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## HEBREW SYNTAX

BY THE LATE

A. B. DAVIDSON, LITT.D., LL.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS  
NEW COLLEGE, EDINBURGH

THIRD EDITION

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

AN INTRODUCTORY  
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING



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

(TWENTIETH EDITION)

REVISED THROUGHOUT BY  
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"OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH"  
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## PREFACE TO THE NINETEENTH EDITION.



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

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

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

standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration.

(ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.<sup>1</sup>

(iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words.

(iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

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

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

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

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

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

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

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,

23rd September 1914.

## PREFACE TO THE TWENTIETH EDITION.

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

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

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

JOHN E. McFADYEN.

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



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## INTRODUCTION.



## INTRODUCTION.

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

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

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

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

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

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

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

# OF SOUNDS AND WRITING.

## § I. HEBREW ALPHABET.

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

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

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

$\aleph$  is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly  $\eta$  is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by ' (*yódh*).

Hebrew is written from right to left.

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

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

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

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

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

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

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

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

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

3. The six letters פ פ פ פ פ פ have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus: ב *b*, ג *g* (as in *gas*, never as in *gem*), ד *d*, כ *k*, פ *p*, ת *t*; when they have no point (e.g. ב, ג, &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh* *ph* (= *f*) *th*—for which some scholars prefer to adopt β γ δ χ φ θ.

4. The five letters פ פ פ פ פ are written thus: ף ץ ם ן ף, when these letters happen to be the last consonant of a word.

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

ל begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH  
AND HEBREW.

בית, דבר, ירד, ירך, גגב, זקן, ימש, טעם, מעט, עצה, החשך,  
קצה, כפים, מגן, מים, רצת, כנען, אתה, און:

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

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

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קָמִי = *qâmé* or *qâmî*, קָמוּ = *qâmô* or *qâmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: *e.g.* לֵבַב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שִׁירָה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בֹּקֶר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כּוֹכַב, *kōkhābh* (*star*), where the *ō* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantly, this is not invariable: *e.g.* קִיטוֹר *qîṭôr* (*thick smoke*), may also be written קטור or even קטר; so קוֹטֵל = קוטל or קטל (*killing*, etc.), כְּרוּבִים = כרובים or כרבים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: *e.g.* לֵבְחָב could not be ליבב. So, for קוֹטֵל we may not write קוטיל or קטיל.

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

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

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מה, מי, מימי, לי, לו, לין, לין, שירו, קומה, לולי, שירותי,  
היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו,  
הילולי, הוליבו, נא :

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

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

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

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

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

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

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

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

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

|                   | FIRST CLASS.  | SECOND CLASS.   | THIRD CLASS.  |
|-------------------|---|---|---|
|                   | A sound.  | I and E sounds.   | O and U sounds.   |
| Short vowels      | <p><i>páthah</i> <math>\overline{\text{ֶ}}</math> a fat<br/>e.g. <i>בַּרְבַּח</i> <i>badh</i></p>   | <p><i>híreq</i> <math>\overline{\text{ִ}}</math> i pin<br/>e.g. <i>מִן</i> <i>min</i></p> <p><i>š'ghöl</i> <math>\overline{\text{ֵ}}</math> e pen<br/>e.g. <i>הֶלְקָם</i> <i>helqām</i></p>                                     | <p><i>qibbūš</i> <math>\overline{\text{ֹ}}</math> u put<br/>e.g. <i>מִשְׁלָכֶךָ</i> <i>mushlākēh</i></p> <p><i>qam.</i> <i>hātōph</i> <math>\overline{\text{ֹ}}</math> o on<br/>e.g. <i>הֹדְשָׁם</i> <i>hodshām</i></p>   |
| Long vowels       | <p><i>qāmeš</i> <math>\overline{\text{ֶ}}</math> ā calf<br/>e.g. <i>קָם</i> <i>qām</i><br/><i>דָּבָר</i> <i>dābhār</i></p>  | <p><i>híreq</i> <math>\overline{\text{ִ}}</math> i ravine<br/>e.g. <i>הַסֵּד</i> <i>hāsīdh</i></p> <p><i>š'vré</i> <math>\overline{\text{ֵ}}</math> ē pain<br/>e.g. <i>הֶקֶץ</i> <i>heq</i><br/><i>קָבַר</i> <i>kābhēdh</i></p> | <p><i>shūreq</i> <math>\overline{\text{ֹ}}</math> a true<br/><i>qibbūš</i> <math>\overline{\text{ֹ}}</math> a true<br/>e.g. <i>קָם</i> or <i>קִים</i> <i>qām</i><br/><i>הֹדֵם</i> <math>\overline{\text{ֹ}}</math> ḏ ḏ bone<br/>e.g. <i>דָּר</i> <i>dōr</i><br/><i>הֹק</i> <i>hōq</i></p> |
| Indistinct vowels | <p>simple <i>sh'va</i> . . . <math>\overline{\text{ֶ}}</math><br/>e.g. <i>דָּבָר</i> <i>d'bhār</i><br/>composite <i>sh'vas</i><br/>or <i>hatephs</i> . . . <math>\overline{\text{ֶ}}</math><br/>e.g. <i>הַחֲמָטִים</i> <i>khāmātm</i></p> | <p>e.g. <i>קָפָרָם</i> <i>š'phārām</i><br/>e.g. <i>יֵשַׁע</i> <i>yesh'zaq</i></p>   | <p>e.g. <i>בְּקָרָם</i> <i>ḅ'qārām</i><br/>e.g. <i>הַדְּלֻשָׁתִים</i> <i>ḥ'dlušātm</i></p>  |

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

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

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

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

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

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

(b) There is good ground for regarding  $\bar{\_}$ , though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like  $\bar{\_}$  *méllekh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g.  $\bar{\_}$  *tibhkénâ* (*they weep*, fem.),  $\bar{\_}$  *phānékhâ* (*thy face*).

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

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

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

called *swift* or *hurried* short vowels: *ḥātēph pathah*, *ḥātēph ṣghôl*, *ḥātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. *חָמֹר ḥ<sup>o</sup>môr*, *ass* (not חָמֹר), *אָמַר 'môr*, *say* (not אָמַר), *חָלִי ḥ<sup>o</sup>lî*, *sickness* (not חָלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as *עָנָנִי ('an<sup>o</sup>nî*, *my bringing of clouds*), where עָנָנִי (*an<sup>o</sup>nî*) might have been expected.

(c) The sign of simple *sh<sup>o</sup>wa* is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The *sh<sup>o</sup>wa* in this position is called *silent*, having no sound. E.g. in *נִקְטַל niqtāl* (*killed*, etc.), the *p* has *·* under it, because, unlike *נ* and *ט*, it has no vowel of its own; on the other hand, *ל*, though, like *p*, it has no vowel of its own, is written without *·*, because it is final.

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

(4) *Position of the vowel sign.*—(a) The vowel sign stands under the consonant after which it is pronounced, as *מָר mar*, *bitter*, *נָמֵר nāmēr*, *a leopard*; with the exception of *חֹלֵם ḥôlem*, which stands over the left corner of the consonant which it follows, as *חֹק ḥôq*, *statute*, *קָטֹן qāṭôn*, *little*, and *שֹׁרֵק shôreq*, which has the compound sign, as *סוּשׁ sūs*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh<sup>o</sup>wa*, and these it takes in its bosom (not beneath it), as *בָּךְ bākh*, *in thee*.

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

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

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

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

יָד, גֵּר, חֵן, חֶק, גַּם, עַל, שׁוּם, אִם, אֶף, עֵבֶר, בָּה, לֵב, צָר,  
צָרָה, עִיר, אָנֹל, חֶזֶק, אֶשֶׁר, רָפֵשׁ, שִׁפְט, קָם, רָץ, רוּץ, הַגִּם,  
וְ, דָּבַר, אָמַת :

gam, bôr, bôsh, shûbh, shîr, shôr, shām, hōq, 'im, 'im, kōl, qōl, 'am, har, rōbh, rûç, h'rōgh, çēl, hêq, māshāl, m'shal, qôçēl, shālôm, yārûç, qômam, po'lo, 'šōph, heç'zîq.

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

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

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

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

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

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

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

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

## § 5. PRINCIPLES OF THE SYLLABLE. READING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(truth). If, however, the first is silent and consequently drops the sh<sup>w</sup>a, the second drops it too; thus לִקְרָא *liqrath*, because the א is silent.

Words ending in two consonants are rare.

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

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

Examples on the Syllable:

קָטַל *qā-tāl*, קָטַלְתִּי *qā-tāl-tī*, קָטַלְתֶּם *q<sup>o</sup>tal-tém*, קָרַבִּים *k<sup>o</sup>rū-  
bht<sup>o</sup>m*, יִשְׁקָלוּ *yish-q<sup>o</sup>lū*, הַבְּדִיל *habh-dīl*, מַמְלַכְתָּ *mam-lé-kheth*,  
עֲבָדִים *‘abhā-dht<sup>o</sup>m*, אֶלְהֵיךָ *‘lō-hé-khā*, יִלְדֵי *y<sup>o</sup>lī-dhē*, יָשָׁק *yashq*,  
יַעֲמֹר *yē-‘ā-mēr*, חֲלֵינִי *h<sup>o</sup>lā-yē-nū*.

If, however, the vocal sh<sup>w</sup>a was be counted as syllables (cf. § 5. 2), then we shall have *q<sup>o</sup>-tal-tem*, *h<sup>o</sup>-lā-yē-nū*, &c.

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

אֱלֹהִים, חֲלִי, חֲמֹר, אָרִי, מְרַחֵק, הַלְהֵן, נִשְׁקָלוּ, מִצְפַּצְפִּים,  
קָמְנוּ, קָצִיר, לְאִנְשִׁים, הַקְטִילָה, הַקְטִיל, יָפֹת:

Write these Hebrew words: qōtēl, qām, ‘ekhtōbh, māqōm, wlō, mizmōr, qitlū, shāmāyim, qūmū, lminēhū, ūlyāmim, yéreq, lilqōt, mamlākāh, lshālōm, shmōnīm, shnē, mqōmī, yērshīm, nilham, yisrā‘el, shmō, ná‘ar, h<sup>a</sup>mōrīm, le<sup>o</sup>śōph, ‘āmalnū.

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

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

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

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

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

| FIRST CLASS.                               | SECOND CLASS.   | THIRD CLASS.                                       |
|--|---|--|
| A sound.                                   | I and E sounds.   | O and U sounds.                                    |
| (a) naturally long vowels $\bar{\text{v}}$ | $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ | $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ |
| (b) pure short ( $\text{v}$ ) $\text{v}$   | $\text{v}$ $\text{v}$ $\text{v}$ $\text{v}$                         | $\text{v}$ $\text{v}$ $\text{v}$                   |
| (c) tone-long $\bar{\text{v}}$             | $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ | $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ |
| (d) vanishing of tone-long $\text{v}$      | $\text{v}$ $\text{v}$ $\text{v}$ $\text{v}$                         | $\text{v}$ $\text{v}$ $\text{v}$                   |
| (e) ..... under gutturals $\bar{\text{v}}$ | $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ | $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ |

As we have already seen, § 3. 2 b,  $\bar{\text{v}}$ , though usually short, may be regarded as tone-long in the first syllable of words like  $\bar{\text{v}}$   $\bar{\text{v}}$   $\bar{\text{v}}$  (written  $\bar{\text{v}}$ ) as pure long in forms like  $\bar{\text{v}}$   $\bar{\text{v}}$   $\bar{\text{v}}$  *tighlénâ* (they reveal, fem.),  $\bar{\text{v}}$   $\bar{\text{v}}$   $\bar{\text{v}}$  *sâsêhâ* (her horses).

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

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

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

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

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

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

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

(c) i. The indistinct vowels or sh<sup>o</sup>was are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. The end of the word being, as we have seen, so heavily weighted, the earlier part is made as light as possible, consistently with the laws of the language. Thus in  $\bar{y}áshárím$  (*plur. of yáshár*) the last syllable, as

usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rim*) and therefore requires a long vowel, אֵ; and the syllable before the pretonic being open (יָ *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. sh<sup>w</sup>a: יֶ. Thus the word whose original is יֶשֶׁר becomes יֶשְׂרִים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יֶשְׂרִים or יֶשְׂרִים. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh<sup>w</sup>a if it be an unchangeably long vowel (e.g. כּוֹכְבִים *kōkhābhīm* (*stars*), manifestly could not become כְּכָבִים *k'khābhīm*, as the *ō* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. נִקְטְלִים *killed*, ptc. pl., could not become נִקְטְלִים. The syllable נִי *nīq* is closed, and its vowel cannot be touched; besides, נִי would be an impossible form, as a syllable requires a full vowel).

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

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

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn* (*tongue*), נָשִׂיא *nāsi'* (*ruler*), קוֹטֵל *qōtēl* (*killing*), כּוֹכֵב *kōkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh<sup>w</sup>a vocal*; thus יֶשְׂרִים from יֶשֶׁר, לֵבִי from לֵב, רְמָחִים from רֶמַח.<sup>2</sup> Under *Gutturals* (§ 8), it is one of the *ḥatephs*, generally *h. pathah* for vowels of first and second class (i.e. not *h. s<sup>g</sup>hol* for second class) and *h. qāmeç* for vowels of third

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

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

class; thus חֲכָמִים from חָכָם (*wise*), חֲלָבִים (not הַלָּבִים) from חֶלֶב<sup>1</sup> (*fat, noun*), חֲדָשִׁים from חֹדֶשׁ<sup>1</sup> (*new moon, month*).

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

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

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

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

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

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

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

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

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

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

EXERCISE. CORRECT THE FOLLOWING WORDS.

לְבָבִי, מְדַבְּרִים, זְקֵנִים, חֲדָשִׁים, כּוֹכָבִים, קָטְלוּ, קָטְלָתֶם,  
 קָטְלָנוּ, קָטְלָנוּ, סִפְרִים, עֲנָבִים, צְדָקָתְנוּ, דְּבָרָה, גְּדוּלִים,  
 הַקִּימוֹתֶם, שְׁמִים, חֲכָמָה, אֲלָפִים, תְּשׁוּבָה, יָקִים:

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

### § 7. DĀGHĒSH. THE LETTERS "B<sup>G</sup>HADHK<sup>P</sup>PHATH." (SPIRANTS.)

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

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

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

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

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

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

we gave  $\aleph$  the value of  $\acute{u}$ , there would be no consonants with which to read the vowels  $\text{—}$  and  $\text{—}$ . The word is therefore = קוּוּם, i.e. *qawwām*.

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

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

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

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

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

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

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

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

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

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

EXERCISE ON DAG. LENE AND FORTE.

Write these Hebrew Words.

1. gam, kōl, dām, bēn, 'ēt, môt, pat, kap, keleb, tiktōb, kātābtā, bkû, lbad, dābār, blektkā, mishpāt, midbār, btók, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kaşpkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, wtāgêl.

2. mbaqqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dîbbēr, mdubbār, şappdû, mişpēd, bkaşpkem, shabbāt, mibbnê, çippôr, ykattēb, bqîrkem, baddām, bôdēd, yitnû, lbaddô.

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

## § 8. THE GUTTURALS.

The letters  $\text{ע ה ה א}$  are called *gutturals*. The  $\text{ע}$  is a firmer sound of the same kind as  $\text{א}$ , and  $\text{ה}$  a firmer sound of the same kind as  $\text{ה}$ .  $\text{ה}$  and  $\text{ע}$  are much stronger letters than  $\text{ה}$  and  $\text{א}$ . The gutturals have the following peculiarities:

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

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

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

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

(c) The letter  $\gamma$ , which, alike in sound and treatment, has many affinities with the gutturals, not always (cf.  $\text{בָּסָר}$  *unripe grapes*) but very frequently has the vowel *a* before it. Thus  $\text{וַיָּסַר}$  *wayyāsor* (and he turned aside) and  $\text{וַיָּסֵר}$  *wayyāser* (and he caused to turn aside) both become  $\text{וַיָּסַר}$  *wayyāsar*.

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

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

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

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

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

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

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

EXERCISE. CORRECT THE FOLLOWING WORDS.

בְּאִמֹר, אֲבִדְתֶם, אָמַר, יִשְׁחַטּוּ, חֹמָה, שְׁלִיחַ, הַשְּׁלִיחַ, שְׂמוּעָה

שָׁמַעַ, רָגַעַ, יָהַפֵּדַ, בָּרַדַ, שָׂרִים, הַחֲזִיקַ, מְעַמּוֹ, כְּאָמַתַ, נְאָמַרַ,  
לְחַלִּי, לְאָרוֹ, בְּחִמּוֹרַ, מְעַמְדַ, יַעֲמִדַ, יַעֲמִדוּ:

### § 9. THE QUIESCENT LETTERS.

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

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

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

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

consonantal or quiescent. If accompanied by a homogeneous vowel—*i.e.* י by *e* or *i*, and ו by *o* or *u* (§ 2. 3 *c*)—they are obviously quiescent, being simply the consonantal signs of these vowels; *e.g.* לִי *lî* (*to me*), לוֹ *lô* (*to him*). If accompanied by a heterogeneous vowel, they are necessarily consonantal; *e.g.* חַי *hay* (*living*), הוּי *hōy* (*ah!*), גָּלוּי *gālūy* (*uncovered*, *ptc.*); יַחְדָּו *yahdāw* (*together*), עוֹלָה *awlā* (*injustice*), וַיִּזְרַח *zrw* (*April–May*), דָּוִד or דְּוִיד *Dāwīdāh* (*David*). The suffixal form (to be explained in § 19) יָּ is sounded *āw*, as סוּסָיו *ṣû-ṣāw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאָיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יִישָׁב, עֲבָאוֹת, בָּאוּ, בָּרָא,  
בְּרֵאשִׁית, אֲרָאָה, לְקִרְאָת, יִשְׁמַעְאֵל, מְאֲתִים, שְׂאוּנֵי, שְׁלֵמָה,  
בְּנֵמִיו, תִּגְלִינָה, יִקְנִיאָהוּ, מִלְּאֲתָיו, כְּסִי, שָׁלוֹ, גּוֹי, קוֹ, אֲדֹנָי,  
רֵאשִׁים, בְּאִשׁוֹ, כְּלִיֹּת, לִוְלֵי, קִנְיָה:

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

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

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

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

<sup>1</sup> A brief account of the more common accents will be found on pp. 236 f.

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

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

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

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

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

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

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

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

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

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

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

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

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

is then shifted to it, as שְׁכַנָּה *she dwelt*, pause שְׁכַנָּה from שָׁכַן; עֲמַדוּ *stand ye*, pause עֲמַדוּ from עָמַד; שָׁמַר *stand*.

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

i. Sh<sup>e</sup>wa before the suffix *kha* becomes in pause *é*, סוּסֶךָ *thy horse*, pause סוּסֶךָ.

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

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

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

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

<sup>1</sup> Or simply 'ק.

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

## OF WORDS AND FORMS.

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

### § II. THE ARTICLE.

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

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

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

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

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

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

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

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

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

Before ה, ע, not in the Tone, the Art., falling *before* the *pretone*, becomes *e* (*šghol*),<sup>3</sup> as הַהָרִים *the mountains,* הַעֲבֹלָה *the trouble.*<sup>2</sup> Before ח (*hā*) in all positions, and also before ה, the Art. takes *šghol*, הַחֲכָם *the wise,* הַחֵג *the feast,* הַחֲלִי *the sickness.*

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

<sup>1</sup> The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (הָאִישׁ).

<sup>2</sup> These words would, in strict writing, all require *methegh* with the first vowel, as it is in the open syllable, and two places from the tone; e.g. הַהָרִים, הַחֲכָמָה, &c.

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

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

|                                |     |                                       |
|--------------------------------|-----|---------------------------------------|
| Before ordinary cons.          | —ה, | הַקּוֹל                               |
| Before gutturals               | {   | א, ר, ע —ה, הָאִישׁ, הָרֵאשׁ, הָעִיר, |
|                                |     | ה, ח —ה, הַחֵרֶב, הַחֵיבֶל,           |
| Before gutturals<br>with qāmeç | {   | הֵ, שׁ —ה, הָהָר, הָעֵם,              |
|                                |     | ה, ע —ה, הָעֵצִים, הָעֵפָל,           |
|                                |     | ה, (ח) —ה, הַחֲבִים, הַחֲלִי,         |

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

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

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

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

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

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

## EXERCISE. TRANSLATE.

הַלַּיְלָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם  
 הָרְקִיעַ: 5 טוֹב הַנֶּסֶף: 6 הָעֶרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ  
 עַל-הַמַּיִם: 8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

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

## § 12. THE PERSONAL PRONOUNS.

|            | Sing.        | Signif. part.           | Plur.                         | Sig. part. |
|------------|--------------|-------------------------|-------------------------------|------------|
| 1 pers. c. | אֲנִי, אֲנִי | I                       | אֲנֵכֶם, אֲנֵינוּ             | we nu      |
| 2 pers. m. | אַתָּה       | thou ta                 | אַתֶּם                        | ye tem     |
| f.         | אַתְּ        | „ t                     | אַתֶּן, אַתְּנָה <sup>3</sup> | „ ten      |
| 3 pers. m. | הוּא         | he <sup>2</sup> w, hu   | הֵמָּה, <sup>4</sup> הֵם      | they m     |
| f.         | הִיא         | she <sup>2</sup> y (ha) | הֵנָּה                        | „ n        |

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not *קָבַרְתִּי הוּא* (§ 31); *declare to (?) me* is not *סִפְּרִי לְאֲנִי* (§ 14. 1 f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 31; 14. 1 f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

|                    |                  |                |                    |
|--------------------|------------------|----------------|--------------------|
| עֵין f. eye        | יָד f. hand      | הַר mountain   | חָלִי disease      |
| אָרֶץ f. earth     | אֶבֶן f. stone   | עֶבֶד servant  | עָם people         |
| חֶרֶב f. sword     | אֱלֹהִים pl. God | הַיְכָל palace | חָכָם wise         |
| עֲצוּמִים powerful | רָע bad, sore    | מְאֹד very     | רָע מְאֹד very bad |

A few words, e.g. הַר, עָם, חָג, when preceded by the

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

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

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

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

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

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

## EXERCISE. TRANSLATE.

רָם הַהַיְכָל: 2 הַדָּר הוּא רָם מְאֹד: 3 טוֹב הָעָרִב: 4 אֶתָּה הוּא הָאֱלֹהִים: 5 אֵת הָאִשָּׁה: 6 הַחֶרֶב הִיא עַל־הָעֵפֶר: 7 הָעֶבֶד הַטּוֹב: 8 עִם רָם וְגָדוֹל: 9 הָעָם הוּא עֲצוּם מְאֹד: 10 הַיָּד וְהָעֵינַי: 11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעֲצוּם וְהַגָּדוֹל: 13 אֲנִי הָאִישׁ הַחֶכֶם: 14 חֲנֹם הָאִישׁ: 15 הַחֲלִי הָרַע:

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

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

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

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

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

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

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

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

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

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

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

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

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

|  |            |                   |
|--|------------|-------------------|
| Before non-gutturals <i>path. and dag.</i> | מָה זֶה    | what is this?     |
| before א and ר                             | מָה אֵלֶּה | what are these?   |
| before other gutturals <i>pathah</i>       | מָה הִיא   | what is it?       |
| before gutt. with qam. <i>ṣghol</i>        | מָה עָשָׂה | what has he done? |

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

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

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

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

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

*The one, the other*, זֶה . . . זֶה: *the one called to the other*, קרא זה אל-זה.

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

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

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

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

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

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

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

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

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

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

## EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 רַם מְאֹד הָהָר הַזֶּה: 3 הַלְיָלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הַעֲצוּם הַזֶּה: 6 זֶה הַיָּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יֵלֵד אֶת־אֵלֶּה: 8 יֵשֵׁב הַמְּלָךְ עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מָה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֵרֶב: 14 זֶה הַמֶּלֶךְ הַחֲנָנִים:

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

## § 14. THE INSEPARABLE PREPOSITIONS.

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

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

כ *as, like.*

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

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

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

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

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

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

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

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

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

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

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

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

<sup>1</sup> Pause, לְךָ.

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

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

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

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

## EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וּלְחָשֶׁךְ קָרָא<sup>1</sup> לַיְלָה: 2 שָׁבַת אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם אֶת־  
 הַקּוֹל<sup>1</sup> בְּגֵן: 4 מָשַׁל הַמֶּלֶךְ בָּעַם: 5 יָשַׁב הַיֶּלֶד בְּמָקוֹם הַזֶּה:  
 6 מָחָה יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה  
 אֱלֹהִים אֶת־הָאָדָם עֹפָר מִקְּהָאֲדָמָה: 8 הָאֱלֹהִים הוּא  
 בְּהִיבֹל: 9 נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ: 10 כָּתַב הַיֶּלֶד בַּסֵּפֶר:

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

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

## § 15. THE CONJUNCTION, &amp;c.

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

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

(b) Before the ḥaṭeṭhs it takes the corresponding short vowel (§ 8. 3), וְאֲנִי *and I*, וְאַמִּץ *and be strong*. חֶדֶד וְאַמֶּת *kindness and faithfulness*.

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

(c) Before simple sh<sup>o</sup>wa and the Labials (ב ו מ פ) its pointing is וְ, וְדְבָרִים *and words*, וְשִׁמְרָתֶם *and ye shall keep*, וְבֵן *and a son*, וְפָרָה *and a cow*.

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

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

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

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

Plur.: מִמֶּנּוּ *from us*, מִמְּכֶם *from you*, מִמֵּהֶם *from them*.

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

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

|   |                       |                          |                      |             |                           |
|---|-----------------------|--------------------------|----------------------|-------------|---------------------------|
| 3 | <i>sing. m. perf.</i> | he ruled, has ruled, &c. | מִשְׁלַל             |             |                           |
| 2 | "                     | "                        | thou hast ruled, &c. | מִשְׁלַתְּ  | <i>ta</i> of אַתָּה       |
| 2 | "                     | <i>f.</i>                | "                    | מִשְׁלַתְּ  | <i>t</i> " אַתְּ          |
| 1 | "                     | <i>c.</i>                | "                    | מִשְׁלַתִּי | <i>ti = ki</i> of אֲנֹכִי |

|   |                       |                           |             |               |           |
|---|-----------------------|---------------------------|-------------|---------------|-----------|
| 3 | <i>plur. m. perf.</i> | they ruled, did rule, &c. | מָשְׁלוּ    |               |           |
| 2 | " "                   | " ye ruled, &c.           | מָשַׁלְתֶּם | <i>tem</i> of | אַתֶּם    |
| 2 | " <i>f.</i>           | " " " "                   | מָשַׁלְתְּ  | <i>ten</i> "  | אַתְּ     |
| 1 | " <i>c.</i>           | " we ruled, &c.           | מָשַׁלְנוּ  | <i>nu</i> "   | אַנְחֵנוּ |

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

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

## EXERCISE. TRANSLATE.

אָמַר יְהוָה לְאִשָּׁה : 2 מִן־הָעֵץ אֲכָלְתָּ : 3 בְּאֵלֵהִים וּבְמֹשֶׁה :  
 4 לְאֵלֵהִים זָעַקוּ בְּמִלְחָמָה : 5 דָּוִד וַיְהוֹנָתָן : 6 אָרִי וְחַמּוֹר :  
 7 יִשְׂרָאֵל וַיְהוּדָה : 8 וּבִיּוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר : 9 מֹשֶׁה  
 וּמְרִים : 10 יוֹם וּלְיָלֵה :

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

## § 16. THE NOUN. INFLECTION.

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

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

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

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

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

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

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שְׂרָיִם, nor *two fish* דְּגִיִּים (see § 48. 1. 2).

(b) The *fem. sing.* is formed by adding הָ (á) to the *mas.*, e.g. טובה, טוב.

(c) The *plur. mas.* is formed by adding יִם (ím) to the *sing.*, e.g. טובים; and the *plur. fem.* by changing הָ (á) into הֵּ (ôth), e.g. טובות, טובה. or by adding ôth to the *sing.* if it has no *fem.* termination, e.g. רוח, רוחות.

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

|              | <i>mas.</i> | <i>fem.</i> | <i>mas.</i> | <i>fem.</i> |
|--------------|-------------|-------------|-------------|-------------|
| <i>sing.</i> | טוב good    | טובה        | סוס horse   | סוסה mare   |
| <i>plur.</i> | טובים „     | טובות       | סוסים „     | סוסות „     |
| <i>dual</i>  |             |             | סוּסַיִם „  | סוּסָאִים „ |

4. *Classes of nouns feminine.*

(1) Words ending in ה־ or ת; e.g. צְדָקָה *righteousness*; בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרַיִם *an Egyptian*).

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

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

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

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

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

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

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

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

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

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

and *plur.* as follows:—*fem. sing.* עֵבְרִיָּהּ, שְׁלִישִׁית (rarely שְׁלִישִׁיָּהּ), *masc. pl.* עֵבְרִים and עֵבְרָיִים, *fem. pl.* עֵבְרִיּוֹת.

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

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

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

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

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

|                            |                             |                       |                                     |
|----------------------------|-----------------------------|-----------------------|-------------------------------------|
| פָּר <sup>1</sup> ox       | פָּרָה <i>f.</i> cow        |                       |                                     |
| סוּס horse                 | סוּסָה <i>f.</i> mare       |                       |                                     |
| דָּג fish                  | דָּגָה <i>f.</i> fish       |                       |                                     |
| נָשֵׁר <sup>1</sup> prince | נָשֵׁרָה <i>f.</i> princess |                       |                                     |
| שִׁיר song                 | שִׁירָה <i>f.</i> song      |                       |                                     |
| צָר <sup>1</sup> adversary | צָרָה <i>f.</i> adversary   |                       |                                     |
| גִּבּוֹר hero, mighty man  | בּוֹכָב star                | בְּאֵר <i>f.</i> well | זֶבֶד wolf                          |
| יָרֵכָה <i>f.</i> side     | דָּם blood                  | יָאֵר river           | חֲלוֹם dream<br>חֲלֻמוֹת <i>pl.</i> |
| צַדִּיק just               | מָר <sup>1</sup> bitter     | נָתַן to give,        | הָרַג to slay                       |
| סָפַר to count             | רָאָה to see                | שֵׁט set              | זָכַר to remem-                     |
| לֶחֶם bread                | חֲדָשׁ new                  | שָׁתָה to drink       | בֵּר ber                            |

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם : 2 אֵלֶּה הַפְּרוֹת הַרְעוֹת  
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר : 3 מִשָּׁל הָאָדָם בְּבַהֲמָה וּבְדָגִים :

<sup>1</sup> The words פָּר, שִׁיר, צָר, מָר, have, for etymological reasons (§ 43), a (path.) when uninflected or without the Article, cf. § 12; otherwise ַ.

4 הַמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עֲלֵהֶם : 5 אֲמַרְתִּי  
 אֶל־הָעַם הַזֶּה צְדִיקִים אַתֶּם : 6 הִהְרִים הָאֵלֶּה רָמִים מְאֹד :  
 7 סָפַרְתָּ אֶת־הַכּוֹכָבִים : 8 מָה רָמִים הֵיכָלָיו הָהֵם : הַיְדִים :  
 יִרְבְּתִים : 9 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת־הַפְּרוֹת הַטְּבוֹת עַל־  
 הַיָּאָר : 10 זָכַר יְהוָה כִּי עָפַר אֲנַחְנוּ :

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

## § 17. CASES. THE CONSTRUCT STATE.

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

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

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

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

(b) Further, the final *m* of the plur. *īm* and the dual *áyim* is elided, and these terminations become *é*: thus, from plur. דְּבָרִים we get constr. דְּבָרֵי (since בָּ, when hurried, is reduced to בְּ, and דְּבָ must become דְּבֵ, by § 6. 2 d. i.; and the sh'wa is vocal, representing as it does an original Ɀ. Consequently, if the third radical is a *b'ghadhlk'phath*, it will not take daghesh lene: abs. pl. כְּבָדִים [sing. כְּבֵד *heavy*], constr. כְּבָרֵי, not כְּבָדֵי).

(c) The dual cstr. is similarly formed; e.g. abs. קַרְנָיִם *horns*, cstr. קַרְנֵי; abs. יָדַיִם *hands*, cstr. יָדֵי. So from שֵׁפָה *lip*, dual abs. שֵׁפְתָיִם (§ 16. 3 d, 5 d), cstr. שֵׁפְתֵי.

(d) In *fem. sing.* the original ending ה— (§ 16. 4. 8) is resumed: abs. מָרָה *mare*, cstr. מָרָה; abs. צְדָקָה *righteousness*, cstr. צְדָקָה (because צָד = צִד: *cidh'qath*). abs. אֲדָמָה *ground*, cstr. אֲדָמָה (because אָד = אֲד, § 16. 2 d. ii.).

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

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

|            |               | Mas.          |               | Fem.              |         |            |
|------------|---------------|---------------|---------------|-------------------|---------|------------|
|            |               | Abs.          | Cstr.         | Abs.              | Cstr.   |            |
| sing.      | סוס           | horse         | סוס           | סוּסָה            | mare    | סוּסָת     |
| plur.      | סוסים         | „             | סוּסִים       | סוּסוֹת           | „       | סוּסוֹת    |
| dual       | סוסים         | „             | סוּסִים       | סוּסָתַיִם        | „       | סוּסָתַיִם |
|            |               | Mas.          | Fem.          | Mas. <sup>1</sup> | Fem.    |            |
| abs. sing. | יִשְׂרָאֵל    | יִשְׂרָאֵל    | יִשְׂרָאֵל    | abs. sing.        | יָד     | שֵׁפָה     |
| cstr.      | יִשְׂרָאֵל    | יִשְׂרָאֵל    | יִשְׂרָאֵל    | cstr.             | יָד     | שֵׁפָת     |
| abs. plur. | יִשְׂרָאֵלִים | יִשְׂרָאֵלִים | יִשְׂרָאֵלִים | abs. dual         | יָדַיִם | שֵׁפָתַיִם |
| cstr.      | יִשְׂרָאֵלִים | יִשְׂרָאֵלִים | יִשְׂרָאֵלִים | cstr.             | יָדַי   | שֵׁפָתַי   |

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוס המלך (not המוס המלך); *the horses of the king*, סוּסֵי המלך (not הסוּסֵי המלך); *the word of the prophet*, דְבַר הנביא; *the righteousness of the people*, צְדָקַת העם; *the lips of the girl*, שֵׁפְתֵי הנערה. So with adjs.: *a good-looking girl*, נְעֵרָה טוֹבַת מְרֵאָה (lit. *good in appearance*), *a woman of good understanding* (אִשָּׁה טוֹבַת שְׂבִל, lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבַּר *in heart*).

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

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

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

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

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

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

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

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

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

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

<sup>1</sup> Notice that the article (or its equivalent, e.g. pron. suff. *my, his, etc.*, § 19) appears only at the *end*.

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

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

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

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעַם מִמֵּי הַיָּאָר : 2 לָקַח דָּוִד אֶבְיָגַיִל לְאִשָּׁה וְהָיָא  
אִשָּׁה טוֹבַת שָׂבֵל : 3 אֶבְיוֹנֵי הָעַם הֵם צְדִיקִים : 4 לֹא שָׁמְרָנוּ  
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל : 5 עָשָׂה הַשָּׂר פְּמִצְוֹת הַמֶּלֶךְ :  
6 וּבְתוֹרַת יְהוָה לֹא <sup>2</sup> הִלְכָתָּ : 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כְלֵי-הָאָרֶץ  
אֲשֶׁר פָּתַבְתִּי הַיּוֹם הַזֶּה : 8 שָׁכַב הַיָּלֵד עַל-מִשְׁתַּי אִישׁ הָאֵל הַיּוֹם :  
9 בָּא חֵיל גְּדוֹל <sup>3</sup> מִיִּרְבְּתֵי הָאָרֶץ וּמֵאַרְבַּע רִוּחוֹת <sup>2</sup> הַשָּׁמַיִם :  
10 אֲבָלְנוּ מִכָּל-עֵץ <sup>2</sup> הַגֵּן : 11 וּמִלִּבַּת הָאָרֶץ בַּת אִישׁ גְּבוּר <sup>2</sup> הָחַיִל :  
12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרָיִמָה כִּי כָבֵד הָרָעַב בָּאָרֶץ :  
13 תּוֹרַת יְהוָה טוֹבָה : 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה  
בְּיִשְׂרָאֵל :

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

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

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

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

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

### § 18. THE FIRST DECLENSION.

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

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

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

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

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

#### THE FIRST DECLENSION.

They are words having :

$\bar{a}$  in the pretone (גִּדּוֹל, זָקֵן), or  $\bar{a}$  in the tone (בּוֹכֵב, לֵבָב), or  $\bar{a}$  in both places (יִשְׂרָאֵל, דְּבָר).

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

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

A few words have in the construct *ghol* in both syllables : *e.g.* גִּדְרֵי *wall*, cstr. גִּדְרֵי (pronominal suffix, § 19, regularly of the type גִּדְרוֹ *his wall*); כַּתְּפוֹ *shoulder*, c. כַּתְּפֵי; יָרֵךְ *thigh*, c. יָרְכֵי; כָּבֵד *heavy*, c. both כָּבֵד and כָּבֵד.

|                         | <i>Sing.</i> | <i>Plur.</i>  | <i>Cstr. sing.</i> | <i>Cstr. plur.</i>            |
|-------------------------|--------------|---------------|--------------------|-------------------------------|
| (1) upright             | יִשְׂרָאֵל   | יִשְׂרָאֵלִים | יִשְׂרָאֵל         | יִשְׂרָאֵלִי (= יִשְׂרָאֵלִי) |
| (2) old, old man, elder | זָקֵן        | זָקֵנִים      | זָקֵן              | זָקֵנִי (= זָקֵנִי)           |
| (3) great               | גִּדּוֹל     | גִּדּוֹלִים   | גִּדּוֹל           | גִּדּוֹלִי                    |
| (4) blessed             | בְּרָכָה     | בְּרָכִים     | בְּרָכָה           | בְּרָכִי                      |
| (5) overseer            | פְּקִיד      | פְּקִידִים    | פְּקִיד            | פְּקִידִי                     |
| (6) heart               | לֵבָב        | לֵבָבוֹת      | לֵבָב              | לֵבָבוֹת (= לֵבָבוֹת)         |
| (7) star                | כּוֹכָב      | כּוֹכָבִים    | כּוֹכָב            | כּוֹכָבִי                     |
| (8) desert              | מִדְבָּר     | מִדְבָּרִים   | מִדְבָּר           | מִדְבָּרִי                    |

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

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

|            |          |                         |       |               |            |
|------------|----------|-------------------------|-------|---------------|------------|
| Abs. sing. | צְדָקָה  | <i>righteousness.</i>   | cstr. | (צְדָקָה = )  | צְדָקָתָּ  |
| „ plur.    | צְדָקוֹת | <i>righteousnesses.</i> | „     | (צְדָקוֹת = ) | צְדָקוֹתָּ |
| „ sing.    | נְבִילָה | <i>corpse.</i>          | „     | (נְבִילָה = ) | נְבִילָתָּ |

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

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

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

as this is in sing. abs. בַּר cstr. בְּר plur. abs. בָּרִים cstr. בְּרֵי  
so we have „ „ דָּג „ דָּג „ „ דָּגִים „ דָּגֵי  
„ „ עֵץ „ עֵץ<sup>1</sup> „ „ עֵצִים „ עֵצֵי

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

#### WORDS FOR PRACTICE.

|          |         |          |            |            |                     |                    |
|----------|---------|----------|------------|------------|---------------------|--------------------|
| זָכָר    | male    | קָצֵר    | short      | תָּמִים    | perfect             |                    |
| דְּבַר   | word    | מְאֹר    | <i>m.</i>  | } luminary | שִׁפְתָּהּ          | <i>f.</i> lip      |
| מִשְׁלַל | proverb | מְאוֹרֹת | <i>pl.</i> |            | בְּרָכָה            | <i>f.</i> blessing |
| כָּבֵד   | heavy   | נְבִיא   | prophet    | נִקְמָה    | <i>f.</i> vengeance |                    |
| נֶמֶר    | leopard | בָּרִיא  | fat        | נְבִילָה   | <i>f.</i> corpse    |                    |
|          |         | קֹדֶשׁ   | holy       |            |                     |                    |

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

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

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

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

## EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דָּגַת, נְבִיאִי, וְשָׂרֵי, רִקְוֵעַ, לְכַבּוֹת, מְאֹר, מִשְׁלֵי, כְּבֹד,  
 פְּקִידֵי, לִבָּב, שְׁפָתֵי, נְקֻמַּת, בְּרִכּוֹת, יָדַיִם: וְחִשְׁדָּ עַל-פְּנֵי הַפְּתָיִם:  
 2 כָּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בְּסֵפֶר: 3 הָיָה דְבַר יְהוָה אֶל-  
 הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּב הַצְּדִיקִים: 5 כָּתַבְתִּי לְעַם הַזֶּה  
 אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שֵׁם אִישׁ מִזְּקֵנֵי יִשְׂרָאֵל:  
 7 נָתַן אֱלֹהִים אֶת-שִׁנֵּי הַמְּאֹרוֹת הַגְּדֹלִים בְּרִקְוֵעַ הַשָּׁמַיִם:  
 8 אָסַף הַשָּׂר חֵיל כְּבֹד כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֲוֹל אֲשֶׁר עַל-שִׁפְתַּי  
 הַיָּם: 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיְהוּדִים יָדִי עֲשׂוּ: 10 נָשָׂא  
 הַנְּבִיא הַזֶּקֶן אֶת-נִבְלַת אִישׁ הָאֵלֹהִים אֶל-הַחֲמֹר: 11 כְּבֹד  
 לְשׁוֹן אֲנִי: 12 וַיִּקְרָא עֲזָרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים:

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

## § 19. THE PRONOMINAL SUFFIXES.

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

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

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

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

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

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—הֵם, הֶן, הֵי, הֵן (not נָ *nû*, for the ו is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: e.g. דְּבַרְכֶם *the word of you, your word*; דְּבַרְיֶכֶם *the words of you, your words*; דְּבַרְהֵם *the words of them, their words* (דְּבַר and דְּבַרְי being respectively cstr. sing. and pl. of דְּבַר); so סוּסֵימָרְכֶם *your mare*, צְדָקַתְכֶם *your righteousness*, שְׂפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, e.g., in the formation of the plural—דְּבַרִּים from דְּבַר. Thus, *my word* = דְּבַרִּי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into sh'wa. (דְּבַרִּי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible.) So דְּבָרוֹ *his word*, דְּבָרָנוּ *our word*. (The accent falls on the  $\text{—}$ : hence דְּבָרְנוּ would be again impossible.) So שְׁפָתִי *my lip*, not שִׁפְתִּי. Similarly with a plural noun: *my words*, דְּבָרַי; *our words*, דְּבָרֵינוּ (because נוּ is not one of the heavy suffixes). The accent falls on the  $\text{—}$ , and the vocalization follows as a matter of course. So שְׁפָתֶיךָ (*f.*) *thy lips*, שְׁפָתֵינוּ *our lips*; but שְׁפָתֵיהֶם *their lips*.

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

## NOUN WITH SUFFIXES.

|                              | Mas.      |             | Fem.        |             |                   |
|------------------------------|-----------|-------------|-------------|-------------|-------------------|
| <i>Singular noun</i>         | סוּס      | דְּבַר      | סוּסָה      | שִׁפָּה     | צְדָקָה           |
|                              | (horse)   | (word)      | (mare)      | (lip)       | (righteousness)   |
| <i>sing.</i> 1 <i>c.</i> my  | סוּסִי    | דְּבָרִי    | סוּסָתִי    | שִׁפְתִּי   | צְדָקָתִי         |
| 2 <i>m.</i> thy              | סוּסֶיךָ  | דְּבָרְךָ   | סוּסָתְךָ   | שִׁפְתְּךָ  | צְדָקָתְךָ        |
| 2 <i>f.</i> thy              | סוּסֶיךָ  | דְּבָרְךָ   | סוּסָתְךָ   | שִׁפְתְּךָ  | צְדָקָתְךָ        |
| 3 <i>m.</i> his              | סוּסָיו   | דְּבָרוֹ    | סוּסָתוֹ    | שִׁפְתּוֹ   | צְדָקָתוֹ         |
| 3 <i>f.</i> her              | סוּסָהּ   | דְּבָרָהּ   | סוּסָתָהּ   | שִׁפְתָּהּ  | צְדָקָתָהּ        |
| <i>plur.</i> 1 <i>c.</i> our | סוּסֵנוּ  | דְּבָרָנוּ  | סוּסָתָנוּ  | שִׁפְתָּנוּ | צְדָקָתָנוּ       |
| 2 <i>m.</i> your             | סוּסֵיכֶם | דְּבָרֵיכֶם | סוּסָתֵיכֶם | שִׁפְתֵיכֶם | צְדָקָתֵיכֶם      |
| 2 <i>f.</i> your             | סוּסֵיכֶן | דְּבָרֵיכֶן | סוּסָתֵיכֶן | שִׁפְתֵיכֶן | צְדָקָתֵיכֶן      |
| 3 <i>m.</i> their            | סוּסֵם    | דְּבָרָם    | סוּסָתָם    | שִׁפְתָּם   | צְדָקָתָם         |
| 3 <i>f.</i> their            | סוּסָן    | דְּבָרָן    | סוּסָתָן    | שִׁפְתָּן   | צְדָקָתָן         |
| <i>Plur. noun</i>            | סוּסִים   | דְּבָרִים   | סוּסוֹת     | שִׁפְתִּים  | צְדָקוֹת          |
|                              | (horses)  | (words)     | (mares)     | (dual)      | (righteousnesses) |
| <i>sing.</i> 1 <i>c.</i> my  | סוּסִי    | דְּבָרִי    | סוּסוֹתִי   | שִׁפְתִּי   | צְדָקוֹתִי        |
| 2 <i>m.</i> thy              | סוּסֶיךָ  | דְּבָרְךָ   | סוּסוֹתֶיךָ | שִׁפְתֶיךָ  | צְדָקוֹתֶיךָ      |
| 2 <i>f.</i> thy              | סוּסֶיךָ  | דְּבָרְךָ   | סוּסוֹתֶיךָ | שִׁפְתֶיךָ  | צְדָקוֹתֶיךָ      |
| 3 <i>m.</i> his              | סוּסָיו   | דְּבָרָיו   | סוּסוֹתָיו  | שִׁפְתָּיו  | צְדָקוֹתָיו       |
| 3 <i>f.</i> her              | סוּסָיָהּ | דְּבָרֶיהָ  | סוּסוֹתֶיהָ | שִׁפְתֶיהָ  | צְדָקוֹתֶיהָ      |

|              |   |           |       |            |             |              |             |                      |
|--------------|---|-----------|-------|------------|-------------|--------------|-------------|----------------------|
| <i>plur.</i> | 1 | <i>c.</i> | our   | סִיָּינוּ  | דְּבָרֵינוּ | סוֹסוֹתֵינוּ | שְׁפָתֵינוּ | צְדָקוֹתֵינוּ        |
|              | 2 | <i>m.</i> | your  | סִיָּיְכֶם | דְּבָרֵיכֶם | סוֹסוֹתֵיכֶם | שְׁפָתֵיכֶם | צְדָקוֹתֵיכֶם        |
|              | 2 | <i>f.</i> | your  | סִיָּיְכֶן | דְּבָרֵיכֶן | סוֹסוֹתֵיכֶן | שְׁפָתֵיכֶן | צְדָקוֹתֵיכֶן        |
|              | 3 | <i>m.</i> | their | סִיָּיהֶם  | דְּבָרֵיהֶם | סוֹסוֹתֵיהֶם | שְׁפָתֵיהֶם | צְדָקוֹתֵיהֶם (תָּם) |
|              | 3 | <i>f.</i> | their | סִיָּיהֶן  | דְּבָרֵיהֶן | סוֹסוֹתֵיהֶן | שְׁפָתֵיהֶן | צְדָקוֹתֵיהֶן        |

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

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

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

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

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

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

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

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

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

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

עֲלֵיכֶם, עֲלֵינוּ, עָלַי, עָלֶיךָ, עָלֶיךָ, עָלֵי  
אֲלֵיכֶם, אֲלֵינוּ, אֲלֵי, אֲלֶיךָ, אֲלֵיךָ, אֲלֵי

Like עַל is עַד *unto*, as far as.

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

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

#### EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרַכְתָּהּ, בְּנִיָּה, מִשְׁלִיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,  
בְּשָׂרְכֶם, לְפָנַי, לְפָנֶיךָ, שְׁפָתֶיךָ, בְּנֵינוּ, לְבַבְנוּ, בְּנֵיהֶם, יְדֵי,  
יְדוֹ, תּוֹרָתָם, יְדִיהֶן;  
יָצָא לֹשֶׁן אֱלֹהֵי־הָאֲנָשִׁים הַפְתַּחְתָּהּ וְהִדְלִיתָ סָגַר אַחֲרָיו: 2 וְאֶהוּד

<sup>1</sup> *Pl.* of אֵישׁ.

