A HEBREW GRAMMAR

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WITH AN APPENDIX ON THE HEBREW VOWEL SYSTEM
TAKEN FROM LECTURE-NOTES
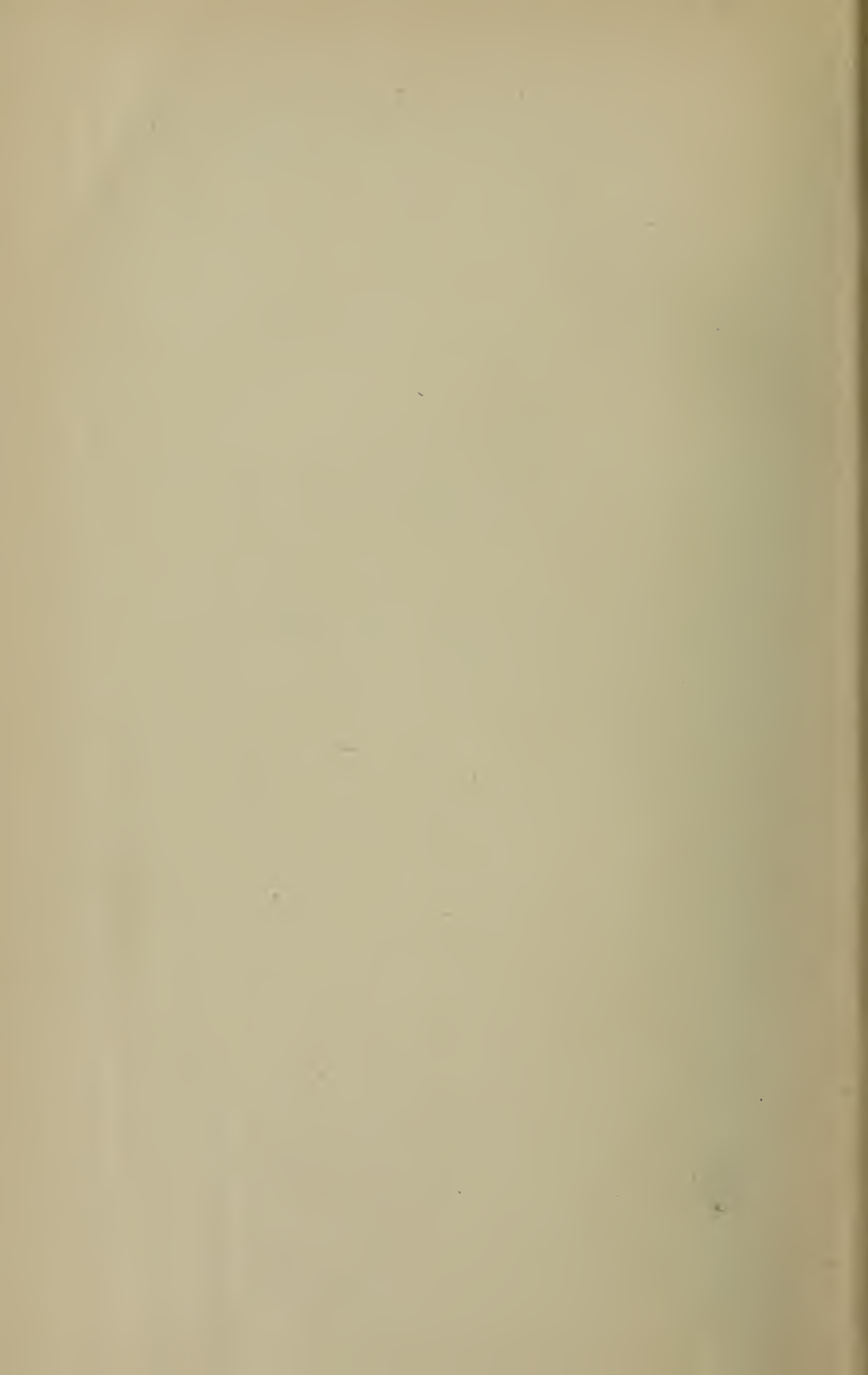
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INTRODUCTION.

THE following pages are an attempt to supply a want
suggested by the experience of two Lecturers for the first
part of the Theological Tripos at Cambridge. A few words
of explanation may serve to make this clear.

There is at the present time a division of opinion
among teachers as to the best way of learning a new
language. Some insist, especially in the case of a dead
language, on a long course of grounding in grammar before
anything serious is attempted in the way of reading or
speaking. Others seek to minimise the learning of
grammar and to push on almost at once to some form of
literature. The standpoint adopted in this book is that a
certain amount of spade-work is necessary, in the way of
learning by heart grammatical forms and usages; but that
a good deal of memory-work may be saved by starting the
beginner in actual reading as soon as he knows the more
elementary grammatical forms. So the student is expected
to work through the ordinary classes of nouns to the end of
the regular (Strong) Verb, before he reads the Old Testa-
ment; but at that point he is given assistance in starting
the Hebrew text, before going on to the second half of the
grammar. In this way he becomes accustomed to the
sound and sight of many forms before he tries to commit
them to memory.

Every language is more easily learned with oral assist-
ance from a teacher than from a book alone. The lecturer,
for instance, may point out the peculiarities of the gutturals
wherever he meets them; but in a Grammar they must
necessarily be collected into a separate chapter. The net
result in most Hebrew Grammars has been to overwhelm
the beginner, at the very start, by setting him to learn a

multitude of rules which he cannot as yet practise satis-
factorily. Therefore in this book the laws of accentuation,
for instance, have been placed in the middle, not at the
beginning; and for the same reason certain paragraphs
throughout are marked with an asterisk, to denote that
they are better learned during the process of revision than
at first.

The sentences in the exercises are, for the most part,
not taken from the Old Testament as in most Grammars;
but are framed with the double object of using none but
the commonest words, and of illustrating the various
grammatical points in the shortest possible space. This
entails a certain monotony of vocabulary and crudity of
expression; but it appears to be justified by experience in
teaching. To each of the later chapters is added a second
set of exercises taken from the Hebrew Scriptures, for the
use of the student in revising his grammar.

A certain amount of syntax has been added, and it
may be felt that this is either too little or too much. The
best way to learn Hebrew syntax is to read the Hebrew
text with a commentary and a conscience; but a Grammar
may reasonably be expected to supply some assistance in
indicating the kind of way in which a Hebrew sentence is
constructed. To afford practice in this, a few Hebrew
proses are added at the end of the book. The student's
further needs may be supplied by that "vade mecum" of
every Hebraist, the Grammar of Gesenius-Kautzsch, to
which the present writers owe a deep debt; or by David-
son's Hebrew Syntax, and Driver's or Kennett's "Hebrew
Tenses," to which they are further indebted.

In conclusion, they wish to express their gratitude to
Professor Kennett for allowing them to use his lecture-
notes on the Hebrew vowel-system (which are given in an
Appendix); to Mr. H. Loewe, of Queens' and St. Catharine's
Colleges, they are also grateful for some useful suggestions.

C T. WOOD.
H. C. O. LANCHESTER.

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TABLE OF CONTENTS.

vii

TABLE OF CONTENTS

SUPPLEMENTARY INDEX TO TABLE OF CONTENTS.

(THE NUMERALS REFER TO PAGES.)

HEBREW GRAMMAR.

[NOTE.—Sections in this Grammar which are marked with an asterisk are not meant for the beginner : they should be left till he is revising his Grammar.]

CHAPTER I.

OUTLINE OF THE HISTORY OF HEBREW AND ITS POSITION AMONG SEMITIC LANGUAGES.

§ 1. Hebrew [1] is a branch of an important family of languages called Semitic,[2] which was spoken over a tract of country, extending approximately from the Tigris valley to the Mediterranean, and from the mountains of Armenia to the coasts of Arabia. There are four [3] main divisions of the Semitic group of languages.

    (i.) The southern group, chiefly represented by Arabic.

    (ii.) The middle group, including Hebrew and the kindred dialects of Palestine, and Phoenician.

    (iii.) The northern group, including Syriac and Palestinian Aramaic : also Samaritan.

[1] The word "Hebrew" represents an Hebrew adjective meaning "belonging to those on the other side" *i.e.* (probably) "those who came from beyond the river Euphrates." The term was seldom used by the Hebrews when speaking of themselves, except to foreigners. The language is called in the Old Testament the Jews' language, 2 Kings xviii. 26; Isa. xxxvi. 11. 13, or the language of Canaan, Isa. xix. 18.

[2] "Semitic" is derived from Shem, one of the three sons of Noah, among whom, according to Gen. x., all the families of the world were divided. The original home of the Semites was probably Arabia. (Cp. Geden, *Introduction to Hebrew Bible*, p. 11).

[3] Cp. Ges. K. p. 2.

(iv.) The eastern group, including Babylonian and Assyrian.

It is not to be supposed that all these languages are very closely allied to each other, but they all, or nearly all, contain certain common characteristics, some of which are as follows :—

(i.) A preference for stems consisting of three consonants only.

(ii.) A tendency to have only two tenses in verbs, and two genders in nouns.

(iii.) A similarity of roots for certain common ideas.

(iv.) The custom of writing and reading from right to left instead of *vice versa*. The so-called cuneiform script of Babylonian and Assyrian does not follow this direction.

(v.) Only the consonants are written in the early text, the vowels being added later. (This, of course, does not apply to the cuneiform script).

§ 2. Until comparatively recent times it was imagined that Hebrew was the oldest language in the world. Modern investigation, especially with regard to the comparative study of languages, has proved this not to be the case. Hebrew comes, in point of date, about the middle of the Semitic group of languages, certainly long after Babylonian [1] and Assyrian.

§ 3. The literature of Hebrew proper is almost confined to the Old Testament : outside this we have only (*a*) a few inscriptions, notably the Siloam inscription mentioned below ; (*b*) certain coins, principally Maccabean ; (*c*) fragments of the Book of Ecclesiasticus, together with various other fragments recently discovered in Egypt and now in the Cambridge University Library. These last are of great importance, but the task of sifting them is not yet accomplished. Within the Old Testament there are the following passages [2] written in Aramaic : (i.) two words in Gen. xxxi.

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[1] Babylonian tablets have been found which are said to date back as early as 4000 B.C. (Hilprecht, *Babylonian Expedition of the University of Pennsylvania*, i. pp. 11 ff.).

[2] Cf. Ges. K. p. 2,

47 ; (ii.) Jer. x. 11 ; (iii.) Dan. ii. 4–vii. 28 ; (iv.) Ezra iv. 8–
vi. 18 : vii. 12–26.   So the period of Hebrew literature
extends from perhaps the ninth [1] to the second century B.C.
Putting aside for the time the various documents which
make up the Hexateuch,[2] the eighth to the sixth century
may be taken as representing the most flourishing era.
During and after the Exile, Hebrew became tinged with
Aramaic influences, and before long it is probable that it
ceased to be the language of the people.   It was, indeed,
understood considerably later, and the fact that the Book
of Daniel, which dates in all probability from 167 B.C., was
written for the most part in Hebrew, serves to show that
the literary language was not [3] "dead" as late as that
date.

§ 4. There is a marked distinction between Hebrew
prose and poetry both in style and in language: the
poetical portions show not only a much larger range of
words, but also a tendency to introduce artificial archaisms,
as well as constructions only found in late Hebrew.   It is
probable that the earliest literature was poetical in form,
and that this supplied a model for the later poetry.

§ 5. With regard to the alphabet, there is considerable
doubt as to its origin, but it seems allied more closely with
the Egyptian picture-writing [4] than with the ideograms [5] of
Babylonia and Assyria.   The earliest extant example of
Hebrew writing is afforded by the Siloam inscription, dis-
covered 1880 A.D. in a rock-cut tunnel connecting with the

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[1] It is, however, probable that the Hexateuch contains *verses* which are con-
siderably older than the ninth century.   Such would be short poetical fragments,
as for instance Gen. iv. 23, 24 ; Num. xxi. 17, 18.

[2] The document known as J is generally supposed to date from the end of
the ninth century B.C., while E is about half-a-century later.

[3] When Hebrew was no longer understood by the mass of people, it became
necessary to translate and explain it in the current Aramaic.   Hence arose the
various targums or translations, which are often very free renderings, or even
paraphrases.

[4] The earliest Egyptian writing was in the form of rude figures.

[5] An ideogram is a conventional combination of lines representing a fixed
sound or sounds.   In the history of writing it marks a later stage than picture
writing, though there is reason to think that it is developed from it.

Virgin's Well at Jerusalem. There is good reason to suppose that the tunnel was cut in the reign of Hezekiah, and therefore the date of the inscription would be about the end of the eighth century B.C. But Aramaic inscriptions of a somewhat earlier date have been found at Zendschirli in N. Syria, and the famous Moabite inscription of Mesha dates from about 850 B.C.

§ 6. The earlier letters were rounded, whereas those which are now used are square. The period of transition cannot be determined exactly, but the Jewish tradition that the square letters were brought back by Ezra from Babylon probably gives too early a date. However, transition-forms are found in inscriptions as early as the fourth century, while an inscription in the square character has been found dating from 176 B.C. It is obvious that the square characters were in general use in the time of our Lord, for He speaks of the ἰῶτα, or yodh, as the smallest letter (Matt. v. 18), which is not the case in the older writing.

§ 7. Ancient Hebrew manuscripts of the Old Testament are rare. There are four fragments of papyri brought from Egypt which are said to be not later than the second century A.D.,[1] but they seem to belong to a lectionary rather than a complete text. Beyond these there is no manuscript of the Old Testament that can certainly be dated earlier than the tenth century.

§ 8. In early Hebrew the vowels were not represented. In course of time an attempt was made to denote the long vowels by consonants; but it was the work of the Massoretes,[2] a body of scholars who lived in the fifth and sixth centuries A.D., to elaborate a vowel system, and to add vowels and accents [3] to the consonantal text. They performed their task with extraordinary faithfulness, so that they hardly ever [4] altered

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[1] Cf. Geden, p. 57.

[2] The name is derived from Massorah, by which is meant a collection of various notes on the Hebrew text.

[3] These are written above and below the line and not on the same level with the consonants.

[4] Eleven cases are noted by Jewish scholars in which the Massoretes are said to have made deliberate emendations.

the traditional text : whenever it seemed to them wrong or offensive they put the correction they intended in a note at the bottom of the page. It is to their pains and their keen scholarly tact that we owe the fact that we can read with accuracy the Hebrew Bible.

CHAPTER II.

CONSONANTS.

§ 1. In ancient Hebrew, as has been said above, the consonants alone were written, and there was no proper system of vowel notation. Like the Egyptian hieroglyphic characters, they were formed on the "acrophonic" principle, *i.e.* each letter was a picture which indicated the initial sound of the object depicted (*e.g.* ב, beyth, a house, indicated the letter b).

This is clearer in the Phoenician method of writing than in the Hebrew: but it may be seen in such letters as ח = fence, כ = bent hand, שׁ = tooth (see, further, in the table given below).

§ 2. The pronunciation of Hebrew which we adopt in this country is that employed by the modern Spanish and Portuguese Jews (called for convenience Sᵉphardim), in distinction from those of Poland and Russia (called 'Ashkᵉn-āzīm). This pronunciation was introduced by Reuchlin in the sixteenth century, and follows in the main that of Arabic.

In the following table, the sounds given to the letters are only approximately correct, being the equivalents usually chosen in transliterating Hebrew into English.

The beginner should notice that the vowel sounds have the value given them in Italian:

ā like the English āh (the vowel of "calf").
ē „ „ „ ay („ „ „ "drake").
ī „ „ „ ee („ „ „ "sheep").
ū „ „ „ oo („ „ „ "goose").

§3. ALPHABET.

Form.		Name.	Sound and Sign.	Meaning.	Numerical Value.
Ordinarily.	At end of Words.				
1 א		'Ālĕph	The Greek smooth breathing	Ox	1
2 ב		Bēth	*b* or *bh* [1]	House	2
3 ג		Gĭmĕl	*g* or *gh*	Camel	3
4 ד		Dālĕth	*d* or *dh* (=the 'th' in 'the')	Door	4
5 ה		Hē	*h*	? Air-hole	5
6 ו		Waw (to rhyme with "bough")	*w* (consonantal u, Latin v)	Hook, nail	6
7 ז		Zăyĭn	*z*	Weapon	7
8 ח		Ḥēth	*ḥ* (ch as in Scotch "loch")	Fence	8
9 ט		Ṭēth	*ṭ* (lingual)	? Snake	9
10 י		Yōdh	*y* (consonantal i)	Hand	10
11 כ	ך	Kăph	*k* or *kh*	Bent hand	20
12 ל		Lāmĕdh	*l*	Goad	30
13 מ	ם	Mēm	*m*	Water	40
14 נ	ן	Nūn	*n*	Fish	50
15 ס		Sāmĕkh	*s*	(?) Prop	60
16 ע		'Ăyĭn	The Greek rough breathing ' (but see below)	Eye	70
17 פ	ף	Pē	*p* or *ph* (Greek φ)	Mouth	80
18 צ	ץ	Çādhē	*ç* (hissing s)	? Fish hook	90
19 ק		Qōph	*q* (palatal k)	? Back of skull, or eye of needle	100
20 ר		Rēsh	*r* (palatal)	Head	200
21 שׂ, שׁ		Sīn, Shīn	*s*, *sh*	Tooth	300
22 ת		Taw (pronounced like waw)	*t* or *th* (Greek θ)	Sign	400

[1] Pronounced "v" by convention.

§ 4. It will be noticed that Hebrew, with its twenty-two consonants, has rather a fuller alphabet than English. It lacks sounds for v and x; but it has several extra sounds (ה, ע, ק, etc.), a variety of sibilants or dentals (see below, § 6), and two forms of t (ט and ת).

The following consonants are easily confused with one another:[1]

ב (2)[2] with כ (11).

ג (3) with נ (14).

ד (4) with ר (20).

ה (5) with ח (8) and ת (22).

ו (6) with ז (7).

ט (9) with מ and ם (13), and the latter with ס (15).

ע (16) with צ (18).

§ 5. **Final letters.**

Five consonants take a special form when they are "final" (*i.e.* stand last in a word), *i.e.* Nos. 11, 13, 14, 17, and 18.   ך, ן, ף, and ץ, are distinguished from the more ordinary forms by being prolonged below the line, instead of being turned at an angle.   Final ם (13) is closed, whereas the ordinary מ is left open and is rounder.

§ 6. **Classification.**[3]

The consonants may be classed according to their pronunciations:

(*a*) Labials (pronounced on the lips) ב, ו, מ, פ.

(*b*){Dentals / Sibilants}(pronounced on the teeth) ז, ס, צ, שׁ, שׂ.

(*c*) Linguals (pronounced on the tongue) ד, ט, ל, נ, ת.

(*d*) Palatals (pronounced on the palate) ג, י, כ, ק, ר.

(*e*) Gutturals (pronounced on the throat) א, ה, ח, ע.

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[1] In Matt. v. 18 our Lord says that no "jot" (ἰῶτα, yodh, the smallest Hebrew letter) or "tittle" (κερέα) of the Jewish law shall pass away.   The κερέα is the small "horn" which distinguishes (*e.g.*) ב from כ.

[2] The numbers are given to help the beginner in referring to the previous table.

[3] The beginner need not commit this section to memory.

§ 7. Further remarks on pronunciation.

(b) *Dentals.*—Samekh (15) ס, and Sin (21) שׂ, are sometimes interchanged in the Old Testament. It is uncertain what was the distinction between them. ס is transliterated by ṣ.

(c) *Linguals.*—Ṭeth (9) ט, is distinct from Taw (22) ת. It is pronounced by pressing the tongue on the roof of the mouth (to make the t hard).

(d) *Palatals.*—Qoph (19) ק, is the true q (Greek κόππα), a sound which is not found in English (our qu only = kw). It is pronounced at the back of the palate.

Resh (20) ר, is a palatal in Hebrew, not a lingual as in English. This explains its many affinities with the gutturals, *e.g.* like them it cannot be doubled.

(e) *Gutturals.*—'Aleph (1) א, at the beginning of a syllable is like the smooth breathing in Greek, *i.e.* it marks the suspension of breath which precedes an initial vowel. If we say in English " sea-eagle," we close our throats before the second word, and thus make the sound of א before " eagle." After a vowel, at the end of a syllable, it is usually " quiescent," *i.e.* it is not pronounced.

He (5) ה, when final, is usually quiescent. In this position, when it is to be pronounced, it is written with a dot (called Măppīq), הּ.

Ḥeth (8) ח, is an h pronounced in the throat. It is a stronger sound than ה.

'Ayin (16) ע, has probably a stronger and a weaker pronunciation.[1] It is something like the sound

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[1] In Arabic it has two different forms. It may be noted that in the Septuagint it is sometimes transliterated by γ, *e.g.* Γόμορρα, sometimes by the rough breathing (which we use to represent it).

made in the throat by those who cannot pro-
nounce the English letter r. At the end of
a syllable, it may be represented by a catch in
the breath.

N.B.—Further remarks on the pronunciation of the six
letters, ב (2), ג (3), ד (4), כ (11), פ (17), and ת (22), which
are sometimes aspirated, will be found in Chapter V.

The beginner should practise the sounds ה, ע, and ק.
He should particularly avoid the common blunder of
pronouncing ע like y.

EXERCISE.

1. Identify the following names of consonants:

בית—למד—עין—ריש—אלף—יוד[1]—שין—סמך—צדי—
מים—זין—חת—תו—טת—וו—הא—פא—גמל[1] נון—כף
—דלת—[1] קוף

2. Read the following names, sounding the vowels
which you think correct.

אדם—אברהם—שרה—שכם—בשן—רות—אבנר—דן—
רמה—גלעד—חננה

3. Write the following names in Hebrew, omitting the
vowels:

Dawid—Mosheh—Gad—Tartan—Kaleb—Ribqah
—Raḥel—Par'oh—Yiçḥaq—'Eprayim—Yoṣep
—Ṭebet—Ziza'—

[1] וֹ=ō; וּ=ū; י=ī.

CHAPTER III.

FULL VOWELS.

§ 1. Ancient Hebrew, as was pointed out above, had no system of vowel notation. This defect was attended by many inconveniences; *e.g.* it was impossible to distinguish "ṣūṣ," a horse, from "ṣūṣ-ī," my horse, and "ṣūṣ-ō," his horse, or 'Adam from 'Edom, except by the context. Hence, as written records became commoner, it was customary to denote some of the long vowels by writing the most closely allied consonantal sounds: י (y) was employed to denote ī, ו (w) to denote ō and ū. Later on, a scheme of signs to denote other vowel sounds was evolved; it was systematised by the school of the Massoretes (interpreters), and is known as the Massoretic system.

With the exception of the three long vowels mentioned above, the vowels are denoted by signs placed under the consonants which they follow.

§ 2. The vowel sounds, in Semitic languages, fall into three primary classes, a, i, and u. The Massoretic system may be shown thus:

	Short.	Long.
1st Class, a	Păthăḥ (ă as in 'man') sign ⟋	Qāmĕç (ā as in 'calf') sign ⟋
2nd Class, i	S°ghōl[1] (ĕ as in 'hen') sign ⟋ Ḥīrĕq (ĭ as in 'pin') sign ⟋	Çērē (ē as in 'drake') sign ⟋ Long Ḥīrĕq (ī as in 'sheep') sign י ⟋
3rd Class, u	Qāmĕç Ḥāṭūph[2] (ŏ as in 'dog') sign ⟋ Qĭbbūç (ŭ as in 'bull') sign ⟋	Hōlĕm (ō as in 'colt') sign ו or ⟋ Shūrĕq (ū as in 'goose') sign ו

Thus קָ = qā : קֵ = qē : קוֹ = qō : קִי = qī.

[1] Pronounce gh as g.   [2] Ḥaṭuph = "swift" or "hurried."

§ 3. *Remarks.*

(*a*) The Massoretes adopted the same sign — for ā
and ŏ.[1]   The beginner cannot distinguish them
until he learns the laws of accents : but he should
remember that ā is much commoner than ŏ.

(*b*) Ḥolem may be written fully as וֹ, or 'defec-
tively' as ֹ—; the two are not absolutely inter-
changeable.[2]   The defective method of writing is
preferred when the word contains another vocal
וֹ or י.   When Ḥolem occurs after שׁ or before שׂ,
the one dot serves the double purpose of point-
ing the consonant and denoting the vowel ; *e.g.*
שֹׁר = sor, רֹשׁ = rosh.   Similarly, וֹ may stand for
wō or ōw.   So עָוֺן = 'ā-wōn : לֹוֶה = lō-wĕh.

(*c*) Sᵉghol and Ḥireq, when lengthened, both usually
become —;   and Qameç Ḥaṭuph and Qibbuç
likewise become ֹ—.

*[3](*d*) Short ḥireq and qibbuç are frequently written
instead of יִ— and וּ ; *e.g.* דָּוִיד = דָּוִד, David.
This is most common when another יִ— or וּ
occurs in the next syllable ; *e.g.* יָקֻמוּ for יָקוּמוּ.

* (*e*) Sᵉghol belongs properly to the second vowel
class ; but it very frequently stands for a modi-
fied form of ă ; cp. יֶדְכֶם, from יָד.   Similarly
Ḥireq often stands for a thinned-down ă ; *e.g.*
קְטֵל.

* (*f*) י coalesces with the other three vowel sounds of
the second class to form a single vowel sound ;

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[1] The modern Polish and German Jews pronounce the two sounds in much
the same way.   How easily ā passes into ŏ may be tested by any one who tries
to sing āh up the scale.

* [2] It is usually written fully (וֹ) when it represents the contraction of ăw ; (2)
when it represents an original Qameç in the *tone* syllable, *e.g.* fem. pl. in וֹת—
(written defectively in the toneless).

[3] The beginner is reminded that all paragraphs in this grammar that are
starred should be omitted by him.   They are meant for those revising the
grammar, not for those learning it for the first time.

i.e. יִ‎, יֶ‎, and יֵ‎. But when it follows any vowel of the first or third class, it retains its consonantal character; *e.g.* Dagesh Lene is inserted after יַ‎, וֹ‎, יָ‎, יִ‎.

EXERCISE.

1. Read the following extract from Genesis i. 1–4.

(1) בְּרֵאשִׁית בָּרָא יהוָה אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: [1] וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם: וַיֹּאמֶר יהוָה יְהִי אוֹר וַיְהִי אוֹר: רָאָה יהוָה אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא יהוָה לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:

2. Write in Hebrew:

'Ōbădyāhū—Mōshĕh—'Ĕprăyĭm—Yărŏbʻām—Gō-shĕn—ʻĒdĕn—'Īzĕbĕl—Ḥānūn—Qīr—Çādōq—Ḥŭldāh—Lōṭ—Ykŏnyāh—Ṣŭkkōt—'Ĕlḥānān.

[1] : is the Hebrew full stop.

CHAPTER IV.

SHᴱWA (SEMI-VOWELS).

A. Moving or Vocal Shᵉwa.

Every syllable in Hebrew begins with a consonant,[1] sometimes with two conjoined, but never with more than two. Where there are two, the first, in old Hebrew, carried a short vowel sound, which has been weakened in the later language;[2] *e.g.* dăbărīm (words) has become dbārīm: but between the d and the b in this example, the Hebrew sounded a *semi-vowel*; so that we should more accurately transliterate the word as 'dᵉbarim.' We may compare the first vowels in the English words "amend, believe," which do not receive the value of full vowels (ᵃmend, bᵉlieve).[3]

The Hebrews called this semi-vowel sound Shᵉwā,[4] and denoted it by the sign ⟨ ⟩; *e.g.* דְּבָרִים.

This is called the "vocal"[5] (or "moving") Shᵉwa to distinguish it from another use of the same sign, which is explained below in (*B*).

RULES FOR VOCAL SHᴱWA.

§ 1. *Vocal Shᵉwa must be put under the first of two*

[1] The single exception is וֹ = "and."

[2] Cp. the disappearance of the final e of the verb "remember," in the noun "remembrance."

[3] If we say "dăbā-rīm," laying the chief stress on the last syllable, we can only give the ă the value of a in "amend," *i.e.* a half-vowel sound. In "amend," however, the first sound is distinctly a half 'a,' because the vowel stands at the beginning of the word and no consonant precedes. But in 'dᵃbarim,' no one can say whether the half-sound is more of an 'e' or an 'a'; so we transliterate these half-sounds by ᵉ for the sake of convenience.

[4] Shᵉwa is the Hebrew שְׁוָא, nothingness, pointed שְׁוָא in order to illustrate the form of the sign.

[5] "Vocal," i.e. *pronounced* as a half vowel.

consonants standing together at the beginning of a syllable without a full vowel between; e.g. דְּבָרִים.

It has two degrees, the simple and the compound, the latter being slightly nearer to a full vowel sound (*e.g.* the ă in "ᵃmend"). *Simple Shᵉwa is used with all consonants except the gutturals* (ע—ח—ה—א). The semi-vowel sound of simple Shᵉwa is insufficient to secure the distinct pronunciation of the gutturals. In compound or Ḥātēph [1] Shᵉwas, the vowel sound is full enough for the ear to distinguish to which class of vowels the sound belongs: hence they may take three forms, corresponding to the three primary classes of vowels.

(*a*) Ḥaṭeph Pathaḥ —; as in אֲשֶׁר (ᵃsher) = "who" or "which."

(*b*) Ḥaṭeph Sᵉghol —; as in אֱלֹהִים (ᵉlohim) = "God."

(*c*) Ḥaṭeph Qameç —; as in עֳנִי (ᵒni) = "poverty, affliction."

* NOTE.—Besides the gutturals, other consonants sometimes take compound Shᵉwa, where the need is felt of securing a more distinct pronunciation to the consonant. This is most frequent with ר, especially in ע″ר verbs; *e.g.* בֵּרֲכוּ. It is also found with sibilants and ק; *e.g.* זְהַב (construct of זָהָב).

§ 2. A Ḥaṭeph vowel can neither precede nor follow a simple vocal Shᵉwa. This is only common sense, and will be clear if we take examples:

(*a*) A Ḥaṭeph before a simple Shᵉwa necessarily becomes a full vowel; *e.g.* יַעֲמֹדוּ (yăᵃmodu) is pronounceable; but if we drop the ⁔—, יַעֲמְדוּ is unpronounceable unless we write a full — under the ע (יַעֲמְדוּ, 'yaʿa-mdu').

(*b*) A simple, before a Ḥaṭeph, Shᵉwa becomes a full vowel, its nature depending on the nature of the Ḥaṭeph; *e.g.* for בְּחֲמֹר, which is unpronounceable, we must write בַּחֲמֹר.

[1] *i.e.* "swift" or "hurried." Cp. Qameç *Ḥaṭuph.*

This rule is often expressed by saying that a Ḥateph vowel points itself and the preceding letter.

§ 3. Since it is impossible in Hebrew for a syllable to begin with more than two consonants, it follows that two vocal Shᵉwas cannot stand together in a word. In such a case, the first Shᵉwa reverts to the original vowel of which it is a weakened form. This will be clear from the following example. Certain particles in Hebrew are prefixed to the words to which they belong; *e.g.* בְּ = " in." This is usually pointed with vocal Shᵉwa, בְּ; but when it is prefixed to a word which already has a simple Shᵉwa under its first consonant, *e.g.* דְּבַר, " the word (of) . . .", then the בְּ carries its original vowel; בְּדְבַר would be unpronounceable, and we naturally have בִּדְבַר.

The beginner should notice that in such a case the vowel to which the first Shᵉwa reverts is usually —.

N.B.—In this Grammar a consonant with vocal Shᵉwa is not reckoned as a separate syllable; *e.g.* דְבַר (dᵉvar) is counted as a monosyllable, not a disyllable.

B. Quiescent or Silent Shᵉwa (syllable divider).

§ 1. The Hebrews also used Shᵉwa for an entirely different purpose, to mark the division between two syllables in a word; *e.g.* in מִשְׁפָּט (mish-paṭ). This is called " quiescent " Shᵉwa because it has no pronunciation. It marks *the end of a " closed "*[1] *syllable* (*i.e.* a syllable ending in a consonant) *in the middle of a word*. Thus it has no connexion with vocal Shᵉwa, and it is unfortunate that the same sign stands for both.

Now, as two vocal Shᵉwas can never occur together in a word, it follows that if we find two Shᵉwas together in the same word, the first is quiescent and the second vocal; *e.g.* יִקְטְלוּ = ' yiq-ṭᵉlu.'

∴ *A Shᵉwa coming at the end of a syllable or immediately before another Shᵉwa is always quiescent.*

[1] A syllable ending in a vowel is said to be open.

§ 2. Quiescent Shᵉwa does not appear in the last letter of a word, except

(a) in final ךְ, which always contains Shᵉwa in its "bosom," unless it contains a full vowel; e.g. מֶלֶךְ, 'a king'; מַלְכְּךָ, 'thy king.'

(b) when a word ends in two consonants *both of which are sounded*, they are both pointed with Shᵉwa; e.g. קָטַלְתְּ, qāṭalt.   In such cases the first Shᵉwa is really quiescent, the second vocal; *i.e.* the last consonant has a semi-vowel sound; e.g. קָטַלְתְּ = qā-ṭal-t;[1] נֵרְדְּ = ner-d.

N.B.—Two consonants can only stand together thus at the end of a word, when the second is a mute; *i.e.* ב, ג, ד, כ, פ, ת, ט, or ק.

EXERCISES.

N.B.—Simple vocal Shᵉwa is not marked in exercise B.

A. Write out the extract from Gen. i. 1–4 given in the last chapter, inserting Shᵉwa.

B. Write in Hebrew the following names and words:
Shkĕm — Rĭbqāh — Yăᵃqōb — Măhᵃnăyĭm — ʾelōhim — Mĭçrăyĭm — ʾedōm — Bĭnyāmĭn — yĭqṭlēk — hŏᵒmăd—shāmărt—yĭqṭŏlkā.

C. Correct the following forms:

הֶעֱמִיד—הָעֲמְדוּ²—קְמְלוּ—יְקְבְרֵךְ—עָמַדְתְ

* [1] This is clearer, if we remember that in old Hebrew it was קְטַלְתְּ(י); cp. אַתְּ (אַנְתְּ(י)=) and נָתַתְּ (נְתַנְתְּ(י)=), where the Dagesh forte witnesses to the semi-vowel sound attached to the last letter (at-t, nathat-t).

² ־ָ =ŏ.

CHAPTER V.

DAGESH.

§ 1. 'Dāgēsh' probably means, by derivation, that which sharpens or hardens a letter. It is a point standing in the middle of a consonant (*e.g.* דּ), being identical in form with the dot called Mappiq, found in a final הּ [see above, Chap. II. § 7. (*e*)].

It indicates two different degrees of hardness in the consonant:

(1) 'Dagesh lēnĕ' (*i.e.* Latin for "the light Dagesh") marks a lesser degree of hardening: thus ד = dh; דּ = d.

(2) 'Dagesh fōrtĕ' (*i.e.* the strong Dagesh) marks a greater degree of hardening. Its practical effect is to double the letter in which it stands; though, strictly speaking, it only *strengthens* the pronunciation; *e.g.* קִטֵּל is pronounced qiṭ-ṭēl.

§ 2. **Rules for Dagesh lene.**

(*a*) There are only six consonants which vary from their original hard sound to a softer or aspirated sound. These are ב, ג, ד, כ, פ, and ת. They are called the "Bᵉgadhkᵉphath" letters, this name being formed as a 'memoria technica.' The softer pronunciation in each case (*i.e.* without Dagesh) was that of a true aspirate (cp. the Greek θ, φ, χ); *e.g.* ת = tʻ. But as we are almost incapable of making these sounds, we give ב (bh) the value of the English v; ד (dh), that of 'th' in the word 'the'; פ (ph), that of

f; and ת (th), that of 'th' in 'thing': while
we neglect the aspirate in ג (gh) and כ (kh)
altogether.

(b) *Dagesh lene never occurs immediately after a vowel,
quiescent letter,[1] or vocal Shᵉwa.* These require
the softer or aspirated sound of the six letters.

It is always found in the six letters.

(1) At the beginning of a word (*e.g.* דָּבָר), unless the
last word has ended in a vowel or quiescent letter
and there is no pause between the two words. If
there is, after the first, any break equivalent to an
English stop, the second is given its initial Dagesh.

(2) At the beginning of a syllable, if the previous
syllable is closed.[2]

So מִדְבָּר (mi*dh*-*b*ar); but דָּבָר (*d*a-var).

*It is important to remember that Dagesh lene never
follows vocal Shᵉwa; e.g.* דְּבַר, *not* דְּבַר.

* Exceptions :

(a) When a word ends in two sounded consonants
without a full vowel, then the second, if a
Bᵉgadhkᵉphath letter, carries Dagesh. The reason
is that the latter is really the beginning of a new
syllable which is cut short ; see Chap. IV. *B.* § 2.
(*b*). Therefore this is not really an exception to
the rule, for the previous Shᵉwa is quiescent.

(b) שְׁתַּיִם ("two," with fem. nouns) is the one real
exception.[3]

§ 3. Rules for Dagesh forte.

(a) As the practical effect of Dagesh forte is to

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[1] See notes on א and ה in Chap. II. § 7 (*e*). The Yodh in ִי, ֵי, ֶי is
quiescent, Chap. III. § 3 (*f*) ; also the Waw in וֹ and וּ.

[2] That is to say, if it ends in a sounded consonant (which in this case takes
a quiescent Shᵉwa).

[3] The origin of the Dagesh in this word is uncertain. Perhaps שְׁתַּיִם =
שְׁנְתַּיִם (cp. שְׁנַיִם), in which case the Dagesh is forte. Or possibly it = אֶשְׁתַּיִם,
with a "prosthetic" 'aleph, in which case the Dagesh is lene. (Prosthetic 'aleph
is an 'aleph not strictly belonging to the root, but prefixed to facilitate pronuncia-
tion : cp. *especial* with *special*.)

double the consonant, it follows that *it must immediately follow a full vowel.* Thus it is easily distinguished from Dagesh lene (even in the Bᵉgadhkᵉphath letters), for the latter never follows a vowel immediately.

The letter containing D. forte must have a vowel or vocal Shᵉwa of its own: a word never ends in a letter containing Dagesh forte.[1]

(*b*) Dagesh forte may occur in all consonants except the gutturals and Resh, their sound being such as does not admit of doubling.

When a grammatical form demands a Dagesh forte in one of these five letters, the vowel which precedes them is usually lengthened to compensate for the loss of Dagesh forte.

A simple example is a certain voice of the verb, which demands a D. forte in the second root letter:[2] the root קטל gives קִמֵּל and יְקַמֵּל in this voice: but ברך gives בֵּרֵךְ and יְבָרֵךְ (— and — in the penultimate by compensation).

Remarks.

1. When the same consonant would be written twice without an intervening vowel or vocal Shᵉwa, it is only written once, with D. forte; *e.g.* נתן gives נָתַנּוּ, not נָתַנְנוּ. But מַלְכְּכֶם (mal-kᵉkhem) cannot be written with one Kaph, because the Shᵉwa under the first Kaph is vocal.

2. When D. forte occurs in one of the Bᵉgadhkᵉphath letters, the double sound is necessarily hard, not aspirated; *e.g.* כִּבֵּד = Kib-bedh.

* 3. D. forte is often omitted in certain consonants which carry vocal Shᵉwa. This occurs most frequently with י, the liquids ל, מ, נ, and with ק; *e.g.* וַיְהִי is regularly written for וַיְּהִי ("and it came to pass"). Also in sibilants, when followed by a guttural; cp. יִשָׁא; plur. יִשְׂאוּ.

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* [1] Except such words as נָתַנְּתִּי=נָתַתְּ, אָנְתִּי=אַתְּ.

[2] Almost all verbal roots in Hebrew have three root-letters (consonants).

The syllable preceding the consonant in question is
half-open; *i.e.* in the example given, the pronunciation is
neither "wa-yhi," nor "way-hi," but is something between
the two.

* 4. "Disjunctive" D. forte is a name given to the
Dagesh, when it is inserted in a consonant carrying a vocal
Sh^ewa for no other reason than to make the pronunciation
of the latter more audible; *e.g.* עִנְּבֵי in Lev. xxv. 5 (for
עִנְבֵי).

We may compare with this the Dagesh in לָמָּה (' why ? ')
and כַּמָּה ('how much ? ') to give greater strength to the first
vowel.

* 5. "Conjunctive" D. forte is of commoner occurrence;
i.e. certain cases where two words are run together in pro-
nunciation, and a D. forte inserted in the first letter of the
second word. זֶה ('this,' masc.) and מַה (= how) are
often joined to the following word by a hyphen (Măqqēph):
thus we have מַה־נּוֹרָא ('how fearful'), Gen. xxviii. 17;
and זֶה־שְּׁמוֹ ('this is his name'), Jer. xxiii. 6. This con-
junctive D. forte is usually found after a word ending in
quiescent ה.

EXERCISE.

1. Correct the following words:

דָוִיד — יְסֹ׳בּ — אֲדֹנָם — קֶרֶב — יִכְבְּדוּ — שְׁרֵת —
אֶת־כָל־הָרֹ׳אשׁ

2. Write in Hebrew:[1]
   Mqăṭ-tēl ; măl-kē-nū ; dbăr ; băsh-shā-mă-yĭm ; săp-
   prū ; mĭb-bnēy hā-'ām ; bçĭdqātām ; hăç-çĭp-pōr ;
   zĕh bĕn Yă'^aqōb, bĕn Yĭç-ḥāq ; măl-kkĕm ; yĭsh-
   tă-ḥ^awĕh.

3. Insert Dagesh lene, where necessary, in the extract
from Gen. i. 1–4, given in Chap. III.

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[1] In this exercise, simple D. lene is not represented in the English ; and the
B^egadhk^ephath letters are written in their hard unaspirated form. After this, in
transliterating Hebrew words, ב will be given as v, ד as dh, etc.

CHAPTER VI.

GUTTURALS AND WEAK LETTERS.

The beginner will find it useful to read through this chapter, but he need not study it carefully at this stage.

A. The Gutturals.

§ 1. The gutturals are א, ה, ח, ע, and (for some purposes) ר.

Of these, א and ה are usually gutturals only at the beginning of a syllable.

א is rarely consonantal at the end of a syllable (see Chap. II. § 7. (*e*)), but a form like יֶאְסֹר is possible.

ה is a guttural at the end of a syllable within a word; but not at the end of a word, unless it bears Mappiq (see Chap. II. § 7. (*e*)); *e.g.* הִתְמַהְמַהּ, 'he tarried.'

§ 2. Peculiarities.

(*a*) They cannot take Dagesh forte: and in rejecting it, often cause the lengthening of the previous vowel for compensation [1] (see Chap. V. § 3. (*b*)).

א and ר always require this lengthening of a preceding short vowel, when they would otherwise take Dagesh forte.

ע often does so.

ה and ח are so strong in sound as to be *virtually reduplicated* in speech; consequently they do not usually require compensatory lengthening of the previous vowel.[2]

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[1] — becomes —; — becomes —; — and — become —.

*[2] But a vowel coming before any guttural and bearing a countertone (Metheg) must be lengthened. Cp. Impf. Niph. יֵהָפֵךְ.

(b) They cannot take vocal Sh^ewa, but must have a *Ḥateph* vowel instead : usually this vowel is a *Ḥateph Pathaḥ*.

e.g. we write אֲשֶׁר, *not* אְשֶׁר.

(c) They often prefer a Ḥateph vowel to a quiescent Sh^ewa.

Compare יַעֲמִיד, ' he will cause to stand,' with יַשְׁמִיד, ' he will destroy.'

It will be remembered that a *Ḥateph* vowel conditions the vowel that precedes ; cp. Chap. IV. *A*. § 2 (*b*).

(d) They have a preference for ă rather than ĕ or[1] ĭ or ŏ.

Compare מֶלַח, ' salt,' with מֶלֶךְ, ' king.'

א, however, often admits *S^eghol* where other gutturals would have *Pathaḥ*.

(e) Final ה, ח, and ע cannot stand directly after a long vowel other than Qameç.   A Pathaḥ slips in to help the pronunciation, which, though written under the guttural, is pronounced before it.   This is called *Furtive Pathaḥ*.

Compare יַשְׁמִיעַ, ' he will cause to hear,' with יַשְׁמִיד, ' he will destroy.'[2]

(f) A *Ḥateph* vowel becomes a full vowel before a guttural.

Compare הֲיֵלֵךְ, ' shall he go ? ' with הַאֵלֵךְ,[3] ' shall I go ? '

B. **The weak or quiescent letters** are א, ה, ו, י. They are, however, only quiescent at the end of a syllable : at the beginning they are full consonants.   Final ה (not

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[1] Ḥireq under gutturals is rare.   Not infrequently its place is taken by *S^eghol*, especially in verbal forms.

[2] So מָשִׁיח is difficult to pronounce, while מָשִׁיחַ, mashiăḥ (Messiah), is quite easy.   The same difficulty would not be felt after a long *a* ; *e.g.* טַבָּח, ' butcher.' The *Furtive Pathaḥ* disappears when a vowel comes after the guttural ; *e.g.* רוּחַ, ' spirit,' but רוּחוֹת, ' spirits.'

*[3] The interrogative particle has now a countertone and is written with Metheg ; *e.g.* הַאֵלֵךְ.

ה) is always silent: within a word it is always sounded. Final א is always silent: at the end of a syllable within a word it is occasionally, but rarely, a consonant.

* ו and י are only silent after homogeneous vowels (*i.e.* of the o and i class respectively), in which case they coalesce to form the long vowels וֹ, וּ, and יִ֫—, יֵ֫—, and —ִ֫י. After heterogeneous vowels they are consonantal; *e.g.* in קַו, 'line,' גּוֹי, 'nation,' the last letters are sounded.

The effect of these letters being silent is threefold:

(1) They do not take silent Sh^ewa; *e.g.* יֹאמַר, *not* יְאֹמַר.

(2) A short vowel before them being consequently left in an [1] open syllable is usually lengthened. Thus קָטַל = 'he killed'; קָטַלְתָּ, 'thou didst kill.' But from מָצָא, 'he found,' the form parallel to קָטַלְתָּ is מָצָאתָ, not מָצַאְתָ.

(3) When standing between a vowel and a strong consonant they have no pronunciation and are entirely neglected; *e.g.* רֹאשׁ, 'head'; יִשְׁמָעֵאל, 'Ishmael.' [2]

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[1] *i.e.* a syllable ending in a vowel sound.
[2] This rule, in effect, only concerns א.

CHAPTER VII.

THE DEFINITE ARTICLE AND THE INTERROGATIVE PARTICLE.

A. **The Definite Article.**

§ 1. Hebrew has no indefinite article.[1]

The definite article is not an independent word, but is always prefixed to its noun or adjective. Its original form was perhaps הַל, like the Arabic article *al,*[2] which it resembles in many ways. But if so, the final ל has been assimilated to the following consonant and is only represented by a Dagesh forte in the latter.

Before all consonants, except the gutturals and ר*, the article appears as* —הַ *followed by Dagesh forte* ; *e.g.* מֶלֶךְ, 'king'; הַמֶּלֶךְ, 'the king.' Before the gutturals and ר, which cannot be doubled, its pointing varies according to the following rules:

(*a*) א and ר, being the weakest in sound, demand that the Pathaḥ of the article should be lengthened to compensate for the absence of Dagesh forte (see Chap. V. § 3. (*b*)); *e.g.* הָאִישׁ, 'the man'; הָראֹשׁ, 'the head.'

(*b*) Before the other gutturals, ה, ח, ע, its form varies

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*[1] In later Hebrew the numeral אֶחָד, 'one,' is sometimes used as an indefinite article (cp. 1 Kings xix. 5): cp. 'unus' in late Latin.

[2] Seen in such words as *almanac, algebra, alcohol, alhambra,* and in many Spanish names such as *Alcantara,* and perhaps preserved in the Hebrew אֶלְגָּבִישׁ, 'hail,' etc. Before some consonants the *l* disappears as in Hebrew and the following consonant is doubled. Certain Bedouin tribes are said to pronounce the article 'hal.'

according as these gutturals have or have not ◌ָ beneath them.

(1) Before עַ, with any vowel except ◌ָ or with any ḥaṭeph vowel, it usually is —הָ ;[1] *e.g.* הָעַיִן, 'the eye.'

Before ה or ח, with any vowel except ◌ָ, it is —הַ, no compensation being needed ; for these are the strongest guttural sounds, and the catch in the breath before pronouncing either of them amounts to a virtual reduplication ; *e.g.* הַחֶרֶב, 'the sword.'

(2) Before —הָ or —עָ,

if the accent of the word falls on them, the article is —הָ ; *e.g.* הָהָ֫ר, 'the mountain'; הָעָ֫ם, 'the people.' [The sign ˂ over the word is conventionally used to show where the accent falls] :

if they are unaccented, the article is —הֶ ; *e.g.* הֶהָרִ֫ים, 'the mountains'; הֶעָפָ֫ר, 'the dust.'

Before —הָ [2] or —חָ [3], whether accented or not, the article is —הֶ ; *e.g.* הֶחָכָם, 'the wise man'; הֶחֳלִי, 'the disease.'

Note on Accents.—Every independent word has an accent where the stress of the voice comes in pronunciation. The accented syllable is called the tone-syllable. The beginner will find it sufficient for the present to remember this rule, that *a syllable with a long vowel, if 'closed' (i.e. ending in a consonant), is always accented*; *e.g.* הָרִים is the plural of הַר, but the accent is no longer on the הָ but on the רִים— (long vowel in a closed syllable).

Remark.—The three common words אֶרֶץ, 'earth, land' ·

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* [1] Occasionally —הָ ; *e.g.* הָעֲוֵרִים, 2 Sam. v. 6.
* [2] ◌ָ before —הָ becomes ◌ֳ ; *e.g.* אֶחָיו. So אַחַי in pause becomes אֶחָי.
[3] Before —עָ, the article is —הָ.

הַר, 'mountain'; and עַם, 'people,' appear with the article as הָאָרֶץ, הָהָר, הָעָם.[1]

SUMMARY OF THE FOREGOING RULES.

The article is

1. Ordinarily הַ; *e.g.* הַמֶּלֶךְ, 'the king.'

2. Before א and ר, —הָ; *e.g.* הָאִישׁ, 'the man'; הָרֹאשׁ, 'the head.'

   Before ע, usually —הָ; *e.g.* הָעַיִן, 'the eye.'

   Before ה and ח, —הַ; *e.g.* הַחֶרֶב, 'the sword.'

3. Before הָ or עָ, —הָ; *e.g.* הֶהָר, 'the mountain'; הָעָם, 'the people.'

   Before הָ or ע, —הֶ; *e.g.* הֶהָרִים, 'the mountains.'

   Before הָ or חָ, —הֶ; *e.g.* הֶחָכָם, 'the wise (man).'

* § 2. The article is used in Hebrew even more widely than in English.

   (*a*) With a few common words, it retains the demonstrative force that it originally had; *e.g.* הַיּוֹם, 'to-day' (this day).

   (*b*) The vocative is usually expressed by the noun with the article; *e.g.* הוֹשִׁיעָה הַמֶּלֶךְ, "save, O king."

   (*c*) *Generic use.*—It is widely used, as in Greek, to denote a member of a class, where we in English should use the indefinite article; *e.g.* הָאֹיֵב, 'an enemy.'

   (*d*) It is frequently attached to a noun, which denotes a person or thing mentioned for the first time, but defined in the mind as the subject of the following narrative; *e.g.* וַיְהִי הַיּוֹם, "and it happened on *a* day" (*the* day of the facts to be narrated). So "he wrote in *a* book" is בַּסֵּפֶר.

   (*e*) In late Hebrew, it is sometimes used for the relative pronoun.

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* [1] The following nouns also lengthen a vowel with the article: פַּר, 'bullock' (הַפָּר); חַג, 'festival' (הֶחָג); אָרוֹן, 'ark' (הָאָרוֹן).

§ 3. NOTE.—אֵת[1] is frequently used with the *definite* accusative in Hebrew. It is usually joined to the noun by a hyphen (Măqqēph), and is then treated as part of the following word, *i.e.* it loses its accent and consequently shortens its vowel.

It is only used before

- (*a*) a noun with the definite article;[2] *e.g.* אֶת־הַסּוּס, '(I saw) the horse.'
- (*b*) a proper noun; *e.g.* רָאִיתִי אֶת־דָּוִד, 'I saw David.'
- (*c*) a noun with a pronoun suffix;[3] *e.g.* רָאִיתִי, אֶת־סוּסוֹ, 'I saw his horse.'

So it is not correct to say רָאִיתִי אֶת־סוּס, for 'I saw a horse.'[4]

אֵת is frequently omitted even before a definite accusative; and it is comparatively rare in poetry. But in Hebrew prose it should usually be inserted.

B. The Interrogative Particle.

Similar in form to the article is the particle הֲ, which is usually prefixed to the first word of an interrogative sentence. Its form varies as follows:

- (1) Before ordinary consonants with full vowel it is pointed הֲ; *e.g.* יִקְטֹל, 'he will slay'; הֲיִקְטֹל, 'will he slay?'
- (2) Before ordinary consonants with Shᵉwa and before gutturals it is הַ.[5]

e.g. קְטַלְתֶּם, 'ye slew'; הַקְטַלְתֶּם, 'did ye slay?'
אֶקְטֹל, 'I shall slay'; הַאֶקְטֹל, 'shall I slay?'

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[1] Ges. K. pp. 365–66, explains it as a noun, originally meaning 'being' (German *Wesen*).

* [2] Or in the construct case (when definite).

[3] For these suffixes, see Chap. XII. אֵת is also used before an interrogative (אֶת־מִי, 'whom?'), or a relative pronoun.

* [4] For apparent exceptions, cp. Ex. xxi. 28; 1 Sam. xxiv. 5; 2 Sam. iv. 11.

[5] It will be remembered that a Ḥaṭeph vowel can neither precede nor follow a vocal Shᵉwa (see Chap. IV. *A*. § 2), neither can it come before a guttural (Chap. VI. *A*. § 2. (*f*)).

(3) Before *all* gutturals with — it is הֲ.

e.g. אָמַר, 'he said'; הֶאָמַר, 'did he say?'

* A nuance of surprise or sarcasm is sometimes conveyed by omitting the interrogative particle; cf. Judg. xiv. 16.

VOCABULARY.

man	אִישׁ (m.)	people	עַם (m.)	
woman	¹אִשָּׁה (f.)	God	²אֱלֹהִים (m. plur.)	
word, thing	דָּבָר (m.)	he heard	שָׁמַע	
heaven	שָׁמַיִם (m. plur.)	he made	עָשָׂה	
earth	אֶרֶץ (f.)	he saw	רָאָה	
mountain	הַר (m.)	and	—וְ (attached to next word)	

¹ Note that it is *not* אִישָׁה. אִשָּׁה is for אַנְשָׁה.

² The word אֱלֹהִים though plural in form takes the singular verb when referring to the One God. When used with a plural verb, it refers to (heathen) gods.

EXERCISE.

N.B.—*The verb usually comes first in a Hebrew sentence.*

1. Translate into Hebrew:
    (1) The man and the woman. (2) The heaven and the earth. (3) God heard the people. (4) The man heard the word. (5) God made the mountain. (6) Did the people hear the word? (7) Did God see the woman? (8) Did God make the heaven? (9) God saw the man and the man (saw) the woman.

2. Prefix the article to the following:

צִפּוֹר—אָדָם—אֱלֹהִים—הֵיכָל—עֳנִי—עָפָר—חָכָם—
חֲכָמִים—הָרִים—חֳלִי—רֹאשׁ—חַיִל—אֶרֶץ

3. Prefix the interrogative particle to the following:

אֶקְטֹל—קְטַלְתֶּם—הִשְׁמִיד—אָקוּם—בָּקַר—הָפַךְ

CHAPTER VIII.

ADJECTIVES AND ADVERBS.

A. **Adjectives.**

§ 1. **Inflection.**

(*a*) In Hebrew there are only two genders, masculine and feminine; and, as far as the adjective is concerned, only two numbers, singular and plural. The adjective is inflected by adding suffixes to the masculine singular:

$$\left\{\begin{array}{l}\text{Fem. sing. suffix } \text{הָ} \\ \text{Masc. plur. } \text{,, } \text{ים} \\ \text{Fem. plur. } \text{,, } \text{וֹת}.\end{array}\right.$$

e.g. טוֹב, 'good'; fem. sing. טוֹבָה; masc. plur. טוֹבִים; fem. plur. טוֹבוֹת.

(*b*) All these suffixes are accented.[1] Now ◌ָ and ◌ֲ (for reasons explained below in Chap. XII.) cannot, as a rule, stand more than one syllable away from the accent. When, therefore, a polysyllabic adjective like גָּדוֹל, 'great,' adds a suffix, the ◌ָ is now two places away from the accented syllable, and consequently is thinned down into a vocal Sheʷa; *e.g.* fem. sing. גְּדוֹלָה; masc. plur. גְּדוֹלִים; fem. plur. גְּדוֹלוֹת. If the first consonant is a guttural, the Sheʷa is, of course, compound; *e.g.* חָזָק, 'strong'; fem. חֲזָקָה.

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[1] ים— and וֹת— are necessarily accented according to the rule given in Chap. VII., that a closed syllable with a long vowel must bear the accent.

§ 2. The adjective agrees with its noun in number [1] and gender. If it qualifies the noun it is placed after it, and if the noun is definite, the adjective must have the article.

e.g. אִישׁ טוֹב, 'a good man.'

הָאִישׁ הַטּוֹב, 'the good man.'

סוּסוֹ הַטּוֹב, 'his good horse' (lit. 'his-horse the-good').

If, however, the adjective is a predicate, it generally comes first in the sentence and does not take the article.

e.g. טוֹב הָאִישׁ, 'the man is good.'

טוֹב סוּסוֹ, 'his horse is a good one.'

NOTE.—i. The present tense of the verb *to be* cannot easily be expressed in Hebrew, and it is generally omitted.

ii. The ordinary negative with finite verbs is לֹא. Its position is usually first in the sentence; *e.g.* לֹא טוֹב הָאִישׁ, 'the man (is) not good.'

iii. If there is one predicate to several nouns, the predicate usually agrees with the nearest noun.

iv. The predicate, whether a verb or adjective, usually precedes the subject; *e.g.* רָאָה אֱלֹהִים אֶת־הָאִישׁ, 'God saw the man.'

§ 3. Comparative and Superlative.

Hebrew has no special forms for these, as is natural in such a primitive and simple language. It expresses them by certain methods of circumlocution.

(*a*) Comparison is usually expressed by means of the preposition מִן ('from'), used after the adjective in the sense of 'more than'; [2] *e.g.* גָּדוֹל מִן־דָּוִד, 'great from,' *i.e.* greater than, 'David.' This preposition is usually prefixed to the following noun (always except before the article, when it

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[1] Certain nouns in Hebrew have a dual, but there is no such form in adjectives: the plural must be used instead. אֱלֹהִים, 'God,' usually has a singular adjective; *e.g.* אֱלֹהִים חַי, 'a living God.' (See note on previous vocabulary.)

