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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

THIRD EDITION

"A companion volume to the author's 'Introductory Hebrew Grammar,' the excellence of which may be inferred from the number of editions through which it has passed. . . . This 'Syntax' is, undoubtedly, the best of its size hitherto produced in this country, and is in every way well adapted for students and for practical teaching."—*London Quarterly Review*.

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

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WRITING, AND POINTING

BY THE LATE
A. B. DAVIDSON, LITT.D., LL.D.
PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

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"INTRODUCTION TO THE OLD TESTAMENT" ETC.

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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 I–IO, 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.¹ (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

¹ Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Silluq* 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,

22nd 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-SECOND EDITION.

THE demand for a new edition of the *Grammar* has furnished me with the opportunity of making a few slight improvements upon it.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
3rd November 1923.

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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,¹ 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

¹ עקרב 'qrḇ may be a genuine quadrilateral; but behind most quadrilaterals (cf. כרמל *krml*, *garden-land*) lies a trilateral root (*e.g.* כרם *krm*, *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.; *ἐκβαλεῖν, ἐμβαλεῖν, ἀναβαλεῖν, καταβαλεῖν*, &c.; *ausgehen, eingehen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all 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,¹ for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

¹ 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. ,	Ox	1
<i>Bêth</i>	ב	b, bh	House	2
<i>Gî'-mel</i>	ג	g, gh	Camel	3
<i>Dâ'-leth</i>	ד	d, dh	Door	4
<i>Hē</i>	ה	h	Air-hole <i>or</i> Lattice-window ?	5
<i>Wāw</i>	ו	w	Hook	6
<i>Zā-yin</i>	ז	z	Weapon	7
<i>Hêth</i>	ח	ḥ	Fence	8
<i>Ṭêth</i>	ט	ṭ	Snake ?	9
<i>Yôdh</i>	י	y	Hand	10
<i>Kaph</i>	כ	ך k, kh	Bent hand	20
<i>Lā-medh</i>	ל	l	Ox-goad	30
<i>Mēm</i>	מ	ם m	Water	40
<i>Nûn</i>	נ	ן n	Fish	50
<i>Ṣā'-mekh</i>	ס	ש s	Prop	60
' <i>Ā-yin</i>	ע	,	Eye	70
<i>Pê</i>	פ	ף p, ph	Mouth	80
<i>Çā-dhé</i>	צ	ץ ç	Fish hook ?	90
<i>Qôph</i>	ק	q	Eye of needle <i>or</i> back of head ?	100
<i>Rêsh</i>	ר	r	Head	200
<i>Sîn, Shîn</i>	ש	s, sh	Tooth	300
<i>Tāw</i>	ת	t, th	Sign or cross	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e.g. *שׁ* (*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 ○, and the letter *tāw*, which means *cross*, by ✕ or †.

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 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.

א is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly ו is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by י (*yōdh*).

Hebrew is written from right to left.

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

ת *th* has a foot at the left ; (4) י י י י. י *y* does not touch the line, י *w* does, ז *z* has a cross-stroke at the top and is wavy, while ם final *n* comes under the line ; (5) ס ס. ס *s* is round, and ס final *m* is square ; (6) מ מ. מ *t* is open at the top and מ *m* open at the foot ; (7) ע צ ף. ע (transliterated by ') has its tail turned to the left, צ *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 מ (*t*) with ת (*t*), nor כ (*k*) with ק (*q*), nor ה (*h*) with ח (*h*), nor ש (*š*) with צ (*ç*). The letter א (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 א, representing the emission of the breath ; so that, ignoring the vowel (which we have not yet learned to write), the word would be אמ (= ' *m*, not *am*).

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

The letter י had also two sounds, the one a sharp guttural sound bearing the same relation to א that נ bears to the simple ה, 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 (ρεμ = ' *Αμαλήκ*), sometimes by a rough breathing (ῥε = ' *Ηλί*, also ' *Ηλει*), sometimes by γ (ηγ = ' *Γάζα*). Our transliteration is always ' , and some modern pronunciations scarcely distinguish it in sound from א ; but an attempt should be made to give it a guttural quality.

The *lingual* sound מ *t* 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 ק *q* (by some transliterated *k*) is much stronger than כ *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign ש *Shin* sounds *sh*; ש *Sin* sounds *s*, and ס is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, e.g. סכר for שכר *to hire*.

The letter צ *z* is a sort of hissing *s*. It bears the same relation to ס *s* as ט *t* does to ת *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing צ from the other sibilants ש ש ז, is a quite incorrect transliteration.

* 3. The six letters פ פ כ נ ב נ 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: ב *b*, ג *g* (as in *gas*, never as in *gem*), ד *d*, כ *k*, פ *p*, ת *t*; when they have no point (e.g. ב, ג, &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 β γ δ χ φ θ.

* 4. The five letters פ פ כ מ נ פ are written thus: ׀ ׀ ׀ ׀ ׀, when these letters happen to be the last consonant of a word.

All the finals except ׀ have a tail coming below the line, and no other letter except ק comes below the line.

ל begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

יִפִּית, דִּבֵּר, יִרְד, יִרְד, גִּנֵּב, זָקֵן, יִמַּשׁ, טַעַם, מַעֲט, עֵצָה, הַחֲשֹׁךְ,
קִצָּף, כַּפִּים, מִגֵּן, מִים, רִצָּח, כִּנְעָן, אֶתָּה, אֶזֶן:

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

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

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. 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-shibh* = *hau-shibh* = *hô-shibh*. (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. *shālôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtîlu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê î 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 $\bar{a}$; it might conceivably be $\bar{e}$ or $\bar{o}$, 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'rê*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the $\bar{e}$ of *qôṭēl* almost vanishes in the plur. *qôṭlīm*: this is possible only because $\bar{e}$ is a tone-long (not a pure long) vowel. The $\hat{o}$ and the $\bar{e}$ in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are $\bar{a}$ $\bar{e}$ $\bar{o}$ (but not $\bar{i}$ nor $\bar{u}$), 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 *gādhôl*, 'āṣṭr; in pre-tone *qôṭēl*, *hēkkāl*.

(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 ' 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 *ʿ*. This, of course, can never happen where the first vowel is *pure* long; e.g. *kôkhābh* could never become *k'khābhîm*, but only *kôkhābhîm*, though *rômalî* (with only a tone-long *ô*)¹ naturally becomes *r'mālîm*. When this indistinct sound is attached to one of the four guttural letters *ך ן ף ם*, 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 *ʿ ʿ ʿ* above the line; thus, *l'âmôr*, *ʿmôr*, *h'îlî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this *ʿ* (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, *godshî*. 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, *י ה ו*,² were drawn upon to

¹ 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.

² *נ*, as an indication of long *a* (e.g. *נשן* *shēnâ*, *sleep*), may be here ignored, as it is rare and late. Such a form as *נאם* for *qâm* (*he arose*) is extremely rare.

represent certain vowels.¹ 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 ם, e.g., the ם is consonantal (*yām, sea*), in מי it is vocalic (*mî, who*). Similarly ה 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 ם 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:

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

- ה represents, chiefly,¹ 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 מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, מוסי *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.² E.g. מוּסָה = *sûsâ* (*mare*), but דַּבְּהָר = *dābhār* (*word*), and even קָמִיּוֹם = *qāmîm* (*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 = *qâmê* or *qâmî*, קָמוֹ = *qâmô* or *qâmû*. 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. לֵב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שִׁירָה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בֹּקֶר = *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כּוֹכַב = *kôkhābh* (*star*), where the *ô* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantally, this is not invariable: e.g. קִיטוֹר = *qîṭôr* (*thick smoke*), may also be written קִטוֹר or even קִטֹר; so קוֹטֵל = *qôṭēl* or קָטֵל (*killing*, ptc.), כְּרוּבִים = *krûbhîm* (*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 לֵיבב. So, for *qôṭēl* we may not write קוֹטֵל or קָטֵל.

¹ Sometimes also long *e* and *o*, but never *i* or *u*.

² The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כִּי, not כִּה, &c. Cf. § 19.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לול, שירות,
היניק, הושעה, סוסים, הורית, קול, קולותינו, עוף, הובישו,
הילילי, הוליכו, נא :

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

qûm, qôm, shîr, shîrîm, şûş, şûşôthênû, qôç, lî, lô, lû, mê,
mêshîbh, môth, hêlîl, hûl, hîlâ, hôçî', çîph, mêqîç, tôbhê, nîrî.
hôshîbhû, hôlikhû, lûlê, mênîqôthênû.

§ 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*" (miṭṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. II. 21.) The consonantal outline is the same for both words, הַמַּטָּה: 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*," הַדְּגָיִם *haddāghîm* of the original, becomes "the gate of the *slayers*," הַרְגָּיִם *hôr'ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ד 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

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	<i>páthah</i> — <i>a</i> fat e.g. פֶּתַח <i>badh</i>	<i>hêreq</i> — <i>i</i> pin e.g. הֶן <i>min</i>	<i>qibbûṣ</i> — <i>u</i> put e.g. מִשְׁלָכָה <i>mushlākh</i>
		<i>ṣ'ghôl</i> — <i>e</i> pen e.g. חֶלְקָם <i>helqām</i>	<i>qam</i> . <i>hātūph</i> — <i>o</i> on e.g. חֹדֶשְׁהָם <i>hodishūm</i>
Long vowels	<i>qāmeṣ</i> — <i>ā</i> <i>ā</i> calf e.g. קָמַץ <i>qām</i>	<i>hêreq</i> — <i>î</i> ravine e.g. חֶסֶד <i>hāṣîdh</i>	<i>shêreq</i> — <i>â</i> true e.g. מִשְׁלָכָה <i>mushlākh</i>
		<i>ṣ'ghôl</i> — <i>ê</i> <i>ê</i> pain e.g. חֶסֶד <i>hēq</i>	<i>qam</i> or <i>qam</i> — <i>ô</i> bone e.g. חֹדֶשְׁהָם <i>hodishūm</i>
Indistinct vowels	<i>simple shewa</i> . . . — e.g. חֶסֶד <i>d'bhār</i>	<i>ṣ'ghôl</i> — <i>ê</i> <i>ê</i> pain e.g. חֶסֶד <i>hēq</i>	<i>qam</i> or <i>qam</i> — <i>ô</i> bone e.g. חֹדֶשְׁהָם <i>hodishūm</i>
	<i>composite shewa</i> or <i>hatephs</i> . . . — e.g. חֶסֶד <i>h'khāmim</i>	<i>ṣ'ghôl</i> — <i>ê</i> <i>ê</i> pain e.g. חֶסֶד <i>hēq</i>	<i>qam</i> or <i>qam</i> — <i>ô</i> bone e.g. חֹדֶשְׁהָם <i>hodishūm</i>

N.B.—In the above illustrations I have intentionally written words involving the pure long *î* without the vocalic letter ' 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 הִשְׁמְדוּם (*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-mî-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign ך, which may represent two vowels not only of different classes (first *ā*, and third *o*) but even of different quantity (long *ā*, 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 *demaɹnd*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by ך, by pronouncing the one as *ā* 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 ך is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), 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 וַיָּאֲרֹץ *way-yā-qom*, “and he arose” (the dot in the ך 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. — , — (short), — , — , and — ; and five long, viz. — , — (long), — or — (long), — and — .

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

(b) There is good ground for regarding — , though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélēkh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g. תִּבְחָנָהּ *tibhkénā* (*they weep*, fem.), פָּנֶהָ *pānékhā* (*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 — . This *sh'wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. סוֹדוֹמָה 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 — , — , — . 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: *ḥāṭēph pathah*, *ḥāṭēph ṣghôl*, *ḥāṭēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. חֲמֹר *ḥ^amôr*, *ass* (not חֹמֶר, אֲמֹר *‘môr*, *say* (not אֹמֵר), חֲלִי *ḥ^allî*, *sickness* (not חֹלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as עֲנִי (*an^ant*, *my bringing of clouds*), where עֲנִי (*an^ant*) might have been expected.

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

(d) It is unfortunate that the same sign *sh^awa* 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^awas* cannot come together; e.g. such a form as דְּבַרִּי *d^abharî* is manifestly impossible: therefore when two *sh^awas* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *sh^awa* ending the syllable (*yiq*), and the second the vocalic *sh^awa* beginning the new syllable *lû* (or perhaps even constituting by itself the second syllable *l^a*; 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*, נֶמֶר *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 *qātōn*, *little*, and שֹׁרֶק *shūreq*, which has the compound sign, as סוּס *śūs*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh^awa*, and these it takes in its bosom (not beneath it), as בָּרַךְ, בִּקֵּה, *b^akhā*, *bākh*, *in thee*.

(b) A *hōlem* preceding שׁ 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^awa*, the vowel must be concealed somewhere—it is really the vowel

absorbed in the point of the ψ . Similarly a *hōlem* following ψ coincides with its point, as שִׁנְא *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'ne'*, which would be שִׁנְא. The figure ψ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שִׁמֵּר *shô-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible; יִרְפֹּשׁ *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the $\mathfrak{p}$ could not then be construed in the word at all. The first syllable is manifestly *yir*: the $\mathfrak{p}$ 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 ψ indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *hōlem* precedes the letter $\aleph$ at the end of a word or syllable, the point is placed on the right apex of the letter, as בֹּא *bō'* (*enter*); when it follows, the point is on the left apex, as אֹב *'ōbh* (*necromancer*). When the $\aleph$ begins a syllable, the *hōlem* occupies its proper place, as בָּאִם *bō'ām* (*their entering*).

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

יָד, גֵּר, חֵן, חֶק, גַּם, עַל, שׁוּם, אִם, אֶת, עֶבֶר, בָּה, דָּב, צָר,
צָרָה, עִיר, אָכַל, חֶזֶק, אֲשֶׁר, רָפֵשׁ, שִׁפְט, קָם, רָץ, רוּץ, הִגֵּם,
וְ, דִּבֵּר, אָמַת :

gam, bôr, bôsh, shûbh, shîr, shôr, shām, hōq, 'im, 'im, kōl, qôl, 'am, har, rōbh, rûç, h'rōgh, çēl, hēq, māshāl, m'shal, qôṭēl, shālôm, yārûç, qômam, po'lo, 'sōph, heh'zîq.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massoretes 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, *qôl* would be קול (*voice*), and *shîrâ* שירה (*song*); with the Massoretic vowels alone, these words would be respectively written קל and שר. 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 consonantly represented. Therefore we have the forms קול and שירה, 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. מצות *miçwôth* (*commandments*), in which the ן must be consonantal (*w*; cf. sing. מצוה *miçwâ*), is better than מצויות (in which the first ן would be consonantal and the second vocalic). Again, in such a word as עון *āwôn* (*iniquity*), the ן must be consonantal (*w*), as the first syllable is עַ, 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 שירים *songs*), קטלוהו (*q'tālûhû* for קטלוהו *they slew him*).

(d) When the consonantal letter is present (as in חֵק *hēq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חֶק) 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 *hêlem*, which is placed over the *waw*; e.g. חֵל (not חֶל) *hêl* (*to writhe*); חֵל *hêl* (*rampart*), but חול (not חוּל) *hûl* (*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 *nāḥā*, *she rested*, but נָחָה *nāḥá'*, *he led*; so בָּנִי *bānā'*, *they built*, but בָּנִי *bānā*, *in us*. Usually, however, the accent falls on the last syllable of the word, e.g. יָשָׁר *yāshār*, *upright*, זָקֵן *zāqēn*, *old*; in certain cases it may fall on the penult, e.g. קֶרֶן *qēren*, *horn*; אוֹז *'ōzen*, *ear* (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; e.g. סֵפֶר *sēpher*, *book*; קָטַלְתָּ *qātaltā*, *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*^w or indistinct sounds are not usually considered sufficiently vocalic to form syllables; e.g. זְקֵנִים *(elders)* would contain two syllables, *z'qē|nīm*. Some, however, regard *sh*^w, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *z'qē|nīm*. 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. הֵ in חָכָם *ḥākhām* (*wise*); it may be short if it has the accent, as מִ in שָׁמַיִם *shā-má-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 *qātōntī*, *I am little*.

(b) The vowels *i* and *u* 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.* *בִּקְטֹל* *biq'tōl*, in *kill*ing; which is not *biq-tōl* nor *bi-q'tōl*; *יִשְׁרֵי* *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 *יִשְׁרֵי* comes is *יִשְׁרָיִם* *y'shārīm* (sing. *יִשָּׁר* *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,¹ *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 אֹר.

(The only exception is the conjunction ו *w*, which in certain cases is written וּ *u*; 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 *קֵטֹל* *q'tōl*,

¹ *Metrische Studien*, i. p. 22.

kill, חֲלֹמִי *h'lo-mi*, *my dream*; i.e. חֲלֹמִי and קִטֹל 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,¹ especially if uneducated. So in modern Semitic speech, *Protestant* becomes *b'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*² (cf. אֶזְרוֹעַ (rare) and זְרוֹעַ *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. יָשָׁק *yashq*, *he waters*), and the two cannot be a double letter. Therefore such a form as קָלֵל *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. קָלָה *qallā* (fem. of קָל). The seemingly exceptional אַתָּה (*'att*) *thou* (fem.), is explained by the fact that the word was originally אַתִּי *'attī* (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-tāl* (*killed*). A consonant not sounded (i.e. quiescent) does not take *sh'wa*; e.g. רֵאשִׁית (*beginning*), not רֵאשִׁית *rē-shīth*; 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* כ from *nun* נ (thus לָךְ *to thee*, not לָךְ *lākh*). But two sounded consonants at the end of a word both take *sh'wa*, as קֹשֶׁט *qōshet*

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

² 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^cwa, the second drops it too; thus לִקְרַאת *liqrath*, because the א is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. חֶטֶא *hēt*, *sin*, וַיָּרָא *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'wa*.—The rules in § 5 and 6 regarding sh^cwa (simple and composite alike) may be put briefly thus: *Sh'wa* (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-tál*, קָטַלְתִּי *qā-tál-tî*, קָטַלְתֶּם *q̄tál-tém*, כָּרַבִּים *krû-bhî'm*, יִשְׁקָלוּ *yish-q'lu'*, הַבְדִּיל *habh-dî'l*, מַמְלָכָה *mam-lé-kheth*, עֲבָדִים *'abhā-dhî'm*, אֶלְהֵיךָ *'lô-hé-khā*, יְלִירִי *y'li-dhé'*, יֵשֶׁה *yashq*, יַעֲמֹר *yē-'ā-mēr*, חֲלִינוּ *h' lā-yē'-nú*.

If, however, the vocal sh^cwas be counted as syllables (cf. § 5. 2), then we shall have *qē-tál-tem*, *h'-lā-yē'-nú*, &c.

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

אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מְרַחֵק, הִלְהֵן, נִשְׁקָלוּ, מִצְפָּצִפִּים, לְמָנוּ, קָצִיר, לְאִנָּשִׁים, הִקְטִילָהּ, הִקְטִיל, יָפֶת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôr, qîtlû, shāmáyim, qû'mû, lminēhû, ûlyāmîm, yéreq, lilqôṭ, mamlākḥâ, lshālôm, shmônîm, shnê, mqômî, yôcr-shîm, nilḥam, yisrā'ēl, shmô, ná'ar, ḥ^amôrîm, le^cšôph, 'āmalnû.

Note.—In the above English words simple sh^cwa, 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.	SECOND CLASS.	THIRD CLASS.
	A sound.	I and E sounds.	O and U sounds.
(a) naturally long vowels			
(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 and (written) as pure long in forms like *tighlénâ* (*they reveal*, fem.), *sîsêhâ* (*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 î û ê ô*. Thus the long vowel in the words *qâm* (*he arose*), or *ḥêq* (*bosom*), *shîr* (*song*), *qôl* (*voice*), *suṣ* (*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 *qâmnû* (*we arose*), *merḥâq* (*distance*), *mizrâq* (*basin*), *moshlēhâ* (*ruined*, ptc.), *mushlākḥ* (*thrown*, ptc.), 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

usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, וִי; and the syllable before the pretonic being open (יָ *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. sh^hwa: יִי. Thus the word whose original is יִשָּׂר becomes יִשְׂרִים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יִשְׂרִים or יִשְׂרִים. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh^hwa if it be an unchangeably long vowel (e.g. בֹּכְבִים *kôkhābhîm* (*stars*), manifestly could not become בְּכְבִים *k'khābhîm*, as the *ô* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. נִקְטָלִים *killed*, ptc. pl., could not become נִקְטָלִים. The syllable נִק *nîq* is closed, and its vowel cannot be touched; besides, נִי would be an impossible form, as a syllable requires a full vowel).

In the illustration יִשָּׂר the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; e.g. זָקֵן *zāqēn* (*old*), קָטָן *little*, לֵבָב *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^hwa.*¹

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn* (*tongue*), נָשִׂיא *nāst* (*ruler*), קוֹטֵל *qôṭēl* (*killing*), בֹּכֶב *kôkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh^hwa vocal*; thus יִשְׂרִים from יִשָּׂר, לֵבָבִי from לֵבָב (*my heart*) from רִמְחִים (*spears*) from רִמָּח.² Under *Gutturals* (§ 8), it is one of the *ḥatephs*, generally *ḥ. pathah* for vowels of first and second class (i.e. not *ḥ. s'ghol* for second class) and *ḥ. qāmeç* for vowels of third

¹ 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 בְּתָב *k'thābh* (*a writing*), יְקִים (*substance*).

² 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 חכמים from חכם (*wise*), חללים (not חלבים) from חלב¹ (*fat*, noun), חדשים from חדש¹ (*new moon, month*).

(d) i. Two sounded sh^ewas must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (*e.g.* ישרים *pl. absolute*, ישרי *pl. construct*, § 17) or composition (as when, *e.g.*, the prepositions ב *in*, כ *as*, ל *to*, precede a word beginning with sh^ewa: *e.g.* לְמִשְׁחוֹ *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 ישרי becomes ישרי *yish'rê*, and לְמִשְׁחוֹ becomes לִמְשִׁחוֹ *lim'shîhê*. In the former word, as so frequently, an original *a* (seen in *sing. yashar*, יָשָׁר) 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^ewas 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^ewa. Thus חכמי (from חכם *wise*) becomes not חכמי but חכמי *hakh'mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; *e.g.* כנפי (from כנף *a wing*) becomes not כנפי but כנפי *kan'phê*.

(e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יֵשׁ in ישרי and the חֵךְ in חכמי are not completely closed, for the sh^ewa is not silent but sounded; nor yet are the י and the ח 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^ewa in such a place (ישרי) 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^ewa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh^ewa, the sh^ewa must be sounded, and the syllable to

¹ 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^{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^{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^{wa} as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yishrê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קָטַלְוּ (*kill*) are half open, because the sh^{wa} corresponds to a full vowel in the singular קָטַל *kill* (i.e. *qīlā* from *qāṭal*: the original *ō* is now represented by *°*).

Similarly with nouns: בְּרָכָה *b'rākāhā* (*blessing*) with a suffix becomes (first בְּרַכְתִּי, then) בִּרְכַּתִּי, i.e. not *birkāthī*, but *bir'khāthī* (*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 *qāṭal*, *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^{wa} stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יִשְׂרָאֵל, יִשְׂרָאֵלָהּ (fem.) *y'shārā* (*upright*), the verb inflects יִשְׂרָאֵל, יִשְׂרָאֵלָהּ *yāshārā* (*he, she, was upright*), the sh^{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.

לִבִּי, מִדְּבָרִים, זִקְנִים, חֲדָשִׁים, כּוֹכָבִים, קָטְלוּ, קָטְלָתָם,
קָטְלָנוּ, קָטְלָנוּ, סִפְרִים, עֲנָבִים, צִדְקָתָנוּ, דְּבָרָה, גִּדּוּלִים,
הַקִּימוֹתָם, שְׁמִים, חֲכָמָה, אֲלָפִים, תְּשׁוּבָה, יָקִים:

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

§ 7. DĀGHĒSH. THE LETTERS “B^EGHADHK^EPHATH.” (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 ב פ כ נ ד letters to indicate their harder pronunciation (ב *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 ב *b*, פ *p*, ת *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 ב פ כ נ ד ת (therefore known as b'ghadhhk^e-phath) are hard and therefore have Daghes 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 כ follows a vowel (ā), and therefore has no daghes; the second כ does not follow a vowel (as the first syllable is closed, yiz), and therefore has the daghes. 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^ewa, simple or composite, has the same effect as the full vowels; e.g. זָכֹר *z'khōr* (*remember*), חָכֶם *h'kham* (*wise*; § 6. f, I. ii.). Such forms as זָכֹר חָכֶם are impossible, as they would imply that no vowel preceded the כ, which would again imply that ז and ח 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. בְּלָבָו (in his heart) must be *bil'bhābhō* (pronounce *bil'vavo*). If pronounced *bilbavo*, it would require to be written בְּלָבָו. 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^ewa, representing an original full vowel ē, must not be allowed to disappear into a *silent* sh^ewa. 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 *ṣiyyā* (*dryness*), חִיָּה *hiyyā* (*he preserved alive*), צִיּוֹן *ṣiyyōn* (*Zion*), צִוָּה *ṣiwwā* (*he commanded*), צִוּוּ *ṣawwū* (*command, imp.*), קָוָם *qawwām* (*their line?*). There is no danger of this duplicated *waw* being confused with the vowel *shûreq*, 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 א 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^{wa} between, d. forte is used; thus נָתַנּוּ *nāthannû* (*we gave*) becomes נָתַנּוּ. But if the sh^{wa} be *vocalic*, the daghesh f. must not be used; thus קִלְלָה *qil'lath* must not be written קִלְלַת *qillath*, because the sh^{wa} is sounded, representing as it does an original *ā* (קִלְלָה *q'lālā*, *curse*, noun).

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

4. D. *lene* is peculiar to the six *B^Eghadhk^Ephath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שָׁבַר *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 סָפַר *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 מִדְבָּר *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^{wa} as *vocalic*, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midk^Ebbar*: the last syllable is בָּר, but the one before it could not possibly be דָּב—between the ד and the ב there would need to be a full vowel, e.g. דֶּב. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *m'dhabbēr* (*speaking, ptc.*) 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 קנמל, when written to a sh^{wa}, 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*; הַלְלוּ (not הַלְלוּ) *praise ye*, הִנְנִי (not הִנְנִי) *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. כִּסְאוֹ (not כִּסְאוֹ) *his throne*; so יִשְׂאוּ (not יִשְׂאוּ) *they will lift up*. It is most natural to regard the sh^wa 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^wa under it; e.g. עֲנָבִי ‘in-n^gbhê for עֲנָבִי ‘in^g-bhê (*the grapes of . . .*). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in וְ, הִ, or הֵ, may be closely connected by the insertion of a D. forte at the beginning of the second word; e.g. עָשִׂיתָ וְאָתָּה *thou hast done this*. This always happens when זֶה (this) or מָה (what) is joined by maqqêph to the following word; e.g. זֶה-שְׁמוֹ *this is his name*, מָה-לָּךְ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, i.e. Daghesh forte—so-called sharpened syllables—is *u*. E.g. הִקְטַלְתָּ, but הִנְדָּר (not הִנְדָּר) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; e.g. עָזִי, also עָזִי *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 אֶרֶץ־אֲרָחָה (*h* sounded), *her land*, whereas אֶרֶץ = *arçâ*, *towards (the) land* (cf. § 17. 3).

EXERCISE ON DAG. LENE AND FORTE.

Write these Hebrew Words.

1. gam, kôl, dām, bēn, ’ēt, môt, pat, kap, keleb, tiktôb, kâtabtā, bkû, lbad, dābār, blektkā, mishpāt, midbār, btôk, malkî, yabdēl, kôkâbîm, kbadtem, tikbdî, kaspkā, ḥelqkā, midbrêkem, lâredet, yîrb, yēbk, gdôlîm, wtāgēl.

2. mbaqqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, şappdû, mişpēd, bkaşpkem, shabbāt, mibbnē, çippôr, ykattēb, bqîrkem, baddām, bôdēd, yittnû, lbaddô.

Note.—In this exercise the *B^gghadhk^gphath* are expressed by ordinary hard letters, and sh^wa is not expressed, as the exercise is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ח. ח and ע are much stronger letters than ה and א. 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 מֵלַח *meleh*): so הִשְׁלִיךְ *hishlīkh* (*he threw*), but הִשְׁלִיחַ *hishlīah*, *he sent*—very rare (not הִשְׁלִיחַ *hishlīh*), גָּבְוָהּ *gābhōah*, *high* (ה, as the mappîq 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*; הִשְׁלִיחָהּ.

Pathah furtive is never written to final א, which is silent; thus נְבִיאָהּ *nābhī* (*prophet*), not נְבִיאָ. 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 נִשְׁלַחַּהּ *nishlāh*, *sent* (not נִשְׁלַחָהּ *nishlāah*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus יָבֵר *he is heavy*, but יָחַד *he ceases* (not יִחַד). This depression of *i* to *e* may also take place *after* a guttural; thus סִפְרִי *my book*, but עֲזָרִי (not עֻזִּי) *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 **ר**, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. **בָּסֵר** *unripe grapes*) but very frequently has the vowel *a* before it. Thus **וַיָּסֹר** *wayyāsor* (and he turned aside) and **וַיַּסֵּר** *wayyāser* (and he caused to turn aside) both become **וַיָּסֹר** *wayyāsar*.

2. (a) The gutturals cannot take simple *sh'wa* vocal, they require the composite *sh'wa*; therefore a *sh'wa* under an initial guttural must be composite; e.g. **קָבַר** *q'bhōr* (bury, impv.), but **עָבַר** *'bhōr*, cross, imp. (not **עֶבַר**). In many cases they dislike simple *sh'wa* silent, preferring the composite; e.g. **רַגְלִי** *my foot*, but **בָּעָלִי** *my lord* (not **בַּעְלִי**). The *hateph* that takes the place of silent *sh'wa* always corresponds to the preceding short vowel; thus **פָּעַלִי** becomes **פֶּעַלִי**, so **פֹּלֵל** becomes **פֶּלֵלִי** *po'li* (*my work*). **ח**, which is very hard, has a distinct tendency to prefer the silent *sh'wa*; e.g. **פַּחְדּוֹ** *pahdō*, his fear (not **פַּחְרוֹ** *pal'dhō*). But with other gutturals the composite is usual; thus **נֹאמַר** becomes first, by paragraph 1 b, **נֶאמַר** and then **נֵאמַר** *it was said*.

(b) By far the most common *hateph* is **ֶֿ**. Initial **ח ה ה** *ע* prefer **ֶֿ**, initial **א** prefers **ֶֿֿ**; e.g. **עָמַד** (קָטַל) *stand*, **אָמַר** *say*; but when further from the tone **א** also takes **ֶֿ**; e.g. **אֵלַי** *to, towards* (very rare and poetic), but **אֵלַיְכֶם** *to you*.

3. (a) As two vocal *sh'was* cannot come together, a simple *sh'wa* before a *hateph* becomes the full (short) vowel corresponding to the *hateph*; thus **לָקַטַל** becomes **לִקְטַל** *to kill*; but **לָעָבַר** becomes **לֵעָבַר** *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 *sh'wa*, if composite, which corresponded to the short vowel; e.g. **בָּעָלִי** *my lord*. Therefore the resultant combination in either case is **ֶֿֿ** or **ֶֿֿֿ** or **ֶֿֿֿֿ**; e.g. **הָעָמַד** *he caused to stand, stationed*, **הָעָמַד** *he was stationed*. Either the short vowel before the guttural (as *a* in the original **בָּעָלִי**) or the composite *sh'wa* under the guttural (as *a* in **עָבַר**) 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 **ֶֿֿֿ** in place of **ֶֿֿ**; e.g. **שָׁחָטָהּ** *she slaughtered*, **מָאָנָהּ** *she refused*, **כֹּהֲנִים** *priests*.

4. (a) The gutturals cannot be doubled. In this peculiarity ר 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. הִדְרָה *haddérekh*, the way, but הָעֶבֶר *hā-‘ēbhedh*, the servant (for הָעֶבֶר = הָעֵבֶר. But as the *y* cannot be doubled, the first must be dropped. We therefore get הָעֶבֶר, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open). So שָׁלַשׁ *he did a third time*, but שָׁרֵשׁ *he uprooted*, because שָׁרֵשׁ = שָׁרֵשׁ (short *i*) = שָׁרֵשׁ (tone-long *ē*). So קָטַל, but בָּרַךְ *he was blessed*, because בָּרַךְ = בָּרַךְ (short *u*) = בָּרַךְ (tone-long *ō*).

(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. בָּרַכְתָּם (on the analogy of קָטַלְתָּם) becomes (first בָּרַכְתָּם, then) בָּרַכְתָּם *you blessed*; but although the accent falls on the תָּם, the בָּ must not be reduced to בַּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בָּר), and thus could not be allowed to degenerate into a בַּ. This would be unjust to its origin. The word therefore remains בָּרַכְתָּם (not בַּרְכְתָּם). Similarly the plural of חָרַשׁ *artificer* is not חָרָשִׁים 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. מָאָן becomes מָאָן *he refused*, הָרָעָה becomes הָרָעָה *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. מָהָר (not מָהָר from מָהָר *hasten*), הָהוּא (not הָהוּא *that*), הָחָרֶב (not הָחָרֶב for הָחָרֶב *the sword*), הָחֹדֶשׁ (not הָחֹדֶשׁ *the month*).

EXERCISE. CORRECT THE FOLLOWING WORDS.

בְּאִמֶּר, אֲבִדְתָּם, אָמַר, יִשְׁחָטוּ, חִזְקוּ, שָׁלוּחַ, הַשְּׁלִיחַ, שָׁמַע,

שָׁמַע, רָגַע, יִהְיֶה, בָּרַךְ, שָׁרִים, הִחְיֶיךָ, טַעַמְו, בְּאַמַּת, נֹאמַר,
לְחָלִי, לְאָרִי, בְּחֶמֶר, מַעַמְד, יַעַמְד, יַעַמְדוּ:

§ 9. THE QUIESCENT LETTERS.

The letters א ו י ה 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 *biy-mê*; so בִּיהוּדָה (from בְּיִהוּדָה) *in Judah*. Pronounced rapidly, *biymê* 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 אָמַר), and רֵאשִׁית *beginning* (not רֵאשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; e.g. נֹאדָר *ne'-dār* (*glorious*). Here the ד 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 מַצָּא *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 מַצָּאתָ *thou hast found*, because א at the end of the syllable is silent, and the following נ 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 ו are

consonantal or quiescent. If accompanied by a homogeneous vowel—*i.e.* י by *e* or *i*, and ו 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*), הוֹי *hōy* (*ah!*), גָּלְיָי *gālty* (*uncovered, ptc.*); יַחְדָּו *yahdāw* (*together*), עוֹלָה *awlā* (*injustice*), זִיב *ziw* (*April–May*), דָּוִד or דָּוִיד *Dāwīdh* (*David*). The suffixal form (to be explained in § 19) יִי־ is sounded *āw*, as סוּסָיו *śū-śāw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאִיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יֵיטֵב, צָבָאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, אֶרְצָהּ, לְקִרְאָתָהּ, וְשִׁמְעָאֵל, מֵאַחֲתָם, שְׁאוּנֵי, שְׁלֹמֹה,
בְּצִמּוֹ, תִּגְלִינָהּ, וּבְנֵי־הָהָר, מִלְּאֲחֵיו, כְּסִי, שְׁלֹו, גִּוִּי, קוֹ, אֲדָנִי,
רֹאשִׁים, בָּאֲשׁוּ, בְּלִיּוֹת, לִילִי, קִנְיָהּ:

§ 10. THE ACCENTS.¹ METHEGH, MAQQĒPH, PAUSE, QĒRĒ, &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 *Segholates*, § 29), *e.g.* דֶּבֶר *dēbher*, *pestilence*, and in some Verbal forms, *e.g.* קָטַלְתִּי *qātāltî*, *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-

¹ 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*, מֶתֶּחַ (bridle), a small perpendicular stroke to the left of the vowel.¹ 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 (הָאָדָם *the man*) or short (הַהֵיכָל *the palace*); e.g. אֶנְכִּי, I, חָכְמָה, and thou shalt remember, הַחֲכָם *the wise*, הָעָפָר *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 מְדַבְּרִים); or with a sh^wa, because so insignificant a vowel does not deserve special attention (therefore not דְּרָכִים).

(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^wa.)

(b) When the open syllable is separated from the tone even by only vocal sh^wa, its vowel is marked by methegh;² e.g. אָכְלָה 'ā-kh'lá (accent on last syllable), *she ate*, חֲכָמָה hā-kh'má, *she is wise*. (In these cases the sh^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^wa is *vocal*, and thus serves to distinguish between ā and o, and between î and i; e.g. אָכַל 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); חֲכָמָה hokhmá, *wisdom*; יִרְאוּ yi-r'ú, *they will fear* (open syllable, long i); יִרְאֵה yi-r'ú, *they will see* (shut syllable, short i).

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

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

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

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

Similarly the composite sh^{wa} under a guttural is raised, in pause, to the corresponding long vowel ; thus אָנִי *I*, pause אָנִי ; חָלִי *sickness*, pause חָלִי.

i. Sh^{wa} before the suffix *kha* becomes in pause é, סוֹסְךָ *thy horse*, pause סוֹסְךָ.

ii. There is a fondness shown in many cases for the sharp *d* in pausal syllables : e.g. יִנְמַל, pause יִנְמַל *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. לָיְלָה קָרָא *he called night* (not קָרָא, which would otherwise be correct), הָאֵכֶל לָחֶם (not תֹּאכֶל) *thou shalt eat bread*.

5. *Q'rê* (קָרִי *read*, i.e. *to be read*) and *K'thîbh* (כְּתִיב *written*).
—(a) The *K'thîbh* 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'thîbh* 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'rê*. Attention is called to the margin by a small circle placed over the *K'thîbh*, thus: הַנְּעָרִי Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קָרִי ¹ הַנְּעָרָה, i.e. הַנְּעָרָה 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 הַנְּעָרָה *the maiden* ; the unpointed הַנְּעָר, which would normally represent הַנְּעָר *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'rê* is not placed in the margin, but its vowels are simply inserted in the text. E.g. יְהוָה (whence our *Jehovah*, probably originally יְהוָה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

¹ Or simply 'ק.

word, however, is not actually written in the margin)—or (when it follows אֲרִי) 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*.¹ All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

¹ 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. קוֹל *voice* (הַקּוֹל = הַקּוֹל) *haq-qôl*, the voice; so הַשֶּׁשֶׁשׁ *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 *qāmeṣ*; thus הָאִישׁ becomes הָאִישׁ *the man*. This expansion is universal before א and ר, e.g. הָרֹאשׁ *har-rôsh* = הָרֹאשׁ *hā-rôsh*,¹ the head, and general before ע, e.g. הָעִיר *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. הַהֵיכָל (from *hah-hékhāl*) *the palace*, הַחֵכְמָה (from *hah-hokhmā*) *wisdom*.²

• (c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeṣ*, 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 הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע, not in the Tone, the Art., falling *before* the *pretone*, becomes *e* (§ *ghol*),³ as הָהָרִים *the mountains*, הָעָפָל *the trouble*.² Before ח (*hā*) in all positions, and also before ה, the Art. takes § *ghol*, הַחֲכָם *the wise*, הַחֵג *the feast*, הַחֲלִי *the sickness*.

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

¹ 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 (חָמָא).

² 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. הַהָרִים, הַחֲכָמָה, &c.

³ This comes under the general rule that a *pathah* before an originally duplicated guttural which has ֿ under it becomes § *ghol*; thus חָאִי *my brothers*, pausal form of חָאִי (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.	הַ, הֶ, הָ
Before gutturals	א, ר, ע — הָאִישׁ, הָרֹאשׁ, הָעֵיר
	ה, ח — הַחֶרֶב, הַחֵיָל
Before gutturals with qāmeṣ	הֶ, ע — הָעֵם, הָהָר
	ה, ע — הָעֶמֶל, הָהָרִים
	ה(ח), ה — הַחֶזֶק, הַחֵלִי

אִישׁ	man ¹	אִשָּׁה	f. woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	m. night	עָרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם	pl. water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל-	upon	טוֹב	good
שָׁמַיִם	pl. 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 אִישׁ 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. אִישׁ טוֹב could not be mistaken for *the good man*, which would require הַטוֹב.

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

EXERCISE. TRANSLATE.

הַלֵּילָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם
 הָרְמוּעַ: 5 טוֹב הַכֶּסֶף: 6 הָעָרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ
 עַל־הַמַּיִם: 8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

To-day. The morning. The night. The light (is)¹ 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)¹ good. The dust (is)¹ upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Sign. part.
1 pers. c.	אֲנִי, אֲנֹכִי	I	אֲנֶחָנוּ	we nu
2 pers. m.	אַתָּה	thou ta	אַתֶּם	ye tem
f.	אַתְּ	„ t	אַתְּנָה, אַתְּנָן ³	„ ten
3 pers. m.	הוּא	he ² w, hu	הֵם, הֵמָּה ⁴	they m
f.	הִיא	she ² y (ha)	הֵנָּה	„ n

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 *הוּא קִבְּרָתִי* (§ 3 I); *declare to (לְ) me* is not *סִפְּרוּ לְאֲנִי* (§ 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 f. eye	יָד f. hand	הָר mountain	חֲלִי disease
אֶרֶץ f. earth	אֶבֶן f. stone	עֶבֶד servant	עַם people
חֶרֶב f. sword	אֱלֹהִים pl. God	הַיֶּכֶל palace	חָכָם wise
עֲצוּם powerful	רָע bad, sore	מְאֹד very	רָע מְאֹד very bad

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

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

² In הוּא hu and הִיא hi, the ה, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (hā'a ? hī'a ?).

³ Both forms extremely rare.

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

article, lengthen the pathah to *qāmeç*; thus הָחָנָה, הָהָר. So also אֶרֶץ (original אֲרֶץ) 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 הֵם. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e.g. יְהוָה הוּא. *Yahweh¹ 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 (הוּא) is wise*; in the latter, with emphasis: *Yahweh, he (and no other) is the God.*

EXERCISE. TRANSLATE.

רָם הַהִיכָל : 2 הָהָר הוּא רָם מְאֹד : 3 טוֹב הָעֵרֶב : 4 אֶתֶר
הוּא הָאֱלֹהִים : 5 אֵת הָאִשָּׁה : 6 הַחֶרֶב הִיא עַל-הָעֵפֶר :
7 הָעֶבֶד הַטוֹב : 8 עַם רָם וְגָדוֹל : 9 הָעָם הוּא עֲצוּם מְאֹד :
10 הַיָּד וְהָעֵין : 11 הַשָּׁמַיִם וְהָאָרֶץ : 12 הָעָם הָעֲצוּם וְהַגָּדוֹל :
13 אֲנִי הָאִישׁ הַחֲכָם : 14 חֵם 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 that	הֵם, הֵנָּה those
<i>f.</i> זֹאת "		הִיא "	הֵנָּה "
<i>c.</i>	אֵלֶּה these		

¹ יְהוָה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָה) 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. *this man* (i.e. *the man—this one*), *הָאִישׁ הַזֶּה*, *this law*, *הַתּוֹרָה הַזֹּאת*, *that day*, *הַיּוֹם הַהוּא*, *these words*, *הַדְּבָרִים הָאֵלֶּה*. With another adj., the demonstr. stands last: *this good man*, *הָאִישׁ הַטּוֹב הַזֶּה*.

Note that though, with the art., the sing. is *הַהוּא*, the plur. is *הֵהֶם*.

2. *Relative pronoun*.—(a) *אֲשֶׁר*¹ 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. *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* *אֲשֶׁר*; *thither* *שָׁמָּה* *shāmmā, whither*, *אֲשֶׁר . . . שָׁמָּה*; *thence* *מִשָּׁם* (*מִן* *from*; *n* assimilated), *whence* *אֲשֶׁר . . . מִשָּׁם*.

(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

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

climbed 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 it falls forward on the next word (§ 7. 6), and מָה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals *path. and dag.* מָה הִזָּה *what is this?*

before א and ר *qāmeç* מָה אֵלֶּה *what are these?*

before other gutturals *pathah* מָה הִיא *what is it?*

before gutt. with qam. *ṣ'ghol* מָה עָשָׂה *what has he done?*

• מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; *e.g. מִי לֵיהוָה אֵלִי 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*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מָה is also the exclamation *how!* מָה אֲדִיר שְׁמִךְ *how glorious is thy name!*

• 4. *Other pronominal expressions*.—Each אִישׁ *each*; *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*): לֹא . . . כָּל (lit. *not every, i.e. not any*); *e.g. none living is just before thee*, לֹא . . . כָּל־חַי; *no work shall be done*, כָּל־מְלָאכָה לֹא־יַעֲשֶׂה.

The one, the other, 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	יְהוָה Yahweh ¹
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. יְהוָה מַלְכֵּנוּ *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, e.g. עָפָר אַתָּה *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. יְהוָה 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 הַיָּלָד 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 אֶת, 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

¹ Usually pointed יְהוָה, occasionally יְהוֹה (cf. § 10. 5): the true spelling (never found) is probably יְהוֹה. 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 מֶה. *Whom have I oppressed?* אֶת־מִי עָשָׂקְתִּי, but *what have I taken?* אֶת־מָה לָּקַחְתִּי.

· EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 רַם מֶאֱד הָהָר הַזֶּה: 3 הַלְיִלָה הַזֹּאת: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הַעֲצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יֵלֵד אֶת־אֵלֶּה: 8 יֹשֵׁב הַמְּלָכָה עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מֶה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־יָהּ וְאָמַר קְדוֹשׁ יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֵרֶב: 14 זֶה הַמֶּלֶךְ הַחֲכָם:

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (עַל) 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 (עַל) 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 *infn.*

(a) The usual pointing of these light fragments is simple *sh'wa*; *e.g.* בְּשָׁלוֹם *in peace*, בְּיָד חֲזָקָה *with a strong hand*, כְּפַרְעֹה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

(b) Before another *sh'wa* this becomes *hireq*, by § 6. 2 d. i., forming a half-open syllable בְּלֶבֶת (= בְּלֶבֶב) *in the heart*

of; the sh^{wa} is here sounded, because it was (necessarily) so in the original לִכְב (cf. § 5. 4 a); therefore not בְּלִכְב. If the consonant be ' , it quiesces and the sh^{wa} is not written (§ 9. 1); e.g. יָמֵי, but בִּימֵי in the days of; יְהוּדָה, יְהוּדָה to Judah.

(c) Before a ḥaṭeph the sh^{wa} becomes the corresponding short vowel, by § 8. 3, בָּאֵרִי = בְּאֵרִי like a lion; אָכַל, אָכַל to eat.

. But with the very frequently recurring words אֱלֹהִים God, and אָמַר (in the phrase אָמַר 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, אָמַר.

(d) Before the tone, the prep., falling in the pretone, often has tone-long qāmeṣ (§ 6. 2 b), as לְמַי to water (for לִמַּי). This is found chiefly in one or two familiar expressions, לְעַד for ever, לְבֶטַח securely, and with a certain kind of infinitive; e.g. לָלֶכֶת 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. הַשָּׁמַיִם (= בְּהַשָּׁמַיִם) in the heavens, הָעָם (= לְהָעָם) to the people, הָהָרִים (§ 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 לִּי, 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. לִּי to me, לָךְ (m.) לְךָ (f.) to thee, לוֹ to him, לָהּ to her.
Plur. לָנוּ to us, לָכֶם (m.) לְכֶן (f.) to you, לָהֶם (m.) לָהֶן (f.) to them.
ב 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, מִמַּי from water. מִן-מַיִם = מִמַּיִם = מִמַּיִם.

¹ Pause, לָךְ.

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

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ *from a tree* (מִעֵץ = מֵעֵץ = 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 מִהָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

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

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה: ² שָׁבַת אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: ³ שָׁמַע הָאָדָם אֶת־
 הַקּוֹל ¹ בְּגֵן: ⁴ מָשַׁל הַמָּלָךְ בָּעָם: ⁵ יָשַׁב הַיֵּלֶד בְּמָקוֹם הַזֶּה:
⁶ מָחָה יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: ⁷ עָשָׂה
 אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה: ⁸ הָאֱלֹהִים הוּא
 בְּהִיכָל: ⁹ נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ: ¹⁰ כָּתַב הַיֵּלֶד 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.

¹ 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^ewa, 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^ewa and the Labials (ב ו מ פ) its pointing is ו, וְדְבָרִים *and words*, וְשָׁמְרֶתֶם *and ye shall keep*, וְבֵן *and a son*, וּפָרָה *and a cow*.

Rem.—Before *yodh* with sh^ewa the pointing is *hireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וַיְמִי *and the days of*.

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeṣ* (§ 6. 2 b): וְרָע טוֹב *good and evil*, פָּרָה וְדָב *a cow and a bear*, דֹּר וְדֹר *generation after generation*; especially with words that go in pairs: יוֹם וְלַיְלָה *day and night*, זָהָב וְכֶסֶף *gold and silver*, תָּהוּ וְבָהוּ *waste and void* (in spite of Labial; cf. אֱלֹהִים וּמֶלֶךְ *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 עָם.

2. ו appears with the pronominal suffixes as follows:
Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמֶּנִּי (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִמְּכֶם *from you*, מִמֶּהֶם *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.	מִשַּׁל		
2	"	"	thou hast ruled, &c.	מִשַּׁלְתָּ ta of אַתָּה	
2	"	<i>f.</i>	"	thou hast ruled, &c.	מִשַּׁלְתָּ t " אַתְּ
1	"	<i>c.</i>	"	I ruled, have ruled, &c.	מִשַּׁלְתִּי ti = ki of אֲנִי

3	plur. m. perf.	they ruled, did rule, &c.	מִשְׁלָּו		
2	" "	ye ruled, &c.	מִשְׁלָּהֶם	tem of	אֲתֶם
2	" f.	" " "	מִשְׁלָּתָן	ten "	אֲתָן
1	" c.	we ruled, &c.	מִשְׁלָּנוּ	nu "	אֲנַחְנוּ

Thus these forms are not arbitrary : מִשְׁלָּתְּ is really *having ruled (art) thou*, מִשְׁלָּנוּ *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 f. battle, war,	זָעַק to cry

EXERCISE. TRANSLATE.

אָמַר יְהוָה לְאִשָּׁה : 2 מִן־הָעֵץ ¹אֲכָלָתְּ : 3 בְּאֱלֹהִים וּבַמֶּשֶׁה :
 4 לְאֱלֹהִים זָעַקוּ בַּמִּלְחָמָה : 5 דָּוִד וִיהוֹנָתָן : 6 אָרִי וַחֲמֹר :
 7 יִשְׂרָאֵל וִיהוּדָה : 8 וּבִיּוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר : 9 מֹשֶׁה
 וּמֵרִים : 10 יוֹם וּלֵילָה :

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

¹ 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 word, דְּבָרִים words, דְּבָרֶיךָ 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* דָּגִים (see § 48. 1. 2).

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

(c) The *plur. mas.* is formed by adding יִם (īm) to the *sing.*, e.g. טוֹבִים; and the *plur. fem.* by changing הָ (ā) into וֹת (ōth), e.g. טוֹבוֹת, טוֹבוֹתָ, or by adding ōth to the *sing.* if it has no *fem.* termination, e.g. רֵיחַ wind, רֵחוֹת.

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

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

4. *Classes of nouns feminine.*

(1) Words ending in הָ or ת; *e.g.* צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרִי *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*, אַשּׁוּר *Assyria*.

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹז *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 עוֹלָם *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 *plural*, *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. קוֹלֹת or קָלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפְרוֹת.

As a rule, the plur. takes the gender of the sing.; *e.g.* אֲבוֹת *good fathers*, שָׁנִים טְבוֹת *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* ת־. The ending occasionally appears, sometimes in this form, sometimes as simple ת (cf. מוֹאָבִית *Moabitess*, from מוֹאָבִי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *i* (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, עֶבְרִיָּה (rarely שְׁלִישִׁיָּה), *masc. pl.* עֶבְרִיִּים and עֶבְרִיִּים, *fem. pl.* עֶבְרִיּוֹת.

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* אוֹזְנַיִם ('oznáyim), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׁפָתַיִם (from שָׁפָה), *horns* קַרְנָיִם, *shoes* נַעֲלָיִם; and with one or two other common words, e.g. יוֹמַיִם *two days*, שָׁנָתַיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, עֵינַיִם רַחוּת וַיִּדְרִים שֶׁפָּכוֹת דָּם *haughty (high) eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e.g. קַרְנוֹת הַמִּזְבֵּחַ *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 ¹ ox	פָּרָה <i>f.</i> cow		
סוּס horse	סוּסָה <i>f.</i> mare		
דָּג fish	דָּגָה <i>f.</i> fish		
נָשִׁיר ¹ prince	נָשִׁירָה <i>f.</i> princess		
שִׁיר song	שִׁירָה <i>f.</i> song		
אֶדְנִי ¹ adversary	אֶדְנִיָּה <i>f.</i> adversary		
גִּבּוֹר hero, mighty	כּוֹכַב star	בְּאֵר <i>f.</i> well	זֶאֱבֵב wolf
אִישׁ man			
צֶדֶק just	מָרִיִּם ¹ bitter	נָתַן to give,	הָרַג to slay
סָפַר to count	רָאָה to see	שָׁתָה to drink	זָכַר to remem-
לֶחֶם bread	חָדָשׁ new		ber

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפֶּר מִן־הַמַּיִם כִּי מָרִים הֵם : 2 אֵלֶּה הַפְּרוֹת הַרְעוֹת
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאָר : 3 מִשַּׁל הָאָדָם בְּבִהְמָה וּבַדָּגִים :

¹ The words פָּר, שִׁיר, אֶדְנִי, מָר, have, for etymological reasons (§ 43), a (path.) when uninflected or without the Article, cf. § 12; otherwise *ā*.

4 הָמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם : 5 אֶמְרָתִי
 אֶל־הָעָם הַזֶּה צִדִּיקִים אַתֶּם : 6 הַהָרִים הָאֵלֶּה רָמִים מְאֹד :
 7 סִפַּרְתָּ אֶת־הַכּוֹכָבִים : 8 מָה רָמִים הֵהִיכָלִים הָהֵם : הַיַּדִּים :
 יִרְבְּתִים : 9 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת־הַפְּרוֹת הַשְּׂבוֹת עַל־
 הַיָּאֵר : 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. דָּבָר (דָּ in both cases tone-long, § 6. 2 b), constr. דְּבַר. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *īm* and the dual *ayim* is elided, and these terminations become *ē*: thus, from plur. דְּבָרִים we get constr. דְּבָרַי (since בָּ, when hurried, is reduced to בִּ, and דְּבָי must become דְּבַי, by § 6. 2 d. i.); and the sh^{wa} is vocal, representing as it does an original *ṣ*. Consequently, if the third radical is a *b'ghadhk'phath*, it will not take daghesh lene: abs. pl. פְּבָרִים [sing. פְּבַר *heavy*], constr. פְּבָרַי (not פְּבָרַי).

(c) The dual cstr. is similarly formed; e.g. abs. קַרְנִים *horns*, cstr. קַרְנַי; abs. יָדַי *hands*, cstr. יָדַי. So from שִׁפָּה *lip*, dual abs. שִׁפְתַּי (§ 16. 3 d, 5 d), cstr. שִׁפְתַּי.

(d) In *fem. sing.* the original ending ת (§ 16. 4. 8) is resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*, cstr. צְדָקַת (because צָד = צִד: *ṣidh'qath*). אֲדָמָה *ground*, cstr. אֲדָמַת (because אָד = אִד, § 6. 2 d. ii.).

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

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

Mas.				Fem.			
Abs.		Cstr.		Abs.		Cstr.	
sing.	סוס horse	סוס		סוּסָה mare		סוּסָה	
plur.	סוסים „	סוּסֵי		סוּסוֹת „		סוּסוֹת	
dual	סוסים „	סוּסֵי		סוּסָתַי „		סוּסָתַי	
Mas.		Fem.		Mas. ¹		Fem.	
abs. sing.	יִשְׂרָאֵל	יִשְׂרָאֵל		abs. sing.	יָד	שֵׁפָה	
cstr.	יִשְׂרָאֵל	יִשְׂרָאֵל		cstr.	יָד	שֵׁפָה	
abs. plur.	יִשְׂרָאֵלִים	יִשְׂרָאֵלִים		abs. dual	יָדַיִם	שֵׁפָתַיִם	
cstr.	יִשְׂרָאֵלִי	יִשְׂרָאֵלִי		cstr.	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*), סוס המלך (not המוס המלך); *the horses of the king*, סוּסֵי המלך (not המוסים המלך); *the word of the prophet*, דְּבַר הַנָּבִיא; *the righteousness of the people*, צְדָקַת הָעָם; *the lips of the girl*, שִׁפְתֵי הַנְּעָרָה. So with adjs.: *a good-looking girl*, נְעָרָה טוֹבָה מְרָאָה (lit. *good in appearance*), *a woman of good understanding*, אִשָּׁה טוֹבָה שֶׁכֶּל (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 מִלְחָמָה *the man of war, the warrior*; but אִישׁ מִלְחָמָה *a warrior*; מְזִמּוֹר דָּוִד (*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: מְזִמּוֹר לְדָוִד *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 וּשְׁפָתַי הָאִישׁ, because יָדַי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדַי הָאִישׁ וּשְׁפָתָיו; *the prince's sons and daughters*, not בְּנֵי וּבָנוֹת הַשָּׁר, but בְּנֵי וּבָנוֹתָיו. Similarly

¹ 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 הָאָרֶץ *God of the earth*).

Such a *succession* of constructs, however, as הֵרָדָּה עֵץ 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.¹

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 (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 (the *good* 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 הַיְּשׁוּרָה; 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 צָפוֹנָה, because the first syllable is pretonic), הָהָרָה towards the mountain (not הַהָרָה, § 11 c). It may even admit a preposition before its word; e.g. לְשֵׁאוּלָה to Sheol. It may be appended to the plur.; e.g. הַשָּׁמַיְמָה heavenwards, and even to the cstr. state, e.g. לְבֵיתָהּ יוֹסֵף to the house of Joseph.

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

¹ 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.* מִיָּמֶימָה יָמִימָה *from year (lit. days) to year.*

It cannot be used with persons: *to (towards) David* would not be בְּדָוִד, but אֶל-דָּוִד.

צָפוֹן <i>f.</i> north	מִצְרַיִם Egypt	מִטָּה <i>f.</i> bed	אֲבִיּוֹן poor
רוּחַ <i>f.</i> { wind spirit	חַיִּל { valour force, army	יְשׁוּעָה <i>f.</i> { salvation deliverance	
מִצְוָה <i>f.</i> command	עִיר <i>f.</i> city	שָׂבֵל understanding	
תּוֹרָה <i>f.</i> law	חוֹמָה <i>f.</i> wall	בָּשָׂר flesh	
מַלְכָּה <i>f.</i> queen	בַּת <i>f.</i> daughter	אַרְבַּע four	
אֲבִיגַיִל Abigail	שְׁאוֹל <i>f.</i> Sheol, the underworld		
יָרַד to go down	שָׁמַר to keep	פָּקַד to review	
שָׁבַר to break	נָסַח to break down	פָּרַץ to break through (<i>e.g.</i> a wall)	

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמִּי הַיָּאָר : 2 לָקַח דָּוִד אֶבְיָגַיִל לְאִשָּׁה וְהָיָא
אִשָּׁה טוֹבַת שָׂבֵל : 3 אֲבִיּוֹנֵי הָעָם הֵם צַדִּיקִים : 4 לֹא שָׁמְרוּ
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל : 5 עָשָׂה הַשָּׂר כְּמִצְוֹת הַמֶּלֶךְ :
6 וּבִתּוֹרַת יְהוָה לֹא הִלָּכְתָּ : 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָל-הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה : 8 שָׁכַב הַיֵּלֶד עַל-מִשְׁתֵּי אִישׁ הָאֱלֹהִים :
9 בָּא חֵיל גָּדוֹל³ מִיִּרְכָּתִי הָאָרֶץ וּמֵאַרְבַּע רֻחוֹת² הַשָּׁמַיִם :
10 אָכַלְנוּ מִכָּל-עֵץ² הַגֵּן : 11 וּמִלֶּכֶת הָאָרֶץ בַּת אִישׁ גִּבּוֹר² חָיִל :
12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרָיִמָה כִּי כָבֵד הָרָעַב בָּאָרֶץ :
13 תּוֹרַת יְהוָה טוֹבָה : 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה
בְּיִשְׂרָאֵל :

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

¹ Less often *masc.*

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

³ 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) ^hlood.¹ 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, אֶבְיָן (*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. אֶבְיָנִים, גִּבּוֹרִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words זָקֵן, דָּבָר (not זָקִין), לֵבֵב (not לֵיבֵב) 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 (*gādhôl*), כֹּכַב (*kôkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

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

¹ In dependent clauses with כִּי *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 (יָקוֹן, יָדוּל), or $\bar{a}$ in the tone (לֵבָב, כּוֹכַב), or $\bar{a}$ in both places (יִשְׂרָאֵל, יִשְׂרָאֵל).

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 יָם, הָ, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* יִשְׂרָאֵל, but יִשְׂרָאֵלִים. 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 *d'*. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes יִשְׂרָאֵל (sing.) and יִשְׂרָאֵלִי (pl.) : the *sh'wa* in pl. is vocal, hence no daghesh in *b'ghadhk'phath* letters ; *e.g.* לֵבָבִי, כּוֹכְבִי.

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

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

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יִשְׂרָאֵל	יִשְׂרָאֵלִים	יִשְׂרָאֵל	יִשְׂרָאֵלִי (= יִשְׂרָאֵלִי)
(2) old, old man, elder	זָקֵן	זָקֵנִים	זָקֵן	זָקֵנִי (= זָקֵנִי)
(3) great	גָּדוֹל	גָּדוֹלִים	גָּדוֹל	גָּדוֹלִי
(4) blessed	בָּרוּךְ	בָּרוּכִים	בָּרוּךְ	בָּרוּכִי
(5) overseer	פָּקִיד	פָּקִידִים	פָּקִיד	פָּקִידִי
(6) heart	לֵבָב	לֵבָבוֹת	לֵבָב	לֵבָבוֹת (= לֵבָבוֹת)
(7) star	כּוֹכַב	כּוֹכְבִים	כּוֹכַב	כּוֹכְבִי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem.—The forms 1, 2, 3 with vowels $\bar{a}$ — $\bar{a}$, $\bar{a}$ — $\bar{e}$, $\bar{a}$ — δ , 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. שִׁפָּה *lip*, cstr. שִׁפָּת.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָה =) צְדָקָת

„ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת =) צְדָקוֹת

„ sing. נְבִילָה *corpse*. „ (נְבִילָה =) נְבִילָת

The sh'wa in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בְּרַכָּת.

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

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*, דֵּשׁ *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דָּבָר (or זֶקֶן);

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

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

WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דָּבָר word	מְאֹר <i>m.</i>	שִׁפָּה <i>f.</i> lip
מִשְׁלַּל proverb	מְאֹרוֹת <i>pl.</i>	בְּרָכָה <i>f.</i> blessing
בָּרָה heavy	נָבִיא prophet	נִקְמָה <i>f.</i> vengeance
לֵפָר leopard	בָּרִיא fat	נְבִילָה <i>f.</i> corpse
	קֹדֶשׁ holy	

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

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

¹ Same as abs.

יצחק Isaac יעקב Jacob עשו Esau עזרא Ezra
 f. counsel שם there למה why? 1 פרמל Carmel

EXERCISE. PARSE AND TRANSLATE.

בְּרִאוֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, רָקִיעַ, לְבָבוֹת, מְאֹר, מִשְׁלִי, כְּבֹד,
 פְּקֻדֵי, לִבִּי, שְׁפָתִי, נִקְמַת, בְּרָכוֹת, יָדַיִם : וַחֲשָׁד עַל-פְּנֵי הַפָּאִם :
 2 כְּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בְּסֶפֶר : 3 הָיָה דְּבַר יְהוָה אֶל-
 הַנְּבִיאִים : 4 תּוֹרַת יְהוָה בְּלִבִּי הַצְדִּיקִים : 5 כְּתַבְתִּי לָעַם הָיָה
 אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוָה : 6 לֹא הָיָה שֵׁם אִישׁ מִזִּמְנֵי יִשְׂרָאֵל :
 7 נָתַן אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרוֹת הַגְּדֹלִים בְּרָקִיעַ הַשָּׁמַיִם :
 8 אֶסֶף הַשָּׂר חֵיל כְּבֹד כְּבוֹדֵי הַשָּׁמַיִם וְכָחוֹל אֲשֶׁר עַל-שִׁפְתַּת
 הַיָּם : 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יָדֵי עֵשָׂו : 10 נָשָׂא
 הַנְּבִיא הֶזְקֵן אֶת-נִבְלַת אִישׁ הָאֱלֹהִים אֶל-הַחֲמוֹר : 11 כְּבֹד
 לִשׁוֹן אֲנִכִּי : 12 קָרָא עֲזָרָא בְּסֶפֶר 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*,

¹ 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, הָיוּ); 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 *sūsô* (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, הֵן (not נוּ *nû*, 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.* דְּבַרְכֶּם *the word of you, your word*; דְּבַרְיֶכֶם *the words of you, your words*; דְּבַרְיהֶם *the words of them, their words* (דְּבַר and דְּבָרִי being respectively cstr. sing. and pl. of דְּבַר); so סוּסְתֶּכֶם *your mare*, צְדִיקְתֶּכֶם *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'wa. (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-

ible.) So דְּבָרֹו *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the —: hence דְּבָרֵנוּ would be again impossible.) So שִׁפְהַ *my lip*, not שִׁפְחִי. 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 שְׁפָתַיָּהּ (*f.*) *her lips*, שְׁפָתֵינוּ *our lips*; but שְׁפָתֵיהֶם *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.		
	סוּס	דְּבָר	סוּסָה	שִׁפְהָ	צְדָקָה
<i>Singular noun</i>	(horse)	(word)	(mare)	(lip)	(righteousness)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסָתִי	שִׁפְתִּי	צְדָקָתִי
2 <i>m.</i> thy	סוּסֶךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
3 <i>m.</i> his	סוּסוֹ	דְּבָרוֹ	סוּסָתּוֹ	שִׁפְתּוֹ	צְדָקָתּוֹ
3 <i>f.</i> her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסָתֶיהָ	שִׁפְתֶּיהָ	צְדָקָתֶיהָ
<i>plur.</i> 1 <i>c.</i> our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שִׁפְתֵּנוּ	צְדָקָתֵנוּ
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסָתֵיכֶם	שִׁפְתֵיכֶם	צְדָקָתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסָתֵיכֶן	שִׁפְתֵיכֶן	צְדָקָתֵיכֶן
3 <i>m.</i> their	סוּסֵיהֶם	דְּבָרֵיהֶם	סוּסָתֵיהֶם	שִׁפְתֵיהֶם	צְדָקָתֵיהֶם
3 <i>f.</i> their	סוּסֵיהֶן	דְּבָרֵיהֶן	סוּסָתֵיהֶן	שִׁפְתֵיהֶן	צְדָקָתֵיהֶן
<i>Plur. noun</i>	סוּסִים	דְּבָרִים	סוּסוֹת	שִׁפְתִּים	צְדָקוֹת
	(horses)	(words)	(mares)	(dual)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסוֹתִי	שִׁפְתִּי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
3 <i>m.</i> his	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שִׁפְתָיו	צְדָקוֹתָיו
3 <i>f.</i> her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שִׁפְתֶּיהָ	צְדָקוֹתֶיהָ

<i>plur.</i> 1 <i>c.</i> our	סוּסֵינוּ	דְּבָרֵינוּ	סוּסוֹתֵינוּ	שְׁפָתֵינוּ	צְדָקוֹתֵינוּ
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסוֹתֵיכֶם	שְׁפָתֵיכֶם	צְדָקוֹתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסוֹתֵיכֶן	שְׁפָתֵיכֶן	צְדָקוֹתֵיכֶן
3 <i>m.</i> their	סוּסֵיהֶם	דְּבָרֵיהֶם	סוּסוֹתֵיהֶם	שְׁפָתֵיהֶם	צְדָקוֹתֵיהֶם (תָּם)
3 <i>f.</i> their	סוּסֵיהֶן	דְּבָרֵיהֶן	סוּסוֹתֵיהֶן	שְׁפָתֵיהֶן	צְדָקוֹתֵיהֶן

Note (i.) that the *sh'wa* 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 יָ is pronounced *āw* (סוּסִי = *śūšāw*). 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. סוּסוֹתֵינוּ.

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

(v.) The *dual* takes the same suffixes as the plural, e.g. יָד *hand*, יָדַיִם *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), דּוֹרוֹתָם *their generations*.

<i>face</i> פָּנִים (<i>pl.</i>)	<i>son</i> בֶּן, <i>pl.</i> בָּנִים	<i>daughter</i> בַּת, <i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי	<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי	<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>before thee</i> לִפְנֶיךָ	<i>before you</i> לִפְנֵיכֶם	
<i>after</i> אַחֲרַי	<i>after me</i> אַחֲרַי	

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*, סוּסִי הַטוֹב (*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 בְּ and לְ see § 14. 1 f; for 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*, אֵל *to*, resume before suffixes the *yodh* which originally formed part of the root (עָלִי , אֵלִי), thus producing the impression of a plural.

עֲלֵיכֶם, עֲלֵינוּ, עָלֶיךָ, עָלַי, עָלֶיהָ, עָלֶיהָ, עָלֶיהָ
אֲלֵיכֶם, אֲלֵינוּ, אֵלַי, אֵלֶיךָ, אֵלֶיהָ, אֵלֶיהָ, אֵלֶיהָ

Like עַל is עַד *unto, as far as*.

לֹט Lot אֶהוּד Ehud שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon אֶפְרַיִם Ephraim
בְּטוֹב good things, goodness שִׁיחָה *f. meditation* אֵת (אֶת־) with
בְּנֶגֶד 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.*
חֶסֶד 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, מְשִׁלִּיכֶם, מְקוֹמָהּ, מְבַשְּׂרִי,
בְּשָׂרְכֶם, לְפָנַי, לְפָנֶיהָ, שְׁפָתֶיהָ, בְּגִינוֹ, לְבַבְנוּ, בְּגִינָהּ, יָדִי,
יָדוֹ, תּוֹרָתָם, יָדִיהֶן;

יָצָא לוֹט אֶל־הָאֲנָשִׁים הַפֹּתָחַ וְהִדְלִית סָגַר אַחֲרָיו: ² וְאֶהוּד

¹ *Pl.* of אֵישׁ.

תַּקַּע בְּשׁוֹפָר בָּהֶר 1 אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִן־הָהָר וְהוּא
 לִפְנֵיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר
 לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: 5 חֶסֶד יְהוָה מֵעוֹלָם
 וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: 6 וְאֲנִי עָלֶיהָ בְּמַחְתִּי
 יִהְיֶה אִמְרָתִי אֱלֹהִי 2 אֲתָה: 7 מָה רַב טוֹבָהּ אֲשֶׁר צִפְנָה
 לִירְאֶיהָ 3 פְּעֻלָּתָ לַבְּטָחִים 2 בָּדָה נֶגֶד בְּנֵי אָדָם: 8 מָה אֶהְבֵּתִי
 4 תּוֹרָתָה כָּל־הַיּוֹם הִיא שִׁיחָתִי: 9 שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת־
 תַּפְלַתְנוּ: 10 יֵרֵד אֶל־בְּנָיו שְׁאוּלָה:

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 (ב) 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* (קל) "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.* שִׁבְּר *he broke in pieces*.

¹ 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 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone-syllable (§ 10. 2).

² Pausal form. See § 10. 4 b.

³ Relative unexpressed, as often in poetic style.

⁴ 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.* פָּרַק *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִפְרֹק *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>	קָטְלָה 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, קָ (§ 6. 2 b), *e.g.* קָטַלְתִּי (not קִטַּלְתִּי). 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^wa (§ 6. 2 c), *e.g.* קָטַלְתֶּם (not קִטַּלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יָשַׁר, *f.* יִשְׁרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יָשַׁר, *f.* יִשְׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *ā* of 3rd sing. fem. (יָה) or *ū* of 3rd pl. (וּ)—the vowels *ā ē ō*¹ in the tone-syllable become vocal sh^wa, thus: *m.* קָטַל, *f.* קָטְלָה (not קִטַּלָּה), *m.* קָטְלוּ, *f.* קָטְלוּ (not קִטַּלוּ), *m.* יָבַל, *f.* יִבְלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלוּ, because the sh^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 *qotlā, qotlū*. Naturally, if the third radical were a *ḅghadhkēphath*, it would not take daghesh lene; *e.g.* פָּתְבָה *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 אֹת, the sign of the accusative (§ 13. 7), when

¹ 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*, **אַתָּה** m. **אַתָּה** f. *thee*, **הוּא** *him*, **הִיא** *her*, **אֲנֵנוּ** *us*, **אַתְּכֶם** m. **אַתְּכֶן** f. *you*, **אֲחֵם** m. **אֲחֵן** f. *them*.

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

מְאוּמָה anything	אַחֲרֵיהֶּ f. latter end	שָׁכַח to forget
נָפַל to fall	עָף to fly	הִנֵּה, הִנּוּ behold
פָּקוּד statute	יוֹסֵף Joseph	מָכַר to sell
שָׂרַף to burn	שֶׁרָף seraph	מְלָקָחִים tongs
סָמָךְ to lean (<i>act.</i>)		כֶּפֶר ransom, bribe
עָשָׂק to oppress		שֹׁר ox
זָקֵנָה f. } old age		זָבַח to sacrifice
זָקֵנִים m. pl. }		מִזְבֵּחַ altar
רֹצֶפֶה f. glowing stone, coal		כֹּהֵן priest

EXERCISE. TRANSLATE.

1 לא שְׁמַרְתָּ בְּרִיתִי: 2 לא שָׁמְרוּ תּוֹרָתְךָ: 3 שְׁמַרְתִּי פְקוּדֶיךָ
 בְּכָל־לִבִּי: 4 לא זָכַרְתָּ אַחֲרִיתָהּ: 5 שָׁכַחוּ אֶת־אֱלֹהֵיהֶם:
 6 אֶת־קוֹלָךְ שָׁמַעְנוּ מִדְּהָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מִכַּרְתָּם אֹתִי
 מִצִּירְמָוּהָ: 8 לָמָּה נִפְּלוּ פְּנֵיהֶּ: 9 שָׁפְכוּ דָמַיּוּם בְּמָיִם: 10 שָׂרְפָתָם
 אֶת־הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה
 טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל־הָעַם אֶת־שׁוּר מִי לָקַחְתִּי
 וְחַמּוֹר מִי לָקַחְתִּי וְאֶת־מִי עָשַׁקְתִּי וּמִי לָקַחְתִּי כֶּפֶר:
 וְכָל־הָעַם אָמַר לֹא עָשַׁקְתָּ אִישׁ וְלֹא לָקַחְתָּ מִיֵּד אִישׁ מְאוּמָּה:
 13 עַף אֵלַי אֶחָד מִן־הַשָּׂרְפִים וּבִגְדוֹ רֹצֵחַ¹ בְּמִלְקָתָיו לָקַח
 מֵעַל הַמִּזְבֵּחַ: 14 עַמְדָה הָאִשָּׁה לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבֶת
 אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה 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

¹ 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., מ to 2nd sing., &c.

1. Imperfect and Imperative.

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 m.	יִקְטֹל he will, may, &c., kill, is, was, killing, &c.	
3 f.	תִּקְטֹל she „ „	
2 m.	תִּקְטֹל thou „	קְטֹל kill thou
2 f.	תִּקְטְלִי thou „	קְטֹלִי „ „
1 c.	אֶקְטֹל I „	
<i>plur.</i> 3 m.	יִקְטְלוּ they „	
3 f.	תִּקְטְלֶנָּה they „	
2 m.	תִּקְטְלוּ ye „	קְטֹלוּ kill ye
2 f.	תִּקְטְלֶנָּה „ „	קְטֹלֶנָּה „ „
1 c.	נִקְטֹל we „	

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh^wa is silent, consequently the second radical, if a *b'ghadhk'phath*, would take the dagh. lene; thus pf. כָּתַב he wrote, impf. יִכְתֹּב *yikhtōbh* (not יִכְתֵּב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יִקְטֹל: cf. Arab *yāqtulu*), which was later thinned to *i* (יִכְתֹּב: cf. יִכְתֹּב from *dābhār*, § 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 קטל (קטל), which always bears the tone.

(c) Note that the imperative is identical with the *impf.* except that it drops the pronominal prefixes: thus קטל (ת). Obviously in the imperative the sh^wa is sounded; hence, in spite of כתב, the imper. is כתב (כתב is an impossible form, § 7. 4).

(d) The first syllable of imper. קטל *f. s.* קטלי *m. pl.* is half open; in other words the sh^wa is vocal, as it represents an original vowel (*ō*), § 6. 2 c; therefore כתבו not כתבו.

2. The Infinitive.—

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

Inf. abs. קטול (also קטול) 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. עת ספר a time of (i.e. for) mourning, a time to mourn.

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

iii. It is used very frequently with pronom. suffixes; e.g. בכתבו¹ (b'khotl'bhō) in his writing, i.e. when he wrote.

(b) To the *absol. inf.* nothing can be prefixed or added: it stands alone (לְקטול or קטולי 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: שמרתי מצותיו (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, יפקד יפקד;

¹ 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 תִּהְיֶה; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance; e.g. שְׁמָעוּ שְׁמָעוּ *hear ye continually*.

Etymologically the cstr. inf. is not related to the absol. as יִבְרַח to יָבַח; 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. קוֹטֵלָה or (more often) קָטֵלָה¹

m. pl. קוֹטְלִים f. pl. קוֹטְלוֹת

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^{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.²

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.)

¹ 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* (יָלַד to bear).

² For other traces see § 33. 3 c.

שָׁפַט to judge	גָּנַב to steal	כָּרַת to cut
שָׁפַט (<i>ptc.</i>) judge	שָׁמַר to watch	אֵיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שָׁמַר (<i>ptc.</i>) watchman	דְּבוֹרָה Deborah
מָת dead	רָדַף to pursue	אֶפְסֹר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קֶבֶר grave	אֹכֶל food	עוֹד still, yet,
שָׁכַן to dwell	בָּעַל lord, husband, Baal	אֵינִי again
אֱמֶת <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	דִּבֶּר ¹ to speak
קָבַץ to gather	עַל on account of	הָלַךְ to go

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לִשְׁמֹר, שְׁמָרוּ, שָׁמַר, תִּשְׁמָר, יִשְׁמְרוּ, נִשְׁמָר, גְּנוּבִים,
גְּנוּב, תִּפְקְדוּ, תִּזְכְּרִי, זָכַר, כָּרַתִּים, דָּרָשִׁי, רִמְשֵׁת, תִּשְׁמְרָנָה:
לֹא תִגְנֹב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחְנוּ נִכְרַת עֲצִים
מִן־הָהָר: 4 רָדַפוּ אַחֲרָיו: 5 אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ: 6 מִשְׁלִי
הָעַם הַזֶּה: 7 מִי יִשְׁכֵּן בְּהָר יְהוּדָה: הוֹלִיךְ תָּמִיד וּפָעַל צָדֶק
וְדִבֶּר אֱמֶת בְּלִבּוֹ: 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹּר אֶת־
יַעֲקֹב: 9 קָבְרוּ אֶת־נִבְלַת הַנִּבְיָא הַזֶּה בְּקֶבֶר אֲשֶׁר אִישׁ
הָאֱלֹהִים קָבַר שָׁם: 10 יָרְדוּ בְּנֵי יַעֲקֹב מִצְרָיִם² לִשְׁבֹּר אֶכְל:
11 וְעָתָה קָבַץ אֵלֵי אֶת־כָּל־יִשְׂרָאֵל אֶל־הָר הַפָּרְמֶל וְאֶת־נִבְיָאֵי
הַבַּעַל אַרְבַּע מֵאוֹת אֶכְלֵי שֻׁלְחָן אֵיזֶבֶל: 12 וְדְבוֹרָה אִשָּׁה
נְבִיאָה הִיא שִׁפְטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא: וְהִיא יוֹשֶׁבֶת
תַּחַת־תֹּמֶר דְּבוֹרָה בְּהָר אֶפְרַיִם: 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ
בְּחֻלּוֹם הַלַּיְלָה הַזֶּה אָמַר מֵת עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא
בָּעֵלְתָּ בָּעַל: 14 אִיבִיד לֹא יִרְדּוּ עוֹד אַחֲרָיִךְ: 15 בּוֹיֹם
הֵהוּא 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

¹ In Qal used only in *act. ptc.*² 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 *a e o*, e.g. קָטַל, קָבַר, קָטַן, *a* 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 מָלֵא *to be full*, צָמָא *to thirst*, יָרָא *to fear*, אָהַב *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 (גָּדַל *to be great*, זָקֵן *to be old*) or mental (שָׂמַח *to rejoice*, שָׂנֵא *to hate*). But stative is not altogether synonymous with intransitive; not all intransitive verbs are stative; e.g. מָלַךְ *to reign*, nor are all stative verbs intransitive; e.g. לָבַשׁ *to put on* (clothes), אָהַב *to love*, הָצַב *to hew, cleave*—actions in which the reflex influence of the action upon the subject is very prominent.

(b) In the perfect, vbs. in *e* are inflected exactly like vbs. in *a*; e.g. קָטַלְתָּ, קָבַרְתָּ. Vbs. in *o*, which are very few, retain the *o* in the accented shut syllable, e.g. קָטַנְתָּ *qātōntā* (§ 5. 3 a), but naturally change it to *o* in the 2nd plur. where the second syllable is unaccented (§ 20. 7), e.g. קָטַנְתֶּם *q'tontém*.

2. *Formation of Impf.*—The Perf. in *a* (Active verb) gives the Impf. in *o*, יִקְטַל, יִקְטֹל (originally יִקְטַל, cf. § 21. 1 a); the Perf. in *e* or *o* (Stative verb) gives the Impf. in *a* יִקְבֹּר, יִקְבֹּר (this too—*yi* in first syllable, not *ya*—is the *orig.* form in stat. vbs.), יִקְטֹן, יִקְטֹן. Very rarely the impf. of a stat. vb. may be in *o*; יִשָּׁב *to wither*, יִבֹּל (§ 33. 1 a); שָׁבַן (in pause שָׁבֹן) *to dwell*, יִשָּׁבֹן.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. *כָּבֵד*, *יִכְבֹּד*, *כָּבֵד*; 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 *יִרְאָה* from *יָרָא*; e.g. *יִרְאָה אֶת־יְהוָה* to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form *לֹמֵל*; 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: *כָּבֵד*, 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 *קִרְב* to draw near.

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

	<i>גָּדַל</i>	{ To be great become great
	<i>יָבֵל</i>	to be able
	<i>מָחַק</i>	to be sweet
	<i>עָמַק</i>	to be deep
	„	deep
{ <i>קָדַשׁ</i> to be holy	<i>יָרָא</i> to fear	{ <i>קָטַן</i> to be little
{ <i>קָדוֹשׁ</i> holy	„ fearing	{ „ little
<i>זָקֵן</i> to be old	<i>קָרַב</i> to draw near	<i>שָׁמַע</i> to hear
<i>צָדִיק</i> to be just	<i>לָמַד</i> to learn	<i>רָעַב</i> to be hungry
<i>הִפְזִין</i> to delight in	<i>שָׂבַע</i> (שָׂבַע) to be sated (<i>acc.</i>)	
<i>שָׁפַל</i> to be low, abased	<i>מָלֵא</i> to be full (<i>acc.</i>)	<i>שָׁבַל</i> 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	מַחְשָׁבָה	<i>f.</i> (<i>cstr. pl.</i> מַח') thought

EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפֹּלֶנָּה, קִטְנֹתִי, תִּקְטַן, יִבְלֶה, יִכְלֹתֶם, אֲשַׁבֵּל, לִבְשִׁי, נִבְדָּד,
תִּבְדְּדִי, אֲגִדֵּל, רָעִבִי:

קוֹל שׁוֹפָר לֹא נִשְׁמָע וְלִלְחָם לֹא נִרְעַב: 2 לֹא יִכְלֹת לִסְפֹּר
הַקּוֹכָבִים: 3 יִגְדֵּל שֵׁם יְהוָה עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת-כָּל-
הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלָיָה: 5 עָתָה יִדְעֵתִי כִי יֵרָא אֱלֹהִים
אִתָּה: 6 יְהוָה אֱלֹהֵי גִדְלָתָה מָאֹד: 7 זָכָר צַדִּיק לְבִרְכָּה וְשֵׁם
רְשָׁעִים יִרְקַב: 8 קָרֹב אִתָּה יְהוָה וְכָל-מִצְוֹתֶיךָ אֲמַת תִּקְרַב
רָנֹתִי לְפָנֶיךָ: 9 לֵעֵת זִקְנָת שְׁלֹמָה לֹא הָיָה לִבִּי שָׁלֵם עִם-
יְהוָה אֱלֹהָיו כִּלְבָב דָּוִד: 10 יִקְרָא הַפֶּלֶא בְּסֹפֶר הַתּוֹרָה
כָּל-יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהָיו: 11 לֹא
יִצְדַּק לְפָנֶיךָ כָּל-בָּשָׂר: 12 קְדוֹשׁ אַתָּה יְהוָה מְלֹאָה כְּלֵה-אָרֶץ
נִבְדָּד: 13 שְׁבַעְתִּי עוֹלוֹת וּדְם פְּרִים לֹא חִפְצֵתִי:

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 יִקְטֵל—short *i* of an ultimate *yáqṭil*¹ 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 אֵל-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*, אֵל-תִּקְטֹל (not אֵל-קְטֹל).

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

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הָ, *ā* to the impf. As before ו of the plur., so before cohortative הָ, the vowel of the 2nd syllable becomes *sh^{wa}*; as יִקְטֹל, so יִקְטֹלָה (from אִקְטֹל). *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*,

¹ Cf. Arabic impf. *yúqṭilu*, jussive *yúqṭil*.

I will keep (but more emotional than the simple אֶשְׁמֹר),
נִשְׁמְרָה *let us keep*, &c.

2. *The Emphatic Imperative*.—The same termination הָ is added to the imper. 2 m. s. to give it emphasis, as קָטַלָּה *Oh kill!* qoṭlā (half open, from qṭōl);¹ a form of the type קָטַלָּה qiflā also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; e.g. impf. יִשְׁמָע, imper. שְׁמָעָה *hear*, and שְׁמָעָה. 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 ו *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 converse*—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* (ו with impf.) without form, and God *said* (ו with impf.), and so on with imperfects. But if the connection between *waw* and the verb is *in any way* broken, 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*

¹ This form cannot be fully understood till §§ 29, 31 are reached.

like the Article (§ 11); e.g. וַיִּקְטֹל and he killed, וַאֲקָטֵל and I killed, וְנִקְטֹל 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, אֵצֶא וְעָמַדְתִּי 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, וַיִּקְטֹּלְתֶם and ye will kill, וַיִּמְרָה and he will rebel. Examples of usage:

he will find the place and lie down מָצָא 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 (וַיִּשְׁמֹר) me, and gave (וַיַּתֵּן) me bread. (b) God will be (וְהָיָה) with me and keep (וַיִּשְׁמֹר) me and give (וַיַּתֵּן) 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 וַיֵּשֶׁב 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* וַיֵּרָא (= *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.* מִקִּים) a nation, *and they shall oppress you* (וְלִחְצוּ)—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* עֲבֹדוּ וַיֹּצֵא 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) תֵּדַע.

(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 זָקֵנָה וְשִׁבְתִּי *As for me I am old and* (וְ pretonic, § 15. 1 d) *greyheaded, and they have stumbled and fallen.*

גָּדַל <i>st.</i> to grow up	שָׂרַף to burn	בִּכְרָה <i>f.</i> birthright
נָתַע <i>st.</i> to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	הֵחַ Heth	עָמַד to stand
לָכַד to take (capture)	בְּנִי־הַחַת the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵם hither	הָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קָדַשׁ holiness
עוֹף (<i>coll.</i>) flying creatures, fowls, birds.		מְעֵרָה <i>f.</i> cave
בֵּין between (<i>p.</i> 190)	פָּדָה (§ 10. 3 b) lest	עֵד witness

מעלל deed, practice (only in *plur.*, and usually in bad sense), פ . . . פ (also פ . . . 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. וְהָיָה צַדִּיק כְּרָשָׁע and the righteous shall be as the wicked; בָּנִי כְּאֹזֶרַח the sojourner as the home-born; כָּמוֹד כְּפַרְעֹה¹ thou art as Pharaoh.

EXERCISE. TRANSLATE.

אֲשַׁמְרָה תּוֹרָתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה
לְעֵד בֵּינִי וּבֵינֶךָ: 3 אֲמַר אֲבִרְהֶם אֶל־בְּנֵי חֵת מְכַרִּי לִי קֶבֶר
וְאֶקְבְּרָה מִתִּי מִלְּפָנָי: 4 אֶל־תִּקְצֹף יְהוָה עַד־מָאֹד: 5 אֶל־
תִּקְרַב הָלֶם כִּי הַמָּקוֹם² אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קִדְשׁ
הוּא: 6 אֲמַר יַעֲקֹב אֶל־עֵשָׂו מְכָרָה³ כִּיֹּם אֶת־בְּלִיַּתְךָ לִי
וַיִּמְכֹּר לוֹ אֶת־בְּלִיַּתוֹ: 7 אֲמַר יְהוָה הֵן הָאָדָם הָיָה בְּאֵלֵהֶם
יָדַע טוֹב וְרָע וְעָתָה פָּן־יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
וְחָי לְעוֹלָם: 8 וְהַמִּים גָּבְרוּ מָאֹד מָאֹד עַל־הָאָרֶץ וַיָּגוּעַ
כָּל־בָּשָׂר הָרִמָּשׁ עַל־הָאָרֶץ בַּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם: 9 וְהָיָה
כָּעַם כְּפָהֶן וּפְקַדְתִּי עָלָיו מַעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ כִּי
אֶת־יְהוָה עֲזָבוּ: 10 נִקְרְבָה אֶל־יְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינְךָ:
11 וַיִּשְׁכַּח בְּנֵי־יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אוֹתָם בִּיד
מֶלֶךְ מוֹאָב:

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.

¹ The word פ as, like, uses the poetic form כָּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base פ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. Thus: כְּמוֹנִי, כְּמוֹד, כְּמוֹהוּ, כְּמוֹזָה, כְּמוֹנִי, כְּכֶם, כְּבָהֶם.

² עליו . . . אשר = *on which* (cf. § 13. 2 a).

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

⁴ Impf. of שלח.

