AN INTRODUCTORY

HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING

In demy 8vo

HEBREW SYNTAX

BY THE LATE

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

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS
NEW COLLEGE, EDINBURGH

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REVISED THROUGHOUT BY

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"THE MESSAGE OF ISRAEL" (THE CHALMERS LECTURES)
"INTRODUCTION TO THE OLD TESTAMENT" ETC.

(TWENTY-FOURTH EDITION)

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

PREFACE TO THE NINETEENTH EDITION.

———◆———

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

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision. (i.) The very important sections 1–10, on a complete under-

standing of which practically everything depends, were
somewhat abstract in their complexion ; and their useful-
ness, 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 en-
deavoured 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 illustra-
tion (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 compara-
tively 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

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[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, leav-
ing 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 in-
evitable 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.

<div align="right">JOHN E. McFADYEN.</div>

United Free Church College,
      Glasgow,
     23rd September 1914.

PREFACE TO THE TWENTIETH EDITION.

———◆———

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

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

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

JOHN E. McFADYEN.

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

PREFACE TO THE TWENTY-FIRST EDITION.

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

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

JOHN E. McFADYEN.

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

PREFACE TO THE TWENTY-FOURTH EDITION.

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

JOHN E. McFADYEN.

TRINITY COLLEGE,
GLASGOW, .
2*nd December* 1932.

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INTRODUCTION.

INTRODUCTION.

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

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

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[1] עקרב *'qrb* may be a genuine quadriliteral; but behind most quadriliterals (cf. כרמל *krml, garden-land*) lies a triliteral root (*e.g.* כרם *krm, vineyard*). There are probably also biliteral roots (§§ 40, 42).

I

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν, &c.; *ausgehen, 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 coordinate 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 ˏγονυπετήσαντες . . . 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.
		Final.			
'Á-leph	א		'	Ox	1
Bêth	ב		b, bh	House	2
Gî'-mel	ג		g, gh	Camel	3
Dâ-leth	ד		d, dh	Door	4
Hê	ה		h	Air-hole *or* Lattice-window ?	5
Wāw	ו		w	Hook	6
Zá-yin	ז		z	Weapon	7
Ḥêth	ח		ḥ	Fence	8
Ṭêth	ט		ṭ	Snake ?	9
Yôdh	י		y	Hand	10
Kaph	כ	ך	k, kh	Bent hand	20
Lâ-medh	ל		l	Ox-goad	30
Mêm	מ	ם	m	Water	40
Nûn	נ	ן	n	Fish	50
Ṣâ-mekh	ס		ṣ	Prop	60
'Á-yin	ע		'	Eye	70
Pê	פ	ף	p, ph	Mouth	80
Çâ-dhê	צ	ץ	ç	Fish hook ?	90
Qôph	ק		q	Eye of needle *or* back of head ?	100
Rêsh	ר		r	Head	200
Sîn, Shîn	שׂ שׁ		s, sh	Tooth	300
Tāw	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 *'áyin*, 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 ע is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by י (*yôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished : (1) 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 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) ה ח ת. ה *h* is open at the top, ח *ḥ* is shut, and

ה *th* has a foot at the left; (4) ' ו ז ן. ' *y* does not touch the line,
ו *w* does, ז *z* has a cross-stroke at the top and is wavy, while ן final
n comes under the line; (5) ם ם. ם *s* is round, and ם final *m* is
square; (6) ם ם. ם *ṭ* is open at the top and ם *m* open at the foot;
(7) ץ צ ע. ע (transliterated by ') has its tail turned to the left, צ *ç*
curves first to the right, ץ 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 ט (*ṭ*) with ת (*t*), nor כ (*k*)
with ק (*q*), nor ה (*h*) with ח (*ḥ*), nor ם (*s*) 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 אם (= '*m*, not *am*).

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

The letter ע had also two sounds, the one a sharp gut-
tural sound bearing the same relation to א that ח bears to
the simple ה, the other a vibratory palatal sound like the
French *r*. Greek could not reproduce this consonant ade-
quately any more than English; it transliterates it some-
times by a smooth breathing (עמלק = 'Αμαλήκ), sometimes
by a rough breathing (עלי = 'Ηλί, also 'Ηλει), sometimes
by γ (עזה = 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 ט *ṭ* 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 *ḳ*) 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 שׁ *Shin* sounds *sh*; שׂ *Sin* sounds *s*, and ס is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, *e.g.* סכר for שׂכר *to hire*.

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

3. The six letters תפכדגב 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 : בּ *b*, גּ *g* (as in *gas*, never as in *gem*), דּ *d*, כּ *k*, פּ *p*, תּ *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 כ מ נ פ צ are written thus : ך ם ן ף ץ, when these letters happen to be the last consonant of a word.

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

ל begins above the line.

בּית, דּבר, ירד, ירך, גּנב, זקן, ימט, טעם, מעט, עצה, החשׁך,
קצף, כּפים, מגן, מים, רצח, כּנען, אתה, אזן:

bh, b, l, lm, ml, ṣṭ, shn, lkh, gdh, dgh, qwm, rç, kph, çw, hm, mṣ, mṭ, ʿç, rʿ, ʾm, yyn, ngn, mym, ʿwphph, ḥmṣ, çyç, tmm.

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

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

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

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

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

(1) *Pure long vowels.*—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation : the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel ; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha = gul-lai-tha = gul-lê-tha* ; and *haw-shîbh = hau-shîbh = hô-shîbh.* (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shālôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtilu* : 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 *presént*, 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 *dābhár* (דבר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*; it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be in-conceivable. 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 *ē* of *qôṭēl* almost vanishes in the plur. *qôṭ'lîm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ô* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *ī* nor *ū*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

> Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; *e.g.* pure long in tone *gādhôl, 'aṣîr*; in pre-tone *qôṭēl, hêkhāl.*

(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 *dᵉbhārîm*: 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 *ᵉ*. This, of course, can never happen where the first vowel is *pure* long; e.g. *kôkhābh* could never become *kᵉkhābhîm*, but only *kôkhābhîm*, though *rōmah* (with only a tone-long *ō*)[1] naturally becomes *rᵉmāhîm*. When this indistinct sound is attached to one of the four guttural letters א ה ה ע, 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 *ᵃ ᵉ ᵒ* above the line; thus, *ḥᵃmôr, ᵉmōr, ḥᵉlî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this *ᵉ* (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, *qodshî*. 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, ה ו י,[2] were drawn upon to

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[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] א, as an indication of long *a* (*e.g.* שֵׁנָא *shēnâ*, *sleep*), may be here ignored, as it is rare and late. Such a form as קָאם 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 con-
sonant, 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 מִי,
e.g., the י is consonantal (*yām, sea*), in מִי it is vocalic (*mî, who*).
Similarly הֵם is *hēm* (*they*), but מָה is *mâ* (*what*).

> At the end of any other syllable than the last, however, ה has
> its consonantal force of *h* ; *e.g.* מַהְפֵּכָה=*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 הָפַךְ *haphakh* (*to turn*), where ה, coming first, must be a
> consonant.

(*b*) On account of their being used to indicate vowels,
the letters ה ו י 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 atten-
tion 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 unchange-
ably 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 :

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[1] This would occur doubtless first of all in cases where these letters
had been ultimately consonantal : e.g. *a* before ו (i.e. *aw*) would pass
(through *au*) into *ô* ; so *uw* into *û* ; *ay* (*ai*) into *ê* ; and *iy* into *î*.   Thus
ו would come in time to stand for long *o* and *u*, י 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*, סוסי *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.* סוסה = *sûsâ* (*mare*), but *dābhār* = דבר (*word*), and even *qâmîm* = קמים (*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: קמי = *qâmê* or *qâmî*, קמו = *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.* לבב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into ᵉ; whereas שירה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בקר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כוכב, *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. *qîṭôr* קיטור (*thick smoke*), may also be written קטור or even קטר; so *qôṭēl* = קוטל or קטל (*killing*, ptc.), *kᵉrûbhîm* = כרובים or כרבים (*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 ליבב. So, for *qôṭēl* we may not write קוטיל or קטיל.

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[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 ך, not כה, &c. Cf. § 19.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מָה, מִי, מֵימַי, לִי, לוֹ, לוּ, לֹן, לוֹן, לִין, שִׁירוּ, קוֹמָה, קוֹלִי, לוּלֵי, שִׁירוּת,
הֵינִיק, הוֹשִׁיעָה, סוּסִים, הוֹרִיתִי, קוֹל, קוֹלוּתִינוּ, עוֹף, הוֹבִישׁוּ,
הֵילִילִי, הוֹלִיכוּ, נָא:

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

qûm, qôm, shîr, shîrîm, ṣûṣ, ṣûṣôthênû, qôç, lî, lô, lû, mê,
mêshîbh, môth, hêlîl, ḥûl, ḥîlâ, hôçî', çîph, mêqîç, ṭôbhê, nîrî.
hôshîbhû, hôlîkhû, 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. 11. 21.) The conso-
nantal outline is the same for both words, המטה: had the
vowels been original, the mistake could not have been
made. So in Amos 9. 12 the *Edom* of the original becomes
men (= Hebr. 'adam) in the translation (cf. Acts 15. 17);
and in Zeph. 1. 10, "the *fish*-gate," הדגים *haddāghîm* of the
original, becomes "the gate of the *slayers*," הרגים *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	*páthaḥ* — *a* fat e.g. בַּד *badh*	*ḥîreq* — *i* pin e.g. מִן *min* *ṣᵉghôl* — *e* pen e.g. חֶלְקָם *ḥelqām*	*qibbûç* — *u* put e.g. מֻשְׁלָךְ *mushlākh* qam. *ḥaṭûph* — *o* on e.g. חָרְשָׁם *ḥodhshām*
Long vowels	*qấmeç* — *â ā* calf e.g. קָם *qâm* דָּבָר *dābhār*	*ḥîreq* — *î* ravine e.g. חָסִד *ḥāṣîdh* *çērê* — *ê ē* pain e.g. חֵק *ḥêq* כָּבֵד *kābhēdh*	*shûreq* *qibbûç* } *û* true e.g. קוּם or קֻם *qûm* *ḥôlem* — *ô ō* bone e.g. דֹּר *dôr* חֹק *ḥōq*
Indistinct vowels	simple *shᵉwa* . . . — e.g. דְּבַר *dᵉbhar* composite *shᵉwas* or *haṭephs* . . . — e.g. חֲכָמִם *ḥᵃkhāmîm*	e.g. סְפָרָם *ṣᵉphārām* e.g. יֶחֱזַק *yeḥᵉzaq*	e.g. בְּקָרִם *bᵉqārîm* e.g. חֳדָשִׁם *ḥᵒdhāshîm*

(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 הִשְׁמִדָם (*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 ָ , 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 *demawnd,* &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by ָ , 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 בָּקְרָם (*boqrām,* their morning) the last ָ 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 לִשְׁפָּךְ־דָּם (two words treated as one) = *lishpokh-dām (to shed blood).* The same principle essentially applies to וַיָּקָם *way-yắ-qom,* " and he arose " (the dot in the ' 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. $\bar{a}$), 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, $\hat{a}, \bar{a}$, &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 *mélekh* (*king*), where it regularly takes the accent ; sometimes pure long (arising out of *ay*), e.g. תִּבְכֶּינָה *tibhkénâ* (*they weep*, fem.), פָּנֶיךָ *pānékhâ* (*thy face*).

(c) Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-ḥān* (*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 קֹום). When *waw* was not already expressed in the text, *û* was indicated by *qibbûç*, as קם *qûm*, pointed קֻם.

(3) *Indistinct vowels.*—(a) *Sh⁽e⁾wa simple and composite.*— The name *sh⁽e⁾wa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is ְ. This *sh⁽e⁾wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. סְדֹם 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⁽e⁾wa and true vowels, and are indicated by signs compounded of simple sh⁽e⁾wa and the three short vowels ⸗, ⸗, ⸗. Hence they are often named *Composite sh⁽e⁾was*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often

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called *swift* or *hurried* short vowels : *ḥāṭēph pathaḥ, ḥāṭēph ṣᵉghôl, ḥāṭēph qāmeç.* This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, *e.g.* חֲמֹר *ḥᵃmôr, ass* (not חְמֹר), אֱמֹר *ᵉᵉmôr, say* (not אְמֹר), חֲלִי *ḥᵒlî, sickness* (not חְלִי) ; and occasionally, though rarely, with others, *e.g.* where a letter is followed by the same letter, as עֲנֲנִי (*ᶜanᵃnî, my bringing of clouds*), where עֲנְנִי (*ᶜanᵉnî*) might have been expected.

(c) The sign of simple shᵉwa ֗ is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The shᵉwa in this position is called *silent*, having no sound. *E.g.* in נִקְטָל *niqṭāl* (*killed*, ptc.), the ק has ֗ under it, because, unlike נ and ט, it has no vowel of its own ; on the other hand, ל, though, like ק, it has no vowel of its own, is written without ֗, because it is final.

(d) It is unfortunate that the same sign ֗ 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 *shᵉwas* cannot come together; *e.g.* such a form as דְּבְרֵי *dᵉbhᵉrê* is manifestly impossible : therefore when two *shᵉwas* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *shᵉwa* ending the syllable (*yiq*), and the second the vocalic *shᵉwa* beginning the new syllable *ṭᵉlû* (or perhaps even constituting by itself the second syllable *ṭᵉ*; cf. § 5. 2).

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

(b) A *ḥôlem* preceding שׁ coincides with its point, as מֹשֶׁה *môshe, 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 shᵉwa, the vowel must be concealed somewhere—it is really the vowel ·

absorbed in the point of the שׁ. Similarly a *ḥôlem* following
שׁ coincides with its point, as שֹׂנֵא *sônē'*, *hating*. Here again
there can be no dubiety : the word could not be read as *s⁰nē'*,
which would be שְׂנֵא. The figure שׂ will be *sho* at the beginning
of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*. This
could not be *osmēr*, for then we should have a word be-
ginning with a vowel, which is impossible ; יִרְפֹּשׂ *yir-pōs*, *he*
treads. There is no temptation to read the last syllable of
this word as *shō*, for the פ could not then be construed in
the word at all. The first syllable is manifestly *yir*: the פ
must therefore begin a new syllable, and be accompanied, if
not by a full vowel, at least by a sounded *sh⁰wa*. But there
is no *sh⁰wa*, therefore the dot on the right tip of the שׂ in-
dicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *ḥôlem* precedes the letter א at the end of a
word or syllable, the point is placed on the right apex of the
letter, as בֹּא *bô'* (*enter*) ; when it follows, the point is on the
left apex, as אֹב *'ôbh* (*necromancer*). When the א begins a
syllable, the *ḥôlem* occupies its proper place, as בֹּאָם *bô'ām*
(*their entering*).

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

יָד, גֵּר, חֵן, חֹק, גַּם, עַל, שׁוֹם, אִם, אַף, עָבֹד, בָּהּ, דֹּב, צַר,
צָרָה, עִיר, אֵכֹל, חֲזַק, אֲשֶׁר, רְפֹשׁ, שֹׁפֵט, קֶם, רָץ, רוּץ, הֲגַם,
וָו, דְּבַר, אֱמֶת ׃

gam, bôr, bôsh, shûbh, shîr, shôr, shām, ḥōq, 'im, 'im, kōl,
qôl, 'am, har, rōbh, rûç, hᵃrōgh, çēl, ḥêq, māshāl, mᵉshal,
qôṭēl, shālôm, yārûç, qômam, po⁽ᵒ⁾lô, 'ᵉṣōph, heḥᵉzîq.

§ 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 rudi-
mentary 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 קֹל and שִׁר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantally represented. Therefore we have the forms קֹול and שִׁירה, 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.* מִצְוֹת *miçwôth* (*commandments*),in which the ו must be consonantal (*w*; cf.sing. מִצְוָה *miçwâ*), is better than מִצְווֹת (in which the first ו would be consonantal and the second vocalic). Again, in such a word as עָוֹן *āwôn* (*iniquity*), the ו must be consonantal (*w*), as the first syllable is עָ, 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.* שִׁרִים (*shîrîm* for שִׁירִים *songs*), קְטָלְהוּ (*q*ᵉ*tālûhû* for קְטָלוּהוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵיק *hêq, bosom*) the syllable is said to be written fully (*scriptio plena*) ; when it is absent (חֵק) 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 *hôlem*, which is placed over the *waw*; *e.g.* חִיל (not חִיל) *hîl* (*to writhe*) ; חֵיל *hêl* (*rampart*), but חוֹל (not חֹול) *hôl* (*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.* נָ֫חָה *náhá, she rested,* but נָחָה֒ *nāhá', he led;* so (בָּ֫נוּ) *bánû', they built,* but *bánû, in us. Usually, however, the accent falls on the last syllable of the word, e.g.* יָשָׁ֫ר *yāshár, upright,* זָקֵן *zāqén, old;* in certain cases it may fall on the penult, *e.g.* קֶ֫רֶן *qéren, horn;* אֹ֫זֶן *'ózen, ear* (§ 29).

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

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

3. (a) *Vowel of the syllable.*—The vowel of an open syllable is long, *e.g.* חָ in חָכָם *hākhām (wise);* it *may* be short if it has the accent, as שָׁ in שָׁמַ֫יִם *shā-má-yim (heavens).* The vowel of a shut syllable is short; it *may* be long if it has the accent. In נִקְטָל *niqtál (killed, ptc.), 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 ˍ could not therefore be *o,* which, being short, would imply that the syllable was unaccented.) So קָטֹ֫נְתִּי *qātóntî, I am little.*

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

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

slight vowel sound after it represented by *sh*ᵉ*wa*, and thus
hangs loosely between this syllable and the one following, *e.g.*
בְּקְטֹל *biq̣ṭōl, in killing*; which is not *biq-ṭōl* nor *bi-q̣ᵉṭōl*; יִשְׁרֵי
yiṣhrê, which is not *yish-rê* nor *yi-sh*ᵉ*rê* (though, without
dividing into syllables a fair transliteration would be *biq̣ᵉṭōl*,
*yish*ᵉ*rê*).   If the first syllable were absolutely closed, the
*sh*ᵉ*wa* would then necessarily be silent, whereas *sh*ᵉ*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 יְשָׁרִים *y*ᵉ*shārîm* (sing. יָשָׁר
yāshār, upright), and the second vowel, it is felt, ought not
to be allowed to disappear absolutely.   The vocalic sh*ᵉ*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*ᵉ*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*ᵉ*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*ᵉ*wa* in
such cases as sounded, and the syllable as half open, as some
phenomena we shall soon meet can perhaps be better ac-
counted 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 אוֹר.

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

No syllable can begin with more than two consonants
(nor even with more than one, if the *sh*ᵉ*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 separ-
ated by the slight vocalic sound indicated by sh*ᵉ*wa, simple
or composite, which is placed under the first, as קְטֹל *q̣ᵉṭōl*,

[1] *Metrische Studien*, i. p. 22.

kill, חֲלֹמִי *ḥᵉlô-mî, my dream*; *i.e.* קְטֹל and חִלְמִי are not pos-
sible. Hebrew would not say *dream* or *plan* or *umbrella*,
but *dᵉream, pᵉlan, umbᵉrella*—forms which one may hear
from very slow speakers,[1] especially if uneducated. So in
modern Semitic speech, *Protestant* becomes *bᵉrootestanti*.
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 shᵉwa 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 con-
sonant, and a final in not more than two (*e.g.* יַשְׁקְ *yashq, he
waters*), and the two cannot be a double letter. Therefore
such a form as קַלּ *qall* (letters are doubled by the insertion
of a point, cf. § 7. 3) is impossible. In its stead appears
simply קַל *qal* (*light*, adj.). A true double letter requires a
vowel after it; *e.g.* קַלָּה *qallâ* (fem. of קַל). The seemingly
exceptional אַתְּ (*'att*) *thou* (fem.), is explained by the fact
that the word was originally אַתִּי *'attî* (then probably *'att'*).

(b) *Simple shᵉwa silent is placed under the consonant that
ends the syllable*, if the consonant be sounded and not the
last letter of a word, as נִקְטָל *niq-ṭāl* (*killed*). A consonant
not sounded (*i.e.* quiescent) does not take shᵉwa; *e.g.* רֵאשִׁית
(*beginning*), not רֵאְשִׁית *rê-shîth*; בִּימֵי (*in the days of* . . .), not
בִּיְמֵי (because the א and י are not sounded), nor does a single
final consonant (*e.g.* שָׁם *there*, not שָׁםְ), except *kaph*, which
takes shᵉwa in its bosom, probably to distinguish *kaph* ך from
nun ן (thus לָךְ *to thee*, not לָךְ *lākh*). But two sounded con-
sonants at the end of a word both take shᵉwa, as קֹשְׁטְ *qōshṭ*

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[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 sh⁰wa, 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.* חֵטְא *ḥēṭ*, sin, וַיַּרְא *way-yar*, *and he saw*, or *showed*, גַּיְא *gay*, *valley*, the presence of the א, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh⁰wa*.—The rules in 5 and 6 regarding sh⁰wa (simple and composite alike) may be put briefly thus : *Sh⁰wa* (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-ṭál*, קָטַלְתִּי *qā-ṭál-tî*, קְטַלְתֶּם *q⁰ṭal-tém*, כְּרֻבִים *k⁰rŭ-bhî′m*, יִשְׁקְלוּ *yish-q⁰lû′*, הַבְּדִיל *habh-dî′l*, מַמְלֶכֶת *mam-lé-kheth*, עֲבָדִים *⁰bhā-dhî′m*, אֱלֹהֶיךָ *⁰lô-hé-khâ*, יְלִידֵי *y⁰lî-dhê′*, יֶשׁק *yashq*, יֵאָמֵר *yē-'ā-mér*, חֲלָיֵנוּ *ḥ⁰lā-yê′-nû*.

If, however, the vocal sh⁰was be counted as syllables (cf. § 5. 2), then we shall have *q⁰-ṭal-tem, ḥ⁰-lā-yê-nû*, &c.

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

אֱלֹהִים, חֲלִי, חֲמוֹר, אֲרִי, מֶרְחָק, הֲלָהֵן, נִשְׁקְלוּ, מְצַפְצְפִים, עַמְנוּ, קְצִיר, לָאֲנָשִׁים, הָקְטְלָה, הִקְטִיל, יַפְתְּ :

Write these Hebrew words: qôṭēl, qâm, 'ekhtōbh, māqôm, wlô, mizmôr, qiṭlû, shāmáyim, qû′mû, lmînēhû, ûlyāmîm, yéreq, lilqōṭ, mamlākhâ, lshālôm, shmônîm, shnê, mqômî, yôr-shîm, nilḥam, yisrā'ēl, shmô, ná⁰ar, ḥ⁰môrîm, le′⁰sōph, ⁰amalnû.

Note.—In the above English words simple sh⁰wa, 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 מֶלֶךְ, and (written ֑) as pure long in forms like תִּגְלֶינָה *tighlênâ* (*they reveal,* fem.), סוּסֶיהָ *sûsêhâ* (*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 קָם *qâm* (*he arose*), חֵיק or חֵק *hêq* (*bosom*), שִׁיר *shîr* (*song*), קוֹל *qôl* (*voice*), סוּס *sûs* (*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 קַמְנוּ *qámnû* (*we arose*), מֶרְחָק *merhâq* (*distance*), מִזְרָק *mizrâq* (*basin*), מָשְׁחָת *moshhâth* (*ruined,* ptc.), מֻשְׁלָךְ *mushlâkh* (*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

The vowels in the first three syllables of the words *ánalogue*, *análogy*, *analógical*, for example, obviously are seriously modified by the shifting of the tone.

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

With the tone-long vowels must be taken the sh°was (whether simple . or composite ‿ ‿ ‿), § 2. 2. 3, which are full vowels reduced to the vanishing point by reason of their relation to the tone. This will become clear in sub-paragraph (c).

(a) There are only three tone-long vowels, ‿ ‿ ‿ *ā ē ō*, one for each class ; a short *ḥireq* (‿) when tone-lengthened becomes not long *ḥireq* but *çere* ‿, and a *qibbuç* (‿) when tone-lengthened becomes not long *qibbuç* but *ḥôlem* (‿).

(b) Tone-long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before* the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone. In יָשָׁר *yāshár*, *upright, e.g.* the last syllable, though shut, has a *long* vowel, *because it is accented* —the last syllable is usually accented (§ 5. 1 a) ; therefore יֶשָׁר would be wrong (but cf. f). Again, the first syllable, being immediately before the tone, *and open*, must also be long ; therefore יַשָׁר would be wrong and impossible. Of course, if the syllable before the tone is shut, its vowel is short and must remain so ; thus מַזְלֵג *mazlegh, fork* (not מָזְלֵג, which, if the form existed, would really be *mozlégh*—short *o*).

(c) i. The indistinct vowels or sh°was are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. The end of the word being, as we have seen, so heavily weighted, the earlier part is made as light as possible, consistently with the laws of the language. Thus in יְשָׁרִים *y°shārîm* (plur. of יָשָׁר) the last syllable, as

usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, שֶׁ; 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°wa: יְ *y°*. Thus the word whose original is יָשֵׁר becomes יְשָׁרִים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יִשָׁרִים or יָשָׁרִים. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh°wa if it be an unchangeably long vowel (*e.g.* כּוֹכָבִים *kôkhābhîm* (stars), manifestly could not become כְּכָבִים *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 נְקְטָלִים. The syllable נִק *niq* is closed, and its vowel cannot be touched‡; besides, נְק would be an impossible form, as a syllable requires a full vowel).

In the illustration יָשֵׁר 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*), קָטֹן *little*, לְבָב *heart*.

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

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

iii. The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh°wa vocal*; thus יְשָׁרִים from יָשֵׁר, לְבָבִי (*my heart*) from לֵבָב, רְמָחִים (*spears*) from רֹמַח.[2] Under *Gutturals* (§ 8), it is one of the *ḥaṭephs*, generally *ḥ. pathaḥ* for vowels of first *and* second class (i.e. *not* ḥ. s°ghol for second class) and *ḥ. qāmeç* for vowels of third

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[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 כְּתָב *k°thābh* (*a writing*), יְקוּם (*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 חֲכָמִים from חָכָם (*wise*), חֲלָבִים (not חֶלְבִים) from חֵלֶב [1] (*fat*, noun), חֳדָשִׁים from חֹדֶשׁ [1] (*new moon, month*).

(d) i. Two sounded sh°was must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (*e.g.* יְשָׁרִים *pl. absolute*, יִשְׁרֵי *pl. construct*, § 17) or composition (as when, *e.g.*, the prepositions בְּ *in*, כְּ *as*, לְ *to*, precede a word beginning with sh°wa: *e.g.* לִמְשִׁיחוֹ *to his anointed*; cf. § 14. 1 b) this would happen, *the first becomes a full short vowel, most commonly* the vowel *ḥireq*. Thus the impossible יְשְׁרֵי becomes יִשְׁרֵי *yish°rê*, and לְמְשִׁיחוֹ becomes לִמְשִׁיחוֹ *lim°shîḥô*. 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°was be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh°wa. Thus חַכְמֵי (from חָכָם *wise*) becomes not חִכְמֵי but חַכְמֵי *ḥakh°mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; *e.g.* כְּנָפַי (from כָּנָף *a wing*) becomes not כִּנְפֵי but כַּנְפֵי *kan°phê*.

(e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יְשׁ in יִשְׁרֵי and the חַכ in חַכְמֵי are not completely closed, for the sh°wa is not silent but sounded; nor yet are the יְ and the חַ 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°wa in such a place (יְשְׁרֵי) 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°wa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh°wa, the sh°wa must be sounded, and the syllable to

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[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 shᵉwa 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 יִשְׁרֵי as closed and the shᵉwa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יְשָׁרִים, sing. יָשָׁר). The only way of preserving this in the derivative form of the word is to treat the shᵉwa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yishᵉrê* rather than *yishrê*.   This principle covers most of the illustrations of the half-open syllable.   *E.g.* Imperatives (2nd pl.) like קִטְלוּ (*kill*) are half open, because the shᵉwa corresponds to a full vowel in the singular קְטֹל *kill* (i.e. *qiṭlû* from *q'ṭōl*: the original *ō* is now represented by *ᵉ*).

Similarly with nouns: בְּרָכָה *bᵉrākhâ* (*blessing*) with a suffix becomes (first בְּרָכָתִי, then) בִּרְכָתִי, *i.e.* not *birkāthî*, but *birᵉkhāthî* (*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 *qāṭál*, *he killed*, not קָטָל— 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 יָשָׁר is יְשַׁר (not יְשָׁר).

Second, in opposition to the law in (c), in the case of *verbs*, the shᵉwa stands not in the second place from the tone but immediately before it.   Thus, while the noun (or adjective) inflects יָשָׁר, יְשָׁרָה (fem.) *yᵉshārâ* (*upright*), the verb inflects יָשְׁרָה, יָשַׁר *yāshᵉrâ* (*he, she, was upright*), the shᵉwa being sounded to represent the original vowel *a*.   So adj. חָכָם (*wise*), חֲכָמָה; vb. חָכַם (*he was wise*), חָכְמָה.   (But see § 10. 2 b.)

EXERCISE. CORRECT THE FOLLOWING WORDS.

לְבָבִי, מִדְבָּרִים, זְקֵנִים, חֳדָשִׁים, כּוֹכָבִים, קָטְלוּ, קְטַלְתֶּם,
קָטָלָנוּ, קְטַלְנוּ, סְפָרִים, עֲנָבִים, צִדְקָתֵנוּ, דְּבָרֶיהָ, גְּדוֹלִים,
הַקִּימוֹתֶם, שְׁמַיִם, חָכְמָה, אֲלָפִים, תָּשׁוּב, יָקִים׃

Note.—The accent falls on the last syllable, unless where other-wise indicated.

§ 7. DĀGHĒSH. THE LETTERS "BᴱGHADHKᴱPHATH." (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly ex-pressed 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 ת פ כ ד ג ב letters to indicate their harder pro-nunciation (בּ *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte.*

2. *Daghesh lene.*—(a) Hebrew has not two sets of con-sonants 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 ex-pressed by inserting the point, as בּ *b*, פּ *p*, תּ *t*, &c., leaving the unmodified consonant ת פ ב, &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 ת פ כ ד ג ב (therefore known as *bᵉghadhkᵉ-phath*) *are hard and therefore have* Daghesh lene *whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghesh* —thus זָכַר *zā-khār* (*he remembered*), יִזְכֹּר *yiz-kōr* (*he remem-bers*). ˙The first כ follows a vowel (*ā*), and therefore has no daghesh; the second כ does not follow a vowel (as the first syllable is closed, *yiz*), and therefore has the daghesh. Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syllable; and *generally* at the beginning of words.

(b) For this purpose vocal shᵉwa, simple or composite, has the same effect as the full vowels ; *e.g.* זְכֹר *zᵉkhōr* (*remember*), חֲכַם *ḥᵃkham* (*wise*; § 6. f, I. ii.). Such forms as זְכַּם, חַכַּם are impossible, as they would imply that no vowel preceded the כ, which would again imply that ְ and ֲ were silent—a manifest absurdity. In this way we can easily tell, in the case of the *bᵉghadhkᵉphath* letters, whether a syllable is half open or not ; *e.g.* בִּלְבָבוֹ (*in his heart*) must be *bil'bhābhō* (pronounce *bil'vavo*). If pronounced *bilbavo*, it would require to be written בִּלְבְּבוֹ. This would be wrong, as the original word for *heart* is לְבָב ; *his heart*, by § 6. 2 b c, is לְבָבוֹ (§ 19) ; and this *vocal* shᵉwa, representing an original full vowel *ē*, must not be allowed to disappear into a *silent* shᵉwa. 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 *bᵉghadhkᵉphath* 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 כִּי *and it came to pass, when*, &c., Gen. **6.** 1 (where the connection is broken, and a new start is made with כִּי).

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 קַלּוּ *qal-lû* (*they were swift*). When so used the point is called D. *forte*. The syllable before this daghesh is necessarily shut, for קַלּוּ = קַלְלוּ, and its vowel therefore short. Daghesh forte can be inserted in the letters י and ו when they are used consonantally ; thus צִיָּה *çiyyâ* (*dryness*), חִיָּה *ḥiyyâ* (*he preserved alive*), צִיּוֹן *çiyyôn* (*Zion*), צִוָּה *çiwwâ* (*he commanded*), צַוּוּ *çawwû* (*command,* imp.), קַוָּם *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 *û*. If, *e.g.*, in קוּם

we gave ﬦ the value of *ŭ*, there would be no consonants with which to read the vowels $-$ and $-$. The word is therefore $=$ קַוְּם, 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^ewa between, d. forte is used ; thus נְתַנְנוּ *năthannû* (*we gave*) becomes נָתַנּוּ. But if the sh^ewa be *vocalic*, the daghesh f. must not be used ; thus קִלְלַת *qil^elath* must not be written קִלַּת *qillath*, because the sh^ewa is sounded, representing as it does an original *ā* (קְלָלָה *q^elālâ*, *curse*, noun).

(c) It is important to note that the gutturals (*i.e.* א ה ח ע) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בִּעֵר (*he burned, consumed*), or שִׁחֵת (*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 שִׁבֵּר *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 סַפֵּר *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^ewa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh^ebbar* : the last syllable is בָּר, but the one before it could not possibly be דְּ—between the ד and the ב there would need to be a full vowel, *e.g.* דֻּ. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *m^edhabbēr* (*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 ק נ מ ל ו י, when written to a sh^ewa, the d. forte is very frequently omitted where

usage would lead us to expect it ; *e.g.* הַיְאֹר (not הַיְאֹר) *the Nile,* עוֹרִים
(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 shᵉwa 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 shᵉwa under it ;
e.g. עִנְּבֵי *'in-nᵉbhê* for עִנְבֵי *'inᵉ-bhê (the grapes of* . . .). This is known
as *D. forte dirimens.* In certain cases two words, of which the first ends
in ◌ֶ, ◌ָה or ◌ֶה, may be closely connected by the insertion of a D. forte
at the beginning of the second word ; *e.g.* עָשִׂיתָ זֹּאת *thou hast done this.*
This always happens when זֶה (*this*) or מָה (*what*) is joined by maqqēph
to the following word ; *e.g.* זֶה־שְּׁמוֹ *this is his name,* מַה־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.* הִקְטַל, but הֻגַּד (not הֻגַּד)
it was declared. (Rarely—and chiefly under gutturals—it
may appear as *o* ; *e.g.* עֻזִּי, also עֹזִּי *my strength.*)

8. *Mappîq* (extender).—A point is also inserted in the
letter *Hē,* 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 אַרְצָהּ *arçâh* (*h* sounded), *her land,* whereas
אַרְצָה = *arçâ, towards* (*the*) *land* (cf. § 17. 3).

EXERCISE ON DAG. *LENE* AND *FORTE.*

Write these Hebrew Words.

1. gam, kōl, dām, bēn, 'ēt, môt, pat, kap, keleb, tiktōb,
ketabtâ, bkû, lbad, dābār, blektkâ, mishpāṭ, midbār, btôk,
malkî, yabdēl, kôkābîm, kbadtem, tikbdî, kaṣpkâ, ḥelqkâ,
midbrêkem, lāredet, yirb, yēbk, gdôlîm, wtāgēl.

2. mbaqqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt,
dibbēr, mdubbār, ṣappdû, miṣpēd, bkaṣpkem, shabbāt, mibbnê,
çippôr, ykattēb, bqiçrkem, baddām, bôdēd, yittnû, lbaddô.

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

3.

§ 8. THE GUTTURALS.

The letters ע ח ה א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. 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 מֶלֶח *meleh*): so הִשְׁלִיךְ *hishlîkh* (*he threw*), but הִשְׁלִיחַ *hishlîah, he sent*—very rare (not הִשְׁלִיח *hishlîh*), גָּבֹהַּ *gābhôah, 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* (*he^ar, fi^ar*) 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 *rûah* (not *rûha* : no Hebrew word ends in a short *a*). The pathah furtive disappears when the guttural ceases to be final ; thus רוּחִי *rû-hî, my spirit*; הִשְׁלִיחָה.

Pathah furtive is never written to final א, which is silent ; thus נָבִיא *nābhî*" (*prophet*), not נְבִיַא. 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 נִשְׁלָח *nishlāh, sent*, ptc. (not נִשְׁלָחַ *nishlāah*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e* ; thus יִכְבַּר *he is heavy*, but יֶחְדַּל *he ceases* (not יִחְדַּל). This depression of *i* to *e* may also take place *after* a guttural; thus סִפְרִי *my book*, but עֶזְרִי (not עִזְרִי) *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 *dellevver*.

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

2. (a) The gutturals cannot take simple shᵉwa vocal, they require the composite shᵉwas; therefore a shᵉwa under an initial guttural must be composite; *e.g.* קְבֹר *qᵉbhōr* (*bury*, imv.), but עֲבֹר *ᵃbhōr, cross*, imp. (not עְבֹר). In many cases they dislike simple shᵉwa silent, preferring the composite; *e.g.* רַגְלִי *my foot*, but בַּעֲלִי *my lord* (not בַּעְלִי). The ḥateph that takes the place of silent shᵉwa always corresponds to the preceding short vowel; thus בַּעְלִי becomes בַּעֲלִי, so פָּעֳלִי *poᵒlī* becomes פָּעֳלִי *poᵒlī* (*my work*). ח, which is very hard, has a distinct tendency to prefer the silent shᵉwa; *e.g.* פַּחְדּוֹ *paḥdō, his fear* (not פַּחֲדוֹ *paḥᵃdhō*). But with other gutturals the composite is usual; thus נְאמַר becomes first, by paragraph 1 b, נֶאֱמַר and then נֶאֱמַר *it was said*.

(b) By far the most common ḥateph is ⁻ᵥ. Initial ע ה ח prefer ⁻ᵥ, initial א prefers ⁻ᵥ; *e.g.* עֲמֹר (קְטֹל) *stand*, אֱמֹר *say*; but when further from the tone א also takes ⁻ᵥ; *e.g.* אֱלַי *to, towards* (very rare and poetic), but אֲלֵיכֶם *to you.*

3. (a) As two vocal shᵉwas cannot come together, a simple shᵉwa before a ḥateph becomes the full (short) vowel corresponding to the *ḥateph*; thus לְקְטֹל becomes לִקְטֹל *to kill*; but לְעֲבֹר becomes לַעֲבֹר *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 shᵉwa, if composite, which corresponded to the short vowel; *e.g.* בַּעֲלִי *my lord.* Therefore the resultant combination in either case is ⁻ᵥ⁻ or ⁻ᵥ⁻ or ⁻ᵥ⁻; *e.g.* הֶעֱמִיר *he caused to stand, stationed,* הֶעֱמַר *he was stationed.* Either the short vowel before the guttural (as *a* in the original בַּעֲלִי) or the composite shᵉwa under the guttural (as ᵃ in עֲבֹר) 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 ⁻ᵥ in place of ⁻ᵥ; *e.g.* שָׁחֲטָה *she slaughtered,* מֵאֲנָה *she refused,* בֹּהֲנִים *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.* הַדֶּרֶךְ *haddérekh*, *the way*, but הָעֶבֶד *hā-ʿébhedh*, *the servant* (for הָעֶבֶד = הַעְעֶבֶד. But as the ע cannot be doubled, the first must be dropped. We therefore get הָעְעֶבֶד, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open). So שִׁלֵּשׁ *he did a third time*, but שֵׁרֵשׁ *he uprooted*, because שֵׁרֵשׁ = שִׁרְרֵשׁ (short *i*) = שֵׁרֵשׁ (tone-long *ē*). So קִטֵּל, but בֹּרַךְ *he was blessed*, because בֹּרַךְ = בֻּרַךְ (short *u*) = בֹּרַךְ (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.* בֵּרַכְתֶּם (on the analogy of קִטַּלְתֶּם) becomes (first בְּרַרְכְתֶּם, then) בֵּרַכְתֶּם *you blessed*; but although the accent falls on the תֶּם, the בֵּ must not be reduced to בְּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בְּר), and thus could not be allowed to degenerate into a בְּ. This would be unjust to its origin. The word therefore remains בֵּרַכְתֶּם (not בְּרַכְתֶּם). Similarly the plural of חָרָשׁ *artificer* is not חֲרָשִׁים but חָרָשִׁים, because חָרָשׁ is a word of the type of גַּנָּב *thief*, and therefore strictly חַרְשׁ, 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.* מֵאֵן becomes מֵאֵן *he refused*, הָרְעָה becomes הָרָעָה *the evil*, הַעָם 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.* מַהֵר (not מָהֵר from מַהֵר *hasten*), הַהוּא (not הָהוּא *that*), הַחֶרֶב (not הָחֶרֶב for הַחֶרֶב *the sword*), הַחֹדֶשׁ (not הָחֹדֶשׁ *the month*).

EXERCISE. CORRECT THE FOLLOWING WORDS.

בֶּאֱמֹר, אִבַּדְתֶּם, אָמֹר, יִשְׁחֲטוּ, חֲזַק, שָׁלוּחַ, הַשְׁלִיחַ, שָׁמֵעַ

שֹׁמֵעַ, רֶגַע, יַהְפֹּךְ, בְּדַךְ, שָׂרִים, הֶחְזִיק, טָעֲמוּ, כֶּאֱמֶת, נֶאֱמַר,
לְחֱלִי, לְאָרִי, בְּחֶמֹר, מָעֲמָד, יַעֲמֹד, יַעֲמִדוּ׃

‾ָֽדְ ֒ ׀ עַ ‾ רְ   *two vocal shva's cannot come together*
hence becomes a short,

§ 9. THE QUIESCENT LETTERS. *with meteg*   *See P. 11*

§ 6. 2 d
page 28

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

1. They are real consonants at the beginning of a syllable,
but at the end of a syllable after a full vowel they generally
surrender their consonantal power and are silent; *e.g.* מִצְוָה
commandment (miçwâ, ו consonantal); so אָמַר *'ā-mar (he said),*
but יֹאמַר *yô-mar (he says)* (א quiescent); יְמֵי *y'mê (the days
of* . . .), but בִּימֵי *bî-mê, in the days of* (from בְּיְמֵי, § 6. 2 d)
not בִּיְמֵי *biy-mê;* so בְּיהוּדָה (from בְּיְהוּדָה) *in Judah.* Pro-
nounced rapidly, *biymê* is practically = *bîmê,* and is therefore
fairly represented by בִּימֵי. In other words, the י quiesces,
or is silent: and *under the silent consonant the sh'wa is not
placed;* thus בִּימֵי (not בִּיְמֵי); so יֹאמַר (not יְאֹמַר), and רֵאשִׁית *be-
ginning* (not רְאשִׁית). Conversely, if it takes the sh'wa, it is
regarded as a consonant; *e.g.* נֶאְדָּר *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 מָצָא
he found, because, as the final א practically disappears, the
syllable is as good as open, and its vowel therefore long.
So for מָצָאְתְּ (cf. קָטַלְתְּ) we write מָצָאתְ *thou hast found,* because
א at the end of the syllable is silent, and the following ת
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. *w*as, sa*w*; *y*es, sa*y*.

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 *ḥay* (*living*), הוֹי *hôy* (*ah !*), גָּלוּי *gālûy* (*uncovered*, ptc.) ; יַחְדָּו *yaḥdāw* (*together*), עַוְלָה *'awlâ* (*injustice*), זִו *ziw* (*April–May*), דָּוִד or דָּוִיד *Dāwîdh* (*David*). The suffixal form (to be explained in § 19) יו‎ָ is sounded *âw*, as סוּסָיו *sû-sâw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאָיו, אַל, לֹא, וּבֵיתוֹ, נוֹלְדוּ, יִיטַב, צְבָאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, אֶרְאֶה, לִקְרֵאת, יִשְׁמָעֵאל, מָאתַיִם, שָׁאוּנִי, שְׁלֹמֹה,
בְּיָמָיו, תִּגְלֶינָה, יַקְנִיאֵהוּ, מִלֵּאתִיו, כָּסוּי, שָׁלֵו, גּוֹי, קַו, אֲדֹנָי,
רָאשִׁים, בָּאְשׁוֹ, כְּלָיוֹת, לוּלֵי, קִנֵּה:

§ 10. THE ACCENTS.[1]   METHEGH, MAQQĒPH, PAUSE, QᵉRÊ, &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 *dābhár, word*; in one class of nouns (the *Segholates*, § 29), *e.g.* דֶּבֶר *débher, pestilence*, and in some Verbal forms, *e.g.* קָטַלְתִּי *qāṭáltî, 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*, מֶ֫תֶג (*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.* אָנֹכִ֫י *I*, חֲכַרְתָּ *and thou shalt remember*, הֶחָכָם *the wise*, הֶעָפָר *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 מִדְבָּרִים); or with a sh°wa, because so insignificant a vowel does not deserve special attention (therefore not דְּבָרִים).

(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.* אָכְלָ֫ה '*ā-kh°lâ* (accent on last syllable), *she ate*, חָכְמָה *ḥā-kh°mâ, 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.* אָכְלָה *food* (— silent, because no methegh with the —: the word is therefore a pure dissyllable: last syllable, accented, *lâ* : the first, unaccented *and shut*, therefore with *short* vowel; therefore '*okh*: so '*okhlâ*); חָכְמָה *ḥokhmâ, wisdom* ; יִרְאוּ *yi-r°'û, they will fear* (open syllable, long *î*); יִרְאוּ *yi-r°'û, they will see* (shut syllable, short *i*).

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

[1] Under the consonant, if the vowel is *ḥôlem* ; *e.g.* כּוֹכְבִים *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.

to be preserved by methegh; hence the combination referred
to in § 8. 3 a always appears in the form ְ ִ ַ ֵ ֶ ֳ ֲ ֱ; *e.g.*
יַעֲמִיד *he stations,* הֶעֱמִיד *he stationed,* הָעֳמַד *he was stationed.*

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

(b) The maqqēph is used almost invariably with אֶל *to,*
כֹּל *all* (thus כָּל־), אֵת sign of accus. (thus אֶת־), and a few other
common words (*e.g.* מִן־ *from,* פֶּן־ *lest*).

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

(a) A short vowel in the tone becomes long, as מַיִם *water,*
pause מָיִם; שָׁמַר *he kept,* pause שָׁמָר; שָׁמַרְתִּי *I kept,* pause שָׁמָרְתִּי:
—the long vowel can stand in the shut syllable, now that
it has the accent. If the short vowel has been modified
from another, it is the long of the *primary* sound that appears,
אֶרֶץ *earth,* p. אָרֶץ (from a primary אַרְץ *'arç*).

(b) Occasionally the tone is shifted from the last syllable
to the penult, which is lengthened if it was short, עַתָּה *'attâ*
(*now*), pause עָתָּה *'áttâ* (not, of course, *'ottâ,* as it would be
if it were an ordinary non-pausal form).

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

is then shifted to it, as שָׁכְנָה *she dwelt*, pause שָׁכָנָה from שָׁכֵן; עִמְדוּ *stand ye*, pause עֲמֹדוּ from עֲמֹד *stand*.

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

    i. Sheʷa before the suffix *kha* becomes in pause *ê*, סוּסְךָ *thy horse*, pause סוּסֶךָ.

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

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

5. *Qerê* (קְרִי *read*, i.e. *to be read*) and *Kethîbh* (כְּתִיב *written*). —(a) The *Kethîbh* 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 *Kethîbh* 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 *Qerê*. Attention is called to the margin by a small circle placed over the *Kethîbh*, thus : הַנַּעֲרָ֫ Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs הנערה קרי [1], *i.e.* הנערה 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 הַנַּעֲרָה *the maiden*; the unpointed הנער, which would normally represent הַנַּעַר *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 *Qerê* is not placed in the margin, but its vowels are simply inserted in the text. *E.g.* יְהֹוָה (whence our *Jehovah*, probably originally יַהְוֶה *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 אֲדֹנָי) to avoid repetition, יֱהֹוִה 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 *'îsh, 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

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[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* = *immotus*, *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* (הַקְקוֹל =) הַקּוֹל = הַנְקוֹל) *haq-qôl, the voice*; so הַשֶּׁמֶשׁ *hashshémesh, the sun.*

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathaḥ* of the Art., falling in an open Syllable, expands to *qāmeç*; 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, *pathaḥ* 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-hêkhāl*) *the palace*, הַחָכְמָה (from *hah-ḥokhmâ*) *wisdom*.[2]

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

Before הָ and עָ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2 b), as הָהָר *the mountain*, הָעָם *the people.*

Before הָ, עָ, not in the Tone, the Art., falling *before* the pretone, becomes *e* (*s̆ghol*),[3] as הֶהָרִים *the mountains*, הֶעָמָל *the trouble*.[2] Before חָ (*ḥā*) in all positions, and also before חֶ, the Art. takes *s̆ghol*, הֶחָכָם *the wise*, הֶחָג *the feast*, הֶחֳלִי *the sickness*.

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

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[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 (חֵטְא).

[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. הֶהָרִים, הַחָכְמָה, &c.

[3] This comes under the general rule that a *pathaḥ* before an originally duplicated guttural *which has* ◌ָ *under it* becomes *s̆ghol*; thus אֶחָי *my brothers*, pausal form of אַחַי (p. 153), originally *aḥ-ḥay* (§ 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 conss.	הַ‏—,	הַקּוֹל
Before gutturals {	‏ע, ר, א ‏ — ‏הָ,	הָעִיר, הָרֹאשׁ, הָאִישׁ
	‏ח, ה ‏ — ‏הַ‏—,	הַהֵיכָל, הַחֶרֶב
Before gutturals with qāmeç {	‏ע, ה ‏ — ‏הָ,	הָהָר, הָעָם
	‏ע, ה ‏ — ‏הֶ‏—,	הֶהָרִים, הֶעָמָל
	‏(חָ)חָ ‏ — ‏הֶ‏—,	הֶחָלִי, הֶחָכָם

אִישׁ	man [1]	אִשָּׁה	f. woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	m. night	עֶרֶב	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,* אִישׁ טוֹב, not טוֹב אִישׁ. If the noun be definite, the adj., as well as the noun, has the article ; e.g. *the good man,* not הַטּוֹב אִישׁ, but הָאִישׁ הַטּוֹב *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 וְהַטּוֹב.

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* = הָאִישׁ טוֹב or טוֹב הָאִישׁ (lit. *good is the man*)—in neither case does the adj. take the art. The copula *is, are,* &c., is not usually expressed. This, however, occasions no ambiguity ; *e.g.* הָאִישׁ טוֹב could not be mistaken for *the good man,* which would require הַטּוֹב.

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

EXERCISE.　TRANSLATE.

‏הַלַּיְלָה וְהַיּוֹם׃ 2 הָאִישׁ וְהָאִשָּׁה׃ 3 הַחֹשֶׁךְ הַגָּדוֹל׃ 4 רָם‏
‏הָרָקִיעַ׃ 5 טוֹב הַכֶּסֶף׃ 6 הָעֶרֶב וְהַבֹּקֶר׃ 7 גָּדוֹל הַחֹשֶׁךְ‏
‏עַל־הַמָּיִם׃ 8 טוב האיש׃ 9 היום הגדול׃‏

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.	Sig. part.
1 pers. c.	אָנֹכִי, אֲנִי	I　i, ni, ki	אֲנַחְנוּ	we　nu
2 pers. m.	אַתָּה	thou ta	אַתֶּם	ye　tem
f.	אַתְּ	„ 　t	אַתֵּן, אַתֵּנָה[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 ‏קָבַרְתִּי הוּא‏ (§ 31) ; *declare to* (?) *me* is not ‏סַפְּרוּ לְאֲנִי‏ (§ 14. 1 f).
When, as in these cases, the Pers. Pronouns do not éxpress
the Subject, they become attracted in a fragmentary form to
be explained later (§§ 19. 31 ; 14. 1 f; 15. 2, &c.) to the
end of other words.　These fragments (the *significant parts*
above) are named *Pronominal suffixes.*

‏עַיִן‏ f. eye	‏יָד‏ f. hand	‏הַר‏ mountain	‏חֳלִי‏ disease
‏אֶרֶץ‏ f. earth	‏אֶבֶן‏ f. stone	‏עֶבֶד‏ servant	‏עַם‏ people
‏חֶרֶב‏ f. sword	‏אֱלֹהִים‏ pl. God	‏הֵיכָל‏ palace	‏חָכָם‏ wise
‏עָצוּם‏ powerful	‏רַע‏ bad, sore	‏מְאֹד‏ very	‏רַע מְאֹד‏ very bad

The words ‏הַר‏, ‏עַם‏, ‏חַג‏, ‏פַּר‏, when preceded by the

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[1] Throughout the exercises, bracketed words are not to be translated.
[2] In ‏הוּא‏ *hû* and ‏הִיא‏ *hî*, the ‏א‏, which is silent, represents doubtless
an earlier stage in the history of the word, when it was consonantal
(*hŭ'a ? hî'a ?*).
[3] Both forms extremely rare.
[4] Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).

article, lengthen the pathaḥ to *qāmeç*; thus הֵחַנ, הָהָר. So also אֶרֶץ (original אַרְץ) becomes הָאָרֶץ.