תַּקַּע בְּשׁוֹפָר בָּהֶר 1 אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִדְּהַר וְהוּא  
 לְפָנֵיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכִלְהָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר  
 לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת-אֲבֹרָהֶם: 5 חֶסֶד יְהוָה מִעוֹלָם  
 וְעַד-עוֹלָם עַל-יְרֵאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: 6 וְאֲנִי עָלִידָה בְּטַחְתִּי  
 יְהוָה אִמְרַתִּי אֱלֹהֵי 2 אֲתָה: 7 מָה רַב טוֹבָה אֲשֶׁר צִפְנָתָה  
 לִירְאֶיךָ 3 פְּעֻלָּתָה לְבַטְחִים 2 בְּיַד נִגְדַּת בְּנֵי אָדָם: 8 מָה אֶהְבֵּתִי  
 4 תּוֹרָתְךָ כְּלֵהִיּוֹם הִיא שִׁיחְתִּי: 9 שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת-  
 תַּפְלַתְנוּ: 10 יִרַד אֶל-בְּנֵי שְׂאוּלָה:

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

## § 20. THE VERB.

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

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

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

<sup>3</sup> Relative unexpressed, as often in poetic style. <sup>4</sup> See § 10. 4 c. i.

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

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

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

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

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

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

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

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

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

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

## THE PERFECT.

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

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

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יִשָּׂר, *f.* יִשְׂרָה ( § 16. 3). *Verbs*, however, inflect thus: *m.* יִשָּׂר, *f.* יִשְׂרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *á* of 3rd sing. fem. (הַ) or *ú* of 3rd pl. (וּ)—the vowels *á ē ó*<sup>1</sup> in the tone-syllable become vocal sh<sup>w</sup>a, thus: *m.* קָטַל, *f.* קָטְלָה (not קִטַּלָּה), *m.* קָטְלוּ, *f.* קָטְלוּ (not קִטַּלוּ), *m.* קָטַלְתָּ, *f.* קָטַלְתְּ. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלָה, קָטְלוּ, because the sh<sup>w</sup>a, representing as it does an original full vowel (*á*), is sounded ( § 6. 2 e, § 10. 2 b). This preserves the *a* sound: without methegh, the words would be *qotlâ, qotlû*. Naturally, if the third radical were a *ḏghadhkh<sup>h</sup>phath*, it would not take daghesh lene; *e.g.* כָּתְבָה *she wrote*, כָּתְבוּ *they wrote*.

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

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

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

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

used with the pronominal suffixes, appears as follows: **אָתִי** *me*, **אֶתְךָ** *m.* **אֶתָּה** *f.* **אֹתוֹ** *him*, **אֹתָהּ** *her*, **אֹתָנוּ** *us*, **אֶתְכֶם** *m.* **אֶתְכֶן** *f.* **אֶתְם** *m.* **אֶתְנָן** *f.* **אֶתְנֶן** *f.* **אֶתְנֶן** *f.* **אֶתְנֶן** *f.*

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

|                                       |                               |                       |
|---------------------------------------|-------------------------------|-----------------------|
| מְאוּמָה anything                     | אַחֲרֵית <i>f.</i> latter end | שָׁכַח to forget      |
| נָפַל to fall                         | עָף to fly                    | הִנֵּה, הִנּוּ behold |
| שְׁפוּר statute                       | יוֹסֵף Joseph                 | מָכַר to sell         |
| שָׂרַף to burn                        | שֶׁרַף seraph                 | מְלָקָחִים tongs      |
| שָׁמַךְ to lean ( <i>act.</i> )       |                               | כֶּפֶר ransom, bribe  |
| עָשָׂק to oppress                     |                               | שׁוֹר ox              |
| זָקְנָה <i>f.</i>                     | } old age                     | זָבַח to sacrifice    |
| זָקֵנִים <i>m. pl.</i>                |                               | מִזְבֵּחַ altar       |
| רִצְפָה <i>f.</i> glowing stone, coal |                               | כֹּהֵן priest         |

## EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תְּוֹרָתְךָ: 3 שָׁמַרְתִּי פְקוּדֶיךָ  
 בְּכָל־לִבְבִי: 4 לֹא זָכַרְתָּ אַחֲרֵיתֶיהָ: 5 שָׁכַחוּ אֶת־אֱלֹהֵיהֶם:  
 6 אֶת־קוֹלָהּ שָׁמַעְנִי מִן־הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מָכַרְתֶּם אֹתִי  
 מִצְרַיִמָּה: 8 לָמָּה נָפַלְוּ פְּנֵיךָ: 9 שָׁפְכוּ דַמִּים בְּפָמִים: 10 שָׂרַפְתָּם  
 אֶת־הָעִיר בְּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה  
 טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֱלֹהֵי־עַם אֶת־שׁוֹר מִי לְקַחְתִּי  
 וְחִמּוֹר מִי לְקַחְתִּי וְאֶת־מִי עָשַׂקְתִּי וּמִי לְקַחְתִּי כֶּפֶר:  
 וְכָל־הָעַם אָמַר לֹא עָשַׂקְתָּ אִישׁ וְלֹא לְקַחְתָּ מִיֵּד אִישׁ מְאוּמָה:  
 13 עָף אֵלַי אַחַד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָה<sup>1</sup> בְּמִלְקָחִים לְקַח  
 מֵעַל הַמִּזְבֵּחַ: 14 עַמְדָה הָאֵשׁה לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבֶת  
 אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה:

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

<sup>1</sup> Relative unexpressed.

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

### § 21. THE IMPERFECT, &C.

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

#### 1. Imperfect and Imperative.

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

Note carefully where the accent falls.

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

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

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as  $\eta$  (יקטלה), which always bears the tone.

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

(d) The first syllable of imper. קטלי *f. s.* קטלי *m. pl.* is half open; in other words the sh<sup>o</sup>wa is vocal as it represents an original vowel ( $\bar{o}$ ), § 6. 2 e; therefore כתבו not כתבו.

## 2. The Infinitive.—

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

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

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

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

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

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

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

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

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

### 3. The Participle.—

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

f. s. קוֹטֵלָה or (more often) קָטְלָה<sup>1</sup>

m. pl. קוֹטְלִים f. pl. קוֹטְלוֹת

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

f. s. קְטוּלָה

m. pl. קְטוּלִים f. pl. קְטוּלוֹת

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

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

(b) Of the passive voice there are few remaining traces besides the participle.<sup>2</sup>

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

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

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

(c) The Future, he will kill.

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

<sup>1</sup> When the fem. ptc. has the force of a substantive, it tends to retain the long ê of the masc.; e.g. יֹלְדָה a woman in travail (יָלַד to bear).

<sup>2</sup> For other traces see § 33. 3 c.

|                                       |                                   |                              |
|---------------------------------------|-----------------------------------|------------------------------|
| { שָׁפַט to judge                     | נָגַב to steal                    | כָּרַת to cut                |
| { שָׁפַט ( <i>ptc.</i> ) judge        | { שָׁמַר to watch                 | אֵיזֶבֶל Jezebel             |
| שָׁבַר to buy (grain)                 | { שָׁמַר ( <i>ptc.</i> ) watchman | דְּבוֹרָה Deborah            |
| מָת dead                              | רָדַף to pursue                   | תְּמָר a palm tree           |
| קָבַר to bury                         | { אָכַל to eat                    | אֲבִימֶלֶךְ Abimelech        |
| קֶבֶר grave                           | { אָכַל food                      | עוֹד still, yet,             |
| שָׁכַן to dwell                       | בָּעַל lord, husband, Baal        | אֵינִי again                 |
| אֱמֻנָה <i>f.</i> faithfulness, truth | בָּעַל to marry, rule over        |                              |
| אַרְבַּע four                         | מֵאוֹת <i>f.</i> hundred          | שֻׁלְחָן table               |
| דָּרַשׁ to seek                       | עַתָּה <i>f.</i> time             | דָּבַר <sup>1</sup> to speak |
| קָבַץ to gather                       | עַל on account of                 | הָלַךְ to go                 |

## EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמֵר, לִשְׁמֹר, שְׁמֹרוּ, שָׁמַר, תִּשְׁמְרוּ, וְשָׁמַרְתֶּם, גְּנוּבִים, גְּנוֹב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, פָּרַתִּים, דָּרָשׁוּ, רָמַשְׁתָּ, תִּשְׁמְרֶנָּה: לֹא תִגְנֹב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחֲנוּ נִכְרַת עֲצִים מִן־הָהָר: 4 רָדַפוּ אַחֲרָיו: 5 אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ: 6 מִשְׁלִי הָעַם הַזֶּה: 7 מִי יִשְׁכֵן בְּהַר יְהוָה: הוֹלֵךְ תָּמִים וּפְעֵל צָדִק וְדָבַר אֱמֻנָה בְּלִבּוֹ: 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹר אֶת־יַעֲקֹב: 9 קָבְרוּ אֶת־נִבְלַת הַנְּבִיא הַזֶּה בְּקֶבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר שָׁם: 10 יָרְדוּ בְנֵי יַעֲקֹב מִצְרַיִם<sup>2</sup> לִשְׁבַר אֶבֶן: 11 וְעַתָּה קָבַץ אֱלֹהֵי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַזֶּה וְאֶת־נְבִיאֵי הַבַּעַל אֲרַבַּע מֵאוֹת אֲנֹלִי שֻׁלְחָן אֲנֹבֵל: 12 וְדְבוֹרָה אִשָּׁה נְבִיאָה הִיא שִׁפְטָה אֶת־יִשְׂרָאֵל בְּעַת הַהוּא: וְהִיא יוֹשֶׁבֶת תַּחַת־תְּמָר דְּבוֹרָה בְּהַר אֶפְרַיִם: 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ בְּחִלוֹם הַלַּיְלָה הַזֶּה אָמַתָּ מֵת עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בְּעַלְתָּ בָּעַל: 14 אִיבִיד לֹא יִרְדּוּ עוֹד אַחֲרֶיךָ: 15 בּוֹיִם הֵוא אֲשַׁךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר:

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

<sup>1</sup> In Qal used only in *act. ptc.*<sup>2</sup> See § 10. 3 a.

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

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

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

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

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

2. *Formation of Impf.*—The Perf. in *á* (Active verb) gives the Impf. in *ó*, יִקְטַל, יִקְטֹל (originally יִקְטַל, cf. § 21. 1 a); the Perf. in *é* or *ó* (Stative verb) gives the Impf. in *á* יִכְבֹּד, יִכְבֵּד (this too—*yi* in 1st syllable, not *ya*—is the *orig.* form in stat. vbs.), יִקְטַן, יִקְטֹן. Very rarely the impf. of a stat. vb. may be in *ó*; יִבֹּל *to wither*, יִבֹּל; יִשְׁבּוּ (in pause יִשְׁבוּ) *to dwell*, יִשְׁבּוּ.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. פָּבַר, יִכְבֵּר; but the *inf. cstr.* of Stative vbs. is generally in  $\bar{o}$  (not  $a$ ); e.g. קָרַב, שָׂנֵא. Sometimes the *inf. cstr.* has a fem. ending of the type יִרְאֶה from יָרָא; e.g. לִירְאֶה אֶת־יְהוָה to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form קָטַל; the Ptc. of the Stative verb is the same as the Perfect, קָרַב *drawing near*, which is strictly a verbal adj. rather than a partic. The  $\acute{o}$  of act. ptc. is unchangeable, the  $\bar{a}$  of stat. is only tone-long, therefore changeable: קָבַר, f. קְבָרָה. These verbal adjectives frequently retain their .. in the *cstr. plur.*; e.g. שִׂמְחֵי (as well as שְׂמַחֵי) from שִׂמַּח *rejoicing*. The *cstr. pl.* of יָרָא *fearing*, is always יִרְאֵי; e.g. יִרְאֵי יְהוָה *those who fear Y.*

5. Of statives in  $\bar{e}$ , which are numerous, only a few have  $\bar{e}$  invariably,  $\acute{a}$  frequently occurring instead; e.g. קָרַב and קָרַב to draw near.

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

|                         |   |                               |  |
|-------------------------|---|-------------------------------|--|
|                         | גָּדַל                                      | { To be great<br>become great |  |
|                         | יָכַל                                       | to be able                    |  |
|                         | כָּתַק                                      | to be sweet                   |  |
|                         | עָמַק                                       | to be deep                    |  |
|                         | „   | deep                          |  |
| { קָדַשׁ to be holy     | { יָרָא to fear                             | { קָטַן to be little          |  |
| { קָדוֹשׁ holy          | { „ fearing                                 | { „ little                    |  |
| זָקַן to be old         | קָרַב to draw near                          | שָׁמַע to hear                |  |
| צָדַק to be just        | לָמַד to learn                              | רָעַב to be hungry            |  |
| הִפְסִיחַ to delight in | שָׂבַע (שָׂבַע) to be sated ( <i>acc.</i> ) |                               |  |
|                         | מָלֵא to be full ( <i>acc.</i> )            |                               |  |

|         |                       |            |   |
|---------|-----------------------|------------|---|
| לָחֵם   | bread                 | עֹלָה      | <i>f.</i> burnt-offering                    |
| זָכַר   | remembrance, memorial | רָקַב      | to rot                                      |
| רִנָּה  | <i>f.</i> ringing cry | נְעוּרִים  | <i>pl.</i> (time of) youth                  |
| חַיִּים | <i>pl.</i> life       | מַחְשְׁבָה | <i>f.</i> ( <i>estr. pl.</i> 'מַח') thought |

## EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפָּלְנָה, קִמְנָתִי, תִּקְמוּן, יִכְלֶה, יִכְלָתֶם, אֲשַׁבֵּל, לְבָשִׁי, נִכְבֵּד,  
 תִּכְבְּדִי, אֲגַדֵּל, רַעְבִּי;  
 קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלִלְחָם לֹא נִרְעֵב: 2 לֹא יִכְלָת לִסְפֹּר  
 הַקּוֹכְבִּים: 3 יִגְדֵּל שֵׁם יְהוָה עַד עוֹלָם: 4 קִרְב וְשִׁמְעֵ אֶת־כָּל־  
 הַדְּבָרִים אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: 5 עֲתָה יִדְעֵתִי כִי יִרְאֵ אֱלֹהִים  
 אֶתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד: 7 זָכַר צַדִּיק לְבִרְכָה וְשֵׁם  
 רְשָׁעִים יִרְקַב: 8 קְרוּב אַתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אִמְתָּ תִקְרַב  
 רַגְלֵי לְפָנֶיךָ: 9 לֵעֵת זְקֵנָת שְׁלֹמָה לֹא הָיָה לְבָבו שָׁלֵם עִם־  
 יְהוָה אֱלֹהָיו כִּלְבַב דָּוִד: 10 יִקְרָא הַפִּלֶסֶף בְּסֵפֶר הַתּוֹרָה  
 כְּלִימֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו: 11 לֹא  
 יִצְדַק לְפָנֶיךָ כָּל־בָּשָׂר: 12 קְדוֹשׁ אַתָּה יְהוָה מְלֵאָה כְּלֵה־אָרֶץ  
 כְּבוֹדךָ: 13 שְׁבַעֲתִי עוֹלוֹת וְדָם פְּרִים לֹא חִפְצָתִי:

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

§ 23. JUSSIVE. COHORTATIVE.  
WAW CONSECUTIVE.

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

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

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

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

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

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

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הַ ׀ to the impf. As before ׀ of the plur., so before cohortative הַ, the vowel of the 2nd syllable becomes sh<sup>o</sup>wa; as יִקְטֵל, so אֶקְטֶה (from אֶקְטֵל). *The Cohort. is found (with rare exceptions) in 1st pers. only*—sing. and plur.

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

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

*I will keep* (but more emotional than the simple אשמר),  
 נשמרה *let us keep*, &c

2. *The Emphatic Imperative.*—The same termination הָ, אֵ is added to the imper. 2 m. s. to give it emphasis, as קטלה *Oh kill!* *qoḥlâ* (half open, from *q'tol*),<sup>1</sup> a form of the type קטלה *qitlâ* also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; e.g. impf. ישמע, imper. שמע *hear*, and שמועה. This Emph. Imper. appears chiefly in the irregular verb; e.g. קומה *arise* (from קום)—frequently with no appreciable emphasis.

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

The usage is this:

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

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

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

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

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

like the Article (§ 11); e.g. וַיִּקְטַל *and he killed*, וְאִקְטַל *and I killed*, וְנִקְטַל *and we killed*. Examples of usage:

*He found the place and lay down*      מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב  
 „      *and did not lie down*      „ וְלֹא שָׁכַב  
*and the man lay down*      וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

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

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

*he will find the place and lie down*      יִמְצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב  
 „      *and will not lie down*      „ וְלֹא יִשְׁכַּב

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

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

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

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

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

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

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

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

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

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

מעלל deed, practice (only in *plur.*, and usually in bad sense), פ . . . פ (also פּוּ . . . פּ) as . . . so. Usually with פּ . . . פּ the first term is the subject and the second the standard with which it is compared; e.g. וְהָיָה צַדִּיק כְּרָשָׁע and the righteous shall be as the wicked; כִּי־בָאֵרֶחַ כִּי־בָאֵרֶחַ the sojourner as the home-born; כִּמּוֹד כְּפַרְעֹה<sup>1</sup> thou art as Pharaoh.

EXERCISE. TRANSLATE.

אֲשַׁמְרָה תּוֹרַתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אָנֹכִי וְאַתָּה וְהָיָה לְעַד בֵּינִי וּבֵינֶךָ: 3 אָמַר אֲבָרְחָם אֶל־בְּנֵי חַת מָכְרוּ לִי קֶבֶר וְאֶקְבְּרָה מִתִּי מִלְּפָנָי: 4 אֶל־תִּקְצַף יְהוָה עַד־מָאד: 5 אֶל־תִּקְרַב הַלֵּם כִּי הַמָּקוֹם<sup>2</sup> אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קִדְשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל־עֶשָׂו מִכְרָה<sup>3</sup> כִּי־וּס אֶת־בְּכֻרְתְּךָ לִי וַיִּמְכֹּר לוֹ אֶת־בְּכֻרְתּוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם הָיָה כְּאֱלֹהִים יָדַע טוֹב וְרָע וְעָתָה פָּךְ־יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל<sup>4</sup> וַחַי לְעוֹלָם: 8 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּגְוַע כָּל־בֶּשֶׂר הָרִמַּשׁ עַל־הָאָרֶץ בְּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם: 9 וְהָיָה כָּעַם כְּפָהֶן וּפְקַדְתִּי עָלָיו מֵעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ כִּי אֲתִיְהוּהָ עֲזָבוּ: 10 נִקְרְבָה אֵלֶיְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינְךָ: 11 וַיִּשְׁכַּחוּ בְּנֵי־יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכְּרוּ אוֹתָם בִּיד מֶלֶךְ מוֹאָב:

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

<sup>1</sup> The word פּ as, like, uses the poetic form כְּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic  $\bar{a}$ ; and the base פּ for *heavy* suff., with which the accent is on the last syll., with pretonic  $\bar{a}$ . Thus: כְּכֶם, כְּמֹנִי, כְּמֹוָה, כְּמֹוָה, כְּמֹוָה, כְּמֹוָה, כְּמֹוָה, כְּמֹוָה.

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

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

<sup>4</sup> Impf. of שלח.

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

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

§ 24. SCHEME OF THE REGULAR VERB.

|              | <i>simple</i> | <i>intens.</i> | <i>caus.</i> | <i>simp.</i> | <i>intens</i> | <i>caus.</i> |
|--------------|---------------|----------------|--------------|--------------|---------------|--------------|
| <i>act.</i>  | qal           | pi'ēl          | hiph'il      | פָּעַל       | פְּעַל        | הַפְּעִיל    |
| <i>pass.</i> | —             | pu'al          | hoph'al      | —            | פְּעַל        | הַפְּעַל     |
| <i>refl.</i> | niph'al       | hithpa'ēl      | —            | נִפְעַל      | הִתְפַּעֵל    | —            |
|              |               |                |              | קָטַל        | קָטַל         | הִקְטִיל     |
|              |               |                |              | —            | קָטַל         | הִקְטִיל     |
|              |               |                |              | נִקְטַל      | הִתְקַטַּל    | —            |

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

§ 20. 4.

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

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

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

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

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

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

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

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

|                |                    |                    |                 |
|----------------|--------------------|--------------------|-----------------|
| כתב to write   | גָּדַל to be great | כָּבַד to be heavy | גָּנַב to steal |
| מָשַׁל to rule | רָדַף to pursue    | מָלַךְ to govern   | בָּקַר to visit |
| מָכַר to sell  | לָכַד to capture   | דַּבֵּר to speak   | קָדַשׁ be holy  |

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

(See Paradigm, p. 208.)

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

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

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

2. Niph. is inflected exactly like Qal: יִקָּטַל, יִקָּטְלָה, יִקָּטְלוּ, &c.; impf. יִקָּטַל (in pause often יִקְטַל, § 10. 4 c. ii.), יִקָּטְלוּ, &c. יִקָּטַל (or אִקָּטַל), but cohortative always אִקָּטְלָה. With *waw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקָּטַל, but יִקָּטַל.

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

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

5. The agent after the Niph. is usually expressed by ל; e.g. וּנְבָחַר מוֹחַ לְכָל, And death shall be chosen by all the remnant; הִשְׁאַרִית לִּי יְהוָה, And Yahweh let himself be entreated by him, לִּי יְהוָה.

|                             |  |   |
|-----------------------------|--|---|
| מָלֵא to be full            | נָמַל to wean                                    | סָתַר <i>N.</i> { to hide oneself<br>to be hidden |
| { <i>Niph.</i> to be filled | { <i>N.</i> to be weaned                         |   |
| נִרְשָׁה to drive out       | לָחַם <i>N.</i> to fight                         | מָלַט <i>N.</i> to escape                         |
| נָתַם <i>N.</i> to repent   | נָשַׁח <i>N.</i> to be corrup-                   | מַבּוּל flood (of Noah)                           |
| רָשַׁע to seek              | שָׁעַן <i>N.</i> to lean                         | [תָּעַר <i>f.</i> arm                             |
| רָשָׁע wicked               | חָמָם violence                                   | מָצָא to find                                     |
| שָׁקַל to weigh             | בָּבֶל Babylon                                   | פָּח bird-trap, snare                             |
|                             | בִּינָה <i>f.</i> understanding ( <i>noun</i> ). |   |

## EXERCISE. TRANSLATE.

נִשְׁמַר, הַשְׁפֵּט, נִפְקְדָתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,  
 וַיִּשְׁקַל, תִּלְחַס, נִלְחַמְתִּי, תִּזְכְּרָנָה:  
 הָרָשָׁעִים לֹא יִכְתְּבוּ בְסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבָּר וַאֲנַחְנוּ  
 נִמְלֵטָנוּ: 3 יִתְשַׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֹא הָאָרֶץ חָמָס:  
 4 שִׁפְדָּ דַם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּד: 5 וַיִּגְדֵּל הַיָּלֵד וַיִּגְמַל:  
 6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵי אֶסְתֵּר: 7 וַיִּנָּחַם  
 יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרַת עוֹד כָּל־בָּשָׂר  
 1 מִיַּי הַמַּבּוּל: 9 בָּא הָאֵיב אֶל־הָעִיר וְלֹא יָכַל לְהִלָּחֵם עִלְיָה:  
 10 וְתִשְׂרַף הָעִיר בָּאֵשׁ: 11 הַשְׁמֵר לְךָ פְּתִיחַת בְּרִית לַיּוֹשֵׁב  
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לַבְּנוֹךְ:

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

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

(See Paradigm, p. 209.)

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

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

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

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

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

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

iii. The dagh. f. is omitted from certain letters when they are followed by vocal *sh<sup>w</sup>a* (cf. § 7. 5); e.g. בִּקְשׁוּ (not בִּקְשׁוּ) they sought, הִלְלוּ (§ 7. 5, § 3. 2 3 b) praise ye (not הִלְלוּ).

(b) Pi'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time, &c.*, to the simple idea of the verb, as *שָׁבַר* to break, *שָׁבַר* to break in pieces, *שָׂאל* to ask, Pi. *שָׂאל* to beg (cf. *סָפַר* to count, *סָפַר* to recount, relate); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. *קָבַר* to bury, *קָבַר* to bury many. (ii.) Since eagerness may show itself in urging others to similar action, the Pi'ēl frequently has a *causative force*: *לָמַד* to learn, *לָמַד* to cause to learn, i.e. to teach. So *חָיָה* to live, *חָיָה* (§ 44. 1 a) to let live, to spare. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (watch, wake).

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

It is inflected exactly like Qal: pf. *קָטַלְתָּ, קָטַלְתָּ, &c.*; imnf. *יִקְטַל, יִקְטַל, &c.*

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

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

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

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

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

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

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

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

|                          |  |   |
|--------------------------|--|---|
| שָׁבַר to break          | שָׁבַר to break in pieces              | דָּבַר to speak                           |
| סָפַר to count           | סָפַר to recount, tell                 | בָּקַשׁ to seek                           |
| קָדַשׁ to be holy        | Pi. to sanctify                        | Hithp. to sanctify oneself                |
| כָּבֵד to be heavy       | Pi. to honour, harden                  | Hithp. to get honour                      |
| גָּדַל to be great, grow | Pi. to bring up, magnify               | Hithp. to magnify oneself                 |
| הִלֵּךְ to go            | Hithp. to walk                         | חָבַא } Hithp. to hide<br>חָטַר } oneself |
| אֵין no, none            | כִּי אִם except                        | פָּשַׁע to rebel                          |
| פַּרְעֹה Pharaoh         | לְמַה (לְמַה, ל) for what reason? why? |   |

## EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בְּנִים גְּדַלְתִּי וְהִם פָּשְׁעוּ בִּי:  
 2 וְלִמָּה תִכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפְרַעְהָ אֶת־  
 לִבְבָּם: 3 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם  
 הַשִּׁבְתָּ לְמַדּוּשׁ אֶת־ו: 5 אֶת־הָאֱלֹהִים הַתְּהַלְלֵנָה: 6 וַיִּשְׁמְעוּ  
 אֶת־קוֹל יְהוָה מִתְּהִלָּה בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם  
 2 וְאִשְׁתּוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־רָץ לֹא יִכְפַּר לְדָם אֲשֶׁר שָׁפַךְ בָּהּ  
 כִּי אִם בְּדָם שָׁפְכוּ: 8 מִה־נִּדְבַר יְמִה־נִּצְטַדֵּק: 9 הָאֲבוֹתַיִם  
 מִבְּקָשִׁים מִיִּם וְאָוִן: 10 אֶת־פְּנִיךָ יְהוָה אֲבַקֵּשׁ: 11 נִמְצְאוּ  
 הַחֲמוּרִים אֲשֶׁר הִלַּכְתָּ לְבַקֵּשׁ: 12 וַיִּקְרָא פְרַעְהָ אֶת־כָּל־חַכְמֵי  
 מִצְרַיִם וַיִּסְפַּר לָהֶם אֶת־הַלְמוֹ:

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

<sup>1</sup> See § 10. 3 a.

<sup>2</sup> 3 s. m. suff. from אָשַׁח, *astr.* אִשָּׁח (cf. pp. 153, 101, 2nd col.).

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

(See Paradigm, p. 209.)

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

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

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

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

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

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

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

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

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

|   |  |  |
|---|--|--|
| מָלַךְ <i>to be king, rule</i>          | <i>Hiph. to make king</i>                | שָׁלַךְ <i>Hiph. to cast</i>                             |
| צָדַק <i>to be just</i>                 | <i>Hiph. to justify</i>                  | שָׂמַד <i>Hiph. to destroy</i>                           |
| שָׁבַן <i>to dwell</i>                  | <i>Hiph. to place</i>                    | בָּדַל <i>Hiph. to divide</i>                            |
| זָכַר <i>to remember</i>                | <i>Hiph. to commemorate</i>              | שָׁחַת <i>Hiph. to corrupt,</i><br><i>deal corruptly</i> |
| פָּשַׁט <i>to strip off (a garment)</i> | <i>Hiph. to strip (one of a garment)</i> | — <i>two accus.</i>                                      |

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

EXERCISE. TRANSLATE.

אָתָּה הַמְלִכָּה אֶתִּי מִחַת דָּוֶד אָבִי: 2 הִנֵּה פָנַי בְּעֵם הַזֶּה  
וְהִשְׁמַדְתִּי אֹתָם מֵעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֶל-הַיָּם לִפְנֵי גֹן  
עֵדֶן אֶת-הַפְּרִיִּים לְשֹׁמֵר דְּרָדָּךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים  
מְאֹרֹת בְּרַקוּעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:  
5 וְאַנְכִי הַסֵּתֶר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִנֵּה רֵאשׁוֹ מִשְׁלַךְ  
אֵלַי בְּעַד הַחֹמָה: 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת-יִרְבֵּעַם וַיִּמְלִיכוּ  
אֹתוֹ עַל-יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם:  
9 אֶל-תִּסְתֵּר אֶת-פָּנֶיךָ מֵהָעַם הַזֶּה: 10 וַיִּמְטֵר יְהוָה עַל-  
הָעִיר אֵשׁ מִן-הַשָּׁמַיִם וַיִּשְׁמַד אוֹתָהּ מֵעַל-פָּנַי הָאֲדָמָה:

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

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

|                   | simple      |                | intensive   |              |                | causative   |              |
|-------------------|-------------|----------------|-------------|--------------|----------------|-------------|--------------|
|                   | qal         | niph.          | pi'el       | pu'al        | hithp.         | hiph.       | hoph.        |
|                   | <i>act.</i> | <i>reflex.</i> | <i>act.</i> | <i>pass.</i> | <i>reflex.</i> | <i>act.</i> | <i>pass.</i> |
| <i>perf.</i>      | קָטַל       | נִקְטַל        | קָטַל       | קִטַּל       | הִתְקַטַּל     | הִקְטִיל    | הִקְטַל      |
| <i>imperf.</i>    | יִקְטֹל     | יִקְטָל        | יִקְטֹל     | יִקְטָל      | יִתְקַטֵּל     | יִקְטִיל    | יִקְטַל      |
| <i>imper.</i>     | קַטֵּל      | הִקְטֵל        | קַטֵּל      |              | הִתְקַטֵּל     | הִקְטֵל     |              |
| <i>inf. cstr.</i> | קָטֹל       | הִקְטֹל        | קָטֹל       | קִטֹּל       | הִתְקַטֹּל     | הִקְטִיל    | הִקְטַל      |
| <i>inf. abs.</i>  | קָטֹל       | הִקְטֹל        | קָטֹל       | קִטֹּל       |                | הִקְטִיל    | הִקְטַל      |
| <i>ptc. act.</i>  | קֹטֵל       |                | מִקְטֹל     |              | מִתְקַטֵּל     | מִקְטִיל    |              |
| <i>ptc. pass.</i> | קָטוּל      | נִקְטָל        |             | מִקְטָל      |                |             | מִקְטָל      |

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

The *i* in first syll. of *Pi'el* and *Hiph'il* is a thinned *a*, which shows itself in all parts after the perf.; cf. *יִקְטִיל*, *יִקְטִיל*; and even the *ē* and *ī* of second syll. seem to have arisen out of *a*.

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

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

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

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

4. The passives usually have no imperative.

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

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

## EXERCISE. PARSE.

כְּתַבְתִּי, כְּתִיבִים, כְּתוּבִים, תִּכְתֵּב, יִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר;  
 הַשְּׁמִיר, מְשִׁימָר, יִרְדֹּף, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רָדַף,  
 הָשַׁבֵּר, זָכוּר, תְּמַשִּׁילוּ, תִּשְׁקְלוּ, שָׁקַל, שָׁבַב, מִלְכָּת, יִמְמִיר, יִפְקֹד,  
 מִסְתַּתֵּר, יִקְדֹּשׁ, תִּלְבַּשְׁנָה, תִּזְכְּרָנָה:

## § 29. SECOND DECLENSION.

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

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

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

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

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

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; e.g. נַיִם *valley*, נֶרְדַּךְ *nard*, חֶטָּא *hēt, sin*, קֹשֶׁט *qōshṭ, truth*.

A class    I class    U class

- (1) קֶטֶל *qatl*    קֵטֶל *qitl*    קֹטֶל *qotl*    (קֶטֶל *qutl*)    primary form  
 (2) קֶטֶל *qatēl*    קֵטֶל *qitēl*    קֹטֶל *qotēl*    (קֶטֶל *qutēl*)    with furtive *s̄ghol*  
 (3) קֶטֶל *qētel*    קֵטֶל *qētel*    קֹטֶל *qōtel*    regular form

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

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

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl, qitl, qotl*: *my king*, not מֶלְכִי (an impossible form) but מַלְכִי *mal-kī*, because the primary form is *malk*; סֵפֶרוֹ *his book* (from סֵפֶר, orig. *siphṛ*); אָזְנוֹי *oznāw, his ears* (from אָזֶן, orig. *'ozn, 'uzn*).

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

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

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

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

| Masc.             |            |                      |                       | Fem.              |                        |                           |                        |
|-------------------|------------|----------------------|-----------------------|-------------------|------------------------|---------------------------|------------------------|
| <i>sing. abs.</i> | מַלְכָּה   | סַפְרָה              | בְּקָרָה              | <i>sing. abs.</i> | מַלְכָּה               | סַפְרָה                   | בְּקָרָה               |
| <i>cstr.</i>      | "          | "                    | "                     | <i>cstr.</i>      | מַלְכַּת               | "                         | "                      |
| <i>1 sing.</i>    | מַלְכֵי    | סַפְרֵי <sup>1</sup> | בְּקָרֵי <sup>1</sup> | <i>1 sing.</i>    | מַלְכַּתִּי            | "                         | "                      |
| <i>2 m.</i>       | מַלְכֶּךָ  | "                    | "                     | <i>2 pl.</i>      | מַלְכַּתְכֶּם          | "                         | "                      |
| <i>2 f.</i>       | מַלְכֶּךָ  | "                    | "                     | <i>pl. abs.</i>   | מַלְכוֹת               | סַפְרֵי                   | בְּקָרֵי               |
| <i>3 m.</i>       | מַלְכּוֹ   | "                    | "                     | <i>cstr.</i>      | מַלְכוֹת               | סַפְרֵי                   | בְּקָרֵי               |
| <i>3 f.</i>       | מַלְכָּהּ  | "                    | "                     | <i>1 sing.</i>    | מַלְכוֹתִי             | "                         | "                      |
| <i>1 pl.</i>      | מַלְכֵינוּ | "                    | "                     | Dual.             |                        |                           |                        |
| <i>2 pl.</i>      | מַלְכֵיכֶם | "                    | "                     | <i>abs.</i>       | רַגְלַיִם <sup>2</sup> | בְּרַגְלָיִם <sup>3</sup> | אֲזֵנָיִם <sup>4</sup> |
| <i>3 pl.</i>      | מַלְכֵם    | "                    | "                     | <i>cstr.</i>      | רַגְלֵי                | בְּרַגְלֵי                | אֲזֵנֵי                |
| <i>pl. abs.</i>   | מַלְכֵיכֶם | סַפְרֵי              | בְּקָרֵי              | <i>1 sing.</i>    | רַגְלִי                | בְּרַגְלֵי                | אֲזֵנִי                |
| <i>cstr.</i>      | מַלְכֵי    | סַפְרֵי              | בְּקָרֵי              | <i>2 sing.</i>    | רַגְלֶיךָ              | בְּרַגְלֵיךָ              | אֲזֵנֶיךָ              |
| <i>1 sing.</i>    | מַלְכֵי    | סַפְרֵי              | בְּקָרֵי              | <i>2 pl.</i>      | רַגְלֵיכֶם             | בְּרַגְלֵיכֶם             | אֲזֵנֵיכֶם             |
| <i>2 m.</i>       | מַלְכֶיךָ  | "                    | "                     |                   |                        |                           |                        |
| <i>2 f.</i>       | מַלְכֶיךָ  | "                    | "                     |                   |                        |                           |                        |
| <i>3 m.</i>       | מַלְכֵיךָ  | "                    | "                     |                   |                        |                           |                        |
| <i>3 f.</i>       | מַלְכֵיךָ  | "                    | "                     |                   |                        |                           |                        |
| <i>1 pl.</i>      | מַלְכֵינוּ | "                    | "                     |                   |                        |                           |                        |
| <i>2 pl.</i>      | מַלְכֵיכֶם | סַפְרֵי              | בְּקָרֵי              |                   |                        |                           |                        |
| <i>3 pl.</i>      | מַלְכֵיכֶם | "                    | "                     |                   |                        |                           |                        |

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

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

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

<sup>3</sup> Knees (בְּרַגְלֵי).

<sup>4</sup> Ears (אֲזֵנֵי).

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

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

### 3. Feminines with *segholate ending*.—

|                    |                                  |                                  |  |
|--------------------|----------------------------------|----------------------------------|--|
| <i>mas.</i>        | קָטַל (מְמַלְכָה)                | מִינִיק <sup>2</sup> גְּבִיר     | נְחֹשֶׁת (קְטֹרֶת)                         |
| <i>fem.</i>        | קָטַלָּה <sup>1</sup> מְמַלְכָּה | מִינִיקָה <sup>3</sup> גְּבִירָה | נְחֹשֶׁת (קְטֹרֶת)                         |
|                    | or (מְמַלְכָּת) (קָטַלְתְּ)      | (מִינִיקָת) (גְּבִירָת)          | (נְחֹשֶׁת) (קְטֹרֶת)                       |
| <i>abs., cstr.</i> | מְמַלְכָּת קָטַלְתְּ             | גְּבִירָת מִינִיקָת <sup>4</sup> | נְחֹשֶׁת <sup>5</sup> קְטֹרֶת <sup>6</sup> |
| <i>suff.</i>       | מְמַלְכָּתִי קָטַלְתִּי          | גְּבִירָתִי מִינִיקָתִי          | נְחֹשֶׁתִי קְטֹרֶתִי                       |
| <i>plur.</i>       | מְמַלְכּוֹת קָטַלְתֶּם           | גְּבִירוֹת מִינִיקוֹת            | נְחֹשֶׁתוֹת קְטֹרוֹת                       |
| <i>cstr.</i>       | מְמַלְכּוֹת ..                   | .. ..                            | .. ..                                      |

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

<sup>1</sup> Kingdom.

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

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

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

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

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

<sup>7</sup> Not, of course, if preceded by an unchangeably long vowel (e.g. עֲבִירָת). § 16. 4. 8 b.

for the absolute (e.g. מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in הָ; e.g. the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; e.g. עֲצָרָה and עֲצָרָה *an assembly*. Similarly ptc. *m.* קָטַל, *f.* קָטְלָה or קָטַלְתָּ cstr. קָטַלְתָּ, suff. קָטַלְתִּי, &c.

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

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

## WORDS FOR PRACTICE.

|  |  |                                      |
|--|--|--------------------------------------|
| דָּרָךְ way <sup>1</sup>                                 | קֶרֶן <i>f.</i> horn                                 | שִׁפְחָה <i>f.</i> maid              |
| יָלֵד boy  | רֵגֶל <i>f.</i> foot                                 | בִּרְךָ <i>f.</i> knee <i>i</i>      |
| לִירָה <i>f.</i> girl                                    | חֲדָר chamber  | צְדָקָה righteousness <i>i</i>       |
| נֶפֶשׁ <i>f.</i> soul                                    | אָזֶן <i>f.</i> ear                                  | קֶרֶב <i>i</i> midst <i>i</i>        |
| אֲכָלָה <i>f.</i> food                                   | גְּדֹל greatness                                     | מִינְקָה <i>f.</i> nurse <i>i</i>    |
| צֶלֶם image  | נֹדֶד vow  | יְרוּשָׁלַם Jerusalem <sup>3</sup>   |
| גֶּרֶן threshing floor                                   | חֲכָמָה <i>f.</i> wisdom                             | צִיּוֹן Zion                         |
| כַּרְם vineyard  | שֵׁבֶט tribe   | נֵר lamp                             |
| זָכַר memory   | אֲדָרְתָּהּ <i>f.</i> mantle                         | נְתִיבָה <i>f.</i> path <sup>4</sup> |
| בְּקָעָה <i>f.</i> valley                                | שָׁמַן to grow fat; <i>Hiph.</i> , to make fat, dull |                                      |
| רְחֹב <i>f.</i> broad open place, <i>pl.</i> רְחֹבוֹתָהּ | קֶשֶׁת <i>f.</i> bow                                 |                                      |

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

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

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

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

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

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

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

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

אִילֵּי כֶסֶף an idol of silver אִילֵּי כֶסֶפִּי my idol of silver

בְּלֵי מִלְחָמָתוֹ his weapons<sup>1</sup> of warfare (the weapons of his w.)

EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצֶלְמוֹ: 2 לֹא דָרְבִי קִרְבִּיכֶם:  
 3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּנָא בֵּינִי וּבֵין כְּרָמִי:  
 4 וַיִּסְתְּרוּ אֶת־הַיָּלָד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְכָּה: 5 גַּר לְרַגְלֵי  
 דְבָרָה וְאוֹר לְנִתְיָבְתִּי: 6 הַשֶּׁמֶן לְבִהְעֵם הַזֶּה וְאוֹנֵיו הַכְּבֹד:  
 7 וְרַחֲבוֹת הָעִיר וּמִלְאוּ יְלָדִים וַיְלֻדוּת: 8 פְּנֵי יְהוָה בְּרַשְׁעִים  
 לְהַכְרִית מִהָאָרֶץ זָכָר: 9 כִּסְפֵךְ וְחַבֶּךְ לֹא חִפְצֵתִי:

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

§ 30. THIRD DECLENSION.

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

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

<sup>1</sup> Weapon (article, instrument, vessel) בְּלֵי, pl. בְּלִים.

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

*Rules for inflection.*—(1) In words of this class the verbal law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, e.g. י, י, ו, .., ם, ך, &c., the vowel in the tone, the *ē*, becomes vocal sh<sup>c</sup>wa; e.g. קֵטֵל, קֵטְלִי, קֵטְלָנוּ, שְׁמוֹ *his name* (from שֵׁם).

(2) a. With consonantal additions, e.g. ך, ם, the *ē* being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with labials, e.g. קֵטְלִיךְ, but שְׁמוֹךְ (not שְׁמֹךְ) *thy name*.

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

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

|                      |           |             |            |            |          |
|----------------------|-----------|-------------|------------|------------|----------|
| <i>abs.</i>          | קֵטֵל     | מִקְטֵל     | מִקְלֵל    | מִסְפָּד   | שֵׁם     |
| <i>cons.</i>         | קֵטְל     | מִקְטֵל     | מִקְלֵל    | מִסְפָּד   | שֵׁם     |
| <i>vocalic suff.</i> | קֵטְלִי   | מִקְטְלִי   | מִקְלִי    | מִסְפָּדִי | שְׁמִי   |
| <i>conson. suff.</i> | קֵטְלִיךְ | מִקְטְלִיךְ | מִקְלִיכֶם |            | שְׁמוֹךְ |

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

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

|          |          |           |                          |                       |                         |
|----------|----------|-----------|--------------------------|-----------------------|-------------------------|
| אֵיב     | enemy    | אֵלִם     | dumb                     | מִקֵּל                | staff                   |
| מִטְפָּד | mourning | מִזְבֵּחַ | altar                    | נַעַל                 | <i>f.</i> sandal, shoe, |
| עוֹלָל   | child    | עִוְר     | blind                    | דְּוָלִים <i>dual</i> |                         |
| עוֹלָל   |          | שָׁלַח    | to send, <i>Pi.</i> send |                       |                         |
| כֹּהֵן   | priest   |           | away, let go             | שָׁבַע                | <i>Niph.</i> to swear   |

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

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

אָכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְּנִיחָם חֲגֹרִים גַּעְלִיהֶם  
 בְּרַגְלֵיהֶם<sup>1</sup> וּמִקְלָם בִּידָם: 2 עָשָׂה מִלְכָם חֶסֶד עִם־מִלְכֵינוּ וְעִם־  
 פְּהַיֵּנוּ וְעִם־נְבִיאֵינוּ: 3 שְׁלַחְתִּי אֶת־אֹיְבֵי וַיִּמְלֹט: 4 מִת־  
 אֹיְבֵי הַמִּבְּקָשׁ אֶת־נַפְשָׁה: 5 וְהִלְכוּ וַיִּשְׁבִּי הָאָרֶץ בְּעֹרִים  
 וְשָׂפוּ דָמָם כְּעֶפֶר: 6 בְּנֵי אַתָּה: 7 אַתָּם בְּנֵי: 8 לֹא־אֲדַבֵּר  
 עוֹד בְּשֵׁמוֹ: 9 וּלְקַחְתֶּם אֶת־מִקְלָכֶם בִּידְכֶם:

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

### § 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

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

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

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



## VERBAL SUFFIXES TO HIPH'ĪL.

| PERF.           | הִקְטִיל        | INFIN. CSTR.                             | הִקְטִילָה     |
|-----------------|-----------------|--|----------------|
| 1 <i>s. c.</i>  | הִקְטִילָנִי    | הִקְטִילֵנִי (subj.) הִקְטִילֵנִי (obj.) | הִקְטִילָנִי   |
| 2 <i>s. m.</i>  | הִקְטִילְךָ     | הִקְטִילְךָ (subj. and obj.)             | —              |
| ” <i>f.</i>     | הִקְטִילְךְ     | ”  | —              |
| 3 <i>s. m.</i>  | הִקְטִילוּ      | ”  | הִקְטִילוּהוּ  |
| ” <i>f.</i>     | הִקְטִילֶהָ     | ”  | הִקְטִילֶהָ    |
| 1 <i>pl. c.</i> | הִקְטִילֵנוּ    | הִקְטִילֵנוּ                             | הִקְטִילֵנוּ   |
| 2 <i>pl. m.</i> | הִקְטִילְכֶם    | &c.                                      | &c., mostly as |
| ” <i>f.</i>     | הִקְטִילְכֶנּוּ | as noun                                  | the noun       |
| 3 <i>pl. m.</i> | הִקְטִילֵם      | —  | —              |
| ” <i>f.</i>     | הִקְטִילֵנָה    | —  | —              |
| IMPERF.         | יִקְטִיל        | IMPER. AS IMPF.                          | יִקְטִילוּ     |
| 1 <i>s. c.</i>  | יִקְטִילָנִי    | הִקְטִילֵנִי                             | יִקְטִילָנִי   |
| 2 <i>s. m.</i>  | יִקְטִילְךָ     | —  | יִקְטִילְךָ    |
| ” <i>f.</i>     | יִקְטִילְךְ     | —  | יִקְטִילְךְ    |
| 3 <i>s. m.</i>  | יִקְטִילוּהוּ   | הִקְטִילוּהוּ                            | יִקְטִילוּהוּ  |
| ” <i>f.</i>     | יִקְטִילֶהָ     | הִקְטִילֶהָ                              | יִקְטִילֶהָ    |
| 1 <i>pl. c.</i> | יִקְטִילֵנוּ    | הִקְטִילֵנוּ                             | —              |
| 2 <i>pl. m.</i> | יִקְטִילְכֶם    | —  | —              |
| ” <i>f.</i>     | יִקְטִילְכֶנּוּ | —  | —              |
| 3 <i>pl. m.</i> | יִקְטִילֵם      | הִקְטִילֵם                               | יִקְטִילֵם     |
| ” <i>f.</i>     | יִקְטִילֵנָה    | הִקְטִילֵנָה                             | יִקְטִילֵנָה   |

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus קָטַל with 3rd sing. masc. suff. becomes קָטַלוּ; the accent falls on the *ô*, in the open pretonic syllable the original — naturally becomes the tone (long) ˆ, and the original ˆ being now two places from the tone vanishes into sh<sup>w</sup>a. It follows exactly the analogy of דָּבַרוּ. Thus קָטַל with the verbal suffixes becomes קָטַלְכֶם קָטַלְנִי קָטַלְךָ קָטַלְךְ קָטַלְנִי. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e.g. שָׂנְאָה *he hated her*) and by the

impf. and imper. Qal in *a* (e.g. וישכחהו not וישכב" and he forgot him, from ישבח; ושלחני send me, from שלח).

ii. Note that the vb., with 1st sing. suff. ends in נִי (ani); with 1st pl. suff., in נֵנוּ (ânû).

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

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

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

(b) Similarly in the 2nd pers. (קטלת) the vowel ו is maintained with all the suffixes except the *first sing.*, which always ends in נִי (except in pause נִי־), e.g. קטלתני; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to *ô*, קטלתו (§ 19. 1).

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

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

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

(a) The 3rd sing. fem. pf. הַ becomes ה־ or תַּ, e.g. הִקְטִילָהּ, הִקְטִילָהּ.

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

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

6. In the 3 s. f. pf. הִקְטִילָהּ and the 3 pl. הִקְטִילוּ, it has to be remembered that the sh<sup>o</sup>wa represents an original full vowel in the second syllable (קִטִּיל). When suffixes therefore are added, not only does the initial ך become ך under the influence of the tone, as we have seen in the masc. (הִקְטִילְתִּי, הִקְטִילוּ, &c.), but the original pathah which had become sh<sup>o</sup>wa reasserts itself, and, standing in the open pretonic, becomes ך; hence we get הִקְטִילְתִּי, הִקְטִילְתֶּם, &c., הִקְטִילוּ, הִקְטִילוּ, &c.