⁵ חי pf. Qal of חָיָה, the ultimate form of חָיָה *to live* (cf. סב, § 42); and for change of ultimate חָ into חָ, see § 44. The word cannot be completely understood till these later paragraphs are reached. The *waw* has חָ, because it is in pretonic, § 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 it¹ 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 it¹ 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'ēl	hiph'il	פָּעַל	פִּיעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הֻפְעַל
<i>refl.</i>	niph'al	hithpa'ēl	—	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 פִּיעַל *Pā'al* is פִּיעַל *Pi'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'ēl*: the *caus. act.* of פָּעַל is הִפְעִיל *Hiph'il*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiph'il*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rex* 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

¹ אָת 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; **פָּעַל** necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as **קָטַל**. Hence the word **קָטַל** (though poetical and defective) is generally used in modern grammars.¹

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.* **קָטַל**. "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.* **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.* **נָסָה**, intensive, *to try, test*; **הִשְׁלִיךְ**, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write **גָּדַל** to be great **כָּבַד** to be heavy **גָּנַב** to steal
מָשַׁל to rule **רָדַף** to pursue **מָלַךְ** to govern **פָּקַד** to visit
מָכַר to sell **לָכַד** to capture **דַּבֵּר** to speak **קִדַּשׁ** 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 **נִקְטַל**; and the first syllable is closed (**נִקְטַל**); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

¹ The learner must not use **קָטַל** in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is **הָרַג** (*slay*) or **הִפְחִיל** of **מוֹת** *to die*—**הִמִּית** (*cause to die*); cf. § 40. 3.

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

2. Niph. is inflected exactly like Qal: נִקְטַל, נִקְטֵלָה, נִקְטֵלְתָּ, &c.; impf. יִקְטַל (in pause often יִקְטֵל, § 10. 4 c. ii.), תִּקְטֵל, &c. אִקְטֵל (or אִקְטֵלָה), but cohortative always אִקְטֵלָה. With *warw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, וִיִּקְטֵל, but וִיִּקְטֵל.

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 שָׁבַר *to break*, נִשְׁבַּר *to be broken*, נִקְבַּר *to be buried*.

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

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

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

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֵּט, נִקְדָּדְתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,
 יִשְׁקַל, תִּלָּחֶם, נִלְחַמְתִּי, תִּזְכְּרָנָה:
 הָרָשָׁעִים לֹא יִכְתְּבוּ בְסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבָּר וְאֶנְחָנוּ
 נִמְלִטָנוּ: 3 וְתִשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֹא הָאָרֶץ חֶמֶס:
 4 שִׁפְדוּ דָם הָאָדָם בָּאָדָם דָּמוֹ וְשִׁפְדוּ: 5 וַיִּגְדֵּל הַיֶּלֶד וַיִּגְמַל:
 6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּקִידָה אֶסְתֵּר: 7 וַיִּנָּחֶם
 יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרֹת עוֹד כָּל־בָּשָׂר
 מִמִּי הַמְּבּוּל: 9 בָּא הָאֵיב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֶם עָלֶיהָ:
 10 וְתִשְׂרֹף הָעִיר בָּאֵשׁ: 11 הַשְׁמֵר לָךְ פֶּתַח־כֶּתֶר בְּרִית לַיּוֹשֵׁב
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לַבְּנִיד:

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.² 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., PI'ĒL, &C.

(See Paradigm, p. 209.)

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

¹ מִי and מִימִי, *ctr. pl.* of מִיִּם: always the longer form before suffixes.

² 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 Pī'ēl*.—(a) i. The perf. of the Pī'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קָטַל: hence the word Pī'ēl), frequently *a* (אָבַד *to destroy*, לָמַד *to teach*), and three times *e* (דִּבֶּר *to speak*, כָּבַס *to wash*, כָּפַר *to atone*). The impf. is of the type יִקְטֹל (' without dagh. f. in waw consec. וַיִּקְטֹל, not וַי, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קָטַל) are of the type קְטַל (§ 21. 1 and 2 a).

ii. Pī'ēl is inflected exactly like Qal: קָטַל, קְטַלָּה, &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. קָטַלָּה. The impf. is also regular, יִקְטֹל, יִקְטַל (the *ē* is retained in the 2nd and 3rd pl. fem. תִּקְטַלְנָה). 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. בִּקְשׁוּ (not בִּקְשׁוּ) *they sought*, הִלְלוּ (§ 7. 5, § 3. 2. 3 b) *praise ye* (not הִלְלוּ).

(b) Pī'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. כָּפַר *to count*, כָּפַר *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 Pī'ēl frequently has a *causative force*: לָמַד *to learn*, לָמַד *to cause to learn, i.e. to teach*. So חָיָה *to live*, חָיָה (§ 44. 1 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 Pī'ēl in its various senses; e.g. בִּקֵּשׁ *to seek*. Pu. בִּקֵּשׁ *to be sought*.

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

Characteristic of impf. Pi. and Pu. is the **ה** at the beginning; the 1st pers., of course, begins with **אֲנִי**. (§ 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**, **הִתְקַטַּל**.

ii. When the syllable *hith* precedes the sibilants **שׁ**, **שׂ**, **ס**, the **ה** changes places with the sibilant, as **הִשְׁתַּמֵּר** for **הִשְׁתַּמֵּר** *to take heed to oneself*; with **צ** the **ה** further becomes **ט**, as **צִדֵּק** *to justify oneself*, from **צִדֵּק**.

iii. With unsibilant dentals (**ד**, **ט**, **ת**) the **ה** 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. **הִתְנַקֵּם** *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. **הִתְהַלֵּךְ** (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. **הִתְאַמֵּן** *he was angry* (so also in impf. and imper.) and always in pause (as *ā*); e.g. **הִתְאַזָּר** *he has girded himself*.

4. The participles of Pi., Pu., and Hithp. follow the imperfect, and all begin with *m*: **מְקַטֵּל**, **מְקַטֵּל**, **מְתַקַּל**. The **מ** 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: **הַמְתַּהַלֵּךְ** *he who walks in majesty* (not **הַמְתַּהַלֵּךְ**), **הַמְתַּנַּחֵם** *for the musical director* (not **הַמְתַּנַּחֵם**).

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

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
הָלַךְ to go	Hithp. to walk	Hithp. to hide oneself
אֵין no, none	כִּי אִם except	פָּשַׁע to rebel
פָּרַעַה Pharaoh	לָמָּה (לְמַהּ) for what reason? why?	

EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמִים כִּי יְהוָה דִּבֶּר בְּנִים גְּדֹלָתִי וְהֵם פָּשְׁעוּ בִּי:
 2 וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כְּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפָרַעַה אֶת־
 לִבָּבָם: 3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם
 הַשַּׁבָּת לְקַדֵּשׁ אֹתוֹ: 5 אֶת־הָאֱלֹהִים¹ הַתְּהִלְיָנָה: 6 וַיִּשְׁמְעוּ
 אֶת־קוֹל יְהוָה מִתְּהִלָּה בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם
 וַאֲשֶׁתוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־רָץ לֹא יִכְפֹּר לֵדָם אֲשֶׁר שָׁפַד בָּהֶם
 כִּי אִם בָּדָם שָׁפְכוּ: 8 מִה־נְּדַבֵּר וּמִה־נִּצְטַדֵּק: 9 הָאֲבִיוֹנִים
 מִבְּקָשִׁים מִים וְאֵין: 10 אֶת־פִּנִּיד יְהוָה אֲבָקַשׁ: 11 נִמְצָאוּ
 הַחֲמוּרִים אֲשֶׁר הִלְכְּתָ לְבָקַשׁ: 12 וַיִּקְרָא פָרַעַה אֶת־כָּל־חֲכָמָיו
 מִצְרַיִם וַיִּסְפֹּר 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.

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

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

(See Paradigm, p. 209.)

i. *Hiph'îl*.—(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 *i*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (יִהְיֶה with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יִקְטֹל (cf. § 23. 1. 1); so *waw consec.* וַיִּקְטֹל. Hence the imper. is of the type הִקְטֵל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *i*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic 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.* תִּקְטַלְנָה). In both these respects it resembles the Pi'el.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטִילְתָּ, &c.; impf. יִקְטִיל, תִּקְטִיל, &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*; 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. הִאֱמִין *to trust*, הִחְזִיק *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. הִחְזִיק to develop strength, הִחְרִישׁ to keep silence (to be silent), &c.*

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

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

(d) If the Qal is transitive, the Hiph. takes two accusatives: לָבַשׁ to *put on* (clothes, acc.); וַיִּלְבֹּשׁ 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. הִשְׁלַךְ to *cast*, הִשְׁלָךְ (*hoshlakh*) to *be cast*. It is inflected exactly like Qal in pf.: impf. יִקְטֹל (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. מִשְׁלָךְ.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence הִצְרִיק (not רָ). The participles begin with מ and follow the impf. (only Hoph. like Niph. has ך in 2nd syllable) מִקְטֵל, 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
שָׁבַן to dwell	Hiph. to place	פָּרַל Hiph. to divide
זָכַר to remember	Hiph. to commemorate	שָׁחַת Hiph. to corrupt, deal corruptly
פָּשַׁט to strip off (a garment)	Hiph. to strip (one of a garment)	—two accus.

מָטַר Hiph. to send rain, rain	יָשׁ (יֵשׁ) there is
בָּעַר away from, behind; through (a window), over (a wall)	
רָק (רֵיק) empty	כָּרַע to bow down
עֵדֶן Eden (delight)	רְאוּבֵן Reuben
כְּרוּב cherub	יֶרֶבּוֹאָם Jeroboam
	בּוֹר pit, well
יִסְתִּיר פָּנָיו	he will hide his face
יִסְתִּיר	may he hide his face
וַיִּסְתִּיר	and he hid his face
הִסְתִּיר, הִסְתִּירָה פָּנֶיהָ	hide thy face
אֶל-תִּסְתִּיר	hide not thy face
אֶסְתִּירָה פָּנַי	let me hide my face
הִסְתִּיר יִסְתִּיר פָּנָיו	he will assuredly hide his face

EXERCISE. TRANSLATE.

אָתָּה הַמֶּלֶכֶת אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בְּעֵם הַזֶּה
וְהַשְׁמַדְתִּי אֹתָם מֵעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֵן
עֶדֶן אֶת-הַכְּרִבִּים לְשֹׁמֵר דָּרָךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים
מְאֹרֹת בְּרָקוֹעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:
5 וְאֶנְכִי הַסֵּתֶר אֶסְתִּיר פָּנַי בַּיּוֹם הַזֶּה וְהָיָה רֹאשׁוֹ מְשֻׁלָּךְ
אֵלָיו בְּעֵד הַחוּמָה: 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת-זִרְבָּעֵם וַיְמַלִּיכוּ
אֹתוֹ עַל-יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם:
9 אֶל-תִּסְתֵּר אֶת-פָּנֶיךָ מִהֵעַם הַזֶּה: 10 וַיִּמְטֵר יְהוָה עַל-
הָעִיר אֵשׁ מִן-הַשָּׁמַיִם וַיִּשְׁמַד אוֹתָהּ מֵעַל-פָּנַי הָאֲדָמָה:

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.

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

1. The names Niph'al, Pi'ēl, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'ēl and Hiph'il is a thinned *a*, which shows itself in all parts after the perf.; cf. יִקְטִיל, יִקְטֹל; and even the *ē* and *i* 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 יִקְטֹל, יִקְטַל, Pi. יִקְטֹל, יִקְטַל; and after the Niph. the participle also agrees, cf. Hiph. מִקְטִיל, יִקְטִיל.

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

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. imperf. יִקְטִיל, juss. יִקְטֹל, imper. יִקְטֹל (but pl. יִקְטִילוּ).

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. Pi'ēl.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is *n*, pointed as the preform. of imperf.; cf. Pi. מִקְטֹל, יִקְטֹל, Hoph. מִקְטֹל, יִקְטֹל. This *n* 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 יִקְטֹל, יִקְטַל); where the 2nd rad. has sh'wa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal יִקְטֹל, יִקְטַל, Niph. יִקְטֹל, יִקְטַל, Pi. יִקְטֹל, יִקְטַל, Hoph. יִקְטֹל, יִקְטַל, but Hiph. יִקְטִיל, 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. יִבְחֹב, יִקְטֹל, יִקְטִיל &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקְטִיל), where 2nd rad. is doubled (Pi. Pu. Hithp. יִקְטִיל, &c.). These and such points are of importance in the irregular verbs.

EXERCISE. PARSE.

פְּתֻבִּים, פְּתֻבִּים, תְּכַתֵּב, וְכַתֵּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר,
הִשְׁמַר, מִשְׁמַר, יִרְדֵּף, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רָדַף,
הִשְׁבֵּר, זָכֹר, תִּמְשִׁילוּ, תִּשְׁקְלוּ, שָׁבַב, מְלַכֵּת, יִמְשִׁיר, יִפְקֹד,
מִסְתַּתֵּר, יִקְדֵּשׁ, תִּלְבַּשְׁנָה, 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 מֶלֶךְ *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מַלְכָּה *mark*: so סֵפֶר *my book*, comes from an ultimate סִפֵּר *siphir*; and קִדְּשִׁי (*godhshî*) *my holiness*, from קִדְּשׁ *godhsh* (ultimately *qudshsh*). 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,¹ by a furtive vowel—here *ṣ̣ghol*. Thus we have סִפֵּר, &c. But the *hireq*, originally short in the doubly shut syllable *siphir*, is now the vowel of an open syllable (סִפֵּר) and must therefore become tone-long, hence סִפֵּר—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 *ṣ̣gholates*,² because of the furtive *ṣ̣ghol*—are

¹ Cf. alarm and alarum; Gaelic tarbh=tárah, Dutch Delft=Déleft; so *Peter* from *Petr-us*; *schism* (almost=siz^m), but *schismatic*.

² 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.) *ṣ̣ghol* is sometimes replaced by other vowels, e.g. by pathah, if the 2nd or the 3rd radical be a guttural, e.g. רֵחֶב *breadth*, זֶרַע *seed*

accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (סִפֵּר), tone-long; cf. קָרַשׁ. 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. בָּסָר for כֶּסֶף *silver*)—and not always even then (e.g. מֶלֶךְ *king*, and צִדִּיק *righteousness*, are always written thus—never מֶלֶךְ (צִדִּיק)). In place of מֶלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mēlekh*. The first ׀, which is manifestly accented, may fairly be regarded as a (tone) long *ṣ̄ghol* (§ 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. נֵיָא *valley*, נָרֵךְ *nard*, חֵטָא *hēt, sin*, קֹשֶׁט *qōshēṭ, truth*.

A class I class U class

- | | | | | | |
|-----|--------------------|---------------------|---------------------|------------------------|----------------------------|
| (1) | קָטַל <i>qatl</i> | קִטַּל <i>qitl</i> | קוֹטַל <i>qotl</i> | (קִטַּל <i>qutl</i>) | primary form |
| (2) | קָטֵל <i>qatēl</i> | קִטֵּל <i>qitēl</i> | קוֹטֵל <i>qotēl</i> | (קִטֵּל <i>qutēl</i>) | with furtive <i>ṣ̄ghol</i> |
| (3) | קֶטֶל <i>qētel</i> | קֵטֶל <i>qētel</i> | קוֹטֶל <i>qōtel</i> | | 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 *r*) the form יָרַע (as well as יָרַע) from abs. יָרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl, qitl, qotl*: *my king*; not מֶלֶכִּי (an impossible form) but מַלְכִּי *mal-kī*, because the primary form is *malk*; חֲסִפּוֹ *his book* (from חִפֵּר, orig. *siphṛ*); אוֹזְנָיו *‘oznāw, his ears* (from אוֹז, orig. *‘ozn, ‘uzn*).

(3) The plural, *both mas. and fem.*, assumes the form *q̄ṭālēm, q̄ṭālōth*, with pretonic *ā*. The presence of this *ā* (cf. מְלָכִים) 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. רִבְרִים.

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

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

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; e.g. cstr. of מַלְכִּים is not מַלְכִּי (like דְּבָרִי), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence מַלְכִּי; so סַפְרֵי, בְּקָרֵי *boq'rē* (from בָּקָר, orig. *boqr*).

Masc.				Fem.			
<i>sing. abs.</i>	מַלְכָּה	סַפֵּר	בְּקָר	<i>sing. abs.</i>	מַלְכָּה	סַפֵּר	בְּקָר
<i>cstr.</i>	"	"	"	<i>cstr.</i>	מַלְכָּת	"	"
1 <i>sing.</i>	מַלְכִּי	סַפֵּר ¹	בְּקָר ¹	1 <i>sing.</i>	מַלְכָּתִי	"	"
2 <i>m.</i>	מַלְכֶּךָ	"	"	2 <i>pl.</i>	מַלְכֶיכֶם	"	"
2 <i>f.</i>	מַלְכֶּךָ	"	"	<i>pl. abs.</i>	מַלְכוֹת	סַפֵּר	בְּקָר
3 <i>m.</i>	מַלְכּוֹ	"	"	<i>cstr.</i>	מַלְכוֹת	סַפֵּר	בְּקָר
3 <i>f.</i>	מַלְכָּהּ	"	"	1 <i>sing.</i>	מַלְכוֹתִי	"	"
1 <i>pl.</i>	מַלְכֵינוּ	"	"	Dual.			
2 <i>pl.</i>	מַלְכֵיכֶם	"	"				
3 <i>pl.</i>	מַלְכֵם	"	"	<i>abs.</i>	רְגָלִים ²	בְּרָפִים ³	אֶזְנִים ⁴
<i>pl. abs.</i>	מַלְכִּים	סַפֵּר	בְּקָר	<i>cstr.</i>	רְגָלִי	בְּרָפִי	אֶזְנִי
<i>cstr.</i>	מַלְכֵי	סַפֵּר	בְּקָר	1 <i>sing.</i>	רְגָלִי	בְּרָפִי	אֶזְנִי
1 <i>sing.</i>	מַלְכִּי	סַפֵּר	בְּקָר	2 <i>sing.</i>	רְגָלֶיךָ	בְּרָפֶיךָ	אֶזְנֶיךָ
2 <i>m.</i>	מַלְכֶיךָ	"	"	2 <i>pl.</i>	רְגָלֵיכֶם	בְּרָפֵיכֶם	אֶזְנֵיכֶם
2 <i>f.</i>	מַלְכֶיךָ	"	"				
3 <i>m.</i>	מַלְכוֹ	"	"				
3 <i>f.</i>	מַלְכָּהּ	"	"				
1 <i>pl.</i>	מַלְכֵינוּ	"	"				
2 <i>pl.</i>	מַלְכֵיכֶם	סַפֵּר	בְּקָר				
3 <i>pl.</i>	מַלְכֵם	"	"				

(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. שֶׁמֶשׁ *sun*,

¹ In the 2nd and 3rd columns only the first syllable is given: the rest follows the exact analogy of the first column; סַפְרֵי, סַפְרֶיךָ, סַפְרֵי, &c.

² *Feet* (רְגָלִי). The dual termination יִם— is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

³ *Knees* (בְּרָפִי).

⁴ *Ears* (אֶזְנִי).

שֶׁמֶשׁ (not שְׁמֶשֶׁת) *thy (f.) sun*; צֶדֶק *righteousness*, צִדְקָנוּ *our righteousness*. Conversely a noun of the *i* class (בְּרִיָּם) may have an absolute form of the *a* type בָּרָה (not בִּרָה). 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. נִדְרִי *my vow*; abs. נִדָּר or נִדְרָה *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'wa* (§ 5. 5); e.g. דְּבַשׁ *honey*, בְּאֵר *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. קָטַלו, &c.:—exactly like בָּקְרוּ, בָּקְרִי, &c., except that in קָטַלְי the *sh'wa* is vocalic, because it replaces an original full vowel; hence כָּתַבוּ, not כָּתְבוּ, cstr. inf. of כָּתַב *to write*, whereas the noun אָרָה *length*, would yield אָרְבוּ).

3. Feminines with *ṣegholate* ending.—

mas.	(מַמְלָכָה)	קָטַל	נָבִיר ²	מִינִיק	נָחֹשׁ	(קָטוֹר)
fem.	מַמְלָכָה ¹	קָטַלָה	נָבִירָה ³	(מִינִיקָה)	נָחֹשֶׁה	קָטוֹרָה
	or (מַמְלֶכֶת)	(קָטַלְת)	(נָבִירַת)	(מִינִיקַת)	(נָחֹשֶׁת)	(קָטוֹרַת)
abs., cstr.	מַמְלָכָה	קָטַלָה	נָבִירָה	מִינִיקַת ⁴	נָחֹשֶׁת ⁵	קָטוֹרַת ⁶
suff.	מַמְלֶכֶתִי	קָטַלְתִּי	נָבִירַתִּי	מִינִיקַתִּי	נָחֹשֶׁתִי	קָטוֹרַתִּי
plur.	מַמְלָכוֹת	קָטַלוֹת	נָבִירוֹת	מִינִיקוֹת	נָחֹשׁוֹת	קָטוֹרוֹת
cstr.	מַמְלֶכֶת	"	"	"	"	"

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

¹ Kingdom.

² Lord, master.

³ Lady, mistress.

⁴ One who gives suck, a nurse, Hiph. ptc. of יָנַק *to suck* (§ 39. 1. 2).

⁵ Copper, bronze (נָחֹשֶׁת is only poetical).

⁶ Smoke of sacrifice, incense.

⁷ 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. עֲצָרָה and עֲצָרָה *an assembly*. Similarly ptc. *m.* קָטַל, *f.* קָטְלָה or קָטְלָה cstr. קָטְלָה, suff. קָטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. E.g. נְחֹשֶׁת comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בָּקָר), which is abs. as well as cstr. Similarly from נָבִיר *master*, נָבִירָה *mistress*, נָבִירָהּ *his mistress*, we should expect the cstr. to be נָבִירָה (cf. סָפָר, סָפָרוֹ). In point of fact, however, it is נָבִירָה, and so almost always with fem. nouns whose origin would lead us to expect ...; e.g. מִינְקָהּ *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.* נָבִיר, *f.* נָבִירָה, *pl.* נָבִירוֹת (*i.e.* the plur. is *not* formed from *segholate* form נָבִירָה).

WORDS FOR PRACTICE.

דֶּרֶךְ way ¹	קֶרֶן <i>f.</i> horn	שִׁפְחָה <i>f.</i> maid
יָלֵד boy	רֵגֶל <i>f.</i> foot	בִּרְךָה <i>f.</i> knee <i>i</i>
יָלִידָה <i>f.</i> girl	חֲדָר chamber	צִדִּיקָה righteousness <i>i</i>
נֶפֶשׁ <i>f.</i> soul	אָזֶן <i>f.</i> ear	קֶרֶב <i>i</i> midst <i>i</i>
אֹכֶלָה <i>f.</i> food	גָּדֹל greatness	מִינְקָה <i>f.</i> nurse <i>i</i>
צֶלֶם image	נֹדֶד vow	יְרוּשָׁלַם Jerusalem ³
נֶחֱלֶה threshing floor	חֵכְמָה <i>f.</i> wisdom	צִיּוֹן Zion
כֶּרֶם vineyard	שִׁבְטֵי tribe	נֵר lamp
זֵכֶר memory	אֲדָרַת <i>f.</i> mantle	נְחִיכָה <i>f.</i> path ⁴
בִּקְעָה <i>f.</i> valley	שָׁמֵן to grow fat; <i>Hiph.</i> , to make fat, dull	
רְחוֹב <i>f.</i> broad open place, <i>pl.</i> רְחוֹבוֹת	קֶשֶׁף <i>f.</i> bow	

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

¹ Usually *masc.*, sometimes *fem.*

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

³ The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (jērūshāláyim) is (like יְהוּדָה § 10. 5 b) a so-called *Qrê perpetuum*.

⁴ Poetical; also נְחִיכָה *m.*

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

הַר קָדֵשׁ (*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*

בְּלִי מִלְחָמָתוֹ *his weapons¹ of warfare* (the weapons of his w.)

EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצִלְמוֹ: 2 לֹא דָרְבִּי דְרִיכִים:
 3 וַעֲתָה יֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שְׁפָטִירָנָא בִּינִי וַיְבִין פְּרָמִי:
 4 וַיִּסְתְּרוּ אֶת־הַיָּלָד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְכָּה: 5 גַּר לְרַגְלִי
 6 דְּבָרָה וְאוֹר לְנִתְיַבְתִּי: 6 הַשֶּׁמֶן לְבִדְהָעִם הָזֶה וְאֹנִי הַבֶּבֶד:
 7 וַיַּחֲבֹת הָעִיר וַיִּמְלְאוּ יְלָדִים וַיְלָדוּת: 8 פְּנֵי יְהוּדָה בְּרַשְׁעִים
 9 כִּסְפָךְ וְהַבֶּךְ 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 their 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, קֹטֵל or קָטַל, 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

¹ Weapon (article, instrument, vessel) בְּלִי, pl. בְּלִים.

participles or nouns, ending in $\bar{e}$ (çere) with a vowel unchangeable (by nature, *e.g.* קוֹטֵל, or position, *e.g.* מִסְפָּד) in the place of the pretone. It therefore does not include nouns like יָקוֹן 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, י, י, י, &c., the vowel in the tone, the $\bar{e}$, becomes vocal sh^wwa; *e.g.* קָטַלְתִּי, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ *his name* (from שֵׁם).

(2) *a.* With consonantal additions, *e.g.* בָּם, בָּ, the $\bar{e}$ being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, *e.g.* קָטַלְתָּ, but שָׁמְךָ (not שְׁמְךָ) *thy name*.

b. As קוֹטֵל and similar forms come from an ultimate qâṭil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long $\bar{e}$, § 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 (קָטַלְתָּ, מְקַטֵּל) retain $\bar{e}$ in cstr. and generally other words, though some take *a*; *e.g.* מְסַפֵּד *mourning*, cstr. מְסַפֵּד.

<i>abs.</i>	קָטַל	מְקַטֵּל	מְקַל	מְסַפֵּד	שֵׁם
<i>cons.</i>	קָטַל	מְקַטֵּל	מְקַל	מְסַפֵּד	שֵׁם
<i>vocalic suff.</i>	קָטַלְתִּי	מְקַטֵּלְתִּי	מְקַלְתִּי	מְסַפֵּדְתִּי	שְׁמִי
<i>conson. suff.</i>	קָטַלְתָּ	מְקַטֵּלְתָּ	מְקַלְתָּ		שְׁמְךָ

2. *a.* A few monosyllabic words in $\bar{e}$ attach themselves to this declension, the chief being בֶּן *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* (מִרְבֵּץ *stall*, from רָבַץ *to lie*) or *instrument* (מִפְתָּח *key*, from פָּתַח *to open*) or some more general idea (מִלְקָח *plunder*, from לָקַח *to take*).

אֵיב enemy	אֵלִים dumb	מִקֵּל staff
מְסַפֵּד mourning	מִזְבֵּחַ altar	נֶעַל <i>f.</i> sandal, shoe,
עוֹלָל } child	עִוֵּר blind	נֶעְלָמִים <i>dual</i>
עוֹלָל }	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,	חָגַר to gird
צְפַרְדֵּי f. frog (pl. <i>īm</i>)	פָּי. to curse: ptc.	פֶּסַח passover
יָרֵחַ moon	מְקַלֵּל one who curses	עִם with
מִרְבֵּץ stall	נָבַח to bark	כִּסֵּא throne
מַפתֵחַ key	מִתְנַיִם loins	חֻקָּה f. statute
עָשָׂה 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 בְּגִי-יִשְׂרָאֵל אֶת-הַפֶּסַח מִתְנִיָּהֶם חֲגֻרִים נֶעְלִיָּהֶם
 בְּרִגְלֵיהֶם¹ וַיִּמְקְלֵם בִּידָם: ² עָשָׂה מִלְכָּם חֶסֶד עִם-מִלְכֵּנוּ וְעִם
 פְּהַגֵּינוּ וְעִם-נְבִיאֵינוּ: ³ שָׁלַחְתִּי אֶת-אֵיבֵי וַיִּמְלֹט: ⁴ מִת
 אֵיבָהּ הַמְּבַקֵּשׁ אֶת-נַפְשָׁהּ: ⁵ וַהֲלֹכוּ יוֹשְׁבֵי הָאָרֶץ בְּעֹרִים
 וְשִׁפְפָה דָּמָם בְּעָפָר: ⁶ בְּנֵי אֶתָּה: ⁷ אַתֶּם בְּנֵי: ⁸ לֹא-אֲדַבֵּר
 עוֹד בְּשִׁמּוֹ: ⁹ וּלְקַחְתֶּם אֶת-מִקְלָכֶם² בִּידְכֶם:

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.)

1. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle *את* (*me*, *אֹתִי*, &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: *אֹתָהּ*

¹ ק without dagh. forte ; cf. § 7. 5.

² יָדְכֶם (not יְדְכֶם), cf. Scotch *gless*, *Glesca*, for *glass*, *Glasgow*.

אָתוּ אָהַב אֲבִיהֶם מִכָּל-אָחָיו, רָאִיתִי צַדִּיק thee have I seen righteous, אָתָּה הָרַגְתִּי וְאָחָהּ הֵחַיִיתִי 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. הִכְעִיסוּ הֵם he provoked him (הֵם, Hiph. of כָּעַס). יִשְׁמְרֶךָ he will keep thee, וַיִּמְכְּרֻם 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 הִקְטִיל with 3 s. m. suffix gives הִקְטִילוּ, but קָטַל would not give קָטְלוּ (but קָטְלוּ), 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 *î*, but *nî*, and in the 3 s. m. and f. suff. to the impf. which are *êhu* and *éha*: the latter forms, however, are regularly found with nouns ending in הָ (§ 45. 3. 3); cf. מִקְנֶהָ מִקְנֶהָ his, her cattle (from מִקְנֶה); cf. § 19. 1.

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

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. קָטַל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *ê* is really part of the verb (*ay* = *ai* = *ê* = *ê*, cf. § 2. 2. 1).

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1 <i>s. c.</i>	הִקְטִילָנִי	הִקְטִילִי (subj.) הִקְטִילֵנִי (obj.)	הִקְטִילָנִי
2 <i>s. m.</i>	הִקְטִילְךָ	הִקְטִילְךָ (subj. and obj.)	—
” <i>f.</i>	הִקְטִילְךָ	”	—
3 <i>s. m.</i>	הִקְטִילוּ	”	הִקְטִילָהּ
” <i>f.</i>	הִקְטִילֶהָ	”	הִקְטִילָהּ
1 <i>pl. c.</i>	הִקְטִילֵנוּ	הִקְטִילֵנוּ	הִקְטִילָנוּ
2 <i>pl. m.</i>	הִקְטִילְכֶם	&c.	—
” <i>f.</i>	הִקְטִילְכֶן	as noun the noun	—
3 <i>pl. m.</i>	הִקְטִילֵם		הִקְטִילָם
” <i>f.</i>	הִקְטִילֵן		הִקְטִילָן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילוּ
1 <i>s. c.</i>	יִקְטִילָנִי	הִקְטִילֵנִי	יִקְטִילָנִי
2 <i>s. m.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
” <i>f.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
3 <i>s. m.</i>	יִקְטִילְהוּ	הִקְטִילֵהוּ	יִקְטִילְהוּ
” <i>f.</i>	יִקְטִילֶהָ	הִקְטִילֶהָ	יִקְטִילֶהָ
1 <i>pl. c.</i>	יִקְטִילֵנוּ	הִקְטִילֵנוּ	
2 <i>pl. m.</i>	יִקְטִילְכֶם	—	
” <i>f.</i>	יִקְטִילְכֶן	—	
3 <i>pl. m.</i>	יִקְטִילֵם	הִקְטִילֵם	יִקְטִילֵם
” <i>f.</i>	יִקְטִילֵן	הִקְטִילֵן	יִקְטִילֵן

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) ַ, and the original ַ 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 קָטַלְנִי קָטַלְךָ קָטַלְהוּ קָטַלְנָה קָטַלְכֶם קָטַלְכֶן קָטַלְהֶם קָטַלְהֶן. 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. וַיִּשְׁכַּחְהוּ not וַיִּשְׁכַּח and he forgot him, from יִשְׁכַּח; וְשָׁלַחְנִי send me, from שָׁלַח).

ii. Note that the vb., with 1st sing. suff. ends in נִי (*ānî*); with 1st pl. suff., in נִי (*ānā*).

(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 יִקְבֹּץ he will gather, יִקְבֹּצְךָ he will gather thee; אֶקְבֹּצֵם I will gather them. Similarly יִשְׁמֹר he will keep, יִשְׁמֹרְנִי he will keep me, יִשְׁמֹרְהוּ he will keep him, but (before a consonantal suffix) יִשְׁמֹרְךָ he will keep thee (*yishmor'khā*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קָטַל being a *segholate* of the *third class* (cf. § 21. 2 a.iii., § 29. 2). Thus שְׁמֹר keep, שְׁמֹרְנִי *shom'rēnî*, keep me, שְׁמֹרְם keep them, בְּשִׁמְרִי when I kept (lit. in my keeping). As the *sh'wa* is vocal (cf. § 6. 2 e) the third radical does not take daghesh lene; e.g. כָּתַבְם *koth'bhēm*, write them, בְּכָתְבוּ when he wrote. This *sh'wa*, however, is necessarily silent when the suffix is ךָ or כֶּם, as two vocal *sh'was* cannot come together; e.g. בָּעֲבַרְכֶּם when you cross (*'obh*, closed syllable), בָּעֲבַרְךָ 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 קָטַל would give קָטַלְךָ (*q'tol'khā*) as well as קָטַלְךָ *qotl'khā* (cf. impf. יִשְׁמֹר יִשְׁמֹרְךָ). Hence בְּיוֹם אֲכַלְךָ in the day of thine eating, אֲכַלְכֶּם 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. קָטַלְתִּי, קָטַלְתֶּיךָ (note that the accent moves a place forward—hence קָטַלְתִּים; in the 3rd pers. it appears as הוּא or הִיא (masc.), and הִיא (fem.), e.g. קָטַלְתִּיהוּ, קָטַלְתִּיהֶן (-*tiv*), קָטַלְתֶּיהָ; so יִקְטַלְיָהּ (3 pl. impf.), יִקְטַלְוּ, &c. With suffixes ending in ךָ the *ā* of the vb. is usually written ךָ, e.g. יִקְטַלְהוּ, יִקְטַלְנִי, cf. § 4 c (*they will kill him, us*).

(b) Similarly in the 2nd pers. (קָטַלְתָּ) the vowel ךָ is maintained with all the suffixes except the *first sing.*, which always ends in נִי— (except in pause נִי—), e.g. קָטַלְתָּנִי; with the 3 s. m. suffix, *ā-hū* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to ךָ, קָטַלְתָּו (§ 19. 1).

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

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

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

(a) The 3rd sing. fem. pf. הָ becomes הַ or הָ, *e.g.* הַקְטִילָתָּהּ, הַקְטִילָתָּהּ.

(b) The 2nd sing. fem. pf. תָּ becomes תִּי (or תִּי); *e.g.* הַקְטִילָתְּךָ (Hiph.), קְטַלְתְּהוּ (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—תוּ; *e.g.* הֶעֱלִיתֵנוּ *you have brought us up* (Hiph. of עָלָה, §§ 34, 44).

6. In the 3 s. f. pf. קְטַלָּהּ and the 3 pl. קְטַלּוּ, it has to be remembered that the sh^{wa} represents an original full vowel in the second syllable (קְטַל). 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. (קְטַלְתָּ, &c.), but the original pathah which had become sh^{wa} reasserts itself, and, standing in the open pretonic, becomes ך; hence we get קְטַלְתָּ, קְטַלְתָּ, &c., קְטַלְתָּ, קְטַלְתָּ, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energeticum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result: יִקְטַלְנִי, יִקְטַלְנִי, יִקְטַלְנִי. 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 (not מְצַדִּיקִי) *he who justifies me* (Hiph. ptc. of צָדַק), מְבַקְשֵׁיו (not מְבַקְשֵׁיו) *those who seek him* (Pi. of בָּקַשׁ; cf. § 7. 5), רֹדְפֵי *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 (י), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* יוֹם פָּקְדִי *the day of my visiting*, i.e. *when I visit* (poq'dhi); but יוֹם פָּקְדִי *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.

when he kept	בְּשָׁמְרוֹ	when the man kept	בְּשָׁמַר הָאִישׁ
before he kept me			לִפְנֵי שְׁמֹר אֹתִי
before the man kept me			לִפְנֵי שְׁמֹר הָאִישׁ אֹתִי
on the day when I visit them			בְּיוֹם פָּקְדִי אֹתָם

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

when I kept the man	כַּאֲשֶׁר שְׁמַרְתִּי אֶת־הָאִישׁ	or	כַּאֲשֶׁר שְׁמַרְתִּי אֶת־הָאִישׁ
until I keep the man	עַד אֲשֶׁר אֲשַׁמֵּר	or	עַד שְׁמֹר „
after they had made a covenant	אַחֲרֵי אֲשֶׁר	or	אַחֲרֵי כָרְתָם בְּרִית
			בָּרְתוּ בְּרִית

גָּמַל to deal fully with, recompense, requite	טָמַן to hide
דָּרַךְ to tread	קָבַץ (Qal) Pi'el, to gather
מִצְרַי Egyptian	
קְבוּרָה f. burying-place	לִיטָה tablet
	בֵּיתֶל Bethel
	לִחוּחַ pl.

EXERCISE. TRANSLATE.

שְׁמַרְתָּנִי, שְׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שְׁמַרְנִי, וּשְׁמַרְנִי,
וּלְבָשְׁנִי, תִּשְׁמְרֵם, וְאַשְׁמְרֶנָּה, וְשָׁמְרֵהוּ, תִּשְׁמְרֶהָ; שְׁפָטוּנִי,
שְׁפָטוּם, בְּשִׁפְטָהּ, שְׁפָטֵנִי; זָכַרְתָּם, אֶזְכְּרֶנָּה, וְיִזְכְּרֶהּ, וְיִזְכְּרֵנִי,
כִּהְזָכִירוּ, הִזְכִּירְנִי, גִּנַּבְתָּם, גִּנַּבְתִּי, וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים,
וּמִקְבְּצָיו, קִבְּצִי, אֶמְקַבֵּצֶהּ, וְקִבְּצֶהּ:

אַתָּה גִּמְלָתִנִּי הַטּוֹבָה וְאֲנִי גִּמְלָתִיךָ הָרָעָה: 2 כְּבֹדוֹנִי
בְּשִׁפְטֵיהֶם: 3 שְׁמֹר אֶת־דְּבָרֵי יְהוָה כְּתִבָּם עַל־לִיטָה לְבִבְךָ:
4 בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ: 5 הִדְרִיכֵנִי בְּנִתִּיב מִצְוֹתֶיךָ כִּי בּוֹ
חָפְצָתִי: 6 דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ: 7 הֲרֹג מִשָּׁה אֶת־הַמִּצְרִי
וַיִּטְמְנֵהוּ בַּחוּל: 8 יְהוָה יִשְׁמַרְךָ מִכָּל־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 word¹ 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 ך ן י ו ר ף. Thus such a verb as *נָפַל* is called a *Pe Nun* verb, because its *Pe*, i.e. its first letter, is *nun*; *יָלַד*, 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.*, *מָצָא* a *Lam. 'Aleph*, but *אָסַף* 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. *יָדַה* is a *Pe Yodh* 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 (קפיל) 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.* מאן for מאן *to refuse*, ברך for ברך *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*; ינש = ינש (*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, ינפל = ינפל, הפיל = הפיל (*yin-pōl* = *yippōl*, *hinpīl* = *hippīl*). ננף = ננף, Niph. of ננף *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. נקה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הניד, נניד (pf.) יניד (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* נחל *to inherit*, impf. Qal ינחל, Hiph. ינחיל. But the Niph. of נחם is נחם *to repent* (cf. § 36. 1. 3).

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

(a) In vbs. with impf. in *a* (e.g. *יָנַשׁ*, *נָגַשׁ*) the *נ* is almost always dropped in the imperat. Qal; e.g. *נֶשׂ* (for *נָנַשׁ*), *פ. נִשֵּׂי*, *pl. נִשִּׁי*.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination *ת*, and then assumes the form of a *segholate* noun *נִשְׁת*; the steps are *נִשְׁת*, *נִשְׁתָּ*, *נִשְׁתִּי* (exactly like *מָלַךְ*, *מָלַכָּה*, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. *צָדַק*, § 29. 1 b); e.g. *נִשְׁתִּי* *his approaching*.

(c) *ל* before such (*segholate*) inf. constructs is pointed *לִ*; e.g. *נִשְׁתִּי לִ* (§ 14. 1 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. *יָתַן* and imper. *תֵּן*, emph. *תִּתֵּן* (§ 23. 2), *f. תִּתִּי*, *pl. תִּתִּי*.

(b) In the verb *לָקַח* *to take* the *ל* is treated like the *nun* of *Pe Nun* vbs.; e.g. impf. Qal *יִלָּקַח* (for *יִלָּקַח*), *pl. יִלָּחוּ* (§ 7. 5); imper. *קַח*, *קַחֲךָ*, inf. cstr. *קַחַת*, *קַחַתִּי*, &c. (§ 8. 1, *a* under influence of the guttural).

(c) The form *יִקַּח* is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. *לָקַח*, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So *יָתַן* 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 *לִ*; e.g. *לָתַת לִ*, *לָקַח לִ* (§ 14. 1 d).

4. *Nouns from Verbs* נִפְעִי.—Nouns with *m* preformative are of the form *מִתּוֹן* *gifts* (coll. from *נָתַן*), as *מִפֹּל* *offal* (from *נָפַל* *to fall*), *מִכָּה* *stroke* (from *נָכַה*, Hiph. *to strike*).

נָעַל <i>Hi.</i> to deliver	נָגַע <i>to touch</i> (<i>Hi.</i> to reach)	נָשַׁק <i>to kiss</i>
נָשַׁח <i>to approach</i>	נָשָׂא <i>Hi.</i> to deceive	נָפַל <i>to fall</i>
נָנַף <i>to smite</i>	נָדַר <i>to vow</i>	נָבַט <i>Hi.</i> to look
נָנַד <i>Hi.</i> to tell	נָצַב <i>Hi.</i> to set	נָחַל <i>to inherit</i>
נָשַׁל <i>to drop off intr., draw off tr.</i>	נָדַד <i>f. a deep sleep</i>	
נָבַח <i>to build</i>	נָאָד <i>length</i>	רָחֵב <i>breadth</i>
צָלַע <i>f. rib, side: cstr. צָלְעוֹת; pl. צָלְעוֹת</i>	צָלַע <i>cstr. צָלְעוֹת</i>	
אָחַד <i>m. אַחַת f. one</i>	אָלַם <i>ladder</i>	אָלַם <i>ram</i>
		גָּת <i>Gath</i>

EXERCISE. TRANSLATE.

תָּן, קָחוּ, נָפֹל, הִנָּגַת, אָפִיל, הִצַּלְתָּ, מָצִיל, וַיִּנָּצֵלוּ, תָּנָה,
 תַּצִּילֶם, תִּגְעֶוּ, נָגַף, הִגֵּד, הִגִּידוּ, תִּבְטֹ, לִנְפֹל, לָגַשְׁתָּ:
 הִצִּילֵנִי מִדְּמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשׁוֹנִי תִּגִּיד צְדָקָתְךָ: ² כִּי
 תִּדּוּר נָדָר ¹ לַיהוָה אֵל־תִּשְׁכַּח לְשׁוֹמְרוֹ: ³ יִרְאוּ אֲיֹבִיו מִגִּשְׁתֹּת
 אֱלֹוֹ: ⁴ הִבְטָנָא הַשְׁמִימָה וּסְפָר הַכּוֹכָבִים: ⁵ וַיִּפֹּל יְהוָה
 מִתְּדֹמָה עַל־הָאָדָם וַיִּקַּח אַחַת מִצְלָעוֹתָיו וַהֲצִלָּע אֲשֶׁר לָקַח
 בָּנָה לָאִשָּׁה: ⁶ אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ ² עִמָּדִי הִיא
³ נְתַנְהִילִי מִן־הָעֵץ: ⁷ אָמַר יְהוָה אֶל־אֲבָרָם הַתְּהִלָּה בְּאָרְץ
 לְאֶרְכָּה וּלְרַחֲבָה כִּי לָהּ אֶתְנַנָּה וַיִּפֹּל אֲבָרָם עַל פָּנָיו:
⁸ חָלַם יַעֲקֹב וַהֲיָה סֶלֶם מָצַב אֶרְצָה וְרָאשׁוּ מִגִּיעַ הַשְׁמִימָה:
⁹ נִתְּנִי בְּיַד מַלְכֵי הָאֶרְצוֹת: ¹⁰ שֶׁל נַעֲלִיד מֵעַל רִגְלֶיךָ כִּי
 הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתִּי־קֹדֶשׁ הוּא: ¹¹ וַיֹּאמֶר
 לוֹ הַמֶּלֶךְ תִּנְהִילִי אֶת־כְּרֹמְךָ בְּכֶסֶף וַיֹּאמֶר לֹא־אַתָּן לְךָ
 אֶת־כְּרֹמִי:

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 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^wva vocal (2 pl. perf., imper., infin. cstr., Qal: thus קָטַל, קְטַלְתֶּם, but קָטַלְתֶּם; עָמַד, עָמְדֶם; but אָכַל, אָכַלְתֶּם, § 8. 2 b).

¹ ל is pointed as if read to אֲרִנִּי which was substituted for יְהוָה, § 10. 5 b.

² Alternative form to עִמָּי = *with me*, 1 s. suff. to עִמְּ with (cf. p. 142, note 1).

³ 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>	נִקְטַל	in gutt.	נֶעְמַד	and then	נֶעְמַד
<i>Hiph. pf.</i>	הִקְטִיל	"	הֶעְמִיד	"	הֶעְמִיד
<i>Hiph. inf.</i>	הִקְטִיל	"			הֶעְמִיד
<i>Hoph. pf.</i>	הִקְטַל	"			הֶעְמַד
<i>Qal impf.</i>	(יִקְטַל) primary form		יִקְטַל in gutt.		יֶעְמַד
<i>Qal impf.</i>					
<i>of stat. vb.</i>	יִכְבֵּד in gutt.		יֶאֱהֵב and then		יֶאֱהֵב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *o*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are '־־ and '־־; except that before א even imperfects in *o* have *e*, e.g. יֵאָסֵף *he will gather*.

