

A PRACTICAL
GRAMMAR
FOR
CLASSICAL
HEBREW

REVISED EDITION

J. WEINGREEN

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BY

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UNIVERSITY OF DUBLIN

SECOND EDITION

CLARENDON PRESS • OXFORD
OXFORD UNIVERSITY PRESS NEW YORK

Oxford University Press, Walton Street, Oxford OX2 0DP

LONDON GLASGOW NEW YORK TORONTO
DELHI BOMBAY CALCUTTA MADRAS KARACHI
KUALA LUMPUR SINGAPORE HONG KONG TOKYO
NAIROBI DAR ES SALAAM CAPE TOWN
MELBOURNE AUCKLAND
and associate companies in
BEIRUT BIRLIN IBADAN MEXICO CITY

ISBN 0 19 815422 4

© Oxford University Press 1959

First edition 1939
Second edition 1959

printing, last digit: 14 13

21 23 25 27 29 30 28 26 24 22 20
Printed in the United States of America
on acid-free paper

FOREWORD

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

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

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

PREFACE

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

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

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

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

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

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

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

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

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

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

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

J. W.

TRINITY COLLEGE,
DUBLIN
June 1939

PREFACE TO THE SECOND (REVISED) EDITION

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

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

J. W.

TRINITY COLLEGE,
DUBLIN
August 1957

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A. THE HEBREW ALPHABET

THE Hebrew alphabet consists of 22 consonants. They are:

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

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

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

The foregoing Table shows that :

(a) Six consonants have alternate forms, namely :

ב ג ד כ פ ת without a dot, when they are soft or spirant,
 b g d k p t
 and ב ג ד כ פ ת with a dot, which hardens them.
 b g d k p t

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

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

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

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

Compound numbers are represented thus: 11 א׳ (1 + 10, since Hebrew is written from right to left, see p. 4), 12 יב׳ (2 + 10), 13 יג׳ (3 + 10) &c., 21 כא׳ (1 + 20), 31 לא׳ (1 + 30), 32 לב׳ (2 + 30), 33 לג׳ (3 + 30) &c., 101 קא׳ (1 + 100), 111 קיא׳ (1 + 10 + 100), 121 קכא׳ (1 + 20 + 100) &c., 201 רא׳ (1 + 200), 211 ריא׳ (1 + 10 + 200), 221 רכא׳ (1 + 20 + 200) &c., 500 תק׳ (100 + 400), 600 תר׳ (200 + 400), 1000 תתר׳ (200 + 400 + 400).

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

B. PHONETIC VALUES OF LETTERS

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

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

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

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

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

ⱡ is simply 'b' and Ɫ (b) is pronounced as 'v'.

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

ⱦ is simply 'd' and Ⱨ (d) is the same as 'th' in the word 'the'.

ⱨ is 'h'.

ⱪ is 'w'.

ⱬ is 'z'.

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

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

Ⱳ is 'y'.

ⱴ is 'k' and ⱶ (k) is practically a harsh 'ch' as above.

ⱸ is 'l'.

ⱺ is 'm'.

ⱼ is 'n'.

ⱼ̇ is dull 's'.

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

ⱼ̉ is 'p' and ⱼ̊ (p) is pronounced like 'f'.

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

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

ⱼ̍ is 'r'.

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

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

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

DISTINGUISH carefully between consonants of similar form, as below:

כ and כּ	ן and ן	ך, ך, and final ך
פּ and פ	צ and ץ	׃, ׃, and final ׃
final ך and ך	צ, צ, and final צ	

C. VOWEL-SIGNS

Short	Long
<p>— PATHAḤ^a -a- as in 'had'</p> <p>— S^gCHÔL -e- as in 'bed'</p> <p>— short ḤĦREQ -i- as in 'lid'</p> <p>— QIBBûŞ -u- as in 'bull'</p> <p>— QĀMEŞ-ḤĀṬŪPH -o- as in 'top'</p>	<p>— QĀMEŞ -ā- as in 'yard'</p> <p>{ — ŞĒRÊ -ê- as in 'they' }</p> <p>{ ' -ê }</p> <p>— long ḤĦREQ -î- as in 'machine'</p> <p>— ŞŪREQ -û- as in 'flute'</p> <p>{ ḥ HÖLEM -ô- as in 'hole' }</p> <p>{ -ô }</p>

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

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

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

D. EXPLANATION OF WRITING

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

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

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

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

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

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

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

בָּמוֹת **בָּמוֹ** **בָּם** **בָּזוּז** **בָּזוּז** **בָּז** **בָּרָד** **בָּרָד** **בָּ**
bā-môṭ bā-mô bām bā-zûz bā-zaz baz bā-dād bād bā

בֵּהָר **בָּרָד** **בָּר** **בָּנוֹת** **בָּנִים** **בָּנוּ** **בָּן** **בָּמוֹתָם**
bē bā-hār bā-rād bār bā-nôṭ bā-nîm bā-nû bān bā-môṭ-ām

גָּ **גָּ** **בֵּהָרִים** **בָּבֵל** **בֵּיתוֹ** **בֵּית** **בֵּינָם** **בֵּינִי** **בֵּין** **בֵּן**
gag ga be-hā-rîm bā-bel bē-ṭô bēṭ bē-nām bē-nî bēn bēn

דְּבַר **דְּבַר** **גָּבִים** **גָּזַל** **גָּזַל** **גָּדוֹל** **גָּן** **גָּם** **גָּל**
de-ḅer dā-ḅār gē-ḅîm gā-zal gē-zel gā-dôl gan gam gal

דּוֹרוֹתָם **דּוֹרוֹת** **דּוֹר** **דִּין** **דָּמִים** **דָּל** **דּוֹדִים** **דְּגַל** **דְּבַר**
dô-rôṭ-ām dô-rôṭ dôr dîn dā-mîm dal dô-dîm de-gel dôḅer

הַסּוּ **הָמוּ** **הֶלֶם** **הָדָר** **הָבוּ** **בָּדַק** **גָּדַל** **בֶּגֶד** **דָּשׁוּ**
has hā-mû hō-lēm hā-dār hā-ḅû bā-daq gā-dal be-geḏ dā-šû

וַיְהוֹשִׁפֹּט **וְרָד** **וְדָר** **וַבְּהוּ** **בָּהֶם** **הָרִים** **הֶעֱבָ**
wî-hô-šā-pāṭ we-red wā-dôr wā-ḅô-hû bā-hem hē-rîm hē-eḅ

עָז **בָּטַח** **הָבַר** **זָרַע** **זָמַם** **זָכַר** **מָוֶת** **דָּוִד**
'āz bā-ṭaḅ ḅā-ḅēr ge-zer ze-ra' zā-mam zô-ḅēr māv-wet dā-wîḏ

חָקָם
ḅā-ḅām

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

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

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

אֵלֶּף	אֵת	אֶבֶן	אִישׁ	אֵל	אֵלֵי	אֵל	אָבִינוּ	אָבִי	אָב	אָ
'e-lep	'eṭ	'e-ben	'iš	'ē-lī	'el	'ē	'ā-bī-nū	'ā-bī	'āb	'ā
			מְהַדָּם	מָאֹר	הָאֵב	אֹרוֹת	אֹר			
			mē-hā-'ā-dām	mā-'ōr	hā-'āb	'ō-rōṭ	'ōr			

Read and transcribe:

שָׁמַיִם וָאָרֶץ וַיְהִי כֹכַב מִיְנֵהוּ יָמִים רַמְשֵׁת כִּנֹּף לְעֹר
 קָץ בָּשָׂר תִּבַּת חֲמַס קָדָם חֲמַשׁ שָׁנִים וְעָשָׂר חֹלֵד וְזָר
 יָקָם עָשׂוּ מוֹעֵד בֶּן חֲדָל יִתֵּר עָרַב בְּקָר הוֹצִיאָם
 דָּלַת שְׁפוּט אוֹכַל יֵין מִתִּי רֵאִיתָ מְקוֹם יַעֲשׂוּ אֵשֶׁת
 בַּעַל יִירַשׁ תַּחַת אֵיל יֵאמֵר יֵשׁ מְחוּץ לְעִיר שְׂדֵהוּ
 גָּמַל לָבֵן

Transcribe into Hebrew :

môt	mó-tī	lā-mût	sām	yôm	hēn	'al	'al	gaḏ
pā-rīm	lī	lûz	kēn	wā-nād	qûm	ṭal	śīm	nā-zīd
tôr	yô-sēp	'ā-nō-kî	rā-hēl	pa-'am	lā-kem	'am		
hā-'ā-dām	lē-wī	bôr	pe-reṣ	qô-lī	pā-rôṭ	wā-'ō-mar		
nā-bôn	še-ḥer	hā-šīb	lô	yā-ḏī	kē-nīm	ḥā-lam		
hā-rag	yā-dām	ke-sep	'e-ḥed	'ō-tô	'e-śer	ne-peš		
hā-bû	nā-ṭan	qā-nî-tī	le-ḥem	sû-sīm	tam			

1. VOWEL-LETTERS

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

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

^a See p. 3.

^b 'ē-zer.

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

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

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

ךְ represents â, so that מַךְ reads mâ.

ךֿ represents î and ê, so that מִךֿ reads mî or mê.

ךֿ represents û and ô, so that מוּךֿ reads mù or mô.

Because these three letters—ךְ ךֿ ךֿ—represent both vowels and letters they are known as VOWEL-LETTERS.

2. OPEN AND CLOSED SYLLABLES

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

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

So that in הֶסֶד (hé-sed) הֶ is open and סֶד is closed, and in מֵאָדָם (mē-’ā-dám) מֵ אָ דָ are open and דָם is closed.

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

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

3. METHEGH^d

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

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

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

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

^d See p. 4, footnote a.

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

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

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

4. MILRA' AND MIL'EL

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

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

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

„	שָׁמָר (šāmár)	„	„	שָׁמָרָו (šāmárú)	„
„	הַאָדָם (hā'ādám)	„	„	עֶבֶד (ébed)	„

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

5. ŠEWA

When, in a pointed text, there is a vowelless letter at the beginning or in the middle of a word, then the sign ׃—called

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

Š^wá (שָׁא) fills the gap under it. Thus, instead of writing בְּיַד לְשָׂמוֹ, one writes בְּיַד לְשָׂמוֹ.

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

(a) SIMPLE ŠEWA.

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

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

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

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

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

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

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

To illustrate how a composite shewa appears under a guttural instead of a simple vocal shewa, we may take an ordinary verb like שָׁבַר (šābar—'he broke') the imperative of which is שִׁבֵר (š^ebōr—'break'), but of a corresponding verb whose first letter is a guttural like פָּרַח ('ābar—'he passed') the imperative is פִּרֵחַ (ᵃpōr^b—'pass') with composite shewa under the guttural (instead of פִּרֵחַ ᵉpōr). Similarly the plural of יָשָׁר (yāšār—'upright') is יְשָׁרִים (y^ešārīm), but the plural of a corresponding adjective whose first letter is a guttural, such as חָכָם (hākām—'wise'), is חֲכָמִים (ᵃh^akāmīm: instead of חֵכָמִים ᵉh^ekāmīm).

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

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

SUMMARY: Shewa fills the empty space under a vowelless letter. It is of two kinds: (a) Simple and (b) Composite.

- (a) i. Simple shewa (·) is vocal when it begins a syllable (at the beginning or middle of a word) and silent when it closes a syllable (in the middle of a word).
- ii. After a long vowel it is vocal: after a short silent.
- iii. When two shewas occur together in the middle of a word, the first is silent and the second vocal.
- iv. Shewa under a letter doubled by a dot (Dagheš Forte, pp. 15–16) is vocal.
- (b) Composite shewa ְּ, ֶּ, ֹּ replaces vocal shewa simple under the guttural letters (אהחע).

NOTE: When two simple shewas occur together at the beginning of a word, the first becomes the short vowel Hireq (·); before a composite shewa the simple vocal shewa becomes the corresponding short vowel.

Read and transcribe:

דְּבַר דְּבָרֵי יִרְדֵּן אֲשֶׁתּוֹ מִמְלֶכֶת בְּרוּךְ מִדְּבַר עֲבָדִים
אֱלֹהִים אָבִי מוֹשְׁבוֹת מִצְרַיִם יִשְׁבְּרוּ עַבְדְּךָ מִהָרָה
בְּרִיתְךָ אֲבָרְהֶם יִצְחָק יַעֲקֹב הִלְבִּינוּן יְלָדוֹ פְּהַגִּים מְלֶךְ
עָמָה הִשְׁחִית אֲפָרַיִם עֲנִבִי מִלִּפְנֵי וְאָמַרְתָּ אֲלֵיהֶם
בְּתוֹךְ לַעֲבָר אֲצַלְךָ אֲנַחְנוּ חֲרָבוּ חֲסָדִים מְשֻׁמְרָאֵל
גְּלָגֻלַּת מִיְלָדוֹת עֲלִיוֹן חֲלוֹם נְשִׂיָהּ אָדוֹם שְׁמָתִי
פְּלִשְׁתִּים תוֹלְדוֹת

Transcribe into Hebrew:

b ⁿ ôt	d ^b ārim	ḥebrōn	binyāmîn	ʼādamôt	n ^b î'im
nišm ^r û	hiškîm	q ^t altem	ʼmôr	ta ^a ḥōd	dark ^k ā ^a
misrîm	zōb ^h ê	be ^e met	yabdêl	mōt ^r ôt	napšî
'umlal	l ^m alkî	yithal ^b kûn	tišm ^r ēm	mišp ^t ê	yikr ^e û
baqq ^s û	miš ^a lôt				

^a The vowel is placed in the final ך.

^b The doubling dot.

6. MAQQEPH^a

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

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

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

7. QAMEŞ-ḤAṬUPH^a

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

^a See p. 4, footnote a.

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

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

2. הֶחְמָה (hok|mā). This word is accented Milra' (p. 8). The syllable ֹחְ is *closed and unaccented*; therefore the vowel τ in it is 'o'. The vowel τ in the open syllable מָה is 'ā'.

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

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

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

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

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

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

Read and transcribe:

וַיָּמָת^b עֲרָמָה אֶמְרָנָא חֲכָמָתוֹ דְּבָרָה דְּקִדָּד שְׁמָרְתִּי בְּקָר

עֲגִיף שְׁמֵרְתֶם שְׁמֵעוּ יִרְבְּעִם מִתְנַיִם נִפְלָה כְּדָרְלֵעֹמָר דְּמָךְ
 לִילָה גְדִלְךָ מְרִים יִכְתֹּב-שָׁם אֲזוּיָהֶם יִכְרֹכוּ מִדְּבָר לְרֹאוּכְנֵי
 כְּתַפְּשׁוּכֶם רָעַב גְּפָרִית כָּל-הָאָרֶץ שְׁמַר-לִי פְרִים כְּתוּחַ
 הַחֲכָם

8. DĀGHĒŠ^a

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

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

ב b	ג g	ד d	כ k	פ p	ת t
ב b	ג g	ד d	כ k	פ p	ת t

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

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

ב		ג	
(i) בַּטַּח (bātaḥ)	יִקְבֵּר (yiq bōr)	גָּזַל (gāzal)	לִנְגָּה (lin gōp)
(ii) יִבְטַח (yib taḥ)	קָבַר (qā bar)	יִזַּל (yig zōl)	נָגַף (nā gap)
ד		כ	
(i) דָּרוֹם (dārōm)	הִצְדִּיק (hiṣ diq)	כֹּל (kōl)	אֶזְכֹּר ('ez kōr)
(ii) וְדָרוֹם (w ^e dārōm)	צָדַק (sā daq)	וְכֹל (w ^e kōl)	זָכַר (zā kar)
פ		ת	
(i) פָּרָה (pārā)	יִסְפֹּר (yis pōr)	תָּלָה (tālā)	לַחֲתֹם (lah tōm)
(ii) וּפָרָה (û pārā)	סָפַר (sā par)	וְתָלָה (w ^e tālā)	חָתַם (hā tam)

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

^a See p. 4, footnote a.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9. MAPPIQ

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

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

10. RAPHE^a

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

^a See p. 4, footnote a.

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

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

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

11. QUIESCENT LETTERS

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

The examples below illustrate how they quiesce:

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

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

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

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

^b See p. 10, Note.

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

[מי mi and מי mē, but] יי day, גוי gôy, קָנִי qānûy.
[לו lû and לו lô, but] שָׁו saw, פִּי pîw, קָו qaw.

12. THE GUTTURALS—אָהחע

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

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

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

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

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

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

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

SUMMARY: The guttural letters אהחע :

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

13. ACCENTS

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

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (verse 1)

וְהָאָרֶץ הָיְתָה תְּהוֹמָה וְכָהוּ וְחָשָׁךְ עַל-פְּנֵי תְהוֹם. . . (verse 2)

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

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

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

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

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

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

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

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

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

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

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

14. PAUSE

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

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

^a See p. 4, footnote a.

15. KETHIBH^a AND QERE

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

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

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

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

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

^a See p. 4, footnote a.

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

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

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

16. THE ARTICLE

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

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

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

^b The English Jehovah.

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

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

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

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

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

א	'light' אֹר	'the light' הָאֹר	'man' אָדָם	'the man' הָאָדָם ^b
ע	'eye' עֵין	'the eye' הָעֵין	'city' עִיר	'the city' הָעִיר
ר	'head' רֹאשׁ	'the head' הָרֹאשׁ	'foot' רֶגֶל	'the foot' הָרֶגֶל

Before the weaker gutturals אַע and the letter ׀ the article is ה.

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

ה	'palace' הַיָּקָל	'the palace' הַהַיָּקָל ^b	'glory' הוֹד	'the glory' הַהוֹד
ח	'darkness' חֹשֶׁךְ	'the darkness' חַחֹשֶׁךְ	'dream' חִלּוֹם	'the dream' חַחִלּוֹם

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

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

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

^b Methegh two places back from accent.

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

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

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

'a mountain' הַר (the ה is accented),	'the mountain' הַר
'to a mountain' הָרָה (, ה , ,),	'to the mountain' הָרָה
'strong' עָז (, פ , ,),	'the strong' הָעָז
'iniquity' עֲוֹן (, פ , ,),	'the iniquity' הָעֲוֹן

SUMMARY: The article is pointed as follows:

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

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

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

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

(iv) Before an accented ה and פ it is ה: הָהַר, הָעָז.

NOTE TO EXERCISE I.

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

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

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

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

^a See note ^b on previous page.

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

EXERCISE 1

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

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

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

17. THE INSEPARABLE PREPOSITIONS

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

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

* e.g. אָדָם, full account given on pp. 40-1.

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

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

(A)

The pointing of the inseparable prepositions is as follows:

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

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

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

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

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

Judah	יְהוּדָה	to Judah	לְיִהוּדָה	in Judah	בְּיִהוּדָה
Jerusalem	יְרוּשָׁלַיִם ^b	to Jerusalem	לְיִרוּשָׁלַיִם	in Jerusalem	בְּיִרוּשָׁלַיִם
			as Judah	כְּיִהוּדָה	
			as Jerusalem	כְּיִרוּשָׁלַיִם	

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

^a אֶל or אֶל-.

^b Commonly found as יְרוּשָׁלַיִם.

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

a lion	אָרִי	to a lion	לְאָרִי	in a lion	בְּאָרִי	as a lion	כְּאָרִי
Edom	אֲדוּם	to Edom	לְאֲדוּם	in Edom	בְּאֲדוּם	as Edom	כְּאֲדוּם

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

God אֱלֹהִים to God לְאֱלֹהִים in God בְּאֱלֹהִים as God כְּאֱלֹהִים

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

'Yahweh'	is written	יְהוָה (Kethibh)	and	read as	אֲדֹנָי 'the Lord' (Qere)
'to Yahweh'	„	לְיְהוָה („)	„	„	לְאֲדֹנָי * 'to the Lord' (Qere)
'in Yahweh'	„	בְּיְהוָה („)	„	„	בְּאֲדֹנָי * 'in the Lord' („)
'as Yahweh'	„	כְּיְהוָה („)	„	„	כְּאֲדֹנָי * 'as the Lord' („)

7. Sometimes *immediately before the tone-syllable the inseparable preposition assumes the vowel Qames*, e.g. 'waters to waters' לְשֵׁבַת לְמַיִם, 'to sit' לְשֵׁבַת לְמַיִם.

(B)

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

Just as לְהָ becomes לְ, so בְּהָ becomes בְּ and כְּהָ becomes כְּ

„	לְהָ	„	לְ,	„	בְּהָ	„	בְּ	„	כְּהָ	„	כְּ
„	לְהָ	„	לְ,	„	בְּהָ	„	בְּ	„	כְּהָ	„	כְּ

* As in nc. 5, the א (in לְאֲדֹנָי) quiesces, leaving אֲדֹנָי, &c.

^b Pausal, p. 21.

(C)

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

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

'from a king' מןמלך 'from a day' מןיום 'from a night' מןלילה

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

'from a city' מןעיר 'from darkness' מןחשך 'from a head' מןראש

3. *When followed by the article*, the preposition may remain separate, as מןהמלך or become inseparable מןהמלך; in the latter instance *the article remains intact*: 'from the man' מןהאדם, 'from the dust' מןהעפר.

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

SUMMARY:

(A)

The inseparable prepositions ל, ב, כ are pointed

1. Normally with shewa: לְמֶלֶךְ

2. Before a shewa they take Hireq: לְשִׁמוּאֵל

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

3. Before ױ they take Hireq , but the shewa under the ױ falls away: לִיהוּדָה

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

5. Before אֱלֹהִים they take Sere and the composite shewa under the א disappears: לְאֱלֹהִים

6. Before יהוה they follow 5 with the vowels of the Qere: לִיהוה

7. Before the tone syllable they often take Qames : לְשֹׁבֵת

(B)

When these inseparable prepositions are followed by the article, the ה of the article disappears and the prepositions assume its pointing: לְמֶלֶךְ , לְאָדָם , לְעַפְרָה

(C)

When the preposition מִן becomes inseparable, then

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

2. Before gutturals and ר it is מִן : מִמְּרָאשׁ , מִמְּאָדָם

3. Before the article it is מִן , as in 2, and the article remains intact: מִמֶּלֶךְוְ , מִמְּהָאָדָם

EXERCISE 2

he called קָרָא	heavens (pl.) שָׁמַיִם	Samuel שְׁמוּאֵל
he gave נָתַן	word, thing דָּבָר	a people עַם
he saw רָאָה	woman, wife אִשָּׁה	the „ הַעַם
he went, walked הִלְךְ	no, not לֹא	Yahweh, the Lord יְהוָה^b

(1) מֶלֶךְ , לְמֶלֶךְ , מִמֶּלֶךְ ; הַמֶּלֶךְ , לְהַמֶּלֶךְ , מִן־הַמֶּלֶךְ (2) אָדָם ,
 בְּהִיבָל , מִמְּהָאָדָם , מִמְּרָאשׁ , מִמְּאָדָם (3) הַהִיבָל , בְּהִיבָל ,

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

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

מן־הַהֵיכָל (4) הַחֹשֶׁךְ, לַחֹשֶׁךְ, בַּחֹשֶׁךְ (5) עָפָר, מֵעָפָר; הַעָפָר,
 בְּעָפָר, מִן־הַעָפָר (6) אֱלֹהִים, בְּאֱלֹהִים, מֵאֱלֹהִים; הָאֱלֹהִים,
 בְּאֱלֹהִים; מִן־הָאֱלֹהִים (7) יְהוָה, לַיהוָה, מִיְהוָה (8) אֲדָמָה,
 בְּאֲדָמָה; הָאֲדָמָה, בְּאֲדָמָה (9) שָׁמוּאֵל, לְשָׁמוּאֵל, בְּשָׁמוּאֵל,
 מִשָּׁמוּאֵל (10) קָרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
 (11) הִלְךְ הַעֵם בַּחֹשֶׁךְ וְלֹא רָאָה אוֹר (12) נָתַן שָׁמוּאֵל מְלִיךְ לַעֵם
 (13) מִן־הַשָּׁמַיִם רָאָה יְהוָה (14) בָּרָא אֱלֹהִים אָדָם מֵעָפָר וְאִשָּׁה
 מִן־הָאָדָם (15) אָמַר שָׁמוּאֵל אֶל־הָעָם: בָּא הַמֶּלֶךְ אֶל־הַעִיר
 (16) קָרָא אֱלֹהִים לְשָׁמוּאֵל בַּיְלָה (17) נָתַן אֱלֹהִים אִשָּׁה לְאָדָם
 (18) יְהוָה מְלִיךְ בַּשָּׁמַיִם (19) הִלְךְ הַמֶּלֶךְ אֶל־הַהֵיכָל בַּיְלָה
 (20) נָתַן אֱלֹהִים אוֹר לְאָדָם וְלִאִשָּׁה (21) לֹא אָמַר הַמֶּלֶךְ
 לְשָׁמוּאֵל דְּבָר (22) קָרָא שָׁמוּאֵל אֶל־יְהוָה (23) לֹא נָתַן יְהוָה
 אוֹר לַעֵם (24) הִלְךְ שָׁמוּאֵל בַּעִיר (25) רָאָה יְהוָה בְּשָׁמוּאֵל רֹאשׁ
 לַעֵם

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

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

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

(A)

m. sg.	horse סוס	man איש	prophet נביא	king מלך
f. sg.	mare סוּסָה	woman אִשָּׁה	prophetess נְבִיאָה	queen מַלְכָּה

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

m. sg.	good טוב	evil רע	great גדול	high רם
f. sg.	„ טובָה	„ רָעָה	„ גְּדוּלָה	„ רָמָה

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

(B)

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

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

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

- (ii) 'the good man' is expressed 'the man, *the* good (one)' האיש הטוב
in Hebrew as
'to the good man' „ 'to the man, *the* good (one)' לְאִישׁ הַטוֹב
'my good man' „ 'my man, *the* good (one)' אִישִׁי הַטוֹב^d
(husband)
'the good woman' „ 'the woman, *the* good הטוֹבָה
(one)'

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

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

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

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

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

(iii)

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

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

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

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

NOTE TO EXERCISE 3.

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

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

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

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

^c Some adjectives have a ך termination.

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

It also follows from the Note to Exercise 1 that since

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

EXERCISE 3

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

(1) מְלִךְ טוֹב, הַמְּלִךְ הַטוֹב, טוֹב הַמְּלִךְ (2) אִשָּׁה טוֹבָה, הָאִשָּׁה
הַטוֹבָה, טוֹבָה הָאִשָּׁה (3) יוֹמַי רַע, הַיּוֹם הַרַע, רַע הַיּוֹם
(4) מֶלֶךְ חָכָם, הַמֶּלֶךְ הַחָכָם, חָכָם הַמֶּלֶךְ (5) עֵין רַע, הָעֵין
הַרְעָה, רַע הָעֵין (6) הַמֶּלֶךְ רָאָה, הַיּוֹם הַרַע, רַע הַיּוֹם
(7) טוֹב הָאִישׁ (8) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם
(9) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם (10) הַיּוֹם הַרַע, הַיּוֹם
הַטוֹב, טוֹב הַיּוֹם (11) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם
(12) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם (13) הַיּוֹם הַרַע, הַיּוֹם
הַטוֹב, טוֹב הַיּוֹם (14) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם
(15) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם (16) הַיּוֹם הַרַע, הַיּוֹם
הַטוֹב, טוֹב הַיּוֹם (17) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם
(18) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם (19) הַיּוֹם הַרַע, הַיּוֹם
הַטוֹב, טוֹב הַיּוֹם (20) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם
(21) הַיּוֹם הַרַע, הַיּוֹם הַטוֹב, טוֹב הַיּוֹם

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

^a With the article it is always הָאֶרֶץ.

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

^c Pausal, p. 21.

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

19. GENDER AND NUMBER (of Nouns and Adjectives)

(A) NOUNS

	I	II	III	IV
m. sg.	horse סוס	prophet נביא	prisoner (m.) אָסיר	star כּוֹכַב
f. sg.	mare סוּסָה	prophetess נְבִיאָה	„ (f.) אָסִירָה	
m. pl.	horses סוּסִים	prophets נְבִיאִים	prisoners (m.) אָסִירִים	stars כּוֹכָבִים
f. pl.	mares סוּסוֹת	prophetesses נְבִיאֹת	„ (f.) אָסִירוֹת	

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

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

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

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

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

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

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

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

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

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

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

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

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

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

^b Commonly found as ירושלים.

(B) ADJECTIVES

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

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

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

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

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

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

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

20. THE DUAL NUMBER

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

singular:	יָד 'a hand'	יוֹם 'a day'	סָעוֹן 'a time'
dual:	יָדַי 'two hands'	יוֹמַי 'two days'	סָעוֹנַי 'twice'

The dual termination for both the masc. and the fem. is יָם־.

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

NOTE TO EXERCISE 4.

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

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

EXERCISE 4.

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

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

* See p. 13, no. 4.

הַגְּדוֹלִים (6) נָתַן יְהוָה לְיִשְׂרָאֵל אֶרֶץ גְּדוֹלָה וְטוֹבָה (7) יָשַׁב
הַמֶּלֶךְ בְּעֶפְרָיִם כָּל-הַיּוֹם וְלֹא אָכַל (8) יִשְׁבָּה הַנְּבִיאָה תַּחַת
הָעֵץ (9) רָעִים הָיוּ הָאָנָשִׁים אֲשֶׁר יָשָׁבוּ בְּעִיר הַגְּדוֹלָה (10) לֹא
לָקַח שְׂמוּאֵל הַנְּבִיא פָּרִי מִן-הַנֶּזֶן (11) לָקַחָהּ הָאִשָּׁה מִן-הַפָּרִי
אֲשֶׁר בָּנָן וְגַם נָתַנָּה לָאָדָם (12) לָקַחוּ הָאָדָם וְהָאִשָּׁה מִן-הָעֵץ
וְגַם אָכְלוּ מִן-הַפָּרִי (13) בָּאוּ עַל-הָעִיר הַרְעָה כָּל-הַדְּבָרִים
אֲשֶׁר אָמְרוּ הַנְּבִיאִים הַקְּדוֹשִׁים (14) לֹא נָתַנָּה הָאֶרֶץ פָּרִי כִּי הָיוּ
הָאָנָשִׁים רָעִים (15) אָמַר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל, קְדוֹשׁ הַיּוֹם
לִיהוָה (16) בָּנָן הָיוּ עֲצִים גְּדוֹלִים וְטוֹבִים (17) לֹא אָכְלוּ
הַנְּבִיאִים בְּהִיכָל, כִּי קְדוֹשִׁים הָיוּ לִיהוָה (18) רָאָה הָעָם כִּי טוֹב
הַפָּרִי אֲשֶׁר לָקַחוּ הָאָנָשִׁים מִן-הָעֲצִים אֲשֶׁר בְּאֶרֶץ אֲשֶׁר נָתַן
יְהוָה לְיִשְׂרָאֵל (19) חֻקִּים וְטוֹבִים הָיוּ הַדְּבָרִים אֲשֶׁר אָמַר
הַנְּבִיא הַחֹכֵם אֶל-הָאָנָשִׁים אֲשֶׁר הָיוּ בְּהִיכָל (20) קָרְאוּ הַנְּבִיאִים
בְּקוֹל גְּדוֹל, שְׂמוּאֵל הוּא נְבִיא לִיהוָה (21) טוֹב יְהוָה לְטוֹבִים
וְלָרָעִים

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

^a Pausal.

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

^c וְגַם = and also they, &c.

^d ‘Evil are the men who . . .’

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

21. THE CONJUNCTION

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

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

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

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

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

'between' בֵּין :	'and between' וּבֵין (not וְבֵין)
'Moses' מֹשֶׁה :	'and Moses' וּמֹשֶׁה (not וְמֹשֶׁה)
'here' פֹּה :	'and here' וּפֹה (not וְפֹה).

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

^b The article after the conjunction remains.

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

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

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

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

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

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

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

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

SUMMARY: The conjunction ך is pointed:

1. Ordinarily with shewa ך: וְהָסוּס, וְהָסוּס׃
2. Before shewa and במפ it is ך: וּמֹשֶׁה, וּבֵינָם, וּשְׂמוֹאֵל, וּפֶה.
3. Before ך the ך quiesces and the conjunction has Hireq: וְיִהְיֶה׃
4. Before a composite shewa it takes the corresponding short vowel: וְאָנִי, וְאָדוּם׃
5. With אלהים it is ואלהים.
6. With יהנה (Qere אדני) it is ויהנה (Qere אדני).
7. Immediately before the tone-syllable it is often ך: יוֹם וְלַיְלָה׃

* ך becomes ך and finally ך (p. 18. 2).

22. THE INTERROGATIVE PRONOUNS

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

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

1. Before ordinary consonants (excluding gutturals and **ו**) it is **מָה**—followed by Dagheš Forte: 'what is this?' **מָה־זֶה**^b.
2. Before **א** and **ו** it is **מָה־אֲנִי**: 'what (am) I?'
3. Before **ה** and **הוּא** it is **מָה־הוּא**: 'what (is) he?'
4. Before a guttural with Qameš it is **מָה־עָשָׂה**: 'what hath he done?'

EXERCISE 5

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

(1) הַשָּׁמַיִם, וְהַשָּׁמַיִם; בַּשָּׁמַיִם, וּבַשָּׁמַיִם (2) הָאָרֶץ, וְהָאָרֶץ;
 בָּאָרֶץ, וּבָאָרֶץ (3) יוֹם, וְיוֹם; מִיּוֹם, וּמִיּוֹם (4) אֲנִי, וְאֲנִי; אֲדָמָה,
 וְאֲדָמָה (5) מֹשֶׁה, וּמֹשֶׁה; לְמֹשֶׁה, וּלְמֹשֶׁה (6) שְׂמוּאֵל, וְשְׂמוּאֵל;
 לְשְׂמוּאֵל, וּלְשְׂמוּאֵל (7) אֱלֹהִים, וְאֱלֹהִים; יְהוָה, וְיְהוָה
 (8) יְרוּשָׁלַיִם, וְיְרוּשָׁלַיִם (9) אֹרֹךְ וְחֹשֶׁךְ (10) טוֹב וְרָע (11) עָרֵב
 וְבֶקֶר (12) יוֹם וְלַיְלָה (13) פָּרִי, וּפְרִי (14) מִי אֲנִי וּמָה־אֲנִי
 (15) הִבְדִּיל אֱלֹהִים בֵּין הָאֹרֹךְ וּבֵין הַחֹשֶׁךְ, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה^d
 (16) לֹא הִבְדִּילוּ הָאֲנָשִׁים הֶרְעִים בֵּין הַטוֹב וּבֵין הָרָע (17) מִי
 כִּיְהוָה בַּשָּׁמַיִם וּמִי כִּישְׂרָאֵל בָּאָרֶץ (18) בָּרָא אֱלֹהִים שָׁמַיִם
 וָאָרֶץ^d (19) טוֹבִים וְחַכְמִים הָיוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר הַגְּבִיא הַזֶּה

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

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

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

אֶל-הַמֶּלֶךְ (20) יָדַע הָאָדָם טוֹב וְרָע, כִּי אָבָל מִן-הָעֵץ אֲשֶׁר
 בָּנָן (21) אָמְרָה הָאִשָּׁה אֶל-הַזְּקֵנִים, בָּאוּ אַנְשִׁים מִיִּשְׂרָאֵל בְּלַיְלָה
 וּבִבְקָר יָצְאוּ מִן-הָעִיר (22) לֹא הָיָה מֶלֶךְ בְּיִשְׂרָאֵל, וְשִׁמוּאֵל
 הַנָּבִיא הָיָה רֹאשׁ לָעָם (23) בְּעִיר הַקְּדוֹשָׁה יִשְׁכְּבָה אִשָּׁה וְזִקְנָה
 וַחֲכָמָה (24) יְהוּה הוּא אֱלֹהִים וּמֶלֶךְ בְּשָׁמַיִם וּבָאָרֶץ (25) גַּם
 יְהוּה לְיִשְׂרָאֵל אָרַץ טוֹבָה וְגִדּוּלָה, וְגַם נְבִיאִים גְּדוּלִים וְקְדוֹשִׁים
 (26) מֵה-הַדָּבָר אֲשֶׁר דִּבֶּר אֱלֹהִים אֶל-הַנָּבִיא (27) וּבְכָל-הָעִיר
 לֹא הָיָה אִישׁ טוֹב

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

23. THE ABSOLUTE AND CONSTRUCT STATES

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

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

^b The bracketed words are in the Hebrew thought.

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

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

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

The construct often brings about an adjustment in the form:

ר.	abs. sg.	cons. sg.	abs. pl.	cons. pl.
m.	horse סוּס	horse-of סוּס-	horses סוּסִים	horses-of סוּסֵי-
f.	mare סוּסָה	mare-of סוּסַת-	mares סוּסוֹת	mares-of סוּסוֹת-

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

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

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

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

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

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

2. abs. sg.	cons. sg.	abs. pl.	cons. pl.
son בֶּן	son-of בְּנֵי	sons בָּנִים	sons-of בְּנֵיהֶם
hand יָד	hand-of יָדַי	hands יָדַיִם ^b	hands-of יָדֵיהֶם

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

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

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

^b Dual form.

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

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

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

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

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

Indefinite

a man-of God איש-אלהים

a word-of truth דְּבַר-אֱמֶת

Definite

the man-of-God אִישׁ-הָאֱלֹהִים^a (not הָאִישׁ-)

the word-of truth דְּבַר-הָאֱמֶת^a (not הַדְּבַר-)

Note further the usage with proper nouns:

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

יַד-יְהוָה—the hand-of the Lord, ,, יְהוָה, ,, ,, ,,

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

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

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

24. TABLE OF WORDS IN THE ABSOLUTE AND CONSTRUCT STATES

sg. abs.	sg. cons.	pl. abs.	pl. cons.	Remarks	No.
horse סוס	סוס	סוסים	סוסי	Simple noun. The masc. pl. ים changes to י in the construct—general rule.	1
mare סוּסָה	סוּסַת	סוּסוֹת	סוּסוֹת	Simple noun. The fem. sg. termination ת in the construct—general rule.	2
son בן	בן	בָּנִים	בָּנָי	Pl. abs. irregular. Vowel shortened in cons. sg. Qameš lost in cons. pl.	3
hand יד	יד	יָדַיִם	יָדַי	Same as no. 3. Note how dual serves also for pl.	4
people עם	עם	עַמִּים	עַמִּי	Dagheš Forte in מ of pl. Note: a vowel may be elided, but not a syllable: since pl. abs. is really עַמָּיִם there is no loss of vowel.	5
prophet נביא	נביא	נְבִיאִים	נְבִיאִי	The Qameš (under the first letter) of the sg. abs. is lost.	6
prophetess נְבִיאָה	נְבִיאַת	נְבִיאוֹת	נְבִיאוֹת	Same as no. 2.	7
word, thing דָּבָר	דָּבַר	דְּבָרִים	דְּבָרַי	Sg. cons. loses first Qameš and shortens second one. Both are lost in pl. cons., the first shewa becoming Hireq.	8
old (man) זָקֵן	זָקֵן	זָקֵנִים	זָקֵנִי	Second vowel of sg. abs. is Šere, but changes in the same way as no: 8.	9
elder wise (man) חָכֵם	חָכֵם	חָכְמִים	חָכְמִי	Same as no. 8, except that the first letter is a guttural. In sg. cons. Qameš is replaced by composite shewa. In pl. cons. the composite shewa becomes corresponding short vowel.	10
dust עָפָר	עָפַר			Sg. same as no. 10.	11
man אִישׁ	אִישׁ	אֲנָשִׁים ^a	אֲנָשִׁי	Pl. abs. irregular. Pl. cons. same as no. 10.	12
woman אִשָּׁה	אִשָּׁת	נָשִׁים	נָשִׁי	Note special form of sg. cons. The pl. has masc. termination. Pl. cons. same as no. 3.	13
eye עֵינַיִם	עֵינַיִן	עֵינַיִם	עֵינַי	Note special form of cons. sg., where the diphthong 'ai' becomes 'ê'. In the pl. the full vowel in the first syllable is not shortened, just as in no. 1.	14
star כּוֹכָב	כּוֹכַב	כּוֹכָבִים	כּוֹכָבַי	Full vowel ô does not change. Qameš of sg. abs. is shortened in sg. cons. and disappears in pl. cons.	15

This Table includes most of the nouns and adjectives which have already occurred in the vocabularies.

^a See p. 37, Note.

EXERCISE 6

Egypt מצרים	name שם	exceedingly, very מאד ^a
Jacob יעקב	star כוכב	lo! behold! הנה
Esau עשו	one (m.) אחד ^b	
Solomon שלמה	„ (f.) אחת	he heard, hearkened שמע
N.B. 'he hearkened to the voice-of' שמע לקול- means 'he obeyed'.		
„	in „	שמע בקול-

(1) לא נביא אני ולא בן-נביא (2) ראה הנלך איש זקן מאד
 בְּהִיבֵל וְלֹא יָדַע כִּי נְבִיא-אֱלֹהִים הוּא^c (3) הִנֵּה דְבַר-יְהוָה אֶל-
 שְׁמוּאֵל בְּלַיְלָה (4) הִלֵּךְ הַנְּבִיא אֶל-הֵיבֵל-הַנְּלֵךְ (5) קָרָא
 מִלֶּךְ-מִצְרַיִם אֶל-מֹשֶׁה, כִּי הִנֵּה חֹשֶׁךְ בְּאֶרֶץ-מִצְרַיִם, וְלִבְנֵי-
 יִשְׂרָאֵל הָיָה אֹר (6) לֹא שָׁמַע הָעָם אֶל-דְּבָרֵי-הַנְּבִיאִים אֲשֶׁר
 דִּבְּרוּ בְּשֵׁם-יְהוָה (7) וּבְגֹן-הַנְּלֵךְ הָיוּ מִכֹּל עֲצֵי-פָרִי (8) הָיוּ
 אֲנָשֵׁי הָעִיר רָעִים מְאֹד בְּעֵינֵי-אֱלֹהִים וּבְעֵינֵי-אָדָם (9) מִכֹּל
 עֲמֵי-הָאָרֶץ בָּאוּ אֶל-שְׁלֹמֹה מִלֶּךְ-יִשְׂרָאֵל, כִּי הִנֵּה חָכָם מְאֹד
 בְּעֵינֵי-כָל-הָעַמִּים (10) יָשָׁב שְׁמוּאֵל עַל-הָאֲדָמָה בְּרֹאשׁ-בְּנֵי-
 הַנְּבִיאִים (11) יֵצְאוּ בְנֵי-יִשְׂרָאֵל מֵאֶרֶץ-מִצְרַיִם עִם גְּדוֹל מְאֹד,
 כְּדַבַּר-יְהוָה אֲשֶׁר דִּבֶּר אֶל-מֹשֶׁה (12) קָרָא הַנְּלֵךְ לְכָל-חַכְמֵי-
 הָאָרֶץ (13) עֵינֵי-יְהוָה אֶל-הַטּוֹבִים וְלֹא אֶל-הָרָעִים (14) רָאוּ
 חַכְמֵי-מִצְרַיִם כִּי יָד-יְהוָה בְּאֶרֶץ (15) קָרָאוּ בְנֵי-הַנְּבִיאִים
 בְּקוֹל גְּדוֹל, יְהוָה קְדוֹשׁ-יִשְׂרָאֵל הוּא אֶחָד וְאֵלֵהֶם כָּל-הָאָרֶץ
 (16) לֹא שָׁמְעוּ בְנֵי-יִשְׂרָאֵל בְּקוֹל-יְהוָה, וּבְעֵינֵי-מֹשֶׁה הָיָה
 הַדָּבָר רַע מְאֹד (17) וְאִשָּׁה אַחַת מִנְּשֵׁי-בְנֵי-הַנְּבִיאִים קָרָא
 אֶל-שְׁמוּאֵל (18) הָיוּ בְנֵי-יִשְׂרָאֵל בְּעַפְרֵי-הָאֲדָמָה וּכְכוּכְבֵי-
 הַשָּׁמַיִם בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה לְיַעֲקֹב (19) הַקּוֹל קוֹל-יַעֲקֹב

^a Follows the adjective.

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

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

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

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

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

וְהַיְדִים יְדִי-עָשׂוּ, כִּי לֹא הָיוּ יְדִי-יַעֲקֹב כִּי־יָדִי עָשׂוּ (20) וְדָבַר
 מֹשֶׁה אֶל-זִקְנֵי-הָעָם כָּכֹל אֲשֶׁר אָמַר יְהוָה אֶל-הֵי-יִשְׂרָאֵל
 (21) הִנֵּה בָּא יוֹם-יְהוָה, יוֹם אֲשֶׁר הוּא חֹשֶׁךְ וְלֹא אֹר (22) יֵצֵא
 אֶחָד מִגְּדוּלֵי-הָעָם וּבְקוֹל-גְּדוּל קָרָא אֶל-אֲנָשֵׁי-הָעִיר, הִנֵּה
 הָעִיר בְּיַד-הַמֶּלֶךְ

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

^a See footnote e, previous page.

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

^c Pl. m. adjective.

^d See footnote c, previous page.

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

I	II	III
horse (abs.) סוס	spirit (abs.) רוּחַ	word (abs.) דְּבַר
horse-of (cons.) סוס	spirit-of (cons.) רוּחַ	word-of (cons.) דְּבַר
my (c.) horse סוּסִי	my (c.) spirit רוּחִי	my (c.) word דְּבָרִי
thy (m.) „ סוּסְךָ	thy (m.) „ רוּחְךָ	thy (m.) „ דְּבָרְךָ
thy (f.) „ סוּסְךִי	thy (f.) „ רוּחְךִי	thy (f.) „ דְּבָרְךִי
his „ סוּסוֹ	his „ רוּחוֹ	his „ דְּבָרוֹ
her „ סוּסֶיהָ	her „ רוּחֶיהָ	her „ דְּבָרֶיהָ
our (c.) „ סוּסֵנוּ	our (c.) „ רוּחֵנוּ	our (c.) „ דְּבָרֵנוּ
your (m.) „ סוּסְכֶם	your (m.) „ רוּחְכֶם	your (m.) „ דְּבָרְכֶם
your (f.) „ סוּסְכֵינֵי	your (f.) „ רוּחְכֵינֵי	your (f.) „ דְּבָרְכֵינֵי
their (m.) „ סוּסָם	their (m.) „ רוּחָם	their (m.) „ דְּבָרָם
their (f.) „ סוּסָן	their (f.) „ רוּחָן	their (f.) „ דְּבָרָן
IV	V	VI
trouble (abs.) עֲמַל	prophet (abs.) נְבִיא	Pronominal Suffixes for the sing. noun.
trouble-of (cons.) עֲמַל	prophet-of (cons.) נְבִיא	
my (c.) trouble עֲמָלִי	my (c.) prophet נְבִיאִי	
thy (m.) „ עֲמָלְךָ	thy (m.) „ נְבִיאָךָ	
thy (f.) „ עֲמָלְךִי	thy (f.) „ נְבִיאָךִי	
his „ עֲמָלוֹ	his „ נְבִיאוֹ	
her „ עֲמָלֶיהָ	her „ נְבִיאֶיהָ	
our (c.) „ עֲמָלֵנוּ	our (c.) „ נְבִיאֵנוּ	
your (m.) „ עֲמָלְכֶם	your (m.) „ נְבִיאְכֶם	
your (f.) „ עֲמָלְכֵינֵי	your (f.) „ נְבִיאְכֵינֵי	
their (m.) „ עֲמָלָם	their (m.) „ נְבִיאָם	
their (f.) „ עֲמָלָן	their (f.) „ נְבִיאָן	
		1st sing. com. ׀
		2nd „ masc. ךְּ
		2nd „ fem. ךִּי
		3rd „ masc. ם
		3rd „ fem. םִי
		1st pl. com. ׁ
		2nd „ masc. ךֶּם
		2nd „ fem. ךֶּי
		3rd „ masc. םֶ
		3rd „ fem. םִי

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

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

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

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

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

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

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

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

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

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

26. THE INSEPARABLE PREPOSITIONS ל, ב WITH SUFFIXES

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

to me ^a (c.)	לי	in me ^b (c.)	בי
„ thee (m.)	לְךָ	„ thee (m.)	בְּךָ
„ thee (f.)	לְךָ	„ thee (f.)	בְּךָ
„ him	לוֹ	„ him	בוֹ
„ her	לָהּ	„ her	בָּהּ
„ us (c.)	לָנוּ	„ us (c.)	בָּנוּ
„ you (m.)	לְכֶם	„ you (m.)	בְּכֶם
„ you (f.)	לְכֶן	„ you (f.)	בְּכֶן
„ them (m.)	לָהֶם	„ them (m.)	בָּהֶם or בָּם
„ them (f.)	לָהֶן	„ them (f.)	בָּהֶן

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

27. THE SIGN OF THE DEFINITE OBJECT

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

- (a) לקח הִבֵּן—'he took, (namely) the son'. Here הִבֵּן is the subject—'the son took', but לקח אֶת־הִבֵּן—'he took the son'. Here הִבֵּן, preceded by the word אֶת־, is the object.
- (b) לקח בֶּן־הַמֶּלֶךְ—'he took, (namely) the son-of the king'. Here בֶּן־הַמֶּלֶךְ is the subject—'the son-of the king took', but לקח אֶת־בֶּן־הַמֶּלֶךְ—'he took the son-of the king'. Here בֶּן־הַמֶּלֶךְ, preceded by אֶת־, is the object.

^a Or 'for me', &c.

^b Or 'by me', &c.

(c) לָקַח בְּנוֹ—'he took, (namely) his son'. Here בְּנוֹ is the subject—'his son took', but

לָקַח אֶת-בְּנוֹ—'he took his son'. Here בְּנוֹ, preceded by אֶת-, is the object.

(d) לָקַח שְׁמוּאֵל—'he took, (namely) Samuel'. Here שְׁמוּאֵל is the subject—'Samuel took', but

לָקַח אֶת-שְׁמוּאֵל—'he took Samuel'. Here שְׁמוּאֵל, preceded by אֶת-, is the object.

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

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

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

EXERCISE 7

Abraham אַבְרָהָם	mountain הַר
Sarah שָׂרָה	„ (with art.) הָהָר
covenant בְּרִית	„ (pl.) הָרִים
dream (sg.) חֲלוֹם m.	with ^a עִם
„ (pl.) חֲלוֹמוֹת	until עַד
river נָהָר	he kept, watched שָׁמַר
	he cut כָּרַת

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

(1) בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְאֶת-כָּל-אֲשֶׁר בָּהֶם

(2) שָׁמְעוּ הָאָדָם וְהָאִשָּׁה אֶת-קוֹל-אֱלֹהִים בְּנֶן (3) וּבְיָדוֹ הִגְדוּלָה

^a In the sense of 'together with', 'along with', as opposed to the insep. prep. ב which means 'with' of instrument. It takes suffixes: עִמִּי 'with me'; עִמָּךְ 'with thee' (m).

לָקַח יְהוָה אֶת-עֲמוֹ יִשְׂרָאֵל מִמִּצְרַיִם לֹא לְעַם קְדוֹשׁ, וְגַם נָתַן
 לָהֶם אֶת-הָאָרֶץ הַטּוֹבָה מִנְּהַר-מִצְרַיִם עַד-הַנָּהָר הַגָּדוֹל: וְלֹא
 שָׁמְרוּ אֶת-בְּרִיתוֹ אֲשֶׁר כָּרַת עִמָּם עַל-הַר-הָאֱלֹהִים וְלֹא שָׁמְעוּ
 בְּקוֹלוֹ (4) שָׁמַר יְהוָה אֶת-יַעֲקֹב מִכָּל-רָע (5) רָאָה אֱלֹהִים
 אֶת-הָאוֹר אֲשֶׁר בָּרָא וְהִנֵּה טוֹב מְאֹד (6) כָּרַת שְׁמוּאֵל אֶת-
 רֹאשׁ-הַמֶּלֶךְ לְעִיגֵי-כָל-יִשְׂרָאֵל (7) אָמְרוּ הָעַמִּים אֲשֶׁר בָּאוּ
 עַל-יִשְׂרָאֵל, יְהוָה הוּא אֱלֹהֵי-הַקְּהָרִים (8) וְשֵׁם-אִשְׁת־אֲבִרְהָם^b
 שָׂרָה (9) אָמְרָה שָׂרָה אֶל-אֲבִרְהָם אִשָּׁה, הִנֵּה אִשָּׁה וְקָנָה אֲנִי,
 וְלֹא נָתַן לִי אֱלֹהִים בֶּן (10) קָרָא מֹשֶׁה בְּקוֹל גְּדוֹל, יְהוָה עֲמָנוּ
 וְגַם נָתַן בְּיָדֵנוּ אֶת-הָעֵיר וְאֶת-הָעַם אֲשֶׁר בָּהּ (11) הָיוּ אַנְשֵׁי-
 יִשְׂרָאֵל בְּקָהָרִים כָּל-הַיּוֹם עַד-הַלַּיְלָה (12) מֵרֹאשׁ הַקָּהָר רָאָה
 מֹשֶׁה אֶת-הָאָרֶץ אֲשֶׁר נָתַן יְהוָה לְבְנֵי-יִשְׂרָאֵל (13) בָּאוּ וְקָנִי-
 הָעַם אֶל-הַיִּכְלֵל-הַמֶּלֶךְ, וְעָפָר^b עַל-רֹאשָׁם (14) שָׁמַע אֱלֹהִים
 אֶת-קוֹלִי, כִּי הוּא אוֹרֵי בְיּוֹם-הַחֹשֶׁךְ (15) שָׁמַע יַעֲקֹב אֶת-
 הַחֲלוֹם וְגַם שָׁמַר אֶת-הַדְּבָר, כִּי אָמַר מִן הָאֱלֹהִים הַחֲלוֹם
 (16) וּבְחֲלוֹמוֹ רָאָה יַעֲקֹב וְהִנֵּה הָר גְּדוֹל מְאֹד וְרֹאשׁוֹ בַּשָּׁמַיִם^d
 (17) וּבְכָל-חֲכַמֵי-הָעֵיר לֹא הָיָה אִישׁ אֲשֶׁר יָדַע אֶת-דְּבַר-
 הַחֲלוֹם (18) הַבְּדִיל יְהוָה בֵּין נְבִיאֵי-מִצְרַיִם וּבֵין מֹשֶׁה וּנְבִיאֵי
 (19) יִשְׂרָאֵל הַנְּבִיאִים בְּאֶחָד-הָרֵי-הָאָרֶץ וּבְרֹאשָׁם הָיָה שְׁמוּאֵל
 (20) הִנֵּה יָדוֹ בְּכָל, וַיִּדְ-כָּל-אָדָם בּוֹ (21) כָּרַת אֲבִרְהָם בְּרִית
 עִם מֶלֶךְ-הָעֵיר (22) מֵהִיכְלוֹ אֲשֶׁר בַּשָּׁמַיִם רָאָה יְהוָה אֶת-עֲמוֹ
 וְאֶת-קוֹלֵנוּ שָׁמַע

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

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

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

^c 'Upon' = against.

^d Pausal (with Silluq accent).

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

28. THE PERSONAL PRONOUNS

A (Subject)	B (Object)
I (c.) אָנִי, אַנְכִי ^c	me (c.) אֶתִּי
thou (m.) אַתָּה ^d	thee (m.) אֶתְּךָ
thou (f.) אַתְּ ^e	thee (f.) אֶתְּךָ
he הוּא	him אֹתוֹ
she הִיא	her אֹתָהּ
we (c.) אֲנִיכֶם	us (c.) אֹתְכֶם

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

^b See p. 53, footnote a.

^c Pausal אָנִי, אַנְכִי.

^d Pausal אַתָּה.

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

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

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

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

29. THE REGULAR VERB (Perfect)

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

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

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

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

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

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

שָׁמַרְתָּ	is a compound of	(אָ)תָּ(הּ) + שָׁמַר	'kept (hast) thou (m.)'
שָׁמַרְתְּ	„	תָּ(א) + שָׁמַר	„ „ „ (f.)
שָׁמַרְתֶּם	„	(אֶ)תְּם + שָׁמַר	„ (have) ye (m.)
שָׁמַרְתֶּן	„	תְּן(א) + שָׁמַר	„ „ „ (f.)
שָׁמַרְנוּ	„	אֲנוּ(א) + שָׁמַר	„ „ we (c.)

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

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

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

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

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

* Shorter form of **אָנַחְנוּ**.

30. MORE NOUNS IN THE ABSOLUTE AND CONSTRUCT STATES

The following nouns are irregular but in very frequent use :

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

EXERCISE 8

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

(1) אֵתָּה הוּא הָאֱלֹהִים וְאַנְחֵנוּ עָמָךְ בְּגִי-בְרִיתְךָ (2) שָׁלַח מֹשֶׁה מְרַגְלִים אֶל-אֶרֶץ כְּנָעַן, וְהָאֲנָשִׁים הָיוּ אֲנָשֵׁי-שָׁם, רֹאשֵׁי-בְגִי-יִשְׂרָאֵל (3) אָמַר הָאָדָם אֶל-הָאֱלֹהִים שְׁמַעְתִּי אֶת-קוֹלְךָ בְּנֹן (4) אָמְרָה הָאִשָּׁה אֶל-מְרַגְלֵי-יִשְׂרָאֵל, שְׁמַעְנוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְמַצְרַיִם וְגַם יִדְעֵנוּ כִּי נָתַן לָכֶם אֶת-אֶרֶץ כְּנָעַן (5) לָקַחְתִּי אֶתְכֶם מִמִּצְרַיִם לִי לְעַם קְדוֹשׁ וְלֹא שְׁמַרְתֶּם אֶת-בְּרִיתִי וּבִקוּלִי לֹא שְׁמַעְתֶּם, בֵּית-יַעֲקֹב (6) יִדְעֵתִי כִּי לָקַחְתֶּם מִפְּרִי-עֵץ-הַגֵּן וְכִי נִתְּנָה לְךָ וְאֵתָּה אֲכַלְתָּ עִמָּה (7) קָרְאוּ וּזְכִירוּ-הַעֵם אֶל-מֹשֶׁה, וְזָכְרְנוּ אֶת-הַלֶּחֶם אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (8) אָמְרוּ הַמְּרַגְלִים,^d לָקַחְנוּ מִפְּרִי-הָאֶרֶץ וְהִגַּה טוֹב מְאֹד (9) יִדְעֵתִי כִּי

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

^b Pausal.

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

^d See p. 18, Note to § 10.

כִּי בָחַר יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל (10) אֲתָהּ בְּחַרְתָּ כָּנוּ מִכָּל־
 הָעַמִּים וְאַתָּנוּ לְקַחְתָּ לָךְ לְעַם גְּדוֹל וְקָדוֹשׁ, וְאַנְתָּנוּ לֹא שָׁמְרָנוּ
 אֶת־הַבְּרִית אֲשֶׁר כָּרַתְנוּ עִמָּךְ עַל־הַר־הָאֱלֹהִים (11) אָמַר לָנוּ
 הָאִישׁ, יְדַעְתִּי כִּי מְרֻגְלִים אַתֶּם מֵאֶרֶץ כְּנָעַן (12) יָשַׁב הַנְּבִיא
 עַל־הָאֲדָמָה וְעָפָר עַל־רֹאשׁוֹ וּבְקוֹל גְּדוֹל קָרָא, מָה־עָשָׂה יְהוָה
 לָנוּ (13) וְכָרַת אֹתִי אֱלֹהִים וּמַה־יִּכְלֶךְ שָׁמַעְתָּ אֶת־קוֹלִי (14) מִשָּׁל
 שְׁמוּאֵל הַנְּבִיא בְּיִשְׂרָאֵל כִּי לֹא כָחֲרוּ לָהֶם מֶלֶךְ כְּכָל־הָעַמִּים
 אֲשֶׁר יָשָׁבוּ בְּאֶרֶץ, וְכָל־יְמֵי־שְׁמוּאֵל הִלְכוּ בְּגִי־יִשְׂרָאֵל בְּדֶרֶךְ־
 יְהוָה (15) הִנֵּה הָעַרְוִים אֲשֶׁר בְּאֶרֶץ כְּנָעַן טוֹבוֹת וְגִדּוּלוֹת הִנֵּה
 כְּעַרְי־מִצְרַיִם (16) בְּדֶרֶךְ יְהוָה הִלְכְתִּי וְאֶת־דְּבָרוֹ שָׁמַרְתִּי כָל־
 הַיָּמִים (17) אַתֶּם יְדַעְתֶּם כִּי הַבְּדִיל אֶתְכֶם אֱלֹהִים מִכָּל־הָעַמִּים
 אֲשֶׁר תָּחַת הַשָּׁמַיִם (18) לֹא אָכַל מִשָּׂה לָחֶם כָּל־הַיָּמִים אֲשֶׁר
 הָיָה עַל־הַהָר

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

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

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

^c Perfect—see note *b*, p. 58.

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

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

31. FEMININE SINGULAR NOUNS WITH SUFFIXES

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

^a Perfect—see note *b*, p. 58.

^b See note *a*, p. 59.

IV		V	
righteousness (abs.)	צדקה	land (abs.)	אדמה
righteousness-of (cons.)	צדקת	land-of (cons.)	אדמת
my (c.) righteousness	צדקתי	my (c.) land	אדמתי
thy (m.) „	צדקתך	thy (m.) „	אדמתך
thy (f.) „	צדקתך	thy (f.) „	אדמתך
his „	צדקתו	his „	אדמתו
her „	צדקתה	her „	אדמתה
our (c.) „	צדקתנו	our (c.) „	אדמתנו
your (m.) „	צדקתכם	your (m.) „	אדמתכם
your (f.) „	צדקתכן	your (f.) „	אדמתכן
their (m.) „	צדקתם	their (m.) „	אדמתם
their (f.) „	צדקתן	their (f.) „	אדמתן

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

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

Column I תּוֹרָה (corresponding to the masc. סוּם , p. 50, Col. I) represents the simplest form of the fem. sing. noun—the *full* vowel î remains throughout תּוֹרַת , תּוֹרָתִי .

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

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

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

Column IV קִדְרָה, following Column II, becomes (hypothetically) קִדְרָה (in the construct) and קִדְרָתִי (with suffixes) which, in turn, become קִדְרָתָא and קִדְרָתִי (cf. p. 46. 3).

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

32. THE DEMONSTRATIVE ADJECTIVES

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

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

‘This man’	is expressed as	‘the man, the this (one)’	הָאִישׁ הַזֶּה
‘That man’	„	‘the man, the that (one)’	הָאִישׁ הַהוּא
‘This woman’	„	‘the woman, the this (one)’	הָאִשָּׁה הַזֹּאת
‘That woman’	„	‘the woman, the that (one)’	הָאִשָּׁה הַהִיא
‘These men’	„	‘the men, the these (ones)’	הָאֲנָשִׁים הָאֵלֶּה
‘Those men’	„	‘the men, the those (ones)’	הָאֲנָשִׁים הַהֵם
‘This is the man’	„	‘this (is) the man’	זֶה הָאִישׁ
‘This is the woman’	„	‘this (is) the woman’	זֹאת הָאִשָּׁה
‘These are the men’	„	‘these (are) the men’	אֵלֶּה הָאֲנָשִׁים

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

33. THE PREPOSITIONS כּ, מִן WITH SUFFIXES

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

like me (c.)	כָּמוֹנִי	from me (c.)	מִמֶּנִּי
„ thee (m.)	כָּמוֹךָ	„ thee (m.)	מִמְּךָ
„ thee (f.)	כָּמוֹךְ	„ thee (f.)	מִמְּךְ
„ him	כָּמוֹהוּ	„ him	מִמֶּנּוּ
„ her	כָּמוֹהָ	„ her	מִמֶּנָּה
„ us (c.)	כָּמוֹנוּ	„ us (c.)	מִמֶּנּוּ
„ you (m.)	כָּמוֹכֶם	„ you (m.)	מִמְּכֶם
„ you (f.)	כָּמוֹכֶן	„ you (f.)	מִמְּכֶן
„ them (m.)	כָּמוֹהֶם	„ them (m.)	מִמֶּנְהֶם, [מִמֶּנְהָ]
„ them (f.)	כָּמוֹהֶן, כָּהֶנָּה	„ them (f.)	[מִמֶּנְהֶן], מִמֶּנְהָ

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

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

(c) מִמֶּנּוּ (‘from him’) and מִמֶּנָּה (‘from her’) are contractions from מִמֶּנְהוּ and מִמֶּנְהָ; the inserted ׀ implies an original reduplicated מִמֶּנְמֶּנּוּ which has been lost.

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

(e) The 3rd sg. suffixes הוּ and הָ are earlier forms of ׀ and הָ ׀.

(f) The medial ׀ is absent when the heavy suffixes כֶּן, כֶּם, &c, are attached.

EXERCISE 9

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

(1) זֶה הַיּוֹם אֲשֶׁר עָשָׂה יְהוָה (2) זֹאת הַתּוֹרָה אֲשֶׁר נָתַן מֹשֶׁה לְבְנֵי-יִשְׂרָאֵל עַל-הַר-סִינַי * (3) אֱלֹהֵי הַדְּבָרִים אֲשֶׁר דָּבַר יְהוָה אֶל-מֹשֶׁה בְּאֶרֶץ-מִצְרַיִם * (4) אָמַר יַעֲקֹב, קְדוֹשׁ הַמָּקוֹם הַזֶּה וְאֹנְכִי לֹא יִדְעֹתִי (5) בַּיּוֹם הַהוּא נָתַן אֱלֹהִים יְשׁוּעָה גְדוֹלָה לְיִשְׂרָאֵל (6) אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר-יְהוָה אֶל-אַבְרָהָם בְּחִלּוֹם (7) כֹּה אָמַר אֱלֹהִים אֶל-הַעֵיר הַרְעָה הַהִיא (8) אָמַרְתִּי אֵין יִרְאֵת-אֱלֹהִים בְּמָקוֹם הַזֶּה (9) בְּיָמִים הָהֵם לֹא הָיָה מְלֶךְ בְּיִשְׂרָאֵל וּשְׂמוּאֵל הָיָה הַנָּבִיא (10) הִלְכוּ בְנֵי-יִשְׂרָאֵל אַחֲרֵי אֱלֹהִים אַחֲרִים וְלֹא זָכְרוּ אֶת-תּוֹרַת-מֹשֶׁה וְאֶת-הַבְּרִית אֲשֶׁר קָרַת עִמָּם יְהוָה עַל-הַר-סִינַי (11) אַתָּה הוּא אֱלֹהֵי-יְשׁוּעָתִי וְאֵין כְּמוֹךָ (12) אָמַר מֶלֶךְ-מִצְרַיִם אֵין כְּמוֹךָ אִישׁ חָכָם בְּכָל-הָאָרֶץ הַגְּדוֹלָה הַזֹּאת (13) רָאָה הַמֶּלֶךְ כִּי טוֹבָה עֲצַת-הַנָּבִיא (14) אַתָּה שְׁלַחַת בְּרָכָה בְּפָרִי-אֲדָמָתֵנו (15) קָרָא עָשׂוּ בְּקוֹל גְּדוֹל, לָקַח יַעֲקֹב אֶת-בְּרַכְתִּי מִמֶּנִּי (16) שְׁמַרְתִּי אֶת-תּוֹרָתְךָ כָּל-הַיָּמִים וּבְדַרְךְ-אֱלֹהִים אַחֲרִים לֹא הִלְכֹתִי (17) נָתַן אֱלֹהִים אֶת-יִרְאֵת-יַעֲקֹב עַל-כָּל-אֲנָשֵׁי-הַעֵיר (18) בְּלִילָה הַהִיא הוּא הַבְּדִיל יְהוָה בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם * (19) קְדוֹשָׁה לִי הַעֵיר הַזֹּאת, כִּי כֹה בְרַחְתִּי לְשָׁמִי

* Pausal—the vowel in the tone-syllable is lengthened.

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

^c 'gods', as the context shows.

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

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

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

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

34. THE ACTIVE PARTICIPLE

The Active Participle is formed thus :

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

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

^a Use pausal form. See p. 21.

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

the original) תָּ for the fem. sg., ם׳ for the masc. pl., and ׀ת for the fem. pl.

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

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

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

NOTE: When the last root-letter of a verb is a guttural, as שָׁמַע (‘to hear’), the masc. sg. Participle שֹׁמֵעַ (for שֹׁמַע) takes a Furtive Pathah (p. 19. 4) and the fem. sg. שֹׁמְעַת (for שֹׁמֵעַת) takes two Pathahs instead of two Seghols, since (p. 19. 3) the gutturals prefer the vowel Pathah under them and even before them. Similarly, the masc. sg. Participle of יָדַע (‘to know’) is יֹדֵעַ and the fem. sing. יֹדְעַת.

35. THE OLD ACCUSATIVE ENDING הַ

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

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

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

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

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

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

EXERCISE 10

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

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

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

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

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

(1) קוֹל קָרָא בַּמִּדְבָּר (2) הָאֱלֹהִים יָשָׁב בְּשָׂמַיִם וּמִשָּׁל בְּבִגְי־אָדָם
(3) אֲנַחְנוּ קָרָאִים אֶל־יְהוָה, וְהוּא שָׁמַע אֶת־קוֹלֵנוּ (4) צַדִּיק

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

^b See p. 66, Note.

אָתָּה יְהוָה הַנִּתְּנָן לָחֶם לְכָל-בָּשָׂר (5) הַיּוֹם הַזֶּה אֲנֹכִי לֹקֵחַ אֹתָךְ
הַשְּׂמִימָה (6) יִצְאוּ בְּגִי-יִשְׂרָאֵל מִמִּצְרַיִם הַמְדַבְּרָה (7) אָתָּה
שָׁמַר אֶת-דֶּרֶךְ-הַצַּדִּיק, וְדָרַךְ הַרְשָׁע שְׂאֵלָה (8) יָרַד יַעֲקֹב
מִצְרַיִמָּה כִּי לֹא הָיָה לָחֶם בְּכָל-אֶרֶץ-כְּנָעַן (9) הַיּוֹם הַזֶּה אָתָּם
כֹּרְתִים בְּרִית עִם-יְהוָה (10) הִגִּיה אָתָּה שְׁלַח מְלֹאכִים אֶל-
מֶלֶךְ-מִצְרַיִם וְלֹא יָדַעְתָּ כִּי בְּאֱלֹהִים יִשׁוּעַת-יִשְׂרָאֵל (11) אוֹי
לָהֶם הָאֹכְלִים בָּשָׂר כָּל-הַיּוֹם וְאֶת-דְּבַר-יְהוָה לֹא עָשׂוּ (12) כֹּה
אָמַר יְהוָה, אֲנֹכִי שְׁלַח אֹתָךְ אֶל-הָעָם הַרְשָׁע הַזֶּה (13) הִלְכוּ
בְּגִי-הַנְּבִיאִים בַּמְדָּבָר כָּל-הַיּוֹם וּבָעָרִב בָּאוּ הָעִירָה (14) טוֹב
לְצַדִּיק הַשָּׁמַר אֶת-תּוֹרַת-יְהוָה, וְאוֹי לְרָשָׁע הַהֹלֵךְ בְּדֶרֶךְ-
אֱלֹהִים אֲחֵרִים (15) וּבְחִלּוֹמוֹ רָאָה יַעֲקֹב וְהִגִּיה מְלֹאכֵי-אֱלֹהִים
יֹרְדִים מִן-הַשָּׁמַיִם (16) אֲנֹכִי בָחַר בָּךְ כִּי טוֹב אָתָּה בְּעֵינֵי-יְהוָה
(17) עָשׂוּ בְּגִי-יִשְׂרָאֵל אֶת-הַרְעָה בְּעֵינֵי-יְהוָה, כִּי לֹא הִבְדִּילוּ בֵּין
הַצַּדִּיק וּבֵין הַרְשָׁע (18) כָּל-בָּשָׂר יָדַעַ כִּי אָתָּה יְהוָה הַזּוֹכֵר
אֶת-עַמּוֹ יִשְׂרָאֵל (19) בְּלִילָה הַהוּא שָׁמַע הַנֹּעַר וְהִגִּיה קוֹל קִרְא
שְׂמוֹאֵל שְׂמוֹאֵל (20) הַיּוֹם הַזֶּה אֲנַחְנוּ עֹמְדִים עַל-הַר-הָאֱלֹהִים
וְשֹׁמְעִים אֶת-קוֹל-יְהוָה יֵצֵא מִשָּׁמַיִם (21) אֱלֹהֵי הַדְּבָרִים אֲשֶׁר
דִּבֶּר מֹשֶׁה אֶל-בְּגִי-יִשְׂרָאֵל בְּמִדְבַר-סִינַי (22) הָיָה הָאָדָם
כְּאֱלֹהִים יָדַעַ טוֹב וְרָע (23) שָׁמַע הָעָם הַיֹּשֵׁב בְּהָרַ כִּי יֵצֵא
יִשְׂרָאֵל מִמִּצְרַיִם

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

^a See p. 66, Note.

^b Constr. pl. of עֵין.

^c 'That which was evil'.

^d See p. 53, footnote a.

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

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

36. PLURAL NOUNS WITH SUFFIXES

A		B	
<i>Masc. pl.</i>			
horses (abs.)	סוּסִים	words (abs.)	דְּבָרִים
horses-of (cons.)	סוּסֵי	words-of (cons.)	דְּבָרָי
my (c.) horses	סוּסָי	my (c.) words	דְּבָרָי
thy (m.) „	סוּסֵיךָ	thy (m.) „	דְּבָרֶיךָ
thy (f.) „	סוּסֵיךְ	thy (f.) „	דְּבָרֶיךָ
his „	סוּסָיו	his „	דְּבָרָיו
her „	סוּסֵיהָ	her „	דְּבָרֶיהָ
our (c.) „	סוּסֵינוּ	our (c.) „	דְּבָרֵינוּ
your (m.) „	סוּסֵיכֶם	your (m.) „	דְּבָרֵיכֶם
your (f.) „	סוּסֵיכֶן	your (f.) „	דְּבָרֵיכֶן
their (m.) „	סוּסֵיהֶם	their (m.) „	דְּבָרֵיהֶם
their (f.) „	סוּסֵיהֶן	their (f.) „	דְּבָרֵיהֶן

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

C		D		E	
<i>Fem. pl.</i>					
laws (abs.)	תּוֹרוֹת	blessings (abs.)	בְּרָכוֹת	Suffixes of the pl. noun (m. and f.)	
laws-of (cons.)	תּוֹרוֹת	blessings-of (cons.)	בְּרָכוֹת		
my (c.) laws	תּוֹרוֹתַי	my (c.) blessings	בְּרָכוֹתַי	my (c.)	יַ
thy (m.) „	תּוֹרוֹתֶיךָ	thy (m.) „	בְּרָכוֹתֶיךָ	thy (m.)	יְךָ
thy (f.) „	תּוֹרוֹתֶיךָ	thy (f.) „	בְּרָכוֹתֶיךָ	thy (f.)	יְךָ
his „	תּוֹרוֹתָיו	his „	בְּרָכוֹתָיו	his	יו
her „	תּוֹרוֹתֶיהָ	her „	בְּרָכוֹתֶיהָ	her	יה
our (c.) „	תּוֹרוֹתֵינוּ	our (c.) „	בְּרָכוֹתֵינוּ	our (c.)	ינו
your (m.) „	תּוֹרוֹתֵיכֶם	your (m.) „	בְּרָכוֹתֵיכֶם	your (m.)	יְכֶם
your (f.) „	תּוֹרוֹתֵיכֶן	your (f.) „	בְּרָכוֹתֵיכֶן	your (f.)	יְכֶן
their (m.) „	תּוֹרוֹתֵיהֶם	their (m.) „	בְּרָכוֹתֵיהֶם	their (m.)	יְהֶם
their (f.) „	תּוֹרוֹתֵיהֶן	their (f.) „	בְּרָכוֹתֵיהֶן	their (f.)	יְהֶן

F		G		H	
sons (abs.)	בָּנִים	fathers (abs.)	אָבוֹת	God (abs.)	אֱלֹהִים
sons-of (cons.)	בָּנִי	fathers-of (cons.)	אָבוֹת	God-of (cons.)	אֱלֹהֵי
my (c.) sons	בָּנַי	my (c.) fathers	אָבוֹתַי	my (c.) God	אֱלֹהֵי
thy (m.) „	בָּנֶיךָ	thy (m.) „	אָבוֹתֶיךָ	thy (m.) „	אֱלֹהֶיךָ
&c.		&c.		&c.	
your (m.) „	בָּנֵיכֶם	your (m.) „	אָבוֹתֵיכֶם	your (m.) „	אֱלֹהֵיכֶם
&c.		&c.		&c.	

I		J	
men (abs.)	אָנָשִׁים	wives (women) (abs.)	נָשִׁים
men-of (cons.)	אָנָשִׁי	wives-of (cons.)	נָשִׁי
my (c.) men	אָנָשַׁי	my wives	נָשַׁי
thy (m.) „	אָנָשֶׁיךָ	thy „	נָשֶׁיךָ
&c.		&c.	
your (m.) „	אָנָשֵׁיכֶם	your „	נָשֵׁיכֶם
&c.		&c.	

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

סוּרְךָ is to be pointed סוּרְךָ or סוּרְךָ (thy horse), whereas

סוּרְיָהּ „ סוּרְיָהּ or סוּרְיָהּ (thy horses). Similarly

סוּרו „ סוּרו (his horse), but סוּרְיו is סוּרְיו (his horses)

סוּרְנו „ סוּרְנו (our horse) „ סוּרְנו „ סוּרְנו (our horses)

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

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

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

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

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

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

NOTE: (a) The heavy suffixes כֶּם, כֶּן, הֶם, הֵן, attach themselves to the form of the construct.^a

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

^a See p. 51, Note (c).

37. SOME IRREGULAR NOUNS WITH SUFFIXES

	SINGULAR			PLURAL		
	absolute	construct	with suffix	absolute	construct	with suffix
father	אָב	אָבִי	אָבִי, אָבִיךָ, אָבוֹתֵי	אָבוֹת	אָבוֹת	אָבוֹתַי
son	בֶּן	בְּנִי	בְּנִי, בְּנֵיךָ, בְּנֵי	בָּנִים	בָּנִי	בָּנָי
daughter	בַּת	בַּתִּי	בַּתִּי, בַּתְּךָ, בָּתוֹת	בָּנוֹת	בָּנוֹת	בָּנוֹתַי
brother	אָח	אָחִי	אָחִי, אָחֶיךָ, אָחִים	אָחִים	אָחִי	אָחֵי
wife	אִשָּׁה	אִשְׁתִּי	אִשְׁתִּי, אִשְׁתְּךָ, אִשִּׁים	נָשִׁים	נָשִׁי	נָשָׁי
house	בַּיִת	בַּיִתִּי	בַּיִתִּי, בַּיְתְּךָ, בָּתִּים ^a	בָּתִּים ^a	בָּתִּי ^a	בָּתֵּי ^a
name	שֵׁם	שְׁמִי, שְׁמֵךְ	שְׁמִי, שְׁמֶיךָ, שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹתַי

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

38. POSSESSION

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

'I have a son'	„	'there is to me a son'	יש לי בן
'I have not a son'	„	'there is not to me a son'	אין לי בן
'I have sons'	„	'there are to me sons'	יש לי בנים
'I have not sons'	„	'there are not to me sons'	אין לי בנים
'I had a son'	„	'there was to me a son'	הָיָה לי בן
'I had not a son'	„	'there was not to me a son'	לא הָיָה לי בן
'I had sons'	„	'there were to me sons'	הָיוּ לי בנים
'I shall have a son'	„	'there will be to me a son'	יִהְיֶה לי בן
'I shall not have a son'	„	'there will not be to me a son'	לא יִהְיֶה לי בן
'I shall have sons'	„	'there will be (pl.) to me sons'	יִהְיוּ לי בנים
'The man has a son'	„	'there is to the man a son'	יש לאיש בן &c.

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

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

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

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

EXERCISE II

Rachel	רחל	sheep	צאן	he asked	שאל
Laban	לבן	water (abs.)	מַיִם ^a	he served	עבד
Joseph	יוסף	„ (cons.)	מי	he will be	יהיה
Pharaoh	פַּרְעֹה	why? (for what?)	לָמָּה		

- (1) אָמַר הַנְּעָר אֶל-הַנְּבִיאַ אֵין לְאִשָּׁה הַזֹּאת בֵּן וְאִשָּׁה וְקָן מָאֵד
 (2) שְׁלַחְתִּי אֶת-נְבִיאֵי אֶל-הָעָם הַרְשָׁע הַזֶּה וְלֹא שָׁמְעוּ אֶל-
 דְּבַר יְהוָה אֲשֶׁר דִּבְרוּ בְשִׁמִּי (3) הָיָו בְּנֵי-יִשְׂרָאֵל בְּמִדְבַר-סִינִי
 וְלֹא הָיָה מַיִם לְצֹאן אֲשֶׁר עִמָּם (4) אָמְרוּ בְנֵי-יַעֲקֹב אֶל-יוֹסֵף
 יֵשׁ לָנוּ אָב וְקָן בְּאֶרֶץ-כְּנָעַן, וְלֹא יָדְעוּ כִּי הוּא הַמַּשְׁל בְּכָל-
 אֶרֶץ-מִצְרַיִם (5) לָקַח שְׁלֹמֹה אֶת-בֵּת-פַּרְעֹה לוֹ לְאִשָּׁה
 (6) אָמְרוּ אַנְשֵׁי-הַמָּקוֹם יִדְעוּ אֶת-לָבָן, וְהִנֵּה רָחֵל בְּתוֹ עִם-
 הַצֹּאן אֲשֶׁר לְאֶבְיָהּ (7) שָׁאֵל יַעֲקֹב אֶת-רָחֵל בֵּת-מִי אַתָּה,
 אָמְרָה רָחֵל בֵּת-לָבָן אֲנֹכִי (8) עָבַד יַעֲקֹב אֶת-לָבָן לְרָחֵל,

^a The noun, like שְׁמַיִם, is a plural.

^b See p. 58, footnote c.