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

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

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

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

|                              |             |                   |                              |
|------------------------------|-------------|-------------------|------------------------------|
| when he kept                 | בְּשָׁמְרוֹ | when the man kept | בְּשָׁמַר הָאִישׁ            |
| before he kept me            |             |                   | לְפָנַי שָׁמְרוֹ אֹתִי       |
| before the man kept me       |             |                   | לְפָנַי שָׁמַר הָאִישׁ אֹתִי |
| on the day when I visit them |             |                   | בְּיוֹם פָּקְדֵי אֲתֶם       |

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

|                                |                               |    |                            |
|--------------------------------|-------------------------------|----|----------------------------|
| when I kept the man            | כַּאֲשֶׁר שָׁמַרְתִּי אֹתֵהוּ | or | כַּאֲשֶׁר שָׁמְרוֹ אֹתֵהוּ |
| until I keep the man           | עַד אֲשֶׁר אֲשָׁמַר           | or | עַד שְׁמֹרִי               |
| after they had made a covenant | אַחֲרֵי אֲשֶׁר                | or | אַחֲרֵי כְרָתָם בְּרִית    |
|                                |                               |    | כְּרָתוּ בְּרִית           |

|          |   |                    |           |
|----------|---|--------------------|-----------|
| לְמַלְ   | to deal fully with, recompense, requite | טָמוֹן             | to hide   |
| דָּרַךְ  | to tread                                | קָבַץ (Qal) Pi'el, | to gather |
| קְבוּרָה | f. burying-place                        | לִיִּת             | tablet    |
|          |   | לִיחָת             | pl.       |
|          |   | בֵּיתֶאל           | Bethel    |

## EXERCISE. TRANSLATE.

שָׁמַרְתִּינִי, שָׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרוֹ, וְלְשָׁמְרוֹהָ, שָׁמְרוֹנִי, וְיִשְׁמְרוּנִי, וְיִלְבְּשֵׁנִי, תִּשְׁמְרוּם, וְאֲשָׁמְרֶנָּה, וְשָׁמְרוּהוּ, תִּשְׁמְרוּךָ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשָׁפְטָהּ, שְׁפָטֵנִי; זְכַרְתֶּם, אֲזַכְּרֶנָּה, וְיִזְכְּרוּהָ, יִזְכְּרוּנִי, כְּהִזְכִּירוֹ, הִזְכִּירוּנִי, גִּנַּבְתֶּם, גִּנְבוּהָ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים, וּמְקִבְּצָיו, כְּמִקְבְּצֵי, אֲמִקְבְּצָהּ, וְתִקְבְּצָהּ;  
 אֲתָהּ גִּמְלָתִי הַטּוֹבָה וְאֲנִי גִּמְלָתֶיהָ הָרָעָה: 2 כְּפָדוּנִי  
 בְּשָׁפְטִיתִיהֶם: 3 שָׁמַר אֶת־דְּבָרֵי יְהוָה כְּתָבָם עַל־לִיחַ לְבָבָהּ:  
 4 בִּקְשׁ שָׁלוֹם וְרַדְפֵהוּ: 5 הִדְרִיכֵנִי בְּנִתִיב מִצְוֹתֶיהָ כִּי בֹ  
 חֲפָצָתִי: 6 דָּרְשׁוּ יְהוָה בְּהִמְצָאוֹ: 7 הֲרַג מֹשֶׁה אֶת־הַמִּצְרַיִם  
 וַיִּשְׁמְנֵהוּ בַחֹל: 8 יְהוָה יִשְׁמַרְךָ מִכִּלְרַע יִשְׁמַר אֶת־נַפְשְׁךָ:

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

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

### § 32. IRREGULAR OR WEAK VERBS.

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

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

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

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

DESIGNATE THE CLASSES OF THESE VERBS.

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

### § 33. PE NUN VERBS.

(See Paradigm, p. 212.)

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

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנָּפֵל = יָנַפֵּל, הִנָּפִיל = הִנָּפִיל (*yin-pōl* = *yippōl*, *hinpīl* = *hippīl*). נִנְגַף = נָנַף, Niph. of נָנַף to smite.

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

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

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

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

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

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination ך, and then assumes the form of a *segholate* noun יָנִישָׁת; the steps are יָנֵשׁ, יָנִישָׁת, יָנִישָׁת (exactly like מִלֵּךְ, מִלְּךָ, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צָרַק, § 29. 1 b); e.g. יָנִישָׁתוּ *his approaching*.

(c) ל before such (*segholate*) inf. constructs is pointed לָ; e.g. יָנִישָׁתוּ לָ (§ 14. 1 d).

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

3. (a) The verb יָתַן *to give* assimilates its *final n* also in perf. יָתַתִּי, &c. (for יָתַתִּי), and infin. cstr. which is יָתַת (for יָתַתְתִּי), and with suff. יָתַתִּי (for יָתַתִּי). It has *e* in imperf. יָתַן and imper. יָתַן, emph. יָתַתָּה (§ 23. 2), *f.* יָתַתִּי, *pl.* יָתַתוּ.

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

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

(d) ל before these (monosyllabic or *segholate*) inf. constructs is pointed לָ; e.g. יָקַחוּ לָ, יָתַתוּ לָ (§ 14. 1 d).

4. *Nouns from Verbs* פְּנִי.—Nouns with *m* preformative are of the form מִתְּנִי *gifts* (coll. from יָתַן), as מִפֹּל *offal* (from נָפַל *to fall*), מִכָּה *stroke* (from יָכַח, Hiph. *to strike*).

|   |  |                          |
|---|--|--------------------------|
| נָעַל <i>Hi.</i> to deliver   | נָעַע <i>to touch</i> ( <i>Hi.</i> to reach) | נָשַׁק <i>to kiss</i>    |
| נָנַשׁ <i>to approach</i>   | נָנַשׂ <i>Hi.</i> to deceive                 | נָנַל <i>to fall</i>     |
| נָנַף <i>to smite</i>   | נָנַר <i>to vow</i>                          | נָנַב <i>Hi.</i> to look |
| נָנַד <i>Hi.</i> to tell  | נָנַב <i>Hi.</i> to set                      | נָנַל <i>to inherit</i>  |
| נָנַשׁ <i>to drop off intr., draw off tr.</i>   | נָנַח <i>f.</i> a deep sleep                 |                          |
| נָנַח <i>to build</i>   | נָנַח <i>length</i>                          | נָנַח <i>breadth</i>     |
| נָנַח <i>f.</i> rib, side: <i>cstr.</i> נָנַח; <i>pl.</i> נָנַחוּ, <i>cstr.</i> נָנַחוּ |  |                          |
| נָנַח <i>m.</i> אֶחָד <i>f.</i> one   | נָנַח <i>ladder</i>                          | נָנַח <i>ram</i>         |
|   |  | נָנַח <i>Gath</i>        |

## EXERCISE. TRANSLATE.

תן, קחו, נפל, הנגף, אפיל, הצלת, מציל, וינצלו, תנה, תצילם, תבעו, נגף, הגד, הגידו, תבט, לנפל, לגשת: הצילני מדמים אלהי תשועתי ולשני תגיד צדקתה: 2 פי תדור נדר<sup>1</sup> ליהוה אלהיך לשלמו: 3 יראו איביו מגשת אליו: 4 הבטנא השמימה וספר הכוכבים: 5 ויפל יהוה תרומה עלהאדם וינקה אחת מצלעותיו והצלע אשר לקח בנה לאשה: 6 אמר האדם האשה אשר נתת<sup>2</sup> עמדי היא נתנה לי פיהעץ: 7 אמר יהוה אליאברם התהלה בארץ לארבה ולרחבה פי לה אתננה ויפל אברם על פניו: 8 חלם יעקב והנה סלם מצב ארצה וראשו מגיע השמימה: 9 נתנו ביד מלכי הארצות: 10 של נעליך מעל רגליך כי המקום אשר אתה עומד עליו אדמתקדש הוא: 11 ויאמר לו המלך תנהלי אתכרמך בכסף ויאמר לאאתן לך אתכרמי:

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

## § 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *hateph* for simple sh<sup>o</sup>wa vocal (2 pl. perf., imper., infin. cstr., Qal: thus קטל, קטלתם, but עמרתם; עמר, אבל, § 8. 2 b).

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

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

<sup>3</sup> See § 7. 6.

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

|                     |           |              |                  |          |
|---------------------|-----------|--------------|------------------|----------|
| <i>Niph. pf.</i>    | נִקְטַל   | in gutt.     | נִעְמַד and then | נִעְמַד  |
| <i>Hiph. pf.</i>    | הִקְטִיל  | "            | הִעְמִיד "       | הִעְמִיד |
| <i>Hiph. inf.</i>   | הִקְטִיל  | "            |                  | הִעְמִיד |
| <i>Hoph. pf.</i>    | הִקְטַל   | "            |                  | הִעְמַד  |
| <i>Qal impf.</i>    | (יִקְטַל) | primary form | יִקְטַל in gutt. | יִעְמַד  |
| <i>Qal impf.</i>    |           |              |                  |          |
| <i>of stat. vb.</i> | יִכְבַּד  | in gutt.     | יֵאָהֵב and then | יֵאָהֵב  |

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

(c) The gutturals usually, though not always, take a composite sh<sup>o</sup>wa at the end of a syllable, cf. יֵעָזֵב, יֵעָמֵד (Niph.) *he was forsaken*, הֵאֱמִין (Hiph.) *he trusted*; in most cases, however, though not in all (e.g. יִהְלֵם *he will dream*, יִחְרִישׁ *he will be silent*) ה takes silent sh<sup>o</sup>wa; e.g. יִחְכַּם *he will be wise*, יִחְדַּל *he will cease*, יִחְסַר *he will lack*, יִחְמוֹד *he will desire* (cf. § 8. 2). A few use both forms, הִשָּׁב *to devise*, יִהְיֶשֶׁב and יִהְיִשֶׁב.

(d) Note that in forms ending ה, י, ו, the composite sh<sup>o</sup>wa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יֵעָמֵד, *pl.* (cf. יִקְטִלוּ) יֵעָמְדוּ which, as two vocal sh<sup>o</sup>was cannot come together, becomes יֵעָמְדוּ *ya'am'dhu* (§ 6. 2 d. ii.); 3 *s. m.* Niph. נִאֲסַף, *f.* (cf. נִקְטְלוּ) נִאֲסַפָּה which becomes נִאֲסַפָּה *she has gathered or taken away*.

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

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

occurs elsewhere at a distance from the tone ; e.g. אֱלִי (poetic form of אֱלֹהִים), but אֱלֵיכֶם, cf. § 8. 2 b.

|       |                    |       |                  |       |                |
|-------|--------------------|-------|------------------|-------|----------------|
| חלם   | to dream           | עמד   | to stand         | יהושע | Joshua         |
| עבר   | to pass, cross     | חבק   | Pi. to embrace   | הרג   | to slay        |
| רחק   | to be distant,     | חטא   | to sin           | חשב   | to count       |
|       | [withdraw, refrain | אחז   | to take hold of  | חזק   | } to be strong |
| עוב   | to leave, forsake  | חבש   | } to bind        | אמץ   |                |
| עבד   | to serve, till     | אסר   |                  | אמן   | Hi. to believe |
| חכם   | to be wise         | אריך  | to be long :     | איך   | how ?          |
| נהר   | river              |       | Hipl. to prolong | עשן   | to smoke       |
| נהרים | oftener            | נהרות | pl.              |       |                |

4. Nouns from Pe Gutt. verbs.—

|            | First declension. |          |         | Second declension. |          |           |
|------------|-------------------|----------|---------|--------------------|----------|-----------|
| sing. abs. | חכם               | אֲדָמָה  | מֵאֲכָל | עֶבֶד              | עֵגֶל    | חֹדֶשׁ    |
| cstr.      | חֲכָם             | אֲדָמַת  | מֵאֲכָל | "                  | "        | "         |
| plur. abs. | חֲכָמִים          | אֲדָמוֹת |         | עֶבְדִים           | עֵגָלִים | חֳדָשִׁים |
| cstr.      | חֲכָמֵי           | אֲדָמוֹת |         | עֶבְדֵי            | עֵגָלָי  | חֳדָשָׁי  |
|            | (wise)            | (ground) | (food)  | (servant)          | (calf)   | (month)   |

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

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

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

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

EXERCISE. TRANSLATE.

בַּיּוֹמָהּ כָּל-אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הִגָּה שְׁנֵי הַמִּלְכִּים לֵאמֹר  
 עָמְדוּ לְפָנָיו וְאִיךָ נַעֲמֵד אֲנַחְנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת-נִחַם  
 וַיַּעֲבֵר רוּחַ גְּדוּלָה עַל-הָאָרֶץ: 4 וַנִּחַלְמָה חֲלוֹם בְּלִילָה אֶחָד

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

אֲנִי וְהוּא: 5 חֹזֵק וְאַמְצָץ כִּי אָמַתָּה תִּנְחֹל אֶתְהַעֵם הַנָּהָה  
 אֶתְהַאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: 6 וְאַבְרָם  
 הָאָמִין בַּיהוָה וַיִּחְשְׁבֶהָ לוֹ צְדָקָה: 7 תִּנְהַלְנוּ אֶתְהַאָרֶץ  
 הַזֹּאת וְאַל־תַּעֲבִרְנוּ אֶתְהַנָּהָר: 8 שְׁלַחְנִי יְהוָה לְחַבֵּשׁ לְנִשְׁבְּרֵי  
 לֵב: 9 אִסְרָעֵב שִׁנְאָה הָאֵכִילָהּ לָהֶם: 10 גַּע בְּהָרִים  
 וַיַּעֲשֶׂנוּ: 11 אֶל־תַּעֲזֹב חַכְמָה אֶהְבֶּה וּתְשַׁמְרֶךָ: 12 וְאַתֶּם  
 אֶל־תַּעֲמְדוּ רַדְפוּ אַחֲרַי אִיבִיכֶם כִּי נִתְּנָם יְהוָה אֱלֹהֵיכֶם  
 בִּידְכֶם:

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

### § 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

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

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

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; e.g. אָחַז *grasp, seize*, impf. יֹאחֹז and (rarely) יֹאחֹז; יֹאסַף *to gather*, impf. יֹאסֵף and (rarely) יֹסֵף (for יֹאסֵף).

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

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

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

(b) This does not apply to אָבַח and אָפַח, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in הָ (§ 44. 1 b); e.g. יֵאָבַח.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

(b) In inf. cstr. (אֲמַר) with ל, it becomes (לְאָמַר) *dicendo, saying* (§ 14. 1 c). But not so with other verbs; e.g. לְאָכַל (not לֵאכַל) *to eat*.

שָׁמֹן *Hiph.* to rise early      פְּלִשְׁתִּים Philistines      שָׁמֹן Samson  
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֹשֶׁתִים fetters of copper or bronze  
נָקִי (twice written נְקִיא) clean, innocent      מָחָר to-morrow  
בֹּשַׁל *Pi.* to boil, seethe      אַחֲרַי another (next)      תָּבֵא *Hiph.* hide

## EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הַגֵּן אָכַל תֹּאכַל: 2 אִם  
1 תֵּאָבֹו וְשָׁמַעְתָּם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲבִלְתִּים אֶת־בָּשָׂר  
בְּנִיהֶם וְאֶת־בָּשָׂר בְּנוֹתֵיהֶם: 4 וְחָדְלָה מִכָּל־מֵאֲכָל אֲשֶׁר  
יֵאָכַל וְהָיָה לָהּ וְלָהֶם לְאֲכָלָהּ: 5 יְהוָה אֵל־נָא נִאֲבָדָה בְּנִפְשׁ  
הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עָלָינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמַּלְאָךְ אֶל־  
הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הִזָּאת אָמַרָה אֵלַי תְּנִי אֶת־  
בְּנֶךָ וְנִאֲכָלְנוּ הַיּוֹם וְאֶת־בְּנֵי נֹאכַל מָחָר: וְנִבְשַׁל אֶת־בְּנֵי  
וְנִאֲכָלְהוּ וַאֲמַר אֵלָיָהּ בַּיּוֹם הַהוּא תְּנִי אֶת־בְּנֶךָ וְנִאֲכָלְנוּ  
וְתִחַבֵּא אֶת־בְּנֶךָ: 7 וְתִקַּח הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכַל וְתִתֵּן  
גַּם לְאִשָּׁה וַיֹּאכַל: 8 הָאֲכַלְתֶּם לֶחֶם בַּמַּדְבָּר:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.<sup>2</sup> It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

<sup>1</sup> 2nd plur. impf., § 44. 2. 1.

<sup>2</sup> *Waw* with *Cohort.*, § 23. 1. 2.

early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (אָסְפוּ, *Niph.*) and seized Samson and bound him with fetters of bronze.

### § 36. 'AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 a the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; e.g. שָׁחַט, יִשְׁחַט, not יִשְׁחֹט, יִשְׁחֹט. (But inf. cstr. has *ō*; e.g. שָׁחַט, § 22. 3.)

*b.* Impf. with suff. יִשְׁחַטְנִי not "יִשְׁחֹ", cf. § 31. 3 *a.*

*c.* Often, too, the pf. Pi'el has *a*; e.g. נָחַם (not נָחַם) *to comfort*; but שָׁחַט *to destroy*.

(2) By § 8. 2 a the gutt. must have a *hateph* as indistinct vowel, hence with the terminations הַ, יַ, וַ, the middle vowel is pointed with *h. pathah*, as שָׁחַטְהוּ, not שָׁחַטְוּ (cf. קָטְלְהוּ), &c.; cf. 8. 3 *b.* The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; e.g. שָׁחַטְוּ, שָׁחַטְי.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְכָה: 2 pl. בִּרְכֶם (not בְּרָ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 *b.*), Pi. יִבְרַךְ for יִבְרָה (impf.), בִּרְךָ (imper.), יִבְרַךְ for יִבְרָה (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאֵן, impf. יִמְאֵן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; e.g. נָחַם (not נָחַם), impf. יִנְחֹם (not יִנְחֹ), Pu. נָחַם (not נָחַם). So בָּעַר *to burn, consume, remove*.

*b.* In בָּרַךְ when the vowel of the ב is accented, the ר takes composite instead of simple sh'wa; e.g. בִּרְכֵוּ *they blessed*, בִּרְכֵנִי *bless me*.

#### 2. Nouns from 'Ayin Gutt. verbs.

|                    | First declension. | Second declension. | Third declension. |
|--------------------|-------------------|--------------------|-------------------|
| <i>sing. abs.</i>  | נָהָר             | נָעָר              | פָּחַד            |
| <i>cstr.</i>       | נְהָר             | "                  | "                 |
| <i>voc. suff.</i>  | נְהָרִי           | נְעָרִי            | פְּחָדִי          |
| <i>cons. suff.</i> | נְהָרֶךָ          | נְעָרֶךָ           | פְּחָדֶךָ         |
| <i>plur. abs.</i>  | נְהָרִים          | נְעָרִים           | פְּחָדִים         |
| <i>cstr.</i>       | נְהָרֵי           | נְעָרֵי            | פְּחָדֵי          |
|                    | (river)           | (lad)              | (fear)            |
|                    |                   |                    | (work)            |
|                    |                   |                    | (breadth)         |
|                    |                   |                    | (priest)          |

Like *פחד* is the preposition *תחת* *under, instead of*, which, like *אל, על*, takes *plur.* suffixes, *תחתי, תחתיו, תחתיה*, &c.

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

(2) Suffixes are added in strict accordance with the rules; *e.g.* *נערי* (cf. *מלכי*) becomes *נערי* because gutturals except *ח* (§ 8. 2 a) (cf. *פחדי*) prefer the composite. *נערך* (cf. *מלכך*) becomes first *נערך* and then *נערך* because two vocal sh<sup>o</sup>wa cannot come together (§ 6. 2 d. ii.). Similarly *פעל* with suffix becomes first *פעלי* (cf. *בקרי*) then *פעלי*: so *פעלך* *po'lkha* becomes first *פעלך* and then *פעלך* *po'olkha*. But *ח* takes the simple sh<sup>o</sup>wa and closes the syllable, cf. *רחבי*.

(3) S<sup>o</sup>ghol appears instead of pathah in the words *לחם* *bread*, *רחם* *womb*, *אהל* *tent*, *בהו* *thumb*.

|       |                |     |                     |      |                         |
|-------|----------------|-----|---------------------|------|-------------------------|
| טהר   | to be clean    | שרת | <i>Pi.</i> to serve | נרש  | <i>Pi.</i> to drive     |
| שחט   | to slay        | להם | <i>Ni.</i> to fight | סעד  | { to sustain<br>refresh |
| צעק   | } to cry       | ברך | <i>Pi.</i> to bless | מנחה | <i>f.</i> offering      |
| זעק   |                | שען | <i>Ni.</i> to lean  | נסף  | drink-offering          |
| אבל   | to mourn       | בחר | to choose           | עדן  | Eden <sup>1</sup>       |
| טעם   | to taste       | רחץ | to wash             | כוש  | Cush (Ethiopia)         |
| משפחה | <i>f.</i> clan | שער | gate                |      |                         |

## EXERCISE. TRANSLATE.

מְהַרְנֵי, מְעַמּוֹ, בְּרַכּוֹ, יִשְׁרַת, נִעְקוּ, וַיִּלְחַמוּ, וַיִּשְׁהוּ, אֲרַחֵץ,  
 רַחֲמֵי, אֲרַחֶצֶה, נִבְחַרְהָ, מִצַּעַק, בְּעֵלֵי, שְׁעָרֶיהָ:  
 וַיִּקְהַל אֱמֶט מִיּוֹם וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֵנוּ תַּחַת הָעֵץ:  
 וַאֲקַחְהָ פֶתִילָהֶם וְסַעְדוּ לְבַבְכֶם אַחַר תִּעְבְּרוּ: 2 וַיִּגְרֶשׂ יְהוָה

<sup>1</sup> Perhaps connected in the Hebrew mind with *עון* *delight*.

<sup>2</sup> See § 33. 3 c.

אֶת־הָאָדָם וַיִּשְׁלַחֵהוּ מִן־עֵדֶן לְעַבֵּד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח<sup>1</sup>  
 מִשָּׁם: 3 הִקְרַת מִנְחָה וַיִּסֹּף אֲבָלוֹ הַפְּהִינִים מִשְׂרָתִי יְהוּדָה:  
 4 וַיִּבְרְכוּ הַפְּהִינִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר וַיְבָרְכֶה יְהוּדָה וַיִּשְׁמְרָהּ  
 יִשָּׂא יְהוּדָה פָּנָיו אֵלָיָהּ: 5 וַיִּזְעַקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוּדָה לֵאמֹר  
 עֲזַבְנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעֻלִים: 6 וַאֲבָרְכֶה וַאֲגַדְלָהּ  
 שְׂמָה וַאֲבָרְכֶה מִבְּרַכְיָה וַנִּבְרַכְנוּ בָּהּ פֶּלַח מִשְׁפַּחַת הָאֲדָמָה:  
 7 בְּרַכֵּי נַפְשִׁי אֶת־יְהוּדָה וְאֶל־תִּשְׁכַּחֵי כָל־חֲסָדָיו: § בְּיוֹם  
 הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

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

### § 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals—that all final gutturals must have an *a* sound before them. The real question is: in what cases does the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטֹל), and in what is it written additional to it, and furtive (cf. שְׁלַח)?

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

(2) a. The *tone-long* vowels  $\bar{e}$  and  $\bar{o}$  are displaced by *pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), שְׁלַחַ (with suff. יִשְׁלַחַני, § 31. 3 a. i.); impf. Niph. יִשְׁלַחַ (cf. יִקְטֹל), impf. Pi. יִשְׁלַחַ, also pf. Pi. שְׁלַחַ; Hiph. juss. יִשְׁלַחַ (waw consec. וַיִּשְׁלַח), imper. הִשְׁלַחַ, &c. (But inf. cstr. Qal retains  $\bar{o}$ , שְׁלַחַ.)

<sup>1</sup> See § 33. 3 c.

<sup>2</sup> See § 13. 2 a.

<sup>3</sup> בָּ.

<sup>4</sup> אִשָּׁה, *pl.* of נָשִׁים (p. 153).

b. Exceptions:  $\bar{e}$  remains—(a) in pause, e.g.  $\text{יִשְׁלַח}$  (Niph.),  $\text{יִשְׁלַח}$  (Pi.); (b) in participles abs., e.g.  $\text{שֹׁלַח}$  (f.  $\text{שֹׁלַחַת}$ ),  $\text{מִשְׁלַח}$ ; (c) in infin. abs., e.g.  $\text{שִׁלַּח}$ , Pi. (but constr.  $\text{שִׁלַּח}$ ).

c. Final  $\text{ר}$  usually has  $\bar{o}$  in impf. (e.g.  $\text{יִסְפֹּר}$  to count,  $\text{יַעְבֵּר}$  to cross) except in stative verbs  $\text{יִחַסֵּר}$  to lack,  $\text{יִחַסֵּר}$ .

(3) Under the Tone the gutt. retains  $\text{sh}^\circ\text{wa}$  silent, as  $\text{שִׁלַּחְתִּי}$ ; except before another vowel-less consonant in 2 fem. sing. where a furt. path. slips in between the consonants without removing *dag.* from the 2nd,  $\text{שִׁלַּחְתְּ}$  *shaláhat* (probably an attempt to combine two traditions,  $\text{שִׁלַּחְתְּ}$  and  $\text{שִׁלַּחְתְּ}$ ).

2. Nouns from verbs Lam. Guttural.—

|                    | First declension.                     | Second declension.                       | Third declension.                      |
|--------------------|---------------------------------------|--|--|
| <i>sing. abs.</i>  | $\text{רָשַׁע}$ $\text{שָׂמַח}$       | $\text{זָרַע}$ $\text{שָׁמַע}$           | $\text{רָמַח}$ $\text{מִזְבֵּחַ}$      |
| <i>cstr.</i>       | $\text{רָשַׁע}$ $\text{שָׂמַח}$       | ”        ”                               | ” $\text{מִזְבֵּחַ}$                   |
| <i>cons. suff.</i> | $\text{רָשָׁעַד}$ $\text{שָׂמַחַד}$   | $\text{זָרָעַד}$ $\text{שָׁמַעַד}$       | $\text{רָמַחַד}$ $\text{מִזְבֵּחַד}$   |
| <i>plur. abs.</i>  | $\text{רָשָׁעִים}$ $\text{שָׂמַחִים}$ | $\text{זָרָעִים}$ ( $\text{שָׁמַעִים}$ ) | $\text{רָמַחִים}$ $\text{מִזְבְּחוֹת}$ |
| <i>cstr.</i>       | $\text{רָשָׁעִי}$ $\text{שָׂמַחִי}$   | $\text{זָרָעִי}$ ( $\text{שָׁמַעִי}$ )   | $\text{רָמַחִי}$ ..                    |

and  $\text{שָׂמַחִי}$ , § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal  $\text{sh}^\circ\text{wa}$  before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply  $\text{רָשָׁעַד}$ ,  $\text{זָרָעַד}$ , &c.).

|  |   |  |
|--|---|--|
| $\text{שִׁלַּח}$ to send   | $\text{נָטַע}$ to plant                   | $\text{שָׁכַח}$ to forget              |
| $\text{זָרַע}$ to sow  | $\text{שָׁבַע}$ to be satisfied           | $\text{צָלַע}$ to halt                 |
| $\text{זָרַח}$ to rise (shine)                                     | $\text{לָקַח}$ to take                    | $\text{צָמַח}$ to sprout               |
| $\text{שָׁמַע}$ to hear  | $\text{רָשָׂא}$ <i>Hiph.</i> to make grow | $\text{מָשַׁח}$ to anoint              |
| $\text{יַבּוֹק}$ Jabbok  | $\text{פְּנֻאֵל}$ Penuel                  | $\text{שָׁחַר}$ dawn                   |
| $\text{נַחַל}$ torrent, torrent valley, wady                       | $\text{יִשְׁע}$ deliverance, salvation    | $\text{אֶבֶק}$ <i>Niph.</i> to wrestle |
| $\text{שָׁבַע}$ <i>Niph.</i> to swear, <i>Hiph.</i> cause to swear |   | $\text{כְּנַעֲנִי}$ Canaanite          |
| $\text{נָתַן}$ pull down, break down                               | $\text{מָלַח}$ salt                       | $\text{מַעְבֵּר}$ ford                 |

EXERCISE. TRANSLATE.

$\text{אֲשָׁמַע}$ ,  $\text{אֲשָׁמַעְהָ}$ ,  $\text{בְּהִשְׁמַעְתָּ}$ ,  $\text{תִּשְׁמַעְתָּ}$ ,  $\text{שִׁלַּחְתָּ}$ ,  $\text{שִׁלַּחְתִּי}$ ,  $\text{שִׁלַּחְתְּ}$   
 $\text{שִׁלַּחְתְּ}$ ,  $\text{אֲשִׁלַּחְתָּ}$ ,  $\text{יִשְׁכַּחְתָּ}$ ,  $\text{שָׁכַחְתָּ}$ ,  $\text{נִשְׁכַּחְתָּ}$ ;  
 הִיזָה אֶנְכִּי שִׁלַּח מִלְאָחַד לְפָנָיִךְ לְשִׁמְרָהּ בְּהַרְדָּה הַשָּׁמַר מִפְּנֵי

וּשְׁמַע בְּקוֹלוֹ: 2 אֲבִיוֹנִי צִיּוֹן אֲשַׁבֵּיעַ לָחֶם וְכֹהֵנִיהָ אֶלְבִּישׁ  
 יֵשׁוּעַ: 3 וַיִּשְׁמַע יְהוָה בֶּן בְּעֵדָן וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נִחְמָד  
 לְמִרְאָה וְטוֹב לְמֵאֲכָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׂיו וְאֶת־יִלְדָיו  
 וַיַּעֲבֵר אֶת־מַעְבַּר יַבּוּק: וַיִּקְחֶם וַיַּעֲבֵרֶם אֶת־הַנְּחָל וַיַּעֲבֵר  
 אֶת־אֲשֶׁר לוֹ: וַיֵּאבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִּי  
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶה כִּי אִם בְּרַכְתֵּנִי: וַיֹּאמֶר לוֹ  
 הַמַּלְאָךְ לֹא יֹאמֶר עוֹד יַעֲקֹב שְׂמֵה כִּי אִם יִשְׂרָאֵל וַיְבָרַךְ אֹתוֹ  
 שֵׁם: וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנֵינָאֵל וְהוּא צֹלַע  
 עַל־זִרְכוֹ: 5 וַיִּשְׁבִּיעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבְנֵי מִבְּנוֹת  
 הַכְּנַעֲנִי אֲשֶׁר אֲנִי יֹשֵׁב בְּאֶרְצוֹ: 6 הַשְּׂמִיעֵנִי בְּבָקֶר חֶסֶד  
 כִּי־בָךְ בַּטַּחְתִּי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live<sup>2</sup> for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

### § 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e.g. פָּנַח) arise from the presence of some of the quiescents א י ו in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamedh 'Aleph.*—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

↓ On double *accus.* see § 27. 1 d; cf. § 38. 3. <sup>2</sup> Cf. p. 87, note 5.

ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes  $\bar{a}$ . Thus מצא (קטל) practically = מצ which must become מצ (§ 5. 3 a), that is, מצא. So ימצא (יבדל; with suff. ימצאני, § 3 I. 3 a. i.), ימצא (נקטל), &c.

(2) In perf. Qal of *active* verbs (those in  $\bar{a}$ ) the vowel  $\bar{a}$  remains throughout, as מצא (מצא) = מצא.

(3) a. In perf. Qal of *stative* verbs (cf. מלא to be full) and in *all* the other perfects the vowel is  $\bar{e}$ ; e.g. Qal מלאתי, Niph. ימצאתי, Pi. ימצאתי, &c.

b. This  $\bar{e}$ , natural in the Pi., is difficult to account for in the Niph., where we should have expected ימצאתי (cf. נקטלתי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take  $\bar{e}$  before נה, again probably on the analogy of *Lamedh He* vbs.; e.g. ימצאנה, תמצאנה.

(4) The letter  $\aleph$ , being silent, sometimes falls out in writing; e.g. מצתי for מצאתי.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); e.g. רפה heal (imperative) for רפא. There is frequent confusion between the roots קרא to call, and קרה to meet.

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

2. Nouns from verbs  $\aleph$ —

|              | First declension. |            | Second declension. |       | Third declension. |
|--------------|-------------------|------------|--------------------|-------|-------------------|
| <i>abs.</i>  | צבא               | מקרא       | כלא                | חטא   | יצא               |
| <i>cstr.</i> | צבא               | מקרא       | "                  | "     | יצאת fem.         |
| <i>suff.</i> | צבאך              | מקראכם     | כלאו               | חטאו  |                   |
| <i>pl.</i>   | צבאות             | מקראים     | כלאים              | חטאים | יצאים             |
| <i>cstr.</i> | צבאות             | מקראי      | (כלאי)             | חטאי  | יצאות fem.        |
|              | (host)            | (assembly) | (prison)           | (sin) | (going out, etc.) |

a. The quiescent retains the long vowel  $\bar{a}$  before it even in the *cstr. sing.*, though the heavy suffix כם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g. חטאי. For the  $\bar{a}$  in חטאו, cf. § 8. 1 b.

c. In the *fem.* the  $\aleph$  is apt to surrender its vowel to the preceding cons., *יֵצֵאת* for *יֵצֵאתָ*, § 21. 3.

|     |                   |      |                  |                 |                             |
|-----|-------------------|------|------------------|-----------------|-----------------------------|
| מצא | to find           | שנא  | to hate          | גבורה <i>f.</i> | } strength,                 |
| קרא | to call, read     | מוצא | <i>pl. im</i>    | כח              | } might, power              |
| קרה | } to befall, meet |      | and <i>ôth</i>   | שתק             | to be quiet                 |
| קרא |                   |      |                  |                 | (late word)                 |
| חטא | to sin            | נשא  | to lift up       |                 |                             |
| מלא | to be full        | נבא  | <i>Ni.,</i>      | הרש             | to plough                   |
| פלא | <i>i</i> a wonder |      | <i>Hith.</i>     | לולא            | } if not, unless            |
| נסע | to journey,       | רפא  | to heal          | לולי            |                             |
|     | decamp            | חידה | <i>f.</i> riddle | אחרית           | <i>f.</i> after-part,       |
| ברא | to create         | עגלה | <i>f.</i> heifer |                 | issue, end                  |
|     |                   | רעש  | to quake         | שלה             | <i>Hiph.</i> to throw, cast |

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in Pi. or Hiph., §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (*מלא* to be full, *שבע* to be satisfied, *שרץ* to swarm, *לבש* or *לבוש* to be clothed with, &c.) and *want* (*חסר* to lack, *שכל* to be bereaved, &c.).

מלא הבית עשן *The house was full of smoke*

” ” נמלא *The house was filled with smoke*

מלא הבית עשן *He filled the house with smoke*

#### EXERCISE. TRANSLATE.

בָּרָא, תַּחֲטִיאוּ, נַחֲטָאתֶם, תַּחֲטָאוּ, מִלֵּאתִיהָ, קָרָא, וַיִּמְצָאֵהוּ,  
וַיִּמְצָאֵנוּ, וַיִּרְאֵנוּ, אֶמְלֵאָה, וַיִּשְׁאֲנֵי:

וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הַאֲסִפוּ וְאִנִּידָה לָכֶם אֶת־אֲשֶׁר יִקְרָא  
אֶתְכֶם בְּאַחֲרֵית הַיָּמִים: 2 וַיֹּאמֶר מִלֵּד יִשְׂרָאֵל שְׂנֵאתִיו כִּי  
לֹא יִתְנַבֵּא עָלַי טוֹב כִּי אִם רָע: 3 וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנֵי  
וְהַשְׁלִיכוּנִי אֶל־הַיָּם וְיִשְׁתַּק הַיָּם מֵעַלְיֹכֶם: 4 וּבְנֵי יִשְׂרָאֵל  
שָׂרְצוּ וַיַּעֲצְמוּ וַתִּמְלֵא הָאָרֶץ אֹתָם: 5 פֹּה אָמַר יְהוָה אֲנִי  
מֵרְעִישׁ אֶת־כָּל־הַגּוֹיִם וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד:

6 נִמְצְאתִי לְאִשֶׁר לֹא בִקְשֵׁנִי אָמַרְתִּי הֲיֵנִי הֲיֵנִי אֶל־גּוֹי<sup>1</sup> לֹא  
 קָרָא בְשֵׁמִי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה מִצְאֵתִי וַיִּתֵּן  
 אֶת־הַסֵּפֶר אֱלֹהֵי־סֵפֶר וַיִּקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלֵהוּ  
 לֵאמֹר מִדֵּה־תִּבְקֶשׁ:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

### § 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew י (*y*), e.g. יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately י (e.g. יָנַק, *to suck*) and ו (e.g. יָלַד, *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); e.g. הִינִיק (from יָנַק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate וְלַד). Let us take the *Pe Yodh* vbs. first—i.e. those whose י in the Qal is a real ultimate י.

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

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

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

<sup>1</sup> Relative unexpressed, as often in poetic style.

(4) The verbs of this class, which are very few, are chiefly יָנַק *to suck* (Hiph. *to suckle*), יָטַב *to be good* (Hiph. *to do good*), יָלַל in Hiph. הִילִיל *to howl*.

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב), the original *waw* (seen in Arab.) reappears. Impf. יוֹשִׁיב (cf. יִקְטִיל) becomes יוֹשִׁיב (*aw = au = diphth. ō*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* וְיוֹשִׁיב, § 23. 3. 4.) In the Niph. נוֹשֵׁב the *waw* also reappears.

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

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

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

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

*f.* The Hoph. is הוֹשַׁב (*hūshabh*, from הוֹשֵׁב *huwshabh*), cf. הוֹשַׁלָּה (altern. form to הוֹשַׁלָּה).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh vbs.*; e.g. יִרְשׁ, יִרְשׁוּ *to possess*, יִרָא, יִרָאוּ *to fear*, יִבֵּשׁ *to be dry*, יִעַז *to counsel*, יִעַר *to be weary*, &c.

(*b*) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. יֹשֵׁב, יֹלֵד: with *waw cons.* וְיֹשֵׁב, וְיֹלֵד, § 23. 3. 4) or *a* before gutturals (e.g. יֹדַע).

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

(*d*) i. The imper. (שָׁב, צֵא, דַּע, &c.) and inf. cstr. (רָחַץ, שָׁבַח, רָחַץ, צֵאת, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of *n*, assumes *segholate* form, exactly as in *Pe Nun vbs.*, § 33. 2 b: with suff., רָחַצְתִּי, שָׁבַחְתִּי, רָחַצְתָּ, but יֹצְאתִי (s<sup>g</sup>hol, under influence of following palatal).

ii. *h* before such (segholate or monosyllabic) inf. constructs is pointed *h*; e.g. לְיֹצְאת, לְשָׁבַח (§ 14. 1 d, cf. § 33. 2 c).

3. *Verbs assimilating the first radical.*—The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy = î, uw = û, ay = ê, aw = ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצַק; יָצַג in Hiph. הִצִּיג *to set, place*, יָצַח *to burn* (Niph. נִצַח, Hiph. הִצִּיח).

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

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

|                                      |  |
|--------------------------------------|--|
| <i>and she bore again</i>            | { וַתּוֹסֵף לָרֶחַל<br>(lit. "added to bear," or לָלָרֶחַת<br>"added and bore") } וַתֵּלֶד |
|                                      |  |
| <i>he played the instrument well</i> | { הֵיטִיב נָפֵן<br>(lit. he did well as regards playing) } לָנֵן                           |
|                                      |  |
| <i>thou hast found it quickly</i>    | { מוֹהֲרֵת לְמֹצֵא<br>(lit. thou hast hastened—מהר, מֹצֵא }                                |
| <i>Pi. — as regards finding)</i>     |  |

|  |                                   |  |
|--|-----------------------------------|--|
| נָגַע stroke, plague                                     | אַרְבָּעִים forty                 | יָגֵן sorrow                               |
| אֹרַר Ur   | שֵׁיבָה <i>f.</i> grey hair       | בְּעִבּוֹר for the sake of                 |
| כַּשְׁדִּים Chaldeans                                    | תֵּבָה <i>f.</i> ark <sup>1</sup> | יִקָּץ to awake: only in                   |
| יַעַן to advise counsel, <i>Niph.</i>                    | יִקַּח to take or                 | יִקָּץ impf. Qal                           |
| עֲוָה exchange counsel with                              | שֶׁבֶר grain, corn                |  |
| אָח brother  | אָחוֹת sister                     | אִשָּׁה <i>cstr.</i> אִשָּׁה wife          |
| אָב father   | מוֹלָלָת <i>f.</i> kindred        | אִסוֹן mischief, harm ( <i>very rare</i> ) |
| הִי, הֵי, הִי particle of interrogation (§ 49. 2. 2)     | שָׂאֵר, <i>Niph.</i> remain,      |  |
| פֶּה mouth, <i>cstr.</i> פִּי                            |                                   | יָרָם be left                              |
| עַל פִּי according to the measure of, in accordance with |                                   |  |
| יָקַר to be kindled, burn                                | יָצַע, <i>Hiph.</i> הִצִּיעַ      | יָצַע to lay spread                        |
| בְּפֹהַּ (בְּפֹהַּ in pause and before א) by what?       |                                   | חַיִּי alive                               |

## EXERCISE. PARSE AND TRANSLATE.

רָדָה, לָרֶדֶת, דַּע, דַּעַת, גִּלְגָּלָה, אֵינֶנּוּ, תִּירָא, הַנּוֹרָא, אֹרֶשׁ

<sup>1</sup> Never the ark of the covenant (which is always אָרוֹן, אֲרוֹן) but Noah's ark in Gen. 6-9 (and in Ex. 2, 3, 5 the papyrus vessel in which, the infant Moses was laid).

וַיֹּרֶשׁ, וַאֲשַׁכְּהָ, תִּיקַד, בְּהוֹרִידִי, תִּרְדְּנָה, וַיִּוְדְּהוּ, הַצֵּעַ  
 מִצֵּיג, וַנִּדְעָם, וַיִּרְשׁוּם:  
 וַיֵּרָד אֲבָרָם מִצִּבְרִימָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אִמְרִינָא אַחְתִּי אַתְּ  
 לְמַעַן יִשְׁבְּלִי בְּעִבּוּרָהּ: וַיִּקַּח אֶתְהָ הַמֶּלֶךְ וּלְאֲבָרָם הַיָּטִיב  
 בְּעִבּוּרָהּ: וַיִּנְבַּע יְהוּדָה אֹתוֹ וַיִּנְגְעִים גְּדָלִים וַיִּדַע כִּי אִשְׁתּוֹ  
 הִיא: 2 אָמַר יְהוּדָה אֶל-אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ  
 מֵאוּר כַּשְׂדִּים לָתֵת לְךָ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר  
 אֲדָנִי יְהוּדָה בְּמָה אִדַּע כִּי אִירְשְׁנָה: 3 וַיֹּאמְרוּ בְּנֵי יַעֲקֹב  
 אֵלָיו 2 שְׂאוֹל שְׂאֵל הָאִישׁ לָנוּ וּלְמוֹלְדֹתֵנוּ לֵאמֹר הַעִיד אֲבִיכֶם  
 חִי 3 הַיֵּשׁ לָכֶם אֵחַ וַנִּגְדְּלוּ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ  
 נִדַּע כִּי יֹאמֶר הוֹרִדוּ אֶת-אֲחֵיכֶם: 4 וַיַּעֲזֹב אֶת-עַצְתֵּי הַזְּקֵנִים  
 אֲשֶׁר יַעֲזָהוּ וַיִּנְעֵץ אֶת-הַיְלָדִים: 5 הַבְּטָחִים בִּיהוָה יִלְכוּ וְלֹא  
 יִיעָפוּ: 6 וּזְכַרְתָּ אֶת-כַּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ  
 זֶה אַרְבַּעִים שָׁנָה בְּמַדְבַּר לִדְעַת אֶת-אֲשֶׁר בְּלִבְּךָ הַתְּשׁוּמָה  
 מִצִּוְתוֹ אִסְלָא:

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*ירא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

<sup>1</sup> Cognate acc.

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

<sup>3</sup> *יש* *there is, there are* (opposite of *אין*, p. 136 note), a particle,—with suffixes, *ישך* *thou art*, *ישכם* *you are* (*ה* is interrogative particle).

brother<sup>1</sup> is dead and he alone is left, and should mischief befall<sup>2</sup> him in the way in which ye shall go, then<sup>2</sup> shall ye bring down my grey-hairs in sorrow to Sheol.

### § 40. 'AYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

This class includes the verbs whose middle letter, ו or י, is a *vowel* letter (e.g. קום to arise, ריב to contend), but not the vbs. in which that letter is a real consonant (e.g. נָוַע to expire, הָיָה to live). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. קם from קום, מָת from מוּת to die? cf. the noun מוּת *māweṯh*, death), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קים, ריב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קם, רב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קום to arise, מוּת to die, בוּשׁ to be ashamed, בוא to come; בִּין to discern.

ל before such (monosyllabic) inf. constructs is pointed לָ; e.g. לָקום (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קטל, כָּבַד, קָטַן) the vowel may be *a e* or *o*; e.g. קם, מָח, בוּשׁ, בָּא, בָּן.

*fem.* בָּאִתִּי, בָּשַׁתִּי, מָתִי, קָמָה, &c.; 1 *s. m.* בָּמָתִי, קָמִי, בָּנָתִי, &c.

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

b. Jussive יָקִים; impf. with *waw cons.* יָקֻם (way-yá-qom); with final guttural or *r* וַיִּסַּר and he turned aside (§ 8. 1 c), from סָר.

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

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

<sup>1</sup> אָחִיו (see p. 153).

<sup>2</sup> *Waw consec.* with *perf.*

3. *Hiph.*—a. The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative (*hi, ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקִּים (*f. הִקִּימָה*), impf. יִקִּים; ptc. מִקִּים (formed fr. pf.). *Hoph.* הִיָּקַם.

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

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

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

5. *Pi'el*, &c.—The regular intensive forms, duplicating the middle radical (*e.g.* עָוֵר *to surround*, from עָוַר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pôlêl* (*e.g.* קוֹמֵם, *pass.* קוֹמָם *to raise up*, רוֹמֵם *to exalt*), or the first and last—*Pilpêl* (*e.g.* בִּלְבַל *to sustain*). Cf. § 26. 5.

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

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

7. Some vbs. are both ע"ו and ע"י, though one form usually predominates; *e.g.* שָׂוֵם or שָׂוִים *to place* (impf. שָׂוִים, very rarely שָׂוִים), שָׂוֵשׁ or שָׂוִישׁ *to rejoice*.

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

|   |  |                               |                   |
|---|--|-------------------------------|-------------------|
| קום } to arise                              | שׂים שׂום } to set                     | שׂית } to set                 |                   |
| Hiph. } to establish                        | שוב } to return                        | יונה <i>f.</i> } dove         |                   |
| נח } to rest                                | Hiph. } to restore                     | יונים } <i>pl.</i>            |                   |
| Hiph. {                                     | הניח } to cause                        | רים } to be high              | לון } to pass the |
|   | to rest, give                          | בוש } to be ashamed           | night             |
|   | rest to                                | בוא } to come                 | נוס } to flee     |
| Hiph. {                                     | הניח } to place,                       | בון } to be firm (?)          | צוד } to hunt     |
|   | set down                               | (not found in <i>Qal</i> )    | מג } to melt      |
| מות } to die                                | הכין, פונו, הכין } <i>Hiph. Pō'lel</i> | אור } to shine                |                   |
| רוץ } to run                                |  | ריב } to contend              |                   |
| זעה <sup>1</sup> <i>f.</i> sweat            | סור } to turn aside                    | עוד <i>Hiph.</i> } to testify |                   |
|   | Hiph. } to remove                      | מנוח } resting-place          |                   |
| אף } nostril, anger; <i>dual</i>            | אפים } face (§ 43. 4)                  |                               |                   |
| כף <i>f.</i> palm (of hand), sole (of foot) |  | נח } Noah                     |                   |

## EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבוּ, תְּשׁוּבֵינָה, יָרוּם,  
אֲמוּתָהּ, רָמַתָּה, לָצוּד, תִּכּוֹן, הַרְיֹמוֹתַי, וְהַשְׁבַּתִי, יָאִיר, וַיָּרוּם,  
אֶל־תִּשָּׁב, הַבִּיאָה, גְּשׁוּמָה, וְכֹנֶנֶה, מוּבָא, תִּמְחַתֵּת:  
בָּרַעַת אֶפְיָה תֹאכַל לָחֶם עַד שׁוּבָה אֶל־הָאָדָמָה כִּי עָפַר אֶתְּךָ  
וְאֶל־עָפַר תָּשׁוּב: <sup>2</sup> וְאֲנִי הִנְנִי מְבִיא אֶת־הַמַּבּוּל <sup>2</sup> מֵיָם עַל־  
הָאָרֶץ לְשַׁחַת כָּל־בֶּשֶׂר מִתַּחַת הַשָּׁמַיִם: <sup>3</sup> יָדַע תִּדְעוּ כִּי אִם  
מִמְתִּים אַתֶּם אֲתִי כִּי־דָם נָקוּ אַתֶּם נְתַנִּים עָלֵיכֶם: <sup>4</sup> וְלֹא  
מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ וְתִשָּׁב אֶל־נֶחַם אֱלֹהֵי־הַתְּבָה  
וַיִּשְׁלַח יָדוֹ וַיִּקְחֶהָ וַיָּבֵא אֶתָּה אֵלָיו אֱלֹהֵי־הַתְּבָה: <sup>5</sup> יְהוָה  
אֵלָהֵי תִשָּׁבֵנָא נְפֶשׁ הַיָּלֶד הַזֶּה: <sup>6</sup> הִנֵּה אֲנִי מֵת וְהוּא  
אֱלֹהִים <sup>3</sup> עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל־אָרֶץ אֲבוֹתֵיכֶם: <sup>7</sup> אִם־  
שָׁנָה תִשְׁנָה אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים  
וְעַבַדְתָּם <sup>4</sup> הָעֵרַתִּי בְךָ הַיּוֹם כִּי אֲבַד תֹּאבֵד:

<sup>1</sup>  $\delta$  unchangeable; because strictly זעה from זע.

