have eaten the flesh of fat oxen. The words of the lips of Yahweh (are) upright. I (am) not a man of words. Good (are) the words of the law of Yahweh. The waters (are) upon the face of the ground. We have heard the words of the prophets of the God of all the earth. Thou hast kept the heart of this people from evil. Very great (are) the righteousnesses of God. Blessed (are) the upright of heart. The vengeance of the people (was) great. The proverbs of the wise king (are) perfect. He destroyed all the fishes of the river.

## § 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

1. Hebrew has not largely developed the adjective; instead of saying *holy hill, silver idols, eloquent man*, it says *hill of holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*, אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my, thy, his, our*,

<sup>1</sup> Usually with def. art. = *the garden land*

&c., are altogether wanting. In other words, what we have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form; *e.g.* אָבִיו *his father* (father-of him, הוּא); but in all words the pronoun is really present, though not often so obvious; *e.g.* סוּסוֹ *his horse*. Here the original *sūs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sūsahû*; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sūsah*, which easily passes into *sūsā* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. *E.g.* in סוּסֵיהֶם *their horses*, the ה of the original 3rd pers. pron. (הֵם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—כֶּם, כֹּן, הֶם, הוּ (not *nu*, for the ו is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: *e.g.* דְּבַרְכֶם *the word of you, your word*; דְּבַרְכֵם *the words of you, your words*; דְּבַרְיהֶם *the words of them, their words* (דְּבַר and דְּבַרְי being respectively cstr. sing. and pl. of דְּבַר); so צְדָקַתְכֶם *your mare*, צְדָקַתְכֶם *your righteousness*, שְׂפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, *e.g.*, in the formation of the plural—דְּבָרִים from דְּבַר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into sh<sup>w</sup>a. (דְּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-



sible.) So *דְּבָרוֹ* *his word*, *דְּבָרֵנוּ* *our word*. (The accent falls on the —: hence *דְּבָרֵנוּ* would be again impossible.) So *שִׁפְתָי* *my lip*, not *שִׁפְתִּי*. Similarly with a plural noun: *my words*, *דְּבָרַי*; *our words*, *דְּבָרֵינוּ*, not *דְּבָרֵינוּ* (because *נוּ* is not one of the heavy suffixes). The accent falls on the —, and the vocalization follows as a matter of course. So *שִׁפְתֵיךָ* (*f.*) *thy lips*, *שִׁפְתֵינוּ* *our lips*; but *שִׁפְתֵיהֶם* *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent; *e.g.* *דְּבָרִי* *my word*, *דְּבָרֵיכֶם* *your words*; disyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult; *e.g.* *סוּסֵנוּ* *our horse*, *דְּבָרֵנוּ* *our word*, *דְּבָרֶיהָ* *her words*, but *דְּבָרֵיהֶם* *their words*.

## NOUN WITH SUFFIXES.

	Mas.		Fem.		
<i>Singular noun</i>	סוּס	דְּבָר	סוּסָה	שִׁפְהָ	צְדָקָה
	(horse)	(word)	(mare)	(lip)	(righteousness)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסָתִי	שִׁפְתִּי	צְדָקָתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
3 <i>m.</i> his	סוּסוֹ	דְּבָרוֹ	סוּסָתוֹ	שִׁפְתּוֹ	צְדָקָתוֹ
3 <i>f.</i> her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסָתֶיהָ	שִׁפְתֶיהָ	צְדָקָתֶיהָ
<i>plur.</i> 1 <i>c.</i> our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שִׁפְתֵנוּ	צְדָקָתֵנוּ
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסָתֵכֶם	שִׁפְתֵיכֶם	צְדָקָתֵכֶם
2 <i>f.</i> your	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסָתֵכֶן	שִׁפְתֵיכֶן	צְדָקָתֵכֶן
3 <i>m.</i> their	סוּסֵם	דְּבָרֵם	סוּסָתֵם	שִׁפְתֵם	צְדָקָתֵם
3 <i>f.</i> their	סוּסֵן	דְּבָרָן	סוּסָתָן	שִׁפְתָן	צְדָקָתָן
<i>Plur. noun</i>	סוּסִים	דְּבָרִים	סוּסוֹת	שִׁפְתִים	צְדָקוֹת
	(horses)	(words)	(mares)	(dual)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסוֹתִי	שִׁפְתִי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
3 <i>m.</i> his	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שִׁפְתָיו	צְדָקוֹתָיו
3 <i>f.</i> her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שִׁפְתֶיהָ	צְדָקוֹתֶיהָ

<i>plur.</i>	<i>I c.</i>	our	סוֹמְיָנוּ	דְּבָרֵינוּ	סוֹמְוֹתֵינוּ	שִׁפְתֵינוּ	צְדָקוֹתֵינוּ
	<i>2 m.</i>	your	סוֹמְיָכֶם	דְּבָרֵיכֶם	סוֹמְוֹתֵיכֶם	שִׁפְתֵיכֶם	צְדָקוֹתֵיכֶם
	<i>2 f.</i>	your	סוֹמְיָכֶן	דְּבָרֵיכֶן	סוֹמְוֹתֵיכֶן	שִׁפְתֵיכֶן	צְדָקוֹתֵיכֶן
	<i>3 m.</i>	their	סוֹמְיָהֶם	דְּבָרֵיהֶם	סוֹמְוֹתֵיהֶם	שִׁפְתֵיהֶם	צְדָקוֹתֵיהֶם (תָּם)
	<i>3 f.</i>	their	סוֹמְיָהֶן	דְּבָרֵיהֶן	סוֹמְוֹתֵיהֶן	שִׁפְתֵיהֶן	צְדָקוֹתֵיהֶן

Note (i.) that the *sh<sup>w</sup>a* before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d'bhār'khā* (in pause דְּבָרְךָ), דְּבָרְכֶם *d'bhār'khem*.

(ii.) The suffix יוֹ is pronounced *āw* (סוֹמְיָו = *šūšāw*). The ' is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

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

(iv.) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *šūš-a-(h)ū* = סוֹמְוּ, so סוֹמְוּ (h dropped); *i* in other cases סוֹמְיָנוּ (tone-long *e*) is from an ultimate *šūš-i-nū*.

(v.) The *dual* takes the same suffixes as the plural, e.g. יד *hand*, יָדַי *hands*, יָדֶיהָ *her hands*, יָדֵינוּ *our h.*, יָדֵיכֶם *your h.*

(vi.) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*; e.g. נַפְשוֹתָם *their souls* (instead of נַפְשוֹתֵיהֶם), דוֹרוֹתָם *their generations*.

<i>face</i>	פָּנִים (pl.)	<i>son,</i>	בֵּן, pl.	בָּנִים	<i>daughter</i>	בַּת, pl.	בָּנוֹת
<i>my face</i>	פָּנַי	<i>the man's face</i>		פָּנֵי הָאִישׁ			
<i>before me</i>	לְפָנַי	<i>before the man</i>		לְפָנֵי הָאִישׁ			
<i>before thee</i>	לְפָנֶיךָ	<i>before you</i>		לְפָנֵיכֶם			
<i>after</i>	אַחֲרַי	<i>after me</i>		אַחֲרֵי			

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; e.g. *my good horse*, סוּסֵי הַטּוֹב (my horse, the good one); *your evil words*, דְּבָרֵיכֶם הָרָעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.

Rule II.—The suffix is repeated with each co-ordinate noun : e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו (cf. § 13. 7 b).

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For  $\text{בְּ}$  and  $\text{לְ}$  see § 14. 1 f; for  $\text{מִן}$  see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*; e.g. אַחֲרַי *after* (pl. cstr., *hinder parts*)—hence אַחֲרַי *after me*, אַחֲרֶיךָ *after you*, אַחֲרָיו *after him*, &c.; others, like עַל *upon*, אֶל *to*, resume before suffixes the *yodh* which originally formed part of the root (עָלִי, אֵלִי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עֲלֵינוּ, עָלָהּ, עָלָיו, עָלָיו, עָלָיו, עָלָיו, עָלָיו  
אֵלֵיהֶם, אֵלֵיכֶם, אֵלֵינוּ, אֵלֶיהָ, אֵלָיו, אֵלָיו, אֵלָיו, אֵלָיו, אֵלָיו

Like עַל is עַד *unto, as far as*.

לֹוֹט Lot אֶהוּד Ehud שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon אֶפְרַיִם Ephraim  
טוֹב good things, goodness שִׁיחָה *f.* meditation אֵח (אֶחָד) with  
לְפָנָיו before, in presence of פֶּתַח opening, door דֶּלֶת *f.* door  
סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר } horn (for blowing) בְּרִית *f.* covenant תְּפִלָּה *f.* prayer  
שׁוֹפְרוֹת } *pl.*  
רַחֲמִים mercy, kindness מִשְׁפָּט judgment, ordinance, justice  
עוֹלָם long duration, age מֵעוֹלָם from of old  
עַד־עוֹלָם for ever תָּמִיד continually  
כָּרַת to cut off, cut down בָּרַת בְּרִית to make a covenant  
בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

#### EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרִכְתּוֹ, בְּנִיָּה, מִשְׁלֵיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,  
בְּשָׂרְכֶם, לְפָנָי, לְפָנָי, שְׁפָתָי, בְּנִיָּה, לְבַבְנוּ, בְּנִיָּה, יָדֵי,  
יָדֵי, תּוֹרַתְכֶם, יָדִיָּה;  
יָצָא לוֹשׁ אֶל־הָאֲנָשִׁים הַפְּתָחָה וְהִדְלִת סָגַר אַחֲרָיו: <sup>2</sup> וְאֶהוּד

<sup>1</sup> *Pl.* of אֵישׁ.

תִּמְקַע בְּשׁוֹפָר בְּהַר אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִן־הַהָר וְהוּא  
 לְפִנֵּיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכֹל־הָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר  
 לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: 5 חֶסֶד יְהוָה מֵעוֹלָם  
 וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: 6 וְאָנֹכִי עָלֶיךָ בְּמַחְתֵּי  
 יְהוָה אִמְרָתִי אֱלֹהֵי אֲתָה: 7 מָה רַב טוֹבָךָ אֲשֶׁר צִפְנָתָ  
 לִירְאֶיךָ פִּעְלָתְךָ לְבַטְחִים בְּךָ נִגַּד בְּנֵי אָדָם: 8 מָה אֲהַבְתִּי  
 תּוֹרָתְךָ כִּלְיֹהִים הוּא שִׁיחְתִּי: 9 שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת־  
 תַּפְלַתְנוּ: 10 יֵרֵד אֶל־בְּנוֹי שְׂאוּלָה:

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law (is) in my heart, (O) my God. God has redeemed his holy (ones). Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. He came and in his hand a sword. Very good (are) the proverbs of his lips. We have sold our asses. Ye (are) my sons and my daughters, saith (*perf.*) your God. My heart (is) in his law continually. Thou hast kept their heart. We have not kept the covenant of our God with all our heart. The day of vengeance (is) in his heart. Ye have kept my law and my commands. He lifted his corpse upon the ass. Their hearts (are) fat. Thy perfect law. This (is) flesh from my flesh. By (*a*) all his great prophets.

### § 20. THE VERB.

1. *Root.*—The root of a verb is considered to be the *3rd sing. masc. perf.* of the simple form (§ 13. 5), e.g. שָׁבַר *he broke*. This form is called *Qal* (קָל) "light," in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, e.g. נִשְׁבַּר *he was broken*, or by the duplication of a radical, e.g. שִׁבַּר *he broke in pieces*.

<sup>1</sup> The sign א known as *'Athnah* indicates the chief pause within the verse, as *Shilluq* indicates the last tone-syllable in the verse (cf. Gen. I. 1, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone-syllable (§ 10. 2).

<sup>2</sup> Pausal form. See § 10. 4 b.

<sup>3</sup> Relative unexpressed, as often in poetic style.

<sup>4</sup> See § 10. 4 c. i.

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

The perfect action includes all *perfect tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, *e.g.* present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, *e.g.* פָּרָסָהּ *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִפְרָסָהּ *he will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods*.—The perfect and imperfect also do duty for moods. Either may express the indicative: *e.g.* *he pursued* = perf., *he will pursue* = impf. The subjunctive, optative, &c., and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); *e.g.* of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed*; *may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea*.—The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal), as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*. These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause some one to lament*, were expressed by some such form as *hilmint*.

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations.*—What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3–10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*), to produce them.

6. *Inflection.*—Inflection to express person takes place by the connection of the significant parts of the personal pronoun with the stem (§ 12 and § 15. 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

## THE PERFECT.

<i>Sing.</i>	<i>Plur.</i>
3 <i>mas.</i> קָטַל    he killed, &c.	3 <i>c.</i> קָטְלוּ    they, &c.
3 <i>f.</i> קָטְלָהּ    she    „	
2 <i>m.</i> קָטַלְתָּ    thou    „	2 <i>m.</i> קָטַלְתֶּם    ye
2 <i>f.</i> קָטַלְתְּ    „	2 <i>f.</i> קָטַלְתֶּן    „
1 <i>c.</i> קָטַלְתִּי    I	1 <i>c.</i> קָטַלְנוּ    we

7. Note carefully where the accent falls—usually on the טַל. The first syllable is pretonic and open, therefore has tone-long vowel, ק (§ 6. 2 b), e.g. קָטַלְתִּי (not קָטַלְתִּי). The heavy terminations תֶּם, תֶּן, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh<sup>o</sup>wa (§ 6. 2 c), e.g. קָטַלְתֶּם (not קָטַלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יִשָּׂר, *f.* יִשְׂרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יִשָּׂר, *f.* יִשְׂרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—e.g. *ā* of 3rd sing. fem. (ה) or *ū* of 3rd pl. (ו)—the vowels *ā ē ō*<sup>1</sup> in the tone-syllable become vocal sh<sup>o</sup>wa, thus: *m.* קָטַל, *f.* קָטְלָהּ (not קָטַלָּהּ), *m.* קָטְלוּ, *f.* קָטְלוּ (not קָטְלוּ), *m.* יִבֵּל, *f.* יִבְלָהּ. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלָהּ, קָטְלוּ, because the sh<sup>o</sup>wa, representing as it does an original full vowel (*ā*), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound: without methegh, the words would be *qatlā, qatlū*. Naturally, if the third radical were a *b'ghadhk'phath*, it would not take daghesh lene; e.g. פָּתְבָהּ *she wrote*, פָּתְבוּ *they wrote*.

9. *Uses of the perfect.*—The Perf. expresses:

- (a) The Aorist (Past),    *he killed.*
- (b) The Perfect,            *he has killed.*
- (c) The Pluperfect,        *he had killed.*
- (d) The future Perfect,    *he shall have killed.* (See § 46.)

10. אֶת or אֶת־, the sign of the accusative (§ 13. 7), when

<sup>1</sup> Most regular vbs. have their second vowel in *ā*, many in *ē*, a few in *ō* (§ 22. 1).

used with the pronominal suffixes, appears as follows: **אֲנִי** *me*, **אֲתָךְ** *m.*, **אֲתָךְ** *f.* **תֵּךְ** *thee*, **אֹתוֹ** *him*, **אֲתָהּ** *her*, **אֲתָנּוּ** *us*, **אֲתֶכֶם** *m.*, **אֲתֶנּוּ** *f.* **יֹוְכָם** *m.*, **אֲתָן** *f.* **תֶּם** *them*.

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

<b>מְאוּמָה</b> anything	<b>אֲחֵרִית</b> <i>f.</i> latter end	<b>שָׁכַח</b> to forget
<b>נָפַל</b> to fall	<b>עָף</b> to fly	<b>הִנֵּה</b> , <b>הִנֵּה</b> behold
<b>פְּקוּד</b> statute	<b>יוֹסֵף</b> Joseph	<b>מָכַר</b> to sell
<b>שָׂרַף</b> to burn	<b>שָׂרָף</b> seraph	<b>מְלָקָהִים</b> tongues
<b>סָמָךְ</b> to lean ( <i>act.</i> )		<b>פָּדַר</b> ransom, brfbe
<b>עָשָׂק</b> to oppress		<b>שׂוֹר</b> ox
<b>זָקְנָה</b> <i>f.</i> } old age		<b>זָבַח</b> to sacrifice
<b>זָקִים</b> <i>m. pl.</i> }		<b>מִזְבֵּחַ</b> altar
<b>רִצְפָה</b> <i>f.</i> glowing stone, coal		<b>כֹּהֵן</b> priest

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ הַיְּהוּדִים: 3 שָׁמַרְתִּי פְּקוּדֶיךָ  
 בְּכָל־לְבָבִי: 4 לֹא זָכְרָה אַחֲרֵיתֶיהָ: 5 שָׁכַחוּ אֶת־אֱלֹהֵיהֶם:  
 6 אֶת־קוֹלָהּ שָׁמְעֵנוּ מִן־הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מָכַרְתֶּם אֹתִי  
 מִצְרַיִמָה: 8 לָמָּה נָפְלוּ פְּנֵיהֶּ: 9 שָׁכַחוּ דָמִים בְּפִים: 10 שָׂרַפְתֶּם  
 אֶת־הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה  
 טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל־הָעַם אֶת־שׂוֹר מִי לְקַחְתִּי  
 וְחִמּוֹר מִי לְקַחְתִּי וְאֶת־מִי עָשָׂקְתִּי וּמִי לְקַחְתִּי כֶּפֶר:  
 וְכָל־הָעַם אָמַר לֹא עָשָׂקְתָּ אִישׁ וְלֹא לְקַחְתָּ מִי אִישׁ מְאוּמָה:  
 13 עָף אֵלַי אַחַד מִן־הַשָּׂרָפִים וּבִידוֹ רִצְפָה<sup>1</sup> בְּמִלְקָחִים לְקַח  
 מֵעַל הַמִּזְבֵּחַ: 14 עַמְדָה הָאֵשֶׁה לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבַת  
 אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*), and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These (are) the proverbs of Solomon the wise king of Israel. We

<sup>1</sup> Relative unexpressed.



heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (על) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

### § 21. THE IMPERFECT, &C.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: *e.g.* א points to 1st pers. sing. (אני), נ to 1st plur., פ to 2nd sing., &c.

#### 1. Imperfect and Imperative.

	<i>Imperfect.</i>		<i>Imperative.</i>
<i>sing.</i> 3 <i>m.</i>	יִקְטֹל	he will, may, &c.,	kill, is, was, killing, &c.
3 <i>f.</i>	תִּקְטֹל	she	„ „
2 <i>m.</i>	תִּקְטָל	thou	קְטֹל kill thou
2 <i>f.</i>	תִּקְטְלִי	thou	קְטְלִי „ „
1 <i>c.</i>	אֶקְטֹל	I	„ „
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ	they	„ „
3 <i>f.</i>	תִּקְטְלנה	they	„ „
2 <i>m.</i>	תִּקְטְלוּ	ye	קְטְלוּ kill ye
2 <i>f.</i>	תִּקְטְלנה	„ „	קְטְלנה „ „
1 <i>c.</i>	נִקְטָל	we	„ „

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh<sup>wa</sup> is silent, consequently the second radical, if a *b'ghadhk'phath*, would take the *dagh. lene*; thus pf. כתב *he wrote*, impf. יכתב *yikhtöbh* (not יכתב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יקטל): cf. Arab. *yäqtulu*, which was later thinned to *i* (יק): cf. דברי for דביר from *däbhär*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

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

(c) Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus קְטֹל (תִּקְטֹל). Obviously in the imperative the sh<sup>w</sup>a is sounded; hence, in spite of יִקְטֹב, the imper. is קְטֹב (קִיב is an impossible form, § 7. 4).

(d) The first syllable of imper. קְטֹל *f. s.* קְטֹלִי *m. pl.* is half open; in other words the sh<sup>w</sup>a is vocal, as it represents an original vowel (*ō*), § 6. 2 e; therefore קְטֹבִי not קִיבִי.

## 2. The Infinitive.—

*Inf. cstr.* קְטֹל to kill (admitting prepositions before it and pronominal suffixes).

*Inf. abs.* קְטֹל (also קְטֹל) to kill (admitting neither prefix nor suffix).

(a) i. The inf. cstr. is the same as the 2nd sing. imperative. It corresponds roughly to English verbal nouns in *-ing*; e.g. עַתְּ סָפַר a time of (i.e. for) mourning, a time to mourn.

ii. It is used very frequently with the preposition לְ (much like our *to* before inf.): (i.) after such verbs as *begin, continue, cease, &c.*: e.g. חָרַל לְסַפֵּר he ceased to count (occasionally in such cases without לְ), and (ii.) to indicate purpose: e.g. I have come to sacrifice (לְזַבֵּחַ) to Yahweh. This לְ joins so closely with the inf. that the first syllable is closed; hence לְכָתֵב to write, not לְכִתֵּב. (Contrast § 14. I b.)

iii. It is used very frequently with pronom. suffixes; e.g. בְּכִתְבוֹ <sup>1</sup> (*b'khoth'bhō*) in his writing, i.e. when he wrote.

(b) To the absol. inf. nothing can be prefixed or added: it stands alone (לְקְטֹל or קְטֹלִי would be impossible), and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i.) When placed before the verb, it strengthens it: שָׁמַרְתִּי מְצֻוֹתָיו (keeping I kept: i.e.) I earnestly kept his commandments. It is often rendered by an English adverb, such as "surely, utterly," e.g. he will surely visit, יָקָר יְקָר;

<sup>1</sup> The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c.

thou wilt *certainly* be king, מְלֶכְךָ תִּמְלֹךְ; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance; e.g. שָׁמְעוּ שָׁמוּעַ *hear ye continually*.

Etymologically the cstr. inf. is not related to the absol. as דָּבַר to דָּבַר; the two forms are of independent origin.

### 3. The Participle.—

Act. Part. m. s. קוֹטֵל or קָטֵל *killing*, i.e. *one who kills*

f. s. קֹטֵלָה<sup>1</sup> or (more often) קָטְלָת<sup>2</sup>

m. pl. קֹטְלִים<sup>1</sup> f. pl. קָטְלוֹת

Pass. Part. m. s. קְטוּל *killed*, i.e. *one who is or has been killed*

f. s. קְטוּלָה

m. pl. קְטוּלִים f. pl. קְטוּלוֹת

(a) The sh<sup>e</sup>wa in fem. and pl. of act. ptc. is vocalic, qô-ê-lâ, -lîm, as it represents an original full vowel. The hôlem is unchangeable, whether written with or without waw.

The act. partic. denotes continuous action; e.g. הוּא יֹשֵׁב *he is, was sitting* (not *he sat*).

(b) Of the *passive* voice there are few remaining traces besides the participle.<sup>3</sup>

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

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

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

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

(d) The Potential, *he may or can kill, might, could, would, &c., kill*. (See § 46.)

<sup>1</sup> For the change of .. (ê) into ÿ (vocal sh<sup>e</sup>wa) in f. s. and m. and f. pl., see § 30. 1 (1).

<sup>2</sup> When the fem. ptc. has the force of a substantive, it tends to retain the long ê of the masc.; e.g. יֹלְדָה *a woman in travail* (יֹלֵד *to bear*).

<sup>3</sup> For other traces see § 33. 3 c.

שָׁפֵט to judge	גָּנַב to steal	כָּרַח to cut
שָׁפֵט ( <i>ptc.</i> ) judge	שָׁמַר to watch	אִיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שָׁמַר ( <i>ptc.</i> ) watchman	דְּבוֹרָה Deborah
מֵת dead	רָדַף to pursue	תַּמָּר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קֶבֶר grave	אָכַל food	עוֹד still, yet,
שָׁכַן to dwell	בָּעַל lord, husband, Baal	אֵלָּה again
אֱמוּנָה <i>f.</i> faithfulness, truth	בָּעַל to marry, rule over	
אַרְבַּע four	מֵאָה <i>f.</i> hundred	שֻׁלְחָן table
דָּרַשׁ to seek	עַתָּה <i>f.</i> time	דָּבַר <sup>1</sup> to speak
קָבַץ to gather	עַל on account of	הִלָּךְ to go

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לְשָׁמַר, שָׁמַרְוּ, שָׁמַר, תִּשְׁמַר, וְיִשְׁמְרוּ, נִשְׁמַר, גְּנוּבִים,  
 גְּנוּב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, פְּרָתִים, דָּרָשׁוּ, רַמְשֵׁת, תִּשְׁמְרֵנָה:  
 לֹא תִגְנַב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחְנוּ נִכְרַת עֵצִים  
 מִדְּהָר: 4 רָדַפוּ אַחֲרָיו: 5 אִמְרָתִי לְשָׁמַר דְּבָרֶיהָ: 6 מִשְׁלִי  
 הָעַם הַזֶּה: 7 מִי יִשְׁכֵן בְּהַר יְהוָה: הוֹלֵךְ תָּמִים וּפְעֵל אֶדָּק  
 וְדַבֵּר אֱמֶת בְּלִבּוֹ: 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹר אֶת־  
 יַעֲקֹב: 9 קָבְרוּ אֶת־נִבְלַת הַנְּבִיא הַזֶּה בְּקֶבֶר אֲשֶׁר אִישׁ  
 הָאֵלֹהִים קָבַר שָׁם: 10 יָרְדוּ בְנֵי יַעֲקֹב מִצְרָיִם<sup>2</sup> לְשִׁבְרֵי אֲכָל:  
 11 וְעַתָּה קָבַץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַפָּרְמֶל וְאֶת־נְבִיאֵי  
 הַבַּעַל אַרְבַּע אַרְבַּע מֵאוֹת אֲכָלֵי שֻׁלְחָן אִתְּכֶם: 12 וְדְבוֹרָה אִשָּׁה  
 נְבִיאָה הִיא שִׁפְטָה אֶת־יִשְׂרָאֵל בְּעַת הַהוּא: וְהִיא יוֹשֶׁבֶת  
 תַּחַת־תְּמָר דְּבוֹרָה בְּהַר אֶפְרַיִם: 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ  
 בְּחִלּוֹם הַלַּיְלָה הַגֵּה אֶתָּה מֵעַל־הָאִשָּׁה אֲשֶׁר לְקַחְתָּ וְהִיא  
 בְּעַלְתָּ בָּעַל: 14 אִיבִיד לֹא יִרְדּוּ עוֹד אַחֲרָיִךְ: 15 בְּיוֹם  
 הַהוּא אֲשַׁפֵּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר:

I will pursue after her. I promised (said) to pursue after them. Pursue after him. He set the stars in the firmament of the heavens to rule over the night. Yahweh will judge this people. A city shedding blood like water. Keep thy tongue from evil. Ye shall keep the commandments of your God with all your heart. They left off counting the proverbs

<sup>1</sup> In Qal used only in *act. ptc.*

<sup>2</sup> See § 10. 3 a.

of his lips, for they (were) as the sand which (is) upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where the prophets (are) buried (*ptc.*).

## § 22. THE VERB ACTIVE AND STATIVE (TRANSITIVE AND INTRANSITIVE).

(See Paradigm of Regular Verb, p. 208.)

1. (a) The perf. Qal may end in any of the three vowels *á e ó*, e.g. קטל, קבר, קטן, *á* taking the place of *ā* (§ 6. 2 f). Verbs are named according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as מלא to be full, צמא to thirst, ירא to fear, אהב to love), even though capable of taking an object after them. The term *Stative* verbs, i.e. verbs of *state*, is used by some grammarians. The state they describe may be either physical (גדל to be great, זקן to be old) or mental (שמח to rejoice, שנא to hate). But stative is not altogether synonymous with intransitive; not all intransitive verbs are stative; e.g. מלך to reign, nor are all stative verbs intransitive; e.g. לבש to put on (clothes), אהב to love, חצב to hew, cleave—actions in which the reflex influence of the action upon the subject is very prominent.

(b) In the perfect, vbs. in *ē* are inflected exactly like vbs. in *a*; e.g. קטלת, קברת. Vbs. in *ō*, which are very few, retain the *ō* in the accented shut syllable, e.g. קטנת qāfōntā (§ 5. 3 a), but naturally change it to *o* in the 2nd plur. where the second syllable is unaccented (§ 20. 7), e.g. קטנתם q'fōntém.

2. *Formation of Impf.*—The Perf. in *á* (Active verb) gives the Impf. in *ō*, קטל, יקטל (originally יקטל, cf. § 21. 1 a); the Perf. in *ē* or *ō* (Stative verb) gives the Impf. in *á* קבר, יקבר (this too—*yi* in first syllable, not *ya*—is the *orig.* form in stat. vbs.), יקטן, יקטנו. Very rarely the impf. of a stat. vb. may be in *ō*; לבל to wither, יבל (§ 33. 1 a); ישב (in pause ישבו) to dwell, ישבו.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. כָּבַד, יִכְבֹּד, כְּבֹד; but the *inf. cstr.* of Stative vbs. is generally in *ō* (not *a*); e.g. קָרַב, שָׁנֵא. Sometimes the *inf. cstr.* has a fem. ending of the type יִרְאֶה from יָרָא; e.g. לִירְאֶה אֶת־יְהוָה to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form קָטַל; the Ptc. of the Stative verb is the same as the Perfect, קָרַב *drawing near*, which is strictly a verbal adj. rather than a partic. The *ō* of act. ptc. is unchangeable, the *ā* of stat. is only tone-long, therefore changeable: כָּבַד, f. כְּבֹדָה. These verbal adjectives frequently retain their .. in the *cstr. plur.*; e.g. שְׂמֵחִי (as well as שְׂמֵחִי) from שָׂמַח *rejoicing*. The *cstr. pl.* of יָרָא *fearing*, is always יִרְאִי; e.g. יִרְאִי יְהוָה *those who fear Y.*

5. Of statives in *ē*, which are numerous, only a few have *ē* invariably, *ā* frequently occurring instead; e.g. קָרַב and קָרַב to draw near.

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

	יָדַל { To be great become great	
	יָכַל to be able	
	מָתַק to be sweet	
	עָמַק to be deep	
	„ deep	
{ קָדַשׁ to be holy { קָדוֹשׁ holy	{ יָרָא to fear { „ fearing	{ קָטַן to be little { „ little
יָקַן to be old צָדַק to be just חָפֵץ to delight in שָׁפַל to be low, abased	קָרַב to draw near לָמַד to learn שָׂבַע (שָׂבַע) to be sated ( <i>acc.</i> ) מָלֵא to be full ( <i>acc.</i> )	שָׁמַע to hear רָעַב to be hungry שָׂבַע (שָׂבַע) to be sated ( <i>acc.</i> ) שָׂבַל to be bereaved

לֶחֶם	bread	עֹלָה	<i>f.</i> burnt-offering
זָכָר	remembrance, memorial	רָקַב	to rot
רִנָּה	<i>f.</i> ringing cry	נְעוּרִים	<i>pl.</i> (time of) youth
חַיִּים	<i>pl.</i> life	מַחְשְׁבָה	<i>f. (cstr. pl. מַחְ' thought</i>

## EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפָּלְנָה, קִמְוֹתַי, תִּקְמֹן, יִכְלֶה, יִכְלֹתֶם, אֲשַׁכֵּל, לִבְשִׁי, נִכְבְּדוּ, תִּכְבְּדוּ, אֲגַדֵּל, רַעְבּוֹ:

קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלִלְחָם לֹא נִרְעַב: 2 לֹא וְכֹלֶת לִסְפֹר הַקּוֹכְבִּים: 3 יִגְדֵּל שֵׁם יְהוָה עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלָיֶה: 5 עֲתָה יִדְעַתִּי כִּי יִרְא אֱלֹהִים אֶתָּה: 6 יְהוָה אֱלֹהֵי גְדֹלֶת מְאֹד: 7 זָכָר צְדִיק לְבִרְיָה וְשֵׁם רְשָׁעִים יִרְקַב: 8 קָרוֹב אֶתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֲמַת תִּקְרַב רַגְלֵי לִפְנֵיךָ: 9 לַעַת וְקִנַּת שְׁלָמָה לֹא הָיָה לָבְבוּ שְׁלֹם עִם־יְהוָה אֱלֹהָיו כְּלָבֵב דְּוִיד: 10 יִקְרָא הַמֶּלֶךְ בְּסֹפֵר הַתּוֹרָה כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו: 11 לֹא יִצְדַּק לִפְנֵיךָ כָּל־בָּשָׂר: 12 קְדוֹשׁ אַתָּה יְהוָה מְלֵאָה כְּלֵהָאָרֶץ בְּכוֹד: 13 שִׁבַעְתִּי עוֹלוֹת וְדָם פְּרִים לֹא חִפְצַתִּי:

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I (am) fearing. Ye cannot keep my statutes with (בְּ) all your heart. Thou art little. Hear in order that thou mayest learn to fear Yahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt assuredly reign. Cease to draw near before me, for your hands are full of blood (*pl.*). How great art thou (O) my God, very deep are thy thoughts.

§ 23. JUSSIVE. COHORTATIVE.  
WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or, on the contrary, by a

lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*, the other or lengthened form has been named the *Cohortative*.

(1) *The Jussive*.—The Jussive, which aimed at being as abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible; e.g. יִקְטֹל *yiqṭól*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b; it must therefore remain יִקְטֹל *yiqṭól*. Consequently, in all parts of the regular verb except the *Hiph'il* (§ 27. 1 a: impf. יִקְטִיל, jussive יִקְטֹל—short *i* of an ultimate *yáqtil*<sup>1</sup> lengthened to tone-long *ē*), the *Jussive coincides with the ordinary impf.*; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses a *command*, as יִקְטֹל *let him kill* (thus taking the place of the non-existent 3rd pers. imperative); or, less strongly, an *entreaty*, *request*, &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֹל *do not (ye) kill*.

Note (i.) that the imperative is used only for commands, *not for prohibitions*—these require the jussive (= impf.); e.g. *kill*, קְטֹל, but *do not kill*, אַל-תִּקְטֹל (not אַל-קְטֹל).

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

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הַ *á* to the impf. As before הַ of the plur., so before cohortative הַ, the vowel of the 2nd syllable becomes *sh'wa*; as יִקְטֹל, so אֶקְטֹלָה (from אֶקְטֹל). *The Cohort. is found (with rare exceptions) in 1st pers. only*—sing. and plur.

The Cohort. expresses the direction of the will towards an action, consequently *desire*, *intention*, *self-encouragement*, or (in 1st plur.) *exhortation*: אֶשְׁמְרָה *let me keep, I would keep*,

<sup>1</sup> Cf. Arabic impf. *yúqtulu*, jussive *yúqtil*.



*I will keep* (but more emotional than the simple אֶשְׁמֵר),<sup>7</sup> נִשְׁמְרָה *let us keep*, &c.

2. *The Emphatic Imperative.*—The same termination הָ אֵ is added to the imper. 2 m. s. to give it emphasis, as קָטְלָה *Oh kill!* qoṭlā (half open, from qṭl);<sup>1</sup> a form of the type קִיּוּלָה qiyūlā also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; e.g. impf. יִשְׁמַע, imper. שְׁמַע *hear*, and שְׁמַעָה. This Emph. Imper. appears chiefly in the irregular verb; e.g. קוּמָה *arise* (from קום)—frequently with no appreciable emphasis.

3. *Waw Consecutive.*—The conjunction וַ *and* is very frequently used not as a mere copulative to join or co-ordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding: as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

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

But it must not be said or supposed—as was implied by the old name *waw conversive*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

(1) (a) All the verbs following a perfect are put in the impf. *if they are immediately preceded by waw*; but if any word, however small (e.g. a pronoun, הוּא, or a negative, לֹא) intervene, then the construction reverts to the proper and natural tense: e.g. In the beginning God *created* (pf., בָּרָא) the earth, and the earth *was* (וַ with impf.) without form, and God *said* (וַ with impf.), and so on with imperfects. But if the connection between *waw* and the verb is *in any way* broken,<sup>8</sup> the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (*waw* impf.) *God*, or *and God said* (pf.).

(b) *Waw consecutive* with the imperf. is pointed *exactly*

<sup>1</sup> This form cannot be fully understood till §§ 29, 31 are reached.

like the Article (§ 11); e.g. וַיִּקְטֹל and he killed, וַיִּקְטְלוּ and I killed, וַיִּקְטְלוּ and we killed. Examples of usage:

He found the place and lay down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

” and did not lie down ” וְלֹא שָׁכַב

and the man lay down וַיִּשְׁכַּב הָאִישׁ or וְהָאִישׁ שָׁכַב

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

(b) Waw consecutive with the perf. is pointed exactly like waw copulative (§ 15); וַיִּקְטֹל and he will kill, וַיִּקְטְלוּ and ye will kill, וַיִּמְרֹד and he will rebel. Examples of usage:

he will find the place and lie down יִמְצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

” and will not lie down ” וְלֹא יִשְׁכַּב

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

(3) To summarize: and with English past tenses in continuous narrative is usually waw consec. impf. following an initial (expressed or implied) perfect: and with English future tenses is usually waw consec. perf. following an initial (expressed or implied) impf. E.g. (a) God was (הָיָה) with me and kept (וַיִּשְׁמֵר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (וְהָיָה) with me and keep (וַיִּשְׁמֵר) me and give (וַיִּנְתֵּן) me bread. In translating into Hebrew, the choice of the first verb as pf. or impf. is scrupulously determined by the nature of the idea to be expressed (e.g. Eng. past usually by Hebr. pf., and Eng. fut. by Hebr. impf.), and all the subsequent verbs are expressed by waw consec. with the other tense.

(4) It is important to note that the Tone in the impf. with waw consec. is usually retracted from the last syll. to the penult, when this syll. is open (cf. § 5. 1 b), as וַיִּשָּׁב and he dwelt, וַיֹּאמֶר and he said; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd sing. regularly,

but not in 1st *pl.*—from the penult to the last syllable: וְקָטַלְתִּי and *I shall kill*, וְקָטַלְתָּ (note the *methegh* in what is now 2nd place from tone, § 10. 2 a), but וְקָטַלְנִי.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connection with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connection with what follows.

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

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

(6) Final clauses, *i.e.* those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (not waw consec.) and impf.—or to be more correct, jussive or cohortative, e.g. *Draw near that I may judge* קָרֵב וְאַשְׁפֹּטָה. *Serve him that he may deliver you* עֲבֹדְהוּ וַיֹּצֵל אֶתְכֶם (נצל Hiph.). That is, Hebrew simply places the facts side by side, *Draw nigh and I will judge*. It may, of course, also use (with the impf.) the final particle לְמַעַן *in order that*—which may or may not be followed by אֲשֶׁר; e.g. *I will do marvellous things, in order that thou mayst know that there is none like me* לְמַעַן (אֲשֶׁר) יִדְעַע.

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by waw consec.; e.g. אֲנִי זָקֵנָתִי וְשִׁבְתִּי As for me I am old and (! pretonic, § 15. 1 d) greyheaded, וַנִּפְּלוּ וַנִּשְׁכַּחוּ they have stumbled and fallen.

גָּדַל <i>st.</i> to grow up	שָׂרַף to burn	בְּרָה <i>f.</i> birthright
נָתַתַּי <i>st.</i> to expire	בָּקַר to visit	שָׂרָה Sarah
קָצַף to be angry	חֵת Heth	עָמַד to stand
לָבַד to take (capture)	בְּנֵי־חֵת the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵם hither	חָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קֹדֶשׁ holiness
עוֹף ( <i>coll.</i> ) flying creatures, fowls, birds.		מְעָרָה <i>f.</i> cave
בֵּין between ( <i>p.</i> 190)	פָּוַד (§ 10. 3 b) lest	עֵד witness

מעלל deed, practice (only in *plur.*, and usually in bad sense), פ . . . פ (also פו . . . פ) as . . . so. Usually with פ . . . פ the first term is the subject and the second the standard with which it is compared; e.g. והיה בצדיק ברשע and the righteous shall be as the wicked; פגר כאזרח the sojourner as the home-born; פמוך פפרעה<sup>1</sup> thou art as Pharaoh.

EXERCISE. TRANSLATE.

אשקרה תורתך תמיד: 2 נכרתה ברית אני ואמה והיה לעד ביני ובינה: 3 אמר אברהם אל-בני חת מכרו לי גבר ואקברה מתי מלפני: 4 אל-תקצף יהוה עד-מאד: 5 אל-תקרב ה'לם פי המקום<sup>2</sup> אשר אמה עומד עליו אדמת קדש הוא: 6 אמר יעקב אל-עשו מכרה<sup>3</sup> ביום את-בכרתך לי וימכר לו את-בכרתו: 7 אמר יהוה הן האדם היה פאלהים ידע טוב ורע ועתה פך<sup>4</sup> ישלח ידו ולקח מעץ החיים ואכל<sup>5</sup> יחי לעולם: 8 והמים גברו מאד מאד על-הארץ ויגמע כל-בשר הרמש על-הארץ בעוף ובבהמה וכל האדם: 9 והיה כעם ככהן ופקדתי עליו מעלקיו: ואכלו ולא ישבעו פי את-יהוה עזבו: 10 נקרבה אל-יהוה וישפט ביני ובינך: 11 וישכחו בני-ישראל את-יהוה אלהיהם וימכר אותם ביד מלך מואב:

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May Yahweh judge between me and (between) this people. Hear my prayer (O) our God.

<sup>1</sup> The word פ as, like, uses the poetic form פמו as the base for *light* suffixes, with which the accent is on the penult, with pretonic *a*; and the base פ for *heavy* suff., with which the accent is on the last syll., with pretonic *a*. Thus: פמוני, פמוך, פמוך, פמוהו, פמוה, פמוה, פמונו, פכם, פהם.

<sup>2</sup> עליו . . . אשר = on which (cf. § 13. 2 a).

<sup>3</sup> = at (about) to-day, i.e. now, at once, first of all.

<sup>4</sup> Impf. of שלח.

<sup>5</sup> pf. Qal of חי, the ultimate form of חיה to live (cf. סב, סבב, § 42); and for change of ultimate ' into ה, see § 44. The word cannot be completely understood till these later paragraphs are reached. The *waw* has פ, because it is in pretone, § 15. 1 d.

Sell to me this cave that I may bury my dead there. The man ate of the tree which (was) in the garden and God was very angry. And the calf I took and burnt it<sup>1</sup> with (in the) fire. Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it<sup>1</sup> with fire. Sarah bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And thou shalt keep his law continually. And I remembered his words. And it shall be, like prophet, like priest.

### § 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פְּעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פְּעוּל	הִפְעוּל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעַל	—
				קָטַל	קָטַל	הִקְטִיל
				—	קָטַל	הִקְטִיל
				נִקְטַל	הִתְקַטַּל	—

1. The names *simple, intensive, &c.*, have been explained § 20. 4.

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

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

The use of פָּעַל as a Paradigm is unfortunate, because, its

<sup>1</sup> נָתַן with suffix, § 20. 10.

second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured;  $\text{פָּעַל}$  necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as  $\text{קָטַל}$ . Hence the word  $\text{קָטַל}$  (though poetical and defective) is generally used in modern grammars.<sup>1</sup>

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.*  $\text{קָטַל}$ . "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.*  $\text{הִקְטִיל}$ .

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

#### WORDS FOR PRACTICE ON THE ABOVE SCHEME.

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

#### § 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

(See Paradigm, p. 208.)

1. The characteristic letter of the Niph'al is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus  $\text{נִקְטַל}$ ; and the first syllable is closed ( $\text{נִקְטַל}$ ); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

<sup>1</sup> The learner must not use  $\text{קָטַל}$  in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is  $\text{הָרַג}$  (*slay*) or *Hiph'il* of  $\text{מוֹת}$  *to die*— $\text{הִמִּית}$  (*cause to die*); cf. § 40. 3.

the following consonant—thus (יִקְטֹל = יִקְטֹל). The imperative, as we have seen (§ 21. 1 c), is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as יִקְטֹל *qqātāl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'il, § 27), yielding the form הִקְטֹל, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. (נִקְטַל) the inf. abs. is נִקְטֹל; with the impf. it is הִקְטֹל (also הִקְטִיל). The participle is like the pf., only with long *ā*: נִקְטֹל *m.*, נִקְטֹלָה *f.*

2. Niph. is inflected exactly like Qal: נִקְטֹל, נִקְטֹלָה, נִקְטֹלָה, &c.; impf. יִקְטֹל (in pause often יִקְטֹל, § 10. 4 c. ii.), &c. אִקְטֹל (or אִקְטִיל), but cohortative always אִקְטֹלָה. With *waw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקְטֹל, but יִקְטֹל.

3. In meaning the Niph'al is (i.) properly the reflexive of the simple form or Qal, as שָׁמַר to keep, נִשְׁמַר to keep oneself, to beware, נִסְתַּר to hide oneself. (ii.) It is also used of reciprocal action: נִלָּחַם to fight (i.e. with one another; cf. Greek middles and Latin deponents, μάχεσθαι, *luctari*); נִדְבְּרוּ they spoke to one another. But (iii.) the common use of Niph. is as passive of Qal, as נִשְׁבַּר to break, נִשְׁבַּר to be broken, נִקְבַּר to be buried.

4. The Niph. part. has sometimes the force of the Latin gerundive; e.g. נִחְמַד to be desired, desirable. (ַ for ִ before guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by ל; e.g. וּנְבַחַר מוֹת לְבָל, And death shall be chosen by all the remnant, לְבָל; וַיִּעָתֶר, And Yahweh let himself be entreated by him, וַיִּעָתֶר לוֹ יְהוָה.

מָלָא to be full	נָמַל to wean	סָתַר <i>N.</i>	{ to hide oneself
{ <i>Niph.</i> to be filled	{ <i>N.</i> to be weaned		{ to be hidden
דָּרַשׁ to drive out	לָחַם <i>N.</i> to fight	מָלַט <i>N.</i> to escape	
נָחַם <i>N.</i> to repent	שָׁחַח <i>N.</i> to be corrup-	מַבּוּל flood (of Noah)	
דָּרַשׁ to seek	שָׁעַן <i>N.</i> to lean [ted	זְרוּעַ <i>f.</i> arm	
רָשָׁע wicked	חָמַס violence	מָצָא to find	
שָׁקַל to weigh	בָּבֶל Babylon	פֶּחַ bird-trap, snare	
	בִּינָה <i>f.</i> understanding ( <i>noun</i> ).		

## EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֵּט, נִקְדָּדְתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,  
 יִשְׁקַל, תִּלְחַם, גִּלְחַמְתִּי, תִּזְכְּרָנָה:  
 הָרְשָׁעִים לֹא יִכְתְּבוּ בְסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבֵּר וְאֲנַחְנוּ  
 נִמְלֵטְנוּ: 3 וְתִשְׁחַת הָאָרֶץ לְפָנַי אֱלֹהִים וְתִמְלֵא הָאָרֶץ חֶמְס:  
 4 שִׁפְדוּ דַם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּד: 5 וַיִּגְדֵּל הַיָּלֶד וַיִּגְמַל:  
 6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיהָ אֶסְתֵּר: 7 וַיִּנְחָם  
 יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בְּאָרֶץ: 8 לֹא יִכְרַת עוֹד כָּל־בָּשָׂר  
 1 מִמִּי הַמִּבּוּל: 9 בָּא הָאוֹיֵב אֶל־הָעִיר וְלֹא יָכַל לְהִלָּחֵם עֲלֶיהָ:  
 10 וְתִשְׂרַף הָעִיר בְּאֵשׁ: 11 הַשְׁמֵר לְךָ פְּתֻחַת בְּרִית לְיוֹשֵׁב  
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לְבָנִיד:

Yahweh is near to the broken of heart. I am hidden from the face of my God. Hide thyself from his face. Ye shall hide yourselves on that day. And the earth was corrupted, and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.<sup>2</sup> Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Yahweh with all thy heart, and lean not unto (*אֶל־*) thine own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX.,  
 PĪ'ĒL, &C.

(See Paradigm, p. 209.)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns (גָּנַב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

<sup>1</sup> מִי and מִימִי, *ctr. pl.* of מִים: always the longer form before suffixes.

<sup>2</sup> From before him.



practises a trade or profession—one who performs a certain act *often, habitually*; e.g. גַּנֵּב *a thief*, טָבַח *a cook*, חָרַשׁ *an artificer* (primarily חָרַשׁ; therefore the cstr. is not חָרַשׁ but חָרַשׁ, § 8. 4 b).

I. *The Pi'ēl.*—(a) i. The perf. of the Pi'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קָטַל: hence the word Pi'ēl), frequently *a* (אַבַּד *to destroy*, לָמַד *to teach*), and three times *e* (דַּבֵּר *to speak*, כָּבַשׁ *to wash*, כָּפַר *to atone*). The impf. is of the type יִקְטֹל (' without dagh. f. in waw consec. וְיִקְטֹל, not וְיִ, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קָטַל) are of the type קָטַל (§ 21. I and 2 a).

ii. Pi'ēl is inflected exactly like Qal: קָטַלָהּ, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.); e.g. קָטַלָהּ. The impf. is also regular, יִקְטֹל (the *ē* is retained in the 2nd and 3rd pl. fem. תִּקְטֹלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal sh'wa (cf. § 7. 5); e.g. בָּקְשׁוּ (not בָּקְשׁוּ) *they sought*, הִלְלוּ (§ 7. 5, § 3. 2. 3 b) *praise ye* (not הִלְלוּ).