* [2] Where no definite comparison with another is expressed, מִן is not used. 'His younger son' is בְּנוֹ הַקָּטֹן.

may appear as מִן־, with Maqqēph): now Nun (like n in many other languages) is a weak letter; and where it follows a short vowel and carries a quiescent Shᵉwa, it always drops out in Hebrew, and is represented by a Dagesh forte in the next consonant. Just as 'in-movable' in English becomes 'immovable,' so מִנְדִוד becomes מִדִּוד. Before a guttural or Resh, which refuses Dagesh forte, ־מִ becomes ־מֵ by compensation; e.g. טוֹב מֵאַבְרָהָם, 'better than Abraham.'[1]

(b) *Superlative*.—This may be expressed by the use of the article; e.g. בְּנוֹ הַקָּטֹן, 'his youngest son' (his-son the-young-one).

Or by using the preposition בְּ, 'in, among'; e.g. הָאִישׁ הֶחָזָק בְּיִשְׂרָאֵל, 'the *strongest* man in Israel.'[2]

Or by using the comparative with כֹּל, 'all'; e.g. גָּדוֹל מִכֹּל הָעָם, 'greater than all the people' = the greatest of . . .

B. **Adverbs.**—These are few in number: the commonest is מְאֹד, 'very,' which follows the adjective which it qualifies. It is apparently an accusative of a noun מְאֹד, 'strength.' So it properly = 'to excess.'

* A class of adverbs is formed by adding the suffix ־ָם; e.g. חִנָּם, 'gratis'; יוֹמָם, 'by day'; אָמְנָם, 'verily.'

VOCABULARY.

good	טוֹב	great	גָּדוֹל
bad, evil	רַע	strong	חָזָק
(fem. רָעָה)		high	רָם

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*[1] A similar use of מִן is found in its use with the Infin. Construct after an adjective; e.g. Gen. iv. 13, גָּדוֹל עֲוֹנִי מִנְּשֹׂא, 'my sin is too heavy to bear.' Cp. 1 Kings xii. 28; Gen. xxxii. 11; Ex. xviii. 18; Gen. xviii. 14.

*[2] The Construct case is also used frequently to express a superlative; e.g. קְטֹן בָּנָיו, 'the youngest of his sons'; מִבְחַר הֶעָרִים, 'the choicest of the cities.'

very	מְאֹד	in	בְּ
not	לֹא	from	מִן
he	הוּא	horse	סוּס
she	הִיא	mare	סוּסָה
this (m.)	זֶה	hand	יָד (f.)
that, for	כִּי		

EXERCISE.

1. Translate into English:

(1) גְּדוֹלָה הָאָרֶץ וְהַשָּׁמַיִם: (2) רָמָה הַסּוּסָה: (3) הַסּוּס הָרָם הַזֶּה: (4) חָזָק הוּא מֵהָאִישׁ הָרַע הַזֶּה: (5) הוּא הַגָּדוֹל בְּיִשְׂרָאֵל: (6) הִיא הָאִשָּׁה הַחֲזָקָה: (7) לֹא רָאָה אֶת־הַסּוּסוֹת הַטּוֹבוֹת: (8) חָזָק הוּא מִסּוּס: (9) גְּדוֹלָה הִיא מֵהָאִישׁ: (10) רָמִים מְאֹד הַשָּׁמַיִם:

2. Translate into Hebrew:

(1) The good horse is strong. (2) The man saw the mare that it (she) was strong. (3) A very lofty mountain. (4) The heavens are higher than the earth. (5) This is the strong horse. (6) This good horse. (7) He is not better than the woman. (8) The bad mares are very strong. (9) He and she are the best of Yisrā'el. (10) For a good word is better than a strong hand. (11) Did the strong man do the evil things?

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CHAPTER IX.

PRONOUNS.

A. Personal and Demonstrative Pronouns.

§ 1. Personal Pronouns.

The following forms are those of the personal pronouns when they stand as the subject of a sentence, *i.e.* in the nominative case. [Strictly speaking, there are no 'cases' in Hebrew; but the word 'case' is useful to express certain relations of the noun.] The oblique cases are formed on quite a different principle, which will be explained later.

		Singular.		*Plural.*
1st p. com.	I	אֲנִי or אָנֹכִי(a)	We	אֲנַ֫חְנוּ(c) (occas. נַחְנוּ)
2nd p. m.	Thou	אַתָּ֫ה(b)	Ye	אַתֶּ֫ם
f.	„	אַתְּ	„	אַתֵּ֫נָה or אַתֵּ֫ן
3rd p. m.	He	הוּא	They	הֵ֫מָּה or הֵם
f.	She	הִיא	„	הֵ֫נָּה (after prefixes הֵן or הֶן)

(a) * In pause אָ֫נִי and אָ֫נֹכִי.

(b) * In pause אַ֫תָּה.

(c) * In pause אֲנָ֫חְנוּ (נָ֫חְנוּ).

Remarks.

First Person.—אֲנִי is commoner than אָנֹכִי. The first personal pronoun is (as in other languages) of common

gender, because there is no need to define the gender of a person who is speaking.

Second Person.—The Dagesh forte, in both sing. and plur., points to the fact that each of them had originally a ‎נ‎ before the ‎ת‎ (*i.e.* they were ‎אַנְתְּ‎, ‎אַנְתֶּם‎, etc.); this was dropped, just as in the case of ‎מִן‎, when prefixed to a word (see Chap. VIII. § 3).

The original form of the fem. sing. ‎אַנְתִּי‎ became ‎אַתִּי‎;[1] this dropped its second vowel but was still pronounced at-t, as shown by the Dagesh forte and Shᵉwa in ‎אַתְּ‎.

* *Third Person.*—In the Pentateuch 'she' is usually written as ‎הוּא‎ (*i.e.* Kᵉthiv ‎הוּא‎, Qᵉri ‎הִיא)‎. This seems to indicate that the form ‎הוּא‎ was originally common in gender.

§ 2. Demonstrative Pronouns.

(*a*) This	m.	‎זֶה‎	(*b*) That m.	‎הוּא‎
	f.	‎זֹאת‎	f.	‎הִיא‎
These com.		‎אֵלֶּה‎	Those m. ‎הֵם‎ or ‎הֵמָּה‎	
			f. ‎הֵן‎ or ‎הֵנָּה‎	

Remarks.

1. These pronouns conform to the same rules as the adjective with regard to the article; *i.e.* they bear it, when qualifying,[2] but not when predicative. When a noun is qualified by both an adjective and a demonstrative, the former precedes the latter in order;

e.g. ‎הָאִישׁ הַטּוֹב הַזֶּה‎, 'this good man.'

‎הוּא הָאִישׁ הַטּוֹב‎, 'that is the good man.'

2. The article before ‎הֵמָּה‎ and ‎הֵנָּה‎ always appears

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[1] This probably survived longer in North than in South Palestine; and is found in what are believed to be narratives from Northern sources, especially in the Books of Kings.

*[2] When the demonstrative 'this' qualifies a noun with a pronominal suffix, it is sometimes found without the article; *e.g.* ‎דְּבָרוֹ זֶה‎, 'this his word.'

irregularly as ‑הָ; so הַשָּׁמַיִם הָהֵמָּה, 'those heavens';
but הַדָּבָר הַהוּא, 'that word.'

3. The feminine זֹאת is generally used in Hebrew,
where Greek would use a neuter (τοῦτο); זֹאת עָשָׂה, 'he
did this.'

* 4. זֶה is rarely found for זֹאת, and אֵל for אֵלֶּה. A
rare secondary form of זֶה is הַלָּזֶה or הַלָּז.

* 5. Idiomatic uses of זֶה.

    (a) It is used indeclinably before numerals; e.g.
        זֶה שֵׁשׁ שָׁנִים, 'these six years.'

    (b) It is used as an enclitic[1] to emphasise inter-
        rogative or demonstrative words: מִי זֶה, 'who
        now?' (τίς ποτε); מַה־זֹּאת and מַה־זֶּה, 'what
        now . . .?' So with הִנֵּה, לָמָה, and עַתָּה.

VOCABULARY.

תּוֹרָה (f.), law.

אֲנָשִׁים (plur. of אִישׁ), men.

נָשִׁים (plur. of אִשָּׁה), women.

[N.B.—Plur. in ‑ים, though fem.]

הָלַךְ, he went.

אָמַר, he said.

יָשַׁב, he sat, dwelt,
        inhabited.

אֶל, unto.

עַל, upon, against,
        by (near).

EXERCISE.

1. Translate into English:

(1) אַתְּ הָאִשָּׁה: (2) לֹא עָשָׂה זֹאת הָאִישׁ
הַהוּא: (3) יָשַׁב עַל־הָהָר הַזֶּה: (4) חֲזָקִים
הַסּוּסִים הָאֵלֶּה מֵהַסּוּסוֹת הָהֵנָּה: (5) רָם
אַתָּה[2] הָאֱלֹהִים וְחָזָק: (6) הֲלֹא רָעִים אַתֶּם:
(7) טוֹב אֲנִי מֵהָאֲנָשִׁים הָהֵמָּה: (8) הָלַךְ אֶל־
הָאָרֶץ הַהִיא: (9) חֲזָקִים מְאֹד אֲנַחְנוּ: (10)
אָמַר אֶל־הַנָּשִׁים הָאֵלֶּה[3] כִּי רָעוֹת אַתֵּנָה:

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[1] i.e. a word which closely follows another word and affects its sense.
[2] = Vocative.   [3] = the English inverted commas.

2. Translate into Hebrew:

(1) Thou art good and he is bad. (2) These are the strong women. (3) This law is not good. (4) We are not stronger than this people. (5) He heard those laws. (6) I and thou are evil men. (7) He saw that land, that it was very good. (8) Thou (f.) art great. (9) He said unto those men, 'Ye are evil.' (10) Are these the women?

38

CHAPTER IX.—*Continued.*

B. Relative and Interrogative Pronouns.

§ 1. Relative Pronoun.

There is only one relative pronoun, אֲשֶׁר, which is invariable for all genders, numbers, and cases.

The oblique cases of the relative are formed by periphrases: 'whom I killed' is 'who I killed him.' 'To whom I gave it' is 'who I gave it to him.' 'The man whose son was sick' is 'the man who his son was sick'; (notice a translation of this idiom in Mark i. 7, οὗ . . . αὐτοῦ = whose).

Similarly,

'the place where' is 'the place which . . . there.'

'whence' is 'which . . . from there.'

'whither' is 'which . . . thither.'

* NOTES.—(*a*) —שֶׁ or —שַׁ followed by a Dagesh forte is occasionally found for אֲשֶׁר, especially in later Hebrew. It may be a North Palestinian usage.[1]

(*b*) In poetry the relative is usually omitted.

(*c*) בַּאֲשֶׁר and לַאֲשֶׁר are rare, though כַּאֲשֶׁר is frequent.

(*d*) In relative clauses which define the *time* when, אֲשֶׁר stands alone without addition of any word like בּוֹ ; *e.g.* 'on the day when' is . . . בְּיוֹם

[1] The Phoenician relative was probably אֵשׁ or אֵשׁ ; but שׁ with Dagesh forte was probably used also ; see Wright, *Comparative Grammar of the Semitic Languages*, p. 119.

אֲשֶׁר (יוֹם Construct, see Chap. XIII. § 4. (*a*)).
Cp. 1 Sam. xx. 31.

§ 2. Interrogative Pronouns.

Who? is מִי
What? is מַה } indeclinable.

NOTES.—(*a*) מִי is found in the oblique cases ; *e.g.* בַּת־מִי,
'daughter of whom?' *i.e.* whose daughter?
אֶת־מִי, 'whom?' (accusative). לְמִי, 'to whom?'

(*b*) מַה is pointed somewhat like the article.
It appears

1. as מַה, followed by Dagesh forte, before
ordinary consonants. מַה is joined to the next
word by a hyphen (Maqqeph);[1] *e.g.* מַה־לְּךָ, lit.
'what to thee?' *i.e.* what is the matter with
thee?

2. { as מָה before ה and ח (except as in 3); *e.g.*
מָה־הִיא.[2]

as מֶה before א, ע, and ר; *e.g.* מֶה־אֵלֶּה.

3. as מֶה before הָ, חָ, and עָ;[3] *e.g.* מֶה הָאָדָם,
'what is man?' מֶה־עָשָׂה, 'what did he do?'

(*c*) מַה is used interjectionally, = 'how!' *e.g.* מַה־גָּדוֹל
'how great!'

(*d*) מִי and מַה are occasionally used as indefinite
relatives, = 'whosoever, whatsoever'; cp. Judg.
vii. 3.

* § 3. Additional notes on Pronouns.

1. The personal pronouns (in the nominative case)
are not infrequently used (standing out of con-
struction, as it were) to give emphasis to a suffix

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*[1] Sometimes it is made a part of the word ; *e.g.* מַה־לְכֶם for מַלְּכֶם.

*[2] It is sometimes מָה before ה and ח.

*[3] Sometimes also before ה, ח, and ע with other vowels. Sometimes it is
מֶה before ordinary consonants, when at a distance from the tone.

of the same person which precedes, whether that suffix be attached to a noun, preposition, or verb. One or two examples will serve to make this clear. בָּרֲכֵנִי גַם אָֽנִי אָבִי, Gen. xxvii. 34, 'bless me, *even me also*, O my father'; אֶת־דָּמְךָ גַם־אָתָּה, I Kings xxi. 19, 'thy blood, *even thine*'; עָלָיו גַם־הוּא, I Sam. xix. 23, 'upon him, *him also*.'

2. 'Each,' 'every several one,' in Hebrew are generally expressed by the use of אִישׁ; *e.g.* וַיּוֹרִידוּ אִישׁ אֶת־אַמְתַּחְתּוֹ אָרְצָה, Gen. xliv. 11, 'and they took down every man his sack to the ground.'

Similarly אִישׁ . . . { אָחִיו / רֵעֵהוּ (lit. *a man, his brother, his neighbour*) are common expressions to denote 'one the other,' or 'one another';[1] cp. וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו, Gen. xiii. 11, 'and they (two) separated from one another'; cp. Ex. xxv. 20. This mode of expression is used even of lifeless things; *e.g.* of curtains in Ex. xxvi. 3.

3. 'Any one,' 'some one,' may be also expressed by using אִישׁ; *e.g.* Gen. xiii. 16, אִם יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ, 'if any one can number the dust of the earth.' אִישׁ לֹא followed by the verb = 'no one shall . . .'; *e.g.* Gen. xxiii. 6 (and freq.).

לֹא . . . כֹּל is a very common way of expressing a strong negative = 'none whatever.' So לֹא־יִפָּלֵא מִמְּךָ כָּל־דָּבָר, Jer. xxxii. 17 = 'nothing shall be too hard for thee' (*not* 'everything shall not be too hard for thee'); cp. the Hebraistic οὐκ ἂν ἐσώθη πᾶσα σάρξ, meaning '*no* flesh would have been saved,' Matt. xxiv. 22.

[1] The corresponding feminines are { אִשָּׁה . . . אֲחוֹתָהּ / רְעוּתָהּ

§ 4. **The Perfect (Active)** of the ordinary verb is as follows :

	Sing.		*Plur.*
3rd p. m.	קָטַל, he killed.	קָטְלוּ, they killed.	
f.	קָטְלָה, she killed.		
2nd p. m.	קָטַלְתָּ, thou didst kill.	קְטַלְתֶּם, ye killed.	
f.	קָטַלְתְּ, thou didst kill.	קְטַלְתֶּן, ye killed.	
1st p. c.	קָטַלְתִּי, I killed.	קָטַלְנוּ, we killed.	

(Note the dropping of the ◌ַ in the 2nd p. plur., the accent being on the ultimate syllable.)

N.B.—The usual order of words is (1) predicate, (2) subject, (3) object.

VOCABULARY.

לְ, to (*prefixed*).

לוֹ, to him.

שָׁם, there.

מִשָּׁם, from there, thence.

שָׁמָּה, thither.

לָמָּה, why ?

מַיִם (m. plur.), water.

יוֹם (m.) day.

נָתַן, he gave.

EXERCISE.

1. Translate into English :

(1) מִי אַתְּ הָאִשָּׁה לָמָּה הָלַכְתְּ שָׁמָּה: (2)
זֹאת הָאָרֶץ אֲשֶׁר יָשְׁבוּ שָׁם: (3) מָה אָמְרוּ
הַנָּשִׁים הָהֵנָּה: (4) לָמָּה לֹא שְׁמַעְתֶּם אֶת־
הַתּוֹרָה הַזֹּאת: (5) זֹאת הָאָדָם אֲשֶׁר הָלְכָה
שָׁמָּה: (6) מֶה עָשָׂה לוֹ הָאִישׁ הַזֶּה: (7) מִי
הָאִישׁ אֲשֶׁר אָמַרְתִּי לוֹ: (8) שָׁמַעְנוּ אֶת־אֲשֶׁר
אָמַרְתָּ: (9) הֲלֹא אֲמַרְתֶּם כִּי טוֹבָה הָאָרֶץ אֲשֶׁר
הֲלַכְתֶּם מִשָּׁם: (10) מַה־גָּדוֹל הַיּוֹם הַהוּא:
(11) לְמִי נָתְנוּ זֹאת:

2. Translate into Hebrew:

(1) Who are ye? we are strong men and good. (2) To whom did that woman give the water? (3) We inhabited the land where we heard those laws. (4) What is stronger than a good word? (5) How good thou art, O woman. (6) This is the word which ye said to him. (7) Which is the land whence ye went? (8) Why did they not kill those evil men? (9) Who am I, that thou (fem.) hast said this? (10) This is the day (on) which we gave him this law.

CHAPTER X.

THE INSEPARABLE PREPOSITIONS AND THE COPULA.

§ 1. **Inseparable Prepositions.**

בְּ, in, on, with (of circumstance or instrument).

כְּ, like, about.

לְ, to, for.

These, like all other prepositions in Hebrew, were originally nouns; but they have became reduced to parasitic forms, prefixed to nouns and verbal nouns.

Rules for pointing.

(*a*) Ordinarily they take simple vocal Shᵉwa; *e.g.* לְאִישׁ, 'to a man.'

(*b*) Before another vocal Shᵉwa they take Ḥireq; for since two vocal Shᵉwas can never come together, the preposition in such a case needs the full short vowel which it originally had and which is elsewhere weakened into vocal Shᵉwa; *e.g.* בִּדְבַר, 'by the word of . . .' (see Chap. IV. *A.* § 3).

(*c*) But before יְ 'the Ḥireq coalesces with the י to make long Ḥireq, and the Shᵉwa disappears; *e.g.* יְרִיחוֹ 'Jericho'; לִירִיחוֹ, 'to J.'

[*Note.*—The same rule applies to מִן when prefixed. 'From Jericho' is properly מִיְּרִיחוֹ; but as Hebrew omitted Dagesh forte in יְ (see Chap. V. § 3, Rem. 3), this became מִירִיחוֹ = מִיְרִיחוֹ.]

(d) Before a Ḥaṭeph Shᵉwa they take the corresponding full vowel (see rule in Chap. IV. *A.* § 2); *e.g.* כַּאֲשֶׁר, 'like as, when.'

* (e) When the accent falls on the syllable immediately following the preposition, the latter is often pointed with ◌ָ (see note below).

(f) The ה of the article disappears after these prepositions, and the latter take its vowel; *e.g.* לְהָאִישׁ, 'to the man,' always becomes לָאִישׁ. 'In the heavens' is בַּשָּׁמַיִם.

§ 2. The Copula ו. The copula follows much the same rules as בּ, כּ, and לּ.

(a) It is ordinarily וְ. *But* as it is a labial, it cannot stand with a Shᵉwa before another labial sound: *it always becomes* וּ *before* בּ, ו, מ, or פּ; *e.g.* וּמֵהָאִישׁ, 'and from the man.'

(b) Before another vocal Shᵉwa it becomes וּ; *e.g.* וּדְבַר, 'and the word of.'

(c) Before יְ it is וִי.

(d) Before a Ḥaṭeph it takes the corresponding full vowel.

* (e) Before the accent it is often וָ.

(f) It does *not* absorb the ה of the article; *e.g.* וְהָאִישׁ, 'and the man.'
Thus it differs from the prepositions in (b), (f), and partly in (a).

§ 3. Additional notes.

(a) *The Divine Names.*
Before אֱלֹהִים, 'God,' בּ, כּ, לּ, and ו take ◌ֵ, according to rule (d). But ◌ֵאֱ contracts into ◌ֵ; so we have וֵאלֹהִים, 'and God.'[1] The sacred name יהוה was regarded by the Hebrews as too

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[1] Similarily לֶאֱמֹר, 'to say,' becomes לֵאמֹר, which is used to mean 'saying' (English participle).

sacred to pronounce.   Originally it was probably
יַהְוֶה (Jăhwĕh), interpreted as 'He (who) is,' see
Ex. iii. 14.   Whenever it occurred in the text,
the word אֲדֹנָי,[1] 'my Lord,' was read instead of
it; so the Massoretes wrote יהוה with the vowels
of אֲדֹנָי (the Ḥaṭeph Pathaḥ appearing as simple
Shᵉwa under י) i.e. יְהֹוָה; and from that we get
'Jehovah,' which is certainly an incorrect form.
When ב, כ, ל, or ו comes before אֲדֹנָי they make
the א quiescent, and so we have לַאדֹנָי, etc.
Hence when written before יהוה they take a
Pathaḥ, and we have לַיהֹוָה, וַיהֹוָה (with no
Shᵉwa under the י).

* (b) *Note on rules (e) above.*

We have לְ and וְ, especially when a disjunctive
accent, such as 'Athnaḥ or Ṣilluq, appears in
the next syllable; e.g. Gen. iii. 5 : יֹדֵעַ טוֹב וָרָע.[2]

לְ also stands before the tone syllable

1. with the Infin. Construct of פ"נ, פ"י, ע"ו, and
double ע verbs : לָקוּם, לָגֶשֶׁת, etc.

2. in certain expressions commonly used as adverbs;
e.g. לָעַד, 'to eternity.'   Cp. also such combinations
as פֶּה לָפֶה.

3. in the interrogative לָמָּה (so before all con-
sonants except gutturals) or לָמָה (so before
gutturals).

ב and כ only take — before the demonstratives;
e.g. בָּזֶה, 'here'; כָּזֹאת, 'thus.'   Before the inter-
rogative they take — and Dagesh forte; e.g.
בַּמֶּה or בַּמָּה, 'whereby?' and כַּמָּה, 'how
many?'

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*[1] Plural of Majesty, with — instead of —, to distinguish it from אֲדֹנִי,
which was used to human superiors.

[2] —וְ occurs especially in giving lists of things which fall into pairs.

VOCABULARY.

אֲרִי, lion.

עֳנִי (m.), poverty, affliction.

מֶלֶךְ (m.), king.

בֵּן (m.), son.

בַּת (f.), daughter.

שְׁנַיִם, two (with masc. nouns).

שָׁמַע לְ, he hearkened to.

לָקַח, he took.

שָׁמַר, he watched, kept.

הָרַג*, he killed.

לֵאמֹר, saying.

קְטֹל* (Imperative m.), kill thou (=הֲרֹג).

אֱמֹר, say thou.

כַּאֲשֶׁר, as, when.

עַד (prep.) as far as.

עַד אֲשֶׁר, until when.

* קטל, though a convenient word for paradigms, is not used in the best Hebrew. It may be compared with the τύπτω of Greek grammars.

EXERCISE.

1. Translate into English:

‏(1 הֲלֹא אָנֹכִי ¹שַׂר וּמֶלֶךְ וּמָה הָאֲנָשִׁים הָאֵלֶּה:
‏(2) וֵאלֹהִים נָתַן לוֹ אִשָּׁה וּבַת וּבֵן: (3) אָמַרְתִּי
‏לַיהוָה אַתָּה גָדוֹל וָרָם וַאֲנִי מִי אָנִי: (4)
‏וּבִירוּשָׁלַ͏ם ²יָשַׁבְנוּ עַד־אֲשֶׁר לָקְחוּ אֶת־הָאָרֶץ:
‏(5) אֱמֹר לָאִישׁ הַזֶּה הֲרֹג אֶת־הָאֲנָשִׁים הָהֵמָּה:
‏(6) בָּעֳנִי שְׁמַרְנוּ אֶת־הַתּוֹרָה: (7) וַאֲרִי הֲרַגְנוּ
‏בָּאָרֶץ הַזֹּאת: (8) וּפַרְעֹה³ אָמַר רָעִים אַתֶּם
‏וְלָמָּה לֹא שְׁמַעְתֶּם אֶת־אֲשֶׁר אָמַרְתִּי: (9) אָמַר
‏הַמֶּלֶךְ לֵאמֹר מִי הָאִישׁ וּמֶה־עָשָׂה וַאֲנַחְנוּ
‏לֹא אָמַרְנוּ לוֹ מִי הוּא: (10) יָשְׁבוּ הָעָם בָּאָרֶץ
‏וִירוּשָׁלַ͏ם לֹא לָקְחוּ:

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¹ = Prince.　　　² = Jerusalem.　　　³ = Pharaoh.

2. Translate into Hebrew (keeping the English order of words):

(1) And in that day ye did not hearken unto God. (2) He is the king, and son am I and daughter art thou to him. (3) And keep thou this law, which he gave. (4) And from there he went to Jerusalem, and there he dwelt. (5) I hearkened to the Lord in affliction. (6) And say thou to these men, 'Good and strong are ye.' (7) Did he not do according to what he had heard? (8) And from Jerusalem I went thither, I and two men. (9) What did he say to those two men?[1] (10) And Pharaoh spake to the woman, saying, 'Wherefore didst thou not keep the law?'

[1] Put the numeral before the noun, and the article with the noun only.

CHAPTER XI.

PREPOSITIONS WITH SINGULAR SUFFIXES.

§ 1. It has already been noticed that there are, strictly speaking, no cases in Hebrew. The objective 'me, thee,' etc. after prepositions, and the subjective 'my, thy,' etc. with nouns, are expressed by suffixes attached to the prepositions and nouns. Thus לוֹ = 'to him'; סוּסוֹ = 'his horse.' This chapter deals with those prepositions which take suffixes similar to those attached to singular nouns.

These suffixes bear a resemblance to the forms of the personal pronouns (nominative). They are as follows:

		Singular.	*Plural.*	
1st pers.	c.	—ִי	—ָנוּ	
2nd pers.	m.	—ְךָ	—ְכֶם	
	f.	—ֵךְ	—ְכֶן	
3rd pers.	m.	—וֹ	—ְהֶם after a vowel; —ָם after a consonant.	
	f.	—ָהּ	—ְהֶן „ „ ; —ָן „	

Note (1) the Mappiq in the הּ of the 3rd fem. sing., to denote that the ה is not quiescent but is a guttural (*i.e.* is sounded).

(2) that in —ְכֶם, —ְכֶן, —ְהֶם, —ְהֶן, the accent is on the ultimate, but in —ָנוּ on the penultimate.

§ 2. The following table gives the declension of לְ, 'to'; עִם, 'with'; אֵת, 'with'; and אֵת, the sign of the accusative.

Singular.			
1st p. c.	לִי, to me.	עִמִּי(c), with me, אִתִּי	אֹתִי, me.
2nd p. m.	לְךָ(a), to thee.	עִמְּךָ(d), etc. אִתְּךָ	אֹתְךָ(f), thee.
f.	לָךְ.	עִמָּךְ etc., as	אֹתָךְ.
		in עִם	
3rd p. m.	לוֹ, to him.	עִמּוֹ except in	אֹתוֹ, him.
		2nd p. plur.	
f.	לָהּ, to her.	עִמָּהּ.	אֹתָהּ, her.
Plural.			
1st p. c.	לָנוּ, to us.	עִמָּנוּ.	אֹתָנוּ, us.
2nd p. m.	לָכֶם(b), to you.	עִמָּכֶם(e) אֶתְכֶם	אֶתְכֶם(g), you.
f.	לָכֶן(b).	עִמָּכֶן(e) אֶתְכֶן	(אֶתְכֶן).
3rd p. m.	לָהֶם(b), to them.	עִמָּם.	אֹתָם(h), them.
f.	לָהֶן(b).	עִמָּן.	אֹתָן(h).

	Note the Dagesh forte throughout.	
(a) * pause לָךְ.	(c) * A longer form עִמָּדִי is	(f) * pause אִתָּךְ.
(b) Note the ◌ָ.	frequently found.	(g) Note ◌ֶ in pen-
	(d) * pause עִמָּךְ.	ult. This syllable is
	(e) Note the ◌ָ.	half-open [1] and so
		must be short, as the
		accent is on the ulti-
		mate.
		(h) * rarely אֶתְהֶם,
		אֶתְהֶן.

בְּ is declined like לְ, except that the 3rd p. masc. plur.
is usually בָּם, and fem. בָּהֶן (note ◌ָ).

[1] A half-open syllable is one that is neither closed nor open, but half-way
between the two. אֶתְכֶם is neither אֶת כֶּם nor אֱ תְכֶם. The vowel in the
penultimate is shortened, as would be necessary in אֶת כֶּם ; but the division of
the syllables is slurred over, and the כ follows the ת so closely that it receives
its softer sound (without dagesh).

4

(For the declension of כְּ and מִן, which also take singular suffixes, see Chapter XXV.)

* NOTES.—(1) In poetry לָמוֹ is sometimes found for לָהֶם, and probably also for לוֹ.

(2) The accus. pronouns (אֹתִי, etc.) are sometimes used to mean 'with (me, etc.),' for אִתִּי, etc., especially in the books of Kings.

VOCABULARY.

בָּטַח, to trust.*   קוֹל (m.), voice.

זָכַר, to remember.*   עִיר (f.), city.

יֶלֶד (m.), child, small boy.

* It is convenient to give Hebrew verbs in the 3rd p. m. sing. Perfect Active (Qal), and their English equivalents in the Infinitive.

EXERCISE.

1. Translate into English:

(1) אָמַר לָהֶם לֵאמֹר לֹא הָלַכְתִּי עִמָּכֶם כִּי רָעִים אַתֶּם לִי: (2) לֹא נָתְנוּ לָהּ הָאֲנָשִׁים אֶת־הַיֶּלֶד עַד־אֲשֶׁר הָלְכָה אִתָּם: (3) לָמָּה לֹא בְטַחְתֶּם בָּנוּ: (4) שָׁמַרְתִּי אֶתְכֶם וְלֹא זְכַרְתֶּם אֹתִי בַּיּוֹם הַהוּא: (5) נָתַתִּי[1] לָהֶם אֶת־הַתּוֹרָה הַזֹּאת וְלֹא זָכְרוּ אֹתָהּ: (6) לָמָּה לֹא שָׁמַרְתָּ אֶת־הַדָּבָר הַזֶּה כַּאֲשֶׁר אָמַרְתִּי לָךְ: (7) אָמַרְתִּי לָהּ כִּי לֹא בָטַחְתִּי בָכֶם: (8) הֵמָּה הָאֲנָשִׁים אֲשֶׁר שְׁמַעְתִּי לָהֶם לֵאמֹר הֲלֹא בָעִיר הוּא: (9) זְכֹר אֹתָנוּ בָעֳנִי וּשְׁמֹר מֵהָאִישׁ הַזֶּה: (10) דִּבֶּר לִי לָהּ הַמֶּלֶךְ:

2. Translate into Hebrew:

(1) Say to him that thou hast heard him. (2) And in that day we remembered you (plur.). (3)

[1] נָתַנְתִּי =

They went with me, as I told them (said to them). (4) Say to this woman, 'I have hearkened to thee, for I have kept thee.' (5) And what did he do to her when she went to that city? (6) This is the man who did great things [1] for us, and in whom we trusted. (7) And (it was) I (that) gave thee this child. (8) Ye did not trust in me, and did not remember me. (9) Say thou to them, 'Did ye go from Jerusalem with him?' [2] (10) What have I to do with thee? (Say 'what to me and to thee'). (11) They are greater who are with you, than (they) who are with them.

[1] Fem. plur.   [2] Say 'and he with you.'

CHAPTER XII.

SINGULAR NOUN SUFFIXES.

UNCHANGEABLE AND FIRST DECLENSION NOUNS.

§ 1. The 'regular' nouns in Hebrew may be grouped in two classes:

    (*a*) those of which the vowels are unaffected by pronoun suffixes; *e.g.* סוּס, 'horse'; גִּבּוֹר, 'mighty man';

    (*b*) three classes or declensions, which alter their vowels with suffixes.

In this chapter we are dealing with unchangeable nouns, and with the first declension of changeable nouns.

§ 2. Before giving the suffixes, it is necessary to say something about the form of first declension nouns. They are usually disyllables, which contain ◌ָ in either syllable or in both; *e.g.* דָּבָר, 'word, thing'; לֵבָב, 'heart.' A few monosyllables with ◌ָ may be classed with these; *e.g.* יָד, 'hand.'

Vowel changes in first declension.

It has already been noticed (in Chap. VIII. § 1) that ◌ָ and ◌ֵ usually cannot stand more than one place away from the accented or 'tone' syllable, which is always either the last (ultimate) or last but one (penultimate).

To understand the reason of this, we must go back behind the present forms of words like דָּבָר and לֵבָב to their more primitive forms. ◌ָ (ā) nearly always, and ◌ֵ usually, are the result of lengthening primitive ă and ĭ for

rhythmical reasons; that is, technically speaking, they are 'tone-long.'[1]

Thus דְּבַר was originally דַּבַר; לֵבָב was לְבַב. The tone-lengthening of these two vowels only occurs in the ultimate (when closed and accented), and in the penultimate (when open).[2] Now in such forms as דְּבָרִים, 'words,' and דְּבָרוֹ, 'his word,' the first — is no longer in the penultimate, and therefore cannot be lengthened. But when the second —, now in the penultimate, was lengthened, דַּבָרוֹ, דַּבָרִים became דְּבָרִים and דְּבָרוֹ,[3] because — is now in an open, unaccented syllable and must disappear. Hence we may formulate the rule: *a noun, which has tone-long — or — in the penultimate, replaces this by vocal Shᵉwa when it takes an accented suffix.*[4]

[— and — are tone-long in the great majority of cases. The chief exception is a class of words in which — or — has been lengthened by compensation before a guttural or Resh; *e.g.* פָּרָשׁ for (פַּרָּשׁ), 'horseman'; plur. פָּרָשִׁים (the first — is 'fixed'): so חֵרֵשׁ (for חֵרֵּשׁ), 'deaf.']

§ 3. **The pronoun suffixes** of singular nouns closely resemble those attached to the prepositions given in the last chapter: but the 2nd p. f. sing. has ךְ— (not ךְ—); and the 1st p. c. plur. נוּ— (not נוּ—).

Feminine nouns in ה— take the same suffixes as masculine nouns. But as this ה— was originally ת—, they change the ה— into ת— with suffixes; *e.g.* סוּסָה, 'mare'; סוּסָתוֹ, 'his mare.'

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[1] *i.e.* the lengthening is due to the ictus of the accent. *Primitive* ā became ō in later Hebrew. —, when long by nature, and not tone-long, is usually contracted from יִ—, and mostly appears as יִ—.

[2] The penultimate cannot be short and open unless it bears an accent; *e.g.* מֶלֶךְ (me-lek).

[3] This principle is explained at length in Professor Kennett's Notes on the Hebrew Vowel-system, Appendix J.

[4] All pronoun suffixes are accented.

Singular noun.	סוּס 'horse'	דָּבָר 'word'	סוּסָה 'mare'	צְדָקָה 'righteousness'
1st p. c. my	סוּסִי	דְּבָרִי	סוּסָתִי (etc.)	צִדְקָתִי (etc. as סוּסָה)
2nd p. m. thy	סוּסְךָ (a)	דְּבָרְךָ (b)		
f.	סוּסֵךְ	(etc.)		
3rd p. m. his	סוּסוֹ			
f. her	סוּסָהּ			
Plural.				
1st p. c. our	סוּסֵנוּ			
2nd p. m. your	סוּסְכֶם	דְּבַרְכֶם	סוּסַתְכֶם	
f.	סוּסְכֶן	דְּבַרְכֶן	סוּסַתְכֶן	
3rd p. m. their	סוּסָם	דְּבָרָם	סוּסָתָם	
f.	סוּסָן	דְּבָרָן	סוּסָתָן	
	(a) * pause סוּסֶךָ.	(b) * pause דְּבָרֶךָ.		

Remarks.

1. Before the suffixes כֶם— and כֶן—, a preceding ָ always reverts to the original ַ, *e.g.* דְּבַרְכֶם; and the penultimate syllable is half-open, *i.e.* the word is half-way between 'dᵉvar-kem' and 'dᵉva-rᵉkhem.' [1]

2. In a word like צְדָקָה, beginning with a vocal Shᵉwa, the dropping of the first ָ would leave us with two vocal Shᵉwas together: hence the full vowel ִ appears in place of the first Shᵉwa (see above, Chap. IV. *A.* § 3).[2]

3. The suffix וֹ— ('his') was originally הוּ ָ—, which became וֹ— = וּ ָ.

4. *Adjectives attached to nouns with suffixes* always

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[1] דְּבַרְכֶם was once apparently הַדְּבָרְכֻם. It is (presumably) owing to the heavy כֻם— that the word retained בַּ instead of lengthening to בָ.

[2] The word was originally צַדְקַת (probably): this became, with suffixes, צִדְקַת (the first ַ being thinned down to ִ in rapid pronunciation).

have the definite article; *e.g.* סוּסִי הַטּוֹב = 'my good horse.'

Demonstratives, when used to qualify a noun with a suffix, sometimes take the article, sometimes omit it; *e.g.* בְּנֵנוּ זֶה, 'this our son' (Deut. xxii. 1).

5. A noun with a pronoun suffix *never* has the article. הַסּוּסִי is as impossible in Hebrew as 'the my horse' is in English.

§ 4. **Old accusative termination** ־ָה.[1] This remains, in Hebrew, most commonly to express direction towards; *e.g.* בָּבֶל, 'Babylon'; בָּבֶלָה,[2] 'to Babylon.' So לָכִישָׁה, 'to Lachish'; הָהָרָה, 'to the mountain.'

* Its locative sense may perhaps be traced in the word לַיְלָה (masc.), 'night,' which is a strengthened form of the poetical word לֵיל. So probably חָלִילָה, 'God forbid.'

* § 5. A certain number of nouns and adjectives, having ־ָ in the ultimate, double their final letter before suffixes, and consequently shorten ־ָ to ־ַ; *e.g.*

גָּמָל, 'camel'; plur. גְּמַלִּים, גְּמַלָּיו, etc.

מִבְטָח, 'confidence'; with suff. מִבְטַחִי (ח virtually doubled).

קָטָן, 'small'; fem. קְטַנָּה.

Adjectives having ḥolem for their second vowel usually modify it before suffixes. וֹ often becomes וּ; *e.g.* מָתוֹק, *sweet*, f. מְתוּקָה. ־ֹ becomes ־ָ followed by Dagesh f.; *e.g.* עֵירֹם, 'naked,' f. עֲרֻמָּה.

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[1] To be distinguished from the feminine term. ־ָה, as the latter is always accented, and the former very seldom. For other remains of old case endings in Hebrew, see Appendix H.

* [2] If this suffix is attached to a word like מִצְרַיִם, Egypt, the word must undergo some slight modification to obviate a short vowel coming in an open unaccented syllable: מִצְרַיְמָה being impossible, we must write מִצְרַיְמָה. So with a word like בַּיִת: 'he went home' is הָלַךְ בַּיְתָה, the short Ḥireq, which is in this case a helping vowel, being dropped.

* § 6. Some first declension nouns have Dagesh forte in the second root-letter (cp. the Pi'el Infin.); *e.g.* אַיָּל, 'a stag.'

The commonest of these are nouns that denote skill; *e.g.* טַבָּח, 'a cook'; פָּרָשׁ, 'a horseman' (for פַּרָשׁ); גַּנָּב, 'a thief.'

* § 7. **Gender of nouns.**—The gender of nouns is usually obvious; but sometimes it must be learned by observation.   The following rules will be found useful.

Nouns are usually feminine which

    (*a*) are names of cities and countries (considered as the mothers of their inhabitants);

    (*b*) denote parts of the body, especially such as go in pairs; *e.g.* יָד, 'hand'; רֶגֶל, 'foot';

    (*c*) denote useful implements; *e.g.* חֶרֶב, 'sword' (cp. our English use of 'she' for boats, etc.);

    (*d*) denote elements which may be considered productive; *e.g.* רוּחַ, 'spirit'; אֶרֶץ, 'earth.'

VOCABULARY.

רֹאשׁ (m.), head.	נָבִיא, prophet.
דָּם (m.), blood.	מִצְוָה, command.
רוּחַ (f.), breath, spirit.	צְדָקָה, righteousness.
לֵבָב (m.), heart.	בְּרָכָה, blessing, present.
מִשְׁפָּט (m.), judgment.	לַיְלָה (m.), night.
עָוֹן (m.), iniquity.	[Note gender.]

EXERCISE.

I. Translate into English:

(1) שָׁמַעְתָּ לִנְבִיאֶהָ לֵאמֹר זְכֹר אֶת־תּוֹרָתִי׃

(2) הֲלֹא לָכֶם בִּרְכָתוֹ כִּי שְׁמַעְתֶּם בְּקוֹלוֹ׃

(3) גְּדוֹלָה צִדְקָתָהּ מִצִּדְקָתֵנוּ׃ (4) גָּדוֹל עֲוֹנֶךָ

כִּי דָמוֹ בְרֹאשֶׁךָ׃ (5) עָשָׂה לָהֶם כְּמִשְׁפָּטָהּ

כִּי גָדוֹל עֲוֹנָם׃ (6) לָמָּה רַע לִבְבְכֶם הֲלֹא

עָשָׂה לָכֶם כִּדְבָרוֹ: (7) אֱמֹר לִנְבִיאָהּ לֵאמֹר
הֲלֹא רָעָה רוּחֶךָ: (8) וּבַלַּיְלָה הַהוּא רָאָה
אֶת־הַנָּבִיא וְהוּא אָמַר לָמָּה לֹא שָׁמַרְתָּ אֶת־
מִצְוָתִי: (9) נָתְנוּ לָהּ אֶת־מִצְוָתֵנוּ: (10) עָשָׂה
לִי כַּאֲשֶׁר אָמַר לוֹ נְבִיאָם הָרָע:

2. Translate into Hebrew:

(1) This is his commandment about (עַל) thine
iniquity. (2) My law is in your heart. (3) Ye
heard our voice in that night. (4) They
remembered her righteousness. (5) Your judg-
ment is good. (6) Their blood (be) on (בְּ)
their head. (7) His good spirit is over the
earth. (8) Thy (fem.) blessing is mine (to me),
for I have kept thy commandment. (9) Why
didst thou not hearken to our word? (10) She
remembered her iniquity in affliction. (11) Did
not your great prophet give us his present?

CHAPTER XIII.

THE CONSTRUCT CASE.

§ 1. Hebrew expresses the genitival relation differently to Aryan languages. We say 'the-son of-the-king,' putting 'the-son' absolutely, and 'the-king' in the dependent case, the genitive. But the Hebrew regarded 'the-king' as the emphatic person in such an expression, and put it absolutely; while 'the-son-of,' being dependent on the king, became subordinate, and was put in the 'construct' case[1] (*i.e.* in construction with the absolute). Thus in a genitival relation, it is the first part that alters in Hebrew, not the second. 'The-word-of the-man' is דְּבַר הָאִישׁ (דְּבַר construct, הָאִישׁ absolute).

§ 2. The construct, being less emphatic, was hurried over in pronunciation, while the absolute took the emphasis. The construct case of any noun is, in general, the primitive form of the noun pronounced rapidly: *e.g.* דָּבָר, constr. דְּבַר.

But as the beginner needs more definite guidance to arrive at the construct, he should learn the following rules (remembering that they are merely abstract, and that the Hebrew word never *actually* went through these various stages).

    A. (1) Tone-long $-$ and $-$ in the penultimate are replaced by Sh⁽ᵉ⁾wa.

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[1] The construct case does not *necessarily* denote a genitival relation; see § 3. (*f*) below.

(2) Tone-long $-$ and $-$ in the ultimate are usually shortened; *e.g.* by (1) דָּבָר becomes דְּבַר; and by (2) דְּבַר.

No other vowels but these two are affected in the construct.[1]

B. In the feminines in ה$-$, the ה$-$ reverts to the primitive ת$-$; *e.g.* צְדָקָה, constr. (צְדָקַת impossible) צִדְקַת.

Plurals in יֵם$-$ (and duals in יִם$-$) change these terminations into י$-$ in the construct;

e.g. דְּבָרִים, constr. דִּבְרֵי.

בָּנִים, constr. בְּנֵי ('sons of').

§ 3. (*a*) *The Construct never takes the Article.*—Where it is definite, this is sometimes expressed by putting the definite article with the absolute; *e.g.* אִישׁ הַמִּלְחָמָה, '*the* man of war, warrior.'

(*b*) The construct is immediately followed by the absolute; no word may intervene. Therefore an adjective qualifying the construct must follow the absolute; *e.g.* אִישׁ הַמִּלְחָמָה הַגָּדוֹל, 'the great warrior.'

(*c*) Two co-ordinated constructs are not put in dependence on one absolute; *e.g.* 'he killed the sons and daughters of the man' is *not* הָרַג אֶת־בְּנֵי הָאִישׁ, but הָרַג אֶת־בְּנֵי הָאִישׁ וּבְנוֹת הָאִישׁ וְאֶת־בְּנוֹתָיו, 'the sons of the man and his daughters' (note that אֶת־ is repeated).

(*d*) One construct is not, as a rule, attached to two absolutes; but the construct is repeated with the second absolute; *e.g.* 'the God of heaven and earth' is אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ.[2]

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* [1] Except in nouns from ל″ה and ע″ו or ע″י verbs; see Chaps. XXXIII. and XXXIV.

[2] The construct is usually repeated, unless the two absolutes are regarded as one expression.

(*e*) Hebrew largely makes up for the paucity of its adjectives by the use of the construct ; and even where an adjective exists, the Hebrew idiom often prefers to use one noun in construction with another rather than an adjective and noun ; *e.g.* 'my holy hill' is הַר קָדְשִׁי, 'the-hill-of my-holiness' ; (cp. ὁ κριτῆς τῆς ἀδικίας, 'the un-righteous judge,' Luke xvi. 8 ; cp. also Jas. i. 25 and ii. 4).

* Particularly useful, in this connexion, are אִישׁ ('man of . . .'), בֶּן ('son of . . .'), and בַּעַל ('master of . . .') ; cp. אִישׁ דְּבָרִים, 'eloquent man,' Ex. iv. 10. בֶּן מָוֶת (son-of death), 'worthy to die,' 1 Sam. xx. 31.

* (*f*) Adjectives are found in construction with nouns ; cp. יְפֵה־תֹאַר, 'beautiful of form' ; קְרוּעֵי בְגָדִים, 'torn-of garments,' *i.e.* with rent garments, 2 Kings xviii. 37, etc. Cp. also such phrases as אֶבְיוֹנֵי הָעָם, 'the poor of the people' = the poor people.

* (*g*) Prepositions in Hebrew were originally nouns used in the construct, of which the absolute form has dropped out of use. But we find some nouns, which are very common in the absolute, used in the construct with the force of prepositions. These are בֵּית = 'at the house of' (French 'chez'), or 'to the house of . . .' ; פֶּתַח, 'at' (or 'to') the door of' ; דֶּרֶךְ, 'the way of' = towards.

* (*h*) Many place names contain a noun in the construct ; *e.g.* בֵּיתלֶחֶם, Bethlehem ('house of bread'). The adjective formed regularly from this is בֵּיתלַחְמִי, 'a Bethlehemite.' But since the construct may never take the article, 'the Bethlehemite' is not הַבֵּיתלַחְמִי, but בֵּית הַלַּחְמִי.

So בֶּן הַיְמִינִי ,בֵּית הָאֱלִי, 'the Bethelite,' etc.; cp. בֶּן הַיְמִינִי,
'the Benjamite.'

* (*i*) Compound expressions containing a noun in the
construct often turn both parts into the plural
when used in the plural; *e.g.* שַׂר הַחַיִל, 'the
captain of the host'; pl. שָׂרֵי הַחֲיָלִים, 'captains
of the host.'

* § 4. **Extended uses of the Construct.**

(*a*) The construct is sometimes used κατὰ σύνεσιν,
where a following substantival clause, introduced
by the relative, stands instead of the absolute;
e.g. בִּמְקוֹם אֲשֶׁר, 'in *the* place where . . .';
בְּיוֹם אֲשֶׁר, 'on *the* day when . . .'

Sometimes it is used abnormally before preposi-
tions; *e.g.* שִׂמְחַת בַּקָּצִיר, 'the joy in harvest.'

(*b*) The construct sometimes represents an objective
genitive; *e.g.* זַעֲקַת סְדֹם = 'the cry about Sodom.'

(*c*) The 'extended' construct is a name given to it,
when we have two constructs, in apposition to
each other, before one absolute; cp. 1 Sam.
xxviii. 7, אֵשֶׁת בַּעֲלַת אוֹב, lit. 'a woman-of,
possessor-of, a soothsaying spirit'; cp. 2 Kings
x. 6.

VOCABULARY.

כֹּל or —כָּל, all, every.

Construct noun = 'totality of . . .'
Hence unchangeable with fem., etc.

מְעַט, a little, few.

Also a construct noun.

יָמִים (plur. of יוֹם), days.

בָּנִים (plur. of בֵּן), sons.

בָּנוֹת (plur. of בַּת), daughters.

בַּיִת (m.), house. Constr.
בֵּית. With suff. בֵּיתִי.

פָּנִים (m. plur.), face.

יָם (m.), sea (plur. יַמִּים).

שָׂפָה (f.), lip, edge.

חָכָם, wise.

יִקְטֹל, he will kill.

יִקְטְלוּ, they (m.) will kill.

עָמַד, to stand.

EXERCISES.

1. Give the constructs of:

בְּרָכָה—תּוֹרוֹת—פָּנִים—בָּנוֹת—צִפֹּר—שָׁמַיִם—

מֶלֶךְ — מִצְוָה — לֵבָב — נְבִיאִים — בֵּן — אֲנָשִׁים —

אֲדָמָה

2. Translate into Hebrew:

(1) A few women are better than all the men of
that land. (2) They killed all the wise men of
this city. (3) The God of all the earth is with
you. (4) The word and command of the king
are good. (5) This is the command of the
wise men of God. (6) These commands of our
prophet are wise, O children (sons) of Israel.
(7) They will keep all the words of the law of
the Lord, and of the prophets of Israel, in their
heart. (8) Ye dwelt on the edge of the sea
(for) a few days. (9) In the days of affliction the
daughters of Israel remembered me. (10) He
beheld the face of the king in those days.
(11) He dwelt (in) the house of that man, and
the sons of the prophets with him. (12) The
heavens of the heavens are the Lord's (to the
Lord). (13) They are men of blood, for they
have slain the king's sons.

CHAPTER XIV.

PLURAL SUFFIXES WITH NOUNS AND PREPOSITIONS.

A. **Nouns.**

§ 1. The singular and plural suffixes, as attached to *plural* nouns (his horses, their horses, etc.) resemble in form those attached to singular nouns; but they differ (broadly speaking) by the insertion of י before the characteristic termination.

Masculine plurals in ים— substitute for it the suffix; but feminine plurals in ות— add the suffix after it, as the ת— is part of the feminine stem.

		סוּסִים	דְּבָרִים	סוּסוֹת
§ 2. *Singular* 1st p. c.		סוּסַי	דְּבָרַי	סוּסוֹתַי
2nd p. m.		סוּסֶיךָ	(etc.)	(etc.)
f.		סוּסַיִךְ		
3rd p. m.		סוּסָיו		
f.		סוּסֶיהָ		
Plural 1st p. c.		סוּסֵינוּ		
2nd p. m.		סוּסֵיכֶם	דִּבְרֵיכֶם	
f.		סוּסֵיכֶן	דִּבְרֵיכֶן	
3rd p. m.		סוּסֵיהֶם	דִּבְרֵיהֶם	
f.		סוּסֵיהֶן	דִּבְרֵיהֶן	

§ 3. *Remarks.*

1. Of the disyllabic suffixes, all are 'light' (*i.e.* accented on the penultimate) except the last four, which are 'heavy' (*i.e.* accented on the ultimate). Consequently in these four the ־ֶ in ־דְּבַר cannot stand, and the ד takes a full vowel (דִּבְרֵיכֶם becoming דִּבְרֵיכֶם).[1]

2. יו־ָ in the 3rd p. m. sing. is pronounced like the ow in 'how.'

§ 4. **Duals.** The dual is not very common in Hebrew, and is confined to nouns. It is only used, as a rule, to denote a pair of things, *e.g.* hands, feet, eyes.[2] The dual is formed by adding יִם־ַ to the *singular* stem; *e.g.* 'lips' is שְׂפָתַיִם (not שְׂפוֹתַיִם).[3]

Duals take the same pronoun suffixes as plurals, dropping the יִם־ָ ; *e.g.* יָדָיו, 'his hands.'

B. Prepositions.

The following prepositions (among others) take the suffixes of plural stems.

		אֶל, 'unto.'	עַל, 'upon, by (of place), against.'	אַחֲרֵי, 'after.'
Sing.	1st p. c.	אֵלַי	עָלַי	אַחֲרֵי
	2nd p. m.	אֵלֶיךָ	etc.	etc.
	f.	אֵלַיִךְ		
	3rd p. m.	אֵלָיו		
	f.	אֵלֶיהָ		

[1] Strictly speaking, דִּבְרֵיכֶם is developed straight out of the primitive דַּבַרֵיכֶם. The first syllable is half-open, *i.e.* neither open nor shut but half-way between 'div-reykhem' and 'di-vreykhem.'

*[2] These words sometimes bear a different (or extended) meaning when used in the plural; *e.g.* עַיִן, 'eye'; dual, עֵינַיִם, 'eyes'; plur. עֵינוֹת, 'fountains.' So יָדַיִם, 'hands'; יָדוֹת, 'directions' (points of the compass).

[3] שָׁמַיִם ('heavens') and מַיִם ('water') are probably not duals, but plurals with יִם־ָ for יִם־ַ. Cp. the usual Massoretic pointing of 'Jerusalem,' יְרוּשָׁלַם.

Plur.	1st p. c.	אֵלֵ֫ינוּ	
	2nd p. m.	אֲלֵיכֶם	עֲלֵיכֶם
	f.	אֲלֵיכֶן	etc.
	3rd p. m.	אֲלֵיהֶם	
	f.	אֲלֵיהֶן	

Remarks.

1. אֶל and עַל lengthen the short vowel with suffixes. It naturally becomes a Ḥaṭeph vowel in the last four forms.

2. אַחֲרֵי is properly a plural noun construct ('the after-parts of . . .').

3. The preposition בֵּין, 'between,' usually takes sing. suffixes with sing. pronouns, and plur. suffixes with plur. pronouns. It is repeated with each pronoun[1] (or noun); *e.g.* 'between thee and them' is בֵּינְךָ וּבֵינֵיהֶם. The –ִ is 'fixed' in בֵּינֵיהֶם, etc., for יִ– is always long by nature.

VOCABULARY.

יָרַד, go down.		בֵּין, between.	
שָׁלַח, send, put out.		לְפָנָיו (to his face), before him.	
רָדַף, pursue.		מָקוֹם (m.), place.	
אַחֲרֵי, after.			

EXERCISE.

1. Translate into English:

(1) אֵלֶּה אֲנָשָׁיו אֲשֶׁר הָלְכוּ אַחֲרָיו׃ (2) רָאָה אֶת־פְּנֵי בְנוֹתָיו וְאֶת־פְּנֵי בְנוֹת בָּנָיו׃ (3) שָׁלַחְתִּי אֶת־יָדַי לְפָנֶיךָ׃ (4) יִשְׁמְרוּ אֶת־מִצְוֺת שְׂפָתֶיךָ׃ (5) אֱלֹהֶיךָ אֱלֹהַי כִּי יָרַדְתִּי אֵלֶיךָ׃ (6) עֲלֵיכֶם דָּמוֹ וְלֹא עָלֵינוּ׃ (7) לָמָּה לֹא שְׁמַעְתֶּם

*[1] Or in the case of nouns it may be followed by ל, *e.g.* בֵּין מַיִם לָמַיִם, 'between waters and waters.'

5

אֵלַי וְלֹא רְדַפְתֶּם אַחֲרֵיהֶם : (8) יָרְדָה אֶל-
מְקוֹמָהּ אֲשֶׁר בָּנוֹתֶיהָ שָׁם : (9) חָכָם הַמֶּלֶךְ
אֲשֶׁר עָמַדְתִּי לְפָנָיו כָּל-יָמַי : (10) עָמְדוּ בָנָיו
בֵּינוֹ וּבֵינֵינוּ :

2. Translate into Hebrew:

(1) Ye stood before them. (2) She put out her
hands before her. (3) He heard your words, but
(and) your face he did not see. (4) They gave
their presents unto them. (5) Thy laws are in
my heart, my God. (6) Thou (fem.) hast kept
the words of my lips, and thy daughters have
not gone after that-which-is-evil (fem. sing.)
before me. (7) The sons and daughters of the
king went down against (עַל) us and against
them. (8) Thy hands are strong upon me all
my days. (9) She stood between thee and us
(10) Her daughters went down after her, and
their children's (sons') children with them. (11)
He will pursue after them, and a few men with
him. (12) We gave him into (בְּ) the hand of
our prophéts.

CHAPTER XV.

A. Tenses—Perfect Qal—Statives.

§ 1. **Tenses.** It must be clearly recognised, at the outset, that Hebrew has no 'tenses' in the English sense of the word. In considering an action they had regard, not so much to its time, as to the question whether it was completed or not. Hence the verb is put in two '*states*' rather than 'tenses' (though it is convenient to use the word 'tenses'); these are the Perfect and the Imperfect.

Any completed action (past, present, or future) is put in the Perfect.

Any incomplete action (past, present, or future) is put in the Imperfect.

Thus the Perfect denotes 'he killed, he has (or) had killed; he will (or) would have killed,' etc. Sometimes it must be translated by a present; *e.g.* נָתַתִּי, 'I (hereby) give.'

The Imperfect denotes, 'he will kill; he used to kill (continuous and therefore incomplete); he (habitually) kills; he may, might, would kill,' etc.

[It is most important for the beginner to master this; *e.g.* to understand why 'he used to kill' and 'he will kill' are both expressed by the same 'tense.']

§ 2. **'Strong' and 'Weak' Verbs.**

All verbs in Hebrew may be conveniently divided into these two classes. "Strong" verbs are those of which the three root-letters are unchangeable, *e.g.* קָטַל. Verbs of which one of the root-letters is a guttural (see Chaps. XXX.— XXXII.) also belong to this class, as they differ from קָטַל only in vocalisation, and their consonants remain unchanged.

The term 'weak' verbs may be taken to include not only those in which one of the three root-letters is a weak consonant (*e.g.* verbs ending in ה— where the ה— sometimes appears as י—), but also others in which one of the root-letters disappears by assimilation, etc. (*e.g.* verbs which have ו for their second root-letter).

§ 3. Perfect Qal.

The ordinary Active voice is called קַל, the 'light' voice.

Hebrew verbs are usually quoted by the 3rd m. sing. perf. Qal; *e.g.* קָטַל (lit. 'he killed'), 'to kill.'

	Singular.	*Plural.*
3rd p. m.	קָטַל	קָטְלוּ (common).
f.	קָטְלָה	
2nd p. m.	קָטַ֫לְתָּ	קְטַלְתֶּם
f.	קָטַ֫לְתְּ	קְטַלְתֶּן
1st p. c.	קָטַ֫לְתִּי	קָטַ֫לְנוּ

It is therefore inflected only by means of afformatives[1] (*i.e.* syllables added at the end), and in this way differs from the Imperfect.