<sup>2</sup> המבול is either a gloss on, or in apposition to, מים.

<sup>3</sup> With you, from עם (see p. 142, note 1).

<sup>4</sup> הערתי. The pf. Hiph. of עוד has  $\_$  instead of  $\_$ . The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i.

And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pf.*) to kill us, he would not have taken (*pf.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to the tent.

## § 41. NOUNS FROM 'AYIN WAW AND YODH.

## I. First declension. See § 18.

|                                      |              |           |                            |        |   |             |        |
|--------------------------------------|--------------|-----------|----------------------------|--------|---|-------------|--------|
| קָם ( <i>rising</i> )                | <i>plur.</i> | קָמִים    | <i>cstr.</i>               | קָמִי  | ; | <i>fem.</i> | קָמָה  |
| מָת ( <i>dead</i> )                  | "            | מָתִים    | "                          | מָתִי  | " | "           | מָתָה  |
| טוֹב ( <i>good</i> )                 | "            | טוֹבִים   | "                          | טוֹבִי | " | "           | טוֹבָה |
| מְקוֹם ( <i>place</i> )              | "            | מְקוֹמוֹת | &c.                        |        |   |             |        |
| (מְגוֹר) ( <i>sojourning-place</i> ) | "            | מְגוֹרִים | (גָּר to sojourn)          |        |   |             |        |
| מְנוּחָה ( <i>resting-place</i> )    | <i>fem.</i>  | מְנוּחָה  | (נָח to rest)              |        |   |             |        |
|                                      | "            | מְדִינָה  | a province (דָּן to judge) |        |   |             |        |

(a) Whether or not the first three words are to be regarded as contracted from קָמִים, מָתִים, טוֹבִים (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is י or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קָמִי, not קָמִי (unlike דָּם *blood*, which, not being from a root דָּמָה, has *pl. cstr.* דָּמִי), מָתִי, not מָתִי.

(b) Note, too, that ו'ע' nouns with מ preformative have often, with inflectional additions (e.g. *pl. or fem.*), ו instead of ו; cf. *pf. Niph.* נָקוּם, נָקוּמוּ, נָקוּמוּ (§ 40. 6 a; so מְחֹק *sweet*, מְחֹקָה, &c.).

## 2. Second declension. See § 29.

## ע'ו' Nouns.

|              | A class. |          |         | I class. | U class. |               |
|--------------|----------|----------|---------|----------|----------|---------------|
| <i>abs.</i>  | אֹר      | שׁוֹר    | מָוֹת   | none     | סוֹס     | שׁוּק (שׁוֹק) |
| <i>cstr.</i> | ”        | ”        | מוֹת    |          | ”        | ”             |
| <i>suff.</i> | אֹרִי    | שׁוֹרִי  | סוֹתִי  |          | סוֹסִי   | שׁוּקִי       |
| <i>plur.</i> | אֹרִים   | שׁוֹרִים | מוֹתִים |          | סוֹסִים  | שׁוּקִים      |
| <i>cstr.</i> | אֹרִי    | שׁוֹרִי  | מוֹתִי  |          | סוֹסִי   | שׁוּקִי       |
|              | (light)  | (ox)     | (death) |          | (horse)  | (street)      |

## ע'י' Nouns.

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

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

Originally, however, words of the latter type will have been 'awr (or 'aur) and hayq (or haiq)—contracting respectively into 'ōr (אֹר) and hēq (חֵיק), but corresponding in their uncontracted form to *malk*, and therefore not unfairly regarded, in their ultimate form, as *ṣeḡholates*.

(b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (*i.e.* even where the *abs.* is dissyllabic, e.g. זֵית, מוֹת *c.* זֵית, חֵיל *c.* חֵיל), and of course with suffixes (מוֹתִי, זֵיתִי, &c.); also, in most cases, even with the *abs. plur.*; e.g. מוֹתִים, זֵיתִים.

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

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

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

3. (a) In 'Ayin Waw nouns of the *a* class the primary vowel *a* is not assimilated to *e* (as, e.g., in *malk*, *mélekh*, מַלְכָּה) but lengthened, probably under the influence of the *waw*, to  $\bar{a}$  (the form reserved in ordinary *ṣegholates* for pause; e.g. הִרְרָה, p. הִרְרָה, § 29. 1 a): thus מִוֶּת (not מוֹת), תִּוֶּה. (With suffix, בְּתוֹכָם *in their midst*.)

(b) In 'Ayin Yodh nouns of the *a* class the primary *a* was not lengthened to  $\bar{a}$ , probably because the word was pronounced practically as a monosyllable, and the helping vowel is not  $\text{ṣ}^{\text{g}}\text{hol}$  but *hireq*, which is homogeneous with the *i*; e.g. not וֹת but וִת.

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

|       |       |         |  |
|-------|-------|---------|--|
| death | מוֹת  | and so: | midst תוֹה, evil אֵת.  |
| light | אוֹר  | "       | thorn קוֹץ, voice קוֹל, pl. <i>ôth</i> , pit בור <i>ôth</i> ,<br>generation דור <i>îm</i> and <i>ôth</i> , fowl עוף. |
|       |       |         | Like שור, —thorn תוֹה.   |
| horse | סוֹם  | "       | whelp נור <i>ôth</i> , spirit ריח <i>ôth</i> , street חוץ <i>ôth</i> .<br>Like שוק, —pot הדד.                        |
| olive | זית   | "       | ram אֵל, wine יַין, no אֵין. <sup>1</sup>  |
| force | חַיִל | "       | eye עַין <i>ôth</i> (wells), colt עֵיר, buck תַּיִשׁ.  |
| bosom | חֵיק  | "       | egg בַּיִט only in <i>pl.</i> , calamity אֵיד, smell רִיח.   |
| song  | שִׁיר | "       | vanity רִיק, judgment דֵּין, joy גִּיל.  |

5. Many words have some irregularity:

house בית, *pl.* בָּתַיִם, probably *bättim* or *bätim* (see p. 153).

<sup>1</sup> אֵין, which often appears with a sort of verbal function, and is = *there is not* (cf. שֵׁ there is, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the *nun energicum* (§ 31. 7); they are אֵינָם, אֵינְכֶם, אֵינְנִי, אֵינְנָה, אֵינְנִי, אֵינְךָ, אֵינְנִי. E.g. Enoch walked with God וַאֲנִי וְאֵלֹהִים and he was not. A verb accompanying אֵין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שׁוֹמְרִים.

Somewhat similarly עוד, *yet, still*: עודנִי (עוֹדֵי), עודך, עודך, עודני, עודך, עודך, עודך, עודך, עודך.

- eye עין, *du.* עינים eyes, *pl.* עינות wells.  
 night לַיְלָה, more usually לַיְלָה, where הַ is acc. termination;  
*cstr.* לַיְלָה, *pl.* לַיְלָה.  
 day יוֹם, *pl.* יָמִים (= יָמִים), § 9. This word is very irregular  
 in treating its *ā* as merely tone-long: hence  
*pl. cstr.* יָמִי.  
 head ראש, probably = ראש (§ 2. 2. I), i.e. *ra'sh* (like *malk*),  
*plur.* ראשים contracted from ראשים, cf. מלכים. The א, now  
 silent and superfluous, preserves the memory of the time  
 when the letter was a really integral part of the word—in  
 its old form *ra'shu*.  
 פָּתַח to open (eyes) אָרְבָּה locusts (*coll.*) עוֹן iniquity, guilt

## EXERCISE. TRANSLATE.

עֵינַי עַל-כָּל-דְּרִכֵּיהֶם לֹא נִסְתָּרוּ מִלְּפָנַי וְלֹא-נִצְּפָן עֲוֹנִם מִנְּגִד  
 עֵינַי: 2 לֹא תָמוּתוּ בִּי יָדַע אֱלֹהִים בִּי בְיוֹם אֲכַלְכֶם מִן-הָעֵץ  
 1 וְנִמְקָחוּ עֵינֵיכֶם: 3 בְּרַמְיֹכֶם וְחֵיתֵיכֶם יֹאכַל הָאָרְבָּה: 4 חֵיל  
 גֹּוִים יָבֹאוּ לָךְ: 5 הַצִּלְתֶּם אֶת-נַפְשֹׁתֵינוּ מִמָּוֶת: 6 לֹא אֶחָפֵץ  
 בְּמוֹת הַמֵּת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מֵתְהַלֵּךְ בַּתּוֹךְ עֵץ  
 הַגֵּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵיו: 8 וּלְמַדְתָּם  
 אֶת-דַּבְּרֵי אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבִלְתַּךְ בְּדֶרֶךְ  
 וּבְשַׁבָּתְךָ וּבְקוֹמְךָ:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did <sup>2</sup> the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*waw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

## § 42. DOUBLE 'AYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double 'Ayin* (e.g. סָכַב) so entirely resemble in their inflection verbs *'Ayin Waw*, that it is best to treat them immediately after this class. It is an open question whether

<sup>1</sup> Waw consec. pf.: *then . . . shall be opened.* <sup>2</sup> יַעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (*e.g.* סבבתי, 1 *s. pf.* Qal; סבבתי, 3 *pl. pf.* &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב, סבב); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, סב), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סבב, סבב; inf. abs. Qal סבב; Pi. סבב.

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

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סב (cf. קטל), impf. Qal יסב (יקטל), pf. Niph. נסב (נקטל).

a. ה before such (monosyllabic) inf. constructs is pointed ה; *e.g.* לבז to plunder, לרב to become many (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בהקו when he inscribed (from חקק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *i*, but remains *e* (sometimes *a*, esp. with gutt. and ר; *e.g.* המר he has made bitter); *e.g.* החל, החל to begin (impf. יסב, יחל).

(ii.) The Niph. impf. follows the pf.: יסב (cf. יקום, נקום, § 40. 4 a).

(iii.) Stative vbs. always end in *a*, not *e*; *e.g.* נל, מר, רך.

(3) a. As in 'Ayin Waw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יסב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *waw cons.* ויסב (*way-yā-šobh*); pf. Niph. נסב—the primary *na* lengthened to *nā* (cf. נקום, § 40. 4); pf. Hiph. היסב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מסב (cf. מקום, § 40. 3 a), impf. יסב, with *waw cons.* ויסב, Hoph. היסב, ייסב.

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

(4) The double letter shows itself with all inflectional

affirmatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַב, *f.* נִסְבָּה (נְ pretonic; therefore not נ), 2 *m.* נִסְבּוֹת, but ptc. נִסְבֵּי, *f.* נִסְבֵּה, *pl.* נִסְבֵּים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ê*, and in the impff. and related parts, *é*; as pf. Qal סָבַת, impf. Niph. תִּסְבְּינָה; cf. § 40. 6 a.

(6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 *f. s.* impf. Qal תִּסְבְּי, impf. Hiph. תִּסְבְּי), when they lose the tone become the sharp *i* *u* (§ 7. 7); as 2 *pl. fem. imper.* Qal סִבְּינָה, impf. תִּסְבְּינָה; impf. Hiph. תִּסְבְּינָה.

(7) a. The regular Intensive is quite common; e.g. הִלֵּל to praise. Another form of Intensive, also much in use, is the so-called *Pō'el*; e.g. סוּבַב (cf. קוּמַם, § 40. 5) to encompass, עוּלַל to act severely, pass. עוּלַל, reflexive הִתְעוּלַל. More rare is the *Pilpēl*; e.g. גִּלְגַּל to roll (§ 26. 5).

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

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

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

<sup>1</sup> i.e. *stative*.

## EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ קָלוּ, וְחַגְתֶּם, אָאָר, וְיָחֵן, גֹּל, תִּרְעֵ, בְּיוֹ, לָקֵב, וְנָקַל,  
 וּנְמַקְתֶּם, יַפְדֹּ, הַשְּׂפוֹתַי, הַתְּמוֹ, תִּדְם, אָקֵב, וַיִּתְמוּ, תִּתֶם:  
 אֲנִי אֶעְבִּיר כָּל־שׁוֹבֵי עַל־פְּנֵיהֶי וְחַנְתִּי אֶת־אֲשֶׁר אֶתָּן וְרַחֲמֵתִי  
 אֶת־אֲשֶׁר אֲרַחֶם: <sup>2</sup> הַחֵל הָאָדָם לֵרֵב בְּאַרְצֵ וּבְנוֹת יִלְדוּ  
 לָהֶם: <sup>3</sup> וַיִּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשָׁהוּ: <sup>4</sup> עַל־הָאִשָּׁה  
 אֲשֶׁר אֲנִי מִתְגַּדֵּר עִמָּה הִרְעוֹתָ לְהַמִּית אֶת־בְּנָה: <sup>5</sup> וַתֹּאמֶר  
 אֵלָיֶהוּ אֶל־תִּקְרָאנָה לִי נַעֲמִי <sup>1</sup> קְרָאן, לִי מָרָא כִּי הִמַּר שְׂדֵי  
 לִי מָאֵד: אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם הִשְׁבִּנִי יְהוָה לְמָה  
 תִּקְרָאנָה לִי נַעֲמִי <sup>2</sup> וַיְהוּה עָנָה בִּי וְשְׂדֵי הִרְעֵ לִי: <sup>6</sup> וַיּוֹרֵד  
 אֶת־הָעַם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֶל־גִּדְעוּן כָּל אֲשֶׁר יִלַּק  
 בְּלִשׁוֹנוֹ מִדְּהַמַּיִם כַּאֲשֶׁר יִלַּק הַכֶּלֶב תִּצְיֹג אֶתּוֹ לַבַּד:

I will curse (אר) them that curse (קל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.<sup>3</sup> Roll thy way upon Yahweh thy God and trust in him. The number of those who iapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

## § 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. *fem.* קָלָה *light*; *pl.* עַם *people, suff.* עַמִּי *my people, pl.* עַמִּים.

|              | A class.            | I class. | U class. |
|--------------|---------------------|----------|----------|
| <i>abs.</i>  | עַם      הַר        | חֵץ      | חֵק      |
| <i>cstr.</i> | עַם      הַר        | חֵץ      | חֵק־     |
| <i>suff.</i> | עַמִּי      הַרִי   | חֵצִי    | חֵקִי    |
| <i>plur.</i> | עַמִּים      הַרִים | חֵצִים   | חֵקִים   |
|              | (people) (mountain) | (arrow)  | (statue) |

<sup>1</sup> Defective spelling, § 4 d.

<sup>2</sup> *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here "when."

<sup>3</sup> See § 43. 6.

1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plur., &c.; e.g. חצים *arrows*, חקים *statutes*; cf. 42. 2 a. β: notice *u*, not *o*, before double letter, § 7. 7) become tone-long  $\bar{e}$  and  $\bar{o}$ , e.g. חץ, חוק. The vowel *a*, however (cf. עפי), usually remains, e.g. עם (not עם), except, in certain nouns, in combination with the article, when it becomes  $\bar{a}$ ; e.g. הער, העץ, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.; e.g. פת *morsel*, פתים (§ 2. 2. 4, § 6. 2 d. i.).

(b) The vowel under ט preformative is sometimes lost (e.g. מסב *circle*, מסבים) and sometimes preserved (e.g. מסך *curtain*, cstr. מסך; מגן *shield*, מגני *my shield*).

(c) Rarely a trilateral form, of the *ṣegholate* type, has been developed in the plur.; e.g. עממים *peoples*, צללים from צל *shadow* (צלי *my shadow*), הררי, cstr. pl. of הר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus קל, *f. קלה, m. pl. קלים, f. קלוח*; but רע *evil*, רעה, רעים, רעות. So הר, *1 s. הרי, pl. הרים*. Before a virtually doubled ה the short vowel remains. פח *snare*, פחים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רעי (not רי), ררי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דם *blood*, § 18, קם *standing*, § 41, have  $\bar{a}$  (notice the very different cstr. plurals דמי, קמי, עפי). (ii.) Words of this class ending in *e* sound are distinguished from *ṣegholates* of 'Ayin Yodh like חיק, § 41, by wanting *yodh*. They quite agree in form with words like כח, § 41, and שם, § 30, which, however, are not a numerous class (notice the difference before suffixes, שמי, מתי, חצי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and *ṣegholates* of 'Ayin Waw like טוב and קול, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type; e.g. גמל *camel*, pl. גמלים; עזב *idol*, pl. עצבים; אופן *wheel*, קטן *little*, קטנים, עמק *deep*, fem. עמקה, &c.; (ii.) two or three monosyllables from roots with medial *n* (always assimilated); e.g. אף, *nostril, anger* (= *anf*, from root אנף), suff. אפי, du. אפים; עז (root ענז) *she-goat*, pl. עזים; (iii.) words that double the last consonant; e.g. שאנן *at ease*, שאננים.

|         |    |         |  |
|---------|----|---------|--|
| light   | קל | and so: | weak דל, fine דק, bitter מר, living חי, cold קר, hot חם.                             |
| people  | עם | „       | hill הר, garden גן, prince שר, ox פר, palm (hand) כף <i>f.</i>                       |
| shadow  | צל | „       | heart לב, mother אם, end קץ, arrow חץ, with (prep.) עם. <sup>1</sup>                 |
| statute | חק | „       | bear יב, tambourine תף, all כל, yoke על, strength עז, heat חם, cold קר, statute חקה. |

5. The indeterminate subject (Engl. *they*) may be expressed—(a) by the 3rd pers. plur. ; or (b) by the 3rd sing. ; or (c) by the passive voice, *i.e.* Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act. ; *e.g.*

|                                   |   |                  |
|-----------------------------------|---|------------------|
| <i>they called his name Sheth</i> | { | קראו את־שמו שֶׁת |
|                                   |   | „ קרא            |
|                                   |   | „ נקרא           |

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

|                                |                       |
|--------------------------------|-----------------------|
| <i>bless me, even me</i>       | בְּרַכְנִי גַם אֲנִי  |
| <i>thy blood, even thine</i>   | דַּמְךָ גַם־אֶתֶּה    |
| <i>to Sheth, even him</i>      | לְשֶׁת גַם־הוּא       |
| יֵתֶר cord, string             | נָשִׂיא ruler, prince |
| עַלְמָה <i>f.</i> young woman  | מָאָס to reject       |
| זָעַף <sup>2</sup> displeased. |                       |

## EXERCISE. TRANSLATE.

וַיְבֹא דָוִד אֶל־בֵּיתוֹ וְהִנֵּה הַנְּעָרָה יֹצֵאת לְקִרְאָתוֹ בְּתַפִּים :  
 2 וּבְצִלּוֹ יֵשְׁבוּ גוֹיִם רַבִּים : 3 כּוֹנְנֵי חֵצִים עַל־יְדֵיָהּ : 4 וְאַתָּנָם  
 לַפְּהֶן וּלְבָנָיו לְחֻקְעוּלָם : 5 וַתָּבֵא הָאִשָּׁה אֶלָּיו וַתֹּאמֶר הִנֵּה  
 שְׁמָעָה שִׁפְחָתְךָ בְּקוּלָהּ וְאֲשִׁים נַפְשִׁי בְּכַפִּי : 6 קָרַב קָצְנוּ מִלְּאֵי

<sup>1</sup> With suff. אֶתֶּי, אֶתֶּךָ, אֶתֶּה, אֶתָּה, אֶתָּנוּ, אֶתְכֶם, אֶתְהֶם. So עָפִי, &c., except 2 *pl.* which is עִמָּכֶם. (Another form of I sing. is עִפְוִי.) Like אַתְּ too is הִנֵּה *behold*, except in I pers. sing. and plur. It is as follows : הִנְנִי (or הִנָּנִי, *pause* הִנָּנִי), הִנְךָ, הִנָּךְ, הִנּוּ, הִנָּה, הִנָּנוּ (or הִנָּנּוּ, *pause* הִנָּנּוּ), הִנְכֶם, הִנָּכֶם.

<sup>2</sup> Very rare.

יְמִינוּ: 7 הִנֵּה הָעֵלְמָה יִלְדֶת בֵּן וְקָרָאת<sup>1</sup> שְׁמוֹ עֲמֹנוּ אֵל:  
 8 וַיָּבֹא אֶל-בֵּיתוֹ זַעֲפָ וַיִּשְׁכַּב עַל-מִשְׁתּוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא  
 אָנַל לָחֶם: 9 אֱלֹהִים לֹא תִקְלַל וְנָשִׂיא בְעַמֶּךָ לֹא תֵאָר:  
 10 אֱלֹהֵי הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּשְׁמְרוּ בְּאָרֶץ אֲשֶׁר  
 נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה  
 כִּי עַמִּי אַתֶּם:

Comfort ye my people, speak to (על-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round<sup>2</sup> unto thee all Israel.

§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. נָלַה to uncover, reveal) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, e.g. נָבַה to be high, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either י (גָּלַי *gālay*) or ו (e.g. שָׁלוּ *shālāw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh Yodh* (or *Lamedh Waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original י of גָּלַי (now נָלַה) is still seen in the pass. ptc. Qal, גָּלוּי (*gāluw*, cf. קָטוּל), and in some pausal forms; e.g. הִסְיָו they seek refuge (cf. קָטוּלוּ). The original ו of שָׁלוּ (שָׁלַח) is seen in the words שָׁלוּ (*shālāw*) at ease, שָׁלוּהָ (*shālāwā*) ease (שָׁלוּתִי I was at ease, 1 s. pf. Qal, in Job 3. 26).

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

<sup>2</sup> Hiph. סָבַב.

1. The letter ה, appropriate (as =  $\bar{a}$ ) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ה of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. גָּלִי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

- (a) הַ in *all* perfects, e.g. גָּלָה, נָגַלָה, הִגִּילָה, &c.
- (b) הֵ in *all* imperfects, e.g. יִגְלֶה, יִנְגַּלֶה, יִהְיֶה, &c.
- (c) הֶ in *all* participles (exc. pass. Qal) absolute; e.g. גֹּלֶה (f. גֹּלָה), נֹגֵל, מְנַגֵּל, &c.  
Ptc. cstr. is in הֶ..; e.g. גֹּלֵה, &c.
- (d) הֶ in *all* imperatives; e.g. גַּלֵּה, נַגַּלֵּה, הִגִּילֵה, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal גִּלֵּה, Hiph. הִגִּילֵה.
- (f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 b), making the termination ות; e.g. Qal גִּלֹּת, Pi. גִּלֹּת, Hiph. הִגִּילֹת.

The ordinary form of the 3rd s. fem. גִּלְתָּה, נִגְלַתָּה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic affirmatives, וּ, י, or הַ, the *yodh*, coming between two vowels (*e.g.* קָטְלֵי גָּלִי, *gāl'yū*) disappears and is dropped; thus קָטְלוּ.

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

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; *e.g.* Niph. נִקְטַלְתִּי, נִגְלַלְתִּי) the *yodh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

- (a) This *ay* most naturally becomes the diphthongal  $\acute{e}$ , § 2. 2. 1. Thus נִגְלַלְתִּי becomes נִגְלִילְתִּי. This  $\acute{e}$  prevails exclusively in perf. pass., *i.e.* Niph. Pu. (גִּלִּיתִי) and Hoph.;
- (b) but in the other parts it also appears as  $\acute{z}$ , which in

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

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

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lēl (הִתְקַטְּלַל) to bow down, prostrate oneself. The pf. would be strictly הִשְׁתַּחֲוּוּ (wāw), then (as all pfs. end in הַ) הִשְׁתַּחֲוִה (§ 26. 3 a. ii.), impf. יִשְׁתַּחֲוֶה, pl. יִשְׁתַּחֲוּוּ (wīl). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוֶה. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *ū*, this becomes יִשְׁתַּחֲוִי (not תָּ, perhaps because the הַ was felt to be virtually doubled).

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

|                            |  |                           |
|----------------------------|--|---------------------------|
| היה to be                  | שָׁחָה to drink                          | רָרָה to rule             |
| עָשָׂה to do               | שָׁקָה <sup>1</sup> Hiph. to give drink, | נָחָה Hiph. to smite      |
| קָנָה to acquire           | water                                    | פָּנָה <i>f.</i> corner   |
| מָנָה to count             | הָרָה to conceive                        | אָרוֹן (with article      |
| בָּכָה to weep             | עָלָה to go up                           | הָאָרוֹן) chest, ark      |
| מָחָה to blot out          | גָּלָה to reveal, open                   | הַיַּרְדֵּן the Jordan    |
| בָּנָה to build            | רָאָה to see                             | עָנָן cloud               |
| כָּסָה <i>Pi.</i> to cover | פָּרָה to be fruitful                    | עָנָן <i>Pi.</i> to bring |
| רָבָה to increase          | צָוָה <i>Pi.</i> to command              | clouds                    |

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

He commanded the man to eat צָוָה אֶת־הָאִישׁ לֶאֱכֹל

” ” ” not to eat לְבַלְתִּי אֱכֹל ” ”

EXERCISE. TRANSLATE.

פַּה אָמַר יְהוָה לְעַצְמוֹת הָאֱלֹהִים הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וְחַיִּיתֶם : 2 צָוָה אֶת־הַבְּנוֹנִים נִשְׂאִי אָרוֹן יְהוָה וַיַּעֲלוּ מִן־הַיַּרְדֵּן : 3 לֹא אֶסַף עוֹד לְהַכּוֹת אֶת־כַּלְדָּיִי כַּאֲשֶׁר עָשִׂיתִי : 4 אֲבֹן<sup>2</sup> מֵאִסּוֹ הַבְּנוֹנִים הָיְתָה לְרֹאשׁ פְּנָה : 5 וְהָיָה<sup>3</sup> בְּעֵנְי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקִּשְׁת׃ בְּעֵנְי : וְהָיְתָה הַקִּשְׁת׃ בְּעֵנְי וְרֵאִיתָ לְזָכֹר בְּרִיתִי : 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כַּלְדָּיִי

<sup>1</sup> Used instead of Hiph. of שָׁחָה.

<sup>2</sup> Relative unexpressed.

<sup>3</sup> § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּהּ אֶתְנַנָּה: וְשָׁמַתִּי אֶת־זַרְעָהּ פָּעֵפֶר  
הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת עֵפֶר הָאָרֶץ גַּם זַרְעָהּ  
יִמְנָה: 7 וַיֹּאמֶר פָּרְעֹה לָּהּ מֵעַלִּי הַשָּׁמַר לָּהּ אֶל־תִּסֹּף רְאוֹת  
פָּנָי כִּי בָיִם רְאוֹתָהּ פָּנָי תָּמוּת: 8 מִי יִשְׁקֵנִי מַיִם: 9 וְאֲנִי  
הִזְנֵנִי מִמַּטֵּיר עַל־הָאָרֶץ אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וּמַחִיתִי  
אֶת־כָּל אִשׁ עֲשִׂיתִי מֵעַל פָּנָי הָאֲדָמָה: 10 נַעַר הָיִיתִי  
גַּם־זָקְנָתִי וְלֹא רָאִיתִי צָדִיק נֶעֱזֵב וְזָרְעוֹ מִבְּקֶשֶׁלֶחֶם:

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any)thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening<sup>1</sup> (*acc.*) then (*warw. cons. pf.*<sup>2</sup>) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

#### § 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.<sup>3</sup> in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf. Qal* יִנְלָה, *apoc.* (by loss of ה.) יְנַל. (a) This form is found in some vbs.; e.g. וַיִּשָּׁבֵב and he took captive (from שָׁבַב). (b) But, just as סָפַר becomes סִפֵּר (§ 29. 1 a. a), so, in certain vbs., the form יְנַל has become יְנַל; e.g. וַתִּפְּסֹן and she turned (פָּנָה), (gutt. וַתִּחַע and she wandered (תָּעָה)).

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

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

<sup>3</sup> The *Qal*—נָלָה—of course cannot contract. In the other parts both longer and shorter forms are found; e.g. צִוָּה and צִוּ, *command*, Pi. imper. of צוּה.

(c) Other vbs. have the long vowel, but no helping §°ghol, e.g. וַיִּבֶה and he wept. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וַיְבִן and he built (gutt. וַיִּשַׁע and he gazed שָׁעָה). Thus there are four types, יִגַּל, יִגַּל, יִגַּל, יִגַּל.

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

So *imper. Hiph.* (הַגְלֶה = הַגֵּל) = הַגֵּל; e.g. הַרְבּ make abundant (*apoc. Hiph. imp. of* רָבָה = הַרְבֵּה through הַרְבֵּה, הַרְבֵּה).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph. of* עָלָה to go up (יַעֲלֶה) = יַעַל, cf. נָעַר, § 36. 2. 1; *apoc. imper. (הַעֲלֶה) = הַעֵל*. In such vbs. the *impf. Qal* and *Hiph.* are identical.

(4) These contracted forms of *impf.* are used with *waw* consec., e.g. וַיַּעַל and he went up (*Qal*), or brought up (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

|                         |         |   |
|-------------------------|---------|---|
| <i>impf. Qal</i>        | יִגְלֶה | <i>apoc.</i> יִגַּל or יִגַּל = יִגַּל or יִגַּל.   |
| <i>impf. Hiph.</i>      | יִגְלֶה | ” יִגַּל = יִגַּל.  |
| <i>imper. Hiph.</i>     | הַגְלֶה | ” הַגֵּל = הַגֵּל.  |
| <i>impf. Niph.</i>      | יִגְלֶה | ” יִגַּל.   |
| <i>impf. Pi.</i>        | יִגְלֶה | ” יִגַּל.   |
| <i>imper. Pi.</i>       | גַּלֶּה | ” גַּל.   |
| <i>impf. Qal, Hiph.</i> | יַעֲלֶה | ” יַעַל.  |
| <i>impf. Qal</i>        | יִרְאֶה | ” יִרְאֶה, &c. With <i>waw</i> cons. 3 <i>s. m.</i> alone וַיִּרְא (and he saw; also <i>Hiph. and he showed</i> ), 3 <i>s. f.</i> וַיִּרְא, 1 <i>s.</i> וַיִּרְא. |
|                         |         | <i>impf. Niph.</i> יִרְאֶה, <i>apoc.</i> יִרְא.   |

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

(1) The gutt., when initial, takes ḥat. §°ghol. as *imper.* הָיֵה.

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

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

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

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

a. *Waw* before the imp. sing. takes  $\text{־}$  as וְהָיָה (not ו) and of course  $\text{־}$  in 1st sing. impf. אֶהְיֶה. The preform. letter always takes *Methegh*; e.g. וְהָיָה, etc.

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

### 3. Nouns from Verbs ל"ה.

#### First and third declensions.

|                |              |             |         |          |        |                   |
|----------------|--------------|-------------|---------|----------|--------|-------------------|
| <i>abs.</i>    | מִקְנָה      | קִנְיָה     | עֵלָה   | שָׂדֵה   | יָפָה  | <i>fem.</i> יָפָה |
| <i>cstr.</i>   | מִקְנֵה      | קִנְיֵה     | עֵלָה   | שָׂדֵה   | יָפָה  | יָפָה             |
| <i>suff. 1</i> | מִקְנֵי      | קִנְיֵי     | עֵלָי   | שָׂדָי   |        |                   |
| 3 <i>m.</i>    | מִקְנֵהוּ    | קִנְיֵהוּ   | עֵלָהוּ | שָׂדֵהוּ |        |                   |
| 3 <i>f.</i>    | מִקְנֵהָ     | קִנְיֵהָ    | עֵלָהּ  | שָׂדֵהּ  |        |                   |
| <i>pl.</i>     | מִקְנָיִם    | קִנְיָיִם   | עֵלָיִם | שָׂדֹת   | יָפִים | יָפֹת             |
| <i>cstr.</i>   | מִקְנֵי      | קִנְיֵי     | עֵלָי   | שָׂדֹת   | יָפִי  | יָפֹת             |
|                | (possession) | (possessor) | (leaf)  | (field)  | (fair) | (fair)            |

#### Second declension.

|                   |               |           |                        |          |                    |
|-------------------|---------------|-----------|------------------------|----------|--------------------|
|                   | A class.      |           |                        | I class. | U class.           |
| <i>abs. sing.</i> | אֲרִי (אָרִי) | נָרִי     | פְּרִי                 | חֲצִי    | חֲלִי              |
| <i>pause</i>      | "             | נָרִי     | פְּרִי                 | חֲצִי    | חֲלִי              |
| <i>suff. 3 m.</i> |               | (נָרִי)   | פְּרִיו                | חֲצִיו   | חֲלִיו             |
| <i>plur.</i>      | אֲרִיִּים     | נָרִיִּים | פְּתָאִים              |          | חֲלִיִּים          |
|                   |               |           | and                    |          |                    |
| <i>cstr.</i>      | אֲרִיִּי      | נָרִיִּי  | פְּתָאִים              |          | חֲלִיִּי I pl.     |
|                   | (lion)        | (end)     | (kid) (fruit) (simple) | (half)   | (sickness) (waste) |

a. *First and third declensions.*—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנָה), the broad  $\text{־ghol}$ , which becomes the closer  $\text{־cere}$  in the construct (מִקְנֵה). Comp. the relation of the impf. יִגְלֶה and imper. גִּלֵּה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מִקְנֵי—the  $\text{־}$  of מִקְנֵה has disappeared. So רֹעֵה *shepherd*, רֹעִי *my shepherd*; יָפָה, יָפִים, &c.

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

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ— is found exclusively (e.g. מְקַנְהוּ, not מְקַנְנוּ); in 3 f. usually הָּ (cf. suffix to impf. of vbs.), e.g. עֲלָהּ; rarely הַ (e.g. שָׁרְהָ).

β. Forms like מְקַנְיָיִךְ *thy cattle*, שָׁרְיָינוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, e.g., in שָׁרְיָ, the poetic form of שָׁרְהָ.

b. *Second declension*.—(1) a. Nouns of the regular formation, e.g. בְּכָה *weeping*, הִנְיָה *murmuring* (like מְלָךְ), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *î*, which has the effect of reducing the preceding vowel to sh<sup>w</sup>a; and of final (consonantal) *w* to pass into unaccented (vocalic) *û* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פְּרִי *p'ri* (in pause פִּרִי with the accent on the orig. syllable); an orig. חֲצִי *hicy* (from חָצָה = חֲצִי *to divide*) becomes חֲצִי (*p.* חֲצִי, the orig. *i* becomes tone-long *ê*); an orig. הָלִי *holy* or הָלִי (from חָלָה = חָלִי *to be sick*) becomes חָלִי *h'li* (*p.* חָלִי).

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

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; e.g. the *a* in אַרְיָה (an alternative word for אַרִי) *lion*; חֲלָיו *his sickness* (cf. קָדְשׁוֹ, *holyô*). In many nouns of the A class the *a* has been thinned to *i* (cf. פְּרִי, גְּדִי) so that with suffixes they have all the appearance of I class nouns (cf. שְׂמִשָּׁה, שְׂמִשָּׁה, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; e.g. פְּתַיִם oftener than פְּתָיִם; and in the *cstr.* the pretonic *ā* many times remains; e.g. גְּרִי.

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

*sister*, אָבִי *father-in-law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, e.g. sing. cstr. אָבִי, 2 m. אָבִיךָ, 3 m. אָבִיהוּ or אָבִיו, 3 f. אָבִיָּהּ, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend*, &c.; e.g.

|   |                                     |
|---|-------------------------------------|
| <i>and they spake to one another</i>      | וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ      |
|   | אֶל-אָחִיו " "                      |
| <i>and they smote one another</i>         | וַיִּכּוּ אִישׁ אֶת-אָחִיו          |
| <i>and they (f.) clave to one another</i> | וַתִּדְבַּקְנָה אִשָּׁה בְּאָחֹתָהּ |
|   | בְּרֵעִיתָהּ " "                    |

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

|                    |                       |                                 |
|--------------------|-----------------------|---------------------------------|
| מַעֲשֵׂה work      | עֲנִי affliction      | רִיב (מְרִיבָה f.) strife       |
| יָפִי beauty       | מְכַסָּה covering     | חִתִּים Hittites                |
| רֵעֵה friend       | רֹעֵה shepherd        | לֹז Luz בְּאֵר f. well          |
| מְרֹאֵה appearance | חָלָה to be sick      | חַמַּת (rare) water-            |
| שְׁבִי captivity   | קָנָה (rare) Niph. to | skin, bottle                    |
| מְשַׁקֵּה } butler | בְּגָדוּ be gathered  | מְבוֹא entrance                 |
| (butlership)       | יַחְדָּם together     | מַכָּה f. blow, plague          |
| מִקְנֵה cattle     | לְחִי cheek, dual     | לְחָיִים לְחָיִים to be drunken |

## EXERCISE. TRANSLATE.

וַתִּהְיֶה וַתִּרְאֵהוּ פִי הַרְתָּה וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הַתְּהַלְּדִי  
 לְפָנַי וְהִיָּה תָמוּכִים וְהִקְמַתִי אֶת-פְּרִיטִי לְהָיוֹת לְךָ לְאֵלֵהֶם:  
 3 וַיִּסָּר נָח אֶת-מְכַסָּה הַתְּבָה וַיִּרְא וְהִגִּה חֲרָבִי פָנָי הָאָדָמָה:  
 4 וַיִּשַׁע נָח כָּרָם וַיִּשְׁתֶּה מִן-הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹד<sup>1</sup> אֶהְלֵה:

<sup>1</sup> This form of the 3 s. m. suff. infrequently met with, points back to the older ending הוּ (cf. § 19. 1); the ה, which was there consonantal (*hu*), is here retained as a vowel letter.

5 ויחל המלך ברגליו וגם־בְּחַלְוֵי לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה יָדָה וְהָעֵל אֶת־הַצְּפָרְדִּים: 7 וַיְהִי רִיב בֵּין רַעֲי מִקְנֵה אֲבָרָם וּבֵין רַעֲי מִקְנֵה לֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֵל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיִּבֶן שָׁם אֲבָרָם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו: 9 וְהָיָה שָׁם יְהוָה מְבָרָךְ: 10 וַיִּרְאֵה הַשְּׂמֵרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ הֲרֵאנוּ נָא אֶת־מְבוֹא הָעִיר וְעַשִּׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מְבוֹא הָעִיר וַיְכֹה אֶת־הָעִיר לְפִרְחָרְבָּ וְאֶת־הָאִישׁ שְׁלָחוֹ: וַיִּלֶךְ הָאִישׁ אַרְצָה הַחַתִּים וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לֹוּ הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה:

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,<sup>1</sup> and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Şēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (*מה*, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"ל or ה"ה with some other peculiarity. Some common verbs are these:

(1) ל"ל and פ"ף.—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. שָׂא, suff. שָׂאָהוּ; inf. c. שָׂאת (rarely נָשָׂאת, &c., but לִשָּׂאת).

(2) ל"ל and פ"ף.—יָצָא *go out*, impf. יֵצֵא, imp. יָצָא, inf. c. יָצאת, לְיָצאת. Hiph. הוֹצִיאָה, הוֹצִיאָה, &c.

(3) ל"ל and ע"ע.—בָּוא *to come*, perf. בָּא, &c., impf. יָבוֹא, inf. יָבוֹא, part. בָּוֵא. Hiph. הִבִּיאָה, הִבִּיאָה, &c., but usually הִבִּיאָה, &c., before suff.

(4) ל"ל and פ"ף.—נָטָה *to stretch*, impf. יִנָּט, apoc. נָט, &c. Hiph.

<sup>1</sup> Acc. (cf. § 38. 3).

נכה *to smite*, הכה, impf. יכה, apoc. יה, יכה, imp. יהה, inf. הכות, part. מכה.

(5) ל'ה and פ"א.—פ"א be willing, impf. יאבה, apoc. אל'תבא, Pr. 1. 10. אלה *to swear*, apoc. ויאלה; 1 S. 14. 24 (יאלה = יאלה = יאלה, § 2. 2. 1, § 35. 1 a). Poet. אתה *to come*, impf. יאתה, apoc. ויאת, Is. 41. 25, cf. Deut. 33. 21.

(6) ל'ה and פ"א.—ירה *to cast, shoot*, imp. ירה, inf. ירות. Hiph. הורה *to direct, teach, instruct* (cf. תורה *direction, instruction, law*), impf. יורה, apoc. ויור, 2 K. 13. 17. יפה *be beautiful*, impf. ייפה, apoc. וייה, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, ך are often allied in meaning. Thus: לעץ, יעץ *to advise*, יגר, נר *to fear*, יצב, נצב *to place*, נפח, פוח *to blow*, עטה, יעט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בוש *be ashamed*, see Parad. § 40. Hiph. הביש reg., and also הביש from הביש.

(2) טוב *be good*, perf., part., inf. טוב; but impf. ייטב and Hiph. היטב from יטב.

(3) הלך *to go*, perf., inf. abs. הלך, part. הלך; impf. ילך, inf. c. לכת, suff. לכת, imp. לך, Hiph. הולך from ילך (ולך). Later style forms impf. and inf. cons. from הלך (יהלך, יהלך).

(4) יגר *to fear*, perf., part. יגר; impf. יגור, imp. גור, Job 19. 29, from גור.

(5) יכל *be able*, inf. abs. יכול, inf. cons. יכלת, impf. יוכל (regarded by some, less probably, as impf. Hoph.).

(6) יסף *to add*, perf., part., in Qal; Hiph. הוסיף in perf., impf. (ויוסף, ויוסף), and inf. cstr. הוסיף. An imp. ספס, Is. 29. 1, Jer. 7. 21.

(7) יקץ *to awake*, only impf. ייקץ in Qal; Hiph. הקיץ, perf., impf., inf., infin., from קץ.

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

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

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

(11) ינע *be alienated*, perf., 3 f. נקעה, Ez. 23. 18, impf. 3 f. תנע, Jer. 6. 8, from ינע.

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

(13) שתה *to drink*, in Qal, but Hiph. השקה *to give to drink*, from שקה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.<sup>1</sup>

- אב *father, cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו or אָבִיו, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).
- אח *brother; in the sing. like* אָב—*cstr.* אָחִי, *my b.* אָחִי, *our b.* אָחֵינוּ, *your b.* אָחֵיכֶם, &c. *Plur.* אָחִים (with *dagh. f. implicitum*)—but *cstr.* אָחִי, *my b.* אָחִי (pause אָחִי, p. 43, note 3), *his b.* אָחֵיו, *our b.* אָחֵינוּ, *your b.* אָחֵיכֶם, &c.
- אח *husband's father, like* אָב.
- אחות *sister, cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl. (abs. אָחוֹת, not found), with suff.* אָחוֹתַי, אָחוֹתֵיהֶם, but also אָחוֹתֵיכֶם, אָחוֹתֵיכֶם.
- אחות *husband's mother (not found in pl.), like* אָחוֹת.
- איש *man, pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.
- אשה *woman, wife (probably for* אֲנִישָׁה). The primary אֲנִישָׁה (fem. *t*) would give first אֲשָׁת, then אִשָּׁת, which naturally becomes אִשָּׁה (cf. כִּפָּר, § 29. I a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אִשְׁתִּי, &c.; *pl.* נָשִׁים I, *cstr.* נָשִׁי.
- אמה I *maid, pl.* אֲמָהוֹת I, *suff.* אֲמָהוֹתִי.
- בית 2 *house, cstr.* בַּיִת, *pl.* בַּתַּיִם (not *bottim*, but probably *bättim*, or *bâtim*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methegh*, probably to keep it from being mistaken for *o*), *cstr.* בַּתִּי.
- בן 3 *son, cstr.* בֵּן, rarely בְּנֵן; *suff.* בְּנֵי, בְּנֵיךָ, &c.; *pl.* בָּנִים I, *cstr.* בְּנֵי, *suff.* בְּנֵי, &c.
- בת 2 *daughter, my d.* בַּתִּי (for בְּנַתִּי, &c.); *pl.* בָּנוֹת I.
- יום 2 *day (contracted from yawm or yaum), pl.* יָמִים (for "יו"); *cstr.* יָמִי, cf. § 41. 5. (The plur. of יָם *sea* is יָמִים.)
- כלי *vessel, suff.* כֵּלָיִךְ; *pl.* כֵּלִים, *cstr.* כֵּלִי, *suff.* כֵּלִי.
- מים *pl. water, cstr.* מַיִ, *suff.* מַיִמִי, &c. (redupl. form always before *suff.*).
- עיר *f. 2 city, pl.* עָרִים, *cstr.* עָרָי.
- פה *mouth, cstr.* פִּי, *my m.* פִּי, פִּיךָ and פִּיהוּ, פִּיהָ, &c., like אָב; *pl.* פִּיּוֹת.
- ראש 2 *head, pl.* רָאשִׁים, *cstr.* רָאשֵׁי. (§ 41. 5.)

<sup>1</sup> The numbers indicate the declensions.

שֵׁם *name, suff.* שָׁמַי, שָׁמַד, &c. *Pl.* שָׁמוֹת, *cstr.* שָׁמוֹת.  
 בַּהֶמָּה *f. cattle*, though hardly irregular, should be carefully  
 noted: *cstr.* בַּהֶמֶת; *thy c.* בַּהֶמְתָּךְ, *his c.* בַּהֶמְתּוֹ (*pl.* בַּהֶמּוֹת,  
*cstr.* בַּהֶמוֹת: rare and poetic).

|   |  |                             |
|---|--|-----------------------------|
| שָׁבָה to take captive  | אָהָה alas!                              | בִּגְדָה garment            |
| אֲשֵׁר only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֶׁר), the happinesses of; used practically as a kind of interjection: <i>happy (is, are, &amp;c.)!</i> |  | עָבַר to trouble            |
| פָּתַח to open (mouth)  | פָּתַח to open                           | תְּפִאָּרָה <i>f. glory</i> |
| עֲטָרָה <i>f. (cstr. עֲטָרוֹת) crown</i>  | כָּלָה to be complete, ended; <i>Pi.</i> |                             |
| יָשַׁע <i>Hiph.</i> to deliver  | מָדוּעַ wherefore?                       | לָמַד to finish             |
| אוּרִיָּה Uriah   | בֹּזֵה to despise                        | קָרַע to tear, rend         |

## EXERCISE. TRANSLATE.

וַיבֹא דָוִד וַאֲנָשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בְּאֵשׁ וַנְּשִׂיהֶם  
 וַבְּנֵיהֶם וַבְּנֹתֵיהֶם נִשְׁבּוּ: 2 וַיְהִי כִּרְאוֹתָו אוֹתָהּ וַיִּקְרַע אֶת־  
 בְּגָדָיו וַיֹּאמֶר אָהָה בְּתִי הִכְרַע הִכְרַעַתְנִי וְאֵת הָיִית בְּעֶכְרִי  
 וְאֲנֹכִי פָּצִיתִי פִּי אֶל־יְהוָה וְלֹא אוֹכַל לְשׁוֹב: 3 עֲמַרְתָּ זִקְנִים  
 בְּנֵי בָנִים וְתִפְאָרַת בָּנִים אֲבוֹתָם: 4 אֲשֵׁרִי יוֹשְׁבֵי בֵיתָהּ:  
 5 וַיִּקַּח אֶת־בֵּית־פְּרָעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד נִפְלְתוּ לְבָנוֹת  
 אֶת־בֵּיתוֹ: 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיִּקַּם  
 מֹשֶׁה וַיּוֹשַׁע<sup>1</sup> וַיִּשָּׁק אֶת־צֵאֲנִים<sup>2</sup> וַתְּבֹאֲנָה אֶל־אֲבִיהֶן וַיֹּאמֶר  
 מָדוּעַ<sup>3</sup> מְהֵרָתֶן בָּא הַיּוֹם: 8 בְּוֹתְנִי וַתִּקַּח אֶת־אִשְׁת־אוּרִיָּה  
 לְהָיִית לָהּ לְאִשָּׁה: 9 וְעַתָּה לָךְ וְאֲנֹכִי אֵהְיָה עִם־סִפְדְּךָ  
 וְהוֹרִיתֶךָ אֲשֶׁר תְּדַבֵּר: 10 וְהִקִּמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאת  
 אֶל־הַתְּבָה אִתָּה וּבְנִיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנִיךָ אִתְּךָ:

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

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

<sup>2</sup> Masc. suffixes are occasionally used to refer to fem. nouns.