והוא נתן לו את-בתו הגדולה לאשה תחת רחל (9) אָתָּה
 אֶלְהִינוּ וְאֶנְחֵנוּ עִמָּךְ אָתָּה אָבִינוּ וְאֶנְחֵנוּ בְנִיךְ (10) קָרָא פִּרְעָה
 לְכָל-זַקְנָיו וּלְכָל-חַכְמָיו, וּלְעֵינֵיהֶם עָשָׂה מִשָּׁה כְּכֹל אֲשֶׁר אָמַר
 יְהוָה (11) אֵלֶּה שְׁמוֹת-בְּנֵי-יִשְׂרָאֵל אֲשֶׁר יָרְדוּ מִצְרָיִמָּה אֶל-
 יוֹסֵף (12) לֹא לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת-כְּנָעַן, כִּי רָעוֹת הָנָּה
 בְּעֵינָי-אָבִיו מֵאֵד (13) לָמָּה לֹא אִמְרָתְ לִי כִּי אִשְׁתָּךְ הִיא, וְאֲנִי
 לֹא יָדַעְתִּי (14) אָמַר לָבֵן אֶל-יַעֲקֹב, וְשִׁיךְ בְּנוֹתֵי הָנָּה וּבְנִיךְ בְּנֵי
 וְצִאֲנֶךָ צִאֲנִי וְכֹל אֲשֶׁר לָךְ לִי הוּא (15) אָמַר יְהוָה אֶל-יַעֲקֹב,
 שָׁמָּה יִהְיֶה יִשְׂרָאֵל (16) קָרָא רַחֵל אֶת-שָׁם-בְּנָה יוֹסֵף, כִּי
 אָמְרָה יִהְיֶה לִּי בֵן אַחֵר (17) אָמַר יוֹסֵף אֶל-פִּרְעָה, הִנֵּה אָבִי
 וְאֲחֵי וְנָשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְצִאֲנָם וְכָל-אֲשֶׁר לָהֶם בָּאוּ
 מִצְרָיִמָּה (18) רָאוּ אֲבוֹתֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפִרְעָה
 וּלְמִצְרָיִם (19) אָנֹכִי יְהוָה אֱלֹהֶיךָ וְאֲנֹכִי יָרַדְתִּי עַל-הַר-סִינַי
 בַּיּוֹם הַגָּדוֹל הַהוּא (20) לָמָּה יִשְׁבֹּת בְּעַפְּרִי, בֵּית-יִשְׂרָאֵל, כִּי
 הִלְכוּ בְנֵיךְ אַחֲרַי עֵינֵיהֶם וְגַם עָבְדוּ אֱלֹהִים אֲחֵרִים (21) וַיִּמָּה-
 שָׂאֵל יְהוָה מִמָּךְ, בֵּית-יַעֲקֹב

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

^a 'Instead of'.

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

^c Translate 'according to all'.

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

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

39. THE IMPERFECT OF THE REGULAR VERB

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

he will keep	יִשְׁמֵר	he will judge	יִשְׁפֹּט ^c
she „ „	תִּשְׁמֵר	she „ „	תִּשְׁפֹּט
thou (m.) wilt „	תִּשְׁמָר	thou (m.) wilt „	תִּשְׁפֹּט
thou (f.) „ „	תִּשְׁמְרִי	thou (f.) „ „	תִּשְׁפֹּטִי
I (c.) will „	אֶשְׁמֵר	I (c.) will „	אֶשְׁפֹּט
they (m.) „ „	יִשְׁמְרוּ	they (m.) „ „	יִשְׁפֹּטוּ
they (f.) „ „	תִּשְׁמְרֶנָּה	they (f.) „ „	תִּשְׁפֹּטְנָה
ye (m.) „ „	תִּשְׁמְרוּ	ye (m.) „ „	תִּשְׁפֹּטוּ
ye (f.) „ „	תִּשְׁמְרֶנָּה	ye (f.) „ „	תִּשְׁפֹּטְנָה
we (c.) „ „	נִשְׁמֵר	we (c.) „ „	נִשְׁפֹּט

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

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

^c Note Dageš lene in פ.

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

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

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

3rd masc. sg.	יִשְׁמֹר	3rd masc. pl.	יִשְׁמְרוּ
2nd „ „	תִּשְׁמֹר	2nd „ „	תִּשְׁמְרוּ
3rd fem. „	תִּשְׁמֹר	3rd fem. „	תִּשְׁמְרָה
2nd „ „	תִּשְׁמְרוּ	2nd „ „	תִּשְׁמְרָה

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

40. THE IMPERATIVE

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

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

^a From שְׁמְרִי and שְׁמְרוּ

^b From שֹׁפְטִי and שֹׁפְטוּ

41. NEGATIVE COMMANDS OR PROHIBITIONS

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

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

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

EXERCISE 12

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

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

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

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

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

(1) דָּבַר אֱלֹהִים אֶל-מֹשֶׁה נְבִיאָו פָּנִים אֶל-פָּנִים (2) מִי אֲנִי
וּמַה-בֵּית-אָבִי כִי אֲמַשֵּׁל בְּעַם הַנְּדוּל הַזֶּה, וְאֲנֹכִי גֹעַר (3) בְּךָ
בְּחִרְתִּי לְמִלְחָה עַל-יִשְׂרָאֵל, וְאַתָּה תִּשְׁפֹּט אֶת-עַמִּי בְּצִדְקָה
וּבְמִשְׁפָּט, כִּי צָדִיק אֲנֹכִי, יְהוּה אֱלֹהֶיךָ (4) מִשְׁפָּט-צִדְקָה יִהְיֶה

* Pausal form.

לְכֶם בְּאֶרֶץ אֲשֶׁר אֲנֹכִי נֹתֵן לְכֶם (5) הִנְנִי שֹׁלַח אֶתְךָ אֶל-אֲנָשִׁי-
הָעִיר הַזֹּאת, וְאֲנִי יִדְעֵתִי כִּי לֹא יִשְׁמְעוּ אֶל-דְּבָרֶיךָ (6) שְׁמַר
אֶת-יְוָם-הַשַּׁבָּת, כִּי קָדוֹשׁ הַיּוֹם לַיהוָה אֱלֹהֶיךָ (7) וּזְכְרוּ אֶת-
תּוֹרַת-יְהוָה אֲשֶׁר נָתַן לְכֶם עַל-הַר-סִינַי בְּיַד-מֹשֶׁה (8) זָדָק
זָדָק תִּרְדֹּף, כִּי צַדִּיק אָנֹכִי (9) לֹא תִכְרַת בְּרִית עִם-הָעַמִּים
הָאֵלֶּה, כִּי אֶת-הָרַע בְּעֵינַי עָשׂוּ (10) רָדְפוּ אַחֲרֵי-הָאֲנָשִׁים כִּי
יֵצְאוּ מִן-הָעִיר הַמְּדַבֵּרָה (11) אֶל-תִּשְׁלַחוּ מַלְאָכִים אֶל-פְּרָעָה,
כִּי לֹא בַמִּצְרַיִם יִשׁוּעַת-יִשְׂרָאֵל (12) אוֹי לְכֶם הָרָדְפִים אֶת-
הַצַּדִּיק, וְיִרְאֵת-יְהוָה אִין בְּכֶם (13) מֵה-בֶן-אָדָם כִּי תִזְכֹּר
אֹתוֹ (14) עֲמָדוֹ לִפְנֵי-יְהוָה בְּיִרְאָה וְעַבְדוֹ אֹתוֹ בְּאֵמֶת (15) לֹא
יְהִי לָךְ אֱלֹהִים אַחֲרָיִם לִפְנֵי לְפָנָי (16) כָּרַת אֱלֹהִים לִפְנֵיכֶם אֶת-
מִי-הַנִּהְנֶה (17) אֲנֹכִי שֹׁלַח אֶת-מַלְאָכִי לִפְנֵיכֶם וְהוּא יִשְׁמַר
אֶתְכֶם בְּדַרְךָ אֲשֶׁר אַתֶּם הֹלְכִים (18) שִׁפְטוּ, הַשָּׁמַיִם, בְּיַי וּבִין
עַמִּי, כִּי אִין צַדִּיק בְּאֶרֶץ (19) בַּיּוֹם הַהוּא אֲשַׁפֵּט אֶת-הָעִיר
הַרְשָׁעָה הַזֹּאת, כִּי אִין בָּהּ מִשְׁפָּט (20) מִשְׁפָּטִי זָדָק וְאֵמֶת
(21) אוֹי לָהֶם הָאֲמָרִים לָמָּה תִקְרָאוּ בְשֵׁם-יְהוָה

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

^a הִנְנִי takes suffixes: הִנְנִי (also הִנְנִי) 'behold I', הִנְנֶךָ 'behold thou'.

^b Pausal form.

^c See vocab., p. 77.

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

^e Use pronoun for emphasis.

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

42. THE INFINITIVES

There are two Infinitives in Hebrew, known as :

(a) the Infinitive Absolute: שָׁפוֹט, שָׁמֹר and

(b) the Infinitive Construct: שָׁפֹט, שָׁמֵר.

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

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

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

שָׁמֵר שָׁמֵר 'he hath kept—continually'.

יִשְׁמַר—'he will keep'. יִשְׁמֹר יִשְׁמֹר 'he will indeed (or surely) keep'

יִשְׁמֵר יִשְׁמֵר 'he will keep—continually'.

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

(b) The Infinitive Construct with the preposition לְ expresses

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

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

the English Infinitive:^a לְשָׁמַר 'to keep', לְמָשַׁל 'to rule', לְשַׁפֵּט 'to judge'.^b

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

43. 'HE' INTERROGATIVE

The simple question is introduced by the prefixed particle הֲ:

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

Before a simple shewa it is הֲ: 'do ye know?' הֲיָדַעְתֶּם; likewise before gutturals it is הֲ: 'is there not?' הֲאֵין, 'art thou?' הֲאַתָּה, except when the guttural has Qameṣ when it is הֶ, as הֲוֵא = is he mighty?

EXERCISE 13

commandment	מִצְוָה	small (m. sg.)	קָטָן, קֶטָן
„	(pl.) מִצְוֹת ^d	(f. sg.)	קֶטְוָה
		(pl.)	קֶטְוִים, קֶטְוֹת
peace	שָׁלוֹם	he dreamt	הִלֵּם
(it is) well (with) (לְ)	שָׁלוֹם		
sun	שֶׁמֶשׁ	if	אִם

בָּא שְׂמוּאֵל הָעִירָה לְשַׁפֵּט אֶת-הָעָם, וְכָל-אִישׁ אֲשֶׁר הָיָה לוֹ (1)
 דִּבְרַר-מִשְׁפָּט הַלֵּךְ אֶל-הַנָּבִיא (2) אָמְרוּ אַנְשֵׁי-הָעִיר הַרְשָׁעָה,

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

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

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

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

בֹּא הָאִישׁ הַזֶּה אֶל-עִירָנוּ וְהִגֵּה שְׁפוּט יִשְׁפֹּט אֶתְנוּ (3) אָמַר יַעֲקֹב
אֶל-יוֹסֵף בְּנוֹ הַקָּטָן, מִה־הַחַלּוּם הַזֶּה אֲשֶׁר חָלַמְתָּ הַמְשׁוּל
תִּמְשַׁל בָּנוּ (4) בָּאוּ מִלְּאָכִים מִצְרַיִם-כְּנֻעַן לְכָרוֹת בְּרִית-שָׁלוֹם
עִם-יִשְׂרָאֵל (5) שָׁאַל אֹתָהּ הַנְּבִיא, הַשָּׁלוֹם לָךְ, הַשָּׁלוֹם לְאִישֶׁךָ,
הַשָּׁלוֹם לְנָעַר (6) נָתַן אֱלֹהִים אֶת-הַשְּׁמַשׁ בַּשָּׁמַיִם לְמִשַׁל בַּיּוֹם
וְאֶת-הַכּוֹכָבִים לְמִשַׁל בַּלַּיְלָה (7) אָמַר יַעֲקֹב אֶל-רַחֵל אִשְׁתּוֹ,
הִתַּחַת אֱלֹהִים אָנֹכִי אֲשֶׁר לֹא נָתַן לָךְ בֶּן (8) זָכוֹר תִּזְכֹּר אֶת-
יּוֹם-הַשִּׁבְתָּ לְשֹׁמֵר אֹתוֹ (9) אָמְרוּ בְנֵי-יַעֲקֹב אֶל-אֲבֵיהֶם, שְׂאוּל
שָׁאַל אֶתְנוּ הָאִישׁ הַמְּשַׁל בְּאַרְצֵי-מִצְרַיִם, הֲיֵשׁ לָכֶם אָב
(10) לָמָּה שְׁלַחְתֶּם לְשָׂאֵל בְּאֵלֵהי-כְנֻעַן, הַאִין אֱלֹהִים בְּיִשְׂרָאֵל
(11) יְדוּעַ יְדַעְתִּי כִּי קְדוֹשׁ הַמְּקוֹם הַזֶּה לִיהוָה (12) עָמַד כָּל-
הַעַם עַל-הַר-סִינַי מְגֹדֹל וְעַד-קָטָן לְשִׁמְעַע אֶת-דְּבָרֵי-אֱלֹהִים
(13) אִם שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹלִי וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ בְּאַמֶּת, לֹא
יִהְיֶה בְּכֶם רָע (14) אָמַר שְׂמוּאֵל אֶל-הַמֶּלֶךְ, אִם קָטָן אֹתָהּ
בְּעֵינַיִךְ זָכַר כִּי רֹאשׁ-יִשְׂרָאֵל אָתָּה (15) רְאוּ עֵינֵיכֶם אֶת-כָּל-
אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרַיִם וּבַמִּדְבָּר הַגָּדוֹל הַזֶּה (16) אָמַר
יַעֲקֹב אֶל-לֵבֶן, הֲלֹא לְרַחֵל בִּתְּךָ הַקְּטָנָה עֲבַדְתִּי עֲמָךְ
(17) הֲלֹא כָל-הָאָרֶץ לְפָנַיִךְ וְשֵׁם נָהָר גְּדוֹל וַיָּמִים לְצֹאן אֲשֶׁר
עָמַךְ, וְלָמָּה לֹא יִהְיֶה שָׁלוֹם בֵּינִי וּבֵינֶיךָ

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

^a 'To enquire of' means to consult the oracle.

^b Note the Furtive Pathah under the terminal guttural.

^c Pausal for עָמַךְ.

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

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

44. SEGHOLATE NOUNS

(king) (book) (holiness)

Nouns of the type מֶלֶךְ קֶסֶר קִדְשׁ are evolved from the originals
 [מֶלֶךְ] קֶסֶר קִדְשׁ^a which, in the first stage, received
 the vowel Seghol [מֶלֶךְ] קֶסֶר קִדְשׁ^b and by a further step, these forms
 became מֶלֶךְ קֶסֶר קִדְשׁ —the classical forms.

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

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

^b It can easily be understood how מֶלֶךְ became מֶלֶךְ and קֶסֶר became קֶסֶר, &c.

^c The original מֶלֶךְ, קֶסֶר, with suffixes remained מֶלֶכִי, קֶסְרִי, as we should have expected.

SINGULAR					
king (abs.)	מֶלֶךְ	book (abs.)	סֵפֶר	holiness (abs.)	קֹדֶשׁ
king-of (cons.)	מֶלֶךְ	book-of (cons.)	סֵפֶר	holiness-of (cons.)	קֹדֶשׁ
my (c.) king	מֶלְכִי	my (c.) book	סִפְרִי	my (c.) holiness	קֹדְשִׁי ^a
thy (m.) ,,	מֶלְכֶךָ	thy (m.) ,,	סִפְרֶךָ	thy (m.) ,,	קֹדְשֶׁךָ
&c.		&c.		&c.	
PLURAL					
kings (abs.)	מְלָכִים	books (abs.)	סִפְרִים	holinesses (abs.)	קֹדְשִׁים ^b
kings-of (cons.)	מְלָכִי	books-of (cons.)	סִפְרֵי	holinesses-of (cons.)	קֹדְשֵׁי
my (c.) kings	מְלָכֵי	my (c.) books	סִפְרֵי	my (c.) holinesses	קֹדְשֵׁי
thy (m.) ,,	מְלָכֶיךָ	thy (m.) ,,	סִפְרֶיךָ	thy (m.) ,,	קֹדְשֶׁיךָ
your (m.) ,,	מְלָכֵיכֶם ^c	your (m.) ,,	סִפְרֵיכֶם ^c	your (m.) ,,	קֹדְשֵׁיכֶם ^c
&c.		&c.		&c.	

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

With a medial guttural the form of this type is **לָדַעַר** ('lad') instead of **לָדַעֲרָה**, the guttural preferring Pathah under it and even before it.^d 'His lad' is **לָדַעֲרוֹ**, 'thy lad'—**לָדַעֲרֶךָ**, etc.

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

^a Read 'Qodšī'—the vowel in the first syllable is a Qameṣ-Ḥaṭuph.

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

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

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

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

(c) There are some variants from the above standard table of Segholate nouns; these will be indicated when they occur.

Three frequently occurring variants are **בְּגָד** (garment), **צְדָקָה** (righteousness), and **קֶבֶר** (grave) which seem to have come from the originals **בְּגִד**, **צִדִּיק**, and **קִבְר**, since with the suffixes of the sg. they are **בְּגִדִי**, **צְדָקָה**, **צִדִּיקִי**, **קֶבְרִי**, etc., and the construct pls. are **בְּגִדַי**, **קֶבְרַי**, etc.

45. אִתְּ—‘WITH’

There are two kinds of אִתְּ which are derived from different origins. The one אִתְּ which introduces the definite object appears in the form אִתְּ with the suffixes—אִתִּי ‘me’, אִתְּךָ ‘thee’, etc. (pp. 55–6). The other אִתְּ meaning ‘with’, ‘along with’^a appears in the form אִתְּ, with the suffixes, as below:

with me (c.)	אִתִּי	with us (c.)	אִתְּנוּ
„ thee (m.)	אִתְּךָ	„ you (m.)	אִתְּכֶם
„ thee (f.)	אִתְּךָ	„ you (f.)	אִתְּכֶן
„ him	אִתּוֹ	„ them (m.)	אִתָּם
„ her	אִתָּהּ	„ them (f.)	אִתָּנָן

N.B. Be careful to distinguish between אִתִּי, אִתְּךָ, אִתְּנוּ ‘me’, ‘thee’, &c.

and אִתִּי, אִתְּךָ, אִתְּנוּ ‘with me’, ‘with thee’.

46. THE PASSIVE PARTICIPLE

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

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

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

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

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

EXERCISE 14

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

(1) אֵתָּה הוּא מֶלֶכִי וְאֵלֵּי-יִשׁוּעָתִי וְאֵין בְּמוֹךְ (2) יֵצֵא אֲבָרְהָם מִבֵּית-אָבִיו וּמֵאֶרְצוֹ כְּדָבַר-יְהוָה (3) קָרָא הַמֶּלֶךְ לְעֶבְדוֹ הַמִּשְׁלָב בְּכָל-אֲשֶׁר לוֹ (4) עָשׂוּ בְנֵי-יִשְׂרָאֵל כְּכָל-הַכָּתוּב בְּסֹפֶר-הַתּוֹרָה אֲשֶׁר קָרְאוּ הַנְּבִיאִים בְּאֲזֵי-הַעַם (5) מֹשֶׁה עֶבְדִי מֵת, וְאֵתָּה תִּהְיֶה לְרֹאשׁ עַל-יִשְׂרָאֵל תַּחַת מֹשֶׁה (6) אָמַר יְהוָה אֶל-שְׁלֹמֹה בַּחֲלוֹם, כִּי שְׂאֵלְתָּ חִכְמָה מִמֶּנִּי לְשֹׁפֵט אֶת-עַמִּי בְּצִדְקָה, גַּם זֹאת נְתוּנָה לְךָ כִּי טוֹב הַדָּבָר אֲשֶׁר שְׂאֵלְתָּ מִמֶּנִּי בְּעֵינַי עַד-מָאד (7) לָקַח אֹתוֹ אֲבָרְהָם אֲנָשִׁים מֵעֶבְדֵי-בֵיתוֹ וּמִן-הָעָרִים אֲשֶׁר כָּרְתוּ בְרִית אִתּוֹ, וּבְלִילָהּ הַהוּא רָדַף אֲחֵרֵי הַמְּלָכִים

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

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

^c 'According to all'.

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

^e 'This (thing)'.

(8) אֱלֹהֵי-הַעַמִּים הִמָּה לֵעַץ וְאֶבֶן, אֲזֻזִים לָהֶם וְלֹא יִשְׁמְעוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ (9) דְרָכֵי דְרָכֵי-אֲדָק וְתוֹרַתִי אָמַת (10) וְאִשָּׁה אַחַת מְנֻשֵׁי-בְנֵי-הַנְּבִיאִים קָרָאָה אֶל-הַנְּבִיאַ, הִגָּה עַבְדְּךָ אִישִׁי מֵת, וּבְבִית אֵין אִתִּי דְבָר לִי וּלְבָנִי (11) כְּתָבוּ אֶת-הַדְּבָרִים הָאֵלֶּה עַל-אֲבָנִים גְּדוֹלוֹת וַיִּקְרְאוּ בָם בְּגִיכָם וּבְגִי-בְגִיכָם כִּי כָרַת יְהוָה לִפְנֵיכֶם אֶת-מִי-הַיַּרְדֵּן (12) וְהַיָּמִים הָאֵלֶּה יְמֵי-קִדְשׁ הִמָּה (13) וְכֹל אֲשֶׁר עָשָׂה שְׁלֵמָה וְדַבְרֵי-חֻכְמָתוֹ הֲלֹא הֵם כְּתוּבִים בְּסֵפֶר-מַלְכֵי-יִשְׂרָאֵל (14) וְזָכְרָנוּ אֶת-לַחְמָנוּ אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (15) וְהַסְּפָרִים הָאֵלֶּה שְׁמוּרִים הִמָּה בְּהֵיכַל-הַמֶּלֶךְ (16) שְׁמְעוּ אֶת-הַדְּבָר אֲשֶׁר אָנֹכִי קֹרֵא בְּאָזְנוֹיְכֶם (17) קֹרֵא הַמֶּלֶךְ בְּסֵפֶר אֶת-כָּל-הַמִּצְוֹת וְאֶת-כָּל-הַמְשָׁפְטִים

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

^a 'Wood'.

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

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

^d See footnote c, p. 58.

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

^f Conjunction ו.

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

47. PREPOSITIONS WITH SUFFIXES OF THE PLURAL (NOUN)

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

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

unto— אַל ^c (in poetry אַלֵּי)		upon— עַל (in poetry עַלֵּי)		after, behind— אַחַר or אַחֲרָי	
unto me (c.)	אַלֵּי	upon me (c.)	עַלֵּי	after me (c.)	אַחֲרָי
„ thee (m.)	אַלֵּיָךְ	„ thee (m.)	עַלֵּיָךְ	„ thee (m.)	אַחֲרֶיךָ
„ thee (f.)	אַלֵּיֶךְ	„ thee (f.)	עַלֵּיֶךְ	„ thee (f.)	אַחֲרֶיךָ
„ him	אַלָּיו	„ him	עַלָּיו	„ him	אַחֲרָיו
„ her	אַלֶּיהָ	„ her	עַלֶּיהָ	„ her	אַחֲרֶיהָ
„ us (c.)	אַלֵּינוּ	„ us (c.)	עַלֵּינוּ	„ us (c.)	אַחֲרֵינוּ
„ you (m.)	אַלֵּיכֶם	„ you (m.)	עַלֵּיכֶם	„ you (m.)	אַחֲרֵיכֶם
„ you (f.)	אַלֵּיכֶן	„ you (f.)	עַלֵּיכֶן	„ you (f.)	אַחֲרֵיכֶן
„ them (m.)	אַלֵּיהֶם	„ them (m.)	עַלֵּיהֶם	„ them (m.)	אַחֲרֵיהֶם
„ them (f.)	אַלֵּיהֶן	„ them (f.)	עַלֵּיהֶן	„ them (f.)	אַחֲרֵיהֶן

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

^a **הַכֹּל**—'the whole'. See p. 65, footnote *b*.

^b Cf. the prepositional idea in **לְפָנָי** ('to the face of') and **לְעֵינָי** ('to the eyes of'), meaning 'before'.

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

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

48. COHORTATIVE AND JUSSIVE

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

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

Ordinary Imperfect— אֲשָׁמֵר 'I shall keep' נִשְׁמֵר 'we shall keep'

Cohortative „ — אֲשָׁמְרָה 'I will keep' נִשְׁמְרָה 'we will keep'
'let me keep' 'let us keep'

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

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

Emphatic „ : שָׁמְרָה 'keep thou (m.) indeed'

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

EXERCISE 15

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

(1) לָמָּה שָׁלַחְתָּ אֵלַי לְשָׂאֵל אֶת־דְּבַר־יְהוָה, אֵיךְ אֱלֹהֵי־כְנָעַן
אֲשֶׁר עֲבַדְתָּ כָּל־יָמָיךְ וְאֵיךְ גִּבִּיאֵיהֶם (2) דְּבַר אֱלֹהֵינוּ הָאֵשׁ

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

בְּדָבָרִים הָאֵלֶּה וְלֹא שָׁמַע אֶל־דְּבָרֵי־עַבְדּוֹ (3) לָמָּה רָדַפְתָּ
 אַחֲרַי כְּאִשׁ הַרְדַּף אַחֲרֵי־עַבְדּוֹ, יִשְׁפֹּט^b יְהוָה בֵּינִי וּבֵינְךָ כִּי
 צָדִיק אָנֹכִי בְּעֵינָיו (4) אֲשַׁמְרָה אֶת־תּוֹרָתְךָ יְהוָה אֱלֹהֵי, כִּי אַתָּה
 לְבַדְּךָ יִשׁוּעָתִי בְּיוֹם־צָרָה (5) וְכִרְתָּה בְּרִית אֲנִי וְאַתָּה לְמַעַן
 יִהְיֶה שָׁלוֹם בֵּין עַמִּי וּבֵין עַמְּךָ כָּל־הַיָּמִים (6) שְׁפָטָה אֹתִי
 בְּמִשְׁפָּט כִּי עַבְדְּךָ אָנֹכִי, וְכָרָה אֹתִי אֱלֹהֵי כִּי אֲלִיךָ עֵינָי
 (7) רָאוּ בְּגֵי־יִשְׂרָאֵל וְהִגִּה מְצָרִים רַדְפִּים אַחֲרֵיהֶם וְהָיָם
 לְפָנֵיהֶם (8) קָרְאוּ אֶל־יְהוָה אֱלֹהֵי־אֲבוֹתֵינוּ, כִּי הוּא אָבִינוּ
 הַשְׁמַע אֶת־קוֹל־בְּנָיו הַקְּרָאִים אֵלָיו בְּצָרָה (9) כֹּה אָמַר יְהוָה,
 לֹא אֶתְּכֶם לְבַדְּכֶם אָנֹכִי כִּרְתַת אֶת־הַבְּרִית הַזֹּאת כִּי גַם עִם־
 בְּנֵיכֶם אֲשֶׁר יִהְיוּ אַחֲרֵיכֶם (10) אָמְרוּ בְּגֵי־יַעֲקֹב, כָּאֵה עָלֵינוּ
 הַצָּרָה הַזֹּאת עַל־דְּבַר־אֲחֵינוּ הַקָּטָן (11) אֲזַכְּרָה אֶת־מִשְׁפָּטֶיךָ
 יְהוָה, כִּי מִשְׁפָּטֵי־צֶדֶק הִמָּה (12) אָמְרוּ זְקֵנֵי־הָעָם אֶל־שְׂמוּאֵל,
 גִּבְחָרָה לָנוּ מְלֶכֶךְ כָּכֶל־הַגּוֹיִם, וְהוּא יִמְלֶכֶךְ עָלֵינוּ בְּצֶדֶק
 (13) תִּמְלֶכֶךְ אַתָּה לְבַדְּךָ בְּעִיר בְּחֶרֶת (14) לָמָּה אָמְרוּ
 הַגּוֹיִם אֵיךָ אֱלֹהֵיהֶם, וְאַתָּה יְהוָה תִּשְׁמַר אֶתְנוּ לְמַעַנְךָ כְּאֲשֶׁר
 אָמַרְתָּ (15) אָמַר אֱלֹהִים גִּבְרָאָה אָדָם אֲשֶׁר יִמְשַׁל בְּאַרְץ
 וּבַיָּמִים וּבְכָל־אֲשֶׁר בָּהֶם (16) אָמְרוּ אֵלָיו רָאשֵׁי־יִשְׂרָאֵל,
 מָלְכָה אַתָּה עָלֵינוּ כִּי טוֹב אַתָּה בְּעֵינֵי־כָל־הָעָם (17) הַשְׁפּוֹט
 תִּשְׁפֹּט אֶת־הָעָם הַגָּדוֹל הַזֶּה לְבַדְּךָ (18) וְאַתְּכֶם לְבַדְּכֶם הַבְּדִיל
 לֹו יְהוָה מְכָל־הַגּוֹיִם לְגוֹי קָדוֹשׁ

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

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

^b Jussive force.

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

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

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

^f 'Unto himself'.

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

49. WAW CONSECUTIVE

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

^a See p. 85, footnote a.

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

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

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

שָׁמַר הַמֶּלֶךְ אֶת־דְּבַר־יְהוָה וְשָׁפֵט אֶת־הָעָם בְּצָדִיק

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

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

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

He will judge and he will keep—וַיִּשְׁפֹּט וְשָׁמַר

He will judge and he will rule—וַיִּשְׁפֹּט וַיִּמְשַׁל

You will judge and you will keep—וְשָׁפֵטוּ וְשָׁמְרוּתָם

You will judge and you will say—וְשָׁפֵטוּ וְאָמְרוּתָם

You will judge and you will know—וְשָׁפֵטוּ וַיִּדְעוּתָם

- (b) The Waw Consecutive which is attached to the Imperfect is ו pointed with Pathah and followed by Dagheš Forte: ^a
 He judged and he kept—שָׁפַט וַיִּשְׁמֹר
 They judged and they kept—שָׁפְטוּ וַיִּשְׁמְרוּ
 But before the 1st sing. prefix א it is ו (since א will not admit Dagheš Forte the vowel is lengthened):
 I judged and I kept—וַאֲשַׁמֵּר.
- (c) Waw Consecutive with the Perfect moves the accent to the last syllable wherever possible, as 'Thou hast kept'—שָׁמַרְתָּ but 'and thou wilt keep'—וַיִּשְׁמָרְתָּ; while Waw Consecutive with the Imperfect tends to push the accent back wherever possible—this is apparent in the weak verbs, e.g. 'he will sit' יֵשֵׁב but 'and he sat' וַיֵּשֶׁב.^b
- (d) There must be nothing between the Waw Consecutive and the verb, so that 'he judged and he kept not' is simply שָׁפַט וְלֹא יִשְׁמֹר.
- (e) Where the Imperfect has a shortened form (i.e. in one case in the regular verb—p. 114. (b)—and frequently in the weak verbs) the Waw Consecutive is attached to this instead of to the long form; e.g. the Imperfect of הָיָה ('he was, it was') is יִהְיֶה ('he will be, it will be') which has a shortened form^c יְהִי (p. 217), so that the Imperfect of this verb with Waw Consecutive is וַיְהִי^d (instead of וַיִּהְיֶה, and means 'and he was, and it was', the latter often being translated 'and it came to pass').
- (f) Often a verse or even a chapter opens with a verb which has the Waw Consecutive, as וַיְהִי 'and it came to pass'; this, rather than implying a continuation with what has preceded, has little more force than 'now it happened'. In the same way וַיְהִי = 'and it shall come to pass'.

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

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

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

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

EXERCISE 16

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

(1) יָשַׁב אַבְרָהָם בְּאַרְצוֹ-כְּנָעַן וַיְכַרֵּת בְּרִית-שְׁלוֹם עִם יִשְׁבֵי-
הָאָרֶץ (2) שָׁמֹר תִּשְׁמַר אֶת-מִצְוֹתַי וְנִכְרַתְךָ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ
(3) שֹׁפְטִים יִהְיוּ לָכֶם בְּכָל-עָרֵיכֶם וְשָׁפְטוּ אֶת-הָעָם בְּצַדִּיק
(4) רָאוּ בְנֵי-יַעֲקֹב כִּי יוֹסֵף הוּא הַמַּשָּׁל בְּכָל-אָרֶץ-מִצְרָיִם
וַיִּזְכְּרוּ אֶת-הַחֲלוּמוֹת אֲשֶׁר חָלָם (5) אָמַר אַבְרָהָם אֶל-שָׂרָה,
הִנֵּה אֲנִי חָנּוּן בָּאִים מִצְרַיִמָּה וְהִיא כִּי יֵרָאוּ אֹתָךְ עַבְדֵי-פְרַעֲהַ
וְאָמְרוּ אֵשֶׁתוֹ זֹאת, וְהִרְגוּ אֹתִי וְלָקְחוּ אֹתָךְ בְּיַתֵּה-פְרַעֲהַ: אָמַרְי
כִּי אֲחִידָךְ אֲנֹכִי (6) אִם יִרְדֹּף עָשׂוּ אַחֲרַי יַעֲקֹב וְהִרְגוּ אֹתוֹ לְמָה
לִי חַיִּים (7) בַּיּוֹם הַהוּא, אָמַר יְהוָה, יִהְיֶה בֵּיתִי בְּרֵאשִׁי-הַהָרָה
הַזֶּה, וּבָאוּ שָׁמָּה כָּל גּוֹיֵי-הָאָרֶץ, וַיִּדְעוּ כִּי אֲנִי הוּא הָאֱלֹהִים
וַאֲיֵן אַחֲרַי לְפָנָי (8) בָּאוּ אֵלָיו וְקִנְיֵי-יִשְׂרָאֵל וַיִּבְחָרוּ בוֹ לְמִלְךָ
עֲלֵיהֶם, כְּאֲשֶׁר דִּבֶּר יְהוָה אֶל-שְׁמוּאֵל (9) לְקַח הַנְּעָר סֹפֵר
וַיְכַתֵּב בוֹ אֶת-דְּבַר־יְהוָה וַיִּבְרָא (10) שְׁמֵעֲתִי אֶת-קוֹל-עַמִּי בְצַרָה
וְאֲזַכֵּר אֶת-בְּרִיתִי אִתָּם (11) וְהִיא אִם לֹא יִשְׁמְעוּ אֶל-דְּבַר־יְהוָה
וְלָקַחְתָּ מִמֵּי-הַנְּהָר וְשָׁפַכְתָּ עַל-הָאֲדָמָה, וְהָיוּ הַמַּיִם לְדָם
לְעֵינֵיהֶם: לְקַח מִשֶּׁה מַיִם מִהַנְּהָר וַיִּשְׁפֹּךְ עַל-הָאֲדָמָה, וַיִּהְיוּ
לְדָם לְעֵינֵי-וְקִנְיֵי-יִשְׂרָאֵל (12) אָמַר יַעֲקֹב אֶל-בָּנָיו, יִשְׁמְעוּ

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

^b Composite shewa under guttural.

מִלְכֵי-הָאָרֶץ אֶת-הַדָּבָר הַזֶּה וּבָאוּ עָלֵינוּ וְהָרְגוּ אֹתָנוּ (13) וַיְהִי שְׁמוּאֵל נָבִיא לְיִשְׂרָאֵל וַיִּשְׁפֹּט אֶת-הָעָם בְּצֹדֵק כָּל-יְמֵי-חַיָּיו (14) יָרְדוּ בְנֵי-יִצְחָק מִצְרֵימָה וַיִּשְׁלְחוּ מִלְאָכִים לִפְנֵיהֶם אֶל-יֹסֵף לֵאמֹר הִנֵּה הִנּוּ בֵית-אָבִיךָ וְכָל-אֲשֶׁר לָהֶם בָּאוּ אֵלֶיךָ מִצְרֵימָה (15) וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר בֶּן-אָדָם מִה-אַתָּה שָׁמַע (16) עֲבָדִים הָיוּ אַבּוֹתֵינוּ לְפָרְעָה בְּמִצְרַיִם וַיִּצְעֲקוּ אֶל-יְהוָה אֱלֹהֵינוּ (17) אָמַר אַבְרָהָם אֶל-עַבְדּוֹ הַמִּשְׁלָל בְּכָל-אֲשֶׁר לוֹ, הַגֵּי שְׁלַח אֹתְךָ אֶל-בֵּית-אָבִי, וְהִלַּכְתָּ שָׁמָּה וְלָקַחְתָּ אִשָּׁה לְבְנֵי מִשְׁם (18) יְהוָה הִלַּכְתִּי לִפְנֵיךָ בְּצֹדֵק וְאַשְׁמַר אֶת-תּוֹרָתְךָ בְּאֵמֶת (19) וְזָכַרְתָּ אֶת-בְּרִיתְךָ אֹתָנוּ וּתְכַרֵּת לִפְנֵינוּ אֶת-מִי-הַנִּהְיָה כַּאֲשֶׁר אָמַרְתָּ, וּמִהַנִּהְיָה לְקַחְנוּ אַבְנִים גְּדוֹלוֹת וּנְכַתֵּב עֲלֵיהֶן אֶת-הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֵינוּ, לְמַעַן יִקְרָאוּ בָהֶן בְּנֵינוּ הַבָּאִים אַחֲרֵינוּ אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לָנוּ (20) הִנֵּה דְמִי-אַחֶיךָ צִעֲצְקִים אֵלַי מִן-הָאָדָמָה (21) כִּי יִהְיֶה לָךְ דְּבַר-מִשְׁפָּט אֲשֶׁר אֵינָנוּ בַתּוֹרָה הַזֹּאת, וְהִלַּכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר בְּחַרְתִּי לְשִׁמִּי וְשָׂאֲלֹתָ אֶת-הַשֹּׁפֵט אֲשֶׁר יִהְיֶה שָׁם בַּיָּמִים הָהֵם

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

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

^b Composite shewa under guttural.

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

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

^e Old acc. case-ending.

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

50. STATIVE VERBS

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

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

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

	PERFECT	IMPERFECT	PERFECT	IMPERFECT
<i>Sing.</i> 3. m.	קָבַד	יִקְבֹּד	קָטַן	יִקְטֹן
3. f.	קָבְדָה	תִּקְבֹּד	קָטְנָה	תִּקְטֹן
2. m.	קָבַדְתָּ	תִּקְבֹּד	קָטַנְתָּ	&c.
2. f.	קָבַדְתְּ	תִּקְבְּדִי	קָטַנְתְּ	
1. c.	קָבַדְתִּי	אֶקְבֹּד	קָטַנְתִּי	
<i>Plur.</i> 3. m.		יִקְבְּדוּ		
3. f.	קָבְדוּ	תִּקְבְּדֶנָּה	קָטְנוּ	
2. m.	קָבַדְתֶּם	תִּקְבְּדוּ	קָטַנְתֶּם (Q ^o ontem)	
2. f.	קָבַדְתֶּן	תִּקְבְּדֶנָּה	קָטַנְתֶּן	
1. c.	קָבַדְעוּ	נִקְבֹּד	קָטְנוּ (for קָטְנוּ)	
<i>Sing.</i> 1. c. COHORTATIVE		אֶקְבְּדָה		
	IMPERATIVE	PARTICIPLE	IMPERATIVE	PARTICIPLE
<i>Sing.</i> m.	קָבַד	קָבֵד		קָטַן
f.	קָבְדִי	קָבְדָה		
<i>Plur.</i> m.	קָבְדוּ	קָבְדִים		
f.	קָבְדֶנָּה	קָבְדוֹת		

INFINITIVE: abs. קָבוֹד, constr. קָבַד

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

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

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

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

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

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

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

EXERCISE 17

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

(I) **לֹא יָדַע יִצְחָק כִּי יַעֲקֹב בְּנוֹ הַקָּטָן הוּא הָעֹמֵד לְפָנָיו, כִּי כָבְדוֹ עֵינָיו וְלֹא רָאָה: וְיָדֵי יַעֲקֹב הָיוּ כִּיָּדֵי עֶשָׂו אָחִיו (2) צָנָה פָרַעֲה אֶת עַבְדָּיו לֵאמֹר תִּכְבֹּד הָעֲבֹדָה עַל בְּנֵי יִשְׂרָאֵל, כִּי הִמָּה צְעָקִים אֶל־אֱלֹהֵיהֶם מֵעֲבֹדְתָם (3) קָטַנְתָּ בְּעֵינֵי יְהוָה, כִּי**

^a In articulation it is seen how ‘māwet’ (מָוֶת) becomes ‘mau’ and then ‘mōt’ (מוֹת). ^b See p. 48, footnote c.
^c Note the changes from **יָדֵי** (יָדֵי—יָדֵי) to **יָדֵי**, **יָדֵי**.
^d Jussive force—‘let be heavy’.
^e Translate into the English present tense, since the state is a complete one.

לא שִׁמְרָתָ אֶת־דְּבָרוֹ (4) כִּי שָׁפְכֶתָ דָּמַיִם וַיִּקְטַן הַדָּבָר בְּעֵינַיִךְ,
 לא יִמְלֶךְ בְּנֶךְ אַחֲרַיִךְ (5) צַדִּיק אַתָּה יְהוָה הַנֹּתֵן לְרַעֲב אֶת־
 לֶחֶמוֹ (6) הָיוּ בְּגֵי־יִשְׂרָאֵל בְּמִדְבַר־סִינַי וַיִּרְעַב הָעָם וַיִּצְעֲקוּ
 אֶל־מֹשֶׁה לֵאמֹר לָמָּה יֵצְאוּ עַבְדֶּיךָ מִמִּצְרַיִם, כִּי מוֹת בְּמִדְבַר
 הַגָּדוֹל הַזֶּה, כִּי אֵין לָחֶם לָנוּ וּלְנַשְׁיָנוּ וּלְבָנֵינוּ, וְאֵין מַיִם לְצֹאן
 אֲשֶׁר אִתָּנוּ (7) לֹא תִשָּׁכַב בְּהִיכַל־יְהוָה כִּי קָדוֹשׁ הַמָּקוֹם
 לְאֱלֹהֶיךָ, וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמַר אֶת־הַמִּצְוָה הַזֹּאת מִשְׁפַּט־מָוֶת
 לוֹ (8) דְּבָרוֹ הִמְרָגְלִים אֶל־מֹשֶׁה לֵאמֹר בְּעָרַב יִרְדְּנוּ מִהַר
 הָעִירָה וּנִשָּׁכַב שָׁם בַּלַּיְלָה הַהוּא (9) יִגְדַּל שָׁמָּה בְּכָל־הָאָרֶץ
 וְרָאוּ הַגּוֹיִם כִּי אֲנַחְנוּ עִמָּךְ (10) לֹא יִכְלָתִי לִשְׁפֹט אֶת־כָּל־הָעָם
 לְבַדִּי (11) הִנֵּה אַתָּם בָּאִים אֶל־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה
 וְשִׁמְרַתֶּם אֶת־עֲבוֹדָתוֹ, כְּאֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עַבְדּוֹ (12) הִנֵּה
 זֶה בֵּית־אֱלֹהִים וְלֹא יִדְעֵתִי וְאֲשָׁכַב שָׁם (13) וַיְהִי הַנָּעַר
 בְּהִיכַל־יְהוָה וַיִּגְדַּל וַיְהִי לְאִישׁ, וַיִּשְׁמַר אֶת־עֲבוֹדַת־יְהוָה וַיִּרְדֹּף
 אֶת־הַצֹּדֵק וְאֶת־הָאֱמֶת (14) וַיְהִי אַחֲרָי מוֹת־יַעֲקֹב וַיִּזְכֹּר יוֹסֵף
 אֶת־מִצְוֹת־אָבִיו אֲשֶׁר צִוָּה אֹתוֹ לִפְנֵי־מוֹתוֹ לֵאמֹר אֶל־נָא
 תִּקְבְּר אֹתִי בְּמִצְרַיִם, קִבְּרָה־נָא אֹתִי בְּאָרֶץ־כְּנָעַן וְשָׁכַבְתִּי עִם־
 אֲבוֹתַי שָׁם (15) וַיְהִי דְבַר־יְהוָה אֵלָיו בְּחִלּוֹם־הַלַּיְלָה לֵאמֹר
 אֲנֹכִי אֱלֹהֵי־אֲבֹרְהָם וְאֱלֹהֵי־אָבִיךָ יִצְחָק וְשִׁמְרָתִי אִתָּךְ מִכָּל־רַע

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

^a Participle.

^b See p. 18, Note.

^c Pausal.

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

^e Emphatic Imperative.

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

51. GENERAL DESCRIPTION OF THE REGULAR VERB

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

^a Use the art.

^b See p. 75, footnote b.

^c Old acc. case-ending.

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

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

The Hebrew verb-root is conjugated under seven heads.

They are:

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

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

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

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

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

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

^a See p. 4, footnote a.

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

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

^d Read 'Hogdal'.

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

52. NIPHAL

PERFECT

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

IMPERFECT

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

COHORTATIVE

let me (c.) „	אֲשַׁבֵּר	let me (c.) „	אֲשַׁרֵּף
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IMPERATIVE

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

PARTICIPLE

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

INFINITIVE

absolute	נִשְׁבַּר and הִשְׁבַּר	נִשְׂרַף and הִשְׂרַף
construct	הִשְׁבַּר	הִשְׂרַף

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

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

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

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

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

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

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

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

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

Distinguish carefully between :

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

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

EXERCISE 18

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

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

(1) נִבְרַחְנוּ מִיַּד־הַיָּדֹן לִפְנֵי בְּנֵי־יִשְׂרָאֵל (2) אִם שָׁמֹר תִּשְׁמֹר
 אֶת־מִצְוֹתַי וְהִלַּכְתָּ בְּדַרְךְ־דָּוִד אֲבִיךָ לֹא יִכְרַת לְךָ אִישׁ יֹשֵׁב

^a 'Got himself off'.

^b √לחם = joined; נִלְחַם 'joined himself to' = 'struggled, fought with'.

^c Cf. p. 97, footnote a on מִן־תּוֹךְ.

על כִּסְא־יִשְׂרָאֵל (3) בְּדַבַּר־יְהוָה גִּבְרָאוּ הַשָּׁמַיִם וּבַחֲכָמָתוֹ
הָאָרֶץ (4) נִגְרָאוּ סִפְרֵי־הַמֶּלֶךְ לְפָנָיו וַיִּכְתְּבוּ בְּסֵפֶר כָּל־אֲשֶׁר
צָוָה אֹתָם (5) לֹא יִקְרָא עוֹד שְׁמָהּ יַעֲקֹב כִּי יִשְׂרָאֵל יִהְיֶה שְׁמָהּ
כִּי גִלְתַּמַּת עִם מְלֹאךְ־אֱלֹהִים וְגַם יִכְלַת לוֹ (6) יֵצְאוּ דוֹד וְאֲנָשָׁיו
וַיִּלְחֲמוּ בַיִּשְׁבִּי־הַהָר וַיִּלְכְּדוּ אֶת־עִירָם וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ
(7) גִּלְכָדָה הָעִיר וּתְנַחַן בְּיָדָם וּתְשַׂרְף בָּאֵשׁ, הִיא וְכָל־אֲשֶׁר בָּהּ
(8) אֹתָם יוֹדְעֹתָם כִּי יְהוָה הוּא הַגִּלְחָם לָנוּ (9) גִּסְתָּרָה דַרְכֵי
מַאֲלֵהִי וְאֶת־קוֹלִי בְצָרָה לֹא שָׁמַע (10) עֵינַי אֶל־כָּל־דַרְכֵיכֶם,
אָמַר יְהוָה, כִּי לֹא גִסְתַּרְתִּי מִלְּפָנָי (11) דַּבְּרָה הָאֵשֶׁה אֶל־מַרְגְּלֵי־
יִשְׂרָאֵל לֵאמֹר הִסְתַּרְתִּי בְּהָרִים בְּהַרִּים יוֹמִים וַהֲלַכְתֶּם לְדַרְכֵיכֶם, וְהָיָה
כִּי תִלְחַמוּ בְּעִיר הַזֹּאת וְהִיא תִנַּחַן בְּיַד־יִשְׂרָאֵל וְחִכְרְתֶם אֹתִי
וְאֶת־בֵּית־אָבִי (12) שָׁמַע הָאָדָם אֶת־קוֹל־אֱלֹהִים בְּגוֹן וַיִּסְתַּר
בְּתוֹךְ הָעֵצִים (13) רָאוּ בְגִי־הַנְּבִיאִים כִּי גִלְחַח הַנְּבִיאַ מַעֲיִינֵיהֶם
הַשָּׁמַיְמָה וַיִּצְעֲקוּ בְּקוֹל גְּדוֹל אֲבִינוּ אֲבִינוּ (14) מִתְּ שְׁמוּאֵל הַנְּבִיאַ
וַיִּקְבַּר בְּבֵיתוֹ אֲשֶׁר בְּהָר (15) גִּבְחַר דָּוִד לְמֶלֶךְ עַל כָּל־יִשְׂרָאֵל
כְּדַבַּר־שְׁמוּאֵל אֲשֶׁר דִּבֶּר אֵלָיו לְפָנָי־מוֹתוֹ (16) אִקְבְּרָה־נָא
בְּקִבְר־אֲבוֹתַי בְּאָרֶץ־כְּנָעַן (17) אֲשַׁכְּטָה־נָא בְּמִשְׁפַּט יְהוָה כִּי
שָׁפַט־צָדֵק אֹתָהּ (18) הִבְדִּילוּ מִתּוֹךְ הָעַדָּה הַרְעָה הַזֹּאת, כִּי כֹה
אָמַר יְהוָה, אֲנֹכִי אֲשַׁפֵּט אֹתָם לְעֵינַי־עַד־ת־יִשְׂרָאֵל וַיֵּצְאָה מִמֶּנִּי
אֵשׁ וְאָכְלָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם (19) לֹא תִלְחַם בְּבִגְי־
עֲשׂוּ כִי אֲחִיךָ הוּא

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

^a Pausal form of שָׁמַע.

^b Composite shewa under guttural.

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

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

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

53. PIEL

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

PERFECT			
he (hath) shattered	שָׁבַר	he (hath) sought	שָׁבַרְתָּ
she	שָׁבַרְתָּ	she	שָׁבַרְתָּ
thou (m.) hast	שָׁבַרְתָּ	thou (m.) hast	שָׁבַרְתָּ
thou (f.)	שָׁבַרְתְּ	thou (f.)	שָׁבַרְתְּ
I (c.) have	שָׁבַרְתִּי	I (c.) have	שָׁבַרְתִּי
they (c.)	שָׁבַרוּ	they (c.)	שָׁבַרוּ
ye (m.)	שָׁבַרְתֶּם	ye (m.)	שָׁבַרְתֶּם
ye (f.)	שָׁבַרְתֶּן	ye (f.)	שָׁבַרְתֶּן
we (c.)	שָׁבַרְנוּ	we (c.)	שָׁבַרְנוּ

^a Use the art.

PIEL

IMPERFECT

he will shatter	יִשְׁבֵּר	he will seek	יִבְקֹשׂ
she „	תִּשְׁבֵּר	she „	תִּבְקֹשׂ
thou (m.) wilt „	תִּשְׁבֵּר	thou (m.) wilt „	תִּבְקֹשׂ
thou (f.) „	תִּשְׁבְּרִי	thou (f.) „	תִּבְקְשִׁי
I (c.) will „	אֲשַׁבֵּר	I (c.) will „	אֲבַקֵּשׂ
they (m.) „	יִשְׁבְּרוּ	they (m.) „	יִבְקְשׂוּ
they (f.) „	תִּשְׁבְּרֶנָּה	they (f.) „	תִּבְקְשְׁנָה
ye (m.) „	תִּשְׁבְּרוּ	ye (m.) „	תִּבְקְשׂוּ
ye (f.) „	תִּשְׁבְּרֶנָּה	ye (f.) „	תִּבְקְשְׁנָה
we (c.) „	נִשְׁבֵּר	we (c.) „	נִבְקֹשׂ

COHORTATIVE

let me	„	אֲשַׁבֵּרְהָ	let me	„	אֲבַקֵּשְׁהָ
I will	„		I will	„	

IMPERATIVE

shatter thou (m.)	שִׁבֵּר	seek thou (m.)	בְּקֹשׂ
„ „ (f.)	שִׁבְּרִי	„ „ (f.)	בְּקְשִׁי
„ ye (m.)	שִׁבְּרוּ	„ ye (m.)	בְּקְשׂוּ
„ „ (f.)	שִׁבְּרֶנָּה	„ „ (f.)	בְּקְשְׁנָה

PARTICIPLE

shattering (m. sg.)	מִשְׁבֵּר	seeking (m. sg.)	מִבְּקֹשׂ
„ (f. sg.)	מִשְׁבֵּרַת (מִשְׁבֵּרָה)	„ (f. sg.)	מִבְּקֹשֶׁת (מִבְּקֹשָׁה)
„ (m. pl.)	מִשְׁבֵּרִים	„ (m. pl.)	מִבְּקֹשִׁים
„ (f. pl.)	מִשְׁבֵּרוֹת	„ (f. pl.)	מִבְּקֹשׁוֹת

INFINITIVE

absolute	שִׁבֵּר, שִׁבְּר	בְּקֹשׂ, בְּקֹשׂ
construct	שִׁבֵּר	בְּקֹשׂ

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

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

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

EXERCISE 19

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

(1) **סָפַר לָהֶם יוֹסֵף אֶת-הַחֲלוֹמוֹת אֲשֶׁר חָלַם וְלֹא יָכְלוּ לְדַבֵּר אֹתוֹ בְּשָׁלוֹם (2) שָׁמַע אֲבָרְהָם וְהִנֵּה קוֹל מִדְּבַר אֱלֹהֵי לְאֹמֶר הַיֵּכֶל אָדָם לְסֹפֵר אֶת-כִּכְבְּי-הַשָּׁמַיִם, כִּי כֹה יִהְיֶה וְרָעָה בְּאַרְץ הַנְּזֻת (3) וְיִדְבַר יְהוָה אֶל-מֹשֶׁה לֵאמֹר קָבַץ אֵלֶיךָ אֶת-זִקְנֵי-יִשְׂרָאֵל וְדַבַּרְתָּ אֲלֵיהֶם בְּדִבְרַיִם הָאֵלֶּה (4) אֵלֵהֶם בְּאָזְנוֹי וּשְׁמַעְנוּ, אֲבוֹתֵינוּ סִפְרוּ לָנוּ (5) שָׁמַר אֶת-הַדְּבָרִים הָאֵלֶּה, כְּתַב אַתֶּם עַל לִיחַ-לְלִבְךָ אֲנִי יְהוָה וְדַבַּרְתִּי (6) וַיְהִי בַיּוֹם הַהוּא, וּמֹשֶׁה שָׁמַר אֶת-צִוְיָנוּ בְּמִדְבַר וְהִנֵּה אֵשׁ לִפְנֵינוּ וּמִלֹּאף-יְהוָה מִדְּבַר**

^a Segholate noun with terminal guttural; see p. 83, Note (a).
^b Furtive Pathah; see p. 19. 4.
^c Niphal has often a reflexive force, p. 102, first Note.
^d When followed by a noun it is **דָּבַר** and in pause it is **דָּבַר**.
^e For the absence of the Dagheš Forte in the *Yod*, see p. 18, Note.
^f Pausal, see p. 137 (c).

אָליוּ מִתּוֹךְ-הָאֵשׁ (7) בִּקְשׁוּ אֶת-יְהוָה בְּלִבְךָ וְשָׁפַר וְעָבְדוּ אֹתוֹ בְּיִרְאָה, וְנִמְלֹטְתֶם מִהֲרָעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם (8) שָׁמַע דָּוִד כִּי הִמְלִיךְ מִבְּקֵשׁ אֶת-מוֹתוֹ וַיִּמְלֹט מִיָּדוֹ וַיִּסְתַּר בְּהָרִים, וַיִּקְבְּצוּ אֵלָיו אַנְשִׁים מִיִּשְׂרָאֵל וַיְהִי דָוִד לְרֹאשׁ עֲלֵיהֶם (9) אִמְלָטָה-נָּא מִיַּד-הַרְשָׁעִים אֲשֶׁר בִּקְשׁוּ אֶת-מוֹתִי (10) אָמַר הַרְשָׁע בְּלִבּוֹ אֵין אֱלֹהִים בְּשָׁמַיִם וְאֵין מִשְׁפָּט בְּאָרֶץ (11) שָׁאַל הָאִישׁ אֶת-יוֹסֵף לֵאמֹר אֶת-מִי אָתָּה מִבְּקֵשׁ (12) נִקְבְּצוּ כָל רֹאשֵׁי-הָעָם אֶל-דָּוִד וַיִּדְבְּרוּ אֵלָיו לֵאמֹר הִנֵּה-נָּא זָקֻנְתָּ וְלֹא יִדְעָתָ אֶת-יְוָם-מוֹתְךָ, וְאָתָּה הוּא הַיָּצֵא וְהַבָּא לְפָנֵינוּ, וּמִי יִהְיֶה לְרֹאשׁ עָלֵינוּ אַחֲרֶיךָ (13) בָּאוּ כָל מְלִכֵי-הָאָרֶץ וַיִּבְקְשׁוּ אֶת-פְּגִי-הַמֶּלֶךְ שְׁלֹמֹה לְשִׁמְעַת אֶת-חֻכְמָתוֹ אֲשֶׁר נָתַן אֱלֹהִים בְּלִבּוֹ (14) שָׁמַע פְּרָעָה אֶת-דִּבְרֵי יוֹסֵף וַיִּדְבֵּר אֶל-עֲבָדָיו לֵאמֹר הִנְמַצָּא בְּכָל-אָרֶצִי אִישׁ חָכָם כְּמוֹהוּ הַיָּדֹעַ אֶת-דִּבְרֵי-הָאֱלֹהִים, כִּי אֵין דָּבָר נֹסֵתָר מִמֶּנּוּ (15) יָרַד מֹשֶׁה מִהַר-סִינַי וַיְבַדֵּוּ לוחוֹת-הַבְּרִית, וַיִּדְבֵּר אֶל-יְהוֹשֻׁעַ לֵאמֹר מִה-הַקּוֹל הַזֶּה בְּאָזְנוֹי: וַיִּסְפֹּר לוֹ יְהוֹשֻׁעַ כִּי עָשׂוּ לָהֶם בְּנֵי-יִשְׂרָאֵל אֱלֹהֵי-זָהָב וַיִּקְרָאוּ לְפָגִיָּהֶם אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל: וַיְהִי כַּאֲשֶׁר שָׁמַע מֹשֶׁה אֶת-דִּבְרֵי-יְהוֹשֻׁעַ וַיִּשְׁבֵּר אֶת-הַלוחוֹת עַל-הָאֲדָמָה (16) דִּבֶּר אֶל-בְּנֵי-יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵיהֶם, לֹא תִרְדֹּף אַחֲרַי עֲבָד-אֹחֵיךָ כִּי יִמְלֹט מִיָּדוֹ, וְזָכַרְתֶּם כִּי עֲבָדִים הִיִּו אֲבוֹתֵיכֶם בְּאָרֶץ-מִצְרַיִם (17) צָעֲקוּ אֲלֵיךָ וְלֹא שָׁמַעְתָּ בִּקְשׁוֹ אֶתְךָ וַתִּסְתַּר מִפְּגִיָּהֶם (18) בַּיּוֹם הַהוּא, אָמַר יְהוָה, אֲקַבֵּץ אֶתְכֶם אֵלַי מִבֵּין הַגּוֹיִם וְשִׁפְטֹתִי אֶתֶם וּבִקְשָׁתִי מִיָּדֶם אֶת-דְּמֵי-בְנֵי (19) עָשָׂה לוֹ הַמֶּלֶךְ כְּסֹא-זָהָב

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

^a 'Against you'.

^b Meaning 'the fear of Thee'.

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

54. PUAL

PERFECT

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

IMPERFECT

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

COHORTATIVE

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

IMPERATIVE

PARTICIPLE

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

INFINITIVE

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

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

EXERCISE 20

mother	אִם	to scatter	פָּזַר in Piel	פֹּזֵר (or פֹּזֵר)
„ (with suff.)	אִמִּי			
„ (pl.)	אִמּוֹת	to sanctify	קִדַּשׁ in Piel	קֹדֵשׁ
Aaron	אַהֲרֹן	to honour	כָּבַד in Piel	כֹּבֵד
priest	כֹּהֵן	to harden		
shepherd	רֹעֶה	to praise	הִלַּל in Piel	הֹלֵל
glory	כְּבוֹד		שִׁבַּח in Piel	שֹׁבַח
world, eternity	עוֹלָם	for ever		עַד-עוֹלָם or לְעוֹלָם

(1) כִּסְאָךָ אֱלֹהִים לְעוֹלָם וַיִּשְׁבַּתְּ עָלָיו בְּצִדִּיק (2) הִלְלוּ אֶת-
 יהוה כָּל-גּוֹיִם שִׁבְחוּ אֹתוֹ כָּל-יִשְׂרָאֵל-הָאָרֶץ, כִּי גָדוֹל עַד-
 הַשָּׁמַיִם כְּבוֹדוֹ (3) בִּקֵּשׁ הַדְּבָר וַיִּמְצָא וְהִנֵּה אֱמֶת דְּבַר הָאִישׁ,

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

וַיִּסְפַּר לְמִלְךָ לְאֹמֶר הִנֵּה נִמְצְאִים בְּעִיר אַנְשִׁים רֹשְׁעֵי-לֵב
הַמְבַקְשִׁים אֶת-דְּמֵי-מִלְּכֵנוּ (4) וַדְּבַר אֶל-הָאֱלֹהִים הַזֹּאת בְּשֵׁמִי
וַיֵּצְאוּ מִמֶּנָּה מַיִם וַקְדֹּשְׁתָּ אֹתִי לְעֵינֵי-בְנֵי-יִשְׂרָאֵל : וַדְּבַר מֹשֶׁה
אֶל-הָאֱלֹהִים וַיִּשְׁפְּכוּ מִמֶּנָּה מַיִם כַּדְּבַר-יְהוָה (5) עָמְדוּ בְנֵי-אֱהֲרֹן
הַכֹּהֲנִים בְּבֵית-יְהוָה וַיִּהְלְלוּ אֶת-שְׁמוֹ לְאֹמֶר גְּדוּל יְהוָה וַמְהִלְלֵל
מְאֹד בְּעִיר-אֱלֹהֵינוּ (6) קִדְּשׁ אֶת-אֱהֲרֹן אֹתִיקָה וְאֶת-בָּנָיו וְהָיוּ
כֹּהֲנִים לִי הִמָּה וְנִרְעַם אַחֲרֵיהֶם עַד-עוֹלָם, וְשָׁמְרוּ אֶת-עֲבוֹדָתִי
בְּהִיכְלִי (7) כַּכֹּד אֶת-אֲבִיקָה וְאֶת-אֹמֶקָה לְמַעַן תִּהְיֶה בְרַכְתִּי
עָלֶיךָ בְּאֶרֶץ אֲשֶׁר אֲנֹכִי נָתַן לָךְ (8) עֲשֵׂה לּוֹ יוֹסֵף שֵׁם גְּדוּל
בְּאֶרֶץ, וַיְהִי מְכַבֵּד מְאֹד בְּעֵינֵי-חַכְמֵי-מִצְרָיִם (9) וַזְכְּרוּ אֶת-
יוֹם-הַשַּׁבָּת לְקִדְּשׁ אֹתוֹ (10) הַשְּׁמַיִם מְסֻפָּרִים כְּבוֹד-יְהוָה
וְהָאֶרֶץ מִהִלְלֵת אֶת-שְׁמוֹ (11) לָמָּה תִכְבְּדוּ אֶת-לְבַבְכֶם כַּאֲשֶׁר
כִּבְדוּ אֲבוֹתֵיכֶם אֶת-לְבַבְכֶם לְפָנָי (12) וַיְהִי אַחֲרֵי הַדְּבָרִים
הָאֵלֶּה וַיִּכְבֵּד פָּרְעֹה אֶת-לְבוֹ וְלֹא שָׁמַע אֶל-מֹשֶׁה (13) כֹּה
אָמַר יְהוָה אֶל-הָעִיר יְרוּשָׁלַיִם, הִנְנִי מְפַזֵּר אֶת-בְּנֵיךָ בְּתוֹךְ
הַגּוֹיִם, וְהָיוּ מְפַזְרִים כַּצֹּאֵן אֲשֶׁר אֵין לָהֶם רָעָה, וּבִקְשׂוֹ וְלֹא
יִמְצְאוּ, וְשָׂאוּ הַגּוֹיִם אֵינָה הָעַם אֲשֶׁר יֵצֵא מִמִּצְרָיִם : וְהָיָה כִּי
יִקְרְאוּ אֵלַי בְּלֵב נִשְׁבָּר וְשִׁמְעָתִי אֶת-קוֹלָם וְקִבַּצְתִּי אֹתָם אֵלַי
כְּרָעָה אֲשֶׁר יִקְבֹּץ אֶת-צֹאֲנוֹ (14) בְּתוֹךְ קְדוֹשֵׁיךָ תִהְלֵל וְשִׁמְךָ
יִכְבֵּד לְעוֹלָם

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

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

^b Use the insep. prep. ב.

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

55. HIPHIL

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

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

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

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

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

PERFECT

he (hath) made great	הִגְדִּיל	he (hath) made to reign	הִמְלִיךָ
she	הִגְדִּילָהּ	she	הִמְלִיכָהּ
thou (m.) hast	הִגְדַּלְתָּ	thou (m.) hast	הִמְלַכְתָּ
thou (f.)	הִגְדַּלְתְּ	thou (f.)	הִמְלַכְתְּ
I (c.) have	הִגְדַּלְתִּי	I (c.) have	הִמְלַכְתִּי
they (c.)	הִגְדִּילוּ	they (c.)	הִמְלִיכוּ
ye (m.)	הִגְדַּלְתֶּם	ye (m.)	הִמְלַכְתֶּם
ye (f.)	הִגְדַּלְתֶּן	ye (f.)	הִמְלַכְתֶּן
we (c.)	הִגְדַּלְנוּ	we (c.)	הִמְלַכְנוּ

IMPERFECT

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

COHORTATIVE

let me make great	אִגְדִּילָהּ	let me make to reign	אִמְלִיכָהּ
I will	„	I will	„
let us	נִגְדִּילָהּ	let us	נִמְלִיכָהּ
we will	„	we will	„

JUSSIVE

let him	יִגְדַּל	let him	יִמְלַךְ
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IMPERFECT

(WITH WAW CONSECUTIVE)

and he made great	וַיִּגְדַּל	and he made to reign	וַיִּמְלַךְ
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IMPERATIVE

make thou (m.) great	הִגְדֵּל	make thou (m.) to reign	הִמְלִיךְ
„ (f.) „	הִגְדִּילִי	„ (f.) „	הִמְלִיכִי
„ ye (m.) „	הִגְדִּילוּ	„ ye (m.) „	הִמְלִיכוּ
„ (f.) „	הִגְדִּלְנָה	„ (f.) „	הִמְלִיכְנָה

PARTICIPLE

making great (m. sg.)	מְגַדֵּל	making to reign (m. sg.)	מְמַלֵּךְ
„ (f. sg.)	מְגַדִּילָה	„ (f. sg.)	מְמַלִּיכָה
„ (m. pl.)	מְגַדִּילִים	„ (m. pl.)	מְמַלִּיכִים
„ (f. pl.)	מְגַדִּילוֹת	„ (f. pl.)	מְמַלִּיכוֹת

INFINITIVE

absolute	הִגְדֹּל	absolute	הִמְלִיךְ
construct	הִגְדִּיל	construct	הִמְלִיךְ

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

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

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

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

of the *Imperfect*, where one exists, so that 'make not to reign—*now*—' is אֶל תִּמְלִיךָ (while the permanent prohibition 'make not to reign—*never*—' is לֹא תִמְלִיךָ).

(d) As in the case of other derived forms there are some verbs which are found in Hiphil¹ but not in Qal &c.: the verb 'to destroy' is הִשְׁמִיד.

56. HOPHAL

PERFECT

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

IMPERFECT

he will be made great	יִגְדַּל	(yogdal)	he will be made to reign	יִמְלִיךָ	(yomlak)
she	„	תִּגְדְּלָהּ	she	„	תִּמְלִיכָהּ
&c.			&c.		
they (m.)	„	יִגְדְּלוּ	they (m.)	„	יִמְלִיכוּ
they (f.)	„	תִּגְדְּלֶנָּה	they (f.)	„	תִּמְלִיכֶנָּה
&c.			&c.		

IMPERATIVE

PARTICIPLE

being made great (m. sg.)	מְגַדֵּל ^a	being made to reign (m. sg.)	מְמַלֵּךְ ^a
&c.		&c.	

INFINITIVE

הִגְדֹּל (abs.)		הִמְלִיךְ (abs.)
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^a Often with 'u' under the מ—מְגַדֵּל, מְמַלֵּךְ

EXERCISE 21

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

(1) בַּיּוֹם הַהוּא הִמְלִיךְ דָּוִד אֶת־שְׁלֹמֹה בְּנוֹ עַל־יִשְׂרָאֵל (2) בָּאוּ
 כָּל אַנְשֵׁי־יִשְׂרָאֵל שְׂכָמָה לְהִמְלִיךְ אֶת־שָׂאוֹל עֲלֵיהֶם, כִּי בֹ
 בַחַר יְהוָה לְמֶלֶךְ, וַיִּמְלֹךְ אֹתוֹ שָׁם שְׁמוּאֵל הַנָּבִיא: וַיְדַבֵּר
 שְׁמוּאֵל בְּאַזְנוֹי־הָעָם לֵאמֹר הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם כְּכֹל אֲשֶׁר
 אָמַרְתֶּם וְאִמְלִיךְ עֲלֵיכֶם מֶלֶךְ, וְהִנֵּה מֶלְכְּכֶם לְפָנֵיכֶם: וְהָיָה אִם
 שָׁמֹר יִשְׁמַר אֶת־מִצְוֹת־יְהוָה וְעָשָׂה כְּכֹל הַכְּתוּב בְּסֵפֶר־תּוֹרַת־
 מֹשֶׁה וְהָיָה לְבָבוֹ שְׁלֵם עִם יְהוָה אֱלֹהָיו, הִנֵּה יְהוָה אֱלֹהֵיכֶם יְהִי
 אִתְּכֶם וְהוּא יִלְחַם לָכֶם וְנָתַן לָכֶם יְשׁוּעָה מִכָּל־אֹיְבֵיכֶם, וְנָתַן
 אֶת־יְרֵאָתְכֶם וְעַל־כָּל־גּוֹיֵי הָאָרֶץ (3) וַדַּבֵּר אֶל־פְּרָעָה וְאָמַרְתָּ
 אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, הִנְנִי שֹׁלַח אֶת־מַלְאָכִי
 בְּתוֹכְכֶם וְהָרַג אֶת־כָּל־בְּכוֹרֵי מִצְרַיִם, מִבְּכוֹר־פְּרָעָה הַיֹּשֵׁב
 עַל־כִּסְאוֹ וְעַד בְּכוֹר־הָעֶבֶד, וְהִבְדַּלְתִּי בַיּוֹם הַהוּא בֵּין יִשְׂרָאֵל
 וּבֵין מִצְרַיִם וַיִּדְעָתָּ כִּי אֲנִי יְהוָה (4) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 לֵאמֹר הִקְהַל אֶת־רְאֵשֵׁי־הָעָם וְאֶת־שִׁפְטָיו וְדַבַּרְתָּ אֲלֵיהֶם
 לֵאמֹר הִבְדַּלְוּ מִתּוֹךְ הַקְהָל הַרְשַׁע הַזֶּה, כִּי יְהוָה מִשְׁחִית אֶת־
 הַמָּקוֹם הַזֶּה וַיִּרְדּוּ שְׂאֵלָה, הֲמָה וְנָשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְצִאָנָם
 וְכָל־אֲשֶׁר לָהֶם (5) הִסְתִּירָהּ הָאִשָּׁה אֶת־מְרֻגְלֵי־יִשְׂרָאֵל אִתָּהּ
 בְּבַיִת, וַיִּבְקְשׂוּ אֹתָם וְזָנְיָה־הָעִיר וְלֹא מָצְאוּ אֹתָם (6) בַּיּוֹם הַהוּא

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

אֶסְתִּיר אֶת־פְּנֵי מַהֶם, וּבָאוּ עֲלֵיהֶם אִיבֵיהֶם וְהִשְׁחִיתוּ אֶת־
 עֲרֵיהֶם וְלָקְחוּ אֶת־כָּל־הַזֹּהָב הַנִּמְצָא בְּבַיִת־יְהוָה וְשָׂרְפוּ אֶת־
 הַבַּיִת הַקָּדוֹשׁ (7) רָאָה אֱלֹהִים כִּי הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ
 עַל־הָאָרֶץ (8) אָמְרוּ אֲלֵיהֶם הַמַּלְאָכִים, הַמְלִטוּ־נָא הַהֲרָה כִּי
 אֲנַחְנוּ מִשְׁחִיתִים אֶת־הָעִיר (9) לָמָּה הִסְתַּרְתָּ אֶת־פְּנֶיךָ מִמֶּנִּי,
 הֲלֹא אֲנִי עַבְדְּךָ (10) מִן הַשָּׁמַיִם הַשְׁמַעְתָּ אֶת־קוֹלְךָ וַתְּדַבֵּר
 אֲלֵינוּ מִתּוֹךְ הָאֵשׁ (11) רָאָה אֱלֹהִים אֶת־הָאוֹר אֲשֶׁר עָשָׂה וְהִנֵּה
 טוֹב מְאֹד, וַיְבַדֵּל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (12) בְּנֵי בְכוּרֵי אֶתָּה
 יִשְׂרָאֵל אֲשֶׁר בָּחַרְתִּי מִכָּל־הַגּוֹיִם לְהַבְדִּיל אֶתְכֶם לִי לְגוֹי קָדוֹשׁ.

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

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

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

^c i.e. 'in their midst'. תָּוֶךְ, with suffix, becomes תּוֹכִי, &c.

^d 'The (ones) keeping'—see p. 66.

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

57. HITHPAEL

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

PERFECT

he (hath) made himself great	הִתְגַּדַּל	he (hath) made himself holy	הִתְקַדַּשׁ
he (hath) magnified himself	הִתְגַּדַּלְתָּ	he (hath) sanctified himself	הִתְקַדַּשְׁתָּ
she „ „ herself	הִתְגַּדַּלְתְּ	she „ „ herself	הִתְקַדַּשְׁתְּ
thou (m.) hast magnified thyself	הִתְגַּדַּלְתָּ	thou (m.) hast sanctified thyself	הִתְקַדַּשְׁתָּ
thou (f.) „ „ thyself	הִתְגַּדַּלְתְּ	thou (f.) „ „ thyself	הִתְקַדַּשְׁתְּ
I (c.) have magnified myself	הִתְגַּדַּלְתִּי	I (c.) have sanctified myself	הִתְקַדַּשְׁתִּי
they (c.) have magnified themselves	הִתְגַּדַּדְּוּ	they (c.) have sanctified themselves	הִתְקַדַּדְּוּ
ye (m.) have magnified yourselves	הִתְגַּדַּדְתֶּם	ye (m.) have sanctified yourselves	הִתְקַדַּדְתֶּם
ye (f.) have magnified yourselves	הִתְגַּדַּדְתֶּן	ye (f.) have sanctified yourselves	הִתְקַדַּדְתֶּן
we (c.) have magnified ourselves	הִתְגַּדַּדְנוּ	we (c.) have sanctified ourselves	הִתְקַדַּדְנוּ

^a Old acc. case-ending.

^b The *Dagheš* in the ג is, of course, lene.

IMPERFECT

he will magnify himself	יִתְגַּדֵּל	he will sanctify himself	יִתְקַדֵּשׁ
she „ herself	תִּתְגַּדֵּל	she „ herself	תִּתְקַדֵּשׁ
thou (m.) wilt magnify thyself	תִּתְגַּדֵּל	thou (m.) wilt sanctify thyself	תִּתְקַדֵּשׁ
thou (f.) wilt magnify thyself	תִּתְגַּדְּלִי	thou (f.) wilt sanctify thyself	תִּתְקַדְּשִׁי
I (c.) shall magnify myself	אֶתְגַּדֵּל	I (c.) shall sanctify myself	אֶתְקַדֵּשׁ
they (m.) will magnify themselves	יִתְגַּדְּלוּ	they (m.) will sanctify themselves	יִתְקַדְּשׁוּ
they (f.) will magnify themselves	תִּתְגַּדְּלֶנָּה	they (f.) will sanctify themselves	תִּתְקַדְּשֶׁנָּה
ye (m.) will magnify yourselves	תִּתְגַּדְּדוּ	ye (m.) will sanctify yourselves	תִּתְקַדְּדוּ
ye (f.) will magnify yourselves	תִּתְגַּדְּדֶנָּה	ye (f.) will sanctify yourselves	תִּתְקַדְּדֶנָּה
we (c.) shall magnify ourselves	נִתְגַּדֵּל	we (c.) shall sanctify ourselves	נִתְקַדֵּשׁ

COHORTATIVE

let me magnify myself	אֶתְגַּדְּלֶה	let me sanctify myself	אֶתְקַדְּשֶׁה
let us „ ourselves	נִתְגַּדְּלֶה	let us „ ourselves	נִתְקַדְּשֶׁה

IMPERATIVE

magnify thyself (m.)	הִתְגַּדֵּל	sanctify thyself (m.)	הִתְקַדֵּשׁ
„ „ (f.)	הִתְגַּדְּלִי	„ „ (f.)	הִתְקַדְּשִׁי
„ yourselves (m.)	הִתְגַּדְּדוּ	„ yourselves (m.)	הִתְקַדְּדוּ
„ „ (f.)	הִתְגַּדְּדֶנָּה	„ „ (f.)	הִתְקַדְּדֶנָּה

PARTICIPLE

magnifying himself	מִתְגַּדֵּל	sanctifying himself	מִתְקַדֵּשׁ
„ herself	מִתְגַּדְּלָתָהּ, מִתְגַּדְּלָהּ	„ herself	מִתְקַדְּשָׁתָהּ, מִתְקַדְּשָׁהּ
„ themselves (m.)	מִתְגַּדְּדֵם	„ themselves (m.)	מִתְקַדְּדֵם
„ „ (f.)	מִתְגַּדְּדוֹתָהּ	„ „ (f.)	מִתְקַדְּדוֹתָהּ

INFINITIVES

הִתְגַּדֵּל		הִתְקַדֵּשׁ
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(a) The Hithpael is formed by prefixing הַתְּ to the root of the verb.

(b) The Imperfect יִהְיֶהתְּקַדֵּשׁ is a contraction of יְהִי־הִתְקַדֵּשׁ (as in the Hiphil, p. 114. (a)) but in the Imperative the ה remains.

(c) The Participle has מְתְ prefixed to the root.

(d) The context determines whether

שִׁתְּקַדֵּשׁ is 3rd m. sg. Perf., Imperat., or Infin.

יִשְׁתְּקַדֵּשׁ is 3rd m. pl. Perf. or Imperat.

תִּתְקַדֵּשׁ is the 3rd f. sg. or 2nd m. sg. Imperf.

NOTE: When a verb beginning with an *s*-sound is put in the Hithpael, e.g. שָׁמַר, the resulting form (הִתְשַׁמֵּר) becomes הִשְׁתַּמֵּר, i.e. the first root-letter ש and the ת of the prefixed syllable הִתְ are transposed. Similarly, the Hithpael of סָתַר is הִסְתַּתֵּר. The rule is: *When the first root-letter of a verb is a sibilant שס, in Hithpael it is transposed with the ת of the Prefix.*

This process is carried still further when the first root-letter is צ as in קָדַךְ ('to be just'), the Hithpael being הִצְטַדֵּךְ, i.e. not only does transposition take place, but the (sharp) ת becomes a dull ט. When the first root-letter of a verb is a dental (ד, ט, ת) the ת of the prefixed syllable הִתְ is often assimilated to it, as הִשְׁתַּהַר for הִתְשַׁהַר ('to purify oneself'). The assimilation of the ת sometimes takes place even with other letters, as הִתְנַבֵּא for הִתְנַבֵּא; הִתְנַבֵּוּ for הִתְנַבֵּוּ.

NOTE TO EXERCISE 22. In order to make the succeeding exercises fuller we may here anticipate chap. 70 and introduce the familiar וַיֹּאמֶר ('and he said') and the other persons which follow from it. The verb אָמַר is said to be weak, since its first root-letter א is both a guttural and a quiescent letter, bringing about certain modifications in pointing. The Imperfect is יֹאמַר ('he will say') but with waw consecutive it is וַיֹּאמֶר ('and he said'). Following from this:

'and they (m.) said' is וַיֹּאמְרוּ

'and thou (m.) hast said' is וַתֹּאמֶר

'and she said'

'and ye (m.) have said' is וַתֹּאמְרוּ

'and we (c.) said' is וַנֹּאמֶר &c.