These afformatives are to a large extent the characteristic parts of the corresponding personal pronouns.

Remarks.

1. The 2nd p. f. sing. originally was (קָטַלְתִּי): hence the final Sh᷊wa and Dagesh lene. The final vowel was apparently dropped to avoid confusion with the 1st p. sing. (* It reappears before pronoun suffixes.)

2. The 2nd p. plur. originally ended in תֻּם—, תֻּן—. These being long closed syllables took the accent, as the final syllable still does (cp. אַתֶּם). Hence the ־ָ is weakened into vocal Sh᷊wa under ק.

[1] See note (1) on Chap. XVI. § 1.

* 3. The 3rd p. f. sing. was originally קָטַלַת. The
ת— reappears when the verb takes a pronoun suffix. Its
pause form is קָטָֽלָה, just as the pause form of קָטְלוּ is
קָטָֽלוּ.

§ 4. **Stative Verbs** are a class of verbs, usually intransi-
tive, which express a state or condition (he is full, thirsty,
in fear, in love, etc.).[1]

In the ultimate syllable of the Perfect Qal, such verbs
may take either —�ַ, or —ֵ, or ֹ—; e.g. שָׁכַב, 'lie down'
(be down-lying); כָּבֵד, 'be heavy'; קָטֹן, 'be small, un-
worthy.'

(a) Those in —ֵ change it to —�ַ before all consonantal
    afformatives (יְשַׁנְתָּ, etc.).
(b) Those in ֹ— retain it except before the heavy
    afformatives of the 2nd plur. ;

e.g. 3rd f. sing.	קָטֹֽנָה
2nd m. sing.	קָטֹֽנְתָּ
2nd m. plur.	קְטָנְתֶּם
1st m. plur.	קָטֹֽנּוּ

VOCABULARY.

יָכֹל, be able.

קָטֹן, be small; be un-
   worth (of מִן).

זָקֵן, be old.

כָּבֵד, be heavy, hard.

יָרֵא, to fear.

מַלְאָךְ ange l, messenger.

שָׁכַב (stat.), lie down.

גָּדַל (stat.), be great,
   grow up.

כָּרַת, cut, cut down.

כָּרַת בְּרִית אֶת (fem.) cut
   (i.e. make), a cove-
   nant with . . .

שָׁפַט, to judge.

(לִ)קְטֹל (Infin.) (to) kill.

[1] Stative verbs are not all intransitive ; e.g. לָבֵשׁ, put on (garment). It is
not always easy to see why such a verb is regarded as stative ; probably לָבֵשׁ =
' be clothed with.'

EXERCISE.

1. Put into English :

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‏(1) כָּבְדָה יַד הַמֶּלֶךְ עַל־בְּנֵי יִשְׂרָאֵל כָּל־יָמָיו:

‏(2) שָׁלַחְתָּ יָדְךָ עַל־הַמַּיִם וְהֵמָּה הָלְכוּ מִלְּפָנֶיךָ:

‏(3) אַתֶּם גְּדַלְתֶּם וַאֲנִי זָקַנְתִּי בָנַי: (4) כָּרַתְנוּ
בְּרִית בֵּינֵינוּ וּבֵינוֹ: (5) לֹא יָכֹלְתָּ לַעֲמֹד
לִפְנֵיהֶם: (6) יָרְדוּ בָנָיו ¹מִצְרַיְמָה ²וְיוֹסֵף גָּדוֹל
הוּא בְחַכְמֵי מִצְרַיִם: (7) רָדְפוּ אַחֲרָיו מַלְאֲכֵי
הַמֶּלֶךְ וְהוּא יָרַד ³בֵּית הַנָּבִיא: (8) שָׁכַב שָׁם
כָּל־הַלַּיְלָה הַהוּא הָעִיר ⁴מִזֶּה וְהָהָר מִזֶּה:
‏(9) אָמַר לְמַלְאַךְ יְהוָֹה קָטֹנְתִּי מִבְּנֵי בֵיתִי:
‏(10) שָׁלַחְתִּי אֶת־כָּל־בָּנַי וְאֶת־כָּל־בְּנוֹתַי אֶל־
הַמָּקוֹם אֲשֶׁר אָמַרְתִּי לָהֶם:

</div>

2. Translate into Hebrew :

(1) Thy hand is heavy upon me day and night.[5]
(2) Ye made a covenant with him. (3) I am
unworthy of all thy blessings. (4) I was not
able to keep his commands, for they were very
hard. (5) They will judge between us and her
in the matter[6] of the child. (6) We lay down in
the place whither we had gone, all that night.
(7) His heart was hard, and he would not let
us (נתן with accus. and infin.) hearken to the
words of our prophets. (8) Why hast thou not
been able to judge this people? Hast thou
grown old? (9) I grew up in the days of that
king, in whose presence I stood. (10) My in-
iquity is too heavy[7] for (me) to keep thy laws.

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[1] See Chap. XII. § 4, note 2.   [2] 'Joseph.'
[3] See Chap. XIII. § 3. (g).
[4] מִזֶּה . . . מִזֶּה = on this side . . . on that side. . . .
[5] Use the nouns without a preposition.   [6] דָּבָר.   [7] Use מִן and Infin.

CHAPTER XV.—*Continued.*

B. Voices—Perfect Tenses.

§ I. The Hebrew verb has at least seven possible voices.[1] All of these, except the Qal, are known by names which are simply the 3rd p. sing. perf., in each voice, of a rare word פָּעַל, 'to act' or 'do.' Thus the ordinary Passive of פעל is נִפְעַל, and this voice is called the Niph'al. Therefore from the name of a voice, it is a simple matter to form the corresponding Perfect of other ordinary verbs; *e.g.* the Niph'al of קטל is נִקְטַל.

§ 2.

Significance.	Name.		Form in קטל
1. Ordinary Active	Qăl		קָטַל
2. „ Passive	Nĭph'ăl	(נִפְעַל)	נִקְטַל
3. Intensive Active (see Rem. 4)	Pĭ̄el	(פִּעֵל)	קִטֵּל
4. Intensive Passive	Pŭ'ăl	(פֻּעַל)	קֻטַּל
5. Causative Active (see Rem. 4)	Hĭph'ĭl	(הִפְעִיל)	הִקְטִיל
6. Causative Passive	Hŏph'ăl	(הָפְעַל)	הָקְטַל
7. Reflexive (see Rem. 4)	Hĭthpă̆'ēl	(הִתְפַּעֵל)	הִתְקַטֵּל

[1] Very few verbs have all these voices in actual use.

Remarks.

1. The word פֹּעַל is taken as the typical verb by grammarians.

They speak of the first root-letter of any verb as the פ״ letter, of the second as the ע״ letter, and the third as the ל״ letter. Thus פ״נ verbs means verbs of which the first root-letter is נ.

2. In naming the voices, פעל has one great disadvantage —that its second root-letter is a guttural and cannot take Dagesh forte. This obscures the important fact that *the second root-letter in strong verbs takes Dagesh forte in the Pi'el, Pu'al, and Hithpa'el.*

3. Note that voices 2, 5, 6, and 7 take preformatives (*i.e.* syllables before the first root-letter).

4. *The Pi'el* usually expresses vigour or eagerness of action; *e.g.* שָׁאַל, 'ask'; Pi'el, 'beg.' שָׁלַח, 'send'; Pi'el, 'send away.'

The Hiph'il is causative (הַקְטִיל = 'cause to kill'). It is a very useful voice; thus 'bring' = 'cause to come'; 'offer up' = 'cause to go up,' etc.

The Hithpa'el is reflexive, as a rule; הִתְקַטֵּל = 'kill oneself.'

* § 3. **Further notes on form.**

(*a*) In the Pi'el and Hithpa'el the primitive ־ often reappears in the ultimate syllable, particularly in pause; *e.g.* לִמַּד, 'he taught.'

(*b*) In the Hithpa'el of words beginning with the sibilants ס, שׂ, שׁ, and צ, the ת of the preformative changes place with the initial sibilant for the sake of euphony; *e.g.* שָׁמַר, Hithp. הִשְׁתַּמֵּר.

In verbs beginning with צ, the ת (after the metathesis) becomes ט; *e.g.* צדק, Hithp. (= הִצְתַּדֵּק) הִצְטַדֵּק.

When the first root-letter is ד, ט, or ת, the ת of

the preformative is usually assimilated to it;
e.g. מִתְדַּבֵּר becomes מִדַּבֵּר.

* § 4. **Further notes on Significance.**

(*a*) The Niph'al sometimes has its primitive reflexive sense; *e.g.* נִסְתַּר, 'he hid himself.'

Sometimes it has a reciprocal sense; *e.g.* נִלְחַם, 'he fought'; נִשְׁפְּטוּ, 'they went to law with each other'; (cp. Greek Middle, *e.g.* διαλέγομαι).

(*b*) The Pi'el is frequently causative, especially in stative verbs; *e.g.* לִמַּד, 'he caused to learn,' *i.e.* taught.

It is also used to form a verb from a noun (denominative verb); *e.g.* עָנָן, 'cloud'; עִנֵּן, '(God) brought a cloud'; cp. עִשֵּׂר from the numeral עֲשָׂרָה.

(*c*) The Hiph'il is also used to form denominative verbs; *e.g.* מָטָר, 'rain'; הִמְטִיר, '(God) sent rain.'

Many Hiph'ils are seemingly intransitive, and we have to use a periphrasis to find any causative sense in them. Such 'inwardly transitive' or 'intensive' Hiph'ils are הִצְלִיחַ, 'he had success, succeeded.' הִשְׁקִיט, 'he showed quietness.' Compare the common phrase הִשְׁכִּים בַּבֹּקֶר, 'he rose early in the morning.'

A verb which takes an accusative in the Qal, in the Hiph'il (or Pi'el when causative) may take two accusatives; *e.g.* לָבַשׁ אֶת־הַבֶּגֶד, 'he put on the garment'; הִלְבִּישׁ אֹתוֹ אֶת־הַבֶּגֶד, 'he caused him to put on the garment.' Verbs which denote abundance or lack (such as מָלֵא, 'be full of . . .) take an accus. in the Qal, and consequently two accus. in the causative voice; *e.g.* מִלֵּא חָמָס אֶת־הָאָרֶץ, 'he filled the land with violence.'

(*d*) The Hithpa'el may express reciprocity; *e.g.* הִתְרָאוּ, 'they looked at one another.' By an

extension of this use, we have such words as הִתְהַלֵּךְ, 'walk about for oneself'; *i.e.* walk to and fro.

Its reflexive use frequently takes the sense of playing a part; *e.g.* הִתְחַכֵּם = he pretended to be wise; הִתְנַבֵּא, 'he acted in an excited manner, like a prophet.

§ 5. All these Perfects, except the Hiph'il, are conjugated in the same way as the Perfects Qal. The Niph'al, Pu'al, and Hoph'al are just like קָטַל; the Pi'el and Hithpa'el, like the stative כָּבֵד; *e.g.* קָטַלְתָּ, קָטְלָה, קִטֵּל, etc.

In the Hiph'il the י—ִ is retained before the vocal afformatives, but becomes —ַ before the consonantal:

Sing. הִקְטִיל, הִקְטִילָה, הִקְטַלְתָּ, etc.

Plur. הִקְטִילוּ, הִקְטַלְתֶּם, etc.

VOCABULARY.

בקשׁ, Pi., seek, search for.

דבר, Pi., speak.

כבד, Niph., be honoured.
Pi., honour.
Hiph., harden.

שִׁלַּח, Pi., send away.

לחם, Niph., fight (בְּ, against).

מלט, Niph., be delivered, escape.
Hiph., deliver.

סתר, Niph., be hidden, hide oneself.
Hiph., hide.
Hithp., hide oneself.

שׁמד, Hiph., destroy, exterminate.

זכר, Hiph., make mention of, commemorate.

צדק, Hiph., justify, acquit.
Hithp., justify oneself.

שׁלך, Hiph., cast, throw.

EXERCISES.

1. Translate into English:

(1) דִּבְּרוּ אֵלַי לֵאמֹר הֲלֹא נִמְלְטוּ מִיָּדָהּ: (2) הִזְכִּירוּ אֶת־מִצְוֹת נְבִיאֵיהֶם: (3) לֹא בִקַּשְׁתֶּם

אֹתִי וְלֹא כִבַּדְתֶּם אֶת־נְבִיאַי׃ (4) הִשְׁמַדְתָּ
אֶת־הָעָם הַהוּא׃ (5) ¹ הִסְתַּתְּרוּ אַנְשֵׁי יִשְׂרָאֵל
מִלִּפְנֵיהֶם׃ (6) הֲשָׁלַךְ רֹאשׁוֹ אֲלֵיהֶם מֵהָעִיר׃
(7) לֹא הִצְדִּיקוּ אֹתָנוּ וְלֹא נִמְלַטְנוּ מִיּדֵיהֶם׃
(8) שִׁלְּחוּ מֵהָאָרֶץ כִּי נִלְחֲמוּ בָם׃ (9) דִּבְּרָה לִי
לֵאמֹר לָמָּה הִכְבַּדְתָּ אֶת־לִבְּךָ׃ (10) שִׁלַּחְתָּ
אֹתִי וַאֲנִי לֹא דִבַּרְתִּי אֶת־הָרַע עָלֶיךָ׃

2. Translate into Hebrew :

(1) The woman sought my face, for I justified her
before the king. (2) They cast his head unto us.
(3) They fought with us all that night, but God ²
delivered us from their hand. (4) She sent
away her sons from before her. (5) I was
hidden from your face, for you had sought me
all that day. (6) In their days these things
were recorded according to the command of the
king. (7) We got ourselves honour before them.
(8) I searched for the woman, whose sons I had
delivered. (9) She spake saying, Will they not
make a covenant with him ? but (and) a covenant
was not made on that day. (10) They exter-
minated that people and all that was theirs, and
no man escaped ³ from their hand.

¹ See § 3. (b) above.
² Put the Subj. before the Verb.
³ Say ' there did not escape a man.'

CHAPTER XVI.

STRONG VERBS—*Continued.*

A. Imperfect and Imperative Qal.

§ 1. The Perfect, as we have seen, is inflected by afformatives; the Imperfect mainly by preformatives [1] (*i.e.* prefixes put before the first root-letter): but in five forms there are afformatives as well.

The preformatives are the same for the corresponding persons of the sing. and plur., except in the first person.[2]

The Imperative is identical in form with the Imperfect, when the preformatives are dropped; *e.g.*

תִּקְטֹל (m.), 'thou shalt kill.' קְטֹל, 'kill thou.'

תִּקְטְלִי (f.), „ „ קְטְלִי, „

(Note full short vowel under ק.)

§ 2.

QAL.	Imperfect.	Imperative.
Sing. 3rd p. m.	יִקְטֹל	
3rd p. f.	תִּקְטֹל	
2nd p. m.	תִּקְטֹל	קְטֹל
2nd p. f.	תִּקְטְלִי	קְטְלִי
1st p. c.	אֶקְטֹל	

[1] It is convenient in verbal forms to speak of preformatives and afformatives, rather than prefixes and suffixes, to avoid confusion. The term 'verbal suffixes' is thus restricted to the pronoun suffixes attached to the verb to denote the direct accusative; *e.g.* the נוּ— in קְטַלְתָּנוּ, 'thou-didst-kill-us' (see Chap. XXVI.).

[2] Both they and the afformatives seem to be abbreviated forms of the personal pronouns, but the י in the 3rd pers. has not been satisfactorily explained.

QAL.	Imperfect.	Imperative.
Plur. 3rd p. m.	יִקְטְלוּ	
3rd p. f.	תִּקְטֹלְנָה	
2nd p. m.	תִּקְטְלוּ	קִטְלוּ
2nd p. f.	תִּקְטֹלְנָה	קְטֹלְנָה
1st p. c.	נִקְטֹל	

§ 3. *Remarks.*

1. *The second vowel* in most strong verbs is ֹ—. This is tone-long, being lengthened from an original ֻ— (to judge from the analogy of Arabic). Therefore it is replaced by vocal Sheʷwa before vowel afformatives.

Stative verbs however have ַ— in the second syllable; *e.g.* שָׁכַב, יִשְׁכַּב : כָּבֵד, יִכְבַּד (plural יִכְבְּדוּ, תִּכְבַּדְנָה, etc.).

2. Note the י— in the 2nd fem. sing., as in the original form of the corresponding person in the Perfect.

3. Note the ַ— in the 1st p. sing., as א nearly always prefers ַ— to ִ—.

* 4. In the older books of the Old Testament we frequently find a ן— added to the plur. forms in ו—. This ןו— is supposed to mark an emphatic form: it is used mostly in pause forms or in divine utterances.

* 5. In the 3rd and 2nd fem. plur. we often have ןַ— for נָה—, especially in the Pentateuch.

§ 4. Prohibitions.

The Imperative is never used with a Negative. Prohibitions are expressed—

(a) either by לֹא with the Imperf. (οὐ κλέψεις of N.T. Greek),

(b) or by אַל (not) with the Jussive, which is a modification of the Imperfect (see below, Chapter XVIII.) = μὴ κλέψῃς.

לֹא with the Imperfect is properly a negation of fact

with a strong note of assurance; לֹא תִקְטֹל 'you are not going to kill."

Hence the Imperf. in prohibitions is stronger than the Jussive, and is usually found in divine commands.

VOCABULARY.

אִם, 'if'; with Perf. or Imperf. Also Interrogative.

... הֲ ... אִם ..., 'is it ? ... or is it ...?'

לְמַעַן אֲשֶׁר ן לְמַעַן ‫}‬ 'in order that,' with Imperf.

פֶּן, 'lest,' with Imperf.

קָרַב (stative), draw near.

שָׁפַךְ, pour out.

דָּרַשׁ, seek, require.

פָּקַד, visit, appoint, muster. Hiph., set over, make overseer.

גָּדַל (Pi.), make great, bring up (children). (Hithp.), magnify oneself.

EXERCISE.

1. Translate into English :

(1) לֹא תִשְׁפֹּךְ אֶת־דַּם הָאִישׁ וְאִם תִּשְׁפֹּךְ מִיָּדְךָ אֶדְרֹשׁ אֶת־דָּמוֹ : (2) שִׁמְרוּ אֶת־לְבַבְכֶם מִכָּל־רָע פֶּן אֶשְׁפֹּט אֶתְכֶם : (3) לָמָה לֹא תִזְכֹּר אֶת־הַבְּרִית אֲשֶׁר כָּרַתִּי עִמָּהּ : (4) נִדְרֹשׁ יְהֹוָה אֱלֹהֵינוּ : (5) אֱמֹר לַנָּשִׁים הָאֵלֶּה לָמָה לֹא תִדְרֹשְׁנָה אֵלַי לְמַעַן אֶפְקֹד אֶתְכֶן : (6) הֲלֹא תִזְכְּרִי אֶת־אִישֵׁךְ : (7) אָמַרְתָּ בִּלְבָבְךָ אֶגְדַּל בָּאָרֶץ וַאֲנִי אֶפְקֹד עָלֶיךָ אֶת־כָּל־עֲוֹנְךָ : (8) הֲאֶשְׁכַּב בַּמָּקוֹם הַזֶּה הַלַּיְלָה אִם אֶרְדֹּף אַחֲרֵיהֶם : (9) לֹא תִשְׁלְחוּ אֲנָשִׁים אֵלָיו : (10) קְרַב אֵלַי אַתָּה וּבָנֶיךָ לְמַעַן תִּגְדְּלוּ לְפָנָי :

2. Translate into Hebrew:

(1) Why will ye not keep his words, O daughters of Israel? (2) They will pursue after them on the mountains. (3) I will pursue after her, lest her heart be heavy. (4) Wilt thou keep my commands, or wilt thou magnify thyself before me? (5) O daughter of Israel, I said unto thee, 'Draw near unto me, that I may remember thee in affliction.' (6) We will pour out the blood of their sons and daughters like water. (7) I will judge you; for ye made a covenant with me, and ye will not hearken unto me. (8) She brought up the boy, and he (was) to her for a son. (9) I will not visit her, until she keeps my judgments. (10) Judge between him and me. (11) Trust thou (fem.) in the Lord thy God.

CHAPTER XVI.—*Continued.*

B. Imperfects and Imperatives of other Voices (see Paradigm A).

(*a*) *Niph'al.* The Perfect נִקְטַל is probably ev ilved out of a primitive form הִנְקַטַל. *The Impe fect* of this would be יְהִנְקַטֵל: the last two vowels are made tone-long, and we get יְהִנְקָטֵל, which assimilates the ה and נִ and becomes יִקָּטֵל. *The Imperative* may always be arrived at in every voice by taking the primitive form of the Imperfect and dropping the יְ. Hence Imperative Niph'al is הִנְקָטֵל = הִקָּטֵל.

In inflection the tone-long ⸺ becomes vocal Sh͏ᵉwa before the vocal afformatives, and becomes ⸺ before the consonantal;

e.g. Impf. plur. יִקָּטְלוּ

תִּקָּטַלְנָה, etc.

(*b*) *Pi͏̄el.* The Perfect originally קַטַּל becomes קִטֵּל.
The Imperfect „ יְקַטֵּל „ יְקַטֵּל.
The Imperative „ קַטֵּל „ קַטֵּל.

In inflection the tone-long ⸺ becomes vocal Sh͏ᵉwa before the vocal afformatives, *but remains* before the consonantal;[1]

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[1] Contrast the 3rd and 2nd f. pl. Impf. Niph., which have ⸺ in the penultimate, with the ⸺ here. The Passive voices prefer ⸺ (cp. Niph'*al*, Pu'*al*, Hoph'*al*).

e.g. Impf. Plur. יִקַּטְּלוּ

תְּקַטֵּלְנָה, etc.

The 1st p. sing. is אֲקַטֵּל.

(*c*) *Pu'al.* Imperfect יְקֻטַּל.
Imperative wanting.

(*d*) *Hiph'il.* The Perfect הִקְטִיל probably rests on an
original form הַקְטַל. The first ֲ was thinned
down to ִ as in the Pi'el; the second ֲ has,
oddly enough, become ִי , and only reappears
before consonantal afformatives (*e.g.* in Perfect
הִקְטַלְתָּ, הִקְטִילָה).

The Imperfect is יַקְטִיל (for יְהַקְטִיל).

The Imperative is הַקְטֵל.[1]

In inflection, ִי appears with the second root-letter
in both Imperf. and Impera. before vocal afforma-
tives, *i.e.* where the syllable is open; but ֵ before
consonantal afformatives, *i.e.* where the syllable
is closed.

So we get:

Imperf.	2nd p. m. sing.	תַּקְטִיל	*Imper.*	הַקְטֵל
	2nd p. f.	תַּקְטִילִי		הַקְטִילִי
	3rd p. m. plur.	יַקְטִילוּ		etc.
	3rd p. f.	תַּקְטֵלְנָה		

(*e*) *Hoph'al.* Imperfect (= יְהָקְטַל) יָקְטַל.
Imperative wanting.

(*f*) *Hithpa'el.* Imperfect (= יְהִתְקַטֵּל) יִתְקַטֵּל.
Imperative הִתְקַטֵּל.

(ֵ becomes ֵ before consonantal afformatives;
e.g. תִּתְקַטֵּלְנָה).

[1] Note the ֵ which appears also in the Jussive Hiph'il. Perhaps it marks a
tone of decision in giving an order.

6

VOCABULARY.

שָׂרַף, to burn.   עִיר (f.), city. Plur. עָרִים

שָׁמַר (Niph.), to take heed,   (⟨ fixed).[1]

       beware.   שָׁלוֹם (m.), peace.

אֵשׁ (f.), fire.

[1] *i.e.* the ⟨ is never thinned into vocal Sheʷwa.

EXERCISE.

1. Translate into English :

(1) אֶסָּתֵר כִּי יְבַקְשׁוּ אֹתִי: (2) יִלָּחֲמוּ בִי
וְאַתָּה הַמַּלֵּט אֹתִי מִיֶּדֵיהֶם: (3) לָמָּה תְבַקְשִׁי
אֶת־פָּנַי דְּבָרֵי לִי מַה־לָּךְ: (4) הִשָּׁמֶר־לְךָ פֶּן
תִּשָּׂרֵף עִירְךָ בָאֵשׁ: (5) מַה־תִּתְדַּבֵּרְנָה לִי כִּי לֹא
תִתְגַּדַּלְנָה לְפָנַי: (6) נִכְרֹת בְּרִית עִמָּכֶם וְלֹא
נַשְׁמִיד אֶת־עָרֵיכֶם: (7) דִּבַּרְתָּ לוֹ לֵאמֹר
הֲשָׁלוֹם לְךָ וְהוּא אָמַר לָמָּה אֲדַבֵּר לְךָ דִּבְרֵי
שָׁלוֹם: (8) הֲפָקִידוּ עֲלֵיהֶם אֲנָשִׁים רָעִים לְמַעַן
יִזְכְּרוּ אֶת־דְּבָרַי: (9) וּבַיָּמִים הָהֵמָּה לֹא תְבַקְשׁוּ
וְלֹא תִזָּכְרוּ: (10) יָפָּקֵד עַל־בֵּית הַמֶּלֶךְ
וְעַל־כָּל־אֲשֶׁר־לוֹ:

2. Translate into Hebrew:

(1) I will escape from his hand. She will not escape.
Escape ye. (2) Cause-to-come-near to me your
children,[1] in order that they may hear what I
shall speak unto them. (3) Thou (fem.) shalt
not deliver thy sons from their hands. (4) Seek
ye my face : thy face will I seek. (5) We will
fight with them, lest our city be destroyed. (6)
They spoke to him, saying, 'Beware lest thou
justify the wicked more than the good.' (7) She
will get herself honour ; for they will make-
mention-of her to the king. (8) We will speak

[1] Say 'sons,'

to her saying, 'Beware lest thou burn our city with (in the) fire; and if thou shalt destroy it, the blood of thy sons shall be shed like water.' (9) Do not honour that evil woman, O daughters of Israel. (10) Fight against them, and do not seek peace from that people.

* NOTE.—The following scheme of the Hebrew verb which, judging by the analogy of Arabic, seems to represent it in its fundamental form, will be useful to compare with the forms actually found:

	Qal.	Niph'al.	Pi'el.	Pu'al.	Hiph.	Hoph.	Hithpa'el.
3 m. s.	קַטַל	נִקְטַל	קִטַּל	קֻטַּל	הִקְטַל	הָקְטַל	הִתְקַטַּל
3 f. s.	קַטֲלַת	etc.	etc.	etc.	etc.	etc.	
2 m. s.	קַטַלְתָּ						
2 f. s.	קַטַלְתְּ						
1 s.	קַטַלְתִּי						
3 pl.	קַטֲלוּ						
2 m. pl.	קַטַלְתֻּם						
2 f. pl.	קַטַלְתֻּן						
1 pl.	קַטַלְנוּ						

Imperf.

	Qal.	Niph'al.	Pi'el.	Pu'al.	Hiph.	Hoph.	Hithpa'el.
3 m. s.	יַקְטֻל	יְהִנְקַטַל	יְקַטֵּל	יְקֻטַּל	יְהַקְטִל	יְהָקְטַל	יְהִתְקַטַּל
3 f. s.	תַּקְטֻל	etc.	etc.	etc.	etc.	etc.	etc.
2 m. s.	תַּקְטֻל						
2 f. s.	תַּקְטְלִי						
1 s.	אַקְטֻל						
3 m. pl.	יַקְטְלוּ						
3 f. s.	תַּקְטֻלְנָה						
2 m. pl.	תַּקְטְלוּ						
2 f. pl.	תַּקְטֻלְנָה						
1 pl.	נַקְטֻל						

	Qal.	Niph'al.	Pi'el.	Pu'al.	Hiph.	Hoph.	Hithpa'el.
Imperat.							
2 m. s.	קְטֹל	הִנְקַטֵל	קַטֵּל	קֻטַּל	הַקְטֵל	הָקְטַל	הִתְקַטֵּל
2 f. s.	קִטְלִי	etc.	etc.	etc.	etc.	etc.	etc.
2 m. pl.	קִטְלוּ						
2 f. pl.	קְטֹלְנָה						
Inf. Abs.	קָטֹל	הִנְקַטֵל	קַטֵּל	קֻטַּל	הַקְטֵל	הָקְטֵל	הִתְקַטֵּל
Const.	קְטֹל	הִנְקַטֵל	קַטֵּל	קֻטַּל	הַקְטֵל	הָקְטַל	הִתְקַטֵּל
Part. Act.	קֹטֵל	נִקְטָל	מְקַטֵּל	מְקֻטָּל	מַקְטֵל	מָקְטָל	מִתְקַטֵּל
Pass.	קָטֻל						

This scheme fails to account for the çere in the Niph'al Imperf. and Imperat., and in most parts of the Pi'el and Hithpa'el, and for the long ḥireq in the Hiph'il. It would seem that these vowels were introduced to vary the monotony of the constant *a* sound.

CHAPTER XVII.

JUSSIVE, COHORTATIVE, AND COHORTATIVE IMPERATIVE.

§ 1. **The Jussive** is a form of the Imperfect, used chiefly in giving commands. It is only found in the 2nd and 3rd persons (the 2nd person chiefly in prohibitions): its negative is אַל, not לֹא.

In form it is like the Imperfect pronounced rapidly to give a tone of decision. In strong verbs it is identical with the ordinary Imperfect in every voice but the Hiph'il. In the latter, ◌ֵ appears instead of י◌ִ in a closed syllable (just as in the Imperat. Hiph.);

e.g. יַקְטֵל, let him cause-to-kill.

אַל תַּקְטֵל, do not thou (m.) cause-to-kill.

אַל תַּקְטִילִי, „ „ (fem.) „ „

§ 2. **The Cohortative** is used in self-encouragement; it expresses a resolution 'with more keenness and energy, and with a deeper personal interest or emotion, than the mere Imperfect.'[1] It is therefore usually confined to the first person: its negative is אַל.

Its mark is the syllable ה◌ָ, affixed to the Imperfect, the previous vowel being dropped unless it is י◌ִ or וּ;[2] e.g. אֶקְטְלָה, 'let me kill'; but אַקְטִילָה, 'let me cause-to-kill.' The ה◌ָ is necessarily accented unless the syllable im-

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[1] Driver, *Hebrew Tenses*, p. 51. It often gives a polite tone to the expression of the resolution, almost as of asking leave.

*[2] or וּ when long by nature; e.g. אָבוֹאָה, 'let me come.'

mediately preceding contains a long vowel; *e.g.* אֶקְטְלָה,
but אָמ֫וּתָה, 'let me die.'

§ 3. **The Cohortative (or 'Emphatic') Imperative.**
The same afformative הָ ‑ is also attached to the 2nd p.
masc. sing. of the Imperative, to give it a tone of personal
feeling (sometimes expressing decision, sometimes making
the command less brusque). The previous vowel in the
Imperative becomes vocal Shᵉwa, unless it is ‑י or וּ (or
וֹ when naturally long; see § 2, note 2); and the primitive
full short vowel reappears, if necessary, under the first root-
letter; *e.g.*

קְטֹל becomes קָטְלָה or קָטְלָה (qŏṭlah).[1]   [קְטְלָה impossible.]
הַקְטִילָה   „   הַקְטֵל

§ 4. The particle נָא, 'prithee,' is frequently added to
the Cohortative, Jussive, and Imperative (as well as to such
particles as הִנֵּה, 'behold') to mark the supplicatory
nature of the request or resolution, or sometimes to
strengthen an exhortation. It is usually joined to the verb
by a Maqqeph, the ultimate vowel of the verb being
shortened unless it is accented;[2] *e.g.* שִׁמְעָה־נָא לִי, 'hear
me, I pray thee.'

<div align="center">VOCABULARY.</div>

עַתָּה, now.

רַק, only.

כֵּן, thus (in reference to
      what precedes).

כֹּה, thus (in reference to
      what follows).

הִנֵּה, lo, behold.

סֵפֶר (m.), book.

אַרְצָה, to the ground.

נָפַל, to fall.

כָּתַב, to write.

קָבַץ, to collect.

שִׁחֵת[3] (Piel), to destroy;
      Hiph. to corrupt.

סָפַר, Qal, to count;
      Piʿel, to relate.

לָמַד, to learn; Pi. to teach.

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[1] The student is reminded that the penultimate in all such cases is half-open.

[2] נָא is an enclitic; *i.e.* bears no accent.

[3] ‑ֵ, not ‑ֶ; see Chap. VI. *A.* § 2.

EXERCISE.

1. Translate into English :

(1) מַה־לְּךָ סַפְּרָה־נָא לִי : (2) קְרַב אֵלַי וְאֶקְרְבָה
אֵלֶיךָ : (3) וְעַתָּה אִם יִקָּבְצוּ וְאִם יִלָּחֲמוּ עָלֶיהָ
אַל יִכְבַּד לְבָבְךָ : (4) רַק הִשָּׁמְרוּ לָכֶם פֶּן תְּבַקְשׁוּ
אֶת־פָּנָיו : (5) נָפְלוּ אַרְצָה לְפָנָיו לֵאמֹר אַל־נָא
תַשְׁחֵת אֶת־עִירֵנוּ : (6) וְעַתָּה כָתְבָה־נָא בַסֵּפֶר
אֶת־דְּבָרַי וְאַל תִּסָּתֵר מֵהַמֶּלֶךְ : (7) אַל תַּשְׁחֵת
אֶת־לְבָבְךָ לְפָנָיו : (8) כֹּה תְּדַבְּרוּ לוֹ לֵאמֹר
אַל תִּקְרַב אֵלַי אֶת־בָּנֶיךָ כִּי רָעִים הֵמָּה : (9) רַק
שִׁמְעָה־נָא לִי וַאֲלַמְּדָה אֹתָךְ : (10) אֶלָּחֲמָה
בָּאִישׁ הַזֶּה וַאֲלַמֵּד אֹתוֹ :

2. Translate into Hebrew :

   (1) Let me lie down there—Do not lie down. (2)
   And now let all his men be collected and let
   us fight against their city and destroy it.
   (3) O keep thou this law. I have not been
   able to keep it. (4) Only teach me thy com-
   mandments, and let me magnify thee thus. (5)
   Do not thou throw that which is good before the
   swine (חֲזִירִים). (6) And now, lest they grow
   too great for this people, let us cast their city
   to the ground, and let us burn it with fire. (7)
   Let me not make a covenant with him. (8) Do
   not thus magnify the evil words of your prophets.
   (9) Lo, I prithee, I have told thee all that is in
   my heart, and I have not hidden a thing. (10)
   Let us not fight against them, for they are too
   strong for our men.

CHAPTER XVIII.

WAW CONSECUTIVE AND WEAK WAW.

§ 1. Waw Consecutive.

Hebrew is above all things a language of word-painting :
it can draw a vivid picture in two or three words ; but it is
lacking in the complex structures and syntax which belong
to more elaborate languages such as Greek. Thus it has
only two modifications of the verbal stem to fill the place
of all the tenses and moods of such languages.

Again, it has very few subordinate clauses : where we
should say, ' after going there, he killed his enemy, as he
sat in his house,' Hebrew says ' he went there ; now his
enemy was sitting in his house, and he killed him there ' :
or again, ' he was on the point of getting off his horse and
killing him, when his horse ran away,' would be, in Hebrew,
' He said in his heart, " Let me now get down from on
my horse and kill him," and his horse ran away.'

Now this lack of subordinate clauses would cause great
confusion, if (*e.g.*) הָלַךְ שָׁמָּה וְקָטַל could mean either ' he
went there and (then) killed him,' or ' he went there, and
he had (previously) killed him.' In the former case ' killed '
follows on, or *is consecutive to*, his going : in the latter case
it is not, but gives the *circumstances* of his going. And
Hebrew marks this by expressing the two sentences quite
differently,—the former ' and killed ' by a *Waw Consecutive*
with the verb, the latter by a *Circumstantial* clause. In
other words, it employs a special method of denoting every
verb in a narrative which is in direct sequence (either of
time or logic) to the preceding verb.

§ 2. This method may be explained as follows:

(*a*) In a consecutive narrative of *past* events, the first verb in the series fixes the time or completeness of the whole series, and is put in the perfect: all subsequent or consecutive actions in the same series are treated from the standpoint of the first action, *i.e.* as incomplete, and therefore are expressed by putting the verb with —ו in the Imperfect. 'He went there' (Perfect) 'and-fought him' (Imperfect, because incomplete when he went), 'and-killed him' (similarly Imperfect). 'The tense which expresses development is the Imperfect.'[1]

RULE: *all verbs except the first, in a consecutive narrative of past events, are put in the Imperfect and are joined to the Copula* —ו, *which is then pointed like the article; e.g.* וַיִּקְטֹל הָלַךְ = 'he went and (then) killed.'

(*b*) It still remained to find a method of expressing consecution in future time (or in any series where the first verb is Imperfect). Apparently by false analogy with the scheme described in (*a*), rather than by any logical process, *it was customary, when the first verb in a series was Imperfect, to express all consecutive actions in the same series by the Perfect, joined to Waw pointed with vocal Sh^ewa; e.g.* יִלָּחֶם וְקָטַל = 'he will fight and will (then) kill,' or 'he used to fight and used (then) to kill.'

In the best Hebrew, whenever ו is joined to the Perfect or Imperfect it is consecutive, except in the one class of instances explained below in § 5.

Conversely, all consecutive actions in a series are expressed by Waw consecutive attached to the verb, when the latter stands first in the clause. If, however, there is any word interposed between

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[1] Kennett, *Hebrew Tenses*, p. 38.

Waw and the verb (*e.g.* the negative), the verb assumes its simple, non-consecutive form; *e.g.* '(he went there) and did not kill' is וְלֹא קָטַל (not וְלֹא יִקְטֹל); '*I* said (this) . . . but *he* said (that)' is אֲנִי אָמַרְתִּי . . . וְהוּא אָמַר.

Remark.

Waw consecutive *seems* at first sight to convert the Perf. into the Impf. and *vice versa*. Therefore, before grammarians recognised its consecutive force, they used to speak of it as Waw Conversive. This name is unscientific and has been rightly discarded.

§ 3. Further notes on Waw Consecutive.

(*a*) The Imperfect with Waw consecutive always takes the Jussive form except in the 1st pers. sing.; *e.g.* in the Hiphil it is וַיַּקְטֵל (not וַיַּקְטִיל); 1st person, וָאַקְטִיל.[1]

(*b*) Waw consecutive with the Imperfect draws back the accent from the ultimate to the penultimate *when the latter is long and open*; and then the ultimate vowel must be shortened; *e.g.* יֵלֵךְ, 'he will go'; וַיֵּלֶךְ, 'and he went.'[2]

(*c*) { וְהָיָה, 'and it shall come to pass,' { וַיְהִי,[3] 'and it came to pass,' } are usually followed by Waw consecutive, but *never without some intervening words*; *e.g.* 'and it came to pass after these things that he killed . . .' is

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[1] It will be remembered that the Jussive proper is never used in the 1st person. In the 1st person, the Imperf. with Waw consec. occasionally takes the form of the Cohortative.

*[2] With the 2nd m. s. of the Perfect it has the effect of throwing the accent forward from the penultimate syllable to the ultimate, provided that there is a long vowel in the ante-penultimate to bear the countertone; *e.g.* קָטַלְתָּ but וְקָטַלְתָּ (with Metheg). This rule does not stand when the verb is in Pause nor in the Perf. Qal of ל"ה stems.

[3] The student is reminded that י seldom takes Dagesh forte; see above, Chap. V. § 3. Rem. 3. יְהִי is the Jussive form of יִהְיֶה, the Imperf. of הָיָה.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּקְטֹל (but וַיִּקְטֹל would be impossible).

(d) Waw consecutive very often introduces the apodosis of a conditional sentence; e.g. 1 Sam. xx. 6, אִם יִפְקֹד . . . וְאָמַרְתָּ, 'if he shall miss me, then thou shalt say.'[1]

§ 4. **Circumstantial clauses** are clauses which break the consecution of events by giving some attendant circumstance. In such clauses, if there is a verb, the Waw must be kept apart from it by the interposition of some noun or pronoun; e.g. וְאַבְשָׁלוֹם לָקַח = 'now Absalom had taken . . .' (not, 'and (then) Absalom took').

(In most of these clauses the verb is in the participle; see Chap. XXI., and Appendix D).

§ 5. **Weak Waw** is Waw attached to the verb without influencing its form (i.e. not consecutive). It is always pointed with vocal Sh^ewa.

Weak Waw is rarely found in good Hebrew except with the third person of the Jussive, and with the Cohortative;

e.g.   וְיִקְטֹל, 'and let him kill.'

וְאֶקְטְלָה, 'and let me kill.'

In translation וְיִקְטֹל may often be rendered 'that he may kill'; e.g. Gen. xxxviii. 24, 'bring her out that she may be burned,' is literally 'and let her be burned,' וְתִשָּׂרֵף.

* N.B.—Two verbs of which the meaning is synonymous or the action contemporary, are sometimes joined by weak Waw rather than Waw consecutive; e.g. 1 Sam. xii. 2, וַאֲנִי זָקַנְתִּי וָשַׂבְתִּי, 'I am old and grey-headed.'

VOCABULARY.

הָיָה, to be, become, happen.	יַעֲמֹד, he will stand.
נָשָׂא, to lift up. Impf. יִשָּׂא.	יַהֲרֹג, he will kill.
יָלַךְ, to he will go.	וַיֹּאמֶר, and he said.

[1] See further, Appendix E.

אָדוֹן (m.), lord. Plur. used
in addressing a superior.

נָהָר (m.), river.

עַיִן (f.), eye. Dual עֵינַיִם.

בָּשָׂר (m.), flesh. כָּל־בָּשָׂר =
all mankind.

'His eye' = עֵינוֹ.

רַב, great. Plur. רַבִּים,
'many.'

כָּבוֹד (m.), glory.

EXERCISE.

1. Translate into Hebrew:

(1) They dwelt by the rivers of that land, and they remembered his covenant and kept his words. (2) I will remember thy glory, and will keep thy words. (3) Justify thou him, that he may honour thee. (4) I pursued after them, and I fought with them, and I burnt their city in (the) fire. (5) The men and women of this city went to him; now (and) they had sent their children away from there; but (and) they did not escape, and their city was burned. (6) And it came to pass after these days that he lifted up his eyes; and behold! a man; and he went and said to him, 'Who art thou?' (7) And it shall come to pass after these things that thy sons shall stand before me all their days. (8) And he brought him near to the king: and he stood before him and said, 'O deliver me, I pray, my Lord the King.' (9) And all flesh corrupted their heart on the earth; and they used to go after that-which-is-evil in my eyes. (10) If thou shalt go after them, then I will destroy thee.

2. Translate into English:

וַיֹּאמֶר ¹יִשַׁי לְדָוִד אֲשַׁלְּחָה אֹתְךָ וְיָרַדְתָּ אֶל
בָּנַי: וַיֵּלֶךְ דָּוִד וְהִנֵּה אִישׁ גָּדוֹל מְאֹד לִפְנֵי
אַנְשֵׁי יִשְׂרָאֵל וַיִּרְדֹּף אַחֲרֵיהֶם וַיַּהֲרֹג רַבִּים:
וַיֹּאמֶר דָּוִד אֶלְחֲמָה בּוֹ וְיִשְׁפֹּט יְהֹוָה בֵּינִי

¹ Jesse.

וּבֵינוּ וַיְדַבֵּר ¹הַפְּלִשְׁתִּי לֵאמֹר הֲבַיהוָׂה בָּטַחְתָּ
וַתֹּאמֶר בִּלְבָבְךָ לַהֲרֹג אֹתִי: הִלָּחֶם-בִּי לְעֵינֵי
הָעָם וְאֶשְׁפְּכָה אֶת-דָּמְךָ וְיַעַבְדוּ בְּנֵי יִשְׂרָאֵל
אֶת-אֱלֹהַי: וַיִּלָּחֶם-בּוֹ דָוִד וַיִּכְרֹת אֶת-רֹאשׁוֹ
מֵעָלָיו וַיִּרְדֹּף אַחֲרֵי פְלִשְׁתִּים:

¹ The Philistine.

CHAPTER XIX.

SECOND DECLENSION NOUNS (SᴱGHOLATES).

§ 1. Second Declension nouns are called Sᵉgholates, because they have Sᵉghol in the ultimate syllable. Originally they were monosyllables; and they fall into three classes, according as their primitive vowel belongs to the ă, ĭ, or ŏ class.

(*a*) *ă Class*. Primitive form מַלְךְ becoming מֶלֶךְ, 'a king.'
With pronominal suffixes מַלְכִּי, etc.[1]

(*b*) *ĭ Class*. ⎰Primitive form צִדְק becoming צֶדֶק, 'right-
eousness.'
⎱Primitive form סִפְר becoming סֵפֶר, 'a book.
With pronominal suffixes סִפְרִי, צִדְקִי, etc.

(*c*) *ŏ Class*. Primitive form בָּקְר becoming בֹּקֶר.
With pronominal suffixes בָּקְרִי, etc.

Thus the *ă* class has — in the penultimate.

„ „ *ĭ* „ „ — or — in the penultimate.

„ „ *ŏ* „ „ — „ „

Remarks.

1. Most Sᵉgholates with — in the penultimate belong to the *ă* class.

2. With suffixes, the penultimate is closed, מַלְכִּי (not מַלְכִי).

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[1] The ultimate Sᵉghol in the Absolute is merely added to facilitate pronunciation, and is not needed before suffixes. It is called a 'helping' vowel. So in English we insert a vowel sound between the s and m in such words as 'prism,' 'schism'; but this sound disappears in 'prismatic,' 'schismatic.'

3. When the second root-letter is a guttural, the word has two pathaḥs; *e.g.* נַעַר, 'lad'; נַעֲרוֹ, 'his lad.'

When the third root-letter is a guttural, it takes pathaḥ before it; *e.g.* זֶרַע, 'seed'; זַרְעוֹ, 'his seed.' (See Chap. VI. *A.* § 2. (*d*)).

4. The accent falls on the penultimate; *i.e.* where it necessarily was in the monosyllabic forms.

* In pause, —ֶ in this syllable usually becomes —ָ; *e.g.* מֶלֶךְ.[1] but : דָּרֶךְ, אָרֶץ.

§ 2. **Plurals.** In the plural all Ṣᵉgholates take the form of plurals of the first declension; *e.g.* מְלָכִים (*not* מַלְכִּים), 'kings': סְפָרִים, 'books.' In the Construct, and with the four 'heavy' pronoun suffixes, the original short vowel reappears under the first letter:

e.g.   מַלְכֵי (not מְלָכֵי), 'kings-of . . .'' (penultimate half-open).

מְלָכֵינוּ, 'our kings.'

מַלְכֵיכֶם, 'your kings' (penultimate half-open).

מַלְכֵיהֶם, 'their kings'   „   „

For the plural stem, see further, p. 222.

§ 3. **Duals.** The dual is formed quite regularly, *i.e.* by adding ־ַיִם to the *singular* stem; *e.g.* מַלְכַּיִם, 'a pair of kings':[2] אֹזֶן, 'ear'; אָזְנַיִם, 'ears.'

§ 4. **Feminines.**

    (*a*) Ṣᵉgholate forms add ־ָה to the primitive stem to form the feminine; *e.g.* מַלְכָּה, 'queen.' In the singular they present no difficulty: but in

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*[1] A few nouns, which strictly belong to the first declension, take a Ṣᵉgholate form in the Constr. sing. ; *e.g.* יָרֵךְ, 'side,' Constr. יֶרֶךְ: כָּתֵף, 'shoulder,' Constr. כֶּתֶף.

[2] The Construct dual therefore is usually מַלְכֵּי (distinguish מַלְכֵי, which is plural). Sometimes, however, the penultimate in the dual becomes half-open in the Construct and before heavy suffixes.

the plural they add וֹת— to the masculine plural stem; *e.g.* מְלָכוֹת, 'queens'; Constr. מַלְכוֹת.

(*b*) There is a class of feminine nouns, which form their Absolutes like the feminines of the first declension in, הָ֖ — : but in the Construct and with suffixes, they merely add ת— to the stem, and take Sᵉgholate forms; *e.g.* מַמְלָכָה, 'kingdom' (first declension in form).

Constr. מַמְלֶכֶת (=מַמְלַכְתְּ) (just as מַלְךְּ = מֶלֶךְ).

With suff. מַמְלַכְתִּי, etc.

Plural מַמְלָכוֹת.

(These nouns mostly have the prefix מַ— or מִ—).

*(c) Another fairly numerous class of feminine nouns is of the form גְּבֶרֶת, 'lady, queen' (גְּבִירָה is also found for the Absolute); אַדֶּרֶת, 'cloak.'

These will give little difficulty. A few have peculiarities like כְּתֹנֶת or כֻּתֹּנֶת, 'cloak'; plur. כֻּתֳּנִים; but these must be learned from a lexicon.

VOCABULARY.

(*N.B.* (a) or (i) after a word means that it has — or —
in its stem.)

דֶּרֶךְ (m.), way, path (a).		נַעֲרָה (f.), maid.	
עֶבֶד (m.), servant (a).		קֶרֶב (m.), midst (i).	
נֶפֶשׁ (f.), soul, life (a).		אֹזֶן (f.), ear.	
יֶלֶד (m.), child (a).		קֹדֶשׁ (m.), holiness.	
אֶרֶץ (f.), land (a).		מִלְחָמָה (f.), war.	
רֶגֶל (f.), foot (a).		מַמְלָכָה (f.), kingdom.	
נַעַר (m.), lad, attendant (a).			

'My holy hill' is הַר קָדְשִׁי (the-hill-of my-holiness).

'His warriors' is אַנְשֵׁי מִלְחַמְתּוֹ.

תַּחַת is a Sᵉgholate noun used as a preposition =
'under, in the place of . . .,' and is generally used with
plural suffixes ; *e.g.* תַּחְתָּיו = 'under him, in his stead.'

EXERCISE.

1. Translate into English:

(1) וַתִּנָּשֵׂא נַפְשׁוֹ וַיֹּאמֶר אַתֶּם עֲבָדַי וּבְנֵיכֶם
נְעָרַי וּבְנוֹתֵיכֶם נְעָרוֹת לְמַלְכוּתִי: (2) אַל
תֵּלַכְנָה רַגְלֶיךָ בְּדַרְכָּם: (3) אַשְׁמִידָה אֶת־
יַלְדֵיהֶם מֵעַל־פְּנֵי אַרְצָם: (4) וַיַּשְׁחֵת כָּל־בָּשָׂר
אֶת־דַּרְכּוֹ לְפָנָיו: (5) שָׁמְעוּ אָזְנֶיךָ אֶת־אֲשֶׁר
דִּבַּרְתִּי וְאֶשְׁפֹּט אֹתוֹ לְעֵינֵי כָל־עַבְדֵי הַמֶּלֶךְ:
(6) הֲלֹא נִכְתַּב בְּסִפְרֵי מַלְכֵי יִשְׂרָאֵל: (7) לַמֵּד
אֹתִי וְאֶת־יְלָדַי אַחֲרָי: (8) יָרְדוּ בְקִרְבָּם אַנְשֵׁי
מִלְחַמְתֵּנוּ וַיִּקָּבְצוּ אֶל־הַמָּקוֹם הַהוּא: (9) וְיָשַׁבְתָּ
עַל־הַר קָדְשִׁי כִּי מַמְלַכְתְּךָ מַמְלֶכֶת צְדָקָה:
(10) הָלְכוּ ¹עַל־נַפְשָׁם כָּל־הַיּוֹם וַיִּמָּלֵט הוּא
וַעֲבָדָיו:

2. Translate into Hebrew:

(1) His lad—her maidens—their ears (du.)—my feet
(du.)—your books—their servants—under me—
their midst. (2) Do not ye speak good words in
the ears of this people. (3) And their warriors
cut off the feet and hands of this man. (4)
Your ways are not my ways. (5) Thou art my
king of righteousness, and I will dwell on thy
holy hill. (6) And it came to pass in those days,
that his young-men sought his life, and they
killed him where he was (under him). (7) They
have ears and hear not ; feet, and they walk not

¹ עַל translate 'for.'

7

in my holy way.   (8) If any one (a man) shall escape from with me, then let me be killed in his stead.   (9) And the servants of the king had heard him; and they went and recounted these things in the ears of their king.   (10) Let me walk (go), I-pray-thee, in thy holy ways all my days.

CHAPTER XX.

THE INFINITIVES.

§ 1. Each voice has normally two forms of the Infinitive, commonly called the Absolute and Construct, though it is doubtful whether there is really any linguistic connexion between them.   Of these, the Construct is much the commoner, being used with all prepositions and (usually) wherever the Infinitive is a verbal noun.   The Infinitive Absolute merely gives the idea of the verb undefined in any way ; it paints an action, without regard to agent, time, or circumstances.   (See further below in § 3).

The Infinitive Construct is, except in the Hiph'il, identical in form with the Imperative (which is derived from it).

	Qal.	Niph'al.	Pi'el.	Pu'al.	Hiph'il.	Hoph'al.	Hithpa'el.
Constr.	קְטֹל	הִקָּטֵל	קַטֵּל	(wanting)	הַקְטִיל	(wanting)	הִתְקַטֵּל
Absol.[1]	קָטוֹל	{ נִקְטֹל / הִקָּטֹל	{ קַטֵּל / קַטֹּל	קֻטֹּל	הַקְטֵל	הָקְטֵל	הִתְקַטֵּל

* *Remark.*

A few Infin. Constr. are formed like fem. nouns of the first declension ; *e.g.* the two statives אָהֵב, 'love,' and יָרֵא, 'fear,' make אַהֲבָה and יִרְאָה.   We find לְיִרְאָה = 'to fear,' with an accusative.   Cp. the form לִקְרַאת, 'to meet.'

§ 2. Infinitive Construct and its Declension.

(*a*) It is used without a preposition as the verbal

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[1] The beginner will find it sufficient at first to learn, of the Absolute Infinitives, only the Qal and Hiph'il.

noun; *e.g.* I Sam. xv. 22, שְׁמֹעַ מִזֶּבַח טוֹב,
'hearkening[1] is better than sacrifice.'

(b) 'To kill' is לִקְטֹל (with the penultimate usually
closed; *i.e.* 'to pursue' is usually לִרְדֹּף, not
לִרְדֹף).

{ 'At the killing of . . .'
{ 'About the time of the killing of . . .' is בִּקְטֹל or

כִּקְטֹל (penultimate half-open; *i.e* בִּרְדֹף from
רדף).

e.g. וַיְהִי [2] בִּקְטֹל אִיזֶבֶל אֶת-הַנְּבִיאִים וַ" 'and it
came to pass, when Jezebel killed the prophets,
that . . .'

(c) The infinitival noun takes pronoun suffixes.

The Qal קְטֹל is declined somewhat like the
Sᵉgholates in ◌ֶ; it drops its ◌ֶ and then
necessarily takes a full short vowel under the
first root-letter[3] instead of Shᵉwa; *e.g.* קָטְלִי
(qŏtli), 'my killing.' The penultimate is half-
open, except in קָטְלָהּ [4] and קָטְלְכֶם(ן), where it is
necessarily closed.

The Niphʻal, Piʻel, and Hithpaʻel drop the ◌ֵ in
declension (after the model of third declension
nouns: see the next chapter).

e.g. בְּהִכָּבְדִי, 'when I get myself honoured.'

דַּבְּרִי, 'my speaking.' דַּבֶּרְךָ, 'thy speaking'
(with the original ◌ֵ reappearing
instead of Shᵉwa).

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[1] The beginner should carefully distinguish the English use of 'hearkening'
as a noun from its use as an adjective (participle).

[2] There is sufficient *pause* on וַיְהִי (marked by the English comma) to require
Dagesh lene in the next word.

*[3] The ḥolem is changeable, the underlying form being קֻטְל. The Absolute
was originally קָטָל; therefore the וֹ is here unchangeable, as it represents a
naturally long ◌ָ.

[4] קְטָלְכֶם and קְטָלְךָ are sometimes found.

The Hiph'il keeps ִי‎— in declension.

The Suffixes may be either subjectival or objectival (except in the 1st p. sing.:[1] *e.g.* בְּקָטְלָהּ‎ may = either 'at the killing of her,' or 'at her killing (some one else).'

(*d*) The negative with the Infin. Constr. is usually לְבִלְתִּי‎,[2] 'so as not to . . .' (the following Infin. has no —לְ‎).

e.g. לְבִלְתִּי שְׁמֹעַ‎, '(so as) not to hearken.'

§ 3. **Infinitive Absolute.**

(*a*) Its commonest use is to emphasise the finite verb; *e.g.* מָלוֹךְ תִּמְלֹךְ‎, with-the-act-of-ruling thou shalt rule; *i.e.* 'thou shalt verily be king.'

[Cp. ἐπιθυμίᾳ ἐπεθύμησα, Luke xxii. 15; cp. also Jas. v. 17.]

* (*b*) Continued or gradual action is often expressed by an Infin. Absol. following the finite verb and combined with the Infin. Absol. of הלך‎ (or some kindred verb);

e.g. קָרְבוּ אֶל הָעִיר הָלוֹךְ וְקָרוֹב‎, 'they gradually drew near to the city.'

וַיֵּלֶךְ הָלוֹךְ וּבָכֹה‎, 'and he went, weeping the while.'

עָלוּ עָלֹה וּבָכֹה‎, 'they went up, weeping the while.'

(Sometimes in place of the Infin. Absol. הָלוֹךְ‎ we have the participle הֹלֵךְ‎, coupled to a verbal adjective.)

* (*c*) A certain number of Infin. Absol. are used adverbially (especially in the Hiph'il);

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[1] קָטְלִי‎ always = 'my killing (some one else).' 'The killing of me' is expressed by putting a different suffix on to the verb; see below, Chapter XXVI.

[2] With מִן‎ and בְ‎ the forms are בְּבִלְי מִבְּלִי‎.

e.g. הַרְבֵּה, lit. 'making much,' *i.e.* greatly, much, many.

הֵיטֵב, lit. 'making good,' *i.e.* well.

מַהֵר, 'quickly.'

* (*d*) The Infin. Absol. is frequently used in vivid utterance for some part of the finite verb. It simply focuses attention on the verbal notion, and leaves the hearer to discover the time, person, etc., of the action.

It is frequently found for the Imper.; *e.g.* Deut. v. 12, שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת, 'keep the Sabbath-day.'

Sometimes for the Cohortative; *e.g.* Isa. xxii. 13, אָכוֹל וְשָׁתוֹ, '(let us) eat and drink.' Cp. 1 Kings xxii. 30.

Sometimes it carries on a consecutive narrative, instead of Waw consec. with the Imperfect; *e.g.* Ex. viii. 11, וְהַכְבֵּד אֶת־לִבּוֹ, 'and he hardened his heart.'

VOCABULARY.

זֶרַע (m.), seed, *literal or metaphorical* (a).

חֶרֶב (f.), sword (a).

כֶּסֶף (m.), silver (a).

זָהָב (m.), gold.

נְבֵלָה (f.), corpse.

עַם (m.), people; with suff. עַמִּי.

בֵּן (m.), son; with suff· בִּנְךָ, בְּנִי.

חָלִילָה לִי מִן, *with Infin.,* far be it from me to do.

לְבִלְתִּי, not, *with Infin.*

מָחָר, to-morrow.