(c) The gutturals usually, though not always, take a composite sh^wa at the end of a syllable, cf. נֶעְזַב, יֶעְמַד (Niph.) *he was forsaken*, הֶאֱמִין (Hiph.) *he trusted*; in most cases, however, though not in all (e.g. יִחְלֹם *he will dream*, יִחְרֹשׁ *he will be silent*) ח takes *silent sh^wa*; e.g. יִחְכֵּם *he will be wise*, יִחְדַּל *he will cease*, יִחְסַר *he will lack*, יִחְמוֹד *he will desire* (cf. § 8. 2). A few use both forms, חֲשַׁב *to devise*, יִחְשַׁב and יִחְשֵׁב.

(d) Note that in forms ending ח, י, ו, the composite sh^wa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יֶעְמַד, *pl.* (cf. יִקְטְלוּ) יֶעְמְדוּ which, as two vocal sh^was cannot come together, becomes יַעְמְדוּ *ya'amidhû* (§ 6. 2 d. ii.); 3 *s. m.* Niph. נִאֲסַף, *f.* (cf. נִקְטְלָהּ) נֶאֱסַפָּה which becomes נֶאֱסַפָּה *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 יֶעְמַד (for יַעְמַד). 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 — : thus הֶעְמַדְתָּ *thou hast stationed*, but וְהֶעְמַדְתָּ *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	אמן }
עבד to serve, till	אסר }	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 נְהָרוֹת, <i>pl.</i>		

4. Nouns from Pe Gutt. verbs.—

	First declension.			Second declension.		
<i>sing. abs.</i>	חכם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֹנֵל	חֹדֶשׁ
<i>cstr.</i>	חֲכָם	אֲדָמָת	מֵאֲכָל	"	"	"
<i>plur. abs.</i>	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֹנָלִים	חֳדָשִׁים
<i>cstr.</i>	חֲכָמֵי	אֲדָמוֹת		עֲבָדֵי	עֹנָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

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

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

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֹנָלֵי not עֹנִילֵי. With nouns of the 1st and 2nd class the composite *sh'wa*, where necessary, is *hateph pathah* (עֲבָדִים, עֹנָלִים, 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. חֲמֹדִים, חֲמֹד *desiring*, מֵאֲסָפִים, מֵאֲסַף (Pi. ptc. *gathering*; for ס, cf. § 7. 5).

EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הִנֵּה שְׁנֵי הַמֶּלְכִּים לֹא
עֹמְדֵי לְפָנָיו וְאֵיךְ נֶעֱמַד אֲנַחְנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת־נִחַ
וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל־הָאָרֶץ: 4 וַנִּחַלְמָה חֲלוֹם בְּלִילָה אֶחָד

¹ The form with final ה is often used in the 1st pers. both sing. and pl. (esp. in the later books); e.g. וְאֶשְׁלַחַהּ and *I sent*, Gen. 32. 6.

אֲנִי וְהוּא: 5 חֹזֵק וְאַמֵץ כִּי אִתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה
 אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: 6 וְאַבְרָם
 הָאֱמִין בַּיהוָה וַיַּחְשְׁבָהּ לוֹ צְדָקָה: 7 תְּנֶה־לִּנִּי אֶת־הָאָרֶץ
 הַזֹּאת וְאַל־תַּעֲבִרְנִי אֶת־הַנָּהָר: 8 שְׁלַח־נִי יְהוָה לְחַבֵּשׁ לְנִשְׁבְּרֵי
 לֵב: 9 אֲסִרְעֵב שְׂנְאָה הָאֲכִילָהּ לָחֶם: 10 גַּע בְּהָרִים
 וַיַּעֲשֵׂנוּ: 11 אֶל־תַּעֲזֹב חֲנֻמָּה אֲהַבָה וּתְשַׁמְרֵךְ: 12 וְאַתָּם
 אֶל־תַּעֲמִדוּ רַדְפוּ אַחֲרֵי אִיבֵיכֶם כִּי נָתַם יְהוָה אֱלֹהֵיכֶם
 בִּידְכֶם:

Abraham saw a ram taken by (p) 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 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 *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמֵר = יֵאמֵר = יֹאמֵר (cf. Arab. *salâmu*, שָׁלוֹם, § 2. 2. 1) = יֹאמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ô*) 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. יֹאחִז and (rarely) יֵאחִז; יִאסַף *to gather*, impf. יֹאסֵף and (rarely) יֵסֵף (for יֹאסֵף).

(c) Note that in the last vb. the quiescent *א* is dropped, as sometimes elsewhere; e.g. תֹּאמְרוּ = תֹּאמְרוּ *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* (יֹאכֵל), but often (cf. יֹאחֲזִי, יֹסֵף), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָכַר and אָפַה, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in הַ (§ 44. 1 b); *e.g.* אֹכֶה.

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 (לֹאמֵר =) לאמר *dicendo, saying* (§ 14. 1 c). But not so with other verbs; *e.g.* לֹאכֹל (not לאכל) *to eat*.

שָׁכַם *Hiph.* to rise early פְּלִשְׁתִּים Philistines שָׁמְשׁוֹן Samson
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֹשֶׁתַיִם fetters of copper or bronze
נָקִי (twice written נָקִיא) clean, innocent מָחָר to-morrow
בָּשַׁל *Pi.* to boil, seethe אַחֵר another (next) חָבֵא *Hiph.* hide

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הָגֵן אָכַל תֹּאכֵל: 2 אִם־
1 תֵּאָבֹו וּשְׁמַעְתֶּם מְזִיב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲבִלָּתִים אֶת־בָּשָׂר
בְּנִיָּהֶם וְאֶת־בָּשָׂר בְּנוֹתֵיהֶם: 4 וְחָדְלָה מִכָּל־מֶאֱכָל אֲשֶׁר
יֹאכֵל וְהָיָה לָהּ וּלְהֶם לְאֹכְלָהּ: 5 יְהוָה אֵל־נָא גִאֲבָדָה בְּנַפְשׁ
הָאִישׁ הַזֶּה וְאֶל־תֵּתֶן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־
הָאִשָּׁה מִה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הִנֵּנִי אֲמַרְהָ אֵלַי תֵּנִי אֶת־
בְּגָד וְנֹאכְלֵנוּ הַיּוֹם וְאֶת־בְּנֵי נֹאכֵל מָחָר: וְנִבְשַׁל אֶת־בְּנֵי
וְנֹאכְלֵהוּ וַאֲמַר אֵלֶיהָ בַּיּוֹם הָאֶחָד תֵּנִי אֶת־בְּגָד וְנֹאכְלֵנוּ
וְתִתְּבֹא אֶת־בְּגָדָהּ: 7 וְתִקַּח הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכַל וְתֵתֶן
גַּם לְאִשָּׁה וַיֹּאכֵל: 8 הָאֲכַלְתֶּם לֶחֶם בַּמִּדְבָּר:

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.² 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-

¹ 2nd plur. impf., § 44. 2. 1.

² *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 (נִפְּחוּ, *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, שָׁחַט, not שָׁחַט, שָׁחַט. (But inf. cstr. has *ō*; e.g. שָׁחַט, § 22. 3.)

b. Impf. with suff. שָׁחַטְנִי not שָׁחַטְנִי, cf. § 31. 3 *a.*

c. Often, too, the pf. Pi'el has *a*; e.g. נָחַם (not 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, יַ, וַ, the middle gutt. is pointed with *h*. *pathah*, as שָׁחַטוּ, שָׁחַטוּ, not שָׁחַטוּ (cf. קָטְלוּ, &c.; cf. 8. 3 *b.* The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; e.g. שָׁחַטוּ, שָׁחַטוּ.

(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 בָּרַךְ: 2 pl. בָּרַכְתֶּם (not בָּרַךְ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 *b.*), Pi. יְבָרַךְ for יְבָרַךְ (impf.), בָּרַךְ (imper.), יְבָרַךְ for יְבָרַךְ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as בָּאָא, impf. יָמָא *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. יְנַחֵם (not יְנַחֵם), Pu. נָחַם (not נָחַם). So בָּעַר *to burn, consume, remove*.

b. In בָּרַךְ when the vowel of the כ is accented, the ר takes composite instead of simple shewa; e.g. בָּרַכְנוּ *they blessed*, בָּרַכְנִי *bless me*.

2. Nouns from 'Ayin Gutt. verbs.

	First declension.		Second declension.		Third declension.
<i>sing. abs.</i>	נָהָר	נָעַר	פָּחַד	פָּעַל	רָחַב
<i>cstr.</i>	נָהָר	”	”	”	”
<i>voc. suff.</i>	נָהָרִי	נָעָרִי	פָּחַדִּי	פָּעַלִּי	רָחַבִּי
<i>cons. suff.</i>	נָהָרָה	נָעָרָה	פָּחַדָּה	פָּעַלָּה	רָחַבָּה (פָּחַדָּה)
<i>plur. abs.</i>	נָהָרִים	נָעָרִים	פָּחַדִּים	פָּעַלִּים (רָחַבִּים)	פָּחַדִּים
<i>cstr.</i>	נָהָרִי	נָעָרִי	פָּחַדִּי	פָּעַלִּי (רָחַבִּי)	פָּחַדִּי
	(river)	(lad)	(fear)	(work)	(breadth) (priest)

Like פֶּחַח is the preposition תַּחַח *under, instead of*, which, like אֶל, takes plur. suffixes, תַּחֲמִי, תַּחֲמִיד, תַּחֲמִיו, &c.

(1) In *second declens.* words primarily of the form נֶעַר, פֶּעַל, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel —, not ָ (as in מֶלֶךְ, בֶּקֶר), and words of the 1st class or *a*-type (מֶלֶךְ) preserve the original pathah (cf. נֶעַר), thus yielding the form נֶעַר; words of the 2nd class, with the vowels _ .. (cf. סִפֵּר), do not exist; words of the 3rd class are formed as we should expect (cf. בֶּקֶר), e.g. פֶּעַל.

(2) Suffixes are added in strict accordance with the rules; e.g. נֶעַרִי (cf. מֶלְכִי) becomes נֶעַרִי because gutturals except ה (§ 8. 2 a) (cf. פֶּחַחִי) prefer the composite. נֶעַרְךָ (cf. מֶלְכְּךָ) becomes first נֶעַרְךָ and then נֶעַרְךָ because two vocal sh^w cannot come together (§ 6. 2 d. ii.). Similarly פֶּעַלִי with suffix becomes first פֶּעַלִי (cf. בֶּקֶרִי) then פֶּעַלִי: so פֶּעַלְךָ *po'elkhā* becomes first פֶּעַלְךָ and then פֶּעַלְךָ *po'ol'khā*. But ה takes the simple sh^w and closes the syllable, cf. רַחֲבִי.

(3) S^ghol appears instead of pathah in the words לֶחֶם *bread*, רֶחֶם *womb*, אֹהֶל *tent*, בָּהֶן *thumb*.

טָהַר	to be clean	שָׁרַח <i>Pi.</i>	to serve	נָדַח <i>Pi.</i>	to drive
יָחַט	to slay	לָחַם <i>Ni.</i>	to fight	סָעַר	{ to sustain refresh
צָעַק	to cry	בָּרַךְ <i>Pi.</i>	to bless		
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	עֵדֶן	Eden ¹
מִשְׁפָּחָה	<i>f.</i> clan	שָׁעַר	gate	כּוּשׁ	Cush (Ethiopia)

EXERCISE. TRANSLATE.

טָהַרְנִי, טָעַמְנוּ, בָּרַכְנוּ, יִשְׁרַת, נִעְקֹן, וְיִלְחַמְנוּ, יִשְׁהַר, אֶרְחֹץ,
רַחֲצֵת, אֶרְחֹצֶה, נִבְחָרָה, מִצָּעַק, בָּעָלִי, שְׁעִירֶיךָ:
יִקְחֵנָה מֵעֵט מִים וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֵנִי תַּחַת הָעֵץ:
וְאִקְחָה פֶתֶלֶחֶם וְסַעְדִּי לְבִבְכֶם אַחֵר תַּעֲבֹרוּ: ² וַיִּגְרַשׁ יְהוָה

¹ Perhaps connected in the Hebrew mind with עֵדֶן *delight*.

² See § 33. 3 c.

אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח
 2 מִשָּׁם: 3 הָכַרְתָּ מִנְחָה וְנָסַף אֲבָלֹי הַכְּהֹנִים מִשְׁרָתִי יְהוָה:
 4 וַיְבָרְכוּ הַכְּהֹנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעַקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר
 עֲזֹבֵנו אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבָרְכֶךָ וַאֲגִדְּלָהּ
 שְׁמֶךָ וַאֲבָרְכָה מְבָרְכֶךָ וְנִבְרָכִי כִּי כָּל מִשְׁפַּחַת הָאֲדָמָה:
 7 בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחֵי כָּל־חַסְדֵּיו: 8 בְּיוֹם
 הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

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 against³ them. And they took wives⁴ 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. שְׁלִיחַ)?

(1) *Unchangeably* long vowels naturally are retained, taking *path. furtive* between them and the gutt.; e.g. שְׁלִיחַ (inf. abs. Qal), שְׁלִיחַ (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יִשְׁלַח (impf.).

(2) a. The *tone-long* vowels *ē* and *ō* are displaced by *pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), (with suff. יִשְׁלַחְנִי, § 31. 3 a. i.); impf. Niph. יִשְׁלַח (cf. יִקְטֹל), impf. Pi. יִשְׁלַח, also pf. Pi. שְׁלַח; Hiph. juss. יִשְׁלַח (waw consec. וַיִּשְׁלַח), imper. הִשְׁלַח, &c. (But inf. cstr. Qal retains *ō*, שְׁלַח.)

¹ See § 33. 3 c.

² See § 13. 2 a.

³ בָּ.

⁴ אִשָּׁה *pl.* of אִשָּׁה (p. 153).

b. Exceptions: *ē* remains—(a) in pause, e.g. *יִשְׁלַח* (Niph.), *יִשְׁלַח* (Pi.); (b) in participles abs., e.g. *שֹׁלֵחַ* (f. *שֹׁלַחַת*), *מִשְׁלַח*; (c) in infin. abs., e.g. *שִׁלַּח*, Pi. (but constr. *שִׁלַּח*).

c. Final *ר* usually has *ō* in impf. (e.g. *יִסְפֹּר* to count, *יַעְבֹּר* to cross) except in stative verbs *חָסַר* to lack, *יָחַסַר*.

(3) Under the Tone the gutt. retains *sh'wa* silent, as *שֹׁלַחַתִּי*; 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, *שֹׁלַחַתְּ* *shaláhat* (probably an attempt to combine two traditions, *שֹׁלַחַת* and *שִׁלַּחַת*).

2. Nouns from verbs *Lam. Guttural*.—

	First declension.		Second declension.		Third declension.	
<i>sing. abs.</i>	<i>רָשַׁע</i>	<i>שָׂמַח</i>	<i>זָרַע</i>	<i>שָׂמַע</i>	<i>רָמַח</i>	<i>מִזְבֵּחַ</i>
<i>cstr.</i>	<i>רָשַׁע</i>	<i>שָׂמַח</i>	"	"	"	<i>מִזְבֵּחַ</i>
<i>cons. suff.</i>	<i>רָשָׁעַד</i>	<i>שָׂמַחַד</i>	<i>זָרָעַד</i>	<i>שָׂמָעַד</i>	<i>רָמַחַד</i>	<i>מִזְבֵּחַד</i>
<i>plur. abs.</i>	<i>רָשָׁעִים</i>	<i>שָׂמַחִים</i>	<i>זָרָעִים</i>	<i>(שָׂמָעִים)</i>	<i>רָמַחִים</i>	<i>מִזְבֵּחוֹת</i>
<i>cstr.</i>	<i>רָשָׁעִי</i>	<i>שָׂמַחִי</i>	<i>זָרָעִי</i>	<i>(שָׂמָעִי)</i>	<i>רָמַחִי</i>	"

and *שָׂמַחִי*, § 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'wa* before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply *רָשָׁעַד*, *זָרָעַד*, &c.).

<i>שִׁלַּח</i> to send	<i>נָטַע</i> to plant	<i>נָשַׁח</i> to forget
<i>זָרַע</i> to sow	<i>שָׂבַע</i> to be satisfied	<i>צָלַע</i> to halt
<i>זָרַח</i> to rise (shine)	<i>לָקַח</i> to take	<i>צָמַח</i> to sprout
<i>שָׁמַע</i> to hear	<i>רָשָׂא</i> <i>Hiph.</i> to make grow	<i>מָשַׁח</i> to anoint
<i>יַבֹּק</i> Jabbok	<i>פְּנוּאֵל</i> Penuel	<i>יָשַׁח</i> dawn
<i>נָחַל</i> torrent, torrent valley, wady	<i>יָשַׁע</i> deliverance, salvation	<i>אָבַק</i> <i>Niph.</i> to wrestle
<i>שָׁבַע</i> <i>Niph.</i> to swear, <i>Hiph.</i> cause to swear		<i>כְּנַעֲנִי</i> Canaanite
<i>נָחַץ</i> pull down, break down	<i>מָלַח</i> salt	<i>מָעָרַב</i> ford

EXERCISE. TRANSLATE.

אֲשָׁמַע, אֲשָׁמָעָה, בָּהֶשְׁמַע, תִּשְׁמַע, שִׁלַּח, שָׁלַח, שִׁלַּח, שִׁלַּח, אֲשָׁלַח, יִשְׁפָּחֶהוּ, שְׂכַחַת, נִשְׁכַּחַת:
הִנֵּה אֲנִכִּי שָׁלַח מִלְּאֹד לְפָנָיָה לְשֹׁמְרָה בְּדָרָה הַשְּׁמָר מִפָּנָיו

וְשָׁמַע בְּקוֹלוֹ: 2 אֲבִיּוֹנִי צִיּוֹן אֲשָׁבִיעַ¹ לָחֶם וְכֶהֱנִיָּה אֶלְבִּישׁ
 יֵשַׁע: 3 וַיִּשְׁמַע יְהוָה בֶּן בְּעֵדָן וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחֱמֵד
 לְמֵרְאָה וְטוֹב לְמֵאֵכֹל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָיו
 וַיַּעֲבֵר אֶת־מַעְבְּרַיִם יַבֹּק: וַיִּקְחֶם וַיַּעֲבִרֶם אֶת־הַגִּגְחַל וַיַּעֲבֵר
 אֶת־אִשְׁרָלּוּ: וַיֹּאבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִי
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶה כִי אִם בְּרִכְתָּנִי: וַיֹּאמֶר לּוֹ
 הַמִּלֶּאכֶה לֹא יֹאמֶר עוֹד יַעֲקֹב שָׁמָּה כִי אִם יִשְׂרָאֵל וַיִּבְרַךְ אֹתוֹ
 שָׁם: וַיִּזְרַח לּוֹ הַשָּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוֹאֵל וְהוּא צֹלַע
 עַל־יָרְכוֹ: 5 וַיִּשְׁבִּיעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת
 הַכְּנַעֲנִי אֲשֶׁר אֲנִי יֹשֵׁב בָּארְצוֹ: 6 הַשְׁמִיעֵנִי בִּבְקָר חֹסֶד
 כִּי־בֶךְ בִּטְחָתִי:

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 live² 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. סָבַב) arise from the presence of some of the quiescents א י ו in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *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-

¹ On double *accus.* see § 27. 1 d; cf. § 38. 3.

² 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 *ā*. Thus מִצָּא (קָטַל) practically = מָצָא which must become מָצָא (§ 5. 3 a), that is, מִצָּא. So יִמְצָא (יָכַד); with suff. יִמְצָאֵי, § 3 I. 3 a. i.), נִמְצָא (נָקַטַל), &c.

(2) In perf. Qal of *active* verbs (those in *ā*) the vowel *ā* remains throughout, as מִצָּאָה (= מִצָּאָה).

(3) a. In perf. Qal of *stative* verbs (cf. מָלָא *to be full*) and in *all* the other perfects the vowel is *ē*; e.g. Qal מִלֵּאתִי, Niph. מִמְלֵאתִי, Pi. מִמְלֵאתִי, &c.

b. This *ē*, natural in the Pi., is difficult to account for in the Niph., where we should have expected מִמְצָאתִי (cf. נִקְטַלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take *ē* before נָה, again probably on the analogy of *Lamedh He* vbs.; e.g. מִמְצָאנָה, תִּמְצָאנָה.

(4) The letter *א*, being silent, sometimes falls out in writing; e.g. מִצָּאתִי for מִצָּאתִי.

(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. רָפָה *heal* (imperative) for רָפֵא. There is frequent confusion between the roots קָרָא *to call*, and קָרַה *to meet*.

(6) In pf. with *waw consec.* the accent is not usually thrown forward; e.g. וְקָרָאתָ, not וְקָרָאתָ *and thou shalt call*.

2. Nouns from verbs א"ל.—

	First declension.		Second declension.		Third declension.
<i>abs.</i>	עֲבָא	מִקְרָא	בִּלְאִי	הִטָּא	יִצָּא
<i>cstr.</i>	עֲבָא	מִקְרָא	”	”	יִצָּאת <i>fem.</i>
<i>suff.</i>	עֲבָאֵךְ	מִקְרָאֵכֶם	בִּלְאוֹ	הִטָּאוֹ	
<i>pl.</i>	עֲבָאוֹת	מִקְרָאִים	בִּלְאִים	הִטָּאִים	יִצָּאִים
<i>cstr.</i>	עֲבָאוֹת	מִקְרָאִי	(בִּלְאִי)	הִטָּאִי	יִצָּאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	(going out, <i>etc.</i>)

a. The quiescent retains the long vowel *ā* before it even in the *cstr. sing.*, though the heavy suffix כֶּם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g. הִטָּאִי. For the *ַ* in הִטָּאוֹ, cf. § 8. 1 b.

c. In the *fem.* the **נ** is apt to surrender its vowel to the preceding cons., יֵצֵאת for יָצֵאת, § 21. 3.

מצא to find	שנא to hate	נְבוּרָה <i>f.</i>	} strength,
קרא to call, read	מוֹצֵא <i>pl. im</i>	כֹּחַ	} might, power
קרה } to befall, meet	and <i>ôth</i>	שָׁקֵט	} outgoing 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>	לולא	} if not, unless
פלא <i>i</i> a wonder	רפא to heal	לולי	
נסע to journey,	חידה <i>f.</i> riddle	אֲחֵרִית <i>f.</i>	after-part,
decamp	עולה <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*

” ” מלא *The house was filled with smoke*

מלא הבית עשן *He filled the house with smoke*

EXERCISE. TRANSLATE.

נברא, תחטיא, וחטאתם, תחטאו, מלאתיה, קראנ, וימצאהו,
ימצאנו, יראנו, אמלאה, ושאני:

ויאמר יעקב אל-בניו האספו ואגידה לכם את-אשר יקרא
אתכם באחרית הימים: 2 ויאמר מלך ישראל שנאתיו כי
לא יתנבא עלי טוב כי אם רע: 3 ויאמר אליהם שאוני
והשליכני אל-הים וישתק הים מעליכם: 4 ובני ישראל
שָׂרְצוּ ויַעֲצְמוּ וַתִּמָּלֵא הָאָרֶץ אֹתָם: 5 כֹּה אָמַר יְהוָה אֲנִי
מַרְעִישׁ אֶת-כָּל-הַגּוֹיִם וּמְלֹאֲתִי אֶת-הַבָּיִת הַזֶּה כְּבוֹד:

6 נִמְצָאתִי לְאִשָּׁר לֹא בִקְשָׁנִי אֶמְרָתִי הִנֵּנִי אֶל־גּוֹי לֹא
 קָרָא בְּשִׁמִּי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה מִצֵּאתִי וַיִּתֵּן
 אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וַיִּקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלְהוּ
 לֵאמֹר מַה־תִּבְקֹשׁ:

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 י (*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 י (*e.g.* יָנַק *to suck*) and ו (*e.g.* יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); *e.g.* הֵינִיק (from יָנַק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate וֹלַד). Let us take the *Pe Yodh* vbs. first—*i.e.* those whose י in the Qal is a real ultimate י.

1. *Pe Yodh* vbs.—(1) The impf. Qal (יִנֵּק) is formed quite regularly: the final vowel is *a*. Thus יִנֵּק (cf. יִנְבֵּד) becomes יִנֵּי, as the second י quiesces (§ 9. 1).

(2) The impf. Hiph. (יִינֵק) is also regular. Thus יִינֵק (cf. יִקְטִיל) becomes יִינֵי (*ay = ai = diphth. ē*, cf. § 2. 2. 1).

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

¹ 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. *ô*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* הוֹשִׁיב, § 23. 3. 4.) In the Niph. נִוֶּשֶׁב the *waw* also reappears.

b. The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. נִקְטֵל) combined with *w* (נִוֶּשֶׁב) yields *nô* (נִוֶּשֶׁב).

c. In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; e.g. יוֹלֵד (cf. יִקְטֵל).

d. The 1st pers. impf. has always the form אֶוֹלֵד not אֶוֹלֵד (§ 25. 2).

e. *Waw* is sometimes found in the Hithp.; e.g. הִתְוַדַּע *to make oneself known*.

f. The Hoph. is הוֹשֵׁב (*hûshabh*, from הוֹשִׁיב *huwshabh*), cf. הִשְׁלָה (altern. form to הִשְׁלָה).

(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. יִרְשׁ, יִרְשׁ *to possess*, יִרָא, יִרָא *to fear*, יִבֵּשׁ *to be dry*, יִעַץ *to counsel*, יִעֵף *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. יִלֵּךְ, יִלֵּךְ: with *waw cons.* יוֹלֵךְ, יוֹלֵךְ, § 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: יִדַּע *to know*, יִלֵּךְ *to bear*, יֵצֵא (impf. יֵצֵא) *to go out*, יֵרֵד *to go down*, יֵשֵׁב *to sit, dwell*, and הֵלֵךְ *to go* (impf. הֵלֵךְ as if from הֵלֵךְ, i.e. הֵלֵךְ; cf. Hiph. הוֹלִיךְ).

(*d*) i. The imper. יֵצֵא, יֵדַע, &c.) and inf. cstr. (יֵצֵא, יֵדַע, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of *t*, assumes *segholate* form, exactly as in *Pe Nun vbs.*, § 33. 2 b: with suff., יֵצֵא, יֵדַע, &c., but לֵבִיתִי (§ *ghol*, under influence of following palatal).

ii. *h* before such (*segholate* or *monosyllabic*) inf. constructs is pointed *h*; e.g. לֵבִיתִי, לֵבִיתִי (§ 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. יִצַּק; יָצַנּוּ in Hiph. הָצִינּוּ *to set, place*, יָצַח *to burn* (Niph. נִצַּח, Hiph. הָצִיחַ).

4. *to be able* יָכַל, perf. Qal; impf. יִכַּל
to add יָסַף, perf. Qal; impf. Hiph. יִסְפֶּה

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

and she bore again
 (lit. "added to bear," or "added and bore") { וַתוֹסֶף לָרֶת וַתֵּלֶד וַתֵּלֶד }
he played the instrument well
 (lit. *he did well as regards playing*) { הֵיטִיב נָנָה לָנֶנָּה }
thou hast found it quickly
 (lit. *thou hast hastened*—מהר, *Pi.*—*as regards finding*) { מְהֵרָה לְמַצָּא מְצָא }

נָנָה stroke, plague אַרְבָּעִים forty יָגוֹן sorrow
 אֹר Ur שֵׂיבָה *f.* grey hair בְּעִבּוֹר for the sake of
 בְּשָׂרִים Chaldeans תִּכְהָ *f.* ark ¹ יָקַץ to awake: only in
 יֵעַץ to advise, counsel, Niph. to take or יִמְצֵא impf. Qal
 exchange counsel with שֶׁבֶר grain, corn
 אָח brother אָחוֹת sister אִשָּׁה *cstr.* אִשְׁתּוֹ wife (p. 153).
 אָב father מוֹלָדָת *f.* kindred אִסּוֹן mischief, harm (*very rare*)
 הָ, הֵ, הֵן particle of interrogation (§ 49. 2. 2) נִשְׁאַר, Niph. remain,
 פֶּה mouth, *cstr.* פִּי be left
 עַל פִּי according to the measure of, in accordance with
 יָקַד to be kindled, burn יָצַע, Hiph. הָצִיעַ to lay, spread
 בְּמָוָה (בְּמָוָה in pause and before א) by what? חַי alive

EXERCISE. PARSE AND TRANSLATE.

רָדָה, לָרֶדֶת, דַּע, דַּעַת, גִּלְגָּה, אֵינִי, תִּירָא, הַנּוֹרָא, אֹרֶשׁ,

¹ Never the ark of the covenant (which is always אֲרוֹן, אָרוֹן) 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, וַאֲשַׁנָּה, תוֹמַד, בְּהוֹרִידוֹ, תִרְדְּנָה, וַיִּרְדְּהוּ, הַצֵּעַ,
מִצִּיג, וּבְנָדָעַם, וַיִּרְשׁוּם:

וַיֵּרֶד אֲבָרָם מִצְרִימָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אִמְרִינָא אַחֲתִי אֵת
לְמַעַן יִיטַב-לִי בְּעַבְדוֹתָהּ: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאֲבָרָם הַיִּטִּיב
בְּעַבְדוֹתָהּ: וַיִּנָּגַע יְהוּדָה אֹתוֹ ¹נִגְעִים גְּדֹלִים וַיָּדַע כִּי אִשְׁתּוֹ
הִיא: ² אָמַר יְהוּדָה אֶל-אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ
מֵאוּר כַּשְׂדִּים לָתֵת לָךְ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר
אֲדֹנִי יְהוּדָה בְּמָה אֲדַע כִּי אִירְשָׁנָה: ³ וַיֹּאמְרוּ בְּנֵי יַעֲקֹב
אֵלָיו ²שְׂאוּל שָׂאֵל הָאִישׁ לָנוּ וּלְמוֹלְדֹתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם
חַי ³הָיָה לָכֶם אֶחָ וַנִּגְדַּלּוּ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הַיָּדוּעַ
נָדַע כִּי יֹאמַר הוֹרְדוֹ אֶת-אֲחִיכֶם: ⁴ וַיַּעֲזֹב אֶת-עַצְת־הַזְּקֵנִים
אֲשֶׁר יַעֲזָהוּ וַיִּזְעַץ אֶת-הַיְלָדִים: ⁵ הַבְּטָחִים בִּיהוּדָה וּלְכֹנוּ וְלֹא
יִיעָפוּ: ⁶ חֲכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוּדָה אֱלֹהֶיךָ
זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לִדְעַת אֶת-אֲשֶׁר בְּלִבְךָ הִתְשַׁמֵּר
מִצֹּתָיו אִם-לֹא:

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 (*ירא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

¹ Cognate acc.

² Infin. abs.=we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

³ *יֵשׁ there is, there are* (opposite of *אֵין*, p. 136 note), a particle,—with suffixes, *יֵשְׁךָ thou art, יֵשְׁכֶם you are* (*הֵ* is interrogative particle, § 49. 2. 2).

brother¹ is dead and he alone is left, and should mischief befall² him in the way in which ye shall go, then² 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. נָוֶע *to expire*, חָיָה *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 קוּם, 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*, מוּת *to die*, בוּשׁ *to be ashamed*, בוא *to come*; בִּין *to discern*.

ל before such (monosyllabic) inf. constructs is pointed לָ; e.g.

לָקוּם (§ 14. 1 d); cf. § 39. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קטן, כָּבֵד, קטל) the vowel may be *a e* or *o*; e.g. קם, מָת, בוּשׁ, בָּא, בִּין; fem. בָּאתִי, בִּישְׁתִּי, מָתִי, בָּתָהּ, &c.; 1 s. m. בָּתִּי, בָּתָהּ, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יָקטל) but the old *ya* (§ 21. 1 a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence יָקום, יָמות, יָבוא, יָבין; *pl.* יָקוּמוּ, &c. In יָבוּשׁ preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יָקם; impf. with *waw* cons. יָוָקם (*way-yā-gom*); with final guttural or *r* וַיָּסַר *and he turned aside* (§ 8. 1 c), from סור.

c. Participle קם, מָת, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמִי (*d* unchangeable, § 41. 1 a).

d. Only in impf. Qal do ו"ע and ע"י vbs. differ (יָקום, יָבין): there the characteristic ו or י appears. But in Hiph., e.g., they are alike: הָקִים, הָבִין.

¹ אָחִי (see p. 153).

² *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*): הִקִּים (f. הִקִּימָה), impf. יִקִּים; ptc. מִקִּים (formed fr. pf.). *Hoph.* הִיָּקם.

b. Jussive יִקִּם: impf. with *waw consec.* יִקִּם; with final guttural or ר ויָסַר (same as *Qal*) and *he removed* (§ 8. 1 c).

4. *Niph.* נִקִּם (נִקְטִל).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qôm* (§ 2. 2. 1); hence נִקִּם (f. נִקְטִימָה). Impf. יִקִּם (from יִקְטִים).

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. עִוֵּר to surround, from עוּר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pδ'el* (e.g. קוּמִים to raise up, pass. קוֹמִים, רוּמִים to exalt), or the first and last—*Pilpēl* (e.g. בִּלְבַּל to sustain). Cf. § 26. 5.

6. (a) The vowels *i ū* 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*, תִּקְיִמָה, 2 s. m. pf. *Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *i ū* thus remain in the open syllable. The inserted vowel is *δ* in perf., and *é* in impf.; e.g. תִּקְוִימָה, impf. *Qal*, תִּקְיִמָה, pf. *Hiph.*, תִּקְיִמָה, pf. *Niph.* (by dissimilation, § 35. 1 a) for תִּקְוִימָה.

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

7. Some vbs. are both ע"ו and ע"י, though one form usually predominates; e.g. שׂוּם or שִׂים to place (impf. יִשִּׁים, very rarely יִשִּׁים), שׂוּשׁ or שִׂישׁ to rejoice.

8. A few ע"י verbs have forms which look like, and probably are, *Hiph'ls* with the preformative dropped; e.g. בִּינָתִי (as well as בִּנָתִי; at least בִּנָתִי is attested) רִיבֹתָ as well as רִבָתָ thou strivest. These abbreviated forms appear to be late.

קום } to arise	שׁים שׁים to set	שׁית to set
Hiph. } to establish	שוב } to return	f. יונה } dove
נוח to rest	Hiph. } to restore	pl. יונים }
הניח } to cause	רום to be high	לן, לין to pass the
to rest, give	בושׁ to be ashamed	night
Hiph. } rest to	בוא to come	נוס to flee
הניח } to place,	בן to be firm (?)	צוד to hunt
set down	(not found in <i>Qal</i>)	מג to melt
מות to die	הכין, הכין Hiph. <i>Pōtēl</i>	אור to shine
רוץ to run	to establish	ריב to contend
זעה f. sweat	סור } to turn aside	Hiph. עוד to testify
	Hiph. } to remove	מנוח resting-place
אף nostril, anger; dual	אפים face (§ 43. 4)	
פף palm (of hand), sole (of foot)	נח Noah	

EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבוּ, תִּשְׁוֹבְיָנָה, יָרוּם,
אֲמִיתָהּ, וְיָמָת, לָצוּד, תִּכְנֹן, הִרְיָמוֹת, וְהִשְׁבַּתִּי, יָאִיר, וְיָרוּם,
אֶל־תִּשְׁבּוּ, הִבִּיאָהּ, נָשִׁימָה, יִכְוֹנְנָהּ, מוּבָא, תִּמְתַּת;
בִּזְעַת אֶפְיָהּ תֹּאכַל לֶחֶם עַד שׁוּבָהּ אֶל־הָאֲדָמָה כִּי עָפָר אַתָּה
וְאֶל־עָפָר תָּשׁוּב; ² וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל ² מִיָּם עַל־
הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: ³ יָדַע תִּדְעוּ כִּי אִם
מִמֵּתִים אַתֶּם אֲנִי כִידָם נָקִי אַתֶּם לְתַנִּים עֲלֵיכֶם: ⁴ וְלֹא
מִצָּאָהּ הַיּוֹנָה מְנוּחַ לְכָף רִגְלָהּ וְתִשְׁבּוּ אֶל־נֶחַם אֶל־הַתֵּבָה
וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה: ⁵ יְהוָה
אֱלֹהֵי תִשְׁבְּרָנָה נָפֶשׁ הַיֶּלֶד הַזֶּה: ⁶ הֲנֵה אֲנִי מֵת וְהִיא
אֱלֹהִים ³ עִמָּכֶם וְהִשִּׁיב אֶתְכֶם אֶל־אָרֶץ אֲבוֹתֵיכֶם: ⁷ אִם־
שָׁכַח תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים
וְעַבַּדְתָּ ⁴ הָעַדְתִּי בְךָ הַיּוֹם כִּי אֲבַד תֹּאבֵד:

¹ יָע unchanged; because strictly יָע from יָע.

² הַמַּבּוּל is either a gloss on, or in apposition to, מִיָּם.

³ With you, from עִם (see p. 142, note 1).

⁴ הָעַדְתִּי. The pf. Hiph. of עָד 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
מָת (<i>dead</i>)	"	מָתִים	"	מָתִי	מָתָה
טוֹב (<i>good</i>)	"	טוֹבִים	"	טוֹבִי	טוֹבָה
מָקוֹם (<i>place</i>)	"	מָקוֹמוֹת	&c.		
(מְגוֹר) (<i>sojourning-place</i>)	"	מְגוֹרִים	(גֹּר to sojourn)		
מְנוּחָ (<i>resting-place</i>)	<i>fem.</i>	מְנוּחָה	(נוּח to rest)		
	"	מְדִינָה	a province (דִּין to judge)		

(a) Whether or not the first three words are to be regarded as contracted from קָמִים, מְנוּחָ, טוֹב (§ 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 דָּוִם, has *pl. cstr.* דָּמִי), מְתִי, not מְתִי.

(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, נְקוּמָה (§ 40. 6 a; so מְחֹק *sweet*, מְחֹקָה, &c.).

2. Second declension. See § 29.

ע"ו Nouns.

	A class.			I class.	U class.	
<i>abs.</i>	אֹר	שׁוֹר	מָוֶת	none	סוֹס	שׁוֹק (שׁוֹק)
<i>cstr.</i>	”	”	מוֹת		”	”
<i>suff.</i>	אֹרִי	שׁוֹרִי	מוֹתִי		סוֹסִי	שׁוֹקִי
<i>plur.</i>	אֹרִים	שׁוֹרִים	מוֹתִים		סוֹסִים	שׁוֹקִים
<i>cstr.</i>	אֹרִי	שׁוֹרִי	מוֹתִי		סוֹסִי	שׁוֹקִי
	(light)	(ox)	(death)		(horse)	(street)

ע"י Nouns.

	A class.			I class.	U class.
<i>abs.</i>	חֵיק	זֵית	חֵיל	שִׁיר	none
<i>cstr.</i>	”	זֵית	חֵיל	”	
<i>suff.</i>	חֵיקִי	זֵיתִי	חֵילִי	שִׁירִי	
<i>plur.</i>	(חֵיקִים)	זֵיתִים	חֵילִים	שִׁירִים	
<i>cstr.</i>	(חֵיקִי)	זֵיתִי	חֵילִי	שִׁירִי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly *ṣegholates*; *e.g.* מָוֶת, זֵית (p. 100, *footnote*); others, the majority, are not, *e.g.* אֹר, חֵיק—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 'ḏr (אֹר) and ḥēq (חֵיק), but corresponding in their uncontracted form to *maḥk*, and therefore not unfairly regarded, in their ultimate form, as *ṣegholates*.

(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.* מָוֶת *c.* מוֹת, זֵית *c.* זֵית, חֵיל *c.* חֵיל), and of course with suffixes (מוֹתִי, זֵיתִי, &c.); also, in most cases, even with the *abs. plur.*; *e.g.* מוֹתִים, זֵיתִים.

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

(d) With the rare exception just mentioned, the inflection

(cf. **ם**, § 19).

p. דָּרָךְ, § 29. I a): thus מִיָּוֶה (not מִיָּוֶה), תִּיָּוֶה. (With suffix, בְּתוֹכֶם, *in their midst*.)

the ' ; e.g. not זֵית but זֵית.

these vowels (§ 2. 3 c, § 9. 2).

light אור „ thorn קוצ, voice קול, *pl. ôth*, pit בור *ôth*,
generation דור *îm* and *ôth*, fowl עוף.

Like שור, —thorn תוח.

horse סוס „ whelp גור, spirit רוח *ôth*, street חצר *ôth*.
Like שוק,—pot דוד.

olive זית „ ram אֵיל, wine יַיִן, no אֵין.¹

force חֵיל „ eye עֵין *ôth* (wells), colt עֵיר, buck תַּיִשׁ

bosom חֵיק „ egg בֵּיץ only in *pl.*, calamity אֵיד, smell רִיחַ.

song שִׁיר „ vanity רִיק, judgment דִּין, joy גִּיל

5. Many words have some irregularity :

house בֵּית, *pl.* בָּתִּים, probably *bāttīm* or *bātim* (see p. 153).

¹ אֵין, 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, אֵינְכֶם, אֵינָנוּ, אֵינְנָה, אֵינְנִי, אֵינְךָ, אֵינְךָ, אֵינִי. E.g. Enoch walked with God וְאֵינָנוּ and he was not. A verb accompanying אֵין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שׁוֹמְרִים.

Somewhat similarly עוֹד *yot, still*: עוֹדְנִי (עוֹדֵר), עוֹדֶה, עוֹדָךְ, עוֹדָיו,
3 pl. עוֹדִים.

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

night לַיְלָה, more usually לַיְלָה, where ה is acc. termination ;
cstr. לַיְלָה, *pl.* לַיְלֹת.

day יוֹם, *pl.* יָמִים (= יְמִים), § 9. This word is very irregular in treating its *d* as merely tone-long: hence
pl. cstr. יָמִי.

head רֹאשׁ, probably = רֹאשׁ (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),
plur. רֹאשִׁים contracted from רֹאשִׁים, cf. מַלְכִּים. 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*.

פָּתַח to open (eyes) אֲרָבָה locusts (*coll.*) עוֹן iniquity, guilt

EXERCISE. TRANSLATE.

עֵינַי עַל-כָּל-דְּרִבְיָהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי וְלֹא-נִצְפָן עֹנֶם מִנְּגִד
עֵינִי: 2 לֹא תָמוּתוּ בִּי יָדַע אֱלֹהִים בִּי בְיוֹם אֲכַלְכֶּם מִן-הָעֵץ
1 וְנִפְקַחוּ עֵינֵיכֶם: 3 בְּרַמִּיכֶם וְיִיתִיכֶם יֹאכַל הָאֲרָבָה: 4 חֵיל
גֹּוִים יָבֹאוּ לָךְ: 5 הִצַּלְתָּם אֶת-נַפְשֵׁיתִי מִמָּוֶת: 6 לֹא אֶחְפֹּץ
בְּמוֹת הַמָּוֶת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מִתְּהִלָּךְ בְּתוֹךְ עֵץ
הַגֵּן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵיו: 8 וּלְמַדְתָּם
אֶת-דְּבָרֵי אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בַּשַּׁבָּת בְּבֵיתְךָ וּבְלִנְתְּךָ בְּדֶרֶךְ
וּבִשְׁכֶּנְךָ וּבִקְוֹמְךָ:

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 ² 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

¹ Waw consec. pf.: then . . . shall be opened. ² 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.* סבבתי, 1 *s. pf. Qal*; סבבתי, 3 *pl. pf. &c.*) might seem to point conclusively to the presence of a repeated letter in the stem (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 סובב, סובב; inf. abs. Qal סובב; Pi. סבב.

It is also usual in the 3rd pers. pf.: סבב, סבב, סבב.

(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 יסב (יטל), pf. Niph. נסב (נטל).

a. ל before such (monosyllabic) inf. constructs is pointed ל; *e.g.* לָבַז 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.* בָּחֶקְוָה 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.* הִמַּר he has made bitter); *e.g.* הִחַל, הִסַּב to begin (impf. יִחַל, יִסַּב). (ii.) The Niph. impf. follows the pf.: יִסַּב (cf. יָקוּם, נָקוּם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *e*; *e.g.* קָל, מָר, רָךְ.

(3) a. As in 'Ayin Waw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יִסַּב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *waw cons.* וַיִּסַּב (*way-yā-šobh*); pf. Niph. נִסַּב—the primary *na* lengthened to *nā* (cf. נָקוּם, § 40. 4); pf. Hiph. הִסַּב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מִסַּב (cf. מָקוּם, § 40. 3 a), impf. יִסַּב, with *waw cons.* וַיִּסַּב, Hoph. הוּסַב, יוּסַב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יָמַר, יָרַךְ.

(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.* נִסְבָּה (pretonic; therefore not נִ), 2 *m.* נִסְבוּ, but ptc. נֹסֵב, *f.* נֹסֶבֶה, *pl.* נֹסְבִים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ê*, and in the impff. and related parts, *é*; as pf. Qal סָבוּהָ, impf. Niph. תִּסְבֶּינָה; 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 תִּסְבֶּי, impf. Hiph. תִּסְבֶּי), when they lose the tone become the sharp *i* *u* (§ 7. 7); as 2 pl. fem. imper. Qal סִבִּינָה, impf. תִּסְבִּינָה; impf. Hiph. תִּסְבִּינָה.