EXERCISE 22

prayer	תְּפִלָּה	to hide oneself חָבֵא in Hithpael	הִתְחַבֵּא
spirit, wind (f.)	רוּחַ ^a	to walk (to and fro) הִלַּךְ in Hithpael	הִתְהַלַּךְ
„ (with suff.)	רוּחִי	to prophesy נָבֵא in Hithpael	הִתְנַבֵּא
„ (pl.)	רוּחוֹת	(also found in Niphal)	
opposite, against, before	נֶגֶד	to pray פָּלַל in Hithpael	הִתְפַּלֵּל
war	מִלְחָמָה	to lift up, bear, carry	נָשָׂא

(1) נָשָׂא יַעֲקֹב יַעֲקֹב אֶת-עֵינָיו וְהָיָה עֹשֵׂוּ בָּא וְאֲנָשִׁים אֹתוֹ, וַיִּתְפַּלֵּל יַעֲקֹב אֶל-יְיָ הַיְהוָה לֵאמֹר יְהוָה אֱלֹהֵי-אֲבֹתָיִךְ וְאֱלֹהֵי-יִצְחָק אָבִי, אֵתָה אֲמַרְתָּ אֵלַי אָנֹכִי אֲשֶׁמֶר אֵתָה מִכָּל-רָע: שְׁמְרָה-נָא אֹתִי מִיַּד-אֲחִי מִיַּד-עֹשֵׂוּ כִּי בָּא עָלַי לְהִלָּחֵם בִּי (2) בָּאוּ אֲנָשִׁים מֵאֲבֵי-דָוִד וַיִּסְפְּרוּ לְשֹׂאוֹל לֵאמֹר הֲלֹא דָוִד מִסְתַּתֵּר בְּעִיר-הַנְּבִיאִים: וַיֹּאמֶר שֹׂאוֹל אֶל-עַבְדָּיו, רַדְפוּ אַחֲרָיו וְלֹא יִמְלֹט מִיָּדִי: וַיְהִי מִלְּאֲכֵי-שֹׂאוֹל בְּדַרְדָּר וְהָיָה קֶהֱל-נְבִיאִים עֹמְדִים וּמִתְנַבְּאִים נֶגְדָם, וְשֹׂמוֹאֵל הַנְּבִיא בְּרֹאשָׁם, וַתְּהִי עַל-מִלְּאֲכֵי-שֹׂאוֹל רוּחַ-אֱלֹהִים וַיִּתְנַבְּאוּ גַם הֵמָּה (3) וַיְהִי הַיּוֹם וַיִּתְנַשֵּׂא אֶחָד מֵעַבְדֵי-הַמֶּלֶךְ וַיֹּאמֶר בְּלִבּוֹ אָנֹכִי אֶמְלֹךְ עַל-יִשְׂרָאֵל: וַיִּתְקַבְּצוּ אֵלָיו אֲנָשִׁים מִרְאשֵׁי-הָעָם וַיִּמְלִיכוּ אֹתוֹ עֲלֵיהֶם וַיִּשְׁלְחוּ מִלְּאֲכֵים לְכָל-עָרֵי-יִשְׂרָאֵל לֵאמֹר מִי דָוִד וּמֵה-בֵיתוֹ כִּי יִמְלֹךְ בְּיִשְׂרָאֵל, הֲגַה בְּחַרְנוּ בְּאִישׁ מִזֶּרַע-שֹׂאוֹל לְמֶלֶךְ עָלֵינוּ (4) הֲגַה יָמִים בָּאִים וְהָיוּ בְנֵיךְ בְּצָרָה וּבָאוּ אֶל-הַבַּיִת הַגָּדוֹל וְהִקְדוּשׁ הַזֶּה וְהִתְפַּלְלוּ אֵלֶיךָ בְּרוּחַ נְשִׁבָרָה וּבְלִבְבֵי שָׁלֹם וּבְקָאָה תְּפִלָּתְם בְּאֲזִנֶיךָ וְנִכְרַתְתָּ אִתָּם וְלֹא תִסְתִּיר עוֹד אֶת-פְּנֵיךָ מֵהֶם (5) בְּיוֹם הַהוּא, אָמַר יְהוָה, אֲשַׁפֵּף אֶת-רוּחִי עַל-כָּל-בָּשָׂר וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְהָיָה שָׁלוֹם בְּכָל-הָעוֹלָם וְצָדֵק יִמְשַׁל בְּלִב-הָאָדָם (6) לְמָה יִתְהַלֵּל הַרְשָׁע לִגְדֹעַ עֵינֶיךָ, בְּיוֹם-הַמִּשְׁפָּט לֹא יִמְלֹט: וְאֲנִי

^a See p. 19. 4.

אֶת־פֶּלֶל אֶל־יְהוָה הַשֹּׁמֵעַ אֶל־תְּפִלַּת־עַבְדּוֹ (7) וַיִּשְׁמְעוּ הָאָדָם
וַאֲשֶׁתוֹ אֶת־קוֹל־הָאֱלֹהִים מִתְּהִלָּךְ בְּגֹן לְרוּח־הַיּוֹם וַיִּתְחַבְּאוּ
בְּתוֹךְ הָעֵצִים (8) אָמַר אֶמְרָתִי בְּלִבִּי, לֹא אֲדַבֵּר עוֹד אֶל־הָעַם
הַזֶּה כִּי אֵין בָּהֶם יִרְאת־אֱלֹהִים וַיֹּאמֶר יְהוָה אֵלֵי הַתְּנַבֵּא עוֹד
בְּשָׁמִי לִפְנֵי הַיִּכְל־הַמֶּלֶךְ, הֲלֹא אֲנֹכִי שָׁלַחְתִּי אֹתְךָ (9) וַיֹּאמֶר
מֹשֶׁה אֶל־בְּנֵי־יִשְׂרָאֵל הַתְּקַדְּשׁוּ אַתֶּם וְנִשְׂיִכֶם וּבְגִיכֶם, כִּי יְהוָה
אֱלֹהֵינוּ יֵרֵד עַל־הָהָר הַזֶּה וְנִתֵּן לָנוּ אֶת־תּוֹרָתוֹ (10) יֵצְאוּ בְנֵי־
יִשְׂרָאֵל לְהִלָּחֵם בְּאֵיבֵיהֶם וּתְכַבֵּד עֲלֵיהֶם הַמֶּלְחָמָה וַיִּצְעֲקוּ
אֶל־יְהוָה אֱלֹהֵיהֶם

(1) In that day My spirit shall rule over the heart of man, said the Lord, and they shall walk (Hithp.) before Me in righteousness and in truth. (2) The Lord said unto me, 'Let me destroy this people and a great nation shall come forth from thee', and I prayed unto Him saying, 'Destroy them not, Lord, for they are Thy children.' (3) The spirit of God is in all the world and the glory of His name is in every place. (4) The children of Israel lifted up their eyes and behold a great sea (was) before them and they gathered together and they said, 'Behold the Egyptians (say 'Egypt') are pursuing (after) us and we shall not escape from their hand.' (5) This is the prayer which Solomon prayed unto the Lord, 'If it is good in the eyes of the Lord, then ('and') He shall give wisdom in the heart of His servant, in order that I may judge Thy people with a perfect heart.' (6) And God spoke unto Abraham and he said unto him, 'Go thou (to and fro^a) in the land, for it is thine and thy seed's for ever.' (7) Saul saw the sons of the prophets prophesying in the city and the spirit of God was upon him and he prophesied, also he, with them. And the men who saw him said, 'Is Saul also among the prophets?' (8) I have walked before Thee with a perfect heart, for Thy law (was) before me in the day and in the night. (9) David saw that Saul (was) pursuing (after) him and that he (was) seeking his

^a Hithpael.

death and he hid himself in the wilderness and no man knew his place. (10) Moses commanded Aaron his brother saying, 'Sanctify thyself, thou and thy sons with thee, before the Lord.' (11) And the heart of the king raised itself against the Lord and he said unto his servants, 'Go ye through (Hithp.) in the land and seek ye the prophets of the Lord and say ye unto them, 'Ye shall prophesy no more in the land, for thus hath the king commanded.' (12) Let me walk (Hithp.) in the light of Thy face, O Lord; pour out upon me the spirit of Thy wisdom.

58. VERBAL SUFFIXES (of the Perfect)

The verb may receive pronominal suffixes. Often, instead of the verb followed by the Personal Pronoun (object), as **שָׁמַר אֹתוֹ** 'he hath kept him', we find **שָׁמַרוֹ**—the verb with pronominal suffix. Below is given a table of the Qal Perfect with verbal suffixes attached :

<i>he (hath) kept</i> שָׁמַר		<i>she (hath) kept</i> שָׁמְרָה	
he (hath) kept me (c.)	שָׁמַרְנִי	she (hath) kept me (c.)	שָׁמְרָתִי
„ thee (m.)	שָׁמַרְתָּךְ	„ thee (m.)	שָׁמְרָתְךָ
„ thee (f.)	שָׁמַרְתְּךָ	„ thee (f.)	שָׁמְרָתְךָ
„ him	שָׁמַרוֹ שָׁמְרָהוּ	„ him	שָׁמְרָתְהוּ שָׁמְרָתוּ
„ her	שָׁמְרָהּ	„ her	שָׁמְרָתֶּהּ
„ us (c.)	שָׁמַרְנוּ	„ us (c.)	שָׁמְרָתֵנוּ
„ you (m.)	—	„ you (m.)	—
„ you (f.)	—	„ you (f.)	—
„ them (m.)	שָׁמְרָם	„ them (m.)	שָׁמְרָתָם
„ them (f.)	שָׁמְרוֹן	„ them (f.)	שָׁמְרָתוֹן

<i>thou (m.) hast kept</i>	שְׁמַרְתָּ	<i>thou (f.) hast kept</i>	שְׁמַרְתְּ
<i>thou (m.) hast kept me (c.)</i>	שְׁמַרְתָּנִי	<i>thou (f.) hast kept me (c.)</i>	שְׁמַרְתְּנִי
	שְׁמַרְתּוּ		שְׁמַרְתֶּהוּ
„ him	שְׁמַרְתָּהוּ	„ him	שְׁמַרְתֶּיהוּ
„ her	שְׁמַרְתָּהּ	„ her	שְׁמַרְתֶּיהָ
„ us (c.)	שְׁמַרְתָּנוּ	„ us (c.)	שְׁמַרְתֶּינוּ
„ them (m.)	שְׁמַרְתָּם	„ them (m.)	שְׁמַרְתֶּימם
„ them (f.)	שְׁמַרְתֶּן	„ them (f.)	שְׁמַרְתֶּינן

<i>I (c.) (have) kept</i>	שְׁמַרְתִּי	<i>they (c.) (have) kept</i>	שְׁמַרוּ
_____		<i>they (c.) (have) kept me (c.)</i>	שְׁמַרְנוּ
<i>I (c.) (have) kept thee (m.)</i>	שְׁמַרְתִּיךָ	„ thee (m.)	שְׁמַרְנוּךָ
„ thee (f.)	שְׁמַרְתִּיךְ	„ thee (f.)	שְׁמַרְנוּךְ
„ him	שְׁמַרְתִּיהוּ	„ him	שְׁמַרְנוּהוּ
	שְׁמַרְתִּיו		שְׁמַרְנוּהוּ
„ her	שְׁמַרְתִּיהָ	„ her	שְׁמַרְנוּהָ
_____		„ us (c.)	שְׁמַרְנוּנוּ
„ you (m.)	שְׁמַרְתִּיכֶם	„ you (m.)	_____
„ you (f.)	שְׁמַרְתִּיכֶן	„ you (f.)	_____
„ them (m.)	שְׁמַרְתִּים	„ them (m.)	שְׁמַרְנוּם
„ them (f.)	שְׁמַרְתֶּינן	„ them (f.)	שְׁמַרְנוּנן

<i>ye (m. and f.) (have) kept</i>	שְׁמַרְתֶּם, שְׁמַרְתֶּן	<i>we (c.) (have) kept</i>	שְׁמַרְנוּ
<i>ye (m. and f.) (have) kept me (c.)</i>	שְׁמַרְתֶּנוּ	<i>we (c.) (have) kept thee (m.)</i>	שְׁמַרְנוּךָ
&c. as the 3rd pl.		&c. as the 3rd pl.	

GENERAL NOTE:

(a) The suffixes attached to the verb are practically the same as those which are attached to the noun and preposition. The 1st sg. suffix **נִי** has already been met with the prepositions **כִּי** and **מִן** (**כִּמְנוֹנִי** and **מִמְנוֹנִי**).

(b) When the verb receives a suffix the accent moves forward on to the new syllable and the Qameṣ in the first syllable is consequently reduced to shewa (p. 36), e.g. **שָׁמַר** but **שָׁמַרְנִי**, **שָׁמְרוּ**; **שָׁמַרְתִּי** but **שָׁמַרְתִּיהָ**.

3rd m. sg. When the accent moves forward to the suffix, changes in pointing take place. In **שָׁמַר** the vowel under the **מ** is in a closed syllable and is short, but when the suffix is attached the **ר** no longer closes that syllable but opens the next one **רְנִי**, **רוּ**, so that the short vowel Pathah under the **מ** is now in an open unaccented syllable; it is therefore lengthened to Qameṣ (see p. 7. 2).

When the 1st sg. suffix **נִי** is attached, the 3rd radical takes a linking vowel (due to the natural mode of speech).

3rd f. sg. The 3rd f. sg. Perfect Qal **שָׁמְרָה** was originally **שָׁמַרְת** (just as the f. sg. noun termination **הָ** **ת** was originally **תָּ**—p. 61, Note 1). It was shown (pp. 60 ff., 82 ff.) that original forms often survive with the suffixes, so that when the 3rd f. sg. Perf. takes suffixes, the original **ת** remains: **שָׁמַרְתִּי**.

שָׁמַרְתִּי is a contraction from the alternative form **שָׁמַרְתִּיהוּ**, the latter having the older suffix, and similarly **שָׁמַרְתֶּה** is contracted from **שָׁמַרְתֶּהָ**.

The 3rd pl. (m. and f.) suffixes have the short vowel (Pathah) since they are in closed unaccented syllables.

2nd m. sg. שָׁמַרְתָּ with suffix of the 1st sg. becomes שָׁמַרְתִּי—
on the analogy of שָׁמַרְתִּי.

2nd f. sg. שָׁמַרְתְּ was originally שָׁמַרְתִּי^a from which the
terminal י disappeared. With suffixes the original form, with
Yodh, remains: שָׁמַרְתִּינִי.

2nd m. and f. pl. שָׁמַרְתֶּם was originally שָׁמַרְתוּם and
שָׁמַרְתֶּן „ שָׁמַרְתוּן, so that

‘you (m.) (have) kept me (c.)’ would be שָׁמַרְתוּמִי and
‘you (f.) „ „ „ שָׁמַרְתוּנִי, but
in the masc. verb the medial מ disappeared (like the ׀ in
the pl. constr.) and the ך likewise disappeared in the fem.
verb, both producing שָׁמַרְתִּינִי, so that it is left to the con-
text to determine whether the verb is masc. or fem.

NOTE: (c) The context determines whether שָׁמַרְתִּיהוּ is ‘I
(have) kept him’ or ‘thou (f.) hast kept him’. Similarly
with the 3rd f. sg. and the 3rd pl. suffixes.

(d) שָׁמַרְתִּינִי cannot be ‘I have kept me’ but must be ‘thou
(f.) hast kept me’. שָׁמַרְתִּיךָ cannot be ‘thou (f.) hast kept
thee’ but is ‘I (have) kept thee’ (since the first members
of these pairs are reflexives and are expressed by Niphal or
Hithpael).

It will be understood that normally *only the active verbs can
take suffixes*; Niphal, Pual, Hophal, and Hithpael, being reflexives
and passives, cannot govern an object and therefore do not take
suffixes^b; so now examples of Piel and Hiphil with suffixes will
be given to complete the scheme:

^a Occasionally preserved in the O.T. but in the impossible form שָׁמַרְתִּי
(Kethibh altered to Qere).

^b Except with Inf. Cons. which is considered a verbal noun ending in
‘-ing’—הִשָּׂרְפוֹ = ‘his being burnt’ (p. 133, Note).

PIEL: he (hath) sought בִּקְשׁוּ

HIPHIL: he (hath) made king הִמְלִיךְ

he (hath) sought me (c.)

בִּקְשָׁנִי

he (hath) made me (c.) king

הִמְלִיכָנִי

„ thee (m.)

בִּקְשָׁהּ

„ thee (m.) king

הִמְלִיכָהּ

„ him

בִּקְשׂוֹ

„ him king

הִמְלִיכוֹ

&c.

&c.

she „ me

בִּקְשָׁתִּי

she „ me king

הִמְלִיכָתִּי

thou (m.) hast „ me

בִּקְשָׁתִּי

thou (m.) hast „ me king

הִמְלִיכָתִּי

I (c.) (have) „ thee (m.)

בִּקְשָׁתִּיךָ

I (c.) (have) „ thee (m.) king

הִמְלִיכָתִּיךָ

they (c.) „ me

בִּקְשָׁנוּ

they (c.) „ me king

הִמְלִיכוּנוּ

ye (m. and f.) „ me

בִּקְשָׁנוּ

ye (m. and f.) „ me king

הִמְלִיכוּנוּ

we (c.) „ thee (m.)

בִּקְשָׁתִּיךָ

we (c.) „ thee (m.) king

הִמְלִיכָתִּיךָ

EXERCISE 23

soul, life (f.) נָפֶשׁ^a

to pass over, transgress עָבַר

to sell מָכַר

to fear, be afraid יָרָא (stative)

to steal גָּנַב

to be afraid of מִפְּנֵי or מִן

to leave, forsake עָזַב

to fear (reverence) יָרָא אֶת

(1) מְרֹאשׁ-הָהָר רָאָה מֹשֶׁה אֶת-אֲרֶץ-כְּנָעַן וְשָׁמָּה לֹא בָּא, כִּי עָבַר אֶת-מִצְוֹת-יְהוָה וְלֹא קִדְּשׁוֹ לְעֵינֵי-עַדֹת בְּנֵי-יִשְׂרָאֵל

^a Segholate: with suff. נִפְשִׁי.

(2) מְכַרְתָּנוּ בְּיַד-אֵיבֵינוּ וְכָל-הַיּוֹם שְׁאֲלוּנוּ אֵיךְ אֱלֹהֵיכֶם
 (3) שָׁמְעוּ-נָא אֶת-דְּבָרֵי, רְשָׁעֵי-יִשְׂרָאֵל, יְהוּה לְקַחֲנִי מֵאַחֲרַי-
 הַצֵּאֵן וַיֹּאמֶר אֵלַי, בֶּן-אָדָם הַנָּבֵא עַל-עַמִּי רָעָה, כִּי עָזְבוּ אֶת-
 תּוֹרָתִי וְאֶת-הֲרַע בְּעֵינַי עָשׂוּ: וְהָיָה בְּיוֹם-הַמִּשְׁפָּט וְצַעֲקוּ אֵלַי
 לֵאמֹר עֲזַבְתָּנוּ יְהוּה וְלַעֲבָדִים גִּמְפָּרְנוּ, כִּי עָזְרְנוּ אֶת-בְּרִיתְךָ
 (4) וַיְהִי בְלִילָה הַהוּא, וְעַבְדֵי שְׂאוּל שָׁכְבִים עַל-הָאֲדָמָה, וַיְהִי
 שְׂאוּל וְדוֹד לְבָדָם, וַיֹּאמֶר אֵלָיו דָּוִד, אַתָּה יָדַעְתָּ כִּי נִתְּנָה יְהוּה
 בְּיָדִי וְלֹא הִרְגַתִּיךָ, כִּי אֶת-יְהוּה אָנֹכִי יָרָא, יִשְׁפֹּט יְהוּה בֵּינִי
 וּבֵינֶיךָ (5) אַתָּה בַחֲרַתָּנוּ מִכָּל-הָעַמִּים וּבִמְצוֹתֶיךָ קִדַּשְׁתָּנוּ
 (6) שְׁבַחֲוֶה כָּל-הַגּוֹיִם וְלִשְׁמָךְ נִתְּנוּ כְבוֹד (7) רִדְפוּנִי רְשָׁעִים
 מִבְּקִשֵׁי-נַפְשִׁי, וְאַתָּה הִסַּתְרַתְנִי מֵהֶם (8) שָׁמַע יוֹסֵף אֶת-הַחֲלוֹם
 אֲשֶׁר חָלַם לְעַבְד-פַּרְעֹה וַיִּסְפֹּר לוֹ אֶת-דְּבַר-הַחֲלוֹם וַיֹּאמֶר
 אֵלָיו בְּעוֹד יוֹמִים וְעָמַדְתָּ עַל-מְקוֹמֶךָ לִפְנֵי-פַרְעֹה, וּזְכַרְתָּנִי
 לִפְנֵי, כִּי גָזַב גָּזְבוֹנֵי מִבֵּית-אָבִי וְלַעֲבָד מְכָרוּנִי מִצְרַיִמָּה
 (9) וַיְדַבֵּר מֹשֶׁה אֶל-אַהֲרֹן לֵאמֹר הִקְהַל אֶת-הָעָם יַגִּד הִקְהַר
 וְקִדַּשְׁתֶּם שָׁם לִפְנֵי יְהוּה (10) הַגִּבּוֹ אִישׁ וּמָכְרוּ מִשְׁפַּט-קָמוֹת לוֹ
 (11) פְּזַרְתָּנוּ בַגּוֹיִם וְגַם שָׁם לֹא עֲזַבְתָּנוּ (12) וְהָיָה בְּיוֹם הַהוּא
 וְזָכַרְתִּי אֶת-עַמִּי בְּאַרְץ-אֵיבֵיהֶם וְקִבְצַתִּים אֵלַי מִשָּׁם (13) וַיֹּאמֶר
 יַעֲקֹב אֶל-לָבֵן, יָדוּעַ יָדַעְתָּ אֶת-עֲבוֹדָתִי אֲשֶׁר עָבַדְתִּיךָ וְאֲשַׁמֵּר
 אֶת-צִאֲנוֹךָ כָּל-הַיָּמִים הָאֵלֶּה, וְלָמָּה רָדַפְתָּ אַחֲרַי לֹא גִבַּתִּי
 אֶת-אַלְהֵיךָ וְאִין אֲתִי מִכָּל אֲשֶׁר לָךְ: וְלֹא יָדַע יַעֲקֹב כִּי גִבַּתְתָּ
 רָחֵל אֲשֶׁתוֹ (14) יָדַעְתִּיךָ בְּמִצְרַיִם בֵּת-יִשְׂרָאֵל וּבַמִּדְבָּר לֹא
 עֲזַבְתִּיךָ (15) אַתָּה הִבַּדְתָּתָם מִכָּל גּוֹיֵי-הָאָרֶץ וְהָמָּה לֹא כִבְדוּךָ

^a Const. pl. of רָשָׁע.

^b This verb is used both in Niph'al and Hithpa'el. See previous vocabulary.

^c Composite shewa under guttural instead of simple shewa vocal.

^d Pausal.

^e Pausal for לָךְ.

הִנֵּה הַמֶּלֶךְ כָּתִיבָה עַל-יִשְׂרָאֵל וְאַשְׁמִיד אֶת-אֲיָכָיִךְ מִפְּנֵיךְ (16)

הִנֵּה אָנֹכִי אִתָּךְ וְשִׁמְרֹתֶיךָ בְּדָרְךָ וְעַבְרֹתָ בְּשָׁלוֹם בְּאָרְץ

יִירָאוּ מִמֶּךָ יְשָׁבֵיהָ

Use verbal suffixes wherever possible.

- (1) Thou hast remembered me, Lord, in the day of my distress and Thou hast not forsaken me in the hands^a of mine enemies. (2) Those who seek (say 'the seekers of'—const. pl. of participle) my life have pursued me and *Thou* (pronoun) hast scattered them before me like (the) sheep in the wilderness which have no shepherd. (3) This day I have sanctified thee for a priest to the Lord and thou shalt serve in the temple of the Lord, thou and thy sons after thee all the days. (4) Our enemies have destroyed us and they have burned Thy holy city. (5) And Moses prayed unto the Lord, saying, 'Why hast thou sent me unto Pharaoh? For behold the children of Israel are crying unto me, saying, "The Lord will judge thee, for Pharaoh hath hardened his heart against us and our service hath become heavy upon us unto death" (say 'until the death').' (6) The man who ruleth over the land asked us and he said unto us, 'Where is the lad? Why hath he not come down with you to Egypt?' (7) And the Lord said, 'Shall I hide from My servant Abraham the judgement of this wicked city? For I know him and his heart is perfect with Me.' (8) I have sold them in(to) the hand of the king of Canaan, for they have transgressed My covenant and they honoured Me not in the eyes of the nations. (9) Praise thou, my soul, thy God; recount His glory in all the world. (10) Behold I am taking all the prophets who are found in this city and I shall hide them in the mountains, for I know that the king seeketh their life, and I fear the Lord. (11) Why hast thou said, house of Israel, the Lord hath forsaken thee? Hast not *thou* (pronoun) forsaken Him? (12) The messenger spoke unto the prophet and he said unto him, 'The king hath sent me unto thee saying, "Pray thou for us unto the Lord"' ; and the prophet said 'I will pray'.

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

59. VERBAL SUFFIXES (of the Imperfect)

QAL : he will keep יִשְׁמֵר		<i>they (m.) will keep</i> יִשְׁמְרוּ	
he will keep me (c.)	יִשְׁמְרֵנִי יִשְׁמְרֵנִי	they (m.) will keep me (c.)	יִשְׁמְרוּנִי
„ thee (m.)	יִשְׁמְרֶךָ ^a יִשְׁמְרֶךָ	„ thee (m.)	יִשְׁמְרוּךָ
„ thee (f.)	יִשְׁמְרֶיךָ	„ thee (f.)	יִשְׁמְרוּיךָ
„ him	יִשְׁמְרֵהוּ יִשְׁמְרֵצוּ	„ him	יִשְׁמְרוּהוּ
„ her	יִשְׁמְרֶיהָ יִשְׁמְרֶנָּה	„ her	יִשְׁמְרוּהָ
„ us (c.)	יִשְׁמְרֵנוּ	„ us (c.)	יִשְׁמְרוּנוּ
„ you (m.)	יִשְׁמְרְכֶם ^a	„ you (m.)	יִשְׁמְרוּכֶם
„ you (f.)	יִשְׁמְרְכֶן ^a	„ you (f.)	יִשְׁמְרוּכֶן
„ them (m.)	יִשְׁמְרֵם	„ them (m.)	יִשְׁמְרוּם
„ them (f.)	יִשְׁמְרֵנָּה	„ them (f.)	יִשְׁמְרוּנָה

Similarly **תִּשְׁמֵר** with suffixes is
תִּשְׁמְרֵנִי, **תִּשְׁמְרֶךָ**^a (**תִּשְׁמְרֶיךָ**) &c.

אִשְׁמֵר with suffixes is
אִשְׁמְרֵהוּ^a, **אִשְׁמְרֶיךָ** &c.

נִשְׁמֵר becomes **נִשְׁמְרֶיךָ**^a &c.

Likewise **תִּשְׁמְרוּ** with suffixes is
תִּשְׁמְרוּנִי, **תִּשְׁמְרוּהוּ** &c.

תִּשְׁמְרוּנָה with suffixes is
the same as 2 m. pl. above.

NOTE: (a) The suffix with the sg. Imperf. has the *e* vowel:

יִשְׁמְרֵנִי, **יִשְׁמְרֵךָ** (whereas the suffix with the sg. Perf. has *a*:
שָׁמַרְנִי, **שָׁמַרְךָ**).

(b) The 2nd and the 3rd fem. pl. follow the **תִּשְׁמְרוּ** type when the suffixes are attached.

(c) Since the change of persons in the Imperfect occurs at the beginning of the word, the suffixed forms remain constant at the end.

^a The vowel under the *m* is *o*—Qameṣ-Ḥaṭuṭh.

(d) The alternative forms of the sg. Imperf. with suffixes have (what is called) a NUN Demonstrative or Energetic assimilated before the suffix which has, therefore, Dagheš Forte; i.e. יִשְׁמְרֶנִּי for יִשְׁמְרֵנִי . This alternative form is more frequent in Pause.

(Note: The unassimilated form is sometimes found in poetry.)

PIEL: <i>he will seek</i> יִבְקֹשׁ	HIPHIL: <i>he will make king</i> יִמְלִיךָ
he will seek me (c.) יִבְקֹשְׁנִי^a	he will make me (c.) king יִמְלִיכֵנִי
„ thee (m.) יִבְקֹשְׁךָ	„ thee (m.) king יִמְלִיכֶךָ
„ him יִבְקֹשְׁהוּ	„ him „ יִמְלִיכֶהוּ
they (m.) will seek me (c.) יִבְקֹשְׁנִי	they (m.) will make me (c.) king יִמְלִיכֻנִי

The rest of the table can be worked out from the preceding page.

THE IMPERATIVE WITH SUFFIXES

QAL: <i>keep thou (m.)</i> שָׁמַר	PIEL: <i>seek thou (m.)</i> בִּקֹּשׁ	HIPHIL: <i>make thou (m.)</i> <i>king</i> הִמְלִיךְ
Sing.:		
keep me (c.) שָׁמְרֵנִי	seek me (c.) בִּקֹּשְׁנִי^a	make me (c.) king הִמְלִיכֵנִי
„ him שָׁמְרֵהוּ	„ him בִּקֹּשְׁהוּ	„ him „ הִמְלִיכֵהוּ
Plur.:		
„ me (c.) שָׁמְרוּנִי	„ me (c.) בִּקֹּשׁוּנִי	„ me (c.) „ הִמְלִיכוּנִי
„ him שָׁמְרוּהוּ	„ him בִּקֹּשׁוּהוּ	„ him „ הִמְלִיכוּהוּ

60. THE INFINITIVE CONSTRUCT (with Suffixes)

my (c.) keeping שָׁמְרֵי keeping me (c.) יִשְׁמְרֵנִי

thy (m.) keeping } שָׁמְרֶךָ
 keeping thee (m.) } שָׁמְרֶךָ

thy (f.) keeping, keeping thee (f.) שָׁמְרֶיךָ

his „ „ him שָׁמְרוֹ

her „ „ her שָׁמְרֶיהָ

our (c.) „ „ us (c.) שָׁמְרוּנָנוּ

^a Often without Dagheš in the vowelless ק. See pp. 17-18.

your (m.)	keeping,	keeping	you (m.)	שְׁמַרְכֶם
your (f.)	„	„	you (f.)	שְׁמַרְכֵן
their (m.)	„	„	them (m.)	שְׁמַרְהֶם
their (f.)	„	„	them (f.)	שְׁמַרְהֵן

N.B. The pointing of the Infinitives Construct of the derived forms when attaching suffixes is the same as that of their respective sg masc. Imperatives when *they* attach suffixes.

This table shows that the Infinitive Construct is a kind of verbal noun ending in ‘-ing’.^a The suffixes of the Infinitive Construct may denote either the subject or the object, except in the case of the 1st sg. and the 2nd masc. sg. which have special suffixes for the subject and the object (‘שְׁמַרְי’ and ‘שְׁמַרְנִי’, &c.).

The following construction is characteristic of Biblical style :

a. ‘and it came to pass when he remembered’ is rendered as

‘and it came to pass as his remembering’ וַיְהִי כְזִכְרוֹ
 „ in „ וַיְהִי בְזִכְרוֹ or

‘and it came to pass when the king remembered’ is rendered

„ as the-remembering-of the king^b וַיְהִי כְזִכְרֵ הַמֶּלֶךְ

b. ‘and it shall come to pass when he shall remember’ is rendered

„ as his remembering וַיְהִי כְזִכְרוֹ or
 „ in „ וַיְהִי בְזִכְרוֹ

‘and it shall come to pass when the king shall remember’ is

„ as the-remembering-of the king^b
 וַיְהִי כְזִכְרֵ הַמֶּלֶךְ

The Infinitive Construct, with preposition and suffix, may occur together with the Perfect or the Imperfect, as a verbal noun. Before translating an English sentence with a subordinate clause, always convert the sentence into idiomatic Hebrew thought, as above.

^a e.g. as in the phrase ‘seeing is believing’.

^b i.e. ‘the king’s remembering’.

NOTE: The Infinitives Construct of the passives and the reflexives may also assume prefixed prepositions and pronominal suffixes, thus:

'and it came to pass when she was burned' is rendered as 'and it came to pass in her being-burned' וַיְהִי בְהִשָּׂרְפָה;
'and it came to pass when the city was burned' is rendered as 'and it came to pass in the being-burned of the city' וַיְהִי בְהִשָּׂרְף הָעִיר.

EXERCISE 24

Hebrew עָבְרִי	strong חָזַק	to trust בָּטַח
Egyptian מַצְרִי		to forget שָׁכַח

(1) וַיֹּאמֶר מֹשֶׁה אֶל-הָעֶבְרִי לָמָּה תִרְדָּף אֶת-אֲחִיךָ, וַיֹּאמֶר אֵלָיו הָעֶבְרִי מִי שָׁמְךָ לְרֹאשׁ וּלְשֹׁפֵט עָלֵינוּ, הֲאִמֵּר אַתָּה לְהִרְגֵנִי כַּאֲשֶׁר הִרְגַת אֶת-הַמִּצְרִי: וַיִּסְפֹּר הַדָּבָר בְּאָזְנֵי-פְרָעָה וַיִּבְקֹשׁ לְהִרְגוֹ: וַיְהִי כִשְׁמַע מֹשֶׁה אֶת-הַדָּבָר הַזֶּה וַיִּמְלֹט לְנִפְשׁוֹ הַמִּדְבָּרָה (2) וַיְהִי יַעֲקֹב זָקֵן מְאֹד וַיֵּדְבֵר אֶל-יֹסֵף בְּנוֹ וַיֹּאמֶר אֵלָיו, הִנְנִי הֵלֵךְ בְּדֶרֶךְ כָּל-בָּשָׂר: אֶל-נָפֹא תִקְבְּרֵנִי בְּמִצְרַיִם (3) וְהָיָה כִּי יִשְׁאַלְךָ בְּנֶךָ לֵאמֹר מָה-הָעֲבוּדָה הַזֹּאת, וְאָמַרְתָּ אֵלָיו, בַּיּוֹם הַזֶּה יִצְאוּ אֲבוֹתֵינוּ מִמִּצְרַיִם מִבֵּית-עַבְדִּים (4) וַיְהִי בְּעֲזוֹכֶם אֶת-הָעִיר וּתְגַב רַחַל אֶת-אֱלֹהֵי-אֲבִיהָ וַיִּרְדֹּף לְבֶן אַחֲרֵיהֶם וַיִּבְקֹשׁ אֶת-אֱלֹהֵיו וְלֹא מָצָאָם (5) וַיֹּאמֶר שְׂאוּל אֶל-שְׂמוּאֵל, כִּכְבְּרֵנִי-נָא נֶגֶד זִקְנִי-עַמִּי, וַיֹּאמֶר שְׂמוּאֵל אֲנֹכִי אֶכְבְּדְךָ כִּי רֹאשׁ-יִשְׂרָאֵל אַתָּה (6) זָכַרְנִי אֱלֹהֵי כִּי בָךְ בָּטַחְתִּי, אֶל-נָפֹא תִשְׁכַּחְנִי כִּי יִשׁוּעַתִּי אַתָּה (7) לֹא שָׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה בַּדְּבָרוֹ אֲלֵיהֶם, כִּי הִכְבִּיד עֲלֵיהֶם פְּרָעָה אֶת-הָעֲבוּדָה (8) וַיִּדְבֹּר אֲלֵיהֶם בְּשֵׁמִי וְאָמַרְתָּ, כֹּה אָמַר יְהוָה, לֹא שָׁכַחְתִּים וְלֹא עֲוַבְתִּים: וְבַהֲתַפְלֵלִם אֵלַי בְּרוּחַ נְשִׁבָרָה אֲנֹכִי אֲזַכְרֶם וּמְאָרְץ

^a The Imperf., in this context, has a frequentative effect—'why dost thou pursue?' i.e. 'why dost thou keep on pursuing?'

^b Hē interrogative.

אִיבִיהֶם אֶקְבָּצִים אֵלַי (9) שָׁמַע הַמֶּלֶךְ אֶת־דְּבָרֵי־הַנְּבִיא וַיְכַתְּבֵם
 בְּסֵפֶר לְמַעַן לֹא יִשְׁכַּחוּ דְּבָרָיו (10) הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם,
 שִׁבְחֻהוּ כָּל־יִשְׁבֵי־הָאָרֶץ (11) וַיִּצְעֲקוּ בְּגִי־יִשְׂרָאֵל וַיֹּאמְרוּ טוֹב
 הָיָה לָנוּ בְּאָרֶץ מִצְרַיִם בְּאֶכְלָנוּ לֶחֶם וּבָשָׂר (12) וַיִּלְכְּדוּ אֶת־
 הָעִיר וַיִּשְׂרְפוּהָ בָאֵשׁ וַיִּמְכְּרוּ אֶת־יִשְׁבֵיָהּ לַעֲבָדִים (13) הֲלֹא
 שָׁמַעְתָּ אֶת־דְּבָרֵי־הַרְשָׁע בְּאִמְרוֹ כָּל־הַיּוֹם אֵין אֱלֹהִים
 (14) וַיִּלְחֶם דָּוִד בְּאִיבָיו וַיִּפְּזֶרם וַיִּרְדָּפֶם הַמֶּדְבָּרָה וְלֹא נִמְלַט
 אֶחָד מֵהֶם (15) אֶת־הַצֶּדֶק וְאֶת־הָאֱמֶת תִּרְדָּף, בְּקִשְׁם בְּכָל־
 לְבָבָךְ (16) יִבְקֹשׁוּנִי וְלֹא יִמְצְאוּנִי כִי אֵין בְּלִבָּם יִרְאת־יְהוָה

Wherever possible attach the verbal suffixes.

(1) Trust ye in the Lord with all your heart and serve ye Him in truth. (2) And it came to pass as he heard (inf. cons. and suff.) the words of the messenger that he cried (waw consec.) in a loud voice, 'Woe to us for we have been sold into the hand of our enemies'; and he prayed unto the Lord and he said, 'Lord, God of our fathers, remember us in the day of our distress.' (3) And it came to pass when they crossed (inf. constr.) the Jordan that they fought (waw consec.) against the city and they captured it. (4) And Solomon was a lad when his father David caused him to reign over Israel. (5) We have not forgotten Thee, Lord, and the words of Thy law are written upon the tablets of our heart. (6) Saul took his men with him and he pursued (after) them all the night and he found them not; and it came to pass in the morning and behold they (were) lying upon the ground in the midst of the trees. (7) This is the prayer which David prayed when he escaped (inf. const. and suff.) from the hand of Saul, 'Thou art righteous, Lord, for Thou hast kept me from the hand of those who seek ('seekers-of' const. pl. part.) my life and from the hand of the wicked king who sayeth all the day, "Let us pursue him until (the) death"' (8) Speak thou unto the king and thou shalt say unto him, 'Why hath thy heart lifted thee up and thou hast spoken these words against the Lord? Hast thou

indeed forgotten the commandment which thy father commanded thee before his death, saying: "Honour the Lord all the days of thy life"?' (9) The priest took the small son of the king and he hid him in the temple of the Lord, for they told (to) him saying: 'Behold the king is dead and they are seeking all the sons of his house to slay them.' (10) The sons of Jacob saw Joseph and they knew him not, for he was a lad when they sold him to Egypt. (11) I asked her saying: 'The daughter of whom art thou?' and it came to pass when I heard that she (was) thy daughter then (waw consec.) I spoke unto her these words.

61. THE RELATIVE PRONOUN

The Relative Pronoun is the indeclinable **אֲשֶׁר** ('who, which', &c.). Note in the following examples how the English relatives 'where', 'whither', &c. are expressed in Hebrew:

WHERE: 'The place where he dwelt' is expressed as

'The place *which* he dwelt *there*' המקום אֲשֶׁר יָשַׁב שָׁם

WHENCE: 'The place whence he came' is expressed as

'The place *which* he came *thence*' המקום אֲשֶׁר בָּא מֵשָׁם

WHITHER: 'The place whither he went' is expressed as

'The place *which* he went *thither*' המקום אֲשֶׁר הָלַךְ שָׁמָּה

WHOSE: 'The man whose book I took' is expressed as

'The man *who* I took *his* book' הָאִישׁ אֲשֶׁר לָקַחְתִּי אֶת־סֵפֶרוֹ

TO WHOM: 'The man to whom I gave a book' is expressed as

'The man *who* I gave *to him* a book' הָאִישׁ אֲשֶׁר נָתַתִּי לוֹ סֵפֶר

FROM WHOM: 'The man from whom I took a book' is expressed as

'The man *who* I took *from him* a book' הָאִישׁ אֲשֶׁר לָקַחְתִּי מֵמֶנּוּ סֵפֶר

LIKE WHOM: 'The man like whom he was' is expressed as

'The man *who* he was *like him*' הָאִישׁ אֲשֶׁר הָיָה כְּמֹדֵהוּ

The above English relatives should be resolved into their component elements before translating into Hebrew and, conversely, the Hebrew relative pronoun with the following element should be compounded into the corresponding English relative.

* Contracted from נָתַתִּי: pp. 148 ff.

62. DEGREES OF COMPARISON

Hebrew has no special forms for the Degrees of Comparison, but they are expressed thus :

'David is greater than Saul' דָּוִד גָּדוֹל מִשָּׂאוּל i.e. David is great from (in comparison with) Saul.

'David is the greatest of his brothers' is (a) דָּוִד הַגָּדוֹל מֵאָחָיו or בְּאָחָיו
or (b) דָּוִד גָּדוֹל-אָחָיו

i.e. David is (a) *the* great (one) *from* or *among* his brothers, or
(b) *the* great-one-of his brothers.

The Comparative Degree is expressed by a מִן *of Comparison* following the adjective; i.e. attached to the word with which the noun is compared.^a

The Superlative Degree is expressed in two ways:

(a) the adjective has the article and is followed by מִן or בַּ attached to the word with which the noun is compared, or

(b) the adjective is put in the construct state and is dependent upon the word with which the noun is compared.

63. SHORTAGE OF ADJECTIVES

Hebrew has a very limited number of adjectives, but the effect of limiting the application of a noun may be obtained by putting it in the construct state, when the following genitive limits the application of the noun in the same way as would a following adjective; e.g.

'a godly man' is אִישׁ-אֱלֹהִים i.e. a man-of God.

'a holy mountain' ,, הַר-קֹדֶשׁ i.e. a mountain-of holiness.

'golden vessels' ,, כְּלֵי-זָהָב i.e. vessels-of gold.

'the holy mountain'^a ,, הַר-הַקֹּדֶשׁ } since the construct cannot take the
'my holy mountain'^b ,, הַר-קֹדֶשׁ } article or suffix; it is the genitive which
is made definite by the article or suffix.

'an eloquent man' אִישׁ-דְּבָרִים is expressed by circumlocution: man-of words.

^a מִן implies 'separation', 'distinction', and so seems to have suggested 'comparison'.

^a .e. 'the mountain of holiness'.

^b i.e. 'my mountain of holiness'. See Appendix 5, p. 253.

64. CHANGES IN POINTING DUE TO PAUSE

(a) It was shown on p. 21 that when a word is *in pause* the vowel in the tone-syllable is lengthened, as שָׁמַר becomes : שָׁמָר, שָׁמָר in pause.

Other changes in pointing due to pause are:

(b) In a Milra' word the accent is often pushed back to the penultimate syllable whose vowel, if short, is lengthened; e.g. אָתָּה ('thou') becomes : אָתָּה, אָתָּה in pause.

(c) A vocal shewa becomes the nearest short vowel, i.e. Seghol, and the accent is thrown back on to it; e.g. פֶּרִי ('fruit') becomes : פָּרִי, פָּרִי; יָדְךָ ('thy hand') becomes : יָדְךָ, יָדְךָ; שְׁמֶךָ ('thy name') comes from (a hypothetical) שְׁמָךְ which in pause is : שְׁמָךְ, שְׁמָךְ.

(d) A composite shewa becomes the corresponding short vowel, is then lengthened and the accent is pushed back on to it; e.g. אָנִי ('I') becomes : אָנִי, אָנִי in pause.

(e) Some Segholate nouns of the מִלְּךָ type revert to the original form in pause, as הַחֶרֶב ('sword') originally חֶרֶב and then חֶרֶב becomes : חֶרֶב, חֶרֶב in pause.

(f) With regard to the verb, the vowel of the second syllable (e.g. in שָׁמַר; יִשְׁמַר, תִּשְׁמַר) which is lost when the accent moves forward on to an additional syllable (שָׁמְרוּ, שְׁמְרוּ; יִשְׁמְרוּ, תִּשְׁמְרוּ) reappears in pause, is lengthened if short, and the accent moves back on to it, as:

שָׁמְרָה but : שָׁמְרָה, שָׁמְרָה; שְׁמְרוּ but : שְׁמְרוּ, שְׁמְרוּ;
 יִשְׁמְרוּ but : יִשְׁמְרוּ, יִשְׁמְרוּ; תִּשְׁמְרוּ but : תִּשְׁמְרוּ, תִּשְׁמְרוּ.

EXERCISE 25

silver כֶּסֶף	to sin חָטָא
cattle, herd בָּקָר	to fall נָפַל
now עַתָּה	only רַק

(1) וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, כִּי יְהִי בְנֵי-יִשְׂרָאֵל בְּאָרְץ אֲשֶׁר

* The sign , here is Silluq.

הָמָּה בָּאִים שָׁמָּה וַיִּרְאוּ אֶת־הַעֲרִים הַגְּדוֹלוֹת וְהַחֲזָקוֹת בְּרֹאשֵׁי
הַהָרִים וַיִּרְאוּ מִפְּנֵי־יִשְׁבִּיֶהֶן, וְדַבְּרָתָּ אֲלֵיהֶם לֵאמֹר בְּטַחוּ בִּיהוּה
אֱלֹהֵיכֶם, כִּי מִלְּאֲכֹו יִלְחַם לָנוּ (2) אַתָּה הוּא אֱלֹהֵי־צִדְקִי
הַשְׁמַע אֶל־תְּפִלָּתִי בְּקִרְאִי אֵלֶיךָ (3) שִׁפְטֵי־צִדְקָךָ יִהְיוּ לָכֶם
בְּאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה, כִּי צַדִּיק אָנִי (4) שִׁפְטֶם אֱלֹהֵי כִי
אֲנִישֵׁי־דָמִים הָמָּה וַיִּבְקְשׂוּ אֶת־נַפְשִׁי (5) וַיְהִי אַחֲרַי הַדְּבָרִים
הָאֵלֶּה וַיֹּאמֶר פְּרַעַה אֶל־יוֹסֵף, עַתָּה יָדַעְתִּי כִּי אִישׁ חָכֵם אַתָּה
אֲשֶׁר אֵין כְּמוֹךָ בְּכָל־הָאָרֶץ: וְהִנֵּה כָל־אֲרָצִי בְּיָדְךָ הִיא וְרַק
בְּדַבַּר־הַכֶּסֶּף אֲגַדֵּל מִמֶּךָ (6) שְׁלַח יַעֲקֹב מִלְּאָכִים לְפָנָיו אֶל־
עֲשׂוֹ אַחִיו לֵאמֹר עִם־לְבָן אַחִי־אֲמַנּוּ יִשְׁבְּתִי עַד־עַתָּה: וַיְהִי־לִי
צֹאן וּבָקָר וְכֹסֶף וְזָהָב וְעַבְדִּים, וְהִנֵּי הֵלֶךְ אֲרָצָה כְּנַעַן
(7) מִבְּקִשֵׁי־יְהוּה אֲכָלוּ לֶחֶם וְעִזְבֵי־דָרְכָיו לְעוֹלָם יִרְעֻבוּ:
(8) דְּבַר־יִחְכְּמָה טוֹבִים מִכֶּסֶף, וַיִּרְאֵת־אֱלֹהִים מִזֶּהָב (9) וַיֹּאמֶר
דָּוִד אֶל־שְׁמוּאֵל, הַטּוֹב אֲנֹכִי מֵאֲחִי כִּי בְחַרְתָּ בִּי, וּבֵית־אָבִי
הוּא הַקָּטָן בְּיִשְׂרָאֵל (10) נָפַל יְהוֹשֻׁעַ עַל־פָּנָיו אֲרָצָה וַיִּתְפַּלֵּל
אֶל־יְהוּה לֵאמֹר לָמָּה עֲזַבְתָּנוּ יְהוּה כִּי נָפְלוּ בְּנֵיךָ לְפָנָי אִיבֵיהֶם,
וְאַתָּה אֲמַרְתָּ אֵלַי הִנֵּי בְּתוֹכְכֶם וְאֲנֹכִי אֶלְחַם לָכֶם: וַיֹּאמֶר אֵלָיו
יְהוּה לָמָּה אַתָּה נָפַל עַל־פָּנֶיךָ, חָטָא יִשְׂרָאֵל כִּי לָקַחוּ מִן־הַזֶּהָב
וּמִן־הַכֶּסֶף וַיִּסְתְּרוּ לָהֶם: וְעַתָּה יִמָּצְאוּ הָאֲנָשִׁים אֲשֶׁר עָבְרוּ
אֶת־מִצְוֹתַי וְשִׁפְטֶתָ אֹתָם לְעֵינַי כָּל־עַדְת־יִשְׂרָאֵל (11) יִרְד
אֱלֹהִים עַל הַר־קָדְשׁוֹ וַיִּדְבַּר אֶל־עַמּוֹ כְּדַבַּר אָב אֶל־בְּנָיו
(12) אֱלֹהִים יֹשֵׁב עַל כֶּסֶף־קָדְשׁוֹ וּמִלְּאָכִי־אִשׁ עֲמַדִּים לְפָנָיו
בְּיִרְאָה (13) בָּאוּ יַעֲקֹב וּבֵיתוֹ אֶל־הַמָּקוֹם אֲשֶׁר נִלְחַם אֹתוֹ
מִלְּאָף־אֱלֹהִים שָׁם וַיִּשְׁכְּבוּ שָׁם בְּלִילָה הַהוּא (14) שְׁלַח אֱלֹהִים
חֹשֶׁךְ גָּדוֹל בְּאָרֶץ מִצְרַיִם אֲשֶׁר לְפָנָיו לֹא הָיָה כְּמוֹהוּ, וּבַמָּקוֹם

^a See pp. 84 (c) and 136. 63, footnote b.

^b i.e. 'righteous judges'.

^c Jussive force, 'let them be found'.

אֲשֶׁר יָשְׁבוּ בוֹ בְּגֵי-יִשְׂרָאֵל הָיָה אוֹר (15) טוֹב מוֹתֵי מַחֲיֵי כִי
עֹזְבֹתַי בְּיוֹם-צָרָה (16) בָּרָא אֱלֹהִים עַץ-פְּרִי אֲשֶׁר וַרְעוּ בוֹ

(1) The children came to the place whence ('which—from there') they crossed the sea when Pharaoh pursued (after) them. (2) In the heavens and in the earth there is none greater than Thee. (3) And Joshua spoke unto the people and he said unto them, 'This is the city against which ("which—against her") we shall fight and the Lord will give it into our hand; and now, let the men who are afraid of the battle separate themselves from the midst of the people until we have captured (inf. const. and suff.) the city.' (4) The spies saw the house where they had slept (in) that night and they remembered the woman who sold them not into the hand of the elders of her city. (5) Thy children have sinned to Thee and Thy holy words ('thy words of holiness') they have forgotten. (6) And now, hearken ye to my voice, according to ('as') all which I speak unto you; forget ye not. (7) The Lord will remember us, for the sake of His holy name,^a if not for our sake. (8) Why wilt thou pursue me? Am I better than a dead man in thine eyes? (9) Thou art my God of salvation in whom I trust ('who, I trust in Thee') and unto Thee I call. (10) It is good for the people whose God is the Lord and woe to the nations who know Him not. (11) It is better to trust in the Lord than to trust in the sons of man. (12) Abraham went forth from the land of Egypt and he had sheep and cattle and servants.

65. THE WEAK VERB

A verb is said to be weak when it deviates from the regular or normal type, due to (a) a guttural letter, (b) a quiescent letter, or (c) a letter, such as **ל**, which is liable to assimilate, being among the root-letters; for in each case adjustments have to be made. For example:

(a) The verb **עָזַב** ('to leave') is weak, since the first root-letter is a guttural. In the normal verb (**שָׁמַר**) the Niphal Imperfect (**יִשְׁמַר**) has Dagheš Forte compensative in the first root-letter

^a 'His name of holiness'.

(since the **ל** of the Niphal (יִשְׁמַר) is assimilated); but the Niphal of the verb עָוַב cannot be יִעָוֵב since the guttural cannot receive a Dagheš, and so the preceding vowel is lengthened in compensation, producing יַעֲוֹב.

(b) The verb יָטַב ('to be good') is weak, since its first root-letter is a quiescent. In the normal verb שָׁכַב (Stative in meaning: 'to lie') the Imperfect Qal is יִשְׁכַּב, but the Imperfect Qal of יָטַב is first יִיטַב and the vowelless **י** quiesces producing יִיטַב (see p. 18. 2).

(c) The verb נָפַל ('to fall') is weak, since the first root-letter is **נ** which, when vowelless between two consonants, is usually assimilated. The Imperfect Qal of the normal שָׁמַר is יִשְׁמַר, but of נָפַל the Imperfect Qal is first יִנְפַל and then the medial **נ** is assimilated producing יִפַּל.

In each of the above examples, the peculiarity of one of the root-letters forces the verb to deviate from the normal type. By simply applying the rules which govern these peculiar letters, the variant forms can be worked out, as indicated above.

66. CLASSIFICATION OF WEAK VERBS

In order to classify conveniently the different types of weak verbs, the letters of the word פָּעַל ('to do, perform'^a) are employed, thus: the first root-letter of *any* verb is known as its **פ** Pē, the second root-letter as its **ע** 'Ayin, and the third root-letter as its **ל** Lāmed. The weak verbs are therefore described thus:

- The verb עָוַב ('to leave') is a Pe Guttural verb.
 „ „ בָּחַר ('to choose') is an 'Ayin Guttural verb.
 „ „ שָׁמַע ('to hear') is a Lamed Guttural verb.
 „ „ נָפַל ('to fall') „ Pe Nun verb.
 „ „ נָעַע ('to touch') „ Pe Nun and Lamed Guttural verb; it is doubly weak.

^a See p. 100, Note (a), for analogy.

67. PE NUN VERBS

QAL

Perf.: he hath fallen נָפַל

she „ „ נָפְלָה

thou (m.) hast „ „ נָפַלְתָּ &c.

Not used in Perf. Qal but
is displaced by Niphal (נָפְלָה)

Imperf.: he will fall יִפֹּל

she „ „ תִּפֹּל

thou (m.) wilt „ „ תִּפֹּל

thou (f.) „ „ תִּפְּלִי

I (c.) shall „ „ אֶפֶל

they (m.) will „ „ יִפְּלוּ

they (f.) „ „ תִּפְּלֶנָּה

ye (m.) „ „ תִּפְּלוּ

ye (f.) „ „ תִּפְּלֶנָּה

we (c.) shall „ „ נִפְּלוּ

he will draw near יִגֵּשׁ

she „ „ תִּגֵּשׁ

thou (m.) wilt „ „ תִּגֵּשׁ

thou (f.) „ „ תִּגְּשִׁי

I (c.) shall „ „ אֶגֶשׁ

they (m.) will „ „ יִגְּשׂוּ

they (f.) „ „ תִּגְּשְׁנָה

ye (m.) „ „ תִּגְּשׂוּ

ye (f.) „ „ תִּגְּשְׁנָה

we (c.) shall „ „ נִגֵּשׂוּ

Cohort.: let me (c.) fall אֶפְּלוּ

„ us (c.) „ „ נִפְּלוּ

let me (c.) draw near אֶגֶּשׂה

„ us (c.) „ „ נִגֵּשׂה

Imper.: fall thou (m.) נִפֹּל

„ (f.) יִפְּלִי

„ ye (m.) יִפְּלוּ

„ (f.) יִפְּלֶנָּה

draw thou (m.) near * גֵּשׂ

(emph. * גֵּשְׂה)

„ (f.) „ „ גֵּשִׁי

„ ye (m.) „ „ גֵּשׂוּ

„ (f.) „ „ גֵּשְׁנָה

Part.: falling (m. sg.) נֹפֵל

„ (f. sg.) נֹפֵלָה &c.

[drawing near (m. sg.) נֹגֵשׂ]

not used

Inf. Abs. נֹפֵל

נֹגֵשׂ

Const. נֹפֵל

* נֹשֵׂת

„ with ל לִנְפֹל

לִנְשֵׂת

„ with suffix נֹפְּלִי

נֹשֵׂתִי

* The Dagheš in the ך is Lene.

In the **נִפְּל** type only the Imperfect is weak, since the vowel-less **ל** between the two consonants is assimilated and the following letter has a Dagheš Forte (יִפְּל for יִפְּל).

The other type **נִשְׁנַ** has several additional peculiarities:

In the *Imperfect* the vowel in the second syllable is *a* (cf. p. 97, Note).

In the *Imperative* the **ל**, though initial, has disappeared.

In the *Infinitive Construct* the **ל** has also disappeared but the feminine termination **ת** is assumed, making it a Segholate noun (pp. 82 f.). When the preposition **ל** is prefixed it is pointed with Qameš, since it comes immediately before the tone-syllable (p. 30. 7). *Note carefully* the form of the Infinitive Construct with the suffixes — **נִשְׁתִּי**, &c. (p. 84. (c)).

NIPHAL (of the Pe Nun Verb)

The Perfect and Participle Qal of **נִשְׁנַ** are not used, but are replaced by these parts in the Niphal (most likely in a kind of reflexive meaning), while the other parts of the Niphal are not used. Therefore to give a complete table of the Niphal we may introduce the verb **נִצַּל** which is used in the Niphal to mean 'to be delivered', 'to escape'.

<i>Perf.</i> :	he hath drawn near	נִשְׁנַ	he was delivered	נִצַּל
	she	„ נִשְׁנָה	she	„ נִצְּלָה
	thou (m.) hast	„ נִשְׁנָתָ	thou (m.) wast	„ נִצְּלָתָ
		&c.		&c.
<i>Imperf.</i> :	not used	[נִשְׁנֶה]	he will be delivered	יִנְצַל
			she	„ תִּנְצַל
				&c.
<i>Imper.</i> :	not used	[הִנְצַלְתָּ]	be thou (m.) delivered, escape	הִנְצַלְתָּ
			„ (f.)	„ הִנְצַלְתְּ
				&c.
<i>Part.</i> :	drawing near (m. sg.)	נִשְׁנֶה	being delivered (m. sg.)	נִצְּלָה
	„ (f. sg.)	נִשְׁנָה	„ (f. sg.)	נִצְּלָה
		&c.		&c.
<i>Inf.</i> :	not used	[הִנְצַלְתָּ]		הִנְצַלְתָּ

In the Perfect **גָּנַשׁ** (for **גָּנַשׁ**) and the Participle **גָּנֵשׁ** (for **גָּנֵשׁ**) the Pe Nun shows assimilation. The rest of the Niphal is regular, since it is only the prefixed **נ** of Niphal which is assimilated (**יִנְצֵל** for **יִנְצֵל**, &c.).

HIPHIL (of the Pe Nun Verb)

The Hiphil of **גָּנַשׁ** 'to cause to draw near', 'to bring near' is **הִגִּישׁ** for **הִגְנִישׁ**, and the Imperfect is **יִגִּישׁ** for **יִגְנִישׁ**, as below. The Hiphil of **נָפַל** 'to cause to fall', 'to cast' is **הִפִּיל** for **הִנְפִיל** and the Imperfect is **יִפִּיל** for **יִנְפִיל**, as below.

<i>Perf.</i> :	he (hath) brought near	הִגִּישׁ	he (hath) cast	הִפִּיל
	she	„ הִגִּישָׁה	she	„ הִפִּילָה
	thou (m.) hast	„ הִגִּישְׁתָּ	thou (m.) hast	„ הִפִּילְתָּ
	they (c.) have	„ הִגִּישׁוּ &c.	they (c.) have	„ הִפִּילוּ &c.
<i>Imperf.</i> :	he will bring near	יִגִּישׁ	he will cast	יִפִּיל
	she	„ תִּגִּישׁ	she	„ תִּפִּיל
	thou (m.) wilt	„ תִּגִּישׁ	thou (m.) wilt	„ תִּפִּיל
	thou (f.)	„ תִּגִּישִׁי	thou (f.)	„ תִּפִּילִי
	I (c.) shall	„ אִגִּישׁ &c.	I (c.) shall	„ אִפִּיל &c.
<i>Cohort.</i> :	let me (c.)	„ אֶגִּישָׁה	let me (c.)	„ אֶפִּילָה
<i>Shortened Imperf.</i> <i>Jussive</i>	let him bring near	יִגֵּשׁ	let him	„ יִפֵּל
<i>Imperf. with Waw</i> <i>Consecutive</i>	and he brought near	וַיִּגֵּשׁ	and he	„ וַיִּפֵּל
<i>Imper.</i> :	bring thou (m.) near	הִגֵּשׁ (emph. הִגִּישָׁה)	cast thou (m.)	הִפֵּל (emph. הִפִּילָה)
	„ (f.)	„ הִגִּישִׁי &c.	„ (f.)	„ הִפִּילִי &c.
<i>Part.</i> :	bringing near (m. sg.)	מִגִּישׁ	casting (m. sg.)	מִפִּיל
	„ (f. sg.)	מִגִּישָׁה &c.	„ (f. sg.)	מִפִּילָה &c.
<i>Inf. absolute</i> :		הִגֵּשׁ		הִפֵּל
<i>construct</i> :		הִגִּישׁ		הִפִּיל

In every part of the Pe Nun Hiphil the **נ** is assimilated.

HOPHAL (of the Pe Nun Verb)

The Hophal Perfect of הָגִישׁ is הִגִּישׁ (instead of שָׁגִישׁ reduced from שִׁגִּישׁ); the Qibbuṣ (*u*) and Qameṣ-Ḥaṭuḥ (*o*) belong to the same class of vowels and often alternate, as for example the Segholate noun גְּדֹלָה ('greatness') is with suffixes גְּדֹלָתָהּ and גְּדֹלָתוֹ , &c. A usual feature of inflection is that *o* becomes *u* when followed by a doubled letter, e.g. כָּל 'all', but כָּלּוֹ 'all of him'; חֹק 'statute', but חֹקּוֹ 'his statute'. Similarly here. The Imperfect Hophal is יִגִּישׁ (and not שִׁגִּישׁ):

<i>Perf.</i> :	he was brought near	הָגִישׁ	he was cast	הִפִּיל
	she	„	she	„
	thou (m.) wast	„	thou (m.) wast	„
		הִגִּישְׁתָּ		הִפִּילְתָּ
		&c.		&c.
<i>Imperf.</i> :	he will be brought near	יִגִּישׁ	he will be cast	יִפִּיל
	she	„	she	„
		תִּגִּישׁ		תִּפִּיל
		&c.		&c.

There is no Imperative (p. 115).

<i>Part.</i> :	being brought near (m. sg.)	מִגִּישׁ	being cast (m. sg.)	מִפִּיל
	„	(f. sg.) מִגִּישָׁה	„	(f. sg.) מִפִּילָה
		&c.		&c.
<i>Inf. absolute</i> :		הִגִּישׁ		הִפִּיל
<i>construct</i> :		הִגִּישׁ		הִפִּיל

NOTE : (a) There are some verbs whose initial ל is not assimilated. This is generally the case when the second root-letter is a guttural א אהחע ; e.g. the Imperfect Qal of יָנַחַל ('to inherit') is יִנְחַל ,^a the Hiphil Perfect is הִנְחִיל ('to cause to inherit') and the Imperfect Hiphil is יִנְחִיל . Similarly the Imperfect Qal of יָנַהַג ('to lead') is יִנְהַג ^a and the Hiphil form Perfect is הִנְהִיג . The ל before the guttural is not assimilated, so that this type of verb is in this respect really regular, and does not come under the category of Pe Nun.

^a The Pathah is due to the guttural (see p. 166).

- (b) From some Pe Nun roots nouns are derived; e.g. מָשָׂא ('burden') from נָשָׂא ('to lift up, bear'), מָטֵעַ ('plant') from נָטַע ('to plant'), מַתָּנָה ('gift') from נָתַן ('to give'), מָסַע ('journey') from נָסַע ('to journey').

EXERCISE 26

sword (f.)	חֶרֶב	to smite, plague	יָנַף, imperf. יִנָּף
plague	מִגָּפָה	to tell, declare	נָדַד in Hiphil הִגִּיד
lord, master	אֲדוֹן	to save, deliver	נָצַל in Hiphil הִצִּיל
warrior, hero, mighty man	גִּבּוֹר	to be delivered	נָצַל in Niphal נִצַּל
		much, great	רַב
		many (pl.)	רַבִּים

(1) לָקַח שָׂאוֹל אֶת־חֶרְבוֹ וַיִּפֹּל עָלֶיהָ וַיֹּאמֶר אֶל־נַעֲרוֹ אֶל־אֶפְלָה בִּיד־אִיבִי (2) הַפִּיל יְהוָה עַל־יִשְׁבֵּי־הָעִיר אַבְנֵי־אֵשׁ מִשָּׁמַיִם וַיִּשְׁמַד אֹתָם מֵעַל פְּנֵי־הָאָדָמָה (3) שָׁלַח יְהוָה מִגָּפָה בְּיִשְׂרָאֵל וַיִּנָּף בָּעָם כָּל־הַיּוֹם הַהוּא וַיִּפְּלוּ מֵהֶם רַבִּים, כִּי לֹא בָטְחוּ בוֹ וַיֹּאמְרוּ טוֹב הָיָה לָנוּ בְּמִצְרַיִם וְעַתָּה גָּפַל בְּחֶרֶב לְפָנֵי־מַלְכֵי־כְנָעַן (4) לֹא הִגִּידָה הַמַּלְכָּה כִּי עֲבָדָהּ הִיא וְכִי יָצָא דָבָר־הַמֶּלֶךְ לְהַשְׁמִיד אֹתָהּ וְאֶת־בֵּית־אָבִיהָ וְאֶת־עַמָּהּ (5) וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִצְחָק, לֹא יִדְעָתִי מִי עָשָׂה אֶת־הַדָּבָר הַרְעָה הַזֶּה וְאֹתָהּ לֹא הִגַּדְתָּ לִּי וְאַנְכִי לֹא שָׁמַעְתִּי (6) קָרָא פְּרָעָה אֶל־יֹוסֵף וַיֹּאמֶר אֵלָיו, הִגַּד הִגַּד לִי כִּי אִישׁ חָכָם אַתָּה יִדַע חֲלוּמוֹת, וְעַתָּה הִגַּדְתָּ לִּי אֶת־הַחֲלוּם אֲשֶׁר חֲלַמְתִּי (7) וַתַּכְבֶּדְנָה עֵינַי־יִצְחָק וַיֹּאמֶר אֶל־יַעֲקֹב הֶעֱמַד לְפָנָיו, גֹּשְׁה אֵלַי וַיִּדְעָתִי הֵאֱתָה בְּנִי עִשָׂו אִם־לֹא (8) וַיִּגַּשׁ יְהוּדָה אֶל־יֹוסֵף וַיֹּאמֶר אֵלָיו, יִדְבָר־נָא עֲבֹדֶךָ דָּבָר בְּאֲזֵנֵי־אֲדֹנָי: הִנֵּה אָבִינוּ זָקֵן מָאֵד, וְהִיָּה

^a Understand 'was', as required by the English.

^b With the Maqqeph following, the word is deprived of its accent and, being a closed syllable, its vowel is shortened.

^c Emphatic imperative.

אם לא יהיה הנער אֶפְנוּ וְמַת: וְעַתָּה אִם טוֹב בְּעֵינֶיךָ אָנֹכִי
אֶהְיֶה עֹבֵד לְאָדֹנָי תַּחַת אָחִי וְהִלַּךְ הוּא הַבַּיְתָה אֶל-אָבִיו: וַיְהִי
כַּשְׂמַע יוֹסֵף אֶת-דְּבָרָיו וַיֹּאמֶר אֲלֵיהֶם גִּשׁוּ-נָא אֵלַי וַיִּגְשׁוּ אֵלָיו:
וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר אֲנִי יוֹסֵף אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרַיִם:
(9) צַעַק מֹשֶׁה אֶל-יְהוָה לֵאמֹר לָמָּה שְׁלַחְתָּנִי אֶל-פְּרַעֲזָה כִּי
הַכְּבִיד עָלֵיהֶם אֶת-הָעֶבְדוּת וְהַצֵּל לֹא הֵצֵלְתָּ אֶת-עַמְּךָ (10) כֹּה
אָמַר יְהוָה, אֶל-תְּבַקֵּשׁ אֶת-יְשׁוּעַת-מִצְרַיִם כִּי נָפוּל תִּפֹּל
מִצְרַיִם בְּחָרָב (11) וַיֵּד דָּוִד לְדוֹד לֵאמֹר הִנֵּה גִבּוֹרֵי שְׂאוּל בָּאִים
לְהַרְגֶנּוּ וַיִּמְלֹט דָּוִד בְּלִילָה הַהוּא וַיִּנְצַל מִיָּדָם: וַיְהִלֵּל אֶת-שֵׁם-
יְהוָה וַיֹּאמֶר אֲלֵיהֶם יְהוָה הַתְּפַלְּלֵתִי וּמְכַל-צָרוֹתֵי הַצֵּלְתָּנִי
(12) יִרְאוּ בְנֵי-יִשְׂרָאֵל מַגִּשֶׁת אֶל-הַגִּבּוֹר, וַיְהִי הַדָּבָר רַע מְאֹד
בְּעֵינֵי-דָוִד וַיֹּאמֶר בְּלִבּוֹ אֶכְרַתָּה אֶת-רֹאשׁוֹ מֵעַלְיוֹ וַיִּדְעוּ אִיבָנָיו
כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנַחְנוּ בְּטַחִים בּוֹ (13) הַצִּילָנִי יְהוָה כִּי
בָּאוּ הַמֵּיִם עַד-הַנֶּפֶשׁ (14) אִתָּה הוּא אֲדוֹן-הָעוֹלָם, הַמַּצִּיל אֶת-
הַצַּדִּיק בְּקִרְאוֹ אֵלָיךָ (15) הַגִּי שְׁלֹם עָלֶיךָ אֶת-גּוֹיֵי-הָאָרֶץ
וְגִלְחָמוֹ בָּהּ וְנָפְלוּ כָל-גִּבּוֹרֵיךָ בְּחָרָב בַּיּוֹם-הַמְּלַחְמָה (16) לָמָּה
נִקְהַלְתָּם עָלַי, בְּנֵי-יִשְׂרָאֵל, הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֹא תִלְחַמוּ
בְּמַלְכֵי-כְנָעַן וְלֹא תִגָּפוּ לַפְּגִיָּה, כִּי אֵין בְּכֶם יְהוָה

(1) Abraham took his men with him and he pursued (after) the kings and he fell upon them in the night and they (were) sleeping on the ground and they were smitten by sword before him. (2) Why didst thou not tell (to) me that she is thy wife, for I knew not and the Lord hath plagued me and all my house. (3) And Abraham drew near unto the Lord and he said: 'If there are righteous men in this city, wilt thou destroy them with the

^a 'Then he will die.'

^b Pausal form (p. 137. (e)) causes change in pointing of preposition.

wicked?’ And the Lord said unto him: ‘If righteous men shall be found there I will not destroy the city.’ (4) And the children of Israel praised the Lord and they said: ‘Great is the Lord our God, for He heard our voice in (the) distress and He delivered us from the hand of Egypt.’ (5) David took a great stone and he wrote upon it the name of the Lord and he said unto the warrior of the enemy, ‘Thou comest upon me with the sword and I come upon thee with the name of the God of Israel, and thou shalt fall into my hand and I shall take thy sword from (upon) thee to cut off thy head.’ (6) Thus said the great and mighty king unto Israel, ‘Where are the gods of Egypt? Did they indeed deliver them from my hand? And where is the Lord your God in whom ye trust (“who—ye trust in Him”)? Even ye shall not be delivered from my hand and why shall ye fall by my sword?’ And the warriors of the people told the prophet the words of the mighty king which his messenger spoke unto the people. And the prophet said unto them: Thus said the Lord unto the great king, ‘Because thou hast said in thy heart, “I am the lord of the world and there is none stronger than I”, behold I will cause thee to fall (down) from (upon) thy throne and another shall reign instead of thee.’ (7) The elders of the people found the man who stole the gold and the silver and they brought him near unto Joshua for (the) judgement. (8) Esau said unto Jacob, ‘Why hast thou sent the sheep and the cattle to me? There is much with me, my brother.’ (9) Deliver me from the hands of those who seek (‘the seekers of’) my life, for they say, ‘There is no salvation for him in the Lord.’ (10) The sons of Jacob saw Joseph and they said: ‘Behold the man of dreams cometh’ and they sought to slay him. And Judah said unto them, ‘Let us sell him for a slave’, and he delivered him from their hand. (11) Joshua went forth to fight against the city and it fell into his hand and all its inhabitants were smitten before him by the sword. (12) Behold I am sending all my plagues in Pharaoh and in his people and they shall know that there is none like Me.

68. THE VERBS נָתַן AND לָקַח

<i>Perf.</i> : he hath given	נָתַן	<i>Imperf.</i> : he will give	יִתֵּן (for יִתְּנֶה)
she	„ נִתְּנָה	she	„ תִּתֵּן
thou (m.) hast	„ נָתַתְּ (for נִתְּנָתְּ)	thou (m.) wilt	„ תִּתֵּן
thou (f.)	„ נָתַתְּ (for נִתְּנָתְּ)	thou (f.)	„ תִּתְּנִי
I (c.) have	„ נָתַתִּי (for נִתְּנָתִי)	I (c.) shall	„ אֶתֵּן
they (c.)	„ נָתַנּוּ	they (m.) will	„ יִתְּנוּ
ye (m.)	„ נָתַתְּם (for נִתְּנָתְּם)	they (f.)	„ תִּתְּנֶה (for תִּתְּנֶנּוּ)
ye (f.)	„ נָתַתְּן (for נִתְּנָתְּן)	ye (m.)	„ תִּתְּנוּ
we (c.)	„ נָתַנּוּ (for נִתְּנָנּוּ)	ye (f.)	„ תִּתְּנֶה (for תִּתְּנֶנּוּ)
		we (c.) shall	„ נִתְּנֶה

Cohort.: let me (c.) give נִתְּנֶנּוּ

Part. active: giving (m. sg.) נֹתֵן

„ (f. sg.) נֹתֶנֶת
&c.

passive: given (m. sg.) נִתְּנָן

„ (f. sg.) נִתְּנָה
&c.

Inf. absolute: נָתַן

Imper.: give thou (m.) תֵּן

„ (f.) תְּנִי

„ ye (m.) תְּנוּ

„ (f.) תְּנֶה
(for תְּנֶנּוּ)

Inf. construct: תֵּת (for תִּתְּנֶה)

„ with ל לִתְּנֶה

„ „ suffix תְּתִי
&c.

לָקַח has a further peculiarity in that its *third* root-letter ל when vowelless in the middle of a word is also assimilated: לָקַחְתָּ for לָקַחְתָּ, &c. The Imperfect and the Imperative (following it) have Şere in the second syllable (לָקַחְתָּ and לָקַחְתָּ) instead of Holem. The (hypothetical) form of the Infinitive Construct—לָקַחְתָּ—is a Segholate, originally לָקַחְתָּ in which the medial ל is assimilated leaving לָקַחְתָּ which has remained with the suffixes—לָקַחְתָּ—but without the suffix the terminal ל cannot have Dagheš, so the preceding vowel (Hireq) is lengthened (to Şere)—לָקַחְתָּ. With prefixed ל (pointed Qameš immediately before the tone-syllable) the Dagheš Lene falls away, since a vowel immediately precedes it.

The verb לָקַחְתָּ behaves exactly as if it were a Pe Nun verb; i.e. when the ל is vowelless in the middle of a word it is assimilated; thus the Imperf. is לָקַחְתָּ for לָקַחְתָּ? (just as the ל of the article is assimilated—pp. 23 f. (a)):

<i>Perf.:</i>	he hath taken	לָקַחְתָּ	<i>Imper.:</i>	take thou (m.)	לָקַחְתָּ
	she	לָקַחְתָּ		„ (f.)	לָקַחְתָּ
	thou (m.) hast	לָקַחְתָּ		„ ye (m.)	לָקַחְתָּ
	&c. (regular)			„ (f.)	לָקַחְתָּ
<i>Imperf.:</i>	he will take	לָקַחְתָּ	<i>Part. active:</i>	taking (m. sg.)	לָקַחְתָּ
	she	לָקַחְתָּ		„ (f. sg.)	לָקַחְתָּ &c.
	thou (m.) wilt	לָקַחְתָּ	<i>passive:</i>	taken (m. sg.)	לָקַחְתָּ
	thou (f.)	לָקַחְתָּ		„ (f. sg.)	לָקַחְתָּ &c.
	I (c.) shall	לָקַחְתָּ &c.	<i>Inf. absolute:</i>		לָקַחְתָּ
<i>Cohort.:</i>	let me (c.)	לָקַחְתָּ	<i>construct:</i>	לָקַחְתָּ; with ל	לָקַחְתָּ
	„ us (c.)	לָקַחְתָּ		with suffix	לָקַחְתָּ &c.

The verb לָקַחְתָּ behaves like לָקַחְתָּ, except where the rules of the guttural (the third root-letter) operate: namely, the masc. sg.

participles (active לֹקֵחַ and passive לְקוֹחַ) and the Infinitive Absolute (לְקוֹחַ) take a furtive Pathah (pp. 19. 4 and 173), and the fem. sing. active Participle (לְקֹחֶת for לֹקֵחֶת) and the Infinitive Construct (לְקַחַת for לֹקֵחַת) have Pathahs instead of Seghols, since the guttural attracts Pathah under it and before it (pp. 19. 3 and 173). The Pathah in the second syllable of the Imperfect is also due to the guttural.

NOTE: It was pointed out on pp. 17 f. that Dagheš Forte is often omitted in a letter with a shewa and that often the omission is not indicated by Raphe (p. 18, Note), so that the 3rd m. pl. Imperf. Qal is found as יִקְחוּ (for יִקְחוּ) 2nd m. pl. „ „ תִּקְחוּ („ תִּקְחוּ) and the 1st c. Cohort. „ „ אֶקְחֶה („ אֶקְחֶה).

NIPHAL

<i>Perf.:</i>	he hath been given	נָתַן	he hath been taken	נִלְקַח
		(for נָתַן)		
	she	„	she	„
		נִתְּנָה		נִלְקְחָה
		(for נִתְּנָה)		
	thou (m.) hast	„	thou (m.) hast	„
		נִתְּנָה		נִלְקְחָה
		(for נִתְּנָה)		
<i>Imperf.:</i>	he will be given	יִנָּתֵן &c.	he will be taken	יִלְקַח
	(regular)		(pathah before guttural—p. 172)	
<i>Imper.:</i>	be thou (m.) given	הִנָּתֵן &c.	be thou (m.) taken	הִלְקַח
	(regular)		(pathah before guttural—p. 173)	
<i>Part.:</i>	being given (m. sg.)	נֹתֵן	being taken (m. sg.)	נֹלְקֵן
		(for נֹתֵן)		&c.
<i>Inf. absolute:</i>	הִנָּתֵן		הִלְקֵחַ	(furtive pathah)
<i>construct:</i>	הִנָּתֵן	(regular)	הִלְקַחַת	(pathah before guttural)

NOTE: These two verbs are found in Passives other than the Niphal; לְקוֹחַ in the Perfect and Imperfect and נָתַן in the Imperfect only, viz.:

<i>Perf.</i> :	he hath been taken	לָקַח	<i>Imperf.</i> :	he will be taken	יִקַּח
	she	” לָקְחָהּ		she	” תִּקַּח
	thou (m.) hast	” לָקַחְתָּ		&c.	
	[No Perf. Pass. of נָתַן found.]			he will be given	יִתֵּן

The form of the Perfect is that of a regular Pual and that of the Imperfect is a Pe Nun Hophal; but since these verbs are not found in Piel or Hiphil the above forms are less likely to be survivals of the passives Pual and Hophal. Some grammarians have therefore been led to regard the above forms as examples of a passive Qal.

EXERCISE 27

child (m.) boy	יָלֵד
„ (f.) girl	יִלְדָּה
grace	חַן
„ (with suff.)	חֲנִי

two (m.)	שְׁנַיִם	const.	שְׁנֵי-
„ (f.)	שְׁתַּיִם	„	שְׁתֵּי-
to bear (child)	יָלַד		
to return, come back	שָׁב	^a	

(1) רָאוּ בְנֵי-הָאֱלֹהִים אֶת-בְּנוֹת-הָאָדָם כִּי טוֹבוֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ (2) רָאָה אַבְרָהָם וְהָיָה אַנְשִׁים עֹבְרִים בְּדֶרֶךְ וַיִּקַּח לָחֶם וַיִּתֵּן לַפְּנִיָּהֶם וַיֹּאמֶר אֲלֵיהֶם, אֲכַלְוּ-נָא אִתִּי לָחֶם וְהִלַּכְתֶּם לְדֶרֶכְכֶם: וְלֹא יָדַע אַבְרָהָם כִּי מִלְּאֲכֵי-אֱלֹהִים הֵמָּה אֲשֶׁר שָׁלַח יְהוָה לְהַשְׁחִית אֶת-הָעִיר הַרְשָׁעָה וּלְהַצִּיל אֶת-בֶּן-אָחִיו מִשָּׁם (3) לֹא הִגִּידָה לָהֶם שָׂרָה כִּי אֵשֶׁת-אַבְרָהָם הִיא וַיִּקְחוּ אֹתָהּ אֶל-פְּרַעֲזָה: וַיִּגַּף יְהוָה אֶת-פְּרַעֲזָה וְאֶת-עַבְדָּיו עַל-דָּבַר שָׂרָה: וַיְהִי כִשְׁמַע פְּרַעֲזָה כִּי אֵשֶׁת אַבְרָהָם הִיא וַיֹּאמֶר אֵלָיו לָמָּה לֹא הִגַּדְתָּ לִּי כִּי אֵשֶׁתְּךָ הִיא וַאֲקַח אֹתָהּ לִי, וְעַתָּה הִנֵּה אֵשֶׁתְּךָ לְפָנָי, קַח אֹתָהּ וְהִלַּכְתָּ בְּשָׁלוֹם מֵאַרְצִי: וַיִּתֵּן לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים רַבִּים (4) צָוָה יִצְחָק אֶת-יַעֲקֹב בְּנוֹ לֵאמֹר לֹא תִקַּח אִשָּׁה מִבְּנוֹת-כְּנָעַן,

^a The root is שׁוּב, but the ו is absorbed in Perf., see p. 196.
^b The English requires 'were' to be supplied. ^c Pausal—p. 137.