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 חָכָם הוּא. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; *e.g.* יהוה הוּא הָאֱלֹהִים *Yahweh*[1] *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*.

<div align="center">EXERCISE. TRANSLATE.</div>

רָם הַהֵיכָל : 2 הָהָר הוּא רָם מְאֹד : 3 טוֹב הָעֶרֶב : 4 אַתָּה
הוּא הָאֱלֹהִים : 5 אַתְּ הָאִשָּׁה : 6 הַחֶרֶב הִיא עַל־הֶעָפָר :
7 הָעֶבֶד הַטּוֹב : 8 עַם רָם וְגָדוֹל : 9 הָעָם הוּא עָצוּם מְאֹד :
10 הַיָּד וְהָעַיִן : 11 הַשָּׁמַיִם וְהָאָרֶץ : 12 הָעָם הֶעָצוּם וְהַגָּדוֹל :
13 אֲנִי הָאִישׁ הֶחָכָם : 14 חֲכַם הָאִישׁ : 15 הֶחֳלִי הָרֵע :

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.

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

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

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

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* (אשר) I spoke *to him* (wh . . . to him = to whom); the house *that* (אשר) 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* = אשר followed by *his; e.g.* הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ *man* in whose nostrils (אשר . . . באפו) *is (but) a breath (i.e.* man *as to whom* but a breath is in his nostrils). So *there* שָׁם, *where* אֲשֶׁר . . . שָׁם; *thither* שָׁמָּה *shâmmâ, 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

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[1] The form שְׁ prefixed inseparably to words, usually as שַׁ or שֶׁ followed by Dag. *forte, e.g.* שֶׁלִּי = אֲשֶׁר לִי (*which is to me,* i.e. *mine*), is mostly late.

clinched 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 יָצָר (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* (לַאֲשֶׁר) *was over his house*.

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

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

Before non-gutturals *path. and dag.*	מַה־זֶּה	what is this?
before א and ר	*qāmeç*	מָה־אֵלֶּה	what are these?
before other gutturals *pathah*	מַה־הִיא	what is it?
before gutt. with qam. *s̆ghol*	מֶה עָשָׂה	what has he done?

מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; *e.g.* מִי לַיהוה אֵלָי *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 בַּיהוה (not possibly אֲשֶׁר); but *blessed is the man who trusts*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מָה is also the exclamation *how!* מָה־אַדִּיר שְׁמְךָ *how glorious is thy name!*

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

Every, all, כֹּל (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*): כֹּל . . . לֹא or לֹא . . . כֹּל (lit. *not every*, i.e. *not any*); e.g. *none living is just before thee*, כָּל־חַי . . . לֹא; *no work shall be done*, כָּל־מְלָאכָה לֹא־יֵעָשֶׂה.

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.

מֶ֫לֶךְ king	רֹאשׁ head	יֶ֫לֶד boy	יהוה 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	רָעָב famine	אֶל־ unto

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

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, e.g. *the angel cried* ; and (ii.) nominal— having any other kind of predicate, such as noun, adj., partic.; e.g. *Thou art God, God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, e.g. קָרָא הַמַּלְאָךְ *the angel cried* ; in a nominal sentence, subject, predicate, e.g. יהוה מַלְכֵּ֫נוּ *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. צַדִּיק אַתָּה יהוה *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 הַיֶּ֫לֶד אֶת־הַקּוֹל.

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

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

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[1] Usually pointed יְהֹוָה, occasionally יְהוָֹה (cf. § 10. 5) : the true spelling (never found) is probably יַהְוֶה. We leave it throughout unpointed.

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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 מָה.
Whom have I oppressed ? אֶת־מִי עָשַׁקְתִּי, but *what have I taken ?*
not אֶת־מָה.

<div align="center">EXERCISE.   TRANSLATE.</div>

‏4 זֶה הַלַּיְלָה הַהוּא: 3 הָהָר הַזֶּה: 2 רָם מְאֹד הָאָדָם: מִי אַתֶּם:
הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעָם הֶעָצוּם הַזֶּה: 6 זֶה הַיֶּלֶד
אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשַׁב הַמֶּלֶךְ
עַל־הֶעָפָר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מַה־
טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:
‏12 וַיִּקְרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ יהוה: 13 לָקַח הַמֶּלֶךְ אֶת־
הַחֶרֶב: 14 זֶה הַמֶּלֶךְ הֶחָכָם:

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 frag-
mentary.   The following three fragments used as preposi-
tions are, like the Art., inseparably prefixed to words:

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

כְּ *as, like.*

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

(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 *ḥireq,* by § 6. 2 d.i.,
forming a half-open syllable בִּלְבַב (= בְּלְבַב), לְבַב, *in the heart*

of; the sh°wa is here sounded, because it was (necessarily) so in the original לְבַב (cf. § 5. 4 a); therefore not בִּלְבַב. If the consonant be י, it quiesces and the sh°wa is not written (§ 9. 1); *e.g.* יְמֵי, but בִּימֵי *in the days of*; לִיהוּדָה יְהוּדָה, *to Judah*.

(c) Before a ḥaṭeph the sh°wa becomes the corresponding short vowel, by § 8. 3, כַּאֲרִי ,אֲרִי = כְּאֲרִי *like a lion*; לֶאֱכֹל אֱכֹל *to eat.*

But with the very frequently recurring words אֱלֹהִים *God*, and אֱמֹר (in the phrase לֵאמֹר *saying*), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בַּאֱלֹהִים but בֵּאלֹהִים, לֵאלֹהִים *to God*, כֵּאלֹהִים *as God*, לֵאמֹר.

(d) Before the tone, the prep., falling in the *pretone*, often has tone-long *qāmeç* (§ 6. 2 b), as לְמָיִם *to water* (for לְמַיִם). This is found chiefly in one or two familiar expressions, לָעַד *for ever*, לָבֶטַח *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) בַּשָּׁמַיִם *in the heavens*, הָעָם, (= לְהָעָם) לָעָם *to the people*. לֶהָרִים (§ 11 c) *to the mountains.* To express it summarily, the Article disappears, but its vowel is written under the preposition.

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

Sing. לִי *to me*, לְךָ[1] (m.) לָךְ (f.) *to thee*, לוֹ *to him*, לָהּ *to her.*
Plur. לָנוּ *to us*, לָכֶם (m.) לָכֶן (f.) *to you*, לָהֶם (m.) לָהֶן (f.) *to them.*
בְּ is inflected like לְ, but it also takes בָּם in 3rd plur. masc.

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

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

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

(b) Before gutturals, the short vowel expands in the open
syllable into the corresponding tone-long, מֵעֵץ *from a tree*
(מֵעֵץ = מִן־עֵץ = מֵעֵץ), by § 8. 4 ; and occasionally, with ח, ḥireq
remains, by § 8. 4 ; *e.g.* מִחוּץ (not מֵחוּץ), 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,
מֵהָעֵץ or מִן־הָעֵץ *from the tree.* This fuller form is also common
in poetry. With these exceptions, the usual form is the
assimilated.

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

EXERCISE.   TRANSLATE.

קָרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה¹ : 2 שָׁבַת אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה : 3 שָׁמַע הָאָדָם אֶת־
הַקּוֹל¹ בַּגָּן : 4 מָשַׁל הַמֶּלֶךְ בָּעָם : 5 יָשַׁב הַיֶּלֶד בַּמָּקוֹם הַזֶּה :
6 מָחָה יהוה אֶת־כֹּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה : 7 עָשָׂה
אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה : 8 הָאֱלֹהִים הוּא
בְּהֵיכָל : 9 נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ : 10 כָּתַב הַיֶּלֶד בַּסֵּפֶר :

To a lion. God gave the woman to the man for wife.
In the morning. In these heavens. In the earth. In that day.
In the lofty palace. The lion cried like an (the) ass. God
called the firmament heaven, and the dry land called he
earth. Man is dust out of the ground. He ate of the tree.
The wise people rested on the seventh day. To the dust.
In (לְ) pain. On (בְּ) 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 וְ *and*, is pointed very much like the inseparable prepositions in § 14.

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

(b) Before the ḥaṭephs it takes the corresponding short vowel (§ 8. 3), וַאֲנִי *and I*, וֶאֱמַץ *and be strong*. חֶסֶד וֶאֱמֶת *kindness and faithfulness*.

וְ (like לְ כְ בְ, cf. § 14. 1 c) with אֱלֹהִים gives וֵאלֹהִים.

(c) Before simple sh°wa and the Labials (בּ ו מ פּ) its pointing is וּ, וּדְבָרִים *and words*, וּשְׁמַרְתֶּם *and ye shall keep*, וּבֵן *and a son*, וּפָרָה *and a cow*.

Rem.—Before *yodh* with sh°wa the pointing is *ḥireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וִימֵי *and the days of*.

(d) Before the accent, especially if disjunctive (see p. 2 30), it often takes *qāmeç* (§ 6. 2 b): טוֹב וָרָע *good and evil*, פָּרָה וָדֹב *a cow and a bear*, דֹּר וָדֹר *generation after generation*; especially with words that go in pairs: יוֹם וָלַיְלָה *day and night*, זָהָב וָכֶסֶף *gold and silver*, תֹּהוּ וָבֹהוּ *waste and void* (וָ in spite of Labial; cf. אֱלֹהִים וָמֶלֶךְ *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 וָעָם.

2. מִן appears with the pronominal suffixes as follows:
Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמֵּךְ (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.
Plur.: מִמֶּנּוּ *from us*, מִכֶּם *from you*, מֵהֶם *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 *sing. m. perf.*	he ruled, has ruled, &c.	מָשַׁל			
2 „ „ „	thou hast ruled, &c.	מָשַׁלְתָּ	*ta* of	אַתָּה	
2 „ *f.* „	thou hast ruled, &c.	מָשַׁלְתְּ	*t* „	אַתְּ	
1 „ *c.* „	I ruled, have ruled, &c.	מָשַׁלְתִּי	*ti* = *ki* of	אָנֹכִי	

3 *plur. m. perf.* they ruled, did rule, &c.   מָשְׁלוּ

2	„	„	„	ye ruled, &c.	מְשַׁלְתֶּם	*tem* of	אַתֶּם
2	„	*f.*	„	„	„	מְשַׁלְתֶּן	*ten* „	אַתֵּן
1	„	*c.*	„	we ruled, &c.	מָשַׁלְנוּ	*nu* „	אֲנַחְנוּ

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

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

EXERCISE. TRANSLATE.

אָמַר יהוה לָאִשָׁה: 2 מִן־הָעֵץ אָכָלְתְּ¹ : 3 בֵּאלֹהִים וּבְמֹשֶׁה:
4 לֵאלֹהִים זָעֲקוּ בַּמִּלְחָמָה: 5 דָּוִד הוֹיתָן 6 אֲרִי וַחֲמוֹר:
7 יִשְׂרָאֵל וִיהוּדָה: 8 וּבַיּוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר: 9 משה
וּמרים: 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.* כבד, שׁמר. 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.* דָּבָר *word*, דְּבָרִים *words*, דִּבְרֵיכֶם *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 שָׂרַיִם, nor *two fish* דָּגַיִם (see § 48. 1. 2).

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

(c) The *plur. mas.* is formed by adding ־ִים (*îm*) to the *sing.*, *e.g.* טוֹבִים; and the *plur. fem.* by changing הָ־ (*â*) into וֹת (*ôth*), *e.g.* טוֹבָה, טוֹבוֹת, or by adding *ôth* to the *sing.* if it has no *fem.* termination, *e.g.* רוּחַ *wind*, רוּחוֹת.

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

	mas.	fem.	mas.		fem.	
sing.	טוֹב *good*	טוֹבָה	סוּס *horse*		סוּסָה *mare*	
plur.	טוֹבִים ,,	טוֹבוֹת	סוּסִים	,,	סוּסוֹת	,,
dual			סוּסַיִם	,,	סוּסָתַיִם	,,

4. *Classes of nouns feminine.*

(1) Words ending in ה־ 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 אֵם *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*, אֹזֶן *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 תֵּבֵל *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.* צְדָקָה, צְדָקוֹת. Many *fem.* nouns, however, have the *mas. plur.* ending, *e.g.* שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, *e.g.* אָב *father*, pl. אָבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); *e.g.* לֵבָב *heart*, pl. לְבָבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קֹלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפָרוֹת.

As a rule, the plur. takes the gender of the sing.; *e.g.* אָבוֹת טוֹבִים *good fathers*, שָׁנִים טֹבוֹת *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 *î* (mainly ordinal numerals, § 48. 2, *e.g.* שְׁלִישִׁי *third*, and tribal names, *e.g.* עִבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows :—*fem. sing.* שְׁלִישִׁית, עִבְרִיָּה (rarely שְׁלִישִׁיָּה),
masc. pl. עִבְרִים and עִבְרִיִּים, *fem. pl.* עִבְרִיּוֹת.

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

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

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

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

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

פַּר¹ ox		פָּרָה *f.* cow	
סוּס horse		סוּסָה *f.* mare	
דָּג fish		דָּנָה *f.* fish	
שַׂר¹ prince		שָׂרָה *f.* princess	
שִׁיר song		שִׁירָה *f.* song	
צַר¹ adversary		צָרָה *f.* adversary	
גִּבּוֹר hero, mighty man	כּוֹכָב star	בְּאֵר *f.* well	זְאֵב wolf
יָרֵכָה *f.* side	דָּם blood	יְאֹר river	חֲלוֹם⎫ dream חֲלֹמוֹת⎭ *pl.*
צַדִּיק just	מַר¹ bitter	נָתַן to give,	הָרַג to slay
סָפַר to count	רָאָה to see	set	זָכַר to remem-
לֶחֶם bread	חָדָשׁ new	שָׁתָה to drink	ber

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מֵרִים הֵם׃ 2 אֵלֶּה הַפָּרוֹת הָרָעוֹת
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיְאֹר׃ 3 מָשַׁל הָאָדָם בַּבְּהֵמָה וּבַדָּגִים׃

¹ The words פַּר, שַׂר, צַר, מַר, have, for etymological reasons (§ 43),
a (path.) ; with the Article, פַּר has ָ *ā* (cf. § 12), the other words ָ *a.*

4 הֵמָּה הַשָּׁרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם : 5 אָמַרְתִּי
אֶל־הָעָם הַזֶּה צַדִּיקִים אַתֶּם : 6 הֶהָרִים הָאֵלֶּה רָמִים מְאֹד :
7 סָפַרְתָּ אֶת־הַכּוֹכָבִים : 8 מָה רָמִים הַהֵיכָלִים הָהֵם : הַיָּדַיִם :
יַרְכָתַיִם : 9 ראה המלך בחלום את־הפרות הטבות על־
היאר : 10 זכר יהוה כי עפר אנחנו :

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 nomina-
tive, 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 (ָ 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. *îm* and the dual *áyim*
is elided, and these terminations become *ê*: thus, from plur.
דְּבָרִים we get constr. דִּבְרֵי (since בְּ, when hurried, is reduced
to בְּ, and דְּ must become דִּ, by § 6. 2 d. i.); and the shᵉwa is
vocal, representing as it does an original ָ. Consequently, if
the third radical is a *bᵉghadhkᵉphath*, it will not take daghesh
lene: abs. pl. כְּבֵדִים [sing. כָּבֵד *heavy*], constr. כִּבְדֵי (not כִּבְּדֵי).

(c) The dual cstr. is similarly formed; *e.g.* abs. קַרְנַיִם
horns, cstr. קַרְנֵי; abs. יָדַיִם *hands*, cstr. יְדֵי. So from שָׂפָה *lip*,
dual abs. שְׂפָתַיִם (§ 16. 3 d, 5 d), cstr. שִׂפְתֵי.

(d) In *fem. sing.* the original ending ת— (§ 16. 4. 8) is
resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*,
cstr. צִדְקַת (because צְד = צִד: * çidhᵉqath*). אֲדָמָה *ground*, cstr.
אַדְמַת (because אֲד = אַד, § 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. צִדְקוֹת.

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*, שָׂפָה *lip*.

	Mas.			*Fem.*		
	Abs.		*Cstr.*	*Abs.*		*Cstr.*
sing.	סוּס	horse	סוּס	סוּסָה	mare	סוּסַת
plur.	סוּסִים	,,	סוּסֵי	סוּסוֹת	,,	סוּסוֹת
dual	סוּסַיִם	,,	סוּסֵי	סוּסָתַיִם	,,	סוּסָתֵי

		Mas.	*Fem.*			*Mas.*[1]	*Fem.*
abs.	*sing.*	יָשָׁר	יְשָׁרָה	*abs.*	*sing.*	יָד	שָׂפָה
cstr.	,,	יְשַׁר	יְשָׁרַת	*cstr.*	,,	יַד	שְׂפַת
abs.	*plur.*	יְשָׁרִים	יְשָׁרוֹת	*abs.*	*dual*	יָדַיִם	שְׂפָתַיִם
cstr.	,,	יִשְׁרֵי	יִשְׁרוֹת	*cstr.*	,,	יְדֵי	שִׂפְתֵי

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוּס הַמֶּלֶךְ (not הַסּוּס הַמֶּלֶךְ); *the horses of the king*, סוּסֵי הַמֶּלֶךְ (not הַסּוּסֵי הַמֶּלֶךְ); *the word of the prophet*, דְּבַר הַנָּבִיא; *the righteousness of the people*, צִדְקַת הָעָם; *the lips of the girl*, שִׂפְתֵי הַנַּעֲרָה. So with adjs.: *a good-looking girl*, נַעֲרָה טוֹבַת מַרְאֶה (lit. *good in appearance*), *a woman of good understanding* (אִשָּׁה טוֹבַת שֵׂכֶל, lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבָּר *in heart*).

b. If the abs. is definite, the constr. is also definite; *e.g.* אִישׁ הַמִּלְחָמָה *the* man of war, *the* warrior; but אִישׁ מִלְחָמָה *a* warrior; מִזְמוֹר דָּוִד (*the* psalm of David, bec. D. is definite). So הַר יהוה *the* mountain of Yahweh. The indefinite in such cases is usually expressed by putting לְ (*to*) before the absolute: מִזְמוֹר 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 יְדֵי וְשִׂפְתֵי הָאִישׁ, because יְדֵי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יְדֵי הָאִישׁ וּשְׂפָתָיו; *the prince's sons and daughters*, not בְּנֵי וּבְנוֹת הַשָּׂר, but בְּנֵי הַשָּׂר וּבְנוֹתָיו. Similarly

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[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 וֵאלֹהֵי הָאָרֶץ rather than אלהי השמים והארץ (bec. then אֱלֹהֵי would be separated from הָאָרֶץ God *of the earth*).

Such a *succession* of constructs, however, as דֶּרֶךְ 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 הַמֶּלֶךְ הַטּוֹבִים (not סוסי הטובים המלך, '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 (הַטּוֹב 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 הַמַּלְכָּה הַטּוֹבָה *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *the queen's good mare,* הַסּוּסָה הַטּוֹבָה אֲשֶׁר לַמַּלְכָּה; 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. ה ָ 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 צְפוֹנָה, because the first syllable is pretonic), הָהָרָה *towards the mountain* (not הֶהָרָה, § 11 c). It may even admit a preposition before its word; *e.g.* לִשְׁאוֹלָה *to Sheol*. It may be appended to the plur.; *e.g.* הַשָּׁמַיְמָה *heavenwards*, and even to the cstr. state, *e.g.* בֵּיתָה יוֹסֵף *to the house of Joseph*.

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

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[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.* מִיָּמִים יָמִֽימָה *from year* (lit. *days*) *to year*.

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

צָפוֹן *f.*	north	מִצְרַיִם	Egypt	מִטָּה *f.*	bed, אֶבְיוֹן poor
רוּחַ *f.*[1]	wind / spirit	חַיִל	valour / force, army	יְשׁוּעָה *f.*	salvation / deliverance
מִצְוָה *f.*	command	עִיר *f.*	city	שֵׂכֶל	understanding
תּוֹרָה *f.*	law	חוֹמָה *f.*	wall	בָּשָׂר	flesh
מַלְכָּה *f.*	queen	בַּת *f.*	daughter	אַרְבַּע	four
אֲבִגַיִל	Abigail	שְׁאוֹל *f.*	Sheol, the underworld		
יָרַד	to go down	שָׁמַר	to keep	פָּקַד	to review
שָׁבַר	to break	נָתַץ	to break down	פָּרַץ	to break through (*e.g.* a wall)

<center>EXERCISE.   TRANSLATE.</center>

לֹא שָׁתָה הָעָם מִמֵּי הַיְאֹר : 2 לָקַח דָּוִד אֲבִיגַיִל לְאִשָּׁה וְהִיא
אִשָּׁה טוֹבַת שֵׂכֶל : 3 אֶבְיוֹנֵי הָעָם הֵם צַדִּיקִים : 4 לֹא שָׁמַרְנוּ
תּוֹרַת יהוה אֱלֹהֵי יִשְׂרָאֵל : 5 עָשָׂה הַשַּׂר כְּמִצְוַת הַמֶּֽלֶךְ :
6 וּבְתוֹרַת יהוה לֹא ²הָלָֽכְתָּ : 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָל־הָאָֽרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה : 8 שָׁכַב הַיֶּֽלֶד עַל־מִטַּת אִישׁ הָאֱלֹהִים :
9 בָּא חַיִל גָּדוֹל ³מִיַּרְכְּתֵי הָאָרֶץ וּמֵאַרְבַּע רוּחוֹת ²הַשָּׁמָֽיִם :
10 אָכַלְנוּ מִכָּל־עֵץ ²הַגָּן : 11 וּמַלְכַּת הָאָרֶץ בַּת אִישׁ גִּבּוֹר ²חָֽיִל :
12 הָיָה רָעָב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרַיְמָה כִּי כָבֵד הָרָעָב בָּאָֽרֶץ :
13 תּוֹרַת יהוה טוֹבָה : 14 בַּיּוֹם הַהוּא עָשָׂה יהוה 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

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[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) blood.[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*, אֶבְיוֹן (*'ebh-yôn*) *poor*, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation ו), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. גִּבּוֹרִים, אֶבְיוֹנִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words דָּבָר, זָקֵן (not זָקֵן), לֵבָב (not לְבַב) 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; *hôlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhôl*), כּוֹכָב (*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.

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[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 :

ā ָ in the pretone (גָּדוֹל, זָקֵן), or *ā* in the tone (כּוֹכָב, לְבָב), or *ā* in both places (יָשָׁר, דָּבָר).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by ים ָ , ה ָ , &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דָּבָר, but דְּבָרִים. The tone, falling on *bhār* in the sing., falls on *rîm* in the pl. : *bhā*, being pretonic, has the long *ā*, and the original *dā* of *dābhā́r*, being now *two* places from the tone (and open), becomes *dᵉ*. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דְּבַר (sing.) and דִּבְרֵי (pl.) : the shᵉwa in pl. is vocal, hence no daghesh in *bᵉghadhkᵉphath* letters ; *e.g.* לְבָבוֹת, כּוֹכְבֵי.

Note that the form *ā–ē*, *e.g.* זָקֵן, has *a* in the constr. sing. זְקַן.

A few words have in the construct *sᵉghol* in both syllables : *e.g.* גֶּדֶר *wall*, cstr. גֶּדֶר (pronominal suffix, § 19, regularly of the type גְּדֵרוֹ *his wall*); כָּתֵף *shoulder*, c. כֶּתֶף ; יָרֵךְ *thigh*, c. יֶרֶךְ ; כָּבֵד *heavy*, c. both כְּבֵד and כֶּבֶד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יָשָׁר	יְשָׁרִים	יְשַׁר	יִשְׁרֵי (= יָשְׁרֵי)
(2) old, old man, elder	זָקֵן	זְקֵנִים	זְקַן	זִקְנֵי (= זְקֵנֵי)
(3) great	גָּדוֹל	גְּדוֹלִים	גְּדוֹל	גְּדוֹלֵי
(4) blessed	בָּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכֵי
(5) overseer	פָּקִיד	פְּקִידִים	פְּקִיד	פְּקִידֵי
(6) heart	לֵבָב	לְבָבוֹת	לְבַב	לְבְבוֹת (= לִבְבוֹת)
(7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכַב	כּוֹכְבֵי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבַּר	מִדְבְּרֵי

Rem.—The forms 1, 2, 3 with vowels *ā—ā, ā—ē, ā—ô*, 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 תַ ָ 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. שָׂפָה *lip*, cstr. שְׂפַת.

Abs. sing. צְדָקָה *righteousness.* cstr. צִדְקַת (= צְדָקַת)

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

„ sing. נְבֵלָה *corpse.* „ נִבְלַת (= נְבֵלַת).

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

Some fem. nouns retain the long *ē* under inflection: *e.g.* גְּזֵלָה *plunder*, cstr. גְּזֵלַת; גְּנֵבָה *thing stolen*, 3 sing. masc. suff. (§ 19) גְּנֵבָתוֹ.

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דָּבָר (or יֶקֶם);

as this is in sing. abs. בָּר cstr. בַּר plur. abs. בָּרִים cstr. בְּרֵי

so we have „ „ דָּג „ דַּג „ „ דָּגִים „ דְּגֵי

עֵץ „ עֵץ[1] „ „ עֵצִים „ עֲצֵי

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

WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דָּבָר word	מָאוֹר *m.* ⎫ luminary	שָׂפָה *f.* lip
מָשָׁל proverb	מָאוֹרֹת *pl.* ⎭	בְּרָכָה *f.* blessing
כָּבֵד heavy	נָבִיא prophet	נְקָמָה *f.* vengeance
נָמֵר leopard	בָּרִיא fat	נְבֵלָה *f.* corpse
	קָדוֹשׁ holy	

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

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

[1] Same as abs.

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יִצְחָק Isaac   יַעֲקֹב Jacob   עֵשָׂו Esau   עֶזְרָא Ezra

עֵצָה *f.* counsel   שָׁם there   לָמָּה why?   כַּרְמֶל[1] Carmel

EXERCISE.   PARSE AND TRANSLATE.

בְּרִיאוֹת, דִּנַת, נְבִיאֵי, יִשְׁרֵי, רְקִיעַ, לְבָבוֹת, לְבָבוֹת, מָאוֹר, מִשְׁלֵי, כָּבֵד,
פְּקוּדֵי, לְבַב, שִׂפְתֵי, נִקְמַת, בִּרְכוֹת, יָדַיִם: וְחֹשֶׁךְ עַל־פְּנֵי הַמָּיִם:
2 כָּתַב הַנָּבִיא אֶת־כָּל־הַדְּבָרִים בַּסֵּפֶר: 3 הָיָה דְבַר יהוה אֶל־
הַנְּבִיאִים: 4 תּוֹרַת יהוה בִּלְבַב הַצַּדִּיקִים: 5 כָּתַבְתִּי לָעָם הַזֶּה
אֶת־כָּל־דִּבְרֵי תוֹרַת יהוה: 6 לֹא הָיָה שָׁם אִישׁ מִזִּקְנֵי יִשְׂרָאֵל:
7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים בִּרְקִיעַ הַשָּׁמָיִם:
8 אָסַף הַשַּׂר חַיִל כָּבֵד כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שְׂפַת
הַיָּם: 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו: 10 נָשָׂא
הַנָּבִיא הַזָּקֵן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־הַחֲמוֹר: 11 כבד
לשון אנכי: 12 קרא עזרא בספר תורת האלהים:

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; in-
stead 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,*

<hr/>

[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. אֲבִיהוּ *his father* (father-of him, הוּא) ; but in all words the pronoun is really present, though not often so obvious ; e.g. סוּסוֹ *his horse.* Here the original *sûs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sûsahû* ; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sûsaû*, which easily passes into *sûsô* (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. (הֶם) 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*—כֶם, כֶן, הֶם, הֶן (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. דְּבַרְכֶם *the word of you, your word*; דִּבְרֵיכֶם *the words of you, your words* ; דִּבְרֵיהֶם *the words of them, their words* (דְּבַר and דִּבְרֵי being respectively cstr. sing. and pl. of דָּבָר) ; so סוּסַתְכֶם *your mare,* צִדְקַתְכֶם *your righteousness,* שִׂפְתֵיכֶם *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 דָּבָר. 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. (דִּבְרִי would exhibit the true construct form : but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible.) So דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the ‑ : hence דְּבָרֵינוּ would be again impossible.) So שְׂפָתִי *my lip*, not שְׂפָתִי. 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 שְׂפָתַיִךְ (*f.*) *thy lips*, שְׂפָתֵינוּ *our lips* ; but שִׂפְתֵיהֶם *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*, דִּבְרֵיכֶם *your words* ; dissyllabic 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 דִּבְרֵיהֶם *their words*.

NOUN WITH SUFFIXES.

	Mas.		**Fem.**		
Singular noun	סוּס	דָּבָר	סוּסָה	שָׂפָה	צְדָקָה
	(horse)	(word)	(mare)	(lip)	(righteousness)
sing. 1 *c.* my	סוּסִי	דְּבָרִי	סוּסָתִי	שְׂפָתִי	צִדְקָתִי
2 *m.* thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	שְׂפָתְךָ	צִדְקָתְךָ
2 *f.* thy	סוּסֵךְ	דְּבָרֵךְ	סוּסָתֵךְ	שְׂפָתֵךְ	צִדְקָתֵךְ
3 *m.* his	סוּסוֹ	דְּבָרוֹ	סוּסָתוֹ	שְׂפָתוֹ	צִדְקָתוֹ
3 *f.* her	סוּסָהּ	דְּבָרָהּ	סוּסָתָהּ	שְׂפָתָהּ	צִדְקָתָהּ
plur. 1 *c.* our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שְׂפָתֵנוּ	צִדְקָתֵנוּ
2 *m.* your	סוּסְכֶם	דְּבַרְכֶם	סוּסַתְכֶם	שְׂפַתְכֶם	צִדְקַתְכֶם
2 *f.* your	סוּסְכֶן	דְּבַרְכֶן	סוּסַתְכֶן	שְׂפַתְכֶן	צִדְקַתְכֶן
3 *m.* their	סוּסָם	דְּבָרָם	סוּסָתָם	שְׂפָתָם	צִדְקָתָם
3 *f.* their	סוּסָן	דְּבָרָן	סוּסָתָן	שְׂפָתָן	צִדְקָתָן
Plur. noun	סוּסִים	דְּבָרִים	סוּסוֹת	שְׂפָתַיִם	צְדָקוֹת
	(horses)	(words)	(mares)	(dual)	(righteousnesses)
sing. 1 *c.* my	סוּסַי	דְּבָרַי	סוּסוֹתַי	שְׂפָתַי	צִדְקוֹתַי
2 *m.* thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שְׂפָתֶיךָ	צִדְקוֹתֶיךָ
2 *f.* thy	סוּסַיִךְ	דְּבָרַיִךְ	סוּסוֹתַיִךְ	שְׂפָתַיִךְ	צִדְקוֹתַיִךְ
3 *m.* his	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שְׂפָתָיו	צִדְקוֹתָיו
3 *f.* her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שְׂפָתֶיהָ	צִדְקוֹתֶיהָ

plur.						
1 c. our	סוּסֵינוּ	דְּבָרֵינוּ	סוּסוֹתֵינוּ	שְׂפָתֵינוּ		צִדְקוֹתֵינוּ
2 m. your	סוּסֵיכֶם	דִּבְרֵיכֶם	סוּסוֹתֵיכֶם	שְׂפָתֵיכֶם		צִדְקוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	דִּבְרֵיכֶן	סוּסוֹתֵיכֶן	שְׂפָתֵיכֶן		צִדְקוֹתֵיכֶן
3 m. their	סוּסֵיהֶם	דִּבְרֵיהֶם	סוּסוֹתֵיהֶם	שְׂפָתֵיהֶם	(תָם)	צִדְקוֹתֵיהֶם
3 f. their	סוּסֵיהֶן	דִּבְרֵיהֶן	סוּסוֹתֵיהֶן	שְׂפָתֵיהֶן		צִדְקוֹתֵיהֶן

Note (i.) that the sh⁰wa 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 *d⁰bhār⁰khā* (in pause דְּבָרֶךָ), דְּבַרְכֶם *d⁰bhar⁰khem.*

(ii.) The suffix יו— is pronounced *āw* (סוּסָיו = *sûsāw*). 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 ', 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, *sûs-a-(h)û* = סוּסָם, so סוּסָם (*h* dropped); *i* in other cases סוּסֵנוּ (tone-long *ē*) is from an ultimate *sûs-i-nû.*

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

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

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face פָּנִים (*pl.*)	*son,* בֵּן, *pl.* בָּנִים	*daughter* בַּת, *pl.* בָּנוֹת	
my face פָּנַי	*the man's face* פְּנֵי הָאִישׁ		
before me לְפָנַי	*before the man* לִפְנֵי הָאִישׁ		
before thee לְפָנֶיךָ	*before you* לִפְנֵיכֶם		
after אַחֲרֵי	*after me* 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 הַטּוֹב (*my horse, the good one*); *your evil words,* דִּבְרֵיכֶם 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־בְּנוֹתָיו (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. אַחֲרֵי *after* (pl. cstr., *hinder parts*)—hence אַחֲרַי *after me,* אַחֲרֶיךָ *after you,* אַחֲרָיו *after him,* &c.; others, like עַל *upon,* אֶל *to,* resume before suffixes the *yodh* which originally formed part of the root (עֲלִי, אֱלִי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עָלֵינוּ, עָלֶיהָ, עָלָיו, עָלֶיהָ, עָלֶיךָ, עָלַי

אֲלֵיהֶם, אֲלֵיכֶם, אֵלֵינוּ, אֵלֶיהָ, אֵלָיו, אֵלֶיהָ, אֵלֶיךָ, אֵלַי

Like עַל is עַד *unto, as far as.*

לוֹט Lot אֵהוּד Ehud שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon אֶפְרַיִם Ephraim

טוּב good things, goodness שִׂיחָה *f.* meditation אֵת (אֶת־) with

נֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת *f.* door

סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר
שׁוֹפָרוֹת *pl.*} horn (for blowing) בְּרִית *f.* covenant תְּפִלָּה *f.* prayer

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 כָּרַת בְּרִית to make a covenant

בָּטַח to trust צָפַן to hide, lay up אָהֵב to love פָּעַל to do

EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׂפָתָיו, בִּרְכָתָהּ, בָּנֶיהָ, מִשְׁלֵיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי, בְּשַׂרְכֶם, לְפָנַי, לְפָנֶיךָ, שְׂפָתֶיהָ, בָּגֵינוּ, לְבָבֵנוּ, בְּנֵיהֶם, יָדַי, יָדוֹ, תּוֹרָתָם, יְדֵיהֶן :

יָצָא לוֹט אֶל־הָאֲנָשִׁים¹ הַפֶּתְחָה וְהַדֶּלֶת סָגַר אַחֲרָיו : 2 וְאֵהוּד

¹ *Pl. of* אִישׁ.

תָּקַע בַּשׁוֹפָר בְּהַר ¹אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הָהָר וְהוּא

לִפְנֵיהֶם: 3 הוּא יהוה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר

לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: 5 חֶסֶד יהוה מֵעוֹלָם

וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: 6 וַאֲנִי עָלֶיהָ בָּטַחְתִּי

יְהֹוָה אָמַרְתִּי אֱלֹהַי ²אָתָּה: 7 מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ

לִירֵאֶיךָ ³פָּעַלְתָּ לַבֹּטְחִים ²בָּךְ נֶגֶד בְּנֵי אָדָם: 8 מָה אָהַבְתִּי

⁴תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי: 9 שָׁמַע יהוה אֱלֹהֵינוּ אֶת־

תְּפִלָּתֵנוּ: 10 יָרַד אֶל־בָּנָיו שְׁאוֹלָה:

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 (בְּ) 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* (קַל) "light," in distinction
from all the other forms, which are heavy, being loaded by
additional inflectional letters, *e.g.* נִשְׁבַּר *he was broken*, or by
the duplication of a radical, *e.g.* שִׁבַּר *be broke in pieces.*

¹ The sign ‸ known as '*Athnāḥ* indicates the chief pause within the
verse, as *Sillûq* ˌ indicates the last tone-syllable in the verse (cf. Gen. 1. 1,
בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ). The latter cannot be con-
fused 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.* רָדַף *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִרְדּוֹף *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 :

Simple.	*Intensive.*	*Extensive* or *Causative.*
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.

	Sing.			Plur.	
3 *mas.*	קָטַל	he *killed*, &c.	3 *c.*	קָטְלוּ	they, &c.
3 *f.*	קָטְלָה	she „			
2 *m.*	קָטַלְתָּ	thou „	2 *m.*	קְטַלְתֶּם	ye
2 *f.*	קָטַלְתְּ	„	2 *f.*	קְטַלְתֶּן	„
1 *c.*	קָטַלְתִּי	I	1 *c.*	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 קְטַלְתִּי). The heavy terminations ם‍ֶ‍ת, ן‍ֶ‍ת, 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.* קְטַלְתֶּם (not קָטַלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus : *m.* יָשָׁר, *f.* יְשָׁרָה (§ 16. 3). *Verbs*, however, inflect thus : *m.* יָשָׁר, *f.* יָשְׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *â* of 3rd sing. fem. (הָ‍ָ) or *û* of 3rd pl. (וּ)—the vowels *â ē ō* [1] in the tone-syllable become vocal sh°wa, thus : *m.* קָטַל, *f.* קָטְלָה (not קְטָלָה), *m.* כָּבֵד, *f.* כָּבְדָה (not כְּבֵדָה), *m.* יָכֹל, *f.* יָכְלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלָה, קָטְלוּ, because the sh°wa, representing as it does an original full vowel (*â*), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound : without methegh, the words would be *qoṭlâ, qoṭlû*. Naturally, if the third radical were a *b°ghadhk°phath*, it would not take daghesh lene ; *e.g.* כָּתְבָה *she wrote*, כָּתְבוּ *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. אֵת or אֶת‍־, the sign of the accusative (§ 13. 7), when

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[1] Most regular vbs. have their second vowel in *á*, many in *ē*, a few in *ō* (§ 22. 1).

used with the pronominal suffixes, appears as follows: אֹתִי *me*, אֹתְךָ m. אֹתָךְ f. *thee*, אֹתוֹ *him*, אֹתָהּ *her*, אֹתָנוּ *us*, אֶתְכֶם m. אֶתְכֶן m. f. *you*, אֹתָם m. אֹתָן f. *them*.

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

מְאוּמָה anything	אַחֲרִית *f.* latter end	שָׁכַח to forget
נָפַל to fall	עוּף to fly	הֵן, הִנֵּה behold
פִּקּוּד statute	יוֹסֵף Joseph	מָכַר to sell
שָׂרַף to burn	שָׂרָף seraph	מֶלְקָחַיִם tongs
סָמַךְ to lean (*act.*)		כֹּפֶר ransom, bribe
עָשַׁק to oppress		שׁוֹר ox
זִקְנָה *f.* } old age		זָבַח to sacrifice
זְקֵנִים *m. pl.* }		מִזְבֵּחַ altar
רִצְפָּה *f.* glowing stone, coal		כֹּהֵן priest

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תּוֹרָתֶךָ: 3 שָׁמַרְתִּי פִקּוּדֶיךָ
בְּכָל־לְבָבִי: 4 לֹא זָכְרָה אַחֲרִיתָהּ: 5 שָׁכְחוּ אֶת־אֱלֹהֵיהֶם:
6 אֶת־קוֹלְךָ שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מְכַרְתֶּם אֹתִי
מִצְרָיְמָה: 8 לָמָה נָפְלוּ פָנֶיךָ: 9 שָׁפְכוּ דָמִים כַּמָּיִם: 10 שָׂרְפְתֶּם
אֶת־הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה
טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לָקַחְתִּי
וַחֲמוֹר מִי לָקַחְתִּי וְאֶת־מִי עָשַׁקְתִּי וּמִיַּד מִי לָקַחְתִּי כֹפֶר:
וְכָל־הָעָם אָמַר לֹא עָשַׁקְתָּ אִישׁ וְלֹא לָקַחְתָּ מִיַּד אִישׁ מְאוּמָה:
13 עָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָּה ¹בְּמֶלְקָחַיִם לָקַח
מֵעַל הַמִּזְבֵּחַ: 14 עמדה האשה לפני המלך: 15 שבת
אלהים ביום השביעי מהמלאכה אשר עשה:

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 (עַל) 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.
(אֲנִי), נ to 1st plur., תּ to 2nd sing., &c.

1. *Imperfect and Imperative.*

		Imperfect.		Imperative.
sing. 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 „	קְטְלִי „ „
	1 *c.*	אֶקְטֹל	I „	
plur. 3 *m.*		יִקְטְלוּ	they „	
	3 *f.*	תִּקְטֹלְנָה	they „	
	2 *m.*	תִּקְטְלוּ	ye „	קְטְלוּ *kill* ye
	2 *f.*	תִּקְטֹלְנָה	„ „	קְטֹלְנָה „ „
	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 יִכְתֹב).

> (a) The original vowel in first syllable of impf. of active verbs
> appears to have been *a* (יַקְטֹל: cf. Arab. *yáqtulu*), which was later
> thinned to *i* (יִקְ: cf. דִּבְרֵי for דַּבְרֵי 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 ן (יִקְטְלוּן), which always bears the tone.

(c) Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus קְטֹל (תִּ). Obviously in the imperative the shᵉwa is sounded; hence, in spite of יִכְתֹּב, the imper. is כְּתֹב (כְּתֹב is an impossible form, § 7. 4).

(d) The first syllable of imper. קְטֹל *f. s.* קִטְלִי *m. pl.* is half open; in other words the shᵉwa is vocal, as it represents an original vowel (ŏ), § 6. 2 e; therefore כִּתְבוּ not כְּתְבוּ.

2. *The Infinitive.—*

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

Inf. abs. קָטוֹל (also קָטֹל) 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.* עֵת סְפֹד a time *of* (i.e. *for*) *mourning*, a time *to mourn*.

ii. It is used very frequently with the preposition לְ (much like our *to* before inf.) : (i.) after such verbs as *begin, continue, cease,* &c. : *e.g.* חָדַל לִסְפֹּר he ceased *to count* (occasionally in such cases without לְ), and (ii.) to indicate purpose : *e.g.* I have come *to sacrifice* (לִזְבֹּחַ) to Yahweh. This לְ joins so closely with the inf. that the first syllable is closed; hence לִכְתֹּב *to write*, not לְכְתֹב. (Contrast § 14. 1 b.)

iii. It is used *very frequently* with pronom. suffixes; *e.g.* בְּכָתְבוֹ¹ (bᵉkhothᵉbhô) *in his writing, i.e.* when he wrote.

(b) To the absol. inf. nothing can be prefixed or added : it stands alone (לְקָטוֹל or קְטוֹלִי 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 : שָׁמוֹר שָׁמַרְתִּי מִצְוֹתָיו (*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, פָּקֹד יִפְקֹד ;

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, מָלֹךְ תִּמְלֹךְ ; I will *utterly* (inf. abs.) destroy (impf.).   (ii.) When placed after the verb it usually suggests continuance ; *e.g.* שִׁמְעוּ שָׁמֹוֹעַ *hear ye continually.*

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

3. *The Participle.*——

Act. Part. m. s.   קוֹטֵל or קֹטֵל *killing,* i.e. *one who kills*
f. s.   קֹטְלָה [1] or (more often) קֹטֶלֶת [2]
m.pl.   קֹטְלִים [1]   f. pl. קֹטְלוֹת
Pass. Part. m. s.   קָטוּל *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-ṭᵉ-lâ, -lîm,* as it represents an original full vowel.   The *ḥôlem* 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.[3]

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] For the change of „ (*ē̆*) into ָ (vocal shᵉwa) in *f. s.* and *m.* and *f. pl.,* see § 30. 1 (1).

[2] When the *fem. ptc.* has the force of a substantive, it tends to retain the long *ē* of the masc.; *e.g.* יֹלֵדָה *a woman in travail* (יָלַד *to bear*).

[3] For other traces see § 33. 3 c.

שָׁפַט to judge	גָּנַב to steal	פָּרַת to cut
שֹׁפֵט (*ptc.*) judge	שָׁמַר to watch	אִיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שֹׁמֵר (*ptc.*) watchman	דְּבוֹרָה Deborah
מֵת dead	רָדַף to pursue	תֹּמֶר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קֶבֶר grave	אֹכֶל food	עוֹד still, yet,
שָׁכַן to dwell	בַּעַל lord, husband, Baal	again
אֱמֶת *f.* faithfulness, truth	בָּעַל to marry, rule over	
אַרְבַּע four	מֵאָה *f.* hundred	שֻׁלְחָן table
דָּרַשׁ to seek	עֵת *f.* time	דִּבֶּר ¹ to speak
קָבַץ to gather	עַל on account of	הָלַךְ to go

EXERCISE. TRANSLATE AND PARSE.

אֶשְׁמֹר, לִשְׁמֹר, שִׁמְרוּ, שָׁמֹר, תִּשְׁמֹר, יִשְׁמֹר, נִשְׁמֹר, גְּנוּבִים,

גְּנוֹב, תִּפְקְדוּ, תִּזְכְּרִי, זְכֹר, כְּרַתִּים, דָּרְשֵׁי, רֹמֶשֶׂת, תִּשְׁמֹרְנָה:

לֹא תִגְנֹב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחְנוּ נִכְרַת עֵצִים

מִן־הָהָר: 4 רָדְפוּ אַחֲרָיו: 5 אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ: 6 מִשְׁלֵי

הָעָם הַזֶּה: 7 מִי יִשְׁכֹּן בְּהַר יהוה: הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק

וְדֹבֵר אֱמֶת בִּלְבָבוֹ: 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹּר אֶת־

יַעֲקֹב: 9 קָבְרוּ אֶת־נְבִלַת הַנָּבִיא הַזָּקֵן בַּקֶּבֶר אֲשֶׁר אִישׁ

הָאֱלֹהִים קָבוּר שָׁם: 10 יְרְדוּ בְנֵי יַעֲקֹב מִצְרַיְמָה ²לִשְׁבָּר־אֹכֶל:

11 וְעַתָּה קְבֹץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי

הַבַּעַל אַרְבַּע מֵאוֹת אֹכְלֵי שֻׁלְחָן אִיזֶבֶל: 12 וּדְבוֹרָה אִשָּׁה

נְבִיאָה הִיא שֹׁפְטָה אֶת־יִשְׂרָאֵל בָּעֵת הַהִיא: וְהִיא יוֹשֶׁבֶת

תַּחַת־תֹּמֶר דְּבוֹרָה בְּהַר אֶפְרַיִם: 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ

בַּחֲלוֹם הַלַּיְלָה הִנֵּה אַתָּה מֵת עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא

בְּעֻלַת בָּעַל: 14 אֹיְבֶיךָ לֹא יִרְדְּפוּ עוֹד אַחֲרַיךְ: 15 בַּיּוֹם

הַהוּא אֶשְׁפֹּךְ 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 *á e ō*, e.g. קָטַל, כָּבֵד, קָטֹן, *á* taking the place of *ā* (§ 6. 2 f). Verbs are named according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as מָלֵא *to be full*, צָמֵא *to thirst*, יָרֵא *to fear*, אָהֵב *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 (שָׂמֵחַ *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.* לָבֵשׁ *to put on* (clothes), אָהֵב *to love*, חָצֵב *to hew, cleave*—actions in which the reflex influence of the action upon the subject is very prominent.

(b) In the perfect, vbs. in *ē* are inflected exactly like vbs. in *a*; *e.g.* כָּבַדְתְּ, קָטַלְתְּ. Vbs. in *ō*, which are very few, retain the *ō* in the accented shut syllable, *e.g.* קָטֹנְתָּ *qāṭóntā* (§ 5. 3 a), but naturally change it to *o* in the 2nd plur. where the second syllable is unaccented (§ 20. 7), *e.g.* קְטָנְתֶּם *qᵉtontém*.

2. *Formation of Impf.*—The Perf. in *á* (Active verb) gives the Impf. in *ō*, קְטֹל יִקְטֹל (originally יַקְטֹל, cf. § 21. 1 a); the Perf. in *ē* or *ō* (Stative verb) gives the Impf. in *á* כָּבֵד יִכְבַּד (this too—*yi* in first syllable, not *ya*—is the *orig.* form in stat. vbs.), קָטֹן יִקְטַן. Very rarely the impf. of a stat. vb. may be in *ō*; נָבֵל *to wither*, יִבֹּל (§ 33. 1 a); שָׁכֵן (in pause שָׁכֵן) *to dwell*, יִשְׁכֹּן.

3. *Formation of Imper.* and *Inf. Cstr.*—As in Active vbs.
the *imperat.* of Stative vbs. agrees with the impf., *e.g.* כְּבַד,
יִכְבַּד כְּבַד; but the *infin. cstr.* of Stative vbs. is generally
in *ō* (not *a*); *e.g.* שְׂנֹא, קְרֹב. Sometimes the inf. cstr. has a
fem. ending of the type יִרְאָה from יָרֵא; *e.g.* לְיִרְאָה אֶת־יהוה
to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc.
of the form קֹטֵל; the Ptc. of the Stative verb is the same as
the Perfect, קָרֵב *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. כְּבֵדָה. These verbal adjectives frequently retain their ֵ in
the cstr. plur.; *e.g.* שְׂמֵחֵי (as well as שִׂמְחֵי) from שָׂמֵחַ *rejoicing.*
The cstr. pl. of יָרֵא *fearing*, is always יִרְאֵי; *e.g.* יִרְאֵי יהוה *those
who fear Y.*

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

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

גָּדֵל { To be great / become great
יָכֹל to be able
מָתֹק to be sweet
עָמֹק to be deep
„ deep

קָדֵשׁ { to be holy / קָדוֹשׁ holy
זָקֵן to be old
צָדֵק to be just
חָפֵץ to delight in
שָׁפֵל to be low, abased

יָרֵא { to fear / „ fearing
קָרֵב to draw near
לָמֵד to learn
שָׂבַע (שָׂבֵעַ) to be sated (*acc.*)
מָלֵא to be full (*acc.*)

קָטֹן { to be little / „ little
שָׁמַע to hear
רָעֵב to be hungry

שָׁכֹל to be bereaved

6

לֶ֫חֶם   bread   עוֹלָה *f.* burnt-offering

זֵ֫כֶר   remembrance, memorial   רָקַב to rot

רִנָּה *f.* ringing cry   נְעוּרִים *pl.* (time of) youth

חַיִּים *pl.* life   מַחֲשָׁבָה *f. (cstr. pl.* מַחְ׳) thought

EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפַּ֫לְנָה, קָטֹ֫נְתִּי, תִּקְטֹן, תִּכְלָה, יִכְלֶה, וְכָלִיתֶם, אֶשְׁכַּל, לְבֹשִׁי, נִכְבַּד,

תִּכְבְּדִי, אֶגְדַּל, רָעֵבוּ :

קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלַלֶּ֫חֶם לֹא נִרְעָב : 2 לֹא יָכֹ֫לְתָּ לִסְפֹּר

הַכּוֹכָבִים : 3 יִגְדַּל שֵׁם יהוה עַד עוֹלָם : 4 קְרַב וּשְׁמַע אֶת־כָּל־

הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶ֫יךָ : 5 עַתָּה יָדַ֫עְתִּי כִּי יְרֵא אֱלֹהִים

אָ֫תָּה : 6 יהוה אֱלֹהַי גָּדַ֫לְתָּ מְאֹד : 7 זֵ֫כֶר צַדִּיק לִבְרָכָה וְשֵׁם

רְשָׁעִים יִרְקָב : 8 קָרוֹב אַתָּה יהוה וְכָל־מִצְוֹתֶ֫יךָ אֱמֶת תִּקְרַב

רִנָּתִי לְפָנֶ֫יךָ : 9 לְעֵת זִקְנַת שְׁלֹמֹה לֹא הָיָה לְבָבוֹ שָׁלֵם עִם־

יהוה אֱלֹהָיו כִּלְבַב דָּוִד : 10 יִקְרָא הַמֶּ֫לֶךְ בְּסֵ֫פֶר הַתּוֹרָה

כָּל־יְמֵי חַיָּיו לְמַ֫עַן יִלְמַד לְיִרְאָה אֶת־יהוה אֱלֹהָיו : 11 לֹא

יִצְדַּק לְפָנֶ֫יךָ כָל־בָּשָׂר : 12 קָדוֹשׁ אַתָּה יהוה מְלֹאָה כָל־הָאָ֫רֶץ

כְּבוֹדֶךָ : 13 שָׂבַ֫עְתִּי עוֹלוֹת וְדַם פָּרִים לֹא חָפַ֫צְתִּי :

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 *yiqṭōl*, 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 *yiqṭōl*. Consequently, in all parts of the regular verb except the *Hiph̄il* (§ 27. 1 *a*: impf. יַקְטִיל, jussive יַקְטֵל—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 אַל־תִּקְטְלוּ *do not* (ye) *kill*.