(b) Pi'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time, &c.*, to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*, שָׁאַל *to ask*, Pi. שָׁאַל *to beg* (cf. סָפַר *to count*, סָפַר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קָבַר *to bury many*. (ii.) Since eagerness may show itself in urging others to similar action, the Pi'ēl frequently has a *causative force*: לָמַד *to learn*, לָמַד *to cause to learn, i.e. to teach*. So חָיָה *to live*, חָיָה (§ 44. I a) *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

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

It is inflected exactly like Qal: pf. קָטַלָהּ, קָטַלָהּ, &c.; impf. יִקְטֹל, יִקְטֹל, יִקְטֹל, &c.

Characteristic of impf. Pi. and Pu. is the *hith* at the beginning; the 1st pers., of course, begins with *n*. (§ 8. 2 a.)

3. *Hithpa'el*.—(a) i. The *Hithpa'el* is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as *הִתְקַטַּל*, *הִתְקַטְּל*.

ii. When the syllable *hith* precedes the sibilants *ש*, *שׁ*, *שׂ*, the *n* changes places with the sibilant, as *הִשְׁתַּמֵּר* for *הִשְׁמַר* to *take heed to oneself*; with *צ* the *n* further becomes *ט*, as *הִצְטַמֵּק* to *justify oneself*, from *צַדֵּק*.

iii. With unsibilant dentals (*ר*, *ט*, *ת*) the *n* is assimilated, as *הִטְהַר* for *הִתְהַר* to *purify oneself*, from *טָהַר* to *be clean, pure*; *מְדַבֵּר* (ptc.) *conversing*.

(b) In meaning *Hith*. is (i.) properly reflexive of Pī'el, as *קִדְּשׁ* to *sanctify*, *הִתְקַדְּשׁ* to *sanctify oneself*. (ii.) But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; e.g. *הִתְנַגַּם* to *show oneself revengeful*, *הִתְעַשֵּׂר* to *give oneself out to be rich*, *הִתְנַבֵּא* to *act like an ecstatic prophet, rave*. (iii.) It may express reciprocal action *הִתְרְאוּ* (fr. *רָאָה* to *see*, cf. § 36. I. 3, § 44) *ye look upon one another*. (iv.) It may express action *upon* or *for oneself*; cf. *הִתְהַלְּכוּ* (fr. *הָלַךְ* to *go*) to *go to and fro for oneself*, i.e. to *walk about*.

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

4. The participles of Pi., Pu., and *Hithp.* follow the imperfect, and all begin with *m*: *מְקַטַּל*, *מְקַטְּל*, *מְתַקַּל*. The *hith* of Pi. and Pu. is written without a dagh. f. after the article (cf. § 7. 5), but *methegh* is used to indicate that the first syllable is not closed: *הַמְהִלֵּךְ* *he who walks in majesty* (not *הִמְהִלֵּךְ*) for *הַמְנַצֵּחַ* *for the musical director* (not *הִמְנַצֵּחַ*).

5. Some rarer intensives are formed by doubling the last radical, e.g. *שָׁמַן* to *be quiet*; or the last two, e.g. *סִתְרָחַר* to *palpitate*; or the first and last (omitting the weak middle letter), e.g. *בִּלְבַּל* to *sustain*, pass. *כֹּלְכַל* (*kolkāl*) from *כָּל* (cf. § 40. 5). These last forms are known as *pūlpel*.

שָׁבַר to break	שָׁבַר to break in pieces	דִּבֶּר to speak
סָפַר to count	סָפַר to recount, tell	בָּקַשׁ to seek
קָדַשׁ to be holy	Pi. to sanctify	Hithp. to sanctify oneself
כָּבֵד to be heavy	Pi. to honour, harden	Hithp. to get honour
גָּדַל to be great, grow	Pi. to bring up, magnify	Hithp. to magnify oneself
הִלֵּךְ to go	Hithp. to walk	סָתַר, חָבֵא Hithp. to hide oneself
נֹחַ Noah		
אֵין no, none	אִם בִּי אִם except, but	פָּשַׁע to rebel
פָּרַעַח Pharaoh	לְמַה (מַה, לְ) for what reason? why?	

## EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בְּנִים גְּדֹלְתִי וְהֵם פָּשְׁעוּ בִּי:  
 2 וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כְּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפָרַעַח אֶת־  
 לִבְבָּם: 3 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֱלֹהִים: 4 וְזָרוּ אֶת־יְהוָה  
 הַשֹּׁבֵת לְקַדֵּשׁ אֶת־: 5 אֶת־הָאֱלֹהִים<sup>1</sup> הַתְּהַלֵּךְ־נָח: 6 וַיִּשְׁמְעוּ  
 אֶת־קוֹל יְהוָה מִתְּהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם  
 וְאִשְׁתּוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־רָץ לֹא יִכְפַּר לְדָם אֲשֶׁר שָׁפַךְ בָּהּ  
 כִּי אִם בְּדָם שֹׁקֵרוֹ: 8 מַה־נְּדַבֵּר וּמַה־נִּצְטַדֵּק: 9 הָאֲבוֹנוֹתִים  
 מִבְּקָשִׁים מִיָּם וְאֵין: 10 אֶת־פִּנְיְךָ יְהוָה אֲבַקֵּשׁ: 11 נִמְצָאוּ  
 הַחֲמוּרִים אֲשֶׁר הִלְכַת לְבַקֵּשׁ: 12 וַיִּקְרָא פָרַעַח אֶת־כָּל־חַכְמֵי  
 מִצְרַיִם וַיִּסְפַּר לָהֶם אֶת־חֲלָמוֹ:

These are the words which I have spoken. Harden not your heart, lest Yahweh your God be angry. Seek ye his face. Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart. We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

<sup>1</sup> See § 10. 3 a.<sup>2</sup> 3 s. m. suff. from אָשַׁח, *cstr.* אָשַׁח (cf. pp. 153, 101, 2nd col.).

§ 27. THE CAUSATIVE, *HIPH'ĪL, HOPH'AL.*

(See Paradigm, p. 209.)

i. *Hiph'īl.*—(a) i. The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *ī*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (הִקְטִיל with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יִקְטַל (cf. § 23. 1. 1); so *waw consec.* וַיִּקְטַל. Hence the imper. is of the type הִקְטַל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *ī*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic affixes (*a i u*) and has the accent; *e.g.* הִקְטִילָה f., הִקְטִילוּ pl., הִקְטִילִי imper. s. f., הִקְטִילָה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטַלְתָּ), and generally *ē* after the perf. (*e.g.* הִקְטַלְתָּנִי). In both these respects it resembles the Pi'ēl.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטִילְתָּ, &c.; impf. יִקְטִיל, יִקְטִיל, &c. See Paradigm.

(b) In meaning Hiph. is (i.) causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. *cado, caedo*; Ger. *fallen* *fallen*; Eng. *fall, fell*; *rise, raise*: a still closer analogy in the causative suffix *ig* in Esperanto; *e.g.* *veni*, *to come*, *venigi*, *to cause to come, send for*; *sani*, *to be healthy*, *sanigi*, *to make healthy*. (ii.) The Hiph. may be declaratory; *e.g.* הִצְדִּיק *to declare one to be צָדִיק in the right, i.e. to acquit*; הִרְשִׁיעַ *to declare to be רָשָׁע in the wrong, i.e. to condemn*. (iii.) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הִאֲמִין *to trust*, הִחַזִּיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal: the transitive idea is genuinely present to Semitic feeling; *e.g.* הִחַזִּיק *to develop strength*, הִחַדִּישׁ *to keep silence (to be silent)*, &c.

(c) Since the Pi'ēl, as we have seen (§ 26. 1 b) frequently

has this meaning, it happens that in some vbs. *both* forms are used causatively.; e.g. אָבַד (Pi.) and הָאֲבִיד (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; e.g. כָּבַד *to be heavy*, Pi. כִּבְד *to honour*, Hiph. הִכְבִּיד *to make heavy* (also *to bring to honour*).

(d) If the Qal is transitive, the Hiph. takes two accusatives: וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ *to put on* (clothes, acc.); וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ *and he clothed him with garments of fine linen*.

2. *Hoph'al.*—The Hoph. is *passive* of the Hiph. in its various senses; e.g. הִשְׁלִיךְ *to cast*, הִשְׁלַח (hoshlakh) *to be cast*. It is inflected exactly like Qal in pf.: impf. יִקְטַל (fr. יִהְיֶה, *h* dropped). See Paradigm, p. 209. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. מוֹשְׁלֵךְ.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence הִצְדִּיק (not ד). The participles begin with מ and follow the impf. (only Hoph. like Niph. has ׀ in 2nd syllable) מִקְטִיל, מִקְטָל.

מָלַךְ to be king, rule	Hiph. to make king	שָׁלַךְ Hiph. to cast
צָדַק to be just	Hiph. to justify	שָׁמַד Hiph. to destroy
שָׁכַן to dwell	Hiph. to place	בָּרַל Hiph. to divide
זָכַר to remember	Hiph. to commemor-	שָׁחַח Hiph. to corrupt,
	ate	deal corruptly
פָּשַׁט to strip off (a garment)	Hiph. to strip (one of a garment)	
		—two accus.

מָטַר Hiph. to send rain, rain	ישׁ (ישׁ-) there is
בָּעַד away from, behind; through (a window), over (a wall)	
רֵק (רִיק) empty	כָּרַע to bow down
עֵדֶן Eden (delight)	רְאוּבֵן Reuben
כְּרוּב cherub	יִרְבֵּעָם Jeroboam
	בּוֹר pit, well
	יִסְתִּיר פָּנָיו <i>he will hide his face</i>
	יִסְתֵּר <i>may he hide his face</i>
	וַיִּסְתֵּר <i>and he hid his face</i>
	הִסְתִּיר פָּנָיו <i>hide thy face</i>
	אַל-תִּסְתֵּר <i>hide not thy face</i>
	אֶסְתִּיר פָּנָי <i>let me hide my face</i>
	הִסְתִּיר יִסְתִּיר פָּנָיו <i>he will assuredly hide his face</i>

EXERCISE. TRANSLATE.

אָתָּה הַמְלִכָּתָּ אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בְּעַם הַזֶּה  
וְהַשְׂמֵדְתִּי אֹתָם מֵעַל-פָּנָי הָאָדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֹן  
עֵדֶן אֶת-הַקְּרָבִים לְשֹׁמֵר דָּרָךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים  
מֵאֲרוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:  
5 וְאֶנְכִי הַסֵּתֵר אֶסְתִּיר פָּנַי בַּיּוֹם הַזֶּה וְהָיָה 6 הַנֶּה רֹאשׁוֹ מְשֻׁלָּךְ  
אֵלֶיךָ בְּעַד הַחוּמָה: 7 וַיִּשְׁלַח וַיִּקְרָא אֶת-רֹבֶעַם וַיִּמְלִיכוּ  
אֹתוֹ עַל-יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם:  
9 אֶל-תִּסְתֵּר אֶת-פְּנֶךָ מִהֵעַם הַזֶּה: 10 וַיִּמְטֵר יְהוָה עַל-  
הָעִיר אֵשׁ מִן-הַשָּׁמַיִם וַיִּשְׂמַד אוֹתָהּ מֵעַל-פָּנַי הָאָדָמָה:

There is a time to keep and a time to cast away. Justify not the wicked. Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. The king said, Cast his head unto us over the wall; and they cast his head unto them. For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. The prophet found the child laid (*Hoph. ptc.* of שָׁכַב) upon his bed. We went down unto the city to fight against it, but we could not destroy it. Reuben said, Spill not blood, cast him into this pit which (is) in the wilderness; and they stripped Joseph and cast him (*into*) the pit (*acc.*, § 17. 3), and the pit (was) empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קִטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטַל	יִנְקַטַּל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל	הִקְטַל	
<i>inf. cstr.</i>	קָטַל	הִקְטִיל	קָטַל	קִטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קָטַל	הִקְטַל	קָטַל	קִטַּל		הִקְטַל	הִקְטַל
<i>ptc. act.</i>	קָטַל		מִקְטַל		מִתְקַטַּל	מִקְטִיל	
<i>ptc. pass.</i>	קָטוּל	נִקְטָל		מִקְטָל			מִקְטָל

1. The names *Níph'al*, *Pí'el*, &c., indicate what *vowels* have in the *perfects* of these parts.

The *i* in first syll. of *Pí'el* and *Híph'il* is a thinned *a*, which shows itself in all parts after the perf.; cf. *קָטַל*, *יִקְטֹל*; and even the *ē* and *í* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr. (§ 21. 1 c, 2 a. i.), and these three parts end alike, cf. Qal *קָטַל*, *יִקְטֹל*, Pi. *קָטַל*, *יִקְטֹל*; and after the Niph. the participle also agrees, cf. Hiph. *מִקְטֹל*, *יִקְטֹל*.

The imperf. ends like the perf. after Niph., cf. Pi. pf. *קָטַל*, impf. *יִקְטֹל*; and in Niph. it ends in *ē*, cf. *יִקְטֹל*.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *ō*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees, of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*; e.g. impf. *יִקְטֹל* juss. *יִקְטֹל*, imper. *הִקְטֹל* (but pl. *הִקְטִילוּ*).

3. The infin. abs. has *o* in the last syll., except in Hiph. and Hoph., where it has *e*; though see § 26. 1 a on infin. abs. *Pí'el*.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is *מ*, pointed as the preform. of imperf.; cf. Pi. *מִקְטֹל*, *יִקְטֹל*, Hoph. *מִקְטֹל*, *יִקְטֹל*. This *מ* is possibly the pron. *מִי* *who?* *whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has *sh'wa* vocal under it (2 pl. perf., inf. cstr., imper. Qal *קָטַלְתֶּם*, *קָטַל*); where the 2nd rad. has *sh'wa* vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal *קָטַלְתָּ*, *יִקְטֹל*, Niph. *נִקְטַלְתָּ*, *יִקְטֹל*, Pi. *קָטַלְתָּ*, *יִקְטֹל*, Hoph. *הִקְטַלְתָּ*, *יִקְטֹל*, but Hiph. *הִקְטִילְתָּ*, *יִקְטֹל*); where the 1st rad. has *sh'wa* silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. *יִקְטֹל*—e.g. *יִקְטֹל*, *נִקְטַל*, *יִקְטֹל* &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts *יִקְטֹל*), where 2nd rad. is doubled (Pi. Pu. Hithp. *קָטַלְתָּ*, &c.). These and such points are of importance in the irregular verbs.

## EXERCISE. PARSE.

כְּתַבְתִּי, כְּתוּבִים, כְּתוּבִים, תְּכַתֵּב, וְיִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר,  
הִשְׁמַר, מִשְׁמַר, יִרְדֵּף, אֲשַׁבֵּר, אֲשַׁבֵּר, כְּזוֹכִיר, הַמְשִׁיל, רָדַף,  
הֲשִׁיב, זָכוּר, תִּמְשִׁילוּ, תִּשְׁקְלוּ, שָׁקַל, שָׁבַב, מִלְכֵת, יִמְשִׁיר, יִפְקֹד,  
מִסְתַּתֵּר, יִקְדֵּשׁ, תִּלְבְּשֵׁנָה, תִּזְכְּרָנָה :

## § 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

(a) *a*. The process will be best illustrated by examples. From מֶלֶכִּי *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מַלְכַּי *malak*: so סֵפֶרִי *my book*, comes from an ultimate סִפְרַי *siphra*; and קִדְּשִׁי (*qodhshî*) *my holiness*, from קִדְּשֵׁי *qodhsh* (ultimately *qudsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,<sup>1</sup> by a furtive vowel—here *ṣ̄ghol*. Thus we have סֵפֶר, &c. But the *hireq*, originally short in the doubly shut syllable *siphra*, is now the vowel of an open syllable (סֵפֶר) and must therefore become tone-long, hence סֵפֶר—with the accent, of course, on the penult, as the *..* represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called *ṣ̄gholates*,<sup>2</sup> because of the furtive *ṣ̄ghol*—are

<sup>1</sup> Cf. alarm and alarum; Gaelic tarbh = tárabh, Dutch Delft = Déléft; so *Peter* from *Petr-us*; *schism* (almost = siz<sup>m</sup>), but *schismatic*.

<sup>2</sup> The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) *ṣ̄ghol* is sometimes replaced by other vowels, e.g. by pathah, if the 2nd or the 3rd radical be a guttural, e.g. רֵחַב *breadth*, יָרַע *seed*



accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (מֶלֶךְ), tone-long; cf. קֶרֶשׁ. On this analogy we should expect nouns of the *a* class, like מֶלֶךְ, to pass first into מֶלֶךְ and then into מֶלֶךְ mālekh. In point of fact this form is found only *in pause* (e.g. כֶּסֶף for כֶּסֶף *silver*)—and not always even then (e.g. מֶלֶךְ *king*, and צְדָקָה *righteousness*, are always written thus—never מֶלֶךְ צְדָקָה). In place of מֶלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mēlekh*. The first *ā*, which is manifestly accented, may fairly be regarded as a (tone) long *ṣ*<sup>g</sup>hol (§ 3. 2. 2 b, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; e.g. נַיִם *valley*, נָרְדַּם *nard*, חֶטֶם *hēt, sin*, קֹשֶׁט *qōshēt, truth*.

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- (1) קָטַל *qatl* קִטַּל *qitl* קֹטַל *qotl* (קָטַל *qutl*) primary form  
 (2) קָטַל *qatel* קִטַּל *qitel* קֹטַל *qotel* (קָטַל *qutel*) with furtive *ṣ*<sup>g</sup>hol  
 (3) קָטַל *qētel* קִטַּל *qētel* קֹטַל *qōtel* regular form

β. *Rules for declension.*—(1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ, abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *ʾ*) the form זֶרַע (as well as זֶרַע) from abs. זֶרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl, qitl, qotl*: *my king*, not מַלְכִי (an impossible form) but מַלְכִי *mal-kt*, because the primary form is *malk*; סֵפֶר *his book* (from סֵפֶר, orig. *siphṛ*); אוֹזְנָיו *oznāw, his ears* (from אוֹז, orig. *ʾozn, ʾuzn*).

(3) The plural, *both mas. and fem.*, assumes the form *q<sup>l</sup>tālīm*, *q<sup>l</sup>tālōth*, with pretonic *ā*. The presence of this *ā* (cf. מַלְכִים) is difficult to explain in a word whose ultimate form has no vowel between the 2nd and 3rd radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

(§§ 36, 37); while if the 2nd radical be *ʾ*, it either becomes *hireq*, cf. זֵית *an olive-tree*, or contracts (*ay = ē*, § 2. 2. 1) into monosyllabic form, cf. בֹּסוֹם *bosom* (§ 41).

γ. Note that while the feminine of an original *malk* is naturally *malkâ*, מַלְכָּה (cstr. מַלְכַּת, with suff. מַלְכַּחִי, &c., regular), the plur. is not מַלְכוֹת, but, on the analogy of the masculine, מְלָכוֹת.

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; e.g. cstr. of מְלָכִים is not מְלָכִי (like דְּבָרִי), but, as was natural, the original vowel (a, *malk*) reasserted itself, hence מַלְכִי; so בְּקָרִי, סַפְרִי *boq'rê* (from בְּקָר, orig. *boqr*).

Masc.				Fem.			
<i>sing. abs.</i>	מְלָךְ	סֵפֶר	בְּקָר	<i>sing. abs.</i>	מַלְכָּה	סֵפֶר	בְּקָר
<i>cstr.</i>	”	”	”	<i>cstr.</i>	מַלְכַּת	”	”
<i>I sing.</i>	מַלְכִי	סֵפֶר <sup>1</sup>	בְּקָר <sup>1</sup>	<i>I sing.</i>	מַלְכַּחִי	”	”
<i>2 m.</i>	מַלְכֶּךָ	”	”	<i>2 pl.</i>	מַלְכַּכֶּם	”	”
<i>2 f.</i>	מַלְכֶּךָ	”	”	<i>pl. abs.</i>	מְלָכוֹת	סֵפֶר	בְּקָר
<i>3 m.</i>	מַלְכוֹ	”	”	<i>cstr.</i>	מְלָכוֹת	סֵפֶר	בְּקָר
<i>3 f.</i>	מַלְכָּה	”	”	<i>I sing.</i>	מְלָכוֹחִי	”	”
<i>I pl.</i>	מַלְכֵינוּ	”	”				
<i>2 pl.</i>	מַלְכֵיכֶם	”	”				
<i>3 pl.</i>	מַלְכֵם	”	”				
<i>pl. abs.</i>	מְלָכִים	סֵפֶר	בְּקָר				
<i>cstr.</i>	מַלְכֵי	סֵפֶר	בְּקָר				
<i>I sing.</i>	מַלְכִי	סֵפֶר	בְּקָר				
<i>2 m.</i>	מַלְכֶיךָ	”	”				
<i>2 f.</i>	מַלְכֶיךָ	”	”				
<i>3 m.</i>	מַלְכוֹי	”	”				
<i>3 f.</i>	מַלְכֵיהָ	”	”				
<i>I pl.</i>	מַלְכֵינוּ	”	”				
<i>2 pl.</i>	מַלְכֵיכֶם	סֵפֶר	בְּקָר				
<i>3 pl.</i>	מַלְכוֹיהֶם	”	”				

  

Dual.			
<i>abs.</i>	רְנַנְיִם <sup>2</sup>	בְּרַנְיִם <sup>3</sup>	אֲזַנְיִם <sup>4</sup>
<i>cstr.</i>	רְנַנִי	בְּרַנִי	אֲזַנִי
<i>I sing.</i>	רְנַנִי	בְּרַנִי	אֲזַנִי
<i>2 sing.</i>	רְנַנְיֶךָ	בְּרַנְיֶךָ	אֲזַנְיֶךָ
<i>2 pl.</i>	רְנַנְיֵכֶם	בְּרַנְיֵכֶם	אֲזַנְיֵכֶם

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2 d. i.); e.g. שֶׁשׁ *sun*,

<sup>1</sup> In the 2nd and 3rd columns only the first syllable is given: the rest follows the exact analogy of the first column; סַפְרִי, בְּקָרִי, &c.

<sup>2</sup> Feet (רְנַנִי). The dual termination ים — is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

<sup>3</sup> Knees (בְּרַנִי).

<sup>4</sup> Ears (אֲזַנִי).

שֶׁמֶשׁ (not שְׁמֶשׁ) *thy (f.) sun*; צְדָקָה *righteousness*, צְדָקָנוּ *our righteousness*. Conversely a noun of the *i* class (בְּרִיָּים) may have an absolute form of the *a* type בְּרָהּ (not בִּרָהּ). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e . . . e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute; e.g. נְדָרִי *my vow*; abs. נִדָּר or נְדָר *vow*.

2. In some nouns belonging to this general type the original *a*, *i* (lengthened to  $\bar{e}$ ), *o* (or *u*; lengthened to  $\bar{o}$ ) appears between the 2nd and 3rd radicals instead of between the 1st and 2nd: under the first radical, of course, must stand *sh<sup>w</sup>a* (§ 5. 5); e.g. דְּבַשׁ *honey*, בְּיָר *well*, בְּאֵשׁ *stench* (3 s. m. suf. בְּאֵשׁוֹ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קָטַל (with suffixes 1 s. קָטַלְי, 3 s. קָטַלוּ, &c.:—exactly like בָּקְרִי, בָּקְרוּ, &c., except that in קָטַלְי the *sh<sup>w</sup>a* is vocalic, because it replaces an original full vowel; hence בְּחָבוּ, not בְּחָבוּ, cstr. inf. of פָּתַב *to write*, whereas the noun אֶרֶב *length*, would yield אֶרְבוּ).

3. *Feminines with segholate ending.*—

<i>mas.</i>	(מַמְלָכָה)	קָטַל	גְּבִיר <sup>2</sup>	מִינִיק	נְחֹשׁ	(קְטוֹר)
<i>fem.</i>	מַמְלָכָה <sup>1</sup>	קָטְלָה	גְּבִירָה <sup>3</sup>	(מִינִיקָה)	נְחֹשֶׁה	קְטוֹרָה
	or (מַמְלֻכָּה)	(קָטַלְת)	(גְּבִירָת)	(מִינִיקָת)	(נְחֹשֶׁת)	(קְטוֹרָת)
<i>abs., cstr.</i>	מַמְלֻכָּת	קָטַלְת	גְּבִירָת	מִינִיקָת <sup>4</sup>	נְחֹשֶׁת <sup>5</sup>	קְטוֹרָת <sup>6</sup>
<i>suff.</i>	מַמְלֻכָּתִי	קָטַלְתִּי	גְּבִירָתִי	מִינִיקָתִי	נְחֹשֶׁתִי	קְטוֹרָתִי
<i>plur.</i>	מַמְלֻכוֹת	קָטַלוֹת	גְּבִירוֹת	מִינִיקוֹת	נְחֹשֶׁוֹת	קְטוֹרוֹת
<i>cstr.</i>	מַמְלֻכוֹת	"	"	"	"	"

(a) Feminines ending in *t* (§ 16. 4. 8) belong to the segholate class.<sup>7</sup> E.g. מַמְלֻכָּתוֹ *his kingdom*, points back to מַמְלֻכָּת *kingdom*, which becomes מַמְלֻכָּת exactly as מֶלֶךְ becomes מְלֶכֶךְ. In point of fact, however, while the segholate form (e.g. מַמְלֻכָּת) is invariably used for the construct, and sometimes

<sup>1</sup> Kingdom.

<sup>2</sup> Lord, master.

<sup>3</sup> Lady, mistress.

<sup>4</sup> One who gives suck, a nurse, Hiph. ptc. of יָקַח *to suck* (§ 39. 1. 2).

<sup>5</sup> Copper, bronze (נְחֹשֶׁת is only poetical).

<sup>6</sup> Smoke of sacrifice, incense.

<sup>7</sup> Not, of course, if preceded by an unchangeably long vowel (e.g.

עֲבָרִית). § 16. 4. 8 b.

for the absolute (e.g. מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in הָ, e.g. the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; e.g. עֲצֵרָה and עֲצִירָה *an assembly*. Similarly ptc. *m.* לָמַל, *f.* לְמַלָּה or לְמַלָּה cstr. לְמַלְמֵל, suff. לְמַלְמֵלִי, &c.

(b) So with nouns in *o* or *u*. E.g. נְחֹשֶׁת comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בְּקָר), which is abs. as well as cstr. Similarly from נָבִיר *master*, נְבִירָה *mistress*, נְבִירָתוֹ *his mistress*, we should expect the cstr. to be נְבִירָתָה (cf. סִפְרוֹ, סִפְרָה). In point of fact, however, it is נְבִירָתָה, and so almost always with fem. nouns whose origin would lead us to expect ...; e.g. מִינְקָה *his nurse*, מִינְקָה *nurse* (not נִי).

(c) In general the plurals are formed regularly from the *ordinary* fem., or from what would be the *ordinary* fem. if it were found. Consequently the original *mas.* must be carefully attended to, e.g. *m.* נְבִיר, *f.* נְבִירָה, *pl.* נְבִירוֹת (*i.e.* the plur. is *not* formed from *segholate* form נְבִירָתָה).

#### WORDS FOR PRACTICE.

דֶּרֶךְ way <sup>1</sup>	קֶרֶן <i>f.</i> horn	שִׁפְחָה <i>f.</i> maid
יָלֵד boy	רֶגֶל <i>f.</i> foot	בִּרְךָ <i>f.</i> knee <i>i</i>
יָלֵדָה <i>f.</i> girl	חֲדָר chamber	צְדָקָה righteousness <i>i</i>
נֶפֶשׁ <i>f.</i> soul	אָזֶן <i>f.</i> ear	קֶרֶב <i>i</i> midst <i>i</i>
אֲכָלָה <i>f.</i> food	גְּדֹל greatness	מִינְקָה <i>f.</i> nurse <i>i</i>
צֶלֶם image	נֶדָר vow	יְרוּשָׁלַם Jerusalem <sup>3</sup>
נֶחֱלֶה threshing floor	חֲכָמָה <i>f.</i> wisdom	צִיּוֹן Zion
כַּרְם vineyard	שֵׁבֶט tribe	נֵר lamp
זֵכֶר memory	אֲדָרְתָה <i>f.</i> mantle	נְחִיבָה <i>f.</i> path <sup>4</sup>
בְּקָעָה <i>f.</i> valley	שָׁמֵן to grow fat; <i>Hiph.</i> , to make fat, dull	
רְחֹב <i>f.</i> broad open place, <i>pl.</i> רְחֹבוֹת	קֶשֶׁת <i>f.</i> bow	

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the

<sup>1</sup> Usually *masc.*, sometimes *fem.*

<sup>2</sup> These four words take *i* instead of *a* with suffixes, &c.; e.g. בְּרִכְיִים, צְדָקָנָה, &c.

<sup>3</sup> The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (Jerûshālayim) is (like יהוה § 10. 5 b) a so-called *Qrê perpetuum*.

<sup>4</sup> Poetical; also נְחִיב *m.*

expression, as the connection between construct and absolute must not be interrupted (§ 17. 2, Rule 2); *e.g.*

הַר קָדְשׁ (a hill of holiness =) a holy hill

הַר קָדְשִׁי my holy hill (the hill of my holiness; or more strictly, my hill-of-holiness)

אֱלִיל כֶּסֶף an idol of silver אֱלִיל כֶּסֶפִּי my idol of silver

בָּלִי מַלְחָמָתוֹ his weapons<sup>1</sup> of warfare (the weapons of his w.)

#### EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ: 2 לֹא דָרְכֵי דָרְכֵיכֶם:  
 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שָׁפְטָרְנָא בֵּינִי וּבֵין פְּרָמִי:  
 4 וַיִּסְתְּרוּ אֶת־הַיָּלָד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְבָּה: 5 גַּר לְרַגְלֵי  
 דְבָרָה וְאוֹר לְנִתְיָבְתִי: 6 הַשֶּׁמֶן לְבִהָעֵם הַזֶּה וְאֲזַנֵּי הַכֶּבֶד:  
 7 וַיְרַחֲבוּת הָעִיר וַיִּמְלְאוּ יְלָדִים וַיְלָדוּת: 8 פְּנֵי יְהוָה בְּרַשְׁעִים  
 לְהַכְרִית מֵהָאָרֶץ זָכָר: 9 כִּסְפֵךְ חֹהֲבֵךְ לֹא חִפְצָתִי:

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before the king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). I will cut off their bow and all their weapons of warfare.

#### § 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קוֹטֵל or קוֹטֵל, probably a later development and not found in all verbs.

*Third declension.*—The type of this declension is the *act. part. Qal*; and the declension comprises all words, whether

<sup>1</sup> Weapon (article, instrument, vessel) בָּלִי, pl. בָּלִים.

participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature, e.g. קוּטֵל, or position, e.g. מְסַפֵּד) in the place of the pretone. It therefore does not include nouns like קָטֵל whose pretonic vowel is changeable (§ 18).

*Rules for inflection.*—(1) In words of this class the *verbal* law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, e.g. י, ו, נ, ׁ, ׃, &c., the vowel in the tone, the *ē*, becomes vocal sh<sup>w</sup>wa; e.g. קוּטֵל, קוּטְלִי, קוּטְלָנוּ, קוּטְלֵנוּ *his name* (from שֵׁם).

(2) *a.* With consonantal additions, e.g. כָּם, כָּ, the *ē* being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, e.g. קוּטְלֵךְ, but שְׁמֵךְ (not שְׁמִיךְ) *thy name*.

*b.* As קוּטֵל and similar forms come from an ultimate qāṭil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long *ē*, § 6. 2 a), the real vowel is strictly *i*, but this has been modified in the majority of words into *e* before the consonantal addition.

(3) Words of the participial form (קוּטֵל, מְסַפֵּל) retain *ē* in cstr. and generally other words, though some take *a*; e.g. מְסַפֵּד *mourning*, cstr. מְסַפֵּד.

<i>abs.</i>	קוּטֵל	מְסַפֵּל	מְקַל	מְסַפֵּד	שֵׁם
<i>cons.</i>	קוּטֵל	מְסַפֵּל	מְקַל	מְסַפֵּד	שֵׁם
<i>vocalic suff.</i>	קוּטְלִי	מְסַפְלִי	מְקַלִּי	מְסַפְדִּי	שְׁמִי
<i>conson. suff.</i>	קוּטְלֵךְ	מְסַפְלֵךְ	מְקַלְכֶם		שְׁמֵךְ

2. *a.* A few monosyllabic words in *ē* attach themselves to this declension, the chief being בֵּן *son*, and שֵׁם *name*, which are irregular in the plural—בָּנִים, שְׁמוֹת.

*b.* Many nouns are formed by prefixing מ (probably connected with מָה, cf. § 28. 5) to the stem. Such words express *place* (מְרַבֵּץ *stall*, from רָבַץ *to lie*) or *instrument* (מְפַתֵּחַ *key*, from פָּתַח *to open*) or some more general idea (מְלַקֵּחַ *plunder*, from לָקַח *to take*).

אֵיב	enemy	אֵלִים	dumb	מְקַל	staff
מְסַפֵּד	mourning	מִזְבֵּחַ	altar	נַעַל	<i>f.</i> sandal, shoe,
עוֹלֵל	child	עוֹר	blind	<i>dual</i> נַעֲלִים	
עוֹלֵל		שָׁלַח	to send, <i>Pi.</i> send	שָׂרַץ	to swarm
כֹּהֵן	priest		away, let go	שָׁבַע	<i>Niph.</i> to swear

מִשְׁפָּט judgment	קָלַל to be light or slight,	חָנַר to gird
צְפַרְדֵּי f. frog (pl. <i>im</i> )	פָּי. to curse: ptc.	פֶּסַח passover
יָרֵחַ moon	מְקַלֵּל one who curses	עִם with
מִרְבֵּץ stall	נָבַח to bark	כִּסֵּא throne
מַפתֵּחַ key	מְתַנֵּים loins	חֻקָּה f. statute
עָם עֲשֵׂה חֶסֶד עִם to do or show kindness to ( <i>i.e.</i> in dealing <i>with</i> ), deal kindly with	צָרַף to smelt, test, prove	

Exercise.—Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens. ; and translate :

אָכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְּנִיָּהֶם חֲגוּרִים גַּעְלִיָּהֶם  
 בְּרַגְלֵיהֶם<sup>1</sup> וּמִקְלָם בְּיָדָם : 2 עֲשֵׂה מִלְכָם חֶסֶד עִם־מְלִכֵנוּ וְעִם  
 כְּהֲנֵינוּ וְעִם־נְבִיאֵינוּ : 3 שְׁלַחְתִּי אֶת־אֲבִי וַיִּמְלֹט : 4 מֵת  
 אֵיבָה הַמְבַקֵּשׁ אֶת־נַפְשָׁה : 5 וְהִלְכוּ יוֹשְׁבֵי הָאָרֶץ בְּעוּרִים  
 וְשִׁפְדוּ דָמָם בְּעֶפְרָר : 6 בְּנֵי אִתָּה : 7 אַתָּם בְּנֵי : 8 לֵאמֹר  
 עוֹד בְּשֵׁמוֹ : 9 וּלְקַחְתֶּם אֶת־מִקְלָכֶם בְּיָדְכֶם :

This (is) my son and these (are) my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

### § 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

I. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle *me* (אֵת, אֹת, &c. ; cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: אֹתָךְ

<sup>1</sup> ק without dagh. forte ; cf. § 7. 5.

<sup>2</sup> יִרְכָם (not יִרְכֶם), cf. Scotch *gless*, *Glesca*, for *glass*, *Glasgow*.

אתו אהב אביהם מכל אחיו, ראתי צדיק  
 their father loved him more than (§ 47. 1) all his brethren,  
 אתך הרגתי ואחיה החייתי  
 thee had I slain, but her had I kept  
 alive. Note that in such cases the obj. precedes the verb.

(b) Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; e.g. הכעיסו *he provoked him* (הכעיס, Hiph. of פעם). ישמרך *he will keep thee*, וימכרום *and he sold them*.

2. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 *s. m.* Hiph. is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הקטיל with 3 *s. m.* suffix gives הקטילו, but קטל would not give קטלו (but קטלו), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not *l*, but *ni*, and in the 3 *s. m.* and *f.* suff. to the impf. which are *ehu* and *eha*: the latter forms, however, are regularly found with nouns ending in ה (§ 45. 3. 3); cf. מקנהו *his, her cattle* (from מקנה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הקטילים) and *e* in the impf. (cf. הקטילים), and of course imperative (cf. הקטילים).

ii. This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen, e.g., in the Arabic *qatala* = Hebr. קטל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *e* is really part of the verb (*ay* = *ai* = *e* = *ē*, cf. § 2. 2. 1).



VERBAL SUFFIXES TO HIPH'IL.			
PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1 <i>s. c.</i>	הִקְטִילְנִי	הִקְטִילִי (subj.) הִקְטִילְנִי (obj.)	הִקְטִילְתִּי
2 <i>s. m.</i>	הִקְטִילְךָ	הִקְטִילְךָ (subj. and obj.)	—
” <i>f.</i>	הִקְטִילְךְ	”	—
3 <i>s. m.</i>	הִקְטִילֹו	”	הִקְטִילְתָּ
” <i>f.</i>	הִקְטִילֶהָ	”	הִקְטִילְתְּהָ
1 <i>pl. c.</i>	הִקְטִילְנוּ	הִקְטִילְנוּ	הִקְטִילְתֶּם
2 <i>pl. m.</i>	הִקְטִילְכֶם	&c.	—
” <i>f.</i>	הִקְטִילְכֶן	as noun	—
3 <i>pl. m.</i>	הִקְטִילְכֶם	&c., mostly as the noun	הִקְטִילְתֶּם
” <i>f.</i>	הִקְטִילְכֶן		הִקְטִילְתֶּן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילֹו
1 <i>s. c.</i>	יִקְטִילְנִי	הִקְטִילְנִי	יִקְטִילְנִי
2 <i>s. m.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
” <i>f.</i>	יִקְטִילְךְ	—	יִקְטִילְךְ
3 <i>s. m.</i>	יִקְטִילְהוּ	הִקְטִילְהוּ	יִקְטִילְהוּ
” <i>f.</i>	יִקְטִילְהָ	הִקְטִילְהָ	יִקְטִילְהָ
1 <i>pl. c.</i>	יִקְטִילְנוּ	הִקְטִילְנוּ	יִקְטִילְנוּ
2 <i>pl. m.</i>	יִקְטִילְכֶם	—	—
” <i>f.</i>	יִקְטִילְכֶן	—	—
3 <i>pl. m.</i>	יִקְטִילְכֶם	הִקְטִילְכֶם	יִקְטִילְכֶם
” <i>f.</i>	יִקְטִילְכֶן	הִקְטִילְכֶן	יִקְטִילְכֶן

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus *קָטַל* with 3rd sing. masc. suff. becomes *קָטַלְוּ*; the accent falls on the *ו*, in the open pretonic syllable the original — naturally becomes the tone (long) *ו̄*, and the original *ו* being now two places from the tone vanishes into *sh'wa*. It follows exactly the analogy of *דָּבַרְוּ*. Thus *קָטַל* with the verbal suffixes becomes *קָטַלְנוּ קָטַלְתָּ קָטַלְתְּהָ קָטַלְתֶּם קָטַלְתֶּן קָטַלְנוּ קָטַלְתֶּם קָטַלְתֶּן*. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e.g. *שָׂנְאָהּ* *he hated her*) and by the

impf. and imper. Qal in *a* (e.g. וישכחהו not וישב and he forgot him, from ישב; שלחני send me, from שלח).

ii. Note that the vb., with 1st sing. suff. ends in יני (ant); with 1st pl. suff., in ני (ant).

(b) Imperfects in *ō* (Qal) or *ē* (Pi'el, &c.) may be said to follow the analogy of the *third declension* (§ 30). E.g. Pi'el יקבץ he will gather, יקבצך he will gather thee, אקבצם I will gather them. Similarly ישמר he will keep, ישמרני he will keep me, ישמרהו he will keep him, but (before a consonantal suffix) ישמרך he will keep thee (yishmor'khâ).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קטל being a *segholate* of the *third class* (cf. § 21. 2 a.iii., § 29. 2). Thus שמר keep, שמרני shom'rênî, keep me, שמרם keep them, בשמרי when I kept (lit. in my keeping). As the sh<sup>w</sup>a is vocal (cf. § 6. 2 e) the third radical does not take daghesh lene; e.g. כתבם koth'bhem, write them, בכתבו when he wrote. This sh<sup>w</sup>a, however, is necessarily silent when the suffix is ך or כם, as two vocal sh<sup>w</sup>as cannot come together; e.g. בעברכם when you cross ('obh, closed syllable), בעבדך when thou servest. (With these two suffixes, the *o* sometimes appears between the second and third radical instead of between the first and second; thus קטל would give קטלך (q'tol'khâ) as well as קטלך qot'khâ (cf. impf. ישמרך). Hence ביום אכלך in the day of thine eating, אכלכם your eating.)

4. (a) When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible; the suffix is directly appended, e.g. קטלתיך, קטלתי (note that the accent moves a place forward—hence קטלתיים; in the 3rd pers. it appears as הו or ו (masc.), and ה (fem.), e.g. קטלתיהו, קטלתי (-tiw), קטלתי; so קטלך (3 pl. impf.) וקטלום, &c. With suffixes ending in ך the *û* of the vb. is usually written ך, e.g. וקטלוהו, וקטלנו, cf. § 4 c (they will kill him, us).

(b) Similarly in the 2nd pers. (קטלתי) the vowel ך is maintained with all the suffixes except the *first sing.*, which always ends in י— (except in pause י—), e.g. קטלתיני; with the 3 s. m. suffix, *â-hû* by dropping the *h* (§ 14. I e) contracts (through *au*) to *ô*, קטלתי (§ 19. I).

(c) The gaps which appear in the paradigms are explained

by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, *e.g.* Niph. Hithp. &c. (§§ 25, 26). *E.g.* *I hid myself*, not נִסְתַּרְתִּי but סִתַּרְתִּי.

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

(a) The 3rd sing. fem. pf. תָּ becomes תַּ or תְּ, *e.g.* הִקְטִילְתִּי, הִקְטִילְתָּ.

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

(c) The 2nd pl. masc. pf. תָּם becomes—but very rarely—הוּ; *e.g.* הֵעִילְתֶּנּוּ *you have brought us up* (Hiph. of עָלָה, §§ 34, 44).

6. In the 3 s. f. pf. קִטְלָהּ and the 3 pl. קִטְלוּ, it has to be remembered that the sh'wa represents an original full vowel in the second syllable (קִטַּל). When suffixes therefore are added, not only does the initial ך become ך under the influence of the tone, as we have seen in the masc. (קִטְלָנִי, קִטְלוּ, &c.), but the original pathah which had become sh'wa reasserts itself, and, standing in the open pretonic, becomes ך; hence we get קִטְלָתְנִי, קִטְלָתֶם, &c., קִטְלוּךָ, קִטְלוּהוּ, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energicum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result: יִקְטֹלְנִי, יִקְטֹלְךָ, יִקְטֹלְהוּ. They occur chiefly in pause.

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

9. (a) *Inf. construct*.—The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (י) and verbal (יִ..), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* יוֹם בָּקְרִי *the day of my visiting*, i.e. *when I visit* (poq'dhî); but לְפָקְרִי *to visit me*. In the other persons the suffix may express either subject or object; *e.g.* עַל-שָׂרְפוֹ (sor'phô) *because he burned* (lit. *on account of his burning*), לְשָׂרְפוֹ *to burn it*.

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

<i>when he kept</i>	בְּשָׁמְרוֹ	<i>when the man kept</i>	בְּשָׁמַר הָאִישׁ
<i>before he kept me</i>			לְפָנַי שָׁמְרוֹ אֹתִי
<i>before the man kept me</i>			לְפָנַי שָׁמַר הָאִישׁ אֹתִי
<i>on the day when I visit them</i>			בְּיוֹם פָּקְדֵי אֲתָם

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

<i>when I kept the man</i>	כַּאֲשֶׁר שָׁמַרְתִּי אֶת־הָאִישׁ	or	בְּשָׁמְרֵי אֶת־הָאִישׁ
<i>until I keep the man</i>	” עַד שָׁמְרֵי	or	” עַד אֲשֶׁר אֲשַׁמֵּר
<i>after they had made a covenant</i>	אַחֲרֵי כִתְּוֹם בְּרִית	or	אַחֲרֵי אֲשֶׁר בְּרָתוּ בְּרִית

לְמַלְ	to deal fully with, recompense, requite	טָמַן	to hide
דָּרַח	to tread קָבַץ ( <i>Qal</i> ) <i>Pi'el</i> , to gather	מִצְרַיִם	Egyptian
קְבֻרָה <i>f.</i>	burying-place	לִיחָ	tablet
		בֵּיתֵאל	Bethel
		לְחַח	<i>pl.</i>

EXERCISE. TRANSLATE.

שָׁמַרְתִּנִּי, שָׁמַרְתִּיהָ, וְשָׁמְרוֹ, לְשָׁמְרָהּ, וְלִשְׁמָרָהּ, שָׁמַרְנִי, וְיִשְׁמַרְנִי,  
 וְיִלְבְּשֵׁנִי, תִשְׁמָרֵם, וְאֲשַׁמְרֶנָּה, וְשָׁמְרָהּ, תִשְׁמָרְךָ; שְׁפֹטוּנִי,  
 שְׁפֹטוּם, בְּשֹׁפְטָהּ, שְׁפֹטֵנִי; זְכַרְתֶּם, אֲזַכְרֶנָּה, וְיִזְכְּרוּנִי,  
 כְּהַזְכִּירוֹ, הַזְכִּירְנִי, גִּנַּבְתֶּם, גִּנְבֵּיהָ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים,  
 וְקִמְבְּצֵיוֹ, קִמְבְּצֵי, אִמְבְּצָהּ, וְקִבְּצָהּ;  
 אֲתָה גַּמְלָתִנִּי הַטּוֹבָה וְאֲנִי גַּמְלָתֶיהָ הָרָעָה: 2 כְּבָדוּנִי  
 בְּשֹׁפְטֵיהֶם: 3 שָׁמַר אֶת־דְּבָרֵי יְהוָה כְּתָבְם עַל־לִיחַ לְבָבָהּ;  
 4 בִּקֵּשׁ שָׁלוֹם וְרַדְפֵהוּ: 5 הִדְרִיכֵנִי בְּנִתִיב מִצְוֹתֶיהָ כִּי בּוֹ  
 חִפְצָתִי: 6 דַּרְשׁוּ יְהוָה בְּהַמְצָאוֹ: 7 הֲרַג מִשָּׂה אֶת־הַמִּצְרַיִם  
 וַיִּטְמְנֵהוּ בַחֹל: 8 יְהוָה יִשְׁמַרְךָ מִכֹּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of

Bethel. Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word<sup>1</sup> is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

### § 32. IRREGULAR OR WEAK VERBS.

1. The word *פָּעַל* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its '*Ayin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents*, and *Nun*, *i.e.* the letters א ה ח ע ן י ו ר ך. Thus such a verb as נָפַל is called a *Pe Nun* verb, because its *Pe*, *i.e.* its first letter, is *nun*; יָנַק, a *Pe Yodh* verb; קָוַם, a '*Ayin Waw* verb, because its second letter is *waw*; שָׁמַע, a *Lamedh Guttural* verb, because its third letter is a guttural: and so on. The letters '*Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus נָלַח is a *Lamedh He*, but הָלַךְ a *Pe Gutt.*, מָצַא a *Lam. 'Aleph*, but אָמַף a *Pe Gutt.* In a few verbs '*Aleph*, when first radical, quiesces in the impf., as in אָמַר; these are called *Pe 'Aleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; *e.g.* נָכַח is a *Pe Nun* and *Lam. He* verb. A verb like נָלַל whose second and third letters are the same is called a *Double 'Ayin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous; most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.

*E.g.* the Pi'el which doubles the middle radical (קטל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled; but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (*e.g.* מֵאָז for מֵאָז to refuse, בֵּרַךְ for בֵּרַךְ to bless). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2-10.

## DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום,  
 בך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב,  
 קרע, רדף, ירא, ירה:

## § 33. PE NUN VERBS.

(See Paradigm, p. 212.)

The letter *n* in Hebrew shows the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *ἐν-γράφω* = *ἐγγράφω*; יִנַּשׁ = יִנַּשׁ (*yin-gash* = *yiggash*).

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנַּל = יִנַּל, הִנַּל = הִנַּל (*yin-pōl* = *yippōl*, *hinpōl* = *hippōl*). נִנַּף = נִנַּף, Niph. of נָנַף to smite.

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pi'el would be indistinguishable, except for the context; cf. נִקְהָה, Niph. to be clean, innocent; Pi. to declare innocent, acquit.