כִּי רָעוֹת הֵנָּה בְּעֵינַי מְאֹד וְהִלְכֶכֶּף אֶל-בֵּית-אִמִּי וְלִקְחֹתָ אִשָּׁה
 מִשָּׁם (5) וַיֹּאמֶר לָבֶן אֶל-יַעֲקֹב, הַגִּידָה לִּי מָה-אָתָּן לָךְ וַיֹּאמֶר
 יַעֲקֹב תְּנֵה לִּי אֶת-רַחֵל בַּתְּךָ הַקְּטָנָה לְאִשָּׁה: וַיֹּאמֶר לָבֶן, טוֹב
 תַּתִּי אִתָּה לָךְ מִתַּתִּי אִתָּה לְאִישׁ אֲחֵר, כִּי אָחִי וּבִשְׂרֵי אָתָּה
 (6) בָּא שָׂכֶם לַפְּנֵי-אָבִיו וַיֹּאמֶר אֵלָיו, קַחְהָ לִּי אֶת-בַּת-יַעֲקֹב
 לְאִשָּׁה, כִּי מִצָּאָה חֵן בְּעֵינַי מְאֹד: וַיַּדְבֵּר אָבִי-שָׂכֶם אֶל-יַעֲקֹב
 וְאֶל-בָּנָיו לֵאמֹר הִנֵּה מִצָּאָה תִּילְדָה חֵן בְּעֵינַי-שָׂכֶם בְּנֵי, תִּנוּ
 אִתָּה לּוֹ לְאִשָּׁה, וְלִקְחֹתֶם אֶת-בְּנוֹתֵינוּ לָכֶם לְנָשִׁים וְאֶת-בְּנוֹתֵיכֶם
 תִּתְּנוּ לָנוּ, וְיִשְׁבְּתֶם בְּשָׁלוֹם אִתָּנוּ, הֲלֹא כָּל-הָאָרֶץ לַפְּנִיכֶם:
 וַיֹּאמְרוּ אֵלָיו בְּנֵי-יַעֲקֹב, אִם-תִּשְׁמְעוּ בְּקוֹלֵנוּ כְּכֹל אֲשֶׁר נִדְבַר
 אֲלֵיכֶם, נָתוֹן נָתַן אֶת-בְּנוֹתֵינוּ לָכֶם לְנָשִׁים וְאֶת-בְּנוֹתֵיכֶם נִקַּח
 לָנוּ וְיִשְׁבְּנוּ אִתְּכֶם בְּאָרֶץ: וְאִם לֹא תִשְׁמְעוּ בְּקוֹלֵנוּ וְלִקְחָנוּ אֶת-
 תִּילְדָה וְהִלְכָנוּ (7) וַיְהִי כִשְׁמַע יַעֲקֹב אֶת-דְּבָרֵי-בָנָיו וַיֹּאמֶר
 אֲלֵיהֶם, אַתֶּם יֹדְעֹתֶם כִּי שְׁנַיִם יִלְדָה לִּי רַחֵל אִשְׁתִּי וְהָאֶחָד יֵצֵא
 וְלֹא שָׁב, וְהִנֵּה כִּי תִקְחוּ אֶת-אָחִיו הַקָּטָן אִתְּכֶם מִצְרַיִמָה, וּמֵת
 גַּם הוּא בְּדַרְרָךְ^b (8) צְוֶה שְׁלֹמֹה וַיִּתְּנוּ לוֹ חֶרֶב, וַיֹּאמֶר אֶל-עַבְדָּיו,
 נִכְרְתָה אֶת-תִּילְדָה לְשְׁנַיִם, כִּי זֹאת אִמְרַת בְּנֵי הוּא וְזֹאת אִמְרַת
 לֹא כִּי בְנֵי הוּא: וַיְהִי כִשְׁמַע אִם-תִּילְדָה אֶת-מִשְׁפַּט-הַמֶּלֶךְ
 וַתִּפֹּל לְפָנָיו אֲרָצָה וַתֹּאמֶר, תִּנוּ לָהּ אֶת-תִּילְדָה וְכָרוֹת אֶל-
 תְּכַרְתּוֹ אִתּוֹ: וַיֹּאמֶר הַמֶּלֶךְ אֶל-כָּל-הָעַמִּידִים לְפָנָיו זֹאת אִם-
 תִּילְדָה (9) צְוֶה יְהוֹשֻׁעַ אֶת-הָעָם לֵאמֹר בְּתַת יְהוָה אֶת-הָעִיר
 בְּיַדְכֶם, שְׂרוּף תִּשְׂרָפוּ אִתָּה בָּאֵשׁ, וְאֶת-צֹאנָהּ וְאֶת-זִהְבָּהּ תִּקְחוּ

^a The מן of comparison: 'better than my giving her', i.e. 'better than that I should give her' (pp. 132 ff., 136).

^b Pausal—p. 137.

^c 'To find grace in the eyes of' means 'to please'.

^d 'This (one) . . . and this (one)' is idiomatic for 'the one . . . and the other'.

לָקַח (10) יָשָׁב הַנְּבִיא לְבָדּוֹ עַל-רֹאשׁ-הַקֶּהָר וַיִּתְפַּלֵּל אֶל-יְהוָה
 לֵאמֹר, קַח אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי (11) אִם אֶפְסֶתָּךְ
 בְּהָרִים שָׁם תִּמְצָאֵנִי וַיְרַדְתִּי שְׂאֵלָה גַם מִשָּׁם יָדָךְ תִּקְחֵנִי

(1) David saw that the Lord had given (to) him salvation and that his enemy had fallen to the ground dead before him and he took his sword and he cut off his head with it. And the Lord gave (to) him grace in the eyes of the people and they called in one voice and they said, 'Behold David is the greatest (say "the great one") among [בְּ] the warriors of Israel.' And the thing was very bad in the eyes of Saul. (2) Isaac saw that his son Esau (was) standing before him and he said unto him, 'Behold thy brother Jacob came and he took thy blessings instead of thee, and I knew not that he (was) thy brother.' (3) Thou hast given Thy fear in my heart, Lord, and mine enemies shall see that in Thee I have trusted. (4) The Lord spoke unto Joshua and he said unto him, 'This is the land which I have given to Abraham and to his seed unto ("until") eternity.' (5) The sons of Jacob stood before Pharaoh and they said unto him: 'Behold we are men of cattle and now, if thy servants have found grace in thine eyes, give (to) us, we pray thee [נָתַן], a place in the land and we will dwell there in peace.' (6) The man came forth from the midst of the trees where ('which . . . there') he was hidden and he said unto the Lord: 'The woman which thou hast given to me, *she* (use pronoun) took from the fruit of the tree and she gave to me.' (7) Rachel bare a son and they called his name Joseph, for they said: 'The Lord will give (to) thee another son.' (8) David sent his men unto the woman to take her unto him for a wife, for they told (to) him that her husband (was) dead; and they took her unto him to the wilderness where he had hidden himself from (before) Saul. (9) The priest said unto the woman, 'The Lord hath heard thy prayer and thou shalt bear a son and they will call his name Samuel.' (10) Joshua commanded the priests of the people saying: 'Take ye great stones and write ye upon them all these blessings, as Moses commanded

* The מִן of comparison.

‡ Understand '(and) if . . .'.

us before his death.' (11) The wicked man saw the gold and the silver in the palace of the king and he took from it and he hid (it) in the ground. (12) Hide not Thy face from me and Thy holy spirit ('Thy spirit of holiness'^a) take not from me, for Thy servant am I.

69. PE GUTTURAL VERBS

The peculiarities of the gutturals are that they cannot receive Dagheš Forte, they take a composite shewa instead of simple shewa, and they require the vowel Pathaḥ under them and even before them, so that corresponding adjustments must be made when the verb has a guttural among its root-letters. Below is a Table of a verb whose first root-letter is a guttural, i.e. a Pe Guttural verb:

		QAL			
<i>Perf.:</i>	he hath forsaken	עָזַב		<i>Imperf.:</i>	he will forsake
	she	עָזְבָה			she
	thou (m.) hast	עָזַבְתָּ			thou (m.) wilt
	thou (f.)	עָזַבְתְּ			thou (f.)
	I (c.) have	עָזַבְתִּי			I (c.) shall
	they (c.)	עָזְבוּ			they (m.) will
	ye (m.)	עָזַבְתֶּם			they (f.)
	ye (f.)	עָזַבְתֶּן			ye (m.)
	we (c.)	עָזַבְנוּ			ye (f.)
					we (c.) shall
<i>Part. active:</i>	forsaking (m. sg.)	עֹזֵב			
		&c.		<i>Cohort.:</i>	let me (c.)
<i>passive:</i>	forsaken (m. sg.)	עָזוּב			„ us (c.)
	„ (f. sg.)	עָזוּבָה			
<i>Inf. absolute:</i>		עֹזֵב		<i>Imper.:</i>	forsake thou (m.)
<i>construct:</i>		עֹזֵב			„ (f.)
	with ל	לְעֹזֵב			„ ye (m.)
	with suffix	עֹזְבִי			„ (f.)

^a See Appendix 5, p. 253.

In the Perfect the 2nd pl. m. and f. (עֹזְבָתָם and עֹזְבָתְךָ) have Ḥateph-Pathaḥ under the guttural (instead of the simple shewa of the regular verb שָׁמַרְתָּם).

In the Imperfect the composite shewa replaces the simple shewa under the guttural, corresponding with the vowel under the prefix (יְעֹזֵב, אֲעֹזֵב) and when another shewa follows the Ḥateph-vowel, the latter becomes the corresponding short vowel (יְעֹזְבוּ, אֲעֹזְבוּהָ, אֲעֹזְבוּהָ).

The *Imperative* f. sg. being a hypothetical עֹזְבִי becomes עֹזְבִי; similarly the m. pl. עֹזְבוּ.

The *Active Participle* and the *Infinitive Absolute* are regular.

The *Infinitive Construct* has a composite shewa under the guttural (עֹזֵב) instead of the simple shewa of the regular verb—(שָׁמַר) and with a prefixed preposition the latter has the corresponding short vowel (לְעֹזֵב—p. 30. 4).

NOTE ON THE IMPERFECT QAL: Originally the form of the Imperfect Qal was (יִשְׁמַר) 'yašmur' which became 'yešmur', 'yešmor' and finally 'yišmor'. The original *a* vowel of the first syllable is preserved in the Pe Guttural verb by the Guttural. In the case of the Pe Guttural Stative verb, there is an arrested development; e.g. the verb חָזַק 'to be strong' has the Imperfect יִחְזַק (the *a* vowel in the second syllable 'yeh^āzaq' being due to the Stative—pp. 95 ff.), i.e. the original 'yah^āzaq' became 'yeh^ēzaq' and did not develop any further because of the guttural.

QAL

<i>Imperf.</i> :	he will be strong	יִחְזַק	he will be pleasant	יְעַרֵב
	she	תִּחְזַק	she	תְּעַרֵב
	thou (m.) wilt	תִּחְזַק	thou (m.) wilt	תְּעַרֵב
	thou (f.)	תִּחְזְקִי	thou (f.)	תְּעַרְכִּי
	I (c.) shall	אֲחֻזַּק	I (c.) shall	אֲעַרֵב
	they (m.) will	יִחְזְקוּ	they (m.) will	יְעַרְבוּ
	they (f.)	תִּחְזְקֶנהָ	they (f.)	תְּעַרְבֶנָּה
	ye (m.)	תִּחְזְקוּ	ye (m.)	תְּעַרְבוּ
	ye (f.)	תִּחְזְקֶנהָ	ye (f.)	תְּעַרְבֶנָּה
	we (c.) shall	נִחְזַק	we (c.) shall	נְעַרֵב

<i>Imper.</i> :	be thou (m.) strong	חֹזֵק
	„ (f.) „	חֹזֵקִי
	„ ye (m.) „	חֹזְקוּ
	„ (f.) „	חֹזְקֵנָה

SPECIAL NOTE: There are some Pe Guttural verbs with the (harsh) guttural ח, as חָמַד 'to desire', which take a simple shewa in the Imperfect—חֹמְדִי: similarly the Imperf. of חָשַׁךְ 'to be dark' is חֹשְׁךָ. As a point of analogy showing how the harsh guttural often differs from the weaker ones, it will be remembered that (e.g. p. 24. (b) (ii)) it sometimes does not cause the preceding vowel to be lengthened when it rejects a Dagheš Forte.

NIPHAL

The Niphal Perfect נִשְׁמַר 'nišmar' was originally נִשְׁמַר 'našmar' and so the Niphal Perfect of the Pe Guttural verb was originally נִעְזַב which (just as יָחֹזֵק became יִחְזֹק) became נִעְזַב.

The Imperfect Niphal of the regular verb (יִשְׁמַר for יִשְׁמַר) has Dagheš Forte in the first root-letter, but when this letter is a guttural the preceding vowel (Hireq) is lengthened (to Sere) instead: (יִעְזַב for יִעְזַב).

<i>Perf.</i> :	he hath been forsaken	נִעְזַב	<i>Imperf.</i> :	he will be forsaken	יִעְזַב
	she	„ נִעְזַבָּה		she	„ יִעְזַבִּי
	thou (m.) hast	„ נִעְזַבְתָּ		thou (m.) wilt	„ יִעְזַבְתָּ
	thou (f.)	„ נִעְזַבְתְּ		thou (f.)	„ יִעְזַבִּי
	I (c.) have	„ נִעְזַבְתִּי		I (c.) shall	„ אֵעְזַב
				they (m.) will	„ יִעְזַבוּ
	they (c.)	„ נִעְזַבוּ		they (f.)	„ יִעְזַבֵּנָה
	ye (m.)	„ נִעְזַבְתֶּם		ye (m.)	„ יִעְזַבוּ
	ye (f.)	„ נִעְזַבְתֶּן		ye (f.)	„ יִעְזַבֵּנָה
	we (c.)	„ נִעְזַבְנוּ		we (c.) shall	„ אֵעְזַב

<i>Imper.</i> : be thou (m.) forsaken	הָעָזַבְתָּ	<i>Part.</i> :	being forsaken (m. sg.)	נֶעְזַב
„ (f.) „	הָעָזַבְתְּ			&c.
„ ye (m.) „	הָעָזַבְתֶּם	<i>Inf. absolute</i> :		נֶעְזַב
„ (f.) „	הָעָזַבְתְּנָה	<i>construct</i> :		הָעָזַב
		„ with suffix		הָעָזַבְתְּנָה
				&c.

N.B. The Niphal Perf. of חָמַד is נֶחְמַד
 „ Participle „ is נֶחְמָד

HIPHIL

The earlier form of the Hiphil הִגְדִּיל 'higdîl' was הַגְדִּיל 'hagdîl' so that the Hiphil Perfect of עָבַר ('to pass over') had the form הָעֵבִיר which became הָעֵבִיר ('to cause to pass over, to bring over'). Cf. Niph. Perf. above.

<i>Perf.</i> :	he (hath) brought over	הָעֵבִיר	<i>Imperf.</i> :	he will bring over	יַעֲבִיר
	she „	הָעֵבִירָה		she „	תַּעֲבִיר
	thou (m.) hast	הָעֵבִירְתָּ		thou (m.) wilt	תַּעֲבִיר
	thou (f.)	הָעֵבִירְתְּ		thou (f.)	תַּעֲבִירִי
	I (c.) (have)	הָעֵבִירְתִּי		I (c.) shall	אֶעֱבִיר
				they (m.) will	יַעֲבִירוּ
	they (c.)	הָעֵבִירוּ		they (f.)	תַּעֲבִירְנָה
	ye (m.)	הָעֵבִירְתֶּם		ye (m.)	תַּעֲבִירוּ
	ye (f.)	הָעֵבִירְתֶּן		ye (f.)	תַּעֲבִירְנָה
	we (c.)	הָעֵבִירְנוּ		we (c.) shall	נֶעֱבִיר
<i>Cohort.</i> :	let me (c.) bring over	אֶעֱבִירָה	<i>Shortened Imperf. Jussive</i> :	let him bring over	יַעֲבִר
<i>Perf. with Waw Consec.</i> :	and thou (m.) wilt bring over	וְהָעֵבִירְתָּ	<i>Imperf. with Waw Consec.</i> :	and he brought over	וַיַּעֲבִר
		&c.			
<i>Part.</i> : bringing over (m. sg.)		מֵעֵבִיר	<i>Imperf.</i> :	bring thou (m.) over	הָעֵבִר
		&c.		„ (f.) „	הָעֵבִירִי
<i>Inf. absolute</i> :		הָעֵבִר		„ ye (m.) „	הָעֵבִירוּ
<i>construct</i> :		הָעֵבִיר		„ (f.) „	הָעֵבִירְנָה

Note carefully that the Hiphil has a shortened form of the Imperfect for the Jussive, that the waw consecutive attaches itself to the shortened form of the Imperfect (but see also p. 114 (b) N.B.), and that the negative command of immediate application is אַל with the shortened form of the Imperfect.

HOPHAL: *Perf.*: he was brought over הָעָבַר (ho'ôḇar) &c.^a

she „ הָעָבְרָה (ho'ôḇerâ) &c.

thou (m.) wast „ הָעָבַרְתָּ &c.

Imperf.: he will be brought over יַעְבֵּר &c. (yo'ôḇar)

No Imperative.

Part.: being brought over (m. sg.) מַעְבֵּר &c.

Infinitive: הָעָבֵר

Since the characteristic of the Piel, Pual, and Hithpael is the doubling of the *second* root-letter with Dagheš Forte, the initial guttural of the Pe Guttural verb is unaffected, so that in these conjugations it is regular:

'he renewed' is חָדַשׁ 'he will renew' is יַחְדֵּשׁ Piel

'he renewed himself' is הִתְחַדֵּשׁ 'he will renew himself' is יִתְחַדֵּשׁ Hithpael.

EXERCISE 28

ark, box, coffin	אָרוֹן	sign	אֵת
		„ (pl.)	אֵתוֹת
pit, dungeon	בּוֹר	to be angry	קָצַף
		„ with	קָצַף עַל
camp	מַחֲנֶה	so, thus	כֵּן
friend, neighbour	רֵעַ ^b	to be dark	חָשַׁךְ ^c

וַיִּדְבֹר יְהוֹשֻׁעַ אֶל-הַכֹּהֲנִים הַנֹּשְׂאִים אֶת-אֲרוֹן בְּרִית-יְהוָה (I)
 „ לֵאמֹר עָבְרוּ בַמַּחֲנֶה לִפְנֵי אַחֵיכֶם תִּירָדְנָה וְעַמְדָתְכֶם בְּמִי-הַנִּבְהָר,

^a The vowel in the first syllable of the Hophal is *o*; here, because of the guttural having a composite shewa the syllable has been opened, but the vowel in it is still *o*.

^b 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

^c Imperf. יִחְשַׁךְ; see p. 97, Note.

וְהָיָה בְּעַמְדְּכֶם בְּנֹהֵר וּנְכֹרְתוּ מִיָּמֶיךָ לְפָנֶיכֶם עַד עֶבֶר כָּל-
 עַדְת בְּנֵי-יִשְׂרָאֵל, וְהָיָה כְּעַבְרָם אֶת-הַיַּרְדֵּן וְשָׁבוּ הַמַּיִם
 לְמִקְוָמָם (2) עָשָׂה אֱלֹהִים כָּכֵל אֲשֶׁר דִּבֶּר מֹשֶׁה וַיַּעֲבֵר רוּחַ
 גְּדוּלָה וַחֲזָקָה עַל אֶרֶץ מִצְרָיִם וַתִּחַשֵּׁף כָּל-הָאָרֶץ וְלֹא רָאָה
 אִישׁ אֶת-רַעְוָהוּ (3) רָאָה הַמִּצְרִי כִי יְהוּהָ עִם-יֹוסֵף וַיַּעֲזֹב בְּיָדוֹ
 אֶת-בֵּיתוֹ וְאֶת-כָּל-אֲשֶׁר לוֹ (4) וַיֵּשֶׁב אֵלָיו אֶחָד מֵעַבְדֵי-פְרַעֲהוּ
 וַיֹּאמֶר אֵלָיו, חֲטָאוּ עַבְדֶּיךָ לְפְרַעֲהוּ וַיִּקְצָף עָלֵינוּ פְרַעֲהוּ וַיִּתֵּן
 אֲתָנוּ בַּבּוֹר, וְשָׁם אֲתָנוּ נָעַר עֲבָרִי, וַנַּחֲלוֹם חֲלוֹם בְּלִילָה אֶחָד,
 וַיְהִי בַּבֶּקֶר וַנִּסְפָּר לוֹ אֶת-הַחֲלוֹם אֲשֶׁר חָלַמְנוּ וַיַּגִּד לָנוּ אֶת-
 דִּבְרֵי-הַחֲלוֹם, וַכֹּאֲשֶׁר הִגִּיד לָנוּ כֵּן הָיָה (5) וַנִּשָּׂא יְהוֹשֻׁעַ אֶת-
 עֵינָיו וְהִנֵּה אִישׁ עֹמֵד לְפָנָיו וְחָרֵב בְּיָדוֹ, וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ הֲלָנוּ
 אִתָּהּ אִם לֹא־יָבִינוּ: וַיֹּאמֶר הָאִישׁ אֲנֹכִי מִלְּאֶף-אֱלֹהִים אֲשֶׁר
 שָׁלַחְנִי יְהוּהָ לְהִלָּחֵם לָכֶם, וְעַתָּה חֲזוּךְ כִּי אִתָּהּ תַּעֲבִיר אֶת-הָעָם
 הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְהוּהָ: וַיֹּאמֶר יְהוֹשֻׁעַ, אִם מִצָּא
 עַבְדְּךָ חַן בְּעֵינֵי-אֲדוֹנָי, תִּנְהַלֵּךְ לִי אֵת כִּי מִלְּאֶף-אֱלֹהִים אִתָּהּ
 (6) וְכָל-דִּבְרֵי-הַמֶּלֶךְ אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיֵּא אֶת-יִשְׂרָאֵל
 וְכָל אֲשֶׁר עָשָׂה הַנֶּסֶם כְּתוּבִים בְּסֵפֶר דִּבְרֵי-הַיָּמִים לְמַלְכֵי-
 יִשְׂרָאֵל (7) הִנֵּה נִתְּתִי לָכֶם אֶת-יּוֹם-הַשַּׁבָּת לְבְרִית-עוֹלָם
 וְשָׁמַרְתֶּם אֹתוֹ בְּכָל-לְבַבְכֶם כִּי אֵת הַיּוֹם הַזֶּה וּבִינֵיכֶם (8) כִּי
 יִהְיֶה אִישׁ אֶת-רַעְוָהוּ וְהוּא לֹא בִקֵּשׁ אֶת מוֹתוֹ, וּבָא אֶל אַחַת-
 הָעָרִים אֲשֶׁר הִבְדִּיל מֹשֶׁה וְהִגִּיד אֶת-הַדְּבָר אֶל-הַשֹּׁפְטִים וַיֵּשֶׁב
 שָׁם עַד מוֹת-הַכֹּהֵן הַגָּדוֹל: וְהָיָה אִם יִרְדֹּף אַחֲרָיו אַחֲרֵי-הַמָּוֶת
 וּמִצָּאוּ בְּדַרְדָּר וְהָרַג אֹתוֹ, הִנֵּה דָמוֹ בְּרֹאשׁוֹ, כִּי לֹא עָשָׂה כְּכַתוּב
 בְּסֵפֶר הַזֶּה וְלֹא הִצִּיל אֶת-נַפְשׁוֹ (9) וַיֹּאמֶר יְהוּהָ אֶל-אַבְרָהָם,

^a 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

^b Supply 'was' in the English.

^c Here has the meaning 'or'.

^d i.e. the chronicles.

עבר בְּאָרְץ הַזֹּאת כִּי לָךְ נִתְתִּיָּה וּלְזֶרְעֶךָ עַד-עוֹלָם: וַיֹּאמֶר
 אֲבִרְהָם, יְהוָה אֱלֹהִים מֵה-חַתָּן לִי וְאִין לִי בֶן וְשָׂרָה אִשְׁתִּי וְנָקָה
 מֵאֵד (10) רָאָה פְּרַעֲזָה כִּי יָצְאוּ בְנֵי-יִשְׂרָאֵל מֵאֶרְצוֹ וְלֹא שָׁבוּ
 מִצְרַיִמָּה וַיִּסְזַק אֶת-לְבוֹ וַיִּקַּח אֶת-עַמּוֹ אֹתוֹ וַיְרִדֵף אֶחְרֵיהֶם
 (11) הִגִּיה וְנָקָמִי וְלֹא רָאוּ עֵינַי צְדִיק גִּעְזוּב וְתָרְעוּ מִבְּקִשׁ לֶחֶם
 (12) וּבְאֶרֶז-הַקָּדֵשׁ הָיוּ שְׁנֵי-לוּחֹת הַבְּרִית אֲשֶׁר נָתַן יְהוָה
 לְמֹשֶׁה עַל הַר-סִינַי (13) מִי יַעֲמֵד לְפָנַיִךָ יְהוָה בְּשִׁפְטֶיךָ אֶת-
 הָעוֹלָם (14) לָמָּה שָׁכַחְתָּנִי יְהוָה וַתַּעֲזֹבֵנִי בְּיַד אִיבֵי (15) עֶבֶר
 לְפָנֵי-הָעָם, אַתָּה וְהַכֹּהֲנִים אִתְּךָ וְדַבַּרְתָּ אֲלֵיהֶם לֵאמֹר הִתְחַזְקוּ
 וּבְטַחוּ בַיהוָה (16) בַּיּוֹם הַהוּא, אָמַר יְהוָה, הַעֲרִים תַּעֲזֹבֵנָה
 כַּמִּדְבָּר וְאָמְרוּ הַעֲבָרִים אִיָּה הָעָם הַיֹּשֵׁב בְּהַגָּה

(1) And Joseph dreamed another dream and he told (it) to his father, and he said unto him, 'Behold in my dream the sun and the stars (were) falling before me to the earth.'^b And his father was angry with him exceedingly and he said, 'Shall we indeed fall before thee to the earth^b as before a king?' And he kept the matter in his heart. (2) Moses returned to Egypt, for all the men who (were) seeking his life were dead; and he stood before Pharaoh, he and Aaron his brother, and he spoke all the words which the Lord had commanded him. (3) Ye shall not cause your children to pass through (the) fire, as the way of the nations among whom ye dwell ('which ye dwell among them'). (4) And it came to pass as the people heard (inf. constr.) the words of Joshua that (waw consec.) they said unto him: 'The Lord the God of our fathers we will serve and His law we will keep all the days, and we will hearken in thy voice as we hearkened to Moses.' (5) If a man shall have a Hebrew servant and the servant shall take unto himself a wife and he shall have children and if he shall say, 'I will not forsake my wife and my children in the house

^a Construct of שְׁנַיִם, lit. 'a pair of' (see p. 243 (b)).

^b 'Earthwards'—אֲרָצָה, with old acc. case-ending.

of my master', then (waw consec.) they shall bring him near unto the judges of his city and the master shall tell (to) them the words of his servant and the servant shall serve him for ever. (6) Because (יָ) thou hast pursued him and thou hast said in thy heart, 'I will slay him', behold thy blood is on ('in') thy head. (7) The prophet sat in the dust and he called in a great voice, 'Behold Thy city is forsaken and Thy holy temple ("Thy temple of holiness"*) is burned to the ground, for the king hath sinned before Thee and he caused Thy people to sin.' (8) And the Lord spoke unto Joshua saying: 'Be strong, for I will not forsake thee and My angel shall be with thee as he was with Moses My servant.' (9) If the sheep of thy neighbour shall be in the way and there is no shepherd with them, thou shalt not leave them in the way but (יָ) thou shalt indeed gather them unto thee and thou shalt send to tell (to) thy neighbour, and thou shalt remember that I am the Lord thy God. (10) All the wise men of Pharaoh came and they stood before him and they heard the dream which he related to them and they knew not what to tell (to) him for they were exceedingly afraid. (11) Forget ye not the signs which I have given to you in Egypt and on the sea and ye shall tell (to) your children and (to) your children's children.

70. PE 'ALEP VERBS

The letter א, besides being a guttural, is also a quiescent letter (pp. 18 f.) and, in the case of five verbs, it quiesces and loses its consonantal value; these verbs therefore form a class in themselves and are called Pe 'Alep verbs. They are: אָכַל 'to eat' ('devour, consume'); אָבַד 'to perish', 'to be lost'; אָמַר 'to say'; אָזְנָה 'to be willing'; and אָפָה 'to bake' (the latter two being Lamed He verbs as well as Pe 'Aleps—doubly weak).

* See Appendix 5, p. 253.

QAL

<p><i>Perf.</i> : he hath eaten אָכַל she „ אָכְלָה &c. ye (m.) have „ אָכַלְתֶּם ye (f.) „ אָכַלְתֶּן &c.</p> <p><i>Imper.</i> : eat thou (m.) אֲכַל „ (f.) אֲכִלִי „ ye (m.) אֲכַלּוּ „ (f.) אֲכַלְנָה</p> <p><i>Part.</i> : eating (m. sg.) אֹכֵל</p> <p><i>Inf. absolute</i> : אֲכֹל <i>construct</i> : אָכַל with ל לֹאֲכַל</p>	<p><i>Imperf.</i> : he will eat יֹאכַל^a she „ תֹּאכַל thou (m.) wilt „ תֹּאכַל thou (f.) „ תֹּאכְלִי I (c.) shall „ אֲכַל (for אֲאֹכַל)</p> <p>they (m.) will „ יֹאכְלוּ they (f.) „ תֹּאכְלֶנָּה ye (m.) „ תֹּאכְלוּ ye (f.) „ תֹּאכְלֶנָּה we (c.) shall „ נֹאכַל</p> <p><i>Cohort.</i> : let me eat אֲכַלְהָ (for אֲאֹכַלְהָ)</p>
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The Qal Perfect is the same as that of the Pe Guttural verb. The Imperfect is יֹאכַל (instead of an expected יֹאֲכַל). The א attracts Ḥaṭeph-Seghol in preference to the Ḥaṭeph-Pathah, as seen from the Imperative and the Infinitive Construct (אֲכַל).

NOTE: The verb אָמַר ‘to say’ behaves in a special way in the Infinitive Construct with the prefixed preposition, being לֹאמַר instead of לְאֹמַר, and the א is silent. The 3rd sg. m. Imperfect יֹאמַר with waw consecutive is:

(a) וַיֹּאמֶר in pause, followed *immediately* by the words spoken, without any intervening word or words, thus: ‘He called unto his servants, and he said: “Hear ye my words”’

קָרָא אֶל-עֲבָדָיו וַיֹּאמֶר שְׁמְעוּ אֶת-דִּבְרֵי:

(b) Generally וַיֹּאמֶר; i.e. יֹאמַר with the accent put back one place, so that the last syllable being closed and now

^a In pause: יֹאכַל &c.

unaccented is shortened. 'He called unto his servants and he said unto them: 'Hear ye my words''

קָרָא אֶל-עֲבָדָיו וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ אֶת-דְּבָרַי:

With the	3rd f. sg.	} it is similarly	וַיֹּאמֶר
	2nd m. sg.		
" "	1st pl.	" " "	וַנֹּאמֶר
but	" "	1st sg.	it is וַיֹּאמֶר ^a

The other conjugations follow the Pe Guttural. The real divergence of the Pe 'Alep is in the Imperfect Qal.

EXERCISE 29

serpent	נָחָשׁ	then	אָז	to perish, be lost	אָבַד
naked	עֵרֹם	lest	פֶּן-	to open (the eyes)	פָּקַח ^b
	(pl.) עֵרְמוֹת				

(1) וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה, הֲצֹנָה אֶתְכֶם אֱלֹהִים לֵאמֹר, לֹא תֹאכְלוּ מִכָּל עֵצֵי-הַגֵּן: וַתֹּאמֶר אֵלָיו הָאִשָּׁה, מִפְּרִי-עֵצֵי-הַגֵּן אֲכֹל נָאכֵל, וּמִפְּרִי-הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ: וַיֹּאמֶר הַנָּחָשׁ, יִדַּע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ תִפְקְחוּנָה עֵינֵיכֶם וַיִּדְעֶתֶם אֶת-הַטּוֹב וְאֶת-הָרָע: וַתִּקַּח הָאִשָּׁה מִפְּרִי-הָעֵץ וַתֹּאכַל גַּם לְאִשָּׁה וַיֹּאכַל עִמָּה: וַיִּשְׁמְעוּ אֶת-קוֹל-יְהוָה אֱלֹהִים מִתְּהִלָּה בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבְּאוּ בְּתוֹךְ הָעֵצִים כִּי עֵרְמוֹת הָמָּה: וַיֹּאמֶר אֱלֹהִים אֶל-הָאָדָם, מִי הִגִּיד לְךָ כִּי עֵרֹם אַתָּה הֲמֵן-הָעֵץ אֲשֶׁר אָמַרְתִּי לְךָ לֹא-תֹאכַל מִמֶּנּוּ אֲכַלְתָּ: וַיֹּאמֶר הָאָדָם, הָאִשָּׁה אֲשֶׁר נָתַתְּ לִי הִיא נָתְנָה לִי וָאֲקַח מִיָּדָהּ וָאֲכַל (2) הַשְּׂמֵרוֹ לְכֶם מְאֹד פֶּן-תֹּאמְרוּ בְּלִבְבְּכֶם וַעֲבַדְתֶּם אֶת-אֱלֹהֵי-הַגּוֹיִם אֲשֶׁר אֲנִיחֶנּוּ יֹשְׁבִים בְּתוֹכֶם וְהִלַּכְתֶּם אַחֲרֵיהֶם, כִּי

^a It was pointed out on p. 114 (b), N.B., that the 1st sg. has no shortened form of the Imperfect.

^b Used only for opening *the eyes*.

^c The context determines the function of the conjunction; here it means 'but' (see p. 40, footnote a).

^d Supply 'were'.

^e 'Watch yourselves', i.e. 'take heed'.

שְׁפוּט אֲשַׁפֵּט אֶתְכֶם, וַיִּצְאָה מִמֶּנִּי אֵשׁ וַאֲכָלָה אֶתְכֶם וַאֲבַדְתֶּם
 מֵעַל פְּנֵי-הָאֲדָמָה (3) וַיֹּאמֶר מֹשֶׁה, הִנֵּה אֲנֹכִי כָּאֵל-בְּנֵי-
 יִשְׂרָאֵל וַאֲמַרְתִּי אֲלֵיהֶם אֱלֹהֵי-אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם לְהַצִּיל
 אֶתְכֶם מִיַּד-מִצְרַיִם, וַאֲמָרוּ אֵלַי מִה-שְּׁמוֹ, מִה-אֲמַר אֲלֵיהֶם
 (4) נָשָׂא הַנְּבִיא אֶת-קוּלוֹ וַיֹּאמֶר עִירֹם יֵצֵא הָאָדָם אֶל-הָעוֹלָם
 וְעִירֹם שָׁב אֶל-הָאֲדָמָה, יְהוּה נָתַן וַיְהוּה לָקַח: מְהֵלֵל שֵׁם-יְהוּה
 עַד-עוֹלָם (5) לָמָּה תֹאמַר, יַעֲקֹב, עֲזַבְנִי יְהוּה וַיִּסְתֵּר אֶת-פְּנֵי
 מִמֶּנִּי, הֲלֹא אַתָּה עֲזַבְתָּו וּתְעַבַּד אֶת-אֱלֹהֵי-כְנַעַן (6) אָמַר אֶל-
 אַהֲרֹן אַחִיךָ וְאֶל-בְּנָיו הַכֹּהֲנִים, קְדוּשִׁים אַתֶּם לֵאלֹהֵיכֶם (7) יֵרַד
 כְּבוֹד-יְהוּה בַּמַּחֲנֶה וַיַּדְבֵּר יְהוּה אֶל-מֹשֶׁה לֵאמֹר שְׁמַעְתִּי אֶת-
 קוֹל בְּנֵי-יִשְׂרָאֵל הָאֹמְרִים מִי יֵאֲכִילֵנוּ בָּשָׂר כִּי טוֹב הָיָה לָנוּ
 בְּאֶרֶץ-מִצְרַיִם בְּאֲכָלְנוּ בָּשָׂר, וְעַתָּה הִנְנִי מֵאֲבִיד אֶתֶּם מֵעַל פְּנֵי-
 הָאֲדָמָה וְלֹא יִזְכַּר שְׁמִם עַד-עוֹלָם: וַיְהִי כַשְׁמַעַ מֹשֶׁה אֶת-
 דְּבַר-יְהוּה וַיִּפֹּל עַל-פְּנָיו אֶרְצָה וַיֹּאמֶר יְהוּה אֱלֹהֵי אֲשֶׁר
 עֲמַדְתִּי לְפָנֶיךָ בְּאֶמֶת, אֶל-נָא תִשְׁחַח אֶת-הָעַם הַזֶּה, פֶּן-יֹאמְרוּ
 הַגּוֹיִם כִּי לֹא יָכַלְתָּ לְהִלָּחֵם בְּאֱלֹהֵי-כְנַעַן וּתְהַרְגֵם בַּמַּדְבָּר
 (8) וַיְהִי כַאֲשֶׁר שָׁמוּ לְפָנָיו לָחֵם לֶאֱכֹל וַיֹּאמֶר אֲלֵיהֶם, אִם טוֹב
 בְּעֵינֵיכֶם לֹא אֲכַל עַד-אֲשֶׁר דַּבַּרְתִּי אֶת-דְּבָרֶי: וַיֹּאמְרוּ אֵלָיו
 דַּבֵּר-נָא כִּי שְׁמַעִים אֲנַחְנוּ: וַיֹּאמֶר, עֲבֹד אֲבֹרָהִם אֲנֹכִי: וַיֹּאמֶר
 אֵלַי אֲדוֹנָי לֹא תִקַּח אִשָּׁה לְבָנִי לְיִצְחָק מִבְּנוֹת-הַכְּנַעֲנִי אֲשֶׁר
 אֲנֹכִי יוֹשֵׁב בְּאֶרְצוֹ, וְעַתָּה קַח לְךָ אֲנָשִׁים מֵעַבְדֵי-בֵיתִי וְהִלַכְתָּ
 אֶל-בֵּית-אָבִי וְלָקַחְתָּ אִשָּׁה לְבָנִי מִשָּׁם: וַיְהִי כַעֲרֹב וְהִנְנִי עֹמֵד
 בְּדַרְךָ וְהִנֵּה הִילַדְתָּה לְפָנָי וּתְגַד לִי אֶת-שְׁמָהּ וְאֶת-שֵׁם בֵּית-
 אָבִיהָ: וַיְהִי כַשְׁמַעִי אֶת-דְּבָרֶיהָ וְאָפַל עַל-פְּנָי וַאֲהַלֵּל אֶת-
 שֵׁם-יְהוּה אֲשֶׁר לֹא עֲזַב אֶת-אֲדוֹנָי (9) כָּאֵל הַנְּבִיא אֶל בֵּית-
 הָאִשָּׁה אֲשֶׁר הָיָה שֵׁם הַיֶּלֶד הַמֵּת וַיִּתְּפַלֵּל אֶל-יְהוּה כֹּל-

^a Participle.

^b 'Surely'. See p. 80, footnote c.

^c Understand 'was' (standing).

הַלְלִיָּהּ: וַיְהִי בַבֶּקֶר וּתְפָקְחָנָה עֵינֵי-הַיָּלֵד, וּתְקַח הָאִשָּׁה אֶת-
בְּנָהּ וּתְאָמַר עִמָּה יָדְעָתִי כִי אִישׁ-אֱלֹהִים אָתָּה

(1) Thus shalt thou say unto the house of Jacob: 'Behold a great camp cometh against you and the enemy shall capture your cities and he will take your sons and daughters with him to his land and there will be only old men in the cities.' (2) What shall we say unto Thee, Lord? Are we not Thy children and Thou our father, and why shall we perish before^a Thine eyes? (3) The king lifted up his voice and he said: 'Great is the Lord who delivereth those who trust (participle with article^b) in Him, but (conjunction) those who forsake^c His law will surely perish from (upon) the face of the ground.' (4) Destroy me not, Lord, lest the wicked (pl.) shall say in their heart, 'The righteous (man) hath perished and there is no salvation for him in God'. (5) Samuel and the king sat (down) to eat bread before the Lord, and the elders of Israel with them. (6) And God said unto the man: 'Because thou hast transgressed My commandment and thou hast taken from the fruit of the tree which is in the midst of the garden, behold thou shalt indeed work the ground and in (the) distress thou shalt eat bread.' (7) The daughters of the dead man came unto Moses and they said unto him: 'Behold our father is dead and he was not in the congregation of the wicked (pl.) whom the Lord destroyed, and why shall his name perish from the midst of Israel, for he hath not a son'. And Moses brought near their judgement before the Lord. (8) 'Behold I have sent upon them the serpents and they ate the fruit of their land until [עַד-אֲשֶׁר] they had not bread to eat, and they have not returned yet unto Me', said the Lord. (9) A fire came down from heaven and consumed them and they perished, they and all that they had. (10) Thou hast watched over us in the wilderness and from the heavens Thou hast sent (to) us bread to eat and Thou hast not forsaken us. (11) The spies opened their eyes and behold before them (was) a great city. (12) The woman gave (to) me from the fruit and I ate; and I hid myself for I knew that I am naked.

^a 'To Thine eyes'.

^b i.e. 'the (ones) trusting'.

^c Cons. pl. part.—'the forsakers of . . .'.

71. 'AYIN GUTTURAL VERBS

When the second root-letter of a verb is a guttural—i.e. when it is an 'Ayin Guttural verb—its pointing is modified because of the guttural, thus:

QAL

<i>Perf.:</i> he hath chosen	בָּחַר	<i>Imperf.:</i> he will choose	יִבְחַר
she „	תִּבְחַרְהָ	she „	תִּבְחַר
thou (m.) hast „	תִּבְחַרְתָּ	thou (m.) wilt „	תִּבְחַר
thou (f.) „	תִּבְחַרְתְּ	thou (f.) „	תִּבְחַרִי
I (c.) have „	אֶבְחַרְתִּי	I (c.) shall „	אֶבְחַר
they (c.) „	יִבְחַרוּ	they (m.) will „	יִבְחַרוּ
ye (m.) „	תִּבְחַרְתֶּם	they (f.) „	תִּבְחַרְנָה
ye (f.) „	תִּבְחַרְתֶּן	ye (m.) „	תִּבְחַרוּ
we (c.) „	נִבְחַרְנוּ	ye (f.) „	תִּבְחַרְנָה
		we (c.) shall „	נִבְחַר

Part.

active: choosing (m. sg.) בָּחַר
&c.
passive: chosen (m. sg.) בְּחֹר
&c.

Cohort.: let me (c.) „ אֶבְחַרְהָ
let us (c.) „ נִבְחַרְהָ

Inf. absolute: בְּחֹר
construct: בְּחַר
„ with ל לְבַחַר
„ with suffix בְּחַרוּ

Imper.: choose thou (m.) בְּחַר
„ (f.) בְּחַרִי
„ ye (m.) בְּחַרוּ
„ (f.) בְּחַרְנָה

The Perfect is normal except that the 3rd f. sg. and the 3rd pl. have a composite shewa under the guttural. Similarly in *the Imperfect* 2nd f. sg., 3rd m. pl., and 2nd m. pl., and *Cohortative*; while in the other persons the vowel under the guttural is

Pathah. Note how in the Imperative f. sg. and m. pl. the first radical (which, in the Imperfect, has a shewa) assumes the short vowel corresponding to the following composite shewa.

NIPHAL

<i>Perf.:</i>	he was chosen	נִבְחַר	<i>Imperf.:</i>	he will be chosen	יִבְחַר
	she	נִבְחְרָה		she	תִּבְחַר
	thou (m.) wast	נִבְחַרְתָּ		thou (m.) wilt	תִּבְחַר
	thou (f.)	נִבְחַרְתְּ		thou (f.)	תִּבְחָרִי
		&c.			&c.
	they (c.) were	נִבְחְרוּ		they (m.)	יִבְחְרוּ
		&c.			&c.
<i>Part.:</i>					
	being chosen (m. sg.)	נִבְחָר	<i>Imper.:</i>	be thou (m.) chosen	הִבְחַר
		&c.			&c.
<i>Inf. absolute:</i>		נִבְחַר	<i>Inf. construct:</i>		הִבְחַר

The Niphal of the 'Ayin Guttural is practically normal, except that the composite shewa replaces the simple shewa under the guttural.

PIEL

In Piel, Pual, and Hithpael the second root-letter is doubled and has Dagheš Forte, but when the second root-letter is a guttural or ׀ the preceding vowel is lengthened instead. This regularly occurs when the second root-letter is א (as מֵאֵן for מְאֵן 'to refuse') or ׀ (as בְּרַךְ for בְּרִיךְ 'to bless'). When the second root-letter is the harsh הוּ or even ע the preceding vowel is usually not lengthened (as שְׁחַת 'to destroy', מְהֵר 'to hurry', בְּעַר 'to burn'); the doubling is said to be implicit. Though strictly not an 'Ayin Guttural verb בִּרַךְ may here be classed as one, since in Piel the medial ׀ behaves as a guttural in not receiving Dagheš Forte:

<i>Perf.</i> :	he (hath) blessed	בָּרַךְ	<i>Imperf.</i> :	he will bless	יְבָרֵךְ
		(for בָּרַךְ)			(for יְבָרֵךְ)
	she	„ בָּרְכָה		she	„ תְּבָרְכִי
	thou (m.) hast	„ בָּרַכְתָּ		thou (m.) wilt	„ תְּבָרְכֶנּוּ
	thou (f.)	„ בָּרַכְתְּ		thou (f.)	„ תְּבָרְכִי
	I (c.) have	„ בָּרַכְתִּי		I (c.) shall	„ אֲבָרַךְ
	they (c.)	„ בָּרְכוּ		they (m.) will	„ יְבָרְכוּ
	ye (m.)	„ בָּרַכְתֶּם		they (f.)	„ תְּבָרְכֶנּוּ
	ye (f.)	„ בָּרַכְתֶּן		ye (m.)	„ תְּבָרְכוּ
	we (c.)	„ בָּרַכְנוּ		ye (f.)	„ תְּבָרְכֶנּוּ
				we (c.) shall	„ וְבָרַךְ
<i>Imper.</i> :	bless thou (m.)	בָּרַךְ	<i>Cohort.</i> :	let me (c.)	„ אֲבָרְכָה
	„ (f.)	בָּרְכִי		let us (c.)	„ וְנִבְרַךְ
	„ ye (m.)	בָּרְכוּ	<i>Imperf. with Waw</i>		
	„ (f.)	בָּרְכֶנּוּ	<i>Consecutive :</i>		
				and he blessed	וַיְבָרֵךְ
<i>Part.</i> :	blessing (m. sg.)	מְבָרַךְ	<i>Infinitives :</i>		בָּרֵךְ
		&c.			

NOTE : When the Imperfect יְבָרֵךְ receives the waw consecutive the accent is retarded one place, so that the *closed syllable* בָּרֵךְ being now *unaccented* shortens its vowel, becoming בָּרֵךְ (just as אָת becomes אֶת) — וַיְבָרֵךְ.

PUAL

<i>Perf.</i> :	he was blessed	בִּירַךְ	<i>Imperf.</i> :	he will be blessed	יִבְרַךְ
		(for בִּירַךְ)			(for יִבְרַךְ)
	she	„ בִּירְכָה		she	„ תִּבְרַךְ
	thou (m.) wast	„ בִּירַכְתָּ		thou (m.) wilt	„ תִּבְרַךְ
	thou (f.)	„ בִּירַכְתְּ		thou (f.)	„ תִּבְרְכִי
	I (c.) was	„ בִּירַכְתִּי		I (c.) shall	„ אֲבִירַךְ
	they (c.) were	„ בִּירְכוּ		they (m.) will	„ יִבְרְכוּ
				they (f.)	„ תִּבְרְכֶנּוּ

<i>Perf. :</i>		<i>Imperf. :</i>	
ye (m.) were blessed	בָּרַכְתֶּם	ye (m.) will be blessed	תְּבָרְכוּ
ye (f.) „	בָּרַכְתֶּינָּה	ye (f.) „	תְּבָרַכְנָה
we (c.) „	בָּרַכְנוּ	we (c.) shall „	נְבָרֵךְ
<i>Part. :</i>		<i>Infinitives :</i>	בָּרֵךְ
(being) blessed (m. sg.)	מְבָרֵךְ		
	&c.		

NOTE: The alternate *o* vowel for the *u* of Pual is analogous to the process explained on page 144 on the Hophal of the Pe Nun verb (which is וְהִגֵּשׁ *u* for וְהִגֵּשׁ *o*).

HITHPAEL

<i>Perf. :</i>		<i>Imperf. :</i>	
he (hath) blessed himself	הִתְבָּרַךְ	he will bless himself	יִתְבָּרַךְ
she herself	הִתְבָּרַכְהָ	she herself	תִּתְבָּרַךְ
	&c.		&c.
<i>Imper. :</i> bless thyself (m.)	הִתְבָּרַךְ	<i>Part. :</i> blessing himself	מִתְבָּרַךְ
	&c.		&c.
<i>Infinitives :</i>	הִתְבָּרַךְ		

The following illustrates the pointing of an 'Ayin Guttural verb in Piel, Pual, and Hithpael where, though Dagheš Forte is absent in the guttural, there is no lengthening of the preceding vowel :

	PIEL		PUAL
<i>Perf. :</i> he (hath) comforted	נָחַם	he was comforted	נָחַם
<i>Imperf. :</i> he will comfort	יְנַחֵם	he will be comforted	יְנַחֵם
<i>Imper. :</i> comfort thou (m.)	נַחֵם		
<i>Part. :</i> comforting (m. sg.)	מְנַחֵם	being comforted (m. sg.)	מְנַחֵם
<i>Infinitives :</i>	נַחֵם		נַחֵם

HITHPAEL

<i>Perf.</i> : he (hath) comforted himself	הִתְנַחֵם
<i>Imperf.</i> : he will comfort himself	יִתְנַחֵם
<i>Imper.</i> : comfort thyself (m.)	הִתְנַחֵם
<i>Part.</i> : comforting himself	מִתְנַחֵם
<i>Infinitives</i> :	הִתְנַחֵם

EXERCISE 30

gift, offering	מִנְחָה	time, season	עֵת
famine, hunger	רָעָב	with suffix	עִתּוֹ
kindness (segholate)	חֶסֶד	pl.	עֵתִים

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיַּחֲזֹק הָרָעַב בְּמִצְרָיִם וַתִּרְעַב
כָּל־הָאָרֶץ וַיִּצְעַק כָּל־הָעָם אֶל־פַּרְעֹה לֵאמֹר תְּנֵה לָּנוּ לֶחֶם
לְאָכֹל : וַיֹּאמֶר אֲלֵיהֶם פַּרְעֹה לָמָּה תִצְעַקוּ אֵלַי, בִּקְשׁוּ לָּחֶם
מִיֹּסֵף וְהוּא יִתֵּן לָכֶם : וַיִּשְׁלַחוּ אֶל־יֹסֵף לֵאמֹר לָמָּה יֵאבְדּוּ
עַבְדֶּיךָ בְּרָעָב : וַיֹּאמֶר אֲלֵיהֶם יֹסֵף, מְכְרוּ לִי אֲדָמַתְכֶם וְנִתְמַי
לָכֶם לֶחֶם : וַיִּמְכְּרוּ לוֹ אֶת־אֲדָמַתָּם וַיִּתֵּן לָהֶם לֶחֶם : רַק
הַכֹּהֲנִים לִבְדָּם לֹא מְכָרוּ לוֹ אֶת־אֲדָמַתָּם, כִּי קָדֵשׁ הִיא
לְאֵלֵהִי־מִצְרָיִם (2) וַאֲבָרְהָם זָקֵן מְאֹד וַיְבָרֶךְ אֹתוֹ אֱלֹהִים וַיְהִי־
לוֹ צֶאֱן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים רַבִּים : וַיִּתְפַּלֵּל אַבְרָהָם
אֶל־יְהוָה וַיֹּאמֶר לָמָּה לִי כָּל־הַכְּבוֹד הַזֶּה וְלִי לֹא נָתַתָּ זָרַע :
וְאַתָּה אָמַרְתָּ אֵלַי הִנֵּה זָרַעְךָ יְהִי כְּכֹכְבֵי־הַשָּׁמַיִם וְכַעֲפַר־
הָאָרֶץ אֲשֶׁר אִם יָכֹל אִישׁ לְסַפֵּר אֶתְּם כֹּה יִסְפֹּר זָרַעְךָ
(3) וַיְהִי כִשְׁמַע עֲשׂוֹ אֶת־דְּבָרֵי־אָבִיו וַיִּצְעַק בְּקוֹל גְּדוֹל, בְּרַךְ
גַּם אֹתִי אָבִי : וַיֹּאמֶר יִצְחָק, בָּא אֵלַי אַחִיךָ וַאֲבָרְכֵהוּ וְאַתָּן
אֹתָךְ לוֹ לְעֶבֶד וְהוּא יִמְשַׁל בְּךָ : וַיֹּאמֶר עֲשׂוֹ הִבְרָכָה אַחַת אֵין

^a The Hē Interrogative. Before a shewa the composite shewa under the ה becomes the corresponding short vowel (p. 80). This ה cannot be confused with the article, since there is no following Dagheš Forte.

לָךְ אָבִי: וַיֹּאמֶר יִצְחָק הִנֵּה בִרְכָתִי אִתּוֹ, גַּם בְּרוּךְ יְהִי־הָ:
 וַיֹּאמֶר עֲשׂוּ בְּלָבוֹ, אַחֲרַי מוֹת-אָבִי אֲהַרְגֶה אֶת-אָחִי (4) צִנֵּה
 יַעֲקֹב אֶת-עַבְדָּיו לֵאמֹר כִּי יִשְׁאַל אֶתְכֶם עֲשׂוּ אָחִי לְמִי אַתֶּם
 וְלִמִּי אֵלֶּה לְפָנֵיכֶם, וַאֲמַרְתֶּם, לְיַעֲקֹב עַבְדְּךָ מִנְּחָה הִיא שְׁלוֹחָה
 לְאֲדוֹנָי לְעֲשׂוּ לְמִצְאָ חֵן בְּעֵינָיו וְהִנֵּה הוּא אַחֲרֵינוּ (5) בָּעֵת
 הַהִיא, אָמַר יְהוָה, יְהִי רָעַב בְּכָל-הָאָרֶץ, רָעַב לֹא לֶלְחֶם
 כִּי לִשְׂמַע אֶת-דְּבַר-יְהוָה: וּבָךְ יִתְבָּרְכוּ כָל גּוֹיֵי-הָאָרֶץ, כִּי
 שֵׁם-יְהוָה נִקְרָא עָלֶיךָ (6) אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת, בְּקִהְל־
 עַמִּים אֲהַלְלֵנוּ: כִּי גָדוֹל עַד-שָׁמַיִם חֲסֵדוֹ, וּבְכָל-הָאָרֶץ כְּבוֹדוֹ
 (7) בְּרוּךְ אַתָּה יְהוָה הַנֵּתָן לְכָל-בָּשָׂר אֶת-לֶחֶמוֹ בְּעֵתוֹ (8) בְּרָכוּ
 אֶת-יְהוָה כָּל-קְדוֹשָׁיו, סִפְרוּ אֶת-חֲסֵדָיו בְּכָל-עֵת (9) וַיְדַבֵּר
 יְהוָה אֶל-מֹשֶׁה לֵאמֹר בְּחַר לָךְ אַנְשִׁים מִרְאשֵׁי-יִשְׂרָאֵל וְשַׁלַּחְתָּ
 אִתָּם אַרְצָה כְּנַעַן: וְרָאוּ אֶת-הָאָרֶץ הַטּוֹבָה הִיא אִם רָעָה
 וְאֶת-הָעָרִים הַגְּדוֹלוֹת הִנֵּה אִם קְטַנּוֹת, וְלָקַחוּ מִפְּרֵי-הָאָרֶץ
 וְשָׁבוּ אֶל-הַמַּחֲנֶה וְהִגִּידוּ לְעַם אֵת אֲשֶׁר רָאוּ: וַיְבַחֵר מֹשֶׁה
 אַנְשֵׁי-אַמֶּת וַיִּשְׁלַחֵם אַרְצָה כְּנַעַן כְּאֲשֶׁר צִוָּה אֹתוֹ יְהוָה בֶּן עֲשָׂה:

(1) Joseph saw his brothers among the (ones) coming to Egypt and he drew near unto them and he asked them, saying: 'Is it well with (ל) your old father?' and they said, 'It is well, and behold our small brother hath come down with us'. (2) The servant of Abraham said unto them, 'Behold I stood in the way and I asked the girl, saying, "Is there a place in thy house for me and for the men who are with me?"'; and she said: "There is place for my lord and for his men." And I gave (to) her the silver. And now, my master is old and the Lord hath blessed him, and he hath given all that he hath to his son Isaac whom Sarah his wife hath borne to him. And now, if it is good in your eyes, let us ask (Cohort.) the girl if she will be a wife to the son of my master, and she shall go after me to the house of my master.' (3) The priest of the city came forth and he blessed Abraham

^a See footnote on previous page.

^b 'or'.

and he said: 'Blessed art thou to the Lord who hath given thine enemies in thy hand; and now give (to) us the people, and the gold and the silver take thou for thyself'. (4) The prophet called unto the people who had gathered together upon the mountain and he said: 'Choose ye this day between the Lord and (between) the gods of Canaan'. (5) And the Lord spoke unto Moses saying, 'Why dost^a thou cry unto Me? Speak unto them and they shall go into the midst of the sea and they shall see that I shall not forsake them.' (6) David brought the priest near unto him and he inquired of [2] the Lord saying, 'Wilt Thou give this city in my hand when I shall fight against it?' (7) Jacob saw Rachel and he drew near unto her and he said, 'The daughter of whom art thou?'; and she said unto him, 'I am the daughter of Laban'. And Jacob told (to) her that he (was) the son of her father's sister. (8) Joseph saw the gift which Jacob his father sent and he took (it) from their hand and he said unto them, 'In the evening you shall eat with me'.

72. LAMED GUTTURAL VERBS

Bearing in mind the peculiarities of the gutturals, a verb whose third root-letter is a guttural—i.e. a Lamed Guttural verb—is pointed thus:

	QAL		NIPHAL	
<i>Perf.</i> :	he (hath) heard &c. (regular)	שָׁמַע	he was heard &c. (regular)	נִשְׁמַע
<i>Imperf.</i> :	he will hear	יִשְׁמַע	he will be heard	יִשְׁמַע
	she „	תִּשְׁמַע	she „	תִּשְׁמַע
	thou (m.) wilt „	תִּשְׁמַע	thou (m.) wilt „	תִּשְׁמַע
	thou (f.) „	תִּשְׁמָעִי	thou (f.) „	תִּשְׁמָעִי
	I (c.) shall „	אֶשְׁמַע	I (c.) shall „	אֶשְׁמַע
	they (m.) will „	יִשְׁמְעוּ	they (m.) will „	יִשְׁמְעוּ
	they (f.) „	תִּשְׁמַעְנָה	they (f.) „	תִּשְׁמַעְנָה
	ye (m.) „	יִשְׁמְעוּ	ye (m.) „	יִשְׁמְעוּ
	ye (f.) „	תִּשְׁמַעְנָה	ye (f.) „	תִּשְׁמַעְנָה
	we (c.) shall „	נִשְׁמַע	we (c.) shall „	נִשְׁמַע

^a Use the imperf. for continued action.

<i>Cohort.</i> : let me (c.) hear	אֶשְׁמָעָה	let me (c.) be heard	אֶשְׁמָעָה
<i>Imperf. with suffix</i> :			
he will hear me	יִשְׁמָעֵנִי		
<i>Imper.</i> : hear thou (m.)	שְׁמַע	be thou (m.)	הִשְׁמַע
" (f.)	שְׁמָעִי	" (f.)	הִשְׁמָעִי
" ye (m.)	שְׁמָעוּ	" ye (m.)	הִשְׁמָעוּ
" (f.)	שְׁמָעֵנָה	" (f.)	הִשְׁמָעֵנָה
<i>Imper. with suffix</i> :			
hear thou (m.) me	יִשְׁמָעֵנִי		
<i>Part.</i>			
<i>active</i> : hearing (m. sg.)	שֹׁמֵעַ		
" (f. sg.)	שֹׁמְעָה &c.		
<i>passive</i> : heard (m. sg.)	שְׁמוּעַ &c.	being heard (m. sg.)	נִשְׁמָע &c.
<i>Inf. absolute</i> :	שְׁמוֹעַ		נִשְׁמָע
<i>construct</i> :	שֹׁמֵעַ		הִשְׁמָע

In the Imperfect and the Imperative of Qal and Niphal the guttural requires the vowel Pathah before it (pp. 19 f.); when a suffix is attached, the short vowel Pathah is in an open syllable which is unaccented and lengthened to Qameṣ. In the Qal Infinitives and active Participle the guttural takes a Furtive Pathah after the full accented vowel (pp. 19 f.).

HIPHIL

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) caused to hear	הִשְׁמִיעַ	he will cause to hear	יִשְׁמִיעַ
she	הִשְׁמִיעָה	she	יִשְׁמִיעָה
thou (m.) hast	הִשְׁמִיעְךָ	thou' (m.) wilt	יִשְׁמִיעְךָ
&c. (regular)		thou (f.)	יִשְׁמִיעִי
		I (c.) shall	יִשְׁמִיעַ
<i>Imper.</i> :			
cause thou (m.) to hear	הִשְׁמִיעַ	they (m.) will	יִשְׁמִיעוּ
" (f.)	יִשְׁמִיעִי	they (f.)	יִשְׁמִיעֵנָה
" ye (m.)	יִשְׁמִיעוּ	ye (m.)	יִשְׁמִיעוּ
" (f.)	יִשְׁמִיעֵנָה	ye (f.)	יִשְׁמִיעֵנָה
		we (c.) shall	יִשְׁמִיעַ

Part.:

causing to hear (m. sg.) מְשַׁמֵּעַ ,, (f. sg.) מְשַׁמֵּעָה

&c.

Shortened Imperf. Jussive:

let him cause to hear יִשְׁמַע

Inf. absolute:

 הִשְׁמַע

Imperf. with Waw Consec.:

and he caused to hear וַיִּשְׁמַע

construct:

 הִשְׁמִיעַ N.B. The Hophal הִשְׁמַע (Perf.), יִשְׁמַע (Imperf.), &c. is regular.For the Piel and Hithpael the verb בָּקַע ('to divide') will serve:

PIEL

HITHPAEL

Perf.: he (hath) split

 בָּקַע

he (hath) split himself

 הִתְבָּקַע

she ,,

 בִּקְעָה &c.

she ,, herself

 הִתְבָּקְעָה &c.

Imperf.: he will split

 יִבְקַע

he will split himself

 יִתְבָּקַע

she ,,

 תִּבְקַע &c.

she ,, herself

 תִּתְבָּקַע &c.

Imper.: split thou (m.)

 בָּקַע &c.

split thyself (m.)

 הִתְבָּקַע &c.

Part.: splitting (m. sg.)

 מְבָקַע &c.

splitting himself

 מִתְבָּקַע &c.

Inf. absolute:

 $\text{בִּקְעַ$

absolute and construct:

 הִתְבָּקַע

construct:

 $\text{בָּקַעַ$ N.B. Pual בִּקְעָה (Perf.), $\text{יִבְקַעַ$ (Imperf.), &c. is regular.

EXERCISE 31

Reuben רְאוּבֵן

garment

 בְּגָד Canaanite כְּנַעֲנִי ,, (with suffix) ^a בְּגָדֵי beast חַיָּה ,, (pl.) בְּגָדִים ,, (pl. constr.) בְּגָדָי kingdom מַמְלָכָה (מִמְלָכָה cons.)

to tear, rend

 קָרַע to send away, to let go שָׁלַח in Piel שָׁלַח to swear שָׁבַע in Niphal וְשָׁבַע ^a See p. 84 (c).

(1) שָׁב רְאוּבֵן הַבּוֹרָה, כִּי אָמַר בְּלִבּוֹ אֲצִילָה אֶת־יוֹסֵף מִיַּד־
 אֲחִי וְשִׁלַּחְתִּי אֹתוֹ הַבַּיְתָה בְּשָׁלוֹם אֶל־אָבִיו, וְלֹא מָצָא אֶת־
 יוֹסֵף בְּבוֹר: וַיִּשְׁאַל רְאוּבֵן אֶת־אָחִיו לֵאמֹר אֵיךְ הִנֵּער, כִּי אֵינֶנּוּ
 בְּבוֹר, וַיֹּאדְרוּ לוֹ לֵאמֹר מִכְרָנוּהוּ לְעֶבֶד מִצְרַיִמָּה: וַיְהִי כַשְׁמַע
 רְאוּבֵן אֶת־דְּבָרֵיהֶם וַיִּפֹּל עַל־פָּנָיו אֲרָצָה וַיִּקְרַע אֶת־בְּגָדָיו
 וַיִּצְעַק בְּקוֹל גָּדוֹל, וַיֵּמָר נָגִיד לְאָבִינוּ: וַיִּקְחוּ אֶת־בְּגַד־יוֹסֵף
 אֲשֶׁר נָפְלוּ מֵעָלָיו וַיִּקְרְעוּ אֹתָם וַיִּשְׁפְּכוּ עֲלֵיהֶם דָּם וַיֹּאמְרוּ,
 כִּי יִרְאֶה יַעֲקֹב אֲבִינוּ אֶת־הַבְּגָדִים הַקְּרוּעִים הָאֵלֶּה וְדָם
 עֲלֵיהֶם, אָמֹר יֹאמֶר בְּגַד־בְּנֵי הַמָּה, חַיָּה רָעָה מָצְאָתְהוּ בַּדֶּרֶךְ
 וּתְאָכַל אֹתוֹ (2) וַיִּשְׁמַע הַכּוֹנֵעַנִי הַיֹּשֵׁב בְּהַר אֵת כָּל־אֲשֶׁר עָשָׂה
 יְהוֹשֻׁעַ לְעַרְי־תִירְדוֹן, וַיִּשְׁלַח מַלְאָכִים אֶל־כָּל־מַלְכֵי הָאָרֶץ
 לֵאמֹר אַתֶּם יַדְעֹתֶם כִּי בָא עִם־יִשְׂרָאֵל מִהַמִּדְבָּר וַיִּלְחַם
 בְּעַרְי־תִירְדוֹן וַיִּלְכֹּד אֹתוֹ וַיִּשְׂרֹף אֹתוֹ בָּאֵשׁ וְאֶת־כָּל־יִשְׁבֵּיהֶן
 לָקַח לוֹ לְעֶבְדִּים: וְעַתָּה שְׁמַעוּ־נָא בְּקוֹלִי וְהִתְקַבְּצוּ אֵלַי
 וְנִלְחַמְנוּ אִתּוֹ וְהֶאֱבֹדְנוּ אֹתוֹ מֵעַל־פָּנָי־הָאֲדָמָה, הֲלֹא אֲחִי
 וְאֲנָשֵׁי־בְרִיתִי אַתֶּם: וַיִּמְצְאוּ הַדְּבָרִים הָאֵלֶּה חֵן בְּעֵינֵי־הַמַּלְכִּים
 וַיִּתְקַבְּצוּ אֵלָיו, וְעַמָּהֶם עִם רַב כְּכֹכְבֵי הַשָּׁמַיִם: וַיֹּאדְרוּ לִיהוֹשֻׁעַ
 לֵאמֹר הִנֵּה בָּאוּ כָל מַלְכֵי־הָאָרֶץ לְהִלָּחֵם לְבָנָי, וְעַתָּה הִתְפַּלֵּל
 לַיהוָה אֱלֹהֵינוּ לְהַצִּילֵנוּ מִיָּדָם: וַיִּתְפַּלֵּל יְהוֹשֻׁעַ לֵאמֹר אֶל־נָא
 תִּתְּנֵנוּ בְּיַד־אֲבִיבֵינוּ כִּי בָּהּ לְבַדְּךָ בְּטַחְנוּ: וַיְהִי בְעֶרְב, וּמַלְכֵי־
 כּוֹנֵעַן אֲכָלִים בַּמַּחֲנֶה, וַיִּשְׁמַע אֱלֹהִים קוֹל כְּקוֹל־סוּסִים רַבִּים,
 וּתְפַל עֲלֵיהֶם יִרְאֵת־יִשְׂרָאֵל וַיֹּאמְרוּ אָבוֹד אֲבֹדְנוּ כִּי נִמְכַרְנוּ
 בְּיַד־יִשְׂרָאֵל, וַיִּתְּנוּ אִישׁ אֶת־חֶרְבוֹ בְּלִב־רַעְיוֹהוּ וַיִּהְרֹגוּ אִישׁ

^a Imperfect.

^b (Were) eating.

^c 'One . . . the other', p. 158, footnote *b*.

אֶת־רֵעֵהוּ כָּל־הַלְיָלָה: (3) וַיֹּאמֶר יְהוָה אֶל־שְׁלֹמֹה, כִּי לֹא
הָיָה לְבָבְךָ שָׁלֵם אֵתִי כְּלִבְב־דָּוִד אֲבִיךָ וַתִּקַּח לְךָ נָשִׁים רַבּוֹת
מִבְּנוֹת־הַגּוֹיִם וַתַּעֲבֹד אֶת־אֱלֹהֵיהֶן וַתִּשְׁכַּח אֶת־מִצְוֹתַי, קָרוּעַ
אֶקְרַע אֶת־הַמַּמְלָכָה מִמֶּךָ וְנִתְּתִיהָ לְרֵעֶךָ הַטּוֹב מִמֶּךָ: רַק
לְמַעַן דָּוִד עַבְדִּי לֹא יִהְיֶה הַדָּבָר הַזֶּה בְּיָמֶיךָ, כִּי מִיַּד־בְּנֶיךָ
יָשִׁב עַל־כִּסְאֶךָ אֶקְרָעֶנָּה (4) וַיַּעֲמֵד מֹשֶׁה לְפָנָיו פָּרַעַה וַיֹּאמֶר
אֱלֹהֵי, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדוּנִי
בַּמִּדְבָּר, וְאִם אֵינְךָ מְשַׁלֵּחַ אֹתָם, הִנְנִי שֹׁלֵחַ אֶת־כָּל־מַגְּפּוֹתַי
בָּךְ וּבְעַבְדֶיךָ וַיִּדְעֹתָ כִּי אֵין כְּמוֹנִי בְּכָל־הָאָרֶץ: וַיֹּאמֶר פָּרַעַה
מִי יְהוָה כִּי אֲשַׁמַּע בְּקוֹלוֹ וְשִׁלַּחְתִּי אֶת־הָעָם מֵעַבְדֹנִי, לֹא
יִדְעֹתִי אֹתוֹ וְאֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ* (5) זֹאת הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לְאַבְרָהָם לָחֵת לְיִצְחָק (6) וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל,
הֲשָׁבַע לִי בַיהוָה אִם תִּרְדֹּף אַחֲרַי וַיִּשְׁבַּע לוֹ שֶׁשׁ שָׁאוּל
(7) לָמָּה לִי כָּל־מִנְחוֹתֶיכֶם, אָמַר יְהוָה: קִרְעוּ אֶת־לְבָבְכֶם
וְלֹא אֶת־בְּגָדֵיכֶם וְעַבְדֹנִי בְּאַמֶּת (8) בִּקֵּשׁ אֶת־יְהוָה וְהוּא
יַצִּילְךָ בְּטַח בּוֹ וְלֹא יַעֲזֹבְךָ (9) כִּי יִהְיֶה מֵת בְּבֵית־כְּהֵן, לֹא
יִקְרַע אֶת־בְּגָדָיו, כִּי קְדוֹשׁ הוּא לַיהוָה (10) שָׁמַע יִשְׂרָאֵל,
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (11) וַיֹּאמֶר יוֹסֵף אֶל־פָּרַעַה, אָבִי
הֲשָׁבִיעַ אֹתִי לְפָנָיו מוֹתוֹ לֵאמֹר קָבְרֵנִי בְּקָבְרֵךָ אָבוֹתַי (12) לֹא
תִשְׁכַּח אֶת־חֲסִדַי־יְהוָה אֲשֶׁר עָשָׂה אִתָּךְ מִמִּצְרַיִם וְעַד־עַתָּה

(1) And it came to pass when the prophet read these words in the book which the priest had found in the house of God that (waw consec.) the king rent his garments and he cried, 'This people hath indeed sinned before the Lord our God'. And he made all the people swear (in) that day, from great to ('and until')

* Pausal.

b 'Swear if thou wilt' means 'swear that thou wilt not'.

small to serve the Lord and to forsake the gods of the land. (2) Pharaoh called (to) his servants and he said unto them, 'Why have we sent away this people from serving us (inf. constr. with prefixed preposition and suffix)?'; and his warriors said unto him, 'Let us pursue after them, for they are in the wilderness'. (3) And Jacob blessed his sons before his death and he said: 'Reuben, thou art my firstborn, thine enemies shall fall before thee and thy hand shall rule over them'. (4) There dwelt in the land of Israel a people who served not the Lord, and the Lord sent amongst them the beasts of the wilderness and they consumed their sheep and their cattle. And the ruler sent unto the king saying: 'Let the king send (to) us a priest from the children of Israel to whose voice ("who to his voice") we will hearken according to ("as") all that he shall say unto us.' (5) The woman sat under a tree and the boy with her, and she cried unto the Lord and she said: 'Save, Lord, the life ("soul") of the boy'. And she opened her eyes and behold a river (was) before her. (6) And it came to pass as Jacob was crossing (inf. const.) the river that (waw consec.) a man fought with him all the night until the light of the morning. And the man said unto him, 'Let me go (Piel of שָׁלַח), for I am an angel of God'; and Jacob said, 'I will not let thee go until [עַד-אֲשֶׁר] thou hast blessed me'. And the angel blessed him and Jacob let him go. (7) The prophet said to the king in the hearing^a of all Israel: 'If thou shalt not hearken to the words of this law and thou shalt go after thy heart and after thine eyes, behold the Lord will surely tear the kingdom from thee, as I have torn thy garment from (upon) thee.' (8) Blessed is the man who shall trust in the Lord. (9) Thus shall ye say unto the king, 'Send thou not messengers unto me saying, "Pray for us to the Lord, for we are as (the) sheep upon whom ("which . . . upon them") the beasts of the wilderness have fallen", for behold in the morning the Lord will cause a great sound to be heard and the enemy will return to his land'. (10) Unto Thee, my God, I shall cry, for *Thou* (pronoun) wilt hear my voice and *Thou* wilt not forget Thy servant who seeketh Thee with a broken heart.

^a 'The ears'.

73. LAMED 'ALEP VERBS

As explained on pp. 161 ff. the letter **ℒ** is a guttural which is often quiescent. A verb whose *third* root-letter is **ℒ** is classified as Lamed 'Alep.

QAL			NIPHAL		
<i>Perf.:</i>	he (hath) found	מָצָא	he was found	נִמְצָא	
	she	מָצְאָה	she	נִמְצְאָה	
	thou (m.) hast	מָצָאתָ	thou (m.) wast	נִמְצָאתָ	
	thou (f.)	מָצָאת	thou (f.)	נִמְצָאת	
	I (c) (have)	מָצָאתִי	I (c.) was	נִמְצָאתִי	
	they (c.)	מָצְאוּ	they (c.) were	נִמְצְאוּ	
	ye (m.)	מָצַאתֶם	ye (m.)	נִמְצַאתֶם	
	ye (f.)	מָצַאתְנָן	ye (f.)	נִמְצַאתְנָן	
	we (c.)	מָצָאנוּ	we (c.)	נִמְצָאנוּ	
<i>Imperf.:</i>	he will find	יִמְצָא	he will be found	יִמְצָא	
	she	תִּמְצָא	she	תִּמְצָא	
	thou (m.) wilt	תִּמְצָא	thou (m.) wilt	תִּמְצָא	
	thou (f.)	תִּמְצָאִי	thou (f.)	תִּמְצָאִי	
	I (c.) shall	אֶמְצָא	I (c.) shall	אֶמְצָא	
	they (m.) will	יִמְצְאוּ	they (m.) will	יִמְצְאוּ	
	they (f.)	תִּמְצְאֵנָה	they (f.)	תִּמְצְאֵנָה	
	ye (m.)	תִּמְצְאוּ	ye (m.)	תִּמְצְאוּ	
	ye (f.)	תִּמְצְאֵנָה	ye (f.)	תִּמְצְאֵנָה	
	we (c.) shall	נִמְצָא	we (c.) shall	נִמְצָא	
<i>Cohort.:</i>	let me (c.) find	אֶמְצָא	let me (c.)	אֶמְצָא	
<i>Imperf. with suffix:</i>	he will find me	יִמְצָאֵנִי			

<i>Imper.</i> : find thou (m.)	מֵצֵא	be thou (m.) found	הֵמְצֵא
„ (f.)	מֵצְאִי	„ (f.) „	הֵמְצְאִי
„ ye (m.)	מֵצְאוּ	„ ye (m.) „	הֵמְצְאוּ
„ (f.)	מֵצְאֵנהּ	„ (f.) „	הֵמְצְאֵנהּ
<i>Part. active</i> : finding (m. sg.)	מֵצֵא		
&c.			
<i>passive</i> : found (m. sg.)	מְצוּא	being found (m. sg.)	נִמְצָא
&c.		&c.	
<i>Inf. absolute</i> :	מְצוּא		נִמְצָא
<i>construct</i> :	מֵצֵא		הֵמְצֵא

The main point about the Lamed 'Alep verb is that the **א** loses its power as a consonant. *In the Perfect Qal* of the normal verb (שָׁמַרְתָּ, שָׁמַרְתָּ) the third root-letter closes the syllable, but in the (hypothetical) corresponding forms מֵצֵא, מֵצְאֵת the **א** is inaudible and has no force as a consonant, so that the syllable is really open. Since open syllables have long vowels the Pathah is lengthened to Qames—מֵצֵא, מֵצְאֵת (and the Dagheš Lene falls away after the vowel): מֵצְאֵתֶם becomes מֵצְאֵתֶם &c.

If the **א** were merely a guttural the *Imperfect Qal* would be מֵצֵאִי, but since the **א** has no consonantal value and the syllable is therefore open the vowel in it is lengthened—מֵצְאֵי. The 2nd and 3rd pl. fem. form תִּמְצְאֵנָהּ has Seghol in the second syllable (and likewise the Niphal Imperfect). In the Niphal *Perfect* 1st and 2nd person the vowel in the second syllable is Šere. These are due, very likely, to analogy with the Lamed He verb (pp. 216 ff.) which has the same characteristic of a mute third root-letter.

NOTE: The Stative Lamed 'Alep verb is pointed as follows:

(‘to fear’, ‘be afraid’) (‘to be full’)

QAL : <i>Perfect</i> 3. m. sg.	יָרָא	קָלָא	3. c. pl.	יָרְאוּ
2. m. sg.	יָרְאֶת	קָלְאֶת	2. m. pl.	יָרְאֹתֶם
1. c. sg.	יָרְאֵתִי	קָלְאֵתִי	1. c. pl.	יָרְאוּנִי

HIPHIL

<i>Perf. :</i>			<i>Imperf. :</i>		
he (hath) caused to find	הִמְצִיא		he will cause to find	יִמְצִיא	
she	”	הִמְצִיָּאָה	she	”	תִּמְצִיא
thou (m.) hast	”	הִמְצִיאָתָּ	thou (m.) wilt	”	תִּמְצִיא
thou (f.)	”	הִמְצִיאָתְּ	thou (f.)	”	תִּמְצִיאִי
I (c.) (have)	”	הִמְצִיאֲתִי	I (c.) shall	”	אִמְצִיא
they (c.)	”	הִמְצִיאוּ	they (m.) will	”	יִמְצִיאוּ
ye (m.)	”	הִמְצִיאֲתֶם	they (f.)	”	תִּמְצִיֶּנָּה
ye (f.)	”	הִמְצִיאֲתֵינָּה	ye (m.)	”	תִּמְצִיאוּ
we (c.)	”	הִמְצִיֵנוּ	ye (f.)	”	תִּמְצִיֶּנָּה
			we (c.) shall	”	נִמְצִיא

*Shortened Imperf. Jussive :*let him cause to find **יִמְצִא***Imper. :*cause thou (m.) to find **הִמְצִא**” (f.) ” **הִמְצִיאִי**” ye (m.) ” **הִמְצִיאוּ**” (f.) ” **הִמְצִיֶּנָּה***Imperf. with Waw Consec. :*and he caused to find **וַיִּמְצִא***Part. :*causing to find (m. sg.) **מִמְצִיא**
&c.*Inf. absolute :***הִמְצִא***construct :***הִמְצִיאַ**

For the Piel, Pual, and Hithpael the verb **רָפָא** ('to heal') will serve :

	PIEL		PUAL		HITHPAEL
<i>Perf. :</i>					
he (hath) healed	רָפָא	he was healed	רָפְאֵל	he (hath) healed himself	הִתְרַפָּא
thou (m.) hast healed &c.	רָפְאֵלְתָּ	thou (m.) wast healed &c.	רָפְאֵלְתָּ	thou (m.) hast healed thyself &c.	הִתְרַפָּאֲתָּ
<i>Imperf. :</i>					
he will heal	יִרְפָּא	he will be healed	יִרְפָּאֵל	he will heal himself	יִתְרַפָּא
she ” &c.	תִּרְפָּא	she will be healed &c.	תִּרְפָּאֵל	she will heal herself &c.	תִּתְרַפָּא

Imper. :

heal thou (m.) רָפָא
&c.

heal thyself (m.) הִתְרַפָּא
&c.

Part. :

healing (m. sg.) מְרַפֵּא
&c.

being healed מְרַפָּא
(m. sg.)
&c.

healing himself מִתְרַפֵּא
&c.