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

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

(2) *The Cohortative.*—The Cohortative is formed by adding the syllable הָ *á* 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 אֶקְטְלָה (from אֶקְטֹל). *The Cohort. is found* (with rare exceptions) *in 1st pers. only*—sing. and plur.

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

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[1] Cf. Arabic impf. *yúqtilu*, jussive *yúqtil*.

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

2. *The Emphatic Imperative.*—The same termination
ה֖ *â* is added to the imper. 2 *m. s.* to give it emphasis, as
קָטְלָה *Oh kill!* *qotlâ* (half open, from *q'tōl*);[1] a form of the
type קְטְלָה *qitlâ* also occurs, but chiefly in verbs whose impf.
and consequently imperative end in *a*; *e.g.* impf. יִשְׁמַע, imper.
שְׁמַע *hear*, and שִׁמְעָה. This Emph. Imper. appears chiefly in
the irregular verb; *e.g.* קוּמָה *arise* (from קוּם)—frequently with
no appreciable emphasis.

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

The usage is this:

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

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

(1) (a) All the verbs following a perfect are put in the impf.
if they are immediately preceded by waw; but if any word,
however small (*e.g.* a pronoun, הוּא, or a negative, לֹא) inter-
vene, 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 connec-
tion 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,* וָאֶקְטֹל *and I killed,* וַנִּקְטֹל *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, אֵצֵא 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); וְקָטַל *and he will kill,* וּקְטַלְתֶּם *and ye will kill,* וּמָרָה *and he will rebel.* Examples of usage:

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

      ,,   *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 (וַיִּתֵּן) me bread. (b) God will be (יִהְיֶה) with me and keep (וְשָׁמַר) me and give (וְנָתַן) 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 וְקָטַלְנוּ.

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* וָאֶרְאֶה (= *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.* מֵקִים) a nation, *and they shall oppress* you (וְלָחֲצוּ)—or an *imperative*, לֵךְ וְאָמַרְתָּ *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* קְרַב וְאֶשְׁפְּטָה. *Serve him that he may deliver you* עָבְדֵהוּ וְיַצֵּל 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 זָקַנְתִּי וְשַׂבְתִּי *As for me I am old and* (וְ pretonic, § 15. 1 d) *greyheaded*, כָּשְׁלוּ וְנָפָלוּ *they have stumbled and fallen.*

גָּדַל *st.* to grow up	שָׂרַף to burn	בְּכֹרָה *f.* birthright
גָּוַע *st.* to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	חֵת Heth	עָמַד to stand
לָכַד to take (capture)	בְּנֵי־חֵת the Hittites	מוֹאָב Moab
מָכַר to sell	הֲלֹם hither	חָיָה to live
רָמַשׂ to creep	גָּבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קֹדֶשׁ holiness
עוֹף (*coll.*) flying creatures, fowls, birds.		מְעָרָה *f.* cave
בֵּין between (*p.* 190)	פֶּן־ (§ 10. 3 b) lest	עֵד witness

מַעֲלָל deed, practice (only in *plur.*, and usually in bad sense),
כְּ ... כְּ (also כֵּן ... כְּ) *as ... so*. Usually with כְּ ... כְּ the
first term is the subject and the second the standard with
which it is compared; *e.g.* וְהָיָה כַצַּדִּיק כָּרָשָׁע and the righteous
shall be as the wicked; כַּגֵּר כָּאֶזְרָח the sojourner as the home-
born; כָּמוֹךָ כְּפַרְעֹה [1] thou art as Pharaoh.

<div align="center">EXERCISE.   TRANSLATE.</div>

אֶשְׁמְרָה תוֹרָתְךָ תָמִיד: 2 נְכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה
לְעֵד בֵּינִי וּבֵינֶךָ: 3 אָמַר אַבְרָהָם אֶל־בְּנֵי חֵת מִכְרוּ לִי קֶבֶר
וְאֶקְבְּרָה מֵתִי מִלְּפָנָי: 4 אַל־תִּקְצֹף יהוה עַד־מְאֹד: 5 אַל־
תִּקְרַב הֲלֹם כִּי הַמָּקוֹם ²אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ
הוּא: 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה ³כַיּוֹם אֶת־בְּכֹרָתְךָ לִי
וַיִּמְכֹּר לוֹ אֶת־בְּכֹרָתוֹ: 7 אָמַר יהוה הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ
יָדַע טוֹב וָרָע וְעַתָּה פֶּן־⁴יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
⁵וָחַי לְעוֹלָם: 8 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּגְוַע
כָּל־בָּשָׂר הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכֹל הָאָדָם: 9 וְהָיָה
כָעֵם כַּכֹּהֵן וּפָקַדְתִּי עָלָיו מַעֲלָלָיו: וְאָכְלוּ וְלֹא יִשְׂבָּעוּ כִּי
אֶת־יהוה עָזָבוּ: 10 נקרבה אל־יהוה וישפט ביני וביניך:
11 וישכחו בני־ישראל את־יהוה אלהיהם וימכר אותם ביד
מלך מואב:

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

[1] The word כְּ *as, like,* uses the poetic form כְּמוֹ as the base for *light*
suffixes, with which the accent is on the penult, with pretonic *ā*; and the
base כְּ for *heavy* suff., with which the accent is on the last syll., with
pretonic *ā*.   Thus: כָּמֹנִי, כָּמוֹךָ, כָּמֹהוּ, כָּמֹהָ, כָּמֹנוּ, כָּכֶם, כָּהֶם.

[2] אֲשֶׁר ... עָלָיו = *on which* (cf. § 13. 2 a).

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

[4] Impf. of שלח.

[5] חַי pf. Qal of חָיָה, the ultimate form of חָיָה *to live* (cf. סַב, סָבַב, § 42);
and for change of ultimate יָ into הָ, see § 44.   The word cannot be
completely understood till these later paragraphs are reached.   The
waw has ַ, because it is in pretone, § 15. 1 d.

Sell to me this cave that I may bury my dead there. The man ate of the tree which (was) in the garden and God was very angry. And the calf I took and burnt it [1] with (in the) fire. Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it [1] 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.

	simple.	intens.	caus.	simp.	intens.	caus.
act.	qal	pi'ēl	hiph'îl	פָּעַל	פִּעֵל	הִפְעִיל
pass.	—	pu'al	hoph'al	פֻּעַל	פֻּעַל	הֻפְעַל
refl.	niph'al	hithpa'ēl	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטֵּל	הִקְטִיל
				—	קֻטַּל	הֻקְטַל
				נִקְטַל	הִתְקַטֵּל	—

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

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

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

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

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[1] אֵת 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 ; פֻּעַל necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as קֻטַּל. Hence the word קֻטַל (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.* קִטֵּל. " 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.* נִפָּה, 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	גדל to be great	כבד to be heavy	גנב to steal
משל to rule	רדף to pursue	מלך to govern	פקד to visit
מכר to sell	לכד to capture	דבר to speak	קדש be holy

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

(See Paradigm, p. 208.)

1. The characteristic letter of the Niph'al is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus נִקְטַל; and the first syllable is closed (נִשְׁבַּר); 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 *Hiph'îl* of מוּת *to die*—הֵמִית (*cause to die*) ; cf. § 40. 3.

the following consonant—thus (יִקָּטֵל =) יִקְטֵל. The impera-
tive, as we have seen (§ 21. 1 c), is usually formed from the
impf. by dropping the pronominal prefix; but, as such a form
as קָטֵל *qqāṭēl* is impossible, a secondary ה was prefixed (per-
haps on the analogy of the Hiph'il, § 27), yielding the form
הִקָּטֵל, which is also, as we should expect (§ 21. 2 a. i.), infini-
tive construct. With the perf. (נִקְטַל) the inf. abs. is נִקְטֹל;
with the impf. it is הִקָּטֵל (also הִקָּטֹל). The participle is
like the pf., only with long *ā*: נִקְטָל *m.*, נִקְטָלָה *f.*

2. Niph. is inflected exactly like Qal: נִקְטַל, נִקְטְלָה, נִקְטַלְתָּ,
&c.; impf. יִקָּטֵל (in pause often יִקָּטֵל, § 10. 4 c. ii.), תִּקָּטֵל, &c.
אֶקָּטֵל (or אִקָּטֵל), but cohortative always אִקָּטְלָה. With *waw
consec.*, as the penult is open, the tone is usually retracted
to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקָּטֵל,
but וַיִּקָּטֵל.

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: נִלְחַם *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.* נֶחְמָד *to be desired, desirable.* (ְ for ְ before
guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by לְ;
e.g. And death shall be chosen by all the remnant, וְנִבְחַר מָוֶת לְכֹל
הַשְּׁאֵרִית; *And Yahweh let himself be entreated by him*, וַיֵּעָתֶר
לוֹ יהוה.

מָלֵא to be full	גָּמַל to wean	סָתַר *N.* {to hide oneself / to be hidden}
Niph. to be filled	*N.* to be weaned	
גָּרַשׁ to drive out	לָחַם *N.* to fight	מָלַט *N.* to escape
נָחַם *N.* to repent	שָׁחַת *N.* to be corrup-[ted]	מַבּוּל flood (of Noah)
דָּרַשׁ to seek	שָׁעַן *N.* to lean [ted	זְרוֹעַ *f.* arm
רָשַׁע wicked	חָמָס violence	מָצָא to find
שָׁקַל to weigh	בָּבֶל Babylon	פַּח bird-trap, snare
	בִּינָה *f.* understanding (*noun*).	

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשָּׁפֵט, נִפְקַדְתֶּם, אֶשָּׁבֵר, נִכְתְּבוּ, נִשְׁפְּטָה, לְהִמָּלֵט,
יִשָּׁקֵל, תִּלָּחֵם, נִלְחַמְתִּי, תִּנָּכַרְנָה:
הָרְשָׁעִים לֹא יִכָּתְבוּ בְּסֵפֶר חַיִּים: 2 הֻפַּח נִשְׁבַּר וַאֲנַחְנוּ
נִמְלָטְנוּ: 3 וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס:
4 שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ: 5 וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל:
6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר: 7 וַיִּנָּחֶם
יהוה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכָּרֵת עוֹד כָּל־בָּשָׂר
¹מִמֵּי הַמַּבּוּל: 9 בָּא הָאֹיֵב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ:
10 וַתִּשָּׂרֵף הָעִיר בָּאֵשׁ: 11 הִשָּׁמֶר לְךָ פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב
הָאָרֶץ וְלָקַחְתָּ מִבְּנוֹתָיו לְבָנֶיךָ:

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 (קִטֵּל) and nouns (גַּנָּב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

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¹ מֵי and מֵימֵי, *cstr. pl.* of מַיִם : 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.* גַּנָּב *a thief,* טַבָּח *a cook,* חָרָשׁ *an
artificer* (primarily חָרִשׁ; therefore the cstr. is not חֲרָשׁ but
חָרַשׁ, § 8. 4 b).

1. *The Piʿēl.*—(*a*) i. The perf. of the Piʿēl, or intensive,
has the vowel *i* in the first syllable; in the second usually *ē*
(קִטֵּל: hence the word Piʿ*ēl*), frequently *a* (אִבַּד *to destroy,*
לִמַּד *to teach*), and three times *e* (דִּבֶּר *to speak,* כִּבֶּס *to wash,*
בִּפֶּר *to atone*). The impf. is of the type יְקַטֵּל (י without
dagh. f. in waw consec. וַיְקַטֵּל, not וַיָּ, § 7. 5); hence the
imper. and the inf. cstr. (usually also inf. abs., which rarely
has קַטֹּל) are of the type קַטֵּל (§ 21. 1 and 2 a).

ii. Piʿēl is inflected exactly like Qal : קִטֵּל, קִטְּלָה, &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.*
קִטַּלְתָּ. The impf. is also regular, תִּקְטֵל יִקְטֵל (the *ē* is retained
in the 2nd and 3rd pl. fem. תִּקַטֵּלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are fol-
lowed by vocal sheʾwa (cf. § 7. 5); *e.g.* בִּקְשׁוּ (not בקשׁו) *they sought,*
הַלְלוּ (§ 7. 5, § 3. 2. 3 b) *praise ye* (not הללו).

(*b*) Piʿēl 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,* שִׁבֵּר *to break in pieces,* שָׁאַל
to ask, Pi. שִׁאֵל *to beg* (cf. סָפַר *to count,* סִפֵּר *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,* קִבֵּר *to bury many.*
(ii.) Since eagerness may show itself in urging others to
similar action, the Piʿēl frequently has a *causative force*:
לָמַד *to learn,* לִמַּד *to cause to learn,* i.e. *to teach.* So חָיָה *to
live,* חִיָּה (§ 44. 1 a) *to let live, to spare.* For similarly
strengthened consonant producing intensive force, cf. Germ.
wachen, wecken (*watch, wake*).

2. *Puʿal.*—Puʿal is the proper *passive* of Piʿēl in its
various senses; *e.g.* בִּקֵּשׁ *to seek.* Pu. בֻּקַּשׁ *to be sought.*
It is inflected exactly like Qal: pf. קֻטַּל, קֻטְּלָה, קֻטַּלְתָּ, &c.;
impf. יְקֻטַּל, תְּקֻטַּל, תְּקֻטְּלִי, &c.

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

3. *Hithpaʿēl.*—(*a*) i. The Hithpaʿēl is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Piʿēl, as הִתְקַטֵּל, קַטֵּל.

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

iii. With unsibilant dentals (ד, ט, ת) the ת is assimilated, as הִטַּהֵר for הִתְטַ׳ *to purify oneself*, from טָהֵר *to be clean, pure*; מִדַּבֵּר (ptc.) *conversing*.

(*b*) In meaning Hith. is (i.) properly reflexive of Piʿēl, as קַדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *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*, הִתְעַשֵּׁר *to give oneself out to be rich*, הִתְנַבֵּא *to act like an ecstatic prophet, rave.* (iii.) It may express reciprocal action תִּתְרָאוּ (fr. רָאָה *to see*, cf. § 36. 1. 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. הִתְאַנַּף *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*: מְתְקַטֵּל, מְקַטָּל, מְקַטֵּל. 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: הַמְהַלֵּךְ *he who walks in majesty* (not הַמְּ), לַמְנַצֵּחַ *for the musical director* (not לַמְּ).

5. Some rarer intensives are formed by doubling the last radical, *e.g.* שַׁאֲנַן *to be quiet*; or the last two, *e.g.* סְחַרְחַר *to palpitate*; or the first and last (omitting the weak middle letter), *e.g.* כִּלְכֵּל *to sustain,* pass. כָּלְכַּל (*kolkāl*) from כּוּל (cf. § 40. 5). These last forms are known as *pilpēl*.

שָׁבַר to break　　שִׁבֵּר to break in　　דִּבֶּר to speak
　　　　　　　　　　　　pieces

סָפַר to count　　סִפֵּר to recount,　　בִּקֵּשׁ to seek
　　　　　　　　　　　　tell

קָדַשׁ to be holy　*Pi.* to sanctify　*Hithp.* to sanctify oneself

כָּבֵד to be　　　*Pi.* to honour,　*Hithp.* to get honour
　　heavy　　　　　harden

גָּדַל to be great,　*Pi.* to bring up,　*Hithp.* to magnify oneself
　　grow　　　　　magnify

הָלַךְ to go　*Hithp.* to walk　　חבא, סתר　*Hithp.* to hide oneself
נֹחַ Noah

אַיִן no, none　　כִּי אִם except, but　　פָּשַׁע to rebel

פַּרְעֹה Pharaoh　　(לְ, מַה) לָמָּה for what reason ? why ?

EXERCISE.　TRANSLATE.

שִׁמְעוּ שָׁמַיִם כִּי יהוה דִּבֵּר בָּנִים גִּדַּלְתִּי וְהֵם פָּשְׁעוּ בִי :
2 וְלָמָּה תְכַבְּדוּ אֶת־לְבַבְכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת־
לְבָבָם : 3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים : 4 זָכְרוּ אֶת־יוֹם
הַשַּׁבָּת לְקַדֵּשׁ אֹתוֹ : 5 אֶת־הָאֱלֹהִים ¹הִתְהַלֶּךְ־נֹחַ : 6 וַיִּשְׁמְעוּ
אֶת־קוֹל יהוה מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם
²וְאִשְׁתּוֹ מִפְּנֵי יהוה : 7 וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַּךְ בָּהּ
כִּי אִם בְּדַם שֹׁפְכוֹ : 8 מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק : 9 הָאֶבְיוֹנִים
מְבַקְשִׁים מַיִם וָאָיִן : 10 אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ : 11 נִמְצְאוּ
הַחֲמוֹרִים אֲשֶׁר הֹלֶכֶת לְבַקֵּשׁ : 12 וַיִּקְרָא פַרְעֹה אֶת־כָּל־חַכְמֵי
מִצְרַיִם וַיְסַפֵּר לָהֶם אֶת־חֲלֹמוֹ :

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.

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

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

(See Paradigm, p. 209.)

1. *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 *î*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a* : thus יַקְטִיל (יְהַקְטִיל with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יַקְטֵל (cf. § 23. 1. 1); so *waw consec.* וַיַּקְטֵל. Hence the imper. is of the type הַקְטֵל (§ 21. 1). So also inf. abs. ; inf. cstr. is הַקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *î*, 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., הַקְטִילִי imper. s. f., הַקְטִילָה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטַלְתְּ), and generally *ē* after the perf. (*e.g.* תַּקְטֵלְנָה). In both these respects it resembles the Pi'ēl.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטַלְתָּ, הִקְטַלְתְּ, &c. ; impf. יַקְטִיל, תַּקְטִיל, &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 *fällen* ; 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* צַדִּיק *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. הֶאֱמִין *to trust*, הֶחֱזִיק *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.* הֶחֱזִיק *to develop strength*, הֶחֱרִישׁ *to keep silence* (*to be silent*), &c.

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

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

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

2. *Hoph'al*.—The Hoph. is *passive* of the Hiph. in its various senses; *e.g.* הִשְׁלִיךְ *to cast,* הָשְׁלַךְ (*hoshlakh*) *to be cast.* It is inflected exactly like Qal in pf.: impf. יָקְטַל (fr. יֻהְקְטַל, *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. מֻשְׁלָךְ.

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

מָלַךְ to be king, rule   *Hiph.* to make king   שָׁלַךְ *Hiph.* to cast
צָדַק to be just   *Hiph.* to justify   שָׁמַד *Hiph.*to destroy
שָׁכַן to dwell   *Hiph.* to place   בָּדַל *Hiph.* to divide
זָכַר to remember   *Hiph.* to commemor-   שָׁחַת *Hiph.*to corrupt,
   ate   deal corruptly
פָּשַׁט to strip off (a garment) *Hiph.* to strip (one of a garment)
   —*two accus.*
מטר *Hiph.* to send rain, rain   יֵשׁ (יֶשׁ־) there is
בְּעַד away from, behind; through (a window), over (a wall)
רֵק (רֵיק) empty   כָּרַע to bow down
עֵדֶן Eden (delight)   רְאוּבֵן Reuben   יָרָבְעָם Jeroboam
כְּרוּב cherub   בּוֹר pit, well
   יַסְתִּיר פָּנָיו   *he will hide his face*
   „   יַסְתֵּר   *may he hide his face*
   „   וַיַּסְתֵּר   *and he hid his face*
   הַסְתֵּר, הַסְתִּירָה פָּנֶיךָ   *hide thy face*
   „   אַל־תַּסְתֵּר   *hide not thy face*
   אַסְתִּירָה פָּנַי   *let me hide my face*
   הַסְתֵּר יַסְתִּיר פָּנָיו   *he will assuredly hide his face*

EXERCISE. TRANSLATE.

אַתָּה הִמְלַכְתָּ אֹתִי תַּחַת דָּוִד אָבִי׃ 2 הִנֵּה פְנֵי בָעָם הַזֶּה

וְהִשְׁמַדְתִּי אֹתָם מֵעַל־פְּנֵי הָאֲדָמָה׃ 3 וַיִּשְׁכֹּן אֱלֹהִים לִפְנֵי גַן

עֵדֶן אֶת־הַכְּרֻבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים׃ 4 נָתַן אֱלֹהִים

מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה׃

5 וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִנֵּה רֹאשׁוֹ מָשְׁלָךְ

אֵלֶיהָ בְּעַד הַחוֹמָה׃ 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת־יָרָבְעָם וַיַּמְלִיכוּ

אֹתוֹ עַל־יִשְׂרָאֵל׃ 8 וְהָרָקִיעַ הָיָה מַבְדִּיל בֵּין מַיִם לָמָיִם׃

9 אַל־תַּסְתֵּר אֶת־פָּנֶיךָ מֵהָעָם הַזֶּה׃ 10 וַיַּמְטֵר יְהוָה עַל־

הָעִיר אֵשׁ מִן־הַשָּׁמַיִם וַיַּשְׁמֵד אוֹתָהּ מֵעַל־פְּנֵי 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.

	simple		intensive			causative	
	qal	niph.	pi'ēl	pu'al	hithp.	hiph.	hoph.
	act.	*reflex.*	*act.*	*pass.*	*reflex.*	*act.*	*pass.*
perf.	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִתְקַטֵּל	הִקְטִיל	הָקְטַל
imperf.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
imper.	קְטֹל	הִקָּטֵל	קַטֵּל		הִתְקַטֵּל	הַקְטֵל	
inf. cstr.	קְטֹל	הִקָּטֵל	קַטֵּל	קֻטַּל	הִתְקַטֵּל	הַקְטִיל	הָקְטַל
inf. abs.	קָטוֹל	הִקָּטֹל	קַטֵּל	קֻטֹּל		הַקְטֵל	הָקְטֵל
ptc. act.	קֹטֵל		מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	
ptc. pass.	קָטוּל	נִקְטָל		מְקֻטָּל			מָקְטָל

7

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‘îl is a thinned *a*, which shows itself in all parts after the perf.; cf. יְקַמֵּל, יַקְטִיל; and even the *ē* and *î* 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, קְטֹל, Pi. יְקַמֵּל, קַמֵּל; and after the Niph. the participle also agrees, cf. Hiph. יַקְטִיל, מַקְטִיל.

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

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

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 מ, pointed as the preform. of imperf.; cf. Pi. יְקַמֵּל, מְקַמֵּל, Hoph. מָקְטָל, יָקְטַל. This מ is possibly the pron. מִי *who? whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has sh°wa vocal under it (2 pl. perf., inf. cstr., imper. Qal קְטֹל, קְטַלְתֶּם); where the 2nd rad. has sh°wa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קָטְלָה, יִקְטְלוּ, Niph. נִקְטְלָה, Pi. קִטְּלוּ, יְקַטְּלוּ, Hoph. הָקְטְלָה, יָקְטְלוּ, but Hiph. הִקְטִילוּ, יַקְטִילוּ); 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.* יִכְתֹּב—נִקְטַל, נִקְטָל, הִקְטִיל &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקָּטֵל), where 2nd rad. is doubled (Pi. Pu. Hithp. קִמֵּל, &c.). These and such points are of importance in the irregular verbs.

EXERCISE. PARSE.

כָּתַבְתִּי, כְּתָבִים, כְּתוּבִים, תִּכְתֹּב, יִכְתַּב, שָׁמַר, נִשְׁמָר, נִשְׁמֹר,

הִשָּׁמֶר, מְשַׁמֵּר, יְרַדֵּף, אֶשְׁבֹּר, אֲשַׁבֵּר, מַזְכִּיר, הַמְשֵׁל, רְדֹף,

הָשְׁבַּר, זָכוֹר, תַּמְשִׁילוּ, תִּשְׁקְלִי, שְׁקֹל, שְׁכַב, מֹלֶכֶת, יַמְטִיר, יִפְקֹד,

מִסְתַּתֵּר, יִקְדַּשׁ, תִּלְבַּשְׁנָה, תִּזְכַּרְנָה :

§ 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 מַלְכִּי *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מַלְךּ *malk* : so סִפְרִי *my book*, comes from an ultimate סִפְר *siphr* ; and קָדְשִׁי (*qodhshî*) *my holiness*, from קָדְשׁ *qodhsh* (ultimately *qudhsh*). 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 s⁰ghol. Thus we have סֵפֶר, &c. But the *hireq*, originally short in the doubly shut syllable *siphr*, is now the vowel of an open syllable (סִפְר) and must therefore become tone-long, hence סֵפֶר—with the accent, of course, on the penult, as the ֶ represents the original, and strictly the only, vowel of the word. All nouns of this kind —so-called *segholates*,[2] because of the furtive *s⁰ghol*—are

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[1] Cf. alarm and alarum ; Gaelic tarbh = tárabh, Dutch Delft = Déleft ; so *Peter* from *Petr-us* ; *schism* (almost = siz⁰m), 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.) s⁰ghol is sometimes replaced by other vowels, *e.g.* by pathaḥ, if the 2nd or the 3rd radical be a guttural, *e.g.* רֹחַב *breadth*, זֶרַע *seed*

accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (סְפַר), tone-long; cf. קְדֹשׁ. On this analogy we should expect nouns of the *a* class, like מַלְךְ, to pass first into מָלֶךְ and then into מָלֵךְ *mālekh*. In point of fact this form is found only *in pause* (*e.g.* כָּסֶף for כֶּסֶף *silver*) – and not always even then (*e.g.* מֶלֶךְ *king*, and צֶדֶק *righteousness*, are always written thus—never מָלֶךְ צָדֶק). In place of מָלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mélekh*. The first „, which is manifestly accented, may fairly be regarded as a (tone) long sᵉghol (§ 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.* גַּיְא *valley*, נֵרְדְּ *nard*, חֵטְא *hēt, sin*, קֹשְׁטְ *qōsht, truth*.

A class	I class	U class	
(1) קַטְל *qatl*	קִטְל *qitl*	קֹטְל *qotl* (קֻטְל *qutl*)	primary form
(2) קַטֶל *qatel*	קִטֶל *qitel*	קֹטֶל *qotel* (קֻטֶל *qutel*)	with furtive sᵉghol
(3) קֶטֶל *qétel*	קֵטֶל *qêtel*	קֹטֶל *qótel*	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 זְרַע (as well as זֶרַע) from abs. זֶרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form, qatl, qitl, qotl*: *my king*, not מֶלְכִי (an impossible form) but מַלְכִּי *mal-kî*, because the primary form is *malk*; סִפְרוֹ *his book* (from סֵפֶר, orig. *siphr*); אָזְנָיו *'oznāw, his ears* (from אֹזֶן, orig. *'ozn, 'uzn*).

(3) The plural,*both mas. and fem.*,assumes the form *qᵉtālîm, qᵉtālôth*, 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. דְּבָרִים.

(§§ 36, 37) ; while if the 2nd radical be י, it either becomes ḥireq, cf. זַיִת *an olive-tree*, or contracts (*ay=ê*, § 2. 2. 1) into monosyllabic form, cf. חֵיק *bosom* (§ 41).

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

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; *e.g.* cstr. of מְלָכִים is not מְלָכֵי (like דִּבְרֵי), but, as was natural, the original vowel (a, *malk*) reasserted itself, hence מַלְכֵי; so סִפְרֵי, בָּקְרֵי *boq°rê* (from בֹּקֶר, orig. *boqr*).

		Masc.				Fem.		
sing. abs.		מֶלֶךְ	סֵפֶר	בֹּקֶר	*sing.* abs.	מַלְכָּה	סִפְ	בָּק
cstr.		„	„	„	cstr.	מַלְכַּת	„	„
1 *sing.*		מַלְכִּי	סִפְ¹	בָּק¹	1 *sing.*	מַלְכָּתִי	„	„
2 *m.*		מַלְכְּךָ	„	„	2 *pl.*	מַלְכַּתְכֶם	„	„
2 *f.*		מַלְכֵּךְ	„	„	*pl.* abs.	מְלָכוֹת	סִפְ	בָּק
3 *m.*		מַלְכּוֹ	„	„	cstr.	מַלְכוֹת	סִפְ	בָּק
3 *f.*		מַלְכָּהּ	„	„	1 *sing.*	מַלְכוֹתַי	„	„
1 *pl.*		מַלְכֵּנוּ	„	„				
2 *pl.*		מַלְכְּכֶם	„	„				
3 *pl.*		מַלְכָּם	„	„		Dual.		
pl. abs.		מְלָכִים	סִפְ	בָּק	abs.	בִּרְכַּיִם²	רַגְלַיִם³	אָזְנַיִם⁴
cstr.		מַלְכֵי	סִפְ	בָּק	cstr.	רַגְלֵי	בִּרְכֵּי	אָזְנֵי
1 *sing.*		מְלָכַי	סִפְ	בָּק	1 *sing.*	רַגְלַי	בִּרְכַּי	אָזְנַי
2 *m.*		מְלָכֶיךָ	„	„	2 *sing.*	רַגְלֶיךָ	בִּרְכֶּיךָ	אָזְנֶיךָ
2 *f.*		מְלָכַיִךְ	„	„	2 *pl.*	רַגְלֵיכֶם	בִּרְכֵּיכֶם	אָזְנֵיכֶם
3 *m.*		מְלָכָיו	„	„				
3 *f.*		מְלָכֶיהָ	„	„				
1 *pl.*		מְלָכֵינוּ	„	„				
2 *pl.*		מַלְכֵיכֶם	סִפְ	בָּק				
3 *pl.*		מַלְכֵיהֶם	„	„				

(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*,

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

² *Feet* (רֶגֶל). 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* (בֶּרֶךְ).⁴ *Ears* (אֹזֶן).

שִׁמְשֵׁךְ (not שִׁמְשֵׁךְ) *thy* (f.) *sun* ; צֶדֶק *righteousness,* צִדְקֵנוּ *our righteousness.* Conversely a noun of the *i* class (בְּרָכִים) may have an absolute form of the *a* type בֶּרֶךְ (not בֶּרֶךְ). 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. נֵדֶר or נֶדֶר *vow.*

2. In some nouns belonging to this general type the original *a, i* (lengthened to *ē*), *o* (or *u* ; lengthened to *ō*) 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,* בְּאֹשׁ *stench* (3 s. m. suf. בָּאְשׁוֹ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קְטֹל (with suffixes 1 *s.* קְטְלִי, 3 *s.* קְטְלוֹ, &c. :—exactly like בָּקְרִי, בָּקְרוֹ, &c., except that in קְטְלִי the sh°wa is vocalic, because it replaces an original full vowel ; hence כָּתְבוֹ, not כְתְבוֹ, cstr. inf. of כָּתַב *to write,* whereas the noun אֹרֶךְ *length,* would yield אָרְכּוֹ).

3. *Feminines with șegholate ending.—*

mas.	קֹטֵל (מַמְלָךְ)	מֵינִיק ²נָּבִיר	נָחֹשׁ (קָטוֹר)
fem.	קֹטְלָה ¹מַמְלָכָה	(מֵינִיקָה) ³נְּבִירָה	נְחֹשָׁה קְטוֹרָה
or	(קֹטַלְתְּ) (מַמְלַכְתְּ)	(נְּבִרְתְּ) (מֵינִקְתְּ)	(נְחֹשְׁתְּ) (קְטֹרְתְּ)
abs., cstr.	קֹטֶלֶת מַמְלֶכֶת	גְּבֶרֶת ⁴מֵינֶקֶת	נְחֹשֶׁת ⁵קְטֹרֶת⁶
suff.	קֹטַלְתִּי מַמְלַכְתִּי	גְּבִרְתִּי מֵינִקְתִּי	נְחָשְׁתִּי קְטָרְתִּי
plur.	קֹטְלוֹת מַמְלָכוֹת	גְּבִירוֹת מֵינִיקוֹת	נְחֹשׁוֹת קְטוֹרוֹת
cstr.	מַמְלְכוֹת	„ „ „	„ „

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

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[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* (נְחוּשָׁה is only poetical).

[6] *Smoke of sacrifice, incense.*

[7] Not, of course, if preceded by an unchangeably long vowel (*e.g.* עֲבְרִית). § 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. עֲצֶרֶת and עֲצָרָה an assembly. Similarly ptc. *m.* קֹטֵל, f. קֹטְלָה or קֹטֶלֶת cstr. קֹטֶלֶת, suff. קֹטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. E.g. נְחֻשְׁתִּי comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֻשֶׁת (cf. בֹּקֶר), which is abs. as well as cstr. Similarly from גְּבִיר *master*, גְּבִירָה *mistress*, גְּבִרְתּוֹ *his mistress*, we should expect the cstr. to be גְּבֶרֶת (cf. סֵפֶר, סִפְרוֹ). In point of fact, however, it is גְּבֶרֶת, and so almost always with fem. nouns whose origin would lead us to expect ֶ ֶ ; e.g. מֵינִקְתּוֹ *his nurse*, מֵינֶקֶת *nurse* (not ֵ).

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

WORDS FOR PRACTICE.

דֶּרֶךְ	way [1]	קֶרֶן f. horn	שִׁפְחָה f. maid
יֶלֶד	boy	רֶגֶל f. foot	בֶּרֶךְ f. knee *i* [2]
יַלְדָּה f. girl		חֶדֶר chamber	צֶדֶק righteousness *i* [2]
נֶפֶשׁ f. soul		אֹזֶן f. ear	קֶרֶב midst *i* [2]
אָכְלָה f. food		גֹּדֶל greatness	מֵינֶקֶת f. nurse *i* [2]
צֶלֶם	image	נֶדֶר vow	יְרוּשָׁלַם Jerusalem [3]
גֹּרֶן	threshing floor	חָכְמָה f. wisdom	צִיּוֹן Zion
כֶּרֶם	vineyard	שֵׁבֶט tribe	נֵר lamp
זֵכֶר	memory	אַדֶּרֶת f. mantle	נְתִיבָה f. path [4]
בִּקְעָה f. valley		שָׁמֵן to grow fat; *Hiph.*, to make fat, dull	
רְחוֹב f. broad open place, pl. רְחֹבוֹת.			קֶשֶׁת f. bow	

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

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[1] Usually *masc.*, sometimes *fem.*

[2] These four words take *i* instead of *a* with suffixes, &c. ; e.g. בִּרְכַּיִם, צִדְקֵנוּ, &c.

[3] The older pronunciation was undoubtedly יְרוּשָׁלֵם. The later form, however, יְרוּשָׁלַם (jᵉrûshāláyim) is (like יְהֹוָה, § 10. 5 b) a so-called *Qᵉrê perpetuum.* [4] Poetical ; also נָתִיב *m.*

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

הַר קֹדֶשׁ (*a hill of holiness* =) *a holy hill*

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

אֱלִיל כֶּסֶף *an idol of silver*   אֱלִיל כַּסְפִּי *my idol of silver*

כְּלֵי מִלְחַמְתּוֹ *his weapons* [1] *of warfare* (the weapons of his w.)

EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ 2 : לֹא דְרָכַי דַּרְכֵיכֶם:

3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי:

4 וַיִּסְתְּרוּ אֶת־הַיֶּלֶד וְאֶת־מֵינִקְתּוֹ מִפְּנֵי הַמַּלְכָּה: 5 נֵר לְרַגְלִי

דְבָרֶךָ וְאוֹר לִנְתִיבָתִי: 6 הַשֻּׁמֵן לְב־הָעָם הַזֶּה וְאָזְנָיו הַכְבֵּד:

7 וּרְחֹבוֹת הָעִיר יִמָּלְאוּ יְלָדִים וִילָדוֹת: 8 פני יהוה ברשעים

להכרית מהארץ זכרם: 9 כספך וזהבך לא חפצתי:

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

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form
the chief elements of the first declension and the nouns
having affinity with the imperfect and infinitive forming the
second, there is another formation which along with the
words that follow it may be called a *third declension*. This
is the *act. participle* Qal, קוֹטֵל or קֹטֵל, probably a later de-
velopment 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) כְּלִי, pl. כֵּלִים.

participles or nouns, ending in *ē* (çere) with a vowel un-
changeable (by nature, *e.g.* קוֹטֵל, or position, *e.g.* מִסְפֵּד) in
the place of the pretone. It therefore does not include
nouns like זָקֵן 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, נוּ, ָם, &c., the vowel in the tone, the *ē*,
becomes vocal sh°wa; *e.g.* קְטֵל, קְטֵלִי, קְטֵלֵנוּ, שְׁמוֹ *his name*
(from שֵׁם).

(2) *a.* With consonantal additions, *e.g.* ךָ, כֶם, the *ē* being
thrown into an unaccented shut (half-open) syllable, becomes
the short vowel, i.e. *e* or *i*; *i* particularly with *labials, e.g.*
קְטֶלְךָ, but שִׁמְךָ (not שֵׁמְךָ) *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 *ē*, § 6. 2 a), the real vowel is strictly *i*, but
this has been modified in the majority of words into *e* before the
consonantal addition.

(3) Words of the participial form (קֹטֵל, מְקַטֵּל) retain *ē* in
cstr. and generally other words, though some take *a*; *e.g.*
מִסְפֵּד *mourning*, cstr. מִסְפַּד.

abs.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפֵּד	שֵׁם
cons.	קֹטֵל	מְקַטֵּל	מַקֵּל	מִסְפַּד	שֵׁם
vocalic suff.	קֹטְלִי	מְקַטְּלִי	מַקְּלִי	מִסְפְּדִי	שְׁמִי
conson. suff.	קֹטֶלְךָ	מְקַטֶּלְךָ	מַקֶּלְכֶם		שִׁמְךָ

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

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

אֹיֵב enemy	אִלֵּם dumb	מַקֵּל staff
מִסְפֵּד mourning	מִזְבֵּחַ altar	נַעַל *f.* sandal, shoe,
עוֹלֵל ⎫ child	עִוֵּר blind	*dual* נַעֲלַיִם
עוֹלָל ⎭	שָׁלַח to send, *Pi.* send	שָׁרַץ to swarm
כֹּהֵן priest	away, let go	שָׁבַע *Niph.* to swear

מִשְׁפָּט judgment   קָלַל to be light or slight,   חָגַר to gird

צְפַרְדֵּעַ f. frog (pl. *îm*)   *Pi.* to curse: ptc.   פֶּסַח passover

יָרֵחַ moon   מְקַלֵּל one who curses   עִם with

מַרְבֵּץ stall   נָבַח to bark   כִּסֵּא throne

מַפְתֵּחַ key   מָתְנַיִם loins   חֻקָּה f. statute

עָשָׂה חֶסֶד עִם to do or show kindness to (*i.e.* in dealing *with*),
deal kindly with   צָרַף to smelt, test, prove

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

אָכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מָתְנֵיהֶם חֲגוּרִים נַעֲלֵיהֶם
בְּרַגְלֵיהֶם ¹וּמַקְלָם בְּיָדָם: 2 עָשָׂה מַלְכָּם חֶסֶד עִם־מַלְכֵּנוּ וְעִם
כָּהֲנֵינוּ וְעִם־נְבִיאֵינוּ: 3 שִׁלַּחְתִּי אֶת־אָיְבִי וַיִּמָּלֵט: 4 מֵת
אִיבָה הַמְבַקֵּשׁ אֶת־נַפְשֶׁךָ: 5 וְהָלְכוּ יֹשְׁבֵי הָאָרֶץ בַּעֲוֹרִים
וְשָׁפַךְ דָּמָם כֶּעָפָר: 6 בְּנִי אָתָּה: 7 אַתֶּם בְּנִי: 8 לֹא־אֲדַבֵּר
עוֹד בִּשְׁמוֹ: 9 וּלְקַחְתֶּם אֶת־מַקֶּלְכֶם ²בְּיֶדְכֶם:

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 ex-
pressed by the appropriate form of the particle את (*me*, אֹתִי,
&c.; cf. § 20. 10). In point of fact, however, this construc-
tion, though relatively common in the later style, is, in the
earlier style, usually reserved for cases of emphasis: אֹתְךָ

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¹ ק without dagh. forte; cf. § 7. 5.

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

אתו אָהֵב אֲבִיהֶם מִכָּל־אֶחָיו, ‎רָאִיתִי צַדִּיק‎ thee *have I seen righteous,* their *father loved* him *more than* (§ 47. 1) *all his brethren,* ‎אֹתְךָ הָרַגְתִּי וְאֹתָהּ הֶחֱיֵיתִי‎ 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.* ‎הִכְעִיסוֹ‎ *he provoked him* (‎הִכְעִים‎, Hiph. of ‎כָּעַס‎). ‎יִשְׁמָרְךָ‎ *he will keep thee,* ‎וַיִּמְכְּרֵם‎ *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 ‎הִקְטִילוֹ‎, but ‎קָטַל‎ would not give ‎קָטַלוֹ‎ (but ‎קְטָלוֹ‎), 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 *êha* : the latter forms, however, are regularly found with nouns ending in ‎ה‎ (§ 45. 3. 3); cf. ‎מִקְנֶה, מִקְנֵהוּ‎ *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. ‎הִקְטִילָם‎) and *e* in the impf. (cf. ‎יַקְטִילֵם‎), and of course imperative (cf. ‎הַקְטִילֵם‎).

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 tc the analogy of Lamedh He vbs., § 44, where the *ē* is really part of the verb (*ay* = *ai* = *ê* = *ē*, cf. § 2. 2. 1).

VERBAL SUFFIXES TO HIPH'ÎL.

	PERF.	INFIN. CSTR.			
PERF.	הִקְטִיל	INFIN. CSTR.			הִקְטֵלְתְּ
1 *s. c.*	הִקְטִילַנִי	הַקְטִילִי (subj.)	הַקְטִילֵנִי (obj.)		הִקְטַלְתַּנִי
2 *s. m.*	הִקְטִילְךָ	הַקְטִילְךָ	(subj. and obj.)		——
„ *f.*	הִקְטִילֵךְ	„			——
3 *s. m.*	הִקְטִילוֹ	„	PARTIC.		הִקְטַלְתּוֹ
„ *f.*	הִקְטִילָהּ	„	מַקְטִיל		הִקְטַלְתָּהּ
1 *pl. c.*	הִקְטִילֵנוּ	הַקְטִילֵנוּ	מַקְטִילִי		הִקְטַלְתָּנוּ
2 *pl. m.*	הִקְטִילְכֶם	&c.	&c., mostly as		——
„ *f.*	הִקְטִילְכֶן	as noun	the noun		——
3 *pl. m.*	הִקְטִילָם				הִקְטַלְתָּם
„ *f.*	הִקְטִילָן				הִקְטַלְתָּן
IMPERF.	יַקְטִיל	IMPER. AS IMPF.			יַקְטִילוּ
1 *s. c.*	יַקְטִילֵנִי	הַקְטִילֵנִי			יַקְטִילֻונִי
2 *s. m.*	יַקְטִילְךָ	——			יַקְטִילֻוךָ
„ *f.*	יַקְטִילֵךְ	——			יַקְטִילֻוךְ
3 *s. m.*	יַקְטִילֵהוּ	הַקְטִילֵהוּ			יַקְטִילֵהוּ
„ *f.*	יַקְטִילֶהָ	הַקְטִילֶהָ			יַקְטִילֻוהָ
1 *pl. c.*	יַקְטִילֵנוּ	הַקְטִילֵנוּ			——
2 *pl. m.*	יַקְטִילְכֶם	——			
„ *f.*	יַקְטִילְכֶן	——			
3 *pl. m.*	יַקְטִילֵם	הַקְטִילֵם			יַקְטִילֻום
„ *f.*	יַקְטִילֵן	הַקְטִילֵן			יַקְטִילֻן

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 קַטַל with 3rd sing. masc. suff. becomes קְטָלוֹ; the accent falls on the *ô*, 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 דְּבָרוֹ. Thus קָטַל with the verbal suffixes becomes קְטָלַנִי קְטָלְךָ קְטָלֵךְ קְטָלוֹ קְטָלָהּ קְטָלָנוּ קְטַלְכֶם קְטָלָם. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (*e.g.* שְׂנֵאָהּ *he hated her*) and by the

impf. and imper. Qal in *a* (*e.g.* וַיִּשְׁכָּחֵהוּ not "וַיִּשְׁכְּ and he *forgot him*, from יִשְׁכַּח ; שְׁלָחֵנִי *send me*, from שְׁלַח).

> ii. Note that the vb., with 1st sing. suff. ends in נִי‎ (*dni*) ; with 1st pl. suff., in נוּ‎ (*ânû*).

(b) Imperfects in *ō* (Qal) or *ē* (Pi'ēl, &c.) may be said to follow the analogy of the *third declension* (§ 30). *E.g.* Pi'ēl יְקַבֵּץ *he will gather*, יְקַבֶּצְךָ *he will gather thee*, אֲקַבְּצֵם *I will gather them.* Similarly יִשְׁמֹר *he will keep*, יִשְׁמְרֵנִי *he will keep me*, יִשְׁמְרֵהוּ *he will keep him*, but (before a consonantal suffix) יִשְׁמָרְךָ *he will keep thee* (*yishmor'khâ*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קְטֹל being a segholate of the *third* class (cf. § 21. 2 a.iii., § 29. 2). Thus שְׁמֹר *keep*, שָׁמְרֵנִי *shom'rēnî, keep me*, שָׁמְרֵם *keep them*, בְּשָׁמְרִי *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.* כָּתְבֵם *koth'bhēm, write them*, בְּכָתְבוֹ *when he wrote*. This sh°wa, however, is necessarily silent when the suffix is ךְ or כֶם, as two vocal sh°was cannot come together ; *e.g.* בְּעָבְרְכֶם *when you cross* (ʿobh, closed syllable), בְּעָבְדְּךָ *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 קְטֹל would give קְטָלְךָ (*q'tol'khâ*) as well as קָטְלְךָ *qot'khâ* (cf. impf. יִשְׁמֹר יִשְׁמָרְךָ). Hence בְּיוֹם אֲכָלְךָ *in the day of thine eating*, אֲכָלְכֶם *your eating*.)

4. (a) When the vb. already ends in a vowel, no " connect-ing " vowel is necessary—or possible ; the suffix is directly appended, *e.g.* קְטַלְתִּי, קְטַלְתִּיךָ (note that the accent moves a place forward—hence קְ), קְטַלְתִּים ; in the 3rd pers. it appears as הוּ or ו (masc.), and הָ (fem.), *e.g.* קְטַלְתִּיו, קְטַלְתִּיהוּ (*-tiw*), קְטַלְתִּיהָ ; so יִקְטְלוּךָ (3 pl. impf.) יִקְטְלוּם, &c. With suffixes end-ing in ו the *û* of the vb. is usually written ◌ֻ, *e.g.* יִקְטְלֻהוּ, יִקְטְלֻנוּ, cf. § 4 c (*they will kill him, us*).

· (b) Similarly in the 2nd pers. (קָטַלְתְּ) the vowel ◌ְ is main-tained with all the suffixes except the *first sing.*, which always ends in נִי— (except in pause נִי—), *e.g.* קְטַלְתַּנִי ; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to *ô*, קְטַלְתּוֹ (§ 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 סְתַרְתִּֽינִי but נִסְתַּֽרְתִּי.

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

(a) The 3rd sing. fem. pf. הָ becomes ת_ or תָ֫, *e.g.* הִקְטִילָֽתַם, הִקְטִילַֽתְנִי.

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

(c) The 2nd pl. masc. pf. תֶּם becomes—but very rarely —תוּ; *e.g.* הֶעֱלִיתֻֽנוּ *you have brought us up* (Hiph. of עלה, §§ 34, 44).

6. In the 3 s. f. pf. קָֽטְלָה and the 3 pl. קָֽטְלוּ, it has to be remembered that the sh°wa represents an original full vowel in the second syllable (קָטֵל). When suffixes therefore are added, not only does the initial ָ become ְ under the influence of the tone, as we have seen in the masc. (קְטָלַֽנִי, קְטָלֽוֹ, &c.), but the original pathaḥ which had become sh°wa reasserts itself, and, standing in the open pretonic, becomes ָ; hence we get קְטָלַֽתְנִי, קְטָלָֽתַם, &c., קְטָלֽוּנִי, קְטָלֽוּךָ, קְטָלֽוּהוּ, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energicum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result : יִקְטְלֵ֫נִי יִקְטֶלְךָ יִקְטְלֶ֫נּוּ יִקְטְלֶ֫נָּה. 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.* מַצְדִּיקִי (not מַצְדִּיקֵ֫נִי) *he who justifies me* (Hiph. ptc. of צדק), מְבַקְשָׁיו (not מְבַקְשֵׁיהוּ) *those who seek him* (Pi. of בקשׁ ; cf. § 7. 5), רֹדְפַי *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 (נִי.), 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'dhî*); but לְפָקְדֵֽנִי *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*	בִּשְׁמֹר הָאִישׁ
before he kept me			לִפְנֵי שָׁמְרוֹ 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 conjunctional expression formed of the prep. and relative.

when I kept the man　כַּאֲשֶׁר שָׁמַרְתִּי אֶת־הָאִישׁ or בְּשָׁמְרִי אֶת־הָאִישׁ

until I keep the man　עַד אֲשֶׁר אֶשְׁמֹר „ or עַד שָׁמְרִי „

after they had made a covenant　אַחֲרֵי אֲשֶׁר כָּרְתָם בְּרִית or אַחֲרֵי כָּרְתָם בְּרִית פָּרְתוּ בְרִית

גָּמַל to deal fully with, recompense, requite	טָמַן to hide	
דָּרַךְ to tread　קָבַץ (Qal) Pi‘ël, to gather	מִצְרִי Egyptian	
קְבוּרָה f. burying-place　לוּחַ} tablet	בֵּית־אֵל Bethel	
לֻחֹת} pl.		

EXERCISE.　TRANSLATE.