(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. סוֹבֵב (cf. קוֹיֵם, § 40. 5) to encompass, עוֹלֵל to act severely, pass. עוֹלָל, reflexive הִתְעוֹלֵל. 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. שָׁרַשׁ to take root.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; e.g. קָבַב, impf. יָקַב to curse, יָקַר קָרַר to bow down, יָדָם יָדָם to be silent, יָחָם יָחָם to be finished. Some vbs. have both forms; e.g. סָבַב, Qal יָסַב and יָסַב, Hiph. יָסַב and יָסַב; יָשָׁם to be desolate or astonished, יָשָׁם and יָשָׁם.

בז to plunder	מד to measure	שָׁלַשׁ three
חם <i>st.</i> ¹ to be hot	מר <i>st.</i> to be bitter	כָּרַע to bow down
חן to be gracious	חל <i>Hiph.</i> to begin	נָעֻמִי Naomi
רע <i>st.</i> to be evil	צל <i>st.</i> to tingle	(No'mî)
גל to roll	רב to be or become	רחם <i>Pi.</i> to have
אר to curse	many, multiply	compassion
חג to hold a feast	נִוַּר to sojourn	עָנָה to answer
רך <i>st.</i> to be soft	הִתְנוּחָר to seek hospi-	עָנָה בִּי to testify
מק <i>Niph.</i> to waste away	talinity (with)	against
מש to feel (grope)	גִּדְעוֹן Gideon	בִּד separation
לק to lick, lap	שָׁדַי Almighty (?)	(always pre-
קל <i>st.</i> to be light (<i>Pi.</i>	יָתֵר remainder, rest	ceded by לְ)
to curse)		לָבַד apart

¹ i.e. *stative*.

EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ, קְלוֹי, וְחַגְתָּם, אָאֵר, וַיִּחַן, גֹּל, תִּרְעַ, בְּזוֹי, לִקְב, וְנָקַל,
 וְנִמְקָתָם, יִמְד, הַשְׁמָוֹת, הַתָּמּוֹ, תָּדָם, אֶקֶב, וַיִּתְּמוּ, תִּתָּם;
 אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פְּנֵיהֶּ וְחִנֹּתַי אֶת־אֲשֶׁר אֶחָן וְרַחֲמֵי
 אֶת־אֲשֶׁר אֶרְחָם: ² הִחַל הָאָדָם לָרֵב בְּאָרֶץ וּבְנוֹת יִלְדוּ
 לָהֶם: ³ וַיִּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁחוּ: ⁴ עַל־הָאִשָּׁה
 אֲשֶׁר אֲנִי מִתְגֹּדֵר עִמָּה הִרְעוֹתָ לְהִמִּית אֶת־בְּנָה: ⁵ וַתֹּאמֶר
 אֲלֵיהֶן אֶל־תִּקְרָאנָה לִי גִעָמִי ¹ קְרָאן, לִי מָרָא בִּי הִמָּר שְׂדִי
 לִי מָאֵד: אֲנִי מִלֵּאָה הִלְכָתִי וְרִיקָם הֵשִׁבֵנִי יְהוָה לְמָה
 תִּקְרָאנָה לִי גִעָמִי ² וַיְהוּה עָנָה בִּי וְשְׂדֵי הָרַע לִי: ⁶ וַיּוֹרֵד
 אֶת־הָעָם אֶל־הַמִּים וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן כָּל אֲשֶׁר יִלֵּק
 בְּלִשׁוֹנוֹ מִן־הַמִּים כְּאֲשֶׁר־יִלֵּק הַכֶּלֶב תִּצִּיג אֹתוֹ לְבָד:

I will curse (אֶר) them that curse (קָל) 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.³ 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.* עַמִּי *my people, pl.* עַמִּים.

	A class.		I class.	U class.
<i>abs.</i>	עָם	הָר	חֵץ	חָק
<i>cstr.</i>	עָם	הָר	חֵץ	חָק־
<i>suff.</i>	עַמִּי	הָרִי	חֲצִי	חָמִי
<i>plur.</i>	עַמִּים	הָרִים	חֲצִים	חָמִים
	(people)	(mountain)	(arrow)	(statue)

¹ Defective spelling, § 4 d.

² *Circumstantial clause*,—in which the order is: *warw*, then *subject*, and last *predicate*. *Warw* would be translated here "when."

³ 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. הַצִּים *arrows*, הַקִּים *statutes* ; cf. 42. 2 a. β : notice *u*, not *o*, before double letter, § 7. 7) become tonic-long $\bar{e}$ and $\bar{o}$, e.g. חֵץ, חֹץ. The vowel *a*, however (cf. עָפִי), usually remains, e.g. עָם (not עֶם), 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. פֶּת *morsel*, פִּתִּים (§ 2. 2. 4, § 6. 2 d. i.).

(b) The vowel under מ preformative is sometimes lost (e.g. מִסָּב *circle*, מִסָּבִים) and sometimes preserved (e.g. מִסָּךְ *curtain*, cstr. מִסָּךְ ; מִגֶּן *shield*, מִגְנִי *my shield*).

(c) Rarely a triliteral form, of the *segholate* type, has been developed in the plur. ; e.g. עַמִּים *peoples*, צִלִּים from צֶל *shadow* (צֶלִי *my shadow*), הָרִי, cstr. pl. of הָר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened ; thus קָל, *f. קֹלָה*, *m. pl. קָלִים*, קָלוֹת ; but רָעָה *evil*, רָעָה, רָעִים, רָעוֹת. So הָר *s. pl. הָרִים*. Before a virtually doubled ה the short vowel remains. פָּח *snare*, פָּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעִי (not רֵי), הָרִי, &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 בָּדָם *blood*, § 18, קָם *standing*, § 41, have $\bar{a}$ (notice the very different cstr. plurals רָמִי, קָמִי, עָפִי). (ii.) Words of this class ending in *e* sound are distinguished from *segholates* of 'Ayin Yodh like חָיִק, § 41, by wanting *yodh*. They quite agree in form with words like מָת, § 41, and שָׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, שָׁמִי, מָתִי, חָצִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Waw like טוֹב 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. גָּמַל *camel*, pl. גָּמָלִים ; עֶצֶב *idol*, pl. עֶצְבִּים ; אֹפֶן *wheel*, קָטָן *little*, עֶמֶק *deep*, fem. עֶמְקָה, &c. ; (ii.) two or three monosyllables from roots with medial *n* (always assimilated) ; e.g. אָף, *nostril, anger* (= *anp*, from root אָנַף), suff. אָפִי, du. אָפִים ; עֹז (root עָנָז) *she-goat*, pl. עֹזִים ; (iii.) words that double the last consonant ; e.g. שָׁאֵן *at ease*, שָׁאֵנִים.

light	קל	and so :	weak רַך, fine רַק, bitter מַר, living חַי, cold קר, hot חם.
people	עם	„	hill הַר, garden גַּן, prince שַׁר, ox פֶּר, palm (hand) כַּף f.
shadow	צל	„	heart לֵב, mother אִם, end קֵץ, arrow חֵץ, with (prep.) אִתּוֹ, עם. ¹
statute	חֹק	„	bear דָּב, tambourine חֹף, all כָּל, yoke עַל, strength עֹז, heat חֶם, cold קָר, statute חֻקָּה.

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 את־שְׁמוֹ שֵׁת
	„ 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 בְּסֵ-אֲנִי
<i>thy blood, even thine</i>	דָּמְךָ בְּסֵ-אֶתְּךָ
<i>to Sheth, even him</i>	לְשֵׁת בְּסֵ-הוּא
יָתֵר cord, string	נָשִׂיא ruler, prince
עַלְמָה f. young woman	מָאָם to reject
זָעָף ² displeased.	

EXERCISE. TRANSLATE.

וַיָּבֵא דָוִד אֶל־בֵּיתוֹ וְהָיָה הַנְּעִרָה יֹצֵאת לְקִרְאָתוֹ בְּתָפִים :
 2 וּבָצְלוֹ יֹשְׁבוּ גוֹיִם רַבִּים : 3 כּוֹנְנֵי חֶצֶם עַל־יָתֵר : 4 וְאַתָּנִים
 לַפֶּהן וּלְבָנָיו לְחֻק־עוֹלָם : 5 וַתָּבֵא הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה
 שְׁמִעָה שִׁפְחָתְךָ בְּקוֹלָהּ וְאִשִּׁים נִפְשֵׁי בְכֹרֵי : 6 קָרַב קִצְנוֹ מִלְּאוֹ

¹ With suff. אִתִּי, אִתְּךָ, אִתָּהּ, אִתּוֹ, אִתָּנוּ, אִתְּכֶם, אִתָּהֶם. So עִמִּי, &c., except 2 *pl.* which is עִמָּכֶם. (Another form of 1 sing. is עִמִּי.) Like אִתּוֹ too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as follows : הִנֵּנִי (or הִנָּנִי, *pause* הִנָּנִי, הִנֵּךְ, הִנָּךְ, הִנּוּ, הִנֵּה, הִנֵּנוּ, הִנֵּנּוּ, הִנֵּם, הִנֵּנּוּ, *pause* הִנֵּנוּ), הִנָּכֶם, הִנָּנֶם.

² Very rare.

יְמִינוּ: 7 הִנֵּה הָעֶלְמָה יֹלְדֶת בֵּן וְקָרָאתִי שְׁמוֹ עֲמֹנִי אֵל:
 8 וַיָּבֹא אֶל-בֵּיתוֹ וַעֲגָף וַיִּשָּׁכַב עַל-מִשְׁתּוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא
 אָכַל לֶחֶם: 9 אֱלֹהִים לֹא תִקְלָל וְנָשִׂיא בְעַמְּךָ לֹא תֹאֵר:
 10 אֱלֹהֵי הַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּ בְּאָרֶץ אֲשֶׁר
 נָתַתִּי לָכֶם לְרִשְׁתָּהּ כֹּל הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה
 כִּי עָמִי אַתֶּם:

Comfort ye my people, speak to (עַל-) 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-round² 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. נָבִיחַ *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, גָּלֹי (*gāluy*, cf. קָטֹל), and in some pausal forms; e.g. תִּקְוִי *they seek refuge* (cf. קָטְלוּ). The original ו of שָׁלוּ (שָׁלָה) is seen in the words שָׁלוּ (*shālāw*) *at ease*, שָׁלוּהָ (*shalwā*) *ease* (שָׁלוֹתִי *I was at ease*, 1 s. pf. Qal, in Job 3. 26).

¹ Probably to be regarded as a rare form of the 3rd sing. fem. pf.

² Hiph. סָבַב.

1. The letter ה, appropriate (as = *ā*) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. נָלִי), 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) הָ in *all* perfects, e.g. נָלָה, נִלְּהָ, נִלְּהָ, &c.
- (b) הֶ in *all* imperfects, e.g. יִנְלֶה, יִנְלֶה, יִנְלֶה, &c.
- (c) הֶ in *all* participles (exc. pass. Qal) absolute; e.g. נֶלֶה (f. נֶלֶה), מִנְלֶה, מִנְלֶה, &c.
Ptc. cstr. is in הֶ; e.g. נֶלֶה, &c.
- (d) הֶ in *all* imperatives; e.g. נִלְּהָ, נִלְּהָ, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal נִלְּהָ, Hiph. הִנְלֶה.
- (f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 b), making the termination ות; e.g. Qal נִלְּוֹת, Pi. נִלְּוֹת, Hiph. הִנְלֹוֹת.

The ordinary form of the 3rd s. fem. נִלְּוֹתָ, &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, י, יֶ, or הָ, the *yodh*, coming between two vowels (e.g. נִלְּוֹתִי, קָטְלוּ) disappears and is dropped; thus נִלְּוֹתִי.

It is also dropped before suffixes; e.g. (from עָנִי) עָנִי *he answered me*, עָנִי . . . *him* (always the form הָ with pf.), עָנִי . . . *them*, עָנִי *he will answer them*, וַיִּרְאֵהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; e.g. Niph. נִלְּוֹתִי, נִקְטְלוּ) 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 *ē*, § 2. 2. 1. Thus נִלְּוֹתִי becomes נִלְּוֹתִי. This *ē* prevails exclusively in perff. pass., *i.e.* Niph. Pu. (נִלְּוֹתִי) and Hoph.;

(b) but in the other parts it also appears as *î*, which in

perf. Qal is found exclusively, and in other perff. alternatively with *el*, as *Qal* גָּלִיתָ ; *Pi*. גָּלִיתָ and גָּלִיתָ ;

(c) before הָ of imperf. and imper. it becomes *el* (§ 3. 2. 2 b), as תִּגְלִינָה, תִּגְלִינָה. regarded as pure long ; cf. § 3. 2. 2 b), as תִּגְלִינָה, תִּגְלִינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lel (הִתְקַטְּלָה) to bow down, prostrate oneself. The pf. would be strictly הִתְשַׁחֲוּ (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 ה was felt to be virtually doubled).

4. In pf. with *waw* consec. the accent is not usually thrown forward : e.g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ and thou shalt make ; cf. § 38. 1. 6.

היה to be	שתה to drink	ררה to rule
עשה to do	שקה ¹ Hiph. to give drink,	נכה Hiph. to smite
קנה to acquire	water	פנה f. corner
מנה to count	הרה to conceive	ארון (with article
בכה to weep	עלה to go up	הארון) chest, ark
מחה to blot out	גלה to reveal, open	הירדן the Jordan
בנה to build	ראה to see	ענן cloud
כסה <i>Pi</i> . to cover	פרה to be fruitful	ענן <i>Pi</i> . to bring
רבה to increase	צוה <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 צוה אֶת-הָאִישׁ לֶאֱכַל

„ „ „ not to eat לְבַלְתִּי אֶכֶל „ „

EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לַעֲצֻמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם : 2 צוה אֶת-הַכֹּהֲנִים נִשְׂאִי אֲרוֹן יְהוָה וַיַּעֲלוּ מִן הַיַּרְדֵּן : 3 לֹא אֶסֶף עוֹד לְהַכּוֹת אֶת-כָּל-חֵי פְּאֶשֶׁר עָשִׂיתִי : 4 אֲבֹן² מֵאִסּוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פָּנֶה : 5 וְהָיָה³ בְּעֲנֵנִי עָנָן עַל-הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעָנָן : וְהָיְתָה הַקֶּשֶׁת בְּעָנָן וְרֵאִיתָהּ לִזְכָּר בְּרִיתִי : 6 שָׁא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת-כָּל-

¹ Used instead of Hiph. of שתה.

² Relative unexpressed.

³ § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּהּ אֶתְנַנָּה : וְשִׁמְתִּי אֶת־זֶרְעָהּ בְּעֵפֶר
הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת עֵפֶר הָאָרֶץ גַּם זֶרְעָהּ
יִמְנֶה : 7 וַיֹּאמֶר פֶּרְעָה לָּהּ מִעְלִי הַשָּׁמֶר לָּהּ אֶל־תִּסָּף רֵאוֹת
פָּנֵי כִי בְיוֹם רֵאוֹתֶיהָ פָּנֵי תַּמּוּת : 8 מִי יִשְׁקֵנִי מָיִם : 9 וְאֲנִי
הֲנִנִי מִמָּטָר עַל־הָאָרֶץ אַרְבַּעַיִם יוֹם וְאַרְבַּעַיִם לַיְלָה וּמַחִיתִי
אֶת־כָּל אֲשֶׁר עֲשִׂיתִי מֵעַל פָּנֵי הָאָדָמָה : 10 נַעַר הָיִיתִי
גַּם־זִקְנָתִי וְלֹא רָאִיתִי צָדִיק נֹעֹב חֲרָעוּ מִבְּקֶשְׁ־לָחֶם :

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)-evening¹ (*acc.*) then (*waw. cons. pf.*)² 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.³ 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* יִנְלָה, *apoc.* (by loss of ה) יִנֵּל. (*a*) This form is found in some vbs.; e.g. וַיִּשָּׁבֶּ and he took captive (from שָׁבַה). (*b*) But, just as סָפַר becomes סִפֵּר (§ 29. 1 a. a), so, in certain vbs., the form יִנֵּל has become יִנֵּל; e.g. וַתִּפְּסֵהּ and she turned (פָּנָה), (gutt. וַתִּפְּסֵהּ and she wandered (תָּעָה).

¹ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

² Following עָרַב, which is *equivalent* to a clause in the impf. (§ 23. 5 b).

³ The *Qal*—יִנֵּל—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 ֿ^g hol, e.g. וַיִּבְךְ and he wept. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וַיְבִן and he built (gutt. וַיִּשַׁע and he gazed וַיִּשָּׂע). Thus there are four types, יָגַל , יִגַּל , יִגְּל , יִגְּל .

(2) Similarly with *impf. Hiph.* יִגְּלָה , *apoc.* יִגְּל . (a) This form is found in some vbs., e.g. וַיִּשְׂקֵן and he watered. (b) But just as מָלַךְ becomes מִלְכָּה (§ 29), so in certain vbs. the form יִגְּל has become יִגְּל ; e.g. וַיַּפֵּר and he made fruitful (פָּרָה).

So *imper. Hiph.* ($\text{הִגְלָה} = \text{הִגַּל}$) ; e.g. וַיַּרְבֵּה make abundant (*apoc. Hiph. imp. of רָבָה*; through הִרְבֵּה).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph. of עָלָה to go up* ($\text{יַעֲלֶה} = \text{יָעַל}$, cf. וַיַּעַר , § 36. 2. 1; *apoc. imper. of עָלָה*) ($\text{הָעֵל} = \text{הִעֲלָה}$). 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>	יִגְּלָה	<i>apoc.</i>	יִגְּל or $\text{יִגְּל} = \text{יִגְּל}$ or יִגְּל .
<i>impf. Hiph.</i>	יִגְּלָה	„	$\text{יִגְּל} = \text{יִגְּל}$.
<i>imper. Hiph.</i>	הִגְלָה	„	$\text{הִגְל} = \text{הִגְל}$.
<i>impf. Niph.</i>	יִפְּלָה	„	יִפְּל .
<i>impf. Pi.</i>	יִפְּלָה	„	יִפְּל .
<i>imper. Pi.</i>	פִּלָּה	„	פִּל .
<i>impf. Qal, Hiph.</i>	יַעֲלָה	„	יָעַל .
<i>impf. Qal</i>	יִרְאָה	„	יִרְאָ , &c. With <i>waw</i> cons. 3 s. m. alone וַיִּרְא (and he saw; also <i>Hiph. and he showed</i>), 3 s. f. וַתִּרְא , 1 s. וַיִּרְא . <i>impf. Niph.</i> יִרְאָה , <i>apoc.</i> יִרְא .

2. The common verb הָיָה to be has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes ḥaṭ. ֿ^g hol. as *imper.* הִיָּה .

(2) With any prefixed letter the gutt., when without a vowel, takes simple sh^w a, and the prefix *ḥireq*, as *impf.* יְהִיָּה .

(3) Apocopated *impf.* is primarily יְהִי *yihy*. But, as it is characteristic of final (consonantal) y to pass into the accented homogeneous (vocalic) h , this becomes יְהִי y^h , with simple

waw וויה, with *waw consec.* וויה and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb חיה *to live* has mostly the same peculiarities.

a. *Waw* before the imp. sing. takes װ as וויה (not ו) and of course ם in 1st sing. impf. םויה. The preform. letter always takes *Methegh*; e.g. וויה, etc.

b. As the ultimate form of the vb. for *to live* is חי, which appears in the form of חי (§ 43) as well as of חיה (§ 44, also p. 87, note 5), the plur. of חי *living* is חיים (which also means *life*).

3. Nouns from Verbs ל"ה.

First and third declensions.

<i>abs.</i>	מְקַנָּה	קָנָה	עֵלָה	שָׂרָה	יָפָה	<i>fem.</i> יָפָה
<i>cstr.</i>	מְקַנָּה	קָנָה	עֵלָה	שָׂרָה	יָפָה	יָפָת
<i>suff. I</i>	מְקַנִּי	קָנִי	עָלִי	שָׂרִי		
3 <i>m.</i>	מְקַנְהוּ	קָנְהוּ	עֵלְהוּ	שָׂרְהוּ		
3 <i>f.</i>	מְקַנֶּהָ	קָנֶהָ	עֵלָהּ	שָׂרָהּ		
<i>pl.</i>	מְקַנִּים	קָנִים	עֲלִים	שָׂרוֹת	יָפִים	יָפוֹת
<i>cstr.</i>	מְקַנִּי	קָנִי	עָלִי	שָׂרוֹת	יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.			I class.		U class.
<i>abs. sing.</i>	אָרִי (אָרִי)	נָרִי	פָּרִי	פָּתִי	חָצִי	חָלִי תָהוּ
<i>pause</i>	"	נָרִי	פָּרִי	פָּתִי	חָצִי	חָלִי
<i>suff. 3 m.</i>		(נָרִיו)	פָּרִיו		חָצִיו	חָלִיו
<i>plur.</i>	אָרִיִּים	נָרִיִּים		פָּתָאִים		חָלִיִּים
				and		
<i>cstr.</i>		נָרִי	פָּרִי	פָּתִי	חָלִי	חָלִי 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. מְקַנָּה), the broad *ṣghol*, which becomes the closer *çere* in the construct (מְקַנֶּה). Comp. the relation of the impf. יִנְלָה and imper. נִלָּה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מְקַנִּי—the ף of מְקַנָּה has disappeared. So רֹעֶה *shepherd*, רָעִי *my shepherd*; יָפָה, יָפִים, &c.

(3) a. The final *e* sound naturally admits the suffixes *lu*,

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. מִקְנֵהוּ, not מִקְנֵנוּ); in 3 f. usually הָ (cf. suffix to impf. of vbs.), e.g. עֲלָהָ; rarely הַ (e.g. שָׁרָה).

β. Forms like מִקְנֵיךָ *thy cattle*, שְׂדֵינִי *our field*, are probably not plur. but sing. written with the original י of the root, seen, e.g., in שְׂדֵי, the poetic form of שָׁרָה.

b. *Second declension*.—(1) a. Nouns of the regular formation, e.g. בִּכְהָ *weeping*, הִנְהָ *murmuring* (like מִלְהָ), 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^owa; 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 פְּרִי *p'ri* (in pause פֶּרִי with the accent on the orig. syllable); an orig. חֲצִי *hicy* (from חָצָה = חֲצִי *to divide*) becomes חָצִי (*p. חֲצִי*, the orig. *i* becomes tone-long *e*); an orig. חָלִי *holy* or חָלִי (from חָלָה = חָלִי *to be sick*) becomes חָלִי *h'li* (*p. חָלִי*).

β. Nouns ending in ו are few. An original קָצוּ would become קָצוּ (1st syll. open and accented, therefore *a*; not found, but cf. שָׂחוּ *swimming*), cstr. pl. קָצוּ (like מִלְכֵי) in which the *waw* resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes תֹּחֹוּ, תָּחוּ.

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; e.g. the *a* in אֲרִיָּה (an alternative word for אֲרִי *lion*; חֲלִי *his sickness* (cf. קִדְשֹׁ), *holyδ*. In many nouns of the A class the *a* has been thinned to *i* (cf. פָּרִי, גִּרִי) so that with suffixes they have all the appearance of I class nouns (cf. שָׂמֶשׁ, שָׂמֶשׁ, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; e.g. פְּתָאִים oftener than פְּתָיִים; and in the *cstr.* the pretonic *a* many times remains; e.g. גִּרֵּי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first* declension, and the words בֶּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems לָהּ. The words אָב *father*, אח *brother*, fem. אחות

sister, *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. אָבִיךָ, 3 m. אָבִיהוּ or אָבִיו, 3 f. אָבִיָּה, &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-אֲחֵיו
<i>and they smote one another</i>	וַיִּכּוּ אִישׁ אֶת-אֲחֵיו
<i>and they (f.) clave to one another</i>	וַתִּדְבַּקְנָה אִשָּׁה בְּאָחוֹתָהּ בְּרֵעֵיתָהּ

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* הִתְאַזְרוּ; (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* וַתִּשְׂבַּע בְּנַפְשָׁהּ, *He has sworn by himself* וַתִּשְׁבַּע בְּנַפְשָׁהּ.

מַעֲשֶׂה work	עֲנִי affliction	רִיב (f. מְרִיבָה) strife
יָפִי beauty	מִכְסָּה covering	חִתִּים Hittites
רֵעָה friend	רֹעֶה shepherd	לֹז Luz f. well
מְרֹאֶה appearance	חָלָה to be sick	חֶמֶת (rare) water-
שִׁבְיָה captivity	קָוָה (rare) Niph. to	skin, bottle
מִשְׁקָה } butler	be gathered	מְבוֹא entrance
מִשְׁקָה } (butlership)	together	מָכָה f. blow, plague
מִקְנֵה cattle	לָחִי cheek, dual	לָחִים to be drunken

EXERCISE. TRANSLATE.

וַתִּהְיֶה וַתִּרְאֵהוּ כִּי הִלָּךְ וַתִּקַּח גְּבִרְתָּהּ בְּעֵינֶיהָ: 2 הִתְהַלֵּךְ
לִפְנֵי יְהוָה תָּמִיד וְהִקְמַתִּי אֶת-בְּרִיתִי לִהְיוֹת לָהּ לְאֵלֶיהֶם:
3 וַיִּסָּר נָח אֶת-מִכְסָּה הַתְּבָה וַיֵּרָא וַהֲיָה חֲרָבִי פָנֶי הָאָדָמָה:
4 וַיִּשָּׂע נָח בָּרֶם וַיִּשָּׂא מִן-הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אֹהֶלָה:

¹ 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 (*hā*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וּגְס־בְּחָלָיו לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה
 יָדָה וְהָעֵל אֶת־הַצְּפִרְדָּעִים: 7 וַיְהִי רִיב בֵּין רַעֲי מִמֶּנָּה אֲבָרָם
 וּבֵין רַעֲי מִמֶּנָּה לוֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֲלֵנָּה תְּהִי
 מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיִּכֶן שָׁם אֲבָרָם
 מִזֶּבַח לַיהוָה הַנֶּרְאָה אֵלָיו: 9 וַיְהִי שָׁם יְהוָה מְבָרָךְ: 10 וַיִּרְאוּ
 הַשְּׂמֵרִים אִישׁ יוֹצֵא מִן־הָעֵיר וַיֹּאמְרוּ לוֹ הֲרֹאנוּ נָא אֶת־מְבוֹא
 הָעֵיר וַעֲשִׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מְבוֹא הָעֵיר וַיָּכּוּ אֶת־
 הָעֵיר לַפִּי־חֶרֶב וְאֶת־הָאִישׁ שָׁלְחוּ: וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחֲתִים
 וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לוֹז הוּא שְׁמָהּ 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,¹ and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Šēpher 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) לָא and לָהּ.—פָּנָא to lift, impf. פָּנָא, pl. פָּנָאוּ (§ 7. 5); imp. פָּנָא, suff. פָּנָאוּ; inf. c. פָּנָא (rarely פָּנָא), &c., but usually פָּנָא.

(2) לָא and לָהּ.—יָצָא go out, impf. יָצָא, imp. יָצָא, inf. c. יָצָא, לָצָא. Hiph. הוֹצִיאָהּ, &c.

(3) לָא and לָהּ.—בֹּא to come, perf. בָּא, &c., impf. יָבֹא, inf. בֹּא, part. בָּא. Hiph. הִבִּיאָהּ, &c., but usually הִבִּיאָהּ, &c., before suff.

(4) לָא and לָהּ.—נָטָה to stretch, impf. נָטָה, apoc. נָטָה. Hiph.

¹ Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יִכֶּה, apoc. יָךְ, imp. הִךְ, inf. הִכּוֹת, part. מִכֶּה.

(5) אָבָה and לָ"ה.—אָבָה *be willing*, impf. יֹאבֵה, apoc. אֶל־חֲבָה, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֹּאֲלֵ; 1 S. 14. 24 (יֹאֲלָה = יֹאֲלָה), § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֹאֲתָה, apoc. יֹאֲתָה, Is. 41. 25, cf. Deut. 33. 21.

(6) יָרָה and פָּ"י.—יָרָה *to cast, shoot*, imp. יִרֶה, inf. יִרוֹת. Hiph. הוֹרָה *to direct, teach, instruct* (cf. תוֹרָה *direction, instruction, law*), impf. יוֹרֶה, apoc. וַיִּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיפֶה, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus: יָעַץ *to advise*, יָגַר, יָעַט *to cover*, עָטָה, פָּוַח *to blow*, נָפַח, נָצַב *to place*, יָצַב, נֹר *to fear*, נֹר. 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) *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also יִבִּישׁ from הוֹבִישׁ.

(2) *be good*, perf., part., inf. טוֹב; but impf. יִטֵּב and Hiph. יִטֵּב from הִיטִיב.

(3) הָלַךְ *to go*, perf., inf. abs. הִלְכוּ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. (וּלְךָ) יֵלֵךְ from הוֹלִיךְ, Hiph. לָךְ, imp. לִכְתִּי, suff. לָכֶת. Later style forms impf. and inf. cons. from הָלַךְ (יִהְיֶה, הִלְכָה).

(4) *to fear*, perf., part. יָגַר; impf. יִגַּר, imp. נֹר, Job 19. 29, from נֹר.

(5) *be able*, inf. abs. יָכוֹל, inf. cons. יִכָּלֵת, impf. יִכָּל (regarded by some, less probably, as impf. Hoph.).

(6) *to add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (וְיוֹסֵף, וְיוֹסֵף), and inf. cstr. הוֹסִיף. An imp. סָפִי, Is. 29. 1, Jer. 7. 21.

(7) *to awake*, only impf. יִקְצֶה in Qal; Hiph. הִקְצִיץ, perf., impf., imp., infin., from קָצַח.

(8) *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) *be alienated*, perf., 3 f. נִקְעָה, Ez. 23. 18, impf. 3 f. יִקַּע, Jer. 6. 8, from יָקַע.

(12) *to pour* (intr.), only impf. יִתֵּךְ in Qal, in Niph. נִתְּךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שָׁקָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.¹

- אב *father*, *cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיהוּ or אָבִי, *her f.* אָבִיָּה, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).
- אח *brother*; in the sing. like אב—*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.* אָחִיו, *our b.* אָחֵינוּ, *your b.* אָחֵיכֶם, &c.
- הם *husband's father*, like אח.
- אחות *sister*, *cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl. (abs. אָחוֹת not found)*, with *suff.* אָחוֹתַי, אָחוֹתֵיהֶם, but also אָחוֹתֵיךְ, אָחוֹתֵיכֶם.
- חמות *husband's mother* (not found in pl.), like אחות.
- איש *man*, *pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.
- אִשָּׁה *woman, wife* (probably for אִנְשָׁה). The primary אִנְשָׁה (fem. *t*) would give first אִשָּׁת, then אִשָּׁה, which naturally becomes אִשָּׁה (cf. סֵפֶר, § 29. I a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אִשְׁתִּי, &c.; *pl.* נָשִׁים I, *cstr.* נָשִׁי.
- אִמָּה I *maid*, *pl.* אִמָּהוֹת I, *suff.* אִמָּהוֹתִי.
- בֵּית 2 *house*, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottîm*, but probably *bättîm*, or *bâtîm*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methegh*, probably to keep it from being mistaken for *o*), *cstr.* בָּתִּי.
- בֶּן 3 *son*, *cstr.* בֶּן, rarely בָּן; *suff.* בְּנִי, בְּנֶה, &c.; *pl.* בָּנִים I, *cstr.* בְּנֵי, *suff.* בְּנֵי, &c.
- בַּת 2 *daughter*, *my d.* בָּתִּי (for בְּנִתִּי, &c.); *pl.* בָּנוֹת I.
- יוֹם 2 *day* (contracted from *yawm* or *yaum*), *pl.* יָמִים (for "י"); *cstr.* יָמִי, cf. § 4 I. 5. (The plur. of יָם *sea* is יָמִים.)
- כֵּל *vessel*, *suff.* כֵּלִיךְ; *pl.* כֵּלִים, *cstr.* כֵּלִי, *suff.* כֵּלִי.
- מַיִם *pl. water*, *cstr.* מַיִ, מֵימִי, *suff.* מֵימִי, &c. (redupl. form always before *suff.*).
- עִיר *f. 2 city*, *pl.* עָרִים, *cstr.* עָרִי.
- פֶּה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ, &c., like אב; *pl.* פִּיּוֹת.
- רֹאשׁ 2 *head*, *pl.* רֹאשִׁים, *cstr.* רֹאשִׁי. (§ 4 I. 5.)

¹ The numbers indicate the declensions.

שֵׁם *name, suff.* שָׁמַי, שָׁמַי, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת. שְׁמוֹת *f. cattle*, though hardly irregular, should be carefully noted: *cstr.* בְּהֵמוֹת; *thy c.* בְּהֵמוֹתְךָ, *his c.* בְּהֵמוֹתָיו (*pl.* בְּהֵמוֹת, *cstr.* בְּהֵמוֹת: rare and poetic).

שָׁבַח to take captive	אָהָה alas!	בְּגָד garment
אֲשֵׁר only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֵׁר), the happinesses of; used practically as a kind of interjection: <i>happy (is, are, &c.)!</i>		עָבַר to trouble
פֶּה to open (mouth)	פָּתַח to open	תְּפִלָּה <i>f. glory</i>
עֲטָרָה <i>f. (cstr. עֲטָרֹת) crown</i>	כָּלָה to be complete, ended; <i>Pi.</i>	
יָשַׁע <i>Highl.</i> to deliver	מָדוּעַ wherefore?	לֵב to finish
אֲוִיָּה Uriah	בֹּזֵה to despise	קָרַע to tear, rend

EXERCISE. TRANSLATE.

וַיְבֹא דָוִד וְאֶנְשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בְּאֵשׁ וּנְשֵׁיהֶם
וּבְנֵיהֶם וּבְנִתֵיהֶם נִשְׁבּוּ: 2 וַיְהִי כִּרְאוֹתָיו אוֹתָהּ וַיִּקְרַע אֶת־
בְּגָדָיו וַיֹּאמֶר אֲהֵה בְּתִי הַכְרַע הַכְרַעַתִּי וְאֵת הָיִית בְּעֶכְרִי
וְאֲנֹכִי פָצִיתִי פִּי אֶל־יְהוָה וְלֹא אוֹכַל לָשׁוּב: 3 עֲטָרַת זָקִים
בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם: 4 אֲשֵׁרִי וְיֹשְׁבֵי בֵיתִי:
5 וַיִּקַּח אֶת־בֵּית־פְּרָעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד כִּלְתּוֹ לִבְנוֹת
אֶת־בֵּיתוֹ: 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיָּקָם
מֹשֶׁה וַיִּשְׁעַן¹ וַיִּשָּׁק אֶת־צֵאֲנָם² וַתְּבֹאֲנָה אֶל־אַבְיָהֶן וַיֹּאמֶר
מָדוּעַ³ מְהֵרָתָן בֹּא הַיּוֹם: 8 בּוֹתְנִי וַתִּקַּח אֶת־אִשְׁתּוֹ אוֹרִיָּה
לְהָיוֹת לָהּ לְאִשָּׁה: 9 וְעַתָּה לֵךְ וְאֲנֹכִי אֵהְיֶה עִם־פִּיד
וְהוֹרִיתִךְ אֲשֶׁר תְּדַבֵּר: 10 וְהִקִּמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֹאֵת
אֶל־הַתְּבֵה אֵתָּה וּבְנִיךְ וְאִשְׁתְּךָ וְנִשְׁיִבְנִיךְ אִתְּךָ:

Honour thy father and thy mother, as thy God commanded thee. And his daughters spoke to one another,

¹ We should expect וַיִּשְׁעֵן, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

² Masc. suffixes are occasionally used to refer to fem. nouns.

³ 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 (מוֹת, *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. 1. 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 בָּלוּ לְשָׁתוֹת (Pi. of בָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֹאת; (2) *If ye had not ploughed* with my heifer לֹא חָרְשְׁתֶּם; (3) *if not, unless*; *Would that we had died* לֹא מָתִנוּ;

(3) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אִם-לֹא¹ הֵבִיאֹתִי 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* יֵבֶשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i.e. 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* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנְאֹתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, שָׂמְחֹתִי, &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-הֵיוּ לְמַרְגְּלִים. (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* לִקְחָתִי. 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,

¹ Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf. אֲבִיאָנִי 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. *נָלָה 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. *יָרָה יָדָהּ תְּשִׁלַּח* Jael *puts forth her hand* to the pin—you see her in the act; *שָׁלַחָהּ* would simply have stated the fact. (Contrast this with *נָפַל שִׁכְבָּה* Sisera *fell, he lay*.) In prose this use of the impf. is only common after *אָז* then, *בְּמָרָם* not yet, *בְּמָרָם* 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, *מָה־תִּבְקֹשׁ* *What seekest thou?*

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, *יֵאָמַר* (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, *יֵאָכֵל*. 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* *יִלֹּק הַכֶּלֶב* (*ילק*, impf. of *לקק*, § 42). Or (2) In the past; as, And so he *did* regularly, year by year *יָבֹן יַעֲשֶׂה שָׁנָה בְּשָׁנָה*. This usage is of very frequent occurrence, A mist *used to go up* *יָעֹלָה*; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* *אֶשְׂרֵנָאֵל*; The manna *came down* regularly *יָרַד הַמָּן*; Moses *spoke* repeatedly (kept speaking) and God repeatedly *answered* him *יַדְבֵּר יְהוָה וַיַּעֲנֵהוּ* (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* עַתָּה תִּרְאֶה; *We will burn thy house* בִּיתְךָ 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* הִנָּדַע, that he *would say* יֹאמַר; *How shall* (how *can*) *we sing Yahweh's song in a foreign land?* אִיךָ נִשְׁיֵר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, *in order that* לְמַעַן *lest, &c.*; e.g. Say thou art my sister, *that it may be well with me* לְמַעַן יֵיטֵב לִי; Let us deal wisely with the nation, *lest it multiplies* פֶּן־יִרְבֶּה. 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* הִקִּימֵנִי וְאַשְׁלֹמָה לָהֶם (coh.); Who will entice Ahab *that he may go up?* וְיַעַל אֶת־אַחָאָב (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* אֶמּוּתָה (coh.); *May Yahweh establish his word* יָקֵם יְהוָה אֶת־דְּבָרוֹ (juss.); *May the soul of this child return* תָּשׁוּבָנָה נַפְשׁ הַיֶּלֶד הַזֶּה (tāshobh, shortened before נָא, § 10. 3, from תָּשׁוּב, 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 יִבֶּשׁ or יִבְשׁ, 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 וַיֵּלֶךְ the cloud is consumed and departs (pausal *impf.* of הָלַךְ). Similarly the *impf.*, in its frequentative as in its future sense, is followed by *waw consec. pf.*; *e.g.* אֵר יַעֲלֶה וְהִשָּׁקָה 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.*, מְשַׁחֲתִים אֲנַחְנוּ אֶת־הַמָּקוֹם, הַזֶּה we are destroying, i.e. are about to destroy, this place (Hiph. שָׁחַת). The *ptc.* in this (*fut.*) sense is frequently introduced by הִנֵּה behold; *e.g.*, הִנֵּנִי מֵקִים גּוֹי 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 the heavens are unceasingly declaring the glory of God (*ptc.*); but יוֹם לִיוֹם יִבֶּעַ אֵמֶר (one) day pours forth (Hiph. נִבַּע) 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 ἡκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) they left all and went after him, וַיַּעֲזְבוּ אֶת־הַכָּל וַיֵּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פַּת <i>f.</i> morsel (1 suff. פָּתִי)	
שֶׂה a sheep (a goat)	רָבַץ to lie (stretched out)	
עֵד flock, herd	מִחוּץ (חוּץ) outside (§ 14. 2 b)	
רָשׁ (<i>plc.</i>) poor	יָדַע to know, regard, care for	
כֶּבֶשׂ <i>f.</i> ewe-lamb	שָׁבַח to draw (water)	מַחֲנֶה camp
כּוֹס <i>f.</i> cup	דָּמָה to destroy; <i>Niph.</i> to be undone	
יחדו together	נֶאֱמַר utterance (always in <i>cstr.</i>)	

EXERCISE. TRANSLATE.

יהוה רעי לא אחסר: 2 ילד וילדלנו בן נתן לנו: 3 נביא
אקים להם מקרב אחיהם כמדה: 4 איש הישר בעיניו יעשה:
5 רעה הנה עבדה לאביו בצאן ובא הארי ונשא שח מהעדר
והצאתי אתריו והחבתי והצלתי מפיו: 6 ולרש אינפל כי
אם-כבשה אחת קטנה אשר קנה ויחיה ותגדל עמו ועם-
בניו יחדו מפתו תאכל ומפסו תשתה ויבחיכו תשקב ותהירלו
קבת: 7 יודע יהוה דרך צדיקים ודרך רשעים תאבד: 8 וירא
והנה באר בשדה והנהשם ערריצאן רבצים עליה כי מן-
הבאר היא ישקו העדרים: 9 זאת הברית אשר אכרת
את-בית ישראל אחרי הימים ההם נא-סיהוה נתתי את-
תורתי בקרבם ועל-לבם אכתבנה והייתי להם לאלהים
והמה יהיו-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 מִיַּין, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְחֹק מִדְּבִשׁ. (Cf. the modern Greek construction of ἀπὸ—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*.) So כָּבֵד הַמֶּלֶךְ הַזֶּה *the matter is too hard for thee*. מִן is similarly used with verbs: אֶנְדֵּל מִמֶּךָ *I will be greater than thou*, קָטַנְתִּי מִכָּל הַחַסְדִּים *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), הַמְּאֹר 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*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קָטַן 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 קֹדֶשׁ ¹ *holy of holies* = most holy, עֶבֶר עֶבְרִים *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>	גָּבֹהַּ אֲנִכִּי מִמּוֹנִי
<i>he is taller than his wife</i>	הוּא מְאֻשָּׁתוֹ ”
<i>too little to be—</i>	קָטָן מְהִיּוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בָּתוּ הַקָּטָנָה

¹ Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֶשׁ *a root*, form their plural not קָ and שָׁ but קֹדֶשִׁים (*godhāshim*, not *qā*) and שֹׁרֶשִׁים (*sho*)—also written "קָ (*q*)" and "שָׁ (*sh*)", like gutturals (חֲרָשִׁים).

קָשַׁב <i>Hiph.</i> to give attention	עָז strong
מִשְׁכָּן dwelling-place (<i>pl. ni</i>)	שֵׁכָם shoulder (<i>suff. שְׁכָמוֹ</i>)
עָרוּם cunning	חַיָּה <i>f.</i> beast, animal
מַעְלָה (מֵעַל with הָ, loc.) upwards	יָפָה (<i>f.</i> יָפָה) fair
חֵלֶב fat	שָׁבַל to be bereaved: <i>Pi.</i> to
רָכוּשׁ gain, property	קָדָם east make childless
דָּנְיָאֵל (later דָּנִיֵּאל) Daniel	

EXERCISE.

קח נִפְשִׁי כִּי לֹא־טוֹב אֲנֹכִי מֵאֲבֹתַי: 2 מִהֶמְתּוֹק מִדְּבַשׁ וּמִה
 עֹז מֵאָרִי: 3 אֲהֵב יְהוָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת יַעֲקֹב: 4 טוֹב
 יוֹם הַפֶּתַח מִיּוֹם הַהֶלֶד: 5 וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ
 מִשְׁכָּמוֹ וּמֵעֵלָה גְבוּהָ מִכָּל־הָעָם: 6 הֵיפָה בְּנָשִׁים: 7 הִנֵּה
 שָׁמַע מִזְבַּח טוֹב¹ לְהִקְשִׁיב מִחֵלֶב אֵילִים: 8 כָּאֲשֶׁר שָׁקְלָה
 נָשִׁים חֲרָגָה כִּתְשָׁפֶל מְנָשִׁים אֶמְךָ: 9 וְנִבְחַר מוֹת מַחֲיִים
 לְכָל הַנְּשָׂאִים מִן־הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת: 10 וְעַתָּה יְהוָה
 קָחנָא אֶת־נִפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מַחֲיִי: 11 אַעֲשֶׂה אוֹתָךְ
 לְגוֹי־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.

¹ Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַע), 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 לְשֹׁבֵת, 21. 9 has טוֹב לְשֹׁבֵת.

§ 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 אִשָּׁה *one woman*.

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתֵּי *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 שְׁתֵּי (*shēṭīyīm*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁתַּנְתִּים or שְׁתַּנְתִּים to שְׁתֵּי, and then conformed to שְׁתֵּי on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתִּים (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רְבִיעִי *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*, שְׁלֹשָׁת 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* (שְׁלֹשָׁה, cstr.) *of sons*. Then the orig. construct came to be used also appositionally in the absolute, *a triad, sons*, or *sons, a triad* (שְׁלֹשָׁה בָּנִים or "ש"ב), 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. שָׁלוֹשׁ 3, שְׁלֹשִׁים 30) except עֶשְׂרִים, which is the plur. of *ten*, עָשָׂר, there being a distinct word for *hundred*, מֵאוֹת. The *tens* end in *īm* 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*, חֲמִשָּׁה בָּנִים or חֲמִשֶּׁת 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*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. תִּשְׁעַ שָׁנִים *nine years*; 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 יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נַפֶּשׁ (soul) *person*, &c., and collectives, e.g. 19 *cities* (עִיר *f.*), עָרִים תִּשְׁע־עָשָׂרָה; but 19 *men*, תִּשְׁעֵה-עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁלֹשִׁים וְשָׁנָה *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 חֲמִשָּׁה וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, עָשָׂרִים וְשִׁבְעַ שָׁנִים *twenty-seven years*.

<i>With the Masculine.</i>		<i>With the Feminine.</i>		
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
6	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר
11	{	אֶחָד עָשָׂר	אֶחָת עָשָׂרָה	
		עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשָׂרָה	
12	{	שְׁנַיִם עָשָׂר	שְׁתֵּי עָשָׂרָה	
		שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה	
13		שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה	
14		אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה	
		&c.	&c.	