הֵנָּה, hither.

יָרֵא, be afraid (usually with מִן and Infin.).

EXERCISE.

1. Translate into English:

(1) חָלִילָה לִּי מֵהִלָּחֶם בָּךְ: (2) עֵינַי עָלֶיךָ
לְטוֹב לְגַדֵּל אֹתְךָ בְּעַמֶּךָ: (3) אַתָּה בְנִי
וַאֲנִי הַצֶּדֶק אַצְדִּיק אֹתְךָ: (4) יָרֵא מִקְּרֹב
הֵנָּה עַד־דַּבֶּרְךָ אֵלָיו: (5) וַיְהִי בְּיוֹם הִמָּלְטוֹ
מִיָּדָם וַיֹּאמֶר אֲגַדְּלָה אֶת־הַמֶּלֶךְ וְנָתַתִּי לוֹ
אֶת־כַּסְפִּי וְאֶת־זְהָבִי: (6) יָרְאוּ מֵהַשְׁלִיךְ אֶת־
נִבְלָתוֹ שָׁמָּה כִּי אָמְרוּ פֶּן יִשְׂרְפוּ אֶת־עִירֵנוּ:
(7) אַל תֵּלְכוּ שָׁמָּה עַד שָׁמְעֲכֶם אֶת־קוֹלִי:
(8) וְיָשַׁבְנוּ תַחְתֵּינוּ הַיּוֹם וּמָחָר נְבַקֵּשׁ לְמַלְּטוֹ:
(9) וַיַּכְבֵּד יְהֹוָה אֶת־לֵב הַמֶּלֶךְ לְבִלְתִּי
שַׁלְּחָם: (10) וְאָמַרְתָּ לִבְנְךָ וּלְזַרְעֲךָ לֵאמֹר
לֹא בְחַרְבִּי לָקַחְתִּי אֶת־הָאָרֶץ:

2. Translate into Hebrew:

(1) And it came to pass, when our warriors killed
their king, that they said, 'Lo! his kingdom is
ours.' (2) And it came to pass, when we spoke
to him, that he told (said to) his servants to
honour us. (3) And it shall come to pass on
the day of thy fighting with him, that thou shalt.
destroy that city and its sons in its midst. (4)
I will indeed judge between thee and them.
(5) My heart is too heavy for me to speak
(= heavy from speaking). (6) The hand of the
Lord was with him, so that they did not stand[1]
before him. (7) And it came to pass, when
they cast his son's corpse at his feet, that he
sought to kill them. (8) Far be it from me to

[1] Their-not-standing.

shed the blood of my servants.   (9) And he
went to visit him, with (and) his sword in his
hand.   (10) Is it to kill me (that) thou hast
purposed,[1] as thou didst kill the Egyptian[2]
man ?

[1] Said in thy heart.   [2] מִצְרִי.

CHAPTER XXI.

PARTICIPLES AND THIRD DECLENSION NOUNS.

A. **Participles.**

§ 1. The participles are as follows:

Qal. Niph'al. Pi'el. Pu'al. Hiph'il. Hoph'al. Hithpa'el.

Active קֹטֵל) מָקְטָל מַקְטִיל מְקֻטָּל מְקַטֵּל נִקְטָל מִתְקַטֵּל
Passive קָטוּל)

Remarks.

1. All the voices, except the Qal and Niph'al, form their participles by prefixing מ to the imperfect stem; *e.g.* Pi. Impf. יְקַטֵּל; partic. מְקַטֵּל.[1]

2. The three Passive voices (Niph., Pu., and Hoph.) take — in the ultimate.

3. The Qal has two participles. קֹטֵל is its proper participle = 'killing' (adjectival), or 'one killing' (a killer) = ὁ ἀποκτείνων. קָטוּל is probably the only surviving part of an old Passive of the Qal which exists throughout in Arabic.[2]

§ 2. **Declension.**

    (*a*) Participles with — in the ultimate syllable, drop it in declension; *e.g.* קֹטֵל; fem. קֹטְלָה; m. plur. קֹטְלִים; with suff. קֹטְלַי, 'my killers.'

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[1] This מ may be connected with מִי ('who?' or 'whosoever'); cp. —מַ and —מְ, which are so often prefixed to the first root-letter of the verb stem to form nouns of the first declension; *e.g.* מִשְׁפָּט, 'judgment'; מַתָּן, 'gift' (נתן).

[2] Ges. K. (§ 50, *a*), however, regards it as an 'original verbal noun.'

With דָ — כֶם — כֶן —, the short vowel in place of Sh°wa is ָ; e.g. קֹטְלָךְ, 'thy slayer.'

So the Constr. plur. is קֹטְלֵי; e.g. Gen. ix. 10, יֹצְאֵי הַתֵּבָה (lit. the goers-out-of the ark), 'those that go out of the ark.'

In the Construct singular the ֵ is unchanged; e.g. יֹשֵׁב הָעִיר, 'an inhabitant of the city.'

(b) Participles with ָ or יָ in the ultimate, retain it in the Absolute forms; e.g. נִכְבָּדִים, 'honoured'; so Hiph'il, מַקְטִילִים.

(c) *Feminine Singular.* The feminine singular has a second form which is S°gholate and is commoner than the other;

e.g. קֹטֵל; fem. קֹטֶלֶת or קֹטְלָה
מַקְטִיל; fem. מַקְטֶלֶת or מַקְטִילָה
נִקְטָל; fem. נִקְטֶלֶת or נִקְטָלָה

B. Third Declension Nouns—

Comprise all which have an unchangeable vowel in the penultimate, and a tone-long ֵ in the ultimate.

§ 1. These are, for the most part, really participles Qal of a verb; e.g. שֹׁפֵט, 'a judge.' They are declined just like participles, *i.e.* dropping the ֵ.

Constr. sing. שֹׁפֵט
Absol. plur. שֹׁפְטִים
With suff. שֹׁפְטִי, שֹׁפְטְךָ, שֹׁפְטֶךָ

N.B.—אֹיֵב, 'enemy,' makes אֹיִבְךָ (not אֹיֶבְךָ).

§ 2. The other third declension nouns, which are not participial in form, also drop the ֵ in declension; e.g. מִזְבֵּחַ, 'altar'; Constr. sing. מִזְבַּח;[1] with suff. מִזְבְּחִי, מִזְבְּחֶךָ, etc.; plur. מִזְבְּחוֹת.

So כִּסֵּא, 'throne'; כִּסְאוֹ, 'his throne.' (*N.B.*—Dagesh

[1] The ֵ is usually shortened to ַ in the Constr. sing. of these nouns.

forte is not inserted in sibilants with vocal Sheʷwa, when followed by a guttural. See Chap. V. § 3, Rem. 3). Cp. also בֶּן ; with suff. בְּנִי, etc.

There is a class of adjectives, formed from the Piʿel, stem of verbs, which decline in the same way as these nouns. They nearly all denote physical infirmities; *e.g.* עִוֵּר, 'blind'; אִלֵּם, 'dumb'; חֵרֵשׁ, 'deaf' (= חִרֵשׁ). Plur. עִוְרִים, etc. (*N.B.*—Dagesh forte omitted in ן; see Chap. V. § 3, Rem. 3.)

C. Remarks on certain uses of the Participle.

§ 1. The participle is very often used in *circumstantial clauses, i.e.* clauses which are not in the consecution, but give the circumstances of the action (see Chap. XVIII. § 4).

So Gen. xxiv. 62 : 'Isaac came from the way of the well; *for he was dwelling at* . . . ,'—וְהוּא יֹשֵׁב בְּ־.

Gen. xviii. 8 : 'Abraham took food and set it before them, *and they ate with him standing beside them* . . . ,'—וְהוּא עֹמֵד עֲלֵיהֶם וַיֹּאכֵלוּ. (See, further, in Appendix D). Note that in such clauses the subject with ו usually comes at the beginning.

§ 2. Such clauses are often found to emphasise contemporaneity, frequently with the addition of עוֹד, 'yet, still'; cp. Job i. 16, עוֹד זֶה מְדַבֵּר וְזֶה בָא, 'one was still speaking when another came.'

§ 3. הִנֵּה, 'behold,' when followed by the Present or Future or Imperfect in English, usually takes the participle in Hebrew; cp. Gen. xxiv. 30, 'And it came to pass when . ., that he came unto the man; and lo! he was standing by,'—וְהִנֵּה (הוּא) עֹמֵד עַל.

§ 4. The negative with the participle is usually אֵין. This is properly Construct of אַיִן, 'nothingness'; and (unless it has a pronoun suffix) is generally found in construction with a noun; *e.g.* אֵין אִישׁ שֹׁמֵעַ, 'there is no one listening.'

(עוֹד, הִנֵּה, and אַיִן all take pronoun suffixes; see next chapter.)

VOCABULARY.

שֹׁפֵט (m.), judge.

אֹיֵב (m.), enemy. (With 2nd p. suff. אֹיִבְךָ.)

כֹּהֵן (m.), priest.

מִזְבֵּחַ (f.), altar.

כִּסֵּא (m.), throne.

עִוֵּר, blind.

אֲדָמָה (f.), ground.

אַיִן, nought. Constr. אֵין, there is not.

עוֹד, yet, still.

אַחֵר, other. Plur. אֲחֵרִים.

אַיֵּה, where? אָנָה, whither?

מֵאַיִן, whence?

גַּם, also, even.

גַּם . . . גַּם = both . . . and

EXERCISE.

1. Translate into English:

(1) הִנֵּה הָעִיר שְׂרוּפָה בָאֵשׁ וְאֵין אִישׁ שָׁם:
(2) יֵלְכוּ אֶל־מִזְבְּחִי גַּם הָעִוְרִים: (3) אַל
תִּקְרַב הֲנֵה כִּי הָאֲדָמָה אֲשֶׁר אֲנִי עֹמֵד שָׁם
אַדְמַת קֹדֶשׁ הִיא: (4) הִנֵּה עֲבָדַי הֹלְכִים
אַחֲרֵי אֱלֹהִים אֲחֵרִים: (5) עוֹד הוּא מְדַבֵּר
אֵלָיו וְהִנֵּה הַנָּבִיא יֹרֵד מֵהַמִּזְבְּחוֹת: (6) וַיֹּאמְרוּ
אַיֵּה הָאֲנָשִׁים וַיֹּאמֶר הֲלֹא הֵמָּה נִסְתָּרִים
בֶּהָרִים: (7) שִׁמְעוּ לִי יֹשְׁבֵי יְרוּשָׁלַם אֲנִי
גַּם־אֲנִי מְמַלֵּט אֶתְכֶם מִיַּד אֹיִבְכֶם וּמִיַּד
כָּל־רֹדְפֵיכֶם: (8) הֵמָּה מַשְׁחִיתִים אֶת־דַּרְכֵיהֶם
לְפָנָי: (9) אֲנִי שֹׁפְטָה לְהַצְּדִיק אֹתָךְ: (10)
וְהַמְּלָכִים יֹשְׁבִים ¹ אִישׁ עַל־כִּסְאוֹ לִפְנֵי הָעִיר:

2. Translate into Hebrew:

(1) I am thy judge. (2) Lo, their priests were going down thence, both they and their wives.

¹ = Each man.

(3) Deliver me from all my enemies and my pursuers, for they are many. (4) The God, who giveth (use partic.) me all my blessings, will surely justify me. (5) Lo, the prophets were speaking evil things in the ears of the king, as he sat on his throne. (6) While she was speaking to him, her son sought to slay him with his sword. (7) Lo, the prophet will speak all the words of these books in the ears of the people. (8) There is none that speaketh comfortably-to-me (= on-my-heart), or that honoureth me. (9) He asked them where they dwelt,[1] whence they had come,[2] and whither they were going; and they told him. And he said, 'Ye are honoured in my eyes.'

[1] Use direct questions.   [2] בָּאתֶם = ye have come.

CHAPTER XXII.

מִן, אַיִן, הִנֵּה, עוֹד, AND כְּ WITH SUFFIXES.

מִן, אַיִן, עוֹד, and in part הִנֵּה, insert a נ before the suffixes of the singular 1st and 3rd persons, and of the plural 1st person:

<div align="center">

'me' is נִי֖ (= en-ni).

'him' is נּוּ (= en-hu).

'her' is נָּה (= en-hah).[1]

'us' is נּוּ (= en-nu).

</div>

Sing.

	עוֹדֶ֫נִּי (I am still.)	הִנְנִי / הִנֶּ֫נִּי(a) (Lo, I am.)	אֵינֶ֫נִּי (I am not.)	מִמֶּ֫נִּי (from me.)	כָּמוֹנִי (like me.)
1st p. c.					
2nd p. m.	עוֹדְךָ	הִנְּךָ	אֵינְךָ	מִמְּךָ	כָּמוֹךָ
f.	עוֹדָךְ	הִנָּךְ	אֵינֵךְ	מִמֵּךְ	(wanting)
3rd p. m.	עוֹדֶ֫נּוּ	הִנּוֹ	אֵינֶ֫נּוּ	מִמֶּ֫נּוּ	כָּמוֹהוּ
f.	עוֹדֶ֫נָּה	הִנָּה	אֵינֶ֫נָּה	מִמֶּ֫נָּה	כָּמוֹהָ

<div align="center">

* (a) Pause הִנֶּ֫נִי.

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[1] There is no Mappiq in the final ה, as the preceding ה (which is assimilated to נ) was sounded.

Plur.

	כְּ	מִן	אַיִן	הִנֵּה	עוֹד
1st p. c.	כָּמוֹנוּ	מִמֶּנּוּ	אֵינֶנּוּ	הִנְנוּ [a] / הִנֶּנּוּ	עוֹדֶנּוּ
2nd p. m.	כָּכֶם	מִכֶּם	etc.	הִנְּכֶם	עוֹדְכֶם
f.	(wanting)	מִכֶּן		הִנְּכֶן	עוֹדְכֶן
3rd p. m.	כָּהֶם [b]	מֵהֶם		הִנָּם	עוֹדָם
f.	כָּהֵנָּה	מֵהֵנָּה		הִנָּן	עוֹדָן

* [a] Pause הִנֶּנּוּ.   [b] also כְּמוֹהֶם.

Notes on מִן *and* כ.

(*a*) מִמֶּנִּי is supposed by many to have arisen out of a reduplication of מִן, which gave מִנְמֶנִּי. But it may be simply for מִנֶּנִּי. כָּמֹנִי is from כְּמוֹ, a longer form of כְּ,[1] which is found in poetry.

(*b*) מִן properly means 'separation.' Hence it = 'from, away from, some of—.'

כ = 'like.'   —כְּ . . . —כְּ = 'as . . . so . . .' (with nouns or with pronoun suff.).

VOCABULARY.

אֶחָד (m.), one (adjec. following noun). Fem. אַחַת.

שְׁנַיִם, two, with masc. nouns (usually precedes noun in apposition).

שְׁתַּיִם, two, with fem. nouns.

בֶּגֶד (m.), garment (i).

צֶדֶק (m.), righteousness (i).

צַדִּיק, righteous.

שָׁנָה (f.), year. Plur. שָׁנִים.

מִדְבָּר (m.), wilderness.

קָרַע, tear, rend (Impf. יִקְרַע).

יֵשׁ, there is.   יֶשְׁךָ, thou art (with partic.).

כִּי אִם, but (after preceding negative).

עַד־מָתַי, how long?

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[1] We also find בְּמוֹ = בְּ, and לְמוֹ = לְ, in poetry.

EXERCISE.

1. Translate into English:

(1) כָּמוֹנִי כָהֶם וּכְעַמִּי כְעַמָּם: (2) רַבִּים
אֲנַחְנוּ מִכֶּם: (3) עַד־מָתַי לֹא תְמַלֵּט אֹתִי
בְּצִדְקָהּ כִּי הִנְנִי בֹטֵחַ בָּהּ: (4) עוֹדֶנָּה מְדַבֶּרֶת
אֵלָיו וְהִנֵּה אִישׁ יֹרֵד לְבַקְשָׁהּ: (5) הִנֵּה
מְסַתֶּרֶת אֶת־בְּנָהּ כִּי אָמְרָה פֶּן יְבַקְשׁוּ אֹתוֹ
לְהָרְגוֹ: (6) אֵינֶנּוּ מְבַקְשִׁים רַע כִּי אִם אֲנָשִׁים
צַדִּיקִים אֲנַחְנוּ: (7) וַיְהִי אַחֲרֵי שְׁתַּיִם שָׁנִים
וַיֵּלֶךְ אֶל־הַמֶּלֶךְ וְהִנּוּ יֹשֵׁב עַל כִּסְאוֹ וַיֹּאמֶר
לַמֶּלֶךְ הִנְנִי אֲדֹנִי וַיֹּאמֶר הֲיֵשְׁךָ מְבַקֵּשׁ נַפְשִׁי:
(8) אֵין כָּמֹהוּ בְּכָל־הָאָרֶץ: (9) יֶשׁ־לִי גַּם בֵּן
אֶחָד גַּם בַּת אֶחָת: (10) עוֹדֶנּוּ מְדַבֵּר אֵלָיו
וְהַכֹּהֲנִים יָרְדוּ שָׁמָּה:

2. Translate into Hebrew:

(1) And it came to pass after two years, while he was
still dwelling in the land, that there went unto
him from the wilderness two men with their gar-
ments torn,[1] and two women with them.   (2) Lo,
she is still seeking my life, and I, whither shall I
go?   (3) He is not speaking good words in my
ears.   (4) And he rent his garments and said,
'Our warriors are few (say "men of fewness")
and our enemies are stronger than we.'   (5) And
(some) of them spoke to me, saying, 'Beware;
how long art thou not speaking that which is
pleasing to[2] the king?'   (6) Far be it from me
that I should kill (any) of you; but I will surely
deliver you from your enemy.   (7) There hath
not been[3] any one like thee among all the kings

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[1] Say, 'torn-of (Pass. Partic. Qal) garments.'
[2] Say, 'that which is good in the eyes of . . .'   [3] הָיָה.

of Israel. (8) Thus shalt thou speak to him, saying, 'Lo, I am thy servant.' (9) They took her son from with her and went on (לְ) their way. (10) And what have I been able to speak compared with (בְ) you? (11) And it came to pass, when the man of God heard that the king had rent his clothes, that he sent to him saying, 'Why hast thou rent thy clothes? Dost thou not remember that there is a prophet in Israel?'

GENERAL EXERCISE.

Translate into English:

וַיְהִי אַחֲרֵי יָמִים רַבִּים וּדְבַר יְהֹוָה הָיָה
אֶל־[a]אֵלִיָּהוּ לֵאמֹר [b]לֵךְ אֶל־[c]אַחְאָב וְאֶשְׁלְחָה
מָטָר עַל־פְּנֵי הָאָרֶץ: וַיֵּלֶךְ אֵלִיָּהוּ וְהָרָעָב חָזָק
שָׁם: וַיִּקְרָא אַחְאָב אֶל־[d]עֹבַדְיָהוּ אֲשֶׁר עַל
בֵּיתוֹ וְעֹבַדְיָהוּ הָיָה יָרֵא אֶת־יְהֹוָה מְאֹד: וַיְהִי
בְּהַכְרִית [e]אִיזֶבֶל אֵת־נְבִיאֵי יְהֹוָה וַיִּסְתֵּר עֹבַדְיָהוּ
מֵאָה נְבִיאִים וַיִּתֵּן לָהֶם לֶחֶם וּמַיִם: וַיֹּאמֶר
אַחְאָב אֵלָיו לֵךְ לְבַקֵּשׁ מַיִם לַסּוּסִים: וַיְחַלְּקוּ
לָהֶם אֶת־הָאָרֶץ אַחְאָב הָלַךְ דֶּרֶךְ אֶחָד וְעֹבַדְיָהוּ
הָלַךְ דֶּרֶךְ אֶחָד: וַיְהִי עֹבַדְיָהוּ בַּדֶּרֶךְ וְהִנֵּה
אֵלִיָּהוּ לְפָנָיו וַיֹּאמֶר הַאַתָּה זֶה אֲדֹנִי אֵלִיָּהוּ:
וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ:
וַיֹּאמֶר מֶה חָטָאתִי כִּי אַתָּה נֹתֵן אֶת־עַבְדְּךָ
בְּיַד אַחְאָב לַהֲרְגֵנִי: כִּי אֵין מַמְלָכָה אֲשֶׁר לֹא
שָׁלַח שָׁמָּה לְבַקֶּשְׁךָ וְאַתָּה אֹמֵר אֱמֹר לַאדֹנֶיךָ
הִנֵּה אֵלִיָּהוּ: וְהָיָה אֲנִי אֵלֵךְ מֵאִתְּךָ וְרוּחַ יְהֹוָה

[a] Elijah.   [b] Impera. from הָלַךְ.   [c] Ahab.
[d] Obadiah.   [e] Jezebel.

8

(a)יִשָּׂא אֹתְךָ וְהָרַג אַחְאָב אֶת־עַבְדְּךָ: הֲלֹא
דֻבַּר לַאדֹנִי אֶת־אֲשֶׁר עָשָׂה עַבְדְּךָ בַּהֲרֹג אִיזֶבֶל
אֶת־נְבִיאֵי יְהוָֹה וָאַסְתִּיר מֵאָה אֲנָשִׁים מִנְּבִיאֵי
יְהוָֹה: וַיֹּאמֶר אֵלִיָּהוּ (b)חַי יְהוָֹה אֲשֶׁר עָמַדְתִּי
לְפָנָיו כִּי הַיּוֹם אֵלֶךְ אֵלָיו:

a) Imperf. of נָשָׂא.

b) חַי . . . כִּי = ' as the Lord liveth (I swear) that . . .'

CHAPTER XXIII.

ACCENTS AND PAUSE FORMS, ETC.

§ 1. The Tone Syllable.

Every [1] independent word in Hebrew has an accent, and the syllable on which it falls is called the tone syllable. More often than not the tone accent is on the last syllable: it may be on the last but one, but not farther back in the word.

The tone syllable can sometimes be determined only by practice, but the following considerations will show in many cases which it is:

    i. A long vowel in a closed syllable must be accented; *e.g.* דְּבָרִים.

    ii. A short vowel in an open syllable must be accented; [2] *e.g.* מַלְכַּים, מֶלֶךְ.

    iii. The fem. termination ה‍ָ is accented always in nouns and adjectives; [3] *e.g.* גְּדוֹלָה.

    iv. Pronominal suffixes are accented. In disyllabic suffixes the accent is on the penultimate except in the case of the 3rd and 2nd plur. (יהֶם — יכֶם).

    v. Ṣᵉgholates are accented on the penultimate: all

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[1] Words joined together by Maqqeph have only one main accent between them.

[2] But it is sufficient if the syllable bears the counter-tone, Metheg (on which see below in § 5); *e.g.* אַחֲרוֹן Such a word as הֶחֳרֵב is only possible because the ח is virtually doubled.

[3] ה‍ָ, denoting motion towards, is not usually accented.

other nouns on the ultimate; *e.g.* אֹ֫הֶל, but מִקְנֶ֫ה.

vi. The accent in verbs is, in general, on the syllable which contains the second root-letter (except after Waw consecutive); *e.g.* קְטַ֫לְתָּ.

§ 2. Accents.

Accents are divided into two classes, disjunctive and conjunctive, the former answering to marks of punctuation in English. There are eighteen disjunctive and seven conjunctive accents; but for practical purposes only the most important of the former come into consideration.

These are

(1) Ṣillūq ('end'), marking the last accented syllable in the sentence:[1] sign —ִ.

(2) 'Athnaḥ ('breathing space'), marking the chief logical break in the sentence: sign —ַ.

(3) Zāqēph qāṭōn, which may occur as often as required, marking a break less than that of 'Athnaḥ: sign —ֵ.

Every verse[2] has Ṣilluq; and all, except the very shortest, have 'Athnaḥ;

e.g. Gen. xl. 9, וַיְסַפֵּ֨ר שַׂר־הַמַּשְׁקִ֜ים אֶת־חֲלֹמ֗וֹ לְיוֹסֵ֔ף וַיֹּ֣אמֶר ל֔וֹ בַּחֲלוֹמִ֕י וְהִנֵּה־גֶ֖פֶן לְפָנָֽי׃

('And the chief of the butlers recounted his dream to Joseph; and he said to him, (It was) in my dream, and lo, a vine before me.')

§ 3. Pause Forms.

'Athnaḥ and Ṣilluq always, and Zaqeph qaṭon[3] rarely, have the effect of throwing the word, in which they occur, into what is called a 'pause' form; *i.e.* of making its pronunciation slower, by laying special stress upon it.

[1] The last word is followed by the verse-divider (full stop), : , which is called Ṣōph Pāṣūq.

[2] Three books (Psalms, Proverbs, and Job) have a different accentual system.

[3] When a pause form occurs with Zaqeph qaṭon, attention is generally drawn to it by a Massoretic note; *e.g.* Gen. xi. 3, לְאָֽבֶן, with the note קמץ בז״ק ('qameç with Zaqeph qaṭon').

Of the various modifications caused by pause, the following are the most important:

(1) ◌ָ in the tone syllable becomes ◌ָ as a rule; e.g. קָטֵל becomes קָטָ֑ל; מַיִם becomes מָ֑יִם.

In Segholates which have ◌ֶ in the penultimate, it usually becomes ◌ָ in pause; e.g. דֶּרֶךְ becomes דָּ֑רֶךְ (but מֶלֶךְ is the same in pause).

(2) Before the suffix ךָ—, in both nouns and verbs, an accented ◌ֶ [1] takes the place of the preceding vocal Shᵉwa; e.g. דְּבָרְךָ becomes דְּבָרֶ֑ךָ; and יִקְטָלְךָ (yiḳṭŏlka, 'he will kill thee') becomes יִקְטְלֶ֑ךָ.

But in prepositions, etc., with suffixes, the pause form of the 2nd pers. masc. sing. is usually identical with that of the 2nd pers. fem.; e.g. אִתְּךָ, pause אִתָּ֑ךְ; לְךָ becomes לָ֑ךְ. (But מִמְּךָ, in pause מִמֶּ֑ךָ.)

(3) In verbal forms, a full vowel that has dropped out reappears and bears the tone;

e.g. קָטְלוּ (= קָטֵלוּ) becomes קָטָ֑לוּ

יִקְטְלוּ   „   יִקְטֹ֑לוּ

יִשְׁמְעוּ (= יִשְׁמַעוּ) „   יִשְׁמָ֑עוּ

*(4) In certain words, the tone is shifted to the penultimate;

e.g. אַתָּה becomes אָֽתָּה, and עַתָּה ('now') becomes עָֽתָּה.

אָנֹכִי   „   אָנֹֽכִי

*(5) The displacement of the accent by Waw consecutive no longer takes place.

וְקָטַלְתָּ becomes וְקָטָ֑לְתָּ

וַיֵּשֶׁב   „   וַיֵּשֵׁ֑ב

§ 4. Two accented syllables rarely follow each other, unless they are divided by a disjunctive accent. The

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[1] i.e. the word reverts to its primitive form.

difficulty is usually overcome, either by forcing back the first of the two (a long vowel in a final shut syllable being then shortened), e.g. הִשָּׁמֶר לְךָ ; or by using Maqqeph, and dispensing with the first of the two accents; e.g. וּרְבוּ־בָהּ (Gen. ix. 7).

§ 5. **Metheg**, meaning 'bridle,' is not properly an accent; but is a sign which accompanies vowels in some open, unaccented syllables to mark a certain amount of pause or secondary stress on them. It is a sign that the voice must halt and do full justice to the vowel; e.g. in אֱלֹהֵיכֶם ('your God') the accent is on the ultimate; but the open ־ֱ, two places in front, has in pronunciation a secondary stress, and may be called a counter-tone (cp. in English a word like 'ánti-víviséctioníst).

The sign of Metheg is the same as that of Silluq (־ֽ); but it does not throw a word into a pause form.

Its chief uses are as follows:

(1) to lay stress on a vowel in an open syllable standing two places[1] from the tone; e.g. הֶהָרִים, יַעֲמֹד.

(2) to lay stress on a long vowel separated by vocal Shᵉwa from the tone; e.g. קָטְלָה. Hence it is possible to distinguish אָכְלָה (ā-klah), 'she ate,' from אָכְלָה (ŏk-lah), 'food'; or וַיִּרְאוּ (for וַיִּירְאוּ, from יָרֵא), 'and they feared,' from וַיִּרְאוּ (from רָאָה), 'and they saw.'

(3) to emphasise any vowel before a ḥaṭeph vowel; e.g. צְעָקִים, כַּאֲשֶׁר.

* **Remark.**

Metheg is found wherever a prefix comes before the sacred name יְהוָֹה, e.g. לַיהוָֹה ;[2] and in all parts of הָיָה

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[1] Or if this syllable is closed, on any vowel in an open syllable farther from the tone; e.g. הָאַרְבָּעִים.

[2] It will be remembered that this is pronounced לַאדֹנָי (for לַאֲדֹנָי), see Chap. X. § 3. (a).

('to be') and חָיָה ('to live'), in which the first ה or ח has quiescent Sh⁰wa; *e.g.* יְהְיֶה, 'he will be.'

§ 6. **Note on the Massoretic terms Q⁰rē and K⁰thīv.**
The Massoretes, in their marginal notes, frequently give alternative readings, which they mark as קְרִי ('to be read'), preferring them to the כְּתִיב, *i.e.* what is 'written' in the text. In such cases they attach the vowels, which belong to the קְרִי, to the consonants written in the text, just as they point the sacred name יהוה with the vowels of אֲדֹנִי, or occasionally with those of אֱלֹהִים (יֱהוִֹה). Another similar 'Q⁰rē perpetuum' (*i.e.* constant Q⁰re, which needs no marginal note) is 'Jerusalem,' which appears in the text as יְרוּשָׁלַם; here the K⁰thiv is יְרוּשָׁלֵם, but the Q⁰re יְרוּשָׁלַיִם. For an example of a Q⁰re given in the margin, cp. Gen. xxxiv. 3, where we have הַנַּעַר, with the note הנערה קרי (*i.e.* הַנַּעֲרָה is to be read, and not הַנַּעַר, which is the K⁰thiv).

* § 7. **Rāphĕ** (רָפֶה, 'weak') is a horizontal line placed over a letter to call attention to the omission of a Dagesh or Mappiq.

EXERCISE.

1. Read through the Hebrew extract given after the last chapter (p. 113), marking Metheg, 'Athnaḥ, and Ṣilluq, and put down any words that change their forms in pause.

2. Give the pause forms of—

יָדְךָ—בְּךָ—אַתָּה—אֲנַחְנוּ—לְפָנַי—כֶּסֶף—קָטְלָה

קָטַלְנוּ—קָטְלוּ—קָטְלוּ—יִכְבְּדוּ—וַיֵּלֶךְ

NOTES ON GENESIS XL.–XLIV.

The beginner is advised at this point to read some chapters of the Hebrew Bible, in order to familiarise himself, not only with what he has already learnt, but also with the chief forms of the weak verbs, before he proceeds to commit these to memory. He should carefully parse every verb, with the aid of the Grammar and Dictionary.

He should carefully note the following points :

A. In פ"נ[1] verbs, when the נ has quiescent Shᵉwa, it is assimilated to the following consonant ; *e.g.* נָפַל ; Impf. יִפֹּל (= יִנְפֹּל) (with Dagesh forte).

B. In פ"י verbs, the Impf. has usually two Çeres ; *e.g.* יָשַׁב ; Impf. יֵשֵׁב. The Infin. Constr. with ל is (לָ)שֶׁבֶת, a Sᵉgholate noun.

C. In ל"ה verbs :

    (1) the ה disappears before vowel afformatives ; *e.g.* גָּלָה, 3rd pers. plur. גָּלוּ.

    (2) the Impfs. of all voices end in ה—ֶ ; *e.g.* Impf. Qal יִגְלֶה.

    (3) in the 2nd and 1st pers. of the Perfects, the ה—ָ becomes י ; *e.g.* 2nd masc. sing. Perf. Qal גָּלִיתָ.

D. In ע"ו verbs, if we take קוּם (Inf. Constr.) as a type, the Impf. Qal is יָקוּם, which with Waw consec. appears as וַיָּקָם (way-yāqŏm). (These verbs are given in dictionaries under the form of the Infin. Constr.)

Hiph'il Perf. הֵקִים, Impf. יָקִים (long vowel in pen-ultimate). (Akin to these verbs are the ע"י verbs.)

E. In פ" guttural verbs, the guttural usually takes a compound Shᵉwa in place of a quiescent ; and the previous

[1] For the meaning of פ"נ verbs, etc., see above, Chap. XV. *B.* § 2, Rem. I.

vowel is assimilated to the vowel in the compound Shᵉwa; e.g. עָמֹד, Impf. Qal יַעֲמֹד.

F. The direct object to the verb, if a pronoun, is usually attached to it as a suffix; e.g. יִקְטְלוּךָ, 'they will kill thee.'

In order to help the beginner, grammatical notes on Gen. xl.–xliv. are appended.

(N.B.—(G) attached to the number of a chapter denotes that the reference is to a chapter in this Grammar.)

Chap. XL.

1. מַשְׁקֵה. Constr. of מַשְׁקֶה, Hiph. Part. (plur. מַשְׁקִים, ver. 2).

2. סָרִיסָיו, 'his eunuchs'; here the ָ is 'fixed,' i.e. not thinned to vocal Shᵉwa: contrast the construct in ver. 7.

3. וַיִּתֵּן. From נָתַן (see Paradigm of פ״ן verbs).
מְקוֹם. Construct: the following relative clause stands for the Absolute.

4. וַיִּהְיוּ. 3rd plur. of יִהְיֶה.

6. וַיָּבֹא. Impf. Qal of בּוֹא.
וַיַּרְא = וַיִּרְאֶה. In ל״ה verbs the ֶה of the Impf. is cut off after Waw consec.

10. הוּא. (Kᵉthiv הוּא, Qᵉre הִיא) is usually of common gender in the Pentateuch.
כְּפֹרַחַת. Fem. Part. Qal פרח (with prep. כ).
עָלְתָה. 3rd fem. sing. Perf. Qal עָלָה (note the ת). Transl. 'its-blossom went-up').

11. וָאֶקַּח. Impf. Qal of לָקַח, which in this tense behaves as if it were נָקַח (see note A above).
וָאֶתֵּן. See note on ver. 3.

13. וַהֲשִׁיבְךָ = וְהָשִׁיב (see note D above), with pronoun suffix (see note F).
הָיִיתָ. See note C. (3) above.

‎מַשְׁקֵהוּ. Nouns and participles in ‏הֶ—‏ take ‏—ֵהוּ‏ for 3rd masc. sing. suffix.

14. ‎זְכַרְתַּנִי. *i.e.* ‎זָכַרְתָּ—נִי‏ (‏—נִי‏ 1st pers. sing. pronoun suffix).

‎וְהִוֹצֵאתַנִי. In the Hiph. of ‏פ"י‏ verbs, the ‏—י‏ appears as ‏וֹ‏.

15. ‎שָׂמוּ. From ‎שִׂים‏ (see Paradigm of ‏ע"ו‏ and ‏ע"י‏ verbs).

17. ‎מַעֲשֵׂה. Constr. of ‎מַעֲשֶׂה‏ (noun from ‎עשׂה‏).

18. ‎וַיִּיעַן. 'Apocopated' (*i.e.* shortened) form of ‎וַיַּעֲנֶה‏. See note on ver. 6 above, and note *E*.

20. ‎הֻלֶּדֶת. Anomalous Hophʻal Infin. Constr. of ‎יָלַד‏. Note that it takes an Accus. though it is Passive.

‎וַיַּעַשׂ. Cp. ‎וַיַּעַן‏ in ver. 18.

‎(בְּ)תוֹךְ. Constr. of ‎תָּוֶךְ‏.

21. ‎וַיֶּשֶׁב. *i.e.* ‎יָשִׁיב‏ with Waw consec. See note *D*.

23. ‎וַיִּשְׁכָּחֵהוּ. Note that (1) the Impf. Qal of ‎שׁכח‏ is ‎יִשְׁכַּח‏, not ‎יִשְׁכֹּחַ‏; so with all ‏ל"‏ guttural verbs: (2) the pronoun suffix causes the preceding ‏—ַ‏ to be lengthened to ‏—ָ‏.

Chap. XLI.

2. ‎עֹלֹת. Fem. plur. of ‎עֹלָה‏ (Partic. Qal).

‎וַתִּרְעֶינָה. From ‎רָעָה‏: see Paradigm of ‏ל"ה‏ verbs.

4. ‎וַתֹּאכַלְנָה. Impf. Qal of ‎אָכַל‏. Cp. ‎יֹאמַר‏, 'he will say.'

5. ‎וַיִּישָׁן. Pause form of ‎שֵׁן—‏.

‎שֵׁנִית. Fem. of ‎שֵׁנִי‏.

6. ‎וּשְׁדוּפוֹת. Constr. fem. plur. Passive Partic. Qal.

7. ‎וַתִּבְלַעְנָה. See note (1) on xl. 23.

9. ‎חֲטָאַי. From ‎חֵטְא‏ (note plural of 2nd declension form).

11. וָאֶחְלְמָה. Note Cohortative used with Waw consec. in the 1st person.

וְהוּא. ו is frequently pointed with ◌ָ, when a disjunctive accent falls on the next syllable.

12. וַיִּפְתָּר־לָנוּ. The ultimate syllable of the verb is shortened, because it is joined to the next word by Maqqeph, and therefore has no accent.

13. הֵשִׁיב. See note *D*. This is the so-called 'Impersonal' use of the 3rd person (cp. French 'on'); *i.e.* the subject is indefinite.

14. וַיְרִיצֻהוּ. *i.e.* וַיְרִיצוּ־הוּ. See note *D*.

וַיְגַלַּח = וַיְגַלֵּחַ (◌ֵ and furtive Pathaḥ contract into ◌ַ in ל״ guttural verbs, except in the Part. and Inf.).

18. Cp. ver. 2.

19. לָרֹעַ. Prep. ל with ◌ָ. See note on וְ in ver. 11.

21. וַתָּבֹאנָה. See xl. 6.

קִרְבֶּנָה. Rare form of קֶרֶב.

נוֹדַע. In the Niph. of פ״י verbs (as in all parts where the י follows a preformative), the י appears as ו. Cp. Hiph. in xl. 14.

מַרְאֵיהֶן. From מַרְאֶה (√ רָאָה)·

22. וָאֵרֶא. 'Apocopated' for וָאֶרְאֶה.

24. וָאֹמַר. יֹאמַר in the 1st pers. sing. gives אֹמַר (with only one א). In the 1st pers. with Waw consec. the accent is not drawn back on to the penultimate (hence Metheg); hence the ◌ַ remains and does not become ◌ֶ (contrast וַיֹּאמֶר).

מַגִּיד· See note *A*.

26. פְּרֹת. We should probably read הַפָּרֹת.

28. הֶרְאָה. Hiph. ◌ֶ due to ר.

29. בָּאוֹת. Fem. Partic. בּוֹא.

30. וְקָמוּ. Perf. Qal קוּם. Note that the Partic. and Perf. are the same in form.

31. יִוָּדַע. See notes on vv. 21 and 14.

32. הִשָּׁנוֹת. The Infin. Constr. of all voices of ל״ה verbs ends in ‏וֹת—.

נָכוֹן. Part. Niph. of כּוּן.

מְמַהֵר. Note that, though the guttural refuses Dagesh forte, the previous — is *not* lengthened to — before ה, ח, or ע; it is before א and ר (cp. rules for the article).

33. יֵרֶא. Apocopated for יִרְאֶה (see note on ver. 22). The Jussive is usually apocopated.

נָכוֹן. Cp. נָכוֹן in ver. 32.

וַיְשִׁיתֵהוּ. Hiph. of שִׁית (see Paradigm of ע״ו and ע״י verbs), with suffix ‏הוּ—. Note that when the verb ends in a consonant, the pronoun suffix takes a helping vowel; this is — or — in the Perfect (see xl. 14); — in the Impf.

34. יַעֲשֶׂה. Jussive, yet not apocopated; this is rare.

36. תִּהְיֶינָה. See note on ver. 2.

38. כָּזֶה. For the —, see notes on vv. 19 and 11.

הוֹדִיעַ. See xl. 14.

40. פִּיךָ. From פֶּה (see Chap. XXXIII. (G)).

יִשַּׁק. See note A.

41. רְאֵה. Impera. Qal.

42. וַיָּסַר. For וַיָּסָר, cp. xl. 21.

וַיָּשֶׂם. Qal; see Paradigm of ע״ו and ע״י verbs.

43. וְנָתוֹן. See Chap. XX. § 3. (*d*) (G).

45. וַיֵּצֵא. See note B.

46. שָׁנָה. Numerals over twenty take the noun in the singular (lit. ' thirty times a year ').

47. וַתַּעַשׂ. Cp. xl. 20.

49. הַרְבֵּה. See Chap. XX. § 3. (*c*) (G).

50. וַיֵּלֶד. Anomalous pause form (Massoretic note = 'Lamedh with Qameç'). Note the sing. before a plur. subject. The verb, when it comes first, is frequently put in the 3rd masc. sing., though the subject be fem. or plur. (see Appendix A).

51. נַשַּׁנִי. Anomalous for נִשַּׁנִי, *i.e.* נִשָּׁה—נִי; cp. הִפְרַנִי, ver. 52.

53. הָיָה = 'there was.'

54. וַתְּחִלֶּינָה. Hiph. of חָלַל (see Paradigm of ע״ע verbs).

לָחֶם. Pause for לֶחֶם.

55. לְכוּ. Imperat. The Impf. is יֵלֵךְ.

Chap. XLII.

1. וַיַּרְא. See xl. 6. (Cp. xli. 22.)

2. רְדוּ. Plur. of רֵד (Impera.). See note *B*.
נָמוּת. See note *D*.

3. אֲחֵי.
4. אֲחֵי. See Chap. XXXIII. (*G*).
אֶחָיו.

6. וַיִּשְׁתַּחֲווּ. From שָׁחָה; see Chap. XXVI. Rem. 6 (*G*).

7. וַיַּכִּרֵם. See note *A*, and last note on xli. 33.

9. לָהֶם = 'about them.'

11. כֻּלָּנוּ. From כֹּל (verbal root כלל).

13. אָבִינוּ. See Chap. XXXIII. (*G*).

14. הוּא = ἐκεῖνο.

15. אִם in oaths is equivalent to a negative, 'ye shall *not* . . .' See Appendix B (*G*), where חֵי is also explained.

16. וַיִּקַּח. See on xl. 11.
כִּי (or אִם לֹא) in oaths is equivalent to a strong affirmative.

19. בָּתֵּיכֶם. See Chap. XXXIII. (*G*).

21. אִישׁ אֶל אָחִיו. Lit. 'each to his brother'; *i.e.* to one another.

צָרַת. Note that the ◌ַ is fixed because the root is צרר and the noun (= צָרָה) צָרָה; and a ◌ָ which is due to compensation is usually fixed.

23. הַמֵּלִיץ. Hiph. Partic. לוּץ or לִיץ.

24. וַיִּסֹּב. Impf. Qal סבב.

וַיֵּבְךְּ. Apocopated from וַיִּבְכֶּה.

וַיֵּשָׁב. See note *D*.

25. וַיְצַו. Apocopated for וַיְצַוֶּה.

וַיְמַלְאוּ. Note that נְ, מְ, and לְ often omit Dagesh forte, as יְ does. Cp. בְּהִתְחַנֲנוֹ in ver. 21.

לָתֵת. Infin. Constr. of נָתַן (= לָתֶנֶת).

וַיַּעַשׂ. Impersonal; see on xli. 13.

26. וַיִּשְׂאוּ. Dagesh forte is not written in a sibilant with vocal Shᵉwa, when a guttural follows.

27. בְּפִי. See Chap. XXXIII. (*G*).

28. הוּשַׁב. Hophʻal of שׁוּב. Cp. Hiphʻil (note *D*).

29. אַרְצָה. *i.e.* the Construct with the locative הָ◌ (which is unaccented).

הַקֹּרֹת. Partic. Qal קָרָה.

33. אֵדַע. See note *B*, and note on xli. 14.

הַנִּיחוּ. Special form of Hiph. of נוּחַ; see dictionary.

קְחוּ. Imperat. (Impf. is יִקַּח).

35. מְרִיקִים. Partic. Hiph. רִיק. Cp. note on ver. 23.

אִישׁ = 'each'; note its position.

36. תֻּקָּחוּ. Pause form.

כֻּלָּן = כֻּלָּנָה (πάντα ταῦτα).

37. תָּמִית. See note *D*.

אֲבִיאֶנּוּ. נוּ ◌ֶ (like הוּ ◌ֶ◌) = 'him,' with Impf.

תְּנָה. Cohortative Impera. (Impf. is יִתֵּן).

38. מֵת.   Note stative form of ע"ו verb.

בדד √   לְבַדּוֹ.

Chap. XLIII.

3. הָעֵד.   Hiph. Inf. Absol. of עוד.

6. לָמָה with accent on ultimate and therefore no Dagesh in the מ; so found before gutturals, to emphasise the ultimate.

הֲרֵעֹתֶם.   See Paradigm of ע"ע verbs.

7. נֵדַע.   Note use of Impf.; 'were we to know?'

9. תְּבַקְשֶׁנּוּ.   ק usually does not take Dagesh forte (here the line over it is Raphe (see Chap. XXIII. § 7 (G)).   Cp. notes on xlii. 25 and 26.

הֲבִיאֹתִיו.   Note the ◌ — before 2nd and 1st pers. Perf. Hiph. of ע"ו verbs.   וֹ— (=הוּ—◌) = 'him' with Perfects.

וְהִצַּגְתִּיו.   יָצַג √.   Verbs beginning with יצ are often conjugated like פ"ן verbs in the Hiph.

10. הִתְמַהְמָהְנוּ from מָהַהּ (ל" guttural verb, because final ה is not quiescent).   Note reduplication of מ in Hithpa'el, marked by calling the form a *Hithpalpel.*

כִּי (the second) = 'surely.'

זֶה.   Note this idiomatic use of זֶה indeclinable before definitions of time ('*this* twenty years,' etc.).

12. הַמּוּשָׁב.   Anomalous for הַמּוּשָׁב (Hoph'al Partic.).   Massoretic note = 'the Shin with Pathaḥ.'

14. שַׁדַּי.   Traditional derivation is שַׁ— with Dagesh forte = אֲשֶׁר, and דַּי, 'sufficiency'; *i.e.* 'Almighty.'   This is unlikely; perhaps the root is שָׁדַד, and the word = 'destroyer,' 'waster.'

אַחֵר.   Perhaps read הָאַחֵר.

שָׁכֹלְתִּי.   Note pause form of שָׁכֹלְתִּי.

15. וַיִּקְחוּ.   See note on ver. 9.

16. וּטְבֹחַ.   The only case of a לְ″ guttural verb with an Impf. or Impera. in ־ַ.

18. לָקַחַת.   פ″ן verbs mostly take a Sᵉgholate Infin. Constr., dropping the נ; e.g. נָגַשׁ, Inf. Constr. (לָ)גֶשֶׁת.   So לָקַח makes Inf. Constr. קַחַת.

19. פֶּתַח is used prepositionally; see Chap. XIII. § 3. (g) (G).

22. שִׂים.   √ שִׂים.

26. וַיִּשְׁתַּחֲווּ.   See xlii. 6.

28. וַיִּקְּדוּ.   Impf. Qal קָדַד (not common form in עַ″ע verbs).

29. אִמּוֹ.   From אֵם (√ אמם).

יָחָנְךָ.   Anomalous for יְחָנְךָ; i.e. (חנן) יָחֹן with suffix.   The נ naturally takes Dagesh forte where possible; hence the preceding vowel must be shortened, being in an unaccented syllable.

32. יוּכְלוּן.   יוּכַל is the form used as Impf. of יָכֹל (perhaps a Hophʻal form).   Note the וּן־, usually only found for וּ־ in emphatic utterances or a lofty style.

33. וַיִּתְמְהוּ.   From תָּמַהּ.   Notice it is not תָּמָה with quiescent ה־; i.e. it is a לְ″ guttural verb, not a לְ″ה verb; and does not drop the ה before וּ־.

רֵעֵהוּ.   From רֵעֶה.   For the form, see note on xl. 13; and for the phrase, see xlii. 21.

34. וַתִּרֶב.   Apocopated form of וַתִּרְבֶּה.

Chap. XLIV.

1. שְׂאֵת.   Inf. Constr. = שֵׂאֵת; see note on xliii. 18.

3. אוֹר.   Perf. Qal (stative).   Note the two circumstantial clauses, beginning with וְ and the subject; see Appendix D.   This construction emphasises the simultaneity of the two clauses,

4. Again we have two clauses almost simultaneous; 'they had just gone out . . .'

לֹא הִרְחִיקוּ, is another circumstantial clause (without the Copula), used adverbially.

5. יִשְׁתֶּה. Frequentative Impf.

הֲרֵעֹתֶם. See xliii. 6.

6. וַיַּשְׁגֵּם. Hiph. with suffix.

7. יְדַבֵּר. Impf. gives tone of politeness.

8. הֲשִׁיבֹנוּ. See note on xliii. 9.

9. וָמֵת. Notice ו introducing the apodosis. (For ‐ָ, see on xli. 11.)

10. עָבֵד. Pause form.

12. הֵחֵל. √ חָלַל; notice the two circumstantial clauses without the copula (cp. לֹא הִרְחִיקוּ in ver. 4); transl. 'beginning at the eldest . . .'

13. שִׂמְלֹתָם. ם‐ָ for יהֶם‐ָ, as often in plurals in ות‐.

16. נִמְצָדָק. √ צדק (see Chap. XV. B. § 3. (b) (G)). Notice ק‐ָ for ק‐ָ.

18. יִחַר. Apocopated form of יֶחֱרֶה.

22. וְעָזַב. Notice this way of putting a conditional sentence: 'but if he leaves his father, then he will die.'

23. תֹסְפוּן. Hiph. יסף.

26. לָרֶדֶת. See note B. This Sᵉgholate form of Infin. Constr. is practically confined to פ"ן and פ"י verbs.

27. אִשְׁתִּי. See Chap. XXXIII. (G).

28. טָרֹף. Note the Inf. Absol. Qal to add emphasis to a Puʿal.

29. וְקָרָהוּ. קָרָה drops its ultimate syllable before a pronoun suffix, and adds הוּ‐ָ ('him').

31. וְהָיָה = 'then it will happen.'

33. יַעַל. Apocopated form (Jussive).

9

CHAPTER XXIV.

PE NUN VERBS.

(See Paradigm *C.*)

e.g. נָגַשׁ, ' draw near '; נָפַל, ' fall.'

§ 1. We have already seen instances of the dropping out of נ after a full vowel, where its Shᵉwa is quiescent : *e.g.* מִן־שָׁם becoming מִשָּׁם, etc.

Similarly in פ״נ verbs, when a preformative is added to the root and the נ does not carry a full vowel, the latter is assimilated to the second root-letter ;

e.g. Impf. Qal   יִנְגַּשׁ becomes יִגַּשׁ.[1]

Perf. Niph.   נִנְגַּשׁ   „   נִגַּשׁ ; but Impf. יִנָּגֵשׁ, be-
cause the נ here carries a full vowel.

Perf. Hiph. הִגִּישׁ ; Impf. יַגִּישׁ ; Jussive, יַגֵּשׁ.

Perf. Hoph. הֻגַּשׁ (always ‐הֻ, not ‐הָ, in these verbs).

§ 2. **In the Imperative Qal**, Stative verbs and others which take ‐ַ in the Imperfect drop the נ ; *e.g.* נְגַשׁ becomes גַּשׁ. But verbs which take ‐ִ in the Impf. usually retain the נ ; *e.g.* נְפֹל.

§ 3. **In the Infinitive Construct Qal** those verbs drop the ‐נ which do so in the Imperative ; they then add ‐ת to the stem ; *e.g.* נָגַשׁ gives גַּשְׁתְּ, and this behaves like the Sᵉgholates (*e.g.* צֶדֶק), becoming גֶּשֶׁת.

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[1] This assimilation is almost invariable except before ה ; *e.g.* יִנְהַג, ' he will drive.'

לְ (to) before this Sᵉgholate Infin. is always pointed with
ֵ (the accent being on the penultimate of the Infin.); *e.g.*
לָגֶ֫שֶׁת, 'to draw nigh.' (But לְגִשְׁתִּי, ' for my drawing nigh.')

Verbs which have ֹ— in the Imperf. make the Infin.
Constr. in the ordinary way; *e.g.* לִנְפֹּל, 'to fall.' Note
that נ is retained.

§ 4. Two verbs call for special mention, לָקַח, 'take,'
and נָתַן, 'give.'

(*a*) לָקַח in the Impf., Impera., and Infin. Constr. Qal,
and in the Impf. Hophʿal, is treated as if it were
נָקַח; *e.g.* Impf. Qal יִקַּח; Impera. קַח; Infin.
Constr. קַ֫חַת(לָ), where the two pathaḥs are due
to the guttural ח (cp. נַעַר). 'My taking' is
קַחְתִּי. Impf. Hoph. יֻקַּח.

(*b*) נָתַן assimilates its final נ, where it is pointed with
quiescent Shᵉwa; *e.g.* נָתַנְתָּ becomes נָתַ֫תָּ.
In the Impf. and Impera. Qal it takes ֵ— in the
final syllable; יִתֵּן,[1] 'he will give.' Impera. תֵּן.
The Infin. Constr. תְּנִת becomes תֵּת = תֵּ(נֵ)ת; with
Suff. תִּתִּי, etc. 'To give' is לָתֵת.

NOTE.—נָשָׂא, Infin. Constr. שְׂאֵת becomes שְׂאֵת, but
with ל, לָשֵׂאת.[2]

VOCABULARY.

נָתַן, to give, set, put; per-
mit (with Accus.
and Infin.).

נָגַשׁ, to draw near.

נָכָה, to smite.

נָשָׂא, to lift up. Impf.
יִשָּׂא.

נָשָׂא לְ, to forgive.

נבט (Hiph.), to gaze on, *with
Accus.*; to show regard
to, *with* אֶל.

נָשַׂג (Hiph.), to overtake.

נָצַל (Hiph.), to deliver.

נגד (Hiph.), to tell, announce.

פֶּ֫שַׁע (m.), transgression (i).

שְׁאוֹל (m.), Sheol, the grave.

[1] 3rd and 2nd p. fem. plur. תִּתֵּ֫נָּה.   [2] After בּ (and כּ), בִּשְׂאֵת.

EXERCISE.

A. 1. Translate into English :

‎(1) אַל תַּגִּידוּ אֶת־הַדָּבָר לְאֹיְבָי : ‎(2) תֶּן אֹתִי
‎לָגֶשֶׁת אֲלֵיהֶם : ‎(3) יֵרְאוּ רֹדְפָיו מִקַּחַת
‎אֶת־כַּסְפּוֹ : ‎(4) וְאַשִּׂיג אֹתוֹ וְאֶגַּשׁ וְאֶתֶּן־לוֹ
‎אֶת־הַכֶּסֶף : ‎(5) וַיִּשָּׂא לָהֶם אֶת־פִּשְׁעָם וַיַּצֵּל
‎אֹתָם : ‎(6) הֲלֹא הֻגַּד לַאדֹנִי אֶת־אֲשֶׁר עָשָׂה
‎עַבְדְּךָ וַיִּגַּף אֹתָם : ‎(7) וַיְהִי כְּתָתִּי לוֹ אֶת־הַכֶּסֶף
‎וַיֹּאמֶר קָחָה־נָא מִמֶּנִּי אֶת־הַסּוּס הַזֶּה : ‎(8) וַיַּבֵּט
‎אֵלָיו ¹ וַיֹּאמֶר הַאַתָּה אָמַר בִּלְבָבְךָ לָשֵׂאת
‎אֶת־יָדְךָ עָלָי : ‎(9) וַיֻּקַח אֶל־בֵּית הַמֶּלֶךְ וַיִּתְּנוּ
‎אֹתוֹ עַל־הַבָּיִת : ‎(10) וַיֹּאמֶר לוֹ הַאֵין אִשָּׁה
‎בִּבְנוֹת עַמִּי כִּי אַתָּה הֹלֵךְ לָקַחַת אִשָּׁה
‎מִפְּלִשְׁתִּים :

¹ Pause form of וַיֹּאמֶר.

2. Translate into Hebrew :

(1) Deliver me. I will deliver thee from the hand
of thine enemy. Thou shalt be delivered.
(2) Give ye glory to the Lord. (3) I will not
give you that which is mine. (4) And it came
to pass, when I gave the book to him, that he
took it from me, without (use אֵין) hearing my
words. (5) Draw ye nigh, that I may tell you
that which happened in my days. (6) They
went down to the grave, for their transgression
overtook them. (7) They were afraid to draw
nigh and to look upon him. (8) And he said
to him, 'Pray give me thy son as (לְ) a servant.'
And he said, 'Far be it from me to give him to
thee. (9) And he showed regard unto us, and
was gracious unto us (= lifted up our faces).

(10) And he fell to the ground before him and said, 'Where are thine enemies, my Lord the king? Did they not purpose (say in their heart) to smite thee? and lo! they are not (use אַיִן).'

EXERCISE.

* *B*. 1. Translate into English:

‏(1) נָשָׁיו הִטּוּ אֶת־לְבָבוֹ אַחֲרֵי אֱלֹהִים אֲחֵרִים:

‏(2) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֻּגַּד לוֹ לֵאמֹר הִנֵּה יָלְדָה בָנִים אֵשֶׁת אָחִיךְ: (3) חָלִילָה לִּי מֵיהוָֹה מִתִּתִּי אֶת־נַחֲלַת אֲבוֹתַי לָךְ: (4) וְהוּא הָיָה רֹעֶה אֶת־צֹאן חֹתְנוֹ וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר: (5) שַׁל נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא: (6) וַיַּךְ אֶת־הַמַּיִם וַיֵּחָצוּ הֵנָּה וָהֵנָּה וַיַּעֲבֹר: (7) מִי יִתֵּן [1] מוּתֵנוּ בַמִּדְבָּר בְּיַד יְהוָֹה אוֹ בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ שָׁם: (8) וַיֵּצֵא לִקְרַאת חֹתְנוֹ וַיִּשְׁתַּחוּ וַיִּשַׁק־לוֹ וַיִּשְׁאֲלוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם: (9) וַתֵּרֶא הָאָתוֹן אֶת־מַלְאַךְ יְהוָֹה נִצָּב בַּדֶּרֶךְ וַתֵּט מִן־הַדֶּרֶךְ וַיַּךְ הָאִישׁ אֶת־הָאָתוֹן לְהַטֹּתָהּ הַדָּרֶךְ: (10) הִמָּלֵט עַל־נַפְשֶׁךָ אַל־תַּבֵּט אַחֲרֶיךָ וְאַל תַּעֲמֹד:

2. Translate into Hebrew:

(1) O that this people (were) in my hand! (2) And he wept, and thus he said in his going, 'My son, my son, would that I had died instead of thee!' (3) And they smote each his neighbour, and their enemies fled. (4) And he said, 'Take (fem.), I prithee, a little water that I may drink'.