Inf. absolute : רַפֵּא

הִתְרַפֵּא

construct : רַפֵּא

EXERCISE 32

Eli עלי

לָכֵן
therefore
עַל-כֵּן

פַּעַם

a (pace), time (f.)
פַּעַמַיִם
twice (dual)

(1) וַיְהִי בַלַּיְלָהּ הַהוּא, וּשְׂמוּאֵל שָׁכַב בְּהֵיכַל-יְהוָה אֲשֶׁר שָׁם
אֲרוֹן הָאֱלֹהִים, וַיִּקְרָא יְהוָה אֶל-שְׂמוּאֵל, וַיֹּאמֶר הַנָּעַר אֶל-
עָלִי, הִנְנִי כִי קָרָאתָ לִי, וַיֹּאמֶר עָלִי לֹא קָרָאתִי לְךָ: וַיִּקְרָא
יְהוָה עוֹד אֶל-שְׂמוּאֵל, וַיֹּאמֶר הַנָּעַר עוֹד אֶל-עָלִי הֲלֹא זֶה
פַּעַמַיִם קָרָאתָ לִי: אֲזַי יָדַע עָלִי כִי יְהוָה הוּא הַקּוֹרֵא לַנָּעַר:
וַיֹּאמֶר אֵלָיו עָלִי, שָׁכַב בְּנִי וְהָיָה כִי יִקְרָא אֵלָיְךָ וְאָמַרְתָּ,
דַּבֵּר יְהוָה כִּי שָׁמַע עֲבָדְךָ: וַיִּשְׁכַּב הַנָּעַר וַיִּשְׁמַע וְהָיָה קוֹל
קוֹרֵא שְׂמוּאֵל שְׂמוּאֵל, וַיֹּאמֶר דַּבֵּר-נָא כִּי שָׁמַע עֲבָדְךָ: וַיֹּאמֶר
אֵלָיו, הִנֵּה אָנֹכִי שֹׁפֵט אֶת-עָלִי וְאֶת-בֵּיתוֹ, כִּי עָשׂוּ בָנָיו אֶת-
הָרַע בְּעֵינָי וְהוּא יָדַע וְלֹא כִבְדֵנִי לְעֵינֵיהֶם, לָכֵן יִפְלוּ בָנָיו
בַּחֲרֹב וְנִכְרַת בַּיִת-עָלִי מִיִּשְׂרָאֵל: וַיְהִי בַבֶּקֶר, וּשְׂמוּאֵל יָרָא
לְהַגִּיד אֶת אֲשֶׁר דָּבַר אֵלָיו יְהוָה, וַיִּקְרָא אֵלָיו עָלִי וַיֹּאמֶר
שְׂמוּאֵל בְּנִי, הִגִּידָה לִי אֶת-הַדְּבָר אֲשֶׁר דָּבַר אֵלָיְךָ יְהוָה,
אֶל-תְּסַתֵּר מִמֶּנִּי: וַיַּגִּד לוֹ אֶת-דְּבָרֵי-יְהוָה: וַיֹּאמֶר עָלִי, צַדִּיק
יְהוָה וְאָנֹכִי הִרְשָׁע, מִשְׁפָּטוֹ צָדִיק וְכָל-דְּבָרָיו אֱמֶת, יְהִי שֵׁם-
יְהוָה מְבֹרָךְ (2) כִּי תִמְצָא אֶת-צֹאן-אֵיבֶךָ בַּדֶּרֶךְ, אֶל תְּסַתֵּר

^a The clause containing the participle is subsidiary and, if put in parentheses, does not break the continuity of the main theme. Hence the subsidiary clause, not being part of the continuous narrative, does not employ the waw consecutive. With the participle in this connexion supply in English 'was'.

^b For a hypothetical אֵיבֶךָ.

אֶת-עֵינָיָךְ מֵהֶם כִּי קִבַּץ תִּקְבָּצִים אֶל-בֵּיתְךָ וְהֶאֱכַלְתָּ אֹתָם
 וְשַׁלַּחְתָּ לְהַגִּיד לוֹ, וְיֵרְאֶת מִיהוּה אֱלֹהֶיךָ (3) וַיְהִי בַעֲמֹד מֹשֶׁה
 עַל-רֹאשׁ-הַהָר וַיֹּאמֶר אֵלָיו יְהוָה, זֹאת הָאָרֶץ אֲשֶׁר נָשָׂאתִי
 אֶת־יָדִי לְאַבְרָהָם לְתַת לְיֹרְעוֹ (4) לְקַח הַמְּלָכָה בְּיַדוֹ אֶת-
 סֹפֶר הַתּוֹרָה וַיִּקְרָא בְּאֻזְנֵי-הָעַם אֶת-הַמִּצְוֹת וְאֶת-הַמִּשְׁפָּטִים
 אֲשֶׁר צִוָּה מֹשֶׁה אֶת-יִשְׂרָאֵל, וַיִּקְרַע אֶת-בְּגָדָיו וַיֹּאמֶר, חֲטָאוּ
 לַיהוָה אֱלֹהֵי-אֲבוֹתֵינוּ כִּי לֹא שָׁמְרֵנוּ אֶת-מִצְוֹתָיו כְּכֹל הַכְּתוּב
 בְּסֹפֶר הַזֶּה, לְכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת (5) כֹּה דִבֶּר אֵלַי
 יְהוָה, הִנְנִי שֹׁלַח אֹתְךָ אֶל-הָעָם הַזֶּה וְהִלַּכְתָּ וְקִרְאתָ בְּאֻזְנֵיהֶם
 לֵאמֹר, הִנֵּה מְצֵאתִי אֹתְכֶם בְּאָרֶץ מִצְרַיִם: וְאֶשְׁלַח אֲלֵיכֶם
 אֶת-מֹשֶׁה עַבְדִּי לְהַצִּיל אֹתְכֶם מֵעַבֹדֹת מִצְרַיִם וְאֶגֹּף אֶת-
 פְּרַעְזָה וְאֶת-עַבְדֵּי עַד-אֲשֶׁר שִׁלַּח אֹתְכֶם מֵאֶרֶצוֹ: וְתַעֲמְדוּ
 עַל-הַר-קָדְשִׁי וְתִשְׁמְעוּ אֶת-קוֹלִי בְּדַבְרֵי אֲלֵיכֶם מִתּוֹךְ-הָאֵשׁ
 וְתֹאמְרוּ בְּקוֹל אֶחָד, אִתְּךָ לְבִדְךָ נַעֲבֹד: וְעַתָּה לֹא יֵרְאֹתֶם
 לַעֲבֹד אֶת-אֱלֹהֵי-כֹנְעָן אֲשֶׁר עָשׂוּ אֹתָם יַדֵּי-אָדָם וְתִשְׁכַּחוּ
 אֹתִי: לְכֵן אֲנֹכִי אֶשְׁכַּח אֹתְכֶם וְהִסְתַּר אֶסְתִּיר אֶת-פְּנֵי מַכֶּם
 (6) צִוָּה יְהוָה וַיִּבְקָשׁוּ וַיִּמְצְאוּ אֶת-הָאִישׁ אֲשֶׁר עִבְדָה אֶת-הַזֶּהָב
 וַיִּגִּישׁוּ אֹתוֹ לְמִשְׁפָּט: וַיֹּאמֶר אֵלָיו יְהוָה הִנֵּה בֶן-מְנוּת כִּי חֲטָא
 חֲטָאתָ לַיהוָה וְתִקַּח מִזֶּה-בֶּן-הָעִיר וְלֹא יֵרְאֶת לַעֲבֹר עַל-מִצְוֹת-
 יְהוָה (7) רְאֵה דָוִד אֶת-הָאִשָּׁה וְתִמְצָא חֵן בְּעֵינָיו, וַיְהִי אַחֲרֵי
 מוֹת-אִשָּׁה וַיִּשְׁלַח אֵלֶיהָ דָוִד לֵאמֹר הִנֵּה מִצָּאת חֵן בְּעֵינַי
 מְאֹד וְאֶשְׁלַח לְקַחְתָּ אֹתְךָ לִי לְאִשָּׁה (8) רְאֵה אַבְרָהָם אֶת-
 הָאֲנָשִׁים עַמְדִים לְפָנָיו וַיִּנָּשׂ אֲלֵיהֶם וַיֹּאמֶר, אֲדוֹנָי אִם-נָא
 מְצֵאתִי חֵן בְּעֵינֵיכֶם אֶל-נְאֻת-עַבְרֵנוּ עַד-אֲשֶׁר אֶכְלַתְּם לֶחֶם

(1) Sarah the wife of Abraham bore (to) him a son and she called his name Isaac, as the word which the angel spoke to

* The raising of the hand accompanies the taking of an oath and therefore 'to raise the hand' means 'to take an oath'.

^b 'My mountain of holiness'—i.e. 'my holy mountain'. See Appendix 5, p. 253.

^c 'Worthy of death'.

Abraham her husband. (2) Behold I (was) walking in the way and I found the old prophet and I gave (to) him to eat, for he was hungry, and I hid him with me in the house and I saved his life ('soul') from death. (3) Hear thou the word of God which he hath spoken against [לעל] thee. Behold I have made thee king over Israel and thou wast not afraid to forget the Lord and thou didst serve strange gods. (4) The king sought to take the woman to him(self) for a wife and she said unto him, 'My lord, I am the wife of a man'. And the king asked the name of her husband and she told (to) him. And he took a book and he wrote in it and he called (to) the husband of the woman and he said unto him, 'Take now this book and give it to the judge whom thou wilt find before the palace'. And the man took the book and he gave (it) to the judge. And the judge read the command of the king which (was) written in the book, saying, 'Send this man away to the wilderness and he shall die there'. And the judge hearkened to the voice of the king—according to ('as') all that he commanded him, so he did. And it was told to the king that the husband of the woman was dead and he took the woman to himself for a wife. And it came to pass in that time that the prophet called unto the king and he was very angry and he said, 'Thou whom the Lord hath chosen ("who, the Lord hath chosen thee") for a righteous judge^a over His people, thou hast sinned before Him and He hath judged thee the judgement of death'. (5) I told not (to) thee that she is my wife for I was afraid lest thou shouldst (impf.) kill me. (6) *Thou* (pronoun) hast created the heavens and the earth and the seas and all that is in them. (7) The sons of Reuben drew near unto Moses and they said unto him, 'If we have found grace in thine eyes, give (to) us, we pray thee [נָ] these cities and we shall dwell in them'. (8) I have lifted up my hand to the Lord my God and I have sworn that I will not take^b a thing from you. (9) The priest said to the woman, 'Behold thou art bearing a son and thou shalt call his name Samuel'. (10) Unto Thee, my God, I shall call and from Thy heavens Thou wilt hear my voice.

^a 'A judge of righteousness'. See p. 136. 63.

^b In Hebrew 'I have sworn if I shall take', see p. 176, footnote b.

74. SOME DOUBLY WEAK VERBS

There are many verbs which have more than one peculiar root-letter, as נגע 'to touch', which is both a Pe Nun and Lamed Guttural, requiring two sets of adjustments to be made. A few doubly weak verbs are given below :

(a) נגע 'to touch'—Pe Nun and Lamed Guttural verb.

QAL: Perfect נגע; Imperfect יגע (for ינגע); Imperative גע; Infinitive construct נגע and געת (for געת).

In the Imperfect the *Nun* is assimilated and the *Guttural* has the vowel Pathah. The alternative Infinitive construct has Pathah before and under the guttural.

HIPIL: Perfect הגיע (for הגיע 'to cause to touch', 'to reach'); Imperfect יגע (for ינגע); Participle מגיע (for מגיע).

PIEL: Perfect גגע (for גגע 'to plague'); Imperfect יגע (for ינגע). The explanations of the Qal hold also for the Hiphil and Piel.

Other types of Pe Nun and Lamed Guttural verbs are:

'to breathe' QAL: Perfect נפח; Imperfect יפח.

'to journey' „ נסע; „ יסע.

(HIPIL Perfect: הגיע 'to cause to journey')

'to plant' QAL: Perfect נטע; Imperfect יטע.

(b) חבא (in Niphal and Hithpael 'to hide oneself' and in Hiphil 'to hide'—transitive)—Pe Guttural and Lamed 'Alep verb.

Similarly חטא 'to sin'

QAL		HIPIL	
Perf.:	he hath sinned חטא	he hath caused to sin	חטא
	thou (m.) hast „ חטאת	thou (m.) hast „	חטאת
Imperf.:	he will sin יחטא	he will cause to sin	יחטא
Inf. construct:	חטא		חטא
	with ל		לחטא

NIPHAL: Perfect נִקְבָּא; Imperfect יִקְבֹּא (for יִקְבֵּא); Participle נִקְבֵּא.

In the Perfect of Niphal the נ has Seghol (as all *Pe Guttural* verbs) and the second syllable has Qameš (as all *Lamed 'Alep* verbs). So also the participle.

HIPHIL: Perfect הִקְבִּיא; Imperfect יִקְבִּיא &c.

HITHPAEL: Perfect הִתְקַבֵּא; Imperfect יִתְקַבֵּא &c.

(c) נָשָׂא 'to lift up', 'raise', 'bear'—Pe Nun and Lamed 'Alep verb.

QAL: Perfect נָשָׂא; Imperfect יִשָּׂא; Imperative שֵׂא; Infinitive construct נִשְׂא and שְׂאָת (for שָׂאָת); with ל, לְשֵׂאת.

In the Imperfect the *Nun* is assimilated (as שִׂנֵּשׂ) and the second syllable has Qameš because of the *Lamed 'Alep* (as יִמְצֵא). The alternative form of the Infinitive construct is (first a theoretical שְׂאָת since it is Pe Nun—as נִשְׂתֵּן—which easily becomes) שְׂאָת and with a prefixed ל the נ quiesces and its vowel is taken by the preceding letter—לְשֵׂאת.

NIPHAL: Perfect נִשָּׂא (for נִנְשָּׂא); Imperfect יִנְשָּׂא; Imperative הִנְשֵׂא.

HIPHIL: Perfect הִנְשִׂיא (for הִנְשִׂיא); Imperfect יִנְשִׂיא (for יִנְשִׂיא); Participle מְנִשִּׂיא (for מְנִשִּׂיא) &c.

The changes in these conjugations are obvious from the remarks above about the Qal. The Piel, Pual, and Hithpael, having a Dagheš Forte in the *second* root-letter, do not affect the first root-letter נ, so that they are simply *Lamed Guttural* or *Lamed 'Alep* verbs in these conjugations.

EXERCISE 33

Eden	עֵדֶן	vanity, falsehood	שׁוּא	to flee	קָרַח
knowledge	דַּעַת	living, alive (adj.)	חַי	Edom	אֱדוֹם

(1) וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם, עֶפְרָר מִן-הָאָדָמָה, וַיִּפַּח בּוֹ רוּחַ חַיִּים וַיְהִי הָאָדָם לְגִשְׁפֹּשֶׁת חַיָּה: וַיִּטַּע יְהוָה גֵּן בְּעֵדֶן וַיִּתֵּן לְאָדָם

לְעַבְדָּהּ וּלְשִׁמְרָהּ, וַיֹּאמֶר אֵלָיו, מִכָּל עֲצֵי-הַגֵּן אֲכֹל תֹּאכַל,
 רַק מֵעֵץ-הַדַּעַת אֲשֶׁר בְּתוֹךְ-הַגֵּן לֹא-תֹאכַל מִמֶּנּוּ וְלֹא תִנַּע
 בוֹ, כִּי בְיוֹם עֲבָרְךָ אֶת-הַמִּצְוָה הַזֹּאת, מוֹת יִהְיֶה מִשְׁפָּטְךָ
 (2) וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, כֹּה תִבְרַךְ אֶת-בְּנֵי-יִשְׂרָאֵל, אָמַר
 אֲלֵיהֶם, יִבְרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ יֵשׂא יְהוָה אֶת-פָּנָיו אֵלֶיךָ וְנָתַן
 לְךָ שְׁלוֹם (3) לֹא תִשָּׂא אֶת-שֵׁם-אֱלֹהֶיךָ לְשׂוֹא (4) וַתֹּאמֶר
 אִשְׁתְּ אֲדוֹן-יֹסֵף אֶל-כָּל-הָעַמְדִים לְפָנֶיהָ, בָּא אֵלַי הָעֶבֶד
 הָעֵבְרִי הַזֶּה, וְאִין אִישׁ אֲמַנּוּ בְּבֵית, וַיַּחְזֹק בִּי, וְאִשָּׂא אֶת-קוֹלִי
 וְאִקְרָא: וַיְהִי כְשָׁמְעוּ אֶת-קוֹלִי וַיִּבְרַח מִפָּנָי וַיַּעֲזֹב אֶת-בְּגָדוֹ
 אִתִּי: וַיְהִי בְעָרֵב וַתִּגַּד לְאִשָּׁה בְּדָבָרִים הָאֵלֶּה וַיִּקְצַף עַד-
 מְאֹד וַיִּתֵּן אֶת-יֹסֵף בַּבּוֹר (5) כִּי יַדְבֵּר אֵלֶיךָ רַעַף לֹאמַר
 שְׂוֹא עֶבֶד אֶת-יְהוָה וְעַתָּה נַעֲבֹדָה אֶת-אֱלֹהֵי-כְנַעַן, וְהִלַכְתָּ
 וְהִגַּדְתָּ לְשִׁפְטֵי-עִירְךָ וְשִׁפְטוֹ אֹתוֹ כַּכָּתוּב בְּתוֹרַת הַזֹּאת
 (6) וַיִּשְׁמַע יַעֲקֹב בְּקוֹל-יְהוָה וַיִּקַּח אֶת-נָשָׁיו וְאֶת-כָּל-בְּנֵי בֵיתוֹ
 וַיִּסַּע אַרְצָה כְּנַעַן (7) יִרְאֵת-אֱלֹהִים חֲכָמָה וְדַעַת וְשׂוֹא עֲבוּדַת
 עֵץ וְאָבֶן (8) וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּסְעוּ בְנֵי-יִשְׂרָאֵל
 דֶּרֶךְ הַמִּדְבָּר הַיַּרְדֵּנִי: וַיִּשְׁלַח מֹשֶׁה מְלָאכִים אֶל-מֶלֶךְ אֲדוֹם
 לֹאמַר נַעֲבֹדְךָ-נָא בְּאַרְצְךָ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע אֱלֹהֵינוּ
 לְאַבוֹתֵינוּ לָתֵת לָנוּ, וְהָיָה בְּתַת אֹתָהּ יְהוָה בְּיַדְנוּ וְזָכְרָנוּ אֶת-
 הַחֶסֶד הַזֶּה וְזָכַרְתָּנוּ אִתָּךְ בְּרִית-שְׁלוֹם: וַיֹּאמֶר מֶלֶךְ-אֲדוֹם,
 לֹא תַעֲבֹר בְּאַרְצִי וְאִם לֹא תִשְׁמַע אֵלַי וַיִּצְאֹתִי לַגִּדְדָה בְּיַד
 חֲזָקָה (9) בְיוֹם הַהוּא, אָמַר יְהוָה, לֹא יֵשׂא גֹי אֶל-גֹּי חֲרִיב
 וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְלֹא יִשְׁפְּכוּ עוֹד דָּמִים, וַיִּשְׁבוּ כָּל-
 הָעַמִּים בְּשְׁלוֹם עַל-אֲדָמְתָם (10) שָׂא-נָא אֶת-עֵינֶיךָ מִן הַמְּקוֹם
 אֲשֶׁר אֹתָהּ שָׁם, כִּי אֶת-כָּל-הָאָרֶץ הַזֹּאת לָךְ אֲתַנְנֶנָּה (11) וַיְהִי
 בְּנֹסַע הָעַם וַיִּשְׂאוּ בְנֵי-אַהֲרֹן הַכֹּהֲנִים אֶת-אֲרוֹן-הַבְּרִית
 (12) צִוָּה מֹשֶׁה אֶת-הָעַם לֹאמַר לֹא תִגְשׁוּ אֶל-הָהָר וְלֹא תִגְעוּ
 בוֹ, כִּי יְהוָה יֵרֵד עֲלָיו וְהָיָה הָהָר קֹדֶשׁ

^a The Hiphil of this verb means 'to take hold of', 'seize'.

^b נָעַע does not take an object—it is usually followed by בָּ.

(1) The sons of Reuben drew near unto Moses and they spoke unto him saying: 'Behold this land is good for our sheep, and now if we have found grace in thine eyes let us plant (cohortat.) trees, and let us work the land, and our wives and our children shall dwell there, and we will pass over with our brethren unto the land which the Lord hath sworn to our fathers to give to their seed, and we will fight for them'. And Moses said: 'I will ask of the Lord, if it is good in His eyes'. (2) And it came to pass after many days that we journeyed (waw consec.) in the wilderness to the mountain of God to hear the words of the Lord and ye said, 'All our days we will serve the Lord'. (3) The prophet said, 'All thy words are falsehood, for there is not in them the fear of the Lord and the knowledge of His law'. (4) Joshua commanded the people saying, 'When you hear (inf. constr. with suff.) my voice calling, "It is a war for the Lord and for Joshua!" then (waw consec.) shall ye call, even ye, so'. (5) All the warriors of David came unto him and they swore to him saying: 'Thee alone we will serve and no man shall touch (in) thee'. (6) Flee to the land of Egypt, for the king hath sworn to take thy life,^a and thou shalt dwell there until the death of thine enemy and thou shalt deliver thy life from death. (7) And it came to pass when Jacob heard the words of his sons that he cried in a great voice, 'My son Joseph liveth and he hath sent to take me unto him to Egypt. Blessed be the Lord, the God of my fathers, who hath done kindness with me.' (8) My voice I will raise unto the Lord and from all my troubles He will deliver me. (9) Moses saw the serpent before him and he fled (from) before it; and the Lord said unto him, 'Why fleest thou? Take it in thy hand.' (10) Give (to) me wisdom and knowledge, in order that I may rule over Thy people with righteousness.

75. PE YOD AND PE WAW VERBS

There are two distinct types of weak verbs which have ' as the first root-letter in the Perfect Qal. The one, represented by יָטַר ('to be good') is in Hebrew a true Pe Yod; while the other, represented by יָשַׁב ('to sit, dwell') comes, as will be

^a יָפַשׁ .

shown, from an original **וָשַׁב** and is therefore a Pe Waw verb. The distinction between the Pe Yod and the Pe Waw verbs, though not apparent in Qal, is quite clear in some of the derived conjugations. For example:

(a) The Hiphil of **יָטַב** is **הִיטִיב** ('to cause to be good, to do good'). Note the original **י** (after the **ה** of Hiphil); but

(b) the Hiphil of **יָשַׁב** (originally **וָשַׁב**) is **הוֹשִׁיב** ('to cause to sit, dwell'). Note the original **ו** (though quiescent, after the **ה** of Hiphil).

It was noted on p. 157 that the regular Hiphil **הִגְדִּיל** comes from an earlier form **הַגְדִּיל** (*hagdîl*); so that:

(a) The Hiphil of the true Pe Yod **יָטַב** was originally **הִיטִיב** (*haytîb*) which became **הִיטִיב** (*hēytîb*, *hêtîb*), just as the absolute **עֵינַי** and **בַּיִת** became **עֵינַי** and **בַּיִת** in the construct (pp. 47, 72).

(b) The Hiphil of the original Pe Waw verb **וָשַׁב** was first **הוֹשִׁיב** (*hawšîb*) which became **הוֹשִׁיב** (*hōšîb*), in the same way as **מִוֹת** became (**מִוֹת** and then) **מוֹת** in the construct (p. 97, footnote a).

We now give Tables of the Pe Yod and Pe Waw together, so that the differences between them may be seen.

QAL

	PE YOD		PE WAW
<i>Perf.</i> :	(he hath been good יָטַב)		he (hath) sat יָשַׁב
	(<i>regular : not used</i>)		(<i>regular</i>)
<i>Imperf.</i> :	he will be good יִטַּב		he will sit יִשַּׁב
	she „ תִּיטַּב		she „ תִּשַּׁב
	thou (m.) wilt „ תִּיטַּב		thou (m.) wilt „ תִּשַּׁב
	thou (f.) „ תִּיטַּבִּי		thou (f.) „ תִּשַּׁבִּי
	I (c.) shall „ אֵיטַב		I (c.) shall „ אֵשַׁב
	they (m.) will „ יִטַּבוּ		they (m.) will „ יִשַּׁבוּ
	they (f.) „ תִּיטַּבְנָה		they (f.) „ תִּשַּׁבְנָה
	ye (m.) „ תִּיטַּבוּ		ye (m.) „ תִּשַּׁבוּ
	ye (f.) „ תִּיטַּבְנָה		ye (f.) „ תִּשַּׁבְנָה
	we (c.) shall „ נִיטַּב		we (c.) shall „ נִשַּׁב

<i>Cohort.</i> :	let me (c.) be good	אֵיטְבָה	let me (c.) sit	אֵשְׁבָה
<i>Imperf. with Waw</i>	and he	וַיֵּיטֵב	and he sat	וַיֵּשֶׁב ^a
<i>Consecutive :</i>	was good			
<i>Imper. :</i>			sit thou (m.)	שֶׁב (שְׁבָה)
			„ (f.)	שְׁבִי
			„ ye (m.)	שְׁבוּ
			„ (f.)	שְׁבֹנָה
<i>Part. :</i>		(יֵטֵב)	sitting (m. sg.)	יֹשֵׁב
			&c.	
<i>Inf. absolute :</i>		יטוב		ישוב
<i>construct :</i>		(יֵטֵב)		שְׁבֵת
„ with	ל			לְשֵׁבֵת
„ „ suffixes :				שְׁבִיתִי

The Pe Yod verb retains the first root-letter quiescent in the Imperfect Qal—יֵיטֵב. (Stative, as יֵשְׁבֵב.) becomes יֵיטֵב (p. 18, 2).

The Pe Waw verb in Qal discards the first root-letter in the Imperfect יֵשֶׁב, the Imperative שֶׁב, and the Infinitive Construct שְׁבֵת, the latter resembling that of the Pe Nun type. The Waw Consecutive with the Imperfect retards the accent one place, so that the last syllable וַיֵּשֶׁב is now closed and unaccented and its vowel is thus shortened—וַיֵּשֶׁב.

NOTE: Some of these verbs have become mixed, partaking of the peculiarities of each other; e.g. the verb יִרְשׁ ('to inherit') is a Pe Waw Verb, but the Imperfect Qal is יִירֶשׁ, as if it were a Pe Yod. Similarly in cognate languages the verb יִדַע ('to know') appears as a Pe Yod, but in Hebrew it takes the peculiarities of a Pe Waw (see p. 210 (a)).

In order to show the difference between the (true) Pe Yod and the (original) Pe Waw the Hiphil is first given.

^a But וַאֲשַׁב 'and I sat'—no shortening for 1st sing. (p. 114 (b), N.B.).

HIPHIL

PE YOD

PE WAW

Perf. :

he hath done good	הִיטִיב	he hath caused to sit, dwell	הוֹשִׁיב
she	הִיטִיבָּהּ	she	הוֹשִׁיבָּהּ
thou (m.) hast	הִיטַבְתָּ	thou (m.) hast	הוֹשַׁבְתָּ
thou (f.)	הִיטַבְתְּ	thou (f.)	הוֹשַׁבְתְּ
I have (c.)	הִיטַבְתִּי	I (c.) have	הוֹשַׁבְתִּי
they (c.)	הִיטִיבוּ	they (c.)	הוֹשִׁיבוּ
ye (m.)	הִיטַבְתֶּם	ye (m.)	הוֹשַׁבְתֶּם
ye (f.)	הִיטַבְתֶּן	ye (f.)	הוֹשַׁבְתֶּן
we (c.)	הִיטַבְנוּ	we (c.)	הוֹשַׁבְנוּ

Imperf. :

he will do good	יִיטִיב	he will cause to sit, dwell	יֹוֹשִׁיב
she	תִּיטִיב	she	תוֹשִׁיב
thou (m.) wilt	תִּיטִיב	thou (m.) wilt	תוֹשִׁיב
thou (f.)	תִּיטִיבִי	thou (f.)	תוֹשִׁיבִי
I (c.) shall	אֵיטִיב	I (c.) shall	אוֹשִׁיב
they (m.) will	יִיטִיבוּ	they (m.) will	יֹוֹשִׁיבוּ
they (f.)	תִּיטַבְנָהּ	they (f.)	תוֹשַׁבְנָהּ
ye (m.)	תִּיטִיבוּ	ye (m.)	תוֹשִׁיבוּ
ye (f.)	תִּיטַבְנָהּ	ye (f.)	תוֹשַׁבְנָהּ
we (c.) shall	נִיטִיב	we (c.) shall	נוֹשִׁיב

Cohort. :

let me (c.)	אֵיטַבְּךָ	let me (c.)	אוֹשַׁבְּךָ
I will	אֵיטַבְּךָ	I will	אוֹשַׁבְּךָ

Jussive : let him ,, יִיטֵב let him ,, יוֹשֵׁב

*Imperf. with Waw
Consecutive :*

and he did good וַיִּיטֵב and he caused to sit וַיֹּוֹשֵׁב

Imper. :

do thou (m.) good	הִיטֵב	cause thou (m.) to sit	הוֹשֵׁב
	^a (הִיטִיבָה)		^a (הוֹשִׁיבָה)
„ (f.) „	הִיטִיבִי	„ (f.) „	הוֹשִׁיבִי
„ ye (m.) „	הִיטִיבוּ	„ ye (m.) „	הוֹשִׁיבוּ
„ (f.) „	הִיטִיבְנָה	„ (f.) „	הוֹשִׁיבְנָה

Part. :

doing good (m. sg.)	מְיַטֵּב	causing to sit (m. sg.)	מְוַשֵּׁב
&c.		&c.	

Inf. absolute :

הִיטֵב	הוֹשֵׁב
--------	---------

construct :

הִיטִיב	הוֹשִׁיב
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In the Hiphil the original first root-letter has remained ; הִיטִיב shows the original Yod and הוֹשִׁיב the original Waw. Note that the Imperfect Hiphil has a shortened form (יוֹשֵׁב from יוֹשִׁיב, יִיטֵב from יִיטִיב) for the Jussive. Waw Consecutive is attached to the shortened form of the Imperfect and when this occurs the accent is retarded one place, leaving a closed unaccented syllable which must, consequently, shorten its vowel.

PE WAW

NIPHAL

HOPHAL

<i>Perf. :</i>	he was inhabited	נִוְשָׁב	he was made to sit, dwell	הוֹשָׁב
	she „	נִוְשָׁבָה	she „	הוֹשָׁבָה
	thou (m.) wast	נִוְשָׁבְתָ	thou (m.) wast	הוֹשָׁבְתָ
	&c.		&c.	

Imperf. :

he will be inhabited	יִוְשָׁב	he will be made to sit, dwell	יִוְשָׁב
she „	תִּוְשָׁב	she „	תִּוְשָׁב
I (c.) „	אִוְשָׁב	I (c.) „	אִוְשָׁב
&c.		&c.	

Imper. :

be thou (m.) inhabited	הוֹשָׁב
------------------------	---------

&c.

Part. :

being inhabited (m. sg.)	נִוְשָׁב	being made to sit (m. sg.)	מְוַשָּׁב
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„ (f. sg.)	נִוְשָׁבָה
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&c.

Infinitives :

הוֹשֵׁב	הוֹשִׁיב
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^a Emphatic imperative, p. 88 (b).

NIPHAL: Since the Niphal Perfect **נִשְׁמַר** (nišmar) was originally **נִשְׁמַר** (našmar) (see note on Niphal of Pe Guttural verb, p. 156), the Niphal Perfect of the original **נִשַׁב** was **נִוֶּשַׁב** (nawšab) which became **נִוֶּשַׁב** (nôšab). The original initial **ו** has survived in the Niphal Imperfect as a full consonant and so this part of the conjugation is normal.

HOPHAL: It will be remembered that the Hophal of the Pe Nun verb has Qibbuš instead of Qameš-Haṭuph (p. 144). The Hophal of the Pe Waw verb follows this tendency and the (hypothetical form) **הוֹשַׁב** (huwšab) becomes **הוֹשַׁב** (hûšab); the waw quiesces.

NOTE: A special type of the above verbs is one whose second root-letter is a sibilant (S-sound), since this behaves like a Pe Nun verb:

'to pour out'	Qal: Perfect	יָצַק ;	Imperfect	יִצֹק
'to burn'	Qal:	„ יָצַת	„	יִצֹת
	Hiphil:	„ הִצִּית	„	יִצִּית

EXERCISE 34

maidservant	אָמָה	door	דֶּלֶת
three (m.)	שְׁלֹשָׁה ^a , (f.) שְׁלוֹשׁ	wall (of a city)	חוֹמָה
sister	אָחוּת , pl. (irreg.) אָחיות ; with suffix אָחוּתִי , pl. (with suffix) אָחיותִי		
to go down, descend	יָרַד (Imperf. יִרַד)		
to cause to go down, to bring down	יָרַד in Hiphil		הוֹרִיד
to go out, go forth	יָצָא (Imperf. יִצְא)		
to cause to go out, to bring out, bring forth	יָצָא in Hiphil		הוֹצִיא

(1) **צִוָּה יְהוָה אֶת-אַבְרָהָם לֵאמֹר צֵא מֵאֶרֶץ וּמְבֵית-אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּקַּח אַבְרָהָם אֶת-שָׂרָה אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וַיָּצְאוּ אֶרֶץ כְּנָעַן וַיִּשְׁבוּ שָׁם: וַיְהִי רָעַב בְּאֶרֶץ וַיֹּאמֶר אַבְרָהָם אֶל-שָׂרָה גֵרְדָה-נָא מִצְרַיִמָה, וַיֵּרְדוּ**

^a It is interesting to note (pp. 243-4 (b)) that the numerals from 3 to 10 end in **ה**, when in connexion with a masc. noun.

שָׁמָּה (2) עָשָׂה יְהוָה לְשָׂרָה כַּאֲשֶׁר אָמַר וּתְלִד שָׂרָה בֶן וּתְקַרָּא
 אֶת־שְׁמוֹ יִצְחָק: וַיִּגְדַּל הַנְּעָר וַיְהִי אֱלֹהִים אֹתוֹ: וּתְאָמַר שָׂרָה
 אֶל־אֲבִרְהָם אִשָּׁה, לֹא יִירָשׁ בֶּן־הָאָמָה הַזֹּאת עִם־בְּנֵי עַם־
 יִצְחָק (3) וַיְהִי כַשְׂמַע יִשְׁבִּי־הָעִיר כִּי בָאוּ שְׁנֵי־אֲנָשִׁים אֶל־
 בֵּית־לוֹט וַיִּתְקַבְּצוּ לִפְנֵי־בֵיתוֹ וַיִּקְרְאוּ אֵלָיו לֵאמֹר אֵיךְ הָאֲנָשִׁים
 אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הֲצִיֵּאתָ אֹתָם אֵלֵינוּ: וַיֵּצֵא אֲלֵיהֶם
 לוֹט וַיֹּאמֶר אֲלֵיהֶם, אֵל־נָא תִשְׁפְּכוּ דָמַי: וְלֹא שָׁמְעוּ אֵלָיו
 וַיִּגְשׁוּ לְשַׁבּוֹר אֶת־הַדָּלֶת וַיִּגַּף אֹתָם יְהוָה וְלֹא רָאוּ וַיִּבְקְשׁוּ אֶת־
 הַדָּלֶת וְלֹא מָצְאוּ: וַיֹּאמְרוּ הַמַּלְאָכִים אֶל־לוֹט, צֵא מִן הָעִיר
 אַתָּה וְכָל־בְּנֵי בֵיתְךָ כִּי מִשְׁחִיתִים אֲנַחְנוּ אֶת־הַמָּקוֹם: וַיִּשְׁמַע
 לוֹט בְּקוֹלָם וַיֵּצֵא הוּא וְאִשְׁתּוֹ וּשְׁתֵּי־בָנוֹתָיו וַיִּמְלְטוּ לְנַפְשָׁם
 הַהִרָה: וּתְאָרְדֵּן אֵשׁ־אֱלֹהִים מִשָּׁמַיִם וּתֹאכַל אֶת־הָעִיר וְאֶת־כָּל־
 אֲשֶׁר בָּהּ (4) וַיֹּאמֶר יוֹסֵף אֶל־אָחִיו, הוֹרִידוּ אֵלַי אֶת־אֲחֵיכֶם
 הַקָּטָן וַיִּדְעֹתִי כִּי אָמַת דְּבַרְתֶּם: וַיְהִי כַשְׂמַעֲם אֶת־דְּבַר־יוֹסֵף
 וַיִּירָאוּ מְאֹד וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ, חַטּוֹא חַטָּאוּ לַיהוָה
 בְּדַבֵּר־אָחֵינוּ, לָכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת: וְלֹא יָכַל יוֹסֵף
 לַעֲמֹד בְּפָנֵי־אָחִיו וַיֵּצֵא (5) וַיִּגַּד בְּאֲזְנוֹי־פְרַעֲהַ לֵאמֹר הִנֵּה
 אָבִי־יוֹסֵף וְאָחִיו וּנְשֵׁיהֶם וּבָנֵיהֶם בָּאִים מִצְרָיִמָה: וַיִּקְרָא
 פְּרַעֲהַ אֶל־יוֹסֵף וַיֹּאמֶר אֵלָיו, הִנֵּה אֶרֶץ מִצְרָיִם לְפָנֶיךָ הִיא,
 הוֹשֵׁב אֶת־בְּנֵי בֵית־אָבִיךָ בַּמָּקוֹם אֲשֶׁר יִיטֵב בְּעֵינֶיךָ, וְהִיטֵב
 אִיטֵיב עִמָּם (6) וַיְהִי רָעַב בְּאֶרֶץ וַיִּרְדַּד יַעֲקֹב מִצְרָיִמָה וַיֵּשֶׁב
 שָׁם וַיְהִי לְגוֹי גָּדוֹל חָזָק וָרֹב: וַיִּירָאוּ מִפְּנֵי הַמִּצְרָיִם וַיֹּאמְרוּ
 הִנֵּה בְתוֹכֵנוּ עִם גָּדוֹל וְחָזָק וְהָיָה כִּי תִהְיֶה מִלְחָמָה וְנִלְחַם גַּם
 הוּא בָנוּ: וַיַּעֲבִידוּהוּ וַיִּתְּנוּ עָלָיו עֲבֹדָה וַיִּצְעַק יִשְׂרָאֵל אֶל־
 יְהוָה מִעֲבֹדָתוֹ (7) וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאֶרֶץ עֲצִי־פְרִי אֲשֶׁר
 וְרָעַם בָּם, וַיְהִי־כֵן (8) וַיִּשְׁכַּב שָׁם יַעֲקֹב בְּלֵילָה הַהוּא וַיַּחְלֵם

^a Lit. 'a pair of', i.e. 'two'. See p. 243 (b). ^b Longer form of Imperative.

^c Fem. constr. of שְׁתֵּי, lit. 'a pair of'. See p. 243 (b).

^d Jussive—shortened form.

והגה יהוה מדבר אליו לאמר אנכי אלהי-אברהם ואלהי-
 יצחק אביך והיטב איטיב עמך, כי מצאת חן בעיני (9) כי
 תצא למלחמה על-איביך ונתנם יהוה בידך והיו לכם
 לעבדים: וכי תשא אחת מבנותיהם חן לפניך ולקחת אתה
 לה לאשה ושבה בביתך והיה אחרי ימים רבים ולא תמצא
 עוד חן בעיניך, לא תמכר אתה לאמה כי שלח תשלח אתה
 כמשפט הזה (10) שמעו המרגלים בקול האשה ושבו אתה
 בבית וישבבו שם: ויהי בבקר, ואין איש בעיר, ותקח האשה
 את-האנשים והורד אתם מעל-החומה, וימלטו לנפשם ההרה
 ויהיו שם שלשה ימים עד-אשר שבו הרדפים העירה
 (11) עבדים היו אבותינו לפרעה במצרים ויוציאם יהוה
 אלהינו משם ביד חזקה ובאתות גדולות (12) בא הנביא
 לפני-המלך ויאמר אליו, הלא ידעת כי המליכו בני-ישראל
 עליהם מלך, ואתה אמרת כי שלמה בנה ישב על-כסאך
 אחריך (13) ותדבר האשה החכמה מעל החומה לאמר תמצא-
 נא אמתך חן בעיני-אדוני והגידה לנו את-מי אתה מבקש
 והורדנו אתו אליך, ולמה נפל אנחנו בקרב: וייטבו דבריך
 בעיניו מאד ויאמר אליה, ברוכה את ליהוה אשר נתן חכמה
 בלבך, כי הצלת את-כל-ישבי העיר ממות (14) וישלח
 מלך ישראל מלאכים אל-הנביא לאמר כה אמר המלך, רד
 אלי: ויאמר אליהם הנביא לא ארד, ואם איש-אלהים אנכי
 תרד אש-אלהים משמים ואכלה אתכם: ויהי כדבר הנביא
 את-הדברים האלה ותרד אש משמים ותאכל אתם

(1) The sons of Jacob returned unto their father and they told (to) him the words of Joseph which he (had) commanded them, saying: 'Thus said thy son Joseph, "Come down unto me to Egypt, thou and all thy house(hold) and I will make thee dwell

^a Inf. abs. before the finite verb, for emphasis.

^b Fem. sg. 3rd.

^c Idiomatic—'to bear grace' = 'to have grace', meaning 'to please'.

with me, for the famine is very heavy in the land of Canaan". And it came to pass, as Jacob heard these words that (waw consec.) he cried in a loud voice, 'My son Joseph is yet alive; blessed be the Lord who hath done kindness with His servant'. And Jacob went down to Egypt, he and all his house(hold) and they dwelt there. (2) And Sarah drew near unto Abraham her husband and she said unto him: 'Behold I am old (perfect) and the Lord hath not given (to) me a son; and now hearken in my voice according to ("as") all which I shall say unto thee, and take my handmaid unto thee for a wife.' And the words of Sarah were good in his eyes and he took her handmaid to him for a wife. And it came to pass after many days that (waw consec.) the handmaid bore (to) him a son. (3) And Moses heard that Pharaoh (was) seeking his life and he fled from (before) him and he went forth to the wilderness and he escaped from the hand of Pharaoh. (4) The servant of Abraham returned and the girl (was) with him and she was good in the eyes of Isaac and she bore [נִזְרָה] grace before him and she became his wife ('to him for a wife'). (5) And it came to pass when Judah heard that the wife of his son had gone in the evil way that (waw consec.) he was exceedingly angry and he said unto his servants, 'Bring her forth that she may be burnt in (the) fire'. And they brought her forth and she stood before him and she said, 'To the man to whom these belong ("to the man who these are to him") I have borne a son.' (6) The brothers of Joseph saw him and they said, one to the other, 'Behold the dreamer of dreams cometh'. And they took him and they rent his garments from (upon) him and they made him go down into the pit, and they sat (down) to eat. (7) Thus said the Lord unto me, 'Go forth and speak unto this people and thou shalt say unto them, "Your fathers went after strange gods and they forgot the Lord who brought them forth from the land of Egypt with a strong hand and who made them dwell in the land of their enemies whom He (had) destroyed before them".' (8) Moses spoke unto the children of Israel saying, 'Ye shall not fear the nations against whom^a ye shall fight, for the Lord is in our midst and He will bring down upon them stones of fire from the heavens and He will utterly destroy (inf.

^a 'Who . . . against them'; see p. 135.

abs. with finite verb) them from (upon) the face of the earth.' (9) If thy brother shall be sold to thee for a slave and he shall serve thee; with thee he shall dwell in thy house and thou shalt indeed deal kindly (Hiph. of **רָחַם**) with him, and thou shalt remember that I am the Lord thy God. (10) Solomon commanded him, saying, 'Dwell in thy house and go not forth (use the negative **אַל**, p. 77) from the city, for in the day that thou transgressest^a (inf. const. with suff.) my commandment thy blood shall be on thy head.' And one of his servants fled from him to the land of Edom; and he took his men and he pursued after him and he found him. And the king heard that his enemy had transgressed his commandment and had gone forth from the city, and he sent unto him saying: 'Because thou hast transgressed my word and thou didst go forth from Jerusalem, behold death will be thy judgement.'

76. 'AYIN WAW AND 'AYIN YOD VERBS

We now come to the type of verb whose medial root-letter is a **ל** or **י** which quiesces, i.e. The '*Ayin Waw* and '*Ayin Yod* verb. The original form of the verb 'to rise' was **קָוַם** (qāwam) in Perfect Qal, but the feeble **ל** not only lost its power as a consonant but disappeared, leaving the form **קָם**. Since the normal Imperfect Qal **יִשְׁמֹר** (yišmōr) comes from an original **יִשְׁמֹר** (yašmur—see note on Imperfect Qal of Pe Guttural verb, p. 155), the early form of our verb was **יִקְוַם** (yaqwum) which became **יִקְוִם** (yāqūm); the **ל** lost its consonantal power and became the vowel Šureq (see p. 18, 3).^b In the same way, the Perfect Qal of the verb 'to place' was originally **שָׂיַם** (sāyam) and the medial **י** disappeared, leaving **שָׂם**. In the Imperfect the vowel in the second syllable was of the *i* class **יִשְׂיַם** (yasyim) instead of the *u* class (cf. Imperfect of **יָנַח**, p. 148 f.) and this form developed into **יִשְׂיַם** (yāsīm).

^a The verb **עָבַר**.

^b There are two other branches of the '*Ayin Waw* verb of the *e* and *o* types (**נָתַת** and **בָּוֵשׁ**) corresponding to the Statives (pp. 95 ff.) but, for the sake of clearness, they are dealt with separately in the next chapter.

QAL

	'AYIN WAW		'AYIN YODH	
<i>Perf. :</i>	he hath risen	קָם	he (hath) placed	שָׁם
	she	קָמָה	she	שָׁמָה
	thou (m.) hast	קָמַתָּ	thou (m.) hast	שָׁמַתָּ
	thou (f.)	קָמַתְּ	thou (f.)	שָׁמַתְּ
	I (c.) have	קָמַתִּי	I (c.) have	שָׁמַתִּי
	they (c.)	קָמוּ	they (c.)	שָׁמוּ
	ye (m.)	קָמַתֶּם	ye (m.)	שָׁמַתֶּם
	ye (f.)	קָמַתְּן	ye (f.)	שָׁמַתְּן
	we (c.)	קָמַנּוּ	we (c.)	שָׁמַנּוּ

<i>Imperf. :</i>	he will arise	יָקוּם	he will place	יָשִׁים
	she	תָּקוּם	she	תָּשִׁים
	thou (m.) wilt	תָּקוּם	thou (m.) wilt	תָּשִׁים
	thou (f.)	תָּקוּמִי	thou (f.)	תָּשִׁימִי
	I (c.) shall	אָקוּם	I (c.) shall	אָשִׁים
	they (m.) will	יָקוּמוּ	they (m.) will	יָשִׁימוּ
	they (f.)	תָּקוּמְנָה	they (f.)	תָּשִׁימְנָה
	ye (m.)	תָּקוּמוּ	ye (m.)	תָּשִׁימוּ
	ye (f.)	תָּקוּמְנָה	ye (f.)	תָּשִׁימְנָה
	we (c.) shall	נָקוּם	we (c.) shall	נָשִׁים
<i>Cohort. :</i>	let me (c.)	אָקוּמָה	let me (c.)	אָשִׁימָה
	I (c.) will	אָקוּמָה	I (c.) will	אָשִׁימָה

*Shortened Imperf.**Jussive :*

let him arise	יָקֻם	let him	יָשֻׁם
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*Imperf. with Waw**Consecutive :*

and he arose	וַיָּקֻם	and he placed	וַיָּשֻׁם ^b
	(wayyāqom) ^a		

^a But וַאֲקוּם 'and I arose' (p. 114 (b), N.B.).^b But וַאֲשִׁים 'and I set' (p. 114 (b), N.B.).

<i>Imper.:</i> arise thou (m.)	קוּם (קוּמָה) ^a	place thou (m.)	שׂוּם (שׂוּמָה) ^a
„ (f.)	קוּמִי	„ (f.)	שׂוּמִי
„ ye (m.)	קוּמוּ	„ ye (m.)	שׂוּמוּ
„ (f.)	קוּמְנָה	„ (f.)	[שׂוּמְנָה]
<i>Part.:</i> arising (m. sg.)	קוֹם	placing (m. sg.)	שׂוֹם
„ (f. sg.)	קוֹמָה &c.	„ (f. sg.)	שׂוֹמָה &c.
<i>Inf. absolute:</i>	קוּם		שׂוּם
<i>construct:</i>	קוּם		שׂוּם
„ with ל	לְקוּם		לְשׂוּם

(a) There is no difference in form between the 'Ayin Waw and the 'Ayin Yod in the Perfect Qal, but in the Imperfect, Imperative, and Infinitive construct the original medial root-letter reappears as a vowel: קוּם, יְשׂוּם, &c. The Imperfect (קוּם and יְשׂוּם) has a shortened form for the Jussive (קוּם and יְשׂוּם). When the waw consecutive is attached to the shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (קוּם and שׂוּם) is now closed and unaccented and the vowel in it must consequently be shortened (to קוּם -qom and שׂוּם). Note carefully that קוּם is read wayyāqom—the vowel in the last syllable is Qameṣ-Ḥaṭuṭh.

(b) The f. sg. Perf. (of קוּם) is קוּמָה and (of שׂוּם) שׂוּמָה—accent Mil'el (p. 8).

The f. sg. Part. (of קוּם) is קוּמָה and (of שׂוּם) שׂוּמָה—accent Milra' (p. 8).

NIPHAL

The normal Niphal Perfect נִשְׂמַר (nišmar) comes from an earlier נִשְׂמַר (našmar—see Niphal of Pe Guttural verb, p. 156) so that the Niphal Perfect of קוּם was נִקְוַם (naqwam) which became נִקְוֹם (nāqôm)—its present form. The normal Imperfect Niphal נִשְׂמַר comes from an earlier יְנִשְׂמַר (yinšamar) (יִשְׂמַר (yiššamar),

^a Longer form of Imperative.

so that in our verb it was יִקְנָם (yinqawam), then יִקְנָם (yiqqawam), and finally יִקְוֹם (yiqqôm)—its present form.

(N.B. Since קָ is an intransitive verb and has no passive or reflexive meaning in Niphal, we may take the verb כּוֹן, which in Niphal means 'to be ready, prepared', as the example illustrating the form of the Niphal.)

<i>Perf.:</i>	he was prepared	כּוֹן	<i>Imperf.:</i>	he will be prepared	יִכּוֹן
	she	” כּוֹנָה		she	” תִּכּוֹן
	thou (m.) wast	” כּוֹנָתָ		thou (m.) wilt	” תִּכּוֹן
	thou (f.)	” כּוֹנֶתֶ		thou (f.)	” תִּכּוֹנִי
	I (c.) was	” כּוֹנֶתִי		I (c.) shall	” אֶכּוֹן
	they (c.) were	” כּוֹנֵי		they (m.) will	” יִכּוֹנוּ
				they (f.)	” —
	ye (m.)	” כּוֹנְתֶם ^a		ye (m.)	” תִּכּוֹנוּ
	ye (f.)	” כּוֹנְתֵי ^a		ye (f.)	” —
	we (c.)	” כּוֹנְנוּ		we (c.) shall	” נִכּוֹן
<i>Imperf.:</i>			<i>Part.:</i>	being prepared (m. sg.)	כּוֹן
	be thou (m.) prepared	הִכּוֹן		” (f. sg.)	כּוֹנָה
	” (f.)	” הִכּוֹנִי			&c.
	” ye (m.)	” הִכּוֹנוּ			
	” (f.)	” —	<i>Inf.:</i>		הִכּוֹן

N.B. Distinguish carefully between the 3rd f. sg. Perfect כּוֹנָה (with accent Mil'el) and the f. sg. Participle כּוֹנָה (with accent Milra'). The context determines whether הִכּוֹן is an Imperative or Infinitive.

HIPHIL AND HOPHAL

The Hiphil Perfect is הִקְיָם ('he caused to rise, he raised, he set up') and the Hophal Perfect is הוֹקְיָם. After noting the changes in the foregoing forms due to the ׀ it will not be difficult to see how a hypothetical Hiphil הִקְיָם became הִקְיָם and how the Hophal הִקְיָם became הוֹקְיָם.

^a Note ô vowel instead of û found in the 2nd pl.

HIPHIL

<i>Perf.</i> :	he (hath) raised	הָקִים
	she „	הִקְיָמָה
	thou (m.) hast „	הִקְיַמְתָּ
	thou (f.) „	הִקְיַמְתְּ
	I (c.) have „	הִקְיַמְתִּי
	they (c.) „	הִקְיָמוּ
	ye (m.) „	הִקְיַמְתֶּם
	ye (f.) „	הִקְיַמְתֶּן
	we (c.) „	הִקְיַמְנוּ

HOPHAL

	he was raised	הוּקַם
	she „	הוּקְמָה
	thou (m.) wast „	הוּקַמְתָּ
	thou (f.) „	הוּקַמְתְּ
	I (c.) was „	הוּקַמְתִּי
	they (c.) were „	הוּקַמוּ
	ye (m.) „	הוּקַמְתֶּם
	ye (f.) „	הוּקַמְתֶּן
	we (c.) „	הוּקַמְנוּ

<i>Imperf.</i> :	he will raise	יָקִים	he will be raised	יֻקַּם
	she „	תִּקְיָמִי	she „	תֻּקְמָה
	thou (m.) wilt „	תִּקְיַמְתָּ	thou (m.) wilt „	תֻּקַּמְתָּ
	thou (f.) „	תִּקְיַמְתְּ	thou (f.) „	תֻּקַּמְתְּ
	I (c.) shall „	אֶקְיָם	I (c.) shall „	אוּקַם
	they (m.) will „	יִקְיָמוּ	they (m.) will „	יֻקַּמוּ
	they (f.) „	תִּקְיָמְנָה	they (f.) „	תֻּקַּמְנָה
	ye (m.) „	תִּקְיַמְוּ	ye (m.) „	תֻּקַּמוּ
	ye (f.) „	תִּקְיַמְנָה	ye (f.) „	תֻּקַּמְנָה
	we (c.) shall „	נִקְיָם	we (c.) shall „	נֻקַּם

*Shortened Imperf.**Jussive :*

let him raise יָקַם

*Imperf. with Waw**Consecutive :*

and he raised וַיִּקְם *

* But וַאֲקִים = 'and I raised' (p. 114 (b), N.B.).

<i>Imper.</i> : raise thou (m.)	הָקַם		
	(הִקְיָמָה) ^a		
„ (f.)	הִקְיָמִי		
„ ye (m.)	הִקְיָמוּ		
„ (f.)	הִקְיָמְנָה		
<i>Part.</i> : raising (m. sg.)	מִקְיָם	being raised (m. sg.)	מוֹקָם
„ (f. sg.)	מִקְיָמָה &c.	„ (f. sg.)	מוֹקְמָה &c.
<i>Inf. absolute</i> :	הָקַם		הוֹקָם
<i>construct</i> :	הִקְיָם		

The Imperfect Hiphil הִקְיָם has a shortened form הִקְיָ. When waw consecutive is attached to this shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (in הִקְיָ) is now closed and unaccented and its vowel is therefore shortened (הִקְיָו).

THE INTENSIVES AND REFLEXIVE

Except for a few cases in the later books of the Bible (indicating late Hebrew) there is no Piel, Pual, or Hithpael in 'Ayin Waw verbs. The normal Intensives and the Reflexive are expressed by doubling the middle root-letter (or, failing that, by lengthening the preceding vowel instead); but since the medial ו (is so feeble that it) not only becomes a vowel but in many cases disappears—in other words since the medial ו has no status as a consonant at all—it cannot be doubled. However, there are intensives and a reflexive expressed by repeating the *third* root-letter, giving rise to the following forms :

קוֹמָם : called POLEL because the Lamed (3rd root-letter) is repeated : active intensive.

^a Longer form of Imperative.

קוֹמֵם : called POLAL because the Lamed (3rd root-letter) is repeated: passive intensive.

הִתְקוֹמֵם : called HITHPOLEL because the Lamed (3rd root-letter) is repeated: reflexive.

These derived forms receive the normal prefixes and suffixes.

NOTE: It is to be understood that what is meant by an 'Ayin Waw verb is one whose medial root-letter is a ו *which quiesces and disappears*. A verb of the type נָוַע ('to perish') whose medial radical ו remains a full consonant throughout (and does not quiesce or disappear), thus: יִוָּע ('he will perish') is not weak in its medial ו, and therefore is *not* an 'Ayin Waw verb at all.

EXERCISE 35

Elijah אֵלִיָּהוּ	wealth, possessions רְכוּשׁ	four (m.) אַרְבַּעָה ^a
		four (f.) אַרְבַּע
to be high, lofty רום in Qal		רָם
to cause to be high, to lift up, raise up רום in Hiphil		הָרִים
to return, come back שׁוּב in Qal		שָׁב
to cause to return, to bring back, restore שׁוּב in Hiphil		הָשִׁיב
to flee נָס in Qal		נָס

(1) וַיֵּצְאוּ הַמְּרַגְלִים אֶרְצָהּ כְּנֹעַן וַיְהִיו שָׁם יָמִים רַבִּים: וַיָּשׁוּבוּ אֶל-הַמַּחֲנֶה וַיְדַבְּרוּ אֶל-הָעָם לֵאמֹר הִנֵּה עָרֵי-כְנֹעַן חֲזָקוֹת מְאֹד הִנֵּה וְחוּמוֹתֶיהֶן עֲדֵי-הַשָּׁמַיִם: וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אִישׁ אֶל-רֵעֵהוּ, לָמָּה יֵצְאוּ מִמִּצְרַיִם לְנַפְל בְּחָרֵב לְפָנֵי-אֲיֹבֵינוּ, כִּי מִי יִלְחֶם לָנוּ בַיָּשׁוּבֵי-כְנֹעַן וְעֵתָה וְנִשְׁמָה לָנוּ רֹאשׁ וְנִשְׁוֹבָה מִצְרַיִמָּה: וַיְהִי כַדְּבָרָם כַּדְּבָרִים הָאֵלֶּה וַיֵּרֶד כְּבוֹד-יְהוָה בַּמַּחֲנֶה וַיִּפֹּל מֹשֶׁה עַל-פָּנָיו אֶרְצָה (2) רָאָה אֱלֹהֵי אֶת-הָאִשָּׁה עֹמֶדֶת לְפָנָיו וַיִּשְׁאַל אֹתָהּ לֵאמֹר מַה-תְּבַקְשִׁי, הֲגִידִי-נָא לִי:

^a See footnote, p. 192.

וַתֹּאמֶר אֵלָיו הָאִשָּׁה, הֲשֹׁאֲלֹתִי בֶן מֵאֵת אָדָנִי כִי הִגַּנּוּ מֵת:
 וַיְהִי כִשְׂמֹעַ אֵלָיָהוּ אֶת־דְּבָרֶיהָ וַיִּקָּם וַיָּשָׁב אֶל־בֵּיתָהּ: וַיִּשְׁכַּב
 עַל־הַיֶּלֶד הַמֵּת, פָּנָיו עַל־פָּנָיו וַיָּדִיו עַל־יָדָיו, וַיִּתְפַּלֵּל אֶל־
 יְהוָה וַיֹּאמֶר הֲשֵׁב נָא אֶת־נַפְשׁ הַיֶּלֶד: וַיִּשְׁמַע יְהוָה אֶל־תְּפִלַּת־
 אֵלָיָהוּ, וַתָּשָׁב אֵלָיו רוּחַ הַיֶּלֶד וַיִּפְקַח אֶת־עֵינָיו: וַיִּקְרָא אֵלָיָהוּ
 אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ, הִנֵּה חַי בְּנֶךְךָ: וַתֹּאמֶר אֵלָיו הָאִשָּׁה
 עָתָה יָדַעְתִּי כִּי גִבִּיא־אֱלֹהִים אָתָּה וַתִּשָּׂא אֶת־בְּנָהּ וַתֵּצֵא
 (3) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּלְחַמוּ אַרְבָּעָה מְלָכִים בְּמִלְחָה
 סָדָם וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּקְחוּ אֶת־הָעָם וְאֶת־כָּל־רְכוּשָׁם,
 וְגַם אֶת־לוֹט בֶּן־אֲחִי־אֲבֵרָהָם לָקְחוּ אִתָּם וַיֵּצְאוּ לָשׁוּב אֶל־
 עָרֵיהֶם: וַיִּמְלֹט אֶחָד מֵעַבְדֵי־לוֹט וַיִּבְרַח אֶל־אֲבֵרָהָם וַיַּגִּד לוֹ
 אֶת־כָּל־אֲשֶׁר רָאָה: וַיִּקָּם אֲבֵרָהָם וַיִּקַּח אֶת־אֲנָשָׁיו אֹתוֹ וַיַּרְדֹּף
 אַחֲרֵי־הַמְּלָכִים וַיִּמָּצְאוּ שְׂכָבִים בַּמַּחֲנֶה וַיַּפֵּל עֲלֵיהֶם וַיִּירָאוּ
 מִפָּנָיו וַיִּגֹּסוּ הַמֶּדְבָּרָה: וַיָּשָׁב אֲבֵרָהָם אֶת־יִשְׁבִּי־סָדָם וְאֶת־
 רְכוּשָׁם, וְגַם אֶת־לוֹט בֶּן־אֲחִיו וְאֶת־רְכוּשׁוֹ הַשֵּׁיב: וַיֹּאמֶר
 אֵלָיו מֶלֶךְ סָדָם תַּן לִי אֶת־הַנֶּפֶשׁ וְאֶת־הַרְכּוּשׁ קַח לָךְ:
 וַיֹּאמֶר אֲבֵרָהָם גִּשְׁבָּעְתִּי בַיהוָה אֲשֶׁר עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־
 הָאָרֶץ אִם אֶקַּח מִכָּל אֲשֶׁר לָךְ, וְלֹא תֹאמַר הִנֵּה רְכוּש־
 אֲבֵרָהָם לִי הוּא: רַק הָאֲנָשִׁים אֲשֶׁר הִלְכוּ אִתִּי הֵמָּה יִקְחוּ
 כַּטּוֹב בְּעֵינֵיהֶם: וַיֵּצֵא כַהֵן־הָעִיר וַיִּבְרָךְ אֶת־אֲבֵרָהָם וַיֹּאמֶר
 בְּרוּךְ אֲבֵרָהָם לֵאלֹהִים וּבְרוּךְ אֱלֹהֵיךָ אֲשֶׁר נָתַן אֶת־אֵיבֹיֶיךָ
 בְּיָדְךָ (4) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לָּמָּה תִצַּעַק אֵלַי הָרַם אֶת־
 יָדְךָ עַל־הָיִם וְשָׁבוּ הַיָּמִים לְמִקּוֹמָם: וַיָּרַם מֹשֶׁה אֶת־יָדוֹ
 כַּמִּצְוֹת־יְהוָה וַיָּשׁוּבוּ הַיָּמִים עַל־הַמִּצְרִים וַיִּרְדּוּ הַמִּצְרִים בְּלִב
 הַיָּם (5) הַשֵּׁיבָנוּ יְהוָה אֵלֶיךָ וְנִשְׁוֹבָה, וּזְכֹר־לָנוּ אֶת־דְּבָרֶיךָ

^a 'From (with)'.

^b Sing. collective.

^c See special note on oath, p. 176.

^d 'From anything'.

^e The imperative וְזָכַר, when joined to the next word by Maqqeph becomes זָכַרְךָ (ze'kor).

אֲשֶׁר וּדְבַרְתָּ לְאֹמֵר שׁוּבוּ אֵלַי בְּיַת-יַעֲקֹב וְאִשׁוּבָה אֲלֵיכֶם :
 קוֹמָה יְהוָה לִישׁוּעָתָנוּ וְאֵל-תַּתְּנֵנוּ בְּיַד-אֲבֹנֵינוּ, כִּי בָהּ לְבַדְּךָ
 בָּטַחְנוּ (6) עָשָׂה מֹשֶׁה כַּאֲשֶׁר צִוָּה אֹתוֹ יְהוָה וַיִּקְרָא לַיהוֹשֻׁעַ
 וַיֵּשֶׁם אֶת-יָדָיו עַל-רֵאשׁוֹ וַיִּבְרַכְהוּ לְעֵינָיו עַד-תִּשְׂרָאֵל : וַתֵּרֶד
 רוּחַ אֱלֹהִים עַל-יְהוֹשֻׁעַ וַיִּתְנַבֵּא לַפְּנֵיהֶם (7) כִּי יָקוּם בְּעִירְךָ
 נָבִיא וְדִבֶּר אֲלֵיכֶם לְאֹמֵר וַעֲבֹדָה אֱלֹהִים אֲחֵרִים, וְנָתַן לְךָ
 אוֹת וּבָא הָאוֹת : לֹא תִשְׁמַע אֶל-דְּבָרָיו (8) מִפְּנֵי זָקֵן תִּקְוֶה
 וּכְבֹדְתָּ אֶת-פְּנֵי-הַחֹקֵם (9) בְּדַרְךְךָ אֶחָד תִּצְאוּ לַמִּלְחָמָה
 וּבְדַרְכֵיכֶם רַבִּים תִּגְוֹסוּ לַפְּנֵי-אֲבֹתֵיכֶם (10) קָחוּ לָכֶם אֲבָנִים
 וְהִקְיֵמוּ אִתָּן בְּתוֹךְ הַנְּהַר, לְמַעַן יָדְעוּ בְּנֵיכֶם כִּי כָרַת יְהוָה
 אֶת-מִי-הִירְדָן לַפְּנֵיכֶם, וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְאוֹת-עוֹלָם
 (11) לְפָנָיו לֹא הָיָה כְמוֹהוּ מִלֶּךְ בְּיִשְׂרָאֵל אֲשֶׁר שָׁב אֶל-יְהוָה
 בְּכָל-לִבָּבוֹ, וְאַחֲרָיו לֹא קָם כְּמוֹהוּ

(1) And it shall come to pass in that day that ye shall seek (waw consec.) Me in the land of your enemies and ye shall cry unto Me with a perfect heart and in truth and ye shall return unto Me with all your heart and with all your soul. Even I (pronoun) will return to you and I will bring you back to the land of your fathers and I will let you dwell (Hiphil) there again and ye shall plant gardens and ye shall eat their fruit as in the days of David My servant and your afflictions will be forgotten and they will be remembered no more. (2) Evil men have risen up against me and they have sought to take my life and they placed not God before them ; but [] Thou, Lord, Thou wilt bring back their evil upon their head. (3) Moses spoke unto them, saying : 'Go ye forth to the land of Canaan and take ye from the fruit of the trees which are in it and return ye to the camp'. And the men went forth to the land of Canaan and they took from the fruit of the land and they returned to the camp. (4) Joseph said unto his father, 'Behold my two sons ("the two-of my sons") are with me ; place, I pray thee, thy

hands upon them and bless them'. And Jacob arose and he placed his hands upon their heads and he blessed them. (5) And one of the servants drew near unto Elijah and he said, 'Come down, I pray thee, from the mountain and return to the city and no man shall raise his hand before thee, for now we indeed know that the word of the Lord thou hast spoken'. And the prophet said unto him, 'I (pronoun) will return to the city.' And he arose and he came down from the mountain and he returned with them. (6) Arise thou (f.), daughter of Israel, why dost thou sit (impf., expressing continued action) in the dust? For the Lord hath heard thy cry and He will bring thee back unto Him. (7) There arose not in Israel a prophet like Moses who knew the Lord face to face, as a man who knoweth his neighbour. (8) When ye shall go forth to (the) battle and your enemies shall have many horses, ye shall not fear them, and ye shall not flee from before them, for the Lord, He is with you, and He will fight for you. (9) And the priest prayed and he said: 'Bring back, Lord, Thy sons from the lands of the nation whither ("which—thither") Thou hast scattered them, for unto Thee alone are their eyes'. (10) 'I have sent My plagues in you and ye have not yet returned unto Me', said the Lord. (11) The Hebrew said unto Moses, 'Who hath placed thee for a judge over us? Thinkest ('sayest') thou to slay me as thou hast slain the Egyptian?' And it came to pass as Moses heard these words that (waw consec.) he arose and he fled from the land of Egypt.

77. 'AYIN WAW VERBS CONTINUED

It was shown on pp. 95 ff. that there are three types of regular verb distinguished by the second vowel in the Perfect Qal, thus: *a* (as in שָׁמַר), *e* (as in קָבַד), and *o* (as in קָטַן) types. These three types are found in the 'Ayin Waw verb, thus: *a* in קָם (from the root קוּם), *e* in מָת (from the root מוּת), and *o* in בּוֹשׁ. The first type was given in the preceding chapter; the other two, which are rarer, are given in the table on the next page.

QAL

<i>Perf. :</i>	he (hath) died	מָת	he was ashamed	בּוֹשׁ
	she	„ מָתָה	she	„ בּוֹשָׁה
	thou (m.) hast	„ מָתָה	thou (m.) wast	„ בּוֹשָׁתָ
		(for מָתָתָ ^a)		
	thou (f.)	„ מָתָ	thou (f.)	„ בּוֹשָׁתְ
		(for מָתָתְ)		
	I (c.) (have)	„ מָתִי	I (c.) was	„ בּוֹשָׁתִי
		(for מָתָתִי)		
	they (c.)	„ מָתוּ	they (c.) were	„ בּוֹשׁוּ
	ye (m.)	„ מָתֶם	ye (m.)	„ בּוֹשְׁתֶם
		(for מָתָתֶם)		(boštem)
	ye (f.)	„ מָתֶן	ye (f.)	„ בּוֹשְׁתֶן
		(for מָתָתֶן)		(bošten)
	we (c.)	„ מָתַנּוּ	we (c.)	„ בּוֹשָׁנוּ
<i>Imperf. :</i>	he will die	יָמוּת	he will be ashamed	יִבּוֹשׁ
	she	„ תָּמוּת	she	„ תִּבּוֹשׁ
	I (c.) shall	„ אָמוּת	I (c.) shall	„ אֶבּוֹשׁ
		&c.		&c.
<i>Cohort. :</i>	let me (c.) die	אָמוּתָה	let me (c.)	„ אֶבּוֹשָׁה
	I will	„	I (c.) will	„
<i>Shortened Imperf.</i>				
<i>Jussive :</i>	let him die	יָמוּת		
<i>Imperf. with Waw</i>				
<i>Consecutive :</i>	and he died	וַיָּמָת		
		(wayyámoṭ)		
<i>Imperf. :</i>	die thou (m.)	מוּת	be thou (m.) ashamed	בוֹשׁ
	„ (f.)	מוּתִי	„ (f.)	„ בוֹשִׁי
		&c.		&c.

^a Cf. קָרָתָ which becomes קָרָתְ.

<i>Part.</i> : dying (m. sg.)	מת	being ashamed (m. sg.)	בוש
„ (f. sg.)	מתה &c.	„ (f. sg.)	בושה &c.
<i>Inf. absolute</i> :	מות		
<i>construct</i> :	מות		בוש
„ with ל	למות		

The other derived forms follow the קָם type :

HIPHIL—*Perf.* : המית 'he caused to die, he put to death'

Imperf. : ימית 'he will cause to die, he will put to death'

HOPHAL—*Perf.* : הומת 'he was put to death'

Imperf. : יומת 'he will be put to death'.

EXERCISE 36

generation	דור	to depart, turn	סור in Qal	סר
(pl.)	דורות	to cause to depart, to remove	סור in Hiphil	הסיר
Philistine	פלשתי			
Levi, Levite	לוי	cry		צעקה

(1) וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר הִנֵּה אָנֹכִי יֹצֵא בְּתוֹךְ־אֲרָץ
מִצְרַיִם וְהִרְגָתִי אֶת־כָּל־בְּכוֹרֵיהֶם, מִבְּכוֹר־פְּרֹעָה הַיֹּשֵׁב עַל־
כִּסְאוֹ עַד־בְּכוֹר־הָאֲמָה, וְהִבְדַּלְתִּי בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם:
וַיְהִי בַלַּיְלָה הַהוּא וַיָּמֹתוּ כָל בְּכוֹרֵי־מִצְרַיִם וַתְּהִי צְעָקָה
גְדוֹלָה בְּאֲרָץ, כִּי לֹא הָיָה בַּיִת אֲשֶׁר לֹא הָיָה שָׁם מֵת: וַיִּקָּם
פְּרֹעָה הוּא וַעֲבָדָיו וַיִּקְרָא אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיֹּאמֶר אֲלֵיהֶם,
קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי, גַּם אַתֶּם גַּם כָּל־הָעָם אֲשֶׁר אִתְּכֶם, גַּם
צִאֲנֹכֶם גַּם בְּקִרְכֶם קָחוּ אִתְּכֶם, וַעֲבַדוּ אֶת־אֱלֹהֵיכֶם כַּאֲשֶׁר
דִּבַּרְתֶּם (2) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יוֹסֵף וְכָל־הַדּוֹר
הַהוּא: וַיִּקָּם מֶלֶךְ עַל־מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת־יוֹסֵף

* Fem. prefix.

^b 'Also . . . also' means 'both . . . and'.

(3) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, רַד מִן הַהָר, כִּי סָרוּ בְנֵי-יִשְׂרָאֵל מִן-הַדֶּרֶךְ וְגַם עָשׂוּ לָהֶם אֱלֹהֵי-זָהָב וַיִּקְרְאוּ לִפְנֵיהֶם, אֱלֹהֵי אֶלְהֵיךָ יִשְׂרָאֵל אֲשֶׁר הוֹצִיאֹו אֹתְךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית-עַבְדִּים: וַיֵּרַד מֹשֶׁה מִן הַהָר, וּבָיְדוּ שְׁנֵי-לוּחוֹת הַבְּרִית וַיִּשְׂבֵּר אֹתָם עַל-הָאֲדָמָה: וַיִּקְרָא מֹשֶׁה בְּקוֹל גְּדוֹל, מִי לֵיהוָה אֵלַי וַיִּסְּרוּ אֵלָיו כָּל-בְּנֵי-לֵוִי: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, קַחוּ אִישׁ אֶת-חֶרְבוֹ וְהָמִיתוּ אֶת-אֶחְיָכֶם הַעֲבָדִים אֶת-אֱלֹהֵי-הַזָּהָב, פֶּן-יִגַּף יְהוָה בְּעַם (4) וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה, לָמָּה גָּמַוּת בְּרַעַב אֲנַחְנוּ וְנָשִׂינוּ וּבְגֵינוּ: וַיִּתְפַּלֵּל מֹשֶׁה אֶל-יְהוָה וַיֹּרַד לָהֶם יְהוָה לֶחֶם מִשָּׁמַיִם וַיֹּאכַל הָעָם (5) הַשֶּׁמֶר וּמָאֵד פֶּן-תִּשְׁכַּחוּ אֶת-מִצְוֹת-יְהוָה וּפְנֵי-יִסְּרוּ מִלְּבַבְכֶם: וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמֹר אֶת-הַתּוֹרָה הַזֹּאת וְסָר לִבּוֹ מֵעַם יְהוָה אֲלֵהִיו מוֹת יָמוּת הָאִישׁ הַהוּא (6) כִּי יִגַּב אִישׁ אֶת-רָעָהוּ וּמָכַר אֹתוֹ לְעַבֵּד, הַיּוֹמֵת יוֹמֵת הָאִישׁ הַזֶּה, וְתִכְרַתְּ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ (7) לֹא תִסְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, כִּי בַדֶּרֶךְ יְהוָה תִּבְחָרוּ, לְמַעַן יִיטַב לָכֶם בְּאֶרֶץ אֲשֶׁר אֹתָם בָּאִים שָׁמָּה (8) וַיֹּאמֶר דָּוִד אֶל-שָׁאוּל, יֵצֵא-נָא עַבְדְּךָ וְנִלְחַם עִם-הַפְּלִשְׁתִּי הַזֶּה: וַיֹּאמֶר אֵלָיו שָׁאוּל, הֲלֹא נָעַר אֹתָהּ וְהוּא אִישׁ גִּבּוֹר-מִלְחָמָה, שׁוֹב אֶל-בֵּית-אָבִיךָ וְלָמָּה תָמוּת לְיָגֵד עֵינַי: וַיֹּאמֶר דָּוִד, רָעָה הִזֵּה עַבְדְּךָ וְאֲשִׁמֵּר אֶת-צֵאֲן-אָבִי, וְהִנֵּה תִהְיֶה רָעָה בָּאָה מִהַמִּדְבָּר וַתִּפֹּל עַל-הַצֵּאֲן, וְנִאֲקוּם וְנִאֲקַח אֶת-חֶרְבֵי בְיָדֵי וְנִאֲמִית אֶת-הַחַיָּה לְבָדִי, כִּי לֹא הִזֵּה אִישׁ אֹתִי: וְעַתָּה אִם טוֹב בְּעֵינֵי-הַמֶּלֶךְ אֲנֹכִי אֶלְחַם עִם-הַפְּלִשְׁתִּי הַזֶּה וְהִסַּר אֶסִּירָה אֶת-רָאשׁוֹ מֵעַלְיוֹ, וַיַּדַּע כָּל-הַקָּהָל הַזֶּה כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל: וַיֹּאמֶר שָׁאוּל, צֵא אֵלָיו בְּנֵי וַיִּתְּן-יְהוָה אֶת-אִיבֹךָ בְּיָדְךָ (9) סוּר מִרַע וּבִקֵּשׁ טוֹב (10) וַיְהִי בְנוֹסֵעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה לְקוֹמָה יְהוָה וַיָּנוּסוּ

^a 'Every man'.

^b 'Take heed'.

^c 'From (with)'.

^d Inf. abs. before verb expresses emphasis.

^e Jussive effect.

אִיִּיךָ מִפְּנֵיךָ (II) לֹא תִבְוֹשִׁי בְּתִי־יִשְׂרָאֵל, קֹוֹמִי מִן־הַעֲפָר
וְשִׁמִּי עָלֶיךָ אֶת־בְּגְדֵי כְבוֹדֶךָ^a

(1) If thou shalt say in thy heart, 'Let me place over me a king as all the nations'; from among thy brethren shalt thou choose for thyself a king. He shall not have many horses, lest he shall bring back the people to Egypt, and he shall not take unto himself many wives, lest his heart shall be high and he shall depart from the words of this law. (2) The prophet came unto the king and he said unto him: 'The Lord hath heard thy prayer; thou shalt not die, for thou hast walked before Him in truth.' (3) Aaron commanded the people saying: 'Remove from (upon) you all the gold and all the silver and give (it) to me.' And the children of Israel removed all the gold and all the silver from (upon) them(selves) and they gave (it) to him. (4) A generation goeth and another generation cometh, and the world endureth ('standeth') for ever. (5) As I have torn this garment from (upon) thee, so hath the Lord removed the kingdom from thee and He hath given it to thy neighbour who is better than thee. (6) The Lord spoke unto Moses saying: 'Let not the people journey (by) the way of the Philistines, lest there shall be a battle and they shall be afraid and they shall return to Egypt'. (7) Harken unto me, (ye) sons of Levi; hath not the Lord chosen you from the midst of your brethren to serve His service and why will ye depart from the way of the Lord? (8) In the dungeon where Joseph was there were two of the servants of Pharaoh; and they dreamed dreams and they told their dreams to Joseph. And Joseph said unto the one: 'In the morning thou shalt return to thy place and thou shalt serve Pharaoh.' And unto his neighbour he said: 'In the morning Pharaoh will remove thy head from (upon) thee'. (9) The king said, to him: 'Sell (to) me thy garden and I will give (to) thee another garden which is greater than it'. And the man said: 'I will not sell (to) thee my garden which I have inherited from mine ancestors'. And the king was exceedingly angry and he said unto him: 'Thou shalt indeed die'. And the man arose and he fled (from) before the king. And the king sent his servants and they pursued (after) him and they put

^a 'Thy garments of glory', i.e. 'thy glorious garments'. See Appendix 5,

him to death and they buried him in one of the mountains. (10) And it came to pass after these things that (waw consec.) Samuel, the prophet of God, died and he was buried in his house. (11) The Philistines saw that their warrior (was) dead and they fled from (before) the children of Israel. (12) Ye shall not depart after your eyes and after your heart, but the Lord your God shall ye fear and Him shall ye serve.

78. MORE DOUBLY WEAK VERBS

Note how two sets of adjustments are made in verbs doubly weak :

(a) **יָדַע** ('to know')—Pe Waw and Lamed Guttural verb:

N.B. In Hebrew **יָדַע** may be treated as a Pe Waw verb, since it behaves as such, even though it is a Pe Yod in cognate languages.

	QAL		NIPHAL	
<i>Perf.</i> :	he knew	יָדַע	he was known	נִדְעָ
	she „	יָדָעָה	she „	נִדְעָה
		&c. (regular)		&c. (regular)
<i>Imperf.</i> :	he will know	יִדַע	he will be known	יִדָּע
	she „	תִּדְעֶה	she „	תִּדָּעֶה
		&c.		&c.
<i>Imper.</i> :	know thou (m.)	דַּע	be thou (m.) „	הִדָּע
	„ (f.)	דַּעִי	„ (f.) „	הִדָּעִי
		&c.		&c.
<i>Part. active</i> :				
	knowing (m. sg.)	יֹדֵעַ		
	„ (f. sg.)	יֹדְעָה		
		&c.		
<i>passive</i> :				
	known (m. sg.)	יְדוּעַ	being known (m. sg.)	נִדְּעָ
	„ (f. sg.)	יְדוּעָה	„ (f. sg.)	נִדְּעָה
				&c. (regular)
<i>Inf. absolute</i> :		יֹדַע		
<i>onstruct</i> :		יָדַעַת		הִדָּעַת
	„ with ל: to know	לְיָדַעַת	to be known	לְהִדָּעַת

HIPHIL		HITHPAEL	
<i>Perf. :</i>			
he (hath) made known	הוֹדִיעַ	he (hath) made himself known	הִתְוַדַּע
she	הוֹדִיעָה &c.	she herself	הִתְוַדְּעָה &c.
<i>Imperf. :</i>			
he will make	יִדְוִיעַ	he will make himself	יִתְוַדַּע
she	תִּדְוִיעַ &c.	she herself	תִּתְוַדַּע &c.
<i>Imper. :</i>			
make thou (m.)	הוֹדַע	make thyself (m.)	הִתְוַדַּע
„ (f.)	הוֹדִיעִי &c.	„ (f.)	הִתְוַדְּעִי &c.
<i>Part. :</i>			
making known (m. sg.)	מוֹדִיעַ	making oneself known (m. sg.)	מִתְוַדֵּעַ
„ (f. sg.)	מוֹדִיעָה &c.		&c.
<i>Inf. absolute :</i>			
	הוֹדִיעַ		הִתְוַדַּע
<i>construct :</i>			
	הוֹדִיעַ		הִתְוַדַּע
„ with ל: to make known	לְהוֹדִיעַ	to make oneself known	לְהִתְוַדַּע

Similarly the root **ישע** which in Niphal **נושע** means 'to be delivered, saved' and in Hiphil **הושיע** „ 'to deliver, save'.