	עשרים 20	ששים 60
	שלשים 30	שבעים 70
	ארבעים 40	שמונים 80
	חמשים 50	תשעים 90
100	מאה <i>fem.</i> , <i>cstr.</i> מאת, <i>plur.</i> מאות <i>hundreds.</i>	
200	מאתים <i>dual</i> (for מאתים).	
300	שלוש מאות, 400 ארבע מאות, &c.	
1,000	אלף <i>masc.</i>	
2,000	אלפים <i>dual.</i>	
3,000	שלוש אלפים, 4,000 ארבעת אלפים, &c.	
10,000	{ רבבות <i>pl.</i> regular, רבב רבב.	
	{ רבב רבב <i>pl.</i> רבבות and רבות (later forms).	
20,000	רבבות <i>dual.</i>	

(8) The word מאה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בן־מאה שנה (*son of*, i.e.) *a hundred years old* (also מאת); in *du.* and *plur.* only in *absol.* The word אלף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אלפים).

(9) The *du. fem.* of the num. is used to express repetition, e.g. שבעה־פעמים *seven times, sevenfold.* A few take suffixes שנינו *we two*, שלשתם *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	ראשון <i>fem.</i>	ראשונה	sixth	שש
second	שני „	שנית	seventh	שביעי
third	שלישי „	שלישית, —יה	eighth	שמיני
fourth	רביעי „	&c.	ninth	תשיעי
fifth	חמישי or חמישי „		tenth	עשירי

E.g. *on the seventh day*, ביום השביעי; *in the eighteenth year of the king*, בשנת שמנה עשרה שנה למלך; or בשנת שמנה עשרה שנה למלך.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שלישית *a third*; in a few cases also by segholate forms; e.g. רבע and רבע *a fourth*, חמיש *a fifth*; *a half* is חצי. § 45. 3 b. 1 a.

עֵז <i>f.</i> she-goat ; <i>pl.</i> עֵזִים	גִּמְלָה camel ; <i>pl.</i> גִּמְלִים (§ 43. 4)
כָּלֹא imprisonment	בָּקַע to break through
שָׁאב to draw (water)	חֲצֵר court (<i>noun</i>)
דֹּר generation (<i>pl.</i> יָמִים and oftener יָמִים)	

EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל-אֲבִיו אֶת־שְׁנֵי בְנֵי תָמִית אִם-לֹא אָבִיאוּנוּ אֵלֶיךָ :
 2 וַיָּקַח מִנְחָה לְאֶחָיו עֲזִים מֵאֲתָנִים וְאִילִים עֲשָׂרִים וּגְמָלִים
 מִנִּיקוֹת וּבְנִיָּהִם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וָשֶׁשׁ־מֵאוֹת שָׁנָה
 לְחַיָּיו בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבִשָׁה הָאָרֶץ :
 4 בְּשָׁלְשִׁים וָשֶׁבַע שָׁנָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וָשִׁבְעָה
 1 לַחֹדֶשׁ נָשָׂא מֶלֶךְ בְּכָל אֶת־רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כָּלָא :
 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֵרִים בְּמַחְנֶה הָאֵיב וַיִּשְׁאָבוּ־מִים וַיָּבֹאוּ
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 טוֹב יוֹם בְּחֲצֵרֶיךָ מֵאֶלֶף :
 7 וַיִּרְדּוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה וַיִּרְדּוּ : 8 וַיֹּאמְרוּ
 אֲלֵיהֶם צֵאוּ שְׁלֹשֶׁתְכֶם וַיֵּצְאוּ שְׁלֹשֶׁתָם : 9 וַיְחִי אַחֲרֵי־זֹאת
 מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא אֶת־בְּנָיו וְאֶת־בְּנֵי בְנָיו אַרְבַּעַה
 דְּרוֹת : 10 וַיִּמְלֹךְ־שֶׁם שֶׁבַע שָׁנִים וַיַּשְׁהָה חֲדָשִׁים וּשְׁלֹשִׁים
 וּשְׁלוֹשׁ 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.

¹ יוֹם 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 אֵן, are inseparable affixes. The punctuation of the important prepositional fragments ב, כ, 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 הֵ, as הֵהָ *is this?*
- (b) Before simple sh'wa it is הִ, as הִמְעַט *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.
- (c) Before Gutturals (except when they have ך or ךֿ) it is also pointed הֵ, often marked by *Methegh*, as הֵאֵלֵךְ *shall I go?*
- (d) Before Gutt. with ך or ךֿ it is הִ, as הִהָיִךְ *whether it be strong?*

3. *Suffixes to Particles*.—a. The pronominal suffixes to the particles will be found on the following pages: הֵ (p. 51), מִן (p. 53), אֵלַי, אֵלָיו, עָרָה (p. 70), כִּי (p. 87), אֵת acc. (p. 75), אֵת prep., עִמָּךְ and הֵנָּה (p. 142), שֵׁנִי (p. 130), אֵינִי (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ā*, e.g. 2 *f. s.* and 1 *pl.*, לָךְ, לָנוּ.

4. *Adverbs*.—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: *אי, איה, איה, where?* (with suff. *איה where art thou?* *אי where is he?* *איהם*). *מאין, איהם whence?* *איה whither?* *איה, איה how? how!*

(b) Some advbs. directly connected with nouns end in *ם*, which may have been an old accus. ending; e.g. *יוםם by day*, *ריקים in vain* or (with) *empty (hands)*, *חנם for nothing* or *in vain* (from *חן grace*). In some words this *â* has passed into *ô* (§ 2. 2. 1); e.g. *פתאם suddenly*, *שלשם the day before yesterday* (three days ago, from *שלש three*).

(c) The noun *סביב* *circuit* is mostly used as advb. and preposition, *round about* (e.g. *יהוה סביב לעמו Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. *סביבך round about thee*, more often fem. *סביבותיך*.

5. (a) *Conjunctions*.—*אם if*; *או or*; *או... או or אם... אם whether... or*; *גם also*; *גם... גם both... and*; *לא... לא neither... nor*.

(b) *But* is frequently expressed by *waw*; e.g. *But of the tree thou mayst not eat*, *וּמִן־הָעֵץ לֹא תֹאכַל*. A stronger *but* is *אולם*. *But* after a negative is *כִּי אם*; e.g. *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight*, *כִּי אם בְּתוֹרַת יְהוָה חָפְצוֹ*.

(c) i. Questions, direct and indirect, are usually introduced by the particle *ה*; disjunctive questions—(*whether*) . . . or—by *אם... ה*; e.g. *הֲלֹנָה אַתָּה אִם לְעֹרֵינוּ (whether) art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). *למען* may also be used with *inf. cstr.*; e.g. *למען ידעת כל־עמי הארץ that all the peoples of the earth may know*.

(d) In oaths, *אם = certainly not*, and *לא אם = certainly*; e.g. *אִם־יֵאָשֶׁה אֶת־הַדְּבָר 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*."). *אם יהיה טל 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. *וְכֹה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף*).

and so shall 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. אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח אָהוּהָ, ah! אוי woe! ah, alas, ha! הִם (even pl. הֵם, as if הִם were imper.) hush! מִי יִתֵּן (who will give? =) O that! would that! e.g. מִי יִתֵּן מוֹתִי would that I had died, חָלִילָה far be it!—lit. *ad profanum*! הַ loc. (as an exclamation; but also in construction, thus חָלִילָה לָנוּ מֵעֲזֹב אֶת־יְהוָה far be it from us that we should forsake Yahweh).

עָהָר (Qal) Hiph. to entreat בָּרַח to flee

שָׂאוּל Saul

הִנֵּה to moan, muse, meditate

עָוֹן guilt, punishment יָעַף to be weary, faint (§ 39. 2. 2 a)

יָעַף weary, faint יָגַע, יָגַע to toil, grow weary (§ 39. 2. 2 a)

EXERCISE. TRANSLATE.

אָמַר אֵלֶּה מְרוּחָהּ: 2 מֵאִין יָבֹא עֲוֹרִי: 3 וַיִּבְרַךְ וְלֹא אָמַר
בְּלָקְתָּ מִי יִתֵּן מוֹתִי אֲנִי תַחְתֵּיהָ בְּנִי: 4 חָלִילָה לִי יְהוָה
מַעֲשֵׂתִי זֹאת¹ הָרַם הָאֲנָשִׁים הַהֵלֶכִים² בְּנִפְשָׁתָם: 5 הֶעֱתִירוּ
לַיהוָה אֱלֹהֵיכֶם וַיֹּסֶר מֵעָלַי אֶת־הַמּוֹת הַזֶּה: 6 אִם־לֹא אֶל־
בֵּית־אָבִי תֵלֶךְ וְלִקְחָתָי אִשָּׁה לְבָנִי: 7 אִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ:
8 מִדֶּשֶׁב לָכֶם הַמִּשְׁלַב בָּכֶם שְׁבָעִים אִישׁ אִם־מִשְׁלַב בָּכֶם אִישׁ
אֶחָד: 9 וַיֵּשְׁבַע לָהּ שָׂאוּל בִּיהוָה לֵאמֹר חֲרִייהוּהָ אִם־יִקְרָךְ
עוֹן בְּדַבָּר הַזֶּה וּתְאָמַר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לָךְ וַיֹּאמֶר
אֶת־שְׂמוּאֵל הַעֲלִילִי וּתְרַא הָאִשָּׁה אֶת־שְׂמוּאֵל וּתְזַעַק בְּקוֹל
גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירָאִי כִי מִה רְאִיתָ וּתְאָמַר
הָאִשָּׁה אֱלֹהִים רְאִיתִי עָלַי מִן־הָאָרֶץ:

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

¹ We may assume an ellipse of *shall I drink?*

² Beth pretii, *at the cost* (here *risk*) of.

³ 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.

VOCABULARY.

ENGLISH AND HEBREW.

A.

Abigail, אַבִּיגַיִל.

Abimelech, אַבִּימֶלֶךְ.

able, be, יָכַל; *impf.* יוּכַל, § 39.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance, הַמּוֹן 1.¹

according to, כִּי, prep.

acquire, to, קָנָה.

add, to, יוֹסֵף, *perf.* and *plc.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, צֵר 2. § 43.

advise. See counsel.

afflict, to, עָנָה, *Pi.*; affliction, עֲנִי 2.² § 45.

after, behind, אַחֲרֵי; אַחֲרֵי; אַחֲרֵי after me, &c. See p. 70.

afterwards, אַחֲרֵיכֵן.

again, עוֹד; and she *again* bore יוֹלֵד, &c. See p. 129 (still).

aged, vb. and adj. זָקֵן; old age, זָקְנָה.

alas! אַח, אֲהָהָה!

all, כָּל 2. § 43.

allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בר in Lex. *I alone*, אֲנִי לְבַדִּי, &c.

also, גַּם; both... and also, גַּם... וְגַם.

altar, מִזְבֵּחַ. See sacrifice.

among, amongst (midst).

and, וְ, § 15; both... and, וְ... וְ (also).

angel, messenger, מַלְאָךְ 1.

anger, אַף (אַנְף); suff. אַפִּי. § 43. 4.

angry, be, קָצַף; חָרָה, used *impers.*: he was angry, לוֹ חָרָה.

anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.

another, אֲחֵר; one another... אִישׁ אַחֵי. See p. 150.

any (all); not any, none, כָּל... לֹא. § 13. 4.

appear, to, *Niph.* of *see*.

appearance, מֵרָאָה. § 45.

approach, to (draw near).

arise, to, קָוַם. § 40.

ark, תֵּבָה (*e* firm).

ark (of covenant), אָרוֹן, with art. הָאָרוֹן.

arm, זְרוֹעַ, *f.* (generally); pl. *1m, 8th*.

army, חָיִל, § 41 (force).

arrow, חֵץ 2. § 43.

as, like כִּי (see p. 87); as, when כַּאֲשֶׁר.

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).
 ashamed, be, בּוֹשׁ, § 40.
 ashes, אֶשֶׁן, 2. *i*.
 aside, turn, to, סוּר, § 40.
 ask, to, שָׁאַל, § 36.
 ass, he-ass, חֲמֹר; she-ass, אֶתוֹן, 1.
 assemble, קָהַל, *Hiph.* (gather).
 assembly, עֵדָה, 1, מִקְרָא, 1.
 atone, to, בִּפְּדָר, *Pi.* § 26. 1 *a*;
 pass. *Pu.*; for עָל.
 avenge, to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake, to, יָקַץ, *perf.* not in use;
 impf. יִיקֶץ; *perf.* הִקִּיץ, *Hiph.*
 of קִיץ.

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, מוֹלָדֶת, § 29. 3.
 beast, חֵיה (cattle).
 beauty, יָפִי, 2; § 45 (fair).
 bed, כִּטָּה (stretch); מִשְׁכָּב, 1 (lie).
 befall, to, קָרָה; קָרָא, § 38. 1. 5.
 before (face).
 beget, to (bear).
 begin, to, חָלַל, *Hiph.* (חָחַל); pass.
 Hoph.; beginning תְּחִלָּה.
 beguile, to, נִשָּׂא, *Hiph.*
 behind (after).
 behold, הִנֵּה, הֵן, 2, § 43; *behold*

I (me), הִנֵּנִי; *behold we (us)*, הִנֵּנוּ.
 See p. 142, note 1. Very often
 followed by the *participle*.
 believe, to, אָמַן, *Hiph.*; לֵ of pers.
 belly, נֶחֱוֹן, 1; בֶּטֶן, 2. *i.* (womb).
 beneath, instead of, תַּחַת, 2; plur.
 suff. תַּחְתִּי, &c., rarely sing. ex-
 cept תַּחְתָּם, § 36. 2.
 bereaved, be, שָׁבַל, *st.*
 beside, אֵצֶל, — *me*, אֵצְלִי, § 34. 4 b.
 Bethel, בֵּית־אֵל.
 between, בֵּין, 2, § 41; *between me*
 and thee, בֵּינִי וּבֵינֶךָ; *between me*
 and you, בֵּינִיכֶם —.
 beware, to, *Niph.* of keep.
 beyond (region b.), other side,
 עֵבֶר.
 bind, to, saddle, חָבַשׁ; אָסַר.
 bird, fowl, עוֹף, 2; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר, *st., impf.* יָמַר, § 42;
 bitter, מָר, 1, § 43.
 bless, to, בָּרַךְ, *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרוּךְ; blessing, בִּרְכָה, 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, עֶצֶם, 2. *f.*; *pl.* *im* and *ôth*.
 book, סֵפֶר, 2.
 bosom, חֵיק, 2. § 41.
 both, שְׁנַיִם (two); with suff. *both of*
 us, we both, שְׁנֵינוּ, &c. § 48. 1. 9.
 bottle, חֶמֶת, 2.
 bow, a, קִשָּׁת, 2. *f.*
 bow down, to, פָּרַע; trans. *Hiph.*
 boy (bear).

bread, לֶחֶם 2.
 broad, be, רָחֵב, *st.*; broad, רָחֵב 1;
 breadth, רָחֵב 2. See p. 120.
 break, to, שָׁבַר; *pass. Niph.*;
 broken, נִשְׁבַּר; *b. in pieces, Pi.*
 break down, to, פָּרַץ.
 break, to (of day), עָלָה; daybreak,
 שַׁחַר 2.
 breath, נְשָׁמָה 1.
 brightness, נֹגַה 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, נָדַל, *Pi.*
 brook, נַחַל 2.
 brother, אָח. See p. 153.
 buck, he-goat, תָּיִשׁ 2. § 41.
 build, to, בָּנָה. § 44.
 burn, to, שָׂרַף; *pass. Niph.*; *with*
fire, בָּאֵשׁ.
 burnt-offering, עֹלָה.
 bury, to, קָבַר; *pass. Niph.*; grave,
 קֶבֶר 2. *i.*; grave, קְבוּרָה burial.
 but, כִּי; *אִם*, כִּי אִם. § 49. 5 b.
 butler, butlership, מִשְׁקָה. § 45.
 buy, to, acquire, קָנָה (*possess*).
 buy corn, to, שָׁבַר.
 by (of cause), כִּן. §§ 14, 15.
 by (beside), עַל, p. 70.

C.

calamity, אֵיד 2. § 41.
 calf, עֵגֶל 2; *f.* עֹנֶלָה. § 34.
 call, to, cry, קָרָא, *dat.*; *he called*
him Adam, קָרָא לוֹ אָדָם; *he*
called his name Adam, קָרָא אֶת-

שְׁמוֹ אָדָם; *he was called Adam*,
 נִקְרָא לוֹ אָדָם. § 43. 5.
 captain, שַׂר (*prince*).
 capture, to (a city), לָכַד.
 carcase (corpse).
 care, take, to, *Niph. of keep.*
 cast, to, throw, שָׁלַךְ, *Hiph.*; *pass.*
Hoph. § 27. 2.
 cast lots, to. See fall.
 cattle, בָּהֵמָה 1; *cstr. s.* בָּהֵ; *cstr.*
pl. בָּהֵ. See p. 154.
 cave, מְעָרָה, 1, *a firm.*
 cease, to, חָדַל, *st.*; *he ceased speak-*
ing, חָדַל לְדַבֵּר.
 cedar, אֶרֶז 2.
 Chaldees, כַּשְׁדִּים.
 chamber, חֲדָר 2. *m.*
 change, to, חָלַף, *Pi.*
 cheek, לֶחִי 2. § 45.
 cherub, כְּרוּב.
 child, יֶלֶד 2; 3 עוֹלָל 1; 3 עוֹלָל;
children of Israel, בְּנֵי יִשְׂרָאֵל
 (son).
 choose, to, בָּחַר; *acc.*, בָּ.
 city, עִיר 2. *f.*; *pl.* עָרִים, p. 153.
 clean, be, to, טָהַר, *st.*; clean,
 טָהוֹר 1.
 cleave, to, דָּבַק, *st.*; *to*, ב.
 clothe oneself, to, put on, wear,
 לָבַשׁ, *st., acc.*; *clothe (another)*
with—, *Hiph. two accus.* § 27. 1 d.
 cloud, עָנָן 1.
 cold, adj., קָר 1, § 43; noun, קֶר 2.
 colt, עֵיר 2. § 41.
 come to, come in, enter, go in,
 בּוֹא; bring, *Hiph.*; *pass. Hoph.*;
 entrance, מָבֹוא 1.
 comfort, to, נָחַם, *Pi.*; *pass. Pu.*

command, to, צוה *Pi*; pass. *Pu*;

a command, מִצְוָה 1.

commit, to, entrust (oversee).

compassion, to have, רחם *Pi*.

(pity). § 36.

conceal, to (hide).

conceive, הרה; *impf.* 3 *s.f.* with

waw cons. וַתֵּהָר. § 45. 1. 3.

confide, to, trust, בטח; in, ב.

contend, to, ריב. § 40.

continually, תמיד.

corn, שֶׁבֶר, 1. דֶּגֶן 2.

corpse, carcase, נבלה 1.

corrupt, to, שחח, *Hiph.* (*Pi*); pass.

Niph.

counsel, to, advise, יעץ, *impf.*

ייעץ; 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 *oth*.

covenant, a, ברית, *f.*; to make a
covenant—פָּרַח (cut); establish,
fulfil a —, — הָקִים (arise).

cover, to, כסה, *Pi*; pass. *Pu*; a

covering, מכסה. § 45.

cow, פָּרָה (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, צעק; a cry, צעקה 1.

cultivate, to (serve).

cunning, ערום 1.

curse, a, ban, חרם 2.

curse, to, אָרַר; קלל, *Pi*.

cut down, to, cut off, cut, פָּרַח;

pass. *Niph*.

D.

Daniel, דַּנְיָאֵל; later דַּנְיָאֵל.

darkness, חֹשֶׁךְ 2.

dash in pieces, רטש, *Pi*; pass. *Pu*.

daughter, בת 2. *i.*; my *d.*, בָּתִּי, &c.;

plur. בָּנוֹת 1. See p. 153.

David, דָּוִד, דָּוִיד.

dawn, daybreak, שָׁחַר 2.

day, יוֹם 2, § 41. 5; pl. יָמִים, יָמִי.

See p. 153.

death, מָוֶת, § 41 (die).

Deborah, דְּבוֹרָה (= bee).

deceive, to (beguile).

declare, to (tell), (hear), (count).

deep, be, עָמַק, *st.*; deep, adj. עָמֹק 1.

See § 43. 4.

deliberate, to (counsel).

delight in, to, הִפִּיץ, *st.*; *impf.*

יִהְיֶינָה, in pause, יִהְיֶינָה.

delight, pleasure, הִפִּיץ 2. § 35;

delighting in, adj. הִפִּיץ 1.

deliver, to, נָצַל *Hiph.*; pass. *Niph*.

depart, to, סִיר, § 40.

descend, to, יָרַד. § 39.

desert, wilderness, pasture, מִדְבָּר 1.

desire, to, חָמַד; *impf.* יִחְמַד, pass.

Niph.; חָפֵץ, *st.*

desolation, חֲרָבָה 2.

despise, to, קָלַל; to be despised,

קָל (Qal).

destroy, to, שחח, *Hiph.* (*Pi*);

pass. *Niph.* ; שָׁמַד, *Hiph.* pass.
Hoph. (blot out).

dew, טַל.

die, to, מוֹת, ; to kill, *Hiph.*, *Pōl.*

(מוֹתָה) ; pass. *Hoph.* ; dead, מֵת

ptc. ; death, מָוֶת 2. § 41.

disease, sickness, חָלִי 2. § 45.

displeased, זָעַף 1.

divide, to, בָּרַל, *Hiph.* ; pass. *Niph.*

do, to (make).

dog, כָּלֵב 2.

door, דֶּלֶת 2. *f.*

dove, יוֹנָה, *f.*, pl. *īm.*

draw near, to, approach, קָרַב, *st.* ;

Hiph. bring near, offer, present ;

נָנֵשׁ, *perf.* used in *Niph.*, *impf.* in *Qal.* See § 33. *Hiph.*

bring near ; near, קָרִיב 1.

dream, to, חָלַם ; *impf.* יִחְלֹם, a

dream, חֲלוֹם, plur. *ōth.*

drink, to, שָׁתָה ; to give to drink,

מִשְׁתָּה, *Hiph.* ; feast, מִשְׁתָּה,

§ 45 ; a butler, cupbearer, מִשְׁתָּה,

§ 45 ; cupbearer's office, *same.*

drive out, to, גָּרַשׁ, *Pi.*, pass. *Niph.*

drunk, be, יָשָׁכַר, *st.* ; strong drink,

יָשָׁכַר 1.

dry, be, יָבֵשׁ, *st.*, § 39 ; חָרַב ; dry

land, יָבֵשָׁה 1.

dumb, אֵלֵם 3.

dust, עָפָר 1.

dwell, to, יָשַׁב, § 39 ; שָׁכַן, *impf.*

in *o* (p. 80) ; *Hiph.*, to place ;

tabernacle, מִשְׁכָּן, pl. *ōth* (*īm*).

E.

eagle, נֶשֶׁךְ 2. *i.*

ear, אָזֶן, 2. *f.*, *du.* ; give ear, hear-

ken, הִאָזִין, *Hiph.*, denom.
(hear).

earth, land, אֶרֶץ 2. *f.*

earthquake, רָעַשׁ (shake).

east, קֶדֶם ; on the east of—

מִקְדָּם ל

eat, to, אָכַל, § 35 ; give to eat,

Hiph. ; meat, food (אָכַל 2),

1. מֵאֲכָל 2, אֲכָלָה

Eden, עֵדֶן.

edge, פֶּה, with the edge of the

sword לְפִי חֶרֶב. See p. 153.

eggs, בִּיצִים 2, pl. *f.* § 41. 4.

Egypt, מִצְרַיִם, *f.* ; Egyptian, מִצְרִי,

fem. יִת. § 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 (ריק).

end, קֵץ 2, § 43 ; latter end,

אַחֲרִית, *f.*

end, be ended, תָּם, *st.*, § 42 ; בָּלָה,

§ 44 ; to finish, complete,

Hiph. תָּם, *Pi.* כָּלָה ; perfect,

1. תָּמִים, 1 תָּם

enemy, אֹיֵב 3 ; enmity אִיבָה 2.

enter, to, בּוֹא. אֵל, ב.

entice, *Pi.* of פָּתָה (to be simple).

entrance, מָבֹוא 1.

escape, to, מָלַט, *Niph.* ; rescue,

Pi.

establish, to, *Hiph.* of קָם *arise.*

eternity (ever).

evening, עָרֵב 2. *c.*

ever, eternity, עוֹלָם 1, עַד ; for ever,

לְעוֹלָם; *eternal hills*, 'הָרִי ע';
 never, 'לֹא . . . לֵעַ.
 every, כָּל; every day, כָּל-יּוֹם (all);
 they went *every man* to his
 house, הֵלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).
 evil, adj. רָע 1, § 43; evil, *n.* רָע,
 רָעָה 2, § 43; אָוֶן 2, § 41.
 except, אִם.
 extinguished, be, דָּעָה, *st.*
 eye, עֵין 2. *f.*, § 41, *du.* עֵינַיִם; *pl.*
 עֵינֹת, fountains (§ 41. 5).
 Ezra, עֶזְרָא.

F.

face, faces, פָּנִים 1, *pl.*; before,
 formerly, לְפָנִים; *before me*, לְפָנַי,
 &c., p. 69; used both of *time*
 and *place*.
 fair, beautiful, יָפֶה 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. יִירָא; *pass.* *Niph.*; terrible,
 מוֹרָא 1, מוֹרָא 2, יִרְאָה 2, מוֹרָא
 § 38; פֶּחָד 2.
 feast (drink).
 feast, to hold a (religious), חָגַג,
 § 42, a (religious) feast, חַג 2,
 § 43 and p. 45 (near foot).
 feed, to, pasture, רָעָה; shepherd,
 רָעָה.
 field, שָׂדֶה 1, § 45, *pl.* *oth* (*im*).

fierceness (heat), חָרוֹן.
 fight, to, לָחַם, *Niph.*; *with, against*,
 מִלְחָמָה; ל; battle, war, מִלְחָמָה,
astr. מִלְחָמָה, § 29. 3.
 fill, to (be full).
 find, to, מָצָא; *pass.* *Niph.* § 38.
 fine, thin, דָּק 1. § 43.
 finish, to, בָּלָה, *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, דָּג 1. § 18. 3.
 flame, לָהָבָה 1.
 flee, to, בָּרַח; נוֹם; to put to
 flight, הֵנִים (*Hiph.*); a refuge,
 מְנוּחַם 1. § 41.
 flesh, בָּשָׂר 1.
 fling, to (cast).
 flock, to, צָאן 2; עָדָר 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (*enemy*).
 food, אָכַלָה (*eat*).
 fool, נָבָל 1; אֲוִיל; folly, אֲוִילָה 2.
 foot, רֵגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חַיִּל 2, § 41;
 also wealth, valour.
 ford, a, מַעְבָּר.
 ford, to (to cross).
 forget, to, שָׁכַח; *pass.* *Niph.*
 fork, מוֹלֵג, 3; *pl.* מוֹלָנוֹת.
 form, to, יָצַר, § 39; *impf.*; with
waw cons. וַיַּצֵּר.
 forsake, to, עָזַב (*leave*).
 four, § 48; fourth, § 48. 2.
 fowl (bird).

friend, רֵעָה, § 45.
 frog, צַפְרָדֵּיץ, § 30.
 from, out of, prep. מִן, § 14. 2,
 § 15. 2.
 fruit, to bear, be fruitful, פָּרָה ;
 fruit, פֶּרִי, 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, בִּגְדֵי, 2. *i.*, suff. בִּגְדֵי, &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. מָתָן, 1.
 glad, be (joyful).
 glorify, to, כָּבֵד, *Pi.* (be heavy) ;
 glory, כְּבוֹד, 1.
 go, to, הָלַךְ, § 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 בּ,
 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, נָשַׁל, *Pi.*
 God, אֱלֹהִים, *pl.* (sing. in poetry
 אֱלֹהִי) ; with inseparable preposition 'לָא',
 &c. (§ 15. 1 b), but מֵאָה.
 gold, זָהָב, 1.
 good, be, pleasing, agreeable, טוֹב,
perf. ; *imperf.* יָיִטַּב ; do good to,
 do right, *Hiph.* ; well, very,
 הַיָּיִטִּיב, 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, בּ (king).
 grass, דִּשָּׁא, 2 ; עֵשֶׂב, 2 ; to sprout
 (of young grass), הִדְרִישָׂא, *Hiph.*
denom.
 grave (bury).
 great, be, grow, גָּדַל, *st.* ; bring up
 (a child), *Pi.* ; magnify, *Hiph.*
 (*Pi.*) ;—oneself, *Hithp.* ; great,
 גָּדוֹל, 1 ; greatness, גָּדֻל, 2 ; great,
 גָּדוֹל, 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, *חצי* 2. § 45. 3.
 halt, to, be lame, *צלע*.
 hand, *יד* 1. *f.*, § 18; *your* —
יָדְכֶם.
 hang up, to, *יקע*, *Hiph.*; *הוֹקִיעַ*.
 happen, to (befall).
 hard, be, *קָשָׁה*; harden, *Hiph.*;
 hard, severe, *קָשָׁה* 1 (heavy).
 hate, to, *שָׂנֵא*, § 38; hatred,
שִׂנְאָה 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, *עֵגְלָה* 2.
 help, to, *עָזַר*; help, *עָזַר* 2. § 35.
 hero, mighty man, *גִּבּוֹר*.
 hide, to, *סָתַר*, pass., reflex. *Niph.*;
 act. *Hiph.*; *חָבֵא*, pass., reflex.
Niph., *Hithp.*; act. *Hiph.*
 high, be, *רוּם*; lift up, *Hiph.*; high,
 lofty, *רָם* 1, *plc.*
 hill, mountain, *הָר* 2. § 43.
 history (genealogies).
 hither, here, adv. *הֵלָם*.
 Hittites, *חִתִּים*, *בְּנֵי־חִת*.
 ho! *הוּי*.
 holy, be, *קָדַשׁ*, *st.*; sanctify, *Pi.*;
 —oneself, *Hithp.*; holy, saint,

קָדַשׁ 1; holiness, *קָדַשׁ* 2; holy
 place, sanctuary, *מִקְדָּשׁ*, *קָדַשׁ* 1.
 honey, *דְּבַשׁ* 2. § 29. 2.
 horn, *קֶרֶן* 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, *חֶם* 2.
 house, *בַּיִת* 2, § 41; home, *בֵּיתָה*;
 pl. *בֵּיתִים*, p. 153.
 how! *מָה*, § 13. 3; *אֵיךְ*.
 howl, to, *יָלַל*, *Hiph.* § 39. 1. 4.
 hungry, be, *רָעַב*, *st.*; hungry, *רָעַב*;
 hunger, famine, *רָעַב* 1.
 hunt, to, *צוּד*; venison, *צִיד*.
 husband (man).

I.

if, *אִם*.
 ill (evil).
 image, *צֶלֶם* 2.
 imagination, *יָצַר* 2 (form).
 impute, to, reckon, *חָשַׁב*.
 in, prep. *ב*, § 14; into, *ב*, *אֶל*.
 increase, to (*intr.*), *רָבָה*.
 inhabit, to, *יָשַׁב*, § 39. 2. 2 *b*; in-
 habitant, *יָשֵׁב*.
 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, אֵיזֶבֶל.

Jonathan, יְהוֹנָתָן, יוֹנָתָן.

Jordan (the), הַיַּרְדֵּן.

Joseph, יוֹסֵף.

Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ.

journey, to, נָסַע; journey, מַסָּע, j. 1.

joyful, be, rejoice, &c., שָׂמַח, st.;

glad, joyful, *ptc.*; gladness, joy,

שִׂמְחָה 2; also גִּיל, verb and

noun, §§ 40, 41.

Judah, יְהוּדָה.

judge, to, שָׁפַט; to litigate, im-

plead one another, *Niph.*; ajudge, *ptc.* שֹׁפֵט; judgment,

מִשְׁפָּט 1.

just, be, righteous, &c., צַדִּיק, st.;

justify, *Hiph.*; — oneself,*Hithp.*; just, righteous, צַדִּיק;righteousness, צִדְקָה 2. *i.*, צִדְקָה 1.

K.

keep, to, watch, שָׁמַר; keep one-

self, take care, beware, *Niph.*;watchman, *ptc.* שָׁמַר; watch,

מִשְׁמָר 1; watch, charge,

מִשְׁמֶרֶת, § 29. 3 a.

key, מַפְתָּח 3 (open).

kid, גִּדִּי, § 45.

kill, to, הָרַג; *Hiph.* of *die* (הָמִית).kindle, to, burn (*intr.*) יָצַת, יָקַד(*trans.*); *Hiph.* of יָצַת (הָצִית),

§ 39. 3.

king, be, rule, מָלַךְ, *over*, ב, עַל;make one king, *Hiph.*; אָסַף.*Hoph.*; a king, מָלַךְ 2; queen,

מַלְכָּה 2; kingdom, מַמְלָכָה, &c.,

§ 29. 3 a.

kiss, to, נָשַׁק, *impf.* in *a* (also *o*);

with ל; a kiss, נְשִׁיקָה (rare).

kneel, to, כָּרַךְ, st.; to make (a

beast) כָּנַעַל, *Hiph.*; the other

parts in sense of "bless"; knee.

כָּרַךְ 2. *i.*, *f. du.* § 29, p. 101.know, to, יָדַע, § 39. 2; *impf.* יָדַע,*imp.* יָדַע, *inf. cstr.* יָדַע; pass.*Niph.*; inform, make known,*Hiph.*; pass. *Hoph.*; know-

ledge, יָדַע 2.

L.

lad, לָעַר 2; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, נָבִיחָה 2. *i.* See

§ 29. 3 b.

lamp, נֵר.

lance, לִמְחָה 2. § 37. 2.

land (earth).

last, אַחֲרָיוֹן (after).

law, instruction, תּוֹרָה (teach)

leaf, leafage, עֵלָה 1. § 45. 3.

lean, to, rest, press, act. סָמָךְ; one-

self, *Niph.*; שָׁעַן, *Niph.*; upon, עָלָה.

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), שְׁמָאוֹל.

length (long).

leopard, נִמְר, 1.

lest, conj. **פֶּן**, joined with *impf.*

lick, to, **לָקַק**, § 42.

lie, to (speak falsely), **כּוֹב**, *Pi.*; a lie, **כְּזָב**, 1.

lie down, to, lie, **שָׁכַב**, *st.*; a bed, **מִשְׁכָּב**, 1; to lie down (of beasts), **רָבַץ**, *st.*; a stall, resting-place, **מִרְבֵּץ**, 3. § 30.

life (live).

lift up, to, bear, **נָשָׂא** (high).

light, be, shine, **אָזַר**, *perf.* in *o*; give light, *Hiph.*, § 40; light, **אֹזֶר**, 2; luminary, light, **מְאֹזֶר**, 1, pl. *ôth* (*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, **אַרִּי**, 2, § 45; young lion, **כַּפִּיר**.

lip, edge, shore, **שֹׁפָה**, 1, *du.* § 17.

listen, to (hear), **אָל**, *ב.*

little, be, **קָטַן**, *st.*, § 22; little, **קָטַן**, 1, — the first form is not inflected (found only in abs., and *once* in *cstr.*), the second is inflected **קָטַנִּים קָטַנָּה**. See § 43. 4.

little, a, some, a few, **מְעַט**; a little water, food, &c. **מִ' מֵיִם**, **אֶכֶל**; a few people, **מִ' מְתֵי מ'** (also **מְתֵי מִ' (מִסְפָּר)**).

live, to, **חָיָה**, § 45; living, **חַי** (from root **חַי**, see p. 87); life, **חַיִּים**; living creature, beast, **חַיָּה**.

lofty, be, **נָבִיחָה**, *st.*; lofty, high, **נָבִיחָה**, 1; loftiness, height, **נִבְחָה**, 2.

long, be, **אָרְךָ**, *st.*; to prolong, *Hiph.*; long (**אָרְךָ**) only in *cstr.*

אָרְךָ (see p. 64), **אָרְךָ**, 1, fem.

אָרְכָה (see § 43. 4); length, **אָרְךָ**, 2.

look, to, **נָבַט**, *Hiph.*

lord, **אָדוֹן**, 1; takes pl. suff., except in 1st pers. s., where it admits sing. also (prob. a later device to distinguish a human lord **אָדוֹנִי** from the divine **אֱלֹהֵינוּ** = יהוה).

lot, **נֹזֶל**, 1, pl. *ôth*.

Lot, **לוֹט**.

loud, **גָּדוֹל** (great).

love, to, **אָהַב**, *st.*, § 34; love, **אֶהְבָּה** (strictly *inf. cstr.*).

low, be, **שָׁפַל**, *st.*; low, **שָׁפַל**; to bring low, *Hiph.* of **שָׁפַל** or **בָּרַע**.

Luz, **לֹז**.

M.

magnify, to (be great).

maid, **שִׁפְחָה**, 2; **אִמָּה**, 1, pl. **אִמָּהוֹת**, see p. 153.

make, to, do, **עָשָׂה**; pass. *Niph.*; to make one thing into another, *two accus.*; work, deed, **מַעֲשֶׂה**, § 45; **פָּעַל** *poet.*; a work, **פָּעַל**, p. 120.

male, **זָכָר**, 1.

man, husband, **אִישׁ**; man, mankind, **אָדָם**.

manner, **דֶּרֶךְ**, 2, **מִשְׁפָּט**, 1.

mantle, **מַעֲטָל**; **אֶדְרֶת**, § 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. (קָרָאָה); to meet him, לִקְרָאתוֹ, &c.

melt, to, מָוָה, and *Niph.*

memory, memorial, זָכָר 2.

mention, to, *Hiph.* of *remember*.

merciful, to be, רָחַם, *Pi.*, *acc.* חָנָן; mercy, loving-kindness, חַסֵּד.

messenger (angel).

midst, תְּוָה 1, § 41; *within the house*, בְּתוֹךְ הַבַּיִת (inside).

mighty man (hero).

minister, to, שָׁרַת, *Pi.* (serve).

Miriam, מִרְיָם.

mischievous, אָסוֹן (rare).

missile (send).

mistress (lady).

Moab, מוֹאָב.

month, חֹדֶשׁ 2 (new).

moon, יָרֵחַ.

more (still), עוֹד.

morning, בֹּקֶר 2.

morsel, fragment, פֶּתַח 2. *i. f.* § 43.

Moses, מֹשֶׁה.

mother, אִם 2. § 43.

mountain (hill).

mourn, to, סָפַד, אָבַל, *st.*; mourning, מִסָּפַד 3.

mouth, edge, פֶּה. See p. 153.

much, רַב 1. § 43 (many).

N.

naked, עֵרֹם, pl. עֵרְמִים, see § 43. 4; nakedness, עֶרְוָה 2.

name, שֵׁם 3, pl. שִׁמּוֹת.

narrate, to, סָפַר, *Pi.*

nation, גּוֹי (people).

native land, מוֹלָדָת 2 (bear).

near, קָרֹב 1 (draw near).

neck, צִוָּאר 1, *sing.* and *pl.*

new, חֲדָשׁ 1.

night, לַיִל 2, § 41, usually לַיְלָה 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, לֹבֵלֵתִי, *inf.*, p. 145.

now, עַתָּה.

number, to, מָנָה (count).

nurse, מִינְיָקָה 2. *i.* § 29. 3.

O.

oath, שָׁבַעָה (swear).

offer, to, *Hiph.* of קָרַב, *draw near*.

offering, קָרְבָּן; meat (*i.e.* bloodless)—מִנְחָה; drink—נֶסֶךְ 2. *i.*; burnt—עֹלָה.

ointment, שֶׁחָן 2.

old (elder, aged).

olive, זַיִת 2. § 41.

on, upon, ב, § 14. 1; עַל, p. 70.

one, § 48; one—another, p. 150 (friend), (brother).

only, רַק, אֵדָה.

open, to, פָּתַח; pass. *Niph.*; door,

פֶּתַח 2. *i.*; key, מַפְתָּח 3; to

open (of eyes), פָּתַח; pass.

Niph.; open (of mouth), פָּתַח.

oppress, to, עָנָה, לָחֵץ, *Pi.*

or, או; וְאִם in interrogative

or indirectly interr. sentences,

—shall we go or shall we forbear? וְהִנֵּה—אִם נִחְדָּל; or no, or not, אִם לֹא, § 49. 5 c.

other, אֲחֵר, pl. אֲחֵרִים.
 out, out of, מֵן, § 14. 2, § 15. 2.
 out at, in at, בְּעֵד (properly "interval," "distance"). See p. 96.
 outside, חוּץ; *to the outside*, הַחוּצָה;
on, at, the outside of the house,
 מִחוּץ לְבֵית, § 14. 2 b.
 over, upon, עַל, p. 70.
 overflow, to, overwhelm, שָׁטַף.
 oversee, to, visit, פָּקַד; commit,
 entrust, *Hiph.*; an overseer,
 פֶּקֶד 1.
 ox, פָּר, 2, § 43; שׁוֹר, § 41; cow,
fem. פָּרָה.

P.

pain, חָלִי, 2, § 45. 3; מַכָּאב.
 palace, הַיֵּכָל, 1, pl. *ôth* (once);
 cstr. הַיֵּכָלִי.
 palm (hand), כַּף, 2, § 43.
 pass by, עָבַר (cross).
 passover, פֶּסַח, 2.
 pasture, מִדְבָּר (desert).
 path, נְתִיב, 1. *m.*, and נְתִיבָה, *f.*
 pay, to, נָשַׁל, *Pi.*
 people, עַם, 2, § 43.
 perfect, תָּמַם, 1, § 43; תְּמִימִים, 1. See
 be ended.
 perish, to, אָבַד, § 35; destroy,
Pi., *Hiph.*
 permit, to, נָתַן, *acc.* and *inf.*
 Pharaoh, פַּרְעֹה.
 Philistines, פְּלִשְׁתִּים.
 pit, prison, בּוֹר, 2, § 41; pl. *ôth*.
 pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.
 place, to, שָׂם, שׁוּם, שִׁית, הִנִּיחַ (*Hiph.*
 of נִיחַ); *Hiph.* of שָׁבַן. See set,
 dwell, rest.

place, a, מָקוֹם, 1; pl. *ôth* (arise).
 plague, נִגַּע, 2; מַכָּה.
 plain (*noun*), lowland, שְׁפֵלָה.
 plant, to, נָטַע; a plant, נֹטֵעַ, 2. *i.*
 play, to, sing, &c., זָמַר, *Pi.*
 plead with, to, רִיב, בְּ, עַם, § 40.
 plough, to, חָרַשׁ.
 plunder, to, בָּזַז (spoil), (take). § 42.
 poor, אֶבְיוֹן, 1, דָּל, § 43.
 possess, to, יָרַשׁ, קָנָה; possessor,
 קָנָה; possession, מְקוֹנָה, § 45.
 pot, סִיר; pl. *ôth*.
 pour out, שָׁפַךְ (spill).
 powerful, עָצוּם, 1.
 prayer, תְּפִלָּה.
 precept, פְּקוּדָה (oversee).
 presence, in p. of, לִפְנֵי (face),
 p. 69.
 prey, מְלָקוֹחַ (take).
 priest, כֹּהֵן, 3.
 prince, שַׂר, 2, § 43.
 prolong, to, *Hiph.* of אָרַךְ, *be*
long.
 promise, to, אָמַר, with *infin.*
 prophesy, to, נָבֵא, *Niph.* (*Hithp.*);
concerning, ל, עַל; prophet,
 נָבִיא, 1.
 prove, to (try), צָרַף, בָּחַן, נָסָה,
Pi.
 proverb, מָשָׁל, 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. 1 *d.* § 38. 3 *b.*
 put, to, place, set, נָתַן. See place.
 put out, to (the hand), שָׁלַח.

Q.

queen, מַלְכָּה 2.

quiet, שָׁקֵט.

quiet, become, שָׁתַק, impf. *o*.

R.

rain, מָטָר 1; rain, to, מָטַר, *Hiph.*

ram, אֵיל 2. § 41. 2.

ransom, בִּפְר 2 (atone).

read, to, קָרָא.

rebel, revolt, to, פָּשַׁע; *against*, ב.

receive, to, לָקַח. § 33. 3 b.

redeem, to, פָּדָה, נָאֵל; redemption,

פְּדוּת; redeemer, נֹאֵל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, קָעַר.

refuge (flee), (trust).

regard, to, שָׁעָה, אֵל (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to; זָכַר; *pass.* *Niph.*;

call to remembrance, mention,

Hiph.; memory, זָכַר 2.remove, to, סִוֵּר, *intrans.*; *Hiph.**trans.*

rend, to, קָרַע.

repent, to, נָחַם, *Niph.* נָחַם, § 36.

report, שָׁמוּעָה (hear).

rescue, to (escape), (deliver).

rest, to, שָׁבַת; make cease, *Hiph.*;נָחָה; give rest, *Hiph.* הִנִּיחַ, *dat.*;place, set, *Hiph.* הִנִּיחַ; resting-

place, מְנוּחָה, מְנוּחָה, § 41; sab-

bath, שְׁבַת 1.

restore, to (return).

return, to, שׁוּב; restore, *Hiph.*,חָשׁוּבָה, *Pst.*; return, חָשׁוּבָה.

reveal, to, גָּלָה.

review, to, פָּקַד (oversee).

rib, side, צִלְע, *f.* 1; *pl.* *óth (im).*

See p. 114.

riches, חֵיל 2 (force); עֲשָׂר 2; rich,

עָשִׂיר.

riddle, חִידָה.

ride, to, רָכַב, *st.*; to make ride,set on a horse, &c., *Hiph.*;chariot, רָכַב 2. *i.*, מְרַכֵּב.

righteous, be (just).

rise, to, קוּם.

rise, to (of star, &c.), זָרַח.

rise early, to, *Hiph.* שָׁכַם.river, נָהָר 1, *pl.* *óth* 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.*

רָץ 1; make run, bring hastily,

Hiph.