שְׁמַרְתַּנִי, שְׁמַרְתִּיהָ, וּשְׁמָרוּ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שָׁמְרֵנִי, וַיִּשְׁמְרֵנִי,
וַיִּלְבָּשֵׁנִי, תִּשְׁמְרֵם, וְאֶשְׁמְרֶנָּה, יִשְׁמְרֵהוּ, תִּשְׁמְרֶךָ; שְׁפָטוּנִי,
שְׁפָטוּם, בְּשָׁפְטֶךָ, שְׁפָטֵנִי; זְבַרְתָּם, אֶזְכְּרֶנָּה, וַיִּזְכְּרֶהָ, יִזְכְּרוּנִי,
כְּהַזְכִּירוֹ, הַזְכִּירֵנִי, גְּנָבְתַם, גְּנָבוּהוּ; וְקִבְּצָהּ, קִבְּצָם, וְקִבַּצְתִּים,
וּמְקַבְּצָיו, בְּקׇבְצִי, אֲקַבְּצֵהּ, יְקַבְּצֵהּ:

אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיהָ הָרָעָה: 2 כְּבַדּוּנִי
בְּשִׂפְתֵיהֶם: 3 שְׁמֹר אֶת־דִּבְרֵי יהוה כָּתְבֵם עַל־לוּחַ לְבָבֶךָ:
4 בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ: 5 הַדְרִיכֵנִי בִּנְתִיב מִצְוֹתֶיךָ כִּי בוֹ
חָפָצְתִּי: 6 דִּרְשׁוּ יהוה בְּהִמָּצְאוֹ: 7 הרג משה את־המצרי
ויטמנהו בחול: 8 יהוה ישמרך מכל־רע ישמר את־נפשך:

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

Bethel. Judge me according-to my righteousness. Bury me
not in Egypt, but I will lie with my fathers and thou shalt
bury me in their burying-place. What is man that thou
rememberest him, or (and) the son of man that thou visitest
him? Thy word [1] 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 ח ה א
נ׳ ו י ע. Thus such a verb as נפל is called a *Pe Nun* verb,
because its *Pe, i.e.* its first letter, is *nun*; יָנַק, a *Pe Yodh*
verb; קוּם, 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 נלה is a *Lamedh He,*
but הלך a *Pe Gutt.,* מצא a *Lam. 'Aleph,* but אסף a *Pe Gutt.*
In a few verbs *'Aleph,* when first radical, quiesces in the
impf., as in אמר; 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.* נכה is a *Pe
Nun* and *Lam. He* verb. A verb like גלל 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.

1 אָמְרָה.

E.g. the Pi'ēl which doubles the middle radical (קִטֵּל) 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.* מֵאֵן for מִאֵן *to refuse,* בֵּרֵךְ for בִּרֵךְ *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, בקשׁ, רום,
ברך, 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; יִנְגַּשׁ = יִגַּשׁ (*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, יִנְפֹּל = יִפֹּל, הִנְפִּיל = הִפִּיל (*yin-pōl = yippōl, hinpîl = hippîl*). נְנַף = נִגַּף, Niph. of נָגַף *to smite.*

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pi'ēl would be indistinguishable, except for the context; cf. נִקָּה, 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.* נָגַד, הֻגַּד (pf.) יֻגַּד (impf.).

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

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

8

(a) In vbs. with impf. in *a* (*e.g.* נָגַשׁ, יִגַּשׁ) the נ is almost always dropped in the imperat. Qal; *e.g.* גַּשׁ (for נְגַשׁ), *f.* גְּשִׁי, *pl.* גְּשׁוּ.

(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 גֶּשֶׁת; the steps are גְּשׁ, נַּשְׁתְּ, גֶּשֶׁת (exactly like מֶלֶךְ, מַלְךְּ, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צֶדֶק, § 29. 1 b); *e.g.* גִּשְׁתּוֹ *his approaching.*

(c) לְ before such (segholate) inf. constructs is pointed לִ; *e.g.* לָגֶשֶׁת (§ 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. נְפֹל.

3. (a) The verb נָתַן *to give* assimilates its *final n* also in perf. נָתַתִּי, &c. (for נָתַנְתִּי), and infin. cstr. which is תֵּת (for תֶּנֶת), and with suff. תִּתִּי (for תִּנְתִּי). It has *ē* in imperf. יִתֵּן and imper. תֵּן, emph. תֵּנָה (§ 23. 2), *f.* תְּנִי, *pl.* תְּנוּ.

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

(c) The form יֻקַּח is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. לֻקַּח, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Puʻal. So יֻתַּן pass. Qal rather than Hoph. of נתן. 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.* לָקַחַת, לָתֵת (§ 14. 1 d).

4. *Nouns from Verbs* פ״נ.—Nouns with *m* preformative are of the form מַתָּן *gifts* (coll. from נָתַן), as מַפָּל *offal* (from נָפַל *to fall*), מַכָּה *stroke* (from נָכָה, Hiph. *to strike*).

נצל *Hi.* to deliver	נגע to touch (*Hi.* to reach)	נשק to kiss
נגשׁ to approach	נשׁא*Hi.* to deceive	נפל to fall
נגף to smite	נדר to vow	נבט *Hi.* to look
נגד *Hi.* to tell	נצב*Hi.* to set	נחל to inherit
נָשַׁל to drop off *intr.*, draw off *tr.*		תַּרְדֵּמָה *f.* a deep sleep
בָּנָה to build	אֹרֶךְ length	רֹחַב breadth
צֵלָע *f.* rib, side: cstr. צֶלַע; *pl.* צְלָעוֹת, cstr. צַלְעוֹת		
אֶחָד *m.* אַחַת *f.* one	סֻלָּם ladder	אַיִל ram גַּת Gath

EXERCISE.   TRANSLATE.

תֵּן, קְחוּ, נְפֹל, הַנֵּגֶף, אַפִּיל, הִצַּלְתָּ, מַצִּיל, וַיַּנְצִלוּ, תְּנָה,

תַּצִּילֵם, תִּגְּעוּ, נִגַּף, הַגֵּד, הַגִּידוּ, תִּבֵּט, לִנְפֹּל, לָגֶשֶׁת:

הַצִּילֵנִי מִדָּמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשׁוֹנִי תַגִּיד צִדְקָתֶךָ: 2 כִּי

תִדּוֹר נֶדֶר ¹לַיהוה אַל־תִּשְׁכַּח לְשַׁלְּמוֹ: 3 יָרְאוּ אֹיְבָיו מִגֶּשֶׁת

אֵלָיו: 4 הַבְּטַדְנָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים: 5 וַיַּפֵּל יהוה

תַּרְדֵּמָה עַל־הָאָדָם וַיִּקַּח אַחַת מִצַּלְעוֹתָיו וְהַצֵּלָע אֲשֶׁר לָקַח

בָּנָה לְאִשָּׁה: 6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ ²עִמָּדִי הִיא

³נָתְנָה־לִּי מִן־הָעֵץ: 7 אָמַר יהוה אֶל־אַבְרָם הִתְהַלֵּךְ בָּאָרֶץ

לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה וַיִּפֹּל אַבְרָם עַל פָּנָיו:

8 חָלַם יַעֲקֹב וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה:

9 נִתְּנוּ בְּיַד מַלְכֵי הָאֲרָצוֹת: 10 של נעליך מעל רגליך כי

המקום אשר אתה עומד עליו אדמת־קדש הוא: 11 ויאמר

לו המלך תנה־לי את־כרמך בכסף ויאמר לא־אתן לך

את־כרמי:

Give ye.   I will not give my silver and my gold.   Tell
it not in Gath.   Look not (*f.*) after thee, lest God smite
thee.   Deliver me, for thou art my salvation.   Let them
give glory to Yahweh because of his loving-kindness.   When
I gave the woman to the man for wife.   I will deliver thee,
and thy tongue shall tell-of my righteousness.   The ser-
pent 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 *ḥateph* for simple sh°wa
vocal (2 pl. perf., imper., infin. cstr., Qal: thus קְטֹל, קְטַלְתֶּם,
but עֲמָד, עֲמַדְתֶּם; אֲכַלְתֶּם but אֱכֹל, § 8. 2 b).

¹ לְ is pointed as if read to אֲדֹנָי which was substituted for יהוה, § 10. 5 b.
² Alternative form to עִמִּי = *with me*, 1 s. suff. to עִם *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 *ḥateph* corresponding to itself. Thus:

Niph. pf.	נִקְטַל	in gutt.	נֶעֱמַד	and then	נֶעֱמַד	
Hiph. pf.	הִקְטִיל	„	הֶעֱמִיד	„	הֶעֱמִיד	
Hiph. inf.	הַקְטִיל	„			הַעֲמִיד	
Hoph. pf.	הָקְטַל	„			הָעֳמַד	
Qal impf.	(יִקְטֹל)	primary form	יַקְטֹל	in gutt.	יַעֲמֹד	
Qal impf.						
of stat. vb.	יִכְבַּד	in gutt.	יֶאֱהַב	and then	יֶאֱהַב	

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

(c) The gutturals usually, though not always, take a *composite* shᵉwa at the end of a syllable, cf. יַעֲמֹד, נֶעֱזַב (Niph.) *he was forsaken,* הֶאֱמִין (Hiph.) *he trusted*; in most cases, however, though not in all (*e.g.* יַחֲלֹם *he will dream,* יַחֲרִישׁ *he will be silent*) ח takes *silent* shᵉwa ; *e.g.* יֶחְכַּם *he will be wise,* יֶחְדַּל *he will cease,* יֶחְסַר *he will lack,* יַחְמֹד *he will desire* (cf. § 8. 2). A few use both forms, חָשַׁב *to devise,* יַחֲשֹׁב and יַחְשֹׁב.

(d) Note that in forms ending ָה, ִי, וּ, the composite shᵉwa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open ; e.g. sing. יַעֲמֹד, *pl.* (cf. יִקְטְלוּ) יַעֲמְדוּ which, as two vocal shᵉwas cannot come together, becomes יַעַמְדוּ *ya'am'dhú* (§ 6. 2 d. ii.) ; ɜ *s. m.* Niph. נֶאֱסַף, *f.* (cf. נִקְטְלָה) נֶאֱסְפָה which becomes נֶאֶסְפָה *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.* יִקָּטֵל, but יֵעָמֵד (for יֵעָּמֵד). So with ר; יֵרָפֵא *he shall be healed.*

(b) In the Hiph. pf. with *waw cons.* and the consequent throwing forward of the accent (§ 23. 3. 4), the ֱ becomes — : thus הֶעֱמַרְתָּ *thou hast stationed,* but וְהַעֲמַרְתָּ *and thou wilt station.* This change

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

חלם to dream	עמד to stand	יְהוֹשֻׁעַ Joshua
עבר to pass, cross	חבק *Pi.* 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	חבשׁ}to bind	אמץ}
עבד to serve, till	אסר}	אמן *Hi.* to believe
חכם to be wise	אָרַךְ to be long :	אֵיךְ how ?
נָהָר river	*Hiph.* to prolong	עָשַׁן to·smoke
נְהָרִים, oftener נְהָרוֹת, *pl.*		

4. *Nouns from Pe Gutt. verbs.*—

	First declension.			Second declension.		
sing. abs.	חָכָם	אֲדָמָה	מַאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
cstr.	חֲכַם	אַדְמַת	מַאֲכַל	„	„	„
plur. abs.	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֲגָלִים	חֳדָשִׁים
cstr.	חַכְמֵי	אַדְמוֹת		עַבְדֵי	עֶגְלֵי	חָדְשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies.
Note cstr. pl. חַכְמֵי (not of course חֲכְמֵי like דִּבְרֵי, cf. § 6. 2 d. ii.).

(b) In *second declens.*— 2nd class, the gutt. often depresses
i to *e* (§ 8. 1 b) ; hence עֶגְלֵי not עֶגְלֵי. With nouns of the 1st
and 2nd class the composite sh°wa, where necessary, is
ḥaṭeph pathaḥ (עֲבָדִים, עֲגָלִים, cf. § 6. 2 c. iii.) ; with nouns of
the 3rd class it is naturally *ḥaṭeph qāmeç* (חֳדָשִׁים, § 29).

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

EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף : 2 הִנֵּה שְׁנֵי הַמְּלָכִים לֹא
עָמְדוּ לְפָנָיו וְאֵיךְ נַעֲמֹד אֲנַחְנוּ : 3 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ
וַיַּעֲבֵר רוּחַ גְּדוֹלָה עַל־הָאָרֶץ : 4 ¹וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה 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.* וָאֶשְׁלְחָה *and I sent*, Gen. 32. 6, Neh. 6. 3, 8.

אֲנִי וָהוּא׃ 5 חֲזַק וֶאֱמָץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבוֹתָם לָתֵת לָהֶם׃ 6 וְאַבְרָם
הֶאֱמִין בַּיהוה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃ 7 תִּנְחִ־לָנוּ אֶת־הָאָרֶץ
הַזֹּאת וְאַל־תַּעֲבִרֵנוּ אֶת־הַנָּהָר׃ 8 שְׁלָחַנִי יהוה לַחֲבשׁ לְנִשְׁבְּרֵי
לֵב׃ 9 אִסְרָעֵב שֶׁנַּאֲדּ הַאֲכִילֵהוּ לָחֶם׃ 10 גַּע בֶּהָרִים
וְיֶעֱשָׁנוּ׃ 11 אַל־תַעֲזֹב חֻכְמָה אֲהָבֶהָ וְתִשְׁמְרֶךָ׃ 12 וְאַתֶּם
אַל־תַעֲמֹדוּ רִדְפוּ אַחֲרֵי אֹיְבֵיכֶם כִּי נְתָנָם יהוה אֱלֹהֵיכֶם
בְּיֶדְכֶם׃

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

§ 35. PE ʼALEPH VERB.
(See Paradigm, p. 215.)

1. (a) *Pe ʼAleph* verbs are a sub-class of *Pe Gutt.* verbs.
They have one peculiarity,—in impf. Qal *ʼAleph* quiesces in
the vowel *ŏ* ; in all other respects they are *Pe Gutt.* This
ŏ is for *ă* : thus יֹאמֹר = יֹּאמֹר = יֹּאמֹר (cf. Arab. *salâmu*, שָׁלוֹם,
§ 2. 2. 1) = יֹּאמַר, by a curious process known as *dissimilation*,
intended to prevent two similar vowels (here *ŏ*) from following
one another in the same word (cf. רִאשׁוֹן *first*, from רֹאשׁ *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 reg-
ular *Pe Gutt.* form; *e.g.* אָחַז *grasp*, *seize*, impf. יֹאחֵז and (rarely)
יֶאֱחֹז ; אָסַף *to gather*, impf. יֶאֱסֹף and (rarely) יֹסֵף (for יֹאסֵף).

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

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

2. (a) The impf. is in *a* (יֹאכַל), but often (cf. יֹאחֵז, יֹסֵף), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָבָה and אָפָה, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in הֶ ִ (§ 44. 1 b) ; *e.g.* יֹאבֶה.

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. (אֱמֹר) with לְ, it becomes לֵאמֹר (= לֶאֱמֹר) dicendo, *saying* (§ 14. 1 c). But not so with other verbs; *e.g.* לֶאֱכֹל (not לֵאכֹל) *to eat.*

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

EXERCISE. TRANSLATE.

‏וַיֹּאמֶר יְהוָֹה אֶל־הָאָדָם מִכָּל־עֵץ הַגָּן אָכֹל תֹּאכֵל : 2 אִם־
‏¹תֹּאבוּ וּשְׁמַעְתֶּם טוּב הָאָרֶץ תֹּאכֵלוּ : 3 וְהַאֲכַלְתִּים אֶת־בְּשַׂר
‏בְּנֵיהֶם וְאֶת־בְּשַׂר בְּנוֹתֵיהֶם : 4 קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר
‏יֵאָכֵל וְהָיָה לְךָ וְלָהֶם לְאָכְלָה : 5 יהוה אַל־נָא נֹאבְדָה בְּנֶפֶשׁ
‏הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא : 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־
‏הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תְּנִי אֶת־
‏בְּנֵךְ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר : נַגְבַּשֵּׁל אֶת־בְּנִי
‏וַנֹּאכְלֵהוּ וָאֹמַר אֵלֶיהָ בַּיּוֹם הָאַחֵר תְּנִי אֶת־בְּנֵךְ וְנֹאכְלֶנּוּ
‏וַתַּחְבֵּא אֶת־בְּנָהּ : 7 ותקח האשה מפרי העץ ותאכל ותתן
‏גם לאישה ויאכל : 8 האכלתם לחם במדבר :

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-

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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 (אָסַף, *Niph.*) and seized Samson and bound him with fetters of bronze.

§ 36. ʿAYIN 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.* יִשְׁחַט, שְׁחַט, not יִשְׁחֹט, שְׁחֹט. (But inf. cstr. has *ō*; *e.g.* שְׁחֹט, § 22. 3.)

b. Impf. with suff. יִשְׁחָטֵנִי not "יִשְׁחֵ, cf. § 31. 3 a.

c. Often, too, the pf. Piʿēl has *a*; *e.g.* נִחַם (not נִחֵם) *to comfort*; but שִׁחֵת *to destroy*.

(2) By § 8. 2 a the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations ־ָה, ־ִי, ־ּ, the middle gutt. is pointed with *ḥ. pathaḥ*, as שָׁחֲטָה, שָׁחֲטוּ, not שָׁחֲטוּ (cf. קְטָלָה), &c.; cf. 8. 3 b. The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; *e.g.* שַׁחֲטוּ, שַׁחֲטִי.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Piʿēl, Puʿal, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בֵּרֵךְ for בִּרֵּךְ : 2 pl. בֵּרַכְתֶּם (not בֵּ; the ֵ remains unchangeable, as the first syllable is virtually closed, § 8. 4 b), Pi. יְבָרֵךְ for יְבָרֵּךְ (impf.), בָּרֵךְ (imper.), יְבֹרַךְ for יְבֻרַּךְ (impf. Puʿal).—The preceding vowel becomes tone-long *generally* before א, as מֵאֵן, impf. יְמָאֵן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; *e.g.* נִחַם (not נִחֵם), impf. יְנַחֵם (not 'יְנֵ), Pu. נֻחַם (not נֹחַם). So בִּעֵר *to burn, consume, remove.*

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

2. *Nouns from ʿAyin Gutt. verbs.*

	First declension.		Second declension.			Third declension.
sing. abs.	נָהָר	נַעַר	פַּחַד	פֹּעַל	רֹחַב	כֹּהֵן
cstr.	נְהַר	,,	,,	,,	,,	,,
voc. suff.	נַהֲרִי	נַעֲרִי	פַּחְדִּי	פָּעֳלִי	רָחְבִּי	כֹּהֲנִי
cons. suff.	נְהָרְךָ	נַעַרְךָ	פַּחְדְּךָ	פָּעָלְךָ	רָחְבְּךָ	(כֹּהֶנְךָ)
plur. abs.	נְהָרִים	נְעָרִים	פְּחָדִים	פְּעָלִים	(רְחָבִים)	כֹּהֲנִים
cstr.	נַהֲרֵי	נַעֲרֵי	פַּחֲדֵי	פָּעֳלֵי	(רְחָבֵי)	כֹּהֲנֵי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

Like פָּחַד is the preposition תַּחַת *under, instead of,* which, like עַל, אֶל־, takes *plur.* suffixes, תַּחְתָּי, תַּחְתֶּיךָ, תַּחְתָּיו, &c.

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

(2) Suffixes are added in strict accordance with the rules; *e.g.* נַעֲרִי (cf. מַלְכִּי) becomes נַעֲרִי because gutturals except ח (§ 8. 2 a) (cf. פֶּחְדִּי) prefer the composite. נַעֲרְךָ (cf. מַלְכְּךָ) becomes first נַעֲרְךָ and then נַעַרְךָ because two vocal shᵉwas cannot come together (§ 6. 2 d. ii.). Similarly פֹּעַל with suffix becomes first פָּעֳלִי (cf. בְּקָרִי) then פָּעֳלִי : so פָּעֳלְךָ *poʻlᵉkhâ* becomes first פָּעֳלְךָ and then פָּעָלְךָ *poʻolᵉkhâ*. But ח takes the simple shᵉwa and closes the syllable, cf. רָחְבִּי. (Cf. וַיֵּפֹּל Jonah 1. 15.)

(3) Sᵉghol appears instead of pathaḥ in the words לֶחֶם *bread,* רֶחֶם *womb,* אֹהֶל *tent,* בֹּהֶן *thumb.*

טהר	to be clean	שרת	*Pi.* to serve	נרשׁ	*Pi.* to drive
שׁחט	to slay	לחם	*Ni.* to fight	סעד	to sustain / refresh
צעק / זעק	to cry	ברך	*Pi.* to bless	מִנְחָה	*f.* offering
אבל	to mourn	שׁען	*Ni.* to lean	נֶסֶךְ	drink-offering
טעם	to taste	בחר	to choose	עֵדֶן	Eden [1]
מִשְׁפָּחָה	*f.* clan	רחץ	to wash	כּוּשׁ	Cush (Ethiopia)
		שַׁעַר	gate		

EXERCISE. TRANSLATE.

טִהֲרֵנִי, טַעֲמוּ, בָּרְכוּ, יְשָׁרֵת, זַעֲקוּ, וַיִּלָּחֲמוּ, יְטַהֵר, אֶרְחַץ,
רָחַצְתָּ, אֶרְחָצֵךְ, נִבְחֲרָה, מְצַעֵק, בַּעֲלִי, שְׁעָרֶיךָ:
²יִקֻחְדָּנָא מְעַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת הָעֵץ:
וְאֶקְחָה פַת־לֶחֶם וְסַעֲדוּ לִבַּבְכֶם אַחַר תַּעֲבֹרוּ: ₂ וַיְגָרֶשׁ יהוה

[1] Perhaps connected in the Hebrew mind with עֶדֶן *delight.*

[2] See § 33. 3 c.

אֶת־הָאָדָם וַיְשַׁלְּחֵהוּ מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקָּח¹

²מִשָּׁם: 3 הָכְרַת מִנְחָה וָנֶסֶךְ אָבְלוּ הַכֹּהֲנִים מְשָׁרְתֵי יהוה:

4 וַיְבָרֲכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרֶכְךָ יהוה וְיִשְׁמָרֶךָ

יִשָּׂא יהוה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעֲקוּ בְנֵי יִשְׂרָאֵל אֶל־יהוה לֵאמֹר

עֲזַבְנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבָרֶכְךָ וַאֲגַדִּלָה

שְׁמֶךָ וַאֲבָרְכָה מְבָרְכֶיךָ וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה:

7 ברכי נפשי את־יהוה ואל־תשכחי כל־חסדיו: 8 ביום

ההוא תאמרי לי אישי ולא תקראי לי עוד בעלי:

Beyond the rivers of Ethiopia. Our feet shall stand in thy (*f.*) gates (O) Jerusalem. Thou shalt love Yahweh thy God and him thou shalt serve. And your fathers cried unto me and said, We shall perish from the violence of our enemies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Yahweh, and he sold them into the hand of their enemies and they fought against[3] them. And they took wives[4] 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. שָׁלוּחַ)?

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

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

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¹ See § 33. 3 c.   ² See § 13. 2 a.
³ בְּ.   ⁴ נָשִׁים, *pl.* of אִשָּׁה (p. 153).

b. Exceptions : *ē* remains—(*a*) in pause, *e.g.* יִשָּׁלֵחַ (Niph.),
יְשַׁלֵּחַ (Pi.); (*b*) in participles abs., *e.g.* שֹׁלֵחַ (*f.* שֹׁלַחַת, מְשַׁלֵּחַ;
(*c*) in infin. abs., *e.g.* שַׁלֵּחַ, Pi. (but constr. שַׁלַּח).

c. Final ר usually has *ō* in impf. (*e.g.* יִסְפֹּר *to count,* יַעֲבֹר *to cross*)
except in stative verbs חָסֵר *to lack,* יֶחְסַר.

(3) Under the Tone the gutt. retains sh⁰wa silent, as שָׁלַחְתִּי;
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, שָׁלַחַתְּ *shaláḥat* (probably an
attempt to combine two traditions, שָׁלַחְתְּ and שָׁלַחַת).

2. *Nouns from verbs Lam. Guttural.—*

	First declension.		Second declension.		Third declension.	
sing. abs.	רָשָׁע	שָׂמֵחַ	זֶרַע	שֵׁמַע	רֹמַח	מִזְבֵּחַ
cstr.	רְשַׁע	שְׂמֵחַ	„	„	„	מִזְבַּח
cons. suff.	רִשְׁעֲךָ	שְׂמֵחֲךָ	זַרְעֲךָ	שִׁמְעֲךָ	רָמְחֲךָ	מִזְבַּחֲךָ
plur. abs.	רְשָׁעִים	שְׂמֵחִים	זְרָעִים (שְׂמָעִים)	רְמָחִים	מִזְבְּחוֹת
cstr.	רִשְׁעֵי	שִׂמְחֵי	זַרְעֵי (שִׁמְעֵי)	רָמְחֵי	„

and שְׂמֵחֵי, § 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 sh⁰wa before the consonantal suffixes *ka*, &c.,
becomes a *ḥaṭeph* (therefore not simply זַרְעֲךָ, רִשְׁעֲךָ, &c.).

שׁלח to send   נטע to plant   שׁכח to forget
זרע to sow   שׂבע to be satisfied   צלע to halt
זרח to rise (shine) לקח to take   צמח to sprout משׁח to anoint
שׁמע to hear   דשׁא *Hiph.* to make grow   שָׁחַר dawn
יַבֹּק Jabbok   פְּנוּאֵל Penuel   אבק *Niph.* to wrestle
נַחַל torrent, torrent valley, wady   יֵשַׁע deliverance, salvation
שׁבע *Niph.* to swear, *Hiph.* cause to swear   כְּנַעֲנִי Canaanite
נתץ pull down, break down   מֶלַח salt   מַעֲבָר ford

EXERCISE.   TRANSLATE.

אֶשְׁמַע, אֶשְׁמְעָה, בְּהִשָּׁמַע, תִּשָּׁמַע, שֹׁלְחֶךָ, שְׁלַח, שָׁלַח,
שְׁלָחֶךָ, אֶשְׁלָחֶךָ, יִשְׁכָּחֵהוּ, שָׁכַחְתְּ, נִשְׁכַּחַת:
הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ הִשָּׁמֶר מִפָּנָיו

וִישָׁמַע בְּקוֹלוֹ: 2 אֲבִיוֹנֵי צִיּוֹן אַשְׂבִּיעַ לֶחֶם וְכֹהֲנֶיהָ אַלְבִּישׁ
יֵשַׁע: 3 וַיִּפַּע יְהוָה בָּן בְּעֵדֶן וַיַּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד
לְמַרְאֶה וְטוֹב לְמַאֲכָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו
וַיַּעֲבֹר אֶת־מַעֲבַר יַבֹּק: וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת־הַנָּחַל וַיַּעֲבֵר
אֶת־אֲשֶׁר לוֹ: וַיֵּאָבֵק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שַׁלְּחֵנִי כִּי
עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי: וַיֹּאמֶר לוֹ
הֲמַלְאָךְ לֹא יֵאָמֵר עוֹד יַעֲקֹב שִׁמְךָ כִּי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ
שָׁם: וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צֹלֵעַ
עֲלִירְכוֹ: 5 וישביעני לאמר לא־תקח אשה לבני מבנות
הכנעני אשר אנכי ישב בארצו: 6 השמיעני בבקר חסדך
כי־בך בטחתי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live [2] 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 ו י in the stem. Verbs פ"א, 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-

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[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 מָצָא (קְטַל) practically = מָצָ which must become מָצָ (§ 5. 3 a), that is, מָצָא. So יִמְצָא (יְכְּבַּד); with suff. יִמְצָאֵנִי, § 31. 3 a. i.), נִמְצָא (נִקְטַל), &c.

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

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

b. This *ē* is difficult to account for. In the Niph., *e.g.*, we should have expected נִמְצָאתִי (cf. נִקְטַלְתִּי), and in the Pi., מִצֵּאתִי (cf. קִטַּלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take ֶ (*ĕ*) before נָה, again probably on the analogy of *Lamedh He* vbs.; *e.g.* מְצֶאנָה, תִּמְצֶאנָה.

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

(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.* רְפֵה *heal* (imperative) for רְפָא. There is frequent confusion between the roots קָרָא *to call*, and קָרָה *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* ל"א.—

	First declension.		Second declension.		Third declension.
abs.	צָבָא	מִקְרָא	כֶּלֶא	חֵטְא	יֹצֵא
cstr.	צְבָא	מִקְרָא	,,	,,	יֹצֵאת *fem.*
suff.	צְבָאֲךָ	מִקְרָאֲכֶם	כִּלְאוֹ	חֶטְאוֹ	
pl.	צְבָאוֹת	מִקְרָאִים	כְּלָאִים	חֲטָאִים	יֹצְאִים
cstr.	צְבָאוֹת	מִקְרָאֵי	(כִּלְאֵי)	חֲטָאֵי	יֹצְאוֹת *fem.*
	(host)	(assembly)	(prison)	(sin)	(going out, *ptc.*)

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

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

c. In the *fem.* the א is apt to surrender its vowel to the preceding cons., יִצְאַת for יָצְאָה, § 21. 3.

מצא to find	שָׂנֵא to hate	נְבוּרָה *f.* ⎫ strength,
קרא to call, read	מוֹצָא *pl. im* ⎫	כֹּחַ ⎭ might, power
קָרָה ⎫ to befall, meet	and *ôth* ⎬ outgoing	שָׁתק to be quiet
קרא ⎭	נשׂא to lift up	(*late word*)
חטא to sin	נבא *Ni.,* ⎫ to prophesy	חרשׁ to plough
מָלֵא to be full	*Hith.* ⎭	לוּלֵא ⎫ if not, unless
פֶּלֶאi a wonder	רפא to heal	לוּלֵי ⎭
נָסַע to journey,	חִידָה *f.* riddle	אַחֲרִית *f.* after-part,
decamp	עֶגְלָה *f.* heifer	issue, end
ברא to create	רעשׁ to quake	שָׁלַךְ *Hiph.* 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* (מָלֵא *to be full,* שָׂבֵעַ *to be satisfied,* שָׁרַץ *to swarm,* לָבֵשׁ or לָבַשׁ *to be clothed with,* &c.) and *want* (חָסֵר *to lack,* שָׁכַל *to be bereaved,* &c.).

מָלֵא הַבַּיִת עָשָׁן   *The house was full of smoke*
„   „   „   נִמְלָא   *The house was filled with smoke*
מִלֵּא הַבַּיִת עָשָׁן   *He filled the house with smoke*

EXERCISE.   TRANSLATE.

נִבְרָא, תֶּחֱטִיא, וַחֲטָאתֶם, תֶּחֱטָאוּ, מִלֵּאתִיהָ, קְרָאן, וַיִּמְצָאֹהוּ,
יַמְצִאֵנוּ, יָרֵאנוּ, אִמָּלְאָה, יִשָׂאֵנִי:

וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת־אֲשֶׁר יִקְרָא
אֶתְכֶם בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתִיו כִּי
לֹא יִתְנַבֵּא עָלַי טוֹב כִּי אִם רָע: 3 וַיֹּאמֶר אֲלֵיהֶם שָׁאוּנִי
וַהֲשְׁלִיכֻנִי אֶל־הַיָּם וְיִשְׁתֹּק הַיָּם מֵעֲלֵיכֶם: 4 וּבְנֵי יִשְׂרָאֵל
שָׁרְצוּ וַיַּעַצְמוּ וַתִּמָּלֵא הָאָרֶץ אֹתָם: 5 כֹּה אָמַר יהוה אֲנִי
מַרְעִישׁ אֶת־כָּל־הַגּוֹיִם וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כָּבוֹד:

6 נִמְצֵאתִי לַאֲשֶׁר לֹא בִקְשֻׁנִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי ¹לֹא

קֹרָא בִשְׁמִי : 7 אָמַר הַכֹּהֵן הַגָּדוֹל סֵפֶר הַתּוֹרָה מָצָאתִי וַיִּתֵּן

אֶת־הַסֵּפֶר אֶל־הַסֹּפֵר וַיִּקְרָאֵהוּ : 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאָלֵהוּ

לֵאמֹר מַה־תְּבַקֵּשׁ :

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 וּ (*w*), and a
primary *w* at the beginning of a word (cf. Arab. w*alada*)
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 וּ (*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 ינק), but הוֹלִיד (Niph. נוֹלַד: from an
ultimate ולד).   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 (יִינַק) is formed quite
regularly: the final vowel is *a*.   Thus יִינַק (cf. יִכְבַּד) becomes
יִינַק, as the second י quiesces (§ 9. 1).

    (2) The impf. Hiph. (יַיְנִיק) is also regular.   Thus יַיְנִיק (cf.
יַקְטִיל) becomes יַינִיק (*ay* = *ai* = diphth. ê, cf. § 2. 2. 1).

    (3) The pf. Hiph., which we should expect to be הֵינִיק
(from הִינִיק, הִקְטִיל ; cf. impf. Qal), is הֵינִיק, 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. הֵילִיל *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. יַוְשִׁיב (cf. יַקְטִיל) 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.* וַיּוֹשֶׁב, § 23. 3. 4.)   In
the Niph. נוֹשַׁב the *waw* also reappears.

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

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

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

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

    f. The Hoph. is הוּשַׁב (*hûshabh*, from הֻוְשַׁב *huwshabh*), cf.
הֻשְׁלַךְ (altern. form to הָשְׁלַךְ).

(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.* יִירַשׁ, יָרַשׁ *to possess*, יִירָא, יָרֵא *to fear*, יָבֵשׁ *to
be dry*, יָעַץ *to counsel*, יָעֵף *to be weary*, &c.

    (*b*) In others the initial י falls out.   In this case the
vowel of the preformative is *ē* (pretonic, long), and the final
vowel is also *ē* (*e.g.* יָלַד, יֵשֵׁב : with *waw cons.* וַתֵּלֶד, וַיֵּשֶׁב, § 23. 3. 4)
or *a* before gutturals (*e.g.* יֵרַע).

    (*c*) The chief verbs which inflect thus are six in number,
and as they are of very common occurrence, they should be
carefully noted : יָדַע *to know*, יָלַד *to bear*, יָצָא (impf. יֵצֵא) *to go
out*, יָרַד *to go down*, יָשַׁב *to sit, dwell*, and הָלַךְ *to go* (impf. יֵלֵךְ
as if from יָלַךְ, *i.e.* ולך ; cf. Hiph. הוֹלִיךְ).

    (*d*) i. The imper. (שֵׁב, צֵא, דַּע, &c.) and inf. cstr. (שֶׁבֶת, רֶדֶת,
דַּעַת, צֵאת, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.).   The
inf. cstr., by the addition of ת, assumes segholate form, ex-
actly as in *Pe Nun* vbs., § 33. 2 b : with suff., דַּעְתִּי, רִדְתִּי, שִׁבְתִּי,
צֵאתִי, but לֶכְתִּי (*s*e*ghol*, under influence of following palatal).

    ii. ל before such (segholate or monosyllabic) inf. constructs is
pointed לְ ; *e.g.* לָצֵאת, לָשֶׁבֶת (§ 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. יִצֹּק ; יִצֹּג in Hiph. הִצִּיג *to set, place*, יָצַת *to burn* (Niph. נִצַּת, Hiph. הִצִּית).

4.   *to be able* יָכֹל, perf. Qal ; impf. יוּכַל

to add   יָסַף, perf. Qal ; impf. Hiph. יוֹסִיף

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

and she bore again ⎰ וַתּוֹסֶף לֶדֶת
(lit. " *added to bear*," or ⎨ לָלֶדֶת „
 " *added and bore* ") ⎱ וַתֵּלֶד „

he played the instrument well ⎰ הֵיטִיב נַגֵּן
(lit. *he did well as regards playing*) ⎱ לְנַגֵּן „

thou hast found it quickly ⎰ מִהַרְתָּ לִמְצֹא
(lit. *thou hast hastened*—מהר, ⎨ מְצֹא „
Pi. — *as regards finding*) ⎱

נֶגַע stroke, plague   אַרְבָּעִים forty   יָגֹן sorrow
אוּר Ur   שֵׂיבָה *f.* grey hair   בַּעֲבוּר for the sake of
כַּשְׂדִּים Chaldeans   תֵּבָה *f.* ark [1]   יקץ to awake: only in
יעץ to advise, counsel, *Niph.* to take or   impf. Qal יִיקַץ.
   exchange counsel with   שֶׁבֶר grain, corn
אָח brother   אָחוֹת sister   אִשָּׁה *cstr.* אֵשֶׁת wife (p. 153).
אָב father   מוֹלֶדֶת *f.* kindred   אָסֹן mischief, harm (*very rare*)
הֲ, הַ particle of interrogation (§ 49. 2. 2)   שׁאר, *Niph.* remain,
פֶּה mouth, *cstr.* פִּי   be left
עַל פִּי according to the measure of, in accordance with
יקד to be kindled, burn   יצע, *Hiph.* הִצִּיעַ to lay, spread
בַּמֶּה (בַּמָּה in pause and before א) by what ?   חַי alive

EXERCISE.   PARSE AND TRANSLATE.

רְדָה, לָרֶדֶת, דַּע, דַּעַת, בֶּלְכָה, אִינַק, תִּירָא, הַנּוֹרָא, אִירַשׁ,

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

9

וַיּוֹרֶשׁ, וָאִישָׁנָה, תּוּקַד, בְּהוֹרִידִי, תֵּרַדְנָה, וַיִּרְדְּהוּ, הָצֵּעַ,
מַצִּיג, וַגְּדֶעֵם, יִירְשׁוּם:

וַיֵּרֶד אַבְרָם מִצְרַיְמָה וַיֹּאמֶר אֶל־אִשְׁתּוֹ אִמְרִי־נָא אֲחֹתִי אַתְּ
לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאַבְרָם הֵיטִיב
בַּעֲבוּרָהּ: וַיְנַגַּע יהוה אֹתוֹ ¹נְגָעִים גְּדֹלִים וַיֵּדַע כִּי אִשְׁתּוֹ
הִיא: 2 אָמַר יהוה אֶל־אַבְרָם אֲנִי יהוה אֲשֶׁר הוֹצֵאתִיךָ
מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר
אֲדֹנָי יהוה בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה: 3 וַיֹּאמְרוּ בְּנֵי יַעֲקֹב
אֵלָיו ²שָׁאוֹל שָׁאַל הָאִישׁ לָנוּ וּלְמוֹלַדְתֵּנוּ לֵאמֹר הַעוֹד אֲבִיכֶם
חַי ³הֲיֵשׁ לָכֶם אָח וַנַּגֶּד־לוֹ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הֲיָדוֹעַ
נֵדַע כִּי יֹאמַר הוֹרִדוּ אֶת־אֲחִיכֶם: 4 וַיַּעֲזֹב אֶת־עֲצַת־הַזְּקֵנִים
אֲשֶׁר יָעָצֻהוּ וַיִּוָּעַץ אֶת־הַיְלָדִים: 5 הַבֹּטְחִים בַּיהוה יֵלְכוּ וְלֹא
יִיעָפוּ: 6 וזכרת את־כל־הדרך אשר הוליכך יהוה אלהיך
זה ארבעים שנה במדבר לדעת את־אשר בלבבך התשמר
מצותיו אם־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 אַיִן, p. 136 *note*), a particle,—with
suffixes, יֶשְׁךָ *thou art*, יֶשְׁכֶם *you are* (הֲ is interrogative particle, § 49. 2. 2).

brother [1] is dead and he alone is left, and should mischief befall [2] him in the way in which ye shall go, then [2] 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.* קוּם *to arise,* רִיב *to contend*), but not the vbs. in which that letter is a real consonant (*e.g.* גָּוַע *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. קָם from קָוַם ? מֵת from מָוֵת *to die* ? cf. the noun מָוֶת *māweth, death*), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קוּם, רִיב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קָם, רָב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קוּם *to arise,* מוּת *to die,* בּוֹשׁ *to be ashamed,* בּוֹא *to come* ; בִּין *to discern.*

לְ before such (monosyllabic) inf. constructs is pointed לְ ; *e.g.* לָקוּם (§ 14. 1 d) ; cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קָטֹן, כָּבֵד, קָטַל) the vowel may be *a e* or *o* ; *e.g.* קָם, מֵת, בּוֹשׁ, בָּא ; בַּן.

fem. קָמָה, מֵתָה, &c. ; 1 *s. m.* בָּאתִי, בֹּשְׁתִּי, מַתִּי, קַמְתִּי, בַּנְתִּי, &c.

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

b. Jussive יָקֹם ; impf. with *waw cons.* וַיָּקָם (*way-yá-qom*) ; with final guttural or *r* וַיָּסַר *and he turned aside* (§ 8. 1 c), from סוּר.

c. Participle קָם, מֵת, &c. : *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמֵי (*ā* unchangeable, § 41. 1 a).

d. Only in impf. Qal do ע"י and ע"ו vbs. differ (יָבִין, יָקוּם) : there the characteristic ו or י appears. But in Hiph., *e.g.*, they are alike : הֵבִין, הֵקִים.

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[1] אָחִיו (see p. 153).   [2] *Waw consec.* with *perf.*

3. *Hiph.*—a. The Hiph. is of the regular form (הִקְטִיל‎,יַקְטִיל‎);
only the vowel of the preformative (*hi, ya*), being now in the
open syllable, becomes the corresponding tone-long vowel
(*hē, yā*): הֵקִים‎ (*f.* הֲקִימָה‎), impf. יָקִים‎; ptc. מֵקִים‎ (formed fr. pf.).
Hoph. הוּקַם‎.

b. Jussive יָקֵם‎: impf. with *waw consec.* וַיָּקֶם‎; with final
guttural or *r* וַיָּסַר‎ (same as Qal) *and he removed* (§ 8. 1 c).

4. *Niph.* נָקוֹם‎ (נִקְטַל‎).—a. The preformative of the pf. is
the (orig.) *na* lengthened to *nā* in the open syllable, and
qâm has passed into *qôm* (§ 2. 2. 1); hence נָקוֹם‎ (*f.* נָקוֹמָה‎).
Impf. יִקּוֹם‎ (from יִנְקוֹם‎).

> b. Notice that the closing syllables of *Niph.* and *Hoph.* are not,
> as in the regular verb, alike.

5. *Pi'ēl*, &c.—The regular intensive forms, duplicating the
middle radical (*e.g.* עֲוֵּר‎ *to surround*, from עוּד‎), are very rare and
late. The intensive is usually formed by doubling the last
radical—*Pôlēl* (*e.g.* קוֹמֵם‎ *to raise up*, *pass.* קוֹמַם‎, רוֹמֵם‎ *to exalt*), or
the first and last—*Pilpēl* (*e.g.* כִּלְכֵּל‎ *to sustain*). Cf. § 26. 5.

6. (a) The vowels *î û* being so characteristic of these
verbs, a great effort is made to give them expression; but as
they cannot stand in a shut syllable with two consonants
following them, § 5. 3 b (*e.g.* תְּקוּמְנָה‎, 3 *f. pl. impf. Qal*, הֲקִימְתָּ‎,
2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted
between the stem and the consonantal afformatives, and *î û*
thus remain in the open syllable. The inserted vowel is *ô* in
perf., and *ê* in impf.; *e.g.* תְּקוּמֶינָה‎, impf. Qal, הֲקִימֹוֹת‎, pf. Hiph.,
נְקוּמֹוֹתִי‎, pf. Niph. (by dissimilation, § 35. 1 a) for נְקוֹמוֹתִי‎.

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

7. Some vbs. are both ו״ע‎ and ע״י‎, though one form
usually predominates; *e.g.* שׂוּם‎ or שִׂים‎ *to place* (impf. יָשִׂים‎,
very rarely יָשׂוּם‎), שׂוּשׂ‎ or שִׂישׂ‎ *to rejoice*.

8. A few ע״י‎ verbs have forms which look like, and probably are,
Hiph'ils with the preformative dropped; *e.g.* בִּינֹתִי‎ (as well as בַּנְתִּי‎; at
least בַּנְתָּ‎ is attested) רִיבֹתָ‎ as well as רַבְתָּ‎ *thou strivest*. These
abbreviated forms appear to be late.

קוּם) to arise	שִׂים שׂוּם to set	שִׁית to set
Hiph.) to establish	שׁוּב) to return	יוֹנָה f.) dove
נוּחַ to rest	Hiph.) to restore	יוֹנִים) pl.
הֵנִיחַ to cause to rest, give rest to	רוּם to be high	לִין, לוּן to pass the night
Hiph.	בּוֹשׁ to be ashamed	
הִנִּיחַ to place, set down	בּוֹא to come	נוּס to flee
	כּוּן to be firm (?) (not found in Qal)	צוּד to hunt
		מוּג to melt
מוּת to die	כּוֹנֵן, הֵכִין Hiph. Pōlēl to establish	אוֹר to shine
רוּץ to run		רִיב to contend
זֵעָה[1] f. sweat	סוּר) to turn aside	עוּד Hiph. to testify
	Hiph.) to remove	מָנוֹחַ resting-place

אַף nostril, anger; *dual* אַפַּיִם face (§ 43. 4)

כַּף f. palm (of hand), sole (of foot)   נֹחַ Noah

EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבִי, תְּשׁוּבֶֽינָה, יָרֹם,
אֲמִיתָה, וַיָּמָת, לָצוּד, תָּכוֹן, הֲרִימֹות, וַהֲשִׁבֹתִי, יָאִיר, וְיָרֶם,
אֵלֵתָשֵׁב, הֲבִיאָה, נָשִׂימָה, יְכוֹנְנֶֽהָ, מוּבָא, תְּמֹתֵת׃

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָֽאֲדָמָה כִּי עָפָר אַתָּה
וְאֶל־עָפָר תָּשׁוּב׃ 2 וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל [2]מַיִם עַל־
הָאָרֶץ לְשַׁחֵת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמָיִם׃ 3 יָדֹע תֵּדְעוּ כִּי אִם
מְמִתִים אַתֶּם אֹתִי כִּי־דָם נָקִי אַתֶּם נֹתְנִים עֲלֵיכֶם׃ 4 וְלֹא
מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ וַתָּֽשָׁב אֶל־נֹחַ אֶל־הַתֵּבָה
וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה׃ 5 יהוה
אֱלֹהֵי תְּשָׁבֵּנָא נֶפֶשׁ הַיֶּלֶד הַזֶּה׃ 6 הנה אנכי מת והיה
אלהים [3]עִמָּכֶם והשיב אתכם אל־ארץ אבותיכם׃ 7 אִם־
שכח תשכח את־יהוה אלהיך והלכת אחרי אלהים אחרים
ועבדתם [4]הַעִדֹתִי בך היום כי אבד תאבד׃

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[1] *ē* unchangeable; because strictly זֵעָה from יָזַע.

[2] מַיִם is either a gloss on, or in apposition to, הַמַּבּול.

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

[4] הַעִדֹתִי. The pf. Hiph. of עוּד 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 ʿAYIN WAW AND YODH.

1. First declension. See § 18.

קָם (*rising*)	*plur.* קָמִים	*cstr.* קָמֵי ; *fem.* קָמָה
מֵת (*dead*)	„ מֵתִים	„ מֵתֵי „ מֵתָה
טוֹב (*good*)	„ טוֹבִים	„ טוֹבֵי „ טוֹבָה
מָקוֹם (*place*)	„ מְקוֹמוֹת &c.
(מָנוֹר) (*sojourning-place*)	„ מְגוּרִים (גּוּר *to sojourn*)
מָנוֹחַ (*resting-place*)	*fem.* מְנוּחָה (נוּחַ *to rest*)
	„ מְדִינָה *a province* (דִּין *to judge*)

(a) Whether or not the first three words are to be regarded as contracted from טוֹב, מָוֵת, קוּם (§ 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.* קְמֵי, not קָמֵי (unlike דָּם *blood*, which, not being from a root דּוּם, has pl. cstr. דְּמֵי), מֵתֵי, not מְתֵי.

(b) Note, too, that עׁו nouns with מ preformative have often, with inflectional additions (e.g. *pl.* or *fem.*), ו instead of וֹ; cf. pf. Niph. נָקוֹם, נְקוּמֹתָ, נְקוּמוֹתִי (§ 40. 6 a; so מָתוֹק *sweet*, מְתוּקָה, &c.).

2. Second declension. See § 29.

ע"ו Nouns.

	A class.			I class.	U class.	
abs.	אוֹר	שׁוֹר	מָוֶת	none	סוּס	שׁוּק (שׁוּק)
cstr.	„	„	מוֹת		„	„
suff.	אוֹרִי	שׁוֹרִי	מוֹתִי		סוּסִי	שׁוּקִי
plur.	אוֹרִים	שְׁוָרִים	מוֹתִים		סוּסִים	שְׁוָקִים
cstr.	אוֹרֵי	שׁוֹרֵי	מוֹתֵי		סוּסֵי	שׁוּקֵי
	(light)	(ox)	(death)		(horse)	(street)

ע"י Nouns.

	A class.			I class.	U class.
abs.	חֵיק	זַיִת	חַיִל	שִׁיר	none
cstr.	„	זֵית	חֵיל	„	
suff.	חֵיקִי	זֵיתִי	חֵילִי	שִׁירִי	
plur.	(חֵיקִים)	זֵיתִים	חֵילִים	שִׁירִים	
cstr.	(חֵיקֵי)	זֵיתֵי	חֵילֵי	שִׁירֵי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly ṣegholates; *e.g.* מָוֶת, זַיִת (p. 100, *footnote*); others, the majority, are not, *e.g.* אוֹר, חֵיק—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been 'a*wr* (or '*aur*) and ḥayq (or ḥaiq)—contracting respectively into '*ôr* (אוֹר) and ḥêq (חֵיק), but corresponding in their uncontracted form to *malk*, 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.* מוֹת *c.* מָוֶת, זֵית *c.* זַיִת, חֵיל *c.* חַיִל), and of course with suffixes (זֵיתִי, מוֹתִי, &c.) ; also, in most cases, even with the abs. plur. ; *e.g.* זֵיתִים, מוֹתִים.

(c) In a few cases, however, the plur. has the longer form as in ordinary ṣegholates (*e.g.* חֵילִים from חַיִל, cf. מְלָכִים) even (though rarely) when the sing. is monosyllabic (cf. שְׁוָרִים from שׁוֹר, שְׁוָקִים from שׁוּק).

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

of monosyllabic nouns of this type proceeds with absolute regularity, because of the unchangeableness of the vowel (cf. סוּם, § 19).

3. (a) In 'Ayin Waw nouns of the a class the primary vowel a is not assimilated to e (as, e.g., in malk, mélekh, מֶלֶךְ) but lengthened, probably under the influence of the waw, to ā (the form reserved in ordinary segholates for pause ; e.g. דֶּרֶךְ, p. דֶּרֶךְ, § 29. 1 a): thus מָוֶת (not מֶוֶת), תָּוֶךְ. (With suffix, בְּתוֹכָם in their midst.)

(b) In 'Ayin Yodh nouns of the a class the primary a was not lengthened to ā, probably because the word was pronounced practically as a monosyllable, and the helping vowel is not ṣ'ghol but ḥireq, which is homogeneous with the י; e.g. not זֶיִת but זַיִת.

4. There are no ו״ע nouns of the i class, nor י״ע nouns of the u class, because these consonants have no affinity for these vowels (§ 2. 3 c, § 9. 2).

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death	מָוֶת	and so :	midst תָּוֶךְ, evil אָו.
light	אוֹר	„	thorn קוֹץ, voice קוֹל, pl. ôth, pit בּוֹר ôth, generation דּוֹר îm and ôth, fowl עוֹף. Like שׁוֹר,—thorn חוֹחַ.
horse	סוּם	„	whelp גּוּר, spirit רוּחַ ôth, street חוּץ ôth. Like שׁוּק,—pot דּוּד.
olive	זַיִת	„	ram אַיִל, wine יַיִן, no אַיִן.[1]
force	חַיִל	„	eye עַיִן ôth (wells), colt עַיִר, buck תַּיִשׁ.
bosom	חֵיק	„	egg בֵּיץ only in pl., calamity אֵיד, smell רֵיחַ.
song	שִׁיר	„	vanity רִיק, judgment דִּין, joy גִּיל.

5. Many words have some irregularity :

house בַּיִת, pl. בָּתִּים, probably bāttîm or bâtim (see p. 153).

[1] אַיִן, which often appears with a sort of verbal function, and is = there is not (cf. יֵשׁ there is, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the nun energicum (§ 31. 7) ; they are אֵינָם, אֵינְכֶם, אֵינֶנּוּ, אֵינֶנָּה, אֵינֶנּוּ, אֵינֵךְ, אֵינְךָ, אֵינֶנִּי. E.g. Enoch walked with God וְאֵינֶנּוּ and he was not. A verb accompanying אַיִן must be in the participle ; e.g. ye do not keep my ways, אֵינְכֶם שֹׁמְרִים.