(c) In the Hoph. *n* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הִנַּד, נִנַּד (pf.) יִנַּד (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* נָחַל to inherit, impf. Qal יִנַּחַל, Hiph. יִנַּחַל. But the Niph. of נָחַם is נִנַּחַם to repent (cf. § 36. I. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (e.g. *יָנַשׁ*, *נָנַשׁ*) the *נ* is almost always dropped in the imperat. Qal; e.g. *נַשׁ* (for *נָנַשׁ*), *f. נָשִׁי*, *pl. נָשִׁי*.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination *n*, and then assumes the form of a *segholate* noun *נָשַׁת*; the steps are *נָשַׁת*, *נָשַׁת*, *נָשַׁת* (exactly like *מָלַךְ*, *מָלַךְ*, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. *צָרַךְ*, § 29. I b); e.g. *נִשְׁתָּו* *his approaching*.

(c) *ל* before such (*segholate*) inf. constructs is pointed *לֵ*; e.g. *לִנְשֹׁתָּ* (§ 14. I d).

(d) In vbs. with impf. in *ō*, the *נ* is not dropped in imper. or inf. cstr.; e.g. *נָפַל*, impf. *יִפֹּל*; imper. and inf. cstr. *נָפַל*.

3. (a) The verb *נָתַן* to give assimilates its *final n* also in perf. *נָתַתִּי*, &c. (for *נָתַתִּי*), and infin. cstr. which is *נָתַת* (for *נָתַתָּה*), and with suff. *נָתַתִּי* (for *נָתַתִּי*). It has *ē* in imperf. *יִתֵּן* and imper. *תֵּן*, emph. *תִּתֵּן* (§ 23. 2), *f. תִּתֵּי*, *pl. תִּתֵּי*.

(b) In the verb *לָקַח* to take the *ל* is treated like the *nun* of *Pe Nun* vbs.; e.g. impf. Qal *יִלְקַח* (for *יִלְקַח*), *pl. יִלְקְחוּ* (§ 7. 5); imper. *קַח*, *קַחוּ*, inf. cstr. *קַחַת*, *קַחַתִּי*, &c. (§ 8. I, *a* under influence of the guttural).

(c) The form *יִלְקַח* is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. *לִקְחָה*, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So *יִתֵּן* pass. Qal rather than Hoph. of *נָתַן*. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

(d) *ל* before these (monosyllabic or *segholate*) inf. constructs is pointed *לֵ*; e.g. *לִלְקַחַת*, *לִלְקַחַתִּי* (§ 14. I d).

4. *Nouns from Verbs* פִּי.—Nouns with *m* preformative are of the form *מִתְּנָה* gifts (coll. from *נָתַן*), as *מִפֹּל* *offal* (from *נָפַל* to fall), *מִבָּה* *stroke* (from *נָבַה*, Hiph. to strike).

נָצַל	<i>Hi.</i> to deliver	נָעַע	to touch ( <i>Hi.</i> to reach)	נָשַׁק	to kiss
נָנַשׁ	to approach	נָשָׂא	<i>Hi.</i> to deceive	נָפַל	to fall
נָנַף	to smite	נָדַר	to vow	נָבַט	<i>Hi.</i> to look
נָנַד	<i>Hi.</i> to tell	נָנַב	<i>Hi.</i> to set	נָחַל	to inherit
נָשַׁל	to drop off <i>intr.</i> , draw off <i>tr.</i>	נָרַח	length	נָרַח	<i>f.</i> a deep sleep
נָבַנָה	to build	נָרַח	length	רָחֵב	breadth
נָצַלַע	<i>f.</i> rib, side: <i>cstr.</i> <i>צִלְעוֹת</i> ; <i>pl.</i> <i>צִלְעוֹת</i>	נָצַלַע	<i>cstr.</i> <i>צִלְעוֹת</i>	נָצַלַע	<i>cstr.</i> <i>צִלְעוֹת</i>
נָאָדָר	<i>m.</i> <i>אָדָה</i> <i>f.</i> one	נָסֵלָם	ladder	נָאֵל	ram
				נָת	Gath

## EXERCISE. TRANSLATE.

תן, קחו, נפל, הנגף, אפיל, הצלת, מציל, וינצל, תנה, תצילם, תנעו, נגף, הגד, הגידו, תבט, לנפל, לנשת; הצילני מדמים אלהי תשועתי ולשני תגיד צדקתה: 2 כי תדור נדר<sup>1</sup> ליהרהר אל-תשבח לשלמו: 3 יראו אויביו מגשת אליו: 4 הבטנא השמימה וספר הכוכבים: 5 ויפל יהוה מרדמה על-האדם ויקח אחת מצלעותיו והצלע אשר לקח בנה לאשה: 6 אמר האדם האשה אשר נתת<sup>2</sup> עמדי היא נתנה לי מן העץ: 7 אמר יהוה אל-אברם התהלך בארץ לארפה ולרהבה כי לה אתנהבה ויפל אברם על פניו: 8 חלם יעקב והנה סלם מצב ארצה וראשו מגיע השמימה: 9 נתנו ביד מלכי הארצות: 10 של נעליך מעל רגלך כי המקום אשר אתה עומד עליו אדמת-קדש הוא: 11 ויאמר לו המלך תנהלי את-כרמך בכסף ויאמר לאאתן לך את-כרמי:

Give ye. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee, lest God smite thee. Deliver me, for thou art my salvation. Let them give glory to Yahweh because of his loving-kindness. When I gave the woman to the man for wife. I will deliver thee, and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near, lest they should be smitten before their enemies. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

## § 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *hateph* for simple sh°wa vocal (2 pl. perf., imper., infin. cstr., Qal: thus קטל, קטלתם, but עמד, עמדתם; אבל, אבלתם, § 8. 2 b).

<sup>1</sup> ל is pointed as if read to ארני which was substituted for יהוה, § 10. 5 b.

<sup>2</sup> Alternative form to עמי = *with me*, 1 s. suff. to עם *with* (cf. p. 142, note 1).

<sup>3</sup> See § 7. 6.



2. (a) By § 8. 1 b, *i* before gutt. becomes *e*, and by § 8. 2 a the short vowel usually repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>Niph. pf.</i>	נָקַטַל	in gutt.	נָעַמַד	and then	נָעַמַד
<i>Hiph. pf.</i>	הִקְטִיל	"	הִעְמִיד	"	הִעְמִיד
<i>Hiph. inf.</i>	הִקְטִיל	"			הִעְמִיד
<i>Hoph. pf.</i>	הִקְטַל	"			הִעְמַד
<i>Qal impf.</i>	(יִקְטַל)	primary form	יִקְטַל	in gutt.	יִעְמַד
<i>Qal impf.</i>					
<i>of stat. vb.</i>	יִבְבֵּר	in gutt.	יִאָּהַב	and then	יִאָּהַב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *ō*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are  $\text{־} \text{־} \text{־}$  and  $\text{־} \text{־} \text{־}$ ; except that before *א* even imperfects in *ō* have *e*, e.g. יִאָּסֵף *he will gather*; cf. § 8. 2 (b).

(c) The gutturals usually, though not always, take a composite sh<sup>o</sup>wa at the end of a syllable, cf. יִעְזֹב, יִעְמַד (Niph.) *he was forsaken*, הִאֲמִין (Hiph.) *he trusted*; in most cases, however, though not in all (e.g. יִחַלֵּם *he will dream*, יִחְרִישׁ *he will be silent*) ח takes silent sh<sup>o</sup>wa; e.g. יִחְכַּם *he will be wise*, יִחַרֵּל *he will cease*, יִחַסֵּר *he will lack*, יִחַמַּד *he will desire* (cf. § 8. 2). A few use both forms, יִחַשֵּׁב *to devise*, יִחְשַׁב and יִחְשֹׁב.

(d) Note that in forms ending הָ, יָ, וָ, the composite sh<sup>o</sup>wa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יִעְמַד, *pl.* (cf. יִקְטַלוּ) יִעְמְדוּ which, as two vocal sh<sup>o</sup>wa cannot come together, becomes יִעְמְדוּ *ya'am'dhū* (§ 6. 2 d. ii.); *s. m.* Niph. נִאָּסַף, *f.* (cf. נִקְטְלָהּ) נִאָּסְפָה which becomes נִאָּסְפָה *she has been gathered or taken away*.

3. (a) By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) Niphal are affected; e.g. יִקְטַל, but יִעְמַד (for יִעְמַד). So with ר; יִרְפָּא *he shall be healed*.

(b) In the Hiph. pf. with *waw cons.* and the consequent throwing forward of the accent (§ 23. 3. 4), the ו becomes  $\text{־}$ : thus הִעְמַדְתָּ *thou hast stationed*, but וְהִעְמַדְתָּ *and thou wilt station*. This change

occurs elsewhere at a distance from the tone ; e.g. אָלִי (poetic form of אֶל־), but אֲלִיכֶם, cf. § 8. 2 b.

חלם to dream	עמד to stand	יְהוֹשֻׁעַ	Joshua
עבר to pass, cross	חבק <i>Pi.</i> to embrace	הרג	to slay
רחק to be distant,	חטא to sin	חשב	to count
[withdraw, refrain	אחז to take hold of	חזק	} to be strong
עזב to leave, forsake	חבש } to bind	אמץ	
עבד to serve, till	אסר } to bind	אמן <i>Hi.</i>	to believe
חכם to be wise	ארך to be long :	איך	how ?
נהר river	<i>Hiph.</i> to prolong	עשן	to smoke
נְהַרִים, oftener נְהַרוֹת	<i>pl.</i>		

4. Nouns from Pe Gutt. verbs.—

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אֲדָמָה	מֵאֵכֶל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cstr.</i>	חָכֵם	אֲדָמָה	מֵאֵכֶל	”	”	”
<i>plur. abs.</i>	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cstr.</i>	חֲכָמִי	אֲדָמוֹת		עֲבָדֵי	עֲגָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies.

Note *cstr. pl.* חֲכָמִי (not of course חֲכָמֵי like רִבְרֵי, cf. § 6. 2 d. ii.).

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֵגֶל not עֲגָלֵי. With nouns of the 1st and 2nd class the composite *sh<sup>w</sup>a*, where necessary, is *hateph pathah* (עֲבָדִים, עֲגָלִים, cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally *hateph qāmeç* (חֳדָשִׁים, § 29).

(c) In *third declens.*—No effects follow, because the vowel accompanying the guttural is unchangeable; e.g. חֲמָדִים, חָמַד *desiring*, מֵאַסְפִּים, מֵאַסַּף (*Pi. ptc. gathering*; for ס, cf. § 7. 5).

EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל-אִשֶּׁר לוֹ בְּיַד יוֹסֵף: 2 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא  
עָמְדוּ לְפָנָיו וְאִיךָ נִעְמַד אֲנַחְנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת-נַחַח  
וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל-הָאָרֶץ: 4 וַנַּחֲלֵמָה חִלּוּם בְּלִילָה אַחַד

<sup>1</sup> The form with final הָ is often used in the 1st pers. both sing. and pl. (esp. in the later books); e.g. וַאֲשַׁלְּחָה and *I sent*, Gen. 32. 6, Neh. 6. 3, 8.

אֲנִי וְהוּא : 5 חִזַּק וְאַמֵץ כִּי אִתָּה תִּנְחַל אֶת־הָעַם הַזֶּה  
 אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם : 6 וְאַבְרָם  
 הָאֱמֹן בִּיהוּה וַיִּחְשְׁבֶהָ לוֹ אֲדָקָה : 7 תִּנְחַל־לְנוּ אֶת־הָאָרֶץ  
 הַזֹּאת וְאַל־תִּעְבְּרֵנוּ אֶת־הַנָּהָר : 8 שְׁלַח־נִי יְהוָה לִחְבֹּשׁ לְנִשְׁבְּרֵי  
 יָב : 9 אִסְרָעֵב שְׂמָאָה הָאֹכִילָהּ לָהֶם : 10 גַּע בְּהָרִים  
 וַיַּעֲשֵׂנוּ : 11 אֶל־תִּעֲזֹב חֲכָמָה אֶהְבֶּה וּתְשַׁמְרֶךָ : 12 וְאַתָּם  
 אֶל־תִּעַמְדוּ רַדְפוּ אַחֲרַי אִיבִיכֶם כִּי נִתְּנָם יְהוָה אֱלֹהֵיכֶם  
 בִּידְכֶם :

Abraham saw a ram taken by (א) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Yahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

### § 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

1. (a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. *Qal 'Aleph* quiesces in the vowel *ō*; in all other respects they are *Pe Gutt.* This *ō* is for *ā*: thus יֹאמֵר = יָאֵמֵר = יֵאֵמֵר (cf. Arab. *salāmu*, سَلَامٌ, § 2. 2. 1) = יֵאֵמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ō*) from following one another in the same word (cf. ראשון *first*, from ראש *head*).

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*.

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; e.g. אָחַז *grasp, seize*, impf. יֹאחֲזוּ and (rarely) יֵאֲחֲזוּ; אָסַף *to gather*, impf. יֹאסְפוּ and (rarely) יֵאֲסְפוּ (for יֹאסְפוּ).

(c) Note that in the last vb. the quiescent א is dropped, as sometimes elsewhere; e.g. תֹּאמְרוּ = תֵּאמְרוּ *ye shall say*, and

regularly in the 1st pers. sing. of these verbs; e.g. אָמַר (for אֶאמַר) *I will say*.

2. (a) The impf. is in *a* (אֵאכַל), but often (cf. יֵאָחַז, יֵאָסֵף), especially in pause, in *ē* (אֵאכַל).

(b) This does not apply to אָכַח and אָפַח, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in הַ (§ 44. 1 b); e.g. אָכַח.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

(b) In inf. cstr. (אֹמֵר) with ל, it becomes לֵאמֹר (= לֵאמַר) *dicendo, saying* (§ 14. 1 c). But not so with other verbs; e.g. לֵאכֹל (not לֵאכַל) *to eat*.

שָׁכַם *Hiph.* to rise early      פְּלִשְׁתִּים Philistines      שָׁמְשׁוֹן Samson  
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֹשֶׁתִים fetters of copper or bronze  
נָקִי (twice written נְקִיא) clean, innocent      מָחָר to-morrow  
בִּשַׁל *Pi.* to boil, seethe      אַחֲרַי another (next)      חָבֵא *Hiph.* hide

## EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל-הָאָדָם מִכָּל-עֵץ הַגֵּן אָכַל תֹּאכְלֶה : 2 אִם-  
לֹא-אָבוּ וְשָׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ : 3 וְהָאֲבִלְתִּים אֶת-בָּשָׂר  
בְּנִיחִים וְאֶת-בָּשָׂר בְּנוֹתֵיהֶם : 4 קַחְלָה מִכָּל-מֵאֲכָל אֲשֶׁר  
יֵאָכַל וְהָיָה לָהּ וְלֶחֶם לֵאכְלָהּ : 5 יְהוָה אֵל-נָא נֹאכְדָה בְּנַפְשׁ  
הָאִישׁ הַזֶּה וְאֶל-תֵּתֵן עָלֵינוּ דָם נָקִיא : 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל-  
הָאִשָּׁה מִהֲלָלָהּ וַתֹּאמֶר הָאִשָּׁה הִזְאת אָמְרָה אֵלַי תֵּתֵן אֶת-  
בְּנֵךְ וְנֹאכְלֵנוּ הַיּוֹם וְאֶת-בְּנֵי נֹאכַל מָחָר : וְנִבְשַׁל אֶת-בְּנֵי  
וְנֹאכְלֵנוּ וְאָמַר אֵלָיָהּ בַּיּוֹם הָאֲחֵר תֵּתֵן אֶת-בְּנֵךְ וְנֹאכְלֵנוּ  
וְתִחַבֵּא אֶת-בְּנֵךְ : 7 וְתִקַּח הָאִשָּׁה מִפְּרֵי הָעֵץ וַתֹּאכַל וְתִתֵּן  
גַּם לְאִשָּׁה וַיֹּאכַל : 8 הָאֲכַלְתֶּם לֶחֶם בַּמַּדְבָּר :

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.<sup>2</sup> It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

<sup>1</sup> 2nd plur. impf., § 44. 2. 1.

<sup>2</sup> *Waw* with *Cohort.*, § 23. 1. 2.

early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (קָאָפוּ, *Niph.*) and seized Samson and bound him with fetters of bronze.

### § 36. 'AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 a the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; e.g. שָׁחַט, יִשְׁחַט, not שְׁחַט, יִשְׁחַט. (But inf. cstr. has *ō*; e.g. שָׁחַט, § 22. 3.)

*b.* Impf. with suff. יִשְׁחַטְנִי not "שְׁחַ", cf. § 31. 3 a.

*c.* Often, too, the pf. Pi'el has *a*; e.g. נָחַם (נָחַם) to comfort; but שָׁחַט to destroy.

(2) By § 8. 2 a the gutt. must have a *hateph* as indistinct vowel, hence with the terminations הַ, יִ, וִ, the middle gutt. is pointed with *h. pathah*, as שָׁחַטָה, יִשְׁחַטוּ, not שְׁחַטוּ (cf. קָטְלָה), &c.; cf. 8. 3 b. The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; e.g. שָׁחַטוּ, יִשְׁחַטוּ.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag.f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ : 2 pl. בְּרַכְתֶּם (not בְּרָ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 b), Pi. יְבַרְךָ for יְבִרְךָ (impf.), בִּרְךָ (imper.), יְבַרְךָ for יְבִרְךָ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as impf. מָאָן יִמְאָן to refuse; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; e.g. נָחַם (not נָחַם), impf. יִנְחֵם (not יִנְ'), Pu. נָחַם (not נָחַם). So בָּעַר to burn, consume, remove.

*b.* In בָּרַךְ when the vowel of the כ is accented, the ר takes complicity instead of simple sh'wa; e.g. בְּרַכְוּ they blessed, בְּרַכְוֵנִי bless me.

#### 2. Nouns from 'Ayin Gutt. verbs.

	First declension.	Second declension.			Third declension.	
<i>sing. abs.</i>	נָהָר	נָעַר	פָּחַד	פָּעַל	רָחֵב	כֹּהֵן
<i>cstr.</i>	נְהָר	"	"	"	"	"
<i>voc. suff.</i>	נְהָרִי	נְעָרִי	פָּחַדִּי	פָּעַלִּי	רָחֵבִי	כֹּהֲנִי
<i>cons. suff.</i>	נְהָרֶךָ	נְעָרֶךָ	פָּחַדֶּךָ	פָּעַלֶּךָ	רָחֵבֶךָ	(כֹּהֲנֶךָ)
<i>plur. abs.</i>	נְהָרִים	נְעָרִים	פָּחַדִּים	פָּעַלִּים	(רָחֵבִים)	כֹּהֲנִים
<i>cstr.</i>	נְהָרֵי	נְעָרֵי	פָּחַדֵי	פָּעַלֵי	(רָחֵבֵי)	כֹּהֲנֵי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

Like פֶּחַח is the preposition תַּחַח *under, instead of*, which, like אֶל, עַל, takes *plur.* suffixes, תַּחַתַּי, תַּחַתֶּיךָ, תַּחַתֵּי, &c.

(1) In *second declens.* words primarily of the form נִעַר, פָּעַל, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel —, not .. (as in מִלְכָּד, בְּקָר), and words of the 1st class or *a-type* (מִלְכָּד) preserve the original pathah (cf. נִעַר), thus yielding the form נִעַר; words of the 2nd class, with the vowels \_ .. (cf. כִּסְפָר), do not exist; words of the 3rd class are formed as we should expect (cf. בְּקָר), e.g. פָּעַל.

(2) Suffixes are added in strict accordance with the rules; e.g. נִעַרַי (cf. מִלְכֵי) becomes נִעַרִי because gutturals except ה (§ 8. 2 a) (cf. פִּחְדֵי) prefer the composite. נִעַרְךָ (cf. מִלְכְּךָ) becomes first נִעַרְךָ and then נִעַרְךָ because two vocal sh<sup>w</sup>a cannot come together (§ 6. 2 d. ii.). Similarly פָּעַל with suffix becomes first פָּעַלִי (cf. בְּקָרִי) then פָּעַלִי: so פָּעַלְךָ *po'ol'kkhâ* becomes first פָּעַלְךָ and then פָּעַלְךָ *po'ol'kkhâ*. But ה takes the simple sh<sup>w</sup>a and closes the syllable, cf. רָחֲבֵי. (Cf. וַעֲפוּ Jonah I. 15.)

(3) S<sup>g</sup>hol appears instead of pathah in the words לֶחֶם *bread*, רֶחֶם *womb*, אֶתֶל *tent*, בֶּתוּ *thumb*.

טוה	to be clean	שרת	<i>Pi.</i> to serve	נָרַשׁ	<i>Pi.</i> to drive
יָחַט	to slay	לָחַם	<i>Ni.</i> to fight	סָעַר	{ to sustain
צָעַק	} to cry	בָּרַךְ	<i>Pi.</i> to bless	סָעַר	{ refresh
זָעַק		שָׁעַן	<i>Ni.</i> to lean	מִנְחָה	<i>f.</i> offering
אָבַל	to mourn	בָּחַר	to choose	נִסַּךְ	drink-offering
טָעַם	to taste	רָחַץ	to wash	עֵדֵן	Eden <sup>1</sup>
מִשְׁפָּחָה	<i>f.</i> clan	שַׁעַר	gate	כּוּשׁ	Cush (Ethiopia)

EXERCISE. TRANSLATE.

מִתְרַנֵּי, מִעֲמֹ, בְּרַכּוֹ, יִשְׂרַת, זָעַקוּ, וַיִּלְחַמוּ, יִשְׂדֵר, אֶרְחֹץ,  
 רַחֲצֵת, אֶרְחֹצֶה, נִבְחַרְהָ, מִצָּעַק, בְּעָלִי, שְׁעָרֶיךָ:  
 יִקְחֶנָּה מֵעַט מִיִּם וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֵנוּ תַּחַת הָעֵץ:  
 וְאִקְחָה פֶתֶלְחֶם וְסַעְדוּ לְבַבְכֶם אַחַר תִּעְבְּרוּ: 2 וַיִּגְרַשׁ יְהוָה

<sup>1</sup> Perhaps connected in the Hebrew mind with עֵדֵן *delight*.

<sup>2</sup> See § 33. 3 c.

אֶת־הָאָדָם וַיִּשְׁלַחֵהוּ מִגְדַּעְרֵן לְעַבְדֹת־הָאֲדָמָה אֲשֶׁר לִקְחָהּ<sup>1</sup>  
 מִשָּׁם: 3 הִכֵּרְתָּ מִנְחָה וְנָסַף אָבְלוּ הַקְּהֵנִים מִשְׁרַתִּי יְהוּדָה:  
 4 וַיְבָרְכוּ הַקְּהֵנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרְכָה יְהוּדָה וַיִּשְׁמְרָהּ  
 יִשָּׂא יְהוּדָה פָּנָיו אֵלֶיהָ: 5 וַיִּזְעַקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוּדָה לֵאמֹר  
 עֲזֹבֵנו אֶת־אֵלֵהֵינוּ וְנַעֲבֹד אֶת־הַבְּעֻלִים: 6 וַאֲבָרְכָה וְאֲגַדְּלָהּ  
 שְׁמָהּ וְאֲבָרְכָה מְבָרְכֶיהָ וְנִבְרָכוּ בָּהּ כֹּל מִשְׁפַּחַת הָאֲדָמָה:  
 7 בְּרַכְוִי נַפְשִׁי אֶת־יְהוּדָה וְאֶל־תִּשְׁכַּחֵי כָל־חַסְדֵּיו: 8 בְּיוֹם  
 הַהוּא תֹאמְרוּ לִי אִישִׁי וְלֹא תִקְרָאֵי לִי עוֹד בַּעֲלֵי:

Beyond the rivers of Ethiopia. Our feet shall stand in thy  
 (f.) gates (O) Jerusalem. Thou shalt love Yahweh thy God  
 and him thou shalt serve. And your fathers cried unto me  
 and said, We shall perish from the violence of our enemies.  
 And she said unto her husband, Drive out this maid-servant  
 and her son. And they forgot Yahweh, and he sold them into  
 the hand of their enemies and they fought against<sup>3</sup> them.  
 And they took wives<sup>4</sup> from all whom they chose.

### § 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the  
 first law of gutturals—that all final gutturals must have an *a*  
 sound before them. The real question is: in what cases does  
 the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטֹל), and in  
 what is it written additional to it, and furtive (cf. שְׁלַח)?

(1) *Unchangeably* long vowels naturally are retained, taking  
*path. furtive* between them and the gutt.; e.g. שְׁלוּחַ (inf.  
 abs. Qal), שְׁלַחַת (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יִשְׁלַחַת (impf.).

(2) a. The *tone-long* vowels  $\bar{e}$  and  $\bar{o}$  are displaced by  
*pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), שְׁלַחַת (with suff.  
 שְׁלַחְתִּי, § 3 I. 3 a. i.); impf. Niph. יִשְׁלַחַת (cf. יִקְטִיל), impf. Pi.  
 יִשְׁלַחַת, also pf. Pi. שְׁלַחַת; Hiph. juss. יִשְׁלַחַת (waw consec. וַיִּשְׁלַח),  
 imper. הִשְׁלַחַת, &c. (But inf. cstr. Qal retains  $\bar{o}$ , שְׁלַח.)

<sup>1</sup> See § 33. 3 c.

<sup>2</sup> See § 13. 2 a.

<sup>3</sup> ב.

<sup>4</sup> אִשָּׁה pl. of אִשָּׁה (p. 153).

b. Exceptions: *ē* remains—(a) in pause, e.g. שָׁלַח (Niph.), שָׁלַח (Pi.); (b) in participles abs., e.g. שֹׁלַח (f. שֹׁלַחַת), מְשַׁלַּח; (c) in infin. abs., e.g. שְׁלַח, Pi. (but constr. שֵׁלַח).

c. Final ך usually has *ō* in impf. (e.g. יִסְפֹּר to count, יַעְבֵּר to cross) except in stative verbs חָסַר to lack, יָחַסַר.

(3) Under the Tone the gutt. retains sh<sup>e</sup>wa silent, as שְׁלַחְתִּי; except before another vowel-less consonant in 2 fem. sing. where a furt. path. slips in between the consonants without removing dag. from the 2nd, שְׁלַחְתְּ שְׁלַחְתְּ (probably an attempt to combine two traditions, שְׁלַחְתְּ and שְׁלַחְתְּ).

2. Nouns from verbs Lam. Guttural.—

	First declension.	Second declension.	Third declension.
<i>sing. abs.</i>	רָשַׁע שָׂמַח זָרַע שָׁמַע רָמַח מִזְבֵּחַ		
<i>cstr.</i>	רָשַׁע שָׂמַח	” ”	” מִזְבֵּחַ
<i>cons. suff.</i>	רָשָׁעוּ שָׂמְחוּ זָרְעוּ שָׁמְעוּ רָמְחוּ מִזְבְּחוּ		
<i>plur. abs.</i>	רָשָׁעִים שָׂמְחִים זָרְעִים (שָׁמְעִים) רָמְחִים מִזְבְּחוֹת		
<i>cstr.</i>	רָשָׁעִי שָׂמְחִי זָרְעִי (שָׁמְעִי) רָמְחִי		”

and שְׂמַחִי, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh<sup>e</sup>wa before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply רָשָׁעוּ, זָרְעוּ, &c.).

שָׁלַח to send	נָטַע to plant	שָׁכַח to forget
זָרַע to sow	שָׁבַע to be satisfied	צָלַע to halt
זָרַח to rise (shine)	לָקַח to take צָמַח to sprout	מָשַׁח to anoint
שָׁמַע to hear	רָשָׂא <i>Hiph.</i> to make grow	שָׁחַר dawn
יָבֹק Jabbok	פְּנֵיאל Penuel	אָבַק <i>Niph.</i> to wrestle
נָחַל torrent, torrent valley, wady	שָׁעַל deliverance, salvation	
שָׁבַע <i>Niph.</i> to swear, <i>Hiph.</i> cause to swear	פְּנֵינִי Canaanite	
נָחַץ pull down, break down	מָלַח salt	מָעַרַב ford

EXERCISE. TRANSLATE.

אָשָׁמַע, אָשְׁמַעָה, בָּהִשְׁמַע, תִּשְׁמַע, שָׁלַח, שָׁלַח, שָׁלַח, שְׁלַחָה, אָשְׁלַחָה, יִשְׁכַּחְהוּ, שְׁכַחְתָּ, נִשְׁכַּחְתָּ :  
הִנֵּה אֲנִי שָׁלַח מִלְּאֵל לְפָנָיִךְ לְשַׁמְרָה בְּהַרְדּוּ הַשָּׁמֶר מִפְּנֵי



וּשְׁמַע בְּקוֹלוֹ: 2 אֲבִיוֹנִי צִיּוֹן אֲשַׁבֵּיעַ לֶחֶם וְכַהֲנִיָּה אֶלְבִּישׁ  
 יֵשַׁע: 3 וַיִּטַּע יְהוָה בֵּן בְּעֵדֶן וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמֵד  
 לְמִרְאָה וְטוֹב לְמֵאֲכָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נַשְׂוֹ וְאֶת־יִלְדָיו  
 וַיַּעֲבֵר אֶת־מִעְבַּר יַבּוֹק: וַיִּקְחֵם וַיַּעֲבֵרֵם אֶת־הַנְּחַל וַיַּעֲבֵר  
 אֶת־אֲשֶׁר לוֹ: וַיִּאָּבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִי  
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶה כִי אִם בְּרַכְתָּנִי: וַיֹּאמֶר לוֹ  
 הַמַּלְאָךְ לֹא יֹאמֶר עוֹד יַעֲקֹב שָׁמָּה כִי אִם יִשְׂרָאֵל וַיְבָרַךְ אֹתוֹ  
 שֵׁם: וַיִּזְרַח לוֹ הַשָּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּיָאֵל וְהוּא צֹלַע  
 עַל־זִרְכוֹ: 5 וַיִּשְׁבַּעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת  
 הַכְּנַעֲנִי אֲשֶׁר אֲנִי יֹשֵׁב בְּאֶרְצוֹ: 6 הַשְּׁמִיעֵנִי בְּבִקְרַת חֶסֶד  
 כִּי־בַךְ בִּשְׁחַתִּי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live<sup>2</sup> for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

### § 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e.g. קָבַב) arise from the presence of some of the quiescents א י ו in the stem. Verbs א"ב, in which א quiesces in the imperfect only, have been already treated, § 35.

I. *Verbs Lamedh 'Aleph.*—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

<sup>1</sup> On double *accus.* see § 27. 1 d; cf. § 38. 3.      <sup>2</sup> Cf. p. 87, note 5.

ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes  $\bar{a}$ . Thus  $\text{קָטַל}$  (קטל) practically =  $\text{קָץ}$  which must become  $\text{קָץ}$  (§ 5. 3 a), that is,  $\text{קָצָא}$ . So  $\text{יִבְבֵּד}$  (יבדד); with suff.  $\text{יִמְצְאֵנִי}$ , § 31. 3 a. i.),  $\text{נִמְצָא}$  (ניקטל), &c.

(2) In perf. Qal of *active* verbs (those in  $\bar{a}$ ) the vowel  $\bar{a}$  remains throughout, as  $\text{מִצְאָה}$  (=  $\text{מִצְאָת}$ ).

(3) a. In perf. Qal of *stative* verbs (cf.  $\text{מָלֵא}$  to be full) and in all the other perfects the vowel is  $\bar{e}$ ; e.g. Qal  $\text{מִלֵּאתִי}$ , Niph.  $\text{נִמְצְאֵתִי}$ , Pi.  $\text{מִצְאֵתִי}$ , &c.

b. This  $\bar{e}$  is difficult to account for. In the Niph., e.g., we should have expected  $\text{נִמְצְאֵתִי}$  (cf.  $\text{נִקְטְלֵתִי}$ ), and in the Pi.,  $\text{מִצְאֵתִי}$  (cf.  $\text{קִטְלֵתִי}$ ). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take  $\text{ָ}$  ( $\text{ֵ}$ ) before  $\text{נָה}$ , again probably on the analogy of *Lamedh He* vbs.; e.g.  $\text{תִּמְצְאֵנָה}$ ,  $\text{מִצְאֵנָה}$ .

(4) The letter  $\text{א}$ , being silent, sometimes falls out in writing; e.g.  $\text{מִצְאֵתִי}$  for  $\text{מִצְאָתִי}$ .

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); e.g.  $\text{רַפֵּה}$  *heal* (imperative) for  $\text{רַפֵּא}$ . There is frequent confusion between the roots  $\text{קָרָא}$  to call, and  $\text{קָרַה}$  to meet.

(6) In pf. with *waw consec.* the accent is not usually thrown forward; e.g.  $\text{וַיִּקְרָאָה}$ , not  $\text{וַיִּקְרָאָה}$  and thou shalt call.

2. Nouns from verbs  $\text{א"ל}$ .—

	First declension.	Second declension.	Third declension.
<i>abs.</i>	$\text{עֲבָא}$ $\text{מִקְרָא}$	$\text{כְּלֵא}$ $\text{חֲטָא}$	$\text{יֵצֵא}$
<i>cstr.</i>	$\text{עֲבָא}$ $\text{מִקְרָא}$	”      ”	$\text{יֵצֵאת}$ <i>fem.</i>
<i>suff.</i>	$\text{עֲבָאָךְ}$ $\text{מִקְרָאָכֶם}$	$\text{כְּלֵאוֹ}$ $\text{חֲטָאוֹ}$	
<i>pl.</i>	$\text{עֲבָאוֹת}$ $\text{מִקְרָאִים}$	$\text{כְּלֵאִים}$ $\text{חֲטָאִים}$	$\text{יֵצֵאִים}$
<i>cstr.</i>	$\text{עֲבָאוֹת}$ $\text{מִקְרָאֵי}$	( $\text{כְּלֵאֵי}$ ) $\text{חֲטָאֵי}$	$\text{יֵצֵאוֹת}$ <i>fem.</i>
	(host)      (assembly)	(prison)	(sin)      (going out, <i>etc.</i> )

a. The quiescent retains the long vowel  $\bar{a}$  before it even in the *cstr. sing.*, though the heavy suffix  $\text{כֶּם}$  admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g.  $\text{חֲטָאֵי}$ . For the  $\text{ָ}$  in  $\text{חֲטָאוֹ}$ , cf. § 8. 1 b.

c. In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., יצאת for יצאה, § 21. 3.

מצא to find	שנא to hate	גבורה <i>f.</i> strength,
קרא to call, read	מוצא <i>pl. im</i>	כח } might, power
קרה } to befall, meet	and <i>oth</i> } outgoing	שחק to be quiet
קרא }	נשא to lift up	(late word)
חטא to sin	נבא <i>Ni.,</i>	חרש to plough
מלא to be full	<i>Hith.</i> } to prophesy	ללא } if not, unless
פלא <i>i</i> a wonder	רפא to heal	ללא }
נסע to journey,	חידה <i>f.</i> riddle	אחרית <i>f.</i> after-part,
decamp	ענלה <i>f.</i> heifer	issue, end
ברא to create	רעש to quake	שלך <i>Hiph.</i> to throw, cast

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in Pi. or Hiph., §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (מלא *to be full*, שבע *to be satisfied*, שרץ *to swarm*, לבש or לבש *to be clothed with*, &c.) and *want* (חסר *to lack*, שכל *to be bereaved*, &c.).

מלא הבית עשן *The house was full of smoke*

” ” נמלא *The house was filled with smoke*

מלא הבית עשן *He filled the house with smoke*

#### EXERCISE. TRANSLATE.

נברא, תחטיא, ותחטאתם, תחטאו, מלא אתיה, קראו, וימצאהו,  
ימצאנו, יראנו, אמלאה, ישאני :

ויאמר יעקב אל בניו האספו ואנידה לכם את אשר יקרא  
אתכם באחרית הימים : 2 ויאמר מלך ישראל שבאתיו כי  
לא יתנבא עלי טוב כי אם רע : 3 ויאמר אליהם שאוני  
והשליכני אליהם וישתק הים מעליכם : 4 ובני ישראל  
שרצו וינעצמו ותמלא הארץ אתם : 5 פה אמר יהוה אני  
מרעיש את כל־הגוים ומלאתי את־הבית הזה כבוד :

6 נִמְצָאתִי לְאִשֶׁר לֹא בִקְשֵׁנִי אָמַרְתִּי הֲיָנִי הֲיָנִי אֶל־גֹּי לֹא  
 קָרָא בְשֵׁמִי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה מִצֵּאתִי וַיִּתֵּן  
 אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וַיִּקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלֵהוּ  
 לֵאמֹר מַדְהֵתְבִקֵּשׁ:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

### § 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew װ (*y*), e.g. יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately װ (e.g. יָקַח *to suck*) and ו (e.g. יָלַד *to bear*)—as both necessarily begin with װ. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); e.g. הִינִיחַ (from יָנַח), but הוֹלִיד (Niph. הוֹלִיד: from an ultimate וֹלֵד). Let us take the *Pe Yodh* vbs. first—i.e. those whose װ in the Qal is a real ultimate װ.

1. *Pe Yodh* vbs.—(1) The impf. Qal (יִנֵּחַ) is formed quite regularly: the final vowel is *a*. Thus יִנֵּחַ (cf. יִכְבֵּד) becomes יִנֵּחַ, as the second װ quiesces (§ 9. 1).

(2) The impf. Hiph. (יִנִּיחַ) is also regular. Thus יִנִּיחַ (cf. יִקְטִיל) becomes יִנִּיחַ (*ay = ai = diphth. e*, cf. § 2. 2. 1).

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

<sup>1</sup> Relative unexpressed, as often in poetic style.

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

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב), the original *waw* (seen in Arab.) reappears. Impf. יוֹשִׁיב (cf. יִקְטִיל) becomes יוֹשִׁיב (*aw = au = diphth. ā*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* וְיוֹשֵׁב, § 23. 3. 4.) In the Niph. נוֹשֵׁב the *waw* also reappears.

*b.* The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *nī*, cf. נִקְטַל) combined with *w* (נוֹשֵׁב) yields *nō* (נוֹשֵׁב).

*c.* In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; e.g. יוֹלֵד (cf. יִקְטִיל).

*d.* The 1st pers. impf. has always the form אֶנְיֹל not אֶנְיֹלֶר (§ 25. 2).

*e.* *Waw* is sometimes found in the Hithp.; e.g. הִתְוַדַּע *to make oneself known*.

*f.* The Hoph. is הוֹשֵׁב (*hūshabh*, from הוֹשֵׁב *huwshabh*), cf. הִשְׁלָךְ (altern. form to הִשְׁלַךְ).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh vbs.*; e.g. יִרַשׁ, יִרַשׁ *to possess*, יִרַא, יִרַא *to fear*, יִבֵּשׁ *to be dry*, יִצַּן *to counsel*, יִעֵא *to be weary*, &c.

(*b*) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. יִשֵּׁב, יִלֵּד: with *waw cons.* וְיִשֵּׁב, וְיִלְדֵּד, § 23. 3. 4) or *a* before gutturals (e.g. יִדַּע).

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

(*d*) i. The imper. (שָׁב, צֵא, רַע, &c.) and inf. cstr. (רָדַח, שָׁבַח, רָעַח, צָאח, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of *n*, assumes *segholate* form, exactly as in *Pe Nun vbs.*, § 33. 2 b: with suff., שָׁבַחְתִּי, רָדַחְתִּי, רָעַחְתִּי, צָאחְתִּי, but לָבַחְתִּי (*ṣ'ghol*, under influence of following palatal).

ii. ל before such (*segholate* or monosyllabic) inf. constructs is pointed לָ; e.g. לָצָאח, לָשָׁבַח (§ 14. 1 d, cf. § 33. 2 c).

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

4. to be able *יָכַל*, perf. Qal; impf. *יִכַל*  
to add *יָסַף*, perf. Qal; impf. Hiph. *יִסְפֶּיף*

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

<i>and she bore again</i>	{	<i>וְהוֹסֵף לָדַח</i>
(lit. "added to bear," or		<i>לָלַח</i> "
"added and bore")		<i>וְהִלָּח</i> "
<i>he played the instrument well</i>	{	<i>הִיטִיב נָנוּ</i>
(lit. <i>he did well as regards playing</i> )		<i>לָנָנוּ</i> "
<i>thou hast found it quickly</i>	{	<i>מִהֲרָתָ לְמַצָּא</i>
(lit. <i>thou hast hastened—מהר</i> ,		<i>מִצָּא</i> "
<i>Pi.—as regards finding</i> )		

נָנַע stroke, plague	אַרְבָּעִים forty	יָנַן sorrow
אֹר Ur	שֵׂיבָה <i>f.</i> grey hair	בְּעִבּוֹר for the sake of
כַּשְׂדִּיִּים Chaldeans	תֵּבָה <i>f.</i> ark <sup>1</sup>	יָקַץ to awake: only in
יַעַן to advise, counsel, <i>Niph.</i> to take or		impf. Qal <i>יִצַּץ</i> .
exchange counsel with		שֶׂבֶר grain, corn
אָח brother	אָחוֹת sister	אִשָּׁה <i>cstr.</i> אִשָּׁת wife (p. 153).
אָב father	מוֹלָרֶת <i>f.</i> kindred	אָסוֹן mischief, harm ( <i>very rare</i> )
ה, הַ particle of interrogation (§ 49. 2. 2)	שָׂאֵר, <i>Niph.</i> remain,	
פֶּה mouth, <i>cstr.</i> פִּי		be left
עַל פִּי according to the measure of, in accordance with		
יָקַר to be kindled, burn	יָצַע, <i>Hiph.</i> הִצִּיעַ to lay, spread	
בְּפֶה (בְּפִמָּה) in pause and before א) by what?	חַי alive	

EXERCISE. PARSE AND TRANSLATE.

רָדָה, לְרֹדֶת, דַּע, דַּעַת, גִּלְגָּה, אֵינֶנּוּ, תִּירָא, הַנּוֹרָא, אֹרֶשׁ,

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

וַיֹּרֶשׁ, וְאִישָׁנָה, תִּמְקַד, בְּהוֹרִידֶי, תִּלְדְּנָה, וַיִּחְדְּהוּ, הַצֵּעַ  
 כְּצִיג, וַיִּגְדַּעַם, יִירָשׁוּם:  
 וַיֵּרֶד אַבְרָם מִצְרָנְיָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אִמְרִינָה אַחֲתִי אַתְּ  
 לְמַעַן יִשְׁבְּלִי בְּעִבְרָה: וַיִּקַּח אֶתָּה הַמֶּלֶךְ וְלֹא-אַבְרָם הֵיטִיב  
 בְּעִבְרָה: וַיִּנָּע יהוה אֹתוֹ<sup>1</sup> נְגַעִים גְּדֹלִים וַיֵּדַע כִּי אִשְׁתּוֹ  
 הִיא: 2 אָמַר יהוה אֶל-אַבְרָם אֲנִי יהוה אֲשֶׁר הוֹצֵאתִיךָ  
 מֵאוּר כַּשְׂדִּים לָתֵת לָךְ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר  
 אֲדֹנָי יהוה בְּפִי אֲדַע כִּי אִירְשָׁנָה: 3 וַיֹּאמְרוּ בְנֵי יַעֲקֹב  
 אֵלָיו<sup>2</sup> שְׂאוּל שְׂאֵל הָאִישׁ לָנוּ וְלְמוֹלְדֹתֵנוּ לֵאמֹר הַעוֹד אַבְיָכֶם  
 חִי<sup>3</sup> הַיֵּשׁ לָכֶם אֶח וַנִּגְדְּלוּ עֲלֵיפִי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ  
 גִּדַּע כִּי יֹאמַר הוֹרְדוּ אֶת-אֲחֵיכֶם: 4 וַיַּעֲזֹב אֶת-עֲצַת-הַזְּקֵנִים  
 אֲשֶׁר יַעֲזָהוּ וַיַּעַץ אֶת-הַיְלָדִים: 5 הַבְּטָחִים בַּיהוָה יִלְכוּ וְלֹא  
 יִיעָפוּ: 6 וַחֲרַת אֶת-כַּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יהוה אֱלֹהֶיךָ  
 זֶה אַרְבַּעִים שָׁנָה כַּמְדַּבֵּר לִדְעַת אֶת-אֲשֶׁר בְּלִבְךָ הַתְּשַׁמֵּר  
 מִצֹּתוֹ אִסְלֵא:

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*יא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

<sup>1</sup> Cognate acc.

<sup>2</sup> Infin. abs.=we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

<sup>3</sup> *יש* there is, there are (opposite of *אין*, p. 136 note), a particle,—with suffixes, *ישך* thou art, *ישכם* you are (*ה* is interrogative particle, § 49. 2. 2).

brother<sup>1</sup> is dead and he alone is left, and should mischief befall<sup>2</sup> him in the way in which ye shall go, then<sup>2</sup> shall ye bring down my grey-hairs in sorrow to Sheol.

## § 40. 'AYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

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

Inf. cstr. קום to arise, מות to die, באש to be ashamed, בוא to come; קין to discern.

י before such (monosyllabic) inf. constructs is pointed י; e.g. לקום (§ 14. I d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קטן, קבר, קטל) the vowel may be *a e* or *o*; e.g. קם, מות, באש, קא, קין; *pl.* יקום, יקום, &c.

*fem.* קָמָה, מוּתָה, &c.; *I s. m.* קָמְתִי, מוּתְתִי, בָּאֲשִׁיתִי, בּוֹאֲתִי, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יקטל) but the old *ya* (§ 21. I a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence יקום, ימות, יבוא, יבין; *pl.* יקומו, &c. In יבאש preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יקם; *impf. with waw cons.* ויקם (*waw-yā-gom*); with final guttural or *r* ויסר and he turned aside (§ 8. I c), from סור.

c. Participle קם, מות, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמִי (*d* unchangeable, § 41. I a).

d. Only in *impf. Qal* do ע'ו and ע'ו vbs. differ (יקום, יבין): there the characteristic ו or י appears. But in *Hiph.*, e.g., they are alike: הקים, הבין.

<sup>1</sup> אָחִיו (see p. 153).<sup>2</sup> *Waw consec. with perf.*



3. *Hiph.*—a. The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative (*hi, ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקְטִים (*f. הִקְטִימָה*), impf. יִקְטִים; ptc. מִקְטִים (formed fr. pf.). Hoph. הִקְטִים.

b. Jussive יִקְטִם: impf. with *waw consec.* יִקְטִם; with final guttural or *r* יִקְטֵר (same as *Qal*) and *he removed* (§ 8. 1 c).

4. *Niph.* נִקְוִם (יִקְטִיל).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qōm* (§ 2. 2. 1); hence נִקְוִם (*f. נִקְוִימָה*). Impf. יִקְוִם (from יִקְוִם).

b. Notice that the closing syllables of *Niph.* and *Hoph.* are not, as in the regular verb, alike.

5. *Pi'el*, &c.—The regular intensive forms, duplicating the middle radical (*e.g.* עָוֵר *to surround*, from עָוַר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pōl'el* (*e.g.* קוֹמִים *to raise up, pass.* קוֹמִים, רוֹמִים *to exalt*), or the first and last—*Pilp'el* (*e.g.* בִּלְבַל *to sustain*). Cf. § 26. 5.

6. (a) The vowels *ê û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 b (*e.g.* תִּקְוִימָה, 3 *f. pl. impf. Qal*, הִקְטִימָה, 2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *ê û* thus remain in the open syllable. The inserted vowel is *ê* in perf., and *é* in impf.; *e.g.* תִּקְוִימָה, impf. *Qal*, הִקְטִימָה, pf. *Hiph.*, נִקְוִימָה, pf. *Niph.* (by dissimilation, § 35. 1 a) for נִקְוִימָה.

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

7. Some vbs. are both ע"ו and ע"ע, though one form usually predominates; *e.g.* שָׂים or שִׂים *to place* (impf. יִשִּׂים, very rarely יִשִּׂים), שִׂישׁ or שִׂישׁ *to rejoice*.

8. A few ע"ע verbs have forms which look like, and probably are, *Hiph'ls* with the preformative dropped; *e.g.* בִּינְתִי (as well as בִּינְתִי; at least בִּנְתִי is attested) רִיבֹתָ as well as רִבְתָּ *thou strivest*. These abbreviated forms appear to be late.

קום	to arise	שׂים שׂים	to set	שׂית	to set
Hiph.	to establish	שוב	to return	יונה f.	dove
נִיחַ	to rest	Hiph.	to restore	יונים } pl.	
Hiph.	הִנִּיחַ	to cause	רום	to be high	לֶן לֵן
		to rest, give	בושׁ	to be ashamed	לַיְלָה
		rest to	בוא	to come	נוס
		הִנִּיחַ	to place,	בָּק	to be firm (?)
	set down	(not found in <i>Qal</i> )			מוג
מת	to die	בִּוּן, הִכִּין	Hiph. <i>Pōtel</i>		אור
רץ	to run		to establish		ריב
זעה	f. sweat	סור	to turn aside	Hiph.	עוד
		Hiph.	to remove		מנוח
אף	nostril, anger ;	אפיים	face (§ 43. 4)		
פף	f. palm (of hand), sole (of foot)	נח	Noah		

EXERCISE. PARSE AND TRANSLATE.