(b) **יָרָא** 'to fear', 'to be afraid'—Pe Yod and Lamed 'Alep verb; also stative:

QAL

<i>Perf. :</i>		<i>Imperf. :</i>	
he (hath) feared	יָרָא	he will fear	יִירָא
thou (m.) hast	יָרָאתָ	thou (m.) wilt	יִירָאתָ
I (c.) have	יָרָאתִי	I (c.) shall	אִירָא
<i>Part. :</i>		<i>Imper. :</i>	
fearing (m. sg.)	יָרֵא	fear thou (m.)	יָרֵא
„ (m. pl.)	יָרְאוּ	„ ye (m.)	יָרְאוּ
<i>Inf. absolute :</i>		<i>construct :</i>	
	יָרֹא		יָרְאָה (noun)
		„ with ל: to fear	לְיָרְאָה

(c) **נָצַח** 'to go forth'—Pe Waw and Lamed 'Aleph verb:

QAL		HIPHIL ^a		
<i>Perf.</i> :	he hath gone forth	נָצַח	he hath brought forth	הוֹצִיא
	thou (m.) hast	„ נָצַחְתָּ &c.	thou (m.) hast	„ הוֹצִיאָתָּ &c.
<i>Imperf.</i> :	he will go forth	נָצִיחַ	he will bring	„ יוֹצִיא
	she	„ תִּצְחֶי &c.	she	„ תוֹצִיא &c.
<i>Shortened Imperf. Jussive</i> :	—	—	let him	„ יֹצֵא
<i>Imperf. with Waw Consecutive</i> :	and he went forth	וַיֵּצֵא	and he brought	„ וַיּוֹצֵא
<i>Imper.</i> :	go thou (m.) forth	נָצֵחַ	bring thou (m.)	„ הוֹצֵא
	„ (f.) „	„ נָצֵאִי &c.	„ (f.) „	„ הוֹצֵאִי &c.
<i>Part.</i> :	going forth (m. sg.)	נֹצֵחַ	bringing forth (m. sg.)	מוֹצִיא
	„ (f. sg.)	„ נֹצֵאֶת &c.	„ (f. sg.)	„ מוֹצֵאֶת &c.
<i>Inf. absolute</i> :		נִצְחֵ		הוֹצֵא
<i>construct</i> :		נִצְחָת (for נִצְחָתָּ)		הוֹצִיא
	„ with ל	לְנִצְחָת (to go forth)		לְהוֹצִיא (to bring forth)

(d) **בָּא** (root **בּוֹא**) 'to come' 'to go in'—'Ayin Waw and Lamed 'Aleph verb:

QAL		HIPHIL ^b		
<i>Perf.</i> :	he hath come	בָּא	he hath brought	הֵבִיא
	thou (m.) hast	„ בָּאתָ	thou (m.) hast	„ הֵבִאתָ
	ye (m.) have	„ בָּאתֶם &c.	ye (m.) have	„ הֵבִאתֶם &c.

^a 'To cause to go forth, to bring forth'.^b 'To cause to come', i.e. 'to bring'.

<i>Imperf.</i> : he will come	יָבֹא or יָבֵא	he will bring	יָבִיא
she „	תָּבֹא &c. &c.	she „	תָּבִיא &c.
<i>Shortened Imperf. Jussive</i> :	—	let him „	יָבֵא
		“	
<i>Imperf. with Waw Consecutive</i> :			
and he came	וַיָּבֹא	and he brought	וַיָּבִיא
<i>Imperf.</i> : come thou (m.)	בֹּא or בא	bring thou (m.)	הָבֵא
„ (f.)	בֹּאִי &c. &c.	„ (f.)	הָבִיאִי &c.
<i>Part.</i> : coming (m. sg.)	בָּא	bringing (m. sg.)	מְבִיא
„ (m. pl.)	בָּאִים	„ (m. pl.)	מְבִיאִים
<i>Inf. absolute</i> :	בֹּא		הָבֵא
<i>construct</i> :	בֵּא		הָבִיא
„ with ל	לְבֹא		לְהָבִיא
	(to come)		(to bring)

(e) **רוע** used in Hiphil—**הִרְיעַ**—‘to shout’—‘Ayin Waw and Lamed Guttural verb:

HIPHIL

<i>Perf.</i> : he hath shouted	הִרְיעַ	<i>Imperf.</i> : he will shout	יִרְיעַ
<i>Part.</i> : shouting (m. sg.)	מְרִיעַ	<i>Imperf.</i> : shout thou (m.)	הָרַעַ
„ (m. pl.)	מְרִיעִים	„ ye (m.)	הָרִיעוּ
<i>Inf. absolute</i> :	הָרַעַ	<i>construct</i> :	הָרַעַ

EXERCISE 37

towards, to meet	לְקַרְאֵת-	to learn	לָמַד in Qal
„ (with suffix)	לְקַרְאֵתִי	to teach	לָמַד in Piel
without	בְּלִי	to wash, bathe	רָחַץ
		(used of washing the body)	

(1) וַיָּשׁוּבוּ הַמְּלָאכִים אֶל-יַעֲקֹב וַיֹּאמְרוּ אֵלָיו, בָּאנוּ אֶל-עֶשָׂו
אֲחִיהָ וְנִדְבַר אֵלָיו כְּכֹל אֲשֶׁר אָמַרְתָּ וְהִנֵּה הוּא הֵלֵךְ לְקַרְאֵתְךָ

ועם רב עמו: ויִירָא יַעֲקֹב מְאֹד וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר
 יְהוָה אֱלֹהֵי הָאָמֶר אֵלַי, שׁוּב אֶל־אֶרְצָךָ וְאֶל־בֵּית־אָבִיךָ
 וְאִיטִיבָה עִמָּךְ, הִצִּילֵנִי נָא מִיַּד־אָחִי מִיַּד־עֲשׂוֹ, כִּי יֵרָא אֲנֹכִי
 אֹתוֹ, פֶּן־יָבֹא עָלַי וְהָמִית אֹתִי וְאֶת־כָּל־בְּנֵי בֵיתִי: וַיֹּאמֶר
 אֵלָיו יְהוָה, אֶל־תִּירָא יַעֲקֹב, אֲנֹכִי עִמָּךְ וְשָׁמְרָתִיךָ מִכָּל־רָע
 (2) וַיֵּצֵא מִשָּׁה מֵאֵת פְּנֵי־פְרֹעָה וַיִּצְעַק אֶל־יְהוָה לֵאמֹר לָמָּה
 שְׁלַחְתָּנִי אֶל־פְּרֹעָה, כִּי מִיּוֹם בּוֹאִי לְפָנָיו הִכְבִּיד אֶת־הָעֲבוּדָה
 עַל־בְּנֵי־יִשְׂרָאֵל, וְהִצִּיל לֹא הִצִּילְתָּ אֶת־עַמְּךָ: וַיֹּאמֶר אֵלָיו
 יְהוָה שְׁמַעְתִּי אֶת־צַעֲקַת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִידִים
 אֹתָם, וְהוֹצֵא אוֹצִיא אֹתָם מֵאֶרֶץ מִצְרַיִם וְהִצַּלְתִּי אֹתָם
 מֵעֲבוּדָתָם וְלִקַּחְתִּי אֹתָם לִי לְעָם, וְהִבֵּאתִי אֹתָם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַתִּי אֶת־יָדַי לְאֲבוֹתָם לָתֵת לָהֶם (3) כִּי תָבֹאוּ אֶל־
 הָאָרֶץ אֲשֶׁר אֲנֹכִי מְבִיא אֲתֶכֶם שָׁמָּה וִירַשְׁתֶּם אֹתָהּ וְיִשְׁבְּתֶם
 בָּהּ, וְהִבְדַּלְתֶּם לָכֶם שְׁלֹשׁ עָרִים אֲשֶׁר יָנוֹס שָׁמָּה הָאִישׁ הַהָרֹג
 אֶת־רֵעֵהוּ בְּבִלְי־דָעַת וְהוּא לֹא אֵיב לּוֹ: וְנָס הָאִישׁ הַהוּא אֶל־
 אַחַת־הָעָרִים הָאֵלֶּה, וְשִׁפְטוּ אֹתוֹ זִקְנֵי־הָעִיר, וַיֵּשֶׁב שָׁם עַד
 מוֹת־הַפֶּהֶן הַגָּדוֹל (4) כִּי יִמָּצֵא אִישׁ הָרוֹג עַל־הָאָדָמָה וְלֹא יוֹדַע
 מִי הָרָגוֹ, וַיָּצֵאוּ זִקְנֵי־הָעִיר וְשִׁפְטֵיהֶּ וְלִקְחוּ אֶת־הַמֵּת וְהוֹרִידוּ
 אֹתוֹ אֶל־הַנֶּקֶר וְרָחֲצוּ אֶת־יְדֵיהֶם בְּמִי־הַנֶּקֶר וְאָמְרוּ, יָדֵינוּ
 לֹא שִׁפְכוּ אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: וְקִבְרוּ שָׁם אֶת־הַמֵּת
 כַּמִּשְׁפָּט הַזֶּה (5) הִנֵּה נָתַתִּי לָכֶם אֶת־הַמִּצְוֹת וְאֶת־הַמִּשְׁפָּטִים
 הָאֵלֶּה, וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לְמַעַן יִלְמְדוּ לְשֹׁמֵר אֹתָם כְּכֹל
 הַכְּתוּב בְּסֵפֶר הַתּוֹרָה הַזֶּה, וְהִבִּיא עֲלֵיהֶם יְהוָה אֶת־הַבְּרָכוֹת
 הָאֵלֶּה (6) וְזָכוֹר תִּזְכֹּר אֶת־חֻסְדֵי־יְהוָה אֲשֶׁר עָשָׂה אִתָּךְ מִיּוֹם־
 צֵאתְךָ מֵאֶרֶץ מִצְרַיִם וְעַד־עַתָּה: וְלִמְדָת אֶת־בְּנֵיךָ אֶת־

^a Lit. 'from (with)'.

^b Egypt—collect. for Egyptians; hence pl. verb.

^c 'This' is masc. since it refers to the 'book'—'this book of the law'

דְּבַר־יְהוָה הַזֹּאת, לְמַעַן יֵיטֵב לָהֶם בְּאֶרֶץ אֲשֶׁר הִמָּה בָּאִים
 שָׁמָּה לְרִשְׁתָּ אֹתָהּ: אֲנִי יְהוָה הַמוֹצִיא אֶתְכֶם מִבֵּית־עַבְדִּים
 (7) וַיְהִי הַיּוֹם וַיִּבְקְשׁוּ שְׂנֵי־אֲנָשִׁים לַהֲרֹג אֶת־הַמֶּלֶךְ בְּהִיכָל:
 וַיִּזְדַּע הַדָּבָר לְאַחַד מֵעַבְדָּיו וַיַּגֵּד לַמֶּלֶךְ וַיִּבְקֶשׂ הַדָּבָר וַיִּמָּצָא
 וַהֲנֵה אֹמֶת דָּבָר עַבְדּוֹ: וַיּוֹמְתוּ שְׂנֵי־הָאֲנָשִׁים הָאֵלֶּה וַיִּכְתֹּב
 הַדָּבָר בְּסֵפֶר דְּבַר־יְהִימִים לְפָנֵי־הַמֶּלֶךְ

(1) And the Lord spoke unto Moses and unto Aaron in the land of Egypt saying: 'Go ye in unto Pharaoh and ye shall say unto him: "Let go (Piel of שלח) my people Israel a journey ('way') of three days in the wilderness to serve the Lord our God".' And Moses and Aaron came and they stood before Pharaoh and they spoke these words unto him. And Pharaoh said unto them: 'Why have ye come unto me? Know ye (perf.) not that the children of Israel are servants to me? I will indeed not let them go.' And Moses said: 'Thou shalt surely know that if thou transgressest (imperf.) the commandment of the Lord our God, behold He will send plagues against thee and against thy people, and He will bring the beasts of the wilderness in(to) the land and they will eat all the fruit of the ground and they will come in(to) thy house and in(to) the houses of thy servants, in order that thou shalt know that there is none like Him.' And it came to pass as they spoke (inf. const. with suff.) these words that (waw consec.) they went forth from (with) the presence ('face') of Pharaoh. (2) Abraham did according to ('as') all which the Lord (had) commanded him and he took his wife and the son of his brother and all the wealth which he had and he went forth to the land of Canaan. And Abraham was very old when he went forth ('in his going forth', inf. const. with suff.) from his land. (3) And it came to pass as they heard the words of the spies that (waw consec.) they cried unto Moses, saying: 'Why didst thou bring us forth from the land of Egypt to slay ("put to death") all this congregation? For behold the inhabitants of Canaan are mighty men of war and we are not able (perf.) to go forth against them for (the) war. Why went we forth from Egypt?' (4) And the old man sat in the dust before his friends

[רָצַף] and he lifted up his voice and he cried: 'Naked went I forth unto the world and naked shall I return to the earth. The Lord I have feared all the days of my life and why hath He brought upon me all these?' And one of ('from') his friends rose and he said: 'Who art thou that thou shouldst judge (imperf.) the Lord? Art thou not flesh and blood? Will the Lord bring trouble upon a man who sinned not against ('to') Him?' (5) I said that she (was)^a my sister, for there is not the fear of God in this place and I was afraid lest they would (imperf.) put me to death. (6) And the fame ('name') of Solomon went forth in all the world; and the kings of the land came to Jerusalem and they brought with them (every) man his present to Solomon.

79. LAMED HE VERBS (Lamed Yod and Lamed Waw)

The verb גָּלָה ('to uncover, reveal' and also 'to go into exile') is weak, since its third root-letter is a silent ה. Most ל"ה verbs were originally ל"י and some ל"ו. The verb גָּלָה, for example, comes from an original גָּלַי, *gālay*, which evolved into גָּלָה, *gālā*, but the original third root-letter י has survived in many of the verb-forms:

	QAL		NIPHAL	
<i>Perf.:</i>	he (hath) uncovered	גָּלָה	he was uncovered	נִגְלָה
	she	„ גָּלְתָה ^b	she	„ נִגְלְתָה
	thou (m.) hast	„ גָּלִיתָ	thou (m.) wast	„ נִגְלִיתָ
	thou (f.)	„ גָּלִיתְּ	thou (f.)	„ נִגְלִיתְּ
	I (c.) (have)	„ גָּלִיתִי	I (c.) was	„ נִגְלִיתִי
	they (c.)	„ גָּלוּ	they (c.) were	„ נִגְלוּ
	ye (m.)	„ גָּלִיתֶם	ye (m.)	„ נִגְלִיתֶם
	ye (f.)	„ גָּלִיתְּן	ye (f.)	„ נִגְלִיתְּן
	we (c.)	„ גָּלִינוּ	we (c.)	„ נִגְלִינוּ

Perf. with suffix:

he hath uncovered me גָּלַנִי

^a In Hebrew 'I said that she *is* my sister'.

^b The 3rd f. sg. perf. was originally גָּלְתָה (reduced from גָּלִיתָ) but it strangely received another f. sg. termination, as if גָּלְתָה itself had been the root.

<i>Imperf. :</i>	he will uncover	יִגְלֶה	he will be uncovered	יִגְלָה
	she	תִּגְלֶה	she	תִּגְלָה
	thou (m.) wilt	תִּגְלֶה	thou (m.) wilt	תִּגְלָה
	thou (f.)	תִּגְלִי	thou (f.)	תִּגְלִי
	I (c.) shall	אֶגְלֶה	I (c.) shall	אֶגְלָה
	they (m.) will	יִגְלוּ	they (m.) will	יִגְלוּ
	they (f.)	תִּגְלֶינָה	they (f.)	תִּגְלֶינָה
	ye (m.)	תִּגְלוּ	ye (m.)	תִּגְלוּ
	ye (f.)	תִּגְלֶינָה	ye (f.)	תִּגְלֶינָה
	we (c.) shall	נִגְלֶה	we (c.) shall	נִגְלָה

Imperf. with suffix :

he will uncover me יִגְלֵנִי

*Shortened Imperf.**Jussive :*

let him uncover יִגְלֵן let him be „ יִגְלֵן

*Imperf. with Waw**Consecutive :*

and he uncovered וַיִּגְלֵן and he was וַיִּגְלֵן

<i>Imper. :</i>	uncover thou (m.)	גְּלֶה	be thou (m.)	„	הִגְלָה
	„ (f.)	גְּלִי	„ (f.)	„	הִגְלִי
	„ ye (m.)	גְּלוּ	„ ye (m.)	„	הִגְלוּ
	„ (f.)	גְּלֶינָה	„ (f.)	„	הִגְלֶינָה

Part. (active) :

uncovering (m. sg.) גֹּלֶה

„ (f. sg.) גֹּלֵה

„ (m. pl.) גֹּלִים

„ (f. pl.) גֹּלוֹת

(passive) :

uncovered (m. sg.) גֻּלֵי

[N.B. gālûy]

„ (f. sg.) גֻּלְיָה

„ (m. pl.) גֻּלִּים

„ (f. pl.) גֻּלְיֹת

being uncovered (m. sg.) נִגְלָה

„ (f. sg.) נִגְלָה

„ (m. pl.) נִגְלִים

„ (f. pl.) נִגְלוֹת

Inf. absolute :

גֵּלֶה

נִגְלֶה

construct :

גְּלוֹת

הִגְלוֹת

„ with ל : לְגִלוֹת

לְהִגְלוֹת

In the passive Participle Qal the third root-letter ך has survived as a full consonant—גָּלְיָהּ, גָּלְיָהּ &c. In the 2nd and 1st Perf. of the Qal (גָּלִיתִי, גָּלִיתָ, גָּלִיתָם &c.) and of the Niphal (נִגְלִיתָ, נִגְלִיתָם &c.) the original third root-letter ך has survived as a silent letter: the original גָּלִיִּתָּ (galáyta) became גָּלִיִּתָּ (galéyta) and finally גָּלִיִּתָּ (galiytá—galitá), and likewise the original נִגְלִיִּתָּ (nigláyta) became נִגְלִיִּתָּ (nigléyta, niglétá). In the 3rd Perf. of the Qal and Niphal the third root-letter ך has disappeared: גָּלְיָיו (gāl'yû) became גָּלוּ (gālû) and נִגְלִיִּיו (nigl'yû) became נִגְלוּ (niglû).

Note carefully the shortened form of the Imperfect: the Qal יִגְלֶה is shortened to (יִגַּל, and then) יִגַּל and the Niphal יִנְגַּל to יִנְגַּל.

The Infinitive construct assumes an ׀ ending (cf. the assumption of a ׀ by the inf. const. Qal of Pe Nun and Pe Waw verbs).

The Piel and Pual have the same terminations as the Qal and Niphal :

	PIEL		PUAL	
<i>Perf. :</i>	he (hath) revealed	גָּלָה	he was revealed	גָּלָה
	she	„ גָּלְתָה	she	„ גָּלְתָה
	thou (m.) hast	„ גָּלִיתָ	thou (m.) wast	„ גָּלִיתָ
		„ גָּלִיתָ		&c.
	I (c.) have	„ גָּלִיתִי		
		&c.		
<i>Imperf. :</i>	he will reveal	יִגְלֶה	he will be revealed	יִנְגַּל
	she	„ תִּגְלֶה	she	„ תִּנְגַּל
		&c.		&c.
<i>Shortened Imperf.</i>				
<i>Jussive :</i>	let him reveal	יִגַּל		
<i>Imperf. with Waw</i>				
<i>Consecutive :</i>	and he revealed	וַיִּגַּל	and he was	„ וַיִּנְגַּל
<i>Imper. :</i>	reveal thou (m.)	גַּלְה		
	„ (f.)	גַּלִּי		
		&c.		

<i>Part. :</i>	revealing (m. sg.)	מְגַלֶּה	being revealed (m. sg.)	מְגַלֶּה
		&c.		&c.
<i>Inf. absolute :</i>		גַּלֵּה		גַּלֵּה
<i>construct :</i>		גַּלֹּת		גַּלֹּת

The other derived forms follow the same pattern as the preceding ones. To make the Hiphil intelligible גַּלֵּה has been taken in its other meaning 'to go into exile' which in Hiphil is 'to cause to go into exile—to exile'.

HIPHAL

HOPHAL

<i>Perf. :</i>	he (hath) exiled	הִגְלָה	he was exiled	הִגְלָה
	she	הִגְלָתָה	she	הִגְלָתָה
	thou (m.) hast	הִגְלִיתָ הִגְלִיתָ	thou (m.) wast	הִגְלִיתָ &c.
	I (c.) have	הִגְלִיתִי הִגְלִיתִי		
<i>Imperf. :</i>	he will exile	יִגְלֶה	he will be	יִגְלֶה
	she	תִּגְלֶה	she	תִּגְלֶה
		&c.		&c.
<i>Shortened Imperf.</i>				
<i>Jussive :</i>	let him	יִגַּל ^a		
<i>Imperf. with Waw</i>				
<i>Consecutive :</i>	and he exiled	וַיִּגַּל		
<i>Imper. :</i>	exile thou (m.)	הִגְלֵה		
	„ (f.)	הִגְלִי		
		&c.		
<i>Part. :</i>	exiling (m. sg.)	מְגַלֶּה	being exiled (m. sg.)	מְגַלֶּה
		&c.		&c.
<i>Inf. absolute :</i>		הִגְלֵה		הִגְלֵה
<i>construct :</i>		הִגְלֹת		הִגְלֹת

^a The shortened Imperfect יִגַּל is a Segholate form which evolves into יִגַּל (as מְקַלֵּה into מְקַלֵּה, pp. 82 ff.).

HITHPAEL

<i>Perf. :</i>	he (hath) revealed himself	הִתְגַּלָּה
	she „ herself	הִתְגַּלְתָּה
	thou (m.) hast „ thyself	הִתְגַּלִּיתָ
	I (c.) have „ myself	הִתְגַּלִּיתִי
<i>Imperf. :</i>	he will „ himself	יִתְגַּלֶּה
	she „ herself	תִּתְגַּלֶּה &c.
<i>Shortened Imperf. Jussive :</i>	let him reveal himself	יִתְגַּל
<i>Imperf with Waw Consecutive :</i>	and he revealed himself	וַיִּתְגַּל
<i>Imper. :</i>	reveal thyself (m.)	הִתְגַּלְתָּ &c.
<i>Part. :</i>	revealing oneself (m. sg.)	מִתְגַּלֵּה &c.
<i>Inf. absolute :</i>	הִתְגַּלְהוּ	<i>construct :</i> הִתְגַּלּוּת

N.B. The Imperfects in all forms of the Lamed He verb terminate in הַ, the Infinitives construct all terminate in וּת, and there is a shortened Imperfect (Jussive) in Qal, Niphal, Piel, and Hithpael, as well as in the Hiphil.

EXERCISE 38

Gilead	בָּנֵה	to build	בָּנֵה
cattle	צָוָה	to command	צָוָה in Piel
	רָאָה	to see	רָאָה
Tyre	נִרְאָה	to appear	נִרְאָה in Niphal
here	הִרְאָה	to cause to see, to show	הִרְאָה in Hiphil

(1) וְלִבְנֵי־רְאוּבֵן הָיָה צֹאן וּבָקָר רַב עַד־מְאֹד, וַיִּרְאוּ אֶת־
 אֶרֶץ־הַגִּלְעָד וְהִגִּיהָ הַמְּקוֹם מְקוֹם־מְקִנָּה: וַיִּגְשׁוּ אֶל־מֹשֶׁה
 וַיְדַבְּרוּ אֵלָיו לֵאמֹר הָאֶרֶץ אֲשֶׁר נָתַן יְהוָה בְּיַדְנוּ אֶרֶץ מְקִנָּה
 הִיא, וְלַעֲבָדֶיךָ מְקִנָּה: וְעַתָּה אִם־נָא מִצְאֵנוּ חֵן בְּעֵינֶיךָ, תְּנֵה

לָנוּ אֶת־הָאָרֶץ הַזֹּאת וְאֶל־תַּעֲבִירָנוּ אֶת־הַיַּרְדֵּן אֶרְצָה כְּנָעַן:
 וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, הֲאֹחִיכֶם יַעֲבְרוּ אֶת־הַיַּרְדֵּן לְמַלְחָמָה
 וְאַתֶּם תָּשֻׁבוּ פֹה: וַיֹּאמְרוּ בְנֵי־רְאוּבֵן, בְּתִים נִבְנֶה לְנַשְׁיָנוּ
 וּלְבָנֵינוּ וְשָׁבוּ בָהֶם, וְאַנְחֵנוּ נַעֲבֹר עִם־אֲחֵינוּ לְהִלָּחֵם בְּיַשְׁבֵּי־
 כְּנָעַן: לֹא נָשׁוּב אֶל־בְּתֵינוּ עַד־אֲשֶׁר נָתַן יְהוָה אֶת־כָּל־הָאָרֶץ
 בְּיַד־יִשְׂרָאֵל: אִזּוּ נָשׁוּב אֶל־הָעָרִים אֲשֶׁר בְּנֵינוּ וְיִשְׁבְּנוּ שָׁם:
 וַיִּטְּבוּ דְבַר־יְהוָה בְּעֵינֵי־מֹשֶׁה, וַיִּקְרָא אֶת־יְהוֹשֻׁעַ וְאֶת־רְאִשֵׁי־
 הָעָם וַיִּצְוּ אֹתָם לֵאמֹר אִם יַעֲבְרוּ בְנֵי־רְאוּבֵן אִתְּכֶם אֶת־
 הַיַּרְדֵּן לְהִלָּחֵם בְּאִיבֵיכֶם, וְהָיָה בְּתַת יְהוָה בְּיַדְכֶם אֶת־אָרֶץ
 כְּנָעַן, וְנִתְּתֶם לָהֶם אֶת־כָּל־אָרֶץ הַגִּלְעָד (2) אַתֶּם רְאִיתֶם אֶת־
 כָּל־אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרַיִם וְעַל־הַיָּם וּבַמִּדְבָּר הַגָּדוֹל
 הַזֶּה: וְעַתָּה שָׁמֹר תִּשְׁמְרוּ אֶת־מִצְוֹתַי כְּכֹל אֲשֶׁר צִוִּיתִי אִתְּכֶם
 וְהָיִיתֶם קְדוֹשִׁים לַיהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצִיא אִתְּכֶם מִבֵּית־
 עַבְדִּים לְהָיִית לָכֶם לֵאלֹהִים (3) וַיְהִי אַחֲרֵי מוֹת־מֹשֶׁה וַיַּדְבֵּר
 יְהוָה אֶל־יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו קוּם עֲבֹר אֶת־הַיַּרְדֵּן, אַתָּה
 וְכָל־הָעָם אַתָּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁפַּעְתִּי לְאַבוֹתֶם לְתַת
 לָהֶם: אֶל־תִּירָא מִפְּנֵי־יִשְׁבֵּיָהּ, כִּי בְּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה כֵּן
 אֶהְיֶה עִמָּךְ: לֹא אֶעֱזֹבְךָ עַד־אֲשֶׁר עָשִׂיתִי כְּכֹל אֲשֶׁר דִּבַּרְתִּי
 אֶל־מֹשֶׁה עַבְדִּי (4) וַיֵּצֵא הַגִּבּוֹר הַפְּלִשְׁתִּי וַיַּעֲמֵד עַל־הַהָר
 גִּבְרַת מַחְגַּה־יִשְׂרָאֵל וַיִּקְרָא אֲלֵיהֶם בְּקוֹל גָּדוֹל וַיֹּאמֶר בְּחַרוּ
 לָכֶם אִישׁ מִבֵּין גִּבּוֹרֵיכֶם וַיָּבֹא עָלַי לְהִלָּחֵם בִּי: וְהָיָה אִם הוּא
 יִמְתְּנִי וְהָיִינוּ לָכֶם לְעַבְדִּים וְאִם אֲנֹכִי אִמְתִּהוּ וְהָיִיתֶם לָנוּ
 לְעַבְדִּים: וַיִּזְיְדוּ לְשֹׂאוֹל אֶת־דְּבַר־יְהוָה הַפְּלִשְׁתִּי: (5) וַיִּשְׁלַח
 שְׁלֹמֹה מִלְּאָכִים אֶל־מֶלֶךְ צֹר לֵאמֹר אַתָּה יָדַעְתָּ אֶת־דָּוִד
 אָבִי כִּי לֹא יָכַל לִבְנוֹת בַּיִת לְשֵׁם־יְהוָה אֱלֹהָיו, כִּי מִלְחָמוֹת
 רַבּוֹת הָיוּ לוֹ: וְעַתָּה הִנְנִי יֹשֵׁב עַל כְּסֵא־יִשְׂרָאֵל, וְאֵלֵהֶם נָתַן
 שְׁלוֹם בְּאַרְצִי, וְאֹמַר אֲנֹכִי אֲבָנָה הַיְכָל לַיהוָה אֱלֹהֵי: וְעַתָּה

* He Interrogative.

^b Note יָדְכֶם [for יְדְכֶם]—with this [heavy] suffix the Pathah has been weakened into Seghol.

אִם טוֹב בְּעֵינֶיךָ וְעָשִׂיתָ חֶסֶד אִתִּי, צוּה־נָא וַיְכַרְתּוּ לִי עֲצִים
מִהַקְּהָרִים אֲשֶׁר בְּאַרְצֶךָ וְעַבְדִּי יִהְיוּ עִם עַבְדֶּיךָ וְהוֹרִידוּ אֶת־
הָעֲצִים אֵלַי יְרוּשָׁלַיִם וּבְנִיתִי אֶת־הַיְכָל־יְהוָה שָׁם: וַיִּזְכֹּר
מֶלֶךְ צָר אֶת־חֶסֶד־יְדוּד אֲשֶׁר עָשָׂה אִתּוֹ וְאֶת־הַבְּרִית אֲשֶׁר
קָרַת אִתּוֹ וַיִּשְׁמַע בְּקוֹל־שְׁלֹמֹה: וַיִּצַּו אֶת־עַבְדּוֹ וַיְכַרְתּוּ עֲצִים
וַיָּבִיאוּ אֹתָם עַבְדֵי־שְׁלֹמֹה יְרוּשָׁלַיִם וַיִּבְנֶן שָׁם שְׁלֹמֹה הַיְכָל
אֲשֶׁר לְפָנָיו לֹא הָיָה כָמוֹהוּ: וַיָּבֹאוּ כָל מַלְכֵי־הַגּוֹיִם לִרְאוֹת
אֶת־הַיְכָל־שְׁלֹמֹה אֲשֶׁר בָּנָה לֵאלֹהֵיו, וַיָּבִיאוּ בָיִדָם זָהָב וְכֶסֶף
וַיִּתְּנוּ בְּבֵית־יְהוָה: וַיִּצַּא שֵׁם־הַמֶּלֶךְ שְׁלֹמֹה בְּכָל־הָאָרֶץ וַיְהִי
מִכְבֹּד מְאֹד בְּעֵינֵי כָל־הַמְּלָכִים (6) אִתָּה נְגִלִית אֲלֵינוּ בְּכַבּוֹדָךָ
עַל הַר־סִינַי, וַתְּדַבֵּר אֲלֵינוּ מִתּוֹךְ הָאֵשׁ, וַתְּלַמְּדֵנוּ מִשְׁפָּטֵי־
צְדָקָה וְתוֹרַת־אֱמֶת, וַתִּצְוֵנוּ לִהְיוֹת מִמְּלַכֶת כְּהַנִּים וְגַי קְדוֹשׁ
לְפָנֶיךָ: וְעַתָּה עָשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנוּ וְאָבִיא מִפְּרִי־אֲדָמָתִי
מִנְחָה לִיהוָה: שְׁלַח־נָא אֶת־בְּרַכְתְּךָ בְּפִרְי־אֲדָמָתִי וְשִׁמְרֵנִי
מִכָּל־רָע (7) וַיְהִי בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם וַיִּקְרָא פָרְעֹה אֶל־
עַבְדּוֹ וַיֹּאמֶר אֲלֵיהֶם, מַה־זֹּאת עָשִׂינוּ כִּי שְׁלַחְנוּ אֶת־הָעָם
מִעַבְדָּנוּ, נִרְדָּפָה אַחֲרֵיהֶם וַנִּשְׁיָבָה אֹתָם מִצְרַיִם

(1) And the Lord spoke unto Moses in the land of Egypt, saying: 'Thus shalt thou say unto the children of Israel, "The Lord, God of your fathers, hath appeared unto me in the wilderness and He spoke unto me from the midst of (the) fire and He said: 'I have indeed seen (inf. abs. with finite verb) the affliction of My people Israel and I will indeed deliver them from the hand of Pharaoh and I will bring them forth from the land of Egypt and I will bring them into the land which I have sworn to their fathers, to Abraham, to Isaac, and to Jacob, to give to their seed, and they shall be to Me (for) a people and I (pronoun) shall be to them (for) a God'." And it shall come to pass if they will not hearken unto thee and they shall say "Give (to) us a sign that the Lord hath appeared unto thee and that He hath sent thee unto us," then (waw consec.) thou shalt do all these signs,

* See p. 136. 63.

as I have commanded thee.' (2) And it came to pass in the morning that (waw consec.) the king called (to) all his wise (men) and he related in their ears the dream which he (had) dreamed. And he said: 'Behold in my dream I saw a man standing over me and in his hand (was) a sword. And I said unto him, "Who art thou, and why hast thou come unto me and why is there a sword in thy hand?"' And he said unto me, "Thou shalt indeed know that the Lord hath sent me to slay (Hiphil of מוּת) thee, for thou hast built for thyself a great house and thou didst not set thy heart to the ark of God which hath not a house". And I was afraid exceedingly and I said unto him, "Slay me not, my lord, for I shall indeed build a temple for the ark of the Lord my God like which there was not yet ('which there was not like it yet')." And the man who appeared (part. with art., pp. 65 f.) unto me said, "Behold I have hearkened to thy voice, but (conjunction) I shall indeed return if thou shalt not keep thy word; and now, command thy servants to build a temple for the Lord thy God upon the mount of Jerusalem". And all the wise men said unto the king in one voice, 'Let the king command his servants and let them build a temple upon the holy mount ("mount of holiness") as the king hath sworn'. (3) And Joshua said unto the elders of the people: 'Pass ye (through) in the camp and command the people saying, "Leave ye your wives and your children and your cattle and your old (men) and the camp and pass ye (over) to (the) battle opposite the city, for the Lord will indeed give in(to) our hand the city and its inhabitants. Fear ye not them, for the Lord, He will fight for us".' And the elders passed (through) the camp and they commanded the people as Joshua (had) commanded them. (4) And the heads of the people sought and they found the man who had taken from the gold and the silver and they brought him near unto Joshua for (the) judgement. And Joshua asked him saying: 'Why hast thou done this thing? Tell (to) me, my son.' And the man said, 'Behold thy servant was among those who were fighting (part. with art.^a) against the inhabitants of the city; and it came to pass, when the wall of the city fell (inf. const.) that I came into the palace of the king and I saw all the gold and the

^a 'Among the (ones) fighting'.

silver and I took from it and I hid (it) in the ground.' (5) And David sent messengers to the king of Tyre saying: 'Let us make a covenant I and thou in order that there shall be peace between my people and between thy people.' And the messengers came and they brought a present to the king of Tyre and they spoke unto him as these words. And the servants of the king said unto him: 'Send away these men, for they are spies, for they have come to see the land.'

80. MORE DOUBLY WEAK VERBS

(a) הָפַח—Pe Nun and Lamed He verb:

'to turn, incline' (intrans.); 'to stretch, pitch (a tent)'

	QAL	HIPHIL
<i>Perf.</i> : he (hath) turned	הָפַח	he (hath) caused to turn הִפְחִיחַ
she „	הִפְחִיחָהּ &c.	she „ הִפְחִיחָהּ &c.
<i>Imperf.</i> : he will turn	יִפְחֵחַ	he will cause to turn יִפְחִיחַ
she „	תִּפְחֵחַ &c.	she „ תִּפְחֵחַ &c.
<i>Shortened Imperf.</i> <i>Jussive</i> :		
let him „	יִפְחֵחַ	let him „ יִפְחֵחַ
<i>Imperf. with Waw</i> <i>Consecutive</i> :		
and he turned	וַיִּפְחֵחַ	and he caused to turn וַיִּפְחֵחַ
<i>Imper.</i> : turn thou (m.)	הָפַח &c.	cause thou (m.) to turn הִפְחִיחַ &c. הִפְחֵחַ
<i>Part. active</i> :		
turning (m. sg.)	הֹפֵחַ	causing to turn (m. sg.) מִפְחֵחַ &c.
<i>passive</i> :		
turned (m. sg.)	הִפְחֵחַ	
<i>Inf. absolute</i> :	הִפְחֵחַ	הִפְחֵחַ
<i>construct</i> :	הִפְחִיחַ	הִפְחִיחַ

NOTE: The Imperfects (as in all Lamed He verbs) have shortened forms for the Jussive. In Qal the Imperf. הִפְחֵחַ is

first shortened to ט? but, since the final letter of a word cannot be doubled, the preceding vowel is prolonged, producing ט?. It will, of course, be noted how the peculiarities of both the Pe Nun and Lamed He operate together.

The doubly weak verb נכה of the above type, found only in Hiphil ('to smite') and in Hophal, occurs very frequently in Scripture, and the student is advised to familiarize himself with its main parts.

HIPHIL			HOPHAL		
<i>Perf.</i> : he hath smitten	הָכָה		he was smitten	הָכָה	
she „	הִכְתָּהּ		she „	הִכְתָּהּ	
<i>Imperf.</i> : he will smite	יִכֶּה		he will be „	יִכֶּה	
she „	תִּכְּהֶה		she „	תִּכְּהֶה	
<i>Shortened Imperf.</i> <i>Jussive</i> :	—				
let him smite	יִךְ				
<i>Imperf. with Waw</i> <i>Consecutive</i> :					
and he smote	וַיִּכֶּה		and he was „	וַיִּכֶּה	
<i>Imper.</i> : smite thou (m.)	הִכֵּה הִךְ				
<i>Part.</i> : smiting (m. sg.)	מִכֶּה		being smitten (m. sg.)	מִכֶּה	
<i>Inf. absolute</i> :	הִכֵּה			הִכֵּה	
<i>construct</i> :	הִכּוֹת			הִכּוֹת	

(b) עָלָה—Pe Guttural and Lamed He: 'to go up, ascend'.

עָשָׂה— „ „ 'to do, make, perform'.

QAL

<i>Perf.</i> : he hath gone up	עָלָה		he (hath) made	עָשָׂה
she „	עָלְתָהּ		she „	עָשְׂתָהּ
ye (m.) have	עָלִיתֶם		ye (m.) have	עָשִׂיתֶם
	&c.			&c.

<i>Imperf.</i> : he will go up	יַעֲלֶה	he will make	יַעֲשֶׂה
she	תַּעֲלֶה	she	תַּעֲשֶׂה
<i>Shortened Imperf.</i>			
<i>Jussive :</i>			
let him go	יַעֲלֵ	let him	יַעֲשֵׂ
<i>Imperf. with Waw</i>			
<i>Consecutive :</i>			
and he went	וַיַּעֲלֶה	and he made	וַיַּעֲשֶׂה
<i>Imperf.</i> : go thou (m.)	עֲלֶה	make thou (m.)	עֲשֶׂה
„	&c.	„	&c.
<i>Part. active :</i>			
going up (m. sg.)	עֹלֶה	making (m. sg.)	עֹשֶׂה
<i>passive :</i>			
		made (m. sg.)	עָשׂוּי
<i>Inf. absolute :</i>	עֲלֶה		עֲשֶׂה
<i>construct :</i>			
	עֹלֹת		עֹשׂוֹת
„ with ל :	לְעֹלֹת	with ל :	לְעֹשׂוֹת

The terminations of this doubly weak verb are those of the Lamed He, while the initial guttural takes composite shewa instead of the simple shewa, and attracts the vowel Pathah under it and before it.

NIPHAL

HIPHIL

<i>Perf.</i> : he was made	וַיַּעֲשֶׂה	he (hath) brought up	וַיַּעֲלֶה
she	וַתַּעֲשֶׂה	she	וַתַּעֲלֶה
they (c.) were	וַיַּעֲשׂוּ	they (have)	וַיַּעֲלֶי
<i>Imperf.</i> : he will be			
she	תַּעֲשֶׂה	she	תַּעֲלֶה
<i>Shortened Imperf.</i>			
<i>Jussive :</i>			
let him be	יַעֲשֵׂ	let him bring	יַעֲלֵ
<i>Imperf. with Waw</i>			
<i>Consecutive :</i>			
and he was	וַיַּעֲשֶׂה	and he brought	וַיַּעֲלֶה

<i>Imper.</i> : be thou (m.) made	הַעֲשֵׂה	bring thou (m.) up	הַעֲלֵה הַעֲלֵה
<i>Part.</i> : being made (m. sg.)	נֶעֱשֶׂה	bringing up (m. sg.)	מַעֲלֶה
<i>Inf. absolute</i> :	עֲשֵׂה		הַעֲלֵה
<i>construct</i> :	הַעֲשׂוֹת		הַעֲלוֹת

NOTE how the Guttural determines the beginnings and the He the terminations. The Imperfects of the Qal and the Hiphil (and following them the Jussives too) have evolved into the same form through different processes; so that the context is relied upon to indicate which is meant.

(c) אָפֶה—Pe 'Alep and Lamed He verb—'to bake'.

QAL		NIPHAL	
<i>Perf.</i> : he (hath) baked	אָפֶה	he (hath) been baked	נִאָפֶה
<i>Imperf.</i> : he will bake	יֵאָפֶה	he will be baked	יִאָפֶה

Since the Pe 'Alep verb diverges from the Pe Guttural in the Qal Imperfect, this type of doubly weak verb differs from the preceding type in this respect too.

(d) רָאָה 'to see' is a peculiar verb, since the first root-letter cannot be doubled, there is a medial 'Alep, and a third root-letter He.

QAL Imperfect, 'he will see' יִרְאֶה, but with Waw Consecutive וַיִּרְא 'and he saw'; 'and she saw' is וַתִּרְא.

NIPHAL Imperfect, 'he will be seen, appear' יִרְאֶה, but with Waw Consecutive it is וַיִּרְא 'and he was seen, and he appeared'.

EXERCISE 39

border	גְּבוּל	to answer	עָנָה
mouth	פֶּה	to afflict עָנָה in Piel	עָנָה
„ (const.)	פִּי-	ox, bull	פָּר
„ (pl.)	פִּיּוֹת	„ (with art.)	הַפָּר

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים אֶל-
מֶלֶךְ אֲדוֹם לֵאמֹר: כֹּה אָמַר אֲחִיךָ יִשְׂרָאֵל, אֲתָה יָדַעְתָּ כִּי

ימים רבים יִשְׁכְּנוּ בַּמִּצְרַיִם וַיַּעֲבִידוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּ אֹתָנוּ
עד-מֵאֵד: וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵינוּ וַיִּשְׁמַע אֶת-קוֹלָנוּ וַיּוֹצִיאֵנוּ
מִשָּׁם בְּיַד חֲזָקָה לְהַבִּיא אֹתָנוּ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ
לָתֵת לָנוּ: וְהִנֵּה אֲנֹחֲנוּ עֹמְדִים עַל-גְּבוּלָהּ לְבוֹא אֶרְצָהּ כְּנֹעַן:
וְעַתָּה נַעֲבֹרָה-נָא בָאָרֶץ וְעַשִׂיתָ עִמָּנוּ חֶסֶד: וַיַּעַן מֶלֶךְ אֲדוֹם
לְאֹמֶר לֹא תַעֲבֹרוּ בָאָרֶץ, פֶּן-בְּחָרֵב אֵצֶא לְקִרְאתְכֶם: וַיֵּצֵא
לְקִרְאת-יִשְׂרָאֵל, וְעַם כָּבֵד מְאֹד אִתּוֹ וַיִּטּ יִשְׂרָאֵל מִמֶּנּוּ וַיִּשָּׂם
אֶת-פְּגָיו הַמְדַבְּרָה, כִּי לֹא נָתַן לוֹ מֶלֶךְ אֲדוֹם לַעֲבֹר בָּאָרֶץ
(2) וַיְהִי כִּרְאוֹת שְׂאוּל אֶת-גִּבּוֹר-הַפְּלִשְׁתִּים וַיִּשְׁבַּע לְאֹמֶר
הָאִישׁ אֲשֶׁר יַעֲלֶה וְהִכָּה אֶת-הַפְּלִשְׁתִּי הַזֶּה, לוֹ אֶתֵּן אֶת-בִּתִּי
לְאִשָּׁה: וַיָּבֹא דָוִד וַיַּעֲמֵד לְפָנֵי-שְׂאוּל וַיֹּאמֶר אֲנֹכִי אֵעֲלֶה
וְהַכִּיתִי אִתּוֹ וְהִבֵּאתִי אֵלָיְךָ אֶת-רֵאשׁוֹ: וַיֹּאמֶר אֵלָיו שְׂאוּל,
עֲלֶה בְנִי, וַיְהִי יְהוָה עִמָּךְ וְנָתַן אֶת-אֵיכָה בְיָדְךָ: וַיַּעַל דָּוִד
וַיִּגַשׁ אֶל-הַגִּבּוֹר וַיַּף אֶת-הַפְּלִשְׁתִּי אֶרְצָה וַיִּקַּח אֶת-חַרְבוֹ
מִעָלָיו וַיִּכְרֹת בָּהּ אֶת-רֵאשׁוֹ וַיָּבֵא אֶל-שְׂאוּל: וְכָל-יִשְׂרָאֵל
עָמְדוּ עַל-הַהָר מִמָּוֶד וַיֵּרְאוּ כִּי הִכָּה דָוִד אֶת-אֵיכּוֹ וַיִּקְרְאוּ
בְקוֹל אֶחָד, לֹא נִמְצָא בָאָרֶץ גִּבּוֹר כְּדָוִד: וַיִּשְׁמַע שְׂאוּל אֶת-
דְּבָרֵי-הָעַם וַיִּקְצֹף עַד-מְאֹד וַתִּבֹא עָלָיו הָרוּחַ הַרְעָה וַיִּבְקֹשׁ
לְהַמִּית אֶת-דָּוִד (3) וַיְהִי אַחֲרֵי מוֹת-הַשֵּׁפֶט וַיָּשׁוּבוּ בְנֵי-יִשְׂרָאֵל
אֶל-דֶּרֶךְ-הַנּוֹיִם אֲשֶׁר יָשָׁבוּ בְתוֹכָם וַיַּעֲשׂוּ אֶת-הַרְעָה בְּעֵינֵי-
יְהוָה וַיַּעֲבֹדוּ אֶת-אֱלֹהֵי הָאָרֶץ וַיִּשְׁכַּחוּ אֶת-תּוֹרַת-יְהוָה: וַיִּתְּנֵם
יְהוָה בְּיַד-מֶלֶךְ אֲדוֹם וַיַּעֲנֵם, וְלֹא הָיָה בָהֶם עוֹד רוּחַ לַעֲמֹד
לְפָנֵי-אֵיבֵיהֶם וַיִּצְעֲקוּ אֶל-יְהוָה לְאֹמֶר חָטָא חָטָאנוּ לְפָנֶיךָ
וַנִּעֲבֹר אֶת-בְּרִיתְךָ אֲשֶׁר כָּרַתָּ אִתָּנוּ: הַצִּילָנוּ נָא יְהוָה מִיַּד-
אֵיבֵינוּ וְאֶל-נָא תַעֲזֹבֵנוּ, אִם לֹא לְמַעַנְיָנוּ לְמַעַן מֹשֶׁה עַבְדְּךָ
הוֹשִׁיעֵנוּ: וַיִּשְׁלַח אֲלֵיהֶם יְהוָה אִישׁ נָבִיא וַיְדַבֵּר אֲלֵיהֶם לְאֹמֶר

^a Here = 'to permit, allow'.

^b For כָּרַתָּ, see footnote, p. 206.

כה אָמַר יְהוָה, אֲנֹכִי הַעֲלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאֹצִיא
 אֶתְכֶם מִבֵּית-עַבְדִּים וְאָבִיא אֶתְכֶם אֶרְצָה כְּנֻעַן וְאֶתֵּן לְכֶם
 אֶת-הָאָרֶץ: וְאַצְוֶה עֲלֵיכֶם לֵאמֹר לֹא תִירָאוּ אֶת-אֱלֹהֵי הַגּוֹיִם
 אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרְצָם: וְלֹא שְׁמַרְתֶּם אֶת-מִצְוֹתֵי אֲשֶׁר
 צִוִּיתִי אֶתְכֶם וְתַעֲבֹדוּ אֶת-אֱלֹהֵיהֶם וְתִקְצִיפוּ אֹתִי עַד-מָאֹד:
 וְעַתָּה אִם בְּאֵמַת אַתֶּם שׁוֹבִים אֵלַי, הִסְרִירוּ מִפְּתִיכֶם אֶת-אֱלֹהֵי
 הַזָּהָב וְאֶת-אֱלֹהֵי הַכֶּסֶף אֲשֶׁר עֲשִׂיתֶם לְכֶם וְשָׂרְפוּ אֹתָם בָּאֵשׁ:
 וַיַּעֲנוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ, כֹּל אֲשֶׁר צִוָּה אֲתָנוּ יְהוָה נַעֲשֶׂה
 (4) וַיְהִי כַעֲבֹר כָּל-הָעָם אֶת-הַיָּם וַיֵּצֵאוּ יְהוָה אֶת-מֹשֶׁה לֵאמֹר
 נָטָה אֶת-יָדְךָ עַל-הַיָּם וְשָׁבוּ הַיָּם לִמְקוֹמָם: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר
 צִוָּהוּ יְהוָה וַיָּט אֶת-יָדוֹ עַל-הַיָּם וַיָּשׁוּבוּ הַיָּם לִמְקוֹמָם: וַיִּירָאוּ
 בְנֵי-יִשְׂרָאֵל אֶת-הַיְשׁוּעָה הַגְּדוֹלָה אֲשֶׁר עָשָׂה לָהֶם יְהוָה וַיִּהְלְלוּ
 אֶת-שְׁמוֹ: (5) וַיְהִי בַבֶּקֶר וַיִּקְרָא יַעֲקֹב אֶל-שְׁתֵּי נָשָׁיו וַיֹּאמֶר
 אֲלֵיהֶן, יְהוָה אֱלֹהֵי אָבִי נִרְאָה אֵלַי בְּחִלּוֹם וַיְדַבֵּר אֵלַי לֵאמֹר
 רְאֵה רָאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לְךָ לְבָן וְאָשְׁמַר עֲלֶיךָ וְלֹא
 נָתַתִּי לוֹ לִנְגֹעַ בְּךָ, וְעַתָּה קוּם שׁוּב אֶל-אֶרְצָךָ וְאֶל-בֵּית-
 אָבִיךָ, אֶל-תִּירָא יַעֲקֹב, כִּי אֲנֹכִי אֶהְיֶה אִתְּךָ וַגְּבַרְתִּיךָ:
 וְתַעֲן רַחֵל וְתֹאמַר עֲשֶׂה כְּכֹל אֲשֶׁר צִוָּה אֱלֹהֶיךָ כִּי כִאֲמַה
 אֲנֹכִי בְּבֵית אָבִינוּ: וַיַּעַשׂ יַעֲקֹב כֵּן, וַיִּקַּח אֶת-נָשָׁיו וְאֶת-בָּנָיו
 וְאֶת-בְּנוֹתָיו וְאֶת-כָּל-רְכוּשׁוֹ וַיִּסַּע אֶרְצָה כְּנֻעַן: וַיְהִי בְּשׁוּב
 לְבָן הַבְּיָתָה וַיִּשְׁמַע כִּי בָרַח יַעֲקֹב וַיִּקְצֹף עַד-מָאֹד וַיִּקַּח אֶת-
 אֲנָשָׁיו אֹתוֹ וַיְרַדֵּף אַחֲרֵיהֶם וַיִּבֹא עֲלֵיהֶם בְּלִילָה: וַיִּרְא מִלֵּאף-
 אֱלֹהִים אֶל-לְבָן וַיֹּאמֶר אֵלָיו, אֶל-תִּגַּע בְּעַבְדֵי יַעֲקֹב
 פֶּן-תָּמוּת: וַיְהִי בַבֶּקֶר וַיִּירָא לְבָן עַד-מָאֹד וַיִּכְרַת בְּרִית
 עִם-יַעֲקֹב וַיָּשָׁב אֶל-בֵּיתוֹ

(1) And it came to pass after these things that the Lord commanded (waw consec.) Moses saying: 'Make thou for

^a Here = 'to permit, allow'.

thyself two tablets of stone and come up unto me upon this mountain and I shall write upon them the judgements which thou shalt set before the children of Israel.' And Moses did as the Lord commanded him and he made for himself two tablets of stone and he went up on the mountain of Sinai and he was there many days. And Israel saw that Moses came not down from the mountain and they cried unto Aaron and they said: 'Where is thy brother Moses, for he hath gone up on the mountain of the Lord and hath not returned unto us. Make for us therefore a god'. And Aaron took their gold and he made for them a bull; and it came to pass when they saw the bull of gold that they cried, 'This is thy God, O Israel, who brought thee forth from the land of Egypt'. And the Lord spoke unto Moses, saying: 'Go thou down from the mountain, for thy people hath corrupted his way upon the earth and they have made for themselves a bull of gold and they cried before it, "This is thy God, O Israel".' And it came to pass as Moses heard the words of the Lord that he took the tablets and he broke them upon the ground. (2) And the sons of Jacob returned unto their father and they told (to) him all the words which Joseph their brother (had) commanded them. And Jacob answered and said: 'Blessed is the Lord who hath shown me this day, for my son Joseph liveth, and I shall go down to Egypt and I shall see him, face to face, before I die.' And the Lord appeared unto Jacob in a dream of the night and he said unto him: 'Go thou down to Egypt and thou shalt see thy son Joseph and thou shalt dwell there with him' (3) And it came to pass as the elders of Israel heard the words of Joshua which he spoke unto them that they answered (waw consec.) and they said: 'All that thou hast commanded us we will do; we will not depart from it. Only let the Lord thy God be with thee. As we hearkened unto Moses, so will we hearken unto thee.' (4) In that day the Lord gave a great salvation^a to Israel and they pursued the inhabitants of the city unto the wilderness and they smote them and they took all the gold and the silver and their sheep and their cattle which was found in the city and they went up into the city and they dwelt in it. (5) And the prophet came before the king and

^a 'Victory'.

he said unto him: 'Thus said the Lord, "Because thou hast transgressed My commandments and thou hast taken to thyself many wives from the daughters of the nations and thou hast not kept My word which I commanded thee and thou hast gone up upon the mountains to serve the gods of the nations and thou hast done these (things) to anger^a Me, behold I will raise up against thee an enemy who shall smite thee and all thy house and all thy priests".'

81. DOUBLE 'AYIN VERBS

We now consider the type of weak verb which instead of having three root-letters, has its second root-letter (i.e. its 'Ayin) duplicated—the Double 'Ayin Verb :

		QAL			
<i>Perf. :</i>	ACTIVE			STATIVE	
	he hath gone round	סָב, סָבַב		he was light	קָל [קָלַל]
	she	סָבָה, סָבְבָה		she	קָלָה
	thou (m.) hast	סָבֹתָ		thou (m.) wast	קָלוֹתָ
	thou (f.)	סָבוֹת		thou (f.)	קָלוֹת
	I (c.) have	סָבוֹתִי		I (c.) was	קָלוֹתִי
	they (c.)	סָבוּ, סָבְבוּ		they (c.) were	קָלוּ
	ye (m.)	סָבוֹתֶם		ye (m.)	קָלוֹתֶם
	ye (f.)	סָבוֹתֵינָן		ye (f.)	קָלוֹתֵינָן
	we (c.)	סָבוֹנוּ		we (c.)	קָלוֹנוּ
<i>Imperf. :</i>					
	he will go round	יִסֵּב, יִסְבֵּב		he will be light	יִקָּל
	she	תִּסְבֵּב, תִּסֵּב		she	תִּקָּל
	thou (m.) wilt	תִּסְבֹּב, תִּסֵּב		thou (m.) wilt	תִּקָּל
	thou (f.)	תִּסְבִּי, תִּסְבִּי		thou (f.)	תִּקָּלִי
	I (c.) shall	אֶסֵּב, אֶסְבֵּב		I (c.) shall	אֶקָּל
	they (m.) will	יִסְבוּ, יִסְבְּבוּ		they (m.) will	יִקָּלוּ
	they (f.)	תִּסְבְּבוּ, תִּסְבְּבוּ		they (f.)	תִּקָּלְיֶנָּה
	ye (m.)	תִּסְבוּ, תִּסְבְּבוּ		ye (m.)	תִּקָּלוּ
	ye (f.)	תִּסְבְּבוּ, תִּסְבְּבוּ		ye (f.)	תִּקָּלְיֶנָּה
	we (c.) shall	נִסְבֵּב, נִסֵּב		we (c.) shall	נִקָּל

^a Hiphil of קָצַף or כָּעַס.

*Imperf. with Waw**Consecutive :*

and he turned round

וַיִּסֹב (wayyásobh), וַיִּסֹב

and he was light וַיִּקַּל

Imperf. : go thou (m.) round סֹב

,, (f.) ,, סֹבִי

,, ye (m.) ,, סֹבוּ

,, (f.) ,, סֹבְיָנָה

Part. active :

going round (m. sg.) סֹבֵב

being light (m. sg.) קָל

&c.

&c.

passive :

surrounded (m. sg.) סֹבֵב

Inf. absolute : סֹבֵב

קָלֹל

construct : סֹב

קָל and קָל

,, with ל : לֹסֵב

In the Perfect Qal the 3rd person has two forms: סֹבֵב, סֹבְבוּ and סֹב, סֹבוּ—the former being transitive and the latter intransitive. These meanings of the two forms are well shown by the verb סָרַר = 'to make strait, oppress' with its intransitive form סָר = 'to be in a strait'.

The Imperfect Qal has two alternative forms. The one, וַיִּסֹב, seems to have been influenced by the 'Ayin Waw verb (which resembles in many respects the Double 'Ayin verb). Like the 'Ayin Waw verb, it has the (original) *a* vowel under the prefix. The other type, וַיִּסֹב, strangely resembles the Pe Nun verb.

The Imperative follows the Imperfect of the first type.

NIPHAL

<i>Perf.</i> : he hath surrounded	נָסַב	<i>Imperf.</i> : he will surround	יִסְבֶּה
she	נָסַבָּה	she	תִּסְבֵּב
thou (m.) hast	תִּנְסַבְתָּ	thou (m.) wilt	תִּסְבֵּב
thou (f.)	תִּנְסַבִּי	thou (f.)	תִּסְבְּבִי
I (c.) have	נִסְבֹּתִי	I (c.) shall	אֶסְבֵּב
they (c.)	יִנְסַבּוּ	they (m.) will	יִסְבְּבוּ
ye (m.)	תִּנְסַבְתֶּם	they (f.)	יִסְבְּבוּ [תִּסְבְּבוּנָה]
ye (f.)	תִּנְסַבְתֶּינָּה	ye (m.)	תִּסְבְּבוּ
we (c.)	נִסְבַּתְּנוּ	ye (f.)	תִּסְבְּבוּ [תִּסְבְּבוּנָה]
		we (c.) shall	נִסְבֵּב

<i>Part.</i> : surrounding (m. sg.)	נֹסֵב	<i>Imper.</i> : surround thou (m.)	הִסְבֵּב
„ (f. sg.)	הִסְבֵּבִי &c.	„ (f.)	הִסְבְּבִי
<i>Inf. absolute</i> :	הִסְבֵּב	„ ye (m.)	הִסְבְּבוּ
<i>construct</i> :	הִסְבֵּב	„ (f.)	הִסְבְּבוּנָה

HIPHIL

<i>Perf.</i> :	he (hath) turned ^a	הִסְבֵּב (הִסְבֵּב)	<i>Imperf.</i> :	he will turn ^b	יִסְבֵּב (יִסְבֵּב)
she	„	הִסְבֵּבָה	she	„	תִּסְבֵּב
thou (m.) hast	„	תִּסְבֵּבְתָּ	thou (m.) wilt	„	תִּסְבֵּב
thou (f.)	„	תִּסְבֵּבִי	thou (f.)	„	תִּסְבְּבִי
I (c.) have	„	הִסְבֵּבְתִי	I (c.) shall	„	אֶסְבֵּב
they (c.)	„	יִסְבְּבוּ	they (m.) will	„	יִסְבְּבוּ (יִסְבְּבוּ)
ye (m.)	„	תִּסְבֵּבְתֶם	they (f.)	„	תִּסְבְּבוּנָה
ye (f.)	„	תִּסְבֵּבְתֶינָּה	ye (m.)	„	תִּסְבְּבוּ
we (c.)	„	הִסְבֵּבְתֵנוּ	ye (f.)	„	תִּסְבְּבוּנָה
			we (c.) shall	„	נִסְבֵּב

^a Literally: he (hath) caused to go round.^b Literally: he will cause to go round.

<i>Imper.</i> : turn thou (m.)	הָסֵב	<i>Jussive</i> : let him turn	יָסֵב
„ (f.)	הָסֵבִי	<i>Imperf. with Waw Consecutive</i> :	
„ ye (m.)	הִסְבוּ	and he turned	וְהָסֵב
„ (f.)	[הִסְבִּינָה]	<i>Part.</i> : turning (m. sg.)	מִסְבֵּב
		„ (f. sg.)	מִסְבֵּבָה
<i>Inf. absolute and construct</i> :	הָסֵב		&c.

EXERCISE 40

to-morrow	מָחָר	festival	חַג
dawn	שָׁחַר	„ (with art.)	הַחַג
Passover	פֶּסַח	„ (pl.)	חַגִּים
Jericho	יְרִיחוֹ	to bespoil, to take as spoil	בָּזַז
		to celebrate	חָגַג

(1) וַיְהִי בַּהַיּוֹם לְיִשְׁבַּי־הָעִיר כִּי בָאוּ אַנְשֵׁים אֶל בַּיִת-לוֹט וַיִּתְקַבְּצוּ לִפְנֵי בֵיתוֹ וַיִּבְקְשׂוּ לְהוֹצִיא אֶת-הַמְּלָאכִים מִשָּׁם : וַיִּכּוּ אֹתָם הַמְּלָאכִים וְלֹא יָכְלוּ לָרְאוֹת, וַיִּטְּבוּ אֶת-הַכְּפִית, וְאֶת-הַדָּלֶת לֹא מָצְאוּ : (2) וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר בֹּא אֶל-פְּרַעֲהַ וְאָמַרְתָּ אֵלָיו : כֹּה אָמַר יְהוָה אֱלֹהֵי-יִשְׂרָאֵל, שְׁלַח אֶת-עַמִּי וַיְחַזְּגוּ לִי בַמִּדְבָּר, וְאִם אֵינֶה מְשַׁלַּח אֹתָם הֲגַי נִגַּף אֹתָהּ וְאֶת-עַבְדֶּיךָ : וְכִי יִשְׁאַל אֹתָהּ פְּרַעֲהַ לֵאמֹר אֵיךָ הֵצֵאתָ וַתִּבְקַר כִּי תַחַזְּגוּ לְאֱלֹהֵיכֶם, וְאָמַרְתָּ אֵלָיו, גַּם אֹתָהּ תִּסְמַן בְּיַדְךָ, וּמִמֶּה נִקַּח לְעַבְדְּךָ אֶת-יְהוָה אֱלֹהֵינוּ, כִּי חָג לָנוּ עַל-הַר-קְּאֵלֵהִים בַּמִּדְבָּר (3) וַיְהִי בַבֶּקֶר כַּעֲלוֹת הַשָּׁחַר, וְכָל-הָעָם עֹמְדִים לִפְנֵי הַר-סִינַי, וַיִּצֹו אֹתָם מֹשֶׁה לֵאמֹר טְבוּ אֶת-הַקֶּהַר פְּעַם אַחַת, וְאֶל-יַעַל אִישׁ עַל-הַקֶּהַר, פֶּן-יִגַּף בּוֹ יְהוָה וְמָת הָאִישׁ הַהוּא : וּבְרָאוֹתְכֶם אֶת-הָאֵשׁ בְּרֹאשׁ-הַקֶּהַר וּנְפַלְתֶּם עַל-פְּנֵיכֶם אֲרָצָה כִּי יֵרַד יְהוָה עַל-הַקֶּהַר וְנִגְלָה אֵלֵיכֶם וְדַבֵּר אֵלֵיכֶם מִתּוֹךְ-הָאֵשׁ : וַיִּשְׁמְעוּ בְּנֵי-יִשְׂרָאֵל אֶת-דְּבָרֵי מֹשֶׁה וַיִּירָאוּ עַד-מְאֹד (4) וַיִּקְהַל יְהוָה אֶת-בְּנֵי-יִשְׂרָאֵל וַיְדַבֵּר

אֲלֵיהֶם לֵאמֹר יְהוָה אֱלֹהֵינוּ הֶעֱבִירָנוּ אֶת-הַיַּרְדֵּן הַזֶּה לְתַת־
 לָנוּ אֶת-הָאָרֶץ הַזֹּאת בְּאֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ: וְהִנֵּה אֲנִי
 עֹמְדִים בְּגֵד הָעִיר יְרִיחוֹ אֲשֶׁר תִּנָּחַן בְּיָדֵנוּ מִחֵר: וְעַתָּה שְׁמָעוּ-
 נָא אֶת אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם וְנִשְׁמַרְתֶּם מְאֹד לַעֲשׂוֹת כְּכֹל
 אֲשֶׁר אֲנֹכִי מְדַבֵּר אֲלֵיכֶם: וְהָיָה בַּבֶּקֶר וּקְמַתֶּם וּרְדֹתֶם
 הַיַּרְדֵּנָה וּרְחַצְתֶּם בְּמִי-הַנְּהָר וְעַלִּיתֶם הָעִירָה וְסַבְתֶּם אֶת-
 חוֹמוֹתֶיהָ כָּל-הַיּוֹם עַד-הָעֶרֶב: וְרָאוּ יִשְׂבֵי-יְרִיחוֹ וְאָמְרוּ אִישׁ
 אֶל-רֵעֵהוּ, הֵן רַבִּים בְּנֵי-יִשְׂרָאֵל כְּכֹכְבֵי-הַשָּׁמַיִם וְכַעֲפֹר-
 הָאָדָמָה, וּמִי יָכֹל לַעֲמֹד בְּפָנֵיהֶם: וְנִפְלָה עֲלֵיהֶם יְרֵאֲתֶכֶם
 וְלֹא תִהְיֶה בָהֶם רוּחַ לַעֲמֹד בְּפָנֵינוּ, הֲלֹא שְׁמַעְתֶּם אֶת-דִּבְרֵי
 הַמְּרַגְלִים אֲשֶׁר דִּבְרוּ אֲלֵיכֶם בְּשׁוֹבְכֶם מִן-הָעִיר יְרִיחוֹ: וְהָיָה
 אִם יֵצְאוּ לִקְרֹאתָנוּ בְּשָׁלוֹם, אֶל-תִּשְׁפְּכוּ דָמִים כִּי זָכוֹר תִּזְכְּרוּ
 אֶת-מִצְוַת-מֹשֶׁה וְעַשִׂיתֶם עִמָּהֶם חֶסֶד: וְאִם לֹא יֵצְאוּ לִקְרֹאתָנוּ
 בְּשָׁלוֹם וְקָרְאוּ עָלֵינוּ לְמַלְחָמָה, וְקָרְאתֶם אִתָּם בְּקוֹל גְּדוֹל
 לִיהוָה וְלִיהוֹשֻׁעַ, וְעַלִּיתֶם הָעִירָה וְהִכִּיתֶם אִתָּם לְפִי-חֶרֶב
 מְגֹדוֹל וְעַד-קָטָן: וְהָיָה בַחַת יְהוָה אֶת-הָעִיר בְּיַדְכֶם, אֶל-
 תִּקְחוּ לָכֶם מִן-הַזֶּהָב וּמִן-הַכֶּסֶף אֲשֶׁר יִמָּצָא בָּהּ, כִּי בְהִיכַל-
 יְהוָה תִּבְרִאוּ אִתָּם, וְאֶת-בְּקָרָם וְאֶת-צֹאֲנֵם תִּבְנוּ לָכֶם: הִשְׁמְרוּ
 מְאֹד לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם וְאֶל-תִּסּוּרוּ מִמֶּנּוּ, פֶּן-
 תִּהְיֶה מִגֹּפֶה בְּעַם: וַיִּשְׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוֹשֻׁעַ וַיַּעֲשׂוּ כְּכֹל
 אֲשֶׁר צִוָּם, וַיִּסְבוּ אֶת-הָעִיר כָּל-הַיּוֹם מִהַבֶּקֶר עַד-הָעֶרֶב:
 וַיְהִי בָעֶרֶב וַיֵּצְאוּ יִשְׂבֵי-יְרִיחוֹ לְמַלְחָמָה וַיִּקְרְאוּ בְנֵי-יִשְׂרָאֵל
 בְּקוֹל גְּדוֹל מְאֹד לִיהוָה וְלִיהוֹשֻׁעַ וַיַּעֲלוּ הָעִירָה: וַתִּחַזַק עֲלֵיהֶם
 יַד-יִשְׂרָאֵל וַיִּגּוּסוּ אַנְשֵׁי-יְרִיחוֹ מִפְּנֵי-יִשְׂרָאֵל הַיַּרְדֵּנָה: וַיִּצּוּ
 יְהוֹשֻׁעַ וַיְרַדְּפוּ בְנֵי-יִשְׂרָאֵל אַחֲרֵיהֶם וַיַּכּוּ אִתָּם לְפִי-חֶרֶב:
 וַיָּשׁוּבוּ אֶל-יְרִיחוֹ וַיִּבְנוּ לָהֶם אֶת-הַצָּאן וְאֶת-הַבֶּקֶר וּמִן-הַכֶּסֶף

^a 'Fear of you'—objective.

^b 'But'.

^c 'But'. The conjunction ׀ takes this meaning from the context.

וּמִן־הַזֶּהָב אֲשֶׁר מָצְאוּ בְעִיר לֹא לָקְחוּ לָהֶם כִּי בְהִיכַל־יְהוָה
הֵבִיאוּ, כְּאֲשֶׁר צִוָּה אֹתָם יְהוֹשֻׁעַ (5) וַיְהִי אַחֲרֵי־הַדְּבָרִים הָאֵלֶּה
וַיֵּצְאוּ יְהוֹשֻׁעַ אֶת־הָעָם לֵאמֹר זָכְרוּ אֶת־יוֹם צֵאתְכֶם מֵאֶרֶץ
מִצְרַיִם וְחַגְתֶּם אֶת־חַג־הַפֶּסַח כְּאֲשֶׁר צִוָּה אֶתְכֶם מִשֶּׁה עֶבֶד
יְהוָה: וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח נֹגֵד עִיר־רִיחוֹ

(1) And it came to pass after these things that the Lord sent a great darkness upon the land of Egypt and a man saw not his neighbour. And Pharaoh called unto Moses and unto Aaron and he said unto them: 'Arise ye and go ye forth from my land, ye and all Israel with you, and celebrate the festival to the Lord your God in the wilderness; both your cattle and your sheep take ye with you and pray to the Lord that he may remove (Imperfect Jussive with conjunction) from me this death.' And Moses answered and said: 'To-morrow the Lord will do this thing, in order that thou shalt know that there is none like Him.' (2) The dawn came up and the people sanctified themselves and they went round the mountain twice, as Moses commanded them, and they were exceedingly afraid and they said unto Moses: 'All that the Lord shall command us we will do'. (3) And there was found a man who had taken from the gold which (was) in the city of Jericho and the elders of Israel brought him before Joshua for (the) judgement. And Joshua said unto him: 'Why hast thou taken from the gold? Didst thou not hear my commandment which I commanded the people, saying, "Take ye for yourselves the cattle and the sheep, but (conjunction) from the gold and (from) the silver ye shall not take-as-spoil", and why hast thou transgressed my word?' And the man answered and said: 'I have indeed sinned to the Lord our God, and now, behold I am in thy hand, do to me as is good in thine eyes'. And Joshua commanded and they took that man and they brought him up upon the top of the mountain and they burned him in (the) fire, him and all that he had, before ('to the eyes of') the children of Israel. (4) And the king stood before the people and he prayed unto the Lord and he said:

'Thou hast chosen us from all the nations and Thou hast commanded us to celebrate this festival of the Passover, as it is written in the Law of Moses Thy servant, in order that we may not forget the kindness which Thou hadst done with our fathers in the day they went forth ('their going-forth'—inf. const. with suff.) from the land of Egypt, from the house of slaves. And now, we have done according to all which Thou hast commanded us and we have celebrated the festival of the Passover this day. Remember, Lord, Thy people Israel and hear their prayer, for unto Thee alone are our eyes. Deliver us, Lord, from the hand of our enemies who have come to fight against us and have surrounded the walls of our city, in order that they may know that there is none like Thee and in Thee is our salvation.' And the prophet came and he stood before the king and he said: 'The Lord hath heard thy prayer which thou hast prayed unto Him with a broken heart. Fear not! for to-morrow thine enemies will hear that their king hath died and they will return unto their land.' And the king answered and said: 'Blessed is the Lord who hath not forsaken His kindness (from) with His servants.'

82. DEFECTIVE VERBS

A few of the weak verbs are *defective*, i.e. they are not complete but function only in part. It is found, however, that two kindred defective verbs, having two root-letters in common and differing only in the third root-letter, often supplement each other, so that together they make up one complete verb. The more frequently used defective verbs are:

A. 'To go, walk': the *Qal* Perfect is הָלַךְ &c., the Participle הֹלֵךְ &c., and the Infinitive absolute הֵלֵךְ: but the Imperfect, Imperative, and the Infinitive construct apparently come from the Pe Waw root יָלַךְ, thus:

Imperf.: he will go יֵלֵךְ she will go תֵּלֵךְ I shall go אֵלֵךְ &c.

Cohort.: I will go, let me go אֵלֵכָה

Imperf. with Waw Consecutive: and he went וַיֵּלֶךְ

Imper.: go thou (m.) הֵלֵךְ, הֵלֵכִי go thou (f.) הֵלֵכִי &c.

Inf. construct: לֵלְכֹת with ל: לְלַכֹּת with suffix: לְלַכְתִּי

The *Hiphil*, too, apparently comes from the Pe Waw root הִלִּיף , thus:

<i>Perf.</i> : he (hath) caused to go	הִלִּיף	she (hath) caused to go	הִלִּיְכָה
<i>Imperf.</i> : he will cause to go	יִלְפֶה	she will cause to go	תִּלְפֶה
<i>Jussive</i> : let him cause to go	יִלְפֶה	<i>Imperf. and Waw Consec.</i> :	
		and he caused to go	וַיִּלְפֶה

B. 'To be good': the *Qal* Perfect, Participle, and Infinitive come from the 'Ayin Waw root טוּב ; but the Imperfect is from the Pe Yod root יָטַב i.e. יִיטַב , 'he will be good'. The *Hiphil* also comes from the Pe Yod יָטַב , i.e. הִיטִיב 'he hath done good' (*Perf.*); יִיטִיב 'he will do good' (*Impf.*).

C. 'To drink': all parts of the *Qal* come from the root שָׁתָה , but the *Hiphil* comes from the root שָׁקַח , thus: 'he (hath) caused to drink' הִשָּׁקָה (*Perfect*): 'he will cause to drink' יִשָּׁקֶה (*Imperfect*); 'let him cause to drink' יִשָּׁק (*Jussive*); 'and he caused to drink' וַיִּשָּׁק (*Imperfect with Waw Consecutive*).

D. 'To be able', 'to prevail'. Perfect יָכַל (as קָטַן on pp. 95 ff.), but the Imperfect is יִכָּל &c. Some regard this form as a Hophal, meaning 'to be enabled' and therefore think that this verb comes under the category of Defectives. It is likely, however, that the Imperfect יִכָּל is an arrested form from an original יִכָּל , yawkal , yaukal , and then yûkal for the expected yôkal (יִכָּל).

The Infinitive absolute is יָכוֹל , and the Infinitive construct יִכָּלֵת has a feminine termination.

EXERCISE 41

feast	מִשְׁתֶּה	pitcher	כַּד
„ (const.)	מִשְׁתֵּה	spring, well	עֵין
camel	גָּמֵל	wine	יַיִן
„ (pl.)	גָּמְלִים	beautiful (m.)	יָפֵה
master, lord, husband	בָּעַל	„ (f.)	יָפֵה
Eliezer	אֱלִיעֶזֶר	or	אֵו

(1) וַיַּעַן אֱלִיעֶזֶר וַיֹּאמֶר הִנֵּה אָנֹכִי לֹמֵד עַל-עֵינַי-הַמַּיִם לַעֲת-
 עָרֵב וְאִשָּׁא אֶת-עֵינַי וְאָרְאָה אֶת-הַיְלִדָה יֵצֵאת לְהַשְׁקוֹת אֶת-
 הַצֵּאֵן וְכֹדֶה עַל-רֵאשָׁה: וּתְמַצֵּא חֵן בְּעֵינַי מְאֹד וְאֶגֶשׁ אֵלֶיהָ
 וְאָמַר הַשְׁקִינִי נָא מִיָּם: וְתוֹרֵד אֶת-כֹּדֶה מֵעַל רֵאשָׁה וְתֹאמֶר
 אֵלַי שְׁתֵּה אֲדוֹנָי, וְגַם אֶת-גַּמְלִיף אֲשַׁקֶּה: וְתַעַשׂ כַּאֲשֶׁר אָמְרָה
 וּתְתֵן לִי לְשִׁתּוֹת וְגַם אֶת-גַּמְלִי הַשְׁקֵתָה וּתְגַד לִי אֶת-שְׁמָה
 וְאֶת-שֵׁם-אָבִיהָ: וַיְהִי כַשְּׁמַעִי אֶת-שְׁמָה וְאָפֵל עַל-פְּנֵי וְאֶהְלֵל
 אֶת-שֵׁם-יְהוָה אֲשֶׁר לֹא עָזַב אֶת-חֲסִדּוֹ מֵעַם אֲדוֹנָי אֲבָרְהָם
 וַיֹּוֹלִכֵנִי אֶל-הַמְּקוֹם הַזֶּה: וְעַתָּה אִם טוֹב בְּעֵינֵיכֶם תִּלְךָ הַיְלִדָה
 אַחֲרַי וְתֵהי אִשָּׁה לְבֶן-אֲדוֹנָי לְיִצְחָק, וְאִם לֹא, הַגִּידוּ לִי
 וְאֶטְוֶרָה מֵעַלְיֵכֶם: וַיַּעֲנוּ אָבִי-הַיְלִדָה וְאֶחָיָה וַיֹּאמְרוּ לֹא נוּכַל
 דַּבֵּר אֵלֶיךָ טוֹב אוֹ רָע נִקְרָאָה לַיְלִדָה וְנִשְׁאַלָה אֶת-פִּיהָ:
 וַיִּקְרְאוּ לָהּ וַיְגִידוּ לָהּ אֶת-דִּבְרֵי אֱלִיעֶזֶר וַיִּשְׁאַלוּ אֹתָהּ לֵאמֹר
 הַתְּלִכִי אַחֲרַי הֲאִישׁ הַזֶּה לְהִיּוֹת לְיִצְחָק לְאִשָּׁה, וְתֹאמֶר אֵלָיךְ:
 וַיְהִי כַבֶּקֶר וַיֹּאמֶר אֱלִיעֶזֶר שְׁלַחֲנִי נָא לְבֵית-אֲדוֹנָי, וַיֹּאמְרוּ
 אֵלָיו כְּטוֹב בְּעֵינֶיךָ עֲשֵׂה: וַיָּקָם אֱלִיעֶזֶר וַיֵּשֶׁם אֶת-הַיְלִדָה
 עַל-הַנְּגֹמֶל וַיִּצְאוּ לְלֶכֶת אֶרְצָה כְּנַעַן: (2) וַיְהִי אַחֲרַי יָמִים
 רַבִּים וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל-עַבְדָּיו אֲשֶׁר בְּאַרְצוֹת-
 מִמְּלַכְתּוֹ: וַיָּבֹאוּ כָל-עַבְדָּיו אֶל מִשְׁתֵּה-הַמֶּלֶךְ וַיֹּאכְלוּ וַיִּשְׁתּוּ
 אֹתוֹ כָּל-הַלַּיְלָה עַד-עֲלוֹת הַשָּׁחַר: וַיְהִי כְּטוֹב לִב-הַמֶּלֶךְ בְּיַן
 וַיִּצּוּ אֶת-שְׁמֵר-הַנָּשִׁים לְהַבִּיא אֶת-הַמֶּלֶכָה לְפָנָיו לְהִרְאוֹתָהּ
 לְעַבְדָּיו כִּי יָפָה הִיא עַד-מְאֹד: וַיִּלְךָ שְׁמֵר-הַנָּשִׁים וַיְגַד
 לַמֶּלֶכָה אֶת-מִצּוֹת-הַמֶּלֶךְ, וְתֹאמֶר אֵלָיו לֹא אֵלָיךְ: וַיְהִי כַשְּׁמַעַ
 הַמֶּלֶךְ אֶת-דִּבְרֵי-הַמֶּלֶכָה וַיִּקְצַף עַד-מְאֹד, וַיִּקְרָא לְחַכְמָיו
 וַיִּשְׁאַל אֹתָם מַה-לַּעֲשׂוֹת לַמֶּלֶכָה, כִּי לֹא עָשְׂתָה כְּמִצּוֹת-הַמֶּלֶךְ
 וְלֹא כָּאֵה לְפָנָיו: וַיַּעַן אֶחָד מִחַכְמָיו וַיֹּאמֶר לֹא לַמֶּלֶךְ לְבַדּוֹ

^a Understand 'was'.

^b 'By'.

^c Pausal.

^d Jussive.

^e 'Her mouth', for 'her word' or 'her opinion'.

^f Meaning that he was merry.