Somewhat similarly עוֹד yet, still : עוֹדֶנִּי (עוֹדִי), עוֹדְךָ, עוֹדָךְ, עוֹדֶנּוּ, 3 pl. עוֹדָם.

eye עַיִן, *du.* עֵינַיִם eyes, *pl.* עֲיָנוֹת *wells.*

night לֵיל, more usually לַיְלָה, where הַ is acc. termination;
  cstr. לֵיל, *pl.* לֵילוֹת.

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

head רֹאשׁ, probably = רָאשׁ (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),
plur. רָאשִׁים contracted from רְאָשִׁים, cf. מְלָכִים. The א, now
silent and superfluous, preserves the memory of the time
when the letter was a really integral part of the word—in
its old form *ra'shu.*

פָּקַח to open (eyes) אַרְבֶּה locusts (*coll.*) עָוֹן iniquity, guilt

EXERCISE. TRANSLATE.

עֵינַי עַל־כָּל־דַּרְכֵיהֶם לֹא נִסְתְּרוּ מִלְּפָנַי וְלֹא־נִצְפַּן עֲוֹנָם מִנֶּגֶד
עֵינָי: 2 לֹא תָמוּתוּ כִּי יָדַע אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִן־הָעֵץ
¹וְנִפְקְחוּ עֵינֵיכֶם: 3 כַּרְמֵיכֶם וְזֵיתֵיכֶם יֹאכַל הָאַרְבֶּה: 4 חֵיל
גּוֹיִם יָבֹאוּ לָךְ: 5 הִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֶת: 6 לֹא אֶחְפֹּץ
בְּמוֹת הַמֵּת: 7 וַיִּשְׁמְעוּ אֶת־קוֹל יהוה מִתְהַלֵּךְ בְּתוֹךְ עץ
הגן לרוח היום ויתחבא האדם ואשתו מפניו: 8 ולמדתם
את־דברי את־בניכם לדבר בם בשבתך בביתך ובלכתך בדרך
ובשכבך ובקומך:

Behold I am old, I know not the day of my death. 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 יָעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סַב),
expanded in certain parts to סָבַב, or dissyllabic and triliteral
(סָבַב), contracted in certain parts to סַב.　The duplication
which is so common a feature of these verbs (e.g. סַבֹּ֫ותִי,
1 s. pf. Qal; קִלֵּל, 3 pl. pf. &c.) might seem to point conclusively
to the presence of a repeated letter in the stem (קָלַל, סָבַב);
it may equally well be due, however, simply to the desire
to strengthen the second consonant of the short biliteral
stem (קַל, סַב), § 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 un-
changeably long vowel or double letter requires the presence
of a third stem-letter ; e.g. pres. and pass. ptc. Qal סֹובֵב,
סָבוּב ; inf. abs. Qal סָבֹוב ; Pi. סִבֵּב.

It is also usual in the 3rd pers. pf. : סָבַב, סָבְבָה, סָבְבוּ.

(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. סֹב (cf. קְטֹל), impf. Qal יָסֹב (יִקְטֹל),
pf. Niph. נָסַב (נִקְטַל).

a. לְ before such (monosyllabic) inf. constructs is pointed לְ ; e.g.
לָבֹז to *plunder*, לָרֹב 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. בְּחֻקֹּו *when he inscribed* (from חָקַק).
Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen
to *î*, but remains *ē* (sometimes *a*, esp. with gutt. and ר; e.g. הֵמַר
he has made bitter) ; e.g. הֵחֵל, הָחֵל to *begin* (impf. יָחֵל, יָסֵב).
(ii.) The Niph. impf. follows the pf. : יִסַּב (cf. נָקֹום, יִקֹּום, § 40. 4 a).
(iii.) Stative vbs. always end in *a*, not *ē* ; e.g. קַל, מַר, רַךְ.

(3) a. As in ʿ*Ayin Waw* vbs. (§ 40. 2) the vowels of the
preformative, standing in the open pretone, are tone-long ;
e.g. impf. Qal יָסֹב—the original *ya* (§ 21. 1 a) lengthened
to *yā*—with *waw cons.* וַיָּסָב (*way-yā-ṣobh*) ; pf. Niph. נָסַב—the
primary *na* lengthened to *nā* (cf. נָקֹום, § 40. 4) ; pf. Hiph.
הֵסַב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מֵסֵב
(cf. מֵקִים, § 40. 3 a), impf. יָסֵב, with *waw cons.* וַיָּסֶב, Hoph. הוּסַב,
יוּסַב.

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

(4) The double letter shows itself with all inflectional

afformatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַב, f. נָסַבָּה (נ pretonic; therefore not נּ), 2 m. נְסַבֹּ֫וֹתָ, but ptc. נָסָב, f. נְסַבָּה, pl. נְסַבִּים.

(5) Before the afformatives beginning with a consonant a vowel is inserted, viz. in the perfects ô, and in the impff. and related parts, ê; as pf. Qal סַבּ֫וֹתָ, impf. Niph. תִּפַּבֶּ֫ינָה; 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 תָּסֹ֫בִּי, impf. Hiph. תָּסֵ֫בִּי), when they lose the tone become the sharp i u (§ 7. 7); as 2 pl. fem. imper. Qal סֻבֶּ֫ינָה, impf. תְּסֻבֶּ֫ינָה; impf. Hiph. תְּסִבֶּ֫ינָה.

(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 *Pôʿēl*; e.g. סוֹבֵב (cf. קוֹמֵם, § 40. 5) to encompass, עוֹלֵל to act severely, pass. עוֹלַל, reflexive הִתְעוֹלֵל. More rare is the *Pilpēl*; e.g. גִּלְגֵּל to roll (§ 26. 5).

b. In the regular verb the *Pôʿēl* is found, though rarely, in the sense of aim or endeavour; e.g. שֹׁרֵשׁ to take root.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; e.g. קָבַב, impf. יִקֹּב to curse, יִקֹּד קָדַד to bow down, יִדֹּם דָּמַם to be silent, יִתֹּם תָּמַם to be finished. Some vbs. have both forms; e.g. סָבַב, Qal יָסֹב and יִפֹּב, Hiph. יָסֵב and יַפֵּב; שָׁמֵם to be desolate or astonished, יִשֹּׁם and יִשֹּׁם.

בז to plunder	מד to measure	שָׁלֹשׁ three
חם *st.*[1] to be hot	מר *st.* to be bitter	כָּרַע to bow down
חן to be gracious	הל *Hiph.* to begin	נָעֳמִי Naomi
רע *st.* to be evil	צל *st.* to tingle	(Noʿmî)
גל to roll	רב to be *or* become	רִחַם *Pi.* to have
אר to curse	many, multiply	compassion
חג to hold a feast	גּור to sojourn	עָנָה to answer
רך *st.* to be soft	הִתְנּוֹרֵר to seek hospi-	עָנָה בְּ to testify
מס *Niph.* to waste away	tality (with)	against
מש to feel (grope)	גִּדְעוֹן Gideon	בַּד separation
לק to lick, lap	שַׁדַּי Almighty (?)	(always pre-
קל *st.* to be light (*Pi.*	יֶ֫תֶר remainder, rest	ceded by לְ)
to curse)		לְבַד apart

[1] i.e. *stative.*

EXERCISE.   PARSE THESE WORDS.

בְּוֹנוּ, קָלוּ, וְחַגֹּתֶם, אָאֹר, וַיָּחָן, גֵּל, תֵּרַע, בֹּזוּ, לָקֹב, וְנָקַל,

וּנְמַקֹּתֶם, יִמַּד, הַשְׁמֹּות, הֵתַמּוּ, תִּדֹם, אֵקֹב, וַיִּתְּמוּ, תַּתֶּם:

אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי

אֶת־אֲשֶׁר אֲרַחֵם: 2 הָחֵל הָאָדָם לָרֹב בָּאֲרֶץ וּבָנוֹת יֻלְּדוּ

לָהֶם: 3 וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ: 4 עַל־הָאִשָּׁה

אֲשֶׁר אֲנִי מִתְגּוֹרֵר עִמָּהּ הֲרֵעוֹתָ לְהָמִית אֶת־בְּנָהּ: 5 וַתֹּאמֶר

אֲלֵיהֶן אַל־תִּקְרֶאנָה לִי נָעֳמִי ¹קְרֶאןָ לִי מָרָא כִּי הֵמַר שַׁדַּי

לִי מָאֹד: אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁבַנִי יהוה לָמָּה

תִקְרֶאנָה לִי נָעֳמִי ²וַיהוה עָנָה בִי וְשַׁדַּי הֵרַע לִי: 6 ויורד

את־העם אל־הׁמים ויאמר יהוה אל־גדעון כל אשר ילק

בלשונו מן־המים כאשר־ילק הכלב תציג אתו לבד:

I will curse (אאר) them that curse (קל) thee.   May Yahweh
cause his face to shine upon thee and be gracious to thee.
In the place where the dogs licked his blood shall they lick
thy blood, even thine.[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 afformatives;
e.g. קַל *fem.* קַלָּה *light*; עַם *people, suff.* עַמִּי *my people, pl.* עַמִּים.

	A class.		I class.	U class.
abs.	עַם	הַר	חֵץ	חֹק
cstr.	עַם	הַר	חֵץ	חָק־
suff.	עַמִּי	הָרִי	חִצִּי	חֻקִּי
plur.	עַמִּים	הָרִים	חִצִּים	חֻקִּים
	(people)	(mountain)	(arrow)	(statute)

¹ Defective spelling, § 4 d.
² *Circumstantial clause,*—in which the order is : *waw*, then *subject*,
and last *predicate*.   *Waw* 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, plurs., &c. ; *e.g.* חִצִּים *arrows*, חֻקִּים *statutes* ; cf. 42. 2 a. β : notice *u*, not *o*, before double letter, § 7. 7) become tone-long *ē* and *ō*, *e.g.* חֵץ, חֹק. The vowel *a*, however (cf. עַמִּי), usually remains, *e.g.* עַם (not עָם), except, in certain nouns, in combination with the article, when it becomes *ā* ; *e.g.* הָהָר, הָעָם, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur. ; *e.g.* פַּת *morsel*, פִּתִּים (§ 2. 2. 4, § 6. 2 d. i.) ; so צַד *side*, צִדֵּיכֶם *your sides*.

(b) The vowel under מ preformative is sometimes lost (*e.g.* מֵסַב *circle*, מְסִבִּים) and sometimes preserved (*e.g.* מָסָךְ *curtain*, cstr. מָסַךְ ; מָגֵן *shield*, מָגִנִּי *my shield*.

(c) Rarely a triliteral form, of the segholate type, has been developed in the plur. ; *e.g.* עֲמָמִים *peoples*, צְלָלִים from צֵל *shadow* (צִלִּי *my shadow*), הֲרָרֵי, cstr. pl. of הַר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened ; thus קַל, *f.* קַלָּה, *m. pl.* קַלִּים, *f.* קַלּוֹת ; but רַע *evil*, רָעָה, רָעִים, רָעוֹת. So הַר I *s.* הָרִי, *pl.* הָרִים. Before a virtually doubled ח the short vowel remains. פַּח *snare*, פַּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעֵי (not רְעֵי), הָרֵי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation ; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דַּם *blood*, § 18, קָם *standing*, § 41, have *ā* (notice the very different cstr. plurals דְּמֵי, קָמֵי, עַמֵּי). (ii.) Words of this class ending in *e* sound are distinguished from segholates of *'Ayin Yodh* like חֵיק, § 41, by wanting *yodh*. They quite agree in form with words like מֵת, § 41, and שֵׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, שְׁמִי, מְתִי, חִצִּי). (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.* גָּמָל *camel*, pl. גְּמַלִּים ; עָצָב *idol*, pl. עֲצַבִּים ; אוֹפָן *wheel*, קָטָן *little*, קְטַנִּים, עָמֹק *deep*, fem. עֲמֻקָּה, &c. ; (ii.) two or three monosyllables from roots with medial *n* (always assimilated) ; *e.g.* אַף, *nostril*, *anger* (=*anp*, from root אנף), suff. אַפִּי, du. אַפַּיִם ; עֵז (root ענז) *she-goat*, pl. עִזִּים ; (iii.) words that double the last consonant ; *e.g.* שַׁאֲנָן *at ease*, שַׁאֲנַנִּים.

light	קַל	and so:	weak דַּל, fine דַּק, bitter מַר, living חַי, cold קַר, hot חַם.
people	עַם	„	hill הַר, garden גַּן, prince שַׂר, ox פַּר, palm (hand) כַּף f.
shadow	צֵל	„	heart לֵב, mother אֵם, end קֵץ, arrow חֵץ, with (prep.) אֵת, עֵם.[1]
statute	חֹק	„	bear דֹּב, tambourine תֹּף, all כֹּל, yoke עֹל, strength עֹז, heat חֹם, cold קֹר, 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.*

they called his name Sheth { קָרְאוּ אֶת־שְׁמוֹ שֵׁת / קָרָא „ / נִקְרָא „ }

6. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form ; *e.g.*

bless me, even me	בָּרְכֵנִי גַם־אָנִי
thy blood, even thine	דִּמְךָ גַּם־אָתָּה
to Sheth, even him	לְשֵׁת גַּם־הוּא

יֶתֶר cord, string	נָשִׂיא ruler, prince
עַלְמָה f. young woman	מָאַס to reject
זָעֵף [2] displeased.	

EXERCISE.   TRANSLATE.

וַיָּבֹא דָוִד אֶל־בֵּיתוֹ וְהִנֵּה הַנַּעֲרָה יֹצֵאת לִקְרָאתוֹ בְּתֻפִּים :
2 וּבְצִלּוֹ יֵשְׁבוּ גּוֹיִם רַבִּים : 3 כּוֹנְנוּ חִצָּם עַל־יֶתֶר : 4 וָאֶתְּנֵם
לַכֹּהֵן וּלְבָנָיו לְחָק־עוֹלָם : 5 וַתָּבֹא הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה
שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלֶךָ וָאָשִׂים נַפְשִׁי בְכַפִּי : 6 קָרַב קִצֵּנוּ מָלְאוּ

[1] With suff. אֹתָם, אֶתְכֶם, אֹתָנוּ, אֹתָהּ, אֹתוֹ, אֹתָנוּ, אֹתָהּ, אֹתְךָ, אֹתָךְ, אֹתִי. So עִמִּי, &c., except 2 *pl.* which is עִמָּכֶם. (Another form of 1 sing. is עִמָּדִי.) Like אֵת too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as follows : הִנְנִי (or הִנֵּנִי, *pause* הִנֵּנִי), הִנְּךָ, הִנָּךְ, הִנּוֹ, הִנָּהּ, הִנְנוּ (or הִנֵּנוּ, *pause* הִנֵּנוּ), הִנָּם, הִנְּכֶם.

[2] Very rare.

יָמֵינוּ׃ 7 הִנֵּה הָעַלְמָה יֹלֶדֶת בֵּן וְקָרָאת¹ שְׁמוֹ עִמָּנוּ אֵל׃
8 וַיָּבֹא אֶל־בֵּיתוֹ וָזָעֵף וַיִּשְׁכַּב עַל־מִטָּתוֹ וַיַּסֵּב אֶת־פָּנָיו וְלֹא
אָכַל לָחֶם׃ 9 אֱלֹהִים לֹא תְקַלֵּל וְנָשִׂיא בְעַמְּךָ לֹא תָאֹר׃
10 אלה החקים והמשפטים אשר תשמרו בארץ אשר
נתתי לכם לרשתה כל הימים אשר־אתם חיים על־האדמה
כי עמי אתם׃

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.* גָּבַהּ *to be high*, and the vb. is treated
like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either י (נלי *gālay*)
or ו (*e.g.* שׁלו *shālaw*), 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 נלי (now גָּלָה) is still seen in the pass. ptc.
Qal, גָּלוּי (*gāluy*, cf. קָטוּל), and in some pausal forms ; *e.g.* חָסָיוּ *they
seek refuge* (cf. קָטְלוּ).   The original ו of שׁלו (שָׁלָה) is seen in the
words שָׁלֵו (*shālēw*) *at ease,* שַׁלְוָה (*shalwâ*) *ease* (שָׁלַוְתִּי *I was at
ease*, 1 s. pf. Qal, in Job 3. 26).

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¹ Probably to be regarded as a rare form of the 3rd sing. fem. pf.
² Hiph. סבב.

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.* גְּלוּי), 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.* הִגְלָה, נִגְלָה, גֻּלָּה, גָּלָה, &c.

(b) הֶ in *all* imperfects, *e.g.* יִגְלֶה, יְגַלֶּה, יַגְלֶה, יִגָּלֶה, &c.

(c) הֶ in *all* participles (exc. pass. Qal) absolute ; *e.g.*
מַגְלֶה, מְגַלֶּה, נִגְלֶה (f. גֹּלָה), גֹּלֶה &c.

Ptc. cstr. is in הֵ ; *e.g.* גֹּלֵה, &c.

(d) הֵ in *all* imperatives ; *e.g.* הַגְלֵה, גַּלֵּה, גְּלֵה, &c.

(e) Inf. abs. has the ordinary vowel of the regular vb. ;
Qal גָּלֹה, Hiph. הַגְלֵה.

(f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 b),
making the termination וֹת ; *e.g.* Qal גְּלוֹת, Pi. גַּלּוֹת,
Hiph. הַגְלוֹת.

The ordinary form of the 3rd s. fem. גָּלְתָה, נִגְלְתָה, &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 afformatives, וּ, יֵ, or הָ, the *yodh*, coming between two vowels (*e.g.* קְטָלִי, גְּלַיִ *gāl'yŭ*) disappears and is dropped ; thus גָּלוּ.

It is also dropped before suffixes ; *e.g.* (from עָנָה) עָנָנִי *he answered me*, עָנָהוּ . . . *him* (always the form הוּ with pf.), עָנָם . . . *them*, יַעֲנֵם *he will answer them*, וַיִּרְאֵהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal afformative ; *e.g.* Niph. נִגְלֵיתִי, נִקְטַלְתִּי) 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 *ê*, § 2. 2. 1. Thus נִגְלַיְתִי becomes נִגְלֵיתִי. This *ê* prevails exclusively in perff. pass., *i.e.* Niph. Pu. (גֻּלֵּיתִי) 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 *ē*, as *Qal* גָּלִיתָ; Pi. גִּלִּיתָ and גִּלִּיתָ;

(c) before נֶה of imperf. and imper. it becomes *ē* (sᵉghol fairly regarded as pure long; cf. § 3. 2. 2 b), as תִּגְלֶינָה, גְּלֶינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שׁחו) is found very frequently, usually in the Hithpaʿlēl (הִתְקַטְלֵל) *to bow down, prostrate oneself.* The pf. would be strictly הִתְשַׁחֲוַו (*wĕw*), then (as all pfs. end in נֶה_) הִשְׁתַּחֲוָה (§ 26. 3 a. ii.), impf. יִשְׁתַּחֲוֶה, *pl.* יִשְׁתַּחֲווּ (*wû*). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחְוְ. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *û*, this becomes יִשְׁתָּחוּ (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.* וְעָשִׂיתָ, not וְעָשִׂיתָ *and thou shalt make*; cf. § 38. 1. 6.

היה to be	שתה to drink	רדה to rule
עשׂה to do	שׁקה[1] *Hiph.* to give drink,	נכה *Hiph.* to smite
קנה to acquire	water	פִּנָּה *f.* corner
מנה to count	הרה to conceive	אָרוֹן (with article
בכה to weep	עלה to go up	הָאָרוֹן)chest, ark
מחה to blot out	גלה to reveal, open	הַיַּרְדֵּן the Jordan
בנה to build	ראה to see	עָנָן cloud
כסה *Pi.* to cover	פרה to be fruitful	ענן *Pi.* to bring
רבה to increase	צוה *Pi.* to command	clouds

Not before the inf. is rendered by לְבִלְתִּי with inf. cstr.; *e.g.*

He commanded the man to eat צִוָּה אֶת־הָאִישׁ לֶאֱכֹל

„   „   „   *not to eat* לְבִלְתִּי אֲכָל ,, ,, ,,

EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וִחְיִיתֶם: 2 צַוֵּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה וְיַעֲלוּ מִן הַיַּרְדֵּן: 3 לֹא אֹסֵף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי: 4 אֶבֶן ²מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: 5 וְהָיָה ³בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה הַקֶּשֶׁת בֶּעָנָן: וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר בְּרִיתִי: 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־

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[1] Used instead of Hiph. of שׁתה.   [2] Relative unexpressed.

[3] § 3. 2. 3 b, § 7. 5.

10

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה׃ וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר
הָאָרֶץ אֲשֶׁר אִם־יוּכַל אִישׁ לִמְנוֹת עֲפַר הָאָרֶץ גַּם זַרְעֲךָ
יִמָּנֶה׃ 7 וַיֹּאמֶר פַּרְעֹה לְךָ מֵעָלַי הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת
פָּנַי כִּי בְּיוֹם רְאוֹתְךָ פָנַי תָּמוּת׃ 8 מִי יַשְׁקֵנִי מָיִם׃ 9 וַאֲנִי
הנני ממטיר על־הארץ ארבעים יום וארבעים לילה ומחיתי
את־כל אשר עשיתי מעל פני האדמה׃ 10 נער הייתי
גם־זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש־לחם׃

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 moun-
tains were covered.　I have commanded thee not to eat of
the tree which is in the midst of the garden, lest thou die.
For thou, Yahweh of hosts, God of Israel, hast opened the ear
of thy servant saying, A house will I build for thee.　And
he said unto the children of Israel, (At)-evening[1] (*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* יִגְלֶה, apoc. (by loss of ה‿) יִגֶל.
(*a*) This form is found in some vbs. ; *e.g.* וַיִּשְׁבְּ *and he took cap-*
tive (from שָׁבָה).　(*b*) But, just as סִפֵּר becomes סֵפֶּר (§ 29. 1 a. *a*),
so, in certain vbs., the form יִגֶל has become יֵגֶל; *e.g.* וַתִּפֶן
and she turned (פָּנָה), (gutt. וַתֵּתַע *and she wandered* תָּעָה).

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[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 עֶרֶב, which is *equivalent to* a clause in the impf. (§ 23. 5 b).

[3] The Qal—גָּלָה—of course cannot contract.　In the other parts both
longer and shorter forms are found ; *e.g.* צַוֶּה and צַו, *command*, Pi. imper.
of צָוָה.

(*c*) Other vbs. have the long vowel, but no helping s°ghol, *e.g.* וַיֵּבְךְּ *and he wept.* (*d*) Others, again, have the helping vowel, but only the short vowel in the open syllable; *e.g.* וַיִּבֶן *and he built* (gutt. וַיִּשַׁע *and he gazed* שָׁעָה). Thus there are four types, יִגֶל, יֵגֵל, יֵגֶל, יֵגֶל.

(2) Similarly with *impf. Hiph.* יַגְלֶה, apoc. יַגֶל. (a) This form is found in some vbs., *e.g.* וַיַּשְׁקְ *and he watered.* (b) But just as מֶלֶךְ becomes מֶלֶךְ (§ 29), so in certain vbs. the form יַגֶל has become יֵגֶל; *e.g.* וַיֶּפֶר *and he made fruitful* (פָּרָה).

So *imper. Hiph.* (הַגְלֶה = הַגֶל =) הֶגֶל; *e.g.* הֶרֶב *make abundant* (apoc. Hiph. imp. of רָבָה; through הַרְבֶּה, הַרְבְּ).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathaḥ*: apoc. impf. *Qal*, *Hiph*. of עָלָה *to go up* (יַעֲלֶה =) יַעַל, cf. נַעַר, § 36. 2. 1; *apoc. imper.* (הַעֲלֶה =) הַעַל. 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:

impf. Qal	יִגְלֶה	apoc. יִגֶל or יִגֶל = יֶגֶל or יֵגֶל.
impf. Hiph.	יַגְלֶה	,,	יַגֶל = יֵגֶל.
imper. Hiph.	הַגְלֶה	,,	הַגֶל = הֶגֶל.
impf. Niph.	יִגָּלֶה	,,	יִגָּל.
impf. Pi.	יְגַלֶּה	,,	יְגַל.
imper. Pi.	גַּלֵּה	,,	גַּל.
impf. Qal, Hiph.	יַעֲלֶה	,,	יַעַל.
impf. Qal	יִרְאֶה	,,	יֵרֶא, &c. With waw cons. 3 *s. m.* alone וַיַּרְא (*and he saw*; also Hiph. *and he showed*), 3 *s. f.* וַתֵּרֶא, 1 *s.* וָאֵרֶא. *impf. Niph.* יֵרָאֶה, apoc. יֵרָא.

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

(1) The gutt., when initial, takes ḥat. s°ghol. as imper. הֱיֵה.

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

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

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

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

a. Waw before the imp. sing. takes — as וְהָיָה (not וּ) and of course א in 1st sing. impf. אֶהְיֶה. The preform. letter always takes *Methegh* ; *e.g.* יְהִי, etc.

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

3. *Nouns from Verbs* ל״ה.

First and third declensions.

abs.	מִקְנֶה	קֹנֶה	עָלֶה	שָׂדֶה	יָפֶה	*fem.* יָפֶה
cstr.	מִקְנֵה	קֹנֵה	עֲלֵה	שְׂדֵה	יְפֵה	יְפַת
suff. I	מִקְנִי	קֹנִי	עָלִי	שָׂדִי		
3 *m.*	מִקְנֵהוּ	קֹנֵהוּ	עָלֵהוּ	שָׂדֵהוּ		
3 *f.*	מִקְנֶהָ	קֹנֶהָ	עָלֶהָ	שָׂדָהּ		
pl.	מִקְנִים	קֹנִים	עָלִים	שָׂדוֹת	יָפִים	יָפוֹת
cstr.	מִקְנֵי	קֹנֵי	עֲלֵי	שְׂדוֹת	יְפֵי	יְפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.					I class.	U class.
abs. sing. אֲרִי	(קָצוּ)	גְּדִי	פְּרִי	פֶּתִי		חֲצִי	חֳלִי	תֹּהוּ
pause „		גֶּדִי	פֶּרִי	פֶּתִי		חֵצִי	חֹלִי	
suff. 3 *m.*		(גִּדְיוֹ)	פִּרְיוֹ			חֶצְיוֹ	חָלְיוֹ	
plur. אֲרָיִים		גְּדָיִים		פְּתָאִים			חֲלָיִים	
				and				
cstr.	קַצְוֵי	גְּדָיֵי		פְּתָיִים			חֲלָיֵנוּ I *pl.*	
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)	(sickness)	(waste)

a. First and third declensions.—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *s̆ghol*, which becomes the closer *çere* in the construct (מִקְנֵה). Comp. the relation of the impf. יִגְלֶה and imper. גְּלֵה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, *e.g.* מִקְנִי—the ה of מִקְנֶה has disappeared. So רֹעֶה *shepherd,* רֹעִי *my shepherd* ; יָפֶה, יָפִים, &c.

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

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1);
cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ— is found
exclusively (*e.g.* מִקְנֵהוּ, not מִקְנוֹ); in 3 f. usually הָ˔ (cf. suffix
to impf. of vbs.), *e.g.* עָלֶהָ; rarely הּ˔ (*e.g.* שָׂדֶה).

β. Forms like מִקְנֶיךָ *thy cattle*, שָׂדֵינוּ *our field*, are probably not
plur. but sing. written with the original י of the root, seen, *e.g.*, in
שָׂדַי, the poetic form of שָׂדֶה.

b. *Second declension.*—(1) *a.* Nouns of the regular forma-
tion, *e.g.* בֶּכֶה *weeping*, הֶגֶה *murmuring* (like מֶלֶךְ), 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) *î*, which has the effect of reducing the
preceding vowel to sh°wa; and of final (consonantal) *w* to
pass into unaccented (vocalic) *û* (§ 44. 3). Thus an original
פְּרִי *pary* (from פָּרָה = פרי *to be fruitful*) becomes פְּרִי *p°rî* (in
pause פֶּרִי with the accent on the orig. syllable); an orig. חִצְי
hiçy (from חָצָה = חצי *to divide*) becomes חֵצִי (*p.* חֵצִי, the
orig. *i* becomes tone-long *ê*); an orig. חָלְיְ *holy* or חֳלִיְ (from
חָלָה = חלי *to be sick*) becomes חֳלִי *h°lî* (*p.* חֹלִי).

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

(2) When any afformative or suffix is appended, the
vowel as in other şegholates removes to the first syllable;
e.g. the *a* in אַרְיֵה (an alternative word for אֲרִי) *lion*; חָלְיוֹ *his
sickness* (cf. קָדְשׁוֹ), *holyô*. In many nouns of the A class the
a has been thinned to *i* (cf. גְּדִיוֹ, פֶּרְיוֹ) so that with suffixes
they have all the appearance of I class nouns (cf. שְׁמֶשׁ, שִׁמְשֶׁךָ,
§ 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 *ā* many times remains; *e.g.* גְּדָיֵי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their
inflection the *first* declension, and the words בֵּן *son*, שֵׁם *name*, &c.,
which follow the *third*, appear to be contractions of forms derived
from stems ל"ה. The words אָב *father*, אָח *brother*, fem. אָחוֹת

sister, חָם *father-in-law*, &c., are also shortened forms belonging
to this class of stems ; in which, however, the rejected letter gener-
ally appears under inflection, *e.g.* sing. cstr. אֲבִי, 2 m. אָבִיךָ, 3 m.
אָבִיהוּ or אָבִיו, 3 f. אָבִיהָ, &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.*

and they spake to one another	וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ
„ „	אֶל־אָחִיו
and they smote one another	וַיַּכּוּ אִישׁ אֶת־אָחִיו
and they (f.) *clave to one another*	וַתִּדְבַּקְנָה אִשָּׁה בַּאֲחוֹתָהּ
„ „	בִּרְעוּתָהּ

5. Our reflexive pronouns are rendered chiefly in two
ways : (i.) by the Niph. or Hithp. of the verb. ; e.g. *they hid
themselves* נִסְתְּרוּ, *they girded themselves* הִתְאַזְּרוּ ; (ii.) by nouns,
such as לֵב *heart*, קֶרֶב *inward part*, נֶפֶשׁ *soul* ; e.g. *And he
said to himself* וַיֹּאמֶר אֶל־לִבּוֹ, *And she laughed within herself*
וַתִּצְחַק בְּקִרְבָּהּ, *He has sworn by himself* נִשְׁבַּע בְּנַפְשׁוֹ.

מַעֲשֶׂה	work	עֳנִי	affliction	רִיב (מְרִיבָה *f*.)	strife
יְפִי	beauty	מִכְסֶה	covering	חִתִּים	Hittites
רֵעֶה	friend	רֹעֶה	shepherd	לֻז Luz בְּאֵר *f*.	well
מַרְאֶה	appearance	חָלָה	to be sick	חֵמֶת (rare)	water-
שְׁבִי *i*	captivity	קָוָה (rare) *Niph*. to		skin, bottle
מַשְׁקֶה }butler }(butlership)			be gathered together	מָבוֹא entrance
				מַכָּה *f*. blow, plague
מִקְנֶה	cattle	לְחִי cheek, *dual* לְחָיַיִם		שָׁכַר to be drunken
		פָּקַח to open (eyes)		

EXERCISE.   TRANSLATE.

וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ: 2 הִתְהַלֵּךְ
לְפָנַי וֶהְיֵה תָמִים וְאֶתְּנָה אֶת־בְּרִיתִי לִהְיוֹת לְךָ לֵאלֹהִים:
3 וַיָּסַר נֹחַ אֶת־מִכְסֵה הַתֵּבָה וַיַּרְא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה:
4 וַיִּטַּע נֹחַ כֶּרֶם וַיֵּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה¹:

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

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וְגַם־בְּחָלְיוֹ לֹא דָרַשׁ אֶת־יהוה: 6 נְטֵה
יָדְךָ וְהַעַל אֶת־הַצְפַרְדְעִים: 7 וַיְהִי רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם
וּבֵין רֹעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֶל־נָא תְהִי
מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יהוה אֶל־אַבְרָם וַיִּבֶן שָׁם אַבְרָם
מִזְבֵּחַ לַיהוה הַנִּרְאֶה אֵלָיו: 9 וַיְהִי שֵׁם יהוה מְבֹרָךְ: 10 וַיִּרְאוּ
הַשֹּׁמְרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ הַרְאֵנוּ נָא אֶת־מְבוֹא
הָעִיר וְעָשִׂינוּ עִמְּךָ חָסֶד: וַיַּרְאֻם אֶת־מְבוֹא הָעִיר וַיַּכּוּ אֶת־
הָעִיר לְפִי־חָרֶב וְאֶת־הָאִישׁ שִׁלֵּחוּ: וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחִתִּים
וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לוּז 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 (אֶל) 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 Ṣēpher 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
ל"א or ל"ה with some other peculiarity. Some common verbs are these:
(1) ל"א and פ"נ.—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 7. 5); imp. שָׂא,
suff. שָׂאֵהוּ, שָׂאֵנִי; inf. c. שְׂאֵת (rarely נְשֹׂא), בְּשֵׂאת, &c., but לָשֵׂאת.
(2) ל"א and פ"י.—יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. צֵאת,
לָצֵאת. Hiph. הוֹצִיא, הוֹצֵאת, &c.
(3) ל"א and ע"י.—בּוֹא *to come*, perf. בָּא, בָּאת, &c., impf. יָבוֹא, inf.,
imp. בּוֹא, part. בָּא. Hiph. הֵבִיא, הֲבֵאת, &c., but usually הֵבִיאֹת,
&c., before suff.
(4) ל"ה and פ"נ.—נָטָה *to stretch*, impf. יִטֶּה, apoc. יֵט, וַיֵּט. Hiph.

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[1] Acc. (cf. § 38. 3).

נכה *to smite,* הִכָּה, impf. יַכֶּה, apoc. יַךְ, וַיַּךְ, imp. הַךְ, inf. הַכּוֹת, part. מַכֶּה.

(5) ל"ה and פ.—א"פ אָבָה *be willing,* impf. יֹאבֶה, apoc. אַל־תֹּבֵא, Pr. 1. 10. אָלָה *to swear,* apoc. יָאֵל; 1 S. 14. 24 (יַאֲלֶה=יָאֵל=אֵלָה, § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come,* impf. יֶאֱתֶה, יֶאֱתֶה, apoc. וַיֵּאת, Is. 41. 25, cf. Deut. 33. 21.

(6) ל"ה and פ"י.—יָרָה *to cast, shoot,* imp. יְרֵה, inf. יְרוֹת. Hiph. הוֹרָה *to direct, teach, instruct* (cf. תּוֹרָה *direction, instruction, law*), impf. יוֹרֶה, apoc. וַיּוֹר, 2 K. 13. 17. יָפָה *be beautiful,* impf. יִּיפֶה, apoc. וַיִּיף, 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 עוּץ *to advise,* יָנֹר, נּוּר *to fear,* נָצַב יָצֵב *to place,* נָפַח פּוּחַ *to blow,* עָטָה יָעֵט *to cover.* Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בּוֹשׁ *be ashamed,* see Parad. § 40. Hiph. הֵבִישׁ reg., and also הוֹבִישׁ from יבשׁ.

(2) טוֹב *be good,* perf., part., inf. טוֹב ; but impf. יִיטַב and Hiph. הֵיטִיב from יטב.

(3) הָלַךְ *to go,* perf., inf. abs. הָלוֹךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לֶכֶת, suff. לֶכְתִּי, imp. לֵךְ, Hiph. הוֹלִיךְ from ילך (ולך). Later style forms impf. and inf. cons. from הָלַךְ (יַהֲלֹךְ, וַהֲלֹךְ).

(4) יָנֹר *to fear,* perf., part. יָנֹר; impf. יָנוּר, imp. נּוּר, Job 19. 29, from נּוּר.

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

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

(7) יָקַץ *to awake,* only impf. יִיקַץ in Qal ; Hiph. הֵקִיץ, perf., impf., imp., infin., from קוץ.

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

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

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

(11) נָקַע *be alienated,* perf., 3 f. נָקְעָה, Ez. 23. 18, impf. 3 f. תֵּקַע, Jer. 6. 8, from יקע.

(12) נתך *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ, 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]

אָב *father*, *cstr.* אֲבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיהוּ or
    אָבִיו, *her f.* אָבִיהָ, *your f.* אֲבִיכֶם, *their f.* אֲבִיהֶם, &c. ;
    plur. אָבוֹת, *their f.* אֲבוֹתָם (rarer and late אֲבוֹתֵיהֶם).

אָח *brother* ; in the sing. like אָב—*cstr.* אֲחִי, *my b.* אָחִי,
    our b. אָחִינוּ, *your b.* אֲחִיכֶם, &c. *Plur.* אַחִים (with *dagh.*
    f. implicitum)—but *cstr.* אֲחֵי, *my b.* אַחַי (pause אֶחָי,
    p. 43, note 3), *his b.* אֶחָיו, *our b.* אַחֵינוּ, *your b.* אֲחֵיכֶם, &c.

חָם *husband's father*, like אָח.

אָחוֹת *sister*, *cstr.* אֲחוֹת, *suff.* אֲחוֹתִי, &c.; *pl.* (*abs.* אֲחָיוֹת not
    found), with *suff.* אַחְיוֹתָי, אַחְיוֹתֵיהֶם, but also אַחְוֹתֵךְ,
    אַחְוֹתֵיכֶם.

חָמוֹת *husband's mother* (not found in pl.), like אָחוֹת.

אִישׁ *man*, *pl.* אֲנָשִׁים, *cstr.* אַנְשֵׁי.

אִשָּׁה *woman*, *wife* (probably for אִנְשָׁה). The primary אֱנִשְׁת
    (fem. *t*) would give first אִשְׁתְּ, then אִשְׁתְּ, which
    naturally becomes אֵשֶׁת (cf. סֵפֶר, § 29. 1 a. *a*). This
    is, in point of fact, the *cstr.* form, hence *my w.* אִשְׁתִּי,
    &c.; *pl.* נָשִׁים 1, *cstr.* נְשֵׁי.

אָמָה 1 *maid*, *pl.* אֲמָהוֹת 1, *suff.* אַמְהֹתִי.

בַּיִת 2 *house*, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottîm*, but probably
    battîm, or *bâtîm* ; in latter case *dagh.* would be *lene*
    —irregularly : on any view the ָ is unchangeable,
    and is usually marked by methegh, probably to
    keep it from being mistaken for *o*), *cstr.* בָּתֵּי.

בֵּן 3 *son*, *cstr.* בֶּן־, rarely בָּן־ ; *suff.* בְּנִי, בִּנְךָ, &c. ; *pl.* בָּנִים 1,
    cstr. בְּנֵי, *suff.* בָּנַי, &c.

בַּת 2 *daughter*, *my d.* בִּתִּי (for בִּנְתִּי, &c.) ; *pl.* בָּנוֹת 1.

יוֹם 2 *day* (contracted from *yawm* or *yaum*), *pl.* יָמִים (for
    יָוְם) ; *cstr.* יְמֵי, cf. § 41. 5. (The plur. of יָם *sea* is יַמִּים.)

כְּלִי *vessel*, *suff.* כֶּלְיְךָ ; *pl.* כֵּלִים, *cstr.* כְּלֵי, *suff.* כֵּלַי.

מַיִם *pl. water*, *cstr.* מֵי, מֵימֵי, *suff.* מֵימַי, מֵימֶיךָ, &c. (redupl.
    form always before suff.).

עִיר *f.* 2 *city*, *pl.* עָרִים, *cstr.* עָרֵי.

פֶּה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ, פִּיהָ, פִּיהֶם, פִּיכֶם, &c.,
    like אָב ; *pl.* פִּיּוֹת.

רֹאשׁ 2 *head*, *pl.* רָאשִׁים, *cstr.* רָאשֵׁי. (§ 41. 5.)

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[1] The numbers indicate the declensions.

שֵׁם *name, suff.* שְׁמִי, שִׁמְךָ, &c. *Pl.* שֵׁמוֹת, *cstr.* שְׁמוֹת.

בְּהֵמָה *f. cattle,* though hardly irregular, should be carefully noted : *cstr.* בֶּהֱמַת ; *thy c.* בְּהֶמְתְּךָ, *his c.* בְּהֶמְתּוֹ (*pl.* בְּהֵמוֹת, *cstr.* בַּהֲמוֹת : rare and poetic).

שבה to take captive	אֲהָהּ alas !	בֶּגֶד garment
אַשְׁרֵי only used in cstr. plu. (from אֶשֶׁר or אָשָׁר ?), the happinesses of; used practically as a kind of interjection : *happy* (is, are, &c.) !		עכר to trouble
פצה to open (mouth)	פתח to open	תִּפְאָרָה *f.* glory
עֲטָרָה *f.* (*cstr.* עֲטֶרֶת) crown	כלה to be complete, ended ; *Pi.* to finish	
ישע *Hiph.* to deliver	מַדּוּעַ wherefore ?	
אוּרִיָּה Uriah	בזה to despise	קרע to tear, rend

EXERCISE. TRANSLATE.

וַיָּבֹא דָוִד וַאֲנָשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בָּאֵשׁ וּנְשֵׁיהֶם
וּבְנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ : 2 וַיְהִי כִּרְאוֹתוֹ אוֹתָהּ וַיִּקְרַע אֶת־
בְּגָדָיו וַיֹּאמֶר אֲהָהּ בִּתִּי הַכְרֵעַ הִכְרַעְתָּנִי וְאַתְּ הָיִית בְּעֹכְרָי
וְאָנֹכִי פָּצִיתִי פִי אֶל־יהוה וְלֹא אוּכַל לָשׁוּב : 3 עֲטֶרֶת זְקֵנִים
בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם : 4 אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ :
5 וַיִּקַּח אֶת־בַּת־פַּרְעֹה וַיְבִיאֶהָ אֶל־עִיר דָּוִד עַד כַּלֹּתוֹ לִבְנוֹת
אֶת־בֵּיתוֹ : 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר אָבִיו : 7 וַיָּקֶם
מֹשֶׁה וַיּוֹשִׁעָן[1] וַיַּשְׁקְ אֶת־צֹאנָם[2] וַתָּבֹאנָה אֶל־אֲבִיהֶן וַיֹּאמֶר
מַדּוּעַ[3] מִהַרְתֶּן בֹּא הַיּוֹם : 8 בְּזֹתָנִי וַתִּקַּח אֶת־אֵשֶׁת אוּרִיָּה
לִהְיוֹת לְךָ לְאִשָּׁה : 9 ועתה לך ואנכי אהיה עם־פיך
והוריתיך אשר תדבר : 10 והקימתי את־בריתי אתך ובאת
אל־התבה אתה ובניך ואשתך ונשי־בניך אתך :

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

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[1] We should expect וַיֹּשַׁע, 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 (מוּת, *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* חָטָאתִי ; 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 כִּלּוּ לִשְׁתּוֹת (Pi. of כָּלָה).

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

(3) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אִם־לֹא ¹ הֲבִיאֹתִיו אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:
(1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ חָצִיר; the sparrow *findeth* a house מָצְאָה. 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* שָׂנֵאתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; חָסִיתִי *I take refuge*, שָׂמַחְתִּי *I rejoice*, &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־הָיוּ מְרַגְּלִים. (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* לָקַחְתִּי. 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,

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¹ Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf. אֲבִיאֶנּוּ 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.* גָּלָה עַמִּי my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect.*—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present ; *e.g.* Jael יָדָהּ תִּשְׁלַח *puts forth her hand* to the pin—you see her in the act ; שָׁלְחָה would simply have stated the fact. (Contrast this with נָפַל שָׁכֵב Sisera *fell, he lay*.) In prose this use of the impf. is only common after אָז then, טֶרֶם *not yet*, בְּטֶרֶם *before* ; *e.g.* אָז יָשִׁיר *then he sang* (*i.e.* proceeded to sing). (2) A single action in the present time may similarly be expressed by the impf. ; *e.g.* the man asked him, *What seekest thou ?* מַה־תְּבַקֵּשׁ.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition* : (1) Either in the present ; as, It *is said* to this day, יֵאָמֵר (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 יְשַׂמַּח ; As a (Heb. *the*) dog (habitually) *laps* כַּאֲשֶׁר יָלֹק הַכֶּלֶב (יָלֹק, impf. of לקק, § 42). Or (2) In the past ; as, And so he *did* regularly, year by year וְכֵן יַעֲשֶׂה שָׁנָה בְשָׁנָה. This usage is of very frequent occurrence, A mist *used to go up* אֵד יַעֲלֶה ; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל ; The manna *came down* regularly יֵרֵד הַמָּן ; *Moses spoke* repeatedly (kept speaking) *and God* repeatedly *answered* him מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ (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 תִרְאֶה אֲשֶׁר אֶעֱשֶׂה; *We will burn* thy house בֵּיתֵךְ נִשְׂרֹף. Or (2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יִמְלֹךְ 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* תֹּאכֵל; *Could we* (were we to) *know* הֲנֵדַע, that he *would say* יֹאמַר; How *shall* (how *can*) we *sing Yahweh's* song in a foreign land? אֵיךְ נָשִׁיר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, לְמַעַן *in order that* פֶּן *lest*, &c.; *e.g.* Say thou art my sister, *that it may be well with me* לְמַעַן יִיטַב 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* הֲקִימֵנִי וַאֲשַׁלְּמָה לָהֶם (cohort.); Who will entice Ahab *that he may go up?* מִי יְפַתֶּה אֶת־אַחְאָב וְיַעַל (juss.); What shall we do *that the sea may be calm?* מַה־נַעֲשֶׂה וְיִשְׁתֹּק הַיָּם. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אָמוּתָה (coh.); *May* Yahweh *establish* his word יָקֵם יהוה אֶת־דְּבָרוֹ (juss.); *May* the soul of this child *return* תָּשֹׁב־נָא נֶפֶשׁ הַיֶּלֶד הַזֶּה (*tāshobh*, shortened before נָא, § 10. 3, from תָּשֹׁב, 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 יָבֵשׁ or יִיבַשׁ, 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.* כָּלָה עָנָן וַיֵּלַךְ *the cloud is consumed and departs* (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; *e.g.* אֵד יַעֲלֶה וְהִשְׁקָה a mist used to go up *and water* (the ground).

IV. *The Participle.*—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*; *e.g.* הוּא יֹשֵׁב *he was sitting* (not simply *he sat*). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתֶּם עֹשִׂים *what are you doing?* (ii.) *past*, *e.g.*, מֵת הַיֶּלֶד *the child is dead*; (iii.) *fut.*, מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה we *are destroying*, i.e. *are about to destroy*, this place (Hiph. שׁחת). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה *behold*; e.g., הִנְנִי 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 כְּבוֹד־אֵל the heavens *are* unceasingly *declaring* the glory of God (ptc.) ; but יוֹם לְיוֹם יַבִּיעַ אֹמֶר (one) day *pours forth* (Hiph. נבע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἠκολούθησαν αὐτῷ, *having left all they followed him,* Hebrew says, *(and) they left all and went after him,* וַיַּעַזְבוּ אֶת־הַכֹּל וַיֵּלְכוּ אַחֲרָיו.

רָעָה to pasture, shepherd   פַּת *f.* morsel (1 suff. פִּתִּי)
שֶׂה a sheep (a goat)   רבץ to lie (stretched out)
עֵדֶר flock, herd   (מִן, חוּץ) מִחוּץ outside (§ 14. 2 b)
רָשׁ (*ptc.*) poor   ידע to know, regard, care for
כִּבְשָׂה *f.* ewe-lamb   שָׁאב to draw (water)   מַחֲנֶה camp
כּוֹס *f.* cup   דמה to destroy; *Niph.* to be undone
יַחְדּוּ together   נְאֻם utterance (always in *cstr.*)

<div align="center">EXERCISE.   TRANSLATE.</div>

יהוה רֹעִי לֹא אֶחְסָר׃ 2 יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ׃ 3 נָבִיא
אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ׃ 4 אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה׃
5 רֹעֶה הָיָה עַבְדְּךָ לְאָבִיו בַּצֹּאן וּבָא הָאֲרִי וְנָשָׂא שֶׂה מֵהָעֵדֶר
וְיָצָאתִי אַחֲרָיו וְהִכִּתִיו וְהִצַּלְתִּי מִפִּיו׃ 6 וְלָרָשׁ אֵין־כֹּל כִּי
אִם־כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעִם־
בָּנָיו יַחְדָּו מִפִּתּוֹ תֹאכַל וּמִכֹּסוֹ תִשְׁתֶּה וּבְחֵיקוֹ תִשְׁכָּב וַתְּהִי־לוֹ
כְּבַת׃ 7 יוֹדֵעַ יהוה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃ 8 וַיֵּרְא
וְהִנֵּה בְאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם עֶדְרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־
הַבְּאֵר הַהִיא יַשְׁקוּ הָעֲדָרִים׃ 9 זאת הברית אשר אכרת
את־בית ישראל אחרי הימים ההם נאם־יהוה נתתי את־
תורתי בקרבם ועל־לבם אכתבנה והייתי להם לאלהים
והמה יהיו־לי לעם׃

The more the enemy oppressed them, the more they in-
creased.   He used to take the tent and pitch it outside the
camp.   It is not wont to be done so in our land.   Yahweh
shall assuredly destroy the work of thy hands.   If I perish,
I perish.   Then Moses and the children of Israel sang this
song unto their God.   Whosoever shall harden his heart
and transgress my law shall be put to death.   The earth
standeth for ever.   I counsel thee, let all thy people be
gathered together.   They found maidens coming out to
draw water.   All this I give thee, if thou wilt fall down
and prostrate thyself before me.   A righteous man careth
for the life of his beast.   Evermore Yahweh supports all
who fall.   While he was yet speaking one of his servants
came and said, We are undone—all of us.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.*—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine,* טוֹב מִיַּיִן, lit. *good away from,* or in distinction from, *wine ; Sweeter than honey,* מָתוֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπό—with the accus.—after a comparative ; *e.g.* καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others.*) So כָּבֵד מִמְּךָ הַדָּבָר *the matter is too hard for thee.* מִן is similarly used with verbs : אֶגְדַּל מִמֶּךָּ *I will be greater than thou,* קָטֹנְתִּי מִכֹּל הַחֲסָדִים *I am· less than* (*i.e.* too insignificant for, unworthy of) *all the mercies,* &c.

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article ; e.g. *the greater luminary* (of two), הַמָּאוֹר הַגָּדֹל ; *her younger son,* בְּנָהּ 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 הַגָּדֹל, lit. *the great one* (among those referred to), קְטֹן בָּנָיו *the youngest of his sons* (*his youngest son*), מִגְּדֹלָם וְעַד־קְטַנָּם *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 בִּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד ; or by the repetition of the word expressing the quality, קֹדֶשׁ קָדָשִׁים[1] *holy of holies =* most holy, עֶבֶד עֲבָדִים *the most abject slave.* שִׁיר הַשִּׁירִים *the best* or *most glorious of songs*: cf. *the Book of books.*

I am taller than he	גָּבֹהַּ אָנֹכִי מִמֶּנּוּ
he is taller than his wife	,, הוּא מֵאִשְׁתּוֹ
too little to be—	קָטֹן מִהְיוֹת
his eldest son	בְּנוֹ הַגָּדוֹל
his youngest daughter	בִּתּוֹ הַקְּטַנָּה

[1] Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֶשׁ *a root,* form their plural not קֳ and שֳׁ but קָדָשִׁים (*qodhā-shîm,* not *qå*) and שֳׁרָשִׁים (*sho*)—also written "קָ (*q͏ᵉ*) and "שֳׁ, like gutturals (חֳדָשִׁים).