נֹס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָו, אָרוּם, תְּשׁוּבִי, תְּשׁוּבָיְנָה, יָרוּם.  
אֲמוּתָהּ, וַיָּמָת, לְצוּד, תִּכְוֶן, הִרְיָמוֹת, וַהֲשִׁבְתִּי, יָאִיר, וַיָּרוּם,  
אֶל־תֵּשֵׁב, הִבִּיאתָ, נְשִׂימָה, יְכוּנְנָה, מוּבָא, תְּמַתָּת:  
בְּזַעַת אַפְיָהּ תֹאכַל לֶחֶם עַד שׁוּבָהּ אֶל־הָאָדָמָה כִּי עָפַר אֶתָּה  
וְאֶל־עָפָר תֵּשׁוּב: 2 וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מִיַּם עַל־  
הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 יָדַע תִּדְעוּ כִּי אִם  
מִמַּתִּים אַתֶּם אֲתִי כִּידָם נָקוּ אַתֶּם נִתְּנִים עֲלֵיכֶם: 4 וְלֹא  
מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ וַתֵּשֵׁב אֶל־נִיחַ אֶל־הַתְּבָה  
וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֶתָּה אֵלָיו אֶל־הַתְּבָה: 5 יְהוָה  
אֶלְהֵי תִשְׁבְּנָא נָפֶשׁ הַיָּלֵד הַזֶּה: 6 הִנֵּה אֲנִי מֵת וַהֲיָה  
אֱלֹהִים עִמָּכֶם וַהֲשִׁיב אֶתְכֶם אֶל־אָרֶץ אֲבוֹתֵיכֶם: 7 אִם־  
שָׂנֵאתָ תִשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים  
וְעַבַּדְתָּם הֲעַדְתִּי כִּךְ הַיּוֹם כִּי אֲבַד תֹּאבֵד:

<sup>1</sup> *ℓ* unchangeable ; because strictly יָדַע from יָדָע.

<sup>2</sup> מִיַּם is either a gloss on, or in apposition to, הַמַּבּוּל.

<sup>3</sup> *With you*, from עִמָּכֶם (see p. 142, note 1).

<sup>4</sup> הֲעַדְתִּי. The pf. Hiph. of עוד has - instead of -. The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i.

And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pf.*) to kill us, he would not have taken (*pf.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to-the-tent.

### § 41. NOUNS FROM 'AYIN WAW AND YODH.

#### 1. First declension. See § 18.

קָם ( <i>rising</i> )	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי	; <i>fem.</i>	קָמָה
יָח ( <i>dead</i> )	"	יָחִים	"	יָחִי	"	יָחָה
טוֹב ( <i>good</i> )	"	טוֹבִים	"	טוֹבִי	"	טוֹבָה
מָקוֹם ( <i>place</i> )	"	מָקוֹמוֹת	&c.			
(מְנוּחַ) ( <i>sojourning-place</i> )	"	מְנוּחִים	(נוּחַ <i>to sojourn</i> )			
מְנוּחָה ( <i>resting-place</i> )	<i>fem.</i>	מְנוּחָה	(נוּחַ <i>to rest</i> )			
	"		מְדִינָה	<i>a province</i>	(דִּין <i>to judge</i> )	

(a) Whether or not the first three words are to be regarded as contracted from קָמוֹת, מְנוּחַת, טוֹבוֹת (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is י or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קָמִי, not קָמִי (unlike דָּם *blood*, which, not being from a root דָּוּם, has *pl. cstr.* דָּמִי), מְנוּחִי, not מְנוּחִי.

(b) Note, too, that י"ע nouns with מ preformative have often, with inflectional additions (e.g. *pl.* or *fem.*), ו instead of י; cf. *pf. Niph.* נָקוּם, נָקוּמוֹת, נָקוּמוֹת (§ 40. 6 a; so מְחֻזֶּק *sweet*, מְחֻזָּקָה, &c.).

2. Second declension. See § 29.

ע'ו Nouns.

	A class.			I class.	U class.	
<i>abs.</i>	אור	שׁוֹר	מָוֹת	none	סוֹס	שׁוּק (שׁוּק)
<i>cstr.</i>	”	”	מוֹת		”	”
<i>suff.</i>	אורי	שׁורי	מוֹתי		סוסי	שׁוקי
<i>plur.</i>	אורים	שׁורים	מוֹתים		סוסים	שׁוקים
<i>cstr.</i>	אורי	שׁורי	מוֹתי		סוסי	שׁוקי
	(light)	(ox)	(death)		(horse)	(street)

ע'י Nouns.

	A class.			I class.	U class.
<i>abs.</i>	חיק	זית	חיל	שיר	none
<i>cstr.</i>	”	זית	חיל	”	
<i>suff.</i>	חיקי	זיתי	חילי	שירי	
<i>plur.</i>	(חיקים)	זיתים	חילים	שירים	
<i>cstr.</i>	(חיקי)	זיתי	חילי	שירי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly *ṣeḡholates*; e.g. מָוֹת, זֵית (p. 100, *footnote*); others, the majority, are not, e.g. אור, חיק—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been 'awr (or 'aur) and ḥayq (or ḥaiq)—contracting respectively into 'ar (אור) and ḥêq (חיק), but corresponding in their uncontracted form to *malk*, and therefore not unfairly regarded, in their ultimate form, as *ṣeḡholates*.

(b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (*i.e.* even where the *abs.* is dissyllabic, e.g. מוֹת *c.* זית, מוֹת *c.* חיל, זית *c.* חיל), and of course with suffixes (מוֹתי, זיתי, &c.); also, in most cases, even with the *abs. plur.*; e.g. מוֹתים, זיתים.

(c) In a few cases, however, the *plur.* has the longer form as in ordinary *ṣeḡholates* (e.g. חילים from חיל, cf. מלכים) even (though rarely) when the *sing.* is monosyllabic (cf. שׁורים from שׁוּר, שׁוקים from שׁוּק).

(d) With the rare exception just mentioned, the inflection

of monosyllabic nouns of this type proceeds with absolute regularity, because of the unchangeableness of the vowel (cf. מֵוֹס, § 19).

3. (a) In 'Ayin Waw nouns of the *a* class the primary vowel *a* is not assimilated to *e* (as, e.g., in *malk*, *mélekh*, מַלְכָּךְ) but lengthened, probably under the influence of the *waw*, to  $\bar{a}$  (the form reserved in ordinary *segholates* for pause; e.g. הַרְרָה, p. הַרְרָה, § 29. 1 a): thus מֹוֹת (not מְוֹת), הֶוֹךְ. (With suffix, בְּחֹכְבָם in their midst.)

(b) In 'Ayin Yodh nouns of the *a* class the primary *a* was not lengthened to  $\bar{a}$ , probably because the word was pronounced practically as a monosyllable, and the helping vowel is not *ḡhol* but *hireq*, which is homogeneous with the *i*; e.g. not וַיֵּית but וַיֵּית.

4. There are no ע"ו nouns of the *i* class, nor ע"י nouns of the *u* class, because these consonants have no affinity for these vowels (§ 2. 3 c, § 9. 2).

death	מֹוֹת	and so:	midst	הֶוֹךְ	evil	אָוֶן.
light	אוֹר	"	thorn	קוֹץ	voice	קוֹל, <i>pl.</i> <i>óth</i> , pit בּוֹר <i>óth</i> , generation דוֹר <i>ím</i> and <i>óth</i> , fowl עוֹף.
						Like שׂוֹר,—thorn חוֹךְ.
horse	סוֹס	"	whelp	גּוֹר	spirit	<i>óth</i> רֵיחַ, street חַוּץ <i>óth</i> .
						Like שׂוֹק,—pot דוֹד.
olive	זַיִת	"	ram	אֵיל	wine	יַיִן, no אֵינַן. <sup>1</sup>
force	חַיִל	"	eye	עַיִן	<i>óth</i>	(wells), colt עַיִר, buck תַּיִשׁ.
bosom	חֵיק	"	egg	בֵּיזָא	only in <i>pl.</i> , calamity	אֵיִר, smell רֵיחַ.
song	שִׁיר	"	vanity	רִיק	judgment	דִּין, joy גִּיל.

5. Many words have some irregularity:

house בַּיִת, *pl.* בְּתִיִּם, probably *bättim* or *bätim* (see p. 153).

<sup>1</sup> אֵינַן, which often appears with a sort of verbal function, and is=*there is not* (cf. *ישׁ there is*, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the *nun energicum* (§ 31. 7); they are אֵינִים, אֵינֶכֶם, אֵינֶנוּ, אֵינְנָה, אֵינְנִי, אֵינְכֶם, אֵינְנִי. E.g. Enoch walked with God וַאֲנִי וְאֵינְנִי and he was not. A verb accompanying אֵין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שׂוֹמְרִים.

Somewhat similarly עוד *yet, still*: עוֹדְנִי (עוֹדֵי), עוֹדֵךְ, עוֹדֶךָ, עוֹדְנִי, עוֹדְנֶךָ, עוֹדְנֵךְ, עוֹדְנֵי.

- eye עין, *du.* עֵינַיִם eyes, *pl.* עֵינֹת wells.  
 night לַיְלָה, more usually לַיְלֵה, where הַ is acc. termination;  
*cstr.* לַיְלֵה, *pl.* לַיְלוֹת.  
 day יוֹם, *pl.* (יָמִים = יוֹמִים) § 9. This word is very irregular  
 in treating its *á* as merely tone-long: hence  
*pl. cstr.* יָמֵי.  
 head רֹאשׁ, probably = רֵאשׁ (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),  
*plur.* רֵאשִׁים contracted from רֵאשִׁים, cf. מְלָכִים. The א, now  
 silent and superfluous, preserves the memory of the time  
 when the letter was a really integral part of the word—in  
 its old form *ra'shu*.  
 חָפַק to open (eyes) אָרְבָּה locusts (*coll.*) עָוֹן iniquity, guilt

EXERCISE. TRANSLATE.

עֵינַי עַל-כִּלְדֵּרְכֵיהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי וְלֹא-נִנְצְפָן עֲוֹנָם מִנְּגַד  
 עֵינָי: 2 לֹא תִמּוּתוּ כִּי יִדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶם מִן-הָעֵץ  
 וְנִמְקְחוּ עֵינֵיכֶם: 3 בְּרַמִּיכֶם וְחִיתֵיכֶם יֹאכַל הָאָרְבָּה: 4 חֵיל  
 גֹּיִם יָבֹאוּ לָךְ: 5 הִצַּלְתָּם אֶת-נַפְשֹׁתֵינוּ מִמּוֹת: 6 לֹא אֶחְפֹּץ  
 בְּמוֹת הַמֵּת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מִתְּהַלֵּךְ בַּתּוֹךְ עֵץ  
 הַגֵּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵיו: 8 וּלְמַדְתָּם  
 אֶת-דַּבְּרֵי אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בֶּדְרֶךְ  
 וּבְשֹׁכְבְךָ וּבְקוֹמְךָ:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did<sup>2</sup> the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*waw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

§ 42. DOUBLE 'AYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double 'Ayin* (e.g. סָבַב) so entirely resemble in their inflection verbs *'Ayin Waw*, that it is best to treat them immediately after this class. It is an open question whether

<sup>1</sup> Waw consec. pf. : then . . . shall be opened. <sup>2</sup> יַעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (*e.g.* סבֹּאוֹתַי, 1 *s. pf. Qal*; סָבְבוּ, 3 *pl. pf. &c.*) might seem to point conclusively to the presence of a repeated letter in the stem (סבב, סבב); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, סב), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סוֹבֵב, סוֹבֵב; inf. abs. Qal סוֹבֵב; Pi. סִבֵּב.

It is also usual in the 3rd pers. pf.: סִבְבוּ, סִבְבוּ, סִבְבוּ.

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סב (cf. קטל), impf. Qal יִסֵּב (קטל), pf. Niph. יִסֵּב (קטל).

a. ל before such (monosyllabic) inf. constructs is pointed לָ; *e.g.* לָבוּ *to plunder*, לָרַב *to become many* (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בָּחֲקוּ *when he inscribed* (from חָקַק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *i*, but remains *e* (sometimes *a*, esp. with gutt. and ר; *e.g.* חָמַר *he has made bitter*); *e.g.* הִסֵּב הַחַל *to begin* (impf. יִסֵּב, יחל). (ii.) The Niph. impf. follows the pf.: יִסֵּב (cf. יָקוּם, יָקוּם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *e*; *e.g.* יָלַ, יָמַר, יָרַף.

(3) a. As in 'Avin Waw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יִסֵּב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *waw cons.* יִסֵּב (way-yā-ṣobh); pf. Niph. יִסֵּב—the primary *na* lengthened to *nā* (cf. יָקוּם, § 40. 4); pf. Hiph. הִסֵּב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מִסֵּב (cf. מִקֵּים, § 40. 3 a), impf. יִסֵּב, with *waw cons.* יִסֵּב, Hoph. הוֹסֵב, יוֹסֵב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יָמַר, יָרַף.

(4) The double letter shows itself with all inflectional

affirmatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַב, *f.* נָסַבָּה (‡ pretonic; therefore not †), 2 *m.* נִסְבֹּת, but ptc. נֹסֵב, *f.* נֹסֵבָה, *pl.* נֹסְבִים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*; as pf. Qal סָבַח, impf. Niph. תִּסְבְּחֶנָּה; cf. § 40. 6 a.

(6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 *f. s.* impf. Qal תִּסְבְּחֶנָּה, impf. Hiph. תִּסְבְּחֵנִי), when they lose the tone become the sharp *i* *u* (§ 7. 7); as 2 *pl. fem. imper.* Qal תִּסְבְּחֵנָּה, impf. תִּסְבְּחֵנָּה; impf. Hiph. תִּסְבְּחֵנִי.

(7) a. The regular Intensive is quite common; *e.g.* הִלֵּל *to praise*. Another form of Intensive, also much in use, is the so-called *Pō'el*; *e.g.* סֹבַב (cf. קוֹיַם, § 40. 5) *to encompass*, עוֹלֵל *to act severely*, pass. עוּלָל, reflexive הִתְעוּלָל. More rare is the *Pilpēl*; *e.g.* גִּלְגַּל *to roll* (§ 26. 5).

b. In the regular verb the *Pō'el* is found, though rarely, in the sense of aim or endeavour; *e.g.* שָׂרַשׁ *to take root*.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; *e.g.* קָבַב, impf. יִקָּב *to curse*, יָקַד קָרַד *to bow down*, יָרַם יָרַם *to be silent*, יָחַם יָחַם *to be finished*. Some vbs. have both forms; *e.g.* סָבַב, Qal יִסַּב and יִסַּב, Hiph. יִסַּב and יִסַּב; שָׂמַם *to be desolate or astonished*, יִשָּׂם and יִשָּׂם.

בוּ to plunder	מָדַד to measure	שָׁלַשׁ three
חָם <i>st.</i> <sup>1</sup> to be hot	מָרַר <i>st.</i> to be bitter	קָרַע to bow down
חַן to be gracious	חָלַל <i>Hiph.</i> to begin	נָעֻמִי Naomi
רַע <i>st.</i> to be evil	צָלַצַל <i>st.</i> to tingle	(No'mi)
גָּלַל to roll	רַב to be <i>or</i> become	רָחַם <i>Pi.</i> to have
אָרַר to curse	many, multiply	compassion
חָגַג to hold a feast	נִוַּר to sojourn	עָנָה to answer
רַךְ <i>st.</i> to be soft	הִתְנַוַּר to seek hospi-	עָנָה בָּ to testify
מָקַם <i>Niph.</i> to waste away	talinity (with)	against
מָשַׁשׁ to feel (grope)	גִּדְעוֹן Gideon	בָּדַד separation
לָקַט to lick, lap	שָׂרַי Almighty (?)	(always pre-
קָלַט <i>st.</i> to be light ( <i>Pi.</i>	אֵתֶר remainder, rest	ceded by †)
to curse)		לָבַד apart

<sup>1</sup> i.e. *stative*.



## EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ, קָלוּ, וְחַגְתָּם, אָאָר, וַיִּחַן, גָּל, תָּרַע, בּוּז, לָקַב, וּנְקַל,  
 וּנְמַקְתָּם, יִמַד, הַשְׁמֹות, הַתְּמוּ, תָּדַם, אָקַב, וַיִּתְמוּ, תִּתָּם:  
 אֲנִי אֶעְבִּיר כָּל־שׁוּבֵי עַל־פְּנֵיהֶּ וְחַנְתִּי אֶת־אֲשֶׁר אֵחָן וְרַחֲמַי  
 אֶת־אֲשֶׁר אֶרְחַם: <sup>2</sup> הַחֹל הָאָדָם לָרֹב בְּאָרֶץ וּבְנוֹת יִלְדוּ  
 לָהֶם: <sup>3</sup> וַיִּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁחוּ: <sup>4</sup> עַל־הָאִשָּׁה  
 אֲשֶׁר אֲנִי מִתְגַּדֵּר עִמָּה הִרְעוֹתָ לְהַמִּית אֶת־בְּנֵיהֶּ: <sup>5</sup> וַתֹּאמֶר  
 אֵלֶיהֶן אֶל־תִּקְרָאנָה לִי נַעֲמִי <sup>1</sup> קְרָאן, לִי מָרָא כִּי הִמַר שְׂדֵי  
 לִי מָאד: אֲנִי מְלֵאָה הַלְכְּתִי וְרִיקָם הֵשִׁבְנִי יְהוָה לְפָנָה  
 תִּקְרָאנָה לִי נַעֲמִי <sup>2</sup> וַיְהוּה עָנָה בִּי וְשְׂדֵי הָרַע לִי: <sup>6</sup> וַיּוֹרֵד  
 אֶת־הָעַם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֶל־גִּדְעוּן כָּל אֲשֶׁר יִלַּק  
 בְּלִשׁוֹנוֹ מִדְּהַמַּיִם כַּאֲשֶׁר־יִלַּק הַכֶּלֶב תִּצְיֵג אֶתּוֹ לְבָד:

I will curse (אר) them that curse (קל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.<sup>3</sup> Roll thy way upon Yahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

## § 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. *קָל fem.* קָלָה *light*; *עָם people, suff.* עָמִי *my people, pl.* עַמִּים.

	A class.		I class.	U class.
<i>abs.</i>	עָם	הָר	חֵץ	חֵץ
<i>cstr.</i>	עָם	הָר	חֵץ	חֵץ
<i>suff.</i>	עַמִּי	הָרִי	חֲצִי	חֲצִי
<i>plur.</i>	עַמִּים	הָרִים	חֲצִים	חֲצִים
	(people)	(mountain)	(arrow)	(statute)

<sup>1</sup> Defective spelling, § 4 d.

<sup>2</sup> *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here "when."

<sup>3</sup> See § 43. 6.

1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plur., &c.; e.g. הַצִּיּוֹת *arrows*, חֲקִיּוֹת *statutes*; cf. 42. 2 a. β: notice *u*, not *o*, before double letter, § 7. 7) become tone-long  $\bar{e}$  and  $\bar{o}$ , e.g. חֶזֶן, חֹק. The vowel *a*, however (cf. עֵפֶי), usually remains, e.g. עֵם (not עָם), except, in certain nouns, in combination with the article, when it becomes  $\bar{a}$ ; e.g. הָעֵם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.; e.g. פֶּתַח *morsel*, פִּתְיָם (§ 2. 2. 4, § 6. 2 d. i.); so צֶדֶד *side*, צִדֵּיכֶם *your sides*.

(b) The vowel under  $\mu$  preformative is sometimes lost (e.g. מִסָּב *circle*, מִסָּבִים) and sometimes preserved (e.g. מִסָּדָה *curtain*, cstr. מִסָּדָה; מִגֵּן *shield*, מִגְנֵי *my shield*).

(c) Rarely a trilateral form, of the  $\text{\textcircled{S}}$  type, has been developed in the plur.; e.g. עַמְמִים *peoples*, צִלְלִים from צֶלֶל *shadow* (צִלְיָ *my shadow*), הַרְרִי, cstr. pl. of הָר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus קָלַל, *f.* קָלָה, *m. pl.* קָלִים, *f.* קָלוּחַ; but רָעוּחַ *evil*, רָעוּחַ, רָעוּחַ, רָעוּחַ. So הָרַר *s.* הָרִי, *pl.* הָרִים. Before a virtually doubled ה the short vowel remains. פָּחַ *snare*, פָּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעֵי (not רָי), הָרֵי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have  $\bar{a}$  (notice the very different cstr. plurals דָּמֵי, קָמֵי, עָפֵי). (ii.) Words of this class ending in *e* sound are distinguished from  $\text{\textcircled{S}}$  types of 'Ayin Yodh like חָיִק, § 41, by wanting *yodh*. They quite agree in form with words like מָתַת, § 41, and שָׂם, § 30, which, however, are not a numerous class (notice the difference before suffixes, מָתֵי, שָׂמֵי, תָּצִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and  $\text{\textcircled{S}}$  types of 'Ayin Waw like מָוֹב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type; e.g. גָּמֵל *camel*, pl. גָּמְלִים; עֲצָב *idol*, pl. עֲצָבִים; אֹפֶן *wheel*, קָטָן *little*, קָטָנִים, עֵמֶק *deep*, fem. עֵמֶקָה, &c.; (ii.) two or three monosyllables from roots with medial *n* (always assimilated); e.g. אָף, *nostril*, anger (= *anp*, from root אָנַף, suff. אָפֵי, du. אָפִים; עֵז, (root עָנַז) *she-goat*, pl. עֵזִים; (iii.) words that double the last consonant; e.g. שְׂאֵנָן *at ease*, שְׂאֵנָיִם.

light	קל	and so:	weak	דל	fine	דיק	bitter	מר	living	חי
									cold	קר
									hot	הם.
people	עם	„	hill	הר	garden	גן	prince	שר	ox	פר
									palm	
									(hand)	פה
shadow	צל	„	heart	לב	mother	אם	end	קץ	arrow	חץ
									with (prep.)	עם, אַת
statute	חק	„	bear	דב	tambourine	תוף	all	בל	yoke	על
									strength	עוז
									heat	הם
									cold	קר
									statute	חקה

5. The indeterminate subject (Engl. *they*) may be expressed—(a) by the 3rd pers. plur. ; or (b) by the 3rd sing. ; or (c) by the passive voice, *i.e.* Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act. ; *e.g.*

<i>they called his name Sheth</i>	{	קראו אֶת־שְׁמוֹ שֶׁת
		„ קרא
		„ נקרא

6. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form ; *e.g.*

<i>bless me, even me</i>	בְּרַכְנִי נַם־אֲנִי
<i>thy blood, even thine</i>	הַמָּד נַם־אֶתָּה
<i>to Sheth, even him</i>	לְשֶׁת נַם־הוּא
יֵתֶר cord, string	נָשִׂיא ruler, prince
עַלְמָה <i>f.</i> young woman	מָאָם to reject
נָעִי <sup>2</sup> displeased.	

## EXERCISE. TRANSLATE.

וַיִּבְנֶה דָוִד אֶת־בַּיִתוֹ וַהֲנִיחַ הַנְּעִירָה יֵצֵאת לְקִרְאָתוֹ בְּתַפִּים :  
 2 וּבְצִלּוֹ יֵשְׁבוּ גוֹיִם רַבִּים : 3 כְּוֹנְנֵי חֶצֶם עַל־יָתֶר : 4 וְאַתָּנִים  
 לַפְּהִין וּלְבָנָיו לְחֻקְעוּלָם : 5 וַתִּבְנֶה הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה  
 שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלָהּ וְאָשִׁים נַפְשִׁי בְּכַפִּי : 6 קָרֵב קִצְנוֹ מְלֵאֵי

<sup>1</sup> With suff. אָתָּם, אַתְּכֶם, אֲתָנּוּ, אַתָּה, אַתּוֹ, אַתְּךָ, אַתְּךָ, אַתִּי. So  
 עִפְי, &c., except 2 *pl.* which is עִפְכֶם. (Another form of 1 sing. is עִפְי.)  
 Like אַתּ too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as  
 follows: הִנְנִי (or הִנְנִי, *pause* הִנְנִי, הִנְךָ, הִנְךָ, הִנּוּ, הִנָּה, הִנּוּ, הִנְנִי (or הִנְנִי, *pause*  
 הִנְנִי), הִנְכֶם, הִנְנָם.

<sup>2</sup> Very rare.

יְמִינוֹ: 7 הִנֵּה הָעֵלְמָה יִלְדֶת בֵּן וְקָרָאתִי שְׁמוֹ עִמְנוֹ אֵל:  
 8 וַיָּבֹא אֶל-בֵּיתוֹ זַעַף וַיִּשְׁכַּב עַל-מִטָּתוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא  
 אָכַל לֶחֶם: 9 אֱלֹהִים לֹא תִקְלַל וְנָשִׂיא בְעַמֶּךָ לֹא תֵאָר:  
 10 אֱלֹהֵי הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּשְׁמְרוּ בְּאָרֶץ אֲשֶׁר  
 נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה  
 כִּי עָמִי אַתֶּם:

Comfort ye my people, speak to (על-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round<sup>2</sup> unto thee all Israel.

§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. גָּלָה to uncover, reveal) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, e.g. נָבָה to be high, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either י (גָּלַי *gālay*) or ו (e.g. שָׁלוּ *shālāw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh Yodh* (or *Lamedh Waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original י of גָּלַי (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלְיָ (gāly, cf. קָטַל), and in some pausal forms; e.g. הָסִיּוּ they seek refuge (cf. קָטַלוּ). The original ו of שָׁלוּ (שָׁלָה) is seen in the words שָׁלוּ (*shālāw*) at ease, שָׁלוּ (*shālāw*) ease (שָׁלוֹתִי I was at ease, 1 s. pf. Qal, in Job 3. 26).

<sup>1</sup> Probably to be regarded as a rare form of the 3rd sing. fem. pf.

<sup>2</sup> Hiph. סָבַב.

1. The letter ה, appropriate (as =  $\bar{a}$ ) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ה of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. וְגָלַי, and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

- (a) הַ in *all* perfects, e.g. וְגָלָה, וְגָלְתָה, וְגָלָה, וְגָלְתָה, &c.
- (b) הֵ in *all* imperfects, e.g. וְגָלְהָ, וְגָלְתָה, וְגָלְהָ, וְגָלְתָה, &c.
- (c) הֶ in *all* participles (exc. pass. Qal) absolute; e.g. גֹּלֵה (f. גֹּלְהָ), וְגֹלְהָ, וְגֹלְתָה, וְגֹלְהָ, &c.  
Ptc. cstr. is in הֵ; e.g. גֹּלְהָ, &c.
- (d) הֵ in *all* imperatives; e.g. גֹּלְהָ, גֹּלְתָה, וְגֹלְהָ, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal גֹּלֵה, Hiph. הִגְלֵה.
- (f) Inf. cstr. adds the fem. ending ה (cf. § 33. 2 b), making the termination וּח; e.g. Qal גֹּלוּחַ, Pi. גִּלוּחַ, Hiph. הִגְלוּחַ.

The ordinary form of the 3rd s. fem. וְגִלְתָּה, וְגִלְתָּה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic affirmatives, וּ, י, or הַ, the *yodh*, coming between two vowels (e.g. וְגָלַי, וְגָלַי גַּלְיָהּ) disappears and is dropped; thus וְגָלַי.

It is also dropped before suffixes; e.g. (from וְעָנָה) וְעָנִי *he answered me*, וְעָנָהוּ . . . *him* (always the form הוּ with pf.), וְעָנִים . . . *them*, וְעָנִים *he will answer them*, וְיִרְאֶהוּ *and he saw him* (וְיִרְאֶה).

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; e.g. Niph. וְגִלְתִּי, וְגִלְתִּי) the *yodh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

(a) This *ay* most naturally becomes the diphthongal  $\bar{e}$ , § 2. 2. 1. Thus וְגִלְתִּי becomes וְגִלְתִּי. This  $\bar{e}$  prevails exclusively in perff. pass., *i.e.* Niph. Pu. (וְגִלְתִּי) and Hoph.;

(b) but in the other parts it also appears as  $\bar{e}$ , which in

perf. Qal is found exclusively, and in other perff.

alternatively with *é*, as *Qal* גָּלִיתָ; Pi. גָּלִיתָ and גָּלִיתָ;

(c) before גָּה of imperf. and imper. it becomes *é* (§<sup>g</sup>hol fairly regarded as pure long; cf. § 3. 2. 2 b), as תִּגְלֶינָה, תִּגְלֶינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lel (הִתְשַׁחֵל) to bow down, prostrate oneself. The pf. would be strictly הִשְׁתַּחוּ (wēw), then (as all pfs. end in הָ) הִשְׁתַּחֲוּהוּ (§ 26. 3 a. ii.), impf. יִשְׁתַּחֲוּהוּ, pl. יִשְׁתַּחֲוּוּ (wū). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוּ. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *u*, this becomes יִשְׁתַּחֲוּוּ (not תָּ, perhaps because the *n* was felt to be virtually doubled).

4. In pf. with *waw consec.* the accent is not usually thrown forward: e.g. תַּעֲשִׂיתָ, not תַּעֲשִׂיתָ and thou shalt make; cf. § 38. 1. 6.

היה to be	שָׁחָה to drink	רָדָה to rule
עָשָׂה to do	שָׁקָה <sup>1</sup> Hiph. to give drink	נָכָה Hiph. to smite
קָנָה to acquire	water	פָּנָה <i>f.</i> corner
מָנָה to count	הָרָה to conceive	אָרוֹן (with article
בָּכָה to weep	עָלָה to go up	הָאָרוֹן) chest, ark
מָחָה to blot out	גָּלָה to reveal, open	הַיַּרְדֵּן the Jordan
בָּנָה to build	רָאָה to see	עָנָן cloud
כָּסָה <i>Pi.</i> to cover	פָּרָה to be fruitful	עָנָן <i>Pi.</i> to bring
רָבָה to increase	צָוָה <i>Pi.</i> to command	clouds

Not before the inf. is rendered by לְבַלְתִּי with inf. cstr.; e.g.

He commanded the man to eat צָוָה אֶת־הָאִישׁ לֶאֱכֹל

” ” ” not to eat לְבַלְתִּי אֶכֶל ” ”

EXERCISE. TRANSLATE.

פֶּה אָמַר יְהוָה לַעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וְחַיִּיתֶם: 2 צָוָה אֶת־הַכֹּהֲנִים לְשָׂאֵי אָרוֹן יְהוָה וַיַּעֲלוּ מִן הַיַּרְדֵּן: 3 לֹא אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי בְּאֶשֶׁר עֲשִׂיתִי: 4 אֲבֹן<sup>2</sup> מֵאֶסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פָּנָה: 5 וְהָיָה<sup>3</sup> בְּעֵנְי עֵנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעֵנָן: וְהָיְתָה הַקֶּשֶׁת בְּעֵנָן וְרֵאִיתָהּ לְזָכַר בְּרִיתִי: 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־

<sup>1</sup> Used instead of Hiph. of שָׁחָה.

<sup>2</sup> Relative unexpressed.

<sup>3</sup> § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּהּ אֶתְנַנְּהּ : וְשָׁמַתִּי אֶת־זַרְעָהּ כְּעֶפֶר  
הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת עֶפֶר הָאָרֶץ גַּם זָרְעָהּ  
יִמְנָה : 7 וַיֹּאמֶר פְּרָעָה לָּהּ מִעֲלֵי הַשָּׁמַר לָּהּ אֶל־תִּסְקֶה רְאוֹת  
פָּנַי כִּי בְיוֹם רְאוֹתָהּ פָּנַי תָּמוּת : 8 מִי יִשְׁקֵנִי מָוִם : 9 וְאֲנִי  
הֲנִי מִמְּטִיר עַל־הָאָרֶץ אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וּמַחִיתִי  
אֶת־כָּל אֲשֶׁר עֲשִׂיתִי מֵעַל פָּנַי הָאֵדְמָה : 10 נַעַר הַיִּיתִי  
גַּם־זִקְנָתִי וְלֹא רָאִיתִי צָדִיק נֶעֱזֵב חֲרָעוּ מִבְּקִשְׁרֵלָחֶם :

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any)thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening<sup>1</sup> (*acc.*) then (*warw. cons. pf.*<sup>2</sup>) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

## § 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.<sup>3</sup> in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf. Qal* יִנְלֶה, *apoc.* (by loss of ה) יִנְל. (*a*) This form is found in some vbs.; e.g. וַיִּשָּׁב and he took captive (from יִשְׁבֶּה). (*b*) But, just as סָפַר becomes סִפַּר (§ 29. 1 a. a), so, in certain vbs., the form יִנְל has become יִנְל; e.g. וַתִּפְּסוּ and she turned (פָּנָה), (gutt. וַתִּהַע and she wandered (תָּעָה).

<sup>1</sup> The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

<sup>2</sup> Following עָרַב, which is *equivalent* to a clause in the impf. (§ 23. 5 b).

<sup>3</sup> The *Qal*—יִנְל—of course cannot contract. In the other parts both longer and shorter forms are found; e.g. צִוָּה and צִו, *command*, *Pi. imper.* of צִוָּה.

(c) Other vbs. have the long vowel, but no helping §'ghol, e.g. וִיבֶהַ and he wept. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וִיבֵן and he built (gutt. וַיִּשַׁע and he gazed שָׁעָה). Thus there are four types, יִגַּל, יִגַּל, יִגַּל, יִגַּל.

(2) Similarly with *impf. Hiph.* יִגְלֶה, *apoc.* יִגַּל. (a) This form is found in some vbs., e.g. וַיִּשְׂקֶה and he watered. (b) But just as מְלִיךָ becomes מְלִיכָה (§ 29), so in certain vbs. the form יִגַּל has become יִגַּל; e.g. וַיַּפְרֵה and he made fruitful (פָּרָה).

So *imper. Hiph.* הַגְּלֶה = הַגְּלֵה = הַגְּלֵה; e.g. הַרְבֵּה make abundant (*apoc. Hiph. imp.* of רָבָה; through הַרְבֵּה, הַרְבֵּה).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph.* of עָלָה to go up (יַעֲלֶה) = יַעַל, cf. גַּעַר, § 36. 2. 1; *apoc. imper.* הַעֲלֶה (= הַעֲלֵה). In such vbs. the *impf. Qal* and *Hiph.* are identical.

(4) These contracted forms of *impf.* are used with *waw consec.*, e.g. וַיַּעַל and he went up (*Qal*), or brought up (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

<i>impf. Qal</i>	יִגְלֶה	<i>apoc.</i> יִגַּל or יִגַּל = יִגַּל or יִגַּל.
<i>impf. Hiph.</i>	יִגְלֶה	” יִגַּל = יִגַּל.
<i>imper. Hiph.</i>	הַגְּלֶה	” הַגְּלֵה = הַגְּלֵה.
<i>impf. Niph.</i>	יִגְלֶה	” יִגַּל.
<i>impf. Pi.</i>	יִגְלֶה	” יִגַּל.
<i>imper. Pi.</i>	גַּלֵּה	” גַּל.
<i>impf. Qal, Hiph.</i>	יַעֲלֶה	” יַעַל.
<i>impf. Qal</i>	יִרְאֶה	” יִרְאֵה, &c. With <i>waw</i> cons. 3 s. m. alone יִרְאֵה (and he saw; also <i>Hiph.</i> and he showed), 3 s. f. וַיִּרְאֵה, 1 s. וַיִּרְאֵה.
		<i>impf. Niph.</i> יִרְאֶה, <i>apoc.</i> יִרְאֵה.

2. The common verb הָיָה to be has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes *hat. §'ghol.* as *imper.* הָיָה.  
 (2) With any prefixed letter the gutt., when without a vowel, takes simple *sh'wa*, and the prefix *hireq*, as *impf.* הָיָה.

(3) Apocopated *impf.* is primarily יָהִי *yihy*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *h*, this becomes יָהִי *y'hî*, with simple



*waw* וַיְהִי, with *waw consec.* וַיְהִי and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb *to live* הָיָה has mostly the same peculiarities.

a. *Waw* before the imp. sing. takes — as וַיְהִי (not ו) and of course א in 1st sing. impf. אֶהְיֶה. The preform. letter always takes *Methegh*; e.g. הָיָה, etc.

b. As the ultimate form of the vb. for *to live* is הָיָה, which appears in the form of הִי (§ 43) as well as of הָיָה (§ 44, also p. 87, note 5), the plur. of הִי *living* is הַיִּים (which also means *life*).

3. *Nouns from Verbs* ל"ה.

First and third declensions.

<i>abs.</i>	מִקְנֶה	קָנָה	עָלָה	שָׂרָה	יָפָה	<i>fem.</i> יָפָה
<i>cstr.</i>	מִקְנֶה	קָנָה	עָלָה	שָׂרָה	יָפָה	יָפָה
<i>suff. I</i>	מִקְנִי	קָנִי	עָלִי	שָׂרִי		
3 <i>m.</i>	מִקְנֶהוּ	קָנְהוּ	עָלְהוּ	שָׂרְהוּ		
3 <i>f.</i>	מִקְנֶהָ	קָנְהָ	עָלְהָ	שָׂרְהָ		
<i>pl.</i>	מִקְנֵימִם	קָנִים	עָלִים	שָׂרוֹת	יָפִים	יָפוֹת
<i>cstr.</i>	מִקְנִי	קָנִי	עָלִי	שָׂרוֹת	יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.			I class.		U class.
<i>abs. sing.</i>	אָרִי (לָצֶו)	נָדִי	פְּרִי	פְּתִי	חָצִי	חָלִי תַחֲוֹ
<i>pause</i>	"	נָדִי	פְּרִי	פְּתִי	חָצִי	חָלִי
<i>suff. 3 m.</i>		(נָדִיו)	פְּרִיו		חָצִיו	חָלִיו
<i>plur.</i>	אָרִיִּים	נָדִיִּים		פְּתָאִים		חָלִיִּים
				and		
<i>cstr.</i>		נָדִי קֶצֶו	נָדִי פְּרִי	פְּתִי פְּתִיִּים		חָלִי חָלִיִּים I <i>pl.</i>
	(lion)	(end)	(kid)	(fruit)	(simple)	(half) (sickness) (waste)

a. *First and third declensions.*—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *šghol*, which becomes the closer *çere* in the construct (מִקְנֶה). Comp. the relation of the impf. וַיִּלְכֶּה and imper. לָכֵה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מִקְנִי—the ה of מִקְנֶה has disappeared. So רֹעֵה *shepherd*, רֹעִי *my shepherd*; יָפָה, יָפִים, &c.

(3) a. The final *e* sound naturally admits the suffixes *hu*,

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ is found exclusively (e.g. מְקַנְהוּ, not מְקַנְנוּ); in 3 f. usually הָ (cf. suffix to impf. of vbs.), e.g. עָלְהָ; rarely הַ, (e.g. שָׁרְהָ).

β. Forms like מְקַנְיָהּ *thy cattle*, שָׂרְיָנוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, e.g., in שָׂרְיָ, the poetic form of שָׂרְהָ.

b. *Second declension.*—(1) a. Nouns of the regular formation, e.g. בְּבִיחָה *weeping*, הַמְּנִיחָה *murmuring* (like מְלִיחָה), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *i*, which has the effect of reducing the preceding vowel to sh<sup>o</sup>wa; and of final (consonantal) *w* to pass into unaccented (vocalic) *u* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פָּרִי *p'ri* (in pause פָּרִי with the accent on the orig. syllable); an orig. חֲצִי *hicy* (from חָצָה = חֲצִי *to divide*) becomes חֲצִי (*p.* חָצִי, the orig. *i* becomes tone-long *e*); an orig. חָלִי *holi* or חָלִי (from חָלָה = חָלִי *to be sick*) becomes חָלִי *h'li* (*p.* חָלִי).

β. Nouns ending in ו are few. An original קָנַו would become קָנַו (1st syll. open and accented, therefore *a*; not found, but cf. שָׂחוּ *swimming*), cstr. pl. קָנַו (like מְלַכִּי) in which the *waw* resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes *tôhû*, תָּהוּ.

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; e.g. the *a* in אַרְיָה (an alternative word for אַרִי *lion*; חָלִיו *his sickness* (cf. קָדְשׁוֹ), *holy*). In many nouns of the A class the *a* has been thinned to *i* (cf. פָּרִי, נָדְרִי) so that with suffixes they have all the appearance of I class nouns (cf. שָׂמֵשׁ, שָׂמֵשׁ, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; e.g. פְּתַאִים oftener than פְּתַיִים; and in the *cstr.* the pretonic *a* many times remains; e.g. נָדְרֵי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first* declension, and the words בֵּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems לָהּ. The words אָב *father*, אָח *brother*, fem. אחות

sister, חם father-in-law, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, e.g. sing. cstr. אָבִי, 2 m. אֲבִיךָ, 3 m. אֲבִיָּהּ or אֲבִיָּהוּ, 3 f. אֲבִיָּהָ, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend, &c.*; e.g.

<i>and they spake to one another</i>	וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ
	אֶל־אָחִיו                   "                   "
<i>and they smote one another</i>	וַיַּכּוּ אִישׁ אֶת־אָחִיו
<i>and they (f.) clave to one another</i>	וַתְּדַבְּקֵנָה אִשָּׁה בְּאָחוֹתֶיהָ
	בְּרֵעֵיתֶיהָ               "               "

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb.; e.g. *they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַוְרוּ; (ii.) by nouns, such as לֵב heart, קֶרֶב inward part, נֶפֶשׁ soul; e.g. *And he said to himself* וַיֹּאמֶר אֶל־לְבָבוֹ, *And she laughed within herself* וַתִּצְחַק בְּקֶרְבָּהּ, *He has sworn by himself* נִשְׁבַּע בְּנַפְשׁוֹ.

מַעֲשֵׂה work	עֲנִי affliction	רִיב (מְרִיבָה f.) strife
יָפִי beauty	מְכַסֶּה covering	חִתִּים Hittites
רֵעֵה friend	רֹעֵה shepherd	לֹחַ Luz   בָּאָר f. well
מְרָאֵה appearance	חָלָה to be sick	חֶמֶת (rare) water-
יְשִׁבִי captivity	קָוָה (rare) Niph. to	skin, bottle
מְשַׁקֵּה } butler (butlership)	מְשַׁקֵּה be gathered	מְבוֹא entrance
	together	מַכָּה f. blow, plague
מִקְנֵה cattle	לְחִי cheek, dual	שָׁכַר to be drunken
	פָּקַח to open (eyes)	

EXERCISE. TRANSLATE.

וַתַּהַר וַתֵּרָא כִּי הָרְתָה וַתִּקַּח גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הַתְּהַלֵּלָהּ  
 לִפְנֵי יְהוָה תָּמִים וְהִקְמַתִּי אֶת־בְּרִיתִי לְהַיּוֹת לָהּ לְאֱלֹהִים:  
 3 וַיִּסַּר נֹחַ אֶת־מִכְסֵה הַתְּבָה וַיֵּרָא וַהֲגִה חֲרָבוֹ פָּנָי הָאָדָמָה:  
 4 וַיִּשַׁע נֹחַ בָּרֶם וַיִּשֶׁת מִן־הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹדֹ<sup>1</sup> אֱלֹהֵיהָ:

<sup>1</sup> This form of the 3 s. m. suff. infrequently met with, points back to the older ending הוּ (cf. § 19. 1); the ה, which was there consonantal (*hū*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וּגְסַבְחָלָיו לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה  
 יָדָה וְהִעֵל אֶת־הַצְּפַרְדֵּי־עַיִם: 7 וַיְהִי רִיב בֵּין רַעֲי מַקְנֵה אֲבָרָם  
 וּבֵין רַעֲי מַקְנֵה לֹוֹשׁ וַיֵּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֲלֵנָּה תְּהִי  
 מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיִּבֶן שָׁם אֲבָרָם  
 מִצִּבְחַ לַיהוָה הַנִּרְאָה אֵלָיו: 9 וַיְהִי שֵׁם יְהוָה מְבֹרָךְ: 10 וַיִּרְאוּ  
 הַשְּׂמֵרַיִם אִישׁ יוֹצֵא מִן־הָעֵיר וַיֵּאמְרוּ לוֹ הֲרֵאנוּ נָא אֶת־מִבּוֹא  
 הָעֵיר וְעַשִּׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מִבּוֹא הָעֵיר וַיִּכּוּ אֶת־  
 הָעֵיר לַפִּי־חֶרֶב וְאֶת־הָאִישׁ שְׁלָחוֹ: וַיִּלָּךְ הָאִישׁ אַרְצָ הַחַתִּים  
 וַיְבִן עִיר וַיִּקְרָא שְׁמָהּ לָוֹ הוּא שְׁמָה עַד הַיּוֹם הַזֶּה:

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,<sup>1</sup> and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Şēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (*נטה*, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly א"ל or ה"ל with some other peculiarity. Some common verbs are these:

(1) שָׂא and לָּא.—פָּ'ן נִשָּׂא—impf. שָׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. שָׂא, suff. שָׂאֵנִי, שָׂאֵנִי; inf. c. שָׂאת (rarely נִשָּׂאת), &c., but לִשְׂאֹת.

(2) א"ל and פ'ן.—פָּ'ן יֵצֵא—impf. יֵצֵא, imp. יֵצֵא, inf. c. יֵצֵאת, &c. Hiph. הוֹצֵאת, הוֹצֵאת, &c.

(3) א"ל and ע'ן.—ע'ן בּוֹא—perf. בָּא, בָּאת, &c., impf. יִבּוֹא, inf. imp. בּוֹא, part. בָּא. Hiph. הִבִּיאת, הִבִּיאת, &c., but usually הִבִּיאת, &c., before suff.

(4) א"ל and פ'ן.—פָּ'ן נָטָה—impf. יִפֹּה, apoc. נָטָה, Hiph.

<sup>1</sup> Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יִכֶּה, apoc. יָךְ, יִיךְ, imp. הִךְ, inf. הִכּוּת, part. מִכֶּה.

(5) אָל־תֵּבָא and אָל־תֵּבָא.—אָבָה *be willing*, impf. יֵאָבֵה, apoc. אָבָה, Pr. 1. 10. אָלֵה *to swear*, apoc. וַיֵּאָל; 1 S. 14. 24 (יֵאָלֵה = יֵאָלֵה = יֵאָלֵה), § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֵאָתָה, אָתָה, apoc. וַיֵּאָת, Is. 41. 25, cf. Deut. 33. 21.

(6) יָרָה and פָּיָה.—יָרָה *to cast, shoot*, imp. יָרֵה, inf. יָרוּת, Hiph. הוֹרָה *to direct, teach, instruct* (cf. הוֹרָה *direction, instruction, law*), impf. יוֹרֵה, apoc. וַיּוֹר, 2 K. 13. 17. יִפֶּה *be beautiful*, impf. יִפֶּה, apoc. וַיִּפֶּה, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, ן, are often allied in meaning. Thus: יַעֲזֹב, יַעֲזֹב *to advise*, יָנַר, יָנַר *to fear*, יָצַב, יָצַב *to place*, נָפַח, נָפַח *to blow*, עָטָה, עָטָה *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בָּוֵשׁ *be ashamed*, see Parad. § 40. Hiph. הִבְיֵשׁ reg., and also יִבֵּשׁ from הוֹבִיֵשׁ.

(2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִטֵּב and Hiph. יִטִּיב from הוֹטִיב.

(3) הָלַךְ *to go*, perf., inf. abs. הָלַךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לָכַת, suff. לָכַתִּי, imp. לָךְ, Hiph. הוֹלִיךְ from יָלַךְ (וָלַךְ). Later style forms impf. and inf. cons. from הָלַךְ (הֹלֵךְ, יֹהֵלֵךְ) הָלַךְ.

(4) יָנַר *to fear*, perf., part. יָנַר; impf. יִנַּר, imp. נָוַר, Job 19. 29, from נָוַר.

(5) יָכַל *be able*, inf. abs. יָכּוּל, inf. cons. יִכְלֹת, impf. יִכְבֵּל (regarded by some, less probably, as impf. Hoph.).

(6) יָסַף *add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (יוֹסִיף), and inf. cstr. הוֹסִיף. An imp. סָפַי, Is. 29. 1, Jer. 7. 21.

(7) יָקָץ *to awake*, only impf. יִקָּץ in Qal; Hiph. הִקָּץ, perf., impf., inf., infin., from קָץ.

(8) קָשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) נָגַשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָהַג *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) נָקַע *be alienated*, perf., 3 f. נִקְעָה, Ez. 23. 18, impf. 3 f. תִּקַּע, Jer. 6. 8, from נָקַע.