<sup>3</sup> Cf. § 39. 4.

saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מָוֹת, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect*.—The perfect expresses a completed action. 1. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* הִטָּאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking בָּלוּ לְשִׁמּוֹת (Pi. of בָּלָה).

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

(4) *If I bring him not* (i.e. *shall not have brought him*) to thee אָמַרְנָה וְהִבִּיאֲתוּי אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English; (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא־עָשָׂה לְרֵעֵהוּ רָעָה (i.e. never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנֵאתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, שָׂמַחְתִּי &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; e.g. Thy servants *are no spies* לֹא־רֵדִיּוּם מְרַגְלִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give* I thee נָתַתִּי; And if not, I *will take it* לִקְחָתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

<sup>1</sup> Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf. אֲבִיאֲנִי is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. *בָּלָה עַמִּי* my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect*.—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. *יָדָה תִּשְׁלַח יָדָהּ* Jael *puts forth her hand* to the pin—you see her in the act; *שָׁלַח* would simply have stated the fact. (Contrast this with *נָפַל שָׁכָב* Sisera *fell, he lay*.) In prose this use of the impf. is only common after *אָז* then, *בְּטָרָם* not yet, *בְּטָרָם* before; e.g. *אָז יָשַׁר* then he sang (i.e. proceeded to sing).

(2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, *What seekest thou?* *מַה תִּבְקֹשׁ*.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, It *is said* to this day, *יֹאמַר* (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, *יֹאכַל*. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father *יִשְׂמַח*; As a (Heb. *the*) dog (habitually) *laps* *בִּישׂוּר יֹלֵק הַכֶּלֶב* (יֹלֵק, impf. of לָקַק, § 42). Or (2) In the past; as, And so *he did* regularly, year by year *וַיִּבֶן יַעֲקֹב שָׁנָה בְּשָׁנָה*. This usage is of very frequent occurrence, A mist *used to go up* *אֵד יַעֲלֶה*; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* *וַיִּזְכְּרֵנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל*; The manna *came down* regularly *וַיִּרְדּוּ הַמָּן*; Moses *spoke* repeatedly (kept speaking) and God repeatedly *answered* him *וַיַּבֵּר יְהוָה וַיִּשְׁמַע* (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:

(1) This may be a future from the point of view of the real present; as, Now shalt thou see what I will do עתה תראה; We will burn thy house אֲשֶׁר אֶעֱשֶׂה; Or (2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יָמְלֶךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל; *Could we* (were we to) *know* הֲיָדַע, that he *would say* יֹאמַר; How shall (how can) we *sing Yahweh's song* in a foreign land? אִיךָ נִשְׁיֵר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, לְמַעַן *in order that* פֶּן *lest*, &c.; e.g. Say thou art my sister, *that it may be well with me* לְמַעַן יֵטֵב לִי; Let us deal wisely with the nation, *lest it multiplies* פֶּן יִרְבֶּה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. Raise me up *that I may requite them* הֲקִימֵנִי וְאִשְׁלְמָה לָהֶם (cohort.); Who will entice Ahab *that he may go up?* וְיַעַל? כִּי יַפְתֶּה אֶת-אַחָאָב (juss.); What shall we do *that the sea may be calm?* מִה-נַּעֲשֶׂה וְיִשְׁתַּקֵּם הַיָּם. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אֲמוֹתָהּ (coh.); *May Yahweh establish his word* יִקַּם הַשֶּׁבַע; *May the soul of this child return* תָּשׁוּב נַפְשׁ הַיָּלֵד הַזֶּה (juss.); *May the soul of this child return* תָּשׁוּב נַפְשׁ הַיָּלֵד הַזֶּה (juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). E.g. the grass *withereth* might be either יִבֶּשׁ or יִבֵּשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *warw consec. impf.*; e.g. פָּלָה עָנָן וַיִּלָּךְ *the cloud is consumed and departs* (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *warw consec. pf.*; e.g. אֵר יַעֲלֶה וְהִשָּׁקָה *a mist used to go up and water* (the ground).

IV: *The Participle*.—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*; e.g. הוּא יֹשֵׁב *he was sitting* (not simply *he sat*). It may be used of present, past, or future time: (i.) *pres.*, מַה אַתָּם עוֹשִׂים *what are you doing?* (ii.) *past*, e.g., מֵת הַיֶּלֶד *the child is dead*; (iii.) *fut.*, מִשְׁתַּחֲתִים אֲנַחְנוּ אֶת-הַמָּקוֹם, הַזֶּה *we are destroying, i.e. are about to destroy, this place* (Hiph. שחח). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה *behold*; e.g., הִנְנִי מִקִּים נֹי *Behold, I am about to raise up a nation*.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E.g. הַשָּׁמַיִם מְסַפְּרִים אֵל כְּבוֹד-אֱלֹהִים *the heavens are unceasingly declaring the glory of God* (ptc.); but יוֹם לַיּוֹם יִבֵּעַ אֶמֶר *(one) day pours forth* (Hiph. נבע) *speech to (another) day*.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἠκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) *they left all and went after him*, וַיַּעֲזֹבוּ אֶת-הַכֹּל וַיֵּלְכוּ אַחֲרָיו.

|                              |  |              |
|------------------------------|--|--------------|
| רעה to pasture, shepherd     | פַת <i>f.</i> morsel (1 suff. פַתִּי)        |              |
| שֶׁה a sheep (a goat)        | יָרַב to lie (stretched out)                 |              |
| עֵדֶר flock, herd            | מִחוּץ (חוּץ, חוּצוֹ) outside (§ 14. 2 b)    |              |
| רָשׁ ( <i>plc.</i> ) poor    | יָדַע to know, regard, care for              |              |
| כִּבְשָׂה <i>f.</i> ewe-lamb | שָׁב to draw (water)                         | מַחֲנֶה camp |
| כּוֹס <i>f.</i> cup          | רָמָה to destroy; <i>Niph.</i> to be undone, |              |
| יַחְדָּו together            | נֹאם utterance (always in <i>cstr.</i> )     |              |

## EXERCISE. TRANSLATE.

יהוה רעי לא אֶחָקֵר: 2 יֵלֵךְ יֵלְדֵי-לְנֹו בֵּן נִתְּנָלְנוּ: 3 נָבִיא  
אָקִים לָהֶם מִקְרֵב אֶחֱיִיהֶם כְּמוֹהוּ: 4 אִישׁ הַיִּשְׂרָאֵל בְּעֵינָיו יַעֲשֶׂה:  
5 רָעָה הָיָה עֲבָדָה לְאֲבוֹי בְּצֹאן וּבֵא הָאָרִי וְנִשָּׂא שָׁה מִהָעֵדֶר  
וַיִּצְאָתִי אֶחְרָיו וְהִכְתִּיו וְהִצְלָתִי מִפְּיֹו: 6 וְלָרֶשׁ אֵין-כֶּל פִּי  
אִם-כִּבְשָׂה אַחַת קָטְנָה אֲשֶׁר קָנָה וַיִּחְיָה וַתִּגְדֵּל עִמּוֹ וְעַם-  
בְּנָיו יַחְדָּו מִפְּתֹו תֹאבֵל וּמִפְּסֹו תִשְׁתָּה וּבְחִיקוֹ תִשְׁקֵב וַתַּהֲרִילוּ  
קָבַת: 7 יוֹדַע יִהְיֶה דָרָה צְדִיקִים וְדָרָה רָשָׁעִים תֹּאבֵד: 8 וַיֵּרָא  
וְהָיָה בְּאֵר בְּשָׂדֵה וְהִנֵּה-שָׁם עֲדֹרֵי-צֹאן רֹבְצִים עָלֶיהָ פִּי מִן  
הַבְּאֵר הַהוּא יִשְׁקֶוּ הָעֲדָרִים: 9 וְזֹאת הַבְּרִית אֲשֶׁר אִכְרַת  
אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיּוֹמִים הָהֵם נֹאם-יְהוָה נָתַתִּי אֶת-  
תּוֹרָתִי בְּקִרְבְּם וְעַל-לִבָּם אִכְתַּבְנָה וְהִיִּיתִי לָהֶם לֵאלֹהִים  
וְהֵמָּה יִהְיוּ-לִי לְעַם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.

## § 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*.—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּיִן, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְחֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπὸ—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*.) So כָּבֵד מִפְּנֵי הַדְּבָרִים *the matter is too hard for thee*. מִן is similarly used with verbs: אֲנִי אֶגְדֹּל מִפְּנֵיךָ *I will be greater than thou*, קָטַנְתִּי מִכָּל הַחַסְדִּים *I am less than (i.e. too insignificant for, unworthy of) all the mercies, &c.*

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמְּאֹר הַגָּדוֹל; *her younger son*, בְּנֵהּ הַקָּטָן.

2. *Superlative Degree*.—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קָטָן בְּבָנָיו *the youngest of his sons (his youngest son)*, מִן הַגָּדוֹל מֵעַד הַקָּטָן *from the greatest of them to the least of them*.

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*), or בְּמְאֹד or עַד-מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קְדוֹשִׁים<sup>1</sup> קְדוֹשׁ *holy of holies = most holy*, עֶבֶד עֲבָדִים *the most abject slave*. שִׁיר הַשִּׁירִים *the best or most glorious of songs*: cf. *the Book of books*.

|                                   |                            |
|-----------------------------------|----------------------------|
| <i>I am taller than he</i>        | גְּבוּהָ אֲנֹכִי מִמֶּנּוּ |
| <i>he is taller than his wife</i> | הִיא כְּאִשְׁתּוֹ „        |
| <i>too little to be—</i>          | קָטָן מְהִיּוֹת            |
| <i>his eldest son</i>             | בְּנוֹ הַגָּדוֹל           |
| <i>his youngest daughter</i>      | בָּתּוֹ הַקָּטָנָה         |

<sup>1</sup> Unlike other 3rd class nouns of the 2nd declension, § 29, קְדוֹשׁ *holiness* and שֹׁרֵשׁ *a root*, form their plural not ק and שׁ but קְדוֹשִׁים (*godhāshīm*, not qā) and שֹׁרֵשִׁים (*sho*)—also written "ק" (*q*) and "שׁ", like gutturals (הַדְּרָשִׁים).

|  |  |
|--|--|
| קָשָׁב <i>High.</i> to give attention      | עָז strong                               |
| מִשְׁכָּן dwelling-place ( <i>pl. ni</i> ) | שֵׁכָם shoulder ( <i>suff.</i> שְׁכָמוֹ) |
| עָרוּם cunning                             | חַיָּה <i>f.</i> beast, animal           |
| מֵעֵלָה (מֵעַל with הָ, loc.) upwards      | יָפֵה ( <i>f.</i> יָפֵהָ) fair           |
| חֵלֶב fat                                  | שָׁבַל to be bereaved: <i>Pi.</i> to     |
| רָכוּשׁ gain, property                     | מִקְדָּם east make childless             |
| דָּנְיָאֵל (later דְּנִיָּאֵל) Daniel      |  |

## EXERCISE.

קַח נַפְשִׁי כִּי לֹא־טוֹב אָנֹכִי מֵאַבְרָהָם : 2 מִהֶ־מָּתוֹק מִדְּבַשׁ וּמֵה  
 עֹז מֵאַרְיִי : 3 אֲהֵב יְהוָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנֹת יַעֲקֹב : 4 טוֹב  
 יוֹם הַמָּוֶת מִיּוֹם הַחַיָּה : 5 וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמְּנֹ  
 מִשְׁכָּמוֹ וּמֵעֵלָה גְּבֵה מִכָּל־הָעָם : 6 הַיָּפֵה בְּנָשִׁים : 7 הַיָּפֵה  
 שָׁמַעַ מְזֻבַּח טוֹב לְהִקְשִׁיב מִחֵלֶב אֵילִים : 8 כָּאֲשֶׁר שָׁכְלָה  
 נָשִׁים חֲרָגָה כְּדַתְשָׁפֶל מִנָּשִׁים אִמָּה : 9 וּנְבַחַר מוֹת מַחֲיִים  
 לְכָל־הַנְּשָׂאָרִים מִן־הַמִּשְׁפָּחָה הַרְעָה הַזֹּאת : 10 וְעַתָּה יְהוָה  
 קָדְנָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיִּי : 11 אַעֲשֵׂה אוֹתָךְ  
 לְגוֹי־עַצוֹם וְרַב מִמֶּנּוּ :

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

<sup>1</sup> Inf. cstr. here practically = noun : *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַעַ), sometimes with ל (cf. לְהִקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has טוֹב שָׁבַח, 21. 9 has טוֹב לְשָׁבַח.

## § 48. THE NUMERALS.

1. *The Cardinal Numbers.*—(1) The numeral *one*, אֶחָד *m.*, אַחַת *f.*, is an adj. agreeing in gender with its noun and standing like other adjj. *after* it; as אִישׁ אֶחָד *one man*, אִשָּׁה אַחַת *one woman*.

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתַּיִם *f.* (cstr. שְׁנֵי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*, שְׁתַּיִם נְשִׁים *two women*.

b. The curious form שְׁתַּיִם (*sk'ttyim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁנַתַּיִם or שְׁנַתַּיִם to שְׁתַּיִם, and then conformed to שְׁתַּיִם on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתַּיִם (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רְבִיעִי *fourth*, § 5. 5), in which case the *daghesh* is primarily *lene*, not *forte*.

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁת בָּנִים *three sons*, שְׁלֹשָׁת בָּנוֹת *three daughters*.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שְׁלֹשָׁת, cstr.) *of sons*. Then the orig. construct came to be used also additionally in the absolute, *a triad, sons, or sons, a triad* (בָּנִים שְׁלֹשָׁת or "ב"ש), *i.e.* practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (*e.g.* שְׁלֹשׁ 3, שְׁלֹשִׁים 30) except עֶשְׂרִים, which is the plur. of *ten*, עֶשֶׂר, there being a distinct word for *hundred*, מֵאוֹת. The *tens* end in *im* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used *in apposition* with their word, and then they stand either before or—chiefly in later style—after it; *e.g.* *five sons*, חֲמֵשֶׁת בָּנִים or חֲמֵשֶׁת בָּנִים. The other numerals, *viz.* those from 11 to

19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. תִּשְׁעַ שָׁנִים *nine years*; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נַפְשׁ *(soul) person*, &c., and collectives, e.g. 19 *cities* (עִיר *f.*), עָרִים תִּשְׁעֵ-עָשָׂרָה; but 19 *men*, תִּשְׁעֵה-עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁתַּיִם וְשָׁלֹשׁ שָׁנָה *sixty-two years*, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חֲמִשָּׁה וְשָׁבְעִים שָׁנָה *seventy-five years*; or again, שְׁנָה וְשֶׁבַע שָׁנִים *twenty-seven years*.

|    | With the Masculine. |            | With the Feminine. |           |
|----|---------------------|------------|--------------------|-----------|
|    | Absol.              | Cstr.      | Absol.             | Cstr.     |
| 1  | אֶחָד               | אֶחָד      | אֶחָת              | אֶחָת     |
| 2  | שְׁנַיִם            | שְׁנֵי     | שְׁתַּיִם          | שְׁתֵּי   |
| 3  | שְׁלֹשָׁה           | שְׁלֹשָׁת  | שְׁלֹשׁ            | שְׁלֹשׁ   |
| 4  | אַרְבָּעָה          | אַרְבַּעַת | אַרְבַּע           | אַרְבַּע  |
| 5  | חֲמִשָּׁה           | חֲמִשָּׁת  | חֲמִשׁ             | חֲמִשׁ    |
| 6  | שֵׁשָׁה             | שֵׁשָׁת    | שֵׁשׁ              | שֵׁשׁ     |
| 7  | שֶׁבַעַה            | שֶׁבַעַת   | שֶׁבַע             | שֶׁבַע    |
| 8  | שְׁמוֹנָה           | שְׁמוֹנַת  | שְׁמוֹנָה          | שְׁמוֹנָה |
| 9  | תִּשְׁעָה           | תִּשְׁעַת  | תִּשְׁעַ           | תִּשְׁעַ  |
| 10 | עָשָׂרָה            | עָשָׂרַת   | עָשָׂר             | עָשָׂר    |
| 11 | { אֶחָד עָשָׂר      |            | אֶחָת עָשָׂרָה     |           |
|    | { עֶשְׂתֵּי עָשָׂר  |            | עֶשְׂתֵּי עָשָׂרָה |           |
| 12 | { שְׁנַיִם עָשָׂר   |            | שְׁתַּיִם עָשָׂרָה |           |
|    | { שְׁנֵי עָשָׂר     |            | שְׁתֵּי עָשָׂרָה   |           |
| 13 | שְׁלֹשָׁה עָשָׂר    |            | שְׁלֹשׁ עָשָׂרָה   |           |
| 14 | אַרְבָּעָה עָשָׂר   |            | אַרְבַּע עָשָׂרָה  |           |
|    | &c.                 |            | &c.                |           |

|        |    |                                |                                    |                          |
|--------|----|--------------------------------|------------------------------------|--------------------------|
|        | 20 | עֶשְׂרִים                      | 60                                 | שְׁשִׁים                 |
|        | 30 | שְׁלֹשִׁים                     | 70                                 | שִׁבְעִים                |
|        | 40 | אַרְבָּעִים                    | 80                                 | שְׁמֹנִים                |
|        | 50 | חֲמִישִׁים                     | 90                                 | תְּשׁוּעִים              |
| 100    |    | מֵאָה <i>fem., cstr.</i>       | מֵאוֹת <i>plur.</i>                | מֵאוֹת <i>hundreds.</i>  |
| 200    |    | מֵאוֹתַיִם <i>dual</i>         | (for מֵאוֹתַיִם).                  |                          |
| 300    |    | שְׁלֹשׁ מֵאוֹת                 | 400                                | אַרְבַּע מֵאוֹת, &c.     |
| 1,000  |    | אַלְפָּה <i>masc.</i>          |                                    |                          |
| 2,000  |    | אַלְפַיִם <i>dual.</i>         |                                    |                          |
| 3,000  |    | שְׁלֹשַׁת אַלְפִים             | 4,000                              | אַרְבַּעַת אַלְפִים, &c. |
| 10,000 | }  | רִבְבוֹתָא <i>pl. regular,</i> | רִבְבוֹת                           |                          |
|        |    | רְבוּ, רְבוּא <i>pl.</i>       | רְבוּאֹת and רְבוּת (later forms). |                          |
| 20,000 |    | רְבוּתַיִם <i>dual.</i>        |                                    |                          |

(8) The word מֵאָה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בֶּן־מֵאָה שָׁנָה (*son of, i.e. a hundred years old* (also מֵאוֹת); in *du.* and *plur.* only in *absol.* The word אַלְפָּה *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אַלְפַיִם).

(9) The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times, sevenfold.* A few take suffixes שְׁנֵינוּ *we two,* שְׁלֹשָׁתָם *they three, &c. (sh'loshtām).*

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

|        |                        |                   |         |            |
|--------|------------------------|-------------------|---------|------------|
| First  | רִאשׁוֹן <i>fem.</i>   | רִאשׁוֹנָה        | sixth   | שִׁשִּׁי   |
| second | שֵׁנִי „               | שֵׁנִית           | seventh | שִׁבְעִי   |
| third  | שְׁלִישִׁי „           | שְׁלִישִׁית, —יָה | eighth  | שְׁמִינִי  |
| fourth | רְבִיעִי „             | &c.               | ninth   | תְּשִׁיעִי |
| fifth  | חֲמִישִׁי or חֲמִישִׁי | „                 | tenth   | עֶשְׂרִי   |

E.g. *on the seventh day,* בַּיּוֹם הַשְּׁבִיעִי; *in the eighteenth year of the king,* בְּשָׁמְנָה עֶשְׂרֵה שָׁנָה לְמֶלֶךְ; or בְּשָׁנַת שְׁמֹנֶה עֶשְׂרֵה לְמֶלֶךְ.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שְׁלִישִׁיה *a third*; in a few cases also by segholate forms; e.g. רְבִיעַ and רְבִיעַ *a fourth,* חֲמִישַׁת *a fifth*; a *half* is חֲצִי. § 45. 3 b. 1 a. •

|     |   |     |                                    |
|-----|---|-----|------------------------------------|
| עז  | <i>f.</i> she-goat ; <i>pl.</i> עזים      | נמל | camel ; <i>pl.</i> נמלים (§ 43. 4) |
| כלא | imprisonment                              | בקע | to break through                   |
| שאב | to draw (water)                           | הצר | court ( <i>noun</i> )              |
| דור | generation ( <i>pl.</i> ימים and oftener) |     |                                    |

## EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל-אָבִיו אֶת-שְׁנֵי בְנֵי תַמִּית אֲסִילָא אֲבִיאָנוּ אֵלֶיךָ :  
 2 וַיִּקַּח מִנְחָה לְאָחָיו עֲנִים מֵאֲתִים וְאֵילִים עֲשָׂרִים וְגַמְלִים  
 מִנִּיקוֹת וּבְנִיָּהִם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וָשָׁשׁ-מֵאוֹת שָׁנָה  
 לְחַיָּיו בְּחֹדֶשׁ הַשְּׁנִי בְּשַׁבְּעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יִבְשֶׁה הָאָרֶץ :  
 4 בְּשָׁלְשִׁים וָשֶׁבַע שָׁנָה בְּשָׁנִים עֶשֶׂר חֹדֶשׁ בְּעֶשְׂרִים וָשֶׁבַע  
 1 לַחֹדֶשׁ נָשָׂא מֶלֶךְ בְּבֹל אֶת-רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא :  
 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֻרִים בְּמַחְנֵה הָאֵיב וַיִּשְׁאַבְרוּ מִיָּם וַיָּבֹאוּ  
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 טוֹב יוֹם בְּחֻצְרֵיךָ מֵאֵלֶיךָ :  
 7 וַרְדְּפוּ מִכֶּם חֲמֹשֶׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה יִרְדְּפוּ : 8 וַיֹּאמֶר  
 אֵלֶיהֶם צֵאוּ שְׁלֹשְׁתֶּכֶם וַיֵּצְאוּ שְׁלֹשְׁתָּם : 9 וַיְחִי אַחֲרֵיהֶן  
 מֵאָה וָאַרְבַּעִים שָׁנָה וַיִּרְא אֶת-בְּנָיו וְאֶת-בְּנֵי בָנָיו אַרְבַּעַת  
 דְּרוֹת : 10 וַיִּמְלֹךְ-שֶׁם שֶׁבַע שָׁנִים וַיִּשְׁעָה חֲדָשִׁים וְשִׁלְשִׁים  
 וְשָׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם :

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they sware, the two of them.

<sup>1</sup> יום unexpressed.

## § 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle  $\text{אָ}$ , are inseparable affixes. The punctuation of the important prepositional fragments  $\text{ב}$ ,  $\text{ב}$ ,  $\text{ל}$ ,  $\text{מ}$ , and of the conjunction  $\text{ו}$ , has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle  $\text{ה}$ , the pointing of which varies:

- (a) Its usual pointing is  $\text{ה}$ , as  $\text{הַזֶּה}$  *is this?*
- (b) Before simple sh'wa it is  $\text{ה}$ , as  $\text{הַמְעַט}$  *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.
- (c) Before Gutturals (except when they have  $\text{ַ}$  or  $\text{ֶ}$ ) it is also pointed  $\text{ה}$ , often marked by *Methegh*, as  $\text{הַאֵלֶּךְ}$  *shall I go?*
- (d) Before Gutt. with  $\text{ַ}$  or  $\text{ֶ}$  it is  $\text{ה}$ , as  $\text{הַחֲזַק}$  *whether it be strong?*

3. *Suffixes to Particles.*—a. The pronominal suffixes to the particles will be found on the following pages:  $\text{ל}$  and  $\text{מ}$  (p. 51),  $\text{מ}$  (p. 53),  $\text{ל}$ ,  $\text{על}$ ,  $\text{על}$ ,  $\text{על}$  (p. 70),  $\text{מ}$  (p. 87),  $\text{את}$  acc. (p. 75),  $\text{את}$  prep.,  $\text{עם}$  and  $\text{הַיָּה}$  (p. 142),  $\text{שׁ}$  (p. 130),  $\text{אֵין}$  (p. 136).

b. Notice the fondness of particles for  $\bar{a}$  in suffixes, where nouns have  $\bar{e}$ , e.g. 2 *f. s.* and 1 *pl.*,  $\text{לָ}$ ,  $\text{לָנִי}$ .

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

following: **אי**, **אינה**, **אינה** *where?* (with suff. **אינה** *where art thou?* **אינו** *where is he?* **אינם**). **כאן**, **אימיה** *whence?* **אנה** *whither?* **איך**, **איכה** *how? how!*

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

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

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

(b) *But* is frequently expressed by **וא**; e.g. **ואמרת לא תאכל** *But of the tree thou mayst not eat*, **ואמרת לא תאכל**. A stronger *but* is **אולם**. *But* after a negative is **אם**; e.g. **כי אם** *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight*, **כי אם** *בחורת יהוה הפצו*.

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

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

(d) In oaths, **אם** = *certainly not*, and **לא אם** = *certainly*; e.g. **אם-אעשה את-הדבר הזה** *I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing.*”) **אם יהיה טל** *certainly there shall not be dew*. **אם-לא הארץ לך תהיה לנחלה** *surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. **פה יעשה-לי אלהים וכה יוסיף** *so shall God do to me and more also* (lit.

and so shall he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of אֲשֶׁר; e.g. אַחֲרַי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח, אַהֲהָה, אַח! אַוִי! הוֹי! הוֹי! אַח, אַה, הַה! הַם (even pl. הַסִּי, as if הַם were imper.) *hush!* מִי יִתֵּן (who will give? =) *O that! would that!* e.g. מִי יִתֵּן מוֹתִי *would that I had died, הָלֵלָה לָּנוּ מְעֹזב אֶת־יְהוָה* *far be it!*—lit. *ad profanum!* הַ לֹּחַ (as an exclamation; but also in construction, thus הָלֵלָה לָּנוּ מְעֹזב אֶת־יְהוָה *far be it from us that we should forsake Yahweh*).

|  |   |
|--|---|
| עָתָר ( <i>Qal</i> ) <i>Hiph.</i> to entreat | בָּרַח to flee                                  |
| שָׂאֵל Saul                                  | הִנֵּה to moan, muse, meditate                  |
| עוֹן guilt, punishment                       | יָעַף to be weary, faint (§ 39. 2. 2 a)         |
| יָעַף weary, faint                           | יָעַע, יָעַע to toil, grow weary (§ 39. 2. 2 a) |

## EXERCISE. TRANSLATE.

אָנָּה אֵלֶּךָ מְרוּחָה: 2 מֵאֵין יבֹא עֲזָרִי: 3 וַיִּבְכֶּה וְכֹה אָמַר  
בְּלִבָּתוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחֲתֶיךָ בְּנִי: 4 חָלִילָה לִּי יְהוָה  
מַעֲשֵׂתִי זֹאת הַדָּם הַאֲנָשִׁים הַהֵלָכִים<sup>2</sup> בְּנַפְשֶׁתְּךָ: 5 הַעֲתִירוּ  
לַיהוָה אֱלֹהֵיכֶם וַיִּסַּר מֵעָלַי אֶת־הַמָּוֶת הַזֹּה: 6 אִם־לֹא אֶל־  
בֵּית־אָבִי תֵלֵךְ וְלִמְחַת אִשָּׁה לִבְנִי: 7 אִם־אֶקַּח מִכָּל־אֲשֶׁר לָךְ:  
8 מַה־טוֹב לָכֶם הַמָּשֶׁל בְּכֶם שְׁבָעִים אִישׁ אִם־מָשֶׁל בְּכֶם אִישׁ  
אֶחָד: 9 וַיִּשְׁבַּע לָהּ שְׂאוּל בִיהוָה לֵאמֹר חִי־יְהוָה אִם־יִקְרָךְ  
עוֹן בְּדַבַּר הַזֶּה וּתְאֹמַר הָאִשָּׁה אֶת־יָמֵי אַעֲלֶה־לְךָ וַיֹּאמֶר  
אֶת־שְׂמוּאֵל הַעֲלִילִי וְתֵרָא הָאִשָּׁה אֶת־שְׂמוּאֵל וְתוֹעֵק בְּקוֹל  
גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירְאִי כִי מֵהָ רְאוּת וּתְאֹמַר  
הָאִשָּׁה אֱלֹהִים רְאוּתִי עָלַי מִן־הָאָרֶץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

<sup>1</sup> We may assume an ellipse of *shall I drink?*

<sup>2</sup> Beth pretii, *at the cost* (here *risk*) of.

<sup>3</sup> קרה with suff.

thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

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# VOCABULARY.

ENGLISH AND HEBREW.



## A.

Abigail, אַבִּיגַיִל.  
 Abimelech, אַבִּימֶלֶךְ.  
 able, be, יָכַל; *impf.* יֻכַּל, § 39.  
 Abraham, אַבְרָהָם.  
 Abram, אַבְרָם.  
 abundance, הַמּוֹן 1.<sup>1</sup>  
 according to, כִּי, prep.  
 acquire, to, קָנָה.  
 add, to, יָסַף, *perf.* and *ptc.* in  
*Qal*; other parts in *Hiph.* See  
 § 39.  
 adversary, צַר 2. § 43.  
 advise. See counsel.  
 afflict, to, עָנָה, *Pi.*; affliction, עָנִי 2.  
 § 45.  
 after, behind, אַחֲרַי; אַחֲרֵי;  
 after me, &c. See p. 70.  
 afterwards, אַחֲרֵיכֶן.  
 again, עוֹד; and she *again* bore  
 וַתֵּלֶד, &c. See p. 129 (still).  
 aged, vb. and adj. זָקֵן; old age,  
 זְקֻנָּה.  
 alas! אַחַ, אֲהֵה!  
 all, כָּל 2. § 43.  
 allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בר in  
*Lex.* *I alone*, אֲנִי לְבַדִּי, &c.  
 also, גַּם; both... and also, גַּם... גַּם.  
 altar, מִזְבֵּחַ. See sacrifice.  
 among, amongst (midst).  
 and, ו, § 15; both... and, ו... ו  
 (also).  
 angel, messenger, מַלְאָךְ 1.  
 anger, אַף (אָנָף); suff. אָפִי. § 43. 4.  
 angry, be, קָצַף; חָרָה, used im-  
 pers.: he was angry, לוֹ חָרָה.  
 anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.  
 another, אֲחֵר; one another... אִישׁ  
 אֲחֵרֵי. See p. 150.  
 any (all); not any, none, לֹא... כָּל.  
 § 13. 4.  
 appear, to, *Niph.* of see.  
 appearance, מֵרָאָה. § 45.  
 approach, to (draw near).  
 arise, to, קָם. § 40.  
 ark, תֵּבָה (*e firm*).  
 ark (of covenant), אָרוֹן, with art.  
 הָאָרוֹן.  
 arm, זְרוּעַ, *f.* (generally); pl. *im, óth.*  
 army, חַיִל, § 41 (force).  
 arrow, חֵץ 2. § 43.  
 as, like כִּי (see p. 87); as, when כַּאֲשֶׁר.

<sup>1</sup> The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).  
 ashamed, be, בּוֹשׁ, § 40.  
 ashes, to, דָּשָׁן 2. *i.*  
 aside, turn, to, סוּר, § 40.  
 ask, to, שָׁאַל, § 36.  
 ass, he-ass, הַמֹּר; she-ass, אֲתוֹן 1.  
 assemble, קָהַל, *Hiph.* (gather).  
 assembly, קְהָל, מִקְרָא 1, עֵדָה.  
 atone, to, כִּפַּר, *Pi.* § 26. 1 *a*;  
 pass. *Pu.*; for על.  
 avenge, to, נָקַם; *Niph.* be avenged,  
 avenge oneself.  
 awake, to, יָקַץ, *perf.* not in use;  
*impf.* וַיִּקַּץ; *perf.* הִקְיִץ, *Hiph.*  
 of קִיץ.

## B.

Baal, בַּעַל 2.  
 bad, רַע 1. § 43.  
 bank, שֵׁפָה 1 (lip).  
 bark, to, נָבַח.  
 be, to, הָיָה, § 45.  
 bear a, דָּב 2. § 43.  
 bear, to, carry, נָשָׂא (lift up).  
 bear, to, bring forth, יָלַד, § 39;  
 be born, *Niph.*; beget, *Hiph.*;  
 a boy, יָלַד 2; girl, יָלְדָה 2;  
 kindred, מוֹלָדָת, § 29. 3.  
 beast, חַיָּה (cattle).  
 beauty, יָפִי 2, § 45 (fair).  
 bed, מִטָּה (stretch); 1 מִשְׁכָּב (lie).  
 befall, to, קָרָה; קָרָא, § 38. 1. 5.  
 before (face).  
 beget, to (bear).  
 begin, to, חָלַל, *Hiph.* (הֶחֱלָ); pass.  
*Hoph.*; beginning תְּחִלָּה.  
 beguile, to, נָשָׂא, *Hiph.*  
 behind (after).  
 behold, הִנֵּה, הִן 2, § 43; *behold*

*I (me), הִנְנִי; behold we (us), הִנְנֵנו.*  
 See p. 142, note 1. Very often  
 followed by the *participle*.  
 believe, to, אָמַן, *Hiph.*; לְ of pers.  
 belly, to, נָהַן 1; בָּטֵן 2. *i.* (womb).  
 beneath, instead of, תַּחַת 2; plur.  
 suff. תַּחַתִּי, &c., rarely sing. ex-  
 cept תַּחַתָּם, § 36. 2.  
 bereaved, be, שָׁבַל, *st.*  
 beside, אֵצֶל, — *me*, אֵצְלִי, § 34. 4 b.  
 Bethel, בֵּיתֵאל.  
 between, בֵּין 2, § 41; *between me*  
*and thee*, בֵּינִי וּבֵינֶךָ; *between me*  
*and you* וּבֵינִיכֶם —.  
 beware, to, *Niph.* of keep.  
 beyond (region b.), other side,  
 עֵבֶר.  
 bind, to, saddle, חָבַשׁ; אָסַר.  
 bird, fowl, עוֹף 2; צִפּוֹר, pl. צִפּוֹרִים.  
 bitter, to be, מָר, *st., impf.* יָמַר, § 42;  
 bitter, מָר 1, § 43.  
 bless, to, בָּרַךְ, *Pi.*; pass. *Pu.* § 36;  
 blessed, בָּרֻךְ; blessing, בְּרָכָה 1.  
 blind, עָוֵר 3.  
 blood, דָּם 1; *pl.* blood shed;  
 with heavy suff. דָּמָם.  
 blot out, to, destroy, מָחָה; pass.  
*Niph.*  
 boil, to, cook, בָּשַׁל, *Pi.*  
 bone, עֵצָם 2. *f.*; *pl. im* and *óth.*  
 book, סֵפֶר 2.  
 bosom, חֵיק 2. § 41.  
 both, שְׁנַיִם (two); with suff. *both of*  
*us, we both*, שְׁנַיֵנו, &c. § 48. 1. 9.  
 bottle, חֶמֶת 2.  
 bow, a, קָשָׁת 2. *f.*  
 bow down, to, כָּרַע; trans. *Hiph.*  
 boy (bear).

bread, לֶחֶם 2.  
 broad, be, רחב, *st.*; broad, רחב 1;  
 breadth, רחב 2. See p. 120.  
 break, to, שָׁבַר; pass. *Niph.*;  
 broken, נִשְׁבַּר; b. in pieces, *Pi.*  
 break down, to, פָּרַץ.  
 break, to (of day), עָלָה; daybreak,  
 נֶשֶׁחַר 2.  
 breath, נְשָׁמָה 1.  
 brightness, נִינָה 2.  
 bring, to, *Hiph.* of *come*.  
 bring down, to, *Hiph.* of *go down*,  
 &c.  
 bring out, to, *Hiph.* of *go out*.  
 bring up, to, *Hiph.* of *go up*.  
 bring up, to = to rear, בָּדַל, *Pi.*  
 brook, נַחַל 2.  
 brother, אָח. See p. 153.  
 buck, he-goat, חֵיט 2. § 41.  
 build, to, בָּנָה. § 44.  
 burn, to, שָׂרַף; pass. *Niph.*; with  
 fire, בָּאֵשׁ.  
 burnt-offering, עֹלָה.  
 bury, to, קָבַר; pass. *Niph.*; grave,  
 קֶבֶר 2. *i.*; grave, קְבוּרָה; burial.  
 but, בֵּי; אֹלָם, בֵּי אָם. § 49. 5 b.  
 butler, butlership, מִשְׁקָה. § 45.  
 buy, to, acquire, קָנָה (possess).  
 buy corn, to, שָׁבַר.  
 by (of cause), כֵּן. §§ 14, 15.  
 by (beside), עַל, p. 70.

## C.

calamity, אִיד 2. § 41.  
 calf, עֵגֶל 2; *f.* עֵגְלָה. § 35.  
 call, to, cry, קָרָא, *dat.*; he called  
 him Adam, קָרָא לוֹ אָדָם; he  
 called his name Adam, קָרָא אֵת־

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

- command, to, צוה *Pi.*; pass. *Pu.*;  
 a command, מצוה 1.  
 commit, to, entrust (oversee).  
 compassion, to have, רחם *Pi.*  
 (pity). § 36.  
 conceal, to (hide).  
 conceive, to, הרה; *impf.* 3 *s. f.* with  
 waw cons. וַהֲרָה. § 45. 1. 3.  
 confide, to, trust, בטח; in, ב.  
 contend, to, ריב. § 40.  
 continually, תמיד.  
 corn, דגן 1, שֶׁבֶר 2.  
 corpse, carcass, נבלה 1.  
 corrupt, to, שחח, *Hiph.* (*Pi.*); pass.  
*Niph.*  
 counsel, to, advise, יעץ, *impf.*  
 ייעץ; deliberate, *Niph.*, *Hithp.*;  
 counsel, עצה 1. § 39.  
 count, to, number, ספר; מנה.  
 § 44.  
 count, to, impute, reckon, חשב.  
 country, the (field).  
 court, a, חצר 1. *c.*, pl. *im* and *ôth*.  
 covenant, a, ברית, *f.*; to make a  
 covenant—כרת (cut); establish,  
 fulfil a —, — הקים (arise).  
 cover, to, כסה, *Pi.*; pass. *Pu.*; a  
 covering, מכסה. § 45.  
 cow, פרה (ox).  
 create, to, ברא; pass. *Niph.*  
 creep, to, רמש, *impf.* in *o*; creep-  
 ing things, רמש 2, *coll.*  
 cross, to, pass over, by, עבר;  
*Hiph.*, bring over, make go  
 through, &c.; a crossing, ford,  
 מעבר 1.  
 cry, to (call).  
 cry out, to, צעק, זעק; a cry, צעקה 1.
- cultivate, to (serve).  
 cunning, ערום 1.  
 curse, a, ban, חרם 2.  
 curse, to, ארר; קלל, *Pi.*  
 cut down, to, cut off, cut, פרת;  
 pass. *Niph.*
- D.**
- Daniel, דניאל; later דניאל.  
 darkness, חשך 2.  
 dash in pieces, רטש, *Pi.*; pass. *Pu.*  
 daughter, בת 2. *i.*; *my d.*, בתי, &c.;  
 plur. בנות 1. See p. 153.  
 David, דוד, דָּוִד.  
 dawn, daybreak, יַעֲרָה 2.  
 day, יום 2, § 41. 5; pl. יָמִים, יָמִי.  
 See p. 153.  
 death, מָוֶת, § 41 (die).  
 Deborah, דְּבוֹרָה (= bee).  
 deceive, to (beguile).  
 declare, to (tell), (hear), (count).  
 deep, be, עמק, *st.*; deep, adj. עמק 1.  
 See § 43. 4.  
 deliberate, to (counsel).  
 delight in, to, חָפֵץ, *st.*; *impf.*  
 יִחְפֹּץ, in pause, יִחְפֵּץ.  
 delight, pleasure, חָפֵץ 2. § 35;  
 delighting in, adj. חָפֵץ 1.  
 deliver, to, נצל *Hiph.*; pass. *Niph.*  
 depart, to, סור. § 40.  
 descend, to, ירד. § 39.  
 desert, wilderness, pasture, מִדְבָּר 1.  
 desire, to, חָמַד; *impf.* יִחְמַד, pass.  
*Niph.*; חָפֵץ, *st.*  
 desolation, הַרְבָּה 2.  
 despise, to, קָלַל; to be despised,  
 קָל (Qual).  
 destroy, to, שחח, *Hiph.* (*Pi.*);

- pass. *Niph.*; שָׁמַד, *Hiph.* pass. *Hoph.* (blot out).  
 dew, טֵל.  
 die, to, מוּת; to kill, *Hiph.*, פָּל. (מוּתָה); pass. *Hoph.*; dead, מוּת *ptc.*; death, מוּת 2. § 41.  
 disease, sickness, חָלִי 2. § 45.  
 displeased, זָעַף 1.  
 divide, to, בָּרַל, *Hiph.*; pass. *Niph.*  
 do, to (make).  
 dog, בָּלָב 2.  
 door, דֶּלֶת 2. *f.*  
 dove, יוֹנָה, *f.*, pl. *im*.  
 draw near, to, approach, קָרַב, *st.*; *Hiph.* bring near, offer, present; נָנַשׁ, *perf.* used in *Niph.*, *impf.* in *Qal.* See § 33. *Hiph.* bring near; near, קָרוֹב 1.  
 dream, to, חָלַם; *impf.* יִחְלֵם; a dream, חֲלוֹם, plur. *ôth*.  
 drink, to, שָׁתָה; to give to drink, water, שָׁקָה, *Hiph.*; feast, מִשְׁתָּה, § 45; a butler, cupbearer, מִשְׁתָּקָה, § 45; cupbearer's office, *same*.  
 drive out, to, גָּרַשׁ, *Pi.*, pass. *Niph.*  
 drunk, be, שָׁבַר, *st.*; strong drink, שָׁכָר 1.  
 dry, be, יָבֵשׁ, *st.*, § 39; הָרַב; dry land, יַבְשָׁה 1.  
 dumb, be, אָלֵם 3.  
 dust, עָפָר 1.  
 dwell, to, יָשַׁב, § 39; שָׁבַן, *impf.* in *o* (p. 80); *Hiph.*, to place; tabernacle, מִשְׁכָּן, pl. *ôth* (*im*).
- E.**
- eagle, נֶשֶׁר 2. *i*.  
 ear, אָזֶן, 2. *f.*, *du.*; give ear, hear-  
 ken, הֶאָזִין, *Hiph.*, denom. (hear).  
 earth, land, אָרֶץ 2. *f.*  
 earthquake, רָעַשׁ (shake).  
 east, קֶדֶם; on the east of—מִקְדָּם ל  
 eat, to, אָכַל, § 35; give to eat, *Hiph.*; meat, food (אָכַל 2), מֵאֲכָל 2, מֵאֲכָלָה 1.  
 Eden, עֵדֶן.  
 edge, פֶּה, with the edge of the sword חֶרֶב. See p. 153.  
 eggs, בְּיָצִים 2, pl. *f.* § 41. 4.  
 Egypt, מִצְרַיִם, *f.*; Egyptian, מִצְרַיִ, fem. יָת. § 16. 4. 1.  
 Ehud, אֶהוּד.  
 elder, זָקֵן 1 (aged); elder, comp. = greater (great). § 47. 1 b.  
 Elijah, אֵלִיָּהוּ (אֵלִיָּה).  
 Elisha, אֵלִישָׁע.  
 embrace, to, חָבַק, *Pi*.  
 empty, רֵק (רֵיק).  
 end, קֵץ 2, § 43; latter end, אַחֲרֵיָהּ, *f.*  
 end, be ended, תָּם, *st.*, § 42; בָּלָה, § 44; to finish, complete, *Hiph.* תָּם, *Pi*. כָּלָה; perfect, תָּמִים 1, תָּמִים 1.  
 enemy, אֹיֵב 3; enmity אִיבָה 2.  
 enter, to, בּוֹא בְּ, אֵל.  
 entice, *Pi*. of פָּתָה (to be simple).  
 entrance, מָבֹוא 1.  
 escape, to, מָלַט, *Niph.*; rescue, *Pi*.  
 establish, to, *Hiph.* of קוּם *arise*.  
 eternity (ever).  
 evening, עָרַב 2. *c*.  
 ever, eternity, עוֹלָם 1, עַד; for ever,

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

## F.

face, faces, פָּנִים 1, *pl.*; before, formerly, לְפָנַי; *before me*, לְפָנַי &c., p. 69; used both of *time* and *place*.  
 fair, beautiful, יָפֶה 1, § 45; beauty, fairness, יָפִי 2.  
 fall, to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*  
 famine (hungry).  
 far, to be, רָחַק, *st.*; far, adj. רָחוֹק 1.  
 fat, בָּרִיא 1.  
 father, אָב, *irreg.* See p. 153.  
 fear, to, יָרָא, *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאֶה; *pass.* *Niph.*; terrible, *ptc.* נֹרָא; fear, יִרְאֶה 2, מוֹרָא 1, § 38; פָּחַד 2.  
 feast (drink).  
 feast, to hold a (religious), הִנֵּן, § 42, a (religious) feast, חֵן 2, § 43 and p. 45 (near foot).  
 feed, to, pasture, רָעָה; shepherd, רָעָה.  
 field, שׂדֵה 1, § 45, *pl.* *oth (im).*

fierceness (heat), חָרוֹן.  
 fight, to, לחַם, *Niph.*; *with, against*, ב; *for*, ל; battle, war, מִלְחָמָה, *astr.* מִלְחָמָה, § 29. 3.  
 fill, to (be full).  
 find, to, מָצָא; *pass.* *Niph.* § 38.  
 fine, thin, דָּק 1. § 43.  
 finish, to, כָּלָה, *Pi.*; *pass.* *Pu.* (be ended), also *Qal.*  
 fire, אֵשׁ 2. *f.* § 43.  
 firmament, expanse, רָקִיעַ 1.  
 first, former, רִאשׁוֹן (§ 35. 1 a); at first, בְּרִאשׁוֹנָה.  
 fish, דָּגָה, דָּג 1. § 18. 3.  
 flame, לַהֲבָה 1.  
 flee, to, בָּרַח, נוּם; to put to flight, הִנִּים (*Hiph.*); a refuge, מָנוֹס 1. § 41.  
 flesh, בָּשָׂר 1.  
 fling, to (cast).  
 flock, עֹדֵד 2; צֹאן.  
 flood (of Noah), מַבּוּל.  
 foe, אֹיֵב (enemy).  
 food, אָכַלָה (eat).  
 fool, נָבָל 1; אֹיִל; folly, אֹיִלָּה 2.  
 foot, רִגֵּל 2. *f.*  
 for, conj. כִּי.  
 force, forces, army, חַיִל 2, § 41; also wealth, valour.  
 ford, a, מַעְבָּר.  
 ford, to (to cross).  
 forget, to, שָׁכַח; *pass.* *Niph.*  
 fork, מוֹלֵג, 3; *pl.* מוֹלְגוֹת.  
 form, to, יָצַר, § 39; *impf.*; with *warw cons.* וַיִּצֶר.  
 forsake, to, עָזַב (leave).  
 four, § 48; fourth, § 48. 2.  
 fowl (bird).

friend, רעה, § 45.  
 frog, צפרדע, 3. § 30.  
 from, out of, prep. מן, § 14. 2,  
 § 15. 2.  
 fruit, to bear, be fruitful, פָּרָה ;  
 fruit, פְּרִי 2, § 45. 3 b.  
 full, be, מָלֵא, *st.*; of, acc.; be filled  
*with, Niph., acc.*; to fill (a thing  
 with), *Pi., two acc.*, § 38. 3 b ;  
 fuiness, מָלֵא ; full, adj. מָלֵא.