קִטְּאָה הַמִּלְכָּה כִּי לְכָל־עַבְדָּיו : כִּי עָתָה תֵּאמְרֶנָּה וְשִׁי־עַבְדֶּיךָ
 אֶל־בַּעֲלֵיהֶן, הִנֵּה הַמִּלְכָּה לֹא עָשְׂתָה כַּמִּצְוֹת־הַמֶּלֶךְ וְלָמָּה
 נִשְׁמַע אֲנֹחְנוּ בְּקוֹלְכֶם: וְעָתָה אִם טוֹב בְּעֵינֵי־הַמֶּלֶךְ יִשְׁלַח
 אֶת־הַמִּלְכָּה וְלֹא תִבֵּא עוֹד לְפָנָיו, וּבַחֲר הַמֶּלֶךְ בְּאִשָּׁה אַחֲרֵת
 אֲשֶׁר תִּמְלֹךְ תַּחַת הַמִּלְכָּה: וְשָׁמְעוּ וְשִׁי־עַבְדֶּיךָ וַיֵּרְאוּ וַיִּנְתְּנוּ
 כְּבוֹד לְבַעֲלֵיהֶן: וַיִּיטֵב הַדָּבָר בְּעֵינֵי־הַמֶּלֶךְ וַיִּצְוּ לַעֲשׂוֹת כֵּן:
 (3) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב בְּנוֹ
 וַיֹּאמֶר אֵלָיו הִנֵּה עָשׂוּ אָחִיךָ מִבְּקִשׁ אֶת נַפְשִׁיךָ כִּי לָקַחְתָּ אֶת־
 בְּרִכּוֹתָיו מִמֶּנּוּ: וְעָתָה שָׁמַע בְּקוֹלִי כֹכֵל אֲשֶׁר אֲצִוֶּה וְקוּם
 בְּרַח־לְךָ אֶל־לְבָן אַחִי־אִמְךָ וַיִּשְׁבֹּתָ שָׁם: וַיִּבְרָכְהוּ יִצְחָק
 וַיֹּאמֶר יְהִי יְהוָה אֱלֹהֵי־אָבִי אִתְּךָ וְהִשִּׁיבָה אֵלַי בְּשָׁלוֹם: וַיַּעַשׂ
 יַעֲקֹב כַּאֲשֶׁר צִוָּה אֹתוֹ אָבִיו וַיָּקָם וַיֵּלֶךְ אֶל־לְבָן אַחִי־אִמּוֹ
 וַיֵּשֶׁב אֹתוֹ: (4) וַיִּשְׁמַע יִתְרוֹ אֶת־כָּל־אֲשֶׁר עָשָׂה יְהוָה לְיִשְׂרָאֵל
 כִּי הוֹצִיא אֹתָם מֵאֶרֶץ מִצְרָיִם: וַיִּקַּח אֶת־אִשְׁתּוֹ מֹשֶׁה וְאֶת־
 שְׁנֵי־בָנָיָהּ וַיָּקָם וַיֵּלֶךְ אִתָּם אֶל־מִחְנֵה־יִשְׂרָאֵל לְגַד הַר־הַהָאֱלֹהִים:
 וַיֵּצֵא מֹשֶׁה לְקִרְאָתָם הוּא וְזִקְנֵי־הָעָם אֹתוֹ וַיָּבֵא אֹתָם אֶל־
 הַמִּחְנֵה: וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד־
 מִצְרָיִם וּמִיַּד־פְּרִעָה, עָתָה יִדְעָתִי כִּי גָדוֹל יְהוָה מִכָּל־אֱלֹהִים
 וְאִין כְּמוֹהוּ: וַיְהִי בַבֶּקֶר וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת־הָעָם, וְכָל־
 הָעָם עֹמְדִים לְפָנָיו מִן־הַבֶּקֶר וְעַד־הָעֶרֶב: וַיֹּאמֶר יִתְרוֹ אֶל־
 מֹשֶׁה, לֹא טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה, לֹא תוּכַל לְשַׁפֵּט
 אֶת־כָּל־הָעָם לְבַדְּךָ: וְעָתָה שָׁמַע בְּקוֹלִי כֹכֵל אֲשֶׁר אָמַר
 אֵלָיךָ וּבַחֲר לְךָ מִקְרָאֵי־הָעָם אֲנִשִׁי־אִמְתִּי יִרְאִי־אֱלֹהִים וְשִׁפְטוּ
 הֵמָּה אֶת־הָעָם, וְכָל־דָּבָר גָּדוֹל יָבִיאוּ אֵלֶיךָ: וַתִּיטֵב עֲצַת־
 יִתְרוֹ בְּעֵינֵי־מֹשֶׁה וַיִּשְׁמַע בְּקוֹלוֹ וַיַּעַשׂ כֹכֵל אֲשֶׁר אָמַר

^a 'Jethro', Moses' father-in-law.

^b M. pl. const. of יָרָא.

(1) And it came to pass after these things that the Lord remembered Sarah and she bare a son and she called his name Isaac. And Sarah saw the handmaid and her son and she was exceedingly afraid, and she said unto Abraham her husband, 'Send them away to the wilderness, for the son of this handmaid shall not inherit with my son, with Isaac'. And Abraham did as Sarah said and he took bread and a pitcher of water and he gave (them) to the handmaid and he sent her away with her son. And it came to pass in the evening that there was no(t) water in the pitcher and she placed the child under a tree and she went and she sat opposite and she lifted up her voice and she cried unto the Lord. And an angel of God called unto her and he said, 'Fear not, for the Lord hath heard thy voice'. And she opened her eyes and she saw and behold a spring of water (was) before her, and she took from the water and she gave the child to drink. And the Lord was with the lad and he grew [$\sqrt{\text{ל}} \text{לָדָה}$] and became a man, and his mother took a wife for him from the land of Egypt. (2) And it came to pass after these things that the king made a great feast and he commanded to bring the gold and the silver which he had taken from the house of the Lord to show his servants. And it came to pass, while (use conjunction) they (were) eating flesh and drinking wine, that they saw and behold a hand (was) writing upon the wall of the palace, and they were exceedingly afraid. And the king called all his wise (men) and he said unto them: 'Tell (to) me the words which are written upon the wall, and if ye are not able (imperf.) to tell (to) me, death will be your judgement'. And the wise men answered and said: 'Behold there is among the servants of the king a prophet from the Hebrews whom the king hath brought to exile.^a And now if it is good in the eyes of the king, let us call him, and he will read the words which are written upon the wall'; and the king commanded to do so. And they went and they brought the prophet before the king and he read the words which (were) written upon the wall and he said unto the king: 'Because thou hast lifted up thy heart and thou wast not afraid to sin against the Lord God of Israel, behold He hath removed thee from being king^b over this people and He hath

^a Hiphil of קָלַח . See p. 219.

^b The verb מָלַךְ —'to reign', 'to be king'.

given thy throne to another'. And the prophet went forth from (before) the king. (3) And it came to pass after the death of the judge that the children of Israel did that which was evil in the eyes of the Lord and he delivered them [מְכַרָּם] into the hands of the king of Canaan and they served him many days and they cried unto the Lord from their afflictions and He heard their voice. And there (there was) a woman a prophetess who judged Israel in that time ; and she sent and she called Barak [בָּרַק] and she said unto him : 'Hear thou the word of the Lord which he hath spoken concerning [עַל] thee. Go and gather together all the mighty men of Israel upon the top of this mountain and thou shalt fight against [בְּ] the enemies of Israel, for the Lord hath given them into thy hand.' And Barak answered and said : 'If thou wilt go with me then (waw consecutive) I will go, but [וְ] if thou wilt not go with me I will not go.' And the prophetess said unto him : 'I will indeed go with thee', and she arose and she went with him. And all the mighty men of Israel gathered together upon the mountain and they came down from the mountain and they fought with their enemies and the Lord gave them salvation^a in that day and they smote all the camp of Canaan and they pursued them to the wilderness. And the king of Canaan saw that his warriors had fallen and he took his sword in his hand and he arose and he fled (he) alone (from) before the children of Israel.

83. THE NUMERALS

1. The Cardinal Numbers are :

	<i>With the Masculine</i>		<i>With the Feminine</i>	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ

^a 'Victory'.

7	שְׁבַעַה	שְׁבַעַת	שֶׁבַע	שְׁבַע
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תְּשַׁעַה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
10	עֶשְׂרֶה	עֶשְׂרֶת	עֶשֶׂר	עֶשֶׂר
11	אֶחָד	עֶשֶׂר	אַחַת	עֶשְׂרֶה
	עֶשְׂתִּי	עֶשֶׂר	עֶשְׂתִּי	עֶשְׂרֶה
12	שְׁנַיִם	עֶשֶׂר	שְׁתַּיִם	עֶשְׂרֶה
	שְׁנֵי	עֶשֶׂר	שְׁתֵּי	עֶשְׂרֶה
13	שְׁלֹשָׁה	עֶשֶׂר	שְׁלוֹשׁ	עֶשְׂרֶה
14	אַרְבָּעָה	עֶשֶׂר	אַרְבַּע	עֶשְׂרֶה
	&c.		&c.	
	20	עֶשְׂרִים	60	שְׁשִׁים
	30	שְׁלִישִׁים	70	שְׁבַעִים
	40	אַרְבָּעִים	80	שְׁמֹנִים
	50	חֲמִישִׁים	90	תְּשַׁעִים

100 מֵאָה fem.; constr. מֵאֵת; pl. מֵאוֹת ('hundreds')

200 מֵאֵתַיִם (dual, reduced from מֵאֵתַיִם)

300 שְׁלֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת 500 חֲמִשׁ מֵאוֹת &c.

1,000 אֶלֶף 2,000 אֶלְפַיִם (dual)

3,000 שְׁלֹשַׁת אֶלְפִים 4,000 אַרְבַּעַת אֶלְפִים

10,000 רֶבְבָה 20,000 רִבְוֵתַיִם (dua.)

(a) The numeral 'one' is considered an adjective; it follows its noun and agrees with it in gender: 'one man' אִישׁ אֶחָד; 'one woman' אִשָּׁה אַחַת. It may be used in the construct state, thus: 'one of the prophets' אֶחָד הַנְּבִיאִים.

(b) The numeral 'two' is a noun which, as a construct, precedes the word numbered, שְׁנַיִם בָּנִים ('a pair-of sons') or, as an absolute, stands *after* it in apposition, בָּנִים שְׁנַיִם ('sons, a pair').

The feminine of שְׁנַיִם is curiously שְׁתַּיִם; both are dual forms. The numerals 3 to 10 are feminine nouns which, as constructs, precede the word numbered, שְׁלֹשֶׁת בָּנִים ('a triad-of sons'), but the appositional construction came to be extended by using the numeral in the absolute not only *after* the word numbered, בָּנִים שְׁלֹשָׁה ('sons, a triad') but even *before* it, שְׁלֹשָׁה בָּנִים ('a triad, sons'). These numerals (3 to 10) though feminines, remained in use with masculine nouns and a special shortened form came to be used with feminine nouns by way of differentiation (שְׁלֹשׁ &c.).

(c) The numerals 11 to 19 are formed by placing the unit before the ten (the latter being עָשָׂר for the masculine and עֶשְׂרֵה for the feminine). The plural noun is generally used with the numerals 11 to 19, with the exception of a few which follow them in the singular. These nouns are אִישׁ ('man'), יוֹם ('day'), שָׁנָה ('year'), נַפְשׁ ('soul, person'), and a few more; e.g. '11 days' יוֹם עָשָׂר יוֹם; '11 men' אִישׁ עָשָׂר אִישׁ; '11 years' אַחַת עֶשְׂרֵה שָׁנָה.*

(d) With the exception of the numeral 20 עָשָׂרִים (which is derived from עָשָׂר) the tens are denoted by the plural forms of the units, thus: שְׁלֹשִׁים 30; אַרְבָּעִים 40; חֲמֵשִׁים 50; שֵׁשִׁים 60; &c.

(e) The tens and the units are connected by the conjunction; 77 is שִׁבְעִים וְשֶׁבַע (i.e. 70 and 7), &c.

(f) Some numerals can take suffixes; e.g. שְׁנַיִנוּ 'we two'; שְׁנֵיהֶם 'they two'; שְׁנַיִכֶם 'you two'; שְׁלֹשָׁתָנוּ 'we three'; &c.

2. The Ordinals are :

	<i>Masculine</i>	<i>Feminine</i>
first	רִאשׁוֹן ^b	רִאשׁוֹנָה ^b
second	שֵׁנִי ^c	שֵׁנִית ^c
third	שְׁלִישִׁי	שְׁלִישִׁית

* As in English we say '11 thousand' (not 11 thousands).

^b From ראש 'a head'.

^c From 2 to 10 the Ordinals are from the same roots as the Cardinals—the masculines ending in י and the feminines in ית.

fourth	רביעי	רביעית
fifth	חמישי	חמישית
sixth	ששי	ששית
seventh	שביעי	שביעית
eighth	שמיני	שמינית
ninth	תשיעי	תשיעית
tenth	עשירי	עשירית

The Ordinal numbers from 1 to 10 are adjectives, following the noun and agreeing with it in gender. From 11 upwards the Cardinal numbers serve as Ordinals. 'On the second day' בַּיּוֹם הַשֵּׁנִי; 'in the second year' בַּשָּׁנָה הַשֵּׁנִית; 'on the fifteenth day' בַּחֲמִשָּׁה עָשָׂר יוֹם; &c.

EXERCISE 42

month	חָדָשׁ	to lift up, to forgive	נָשָׂא
work	מְלָאכָה	to approach, draw near	קָרַב
„ (cons.)	מְלָאכֶת	to rebel	קָרַד
„ (with suffix)	מְלָאכְתִּי ^a	perhaps	אוּלַי
year	שָׁנָה	because of, on account of	בְּעִבּוּר
„ (pl.)	שָׁנִים	for the sake of, in order that	לְמַעַן

בְּוֶן-בֵּית with שָׁנִים '... years old' in Hebrew is 'a son or daughter of ... years'.

(1) וַיֹּאמֶר יְהוָה אֶל-אַבְרָהָם רְאֵה רְאִיתִי אֶת-כָּל-אֲשֶׁר עָשׂוּ אֲנֹשֵׁי סֹדִם וְהִנְנִי מִשְׁחִיתֶם מֵעַל פְּנֵי-הָאָדָמָה כִּי אֲנָשִׁים רָשָׁעִים-לֵב הָקָה: וַיִּתְפַּלֵּל אַבְרָהָם וַיֹּאמֶר הֲגַם תְּמִית צְדִיק עִם רָשָׁע, אוּלַי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ-הָעִיר, הֲלֹא תִשָּׂא לְמַקּוֹם לְמַעַן חֲמִשִּׁים הַצְדִּיקִים אֲשֶׁר בָּהּ, הַשְּׁפֹט כָּל-הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט: וַיֹּאמֶר יְהוָה אִם אֶמְצָא בְּסֹדֶם חֲמִשִּׁים צְדִיקִים

^a The construct is a Segholate noun, and it is to this form that suffixes are attached.

^b Extended meaning 'to forgive'.

וְנִשְׂאֲתִי לְכָל-הַמְּקוֹם בְּעִבּוּרָם: וַיַּעַן אֲבָרָהָם וַיֹּאמֶר אוֹלִי
 יִמְצְאוּ שֵׁם אַרְבָּעִים וַיֹּאמֶר יְהוָה לֹא אֲשַׁחִית בְּעִבּוּר הָאֲרָבָעִים:
 וַיְדַבֵּר אֲבָרָהָם עוֹד וַיֹּאמֶר אֶל-נָא יִקְצָף יְהוָה וְאֲדַבְּרָה, אוֹלִי
 יִמְצְאוּ שֵׁם שְׁלֹשִׁים: וַיֹּאמֶר יְהוָה לֹא אֲעֲשֶׂה אִם יִהְיוּ שֵׁם רַק
 עֲשָׂרָה צְדִיקִים וְנִשְׂאֲתִי לְכָל-הָעִיר בְּעִבּוּרָם (2) וַיִּסְעוּ בְּגִי-
 יִשְׂרָאֵל וַיָּבֹאוּ אֶל-מִדְבַר-סִינַי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁנַי
 לְצֵאתָם מֵאֶרֶץ מִצְרָיִם: וַיְדַבֵּר מֹשֶׁה אֶל-הָעָם לֵאמֹר זָכֹר
 אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ אֶת-כָּל-
 מְלֶאכֶתֶךָ וְהַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ: לֹא תַעֲשֶׂה כָּל-
 מְלֶאכֶה, אִתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וְאִמְתֶּךָ: (3) וַיְדַבֵּר יְהוָה
 אֶל-יְהוֹשֻׁעַ לֵאמֹר קַח לְךָ מִן-הָעָם שְׁנַיִם-עָשָׂר אִישׁ וְצַנֵּה
 אֹתָם לֵאמֹר: שָׂאוּ לָכֶם שְׁתֵּי-עֲשָׂרָה אֲבָנִים וְהַעֲבַרְתֶּם אֹתָם
 עִמָּכֶם, וְהָיָה בְּהַכָּרַת מִי-תִירְדֹן לְפָנֵינוּ וְעַבֵּר כָּל-הָעָם
 וְשִׁמְתֶם אֶת-הָאֲבָנִים בְּתוֹךְ-תִּירְדֹן: וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְבְּגֵי-
 יִשְׂרָאֵל לְאֶת-עוֹלָם, וַיַּדְעוּ בְּגִיכֶם וּבְגֵי-בְּנֵיכֶם כִּי בַמְּקוֹם
 הַזֶּה נִכְרְתוּ מִי-תִירְדֹן לְפָנֵינוּ בְּעִבְרָנוּ אֶרֶצָה כְּנָעַן (4) וַיִּקְרְבוּ
 יְמֵי-דָוִד לְמוֹת וַיִּקְרָא אֶת-שְׁלֹמֹה בְּנוֹ וַיִּצֹו אוֹתוֹ לֵאמֹר אֲנֹכִי
 הִלַּךְ בְּדֶרֶךְ כָּל-הָאֶרֶץ וְחִזְקָתָ וְהָיִיתָ לְאִישׁ: וַיִּשְׁכַּב דָּוִד
 עִם-אֲבוֹתָיו וַיִּקְבַּר בְּעִיר-דָּוִד: וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל-
 יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחִבְרוֹן מִלֶּךְ שְׁבַע שָׁנִים וּבִירוּשָׁלַיִם
 מִלֶּךְ שְׁלֹשׁ שָׁנִים וּשְׁלֹשִׁים שָׁנָה: (5) וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה
 וַיָּמָת מֶלֶךְ הַיְהוּדָה וַיִּמְלֹךְ חִזְקִיָּה בְּנוֹ תַחְתָּיו: בֶּן-עָשָׂרִים וְחִמֹּשׁ
 שָׁנָה הָיָה בְּמַלְכוּוֹ, וְעָשָׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַיִם: וַיַּעַשׂ
 אֶת-הַטּוֹב בְּעֵינֵי-יְהוָה וַיִּלָּךְ בְּדַרְכָּיו וַיִּשְׁמַר אֶת-מִצְוֹתָיו בְּלֵב

* For וַיִּסְעוּ from $\sqrt{\text{סע}}$. Dagheš Forte is often omitted when the letter has shewa. Cf. p. 150, first note.

b Any.

c 'He slept with his fathers' means 'he died'.

d 'Hebron'.

e This order is often used in the Bible.

f 'Hezekiah'.

שָׁלֹם, וַיְהִי יְהוּה אִתּוֹ בְּכֹל אֲשֶׁר עָשָׂה: וַיְהִי בְּאַרְבַּע עָשָׂר שָׁנָה לְמֶלְכוֹ וַיִּמְרֹד חֲזַקְיָה בְּמֶלֶךְ אֲשׁוּר: וַיַּעַל מֶלֶךְ אֲשׁוּר עַל-כָּל-עָרֵי יְהוּדָה וַיִּלְכְּדֵם וַיָּבֵא יְרוּשָׁלַיִם וְאִתּוֹ מֵאָה וּשְׁמֹנִים אֲלָפִי אִישׁ מִחֲנֵה גְדוֹל מָאֹד: וַיִּשְׁלַח מִלְּאָכִים לְפָנָיו אֶל-חֲזַקְיָה וַיָּבֵאוּ וַיַּעֲמֵדוּ עַל-הַהַר יְגִד הָעִיר וַיִּקְרְאוּ בְּקוֹל גְּדוֹל: כֹּה אָמַר הַמֶּלֶךְ הַגְּדוֹל מֶלֶךְ אֲשׁוּר עַל-מִי בְטַחַת כִּי מְרֹדֶתָ בִּי: וְכִי תֹאמַר בִּיהוּה אֱלֹהֵינוּ בְטַחַנּוּ לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדִי: אִיִּה אֱלֹהֵי כָל-הַגּוֹיִם הַעֹבְדִים אִתִּי, וְמִי בְּכָל-אֱלֹהֵי-הָאָרְצוֹת אֲשֶׁר הִצִּילוּ אֶת-אַרְצָם מִיָּדִי כִּי יִצִּיל יְהוּה אֶת-יְרוּשָׁלַיִם מִיָּדִי: וַיְהִי כַשְׁמַע חֲזַקְיָה אֶת-דְּבָרֵי מֶלֶךְ אֲשׁוּר וַיִּקְרַע אֶת-בְּגָדָיו וַיִּשָּׁב בְּעֶפֶר וְלֹא אָכַל לֶחֶם כָּל-הַיּוֹם: וַיִּשְׁלַח אֶל-הַנְּבִיא לְאֹמֵר הֲתַפְלִל לָנוּ אֶל-יְהוּה אֱלֹהֵינוּ, אוּלַי יִשְׁמַע אֶת-דְּבָרֵי-מֶלֶךְ אֲשׁוּר וַיִּוָּשִׁיעֵנוּ מִיָּדוֹ: וַיָּבֵא הַנְּבִיא לְפָנָיו הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו אֶל-תִּירָא מִפְּנֵי-הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ: כִּי כֹה אָמַר יְהוּה, לֹא יָבֵא מֶלֶךְ אֲשׁוּר אֶל-הָעִיר הַזֹּאת וְהוֹשַׁעְתִּי אֶתָּה לְמַעַן חֲזַקְיָה עֶבְדִּי: וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא מִלְּאָף-אֱלֹהִים וַיִּגַּף בְּמַחְנֵה-אֲשׁוּר וַתַּעַל צַעֲקַתָּם כָּל-הַלַּיְלָה עַד-אוֹר-הַבֶּקֶר: וַיְהִי בַבֶּקֶר וַיֵּצֵאוּ בְנֵי-יִשְׂרָאֵל עַל-הַחוּמָה וַיִּרְאוּ וְהִגִּהוּ כָלֵם מֵתִים וַיִּרְדּוּ אֶל-הַמַּחְנֵה וַיִּקְחוּ אֶת-כָּל-הַכֶּסֶף וְאֶת-כָּל-הַזָּהָב וַיָּבִיאוּ הָעִירָה וַיִּתְּנוּ בְּבֵית-יְהוּה

(1) And it came to pass in those days that the king of Sodom rebelled against the king of Edom. Thirteen years he served him and in the fourteenth year he rebelled and in the fifteenth year the king of Edom came to Sodom and with him (were) ten thousand men. And he fought against Sodom and he captured it and he burnt it in (the) fire and he took the men of Sodom with him and in the midst of them was Lot the son of Abraham's brother and he went (away) unto his land. And it

^a 'Assyria'.

^b Here 'gods', referring to the nations.

came to pass when Abraham heard (inf. constr. with prefixed prepos.) this thing that he took his servants with him, three hundred and eighteen men, and he pursued (after) the king of Edom (in) that night and he fought with him and he smote him and he brought back Lot and also all the men of Sodom. (2) And the Lord said unto Moses on the seventh day: 'Go up on the mountain and abide on the top of it, and I shall give (to) thee the tables of the stones and the Law and the commandments which thou shalt teach the children of Israel'. And Moses went up on the holy mountain, as the Lord had commanded him, and he was there forty days and forty nights; bread he ate not and water he drank not all the days that he was there. (3) And Moses spoke unto the children of Israel, saying: 'In the second year of the departure of (inf. constr. of אָצַף with prep. לְ) Israel from the land of Egypt in the third month we were in the wilderness of Sinai. And ye drew near unto me and ye said: "Let us send (Cohortative) spies to the land of Canaan to see the cities against which we shall fight ("which we shall fight against them")". And the thing was good in mine eyes and I chose from the heads of the people twelve men and I sent them to the land of Canaan. And the spies returned to the camp and they said: "We shall not be able to fight against the inhabitants of Canaan, for their cities are exceedingly strong". And ye said unto me: "Why hath the Lord brought us forth from the land of Egypt to slay us? Let us return to Egypt." And the Lord was exceedingly angry and he swore, saying: "Because they have not trusted (in) me, behold they shall not see the land which I have sworn to their fathers to give to their seed. Forty years they shall be in this great wilderness and they shall die there. And their sons who come after them, *they* (pronoun) shall come thither and they shall inherit the land.'" (4) And Jeroboam [יִרְבֵּעַם] the king of Israel built the city Shechem and he dwelt there. And he was afraid lest the people^a go up to Jerusalem to serve the Lord there and they^a see the glory of the House of the Lord and their heart^a turn [שׁוּבָה] back to the king of Judah. And he made gods of gold and he said unto the people: 'These

^a Understand 'will' for the Hebrew.

are thy gods, O Israel, and them shall ye serve.' And he made a festival in the eighth month on [ב] the fifteenth day of [ל] the month and he commanded them (to) keep the festival. (5) These are the words which Jeremiah [יְרֵמְיָהוּ] the prophet spoke unto the elders of Israel whom the king of Babylon [בְּרֶגֶל] had exiled to Babylon. 'Build ye houses and dwell in them and take unto you(rselves) wives and beget children, and seek ye the peace of the city whither I have exiled you ("which I have exiled you thither") in order that it shall be well with you. For I will not forget you there and when ye pray ("in your praying", inf. constr.) unto Me I will hear your voice. And in another [בְּעוֹד] seventy years I will indeed bring you back to the land of your fathers and ye shall (re)build the cities which the king of Babylon hath thrown down (Hiph. of נָפַל) and My glory shall return to the city which I have chosen and ye shall be My people as in the days of David My servant and ye shall dwell in peace upon your land unto eternity.'

בראשית

וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ א
הַיְתֵהָ תְהוֹ וְכָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהיֹ אֹר וַיְהיֹ 8
אֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין 4
הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ 5
קֶרָא לַיְלָה וַיְהיֹ־עֶרֶב וַיְהיֹ־בֹקֶר יוֹם אֶחָד:
וַיֹּאמֶר אֱלֹהִים יְהיֹ רִקיעַ בְּתוֹךְ הַמַּיִם וַיְהיֹ מַבְדִּיל בֵּין 6
מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם 7
אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ
וַיְהיֹ־כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהיֹ־עֶרֶב וַיְהיֹ־ 8
בֹקֶר יוֹם שֵׁנִי:
וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם 9
אֶחָד וְתֵרְאֶה הַיַּבְשָׁה וַיְהיֹ־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה 10
אָרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּי־טוֹב:
וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזְרִיעַ וְרֹעַ 11
עֵץ פְּרִי עֹשֶׂה פְרִי לַמִּינֹו אֲשֶׁר וְרֹעִי־כּוּ עַל־הָאָרֶץ וַיְהיֹ־ 11
כֵן: וַתּוּצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזְרִיעַ וְרֹעַ לַמִּינֹו וְעֵץ 12
עֹשֶׂה־פְרִי אֲשֶׁר וְרֹעִי־כּוּ לַמִּינֹו וַיִּבְרָא אֱלֹהִים כִּי־טוֹב:
וַיְהיֹ־עֶרֶב וַיְהיֹ־בֹקֶר יוֹם שְׁלִישִׁי: 13

ויאמר

1 v. הפטרה כה אמר האל בישעיה מ"ב. 1 v. ב' רבתי. 3 v. כן ברוב ספרים כ"י ובנוסחאות הדפוס. ל"א ב"א ויהי אור. 10 v. ויבא ביריחו מתגת. 11 v. ברוב ספרים כ"י ובנוסחאות הדפוס דשא ב"ק. 11 v. ס"א ועץ וכן בח"ש. ת"י. ת"ע ות"ס.

APPENDIX

1. The Hebrew letters are :

אָלֶף, בֵּית, גָּמֶל, דָּלֶת, הָא, וָו, זָיִן, חֵית, טֵית, יוֹד, כָּף, לָמֶד,
מֵים, נוּן, סָמֶךְ, עֵיִן, פֶּא, צָדִי, קוֹף, רִישׁ, שִׁין, תּוּ.

The Hebrew alphabet in use is generally known as the 'Square Character', as distinct from the 'archaic' Hebrew writing found in inscriptions: the square script being a development from the archaic. It seems that the names of the Hebrew letters denoted the objects which the archaic forms crudely represented, thus: א (אָלֶף) means 'a bull', ע (עֵיִן) 'an eye', ש (שִׁין) 'a tooth'.

2. The *accents* are of two kinds—*Disjunctive* ('stops') and *Conjunctive* ('continuation marks'). The main Disjunctive accents are :

(a) (,) *Sillûq* (סִלּוּק), always in the tone-syllable of the *last* word in a verse and followed by the sign (:): *Sôph^a Pâsûq* (סוֹף פָּסוּק 'end of verse') thus: : קֶאֱרַץ

(b) (, ^) *'Athnah* (אֲתַנַּח), in the tone-syllable of the word which divides the verse into logical parts, thus:
: , קֶאֱרַץ

(c) (, ^) *Seghôltâ* (סִגְוֹלְתָא) divides the clause before 'Athnah and is usually found in long verses. It stands *above* the word and *on the last letter*, so that it does not necessarily mark the tone-syllable, thus: : , ^ קֶאֱרַץ^b

(d) (, ^) *Zâqêph Qâtôn* (זָקֵף קָטוֹן) subdivides a clause between 'Athnah and Silluq, between the beginning of a verse and 'Athnah (when Segholta is absent), and sometimes even between Segholta and 'Athnah, thus:

: , ^ ^

^a See p. 4, footnote a.

^b This is a Mil'el word, but Segholta is on the last letter.

When not preceded by a Conjunctive accent the form it takes is

(e) (') and it is called *Zāqēph Gādhôl* (זָקֵף גְּדוֹל).

(f) (.) *Tiphhá* (טִפְחָה) usually comes before Silluq and 'Athnah, thus: : , , ^ ,

Other Disjunctive accents are: (') *Šalsé'eth* (שְׁלִשְׁעֵת), (') *R'bhí'a* (רְבִיעַ), (') *Zarqá'* (זָרְקָא), (') *Paštá* (פֶּשְׁטָא), (.) *Yethábh* (יְתִיב), (,) *T'bhír* (תְּבִיר), (') *Pāzēr* (פְּזֵר), (') *Géres* (גֵּרֵשׁ) and (") *Double Géres* (גֵּרֵשִׁים), (') *T'lišá G'dhólá* (תְּלִישָׁא גְּדוֹלָה), (') *Qarné Phará* (קַרְנֵי פָּרָה) or *Pāzēr Gādhól* (פְּזֵר גְּדוֹל).

The Conjunctive accents are:

(.) *Mér'khá* (מֵרְכָא), (.) *Múnah* (מוֹנַח), (.) *Mahpakh* (מְהַפֵּךְ), (') *Dargá* (דַּרְגָּא), (') *Qadhiná* (קַדְמָא) or *'Azlá* (אֲזֵלָא) when followed by *Géres*,^b (') *T'lišá Q'ṭanná* (תְּלִישָׁא קִטְנָה).

NOTE: The foregoing system of accents is used in the books of the Bible with the exception of Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and Job (אִיּוֹב), where there are certain combinations of accents which make the accentuation system of these books somewhat different.

3. *Quadriliteral Verbs.* There are a number of verbs in Hebrew which have four root-letters as their basis, an additional letter having been inserted. In Psalm lxxx, verse 14 we find the form יִכְרַסְמֶנָּה ('he will ravage it')—an Imperfect of the Pi'el כְּרַסַּם which is an extension of the root כִּסַּם.

4. The following note has kindly been supplied by Professor G. R. Driver, M.A., Fellow of Magdalen College, Oxford. He explains the 'Waw Consecutive' construction, thus:

'All attempts to explain this at first sight strange phenomenon, whereby two tenses apparently exchange functions, on logical grounds, have failed, but the historical development of the Hebrew language readily accounts for it. When it is remembered that this is a composite language containing elements drawn from

^a On the last letter of the word.

^b (.).

all the Semitic languages, it is at once seen why it has two pronouns for the first person, namely אָנֹכִי and אֲנִי: for the former is the same word as the Accadian *anāku* (cf. Phoenician אַנְךְ), the latter as the Aramaean אַנְא (cf. Arabic 'anā). So there are two different systems, drawn from different sources, merged in the Hebrew scheme of tenses. The "consecutive" וְקָטַלְתָּ "and thou shalt kill" (with the accent on the last syllable but a counter-tone, representing the primitive accent, on the first syllable) corresponds to the Acc. Permansive *qātil* "he is, has been, will be killed" and less often "he has killed, kills, will kill" (for this primitive form had a universal sense, i.e. denoted merely a killing state whether active or passive, past or present or future, and only gradually came to be restricted to present or future time when a preterite tense was devised) while the simple קָטַלְתָּ "thou hast killed" corresponds with the Aram. קָטַל "he has killed". Similarly the "consecutive" וַיִּקְטַל "and he killed" (whose accent has been assimilated to that of the imperfect יִקְטַל: "he was killing, kills, will kill" but whose true accent is preserved in such forms as וַיִּקָּם "and he arose") corresponds with the Acc. preterite *iqtul* "he killed" (cf. Acc. *ibni* "he built" with Hebr. וַיִּבֶן "and he built"), while the imperfect יִקְטַל "he kills, was killing, will kill" corresponds with the Aram. יִקְטַל: "he was killing, kills, will kill". Thus the consecutive constructions are connected with the East-Semitic (Accadian) and the ordinary construction with the West-Semitic (Aramaean) verbal system, and the two have survived side by side in the classical language.'

5. *The Construct-Genitive Relationship.* When two nouns stand together in the construct-genitive arrangement and the second noun (as genitive) limits or qualifies the first one (in the construct) adjectivally (p. 137. 63), then the suffix, denoting a possessive, is attached to the second noun, but applies to the whole compound concept. For example, אֱלֹהֵי-יְשׁוּעָתִי is (not 'God of my salvation', but) 'my God of salvation', i.e. 'my saving God'. Similarly הַר-קֹדֶשׁ is (not 'the mount of His holiness', but) 'His mount of holiness', i.e. 'His holy mount'.

IMPERFECT		IMPERATIVE		INFINITIVE CONSTRUCT		IMPERFECT	
3. m. sg.	3. m. pl.	sg.	pl.	(<i>subj.</i>)		3. m. sg.	3. m. sg.
יִקְטֹל	יִקְטְלוּ	קֹטֵל	קְטֹלוּ	קֹטֵל	קֹטֵל	יִקְטֹל	יִקְטֹל
	(with J energetic)			(<i>obj.</i>)			
sg. 1. c. יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
2. m. יִקְטֹל	יִקְטְלוּ	—	—	{ יִקְטֹל	{ יִקְטֹל	יִקְטֹל	יִקְטֹל
2. f. יִקְטֹל	יִקְטְלוּ	—	—	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
3. m. יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3. f. יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
pl. 1. c. יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
2. m. יִקְטְלוּ	יִקְטְלוּ	—	—	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
2. f. יִקְטְלוּ	יִקְטְלוּ	—	—	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3. m. יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3. f. יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ

* See pp. 123 ff.

* Rarely יִקְטֹל, יִקְטֹל.

PE NUN VERB.

	QAL		NIPH'AL		HIPH'IL		HOPH'AL		QAL		NIPH'AL	
<i>Perf.</i> sg. 3. m.	[שָׁן]	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
3. f.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. m.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. f.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
1. c.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
pl. 3. c.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. m.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
2. f.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
1. c.			שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה	שָׁנָה
<i>Imperf.</i> sg. 3. m.	שָׁן	שָׁן	[שָׁן]	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
3. f.	שָׁן	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
2. m.	שָׁן	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
2. f.	שָׁן	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
1. c.	שָׁן	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
pl. 3. m.	שָׁן	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
3. f.	שָׁן	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

(regular as Lamed Guttural)

PE GUTTURAL VERBS¹

PE 'ALEP VERBS²

	QAL		NIPH'AL	HIPH'IL	HOPH'AL	QAL
	Active	Stative				
Perf. sg. 3. m.	עָמַד	יָמַד	נָעַמַד ⁵	הָעָמַד	הָעָמַד	אָבַל
3. f.	עָמַדָּה		נָעַמְדָּה	הָעָמַדָּה	הָעָמַדָּה	
2. m.	עָמַדְתָּ	&c.	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	&c.
2. f.	עָמַדְתְּ		נָעַמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	
1. c.	עָמַדְתִּי		נָעַמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	
pl. 3. c.	עָמַדוּ		נָעַמְדוּ	הָעָמַדוּ	הָעָמַדוּ	
2. m.	עָמַדְתָּם		נָעַמַדְתָּם	הָעָמַדְתָּם	הָעָמַדְתָּם	
2. f.	עָמַדְתֶּן		נָעַמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	
1. c.	עָמַדְתֶּם		נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	
Imperf. sg. 3. m.	יַעֲמֹד	יִמְוֹק	יַעֲמֹד	יַעֲמִיד	יַעֲמֹד	יֹאבַל
3. f.	תַּעֲמֹד	תִּמְוֹק	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד	תֹּאבַל
2. m.	תַּעֲמֹד	תִּמְוֹק	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד	תֹּאבַל
2. f.	תַּעֲמֹדִי	תִּמְוֹקִי	תַּעֲמֹדִי	תַּעֲמִידִי	תַּעֲמֹדִי	תֹּאבְלִי
1. c.	אֶעֱמֹד	אֶמְוֹק	אֶעֱמֹד	אֶעֱמִיד	אֶעֱמֹד	אֹבַל
pl. 3. m.	יַעֲמֹדוּ	יִמְוֹקוּ	יַעֲמֹדוּ	יַעֲמִידוּ	יַעֲמֹדוּ	יֹאבְלוּ
3. f.	תַּעֲמֹדְנָה	תִּמְוֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה	תֹּאבְלֵנָה

2. m.	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ
2. f.	תַּעֲמֹדְתֵי	תַּעֲמֹדְתֵי	תַּעֲמֹדְתֵי	תַּעֲמֹדְתֵי	תַּעֲמֹדְתֵי	תַּעֲמֹדְתֵי	תַּעֲמֹדְתֵי
1. c.	נִעְמַד	נִעְמַד	נִעְמַד	נִעְמַד	נִעְמַד	נִעְמַד	נִעְמַד
Cohort. sg. 1. c.	אֶעֱמֹדָה	אֶעֱמֹדָה	אֶעֱמֹדָה	אֶעֱמֹדָה	אֶעֱמֹדָה	אֶעֱמֹדָה	אֶעֱמֹדָה
Jussive sg. 3. m.	יַעֲמֹד	יַעֲמֹד	יַעֲמֹד	יַעֲמֹד	יַעֲמֹד	יַעֲמֹד	יַעֲמֹד
Impf. & 1 consec.	רַעֲמֹד	רַעֲמֹד	רַעֲמֹד	רַעֲמֹד	רַעֲמֹד	רַעֲמֹד	רַעֲמֹד
Perf.	רַעֲמַדְתָּ	רַעֲמַדְתָּ	רַעֲמַדְתָּ	רַעֲמַדְתָּ	רַעֲמַדְתָּ	רַעֲמַדְתָּ	רַעֲמַדְתָּ
Imper. sg. 2. m.	עֲמֹד	עֲמֹד	עֲמֹד	עֲמֹד	עֲמֹד	עֲמֹד	עֲמֹד
2. f.	עֲמֹדִי	עֲמֹדִי	עֲמֹדִי	עֲמֹדִי	עֲמֹדִי	עֲמֹדִי	עֲמֹדִי
pl. 2. m.	עֲמֹדוּ	עֲמֹדוּ	עֲמֹדוּ	עֲמֹדוּ	עֲמֹדוּ	עֲמֹדוּ	עֲמֹדוּ
2. f.	עֲמֹדְתֵי	עֲמֹדְתֵי	עֲמֹדְתֵי	עֲמֹדְתֵי	עֲמֹדְתֵי	עֲמֹדְתֵי	עֲמֹדְתֵי
Part. (act.) sg. m.	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד
" (pass.) "	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד
Inf. absolute	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד
" construct	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד	עֹמֵד

¹ See pp. 154 ff.

² See pp. 161 ff.

³ But from *תַּעֲמֹד* the Imperfect is *תַּעֲמֹדְתֵי*.

³ But from *תַּעֲמֹד* the Imperfect is *תַּעֲמֹדְתֵי*, p. 156, special note.

⁴ But from *תַּעֲמֹד* the Imperfect is *תַּעֲמֹדְתֵי* and Participle *תַּעֲמֹדְתֵי*.

⁵ Shortened Imperfect.

⁶ Pausal *תַּעֲמֹד*.

⁷ But *תַּעֲמֹדְתֵי*, p. 162 (a) and (b).

לְעֹמֵד ל with

'AYIN GUTTURAL VERBS¹

	QAL	NIPH'AL	PI'EL	PU'AL	HITHPA'EL
<i>Perf.</i> sg. 3. m.	קָטַר	קָטַר	קָטַר ¹	קָטַר ⁶	הִתְקַרָּה ⁷
3. f.	קָטְרָה	קָטְרָה	קָטְרָה ¹	קָטְרָה ³	הִתְקַרְּהָ
2. m.	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	הִתְקַרַּרְתָּ
2. f.	קָטַרְתְּ	קָטַרְתְּ	קָטַרְתְּ	קָטַרְתְּ	הִתְקַרַּרְתְּ
1. c.	קָטַרְתִּי	קָטַרְתִּי	קָטַרְתִּי	קָטַרְתִּי	הִתְקַרַּרְתִּי
pl. 3. c.	קָטַרוּ	קָטַרוּ	קָטַרוּ ¹	קָטַרוּ ³	הִתְקַרְּכוּ
2. m.	קָטַרְתֶּם	קָטַרְתֶּם	קָטַרְתֶּם	קָטַרְתֶּם	הִתְקַרְּתֶם
2. f.	קָטַרְתֶּן	קָטַרְתֶּן	קָטַרְתֶּן	קָטַרְתֶּן	הִתְקַרְּתֶן
1. c.	קָטַרְעַ	קָטַרְעַ	קָטַרְעַ	קָטַרְעַ	הִתְקַרְּעַ
<i>Imperf.</i> sg. 3. m.	יִקְטַר	יִקְטַר	יִקְטַר ²	יִקְטַר ⁶	יִתְקַרָּר ⁷
3. f.	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּתְקַרָּר
2. m.	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּקְטַר	תִּתְקַרָּר
2. f.	תִּקְטַרִי	תִּקְטַרִי	תִּקְטַרִי ³	תִּקְטַרִי ³	תִּתְקַרָּרִי
1. c.	אֶקְטַר	אֶקְטַר	אֶקְטַר	אֶקְטַר	אֶתְקַרָּר
pl. 3. m.	יִקְטְרוּ	יִקְטְרוּ	יִקְטְרוּ ³	יִקְטְרוּ ³	יִתְקַרְּכוּ
3. f.	תִּקְטַרְנָה	תִּקְטַרְנָה	תִּקְטַרְנָה ⁴	תִּקְטַרְנָה	תִּתְקַרְּעוּ

2. m.	תִּבְרָה	תִּבְרָה	תִּבְרָה	תִּבְרָה ³	תִּבְרָה ³
2. f.	תִּבְרָה	תִּבְרָה	תִּבְרָה ⁴	תִּבְרָה	תִּבְרָה
1. c.	נָבַר	נָבַר	נָבַר	נָבַר	נָבַר
Cohort. sg. 1. c.	אָבַר	אָבַר	אָבַר ³	אָבַר ³	אָבַר ³
Jussive sg. 3. m.	יָבַר	יָבַר	יָבַר	יָבַר	יָבַר
Impf. & 1 consec.	יִבְרַח	יִבְרַח	יִבְרַח ⁵	יִבְרַח ⁵	יִבְרַח ⁵
Perf.	יָבַר	יָבַר	יָבַר	יָבַר	יָבַר
Imper. sg. 2. m.	בָּרַח	בָּרַח	בָּרַח	בָּרַח	בָּרַח
2. f.	בָּרַח	בָּרַח	בָּרַח ³	בָּרַח ³	בָּרַח ³
pl. 2. m.	בָּרַחוּ	בָּרַחוּ	בָּרַחוּ ³	בָּרַחוּ ³	בָּרַחוּ ³
2. f.	בָּרַחוּ	בָּרַחוּ	בָּרַחוּ	בָּרַחוּ	בָּרַחוּ
Part. (act.) sg. m.	בָּרַח	בָּרַח	בָּרַח	בָּרַח	בָּרַח
" (pass.) "	בָּרַח	בָּרַח	בָּרַח	בָּרַח	בָּרַח
Inf. absolute	בָּרַח	בָּרַח	בָּרַח	בָּרַח	בָּרַח
" construct	בָּרַח	בָּרַח	בָּרַח	בָּרַח	בָּרַח

¹ See pp. 166 ff.

² Or בָּרַח, but בָּרַח &c., Imperfect יָבַר &c.

³ Medial guttural would have composite shewa.

⁴ Medial guttural would have Pathah. ⁵ Accent is retarded one syllable; hence vowel in final closed unaccented syllable is shortened.

⁶ But בָּרַח &c., Imperfect יָבַר &c.

⁷ But יָבַר &c., Imperfect יָבַר &c.

LAMED GUTTURAL VERBS¹

	QAL	NIPH'AL	P'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
<i>Perf.</i> sg. 3. m.	חָלַף	חָלַף	חָלַף	חָלַף	חָלַף	חָלַף	חָלַף
3. f.	חָלְפָה	חָלְפָה	חָלְפָה	חָלְפָה	חָלְפָה	חָלְפָה	חָלְפָה
2. m.	חָלַפְתָּ	חָלַפְתָּ	חָלַפְתָּ	חָלַפְתָּ	חָלַפְתָּ	חָלַפְתָּ	חָלַפְתָּ
2. f.	חָלַפְתְּ	חָלַפְתְּ	חָלַפְתְּ	חָלַפְתְּ	חָלַפְתְּ	חָלַפְתְּ	חָלַפְתְּ
1. c.	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי
pl. 3. c.	חָלְפוּ	חָלְפוּ	חָלְפוּ	חָלְפוּ	חָלְפוּ	חָלְפוּ	חָלְפוּ
2. m.	חָלַפְתָּם	חָלַפְתָּם	חָלַפְתָּם	חָלַפְתָּם	חָלַפְתָּם	חָלַפְתָּם	חָלַפְתָּם
2. f.	חָלַפְתֶּן	חָלַפְתֶּן	חָלַפְתֶּן	חָלַפְתֶּן	חָלַפְתֶּן	חָלַפְתֶּן	חָלַפְתֶּן
1. c.	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי	חָלַפְתִּי
<i>Imperf.</i> sg. 3. m.	יִחְלַף	יִחְלַף	יִחְלַף	יִחְלַף	יִחְלַף	יִחְלַף	יִחְלַף
3. f.	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי
2. m.	יִחְלַפְתָּ	יִחְלַפְתָּ	יִחְלַפְתָּ	יִחְלַפְתָּ	יִחְלַפְתָּ	יִחְלַפְתָּ	יִחְלַפְתָּ
2. f.	יִחְלַפְתְּ	יִחְלַפְתְּ	יִחְלַפְתְּ	יִחְלַפְתְּ	יִחְלַפְתְּ	יִחְלַפְתְּ	יִחְלַפְתְּ
1. c.	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי	יִחְלַפְתִּי
pl. 3. m.	יִחְלַפּוּ	יִחְלַפּוּ	יִחְלַפּוּ	יִחְלַפּוּ	יִחְלַפּוּ	יִחְלַפּוּ	יִחְלַפּוּ
3. f.	יִחְלַפְנָה	יִחְלַפְנָה	יִחְלַפְנָה	יִחְלַפְנָה	יִחְלַפְנָה	יִחְלַפְנָה	יִחְלַפְנָה

2. m.	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
2. f.	חָלְחָה	חָלְחָה	חָלְחָה	חָלְחָה	חָלְחָה	חָלְחָה	חָלְחָה	חָלְחָה	חָלְחָה
1. c.	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Cohort. sg. 1. c.</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Jussive sg. 3. m.</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Impf. & 1 consec.</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Perf.</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Imper. sg. 2. m.</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
2. f.	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
pl. 2. m.	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
2. f.	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Part. (act.) sg. m.</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
" (pass.) "	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
<i>Inf. absolute</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח
" <i>construct</i>	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח	חָלַח

1 See pp. 172 ff.

2 With suffix חָלַחְתָּ.

3 Transposition of sibilant first root-letter ח with ה of Hithpa'el prefixed particle : p. 120, Note.

3 Shortened Imperfect.

LAMED 'ALEP VERBS I

	QAL		NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
	Active	Stative						
Perf. sg. 3. m.	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד
3. f.	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה	לָמְדָה
2. m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
pl. 3. c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2. m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	&c. as Niph'al	&c. as Niph'al	לָמַדְתָּ	&c. as Niph'al	&c. as Niph'al
2. f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	&c. as Niph'al	&c. as Niph'al	לָמַדְתְּ	&c. as Niph'al	&c. as Niph'al
1. c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	&c. as Niph'al	&c. as Niph'al	לָמַדְתִּי	&c. as Niph'al	&c. as Niph'al
Imperf. sg. 3. m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3. f.	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה	יִלְמְדָה
2. m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2. f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1. c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
pl. 3. m.	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	&c. as Niph'al	&c. as Niph'al	יִלְמְדוּ	&c. as Niph'al	&c. as Niph'al
3. f.	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	&c. as Niph'al	&c. as Niph'al	יִלְמְדוּ	&c. as Niph'al	&c. as Niph'al

2. m.	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא
2. f.	תִּקְצְוּהָ	תִּקְצְוּהָ	תִּקְצְוּהָ	תִּקְצְוּהָ	תִּקְצְוּהָ	תִּקְצְוּהָ	תִּקְצְוּהָ
1. c.	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא	תִּקְצֹא
Cohort. sg. 1. c.	אֶקְצֹא	אֶקְצֹא	אֶקְצֹא	אֶקְצֹא	אֶקְצֹא	אֶקְצֹא	אֶקְצֹא
Jussive sg. 3. m	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא
Impf. & 1 consec.	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא	יִקְצֹא
Perf.	קָצַח	קָצַח	קָצַח	קָצַח	קָצַח	קָצַח	קָצַח
Imper. sg. 2. m.	קָצֵח	קָצֵח	קָצֵח	קָצֵח	קָצֵח	קָצֵח	קָצֵח
2. f.	קָצֵחִי	קָצֵחִי	קָצֵחִי	קָצֵחִי	קָצֵחִי	קָצֵחִי	קָצֵחִי
pl. 2. m.	קָצֵחוּ	קָצֵחוּ	קָצֵחוּ	קָצֵחוּ	קָצֵחוּ	קָצֵחוּ	קָצֵחוּ
2. f.	קָצֵחֵינָה	קָצֵחֵינָה	קָצֵחֵינָה	קָצֵחֵינָה	קָצֵחֵינָה	קָצֵחֵינָה	קָצֵחֵינָה
Part. (act.) sg. m.	קָצֵחַ	קָצֵחַ	קָצֵחַ	קָצֵחַ	קָצֵחַ	קָצֵחַ	קָצֵחַ
" (pass.) "	קָצוּחַ	קָצוּחַ	קָצוּחַ	קָצוּחַ	קָצוּחַ	קָצוּחַ	קָצוּחַ
Inf. absolute	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ
" construct	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ	קָצֹחַ

¹ See pp. 178 ff.

² Shortened Imperfect.

³ With suffix יִקְצֹא, תִּקְצְוּהָ, אֶקְצֹא, &c.

⁴ Participle Active of the Stative is קָצֵחַ.

PE WAW AND PE YOD VERBS¹

	ORIGINAL PE WAW				ORIGINAL PE YOD	
	QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	HIPH'IL
<i>Perf.</i> sg. 3. m.	לָשַׁב	נָשַׁב	הִלְשִׁיב	הִלְשִׁיב	יָשַׁב	הִלְשִׁיב
3. f.	לָשְׁבָה	נָשְׁבָה	הִלְשִׁיבָה	הִלְשִׁיבָה		הִלְשִׁיבָה
2. m.	לָשַׁבְתָּ	נָשַׁבְתָּ	הִלְשִׁיבְתָּ	הִלְשִׁיבְתָּ		הִלְשִׁיבְתָּ
2. f.		נָשַׁבְתְּ	הִלְשִׁיבְתִּי	הִלְשִׁיבְתִּי		הִלְשִׁיבְתִּי
1. c.		נָשַׁבְתִּי	הִלְשִׁיבְתִּי	הִלְשִׁיבְתִּי		הִלְשִׁיבְתִּי
pl. 3. c.		נָשַׁבּוּ	הִלְשִׁיבוּ	הִלְשִׁיבוּ	&c. (regular)	הִלְשִׁיבוּ
2. m.		נָשַׁבְתֶּם	הִלְשִׁיבְתֶּם	הִלְשִׁיבְתֶּם		הִלְשִׁיבְתֶּם
2. f.		נָשַׁבְתֶּן	הִלְשִׁיבְתֶּן	הִלְשִׁיבְתֶּן		הִלְשִׁיבְתֶּן
1. c.		נָשַׁבְנוּ	הִלְשִׁיבְנוּ	הִלְשִׁיבְנוּ		הִלְשִׁיבְנוּ
<i>Imperf.</i> sg. 3. m.	יִשָּׁב	יִשָּׁב	יִלְשִׁיב	יִלְשִׁיב	יָשַׁב	יִלְשִׁיב
3. f.	תִּשָּׁב	תִּשָּׁב	תִּלְשִׁיב	תִּלְשִׁיב	תִּשָּׁב	תִּלְשִׁיב
2. m.	תִּשָּׁב	תִּשָּׁב	תִּלְשִׁיב	תִּלְשִׁיב	תִּשָּׁב	תִּלְשִׁיב
2. f.	תִּשָּׁבִי	תִּשָּׁבִי	תִּלְשִׁיבִי	תִּלְשִׁיבִי	תִּשָּׁבִי	תִּלְשִׁיבִי
1. c.	אִשָּׁב	אִשָּׁב	אִלְשִׁיב	אִלְשִׁיב	אִשָּׁב	אִלְשִׁיב
pl. 3. m.	לָשַׁבוּ	לָשַׁבוּ	יִלְשִׁיבוּ	יִלְשִׁיבוּ	יָשַׁבוּ	יִלְשִׁיבוּ
3. f.	תִּלְשָׁבְנָה	תִּלְשָׁבְנָה	(תִּלְשָׁבְנָה)	תִּלְשָׁבְנָה	תִּלְשָׁבְנָה	תִּלְשָׁבְנָה

2. m.	תָּשׁוּבוּ	תוֹשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ
2. f.	תִּשְׁבִּי	(תוֹשְׁבִי)	תִּשְׁבִּי	תִּשְׁבִּי	תִּשְׁבִּי
1. c.	נָשׁוּב	נִשְׁבֵּב	נִשְׁבֵּב	נִשְׁבֵּב	נִשְׁבֵּב
Cohort. sg. 1. c.	אֲשׁוּבָה				
Jussive sg. 3. m.	יָשׁוּב	יִשְׁבֵּב ⁷	יָשׁוּב	יָשׁוּב	יָשׁוּב
Impf. & 1 consec.	רָשָׁעֵב ³	רָשָׁעֵב ³	רָשָׁעֵב ³	רָשָׁעֵב	רָשָׁעֵב
Perf.	רָשָׁעֵב				
Imper. sg. 2. m.	שׁוּב ⁵ (שָׁבֵה)	הֲשׁוּב	הֲשׁוּב	הֲשׁוּב	הֲשׁוּב
2. f.	שְׁבִי	הֲשְׁבִי	הֲשְׁבִי		
pl. 2. m.	שׁוּבוּ	הֲשׁוּבוּ	הֲשׁוּבוּ	wanting	
2. f.	שְׁבִינָה	הֲשְׁבִינָה	הֲשְׁבִינָה		
Part. (act.) sg. m.	יֹשֵׁב	מוֹשֵׁב	מוֹשֵׁב	מוֹשֵׁב	מוֹשֵׁב
" (pass.) "	יָשׁוּב			מֹשָׁב	מֹשָׁב
Inf. absolute	יָשׁוּב	הֲשׁוּב	הֲשׁוּב	הֲשׁוּב	הֲשׁוּב
" construct	שָׁבֵה ⁶	הֲשָׁבֵה	הֲשָׁבֵה	הֲשָׁבֵה	(יָשׁוּב)

¹ See pp. 187 ff. ² But from *תָּשׁוּב* the Imperfect is *יִרְשָׁע*, *תִּירְשָׁע*, &c. ³ Accent is retarded, hence the last syllable, being closed and now unaccented, shortens its vowel. ⁴ But from *תָּשׁוּב* the Imperative is *רְשָׁע*. ⁵ Long form of Imperative.

⁶ With *ל* *לְשָׁבֵה*. ⁷ Shortened Imperfect.

'AYIN WAW AND 'AYIN YOD VERBS¹

		'AYIN WAW				'AYIN YOD	
		QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	
		<i>Active</i>	<i>Stative</i>				
<i>Perf.</i>	3. m.	קָם	בָּרַח	נָקַם	הִקָּם	קָם	
	3. f.	קָמָה	בָּרַחָה	נָקְמָה	הִקָּמָה	קָמָה	
	2. m.	קָמְךָ	בָּרַחְךָ	נָקַמְךָ	הִקָּמְךָ	קָמְךָ	
	2. f.	קָמְךָ	בָּרַחְךָ	נָקַמְךָ	הִקָּמְךָ	קָמְךָ	
	1. c.	קָמְתִי	בָּרַחְתִּי	נָקַמְתִּי	הִקָּמְתִּי	קָמְתִי	
	pl. 3. c.	קָמוּ	בָּרַחוּ	נָקְמוּ	הִקָּמוּ	קָמוּ	
	2. m.	קָמְתָם	בָּרַחוּם	נָקְמוּם	הִקָּמוּם	קָמְתָם	&c. as קָם
	2. f.	קָמְתֶן	בָּרַחְתֶּן	נָקַמְתֶּן	הִקָּמְתֶּן	קָמְתֶן	
	1. c.	קָמְנוּ	בָּרַחְנוּ	נָקַמְנוּ	הִקָּמְנוּ	קָמְנוּ	
<i>Imperf.</i>	sg. 3. m.	יָקֹם	יִבְרַח	יִנְקֹם	יִהְיֶה	יָשִׁיב	
	3. f.	תִּקָּם	תִּבְרַח	תִּנְקָם	תִּהְיֶה	תִּשָּׁב	
	2. m.	תִּקָּמְךָ	תִּבְרַחְךָ	תִּנְקַמְךָ	תִּהְיֶה	תִּשָּׁבְךָ	
	2. f.	תִּקָּמְךָ	תִּבְרַחְךָ	תִּנְקַמְךָ	תִּהְיֶה	תִּשָּׁבְךָ	
	1. c.	אֶקָּם	אֶבְרַח	אֶנְקָם	אֶהְיֶה	אֶשָּׁב	
	pl. 3. m.	יִקָּמוּ	יִבְרַחוּ	יִנְקְמוּ	יִהְיֶה	יִשָּׁבוּ	
	3. f.	תִּקָּמְנָה	תִּבְרַחְנָה	תִּנְקַמְנָה	תִּהְיֶה	תִּשָּׁבְנָה	

¹⁰ תִּשָּׁבְנָה

2. m.	תְּקוֹמוֹ	תְּקוֹמוֹ	תְּקוֹמוֹ	תְּקוֹמוֹ	תְּקוֹמוֹ	תְּקוֹמוֹ
2. f.	תְּקוֹמָה	—	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה ¹⁰
I. c.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Cohort. sg. 1. c.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Jussive sg. 3. m.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Impf. & 1 consec.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Perf.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Imper. sg. 2. m.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
2. f.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
pl. 2. m.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
2. f.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Part. (act.) sg. m.	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
" (pass.) "	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
Inf. absolute	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה
" construct	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה	תְּקוֹמָה

¹ See pp. 196 ff. ² For תְּקוֹמָה &c. ³ Shortened Imperfect.
 being closed and now unaccented, reduces its vowel. N.B. pausal תְּקוֹמָה, תְּקוֹמָה.
 the form וְתְקוֹמָה. ⁴ Also found as וְתְקוֹמָה &c. ⁵ Also found as וְתְקוֹמָה.
⁶ Found in ⁷ Also found as וְתְקוֹמָה &c. ⁸ Also found as וְתְקוֹמָה.
⁹ Also found as וְתְקוֹמָה. ¹⁰ Or וְתְקוֹמָה.

2. m.	תָּגַל	תָּגַל	תָּגַל	תָּגַל	תָּגַל	תָּגַל	תָּגַל	תָּגַל	תָּגַל	תָּגַל
2. f.	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ	תָּגַלְתָּ
1. c.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
Jussive sg. 3. m.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
Impf. & 1 consec.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
Perf. "	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
Imper. sg. 2. m.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
2. f.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
pl. 2. m.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
2. f.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
Part. (act.) sg. m.	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
(pass.) "	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
Inf. absolute	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ
" construct	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ	תָּגַלְתְּ

1 Original Lamed Yod or Lamed Waw (see pp. 216 ff.).
 2 Shortened Imperfect.
 3 With suffix גָּלַיְתָּ.
 4 f. sg. תָּגַלְתְּ, m. pl. תָּגַלְתְּ.
 5 Sometimes גָּלַיְתָּ.
 6 Sometimes גָּלַיְתָּ.
 7 Often with *el* in penultimate syllable.
 8 With suffix גָּלַיְתָּ, גָּלַיְתָּ &c.
 9 Sometimes גָּלַיְתָּ.

DOUBLE 'AYIN VERB'

	QAL		NIPH'AL	HIPH'IL	HOPH'AL
	Active				
	Stative				
<i>Perf.</i> sg. 3. m.	עָב	עָבָב	עָבַב	עָבַב	הָעָבַב
3. f.	עָבָה	עָבָבָה	עָבָה	הָעָבָה	הָעָבָה
2. m.		עָבָתָה	עָבָתָה	הָעָבָתָה	הָעָבָתָה
2. f.		עָבָתְתָה	עָבָתְתָה	הָעָבָתְתָה	הָעָבָתְתָה
1. c.		עָבָתִי	עָבָתִי	הָעָבָתִי	הָעָבָתִי
pl. 3. c.	עָבֻ	עָבֻבּוּ	עָבֻ	הָעָבֻ	הָעָבֻ
2. m.		עָבֻתְּמוּ	עָבֻתְּמוּ	הָעָבֻתְּמוּ	&c.
2. f.		עָבֻתְּנָה	עָבֻתְּנָה	הָעָבֻתְּנָה	
1. c.		עָבֻתְּנִי	עָבֻתְּנִי	הָעָבֻתְּנִי	
<i>Imperf.</i> sg. 3. m.	יָעֵב	יָעֵבֵב	יָעֵב	יָעֵב	יָעֵב
3. f.	יָעֵבָה	יָעֵבָבָה	יָעֵבָה	יָעֵבָה	יָעֵבָה
2. m.		יָעֵבָתָה	יָעֵבָתָה	יָעֵבָתָה	יָעֵבָתָה
2. f.		יָעֵבָתְתָה	יָעֵבָתְתָה	יָעֵבָתְתָה	יָעֵבָתְתָה
1. c.		יָעֵבָתִי	יָעֵבָתִי	יָעֵבָתִי	יָעֵבָתִי
pl. 3. m.	יָעֵבֻ	יָעֵבֻבּוּ	יָעֵבֻ	יָעֵבֻ	יָעֵבֻ
3. f.	יָעֵבֻהָ	יָעֵבֻבּוּהָ	יָעֵבֻהָ	יָעֵבֻהָ	יָעֵבֻהָ

2. m.	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּשְׁבּוּ
2. f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה
1. c.	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ
<i>Cohort.</i> sg. 1. c.	אִשְׁבֶּה	אִשְׁבֶּה	אִשְׁבֶּה	אִשְׁבֶּה	אִשְׁבֶּה	אִשְׁבֶּה
<i>Jussive</i> sg. 3. m.	יִשַׁב	יִשַׁב	יִשַׁב	יִשַׁב	יִשַׁב	יִשַׁב
<i>Impf.</i> & 1 <i>consec.</i>	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן	יִשְׁבֵּן
<i>Perf.</i> "	שָׁבַע	שָׁבַע	שָׁבַע	שָׁבַע	שָׁבַע	שָׁבַע
<i>Imper.</i> sg. 2. m.	שִׁב	שִׁב	שִׁב	שִׁב	שִׁב	שִׁב
2. f.	שִׁבִי	שִׁבִי	שִׁבִי	שִׁבִי	שִׁבִי	שִׁבִי
pl. 2. m.	שִׁבוּ	שִׁבוּ	שִׁבוּ	שִׁבוּ	שִׁבוּ	שִׁבוּ
2. f.	שִׁבְנָה	שִׁבְנָה	שִׁבְנָה	שִׁבְנָה	שִׁבְנָה	שִׁבְנָה
<i>Part. (act.)</i> sg. m.	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב
" (pass.) "	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב
<i>Inf. absolute</i>	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב
" construct	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב	שֹׁבֵב

1 See pp. 231 ff. 2 With suffix יִשְׁבְּנָה &c.
 unaccented, shortens its vowel. 3 Accent is retarded; therefore the final syllable, being closed and now
 4 With ל שֹׁבֵב ל
 5 But יִשְׁבּוּ &c.
 6 F. sg. הִשְׁבֵּן.
 7 F. sg. הִשְׁבֵּן.

wanting

מוֹשֵׁב

הוֹשֵׁב

DOUBLY WEAK VERBS

	PE NUN AND LAMED GUTTURAL ¹				PE NUN AND LAMED 'ALEP ²		
	QAL	NIPH'AL	HIPH'IL	Pi'EL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	הָנַח	נָחַח	הִנְחִיחַ	נָחַח	נָחַח	נָחַח	נָחַח
<i>Imperf.</i>	נֹחֵחַ	&c. As Lamed Guttural	נֹחֵחַ	נֹחֵחַ	נֹחֵחַ	&c. As Lamed 'Aleph	נֹחֵחַ
<i>Short. Imperf.</i>			נַחֵחַ	&c. As Lamed Guttural			
<i>Imper.</i>	נַחֵחַ		נַחֵחַ		נַחֵחַ		נַחֵחַ
<i>Part.</i>	נֹחֵחַ		נֹחֵחַ		נֹחֵחַ		נֹחֵחַ
<i>Inf. absolute</i>	נֹחֵחַ		נֹחֵחַ		נֹחֵחַ		נֹחֵחַ
<i>Inf. construct</i>	נֹחֵחַ		נֹחֵחַ		נֹחֵחַ		נֹחֵחַ

	QAL	HIPH'IL	HOPH'AL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	נָסַח (נָסַח) ⁵	הִסָּח	הִסָּח	הִסָּח (חָסַח) ⁵	הִסָּח	הִסָּח
<i>Imperf.</i>	יִסָּח	יִסָּח	יִסָּח	יִסָּח	יִסָּח	יִסָּח
<i>Short. Imperf.</i>	יִס	יִס	יִס	יִס	יִס	יִס
<i>Imper.</i>	נָסַח	הִסָּח	הִסָּח	הִסָּח	הִסָּח	הִסָּח
<i>Part.</i>	נֹסֵחַ	מִסָּח	מִסָּח	חֹסֵחַ	נֹסֵחַ	מִסָּח
<i>Inf. absolute</i>	נָסַח	הִסָּח	הִסָּח	הִסָּח	הִסָּח	הִסָּח
<i>Inf. construct</i>	נֹסֵחַ	הִסָּח	הִסָּח	הִסָּח ⁷	הִסָּח	הִסָּח

¹ See p. 184 (a).² See p. 185 (c).³ See p. 224 (a).⁴ See p. 184 f. B.⁵ Not used in Qal.⁶ With prefixed לַ⁷ With prefixed לַ

DOUBLY WEAK VERBS (continued)

	PE GUTTURAL AND LAMED HE ¹			PE 'ALEP AND LAMED HE ²	
	QAL	NIPH'AL	HIPH'IL	QAL	NIPH'AL
<i>Perf.</i>	עָשָׂה עָלָה	נַעֲשֶׂה נַעֲלָה	הַעֲלָה	עָשָׂה	נִאָסַה
<i>Imperf.</i>	יַעֲשֶׂה יַעֲלֶה	יַעֲשֶׂה יַעֲלֶה	יַעֲלֶה	יַאָסֶה	יַאָסֶה
<i>Short. Imperf.</i>	יַעֲשׂ יַעֲלֵ	יַעֲשׂ	יַעֲלֵ		
<i>Imper.</i>	עֲשֵׂה עֲלֵה	קַעֲשֵׂה	הַעֲלֵה	אָסֵה	
<i>Part.</i>	עֹשֶׂה עֹלֶה	נֹעֲשֶׂה	מַעֲלֶה	אָסֶה	
<i>Inf. absolute</i>	עֲשֵׂה עֲלֵה	נַעֲשֵׂה	הַעֲלֵה	אָסֵה	
<i>Inf. construct</i>	עֹשֶׂה עֹלֹת ⁶	קַעֲשֹׂת	מַעֲלֹת	אָסֹת	קַאָסֹת

PE WAW AND LAMED GUTTURAL³

	PE WAW AND LAMED 'ALEP ⁴							
	QAL	NIPH'AL	HIPH'IL	HOPH'AL	HITHPA'EL	QAL	HIPH'IL	HOPH'AL
<i>Perf.</i>	לָדַע	נִדְעַע	הִדְרִיעַ	הִדְרַע	הִתְדַרַע	לָדַע	הִדְרִיעַ	הִדְרַע
<i>Imperf.</i>	לֹדַע	יִדְעַע	יִדְרִיעַ	יִדְרַע	יִתְדַרַע	לֹדַע	יִדְרִיעַ	יִדְרַע
<i>Short. Imperf.</i>								
<i>Imper.</i>	לֵדַע	הִדְרַע	הִדְרַע	הִדְרַע	הִתְדַרַע	לֵדַע	הִדְרַע	הִדְרַע
<i>Part.</i>	לֹדַע	נִדְעַע	מִדְרִיעַ	מִדְרַע	מִתְדַרַע	לֹדַע	מִדְרִיעַ	מִדְרַע
<i>Inf. absolute</i>	לֹדְוַע		הִדְרִיעַ			לֹדְוַע	הִדְרִיעַ	
<i>Inf. construct</i>	לֹדְוַת ⁷	הִדְרַע	הִדְרִיעַ		הִתְדַרַע	לֹדְוַת ⁸	הִדְרִיעַ	הִדְרַע

'AYIN WAW AND LAMED 'ALEP⁹

	QAL	HIPH'IL	HOPH'AL	QAL	HIPH'IL	HOPH'AL
<i>Perf.</i>	קָא	קִבֵּא	הִקְבֵּא	קָא	קִבֵּא	מִקְבֵּא
<i>Imperf.</i>	לִבֵּא	יִקְבֵּא	יִקְבֵּא	בִּוּא	קִבֵּא	קִבֵּא
<i>Short. Imperf.</i>						
<i>Imper.</i>	בֵּא	קִבֵּא	קִבֵּא	בֵּא ¹⁰	קִבֵּא	(הִקְבֵּא)

¹ See pp. 225 ff. (b).² See p. 227 (c).³ See p. 210 f. (a).⁴ See p. 212 (c).⁵ The context determines whether לֹדְוַע is Qal or Hiphil.⁶ With prefixed לַעֲשׂוֹת לַעֲשׂוֹת.⁷ With prefixed לַדְרֹעַת.⁸ With prefixed לַצֵּמַת.⁹ See p. 212 (d).¹⁰ With prefixed לַבֵּא.

MASCULINE NOUNS

		I UNCHANGABLE VOWELS				II CHANGEABLE GAMES				III CHANGEABLE ŞERE								
Sing.	(horse)	סוס	צדיק	(just man)	(star)	כוכב	מגדל	(tower)	שקיד	(overseer)	דָּבָר	(word)	חָכָם	(wise man)	(heart)	לֵבָב	(enemy)	אֹיֵב
abs.	'	סוס	צדיק		כוכב	מגדל			שקיד		דָּבָר		חָכָם		לֵבָב		אֹיֵב	
cons.	'	סוסי	צדיקי		כוכבי	מגדלי			שקידיו		דְּבָרִי		חֲכָמִי		לֵבָבִי		אֹיְבֵי	
my (c.)	'	סוסך	צדיקך		כוכבך	&c.			שקידך		דְּבָרְךָ		חֲכָמְךָ		לֵבָבְךָ		אֹיְבֵךָ	
thy (m.)	'	סוסך	צדיקך		כוכבך	&c.			שקידך		דְּבָרְךָ		חֲכָמְךָ		לֵבָבְךָ		אֹיְבֵךָ	
thy (f.)	'	סוסו	צדיקו		כוכבו				שקידו		דְּבָרוֹ		חֲכָמוֹ		לֵבָבוֹ		אֹיְבוֹ	
his	'	סוסה	צדיקה		כוכבה				שקידה		דְּבָרָהּ		חֲכָמָהּ		לֵבָבָהּ		אֹיְבָהּ	
her	'	סוסנו	צדיקנו		כוכבנו				שקידנו		דְּבָרֵנוּ		חֲכָמֵנוּ		לֵבָבֵנוּ		אֹיְבֵנוּ	
our (c.)	'	סוסכם	צדיקכם		כוכבכם	מגדלכם			שקידכם		דְּבָרְכֶם		חֲכָמְכֶם		לֵבָבְכֶם		אֹיְבֵכֶם	
your (m.)	'	סוסין	צדיקין		כוכבין	&c.			שקידין		דְּבָרֵינֶם		חֲכָמֵינֶם		לֵבָבֵינֶם		אֹיְבֵינֶם	
your (f.)	'	סוסם	צדיקם		כוכבם				שקידם		דְּבָרָם		חֲכָמָם		לֵבָבָם		אֹיְבָם	
their (m.)	'	סוסן	צדיקן		כוכבן				שקידן		דְּבָרָן		חֲכָמָן		לֵבָבָן		אֹיְבָן	
their (f.)	'	סוסן	צדיקן		כוכבן				שקידן		דְּבָרָן		חֲכָמָן		לֵבָבָן		אֹיְבָן	

<i>Plur.</i>	(horses)	(just men)	(stars)	(towers)	(overseers)	(words)	(wise men)	(enemies)
<i>abs.</i>	סוּסִים	צַדִּיקִים	קוֹכְבִים	מִגְדָּלִים	שָׂקִידִים	דְּבָרִים	חֲכָמִים	אֲבֵנִים
<i>cons.</i>	סוּסֵי	צַדִּיקֵי	קוֹכְבֵי	מִגְדְּלֵי	שָׂקִידֵי	דְּבָרֵי	חֲכָמֵי	אֲבֵנֵי
<i>my (c.)</i>	סוּסַי	צַדִּיקַי	קוֹכְבֵי	מִגְדְּלֵי	שָׂקִידֵי	דְּבָרֵי	חֲכָמֵי	אֲבֵנֵי
<i>thy (m.)</i>	סוּסֶיךָ	צַדִּיקֶיךָ	קוֹכְבֶיךָ	&c.	שָׂקִידֶיךָ	דְּבָרֶיךָ	חֲכָמֶיךָ	אֲבֵנֶיךָ
<i>thy (f.)</i>	סוּסֶיךְ	צַדִּיקֶיךְ	קוֹכְבֶיךְ		שָׂקִידֶיךְ	דְּבָרֶיךְ	חֲכָמֶיךְ	אֲבֵנֶיךְ
<i>his</i>	סוּסָיו	צַדִּיקָיו	קוֹכְבָיו		שָׂקִידָיו	דְּבָרָיו	חֲכָמָיו	אֲבֵנָיו
<i>her</i>	סוּסֶיהָ	צַדִּיקֶיהָ	קוֹכְבֶיהָ		שָׂקִידֶיהָ	דְּבָרֶיהָ	חֲכָמֶיהָ	אֲבֵנֶיהָ
<i>our (c.)</i>	סוּסֵינוּ	צַדִּיקֵינוּ	קוֹכְבֵינוּ		שָׂקִידֵינוּ	דְּבָרֵינוּ	חֲכָמֵינוּ	אֲבֵנֵינוּ
<i>your (m.)</i>	סוּסֶיךֶם	צַדִּיקֶיכֶם	קוֹכְבֵיכֶם	מִגְדָּלֵיכֶם	שָׂקִידֵיכֶם	דְּבָרֵיכֶם	חֲכָמֵיכֶם	אֲבֵנֵיכֶם
<i>your (f.)</i>	סוּסֶיךְ	צַדִּיקֶיךְ	קוֹכְבֵיךְ	&c.	שָׂקִידֵיךְ	דְּבָרֵיךְ	חֲכָמֵיךְ	אֲבֵנֵיךְ
<i>their (m.)</i>	סוּסֵיהֶם	צַדִּיקֵיהֶם	קוֹכְבֵיהֶם		שָׂקִידֵיהֶם	דְּבָרֵיהֶם	חֲכָמֵיהֶם	אֲבֵנֵיהֶם
<i>their (f.)</i>	סוּסֵיהֶן	צַדִּיקֵיהֶן	קוֹכְבֵיהֶן		שָׂקִידֵיהֶן	דְּבָרֵיהֶן	חֲכָמֵיהֶן	אֲבֵנֵיהֶן

¹ But הוּסֵי (p. 19. 4).

² רוחֶם, רוחֵךְ &c.

³ אֲסִירֵי with suffix אֲסִירֵי &c.

³ But construct of אֲסִיר is אֲסִירֵי.

⁵ Plural of אֲסִיר אֲסִירִים.

⁶ Same as דְּבָרֵךְ but with initial guttural.

MASCULINE NOUNS (continued)

IV

SEGHOLATES

GUTTURAL SEGHOLES

	(king)	(book)	(holiness)	(lad)	(eternity)	(work)
<i>Sing.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נֶעַר	נֶצַח	פְּעַל
<i>abs.</i>	מְלִיךְ	סֵפֶר	קֹדֶשׁ	נֶעַר	נֶצַח	פְּעַל
<i>cons.</i>	מְלִכִי	סֵפֶרִי	קֹדְשִׁי	נֶעָרִי	נֶצְחִי	פְּעֻלִי
my (c.)	מְלִכִי	סֵפֶרִי	קֹדְשִׁי	נֶעָרִי	נֶצְחִי	פְּעֻלִי
thy (m.)	מְלִיכְךָ	סֵפֶרְךָ	קֹדְשֶׁךָ	נֶעָרְךָ	נֶצְחֶךָ	פְּעֻלְךָ
thy (f.)	מְלִיכָךְ	סֵפֶרְךָ	קֹדְשֶׁךָ	&c.	&c.	פְּעֻלְךָ
his	מְלִכּוֹ	סֵפֶרוֹ	&c.	&c.	&c.	&c.
her	מְלִיכָהּ	&c.				
our (c.)	מְלִיכֵנוּ					
your (m.)	מְלִיכְכֶם					
your (f.)	מְלִיכָכֶןּוּ					
their (m.)	מְלִיכָם					
their (f.)	מְלִיכָןּוּ					

(22)

<i>Plur.</i>	(kings)	(books)	(holinesses)	(lads)	(eternities)	(works)
<i>abs.</i>	מְלָכִים	סְפָרִים	קְדוּשִׁים	נְעָרִים	נְעוּמִים	פְּעֻלִים
<i>cons.</i>	מְלָכֵי	סְפָרָי	קְדוּשֵׁי	נְעָרַי	נְעוּמֵי	פְּעֻלָּי
my (c.)	מְלָכֵי	סְפָרַי	קְדוּשֵׁי	נְעָרַי	נְעוּמֵי	פְּעֻלָּי
thy (m.)	מְלָכֶיךָ	סְפָרֶיךָ	קְדוּשֶׁיךָ	נְעָרֶיךָ	נְעוּמֶיךָ	פְּעֻלֶיךָ
thy (f.)	מְלָכֶיךָ	&c.	&c.	&c.	&c.	
his	מְלָכָיו					
her	מְלָכֶיהָ					
our (c.)	מְלָכֵינוּ					
your (m.)	מְלָכֵיכֶם	סְפָרֵיכֶם	קְדוּשֵׁיכֶם	נְעָרֵיכֶם	נְעוּמֵיכֶם	פְּעֻלֵיכֶם
your (f.)	מְלָכֵיכֶן	סְפָרֵיכֶן	&c.	&c.	&c.	&c.
their (m.)	מְלָכֵיהֶם	&c.				
their (f.)	מְלָכֵיהֶן					

MASCULINE NOUNS (*continued*)

		V		VI		
		DOUBLE 'AYIN		LAMED HE, ending in ה		
<i>Sing.</i>		(people)	(arrow)	(statute)	(shepherd)	
<i>abs.</i>		עָם	זֶן	חֵק	רֹעֶה	
<i>cons.</i>		עַם	זֶן	חֵק-	רֹעֶה	
my (c.)		עַמִּי	זֵנִי	חֵקִי	רֹעִי	
thy (m.)		עַמְּךָ	זֵנְךָ	חֵקְךָ	רֹעֶיךָ	
&c.					(his)	
your (m.)		עַמְּכֶם	זֵנְכֶם	חֻקְכֶם	רֹעֵיכֶם	
&c.						
<i>Plur.</i>		(peoples)	(arrows)	(statutes)	(shepherds)	
<i>abs.</i>		עַמִּים	זֵנִים	חֻקִּים	רֹעִים	
<i>cons.</i>		עַמִּי	זֵנִי	חֻקִּי	רֹעִי	
my (c.)		עַמִּי	זֵנִי	חֻקִּי	רֹעִי	
thy (m.)		עַמְּיָךְ	זֵנְיָךְ	חֻקְיָךְ	רֹעֵיךָ	
&c.						
your (m.)		עַמְּיָכֶם	זֵנְיָכֶם	חֻקְיָכֶם	רֹעֵיכֶם	
&c.						