(12) נָתַךְ *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשָּׁתָה *to give to drink*, from שָׁתָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.<sup>1</sup>

- אָב *father*, *cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיהוּ or אָבִיו, *her f.* אָבִיָּהּ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).
- אָח *brother*; in the sing. like אָב—*cstr.* אָחִי, *my b.* אָחִי, *our b.* אָחֵינוּ, *your b.* אָחֵיכֶם, &c. *Plur.* אָחִים (with *dagh.* *f. implicitum*)—but *cstr.* אָחִי, *my b.* אָחִי (pause אָחִי, p. 43, note 3), *his b.* אָחֵיו, *our b.* אָחֵינוּ, *your b.* אָחֵיכֶם, &c.
- אָח *husband's father*, like אָח.
- אָחוֹת *sister*, *cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl.* (abs. אָחוֹת not found), with *suff.* אָחוֹתַי, אָחוֹתֵיהֶם, but also אָחוֹתַיךָ, אָחוֹתֵיכֶם.
- אָמוֹת *husband's mother* (not found in pl.), like אָחוֹת.
- אִישׁ *man*, *pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.
- אִשָּׁה *woman, wife* (probably for אֲנִישָׁה). The primary אֲנִישָׁה (*fem. t*) would give first אִשָּׁה, then אִשָּׁת, which naturally becomes אִשָּׁת (cf. סָפֵר, § 29. 1 a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אִשָּׁתִי, &c.; *pl.* נָשִׁים 1, *cstr.* נָשִׁי.
- אָמָה 1 *maid*, *pl.* אָמָהוֹת 1, *suff.* אָמָהוֹתִי.
- בַּיִת 2 *house*, *cstr.* בַּיִת, *pl.* בָּתַיִם (not *bottim*, but probably *bāttim*, or *bāttim*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ַ* is unchangeable, and is usually marked by *methagh*, probably to keep it from being mistaken for *o*), *cstr.* בָּתַי.
- בֵּן 3 *son*, *cstr.* בֵּן, rarely בָּן; *suff.* בָּנִי, בָּנְךָ, &c.; *pl.* בָּנִים 1, *cstr.* בָּנִי, *suff.* בָּנִי, &c.
- בַּת 2 *daughter*, *my d.* בָּתִּי (for בָּתַי, &c.); *pl.* בָּנוֹת 1.
- יוֹם 2 *day* (contracted from *yawm* or *yaum*), *pl.* יָמִים (for "יָי"); *cstr.* יָמִי, cf. § 41. 5. (The plur. of יָם *sea* is יָמִים.)
- כֵּל *vessel*, *suff.* כֵּלְךָ; *pl.* כֵּלִים, *cstr.* כֵּלִי, *suff.* כֵּלִי.
- מַיִם *pl. water*, *cstr.* מַיִ, מַיִמִּי, *suff.* מַיִמִּי, &c. (redupl. form always before *suff.*).
- עִיר *f.* 2 *city*, *pl.* עָרִים, *cstr.* עָרֵי.
- פֶּה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ, פִּיהָ, פִּיהֶם, &c., like אָב; *pl.* פִּיּוֹת.
- רֵאשׁ 2 *head*, *pl.* רֵאשִׁים, *cstr.* רֵאשֵׁי. (§ 41. 5.)

<sup>1</sup> The numbers indicate the declensions.

שֵׁם *name, suff.* שָׁמַי, שָׁמוֹד, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת.  
 בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully  
 noted: *cstr.* בְּהֵמֹת; *thy c.* בְּהֵמָתְךָ, *his c.* בְּהֵמָתוֹ (*pl.* בְּהֵמוֹת,  
*cstr.* בְּהֵמוֹת: rare and poetic).

שָׁבָה to take captive	אָהָה alas!	בִּגְד garment
אֲשֵׁרִי only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֶׁר?), the happinesses of; used practically as a kind of interjection: <i>happy (is, are, &amp;c.)!</i>		עָבַר to trouble
פָּתָה to open (mouth)	פָּתַח to open	תִּפְאָרָה <i>f.</i> glory
עֲטָרָה <i>f. (cstr. עֲטָרָה)</i> crown	כָּלָה to be complete, ended; <i>Pl.</i>	
יָשַׁע <i>Hiph.</i> to deliver	מֵדוּעַ wherefore?	לְמַדּוּעַ to finish
אוּרִיָּה Uriah	בִּזָּה to despise	קָרַע to tear, rend

## EXERCISE. TRANSLATE.

וַיָּבֵא דָוִד וְאֶנְשָׁיו אֶל־הָעִיר וְהָיָה שְׂרִיפָה בְּאֵשׁ וַיְנַשְׂיֵהֶם  
 וַבְּנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ: 2 וַיְהִי כִּרְאוֹתוֹ אוֹתָהּ וַיִּקְרַע אֶת  
 בְּגָדָיו וַיֹּאמֶר אָהָה בְּתִי הִכְרַעַתְנִי וְאֵת הָיִית בְּעֶבְרִי  
 וְאֶנְכִי פְּצִיתִי פִי אֶל־יְהוָה וְלֹא אוֹכַל לָשׁוּב: 3 עֲמָרְת וְזָקְנִים  
 בָּנִי בָנִים וְתִפְאָרֶת בָּנִים אָבוֹתָם: 4 אֲשֵׁרִי יוֹשְׁבֵי בֵיתָהּ:  
 5 וַיִּקַּח אֶת־בַּת־פְּרָעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד כָּלְתוֹ לְבָנוֹת  
 אֶת־בֵּיתוֹ: 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיִּקַּם  
 מֹשֶׁה וַיּוֹשַׁעַן<sup>1</sup> וַיִּשָּׁק אֶת־צֵאֲנָם<sup>2</sup> וַתְּבֹאנָה אֶל־אֲבִיהֶן וַיֹּאמֶר  
 מֵדוּעַ<sup>3</sup> מְהֵרָתֶן בֹּא הַיּוֹם: 8 בְּוֹתְנִי וַתִּקַּח אֶת־אִשְׁתּוֹ אוּרִיָּה  
 לְהָיִית לָהּ לְאִשָּׁה: 9 וְעַתָּה לָךְ וְאֶנְכִי אֵהִיָּה עִם־פִּיךָ  
 וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר: 10 וְהִקִּמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֹאֵת  
 אֶל־הַתְּבֵנָה אֶתָּה וּבְנִיךָ וְאִשְׁתְּךָ וְנִשְׁיִבְנִיךָ אִתְּךָ:

Honour thy father and thy mother, as thy God com-  
 manded thee. And his daughters spoke to one another,

<sup>1</sup> We should expect וַיִּשְׁעַן, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

<sup>2</sup> Masc. suffixes are occasionally used to refer to fem. nouns.

<sup>3</sup> Cf. § 39. 4.

saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מות, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect*.—The perfect expresses a completed action. I. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* הִטָּאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking כִּלּוֹ לְשָׂתוֹת (Pi. of כָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֹאת; (2) *If ye had not ploughed with my heifer* לֹא לָמַדְתֶּם; (3) *if not, unless*; (4) *Would that we had died* לֹא מָתוּ;



(3) *If I bring him not* (i.e. *shall not have brought him*) to thee אִם-לֹא<sup>1</sup> הֲבִיאֲתִי אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English: (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵיִר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i.e. never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָרַעְתִּי that thou wilt be king; *I hate* שָׂנְאֵתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, שָׂמְחֵתִי, &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; e.g. *Thy servants are no spies* לֹא-רֵגָלִים לָאֲדָרְוִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give* I thee נָתַתִּי; And if not, *I will take it* לִקְחֵתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

<sup>1</sup> Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf. אֲבִיאֲנִי is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. *נָלְהָ עַמִּי* my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect*.—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. Jael *יָדָה תְּשִׁלָּה* *puts forth her hand* to the pin—you see her in the act; *שָׁלְחָה* would simply have stated the fact. (Contrast this with *נָפַל שִׁסְרָה* *Sisera fell, he lay*.) In prose this use of the impf. is only common after *אָז* then, *בְּטָרָם* *not yet*, *בְּטָרָם* *before*; e.g. *אָז יָשָׁר* *then he sang* (i.e. *proceeded to sing*). (2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, *What seekest thou?* *מַה־תִּבְקֹשׁ*.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, *It is said* to this day, *יֹאמַר* (Niph.), *Take of all food which is* (regularly, customarily) *eaten*, *יֹאכַל*. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, *A wise son maketh a glad father* *יִשְׂמַח*; As a (Heb. *the*) dog (habitually) *laps* *בְּאֵשֶׁר יֵלֵק הַכֶּלֶב* (*יֵלֵק*, impf. of *לָקַק*, § 42). Or (2) In the past; as, *And so he did* regularly, year by year *וַיִּבֶן יַעֲקֹב שָׁנָה בְּשָׁנָה*. This usage is of very frequent occurrence, *A mist used to go up* *וַיֵּרַד יַעֲלֶה*; *We remember* (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* *וַיִּזְכְּרֵנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל*; *The manna came down* regularly *וַיִּדַר הַמָּן*; *Moses spoke* repeatedly (kept speaking) *וַיְדַבֵּר יְהוָה אֲלֵהֶם* and *God* repeatedly *answered* him *וַיַּעֲנֵנוּ* (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:

(1) This may be a future from the point of view of the real present; as, Now shalt thou see what I will do עתה תראה אתה; We will burn thy house אֲשַׁר אֲנִישָׁה בַּיְתְךָ נִשְׂרֹף. Or (2) It may be a future from any other point of view assumed; as, He took his son that was to reign יָמְלֹךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou mayest eat תֹּאכַל; Could we (were we to) know הֲנֵרַע, that he would say יֹאמֵר; How shall (how can) we sing Yahweh's song in a foreign land? אֵיךְ נִשְׁיֵר?

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, לְמַעַן in order that לוֹ לֵסֵ, &c.; e.g. Say thou art my sister, that it may be well with me לִי לְמַעַן יֵיטֵב; Let us deal wisely with the nation, lest it multiplies פְּלוֹיֵרֶבָה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. Raise me up that I may requite them הֲקִימֵנִי וְאִשְׁלֶמָה לָהֶם (cohort.); Who will entice Ahab that he may go up? מִי יַפְתֶּה אֶת־אַחָב וְיַעַל? (juss.); What shall we do that the sea may be calm? מַה־נַּעֲשֶׂה וְיִשְׁתַּקֵּם הַיָּם. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: May I die אָמוּתָה (coh.); May Yahweh establish his word יִקַּם תְּשֻׁבָּה־נַּפְשׁ הַיָּלֵד הַזֶּה יהוה אֶת־דְּבָרֹו (juss.); May the soul of this child return תְּשֻׁבָּה־נַּפְשׁ הַיָּלֵד הַזֶּה (juss.), § 10. 3, from תְּשֻׁבָּה, juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). E.g. the grass *withereth* might be either יִבֶּשׂ or יֵבֶשׂ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*; e.g. בָּלָה עָנָן וַיִּלָּךְ the cloud is consumed and departs (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; e.g. אָר יַעֲלֶה וְהִשְׁקָה a mist used to go up and water (the ground).

IV. *The Participle*.—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary to be with the pres. ptc.—*I am, was, shall be doing*; e.g. הוּא יֹשֵׁב he was sitting (not simply he sat). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתָּם עוֹשִׂים what are you doing? (ii.) *past*, e.g., מֵת הַיֶּלֶד the child is dead; (iii.) *fut.*, מִשְׁחָתִים אֲנַחְנוּ אֶת־הַמָּקוֹם we are destroying, i.e. are about to destroy, this place (Hiph. שחת). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה behold; e.g., הִנְנִי מֵקִים נֹי Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E.g. הַשָּׁמַיִם מְסַפְּרִים הַשָּׁמַיִם בְּבוֹרֵי־אֵל the heavens are unceasingly declaring the glory of God (ptc.); but יוֹם לְיוֹם יִבְעֵי אִמֶּר (one) day pours forth (Hiph. נבע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἠκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) they left all and went after him, וַיֵּצְאוּ אַחֲרָיו וַיִּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פַת <i>f.</i> morsel (1 suff. פָּתִי)
שֶׁה a sheep (a goat)	רָבַח to lie (stretched out)
עֵדֶר flock, herd	מִחוּץ (חוּץ, מִן) outside (§ 14. 2 b)
רָשׁ ( <i>pic.</i> ) poor	יָדַע to know, regard, care for
כִּבְשָׂה <i>f.</i> ewe-lamb	שָׁאב to draw (water)
כּוֹס <i>f.</i> cup	מַחֲנֶה camp
יָחַד together	דָּמָה to destroy; <i>Niph.</i> to be undone
	נֹאמָה utterance (always in <i>astr.</i> )

## EXERCISE. TRANSLATE.

יהוה רעי לא אחסר: 2 ילד ילד לנו בן נתן לנו: 3 נביא  
אקים להם מקרב אחיהם כמוה: 4 איש הישר בעיניו יעשה:  
5 רעה הנה עבדה לאביו בצאן ובא הארי ונשא שה מהעדר  
וירצאתי אחריו והפתיו והצלתי מפיו: 6 ולרש איךפל פי  
אס־נבשה אחת קטנה אשר קנה ויחיה ותגדל עמו ועם־  
בניו יחגרו מפתו תאכל ומפסו תשתה ויבחיכו תשכב ותהיילו  
כבת: 7 יודע יהוה דרך צדיקים ודרך רשעים תאבד: 8 וירא  
והנה באר בשדה והנהשם עדררצאן רבצים עליה פי מן  
הבאר ההיא ישקו העדרים: 9 זאת הברית אשר אכרת  
את־בית ישראל אחרי הימים ההם נאס־יהוה נתתי את־  
תורתי בקרבם ועל־לבם אכתבנה והייתי להם לאלהים  
והמה יהי־לי לעם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.

## § 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.*—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּיִן, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְחֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπό—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*.) So פָּבַר מִפְּדָה הַדְּבָרָה *the matter is too hard for thee*. מֵן is similarly used with verbs: אֲנִיְהוּ מִפְּדָה *I will be greater than thou*, מִפְּלַל הַחֲסָדִים *I am less than* (i.e. too insignificant for, unworthy of) *all the mercies*, &c.

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַפְּאוֹר הַגָּדוֹל; *her younger son*, בְּנֵהּ הַקָּטָן.

2. *Superlative Degree.*—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הַגָּדוֹל הוּא, lit. *the great one* (among those referred to), קָטָן בְּנָיו, *the youngest of his sons* (*his youngest son*), מִגְּדוֹלָם וְעַד־קָטָנָם *from the greatest of them to the least of them*.

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*), or בְּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשִׁים<sup>1</sup> *holy of holies* = most holy, עֶבֶד עֲבָדִים *the most abject slave*. שִׁיר הַשִּׁירִים *the best or most glorious of songs*: cf. *the Book of books*.

<i>I am taller than he</i>	גְּבוּהָ אֲנִכִּי מִפְּנֵי
<i>he is taller than his wife</i>	הוּא מְאִישָׁתוּ ”
<i>too little to be—</i>	קָטָן מְהוּיֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בְּתוּלַת הַקָּטָנָה

<sup>1</sup> Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֵשׁ *a root*, form their plural not קָ and שָׁ but קֹדֶשִׁים (*godhāshim*, not *qā*) and שֹׁרֵשִׁים (*sho*)—also written "קָ (q) and "שָׁ, like gutturals (חֲדָשִׁים).

קָשַׁב <i>High.</i> to give attention	עָז strong
מִשְׁכָּן dwelling-place ( <i>pl.</i> אוּ) <i>וּ</i>	שֵׁכֶם shoulder ( <i>suff.</i> שְׁכָמוֹ)
עָרוּם cunning	חַיָּה <i>f.</i> beast, animal
מַעֲלָה (מַעַל with הַ, loc.) upwards	יָפָה ( <i>f.</i> יָפֵה) fair
חֵלֶב fat	שָׁבַל to be bereaved: <i>Pi.</i> to
רָכַשׁ gain, property	קָרָם east make childless
דָּנְיָאֵל (later דְּנִיָּאֵל) Daniel	

## EXERCISE.

קַח נַפְשֵׁי כִי לֹא־טוֹב אֲנֹכִי מֵאַבְתָּרִי : 2 מִה־מְתוֹק מִדְּבַשׁ וּמִה  
 עֵז מֵאֵרִי : 3 אֶהֱבֵ יְהוָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנֹת יַעֲקֹב : 4 טוֹב  
 יוֹם הַמּוֹת מִיּוֹם הַחַיִּים : 5 וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ  
 מִשְׁכָּמוֹ וְכַמְעָלָה גְבִיחָה מִכָּל־הַעַם : 6 הַיָּפָה בְּנָשִׁים : 7 הִנֵּה  
 שָׁמַעַ מִזְבַּח טוֹב <sup>1</sup> לְהִקְשִׁיב מִחֵלֶב אֵילִים : 8 כַּאֲשֶׁר שָׁכְלָה  
 נָשִׁים תְּרַבְּרָה כְּתִישָׁפֶל מִנְּשִׁים אִמָּה : 9 וּנְבַחַר מוֹת מַחֲיִים  
 לְכָל הַנְּשָׂאָרִים מִן־הַמְּשֻׁפָּחָה הָרְעָה הַזֹּאת : 10 וְעַתָּה יְהוָה  
 קַח־נָא אֶת־נַפְשֵׁי מִמֶּנִּי כִי טוֹב מוֹתִי מִחַיִּי : 11 אַעֲשֶׂה אוֹתָךְ  
 לְגוֹר־עֶצוֹם וְרַב מִמֶּנּוּ :

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

<sup>1</sup> Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַעַ), sometimes with ל (cf. לְהִקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has טוֹב לְשִׁבַת, 21. 9 has טוֹב לְשִׁבַת.

## § 48. THE NUMERALS.

1. *The Cardinal Numbers.*—(1) The numeral *one*, אֶחָד *m.*, אַחַת *f.*, is an adj. agreeing in gender with its noun and standing like other adjj. *after* it; as אֶחָד אִישׁ *one man*, אַחַת אִמָּה *one woman*.

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתַּיִם *f.* (cstr. שְׁנֵי, שְׁתֵּי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*, שְׁתֵּי נָשִׁים *two women*.

b. The curious form שְׁתַּיִם (*sh'tayim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁנַתַּיִם or שְׁנַתַּיִם to שְׁתַּיִם, and then conformed to שְׁתַּיִם on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתַּיִם (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רַבִּיעִי *fourth*, § 5. 5), in which case the *daghesh* is primarily *lene*, not *forte*.

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁת בָּנִים *three sons*, שְׁלֹשׁ בָּנוֹת *three daughters*.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שְׁלֹשָׁת, cstr.) *of sons*. Then the orig. construct came to be used also appositionally in the absolute, *a triad, sons, or sons, a triad* (בָּנִים שְׁלֹשָׁה or "ב"ש"), *i.e.* practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (*e.g.* שְׁלֹשׁ 3, שְׁלֹשִׁים 30) except *twenty*, עֶשְׂרִים, which is the plur. of *ten*, עָשָׂר, there being a distinct word for *hundred*, מֵאוֹת. The *tens* end in *tm* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used *in apposition* with their word, and then they stand either before or—chiefly in later style—after it; *e.g.* *five sons*, חֲמִשָּׁת בָּנִים or חֲמִשָּׁה בָּנִים. The other numerals, *viz.* those from 11 to



19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמֵשֶׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. *nine years*, תֵּשַׁע שָׁנִים; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like *יום day*, שָׁנָה *year*, אִישׁ *man*, נַפְשׁ (soul) *person*, &c., and collectives, e.g. *19 cities* (עִיר *f.*), עָרִים תֵּשַׁע-עָשָׂרָה; but *19 men*, תֵּשַׁע-עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁתַּיִם וְשָׁלֹשׁ שָׁנָה *sixty-two years*, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, שְׁנָה וְשִׁבְעִים שָׁנִים *twenty-seven years*.

*With the Masculine.*

*With the Feminine.*

	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמֵשֶׁה	חֲמִישָׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תֵּשַׁעַה	תֵּשַׁעַת	תֵּשַׁעַ	תֵּשַׁעַ
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר
11	{ אֶחָד עָשָׂר		אַחַת עָשָׂרָה	
	{ עֲשָׂרֵי עָשָׂר		עֲשָׂרֵי עָשָׂרָה	
12	{ שְׁנַיִם עָשָׂר		שְׁתַּיִם עָשָׂרָה	
	{ שְׁנַיִ עָשָׂר		שְׁתַּיִ עָשָׂרָה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עָשָׂרָה	
	&c.		&c.	

	20	עָשְׂרִים	60	שְׁשִׁים
	30	שְׁלֹשִׁים	70	שִׁבְעִים
	40	אַרְבָּעִים	80	שְׁמוֹנִים
	50	חֲמִישִׁים	90	תְּשׁוּעִים
100	מֵאָה	<i>fem., cstr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת	<i>hundreds.</i>	
200	מֵאוֹתַיִם	<i>dual</i> (for מֵאוֹתַיִם).		
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.			
1,000	אַלְפָּה	<i>masc.</i>		
2,000	אַלְפַּיִם	<i>dual.</i>		
3,000	שְׁלֹשַׁת אֲלָפִים, 4,000 אַרְבַּעַת אֲלָפִים, &c.			
10,000	{	רִבְבוֹהַּ <i>pl.</i> regular, רִבְבוֹת.		
		רְבוֹא, רְבוֹא <i>pl.</i> רְבוֹאוֹת and רְבוֹת (later forms).		
20,000	רְבוֹתַיִם	<i>dual.</i>		

(8) The word מֵאָה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בֶּן־מֵאָה שָׁנָה (*son of*, i.e.) *a hundred years old* (also מֵאוֹת); in *du.* and *plur.* only in *absol.* The word אֲלָפָה *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אֲלָפַיִם).

(9) The *du. fem.* of the num. is used to express repetition, מֵאוֹתַיִם *seven times, sevenfold*. A few take suffixes שְׁנַיִם *we two*, שְׁלוֹשָׁתָם *they three*, &c. (*sh'loshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	רִאשׁוֹן	<i>fem.</i>	אֶשְׁרֵנָה	sixth	שִׁשִּׁי
second	שֵׁנִי	„	שְׁבִיעִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי	„	שְׁלִישִׁית, יָדָה	eighth	שְׁמִינִי
fourth	רְבִיעִי	„	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי	„	חֲמִישִׁי	tenth	עֲשִׂירִי

E.g. *on the seventh day*, בְּיוֹם הַשְּׁבִיעִי; *in the eighteenth year of the king*, בְּשָׁנָה שְׁמֹנֶה עֶשְׂרֵה שָׁנָה לְמֶלֶךְ; or בְּשָׁנָה שְׁמֹנֶה עֶשְׂרֵה; or בְּשָׁנָה שְׁמֹנֶה עֶשְׂרֵה שָׁנָה לְמֶלֶךְ.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שְׁלִישִׁית *a third*; in a few cases also by *segholate* forms; e.g. רְבִיעַ and רְבַע *a fourth*, חֲמִישַׁת *a fifth*; *a half* is חֲצִי, § 45. 3 b. 1 a.

עין <i>f.</i> she-goat ; <i>pl.</i> עינים	גמל camel ; <i>pl.</i> גמלים (§ 43. 4)
כלא imprisonment	בקע to break through
שאב to draw (water)	חצר court ( <i>noun</i> )
דור generation ( <i>pl.</i> ימים and oftener)	

## EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל-אָבִיו אֶת-שְׁנֵי בְנֵי תַמִּית אֲסִילָא אֲבִיאֲנוּ אֵלֶיךָ :  
 2 וַיִּקַּח מִנְחָה לְאֶחָיו עֵזִים מְאֹתִים וְאֵילִים עֶשְׂרִים וּגְמָלִים  
 מִנִּיקוֹת וּבְנִיָּהֶם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וָשָׁמַאֹת שָׁנָה  
 לְחַיָּו בְּחֹדֶשׁ הַשְּׁנִי בְּשַׁבְּעָה וָעֶשְׂרִים יוֹם לְחֹדֶשׁ יִבְשֶׁה הָאָרֶץ :  
 4 בְּשִׁלְשִׁים וָשָׁבַע שָׁנָה בְּשָׁנַיִם עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וָשַׁבְּעָה  
 1 לְחֹדֶשׁ נָשָׂא מֶלֶךְ בְּבֵל אֶת-רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא :  
 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֻרִים בְּמַחְנֵה הָאֵיב וַיִּשְׁאֲבֵר מִיָּם וַיָּבֵאוּ  
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 טוֹב יוֹם בְּחֻצְרֵיהָ מֵאֶלְפָּה :  
 7 וַחֲדָפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה וַחֲדָפוּ : 8 וַיֹּאמְרוּ  
 אֵלֵיהֶם צֵאוּ שְׁלֹשְׁתֵּכֶם וּנְצִאוּ שְׁלֹשְׁתֵּם : 9 וַיְחִי אַחֲרֵי-זֹאת  
 מֵאָה וָאַרְבַּעִים שָׁנָה וַיִּרְא אֶת-בְּנָיו וְאֶת-בְּנֵי בְנָיו אַרְבַּעַה  
 דְּרוֹת : 10 וַיִּמְלֹךְ-שֵׁם שֶׁבַע שָׁנִים וַשְׁשֶׁה חֹדָשִׁים וְשִׁלְשִׁים  
 וְשָׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם :

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they sware, the two of them.

<sup>1</sup> יום unexpressed.

## § 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle **אֵל**, are inseparable affixes. The punctuation of the important prepositional fragments **ב**, **ב**, **ל**, **מ**, and of the conjunction **ו**, has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:

- (a) Its usual pointing is **ה**, as **הַזֶּה** *is this?*
- (b) Before simple sh'wa it is **ה**, as **הַמְעַט** *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.
- (c) Before Gutturals (except when they have **ַ** or **ֶ**) it is also pointed **ה**, often marked by *Methegh*, as **הֲאֵלָּהּ** *shall I go?*
- (d) Before Gutt. with **ַ** or **ֶ** it is **ה**, as **הֲחֵזֶק** *whether it be strong?*

3. *Suffixes to Particles.*—a. The pronominal suffixes to the particles will be found on the following pages: **ל** and **מ** (p. 51), **מ** (p. 53), **אֵלַי**, **עַל**, **עַד** (p. 70), **מִן** (p. 87), **אֵת** acc. (p. 75), **אֵת** prep., **עִמָּךְ** and **הִנֵּה** (p. 142), **שׁוּ** (p. 130), **אִי** (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ē*, e.g. 2 *f. s.* and 1 *pl.*, **לָּךְ**, **לָּנוּ**.

4. *Adverbs.*—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: **אֵי**, **אֵיךָ**, **אֵיךָ** *where?* (with suff. **אֵיכָּה** *where art thou?* **אֵי** *where is he?* **אֵיִם**). **מֵאַיְנָה**, **אֵימָה** *whence?* **אֵנָה** *whither?* **אֵיךָ**, **אֵיכָּה** *how? how!*

(b) Some advbs. directly connected with nouns end in **ֻ**, which may have been an old accus. ending; e.g. **יוֹמִים** *by day*, **רֵיקִים** *in vain* or (with) *empty (hands)*, **חֲנָם** *for nothing* or *in vain* (from **חָן** *grace*). In some words this *d* has passed into *δ* (§ 2. 2. 1); e.g. **פְּתָאִים** *suddenly*, **שְׁלֹשָׁם** *the day before yesterday* (three days ago, from **שָׁלֹשׁ** *three*).

(c) The noun **סְבִיב** *circuit* is mostly used as advb. and preposition, *round about* (e.g. **יְהוָה סְבִיב לְעַמּוֹ** *Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. **סְבִיבֶיךָ** *round about thee*, more often fem. **סְבִיבוֹתֶיךָ**.

5. (a) *Conjunctions*.—**אִם** *if*; **אוֹ** *or*; **אוֹ . . . אוֹ** or **אִם . . . אִם** *whether . . . or*; **גַּם** *also*; **גַּם . . . גַּם** *both . . . and*; **לֹא . . . לֹא** *neither . . . nor*.

(b) *But* is frequently expressed by *waw*; e.g. *But of the tree thou mayst not eat*, **וְגִמְדֵהֶעֶץ לֹא תֹאכַל**. A stronger *but* is **אֲלֵכֶם**. *But* after a negative is **כִּי אִם**; e.g. *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight*, **כִּי אִם בְּתוֹרַת יְהוָה הַפְּצוֹ**.

(c) i. Questions, direct and indirect, are usually introduced by the particle **הֲ**; disjunctive questions—(*whether*) . . . or—by **אִם . . . הֲ**; e.g. **הֲלֹנֹנָה אַתָּה אִם לְצַרֵּינוּ** (*whether*) *art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). **לְמַעַן** may also be used with *inf. cstr.*; e.g. **לְמַעַן יֵדַעַת כָּל־עַמֵּי הָאָרֶץ** *that all the peoples of the earth may know*.

(d) In oaths, **אִם** = *certainly not*, and **אִם לֹא** = *certainly*; e.g. **אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה** *I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing.*”) **אִם יִהְיֶה כֹל** *certainly there shall not be dew*. **אִם־לֹא הָאָרֶץ לְךָ תְּהִיָּה לְנַחֲלָה** *surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. **כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף** *so shall God do to me and more also* (lit. **כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אֱלֹהִים**).

and so shalt he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of אֲשֶׁר ; e.g. אַחֲרַי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח אַהֶה, ah! אוי woe! הוי ah, alas, ha! הם (even pl. הַסוּ, as if הם were imper.) hush!—מִי יִתֵּן (who will give? =) O that! would that! e.g. מִי יִתֵּן מוֹתִי would that I had died, חֲלִילָה far be it!—lit. *ad profanum!* ה loc. (as an exclamation; but also in construction, thus חֲלִילָה לָנוּ מֵעֹזב אֶת־יְהוָה far be it from us that we should forsake Yahweh).

עָתָר ( <i>Qal</i> ) <i>Hiph.</i> to entreat	בָּרַח to flee	מָוַשׁ to depart
שָׂאֵל Saul	הִנָּהּ to moan, muse, meditate	
עוֹן guilt, punishment	יָעַף to be weary, faint (§ 39. 2. 2 a)	
יָעַף weary, faint	יָעַע, יָעַע to toil, grow weary (§ 39. 2. 2 a)	

EXERCISE. TRANSLATE.

אָנָּה אֵלֶיךָ מְרוּחָה: 2 מֵאֵין יָבֵא עֲזָרִי: 3 וַיִּבְדָּד וְלֹהָ אָמַר  
 בְּלָכְתוּ מִי יִתֵּן מוֹתִי אֲנִי תַחַת־יָדְךָ בְּנִי: 4 חֲלִילָה לִי יְהוָה  
 מַעֲשֵׂתִי זֹאת<sup>1</sup> הַדָּם הָאֲנָשִׁים הַחֲלָכִים<sup>2</sup> בְּנַפְשֹׁתָם: 5 הַעֲתִירוּ  
 לַיהוָה אֱלֹהֵיכֶם וַיִּסַּר מֵעָלַי אֶת־הַמּוֹת הַזֶּה: 6 אִסְלֵא אֶל־  
 בֵּית־אֲבִי תַלְדָּד וְלִקְחָתָ אִשָּׁה לְבָנִי: 7 אִסְיָאֲקָה מִכָּל־אֲשֶׁר־לָךְ:  
 8 מִהַשּׁוֹב לָכֶם הַמְשָׁל בָּכֶם שְׁבָעִים אִישׁ אִסְמְשָׁל בָּכֶם אִישׁ  
 אָחָד: 9 וַיִּשְׁבַּע לָהּ שְׂאוּל בִּיהוָה לֵאמֹר חֲרִיהוּה אִסְיָקֶךָ  
 עוֹן בְּדַבַּר הַזֶּה וּתְאֹמַר הַאִשָּׁה אֶת־מִי אֶעֱלֶה־לְךָ וַיֹּאמֶר  
 אֶת־שְׂמוּאֵל הַעֲלִילִי וְתֵרָא הַאִשָּׁה אֶת־שְׂמוּאֵל וְתוֹעֵק בְּקוֹל  
 גְּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֱלֹהֵי־רָאִי כִי מָה רָאִית וְתֹאמַר  
 הַאִשָּׁה אֱלֹהִים רָאִיתִי עֲלִים מִקְּדָהָרֶץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

<sup>1</sup> We may assume an ellipse of *shall I drink?*

<sup>2</sup> Beth pretii, *at the cost* (here *risk*) of.

<sup>3</sup> קרה with suff.

thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

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# VOCABULARY.

ENGLISH AND HEBREW.

## A.

Abigail, אַבִּיגַיִל.  
 Abimelech, אַבִּימֶלֶךְ.  
 able, be, יָכַל; *impf.* יִכַּל, § 39.  
 Abraham, אַבְרָהָם.  
 Abram, אַבְרָם.  
 abundance, הַמְצוֹן 1.<sup>1</sup>  
 according to, כִּי, prep.  
 acquire, to, קָנָה.  
 add, to, יָסַף, *perf.* and *ptc.* in  
*Qal*; other parts in *Hiph.* See  
 § 39.  
 adversary, צָר 2. § 43.  
 advise. See counsel.  
 afflict, to, עָנָה, *Pi.*; affliction, עֲנִי 2.  
 § 45.  
 after, behind, אַחֲרַי, אַחֲרֵי; אַחֲרָי  
 after me, &c. See p. 70.  
 afterwards, אַחֲרֵיכֶן, אַחֲרֵי.  
 again, עוֹד; and she *again* bore  
 וַתֵּלֶד, וַתִּסַּף, &c. See p. 129 (still).  
 aged, vb. and adj. זָקֵן; old age,  
 זְקִנִים, זְקִנָּה.  
 alas! אַחָה, אַחָה!  
 all, כָּל 2. § 43.  
 allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See כֹּד in  
*Lex.* I alone, אֲנִי לְבַדִּי, &c.  
 also, נָם; both... and also, וְגַם... נָם.  
 altar, מִזְבֵּחַ. See sacrifice.  
 among, amongst (midst).  
 and, ו, § 15; both... and, וְ... וְ  
 (also).  
 angel, messenger, מַלְאָךְ 1.  
 anger, אָף (אִנְיָה); suff. אִנְיָ. § 43. 4.  
 angry, be, קָצַף; חָרָה, used im-  
 pers.: he was angry, לוֹ חָרָה.  
 anoint, to, מָשַׁח; Messiah, מְשִׁיחַ 1.  
 another, אַחֵר; one another... אִישׁ  
 אַחֵר. See p. 150.  
 any (all); not any, none, כֹּל... לֹא.  
 § 13. 4.  
 appear, to, *Niph.* of see.  
 appearance, מְרִאָה, § 45.  
 approach, to (draw near).  
 arise, to, קָוַם, § 40.  
 ark, תִּכְהָ (e firm).  
 ark (of covenant), אָרוֹן, with art.  
 הָאָרוֹן.  
 arm, זְרוּעַ, *f.* (generally); pl. *īm, ōth.*  
 army, חַיִל, § 41 (force).  
 arrow, חֵץ 2. § 43.  
 as, like כִּי (see p. 87); as, when בְּאִשֶּׁר בְּ.

<sup>1</sup> The figures 1, 2, 3 after nouns indicate the Declensions.



ascend, to (go up).  
 ashamed, be, בּוֹשׁ, § 40.  
 ashes, אֵשׁ, § 2. *i.*  
 aside, turn, to, סוּר, § 40.  
 ask, to, שָׁאַל, § 36.  
 ass, he-ass, חֲמור; she-ass, אֲתוֹן 1.  
 assemble, קהל, *Hiph.* (gather).  
 assembly, עֲדָה 1, מִקְרָא, *Hiph.*  
 atone, to, כִּפֵּר, *Pi.* § 26. 1 *a* ;  
 pass. *Pu.* ; for עָל.  
 avenge, to, נָקַם; *Niph.* be avenged,  
 avenge oneself.  
 awake, to, יָקַץ, *perf.* not in use ;  
*impf.* יִקְצֵץ; *perf.* הִקְצִיז, *Hiph.*  
 of קָרַץ.

## B.

Baal, בַּעַל 2.  
 bad, רַע 1. § 43.  
 bank, שֵׁפָה 1 (lip).  
 bark, to, נָבַח.  
 be, to, הָיָה, § 45.  
 bear a, דָּב 2. § 43.  
 bear, to, carry, נָשָׂא (lift up).  
 bear, to, bring forth, יָלַד, § 39 ;  
 be born, *Niph.* ; beget, *Hiph.* ;  
 a boy, יָלַד 2 ; girl, יָלְדָה 2 ;  
 kindred, מוֹלָדָת, § 29. 3.  
 beast, חַיָּה (cattle).  
 beauty, יָפִי 2, § 45 (fair).  
 bed, מִטָּה (stretch) ; מִשְׁכָּב 1 (lie).  
 befall, to, קָרָה ; קָרָא, § 38. 1. 5.  
 before (face).  
 beget, to (bear).  
 begin, to, חָלַל, *Hiph.* (חָלַל) ; pass.  
*Hoph.* ; beginning חֲחֻלָּה.  
 beguile, to, נָשָׂא, *Hiph.*  
 behind (after).  
 behold, הִנֵּה, הִן, § 43 ; *behold*

*I (me)*, הִנֵּנִי ; *behold we (us)*, הִנְנוּ.  
 See p. 142, note 1. Very often  
 followed by the *participle*.  
 believe, to, אָמַן, *Hiph.* ; לְ of pers.  
 belly, בֶּטֶן 1 ; בֶּטֶן 2. *i.* (womb).  
 beneath, instead of, תַּחַת 2 ; plur.  
 suff. תַּחְתֵּי, &c., rarely sing. ex-  
 cept תַּחְתָּם, § 36. 2.  
 bereaved, be, שָׁכַל, *st.*  
 beside, אֶצֶל, — *me*, אֶצְלִי, § 34. 4 b.  
 Bethel, בֵּיתֶל.  
 between, בֵּין 2, § 41 ; *between me*  
*and thee*, בֵּינִי וּבֵינֶךָ ; *between me*  
*and you* וּבֵינֵיכֶם —.  
 beware, to, *Niph.* of keep.  
 beyond (region b.), other side,  
 עֵבֶר.  
 bind, to, saddle, חָבַשׁ ; אָסַר.  
 bird, fowl, עוֹף 2 ; צִפּוֹר, pl. צִפּוּרִים.  
 bitter, to be, מָר, *st.*, *impf.* יִמַּר, § 42 ;  
 bitter, מָר 1, § 43.  
 bless, to, בָּרַךְ, *Pi.* ; pass. *Pu.* § 36 ;  
 blessed, בָּרוּךְ ; blessing, בְּרָכָה 1.  
 blind, עוֹר 3.  
 blood, דָּם 1 ; *pl.* blood shed ;  
 with heavy suff. דָּמָם.  
 blot out, to, destroy, מָחָה ; pass.  
*Niph.*  
 boil, to, cook, בָּשַׁל, *Pi.*  
 bone, עֵצָם 2. *f.* ; *pl. im* and *ôth.*  
 book, סֵפֶר 2.  
 bosom, חֵיק 2. § 41.  
 both, שְׁנַיִם (two) ; with suff. *both of*  
*us, we both*, שְׁנַיִנוּ, &c. § 48. 1. 9.  
 bottle, חֲמָת 2.  
 bow, a, קִשָּׁת 2. *f.*  
 bow down, to, פָּרַע ; trans. *Hiph.*  
 boy (bear).

- bread, לחם 2.  
 broad, be, רחב, *st.*; broad, רחב 1;  
 breadth, רחב 2. See p. 120.  
 break, to, שבר; pass. *Niph.*;  
 broken, נשבר; b. in pieces, *Pi.*  
 break down, to, פרץ.  
 break, to (of day), עלה; daybreak,  
 שחר 2.  
 breath, נשמה 1.  
 brightness, ננה 2.  
 bring, to, *Hiph.* of come.  
 bring down, to, *Hiph.* of go down,  
 &c.  
 bring out, to, *Hiph.* of go out.  
 bring up, to, *Hiph.* of go up.  
 bring up, to = to rear, גדל, *Pi.*  
 brook, נחל 2.  
 brother, אח. See p. 153.  
 buck, he-goat, תיש 2. § 41.  
 build, to, בנה, § 44.  
 burn, to, שרף; pass. *Niph.*; with  
 fire, באש.  
 burnt-offering, עולה.  
 bury, to, קבר; pass. *Niph.*; grave,  
 קבר 2. *i.*; קבורה grave, burial.  
 but, כי; אולם, כי אם. § 49. 5 b.  
 butler, butlership, משקה. § 45.  
 buy, to, acquire, קנה (possess).  
 buy corn, to, שבר.  
 by (of cause), כן. §§ 14, 15.  
 by (beside), על, p. 70.
- C.**
- calamity, איד 2. § 41.  
 calf, עגל 2; *f.* עגלה. § 34.  
 call, to, cry, קרא, *dat.*; he called  
 him Adam, קרא לו אדם; he  
 called his name Adam, קרא את
- שמו אדם; he was called Adam,  
 נקרא לו אדם. § 43. 5.  
 captain, שר (prince).  
 capture, to (a city), לכד.  
 carcase (corpse).  
 care, take, to, *Niph.* of keep.  
 cast, to, throw, שלך, *Hiph.*; pass.  
*Hoph.* § 27. 2.  
 cast lots, to. See fall.  
 cattle, בהמה 1; cstr. s. בה; cstr.  
 pl. בה'. See p. 154.  
 cave, מערה, 1, a firm.  
 cease, to, חדל, *st.*; he ceased speak-  
 ing, חדל לדבר.  
 cedar, ארז 2.  
 Chaldees, כשדים.  
 chamber, חדר 2. *m.*  
 change, to, חלה, *Pi.*  
 cheek, לחי 2. § 45.  
 cherub, כרוב.  
 child, ילד 2; עולל 1; עולל 3;  
 children of Israel, בני ישראל  
 (son).  
 choose, to, בחר; *acc.*, ב.  
 city, עיר 2. *f.*; *pl.* ערים, p. 153.  
 clean, be, to, טהר, *st.*; clean,  
 טהור 1.  
 cleave, to, דבק, *st.*; to, ב.  
 clothe oneself, to, put on, wear,  
 לבש, *st.*, *acc.*; clothe (another)  
 with—, *Hiph.*, two *accus.* § 27. 1 d.  
 cloud, ענן 1.  
 cold, adj., קר 1, § 43; noun, קר 2.  
 colt, עיר 2. § 41.  
 come to, come in, enter, go in,  
 בוא; bring, *Hiph.*; pass. *Hoph.*;  
 entrance, מבוא 1.  
 comfort, to, נחם, *Pi.*; pass. *Pu.*

command, to, צוה *Pi.*; pass. *Pu.*;  
 a command, מצוה 1.  
 commit, to, entrust (oversee).  
 compassion, to have, רחם *Pi.*  
 (pity). § 36.  
 conceal, to (hide).  
 conceive, הרה; *impf.* 3 *s.f.* with  
 waw cons. וַתֵּהַר. § 45. 1. 3.  
 confide, to, trust, בטח; in, ב.  
 contend, to, ריב. § 40.  
 continually, תמיד.  
 corn, דגן 1, שֶׁבֶר 2.  
 corpse, carcase, נבלה 1.  
 corrupt, to, שחת, *Hiph.* (*Pi.*); pass.  
*Niph.*  
 counsel, to, advise, יעץ, *impf.*  
 יעץ; deliberate, *Niph.*, *Hithp.*;  
 counsel, עצה 1. § 39.  
 count, to, number, ספר; מנה.  
 § 44.  
 count, to, impute, reckon, חשב.  
 country, the (field).  
 court, a, חצר 1. *c.*, pl. *im* and *ôth*.  
 covenant, a, ברית, *f.*; to make a  
 covenant—כרת (cut); establish,  
 fulfil a —, — הקים (arise).  
 cover, to, כסה, *Pi.*; pass. *Pu.*; a  
 covering, מכסה. § 45.  
 cow, פרה (ox).  
 create, to, ברא; pass. *Niph.*  
 creep, to, רמש, *impf.* in *o*; creep-  
 ing things, רמש 2, *coll.*  
 cross, to, pass over, by, עבר;  
*Hiph.*, bring over, make go  
 through, &c.; a crossing, ford,  
 מעבר 1.  
 cry, to (call).  
 cry out, to, צעק, וצעק; a cry, צעקה 1.

cultivate, to (serve).  
 cunning, ערים 1.  
 curse, a, ban, חרם 2.  
 curse, to, ארר; קלל, *Pi.*  
 cut down, to, cut off, cut, פרת;  
 pass. *Niph.*

## D.

Daniel, דניאל; later דניאל.  
 darkness, חשך 2.  
 dash in pieces, רטש, *Pi.*; pass. *Pu.*  
 daughter, בת 2. *i.*; *my d.*, בתי, &c.;  
 plur. בנות 1. See p. 153.  
 David, דוד, דָּוִד.  
 dawn, daybreak, שחר.  
 day, יום 2, § 41. 5; pl. ימים, ימי.  
 See p. 153.  
 death, מות, § 41 (die).  
 Deborah, דבורה (= bee).  
 deceive, to (beguile).  
 declare, to (tell), (hear), (count).  
 deep, be, עמק, *st.*; deep, adj. עמק 1.  
 See § 43. 4.  
 deliberate, to (counsel).  
 delight in, to, הפיץ, *st.*; *impf.*  
 יִהְיֶה, in pause, יִהְיֶה.  
 delight, pleasure, הפיץ 2. § 35;  
 delighting in, adj. הפיץ 1.  
 deliver, to, נצל *Hiph.*; pass. *Niph.*  
 depart, to, סוד. § 40; מוש 40.  
 descend, to, ירד. § 39.  
 desert, wilderness, pasture, 1. מדבר.  
 desire, to, חמד; *impf.* יִחְמוֹד, pass.  
*Niph.*; חפץ, *st.*  
 desolation, הרבה 2.  
 despise, to, קלל; to be despised,  
 קל (Qual).  
 destroy, to, שחת, *Hiph.* (*Pi.*);

- pass. *Niph.*; שָׁמַר, *Hiph.* pass. *Hoph.* (blot out).  
 dew, טַל.  
 die, to, מָוַת; to kill, *Hiph.*, *P<sup>st</sup>l.* (מוֹתָהּ); pass. *Hoph.*; dead, מָוַת *ptc.*; death, מָוַת 2. § 41.  
 disease, sickness, חָלִי 2. § 45.  
 displeased, זָעַף 1.  
 divide, to, בָּרַל, *Hiph.*; pass. *Niph.*  
 do, to (make).  
 dog, כֶּלֶב 2.  
 door, דֶּלֶת 2. *f.*  
 dove, יוֹנָה, *f.*, pl. *im.*  
 draw near, to, approach, קָרַב, *st.*; *Hiph.* bring near, offer, present; נָגַשׁ, *perf.* used in *Niph.*, *impf.* in *Qal.* See § 33. *Hiph.* bring near; near, קָרוֹב 1.  
 dream, to, חָלַם; *impf.* יַחְלֹם; a dream, חֲלוֹם, plur. *oth.*  
 drink, to, שָׁתָה; to give to drink, water, שָׁקָה, *Hiph.*; feast, מִשְׁתָּה, § 45; a butler, cupbearer, מִשְׁקָה, § 45; cupbearer's office, *same.*  
 drive out, to, גָּרַשׁ, *Pi.*, pass. *Niph.*  
 drunk, be, שָׁכַר, *st.*; strong drink, שֵׁכָר 1.  
 dry, be, יָבַשׁ, *st.*, § 39; חָרַב; dry land, יַבְשָׁה 1.  
 dumb, אֵלֵם 3.  
 dust, עָפָר 1.  
 dwell, to, יָשַׁב, § 39; שָׁבַן, *impf.* in *o* (p. 80); *Hiph.*, to place; tabernacle, מִשְׁכָּן, pl. *oth (im).*
- E.**
- eagle, נֶשֶׁךְ 2. *i.*  
 ear, אָזֶן, 2. *f.*, *du.*; give ear, hear-  
 ken, הִאָּזֵן, *Hiph.*, denom. (hear).  
 earth, land, אֶרֶץ 2. *f.*  
 earthquake, רָעַשׁ (shake).  
 east; קָדָם; on the east of—מִקְדָּם ל  
 eat, to, אָכַל, § 35; give to eat, *Hiph.*; meat, food (אָכַל 2), אָכַלָה 2, מֵאָכַל 1.  
 Eden, עֵדֶן.  
 edge, פֶּה, with the edge of the sword חָרַב לְפִי חָרַב. See p. 153.  
 eggs, בִּיצִים 2, pl. *f.* § 41. 4.  
 Egypt, מִצְרַיִם, *f.*; Egyptian, מִצְרִי, fem. ית. — § 16. 4. 1.  
 Ehud, אֶהוּד.  
 elder, זָקֵן 1 (aged); elder, comp. = greater (great). § 47. 1 b.  
 Elijah, אֵלִיָּהוּ (אֵלִיָּה).  
 Elisha, אֵלִישָׁע.  
 embrace, to, חָבַק, *Pi.*  
 empty, רֵק (רִיק).  
 end, לֵץ 2, § 43; latter end, אַחֲרֵית, *f.*  
 end, be ended, תָּם, *st.*, § 42; בָּלָה, § 44; to finish, complete, *Hiph.* תָּם, *Pi.* כָּלָה; perfect, תָּמִים 1, תָּם 1.  
 enemy, אֹיֵב 3; enmity אֵיבָה 2.  
 enter, to, בּוֹא בְּ.  
 entice, *Pi.* of פָּתָה (to be simple).  
 entrance, מִבּוֹא 1.  
 escape, to, מָלַט, *Niph.*; rescue, *Pi.*  
 establish, to, *Hiph.* of קָיָם arise.  
 eternity (ever).  
 evening, עָרַב 2. *c.*  
 ever, eternity, עוֹלָם, עוֹד 1, עוֹלָם, *for ever*,

לְעוֹלָם; *eternal hills*, 'הַרֵי ע' ; never, 'לע' . . . לָא  
 every, כָּל; every day, כָּל-יוֹם (all) ; they went *every man* to his house, הֵלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).  
 evil, adj. רַע 1, § 43; evil, *n.* רַע, רָעָה 2, § 43; אָוֶן 2, § 41.  
 except, בִּי אֵם.  
 extinguished, be, דָּעָה, *st.*  
 eye, עַיִן 2. *f.*, § 41, du. עֵינַיִם; *pl.*  
 עֵינֹת, fountains (§ 41. 5).  
 Ezra, עֻזְרָא.