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[1] Note this way of expressing 'O that . . . ,' following by an Accusative of the noun or Inf. Constr., rarely by a Perf. or Impf.

and she went to take it. (5) And he said to
his father, 'My head! my head!' And he said
to the lad, 'Bear him (נָשָׂא) to his mother.'
(6) And he said to one of the young men, 'Go
near, fall upon him'; and he smote him, and he
died. (7) And he caused (it) to touch on my
mouth, and he said, 'Lo, this hath touched on
thy lips, and thine iniquity shall depart. (8) And
he planted a tree there, and he called on the
name of the Lord. (9) Let there be taken
(Puʿal) now a little water, and wash your feet.
(10) My giving her to thee is better than my
giving her to another man. (11) And he asked
of (at) the Lord, saying, 'If I pursue after him,
shall I overtake him?' And he said to him,
'Pursue, for thou shalt verily overtake, and shalt
verily deliver.' (12) Is it (too) little thy taking
my husband, and wilt thou take also the things
of my son? (13) And she vowed a vow and
said, 'O Lord, if thou wilt indeed look on the
affliction of Thine handmaid and wilt give unto
me a son, then I will give him unto Thee all the
days of his life.'

CHAPTER XXV.

פ״י VERBS.

(See Paradigm *I.*)

A. **Verbs originally** פ״ו.

§ 1. The majority of פ״י verbs in Hebrew began originally with a —ו, which, however, is very rarely found except in those voices which take preformatives. The י when initial, is retained; *i.e.* in the Qal, Pi'el, and Pu'al.

§ 2. Those which originally began with ו are divided into two classes according to the way in which the **Imperfect Qal** is formed.

(*a*) Verbs which have in the Impf. wholly rejected the initial Waw: they have in the penultimate an unchangeable Çere; and in the ultimate a changeable Çere, or, before a final guttural, Pathaḥ;

e.g. יֵשֵׁב ,יֵשֶׁב, 3rd fem. pl. תֵּשַׁבְנָה; Impera. שֵׁב

      יֵדַע ,יֵדַע,   „   תֵּדַעְנָה;   „   דַּע

The commonest of these are:

יֵשֵׁב, to sit, dwell.   יֵדַע, to know.

יֵרֵד, to go down.   יֵצֵא, to go out.

יֵלֵד, to beget, bear.

הָלַךְ, 'to go,' is treated as one of these verbs except in the Perf. and Inf. Absol. Qal, and in the Hithpa'el.

(*b*) Verbs which in the Impf. change ו to י; these are mostly stative verbs, and the Impf. is formed just like the Impf. of strong stative verbs;

e.g. יִירַשׁ יָרַשׁ; Impera. רַשׁ (the second י of the Impf. being vocalic).

יִירָא ,יָרֵא (long vowel necessary before quiescent
א—).

The commonest of these are:

יָרַשׁ, to inherit, possess.   יָעֵף, to be weary.

יָרֵא, to fear.   יָשֵׁן, to fall asleep.

יָעַץ, to take counsel.

§ 3. Outside the Impf. and Impera. Qal, these two classes coalesce. **The Infin. Construct Qal** has the form of a Sᵉgholate noun, as in פ״ן verbs: the initial י is dropped, and the fem. suffix ת— is added;

e.g. שֶׁבֶת (= שִׁבְתְּ) יָשַׁב

רֶשֶׁת (= רִשְׁתְּ) יָרַשׁ

דַּעַת (= דִּעְתְּ) יָדַע

ל with the Infin. takes — (cf. Chap. XXIV. § 3); *e.g.* לָשֶׁבֶת, 'to dwell.' But לְשִׁבְתִּי, 'for my dwelling.'

Remarks.

1. The Infin. Constr. of יָצָא. צֵאֶת contracts to צֵאת (with suff. צֵאתִי, etc.).

2. The Infin. Constr. of הָלַךְ. הֲלֹךְ is rare, and לֶכֶת (לָ) is much more common. With suff. לֶכְתִּי (not לִכְתִּי).

3. יָכֹל, 'be able,' is irregular. The only Impf. used is יוּכַל, which is a Hophʻal in form. Infin. Constr. יְכֹלֶת.

* 4. The Infin. Constr. of יָרֵא is occas. יְרֹא, but more often יִרְאָה (see Chap. XX. § 1, Remark).

§ 4. **Niphʻal, Hiphʻil, Hophʻal.** These voices show the original ו after the verbal preformatives:

Niphʻal. The original נַוְשַׁב[1] appears as נוֹשַׁב (from יָשַׁב).

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[1] It will be remembered that the first vowel of the Niphʻal, as of the Piʻel and Hiphʻil, was originally ă, which has been thinned down to ĭ: so נַקְטַל is more original than נִקְטַל. For וַ— becoming וֹ—, cp. סוּסוֹ=סוּסַו (סוּסַהוּ).

The Impf., Impera., and Infin. Constr. all have the וֹ as a consonant with Dagesh forte ;

<div align="center">

e.g. יִוָּשֵׁב

הִוָּשֵׁב

הִוָּשֵׁב

</div>

Hiph'il. The original הַוְשִׁב (הַוְשֵׁב) appears as הוֹשִׁיב. Impf. יוֹשִׁיב.

Hoph'al. הֻוְשַׁב appears as הוּשַׁב, etc.

§ 5. It should be noticed that in the Impf. Qal and Hiph. of these verbs, the penultimate has a long vowel and is open ; therefore after Waw consecutive the accent is drawn back on to it, and the last vowel shortened (see Chap. XVIII. § 3. (*b*)) ;

<div align="center">

e.g. יֵשֵׁב ; but וַיֵּשֶׁב

יוֹשִׁיב (Jussive Hiph.); but וַיּוֹשֶׁב

</div>

B. Verbs originally פ"י.

These verbs are not very numerous : the commonest are יָנַק, to suck ; ילל Hiph., to howl ; יָשַׁר, to be right ; יָקַץ, to awake ; and יָטַב, to be good ;[1] also in the Qal, יָבֵשׁ, to be dry.

The Impf. Qal. has long Ḥireq and Pathaḥ (as those given above in *A.* § 2. (*b*)) ; *e.g.* יִיטַב.

The Inf. Constr. Qal does not suffer elision of the י but is regular.

The Hiph'il preserves the original י ; *e.g.* יָנַק, הֵינִיק.

Remark.

הֵיטִיב (Perf. Hiph. of יָטַב) is used with the Infinitive to express the adverb 'well'; *e.g.* הֵיטִיבוּ לְדַבֵּר, lit. 'they have done well as regards speaking' = 'they have spoken well.'

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[1] For the Perf. Qal of this verb, the form טוֹב (ע"ו verb) is used.

* *C.* There is a further class of פ״י verb which, outside the Perf. Qal, is treated in the same way as פ״ן verbs as regards the assimilation of the first root-letter with the second. Such verbs are יָצַת, 'burn,' יָצַג, 'place,' and, for the most part, יָצַב, 'stand,' יָצַק, 'pour.'

The Impf. Qal is formed like יִצֹּק,[1] the Niph. Perf. like נִצַּת, the Hiph. Perf. like הִצִּיג, etc.

It will be noticed that nearly all these verbs have צ as their second letter, and the only verbs beginning with יצ which are not thus treated are יָצַר, 'fashion,' and יָצָא, 'go out.'

VOCABULARY.

יָצָא, to go out. Infin. צֵאת.

יָדַע, to know.

יָלַד, to bear, beget.
    Hiph. to beget.

יסף, Hiph. to add (with Inf. Constr. = *to do* again).

יָטַב, to be good. (Qal only in Impf.) Hiph. to do well, benefit (with Acc. or Dat.).

יָרַשׁ, to possess. Hiph. to dispossess, drive out.

יָכֹל, Impf. יוּכַל, to be able.

יָשֵׁן, to sleep.

יָקַץ, to awake.

בְּטֶרֶם, טֶרֶם before that (of time). With Impf.

EXERCISE.

A. 1. Translate into English:

‏(1) רֵד אִתִּי : לֹא אוּכַל לָרֶדֶת עִמְּךָ טֶרֶם אֵדַע אָנָה תֵּלֵךְ :

‏(2) וַיּוֹלֶד בֵּן אֶחָד וּשְׁתַּיִם בָּנוֹת :

‏(3) וַיִּישַׁן וַיִּיקַץ וַיֵּדַע אֶת־הַדָּבָר וַיֵּצֵא מִשָּׁם :

‏(4) לֹא הֵיטַבְתָּ לָנוּ כִּי אִם הוֹסַפְתָּ לָצֵאת עָלֵינוּ :

‏(5) וְזָכַרְתָּ אֶת־הַדֶּרֶךְ אֲשֶׁר הוֹלִיךְ יְהֹוָה אֹתְךָ

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[1] There is another form יֵצֶק which is intransitive (1 Kings xxii. 35).

לָדַעַת אֶת־כָּל־אֲשֶׁר בִּלְבָבֶךָ׃ (6) אַל תֵּרַד עִמּוֹ
כִּי אִם תַּחְתֶּיהָ תֵּשֵׁב׃ (7) וַיִּירָא מִשֶּׁבֶת שָׁם
וַיֵּצֵא לָלֶכֶת לְדַרְכּוֹ׃ (8) וַיֹּאמְרוּ בָנָיו הֲיָדוֹעַ נֵדַע
כִּי יֹאמַר הָאִישׁ לָנוּ הוֹרִידוּ אֶת־בִּנְיָמִן¹׃ (9) לְכוּ
בְּדַרְכֵיכֶם וְיִיטַב לָכֶם בָּאָרֶץ אֲשֶׁר אֶתֵּן לָכֶם׃
(10) וַיִּוָּלְדוּ לוֹ שְׁנַיִם בָּנִים וּבַת ²אֶחָת׃

¹ = Benjamin.   ² Note this pause form of אַחַת (ֶ before ָה).

2. Translate into Hebrew:

(1) And he made him go with him thither. (2)
And we went down thither again. (3) Go out
against him, before he dispossesses thee, and do
not be afraid. (4) Know me. I shall not be able
to know thee. (5) And it came to pass, when
he went thither, that he dispossessed the dwellers-
of that city. (6) Thou hast well said, 'I will
again forgive his trespass.' (7) The Lord keep
thee in thy going out and in thy sitting down.
(8) And she again bore a son, and the child
was good in his eyes. (9) He said to her,
'Wilt thou go with me?' And she said, 'I will
not go down thither.' (10) And he was afraid
and said, 'How terrible' (Part. Niph. יָרֵא) 'is this
place!' (11) And he lay down and slept and
woke up (again), for the Lord preserved him.

EXERCISE.

* B. 1. Translate into English:

(1) הֵיטִיבוּ לְדַבֵּר כָּל־אֲשֶׁר דִּבֵּרוּ׃ (2) הֵמָּה
מֵיטִיבִים אֶת־לִבָּם׃ (3) וַיִּתֵּן יְהֹוָה לְיִשְׂרָאֵל
מוֹשִׁיעַ׃ (4) וְאַבְרָם זָקֵן בְּלֶדֶת אִשְׁתּוֹ אֶת־הַבֵּן׃
(5) וַיִּיקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ יְהֹוָה

בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי׃ (6) וַיִּצֹק שֶׁמֶן
עַל רֹאשׁ הָאָבֶן וַיִּקְרָא אֶת־שֵׁם הַמָּקוֹם הַהוּא
בֵּית־אֵל׃ (7) וַיָּבִיאוּ אֶת־אֲרוֹן יְהֹוָה וַיַּצִּיגוּ
אֹתוֹ בִמְקוֹמוֹ בְּתוֹךְ הָאֹהֶל׃ (8) וְאֶתְּנָה לָהּ
אֶת־בֵּית אֲדֹנֶיךָ וְאֶת־נְשֵׁי אֲדֹנֶיךָ וְאִם מְעַט
וְאוֹסִיפָה לָּהּ כָּהֵנָּה וְכָהֵנָּה׃ (9) אֲנִי אֶהְיֶה־לּוֹ
לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ
וְהוֹכַחְתִּיו׃ (10) יֵיטֵב אֱלֹהִים אֶת־שֵׁם בִּנְךָ
מִשְּׁמֶךָ׃ (11) וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ
לֵאמֹר תִּפְשֻׂהוּ וַתִּיבַשׁ יָדוֹ וְלֹא יָכֹל לַהֲשִׁיבָהּ
אֵלָיו׃ (12) וַיֹּאמֶר אֲבִי הַנַּעֲרָה אֶל־הָאִישׁ
הוֹאֶל־נָא וְלִין וְיִיטַב לִבֶּךָ וַיֵּשֶׁב וַיָּלֶן שָׁם׃

2. Translate into Hebrew:

(1) I will verily dwell with the king. (2) And he lay down and slept under a (the) tree. (3) O God, save Thy people that trusteth in Thee. (4) Thou hast well spoken that which thou hast spoken. (5) Go out and dwell in a land which thou hast not known. (6) I lay down, I slept, and God awakened me. (7) Know ye that the Lord, He is God, and that there is none else (עוֹד). (8) Do ye not-yet (טֶרֶם) know that ye shall possess the land which I will give you? (9) I will no more save you from the hand of the Philistines.[1] (10) God shall do so to me and more also[2] if thou shalt not be captain of the host before me all the days. (11) From the Lord the matter proceeded (was); we cannot speak unto thee evil or good. (12) And it came to pass after their going, that they came up out of the well and went and told the king. (13)

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[1] פְּלִשְׁתִּים, used without the article.　　　　[2] See Appendix B.

The children of Israel have killed Thy prophets
with the sword, and I alone am left, and they
have sought my life to take it. (14) Arise,
possess the vineyard, which he refused to give
thee for (ב) silver.   (15) The Lord did it, in
order that all the peoples of the earth might
know (Infin. Constr.) the hand of the Lord, that
it is strong.

CHAPTER XXVI.

ל״ה VERBS.

(See Paradigm *H.*)

§ 1. In the majority of cases the final ה represents an original [1] י, and this י appears in various forms of the verb, but never (except in the case of the Pass. Part. Qal) as the last letter of the word. Wherever the third root-letter is final, it is always (except in the case mentioned above) a quiescent ה.

It must be remembered that, wherever the final ה has a Mappiq (as in תָּמַהּ, ' wonder '), the verb belongs to the ל״ה guttural class.

§ 2. The following table of terminations will be found useful :

3 m. s. Perf.	ends in	ה ָ
3 m. s. Impf.	„	ה ֶ
2 m. s. Impera.	„	ה ֵ
Inf. Abs.[2]	„	ה ֹ
Inf. Constr.	„	וֹת—
Partic.	„	ה ֶ

§ 3. **Perfects.** In the Perfects the final ה disappears outside the 3 m. s. Vowel afformatives are added simply to the first syllable ; *e.g.* גָּלוּ, 3rd pers. masc. plur., from גָּלָה.

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[1] The analogy of Arabic would suggest that some ל״ה verbs ended originally in י. Cp. שָׁלֵו, ' quiet,' from root שָׁלָה.

*[2] The Pi'el Inf. Abs. may also end in ה ֵ.

Before consonantal afformatives the original י reappears as י— in the Active voices (Qal, Pi., and Hiph.), and as ־ֵי in the Passive voices (Niph., Pu., Hoph., and Hithpa.); *e.g.* נִגְלֵיתָ, גָּלִיתָ.

Occasionally ־ֵי appears in the Pi. and Hiph., and י— in the Hithpa. Both י— and ־ֵי represent an original ־ֵי.

The 3rd p. fem. sing. has apparently a double afformative. With the old afformative ת— attached, it would be גָּלַת; the ordinary (later) afformative ה־ָ is added to this; and we get Qal גָּלְתָה, Niph. נִגְלְתָה, etc.[1]

§ 4. **Imperfects.** The 3rd masc. sing. in each voice ends in ה־ֶ; *e.g.* יִגְלֶה. This ה־ֶ disappears before vowel afformatives; *e.g.* יִגְלוּ, תִּגְלִי,[2] but appears as an accented ־ֶי before נָה— in the 3rd and 2nd p. fem. pl.; *e.g.* תִּגְלֶינָה.

The Cohortative ה־ָ is never attached to ל"ה verbs.

Very occasionally there is a Jussive form in ה־ֶ (but see below, § 6).

§ 5. **Participles.** All end in ה־ֶ (except the Passive Qal).

This ה־ֶ is dropped before suffixes; *e.g.* גֹּלְךָ, גֹּלֵה, etc.; with 3rd pers. sing. suff., masc. גֹּלֵהוּ, fem. גֹּלֶהָ; plur. גֹּלִים.

The Construct sing. ends in ה־ֵ; *e.g.* עֹשֵׂה רַע, 'a doer of evil.'

The Passive Part. Qal shows the original י—; גָּלוּי (fem. גְּלוּיָה, etc.).

§ 6. **Apocopated forms.** In the Jussive and consequently with Waw consecutive, the final ה־ֶ is dropped:

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[1] In pause נִגְלָ֫תָה, גָּלָ֫תָה. Once or twice we find the 3rd fem. sing. in ת־ָ alone; *e.g.* הָרְצָת, Lev. xxvi. 34.

*[2] In poetry a י occasionally slips in before the 3rd p. masc. pl.; *e.g.* יִנְלָיוּ.

the shortened form of the verb is called 'Apocopated'
(= cut off).

Qal	יִגֶל becomes	יִגֶל		*Niph.*	יִגָּל
Pi.		יִגַל		*Pu.*	יְגַל
Hiph.	יַגֶל "	יֶגֶל or יַגֶל		*Hoph.*	יֻגְל becomes יֻגַל
Hithpa.	יִתְגַּל				

Remarks.

✻ 1. When the second root-letter is a mute (ד, ת, כ, or
ק), the apocopated form is frequently monosyllabic;

  e.g. שָׁבָה, he took captive; וַיִּשְׁבְּ

   הִשְׁקָה (Hiph.), he watered, gave drink to : וַיַּשְׁקְ

   { שָׁתָה, he drank : וַיֵּשְׁתְּ

   { בָּכָה, he wept : וַיֵּבְךְּ

2. Notice the apocopated forms of ל"ה verbs which
are also Pe gutturals: עָלָה, 'to go up,' makes Imperf.
יַעֲלֶה in both Qal and Hiph. Hence וַיַּעַל = 'and he
went up,' or 'and he made to go up' (offered up).

     יֶחֱרֶה, Jussive יַחַר[1]

     יֶחֱדֶה   "   יַחְדְּ[2]

3. רָאָה ('see'), Impf. יִרְאֶה : Jussive יֵרֶא; but with
Waw consec. וַיַּרְא, the final א being quiescent.

 The 3rd f. sing. with Waw consec. is always וַתֵּרֶא.

 The 1st p.   "   "   "   "   " generally וָאֶרְאֶה;

   sometimes וָאֵרֶא.

✻ 4. The apocopated forms of ל"ה verbs which are also
פ"נ should be noted;

  e.g. נָטָה 'stretch,' has Imperf. Qal יִטֶּה   Jussive form יֵט

         Hoph. יֻטֶּה   "   "   יֻט

   [נכה] 'smite,' "   "   Hiph. יַכֶּה   "   "   יַךְ

   נזה 'spurt,' "   "   Qal יִזֶּה   "   "   יִז

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[1] The ה, being now in the final syllable, asserts its right to an ă sound ; and
י has now its usual vowel.

✻ [2] For the form, cp. שָׁלַחְתְּ (ל guttural verb).

5. Two verbs call for special notice.

הָיָה, 'be,' has Imperf. יִהְיֶה[1]   Jussive יְהִי[2] (תְּהִי)

חָיָה,[3] 'live,'   „   יִחְיֶה[1]   „   יְחִי[2]

6. שׁחה, 'bow down,' is generally used in the Hithpa‘lel.[4] The final root-letter appears first as ו (its original form), and then as ה.   Hence we get Perf.[5] הִשְׁתַּחֲוָה, 'he bowed himself down.'   Imperf. יִשְׁתַּחֲוֶה.   Apocopated form יִשְׁתַּחוּ

* 7. The Pi‘el Impera. (2 m. s.) can always be apocopated; e.g. צַוֵּה or צַו, 'command.'

Sometimes the Hiph. Impera. is apocopated; e.g. הַרְפֵּה or הֶרֶף, 'let loose.'   This is found chiefly in the phrase הֶרֶף מִמֶּנִּי, 'let me alone.'

VOCABULARY.

עָלָה, to go up (Imp. Qal יַעֲלֶה).

עָשָׂה, to do (Imp. Qal יַעֲשֶׂה).

גָּלָה, to reveal, uncover. Hithp. to reveal one-self.

בָּכָה, to weep.

בָּנָה, to build.

שָׁתָה, to drink.

כלה (Pi.), to finish (with Infin.).

כסה (Pi.), to cover, conceal.

צוה (Pi.), to command.

ראה (Niph.), to appear (to a person).

נכה (Hiph.), to smite, kill by smiting.

רָבָה, to be many, multiply. Hiph. to make many, multiply (trans.).

שׁחה (Hithpa‘lel), to bow one-self down (to), wor-ship (with Dative). (See Remark 6 above.)

[1] Notice Metheg in these two verbs wherever the first root-letter is at the end of a syllable; cp. p. 118.

[2] Pausal forms (from false analogy with nouns from ל״ה stems) יֶ֫חִי, יֶ֫הִי.

* [3] The 3 m. s. Qal is regularly חַי (from root חיי).   Also the Part.; e.g. חַי אָנִי, 'as I live.'   Pl. חַיִּים.

[4] i.e. with the third root-letter reduplicated.

[5] The שׁ of the root and the ת of the prefix have, as usual, been transposed.

10

EXERCISE.

A. 1. Translate into English:

(1) וַיְכַל לְצַוֹּת אֶת־בָּנָיו וַיַּעֲשׂוּ כֵן: (2) וָאֹמַר
עֲלֵה מִשָּׁם [1] וַיַּעַל כַּאֲשֶׁר צִוִּיתִי אֹתוֹ: (3) וַיְצַו
אֹתוֹ לֵאמֹר אַל תְּכַס אֶת־פִּשְׁעֶךָ: (4) וְהָיִיתָ
בְּבֵיתִי כָל־יָמֶיךָ לִרְאוֹת אֶת־פָּנָי: (5) שְׁתֵה
מִמֵּי הַנְּהָרִים הָאֵלֶּה וְיִיטַב לָךְ: (6) הוּא עָלָה
אֶל־הָעִיר וְאֹיְבָיו הִכּוּ אֹתוֹ: (7) [2] וַיֵּרֶא וְהִנָּם
עֹלִים מִשָּׁם: (8) זֶה אָמַר בִּלְבָבוֹ לִבְנוֹת בַּיִת
וְלֹא יָכֹל לְכַלּוֹתוֹ: (9) אֶרְאֶה לוֹ: לֹא תוּכַל
לְהֵרָאוֹת לוֹ: (10) וַיִּרְבּוּ בָאָרֶץ וַיְצַו הַמֶּלֶךְ
לְהַכּוֹתָם:

[1] See Rem. 2.   [2] See Rem. 3.

2. Translate into Hebrew:

(1) I commanded them to smite him. (2) Thou wast commanded to do this. (3) I will build thine altar, and will do all that thou shalt command. (4) And he said, 'Smite him,' and he smote him with his sword. (5) And thou didst evil in my sight, and thou sawest thy transgression and didst multiply it, and couldst not cover it. (6) Thou hast made a revelation to thy servant. [Say, "uncovered the ears of . . .".] (7) He finished speaking to him, and he bowed himself down to him; and he went up to his house. (8) Let him be unto thee as a servant all his days. (9) And thou shalt appear unto him; and I will reveal myself unto thee. (10) And he went weeping-continually.[1]

[1] Say, 'going and weeping' (Infin. Absolute; see p. 101, § 3. (*b*)).

EXERCISE.

* *B*. 1. Translate into English :

(1) וַיִּגֶל יִשְׂרָאֵל מֵעַל אַדְמָתוֹ: (2) וַיִּבֶן שָׁם
מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם בֵּית־אֵל כִּי שָׁם נִגְלוּ
אֵלָיו בְּנֵי הָאֱלֹהִים בְּבָרְחוֹ: (3) פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים: (4) וַיְצַו מֹשֶׁה אֶת־
הָעָם לֵאמֹר בֹּאוּ אֶל־הָאָרֶץ וִירִשְׁתֶּם אֹתָה:
(5) וַיהוָה אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר
אֲנִי עֹשֶׂה: (6) אָנֹכִי אֶהְיֶה עִמָּכֶם וְהוֹרֵיתִי
אֶתְכֶם אֶת־אֲשֶׁר תַּעֲשׂוּ: (7) הַטּוּ אָזְנְכֶם וּלְכוּ
אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם: (8) פָּקֹד פָּקַדְתִּי
אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם בְּמִצְרָיִם: (9) וַיֵּרְדוּ
שְׁלֹשֶׁת אֲלָפִים אִישׁ וַיֹּאמְרוּ אֵלָיו הֲלֹא יָדַעְתָּ
כִּי מֹשְׁלִים בָּנוּ פְלִשְׁתִּים ¹וּמַה־זֹּאת עָשִׂיתָ
לָנוּ: (10) וַיְצַוֵּהוּ לֵאמֹר כְּכַלּוֹתְךָ אֵת כָּל־
דִּבְרֵי הַמִּלְחָמָה לְדַבֵּר אֶל־הַמֶּלֶךְ וְהָיָה אִם
תַּעֲלֶה חֲמַת הַמֶּלֶךְ וְאָמַרְתָּ כָּזֹאת וְכָזֹאת:
(11) סוּר לֵךְ מֵאַחֲרַי לָמָה אַכֶּכָּה אַרְצָה
וְאֵיךְ אֶשָּׂא פָנַי אֶל־אָחִיךָ: (12) וַיֵּלֶךְ אִתָּהּ
אִישָׁהּ ²הָלוֹךְ וּבָכֹה אַחֲרֶיהָ: (13) וַיֶּרֶב
הַיַּעַר לֶאֱכֹל בָּעָם מֵאֲשֶׁר אָכְלָה הֶחָרֶב:
(14) וַיֹּאמֶר לַמֶּלֶךְ שָׁלוֹם וַיִּשְׁתַּחוּ לַמֶּלֶךְ
אַפַּיִם אָרְצָה: (15) וַתֵּכַל לְהַשְׁקוֹתוֹ וַתֹּאמֶר
גַּם לִגְמַלֶּיךָ אֶשְׁאָב: (16) וַיֹּאמֶר הַנָּבִיא יְרֵה
וַיּוֹר וַיֹּאמֶר תַּכֶּה אֶת־אֹיְבֶיךָ עַד־כַּלֵּה:

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¹ ' What is this (that) . . .'   ² See Chap. XX. § 3. (*b*).

2. Translate into Hebrew:

(1) And he drank of the water, and lo! it (they) was bitter. (2) Build me a house wherein I may dwell. (3) And he covered his face and wept, and the woman wept also. (4) The Lord caused him to see His glory, and he worshipped before the Lord. (5) He said unto him, 'Stretch forth thy hand,' and he stretched forth his hand. (6) I will be to him for a God, and he shall be to me for a people. (7) And it came to pass, when he had finished worshipping, that he went to his place. (8) Have I not commanded thee (fem.) saying, 'Thou shalt not drink wine'? (9) And he said, 'Smite the city with the edge[1] of the sword, that it be no more built.' (10) And he was angry, and cried unto the Lord all the night. (11) Let not thy wrath be hot against me, and let me speak just this (the) time. (12) And he turned behind (after) him and saw me and called to me, and I said, 'Here am I (behold me).' (13) And he lifted up his eyes and saw, and behold three men, and he ran to meet them, and bowed himself to the ground. (14) And they said, 'May the king live for ever!' (15) And he shall reign instead of me, and him I have commanded to be a prince over my people. (16) And they came to meet him, and they bowed down to the ground. (17) Was I indeed revealed unto the house of thy father when they were in Egypt?

[1] 'at (ל) the mouth of . . .'

CHAPTER XXVII.

VERBAL SUFFIXES.

(See Paradigm *B*.)

A. **The Suffixes themselves.**

§ 1. The accusative pronoun (unless it is reflexive) is most often attached to a verbal form by means of a suffix. These suffixes differ somewhat according as the verbal form ends in a vowel or consonant; and in the latter case they differ also in the Perfect and Imperfect. The verbal stem in many instances requires modification (for which see below, *B*).

§ 2. **When the verbal form ends in a vowel,** the suffixes both to the Perf. and Impf. are as follows:

me	—נִי	us	—נוּ	
thee, m.	—ךָ	you, m.	—כֶם	
f.	—ךְ	f. (wanting)		
him	—הוּ	them, m.	—ם	
her	—הָ	f.	—ן	

§ 3. **When the verbal form ends in a consonant**, a helping vowel is required before the suffix can be attached, except in the case of ךָ— and כֶם—. The characteristic helping vowel is *a* in the Perf., and *i* in the Impf. The *a* appears as — except in the 1st sing.; the *ĭ* as — except before the 3rd sing. fem. We arrive, therefore, at this table.

VERBAL SUFFIXES AFTER CONSONANTAL STEMS.

	Perf.	*Imperf.*
me	נִי—ֵ֫	נִי—ֵ֫
thee, m.	ךָ—	ךָ—
f.	ךְ— *(rare: imperf. form used).*	ךְ—
him	ו— (= הוּ—ֵ)	הוּ—ֵ֫
her	הָ—	הָ—ֵ֫ *(Perf. form generally used),*
us	נוּ—ָ֫	נוּ—ֵ֫
you, m.	כֶם—	כֶם—
f.	כֶן—	כֶן—
them, m.	ם—ָ	ם—ֵ
f.	ן—ָ	(wanting)

§ 4. The Imperative takes the same suffixes as the Imperfect.

The Inf. Constr. takes noun suffixes, except that the 1st sing. pronoun, when it is the direct object, is expressed by נִי—ָ not י—ִ ;

e.g. קָטְלִי, my killing (some one else).

קָטְלֵנִי, the killing of me.

* § 5. The Imperfect has another set of suffixes which give special emphasis to the verb. Their characteristic is a Nun inserted after the helping vowel. Compare Chap. XXII. The suffixes are

1st p. s.	נִּי—ֶ
2nd m. s.	ךָ—ֶ
3rd m. s.	נּוּ—ֶ
3rd f. s.	נָּה—ֶ

These forms are used principally in pause.

B. Modification of the Stem before Suffixes.

§ 1. The general rules as to the vowel in the ultimate syllable of the verb are as follows:

— becomes ◌ָ ; *e.g.* שְׁמָעַנִי, 'he heard me.' יִשְׁמָעֵנִי, 'he will hear me.'

◌ָ and ◌ֵ are replaced by vocal Sheʷa;

e.g. יְכַבְּדֵנִי (Pi.), 'he will honour me.'

יִקְטְלֵנִי, 'he will kill me.'

ִי◌ remains unaffected; *e.g.* יַשְׁמִידֵנִי, 'he will destroy me.'

§ 2. Verbs before suffixes revert to their more primitive forms:

(*a*) *Perfects.*

קָטְלַת = קָטְלָה ; with suff. קְטָלַת—

קְטַלְתְּ = קָטַלְתְּ(י)   „   קְטַלְתְּ—

קָטְלוּ = קָטְלוּ   „   קְטָלוּ—

קְטַלְתֶּם = קְטַלְתוּם   „   קְטַלְתּוּ— (dropping final ם—).

Similarly קָטְלָה appears before suff. as קְטָלַת—, etc.

(*b*) *Imperfects and Imperatives.*

יִשְׁמְעוּ = יִשְׁמַעוּ ; before suff. יִשְׁמָעוּ—.

BUT יִקְטְלוּ does *not* become יִקְטְלוּ— before suff.

שְׁמְעוּ = שְׁמַעוּ ; before suff. שְׁמָעוּ—.

§ 3. *Remarks.*

1. Before כֶם—◌ an *a* sound in the ultimate syllable of the verb is *not* lengthened; *e.g.* קְטַלְכֶם, 'he killed you.'

2. Before ה— and כֶם—, ◌ָ and ◌ֵ cannot be replaced by Sheʷa, as this would leave two vocal Sheʷas together;

e.g. יִקְטְלָהּ is impossible. In such cases the original short ◌ַ and ◌ָ (ŏ) are introduced;

e.g. קָטֵל—קִטְלָהּ (penultimate half-open).

יִקְטֹל—יִקְטְלָהּ   „   „

Similarly with Imperatives in ◌ֵ—;

e.g. קְטֹל—קָטְלֵנִי, 'kill me' (not קְטָלֵנִי).

3. In the 2nd pers. masc. sing. of Perfects, the last ◌ָ is dropped before נִי—◌ַ; *e.g.* קָטַלְתָּ—קְטַלְתַּנִי, 'thou didst kill me.'

Similarly, 'thou didst kill him' is קְטַלְתּוֹ (or ◌ַ—תְּהוּ).

4. In the 3rd per. fem. sing. of Perfects, there is no helping vowel introduced before the suff.; *e.g.* קְטָלַתְנִי, 'she killed me.' Accent on penultimate throughout.

* The forms are in four cases abnormal, and must be carefully learned:

'she killed him'   is   קְטָלַתְהוּ (or ◌ַ—תּוּ)

'she killed her'   is   קְטָלַתְהָ (or ◌ָ—תָּה)

'she killed thee' (fem.) is   קְטָלַתֶךְ   ; *i.e.* with the pen-

'she killed them'   is   קְטָלָתַם   ultimate   vowel

lengthened, and the ultimate shortened.

5. Notice carefully the Hiph. Impera. with suff. It will be remembered that in the Jussive and Impera. Hiph. the ultimate vowel is ◌ֵ— when the syllable is closed; but this appears as ◌ִי— when the syllable is open: cp. הַקְטֵל, but הַקְטִי|לִי (see Chap. XVI. *B.* (*d*)). As the addition of a suff. necessarily opens the syllable in question, הַקְטֵל appears as הַקְטִי|ל— before a suffix.

§ 4. **Suffixes to ל״ה Stems.**

Before suffixes, ל״ה verbs drop the final ה with the preceding vowel; *e.g.* גָּלָה, with suff. גָּלַנִי, גָלְךָ; יִגְלֵנִי, יִגְלֵהוּ, etc. *But* the suff. of the 3rd pers. masc. sing. appears in the Perfect as הוּ—◌ָ; *e.g.* גָּלָהוּ (not גָּלוֹ).

(For suffixes to ע״ע verbs, see Chap. XXVIII.)

(The beginner is advised to spend time in mastering the verbal suffixes. Two sets of sentences are given below in Exercise *A*, the first set being simpler).

VOCABULARY.

שָׁכַח (Imperf. in ă), to forget.   אָדָם, human being, man.

חֶסֶד (m.), mercy, kindness (a).   (אִישׁ = man, opp.

(עָשָׂה חֶסֶד עִם = he   to woman.)
showed mercy to.)

EXERCISE.

A. 1. Add the suffixes for 'me,' 'him,' and 'them' to

קָטַלְתְּ—יִקְטְלוּ—קְטֹל—יַקְטִיל

2. Translate into Hebrew:

(1) He will lift thee up, and will deliver thee from thine enemy. (2) And it came to pass, when I went down there, that ye did not see me. (3) I have commanded them saying, Destroy all the doers of transgression. (4) I have showed mercy to thee, and do not thou forget me. (5) Make me to go in the way of thy commandments. (6) Thou hast sent me to this evil people. (7) He remembered me in affliction. (8) I will surely justify thee. (9) We killed him, and there was none to rescue (rescuing) him. (10) If thy sons shall forget me, I will give them to their enemies.

3. Add the suffixes for 'thee' (masc. and fem.), 'her,' and 'us' to

יִשְׁכָּחוּ זָכְרָה—זְכֹר—(Impera.)—רָאָה—יְכַבֵּד

4. Translate into Hebrew :

(1) I will kill thee—Do not smite (נכה) me.   (2)
He sent them to inquire of (דרש) me.   (3) And
it came to pass, when I inquired of them, that
they sought to smite me.   (4) They remembered
thee (fem.), to do as thou didst command them.
(5) And he commanded them, saying, ' Ye shall
take him from his house ; and if he will not go
with you, then (ו consecutive) ye shall smite
him.'   (6) Make me to see thy mercy, and let
me not forget it.   (7) What is man that thou
shouldst remember him ?   (8) Hear me and save
me from all that persecute (רדף) me.   (9) And
behold I will rescue them ; but if they do more
and more evil,¹ I will smite them again.   (10)
He commanded me to kill them, and I killed
them with my sword.

EXERCISE.

* B. 1. Translate into English :

(1) וַיֵּצֵא הָעָם לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי
אִם־לֹא : (2) וְלָרָשׁ אֵין־כֹּל כִּי אִם כִּבְשָׂה
אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ : (3) הֵן גֵּרַשְׁתַּנִי
הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וְהָיָה כָל־מֹצְאִי יַהַרְגֵנִי :
(4) אֲנִי טֶרֶם אֲכַלֶּה לְדַבֵּר אֶל־לִבִּי וְהִנֵּה נַעֲרָה
יֹצֵאת לִשְׁאֹב וָאֹמַר אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט מָיִם :
(5) מִי־יְשִׂמֵנִי שֹׁפֵט בָּאָרֶץ וְאֵלַי יָבוֹא כָל־אִישׁ
אֲשֶׁר יִהְיֶה־לּוֹ רִיב : (6) וְעַתָּה לְכִי אִיעָצֵךְ נָא
עֵצָה וּמַלְּטִי אֶת־נַפְשֵׁךְ : (7) וַיִּפֶן אַחֲרָיו וַיִּרְאֵם
וַיְקַלְלֵם בְּשֵׁם יְהוָֹה : (8) וַיַּמְלִיכוּ אֹתוֹ וַיִּמְשָׁחֻהוּ
וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ : (9) וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים
הַרְבֵּה לְ¹.

אֲשֶׁר יְעָצֻהוּ וַיִּוָּעַץ אֶת־הַיְלָדִים: (10) וְאִישׁ
אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל־רֵעֵהוּ הַכֵּנִי נָא
וַיְמָאֵן הָאִישׁ לְהַכֹּתוֹ: (11) וַתֵּשֶׁב עַד־גְּמָלָהּ
אֶת־בְּנֵהּ וַתַּעֲלֵהוּ עִמָּהּ כַּאֲשֶׁר גְּמָלַתּוּ וַתְּבִיאֵהוּ
בֵית־יְהוָֹה: (12) וַיֻּגַּד לָהּ אֶת־הַדָּבָר כִּי
הֶצִיקַתְהוּ וַתַּגֵּד לִבְנֵי עַמָּהּ: (13) בִּתָּהּ אֲשֶׁר
אֲהַבְתֶּךָ יְלָדַתּוּ:

2. Translate into Hebrew:

(1) And behold I am with thee, and will keep thee
whithersoever thou goest, and will bring thee
back to this land, and will not forsake thee. (2)
And she said to the King, 'Behold they rose up
against me and said, " Give thou the smiter-of
his brother, that we may put him to death."
And the King said, 'He that speaketh unto thee,
why (ו consec.) thou shalt bring him unto me.'
(3) If there is (any) iniquity in me, then he shall
put me to death. (4) Haste ye to go, lest he
hasten and overtake us. (5) He did evil to the
two chieftains of the hosts of Israel, and he
killed them. (6) Make me to hear thy voice.
(7) Bring him back with thee to thy house,
that he may eat bread and drink water. (8) I
have exalted thee out of the midst of the people,
and have set (given) thee as a prince over my
people. (9) And he said to her, 'Give me thy
son'; and he took him and brought him up
to his house. (10) And it shall be, I will go
from with thee to tell the King, and he will not
find thee and will kill me. (11) I hate him, for
he doth not prophesy good upon me, but evil.
(12) As the Lord liveth and as thy soul liveth,
I will[1] not forsake thee. (13) And they sought

[1] Use אִם: see Appendix B.

him for three days and did not find him. (14) If thou shalt meet (find) a man, thou shalt not bless him; and if a man shall bless thee, thou shalt not answer him. (15) Thy hand hath saved me. (16) If ye be come peaceably unto me to help me, good. (17) He did not know that his daughter had stolen them.

CHAPTER XXVIII.

עֵ"וּ AND עֵ"י VERBS.

(See Paradigm *J*.)

§ 1. In these verbs the three root-letters do not appear in the Perf. Qal: hence they are usually cited in the form of the Inf. Constr. Qal. עֵ"וּ verbs [1] are commoner than עֵ"י; but their conjugation is identical, except in the Qal Impf., Impera., and Infin.

The middle letter, being weak, disappears after vowel sounds; *e.g.* Perf. Qal קַוַם becomes קָם.[2]

After preformatives, וּ, standing at the beginning of the ultimate syllable, is absorbed into the succeeding vowel; and the penultimate syllable, being now left open and being unaccented, requires a long vowel; thus we get in the Perf. Niph. of קוּם, נָקוֹם (= נַקְוַם).

§ 2. The Qal.

Perfect. קָם becomes —קַמְ before consonantal afformatives. This syllable is always accented, *e.g.* קָמָה, קַמְתָּ (except in the 2nd pl. קַמְתֶּם).

Imperfect. The original יַקְוֻם (cp. יַקְטֵל, the original

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[1] Gesenius K. (§ 72) calls these verbs עֵ"וּ, denying the consonantal character of the middle root-letter.

[2] In עֵ"וּ verbs which are also לֵ"ה, the middle root-letter retains its consonantal character, *e.g.* צָוָה, 'command': these verbs do not fall under the rules given in this chapter. So also with some verbs which have a guttural for the third root-letter; *e.g.* גָּוַע, 'expire'; Impf. יִגְוַע.

form) becomes יָקוּם ; the second syllable is accented before all afformatives ; *e.g.* יְקוּבֿמוּ. This has a Jussive form יָקֹם ; with Waw consecutive, the ultimate vowel is shortened ; *e.g.* וַיָּֿקָם [1] (see Chap. XVIII. § 3. (*b*)).

In the 3rd and 2nd fem. pl. an accented ־ִי is inserted before ־ְנָה,[2] and the 1st ־ָ disappears, being now two places from the tone ; *e.g.* תְּקוּמֶֿינָה.

In ע״י verbs, the Impf. Qal has ־ִי, not וּ, and is thus identical in form with the Impf. Hiph ; *e.g.* שִׂים ; Impf. יָשִׂים ; Jussive יָשֵׂם ; with Waw consec. וַיָּֿשֶׂם.

The *Imperative* קוּם is quite regular, except that the 2nd pers. fem. plur. is קֹמְֿנָה (not קוּמֶֿינָה).

Infinitives. Absolute קוֹם. Construct קוּם: with לְ, לָקֿוּם.

Participle. The Partic. is of the same form as the 3rd pers. masc. sing. Perf.; but the fem. differs from the fem. Perf. in being accented on the ultimate ; *e.g.* קָמָה [3] (not קָֿמָה as Perf.).

§ 3. **Stative forms of ע״ו verbs.**

There are two forms of stative verbs from ע״ו stems :

    (*a*) Those with ־ֵ in the 3rd pers. masc. sing. of the Perfect ; *e.g.* מֵת, 'he died' (stem מוּת). The vowel becomes ־ַ before consonantal afformatives ; *e.g.* מַתָּ (for מַתְתָּ), מַתֶּם, etc. Impf. יָמוּת. Part. מֵת.

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[1] In ל״ה gutturals, the last vowel shortens into ־ַ ; *e.g.* סוּר ; Jussive Qal יָסֹר, with Waw consec. וַיָּֿסַר. Similarly in the Hiph. we have וַיָּֿסַר (for וַיָּסֵר) ; but with suff. the ־ִי returns ; *e.g.* וַיְסִירֵֿנִי, 'and he made me turn aside.'

[2] Probably in order to make the preceding syllable open, and so let it retain its characteristic וּ sound. But side by side with תְּשׁוּבֶֿינָה (from שׁוּב), we have תְּשׁבְֿנָה.

[3] The first Qameç is unchangeable (as the וּ is absorbed in it). So the Construct fem. sing. is קָמַת ; masc. plur. קָמֵי.

*(b) Those with וּ in the Perf. They retain it except before ‑תֶם, תֶן, when it necessarily becomes ‑ָ; e.g. בּוֹשׁ, 'he was ashamed' (stem בּוֹשׁ); בֹּשְׁתָּ, בָּשְׁתֶּם, etc. Impf. יֵבוֹשׁ [1] (3rd and 2nd pers. fem. plur. תֵּבֹשְׁנָה).

Remark.

בּוֹא, 'to come,' keeps וֹ where קוּם has וּ, but otherwise conjugates like קוּם; e.g. Impf. יָבוֹא. Inf. Constr. (לָ)בוֹא.

§ 4. (a) We can now proceed to the other Voices, which will be clear enough in the light of the general principle given in § 1.

Niph. Perf. (originally נָקוֹם, (נַקֽוֹם),
Impf. („ יָקוֹם, (יְהִנָּקֵם),
Hiph. Perf. („ הֵקִים, (הִקֽוִים),
Impf. („ יָקִים, (יַקֽוִים), [2]
Hoph. Perf. („ הוּקַם, (הֻקַֽם),

(b) In the Perfects Niph. and Hiph. an[3] accented וֹ is inserted before the Consonantal afformatives of the 2nd and 1st persons; and in the Niph. the preceding וֹ becomes וּ;

e.g. נָקוֹם, נְקוּמוֹתָ
הֵקִים, הֲקִימוֹתָ [4]

N.B.—This וֹ is probably inserted in order to make the preceding syllable open and so enable it to keep its long vowel.

(c) The Participle Hiph. is מֵקִים (with changeable ‑ֵ); not מָקִים, which we should have expected.

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[1] So from אוֹר, 'to grow light' (of the day): אוֹת, 'to be willing.'

[2] In the 3rd and 2nd pl. fem. we usually have תְּקֻמְנָה, but sometimes תְּקִימֶינָה (with יֶ‑ inserted, as in Impf. Qal).

[3] In the 2nd pers. plur. the accent is on the ultimate (‑וֹתֶם).

[4] If the first root-letter is a guttural, the ‑ֲ becomes ‑ֱ; e.g. from עוּד we get Hiph. הַעֲידוֹתָ. From בּוֹא we have both הֲבִיאוֹת and הֲבֵאתָ in the Hiph.

§ 5. **Intensive forms.** The Pi'el is rare; instead of it, we usually have either a Pō'lēl (*i.e.* with the third root-letter appearing twice), *e.g.* קוֹמֵם, Impf. יְקוֹמֵם, or (sometimes) a Pīlpēl; *e.g.* כִּלְכֵּל, 'sustain, feed,' from כּוּל.

VOCABULARY.

קוּם, to arise. Hiph. set up.

בּוֹא, to come. Hiph. bring.

מוּת, to die. Hiph. put to death.

שׁוּב, to return. Hiph. restore.

וַיָּשָׁב וַיֹּאמֶר = and he again said.

סוּר, to turn aside. Hiph. remove.

נוּס, to flee.

כּוּן, Hiph. to establish. Niph. be established.

לִין, to pass the night.

שִׂים, to place, set.

נוּחַ, to rest. Hiph. give rest to (with Dative).

There is a secondary form of the Hiph. הִנִּיחַ = set down, place.

רוּץ, to run. Hiph. take quickly.

אֶבֶן, (f.) stone (a). Plur. in ־ִים.

EXERCISE.

A. 1. Translate into English:

(1) שָׁבָה מֵעִמִּי לְבֵיתָהּ: (2) אָקוּמָה וְאֵלְכָה לְבֵיתִי טֶרֶם יֵדְעוּ אֶת־הַדָּבָר: (3) תָּשָׁב־נָא נַפְשׁוֹ וְאַל יֵרֶד שְׁאוֹלָה: (4) קַח אֶת־הָאֲבָנִים הָהֵנָּה וְהִנַּחְתָּ בַנָּהָר וַהֲקִימוֹתָן שָׁם: (5) וַיְהִי מֶרֶם יָשׁוּב וַיִּסַר לְהַכּוֹת אֶת־הָאִישׁ וַיְמִיתֵהוּ וַיָּבֵא אֶת־נִבְלָתוֹ אֲלֵיהֶם וַיָּשֶׂם בְּקִרְבָּם: (6) קוּמִי וּרְדִי שָׁמָּה כִּי שׁוֹב אָשׁוּב אֵלַיִךְ וְיָלַדְתְּ בֵּן: (7) הִנְנִי מֵבִיא אֶת־הָרָעָה הַזֹּאת עָלֶיהָ: (8) תִּכּוֹן מַמְלַכְתָּהּ כָּל־יָמֶיהָ: (9) וַיָּשָׁב וַיַּכֵּם וַיָּנוּסוּ מִלְּפָנָיו: (10) נָכוֹן הַדָּבָר כִּי הֲקִימוֹנוּ אִתּוֹ:

2. Translate into Hebrew :

(1) Return to him, lest thou die.   I will not return,
and I will die.   (2) I will put him to death.
Why should he be put to death?   (3) Run to
him, and thou shalt restore to him his sword.
(4) He fought with them, and he turned them
aside out of their way, and they fled; and he
smote them and put to death many.   (5) The
Lord will establish you in the land, and will give
you rest there.   (6) And I placed there the
things which I had brought.   (7) And they
(fem.) arose, saying, 'Turn aside, and, thou shalt
dwell with us, and thou shalt again be king[1] over
us.'   (8) And he took-quickly to the king the
things which he had brought.   (9) Lo, I shall
put to flight all my enemies, for he will rescue
me.   (10) And he said to him, 'Turn in and
pass the night here (בָּזֶה), and to-morrow thou
shalt arise and return to thy house.'

EXERCISE.

* *B.* 1. Translate into English :

(1) וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם :

(2) וַהֲקִמוֹתִי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא יִכָּרֵת

כָּל־בָּשָׂר עוֹד : (3) וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ

הָלוֹךְ וָשׁוֹב : (4) סַרְתֶּם מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר

צִוָּה יְהוָה אֶתְכֶם : (5) וַיָּבֶן דָּוִד כִּי מֵת הַיֶּלֶד

וַיֹּאמֶר אֶל־עֲבָדָיו הֲמֵת הַיֶּלֶד וַיֹּאמְרוּ מֵת :

(6) צִוִּיתִי שֹׁפְטִים עַל־עַמִּי וַהֲנִיחֹתִי לָךְ :

(7) אַל־נָא תָמֻשׁ מִזֶּה עַד בֹּאִי אֵלֶיךָ וְהוֹצֵאתִי

אֶת־מִנְחָתִי וְהִנַּחְתִּי לְפָנֶיךָ : (8) וַיָּבִינוּ אֶת־

הַמִּנְחָה עַד־בֹּא יוֹסֵף כִּי שָׁמְעוּ כִּי שָׁם

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[1] Use שׁוּב and מָלַךְ with בּ.

יֹאכְלוּ לָחֶם : (9) וַיֹּאמֶר מֶה־הָיָה הַדָּבָר הַגֶּד־נָא
לִי וַיֹּאמֶר נָס הָעָם וְגַם־נָפְלוּ רַבִּים מִן־הָעָם
וַיָּמֻתוּ : (10) ¹וְהַשֶּׁמֶשׁ בָּאָה וְהֵמָּה בָּאוּ
עַד־הָעִיר : (11) הַנִּיחוּ לוֹ וִיקַלֵּל כִּי אָמַר לוֹ
יְהוָֹה : (12) וַיָּקָם הַמֶּלֶךְ לִקְרָאתָהּ וַיִּשְׁתַּחוּ לָהּ
וַיֵּשֶׁב עַל כִּסְאוֹ וַיָּשֶׂם כִּסֵּא לְאֵם הַמֶּלֶךְ :
(13) וַיִּבֶן אֶת־הָרָמָה לְבִלְתִּי תֵת יֹצֵא וָבָא
לְמֶלֶךְ יְהוּדָה : (14) רָאִיתִי אֶת־יִשְׂרָאֵל נְפֹצִים
אֶל־הֶהָרִים כַּצֹּאן אֲשֶׁר אֵין לָהֶם רֹעֶה : (15)
וְנָתְנוּ־שָׁמָּה הַכֹּהֲנִים אֶת־כָּל־הַכֶּסֶף הַמּוּבָא בֵית־
יְהוָֹה : (16) וְהִיא מְדַבֶּרֶת עַל־לִבָּהּ רַק שְׂפָתֶיהָ
נָעוֹת וְקוֹלָהּ לֹא יִשָּׁמֵעַ :

2. Translate into Hebrew:

(1) And they brought him back to his city, and he
died.   (2) Turn aside unto me, my lord, and
I will prepare for thee bread.   (3) Know and
understand that ye shall surely die.   (4) And he
passed the night there; and he rose early and fled
from the face of the king.   (5) Be not ashamed;
for I will bring thee back to thy land, and thou
shalt die there.   (6) Our feet shall not turn
aside out of the way, neither will we run after
other gods.   (7) Thy throne shall be established [2]
for ever.   (8) If we indeed flee, they will not set [3]
(their) heart upon us; and if the half of us (our
half) die, they will not set (their) heart upon us.
(9) I can do nothing until thy coming thither.
(10) He sat on the throne of his father, and his
kingdom was exceedingly established.   (11) And
he found him sitting under a (the) tree, and he

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[1] Note this method of expressing contemporaneity by two parallel clauses in
which the noun stands first.

[2] Niph. Part. of כּוּן.   [3] שִׂים.

said, ' It is thou, O man of God, who didst come
from Judah ? ' (12) She was just coming in [1] to
the house, when the lad died. (13) And he
hasted and removed [2] the garment from on his
eyes, and the king knew him. (14) And the
runners stood, each man with his weapons of war
in his hand, on (מִן) the right hand of (לְ) the
house. (15) And the people murmured and said,
' Why hast thou brought us out of the land of
Egypt, to die in the wilderness ? ' (16) Behold,
I will bring back my people and give them rest
in their land. (17) Why should he be put to
death ? What hath he done ?

[1] See on Chap. XXI. *C.* § 2.　　　　　[2] Hiph. of סוּר.

CHAPTER XXIX.

ע״ע VERBS.

(See Paradigm *K*.)

§ 1. The weakness of these verbs consists in the fact that the second and third root-letters, being identical, are in many cases written only as one letter;[1] *e.g.* קָלַל, Perf. Qal קַל. Where this occurs, the second root-letter must bear Dagesh forte when it can, *i.e.* before afformatives; *e.g.* קַלְלוּ.

§ 2. **The Perfect Qal** has therefore two possible forms, סָבַב[2] (conjugated like קָטַל), and סַב,[3] which is conjugated as follows :

3rd masc. sing.	סַב
„ fem. „	סַבָּה
2nd masc. „	סַבּוֹתָ, etc.

Notice that a וֹ (accented except before תֶם—) is inserted before the consonantal afformatives of the 2nd and 1st persons. This happens in the Perfect of every voice.

The vowel afformatives do not bear the accent as in the strong verb; but we have קָלְלָה, etc.

§ 3. **Imperfect Qal.** Three forms are possible.

(*a*) The commonest is יָסֹב. This shows the original *a* sound of the preformative (cp. יִקְטַל), which

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[1] It is an open question whether these verbs have not biliteral, rather than triliteral stems ; see Gesenius K. § 67.

[2] The full form is rare except in the 3rd p. sing. and plur.

*[3] In a few cases the vowel is ־ֻ ; *e.g.* רֻבּוּ (Gen. xlix. 23). These may belong to a passive conjugation.

must be lengthened, because it stands in an open unaccented syllable. The second root-letter is doubled before all afformatives; e.g. תִּסֹּבִּי. In the 3rd and 2nd pers. fem. plur. an *accented* יִ— is inserted before נָה—; hence the preceding ־ must be shortened, and the ־ two syllables away must be dropped; e.g. תְּסֻבֶּינָה. The same thing happens in the Impfs. Niph., Hiph., and Hoph.

* (b) A second form is peculiar to stative verbs; it takes the form יֵקַל (with a changeable ־) from קלל, and is conjugated like יָסֹב, except that the second vowel does not need to be shortened before the suffixes of the 2nd and 3rd f. pl.

* (c) A third form is יִסֹּב, in which the first root-letter is doubled instead of the second. It is conjugated as if from נסב (e.g. plur. יִסֹּבוּ). Stative verbs in this form take ־ in the ultimate; e.g. יִתַּם from תמם; plur. יִתַּמּוּ (or יִתַּמּוּ). These forms with Dagesh forte in the first root-letter are called Aramaising, as they resemble those found in Aramaic.

§ 4. **Infinitive Construct Qal** is סֹב (for סְבֹב); with ל, לָסֹב.

§ 5. **Niph'al.** The Perfect נָסַב shows the original *a* sound of the preformative (נִקְטַל is for נַקְטַל). Fem. נָסַבָּה; 2nd p. masc. sing. נְסַבּוֹתָ, etc.

The Imperfect is יִסַּב (for יִסָּבֵב), which is conjugated like the Imperf. Qal.

§ 6. **Hiph'il.** The Perfect has two Çeres;[1] e.g. הֵסֵב. It conjugates like the Perf. Niph.;

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*[1] Except when the second root-letter is a guttural or ר, in which case the second ־ often becomes ־; e.g. הֵמַר (מורר). This ־ is occasionally found before other consonants; e.g. הֲדַק, 2 Kings xxiii. 15; הֵקַל, Isa. viii. 23.

e.g. 3rd p. fem. sing. הֵסֵבָּה

2nd p. m. ,, הֲסִבּוֹתָ, etc.

The Imperfect is יָסֵב; 2nd p. f. sing. תָּסֵבִּי; 2nd p. f. pl. תְּסֻבֶּינָה.

The Participle is מֵסֵב (not מָסֵב), fem. מְסִבָּה; cp. the Hiph. Part. of ע״ו stems.

* There is also an Aramaising form of the Imperf. Hiph. as in the Qal; *e.g.* תַּסְבֵּנָה (תָּסֵבִּי, יַסֵב, etc.).

Hoph'al has ו in the preformative; its conjugation presents no difficulties.

* § 7. **Intensive forms.** Besides the Pi'el, Pu'al, and Hithpa'el, other forms found are the Po'el, Po'al, and Hithpo'el; *e.g.* Po'el סוֹבֵב. We rarely find a Pilpel, *e.g.* גִּלְגֵּל (גלל), and Hithpalpel, *e.g.* הִתְגַּלְגֵּל.

§ 8. **Verbal Suffixes.** Wherever the stem appears in a biliteral form,[1] the second root-letter is doubled[2] before suffixes; the preceding long vowel must then be shortened;

e.g. יָסֹב with suff. יְסֻבֵּנִי[3]

הֵסֵב ,, הֲסִבַּנִי

חֹן ,, חַנֵּנִי

NOTE.—The following rules sum up the main peculiarities of these verbs:

(1) The last root-letter does not appear when in the strong verb (קָטַל) the *first* root-letter has Sh°wa; *e.g.* Qal Imperf., Impera., and Infin. Constr.; Niph. Perf. and Partic.; all parts of the Hiph. and Hoph.

(2) Where in the strong verb the first root-letter has — or —, there in ע״ע verbs the first root-letter has the second vowel of the strong verb form; cp. קָטַל with סַב; יִקְטֹל with יִסֹב.

* [1] Except in Aramaising forms.
* [2] Sometimes the second root-letter is written without Dagesh forte when standing above vocal Sh°wa; *e.g.* אֲמֻשְׁךָ. The form יְחָנְךָ (Gen. xliii. 29) is anomalous for יְחָנְךָ.

[3] — is shortened sometimes to —, sometimes —. ח seems to prefer —.

(3) When the last root-letter does not appear, the vowel of a preformative is lengthened; *e.g.* Hiph. יָסֵב, הֵסֵב.