קָשַׁב *Hiph.* to give attention | עַז strong
מִשְׁכָּן dwelling-place (*pl.* וֹת) | שְׁכֶם shoulder (*suff.* שִׁכְמוֹ)
עָרוּם cunning | חַיָּה *f.* beast, animal
מַעֲלָה (מַעַל with ה‎ָ loc.) upwards | יָפֶה (*f.* יָפָה) fair
חֵלֶב fat | שָׁכֹל to be bereaved : *Pi.* to
רְכוּשׁ gain, property | קֶדֶם east   make childless
דָּנִיֵּאל (later דְּנִיֵּאל) Daniel

EXERCISE.

קַח נַפְשִׁי כִּי לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי : 2 מַה־מָּתוֹק מִדְּבַשׁ וּמֶה
עַז מֵאֲרִי : 3 אֹהֵב יהוה שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב : 4 טוֹב
יוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ : 5 וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ
מִשִּׁכְמוֹ וָמַעְלָה גָּבֹהַּ מִכָּל־הָעָם : 6 הַיָּפָה בַּנָּשִׁים : 7 הִנֵּה
שְׁמֹעַ מִזֶּבַח טוֹב ¹לְהַקְשִׁיב מֵחֵלֶב אֵילִים : 8 כַּאֲשֶׁר שָׁכֹלְתִּי
נָשִׁים הַרְבֵּה כְּנֶתְשְׁבַּל מִנָּשִׁים אִמֵּךְ : 9 וְנִבְחַר מָוֶת מֵחַיִּים
לְכֹל הַנִּשְׁאָרִים מִן־הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת : 10 וְעַתָּה יהוה
קחינא את־נפשי ממני כי טוב מותי מחיי : 11 אעשה אותך
לגוי־עצום ורב ממנו :

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 לְ (cf. here שְׁמֹעַ), sometimes with לְ (cf. לְהַקְשִׁיב).
In the statement " it is better to dwell in the corner of the housetop," &c.,
which occurs twice, Prov. 25. 24 has טוֹב שֶׁבֶת, 21. 9 has טוֹב לָשֶׁבֶת.

§ 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 אִישׁ אֶחָד *one man*, אִשָּׁה אַחַת *one woman.*

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתַּיִם *f.* (cstr. שְׁנֵי, שְׁתֵּי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אֲנָשִׁים *two men*, שְׁתֵּי נָשִׁים *two women.*

b. The curious form שְׁתַּיִם (*sh^etáyim : t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁנָתַיִם or שְׁנַתַּיִם to שְׁתַּיִם, and then conformed to שְׁתַּיִם on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתַּיִם (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in 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*, שָׁלֹשׁ 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* (שְׁלֹשֶׁת, cstr.) *of sons.* Then the orig. construct came to be used also appositionally in the absolute, a *triad, sons*, or *sons, a triad* (שְׁלֹשָׁה בָנִים or ב״ש׳), *i.e.* practically adjectivally, *sons three* ; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class ; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (*e.g.* שָׁלֹשׁ 3, שְׁלֹשִׁים 30) except *twenty*, עֶשְׂרִים, which is the plur. of *ten*, עֶשֶׂר, there being a distinct word for *hundred*, מֵאָה. The *tens* end in *îm* 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*, חֲמֵשֶׁת בָּנִים or חֲמִשָּׁה בָנִים or בָּנִים חֲמִשָּׁה. 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.* תֵּשַׁע 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*, נֶפֶשׁ (*soul*) *person*, &c., and collectives, *e.g.* 19 *cities* (עִיר *f.*), עָרִים תְּשַׁע־עֶשְׂרֵה; but 19 *men*, תִּשְׁעָה־עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *sixty-two years*, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty-seven years*.

	With the Masculine.		*With the Feminine.*	
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
11	אַחַד עָשָׂר / עַשְׁתֵּי עָשָׂר		אַחַת עֶשְׂרֵה / עַשְׁתֵּי עֶשְׂרֵה	
12	שְׁנֵים עָשָׂר / שְׁנֵי עָשָׂר		שְׁתֵּים עֶשְׂרֵה / שְׁתֵּי עֶשְׂרֵה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עֶשְׂרֵה	
	&c.		&c.	

	עֶשְׂרִים	20	שִׁשִּׁים 60
	שְׁלֹשִׁים	30	שִׁבְעִים 70
	אַרְבָּעִים	40	שְׁמֹנִים 80
	חֲמִשִּׁים	50	תִּשְׁעִים 90

100   מֵאָה *fem.*, *cstr.* מְאַת, *plur.* מֵאוֹת *hundreds.*

200   מָאתַיִם *dual* (for מְאָתַיִם).

300   שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.

1,000   אֶלֶף *masc.*

2,000   אַלְפַּיִם *dual.*

3,000   שְׁלֹשֶׁת אֲלָפִים, 4,000 אַרְבַּעַת אֲלָפִים, &c..

10,000 {   רְבָבָה *pl.* regular, רְבָבוֹת.

       {   רְבּוֹא, רִבּוֹ *pl.* רִבֹּאוֹת and רִבּוֹת (later forms).

20,000   רִבּוֹתַיִם *dual.*

(8) The word מֵאָה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: *e.g.* בֶּן־מֵאָה שָׁנָה (*son of*, i.e.) a hundred years old (also מְאַת); in *du.* and *plur.* only in *absol.* The word אֶלֶף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אַלְפֵי).

(9) The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times, sevenfold*. A few take suffixes שְׁנֵינוּ *we two*, שְׁלָשְׁתָּם *they three*, &c. (*sheloshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	רִאשׁוֹן *fem.*	רִאשׁוֹנָה	sixth	שִׁשִּׁי
second	שֵׁנִי „	שֵׁנִית	seventh	שְׁבִיעִי
third	שְׁלִישִׁי „	שְׁלִישִׁית, ־יָּה	eighth	שְׁמִינִי
fourth	רְבִיעִי „	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	„	tenth	עֲשִׂירִי

E.g. *on the seventh day*, בַּיּוֹם הַשְּׁבִיעִי; *in the eighteenth year of the king*, בִּשְׁמֹנֶה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ; or בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לַמֶּלֶךְ.

3. Fractions may be expressed by feminine forms of the ordinals; *e.g.* שְׁלִישִׁית *a third*; in a few cases also by ṣegholate forms; *e.g.* רֶבַע and רֹבַע *a fourth*, חֹמֶשׁ *a fifth*; *a half* is חֵצִי § 45. 3 b. 1 a.

עֵז‎ *f.* she-goat; *pl.* עִזִּים   גָּמָל‎ camel; *pl.* גְּמַלִּים‎ (§ 43. 4)
כֶּלֶא‎   imprisonment   בקע‎ to break through
שׁאב‎   to draw (water)   חָצֵר‎ court (*noun*)
דּוֹר‎   generation (*pl.* ים‎ and oftener וֹת‎)

<div align="center">EXERCISE.   TRANSLATE.</div>

וַיֹּאמֶר אֶל־אָבִיו אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ: 2 וַיִּקַּח מִנְחָה לְאָחִיו עִזִּים מָאתַיִם וְאֵילִים עֶשְׂרִים וּגְמַלִּים מֵנִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים: 3 וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה לְחַיָּיו בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ: 4 בִּשְׁלֹשִׁים וָשֶׁבַע שָׁנָה בִּשְׁנַיִם עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וְשִׁבְעָה לַחֹדֶשׁ¹ נָשָׂא מֶלֶךְ בָּבֶל אֶת־רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כֶּלֶא: 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבֹּרִים בְּמַחֲנֵה הָאֹיֵב וַיִּשְׁאֲבוּ־מַיִם וַיָּבִאוּ אֵלָיו וְלֹא אָבָה לִשְׁתּוֹתָם: 6 טוֹב יוֹם בַּחֲצֵרֶיךָ מֵאָלֶף: 7 וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ: 8 וַיֹּאמֶר אֲלֵיהֶם צְאוּ שְׁלָשְׁתְּכֶם וַיֵּצְאוּ שְׁלָשְׁתָּם: 9 ויחי אחריזאת מאה וארבעים שנה וירא את־בניו ואת־בני בניו ארבעה דרות: 10 וימלך־שם שבע שנים וששה חדשים ושלשים ושלוש שנה מלך בירושלם:

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 de-monstrative 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 נָא, are inseparable affixes. The punctuation of the important prepositional fragments בְּ, כְּ, לְ, מִן, and of the conjunction וְ, has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the inter-rogative particle ה, the pointing of which varies:

(a) Its usual pointing is הֲ, as הֲזֶה *is this?*

(b) Before simple sh°wa it is הַ, as הַמְעַט *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.

(c) Before Gutturals (except when they have ָ or ָ) it is also pointed הַ, often marked by *Methegh*, as הַאֵלֵךְ *shall I go?*

(d) Before Gutt. with ָ or ֳ it is הֶ, as הֶחָזָק *whether it be strong?*

3. *Suffixes to Particles.*—a. The pronominal suffixes to the particles will be found on the following pages: לְ and בְּ (p. 51), מִן (p. 53), עַל, אֶל־ (p. 70), כְּ (p. 87), אֵת acc. (p. 75), אֵת prep., עִם and הִנֵּה (p. 142), יֵשׁ (p. 130), אַיִן (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ē*, *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 : אֵי, אַיֵּה, אֵי־זֶה *where?* (with suff. אַיֶּכָּה *where art thou?* אַיּוֹ *where is he?* אַיָּם). מֵאַיִן, אֵי־מִזֶּה *whence?* אָנָה *whither?* אֵיכָה, אֵיךְ *how? how!*

(b) Some advbs. directly connected with nouns end in ־ָם, which may have been an old accus. ending ; *e.g.* יוֹמָם *by day*, רֵיקָם *in vain* or (*with*) *empty* (*hands*), חִנָּם *for nothing* or *in vain* (from חֵן *grace*). In some words this *â* has passed into *ô* (§ 2. 2. 1) ; *e.g.* פִּתְאֹם *suddenly*, שִׁלְשֹׁם *the day before yesterday* (*three days ago*, from שָׁלֹשׁ *three*).

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

5. (a) *Conjunctions.*—אִם *if* ; אוֹ *or* ; אוֹ . . . אוֹ or אִם . . . אִם *whether . . . or* ; גַּם *also* ; גַּם . . . גַּם *both . . . and* ; גַּם לֹא . . . גַּם לֹא *neither . . . nor.*

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

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

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). לְמַעַן may also be used with *inf. cstr.* ; *e.g.* לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ *that all the peoples of the earth may know.*

(d) In oaths, אִם = *certainly not*, and אִם לֹא = *certainly* ; *e.g.* אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה *I shall assuredly not do this thing.* (The idiom is readily explained on the assumption of an ellipse ; e.g. "*cursed be I*, if I do this thing.") אִם יִהְיֶה טַל *certainly there shall not be dew.* אִם־לֹא הָאָרֶץ לְךָ תִהְיֶה 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 אִם־לֹא שַׂר־צָבָא תְּהְיֶה *so shall God do to me and more also* (lit.

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 addi-
tion of אֲשֶׁר ; *e.g.* אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אֲהָהּ, אָח *ah !* אוֹי *woe !* הוֹי *ah, alas, ha !* הַס
(even pl. הַסּוּ, as if הַס were imper.) *hush !* מִי־יִתֵּן (who will
give ? =) *O that ! would that ! e.g.* מִי יִתֵּן מוּתִי *would that I
had died,* חָלִילָה *far be it !*—lit. *ad profanum !* ה loc. (as an ex-
clamation ; but also in construction, thus חָלִילָה לָּנוּ מֵעֲזֹב אֶת־יהוה
far be it from us that we should forsake Yahweh).

עָתַר (*Qal*) *Hiph.* to entreat   בָּרַח to flee   מוּשׁ to depart
שָׁאוּל Saul   הָגָה to moan, muse, meditate
עָוֹן guilt, punishment   יָעֵף to be weary, faint (§ 39. 2. 2 *a*)
יָעֵף weary, faint   יָגַע, יְגַע to toil, grow weary (§ 39. 2. 2 *a*)

EXERCISE. TRANSLATE.

אָנָה אֵלֵךְ מֵרוּחֶךָ: 2 מֵאַיִן יָבֹא עֶזְרִי: 3 וַיֵּבְךְּ וְלֹה אָמַר
בְּלֶכְתּוֹ מִי יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ בְּנִי: 4 חָלִילָה לִּי יהוה
מֵעֲשֹׂתִי זֹאת ¹הֲדַם הָאֲנָשִׁים הַהֹלְכִים ²בְּנַפְשֹׁתָם: 5 הַעְתִּירוּ
לַיהוה אֱלֹהֵיכֶם וְיָסֵר מֵעָלַי אֶת־הַמָּוֶת הַזֶּה: 6 אָס־לֹא אֶל־
בֵּית־אָבִי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לִבְנִי: 7 אָס־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ:
8 מַה־טּוֹב לָכֶם הַמְשֹׁל בָּכֶם שִׁבְעִים אִישׁ אָס־מְשֹׁל בָּכֶם אִישׁ
אֶחָד: 9 וַיִּשָּׁבַע לָהּ שָׁאוּל בַּיהוה לֵאמֹר חַי־יהוה אָס־³יִקְּרֵךְ
עָוֹן בַּדָּבָר הַזֶּה וַתֹּאמֶר הָאִשָּׁה אֶת־מִי אַעֲלֶה־לָּךְ וַיֹּאמֶר
אֶת־שְׁמוּאֵל הַעֲלִי־לִי וַתֵּרֶא הָאִשָּׁה אֶת־שְׁמוּאֵל וַתִּזְעַק בְּקוֹל
גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אַל־תִּירָאִי כִּי מָה רָאִית וַתֹּאמֶר
הָאִשָּׁה אֱלֹהִים רָאִיתִי עֹלִים 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, אֲבִיגַיִל.

Abimelech, אֲבִימֶלֶךְ.

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

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance, הָמוֹן 1.[1]

according to, בְּ, prep.

acquire, to, קָנָה.

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

adversary, צַר 2. § 43.

advise. *See* counsel.

afflict, to, עָנָה, *Pi.*; affliction, עֳנִי 2. § 45.

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

afterwards, אַחֲרֵי־כֵן, אַחַר.

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

aged, vb. and adj. זָקֵן; old age, זְקֻנִים, זִקְנָה.

alas! אָח, אֲהָהּ.

all, כֹּל 2. § 43.

allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בד 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 (אנף); suff. אַפִּי. § 43. 4.

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

anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.

another, אַחֵר; one another ... אִישׁ אָחִיו. See p. 150.

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

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

appearance, מַרְאֶה. § 45.

approach, to (draw near).

arise, to, קוּם. § 40.

ark, תֵּבָה (*e* firm).

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

arm, זְרוֹעַ, *f.* (generally); pl. *im, ôth.*

army, חַיִל, § 41 (force).

arrow, חֵץ 2. § 43.

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

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

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ascend, to (go up).

ashamed, be, בּוֹשׁ. § 40.

ashes, אֵפֶר 2. *i.*

aside, turn, to, סוּר. § 40.

ask, to, שָׁאַל. § 36.

ass, he-ass, חֲמוֹר; she-ass, אָתוֹן 1.

assemble, קהל, *Hiph.* (gather).

assembly, קָהָל, מִקְרָא, עֵדָה 1.

atone, to, כִּפֶּר, *Pi.* § 26. 1 *a*; pass. *Pu.*; *for* עַל.

avenge, to, נָקַם; *Niph.* be avenged, avenge oneself.

awake, to, יקץ, *perf.* not in use; *impf.* יִיקַץ; *perf.* הֵקִיץ, *Hiph.* of קוץ.

B.

Baal, בַּעַל 2.

bad, רַע 1. § 43.

bank, שָׂפָה 1 (lip).

bark, to, נבח.

be, to, הָיָה. § 45.

bear a, דֹּב 2. § 43.

bear, to, carry, נָשָׂא (lift up).

bear, to, bring forth, יָלַד, § 39; be born, *Niph.*; beget, *Hiph.*; a boy, יֶלֶד 2; girl, יַלְדָּה 2; kindred, מוֹלֶדֶת, § 29. 3.

beast, חַיָּה (cattle).

beauty, יֳפִי 2, § 45 (fair).

bed, מִטָּה (stretch); מִשְׁכָּב 1 (lie).

befall, to, קָרָה; קָרָא, § 38. 1. 5.

before (face).

beget, to (bear).

begin, to, חלל, *Hiph.* (הֵחֵל); pass. *Hoph.*; beginning תְּחִלָּה.

beguile, to, נשא, *Hiph.*

behind (after).

behold, הִנֵּה, הֵן 2, § 43; *behold*

I (*me*), הִנְנִי; *behold we* (*us*), הִנֶּנּוּ. See p. 142, note 1. Very often followed by the *participle.*

believe, to, אמן, *Hiph.*; לְ of pers.

belly, נָחוֹן 1; בֶּטֶן 2. *i.* (womb).

beneath, instead of, תַּחַת 2; plur. suff. תַּחְתַּי, &c., rarely sing. except תַּחְתָּם, § 36. 2.

bereaved, be, שָׁכֹל, *st.*

beside, אֵצֶל, —*me*, אֶצְלִי, § 34. 4 b.

Bethel, בֵּיתְאֵל.

between, בֵּין 2, § 41; *between me and thee*, בֵּינִי וּבֵינֶךָ; *between me and you* — וּבֵינֵיכֶם.

beware, to, *Niph.* of *keep.*

beyond (region b.), other side, עֵבֶר.

bind, to, saddle, חָבַשׁ; אָסַר.

bird, fowl, צִפּוֹר, עוֹף 2, pl. צִפֳּרִים.

bitter, to be, מַר, *st.*, *impf.* יֵמַר, § 42; bitter, מַר 1, § 43.

bless, to, ברך, *Pi.*; pass. *Pu.* § 36; blessed, בָּרוּךְ; blessing, בְּרָכָה 1.

blind, עִוֵּר 3.

blood, דָּם 1; *pl.* blood shed; with heavy suff. דְּמֵכֶם.

blot out, to, destroy, מָחָה; pass. *Niph.*

boil, to, cook, בשל, *Pi.*

bone, עֶצֶם 2. *f.*; *pl. îm* 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, חֵמֶת 2.

bow, a, קֶשֶׁת 2. *f.*

bow down, to, כָּרַע; trans. *Hiph.*

boy (bear).

bread, לֶחֶם 2.

broad, be, רָחַב, *st.*; broad, רָחָב 1 ;
breadth, רֹחַב 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, נֹגַהּ 2.

bring, to, *Hiph.* of *come.*

bring down, to, *Hiph.* of *go down,*
&c.

bring out, to, *Hiph.* of *go out.*

bring up, to, *Hiph.* of *go up.*

bring up, to = to rear, גָּדַל, *Pi.*

brook, נַחַל 2.

brother, אָח. See p. 153.

buck, he-goat, תַּיִשׁ 2. § 41.

build, to, בָּנָה. § 44.

burn, to, שָׂרַף; pass. *Niph.*; *with*
fire, בָּאֵשׁ.

burnt-offering, עוֹלָה.

bury, to, קָבַר; pass. *Niph.*; grave,
קֶבֶר 2. *i.*; קְבוּרָה grave, burial.

but, כִּי ; אוּלָם, כִּי אִם. § 49. 5 b.

butler, butlership, מַשְׁקֶה. § 45.

buy, to, acquire, קָנָה (possess).

buy corn, to, שָׁבַר.

by (of cause), מִן. §§ 14, 15.

by (beside), עַל, p. 70.

C.

calamity, אֵיד 2. § 41.

calf, עֵגֶל 2 ; *f.* עֶגְלָה. § 34.

call, to, cry, קָרָא, *dat.*; *he called*
him Adam, קרא לוֹ אָדָם; *he*
called his name Adam, קרא 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, שׁלך, *Hiph.*; pass.
Hoph. § 27. 2.

cast lots, to. *See* fall.

cattle, בְּהֵמָה 1 ; cstr. s. בֶּהֱ' ; cstr.
pl. בַּהֲ'. See p. 154.

cave, מְעָרָה, 1, *â* firm.

cease, to, חָדַל, *st.*; *he ceased speak-*
ing, חדל לְדַבֵּר.

cedar, אֶרֶז 2.

Chaldees, כַּשְׂדִּים.

chamber, חֶדֶר 2. *m.*

change, to, חלף, *Pi.*

cheek, לְחִי 2. § 45.

cherub, כְּרוּב.

child, יֶלֶד 2 ; עוֹלָל 1 ; עוֹלֵל 3;
children of Israel, בְּנֵי יִשְׂרָאֵל
(son).

choose, to, בָּחַר ; *acc.,* בְּ.

city, עִיר 2. *f.*; *pl.* עָרִים, p. 153.

clean, be, to, טָהֵר, *st.*; clean,
טָהוֹר 1.

cleave, to, דָּבַק, *st.*; *to,* בְּ.

clothe oneself, to, put on, wear,
לָבַשׁ, *st., acc.*; *clothe* (another)
with—, Hiph., two accus. § 27. 1 d.

cloud, עָנָן 1.

cold, adj., קַר 1, § 43 ; noun, קֹר 2.

colt, עַיִר 2. § 41.

come to, come in, enter, go in,
בּוֹא ; bring, *Hiph.*; pass. *Hoph.*;
entrance, מָבוֹא 1.

comfort, to, נחם, *Pi.*; pass. *Pu.*

command, to, צָוָה *Pi.*; pass. *Pu.*;
a command, מִצְוָה 1.

commit, to, entrust (oversee).

compassion, to have, רִחַם *Pi.*
(pity). § 36.

conceal, to (hide).

conceive, הָרָה ; *impf.* 3 *s.f.* with
waw cons. וַתַּהַר. § 45. 1. 3.

confide, to, trust, בָּטַח ; in, בְּ.

contend, to, רִיב. § 40.

continually, תָּמִיד.

corn, שֶׁבֶר 1, דָּגָן 2.

corpse, carcase, נְבֵלָה 1.

corrupt, to, שִׁחֵת, *Hiph.* (*Pi.*); pass.
Niph.

counsel, to, advise, יָעַץ, *impf.*
יִיעַץ ; deliberate, *Niph.*, *Hithp.*;
counsel, עֵצָה 1. § 39.

count, to, number, סָפַר ; מָנָה.
§ 44.

count, to, impute, reckon, חָשַׁב.

country, the (field).

court, a, חָצֵר 1. *c.*, pl. *îm* and *ôth.*

covenant, a, בְּרִית, *f.; to make a
covenant*—כָּרַת (cut) ; *establish,
fulfil a* —, — הֵקִים (arise).

cover, to, כִּסָּה, *Pi.*; pass. *Pu.*; a
covering, מִכְסֶה. § 45.

cow, פָּרָה (ox).

create, to, בָּרָא ; pass. *Niph.*

creep, to, רָמַשׂ, *impf.* in *o* ; creep-
ing things, רֶמֶשׂ 2, *coll.*

cross, to, pass over, by, עָבַר ;
Hiph., bring over, make go
through, &c. ; a crossing, ford,
מַעֲבָר 1.

cry, to (call).

cry out, to, זָעַק, צָעַק ; a cry, צְעָקָה 1.

cultivate, to (serve).

cunning, עָרוּם 1.

curse, a, ban, חֵרֶם 2.

curse, to, אָרַר ; קִלֵּל, *Pi.*

cut down, to, cut off, cut, כָּרַת ;
pass. *Niph.*

D.

Daniel, דָּנִאֵל ; later דָּנִיֵּאל.

darknesss, חֹשֶׁךְ 2.

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

daughter, בַּת 2. *i.; my d.,* בִּתִּי, &c.;
plur. בָּנוֹת 1. See p. 153.

David, דָּוִיד, דָּוִד.

dawn, daybreak, שַׁחַר 2.

day, יוֹם 2, § 41. 5 ; pl. יָמִים, יְמֵי.
See p. 153.

death, מָוֶת, § 41 (die).

Deborah, דְּבוֹרָה (= bee).

deceive, to (beguile).

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

deep, be, עָמֹק, *st.*; deep, adj. עָמֹק 1.
See § 43. 4.

deliberate, to (counsel).

delight in, to, חָפֵץ, *st.* ; impf.
יַחְפֹּץ, in pause, יֶחְפָּץ.

delight, pleasure, חֵפֶץ 2. § 35 ;
delighting in, adj. חָפֵץ 1.

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

depart, to, סוּר. § 40 ; מוּשׁ § 40.

descend, to, יָרַד. § 39.

desert, wilderness, pasture, מִדְבָּר 1.

desire, to, חָמַד ; *impf.* יַחְמֹד, pass.
Niph. ; חָפֵץ, *st.*

desolation, חָרְבָּה 2.

despise, to, קָלַל ; to be despised,
קַל (*Qal*).

destroy, to, שִׁחֵת, *Hiph.* (*Pi.*);

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

dew, טַל.

die, to, מוּת ; to kill, *Hiph.*, *Pô'l.* (מוֹתֵת) ; pass. *Hoph.* ; dead, מֵת *ptc.* ; death, מָוֶת 2. § 41.

disease, sickness, חֳלִי 2. § 45.

displeased, זָעֵף 1.

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

do, to (make).

dog, כֶּלֶב 2.

door, דֶּלֶת 2. *f.*

dove, יוֹנָה, *f.*, pl. *îm.*

draw near, to, approach, קָרַב, *st.* ; *Hiph.* bring near, offer, present ; נגשׁ, *perf.* used in *Niph.*, *impf.* in *Qal.* See § 33. *Hiph.* bring near ; near, קָרוֹב 1.

dream, to, חָלַם ; *impf.* יַחֲלֹם ; a dream, חֲלוֹם, plur. *ôth.*

drink, to, שָׁתָה ; to give to drink, water, שׁקה, *Hiph.* ; feast, מִשְׁתֶּה, § 45 ; a butler, cupbearer, מַשְׁקֶה § 45 ; cupbearer's office, *same.*

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

drunk, be, שָׁכַר, *st.* ; strong drink, שֵׁכָר 1.

dry, be, יָבֵשׁ, *st.*, § 39 ; חָרֵב ; dry land, יַבָּשָׁה 1.

dumb, אִלֵּם 3.

dust, עָפָר 1.

dwell, to, יָשַׁב, § 39 ; שָׁכֵן, *impf.* in *o* (p. 80) ; *Hiph.*, to place ; tabernacle מִשְׁכָּן, pl. *ôth* (*îm*).

E.

eagle, נֶשֶׁר 2. *i.*

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

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

earth, land, אֶרֶץ 2. *f.*

earthquake, רַעַשׁ (shake).

east, קֶדֶם ; *on the east of —* מִקֶּדֶם ל.

eat, to, אָכַל, § 35 ; give to eat, *Hiph.* ; meat, food (אֹכֶל 2), מַאֲכָל 2, אָכְלָה 1.

Eden, עֵדֶן.

edge, פֶּה, *with the edge of the sword* לְפִי חֶרֶב. See p. 153.

eggs, בֵּיצִים 2, pl. *f.* § 41. 4.

Egypt, מִצְרַיִם *f.* ; Egyptian, מִצְרִי, fem. ית —. § 16. 4. 1.

Ehud, אֵהוּד.

elder, זָקֵן 1 (aged) ; elder, comp. = greater (great). § 47. 1 b.

Elijah, אֵלִיָּה (אֵלִיָּהוּ).

Elisha, אֱלִישָׁע.

embrace, to, חבק, *Pi.*

empty, רֵק (רִיק).

end, קֵץ 2, § 43 ; latter end, אַחֲרִית, *f.*

end, be ended, תַּם, *st.*, § 42 ; כָּלָה, § 44 ; to finish, complete, *Hiph.* תַּם, *Pi.* כלה ; perfect, תָּמִים 1, תָּם 1.

enemy, אֹיֵב 3 ; enmity אֵיבָה 2.

enter, to, בּוֹא, אֶל, בְּ.

entice, *Pi.* of פתה (to be simple).

entrance, מָבוֹא 1.

escape, to, מלט, *Niph.* ; rescue, *Pi.*

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

eternity (ever).

evening, עֶרֶב 2. *c.*

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

לְעוֹלָם ; *eternal hills,* הָרֵי ע' ; never, לֹא . . . לֵע'

every, כֹּל ; every day, כָּל־יוֹם (all) ; they went *every man* to his house, הָלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).

evil, adj. רַע 1, § 43 ; evil, *n.* רַע, רָעָה 2, § 43 ; אָוֶן 2, § 41.

except, כִּי אִם.

extinguished, be, דָּעַךְ, *st.*

eye, עַיִן 2. *f.,* § 41, du. עֵינַיִם ; *pl.* עֲיָנוֹת, fountains (§ 41. 5).

Ezra, עֶזְרָא.

F.

face, faces, פָּנִים 1, *pl.* ; before, formerly, לִפְנִים ; *before me,* לְפָנַי, &c., p. 69 ; used both of *time* and *place.*

fair, beautiful, יָפֶה 1, § 45 ; beauty, fairness, יְפִי 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, יָרֵא, *st.,* § 39, *impf.* יִירָא ; *inf.* יִרְאָה ; pass. *Niph.* ; terrible, *ptc.* נוֹרָא ; fear, יִרְאָה 2, מוֹרָא 1, § 38 ; פַּחַד 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, רֹעֶה.

field, שָׂדֶה 1, § 45, pl. *ôth (îm).*

fierceness (heat), חָרוֹן.

fight, to, לָחַם, *Niph. ; with, against,* בּ ; *for,* לְ ; battle, war, מִלְחָמָה, *cstr.* מִלְחֶמֶת, § 29. 3.

fill, to (be full).

find, to, מָצָא ; pass. *Niph.* § 38.

fine, thin, דַּק 1. § 43.

finish, to, כלה, *Pi.* ; pass. *Pu.* (be ended), also *Qal.*

fire, אֵשׁ 2. *f.* § 43.

firmament, expanse, רָקִיעַ 1.

first, former, רִאשׁוֹן (§ 35. 1 a) ; at first, בָּרִאשֹׁנָה.

fish, דָּנָה 1. § 18. 3.

flame, לֶהָבָה 1.

flee, to, בָּרַח ; נוס ; to put to flight, הֵנִיס (*Hiph.*) ; a refuge, מָנוֹס 1. § 41.

flesh, בָּשָׂר 1.

fling, to (cast).

flock, צֹאן 2 ; עֵדֶר 2.

flood (of Noah), מַבּוּל.

foe, אֹיֵב (enemy).

food, אָכְלָה (eat).

fool, נָבָל 1 ; אֱוִיל ; folly, אִוֶּלֶת 2.

foot, רֶגֶל 2. *f.*

for, conj. כִּי.

force, forces, army, חַיִל 2, § 41 ; also wealth, valour.

ford, a, מַעֲבָר.

ford, to (to cross).

forget, to, שָׁכַח ; pass. *Niph.*

fork, מַזְלֵג 3 ; pl. מַזְלְגוֹת.

form, to, יָצַר, § 39 ; *impf.* ; with *waw cons.* וַיִּיצֶר.

forsake, to, עָזַב (leave).

four, § 48 ; fourth, § 48. 2.

fowl (bird).

friend, רֵעֶה. § 45.

frog, צְפַרְדֵּעַ 3. § 30.

from, out of, prep. מִן, § 14. 2, § 15. 2.

fruit, to bear, be fruitful, פָּרָה; fruit, פְּרִי 2, § 45. 3 b.

full, be, מָלֵא, *st. ; of*, acc.; be filled *with*, *Niph.*, *acc.* ; to fill (a thing with), *Pi.*, two acc., § 38. 3 b ; fulness, מְלֹא ; full, adj. מָלֵא.

G.

gain, to (property), רָכַשׁ; gain, property, רְכוּשׁ.

garden, גַּן 2. § 43.

garment, בֶּנֶד 2. *i.*, suff., בְּנָדִי, &c. (not ד). שִׂמְלָה 2 and שַׂלְמָה 2 (by transposition).

gate, שַׁעַר 2.

gather, to, אָסַף, § 34; קבץ(*Qal*),*Pi.*; assemble, gather themselves, and pass. *Niph.* of both vbs.

gazelle (beauty), צְבִי 2. *i.* § 45. 3.

genealogies, history, תּוֹלְדוֹת, pl. *f.* (bear).

generation, דּוֹר 2, § 41, pl. (*îm*) *ôth.*

Gentiles, גּוֹיִם. גּוֹי nation.

Gideon, גִּדְעוֹן.

girl (bear), (lad).

give, to, נָתַן, § 33 ; *dat.* gift(s), *coll.* מַתָּן 1.

glad, be (joyful).

glorify, to, כָּבֵד, *Pi.* (be heavy) ; glory, כָּבוֹד 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 בְּ, אֶל, acc.

go out, יָצָא, §§ 38, 39 ; bring out, *Hiph.* ; pass. *Hoph.* ; *of* מִן, out-going, exit מוֹצָא 1, § 38.

go up, עָלָה ; bring up, *Hiph.* ; an ascent, מַעֲלָה, § 45.

let go, to, שָׁלַח, *Pi.*

God, אֱלֹהִים, *pl.* (sing. in poetry אֱלוֹהַּ) ; with insep. prepp. לֵא, &c. (§ 15. 1 b), but מֵאֱ.

gold, זָהָב 1.

good, be, pleasing, agreeable, טוֹב, *perf. ; impf.* יִיטַב ; do good to, do right, *Hiph.* ; well, very, הֵיטֵיב, inf. abs. § 39.

good, adj. טוֹב ; good things, goods, goodness, טוּב 2, the best (of), מֵיטַב (only in cstr.) 1.

govern, to, rule, *over*, מָשַׁל בְּ (king).

grass, דֶּשֶׁא 2 ; עֵשֶׂב 2 ; to sprout (of young grass), הִדְשִׁיא, *Hiph. denom.*

grave (bury).

great, be, grow, גָּדַל, *st.* ; bring up (a child), *Pi.* ; magnify, *Hiph. (Pi.)* ;—oneself, *Hithp.* ; great, גָּדוֹל 1 ; greatness, גֹּדֶל 2 ; great, רַב 1, § 43, pl. many.

grey hairs, שֵׂיבָה.

groan, to, אנח, *Niph.* § 34.

ground, אֲדָמָה 1.

grow, of grass (grass), (sprout).

grow up (be great).

guilty, be, אָשֵׁם, *st.* ; suffer, be punished (as guilty), *Niph.* ; guilt, עָוֹן 1, אָשָׁם 1.

H.

half, חֲצִי 2. § 45. 3.

halt, to, be lame, צָלַע.

hand, יָד 1. f., § 18; *your* — יֶדְכֶם.

hang up, to, יָקַע, *Hiph.*; הוֹקִיעַ.

happen, to (befall).

hard, be, קָשָׁה; harden, *Hiph.*; hard, severe, קָשֶׁה 1 (heavy).

hate, to, שָׂנֵא, § 38; hatred, שִׂנְאָה 2.

head, רֹאשׁ, § 41. 5, pl. רָאשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.* (ear); rumour, report, שֵׁמַע 2.

heart, לֵבָב 1, לֵב 2, § 43 (pl. ôth 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, עֶגְלָה 2.

help, to, עָזַר; help, עֵזֶר 2. § 35.

hero, mighty man, גִּבּוֹר.

hide, to, סתר, pass., reflex. *Niph.*; act. *Hiph.*; חבא, pass., reflex. *Niph.*, *Hithp.*; act. *Hiph.*

high, be, רום; lift up, *Hiph.*; high, lofty, רָם 1, *ptc.*

hill, mountain, הַר 2. § 43.

history (genealogies).

hither, here, adv. הֲלֹם.

Hittites, בְּנֵי־חֵת, חִתִּים.

ho! הוֹי.

holy, be, קָדַשׁ, *st.*; sanctify, *Pi.*; —oneself, *Hithp.*; holy, saint,

קֹדֶשׁ 1; holiness, קֹדֶשׁ 2; holy place, sanctuary, מִקְדָּשׁ, קֹדֶשׁ 1.

honey, דְּבַשׁ 2. § 29. 2.

horn, קֶרֶן 2. f.

horse, סוּס 2; mare, סוּסָה, f.

host, army, time of service, צָבָא 1, pl. ôth. § 38. 2.

hot, be, חַם, *st.*; hot, חַם 1, § 43; heat, חֹם 2.

house, בַּיִת 2, § 41; home, בֵּיתָה; pl. בָּתִּים, p. 153.

how! מָה, § 13. 3; אֵיךְ.

howl, to, ילל, *Hiph.* § 39. 1. 4.

hungry, be, רָעֵב, *st.*; hungry, רָעֵב; hunger, famine, רָעָב 1.

hunt, to, צוד; venison, צַיִד.

husband (man).

I.

if, אִם.

ill (evil).

image, צֶלֶם 2.

imagination, יֵצֶר 2 (form).

impute, to, reckon, חָשַׁב.

in, prep. בְּ, § 14; into, אֶל, בְּ.

increase, to (*intr.*), רָבָה.

inhabit, to, יָשַׁב, § 39. 2. 2 *b*; inhabitant, יֹשֵׁב.

inherit, to, יָרַשׁ, § 39. 2. 2 *a*, dispossess, *Hiph.*; נָחַל, give to inherit, *Hiph.*; inheritance, נַחֲלָה.

iniquity, אָוֶן 2, § 41 (evil, guilt).

innocent, נָקִי (very rarely נָקִיא).

inside, midst, heart, קֶרֶב, 2. *i.*; *within the city*, בְּקֶרֶב הָעִיר; *within me*, בְּקִרְבִּי (midst).

instead of, תַּחַת (beneath), p. 121.

Israel, יִשְׂרָאֵל.

J.

Jeroboam, יָרָבְעָם.

Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלֵם), p. 103.

Jezebel, אִיזֶבֶל.

Jonathan, יוֹנָתָן, יְהוֹנָתָן.

Jordan (the), הַיַּרְדֵּן.

Joseph, יוֹסֵף.

Joshua, יְהוֹשֻׁעַ, יְהוֹשׁוּעַ.

journey, to, נָסַע; journey, מַסַּע 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, implead one another, Niph.; a judge, ptc. שֹׁפֵט; judgment, מִשְׁפָּט 1.

just, be, righteous, &c., צָדַק, st.; justify, Hiph.; — oneself, Hithp.; just, righteous, צַדִּיק; righteousness, צֶדֶק 2. i., צְדָקָה 1.

K.

keep, to, watch, שָׁמַר; keep oneself, take care, beware, Niph.; watchman, ptc. שֹׁמֵר; watch, מִשְׁמָר 1; watch, charge, מִשְׁמֶרֶת, § 29. 3 a.

key, מַפְתֵּחַ 3 (open).

kid, גְּדִי. § 45.

kill, to, הָרַג; Hiph. of die (הֵמִית).

kindle, to, burn (intr.) יקד, יצת, (trans.); Hiph. of יצת (הִצִּית), § 39. 3.

king, be, rule, מָלַךְ, over, עַל, בְּ; make one king, Hiph.; pass.

Hoph.; a king, מֶלֶךְ 2; queen, מַלְכָּה 2; kingdom, מַמְלָכָה, &c., § 29. 3 a.

kiss, to, נָשַׁק, impf. in a (also o); with לְ; a kiss, נְשִׁיקָה (rare).

kneel, to, בָּרַךְ, st.; to make (a beast) kneel, Hiph.; the other parts in sense of "bless"; knee, בֶּרֶךְ 2. i., f. du. § 29, p. 101.

know, to, יָדַע, § 39. 2; impf. יֵדַע, imp. דַּע, inf. cstr. דֵּעַת; pass. Niph.; inform, make known, Hiph.; pass. Hoph.; knowledge, דֵּעַת 2.

L.

lad, נַעַר 2; girl, damsel, f. נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, גְּבֶרֶת 2. i. See § 29. 3 b.

lamp, נֵר.

lance, רֹמַח 2. § 37. 2.

land (earth).

last, אַחֲרוֹן (after).

law, instruction, תּוֹרָה (teach)

leaf, leafage, עָלֶה 1. § 45. 3.

lean, to, rest, press, act. סָמַךְ; oneself, Niph.; שָׁעַן, Niph.; upon, עַל.

learn, to, לָמַד, st.; make learn, teach, Pi., two acc.

leave, to, abandon, עָזַב; pass. Niph.

leave off, to, stop (cease).

left (over), be, remain, שָׁאַר; to leave over, let remain, Hiph.; pass. Niph.

left (hand), שְׂמֹאל.

length (long).

leopard, נָמֵר 1.

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

lick, to, לָקַק. § 42.

lie, to (speak falsely), כזב, *Pi.*; a lie, כָּזָב 1.

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

life (live).

lift up, to, bear, נָשָׂא (high).

light, be, shine, אור, *perf.* in *o*; give light, *Hiph.*, § 40; light, אור 2; luminary, light, מָאוֹר 1, pl. *ôth* (*îm*).

light, be, swift, קל, *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift, קַל 1. § 43.

like, prep. כְּ. § 14. See p. 87.

lion, אֲרִי 2, § 45; young lion, כְּפִיר.

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

listen, to (hear), אֶל, בְּ.

little, be, קטן, *st.*, § 22; little, קָטֹן 1, קָטָן 1, — the first form is not inflected (found only in abs., and *once* in cstr.), the second is inflected קְטַנִּים קְטַנָּה. See § 43. 4.

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

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

lofty, be, גָּבַהּ, *st.*; lofty, high, גָּבֹהַּ 1; loftiness, height, גֹּבַהּ 2.

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

אֶרֶךְ (see p. 64), אָרֹךְ 1, fem. אֲרֻכָּה (see § 43. 4); length, אֹרֶךְ 2.

look, to, נבט, *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 אֲדֹנִי from the divine אֲדֹנָי = יהוה).

lot, גּוֹרָל 1, pl. *ôth.*

Lot, לוֹט.

loud, גָּדוֹל (great).

love, to, אָהֵב, *st.*, § 34; love, אַהֲבָה (strictly *inf. cstr.*).

low, be, שָׁפֵל, *st.*; low, שָׁפָל; to bring low, *Hiph.* of שפל or כרע.

Luz, לוּז.

M.

magnify, to (be great).

maid, אָמָה 1, pl. אֲמָהוֹת, שִׁפְחָה 2; see p. 153.

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

male, זָכָר 1.

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

manner, דֶּרֶךְ 2, מִשְׁפָּט 1.

mantle, מְעִיל; אַדֶּרֶת. § 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, הָנָה.

meet, to, קָרָא, קָרָה (infin. cstr. לִקְרַאת‎); *to meet him*, לִקְרָאתוֹ, &c.

melt, to, מוּג, and *Niph.*

memory, memorial, זֵכֶר 2.

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

merciful, to be, רחם, *Pi.*, acc. חָנַן; mercy, loving-kindness, חֶסֶד.

messenger (angel).

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

mighty man (hero).

minister, to, שרת, *Pi.* (serve).

Miriam, מִרְיָם.

mischief, אָסוֹן (rare).

missile (send).

mistress (lady).

Moab, מוֹאָב.

month, חֹדֶשׁ 2 (new).

moon, יָרֵחַ.

more (still), עוֹד.

morning, בֹּקֶר 2.

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

Moses, מֹשֶׁה.

mother, אֵם 2. § 43.

mountain (hill).

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

mouth, edge, פֶּה. See p. 153.

much, רַב 1. § 43 (many).

N.

naked, עֵירֹם, pl. עֵירֻמִּים, see § 43. 4; nakedness, עֶרְוָה 2.

name, שֵׁם 3, pl. שֵׁמוֹת.

narrate, to, סָפַר, *Pi.*

nation, גּוֹי (people).

native land, מוֹלֶדֶת 2 (bear).

near, קָרוֹב 1 (draw near).

neck, צַוָּאר 1, *sing.* and *pl.*

new, חָדָשׁ 1.

night, לַיִל 2, § 41, usually לַיְלָה 2.

no, not, לֹא direct; אַל, with prohibitions, p. 83; no, none, אַיִן 2 (if with vb., vb. is in *ptc.*), p. 136, footnote.

north, צָפוֹן 1.

not to, לְבִלְתִּי, *inf.*, p. 145.

now, עַתָּה.

number, to, מָנָה (count).

nurse, מֵינֶקֶת 2. *i.* § 29. 3.

O.

oath, שְׁבוּעָה (swear).

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

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

ointment, שֶׁמֶן 2.

old (elder, aged).

olive, זַיִת 2. § 41.

on, upon, בְּ, § 14. 1; עַל, p. 70.

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

only, רַק, אַךְ.

open, to, פָּתַח; pass. *Niph.*; door, פֶּתַח 2. *i.*; key, מַפְתֵּחַ 3; to open (of eyes), פָּקַח; pass. *Niph.*; open (of mouth), פָּצָה.

oppress, to, עָנָה, לָחַץ, *Pi.*

or, אוֹ; אִם, וְאִם in interrogative or indirectly interr. sentences, —*shall we go or shall we forbear?* הֲנֵלֵךְ—(וְאִם) אִם נֶחְדָּל; *or no, or not*, אִם לֹא, § 49. 5 c.

other, אַחֵר, pl. אֲחֵרִים.

out, out of, מִן § 14. 2, § 15. 2.

out at, in at, בְּעַד (properly "in-terval," "distance"). See p. 96.

outside, חוּץ ; *to the outside,* הַחוּצָה ; *on, at, the outside of the house,* מִחוּץ לַבַּיִת, § 14. 2 b.

over, upon, עַל, p. 70.

overflow, to, overwhelm, שָׁטַף.

oversee, to, visit, פָּקַד ; commit, entrust, *Hiph.* ; an overseer, פָּקִיד 1.

ox, פַּר 2, § 43 ; שׁוֹר, § 41 ; cow, *fem.* פָּרָה.

P.

pain, חֳלִי 2, § 45. 3 ; מַכְאֹב.

palace, הֵיכָל 1, pl. ôth (once) ; cstr. הֵיכְלֵי.

palm (hand), כַּף 2. § 43.

pass by, עָבַר (cross).

passover, פֶּסַח 2.

pasture, מִדְבָּר (desert).

path, נָתִיב 1. *m.,* and נְתִיבָה, *f.*

pay, to, שִׁלֵּם, *Pi.*

people, עַם, 2. § 43.

perfect, תָּם 1, § 43 ; תָּמִים 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, רחם, *Pi.,* § 36 ; חָנַן, § 42.

place, to, שִׂים, שׂוּם, שִׁית, הִנִּיחַ (*Hiph.* of נוּחַ) ; *Hiph.* of שׁכן. *See* set, dwell, rest.

place, a, מָקוֹם 1 ; pl. ôth (arise).

plague, נֶגַע 2 ; מַכָּה.

plain (*noun*), lowland, שְׁפֵלָה.

plant, to, נָטַע ; a plant, נֶטַע 2. *i.*

play, to, sing, &c., זמר, *Pi.*

plead with, to, עִם, בְּ, רִיב, § 40.

plough, to, חָרַשׁ.

plunder, to, בָּזַז (spoil), (take). §42.

poor, דַּל, אֶבְיוֹן 1. § 43.

possess, to, יָרַשׁ, קָנָה ; possessor, קֹנֶה ; possession, מִקְנֶה, § 45.

pot, סִיר ; pl. ôth.

pour out, שָׁפַךְ (spill).

powerful, עָצוּם 1.

prayer, תְּפִלָּה.

precept, פִּקּוּד (oversee).

presence, in p. of, לִפְנֵי (face), p. 69.

prey, מַלְקוֹחַ (take).

priest, כֹּהֵן 3.

prince, שַׂר 2. § 43.

prolong, to, *Hiph.* of אָרֵךְ, *be long.*

promise, to, אָמַר, with *infin.*

prophesy, to, נבא, *Niph.* (*Hithp.*) ; *concerning,* לְ, עַל ; prophet, נָבִיא 1.

prove, to (try), נָסָה, בָּחַן, צָרַף, *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, שַׁאֲנָן.

quiet, become, שָׁתַק, impf. *o.*

R.

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

ram, אַיִל 2. § 41. 2.

ransom, כֹּפֶר 2 (atone).

read, to, קָרָא.

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

receive, to, לָקַח. § 33. 3 b.

redeem, to, גָּאַל, פָּדָה ; redemption, פְּדוּת ; redeemer, גֹּאֵל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, סָעַד.

refuge (flee), (trust).

regard, to, אֶל שָׁעָה (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to ; זָכַר ; pass. *Niph.* ; call to remembrance, mention, *Hiph.* ; memory, זֵכֶר 2.

remove, to, סוּר, intrans. ; *Hiph.* trans.

rend, to, קָרַע.

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

report, שְׁמוּעָה (hear).

rescue, to (escape), (deliver).

rest, to, שָׁבַת ; make cease, *Hiph.* ; נוּחַ ; give rest, *Hiph.* הֵנִיחַ, *dat.* ; place, set, *Hiph.* הִנִּיחַ ; resting-place, מָנוֹחַ, מְנוּחָה, § 41 ; sabbath, שַׁבָּת 1.

restore, to (return).

return, to, שׁוּב ; restore, *Hiph.*, *Pô'l.* ; return, תְּשׁוּבָה.

reveal, to, גָּלָה.

review, to, פָּקַד (oversee).

rib, side, צֵלָע, *f.* 1 ; pl. *ôth* (*îm*). See p. 114.

riches, חַיִל 2 (force) ; עֹשֶׁר 2 ; rich, עָשִׁיר.

riddle, חִידָה.

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

righteous, be (just).

rise, to, קוּם.

rise, to (of star, &c.), זָרַח.

rise early, to, *Hiph.* שׁכם.

river, נָהָר 1, pl. *ôth* and *îm* ; יְאֹר (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, זֶבַח 2. *i.* ; altar, מִזְבֵּחַ 3, pl. *ôth* (offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בַּעֲבוּר, — *of me,* בַּעֲבוּרִי, בִּגְלָלִי. *See* גלל, עבר, in Lex.

salt, מֶלַח 2.

salvation (save).

Samson, שִׁמְשׁוֹן.

Samuel, שְׁמוּאֵל.

sanctify, to (holy).

sanctuary (holy).

sand, חוֹל, 2. § 41.

Sarah, שָׂרָה.

satisfied, be, שָׂבַע, st., with, acc. ; to satisfy with, Hiph., two acc., § 38. 3 ; satisfied, שָׂבֵעַ 1 ; fulness, שׂבַע 2, שָׂבָע 1.

Saul, שָׁאוּל.

save, to, יָשַׁע, Hiph. הוֹשִׁיעַ ; pass. Niph., salvation, safety, יֶשַׁע 2 ; יְשׁוּעָה.

say, to, promise, אָמַר. § 35.

scattered, be, פּוּץ (impf.) ; to scatter, Hiph. ; pass. Niph.

sceptre, tribe, rod, שֵׁבֶט 2.

scribe, סֹפֵר 3 (count).

sea, יָם 2, § 43, cstr. יָם־, יָם, and יַם (only in יַם־סוּף).

see, to, רָאָה, §§ 44, 45 ; pass. Niph. ; show, let see, Hiph., two acc. ; seer, רֹאֶה ; sight, aspect, face, מַרְאֶה.

seed, זֶרַע 2 (sow).

seek, to, inquire at, דָּרַשׁ ; pass. Niph.

seek, to, בקשׁ, Pi.

sell, to, מָכַר ; pass. Niph.

send, to, שָׁלַח ; send away, loose, Pi. ; a missile, שֶׁלַח 2. i.

serpent, נָחָשׁ 1.

serve, to, till, עָבַד ; pass. Niph. ; enslave, Hiph. ; servant, עֶבֶד 2 ; service, עֲבֹדָה ; to serve = minister (mainly in sacred things), שׁרת, Pi.

set, to, נָתַן שִׂים (שׂוּם) ; כֵּן שִׁית ;

Hiph., Pô'l. (§ 40. 5) ; pass. Niph. (place).

seven, seventh, § 48.

shadow, צֵל 2. § 43.

shake, to, רָעַשׁ ; trans. Hiph. ; an earthquake, רַעַשׁ 2.

shave, to, גלח, Pi., Hithp.

shed, to (spill).

Sheol, the underworld, שְׁאוֹל.

shepherd, herdsman, רֹעֶה (feed).

shine, to, אוֹר. § 40.

shore (lip).

short, קָצַר 1.

shoulder, שְׁכֶם 2. i.

shut, to, סָגַר ; pass. Niph.