## G.

gain, to (property), רָכַשׁ ; gain,  
 property, רָכִישׁ.  
 garden, גַּן 2. § 43.  
 garment, בְּגָד 2. *i.*, suff. בְּגָדִי, &c.  
 (not ה). שְׂמֵלָה 2 and שְׂלֵמָה 2  
 (by transposition).  
 gate, יָעַר 2.  
 gather, to, אָסַף, § 34 ; קָבַץ (*Qal*), *Pi.* ;  
 assemble, gather themselves,  
 and pass. *Niph.* of both vbs.  
 gazelle (beauty), צִבִי 2. *i.* § 45. 3.  
 genealogies, history, תּוֹלְדוֹת, pl. *f.*  
 (bear).  
 generation, דּוֹר 2, § 41, pl. (*im*) *óth.*  
 Gentiles, גּוֹיִם. גּוֹי nation.  
 Gideon, גִּדְעוֹן.  
 girl (bear), (lad).  
 give, to, נָתַן, § 33 ; *dat.* gift(s),  
*coll.* מִתָּן 1.  
 glad, be (joyful).  
 glorify, to, כָּבַד, *Pi.* (be heavy) ;  
 glory, כְּבוֹד 1.  
 go, to, הִלֵּךְ, § 39 ; walk, *Hithp.*  
 § 26. 3 b.  
 go down, יָרַד, § 39 ; *Hiph.* bring  
 down ; pass. *Hoph.*

go in, בּוֹא, § 40 ; bring in, *Hiph.*,  
 pass. *Hoph.* ; followed by ב,  
 אֵל, acc.  
 go out, יָצָא, §§ 38, 39 ; bring out,  
*Hiph.* ; pass. *Hoph.* ; of מן, out-  
 going, exit מוֹצֵא 1, § 38.  
 go up, עָלָה ; bring up, *Hiph.* ; an  
 ascent, מַעְלָה, § 45.  
 let go, to, נָשַׁלַּח, *Pi.*  
 God, אֱלֹהִים, *pl.* (sing. in poetry  
 אֱלֹהִים) ; with inseparable preposition.  
 לֹא, &c. (§ 15. 1 b), but מֵאֵל.  
 gold, זָהָב 1.  
 good, be, pleasing, agreeable, טוֹב,  
*perf.* ; *impf.* יֵטֵב ; do good to,  
 do right, *Hiph.* ; well, very,  
 הֵיטִיב, inf. abs. § 39.  
 good, adj. טוֹב ; good things,  
 goods, goodness, טוֹב 2, the  
 best (of), מֵיטֵב (only in constr.) 1.  
 govern, to, rule, *over*, מָשַׁל, ב (king).  
 grass, הֵשֶׁא 2 ; עֵשֶׂב 2 ; to sprout  
 (of young grass), הִרְשִׁיא, *Hiph.*  
*denom.*  
 grave (bury).  
 great, be, grow, גָּדַל, *st.* ; bring up  
 (a child), *Pi.* ; magnify, *Hiph.*  
 (*Pi.*) ;—oneself, *Hithp.* ; great,  
 גָּדוֹל 1 ; greatness, גָּדֻל 2 ; great,  
 רַב 1, § 43, pl. many.  
 grey hairs, שֵׂיבָה.  
 groan, to, אָנַח, *Niph.* § 34.  
 ground, אֲדָמָה 1.  
 grow, of grass (grass), (sprout).  
 grow up (be great).  
 guilty, be, אָשַׁם, *st.* ; suffer, be  
 punished (as guilty), *Niph.* ;  
 guilt, אָשָׁם 1, עָוֹן 1.

## H.

half, **חָצִי** 2. § 45. 3.  
 halt, to, be lame, **צָלַע**.  
 hand, **יָד** 1. *f.*, § 18; *your* —  
**יָדְכֶם**.  
 hang up, to, **יָקַע**, *Hiph.*; **הוֹקִיעַ**.  
 happen, to (befall).  
 hard, be, **קָשָׁה**; harden, *Hiph.*;  
 hard, severe, **קָשָׁה** 1 (heavy).  
 hate, to, **שָׂנֵא**, § 38; hatred,  
**שִׂנְאָה** 2.  
 head, **רֹאשׁ**, § 41. 5, pl. **רִאשִׁים**.  
 heal, **רָפָא**; pass. *Niph.*  
 hear, hearken, obey, **שָׁמַע**; make  
 be heard, declare, *Hiph.* (ear);  
 rumour, report, **שִׁמְעָה** 2.  
 heart, **לֵב**, 1 **לֵב**, 2, § 43 (pl. *oth*  
 in both).  
 heaven, heavens, **שָׁמַיִם** 1, pl.  
 heavy, be, **כָּבֵד**, *st.*; make heavy,  
 harden (honour, glorify), *Pi.*;  
 heavy, **כָּבֵד** 1.  
 Hebrew, **עִבְרִי**, fem. **עִבְרִיָּה**, § 26. 4. 8.  
 heifer, **עֵגְלָה** 2.  
 help, to, **עָזַר**; help, **עָזַר** 2. § 35.  
 hero, mighty man, **גִּבּוֹר**.  
 hide, to, **סָתַר**, pass., reflex. *Niph.*;  
 act. *Hiph.*; **חָבֵא**, pass., reflex.  
*Niph.*, *Hithp.*; act. *Hiph.*  
 high, be, **רוּם**; lift up, *Hiph.*; high,  
 lofty, **רוּם** 1, *ptc.*  
 hill, mountain, **הַר** 2. § 43.  
 history (genealogies).  
 hither, here, adv. **הֵלֶם**.  
 Hittites, **בְּנֵי־חֵת**, **חֵתִים**.  
 ho! **הוּי**.  
 holy, be, **קָדַשׁ**, *st.*; sanctify, *Pi.*;  
 —oneself, *Hithp.*; holy, saint,

**יְקָדַשׁ** 1; holiness, **קְדֻשָׁה** 2; holy  
 place, sanctuary, **קְדֻשָׁה**, **מִקְדָּשׁ** 1.  
 honey, **דְּבַשׁ** 2. § 29. 2.  
 horn, **קַרְנֶן** 2. *f.*  
 horse, **סוּס**, 2; mare, **סוּסָה**, *f.*  
 host, army, time of service, **צְבָא**  
 1, pl. *oth.* § 38. 2.  
 hot, be, **חָם**, *st.*; hot, **חָם** 1, § 43;  
 heat, **חֵם** 2.  
 house, **בַּיִת** 2, § 41; home, **בֵּיתָה**;  
 pl. **בֵּיתִים**, p. 153.  
 how! **מָה**, § 13. 3; **אֵיךְ**.  
 howl, to, **יָלַל**, *Hiph.* § 39. 1. 4.  
 hungry, be, **רָעַב**, *st.*; hungry, **רָעַב**;  
 hunger, famine, **רָעַב** 1.  
 hunt, to, **צוּד**; venison, **צִיד**.  
 husband (man).

## I.

if, **אִם**.  
 ill (evil).  
 image, **צֶלֶם** 2.  
 imagination, **יָצַר** 2 (form).  
 impute, to, reckon, **חָשַׁב**.  
 in, prep. **בְּ**, § 14; into, **בְּ**, **אֵל**.  
 increase, to (*intr.*), **רָבָה**.  
 inhabit, to, **יָשַׁב**, § 39. 2. 2 *b*; in-  
 habitant, **יָשֵׁב**.  
 inherit, to, **יָרַשׁ**, § 39. 2. 2 *a*, dis-  
 possess, *Hiph.*; **נָחַל**, give to in-  
 herit, *Hiph.*; inheritance, **נַחְלָה**.  
 iniquity, **אָוֶן** 2, § 41 (evil, guilt).  
 innocent, **נָקִי** (very rarely **נְקִיא**).  
 inside, midst, heart, **קִרְבֵּי**, 2. *i.*;  
*within the city*, **בְּקִרְבֵּי הָעִיר**; *within*  
*me*, **בְּקִרְבֵּי** (midst).  
 instead of, **תַּחַת** (beneath), p. 121.  
 Israel, **יִשְׂרָאֵל**.

## J.

- Jeroboam, יִרְבֵּעַם.  
 Jerusalem, יְרוּשָׁלַיִם (יְרוּשָׁלַם), p. 103.  
 Jezebel, אֵיזָבֵל.  
 Jonathan, יְהוֹנָתָן, יְהוֹנָתָן.  
 Jordan (the), הַיַּרְדֵּן.  
 Joseph, יוֹסֵף.  
 Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ.  
 journey, to, נָסַע; journey, מִסָּע, 1.  
 joyful, be, rejoice, &c., שָׂמַח, *st.*; glad, joyful, *ptc.*; gladness, joy, שְׂמֵחָה 2; also גִּיל, verb and noun, §§ 40, 41.  
 Judah, יְהוּדָה.  
 judge, to, שָׁפַט; to litigate, implead one another, *Niph.*; a judge, *ptc.* שֹׁפֵט; judgment, מִשְׁפָּט 1.  
 just, be, righteous, &c., צַדִּיק, *st.*; justify, *Hiph.*; — oneself, *Hithp.*; just, righteous, צַדִּיק; righteousness, צַדִּיקָה 2. *i.*, צַדִּיקָה 1.

## K.

- keep, to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.*; watchman, *ptc.* שֹׁמֵר; watch, מִשְׁמָר 1; watch, charge, מִשְׁמָרָה, § 29. 3 a.  
 key, to, מִפְתִּיחַ 3 (open).  
 kid, גִּדִי, § 45.  
 kill, to, הָרַג; *Hiph.* of *die* (הָמִית).  
 kindle, to, burn (*intr.*) יָצַת, יָקַד (*trans.*); *Hiph.* of יָצַת (הָצִית), § 39. 3.  
 king, be, rule, מָלַךְ, *over*, בָּ, עַל; make one king, *Hiph.*; pass.

*Hoph.*; a king, מָלַךְ 2; queen, מַלְכָּה 2; kingdom, מַמְלָכָה, &c., § 29. 3 a.

- kiss, to, נָשַׁק, *impf.* in *a* (also *o*); with לְ; a kiss, נְשִׁיקָה (rare).  
 kneel, to, בָּרַךְ, *st.*; to make (a beast) kneel, *Hiph.*; the other parts in sense of "bless"; knee, בָּרָךְ 2. *i.*, *f. du.* § 29, p. 101.  
 know, to, יָדַע, § 39. 2; *impf.* יָדַע, *imp.* יָדַע, *inf.* cstr. הָיְעַת; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, הָיְעַת 2.

## L.

- lad, נָעַר 2; girl, damsel, *f.* נַעֲרָה 2.  
 ladder, סֻלָּם.  
 lady, mistress, נְבִרָתָה 2. *i.* See § 29. 3 b.  
 lamp, נֵר.  
 lance, רֵמַח 2. § 37. 2.  
 land (earth).  
 last, אַחֲרָיוֹן (after).  
 law, instruction, תּוֹרָה (teach)  
 leaf, leafage, עֵלָה 1. § 45. 3.  
 lean, to, rest, press, act. סָמָךְ; oneself, *Niph.*; יָשַׁע, *Niph.*; upon, עַל.  
 learn, to, לָמַד, *st.*; make learn, teach, *Pi.*, two *acc.*  
 leave, to, abandon, עָזַב; pass. *Niph.*  
 leave off, to, stop (cease).  
 left (over), be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; pass. *Niph.*  
 left (hand), שְׂמֹאל.  
 length (long).  
 leopard, נִמְרֹד 1.

lest, conj. פִּיֹּךְ, joined with *impf.*  
lick, to, לָקַק, § 42.  
lie, to (speak falsely), כּוֹז, *Pi.*; a  
lie, פָּזַב 1.  
lie down, to, lie, שָׁכַב, *st.*; a bed,  
מִשְׁכָּב 1; to lie down (of beasts),  
רִבְצַן, *st.*; a stall, resting-place,  
מִרְבֵּץ 3. § 30.  
life (live).  
lift up, to, bear, נָשָׂא (high).  
light, be, shine, אֹרֵר, *perf.* in *o*;  
give light, *Hiph.*, § 40; light,  
אֹר 2; luminary, light, מְאֹר  
1, pl. *oth* (*im*).  
light, be, swift, קָל, *st.*, § 42; to  
curse, *Pi.*; lighten, *Hiph.*; light,  
swift, קָל 1. § 43.  
like, prep. כִּי. § 14. See p. 87.  
lion, אַרְי 2, § 45; young lion, כַּפִּיר.  
lip, edge, shore, שֵׁפָה 1, *du.* § 17.  
listen, to (hear), אָל, כִּי.  
little, be, קָטַן, *st.*, § 22; little, קָטַן  
1, קָטָן 1, — the first form is  
not inflected (found only in  
abs., and *once* in *cstr.*), the  
second is inflected קָטַנִּים קָטַנָּה.  
See § 43. 4.  
little, a, some, a few, מְעַט; a little  
water, food, &c. מִ' מַיִם, אֶבֶל;  
a few people, מִ' מְתֵי מִ' (also מְתֵי  
מִסְפָּר).  
live, to, חָיָה, § 45; living, חַי (from  
root חַיִּי, see p. 87); life, חַיִּים;  
living creature, beast, חַיָּה.  
lofty, be, גָּבַהּ, *st.*; lofty, high, גָּבַהּ  
1; loftiness, height, גָּבַהּ 2.  
long, be, אָרְךָ, *st.*; to prolong,  
*Hiph.*; long (אָרְךָ) only in *cstr.*

אָרְךָ (see p. 64), אָרְךָ 1, fem.  
אֲרֵכָה (see § 43. 4); length,  
אָרְךָ 2.  
look, to, נָבַט, *Hiph.*  
lord, אֲדוֹן 1; takes pl. suff., ex-  
cept in 1st pers. s., where it  
admits sing. also (prob. a later  
device to distinguish a human  
lord אֲדוֹנֵי from the divine אֲדוֹנֵי  
= יהוה).  
lot, גּוֹרֵל 1, pl. *oth*.  
Lot, לוֹט.  
loud, גָּדוֹל (great).  
love, to, אָהַב, *st.*, § 34; love, אֲהַבָּה  
(strictly *inf. cstr.*).  
low, be, שָׁפַל, *st.*; low, שָׁפַל; to  
bring low, *Hiph.* of שָׁפַל or ברַע.  
Luz, לֹח.

## M.

magnify, to (be great).  
maid, שִׁפְחָה 2; אֲמָהָה 1, pl. אֲמָהוֹת,  
see p. 153.  
make, to, do, עָשָׂה; pass. *Niph.*;  
to make one thing into another,  
*two accus.*; work, deed, מַעֲשֵׂה,  
§ 45; מַעֲשֵׂה *poet.*; a work, פָּעַל,  
p. 120.  
male, זָכָר 1.  
man, husband, אִישׁ; man, man-  
kind, אָדָם.  
manner, מִשְׁפָּט 2, דִּרְךָ 1.  
mantle, מְעִיל; אֲדָרְתָּה. § 29. 2.  
many, be, increase, רָבָה; increase,  
to, act. *Hiph.*; many, רַב 1. § 43.  
mare (horse).  
matter (word).  
measure, to, מָדַד, § 42.

meat (eat).  
 meditate, muse, הִנָּה.  
 meet, to, קָרָא, קָרָא (infin. cstr. קָרָאָה); to meet him, לְקָרְאוֹתוֹ, &c.  
 melt, to, מָוַג, and *Niph.*  
 memory, memorial, זָכַר 2.  
 mention, to, *Hiph.* of remember.  
 merciful, to be, רָחַם, *Pi.*, acc. הִנָּן; mercy, loving-kindness, חַסְדָּה.  
 messenger (angel).  
 midst, הִתְיַד, 1, § 41; within the house, בְּתוֹךְ הַבַּיִת (inside).  
 mighty man (hero).  
 minister, to, שָׂרַת, *Pi.* (serve).  
 Miriam, מִרְיָם.  
 mischief, אֶסְחָן (rare).  
 missilē (send).  
 mistress (lady).  
 Moab, מוֹאָב.  
 month, הַדָּשׁ 2 (new).  
 moon, יָרַח.  
 more (still), עוֹד.  
 morning, בֹּקֵר 2.  
 morsel, fragment, פֶּת 2. *i. f.* § 43.  
 Moses, מֹשֶׁה.  
 mother, אִם 2. § 43.  
 mountain (hill).  
 mourn, to, אָבַל, אָבַל, *st.*; mourning, מִסְפָּד 3.  
 mouth, edge, פֶּה. See p. 153.  
 much, רַב 1. § 43 (many).

## N.

naked, עִירֹמִים, pl. עִירֹמִים, see § 43. 4; nakedness, עֲרֹוּה 2.  
 name, שֵׁם 3, pl. שֵׁמוֹת.  
 narrate, to, סָפַר, *Pi.*  
 nation, גּוֹי (people).

native land, מוֹלָדָה 2 (bear).  
 near, קָרוֹב 1 (draw near).  
 neck, צַוָּאר, 1, *sing.* and *pl.*  
 new, הַדָּשׁ 1.  
 night, לַיְלָה 2, § 41, usually לַיְלָה 2.  
 no, not, לֹא direct; אַל, with prohibitions, p. 83; no, none, אֵין 2 (if with vb., vb. is in *ptc.*), p. 136, footnote.  
 north, צָפוֹן 1.  
 not to, לִבְלִתִּי, *inf.*, p. 145.  
 now, עַתָּה.  
 number, to, מְנָה (count).  
 nurse, מִינִיקָה 2. *i.* § 29. 3.

## O.

oath, שְׁבוּעָה (swear).  
 offer, to, *Hiph.* of קָרַב, draw near.  
 offering, קָרְבָּן; meat (*i.e.* bloodless)—מִנְחָה; drink—נֶסֶךְ 2. *i.*; burnt—עֹלָה.  
 ointment, שֶׁמֶן 2.  
 old (elder, aged).  
 olive, זַיִת 2. § 41.  
 on, upon, ב, § 14. 1; עַל, p. 70.  
 one, § 48; one—another, p. 150 (friend), (brother).  
 only, אַף, רַק.  
 open, to, פָּתַח; pass. *Niph.*; door, פֶּתַח 2. *i.*; key, מִפְתָּח 3; to open (of eyes), פָּקַח; pass. *Niph.*; open (of mouth), פָּצָה.  
 oppress, to, עָנָה, לְחָץ, *Pi.*  
 or, או, וְאִם in interrogative or indirectly interr. sentences, —shall we go or shall we forbear? אִם נִחְדַּל (וְאִם) הֲנִלְכֶּה; or no, or not, לֹא, אִם, § 49. 5 c.

other, אַחֵר, pl. אַחֵרִים.

out, out of, מֵן. § 14. 2, § 15. 2.

out at, in at, בָּעֵד (properly "interval," "distance"). See p. 96.

outside, חוּץ; to the outside, הַחֲצִיצָה; on, at, the outside of the house, מִחוּץ לְבַיִת, § 14. 2 b.

over, upon, עַל, p. 70.

overflow, to, overwhelm, שָׁטַף.

oversee, to, visit, פָּקַד; commit, entrust, *Hiph.*; an overseer, פֶּקִיד I.

ox, פָּר 2, § 43; שׂוֹר, § 41; cow, fem. פָּרָה.

## P.

pain, חָלִי 2, § 45. 3; מַכָּאב.

palace, הַיְכָל I, pl. *ôth* (once); cstr. הַיְכָלִי.

palm (hand), כַּף 2. § 43.

pass by, עָבַר (cross).

passover, פֶּסַח 2.

pasture, מִדְבָּר (desert).

path, נְתִיב I. *m.*, and נְתִיבָה *f.*

pay, to, שָׁלַם, *Pi.*

people, עַם, 2. § 43.

perfect, תָּמַם I, § 43; תְּמִים I. *See* be ended.

perish, to, אָבַד, § 35; destroy, *Pi.*, *Hiph.*

permit, to, נָתַן, *acc.* and *inf.*

Pharaoh, פָּרְעֹה.

Philistines, פְּלִשְׁתִּים.

pit, prison, בּוֹר 2, § 41; pl. *ôth*.

pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.

place, to, שָׂם, שָׂוַם, שָׂיַת, הִפִּיחַ (*Hiph.* of נָתַן); *Hiph.* of שָׁבַן. *See* set, dwell, rest.

place, a, מְקוֹם I; pl. *ôth* (arise).

plague, נֹנֵעַ 2; מַכָּה.

plain (*noun*), lowland, שְׁפֵלָה.

plant, to, נָטַע; a plant, נֹטֵעַ 2. *i.*

play, to, sing, &c., זָמַר, *Pi.*

plead with, to, רִיב, בְּ, עִם, § 40.

plough, to, חָרַשׁ.

plunder, to, בָּזַז (spoil), (take). § 42.

poor, דָּל, אֲבִיוֹן I. § 43.

possess, to, יָרַשׁ, קָנָה; possessor, קָנָה; possession, מִקְנָה, § 45.

pot, כִּיד; pl. *ôth*.

pour out, שָׁפַף (spill).

powerful, עָצוּם I.

prayer, תְּפִלָּה.

precept, פְּקוּד (oversee).

presence, in p. of, לְפָנַי (face), p. 69.

prey, מִלְקוֹחַ (take).

priest, כֹּהֵן 3.

prince, שָׂר 2. § 43.

prolong, to, *Hiph.* of אָרַךְ, *be long.*

promise, to, אָמַר, with *infin.*

prophecy, to, נִבְא, *Niph.* (*Hithp.*); concerning, עַל, ל; prophet, נְבִיא I.

prove, to (try), צָרַף, בָּחוּן, צָרַף, *Pi.*

proverb, מִשְׁל, I.

punished, be, *Qal*, *Niph.* of אָשַׁם, *be guilty.*

pursue, to, רָדַף.

put on, wear, לָבַשׁ, *acc.*; to clothe, dress with, *Hiph.*, *two acc.*, § 27. I *d.* § 38. 3 b.

put, to, place, set, נָתַן. *See* place.

put out, to (the hand), שָׁלַח.

## Q.

queen, מַלְכָּה 2.

quiet, שָׁאֵן.

quiet, become, שָׁחַק, impf. *o*.

## R.

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

ram, אֵיל 2. § 41. 2.

ransom, כֹּפֶר 2 (atone).

read, to, קָרָא.

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

receive, to, לָקַח, § 33. 3 b.

redeem, to, נָצַל, פָּדָה; redemption,

פְּדוּת; redeemer, נֹצֵל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, קָעַר.

refuge (flee), (trust).

regard, to, שָׁעָה, אָל (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to; זָכַר; pass. *Niph.*;

call to remembrance, mention,

*Hiph.*; memory, זָכַר 2.remove, to, סוּר, intrans.; *Hiph.*

trans.

rend, to, קָרַע.

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

report, שָׁמְעָה (hear).

rescue, to (escape), (deliver).

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

place, מְנוּחָה, מְנוּחָה, § 41; sab-

bath, שָׁבַת 1.

restore, to (return).

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

reveal, to, גָּלָה.

review, to, פָּקַד (oversee).

rib, side, צָלַע, *f.* 1; pl. *oth* (*im*).

See p. 114.

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

עֶשֶׂר.

riddle, חִידָה.

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

righteous, be (just).

rise, to, קוּם.

rise, to (of star, &amp;c.), זָרַח.

rise early, to, *Hiph.* שָׁבַח.river, נָהָר 1, pl. *oth* and *im*; יָאֵר;

(mainly of Nile and its

branches).

roll, to, גָּלַל, *Qal*, *Hiph.*; pass.*Niph.*

rule over, to (govern).

rumour (report).

run, to, רָוַן; runner, post, *ptc.*

רָן 1; make run, bring hastily,

*Hiph.*

## S.

sabbath (rest).

sacrifice, to, זָבַח; sacrifice, זָבַח

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

(offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בְּעִבּוּר, — *of me*,

בְּגִלְלִי, בְּעִבּוּרִי. See עֵבֶר, גִּלְלִי

in Lex.

salt, מַלַּח 2.

salvation (save).

Samson, שִׁמְשׁוֹן.

- Samuel, שְׁמוּאֵל.
- sanctify, to (holy).
- sanctuary (holy).
- sand, חול, 2. § 41.
- Sarah, שָׂרָה.
- satisfied, be, שָׂבַע, *st.*, with, acc.; to satisfy with, *Hiph.*, two acc., § 38. 3; satisfied, שָׂבַע 1; fullness, שָׂבַע 2, שָׂבַע 1.
- Saul, שָׂאוּל.
- save, to, יִשַׁע, *Hiph.* הוֹשִׁיעַ; pass. *Niph.*, salvation, safety, יִשַׁע 2; יִשׁוּעָה.
- say, to, promise, אָמַר. § 35.
- scattered, be, פָּיַץ (impf.); to scatter, *Hiph.*; pass. *Niph.*
- sceptre, tribe, rod, שֵׁבֶט 2.
- scribe, סֹפֵר 3 (count).
- sea, יָם 2, § 43, *ctr.* יָם, יָם, and יָם (only in יָם-סוּף).
- see, to, רָאָה, §§ 44, 45; pass. *Niph.*; show, let see, *Hiph.*, two acc.; seer, רָאָה; sight, aspect, face, מְרֵאָה.
- seed, זֶרַע 2 (sow).
- seek, to, inquire at, דָּרַשׁ; pass. *Niph.*
- seek, to, בָּקַשׁ, *Pi.*
- sell, to, מָכַר; pass. *Niph.*
- send, to, שָׁלַח; send away, loose, *Pi.*; a missile, שָׁלַח 2. *i.*
- serpent, נָחָשׁ 1.
- serve, to, till, עָבַד; pass. *Niph.*; enslave, *Hiph.*; servant, עָבַד 2; service, עָבַדָה; to serve = minister (mainly in sacred things), שָׂרַת, *Pi.*
- set, to, גָּתַן, שִׁים (שׂוּם), שִׁית, בָּן,
- Hiph.*, *Pōl.* (§ 40. 5); pass. *Niph.* (place).
- seven, seventh, § 48.
- shadow, צֶל 2. § 43.
- shake, to, רָעַשׁ; trans. *Hiph.*; an earthquake, רָעַשׁ 2.
- shave, to, נָלַח, *Pi.*, *Hithp.*
- shed, to (spill).
- Sheol, the underworld, שְׁאוּל.
- shepherd, herdsman, רָעָה (feed).
- shine, to, אָוַר. § 40.
- shore (lip).
- short, קָצַר 1.
- shoulder, יָשֶׁבֶת 2. *i.*
- shut, to, סָנַר; pass. *Niph.*
- sick, be, to, חָלָה; sickness, חָלִי.
- side, end (יָרְכָה or יִרְכָה?), (once in *sing.*—Gen. 49. 13—with suff. (יִרְכָחוּ), *du.* יִרְכָּתִים, *ctr.* יִרְכָּתֵי (with *dagh. l.*).
- silent, be, דָּם, *st.* (impf. יָדָם), חָרַשׁ, *Hiph.*
- silver, כֶּסֶף 2.
- simple one, א, פְּתִי 2. § 45. 3 b (3).
- sin, to, חָטָא; sin, חָטָא 2, חָטָאת; sinner (*sing.*), חָטָא, *ptc.*, חָטָא (used in plur.).
- sing, to, שָׁיר; a song, שִׁיר, and *fem.*
- sister, אָחוּת 1. See p. 153.
- sit, to, dwell, יָשַׁב, § 39. 2; make to sit, place, *Hiph.*; pass. *Hoph.*; a seat, assembly, dwelling-place, מוֹשָׁב 1.
- slaughter, to, שָׁחַט. § 36.
- slay, to, הָרַג (die).
- sleep, to, יָשַׁן, *st.*; sleep, slumber, נָדָם; sleep heavily, רָדָם, *Niph.*; sleep, תַּנְגֹּמָה 1, שָׁנָה; heavy

- (ecstatic) sleep, תַּרְדֵּמָה, *e*  
firm.
- smell, to, ריח, *Hiph.*; smell, ריח 2.
- smite, to, נָנַף; pass. *Niph.*; נָבַה,  
*Hiph.* הִכָּה; pass. *Hoph.* נָנַע;  
stroke, defeat, מָכַה, מִנְפָּה  
2. *i.* (The word מָכַה is of  
general use, the other two very  
commonly of divine plagues.)
- smoke, עָשָׂן 1.
- snare, פֶּחַ 2. § 43.
- sole (of foot), palm, כַּף 2. *f.* § 43.
- some (a little), מֶן, partitive.
- son, בֵּן 3. See p. 153.
- song, שִׁיר *m.* (שִׁירָה *f.*).
- sore, רָע (bad).
- sorrow, heaviness, יָגוֹן 1.
- soul, נַפְשׁ 2. *f.*
- south, נָנַב 2.
- sow, to, זָרַע; bear seed, *Hiph.*;  
seed, זָרַע 2.
- speak, to, דָּבַר, *Pi.* (pf. דִּבֶּר)—in  
Qal used only in *act. ptc.*; a  
word, thing, דָּבָר 1; *everything*,  
דָּבָר, *nothing*, 'לֹא—בֵּל ר',  
or 'לֹא—ד'. § 13. 4.
- spill, to, שָׁפַף; pass. *Niph.*
- spirit, wind, רוּחַ 2. *f.*
- spoil, to, plunder, שָׁלַל; spoil,  
שָׁלַל 1.
- spread, to, spread out (hands),  
פָּרַשׁ; יָצִיעַ *Hiph.* (*impf.* יָצִיעַ),  
§ 39. 3.
- sprout, to, צָמַח; make to sprout,  
*Hiph.*; sprout, branch, צָמַח 2 *i.*  
(grass).
- staff, מַקֵּל 3, pl. *ôth.*
- stall, lair, מַרְבֵּץ 3 (lie down).
- stand, to, עָמַד; set up, *Hiph.*, קוּם.  
star, בּוֹכֵב 1.
- statute (command), חֹק 2, § 43,  
fem. חֻקָּה (precept).
- steal, to, נָנַב, *Qal* and *Pi.*; pass.  
*Pu.*, *Niph.*; thief, נָנַב.
- still, yet, more, עוֹד; see p. 136  
(note); *still alive*, עוֹד חַי (again).
- stone, אֶבֶן 2.
- stranger, sojourner, נָר 1, § 41;  
strange, foreign, נֹכְרִי (*nokhrî*).
- street, חוּץ 2, pl. *ôth*; שׁוּק 2;  
רְחֹב, *f.*, pl. *ôth.*
- strength (strong).
- stretch, to, נָטָה, also *Hiph.* (put  
out); a bed, מִטָּה.
- strip, to, פָּשַׁט, *Hiph.*
- strong, be, חָזַק, *st.*; אָמַץ, *st.*;  
strengthen, *Pi.*; עָצַם, *st.*;  
strong, עָזוּ, חָזַק; עָצוּם; strength,  
חָזַק and חֻזְקָה; עוֹ 2, § 43;  
כֹּחַ 2.
- strive, to, plead, רִיב, § 40; strife,  
plea, רִיב 2, מְרִיבָה.
- suck, to, נָיַק, § 39. 1; suckle, give  
suck, *Hiph.*; nurse, *ptc.* *Hiph.*,  
מֵינִיקָה, see § 29. 3.
- suffer, to, punishment (be guilty);  
to suffer pain, כָּאַב, *st.* (pain).
- sun, שֶׁמֶשׁ 2.
- swarm, to, שָׂרַץ, *with acc.*; a  
swarm, שָׂרַץ 2.
- swear, to, שָׁבַע, *Niph.*; oath, שְׁבֻעָה.
- sweat, זָעָה, *♂* firm.
- sweet, be (מָחַק), *st.*; sweet, מָתוֹק 1,  
inflect. מְתוֹקָה. § 41. 1 b.
- sword, חֶרֶב 2. *f.*
- sycamores, שִׁקְמִים.

## T.

tabernacle, מִשְׁכָּן (dwell).  
 tablet, לֶחֶם *m.*; pl. לוחות.  
 take, to, לָקַח; pass. *Qal, Niph.*,  
 § 33. 3 b, c; prey, plunder,  
 מִלְקוֹחַ; take (capture in war,  
 &c.), לָבַד; pass. *Niph.*  
 tall, גְּבוּהָ (great). *Cstr.* גְּבוּהָ.  
 tambourine, תֶּף 2. § 43.  
 taste, to, טָעַם; taste, sense, טַעַם 2.  
 teach, to, יָרָה, *Hiph.*, הוֹרָה; לָמַד  
 (learn) *Pi.*; law, instruction, תוֹרָה,  
 tell, to, נָגַד, *Hiph.*; pass. *Hoph.*  
 (count), (say), (speak).  
 temple, הַיְיָכָל (palace).  
 tent, אֹהֶל 2; pl. אֹהֳלִים (but also,  
 with *prep.* בְּאֹהֳלִים).  
 terrible, נוֹרָא, *Niph. ptc.* of יָרָה  
 (fear).  
 testify, to, עִיד, *Hiph.*; witness, עֵד.  
 that, conj. כִּי; in order that, לְמַעַן,  
 with *infin. cstr.* (p. 168), or  
*imperf.* (p. 86); that is very  
 often expressed by *waw consec.*,  
 e.g. after וַיְהִי, and it came to  
 pass. § 23. 3.  
 then, of time, אַחַר; then, of tran-  
 sition in thought, ו, simple and  
*consec.* § 23. 3.  
 thence (there).  
 there, שָׁם; thither, שָׁמָּה; thence,  
 מִשָּׁם; where, whence, whither,  
 see p. 47.  
 there is (was), יֵשׁ; — *water*, יֵשׁ  
 מַיִם; *I have*, יֵשׁ-לִי, &c. (see p.  
 130, note 3); *there is (was) not*,  
 אֵין מַיִם; *there is no water*, אֵין  
 מַיִם; *suff.*, see p. 136.

therefore, עַל-כֵּן.  
 thief (steal).  
 thigh, יָרֵךְ 1; cons. יָרֵךְ. See p. 64.  
 thing (speak).  
 thither (there).  
 thorn, קוֹץ 2.  
 thought, מַחְשָׁבָה, § 29. 3 (count) †  
*cstr. pl.* מַחֲוֹ.  
 thresh, רָגַשׁ; threshing-floor, נֶחֱלָה  
 2, pl. *ôth.*  
 threshold, סָף 2. *i.* § 43. 1 a.  
 throne, seat, כִּסֵּא 3, pl. כְּסֵאוֹת.  
 thus, כֹּה.  
 tidings, to bring, preach, בִּשְׂרַח,  
*Pi.*  
 till, cultivate (serve).  
 till, until, *prep.* עַד; conj. עַד אֲשֶׁר,  
 with *perf.* or *impf.* according  
 to sense. *Suff.*, p. 70.  
 time, עֵת, § 43; time (*fois, mal*),  
 פַּעַם 2, gen. *fem.*, plur. *im*  
 (properly *step*); twice, פַּעַמַיִם;  
 three times, שְׁלֹשׁ פַּעַמַיִם.  
 tingle, to, צַל. § 42.  
 together, יַחַד, יוֹדְדוּ.  
 to-morrow, מָחָר.  
 tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth.*  
 touch, to, נָגַע, ב.  
 tower, מִגְדָּל 1, pl. *im* and *ôth.*  
 transgress, פָּשַׁע; against, ב; trans-  
 gression, פְּשָׁע 2. *i.*  
 tread, to, רָמַס.  
 tree, עֵץ 1; wood, *pl.*  
 tremble, to, רָנַן, *st.*  
 tribe (sceptre).  
 trust, to, to flee for refuge to,  
 בָּ, הִסָּתֵר; a place of refuge,  
 מַחְסֵה (confide), (flee).

to try (as silver), **בָּחַן**, **צָרַף**; to try, prove, tempt, **נִסָּה**, *Pi*.  
 turn, to, overturn, turn into, **הִפְּךָ**; pass. *Niph.* (return).  
 turn aside, to, **סָוֵר**.  
 twins, **תְּאֵמִים**.  
**שׁוֹ**, § 48; they two, both of them, **שְׁנֵיהֶם**, &c. § 48. **י** (9); the second time, **שְׁנִיטָה**.

## U.

under (beneath).  
 undone, to be, **דָּמָה**, *Niph.*  
 unless, **לֹא־אִלּוּ** (usually perf.).  
 until, **עַד**, **עַד־יָ**, &c. (till), p. 70.  
 unto, **אֵל**, **אֵלַי**, &c., p. 70.  
 upon, **עַל**; *suff.*, p. 70.  
 upright, **יָשָׁר** **י**.  
 upwards, **מֵעַלָּה**. See **על** in Lex.  
 Ur, **אוּר**.

## V.

vain, empty, **רֵיק**, **רֵיקִים**; vanity, **רֵיק**, **שׁוּא**.  
 valley, **בְּקָעָה** 2, **נַחַל** 2, **נַיָּא** 2.  
 valour, **חַיִל** 2 (force). § 41.  
 vengeance, **נִקְמָה** **י** (avenge).  
 venison, **צִיד** 2. § 41.  
 very, **מְאֹד** (prop. a noun).  
 vine, **נֶפֶן** 2.  
 vineyard, **כַּרְם** 2; vinedresser, **כַּרְמִי** 3.  
 violence, wrong, **חָמָס** **י**.  
 virgin, **בְּתוּלָה**.  
 vision, **מְרֵאָה** (see).  
 visit, to (review), (oversee).  
 voice, **קוֹל** 2.  
 vow, to, **נָדַר**; a vow, **נֶדְוֵר** 2.

## W.

walk, to, *Hithp.* of **הִלְךָ**. § 26. 3 *b*.  
 wall, **חוֹמָה**.  
 wander, to, wave, tremble, **נָנַע**; a wanderer, **נָנַע**, *ptc.*  
 war (fight).  
 wash, to, **רָחַץ**; — clothes, **בָּבֵס**, *Pi*. § 26. **י** *a*.  
 waste, to, lay waste, **שָׂמַם**, *Hiph.*  
 waste away, to, **מָק**, *Niph.* § 42.  
 watch, to (keep).  
 water, waters, **מַיִם**, pl.  
 water, to (**שָׁקָה**, *Hiph.*), **הִשְׁקָה** used as causative of **שָׁחָה**, p. 152.  
 way, manner, **דֶּרֶךְ** 2. *c*.  
 weak, **דָּל** **י**. § 43.  
 wealth, **חַיִל** 2 (force). § 41. 2.  
 wean, to, **נָמַל**; pass. *Niph.*  
 weapon, **בְּלִי**, *pl.* **בְּלִיִּים**, *c.* **בְּלִי**.  
 wear, to (put on).  
 weary, be, **יָעַף**, *st.* § 39; weary, **יָעַף** **י**.  
 weep, to, **בָּכָה**. § 44, § 45. **י** (1).  
 weigh, to, **שָׁקַל**, pass. *Niph.*  
 well, **בְּאֵר** 2. *f*.  
 west, **יָם**. § 43.  
 what, **מָה**. § 13. 3.  
 whelp, **גּוֹר** (lion).  
 when, **כִּי**, **כַּ** with inf. cstr.; **כִּי־אֲשֶׁר**, **כִּי** with finite forms (p. 111).  
 when? how long? **כַּמֶּי**, **מ'כַּמֶּי**.  
 whence, where, whither, p. 47.  
 whether?, **הֲ**, **הִ**, § 49. 2; **אִם** (or), § 49. 5 *c*.  
 who, which, **אֲשֶׁר**. § 13. 2.  
 who? **כִּי**. § 13. 3.  
 whoever, whosoever, **כִּי־שֵׁ**. § 13. 3.

- whole (all).  
 why? wherefore? לָמָּה (מִדְּרוּעַ).  
 wicked, רָשָׁע 1; wickedness, רִשְׁעָה 2.  
 wife (woman).  
 wilderness (desert).  
 willing, to be, אָבָה § 35.  
 wind (spirit).  
 wine, יַיִן 2. § 41.  
 wing, border, extremity, כַּנָּף 1.  
*f. du. (pl. óth).*  
 wise, be, חָכַם, *st.*, impf. יִחְכַּם; wise, חָכָם 1; wisdom, חֲכָמָה 2.  
 wish, to, רָפִין, *st.*  
 with, prep. עִם 2; אִתְּ 2. § 43.  
 See *suff.*, p. 142, note 1; with *of instrument*, בְּ, § 14. 1 f.  
 withdraw, to (be far).  
 within (inside), (midst).  
 witness, עָד 1, § 41 (testify).  
 wolf, זֶבֶב 2, *e firm.*
- woman, אִשָּׁה. See p. 153.  
 womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*  
 wood, timber (tree).  
 word, thing, matter, דְּבָר 1.  
 work, to (make).  
 wrestle, to, אָבַק, *Niph.*  
 write, to, כָּתַב; pass. *Niph.* (count).
- Y.**
- Yahweh (Jehovah), יהוה; perhaps יהוה; usually read אֲדֹנָי, p. 41.  
 year, שָׁנָה 1, pl. *ím* (*óth poet.*); a yearling שְׁנֵי בָּנִים; 20 years old = son of 20 years.  
 yoke, עֹל 2. § 43.  
 young, younger (little). § 47. 1.  
 youth, young man, נָעַר, *f. נְעָרָה*; time of youth, נְעוּרִים.
- Z.**
- Zion, צִיּוֹן.

# VOCABULARY.

HEBREW AND ENGLISH.

## א

אב *a father*; cstr. אָבִי. See p. 153.

אָבַד *to perish* (§ 35).—Impf. יֵאָבֵד

—Hiph. הֵאָבִיד *to destroy*.

אָבָה *to be willing* (§ 35).—Impf.

יֵאָבָה.

אֲבִיגַיִל *Abigail*.

אֲבִיוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אָבֶן *2 f., a stone*.

אָבַק Qal not in use.—Niph. נִאָבַק

*to wrestle*.

אֲבִרָהָם *Abraham*.

אֲבִרָם *Abram*.

אָדָם *1 m., man*.

אֲדָמָה *1 f., the ground*.

אֲדוֹן *1 m., lord*.—Takes suff. of

plur. noun. See *lord* in Eng.

Hebr. With prefix לְאֲדוֹנֵי &c.

אֲדָרָת 2 *f., a mantle*. § 29. 3.

אָהַב *to love*.—Impf. יֵאָהֵב (1 pers.

also אָהַב). § 34 f.

אָהָה *alas!*

אֲהוּד *Ehud*.

אָהָל 2 *m., a tent*; pl. אֲהָלִים (but

בְּאֲהָלִים is found).

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

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

אוֹר. Hiph. הֵאִיר *to give light*.

§ 40.

אוֹר 2 *m., light*. § 41.

אוֹר 1 *m., a light, luminary*; pl.

*im and óth*.

אוֹר *Ur*.

אִז *adv. then*.

אָזֶן 2 *f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחָד *m., אחת f., one*. § 48.

אֲחֵר *adv. afterward*; prep. *after,*

*behind*; oftener אַחֲרַי.—אַחֲרַי

*after me &c.*, p. 70.

אֲחֵר *adj., another*; pl. אַחֲרַיִם.

אֲחֵרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*. § 30.

אֵיד 2 *m., calamity*. § 41.

אֵיזֶבֶל *Jezebel*.

אֵיךְ *adv. how? how!*

אֵין 2 (*nothing*), *there is not*; cstr.

אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (פ"א, § 35).—Hiph.

הֵאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אָכַלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

אֵל *adv. no, not, with Juss*. p. 83.

אֵל *prep. unto*. Suff. p. 70.

אלהים *pl. m., God.* (Sing. אֱלֹהִים used in poetry.) With prefix,

לְאֱלֹהִים &c., § 14. 1 c, but מֵאֱלֹהִים.

אֵלִיָּהוּ *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אֵלִם 3 adj., *dumb.*

אִם adv. *if; פִּי אִם except.*

אִם 2 *f., mother.* § 43.

אָמַן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ל, ב.

אֱמֶת 2 *i. f., truth* (contr. fr. אֱמֶנֶת).

Suff. אֱמֶתוֹ.

אָמַץ *to be strong* (st. § 23).—Pi. *to make strong.*

אָמַר *to say, to promise, intend.* § 35.

אָמַר *speech, word* (poetical).

אָנִי pron. *I.* § 12.

אָסַף *to gather.*—Impf. יֵאָסֶף, § 35. 1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אֶפְסִים *the nostrils, face* (אָנַף *to breathe, be angry*). § 43. 4.

אֶצֶל 2, used as prep. *beside; beside me,* אֶצְלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אַרְז 2 *m., cedar.*

אַרְי 2 *m., a lion.* § 45. 3.

אַרְף 2 *m., length.*

אַרְצָא 2 *f., earth, land; pl. ḥth.*

אַרַּר *to curse.*—Impf. יֵאָרַר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר rel. pron. *who, which.* § 13. 2.

אֲשֵׁרֵי cstr. *the happinesses of* (= *happy!*). See p. 154.

אֲתַּ a particle placed before the

*definite acc.,* § 13. 7. Suff. § 20. 10.

אֲתַּ prep. *with.* Suff. p. 142, note 1.

אָתָּה pron. *thou.* § 12.

אָחוֹן 1 *f., a she-ass.*

## ב

בְּ prep. *in, on, among; by of instrument.* § 14. 1.

בְּאֵר 2 *f., a well; pl. ḥth.*

בְּגָד 2 *i. m., a garment, covering.*—Suff. בְּגָדוֹ (without *dag. l.*).

בָּדַד 2 *m. (separation), לְבַד apart, alone; I alone* לְבַדִּי. § 43.

בָּדַל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*

בְּהֵמָה 1 *f., cattle, tame beasts; cstr.*

בְּהֵמֹת, cstr. pl. בְּהֵמוֹת. See p. 154.

בּוֹא *to come, go, go in* (ע"ו, ל').

—Impf. יָבוֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m., a pit; pl. ḥth.* § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf. יִבֹּז.

בָּחַר *to choose* (§ 36); *acc.* ב.

בָּטַח *to trust* (§ 37); *in,* ב.

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 (*interval*), prep. *between, among.* Repeated before the

second word and usually takes the numb. of its suff.—*between me and you* וּבֵינֵיכֶם.—For

בֵּין . . . לְ . . . בֵּין . . . בֵּין . . .

בַּיִת 2 *m., a house.* See p. 153.

בֵּיתֶל *Bethel.*

בְּכָרָה *birthright*.

בֵּן 3 *m.*, a son. See p. 153.

בָּנָה *to build*, apoc. impf. וַיִּבְנֶן.

§ 45. 1.

בַּת 2 *f.*, a daughter. See p. 153.

בְּעַד 2 prep. *behind, in at, out at*,

בְּעַד הַחֲלוֹן *'in at, out at the window*;

בְּעַד הַחוּמָה *'over the wall*.—Suff.

בְּעַדִּי § 36. 2. 2.

בָּעַל *to marry*; ptc. pass. *f.* בְּעֻלָּה *married*.

בַּעַל 2 *m.*, lord, husband, Baal.

Suff. § 36. 2. 2.

בָּקַע *to cleave, break through*.

בֹּקֶר 2 *m.*, morning.

בָּקַשׁ Qal not in use. Pi. בִּקְשׁ *to seek*.

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat*.

בְּרִית *f.*, a covenant; בְּרַת ב' *to make a covenant*; בְּרִיתֵינוּ *to establish a covenant*.

בָּרַךְ *to kneel*.—Pi. בִּרְךָ *to bless*;

Pu. *pass.* (§ 36);—*blessed* בְּרֻכָּה

1 ptc. Qal.

בְּרֵךְ 2 *i. f.*, the knee, *du.* בְּרֻכָּיִם.

בְּרָכָה 1 *f.*, a blessing, cstr. בְּרֻכָּתָהּ, suff. בְּרֻכָּתִי. § 18. 2.

בָּשָׂר 1 *m.*, flesh.

בִּשַׁל *to boil*.—Pi. *to boil, seethe*.

בָּאֵל *to redeem*. § 36.

בָּבַר *to be strong, prevail* (st. § 22).

בָּבוֹר *m.*, a hero, mighty man.

בְּבִירָה 2 *i. f.*, lady, mistress.

§ 29. 3 b.

בְּרִי 2 *m.*, a kid. § 45. 3.

בָּרַל *to be great, to grow* (st. § 22).

—Pi. *to magnify, bring up* (a child).—Hithp. *to magnify oneself*.

בְּרוֹל 1 adj., great, elder.

בִּדְעוֹן Gideon.

בּוֹי *m.*, a nation. Pl. בּוֹיִם, cstr. בּוֹיֵי הַגּוֹיִם *the gentiles*.

בָּוַע *to die, expire*. § 37.

בּוֹרָל 1 *m.*, lot; pl. *ôth*.

בִּיל 2 *m.*, joy. § 41.

בָּלָה *to uncover, reveal* (ל"ה § 44).—

Niph. *pass.*—Hithp. *to uncover oneself*.

בָּלַל *to roll* (§ 42).—Impf. יִגַּל.—

Hiph. הִגַּל *to roll*. Niph. נִגַּל *to be rolled*.

בָּם adv. *also*; בָּם . . . בָּם *both . . . and*. § 49. 5 a.

בָּכַל *to wean*; *to deal fully, adequately with*; recompense. Niph. *to be weaned*.

בֵּן 2 *c.*, garden. § 43.

בָּגַב *to steal*.—Pi. *id.*—Pu. *pass.*

בֵּר 1 *m.*, a sojourner. § 41.

בָּרַשׁ *to drive out* (§ 36); oftener

Pi.—Niph. *pass.*

בַּר 2 *c.*, a bear. § 43.

בְּבוֹרָה Deborah (= bee).

בָּבַק *to cleave* (st. § 22); *to*.

דָּבַר Qal not in use except Act.

ptc. דְּבַר *speaking*.—Pi. דִּבֶּר *to speak*.—Pu. *pass.*

דָּבָר 1 *m.*, a word, thing.

דְּבִישׁ honey, 2 *m.* § 29. 2.

דָּג 1 *m.*, a fish; *p.* דָּגָה.

דָּוִד דָּוִד, דָּוִד *David*.

דּוֹר 2 *m.*, generation; pl. (*im* and) *ôth*. § 41.

דֶּלֶת 2 *f.*, a door (door-leaf); du. דֶּלֶתַיִם.

דָּם 1 *m.*, blood, your blood דָּמְכֶם.  
—Niph. דָּמַם *blood spilt*. § 18. 3.

דָּמָם *to be silent*. Impf. יָדַם. § 42.

דָּנְיָאֵל (later) דָּנְיָאֵל Daniel.

דָּעַת see יָדַע.

דֶּרֶךְ 2 *c.*, a way.

דָּרַשׁ *to seek; unto* אֵל.

דֶּשָׁא 2 *m.* (young) grass.

דָּשָׂא Qal and Hiph. each found once: *to produce grass (denom.)*.

ה art., *the*. § 11.

הָ particle of interrogation. § 49. 2.