(4) In the Perf. ֹ—, and in the Imperf. יֶ— (both bearing the accent) are inserted before consonantal afformatives, in all stems which are apparently biliteral.

VOCABULARY.

חָנַן, to pity.

אָרַר, to curse.

סָבַב, to surround, circle round. Hiph. turn round (Trans.).

מסס, Niph. to be melted. Imperf. יִמַּס.

גָּלַל, to roll.

חָתַת, to be dismayed. Imperf. יֵחַת.

רַע, to be evil. Imperf. יֵרַע. Hiph. (הֵרַע), do evil to (with Dat.).

קַל, to be light, of no account. Imperf. יֵקַל. Pi'el, curse.

תַּם, to finish (with Intrans. verbs). Imperf. יִתֹּם. Hiph. complete, finish (with Trans. verbs).

דַּם, to be silent. Imperf. יִדֹּם.

חָלַל, Hiph. to begin.

EXERCISE.

A. 1. Translate into English:

‎(1) לָמָה הֲרֵעוֹתָ לָאִשָּׁה הַזֹּאת לְהָמִית אֶת־בְּנָהּ:
‎(2) גֹּלּוּ אֶת־הָאֶבֶן שָׁמָּה: (3) הֵחֵלּוּ לָסֹב:
‎(4) תַּמּוּ לְדַבֵּר אִתּוֹ: (5) וַתִּסֹבֶּינָה לָלֶכֶת
‎לָאָרֶץ: (6) יְחָנֵּנִי יְהוָה וַאֲנִי קַלּוֹתִי מֵחַסְדּוֹ:
‎(7) הִנָּה מְחֻלָּה לִבְכוֹת: (8) אַל־תֵּחַתּוּ
‎מִפְּנֵיהֶם: (9) אָאֹר יוֹם הִוָּלְדִי: (10) הַהֲחִלּוֹת¹
‎לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־אֲשֶׁר אַתָּה מֵבִיא עָלֵינוּ:

¹ See note on next page.

2. Translate into Hebrew:

    (1) Pity me and do kindness with me. (2) And they finished going-round the land of Egypt. (3) To-day (the day) I have rolled this evil thing from on thee. (4) And their heart melted in them, and they were dismayed and fled. (5) And the thing was-evil in his eyes. (6) And it came to pass, when all the people had finished going up, that the waters of the river began to return. (7) And he answered, saying 'Speak, and thou shalt verily curse this people.' And he was silent, and did not begin to curse them. (8) Their enemy shall evilly entreat them, for they have forgotten me. (9) Let me run now and tell my lord that thou hast finished smiting his enemies. (10) They have surrounded thee; but be not frightened before them, because they think to do thee evil.

EXERCISE.

* *B.* 1. Translate into English:

(1) חָנֵּנִי יְהֹוָה כְּחַסְדֶּךָ׃ (2) וַיָּחָן יְהֹוָה אֹתָם׃ (3) וַיָּסֹבּוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַּעַם אַחַת וַיָּשֻׁבוּ הַמַּחֲנֶה׃ (4) וַיִּמַּס לְבָבָם וְלֹא הָיָה בָם עוֹד רוּחַ׃ (5) אַל־נָא תָרֵעוּ׃ (6) נָתוֹן תִּתֶּן לוֹ וְלֹא יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ׃ (7) יְהֹוָה אֱלֹהַי הֲגַם עַל־הָאִשָּׁה אֲשֶׁר אֲנִי מִתְגּוֹרֵר עִמָּהּ הֲרֵעוֹתָ לְהָמִית אֶת־בְּנָהּ׃ (8) וְהָעָם עֹבְרִים עַד תֹּם כָּל־הָעָם לַעֲבֹר מִן־הָעִיר׃ (9) יְהֹוָה אַתָּה [1] הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלֶךָ׃ (10) וַיֹּאמֶר אֶל־אָחִיו דִּבֶּר יְהֹוָה לֵאמֹר עַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדֹּם אָחִיו׃ (11)

[1] Note full pathaḥ because of following guttural.

וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר: (12) יָסֹב
אֶל־בֵּיתוֹ וּפָנַי לֹא יֵרָאֶה: (13) וּנְקַלּוֹתִי עוֹד
מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי: (14) וַיִּירָא יַעֲקֹב
מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת־הָעָם לִשְׁנֵי מַחֲנוֹת:

2. Translate into Hebrew:

(1) I will no more curse the earth for the sake of man. (2) And he said unto them, ' Encompass the land (by) the way of the sea.' (3) And he said unto her, ' Wherefore hast thou come hither ? ' and the woman was silent and could not speak. (4) And they began to flee before the enemy, and the thing was-evil in the eyes of Moses. (5) And they rolled a great stone to the door, and they sat upon it. (6) And the heart of the people melted, and they feared to go down. (7) Cursed be those that curse thee, and blessed be those that bless thee. (8) In that day I will establish for him that which I have spoken to his house, beginning and finishing.[1] (9) In the place where the dogs licked his blood, shall the dogs lick thy blood, even thine.[2] (10) Thy father made-hard his yoke, and do thou make it light. (11) And thou hast done more evil[3] than all who were before thee. (12) And the people went out, and they spoiled the camp of their enemies. (13) And she began to afflict him, and his strength departed from on him.

[1] Use Infin. Absol. (Finish, כַּלֵּה).
[2] See on Chap. IX. *B*. § 3. 1.
[3] Say ' hast-made-evil to do . . .'

CHAPTER XXX.

פ״ GUTTURAL AND פ״א VERBS.

(See Paradigm *D*.)

A. Pe Gutturals.

§ 1. The peculiarities of פ״ guttural verbs arise from the fact that the gutturals—

      i. cannot be doubled.

      ii. prefer an *a* to an *e* or *i* sound.

      iii. cannot take vocal Sh^ewa.

      iv. often prefer a ḥaṭeph vowel to a quiescent Sh^ewa.

All these pecularities are illustrated by a verb like עָמַד, ' stand ' ;

   e.g. i. Impf. Niph.   יֵעָמֵד cp. יִקָּטֵל

       ii. Impf. Qal   יַעֲמֹד „ יִקְטֹל (origin-

                                              ally יַקְ—)

     iii. 2 m. pl. Perf. Qal עֲמַדְתֶּם „ קְטַלְתֶּם

     iv. Imperf. Qal   יַעֲמֹד „ יִקְטֹל

§ 2. *Remarks.* The following further points on these peculiarities may be noted :

    on (i.) The Niph. Impf. Impera. and Inf. Constr. are the only parts in which the guttural would naturally be doubled. There is no question as to strong or weak gutturals : all alike require a vowel long by compensation in the first syllable, because it bears the counter-tone (Metheg).

on (ii.) With regard to the vowel sound preferred, the
general rule is that the guttural prefers a vowel
of a different class to the ultimate vowel. So
in the Impf. Qal if the second vowel is ◌ֹ
the first is ◌ַ : if ◌ַ, the first is ◌ֶ ;[1] *e.g.* יַעֲמֹד,
but יֶחֱזַק.   But notice

(*a*) the 1st pers. sing. Impf. Qal regularly prefers ◌ֶ ;
e.g. אֶעֱמֹד.

(*b*) in the Impera. the ḥateph vowel is usually of the
a class ; *e.g.* חֲזַק.

on (iv.) In the Impf. Qal, the first root-letter nearly
always has a ḥateph vowel, unless it is ח ; *e.g.*
יַחֲשֹׁב, יֶחֱזַק, but יֶחְדַּל, יַעֲמֹד.

It must be remembered that a ḥateph vowel becomes
a full vowel before any kind of Shewa ; *e.g.* נַעֲשָׂה, 'he was
made'; fem. נֶעֶשְׂתָה.

N.B.—In the verbs הָיָה, 'be, become,' and חָיָה, 'live,'
the first root-letter hardly ever takes a ḥateph vowel after a
prefix or preformative ;[2] *e.g.* בִּהְיוֹת, נִהְיָה, יִהְיֶה (contrast
(הֱיוֹת, וִהְיוּ (contrast הֱיוּ).   Note that ו before these two
verbs is pointed וִ not וְ when the first root-letter has
Shewa ; *e.g.* וִהְיִיתֶם (contrast הֱיִיתֶם).   And notice that
when the ה or ח has quiescent Shewa, the previous vowel
is pointed with Metheg to emphasise the quiescent Shewa.

B. פ״א **Verbs.**

Six verbs beginning with א have certain peculiarities
in the Qal.   They are אָמַר, 'say'; אָכַל, 'eat'; אָבַד,

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*[1] But when the last vowel is ◌ַ the first is frequently the same ; *e.g.* יֶחֱרֶה.
Notice that the apocopated form of this is יַחַר, for an accented Sⁱeghol never
comes before a pathaḥ.   So also Impf. of חָדַל is יֶחְדַּל, but 3 m. pl. is יַחְדְּלוּ,
the disappearance of the pathaḥ rendering the Sⁱeghol unnecessary.

[2] The chief exception is the Hiph. of חָיָה, *i.e.* הֶחֱיָה, 'he saved alive.'

'perish'; אָבָה, 'be willing'; אָפָה, 'bake'; and, in some cases, אָחַז, 'seize.'

The Imperf. Qal has ⁻ for its first vowel, and ⁻ for its second[1] (except in the two which are also ל״ה); e.g. יֹאמַר, 'he will say.'[2]   In the first pers. sing. only one א is written; e.g. אֹמַר, 'I will say' (not אֹאמַר).

The Impera. has either ⁻ or ⁻ under the א; e.g. אֱכֹל, אֱמֹר.

The Infin. Constr. has regularly ⁻. לֶאֱמֹר contracts to לֵאמֹר; but this does not happen with other פ״א verbs.

Note.— · is occasionally found also in the preformatives of the Niph. and Hiph.; e.g. אֹוכִיל, 'I will give to eat . . .'

VOCABULARY.

עָבַר, to cross over, transgress.

עָנָה, to answer.

עָזַב, to leave.

עָזַר, to help.

עָבַד, to serve. Niph. be tilled.

חָזַק, to be strong.   Hiph. take hold of (בְּ).

חָדַל, to cease.   Impf. יֶחְדַּל.

חָנָה, to encamp.

אָהֵב, to love.   Impf. יֶאֱהַב.

אָכַל, to eat.

אָבַד, to perish.

אָסַף, to gather.   Impf. יֶאֱסֹף.

לֶחֶם (m.), bread (a.).

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[1] This ⁻ usually becomes ⁻ in pause; e.g. יֹאכֵלוּ. But וַיֹּאמֶר in pause is וַיֹּאמֵר.

[2] In this word alone the final ⁻ becomes ⁻, when the addition of Waw consec. necessitates the drawing back of the accent to the long and open penultimate: ⁻ is then easier to pronounce before ר than ⁻.   But in the first person we have וָאֹמַר.

EXERCISE.

A. 1. Translate into English :

(1) הֶאֱכִילָם לָחֶם: (2) וַיַּחְדְּלוּ לַעֲבֹר אֶת־
הַנָּהָר כִּי אָמְרוּ פֶּן נֹאבַד שָׁם: (3) וַיַּעֲנֵהוּ
לֵאמֹר אַל יַהַרְגֻנִי הַגְּעָרִים וַיֹּאמֶר אַל תִּירָא
כִּי לֹא אֶעֶזְבֶךָ: (4) וַיַּעֲזֹב אֶת־כָּל־אֲשֶׁר לוֹ
בְּיָדוֹ: (5) וַיֹּאכַל [a] וַיֵּשְׁתְּ וַיִּשְׁכַּב לִישֹׁן: (6) לֹא
תֵעָבֵד אַרְצְכֶם כִּי אִם יַעַמְדוּ אֹיְבֵיכֶם בְּקִרְבָּהּ:
(7) אַל תֹּאמַר אֲנִי עָשִׂיתִי זֹאת כִּי הוּא
עֶזְרֶךָ: (8) וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ וַתֹּאמֶר
אָמְרָה לִי הָאִשָּׁה הַזֹּאת תְּנִי אֶת־בְּנֵךְ וְנֹאכְלֶהוּ:
(9) וַיְהִי בִּהְיוֹתוֹ שָׁם וַיֵּצֵא לְהִלָּחֶם בָּהֶם
וַיֶּחֱזַק מֵהֶם וַיָּחֵלּוּ לָנוּס מִלְּפָנָיו וַיֹּאבְדוּ רַבִּים:
(10) וַיֶּאֱהָבֵהוּ דָוִד כְּנַפְשׁוֹ:

(a) See Chap. XXVI. § 6, Rem. 1.

2. Translate into Hebrew :

(1) I will not leave you, for ye have served me, and
ye shall be before me all the days. (2) This
shall be done in thy days. (3) Let them eat
bread and drink water. (4) Lay hold on thy
sword and stand (up) to help us. (5) I will
serve him, and let him show mercy to me. (6)
Be strong, to stand up against them. (7) He
will not cease going up against them, for his men
are gathered unto him. (8) And I said, ' Shall
we cross over the river ? ' And he answered me
saying, ' Make the people cross over before thee,
and let them camp there.' (9) And the king
loved me, and said to me, ' If thou wilt serve me,
I will gather thy seed unto me that they may eat
in my house all the days.' (10) And he offered

up (made to go up) his son upon his altar. (11)
And he said, 'Go thou up, eat and drink'; and
he went up to his house and ate and drank.

EXERCISE.

* *B.* 1. Translate into English:

(1) חֲזַק וֶאֱמַץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה
אֶת־הָאָרֶץ: (2) וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיָדוֹ:
(3) עַד־הֵנָּה עֲזָרָנוּ יְהוָה: (4) כֹּה אָמַר הַמֶּלֶךְ
שִׂימוּ אֶת־זֶה בֵּית הַכֶּלֶא וְהַאֲכִילֻהוּ לֶחֶם לַחַץ
עַד בֹּאִי בְשָׁלוֹם: (5) וַיֶּאֱהַב אֶת־בִּתּוֹ וַיֹּאמֶר
אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּבִתֶּךָ: (6) הִנֵּה אָנִי מַכֶּה
בַּמַּטֶּה אֲשֶׁר בְּיָדִי עַל־הַמַּיִם וְנֶהֶפְכוּ לְדָם:
(7) הֶאֱמִין בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה: (8)
וַיָּבוֹא וַיִּחַן עַל־פְּנֵי הָעִיר: (9) וַתַּהַר הָאִשָּׁה
וַתֵּלֶד בֵּן כָּעֵת אֲשֶׁר־דִּבֶּר אֵלֶיהָ הַנָּבִיא:
(10) הַאֱלֹהִים אָנִי לְהָמִית וּלְהַחֲיוֹת כִּי־זֶה
שֹׁלֵחַ אֵלַי לֶאֱסֹף אִישׁ מֵחָלְיוֹ: (11) חֲדַל
מִמֶּנּוּ וְנַעַבְדָה אֶת־מִצְרָיִם כִּי טוֹב לָנוּ עֲבֹד
אֶת־מִצְרַיִם מִמֻּתֵנוּ בַּמִּדְבָּר: (12) וַתֵּרֶא הָאִשָּׁה
כִּי טוֹב הָעֵץ וְנֶחְמָד וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל:
(13) הַאוֹסִיף עוֹד לָצֵאת לַמִּלְחָמָה אִם אֶחְדָּל:

2. Translate into Hebrew:

(1) I will not eat, until (if) I have said my say
(words). (2) I did not believe the words, until
that I came and mine eyes saw. (3) Cease to
do evil, learn to do good. (4) If thou wilt love
the Lord with all thine heart, then He will help
thee; but if thou forsake Him, then thou shalt
surely perish. (5) Ye shall cross over the river

and encamp before the city. (6) Let your feet
turn back from the evil way in which ye are
going. (7) And his heart was strong, and he
forsook God and ceased to worship Him. (8)
As for the man who announced (Partic.) to me
saying, 'Saul is dead,' thinking that he brought-
good-news, why I laid hold on him and killed
him. (9) And his mother used to make for him
a small garment, and used to take it up to him
from time to time (days to-days), at her going up
with her husband to sacrifice. (10) Their gods
are gods of the mountains, therefore they are
stronger than we: and let us fight with them in
the plain, (to see) if we shall not be stronger than
they. (11) And the king said to the prophets,
'Shall I go against this place to battle, or shall I
forbear?' And they said, 'Go up.' (12) And
they rose up and left their tents and their camp
as it was, and they fled for (אֶל) their lives.

CHAPTER XXXI.

ע GUTTURAL AND ל GUTTURAL VERBS.

(See Paradigms *E* and *F*.)

A. ע Guttural Verbs (with ע″ר Verbs).

The following general rules follow from the peculiarities of the gutturals :

    i. A vocal Sheʷwa is replaced by a ḥaṭeph pathaḥ;
      e.g. בַּחֲרוּ, not בַּחְרוּ.

      This ﬞ generally influences a preceding short
      vowel, by turning it into a vowel of its own class;
      e.g. שַׁחֲטוּ, not שְׁחֲטוּ (Imperative).

      ר may take a vocal Sheʷwa, but sometimes it has a
      ḥaṭeph pathaḥ; *e.g.* בָּרֲכוּ.

    ii. Pathaḥ usually replaces ḥolem in the Impf. and
      Impera. Qal; *e.g.* יִשְׁחַט.

      Sometimes pathaḥ replaces Çere in the Perf. Piʿel;
      e.g. נִחַם, but שִׁחֵת.

    iii. The guttural cannot be doubled in the Piʿel, Puʿal,
      and Hithpaʿel.

      ר requires a short vowel before it to be lengthened
      by compensation ;[1] *e.g.* Piʿel בֵּרֵךְ (for בֵּרֵּךְ); Puʿal
      בֹּרַךְ (for בֹּרַּךְ).

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[1] The beginner is reminded that ﬞ and ﬞ, when due to compensatory lengthening, are fixed, *i.e.* unaffected by the accent.

ה, ח, ע usually require no compensation ; *e.g.* נִחַם (Niph. or Pi‘el from נחם), מִהַר (Pi.).

א sometimes requires compensation, sometimes not ; *e.g.* מֵאֵן, but נִאֵץ.

B. ל **Guttural Verbs** (including verbs ending in ה).

The following rules give all the main peculiarities :

   (1) The Impf. Qal has ⸗ for its second vowel. (ל″ר verbs sometimes have ⸗.)

   (2) The guttural, when final and preceded by ⸗, ⸗, וֹ or וּ, requires a furtive pathaḥ ; *e.g.* הִשְׁלִיחַ.

   (3) ⸗ followed by furtive pathaḥ contracts into ⸗, except

      (*a*) in infinitives and participles absolute ;

      (*b*) in pause forms.

    e.g. שִׁלַּח (Pi.), in pause שִׁלֵּחַ. Partic. מְשַׁלֵּחַ ; constr. מְשַׁלַּח. Inf. absol. שַׁלֵּחַ; constr. שַׁלַּח.

   (4) A helping ⸗ slips in before the ת of the 2nd pers. fem. sing. in the Perfects, without disturbing the pointing of the ת; *e.g.* שָׁלַחַתְּ (not שָׁלַחְתְּ).

VOCABULARY.

בֵּרֵךְ (Pi.), to bless.	צָעַק, to cry out.
נִחַם (Pi.), to comfort. Niph. repent of (עַל).	שֵׁרֵת (Pi.), to serve.
מֵאֵן (Pi.), to refuse.	גֵּרֵשׁ (Pi.), to drive out.
שָׁבַע (Niph.), to swear.	מִהַר (Pi.), to hasten.
שָׁאַל, to ask, beg, inquire.	בָּחַר, to choose.
	יֵשַׁע (Hiph.), to save.

EXERCISE.

(Before doing this exercise, the beginner should carefully read Appendix B, on the formulæ used in taking oaths.)

A. 1. Translate into English:

(1) אַל תּוֹדַע אֹתָם אֶת־אֲשֶׁר אֶעֱשֶׂה וַיֹּאמֶר לֹא אוֹדִיעֵם: (2) וַיְגָרְשׁוּם מֵהָאָרֶץ וְאֵין מוֹשִׁיעָם: (3) מְבֹרָכִים מְשָׁרְתֵי יְהוָֹה: (4) יְבָרֶכְךָ יְהוָֹה וְיִשְׁמָרֶךָ בְּצֵאתְךָ וּבְבֹאֶךָ וְיִשָּׂא אֶת־פָּנָיו אֵלֶיךָ: (5) וַיִּשָּׁבַע לֵאמֹר אִם אֲשַׁלַּח אֶת־הַבְּרִית אֲשֶׁר כָּרַתִּי אִתְּכֶם: (6) נַחֲמוּ אֶת־עַמִּי אָמַר אֱלֹהֵיכֶם: (7) לֹא תִשָּׁכַח לְפָנָי: (8) וּבֵרַכְתִּי כָּל־מְבָרֲכֶיךָ: (9) צַעֲקִי לִי וְאוֹשִׁיעֵךְ כִּי שָׁמַעַתְּ בְּקוֹלִי: (10) וַתֹּאמֶר הִנְנִי שֹׁמַעַת אֶת־אֲשֶׁר אַתָּה מְדַבֵּר:

2. Translate into Hebrew:

(1) They fought against them, and were smitten; and they cried unto their God to save them. (2) And he asked water from them, and they refused to give it to him. (3) And he asked him, saying, 'Swear, pray, unto us'; and he sware unto him, saying, 'As the Lord liveth and as thy soul liveth, I will not drive thee out.' (4) He repented of his transgression. (5) And he-did-evil to them, and sent away their sons and daughters. (6) Thou (fem.) hast cried unto me, and been comforted. (7) And it came to pass, when he had finished eating bread, that he hasted to go out thence. (8) Choose ye to-day whom ye will serve. (9) And I sware unto him, saying, 'The Lord shall do so to me and more also, if I do this evil thing.' (10) Bless me, even me [1] also.

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[1] Use אֲנִי here; see § 3, note 1, on p. 39.

EXERCISE.

B. 1. Translate into English:

(1) הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים: (2) מֶה עָשִׂיתָ לִּי לָאֹר אֹיְבַי לְקַחְתִּיהָ וְהִנֵּה בֵּרַכְתָּ בָרֵךְ: (3) נִשְׁבַּע יְהוָֹה וְלֹא יִנָּחֵם אַתָּה כֹהֵן לְעוֹלָם: (4) וָאַצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וָאֲגָרֵשׁ אֹתָם מִפְּנֵיכֶם: (5) וַיָּבֹאוּ אֶל־בֵּית הַנַּעַר וַיִּשְׁאֲלוּ לוֹ לְשָׁלוֹם: (6) וַיְמָאֲנוּ הָעָם לִשְׁמֹעַ בְּקוֹלוֹ וַיֹּאמְרוּ לֹא כִּי אִם מֶלֶךְ יְהְיֶה עָלֵינוּ: (7) עֲלֵה וְהַצְלַח וְנָתַן יְהוָֹה אֶת־הָעִיר בְּיַד הַמֶּלֶךְ: (8) יִשָּׁבַע־לִי כַיּוֹם הַמֶּלֶךְ אִם־יָמִית אֶת־עֲבָדוֹ בֶּחָרֶב: (9) וַיַּנַּח אֶת־נִבְלָתוֹ בְּקִבְרוֹ וַיִּסְפְּדוּ עָלָיו: (10) וַיַּעַל וַיָּצַר עַל־הָעִיר וַיִּלָּחֶם בָּהּ: (11) וְאַרְבָּעָה אֲנָשִׁים הָיוּ פֶּתַח הַשַּׁעַר וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה עַד־מָתְנוּ: (12) וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן:

2. Translate into Hebrew:

(1) And the child stood before him and ministered unto him. (2) Whatever he did, the Lord made him prosper. (3) As the heavens are-high above the earth, so great is His mercy toward them that fear Him. (4) Let not thine heart be high, neither haste thee to do-evil. (5) And he asked the woman saying, 'Wherefore didst thou cry out?' (6) And she refused to be comforted, for she said, 'They have driven me out from my land.' (7) And he sware unto him, saying, 'Surely I will bless thee, and thou shalt be blessed.' (8) I have repented that I have set him up to be king; for he hath turned back from after me. (9) And the king asked how

the people fared [1] and how the war fared. (10) Hast thou (fem.) not heard that he is king, and our lord doth not know it? (11) Ask what I shall do for thee, before I am taken from with thee. (12) Nay, but thou shalt verily send me away. (13) Send away my people, that they may serve me. (14) Thou shalt not cause thy voice to be heard with us, lest some of us smite you. (15) Cause me to hear Thy loving-kindness in the morning ; cause me to know the way wherein I should walk.

[1] Say 'for the peace of the people.'

CHAPTER XXXII.

ל״א VERBS.

(See Paradigm *G*.)

§ 1. In connexion with these verbs, it is important to remember that א at the beginning of a syllable, is a guttural; at the end of a syllable, it is quiescent.

Where it is quiescent, the preceding vowel is always long (except in the 3rd and 2nd pers. fem. plur. Impf.); *e.g.* Perf. Qal מָצָא, 'he found'; Impf. יִמְצָא. מָלֵא (stative), 'he is full (of)'; Impf. יִמְלָא.

§ 2. **Perfects.** In all other Perfects except the Qal, the long vowel before consonantal afformatives is ; *e.g.* Niph. נִמְצָא, נִמְצֵאת; Hiph. הִמְצִיא, הִמְצֵאת.

In the Perf. Qal, however, the is retained (except in stative verbs); *e.g.* מָצָאת (but מָלֵאת).

§ 3. **Imperfects.** The Impf. Qal has for its second vowel; *e.g.* יִמְצָא.[1] But in the 3rd and 2nd pers. fem. plur. there is an accented before the א; *e.g.* תִּמְצֶאנָה.

In the Impf. Hiph'il this takes the place of in the corresponding parts of the strong verb; *e.g.* תַּמְצֶאנָה.

§ 4. There is frequently a confusion between forms of ל״א and ל״ה verbs; *e.g.* חֹטָאִים (for חֹטְאִים), 1 Sam. xiv. 33.

So the Infin. Constr. of מָלֵא is מְלֹאת.

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[1] This Qameç is retained before suffixes; *e.g.* יִמְצָאֲךָ, יִמְצָאֵנִי.

The commonest example of this is in the word לִקְרַאת,
'to meet' (with suff. לִקְרָאתוֹ, etc.), which strictly comes
from the root קרה.

VOCABULARY.

מָצָא, to find.

מָלֵא, to be full; be full
of, fill (with Acc.).
Pi'el, to fill (with
two Acc.).

שָׂנֵא, to hate.

קָרָא, to call, read.

פָּלָא, Niph., be wonderful.

חָטָא, to sin.

חֵטְא (noun m.), sin; with
suff. חֶטְיוֹ. Plur.
חֲטָאִים.

לִקְרַאת, to meet.

EXERCISE.

A. 1. Translate into English:

‎(1) חָטָאתִי לְפָנֶיךָ שָׂא־נָא לִי: ‎(2) אַל תִּשְׂנָא
אֶת־אֹיִבֶךָ: ‎(3) נִפְלָאָה זֹאת בְּעֵינֵינוּ: ‎(4) אִם
תִּקְרָא לִי וּשְׁמַעְתִּיהָ: ‎(5) וַיִּרְבּוּ בְּנֵי יִשְׂרָאֵל
וַתִּמָּלֵא הָאָרֶץ אֹתָם: ‎(6) וָאֶקְרָא ¹ קוֹל גָּדוֹל
וָאֹמַר לָהֶם הִשָּׁמְרוּ לָכֶם פֶּן אֲשַׁחֵת אֶת־עִירְכֶם:
‎(7) בָּאָה לִקְרָאתִי וַתֹּאמֶר לִי אַל תְּמָאֵן לְעָזְרֵנִי:
‎(8) וַתִּמְצֶאנָה אֹתוֹ וַתִּבְכֶּינָה לְפָנָיו: ‎(9) שְׂנֵאתַנִי
וַתְּבַקֵּשׁ לְהָרַע לִי: ‎(10) יְרֵאנוּ מִפָּנָיו כִּי חָזָק
הוּא מִמֶּנּוּ:

¹ Cognate Accusative.

2. Translate into Hebrew:

(1) The earth is full of evil; but thou hast filled my
hand with good things. (2) Why wast thou not
afraid to lift up thy hand against my life? (3)
Thou hath done wonderful and fearful things
(use Niph. Participles, fem. plur.). (4) And I will

be found of[1] you, and will bring you back to
your land. (5) They came to meet him and
brought-back word to him.[2] (6) These are the
sins wherewith he made them to sin. (7) And
she read the book in their ears; and they said,
'The Lord shall do so to us and more also, if we
do not hearken unto thee.' (8) Let all my haters
go down to Sheol. (9) Thou hast taken away
(נשׂא) my sin, and my transgression is no more.
(10) I caused them to lift up his corpse and
bring it thither. (11) When thou wast but a
boy (use בְּעוֹד), thou wast brought to this land
where thou art to-day. (12) And they hastened
to meet them, and they asked them, saying, 'Why
did ye hate us, and didst not save us from our
enemies?'

EXERCISE.

* *B*. 1. Translate into English:

(1) יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

(2) וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קוֹלָהּ וַתֵּבְךְּ: (3)
וַיֹּאמֶר אַל תִּירָא כִּי לֹא תִמְצָאֲךָ יַד הַמֶּלֶךְ
אָבִי: (4) הִנֵּה עוֹדָךְ מְדַבֶּרֶת שָׁם עִם־הַמֶּלֶךְ
וַאֲנִי אָבוֹא אַחֲרַיִךְ וּמִלֵּאתִי אֶת־דְּבָרָיִךְ: (5)
הִתְקַדָּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלָאוֹת:
(6) הֲלֹא אָמַרְתִּי אֲלֵיכֶם אַל תֶּחֶטְאוּ בַיֶּלֶד וְלֹא
שְׁמַעְתֶּם: (7) וַיֹּאמֶר אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט
מַיִם כִּי צָמֵאתִי: (8) הָהָרָה לֵכוּ וְנַחְבֵּאתֶם
שָׁמָּה שְׁלֹשֶׁת יָמִים: (9) מַה־זֶּה עָשִׂיתָ לְאַהֲבָה
אֶת־שֹׂנְאֶיךָ וְלִשְׂנֹא אֶת־אֹהֲבֶיךָ: (10) אִם יֶשְׁהּ־נָא
מַצְלִיחַ דַּרְכִּי וְהָיָה הָעַלְמָה הַיֹּצֵאת לִשְׁאֹב הִיא
הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יְהוָה לְבֶן־אֲדֹנִי: (11) וַיְהִי

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[1] לְ often = 'by,' after Passive verbs.   [2] Use two Accusatives.

כָּל־הָאִישׁ אֲשֶׁר יִהְיֶה־לּוֹ רִיב לָבוֹא ¹ אֶל־הַמֶּלֶךְ
לַמִּשְׁפָּט וַיִּקְרָא אַבְשָׁלוֹם אֵלָיו וַיֹּאמֶר אֵי־מִזֶּה
עִיר ² אָתָּה: (12) וַתֵּצֵא לִקְרַאת סִיסְרָא וַתֹּאמֶר
אֵלָיו סוּרָה אֵלַי אֲדֹנִי אַל־תִּירָא וַיָּסַר אֵלֶיהָ
הָאֹהֱלָה:

2. Translate into Hebrew:

(1) And they said, 'We have sinned, but do Thou take away our sin.' (2) If now I have found favour in thine eyes, let me go and find the woman. (3) And she said, 'Thou hatest me and lovest me not, for thou hast not told me this thing.' (4) My lips shall be full of Thy praise. (5) How wonderful are Thy works, O Lord! I cannot find them. (6) The stone was heavy, and they could not lift it up. (7) Thou hast walked in the way of thy father, and hast made my people to sin. (8) Arise, go down to meet him; Lo, he is in the vineyard, which he has gone down to possess (it). (9) And he hasted to call (for) them, and he said, 'I have sinned against the Lord your God.' (10) Only make (fem.) for me thence a little bread at the first, and thou shalt bring it forth to me; and for thyself and thy son thou shalt make afterwards. (11) And when Moses came before the Lord to speak with Him, he used to remove it (fem.) until his going out; and he used to go out and speak to the children of Israel what he was commanded. (12) And (if) the Lord is with us, then why has all this happened to (= found) us? and where are all His wonderful works which our fathers related to us?

¹ Translate 'which (ought) to come . . .'   ² Lit. as to city.

CHAPTER XXXIII.

IRREGULAR NOUNS.

Many of the commonest nouns in Hebrew are irregular in declension.[1]

(a) [2] אִישׁ, 'man,' has for its plural אֲנָשִׁים, which is strictly the plural of אֱנוֹשׁ, a rare and poetical synonym for אִישׁ; Constr. אַנְשֵׁי.

(b) אִשָּׁה, 'woman,' has Constr. אֵשֶׁת; with suffixes אִשְׁתִּי, etc. Plur. נָשִׁים; Constr. נְשֵׁי.

(c) { אָב, 'father,'
{ אָח, 'brother,' } have a י in the sing. Constr. and before suffixes; e.g. Constr. אֲחִי, אֲבִי; with suff. אָבִיו or אֲחִיכֶם, אָחִיהָ, אָבִיךָ, אֲבִיהוּ, etc.

In the plural they are declined differently.

אָב; pl. אָבוֹת; Constr. אֲבוֹת; with suffixes אֲבוֹתַי, etc.[3]

אָח; pl. [4] אַחִים; Constr. אֲחֵי (note the —ֲ); with suffixes [5] אֲחִיכֶם, אַחֶיהָ, אַחֶיךָ, אֶחָיו, etc.

(d) אָחוֹת, 'sister.' Plur. (אֲחָיוֹת), with suff. אֲחִיוֹתַי, etc.

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[1] Words expressing close blood-relationship are mostly irregular, as in many other languages.

[2] אִישׁ and אִשָּׁה are often used redundantly before other nouns; as אִישׁ נָבִיא, 'a prophet'; אִשָּׁה אַלְמָנָה, 'a widow.' See also Chap. IX. B. § 3. אֱנוֹשׁ denotes 'man in his frailty, mortal man.'

[3] אֲבוֹתָם is often found for אֲבוֹתֵיהֶם.

[4] ח virtually reduplicated.

[5] Notice the S⁽e⁾ghol, because pathaḥ may never precede חָ (so אָחִי in pause becomes אֶחָי). Cp. אֶחָד, 'one'; Constr. אַחַד.

(e) בֵּן, 'son'; Constr. [1]בֶּן; with suffixes בְּנִי, בְּנוֹ, בִּנְךָ, בְּנֶךָ, etc. Pl. בָּנִים.

(f) בַּת, 'daughter' (for בִּנְתְּ); Constr. בַּת; with suffixes בִּתִּי (for בִּנְתִּי), etc. Pl. בָּנוֹת.

(g) בַּיִת, 'house'; Constr. בֵּית; with suffixes בֵּיתִי, etc. Plur. [2]בָּתִּים; Constr. בָּתֵּי; with suffixes בָּתֵּיהֶם, etc. (fixed ־ָ).

(h) יוֹם, 'day'; plur. [3]יָמִים; Constr. יְמֵי.

(i) כְּלִי, 'implement, weapon'; Constr. כְּלִי; with suffixes כֶּלְיָה, כֶּלְיוֹ, etc. Plur. כֵּלִים; Constr. כְּלֵי.

(j) מַיִם, 'water'; Constr. מֵי or reduplicated מֵימֵי; with suffixes מֵימֵיכֶם, etc.

(k) עִיר (f.), 'city.' Pl. עָרִים (fixed ־ָ); Constr. עָרֵי.

(l) פֶּה, 'mouth'; Constr. פִּי; with suffixes פִּיו or פִּיהוּ, פִּיךָ, פִּיהָ, etc. Plur. פִּיוֹת.

(m) רֹאשׁ, 'head.' Plur. רָאשִׁים (fixed ־ָ); Constr. רָאשֵׁי. (The sing. was originally רְאֹשׁ.)

(n) שֵׁם, 'name'; Constr. שֵׁם or [4]שֶׁם; with suffixes שְׁמִי, שְׁמָהּ, etc. Plur. שֵׁמוֹת; Constr. שֵׁמוֹת.

EXERCISE.

1. Translate into Hebrew:

(1) These are the heads of their fathers' houses. (2) He is my brother, for he doeth the will of God. (3) And he said to his daughter, 'Do not refuse to do this.' (4) And his brethren came before

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[1] Or בֶּן, esp. in phrase יְהוֹשֻׁעַ בִּן־נוּן, 'Joshua the son of Nun.'

[2] The Qameç is almost certainly ā not ŏ. So it seems to violate the rule that a long vowel cannot stand in a closed syllable unless it bears the accent. But Wright (*Comparative Grammar*, p. 88) thinks that it is contracted from בֵּיתִּים and the Dagesh is D. lene. The Metheg perhaps supports this view.

[3] Perhaps for יוֹמִים. But if so the derivation has been forgotten in the Constr., which should be יְמֵי.

[4] שֶׁם only with Maqqeph following.

him, with their weapons of war in their hands. (5) What is thy name? And he answered, 'My name is David, and I am the son of thy father's sister.' (6) And it came to pass in the days of his grandfather, that he built many houses. (7) And he saw the cities of the land, that they were very strong. (8) Lo! his wife and his brother's wife are coming to comfort thee. (9) And he smote them with (לְ) the edge (פֶּה) of the sword. (10) Hearken to the words of his mouth. (11) These are the names of my brethren and of their father. (12) And her brother dwelt by the river, and drank of its waters. (13) And your fathers did not trust in[1] his word; and he stretched out his hand, and the waters of the river were turned[2] to blood. (14) And his father said to him, 'Let us hasten to go down to Egypt; for the thing is sure.[3] Behold, my son was dead and is alive again.'[4]

2. Translate (using the vocabulary at the end of the book):

(1) וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין יִרְאַת
אֱלֹהִים בַּמָּקוֹם הַזֶּה וַהֲרָגוּנִי עַל־דְּבַר אִשְׁתִּי:
(2) וַיֹּאמֶר אַבְרָהָם אֶל־לוֹט אַל־נָא יְהִי רִיב
בֵּינִי וּבֵינֶךָ כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ: (3) אֶת־
בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׂנָאֶהָ: (4)
וַיּוֹצֵא הָעֶבֶד כְּלֵי כֶסֶף וּכְלֵי זָהָב וּבְגָדִים:
(5) וְדִבַּרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִיו
וְאָנֹכִי אֶהְיֶה עִם פִּיךָ וְעִם פִּיהוּ וְהוֹרֵיתִי אֶתְכֶם
אֵת אֲשֶׁר תַּעֲשׂוּ: (6) [5]בְּאֶחָד לַחֹדֶשׁ נִרְאוּ
רָאשֵׁי הֶהָרִים: (7) לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב

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[1] Use Hiph. of אמן with בְּ. [2] הפך Niph. [3] Use Niph. Part. אמן.
[4] Say, 'has lived.' [5] = 'on the first (day) of . . .'

כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ: (8) יֶשׁ־לָנוּ אָב

זָקֵן וְיֶלֶד זְקֻנִים קָטָן וְאָחִיו מֵת וְאָבִיו אֲהֵבֽוֹ:

(9) וַיֹּאמְרוּ נִקְרָא לַנַּעֲרָה וְנִשְׁאֲלָה אֶת־פִּֽיהָ:

(10) מָרִיתָ פִּי יְהוָה וְלֹא שָׁמַרְתָּ אֶת־הַמִּצְוָה

אֲשֶׁר צִוְּךָ יְהוָֽה: (11) הָיֹה יִהְיֶה הַדָּבָר אֲשֶׁר

קָרָא בִדְבַר יְהוָה עַל־כָּל־בָּתֵּי הַבָּמוֹת אֲשֶׁר

בְּעָרֵי יִשְׂרָאֵל:

CHAPTER XXXIV.

NOUNS FROM ל״ה, ע״ו, AND ע״ע STEMS.

§ 1. ל״ה Stems. Nouns from these stems may belong
to the first, second, or third declension.

(a) First declension. Type שָׂדֶה, 'field.'

The Construct ends in ה—; e.g. שְׂדֵה.

With suffixes, the ה— is dropped; e.g. שָׂדְךָ, etc.
But the suffix of the 3rd pers. masc. sing. is
הוּ—, and fem. הָ—; e.g. שָׂדֵהוּ, שָׂדֶהָ. Plural
שָׂדִים.

(So also verbal adjectives like יָפֶה, 'pretty, hand-
some.' Constr. יְפֵה; fem. יָפָה.)

(b) Second declension. Type פְּרִי, 'fruit.' (In pause
פֶּרִי.)

The Construct is the same. Suffixes are added to
the monosyllabic stem פִּרְיְ; e.g. פִּרְיוֹ, etc.

The plural is formed as from a Sᵉgholate noun; e.g.
פְּרָיִים; but the Construct is irregular in not
dropping —; i.e. it is פִּרְיֵי (not פִּרְיֵי).

Other forms are seen in

חֲצִי, 'half'; with suff. חֶצְיוֹ, etc.

עֳנִי, 'affliction'; ,, ,, עָנְיוֹ, etc.

(c) Third declension. Type רֹעֶה, 'shepherd' (really
a Partic. from רָעָה). Constr. רֹעֵה; with suff.
רֹעִי, רֹעֵהוּ, etc. Plur. רֹעִים.

§ 2. ע״ו and ע״י Stems.

(a) Monosyllables.

e.g. סוּס, 'horse'; plur. סוּסִים.

שׁוֹר, 'ox'; plur. שְׁוָרִים; Constr. שׁוֹרֵי.

(b) Disyllables are more numerous.

מָוֶת, 'death'; Constr. מוֹת. With suff. מוֹתוֹ, etc.

עַיִן,[1] 'eye,'; Constr. עֵין. With suff. עֵינוֹ, etc.
Dual עֵינַיִם; plur. עֲיָנוֹת (meaning 'springs of
water').

חַיִל, 'might,' 'army'; Constr. חֵיל; with suff.
חֵילוֹ, etc. Plur. חֲיָלִים. Constr. plur. חֵילֵי.

§ 3. ע״ע Stems.

The final vowel of these nouns takes a Dagesh forte
when suffixes are added; this necessitates the shortening
of the previous vowel.

(a) Disyllabic nouns, bearing a prefix.

e.g. מֵסֵב, 'surrounding' (√סבב); Constr. מֵסַב; with
suff. מְסִבִּי, etc.

מָגֵן, 'shield' (√גנן); with suff. מָגִנּוֹ, etc. (with
fixed ◌ָ).

(b) More often they are monosyllables, with a, e, or u
vowels:

e.g. עַם, 'people.' With suff. עַמּוֹ, etc. Plur. עַמִּים.

הַר, 'hill, mountain.' With suff. הָרוֹ, etc.
Plur. הָרִים.

רַע, 'evil.' Plur. רָעִים.

לֵב, 'heart.' With suff. לִבּוֹ, etc. Plur. לִבּוֹת.

חֹק, 'statute.' With suff. חֻקּוֹ, etc. Plur. חֻקִּים.

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[1] The ◌ַ is a helping vowel; primitive form עֵין.

VOCABULARY.

מַעֲשֶׂה (m.), doing, work.

מַרְאֶה (m.), appearance.

יָפֶה, beautiful, fair.

רֵעֶה (m.), neighbour.

אָמְרוּ אִישׁ אֶל־רֵעֵהוּ אֶל־אָחִיו, they said each one to {his neighbour, his brother, i.e. one another.

מַחֲנֶה (m.), encampment.

עַיִן (f.), eye.

חַיִל (m.), might, army, substance.

תָּוֶךְ (m.), midst.

מָוֶת (m.), death.

חַי, living (√חיי).

כַּף (f.), palm (of hand), sole (of foot). Dual כַּפַּיִם. Plur. כַּפּוֹת.

יָם (m.), sea. Plur. יַמִּים. יָמָּה, to the sea.

לֵב (m.), heart } אֵם (f.), mother }. The Çere is 'fixed'; i.e. cannot be shortened in the Construct.

עֹז (m.), strength.

חֹק (m.), statute.

כֹּל, all; with suffixes כֻּלָּנוּ, etc.

בַּד, separation. לְבַדּוֹ = by himself, alone.

EXERCISE.

1. Translate into English:

‏(1) אֵלֶּה חֻקָּיו אֲשֶׁר צִוִּיתִיכֶם: (2) נָכוֹן לִבּוֹ לְבִלְתִּי עֲשׂוֹת אֶת־הָרָעָה הַזֹּאת: (3) אָמַר לְאִמְּהָ הֲזֶה מַעֲשֵׂךְ: (4) הַעוֹדָם חַיִּים כֻּלָּם: (5) וַיָּחֶל לְדַבֵּר לֵאמֹר אֲנִי עָשִׂיתִי זֹאת בְּעָזִּי: (6) וַיֵּצֵא מִמַּחֲנֵהוּ וַיֵּרֶד יָמָּה לְבַדּוֹ: (7) וְהִנֵּה דָם עַל כַּפֵּי יָדָיו: (8) וַיָּמִיתוּ אִישׁ אֶת־רֵעֵהוּ עַד תֻּמָּם: (9) וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיִּסַּר יִצְחָק מִשָּׁם: (10) הִנֵּה יְפוֹת מַרְאֶה מִבְּנוֹתֵינוּ:

2. Translate into Hebrew :

(1) And they spake to one another, saying, 'He shall surely go in our midst.' (2) This is her doing, and it does not please us (say, 'is not good in our eyes'). (3) And lo a man came out of their camp to meet us; and he stood alone, and cried out, 'Ye are all of you as dead men.' (4) And his men of might returned to the house of their master, and said to him, 'She is still alive.' (5) And his heart was uplifted, and he said to his soul, 'I shall not die, for my strength is as the strength of God.' (6) And it shall come to pass after my death, that the children of Israel shall turn aside from thee and shall do what is good in their (own) eyes. (7) My heart is heavy upon me, O my mother, and I cannot be silent. (8) And it came to pass, when the soles of the feet of the priests, bearers of the ark (הָאָרוֹן) rested upon that place, that the waters returned. (9) And he said, 'Go down to the sea, through the midst of which ye passed over'; and they said, 'As the Lord liveth, and as thy soul liveth, we will not go down.' (10) This is his work, for he hath established the mountains in his strength.

EXERCISE.

* B. 1. Translate into English :

(1) אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמַרְאֵהוּ כְּמַרְאֵה
מַלְאַךְ הָאֱלֹהִים נוֹרָא מְאֹד: (2) לֹא תַחְמֹד
בֵּית רֵעֶךָ וְלֹא תַחְמֹד אֵשֶׁת רֵעֶךָ: (3) וְהִיא
הָיְתָה יְפַת מַרְאֶה: (4) וַיָּשֶׂם אֶת־הָעָם שְׁלֹשֶׁת
רָאשִׁים וַיָּבֹאוּ בְּתוֹךְ הַמַּחֲנֶה: (5) וְרִחַמְתִּיךָ
וְשַׂמְתִּיךָ אִם בָּנִים חַיִּים: (6) פְּרוּ וּרְבוּ וּמִלְאוּ
אֶת־הַמַּיִם בַּיַּמִּים: (7) וַיִּשְׁמַע אֶל־הַמֶּלֶךְ וַיִּשְׁלַח

אֶת־שָׂרֵי הַחֲיָלִים אֲשֶׁר לוֹ עַל עָרֵי יִשְׂרָאֵל:
(8) רְאֵה לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר
צִוַּנִי יְהוָה אֱלֹהַי לַעֲשׂוֹת: (9) וַתְּהִי הַמִּלְחָמָה
אֲרֻכָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְדָוִד ²הֹלֵךְ¹
וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים: (10) רוּץ
מְצָא־נָא אֶת־הַחִצִּים אֲשֶׁר אָנֹכִי מוֹרֶה: (11)
עַד־מָתַי תִּשְׁתַּכָּרִי הָסִירִי אֶת־יֵינֵךְ מֵעָלָיִךְ:

2. Translate into Hebrew:

(1) Know ye that the Lord, He is God alone. (2)
In the midst of life we are in death; therefore
to whom shall we flee but to Thee, O Lord?
(3) Thou art fair, O my daughter; thine eyes
are as the stars of heaven. (4) Great is the
Lord, and terrible is His strength; yea His
works are wonderful. (5) Remember what the
Lord did to all the host of Egypt. (6) Because
ye have done this, know that ye are dead men
all of you. (7) And they said one to another,
'Was not our heart uplifted when He spake unto
us?' (8) Thou hast borne me, O my mother, a
man of affliction in the midst of my people, and
my strength hath departed from me. (9) Is this
thy kindness with thy friend? Wherefore didst
thou not go with thy friend? (10) I will come
upon him when he is weary and slack-of hands,
and I will smite him alone. (11) And he was
sick of his sickness wherewith he was to die.
(12) And I saw that thou art not saving (us);
so I took (שִׂים) my life in my hands (palms) and
I went out against them. (13) The dead that
he slew in his death were more than (those) that
he slew in his life.

¹ See p. 55, § 5.
² = was going on growing stronger.

CHAPTER XXXV.

NUMERALS.

§ **1.** The numerals 1–19 have different forms with masc. and fem. nouns; and 1–10 have two states, Absolute and Construct.   In the case of the numerals 3–9, there is the apparent anomaly of a seemingly feminine numeral agreeing with a masculine noun, and *vice versa*.   The number of nouns after numerals also presents some difficulty.

§ **2.** The numerals as far as 10 are as follows:

	With masc. nouns.		With fem. nouns.	
	Abs.	Constr.	Abs.	Constr.
1.	אֶחָד¹	אַחַד	אַחַת²	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם³	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה⁴	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ

[1] The ח is *virtually reduplicated*, the form being like קַטָּל.   For — instead of — before ה, cf. p. 185, note 5.

[2] The pausal form is אֶחָת.

[3] The anomalous Dagesh of the vocal Shᵉwa is to be noticed.   Possibly the original form was שִׁנְתַּיִם.

[4] The root is רבע; the א being prosthetic, *i.e.* prefixed to make pronunciation easy. Compare the French *espérer*, from *sperare*.

With masc. nouns.		With fem. nouns.	
Abs.	Constr.	Abs.	Constr.
7. שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שֶׁבַע [1]
8. שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה [2]
9. תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע [1]
10. עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

Of these, *one* is an ordinary adjective; the rest are substantives. The latter are more often used in the Construct; *e.g.* שְׁלֹשֶׁת אֲנָשִׁים, 'a triad of men'; but they are also found in the Absolute, in apposition to the noun; *e.g.* אֲנָשִׁים שְׁלֹשָׁה or שְׁלֹשָׁה אֲנָשִׁים, 'a triad (consisting of) men,' or 'men, three (of them).'

The numerals 3–10 were themselves feminine nouns. When it was thought desirable to have different forms for these numerals when used before feminine nouns, a secondary form was apparently invented which itself looks like a masculine noun. Thus we get the phenomenon of feminine forms of numerals used before masculine nouns, and apparently-masculine forms used before feminine nouns.

§ 3. 11–19.

In these numerals, 10 appears

before masc. nouns as   עָשָׂר

before fem.   „   עֶשְׂרֵה

The unit, which is in the Construct, always precedes the ten. Hence the forms are as follows:

With masc. nouns.	With fem. nouns.
11. [3] אַחַד עָשָׂר	[3] אַחַת עֶשְׂרֵה

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[1] שֶׁבַע and תְּשַׁע are anomalous Constructs from Sᵉgholate nouns.

[2] One would expect שְׁמֹנָה, but this is never found.

[3] For both אֶחָד and אֶחָת in 11, there is another form עַשְׁתֵּי, from a root which is found again only in Assyrian. Perhaps it was borrowed at the time of the Exile.

With masc. nouns.	With fem. nouns.
12. שְׁנֵי עָשָׂר¹	שְׁתֵּי עֶשְׂרֵה¹
13. שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

§ 4. 20–90.

20 is עֶשְׂרִים, a plural from עֶשֶׂר. 30–90 are the corresponding units with plural terminations; e.g. שְׁלֹשִׁים, אַרְבָּעִים, etc.[2]

These numerals are indeclinable, and may precede or follow the nouns. In compound numerals the unit (used in the Absolute) must be in the proper gender; it is joined to the ten by a copula, and may either precede or follow it; e.g. 22 is עֶשְׂרִים וּשְׁנַיִם or שְׁנַיִם וְעֶשְׂרִים.

§ 5. 100 is a fem. noun מֵאָה[3]; 200 is מָאתַיִם (for מְאָתַיִם); 300, שְׁלֹשׁ מֵאוֹת, etc.

The noun following is regularly in the singular. In composite numbers the unit comes first, then the ten, then the hundred, all joined by the copula. The noun may be repeated with each.

1000 is a masc. noun אֶלֶף; 2000, אַלְפַּיִם; 3000, שְׁלֹשֶׁת אֲלָפִים, etc.; 10,000, רְבָבָה.

§ 6. Age is expressed by the use of בֵּן, 'son of,' or בַּת, 'daughter of';

    e.g. a man of thirty אִישׁ בֶּן שְׁלֹשִׁים שָׁנָה

    a girl of twelve נַעֲרָה בַּת שְׁתֵּים עֶשְׂרֵה שָׁנִים

§ 7. The number of nouns with numerals.

After the numerals 2–10, the noun is used in the plural.

After the numerals 11–19, the noun is usually in the plural, except in the case of such common words as אִישׁ, 'man'; יוֹם, 'day'; שָׁנָה, 'year'; שֶׁקֶל, 'shekel,' etc. (cp. our five *foot*).

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[1] In 12, we find masc. שְׁנֵים six times, and fem. שְׁתֵּים four times.

[2] Notice that the Seġholate numerals תִּשְׁעָה, שִׁבְעָה have not their proper plural; *i.e.* the plural is *not* תִּשְׁעִים, שִׁבְעִים, but שִׁבְעִים, תִּשְׁעִים.

[3] The Constr. מְאַת is found only in the Hexateuch in the Priestly source.

After numerals above 20, the noun is usually in the singular, though the plural is occasionally found.[1]

§ 8. **Ordinals.** These are only found up to 10. After that, cardinals are used for ordinals.

The ordinals 3rd, 4th, 7th, 8th, 9th, and 10th are formed by inserting ִי— between the second and third root-letters, and adding the suffix ִי—, fem. ִית—.

First,	רִאשׁוֹן	Fem.	רִאשׁוֹנָה
Second,	שֵׁנִי	Fem.	שֵׁנִית
Third,	שְׁלִישִׁי		etc.
Fourth,	רְבִיעִי	(note disappearance of prosthetic א)	
Fifth,	חֲמִישִׁי	(or חֲמִשִׁי)	
Sixth,	שִׁשִּׁי		
Seventh,	שְׁבִיעִי		
Eighth,	שְׁמִינִי		
Ninth,	תְּשִׁיעִי		
Tenth,	עֲשִׂירִי		

* *Remark.*

In giving the number of a year, שְׁנַת (Constr. of שָׁנָה, ' year ') is often used before the cardinal number ; *e.g.* בִּשְׁנַת עֶשְׂרִים, ' in the twentieth year.'

Sometimes cardinals are used instead of ordinals below 10 ; *e.g.* בִּשְׁנַת שָׁלֹשׁ, ' in the third year.'   בְּאֶחָד יוֹם, ' in the first day.'

* 9. **Nouns of multiple.** ' Double ' is כִּפְלַיִם (dual of כֶּפֶל).

Other multiples are sometimes expressed by the fem.

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[1] Always when the noun precedes the numeral.   אַרְבָּעִים אִישׁ, ' forty times a man ' ; but אֲנָשִׁים אַרְבָּעִים, ' men, forty in number.'

Possibly the explanation of the variety in the number of nouns after numerals is this : we have ten fingers, and therefore have separate *names* for each numeral up to 10. Arithmetic proper begins at 10 ; therefore in primitive times it would be natural to say ' nine men,' but ' ten times a man.'

dual; *e.g.* אַרְבַּעְתַּיִם, 'four times.' Multiples are often expressed by the fem. form of the ordinals or cardinals (understanding פַּעַם (fem.), 'time,' or פְּעָמִים); *e.g.* אַחַת, 'once'; שֵׁנִית, 'a second time.'

* 10. **Distributives** may be expressed either by repeating the cardinal; *e.g.* שְׁנַיִם שְׁנַיִם, 'two by two,' or by the preposition לְ; *e.g.* לִשְׁנַיִם, 'by twos.'

* 11. **Figures** are expressed by consonants;

ט–א, 1–9.   [1]צ–י, 10–90.   ת–ק, 100–400.

500 is תק; 900 is תתק, etc.   י–א̈ = 1000–10,000.

EXERCISE.

1. Translate into Hebrew:

(1) She is five years old. (2) He is eleven years old. (3) And it came to pass in the twentieth year, on the eighteenth day of (to) the ninth month, that his brother died. (4) And he commanded the second and the third, and they passed before him. (5) He had with him ninety-four men and sixty-seven women. (6) And there were born to him two daughters and five sons: and the five sons were all men of might. (7) And it shall be that, if he shall take a horse from his neighbour, he shall restore[2] it fourfold. (8) We be twelve men, sons of one father; and the youngest[3] is this day with our father. (9) He had with him four thousand horses, and a hundred mares. (10) And he called to him the second time.[4]

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[1] 15 is טו, not יה, as the latter stands for the sacred name Jah. So 16 is טז, not יו, as the latter is also connected with the Divine name.

[2] שִׁלֵּם.   [3] קָטֹן.   [4] See above, § 9.

2. Translate into Hebrew:

(1) And the man was very honourable among the sons of his people, and he had three sons and seven daughters. And he had three thousand sheep and two thousand and two hundred asses and five hundred oxen, and he had twenty-nine servants and sixteen maids. And when his eldest son was eighteen years old he took him a wife of the daughters of the land, and she bore him five sons. And he said unto his father, 'Give me, I pray thee, the half of thy goods,[1] for I am thy first-born.' And his father said, 'Remain here till I die, and thou shalt have the half'; but he would not consent. But he grew very angry, and he went away into a far country with his wife and his five sons: and it came to pass in the third year after this that he died in the sixth month, on the fourteenth day of the month. And his wife buried him and mourned for him forty days. And when the days of her mourning were ended she returned to the land whence he had gone forth.

[1] Say, 'all that which is thine.'

APPENDICES.

A. On the Agreement in Gender and Number between Subject and Predicate.

Not infrequently in Hebrew the Predicate does not agree with the Subject in Gender and Number. This is largely due to the fact that the predicate usually precedes the subject: the sentence often begins with a verb in the 3rd pers. masc. sing., irrespective of the fact that the subject is fem. or plur.; *e.g.* 1 Sam. i. 2, וַיְהִי לִפְנִנָּה יְלָדִים, 'And there were (born) to Peninnah children.'

xxv. 27, הֵבִיא שִׁפְחָתְךָ לַאדֹנִי, 'thy handmaid brought to my lord.'

In such cases, however, when the subject of the first verb is also the subject of a following verb, the latter

appears in its right number and gender, because it follows
the subject; *e.g.* Gen. i. 14, וְהָיוּ ... יְהִי מְאֹרֹת, 'let there
be luminaries . . . and they shall be . . .'

Special cases.

>   (*a*) Names of things or animals in the plural fre-
>   quently take the verb in the fem. sing., whether
>   the subject precedes or follows the predicate.
>   (cp. the neuter plural with the singular verb in
>   Greek); *e.g.* הֲתָבוֹא לְךָ שֶׁבַע שָׁנִים, 'shall there
>   come to thee seven years . . .?'