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

side, end (יַרְכָה or יְרֵכָה(?)), (once in sing.—Gen. 49. 13—with suff. יַרְכָתוֹ), du. יַרְכָתַיִם, cstr. יַרְכְּתֵי (with dagh. l.).

silent, be, דָּם, st. (impf. יִדֹּם), חרשׁ, Hiph.

silver, כֶּסֶף 2.

simple one, a, פֶּתִי 2. § 45. 3 b (3).

sin, to, חָטָא ; sin, חֵטְא 2, חַטָּאת ; sinner (sing.), חֹטֵא, ptc., חַטָּא (used in plur.).

sing, to, שִׁיר ; 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, dwelling-place, מוֹשָׁב 1.

slaughter, to, שָׁחַט. § 36.

slay, to, הָרַג (die).

sleep, to, יָשֵׁן, st. ; sleep, slumber, נוּם ; sleep heavily, רדם, Niph. ; sleep, שֵׁנָה 1, תְּנוּמָה ; heavy

(ecstatic) sleep, תַּרְדֵּמָה, *e* firm.

smell, to, רוּחַ, *Hiph.*; smell, רֵיחַ 2.

smite, to, נָגַף; pass. *Niph.*; נכה, *Hiph.* הִכָּה; pass. *Hoph.* נָגַע ; stroke, defeat, נֶגַע מַכָּה, מַגֵּפָה 2. *i.* (The word מפה is of general use, the other two very commonly of divine plagues.)

smoke, עָשָׁן 1.

snare, פַּח 2. § 43.

sole (of foot), palm, כַּף 2. *f.* § 43.

some (a little), מִן, partitive.

son, בֵּן 3. See p. 153.

song, שִׁיר *m.* (שִׁירָה f,).

sore, רַע (bad).

sorrow, heaviness, יָגוֹן 1.

soul, נֶפֶשׁ 2. *f.*

south, נֶגֶב 2.

sow, to, זָרַע; bear seed, *Hiph.*; seed, זֶרַע 2.

speak, to, דבר, *Pi.* (pf. דִּבֶּר)—in Qal used only in *act. ptc.*; a word, thing, דָּבָר 1; *everything*, כָּל דָּבָר, *nothing*, לֹא—כָּל ד', or לֹא—ד'. § 13. 4.

spill, to, שָׁפַךְ ; pass. *Niph.*

spirit, wind, רוּחַ 2. *f.*

spoil, to, plunder, שָׁלַל; spoil, שָׁלָל 1.

spread, to, spread out (hands), פָּרַשׂ; יצע *Hiph.* (*impf.* יַצִּיעַ), § 39. 3.

sprout, to, צָמַח ; make to sprout, *Hiph.*; sprout, branch, צֶמַח 2 *i.* (grass).

staff, מַקֵּל 3, pl. *ôth.*

stall, lair, מַרְבֵּץ 3 (lie down).

stand, to, עָמַד; set up, *Hiph.*, קוּם.

star, כּוֹכָב 1.

statute (command), חֹק 2, § 43, fem. חֻקָּה (precept).

steal, to, גָּנַב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, גַּנָּב.

still, yet, more, עוֹד ; see p. 136 (note); *still alive*, עוֹד חַי (again).

stone, אֶבֶן 2.

stranger, sojourner, גֵּר 1, § 41 ; strange, foreign, נָכְרִי (*nokhri*).

street, חוּץ 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, חָזָק, עַז, עָצוּם; strength, חֹזֶק and חֶזְקָה; עֹז 2, § 43 ; כֹּחַ 2.

strive, to, plead, רִיב, § 40 ; strife, plea, מְרִיבָה 2, רִיב.

suck, to, יָנַק, § 39. 1 ; suckle, give suck, *Hiph.*; nurse, *ptc. Hiph.*, מֵינֶקֶת, see § 29. 3.

suffer, to, punishment (be guilty) ; to suffer pain, כָּאַב, *st.* (pain).

sun, שֶׁמֶשׁ 2.

swarm, to, שָׁרַץ, *with acc.*; a swarm, שֶׁרֶץ 2.

swear, to, שבע, *Niph.*; oath, שְׁבוּעָה.

sweat, יֵזַע, *ĕ* firm.

sweet, be, מָתֹק (מתק), *st.*; sweet, מָתוֹק 1, inflect. מְתוּקָה. § 41. 1 b.

sword, חֶרֶב 2. *f.*

sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).

tablet, לוּחַ *m.*; pl. לוּחֹת.

take, to, לָקַח; pass. *Qal, Niph.*,
§ 33. 3 b, c; prey, plunder,
מַלְקוֹחַ; take (capture in war,
&c.), לָכַד; pass. *Niph.*

tall, גָּבֹהַּ (great). *Cstr.* גְּבַהּ.

tambourine, תֹּף 2. § 43.

taste, to, טָעַם; taste, sense, טַעַם 2.

teach, to, ירה, *Hiph.*, הוֹרָה; למד
(learn) *Pi.*; law, instruction, תּוֹרָה.

tell, to, נגד, *Hiph.*; pass. *Hoph.*
(count), (say), (speak).

temple, הֵיכָל (palace).

tent, אֹהֶל 2; pl. אֹהָלִים (but also,
with *prep.* בְּאָהֳלִים).

terrible, נוֹרָא, *Niph. ptc.* of יָרֵא
(fear).

testify, to, עוּד, *Hiph.*; 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, וְ, simple and
consec. § 23. 3.

thence (there).

there, שָׁם; thither, שָׁמָּה; thence,
מִשָּׁם; where, whence, whither,
see p. 47.

there is (was), יֵשׁ; — *water*, יֵשׁ
מַיִם; *I have*, יֶשׁ־לִי, &c. (see p.
130, note 3); *there is (was) not*,
אַיִן; *there is no water*, אֵין מַיִם;
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, מַחֲשָׁבָה, § 29. 3 (count);
cstr. pl. מַחְ׳.

thresh, דּוּשׁ; threshing-floor, גֹּרֶן
2, pl. ôth.

threshold, סַף 2. *i.* § 43. 1 a.

throne, seat, כִּסֵּא 3, pl. כִּסְאוֹת.

thus, כֹּה.

tidings, to bring, preach, בִּשֵּׂר,
Pi.

till, cultivate (serve).

till, until, prep. עַד; conj. עַד אֲשֶׁר,
with *perf.* or *impf.* according
to sense. *Suff.*, p. 70.

time, עֵת, § 43; time (*fois, mal*),
פַּעַם 2, gen. *fem.*, plur. *îm*
(properly *step*); twice, פַּעֲמַיִם;
three times, שָׁלֹשׁ פְּעָמִים.

tingle, to, צל. § 42.

together, יַחַד, יַחְדָּו.

to-morrow, מָחָר.

tongue, לָשׁוֹן 1, gen. *fem.*, pl. ôth.

touch, to, נָגַע, ב.

tower, מִגְדָּל 1, pl. *îm* and ôth.

transgress, פָּשַׁע; *against*, ב; trans-
gression, פֶּשַׁע 2. *i.*

tread, to, רָמַס.

tree, עֵץ 1; wood, *pl.*

tremble, to, רָגַז, *st.*

tribe (sceptre).

trust, to, בָּטַח, ב; seek refuge in,
חָסָה, ב; a place of refuge,
מַחֲסֶה (confide), (flee).

to try (as silver), בָּחַן, צָרַף ; to try,
  prove, tempt, נסה, *Pi.*
turn, to, overturn, turn into, הָפַךְ ;
  pass. *Niph.* (return).
turn aside, to, סוּר.
twins, תְּאֹמִים.
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, לוּלֵא, לְלִי (usually perf.).
until, עַד, עָדֵי, &c. (till), p. 70.
unto, אֶל, אֵלַי, &c., p. 70.
upon, עַל ; *suff.*, p. 70.
upright, יָשָׁר 1.
upwards, מַעְלָה. *See* עַל in Lex.
Ur, אוּר.

V.

vain, empty, רֵק, רֵיק ; vanity, רִיק,
  שָׁוְא.
valley, בִּקְעָה 2, נַחַל 2, גַּיְא 2.
valour, חַיִל 2 (force). § 41.
vengeance, נְקָמָה 1 (avenge).
venison, צַיִד 2. § 41.
very, מְאֹד (prop. a noun).
vine, גֶּפֶן 2.
vineyard, כֶּרֶם 2 ; vinedresser,
  כֹּרֵם 3.
violence, wrong, חָמָס 1.
virgin, בְּתוּלָה.
vision, מַרְאָה (see).
visit, to (review), (oversee).
voice, קוֹל 2.
vow, to, נָדַר ; a vow, נֶדֶר 2.

W.

walk, to, *Hithp.* of הָלַךְ. § 26. 3 *b.*
wall, חוֹמָה.
wander, to, wave, tremble, נוּעַ ;
  a wanderer, נָע, *ptc.*
war (fight).
wash, to, רָחַץ ; —clothes, כִּבֵּס, *Pi.*
  § 26. 1 *a.*
waste, to, lay waste, שָׁמַם, *Hiph.*
waste away, to, מק, *Niph.* § 42.
watch, to.(keep).
water, waters, מַיִם, pl.
water, to (שׁקה, *Hiph.*), הִשְׁקָה
  used as causative of שׁתה, p. 152.
way, manner, דֶּרֶךְ 2. *c.*
weak, דַּל 1. § 43.
wealth, חַיִל 2 (force). § 41. 2.
wean, to, גָּמַל ; pass. *Niph.*
weapon, כְּלִי, *pl.* כֵּלִים, *c.* כְּלֵי.
wear, to (put on).
weary, be, יָעֵף, *st.* § 39 ; weary,
  יָעֵף 1.
weep, to, בָּכָה. § 44, § 45. 1 (1).
weigh, to, שָׁקַל, pass. *Niph.*
well, בְּאֵר 2. *f.*
west, יָם. § 43.
what, מָה. § 13. 3.
whelp, גּוּר (lion).
when, בְּ, כְּ with inf. cstr. ; כַּאֲשֶׁר,
  כִּי with finite forms (p. 111).
when? how long ? עַד מ', מָתַי.
whence, where, whither, p. 47.
whether ?, ?, הֲ, § 49. 2 ; אִם (or),
  § 49. 5 *c.*
who, which, אֲשֶׁר. § 13. 2.
who ? מִי. § 13. 3.
whoever, whosoever, מִי. § 13. 3.

whole (all).

why? wherefore? לָמָּה (מַדּוּעַ).

wicked, רָשָׁע 1; wickedness, רִשְׁעָה 2.

wife (woman).

wilderness (desert).

willing, to be, אָבָה. § 35.

wind (spirit).

wine, יַיִן 2. § 41.

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

wise, be, חָכַם, *st.*, impf. יֶחְכַּם; wise, חָכָם 1; wisdom, חָכְמָה 2.

wish, to, חָפֵץ, *st.*

with, prep. עִם 2; אֵת 2. § 43. See *suff.*, p. 142, note 1; with *of instrument*, בְּ, § 14. 1 f.

withdraw, to (be far).

within (inside), (midst).

witness, עֵד 1, § 41 (testify).

wolf, זְאֵב 2, *e* 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, אבק, *Niph.*

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

Y.

Yahweh (Jehovah), יהוה; perhaps יַהְוֶה; usually read אֲדֹנָי, p. 41.

year, שָׁנָה 1, pl. *îm* (*ôth* poet.); a yearling בֶּן־שׁ׳; 20 years old = son of 20 years.

yoke, עֹל 2. § 43.

young, younger (little). § 47. 1.

youth, young man, נַעַר, *f.* נַעֲרָה; time of youth, נְעוּרִים.

Z.

Zion, צִיּוֹן.

ADDENDA.

On p. 172, col. 1, *insert*— because, כִּי.

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

אָב *a father;* cstr. אֲבִי. See p. 153.

אָבַד *to perish* (§ 35).—Impf. יֹאבַד
—Hiph. הֶאֱבִיד *to destroy.*

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

אֲבִיגַיִל *Abigail.*

אֶבְיוֹן *m. poor.*

אֲבִימֶלֶךְ *Abimelech.*

אֶבֶן 2 *f., a stone.*

אבק Qal not in use.—Niph. נֶאֱבַק
to wrestle.

אַבְרָהָם *Abraham.*

אַבְרָם *Abram.*

אָדָם 1 *m., man.*

אֲדָמָה 1 *f., the ground.*

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

אַדֶּרֶת 2 *f., a mantle.* § 29. 3.

אָהַב *to love.*—Impf. יֶאֱהַב (1 pers.
also אֹהַב). § 34 f.

אֲהָהּ *alas!*

אֵהוּד *Ehud.*

אֹהֶל 2 *m., a tent;* pl. אֹהָלִים (but
בְּאָהֳלִים is found).

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

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

אוֹר. Hiph. הֵאִיר *to give light.*
§ 40.

אוֹר 2 *m., light.* § 41.

מָאוֹר 1 *m., a light, luminary;* pl.
îm and *ôth.*

אוּר *Ur.*

אָז adv. *then.*

אֹזֶן 2 *f., the ear.* § 29.

אָח *m., a brother.* See p. 153.

אֶחָד *m.,* אַחַת *f., one.* § 48.

אַחַר adv. *afterward;* prep. *after,
behind;* oftener אַחֲרֵי.—אַחֲרַי
after me &c., p. 70.

אַחֵר adj., *another;* pl. אֲחֵרִים.

אַחֲרִית *f., end, latter end.*

אֹיֵב 3 *m., an enemy.* § 30.

אֵיד 2 *m., calamity.* § 41.

אִיזֶבֶל *Jezebel.*

אֵיךְ adv. *how? how!*

אַיִן 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.
הֶאֱכִיל *to give to eat.*

אֹכֶל 2 *m., food;* אָכְלָה 2 *f., id.*

מַאֲכָל 1 *m., id.*

אַל adv. *no, not,* with *Juss.* p. 83.

אֶל prep. *unto.* Suff. p. 70.

אֱלֹהִים *pl. m., God.* (Sing. אֱלוֹהַּ used in poetry.) With prefix, לֵאלֹהִים &c., § 14. 1 c, but מֵאֱ׳.

אֵלִיָּה, אֵלִיָּהוּ *Elijah.*

אֱלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אִלֵּם 3 adj., *dumb.*

אִם adv. *if;* כִּי אִם *except.*

אֵם 2 *f., mother.* § 43.

אָמַן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ב, לְ. ·

אֱמֶת 2 *i. f., truth* (contr. fr. אֱמֶנֶת). Suff. אֲמִתּוֹ.

אָמֵץ *to be strong* (st. § 23).—Pi. *to make strong.*

אָמַר *to say, to promise, intend.* § 35.

אִמְרָה, אֹמֶר *speech, word* (poetical).

אֲנִי *pron. I.* § 12.

אָסַף *to gather.*—Impf. יֶאֱסֹף, § 35. 1 b.—Niph. *to assemble.*

אַף *m., the nose, anger.*—Du. אַפַּיִם *the nostrils, face* (אנף *to breathe, be angry*). § 43. 4.

אֵצֶל 2, used as prep. *beside; beside me,* אֶצְלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אֶרֶז 2 *m., cedar.*

אֲרִי 2 *m., a lion.* § 45. 3.

אֹרֶךְ 2 *m., length.*

אֶרֶץ 2 *f., earth, land;* pl. ôth.

אָרַר *to curse.*—Impf. יָאֹר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר *rel. pron. who, which.* § 13. 2.

אַשְׁרֵי *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.

אָתוֹן 1 *f., a she-ass.*

ב

בְּ *prep. in, on, among; by* of instrument. § 14. 1.

בְּאֵר 2 *f., a well;* pl. ôth.

בֶּגֶד 2 *i. m., a garment, covering.*— Suff. בִּגְדוֹ (without *dag. l.*).

בַּד 2 *m. (separation),* לְבַד *apart, alone; I alone* אֲנִי לְבַדִּי. § 43.

בדל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*

בְּהֵמָה 1 *f., cattle, tame beasts;* cstr. בֶּהֱמַת, cstr. pl. בַּהֲמוֹת. See p. 154.

בּוֹא *to come, go, go in* (ו״ע, א״ל). —Impf. יָבוֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m., a pit;* pl. ôth. § 41.

בּוֹשׁ *to be ashamed* (ו״ע § 40).— Impf. יֵבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf. יָבֹז.

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 לְ . . . בֵּין.

בַּיִת 2 *m., a house.* See p. 153.

בֵּיתְאֵל *Bethel.*

בְּכֹרָה *birthright.*

בֵּן 3 *m., a son.* See p. 153.

בָּנָה *to build,* apoc. impf. וַיִּבֶן. § 45. 1.

בַּת 2 *f., a daughter.* See p. 153.

בְּעַד 2 prep. *behind, in at, out at,* ב' הַחַלּוֹן *in at, out at the window;* ב' הַחוֹמָה *over the wall.*—Suff. בַּעֲדִי § 36. 2. 2.

בָּעַל *to marry;* ptc. pass. *f.* בְּעֻלָה *married.*

בַּעַל 2 *m., lord, husband, Baal.* Suff. § 36. 2. 2.

בָּקַע *to cleave, break through.*

בֹּקֶר 2 *m., morning.*

בקשׁ Qal not in use. Pi. בִּקֵּשׁ *to seek.*

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat.*

בְּרִית *f., a covenant;* כָּרַת ב' *to make a covenant;* הֵקִים ב' *to establish a covenant.*

בָּרַךְ *to kneel.*—Pi. בֵּרֵךְ *to bless;* Pu. *pass.* (§ 36);—*blessed* בָּרוּךְ 1 ptc. Qal.

בֶּרֶךְ 2 *i. f., the knee, du.* בִּרְכַּיִם.

בְּרָכָה 1 *f., a blessing,* cstr. בִּרְכַּת, suff. בִּרְכָתִי. § 18. 2.

בָּשָׂר 1 *m., flesh.*

בָּשַׁל *to boil.*—Pi. *to boil, seethe.*

ג

גָּאַל *to redeem.* § 36.

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m., a hero, mighty man.*

גְּבֶרֶת, גְּבִירָה 2 *i. f., lady, mistress.* § 29. 3 b.

גְּדִי 2 *m., a kid.* § 45. 3.

גָּדַל *to be great, to grow* (st. § 22). —Pi. *to magnify, bring up* (a child).—Hithp. *to magnify one-self.*

גָּדוֹל 1 adj., *great, elder.*

גִּדְעוֹן *Gideon.*

גּוֹי *m., a nation.* Pl. גּוֹיִם, cstr. גּוֹיֵי *the gentiles.*

גָּוַע *to die, expire.* § 37.

גּוֹרָל 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. יָגֹל.— Hiph. הֵגֵל *to roll.* Niph. נָגֹל *to be rolled.*

גַּם adv. *also;* גַּם ... גַּם *both ... and.* § 49. 5 a.

גָּמַל *to wean; to deal fully, ade-quately with; recompense.* Niph. *to be weaned.*

גַּן 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

דֹּב 2 *c., a bear.* § 43.

דְּבוֹרָה *Deborah* (= bee).

דָּבַק *to cleave* (st. § 22); *to* ב.

דבר Qal not in use except Act. ptc. דֹּבֵר *speaking.*—Pi. דִּבֶּר *to speak.*—Pu. *pass.*

דָּבָר 1 *m., a word, thing.*

דְּבַשׁ *honey,* 2 *m.* § 29. 2.

דָּג 1 *m., a fish; p.* דָּנָה.

דָּוִד, דָּוִיד *David.*

דּוֹר 2 *m., generation;* pl. (*îm* and) *ôth.* § 41.

דֶּלֶת 2 *f., a door* (door-leaf); du. דְּלָתַיִם.

דָּם 1 *m., blood, your blood* דִּמְכֶם. —דָּמִים *blood spilt.* § 18. 3.

דָּמַם *to be silent.* Impf. יִדֹּם. § 42.

דָּנִיֵּאל (later) דָּנִיֵּאל *Daniel.*

דַּעַת see ידע.

דֶּרֶךְ 2 *c., a way.*

דָּרַשׁ *to seek; unto* אֶל.

דֶּשֶׁא 2 *m.* (young) *grass.*

דשא Qal and Hiph. each found once: *to produce grass* (*denom.*).

ה

ה *art., the.* § 11.

הֲ *particle of interrogation.* § 49. 2. הֲלֹא *not?*

הָדָר 1 *m., honour, majesty.*

הוּא *pron.* § 12.

הוֹד *m., glory, splendour.*

הָיָה *to be* (§ 45. 2).—Impf. יִהְיֶה, apoc. יְהִי.—Inf. *cstr.* הֱיוֹת, לִהְיוֹת &c.

הֵיכָל 1 *m., palace, temple.*

הֻכּוֹת. See נכה.

הֲלֹם *adv. hither.*

הָלַךְ *to go.*—Impf. יֵלֵךְ.—Hiph. הוֹלִיךְ (see § 39. 2. 2 *c*).— Hithp. הִתְהַלֵּךְ *to walk, go about.* § 26. 3 *b.*

הִנֵּה, הֵן *adv. behold, lo!* Suff. p. 142, note 1.—Followed chiefly by the ptc. הִנְנִי מֵבִיא *behold I* (do, will) *bring.*

הָפַךְ *to turn, to change into* (§ 34). —Niph. נֶהְפַּךְ *pass.*

הַר 2 *m., hill, mountain.* § 43.

הָרַג *to kill, slay* (§ 34).—Niph. *pass.*

הָרָה *to conceive* (§ 44 f.).—Impf. 3 *s. f.* with waw cons. וַתַּהַר. § 45. 1 (3).

ר

ו *conj. and.* § 15.

ז

זְאֵב 2 *m., a wolf* (*ē* firm).

זָבַח *to sacrifice, slaughter.* § 37.

זֶבַח 2 *m., a sacrifice.*

מִזְבֵּחַ 3 *m., an altar;* pl. *ôth.* § 30.

זֶה *f.* זֹאת *dem. pron. this.* § 13.

זָהָב 1 *m., gold.*

זַיִת 2 *m., an olive.* § 41.

זָכַר *to remember.*—Niph. *pass.*— Hiph. *to mention, commemorate.*

זֵכֶר 2 *m., memory, memorial.*

זָכָר 1 *m., a male.*

זֵעָה 2 *f., sweat* (*ê* firm).

זָעַק *to cry out.* § 36.

זָקֵן *to be old* (st. § 22).

זָקֵן 1 *adj. old;* noun *elder.* § 18.

זְקֻנִים *m.,* זִקְנָה *f., old age.*

זְרֹעַ *f., the arm;* pl. *îm, ôth.*

זָרַח *to shine, rise* (of star). § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ *to yield seed.*

זֶרַע 2 *m., seed;* cstr. זֶרַע and זְרַע.

ח

חבא Qal not in use.—Hiph. הֶחְבִּיא *to hide.*—Niph. נֶחְבָּא *to hide oneself;* Hithp. *id.* § 34.

חָבַשׁ to bind, bind up, saddle (§ 34).

חָגַג to keep a feast (§ 42).—Impf. יָחֹג.

חַג 2 m., a feast (ḥajj), 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.—מֵחוּץ לְ on the outside of—.

חָזַק to be strong (st. §§ 22, 34).

חָזָק 1 adj. strong.

חָטָא to sin (§ 34).—Hiph. הֶחֱטִיא to condemn as sinful.

חֹטֵא 3 (ptc.) a sinner, used in sing., but חַטָּא adj. used in pl.

חֵטְא 2 m., sin. § 38. 2.

חָיָה to live (§ 45. 2).

חַי to live (§ 42. See p. 8·, note 4).

חַי 1 adj. living, f. חַיָּה, § 43. In oaths חַי is used of God, and חֵי (cstr. or perhaps a contracted abs.) of men: e. g. חַי יהוה וְחֵי נַפְשְׁךָ 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.

חָכְמָה 2 f., wisdom. § 29.

חֵלֶב m., fat.

חָלָה to be sick (§§ 34, 44 f.).—Impf. with waw cons. וַיַּחַל.

חֳלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. הֵחֵל to begin (§ 42).—Hoph. הוּחַל pass.

חָלַם to dream (§ 34).

חֲלוֹם m., a dream; pl. ôth.

חָמַד to desire (st. § 22).—Impf. יַחְמֹד, (יֶחְמַר).—Niph. נֶחְמַד pass.

חֲמוֹר m., an ass.

חָמָס 1 m., violence, injury. § 34.

חָנַן to pity (§ 42).—Impf. יָחֹן, יְחָנְךָ = יְחֻנְּךָ Gen. 43 29.

חֶסֶד 2 m., mercy, kindness.

חָפֵץ to desire, wish (st. §§ 22, 34).—Impf. יַחְפֹּץ, יֶחְפַּץ.

חָפֵץ 1 adj. desiring, § 34, cstr. pl. חֶפְצֵי, see § 22. 4.

חֵץ 2 arrow. § 43.

חָצֵר 1 c., enclosure, court, village; pl. îm, ôth. § 34.

חֹק 2 m., statute. § 43.

חָרֵב to dry up, be waste (st. § 22).

חֶרֶב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc. וַיִּחַר. § 45. 1.

חֶרְפָּה 2 f., a reproach.

חָשַׁב to think, reckon. — Impf. יַחְשֹׁב and יַחְ'. § 34. 2 c.

חֹשֶׁךְ 2 m., darkness.

חֵת Heth; בְּנֵי־חֵת, חִתִּים Hittites.

ט

טָהֵר to be clean (st. §§ 22, 36).—Pi. טִהֵר to cleanse.

טָהוֹר 1 adj., clean.

טוֹב to be good (§ 40).—Perf. טוֹב. Other parts from יטב.—Impf. יֵיטַב.—Hiph. הֵיטִיב. § 39. 1.

טוֹב 1 adj. *good.* § 41.

טוּב 2 *m., good things, goods, good-ness.* § 41.

טַל *m., dew.*

טָעַם *to taste* (§ 36).

טַעַם 2 *m., taste, sense.* § 36. 2.

י

יְאֹר *m., stream* (esp. Nile).

יָבֵשׁ *to be dry* (st. §§ 22, 39).

יַבָּשָׁה 1 *f., dry land.*

יָד 1 *f., hand. Your hand* יֶדְכֶם; du. יָדַיִם, pl. יָדוֹת *hands* fig. (handles). § 16. 5.

יָדַע *to know* (פ"י § 39).—Impf. יֵדַע.—Inf. Cstr. דֵּעַת.—Niph. נוֹדַע *pass.* — Hiph. הוֹדִיעַ *to make known.*

יְהֹוָה *Jahweh.* The vowels are those of אֲדֹנָי *lord.* With prefix לַיהֹוָה (i. e. לַאדֹנָי). See § 10. 5.

יְהוּדָה *Judah.*

יְהוֹנָתָן *Jonathan.*

יְהוֹשֻׁעַ, יְהוֹשֵׁעַ *Joshua.*

יוֹם 2 *m., a day.* See p. 153.

יוֹנָה *f., a dove;* pl. *îm.*

יוֹנָתָן *Jonathan.*

יוֹסֵף *Joseph.*

יטב see טוֹב.

יַיִן 2 *m., wine.* § 41.

יָכֹל *to be able* (§ 39).—Impf. יוּכַל.

יָלַד *to bear* (פ"ו § 39).—Impf. יֵלֵד.—Hiph. *to beget.*—Pu. *to be born.*

יֶלֶד 2 *m., a boy.* § 29.

יַלְדָּה 2 *f., a girl.*

מוֹלֶדֶת 2 *f., kindred.* § 29. 2.

יָם 2 *m., sea;* cstr. יָם except in יַם־סוּף *Red sea.* § 43.

יָנַק *to suck* (פ"י § 39).—Hiph. הֵינִיק *to give suck;* hence מֵינֶקֶת 2 *f., a nurse.* § 29. 2.

יָסַף Qal, and Hiph. הוֹסִיף, *to add* (פ"ו § 39. 4).

יָעַף *to be weary.* — Impf. יִיעַף. § 39. 2. 2 a.

יָעֵף 1 adj., *weary.*

יָעַץ *to advise, counsel* (§ 39).— Impf. יִיעַץ.—Niph. נוֹעַץ.

עֵצָה 1 *f., counsel.*

יָפֶה 1 adj., *fair.* § 45.

יָצָא *to go out* (פ"י § 39).—Impf. יֵצֵא; inf. cstr. צֵאת (for צֵאֶת). —Hiph. *to bring out.*

מוֹצָא 1 *m., an outgoing.* § 39. 38.

יצנ Hiph. הִצִּינ *to set, place.* (§ 39. 3).

יצע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יֵצֶר 2 *m., form, imagination.*

יָקַד *to burn.*—Impf. יִיקַד. Hoph. *pass.* הוּקַד. § 39. 2.

יקץ Qal only in Impf. יִיקַץ *to awake* (§ 39). –Perf. &c. in Hiph. הֵקִיץ.

יָרֵא *to fear* (§ 39).—Impf. יִירָא. Inf. cstr. יִרְאָה.—Niph. נוֹרָא; ptc. *terrible.* Followed by מִן, מִפְּנֵי, and פֶּן.

יָרֵא 1 adj. *fearing.*

יָרָבְעָם *Jeroboam.*

יָרַד *to go down* (§ 39. 2. 2 b).— Impf. יֵרֵד &c.—Hiph. הוֹרִיד *to bring down.*—Hoph. *pass.*

הַיַּרְדֵּן *the Jordan.*

יְרוּשָׁלַם Jerusalem. See p. 103.

יָרֵחַ 1 m., the moon.

יָרֵךְ 1 f., the thigh, side; cstr. יֶרֶךְ. See p. 64.

יְרֵכָה or יַרְכָה? See side in Eng. Hebr. 2 f., side, end.—Du. יַרְכָתַיִם, cstr. יַרְכְּתֵי.

יָרַשׁ to inherit (§ 39. 2).—Hiph. הוֹרִישׁ to dispossess, destroy. Niph. pass.

יֵשׁ there is—There is water יֵשׁ מַיִם. See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).—Impf. יֵשֵׁב.

יֹשֵׁב 3 ptc. inhabitant.

מוֹשָׁב 1 m., a seat, assembly, dwelling-place.

יָשֵׁן to sleep (§ 39).—Impf. יִישַׁן.

יָשַׁע Qal not in use.—Hiph. הוֹשִׁיעַ to save.—Niph. pass. § 39. 2.

יֶשַׁע 2 m., salvation.

יְשׁוּעָה f., id.

תְּשׁוּעָה f., id.

יָשָׁר 1 adj., upright, righteous.

יֶתֶר 2 i., remnant, rest.

כ

כְּ prep. as, like. § 14. Suff. p. 87, note 1. With rel. כַּאֲשֶׁר as, when. When he kept כַּאֲשֶׁר שָׁמַר or כְּשָׁמְרוֹ (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. כְּבֵד and כְּבַד. See p. 64).

כָּבוֹד 1 m., honour, glory.

כֹּה adv. thus.

כֹּהֵן 3 m., a priest. § 36.

כּוֹכָב 1 m., a star.

כּוּן Qal not in use.—Hiph. הֵכִין to set, establish.—Pô'lēl כּוֹנֵן id. —Niph., Pô'lāl, pass. § 40.

כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלֶא 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

כֹּל 2 m., all. § 43. כָּל־דְּבָר every-thing; לֹא ... כָּל־דְּבָר nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in ptc. act. כֹּסֶה and pass. כָּסוּי. —Pi. כִּסָּה to cover.—Pu. pass.

מִכְסֶה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du. § 43. Pl. ôth (metaphorical) § 16. 5.

כָּפַר to cover (with pitch).—Pi. כִּפֶּר to atone.—Pu. pass.

כֹּפֶר 2 m., bribe, ransom.

כְּפִיר m., young lion.

כְּרוּב m., cherub.

כֶּרֶם 2 m., vineyard.

כַּרְמֶל Carmel, p. 65, note 2.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. כָּרַת בְּרִית to make a covenant.

כַּשְׂדִּים Chaldeans.

כָּתַב to write.—Niph. pass.

כָּתֵף 1 f., shoulder; cstr. כֶּתֶף. See p. 64.

ל

לְ prep. *to, for.* See § 14. 1.

לֹא adv. *not, no.*

לֵב 2 *m., the heart,* § 43. Pl. *ôth.*

לֵבָב 1 *m., id.* Pl. *ôth.*

לְבַד *alone.* See בַּד.

לָבַשׁ *to put on* (clothes), *wear* (st. § 22); *acc.*—Hiph. *to clothe, put on* (another); *two acc.* § 27. 1 d, § 38. 3.

לוּז *Luz.*

לוּחַ *m., tablet;* pl. לֻחֹת.

לוֹט *Lot.*

לָחַם Niph. *to fight.* *With* עִם; *against* בְּ, עַל; *for* לְ. § 36.

לֶחֶם 2 *c., bread.* § 36. 2. 3.

מִלְחֶמֶת, מִלְחָמָה *f., war.* § 29. 3.

לַיִל usually לַיְלָה with *He* of *acc.,* 2 *m., night.* Pl. לֵילוֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לִמֵּד *to teach.*

לָמָה adv., *why?* (מָה, לְ).

לְמַעַן conj., prep., *in order that, to; for the sake of,* with *infin.* and *impf.* (ענה). § 23. 6, § 49. 5.

לָקַח *to take* (§ 33. 3).—*Impf.* יִקַּח.—Inf. Cstr. קַחַת.—Niph. נִלְקַח *pass.*—(Old) *pass. pf.* לֻקַּח, *impf.* יֻקַּח. § 33. 3 c.

מַלְקוֹחַ *m., plunder.*

מֶלְקָחַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יִלֹּק.—Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד adv., *very;* also בִּמְאֹד, עַד מ'.

מֵאָה 1 *f., hundred;* du. מָאתַיִם.

מְאוּמָה *anything* (perhaps = a fleck).

מָאוֹר. See אוֹר.

מַאֲכָל. See אָכַל.

מָאַס *to reject* (§ 36).

מַבּוּל *m., the flood* (of Noah).

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf. יָמֹד.—Niph. *pass.*

מַדּוּעַ *wherefore?*

מָה pron. *what? whatever,* § 13. interj. *how! how?*

מוֹאָב *Moab.*

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹצָא. See יָצָא.

מוּת *to die* (§ 40). Perf. מֵת.—Impf. יָמוּת.—Hiph. הֵמִית *to kill.*—Pô'lēl מוֹתֵת *id.*—Hoph. *pass.*

מֵת 1 ptc., *dead.*

מָתַי *when?*

מְתֵי cstr. מְתִים (in a few phrases) *males, men.*

מָוֶת 2 *m., death* (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָה *to blot out, destroy* (§ 44).

מַחֲנֶה *camp.*

מָחָר 1 *to-morrow.*

מִטָּה. See נָטָה.

מטר Qal not in use.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מָה, מִי pron. *who? whoever, who-*

soever; what? whatsoever. § 13. With prep. בַּמֶּה how? by what? (בַּמֶּה in p. and bef. א).—מִי יִתֵּן Oh that! with Impf. &c. § 49. 6.

מַיִם pl. m., water. See p. 57.

מֵינֶקֶת. See יָנַק.

מִכְסֶה. See כסה.

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. מְלֶאכֶת. § 29. 3.

מלט 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 ,מַמְלֶכֶת a kingdom. § 29. 3.

מֶלְקָחַיִם. 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.

מָנוֹחַ. See נוח.

מִנְחָה 2 f., an offering, present.

מַסָּע a journeying (from נָסַע). § 33. 4.

מִסְפֵּד 3 m., mourning. § 30.

מִסְפָּר. See סָפַר.

מַעֲבָר. See עָבַר.

מְעַט 2 m., a little, some, a few.

מַעְלָה upwards. See p. 162.

מַעֲלָל 2 m., deed, practice (only in plur., and usually in bad sense).

מַעֲשֶׂה. See עָשָׂה.

מָצָא to find (§ 38).—Niph. pass.

מִצְוָה. See צוה.

מִצְרַיִם Egypt.

מָקוֹם. See קום.

מַקֵּל 3 m., a staff, § 30. Pl. ôth.

מקק Qal not in use. (§ 42).— Niph. to melt away.

מִקְרָא. See קָרָא.

מַרְאֶה. See רָאָה.

מָרַר to be bitter (§ 42. 3).—Imp. יֵמַר.—Hiph. הֵמַר to make bitter.

מַר 1 adj., bitter; מָרָא Aramaic form of fem. מָרָה.

מְרִיבָה. See ריב.

מִרְיָם Miriam.

מֹשֶׁה Moses.

מִשְׁכָּן. See שָׁכַן.

מָשַׁל to rule; over, ב.

מָשָׁל 1 m., a proverb.

מִשְׁמָר. See שָׁמַר.

מִשְׁפָּט. See שָׁפַט.

מִשְׁפָּחָה 2 f., clan, § 29. 3.

מָתֹק to be sweet (st. § 22).

מָתוֹק 1 adj., sweet; f. מְתוּקָה. § 41. 1.

נ

נָא enclitic particle of entreaty; אַל־נָא dissuasive.

נבא 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).

נבט Qal not in use (§ 33).— Hiph. הִבִּיט *to look.*

נְבֵלָה 1 *f.,* a corpse, carcase.

נָבַע *to bubble up;* Hiph. הִבִּיעַ *to pour forth* (§ 33).

נגד Qal not in use (§ 33).—Hiph. הִגִּיד *to tell, shew.*—Hoph. *pass.*

נֶגֶד 2 *prep., before, in presence of.* Suff. נֶגְדִּי.

נָגַע *to touch, smite* (§ 33, 37).— Pi. *id.*—Hiph. *make to touch, reach to,* בְּ.

נֶגַע 2 *i. m.,* a stroke, plague.

נָגַף *to smite, defeat* (§ 33).— Impf. יִגֹּף.—Niph. *pass.*

נגשׁ Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near.*—Hiph. *to bring near* (§ 33).

נָד 1 *m.,* a fugitive (ptc. of נוד *to wander*).

נָדַר *to vow* (§ 33).

נֶדֶר, נֵדֶר 2 *m.,* a vow.

נָהָר 1 *m.,* a river (§ 36). Pl. *îm* and *ôth.*

נוח *to rest* (§ 40).—Hiph. הֵנִיחַ *to give rest to* (לְ *of person*); and הִנִּיחַ *to set down, deposit, place;* with *waw* וַתַּנַּח.

מָנוֹחַ 1 *m., resting-place.* § 41.

נוס *to flee* (§ 40).

נוע *to move about* (§ 40); ptc. נָע *a wanderer.*

נָחַל *to inherit, possess.*—Hiph.

to give, to inherit. — Hoph. *pass.*

נַחֲלָה *f., inheritance.*

נַחַל 2 *m., torrent, torrent-valley, wady.*

נחם Qal not in use.—Niph. נִחַם *to repent, to pity* (§ 33. 1 d). —Pi. נִחַם *to comfort* (§ 36).

נָחָשׁ 1 *m.,* a serpent.

נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יִטֶּה, apoc. יֵט.— Hiph. *id.* הִטָּה, impf. יַטֶּה, apoc. יֵט.

מִטָּה *f.,* a bed.

נָטַע *to plant* (§ 33, 37).—Impf. יִטַּע.

נכה Qal not in use (§ 33, 44). —Hiph. הִכָּה, *to smite;* impf. apoc. יַךְ.—Hoph. *pass.*

מַכָּה *f.,* a stroke.

נָמֵר 1 *m.,* a leopard.

נָסַךְ *to pour out, found; set, establish* (from different roots).

נֶסֶךְ 2 *i. m.,* a drink-offering.

נָע. See נוע.

נַעַל 2 *f.,* sandal, shoe. § 36. 2.

נַעַר 2 *m.,* a lad, § 36. 2; *f.* נַעֲרָה *a girl.*

נָפַל *to fall* (§ 33). Impf. יִפֹּל.— Hiph. הִפִּיל *to make fall, cast.*

נֶפֶשׁ 2 *f., breath, soul.* Pl. *ôth.*

נצב Qal not in use. (§ 33).— Hiph. הִצִּיב *to set, place.*— Hoph. *pass.*—Niph. *reflex.* and *pass.*

נצל Qal not in use (§ 33).— Hiph. הִצִּיל *to deliver.*—Hoph. *pass.*

נָקִי, (very rarely נָקִיא) 1 adj., *innocent.*

נְקָמָה 1 *f., vengeance.*

נֵר *m., lamp.*

נשׂא Qal not in use (§§ 33, 38).
—Hiph. הִשִּׂיא *to deceive, beguile.*

נָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק
(ל *of person*).

נָשָׂא *to lift up, take up, raise*
(§§ 33, 38). Impf. יִשָּׂא. Inf.
cstr. שְׂאֵת (לָשֵׂאת). Niph. *pass.*

נָתִיב 1 *m.,* and נְתִיבָה *f., path.*

נָתַן *to give, put, account* (33. 3 a).
Perf. נָתַתִּי נָתַתָּ &c. Impf. יִתֵּן.
Inf. cstr. תֵּת, תִּתִּי, &c.

ס

סָבַב *to turn, turn away* (§ 42).
—Hiph. *to turn* (act.).

סָגַר *to shut.*—Niph. *pass.*

סוּס 2 *m., a horse;* סוּסָה *f. mare.*

סוּר *to turn aside, remove, depart*
(§ 40).—Hiph. *to remove, take
away.*

סֻלָּם 1 *m., a ladder.*

סָמַךְ *to lean, press upon.*—Niph.
reflex. *to lean.*

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write.*—Pi. סִפֵּר *to
recount, declare.*

סֹפֵר 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.*

עֶבֶד 2 *m., a servant* (§ 34).

עָבַר *to pass, pass over, cross*
(§ 34).—Hiph. *to bring over,
make pass.*

עֵבֶר 2 *m., the other side;* בְּעֵבֶר
beyond.

(מַעֲבָר or מַעֲבָר) 1, 3 *m., a ford*
(only in cstr. מַעֲבַר).

עֲבוּר 1 *m.,* cstr., with בְּ as prep.,
on account of; בַּעֲבוּרִי *for my
sake.*

עֵגֶל 2 *m.,* and עֶגְלָה 2 *f., calf,
heifer* (§ 34).

עוּד Hiph., הֵעִיד *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.

עָוֹן 1 *m., guilt, sin, punishment.*
Pl. *ôth.*

עוֹלָם 1 *m., age, eternity;* מֵעוֹלָם
from of old; עַד ע', לְע' *for ever.*

עוּף *to fly* (§ 40).

עוֹף 2 *m., a bird, fowl.*

עִוֵּר 3 adj., *blind.*

עֵז *f., she-goat,* pl. עִזִּים. § 43. 4.

עֹז 2 *m., strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—
Niph. *pass.*

עָזַר *to help* (§ 34).

עֵזֶר 2 *m., help.* Suff. עֶזְרִי. § 34. 4 b.

עֶזְרָא *Ezra.*

עֲטָרָה *f., cstr.* עֲטֶרֶת *crown.*

עַיִן 2 *f., the eye, du.* עֵינַיִם. § 41.
Pl. עֵינוֹת *wells.*

עִיר 2 *f., a city.* Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up, break* (of day)
(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*
יַעַל.—Hiph. *bring up, offer up.*

עַל *prep., upon, over.* Suff. p. 70.

עִם *prep., with, along with.* Suff.
p. 142. note 1.

עַם 2 *m., eople.* § 43.

עָמַד *to stand* (§ 34).—Hiph. *set,*
place.

עָנָה *to be low, afflicted* (§ 44).—
Pi. *to afflict.*

עֳנִי 2 *m., affliction.* § 45.

עָנָה *to answer, witness* (§ 44);
against בּ.

מַעֲנֶה *m., answer;* מַעַן *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.*

עָנַן Qal not in use.—Pi. *to cloud,*
to bring on clouds; inf. cstr.
with Suff. עֲנִנִי for עַנְּנִי. § 3. 3,
§ 7. 5.

עָפָר 1 *m., dust.* § 35.

עֵץ 1 *m., tree.* § 18. 3.

עֵצָה. See יָעַץ.

עָצַם *to become strong, numerous.*

עֶצֶם 2 *f., a bone.* Pl. *îm, ôth.*

עֶרֶב 2 *m., evening.*

עָשַׁק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).
—Impf. apoc. יַעַשׂ.—Niph.
נַעֲשָׂה *pass.,* but *fem.* נֶעֶשְׂתָה.

מַעֲשֶׂה *m., a work.* § 45.

עָשַׁן *to smoke.* § 34.

עֵת 2 *c., time.* Pl. *îm, ôth.* § 43. 4.

עַתָּה *adv., now.*

עָתַר Qal and Hiph. *to pray,*
entreat.

פ

פֶּה *m., mouth.* See p. 153.

עַל־פִּי *according to.* See p. 129.

לְפִי חֶרֶב *with the edge of the*
sword.

פַּח 2 *m., snare.* § 43.

פֶּלֶא 2 *i. m., a wonder.*

פְּלִשְׁתִּים *Philistines.*

פָּנִים 1 *m., pl. face, faces.* לְפָנִים
formerly, לִפְנֵי *before,* לְפָנַי *be-*
fore me; p. 69.

פֶּן־ conj., *lest,* with *impf.*

פָּעַל *to do* (§ 36); ptc. פֹּעֵל *a*
worker.

פֹּעַל 2 *m., a work.* § 36.

פָּצָה *to open* (mouth).

פָּקַד *to visit, inspect, review.*—
Niph. *pass.*—Hiph. *to com-*
mit to.

פָּקִיד 1 *m., an overseer.*

פִּקּוּד *m., a precept.*

פָּקַח *to open* (of eyes &c.) (§ 37).
Niph. *pass.*

פַּר 1 *m., an ox; f.* פָּרָה *a cow,*
p. 57, footnote. § 43.

פָּרָה *to be fruitful, bear fruit*
(§ 44).

פְּרִי 2 *m., fruit.* § 45.

פַּרְעֹה *Pharaoh.*

פָּשַׁע *to rebel; against,* בְּ.

פֶּשַׁע 2 *i. m., rebellion, transgression.*

פַּת 2 *i. m., a morsel, bit.* Suff. פִּתִּי. § 43. 1.

פָּתָה *to be open* (§ 44).—Pi. *to entice.*—Hiph. *to make open, to enlarge;* impf. apoc. יֶפְתְּ.

פֶּתִי 2 *m., simple.* § 45. 3.

פָּתַח *to open.* § 37.

פֶּתַח 2 *i. m., an opening, door.*

מַפְתֵּחַ 3 *m., a key, an opening;* cstr. מִפְתַּח. § 30.

צ

צֹאן 2 *c., a flock* (small cattle).

צָבָא 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.*

צֶדֶק 2 *i. m., righteousness.* § 29. 1 b.

צְדָקָה 1 *f., id.*

צַדִּיק *righteous, just;* only mas.

צוּד *to hunt* (§ 40).

צוה Qal not in use. Pi. צִוָּה *to command, charge.* Impf. apoc. יְצַו, imp. צַו.—Pu. *pass.* § 44.

מִצְוָה *f., a command.*

צִיּוֹן *Zion.*

צֵל 2 *m., a shadow.* § 43.

צֶלֶם 2 *m., an image, likeness.*

צָלַע *to halt, limp* (§ 37).

צֵלָע 1 *f., side, rib;* cstr. צֶלַע. 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.*

צְפַרְדֵּעַ 3 *f.* coll. *frogs* (pl. *îm*).

צַר 1 adj., *adversary.* § 43.

ק

קָבַב *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.

קוּם *to arise, stand* (§ 40, Parad.). —Hiph. *to set up, establish.*

קָם 1 ptc., *standing.* § 41.

מָקוֹם 1 *c., a place.* Pl. *ôth.*

קוֹץ 2 *m., thornbush, thorn.* § 41.

קָטֹן *to be little* (st. § 22, Parad.).

קָטֹן 1 adj., *little* (not inflected but very common).

קָטָן 1 adj., *little, f.* קְטַנָּה (inflected form). See § 43. 4.

קָלַל *lo be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse.*—Hiph. *to lighten of.*

קַל 1 adj., *light, swift.* § 43.

קָנָה *to acquire, buy, possess.* § 44.

מִקְנֶה m., *possession, property, cattle.* § 45.

קֵץ 2 m., *end.* § 43.

קָצַף *to be angry.*

קָצֵר 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.

קָרָה and קָרָא *to befall, acc.* § 38. 1. 5. Inf. cstr. f. קִרְאָה, with prep. לִקְרָאתִי *to meet me;* לִקְרַאת 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.*

קֶרֶב 2 i. m., *inside, heart.* בְּקִרְבִּי *within me;* בְּקֶרֶב הָעִיר *within, in the midst of, the city.* § 29. 1b.

קֶרֶן 2 f., *horn.*

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 f., *a bow.*

ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יֵרֶא, תֵּרֶא &c., but וַיִּרָא 3 m., 3 f., וַתֵּרֶא.—Niph. pass., *to appear.*—Hiph. *to shew, two acc.*

מַרְאֶה m., *a sight, appearance, face.* § 45.

רֹאשׁ 2 m., *head;* pl. רָאשִׁים. § 41. 5.

רִאשׁוֹן adj., *first, former.* § 48. 2.

רָבַב *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. יֶרֶב and יִרֶב.—Hiph. *to multiply, cause to increase.*—Inf. abs. הַרְבֵּה; הַרְבָּה adv., *much.*

רְבִיעִי adj., *fourth.* § 48.

רָבַץ *to lie down* (of beasts) (st. § 22).

מַרְבֵּץ 3 m., *a stall, lair;* cstr. מַרְבַּץ. § 30.

רָגַל *to slander.*

רֶגֶל 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.

מָרוֹם 1 m., *height, high place.*

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רֹחַב 2 m., *breadth.*

רְחֹב 2 f., *broadway, street.* Pl. ôth.

רָחַם *to love* (§ 36).—Pi. רִחַם *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.

רֹמַח 2 *m., a lance, spear.*

רָמַס *to tread.*

רָמַשׂ *to creep.*

רֶמֶשׂ 2 *m., creeping things,* coll.

רִנָּה 2 *f., a ringing cry, complaint.*

רָעֵב *to be hungry* (st. § 22).

רָעֵב 1 adj., *hungry, famished.*

רָעָב 1 *m., hunger, famine.*

רָעָה *to feed, tend* (§ 44).—Ptc. רֹעֶה *a shepherd.*

רֵעֶה *m., a friend;* אִישׁ . . . רֵעֵהוּ *one . . . another.* § 45. 4.

רָעַע *to be evil* (§ 42, st.).—Hiph. הֵרַע *to afflict, injure.*

רַע 1 adj., *evil; f.* רָעָה *an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רַעַשׁ 2 *m., earthquake.*

רָפָא *to heal* (§ 38).—Niph. *pass.*

רִצְפָּה 2 *f., a coal, hot stone.*

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m., firmament.*

רָשָׁע 1 adj., *wicked.*

שׁ

שָׁאַב *to draw* (water). § 36.

שָׁאַל *to ask* (§ 36); לְ *in reference to.*

שְׁאוֹל *c., Sheol, the underworld.*

שָׁאוּל *Saul.*

שָׁאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבָה § 44 f., *to take captive.*

שֵׁבֶט 2 *m., rod, sceptre, tribe.*

שֶׁבַע 2 *seven;* שְׁבִיעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc. נִשְׁבָּר *broken.*—Pi. *to break in pieces.*

שֶׁבֶר 2 *i.,* and שֵׁבֶר 1 *m., breach.*

שָׁבַר *to buy* or *sell corn.*

שֶׁבֶר 2 *m., grain, corn.*

שָׁבַת *to rest, cease.*—Hiph. *to finish.*

שַׁבָּת 1 *c., rest, sabbath.*

שַׁדַּי *m., almighty* (?) generally with אֵל *God.*

שׁוּב *to turn, return* (§ 40).— Hiph. *to restore, bring back.*

שׁוֹפָר 1 *c., a trumpet.* Pl. *ôth.*

שׁוּק 2 *m., street.* Pl. שְׁוָקִים. § 41.

שׁוֹר 2 *m., ox.* Pl. שְׁוָרִים. § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שַׁחַר 2 *m., dawn.*

שָׁחַת Qal not in use.—Pi. *to destroy* (§ 36).—Hiph. *id.; to act corruptly, to corrupt.*— Niph. *pass.*

שִׁיר 2 *m., a song; f. id.* § 41.