S.

sabbath (rest).

sacrifice, to, זָבַח; sacrifice, זָבַח

2. *i.*; altar, מִזְבֵּחַ 3, *pl.* *óth*

(offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בַּעֲבוּר, — *of me,*

בְּגִלְלִי, בַּעֲבוּרִי. See עָבַר

in *Lex.*

salt, מָלַח 2.

salvation (save).

Samson, שָׁמְשׁוֹן.

Samuel, שְׁמוּאֵל.

sanctify, to (holy).

sanctuary (holy).

sand, חול, 2. § 41.

Sarah, שָׂרָה.

satisfied, be, שָׂבַע, *st.*, with, acc. ;

to satisfy with, *Hiph.*, two acc.,

§ 38. 3 ; satisfied, שָׂבַע 1 ; ful-

ness, שָׂבַע 2, שָׂבַע 1.

Saul, שָׂאוּל.

save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ ; pass.

Niph., salvation, safety, יָשַׁע 2 ;

יִשְׁעָה.

say, to, promise, אָמַר, § 35.

scattered, be, פָּוֵץ (impf.) ; to

scatter, *Hiph.* ; pass. *Niph.*

sceptre, tribe, rod, שֵׁבֶט 2.

scribe, כָּתֹב 3 (count).

sea, יָם 2, § 43, *estr.* יָם, יָם, and

יָם (only in יָם-סוּף).

see, to, רָאָה, §§ 44, 45 ; pass.

Niph. ; show, let see, *Hiph.*,

two acc. ; seer, רָאָה ; sight,

aspect, מַרְאֶה, face.

seed, זָרַע 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, נָחָשׁ 1.

serve, to, till, עָבַד ; pass. *Niph.* ;

enslave, *Hiph.* ; servant, עָבַד

2 ; service, עָבַדָה ; to serve =

minister (mainly in sacred

things), נָשַׁרְתָּ, *Pi.*

set, to, נָתַן, שָׁם (שׁוּם), נָשִׂיתָ ; בָּן,

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, שְׁאוּל.

shepherd, herdsman, רָעָה (feed).

shine, to, אָוֹר, § 40.

shore (lip).

short, קָצָר 1.

shoulder, שֵׁכֶם 2. *i.*

shut, to, סָנַר ; pass. *Niph.*

sick, be, to, חָלָה ; sickness, חָלִי.

side, end (יָרְכָה or יָרְכָה), (once

in *sing.*—Gen. 49. 13—with

suff. (יָרְכָתוּ), *du.* יָרְכָתִים, *estr.*

יָרְכָתִי (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, חָטָאת ;

sinner (*sing.*), חָטָא, *plc.*, חָטָא

(used in plur.).

sing, to, שָׁיר ; a song, שִׁיר, and *fem.*

sister, אָחוֹת 1. See p. 153.

sit, to, dwell, יָשַׁב, § 39. 2 ; make

to sit, place, *Hiph.* ; pass.

Hoph. ; a seat, assembly, dwell-

ing-place, מוֹשֵׁב 1.

slaughter, to, שָׁחַט, § 36.

slay, to, הָרַג (die).

sleep, to, יָשַׁן, *st.* ; sleep, slumber,

נָוָם ; sleep heavily, רָדָם, *Niph.* ;

sleep, שָׁנָה 1, חֲנוּמָה ; heavy

- (ecstatic) sleep, תִּרְדָּמָה, *e* firm.
- smell, to, רִיחַ, *Hiph.*; smell, רִיחַ 2.
- smite, to, נָגַף; pass. *Niph.*; נָכַח, *Hiph.*; הִכָּה; pass. *Hoph.* נִנֵּעַ; stroke, defeat, כִּנְפָה, כִּנְפָה, נִנֵּעַ 2. *i.* (The word מָכָה is of general use, the other two very commonly of divine plagues.)
- smoke, עָשָׁן 1.
- snare, פֶּחַ 2. § 43.
- sole (of foot), palm, כַּף 2. *f.* § 43.
- some (a little), מֵן, partitive.
- son, בֶּן 3. See p. 153.
- song, שִׁיר *m.* (שִׁירָה) *f.*
- sore, רָע (bad).
- sorrow, heaviness, יָגוֹן 1.
- soul, נֶפֶשׁ 2. *f.*
- south, נֹנֶב 2.
- sow, to, זָרַע; bear seed, *Hiph.*; seed, זָרַע 2.
- speak, to, דָּבַר, *Pi.* (pf. דִּבֶּר)—in Qal used only in *act. ptc.*; a word, thing, דָּבָר 1; *everything*, כָּל דָּבָר, *nothing*, כָּל דָּ—לֹא, or לֹא—דָּ. § 13. 4.
- spill, to, שָׁפַךְ; pass. *Niph.*
- spirit, wind, רוּחַ 2. *f.*
- spoil, to, plunder, שָׁלַל; spoil, שָׁלַל 1.
- spread, to, spread out (hands), פָּרַשׁ *Hiph.* (impf. יָצַע), § 39. 3.
- sprout, to, צָמַח; make to sprout, *Hiph.*; sprout, branch, צָמַח 2. *i.* (grass).
- staff, מַטֵּל 3, pl. *ôth.*
- stall, lair, מַרְבֵּץ 3 (lie down).
- stand, to, עָמַד; set up, *Hiph.*, קוּם.
- star, כּוֹכֵב 1.
- statute (command), חֻקַּ 2, § 43, fem. חֻקָּה (precept).
- steal, to, נָגַב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, נָגֵב.
- still, yet, more, עוֹד; see p. 136 (note); *still alive*, עוֹד חַי (again).
- stone, אֶבֶן 2.
- stranger, sojourner, נָכְרִי 1, § 41; strange, foreign, נֹכְרִי (*nokhri*).
- street, חֲזַן 2, pl. *ôth*; שׁוּק 2; רְחֹב, *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, עָצוּם, עָז, חָזַק; strength, חָזַק and חֻזְקָה 2, § 43; כֹּחַ 2.
- strive, to, plead, רִיב, § 40; strife, 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, שָׂרָץ 2.
- swear, to, שָׁבַע, *Niph.*; oath, שְׁבוּעָה.
- sweat, זָעָה, *f.* firm.
- sweet, be (מָחָק), *st.*; sweet, מְחֻקַּ 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,
 מִלְקָח; take (capture in war,
 &c.), לָכַד; pass. *Niph.*
 tall, גָּבוֹה (great). *Cstr.* גְּבוּה.
 tambourine, תוף 2. § 43.
 taste, to, טָעַם; taste, sense, טעם 2.
 teach, to, יָרָה, *High.*, הוֹרָה; לָמַד
 (learn) *Pi.*; law, instruction, תוֹרָה.
 tell, to, נָגַד, *High.*; pass. *Hoph.*
 (count), (say), (speak).
 temple, הֵיכָל (palace).
 tent, אֹהֶל 2; pl. אֹהֳלִים (but also,
 with *prep.* בְּאֹהֳלִים).
 terrible, נֹרָא, *Niph. ptc.* of יָרָא
 (fear).
 testify, to, עִיד, *High.*; witness, עֵד.
 that, conj. כִּי; in order that, לְמַעַן,
 with *infin. 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*, יָשׁ
 מִים; *I have*, יָשׁ-לִי, &c. (see p.
 130, note 3); *there is (was) not*,
 אֵין; *there is no water*, אֵין מִים;
suff., see p. 136.

therefore, עַל-כֵּן.
 thief (steal).
 thigh, יָרֵךְ 1; cons. יֶרֶךְ. See p. 64.
 thing (speak).
 thither (there).
 thorn, קוֹץ 2.
 thought, מַחְשָׁבָה, § 29. 3 (count);
cstr. pl. מַחֲוֹ.
 thresh, דָּגַשׁ; threshing-floor, נֶרֶץ
 2, pl. *ôth*.
 threshold, סף 2. *i.* § 43. 1 a.
 throne, seat, כִּסֵּא 3, pl. כְּסֵאוֹת.
 thus, כֵּן.
 tidings, to bring, preach, בִּשַׁר,
Pi.
 till, cultivate (serve).
 till, until, *prep.* עַד; *conj.* עַד אֲשֶׁר,
 with *perf.* or *imperf.* according
 to sense. *Suff.*, p. 70.
 time, עֵת, § 43; time (*fois, mal*),
 פַּעַם 2, gen. *fem.*, plur. *im*
 (properly *step*); twice, פַּעַמַּיִם;
 three times, שְׁלֹשׁ פַּעַמַּיִם.
 tingle, to, צַל. § 42.
 together, יַחַד, יוֹחַד.
 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, רָמַס.
 tree, עֵץ 1; wood, *pl.*
 tremble, to, רָגַז, *st.*
 tribe (sceptre).
 trust, to, to flee for refuge to,
 בָּחַסָה, ב; a place of refuge,
 מַחְסָה (confide), (flee).

to try (as silver), בָּחַן, צָרָה; to try,
prove, tempt, נָסָה, *Pi*.
turn, to, overturn, turn into, הִפָּךְ;
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־לִי (usually perf.).
until, עַד, עָדִי, &c. (till), p. 70.
unto, אֶל, אֵלַי, &c., p. 70.
upon, עַל, *suff.*, p. 70.
upright, יָשָׁר 1.
upwards, מַעֲלֶה. See על in Lex.
Ur, אֹור.

V.

vain, empty, רֵק, רִיק; vanity, רִיק,
שְׁוֵא.
valley, 2 בִּקְעָה, 2 נָחַל, 2 נֵיא, 2.
valour, 2 חֵיל (force). § 41.
vengeance, 1 נִקְמָה (avenge).
venison, 2 צִיד. § 41.
very, מְאֹד (prop. a noun).
vine, 2 נֶפֶן.
vineyard, 2 כֶּרֶם; vinedresser,
3 כֹּרֵם.
violence, wrong, 1 חָמָס.
virgin, בְּתוּלָה.
vision, מְרָאָה (see).
visit, to (review), (oversee).
voice, 2 קוֹל.
vow, to, נָדָר; a vow, 2 נֶדֶר.

W.

walk, to, *Hithp.* of הָלַךְ. § 26. 3 *b*.
wall, חוֹמָה.
wander, to, wave, tremble, נָנַע;
a wanderer, נָנַע, *ptc.*
war (fight).
wash, to, רָחַץ; — clothes, כִּבְּשָׁם, *Pi*.
§ 26. 1 *a*.
waste, to, lay waste, נָשַׁם, *Hiph.*
waste away, to, מָסָה, *Niph.* § 42.
watch, to (keep).
water, waters, מַיִם, pl.
water, to (שָׁקָה, *Hiph.*), הִשְׁקָה
used as causative of שָׁתָה, p. 152.
way, manner, דֶּרֶךְ 2. *c*.
weak, 1 דָּל. § 43.
wealth, 2 חֵיל (force). § 41. 2.
wean, to, נָמַל; pass. *Niph.*
weapon, כֶּלִי, *pl.* כְּלִים, *c.* כְּלֵי.
wear, to (put on).
weary, be, יָעֵף, *st.* § 39; weary,
1 יָעַף.
weep, to, בָּכָה. § 44, § 45. 1 (1).
weigh, to, נָשָׁקַל, pass. *Niph.*
well, 2 בָּאָר. *f*.
west, 1 יָם. § 43.
what, מָה. § 13. 3.
whelp, נִיר (lion).
when, 2 כִּי with inf. cstr.; כִּי with finite forms (p. 111).
when? how long? מָתַי.
whence, where, whither, p. 47.
whether?, הֲ, § 49. 2; אִם (or),
§ 49. 5 *c*.
who, which, מִי. § 13. 2.
who? מִי. § 13. 3.
whoever, whosoever, מִי. § 13. 3.

whole (all).

why? wherefore? לָמָּה (מִדּוּעַ).

wicked, רָשָׁע 1; wickedness, רָשָׁעָה 2.

wife (woman).

wilderness (desert).

willing, to be, אָבָה. § 35.

wind (spirit).

wine, יַיִן 2. § 41.

wing, border, extremity, כַּנֶּף 1.
f. du. (pl. ôth).

wise, be, חָכַם, *st.*, impf. יִחְכַּם;

wise, חָכַם 1; wisdom, חֲכָמָה 2.

wish, to, חָפֵץ, *st.*

with, prep. עִם 2; אֵת 2. § 43.

See *suff.*, p. 142, note 1; with

of instrument, ב, § 14. 1 f.

withdraw, to (be far).

within (inside), (midst).

witness, עֵד 1, § 41 (testify).

wolf, זֶאֵב 2, *c* firm.

woman, אִשָּׁה. See p. 153.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber (tree).

word, thing, matter, דָּבָר 1.

work, to (make).

wrestle, to, אָבַק, *Niph.*

write, to, כָּתַב; pass. *Niph.*
(count).

Y.

Yahweh (Jehovah), יְהוָה; perhaps יְהוֹה; usually read אֲדֹנִי, p. 41.

year, שָׁנָה 1, pl. *îm* (*ôth* poet.);

a yearling שְׁבִיבָה; 20 years old

= son of 20 years.

yoke, עֹל 2. § 43.

young, younger (little). § 47. 1.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נְעוּרִים.

Z.

Zion, צִיּוֹן.

ADDENDA.

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.

אָבֵר *to perish* (§ 35).—Impf. יֵאָבֵר
—Hiph. הַאָבֵר *to destroy*.

אָבָה *to be willing* (§ 35).—Impf.
יֵאָבָה.

אֲבִיגַיִל *Abigail*.

אָבִיוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אָבֵן 2 *f., a stone*.

נֶאָבֵק Qal not in use.—Niph. נִאָבֵק
to wrestle.

אַבְרָהָם *Abraham*.

אַבְרָם *Abram*.

אָדָם 1 *m., man*.

אֲדָמָה 1 *f., the ground*.

אֲדֹן 1 *m., lord*.—Takes suff. of
plur. noun. See *lord* in Eng.-
Hebr. With prefix לְאֲדֹנִי &c.

אֲדָרָת 2 *f., a mantle*. § 29. 3.

אָהֵב *to love*.—Impf. יֵאָהֵב (1 pers.
also אֶהֱבֶה). § 34 f.

אָהָה *alas!*

אֶהוּד *Ehud*.

אֹהֶל 2 *m., a tent*; pl. אֹהֶלִים (but
בְּאֹהֶלִים is found).

אָוֶן 2 *m., vanity, wickedness*. § 41.

אֹרֶךְ *to be light, shine*, (ע"ו) Perf.

אֹרֶךְ. Hiph. הֵאָרִיר *to give light*.
§ 40.

אֹרֶךְ 2 *m., light*. § 41.

מָאוֹר 1 *m., a light, luminary*; pl.
יָמ and oth.

אוֹר *Ur*.

אָז *adv. then*.

אָזֶן 2 *f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחֵר *m., another, one*. § 48.

אַחֵר *adv. afterward*; prep. *after*,
behind; oftener אַחֲרַי.—אַחֲרַי
after me &c., p. 70.

אֲחֵר *adj., another*; pl. אַחֲרִים.

אַחֲרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*. § 30.

אִיד 2 *m., calamity*. § 41.

אִיזֶבֶל *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* (פ"א, § 35).—Hiph.
רָאִכַּל *to give to eat*.

אָכַל 2 *m., food*; אָכְלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

אֵל *adv. no, not, with Juss*. p. 83.

אֵל prep. *unto*. Suff. p. 70.

אלהים *pl. m., God.* (Sing. אֱלֹהִים used in poetry.) With prefix, מֵאֵל &c., § 14. 1 c, but מֵאֵל.

אֵלִיהוּ, אֵלִיהָ *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אָלֵם 3 adj., *dumb.*

אם *adv. if; אם כי except.*

אם 2 *f., mother.* § 43.

אָמֵן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ב, ל.

אִמְתָּ 2 *i. f., truth* (contr. fr. אֱמֶת). Suff. אִמְתּוֹ.

אָמֵץ *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. יֵאָסֶף, § 35. 1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אֶפֶס *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.

אֶרֶז 2 *m., cedar.*

אֶרֶי 2 *m., a lion.* § 45. 3.

אֶרֶךְ 2 *m., length.*

אֶרֶץ 2 *f., earth, land; pl. ṯh.*

אָרַר *to curse.*—Impf. יֵאָר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר *rel. pron. who, which.* § 13. 2.

אֲשֶׁרִי *cstr. the happinesses of (= happy!).* See p. 154.

אֵת a particle placed before the

definite acc., § 13. 7. Suff. § 20. 10.

אֵת prep. *with.* Suff. p. 142, note 1.

אַתָּה *pron. thou.* § 12.

אַתָּן 1 *f., a she-ass.*

ב

בּ prep. *in, on, among; by of instrument.* § 14. 1.

בְּאֵר 2 *f., a well; pl. ṯh.*

בִּגְדוֹ 2 *i. m., a garment, covering.*—Suff. בִּגְדּוֹ (without dag. ל).

בֵּד 2 *m. (separation),* לְבַד *apart, alone; I alone* לְבַדִּי. § 43.

בָּרַל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*

בְּהֵמָה 1 *f., cattle, tame beasts; cstr.*

בְּהֵמָה, cstr. pl. בְּהֵמוֹת. See p. 154.

בֹּא *to come, go, go in* (ע"ו). ל"א.

—Impf. יָבֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m., a pit; pl. ṯh.* § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.

בָּזַן *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 וּבֵינֶיכֶם.—For

בֵּין . . . בֵּין also ל . . . ל.

בֵּית 2 *m., a house.* See p. 153.

בֵּיתֶל *Bethel.*

בְּכָרָה *birthright*.

בֵּן 3 *m.*, a son. See p. 153.

בָּנָה *to build*, apoc. impf. יִבְנֶה.

§ 45. 1.

בַּת 2 *f.*, a daughter. See p. 153.

בְּעַד 2 prep. *behind, in at, out at*,

הַחֲלוֹן ב' *in at, out at the window*;

הַחוּמָה ב' *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*.

בֹּקֶר 2 *m.*, morning.

בָּקַשׁ Qal not in use. Pi. בִּקְשׁ *to seek*.

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat*.

בְּרִית *f.*, a covenant; בְּרַת ב' *to make a covenant*; בְּרִית ב' *to establish a covenant*.

בָּרַךְ *to kneel*.—Pi. בִּרְךָ *to bless*;

Pu. *pass.* (§ 36);—blessed בְּרוּךְ

1 ptc. Qal.

בֶּרֶךְ 2 *i. f.*, the knee, *du.* בְּרָכִים.

בִּרְכָה 1 *f.*, a blessing, cstr. בְּרִכַת, suff. בְּרִכְתִּי. § 18. 2.

בֶּשֶׂר 1 *m.*, flesh.

בִּשַׁל *to boil*.—Pi. *to boil, seethe*.

ג

גָּאֵל *to redeem*. § 36.

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m.*, a hero, mighty man.

גַּבְרִית 2 *i. f.*, lady, mistress.

§ 29. 3 b.

גִּדִּי 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 הַגִּילִיּוֹת *the gentiles*.

גָּוַע *to die, expire*. § 37.

גּוֹרֵל 1 *m.*, lot; pl. *ôth*.

גִּיל 2 *m.*, joy. § 41.

גָּלָה *to uncover, reveal* (ל'ה § 44).—

Niph. *pass.*—Hithp. *to uncover oneself*.

גָּלַל *to roll* (§ 42).—Impf. יִגְלַל.

Hiph. הִגְלִיל *to roll*. Niph. נִגְלַל *to be rolled*.

גַּם adv. *also*; גַּם . . . גַּם *both . . . and*. § 49. 5 a.

גָּמַל *to wean; to deal fully, adequately 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.

דִּבּוֹרָה Deborah (= bee).

דָּבַק *to cleave* (st. § 22); *to*.

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 *1 m., a fish*; *p.* דָּגָה.

דָּוִד דָּוִיד *David.*

דֹּר *2 m., generation*; *pl.* (im and) *ôth.* § 41.

דֶּלֶת *2 f., a door* (door-leaf); *du.* דֶּלֶתִּים.

דָּם *1 m., blood, your blood* דָּמְכֶם.
—דָּמָה *blood spilt.* § 18. 3.

דָּמָם *to be silent.* Impf. יָדָם. § 42.

דָּנִיֵּאל (later) דָּנִיֵּאל Daniel.

יָדַע *see יָדַע.*

דָּרֶךְ *2 c., a way.*

דָּרַשׁ *to seek*; *unto* אֶל.

דֶּשֶׁא *2 m. (young) grass.*

דָּשָׂא Qal and Hiph. each found once: *to produce grass* (denom.).

ה

ה *art., the.* § 11.

ה *particle of interrogation.* § 49. 2.

הֲלֵא *not?*

הָדָר *1 m., honour, majesty.*

הוּא *pron.* § 12.

הוֹד *m., glory, splendour.*

הָיָה *to be* (§ 45. 2).—Impf. יִהְיֶה,
apoc. יְהִי.—Inf. *cstr.* הֵייוֹת,
לְהֵיוֹת &c.

הַיֵּכָל *1 m., palace, temple.*

הַבֹּתָ. *See נָבָה.*

הֵלֶם *adv. hither.*

הָלַךְ *to go.*—Impf. יֵלֶךְ.—Hiph.
הוֹלִיךְ (see § 39. 2. 2 c).—
Hithp. הִתְהַלֵּךְ *to walk, go about.*
§ 25. 3 b.

הִנֵּה *adv. behold, lo!* Suff.

p. 142, note 1.—Followed chiefly by the ptc. הֵנִי מְבִיא
behold I (do, will) bring.

הִפָּךְ *to turn, to change into* (§ 34).

—Niph. נִהְפָּךְ *pass.*

הָר *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

זָאב *2 m., a wolf* (ē firm).

זָבַח *to sacrifice, slaughter.* § 37.

זָבַח *2 m., a sacrifice.*

זֶבֶח *3 m., an altar*; *pl. ôth.* § 30.

זֶה *f. זאת dem. pron. this.* § 13.

זָהָב *1 m., gold.*

זֵיתָה *2 m., an olive.* § 41.

זָכַר *to remember.*—Niph. *pass.*—

Hiph. *to mention, commemorate.*

זָכָר *2 m., memory, memorial.*

זָכָר *1 m., a male.*

זַעַה *2 f., sweat* (ē firm).

זָעַק *to cry out.* § 36.

זָקֵן *to be old* (st. § 22).

זָקֵן *1 adj. old*; *noun elder.* § 18.

זָקֵן *m., זָקֵנָה f., old age.*

זְרוּעַ *f., the arm*; *pl. im, ôth.*

זָרַח *to shine, rise* (of star). § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ
to yield seed.

זָרַע *2 m., seed*; *cstr.* זָרַע and זָרַע.

ח

חָבָא Qal not in use.—Hiph.

נָחַבָא *to hide.*—Niph. נִחַבָא
hide oneself; Hithp. *id.* § 34.

חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָגַג *to keep a feast* (§ 42).—Impf. יִחַג.

חַג 2 *m., a feast* (hajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 *adj. new.*

חֹדֶשׁ 2 *m., new moon, month.* § 34.

חֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חוּץ 2 *m., outside, street, field*; pl. *ôth.*—הַחוּצָה *to the outside.*—

לְמִחוּץ *on the outside of.*

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 *adj. strong.*

חָטָא *to sin* (§ 34).—Hiph. הִחָטִיא *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).

חַי *to live* (§ 42. See p. 87, note 4).

חַי 1 *adj. living, f. חַיָּה*, § 43. In oaths חַי is used of God, and חַי (cstr. or perhaps a contracted abs.) of men: e. g. חַי נַפְשְׁךָ יהוה וְחַי 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.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 *adj., wise.* § 34.

חֲכָמָה 2 *f., wisdom.* § 29.

חֶלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. וַחֲלֵה.

חָלִי 2 *m., disease, sickness.* § 45.

חָלַל—Hiph. הִחָלַל *to begin* (§ 42).

—Hoph. הוּחַל *pass.*

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream*; pl. *ôth.*

חָמַד *to desire* (st. § 22).—Impf.

יִחַמַד, (יִחְמַד).—Niph. נִחְמַד *pass.*

חָמוּר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 34.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחַנֶּה = יִחְנֶה Gen. 43 29.

חֶסֶד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחַפֵּץ, יִחְפֹּץ.

חָפֵץ 1 *adj. desiring*, § 34, cstr.

pl. חֲפִצִּי, see § 22. 4.

חֵץ 2 *arrow.* § 43.

חֲצָר 1 *c., enclosure, court, village*;

pl. *im, ôth.* § 34.

חֹק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc.

וַיִּחַר. § 45. 1.

חָרַפָּה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf.

יִחַשֵּׁב and יִחַ. § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חֵת *Heth*; בְּנֵי־חֵת *Hittites.*

ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. טִהַר *to cleanse.*

טָהוֹר 1 *adj., clean.*

טוֹב *to be good* (§ 40).—Perf. טוֹב.

Other parts from יָטַב.—Impf.

יִיטַב.—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.

י

יאר *m.*, *stream* (esp. Nile).

יבש *to be dry* (st. §§ 2, 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* (פ"ו § 39).—Impf.

ידע.—Inf. Cstr. ידעת.—Niph.

נודע *pass.*—Hiph. הודיע *to make known*.

יהוה *Jahweh*. The vowels are those of אדני *lord*. With prefix ליהוה (i. e. לאדני). See § 10. 5.

יהודה *Judah*.

יהונתן *Jonathan*.

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.

יכל *to be able* (§ 39).—Impf. יוכל.

ילד *to bear* (פ"ו § 39).—Impf.

ילד.—Hiph. ילד to beget.—Pu. to be born.

ילד 2 *m.*, *a boy*. § 29.

ילדה 2 *f.*, *a girl*.

מולד 2 *f.*, *kindred*. § 29. 2.

ים 2 *m.*, *sea* ; cstr. ים except in ים-סוף *Red sea*. § 43.

ינק *to suck* (פ"י § 39).—Hiph.

מיינקת *to give suck* ; hence מיינקת 2 *f.*, *a nurse*. § 29. 2.

יסף Qal, and Hiph. הוסיף, *to add* (פ"ו § 39. 4).

יעף *to be weary*.—Impf. יעף. § 39. 2. 2 a.

יעף 1 adj., *weary*.

יעץ *to advise, counsel* (§ 39).—

Impf. ייעץ.—Niph. נועץ.

עצה 1 *f.*, *counsel*.

יפה 1 adj., *fair*. § 45.

יצא *to go out* (פ"ו § 39).—Impf.

יצא ; inf. cstr. יצאת (for יצאת).—Hiph. *to bring out*.

מוצא 1 *m.*, *an outgoing*. § 39. 38.

יצג Hiph. הציג *to set, place*. (§ 39. 3).

יצע Hiph. הציץ *to spread* (§ 39. 3).

יצר *to form* (§ 39).

יצר 2 *m.*, *form, imagination*.

יקר *to burn*.—Impf. יקר, יקר.—

Hoph. *pass.* הוקר. § 39. 2.

יקן Qal only in Impf. ייקן *to awake* (§ 39).—Perf. &c. in Hiph. הקין.

ירא *to fear* (§ 39).—Impf. יירא.

Inf. cstr. יראא.—Niph. נורא ; ptc. *terrible*. Followed by מן, מפני, and פן.

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*.

יְרוּשָׁלַם *Jerusalem*. See p. 103.

יָרֵחַ 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה or יָרֵכָה? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכָה, cstr. יָרֵכָה.

יָרַשׁ to inherit (§ 39. 2).—Hiph.

הָרַשׁ to dispossess, destroy.

Niph. pass.

יֵשׁ there is—There is water מֵיִם.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשְׁבֵי 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly, dwelling-place.

יָשַׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph. הוֹשִׁיעַ to save.—Niph. pass. § 39. 2.

יִשְׁעָ 2 *m.*, salvation.

יִשְׁעָה *f.*, id.

יִשְׁעָה *f.*, id.

יָשָׁר 1 *adj.*, upright, righteous.

יֵתֶר 2 *i.*, remnant, rest.

כ

כִּי prep. as, like. § 14. Suff. p. 87,

note 1. With rel. כַּאֲשֶׁר as, when. When he kept שָׁמֵר כַּאֲשֶׁר, or כַּשְׁמֵרוֹ (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. כָּבֵד 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. כִּבֵּן to set, establish.—Pōlēl כּוֹן id.

—Niph., Pōlāl, pass. § 40.

כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלִּא 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; כֹּל־דָּבָר . . . לא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in *ptc.* act. כָּסָה and pass. כָּסוּ.

—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. *ōth* (metaphorical) § 16. 5.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כַּפָּר 2 *m.*, bribe, ransom.

כַּפִּיר *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.

כֹּתֵף 1 *f.*, shoulder; cstr. כֹּתֵף.

See p. 64.

ל

- ל prep. *to, for*. See § 14. 1.
 לא adv. *not, no*.
 לב 2 *m., the heart*, § 43. Pl. *óth*.
 לבב 1 *m., id.* Pl. *óth*.
 לְבַד alone. See בַּד.
 לְבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. § 27. 1 d, § 38. 3.
 לוז Luz.
 לוח *m., tablet*; pl. לוחות.
 לוט Lot.
 לָחַם Niph. to fight. With עַם; against ב, עַל; for ל. § 36.
 לָחַם 2 *c., bread*. § 36. 2. 3.
 מלחמה *f., war*. § 29. 3.
 לַי usually לַיְלָה with He of acc., 2 *m., night*. Pl. לילות § 41.
 לָכַד to take, capture.—Niph. pass.
 לָמַד to learn (st. § 22).—Pi. לָמַד to teach.
 לָמָּה adv., *why?* (לָּמָּה).
 לַמַּעַן conj., prep., *in order that, to; for the sake of, with infin. and impf.* (עֵנָה). § 23. 6, § 49. 5.
 לָקַח to take (§ 33. 3).—Impf.
 יָקַח.—Inf. Cstr. קָחַח.—Niph.
 נָלַקַח pass.—(Old) pass. *pf*.
 לָקַח, *impf.* יָקַח. § 33. 3 c.
 מִלְקָח *m., plunder*.
 מִלְקָחַיִם *m. du., tongs*.
 לָקַק to lick (§ 42). Impf. יִלֵּק.—Pi. *id*.
 לָשׁוֹן 1 *f., tongue*.

מ

- מָאֵד adv., *very*; also בְּמָאֵד, *'עד מ'.*
 מֵאָה 1 *f., hundred*; du. מֵאָתַיִם.
 מְאוּמָּה anything (perhaps = *a fleck*).
 מְאוּר. See אוּר.
 מִאֲכָל. See אָכַל.
 מָאָס to reject (§ 36).
 מַבּוּל *m., the flood (of Noah)*.
 מִדְּבָר 1 *m., pasture, desert*.
 מִדֵּר to measure (§ 42).—Impf.
 יָמַד.—Niph. pass.
 מִדּוּעַ wherefore?
 מִהּ pron. *what? whatever*, § 13.
 interj. *how! how?*
 מוֹאָב Moab.
 מוּגַ to melt (§ 40).—Niph. pass.
 מוֹלֶדֶת. See יָלַד.
 מוֹצֵא. See יָצָא.
 מוּת to die (§ 40). Perf. מָת.—Impf. יָמוּת.—Hiph. הָמִית to kill.—Pôlél מוֹתָ *id.*—Hoph. *pass*.
 מֵת 1 *ptc., dead*.
 מָתַי when?
 מְהִיִּם cstr. מְהִי (in a few phrases) *males, men*.
 מוֹת 2 *m., death* (§ 41).
 מוֹבֵחַ. See זָבַח.
 מָחָה to blot out, destroy (§ 44).
 מַחֲנֶה camp.
 מָחָר 1 *to-morrow*.
 מָטָה. See נָטָה.
 מָטַר Qal not in use.—Hiph. to rain.
 מָטַר 1 *m., rain*.
 מִי מָה pron. *who? whoever, who-*

soever; what? whatsoever. § 13.
 With prep. **בְּמָה** *how? by what?*
 (**בְּמָה** in *p.* and bef. **א**).—**מִי יָחַן**.
Oh that! with Impf. &c. § 49. 6.
מֵיִם pl. *m., water.* See p. 57.
מִיָּנֶקֶת. See **יָנַק**.
מִכָּסֶּה. See **כָּסָה**.
מָכַר *to sell.*—Niph. *pass.*
מָלֵא *to be full* (st. § 22, 38); *of,*
acc.—Niph. *to be filled.*—Pi.
to fill; with two acc. § 38. 3.
מָלֵא 1 adj. *full.*
מַלְאָךְ 1 *m., angel, messenger.*
מְלָאכָה *f., work; cstr.* **מְלָאכֶת**.
 § 29. 3.
מָלַט Qal not in use.—Niph. *to*
escape.—Pi. *to rescue, deliver.*
מִלְחָמָה. See **לָחַם**.
מָלַךְ *to rule, be king; over,* **עַל**, **ב**.
 —Hiph. *to make one king.*—
 Hoph. *pass.*
מֶלֶךְ 2 *m., a king.*
מַלְכָּה 2 *f., a queen.*
מַמְלָכָה, **מַמְלֻכָּת** *a kingdom.* § 29. 3.
מִלְכָּהִים. See **לָקַח**.
מִן prep. (§ 14), *out of, from,*
away from; hence of cause
by, on account of. Suff. § 15. 2.
 Compar. degree § 47.
מָנָה *to count, number,* § 44.—
 Niph. *pass.*
מִנְחָה. See **נָחָה**.
מִנְחָה 2 *f., an offering, present.*
מִסַּע *a journeying* (from **נָסַע**).
 § 33. 4.
מִסְפָּר 3 *m., mourning.* § 30.
מִסְפָּר. See **סָפַר**.
מַעְבֵּר. See **עָבַר**.

מָעוּט 2 *m., a little, some, a few.*
מַעֲלָה *upwards.* See p. 162.
מַעַלְל 2 *m., deed, practice* (only in
 plur., and usually in bad
 sense).
מַעֲשֵׂה. See **עָשָׂה**.
מָצָא *to find* (§ 38).—Niph. *pass.*
מָצוּה. See **צוּה**.
מִצְרַיִם *Egypt.*
מָקוֹם. See **קוֹם**.
מָקַל 3 *m., a staff,* § 30. Pl. *ôth.*
מָקַק Qal not in use. (§ 42).—
 Niph. *to melt away.*
מָקָרָא. See **קָרָא**.
מָרָא. See **רָאָה**.
מָרַר *to be bitter* (§ 42. 3).—Imp.
יָמַר.—Hiph. **הָמַר** *to make bitter.*
מָר 1 adj., *bitter; מָרָא* Aramaic
 form of fem. **מָרָה**.
מָרִיבָה. See **רִיב**.
מָרִים *Miriam.*
מֹשֶׁה *Moses.*
מִשְׁכָּן. See **שָׁכַן**.
מִשַּׁל *to rule; over,* **ב**.
מִשְׁלַל 1 *m., a proverb.*
מִשְׁמַר. See **שָׁמַר**.
מִשְׁפָּט. See **שָׁפַט**.
מִשְׁפָּחָה 2 *f., clan,* § 29. 3.
מָתַק *to be sweet* (st. § 22).
מָתוֹק 1 adj., *sweet; f.* **מְתוֹקָה**.
 § 41. 1.

נ

נָא enclitic particle of entreaty;
נָא־נָא dissuasive.
נָבֵא Qal not in use (§ 38).—Niph.
to prophesy.—Hithp. *id.*; also *to*

act like an (ecstatic) prophet, to rave.

נָבִיא 1 *m.*, a prophet.

נָבַח *to bark* (§ 37).

נָבַט Qal not in use (§ 33).—

Hiph. הִבִּיט *to look*.

נֶבֶל 1 *f.*, a corpse, carcase.

נָבַע *to bubble up*; Hiph. הִבִּיעַ *to pour forth* (§ 33).

נָגַד Qal not in use (§ 33).—Hiph.

הִגִּיד *to tell, shew*.—Hoph. *pass.*

נֶגַד 2 prep., *before, in presence of*.

Suff. נִגְדִי.

נָגַע *to touch, smite* (§ 33, 37).—

Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.

נֶגַע 2 *i. m.*, a stroke, plague.

נָגַף *to smite, defeat* (§ 33).—

Impf. יָנַף.—Niph. *pass.*

נָגַשׁ Perf. Qal not in use.—Impf.

יָנַשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near*.—Hiph. *to bring near* (§ 33).

נָדַד 1 *m.*, a fugitive (ptc. of נָדַד *to wander*).

נָדַד *to vow* (§ 33).

נָדַד 2 *m.*, a vow.

נָהָר 1 *m.*, a river (§ 36). Pl. *îm* and *ôth*.

נָחַח *to rest* (§ 40).—Hiph. הִנִּיחַ

to give rest to (ל of person); and הִנִּיחַ *to set down, deposit, place*; with waw וְנָחַח.

מְנוּחָה 1 *m.*, resting-place. § 41.

נוּם *to flee* (§ 40).

נָע *to move about* (§ 40); ptc. נָע *a wanderer*.

נָחַל *to inherit, possess*.—Hiph.

to give, to inherit.—Hoph. *pass.*

נַחֲלָה *f.*, inheritance.

נַחֲלִי 2 *m.*, torrent, torrent-valley, wady.

נָחַם Qal not in use.—Niph. נִחַם *to repent, to pity* (§ 33. 1 d).

—Pi. נָחַם *to comfort* (§ 36).

נָחָשׁ 1 *m.*, a serpent.

נָטָה *to bend, incline, stretch* (§ 33,

44).—Impf. יָטָה, apoc. יָט.—

Hiph. *id.* הִטָּה, impf. יִטָּה, apoc.

יָט.

מִטָּה *f.*, a bed.

נָטַע *to plant* (§ 33, 37).—Impf.

יָטַע.

נָכַח Qal not in use (§ 33, 44).

—Hiph. הִכָּה, *to smite*; impf.

apoc. יָך.—Hoph. *pass.*

מִכָּה *f.*, a stroke.

נָכִיר 1 *m.*, a leopard.

נָסַף *to pour out, found; set, establish* (from different roots).

נֶסֶף 2 *i. m.*, a drink-offering.

נָע. See נָע.

נַעַל 2 *f.*, sandal, shoe. § 36. 2.

נָעַר 2 *m.*, a lad, § 36. 2; *f.* נַעֲרָה *a girl*.

נָפַל *to fall* (§ 33). Impf. יָפַל.—

Hiph. הִפִּיל *to make fall, cast*.

נֶפֶשׁ 2 *f.*, breath, soul. Pl. *ôth*.

נָצַב Qal not in use. (§ 33).—

Hiph. הִצִּיב *to set, place*.—

Hoph. *pass.*—Niph. *reflex.* and *pass.*

נָצַל Qal not in use (§ 33).—

Hiph. הִצִּיל *to deliver*.—Hoph.

pass.

נָקִי, (very rarely נָקִיא) 1 adj., *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נֵר *m.*, *lamp*.

נָשָׂא Qal not in use (§§ 33, 38).

—Hiph. הִשִּׂיא *to deceive, beguile*.

נָשַׁק *to kiss* (§ 33).—Impf. יִשָּׁק (ל of person).

נָשָׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf. cstr. לְשָׂאתָ (לְשִׂאתָ). Niph. *pass.*

נָתַב 1 *m.*, and נָתִיבָה *f.*, *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי &c. Impf. יִתֵּן.

Inf. cstr. תִּתֵּן, תִּתִּי, &c.

ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. *pass.*

סוּם 2 *m.*, *a horse*; סוּסָה *f.* *mare*.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סֶלֶם 1 *m.*, *a ladder*.

סָמָה *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.*

עָבַד 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*.

(מַעְבֵּר or מַעְבָּר) 1, 3 *m.*, *a ford* (only in cstr. מַעְבָּר).

עָבוּר 1 *m.*, cstr., with בָּ as prep., *on account of*; בְּעָבוּרִי *for my sake*.

עֵגֶל 2 *m.*, and עֹגֶלָה 2 *f.*, *calf, heifer* (§ 34).

עוֹד Hiph., הָעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *a witness*.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 *m.*, *guilt, sin, punishment*. Pl. *ôth*.

עוֹלָם 1 *m.*, *age, eternity*; מֵעוֹלָם *from of old*; 'לְעַד עַד *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 *m.*, *a bird, fowl*.

עֵוֶר 3 adj., *blind*.

עֵז *f.*, *she-goat*, pl. עֵזִים. § 43. 4.

עֵז 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 *crown*.

עַיִן 2 *f.*, *the eye, du.* עֵינַיִם. § 41.

Pl. עֵינֹת *wells*.

עִיר 2 *f.*, *a city*. Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up, break* (of day)

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up, offer up*.

עַל prep., *upon, over*. Suff. p. 70.

עִם prep., *with, along with*. Suff.

p. 142 note 1.

עָם 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.

מַעֲנֶה *m.*, *answer*; כּוֹעֵן *purpose, intent*; used only with לְ in לְמַעַן (i) as prep., *on account of, for the sake of*; (ii) as conj. followed by (a) inf. *cstr.*, *to the intent that, in order to*, or (b) *impf.*, *with or without* אֲשֶׁר, *to the intent that, in order that*. § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud*.

עָנָן Qal not in use.—Pi. *to cloud, to bring on clouds*; inf. *cstr.*

with Suff. עֲנִנִי for עָנִי. § 3. 3,

§ 7. 5.

עָפָר 1 *m.*, *dust*. § 35.

עֵץ 1 *m.*, *tree*. § 18. 3.

עֲצָה. See יַעֲזֵב.

עָצָם *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.* נַעֲשִׂתָה.

מַעֲשֶׂה *m.*, *a work*. § 45.

עָשָׂן *to smoke*. § 34.

עַתָּה 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.

לְפִי הָרֶבֶץ *with the edge of the sword*.

פֶּחַ 2 *m.*, *snare*. § 43.

פֶּלֶא 2 *i. m.*, *a wonder*.

פְּלִשְׁתִּים *Philistines*.

לְפָנַי 1 *m.*, pl. *face, faces*. לְפָנַי *formerly, before*, לְפָנַי *before me*; p. 69.

פֹּדֶם conj., *lest, with impf.*

פָּעַל *to do* (§ 36); ptc. פֹּעֵל *a worker*.

פָּעַל 2 *m.*, *a work*. § 36.

פָּתַח *to open* (mouth).

פָּקַד *to visit, inspect, review*.—Niph. *pass.*—Hiph. *to commit to*.

פָּקִיד 1 *m.*, *an overseer*.

פְּקֻדָּה *m.*, *a precept*.

פָּקַח *to open* (of eyes &c.) (§ 37).

Niph. *pass.*

פָּרָה 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*.

פָּשַׁע *to rebel; against*, ב.

פְּשָׁע 2 *i. m.*, *rebellion, transgression*.

פֶּת 2 *i. m.*, *a morsel, bit*. Suff.

פָּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתֹּחַ.

פָּתִי 2 *m.*, *simple*. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, *an opening, door*.

מִפְתָּח 3 *m.*, *a key, an opening*; cstr. מִפְתָּחַ. § 30.

צ

צֹאן 2 *c.*, *a flock* (small cattle).

צֶבֶךְ 1 *m.*, *a host, time of service*.

Pl. *ôth*. § 38. 2.

צָדַק *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.*

צֹדַד *to hunt* (§ 40).

צוה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצֹּו, imp. צֹו. —Pu. *pass.* § 44.

הַצֵּוָּה *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. *îm*).

צָר 1 *adj.*, *adversary*. § 43.

ק

קָבַח *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. *id.*

קָבַר *to bury*.—Niph. *pass.*

קֶבֶר 2 *i. m.*, *a grave*.

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. *id.*—Niph., Hithp. *reflexive*.

קָדוֹשׁ 1 *adj.*, *holy*.

קֹדֶשׁ 2 *m.*, *holiness, sanctuary*.

מִקְדָּשׁ 1 *m.*, *sanctuary*.

קוֹל 2 *m.*, *voice, sound*. § 41.

קָוַם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *ptc.*, *standing*. § 41.

מָקוֹם 1 *c.*, *a place*. Pl. *ôth*.

קֹרֶן 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*.

קָל 1 *adj.*, *light, swift*. § 43.

קָנָה *to acquire, buy, possess*. § 44.

מְקִנָּה *m., possession, property, cattle.* § 45.

קִין 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*; נִקְרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m., convocation, an assembly.* § 38.

קָרָא and קָרָה *to befall, acc.* § 38.

1. 5. Inf. cstr. *f.* קִרְאָה, with prep. לִקְרָאתִי *to meet me*; לִקְרָאת 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.*

בְּקִרְבִּי 2 *i. m., inside, heart.* בְּקִרְבִּי *within me*; בְּקִרְבֵּי 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.*

קֶשֶׁב 2 *f., a bow.*

ר

רָאָה *to see* (§ 44).—Impf. רִאָּה, apoc. יִרָּא, יִרְאָה &c., but יִירָא 3 *m., 3 f., וַיִּרְאָה*.—Niph. *pass.*, *to appear*.—Hiph. *to shew, two acc.*

מִרְאָה *m., a sight, appearance, face.* § 45.

רֹאשׁ 2 *m., head*; pl. רִאשִׁים. § 41. 5.

רִאשׁוֹן *adj., first, former.* § 48. 2.

רַב־ *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. יִרְבֵּ and יִרְבֵּ.—Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv., much.*

רְבִיעִי *adj., fourth.* § 48.

רָבַץ *to lie down* (of beasts) (st. § 22).