הֲלֹא *not?*

הֲדָר 1 *m.*, honour, majesty.

הוּא pron. § 12.

הוֹד *m.*, glory, splendour.

הָיָה *to be* (§ 45. 2).—Impf. יִהְיֶה, *apoc.* יִהְיֶה.—Inf. *cstr.* הִיחַד, *&c.* לְהִיחַד.

הַיְכָל 1 *m.*, palace, temple.

הַבֹּחַ. See נִכְחַת.

הֵלֶם adv. *hither*.

הָלַךְ *to go*.—Impf. יֵלֵךְ.—Hiph. הוֹלִיךָ (see § 39. 2. 2 *c*).—

Hithp. הִתְהַלֵּךְ *to walk, go about*. § 26. 3 *b*.

הִנֵּה adv. *behold, lo!* Suff. הִנֵּה.

p. 142, note 1.—Followed chiefly by the ptc. הִנְנִי מְבִיא *behold I (do, will) bring*.

הָפַךְ *to turn, to change into* (§ 34).

—Niph. נִהְפַּךְ *pass*.

הַר 2 *m.*, hill, mountain. § 43.

הָרַג *to kill, slay* (§ 34).—Niph. *pass*.

הָרָה *to conceive* (§ 44 *f.*).—Impf.

3 *s. f.* with waw cons. וַתֵּהָרֵה. § 45. 1 (3).

ו conj. *and*. § 15.

זָבַח 2 *m.*, a wolf (*ē* firm).

זָבַח *to sacrifice, slaughter*. § 37.

זָבַח 2 *m.*, a sacrifice.

זָבַחַת 3 *m.*, an altar; pl. *ôth*. § 30.

זֶה *f.* זֶה dem. pron. *this*. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר *to remember*.—Niph. *pass*.—

Hiph. *to mention, commemorate*.

זָכַר 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*ē* firm).

זָעַק *to cry out*. § 36.

זָקֵן *to be old* (st. § 22).

זָקֵן 1 adj. *old*; noun *elder*. § 18.

זָקֵנִים *m.*, זָקֵנָה *f.*, *old age*.

זָרוּעַ *f.*, the arm; pl. *im, ôth*.

זָרַח *to shine, rise* (of star). § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ *to yield seed*.

זָרַע 2 *m.*, seed; *cstr.* זָרַע and זָרַע.

## ח

חָבֵא Qal not in use.—Hiph.

הִחְבִּיא *to hide*.—Niph. נִחְבַּא *to hide oneself*; Hithp. *id.* § 34.

חָבַשׁ *to bind, bind up, saddle*  
(§ 34).

חָנַג *to keep a feast* (§ 42).—Impf.  
יִחַג.

חַג 2 *m., a feast* (hajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 *adj. new.*

חָרַשׁ 2 *m., new moon, month.* § 35.

חֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חָצַן 2 *m., outside, street, field; pl.*  
*ôth.*—הַחוּצָה *to the outside.*—

לְמַחוּץ *on the outside of.*

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 *adj. strong.*

חָטָא *to sin* (§ 34).—Hiph. חָטְטִיא  
*to condemn as sinful.*

חָטָא 3 (ptc.) *a sinner, used in*  
*sing., but חָטָא adj. used in pl.*

חָטָא 2 *m., sin.* § 38. 2.

חָיָה *to live* (§ 45. 2).

חָיָה *to live* (§ 42. See p. 87, note 4).

חָי 1 *adj. living, f.* חַיָּה, § 43. In  
oaths חָי is used of God, and

חָי (cstr. or perhaps a con-  
tracted abs.) of men: e. g. חָי  
יְהוָה וְרוּחַ נַפְשֶׁךָ *as J. liveth and*  
*as thy soul (= thou) liveth.*

חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חַיִל 2 *m., force, valour, power,*  
*army, wealth.* § 41.

חָיִק 2 *m., bosom.* § 41.

חָכָם 1 *adj., wise.* § 35.

חָכְמָה 2 *f., wisdom.* § 29.

חֵלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf.  
with waw cons. וַיַּחֵל.

חָלָה 2 *m., disease, sickness.* § 45.

חָלַל—Hiph. חָלַל *to begin* (§ 42).

—Hoph. חֹלַל *pass.*

חָלַם *to dream* (§ 34).

חֵלֶם *m., a dream; pl. ôth.*

חָמַד *to desire* (st. § 22).—Impf.

יִחַמְדוּ, יִחְמְדוּ.—Niph. נִחְמְדוּ  
*pass.*

חָמָז *m., an ass.*

חָמָס 1 *m., violence, injury.* § 35.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחְנֶךָ = יִחְנֶךָ Gen. 43 29.

חָסַד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפְּץ.

חָפֵץ 1 *adj. desiring,* § 35, cstr.  
pl. חֲפִצִי, see § 22. 4.

חֵץ 2 *arrow.* § 43.

חֲצֵר 1 *c., enclosure, court, village;*  
pl. *im, ôth.* § 35.

חָק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חָרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc.

וַיַּחַר. § 45. 1.

חָרַפָה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf.

יִחַשְׁבֶּה and יִחַשֵׁב, § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חַת *Heth; בני־חת, חַתִּים Hittites.*

## ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. יִטְהַר *to cleanse.*

טָהוֹר 1 *adj., clean.*

טוֹב *to be good* (§ 40).—Perf. טוֹב.

Other parts from יָטַב.—Impf.

יִיטַב.—Hiph. יִיטְבֶה. § 39. 1.

טוב 1 adj. *good*. § 41.

טוב 2 *m., good things, goods, goodness*. § 41.

טל *m., dew*.

טעם *to taste* (§ 36).

טעם 2 *m., taste, sense*. § 36. 2.

יאר *m., stream* (esp. Nile).

יבש *to be dry* (st. §§ 22, 39).

יבשה 1 *f., dry land*.

יד 1 *f., hand*. Your hand ידכם; du. ידים, pl. ידות *hands* fig. (handles). § 16. 5.

ידע *to know* (פ"ו § 39).—Impf.

ידע.—Inf. Cstr. ידעת.—Niph.

נודע *pass.*—Hiph. הודיע *to make known*.

יהוה *Jahweh*. The vowels are those of ארני *lord*. With prefix ליהוה (i. e. לארני). See § 10. 5.

יהודה *Judah*.

יהונתן *Jonathan*.

יהושע *Joshua*.

יום 2 *m., a day*. See p. 153.

יונה *f., a dove*; pl. ימ.

יונתן *Jonathan*.

יוסף *Joseph*.

יטב see טוב.

יין 2 *m., wine*. § 41.

יכל *to be able* (§ 39).—Impf. יוכל.

ילד *to bear* (פ"ו § 39).—Impf.

ילד.—Hiph. *to beget*.—Pu. *to be born*.

ילד 2 *m., a boy*. § 29.

ילדה 2 *f., a girl*.

מולדת 2 *f., kindred*. § 29. 2.

ים 2 *m., sea*; cstr. ים except in ים־סוף *Red sea*. § 43.

ינק *to suck* (פ"י § 39).—Hiph.

מינקה *to give suck*; hence מינקה

2 *f., a nurse*. § 29. 2.

יסף Qal, and Hiph. הוסיף, *to add* (פ"ו § 39. 4).

יעף *to be weary*.—Impf. ייעף. § 39. 2. 2 a.

יעף 1 adj., *weary*.

יעץ *to advise, counsel* (§ 39).—

Impf. ייעץ.—Niph. נועץ.

עצה 1 *f., counsel*.

יפה 1 adj., *fair*. § 45.

יצא *to go out* (פ"ו § 39).—Impf.

יצא; inf. cstr. צאת (for צאתה).

—Hiph. *to bring out*.

מוצא 1 *m., an outgoing*. § 39. 38.

יצן Hiph. הציג *to set, place*. (§ 39. 3).

יצע Hiph. הציע *to spread* (§ 39. 3).

יצר *to form* (§ 39).

יצר 2 *m., form, imagination*.

יקר *to burn*.—Impf. ייקר, יקר.—

Hoph. *pass.* הוקר. § 39. 2.

יקן Qal only in Impf. ייקן *to*

*awake* (§ 39).—Perf. &c. in

Hiph. הקיץ.

ירא *to fear* (§ 39).—Impf. יירא.

Inf. cstr. יראה.—Niph. נורא;

ptc. *terrible*. Followed by מן,

מפני, and פן.

ירא 1 adj. *fearing*.

ירבעם *Jeroboam*.

ירד *to go down* (§ 39. 2. 2 b).—

Impf. ירד &c.—Hiph. הוריד *to*

*bring down*.—Hoph. *pass.*

הירדן *the Jordan*.

יְרוּשָׁלַם *Jerusalem.* See p. 103.

יָרֵחַ 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה or יָרֵכָה? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכְתִי, cstr. יָרֵכְתִים.

יָרַשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. *pass.*

יֵשׁ there is—There is water מַיִם יֵשׁ.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשֵׁב 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly, dwelling-place.

יָשַׁן to sleep (§ 39).—Impf. יֹשֵׁן.

יָשַׁע Qal not in use.—Hiph. הוֹשִׁיעַ

to save.—Niph. *pass.* § 39. 2.

יִשְׁע 2 *m.*, salvation.

יִשׁוּעָה *f.*, *id.*

תִּישׁוּעָה *f.*, *id.*

יָשָׁר 1 *adj.*, upright, righteous.

יָתֵר 2 *i.*, remnant, rest.

## כ

כִּי prep. *as, like.* § 14. Suff. p. 87,

note 1. With rel. כִּי־אֵשֶׁר *as,*

*when.* When he kept שָׁמַר כִּי־אֵשֶׁר,

or כִּי־שָׁמַר (inf. cstr. § 31. 9 c).

כָּבֵד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. *be honoured.*

כָּבֵד 1 *adj.*, heavy, severe, laden

(cstr. כָּבֵד and כָּבֵד. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֵּן adv. *thus.*

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph. הִכִּין

to set, establish.—Pô'lel כּוֹן יָדָא.

—Niph., Pô'lâl, *pass.* § 40.

כִּי conj., *that, for, because;* of time

*when, whenever.* כִּי־אֵם *except.*

כְּלֵא 2 *i. m.*, a prison. § 38.

כְּלָב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to

*complete, finish.*—Pu. *pass.*

כֹּל 2 *m.*, all. § 43. כָּל־דָּבָר *every-*

*thing;* כָּל־דָּבָר . . . לֹא *nothing.*

כֵּן adv., *so, thus.* עַל־כֵּן *therefore.*

כִּפָּה to cover (§ 44), Qal only in

*ptc. act. כִּפָּה and pass. כִּסּוּי.*

—Pi. כִּפָּה to cover.—Pu. *pass.*

מִכְסָּה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; *du.*

§ 43. Pl. *ôth* (metaphorical)

§ 16. 5.

כִּפַּר to cover (with pitch).—Pi.

כִּפַּר to atone.—Pu. *pass.*

כֶּפֶר 2 *m.*, bribe, ransom.

כִּפְיָר *m.*, young lion.

כְּרוּב *m.*, cherub.

כַּרְם 2 *m.*, vineyard.

כַּרְמֶל *Carmel*, p. 65, note 2.

כָּרַע to bend the knee, bow down

(§ 37).

כָּרַת to cut off, cut down.—Niph.

*pass.* כָּרַת בְּרִית *to make a cove-*

*nant.*

כַּשְׂדִּים *Chaldeans.*

כָּתַב to write.—Niph. *pass.*

כֹּתֵף 1 *f.*, shoulder; cstr. כֹּתְפָה.

See p. 64.

## ל

- ל prep. *to, for*. See § 14. 1.  
 לא adv. *not, no*.  
 לב 2 *m., the heart*, § 43. Pl. *ôth*.  
 לבב 1 *m., id.* Pl. *ôth*.  
 לבד *alone*. See בַּד.  
 לְבַשׁ to *put on* (clothes), *wear* (st. § 22); *acc.*—Hiph. *to clothe, put on* (another); *two acc.* § 27. 1 *d.*, § 38. 3.  
 לז Luz.  
 לוח *m., tablet*; pl. לוחות.  
 לוט Lot.  
 לחם Niph. *to fight*. With עם; *against* ב; *על*; *for* ל. § 36.  
 לחם 2 *c., bread*. § 36. 2. 3.  
 מלחמה, מלחמת *f., war*. § 29. 3.  
 לַיִל usually לַיְלָה with *He of acc.*, 2 *m., night*. Pl. לילות § 41.  
 לָבַד to *take, capture*.—Niph. *pass*.  
 לָמַד to *learn* (st. § 22).—Pi. לָמַד to *teach*.  
 לָמָּה adv., *why?* (מָה, ל).  
 לַמַּעַן conj., prep., *in order that, to; for the sake of, with infin. and impf.* (ענה). § 23. 6, § 49. 5.  
 לָקַח to *take* (§ 33. 3).—*Impf.* יָקַח.—*Inf.* קַח.—*Niph.* נִקַּח *pass.*—(Old) *pass.* נִקַּח.  
 לָקַח, *impf.* יָקַח. § 33. 3 c.  
 מִלְקָח *m., plunder*.  
 מִלְקָחַיִם *m. du., tongs*.  
 לָקַח to *lick* (§ 42). *Impf.* יִלֵּק.—*Pi.* *id.*  
 לְשׁוֹן 1 *f., tongue*.

## מ

- מָאֵד adv., *very*; also בְּמָאֵד מ', עַד מ'.  
 מָאָה 1 *f., hundred*; *du.* מֵאָהִים.  
 מְאוֹמָה *anything* (perhaps = *a fleck*).  
 מְאוֹר. See אֹר.  
 מְאֹכֵל. See אָכַל.  
 מָאָס to *reject* (§ 36).  
 מַבּוּל *m., the flood* (of Noah).  
 מִדְּבַר 1 *m., pasture, desert*.  
 מָדַד to *measure* (§ 42).—*Impf.* יָמַד.—*Niph.* *pass.* יִמְדַע *wherefore?*  
 מָה pron. *what? whatever*, § 13. *interj. how! how!*  
 מוֹאָב Moab.  
 מוּג to *melt* (§ 40).—*Niph.* *pass.* מוּלְדָה. See יָלַד.  
 מוֹצֵא. See יָצָא.  
 מוּת to *die* (§ 40). *Perf.* מָת.—*Impf.* יָמוּת.—*Hiph.* הָמִית to *kill*.—Pó'el מוֹתָה *id.*—*Hoph.* *pass.*  
 מוּת 1 *ptc., dead*.  
 מָתַי *when?*  
 מְתִים cstr. מֵתִי (in a few phrases) *males, men*.  
 מוֹת 2 *m., death* (§ 41).  
 מוֹזֵב. See יָבַח.  
 מוֹחָה to *blot out, destroy* (§ 44).  
 מוֹחָה *camp*.  
 מוֹחָר 1 *to-morrow*.  
 מוֹפָה. See נָטָה.  
 מוּט Qal not in use.—*Hiph.* to *rain*.  
 מוֹטָר 1 *m., rain*.  
 מִי מָה pron. *who? whoever, who-*

- soever; what? whatsoever. § 13.  
 With prep. בְּמַה *how? by what?*  
 (בְּמַה in *p.* and bef. א).—מִי יִחַן.  
*Oh that!* with Impf. &c. § 49. 6.
- מַיִם pl. *m.*, water. See p. 57.
- מִיִּנְקָה. See יִנְקָה.
- מִכְסָה. See כֶּסֶה.
- מָכַר *to sell*.—Niph. *pass.*
- מָלֵא *to be full* (st. § 22, 38); *of*,  
*acc.*—Niph. *to be filled*.—Pi.  
*to fill*; with two *acc.* § 38. 3.
- מָלֵא I adj. *full*.
- מַלְאָךְ I *m.*, angel, messenger.
- מְלָאכָה *f.*, work; cstr. מְלָאכָה.  
 § 29. 3.
- מָלַט Qal not in use.—Niph. *to escape*.—Pi. *to rescue, deliver*.
- מְלַחֵמָה. See לָחַם.
- מָלַךְ *to rule, be king; over*, עַל, ב.  
 —Hiph. *to make one king*.—  
 Hoph. *pass.*
- מֶלֶךְ 2 *m.*, a king.
- מַלְכָּה 2 *f.*, a queen.
- מַמְלָכָה, מְמֻלְכָה a kingdom. § 29. 3.
- מְלַקְחִים. See לָקַח.
- מִן prep. (§ 14), *out of, from*,  
*away from*; hence of cause  
*by, on account of*. Suff. § 15. 2.  
 Compar. degree § 47.
- מָנָה *to count, number*, § 44.—  
 Niph. *pass.*
- מְנוּחָה. See נָחָה.
- מְנוּחָה 2 *f.*, an offering, present.
- מִסְעָה a journeying (from יָסַע).  
 § 33. 4.
- מִסְפָּד 3 *m.*, mourning. § 30.
- מִסְפָּר. See סָפַר.
- מַעְבֵּר. See עָבַר.
- מְעַט 2 *m.*, a little, some, a few.
- מַעְלָה upwards. See p. 162.
- מַעַלְלֵי 2 *m.*, deed, practice (only in  
 plur., and usually in bad  
 sense).
- מַעֲשֵׂה. See עָשָׂה.
- מָצָא *to find* (§ 38).—Niph. *pass.*
- מִצְוָה. See צִוָּה.
- מִצְרַיִם Egypt.
- מָקוֹם. See קוֹם.
- מַקֵּל 3 *m.*, a staff, § 30. Pl. *ôth*.
- מִקַּק Qal not in use. (§ 42).—  
 Niph. *to melt away*.
- מִקְרָא. See קָרָא.
- מִרְאָה. See רָאָה.
- מָרַר *to be bitter* (§ 42. 3).—Imp.  
 יִמַּר.—Hiph. הִמְרִי *to make bitter*.
- מָר I adj., bitter; מְרִיא Aramaic  
 form of fem. מְרִיָּה.
- מְרִיבָה. See רִיב.
- מְרִיָּם Miriam.
- מִשֶּׁה Moses.
- מִשְׁבֵּן. See שָׁבַן.
- מִשָּׁל *to rule; over*, ב.
- מִשְׁלֵל I *m.*, a proverb.
- מִשְׁמֵר. See שָׁמַר.
- מִשְׁפָּט. See שָׁפַט.
- מִשְׁפָּחָה 2 *f.*, clan, § 29. 3.
- מִחֹק *to be sweet* (st. § 22).
- מְחֻק I adj., sweet; *f.* מְחֻקָּה.  
 § 41. 1.
- נָא enclitic particle of entreaty;  
 נֹא־לֵךְ dissuasive.
- נִבָּא Qal not in use (§ 38).—Niph.  
*to prophesy*.—Hithp. *id.*; also to

- act like an (ecstatic) prophet, to rave.*
- נְבִיא 1 *m.*, a prophet.
- נָבַח *to bark* (§ 37).
- נָבַט Qal not in use (§ 33).—  
Hiph. הִבִּיט *to look*.
- נִבְלָה 1 *f.*, a corpse, carcase.
- נָבַע *to bubble up*; Hiph. הִבִּיעַ *to pour forth* (§ 33).
- נָגַד Qal not in use (§ 33).—Hiph. הִגִּיד *to tell, shew*.—Hoph. *pass*.
- נָגַד 2 prep., *before, in presence of*.  
Suff. נִגְדִי.
- נָגַע *to touch, smite* (§ 33, 37).—  
Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.
- נִגְעָה 2 *i. m.*, a stroke, plague.
- נָגַף *to smite, defeat* (§ 33).—  
Impf. יִגַּף.—Niph. *pass*.
- נָגַשׁ Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near*.—Hiph. *to bring near* (§ 33).
- נָגַד 1 *m.*, a fugitive (ptc. of נָגַד *to wander*).
- נָדַר *to vow* (§ 33).
- נָדַר, נָדַר 2 *m.*, a vow.
- נָהַר 1 *m.*, a river (§ 36). Pl. *im* and *oth*.
- נָחַח *to rest* (§ 40).—Hiph. הִנִּיחַ *to give rest to* (ל of person); and הִנִּיחַ *to set down, deposit, place*; with *waw* הִנַּחַח.
- מְנוּחָה 1 *m.*, resting-place. § 41.
- נָמַס *to flee* (§ 40).
- נָעַע *to move about* (§ 40); ptc. נָעַע *a wanderer*.
- נָחַל *to inherit, possess*.—Hiph. *to give, to inherit*.—Hoph. *pass*.
- נְחִלָּה *f.*, inheritance.
- נְחָל 2 *m.*, torrent, torrent-valley, wady.
- נָחַם Qal not in use.—Niph. נָחַם *to repent, to pity* (§ 33. 1 ḡ).—  
Pi. נָחַם *to comfort* (§ 36).
- נָחַשׁ 1 *m.*, a serpent.
- נָתַה *to bend, incline, stretch* (§ 33, 44).—Impf. יִטֶּה, apoc. יָט.—  
Hiph. *id.* הִטֶּה, impf. יִטֶּה, apoc. יָט.
- נָתַה *f.*, a bed.
- נָטַע *to plant* (§ 33, 37).—Impf. יִטֶּע.
- נָחַה Qal not in use (§ 33, 44).—  
Hiph. הִטֶּה, *to smite*; impf. apoc. יָה.—Hoph. *pass*.
- נָמְכָה *f.*, a stroke.
- נָמַר 1 *m.*, a leopard.
- נָסַף *to pour out, found; set, establish* (from different roots).
- נָסַף 2 *i. m.*, a drink-offering.
- נָעַע. See נָעַע.
- נָעַל 2 *f.*, sandal, shoe. § 36. 2.
- נָעַר 2 *m.*, a lad, § 36. 2; *f.* נָעָרָה *a girl*.
- נָפַל *to fall* (§ 33). Impf. יִפֹּל.—  
Hiph. הִפִּיל *to make fall, cast*.
- נָפַשׁ 2 *f.*, breath, soul. Pl. *oth*.
- נָעַב Qal not in use. (§ 33).—  
Hiph. הִצִּיב *to set, place*.—  
Hoph. *pass*.—Niph. *reflex.* and *pass*.
- נָעַל Qal not in use (§ 33).—  
Hiph. הִצִּיל *to deliver*.—Hoph. *pass*.

נָקִי, (very rarely נְקִיא) 1 adj., *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נֵר *m.*, *lamp*.

נָשָׂא Qal not in use (§§ 33, 38).

—Hiph. הִשָּׂיא *to deceive, beguile*.

נִשָּׂק *to kiss* (§ 33).—Impf. יִשָּׂק

(ל of person).

נָשָׂא *to lift up, take up, raise*

(§§ 33, 38). Impf. יִשָּׂא. Inf.

cstr. לְשִׂאתָ (לְשִׂאתָ). Niph. *pass.*

נָתַיב 1 *m.*, and נְתִיבָה *f.*, *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי &c. Impf. יִתֵּן.

Inf. cstr. תִּתֵּן, &c.

## ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. *pass.*

סוּס 2 *m.*, *a horse*; סוּסָה *f.* *mare*.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סִלָּם 1 *m.*, *a ladder*.

סָמַךְ *to lean, press upon*.—Niph. *reflex. to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סִפַּר *to recount, declare*.

סִפָּר 3 *m.*, ptc. *scribe*.

סִפְרָה 2 *m.*, *a book*.

מִסְפָּר 1 *m.*, *number*.

סָתַר chiefly in Hiph. *to hide*.—

Niph. *reflex.* and *pass.*, Hithp. *reflex.*

## ע

עָבַר *to labour, till, serve* (§ 34).

Niph. *pass.*

עֶבֶר 2 *m.*, *a servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עֵבֶר 2 *m.*, *the other side*; בְּעֵבֶר *beyond*.

(מְעַבֵּר or מַעְבֵּר) 1, 3 *m.*, *a ford* (only in cstr. מַעְבֵּר).

עָבוֹר 1 *m.*, cstr., with עַל as prep., *on account of*; בְּעָבוֹרִי *for my sake*.

עֵגֶל 2 *m.*, and עֵגְלָה 2 *f.*, *calves, heifer* (§ 35).

עוֹד Hiph., הִעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *a witness*.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 *m.*, *guilt, sin, punishment*. Pl. *ôth*.

עוֹלָם 1 *m.*, *age, eternity*; מֵעוֹלָם *from of old*; לְעַד, לְעוֹלָם *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 *m.*, *a bird, fowl*.

עוֹר 3 adj., *blind*.

עֵז *f.*, *she-goat*, pl. עֵזִים. § 43. 4.

עוֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עֹזֵר 2 *m.*, *help*. Suff. עֹזְרִי. § 34. 4 b.

עֹזְרָה *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרָה *crown*.

עַיִן 2 *f.*, *the eye, du.* עֵינַיִם. § 41.

Pl. עֵינֹת *wells*.

עִיר 2 *f.*, *a city*. Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up, break (of day)*

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up, offer up.*

עַל *prep., upon, over.* Suff. p. 70.

עִם *prep., with, along with.* Suff.

p. 142, note 1.

עַם 2 *m.*, *people*. § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place.*

עָנָה *to be low, afflicted* (§ 44).—

Pi. *to afflict.*

עָנִי 2 *m.*, *affliction*. § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנֶה *m.*, *answer; מַעֵן purpose, intent; used only with לָ in*

לְמַעַן (i) *as prep., on account of, for the sake of; (ii) as*

*conj. followed by (a) inf. cstr., to the intent that, in order to,*

*or (b) impf., with or without*

לְמַעַן, *to the intent that, in order that.* § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud*.

עָנָן Qal not in use.—Pi. *to cloud, to bring on clouds; inf. cstr.*

*with Suff. עֲנִי for עָנִי. § 3. 3, § 7. 5.*

עָפָר 1 *m.*, *dust*. § 35.

עֵץ 1 *m.*, *tree*. § 18. 3.

עֲצָה. See עֵץ.

עָצָם *to become strong, numerous.*

עֲצָם 2 *f.*, *a bone*. Pl. *im, ôth.*

עָרַב 2 *m.*, *evening*.

עָשָׂה *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נִעְשָׂה *pass., but fem.* נִעְשָׂתָה.

מַעֲשֵׂה *m.*, *a work*. § 45.

עָשָׂן *to smoke*. § 34.

עַתָּה 2 *c.*, *time*. Pl. *im, ôth.* § 43. 4

עַתָּה *adv., now.*

עָרַר Qal and Hiph. *to pray, entreat.*

## פ

פֶּה *m.*, *mouth*. See p. 153.

עַל־פִּי *according to*. See p. 129.

לְפִי הָרֶבֶץ *with the edge of the sword.*

פֶּחַ 2 *m.*, *snare*. § 43.

פֶּלֶא 2 *i. m.*, *a wonder*.

פְּלִשְׁתִּים *Philistines*.

פָּנִים 1 *m.*, pl. *face, faces*. לְפָנַי *formerly, לפני before, לפני before me; p. 69.*

פֶּן *conj., lest, with impf.*

פָּעַל *to do* (§ 36); *ptc.* פֹּעֵל *a worker.*

פָּעַל 2 *m.*, *a work*. § 36.

פָּתַח *to open (mouth).*

פָּקַד *to visit, inspect, review*.—Niph. *pass.*—Hiph. *to commit to.*

פָּקִיד 1 *m.*, *an overseer*.

פְּקֻדָּה *m.*, *a precept*.

פָּתַח *to open (of eyes &c.)* (§ 37).

Niph. *pass.*

פָּר 1 *m.*, *an ox; f.* פָּרָה *a cow*, p. 57, footnote. § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פְּרִי 2 *m.*, *fruit*. § 45.

פֶּרַעַח *Pharaoh*.

פָּשַׁע *to rebel; against*, ב.

פִּשְׁעָה 2 *i. m.*, *rebellion, transgression*.

פֶּת 2 *i. m.*, *a morsel, bit*. Suff.

• פֶּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתָּ.

פֶּתִי 2 *m.*, *simple*. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, *an opening, door*.

מִפְתָּח 3 *m.*, *a key, an opening*; cstr. מִפְתָּח. § 30.

## צ

צֹאן 2 *c.*, *a flock* (small cattle).

צֶבַע 1 *m.*, *a host, time of service*.

Pl. *ôth*. § 38. 2.

צָדַק *to be righteous, just* (st. § 22).

—Hiph. (Pi.) *to justify*.—

Hithp. *to justify oneself*.

צִדְקָה 2 *i. m.*, *righteousness*. § 29. 1 b.

צָדְקָה 1 *f.*, *id.*

צַדִּיק *righteous, just*; only *mas.*

צוּר *to hunt* (§ 40).

צוּה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצֹּ, imp. יָצוּ.—Pu. *pass.* § 44.

צִוָּה *f.*, *a command*.

צִיּוֹן *Zion*.

צֶל 2 *m.*, *a shadow*. § 43.

צֶלֶם 2 *m.*, *an image, likeness*.

צָלַע *to halt, limp* (§ 37).

צֵלַע 1 *f.*, *side, rib*; cstr. צֵלַע.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.

צֶמַח 2 *i. m.*, *a sprout, branch*.

צָעַק *to cry out*. § 36.

צָפַן *to hide, lay up*.

צָפוֹן 1 *m.*, *the north*.

צִפְרָדַע 3 *f.* coll. *frogs* (pl. *îm*).

צָר 1 *adj.*, *adversary*. § 43.

## ק

קָבַח *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. *id.*

קָבַר *to bury*.—Niph. *pass.*

קֶבֶר 2 *i. m.*, *a grave*.

קֹדֶשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. *id.*—Niph., Hithp. *reflexive*.

קָדוֹשׁ 1 *adj.*, *holy*.

קֹדֶשׁ 2 *m.*, *holiness, sanctuary*.

מִקְדָּשׁ 1 *m.*, *sanctuary*.

קוֹל 2 *m.*, *voice, sound*. § 41.

קוּם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *ptc.*, *standing*. § 41.

מָקוֹם 1 *c.*, *a place*. Pl. *ôth*.

קַוֵּי 2 *m.*, *thornbush, thorn*. § 41.

קָטַן *to be little* (st. § 22, Parad.).

קָטַן 1 *adj.*, *little* (not inflected but very common).

קָטַן 1 *adj.*, *little, f.* קָטְנָה (inflected form). See § 43. 4.

קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קָל 1 *adj.*, *light, swift*. § 43.

קָנָה *to acquire, buy, possess*. § 44.

מִקְנֵה *m.*, possession, property, cattle. § 45.

קָן 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*, קָרָא לוֹ קַיִן *he called him Cain*; נִקְרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m.*, convocation, an assembly. § 38.

קָרָה and קָרָא *to befall, acc.* § 38.

1. 5. Inf. *cstr. f.* קָרָאָה, with prep. לִקְרָאתִי *to meet me*; לִקְרָאתָה *to meet (against) the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרוֹב 1 *adj.*, near, neighbour, relative.

קָרְבִי 2 *i. m.*, inside, heart. בְּקָרְבִי *within me*; בְּקָרְבַּי הָעִיר *within, in the midst of, the city.* § 29. 1b.

קָרוֹן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 *f.*, a bow.

## ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יָרָא, תִּרְאֶה &c., but יִירָא 3 *m.*, 3 *f.*, וַיִּרְאֶה.—Niph. *pass.*, *to appear.*—Hiph. *to shew, two acc.*

מִרְאֵה *m.*, a sight, appearance, face. § 45.

רֹאשׁ 2 *m.*, head; pl. רֹאשִׁים. § 41. 5.

רִאשׁוֹן *adj.*, first, former. § 48. 2.

רַב־ *to be many* (§ 42), used only in Perf. and Inf. *cstr.*

רַב 1 *adj.*, great, much; pl. many.

§ 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרְבֵּ and יִרְבֵּ.

Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv.*, much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַן *to lie down* (of beasts) (st. § 22).

מִרְבֵּן 3 *m.*, a stall, lair; *cstr.* מִרְבֵּין. § 30.

רָגַל *to slander.*

רָגַל 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl. *ôth.*

רוּם *to be high, to rise up* (§ 40).—Hiph. *to lift up.* Ex. 40.—Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחַב 2 *m.*, breadth.

רָחַב 2 *f.*, Broadway, street. Pl. *ôth.*

רָחַם *to love* (§ 36).—Pi. רָחַם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, distant.

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, *emptiness, vanity.*

רָק (רִיק) *empty.*

רָכַב *to ride* (st. § 33).—Hiph. *to set upon a beast.*

רֶמַח 2 *m.*, *a lance, spear.*

רָמַס *to tread.*

רָמַשׁ *to creep.*

רָמַשׁ 2 *m.*, *creeping things, coll.*

רִנָּה 2 *f.*, *a ringing cry, complaint.*

רָעַב *to be hungry* (st. § 22).

רָעַב 1 *adj.*, *hungry, famished.*

רָעַב 1 *m.*, *hunger, famine.*

רָעָה *to feed, tend* (§ 44).—Ptc.

רָעָה *a shepherd.*

רָעָה *m.*, *a friend*; רָעָהוּ . . . אִישׁ אֶחָד . . . *another.* § 45. 4.

רָעַע *to be evil* (§ 42, st.).—Hiph.

רָעַע *to afflict, injure.*

רַע 1 *adj.*, *evil*; *f.* רָעָה *an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רָעַשׁ 2 *m.*, *earthquake.*

רָפָא *to heal* (§ 38).—Niph. *pass.*

רָצְפָה 2 *f.*, *a coal, hot stone.*

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m.*, *firmament.*

רָשָׁע 1 *adj.*, *wicked.*

## ש

שָׁאֵב *to draw (water).* § 36.

שָׁאַל *to ask* (§ 36); ל *in reference to.*

שְׁאוֹל *c.*, *Sheol, the underworld.*

שָׂאוּל *Saul.*

שָׂאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבַח § 44 *f.*, *to take captive.*

שָׁבַט 2 *m.*, *rod, sceptre, tribe.*

שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc.

שָׁבַר *broken.*—Pi. *to break in pieces.*

שָׁבַר 2 *i.*, and שָׁבַר 1 *m.*, *breach.*

שָׁבַר *to buy or sell corn.*

שָׁבַר 2 *m.*, *grain, corn.*

שָׁבַח *to rest, cease.*—Hiph. *to finish.*

שָׁבַת 1 *c.*, *rest, sabbath.*

שָׁדַי *m.*, *almighty (?) generally with אֱלֹהִים God.*

שׁוּב *to turn, return* (§ 40).—

Hiph. *to restore, bring back.*

שׁוֹפָר 1 *c.*, *a trumpet.* Pl. *ôth.*

שׁוּק 2 *m.*, *street.* Pl. *שׁוּקִים.* § 41.

שׁוֹר 2 *m.*, *ox.* Pl. *שׁוֹרִים.* § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn.*

שָׁחַת Qal not in use.—Pi. *שָׁחַח*

*to destroy* (§ 36).—Hiph. *id.*;

*to act corruptly, to corrupt.*—

Niph. *pass.*

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שָׁיָה *to set, place* (§ 40).

שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכַל *to be bereaved (of children)* (st. § 22).

שֵׁכָם *m.*, *shoulder.* Suff. *שֵׁכָמוֹ.*

שָׁכַן *to dwell.*—Impf. *יִשְׁכֵּן.* (§ 22. 2).

Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m.*, dwelling, tabernacle.

שָׁכַר to be drunken (st. § 22).

שָׁלַח to send, stretch out.—Pi. send away; let go.

שֻׁלְחָן 2 *c.*, a table.

שָׁלַךְ Qal not in use.—Hiph. to cast, cast off.—Hoph. pass.

שָׁלַם to be whole, sound (st. § 22).

—Pi. to complete, perform, pay.

שָׁלַם 1 *adj.*, whole, sound.

שָׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 *adj.*, three. § 48.

שָׁם *adv.*, there; מִשָּׁמָּה thither; מִשָּׁמָּה from there, thence.

שֵׁם 3 *m.*, a name. Pl. שֵׁמוֹת. § 30. 2.

שָׁמַד Qal not in use.—Hiph. to destroy.—Niph. pass.

שָׁמוּאֵל Samuel.

שָׁמַיִם 1 *pl.*, heaven, heavens. § 16. 5.

שָׁמַם to be desolate (§ 42). Impf.

יָשַׁם, יִשָּׁם and יִשָּׁם.—Hiph. to desolate.—Niph. pass.

שָׁמַע to hear, listen to, אָל, ל, ב, אָל (§ 22).—Niph. pass.

שִׁמְעָה 2 *m.*, a report.

שָׁמַר to keep, watch.—Niph. to take heed, beware.—Hithp. to keep oneself.

שָׁמַר 3 *ptc.*, watchman.

מִשְׁמָרָה 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.

שָׁמֶשׁ 2 *c.*, the sun.

שָׁמְשׁוֹן Samson.

שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du.*, two. § 48.

שֵׁנִי 1 *adj.*, second. § 48.

שָׁעַן Qal not in use.—Niph. to lean, rest on.

שַׁעַר 2 *c.*, a gate.

שַׁפְּחָה 2 *f.*, handmaid.

שָׁפַט to judge.—Niph. to litigate.

שֹׁפֵט 3 *ptc.*, a judge.

מִשְׁפָּח 1 *m.*, judgment.

שָׁפַךְ to pour out, spill.—Niph. pass.

שָׁפַל to be low, abased (st. § 22).

שָׁקַל to weigh.—Niph. pass.

שָׁרִץ to swarm; with acc.

שָׁרִץ 2 *m.*, creeping things.

שָׁרַח Qal not in use.—Pi. שָׁרַח to serve, minister (§ 36).

שָׁקָה See next word.

שָׁתָה to drink (§ 44).—Impf.

apoc. יָשַׁת.—Niph. pass.—

Hiph. הִשְׁקָה to give drink, to water.

מִשְׁקָה *m.* *ptc.*, a cupbearer, butler; also butlership.

מִשְׁתָּה *m.*, a feast.

## ש

שָׂבַע to be sated, satisfied (st. § 37); with, acc.—Hiph. to satisfy; one with—, two acc.

שָׂדֵה (שָׂדֵי poet.) 1 *m.*, a field. § 45. 3.

שָׂחַק to laugh (§ 36); Pi. to play, sport.

שִׁיחָה *f.*, meditation.

שָׂם to set, place (§ 40).

שָׂבַל 2 *i. m.*, understanding.

שָׂמַח, שָׂמַח to rejoice, be glad (§ 37).

שָׂמֵחַ adj., *glad, joyful*.

שָׂנֵא *to hate* (§ 38. st.).

שֶׁפָּה I *f., lip, edge, bank; du.*

שֶׁפָּתַיִם pp. 68 f.

שָׂרָה *Sarah*.

שָׂרַף *to burn*.—Niph. *pass.*

שָׂרָף I *m., a seraph*.

שָׂרָף I *m., a prince, captain*. § 43.

### ת

תֵּבָה I *f., ark* (*ē firm*).

תְּוֹךְ 2 *m., midst; cstr. תְּוֹכָה*, § 41.

תְּוֹכִי *within me*.

תּוֹלְדוֹת pl. *f., generations, history*

(see יֵלֵד).

תּוֹרָה *f., instruction, law* (יֵרָה).

תַּחַח prep., *under, beneath, instead of*.—Suff. תַּחַחִי § 36. 2.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish*.

תָּם I adj., *complete, perfect* (§ 43).

תָּמִים I adj., *id.*

תָּמִיד adv., *continually*.

תְּמָר 2 *m., a palm tree*.

תְּפִלָּה and תְּפִאָּרָה 2 *f., glory*.

תְּפִלָּה *prayer*.

תָּקַע *to strike, blow* (a trumpet).

תְּרֵדָה *f., a deep sleep* (רָדַם).

תְּשׁוּעָה. See יֵשַׁע.



## PARADIGMS OF VERBS AND NOUNS.

## THE REGULAR

|                        |         | Qal               |                    |            |                         |
|------------------------|---------|-------------------|--------------------|------------|-------------------------|
|                        |         | act.              | stat.              |            | Niph'al                 |
| <i>Perf. Sing.</i>     | 3 m.    | קָטַל             | כָּבַד             | קָטַן      | נִקְטַל                 |
|                        | 3 f.    | קָטְלָהּ          | כָּבְדָהּ          | קָטְנָהּ   | נִקְטְלָהּ              |
|                        | 2 m.    | קָטַלְתָּ         | כָּבַדְתָּ         | קָטַנְתָּ  | נִקְטַלְתָּ             |
|                        | 2 f.    | קָטַלְתְּ         | כָּבַדְתְּ         | קָטַנְתְּ  | נִקְטַלְתְּ             |
|                        | 1 c.    | קָטַלְתִּי        | כָּבַדְתִּי        | קָטַנְתִּי | נִקְטַלְתִּי            |
| <i>Plur.</i>           | 3 c.    | קָטְלוּ           | כָּבְדוּ           | קָטְנוּ    | נִקְטְלוּ               |
|                        | 2 m.    | קָטַלְתֶּם        | כָּבַדְתֶּם        | קָטַנְתֶּם | נִקְטַלְתֶּם            |
|                        | 2 f.    | קָטַלְתֶּן        | כָּבַדְתֶּן        | קָטַנְתֶּן | נִקְטַלְתֶּן            |
|                        | 1 c.    | קָטַלְנוּ         | כָּבַדְנוּ         | קָטַנְנוּ  | נִקְטַלְנוּ             |
| <i>Impf. Sing.</i>     | 3 m.    | יִקְטַל           | יִכְבֹּד           | יִקְטַן    | יִקְטַל                 |
|                        | 3 f.    | תִּקְטַל          | תִּכְבֹּד          |            | תִּקְטַל                |
|                        | 2 m.    | תִּקְטַל          | תִּכְבֹּד          |            | תִּקְטַל                |
|                        | 2 f.    | תִּקְטְלִי (י)    | תִּכְבְּדִי        |            | תִּקְטְלִי              |
|                        | 1 c.    | אִקְטַל           | אִכְבֹּד           |            | אִקְטַל (אִקְטַל)       |
| <i>Plur.</i>           | 3 m.    | יִקְטְלוּ (וּן)   | יִכְבְּדוּ         |            | יִקְטְלוּ               |
|                        | 3 f.    | תִּקְטַלְנָהּ     | תִּכְבְּדֶנָּהּ    |            | תִּקְטַלְנָהּ           |
|                        | 2 m.    | תִּקְטְלוּ (וּן)  | תִּכְבְּדוּ        |            | תִּקְטְלוּ              |
|                        | 2 f.    | תִּקְטַלְנָהּ     | תִּכְבְּדֶנָּהּ    |            | תִּקְטַלְנָהּ           |
|                        | 1 c.    | נִקְטַל           | נִכְבֹּד           |            | נִקְטַל                 |
| <i>Imp. Sing.</i>      | 2 m.    | קְטַל (קְטַלְהוּ) | כָּבַד (כָּבְדֶהּ) |            | הִקְטַל (הִקְטַל)       |
|                        | 2 f.    | קְטְלִי (קְטְלִי) | כָּבְדִי           |            | הִקְטְלִי               |
| <i>Plur.</i>           | 2 m.    | קְטְלוּ           | כָּבְדוּ           |            | הִקְטְלוּ               |
|                        | 2 f.    | קְטַלְנָהּ        | כָּבְדֶנָּהּ       |            | הִקְטַלְנָהּ            |
| <i>Jussive</i>         | 3 sing. | יִקְטַל           | יִכְבֹּד           |            | יִקְטַל (יִקְטַל)       |
| <i>waw cons. impf.</i> |         | וַיִּקְטַל        | וַיִּכְבֹּד        |            | וַיִּקְטַל (וַיִּקְטַל) |
| <i>Cohortative</i>     | 1 sing. | אִקְטַלְהוּ       | אִכְבְּדֶהּ        |            | אִקְטַלְהוּ             |
| <i>waw cons. perf.</i> |         | וַאֲקַטְלְתָּ     | &c.                |            |                         |
| <i>Inf. cstr.</i>      |         | קָטַל             | כָּבַד (כָּבַד)    |            | הִקְטַל                 |
| <i>absol.</i>          |         | קָטוּל            | כָּבִיד            |            | הִקְטַל. נִקְטַל        |
| <i>Part. act.</i>      |         | קָטַל             | כָּבַד             | קָטַן      |                         |
| <i>pass.</i>           |         | קָטוּל            |                    |            | נִקְטַל                 |

## VERB. §§ 20—28.

| Pi'el         | Pu'al        | Hithpa'el          | Hiph'il        | Hoph'al       |
|---------------|--------------|--------------------|----------------|---------------|
| קָטַל (קָטַל) | קָטַל        | הִתְקַטַּל (קָטַל) | הִקְטִיל       | הִקְטַל       |
| קָטַלְהָ      | קָטַלְהָ     | הִתְקַטַּלְהָ      | הִקְטִילְהָ    | הִקְטַלְהָ    |
| קָטַלְתָּ     | קָטַלְתָּ    | הִתְקַטַּלְתָּ     | הִקְטִילְתָּ   | הִקְטַלְתָּ   |
| קָטַלְתִּי    | קָטַלְתִּי   | הִתְקַטַּלְתִּי    | הִקְטִילְתִּי  | הִקְטַלְתִּי  |
| קָטַלְנוּ     | קָטַלְנוּ    | הִתְקַטַּלְנוּ     | הִקְטִילְנוּ   | הִקְטַלְנוּ   |
| קָטַלְתֶּם    | קָטַלְתֶּם   | הִתְקַטַּלְתֶּם    | הִקְטִילְתֶּם  | הִקְטַלְתֶּם  |
| קָטַלְתִּין   | קָטַלְתִּין  | הִתְקַטַּלְתִּין   | הִקְטִילְתִּין | הִקְטַלְתִּין |
| קָטַלְנִי     | קָטַלְנִי    | הִתְקַטַּלְנִי     | הִקְטִילְנִי   | הִקְטַלְנִי   |
| יִקְטַל       | יִקְטַל      | יִתְקַטַּל         | יִקְטִיל       | יִקְטַל       |
| תִּקְטַל      | תִּקְטַל     | תִּתְקַטַּל        | תִּקְטִיל      | תִּקְטַל      |
| תִּקְטַלְהָ   | תִּקְטַלְהָ  | תִּתְקַטַּלְהָ     | תִּקְטִילְהָ   | תִּקְטַלְהָ   |
| אִקְטַל       | אִקְטַל      | אִתְקַטַּל         | אִקְטִיל       | אִקְטַל       |
| יִקְטְלוּ     | יִקְטְלוּ    | יִתְקַטְּלוּ       | יִקְטִילוּ     | יִקְטְלוּ     |
| תִּקְטַלְנָה  | תִּקְטַלְנָה | תִּתְקַטַּלְנָה    | תִּקְטִילְנָה  | תִּקְטַלְנָה  |
| תִּקְטְלוּ    | תִּקְטְלוּ   | תִּתְקַטְּלוּ      | תִּקְטִילוּ    | תִּקְטְלוּ    |
| תִּקְטַלְנֶה  | תִּקְטַלְנֶה | תִּתְקַטַּלְנֶה    | תִּקְטִילְנֶה  | תִּקְטַלְנֶה  |
| נִקְטַל       | נִקְטַל      | נִתְקַטַּל         | נִקְטִיל       | נִקְטַל       |
| קָטַל         |              | הִתְקַטַּל         | הִקְטִיל       |               |
| קָטַלְיָ      | wanting      | הִתְקַטַּלְיָ      | הִקְטִילְיָ    | wanting       |
| קָטַלְיוּ     |              | הִתְקַטַּלְיוּ     | הִקְטִילְיוּ   |               |
| קָטַלְנָה     |              | הִתְקַטַּלְנָה     | הִקְטִילְנָה   |               |
| יִקְטַל       | יִקְטַל      | יִתְקַטַּל         | יִקְטִיל       | &c.           |
| וַיִּקְטַל    | וַיִּקְטַל   | וַיִּתְקַטַּל      | וַיִּקְטִיל    |               |
| אִקְטַלְהָ    | אִקְטַלְהָ   | אִתְקַטַּלְהָ      | אִקְטִילְהָ    |               |
| קָטַל         | (קָטַל)      | הִתְקַטַּל         | הִקְטִיל       | (הִקְטַל)     |
| קָטַלְקָטַל   | קָטַל        | (הִתְקַטַּל)       | הִקְטַל        | (הִקְטַל)     |
| מִקְטַל       |              | מִתְקַטַּל         | מִקְטִיל       |               |
|               | מִקְטַל      |                    |                | מִקְטַל       |

## THE VERBAL SUFFIXES

See also suffixes to

## Qal

| <i>Perf.</i> | 3 s. m.                    | 3 s. f.                | 2 s. m.              | 2 s. f.                   |
|--------------|----------------------------|------------------------|----------------------|---------------------------|
| <i>Suff.</i> | קָבַד קָטַל                | קָטַלְהָ               | קָטַלְתָּ            | קָטַלְתְּ                 |
| s. 1 c.      | קָבַדְנִי קָטַלְנִי        | קָטַלְתְּנִי קָבַדְ    | קָטַלְתְּנִי         | קָטַלְתְּנִי <sup>1</sup> |
| 2 m.         | קָבַדְךָ קָטַלְךָ          | קָטַלְתְּךָ            | —                    | —                         |
| 2 f.         | &c. קָבַדְךָ קָטַלְךָ      | קָטַלְתְּךָ            | —                    | —                         |
| 3 m.         | קָטַלְוּ                   | קָטַלְתֶּהוּ — תָּוּ   | קָטַלְתֶּהוּ — תָּוּ | קָטַלְתֶּהוּ              |
| 3 f.         | קָטַלְהָ                   | קָטַלְתֶּהָ            | קָטַלְתֶּהָ          | קָטַלְתֶּהָ               |
| pl. 1 c.     | קָטַלְנוּ                  | קָטַלְתֶּנּוּ          | קָטַלְתֶּנּוּ        | קָטַלְתֶּנּוּ             |
| 2 m.         | קָבַדְכֶם קָטַלְכֶם        | —                      | —                    | —                         |
| 2 f.         | קָטַלְכֶן                  | —                      | —                    | —                         |
| 3 m.         | קָטַלְתֶּם                 | קָטַלְתֶּם             | קָטַלְתֶּם           | קָטַלְתֶּם                |
| 3 f.         | קָטַלְתֶּן                 | קָטַלְתֶּן             | קָטַלְתֶּן           | קָטַלְתֶּן                |
| <i>Impf.</i> | 3 s. m.                    | 3 pl. m.               | <i>Imper. s.</i>     | <i>pl.</i>                |
| <i>Suff.</i> | יִקְבֹּד יִקְטֹל           | יִקְטֹלוּ              | קָטַל קָבַד          | קָטַלוּ                   |
| s. 1 c.      | יִקְבֹּדְנִי יִקְטֹלְנִי   | יִקְטֹלוּנִי יִקְבֹּדְ | קָטַלְנִי קָבַדְ     | קָטַלוּנִי קָבַדְ         |
| 2 m.         | יִקְבֹּדְךָ יִקְטֹלְךָ     | יִקְטֹלוּךָ            | —                    | —                         |
| 2 f.         | &c. יִקְבֹּדְךָ יִקְטֹלְךָ | יִקְטֹלוּךָ            | —                    | —                         |
| 3 m.         | יִקְטֹלוּ                  | יִקְטֹלוּ              | קָטַלוּ              | &c.                       |
| 3 f.         | יִקְטֹלְהָ (הָ—)           | יִקְטֹלוּהָ            | קָטַלוּהָ (הָ—)      | as in                     |
| pl. 1 c.     | יִקְטֹלְנוּ                | יִקְטֹלוּנוּ           | קָטַלוּנוּ           | imperf.                   |
| 2 m.         | יִקְטֹלְכֶם יִקְבֹּדְ      | יִקְטֹלוּכֶם יִקְבֹּדְ | —                    | plural                    |
| 2 f.         | יִקְטֹלְכֶן                | יִקְטֹלוּכֶן           | —                    | —                         |
| 3 m.         | יִקְטֹלוּ                  | יִקְטֹלוּ              | קָטַלוּ              | —                         |
| 3 f.         | יִקְטֹלְנָן                | יִקְטֹלוּנָן           | קָטַלוּ              | —                         |

And so all parts of impf. ending in a Consonant,

So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes תִּקְטֹלוּ.