## F.

face, faces, פָּנִים 1, *pl.*; before, formerly, לְפָנַי; *before me*, לְפָנַי, &c., p. 69; used both of *time* and *place*.  
 fair, beautiful, יָפֵה 1, § 45; beauty, fairness, יָפִי 2.  
 fall, to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*  
 famine (hungry).  
 far, to be, רָחַק, *st.*; far, adj. רָחוֹק 1.  
 fat, בָּרִיא 1.  
 father, אָב, irreg. See p. 153.  
 fear, to, יָרָא, *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאֶה; pass. *Niph.*; terrible, נֹרָא; fear, יָרָא 2, מוֹרָא 1, § 38; פָּחַד 2.  
 feast (drink).  
 feast, to hold a (religious), חָנַג, § 42, a (religious) feast, חַג 2, § 43 and p. 45 (near foot).  
 feed, to, pasture, רָעָה; shepherd, רָעָה.  
 field, שָׂדֶה 1, § 45, *pl.* *ōth* (*im*).

fierceness (heat), חָרוֹן.  
 fight, to, לָחַם, *Niph.*; *with, against*, מִלְחָמָה, ל; *for*, ב; battle, war, מִלְחָמָה, *ctr.* מִלְחָמָה, § 29. 3.  
 fill, to (be full).  
 find, to, מָצָא; pass. *Niph.* § 38.  
 fine, thin, דָּק 1. § 43.  
 finish, to, כָּלָה, *Pi.*; pass. *Pu.* (be ended), also *Qal.*  
 fire, אֵשׁ 2. *f.* § 43.  
 firmament, expanse, רָקִיעַ 1.  
 first, former, רִאשׁוֹן (§ 35. 1 a); at first, בְּרִאשׁוֹנָה.  
 fish, דָּגָה, רִג, 1. § 18. 3.  
 flame, לָהֲבָה 1.  
 flee, to, בָּרַח; נָס; to put to flight, הִנִּים (*Hiph.*); a refuge, מְנוּחַ 1. § 41.  
 flesh, בָּשָׂר 1.  
 fling, to (cast).  
 flock, עוֹדָר 2; צֹאן 2.  
 flood (of Noah), מַבּוּל.  
 foe, אֹיֵב (enemy).  
 food, אָכַלָה (eat).  
 fool, נָבָל 1; אֵוִיל; folly, אֵוִילָה 2.  
 foot, רִגְלָה 2. *f.*  
 for, conj. כִּי.  
 force, forces, army, חַיִל 2, § 41; also wealth, valour.  
 ford, a, מַעְבָּר.  
 ford, to (to cross).  
 forget, to, שָׁכַח; pass. *Niph.*  
 fork, מוֹלֵג, 3; *pl.* מוֹלְגוֹת.  
 form, to, יָצַר, § 39; *impf.*; with *waw cons.* יוֹצֵר.  
 forsake, to, עָזַב (leave).  
 four, § 48; fourth, § 48. 2.  
 fowl (bird).

friend, רֵעָה, § 45.  
 frog, צַפְרָדַע, § 30.  
 from, out of, prep. מִן, § 14. 2,  
 § 15. 2.  
 fruit, to bear, be fruitful, פָּרָה ;  
 fruit, פְּרִי, 2, § 45. 3 b.  
 full, be, מָלֵא, *st.*; *of*, acc.; be filled  
*with*, *Niph.*, *acc.*; to fill (a thing  
 with), *Pi.*, *two acc.*, § 38. 3 b ;  
 fuiness, מָלֵא ; full, adj. מָלֵא.

## G.

gain, to (property), רָכַשׁ ; gain,  
 property, רִכְשִׁי.  
 garden, גַּן, 2. § 43.  
 garment, בְּגָד, 2. *i.*, suff. בְּגָדִי, &c.  
 (not דָּ). שְׂמֹלֶת, 2 and שְׂלֵמָה, 2  
 (by transposition).  
 gate, שַׁעַר, 2.  
 gather, to, אָסַף, § 34 ; קָבַץ (*Qal*), *Pi.* ;  
 assemble, gather themselves,  
 and pass. *Niph.* of both vbs.  
 gazelle (beauty), צִבִּי, 2. *i.* § 45. 3.  
 genealogies, history, תּוֹלְדוֹת, pl. *f.*  
 (bear).  
 generation, דּוֹר, 2, § 41, pl. (*im*) *ôth*.  
 Gentiles, גּוֹיִם, גּוֹי, nation.  
 Gideon, גִּדְעוֹן.  
 girl (bear), (lad).  
 give, to, נָתַן, § 33 ; *dat.* gift(s),  
*coll.* מִתּוֹן, 1.  
 glad, be (joyful).  
 glorify, to, כָּבֵד, *Pi.* (be heavy) ;  
 glory, כְּבוֹד, 1.  
 go, to, הִלְךְ, § 39 ; walk, *Hithp.*  
 § 26. 3 *b.*  
 go down, יָרַד, § 39 ; *Hiph.* bring  
 down ; pass. *Hoph.*

go in, בּוֹא, § 40 ; bring in, *Hiph.*,  
 pass. *Hoph.* ; followed by ב,  
 אֵל, acc.  
 go out, יָצָא, §§ 38, 39 ; bring out,  
*Hiph.* ; pass. *Hoph.* ; *of* מִן, out-  
 going, exit מוֹצֵא, 1, § 38.  
 go up, עָלָה ; bring up, *Hiph.* ; an  
 ascent, מַעְלָה, § 45.  
 let go, to, שָׁלַח, *Pi.*  
 God, אֱלֹהִים, *pl.* (sing. in poetry  
 אֱלֹהִי) ; with insepar. prepp. לֵא,  
 &c. (§ 15. 1 b), but מֵאֵל.  
 gold, זָהָב, 1.  
 good, be, pleasing, agreeable, טוֹב,  
*perf.* ; *impf.* יֵטֵב ; do good to,  
 do right, *Hiph.* ; well, very,  
 הַיְיָטִיב, inf. abs. § 39.  
 good, adj. טוֹב ; good things,  
 goods, goodness, טוֹב, 2, the  
 best (of), מֵיטֵב (only in cstr.) 1.  
 govern, to, rule, *over*, מָשַׁל, ב (king).  
 grass, גֵּשֶׁם, 2 ; עֵשֶׂב, 2 ; to sprout  
 (of young grass), הִדְרִישָׁא, *Hiph.*  
*denom.*  
 grave (bury).  
 great, be, grow, גָּדַל, *st.* ; bring up  
 (a child), *Pi.* ; magnify, *Hiph.*  
 (*Pi.*) ;—oneself, *Hithp.* ; great,  
 גָּדוֹל, 1 ; greatness, גְּדוּלָה, 2 ; great,  
 גָּבַר, 1, § 43, pl. many.  
 grey hairs, שֵׁיבָה.  
 groan, to, אָנַח, *Niph.* § 34.  
 ground, אֲדָמָה, 1.  
 grow, of grass (grass), (sprout).  
 grow up (be great).  
 guilty, be, אָשַׁם, *st.* ; suffer, be  
 punished (as guilty), *Niph.* ;  
 guilt, אָשָׁם, 1, עָוֹן, 1.

## H.

half, **חָצִי** 2. § 45. 3.  
halt, to, be lame, **צָלַע**.  
hand, **יָד** 1. *f.*, § 18; *your* —  
**יָדְכֶם**.  
hang up, to, **יָקַע**, *Hiph.*; **הוֹקִיעַ**.  
happen, to (befall).  
hard, be, **קָשָׁה**; harden, *Hiph.*;  
hard, severe, **קָשָׁה** 1 (heavy).  
hate, to, **שָׂנְאָה**, § 38; hatred,  
**שְׂנֵאוֹה** 2.  
head, **רֹאשׁ**, § 41. 5, pl. **רִאשִׁים**.  
heal, **רָפָא**; pass. *Niph.*  
hear, hearken, obey, **שָׁמַע**; make  
be heard, declare, *Hiph.* (ear);  
rumour, report, **שָׁמַע** 2.  
heart, **לֵב**, 1, **לֵב** 2, § 43 (pl. *oth*  
in both).  
heaven, heavens, **שָׁמַיִם** 1, pl.  
heavy, be, **כָּבֵד**, *st.*; make heavy,  
harden (honour, glorify), *Pi.*;  
heavy, **כָּבֵד** 1.  
Hebrew, **עִבְרִי**, fem. **עִבְרִיָּה**, § 26. 4. 8.  
heifer, **עֵגֶלָה** 2.  
help, to, **עָזַר**; help, **עָזַר** 2. § 35.  
hero, mighty man, **גִּבּוֹר**.  
hide, to, **סָתַר**, pass., reflex. *Niph.*;  
act. *Hiph.*; **חָבָא**, pass., reflex.  
*Niph.*, *Hithp.*; act. *Hiph.*  
high, be, **רָוַם**; lift up, *Hiph.*; high,  
lofty, **רָם** 1, *ptc.*  
hill, mountain, **הַר** 2. § 43.  
history (genealogies).  
hither, here, adv. **הֵלֶם**.  
Hittites, **חִתִּים**, **חִתִּיָּת**.  
ho! **הוּי**.  
holy, be, **קָדַשׁ**, *st.*; sanctify, *Pi.*;  
—oneself, *Hithp.*; holy, saint,

**קָדַשׁ** 1; holiness, **קָדַשׁ** 2; holy  
place, sanctuary, **קָדַשׁ**, **מִקְדָּשׁ** 1.  
honey, **דְּבַשׁ** 2. § 29. 2.  
horn, **קַרְנ** 2. *f.*  
horse, **סוּס** 2; mare, **סוּסָה**, *f.*  
host, army, time of service, **צָבָא**  
1, pl. *oth.* § 38. 2.  
hot, be, **חָם**, *st.*; hot, **חָם** 1, § 43;  
heat, **חֵם** 2.  
house, **בַּיִת** 2, § 41; home, **בַּיְתָה**;  
pl. **בֵּיתִים**, p. 153.  
how! **מָה**, § 13. 3; **מָה**.  
howl, to, **לָלַל**, *Hiph.* § 39. 1. 4.  
hungry, be, **רָעַב**, *st.*; hungry, **רָעַב**;  
hunger, famine, **רָעַב** 1.  
hunt, to, **צָוַד**; venison, **צִוִּיד**.  
husband (man).

## I.

if, **אִם**.  
ill (evil).  
image, **צֶלֶם** 2.  
imagination, **יָצַר** 2 (form).  
impute, to, reckon, **חָשַׁב**.  
in, prep. **ב**, § 14; into, **אֶל**.  
increase, to (*intr.*), **רָבָה**.  
inhabit, to, **יָשַׁב**, § 39. 2. 2 *b*; in-  
habitant, **יָשַׁב**.  
inherit, to, **יָרַשׁ**, § 39. 2. 2 *a*, dis-  
possess, *Hiph.*; **נָחַל**, give to in-  
herit, *Hiph.*; inheritance, **נַחֲלָה**.  
iniquity, **אָחַז** 2, § 41 (evil, guilt).  
innocent, **נָקִי** (very rarely **נָקִיא**).  
inside, midst, heart, **קִרְב**, 2. *i.*;  
*within the city*, **בְּקִ' הָעִיר**; *within*  
*me*, **בְּקִרְבִּי** (midst).  
instead of, **תַּחַת** (beneath), p. 121.  
Israel, **יִשְׂרָאֵל**.

## J.

- Jeroboam, יִרְבֵּעָם.  
 Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַם), p. 103.  
 Jezebel, אִיזָבֵל.  
 Jonathan, יְהוֹנָתָן, יְהוֹנָתָן.  
 Jordan (the), הַיַּרְדֵּן.  
 Joseph, יוֹסֵף.  
 Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ.  
 journey, to, נָסַע; journey, מִסָּע 1.  
 joyful, be, rejoice, &c., שִׂמְחָה, *st.*; glad, joyful, *ptc.*; gladness, joy, שִׂמְחָה 2; also נִיחַ, verb and noun, §§ 40, 41.  
 Judah, יְהוּדָה.  
 judge, to, שָׁפַט; to litigate, implead one another, *Niph.*; a judge, *ptc.* שֹׁפֵט; judgment, כְּשֹׁפֵט 1.  
 just, be, righteous, &c., צַדִּיק, *st.*; justify, *Hiph.*; — oneself, *Hithp.*; just, righteous, צַדִּיק; righteousness, צְדִיקָה 2. *i.*, צְדִיקָה 1.

## K.

- keep, to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.*; watchman, *ptc.* שֹׁמֵר; watch, מִשְׁמָר 1; watch, charge, מִשְׁמָרָה, § 29. 3 a.  
 key, מַפְתֵּחַ 3 (open).  
 kid, בָּרִי. § 45.  
 kill, to, הָרַג; *Hiph.* of *die* (הָמִית).  
 kindle, to, burn (*intr.*) יָצַח, יָקַד (*trans.*); *Hiph.* of יָצַח (הָצִיחַ), § 39. 3.  
 king, be, rule, מָלַךְ, *over*, עָל, ב; make one king, *Hiph.*;  $\varphi$  ass.

*Hoph.*; a king, מֶלֶךְ 2; queen, מַלְכָּה 2; kingdom, מַמְלָכָה, &c., § 29. 3 a.

- kiss, to, נָשַׁק, *impf.* in *a* (also *o*); with ל; a kiss, נִשְׁקָה (rare).  
 kneel, to, בָּרַךְ, *st.*; to make (a beast) kneel, *Hiph.*; the other parts in sense of "bless"; knee, בָּרַךְ 2. *i.*, *f. du.* § 29, p. 101.  
 know, to, יָדַע, § 39. 2; *impf.* יָדַע, *imp.* דַּע, *inf. cstr.* יִדְעַת; *pass.* *Niph.*; inform, make known, *Hiph.*; *pass.* *Hoph.*; knowledge, יָדַעַת 2.

## L.

- lad, נָעַר 2; girl, damsel, *f.* נַעֲרָה 2.  
 ladder, סֻלָּם.  
 lady, mistress, נִבְרָחַת 2. *i.* See § 29. 3 b.  
 lamp, נֵר.  
 lance, רֶמַח 2. § 37. 2.  
 land (earth).  
 last, אַחֲרָיוֹן (*after*).  
 law, instruction, תוֹרָה (*teach*)  
 leaf, leafage, עֵלָה 1. § 45. 3.  
 lean, to, rest, press, act. שָׁמַךְ; oneself, *Niph.*; שָׁעַן, *Niph.*; upon, עָל.  
 learn, to, לָמַד, *st.*; make learn, teach, *Pi.*, two *acc.*  
 leave, to, abandon, עָזַב; *pass.* *Niph.*  
 leave off, to, stop (cease).  
 left (over), be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; *pass.* *Niph.*  
 left (hand), שְׂמֹאל.  
 length (long).  
 leopard, נִמְר 1.



lest, conj. פֶּן, joined with *impf.*  
lick, to, לָקַק, § 42.  
lie, to (speak falsely), כּוֹז, *Pi.*; a  
lie, כּוֹז, 1.  
lie down, to, lie, שָׁכַב, *st.*; a bed,  
מִשְׁכָּב, 1; to lie down (of beasts),  
רִבֵּץ, *st.*; a stall, resting-place,  
מִרְבֵּץ, 3. § 30.  
life (live).  
lift up, to, bear, נָשָׂא (high).  
light, be, shine, אֹר, *perf.* in *o*;  
give light, *Hiph.*, § 40; light,  
אֹר, 2; luminary, light, מְאֹר,  
1, pl. *oth* (*im*).  
light, be, swift, קָל, *st.*, § 42; to  
curse, *Pi.*; lighten, *Hiph.*; light,  
swift, קָל, 1. § 43.  
like, prep. כִּי, § 14. See p. 87.  
lion, אַרְי, 2, § 45; young lion, בְּפִיר.  
lip, edge, shore, שֹׁפָה, 1, *du.* § 17.  
listen, to (hear), אָל, ב.  
little, be, קָטַן, *st.*, § 22; little, קָטַן,  
1, קָטַן, 1, — the first form is  
not inflected (found only in  
abs., and *once* in *cstr.*), the  
second is inflected קְטַנִּים קְטַנָּה.  
See § 43. 4.  
little, a, some, a few, מְעַט; a little  
*water, food, &c.* מ' מִים, אֲבָל;  
a few people, מ' מְתֵי מ' (also מְתֵי  
מ' (מְסַפֵּר)).  
live, to, חָיָה, § 45; living, חַי (from  
root חַי, see p. 87); life, חַיִּים;  
living creature, beast, חַיָּה.  
lofty, be, גָּבַה, *st.*; lofty, high, גְּבוּהָ,  
1; loftiness, height, גְּבוּהָ, 2.  
long, be, אָרַךְ, *st.*; to prolong,  
*Hiph.*; long (אָרַךְ) only in *cstr.*

אָרַךְ (see p. 64), אָרַךְ, 1, fem.  
אָרְכָה (see § 43. 4); length,  
אָרַךְ, 2.  
look, to, נָבַט, *Hiph.*  
lord, אָרוֹן, 1; takes pl. suff., ex-  
cept in 1st pers. s., where it  
admits sing. also (prob. a later  
device to distinguish a human  
lord אֲדֹנָי from the divine אֲדֹנָי  
= יהוה).  
lot, גּוֹרֵל, 1, pl. *oth*.  
Lot, לוֹט.  
loud, גְּדוֹל (great).  
love, to, אָהַב, *st.*, § 34; love, אָהָבָה  
(strictly *inf. cstr.*).  
low, be, שָׁפַל, *st.*; low, שָׁפַל; to  
bring low, *Hiph.* of שָׁפַל or כָּרַע.  
Luz, לֹז.

## M.

magnify, to (be great).  
maid, שֹׁפְחָה, 2; אִמָּה, 1, pl. אִמָּהוֹת,  
see p. 153.  
make, to, do, עָשָׂה; pass. *Niph.*;  
to make one thing into another,  
*two accus.*; work, deed, מַעֲשֵׂה,  
§ 45; מַעֲשֵׂל *poet.*; a work, מַעֲשֵׂל,  
p. 120.  
male, זָכָר, 1.  
man, husband, אִישׁ; man, man-  
kind, אָדָם.  
manner, הִרְךָ, 2, מִשְׁפָּט, 1.  
mantle, מְעִיל; אֲדָרְתָּ; § 29. 2.  
many, be, increase, רָבָה; increase,  
to, act. *Hiph.*; many, רַב, 1. § 43.  
mare (horse).  
matter (word).  
measure, to, מָדַד, § 42.

meat (eat).  
 meditate, muse, הִנָּה.  
 meet, to, קָרָא, קָרָה (infin. cstr. קָרְאוּ); to meet him, לִקְרֹאתוֹ, &c. קָרְאוּ.  
 melt, to, מוּן, and *Niph.*  
 memory, memorial, זָכָר 2.  
 mention, to, *Hiph.* of remember.  
 merciful, to be, רָחַם, *Pi.*, acc. חָנַן;  
 mercy, loving-kindness, חֶסֶד.  
 messenger (angel).  
 midst, תוֹךְ 1, § 41; within the house, בְּתוֹךְ הַבַּיִת (inside).  
 mighty man (hero).  
 minister, to, שָׂרַת, *Pi.* (serve).  
 Miriam, מִרְיָם.  
 mischief, אִסּוֹן (rare).  
 missile (send).  
 mistress (lady).  
 Moab, מוֹאָב.  
 month, חוֹדֶשׁ 2 (new).  
 moon, יָרֵחַ.  
 more (still), עוֹד.  
 morning, בֹּקֶר 2.  
 morsel, fragment, פֶּת 2. *i. f.* § 43.  
 Moses, מֹשֶׁה.  
 mother, אִם 2. § 43.  
 mountain (hill).  
 mourn, to, סָפַד, אָבַל, *st.*; mourning, מִסְפָּד 3.  
 mouth, edge, פֶּה. See p. 153.  
 much, רַב 1. § 43 (many).

**N.**

naked, עֵרִים, pl. עֵירָמִים, see § 43. 4; nakedness, עֵרוּה 2.  
 name, שֵׁם 3, pl. שִׁמוֹת.  
 narrate, to, סָפַר, *Pi.*  
 nation, גּוֹי (people).

native land, מוֹלָדָה 2 (bear).  
 near, קָרִיב 1 (draw near).  
 neck, צַוָּאר 1, *sing.* and *pl.*  
 new, חָדָשׁ 1.  
 night, לַיִל 2, § 41, usually לַיְלִה 2.  
 no, not, לֹא direct; אַל, with prohibitions, p. 83; no, none, אֵין 2 (if with vb., vb. is in *ptc.*), p. 136, footnote.  
 north, צָפוֹן 1.  
 not to, לִבְלִיתִי, *inf.*, p. 145.  
 now, עַתָּה.  
 number, to, מָנָה (count).  
 nurse, מִינְקָה 2. *i.* § 29. 3.

**O.**

oath, שָׁבוּעָה (swear).  
 offer, to, *Hiph.* of קָרַב, draw near.  
 offering, קָרְבָן; meat (*i.e.* bloodless)—מִנְחָה; drink—נֶסֶךְ 2. *i.*; burnt—עֹלָה.  
 ointment, שֶׁמֶן 2.  
 old (elder, aged).  
 olive, זַיִת 2. § 41.  
 on, upon, ב, § 14. 1; על, p. 70.  
 one, § 48; one—another, p. 150 (friend), (brother).  
 only, אֶךְ, רַק.  
 open, to, פָּתַח, pass. *Niph.*; door, פֶּתַח 2. *i.*; key, מַפְתֵּחַ 3; to open (of eyes), פָּקַח; pass. *Niph.*; open (of mouth), פָּצָה, פָּצָה.  
 oppress, to, לָחֵץ, עָנָה, *Pi.*  
 or, או; וְאִם, אִם in interrogative or indirectly interr. sentences, —shall we go or shall we forbear? הֲנֵלֵךְ—אִם נִחְדָל (וְאִם); or no, or not, לֹא אִם לֹא, § 49. 5 c.

other, אַחֵר, pl. אַחֵרִים.  
 out, out of, יָצָא. § 14. 2, § 15. 2.  
 out at, in at, בָּעֵד (properly "interval," "distance"). See p. 96.  
 outside, חוּץ; to the outside, הַחוּצָה;  
*on, at, the outside of the house,*  
 מִחוּץ לְבַיִת, § 14. 2 b.  
 over, upon, עַל, p. 70.  
 overflow, to, overwhelm, שָׁטַף.  
 oversee, to, visit, פָּקַד; commit,  
 entrust, *Hiph.*; an overseer,  
 פֶּקִיד.  
 ox, פָּר, § 43; שׂוֹר, § 41; cow,  
*fem.* פָּרָה.

## P.

pain, חָלִי, § 45. 3; מִכָּאֵב.  
 palace, הַיְכָל, § 1, pl. *ôth* (once);  
 cstr. הַיְכָלִי.  
 palm (hand), כַּף, § 43.  
 pass by, עָבַר (cross).  
 passover, פֶּסַח.  
 pasture, מִדְבָּר (desert).  
 path, נְחִיב, § 1. *m.*, and נְחִיבָה, *f.*  
 pay, to, שָׁלַם, *Pi.*  
 people, עַם, § 43.  
 perfect, תָּמַם, § 43; תְּמִים. See  
 be ended.  
 perish, to, אָבַד, § 35; destroy,  
*Pi., Hiph.*  
 permit, to, נָתַן, *acc.* and *inf.*  
 Pharaoh, פָּרְעֹה.  
 Philistines, פְּלִשְׁתִּים.  
 pit, prison, בּוֹר, § 41; pl. *ôth*.  
 pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.  
 place, to, שָׂם, שָׂמָה, שָׂמָה (Hiph.  
 of נָתַן); *Hiph.* of שָׂבַן. See set,  
 dwell, rest.

place, a, מָקוֹם, § 1; pl. *ôth* (arise).  
 plague, נִגַע, § 2; מַכָּה.  
 plain (*noun*), lowland, שְׁפֵלָה.  
 plant, to, נָטַע; a plant, נֹטֵעַ, § 2. *i.*  
 play, to, sing, &c., זָמַר, *Pi.*  
 plead with, to, רִיב, § 40.  
 plough, to, חָרַשׁ.  
 plunder, to, בָּזַז (spoil), (take). § 42.  
 poor, אֲבִיּוֹן, § 43.  
 possess, to, יָרַשׁ, יָרֵשׁ; possessor,  
 יָרֵשׁ; possession, מִקְנָה, § 45.  
 pot, כִּיר, § 1; pl. *ôth*.  
 pour out, שָׁפַךְ (spill).  
 powerful, עָצוּם, § 1.  
 prayer, תְּפִלָּה.  
 precept, פְּקוּדָה (oversee).  
 presence, in p. of, לְפָנַי (face),  
 p. 69.  
 prey, מָלְקוֹחַ (take).  
 priest, כֹּהֵן, § 3.  
 prince, שָׂר, § 43.  
 prolong, to, *Hiph.* of אָרַךְ, *be*  
*long.*  
 promise, to, אָמַר, with *infin.*  
 prophesy, to, נָבֵא, *Niph.* (*Hithp.*);  
*concerning*, ל, עַל; prophet,  
 נְבִיא, § 1.  
 prove, to (try), צָרַח, בָּחוּן, צָרַח,  
*Pi.*  
 proverb, מִשְׁלַל, § 1.  
 punished, be, *Qal, Niph.* of אָשַׁם,  
*be guilty.*  
 pursue, to, רָדַף.  
 put on, wear, לָבַשׁ, *acc.*; to clothe,  
 dress with, *Hiph.*, two *acc.*,  
 § 27. *i d.* § 38. 3 b.  
 put, to, place, set, נָתַן. See place.  
 put out, to (the hand), שָׁלַח.

## Q.

queen, מַלְכָּה 2.  
 quiet, שָׁמָן.  
 quiet, become, שָׁחַק, impf. *o*.

## R.

rain, מָטַר 1; rain, to, מָטַר, *Hiph.*  
 ram, אֵיל 2. § 41. 2.  
 ransom, נָפַר 2 (atone).  
 read, to, קָרָא.  
 rebel, revolt, to, פָּשַׁע; *against*, ב.  
 receive, to, לָקַח, § 33. 3 b.  
 redeem, to, נָאַל, פָּדָה; redemption,  
 פְּדוּת; redeemer, נֹאֵל.  
 refrain, to, רָחַק, *st.* (far).  
 refresh, to, sustain, טָעַר.  
 refuge (flee), (trust).  
 regard, to, שָׁעָה, אָל (look).  
 reign, to (king).  
 rejoice, to (joyful, be).  
 remember, to; זָכַר; pass. *Niph.*;  
 call to remembrance, mention,  
*Hiph.*; memory, זָכַר 2.  
 remove, to, סָוַר, intrans.; *Hiph.*  
 trans.  
 rend, to, קָרַע.  
 repent, to, נָחַם, *Niph.* נָחַם, § 36.  
 report, שָׁמוּעָה (hear).  
 rescue, to (escape), (deliver).  
 rest, to, שָׁבַח; make cease, *Hiph.*;  
 נָחַ; give rest, *Hiph.* הִנִּיחַ, *dat.*;  
 place, set, *Hiph.* הִנִּיחַ; resting-  
 place, מְנוּחָה, מְנוּחָה, § 41; sab-  
 bath, שַׁבָּת 1.  
 restore, to (return).  
 return, to, שׁוּב; restore, *Hiph.*,  
 פִּסְלָה; return, תִּשׁוּבָה.

reveal, to, גִּלָּה.  
 review, to, פָּקַד (oversee).  
 rib, side, צִלְעָה, *f.* 1; pl. *oth* (*im*).  
 See p. 114.  
 riches, חֵיל 2 (force); עֵשֶׂר 2; rich,  
 עֵשֶׂר.  
 riddle, חִידָה.  
 ride, to, רָכַב, *st.*; to make ride,  
 set on a horse, &c., *Hiph.*;  
 chariot, רָכַב 2. *i.*, מְרֻכָּבָה.  
 righteous, be (just).  
 rise, to, קָיַם.  
 rise, to (of star, &c.), זָרַח.  
 rise early, to, *Hiph.* שָׁכַם.  
 river, נָהָר 1, pl. *oth* and *im*; יָאֵר  
 (mainly of Nile and its  
 branches).  
 roll, to, גָּלַל, *Qal, Hiph.*; pass.  
*Niph.*  
 rule over, to (govern).  
 rumour (report).  
 run, to, רוּץ; runner, post, *ptc.*  
 רוּץ 1; make run, bring hastily,  
*Hiph.*

## S.

sabbath (rest).  
 sacrifice, to, זָבַח; sacrifice, זָבַח  
 2. *i.*; altar, מִזְבֵּחַ 3, pl. *oth*  
 (offer, offering).  
 saddle, to (bind).  
 saint (holy).  
 sake of, for, בְּעֵבוֹר, — *of me*,  
 בְּנִלְלִי, בְּעֵבוֹרִי. See עָבַר, נָלַל  
 in Lex.  
 salt, מָלַח 2.  
 salvation (save).  
 Samson, שָׁמְשׁוֹן.

- Samuel, שְׁמוּאֵל.
- sanctify, to (holy).
- sanctuary (holy).
- sand, חוֹל, 2. § 41.
- Sarah, שָׂרָה.
- satisfied, be, שָׂבַע, *st.*, with, acc.; to satisfy with, *Hiph.*, two acc., § 38. 3; satisfied, שָׂבַע 1; fullness, שָׂבַע 2, שָׂבַע 1.
- Saul, שָׂאוּל.
- save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ; pass. *Niph.*, salvation, safety, יִישַׁע 2; יִשְׁעוּעָה.
- say, to, promise, אָמַר, § 35.
- scattered, be, פָּרַץ (*impf.*); to scatter, *Hiph.*; pass. *Niph.*
- sceptre, tribe, rod, שֵׁבֶט 2.
- scribe, סֹפֵר 3 (count).
- sea, יָם 2, § 43, *estr.* יָם, יָם, and יָם (only in יַם־סוּף).
- see, to, רָאָה, §§ 44, 45; pass. *Niph.*; show, let see, *Hiph.*, two acc.; seer, רָאָה; sight, aspect, face, מַרְאָה.
- seed, זֶרַע 2 (sow).
- seek, to, inquire at, דָּרַשׁ; pass. *Niph.*
- seek, to, בָּקַשׁ, *Pi.*
- sell, to, מָכַר; pass. *Niph.*
- send, to, שָׁלַח; send away, loose, *Pi.*; a missile, שָׁלַח 2. *i.*
- serpent, נָחַשׁ 1.
- serve, to, till, עָבַד; pass. *Niph.*; enslave, *Hiph.*; servant, עָבַד 2; service, עֲבָדָה; to serve = minister (mainly in sacred things), שָׂרַח, *Pi.*
- set, to, בָּן, שִׁית, (שׂוּם) שִׁים, נָתַן, *Hiph.*, *Pōl.* (§ 40. 5); pass. *Niph.* (place).
- seven, seventh, § 48.
- shadow, צֶל 2. § 43.
- shake, to, רָעַשׁ; trans. *Hiph.*; an earthquake, רָעַשׁ 2.
- shave, to, גָּלַח, *Pi.*, *Hithp.*
- shed, to (spill).
- Sheol, the underworld, שְׂאוּל.
- shepherd, herdsman, רָעָה (feed).
- shine, to, אָוַר, § 40.
- shore (lip).
- short, קָצַר 1.
- shoulder, שֵׁבֶם 2. *i.*
- shut, to, סָנַר; pass. *Niph.*
- sick, be, to, חָלָה; sickness, חָלִי.
- side, end (יְרֵכָה or יְרֵכָה), (once in *sing.*—Gen. 49. 13—with suff. (יְרֵכָחוּ), *du.* יְרֵכָתִים, *estr.* יְרֵכָתִי (with *dagh. l.*).
- silent, be, דָּם, *st.* (*impf.* יָדָם), *Hiph.*
- silver, כֶּסֶף 2.
- simple one, a, פָּתִי 2. § 45. 3 b (3).
- sin, to, חָטָא; sin, חָטָא 2, חָטָא; sinner (*sing.*), חָטָא, *plc.* חָטָא (used in plur.).
- sing, to, שָׁיר; a song, שִׁיר, and *fem.*
- sister, אָחוּזָה 1. See p. 153.
- sit, to, dwell, יָשַׁב, § 39. 2; make to sit, place, *Hiph.*; pass. *Hoph.*; a seat, assembly, dwelling-place, מוֹשָׁב 1.
- slaughter, to, שָׁחַט, § 36.
- slay, to, הָרַג (die).
- sleep, to, יָשַׁן, *st.*; sleep, slumber, נָם; sleep heavily, רָדַם, *Niph.*; sleep, תְּנוּמָה; 1, תְּנוּמָה; heavy

- (ecstatic) sleep, תִּרְדָּמָה, *e* firm.
- smell, to, ריח, *Hiph.*; smell, ריח 2.
- smite, to, נָגַף, *Niph.*; pass. *Niph.*; נָכַח, *Hiph.*; הִכָּה; pass. *Hoph.* נָנַע; stroke, defeat, מָכַח, מִנְפָּה, נָנַע 2. *i.* (The word מָכַח is of general use, the other two very commonly of divine plagues.)
- smoke, עָשָׂן 1.
- snare, פַּח 2. § 43.
- sole (of foot), palm, כַּף 2. *f.* § 43.
- some (a little), מֶן, partitive.
- son, בֵּן 3. See p. 153.
- song, שִׁיר *m.* (שִׁירָה *f.*).
- sore, רָע (bad).
- sorrow, heaviness, יָגוֹן 1.
- soul, נַפְשׁ 2. *f.*
- south, נֹגֵב 2.
- sow, to, זָרַע; bear seed, *Hiph.*; seed, זָרַע 2.
- speak, to, דִּבֶּר, *Pi.* (pf. דִּבְּרָה)—in Qal used only in *act. ptc.*; a word, thing, דִּבָּר 1; *everything*, כָּל דִּבָּר, *nothing*, לֹא—כָּל דִּבָּר, or לֹא—דָּר. § 13. 4.
- spill, to, שָׁפַךְ; pass. *Niph.*
- spirit, wind, ריח 2. *f.*
- spoil, to, plunder, שָׁלַל; spoil, שָׁלַל 1.
- spread, to, spread out (hands), פָּרַשׁ; יָצַע *Hiph.* (*impf.* יָצִיעַ), § 39. 3.
- sprout, to, צָמַח; make to sprout, *Hiph.*; sprout, branch, צָמַח 2 *i.* (grass).
- staff, מַקְל 3, pl. *ôth.*
- stall, lair, מַרְבֵּץ 3 (lie down).
- stand, to, עָמַד; set up, *Hiph.*, קָם. star, כּוֹכֵב 1.
- statute (command), חֹק 2, § 43, fem. חֻקָּה (precept).
- steal, to, גָּנַב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, גָּנָב.
- still, yet, more, עוֹד, see p. 136 (note); *still alive*, עוֹד חַי (again).
- stone, אֶבֶן 2.
- stranger, sojourner, נָר 1, § 41; strange, foreign, נֹכְרִי (*nokhri*).
- street, הרֶץ 2, pl. *ôth*; שׁוּק 2; רֶחֶב, *f.*, pl. *ôth.*
- strength (strong).
- stretch, to, נָטָה, also *Hiph.* (put out); a bed, מִטָּה.
- strip, to, פָּשַׁט, *Hiph.*
- strong, be, חָזַק, *st.*; אָמַץ, *st.*; strengthen, *Pi.*; עָצַם, *st.*; strong, חָזַק, עָזַם; strength, חָזַק and חֻזְקָה 2, § 43; פָּח 2.
- strive, to, plead, רִיב, § 40; strife, plea, מְרִיבָה 2, רִיב.
- suck, to, יָנַק, § 39. 1; suckle, give suck, *Hiph.*; nurse, *ptc. Hiph.*, מִינִיקָה, see § 29. 3.
- suffer, to, punishment (be guilty); to suffer pain, כָּאַב, *st.* (pain).
- sun, שֶׁמֶשׁ 2.
- swarm, to, שָׂרַץ, *with acc.*; a swarm, שָׂרַץ 2.
- swear, to, שָׁבַע, *Niph.*; oath, שָׁבוּעָה.
- sweat, זָעָה, *ℓ* firm.
- sweet, be (מְחֹק), *st.*; sweet, מְחֹק 1, inflect. מְחֻקָּה. § 41. 1 b.
- sword, חֶרֶב 2. *f.*
- sycamores, שִׁקְמִים.

## T.

tabernacle, מִשְׁכָּן (dwell).  
 tablet, לוח, *m.*; pl. לוחות.  
 take, to, לָקַח; pass. *Qal, Niph.*,  
 § 33. 3 b, c; prey, plunder,  
 מִלְקוּחַ; take (capture in war,  
 &c.), לָבַד; pass. *Niph.*  
 tall, גָּבַה (great). *Cstr.* גְּבַה.  
 tambourine, תָּף 2. § 43.  
 taste, to, טָעַם; taste, sense, טַעַם 2.  
 teach, to, יָרָה, *Hiph.*, הוֹרָה; לָמַד  
 (learn) *Pi.*; law, instruction, תוֹרָה.  
 tell, to, נָגַד, *Hiph.*; pass. *Hoph.*  
 (count), (say), (speak).  
 temple, הַיְכָל (palace).  
 tent, אֹהֶל 2; pl. אֹהֳלִים (but also,  
 with *prep.* בְּאֹהֳלִים).  
 terrible, נֹרָא, *Niph. ptc.* of יָרָה  
 (fear).  
 testify, to, עִיד, *Hiph.*; witness, עֵד.  
 that, conj. כִּי; in order that, לְמַעַן,  
 with *inf. cstr.* (p. 168), or  
*imperf.* (p. 86); that is very  
 often expressed by *waw consec.*,  
 e.g. after וַיְהִי, and it came to  
 pass. § 23. 3.  
 then, of time, אָז; then, of tran-  
 sition in thought, ו, simple and  
*consec.* § 23. 3.  
 thence (there).  
 there, שָׁם; thither, שָׁמָּה; thence,  
 מִשָּׁם; where, whence, whither,  
 see p. 47.  
 there is (was), יָשׁ; — water, יַשׁ  
 מִיִּם; I have, יָשׁ-לִי, &c. (see p.  
 130, note 3); there is (was) not,  
 אֵין מִיִּם; there is no water, אֵין  
 מִיִּם; suff., see p. 136.

therefore, עַל-כֵּן.  
 thief (steal).  
 thigh, יָרֵךְ 1; cons. יֵרֶךְ. See p. 64.  
 thing (speak).  
 thither (there).  
 thorn, קוֹץ 2.  
 thought, מַחְשְׁבָה, § 29. 3 (count);  
 cstr. pl. מַחֵ.  
 thresh, דָּגַשׁ; threshing-floor, נֶזֶן  
 2, pl. *ôth.*  
 threshold, סָף 2. *i.* § 43. 1 a.  
 throne, seat, כִּסֵּא 3, pl. כִּסְאוֹת.  
 thus, כֵּן.  
 tidings, to bring, preach, בָּשַׂר,  
*Pi.*  
 till, cultivate (serve).  
 till, until, prep. עַד; conj. עַד אֲשֶׁר,  
 with *perf.* or *imperf.* according  
 to sense. *Suff.*, p. 70.  
 time, עַתָּה, § 43; time (*fois, mal*),  
 פְּעַם 2, gen. *fem.*, plur. *im*  
 (properly *step*); twice, פְּעַמַּיִם;  
 three times, שְׁלֹשׁ פְּעַמַּיִם.  
 tingle, to, צַל. § 42.  
 together, יַחַד, יַחְדוֹ.  
 to-morrow, מָחָר.  
 tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth.*  
 touch, to, נָגַע, ב.  
 tower, מִגְדָּל 1, pl. *im* and *ôth.*  
 transgress, פָּשַׁע; against, ב; trans-  
 gression, פְּשָׁע 2. *i.*  
 tread, to, רָכַס.  
 tree, עֵץ 1; wood, *pl.*  
 tremble, to, רָגַז, *st.*  
 tribe (sceptre).  
 trust, to, בָּטַח, ב; seek refuge in,  
 ב; a place of refuge,  
 מְחֻסָּה (confide), (flee).

to try (as silver), צָרַף, בָּחַן ; to try, prove, tempt, נָסָה, *Pi*.  
 turn, to, overturn, turn into, הִפְּךָ ;  
 pass. *Niph.* (return).  
 turn aside, to, סוּר.  
 twins, תְּאֵמִים.  
 two, § 48 ; they two, both of them, שְׁנֵיהֶם, &c. § 48. 1 (9) ;  
 the second time, שֵׁנִית.

## U.

under (beneath).  
 undone, to be, דָּמָה, *Niph.*  
 unless, לֹא־לֵא, לֹא־לֵא (usually perf.).  
 until, עָד, עָד, &c. (till), p. 70.  
 unto, אֵל, אֵל, &c., p. 70.  
 upon, עַל ; *suff.*, p. 70.  
 upright, יָשָׁר 1.  
 upwards, מֵעַלָּה. See על in Lex.  
 Ur, אור.

## V.

vain, empty, רֵק, רֵיק ; vanity, רֵיק, שׂוּא.  
 valley, בְּקָעָה 2, נַחַל 2, נַיָּא 2.  
 valour, חַיִּל 2 (force). § 41.  
 vengeance, נִקְמָה 1 (avenge).  
 venison, צִיד 2. § 41.  
 very, מְאֹד (prop. a noun).  
 vine, גֶּפֶן 2.  
 vineyard, כַּרְם 2 ; vinedresser, כַּרְם 3.  
 violence, wrong, חָמָס 1.  
 virgin, בְּתוּלָה.  
 vision, מְרֹאָה (see).  
 visit, to (review), (oversee).  
 voice, קוֹל 2.  
 vow, to, נָדָר ; a vow, נֶדֶר 2.

## W.

walk, to, *Hithp.* of הִלְכָה § 26. 3 b.  
 wall, חוֹמָה.  
 wander, to, wave, tremble, נָנַע ;  
 a wanderer, נָנַע, *plc.*  
 war (fight).  
 wash, to, רָחַץ ; —clothes, כִּבְּסָם, *Pi*.  
 § 26. 1 a.  
 waste, to, lay waste, שָׂמַם, *Hiph.*  
 waste away, to, מָקָה, *Niph.* § 42.  
 watch, to. (keep).  
 water, waters, מַיִם, pl.  
 water, to (שָׁקָה, *Hiph.*), הִשְׁקָה  
 used as causative of שָׁחָה, p. 152.  
 way, manner, דֶּרֶךְ 2. c.  
 weak, דָּל 1. § 43.  
 wealth, חַיִּל 2 (force). § 41. 2.  
 wean, to, נָמַל ; pass. *Niph.*  
 weapon, בְּרִי, *pl.* בְּרִיִּים, c. בְּרִי.  
 wear, to (put on).  
 weary, be, יָעַף, *st.* § 39 ; weary, יָעַף 1.  
 weep, to, בָּכָה. § 44, § 45. 1 (1).  
 weigh, to, שָׁקַל, pass. *Niph.*  
 well, בְּאֵר 2. f.  
 west, יָם. § 43.  
 what, מָה. § 13. 3.  
 whelp, נִיר (lion).  
 when, בְּ, פִּי with inf. cstr. ; בְּאִשְׁרֵי, בְּאִשְׁרֵי  
 with finite forms (p. 111).  
 when? how long? מַתַּי, מִתַּי.  
 whence, where, whither, p. 47.  
 whether?, הֲ, הֲ, § 49. 2 ; אִם (or),  
 § 49. 5 c.  
 who, which, אֲשֶׁר. § 13. 2.  
 who? מִי. § 13. 3.  
 whoever, whosoever, מִי. § 13. 3.



- whole (all).  
 why? wherefore? לָמָּה (מִדָּוָע).  
 wicked, רָשָׁע 1; wickedness, רָשָׁעָה 2.  
 wife (woman).  
 wilderness (desert).  
 willing, to be, אָבָה, § 35.  
 wind (spirit).  
 wine, יַיִן 2. § 41.  
 wing, border, extremity, כַּנָּף 1.  
*f. du.* (pl. *ôth*).  
 wise, be, חָכָם, *st.*, impf. יִחְכַּם;  
 wise, חָכָם 1; wisdom, חָכְמָה 2.  
 wish, to, חִפֵּץ, *st.*  
 with, prep. עִם 2; אִתְּ 2. § 43.  
 See *suff.*, p. 142, note 1; with  
*of instrument*, ב, § 14. 1 f.  
 withdraw, to (be far).  
 within (inside), (midst).  
 witness, עָד 1, § 41 (testify).  
 wolf, זֶבֶד 2, *e firm*.  
 woman, אִשָּׁה. See p. 153.  
 womb, בֶּטֶן 2. *i. f.*; רָחֵם 2. *c.*  
 wood, timber (tree).  
 word, thing, matter, דְּבַר 1.  
 work, to (make).  
 wrestle, to, אָבַק, *Niph.*  
 write, to, כָּתַב; pass. *Niph.*  
 (count).  
 Y.  
 Yahweh (Jehovah), יְהוָה; perhaps  
 יְהִיָּה; usually read אֲדֹנָי, p. 41.  
 year, שָׁנָה 1, pl. *im* (*ôth* poet.);  
 a yearling 'בֵּן שֶׁשׁ; 20 years old  
 = son of 20 years.  
 yoke, עֹל 2. § 43.  
 young, younger (little). § 47. 1.  
 youth, young man, נַעַר, *f.* נַעֲרָה;  
 time of youth, נְעוּרִים.  
 Z.  
 Zion, צִיּוֹן.

## ADDENDA.

- On p. 172, col. 1, *insert*—  
 because, בְּי.  
 On p. 179, col. 1, *insert*—  
 Jacob, יַעֲקֹב.  
 On p. 185, col. 1, *insert*—  
 Solomon, שְׁלֹמֹה.  
 On p. 187, col. 1, *insert*—  
 understanding, בִּינָה 1.

# VOCABULARY.

HEBREW AND ENGLISH.

## א

אב *a father*; cstr. אָבִי. See p. 153.

יָאבֵד *to perish* (§ 35).—Impf. יֹאבֵד  
—Hiph. הַאֲבִיד *to destroy*.

אָבָה *to be willing* (§ 35).—Impf.

יֹאבָה.

אֲבִיגַיִל *Abigail*.

אֲבִיּוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אֲבֹן *2 f., a stone*.

אָבַק Qal not in use.—Niph. נִאָבַק  
*to wrestle*.

אֲבְרָהָם *Abraham*.

אֲבְרָם *Abram*.

אָדָם *1 m., man*.

אֲדָמָה *1 f., the ground*.

אֲדֹנָי *1 m., lord*.—Takes suff. of

plur. noun. See *lord* in Eng-  
Hebr. With prefix לְאֲדֹנָי &c.

אֲדָרְתָּה *2 f., a mantle*. § 29. 3.

אָהַב *to love*.—Impf. יֹאהֵב (*1 pers.*  
also אָהַב). § 34 f.

אָהָה *alas!*

אֲהוּד *Ehud*.

אֹהֶל *2 m., a tent*; pl. אֹהֳלִים (but  
בְּאֹהֳלִים is found).

אָהָל *2 m., vanity, wickedness*. § 41.

אֹר *to be light, shine*, (ע'ו') Perf.

אֹר. Hiph. הֵאִיר *to give light*.

§ 40.

אֹר *2 m., light*. § 41.

מְאֹר *1 m., a light, luminary*; pl.  
*im and ðth*.

אֹר *Ur*.

אָז *adv. then*.

אָזֶן *2 f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחַד *m., אחת f., one*. § 48.