שִׁית *to set, place* (§ 40).

שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37). — Niph. *pass.*

שָׁכַל *to be bereaved* (of children) (st. § 22).

שֶׁכֶם *m., shoulder.* Suff. שִׁכְמוֹ.

שָׁכַן *to dwell.*—Impf. יִשְׁכֹּן (§ 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.*

שׁלך 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 ;* מִשָּׁם *from there, thence.*

שֵׁם 3 *m., a name.* Pl. שֵׁמוֹת. § 30. 2.

שׁמד Qal not in use.—Hiph. *to destroy.*—Niph. *pass.*

שְׁמוּאֵל *Samuel.*

שָׁמַיִם 1 pl., *heaven, heavens.* § 16. 5.

שָׁמֵם *to be desolate* (§ 42). Impf. יֵשַׁם, יִשֹּׁם and יִשַּׁם.—Hiph. *to desolate.*—Niph. *pass.*

שָׁמַע *to hear, listen to,* אֶל ,לְ ,בְּ (§ 22).—Niph. *pass.*

שֵׁמַע 2 *m., a report.*

שָׁמַר *to keep, watch.*—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*

שֹׁמֵר 3 ptc., *watchman.*

מִשְׁמָר 1 *m.,* and מִשְׁמֶרֶת *f., ward, watch, observance.* § 29. 3.

שֶׁמֶשׁ 2 *c., the sun.*

שִׁמְשׁוֹן *Samson.*

שָׁנָה 1 *f., a year.* Pl. שָׁנִים (Poet. ôth).

שְׁנַיִם du., *two.* § 48.

שֵׁנִי 1 adj., *second.* § 48.

שׁען Qal not in use.—Niph. *to lean, rest on.*

שַׁעַר 2 *c., a gate.*

שִׁפְחָה 2 *f., handmaid.*

שָׁפַט *to judge.*—Niph. *to litigate.*

שֹׁפֵט 3 ptc., *a judge.*

מִשְׁפָּח 1 *m., judgment.*

שָׁפַךְ *to pour out, spill.*—Niph. *pass.*

שָׁפֵל *to be low, abased* (st. § 22).

שָׁקַל *to weigh.*—Niph. *pass.*

שָׁרַץ *to swarm ; with acc.*

שֶׁרֶץ 2 *m., creeping things.*

שׁרת Qal not in use.—Pi. שֵׁרֵת *to serve, minister* (§ 36).

שׁקה See next word.

שָׁתָה *to drink* (§ 44).—Impf. apoc. יֵשְׁתְּ.—Niph. *pass.*—Hiph. הִשְׁקָה *to give drink, to water.*

מַשְׁקֶה *m.* ptc., *a cupbearer, butler ;* also *butlership.*

מִשְׁתֶּה *m., a feast.*

שׂ

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy ; one with—, two acc.*

שָׂדֶה (שָׂדַי poet.) 1 *m., a field.* § 45. 3.

שָׂחַק *to laugh* (§ 36); Pi. *to play, sport.*

שִׂיחָה *f., meditation.*

שִׂים *to set, place* (§ 40).

שֵׂכֶל 2 i. *m., understanding.*

שָׂמַח שָׂמֵחַ *to rejoice, be glad* (§ 37).

שָׂמֵחַ adj., *glad, joyful.*

שָׂנֵא *to hate* (§ 38. st.).

שָׂפָה I f., *lip, edge, bank; du.* שְׂפָתַיִם. pp. 68 f.

שָׂרָה *Sarah.*

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרָף I m., *a seraph.*

שַׂר I m., *a prince, captain.* § 43.

ת

תֵּבָה I f., *ark* (*ē* firm).

תָּוֶךְ 2 m., *midst;* cstr. תּוֹךְ, § 41. בְּתוֹכִי *within me.*

תּוֹלְדוֹת pl. f., *generations, history* (see יָלַד).

תּוֹרָה f., *instruction, law* (ירה).

תַּחַת prep., *under, beneath, instead of.*—Suff. תַּחְתִּי. § 36. 2.

תָּמַם *to be complete, ended* (§ 42). —Impf. יִתֹּם.—Hiph. *to complete, finish.*

תָּם I adj., *complete, perfect* (§ 43).

תָּמִים I adj., *id.*

תָּמִיד adv., *continually.*

תֹּמֶר 2 m., *a palm tree.*

תִּפְאָרָה and תִּפְאֶרֶת 2 f., *glory.*

תְּפִלָּה *prayer.*

תָּקַע *to strike, blow* (a trumpet).

תַּרְדֵּמָה f., *a deep sleep* (רדם).

תְּשׁוּעָה. See יָשַׁע.

ADDENDA.

On p. 189, col. 2, *insert*—

אָן (*where*, not used), only in the compound מֵאַיִן *whence?*

On p. 190, col. 1, *insert*—

אָן (אָנָה with ה locale, § 17. 3), *whither?*

On p. 190, col. 2, *insert*—

בִּינָה I f., *understanding.*

On p. 193, col. 2, *insert*—

חָסָה *to seek refuge (to trust)* ; בְּ *in.*

On p. 193, col. 2, *insert*—

חָסֵר *to lack, need* (§§ 22, 34).

On p. 194, col. 2, *insert*—

יַעֲקֹב *Jacob.*

On p. 198, col. 1, *insert*—

נֹחַ *Noah.*

On p. 204, col. 1, *insert*—

שְׁלֹמֹה *Solomon.*

PARADIGMS OF VERBS.

THE REGULAR

		Qal act.	Qal stat.		Niph'al
Perf. Sing. 3 m.		קָטַל	כָּבֵד	קָטֹן	נִקְטַל
3 f.		קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m.		קָטַ֫לְתָּ	כָּבַ֫דְתָּ	קָטֹ֫נְתָּ	נִקְטַ֫לְתָּ
2 f.		קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ
1 c.		קָטַ֫לְתִּי	כָּבַ֫דְתִּי	קָטֹ֫נְתִּי	נִקְטַ֫לְתִּי
Plur. 3 c.		קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.		קְטַלְתֶּם	כְּבַדְתֶּם	קְטָנְתֶּם	נִקְטַלְתֶּם
2 f.		קְטַלְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן	נִקְטַלְתֶּן
1 c.		קָטַ֫לְנוּ	כָּבַ֫דְנוּ	קָטֹ֫נּוּ	נִקְטַ֫לְנוּ
Impf. Sing. 3 m.		יִקְטֹל	יִכְבַּד	יִקְטַן	יִקָּטֵל
3 f.		תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
2 m.		תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
2 f.	(יִן)	תִּקְטְלִי	תִּכְבְּדִי		תִּקָּטְלִי
1 c.		אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל (אִקָּטֵל)
Plur. 3 m.	(וּן)	יִקְטְלוּ	יִכְבְּדוּ		יִקָּטְלוּ
3 f.		תִּקְטֹ֫לְנָה	תִּכְבַּ֫דְנָה		תִּקָּטַ֫לְנָה
2 m.	(וּן)	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקָּטְלוּ
2 f.		תִּקְטֹ֫לְנָה	תִּכְבַּ֫דְנָה		תִּקָּטַ֫לְנָה
1 c.		נִקְטֹל	נִכְבַּד		נִקָּטֵל
Imp. Sing. 2 m.	(קָטְלָה)	קְטֹל (כְּבָדָה) כְּבַד			הִקָּטֵל (הִקָּטֵל)
2 f.	(קָטְלִי)	קִטְלִי	כִּבְדִי		הִקָּטְלִי
Plur. 2 m.		קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ
2 f.		קְטֹ֫לְנָה	כְּבַ֫דְנָה		הִקָּטַ֫לְנָה
Jussive 3 sing.		יִקְטֹל	יִכְבַּד		יִקָּטֵל (יִקָּטֵל)
waw cons. impf.		וַיִּקְטֹל	וַיִּכְבַּד		וַיִּקָּטֵל (וַיִּקָּטֵל)
Cohortative 1 sing.		אֶקְטְלָה	אֶכְבְּדָה		אֶקָּטְלָה
waw cons. perf.		וְקָטַלְתָּ֫	&c.		
Inf. cstr.		קְטֹל	כְּבַד (כְּבֹד)		הִקָּטֵל
absol.		קָטוֹל	כָּבוֹד		הִקָּטֹל, נִקְטוֹל
Part. act.		קֹטֵל	כָּבֵד	קָטֹן	
pass.		קָטוּל			נִקְטָל

VERB. §§ 20—28.

Pi'ēl	Pu'al	Hithpa'ēl	Hiph'il	Hoph'al
קִטֵּל (קֻטַּל)	קֻטַּל	הִתְקַטֵּל (יֻקַטַּל)	הִקְטִיל	הָקְטַל
קִטְּלָה	קֻטְּלָה	הִתְקַטְּלָה	הִקְטִילָה	הָקְטְלָה
קִטַּלְתָּ	קֻטַּלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ
קִטַּלְתְּ	קֻטַּלְתְּ	הִתְקַטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ
קִטַּלְתִּי	קֻטַּלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי
קִטְּלוּ	קֻטְּלוּ	הִתְקַטְּלוּ	הִקְטִילוּ	הָקְטְלוּ
קִטַּלְתֶּם	קֻטַּלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם
קִטַּלְתֶּן	קֻטַּלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן
קִטַּלְנוּ	קֻטַּלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ
יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
תְּקַטֵּל	תְּקֻטַּל	תִּתְקַטֵּל	תַּקְטִיל	תָּקְטַל
תְּקַטֵּל	תְּקֻטַּל	תִּתְקַטֵּל	תַּקְטִיל	תָּקְטַל
תְּקַטְּלִי	תְּקֻטְּלִי	תִּתְקַטְּלִי	תַּקְטִילִי	תָּקְטְלִי
אֲקַטֵּל	אֲקֻטַּל	אֶתְקַטֵּל	אַקְטִיל	אָקְטַל
יְקַטְּלוּ	יְקֻטְּלוּ	יִתְקַטְּלוּ	יַקְטִילוּ	יָקְטְלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטֵּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה
תְּקַטְּלוּ	תְּקֻטְּלוּ	תִּתְקַטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטֵּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה
נְקַטֵּל	נְקֻטַּל	נִתְקַטֵּל	נַקְטִיל	נָקְטַל
קַטֵּל		הִתְקַטֵּל	הַקְטֵל	
קַטְּלִי	wanting	הִתְקַטְּלִי	הַקְטִילִי	wanting
קַטְּלוּ		הִתְקַטְּלוּ	הַקְטִילוּ	
קַטֵּלְנָה		הִתְקַטֵּלְנָה	הַקְטֵלְנָה	
יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטֵל	&c.
וַיְקַטֵּל	וַיְקֻטַּל	וַיִּתְקַטֵּל	וַיַּקְטֵל	
אֲקַטְּלָה		אֶתְקַטְּלָה	אַקְטִילָה	
קַטֵּל	(קֻטַּל)	הִתְקַטֵּל	הַקְטִיל	(הָקְטֵל)
קַטֹּל, קַטֵּל	קֻטֹּל	(הִתְקַטֵּל)	הַקְטֵל	(הָקְטֵל)
מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	מָקְטָל
	מְקֻטָּל			

14

THE VERBAL SUFFIXES

Qal

Perf.	3 s. m.		3 s. f.	2 s. m.	2 s. f.
Suff.	קָטַל	כָּבֵד	קְטָלָה	קְטָלְתָּ	קָטַלְתְּ
s. 1 c.	קְטָלַנִי	כְּבֵדַנִי	קְטָלַתְנִי כְּבֵד׳	קְטַלְתַּנִי	¹קְטַלְתִּינִי
2 m.	קְטָלְךָ	כְּבֵדְךָ	קְטָלַתְךָ	—	—
2 f.	קְטָלֵךְ &c.	ד ‑ ,כְּבֵדֶךְ	קְטָלָתֶךְ	—	—
3 m.	קְטָלוֹ תוֹ‑		קְטָלַתְהוּ‑ תָהוּ	קְטַלְתּוֹ	קְטַלְתִּיהוּ
3 f.	קְטָלָהּ		קְטָלַתָּה	קְטַלְתָּהּ	קְטַלְתִּיהָ
pl. 1 c.	קְטָלָנוּ		קְטָלַתְנוּ	קְטַלְתָּנוּ	קְטַלְתִּינוּ
2 m.	קְטָלְכֶם	כְּבֵד׳		—	—
2 f.	קְטָלְכֶן			—	—
3 m.	קְטָלָם		קְטָלַתַם	קְטַלְתָּם	קְטַלְתִּים
3 f.	קְטָלָן		קְטָלָתַן	קְטַלְתָּן	קְטַלְתִּין

Impf.	3 s. m.		3 pl. m.	Imper. s.	pl.
Suff.	יִקְטֹל	יִכְבַּד	יִקְטְלוּ	קְטֹל כְּבַד	קִטְלוּ
s. 1 c.	יִקְטְלֵנִי	יִכְבָּדֵנִי	יִקְטְלוּנִי יִכְבָּד׳	²קָטְלֵנִי כְּבַד׳	קָטְלוּנִי כְּבַד׳
2 m.	יִקְטָלְךָ	יִכְבָּדְךָ	יִקְטְלוּךָ	—	—
2 f.	יִקְטְלֵךְ &c.		יִקְטְלוּךְ	—	—
3 m.	יִקְטְלֵהוּ		יִקְטְלֵהוּ	קָטְלֵהוּ	&c.
3 f.	יִקְטְלֶהָ (ה‑ ‑ָ)		יִקְטְלוּהָ	קָטְלֶהָ (ה‑ ‑ָ)	as in
pl. 1 c.	יִקְטְלֵנוּ		יִקְטְלֵנוּ	קָטְלֵנוּ	imperf.
2 m.	יִקְטָלְכֶם יִכְבַּד׳		יִקְטְלוּכֶם יכב׳	—	plural
2 f.	יִקְטָלְכֶן		יִקְטְלוּכֶן	—	
3 m.	יִקְטְלֵם		יִקְטְלוּם	קָטְלֵם	
3 f.	יִקְטְלֵן		יִקְטְלוּן	קָטְלֵן	

And so all parts of impf. ending in a Consonant.

So 2 pl. m., and 2, 3 pl. f. which becomes תִּקְטְלוּ.

¹ This column may be also written defectively, e.g. קְטַלְתִּנִי, &c. ² The first syll. throughout imperative is half-open, e.g. כָּתְבֵנִי.

REGULAR VERB. § 31.
Lamedh He verbs, p. 229.

		Qal			Pi'ēl
1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.
קְטַלְתִּי	קְטָלוּ	קְטַלְתֶּם	קְטָלֻנוּ	קִטֵּל
	קְטָלוּנִי כְּבֵד'	קְטַלְתּוּנִי		קִטְּלַנִי
קְטַלְתִּיךָ	קְטָלוּךָ		קְטָלֻנוּךְ	קִטֶּלְךָ
קְטַלְתִּיךְ	קְטָלוּךְ		&c.	קִטְּלֵךְ
קְטַלְתִּידֻהוּ ‑‑‑	קְטָלֻהוּ	&c.	as 3 pl.	קִטְּלוֹ
קְטַלְתִּיהָ	קְטָלוּהָ	as 3 pl.		קִטְּלָהּ
	קְטָלֻנוּ			קִטְּלָנוּ
קְטַלְתִּיכֶם				קִטֶּלְכֶם
קְטַלְתִּיכֶן				קִטֶּלְכֶן
קְטַלְתִּים	קְטָלוּם			קִטְּלָם
קְטַלְתִּין	קְטָלוּן			קָטְלָן

Impf. and imper. with nûn energ.			*Infin. cstr.*	Pi'ēl
יִקְטְלֶנִּי יָכֹב'	קָטְלֵנִי כְּבֵ'	קְטֹל כְּבֵד		יְקַטֵּל
יִקְטְלֶךָ		קָטְלִי (‑‑נִי) כְּבְדִי		יְקַטְּלֵנִי
		קָטְלְךָ קְטָלְךָ כְּבָדְךָ		יְקַטֶּלְךָ
		קָטְלֵךְ כְּבְדֵךְ		יְקַטְּלֶךָ
יִקְטְלֶפּוּ	קָטְלֵפּוּ	קָטְלוֹ (‑‑רֹהוּ) &c.		יְקַטְּלֵדֻהוּ
יִקְטְלֶנָּה	קָטְלֶנָּה	קָטְלָהּ		יְקַטְּלֶהָ
		קָטְלֵנוּ		יְקַטְּלֵנוּ
		קָטְלְכֶם כְּבְדְכֶם		יְקַטֶּלְכֶם
		קָטְלְכֶן		יְקַטֶּלְכֶן
		קָטְלָם		יְקַטְּלָם
		קָטְלָן		יְקַטְּלָן

For the use and meaning of these suff. see § 31. 9 a.

The first syll. is half-open: e.g. כְּתֹבוֹ, except before ךְ and כֶם, where it is closed, e.g. כְּבָדְךָ, כָּתְבְךָ ; cf. § 31. 3 c.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
Perf. Sing. 3 m.	נָפַל	(נָגַשׁ)	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
3 f.			נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2 m.			נִגַּשְׁתָּ	הִגִּשְׁתָּ	הֻגַּשְׁתָּ
Impf. Sing. 3 m.	יִפֹּל	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3 f.	תִּפֹּל	תִּגַּשׁ	&c.	תַּגִּישׁ	
2 m.	תִּפֹּל	תִּגַּשׁ		תַּגִּישׁ	
2 f.	תִּפְּלִי	תִּגְּשִׁי		תַּגִּישִׁי	
1 c.	אֶפֹּל	אֶגַּשׁ		אַגִּישׁ	
Plur. 3 m.	יִפְּלוּ	יִגְּשׁוּ		יַגִּישׁוּ	
3 f.	תִּפֹּלְנָה	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	
2 m.	תִּפְּלוּ	תִּגְּשׁוּ		תַּגִּישׁוּ	
2 f.	תִּפֹּלְנָה	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	
1 c.	נִפֹּל	נִגַּשׁ		נַגִּישׁ	
Imp. Sing. 2 m.	נְפֹל	גַּשׁ (גְּשָׁה)	הִנָּגֵשׁ	הַגֵּשׁ	
2 f.	נִפְלִי	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	
Plur. 2 m.	נִפְלוּ	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	wanting
2 f.	נְפֹלְנָה	גַּשְׁנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
Juss. 3 sing.				יַגֵּשׁ	
waw cons. impf.				וַיַּגֵּשׁ	
Cohort. 1 sing.		אֶגְּשָׁה		אַגִּישָׁה	
waw cons. perf.		וְנִגַּשְׁתָּ			
Inf. cstr.	נְפֹל	גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
absol.	נָפוֹל	נָגוֹשׁ	הִנָּגֹשׁ	הַגֵּשׁ	הֻגֵּשׁ
Part. act.	נֹפֵל	נֹגֵשׁ	נִגָּשׁ	מַגִּישׁ	
pass.	נָפוּל	—	—		מֻגָּשׁ

PE NUN VERB. § 33.

		Qal		Niph.	Pass. Qal
Perf. Sing. 3 m.		נָתַן	לָקַח	נִלְקַח, נִתַּן	לֻקַח
3 f.		נָתְנָה	לָקְחָה		
2 m.		נָתַתָּ ־תָּה	לָקַחְתָּ		
2 f.		נָתַתְּ	&c.		
1 c.		נָתַתִּי			
Plur. 3 c.		נָתְנוּ			
2 m.		נְתַתֶּם			
2 f.					
1 c.		נָתַנּוּ			
Impf. Sing. 3 m.		יִתֵּן	יִקַּח	יִלָּקַח, יִנָּתֵן	יֻקַּח, יֻתַּן
3 f.		תִּתֵּן	תִּקַּח		
2 m.		תִּתֵּן	תִּקַּח		
2 f.		תִּתְּנִי	תִּקְחִי		
1 c.	אֶתֵּן ־תְּנָה		אֶקַּח		
Plur. 3 m.		יִתְּנוּ	יִקְחוּ		
3 f.					
2 m.		תִּתְּנוּ	תִּקְחוּ		
2 f.					
1 c.		נִתֵּן	נִקַּח		
Imp. Sing. 2 m.	תֵּן, תְּנָה		קַח, קְחָה		
2 f.		תְּנִי	קְחִי		
Plur. 2 m.		תְּנוּ	קְחוּ		
2 f.					
Juss. 3 sing.		יִתֵּן	יִקַּח		
waw cons. impf.		וַיִּתֵּן	וַיִּקַּח		
Inf. cstr.		תֵּת, תִּתִּי (נְתֹן)	לַחַת, קַחְתִּי	הִלָּקַח, הִנָּתֵן	
abs.		נָתוֹן	לָקוֹחַ	הִנָּתֹן	
Part. act.		נֹתֵן	לֹקֵחַ		
pass.		נָתוּן	לָקוּחַ	נִתָּן	

PE GUTTURAL

	Qal			Niph.	
	act.		stat.		
Perf. Sing. 3 m.	חָתַם עָמַד		חָכַם חָזַק	נֶחְתַּם נֶעֱמַד	
3 f.	עָמְדָה			נֶעֶמְדָה	
2 m.	עָמַדְתָּ			נֶעֱמַדְתָּ	
2 f.	עָמַדְתְּ			נֶעֱמַדְתְּ	
1 c.	עָמַדְתִּי			נֶעֱמַדְתִּי	
Plur. 3 c.	עָמְדוּ			נֶעֶמְדוּ	
2 m.	עֲמַדְתֶּם			נֶעֱמַדְתֶּם	
2 f.	עֲמַדְתֶּן			נֶעֱמַדְתֶּן	
1 c.	עָמַדְנוּ			נֶעֱמַדְנוּ	
Impf. Sing. 3 m.	יַחְתֹּם יַעֲמֹד		יֶחְכַּם יֶחֱזַק	יֵעָמֵד	
3 f.	תַּעֲמֹד		תֶּחֱזַק	תֵּעָמֵד	
2 m.	תַּעֲמֹד		תֶּחֱזַק	תֵּעָמֵד	
2 f.	תַּעַמְדִי		תֶּחֶזְקִי	תֵּעָמְדִי	
1 c.	אֶעֱמֹד		אֶחֱזַק	אֵעָמֵד	
Plur. 3 m.	יַעַמְדוּ		יֶחֶזְקוּ	יֵעָמְדוּ	
3 f.	תַּעֲמֹדְנָה		תֶּחֱזַקְנָה	תֵּעָמַדְנָה	
2 m.	תַּעַמְדוּ		תֶּחֶזְקוּ	תֵּעָמְדוּ	
2 f.	תַּעֲמֹדְנָה		תֶּחֱזַקְנָה	תֵּעָמַדְנָה	
1 c.	נַעֲמֹד		נֶחֱזַק	נֵעָמֵד	
Imp. Sing. 2 m.	עֲמֹד		חֲזַק	הֵעָמֵד	
2 f.	עִמְדִי		חִזְקִי	הֵעָמְדִי	
Plur. 2 m.	עִמְדוּ		חִזְקוּ	הֵעָמְדוּ	
2 f.	עֲמֹדְנָה		חֲזַקְנָה	הֵעָמַדְנָה	
Juss. 3 sing.					
waw cons. impf.	וַיַּעֲמֹד		וַיֶּחֱזַק		
Cohort. 1 sing.	אֶעֶמְדָה				
waw cons. perf.	וְעָמַדְתָּ				
Inf. cstr.	עֲמֹד			הֵעָמֵד	
absol.	עָמוֹד			נַחְתּוֹם נַעֲמוֹד	
Part. act.	עֹמֵד			נֶחְתָּם נֶעֱמָד	
pass.	עָמוּד				

VERB. § 34.		PE 'ALEPH. § 35
Hiph.	**Hoph.**	**Qal**
הֶעֱמִיד הֶחְתִּים	הָעֳמַד הָחְתַּם	אָכַל
הֶעֱמִידָה	הָעֳמְדָה	
הֶעֱמַדְתָּ	הָעֳמַדְתָּ	
הֶעֱמַדְתְּ	הָעֳמַדְתְּ	
הֶעֱמַדְתִּי	הָעֳמַדְתִּי	
הֶעֱמִידוּ	הָעֳמְדוּ	
הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם	
הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן	
הֶעֱמַדְנוּ	הָעֳמַדְנוּ	
יַעֲמִיד	יָעֳמַד	יֹאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִידִי	תָּעֳמְדִי	תֹּאכְלִי
אַעֲמִיד	אָעֳמַד	אֹכַל
יַעֲמִידוּ	יָעֳמְדוּ	יֹאכְלוּ
תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֹּאכַלְנָה
תַּעֲמִידוּ	תָּעֳמְדוּ	תֹּאכְלוּ
תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֹּאכַלְנָה
נַעֲמִיד	נָעֳמַד	נֹאכַל
הַעֲמֵד		אֱכֹל
הַעֲמִידִי		אִכְלִי
הַעֲמִידוּ	wanting	אִכְלוּ
הַעֲמֵדְנָה		אֱכֹלְנָה
יַעֲמֵד		
וַיַּעֲמֵד		וַיֹּאכַל (וַיֹּאמֶר)
אַעֲמִידָה		אָכְלָה
וְהַעֲמַדְתָּ		
הַעֲמֵיד &c.		אָכֹל
הָעֲמֵד	הָעֳמַד &c.	אָכוֹל
מַעֲמִיד &c.		אֹכֵל
	מָעֳמָד &c.	אָכוֹל

'AYIN GUTTURAL

	Qal	Niph'al	
Perf. Sing. 3 m.	שָׁחַט (נָחַם)	נִשְׁחַט	נָחַם
3 f.	שָׁחֲטָה	נִשְׁחֲטָה	
2 m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	
2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	
Plur. 3 c.	שָׁחֲטוּ	נִשְׁחֲטוּ	
2 m.	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	
2 f.	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	
1 c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	
Impf. Sing. 3 m.	יִשְׁחַט	יִשָּׁחֵט	יִנָּחֵם
3 f.	תִּשְׁחַט	תִּשָּׁחֵט	
2 m.	תִּשְׁחַט	תִּשָּׁחֵט	
2 f.	תִּשְׁחֲטִי	תִּשָּׁחֲטִי	
1 c.	אֶשְׁחַט	אֶשָּׁחֵט	
Plur. 3 m.	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	
3 f.	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
2 m.	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	
2 f.	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
1 c.	נִשְׁחַט	נִשָּׁחֵט	
Imp. Sing. 2 m.	שְׁחַט	הִשָּׁחֵט	הִנָּחֵם
2 f.	שַׁחֲטִי	הִשָּׁחֲטִי	
Plur. 2 m.	שַׁחֲטוּ	הִשָּׁחֲטוּ	
2 f.	שְׁחַטְנָה	הִשָּׁחַטְנָה	
Juss. 3 sing.	יִשְׁחַט	&c.	
waw cons. impf.	וַיִּשְׁחַט	&c.	
impf. with suff.	יִשְׁחָטֵנִי	&c.	
Inf. cstr.	שְׁחֹט	הִשָּׁחֵט	הִנָּחֵם
absol.	שָׁחוֹט	נִשְׁחוֹט	
Part. act.	שֹׁחֵט	נִשְׁחָט	נָחָם
pass.	שָׁחוּט		

VERBS. § 36.

Pi'el	Pu'al	Hithp.

LAMEDH GUTTURAL

		Qal	Niph.	Pi'el
Perf. Sing.	**3 m.**	שָׁלַח	נִשְׁלַח	שִׁלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2 f.	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ
	1 c.	שָׁלַחְתִּי	&c.	&c.
Plur.	**3 c.**	שָׁלְחוּ		
	2 m.	שְׁלַחְתֶּם		
	2 f.	שְׁלַחְתֶּן		
	1 c.	שָׁלַחְנוּ		
Impf. Sing.	**3 m.**	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
	3 f.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 m.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 f.	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1 c.	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur.	**3 m.**	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	2 m.	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1 c.	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Imp. Sing.	**2 m.**	שְׁלַח	הִשָּׁלַח	שַׁלַּח
	2 f.	שִׁלְחִי	הִשָּׁלְחִי	
Plur.	**2 m.**	שִׁלְחוּ	הִשָּׁלְחוּ	
	2 f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	
Juss. 3 sing.				
waw cons. impf.				
impf. with suff.		יִשְׁלָחֵנִי	&c.	
Inf. cstr.		שְׁלַח	הִשָּׁלַח	שַׁלֵּח
absol.		שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Part. act.		שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
pass.		שָׁלוּחַ		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שֻׁלַּח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הָשְׁלַח
שֻׁלְּחָה	הִשְׁתַּלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה
שֻׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלִיחְתָּ	הָשְׁלַחְתָּ
שֻׁלַּחְתְּ	הִשְׁתַּלַּחְתְּ	הִשְׁלִיחְתְּ	הָשְׁלַחְתְּ
&c.	&c.	הִשְׁלַּחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
יְשֻׁלַּח	יִשְׁתַּלַּח	יַשְׁלִיחַ	יָשְׁלַח
		תַּשְׁלִיחַ	
		תַּשְׁלִיחַ	
		תַּשְׁלִיחִי	
		אַשְׁלִיחַ	
		יַשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		תַּשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		נַשְׁלִיחַ	
	הִשְׁתַּלַּח	הַשְׁלַח	
wanting		הַשְׁלִיחִי	wanting
		הַשְׁלִיחוּ	
		הַשְׁלַחְנָה	
		יַשְׁלַח	
		וַיַּשְׁלַח	
	הִשְׁתַּלֵּחַ	הַשְׁלִיחַ	
		הַשְׁלֵחַ	הָשְׁלֵחַ
	מִשְׁתַּלֵּחַ	מַשְׁלִיחַ	
מְשֻׁלָּח			מָשְׁלָח

LAMEDH 'ALEPH

		Qal		Niph.
Perf. Sing. 3 m.		מָצָא	מָלֵא	נִמְצָא
3 f.		מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.		מָצָאתָ	מָלֵאתָ	נִמְצֵאתָ
2 f.		מָצָאת	מָלֵאת	נִמְצֵאת
1 c.		מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי
Plur. 3 c.		מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m.		מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם
2 f.		מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן
1 c.		מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ
Impf. Sing. 3 m.		יִמְצָא	&c.	יִמָּצֵא
3 f.		תִּמְצָא	יִמְלָא	תִּמָּצֵא
2 m.		תִּמְצָא		תִּמָּצֵא
2 f.		תִּמְצְאִי		תִּמָּצְאִי
1 c.		אֶמְצָא		אֶמָּצֵא
Plur. 3 m.		יִמְצְאוּ		יִמָּצְאוּ
3 f.		תִּמְצֶאנָה		תִּמָּצֶאנָה
2 m.		תִּמְצְאוּ		תִּמָּצְאוּ
2 f.		תִּמְצֶאנָה		תִּמָּצֶאנָה
1 c.		נִמְצָא		נִמָּצֵא
Imp. Sing. 2 m.		מְצָא		הִמָּצֵא
2 f.		מִצְאִי		הִמָּצְאִי
Plur. 2 m.		מִצְאוּ		הִמָּצְאוּ
2 f.		מְצֶאנָה		הִמָּצֶאנָה
Juss. 3 sing.				
waw cons. impf.				
waw cons. perf.		וּמָצָאתָ		&c.
impf. with suff.		יִמְצָאֵנִי		
Inf. cstr.		מְצֹא		הִמָּצֵא
absol.		מָצוֹא		נִמְצֹא
Part. act.		מֹצֵא	מָלֵא	נִמְצָא
pass.		מָצוּא		

VERBS. § 38.

Pi'ēl	Pu'al	Hithp.	Hiph.	Hoph.
מִצֵּא	מֻצָּא	הִתְמַצֵּא	הִמְצִיא	הֻמְצָא
מִצְּאָה	מֻצְּאָה	as	הִמְצִיאָה	הֻמְצְאָה
מִצֵּאתָ	מֻצֵּאתָ	Pi.	הִמְצֵאתָ	הֻמְצֵאת¹
&c.	&c.		הִמְצֵאת	as
			הִמְצֵאתִי	Pu.
			הִמְצִיאוּ	
			הִמְצֵאתֶם	
			הִמְצֵאתֶן	
			הִמְצֵאנוּ	
יְמַצֵּא	יְמֻצָּא	יִתְמַצֵּא	יַמְצִיא	יֻמְצָא
as	as	as	תַּמְצִיא	as
Niph.	Qal	Niph.	תַּמְצִיא	Qal
			תַּמְצִיאִי	
			אַמְצִיא	
			יַמְצִיאוּ	
			תַּמְצֶאנָה	
			תַּמְצִיאוּ	
			תַּמְצֶאנָה	
			נַמְצִיא	
מַצֵּא		הִתְמַצֵּא	הַמְצֵא	
	wanting		הַמְצִיאִי	wanting
			הַמְצִיאוּ	
			הַמְצֶאנָה	
			יַמְצֵא	
			וַיַּמְצֵא	
			יַמְצִיאָנִי	
מַצֵּא		הִתְמַצֵּא	הַמְצֵא	הֻמְצָא
מַצֵּא			הַמְצֵא	
מְמַצֵּא		מִתְמַצֵּא	מַמְצִיא	מֻמְצָא
	מְמֻצָּא	מִתְמַצֵּא		מֻמְצָא

¹ Or possibly הַמְצֵאת, מֻצֵּאת, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed _ā_ not _ŏ_. (Ez. 40. 4.)

PE YODH AND PE

Verbs פ"י.

	Qal			Niph.
Perf. Sing. 3 m.	יָשַׁב	יָרֵא	יָרֵשׁ	נוֹשַׁב
3 f.				נוֹשְׁבָה
2 m.				נוֹשַׁבְתָּ
2 f.				&c.
1 c.				
Plur. 3 c.				
2 m.				
2 f.				
1 c.				
Impf. Sing. 3 m.	יֵשֵׁב	יִירָא	יִירַשׁ	יִוָּשֵׁב
3 f.	תֵּשֵׁב			תִּוָּשֵׁב
2 m.	תֵּשֵׁב			תִּוָּשֵׁב
2 f.	תֵּשְׁבִי			תִּוָּשְׁבִי
1 c.	אֵשֵׁב			אִוָּשֵׁב
Plur. 3 m.	יֵשְׁבוּ			יִוָּשְׁבוּ
3 f.	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
2 m.	תֵּשְׁבוּ			תִּוָּשְׁבוּ
2 f.	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
1 c.	נֵשֵׁב			נִוָּשֵׁב
Imp. Sing. 2 m.	שֵׁב (שְׁבָה)	יְרָא	רַשׁ (רֵשׁ)	הִוָּשֵׁב
2 f.	שְׁבִי			הִוָּשְׁבִי
Plur. 2 m.	שְׁבוּ			הִוָּשְׁבוּ
2 f.	שֵׁבְנָה			הִוָּשַׁבְנָה
Juss. 3 sing.				
waw cons. impf.	וַיֵּשֶׁב		וַיִּירַשׁ	
Cohort. 1 sing.	אֵשְׁבָה			
Impf. in a with suff.	יְדָעֵנִי	*Imper.* דְּעֵה		
Infin. cstr.	שֶׁבֶת	¹יִרְאָה	רֶשֶׁת	תִּוָּשֵׁב
absol.	יָשׁוֹב		יָרוֹשׁ	
Part. act.	יֹשֵׁב	יָרֵא	יֹרֵשׁ	נוֹשָׁב
pass.	יָשׁוּב		יָרוּשׁ	

¹ Very rarely יְרָא.

ʿAYIN WAW AND

Qal

		act.		stat.	
Perf. Sing. 3 *m.*		קָם	מֵת	בּוֹשׁ	בָּן
3 *f.*		קָמָה	מֵתָה	בּוֹשָׁה	בָּנָה
2 *m.*		קַמְתָּ	מַתָּה	בֹּשְׁתָּ	בַּתָּ
2 *f.*		קַמְתְּ	מַתְּ	בֹּשְׁתְּ	&c.
1 *c.*		קַמְתִּי	מַתִּי	בֹּשְׁתִּי	
Plur. 3 *c.*		קָמוּ	מֵתוּ	בּוֹשׁוּ	
2 *m.*		קַמְתֶּם	מַתֶּם	בָּשְׁתֶּם	
2 *f.*		קַמְתֶּן	מַתֶּן	בָּשְׁתֶּן	
1 *c.*		קַמְנוּ	מַתְנוּ	בֹּשְׁנוּ	
Impf. Sing. 3 *m.*		יָקוּם	יָמוּת	יֵבוֹשׁ	יָבִין
3 *f.*		תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 *m.*		תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 *f.*		תָּקוּמִי		תֵּבוֹשִׁי	תָּבִינִי
1 *c.*		אָקוּם		אֵבוֹשׁ	אָבִין
Plur. 3 *m.*		יָקוּמוּ		יֵבוֹשׁוּ	יָבִינוּ
3 *f.*		תְּקוּמֶינָה		תֵּבֹשְׁנָה	תְּבִירֶׁינָה
2 *m.*		תָּקוּמוּ		תֵּבוֹשׁוּ	תָּבִינוּ
2 *f.*		תְּקוּמֶינָה		תֵּבֹשְׁנָה	תְּבִירֶׁינָה
1 *c.*		נָקוּם		נֵבוֹשׁ	נָבִין
Imp. Sing. 2 *m.*	קוּמָה	קוּם	מוּת	בּוֹשׁ	בִּין
2 *f.*		קוּמִי		בּוֹשִׁי	בִּינִי
Plur. 2 *m.*		קוּמוּ		בּוֹשׁוּ	בִּינוּ
2 *f.*		קֹמְנָה		בֹּשְׁנָה	
Juss. 3 *sing.*		יָקֹם			יָבֵן
waw cons. impf.		וַיָּקָם			וַיָּבֶן
Cohort. 1 *sing.*		אָקוּמָה			אָבִינָה
waw cons. perf.		וְקַמְתָּ			יִבְנְתָּ
Inf. cstr.		קוּם	מוּת	בֹּשׁ	בִּין
absol.		קוֹם	מוֹת	בּוֹשׁ	בּוֹן
Part. act.	קָמָה	קָם	מֵת	בּוֹשׁ	בָּן
pass.	קוּמָה	קוּם			(בּוֹן בִּין)

YODH VERBS. § 40.

Niph.	Hiph.	Hoph.	Forms of Intens.		
			Act.	*Pass.*	*Reflex.*
נָקוֹם	הֵקִים	הוּקַם	קִיֵּם		הִתְקַיֵּם
נָק֫וֹמָה	הֵק֫ימָה	הוּקְמָה	קוֹמֵם	קוֹמַם	הִתְקוֹמֵם
נְקוּמֹ֫תָ	הֲקִימֹ֫תָ	הוּקַ֫מְתָּ	קִבְקֵם	קָמְקַם	הִתְקַמְקֵם
נְקוּמֹ֫ת	הֲקִימֹ֫ת	הוּקַמְתְּ	like *Pi'ēl* &c. of the		
נְקוּמֹ֫תִי	הֲקִימֹ֫תִי	הוּקַ֫מְתִּי	Regular Verb.		
נָק֫וֹמוּ	הֵק֫ימוּ	הוּקְמוּ			
נְקוּמֹתֶם[1]	הֲקִימוֹתֶם	הוּקַמְתֶּם			
נְקוּמֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן			
נְקוּמֹ֫נוּ	הֲקִימֹ֫נוּ	הוּקַ֫מְנוּ			
יִקּוֹם	יָקִים	יוּקַם			
תִּקּוֹם	תָּקִים	תּוּקַם			
תִּקּוֹם	תָּקִים	תּוּקַם			
תִּקּ֫וֹמִי	תָּק֫ימִי	תּוּקְמִי			
אֶקּוֹם	אָקִים	אוּקַם			
יִקּ֫וֹמוּ	יָק֫ימוּ	יוּקְמוּ			
	תְּקִימֶ֫ינָה, תָּקֵ֫מְנָה	תּוּקַ֫מְנָה			
תִּקּ֫וֹמוּ	תָּקִ֫ימוּ	תּוּקְמוּ			
	תָּקֵ֫מְנָה	תּוּקַ֫מְנָה			
נִקּוֹם	נָקִים	נוּקַם			
	הָקֵם, הָק֫ימָה הָקוֹם				
	הָק֫ימִי				
	הָק֫ימוּ				
הִקָּמְנָה	הָקֵ֫מְנָה				
	יָקֵם				
	וַיָּ֫קֶם				
	אָק֫ימָה				
	וַהֲקִימֹ֫ת				
הִקּוֹם	הָקֵם	הוּקַם			
הִקּוֹם, נָקוֹם	הָקֵם				
נָקוֹב	מֵקִים				
f. נְקוֹמָה	*f.* מְקִיבָה	מוּקָם			

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[1] The only examples of 2 *pl.* have *ŏ*, not *ū*.

VERBS DOUBLE

Qal

	act.		stat.	
Perf. Sing. 3 m.	(סַב) סָבַב		קַל	מַל
3 f.	(סַבָּה) סָבְבָה		קַלָּה	&c.
2 m.	סַבֹּ֫ותָ		קַלֹּ֫ותָ	
2 f.	סַבֹּות		קַלֹּות	
1 c.	סַבֹּ֫ותִי		קַלֹּ֫ותִי	
Plur. 3 c.	(סַבּוּ) סָבְבוּ		קַלּוּ	
2 m.	סַבֹּותֶם		קַלֹּותֶם	
2 f.	סַבֹּותֶן		קַלֹּותֶן	
1 c.	סַבֹּ֫ונוּ		קַלֹּ֫ונוּ	
Impf. Sing. 3 m.	יָסֹב	יִסֹּב	יֵקַל	יִמַּל
3 f.	תָּסֹב	תִּסֹּב	תֵּקַל	תִּמַּל
2 m.	תָּסֹב	תִּסֹּב	תֵּקַל	תִּמַּל
2 f.	תָּסֹ֫בִּי	תִּסֹּבִי	תֵּקַלִּי	תִּמְּלִי
1 c.	אָסֹב	אֶסֹּב	אֵקַל	אֶמַּל
Plur. 3 m.	יָסֹ֫בּוּ	יִסֹּבוּ	יֵקַלּוּ	יִמְּלוּ
3 f.	תָּסֻבֶּ֫ינָה	תִּסֹּבְנָה	תְּקַלֶּ֫ינָה	תִּמַּלְנָה
2 m.	תָּסֹ֫בּוּ	תִּסֹּבוּ	תֵּקַלּוּ	תִּמְּלוּ
2 f.	תְּסֻבֶּ֫ינָה	תִּסֹּבְנָה	תְּקַלֶּ֫ינָה	תִּמַּלְנָה
1 c.	נָסֹב	נִסֹּב	נֵקַל	נִמַּל
Imp. Sing. 2 m.	סֹב			
2 f.	סֹ֫בִּי			
Plur. 2 m.	סֹ֫בּוּ			
2 f.	סֻבֶּ֫ינָה			
Juss. 3 sing.	יָסֹב	יִסֹּב	יֵקַל	&c.
waw cons. impf.	וַיָּ֫סָב	וַיִּסֹּב	וַיֵּקַל	
Cohort. 1 sing.	אָסֹ֫בָה	אֶסְּבָה	&c.	
waw cons. perf.	וְסַבֹּ֫ותָ			
Inf. cstr.	סֹב		קַל קַל	
absol.	סָבֹוב		קָלֹול	
Part. act.	סֹובֵב		קַל קַלָּה	
pass.	סָבוּב			

ʿAYIN. § 42.

Niph.	Hiph.	Hoph.	Forms of Intens.		
			Act.	Pass.	Reflex.
נָסַב	הֵסַב	הוּסַב	קִטֵּל	קֻטַּל	הִתְקַטֵּל
נָסַבָּה	הֵסַבָּה	הוּסַבָּה	קוֹלֵל	קוֹלַל	הִתְקוֹלֵל
נְסַבּוֹתָ	הֲסִבּוֹתָ	הוּסַבּוֹתָ	קִלְקֵל	קֻלְקַל	הִתְקַלְקֵל
נְסַבּוֹת	הֲסִבּוֹת	&c.	like *Piʿēl* &c. in the		
נְסַבּוֹתִי	הֲסִבּוֹתִי		Regular Verb.		
נָסַבּוּ	הֵסַבּוּ				
נְסַבּוֹתֶם	הֲסִבּוֹתֶם				
נְסַבּוֹתֶן	הֲסִבּוֹתֶן				
נְסַבּוֹנוּ	הֲסִבּוֹנוּ				
יִסַּב	יָסֵב יָסֵב יַסֵּב	יוּסַב יֻסַּב יָסַּב			
תִּסַּב	תָּסֵב	&c.			
תִּסַּב	תָּסֵב				
תִּסַּבִּ	תָּסֵבִּי				
אֶסַּב	אָסֵב				
יִסַּבּוּ	יָסֵבּוּ				
תִּסַּבֶּינָה	תְּסִבֶּינָה				
תִּסַּבּוּ	תָּסֵבּוּ				
תִּסַּבֶּינָה	תְּסִבֶּינָה				
נִסַּב	נָסֵב				
הִסַּב	הָסֵב				
הִסַּבִּי	הָסֵבִּי				
הִסַּבּוּ	הָסֵבּוּ				
הִסַּבֶּינָה	הֲסִבֶּינָה				
	יָסֵב				
	וַיָּסֶב				
הֵסַב	הֵסַב	הוּסַב			
הִסּוֹב	הָסֵב	הֻסֻּב			
מֵסַב מְסִבָּה נָסַב נְסַבָּה		מוּסָב			

LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'ēl	Pu'al
Perf. Sing. 3 m.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה
3 f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה
2 m.	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ —ֵיתָ ²	גֻּלֵּיתָ
2 f.	גָּלִית	נִגְלֵית &c.	&c.	&c.
1 c.	גָּלִיתִי	נִגְלֵיתִי		
Plur. 3 c.	גָּלוּ	נִגְלוּ		
2 m.	גְּלִיתֶם	נִגְלֵיתֶם		
2 f.	גְּלִיתֶן	נִגְלֵיתֶן		
1 c.	גָּלִינוּ	¹נִגְלֵינוּ		
Impf. Sing. 3 m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה
3 f.	תִּגְלֶה	תִּגָּלֶה		
2 m.	תִּגְלֶה	תִּגָּלֶה		
2 f.	תִּגְלִי	תִּגָּלִי		
1 c.	אֶגְלֶה	אֶגָּלֶה		
Plur. 3 m.	יִגְלוּ	יִגָּלוּ		
3 f.	תִּגְלֶינָה	תִּגָּלֶינָה		
2 m.	תִּגְלוּ	תִּגָּלוּ		
2 f.	תִּגְלֶינָה	תִּגָּלֶינָה		
1 c.	נִגְלֶה	נִגָּלֶה		
Imp. Sing. 2 m.	גְּלֵה	הִגָּלֵה הִגָּל	גַּלֵּה גַּל	
2 f.	גְּלִי	הִגָּלִי		
Plur. 2 m.	גְּלוּ	הִגָּלוּ		
2 f.	גְּלֶינָה	הִגָּלֶינָה		
Juss. 3 sing. m.	&c. יִּגֶל	יִגָּל		יְגַל
waw cons. impf.	&c. וַיִּגֶל			
waw cons. perf.	וְגָלִיתָ	וְנִגְלֵיתָ		
Inf. cstr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת
absol.	גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֹּה
Part. act.	גֹּלֶה — לָה	נִגְלֶה	מְגַלֶּה	
pass.	גָּלוּי גְּלוּיָה			מְגֻלֶּה
stat.	קָשֶׁה — שֶׁה			

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¹ 1 pl. Niph. always t.

AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.		Suffixes.
הִתְגַּלָּה	הִגְלָה	הָגְלָה	Perf. Sing. 1 c.	גָּלַנִי ־ ־נִי
הִתְגַּלְּתָה	הִגְלְתָה	הָגְלְתָה	2 m.	גָּלְךָ
הִתְגַּלֵּיתָ ־ ־יתָ	[2]הִגְלֵיתָ ־ ־תָ	הָגְלֵיתָ	2 f.	גָּלָךְ
			3 m.	גָּלָהוּ
			3 f.	גָּלָהּ
			Plur. 1 c.	גָּלָנוּ
			2 m.	
			2 f.	
			3 m.	גָּלָם
יִתְגַּלֶּה	יַגְלֶה	יָגְלֶה	3 f.	
			Impf. Sing. 1 c.	יִגְלֵנִי
			2 m.	יִגְלְךָ
			2 f.	יִגְלֵךְ
			3 m.	יִגְלֵהוּ
			3 f.	יִגְלֶהָ
			Plur. 1 c.	יִגְלֵנוּ
			2 m.	
			2 f.	
			3 m.	יִגְלֵם
הִתְגַּלֵּה ־ ־ל	הָגֵל הִגְלֵה	—	3 f.	
			Imp. Sing. 1 c.	גְּלֵנִי
			3 m.	גְּלֵהוּ
			3 f.	גְּלֵהָ
יִתְגַּל	יֶגֶל וַיִּגֶל		Plur. 1 c.	גְּלֵנוּ
			3 m.	גְּלֵם
הִתְגַּלּוֹת	הַגְלוֹת	הָגְלוֹת		
הִתְגַּלֵּה	הַגְלֵה	הָגְלֶה		
מִתְגַּלֶּה	מַגְלֶה	מָגְלֶה		
		גָּגְלֶה		

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[2] 1 sing. Pi. Hiph. Hithp. usually ִי, probably to avoid the threefold ִי;
e. g. גִּלִּיתִי.

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 מַיִם ; when below, it stands after the vowel of the syll., as מֵיִם, except in the case of *holem* and *shureq*, when it is placed under the conson., as רוּחַ, יוֹם. 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, *P'sûqîm*, and the end of each *Pāṣûq* is marked by the sign ׃, called *Sôph pasuq* (end of the verse). The accent on the final word is called *Sillûq*, its sign being like Methegh.

הָאָֽרֶץ׃ . . . . Gen. I. I.

b) The greatest logical pause within the verse is indicated by a sign called *'Athnāh* "breathing," or "rest."

הָאָֽרֶץ׃ . . . . אֱלֹהִים . . . . Gen. I. I.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnah, and the one nearer the beginning of the verse by sign ֝ called *S'gôltâ*, as,

בֵּן . . . . לָרָקִיעַ . . . . הָרָקִיעַ . . . . Gen. I. 7.

d) If the clause of words lying between Silluq and 'Athnah, or between 'Athnah and Segolta, or between 'Athnah and the beginning of the verse, Segolta being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign ֔ called *Zāqēph qāṭôn*, resembling simple sh°wa placed over the word,[2] as,

לְמָֽיִם׃ . . . . . . מַבְדִּיל . . . . . . הַמַּיִם . . . . . . אֱלֹהִים . . . . . . Gen. I. 6.

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[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.

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e) *R⁰bhîa'*, in appearance like *hôlem*, but standing higher, often indicates subdivisions within *zāqēph* sections : as,

הַלָּיְלָה: . . . . הַשָּׁמָיִם . . . אֱלֹהִים וַיֹּאמֶר Gen. I. 14.

f) A distinctive of less power than Zakeph is *Ṭiphhâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by Ṣilluq and 'Athnaḥ. Its sign ִ is a line bent backwards, as,

הָאָרֶץ: . . . . הַשָּׁמָיִם . . . . אֱלֹהִים . . . . בְּרֵאשִׁית . . . Gen. I. I.

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 *Mêr⁰khâ* ִ, which serves *Ṣilluq* and *Ṭiphha*, and *Mûnāḥ* ִ, which serves *'Athnaḥ* and *Zaqeph*. See Gen. I. I. 2.

h) The books *Job, Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by Ṣilluq and Ṣoph paṣuq ; 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 ֥ *'Ôlé w⁰yôrēdh* (sometimes wrongly called *Mêr⁰khâ Mahpākh* or *M⁰huppākh*), thus :

יֵשֵׁב: . . . . עָמָד . . . . רְשָׁעִים . . . . Ps. I. I.

INDEX OF SUBJECTS.

INDEX OF HEBREW WORDS.