<sup>1</sup> This column may be also written defectively, e.g. קָטַלְתְּנִי, &c. <sup>2</sup> The first syll. throughout imperative is half-open, e.g. קָטַלְנִי.



## PE NUN VERB. § 33.

|                         | Qal             |             | Niph.         | Hiph.          | Hoph.      |
|-------------------------|-----------------|-------------|---------------|----------------|------------|
| <i>Perf. Sing.</i> 3 m. | (נָגַשׁ)        | נָפַל       | נָגַשׁ        | הִנְגִישׁ      | הִנְשָׁה   |
| 3 f.                    |                 |             | נִגְשָׁה      | הִנְגִישָׁה    | הִנְשָׁה   |
| 2 m.                    |                 |             | נִגְשָׁתָּ    | הִנְגִישָׁתָּ  | הִנְשָׁתָּ |
| <i>Impf. Sing.</i> 3 m. | יִגֹּשׁ         | יִפֹּל      | יִנְגֹּשׁ     | יִנְגִישׁ      | יִנְשָׂה   |
| 3 f.                    | תִּגֹּשׁ        | תִּפֹּל     | &c.           | תִּנְגִישׁ     |            |
| 2 m.                    | תִּגֹּשׁ        | תִּפֹּל     |               | תִּנְגִישׁ     |            |
| 2 f.                    | תִּגְשִׁי       | תִּפְּלִי   |               | תִּנְגִישִׁי   |            |
| 1 c.                    | אִגֹּשׁ         | אִפֹּל      |               | אִנְגִישׁ      |            |
| <i>Plur.</i> 3 m.       | יִגְשׁוּ        | יִפְּלוּ    |               | יִנְגִישׁוּ    |            |
| 3 f.                    | תִּגְשָׁנָה     | תִּפְּלֶנָה |               | תִּנְגִישָׁנָה |            |
| 2 m.                    | תִּגְשׂוּ       | תִּפְּלוּ   |               | תִּנְגִישׂוּ   |            |
| 2 f.                    | תִּגְשָׁנָה     | תִּפְּלֶנָה |               | תִּנְגִישָׁנָה |            |
| 1 c.                    | נִגֹּשׁ         | נִפֹּל      |               | נִנְגִישׁ      |            |
| <i>Imp. Sing.</i> 2 m.  | גֹּשׁ (בְּשָׂה) | נִפֹּל      | הִנְגֹּשׁ     | הִנְגֹּשׁ      |            |
| 2 f.                    | גִּישִׁי        | נִפְּלִי    | הִנְגִישִׁי   | הִנְגִישִׁי    | wanting    |
| <i>Plur.</i> 2 m.       | גֹּשׂוּ         | נִפְּלוּ    | הִנְגֹּשׂוּ   | הִנְגֹּשׂוּ    |            |
| 2 f.                    | גִּישָׁנָה      | נִפְּלֶנָה  | הִנְגִישָׁנָה | הִנְגִישָׁנָה  |            |
| <i>Juss.</i> 3 sing.    |                 |             |               | יִנְשָׂה       |            |
| <i>waw cons. impf.</i>  |                 |             |               | וַיִּנְשָׂה    |            |
| <i>Cohort.</i> 1 sing.  | אִנְשָׂה        |             |               | אִנְשָׂה       |            |
| <i>waw cons. perf.</i>  | וַאֲנִישָׂתִּי  |             |               |                |            |
| <i>Inf. estr.</i>       | גִּישָׁתָּ      | נִפְּלָתָּ  | הִנְגֹּשׁתָּ  | הִנְגִישׁתָּ   | הִנְשָׁתָּ |
| <i>absol.</i>           | מִגֹּשׁ         | מִפֹּל      | הִנְגֹּשׁ     | הִנְגֹּשׁ      | הִנְשָׁה   |
| <i>Part. act.</i>       | נֹגֵשׁ          | נֹפֵל       | נֹגֵשׁ        | מִנְגִישׁ      |            |
| <i>pass.</i>            | נֹגֵשׁ          | —           |               |                | מִנְשָׂה   |

## PE NUN VERB. § 33.

|                         | Qal                           |                                       | Niph.                           | Pass. Qal |
|-------------------------|-------------------------------|---------------------------------------|---------------------------------|-----------|
| <i>Perf. Sing.</i> 3 m. | קָטַן                         | לָקַח                                 | נִקְחַת, יִנָּחַן               | לָקַח     |
| 3 f.                    | קָטְנָה                       | לָקַחְהָ                              |                                 |           |
| 2 m.                    | קָטַחְתָּ אֶת־הָאִשָּׁה       | לָקַחְתָּ                             |                                 |           |
| 2 f.                    | קָטַחְתְּ                     | &c.                                   |                                 |           |
| 1 c.                    | קָטַחְתִּי                    |                                       |                                 |           |
| <i>Plur.</i> 3 c.       | קָטְנוּ                       |                                       |                                 |           |
| 2 m.                    | קָטַחְתֶּם                    |                                       |                                 |           |
| 2 f.                    |                               |                                       |                                 |           |
| 1 c.                    | קָטַחְנִי                     |                                       |                                 |           |
| <i>Impf. Sing.</i> 3 m. | יִנָּחַן                      | יִקְחַח                               | יִנָּחַח, יִלְקַחְתָּ, יִנָּחַן |           |
| 3 f.                    | תִּנָּחַן                     | תִּקְחַח                              |                                 |           |
| 2 m.                    | תִּנָּחַן                     | תִּקְחַח                              |                                 |           |
| 2 f.                    | תִּנָּחֲרִי                   | תִּקְחֲרִי                            |                                 |           |
| 1 c.                    | אֲנִי יִנָּחַח אֶת־הָאִשָּׁה  | אֲקַח                                 |                                 |           |
| <i>Plur.</i> 3 m.       | יִנָּחְנוּ                    | יִקְחוּ                               |                                 |           |
| 3 f.                    |                               |                                       |                                 |           |
| 2 m.                    | תִּנָּחְנוּ                   | תִּקְחוּ                              |                                 |           |
| 2 f.                    |                               |                                       |                                 |           |
| 1 c.                    | נִנָּחַן                      | נִקְחַח                               |                                 |           |
| <i>Imp. Sing.</i> 2 m.  | הֵן, תִּנָּחֶה                | קַח, קַחְהָ                           |                                 |           |
| 2 f.                    | תִּנָּחִי                     | קַחֲרִי                               |                                 |           |
| <i>Plur.</i> 2 m.       | תִּנָּחוּ                     | קַחוּ                                 |                                 |           |
| 2 f.                    |                               |                                       |                                 |           |
| <i>Juss.</i> 3 sing.    | יִנָּחַן                      | יִקְחַח                               |                                 |           |
| <i>waw cons. impf.</i>  | וַיִּנָּחַן                   | וַיִּקְחַח                            |                                 |           |
| <i>Inf. cstr.</i>       | מִנָּחֵן, מִנָּחֵה (מִנָּחֵן) | מִנָּקַח, מִנָּקַחְתִּי, מִנָּקַחְתָּ | מִנִּקְחָת, מִנִּקְחָתְךָ       |           |
| <i>abs.</i>             | מִנָּחֵן                      | מִנָּקַחְתִּי                         | מִנִּקְחָתְךָ                   |           |
| <i>Part. act.</i>       | מִנָּחֵן                      | מִנָּקַחְתִּי                         | מִנִּקְחָתְךָ                   |           |
| <i>pass.</i>            | מִנָּחֵן                      | מִנָּקַחְתִּי                         | מִנִּקְחָתְךָ                   |           |

## PE GUTTURAL

|                         | Qal           |               | Niph.           |
|-------------------------|---------------|---------------|-----------------|
|                         | act.          | stat.         |                 |
| <i>Perf. Sing.</i> 3 m. | הָעָמַד       | הָעָמַד       | נִעְמַד         |
| 3 f.                    | עָמְדָה       |               | נִעְמְדָה       |
| 2 m.                    | עָמַדְתָּ     |               | נִעְמַדְתָּ     |
| 2 f.                    | עָמַדְתְּ     |               | נִעְמַדְתְּ     |
| 1 c.                    | עָמַדְתִּי    |               | נִעְמַדְתִּי    |
| <i>Plur.</i> 3 c.       | עָמְדוּ       |               | נִעְמְדוּ       |
| 2 m.                    | עָמַדְתֶּם    |               | נִעְמַדְתֶּם    |
| 2 f.                    | עָמַדְתֶּן    |               | נִעְמַדְתֶּן    |
| 1 c.                    | עָמַדְתֶּנּוּ |               | נִעְמַדְתֶּנּוּ |
| <i>Impf. Sing.</i> 3 m. | יִעְמַד       | יִחַזַּק      | יִעְמַד         |
| 3 f.                    | תִּעְמַד      | תִּחַזַּק     | תִּעְמַד        |
| 2 m.                    | תִּעְמַד      | תִּחַזַּק     | תִּעְמַד        |
| 2 f.                    | תִּעְמְדִי    | תִּחַזְקִי    | תִּעְמְדִי      |
| 1 c.                    | אֶעְמַד       | אֶחַזַּק      | אֶעְמַד         |
| <i>Plur.</i> 3 m.       | יִעְמְדוּ     | יִחַזְקוּ     | יִעְמְדוּ       |
| 3 f.                    | תִּעְמְדֶנָּה | תִּחַזְקֶנָּה | תִּעְמְדֶנָּה   |
| 2 m.                    | תִּעְמְדוּ    | תִּחַזְקוּ    | תִּעְמְדוּ      |
| 2 f.                    | תִּעְמְדֶנָּה | תִּחַזְקֶנָּה | תִּעְמְדֶנָּה   |
| 1 c.                    | נִעְמַד       | נִחַזַּק      | נִעְמַד         |
| <i>Imp. Sing.</i> 2 m.  | עַמַּד        | חַזַּק        | הִעְמַד         |
| 2 f.                    | עַמְדִי       | חַזְקִי       | הִעְמְדִי       |
| <i>Plur.</i> 2 m.       | עַמְדוּ       | חַזְקוּ       | הִעְמְדוּ       |
| 2 f.                    | עַמְדֶנָּה    | חַזְקֶנָּה    | הִעְמְדֶנָּה    |
| <i>Juss. 3 sing.</i>    |               |               |                 |
| <i>waw cons. impf.</i>  | וַיִּעְמַד    | וַיִּחַזַּק   |                 |
| <i>Cohort. 1 sing.</i>  | אֶעְמַדְהָ    |               |                 |
| <i>waw cons. perf.</i>  | וַעֲמַדְתָּ   |               |                 |
| <i>Inf. cstr.</i>       | עַמַּד        |               | הִעְמַד         |
| <i>absol.</i>           | עָמַד         |               | נִעְמַד         |
| <i>Part. act.</i>       | עֹמֵד         |               | נִחַמְדָּם      |
| <i>pass.</i>            | עֹמֵד         |               | נִחַמְדָּם      |



## 'AYIN GUTTURAL

|                         | Qal            | Niph'al                  |
|-------------------------|----------------|--------------------------|
| <i>Perf. Sing.</i> 3 m. | שָׁחַט (נָחַם) | נָחַם נִשְׁחַט           |
| 3 f.                    | שָׁחַטָה       | נִשְׁחַטָה               |
| 2 m.                    | שָׁחַטְתָּ     | נִשְׁחַטְתָּ             |
| 2 f.                    | שָׁחַטְתְּ     | נִשְׁחַטְתְּ             |
| 1 c.                    | שָׁחַטְתִּי    | נִשְׁחַטְתִּי            |
| <i>Plur.</i> 3 c.       | שָׁחַטוּ       | נִשְׁחַטוּ               |
| 2 m.                    | שָׁחַטְתֶּם    | נִשְׁחַטְתֶּם            |
| 2 f.                    | שָׁחַטְתֶּן    | נִשְׁחַטְתֶּן            |
| 1 c.                    | שָׁחַטְנִי     | נִשְׁחַטְנִי             |
| <i>Impf. Sing.</i> 3 m. | יִשְׁחַט       | יִנְחַם יִשְׁחַט         |
| 3 f.                    | תִּשְׁחַט      | תִּנְחַם תִּשְׁחַט       |
| 2 m.                    | תִּשְׁחַט      | תִּנְחַם תִּשְׁחַט       |
| 2 f.                    | תִּשְׁחַטִּי   | תִּנְחַם תִּשְׁחַטִּי    |
| 1 c.                    | אֶשְׁחַט       | אֶנְחַם אֶשְׁחַט         |
| <i>Plur.</i> 3 m.       | יִשְׁחַטוּ     | יִנְחַמוּ יִשְׁחַטוּ     |
| 3 f.                    | תִּשְׁחַטְנָה  | תִּנְחַמוּ תִּשְׁחַטְנָה |
| 2 m.                    | תִּשְׁחַטוּ    | תִּנְחַמוּ תִּשְׁחַטוּ   |
| 2 f.                    | תִּשְׁחַטְנָה  | תִּנְחַמוּ תִּשְׁחַטְנָה |
| 1 c.                    | נִשְׁחַט       | נִשְׁחַט                 |
| <i>Imp. Sing.</i> 2 m.  | שָׁחַט         | הִנְחַם הִשְׁחַט         |
| 2 f.                    | שָׁחַטִּי      | הִנְחַטִּי הִשְׁחַטִּי   |
| <i>Plur.</i> 2 m.       | שָׁחַטוּ       | הִנְחַטוּ הִשְׁחַטוּ     |
| 2 f.                    | שָׁחַטְנָה     | הִנְחַטְנָה הִשְׁחַטְנָה |
| <i>Juss.</i> 3 sing.    | יִשְׁחַט       | &c.                      |
| <i>waw cons. impf.</i>  | וַיִּשְׁחַט    | &c.                      |
| <i>impf. with suff.</i> | יִשְׁחַטְנִי   | &c.                      |
| <i>Inf. estr.</i>       | שָׁחַט         | הִשְׁחַט הִנְחַם         |
| <i>absol.</i>           | שָׁחַט         | נִשְׁחַט                 |
| <i>Part. act.</i>       | שָׁחַט         | נִשְׁחַט נָחַם           |
| <i>pass.</i>            | שָׁחוּט        |                          |



## LAMEDH GUTTURAL

|                         | Qal           | Niph.          | Pi' al        |
|-------------------------|---------------|----------------|---------------|
| <i>Perf. Sing.</i> 3 m. | שָׁלַח        | נִשְׁלַח       | שָׁלַח        |
| 3 f.                    | שָׁלְחָה      | נִשְׁלַחָה     | שָׁלְחָה      |
| 2 m.                    | שָׁלַחְתָּ    | נִשְׁלַחְתָּ   | שָׁלַחְתָּ    |
| 2 f.                    | שָׁלַחְתְּ    | נִשְׁלַחְתְּ   | שָׁלַחְתְּ    |
| 1 c.                    | שָׁלַחְתִּי   | &c.            | &c.           |
| <i>Plur.</i> 3 c.       | שָׁלְחוּ      |                |               |
| 2 m.                    | שָׁלַחְתֶּם   |                |               |
| 2 f.                    | שָׁלַחְתֶּן   |                |               |
| 1 c.                    | שָׁלַחְנוּ    |                |               |
| <i>Impf. Sing.</i> 3 m. | יִשְׁלַח      | יִשְׁלַח       | יִשְׁלַח      |
| 3 f.                    | תִּשְׁלַח     | תִּשְׁלַח      | תִּשְׁלַח     |
| 2 m.                    | תִּשְׁלַח     | תִּשְׁלַח      | תִּשְׁלַח     |
| 2 f.                    | תִּשְׁלַחִי   | תִּשְׁלַחִי    | תִּשְׁלַחִי   |
| 1 c.                    | אֶשְׁלַח      | אֶשְׁלַח       | אֶשְׁלַח      |
| <i>Plur.</i> 3 m.       | יִשְׁלְחוּ    | יִשְׁלְחוּ     | יִשְׁלְחוּ    |
| 3 f.                    | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה  | תִּשְׁלַחְנָה |
| 2 m.                    | תִּשְׁלְחוּ   | תִּשְׁלְחוּ    | תִּשְׁלְחוּ   |
| 2 f.                    | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה  | תִּשְׁלַחְנָה |
| 1 c.                    | נִשְׁלַח      | נִשְׁלַח       | נִשְׁלַח      |
| <i>Imp. Sing.</i> 2 m.  | שַׁלַּח       | הִשְׁלַח       | שַׁלַּח       |
| 2 f.                    | שַׁלְּחִי     | הִשְׁלְּחִי    |               |
| <i>Plur.</i> 2 m.       | שַׁלְּחוּ     | הִשְׁלְּחוּ    |               |
| 2 f.                    | שַׁלְּחֶנָּה  | הִשְׁלְּחֶנָּה |               |
| <i>Juss.</i> 3 sing.    |               |                |               |
| <i>waw cons. impf.</i>  |               |                |               |
| <i>impf. with suff.</i> | יִשְׁלַחְנִי  | &c.            |               |
| <i>Inf. cstr.</i>       | שַׁלַּח       | הַשְׁלַח       | שַׁלַּח       |
| <i>absol.</i>           | שַׁלּוּחַ     | נִשְׁלַח       | שַׁלּוּחַ     |
| <i>Part. act.</i>       | שַׁלַּח       | נִשְׁלַח       | מִשְׁלַח      |
| <i>pass.</i>            | שַׁלּוּחַ     |                |               |



## LAMEDH 'ALEPH

|                         | Qal             |              | Niph.           |
|-------------------------|-----------------|--------------|-----------------|
| <i>Perf. Sing.</i> 3 m. | מָלַח           | מָלַח        | נִמְלַח         |
| 3 f.                    | מָלַחָה         | מָלַחָה      | נִמְלַחָה       |
| 2 m.                    | מָלַחְתָּ       | מָלַחְתָּ    | נִמְלַחְתָּ     |
| 2 f.                    | מָלַחְתְּ       | מָלַחְתְּ    | נִמְלַחְתְּ     |
| 1 c.                    | מָלַחְתִּי      | מָלַחְתִּי   | נִמְלַחְתִּי    |
| <i>Plur.</i> 3 c.       | מָלַחוּ         | מָלַחוּ      | נִמְלַחוּ       |
| 2 m.                    | מָלַחְתֶּם      | מָלַחְתֶּם   | נִמְלַחְתֶּם    |
| 2 f.                    | מָלַחְתֶּיךָ    | מָלַחְתֶּיךָ | נִמְלַחְתֶּיךָ  |
| 1 c.                    | מָלַחְתֵּנוּ    | מָלַחְתֵּנוּ | נִמְלַחְתֵּנוּ  |
| <i>Impf. Sing.</i> 3 m. | יִמְלַח         | &c.          | יִמְלַח         |
| 3 f.                    | יִמְלַחָה       |              | יִמְלַחָה       |
| 2 m.                    | יִמְלַחְתָּ     |              | יִמְלַחְתָּ     |
| 2 f.                    | יִמְלַחְתְּ     |              | יִמְלַחְתְּ     |
| 1 c.                    | יִמְלַחְתִּי    |              | יִמְלַחְתִּי    |
| <i>Plur.</i> 3 m.       | יִמְלַחוּ       |              | יִמְלַחוּ       |
| 3 f.                    | יִמְלַחָהֶן     |              | יִמְלַחָהֶן     |
| 2 m.                    | יִמְלַחְתֶּם    |              | יִמְלַחְתֶּם    |
| 2 f.                    | יִמְלַחְתֶּינָה |              | יִמְלַחְתֶּינָה |
| 1 c.                    | יִמְלַחְנוּ     |              | יִמְלַחְנוּ     |
| <i>Imp. Sing.</i> 2 m.  | יִמְלַח         |              | יִמְלַח         |
| 2 f.                    | יִמְלַחִי       |              | יִמְלַחִי       |
| <i>Plur.</i> 2 m.       | יִמְלַחוּ       |              | יִמְלַחוּ       |
| 2 f.                    | יִמְלַחְנָה     |              | יִמְלַחְנָה     |
| <i>Juss.</i> 3 sing.    |                 |              |                 |
| <i>waw cons. impf.</i>  |                 |              |                 |
| <i>waw cons. perf.</i>  | יִמְלַחְתָּ     |              | &c.             |
| <i>impf. with suff.</i> | יִמְלַחְתִּי    |              |                 |
| <i>Inf. cstr.</i>       | מִמְלַח         |              | יִמְלַחְתָּ     |
| <i>absol.</i>           | מִמְלַח         |              | נִמְלַח         |
| <i>Part. cact.</i>      | מִמְלַח         | מִלְּחָה     | נִמְלַחְתָּ     |
| <i>pass.</i>            | מִמְלַח         |              |                 |



## PE YODH AND PE

|                              | Verbs פ"י.    |                       |             | Niph.       |
|------------------------------|---------------|-----------------------|-------------|-------------|
|                              | Qal           |                       |             |             |
|                              | יָשַׁב        | יָרָא                 | יָרַשׁ      | לָשַׁב      |
| <i>Perf. Sing.</i> 3 m.      |               |                       |             | לָשַׁב      |
| 3 f.                         |               |                       |             | לָשַׁבָּה   |
| 2 m.                         |               |                       |             | לָשַׁבְתָּ  |
| 2 f.                         |               |                       |             | &c.         |
| 1 c.                         |               |                       |             |             |
| <i>Plur.</i> 3 c.            |               |                       |             |             |
| 2 m.                         |               |                       |             |             |
| 2 f.                         |               |                       |             |             |
| 1 c.                         |               |                       |             |             |
| <i>Impf. Sing.</i> 3 m.      | יֹשֵׁב        | יֹרֵא                 | יֹרֵשׁ      | יֹשֵׁב      |
| 3 f.                         | תֹּשֵׁב       |                       |             | תֹּשֵׁב     |
| 2 m.                         | תֹּשֵׁב       |                       |             | תֹּשֵׁב     |
| 2 f.                         | תֹּשֵׁבִי     |                       |             | תֹּשֵׁבִי   |
| 1 c.                         | אֲשַׁב        |                       |             | אֲשַׁב      |
| <i>Plur.</i> 3 m.            | יֹשְׁבוּ      |                       |             | יֹשְׁבוּ    |
| 3 f.                         | תֹּשְׁבֹנָה   |                       |             | תֹּשְׁבֹנָה |
| 2 m.                         | תֹּשְׁבוּ     |                       |             | תֹּשְׁבוּ   |
| 2 f.                         | תֹּשְׁבֹנָה   |                       |             | תֹּשְׁבֹנָה |
| 1 c.                         | נִשְׁב        |                       |             | נִשְׁב      |
| <i>Imp. Sing.</i> 2 m.       | שֵׁב (שְׁבֹה) | יֵרָא                 | רֵשׁ (רֵשׁ) | הִשְׁב      |
| 2 f.                         | שְׁבִי        |                       |             | הִשְׁבִּי   |
| <i>Plur.</i> 2 m.            | שְׁבוּ        |                       |             | הִשְׁבּוּ   |
| 2 f.                         | שְׁבֹנָה      |                       |             | הִשְׁבֹּנָה |
| <i>Juss.</i> 3 sing.         |               |                       |             |             |
| <i>waw cons. impf.</i>       | וַיֹּשֵׁב     |                       | וַיֹּרֵשׁ   |             |
| <i>Cohort.</i> 1 sing.       | אֲשַׁבָּה     |                       |             |             |
| <i>Impf. in a with suff.</i> | יֹדְעֵנִי     | <i>Imper.</i> יֵדְעֹה |             |             |
| <i>Inf. cstr.</i>            | שֹׁבֵת        | <sup>1</sup> יֹרְאָה  | רֵשֵׁת      | הִשְׁב      |
| <i>absol.</i>                | יֹשֵׁב        |                       | יֹרֵשׁ      |             |
| <i>Part. act.</i>            | יֹשֵׁב        | יֹרֵא                 | יֹרֵשׁ      | טֹשֵׁב      |
| <i>"pass.</i>                | יֹשֻׁב        |                       | יֹרֻשׁ      |             |

<sup>1</sup> Very rarely יֹרֵא.



## 'ĀYIN WAW AND

## Qal

|                         | <i>act.</i>   |          | <i>stat.</i>  |               |
|-------------------------|---------------|----------|---------------|---------------|
| <i>Perf. Sing.</i> 3 m. | קָם           | מָת      | בָּרַשׁ       | בָּן          |
| 3 f.                    | קָמָה         | מָתָה    | בָּרַשָׁה     | בָּנָה        |
| 2 m.                    | קָמַתָּ       | מָתָה    | בָּרַשְׁתָּ   | בָּנַתָּ      |
| 2 f.                    | קָמַתְּ       | מָתְּ    | בָּרַשְׁתְּ   | &c.           |
| 1 c.                    | קָמַתִּי      | מָתִי    | בָּרַשְׁתִּי  |               |
| <i>Plur.</i> 3 c.       | קָמוּ         | מָתוּ    | בָּרַשׁוּ     |               |
| 2 m.                    | קָמַתֶּם      | מָתֶם    | בָּרַשְׁתֶּם  |               |
| 2 f.                    | קָמַתְּן      | מָתְן    | בָּרַשְׁתְּן  |               |
| 1 c.                    | קָמַנּוּ      | מָתַנּוּ | בָּרַשְׁנוּ   |               |
| <i>Impf. Sing.</i> 3 m. | יִקָּם        | יִמָּת   | יִבְרַשׁ      | יִבֵּן        |
| 3 f.                    | תִּקָּם       | תִּמָּת  | תִּבְרַשׁ     | תִּבֵּן       |
| 2 m.                    | תִּקָּם       |          | תִּבְרַשׁ     | תִּבֵּן       |
| 2 f.                    | תִּקְוָמִי    |          | תִּבְרַשִׁי   | תִּבְיָנִי    |
| 1 c.                    | אִקָּם        |          | אִבְרַשׁ      | אִבֵּן        |
| <i>Plur.</i> 3 m.       | יִקְוָמוּ     |          | יִבְרַשׁוּ    | יִבְיָנוּ     |
| 3 f.                    | תִּקְוָמֵינָה |          | תִּבְרַשְׁנָה | תִּבְיָנֵינָה |
| 2 m.                    | תִּקְוָמוּ    |          | תִּבְרַשׁוּ   | תִּבְיָנוּ    |
| 2 f.                    | תִּקְוָמֵינָה |          | תִּבְרַשְׁנָה | תִּבְיָנֵינָה |
| 1 c.                    | נִקָּם        |          | נִבְרַשׁ      | נִבֵּן        |
| <i>Imp. Sing.</i> 2 m.  | קוּם          | מוּת     | בֹּרַשׁ       | בִּין         |
| 2 f.                    | קוּמִי        |          | בֹּרְשִׁי     | בִּינִי       |
| <i>Plur.</i> 2 m.       | קוּמוּ        |          | בֹּרְשׁוּ     | בִּינוּ       |
| 2 f.                    | קוּמְנָה      |          | בֹּרְשְׁנָה   |               |
| <i>Juss.</i> 3 sing.    | יִקָּם        |          |               | יִבֵּן        |
| <i>waw cons. impf.</i>  | וַיִּקָּם     |          |               | וַיִּבֵּן     |
| <i>Cohort.</i> 1 sing.  | אִקְוָמָה     |          |               | אִבְיָנָה     |
| <i>waw cons. perf.</i>  | וַקָּמַתָּ    |          |               | וַבְּנִיתָ    |
| <i>Inf. cstr.</i>       | קוּם          | מוּת     | בֹּרַשׁ       | בִּין         |
| <i>absol.</i>           | קוּם          | מוּת     | בֹּרַשׁ       | בִּין         |
| <i>Part. act.</i>       | קָם           | מָת      | בָּרַשׁ       | בָּן          |
| <i>'pass.</i>           | קוּמָה        |          |               | (בִּין)       |

YODH VERBS. § 40.

| Niph.           | Hiph.          | Hoph.         | Forms of Intens. |           |              |
|-----------------|----------------|---------------|------------------|-----------|--------------|
|                 |                |               | Act.             | Pass.     | Reflec.      |
| נָקוּם          | הִקְיָם        | הוּקָם        | קָיָם            |           | הוּקָיָם     |
| נִקְיָמָה       | הִקְיָמָה      | הוּקְיָמָה    | קוּיָם           | קוּיָם    | הוּקוּיָם    |
| נִקְיָמְתָּ     | הִקְיָמְתָּ    | הוּקְיָמְתָּ  | קָיָמְתָּ        | קָיָמְתָּ | הוּקָיָמְתָּ |
| נִקְיָמְתָּ     | הִקְיָמְתָּ    | הוּקְיָמְתָּ  |                  |           |              |
| נִקְיָמְתִּי    | הִקְיָמְתִּי   | הוּקְיָמְתִּי |                  |           |              |
| נִקְיָמוּ       | הִקְיָמוּ      | הוּקָמוּ      |                  |           |              |
| נִקְיָמוּתָם    | הִקְיָמוּתָם   | הוּקָמוּתָם   |                  |           |              |
| נִקְיָמוּתְךָ   | הִקְיָמוּתְךָ  | הוּקָמוּתְךָ  |                  |           |              |
| נִקְיָמוּתֵנוּ  | הִקְיָמוּתֵנוּ | הוּקָמוּתֵנוּ |                  |           |              |
| יָקוּם          | יָקָם          | יָקָם         |                  |           |              |
| תִּקְוָם        | תִּקְוָם       | תִּקְוָם      |                  |           |              |
| תִּקְוָם        | תִּקְוָם       | תִּקְוָם      |                  |           |              |
| תִּקְוָמִי      | תִּקְוָמִי     | תִּקְוָמִי    |                  |           |              |
| אָקוּם          | אָקָם          | אָקָם         |                  |           |              |
| יִקְוָמוּ       | יִקְוָמוּ      | יִקְוָמוּ     |                  |           |              |
| תִּקְוָמְנָה    | תִּקְוָמְנָה   | תִּקְוָמְנָה  |                  |           |              |
| תִּקְוָמוּ      | תִּקְוָמוּ     | תִּקְוָמוּ    |                  |           |              |
|                 | תִּקְוָמְנָה   | תִּקְוָמְנָה  |                  |           |              |
| נָקוּם          | נָקָם          | נָקָם         |                  |           |              |
| הִקְוָם         | הִקְוָם        | הִקְוָם       |                  |           |              |
| הִקְוָמִי       | הִקְוָמִי      | הִקְוָמִי     |                  |           |              |
| הִקְוָמוּ       | הִקְוָמוּ      | הִקְוָמוּ     |                  |           |              |
| הִקְוָמְנָה     | הִקְוָמְנָה    | הִקְוָמְנָה   |                  |           |              |
|                 | יָקָם          |               |                  |           |              |
|                 | וַיָּקָם       |               |                  |           |              |
|                 | אָקְוָמָה      |               |                  |           |              |
|                 | וַהֲקִימוּתָּ  |               |                  |           |              |
| הִקְוָם         | הִקְוָם        | הוּקָם        |                  |           |              |
| הִקְוָם, נָקוּם | הִקְוָם        |               |                  |           |              |
| נָקוּב          | מָקָם          |               |                  |           |              |
| f. נִקְוָמָה    | f. מִקְוָמָה   | מוּקָם        |                  |           |              |

<sup>1</sup> The only examples of 2 *pl.* have *ו*, not *ו*.

## VERBS DOUBLE

## Qal

|                         | <i>act.</i>     |              | <i>stat.</i> |              |
|-------------------------|-----------------|--------------|--------------|--------------|
| <i>Perf. Sing.</i> 3 m. | קָבַב (קֹב)     |              | קָל          | קָל          |
| 3 f.                    | קָבְבָה (קֹבָה) |              | קָלָה        | &c.          |
| 2 m.                    | קָבַחְתָּ       |              | קָלַחְתָּ    |              |
| 2 f.                    | קָבַחְתְּ       |              | קָלַחְתְּ    |              |
| 1 c.                    | קָבַחְתִּי      |              | קָלַחְתִּי   |              |
| <i>Plur.</i> 3 c.       | קָבְבוּ (קֹבֵי) |              | קָלוּ        |              |
| 2 m.                    | קָבַחְתֶּם      |              | קָלַחְתֶּם   |              |
| 2 f.                    | קָבַחְתֶּן      |              | קָלַחְתֶּן   |              |
| 1 c.                    | קָבַחְתִּי      |              | קָלַחְתִּי   |              |
| <i>Impf. Sing.</i> 3 m. | יִסַּב          | יִסַּב       | יִקַּל       | יִמַּל       |
| 3 f.                    | תִּסַּב         | תִּסַּב      | תִּקַּל      | תִּמַּל      |
| 2 m.                    | תִּסַּב         | תִּסַּב      | תִּקַּל      | תִּמַּל      |
| 2 f.                    | תִּסַּבִּי      | תִּסַּבִּי   | תִּקַּלִּי   | תִּמַּלִּי   |
| 1 c.                    | אִסַּב          | אִסַּב       | אִקַּל       | אִמַּל       |
| <i>Plur.</i> 3 m.       | יִסַּבוּ        | יִסַּבוּ     | יִקַּלוּ     | יִמַּלוּ     |
| 3 f.                    | תִּסַּבְינָה    | תִּסַּבְינָה | תִּקַּלְינָה | תִּמַּלְינָה |
| 2 m.                    | תִּסַּבוּ       | תִּסַּבוּ    | תִּקַּלוּ    | תִּמַּלוּ    |
| 2 f.                    | תִּסַּבְינָה    | תִּסַּבְינָה | תִּקַּלְינָה | תִּמַּלְינָה |
| 1 c.                    | נִסַּב          | נִסַּב       | נִקַּל       | נִמַּל       |
| <i>Imp. Sing.</i> 2 m.  |                 | סַּב         |              |              |
| 2 f.                    |                 | סַּבִּי      |              |              |
| <i>Plur.</i> 2 m.       |                 | סַּבוּ       |              |              |
| 2 f.                    |                 | סַּבְינָה    |              |              |
| <i>Juss.</i> 3 sing.    | יִסַּב          | יִסַּב       | יִקַּל       | &c.          |
| <i>waw cons. impf.</i>  | וַיִּסַּב       | וַיִּסַּב    | וַיִּקַּל    |              |
| <i>Cohort.</i> 1 sing.  | אִסַּבְהָ       | אִסַּבְהָ    | &c.          |              |
| <i>waw cons. perf.</i>  | וַיִּסַּבְתָּ   |              |              |              |
| <i>Inf. cstr.</i>       | סַּב            |              | קַל          | קַל          |
| <i>absol.</i>           | סַּבֹּב         |              | קַלֹּל       |              |
| <i>Part. act.</i>       | סַּבֵּב         |              | קַלֵּה       |              |
| * <i>pass.</i>          | סַּבֹּב         |              |              |              |

'AYIN. § 42.

| Niph.        | Hiph.        | Hoph.    |
|--------------|--------------|----------|
| נָסַב        | הִסָּב       | הוּסַב   |
| נִסְבָּה     | הִסְבָּה     | הוּסְבָה |
| נִסְבֹּת     | הִסְבֹּת     | הוּסְבֹת |
| נִסְבֹּת     | הִסְבֹּת     | &c.      |
| נִסְבֹּתַי   | הִסְבֹּתַי   |          |
| נִסְבוּ      | הִסְבוּ      |          |
| נִסְבֹּתֶם   | הִסְבֹּתֶם   |          |
| נִסְבֹּתֶיךָ | הִסְבֹּתֶיךָ |          |
| נִסְבֹּנוּ   | הִסְבֹּנוּ   |          |
| יָסַב        | יָסַב        | יָסַב    |
| תָּסַב       | תָּסַב       | &c.      |
| תָּסַב       | תָּסַב       |          |
| תִּסְבֵּי    | תִּסְבֵּי    |          |
| אָסַב        | אָסַב        |          |
| יָסְבוּ      | יָסְבוּ      |          |
| תִּסְבִּינָה | תִּסְבִּינָה |          |
| תִּסְבוּ     | תִּסְבוּ     |          |
| תִּסְבִּינָה | תִּסְבִּינָה |          |
| נָסַב        | נָסַב        |          |
| הָסַב        | הָסַב        |          |
| הִסְבֵּי     | הִסְבֵּי     |          |
| הִסְבוּ      | הִסְבוּ      |          |
| הִסְבִּינָה  | הִסְבִּינָה  |          |
|              | יָסַב        |          |
|              | וַיָּסַב     |          |
| הָסַב        | הָסַב        | הוּסַב   |
| הָסֹב        | הָסֹב        |          |
| מִסְבָּה     | מִסְבָּה     | מִסְבָּה |
|              |              | מִיָּסַב |

Forms of Intens.

| Act.    | Pass.   | Reflex.     |
|---------|---------|-------------|
| קָלַל   | קָלַל   | הִתְקַלַּל  |
| קוּלַל  | קוּלַל  | הִתְקוּלַל  |
| קָלְלָל | קָלְלָל | הִתְקָלְלָל |

like *P'el* &c. in the  
Regular Verb.

## LAMEDH HE (LAM. YODH

|                         | Qal            | Niph.                    | Pi'el                 | Pu'al    |
|-------------------------|----------------|--------------------------|-----------------------|----------|
| <i>Perf. Sing.</i> 3 m. | בָּלַה         | נִבְּלָה                 | בָּלַה                | בָּלַה   |
| 3 f.                    | בָּלְחָה       | נִבְּלְחָה               | בָּלְחָה              | בָּלְחָה |
| 2 m.                    | בָּלִיתָ       | נִבְּלִיתָ               | בָּלִיתָ <sup>2</sup> | בָּלִיתָ |
| 2 f.                    | בָּלִיתְּ      | &c. נִבְּלִיתְּ          | &c.                   | &c.      |
| 1 c.                    | בָּלִיתִי      | נִבְּלִיתִי              |                       |          |
| <i>Plur.</i> 3 c.       | בָּלוּ         | נִבְּלוּ                 |                       |          |
| 2 m.                    | בָּלִיתֶם      | נִבְּלִיתֶם              |                       |          |
| 2 f.                    | בָּלִיתְּן     | נִבְּלִיתְּן             |                       |          |
| 1 c.                    | בָּלִינוּ      | נִבְּלִינוּ <sup>1</sup> |                       |          |
| <i>Impf. Sing.</i> 3 m. | יִבְּלֶה       | יִבְּלֶה                 | יִבְּלֶה              | יִבְּלֶה |
| 3 f.                    | תִּבְּלֶה      | תִּבְּלֶה                |                       |          |
| 2 m.                    | תִּבְּלֶה      | תִּבְּלֶה                |                       |          |
| 2 f.                    | תִּבְּלִי      | תִּבְּלִי                |                       |          |
| 1 c.                    | אִבְּלֶה       | אִבְּלֶה                 |                       |          |
| <i>Plur.</i> 3 m.       | יִבְּלוּ       | יִבְּלוּ                 |                       |          |
| 3 f.                    | תִּבְּלִינָה   | תִּבְּלִינָה             |                       |          |
| 2 m.                    | תִּבְּלוּ      | תִּבְּלוּ                |                       |          |
| 2 f.                    | תִּבְּלִינָה   | תִּבְּלִינָה             |                       |          |
| 1 c.                    | נִבְּלֶה       | נִבְּלֶה                 |                       |          |
| <i>Imp. Sing.</i> 2 m.  | בָּלֵה         | הִבְּלֵה הַבֵּל          | בָּלֵה בֵּל           | —        |
| 2 f.                    | בָּלִי         | הִבְּלִי                 |                       |          |
| <i>Plur.</i> 2 m.       | בָּלוּ         | הִבְּלוּ                 |                       |          |
| 2 f.                    | בָּלִינָה      | הִבְּלִינָה              |                       |          |
| <i>Juss.</i> 3 sing. m. | &c. יִבְּלֵ    | יִבְּלֵ                  | יִבְּלֵ               |          |
| <i>waw cons. impf.</i>  | &c. וַיִּבְּלֵ |                          |                       |          |
| <i>waw cons. perf.</i>  | וּבָלִיתְּ     | וּנִבְּלִיתְּ            |                       |          |
| <i>Inf. estr.</i>       | בָּלוֹת        | הִבְּלוֹת                | בָּלוֹת               | בָּלוֹת  |
| <i>absol.</i>           | בָּלֵה         | נִבְּלֵה                 | בָּלֵה                | בָּלֵה   |
| <i>Part. act.</i>       | לֹה — בָּלֵה   | נִבְּלֵה                 | מִבְּלֵה              |          |
| <i>pass.</i>            | בָּלוּיָה      | בָּלוּיָה                |                       | מִבְּלֵה |
| <i>stat.</i>            | שָׁה — קָשָׁה  | קָשָׁה                   |                       |          |

<sup>1</sup> 1 pl. Niph. always ל.

## AND WAW VERBS. § 44.

| Hithp.                 | Hiph.                   | Hoph.          | Suffixes.                          |
|------------------------|-------------------------|----------------|------------------------------------|
| הִתְגַּלְּהוּ          | הִגְלִיחַ               | הִגְלִיחַ      | <i>Perf. Sing.</i> 1 c. פָּלַחְיָי |
| הִתְגַּלְּתָהּ         | הִגְלִיחְתָּהּ          | הִגְלִיחְתָּהּ | 2 m. פָּלַחְתָּ                    |
| הִתְגַּלְּתִּי         | הִגְלִיחִי <sup>2</sup> | הִגְלִיחִי     | 2 f. פָּלַחְתְּ                    |
|                        |                         |                | 3 m. פָּלַחוּ                      |
|                        |                         |                | 3 f. פָּלַחְתְּ                    |
|                        |                         |                | <i>Plur.</i> 1 c. פָּלַחוּ         |
|                        |                         |                | 2 m. פָּלַחוּ                      |
|                        |                         |                | 2 f. פָּלַחוּ                      |
|                        |                         |                | 3 m. פָּלַחוּ                      |
|                        |                         |                | 3 f. פָּלַחוּ                      |
| יִתְגַּלְּלוּ          | יִגְלִיחוּ              | יִגְלִיחוּ     | <i>Impf. Sing.</i> 1 c. יִגְלִיחִי |
|                        |                         |                | 2 m. יִגְלִיחְךָ                   |
|                        |                         |                | 2 f. יִגְלִיחֶיךָ                  |
|                        |                         |                | 3 m. יִגְלִיחוּ                    |
|                        |                         |                | 3 f. יִגְלִיחֶיךָ                  |
|                        |                         |                | <i>Plur.</i> 1 c. יִגְלִיחוּ       |
|                        |                         |                | 2 m. יִגְלִיחוּ                    |
|                        |                         |                | 2 f. יִגְלִיחוּ                    |
|                        |                         |                | 3 m. יִגְלִיחוּ                    |
|                        |                         |                | 3 f. יִגְלִיחוּ                    |
| פָּלַח — הִתְגַּלְּלוּ | הִגְלִיחוּ הִגְלִיחוּ   | —              | <i>Imp. Sing.</i> 1 c. פָּלַחְיָי  |
|                        |                         |                | 3 m. פָּלַחוּ                      |
|                        |                         |                | 3 f. פָּלַחוּ                      |
| יִתְגַּלְּלוּ          | יִגְלִיחוּ              | יִגְלִיחוּ     | <i>Plur.</i> 1 c. פָּלַחוּ         |
|                        |                         |                | 3 m. פָּלַחוּ                      |
| הִתְגַּלְּלוּ          | הִגְלִיחוּ              | הִגְלִיחוּ     |                                    |
| הִתְגַּלְּתָהּ         | הִגְלִיחְתָּהּ          | הִגְלִיחְתָּהּ |                                    |
| מִתְגַּלְּלוּ          | מִגְלִיחוּ              | מִגְלִיחוּ     |                                    |
|                        |                         | מִגְלִיחוּ     |                                    |

<sup>2</sup> 1 sing. P. Hiph. Hithp. usually *é*, probably to avoid the threefold *i*; e. g. פָּלַחְיָי.

## THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִיָּם ; when below, it stands after the vowel of the syll., as מִיָּם, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רוּחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*<sup>1</sup> The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *P<sup>e</sup>śūqîm*, and the end of each *Pāśūq* is marked by the sign ׃, called *Šōph pasuq* (end of the verse). The accent on the final word is called *Šillūq*, its sign being like Methegh.

׃ הארץ . . . . . Gen. I. I.

b) The greatest logical pause within the verse is indicated by a sign *z.* called *'Athnāh* "breathing," or "rest."

׃ הארץ . . . . . אלהים . . . . . Gen. I. I.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by *'Athnāh*, and the one nearer the beginning of the verse by sign \* called *Šegōltā*, as,

בן . . . . . לרקיע . . . . . הרקיע . . . . Gen. I. 7.

d) If the clause of words lying between *Šillūq* and *'Athnāh*, or between *'Athnāh* and *Šegolta*, or between *'Athnāh* and the beginning of the verse, *Šegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign † called *Zāqēph qāṭōn*, resembling simple *sh<sup>e</sup>wa* placed over the word,<sup>2</sup> as,

: למים . . . . . מבריל . . . . . המים . . . . . אלהים . . . . . Gen. I. 6.

<sup>1</sup> The accents described in a)–f) are known as disjunctives.

<sup>2</sup> The sign † called *z. gādhol*, of the same distinctive power, is used when its word is the only word in the accentual clause : as להבדיל Gen. I. 14.

e) *R'bhā'a*, in appearance like *hōlem*, but standing higher, often indicates subdivisions within *zāqēph* sections: as,

: הַכִּלְיָהּ . . . . הַשָּׁמַיִם . . . . אֱלֹהִים וַיֵּאמֶר אֱלֹהִים Gen. I. 14.

f) A distinctive of less power than *Zakeph* is *Tiphhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and *'Athnaḥ*. Its sign  $\curvearrowright$  is a line bent backwards, as,

: הָאָרֶץ . . . . הַשָּׁמַיִם . . . . אֱלֹהִים . . . . בְּרֵאשִׁית . . . Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*e*) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mēr'khā*  $\frac{1}{2}$ , which serves *Šilluq* and *Tiphhā*, and *Mūnāh*  $\frac{1}{4}$ , which serves *'Athnaḥ* and *Zaqēph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašuq*; also the great distinction next the end by *'Athnaḥ*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign  $\curvearrowleft$  *'Ōl w'ēyōvēdh* (sometimes wrongly called *Mēr'khā Mahpākh* or *M'huppākh*), thus:

: יֵשֶׁב . . . . . עֹמֵד . . . . . רִשְׁעִים . . . . . Ps. I. 1.

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