אֲחֵר *adv. afterward*; prep. *after,*  
*behind*; oftener אַחֲרַי.—אַחֲרַי  
*after me* &c., p. 70.

אֲחֵר *adj., another*; pl. אַחֲרִים.

אֲחֵרִית *f., end, latter end*.

אֵיב *3 m., an enemy*. § 30.

אֵיד *2 m., calamity*. § 41.

אֵיזֶבֶל *Jezebel*.

אֵיךְ *adv. how? how!*

אֵין *2 (nothing), there is not*; cstr.

אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (א"א, § 35).—Hiph.

הֵאָכִיל *to give to eat*.

אָכַל *2 m., food*; אֲכָלָה *2 f., id*.

מְאָכַל *1 m., id*.

אֵל *adv. no, not*, with *Juss.* p. 83.

אֵל *prep. unto*. Suff. p. 70.

אֱלֹהִים *pl. m., God.* (Sing. אֱלֹהָה used in poetry.) With prefix, אֱלֹהִים &c., § 14. 1 c, but 'מֵאֱלֹהִים *Elijah.*  
 אֱלִישָׁע *Elisha.*  
 אֱלִיל *m., an idol.*  
 אֱלִם 3 adj., *dumb.*  
 אֵם adv. *if; אֵם כִּי אֵם except.*  
 אֵם 2 *f., mother.* § 43.  
 אֶמֶן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ב, ל. •  
 אֶמֶת 2 *i. f., truth* (contr. fr. אֶמֶנֶת). Suff. אֶמֶתוֹ.  
 אֶמֶץ *to be strong* (st. § 23).—Pi. *to make strong.*  
 אָמַר *to say, to promise, intend.* § 35.  
 אָמַר *speech, word* (poetical).  
 אָנִי pron. *I.* § 12.  
 אָסַף *to gather.*—Impf. יֵאָסֵף, § 35. 1 b.—Niph. *to assemble.*  
 אָף *m., the nose, anger.*—Du. אֶפְסִים *the nostrils, face* (אָנַף *to breathe, be angry*). § 43. 4.  
 אֶצֶל 2, used as prep. *beside; beside me,* אֶצְלִי. § 34. 4 b.  
 אַרְבַּע *four.* § 48.  
 אֲרָז 2 *m., cedar.*  
 אֲרִי 2 *m., a lion.* § 45. 3.  
 אֲרָף 2 *m., length.*  
 אֲרָץ 2 *f., earth, land; pl. ôth.*  
 אֲרַר *to curse.*—Impf. יֵאָר. § 42.  
 אֵשׁ 2 *f., fire.* § 43.  
 אִשֶּׁר rel. pron. *who, which.* § 13. 2.  
 אִשְׁרֵי cstr. *the happinesses of* (= *happy!*). See p. 154.  
 אַתָּא a particle placed before the

*definite acc.,* § 13. 7. Suff. § 20. 10.  
 אַתָּה prep. *with.* Suff. p. 142, note 1.  
 אַתָּה pron. *thou.* § 12.  
 אַתָּן 1 *f., a she-ass.*

## ב

בָּ prep. *in, on, among; by* of instrument. § 14. 1.  
 בְּאֵר 2 *f., a well; pl. ôth.*  
 בְּגָד 2 *i. m., a garment, covering.*—Suff. בְּגָדוֹ (without *dag. l.*).  
 בֵּד 2 *m. (separation), לְבַד apart, alone; I alone* לְבַדִּי. § 43.  
 בָּרַל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*  
 בַּהֲמָה 1 *f., cattle, tame beasts; cstr. בַּהֲמֹת, cstr. pl. בַּהֲמוֹת.* See p. 154.  
 בֹּא *to come, go, go in* (ע"ו, ל"א).—Impf. יָבוֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.  
 בּוֹר 2 *m., a pit; pl. ôth.* § 41.  
 בּוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.  
 בָּזַז *to plunder, spoil* (§ 42).—Impf. יִבֹּז.  
 בָּחַר *to choose* (§ 36); *acc. ב.*  
 בָּטַח *to trust* (§ 37); *in, ב.*  
 בֶּטֶן 2 *i. f., the womb, heart.*  
 בֵּין 2 (*interval*), prep. *between, among.* Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֵיכֶם.—For *בין . . . בין* also ל . . . ל.  
 בַּיִת 2 *m., a house.* See p. 153.  
 בֵּיתֶאל *Bethel.*

בְּכָרָה *birthright.*  
 בֵּן 3 *m., a son.* See p. 153.  
 בָּנָה *to build, apoc. impf.* וַיִּבְנֶן.  
 § 45. 1.  
 בַּת 2 *f., a daughter.* See p. 153.  
 בְּעַד 2 *prep. behind, in at, out at,*  
 בְּעַד הַחֲלוֹן *'in at, out at the window;*  
 בְּעַד הַחוּמָה *'over the wall.—Suff.*  
 בְּעָרִי § 36. 2. 2.  
 בָּעַל *to marry; ptc. pass. f.* בְּעֻלָּה  
*married.*  
 בָּעַל 2 *m., lord, husband, Baal.*  
 Suff. § 36. 2. 2.  
 בָּקַע *to cleave, break through.*  
 בֹּקֵר 2 *m., morning.*  
 בָּקַשׁ Qal not in use. Pi. בִּקְשׁ *to*  
*seek.*  
 בָּרָא *to cut, fashion, to create*  
 (§ 38).—Niph. *pass.*  
 בְּרִיאִי 1 *adj. fat.*  
 בְּרִית *f., a covenant; 'פָּרַח ב' to*  
*make a covenant; 'הִקִּים ב' to*  
*establish a covenant.*  
 בָּרַךְ *to kneel.—Pi. בִּרְךָ to bless;*  
 Pu. *pass.* (§ 36);—*blessed* בְּרוּךְ  
 1 *ptc. Qal.*  
 בָּרַךְ 2 *i. f., the knee, du.* בְּרָכִים.  
 בְּרָכָה 1 *f., a blessing, cstr.* בְּרָכֹת,  
 suff. בְּרָכָתִי. § 18. 2.  
 בָּשָׂר 1 *m., flesh.*  
 בָּשַׁל *to boil.—Pi. to boil, seethe.*

ג

גָּאֵל *to redeem.* § 36.  
 גָּבַר *to be strong, prevail* (st. § 22).  
 גִּבּוֹר *m., a hero, mighty man.*  
 גְּבִיירָה 2 *i. f., lady, mistress.*  
 § 29. 3 b.

גָּדִי 2 *m., a kid.* § 45. 3.  
 גָּדַל *to be great, to grow* (st. § 22).  
 —Pi. *to magnify, bring up* (a  
 child).—Hithp. *to magnify one-*  
*self.*  
 גָּדוֹל 1 *adj., great, elder.*  
 גִּדְעוֹן *Gideon.*  
 גּוֹי *m., a nation.* Pl. גּוֹיִם, cstr. גּוֹיֵי  
*the gentiles.*  
 גָּוַע *to die, expire.* § 37.  
 גּוֹרֵל 1 *m., lot; pl. òth.*  
 גִּיל 2 *m., joy.* § 41.  
 גָּלָה *to uncover, reveal* (ל"ה § 44).—  
 Niph. *pass.*—Hithp. *to uncover*  
*oneself.*  
 גָּלַל *to roll* (§ 42).—Impf. יִגַּל.—  
 Hiph. הִגַּל *to roll.* Niph. נִגַּל  
*to be rolled.*  
 גַּם *adv. also; גַּם . . . גַּם both . . .*  
*and.* § 49. 5 a.  
 גָּמַל *to wean; to deal fully, ade-*  
*quately with; recompense.* Niph.  
*to be weaned.*  
 גֶּן 2 *c., garden.* § 43.  
 גָּנַב *to steal.—Pi. id.—Pu. pass.*  
 גֵּר 1 *m., a sojourner.* § 41.  
 גָּרַשׁ *to drive out* (§ 36); oftener  
 Pi.—Niph. *pass.*

ד

דָּב 2 *c., a bear.* § 43.  
 דְּבוֹרָה *Deborah (= bee).*  
 דָּבַק *to cleave* (st. § 22); *to b.*  
 דָּבַר Qal not in use except Act.  
 ptc. דֹּבֵר *speaking.—Pi. דִּבֶּר to*  
*speak.—Pu. pass.*  
 דָּבָר 1 *m., a word, thing.*  
 דְּבִשׁ *honey, 2 m.* § 29. 2.

דָּג *m.*, a fish; *p.* דָּגָה.  
 דָּוִד *David*.  
 דּוֹר *2 m.*, generation; pl. (im and) *óth*. § 41.  
 דֶּלֶת *2 f.*, a door (door-leaf); du. דְּלָתַיִם.  
 דָּם *1 m.*, blood, your blood דְּמַמְכֶם.—*blood spilt*. § 18. 3.  
 דָּמָם *to be silent*. Impf. יָדַם. § 42.  
 דָּנִיֵּאל (later) דְּנִיָּאל Daniel.  
 דָּעָה see דָּעָה.  
 דָּרָךְ *2 c.*, a way.  
 דָּרַשׁ *to seek; unto* אֶל.  
 דֶּשָׁא *2 m.* (young) grass.  
 דֶּשָׂא Qal and Hiph. each found once: *to produce grass (denom.)*.

## ה

ה art., *the*. § 11.  
 ה particle of interrogation. § 49. 2.  
 הֲלֵא *not?*  
 הָרַד *1 m.*, honour, majesty.  
 הוּא pron. § 12.  
 הוֹד *m.*, glory, splendour.  
 הָיָה *to be* (§ 45. 2).—Impf. יִהְיֶה, apoc. יְהִי.—Inf. *cstr.* הַיּוֹת, & *לְהִיּוֹת*.  
 הַיְכָל *1 m.*, palace, temple.  
 הַבּוֹת. See נִכְחָה.  
 הֵלֵם adv. *hither*.  
 הָלַךְ *to go*.—Impf. יֵלֵךְ.—Hiph. הוֹלִיךְ (see § 39. 2. 2 *c*).—Hithp. הִתְהַלֵּךְ *to walk, go about*. § 26. 3 *b*.  
 הִן adv. *behold, lo!* Suff. p. 142, note 1.—Followed chiefly by the ptc. הֹנֵי מְבִיא *behold I (do, will) bring*.

הִפְךָ *to turn, to change into* (§ 34).—Niph. נִהְפַּךְ *pass*.  
 הַר *2 m.*, hill, mountain. § 43.  
 הָרַג *to kill, slay* (§ 34).—Niph. *pass*.  
 הָרָה *to conceive* (§ 44 *f.*).—Impf. 3 *s. f.* with waw cons. וְהָרָה. § 45. 1 (3).

## ו

ו conj. *and*. § 15.

## ז

זָאֵב *2 m.*, a wolf (*ē firm*).  
 זָבַח *to sacrifice, slaughter*. § 37.  
 זָבַח *2 m.*, a sacrifice.  
 מִזְבֵּחַ *3 m.*, an altar; pl. *óth*. § 30.  
 זֶה *f.* זֶה dem. pron. *this*. § 13.  
 זָהָב *1 m.*, gold.  
 זֵית *2 m.*, an olive. § 41.  
 זָכַר *to remember*.—Niph. *pass*.—Hiph. *to mention, commemorate*.  
 זָכַר *2 m.*, memory, memorial.  
 זָכָר *1 m.*, a male.  
 זָעָה *2 f.*, sweat (*ē firm*).  
 זָעַק *to cry out*. § 36.  
 זָקֵן *to be old* (st. § 22).  
 זָקֵן *1 adj.* old; noun *elder*. § 18.  
 זָקֵנִים *m.*, זָקֵנָה *f.*, old age.  
 זָרַע *f.*, the arm; pl. im, *óth*.  
 זָרַח *to shine, rise* (of star). § 37.  
 זָרַע *to sow* (§ 37).—Hiph. הוֹרִיעַ *to yield seed*.  
 זָרַע *2 m.*, seed; *cstr.* זָרַע and זָרַע.

## ח

חָבַא Qal not in use.—Hiph. הִתְחַבֵּא *to hide*.—Niph. נִחְבֵּא *to hide oneself*; Hithp. *id.* § 34.

חָבַשׁ to bind, bind up, saddle  
(§ 34).

חָנַן to keep a feast (§ 42).—Impf.  
יִחַן.

חַן 2 m., a feast (hajj), p. 45, § 43.

חָלַל to cease, leave off (st. § 22).

חָרַשׁ 1 adj. new.

חָרִישׁ 2 m., new moon, month. § 34.

חֹל 2 m., sand. § 41.

חֹמָה f., a wall.

חָרַץ 2 m., outside, street, field; pl.

ֹתָהּ.—חָרַץ־הַחוּצָה to the outside.—

לְמִחוּץ מִחוּץ to the outside of—

חָזַק to be strong (st. §§ 22, 34).

חָזָק 1 adj. strong.

חָטָא to sin (§ 34).—Hiph. חָטְיָא  
to condemn as sinful.

חָטָא 3 (ptc.) a sinner, used in  
sing., but חָטָא adj. used in pl.

חָטָא 2 m., sin. § 38. 2.

חָיָה to live (§ 45. 2).

חָיָה to live (§ 42. See p. 8, note 4).

חַי 1 adj. living, f. חַיָּה, § 43. In

oaths חַי is used of God, and

חַי (cstr. or perhaps a con-

tracted abs.) of men: e. g. חַי

נַפְשֵׁךְ יהוה וְחַי יהוה as *J. liveth and*

*as thy soul (= thou) liveth.*

חַיִּים life.

חַיָּה f., a living creature, beast.

חַיִל 2 m., force, valour, power,

army, wealth. § 41.

חַיִל 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 34.

חָכְמָה 2 f., wisdom. § 29.

חֶלֶב m., fat.

חָלָה to be sick (§§ 34, 44 f.).—Impf.

with waw cons. יַחַל.

חָלָה 2 m., disease, sickness. § 45.

חָלַל—Hiph. חָלַל to begin (§ 42).

—Hoph. הוּחַל pass.

חָלַם to dream (§ 34).

חֲלוֹם m., a dream; pl. ֹתָהּ.

חָמַד to desire (st. § 22).—Impf.

יִחְמַד, יִחְמַד (יִחְמַד).—Niph. נִחְמַד

pass.

חֲמֹר m., an ass.

חָמַס 1 m., violence, injury. § 34.

חָנַן to pity (§ 42).—Impf. יִחַן,

יִחַן = יִחַן Gen. 43 29.

חֶסֶד 2 m., mercy, kindness.

חָפַץ to desire, wish (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפֹּץ.

חָפַץ 1 adj. desiring, § 34, cstr.

pl. חֲפִצִּי, see § 22. 4.

חֵץ 2 arrow. § 43.

חֲצֵר 1 c., enclosure, court, village;

pl. ִמָּה, ֹתָהּ. § 34.

חֻק 2 m., statute. § 43.

חָרַב to dry up, be waste (st. § 22).

חָרַב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc.

יִחַר. § 45. 1.

חָרַפָּה 2 f., a reproach.

חָשַׁב to think, reckon.—Impf.

יִחְשַׁב and יִחַ' § 34. 2 c.

חֹשֶׁךְ 2 m., darkness.

חִתְּ Heth; בְּנֵי־חִתְּ Hittites.

## ט

טָהַר to be clean (st. §§ 22, 36).—

Pi. טָהַר to cleanse.

טָהוֹר 1 adj., clean.

טוֹב to be good (§ 40).—Perf. טוֹב.

Other parts from יָטַב.—Impf.

יִטַּב.—Hiph. הִיטִיב. § 39. 1.

טוב 1 adj. *good*. § 41.  
 טוב 2 *m.*, *good things, goods, goodness*. § 41.  
 טל *m.*, *dew*.  
 טעם *to taste* (§ 36).  
 טעם 2 *m.*, *taste, sense*. § 36. 2.

## 4

יאר *m.*, *stream* (esp. Nile).  
 יבש *to be dry* (st. §§ 22, 39).  
 יבשה 1 *f.*, *dry land*.  
 יד 1 *f.*, *hand*. *Your hand* ידכם ;  
 du. ידים, pl. ידות *hands* fig.  
 (handles). § 16. 5.  
 ידע *to know* (י"ו § 39).—Impf.  
 ידע.—Inf. Cstr. ידעת.—Niph.  
 ידע *pass.*—Hiph. הודיע *to*  
*make known*.  
 יהוה *Jahweh*. The vowels are  
 those of אדוני *lord*. With prefix  
 those of ליהוה (i. e. לאדוני). See § 10. 5.  
 יהודה *Judah*.  
 יהונתן *Jonathan*.  
 יהושע יהושע *Joshua*.  
 יום 2 *m.*, *a day*. See p. 153.  
 יונה *f.*, *a dove* ; pl. *im*.  
 יונתן *Jonathan*.  
 יוסף *Joseph*.  
 יטב see טוב.  
 יין 2 *m.*, *wine*. § 41.  
 יוכל *to be able* (§ 39).—Impf. יוכל.  
 ילד *to bear* (י"ו § 39).—Impf.  
 ילד.—Hiph. *to beget*.—Pu. *to*  
*be born*.  
 ילד 2 *m.*, *a boy*. § 29.  
 ילדה 2 *f.*, *a girl*.  
 מולדת 2 *f.*, *kindred*. § 29. 2.

ים 2 *m.*, *sea* ; cstr. ים except in  
 ים-סוף *Red sea*. § 43.  
 ינק *to suck* (י"ו § 39).—Hiph.  
 מינקת *to give suck* ; hence מינקת  
 2 *f.*, *a nurse*. § 29. 2.  
 יסף Qal, and Hiph. הוסיף, *to add*  
 (י"ו § 39. 4).  
 יעף *to be weary*.—Impf. ייעף.  
 § 39. 2. 2 a.  
 יעף 1 adj., *weary*.  
 יעץ *to advise, counsel* (§ 39).—  
 Impf. ייעץ.—Niph. נעץ.  
 עצה 1 *f.*, *counsel*.  
 יפה 1 adj., *fair*. § 45.  
 יצא *to go out* (י"ו § 39).—Impf.  
 יצא ; inf. cstr. יצאת (for יצאת).  
 —Hiph. *to bring out*.  
 יוצא 1 *m.*, *an outgoing*. § 39. 38.  
 יצנ Hiph. הצינ *to set, place*.  
 (§ 39. 3).  
 יצע Hiph. הציע *to spread* (§ 39. 3).  
 יצר *to form* (§ 39).  
 יצר 2 *m.*, *form, imagination*.  
 יקר *to burn*.—Impf. ייקר.—  
 Hoph. *pass.* הוקר. § 39. 2.  
 יקן Qal only in Impf. יקן *to*  
*awake* (§ 39).—Perf. &c. in  
 Hiph. הקין.  
 ירא *to fear* (§ 39).—Impf. יירא.  
 Inf. cstr. יראה.—Niph. נורא ;  
 ptc. *terrible*. Followed by מן,  
 מפני, and פך.  
 ירא 1 adj. *fearing*.  
 ירבעם *Jeroboam*.  
 ירד *to go down* (§ 39. 2. 2 b).—  
 Impf. ירד &c.—Hiph. הוריד *to*  
*bring down*.—Hoph. *pass.*  
 הירדן *the Jordan*.

ירושלם *Jerusalem*. See p. 103.

יָרֵחַ 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה ? יָרֵכָה ? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכָה, cstr. יָרֵכָה.

יָרַשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. *pass.*

יֵשׁ there is—There is water מַיִם.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשֵׁב 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly, dwelling-place.

יִשָּׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph. הוֹשִׁיעַ

to save.—Niph. *pass.* § 39. 2.

יִשְׁעָ 2 *m.*, salvation.

יִשְׁעָ *f.*, *id.*

הַיִּשְׁעָ *f.*, *id.*

יָשָׁר 1 *adj.*, upright, righteous.

יֵתֶר 2 *i.*, remnant, rest.

ב

בְּ prep. *as, like*. § 14. Suff. p. 87, note 1. With rel. בְּאִשֶּׁר *as, when*. When he kept שָׁמַר בְּאִשֶּׁר שָׁמַר, or בְּשָׁמְרוֹ (inf. cstr. § 31. 9 c).

כָּבֵד to be heavy, severe (st. § 22).—Pi. to make heavy, harden, honour.—Niph. be honoured.

כָּבֵד 1 *adj.*, heavy, severe, laden (cstr. כְּבֹד and כָּבֵד. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֵּן adv. *thus*.

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph. הִכִּין to set, establish.—Pô'lâl בּוֹן *id.*

—Niph., Pô'lâl, *pass.* § 40.

כִּי conj., *that, for, because*; of time *when, whenever*. כִּי אִם *except*.

כְּלֵא 2 *i. m.*, a prison. § 38.

כָּלָב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. *pass.*

כֹּל 2 *m.*, all. § 43. כֹּל־דָּבָר *everything*; לֹא... כֹּל־דָּבָר *nothing*.

כֵּן adv., *so, thus*. עַל־כֵּן *therefore*.

כָּסָה to cover (§ 44), Qal only in *ptc. act.* כֹּסֵה and *pass.* כְּסוּי.

—Pi. כָּסָה to cover.—Pu. *pass.*

מְכַסֶּה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; *du.* § 43. Pl. *ôth* (metaphorical)

§ 16. 5.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. *pass.*

כֶּפֶר 2 *m.*, bribe, ransom.

כִּפְיֹר *m.*, young lion.

כְּרוּב *m.*, cherub.

כַּרְם 2 *m.*, vineyard.

כַּרְמֶל *Carmel*, p. 65, note 2.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַח to cut off, cut down.—Niph. *pass.* כָּרַח to make a covenant.

כַּשְׁדִּים *Chaldeans*.

כָּתַב to write.—Niph. *pass.*

כַּתֵּף 1 *f.*, shoulder; cstr. כַּתְּף.

See p. 64.



## ל

ל prep. *to, for*. See § 14. 1.  
 לא adv. *not, no*.  
 לב 2 *m., the heart*, § 43. Pl. *ôth*.  
 לבב 1 *m., id.* Pl. *ôth*.  
 לבד alone. See בַּד.  
 לבש *to put on (clothes), wear*  
 (st. § 22); *acc.*—Hiph. *to*  
*clothe, put on (another); two*  
*acc.* § 27. 1 *d*, § 38. 3.  
 לה *Luz*.  
 לוח *m., tablet*; pl. לוחות.  
 לוט *Lot*.  
 להם Niph. *to fight*. With עם;  
*against* בָּ, *על*; *for* לָ. § 36.  
 להם 2 *c., bread*. § 36. 2. 3.  
 להם מלחמה, מלחמת *f., war*. § 29. 3.  
 לילה usually לַיִל with *He* of *acc.*,  
 2 *m., night*. Pl. לילות § 41.  
 לקח *to take, capture*.—Niph. *pass.*  
 לקר *to learn* (st. § 22).—Pi. לקר  
*to teach*.  
 למה adv., *why?* (מה ל).  
 למען conj., prep., *in order that,*  
*to; for the sake of, with infin.*  
*and impf.* (ענה). § 23. 6,  
 § 49. 5.  
 לקח *to take* (§ 33. 3).—*Impf.*  
 יקח.—*Inf.* קחה.—*Niph.*  
 נלקח *pass.*—(Old) *pass.* נִלְקַח  
 יקח, *impf.* יקח. § 33. 3 *c*.  
 מלקוח *m., plunder*.  
 מלקוחים *m. du., tongs*.  
 לקק *to lick* (§ 42). *Impf.* ילק.—  
 Pi. *id.*  
 לשהן 1 *f., tongue*.

## מ

מאד adv., *very*; also במאד, מ' עד.  
 מאה 1 *f., hundred*; *du.* מאתים.  
 מאומה anything (perhaps = *a*  
*fleck*).  
 מאור See אור.  
 מאכל See אכל.  
 מאם *to reject* (§ 36).  
 מבול *m., the flood (of Noah)*.  
 מדבר 1 *m., pasture, desert*.  
 מדר *to measure* (§ 42).—*Impf.*  
 ימד.—*Niph. pass.*  
 מדוע *wherefore?*  
 מה pron. *what? whatever*, § 13.  
 interj. *how! how!*  
 מואב *Moab*.  
 מונ *to melt* (§ 40).—*Niph. pass.*  
 מולד See ילד.  
 מוצא See יצא.  
 מות *to die* (§ 40). *Perf.* מת.—  
*Impf.* ימות.—*Hiph.* הִמִּית *to*  
*kill*.—Pô'lél מוֹתָ *id.*—*Hoph.*  
*pass.*  
 מת 1 *ptc., dead*.  
 מתי *when?*  
 מתיים *cstr. מתי* (in a few phrases)  
*males, men*.  
 מות 2 *m., death* (§ 41).  
 מוֹבַח See זבח.  
 מחה *to blot out, destroy* (§ 44).  
 מחנה *camp*.  
 מחר 1 *to-morrow*.  
 מטה See נטה.  
 מטר *Qal not in use*.—*Hiph. to*  
*rain*.  
 מטר 1 *m., rain*.  
 מי pron. *who? whoever, who*

*soever; what? whatsoever.* § 13.  
 With prep. בַּיְהוּ *how? by what?*  
 (א. in *p.* and bef. יְהוּ—*Oh that!* with Impf. &c. § 49. 6.  
 מַיִם pl. *m.*, *water.* See p. 57.  
 מִיִּנְקָה. See יִנְקָה.  
 מִכְסֵה. See כֶּסֶה.  
 מְכַר *to sell.*—Niph. *pass.*  
 מְלֵא *to be full* (st. § 22, 38); of,  
*acc.*—Niph. *to be filled.*—Pi.  
*to fill; with two acc.* § 38. 3.  
 מְלֵא I adj. *full.*  
 מְלַאֲךָ I *m.*, *angel, messenger.*  
 מְלַאכָה *f.*, *work; cstr. מְלַאכָה.*  
 § 29. 3.  
 מַלְטָה Qal not in use.—Niph. *to*  
*escape.*—Pi. *to rescue, deliver.*  
 מְלַחֵם. See לָחֵם.  
 מְלַךְ *to rule, be king; over, ג.*  
 —Hiph. *to make one king.*—  
 Hoph. *pass.*  
 מְלֶךְ 2 *m.*, *a king.*  
 מְלֻכָה 2 *f.*, *a queen.*  
 מְמַלְכָה, מְמַלְכָה *a kingdom.* § 29. 3.  
 מְמַלְכֵי. See לָקַח.  
 מִן prep. (§ 14), *out of, from,*  
*away from; hence of cause*  
*by, on account of.* Suff. § 15. 2.  
 Compar. degree § 47.  
 מְנַה *to count, number,* § 44.—  
 Niph. *pass.*  
 מְנוּחָה. See נָחָה.  
 מְנוּחָה 2 *f.*, *an offering, present.*  
 מְסַע *a journeying* (from נָסַע).  
 § 33. 4.  
 מְסַפֵּד 3 *m.*, *mourning.* § 30.  
 מְסַפֵּר. See סָפַר.  
 מְעַבֵּר. See עָבַר.

מְעַט 2 *m.*, *a little, some, a few.*  
 מְעֹלָה *upwards.* See p. 162.  
 מְעַלְל 2 *m.*, *deed, practice* (only in  
 plur., and usually in bad  
 sense).  
 מְעַשֶּׂה. See עָשָׂה.  
 מְצָא *to find* (§ 38).—Niph. *pass.*  
 מְצֹוה. See צִוָּה.  
 מְצֹוִים *Egypt.*  
 מְקוּם. See קוּם.  
 מְקוּל 3 *m.*, *a staff,* § 30. Pl. *ôth.*  
 מְקַק Qal not in use. (§ 42).—  
 Niph. *to melt away.*  
 מְקַרָּא. See קָרָא.  
 מְרָאָה. See רָאָה.  
 מְרַר *to be bitter* (§ 42. 3).—Imp.  
 יִמַּר.—Hiph. הִמַּר *to make bitter.*  
 מַר I adj., *bitter; מְרָא Aramaic*  
*form of fem. מְרָה.*  
 מְרִיבָה. See רִיבָה.  
 מְרִיָּם *Miriam.*  
 מְשֶׁה *Moses.*  
 מְשֻׁבֵּן. See שָׁבֵן.  
 מְשֻׁל *to rule; over, ב.*  
 מְשֻׁל I *m.*, *a proverb.*  
 מְשֻׁמֵּר. See שָׁמַר.  
 מְשֻׁפֵּט. See שָׁפַט.  
 מְשֻׁפְּחָה 2 *f.*, *clan,* § 29. 3.  
 מְתַק *to be sweet* (st. § 22).  
 מְתוּק I adj., *sweet; f. מְתוּקָה.*  
 § 41. I.

נ

נָא enclitic particle of entreaty;  
 נָא־אֵלֵיךָ dissuasive.  
 נָאֵה Qal not in use (§ 38).—Niph.  
*to prophesy.*—Hithp. *id.*; also *to*

- act like an (ecstatic) prophet, to rave.
- נְבִיא 1 m., a prophet.
- נְבַח to bark (§ 37).
- נַבַּח Qal not in use (§ 33).—Hiph. הִבִּיט to look.
- נְבֵלָה 1 f., a corpse, carcase.
- נִבֵּעַ to bubble up; Hiph. הִבִּיעַ to pour forth (§ 33).
- נָדַר Qal not in use (§ 33).—Hiph. הִדִּיר to tell, shew.—Hoph. pass.
- נָדַר 2 prep., before, in presence of. Suff. נְדָרִי.
- נָגַע to touch, smite (§ 33, 37).—Pi. id.—Hiph. make to touch, reach to, נָגַע.
- נִגְעָה 2 i. m., a stroke, plague.
- נָגַף to smite, defeat (§ 33).—Impf. יִגְפֶה.—Niph. pass.
- נָנַשׁ Perf. Qal not in use.—Impf. יִנְשֶׁשׁ.—Perf. in use Niph. נִנְשֶׁשׁ to draw near.—Hiph. to bring near (§ 33).
- נָדַד 1 m., a fugitive (ptc. of נָדַד to wander).
- נָדַד to vow (§ 33).
- נָדַד, נָדַד 2 m., a vow.
- נָהַר 1 m., a river (§ 36). Pl. *im* and *ôth*.
- נָחַח to rest (§ 40).—Hiph. הִנִּיחַ to give rest to (ל of person); and הִנִּיחַ to set down, deposit, place; with waw נָחַח.
- מְנוּחָה 1 m., resting-place. § 41.
- נָסַח to flee (§ 40).
- נָעַח to move about (§ 40); ptc. נָעַח a wanderer.
- נָחַל to inherit, possess.—Hiph.
- to give, to inherit.—Hoph. pass.
- נְחִלָה f., inheritance.
- נָחַל 2 m., torrent, torrent-valley, wady.
- נָחַם Qal not in use.—Niph. נָחַם to repent, to pity (§ 33. 1 d).—Pi. נָחַם to comfort (§ 36).
- נָחַשׁ 1 m., a serpent.
- נָטַח to bend, incline, stretch (§ 33, 44).—Impf. יִטֶּח, apoc. יֵט.—Hiph. id. הִטֶּח, impf. יִטֶּח, apoc. יֵט.
- מִטָּה f., a bed.
- נָטַע to plant (§ 33, 37).—Impf. יִטֶּע.
- נָכַח Qal not in use (§ 33, 44).—Hiph. הִכָּה, to smite; impf. apoc. יִכֶה.—Hoph. pass.
- מִכָּה f., a stroke.
- נָמַר 1 m., a leopard.
- נָסַף to pour out, found; set, establish (from different roots).
- נָסַף 2 i. m., a drink-offering.
- נָעַה. See נָעַח.
- נָעַל 2 f., sandal, shoe. § 36. 2.
- נָעַר 2 m., a lad, § 36. 2; f. נָעָרָה a girl.
- נָפַל to fall (§ 33). Impf. יִפֹּל.—Hiph. הִפִּיל to make fall, cast.
- נָפִישׁ 2 f., breath, soul. Pl. *ôth*.
- נָנַב Qal not in use. (§ 33).—Hiph. הִצִּיב to set, place.—Hoph. pass.—Niph. reflex. and pass.
- נָנַל Qal not in use (§ 33).—Hiph. הִצִּיל to deliver.—Hoph. pass.

נָקִי, (very rarely נִקְיָא) 1 adj., *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נֵר *m.*, *lamp*.

נָשָׂא Qal not in use (§§ 33, 38).

—Hiph. הִשִּׂיא *to deceive, beguile*.

יָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק (ל of person).

נָשָׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf. cstr. (לְשֹׂאָה) שֹׂאָה. Niph. *pass.*

נְתִיב 1 *m.*, and נְתִיכָה *f.*, *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי. נָתַתְּ &c. Impf. יִתֵּן.

Inf. cstr. יִתֵּן, יִתֵּן, &c.

### ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַח *to shut*.—Niph. *pass.*

סוּם 2 *m.*, *a horse*; סוּסָה *f.* *mare*.

סָדַד *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סָלַם 1 *m.*, *a ladder*.

סָמְנָה *to lean, press upon*.—Niph. *reflex. to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סָפַר *to recount, declare*.

סָפַר 3 *m.*, *ptc. scribe*.

סֵפֶר 2 *m.*, *a book*.

מִסְפָּר 1 *m.*, *number*.

סָתַר chiefly in Hiph. *to hide*.—Niph. *reflex. and pass.*, Hithp. *reflex.*

### ע

עָבַד *to labour, till, serve* (§ 34).

Niph. *pass.*

עָבֵד 2 *m.*, *a servant* (§ 34).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עָבַר 2 *m.*, *the other side*; בְּעֵבֶר *beyond*.

(מַעְבָּר or מַעְבֵּר) 1, 3 *m.*, *a ford* (only in cstr. מַעְבָּר).

עָבֹר 1 *m.*, cstr., with בַּ as prep., *on account of*; בְּעֵבְרִי *for my sake*.

עֵגֶל 2 *m.*, and עֵגֶלָה 2 *f.*, *calf, heifer* (§ 34).

עֵד Hiph., הִעֵד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *a witness*.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוּד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 *m.*, *guilt, sin, punishment*. Pl. *oth*.

עוֹלָם 1 *m.*, *age, eternity*; מֵעוֹלָם *from of old*; לְעַד, לְעוֹלָם *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 *m.*, *a bird, fowl*.

עוֹר 3 adj., *blind*.

עֹז *f.*, *she-goat*, pl. עֹזִים. § 43. 4.

עוֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עָזַר 2 *m.*, *help*. Suff. עֲזָרִי. § 34. 4 b.

עֲזָרָא *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרָה *crowm*.  
 עַיִן 2 *f.*, *the eye*, *du.* עֵינַיִם § 41.  
 Pl. עֵינֹוֹת *wells*.  
 עִיר 2 *f.*, *a city*. Pl. עָרִים, *cstr.* עָרֵי.  
 עָלָה *to go up*, *break* (of day)  
 (§ 34, 44).—Impf. יַעֲלֶה, *apoc.*  
 יַעֲלֶה.—Hiph. *bring up*, *offer up*.  
 עַל *prep.*, *upon*, *over*. Suff. p. 70.  
 עִם *prep.*, *with*, *along with*. Suff.  
 p. 142. note 1.  
 עַם 2 *m.*, *people*. § 43.  
 עָמַד *to stand* (§ 34).—Hiph. *set*,  
*place*.  
 עָנָה *to be low*, *afflicted* (§ 44).—  
 Pi. *to afflict*.  
 עָנִי 2 *m.*, *affliction*. § 45.  
 עָנָה *to answer*, *witness* (§ 44);  
*against* ב.  
 כַּעֲנָה *m.*, *answer*; כְּעוֹן *purpose*,  
*intent*; used only with לָּ in  
 לְכַעֲנֵנִי (i) as *prep.*, *on account*  
*of*, *for the sake of*; (ii) as  
*conj.* followed by (a) *inf. cstr.*,  
*to the intent that*, *in order to*,  
 or (b) *impf.*, *with or without*  
 אֶשְׂרָה, *to the intent that*, *in order*  
*that*. § 23. 6, § 49. 5 c.  
 עָנָן 1 *m.*, *a cloud*.  
 עָנַן Qal not in use.—Pi. *to cloud*,  
*to bring on clouds*; *inf. cstr.*  
 with Suff. עֲנִי for עֲנִי. § 3. 3,  
 § 7. 5.  
 עָפָר 1 *m.*, *dust*. § 35.  
 עֵץ 1 *m.*, *tree*. § 18. 3.  
 עֲצָה. See יַעֲזֵב.  
 עָצִים *to become strong*, *numerous*.  
 עֲצָם 2 *f.*, *a bone*. Pl. *im*, *oth*.  
 עָרַב 2 *m.*, *evening*.

עָשָׂק *to oppress*, *injure* (§ 34).  
 עָשָׂה *to do*, *work*, *make* (§ 34, 44).  
 —Impf. *apoc.* יַעֲשֶׂה.—Niph.  
 נַעֲשֶׂה *pass.*, but *fem.* נַעֲשֶׂהָ.  
 מַעֲשֵׂה *m.*, *a work*. § 45.  
 עָשָׂן *to smoke*. § 34.  
 עַת 2 *c.*, *time*. Pl. *im*, *oth*. § 43. 4.  
 עַתָּה *adv.*, *now*.  
 עָרַר Qal and Hiph. *to pray*,  
*entreat*.

## פ

פֶּה *m.*, *mouth*. See p. 153.  
 עַל-פִּי *according to*. See p. 129.  
 לִפִּי חֶרֶב *with the edge of the*  
*sword*.  
 פֶּחַ 2 *m.*, *snare*. § 43.  
 פֶּלֶא 2 *i. m.*, *a wonder*.  
 פְּלִשְׁתִּים *Philistines*.  
 פָּנִים 1 *m.*, pl. *face*, *faces*.  
 לְפָנַי *formerly*, לְפָנַי *before*, לְפָנַי *be-*  
*fore me*; p. 69.  
 פָּן *conj.*, *lest*, with *impf.*  
 פָּעַל *to do* (§ 36); *ptc.* פֹּעֵל *a*  
*worker*.  
 פָּעַל 2 *m.*, *a work*. § 36.  
 פָּצָה *to open* (mouth).  
 פָּקַד *to visit*, *inspect*, *review*.—  
 Niph. *pass.*—Hiph. *to com-*  
*mit to*.  
 פָּקִיד 1 *m.*, *an overseer*.  
 פְּקוּדָה *m.*, *a precept*.  
 פָּקַח *to open* (of eyes &c.) (§ 37).  
 Niph. *pass.*  
 פָּר 1 *m.*, *an ox*; *f.* פָּרָה *a cow*,  
 p. 57, footnote. § 43.  
 פָּרָה *to be fruitful*, *bear fruit*  
 (§ 44).

פֵּרִי 2 *m.*, *fruit*. § 45.  
 פֶּרַעַה *Pharaoh*.  
 פִּשַׁע *to rebel; against*, ב.  
 פִּשְׁעָה 2 *i. m.*, *rebellion, transgression*.  
 פֶּת 2 *i. m.*, *a morsel, bit*. Suff.  
 פֶּתִי § 43. 1.  
 פִּתְּהָ *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתֵּה.  
 פִּתִּי 2 *m.*, *simple*. § 45. 3.  
 פִּתַּח *to open*. § 37.  
 פֶּתַח 2 *i. m.*, *an opening, door*.  
 מִפְתָּח 3 *m.*, *a key, an opening*; cstr. מִפְתָּחוֹ § 30.

## צ

צֹאן 2 *c.*, *a flock* (small cattle).  
 צָבָא 1 *m.*, *a host, time of service*. Pl. *ôth*. § 38. 2.  
 צָדִיק *to be righteous, just* (st. § 22).—Hiph. (Pi.) *to justify*.—Hithp. *to justify oneself*.  
 צִדְקָה 2 *i. m.*, *righteousness*. § 29. 1 b.  
 צִדְקָה 1 *f.*, *id.*  
 צַדִּיק *righteous, just*; only *mas.*  
 צוּד *to hunt* (§ 40).  
 צוּה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc. יִצְוֶה, *imp.* יִצֹּ.—Pu. *pass.* § 44.  
 מִצְוָה *f.*, *a command*.  
 צִיּוֹן *Zion*.  
 צֶלַל 2 *m.*, *a shadow*. § 43.  
 צֶלֶם 2 *m.*, *an image, likeness*.  
 צָלַע *to halt, limp* (§ 37).  
 צָלַע 1 *f.*, *side, rib*; cstr. צָלַעַת.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.  
 צֶמַח 2 *i. m.*, *a sprout, branch*.  
 צָעַק *to cry out*. § 36.  
 צָפַן *to hide, lay up*.  
 צָפוֹן 1 *m.*, *the north*.  
 צַפְרָדַע 3 *f.* coll. *frogs* (pl. *im*).  
 צַר 1 *adj.*, *adversary*. § 43.

## ק

קָבַח *to curse* (§ 42).  
 קָבַץ *to collect, gather*.—Pi. *id.*  
 קָבַר *to bury*.—Niph. *pass.*  
 קִבְרָה 2 *i. m.*, *a grave*.  
 קָדִישׁ *to be holy, sacred* (st. § 22).—Pi. *to hallow, sanctify*.—Hiph. *id.*—Niph., Hithp. *reflexive*.  
 קָדוֹשׁ 1 *adj.*, *holy*.  
 קִדְשׁ 2 *m.*, *holiness, sanctuary*.  
 מִקְדָּשׁ 1 *m.*, *sanctuary*.  
 קוֹל 2 *m.*, *voice, sound*. § 41.  
 קוּם *to arise, stand* (§ 40, Parad.).—Hiph. *to set up, establish*.  
 קָם 1 *ptc.*, *standing*. § 41.  
 מְקוּם 1 *c.*, *a place*. Pl. *ôth*.  
 קַוִּין 2 *m.*, *thornbush, thorn*. § 41.  
 קָטַן *to be little* (st. § 22, Parad.).  
 קָטַן 1 *adj.*, *little* (not inflected but very common).  
 קָטַן 1 *adj.*, *little, f.* קָטָנָה (inflected form). See § 43. 4.  
 קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.  
 קָלִיל 1 *adj.*, *light, swift*. § 43.  
 קָנָה *to acquire, buy, possess*. § 44.

מְקַנְהָ *m.*, possession, property, cattle. § 45.

קָן 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*, קָרָא לוֹ קַיִן *he called him Cain*; קָרָא לוֹ נִקְרָא *he was called.* See p. 142.

מְקַרְא 1 *m.*, convocation, an assembly. § 38.

קָרָה and קָרָא *to befall, acc.* § 38.

1. 5. Inf. cstr. *f.* קָרָאָה, with prep. לְקָרָאתִי *to meet me*; לְקָרָאתִי הָאִישׁ *to meet (against) the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרוֹב 1 *adj.*, near, neighbour, relative.

בְּקִרְבִי 2 *i. m.*, inside, heart. בְּקִרְבִי הָעִיר *within me*; בְּקִרְבִי הָעִיר *within, in the midst of, the city.* § 29. 1b.

קָרָן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קָשֶׁת 2 *f.*, a bow.

### ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה.

apoc. יִרְאֶה, יִרְאֶה &c., but וִירְאֶה 3 *m.*, 3 *f.*, וִירְאֶה.—Niph. *pass.*, *to appear.*—Hiph. *to shew, two acc.*

מְרִאָה *m.*, a sight, appearance, face. § 45.

רֹאשׁ 2 *m.*, head; pl. רֹאשִׁים. § 41. 5.

רִאשׁוֹן *adj.*, first, former. § 48. 2.

רַבֵּן *to be many* (§ 42), used only in Perf. and Inf. cstr.

רַב 1 *adj.*, great, much; pl. many. § 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרְבֶּה and יִרְבֵּה.—Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv.*, much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַץ *to lie down* (of beasts) (st. § 22).

מְרִבֵּץ 3 *m.*, a stall, lair; cstr. מְרִבֵּץ. § 30.

דָּגַל *to slander.*

רִגְלָה 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl. *ôth.*

רוּם *to be high, to rise up* (§ 40).

—Hiph. *to lift up.* Ex. 40.—

Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רָזַח *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחֵב 2 *m.*, breadth.

רָחֵב 2 *f.*, broadway, street. Pl. *ôth.*

רָחַם *to love* (§ 36).—Pi. רָחַם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, distant.

רָיַב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*  
 רִיק 2 *m.*, *emptiness, vanity.*  
 רֵק (רִיק) *empty.*  
 רָכַב to ride (st. § 33).—Hiph. to set upon a beast.  
 רִמַּח 2 *m.*, *a lance, spear.*  
 רָמַס to tread.  
 רָמַשׁ to creep.  
 רִמְשׁ 2 *m.*, *creeping things, coll.*  
 רָנָה 2 *f.*, *a ringing cry, complaint.*  
 רָעַב to be hungry (st. § 22).  
 רָעַב 1 *adj.*, *hungry, famished.*  
 רָעַב 1 *m.*, *hunger, famine.*  
 רָעָה to feed, tend (§ 44).—Ptc. רָעָה a shepherd.  
 רֵעָה *m.*, *a friend; רֵעָהוּ . . . אִישׁ אֶחָד . . . another.* § 45. 4.  
 רָעַע to be evil (§ 42, st.).—Hiph. רָעַע to afflict, injure.  
 רַע 1 *adj.*, *evil; f. רַעָה an evil.*  
 רָעַשׁ to quake (§ 36).—Hiph. to shake.  
 רָעַשׁ 2 *m.*, *earthquake.*  
 רָפָא to heal (§ 38).—Niph. *pass.*  
 רָצְפָה 2 *f.*, *a coal, hot stone.*  
 רָקַב to rot (st. § 22).  
 רָקִיעַ 1 *m.*, *firmament.*  
 רָשָׁע 1 *adj.*, *wicked.*

ש

שָׁאֵב to draw (water). § 36.  
 שָׁאַל to ask (§ 36); ל in reference to.  
 שְׁאוֹל *c.*, *Sheol, the underworld.*  
 שְׁאוּל Saul.  
 שָׂאָר to be left over, to remain (Qal rare).—Hiph. to leave over.—Niph. *pass.*

שָׁבָה § 44 *f.*, *to take captive.*  
 שֵׁבֶט 2 *m.*, *rod, sceptre, tribe.*  
 שִׁבְעַת 2 *seven; שִׁבְעִי seventh.* § 48.  
 שָׁבַע Qal not in use.—Niph. to swear (§ 37).  
 שָׁבַר to break.—Niph. *pass.* Ptc. שָׁבֵר broken.—Pi. to break in pieces.  
 שָׁבַר 2 *i.*, and שָׁבַר 1 *m.*, *breach.*  
 שָׁבַר to buy or sell corn.  
 שָׁבַר 2 *m.*, *grain, corn.*  
 שָׁבַח to rest, cease.—Hiph. to finish.  
 שָׁבַח 1 *c.*, *rest, sabbath.*  
 שְׁדֵי *m.*, *almighty (?) generally with אֵל God.*  
 שׁוּב to turn, return (§ 40).—Hiph. to restore, bring back.  
 שׁוּפָר 1 *c.*, *a trumpet.* Pl. *ôth.*  
 שָׁקַל 2 *m.*, *street.* Pl. שְׁקָלִים § 41.  
 שׁוֹר 2 *m.*, *ox.* Pl. שְׁוָרִים § 41.  
 שָׁחַט to slay, slaughter (§ 36, Parad.).  
 שָׁחַר 2 *m.*, *dawn.*  
 שָׁחַח Qal not in use.—Pi. שָׁחַח to destroy (§ 36).—Hiph. *id.*; to act corruptly, to corrupt.—Niph. *pass.*  
 שִׁיר 2 *m.*, *a song; f. id.* § 41.  
 שִׁיחַ to set, place (§ 40).  
 שָׁכַב to lie down (st. § 22).  
 שָׁכַח to forget (§ 37).—Niph. *pass.*  
 שָׁכַל to be bereaved (of children) (st. § 22).  
 שֵׁכֶם *m.*, *shoulder.* Suff. שְׁכָמֹךָ.  
 שָׁכַן to dwell.—Impf. יִשְׁכֵּן (§ 22. 2).  
 Hiph. to cause to dwell, place.



מִשְׁכָּן 1 *m.*, dwelling, tabernacle.

שָׁכַר to be drunken (st. § 22).

שָׁלַח to send, stretch out.—Pi. send away; let go.

שֻׁלְחָן 2 *c.*, a table.

שָׁלַךְ Qal not in use.—Hiph. to cast, cast off.—Hoph. pass.

שָׁלֵם to be whole, sound (st. § 22).

—Pi. to complete, perform, pay.

שָׁלֵם 1 *adj.*, whole, sound.

שְׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 *adj.*, three. § 48.

שָׁמָּה *adv.*, there; שָׁמָּה thither; מִשָּׁם from there, thence.

שֵׁם 3 *m.*, a name. Pl. שְׁמוֹת. § 30. 2.

שָׁמַד Qal not in use.—Hiph. to destroy.—Niph. pass.

שָׁמוּאֵל Samuel.

שָׁמַיִם 1 *pl.*, heaven, heavens. § 16. 5.

שָׁמֵם to be desolate (§ 42). Impf.