>   (*b*) Collective nouns are frequently used with a plural
>   verb; *e.g.* 1 Kings i. 40, וַיַּעֲלוּ כָל־הָעָם, 'and
>   all the people went up' (cp. 1 Sam. iv. 5).
>   וְיֵדְעוּ כָל־הָאָרֶץ, 'and let all the earth know.'

N.B.—When the predicate precedes two or more
subjects, it may be put in the plural; but if the nearest
subject is singular, it often agrees with it in gender and
number; cp. Gen. vii. 7, וַיָּבֹא נֹחַ וּבָנָיו, 'and Noah and
his sons came in.'

Remark.

The Hebrews very frequently put the verb in the 3rd
pers. masc. sing. or plur. when the subject is indefinite and
is not expressed. This is often, but inaccurately, called the
'Impersonal' use of the verb. We may compare verbs
with 'on' in French, and 'man' in German; cp. Gen. xi. 9,
קָרָא שְׁמָהּ בָּבֶל, 'men called its name Babel.' 2 Sam. xi. 3,
וַיֹּאמֶר, 'and people said.' Gen. xxix. 2, יַשְׁקוּ הָעֲדָרִים
('out of that well) people were wont to water the flocks.'

B. On the Method of expressing Oaths in Hebrew.

Oaths and asseverations are introduced by אִם, meaning
'certainly not'; and אִם לֹא (sometimes כִּי), meaning
'Verily, of a surety.'

The origin of this usage is probably seen in those cases

where a phrase like ' God will do so to you and more also,'
precedes the particle: אִם then = ' if you do this,' *i.e.* you
are not to do this; while אִם לֹא = ' if you do not do this,'
i.e. you are to do this; *e.g.* 1 Sam. xxv. 22, [1] כֹּה יַעֲשֶׂה
אֱלֹ־הִים לְאֹיְבֵי דָוִד וְכֹה יוֹסִיף אִם־אַשְׁאִיר, ' so shall God
do to the enemies of David, and so shall He add (*i.e.* and
more also), if I shall leave a remnant '; *i.e.* I swear, I will
not leave a remnant.

N.B.—In the mouth of a heathen the phrase is slightly
altered; אֱלֹ־הִים is treated as a plural, and the verbs are
plural; cp. 1 Kings xix. 2.

But the origin of the usage was probably soon forgotten,
and the particles soon came to have merely an asseverative
sense. Thus they are very frequently used after the phrase
חַי יְהֹוָה וְחֵי נַפְשֶׁךָ, lit. ' Jehovah is alive, and thy soul is
alive.' (The use in this phrase of חַי for God, and חֵי for
the human soul, was probably due to the desire for rever-
ence. חֵי is not the Construct plural of חַיִּים, ' life,' but
another form of חַי); *e.g.* חַי יְהֹוָה וְחֵי נַפְשֶׁךָ אִם־אֶעֶזְבֶךָ,
' as the Lord liveth and as thy soul liveth, I will not leave
thee.' So אִם לֹא in Num. xiv. 28.

But the particles are used in all forms of oaths; *e.g.*
נִשְׁבַּעְתִּי אִם, ' I swear there shall not . . .,' 1 Sam. iii. 14.
So 2 Sam. xx. 20, חָלִילָה לִי אִם, ' far be it from me, I
will not . . .'

(For a literal translation in Septuagint Greek, see the
quotation in Heb. iii. 11.)

C. On the Method of expressing Wishes in Hebrew.

A wish may be expressed simply by the Imperfect or
Jussive. But the following ways of introducing it are
noteworthy:

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[1] It is important to notice that in this phrase they used the ordinary Impf.
(יַעֲשֶׂה . . . יוֹסִיף), where we might expect the Jussive (' may He do ').

(*a*) מִי יִתֵּן, lit. 'who will give?' followed by an accusative of the thing desired; cp. Judg. ix. 29, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי, 'who will put this people into my hand?' *i.e.* O that some one would ... Ex. xvi. 3, מִי יִתֵּן מוּתֵנוּ, lit. who will give our dying? *i.e.* 'would that we had died!'

(Occasionally the Perf. or Imperf. follows this phrase, instead of the substantival accusative.)

Other verbs may be used with an interrogative to express a wish; cp. 2 Sam. xv. 4, מִי יְשִׂמֵנִי שֹׁפֵט, 'O that I were appointed judge.' Ps. iv. 4, מִי יַרְאֵנוּ טוֹב, 'O for a glimpse of good.'

(*b*) לוּ is the commonest particle to introduce a wish: it is usually followed by the Perfect, denoting a wish now impossible of fulfilment. But it is also used with the Imperfect and Jussive to denote possible wishes.

(אִם, with the Imperfect, is used occasionally in the same way.)

D. FURTHER NOTE ON CIRCUMSTANTIAL CLAUSES.

The general principle of Circumstantial Clauses has been given in Chap. XXI. They express a fact 'subordinate to the main course of the narrative' (Driver), giving the circumstances which attended it. In English we subordinate these clauses, and introduce them by such words as 'when, since, though,' etc. In Hebrew they are inserted independently in the narrative, sometimes with no connecting particle; sometimes introduced by ‒ו (never consecutive). The subject nearly always stands first.

A few examples will make the usage of these clauses clear:

(*a*) *Noun Clauses.*

Gen. xxiv. 29, וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן, 'now Rebekah had a brother, *whose name* was Laban.'

Gen. xviii. 12, וַאדֹנִי זָקֵן, 'my lord *being* old also.'

Gen. xii. 8 ('and he pitched his tent'), בֵּית־אֵל מִיָּם וְהָעַי מִקֶּדֶם, '*having* Bethel on the west and Ai on the east.'

Gen. xliv. 26, כִּי־לֹא נוּכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן אֵינֶנּוּ אִתָּנוּ, 'for we shall not be able to see the man's face, *unless* our youngest brother be with us.'

Josh. v. 13, וְהִנֵּה אִישׁ עֹמֵד לְנֶגְדּוֹ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, 'and lo! a man stood over against him, *having* his sword drawn in his hand.'

(*b*) *Verbal Clauses.*

It has already been said in Chap. XVIII. § 4 that such an English clause as 'for he had killed,' 'after having killed,' appears in Hebrew as וְהוּא קָטַל, the copula being separated from the verb. This is the commonest form of verbal circumstantial clause. Cp. Judg. iii. 26, וְאֵהוּד נִמְלַט . . . וְהוּא עָבַר . . . וַיִּמָּלֵט; = 'and as for Ehud, he escaped, *having passed over* (the quarries), and so he escaped (to Seirah).'

Further examples in verbal clauses are:

Gen. xxvii. 30, וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב מֵאֵת פְּנֵי אָבִיו [1] וְעֵשָׂו אָחִיו בָּא = 'and it came to pass, *when* Jacob had barely left his father's presence, that Esau his brother came in.'

Gen. xliv. 4, הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר = 'they had gone out of the city, *without going very far*, when Joseph . . .'

Gen. xliv. 12, וַיְחַפֵּשׂ בַּגָּדוֹל הֵחֵל וּבַקָּטֹן כִּלָּה = 'and he searched, *beginning* at the eldest and *ending* with the youngest.' [Note omission of pronoun.]

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[1] Where two parallel clauses are joined by a simple Waw attached to the nominative (as here), the simultaneity of the two actions is emphasised. So in the next example the effect is, 'They had *only just* gone out . . . when Joseph . . .'

E. On the Method of expressing Conditional Sentences in Hebrew.

Hebrew is a primitive language, in which syntactical constructions and subordinate clauses are comparatively rare. Circumstantial clauses are a good example of this preference for co-ordinating two clauses where we should subordinate one to the other. The same characteristic appears in conditional sentences; in these

  (a) the protasis and apodosis (as they would appear in a modern language) are frequently co-ordinated;

  (b) even where a particle is used to introduce the protasis, still the apodosis is (usually) introduced by Waw consecutive. (Cp. Greek conditional sentences in Homer.)

(a) Typical examples of co-ordination are:

  Gen. xliv. 22, וְעָזַב אֶת-אָבִיו וָמֵת = 'and if he shall leave his father, then he will die.'

  2 Kings vii. 2, הִנֵּה יְהוָֹה עֹשֶׂה אֲרֻבּוֹת בַּשָּׁמַיִם הֲיִהְיֶה הַדָּבָר הַזֶּה = 'behold, if the Lord should make windows in heaven, will this thing be?'

  Gen. xxxi. 27, (לָמָּה) לֹא הִגַּדְתָּ לִי וָאֲשַׁלֵּחֲךָ בְּשִׂמְחָה = 'why didst thou not tell me, and I would have sent thee away with joy?'

  1 Sam. ii. 13, כָּל-אִישׁ זֹבֵחַ זֶבַח וּבָא נַעַר הַכֹּהֵן = if a man sacrificed a sacrifice (nomin. pendens), then the priest's servant used to come.

(b) The particles used to introduce the protasis, = 'if,' are:

  אִם (אִם לֹא), to introduce conditions which have actually occurred or will possibly occur in the future.

  לוּ (לוּלֵא לוּ), to introduce conditions which have not occurred in the past, or (rarely) are thought to be impossible suppositions in the future. In

these, the Perfect nearly always follows the
particle, as the Imperfect would denote a possible
supposition (the action being incomplete).
Typical cases are :

2 Sam. xv. 33, אִם עָבַרְתָּ אִתִּי וְהָיִיתָ עָלַי לְמַשָּׂא =
'if thou shalt have crossed over with me, then
thou wilt be a burden to me.'

Judg. xiii. 23, לוּ חָפֵץ יְהוָֹה לַהֲמִיתֵנוּ לֹא לָקַח מִיָּדֵנוּ
עֹלָה = 'if the Lord had wished to kill us, He
would not have accepted a burnt-offering from
our hand.'

F. ON SOME IDIOMATIC USES OF THE PREPOSITIONS
בְּ, לְ, AND מִן.

(a) בְּ i. expressing character : the so-called 'Beth essen-
tiæ'—

Ex. vi. 3, וָאֵרָא לְאַבְרָהָם ... בְּאֵל שַׁדַּי, 'and
I appeared unto Abraham ... as El Shaddai';
cf. Gen. vii. 21.

ii. expressing the instrument—

cf. 1 Sam. xi. 7, בְּיַד הַמַּלְאָכִים, 'by the hand
of messengers.'

iii. expressing accompaniment—

Num. xx. 20, בְּעַם כָּבֵד, 'with much people.'

Gen. xxxii. 11, בְמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה,
'with my staff I crossed this Jordan.'

iv. expressing price or cost—

Deut. xxi. 14, לֹא תִמְכְּרֶנָּה בַּכֶּסֶף, 'thou shalt
not sell her for money.'

1 Kings ii. 23, בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת־הַדָּבָר
הַזֶּה, 'at the cost of his life Adonijah hath
spoken this word.'

The idiomatic uses of בְּ after verbs עָבַד, רָאָה, מָשַׁל must be learned with
the aid of a good lexicon.

(b) לְ i. expressing relation—

      Gen. xx. 13, אִמְרִי לִי, 'say with regard to me.'

  ii. expressing the ethic dative, but with the limitation that the pronoun must be in the same person as the verb—

      Num. xxii. 34, אָשׁוּבָה לִי, 'I will get me back.'

      Gen. xii. 1, לֶךְ־לְךָ, 'get thee gone.'

  iii. according to—

      Gen. i. 11, לְמִינוֹ, 'after its kind.'

      Ps. lxxiii. 14, לַבְּקָרִים, 'morning by morning.'

  iv. of time—

      Gen. iii. 8, לְרוּחַ הַיּוֹם, 'at the breathing time of the day.'

  v. with a secondary predicate = as—

      Gen. i. 29, לָכֶם יִהְיֶה לְאָכְלָה, 'it shall be to you for food.'

  vi. denoting possession—

      בֵּן לְיִשַׁי, 'a son of Jesse.' Contrast בֶּן־יִשַׁי, 'the son of Jesse.'

  vii. of direction after a preceding word with מִן—

      מִקֶּדֶם לְ = 'on the east of . . .' מֵעַל לְ = 'above.' מִבֵּית לְ = 'within.'

  viii. to express the personal agent after a passive verb. Cp. the common בָּרוּךְ לַיהוָֹה, 'blessed by J"'—

      Cp. 2 Sam. xix. 43, אִם . . . נִשָּׂא לָנוּ, 'or has anything been taken away by us?'

(c) מִן i. of place—

      Gen. xii. 8, בֵּיתאֵל מִיָּם וְהָעַי מִקֶּדֶם, 'Bethel on the west and Ai on the east.'

  ii. = after—

      Gen. xxxviii. 24, כְּמִשְׁלֹשׁ חֳדָשִׁים, 'after about three months,'

iii. expressing change of relation—

    1 Sam. xv. 23, וַיִּמְאָסְךָ מִמֶּלֶךְ, 'and he hath rejected thee from being king.'

    Gen. xxvii. 1, וַתִּכְהֶיןָ עֵינָיו מֵרְאֹת, 'and his eyes were dim, so that he could not see.'

iv. Partitive = 'some of . . .' Often as either object or subject of a verb;

    e.g. 1 Kings xviii. 5, וְלֹא נַכְרִית מֵהַבְּהֵמָה, 'and we shall not lose any of the cattle.'

G. On the Work of the Massoretes and their Notes.

It has been said in the introduction that the Massoretes were a body of Jewish scholars who laboured in the 5th and 6th centuries A.D. to ensure the accuracy of the Hebrew text. Their work dealt with (*a*) the consonants, (*b*) the vowels, (*c*) the accents, etc., (*d*) the divisions of the text :

(*a*) They carefully counted the consonants in each book and marked the middle consonant of the book, and also of such larger divisions as the Pentateuch and the Psalms. They also drew attention to any abnormalities of writing, *eg.* בּ is written large (ב″ רַבָּתִי) in Gen. i. 1 ; א is small (א″ זְעֵירָא) in Lev. i. 1 ; נ is written above the line of the other consonants (נ″ תְּלוּיָה = suspended) in Judg. xviii. 30 :[1] נ is inverted (נ″ הַפוּכָה) in Num. x. 35. Some letters or words had dots above them (נָקוּד = dotted) probably to draw attention to some abnormality in them, *e.g.* Gen. xvi. 5. Occasionally a letter is added which is strictly superfluous (יַתִּיר), or omitted (חָסֵר = defective) ; *e.g.* Gen. xxv. 24.

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[1] Probably pointing to a more original reading מֹשֶׁה, which has been altered, out of respect to Moses' name, to מְנַשֶׁה.

(b) They added vowels according to the best tradition. Sometimes they found the consonantal text at fault, and corrected it by means of putting the vowels of another word. So in the Pentateuch הוּא and נַעַר (young person) were probably common in gender: but when they refer to feminines the Massoretes write them הוא and נַעֲרָ, i.e. with the vowels of הִיא and נַעֲרָה. A note at the bottom of the page calls attention to the proper way of reading them (הִיא קְרִי, etc.). An instance like this is called a Qᵉre perpetuum; for other examples, see page 119, § 6. Occasionally the Massoretes insert a word by putting its vowels by themselves in the text (קְרִי וְלֹא כְתִיב; cf. 2 Kings xix. 37), or miss out a word (כְּתִיב וְלֹא קְרִי; cf. 2 Kings v. 18). Sometimes[1] they venture on a suggested emendation of the text: such emendations are called סְבִירִין = opinions; cf. Ex. xxv. 39 (תַּעֲשֶׂה for יַעֲשֶׂה). When the text presents a difficulty that admits of no ready solution, they leave it with the note כֵּן צָרִיק לוֹמֵר)= כצ״ל, thus it is necessary to say); e.g. Gen. ix. 29.[2]

(c) The accentual system was perfected though probably not invented by the Massoretes:

i. Attention is drawn to the position of the accent in a word: מִלְּרַע, lit. 'down' = oxytone; cp. סוּרָה,[3] Judg. iv. 18. מִלְעֵיל, lit. 'up' = paroxytone; cp. הֲבָאָה, Gen. xviii. 21.

ii. The addition or omission of Dagesh forte is

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[1] Occasionally they give a variant reading, denoting it by the sign נ״א (=נוּסְחָא אַחֲרִינָא, another exemplar); e.g. Josh. viii. 13 (וַיֵּלֶךְ for וַיָּלֶן).

[2] Note also נָחָה א׳ = quiescent; cp. Gen. iv. 23, where הַאֲזֵנָּה is written for הַאֲזֵנָה.

[3] The position of the accent is due to the following guttural in אֲדֹנִי.

14

noted; *e.g.* Ex. xv. 1, דְּגוּשָׁה ג״, *i.e.* dageshed.

Gen. xviii. 6, הַגִּימֶל רָפֶה = smooth.

iii. Unusual pausal forms are carefully marked.

Gen. iii. 6, פַּתַח בְּאַתְנָח סוֹף פָּסוּק, pathaḥ with 'Athnaḥ and with Ṣoph paṣuq (ṣilluq).

Gen. xi. 3, קָמֶץ בְּזָקֵף קָטֹן, qameç with Z. qaṭon.

Gen. xix. 4, קָמֶץ בִּסְגוֹלְתָּא, qameç with Sᵉgholta.

Gen. xxii. 6, סְגוֹל בְּאַתְנָח, Sᵉghol with 'Athnaḥ.

(*d*) The division of the text was not strictly the work of the Massoretes, but it will be most conveniently considered here.

The Pentateuch was divided into 54 larger sections for reading on the Sabbath days, and 669 smaller sections (פָּרָשׁוֹת). The latter were marked by the letter פ (פְּתוּחָה, 'open') when the next section began on the following line, or ס (סְתוּמָה = 'shut') when it began on the same line. Other divisions are marked by the letters ע״כ (עַד כֵּן, up to here).

H. REMAINS OF OLD CASE ENDINGS.

Arabic has preserved the terminations *u(n)* for the nominative, *i(n)* for the genitive, and *a(n)* for the accusative. It is probable that Hebrew had the same terminations, for traces of them occur, especially in proper names:

(1) Nom. termination וֹ— in מְתוּשָׁאֵל, lit. man of God.

(2) Gen. termination ִי— in מַלְכִּי-צֶדֶק (Melchisedek), lit. king of righteousness.

The two vowels וֹ— and ִי— (called 'literæ compaginis') are found fairly often in Hebrew, especially in constructs: they seem to be relics of the old nom. and gen. terminations; but all sense of their being so has clearly been lost,

and they are retained as archaisms, to attach a word closely to the following word (esp. in poetry, for the sake of rhythm);

> *e.g.* Gen. i. 24, חַיְתוֹ־אֶרֶץ, 'beasts of the earth.'
>
> Gen. xxxi. 39, גְּנֻבְתִי יוֹם וּגְנֻבְתִי לָיְלָה, 'that which was stolen by day and by night.'
>
> (Cp. Ps. cxiii. 5–9, where several cases occur *not* in the Construct.)
>
> (3) Accus. termination הָ— remains in הָ— = 'motion towards,' and in a locative sense in לַיְלָה ('night'), a strengthened form of לֵיל.

I. SOME USES OF THE ACCUSATIVE.

> i. Internal, 1 Kings i. 12, אִיעָצֵךְ נָא עֵצָה, 'let me now counsel thee counsel.'
>
> Cp. זָעַק קוֹל גָּדוֹל, 'he cried out (in) a loud voice.'
>
> ii. Of Respect (= in relation to . . ., with regard to . . .);
>
> *e.g.* Gen. xli. 40, רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָ, 'only as to the throne will I be greater than thou.'
>
> 1 Kings xv. 23, חָלָה אֶת־רַגְלָיו, 'he was diseased in his feet.'
>
> iii. after verbs expressing fullness or the reverse; *e.g.* מָלֵא, 'be full of'; שָׂבַע, 'be satisfied with'; חָסֵר, 'to be in want of . . .'
>
> (When these verbs are causative, they take two accus. ; *e.g.* הִשְׁקָה, 'he gave to drink.')
>
> iv. expressing (*a*) direction towards, 1 Sam. xx. 11, נֵצֵא הַשָּׂדֶה, 'let us go out to the field.'
>
> (*b*) place where, Gen. iv. 16, קִדְמַת־עֵדֶן, 'on the east of Eden.'   Cp. יָשַׁב with accus.
>
> (*c*) time when, Gen. xxvii. 45, יוֹם אֶחָד, 'on one and the same day.'   Cp. לַיְלָה, 'by night.'

(d) to define extent, Gen. vii. 20, חֲמֵשׁ עֶשְׂרֵה
אַמָּה מִלְמַעְלָה גָּבְרוּ הַמַּיִם, 'fifteen cubits up-
wards did the waters prevail.'   Gen. iii. 14,
כָּל־יְמֵי חַיֶּיךָ, 'all the days of thy life.'

v. denoting material, Gen. ii. 7, וַיִּיצֶר אֶת־הָאָדָם עָפָר
מִן הָאֲדָמָה, 'and He formed man (of) the dust
of the earth.'

vi. after a passive verb, 1 Kings ii. 21, יֻתַּן־נָא אֶת־
אֲבִישַׁג . . . לַאֲדֹנִיָּהוּ (lit. let there be a giving
made of Abishag . . . to Adonijah).

J. SOME NOTES ON THE HEBREW VOWEL SYSTEM BY PROFESSOR KENNETT.[1]

In order to understand the somewhat startling changes
which, in the latest stage of the Hebrew language, take
place in the vocalisation of nouns, it is necessary to discover
the principles underlying, not only the Massoretic, but also
the original pointing.   It is, indeed, impossible to determine
exactly the *nuances* of early Hebrew phonetics, but a
comparison of Hebrew with the cognate languages, particu-
larly Arabic, enables the student of Hebrew grammar to
determine the original form of Hebrew nouns with sufficient
accuracy for his purpose.

In primitive Semitic speech there would appear to have
been three primary vowels only, which, however, might be
either long or short, thus in effect making six;[2] i.e. $\hat{a}$, $\hat{\imath}$, $\hat{u}$,
and $\breve{a}$, $\breve{\imath}$, $\breve{u}$.

In addition to these simple vowels there were the
diphthongs *au*, *ai*, and *îu*.

In the opinion of the Semites, indeed, these latter sounds
were not diphthongs; *i.e.* their final element was regarded
as consonantal rather than vocalic.   Since, however, at any

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[1] [This Appendix comes from some lecture-notes of which Prof. Kennett
kindly allowed us the use.]

[2] This must not be understood to mean that in actual speech only these six
sounds were audible, but that whereas we divide our vowels into five *classes*, a
Semite would have divided his into three.

rate in the case of the first two of these sounds, they tended to become simple vowels (*au* becoming *ô* and *ai* becoming *ê*), it is more convenient to speak of them as diphthongs.

The primitive long vowels have come down to us unchanged, except that in every case original long *â* has been modified into *ô*.[1] The general principle of pre-Massoretic spelling (though uniformity had by no means been reached when Hebrew became a dead language) is that the long vowels which are long by nature should be represented by vowel letters. In certain common words the *ô* which is derived from an original long *â* is regularly written without *wāw* (*e.g.* אֱלֹהִים not אֱלוֹהִים; אָנֹכִי not (אָנוֹכִי); and in some other cases the *scriptio plena* and the *scriptio defectiva* are used indiscriminately. In the case of long vowels derived from diphthongs the vowel letters ו and י are regularly written.

Hebrew may therefore be said to possess four long vowels which can under no circumstances be shortened, viz. *ô* (whether derived from *â* or *au*), *ê* (derived from *ai*), *î*, and *û*.[2] The original short vowels, however, viz. *ă*, *ĭ*, and *ŭ*, undergo various modifications, according as they stand in accented or unaccented syllables. In this respect, indeed, Hebrew is not altogether peculiar. In our own language, for example, the first three vowels of *anatomy* undergo considerable modification when a change of accent is necessitated by the lengthening of the word, as in *anatomical*.

Hebrew, however, exhibits a peculiarity of which our own language affords no example, inasmuch as the originally short vowels frequently appear in a lengthened, or to use Bickell's phraseology, which is preferable (since it avoids the confusion between long and lengthened vowels), a *heightened* form; *ă* appearing as *ā* (—), *ĭ* as *ē* (—), and *ŭ* as

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[1] Cp. English *bone*, *home*, *stone*, from Anglo-Saxon *bān*, *hām*, and *stān*.

[2] It may be laid down as an absolute rule that the original diphthongal sounds *au* and *ai* are never met with except in syllables which bear the full weight of the stress. In unaccented syllables always, and in accented syllables frequently, they appear as simple long vowels. No further change is, however, possible in them in the course of inflection.

ō (˙—).[1] This heightening of the short vowels is probably in the main the result of the intoning of the sacred books in the synagogue.   A tendency to heighten vowels in this way may indeed have already existed while Hebrew was still a living speech, but there can be little doubt that in the main this development belongs to the time when it had become practically a dead language.   It will, however, be convenient to defer for the present a fuller consideration of the influences of the synagogue chanting upon the Hebrew vowels; merely remarking that in consequence of it ă may become ā; ĭ, ē; and ŭ, ō.[2]

In many cases the original short vowel has remained unchanged, and we therefore find in the *a* class pathaḥ; in the *i* class short ḥireq; and in the *u* class qibbûç or qāmeç ḥāṭûph.   It frequently happens, however, that the original short vowel, though it has not been heightened, has nevertheless undergone some modification.   Thus in the case of ă there is a perpetual tendency (especially in unaccented syllables) to thin down the sound to *e* (in pen) or even to ĭ (in pin) (viz. to ṣ'ghôl or ḥîreq).   Compare the pronunciation of the *a* in *many*, and the Cockney pronunciation which changes *cab* into *keb* and *bank* into *benk*.   In the case of short *i*, which is already as thin as possible, the reverse tendency is observable, ṣ'ghôl frequently taking the place of ḥireq.

In the illustration already given, sc. *anatomy* and *anatomical*, the tendency of full short vowels to lose their distinct character in unaccented open syllables is clearly seen.   The first vowel of *anatomy*, though in writing it is expressed by the same sign as the second vowel, differs from it in that it can only be pronounced in an *unaccented open syllable*.   Hebrew writing, being strictly phonetic, naturally represents these extremely short vowels by different signs from those which denote the *full* short

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[1] The original class of ĭ probably included not only the sound of *i* in *pin*, but also of *e* in *pen*; similarly the ŭ class included both the *u* in *push* and the *o* in *on*.

[2] It is convenient in transliteration to represent a vowel long by nature by a circumflex accent, and a heightened vowel by the long sign.

vowels, *i.e.* the vowels which can stand in shut syllables. We accordingly find *ḥāṭēph* vowels, of which the essential characteristic is that they can only stand in unaccented open syllables,[1] though they are sufficiently clear to leave us in no doubt as to the classes to which they severally belong.

But the process by which the full short vowels become *ḥāṭēph*, or as they are commonly called *half vowels*, may be carried on to such an extent that the half vowel is pronounced too rapidly and indistinctly to make it possible to assign it to either of the three classes; that is to say, it becomes a *sh'wa*, or, to use Bickell's phraseology, it is *volatilised*. It is usual in transliteration to represent this volatilised vowel by *e* (which is the shortest English vowel); but it must be remembered that in reality it does not belong to one class more than another, and may have originated from *ă*, *ĭ*, or *ŭ*: accordingly in these notes, in order to avoid confusion, it is here represented in transliteration by an apostrophe.[2]

The foregoing remarks may be summed up in the following table, in which the changeable vowels are arranged under the classes to which they severally belong:

	ă	*ĭ*	*ŭ*
Heightened	—	—	—
Full short vowels	—	—	—
(and with successive thinings) (and with slight broadening)			
	—		
	—	—	
Half vowels	—	—	—
Indistinct half vowels	—	—	—

[1] [The student should notice that Prof. Kennett treats a consonant with a half vowel as constituting a syllable. A different nomenclature has previously been adopted in the grammar. So 'rememberance' in English might be regarded as three syllables or as four, according to the point of view taken.]

[2] It is most unfortunate that the sign — was also employed to mark the vowellessness of a consonant in the middle of a word, as it obscures the fact that *vocal sh'wā* (with some few exceptions) *always represents an original short vowel*.

It will be seen that *s'ghol* and *ḥireq* may be assigned respectively to either the first or second class, and vocal sh'wa to any one of the three classes.

N.B.—The chief defect in the carefully thought out Massoretic vocalisation is that three of the vowel signs, (—, ⟶, ⟶) may denote either long or short vowels. In the case of the — there is an additional difficulty in the fact that the long vowel which it denotes belongs to a different class from that to which its short equivalent must be assigned. In actual speech, however, the nearest short sound to the deep long *ā* is not *a* in *man*, but *o* in *on*.

It is of the utmost importance that the Hebrew student should grasp the fact that *qāmeç, çêrê* (when not derived from a diphthong *ai*, in which case it is followed by a yôdh), and *ḥōlem* (when written defectively, except in the cases noted above) are SHORT BY NATURE. The heightening of these vowels has taken place through certain exigencies of the synagogue intoning, and in the absence of such exigencies they naturally appear as short vowels. ALL THE VOWELS in דָּבָר, זָקֵן, בֹּקֶר, and כֹּל must be considered as *essentially short in their origin.*

We naturally inquire, therefore, what are the exigencies through which a short vowel is heightened. Hebrew resembles English in being a sharply accented language, though, unlike English in which the accent is, as a rule, placed as early as possible in a word, in Hebrew the accent is usually on the last syllable, and can never be drawn farther back than the last syllable but one.

In the latest development of the Massoretic pronunciation, an accent possessing a musical value is placed on the accented syllable of each separate word; there are, however, indications that this florid method of intoning was preceded by a much simpler one, in which the stress of the intonation fell only on the accented syllables of certain words: *e.g.* the Construct state and following Genitive [1] were pronounced

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[1] [Prof. Kennett maintains that the Absolute is to be regarded in all respects as a Genitive.]

together as virtually one word, so that although in the
Construct state one syllable was accented more than the
others, the *stress* of intonation fell only on the accented
syllable of the following Genitive.

In discussing vowel changes it will therefore be con-
venient to speak of a syllable having the *stress*, rather than
of an accented syllable, meaning thereby the accented
syllable of a word the vowel of which receives a full
intonation.

That the last vowels in the case of such words as *dăbăr*,
zaqĭn (or *zaqĕn*), *qaṭŭn* (or *qaṭŏn*) should be heightened
respectively into —, — and ˙— is easily understood when it
is remembered that these syllables received the stress of
intoning. Hebrew, however, presents a further peculiarity
in the fact that a short vowel *in an open syllable just before
the stress* is also frequently heightened. This latter case,
the heightening of the pretone, as it is called, appears at
first sight utterly contrary to the ordinary principles of
accentuation. In all living languages, such as our own,
the ictus usually falls on every alternate syllable, *e.g.*
inexáctitúde; though there may be a somewhat greater
interval between the syllables which receive it, *e.g.*
términológical.

Ordinary English speech, therefore, provides us with no
explanation why the first *a* in *dăbăr* should become *qāmeç*
as well as the latter.

But if we are right in supposing that the second vowel
was heightened to *qāmeç* mainly, if not entirely, through the
exigencies of intoning, we must look for illustration of the
heightening in the pretone, not to ordinary English speech,
but rather to the language as chanted or intoned. Now in
the chanting of an English psalm or canticle it is natural to
dwell somewhat on the last accented syllable of the recita-
tive before attacking the new note. In psalters provided
for chanting, this syllable is usually carefully marked ; *e.g.* :

> Praise the LÓRD | O my | soul ‖
> Why do the heathen so fúriously | rage to-gether ‖.

In like manner a Hebrew reader, before adopting a new note on the syllable which received the stress of the intoning, would naturally be apt to dwell somewhat on the preceding syllable. If the latter happened to be one which could easily be pronounced alone, the fact that the reader dwelt slightly upon it before attacking his new note would not affect its pronunciation; *e.g.* in such a word as *mid-bǎr* the first syllable *mid* is sufficiently full to allow the cantor to dwell on it before beginning to intone the last syllable *bar*. But in the case of such a word as *dǎbǎr*, in which the syllable preceding the stress is *open*, when through the exigencies of chanting the last syllable *bar* is severed from the first, the short *dǎ* is insufficient to allow the cantor to make the slight pause necessitated by the following change of note. In a case such as this, without any conscious effort to lengthen the word, it would nevertheless be gradually modified till in actual pronunciation it differed little from the vowel which bore the full stress.

The heightening of the pretone therefore is due to the slight pause which the cantor makes in order that he may pronounce the tone syllable more effectually. In the case of a long word *all the syllables before the pretone follow the same rule as in English*, i.e. *every other syllable receives an ictus.*

The heightening of Hebrew vowels can be reduced to rule, and there are extremely few exceptions. Strictly speaking there are no *declensions* in Hebrew nouns, which are classified by the formation of their stems rather than by their endings.

In order to illustrate the peculiarities of Hebrew vocalisation it will be convenient to consider the first class of Hebrew nouns, after which the rules for the other classes will occasion little difficulty.

The first and simplest class of Hebrew nouns consists of those which lie at the base of the perfect Qal of the verb. These nouns may be defined as those which have THREE STEM CONSONANTS AND TWO SHORT STEM VOWELS THE

FIRST OF WHICH IS *ă*; *e.g.* דָּבָר, זָקֵן,[1] and קָטֹן. It must be remembered that all the vowels in these words are *heightened* vowels; and therefore in order to understand the changes which they undergo, we must first discover their original form. Since, however, to write such forms as דַּבַר, זַקַן, and קַטֻן is to be guilty of monstrosities according to the existing Hebrew rules, the student will do well when writing the original forms of Hebrew nouns to use English characters, viz. *dăbăr*, *zăqĭn*, and *qăṭŭn*.

We have already explained the principles underlying the heightening of these original vowels in the tone and pretone; it now remains for us to consider the changes which these original vowels undergo when the word no longer receives any stress, or when through some addition to the stem the stress no longer falls on the stem syllable.

In the first place, we may consider the Construct state. As has already been stated, the Construct state was originally pronounced as *virtually one word with the genitive*, and the stress accordingly fell on the latter word. In the Construct state, therefore, we find THE SHORTEST POSSIBLE PRO-NUNCIATION OF THE ORIGINAL STEM. And since in a strongly accented language short syllables which receive no *ictus* are commonly so hurried over that their vowels are shortened to the uttermost, it is not surprising that the unaccented syllables of *dăbăr* and *zăqĭn* were volatilised, *i.e.* reduces to sh'wa.

We should therefore expect to find דְּבַר and זְקֵן or זְקֶן.[2] In the latter case, however, probably in consequence of the later, more florid, system of chanting, by which each separate word received a musical accent, *ă* was substituted for the thin *ĭ* or *ĕ*, which did not so easily lend itself to a musical intonation;[3] so that the Construct state of זָקֵן is

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[1] Nouns which have *ĭ* in the first syllable and *ă* in the second, though not, strictly speaking, belonging to this class, follow precisely the same rules; *e.g.* לֵבָב.

[2] It so happens that we have no Construct state of any word of the form קָטֹן.

[3] Compare the English pronunciation of *e* in *clerk*.

actually זָקֵן, unless it be connected with the following word by a hyphen (*maqqeph*), when זְקַן־ is possible. Similarly the Construct of *lĭbāb* (which in the Absolute becomes לֵבָב) is לְבַב.

The same principles regulate the forms of the Absolute and Construct plural; though the addition of an extra accented syllable to the stem naturally causes a shifting, so to speak, of the centre of gravity.

The original forms of the plural Absolute will naturally have been

dăbărîm,   zăqĭnîm,   lĭbăbîm,[1]

in each case the stress being on the plural endings. The second syllable, however, which in the singular was shut, is now opened; accordingly the short vowel, being unable to bear the slight pause which the cantor makes before changing his note, is heightened. The first syllable is naturally hurried over and becomes volatilised; thus :

דְּבָרִים,   זְקֵנִים,   לְבָבִים.[2]

In the Construct state instead of the ending *îm*, we find the ending *ê* (originally *ai*, as in the Absolute dual); thus :

dăbărê,   zaqĭnê,   lĭbăbê.

Since the chief accent falls on the last syllable and the tendency in pronunciation is to put an *ictus* on every alternate syllable, we should naturally expect to find the short vowel of the middle syllable reduced to a *sh'wa* and the first syllable remaining unchanged; just as in the English word *anatomical* the first *a* is pronounced more clearly than the *a* which immediately follows. We should

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[1] The usual plural of לֵבָב is לְבָבוֹת.

[2] It is of the utmost importance that the Hebrew student should endeavour to give proper value to the Hebrew syllables. The pronunciation of many students is enough to make the Massoretes shudder in their graves! We must pronounce the plural of דָּבָר not debărim (*i.e.* with the same relative quantities which we have in the English word *abasement*), but d'bā-rîm, *i.e.* with the relative quantities which we have in the phrase 'a new heart.'

therefore expect to find in the Construct state plural of these nouns the forms

לְבְבֵי.   זִקְנֵי,   דַּבְרֵי,

Forms of this kind actually occur when the first radical is a guttural; thus the Construct state plural of חָכָם is חַכְמֵי. But, as a rule, the original short *a* is thinned down to a short *i*, according to the tendency noted above; so that instead of דַּבְרֵי (the earlier form) we now find דִּבְרֵי, and instead of זִקְנֵי, זְקֵנֵי, etc.

It is therefore evident that none of the existing forms of a Hebrew noun is derived from any other existing form, דִּבְרֵי דְּבָרִים, דְּבַר, דָּבָר being all derived *pari passu* from the stem *dăbăr*.

The common method of forming the feminine was by the addition of the syllable *at* to the masculine stem. In the Absolute state, however, this ending is found only in a modified form; for when the old case endings (which survived much longer in the Construct state than the Absolute) [1] had fallen away, the syllable *at* was exposed to phonetic decay; the final dental *t* was first aspirated *ath*, then the dental became inaudible, leaving only the final aspirate *ah*; [2] finally the aspirate also disappeared, leaving only a vowel *a*.

The original form of the feminine Absolute is therefore *dabara*, which by the rules given above becomes דְּבָרָה: the original form of the Construct is *dabarath*, which when hurried over becomes דְּבְרַת (the intermediate form being דַּבְרַת). In the plural the ending *ath* is lengthened into

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[1] This is contrary to what we should have expected, but may be explained from the fact that the case endings of the Construct state, though no longer used in their original sense, were employed as *connecting vowels* to join together the two words which grammatically formed one idea. It was more euphonious to say *dabarati malki zedeq* than *dabarat malk zedeq*. (On the 'literæ com-paginis,' see Appendix H.)

[2] A similar tendency first to aspirate and then to elide a dental is found in other cases also. Thus in some parts of Syria בַּיִת was in some cases pronounced בֵּיה.

âth, which naturally becomes *ôth*. This termination is found in the Absolute as well as in the Construct state, which are therefore identical except for the difference caused by the presence or absence of the stress : thus the Absolute appears as דְּבָרוֹת ; the Construct as דִּבְרוֹת.

The rules for the other classes ('declensions') of nouns will occasion little difficulty. In the case of *Segholate* stems the student should notice that in the plural *the stem itself* undergoes an alteration by the insertion of a short *a* between the second and third consonants. The singular stems *malk*, *ṣipr*, *buqr*, become *malakîm*, *ṣiparîm* and *buqarîm*; and these in turn, according to the rules of vocalisation set forth above, become מְלָכִים, סְפָרִים, and בְּקָרִים.

VOCABULARY.

HEBREW–ENGLISH.

א.

אָב, father (see p. 185).

אָבַד, to perish.

אָבָה, to be willing.

אֶבֶן (f.), stone.

אָדָם (m.), man (mankind).

אֲדָמָה (f.), the ground.

אָדוֹן, lord (plur. used of superiors).

אָהֵב, to love. Inf. Constr. אַהֲבָה.

אֹהֶל (m.), tent.

אֹזֶן (f.), ear.

אָח, brother (see p. 185).

אֶחָד (m.), one.

אָחוֹת, sister (see p. 185).

אַחֲרֵי (prep.), after. More rarely אַחַר.

אַחֵר, other. Plur. אֲחֵרִים.

אַחַת (f.), one. Pause אֶחָת.

אֵי־זֶה, where then? אֵי־מִזֶּה, whence?

אֹיֵב, enemy.

אַיֵּה, where?

אֵיךְ, how?

אַיִן (nothing); Constr. there is not.

מֵאַיִן (אַיִן), whence?

אִישׁ, man (male).

אָכַל, to eat.

אָכֵן, verily.

אַל, not (Jussive, Cohort.).

אֶל, unto.

אֵלֶּה (c.), these.

אֱלֹהִים, God, gods.

אֶלֶף (m.), a thousand.

אִם, if; or? כִּי אִם, except; but (after negative). אִם, in oaths = not.

אֵם, mother.

אָמַן, Hiph. to trust, believe.

אָמֵץ, to be strong, bold.

אָמַר, to say, promise, think.

אָנָה, whither?

אֲנַחְנוּ (c.), we.

אָנֹכִי אֲנִי, I.

אֲנָשִׁים, plur. of אִישׁ.

אָסַף, to gather, cure.

אַף (m.), nose, wrath. Dual, face.

אַרְבָּעָה, four.

אֲרוֹן (m.), ark. With art. הָאָרוֹן.

אֲרִי, lion.

אָרֹךְ, long. Fem. אֲרֻכָּה.

אֶרֶץ (f.), land, earth. With art. הָאָרֶץ.
    אַרְצָה, to the ground.

אָרַר, to curse.

אֵשׁ (f.), fire.

אִשָּׁה, woman (see p. 185).

אֲשֶׁר, who, which (rel.).

אַתְּ, thou (f.).

אֵת (אֶת־), sign of definite acc.

אֵת, with.

אַתָּה, thou (m.).

אָתוֹן, she-ass.

אַתֶּם (m.), ye.

ב.

בְּ (prep.), in, on, among, by (instrum.), consisting of (essence).

בְּאֵר (f.), a well.

בֶּגֶד (m.), *i*, garment.

בַּד (בדד), separation; לְבַדּוֹ, by himself, alone.

בּוֹא, to come, go in.

בָּחַר, to choose (with בְּ).

בָּטַח, to trust (with בְּ).

בֵּין, between. Repeated be-fore the second word (see p. 65).

בִּין, to understand, discern. Niph. partic., discerning, prudent.

בַּיִת, house (see p. 186).

בָּכָה, to weep. Apoc. Qal יֵבְךְּ. לְ(בִלְתִּי), so as not to (with Inf.).

בָּמָה, high place.

בֵּן, son (see p. 186).

בָּנָה, to build.

בָּנוֹת, plur. of בַּת.

בֹּקֶר (m.), morning.

בקשׁ, Pi. to seek, search for.

בָּרַח, to flee.

בְּרִית (f.), covenant (כָּרַת, to make).

ברך, Pi. to bless. Pass. partic. Qal, blessed.

בְּרָכָה, a blessing, present.

בָּשָׂר (m.), flesh. כָּל־בּ״ = all mankind.

בַּת, daughter (see p. 186).

בָּתִּים, plur. of בַּיִת.

ג.

גָּאַל, to redeem.

גָּדוֹל, great; old (in com-parative or superl.).

גָּדַל, to be great, grow up. Pi. bring up (child).

גֹּדֶל (m.), greatness.

גּוּר, to sojourn.

גָּלָה, to uncover; go into captivity. With אֹזֶן (ear) = make revelation.

גָּלַל, to roll.

גַּ, also, even.

גַּם . . . גַּם . . ., both . . . and . . .

גָּמַל, to requite; wean (a child).

גָּמָל, camel. Plur. גְּמַלִּים.

גֵּר, sojourner, stranger.

גרשׁ, Pi. to drive out.

ד.

דבר, Pi. to speak.

דָּבָר (m.), word, thing.

דַּל (adj.), weak. √דלל.

דָּם (m.), blood.

דָּמַם, to be silent.

דֶּרֶךְ (m.), *a*, way, path.

דָּרַשׁ, to seek (usu. with אֶל).

ה.

הַ—, article.

הֲ—, Interroga. particle.

הוּא, he, that (demons. m.).

הִיא, she, that (demons. f.).

הָיָה, to be, become, happen. Jussive Qal יְהִי.

הָלַךְ, to go. Conjugates, exc. Perf. Qal, as if from ילך.

15

הוּא, plur. of הֵם, הֵמָּה.

הִיא, plur. of הֵן, הֵנָּה.

הֵנָּה, hither. עַד-הֵנָּה, thus far.

הֵנָּה וָהֵנָּה, hither and thither.

הִנֵּה, הֵן, behold, lo! (see p. 110).
Following verb usu. in Partic.

הִנִּיחַ. *See* נוּחַ.

הָפַךְ, to turn, change into (usu. Trans.).

הַר (m.), hill, mountain. With art. הָהָר. Plur. הָרִים.

הָרַג, to kill, slay.

הָרָה (of woman), to conceive (child).

ו.

ו, conj. and.

ז.

זֹאת, this (f.). כָּזֹאת, thus.

זֶה, this (m.). מִזֶּה, hence.

מִזֶּה . . . מִזֶּה, on this side,—on that side.

בָּזֶה, here.

זָהָב (m.), gold.

זָכַר, to remember. Hiph. make mention of.

זָקֵן, to be old.

זָקֵן, adj. old. Noun, old man.

זְקֻנִים (m. plur.), old age.

זֶרַע (m.), seed, a. (Lit. or metaph.)

ח.

חבא, Niph. to hide oneself, be hidden.

חָדַל, to cease, leave off.

חָדָשׁ, new.

חֹדֶשׁ (m.), month.

חָזַק, to be strong. (Part. חָזָק.) Hiph. take hold (of, בְּ).

חָזָק (adj.), strong.

חָטָא, to sin, err.

חֵטְא (m.), sin (see p. 182).

חַי (of God), חֵי (of men). Used in oaths = 'liveth.' Qal of √חיי.

חַי (adj.), alive. √חיי.

חָיָה, to be alive. Juss. Qal יְחִי. Pi. and Hiph., pre- serve alive, let live.

חַיִל (m.), might, army, sub- stance.

חָכָם, wise.

חָלָה, to be sick.

חֳלִי (m.), disease, sickness.

חָלִילָה, with Dat. of pers. and מִן of act (verb in Inf.) = *far be it from (me) to* . . .

חלל, Hiph. to begin.

חלק, Pi. to divide.

חָמַד, to desire. נֶחְמָד Niph. Partic. desirable.

חֵמָה (f.), wrath.

חֲמֹר (m.), ass.

חֲמִשָּׁה, five (see p. 194).

חָנָה, to encamp.

חֵן (m.), grace, favour.

חָנַן, to pity.

חֶסֶד (m.), a, mercy, kindness.
    עָשָׂה = עִם ח" . . .
    show mercy to.

חֵץ (m.), arrow. √חצץ.

חָצָה, to halve, divide.

חֲצִי, half.

חֹק (m.), statute. √חקק.

חֶרֶב (f.), a, sword.

חָשַׁב, to think, reckon.

חֹתֵן, father-in-law.

חָתַת, to be dismayed. Impf. יֵחַת.

ט.

טוֹב, good.

טֶרֶם, not yet, usually with Impf.
    Also conj. *before that* (or בְּטֶרֶם).

י.

יאל, Hiph. to be content.

יָבֵשׁ, to be dry.

יָד (f.), hand. (Dual.)

יָדַע, to know. Inf. Constr. דַּעַת.

יְהֹוָה, the Lord (see note on
p. 44).

יוֹם (m.), day (see p. 186).

יְמ. *See* נָטָה.

(יָטַב), to be well.   Perf. Qal
not used.
    Hiph. הֵיטִיב = to bene-
    fit, with Acc. or Dat.

יַיִן (m.), wine.

יכח, Hiph. to judge, approve,
reprove.

יָכֹל. to be able.   Impf. יוּכַל.

יָלַד, to bear (child), beget.
Hiph. to beget.

יֶלֶד (m.), child, *a.*

יָם (m.), sea.   Constr. the
same usu.   Plur. יַמִּים.

יָמִים, plur. of יוֹם.

יסף, Hiph. to add.
    He added to do = he did
        again.

יָעַץ, to advise.   Niph. to
take counsel together.

יַעַר (m.), wood, forest.

יָפֶה (adj.), fair, beauteous.

יָצָא, to go out.   Inf. Constr.
צֵאת.

יצג, Hiph. הִצִּיג, to set, place.

יָצַק, to pour.   Impf. יִצֹּק.

יָקַץ, to awake.

יָרֵא, to fear, usu. with מִן
and Inf.
    Inf.   Constr.   יִרְאָה

Part.   in   use   יָרֵא.
Niph. Part. נוֹרָא =
    terrible.

יִרְאָה (noun f.), fear.

יָרַד, to go down.   Hiph.
bring down.

יָרָה, to shoot.   Hiph. shoot,
instruct.

יָרַשׁ, to possess.   Hiph. to
dispossess.

יֵשׁ, there is.

יָשַׁב, to sit, dwell, inhabit.

יָשֵׁן, to sleep.

ישׁע, Hiph. to save, rescue.

כ.

כְּ, prep. like. . . . כְּ . . . כְּ,
    as . . . so . . .

כַּאֲשֶׁר, when, as.

כָּבֵד, to be heavy, hard.   Pi.
honour.   Niph. be hon-
oured.   Hiph. harden.

כָּבֵד (adj.), heavy, grievous.

כָּבוֹד (m.), honour, glory.

כִּבְשָׂה (f.), ewe-lamb.

כֹּה, thus (of what follows).

כֹּהֵן (m.), priest.

כון, Hiph. to establish, set
firm.
    Niph. passive.

כִּי, for, that, because, when.
    כִּי אִם, but, *after a
        negative.*

כֹּל, all (noun Constr.).

כֻּלָּנוּ, all of us.

כֹּל . . . לֹא, no one, not hg.

כֶּלֶא (m.), imprisonment.

כָּלָה, to be finished. Pi. to finish (with Inf.).

Inf. Absol. עַד־כַּלֵּה = completely.

כְּלִי (m.), implement, weapon (see p. 186).

כֵּן, thus (of what precedes).

כִּסֵּא (m.), throne, seat. Third decl.

כסה, Pi. to cover, conceal.

כֶּסֶף (m.), a, silver.

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

כָּרַת, to cut, cut off. With בְּרִית = make covenant.

כָּתַב, to write.

ל.

לְ (prep.), to, for (see also p. 207).

לֹא, not, no.

לֵב (m.), heart. Plur. לִבּוֹת.

לֵבָב (m.), heart. Plur. in ־וֹת.

לְבַד. See בַּד.

לָבַשׁ, to put on (clothes), wear (stative).

לחם, Niph. to fight.

לֶחֶם (m.), a, bread.

לַחַץ (m.), oppression.

לַיְלָה (m.), night. Notice accent and gender. ־ָה, old Accus. termination.

לִין, to pass the night.

לָמַד, to learn. Pi. teach.

לָמָּה, why? Before gutt. לָמֶה.

לְמַעַן, in order that, with Inf. or Impf. לְ אֲשֶׁר" with Impf.

לָקַח, to take (see p. 131).

מ.

מְאֹד, lit. to excess, = very.

מֵאָה (f.), a hundred.

מאן, Pi. to refuse.

מִדְבָּר (m.), wilderness.

מַה־, what? How!

מהר, Pi. to hasten. Inf. Absol. = quickly.

מוּשׁ, to depart.

מוּת, to die. Perf. Qal מֵת. Hiph. put to death.

מָוֶת (m.), death. Constr. מוֹת.

מִזְבֵּחַ (m.), altar. Plur. in ־וֹת.

מַחֲנֶה (m.), camp.

מָחָר, to-morrow.

מַטֶּה (m.), staff.

מָטָר (m.), rain.

מטר, Hiph. send rain.

מִי, who ?

מַיִם (m. plur.), water(s).

מָלֵא, to be full (of, Acc.). Qal or Pi. to fill, with two Acc.

מַלְאָךְ (m.), messenger, angel.

מִלְחָמָה (f.), war; S͏ᵉgholate.

מלט, Hiph. deliver. Niph. Passive.

מָלַךְ, to reign (over, בְּ).

מֶלֶךְ (m.), king.

מַלְכָּה (f.), queen; S͏ᵉgholate.

מַמְלָכָה (f.), kingdom; S͏ᵉgholate.

מִן, from, out of, some of, than (see also p. 207).

מִנְחָה (f.), offering, present.

מסס, Niph. be melted (of heart).

מְעַט, a little, some, a few. Constr. noun.

מַעֲשֶׂה (m.), deed, work.

מָצָא, to find.

מִצְוָה (f.), command.

מִצְרַיִם, Egypt.

מָקוֹם (c.), place.

מַרְאֶה (m.), appearance.

מָרָה, to rebel against, with Acc.

מָשַׁח, to anoint.

מָשַׁל, to rule (over, בְּ).

מִשְׁפָּט (m.), judgment.

עַד־מָתַי, how long ?

נ.

נָא, particle of entreaty (enclitic): אַל־נָא, of deprecation.

נבט, Hiph. to gaze on. With אֶל = show regard to.

נָבִיא (m.), prophet.

נְבֵלָה (f.), corpse.

נגד, Hiph. to tell, announce.

נֶגֶד (adv. or prep.), opposite. Suff. נֶגְדוֹ.

נָגַף, to smite.

נָגַשׁ, to draw near (stat.).

נָהַג, to lead.

נָהָר (m.), river.

נוח, to rest. Hiph. הֵנִיחַ, give rest (to). הִנִּיחַ, set down, place: with Dat. of pers., to leave alone.

נוס, to flee.

נוע, to move, quiver.

נָחַל, to inherit.

נַחֲלָה (f.), inheritance.

נחם, (Pi.), to comfort. Niph. to repent (of, עַל).

נָטָה, to stretch out, incline. Apoc. Qal יֵט. Hiph. to bend aside.

נכה, Hiph. to smite.

נסה, Pi. to test, try.

נַעַל (m.), shoe.

נַעַר (m.), lad, attendant: Sᵉgholate.

נַעֲרָה (f.), maiden: Sᵉgholate.

נָפַל, to fall.

נֶפֶשׁ (f.), soul, life (= the being alive).

נצב, Hiph. (הִצִּיב), to station. Niph. to take one's stand.

נצל, Hiph. to deliver. Pass., Niph.

נָשָׂא, to lift up, bear, forgive (with Acc. of fault, Dat. of pers.). Inf. לָשֵׂאת.

נשג, Hiph. to overtake.

נָשִׁים, plur. of אִשָּׁה.

נָשַׁל, to draw off (shoe).

נָשַׁק, to kiss (with לְ).

נָתַן, to give, appoint. Inf. Constr. תֵּת. With Acc. and Inf., to allow, let.

ס.

סָבַב, to go round, surround.

סוּס, horse.

סוּסָה, mare.

סוּר, to turn aside (intrans.). Hiph. remove. Jussive Qal and Hiph. with Waw consec. וַיָּסַר.

סָפַד, to mourn.

סָפַר, to count. Pi. recount, relate.

סֵפֶר (m.), book. Plur. letter, books.

סתר, Hiph. to hide. Niph. Pass. and Reflex.

ע.

עָבַד, to serve, till (the ground).

עֶבֶד (m.), servant.

עָבַר, to cross over, transgress.

עַד (prep.), as far as; until. עַד־אֲשֶׁר with finite verb, until.

עוֹד, still, yet, again.

עוה, Hiph. to commit iniquity.

עוֹלָם (m.), eternity, age (αἰών). עַד־עֹ, for ever.

עָוֹן (m.), iniquity.

עִוֵּר (adj.), blind.

עֹז (m.), strength. √עָזַז.

עָזַב, to leave, forsake.

עָזַר, to help.

עַיִן (f.), eye. לְעֵינֵי, in the presence of.

עִיר (f.), city (see p. 186).

עַל, upon, against, near.

עָלָה, to go up. Hiph. bring up, offer up.

עַלְמָה (f.), young woman, damsel.

עַם (m.), people. With art. הָעָם.

עִם, with, along with.

עָמַד, to stand.

עָנָה, to answer.

ענה, Pi. to afflict.

עֳנִי (m.), poverty, affliction.

עֵץ (m.), tree, wood.

עֵצָה (f.), advice.

עָשָׂה, to do, make.

עֲשָׂרָה, ten (see p. 195).

עֶשְׂרִים, twenty.

עֵת (f.), time, season.

עַתָּה, now (of time, and hortat.). Pause עָתָּה.

פ.

פֶּה (m.), mouth, edge (see p. 186).

לְפִי חֶרֶב, with the edge of the sword.

פֹּה, here.

פּוּץ, Qal or Niph. to be scattered.

פלא, Niph. to be wonderful.

פֶּן, lest, with Impf.

פָּנָה, to turn round (intrans.).

פָּנִים (m. plur.), face. לִפְנֵי, in presence of, before.

פַּעַם (f.), lit. footfall; time, occasion.

פָּצַר, to press, urge (with בְּ of pers.).

פָּקַד, to visit, appoint, muster. Hiph. to set (over).

פָּרָה, to be fruitful.

פְּרִי (m.), fruit.

פֶּשַׁע (m.), i, transgression.

פֶּתַח (m.), i, doorway, opening. Used as prep., = at entrance of.

צ.

צֹאן (m.), sheep (collect.).

צָדַק, to be righteous. Hiph. acquit, justify.

צֶדֶק (m.), i, righteousness.

צְדָקָה (f.), righteousness.

צַדִּיק, righteous.

צוה, Pi. to command.

צוק, Hiph. to constrain.

צוּר, to besiege (with עַל).

צלח, Hiph. to prosper, make prosperous.

צָמֵא, to be thirsty.

צָעַק, to cry out.

צָרַר, to be in straits. Impersonal צַר לִי.
וַיֵּצֶר לוֹ = and he was in distress.

ק.

קָבַץ, to collect, assemble (trans.).

קֶבֶר (m.), grave.

קדש, to be holy. Pi. consecrate.

קֹדֶשׁ (m.), holiness.

קוֹל (m.), voice.

קוּם, to arise. Hiph. set up, ratify.

קַחַת, Inf. Constr. לָקַח.

קָטַל, to kill (poetical and late).

קָטֹן, to be small, unworthy.

קָטֹן, small, young (only in m. sing.).

קָטָן, small, young. Fem. קְטַנָּה.

קַל (קלל), to be light, of little account; also Niph. Pi. to curse. Hiph. to lighten.

קָנָה, to buy, acquire.

לִקְרַאת (קרא), to meet (Inf.).

קָרָא, to read, call.

קָרַב, to draw near (stat.).

קֶרֶב (m.), i, inside, heart.

קָרַע, to tear, rend.

ר.

רָאָה, to see. Niph. appear (unto).

רֹאשׁ (m.), head (see p. 186).

רִאשׁוֹן, first.

רַב, great. Plur. רַבִּים, many.

רָבָה, to be many, multiply. Hiph. to multiply (trans.); Inf. Abs. = in quantities, much (used adv.).

רֶגֶל (f.), a, foot. Dual.

רָדַף, to pursue.

רוּחַ (f.), breath, spirit.

רוּם, to be high. Hiph. lift up.

רוּץ, to run. Hiph. take quickly.

רִחַם (Pi.), to have mercy on.

רִיב, to plead, contend.

רִיב (m.), a quarrel.

רָם, high.

רָמָה (f.), Ramah (high place).

רַע, evil; f. רָעָה (√רעע).