VII

MEDIAL WAW AND YOD

VI
LAMED YOD proper, ending in original Yoḏ

<i>Sing.</i>	(vessel)	(half)	(sickness)	(olive)
<i>abs.</i>	קֵלִי	חֲצִי	חֲלִי	צֵית
<i>cons.</i>	קְלִי	חֲצִי	חֲלִי	צֵית
my (c.)	קְלִי	חֲצִי	חֲלִי	צֵיתִי
thy (m.) &c.	קְלִיךָ	חֲצִיךָ	חֲלִיךָ	צֵיתְךָ
your (m.) &c.	קְלִיכֶם			צֵיתְכֶם
<i>Plur.</i>	(vessels)			(olives)
<i>abs.</i>	קְלִים		חֲלִים	צֵיתִים
<i>cons.</i>	קְלִי		חֲלִי	צֵיתִי
my (c.)	קְלִי		חֲלִי	צֵיתִי
thy (m.) &c.	קְלִיךָ		חֲלִיךָ	צֵיתְךָ
your (m.) &c.	קְלִיכֶם		חֲלִיכֶם	צֵיתְכֶם

: The pl. of חֲצִי is חֲצִיךָ.

: Pausal חֲצִי.

: Pausal חֲצִי.

: Pausal חֲצִי.

FEMININE NOUNS

	I	II	III	IV	V
<i>Sing.</i>	(law)	(year)	(righteousness)	(queen)	(kingdom)
<i>abs.</i>	תורה	שנה ¹	צדקה ³	מלכה	ממלכה
<i>cons.</i>	תורת	שנת	צדקת	מלכות	ממלכות
my (c.)	תורתִי	שנתי	צדקתי	מלכותי	ממלכותי
thy (m.)	תורתך	שנתך	צדקתך	מלכותך	ממלכותך
thy (f.)	תורתך	&c.	&c.	&c.	&c.
his	תורתו				
her	תורתה				
our (c.)	תורתֵנו				
your (m.)	תורתכם	שנתכם	צדקתכם	מלכותכם	
your (f.)	תורתכן	&c.	&c.		
their (m.)	תורתם				
their (f.)	תורתן				

<i>Plur.</i>	(laws)	(years)	(rightcousnesses)	(queens)	(kingdoms)
<i>abs.</i>	תורות	שנות ²	תקות	מלכות	מקלות
<i>cons.</i>	תורת	שנת	תקות	מלכות	מקלות
<i>my (c.)</i>	תותי	שנתי	תקותי	מלכותי	מקלותי
<i>thy (m.)</i>	תותך	שנתך	תקותך	מלכותך	&c.
<i>thy (f.)</i>	תותיך	&c.	&c.	&c.	
<i>his</i>	תותו				
<i>her</i>	תותיה				
<i>our (c.)</i>	תותנו				
<i>your (m.)</i>	תותכם	שנותכם	תקותכם	מלכותכם	
<i>your (f.)</i>	תותכן	&c.	&c.	&c.	
<i>their (m.)</i>	תותיהם				
<i>their (f.)</i>	תותיהן				

Unchangeable vowel before fem. termination; similarly הַתְּוֹתָא 'virgin'.

Same as Col. II with sheva before changeable vowel.

From Segholate form: מלכה is the fem. of מלך, originally מלְכָה.

Suffixes are attached to Segholate form.

¹ With initial guttural תְּוֹתָא 'counsel'; cons. תְּוֹתָא; with suff. תְּוֹתָא &c.
² With initial guttural תְּוֹתָא 'ground'; cons. תְּוֹתָא; with suff. תְּוֹתָא.

³ Usually תְּוֹתָא.

IRREGULAR NOUNS

Sing.	(father)	(brother)	(sister)	(son)	(daughter)	(mouth)	(house)
<i>abs.</i>	אָב	אָח	אָחוֹת	בֶּן	בַּת	פֶּה	בַּיִת
<i>cons.</i>	אָב	אָחִי	אָחוֹת	בְּנֵי	בָּתִּים	פִּי	בָּתִּים
my (c.)	אָבִי	אָחִי	אָחוֹתִי	בְּנֵי	בָּתֵּי	פִּי	בָּתֵּי
thy (m.)	אָבִיךָ	אָחִיךָ	אָחוֹתְךָ	בְּנֵיךָ	בָּתֵּיךָ	פִּיךָ	בָּתֵּיךָ
thy (f.)	אָבִיךָ	אָחִיךָ	&c.	בְּנֵיךָ	&c.	פִּיךָ	&c.
his	אָבִיו	אָחִיו		בְּנֵי		פִּיו	
her	אָבִיהָ	אָחִיהָ		&c.		פִּיהָ	
our (c.)	אָבֵינוּ	אָחֵינוּ					
your (m.)	אָבֵיכֶם	אָחֵיכֶם		בְּנֵיכֶם	בָּתֵּיכֶם	פִּיכֶם	
your (f.)	אָבֵיכֶן	אָחֵיכֶן		&c.	&c.	&c.	
their (m.)	אָבֵיהֶם	אָחֵיהֶם		בְּנֵיהֶם	בָּתֵּיהֶם	פִּיהֶם	
their (f.)	אָבֵיהֶן	אָחֵיהֶן			&c.	&c.	

<i>Plur.</i>										
<i>abs.</i>	אבות	אחים	(אֶתְיוֹת)	בָּנִים	בָּנוֹת	בָּנוֹת	בָּנוֹת	בָּנוֹת	בָּנוֹת	בָּנוֹת
<i>cons.</i>	אבות	אחי	אחיות	בני	בנות	בנות	בנות	בנות	בנות	בנות
<i>my (c.)</i>	אבתי	אחי	אחיתי	בני	בנותי	בנותי	בנותי	בנותי	בנותי	בנותי
<i>thy (m.)</i>	אבֹתֶיךָ	אֶחְיָךְ	&c.	בְנֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ
<i>thy (f.)</i>	אבֹתֶיךָ	אֶחְיָךְ	&c.	בְנֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ	בְנוֹתֶיךָ
<i>his</i>	אבותיו	אחיו ¹		&c.						
<i>her</i>	אבותיה	אחיה								
<i>our (c.)</i>	אבותנו	אחינו								
<i>your (m.)</i>	אבותיכם	אחיכם	אחיותיכם	בניכם	בנותיכם	בנותיכם	בנותיכם	בנותיכם	בנותיכם	בנותיכם
<i>your (f.)</i>	אבותיכן	אחיכן	&c.							
<i>their (m.)</i>	אבותיהם ¹	אחייהם								
<i>their (f.)</i>	אבותיהן	אחייהן								

¹ Rarer אבֹתֶיךָ. ² Note carefully. ³ Rarely אֶחְיָךְ. ⁴ Bâtim, see p. 13. 3. N.B.

14 וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֲרֶת בְּרִקיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין
הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:
15 וְהָיוּ לְמֵאוֹרֹת בְּרִקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־
16 כֵּן: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאֹר
הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת
17 הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקיעַ
18 הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמֹשֶׁל בְּיוֹם וּבַלַּיְלָה
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיְרֵא אֱלֹהִים כִּי־טוֹב:
19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רִבְעִי:

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף
21 עַל־הָאָרֶץ עַל־פְּנֵי רִקיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת־
הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר
שְׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיְרֵא
22 אֱלֹהִים כִּי־טוֹב: וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
23 וּמִלְאוּ אֶת־הַמַּיִם בַּיָּמִים וְהָעוֹף יִרֶב בָּאָרֶץ: וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה
25 וְרֶמֶשׂ וְחַי־תוֹ־אָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־
חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־בְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ
26 הָאֲדָמָה לְמִינֵהוּ וַיְרֵא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים
נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרַדּוּ בְדִגְתַּת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׂ הַרְמֵשׁ
עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
27 אֱלֹהִים בָּרָא אֹתוֹ וְזָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם
אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ
וּכְבֹּשׂוּהָ וּרְדוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
הַרְמֵשֶׁת

15 v. להאיר וירחו מתגא. 18 v. ולהבדיל וירחו מתגא. 24 v. ס'א ומיתו ארץ.
כ'א ב'א ומיתו־ארץ, ב'ג ומיתו ארץ. 26 v. צ'ל חַיַּת הארץ כן ח'ס.

VOCABULARIES

HEBREW — ENGLISH

א

אָב father: *cons.* אָבִי; *pl.* אָבוֹת, *cons.* אָבוֹת p. 288

אָבֵד *in Qal* to perish, be lost: *imperf.* יֵאָבֵד pp. 161, 260; *in Hiph.* הֵאָבִיד to destroy

אֶבֶן *f.* stone: *pl.* אֲבָנִים, *cons.* אֲבָנֵי (segholate)

אֲבִרָהָם Abraham

אֶדוֹם Edom

אֲדוֹן lord

אָדָם man

אֲדָמָה *f.* ground: *cons.* אֲדָמָה

אֲהֲרֹן Aaron

אוּ *conj.* or

אֵי *interj.* woe! alas!

אֲמַי *adv.* perhaps

אוֹר *m.* light

אָז *adv.* then

אָזְנוֹ *f.* ear: *dual* אָזְנַיִם (segholate)

אָח brother: *cons.* אָחִי; *pl.* אָחִים, *cons.* אָחֵי p. 288

אָחָד *m.* one: *cons.* אָחָד p. 242

אָחוֹת sister: *cons.* אָחוֹת; *pl.* אָחֻיֹת, *cons.* אָחֻיֹת p. 288

אֲחֵר another, other: *f.* אֲחֵרָה; *pl. m.* אֲחֵרִים

אֲחֵר, אֲחֵרִי *prep.* after, behind: *with suff.* אֲחֵרִי &c. p. 87

אֵיב *m.* enemy: *with suff.* אֵיבִי; *pl.* אֵיבִים

אֵינִי *interrog.* where?

אֵין nothing, there is not: *cons.* אֵין, *with suff.* אֵינִי

אִישׁ man: *pl.* אֲנָשִׁים pp. 37, 70

אָכַל to eat: *imperf.* יֵאָכַל pp. 161, 260

אֵל no, not: *used with Jussive*

אֵל *prep.* unto: *with suff.* אֵלִי &c. p. 87

אֵל *m.* God (mighty one)

אֱלֹהִים *pl.* God: *also* gods

אֵלֶּה *c. pl. demonstr. adj.* these

אֵלִיָּהוּ Elijah

אֵלִיעֶזֶר Eliezer

אִם *adv.* if: אִם . . . אִם whether . . . or

אִמָּה mother: *with suff.* אִמִּי; *pl.* אִמּוֹת p. 110

אִמָּהָת *handmaid: with suff.* אִמָּהָתִי; *pl.* אִמָּהוֹת

אָמַר to say: *imperf.* יֵאָמַר, *with waw consec.* וַיֹּאמֶר p. 162

אֱמֶת *f.* truth: *with suff.* אֱמֶתִי

אֲנִי *pers. pron. I: pl.* אֲנַחְנוּ we

אָסַף to gather: *imperf.* יֵאָסַף; *Niph. and Hithp.* to assemble, be assembled

אָפַק to bake: *imperf.* יֵאָפַק p. 278

אַרְבַּע *f.* אַרְבַּעָה *m.* four: *c.* אַרְבַּעִים forty: p. 242 f.

אָרוֹן ark, chest, coffin: *cons.* אָרוֹן

אֲרִי lion

אָרֶץ *f.* earth, land, world: *with art.* הָאָרֶץ, *with old acc. case-ending* אֶרֶץ; *pl.* אַרְצוֹת, *cons.* אֶרְצוֹת (*segholate*)
 אָרַר to curse: *imperf.* יָאֵר p. 274
 אֵשׁ *f.* fire
 אִשָּׁה woman, wife: *cons.* אִשָּׁת, *with suff.* אִשְׁתִּי &c.; *pl.* אִשִּׁים, *cons.* אִשֵּׁי p. 72 [p. 135
 אֲשֶׁר *rel. pron. indecl.* who, which: אַתְּ, אֵת *mark of def. obj.*; *with suff.* אֵתִי me &c. pp. 52, 55 f.
 אַתְּ *prep.* with: *with suff.* אֵתִי &c. p. 84
 אַתְּ sign; *pl.* אַתּוֹת
 אַתָּה *m.* thou: *f.* אַתְּ; *pl. m.* אַתֶּם, *f.* אַתֶּן ye
 אַתּוֹן she-ass

ב

ב *insep. prep.* in, with, by: p. 26 f.
 בְּגָד *m.* garment: *with suff.* בְּגָדִי; *pl.* בְּגָדִים, *cons.* בְּגָדִי (*segholate*)
 בָּדַל *in Hiph.* הִבְדִּיל to divide, distinguish
 בּוֹא to come, enter: *Qal perf.* בָּא, *imperf.* יָבֹא, *imper.* בֹּא; *Hiph.* to cause to come, *i.e.* to bring; *perf.* הִבִּיא, *imperf.* יְבִיא p. 279
 בּוֹר *m.* pit, dungeon: *pl.* בּוֹרוֹת
 בּוֹשׁ to be ashamed: *imperf.* יְבוֹשׁ pp. 205 f., 270
 בָּזַח to plunder, bespoil: *imperf.* יְבֹז p. 274
 בָּחַר to choose: *imperf.* יְבַחֵר; *followed by ב* p. 262
 בָּטַח to trust (in ב): *imperf.* יְבַטֵּחַ p. 264

בֵּינָי *prep.* between: *with suff.* בֵּינֵי
 בַּיִת *m.* house: *cons.* בַּיִת; *pl.* בָּתִּים pp. 13. 3 N.B., 288
 בְּכוֹר *m.* firstborn
 בְּלִי *prep.* without
 בֵּן son: *cons.* בְּנֵי, *with suff.* בְּנֵי; *pl.* בָּנִים, *cons.* בָּנֵי p. 288
 followed by שָׁנִים . . . (years) . . . (years) old
 בָּנָה to build: *imperf.* יִבְנֶה, *with waw consec.* וַיִּבֶן p. 272
 בְּעִבּוֹר for the sake of
 בַּעַל *m.* lord, master, husband
 בָּקָר *c. collect.* herd
 בֹּקֶר *m.* morning
 בָּקַשׁ *in Pi.* בָּקַשׁ to seek: *imperf.* יִבְקַשׁ p. 105 f.
 בָּרָא to create: *imperf.* יִבְרָא p. 266
 בָּרַח to flee: *imperf.* יִבְרַח p. 264
 בְּרִית *f.* covenant: בְּרִית בְּרִית to make a covenant
 בָּרַךְ *in Pi.* בָּרַךְ to bless: *imperf.* יִבְרַךְ p. 262
 בְּרִכָּה *f.* blessing: *with suff.* בְּרִכָּתִי pp. 61 f., 70
 בָּשָׂר *m.* flesh
 בַּת daughter: *pl.* בָּנוֹת p. 288
 followed by שָׁנִים . . . (years) . . . (years) old

ג

גְּבוּל *m.* border
 גִּבּוֹר hero, mighty man: גִּבּוֹר מִלְחָמָה mighty man of war, warrior
 גָּדוֹל *adj.* great, elder

גָּדַל *and* גָּדַל to be great, grow up :
imperf. יִגְדַל ; *Pi.* גָּדַל *and* גָּדַל
 to make great, magnify ;
 to bring up (a child) ; *Hithp.*
 הִתְגַּדַּל to make oneself great

גוֹי *m.* nation : *pl.* גוֹיִם, *cons.* גוֹיִי
 גָּלַה to uncover, reveal ; go into
 exile : p. 272

גִּלְעָד Gillead

גַּם also : גַּם . . . גַּם both . . . and
 גָּמַל *c.* camel : *with suff.* גָּמְלִי ; *pl.*
 גָּמְלִים

גַּן *c.* garden : *with art.* הַגָּן ; *pl.*
 גַּנִּים

גָּבַח to steal

ד

דָּבַר *in Pi.* דָּבַר to speak

דָּבָר *m.* word, thing

דָּוִד David

דּוֹר *m.* generation : *pl.* דּוֹרוֹת

דֶּלֶת *f.* door

דָּם *m.* blood : *pl.* דָּמִים bloodshed

דַּעַת *f.* knowledge (*inf. cons. of*
 יָדַע *used as noun*)

דֶּרֶךְ *c.* way, journey (*segholate*)

ה

הָ *art.* the : *pointed* הָּ p. 23 f.

הַ *interrogative prefix* p. 80

הוּא *pers. pron. m. sg.* he : *f.* היא
 she

הָיָה to be : *imperf.* יִהְיֶה, *with waw*
consec. וַיְהִי p. 92

הַיְכָל *m.* palace, temple

הָלַךְ to go, walk : *imperf.* יֵלֵךְ,
with waw consec. וַיֵּלֶךְ ; *Hiph.*
 הוֹלִיךְ to cause to go, to lead ;
Hithp. הִתְהַלֵּךְ to walk about.
See p. 237 f.

הָלַל *in Pi.* הָלַל to praise

הֵם *pers. pron. m. pl.* they :
 הֵנָּה *f.*

הִנֵּן, הִנֵּה behold, lo

הַר *m.* mountain : *with art.* הַהָר ;
pl. הַהָרִים, *with art.* הַהָרִים

הָרַג to slay, kill : *imperf.* יִהָרַג
 p. 260

ו

וַ *conj.* וְ and : p. 40 f.

ז

זֶה *f. sg. demonstr. adj.* this : *m.* זֶה

זָבַח *m.* sacrifice : *with suff.* זָבָחִי
 (*segholate*)

זֶה *m. sg. demonstr. adj.* this : *f.* זֵאת

זָהָב *m.* gold

זָכַר to remember

זָקַן *vb. stative* to be old : *imperf.*
 יִזְקֶן p. 95 f.

זָקֵן *adj.* old : *as noun* elder ; *cons.*

זָקֵן ; *pl.* זָקִינִים, *cons.* זָקִינִי

זָרַע *m.* seed : *with suff.* זָרַעִי
 (*segholate*)

ח

חָבַח *not used in Qal* ; *Niph.* נִחְבָּא

to hide oneself : *Hiph.* הִחְבִּיא

to hide ; *Hithp.* הִתְחַבָּא to

hide oneself : p. 277

חג *m.* festival: *with art.* הַחֵג; *pl.*

חגים

הגג *to celebrate, keep a feast:*

imperf. יִהַג *p.* 274

חֹדֶשׁ *m.* month, new moon (*segholate*)

חומה *f.* wall (of a city)

חֹזֵק *vb. stative to be strong:*

imperf. יִחַזֵּק *pp.* 155 *f.*, 260;

Hiph. הִחְזִיק *to take hold of, to seize*

חֹזֵק *adj.* strong

חַטָּא *to sin: imperf.* יִחַטָּא *p.* 277

חַטָּא *m.*, חַטָּאת *f.* sin

חַי *adj.* living: *f.* חַיָּה

חַיָּה *f.* living thing, beast

חַיִּים *pl.* life

חָכָם *adj.* wise: *pl.* חֲכָמִים, *cons.*

חֲכָמִי

חֲכֻמָּה *f.* wisdom

חֲלוֹם *m.* dream: *pl.* חֲלוֹמוֹת

חָלַם *to dream: imperf.* יִחַלֵּם

p. 260

חֲמֹר *m.* ass

חֲמִשָּׁה *m.*, חֲמִשָּׁה *f.* five: *p.* 242 *f.*

חֵן *m.* favour, grace: *with suff.* חֵנִי

חֶסֶד *m.* kindness: *with suff.* חֶסְדִּי

(*segholate*)

חֹק *m.* statute, law: *pl.* חֻקִּים

חֶרֶב *f.* sword: *with suff.* חֶרְבִּי

(*segholate*); לְפִי-חֶרֶב *with*

the edge of the sword (see פָּה)

חָשַׁךְ *vb. stative to be dark: imperf.*

יִחְשַׁךְ *p.* 156

חֹשֶׁךְ *m.* darkness

ט

טוֹב *vb. to be good: used in perf.;*

imperf. (from טָב) יִטֹּב; *Hiph.*

יִטֵּב *pp.* 238, 268

טוֹב *adj.* good

יָד *f.* hand: *cons.* יָד; *dual* יָדַי,

cons. יָדַי

יָדַע *to know: imperf.* יִדַּע, *imper.*

יִדַּע, *inf. cons.* יִדְעַת; *Hiph.*

יִדְעֵהוּ *to make known: p.* 279

יְהוּדָה Judah

יְהוָה Yahweh, the Lord: (*pointed*

with the vowels of יְהוָה, *pro-*

ducing יְהוָה *p.* 23); *with prefix*

ליהוה (representing לְיְהוָה)

p. 28

יְהוֹשֻׁעַ Joshua

יוֹם *m.* day: *du.* יוֹמַי; *pl.* יָמִים,

cons. יָמִי

יוֹסֵף Joseph

יָטַב (*Qal perf. not used, for which*

טוֹב serves) *to be good:*

imperf. יִיטֵב; *Hiph.* הִיטִיב *to*

do good: pp. 238, 268

יַיִן *m.* wine: *cons.* יַיִן

יָכַל *to be able: imperf.* יִיכַל

p. 238

יָלַד *bear (child): imperf.* יִלְד;

Hiph. הוֹלִיד *to beget: p.* 268

יָלֵד *m.* child, boy (*segholate*)

יְלֵדָה *f.* child, girl

יָלַךְ (*perf. Qal not used, for which*

הֵלֵךְ serves) *to go, walk:*

imperf. יִלְכֵךְ, *inf. cons.* לְלַכֵּךְ;

Hiph. הוֹלִיךֵךְ *to lead. See*

p. 237 *f.*

ים *m. sea : pl.* ימים

יַעֲקֹב Jacob

יָפָה *adj.* fair, beautiful : *f.* יָפָה

יָצָא to go out : *imperf.* יֹצֵא, *inf.* יֵצֵא
cons. יָצֵאת; *Hiph.* הוֹצִיא to bring out: p. 279

יִצְחָק Isaac

יָרָא to fear : *imperf.* יִירָא, *inf.* יֵרָא
cons. יָרָאָה p. 211; followed by
מן, מִסּוּי, or אֶת- p. 127 vocab.

יִרְאָה *f.* fear

יָרַד to go down : *imperf.* יִרַד, *imper.* יִרַד, *inf. cons.* יֵרַד;
Hiph. הוֹרִיד to bring down: p. 268

יַרְדֵּן Jordan

יְרוּשָׁלַיִם Jerusalem : usually found in the Bible as יְרוּשָׁלַם with vowels of former

יְרִיחוֹ Jericho

יָרַשׁ to inherit : *imperf.* יִירַשׁ, *inf.* יֵרַשׁ
cons. יָרַשׁתָּ p. 189

יִשְׂרָאֵל Israel

יָשַׁב to sit, dwell, abide : *imperf.* יֹשֵׁב, with waw consec. וְיֹשֵׁב, *imper.* יִשַׁב, *inf. cons.* יֵשַׁב;
Hiph. הוֹשִׁיב p. 268

יָשַׁב *part. Qal* dweller, inhabitant

יְשׁוּעָה *f.* salvation

יָשָׁן *vb. stative* to sleep : *imperf.* יֹשֵׁן
pp. 95, 188

יִשַׁע (not used in *Qal*) *Hiph.* הוֹשִׁיעַ to save, deliver : *Niph.* נוֹשַׁע to be saved, delivered: p. 211

יָשָׁר upright, righteous

כ

כּ *insep. prep.* (see p. 26 f.) as, like, according to

כְּאֲשֶׁר *prep. with rel.* as, when

כָּבֵד *vb. stative* to be heavy : *imperf.* יִכְבֵּד p. 95 f.; *Pi.* כִּבְד to harden, honour

כָּבֵד *adj.* heavy

כְּבוֹד *m.* honour, glory

כַּד *m.* jar, pitcher : with suff. כְּדִי

כֵּן *adv.* thus

כֹּהֵן *m.* priest : *pl.* כֹּהֲנִים

כּוֹכֵב *m.* star

כִּי *conj.* that, because, when: אִם כִּי except, only

כֹּל-כָּל, כָּל-כֹּל all, every : with suff. כָּלִי all of me

כֵּן so, thus: לְכֵן, עַל-כֵּן therefore

כְּנָעַן Canaan

כְּנֻעִי *m.* Canaanite : *f.* כְּנֻעִיָּה

כִּסֵּא throne, seat

כֶּסֶף *m.* silver, money (*segholate*)

כָּרַת to cut : כָּרַת בְּרִית to make a covenant

כָּתַב to write

ל

ל *insep. prep.* to, for : see p. 26 f.

לֹא not

לֵב *m.* heart : with suff. לִבִּי; *pl.* לְבוֹת

לֵבָב *m.* heart : with suff. לִבְבִּי; *pl.* לְבָבוֹת

לְבַד (בודד√) alone : with suff. לְבַדִּי

לָבָן Laban

לִחַת tablet : *pl.* לִחֹת

לוֹט Lot

לחם *used in Niph.* לחם to fight :
followed by ק
לֶחֶם *c.* bread (*segholate*)
לַיִל *m.* usually לַיִלָּה night : *pl.*
לילות
לִכְד to capture
לְכֵן therefore : *see* כֵּן (thus)
לִמַּד to learn : *Pi.* לְמַד to teach
לְמָה why ? wherefore ? (מה + ל)
לְמַעַן *conj. and prep.* in order that,
for the sake of : *with suff.*
לְמַעְנֵי for my sake
לְפָנָי (*ל + פָּנָי prep. with cons. pl.*
of פָּנָי face) before
לִקַּח to take : *imperf.* יִקַּח, *inf.*
cons. קָחַת *pp.* 149, 258
לְקָרָא towards, to meet (*prep.*
with inf. cons. of קָרָא = קָרָה
to meet) : *with suff.* לְקָרָאתִי
to meet me, towards me

מ

מְאֹד *adv., follows adj.* very, ex-
ceedingly
מֵאָה *f.* hundred : *dual* מֵאָתַיִם
מַגָּפָה *f.* plague ($\sqrt{\text{נפ}}$)
מִדְבָּר *m.* desert, wilderness : *cons.*
מִדְבָּר
מִדְּוָע *interrog. adv.* why ? where-
fore ?
מָה (*מה, מה*) *interrog. pron.* what ?
p. 42
מוֹת to die : *Qal perf.* מָת, *imperf.*
יָמַת ; *Hiph.* to put to death ;
perf. יָמַית, *imperf.* יָמִית
p. 205 f.

מָוֶת *m.* death : *cons.* מוֹת, *with suff.*
מוֹתִי
מַחֲנֶה camp : *cons.* מַחֲנֶה
מָחָר to-morrow
מִי *interrog. pron. indecl.* who ?
מַיִם *pl.* water : *cons.* מַי
מָכַר to sell
מָלָא *vb. stative* to be full (with),
takes direct obj. ; Pi. to fill
(with) : p. 179
מָלָא *part.* full [מָלְאָךְ]
מְלַאֲךָ *m.* messenger, angel : *cons.*
מְלַאכָה *f.* work : *cons.* מְלַאכָתִי,
with suff.
מְלַחְמָה *f.* war, battle ($\sqrt{\text{לח}}$) :
cons. מְלַחְמַת [escape
מַלַּט (*Qal not used*) *Niph.* נִמְלַט to
מָלַךְ to reign : *Niph.* הִמְלִיךָ to
make one king
מֶלֶךְ *m.* king (*segholate*)
מַלְּקָה *f.* queen
מַמְלָכָה *f.* kingdom : *cons.* מַמְלְכָתִי,
with suff.
מִן *prep.* from : p. 29 ; *with suff.*
מִמֶּנִּי p. 63
מְנִיחָה *f.* gift, present
מָצָא to find : *imperf.* יִמְצָא p. 266
מִצְוָה *f.* commandment : *pl.* מִצְוֹת
($\sqrt{\text{צו}}$)
מִצְרַיִם *m.* Egyptian : *f.* מִצְרַיִת
מִצְרַיִם Egypt
מְקוֹם *m.* place : *pl.* מְקוֹמוֹת ($\sqrt{\text{קום}}$)
מִקְנֶה *m.* cattle : *cons.* מִקְנֶה
מְרַגֵּל *m.* spy ($\sqrt{\text{רגל}}$)
מָרַד to rebel
מֹשֶׁה Moses

מָשַׁל to rule (over ב)
 מִשְׁפָּט *m.* judgement, right (√שפט)
 מִשְׁתָּה *m.* feast, banquet: *cons.*
 מִשְׁתָּה (√שתה)

נ

נָא I pray, we pray, now: *particle of entreaty*

נָבֵא (not used in *Qal*) *Niph.* נָבֵא and *Hithp.* הִתְנַבֵּא to prophesy.
Cf. p. 185 (c)

נְבִיא *m.* prophet: *f.* נְבִיאָה prophetess

נָדַד (not used in *Qal*) *Hiph.* הִדִּיר to tell, declare, announce:
Hoph. הִדִּיר p. 258

נָגַע to touch: *imperf.* יָנַע; *Hiph.* הִנִּיעַ to cause to touch, to reach; *Pi.* נָנַע to plague: p. 276

נָגַף to plague, smite: *imperf.* יָגַף p. 258

נָשָׂא *Qal* (*perf. not used*) *imperf.* יָנַשׂ, *inf. cons.* יָנֹשֶׁת to draw near: *Niph.* נָנַשׂ to draw near; *Hiph.* הִנִּישׂ to bring near: p. 258

נָהָר *m.* river

נָס to flee: *Qal perf.* נָס, *imperf.* יָנוּס p. 270

נָחַל to inherit, possess: *imperf.* יִנְחַל; *Hiph.* הִנְחִיל to give possession: p. 144

נָחַשׁ *m.* serpent

נָקַד to bend, incline, stretch: *imperf.* יָנַה, with *waw* consec. נָנַח; *Hiph.* הִנְקַד p. 277

נָטַע to plant: *imperf.* יִטַּע p. 184
 נָכַח in *Hiph.* to smite: *perf.* הִכָּה, *imperf.* יִכֶּה, *short. imperf.* יָךְ; *Hoph.* הִכָּה to be smitten: p. 277

נָסַע to journey: *imperf.* יִסַּע p. 184

נָסַח to breathe: *imperf.* יִנַּח p. 184

נָסַל to fall: *imperf.* יִפֹּל; *Hiph.* הִפִּיל to cause to fall, cast: p. 258

נַפְשׁ *f.* soul, life, person (*segholate*): *pl.* נַפְשׁוֹת

נָצַל (not used in *Qal*) *Niph.* נִצַּל to be delivered, saved: *Hiph.* הִצִּיל to save, deliver: pp. 142, 258

נָשָׂא to lift up, bear, forgive: *imperf.* יָנַשׂ, *imper.* שָׂא p. 276

נָתַן to give, allow: *imperf.* יָתֵן, *inf. cons.* תֵּת p. 258

ס

סָבַב to turn, go round: *imperf.* יָסֹבֵב, *imper.* סֹב p. 274

סוּס *m.* horse

סוּר to turn aside, depart: *Qal perf.* סָר, *imperf.* יָסוּר; *Hiph.* הִסִּיר to remove: p. 270

סִינַי Sinai

סָפַר to count: *Pi.* סָפַר to recount, relate

סָפַר *m.* scribe

סֵפֶר *m.* book (*segholate*)

סָתַר in *Hiph.* to hide, conceal: in *Niph.* נִסְתַּר and *Hithp.* הִסְתַּתַּר to hide oneself

ע

- עָבַד to serve, labour : *imperf.*
 יַעֲבֹד p. 260
- עֶבֶד *m.* servant (*segholate*)
- עֲבוֹדָה *f.* service, labour
- עָבַר to pass over, cross, transgress :
imperf. יַעֲבֹר p. 260
- עֲבָרִי *m.* a Hebrew
- עַד *prep.* until, as far as
- עֲדָה *f.* congregation : *cons.* עֲדָת
- עֵדֶן Eden
- עוֹד *adv.* again, yet, still
- עוֹלָם *m.* eternity : לְעוֹלָם, לְעוֹלָם
 for ever
- עָזַב to leave, forsake : *imperf.* יַעֲזֹב
 p. 260
- עָזַר to help : *imperf.* יַעֲזֹר p. 260
- עֵינַיִם *f. cons.* עֵין (1) eye : *dual* עֵינַיִם,
cons. עֵינִי
- (2) spring : *pl.* עֵינֹת, *cons.* עֵינֹת
- עִיר *f.* city : *pl.* עָרִים, *cons.* עָרִי
- עִירָם *m. adj.* naked : *pl.* עִירְמִים
- עַל *prep.* upon, over : *with suff.*
 עָלַי &c. p. 87
- עָלָה to go up, ascend : *imperf.*
 יַעֲלֶה; *Hiph.* to bring up
 יַעֲלֶה; *pp.* 225 f., 278
- עֲלִי Eli
- עִם *prep.* with, along with : *with*
suff. עִמִּי &c.; *with 1st sg.*
suff. also עִמָּדִי
- עַם *m.* a people : *with art.* הָעָם,
with suff. עִמִּי; *pl.* עַמִּים
- עָמַד to stand : *imperf.* יַעֲמֹד; *Hiph.*
 יַעֲמִיד to set up, place :
 p. 260
- עָנָה (1) *Qal* to answer : *imperf.*

יַעֲנֶה; (2) *Piel* עָנָה to afflict :
imperf. יַעֲנֶה *cf.* p. 278

עָסָר *m.* dust : *with art.* הָעָסָר

עֵץ *m.* tree

עֲצָה *f.* counsel, advice ($\sqrt{\text{רעצה}}$):
cons. עֲצָת

עָרֵב *m.* evening (*segholate*)

עָשָׂה to do, make : *imperf.* יַעֲשֶׂה,
short. imperf. יַעֲשֵׂשׁ p. 278

עֵשָׂו Esau

עֵת *f.* time, season : *with suff.* עֵתִי;
pl. עֵתוֹת (עֵתוֹת)

עַתָּה *adv.* now

פ

פֶּה *m.* mouth : *cons.* פִּי; *pl.* פִּיּוֹת
 p. 288; לְפִי-הַחֶרֶב with the
 edge of the sword

פֹּה *adv.* here

פָּזַר usually *Pi.* פָּזַר to scatter,
 disperse

פָּלַל in *Hithp.* הִתְפַּלֵּל to pray

פְּלִשְׁתִּי *m.* Philistine

פֶּן *conj.* lest

פָּנִים *m. pl.* face : *cons.* לְפָנַי before;
with suff. לְפָנַי before me

פֶּסַח Passover

פָּעַם step, time : *dual* פָּעַמַיִם twice :
pl. פָּעַמִּים times

פָּתַח to open (eyes) : *imperf.* יַפְתֹּחַ
 p. 264

פָּר *m.* ox : *with art.* הַפָּר, *pl.* פָּרִים

פָּרַד in *Niph.* to be separated, to
 separate oneself

פָּרָה *f.* cow

פֶּרִי *m.* fruit : *pausal* פְּרִי, *with*
suff. פְּרִי

פָּרְעֹה Pharaoh

צ

- צֹאן *c.* sheep, flock
 צֶבֶא *m.* host: *pl.* צְבָאוֹת
 צַדִּיק righteous, just: *pl.* צַדִּיקִים
 צִדְקָה *m.* righteousness: *with suff.*
 צִדְקָי (*segholate*)
 צִדְקָה *f.* righteousness: *with suff.*
 צִדְקָתִי
 צוה (*not used in Qal*) *Pi.* צִוָּה to
 command: *imperf.* יִצְוֶה,
short. imperf. יִצֹו, *imper.* צֹו,
 צִוָּה *p.* 272
 צָעַק to cry out: *imperf.* יִצְעַק
p. 262
 צַעֲקָה *f.* a cry: *cons.* צְעַקְתָּ, *with*
suff. צְעַקְתִּי
 צר Tyre
 צָרָה *f.* trouble, distress; *cons.* אִצְרָת,
with suff. אִצְרָתִי

ק

- קָבַץ to assemble, gather (*trans.*):
also Pi. קָבַץ; to gather to-
 gether (*intrans.*) *Niph.* יִקָּבֵץ
or Hithp. יִתְקַבֵּץ
 קָבַר to bury
 קֶבֶר *m.* grave: *with suff.* קֶבְרִי
 (*segholate*)
 קָדַשׁ, קָדַשׁ to be holy: *imperf.*
 יִקְדָּשׁ; *Pi.* קָדַשׁ to sanctify;
Niph. יִקָּדַשׁ *and Hithp.* יִתְקַדַּשׁ
 to sanctify oneself
 קָדוֹשׁ *adj.* holy
 קְדוּשָׁה *m.* holiness: *with suff.* קְדוּשָׁתִי
 (*segholate*)
 קהל (*not used in Qal*) *Hiph.* to call
 together, assemble: *Niph.* to
 be gathered together, to

assemble

- קָהָל *m.* assembly, gathering
 קוֹל *m.* voice: *pl.* קוֹלוֹת
 קום to arise, stand up: *Qal perf.*
 קָם, *imperf.* יִקָּם; *Hiph.* יִקְרָם
 to set up, establish: *p.* 270
 קָטַן *vb. stative* to be small: *imperf.*
 יִקָּטַן *p.* 95
 קָטָן, קָטוֹן *adj. m.* small, young,
 younger: *f.* קָטוֹנָה; *pl. m.* קָטָנִים
 קלל to be light, despised: *Qal*
perf. קָלַל, *imperf.* יִקָּלַל; *Pi.*
 יִקְלַל to curse: *p.* 274
 קָצַף to be angry
 קָרָא to call, cry, read: *imperf.*
 יִקְרָא *p.* 266; *sometimes* =
 קָרָה, *e.g. inf. cons.* לְקָרֹאת
 to meet, towards
 קָרַב, קָרַב *vb. stative* to draw
 near: *imperf.* יִקָּרַב *p.* 95
 קָרָה to happen, befall
 יָקַרַע to tear, rend: *imperf.* יִקְרַע
p. 264

ר

- רָאָה to see: *imperf.* יִרְאֶה, *short.*
imperf. יִרָא, *with waw consec.*
 יִרְאָה; *Niph.* יִרְאֶה to be seen,
 to appear; *Hiph.* יִרְאֶה to
 show
 רְאוּבֵן Reuben
 ראש *m.* head: *pl.* ראשִׁים
 ראשון *m.* first: *f.* ראשונה *p.* 244
 רב *adj.* great, much: *pl.* רַבִּים
 many
 רָגַל *f.* foot: *dual* רַגְלַיִם (*segholate*)
 רָדַף to pursue, persecute
 רוּחַ wind, spirit: *pl.* רוּחוֹת

רום to be high: *Qal perf.* רָם, *imperf.* יָרום; *Hiph.* הָרִים to lift up: p. 270

רוץ to run: *Qal perf.* רָץ, *imperf.* יָרוץ p. 270

רחל Rachel

רחץ to wash: *imperf.* יָרַחץ p. 262

רכוש *m.* wealth, substance

רע *adj. m.* evil: *f.* רָעָה; *pl. m.* רָעִים

רֵעַ friend, companion: *with suff.* רֵעִי, רֵעָה

רָעַב *vb. stative* to be hungry: *imperf.* יָרָעַב p. 95

רָעַב *adj.* hungry

רָעַב *m.* hunger, famine

רֹעֶה shepherd: *cons.* רָעָה; *pl.* רָעִים

רַק *adv.* only, except

רָשָׁע *adj.* wicked

ש

שָׂם to place, set: *Qal perf.* שָׂם, *imperf.* יָשָׂם p. 270

שָׂפָה *f.* lip, bank, edge: *dual* שָׂפָתַי, *cons.* שָׂפָתַי

שָׂרָה Sarah

שָׂרַף to burn

ש

שָׂאוּל Saul

שְׂאוּל Sheol, Hades, the nether-world

שָׂאל to ask, to inquire: *imperf.* יִשְׂאֵל p. 262

שָׁבַח *in Pi.* שָׁבַח to praise

שָׁבַע *in Niph.* נִשְׁבַּע to swear, take an oath

שֶׁבַע *f.*, שֶׁבְעָה *m.* seven: *c.* שֶׁבְעִים seventy: pp. 242 ff.

שָׁבַר to break: *Pi.* שָׁבַר to break in pieces

שַׁבַּת Sabbath

שְׁוֵאָה *m.* vanity, falsehood

שָׁבַח to return, come back: *Qal perf.* שָׁב, *imperf.* יָשׁוּב; *Hiph.* הִשְׁבִּיחַ to cause to return, *i.e.* to bring back, restore: p. 270

שׁוֹר *m.* ox: *pl.* שׁוֹרִים

שָׁחַט to slaughter: *imperf.* יִשְׁחַט p. 262

שָׁחַר *m.* dawn

שָׁחַח (*not used in Qal*) *Pi.* שָׁחַח and *Hiph.* הִשְׁחִיחַ to destroy, corrupt: *Niph.* נִשְׁחַח to be destroyed, corrupted

שָׁכַב *vb. stative* to lie down, sleep: *imperf.* יִשְׁכַּב p. 97

שָׁכַח to forget: *imperf.* יִשְׁכַּח p. 264

שֶׁכֶם Shechem

שָׁלוֹם *m.* peace

שָׁלַח to send: *with יָד* to stretch out one's hand; *imperf.* יִשְׁלַח; *Pi.* שָׁלַח to send away, let go: p. 264

שָׁלֵם *adj.* perfect, whole, complete
שְׁלֹמֹה Solomon

שָׁלֹשׁ *f.*, שָׁלֹשָׁה *m.* three: *c.* שָׁלֹשִׁים thirty: pp. 242 ff.

שָׁם *m.* name: *with suff.* שָׁמִי; *pl.* שָׁמוֹת

שָׁמָּה *adv.* there: שָׁמָּה thither

שָׁמַד (*not used in Qal*) *Hiph.* הִשְׁמִיד to destroy: *Niph.* נִשְׁמַד to be destroyed

שְׁמוּאֵל Samuel

שָׁמַיִם *pl.* heaven(s) : *cons.* שָׁמַי

שָׁמַע to hear, listen : *imperf.* יִשְׁמַע ;

לְקוֹל or בְּקוֹל to give

heed, obey ; *Hiph.* הִשְׁמִיעַ to

cause to hear, announce :

p. 264

שָׁמַר to keep watch : *Niph.* נִשְׁמַר

to take heed, beware

שָׁמַר *part. as noun* watchman

שֶׁמֶשׁ sun : *with suff.* שֶׁמֶשׁי (*segho-*

late)

שָׁנָה *f.* year : *dual* שְׁנַיִם two years ;

pl. שָׁנִים

שֵׁנִי *adj. m.* second : *f.* שֵׁנִית p. 244

שָׁפַט to judge

שָׁפַט *part. as noun* a judge

שָׁפַךְ to pour out, shed

שָׁקָה *used in Hiph. as causative of*

שָׁתָה ; הִשְׁקָה to give to drink :

imperf. יִשְׁקֶה, *short. imperf.*

יִשְׁקֶה (*defective*) pp. 238, 272

שָׁתָה to drink : *imperf.* יִשְׁתָּה, *short.*

imperf. תִּשְׁתָּה ; *Hiph. from* שָׁקָה

pp. 238, 272

ת

תְּוֹךְ *m.* midst : *cons.* תּוֹךְ in the

midst of

תּוֹרָה *f.* instruction, law

תַּחַת *prep.* under, beneath, instead

of : *with suff.* תַּחַתִּי p. 87 f.

תְּפִלָּה *f.* prayer (פִּלְלֵה)

ENGLISH — HEBREW

A

Aaron אַהֲרֹן
 abide, to אָשַׁב (to sit): *imperf.* יָשַׁב
 p. 268
 able, to be *perf.* יָכַל: *imperf.* יִכַּל
 p. 238
 Abraham אַבְרָהָם
 according to, as כַּ *prep.*
 advice עֲצָה: *cons.* עֲצַת
 afraid, to be יָרָא: *imperf.* יִירָא, *inf.*
cons. יִרְאֶה p. 211; followed by
 מִן, מִשּׁוּי, or אֶת- p. 127 vocab.
 after אַחֲרַי, אַחֲרֵי: *with suff.* אַחֲרֵי
 p. 87
 again עוֹד
 against וְגַד, עַל, בַּ *prep.*
 aged *adj.* זָקֵן: *vb. stative* זָקַן;
imperf. יִזְקַן.
 alive חַי
 all כָּל-, כָּל־
 allow, to נָתַן (to give)
 alone לְבַד: *with suff.* לְבַדִּי I
 alone, &c.
 also גַּם
 among, amongst בְּתוֹךְ (in the
 midst of): *cons. of* תְּוֹךְ
 angel (messenger) מַלְאָךְ: *cons.*
 מַלְאָךְ
 angry, to be קָצַף
 announce, to [Hiph. of] הִגִּיד
 p. 258, Hiph. of שָׁמַע
 another אַחֲרֵי: *pl.* אַחֲרֵים other(s)
 any כָּל-, כָּל־
 appear, to [Niph. of] רָאָה (to see)]
 נִרְאֶה

approach, to (1) קָרַב, קָרַב:
imperf. יִקְרַב (*stative*)
 (2) נָגַשׁ: *perf. in Niph.* נִגַּשׁ;
imperf. in Qal יִנַּשׁ; *imper. in*
Qal וַיִּנַּשׁ p. 258.
 arise, to קוּם: *Qal perf.* קָם, *imperf.*
 יָקוּם p. 270
 ark (of the Lord) אֲרוֹן
 as כַּ *prep.*, כְּאֲשֶׁר
 ascend, to עָלָה: *imperf.* יַעֲלֶה
 p. 278
 ashamed, to be בּוֹשׁ: *imperf.* יִבוֹשׁ
 pp. 205 f., 270
 aside, to turn סוּר: *perf.* סָר,
imperf. יִסוּר p. 270
 ask שָׁאַל: *imperf.* יִשְׁאַל p. 262
 assemble, to (*trans.*) קָבַץ (*Qal*)
 and Pi. קָבַץ: [Hiph. of] קָהַל
 הִקְהִיל
 (*intrans.*) קָבַץ *in Niph.* נִקְבְּצוּ
 and Hithp. הִתְקַבְּצוּ: קָהַל *in*
Niph. נִקְהִלוּ
 assembly קָהַל, קָהָל

B

bad *m.* רָע: *f.* רָעָה; *m. pl.* רָעִים
 bake, to יָאָסַה: *imperf.* יִאָּסַה p. 278
 bank (of river) שָׂפָה: *cons.* שִׁפְתַּי
 battle, a מִלְחָמָה: *cons.* מִלְחָמַת
 be, to; become, to הָיָה: *imperf.*
 יִהְיֶה, *short. imperf.* (Juss.) יִהְיֶה
 p. 92
 bear, to (carry) נָשָׂא: *imperf.* יִנָּשֵׂא
 p. 276
 bear, to (child) יָלַד, p. 268

beast תַּיָּה
 beautiful *m.* יָפָה *f.* יָפָה
 because כִּי
 befall, to קָרָה
 before לְפָנַי (to the face of): be-
 fore me לְפָנַי (to my face) &c.
see face [p. 268
 beget, to [Hiph. of יָלַד] הוֹלִיד
 behind אַחֲרַי, אַחֲרֵי: *with suff.*
 אַחֲרַי p. 87
 behold הִנֵּה, הִנֵּה: *with suff.* הִנֵּה &c.
 below, beneath תַּחַת: *with suff.*
 תַּחַת p. 87
 bespoil, to יָבֹוּ: *imperf.* יָבֹוּ p. 274
 between בֵּין: *with suff.* בֵּין
 beware, to [Niph. of שָׁמַר (to
 keep)] נִשְׁמַר: *imperf.* נִשְׁמַר
 bless, to [Pi. of בָּרַךְ] בָּרַךְ: *imperf.*
 בָּרַךְ p. 262
 blessing בְּרָכָה: *with suff.* בְּרָכָה
 blood דָּם: *cons.* דָּם; bloodshed
 דָּמִים (*pl.*), *cons.* דָּמִי
 book סֵפֶר: *with suff.* סֵפֶר; *pl.*
 סִפְרֵי, *cons.* סִפְרֵי (*segholate*)
 border גְּבוּל
 both . . . and גַּם . . . גַּם
 boy (child) יָלֵד (*segholate*): (lad)
 נָעַר
 bread לֶחֶם: *with suff.* לֶחֶם (*segho-*
late)
 break, to שָׁבַר: to break in pieces
 Pi. שָׁבַר
 breathe, to נָפַח: *imperf.* נָפַח p. 184
 bring, to Hiph. of בָּוא (to come),
i.e. to cause to come, *perf.*
 הֵבִיא, *imperf.* הֵבִיא p. 279

bring back, to: Hiph. of שׁוּב (to
 return), *i.e.* to cause to re-
 turn, *perf.* הֵשִׁיב, *imperf.* יָשִׁיב
 p. 270
 bring down, to Hiph. of יָרַד (to
 descend), *i.e.* to cause to
 descend, *perf.* הוֹרִיד, *imperf.*
 יוֹרִיד p. 268
 bring forth, bring out, to Hiph.
 of יָצָא (to go forth), *i.e.* to
 cause to go forth, *perf.* הוֹצִיא,
imperf. יוֹצִיא p. 279
 bring up, to Hiph. of עָלָה (to go
 up), *i.e.* to cause to go up
 הֵעֲלָה p. 278
 brother אָח: *cons.* אָחִי; *pl.* אַחִים
 build, to בָּנָה: *imperf.* יִבְנֶה, *short.*
imperf. יִבֵּן p. 272

bull שׂוֹר, שׂוֹר
 burn, to שָׂרַף
 bury, to קָבַר
 but כִּי אִם: *after negative*
clause

C

call, to יָקָרָא: *imperf.* יָקָרָא p. 266
 camel גְּמָלִים: *pl.* גְּמָל
 camp מַחֲנֶה: *cons.* מַחֲנֶה, *with suff.*
 מַחֲנֶה
 Canaan כְּנַעַן
 Canaanite כְּנַעֲנִי
 capture, to לָכַד
 care, to take [Niph. of שָׁמַר] נִשְׁמַר
 cattle (1) מִקְנֶה: *cons.* מִקְנֶה, *with*
suff. מִקְנֶהוּ
 (2) בְּהֵמָה
 celebrate, to יָחַג: *imperf.* יָחַג p. 274

child *m.* יָלֵד *f.* יְלִידָה; children
of Israel (sons of Israel)
בְּנֵי-יִשְׂרָאֵל
choose, to בָּחַר *f.* followed by ב
city *f.* עִיר *pl.* עָרִים
come, come in, to בּוֹא *Qal perf.*
בָּא, *imperf.* יָבֵא, *imper.* בֹּא
p. 279
command, to [*Pi.* of צִוָּה] *perf.* צִוָּה:
imperf. יִצְוֶה, *short. imperf.*
יִצֹ; *imper.* צֹו, *צוּ* p. 272
command, commandment מִצְוָה:
pl. מִצְוֹת
companion רֵעַ *with suff.* רֵעִי,
רֵעֶךָ; *pl.* רֵעִים
complete (*adj.*) שָׁלֵם
conceal, to: (*trans.*) [*Hiph.* of חָבֵא
or סָתַר, הִתְחַבֵּא, הִתְסַתֵּר] to
conceal oneself [*Niph.* of סָתַר
or חָבֵא, נִתְחַבֵּא; *Hithp.*
הִתְחַבֵּא, הִתְסַתֵּר
congregation עֲדָה, קָהָל
counsel עֲצָה *cons.* עֲצוֹת, *with suff.*
עֲצוֹתִי
count, to סָפַר (*number*)
country *f.* אֶרֶץ *with art.* הָאֶרֶץ;
pl. אֶרְצוֹת, *cons.* אֶרְצוֹת (*segho-*
late)
covenant בְּרִית *to make a*
covenant בְּרִית בְּרִית, *lit.* to
cut a covenant
cow שָׂרָה
create, to בָּרָא *imperf.* יִבְרָא p. 266
cross, to עָבַר *imperf.* יַעֲבֹר p. 260
cry, to (1) יָקָרָא *imperf.* יִקְרָא
p. 266

(2) יִצְעַק *imperf.* יִצְעַק p. 262
cry *n.* צַעֲקָה *cons.* צַעֲקוֹת, *with*
suff. צַעֲקוֹתִי
curse, to (1) [Pi. of קָלַל] קָלַל
(2) *Qal* of אָרַר *imperf.* יֵאָרַר
p. 274
cut, to קָרַת

D

dark, to be יָחֹשֶׁךְ *imperf.* יִחְשַׁךְ
darkness חֹשֶׁךְ (*segholate*)
daughter בַּת *with suff.* בַּתִּי; *pl.*
בָּנוֹת, *cons.* בָּנוֹת
David דָּוִד
dawn שָׁחַר
day יוֹם *dual* יוֹמַיִם; *pl.* יָמִים, *cons.*
יָמֵי
death מָוֶת *cons.* מוֹת, *with suff.*
מוֹתִי
death, to put to: *Hiph.* of מוֹת
(to die), *i.e.* to cause to die
הִמִּית *imperf.* יִמִּית p. 270
declare, to (1) [*Hiph.* of נָגַד] הִגִּיד
p. 258
(2) [*Pi.* of סָסַר] סָסַר
deliver (save), to (1) [*Hiph.* of נָצַל]
הִצִּיל p. 258
(2) [*Hiph.* of יָשַׁע] הוֹשִׁיעַ p. 211
deliver (hand over), to (1) וָתַן to
give
(2) מָכַר to sell
deliverance יְשׁוּעָה
depart, to סוּר *Qal perf.* סָר,
imperf. יִסוּר p. 270
descend, to יָרַד *imperf.* יִרְדַּ,
imper. יֵרַד, *inf. cons.* יִרְדַּת
p. 268

desert מִדְּבָר : *cons.* מִדְּבָר
 desire, to יִחְמַד : *imperf.* יִחְמַד
 despised, to be קָלַל : *Qal perf.*
 קָל, *imperf.* יִקַּל p. 274
 destroy, to (1) [*Pi. and Hiph. of*
 הִשְׁחִית, שָׁחַת] שָׁחַת
 (2) [*Hiph. of* שָׁמַד] הִשְׁמִיד
 (3) *Hiph. of* אָבַד (to be lost),
 i.e. to cause to be lost הִאֲבִיד
 die, to מוֹת : *Qal perf.* מָת, *imperf.*
 יָמוּת p. 270
 disperse, to [*Pi. of* פָּזַר]
 distinguish, divide, to [*Hiph. of*
 הִבְדִּיל] בָּדַל
 distress צָרָה
 divide, to *see* distinguish
 do, to יַעֲשֶׂה : *imperf.* יַעֲשֶׂה, *short.*
imperf. יַעַשׂ p. 278
 door דֶּלֶת (*segholate*)
 draw near, to (1) *vb. stative* קָרַב,
 יִקְרַב : *imperf.* יִקְרַב
 (2) *נָגַשׁ perf. in Niph.* נָגַשׁ, *imperf.*
 in *Qal* יָגַשׁ, *imper. in Qal* יִגַּשׁ
 p. 258 [p. 260
 dream, to יִחְלֹם : *imperf.* יִחְלֹם
 dream, a חֲלוֹמוֹת : *pl.* חֲלוֹמוֹת
 dungeon בּוֹר
 dust עָפָר : *with art.* הָעָפָר, *cons.*
 עָפָר
 drink, to יִשְׁתֶּה : *imperf.* יִשְׁתֶּה; *short.*
imperf. יִשְׁתֵּה; to give to drink
 [*Hiph. of* שָׁקָה] הִשְׁקָה; *imperf.*
 יִשְׁקֶה *short. imperf.* יִשְׁקֵךְ (*de-*
fective) p. 238
 dwell יָשַׁב : *imperf.* יָשַׁב; *imper.*
 יָשֵׁב p. 268
 dweller יָשֵׁב (*part.*)

E

each כָּל-, כָּל
 ear *f.* אָזְנוֹ : *with suff.* אָזְנִי; *dual*
 אָזְנַי (*segholate*)
 earth *f.* (1) אֲרֶזֶץ : *with art.* הָאֲרֶזֶץ,
with old acc. case-ending אֶרֶץ
 (2) אֲדָמָה : *cons.* אֲדָמָה
 eat, to אָכַל : *imperf.* יֹאכַל p. 260
 Eden עֵדֶן
 edge שֵׁפָה (lip) : *with the edge of*
 the sword לְפִי-הַחֶרֶב (with the
 mouth of the sword)
 Edom אֲדוֹם
 Egypt מִצְרַיִם
 Egyptian מִצְרַיִם
 eight *m.* שְׁמֹנֶה : *f.* שְׁמוֹנָה
 eighth *m.* שְׁמִינִי : *f.* שְׁמִינִית
 elder זָקֵן : *cons.* זָקֵן; *pl.* זָקֵנִים,
cons. זָקֵנִי
 Eli עֵלִי
 Eliezer אֱלִיעֶזֶר
 Elijah אֱלִיָּהוּ
 enemy אֹיֵב : *with suff.* אֹיְבִי; *pl.*
 אֹיְבִים
 enter, to בּוֹא : *perf.* בָּא, *imperf.*
 יָבֹא p. 279
 Esau עֵשָׂו
 escape, to [*Niph. of* מָלַט] נִמְלַט
 establish, to [*Hiph. of* קָוַם] יִקְוֶם
 p. 270
 eternity עוֹלָם
 even גַּם
 evening עָרֶב
 ever, for לְעוֹלָם : לְעוֹלָם (eter-
 nity)
 every כָּל-, כָּל

evil *adj. m.* רַע *f.* רָעָה; *pl. m.* רָעִים
 exceedingly מְאֹד
 except (only) רַק: כִּי אִם (but)
 exile, to go into (to be exiled) גָּלָה:
imperf. יִגְלֶה p. 272
 exile, to [*Hiph. of* גָּלָה] הִגְלָה (to
 cause to go into exile) p. 272
 eye *f.* עֵין: *cons.* עֵצָן; *dual.* עֵינַיִם,
cons. עֵינַי

F

face פָּנִים: *pl. cons.* פָּנָי
 fair (beautiful) *m.* יָפֵה: *f.* יָפָה
 fall, to נָפַל: *imperf.* יִפֹּל p. 258
 falsehood (vanity) שָׁוְא
 famine רָעָב
 father אָב: *cons.* אָבִי, *with suff.*
 אָבִי, אָבִיךָ; *pl.* אָבוֹת, *cons.*
 אָבוֹת p. 288
 fear, to יָרָא (*followed by* מִן, *מִפְּנֵי*,
 or אֶת p. 127 *vocab.*): *imperf.*
 יִירָא, *inf. cons.* יִירָאָה p. 211
 fear *n.* יִרְאָה
 feast, to celebrate חָגַג: *imperf.* יִחַג
 p. 274
 feast *n.* מִשְׁתֶּה (√ שָׁתָה to drink)
 festival חַג: *with art.* הַחַג; *pl.* חַגִּים
 field שָׂדֵה: *cons.* שָׂדֵה; *pl.* שָׂדוֹת
 fifth *m.* חֲמִשִּׁית: *f.* חֲמִשָּׁה
 fight, to [*Niph. of* לָחַם] יָלַחַם:
 against כָּ
 fill (be full with) מָלֵא: *imperf.*
 יִמְלֵא p. 266; (*in the active*
sense) *Pi.* מָלֵא
 find, to מָצָא: *imperf.* יִמְצָא p. 266
 fire אֵשׁ
 first *m.* ראשון, ראשונה

firstborn *m.* בְּכוֹר
 five *m.* חֲמִשָּׁה: *f.* חֲמִשָּׁה
 flee, to (1) בָּרַח: *imperf.* יִבְרַח p. 264
 (2) נָס: *perf.* נָס, *imperf.* יִנָּס
 p. 270
 flesh בָּשָׂר
 flock (sheep) *c.* צֹאן
 foot *f.* רֶגֶל: *with suff.* רֶגְלִי; *dual*
 רֶגְלַי (segholate)
 for *prep.* לְ, *conj.* (because) כִּי
 forget, to שָׁכַח: *imperf.* יִשְׁכַּח p. 264
 forsake עָזַב: *imperf.* יִעָזֹב p. 260
 four *m.* אַרְבָּעָה: *f.* אַרְבַּע
 fourth *m.* רְבִיעִית: *f.* רְבִיעִית
 friend רֵעַ: *pl.* רֵעִים
 from *prep.* מִן
 fruit פְּרִי: *pausal* פְּרִי, *with suff.*
 פְּרִי
 full *adj.* מָלֵא

G

garden גַּן: *with art.* הַגַּן; *pl.* גַּנִּים
 garment בְּגָד: *with suff.* בְּגָדִי; *pl.*
 בְּגָדִים, *cons.* בְּגָדִי (segholate)
 gather together, to: (*trans.*) [*Hiph.*
 of קָהַל] הִקְהִיל [Pi. of קָבַץ]
 קָבַץ
 (*intrans.*) [*Niph. of* קָהַל] וַיִּקְהֵלוּ:
 [*Niph. and Hithp. of* קָבַץ]
 הִתְקַבְּצוּ, וַיִּקְבְּצוּ
 gathering *n.* קָהַל
 generation דּוֹר: *pl.* דּוֹרוֹת
 gentile גּוֹי (nation): *pl.* גּוֹיִם
 Gilead גִּלְעָד
 girl יְלֵדָה, יְלֵדָה
 gift, offering מִנְחָה

give, to יָתַן : *imperf.* יִתֵּן, *imper.*

יָתַן, *inf. cons.* יִתֵּן, *with suff.*

יִתֵּן p. 258

glory כְּבוֹד

go, to *perf.* הֵלֵךְ : *imperf.* יֵלֵךְ

(יֵלֵךְ), *imper.* יֵלֵךְ, *inf. cons.*

יֵלֵךְ (*defective*) p. 237 f.

go down, to יָרַד : *imperf.* יֵרַד,

imper. יֵרַד p. 268

go forth, to יָצָא : *imperf.* יֵצֵא, *imper.*

יָצָא, *inf. cons.* יֵצֵא p. 279

go in, to בָּוא : *perf.* בָּא, *imperf.*

יָבֹא p. 279

go out *see go forth*

go round, to סָבַב : *imperf.* יֵסֹב,

imper. יֵסֹב p. 274

go up, to אָצַל : *imperf.* יֵאָצַל,

short. imperf. יֵאָצַל p. 278

go, to let [*Pi. of* שָׁלַח] שָׁלַח, *imperf.*

יִשְׁלַח, p. 264

God אֱלֹהִים : *with sg. vb. and adj.*

gods אֱלֹהִים : *with pl. vb. and adj.*

gold זָהָב

good, to be *perf.* טוֹב : *imperf.*

יֵטֵב (*defective*) p. 238

good, to do [*Hiph. of* יֵטֵב] הֵיטִיב

p. 268

good *adj.* טוֹב

grace חֵן : *with suff.* חֵנִי

grave קֶבֶר : *with suff.* קֶבְרִי (*segholate*)

great, to be *vb. stative* גָּדַל : *imperf.*

יִגְדַל

great *adj.* גָּדוֹל

ground אֲדָמָה : *cons.* אֲדָמָה

grow up, to גָּדַל

H

hand *f.* יָד : *cons.* יָד; *dual* יָדַי,
cons. יָדַי

handmaid אֲמָתָה : *with suff.* אֲמָתַי

harden, to [*Pi. of* כָּבַד] כָּבַד

he הוא

head רֹאשׁ : *pl.* רִאשִׁים

hear, hearken שָׁמַע : *imperf.* יִשְׁמַע,

p. 264

heart (1) לֵב : *cons.* לֵב, לֵב, *with*

suff. לִבִּי [לִבִּי]

(2) לֵבָב : *cons.* לֵבָב, *with suff.*

heaven(s) : *pl.* שָׁמַיִם, *cons.* שָׁמַי

heavy, to be *vb. stative* כָּבַד :

imperf. יִכָּבַד

heavy *adj.* : כָּבֵד : *f.* כְּבֵדָה

Hebrew עִבְרִי

heed, to give : שָׁמַע בְּקוֹל or

שָׁמַע לְקוֹל (to hearken in or

to the voice of)

heed, to take [*Niph. of* שָׁמַר] נִשְׁמַר

(to keep oneself)

herd (cattle) בָּקָר

here הֵּנָּה

hero (mighty man) גִּבּוֹר

hide, to : *trans.* [*Hiph. of* חָבַא or

חָבַא] הִסְתַּיֵּר or הִסְתַּיֵּר : *in-*

trans. [*Niph. and Hithp.*]

הִתְחַבֵּא, הִתְחַבְּא, וְהִסְתַּר

high, to be רָם : *perf.* רָם, *imperf.*

יִרָם p. 270

hill (mountain) הַר : *with art.*

הַרְרִים ; *pl.* הַרְרִים

holiness קֹדֶשׁ : *with suff.* קֹדְשִׁי

(*segholate*)

holy, to be *vb. stative* קָדַשׁ, קָדַשׁ :

imperf. יִקָּדַשׁ

holy, to make [*Pi.* of קדש] קדש

honour, to [*Pi.* of כבוד] כבד

horse סוס

host צבא : *pl.* צבאות

house בַּיִת : *cons.* בָּיִת ; *pl.* בָּתִּים
(bātim), *cons.* בָּתִּי

hunger רָעַב

hungry, to be *vb. stative* רָעַב :
imperf. יָרָעַב

hungry *adj.* רָעַב

husband אִישׁ, אֵשֶׁל

I

I אֲנִי, אָנֹכִי : *pausal* אָנֹכִי, אָנִי

if אִם

in ב (*insep.*)

incline, to נוָטָה : *imperf.* יָנוּטָה, *short.*
imperf. יָטַט p. 277

inhabit יָשַׁב : *imperf.* יָשַׁב, *imper.*

יָשַׁב, *inf. cons.* יָשַׁבַּת p. 268

inhabitant יָשַׁב (*part.*)

inherit, to (י) יָנַחַל : *imperf.* יָנַחַל

p. 144

(2) יָנַחַשׁ : *imperf.* יָנַחַשׁ, *inf. cons.*

יָנַחַשׁ p. 189

inquire, to שָׁאַל : *imperf.* שָׁאַל

p. 262

instead of תַּחַת : *with suff.* תַּחַתִּי
p. 87 f.

is, there ישׁ

is not, there אֵין

Isaac יִצְחָק

Israel יִשְׂרָאֵל

J

Jacob יַעֲקֹב

Jericho יְרִיחוֹ

Jerusalem יְרוּשָׁלַיִם : *usually found*
in the Bible as יְרוּשָׁלַם

Jordan יַרְדֵּן

Joseph יוֹסֵף

Joshua יְהוֹשֻׁעַ

journey, to נָסַע : *imperf.* יָסַע
p. 184

journey, a יָרֵךְ (way)

Judah יְהוּדָה

judge, to שָׁפַט

judge, a שֹׁפֵט (*part.*)

judgement מִשְׁפָּט

just (righteous) צַדִּיק

K

keep, to (watch) שָׁמַר

keeper, (watchman) שֹׁמֵר (*part.*)

kill, to (י) הָרַג : *imperf.* יָהַרַג
p. 260

(2) *Hiph.* of מוּת (to die), *i.e.* to
cause to die הִמִּית, *imperf.* יִמִּית
p. 270

kindness חֶסֶד : *with suff.* חֶסְדִּי
(*segholate*)

king, to be מָלַךְ

king, to make [*Hiph.*] הִמְלִיךָ

king, מָלַךְ : *with suff.* מַלְכִּי (*segho-*
late)

kingdom מַמְלָכָה : *cons.* מַמְלָכָת
with suff. מַמְלָכָתִי

know, to יָדַע : *imperf.* יָדַע, *im-*
per. יָדַע, *inf. cons.* יָדַעַת p. 279

knowledge יָדַעַת

L

Laban לָבָן

lad נָעַר

land אֶרֶץ: *with art.* הָאָרֶץ, *with old acc. case-ending* אֶרֶץ, *with suff.* אֶרְצִי (*segholate*)
 law תּוֹרָה
 learn, to לָמַד: *imperf.* יִלְמַד
 leave, to (forsake) עָזַב: *imperf.* יַעֲזֹב p. 260
 lest אֲשֶׁן *with imperf.*
 lie down, to שָׁכַב, *imperf.* יִשְׁכַּב, *imper.* שָׁכַב p. 97
 life נֶפֶשׁ pl., נַפְשׁוֹת (soul)
 lift up, to (1) נָשָׂא: *imperf.* יִנָּשֵׂא, *imper.* שָׂא p. 276
 (2) *Hiph. of* רָוַם (to be high), *i.e.* to cause to be high הֲרִים p. 270
 light, to be (despised) קָלַל: *perf.* קָלַל, *imperf.* יִקָּל p. 274
 light (brightness) אֹר
 lion אַרְיֵה
 lip שֵׁפָתַי, *dual* שֵׁפָתַיִם, *cons.* שֵׁפָתַי
 little, to be *vb. stative* קָטַן: *imperf.* יִקָּטַן
 little *adj. sg. m.* קָטָן, *f.* קָטָנָה; *pl. m.* קָטָנִים
 living *adj.* חַי
 lord אֲדֹנָי
 Lord (Yahweh) יְהוָה
 lost, to be אָבַד: *imperf.* יִאָבֵד pp. 161, 260
 Lot לוֹט

M

magnify, to: *Hiph. of* גָּדַל (to be great), *i.e.* to cause to be great הִגְדִּיל
 maidservant אֲמָתַי: *with suff.* אֲמָתִי

make, to עָשָׂה: *imperf.* יַעֲשֶׂה; *short. imperf.* יַעֲשֵׂה p. 278
 man אִישׁ pl. אֲנָשִׁים, *cons.* אֲנָשִׁי
 many: *pl. of* רַב (much) רַבִּים &c.
 master אֲדֹנָי
 matter דָּבָר
 messenger מַלְאָךְ: *cons.* מַלְאָךְ
 midst תְּוֹךְ: *cons.* תְּוֹךְ
 mighty גִּבּוֹר: mighty warrior גִּבּוֹר-מִלְחָמָה
 money (silver) כֶּסֶף: *with suff.* כֶּסֶפִּי (*segholate*)
 morning בֹּקֶר
 morrow, to-morrow מָחָר
 Moses מֹשֶׁה
 mother אִמִּי: *with suff.* אִמִּי, *pl.* אִמּוֹת
 mountain הָר: *with art.* הַהָר; *pl.* הָרִים
 mouth פִּי: *cons.* פִּי, *pl.* פִּיּוֹת p. 288
 much רַב: *pl.* many

N

naked עֲרֻמִּים: *pl.* עֲרֻמִּים
 name שֵׁם: *with suff.* שְׁמִי; *pl.* שְׁמוֹת
 nation גּוֹי: *pl.* גּוֹיִם
 neighbour רֵעַ
 night m. לַיְלָה (longer form of לַיִל)
 nine m. תִּשְׁעָה: *f.* תִּשְׁעִים
 ninth m. תִּשְׁעִית: *f.* תִּשְׁעִי
 no, not לֹא
 now עַתָּה

O

offering (gift) מִנְחָה
 old *adj.* זָקֵן
 old, to be זָקַן: *imperf.* יִזְקַן p. 95 f.

on (upon) על *with suff.* עלי p. 87

one *m.* אחד *f.* אחת

one . . . another רעהו . . . איש (a man . . . his friend); . . . איש אחיו (a man . . . his brother); זה . . . זה (this . . . this)

open, to פתח : (the eyes) פקח

opposite נגד

or או

other אחר *pl.* אחרים

out of מן

over על (on, upon)

ox (1) פר *with art.* הפר ; *pl.* פרים

פריים ; (2) שור *pl.* שורים

P

palace היכל

pass over, to (cross) עבר *imperf.*

יעבר p. 260

Passover פסח

peace שלום

people, עם *with art.* העם, *with suff.* עמי ; *pl.* עמים

perfect שלם

perish, to אבד *imperf.* יאבד

pp. 161, 260

permit, to נתן (give)

Pharaoh פרעה

Philistine פלשתתי

pit בור *pl.* בורות

pitcher כד *with suff.* כדי

place, to שם *perf.* שם, *imperf.*

ישם, *imper.* ישם p. 270

place, a מקום *pl.* מקומות

plague, to נגף *imperf.* ינגף p. 258

plague, a מגפה

plant, to נטע *imperf.* ישע p. 184

plunder, to בזז *imperf.* יבזז p. 274

pour out, to שפך

praise, to הלל [הלל] (1) *Pi. of*

(2) שבח [שבח]

pray, to [Hithp. of] התפלל [פלל]

prayer תפילה

priest פהן גדול : high priest

prophecy, to [Niph. and Hithp.

of] התנבא נבא and התנבא

prophet נביא

pursue, to רדף

Q

queen מלכה

R

raise, to *Hiph. of* (1) קום (to rise),

i.e. to cause to rise הקים

(2) רום (to be high), *i.e.* to cause

to be high הרים p. 270

reach, to [Hiph. of] הגיע [געע] p. 276

read, to יקרא *imperf.* יקרא p. 266

reign, to מלך

relate, to [Pi. of] ספר [ספר]

remember, to זכר

remove, to *Hiph. of* סור (to de-

part), *i.e.* to cause to depart

הסיר p. 270

rend, to קרע

restore, to *Hiph. of* שוב (to re-

turn), *i.e.* to cause to return

השיב p. 270

return, to (come back) שוב *perf.*

שב, *imperf.* ישוב, *imper.* ישב

p. 270

Reuben רְאוּבֵן

reveal, to נָגַהּ: *imperf.* יִגְלֶה, *short.*

imperf. יִגַּל p. 272

righteous צַדִּיק

righteousness (1) צְדָקָה: *with suff.*

צַדִּיק

(2) צַדִּיקָה: *cons.* צַדִּיקָה, *with suff.* צַדִּיקָתִי

rise, to קָם: *perf.* קָם, *imperf.*

יָקוּם p. 270

river נָהָר: *cons.* נָהָר

rule (over), to מָשַׁל (3)

S

Sabbath שַׁבָּת

sacrifice, to נָחַח

sacrifice, a נִחְחִי: *with suff.* וְנִחְחִי (*segholate*)

sake of, for לְמַעַן: *with suff.* לְמַעְנִי

salvation יִשׁוּעָה

Samuel שְׁמוּאֵל

sanctify, to [Pi. of קָדַשׁ]

Sarah שָׂרָה

Saul שָׂאוּל

save, to *Hiph.* of (1) הִצִּיל [נָצַל]: *imperf.* יִצִּיל p. 258

(2) יִשְׁעֶה: *imperf.* הוֹשִׁיעַ [ישע] p. 211

saved, to be *Niph.* of (1) נִצַּל [נָצַל] p. 258

(2) יִשְׁעֶה: *imperf.* נוֹשַׁע [ישע] p. 211

say, to אָמַר: *imperf.* יֹאמַר, *with waw consec.* יֹאמְרָה p. 162

scatter, to [Pi. of סָוַר]

sea יָם: *cons.* יָם; *pl.* יַמִּים

season *f.* עֵת: *with suff.* עֵתִי; *pl.* עֵתִים

second *m.* שְׁנִי: *f.* שְׁנִית

see, to רָאָה: *imperf.* יִרְאֶה, *short.*

imperf. יִרְאֵה, *with waw consec.*

יִרְאֵה

seed זֶרַע: *with suff.* זֶרַעִי (*segholate*)

seek, to [Pi. of בָּקַשׁ]

seize, to אָחַז, *Hiph.* of חָזַק

sell, to מָכַר

send, to שָׁלַח: *imperf.* יִשְׁלַח p. 264

send away, to [Pi. of שָׁלַח]: *imperf.* יִשְׁלַח p. 264

separated, to be *Niph.* of פָּרַד

serpent נָחָשׁ

servant עֶבֶד: *with suff.* עֶבְדִּי (*segholate*)

serve, to עָבַד: *imperf.* יִעַבְדֶּה p. 260

service עֲבוּדָה

set, to שָׂם: *perf.* שָׂם, *imperf.* יִשֶּׂם p. 270

set up, to *Hiph.* of קָם (to rise), *i.e.* to cause to rise הִקָּים: *imperf.* יִקָּים p. 270

seven *m.* שֶׁבַע: *f.* שֶׁבַע

Shechem שֶׁכֶּם

shed, to שָׁפַךְ

sheep *c.* צֹאן

Sheol (netherworld) שְׁאוּל

shepherd רָעָה: *cons.* רָעָה; *pl.* רָעִים

show, to *Hiph.* of רָאָה (to see), *i.e.* to cause to see הִרְאֶה: *imperf.* יִרְאֶה

sign אֵת: *pl.* אֵתוֹת

silver כֶּסֶף: *with suff.* כֶּסְפִּי (*segholate*)

sin, to קָטָא : *imperf.* יִקְטָא p. 277

sin, a קָטָא, חַטָּאת

Sinai סיני

sister אחות : *cons.* אחות, *with suff.*

אחותי; *pl.* אחיות, *cons.* אחיות, *with suff.* אחיותי

sit, to יָשַׁב : *imperf.* יֹשֵׁב, *imper.* שֵׁב

inf. cons. שִׁבָּה p. 268

slaughter, to שָׁחַט : *imperf.* יֹשַׁחַט p. 262

slave (servant) עֶבֶד : *with suff.* עֶבְדִּי (*segholate*)

slay, to (1) הָרַג : *imperf.* יֹהַרַג p. 260

(2) [*Hiph.* of מָוַת] הִמִּית : *imperf.* יִמִּית p. 270

sleep, to *vb. stative* יָשַׁן : *imperf.* יֹשֵׁן; *imper.* יִשָּׁב

small, to be *vb. stative* קָטַן : *imperf.* יִקְטַן

small *adj. sg. m.* קָטַן, *f.* קָטְנָה; *pl. m.* קָטָנִים

smite, to (1) יָגַף : *imperf.* יֹגֵף p. 258

(2) [*Hiph.* of נָקָה] הִקָּה : *imperf.* יִקָּה, *short. imperf.* יִךְ p. 276

so כֵּן

Solomon שְׁלֹמֹה

son בֶּן, *cons.* בֵּן, *pl.* בָּנִים

soul *f.* נַפְשׁ : *with suff.* נַפְשִׁי (*segholate*)

speak, to [*Pi.* of דָּבַר] דִּבֵּר

spill (shed) שָׁפַךְ

spirit רוּחַ : *with suff.* רוּחִי

spring (fountain) (1) עֵינַן : *cons.* עֵין

(2) מַעְיָן : *cons.* מַעְיָן

spy, a מְרַגֵּל

stand, to עָמַד : *imperf.* יִעַמַד p. 260

star כּוֹכָב

steal, to גָּבַח

still (yet) עוֹד

stone *f.* אֶבֶן : *with suff.* אֶבְנִי (*segholate*); *pl.* אֲבָנִים, *cons.* אֲבָנִי

stretch (out), to נָטָה : *imperf.* יִנָּטֶה, *short. imperf.* יִטַּ p. 276

stretch out hand, to שָׁלַח יָד

strong חֲזָק

substance (wealth) רְכוּשׁ

sun שֶׁמֶשׁ : *with suff.* שֶׁמֶשִׁי (*segholate*)

swear, to [*Niph.* of שָׁבַע] נִשְׁבַּע p. 264

sword *f.* חֶרֶב : *with suff.* חֶרְבִּי (*segholate*)

T

tablet לִּוְחַת : *pl.* לִּוְחֹת

take, to (1) לָקַח : *imperf.* יִלְקַח, *imper.* קַח, *inf. cons.* קָחַת p. 258

(2) (to capture) לָכַד

take hold of, to אָחַז, *Hiph.* of חָזַק

teach, to [*Pi.* of לָמַד]

tear, to יָקַרַע : *imperf.* יֹקְרַע p. 264

tell, to (1) [*Hiph.* of נָדַד] הִגִּיד : *imperf.* יִגִּיד p. 258

(2) [*Pi.* of סָפַר] סָפַר

temple הֵיכָל

ten *m.* עָשָׂרָה : *f.* עָשָׂר

that *conj.* כִּי : in order that לְמַעַן

that *demonstr. adj. m.* הַזֶּה : *f.* הִיא

then אָז

thence משם (from there)
 there שם
 there is (are) יש
 there is (are) not אין
 therefore על-כן, לכן
 these אלה c.
 thing דבר
 this m. זה: f. זאת
 thither שמה (to there)
 three m. שלשה: f. שלש
 throne כסא
 thus כה
 till (until) עד-אשר, עד
 time (season) f. עת: with suff.
 עתים; pl. עתים; a time עם;
 twice פעמיים dual
 to, unto אל, ל (insep.)
 touch, to נגע: imperf. יגע, imper.
 נע p. 276
 towards לקראת: with suff. לקראתי
 tree עץ
 trouble צרה, צמל
 trust, to בטח: followed by ב
 truth אמת
 turn aside, to סור: perf. סר,
 imperf. יסור p. 270
 twice פעמיים: dual of פעם (a time)
 two m. שנים: f. שתי

U

uncover, to גלה: imperf. יגלה
 p. 272
 under תחת: with suff. תחתי p. 87 f.
 until-עד
 unto אל: with suff. אלי p. 87

upon על: with suff. עלי p. 87
 upright ישר

V

vanity שוא
 very מאד: follows adj.
 voice קול

W

walk, to הלך: and in Hithp.
 התהלך
 wall (of a city) חומה
 war מלחמה: cons. מלחמת
 warrior גבור-מלחמה (mighty man
 of war)
 wash, to (body) רחץ: imperf. ירחץ
 p. 262; (clothes) [Pi. of כבס]
 כבס
 watch, to שמר
 watchman שמר part.
 water, to [Hithp. of שקה]:
 imperf. ישקה, short. imperf.
 ישק (defective) pp. 238, 272
 water מים: cons. מי
 way דרך: with suff. דרכי (segho-
 late)
 wealth רכוש
 when ב or כ with inf. cons. p. 132;
 כאשר and כי with finite verb
 where? איזה
 wherefore? (why) למה
 which relat. אשר p. 135
 who relat. אשר p. 135
 who? מי
 why? (wherefore?) למה
 wicked רשע

wife (woman) אִשָּׁה : cons. אִשָּׁת ;

pl. נָשִׁים

wilderness מִדְבָּר : cons. מִדְבָּר

wind רֵיחַ

wine יַיִן : cons. יַיִן

wisdom חֵכְמָה

wise חָכָם

with (1) abl. בַּ

(2) (together with) אִתּוֹ, אִתָּהּ

without בְּלִי

woe ! אֲוִי

woman (wife) אִשָּׁה : cons. אִשָּׁת ;

pl. נָשִׁים

word דְּבָר

work, to (serve) עָבַד : imperf. יַעֲבֹד

p. 260

world עוֹלָם

write, to כָּתַב

Y

Yahweh יהוה (usually read אֲדֹנָי)

year שָׁנָה : dual שְׁנַתַּיִם ; pl. שָׁנִים

Z

Zion צִיּוֹן

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