יָשַׁם and יָשַׁם.—Hiph. to desolate.—Niph. pass.

שָׁמַע to hear, listen to, אֵל, ל, ב, ( § 22).—Niph. pass.

שִׁמְעָה 2 *m.*, a report.

שָׁמַר to keep, watch.—Niph. to take heed, beware.—Hithp. to keep oneself.

שָׁמַר 3 *ptc.*, watchman.

מִשְׁמָר 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.

שָׁמֶשׁ 2 *c.*, the sun.

שָׁמְשׁוֹן Samson.

שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du.*, two. § 48.

שֵׁנִי 1 *adj.*, second. § 48.

שָׁעַן Qal not in use.—Niph. to lean, rest on.

שָׁעַר 2 *c.*, a gate.

שָׁפְחָה 2 *f.*, handmaid.

שָׁפַט to judge.—Niph. to litigate.

שָׁפֵט 3 *ptc.*, a judge.

מִשְׁפָּחָה 1 *m.*, judgment.

שָׁפַף to pour out, spill.—Niph. pass.

שָׁפַל to be low, abased (st. § 22).

שָׁקַל to weigh.—Niph. pass.

שָׁרַץ to swarm; with acc.

שָׁרִיץ 2 *m.*, creeping things.

שָׁרַח Qal not in use.—Pi. שָׁרַח to serve, minister (§ 36).

שָׁקָה See next word.

שָׁתָה to drink (§ 44).—Impf.

apoc. יִשְׁתָּה.—Niph. pass.—

Hiph. הִשְׁתָּה to give drink, to water.

מִשְׁתָּה *m. ptc.*, a cupbearer, butler; also butlership.

מִשְׁתֵּה *m.*, a feast.

## ש

שָׂבַע to be sated, satisfied (st. § 37); with, acc.—Hiph. to satisfy; one with—, two acc.

שָׂדֵה (שָׂרִי poet.) 1 *m.*, a field. § 45. 3.

שָׂחַק to laugh (§ 36); Pi. to play, sport.

שִׁיחָה *f.*, meditation.

שָׂם to set, place (§ 40).

שָׂבַל 2 *i. m.*, understanding.

שָׂמַח to rejoice, be glad (§ 37).

שָׂמַח adj., *glad, joyful*.  
 שָׂנֵא to hate (§ 38. st.).  
 שֵׁפָה I f., *lip, edge, bank; du.*  
 שֵׁפָתַיִם pp. 68 f.  
 שָׂרָה Sarah.  
 שָׂרַף to burn.—Niph. pass.  
 שָׂרָף I m., *a seraph*.  
 שָׂר I m., *a prince, captain*. § 43.

## ת

תֵּבָה I f., *ark (ē firm)*.  
 תְּוֹךְ 2 m., *midst; cstr. תּוֹךְ*, § 41.  
 תּוֹכִי *within me*.  
 תּוֹלְדוֹת pl. f., *generations, history*  
 (see יֵלֵד).

תּוֹרָה f., *instruction, law (ירה)*.  
 תַּחַת prep., *under, beneath, instead of*.—Suff. תַּחְתִּי § 36. 2.  
 תָּמַם to be complete, ended (§ 42).  
 —Impf. יָתַם.—Hiph. to complete, finish.  
 תָּם I adj., *complete, perfect* (§ 43).  
 תָּמִים I adj., *id.*  
 תָּמִיד adv., *continually*.  
 תְּמָר 2 m., *a palm tree*.  
 תְּפָאֵרָה and תְּפָאֶרֶת 2 f., *glory*.  
 תְּפִלָּה *prayer*.  
 תָּקַע to strike, blow (a trumpet).  
 תְּרִדְמָה f., *a deep sleep (רדם)*.  
 תְּשׁוּעָה See יִשׁוּעַ.

## ADDENDA.

- On p. 189, col. 2, *insert*—  
 אֵן (*where*, not used), only in the compound מֵאֵן *whence?*  
 On p. 190, col. 1, *insert*—  
 אָנָּה (אֵן with ה locale, § 17. 3), *whither?*  
 On p. 190, col. 2, *insert*—  
 בִּינָה I f., *understanding*.  
 On p. 193, col. 2, *insert*—  
 חָסָה to seek refuge (to trust); כֵּן *in*.  
 On p. 193, col. 2, *insert*—  
 חָסַר to lack, need (§§ 22, 34).  
 On p. 194, col. 2, *insert*—  
 יַעֲקֹב Jacob.  
 On p. 198, col. 1, *insert*—  
 נֹח Noah.  
 On p. 204, col. 1, *insert*—  
 שְׁלֹמֹה Solomon.

**PARADIGMS OF VERBS.**

## THE REGULAR

		Qal		Niph'al
		act.	stat.	
<i>Perf. Sing.</i>	3 m.	קָטַל	כָּבַד	נִקְטַל
	3 f.	קָטְלָה	כָּבְדָה	נִקְטְלָה
	2 m.	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ
	2 f.	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ
	1 c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי
<i>Plur.</i>	3 c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ
	2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם
	2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן
	1 c.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i>	3 m.	יִקְטַל	יִכְבֵּד	יִקְטַל
	3 f.	תִּקְטַל	תִּכְבֵּד	תִּקְטַל
	2 m.	תִּקְטַל	תִּכְבֵּד	תִּקְטַל
	2 f.	תִּקְטְלִי (י)	תִּכְבְּדִי	תִּקְטְלִי
	1 c.	אִקְטַל	אִכְבֵּד	אִקְטַל (אִקְטַל)
<i>Plur.</i>	3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ (ו)	תִּכְבְּדוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטַל	נִכְבֵּד	נִקְטַל
<i>Imp. Sing.</i>	2 m.	קַטַּל (קְטַלְהוּ)	כַּבֵּד (כַּבְּדוּהוּ)	הִקְטַל (הִקְטַל)
	2 f.	קַטְלִי (קְטַלִּי)	כַּבְּדִי	הִקְטְלִי
<i>Plur.</i>	2 m.	קְטְלוּ	כַּבְּדוּ	הִקְטְלוּ
	2 f.	קְטַלְנָה	כַּבְּדֶנָּה	הִקְטַלְנָה
<i>Jussive</i>	3 sing.	יִקְטַל	יִכְבֵּד	יִקְטַל (יִקְטַל)
	waw cons. <i>impf.</i>	וַיִּקְטַל	וַיִּכְבֵּד	וַיִּקְטַל (וַיִּקְטַל)
<i>Cohortative</i>	1 sing.	אִקְטַלְהוּ	אִכְבְּדוּהוּ	אִקְטַלְהוּ
	waw cons. <i>perf.</i>	וַאֲקַטְלֶה	&c.	
<i>Inf. cstr.</i>		קָטַל (כַּבֵּד)	כַּבֵּד (כַּבֵּד)	הִקְטַל
	absol.	קָטוּל	כַּבּוּד	הִקְטַל, נִקְטַל
<i>Part. act.</i>		קָטַל	כַּבֵּד	קָטַן
	pass.	קָטוּל		נִקְטַל

## VERB. §§ 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָטַל (קָטַל)	קָטַל	הִתְקַטַּל (קָטַל)	הִקְטִיל	הִקְטַל
קָטַלְהָ	קָטַלְהָ	הִתְקַטַּלְהָ	הִקְטִילְהָ	הִקְטַלְהָ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
קָטַלְוּ	קָטַלְוּ	הִתְקַטַּלְוּ	הִקְטִילוּ	הִקְטַלוּ
קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְיָ	תִּקְטַלְיָ	תִּתְקַטַּלְיָ	תִּקְטִילְיָ	תִּקְטַלְיָ
אִקְטַל	אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
תִּקְטַלוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
קָטַל		הִתְקַטַּל	הִקְטַל	
קָטַלְיָ		הִתְקַטַּלְיָ	הִקְטַלְיָ	
קָטַלְוּ	wanting	הִתְקַטַּלוּ	הִקְטַלוּ	wanting
קָטַלְנָה		הִתְקַטַּלְנָה	הִקְטַלְנָה	
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטַל	&c.
וַיִּקְטַל	וַיִּקְטַל	וַיִּתְקַטַּל	וַיִּקְטַל	
אִקְטַלְהָ		אִתְקַטַּלְהָ	אִקְטַלְהָ	
קָטַל	(קָטַל)	הִתְקַטַּל	הִקְטִיל	(הִקְטַל)
קָטַל קָטַל	קָטַל	(הִתְקַטַּל)	הִקְטַל	(הִקְטַל)
מִקְטַל		מִתְקַטַּל	מִקְטִיל	
	יִקְטַל			מִקְטַל

THE VERBAL SUFFIXES

See also suffixes to

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָבַד קָטַל	קָטַלְהָ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָבַדְנִי קָטַלְנִי	קָטַלְתִּנִּי קָבַד'	קָטַלְתָּנִי	קָטַלְתִּינִי <sup>1</sup>
2 m.	קָבַדְךָ קָטַלְךָ	קָטַלְתְּךָ	—	—
2 f.	&c. קָבַדְךָ קָטַלְךָ	קָטַלְתְּךָ	—	—
3 m.	קָטַלְהוּ	קָטַלְתֶּהוּ	קָטַלְתֶּמוּ	קָטַלְתֶּימוּ
3 f.	קָטַלְהָ	קָטַלְתֶּהָ	קָטַלְתֶּהָ	קָטַלְתֶּיָהּ
pl. 1 c.	קָטַלְנוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּינּוּ
2 m.	קָבַדְכֶם קָטַלְכֶם	—	—	—
2 f.	קָטַלְכֶן	—	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְנָן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְבֹּד יִקְטֹל	יִקְטֹלוּ	קָטַל קָבַד	קָטַלוּ
s. 1 c.	יִקְבֹּדְנִי יִקְטֹלְנִי	יִקְטֹלוּנִי יִקְבֹּד'	קָטַלְנִי <sup>2</sup> קָבַד'	קָטַלוּנִי קָבַד'
2 m.	יִקְבֹּדְךָ יִקְטֹלְךָ	יִקְטֹלוּךָ	—	—
2 f.	&c. יִקְטֹלְךָ	יִקְטֹלוּךָ	—	—
3 m.	יִקְטֹלְהוּ	יִקְטֹלוּהוּ	קָטַלְהוּ	&c.
3 f.	יִקְטֹלְהָ (הָ)	יִקְטֹלוּהָ	קָטַלְהָ (הָ)	as in
pl. 1 c.	יִקְטֹלְנוּ	יִקְטֹלוּנוּ	קָטַלְנוּ	imperf.
2 m.	יִקְטֹלְכֶם יִקְבֹּד'	יִקְטֹלוּכֶם יִקְבֹּד'	—	plural
2 f.	יִקְטֹלְכֶן	יִקְטֹלוּכֶן	—	—
3 m.	יִקְטֹלְתֶם	יִקְטֹלוּתֶם	קָטַלְתֶּם	—
3 f.	יִקְטֹלְנָן	יִקְטֹלוּנָן	קָטַלְנָן	—

And so all parts of impf. ending in a Cousonant.

So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes תִּקְטֹלוּ.

<sup>1</sup> This column may be also written defectively, e.g. קָטַלְתִּינִי, &c. <sup>2</sup> The first syll. throughout imperative is half-open, e.g. קָהַבְנִי.

REGULAR VERB. § 31.

Lamedh He verbs, p. 229.

Qal		Pi'el	
1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.
קטלתי	קטלו	קטלתם	קטלנו
—	קטלתי כבד'	קטלתיו	—
קטלתיך	קטלתיך	—	קטלתיך
קטלתיך	קטלתיך	—	&c.
קטלתיהו	קטלתיהו	&c.	as 3 pl.
קטלתייה	קטלתייה	as 3 pl.	—
—	קטלנו	—	—
קטלתים	—	—	קטלתם
קטלתיו	—	—	קטלתו
קטלתיהם	קטלתיהם	—	קטלתיהם
קטלתיהו	קטלתיהו	—	קטלתיהו

Impf. and imper. with *vāu* energ.

'קטל	קטלי
'קטלי	קטלי
'קטלי	קטלי
—	קטלי
קטלני	קטלני
קטלני	קטלני

Infinitive constr.

קטל	קטל	קטל
קטלי	קטלי	קטלי
קטלך	קטלך	קטלך
קטלך	קטלך	קטלך
קטליו	קטליו	קטליו
קטלנו	קטלנו	קטלנו
קטלכם	קטלכם	קטלכם
קטלנו	קטלנו	קטלנו
קטלכם	קטלכם	קטלכם
קטלכם	קטלכם	קטלכם
קטלכם	קטלכם	קטלכם
קטלכם	קטלכם	קטלכם

For the use and meaning of these suff. see § 31. 9 a.  
 The first syll. is half-open: e.g. קטלו, except before ך and כם, where it is closed, e.g. קטלך, קטלכם; cf. § 31. 3 c.

## PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	(נָבַשׁ)	נָבַשׁ	נִבְשַׁשׁ	הִבְשִׁישׁ	הֻבְשַׁשׁ
3 f.			נִבְשַׁשְׁתָּ	הִבְשִׁישְׁתָּ	הֻבְשַׁשְׁתָּ
2 m.			נִבְשַׁשְׁתָּ	הִבְשִׁישְׁתָּ	הֻבְשַׁשְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִבְשֵׁשׁ	יִבְשֵׁשׁ	יִבְשַׁשׁ	יִבְשִׁישׁ	יִבְשֵׁשׁ
3 f.	תִּבְשֵׁשׁ	תִּבְשֵׁשׁ	&c.	תִּבְשִׁישׁ	
2 m.	תִּבְשֵׁשׁ	תִּבְשֵׁשׁ		תִּבְשִׁישׁ	
2 f.	תִּבְשֵׁשְׁי	תִּבְשֵׁשְׁי		תִּבְשִׁישְׁי	
1 c.	אִבְשֵׁשׁ	אִבְשֵׁשׁ		אִבְשִׁישׁ	
<i>Plur.</i> 3 m.	יִבְשֹׁשׁוּ	יִבְשֹׁשׁוּ		יִבְשִׁישׁוּ	
3 f.	תִּבְשֹׁשְׁנָה	תִּבְשֹׁשְׁנָה		תִּבְשִׁישְׁנָה	
2 m.	תִּבְשֹׁשׁוּ	תִּבְשֹׁשׁוּ		תִּבְשִׁישׁוּ	
2 f.	תִּבְשֹׁשְׁנָה	תִּבְשֹׁשְׁנָה		תִּבְשִׁישְׁנָה	
1 c.	נִבְשֵׁשׁ	נִבְשֵׁשׁ		נִבְשִׁישׁ	
<i>Imp. Sing.</i> 2 m.	בִּשֵׁשׁ (בְּשֹׁד)	נִבֵּל	הִבְשִׁישׁ	הִבְשֵׁשׁ	
2 f.	בִּשֵׁשְׁי	נִבֵּלְי	הִבְשִׁישְׁי	הִבְשֵׁשְׁי	
<i>Plur.</i> 2 m.	בִּשֹׁשׁוּ	נִבֵּלוּ	הִבְשִׁישׁוּ	הִבְשֵׁשׁוּ	wanting
2 f.	בִּשֹׁשְׁנָה	נִבֵּלְנָה	הִבְשִׁישְׁנָה	הִבְשֵׁשְׁנָה	
<i>Juss.</i> 3 sing.				יִבְשֵׁשׁ	
<i>waw cons. impf.</i>				יִבְשֵׁשׁ	
<i>Cohort.</i> 1 sing.	אִבְשֵׁשׁ			אִבְשִׁישׁ	
<i>waw cons. perf.</i>	וְנִבְשַׁשְׁתָּ				
<i>Inf. cstr.</i>	בְּשִׁישׁ	נִבֵּל	הִבְשִׁישׁ	הִבְשִׁישׁ	הֻבְשֵׁשׁ
<i>absol.</i>	נִבְשֵׁשׁ	נִבֵּל	הִבְשִׁישׁ	הִבְשֵׁשׁ	הֻבְשֵׁשׁ
<i>Part. act.</i>	נִבְשֵׁשׁ	נִבֵּל	נִבְשֵׁשׁ	מִבְשִׁישׁ	
<i>pass.</i>	נִבְשֵׁשׁ	—			מִבְשֵׁשׁ



## PE NUN VERB. § 33.

	Qal		Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִתַּן	לָקַח
3 f.	נָתְנָה	לָקַחָהּ		
2 m.	נָתַתָּה יָהּ	לָקַחְתָּ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur.</i> 3 c.	נָתַנוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַנּוּ			
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִלְקַח, יִתֵּן	יִקַּח
3 f.	תִּתֵּן	תִּקַּח		
2 m.	תִּתֶּן	תִּקַּח		
2 f.	תִּתְּנִי	תִּקְחִי		
1 c.	אֶתֵּן יָהּ	אֶקַּח		
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ		
3 f.				
2 m.	תִּתְּנוּ	תִּקְחוּ		
2 f.				
1 c.	נִתֵּן	נִקַּח		
<i>Imp. Sing.</i> 2 m.	הֵן, תִּתְּנֵהּ	קַח, קַחְהָ		
2 f.	תִּתְּנִי	קַחִי		
<i>Plur.</i> 2 m.	תִּתְּנוּ	קַחוּ		
2 f.				
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח		
<i>wav cons. impf.</i>	יִתֵּן	יִקַּח		
<i>Inf. estr.</i>	מִתֵּן, מִתְּנֵהּ (נָתַן)	מִקַּח, מִקְחָהּ	מִלְקַח, מִנִּתְּנֵהּ	
<i>abs.</i>	מִתֵּן	מִקַּח	מִלְקַח	
<i>Part. act.</i>	מִתֵּן	מִקַּח		
<i>pass.</i>	מִתְּנֵהּ	מִקְחָהּ	מִנִּתְּנֵהּ	

## PE GUTTURAL

		Qal		Niph.	
		act.	stat.		
<i>Perf. Sing.</i>	3 m.	הָחֵם	חָקַח	נָחַם	נִחַם
	3 f.	חָמְדָה		נִחַמְדָה	
	2 m.	חָמְדָתָ		נִחַמְדָתָ	
	2 f.	חָמְדָתְ		נִחַמְדָתְ	
	1 c.	חָמְדָתִי		נִחַמְדָתִי	
<i>Plur.</i>	3 c.	חָמְדוּ		נִחַמְדוּ	
	2 m.	חָמְדַתֶם		נִחַמְדַתֶם	
	2 f.	חָמְדַתְן		נִחַמְדַתְן	
	1 c.	חָמְדָנִי		נִחַמְדָנִי	
<i>Impf. Sing.</i>	3 m.	יִחַם	יִחַקֵּץ	יִחַם	יִחַם
	3 f.	תִּחַמְדִי	תִּחַקְצִי	תִּחַמְדִי	תִּחַמְדִי
	2 m.	תִּחַמְדֶּךָ	תִּחַקְצֶךָ	תִּחַמְדֶּךָ	תִּחַמְדֶּךָ
	2 f.	תִּחַמְדִּי	תִּחַקְצִי	תִּחַמְדִּי	תִּחַמְדִּי
	1 c.	אֶחַמְדֶּךָ	אֶחַקְצֶךָ	אֶחַמְדֶּךָ	אֶחַמְדֶּךָ
<i>Plur.</i>	3 m.	יִחַמְדוּ	יִחַקְצוּ	יִחַמְדוּ	יִחַמְדוּ
	3 f.	תִּחַמְדְנָה	תִּחַקְצְנָה	תִּחַמְדְנָה	תִּחַמְדְנָה
	2 m.	תִּחַמְדוּ	תִּחַקְצוּ	תִּחַמְדוּ	תִּחַמְדוּ
	2 f.	תִּחַמְדְנָה	תִּחַקְצְנָה	תִּחַמְדְנָה	תִּחַמְדְנָה
	1 c.	נִחַמְדֶּךָ	נִחַקְצֶךָ	נִחַמְדֶּךָ	נִחַמְדֶּךָ
<i>Imp. Sing.</i>	2 m.	חַמְדֵּךָ	חַקְצֵךָ	חַמְדֵּךָ	חַמְדֵּךָ
	2 f.	חַמְדִּי	חַקְצִי	חַמְדִּי	חַמְדִּי
<i>Plur.</i>	2 m.	חַמְדוּ	חַקְצוּ	חַמְדוּ	חַמְדוּ
	2 f.	חַמְדְנָה	חַקְצְנָה	חַמְדְנָה	חַמְדְנָה
<i>Juss. 3 sing.</i>					
<i>waw cons. impf.</i>		וַיִּחַמְדֵּךָ	וַיִּחַקְצֵךָ		
<i>Cohort. 1 sing.</i>		אֶחַמְדֶּךָ			
<i>waw cons. perf.</i>		וַיִּחַמְדָּךָ			
<i>Inf. cstr.</i>		חַמְדֵּךָ		חַמְדֵּךָ	
<i>absol.</i>		חַמְדֵּךָ		חַמְדֵּךָ	
<i>Part. act.</i>		חַמְדֵּךָ		חַמְדֵּךָ	
<i>pass.</i>		חַמְדֵּךָ		חַמְדֵּךָ	

VERB. § 34.

PE 'ALEPH. § 35

Hiph.	Hoph.	Qal
הַעֲמִיד הַחֹתִים	הַעֲמֵד הַחֹתִים	אָכַל
הַעֲמִידָה	הַעֲמֵדָה	
הַעֲמִידְתָּ	הַעֲמֵדְתָּ	
הַעֲמִידְתִּי	הַעֲמֵדְתִּי	
הַעֲמִידוּ	הַעֲמֵדוּ	
הַעֲמִידְתֶּם	הַעֲמֵדְתֶּם	
הַעֲמִידְתֶּן	הַעֲמֵדְתֶּן	
הַעֲמִידְנִי	הַעֲמֵדְנִי	
יַעֲמִיד	יַעֲמֵד	יֹאכַל
תַּעֲמִיד	תַּעֲמֵד	תֹּאכַל
תַּעֲמִידְךָ	תַּעֲמֵדְךָ	תֹּאכַלְךָ
אֶעֱמִיד	אֶעֱמֵד	אֹכַל
יַעֲמִידָה	יַעֲמֵדָה	יֹאכְלוּ
תַּעֲמִידְנָה	תַּעֲמֵדְנָה	תֹּאכְלֶנָּה
תַּעֲמִידוּ	תַּעֲמֵדוּ	תֹּאכְלוּ
תַּעֲמִידְנָה	תַּעֲמֵדְנָה	תֹּאכְלֶנָּה
נֶעֱמִיד	נֶעֱמֵד	נֹאכַל
הַעֲמֵד		אָכַל
הַעֲמִידִי		אֹכְלִי
הַעֲמִידֶיךָ	wanting	אֹכְלוֹ
הַעֲמִידְנָה		אֹכְלֶנָּה
יַעֲמֵד		
יַעֲמֵדְךָ		יֹאכַל (יֹאמֵר)
אֶעֱמִידָה		אֹכְלָה
וְהַעֲמִידְתָּ		
&c. הַעֲמִיד		אָכַל
הַעֲמֵד	&c. הַעֲמֵד	אָכַל
&c. מַעֲמִיד		אָכַל
	&c. מַעֲמֵד	אָכַל

## 'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַם)	נָחַם נִשְׁחַט
3 f.	שָׁחַטָה	נִשְׁחַטָה
2 m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ
2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי
<i>Plur.</i> 3 c.	שָׁחַטוּ	נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנִי	נִשְׁחַטְנִי
<i>Impf. Sing.</i> 3 m.	יִשְׁחַט	יִנָּחֵם
3 f.	תִּשְׁחַט	תִּנָּחֵם
2 m.	תִּשְׁחַטְתָּ	תִּנָּחֵמְתָּ
2 f.	תִּשְׁחַטְתְּ	תִּנָּחֵמְתְּ
1 c.	אֶשְׁחַט	אֶנָּחֵם
<i>Plur.</i> 3 m.	יִשְׁחַטוּ	יִנָּחֵמוּ
3 f.	תִּשְׁחַטְנָה	תִּנָּחֵמְנָה
2 m.	תִּשְׁחַטְתֶּם	תִּנָּחֵמְתֶם
2 f.	תִּשְׁחַטְתֶּן	תִּנָּחֵמְתֶן
1 c.	נִשְׁחַט	נִשְׁחַטְתִּי
<i>Imp. Sing.</i> 2 m.	שָׁחַט	הִנָּחֵם הִשְׁחַט
2 f.	שָׁחַטִי	הִשְׁחַטִי
<i>Plur.</i> 2 m.	שָׁחַטוּ	הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִשְׁחַטְנָה
<i>Juss.</i> 3 <i>sing.</i>	יִשְׁחַט	&c.
<i>waw cons. impf.</i>	וַיִּשְׁחַט	&c.
<i>impf. with suff.</i>	וַיִּשְׁחַטְנִי	&c.
<i>Inf. cstr.</i>	שָׁחַט	הִשְׁחַט הִנָּחֵם
<i>absol.</i>	שָׁחַט	נִשְׁחַט
<i>Part. act.</i>	שָׁחַט	נִשְׁחַטְתָּ נָחַם
<i>pass.</i>	שָׁחוּט	



## LAMEDH GUTTURAL

	Qal	Niph.	Pi' al
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח
3 f.	שָׁלְחָה	נִשְׁלַחַה	שָׁלְחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח
<i>Plur.</i> 3 m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>waw cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf. cstr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>absol.</i>	שְׁלֹחַ	נִשְׁלַח	שְׁלֹחַ
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָחַ	קֹשֵׁלֵחַ
<i>pass.</i>	שְׁלֹחִי		

## VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
שִׁלַּחְהוּ	הִשְׁתַּלַּחְהוּ	הִשְׁלִיחֶהוּ	הִשְׁלַחְהוּ
שִׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
שִׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחוּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחוּנִי	
שִׁלַּחְתִּי	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
		תִּשְׁלִיחַ	
		תִּשְׁלִיחַ	
		תִּשְׁלִיחֵי	
		אֲשְׁלִיחַ	
		יִשְׁלִיחוּ	
		תִּשְׁלַחְנֶה	
		תִּשְׁלַחְנֵנוּ	
		תִּשְׁלַחְנֶה	
		נִשְׁלִיחַ	
	הִשְׁתַּלַּח	הִשְׁלַח	
wanting		הִשְׁלִיחֵי	wanting
		תִּשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		יִשְׁלַח	
		וַיִּשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלִיחַ	
	מִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח
מִשְׁלַח	מִשְׁתַּלַּח	מִשְׁלִיחַ	מִשְׁלַח

## LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָלַח	מָלַח	נִמְלַח
3 f.	מָלְאָה	מָלְאָה	נִמְלְאָה
2 m.	מָלַחְתָּ	מָלַחְתָּ	נִמְלַחְתָּ
2 f.	מָלַחְתְּ	מָלַחְתְּ	נִמְלַחְתְּ
1 c.	מָלַחְתִּי	מָלַחְתִּי	נִמְלַחְתִּי
<i>Plur.</i> 3 c.	מָלְאוּ	מָלְאוּ	נִמְלְאוּ
2 m.	מָלַחְתֶּם	מָלַחְתֶּם	נִמְלַחְתֶּם
2 f.	מָלַחְתֶּן	מָלַחְתֶּן	נִמְלַחְתֶּן
1 c.	מָלַחְתִּנִּי	מָלַחְתִּנִּי	נִמְלַחְתִּנִּי
<i>Impf. Sing.</i> 3 m.	יִמְלַח	&c.	יִמְלַח
3 f.	תִּמְלַח	יִמְלַח	תִּמְלַח
2 m.	תִּמְלַח		תִּמְלַח
2 f.	תִּמְלַחֲךְ		תִּמְלַחֲךְ
1 c.	אִמְלַח		אִמְלַח
<i>Plur.</i> 3 m.	יִמְלְאוּ		יִמְלְאוּ
3 f.	תִּמְלְאוּנָה		תִּמְלְאוּנָה
2 m.	תִּמְלַחוּ		תִּמְלַחוּ
2 f.	תִּמְלַחְנָה		תִּמְלַחְנָה
1 c.	נִמְלַח		נִמְלַח
<i>Imp. Sing.</i> 2 m.	מָלַח		הִמְלַח
2 f.	מָלַחֲךְ		הִמְלַחֲךְ
<i>Plur.</i> 2 m.	מָלַחוּ		הִמְלַחוּ
2 f.	מָלַחְנָה		הִמְלַחְנָה
<i>Juss.</i> 3 sing.			
<i>warw cons. impf.</i>			
<i>warw cons. perf.</i>	יִמְלַחְתָּ		&c.
<i>impf. with suff.</i>	יִמְלַחֲךְ		
<i>Inf. cstr.</i>	מָלַח		הִמְלַח
<i>absol.</i>	מָלַח		נִמְלַח
<i>Part. act.</i>	מָלַח	מָלֵחַ	נִמְלָח
<i>pass.</i>	מְלַח		



VERBS. § 38.

Piel	Pu'al	Hithp.	Hiph.	Hoph.
מַצֵּא	מִצָּא	הִתְמַצֵּא	הִמְצִיא	הִמָּצֵא
מִצְאוֹתַי	מִצְאוֹתָי	as	הִמְצִיאתַי	הִמָּצְאוֹתַי
מִצְאוֹתֶיךָ	מִצְאוֹתֶיךָ <sup>1</sup>	Pi.	הִמְצִיאתֵךָ	הִמָּצְאוֹתֶיךָ <sup>1</sup>
&c.	&c.		הִמְצִיאתֵי	as
			הִמְצִיאתֵי	<i>Pu.</i>
			הִמְצִיאתֶם	
			הִמְצִיאתֶנּוּ	
			הִמְצִיאתֶינּוּ	
			יִמְצֵא	יִמָּצֵא
מִצְאוֹתַי	מִצְאוֹתַי	יִתְמַצֵּא	תִּמְצִיא	תִּמָּצֵא
as	as	as	תִּמְצִיאתֵךָ	as
<i>Niph.</i>	<i>Qul</i>	<i>Niph.</i>	תִּמְצִיאתֵי	<i>Qal</i>
			תִּמְצִיאתֶם	
			תִּמְצִיאתֶנּוּ	
			תִּמְצִיאתֶינּוּ	
			תִּמְצִיאתֶיךָ	
			תִּמְצִיאתֵיךָ	
			תִּמְצִיאתֵיךָ	
			נְמַצֵּא	
מְצַאֲנִי		תְּתַמַּצֵּא	תִּמְצֵא	
	wanting		תִּמְצֵאתָ	wanting
			תִּמְצֵאתָ	
			תִּמְצֵאתָ	
			תִּמְצֵאתָ	
			תִּמְצֵאתָ	
			יִמְצֵא	
			יִמְצֵא	
			יִמְצֵאוּ	
מְצַאֲנִי		תְּתַמַּצֵּא	תִּמְצִיאוּ	תִּמָּצְאוּ
מְצַאֲנִי			תִּמְצִיאוּ	
מִימְצֵאוֹ		מִתְּתַמַּצֵּא	מִמְצִיא	מִמָּצֵא
				מִמָּצֵא
	מִמָּצֵא			מִמָּצֵא

<sup>1</sup> Or possibly מִצְאוֹתַי, מִצְאוֹתָי, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *a*. (Ez. 40. 4.)

## PE YODH AND PE

	Verbs פ"ץ.			Niph.
	Qal			
<i>Perf. Sing.</i> 8 m.	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּע
3 f.				נִשְׁבְּעָה
2 m.				נִשְׁבַּעְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	יִשְׁבַּע
3 f.	תֹּשֵׁב			תִּשְׁבַּע
2 m.	תֹּשֵׁב			תִּשְׁבַּע
2 f.	תֹּשְׁבִי			תִּשְׁבְּעִי
1 c.	אֲשֵׁב			אֲשַׁבַּע
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִשְׁבְּעוּ
3 f.	תֹּשְׁבֹנָה			תִּשְׁבְּעֹנָה
2 m.	תֹּשְׁבוּ			תִּשְׁבְּעוּ
2 f.	תֹּשְׁבֹנָה			תִּשְׁבְּעֹנָה
1 c.	נִשְׁבַּע			נִשְׁבַּעְתִּי
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	רֵא	רֵשׁ (רֵשׁ)	הִשְׁבַּע
2 f.	שְׁבִי			הִשְׁבְּעִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִשְׁבְּעוּ
2 f.	שְׁבֹנָה			הִשְׁבְּעֹנָה
<i>Juss.</i> 3 sing.				
<i>waw cons. impf.</i>	וַיֹּשֵׁב		וַיֹּרֵשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבַּע			
<i>Impf. in a with suff.</i>	יִדְעֶנִי		<i>Imper.</i> דַּעְרוּ	
<i>Infn. cstr.</i>	שֹׁבֵת	יִרְאֶה <sup>1</sup>	רֵשֵׁת	הִשְׁבַּע
<i>absol.</i>	יֹשֵׁב		יֹרֵשׁ	
<i>Part. act.</i>	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	טֹשֵׁב
<i>pass.</i>	יֹשׁוּב		יֹרֵשׁ	

<sup>1</sup> Very rarely יִרְאֶה.



## 'AYIN WAW AND

## Qal

	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בּוֹשׁ	בָּן
3 f.	קָמָה	מָתָה	בּוֹשָׁה	בָּנָה
2 m.	קָמַתָּ	מָתָה	בּוֹשַׁתָּ	בָּנַתָּ
2 f.	קָמַתְּ	מָתְּ	בּוֹשַׁתְּ	&c.
1 c.	קָמַתִּי	מָתִי	בּוֹשַׁתִּי	
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בּוֹשׁוּ	
2 m.	קָמַתֶּם	מָתֶם	בּוֹשַׁתֶּם	
2 f.	קָמַתְוּ	מָתוּ	בּוֹשַׁתְוּ	
1 c.	קָמַנּוּ	מָתָנוּ	בּוֹשַׁנּוּ	
<i>Impf. Sing.</i> 3 m.	יִקְוֶם	יִמָּוֵחַ	יִבּוֹשׂ	יִבְיֵן
3 f.	תִּקְוֶם		תִּבּוֹשׂ	תִּבְיֵן
2 m.	תִּקְוֶם		תִּבּוֹשׂ	תִּבְיֵן
2 f.	תִּקְוֶימִי		תִּבּוֹשִׁי	תִּבְיֵנִי
1 c.	אִקְוֶם		אִבּוֹשׂ	אִבְיֵן
<i>Plur.</i> 3 m.	יִקְוֶמוּ		יִבּוֹשׁוּ	יִבְיֵנוּ
3 f.	תִּקְוֶינָה		תִּבּוֹשְׁנָה	תִּבְיֵנָה
2 m.	תִּקְוֶמוּ		תִּבּוֹשׁוּ	תִּבְיֵנוּ
2 f.	תִּקְוֶינָה		תִּבּוֹשְׁנָה	תִּבְיֵנָה
1 c.	נִקְוֶם		נִבּוֹשׂ	נִבְיֵן
<i>Imp. Sing.</i> 2 m.	קוּם קוּמָה	מוּת	בוֹשׂ	בִּין
2 f.	קוּמִי		בוֹשִׁי	בִּינִי
<i>Plur.</i> 2 m.	קוּמוּ		בוֹשׁוּ	בִּינֵנוּ
2 f.	קוּמְנָה		בוֹשְׁנָה	
<i>Juss.</i> 3 sing.	יִקֵּם			יִבְיֵן
<i>waw cons. impf.</i>	וַיִּקֵּם			וַיִּבְיֵן
<i>Cohort.</i> 1 sing.	אִקְוֶמָה			אִבְיֵנָה
<i>waw cons. perf.</i>	וַקָּמַתָּ			וַיִּבְנֵתָּ
<i>Inf. estr.</i>	קוּם	מוּת	בוֹשׂ	בִּין
<i>absol.</i>	קוּם	מוּת	בוֹשׂ	בִּין
<i>Part. act.</i>	קָמָה	מָת	בוֹשׂ	בָּן
<i>pass.</i>	קוּם קוּמָה			(בִּין בִּין)

YODH VERBS. § 40.

Niph.	Hiph.	Hoph.	Forms of Intens.		
			Act.	Pass.	Reflex.
נָקוּם	הִקְיִם	הִקָּם	קָיִם		הִתְקַיֵּם
נִקְיְמָה	הִקְיְמָה	הִקְיָמָה	קִיְמִים	קִיְמִים	הִתְקִיְמִים
נִקְיַמְתָּ	הִקְיַמְתָּ	הִקְיַמְתָּ	קִיְמַם	קִיְמַם	הִתְקִיְמַם
נִקְיַמְתָּ	הִקְיַמְתָּ	הִקְיַמְתָּ			like <i>Pi'el</i> &c. of the Regular Verb.
נִקְיַמְתִּי	הִקְיַמְתִּי	הִקְיַמְתִּי			
נִקְיַמְוּ	הִקְיַמְוּ	הִקְיַמְוּ			
נִקְיַמְתֶּם <sup>1</sup>	הִקְיַמְתֶּם	הִקְיַמְתֶּם			
נִקְיַמְתֶּן	הִקְיַמְתֶּן	הִקְיַמְתֶּן			
נִקְיַמְנִי	הִקְיַמְנִי	הִקְיַמְנִי			
יָקוּם	יָקִים	יָקָם			
יִקְיִם	יִקְיִים	יִקְיָם			
יִקְיַם	יִקְיַים	יִקְיַם			
יִקְיַמְי	יִקְיַמְי	יִקְיַמְי			
יִקְיִים	יִקְיִים	יִקְיִים			
יִקְיַוּ	יִקְיַוּ	יִקְיַוּ			
	יִקְיַוְיָהּ, תִּלְקַמְנָה	יִקְיַוְיָהּ, תִּלְקַמְנָה			
תִּקְיַמוּ	תִּקְיַמוּ	תִּקְיַמוּ			
	תִּלְקַמְנָה	תִּלְקַמְנָה			
נָקוּם	נָקוּם	נָקָם			
הִקְיִם	הִקְיִם, הִלְקִיכָה				
הִקְיַמְי	הִקְיַמְי				
הִקְיַמְוּ	הִקְיַמְוּ				
הִקְיַמְנָה	הִקְיַמְנָה				
	יָקָם				
	יִקְיָם				
	אִקְיַמָּה				
	וְהִקְיַמְתָּ				
הִקְיִים	הִקְיִים	הִקְיָם			
הִקְיִים, נָקוּם	הִקְיָם				
נָקוּב	מָקִים				
f. נִקְיְמָה	f. מִקְיָהּ	מָקָם			

<sup>1</sup> The only examples of 2 pl. have *ל*, not *ל*.

## VERBS DOUBLE

## Qal

		<i>act.</i>		<i>stat.</i>		
<i>Perf. Sing.</i>	3 m.	סָבַב	(סָבַב)	קָל	מָלַ	
	3 f.	סָבְבָה	(סָבְבָה)	קָלָה		&c.
	2 m.	סָבַחְתָּ		קָלַחְתָּ		
	2 f.	סָבַחְתְּ		קָלַחְתְּ		
	1 c.	סָבַחְתִּי		קָלַחְתִּי		
<i>Plur.</i>	3 c.	סָבְבוּ	(סָבְבוּ)	קָלוּ		
	2 m.	סָבַחְתֶּם		קָלַחְתֶּם		
	2 f.	סָבַחְתֶּן		קָלַחְתֶּן		
	1 c.	סָבַחְנוּ		קָלַחְנוּ		
<i>Impf. Sing.</i>	3 m.	יִסַּב	יִסַּב	יִקַּל	יִמַּל	
	3 f.	תִּסַּב	תִּסַּב	תִּקַּל	תִּמַּל	
	2 m.	תִּסַּב	תִּסַּב	תִּקַּל	תִּמַּל	
	2 f.	תִּסַּבִּי	תִּסַּבִּי	תִּקַּלִּי	תִּמַּלִּי	
	1 c.	אֶסַּב	אֶסַּב	אֶקַּל	אֶמַּל	
<i>Plur.</i>	3 m.	יִסְבוּ	יִסְבוּ	יִקְלוּ	יִמְלוּ	
	3 f.	תִּסְבְּנָה	תִּסְבְּנָה	תִּקְלֶינָה	תִּמְלֶינָה	
	2 m.	תִּסְבוּ	תִּסְבוּ	תִּקְלוּ	תִּמְלוּ	
	2 f.	תִּסְבְּינָה	תִּסְבְּינָה	תִּקְלֶינָה	תִּמְלֶינָה	
	1 c.	נִסַּב	נִסַּב	נִקַּל	נִמַּל	
<i>Imp. Sing.</i>	2 m.	סַּב				
	2 f.	סַּבִּי				
<i>Plur.</i>	2 m.	סַּבוּ				
	2 f.	סַּבְּינָה				
<i>Juss. 3 sing.</i>		יִסַּב	יִסַּב	יִקַּל		&c.
<i>waw cons. impf.</i>		וַיִּסַּב	וַיִּסַּב	וַיִּקַּל		
<i>Cohort. 1 sing.</i>		אֶסַּבְהָ	אֶסַּבְהָ			&c.
<i>waw cons. perf.</i>		וַסְבַּחְתָּ				
<i>Inf. estr.</i>		סַּב		קַל	קַל	
<i>absol.</i>		סָבֹב		קָלוּל		
<i>Part. act.</i>		סֹבֵב		קָלָה		
<i>pass.</i>		סָבוּב				

'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבֹּת	הִסְבֹּת	הוּסְבֹת
נִסְבֹּת	הִסְבֹּת	&c.
נִסְבֹּתִי	הִסְבֹּתִי	
נִסְבֵּי	הִסְבֵּי	
נִסְבֹּתָם	הִסְבֹּתָם	
נִסְבֹּתָן	הִסְבֹּתָן	
נִסְבֹּנֵי	הִסְבֹּנֵי	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
הָסַב	הָסַב	&c.
הָסַב	הָסַב	
הָסַב	הָסַבִּי	
אָסַב	אָסַב	
יָסַבִּי	יָסַבִּי	
הִסְבִּינָה	הִסְבִּינָה	
הָסַבִּי	הָסַבִּי	
הִסְבִּינָה	הִסְבִּינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבִּי	הָסַבִּי	
הִסְבִּינָה	הִסְבִּינָה	
	יָסַב	
	וְיָסַב	
הָסַב	הָסַב	הוּסַב
הָסַבִּי	הָסַבִּי	
מִסְבֵּי נִסְבָּה	מִסְבֵּי מִסְבָּה	מִוּסַב

Forms of Intens.  
*Act.*      *Pass.*      *Reflex.*  
 קָלַל      קָלַל      הִתְקַלַּל  
 קוּלַל      קוּלַל      הִתְקוּלַל  
 קָלְקַל      קָלְקַל      הִתְקַלְקַל  
 like *Pi'el* &c. in the  
 Regular Verb.

## LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְּלְחוּ	פָּלְחָה	פָּלְחָה
2 m.	פָּלַחְתָּ	נִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
2 f.	פָּלַחְתְּ	&c. נִפְּלַחְתְּ	&c.	&c.
1 c.	פָּלַחְתִּי	נִפְּלַחְתִּי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם		
2 f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן		
1 c.	פָּלַחְנִי	נִפְּלַחְנִי <sup>1</sup>		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַחְךָ	תִּפְּלַחְךָ		
2 f.	תִּפְּלַחְךִי	תִּפְּלַחְךִי		
1 c.	אִפְּלַח	אִפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלְחוּ	יִפְּלְחוּ		
3 f.	תִּפְּלְכוּ	תִּפְּלְכוּ		
2 m.	תִּפְּלְכוּ	תִּפְּלְכוּ		
2 f.	תִּפְּלְכוּ	תִּפְּלְכוּ		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח	פָּלַח	
2 f.	פָּלַחְךִי	הִפְּלַחְךִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלְחוּ		
2 f.	פָּלְכוּ	הִפְּלְכוּ		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלַח	יִפְּלַח	יִפְּלַח	
<i>waw cons. impf.</i>	&c. וַיִּפְּלַח			
<i>waw cons. perf.</i>	וַיִּפְּלַחְתָּ	וַיִּפְּלַחְתָּ		
<i>Inf. cstr.</i>	פָּלַחְתָּ	הִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
<i>absol.</i>	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח	נִפְּלַח	מִפְּלַח	
<i>pass.</i>	פָּלַחְתָּ	פָּלַחְתָּ		מִפְּלַחְתָּ
<i>stat.</i>	פָּלַחְתָּ	פָּלַחְתָּ		

<sup>1</sup> 1 pl. Niph. always *l*.



AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְפַּלֵּה	הִגְלֶה	הִגְלֶה	<i>Perf. Sing.</i> 1 c. פָּלַי — יָרָה
הִתְפַּלְּחָה	הִגְלִיחָה	הִגְלִיחָה	2 m. פָּלַךְ
הִתְפַּלְּיִתְּ — יָרִיחַ	הִגְלִיחִי <sup>2</sup> — יָרִיחַ	הִגְלִיחִי	2 f. פָּלְחָה
			3 m. פָּלְחוּ
			3 f. פָּלְחוּ
			<i>Plur.</i> 1 c. פָּלְחוּ
			2 m.
			2 f.
			3 m. פָּלְמוּ
			3 f. פָּלְמוּ
הִתְפַּלֵּה	יִגְלֶה	יִגְלֶה	<i>Impf. Sing.</i> 1 c. יִגְלִי
			2 m. יִגְלֶךְ
			2 f. יִגְלֶחַ
			3 m. יִגְלֶהוּ
			3 f. יִגְלֶהוּ
			<i>Plur.</i> 1 c. יִגְלֶהוּ
			2 m.
			2 f.
			3 m. יִגְלֶמוּ
			3 f. יִגְלֶמוּ
הִתְפַּלֵּה — פָּל	הִגְלֶה הִגְלִי	—	<i>Imp. Sing.</i> 1 c. פָּלַי
			3 m. פָּלְחוּ
			3 f. פָּלְחוּ
			<i>Plur.</i> 1 c. פָּלְחוּ
			3 m. פָּלְמוּ
הִתְפַּלְּחוּ	הִגְלִיחוּ	הִגְלִיחוּ	
הִתְפַּלְּחָה	הִגְלִיחָה	הִגְלִיחָה	
מִתְפַּלֵּה	מִגְלֶה	מִגְלֶה	
		מִגְלֶה	

<sup>2</sup> 1 sing. Pl. Hiph. Hithp. usually 6, probably to avoid the threefold 6; e. g. פָּלְחוּ.

## THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִים; when below, it stands after the vowel of the syll., as מִים, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רוּחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*<sup>1</sup> The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of inter-punctuation will here suffice :—

a) The text is broken into verses, *P'sūqim*, and the end of each *Pāšūq* is marked by the sign †, called *Šōph pašūq* (end of the verse). The accent on the final word is called *Šillūq*, its sign being like Methagh.

: הארץ . . . . . Gen. I. I.

b) The greatest logical pause within the verse is indicated by a sign † called 'Athnah "breathing," or "rest."

: הארץ . . . . . אלהים . . . . . Gen. I. I.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnah, and the one nearer the beginning of the verse by sign † called *Š'gōltā*, as,

בן . . . . . לרקיע . . . . . הרקיע . . . . . Gen. I. 7.

d) If the clause of words lying between *Šillūq* and 'Athnah, or between 'Athnah and *Šegolta*, or between 'Athnah and the beginning of the verse, *Šegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign † called *Zāqēph qāṭōn*, resembling simple *sh'wa* placed over the word,<sup>2</sup> as,

: למים . . . . . מבדיל . . . . . המים . . . . . אלהים . . . . . Gen. I. 6.

<sup>1</sup> The accents described in a)—f) are known as disjunctives.

<sup>2</sup> The sign † called *z. gādhōl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as לְהַבְדִּיל Gen. I. 14.

e) *Rēbhā'*, in appearance like *hōlem*, but standing higher, often indicates subdivisions within *zāqēph* sections: as,

וַיֹּאמֶר אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הַלְיָלִיָּה׃ Gen. I. 14.

f) A distinctive of less power than Zakeph is *Tiphkhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and *'Athnah*. Its sign  $\text{,}$  is a line bent backwards, as,

בְּרֵאשִׁית . . . . אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הָאָרֶץ׃ Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the stops in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop ( $\cdot$ ), (*b*) to our colon ( $:$ ), (*c*), (*d*) and (*e*) to our semi-colon ( $;$ ), and (*f*) to our comma ( $,$ ).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one conjunctive might have served all distinctives alike. The two most common *conjunctives* are *Mērkhā*  $\text{,}$ , which serves *Šilluq* and *Tiphkhā*, and *Mūnāh*  $\text{,}$ , which serves *'Athnah* and *Zaqēph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašūq*; also the great distinction next the end by *'Athnah*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign  $\text{,}$ ; *Ōlé w'yōrēdh* (sometimes wrongly called *Mērkhā Mahpākh* or *M'huppākh*), thus:

וַיִּשָׁבֶ׃ . . . . עֹמֵד . . . . רִשְׁעִים׃ . . . . Ps. I. 1.

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