מִרְבֵּץ 3 *m., a stall, lair*; cstr. מִרְבֵּץ. § 30.

רָגַל *to slander.*

רָגַל 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.*

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחַב 2 *m., breadth.*

רָחַב 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.*

רִיב *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.*

רֶמַח 2 *m.*, a lance, spear.

רָמַס *to tread.*

רָמַשׁ *to creep.*

רָמָשׁ 2 *m.*, creeping things, coll.

רִנָּה 2 *f.*, a ringing cry, complaint.

רָעַב *to be hungry* (st. § 22).

רָעֵב 1 *adj.*, hungry, famished.

רָעֵב 1 *m.*, hunger, famine.

רָעָה *to feed, tend* (§ 44).—Ptc.

רֹעֶה *a shepherd.*

רֵעָה *m.*, a friend ; רֵעֵהוּ . . . אִישׁ *one . . . another.* § 45. 4.

רָעַע *to be evil* (§ 42, st.).—Hiph.

רָעַע *to afflict, injure.*

רַע 1 *adj.*, evil ; *f. רָעָה an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רָעַשׁ 2 *m.*, earthquake.

רָפָא *to heal* (§ 38).—Niph. *pass.*

רֶצֶפֶה 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.

שָׁאוּל *Saul.*

שָׂאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבַח § 44 *f.*, *to take captive.*

שִׁבְט 2 *m.*, rod, sceptre, tribe.

שִׁבְעָה 2 *seven* ; שִׁבְעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc.

נִשְׁבָּר *broken.*—Pi. *to break in pieces.*

שָׁבַר 2 *i.*, and שִׁבָּר 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.

שָׁדַי *m.*, almighty (?) generally with אֱלֹהִים *God.*

שׁוּב *to turn, return* (§ 40).—

Hiph. *to restore, bring back.*

שׁוֹפָר 1 *c.*, a trumpet. Pl. *ôth.*

שׁוּק 2 *m.*, street. Pl. שְׁוּקִים § 41.

שׁוֹר 2 *m.*, ox. Pl. שְׁוֹרִים § 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.

שָׁיַח *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. שִׁכְמוֹ.

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.

שָׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 *adj.*, three. § 48.

שָׁם *adv.*, there; שָׁמָּה *thither*; כִּשְׁם *from there, thence*.

שֵׁם 3 *m.*, a name. Pl. שֵׁמוֹת. § 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.

יֵשֵׁם, יֵשֵׁם and יֵשֵׁם.—Hiph. *to desolate*.—Niph. *pass*.

שָׁמַע *to hear, listen to*, אֶל, ל, ב, אֶל (§ 22).—Niph. *pass*.

שָׁמַע 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 מִשְׁמֶרֶת *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*.

שַׁעַר 2 *c.*, a gate.

שִׁפְחָה 2 *f.*, handmaid.

שָׁפַט *to judge*.—Niph. *to litigate*.

שָׁפַט 3 *ptc.*, a judge.

מִשְׁפָּח 1 *m.*, judgment.

שָׁפַף *to pour out, spill*.—Niph. *pass*.

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. *pass*.

שָׁרַן *to swarm; with acc*.

שָׁרִין 2 *m.*, creeping things.

שָׂרָה Qal not in use.—Pi. שָׂרָה *to serve, minister* (§ 36).

שָׁקָה See next word.

שָׁחָה *to drink* (§ 44).—Impf.

apoc. יָשַׁח.—Niph. *pass*.—

Hiph. הִשְׁקָה *to give drink, to water*.

מִשְׁקָה *m.* *ptc.*, a cupbearer, butler; also butlership.

מִשְׁתָּה *m.*, a feast.

ש

שָׁבַע *to be sated, satisfied* (st. § 37); *with, acc*.—Hiph. *to satisfy; one with—, two acc*.

שָׂדֶה (שָׂרִי poet.) 1 *m.*, a field. § 45. 3.

שָׂחַק *to laugh* (§ 36); Pi. *to play, sport*.

שִׁיחָה *f.*, meditation.

שָׂם *to set, place* (§ 40).

שָׁבַל 2 *i. m.*, understanding.

שָׂמַח, שָׂמַח *to rejoice, be glad* (§ 37).

שָׂמֵחַ adj., *glad, joyful*.
 שָׂנֵא *to hate* (§ 38. st.).
 שֵׁפָה 1 *f., lip, edge, bank; du.*
 שְׂפָתַיִם pp. 68 f.
 שָׂרָה Sarah.
 שָׂרַף *to burn*.—Niph. *pass.*
 שָׂרָף 1 *m., a seraph*.
 שָׂר 1 *m., a prince, captain*. § 43.

ת

תִּבְיָה 1 *f., ark* (*ē firm*).
 תְּוֹף 2 *m., midst; cstr. תוֹף*, § 41.
 בְּתוֹכִי *within me*.
 תּוֹלְדוֹת pl. *f., generations, history*
 (see יֹלֵד).

תּוֹרָה *f., instruction, law* (יִרָה).
 תַּחַת prep., *under, beneath, instead*
of.—Suff. תַּחֲתִי § 36. 2.
 תָּמַם *to be complete, ended* (§ 42).
 —Impf. יָתַם.—Hiph. *to com-*
plete, finish.
 תָּם 1 adj., *complete, perfect* (§ 43).
 תָּמִים 1 adj., *id.*
 תָּמִיד adv., *continually*.
 תַּמָּר 2 *m., a palm tree*.
 תְּפָאֳרָה and תִּפְאָרָה 2 *f., glory*.
 תְּפִלָּה *prayer*.
 תָּקַע *to strike, blow* (a trumpet).
 תְּרִדְמָה *f., a deep sleep* (רָדַם).
 תְּשׁוּעָה. See יֵשַׁע.

ADDENDA.

On p. 189, col. 2, *insert*—

מֵאַיֵּן (*where, not used*), only in the compound מֵאַיֵּן *whence?*

On p. 190, col. 1, *insert*—

אָנָּה (אֵין with ה locale, § 17. 3), *whither?*

On p. 190, col. 2, *insert*—

בִּינָה 1 *f., understanding*.

On p. 193, col. 2, *insert*—

חָסָה *to seek refuge (to trust); בָּ in*.

On p. 193, col. 2, *insert*—

חָסַר *to lack, need* (§§ 22, 34).

On p. 194, col. 2, *insert*—

יַעֲקֹב Jacob.

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	קָטַן	נִקְטַל
3 f.	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֹּד	יִקְטֹן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַּל
2 m.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַּל
2 f.	תִּקְטְלִי (י)	תִּכְבְּדִי		תִּנְקַטְלִי
1 c.	אֶקְטַל	אֶכְבֹּד		אֶנְקַטַּל (אֶקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָה	תִּכְבֹּדְנָה		תִּנְקַטְלְנָה
2 m.	תִּקְטְלוּ (ו)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָה	תִּכְבֹּדְנָה		תִּנְקַטְלְנָה
1 c.	נִקְטַל	נִכְבֹּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטַלְה)	כְּבֹד (כְּבֹדְה)		הִקְטַל (הִקְטַלְה)
2 f.	קְטְלִי (קְטַלִּי)	כְּבֹדִי		הִקְטְלִי
<i>Plur.</i> 2 m.	קְטְלוּ	כְּבֹדוּ		הִקְטְלוּ
2 f.	קְטַלְנָה	כְּבֹדְנָה		הִקְטַלְנָה
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֹּד		יִנְקַטַּל (יִקְטַל)
<i>waw cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֹּד		וַיִּנְקַטַּל (וַיִּקְטַל)
<i>Cohortative</i> 1 sing.	אֶקְטַלְה	אֶכְבֹּדְה		אֶנְקַטַּלְה
<i>waw cons. perf.</i>	וַיִּקְטַלְתָּ	&c.		
<i>Inf. cstr.</i>	קְטַל	כְּבֹד (כְּבֹדְה)		הִקְטַל
<i>absol.</i>	קְטוּל	כְּבוֹד		הִקְטַל, נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבֵד	קָטָן	
<i>pass.</i>	קְטוּל			נִקְטַל

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָשַׁל (קָשַׁל)	קָשַׁל	הִתְקַשַּׁל (קָשַׁל)	הִקְשִׁיל	הִקְשַׁל
קָשְׁלָה	קָשְׁלָה	הִתְקַשְּׁלָה	הִקְשִׁילָה	הִקְשַׁלָה
קָשַׁלְתָּ	קָשַׁלְתָּ	הִתְקַשַּׁלְתָּ	הִקְשַׁלְתָּ	הִקְשַׁלְתָּ
קָשַׁלְתָּ	קָשַׁלְתָּ	הִתְקַשַּׁלְתָּ	הִקְשַׁלְתָּ	הִקְשַׁלְתָּ
קָשַׁלְתִּי	קָשַׁלְתִּי	הִתְקַשַּׁלְתִּי	הִקְשַׁלְתִּי	הִקְשַׁלְתִּי
קָשַׁלְוּ	קָשַׁלְוּ	הִתְקַשַּׁלוּ	הִקְשִׁילוּ	הִקְשַׁלוּ
קָשַׁלְתִּים	קָשַׁלְתִּים	הִתְקַשַּׁלְתִּים	הִקְשַׁלְתִּים	הִקְשַׁלְתִּים
קָשַׁלְתֶּם	קָשַׁלְתֶּם	הִתְקַשַּׁלְתֶּם	הִקְשַׁלְתֶּם	הִקְשַׁלְתֶּם
קָשַׁלְנוּ	קָשַׁלְנוּ	הִתְקַשַּׁלְנוּ	הִקְשַׁלְנוּ	הִקְשַׁלְנוּ
יִקְשַׁל	יִקְשַׁל	יִתְקַשַּׁל	יִקְשִׁיל	יִקְשַׁל
תִּקְשַׁל	תִּקְשַׁל	תִּתְקַשַּׁל	תִּקְשִׁיל	תִּקְשַׁל
תִּקְשַׁלְוּ	תִּקְשַׁלְוּ	תִּתְקַשַּׁלוּ	תִּקְשִׁילוּ	תִּקְשַׁלוּ
תִּקְשַׁלְתֶּם	תִּקְשַׁלְתֶּם	תִּתְקַשַּׁלְתֶּם	תִּקְשַׁלְתֶּם	תִּקְשַׁלְתֶּם
תִּקְשַׁלְוּ	תִּקְשַׁלְוּ	תִּתְקַשַּׁלוּ	תִּקְשִׁילוּ	תִּקְשַׁלוּ
תִּקְשַׁלְנָה	תִּקְשַׁלְנָה	תִּתְקַשַּׁלְנָה	תִּקְשַׁלְנָה	תִּקְשַׁלְנָה
תִּקְשַׁלְוּ	תִּקְשַׁלְוּ	תִּתְקַשַּׁלוּ	תִּקְשִׁילוּ	תִּקְשַׁלוּ
תִּקְשַׁלְנָה	תִּקְשַׁלְנָה	תִּתְקַשַּׁלְנָה	תִּקְשַׁלְנָה	תִּקְשַׁלְנָה
נִקְשַׁל	נִקְשַׁל	נִתְקַשַּׁל	נִקְשִׁיל	נִקְשַׁל
קָשַׁל	קָשַׁל	הִתְקַשַּׁל	הִקְשִׁיל	הִקְשַׁל
קָשַׁלְוּ	קָשַׁלְוּ	הִתְקַשַּׁלוּ	הִקְשִׁילוּ	הִקְשַׁלוּ
קָשַׁלְתֶּם	קָשַׁלְתֶּם	הִתְקַשַּׁלְתֶּם	הִקְשַׁלְתֶּם	הִקְשַׁלְתֶּם
קָשַׁלְוּ	קָשַׁלְוּ	הִתְקַשַּׁלוּ	הִקְשִׁילוּ	הִקְשַׁלוּ
קָשַׁלְנָה	קָשַׁלְנָה	הִתְקַשַּׁלְנָה	הִקְשַׁלְנָה	הִקְשַׁלְנָה
יִקְשַׁל	יִקְשַׁל	יִתְקַשַּׁל	יִקְשִׁיל	&c.
וַיִּקְשַׁל	וַיִּקְשַׁל	וַיִּתְקַשַּׁל	וַיִּקְשִׁיל	
אִתְקַשַּׁלְהוּ	אִתְקַשַּׁלְהוּ	אִתְקַשַּׁלְהוּ	אִתְקַשִּׁילוּ	
קָשַׁל	(קָשַׁל)	הִתְקַשַּׁל	הִקְשִׁיל	(הִקְשַׁל)
קָשַׁל, קָשַׁל	קָשַׁל	(הִתְקַשַּׁל)	הִקְשִׁיל	(הִקְשַׁל)
מִקְשַׁל	מִקְשַׁל	מִתְקַשַּׁל	מִקְשִׁיל	מִקְשַׁל
	מִקְשַׁל			מִקְשַׁל

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>	קָטַל קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
2 m.	קָטַלְתָּ	קָטַלְתְּ	—	—
2 f.	קָטַלְתְּ	קָטַלְתְּ	—	—
&c.	קָטַלְתְּ	קָטַלְתְּ	—	—
3 m.	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
3 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
pl. 1 c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
2 f.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְטֹל יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַל קָטַלְתָּ	קָטַלְתָּ
s. 1 c.	יִקְטֹלְתִּי יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתָּ קָטַלְתְּ	קָטַלְתָּ קָטַלְתְּ
2 m.	יִקְטֹלְתָּ יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	—	—
2 f.	יִקְטֹלְתְּ יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	—	—
&c.	יִקְטֹלְתְּ יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	—	—
3 m.	יִקְטֹלְתָּ יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתָּ קָטַלְתְּ	&c.
3 f.	יִקְטֹלְתְּ יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתָּ קָטַלְתְּ	as in
pl. 1 c.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתֶּם קָטַלְתֶּם	imperf.
2 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	—	plural
2 f.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	—	—
3 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתֶּם קָטַלְתֶּם	—
3 f.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתֶּם קָטַלְתֶּם	—

And so all parts
of impf. ending
in a Consonant.

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
תִּקְטֹלוּ.

¹ This column may be
also written defectively, e.g.
תִּקְטֹלְתִּי, &c. ² The first syll.
throughout imperative is
half-open, e.g. כְּתֹבְתִי.

REGULAR VERB. § 31.

Lamedh He verbs, p. 229.

Qal					Pi'el
1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.	
קָטַלְתִּי	קָטְלוּ	קָטַלְתֶּם	קָטַלְנוּ	קָטַל	קָטַל
—	קָטְלוּהוּ כָּבֹד'	קָטַלְתֶּינִי	—	קָטַלְנִי	קָטַלְנִי
קָטַלְתָּ	קָטְלוּהוּ	—	קָטַלְנוּךְ	קָטַלְךָ	קָטַלְךָ
קָטַלְתָּ	קָטְלוּהוּ	—	&c.	קָטַלְךָ	קָטַלְךָ
קָטַלְתֶּם	קָטְלוּהוּ	&c.	as 3 pl.	קָטְלוּ	קָטְלוּ
קָטַלְתֶּם	קָטְלוּהוּ	as 3 pl.	—	קָטַלְהוּ	קָטַלְהוּ
—	קָטַלְנוּ	—	—	קָטַלְנוּ	קָטַלְנוּ
קָטַלְתֶּיכֶם	—	—	—	קָטַלְכֶם	קָטַלְכֶם
קָטַלְתֶּיכֶן	—	—	—	קָטַלְכֶן	קָטַלְכֶן
קָטַלְתֶּם	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	—	—	קָטַלְתֶּן	קָטַלְתֶּן

Impf. and imper. with nûn energ.

קָטַלְתִּי	קָטַלְתִּי
קָטַלְתָּ	קָטַלְתָּ
—	—
קָטַלְתֶּם	קָטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן

Infin. cstr.

קָטַל	קָטַלְתִּי	קָטַלְתִּי
קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

For the use and meaning of these suff. see § 31. 9 a.

The first syll. is half-open: e.g. כָּתַבְתִּי, except before הָ and כֶּם, where it is closed, e.g. כָּתַבְתָּ, כָּתַבְתֶּם; cf. § 31. 3 c.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing. 3 m.</i>	נָפַל (נָפַשׁ)		נָפַשׁ	הִנִּיֵּשׁ	הִנֵּשׁ
3 f.			נָפַשְׁהָ	הִנִּיֵּשְׁהָ	הִנֵּשְׁהָ
2 m.			נָפַשְׁתָּ	הִנִּיֵּשְׁתָּ	הִנֵּשְׁתָּ
<i>Impf. Sing. 3 m.</i>	יִנֵּשׁ	יִפֹּל	יִנָּפֶשׁ	יִנְיִשׁ	יִנֵּשׁ
3 f.	תִּנָּשׁ	תִּפֹּל	&c.	תִּנְיִשׁ	
2 m.	תִּנָּשׁ	תִּפֹּל		תִּנְיִשׁ	
2 f.	תִּנָּשִׁי	תִּפְּלִי		תִּנְיִשִׁי	
1 c.	אִנָּשׁ	אִפֹּל		אִנְיִשׁ	
<i>Plur. 3 m.</i>	יִנָּשׁוּ	יִפְּלוּ		יִנְיִשׁוּ	
3 f.	תִּנָּשְׁנָה	תִּפְּלֶנָה		תִּנְיִשְׁנָה	
2 m.	תִּנָּשׁוּ	תִּפְּלוּ		תִּנְיִשׁוּ	
2 f.	תִּנָּשְׁנָה	תִּפְּלֶנָה		תִּנְיִשְׁנָה	
1 c.	נָפַשׁ	נָפַל		נִנְיִשׁ	
<i>Imp. Sing. 2 m.</i>	נָפַשׁ (נָפַשְׁהוּ)	נָפַל	הִנָּפֶשׁ	הִנְיִשׁ	
2 f.	נָפַשִׁי	נָפְּלִי	הִנָּפְּשִׁי	הִנְיִשִׁי	
<i>Plur. 2 m.</i>	נָפַשׁוּ	נָפְּלוּ	הִנָּפַשְׁוּ	הִנְיִשְׁוּ	wanting
2 f.	נָפַשְׁנָה	נָפְּלֶנָה	הִנָּפַשְׁנָה	הִנְיִשְׁנָה	
<i>Juss. 3 sing.</i>				יִנָּשׁ	
<i>waw cons. impf.</i>				וַיִּנָּשׁ	
<i>Cohort. 1 sing.</i>	אִנָּשְׁהָ			אִנְיִשְׁהָ	
<i>waw cons. perf.</i>	וַיִּנָּפֶשׁתָּ				
<i>Inf. cstr.</i>	נָפַשְׁתָּ	נָפַל	הִנָּפֶשׁ	הִנְיִשׁ	הִנָּשׁ
<i>absol.</i>	נָפַשׁ	נָפַל	הִנָּפֶשׁ	הִנְיִשׁ	הִנָּשׁ
<i>Part. act.</i>	נִנָּשׁ	נִפְּלֵ	נִנָּפֶשׁ	מִנְיִשׁ	
<i>pass.</i>	נִנָּשׁ	—			מִנָּשׁ

PE NUN VERB. § 33.

	Qal		Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִתָּן	לָקַח
3 f.	נָתְנָה	לָקַחְהָ		
2 m.	נָתַתָּה	לָקַחְתָּ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur.</i> 3 c.	נָתְנוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַנִּי			
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִלְקַח, יִנָּתֵן	יִקַּח, יִנָּתֵן
3 f.	תִּתֵּן	תִּקַּח		
2 m.	תִּתֶּן	תִּקַּח		
2 f.	תִּתִּי	תִּקְחִי		
1 c.	אֶתֵּן, תִּתֶּנָּה	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.	תֵּן, תִּתֶּנָּה	קַח, קַחְהָ		
2 f.	תִּתִּי	קַחִי		
<i>Plur.</i> 2 m.	תֵּנוּ	קַחוּ		
2 f.				
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח		
<i>waw cons. impf.</i>	יִתֵּן	יִקַּח		
<i>Inf. cstr.</i>	לִתֵּן, לִקַּח, לְתֵת, לְקַחְתִּי (נָתַן)		הִלְקַחְתִּי, הִנָּתַן	
<i>abs.</i>	נָתֹן	לִקְחוֹ	הִנָּתֹן	
<i>Part. act.</i>	נֹתֵן	לֹקֵחַ		
<i>pass.</i>	נִתֵּן	לְקֻחוֹ	נִתָּן	

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	חָתַם	חָזַק	נִעְמַד
3 f.	עֲמְדָה		נִעְמְדָה
2 m.	עֲמַדְתָּ		נִעְמַדְתָּ
2 f.	עֲמַדְתְּ		נִעְמַדְתְּ
1 c.	עֲמַדְתִּי		נִעְמַדְתִּי
<i>Plur.</i> 3 c.	עֲמְדוּ		נִעְמְדוּ
2 m.	עֲמַדְתֶּם		נִעְמַדְתֶּם
2 f.	עֲמַדְתֶּן		נִעְמַדְתֶּן
1 c.	עֲמַדְנָה		נִעְמַדְנָה
<i>Impf. Sing.</i> 3 m.	יַעֲמֹד	יַחֲזֹק	יִעְמֹד
3 f.	תַּעֲמֹד	תַּחֲזֹק	תִּעְמֹד
2 m.	תַּעֲמֹד	תַּחֲזֹק	תִּעְמֹד
2 f.	תַּעֲמְדִי	תַּחֲזְקִי	תִּעְמְדִי
1 c.	אֶעֱמֹד	אֶחֱזֹק	אֶעֱמֹד
<i>Plur.</i> 3 m.	יַעֲמְדוּ	יַחֲזְקוּ	יִעְמְדוּ
3 f.	תַּעֲמַלְנָה	תַּחֲזַקְנָה	תִּעְמַלְנָה
2 m.	תַּעֲמְדוּ	תַּחֲזְקוּ	תִּעְמְדוּ
2 f.	תַּעֲמַלְנָה	תַּחֲזַקְנָה	תִּעְמַלְנָה
1 c.	נֶעֱמֵד	נֶחֱזַק	נֶעֱמֵד
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חֲזֹק	הִעְמֹד
2 f.	עֲמְדִי	חֲזְקִי	הִעְמְדִי
<i>Plur.</i> 2 m.	עֲמְדוּ	חֲזְקוּ	הִעְמְדוּ
2 f.	עֲמַלְנָה	חֲזַקְנָה	הִעְמַלְנָה
<i>Juss.</i> 3 sing.			
<i>waw cons. impf.</i>	וַיַּעֲמֹד	וַיַּחֲזֹק	
<i>Cohort.</i> 1' sing.	אֶעֱמַדְהָ		
<i>waw cons. perf.</i>	וַעֲמַדְתָּ		
<i>Inf. cstr.</i>	עֹמֵד		הֹעֲמֵד
<i>absol.</i>	עֹמֵד		נִעְמֹד
<i>Part. act.</i>	עֹמֵד		נִעְמֵד
<i>pass.</i>	עֹמוּד		

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַם)	נִשְׁחַט נָחַם
3 f.	שָׁחַטָה	נִשְׁחַטָּה
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.	שָׁחַטְנוּ	נִשְׁחַטְנוּ
<i>Impf. Sing.</i> 3 m.	יִשְׁחַט	יִשְׁחַט יִנְחַם
3 f.	תִּשְׁחַט	תִּשְׁחַט
2 m.	תִּשְׁחַט	תִּשְׁחַט
2 f.	תִּשְׁחַטִּי	תִּשְׁחַטִּי
1 c.	אֶשְׁחַט	אֶשְׁחַט
<i>Plur.</i> 3 m.	יִשְׁחַטוּ	יִשְׁחַטוּ
3 f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה
2 m.	תִּשְׁחַטוּ	תִּשְׁחַטוּ
2 f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה
1 c.	נִשְׁחַט	נִשְׁחַט
<i>Imp. Sing.</i> 2 m.	שָׁחַט	הִשְׁחַט הִנְחַם
2 f.	שָׁחַטִי	הִשְׁחַטִי
<i>Plur.</i> 2 m.	שָׁחַטוּ	הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִשְׁחַטְנָה
<i>Juss.</i> 3 sing.	יִשְׁחַט	&c.
<i>wav cons. 'impf.</i>	יִשְׁחַט	&c.
<i>impf. with suff.</i>	יִשְׁחַטְנִי	&c.
<i>Inf. estr.</i>	שָׁחַט	הִשְׁחַט הִנְחַם
<i>absol.</i>	שָׁחַט	נִשְׁחַט
<i>Part. act.</i>	שָׁחַט	נִשְׁחַט נָחַם
<i>pass.</i>	שָׁחוּט	

VERBS. § 36.

Pī'el		Pu'al		Hithp.	
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם	הִתְבָּרַךְ
	בִּרְכָה		בִּרְכָה		הִתְבָּרַכָה
	בִּרְכַת		בִּרְכַת		הִתְבָּרַכְת
	בִּרְכַת		בִּרְכַת		הִתְבָּרַכְת
	בִּרְכַתִּי		בִּרְכַתִּי		הִתְבָּרַכְתִּי
	בִּרְכוּ		בִּרְכוּ		הִתְבָּרְכוּ
בִּרְכַתֶּם		בִּרְכַתֶּם		הִתְבָּרַכְתֶּם	
בִּרְכָתוֹ		בִּרְכָתוֹ		הִתְבָּרַכְתּוֹ	
בִּרְכּוֹ		בִּרְכּוֹ		הִתְבָּרַכּוֹ	
יְנַחֵם	יְבָרַךְ	יְנַחֵם	יְבָרַךְ	יִתְנַחֵם	יִתְבָּרַךְ
	תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַךְ
	תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַךְ
	תְּבָרַכִּי		תְּבָרַכִּי		תִּתְבָּרַכִּי
	אֲבָרַךְ		אֲבָרַךְ		אֶתְבָּרַךְ
	יִבְרְכוּ		יִבְרְכוּ		יִתְבָּרְכוּ
תְּבָרַכְנָה		תְּבָרַכְנָה		תִּתְבָּרַכְנָה	
תְּבָרְכוּ		תְּבָרְכוּ		תִּתְבָּרְכוּ	
תְּבָרַכְנָה		תְּבָרַכְנָה		תִּתְבָּרַכְנָה	
נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ	
נָחַם	בָּרַךְ			הִתְנַחֵם	הִתְבָּרַךְ
	בִּרְכִּי				הִתְבָּרַכִּי
	בִּרְכוּ				הִתְבָּרְכוּ
	בִּרְכְּנָה				הִתְבָּרַכְנָה
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם	הִתְבָּרַךְ
מִנְחָם	מִבָּרַךְ	מִנְחָם	מִבָּרַךְ	מִתְנַחֵם	מִתְבָּרַךְ

LAMEDH GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
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.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
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>	שְׁלוּחַ	נִשְׁלַח	שְׁלַח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָח	מִשְׁלִיחַ
<i>pass.</i>	שְׁרוּחַ		

VERBS. § 37.

Pu'al

שָׁלַח
שָׁלְחָה
שָׁלְחָה
שָׁלְחָה
&c.

Hithp.

הִשְׁתַּלַּח
הִשְׁתַּלַּחָה
הִשְׁתַּלַּחָה
הִשְׁתַּלַּחָה
&c.

Hiph.

הִשְׁלִיחַ
הִשְׁלִיחָה
הִשְׁלַחְתָּ
הִשְׁלַחְתָּ
הִשְׁלַחְתִּי
הִשְׁלִיחוּ
הִשְׁלַחְתֶּם
הִשְׁלַחְתֶּן
הִשְׁלַחְתֵּנוּ

Hoph.

הִשְׁלַח
הִשְׁלַחָה
הִשְׁלַחָה
הִשְׁלַחָה
&c.

יִשְׁלַח

יִשְׁתַּלַּח

יִשְׁלִיחַ
תִּשְׁלִיחַ
תִּשְׁלִיחַ
תִּשְׁלִיחַ
אִשְׁלִיחַ
יִשְׁלִיחוּ
תִשְׁלַחְנָה
תִשְׁלַחְנוּ
תִשְׁלַחְנָה
נִשְׁלִיחַ

יִשְׁלַח

הִשְׁתַּלַּח

הִשְׁלַח
הִשְׁלִיחַ
הִשְׁלִיחַ
הִשְׁלִיחוּ
הִשְׁלַחְתָּ
יִשְׁלַח
וַיִּשְׁלַח

wanting

wanting

הִשְׁתַּלַּח

הִשְׁלִיחַ

הִשְׁלַח

מִשְׁתַּלַּח

מִשְׁלִיחַ

מִשְׁלַח

מִשְׁלַח

LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָצָא	מָלֵא	נִמְצָא
3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ
2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם
2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן
1 c.	מָצַאתִנִּי	מָלַאתִנִּי	נִמְצַאתִנִּי
<i>Impf. Sing.</i> 3 m.	יִמְצָא	&c.	יִמְצָא
3 f.	תִּמְצָא		תִּמְצָא
2 m.	תִּמְצָא		תִּמְצָא
2 f.	תִּמְצָאִי		תִּמְצָאִי
1 c.	אֶמְצָא		אֶמְצָא
<i>Plur.</i> 3 m.	יִמְצְאוּ		יִמְצְאוּ
3 f.	תִּמְצְאֶנָּה		תִּמְצְאֶנָּה
2 m.	תִּמְצְאוּ		תִּמְצְאוּ
2 f.	תִּמְצְאֶנָּה		תִּמְצְאֶנָּה
1 c.	נִמְצָא		נִמְצָא
<i>Imp. Sing.</i> 2 m.	מִצָּא		הִמְצָא
2 f.	מִצָּאִי		הִמְצָאִי
<i>Plur.</i> 2 m.	מִצְאוּ		הִמְצְאוּ
2 f.	מִצְאֶנָּה		הִמְצְאֶנָּה
<i>Juss.</i> 3 sing.			
<i>waw cons. impf.</i>			
<i>waw cons. perf.</i>	וּמָצְאָתָּ		&c.
<i>impf. with suff.</i>	יִמְצָאֵנִי		
<i>Inf. estr.</i>	מִצָּא		הִמְצָא
<i>absol.</i>	מִצְוֵא		נִמְצָא
<i>Part. act.</i>	מִצָּא	מָלֵא	נִמְצָא
<i>pass.</i>	מִצְוֵא		

PE YODH AND PE

	Verbs פ"י.			Niph.
	Qal			
	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
<i>Perf. Sing.</i> 3 m.				נִשְׁבְּחָה
3 f.				נִשְׁבַּחְתָּ
2 m.				&c.
2 f.				
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִרְאֶה	יִרְשֶׁה	יִנְשָׁב
3 f.	תֹּשֵׁב			תִּנְשָׁב
2 m.	תֹּשֵׁב			תִּנְשָׁב
2 f.	תִּשְׁבִּי			תִּנְשְׁכִי
1 c.	אֲשַׁב			אֲנִשָּׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִנְשְׁבוּ
3 f.	תִּשְׁבְּנָה			תִּנְשְׁבְּנָה
2 m.	תֹּשְׁבוּ			תִּנְשְׁבוּ
2 f.	תִּשְׁבְּנָה			תִּנְשְׁבְּנָה
1 c.	נִשְׁבֵּה			נִנְשָׁב
<i>Imp. Sing.</i> 2 m.	שִׁב (שְׁבֹה)	יִרְאֶה	רֵשׁ (רֵשׁ)	הִנְשָׁב
2 f.	שְׁבִי			הִנְשְׁכִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִנְשְׁבוּ
2 f.	שְׁבֹנָה			הִנְשְׁבְּנָה
<i>Juss.</i> 3 sing.				
<i>waw cons. impf.</i>	וַיֹּשֵׁב		וַיִּרְשֶׁה	
<i>Cohort.</i> 1 sing.	אֲשַׁבְּהָ			
<i>Impf. in a with suff.</i>	יִדְעֵנִי	<i>Imper.</i> דַּעְהוּ		
<i>Infin. cstr.</i>	שָׁבַח	יִרְאֶה ¹	רֵשׁ	הִנְשָׁב
<i>absol.</i>	יֹשֹׁב		יִרְשֶׁה	
<i>Part. act.</i>	יֹשֵׁב	יִרְאֶה	יִרְשֶׁה	נִשְׁבֵּה
<i>pass.</i>	יֹשׁוּב		יִרְשֶׁה	

¹ Very rarely יִרְאֶה.

WAW VERBS. § 39.

		Verbs פ"י.		Verbs assimilating		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	נָסַח	הִנְיִחַ	נָצַח	נִצַּח	הִנְצִיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הִנְיָחָה	נָצַח		
הוֹשִׁיבֵם	הוֹשֵׁבֵם		הִנְיָחָם	נָצַח		
&c.	&c.		&c.			
יֹשִׁיב	יֹשֵׁב	יָנַח	יִנְיַח	יָנַח		יִנְצִיחַ
תוֹשִׁיב		תָּנַח	תִּנְיַח	יָנַח		
תוֹשִׁיבִי		תָּנַח	תִּנְיַח	יָנַח		
תוֹשִׁיבֵי		תָּנַח	תִּנְיַח	יָנַח		
&c.		אָנַח	אִנְיַח			
		יִנְיָחוּ	יִנְיָחוּ			
		תִּנְיָכָה	תִּנְיָכָה			
		תִּנְיָכוּ	תִּנְיָכוּ			
		תִּנְיָכָה	תִּנְיָכָה			
		נִינַח	נִינַח			
הוֹשִׁיב			הִנְיָנַח			
תוֹשִׁיבִי			הִנְיָנַח			
הוֹשִׁיבוּ			הִנְיָנַחוּ			
הוֹשִׁיבָה			הִנְיָנַחָה			
יֹשֵׁב			יָנַח			יִנְצִיחַ
וְיֹשֵׁב			וְיָנַח			
הוֹשִׁיב	הוֹשֵׁב		הִנְיָנַח			
הוֹשִׁיבֵם			הִנְיָנַח			
מוֹשִׁיב		יֹנַח	מִיָּנַח			מִנְצִיחַ
	מוֹשֵׁב	נָנַח				

'AYIN WAW AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	בָּשׁ	בָּן
3 f.	קָמָה	בָּשָׁה	בָּנָה
2 m.	קָמַתָּ	בָּשַׁתָּ	בָּנַתָּ
2 f.	קָמַתְּ	בָּשַׁתְּ	&c.
1 c.	קָמַתִּי	בָּשַׁתִּי	
<i>Plur.</i> 3 c.	קָמוּ	בָּשׁוּ	
2 m.	קָמַתֶּם	בָּשַׁתֶּם	
2 f.	קָמַתְּן	בָּשַׁתְּן	
1 c.	קָמַנִי	בָּשַׁנִּי	
<i>Impf. Sing.</i> 3 m.	יָקוּם	יִבְשֹׁחַ	יִבְיֵן
3 f.	תָּקוּם	תִּבְשֹׁחַ	תִּבְיֵן
2 m.	תָּקוּם	תִּבְשֹׁחַ	תִּבְיֵן
2 f.	תִּקְוְמִי	תִּבְשֹׁחִי	תִּבְיֵנִי
1 c.	אָקוּם	אִבְשֹׁחַ	אִבְיֵן
<i>Plur.</i> 3 m.	יִקְוְמוּ	יִבְשֹׁחוּ	יִבְיֵנוּ
3 f.	תִּקְוְמִינָה	תִּבְשֹׁחֵנָה	תִּבְיֵינָה
2 m.	תִּקְוְמוּ	תִּבְשֹׁחוּ	תִּבְיֵנוּ
2 f.	תִּקְוְמִינָה	תִּבְשֹׁחֵנָה	תִּבְיֵינָה
1 c.	נָקוּם	נִבְשֹׁחַ	נִבְיֵן
<i>Imp. Sing.</i> 2 m.	קוּם כֹּרְמָה	בּוּשׁ מוֹת	בִּין
2 f.	קוּמִי	בּוּשִׁי	בִּינִי
<i>Plur.</i> 2 m.	קוּמוּ	בּוּשׁוּ	בִּינוּ
2 f.	קִמְנָה	בִּשְׁנָה	
<i>Juss.</i> 3 sing.	יָקֻם		יִבְּן
<i>waw cons. impf.</i>	וַיִּקָּם		וַיִּבְּן
<i>Cohort.</i> 1 sing.	אִקְוְמָה		אִבְיֵנָה
<i>waw cons. perf.</i>	וַקָּמַתָּ		וַבָּנַתָּ
<i>Inf. cstr.</i>	קוּם	מוֹת	בִּין
<i>absol.</i>	קוּם	מוֹת	בִּין
<i>Part. act.</i>	קָם קָמָה	בָּשׁ	בָּן
<i>pass.</i>	קוּמָה קוּמָה		(בִּין בִּין)

YODH VERBS. § 40.

[illegible]

¹ The only examples of 2 *pl.* have *δ*, not *α*.

VERBS DOUBLE

Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָב)		קָל	מָל
3 f.	סָבְבָה (סָבָה)		קָלָה	&c.
2 m.	סָבִיחַ		קָלוּחַ	
2 f.	סָבוּחַ		קָלוּחַת	
1 c.	סָבוּחִי		קָלוּחִי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבוּ)		קָלוּ	
2 m.	סָבוּחִם		קָלוּחִם	
2 f.	סָבוּחוֹן		קָלוּחוֹן	
1 c.	סָבוּחִי		קָלוּחִי	
<i>Impf. Sing.</i> 3 m.	יָסַב	יָסַב	יָקַל	יָמַל
3 f.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 m.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 f.	תָּסַבִּי	תָּסַבִּי	תָּקַלִּי	תָּמַלִּי
1 c.	אָסַב	אָסַב	אָקַל	אָמַל
<i>Plur.</i> 3 m.	יָסְבוּ	יָסְבוּ	יָקְלוּ	יָמְלוּ
3 f.	תָּסַבְיָנָה	תָּסַבְיָנָה	תָּקַלְיָנָה	תָּמַלְיָנָה
2 m.	תָּסַבוּ	תָּסַבוּ	תָּקְלוּ	תָּמְלוּ
2 f.	תָּסַבְיָנָה	תָּסַבְיָנָה	תָּקַלְיָנָה	תָּמַלְיָנָה
1 c.	נָסַב	נָסַב	נָקַל	נָמַל
<i>Imp. Sing.</i> 2 m.	סַב			
2 f.	סַבִּי			
<i>Plur.</i> 2 m.	סַבוּ			
2 f.	סַבְיָנָה			
<i>Juss.</i> 3 sing.	יָסַב	יָסַב	יָקַל	&c.
<i>waw cons. Impf.</i>	וַיָּסַב	וַיָּסַב	וַיָּקַל	
<i>Cohort.</i> 1 sing.	אָסַבְהָ	אָסַבְהָ	&c.	
<i>waw cons. perf.</i>	וַסָּבוּחַ			
<i>Inf. cstr.</i>	סַב		קַל	מַל
<i>absol.</i>	סָבוּב		קָלוּל	
<i>Part. act.</i>	סוֹבֵב		קָלָה	
<i>pass.</i>	סָבוּב			

'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבּוֹת	הִסְבּוֹת	הוּסְבּוֹת
נִסְבּוֹת	הִסְבּוֹת	&c.
נִסְבּוֹתֵי	הִסְבּוֹתֵי	
נִסְבּוּ	הִסְבּוּ	
נִסְבּוּם	הִסְבּוּם	
נִסְבּוּתָן	הִסְבּוּתָן	
נִסְבּוּנוֹ	הִסְבּוּנוֹ	
יָסַב	יָסַב יָסַב	יֹסַב יֹסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְיָנָה	הָסַבְיָנָה	
	יָסַב	
	וַיָּסַב	
הָסַב	הָסַב	הוּסַב
הָסַבִּי	הָסַבִּי	
מָסַב מְסַבָּה נָסַב נִסְבָּה		מִיָּסַב

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוֹלַל	קוֹלַל	הִתְקוֹלַל
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.	בָּלָה	נִבְלָה	בִּלָּה	בִּלָּה
3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָה	בִּלְתָה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּילִיתָ	בִּילִיתָ
2 f.	בָּלִיתְּ	&c. נִבְלִיתְּ	&c.	&c.
1 c.	בָּלִיתִי	נִבְלִיתִי		
<i>Plur.</i> 3 c.	בָּלוּ	נִבְלוּ		
2 m.	בָּלִיחַם	נִבְלִיחַם		
2 f.	בָּלִיחַן	נִבְלִיחַן		
1 c.	בָּלִינוּ	נִבְלִינוּ ¹		
<i>Impf. Sing.</i> 3 m.	יִבְלָה	יִבְלָה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלָה	תִּבְלָה		
2 m.	תִּבְלָה	תִּבְלָה		
2 f.	תִּבְלִי	תִּבְלִי		
1 c.	אֶבְלָה	אֶבְלָה		
<i>Plur.</i> 3 m.	יִבְלוּ	יִבְלוּ		
3 f.	תִּבְלִינָה	תִּבְלִינָה		
2 m.	תִּבְלוּ	תִּבְלוּ		
2 f.	תִּבְלִינָה	תִּבְלִינָה		
1 c.	נִבְלָה	נִבְלָה		
<i>Imp. Sing.</i> 2 m.	בָּלָה	הִבְלָה הִבֵּל	בִּלָּה בֵּל	
2 f.	בָּלִי	הִבְלִי		
<i>Plur.</i> 2 m.	בָּלוּ	הִבְלוּ		
2 f.	בָּלִינָה	הִבְלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִבְלֵ	יִבְלֵ	יִבֵּל	
waw cons. 'impf.	&c. וְיִבְלֵ			
waw cons. perf.	וְנִבְלִיתָ	וְנִבְלִיתָ		
<i>Inf. cstr.</i>	בָּלוּחַ	הִבְלוּחַ	בִּלוּחַ	בִּלוּחַ
absol.	בָּלָה	נִבְלָה	בִּלָּה	בִּלָּה
<i>Part. act.</i>	בָּלָה—	נִבְלָה	מִבְלָה	
pass.	בָּלוּיָה	בָּלוּי		מִבְלָה
stat.	בָּלָה—	קָבָלָה		

¹ 1 pl. Niph. always t.

AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְפַּלֵּה	הִגְלָה	הִגְלָה	<i>Perf. Sing.</i> 1 c. פָּלַי —
הִתְפַּלְתָּה	הִגְלַתָּה	הִגְלַתָּה	2 m. פָּלַךְ
הִתְפַּלְתִּי	הִגְלִיתִי	הִגְלִיתִי	2 f. פָּלְתָה
			3 m. פָּלְתָהּ
			3 f. פָּלְתָה
			<i>Plur.</i> 1 c. פָּלְנוּ
			2 m.
			2 f.
			3 m. פָּלְמוּ
			3 f.
יִתְפַּלֵּה	יִגְלָה	יִגְלָה	<i>Impf. Sing.</i> 1 c. יִגְלֵי
			2 m. יִגְלֶךְ
			2 f. יִגְלֶה
			3 m. יִגְלֶהּ
			3 f. יִגְלֶה
			<i>Plur.</i> 1 c. יִגְלֶנוּ
			2 m.
			2 f.
			3 m. יִגְלֶם
			3 f.
הִתְפַּלֵּה — פַּל	הִגְלָה הִגְלֵ	—	<i>Imp. Sing.</i> 1 c. פָּלַי
			3 m. פָּלְתָהּ
			3 f. פָּלְתָה
יִתְפַּל	יִגְלֵ		<i>Plur.</i> 1 c. פָּלְנוּ
	יִגְלֵ		3 m. פָּלְמוּ
הִתְפַּלְתִּי	הִגְלִיתִי	הִגְלִיתִי	
הִתְפַּלְתָּה	הִגְלַתָּה	הִגְלַתָּה	
מִתְפַּלֵּה	מִגְלָה	מִגְלָה	
		מִגְלָה	

² 1 sing. Pi. Hiph. Hithp. usually *el*, probably to avoid the threefold *el*; e. g. פָּלַיְתִי.

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 conss. 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.*¹ The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *Pesûqîm*, and the end of each *Pasûq* is marked by the sign ;, called *Ṣôph pasuq* (end of the verse). The accent on the final word is called *Ṣillûq*, its sign being like Methegh.

:הָאָרֶץ Gen. I. 1.

b) The greatest logical pause within the verse is indicated by a sign א, called 'Athnāḥ "breathing," or "rest."

:אֱלֹהִים הָאָרֶץ Gen. I. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnāḥ, and the one nearer the beginning of the verse by sign * called *Ṣ'gôltā*, as,

בֶּן לְרִקְיעַ הָרִקְיעַ Gen. I. 7.

d) If the clause of words lying between Ṣilluq and 'Athnāḥ, or between 'Athnāḥ and Ṣegolta, or between 'Athnāḥ and the beginning of the verse, Ṣegolta 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^ewa placed over the word,² as,

:לְמִים מִבְּדִיל הַמַּיִם אֱלֹהִים Gen. I. 6.

¹ The accents described in a)—f) are known as disjunctives.

² The sign † called *z. gādhôl*, 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,

: הַלֵּלָהּ הַשָּׁמַיִם . . . וַיֹּאמֶר אֱלֹהִים Gen. I. 14.

f) A distinctive of less power than Zakeph is *Ṭiphhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by Šilluq and 'Athnaḥ. Its sign ˘ is a line bent backwards, as,

: הָאָרֶץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . 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 (.), (*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 *Mērēkhā* ֿ, which serves *Šilluq* and *Ṭiphhā*, and *Mūnāḥ* ֿ, which serves *'Athnaḥ* 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 'Athnaḥ ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign ֿ, 'Ōlé wəyôrēdh (sometimes wrongly called *Mērēkhā Mahpākh* or *M'huppākh*), thus :

: יֵשֶׁבֶּ: עֶמֶד רָשָׁעִים Ps. I. 1.



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