רָעָב (m.), famine.

רָעָה, to shepherd.

רֵעַ, neighbour, friend.

רַע (רעע), to be evil; Impf. יֵרַע. Hiph. to do evil.

רַק (adv.), only.

רָשׁ, poor.

שׂ.

לָשֵׂאת (לְ), Inf. Constr. Qal נָשָׂא.

שִׂים, to set, place, appoint.

שָׂנֵא, to hate.

שָׂפָה (f.), lip, edge, bank. Dual, lips.

שָׂרַף, to burn (trans.).

שַׂר, a chief, prince (√שׂרר).

שׁ.

שָׁאַב, to draw (water).

שְׁאוֹל (m.), Sheol, the grave.

שָׁאַל, to ask. שָׁאַל לוֹ לְשָׁלוֹם, he greeted him.

שבע, Niph. to swear.

שִׁבְעָה, seven (see p. 195).

שׁוּב, to return. Hiph. bring back, restore. 'He returned and did' = he did again.

ישחה, Hithpa'lel, הִשְׁתַּחֲוָה, to bow oneself down, worship. Apoc. Impf. יִשְׁתַּחוּ.

ישחת, Pi. to destroy; Hiph. to corrupt.

שָׁכַב (stat.), to lie down.

שָׁכַח, to forget.

ישכם, Hiph. to be early.

שָׁכַר, to be drunk.

שָׁלוֹם (m.), peace, welfare.

שָׁלַח, to send; Pi. send away, let go.

ישלך, Hiph. to throw.

שְׁלֹשָׁה, three (see p. 194).

שָׁם, there.

שֵׁם (m.), name (see p. 186).

ישמד, Hiph. to destroy, exterminate.

שָׁמָּה, thither.

שְׁמֹנָה, eight (see p. 195).

שָׁמַיִם (m. plur.), heaven(s).

שֶׁמֶן (m.), oil.

שָׁמַע, to hear; with לְ, to attend to.

שָׁמַר, to watch, keep. Niph. to beware.

שֶׁמֶשׁ (f.), sun.

שָׁנָה (f.), year; plur. in ים—.

שֵׁנָה (f.), sleep.

שְׁנַיִם, two, with m. nouns.

שֵׁנִי, second.

שַׁעַר (m.), gate.

שָׁפַט, to judge.

שֹׁפֵט, a judge.

שָׁפַךְ, to pour out.

שָׁפָל, lowly.

שקה, Hiph. to cause to drink, give drink to (Acc.).

שׁרת, Pi. to serve.

שִׁשָּׁה, six (see p. 194).

שָׁתָה, to drink. Apoc. Qal יֵשְׁתְּ.

שְׁתַּיִם, two, with f. nouns.

ת.

תָּוֶךְ (m.), midst. Constr. תוֹךְ.

תּוֹרָה (f.), law.

תַּחַת (prep.), under, instead of. With plur. suff. (תַּחְתָּיו).

תַּם (תמם), to be complete, finished, cease (with intrans. verbs). Hiph. to cease (with trans. verbs).

תָּבַשׂ, to seize.

תִּשְׁעָה, nine (see p. 195).

VOCABULARY.

ENGLISH–HEBREW.

A.

Able, to be, יָכֹל; Impf. יוּכַל.

Acquit, to. *See* Justify.

Add, to, יָסַף (usually Hiph.).

Advice, עֵצָה (f.).

Advise, to, יָעַץ.

Afflict, to, עִנָּה (Pi.).

Affliction, עֳנִי (m.) (see p. 189).

Afraid, to be. *See* Fear.

After (prep.), אַחֲרֵי (also with suff.); אַחַר.

Afterwards, אַחֲרֵי־כֵן; אַחַר.

Again, עוֹד. '*He again did*'; say *either* 'he added to do,' *or* 'he returned and did.'

Against (prep.), בְּ: עַל.

All, כֹּל (כָּל־), Constr. noun. 'All of us,' כֻּלָּנוּ.

Allow, to, נתן, with Acc. and Inf.

Alone, לְבַד (lit. in a state of separation). '*He alone*,' לְבַדּוֹ.

Also, גַּם.

Altar, מִזְבֵּחַ (m.). Plur. מִזְבְּחוֹת.

And, וְ.

Angel. *See* Messenger.

Anger, אַף. *See* Angry.

Angry, to be, use חָרָה (be kindled, burn). '*He was angry*,' *either* חָרָה אַפּוֹ, *or* (Impers.) חָרָה לוֹ. (Apocop. וַיִּחַר.)

Announce, to. *See* Tell.

Another, אַחֵר. 'One to another'; say, '*a man to his brother*' ('*neighbour*').

Answer, to, עָנָה.

Any, see p. 40, note 3.

Appear, to. Niph. of *see*.

Appearance, מַרְאֶה (m.).

Appoint, to, פָּקַד.

Approach, to. *See* Near.

Arise, to. *See* Rise.

Ark (of covenant), אֲרוֹן (m.). With art. הָאָרוֹן.

Army, חַיִל (m.); מַחֲנֶה (m.).

As, כַּאֲשֶׁר (conj.).

    As . . . so . . . (with nouns and pron.), כְּ . . . כְּ . . . .

As far as, עַד (prep.).

Ascend, to. *See* Go up.

Ashamed, to be, בּוֹשׁ (stative). Impf. יֵבוֹשׁ.

Aside, to turn. *See* Turn.

Ask, to, שָׁאַל. 'Ask of God,' דָּרַשׁ, with Acc. or בְּ.

Ass, חֲמוֹר (m.).

Attendant. *See* Lad, Hand-maid.

Avenge, to, נָקַם. Avenge oneself, Niph.

Awake, to (intrans.), יָקַץ.

Awaken, to (trans.), קִיץ Hiph.

B.

Bad. *See* Evil.

Bank, שָׂפָה (f.), lit. lip.

Be, become, to, הָיָה (see p. 145); often followed by לְ.

Bear, to (carry). *See* Lift up.

Bear, to (children), יָלַד. Be born, Niph.

Beautiful (adj.), יָפֶה.

Befall, to, מָצָא.

Before (used as prep.), לִפְנֵי. 'Before that' (of time), (בְּ)טֶרֶם), with Impf.

Beget, to, ילד Hiph.

Begin, to, חלל Hiph.

Behold. *See* Lo !

Believe, to, אמן (Hiph.), with בְּ of pers., לְ of thing.

Beneath. *See* Under.

Between, בֵּין. 'Between . . . and . . .' בֵּין . . . וּבֵין . . . . With suff., see p. 65.

Beware lest, . . . הִשָּׁמֶר(לְךָ)פֶּן.

Bitter (adj.), מַר (√מרר).

Bless, to, ברך (Pi.). Blessed, בָּרוּךְ.

Blessing, בְּרָכָה (f.).

Blind, עִוֵּר (3rd decl.).

Blood, דָּם (m.). Your b. דִּמְכֶם. Plur. = bloodshed.

Book, סֵפֶר (m.).

Both . . . and . . . גַּם . . . גַּם. 'Both great and small,' מִגָּדוֹל וְעַד קָטוֹן.

Bow down to, to, שׁחה Hithpa'lel (see p. 145).

Boy, נַעַר; יֶלֶד.

Bread, לֶחֶם (m.), ǎ.

Breath. *See* Spirit.

Bring, to, Hiph. of *come*.

Bring back, to; Hiph. of *return*.

Bring down, to; Hiph. of *go down*.

Bring out, to; Hiph. of *go out*.

Bring up, to; Hiph. of *go up*.

Bring up, to (child), גדל (Pi.).

Brother, אָח (see p. 185).

Build, to, בָּנָה.

Burn, to (trans.), שָׂרַף. 'With fire,' בָּאֵשׁ.

Bury, to, קָבַר.

But, usu. say *and*: otherwise כִּי; after a negative, כִּי אִם. See also Nevertheless.

Buy, to, קָנָה.

By (of instrument), בְּ; (beside) עַל.

C.

Call, to, קָרָא (usu. with Dat. of pers.).

Camp, מַחֲנֶה (m.).

Captain. *See* Chief.

Capture, to (a city), לָכַד.

Care, to take. שמר Niph.

Cast, to. *See* Throw.

Cease, to, חָדַל (Impf. יֶחְדַּל), with Infin.

Chief, שַׂר (√שׁרר).

Child (m.), יֶלֶד, *ă*; (f.) יַלְדָּה.

Choose, to, בָּחַר (with בְּ).

City, עִיר (f.). Plur. עָרִים (fixed ◌ָ).

Collect, to (trans.), קָבַץ: אָסַף (Impf. יֶאֱסֹף).

Come, come in, to, בּוֹא (see p. 159).

Comfort, to, נִחַם (Pi.); Passive, Niph.

Command, to, צוה (Pi.).

Command (noun), מִצְוָה (f.).

Compassion, to have. *See* Pity.

Complete, to, תמם Hiph. Completely (= to a finish), עַד-כַּלֵּה.

Conceal, to. *See* Cover, Hide.

Consent, be willing, to, אָבָה (Impf. יֹאבֶה).

Corpse, נְבֵלָה (f.).

Corrupt, to, שחת Hiph.; Passive, Niph.

Count, to, סָפַר.

Covenant (noun), בְּרִית (f.). *To make a c.,* כָּרַת בְּ (cut).

Cover, to, כסה (Pi.).

Cross over, pass by, to, עָבַר.

Cry, to, קָרָא (= call); צָעַק (= cry out).

Curse, to, אָרַר; קלל (Pi‘el).

Cut, cut down, to, כָּרַת.

D.

Darkness, חֹשֶׁךְ (m.).

Daughter, בַּת (f.) (see p. 186).

Day, יוֹם (m.). Plur. יָמִים.

Death, מָוֶת (m.). Constr. מוֹת.

To put to death, מוּת Hiph.

Deed, מַעֲשֶׂה (m.).

Deliberate, to, יעץ Niph.

Deliver, to, מלט Hiph.; Passive, Niph. נצל Hiph.

Depart, to, סוּר (= turn aside).

Used also of *wrath*, etc., ceasing. With Waw Consec. וַיָּסַר (Qal and Hiph.).

Descend, to. *See* Go down.

Desert, מִדְבָּר (m.).

Destroy, to, שׁחת (Pi.); שׁמד (Hiph.).

Die, to, מוּת. Perf. Qal מֵת. Part. מֵת = *dead*.

Disease. *See* Sickness.

Dismayed, to be, חָתַת; Impf. יֵחַת.

Dispossess, to, ירשׁ Hiph.

Do, to, עָשָׂה.

Dog, כֶּלֶב.

Door, entrance, פֶּתַח (m.). *In the door of the tent*, פֶּתַח הָאֹהֶל.

Draw near, to. *See* Near.

Drink, to, שָׁתָה. Apoc. Qal יֵשְׁתְּ.

Drive out, to, גרשׁ (Pi.). *See* also Dispossess.

Dwell, to, יָשַׁב.

E.

Each, אִישׁ (see p. 40).

Ear, אֹזֶן (f.); dual.

To give ear, אזן Hiph.

Early, to rise (בַּבֹּקֶר) הִשְׁכִּים.

Earth, אֶרֶץ (f.), *a*. With art. הָאָרֶץ.

Eat, to, אָכַל. Impf. יֹאכַל.

Edge = bank (of river), שָׂפָה (lip).

With the edge of the sword, (פֶּה) לְפִי חֶרֶב.

Egypt, מִצְרַיִם. *To E.* —מִצְרַיְמָה.

Elder. *See* Old (man).

Older (comp.), say greater.

Encamp, to, חָנָה (Apoc. וַיִּחַן).

End, to, be ended. *See* Finish.

End (noun), קֵץ, קָצֶה.

Enemy, אֹיֵב. *Thine e.* אֹיִבְךָ.

Enter to, בּוֹא (אֶל, בְּ).

Escape to, מלט Niph.

Establish, to, קוּם Hiph.; כון Hiph. Passive כון Niph.

Even. *See* Also.

Evening, עֶרֶב (m.).

Ever, for, לְעוֹלָם (to eternity).

Every, כֹּל; or use אִישׁ.

Evil (adj.), רַע; from רעע, to be evil; Impf. יֵרַע. *To do evil*, Hiph.

Exalt, to, רום Hiph.

Exceedingly, מְאֹד.

Exterminate, to. *See* Destroy.

Eye, עַיִן (f.). Constr. עֵין.
Eyes, dual.

F.

Face, פָּנִים (m. pl.).

Fair. *See* Beautiful ; *or say
good-of appearance.*

Fall, to, נָפַל. Impf. in *o*.

Far (adj.), רָחוֹק.
　　To be far, רָחַק.
　　Far (adv.), Hiph. Inf.
　　　Absol.

Far be it from me to . . .,
חָלִילָה לִי מִן, with Inf.

Father, אָב (see p. 185).

Favour,　חֵן　(m.) = grace.
√חנן.

Fear, to, יָרֵא. Impf. יִירָא.
　Inf. יִרְאָה. Part. יָרֵא.
　Fear to do, מִן and Inf.

Few, a, מְעַט (Constr. noun).

Fight, to, לחם (Niph.), with
בְּ = against.

Fill, to. *See* Full.

Find, to, מָצָא.

Finished, to be, כָּלָה. To
finish, כלה Pi. (with Inf.).
Also תמם (תַּם), Qal with
intrans., Hiph. with trans.
verbs.

Fire, אֵשׁ (f.). *By fire*, בָּאֵשׁ.

First, רִאשׁוֹן. *At the first*,
בָּרִאשׁוֹנָה.

First-born son, בְּכוֹר.

Flee, to, בָּרַח ; נוּס.

Flesh, בָּשָׂר (m.).

Foe. *See* Enemy.

Foot, רֶגֶל (f.), *ă*, dual.

For (conj.), כִּי.

Forbear, to. *See* Cease.

Force. *See* Might, Army.

Forget, to, שָׁכַח.

Forgive, to, נָשָׂא, with Acc.
of offence, Dat. of pers.

Forsake, to. *See* Leave.

Friend, רֵעֶה.

From, out of (prep.), מִן (see
p. 110).

Fruit, פְּרִי (m.).

Fruitful, to be, פָּרָה.

Full, to be, מָלֵא. *Of* . . . Acc.
　To fill, Pi. with two Acc.

G.

Garment, בֶּגֶד (m.), *ĭ*.

Gather, אָסַף (Impf. יֶאֱסֹף) ;
קָבַץ. *To assemble, gather
themselves together*, Niph.

Gaze on, to, נבט Hiph. with
אֶל or Acc.

Generation, דּוֹר (m.).

Girl. *See* Maid, Child (f.).

Give, to, נָתַן (see p. 131).

Glad, to be. *See* Rejoice.

Glory, כָּבוֹד (m.).

Go, to, הָלַךְ; conjug. exc. Perf. Qal as from ילך.

Go down, to, יָרַד (יֵרֶד).

Go in, to. *See* Enter.

Go out, to, יָצָא (יֵצֵא). Inf., צֵאת.

Go round, to, סָבַב.

Go up, to, עָלָה.

God, אֱלֹהִים, with sing. when used of one God; otherwise plur.: with prep. "לֵא, but "מֵאֱ.

Gold, זָהָב (m.).

Good (adj.), טוֹב.

Good, to be, יטב (Qal only in Impf.).
To do good to, Hiph. (הֵיטִיב), with Acc. or Dat.

Grace. *See* Favour.

Grave, the. *See* Sheol.

Great (adj.), גָּדוֹל.
Too great for . . . רַב מִן.

Great, to be, גָּדַל (stat.).

Ground, אֲדָמָה (f.). *To the ground*, אַרְצָה.

Grow up, to. *See* (Be) great.

H.

Half, חֲצִי (m. noun). Suff. חֶצְיוֹ.

Hand, יָד (f.). *Your h.* יֶדְכֶם. *Hands*, dual.

Handmaid, אָמָה, plur. שִׁפְחָה; אֲמָהוֹת (Segholate).

Happen, to. *See* Be, Become; *also* Befall.

Hard (adj.), קָשֶׁה.

Hard, to be, כָּבֵד (stat.).
To harden, Hiph.
To make hard (difficult), קשה Hiph.

Hasten, to, מִהַר (Pi.); with Inf.

Hate, to, שָׂנֵא. Inf. Cons. שִׂנְאָה.

Head, רֹאשׁ (m.) (see p. 186).

Hear, to, שָׁמַע. With לְקוֹל or בְּקוֹל = *obey*.

Heart, לֵבָב (m.); לֵב (√לבב) (m.). Both have plur. in ־וֹת.

Heaven(s), שָׁמַיִם (m. plur.).

Heavy, to be. *See* (Be) hard.

Help, to, עָזַר.

Hence, מִזֶּה.

Here, פֹּה; בָּזֶה.

Hide, to, סָתַר. Pass. or Reflex. Niph.

High (adj.), רָם.

High, to be, רום.

Hill. *See* Mountain.

Hither, הֵנָּה; הֲלוֹם.

Hold, to take . . . of, חזק Hiph. (with בְּ).

Holiness, קֹדֶשׁ. *My holy hill* = the hill of my holiness.

Holy, קָדוֹשׁ (see also previous word).

Honour. *See* Glory.

Honour, to, כבד (Pi.).

Honourable, כבד Niph. part.

Horse, סוּס.

Host, צָבָא (m.). Plur. in ־וֹת.

Hot, to be (of anger). *See* Angry.

House, בַּיִת (m.) (see p. 186). *At the house of,* בֵּית.

How (interrog.), אֵיךְ.
How long? *See* Long.
(Interject.) ־מַה.

I.

If, אִם. Apodosis usu. with Waw consec.

If not, לוּלֵא.

Implement, כְּלִי (m.) (see p. 186).

In, בְּ.

Iniquity, עָוֹן (m.).

Innocent, נָקִי.

Instead of. *See* Under.

Into, בְּ ; אֶל.

J.

Joyful, to be. *See* Rejoice.

Judge, to, שָׁפַט.

Judge (noun), שֹׁפֵט (m.).

Judgment, מִשְׁפָּט (m.).

Just. *See* Righteous.

Just (adv.), אַךְ.

Justify, to, צדק Hiph.

K.

Keep, to, שָׁמַר.

Kill, to, הָרַג ; מות Hiph. *See* also Smite.

Kindness. *See* Mercy.

King, מֶלֶךְ. (The same in pause.)

Kingdom, מַמְלָכָה (f.). (Seğholate.)

Know, to, יָדַע. Impf. יֵדַע. Inf. Constr. דַּעַת.

L.

Lad, נַעַר (Seğholate).

Land. *See* Earth.

Law, תּוֹרָה (f.).

Learn, to, לָמַד (stat.).

Leave, to, *forsake,* עָזַב. *To leave over,* יתר Hiph. Pass. שָׁאַר (Qal).

Left (hand), שְׂמֹאול (m.).

Lest, פֶּן with Impf.

Let, to. *See* Allow.

Lick, to, לָקַק.

Lie down, to, שָׁכַב (stat.).

Life (the being alive). נֶפֶשׁ (f.), a.

Life (lifetime), חַיִּים (m. plur.).

Lift up, to, נָשָׂא. Inf. Constr. לָשֵׂאת.

Light (noun), אוֹר (m.).

Light, to make, קלל Hiph.

Like, כְּ (see p. 110).

Lion, אֲרִי.

Lip, שָׂפָה (f.). Dual.

Little (adj.). *See* Small.

Little (noun), *a l. of*, מְעַט.

Live, to, חָיָה (see p. 145). *Liveth*, in oaths (see p. 202).

Living, חַי (√חיי).

Lo! הִנֵּה (see p. 110). Usu. with verb in partic.

Long, how? עַד־מָתַי.

Look, to, רָאָה (בְּ) (on).

Lord, human, אָדוֹן. *The Lord*, יְהֹוָה, אֲדוֹנִי.

Love, to, אָהֵב. Impf. יֶאֱהַב. Inf. Constr. אַהֲבָה.

M.

Magnify, to, גדל Hiph.

Maiden, נַעֲרָה (Seºgholate). *See* also Handmaid.

Make, to, עָשָׂה.

Man, *male*, אִישׁ (see p. 185); *mankind*, אָדָם.

Many, to be, רָבָה. *Make many, multiply*, Hiph.

Many (adj.), רַב (plur.). (√רבב).

16

Mare, סוּסָה.

Meet, to, Inf. לִקְרַאת; with suff. לִקְרָאתוֹ.

Melt, to, metaph., of heart, מסס Niph.

Mention, to, Hiph. of *remember*.

Mercy, kindness, חֶסֶד (m.), *a. To show m. to*, עָשָׂה ח" עִם.

Messenger, מַלְאָךְ.

Midst, תָּוֶךְ (m.), Constr. תּוֹךְ. קֶרֶב (m.), *i.*

Might, חַיִל (m.). *See* also Strength.

Minister to, to, שרת Pi. with Acc.

Month, חֹדֶשׁ (m.).

Morning, בֹּקֶר (m.).

Mother, אֵם (√אמם).

Mountain, הַר (m.). With art. הָהָר. Plur. הָרִים.

Mourn, to, סָפַד (for, לְ).

Mourning, מִסְפֵּד (m.).

Mouth, פֶּה (see p. 186).

Multiply, to. *See* (Be) many.

Murmur, to, לון Niph.

N.

Name (noun), שֵׁם (see p. 186).

Near, to draw, קָרַב (stat.); נָגַשׁ (stat.).

Near (adj.), קָרוֹב.

Neighbour, רֵעֶה, chiefly in phrase, *each his neighbour.*

Nevertheless, אוּלָם.

News, to bring good, בשׂר (Pi.).

Night, לַיְלָה (m.).
> *To pass the n.,* לִין.

No, not, לֹא. With Juss. and Cohort. אַל. *Not to,* with Inf. לְבִלְתִּי.
> *Not,* in oaths, אִם.
> *There is not,* אֵין.
> *No one did*
> לֹא עָשָׂה כֹל (אִישׁ).

Now, of time or hortatory, עַתָּה (pause עָתָּה).

O.

Offer up, to, עלה Hiph.; קרב Hiph.

Oh that! use מִי יִתֵּן (with Acc. of noun). *Would that I had died,* "מ "י אֶת־מוּתִי.

Old, to be, זָקֵן (stat.). '(*So many*) *years old.*' *See* Year.

Old (adj.), זָקֵן.

Only (adj.), רַק.

Open, to, פָּתַח.

Oppress, to. *See* Afflict.

Or, אוֹ. (*Shall we do*) *or not?* אִם לֹא. *Is it . . .*, *or is it?* . . . הֲ— . . . אִם.

Order, in . . . that, לְמַעַן with Inf. or Impf. אֲשֶׁר ל" with Impf.
> Or use weak Waw with Jussive.

Other, אַחֵר; plur. אֲחֵרִים.

Out of, מִן.

Over, upon, עַל.

Overtake, to, נשׂג Hiph.

Ox, שׁוֹר; פַּר (with art. הַפָּר).

P.

Palace, הֵיכָל (m.).

Palm (of hand), כַּף (f.). Dual (כפף√).

Pass by, over, to, עָבַר.

Pass the night, to. *See* Night.

Path. *See* Way.

Peace, שָׁלוֹם (m.).

People, עַם (m.), with art. הָעָם. (עמם√).

Perish, to, אָבַד (Impf. יֹאבַד).

Pity, to, חָנַן; רחם (Pi.).

Pity (noun, plur.), רַחֲמִים.

Place, to, הִנִּיחַ (Hiph. נוח), שִׂים.

Place (noun). מָקוֹם (m.). Plur. in —ות.
> *In the place where,* בִּמְקוֹם אֲשֶׁר.

Place of, in. *See* Under.

Plain (noun), מִישׁוֹר.

Plant, to, נָטַע.

Possess, to, יָרֵשׁ.

Pour out, to, שָׁפַךְ.

Poverty, עֹנִי (m.).

Praise, to, הלל Piʻel.

Praise (noun), תְּהִלָּה.

Pray, to, פלל Hithpa. (for, בְּעַד).

Prepare, to, כון Hiph.; (food, etc.) עָשָׂה.

Present (noun), בְּרָכָה.

Priest, כֹּהֵן.

Prince. *See* Chief.

Prithee, please, נָא (enclitic).

Promise, to, אָמַר (sometimes with Inf.).

Prophesy, to, נבא Niph.

Prophet, נָבִיא.

Prosper, to, *or* make prosperous, צלח Hiph.

Pursue, to, (אַחֲרֵי) רָדַף.

Put, to. *See* Set.

Put down, to. *See* Place.

Put out, to (hand, etc.), שָׁלַח.

Q.

Queen, מַלְכָּה (Seˬgholate).

Quickly, מַהֵר (Inf. Absol. Pi.).

> *To take quickly*, רוץ Hiph.

R.

Raise up, to. *See* Rise.

Read, to, קָרָא.

Refuse, to, מֵאֵן (Pi.).

Regard to, to show, נבט, Hiph. with אֶל; נָשָׂא פְּנֵי (lit. lift up the face of).

Reign, to, מָלַךְ (over, בְּ).

Rejoice, to, שָׂמַח.

Relate, recount, to, ספר Pi.; נגד Hiph.

Remain, to, יָשַׁב.

> Be left, שאר Niph.

Remember, to, זָכַר.

Remove, to (trans.), סור Hiph. (Impf. with Waw Consec. וַיָּסַר).

Rend, to. *See* Tear.

Repent, to, נחם Niph. (*of*, עַל).

Rescue, to. *See* Deliver.

Rest, to, נוּחַ.

> *To give rest to.* Hiph. הֵנִיחַ, with לְ.

Restore, to. Hiph. of *return*.

Return, to, שׁוּב.

Reveal, to, גָּלָה אֹזֶן (uncover ear of . . .). Pass. גלה Niph.

Right (hand), יָמִין (f.).

Righteous, to be, צָדֵק.

Righteous (adj.), צַדִּיק.

Righteousness, צְדָקָה (f.); צֶדֶק (m.), *i.*

Rise, to, קוּם. Hiph. *raise up, carry out (word,* etc.).

River, נָהָר (m.).

Roll, to, גָּלַל.

Rule over, to, מָשַׁל (בְּ).

Run, to, רוּץ.

S.

Sacrifice, to, זָבַח.

Sacrifice (noun), זֶבַח (m.), *i.*

Sake; for the s. of, בַּעֲבוּר.

Save, to, ישׁע Hiph.; Passive, Niph.

Say, to, אָמַר. Impf. with Waw Consec. וַיֹּאמֶר (pause, וַיֹּאמַר). Inf. לֵאמֹר = *saying* (Eng. partic.).

Sea, יָם. Constr. usu. יַם. Plur. יַמִּים.

Search for, to. *See* Seek.

See, to, רָאָה. (Apocop., see p. 144.)

Seed (lit. or metaph.), זֶרַע (m.), *a.*

Seek, to, בקשׁ, Pi. (with Inf. of verb).
　　　Also דָּרַשׁ with direct Acc.

Sell, to, מָכַר.

Send, to, שָׁלַח. *Send away, loose,* Pi.

Servant, עֶבֶד (m.), *a*; נַעַר (Sᵉgholate).

Serve, to, עָבַד; שׁרת, Pi.

Set, to, שִׂים; נָתַן. (*See also* Place.)

Set up, to, קוּם Hiph.

Shed, to. *See* Pour out.

Sheep (collective), צֹאן (m.); (single), שֶׂה.

Shᵉol, the grave, שְׁאוֹל.

Shore. *See* Lip.

Sick, to be, חָלָה.

Sickness, חֳלִי (m.).

Side, on this . . ., on that . . .; מִזֶּה . . . מִזֶּה.

Silent, to be, דמם. Perf. דַּם; Impf. יִדֹּם.

Silver, כֶּסֶף (m.), *a.*

Sin, to, חָטָא.

Sin (noun), חֵטְא (m.), suff. חֶטְאוֹ. Plur. חֲטָאִים.

Sister, אָחוֹת (see p. 186).

Sit, dwell, to, יָשַׁב.

Slack, רָפָה.

Slay, to. *See* Kill, Smite.

Sleep, to, יָשֵׁן.

Small, to be, קָטֹן (stat.).

Small (adj.), קָטוֹן (only m. sing.). קָטָן, f. קְטַנָּה.

Smite, to, נָגַף; נכה Hiph.

So. *See* Thus.

So as not to, לְבִלְתִּי, with Inf.

Sole (of foot).   *See* Palm.

Some of, מִן (see p. 110).

Son, בֵּן (see p. 186).

Soul, נֶפֶשׁ (f.), *a*.

Speak to, דבר (Pi.).

Spirit, רוּחַ (f.).

Spoil, despoil, to, בָּזַז.

Stand, to, עָמַד.

Star, כּוֹכָב (m.).

Statute, חֹק (m.), √חקק.

Steal, to, גָּנַב.

Still, yet, עוֹד. (Suff., see p. 110.)

Stone, אֶבֶן (f.), *a*.   Plur. ־ים.

Strength, כֹּחַ (m.); עֹז (m.), √עזז.

Stretch, to, נָטָה (also Hiph.). Apoc. Qal יֵט. *See* also Put out.

Strong, to be, חָזַק.

Strong (adj.), חָזָק.

Sun, שֶׁמֶשׁ (usu. f.).
   To rise, יָצָא; *to set*, בוֹא.

Surely (in oaths) כִּי, אִם לֹא (see p. 201).

Surround, to.   *See* Go round.

Swear to, שבע, Niph. (see App. *B*).

Sword, חֶרֶב (f.), *a*.

T.

Take, to, לָקַח (see p. 131).

Take away, to (guilt), נָשָׂא. *See* Remove.

Teach, to, למד Pi., with two Acc.; ירה Hiph.

Tear, to, קָרַע.

Tell, to, נגד, Hiph.; ספר Pi.

Tent, אֹהֶל (m.).   Plur. usu. אֹהָלִים, but אָהֳלֵיהֶם.

Terrible, Niph. partic. of *fear*.

That (conj.), כִּי.

Then (of time), אָז (usu. with Impf.).

Thence, say *from there*.

There, שָׁם.

There is, יֵשׁ.   With suff. יֶשְׁךָ.

There is not, אַיִן (Constr.) (see p. 110).

Therefore, עַל־כֵּן.

Thing, דָּבָר (m.).

Think, use *say* (*in one's heart*). With Inf. of verb, or direct speech.

Thither, שָׁמָּה.

Throne, כִּסֵּא (m.).   3rd decl. Plur. ־וֹת.

Throw, שלך Hiph.

Thus, כֵּן (of what precedes); כֹּה (of what follows). Also כָּזֹאת.

Till (prep.), עַד.   (Conj.)
    עַד־אֲשֶׁר.

Time (occurrence), פַּעַם (f.);
    lit. footfall. Sᵉgholate.

Together, יַחְדָּו.

To-morrow, מָחָר.

Touch, to, נָגַע (with בְּ or
    עַל).

Transgress, to (command),
    עָבַר.

Transgression, פֶּשַׁע (m.), i.

Tree, עֵץ (m.), collective
    noun. Plur. עֵצִים = wood
    (felled).

Trust, to, בָּטַח (with בְּ).

Turn, to; be turned
    (= changed), הִפֵּךְ Niph.

Turn aside, to, סוּר. Waw
    Consec. with Impf. Qal
    or Hiph. וַיָּסַר.

Turn back, to (intrans.),
    הָפַךְ; שׁוּב.

Turn round, to, Intrans. פָּנָה.
    Trans. סבב Hiph.

Two, שְׁנַיִם. They two, שְׁנֵיהֶם.

U.

Uncover, to, גָּלָה.

Under, instead of, תַּחַת.
    Under him, תַּחְתָּיו.

Understand, discern, to, בִּין.
    Discerning (adj.), נָבוֹן
    (Niph. partic.).

Until. See Till.

Unto, אֶל.

Unworthy, to be, קָטֹן (of,
    מִן); (קַל) קלל (מִן).

Upon, עַל.

Upright, יָשָׁר.

V.

Valley, עֵמֶק (m.); נַחַל (m.
    (= glen).

Valour. See Might.

Very, מְאֹד (lit. to excess):
    follows adj.

Vineyard, כֶּרֶם (m.), a.

Visit, to, פָּקַד.

Voice, קוֹל (m.).

Vow, to, נָדַר.

Vow (noun), נֶדֶר (m.), i.

W.

Wake, to. See Awake.

Walk, to, הלך, Hithpa.

War, מִלְחָמָה (f.), Sᵉgholate.
    His men of war, say,
        the men of his war.

Wash, to, רָחַץ.

Watch, to, שָׁמַר.

Water(s), מַיִם (m. plur.).

Way, דֶּרֶךְ (usu. m.), a.

Weapon, כְּלִי (see p. 186).
    His weapons of war,
        say, the weapons of
        his war.

Weary, עָיֵף.

Weep, to, בָּכָה. Apoc. Qal, יֵבְךְ.

Well (noun), בְּאֵר (f.).

Well (adv.), הֵיטֵב (Inf. abs. Hiph. of יטב). *They have well done*, הֵיטִיבוּ לַעֲשׂוֹת.

When, בְּ or כְּ with inf. כַּאֲשֶׁר or כִּי with finite verb.

Whence? אֵי־מִזֶּה ; מֵאַיִן. *From what city?* אֵי־ מִזֶּה עִיר (whence as to city?)

Where? אַיֵּה.

Whether . . . or . . . ? הֲ . . . אִם . . .

Whither? אָנָה.

Why? לָמָה ; before gutturals, לָמָה. Also מַדּוּעַ.

Wicked, רָשָׁע.

Wife. *See* Woman.

Wilderness. *See* Desert.

Will (noun); say '*what is good in the eyes of . . .*'

Willing, to be. *See* Consent. Also יאל Hiph.

Wine, יַיִן (m.).

Wisdom, חָכְמָה (without Metheg).

Wise, חָכָם.

With, אֵת ; עִם (see p. 49).
Of instrument, בְּ.
He went with his sons, say *and his sons with him.*

Woman, אִשָּׁה (see p. 185).

Wonderful, to be, פלא, Niph. *Wondrous works*, partic. f. plur.

Word, דָּבָר (m.).

Work (noun) = deed, מַעֲשֶׂה (m.); = occupation, מְלָאכָה (f.), Sᵉgholate.

Worship, to. *See* Bow down.

Would that! *See* Oh that! Also לוּ, usu. with perf.

Write, to, כָּתַב.

Y.

Year, שָׁנָה (f.); plur. ־ים. *Ten years old*, say, son-of (*daughter-of*) *ten years.*

Yet. *See* Still, But. *Not yet*, טֶרֶם, with Impf.

Yoke, עֹל (m.), √עלל.

Young. *See* Small.

Young man. *See* Lad.

PARADIGMS OF VERBS.

[*N.B.*—Asterisks are attached to those forms which the beginner should specially note.]

	Qal		stat.	Niph'al
Perf. Sing. 3 m.	קָטַל	כָּבֵד	קָטֹן	נִקְטַל
3 f.	קָטְלָה *	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m.	קָטַׂלְתָּ	כָּבַדְתָּ	קָטֹנְתָּ	נִקְטַׂלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ
1 c.	קָטַׂלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי	נִקְטַׂלְתִּי
Plur. 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קְטַלְתֶּם	כְּבַדְתֶּם	קְטָנְתֶּם	נִקְטַלְתֶּם
2 f.	קְטַלְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַׂלְנוּ	כָּבַדְנוּ	קָטֹנּוּ	נִקְטַׂלְנוּ
Impf. Sing. 3 m.	יִקְטֹל	יִכְבַּד	יִקְטַן	יִקָּטֵל *
3 f.	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
2 m.	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
2 f.	תִּקְטְלִי	תִּכְבְּדִי		תִּקָּטְלִי
1 c.	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל
Plur. 3 m.	יִקְטְלוּ	יִכְבְּדוּ		יִקָּטְלוּ
3 f.	תִּקְטֹׂלְנָה	תִּכְבַּׂדְנָה		תִּקָּטַׂלְנָה
2 m.	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקָּטְלוּ
2 f.	תִּקְטֹׂלְנָה	תִּכְבַּׂדְנָה		תִּקָּטַׂלְנָה
1 c.	נִקְטֹל	נִכְבַּד		נִקָּטֵל
Impera. Sing. 2 m.	קְטֹל (קָטְלָה)	כְּבַד (כִּבְדָה)		הִקָּטֵל *
2 f.	קִטְלִי	כִּבְדִי		הִקָּטְלִי
Plur. 2 m.	קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ
2 f.	קְטֹׂלְנָה	כְּבַׂדְנָה		הִקָּטַׂלְנָה
Juss. 3 sing.	יִקְטֹל	יִכְבַּד		יִקָּטֵל
Inf. Absol.	קָטוֹל	כָּבוֹד		הִקָּטֹל, נִקְטֹל
Inf. Cons.	קְטֹל	כְּבֹד, כְּבַד		הִקָּטֵל
Part. Act.	קֹטֵל	כָּבֵד	קָטֹן	
Part. Pass.	קָטוּל			נִקְטָל *

Pi‘ēl	Pu‘al	Hiph‘îl	Hoph‘al	Hithpa‘ēl
קִטֵּל	קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל
קִטְּלָה	קֻטְּלָה	הִקְטִילָה *	הָקְטְלָה	הִתְקַטְּלָה
קִטַּלְתָּ	קֻטַּלְתָּ	הִקְטַלְתָּ *	הָקְטַלְתָּ	הִתְקַטַּלְתָּ
קִטַּלְתְּ	קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קִטַּלְתִּי	קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קִטְּלוּ	קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קִטַּלְתֶּם	קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קִטַּלְתֶּן	קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קִטַּלְנוּ	קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
יְקַטֵּל	יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל
תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקַטְּלִי	תְּקֻטְּלִי	תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי
אֲקַטֵּל	אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יְקַטְּלוּ	יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה *	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
תְּקַטְּלוּ	תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
נְקַטֵּל	נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
קַטֵּל	wanting	הַקְטֵל *	wanting	הִתְקַטֵּל
קַטְּלִי		הַקְטִילִי *		הִתְקַטְּלִי
קַטְּלוּ		הַקְטִילוּ		הִתְקַטְּלוּ
קַטֵּלְנָה		הַקְטֵלְנָה		הִתְקַטֵּלְנָת
יְקַטֵּל	יְקֻטַּל	יַקְטֵל *	יָקְטַל	יִתְקַטֵּל
קַטֵּל, קַטֹּל	קֻטֹּל	הַקְטֵל	(הָקְטֵל)	(הִתְקַטֵּל)
קַטֵּל	(קֻטַּל)	הַקְטִיל	(הָקְטֵל)	הִתְקַטֵּל
מְקַטֵּל		מַקְטִיל		מִתְקַטֵּל
	מְקֻטָּל		מָקְטָל	

Qal

Perf.		3 s. m.	3 s. f.	2 s. m.	2 s. f.
Suff.	אָהֵב	קָטַל	קְטָלָה	קָטַ֫לְתָּ	קָטַ֫לְתְּ
S. 1 c.	אֲהֵבַ֫נִי	קְטָלַ֫נִי	קְטָלַ֫תְנִי *	קְטַלְתַּ֫נִי *	קְטַלְתִּ֫נִי *
2 m. etc.	*	קְטָלְךָ	קְטָלַ֫תְךָ	—	—
2 f.	־ךְ	קְטָלֵךְ	קְטָלָ֫תֶךְ *	—	—
3 m.	*	קְטָלוֹ	קְטָלַ֫תְהוּ * ־תּוּ	קְטַלְתּ֫וֹ * ־תּ֫וֹ	קְטַלְתִּ֫יהוּ
3 f.	*	קְטָלָהּ	קְטָלַ֫תָּה *	קְטַלְתָּהּ	קְטַלְתִּ֫יהָ
Pl. 1 c.		קְטָלָ֫נוּ	קְטָלַ֫תְנוּ	קְטַלְתָּ֫נוּ	קְטַלְתִּ֫ינוּ
2 m.	אֲהַבְכֶם	קְטַלְכֶם		—	—
2 f.		קְטַלְכֶן		—	—
3 m.		קְטָלָם	קְטָלָ֫תַם *	קְטַלְתָּם	קְטַלְתִּים
3 f.		קְטָלָן	קְטָלָ֫תַן	קְטַלְתָּן	קְטַלְתִּין

Impf.		3 s. m.	3 pl. m.	Impera.	
Suff.	יִלְבַּשׁ	יִקְטֹל	יִלְבְּשׁוּ יִקְטְלוּ	לְבַשׁ קְטֹל	קִטְלוּ
S. 1 c.	יִלְבָּשֵׁ֫נִי	יִקְטְלֵ֫נִי *	יִלְבָּשׁ֫וּנִי יִקְטְל֫וּנִי	לְבָ֫שׁ קָטְלֵ֫נִי (לְבָשׁ֫וּנִי)	קָטְל֫וּנִי
2 m. etc.		יִקְטָלְךָ	יִקְטָל֫וּךָ	—	—
2 f.		יִקְטְלֵךְ	יִקְטְל֫וּךְ	—	—
3 m.		יִקְטְלֵ֫הוּ *	יִקְטְל֫וּהוּ	קָטְלֵ֫הוּ	etc.
3 f.	־ הָ	יִקְטְלֶ֫הָ *	יִקְטְל֫וּהָ	קָטְלֶ֫הָ ־ הָ	as in Imperf.
Pl. 1 c.		יִקְטְלֵ֫נוּ	יִקְטְל֫וּנוּ	קָטְלֵ֫נוּ	
2 m.	יִלְבַּשְׁכֶם	יִקְטָלְכֶם	יִקְטְל֫וּכֶם	—	
2 f.		יִקְטָלְכֶן	יִקְטְל֫וּכֶן	—	
3 m.		יִקְטְלֵם	יִקְטְלוּם	קָטְלֵם	
3 f.		יִקְטְלֵן	יִקְטְל֫וּן	קָטְלֵן	

The first syll. is half-open.

	Qal			Pi‘ēl
I s. c.	3 pl. c.	2 pl. c.	I pl. c.	3 s. m.
קָטַ֫לְתִּי	קְטָל֫וּ קְטָל֫וּ	קְטַלְתֶּם	קְטַל֫וּנוּ	קִטֵּל
—	קְטָל֫וּנִי *	קְטַלְת֫וּנִי *	—	קִטְּלַ֫נִי
קְטַלְתִּ֫יהָ	קְטָל֫וּהָ קְטָל֫וּהוּ	—	קְטַל֫וּה	קִטְּלָה
קְטַלְתִּ֫יךְ	קְטָל֫וּךְ קְטָל֫וּךְ	—	etc.	קִטְּלָךְ
קְטַלְתִּ֫יהוּ —יו	קְטָל֫וּהוּ	etc.	as 3 pl.	קִטְּלוֹ
קְטַלְתִּ֫יהָ	קְטָל֫וּהָ	as 3 pl.		קִטְּלָהּ
—	קְטָל֫וּנוּ		—	קִטְּלָ֫נוּ
קְטַלְתִּיכֶם		—		קִטְּלְכֶם
קְטַלְתִּיכֶן		—		קִטְּלְכֶן
קְטַלְתִּים	קְטָלוּם			קִטְּלָם
קְטַלְתִּין	קְטָלוּן			קִטְּלָן

Impf. with n.		*Infin. Cons.*		
		קְטֹל		יְקַטֵּל
יִקְטְלֶ֫נִּי		קָטְלִי ‎ ‍ֵנִי		יְקַטְּלֵ֫נִי
יִקְטְלֶ֫ךָ		קָטְלְךָ קָטְלֵךְ		יְקַטֶּלְךָ
—		קָטְלֵךְ		יְקַטְּלֵךְ
יִקְטְלֶ֫נּוּ		קָטְלוֹ		יְקַטְּלֵהוּ
יִקְטְלֶ֫נָּה		קָטְלָהּ		יְקַטְּלָהּ
יִקְטְלֶ֫נּוּ		קָטְלֵ֫נוּ		יְקַטְּלֵ֫נוּ
		קָטְלְכֶם קָטְלְכֶם		יְקַטֶּלְכֶם
		קָטְלְכֶן		יְקַטֶּלְכֶן
		קָטְלָם		יְקַטְּלָם
		קָטְלָן		יְקַטְּלָן

The I pers. has regularly verbal suff. of *object*; the others have noun suff. whether of object or subject.

	Qal		Niph.	Hiph.	Hoph.
Perf. Sing. 3 m.	נָפַל	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ *
3 f.			נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2 m.			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
Impf. Sing. 3 m.	יִפֹּל *	יִגַּשׁ *	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3 f.	תִּפֹּל	תִּגַּשׁ	etc.	תַּגִּישׁ	
2 m.	תִּפֹּל	תִּגַּשׁ		תַּגִּישׁ	
2 f.	תִּפְּלִי	תִּגְּשִׁי		תַּגִּישִׁי	
1 c.	אֶפֹּל	אֶגַּשׁ		אַגִּישׁ	
Plur. 3 m.	יִפְּלוּ	יִגְּשׁוּ		יַגִּישׁוּ	
3 f.	תִּפֹּלְנָה תִּגַּשְׁנָה			תַּגֵּשְׁנָה	
2 m.	תִּפְּלוּ	תִּגְּשׁוּ		תַּגִּישׁוּ	
2 f.	תִּפֹּלְנָה תִּגַּשְׁנָה			תַּגֵּשְׁנָה	
1 c.	נִפֹּל	נִגַּשׁ		נַגִּישׁ	
Juss. 3 *sing.*				יַגֵּשׁ	
Impera. Sing. 2 m.	נְפֹל *	גַּשׁ *	הִנָּגֵשׁ	הַגֵּשׁ	
2 f.	נִפְלִי	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	
Plur. 2 m.	נִפְלוּ	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	wanting
2 f.	נְפֹלְנָה גַּשְׁנָה		הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
Inf. Absol.	נָפוֹל	נָגוֹשׁ	הִנָּגֹשׁ	הַגֵּשׁ	הֻגֵּשׁ
Inf. Cons.	(לִ)נְפֹּל * (לָ)גֶשֶׁת*		הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
Part. Act.	נֹפֵל	נֹגֵשׁ		מַגִּישׁ	
Part. Pass.	—	נָגוּשׁ	נִגָּשׁ		מֻגָּשׁ

Qal

Perf. Sing.	3	m.	נָתַן	לָקַח
	3	f.	נָתְנָה	לָקְחָה
	2	m.	נָתַתָּ ־תָּה	etc.
	2	f.	נָתַתְּ	
	I	c.	נָתַתִּי	
Plur.	3	c.	נָתְנוּ	
	2	m.	נְתַתֶּם	
	2	f.	נְתַתֶּן	
	I	c.	נָתַנּוּ	
Impf. Sing.	3	m.	יִתֵּן *	יִקַּח *
	3	f.	תִּתֵּן	תִּקַּח
	2	m.	תִּתֵּן	תִּקַּח
	2	f.	תִּתְּנִי	תִּקְחִי
	I	c.	אֶתֵּן ־תְּנָה	אֶקַּח
Plur.	3	m.	יִתְּנוּ	יִקְחוּ
	3	f.		
	2	m.	תִּתְּנוּ	תִּקְחוּ
	2	f.		
	I	c.	נִתֵּן	נִקַּח
Impera. Sing.	2	m.	תֵּן (תְּנָה)	קַח (קְחָה)
	2	f.	תְּנִי	קְחִי
Plur.	2	m.	תְּנוּ	קְחוּ
	2	f.		
Inf. Absol.			נָתוֹן	לָקוֹחַ
Inf. Cons.			תֵּת ,תִּתִּי * (נְתֹן)	לָ)קַחַת ,קַחְתִּי *)
Part. Act.			נֹתֵן	לֹקֵחַ
Part. Pass.			נָתוּן	לָקוּחַ

	Qal		Niph.
		stat.	
Perf. Sing. 3 m.	הָתַם עָמַד	חָבַם חָזֵק	נֶעֱמַד
3 f.	עָמְדָה		נֶעֶמְדָה
2 m.	עָמַדְתָּ		נֶעֱמַדְתָּ
2 f.	עָמַדְתְּ		נֶעֱמַדְתְּ
1 c.	עָמַדְתִּי		נֶעֱמַדְתִּי
Plur. 3 c.	עָמְדוּ		נֶעֶמְדוּ
2 m.	עֲמַדְתֶּם		נֶעֱמַדְתֶּם
2 f.	עֲמַדְתֶּן		נֶעֱמַדְתֶּן
1 c.	עָמַדְנוּ		נֶעֱמַדְנוּ
Impf. Sing. 3 m.	יַעֲמֹד * יַחְתֹּם	יֶחֱזַק * יֶחְבַּם	יֵעָמֵד
3 f.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד
2 m.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד
2 f.	תַּעַמְדִי *	תֶּחֶזְקִי *	תֵּעָמְדִי
1 c.	אֶעֱמֹד	אֶחֱזַק	אֵעָמֵד
Plur. 3 m.	יַעַמְדוּ *	יֶחֶזְקוּ *	יֵעָמְדוּ
3 f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה
2 m.	תַּעַמְדוּ	תֶּחֶזְקוּ	תֵּעָמְדוּ
2 f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה
1 c.	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד
Impera. Sing. 2 m.	עֲמֹד	חֲזַק	הֵעָמֵד
2 f.	עִמְדִי	חִזְקִי	הֵעָמְדִי
Plur. 2 m.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ
2 f.	עֲמֹדְנָה	חֲזַקְנָה	הֵעָמַדְנָה
Inf. Absol.	עָמוֹד		נַעֲמוֹד
Inf. Cons.	עֲמֹד		הֵעָמֵד
Part. Act.	עֹמֵד		
Part. Pass.	עָמוּד		נֶעֱמָד

Hiph.	Hoph.	Qal
הֶעֱמִיד	הָעֳמַד הָחֳתַם	אָכַל
הֶעֱמִידָה	הָעֳמְדָה	
הֶעֱמַדְתָּ	הָעֳמַדְתָּ	
הֶעֱמַדְתְּ	הָעֳמַדְתְּ	
הֶעֱמַדְתִּי	הָעֳמַדְתִּי	
הֶעֱמִידוּ	הָעֳמְדוּ	
הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם	
הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן	
הֶעֱמַדְנוּ	הָעֳמַדְנוּ	
יַעֲמִיד	יָעֳמַד	יֹאכַל (in pause יֹאבֵל) *
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִידִי	תָּעֳמְדִי	תֹּאכְלִי
אַעֲמִיד	אָעֳמַד	אֹכַל
יַעֲמִידוּ	יָעֳמְדוּ	יֹאכְלוּ
תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֹּאכַלְנָה
תַּעֲמִידוּ	תָּעֳמְדוּ	תֹּאכְלוּ
תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֹּאכַלְנָה
נַעֲמִיד	נָעֳמַד	נֹאכַל
	Impf. with Waw Consec.—	וַיֹּאכַל וַיֹּאמֶר
הַעֲמֵד		אֱכֹל *
הַעֲמִידִי		אִכְלִי
הַעֲמִידוּ	wanting	אִכְלוּ
הַעֲמֵדְנָה		אֱכֹלְנָה
הַעֲמֵד	הָעֳמֵד	אָכוֹל
הַעֲמִיד		אֱכֹל
מַעֲמִיד		אֹכֵל
	מָעֳמָד	אָכוּל

17

		Qal	Niph'al	
Perf. Sing.	3 m.	שָׁחַט	נִשְׁחַט	נֶחֱם
	3 f.	שָׁחֲטָה	נִשְׁחֲטָה	
	2 m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	
	2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	
	1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	
Plur.	3 c.	שָׁחֲטוּ	נִשְׁחֲטוּ	
	2 m.	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	
	2 f.	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	
	1 c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	
Impf. Sing.	3 m.	יִשְׁחַט ∗	יִשָּׁחֵט	
	3 f.	תִּשְׁחַט	תִּשָּׁחֵט	
	2 m.	תִּשְׁחַט	תִּשָּׁחֵט	
	2 f.	תִּשְׁחֲטִי	תִּשָּׁחֲטִי	
	1 c.	אֶשְׁחַט	אֶשָּׁחֵט	
Plur.	3 m.	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	
	3 f.	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
	2 m.	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	
	2 f.	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
	1 c.	נִשְׁחַט	נִשָּׁחֵט	
Impera. Sing.	3 m.	שְׁחַט	הִשָּׁחֵט	
	2 f.	שַׁחֲטִי	הִשָּׁחֲטִי	
Plur.	2 m.	שַׁחֲטוּ	הִשָּׁחֲטוּ	
	2 f.	שְׁחַטְנָה	הִשָּׁחַטְנָה	
Inf. Absol.		שָׁחוֹט	נִשְׁחוֹט	
Inf. Cons.		שְׁחֹט	הִשָּׁחֵט	
Part. Act.		שֹׁחֵט		
Part. Pass.		שָׁחוּט	נִשְׁחָט	

Piʿēl		Puʿal		Hithp.	
נִחַם	בֵּרֵךְ *	נֻחַם	בֹּרַךְ *	הִתְנַחֵם	הִתְבָּרֵךְ
	בֵּרְכָה		בֹּרְכָה		הִתְבָּרְכָה
	בֵּרַכְתָּ		בֹּרַכְתָּ		הִתְבָּרַכְתָּ
	בֵּרַכְתְּ		בֹּרַכְתְּ		הִתְבָּרַכְתְּ
	בֵּרַכְתִּי		בֹּרַכְתִּי		הִתְבָּרַכְתִּי
	בֵּרְכוּ		בֹּרְכוּ		הִתְבָּרְכוּ
	בֵּרַכְתֶּם		בֹּרַכְתֶּם		הִתְבָּרַכְתֶּם
	בֵּרַכְתֶּן		בֹּרַכְתֶּן		הִתְבָּרַכְתֶּן
	בֵּרַכְנוּ		בֹּרַכְנוּ		הִתְבָּרַכְנוּ
יְנַחֵם	יְבָרֵךְ	יְנֻחַם	יְבֹרַךְ		יִתְבָּרֵךְ
	תְּבָרֵךְ		תְּבֹרַךְ		תִּתְבָּרֵךְ
	תְּבָרֵךְ		תְּבֹרַךְ		תִּתְבָּרֵךְ
	תְּבָרְכִי		תְּבֹרְכִי		תִּתְבָּרְכִי
	אֲבָרֵךְ		אֲבֹרַךְ		אֶתְבָּרֵךְ
	יְבָרְכוּ		יְבֹרְכוּ		יִתְבָּרְכוּ
	תְּבָרֵכְנָה		תְּבֹרַכְנָה		תִּתְבָּרֵכְנָה
	תְּבָרְכוּ		תְּבֹרְכוּ		תִּתְבָּרְכוּ
	תְּבָרֵכְנָה		תְּבֹרַכְנָה		תִּתְבָּרֵכְנָה
	נְבָרֵךְ		נְבֹרַךְ		נִתְבָּרֵךְ
נַחֵם	בָּרֵךְ				הִתְבָּרֵךְ
	בָּרְכִי				הִתְבָּרְכִי
	בָּרְכוּ				הִתְבָּרְכוּ
	בָּרֵכְנָה				הִתְבָּרֵכְנָה
	בָּרֵךְ				
נַחֵם	בָּרֵךְ	נֻחַם	בֹּרַךְ	הִתְנַחֵם	הִתְבָּרֵךְ
מְנַחֵם	מְבָרֵךְ			מִתְנַחֵם	מִתְבָּרֵךְ
		מְנֻחָם	מְבֹרָךְ		

		Qal	Niph.	Pi'ēl
Perf. Sing.	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח *
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2 f.	שָׁלַחַתְּ *	נִשְׁלַחַתְּ	שִׁלַּחַתְּ
	1 c.	שָׁלַחְתִּי	etc.	etc.
Plur.	3 c.	שָׁלְחוּ		
	2 m.	שְׁלַחְתֶּם		
	2 f.	שְׁלַחְתֶּן		
	1 c.	שָׁלַחְנוּ		
Impf. Sing.	3 m.	יִשְׁלַח *	יִשָּׁלַח *	יְשַׁלַּח *
	3 f.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 m.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 f.	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1 c.	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur.	3 m.	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	2 m.	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1 c.	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Juss. 3 sing.				
Impera. Sing.	2 m.	שְׁלַח	הִשָּׁלַח	שַׁלַּח
	2 f.	שִׁלְחִי	הִשָּׁלְחִי	
Plur.	2 m.	שִׁלְחוּ	הִשָּׁלְחוּ	
	2 f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	
Inf. Absol.		שָׁלוֹחַ	נִשְׁלֹהַ	שַׁלֵּחַ *
Inf. Cons.		שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח
Part. Act.		שֹׁלֵחַ *		מְשַׁלֵּחַ *
Part. Pass.		שָׁלוּחַ	נִשְׁלָח	

Pu'al	Hiph.	Hoph.	Hithp.
שֻׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח
שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שֻׁלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ
etc.	הִשְׁלַחְתִּי	etc.	etc.
	הִשְׁלִיחוּ		
	הִשְׁלַחְתֶּם		
	הִשְׁלַחְתֶּן		
	הִשְׁלַחְנוּ		
יְשֻׁלַּח	יַשְׁלִיחַ	יָשְׁלַח	יִשְׁתַּלַּח
	תַּשְׁלִיחַ		
	תַּשְׁלִיחַ		
	תַּשְׁלִיחִי		
	אַשְׁלִיחַ		
	יַשְׁלִיחוּ		
	תַּשְׁלַחְנָה		
	תַּשְׁלִיחוּ		
	תַּשְׁלַחְנָה		
	נַשְׁלִיחַ		
	וַיַּשְׁלַח *		
	הַשְׁלַח *	(with suff. הַשְׁלִיחֵנִי)	הִשְׁתַּלַּח
	הַשְׁלִיחִי *		
wanting	הַשְׁלִיחוּ	wanting	
	הַשְׁלַחְנָה		
	הַשְׁלֵחַ	הָשְׁלֵחַ	
	הַשְׁלִיחַ		הִשְׁתַּלַּח
	מַשְׁלִיחַ		מִשְׁתַּלֵּחַ
מְשֻׁלָּח		מָשְׁלָח	

		Qal		Niph.
Perf. Sing.	3 m.	מָצָא *	מָלֵא	נִמְצָא
	3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
	2 m.	מָצָאתָ *	מָלֵאתָ	נִמְצֵאתָ *
	2 f.	מָצָאת	מָלֵאת	נִמְצֵאת
	1 c.	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי
Plur.	3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
	2 m.	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם
	2 f.	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן
	1 c.	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ
Impf. Sing.	3 m.	יִמְצָא *		יִמָּצֵא
	3 f.	תִּמְצָא		תִּמָּצֵא
	2 m.	תִּמְצָא		תִּמָּצֵא
	2 f.	תִּמְצְאִי		תִּמָּצְאִי
	1 c.	אֶמְצָא		אֶמָּצֵא
Plur.	3 m.	יִמְצְאוּ		יִמָּצְאוּ
	3 f.	תִּמְצֶאנָה *		תִּמָּצֶאנָה
	2 m.	תִּמְצְאוּ		תִּמָּצְאוּ
	2 f.	תִּמְצֶאנָה		תִּמָּצֶאנָה
	1 c.	נִמְצָא		נִמָּצֵא
Impera. Sing.	2 m.	מְצָא		הִמָּצֵא
	2 f.	מִצְאִי		הִמָּצְאִי
Plur.	2 m.	מִצְאוּ		הִמָּצְאוּ
	2 f.	מְצֶאנָה		הִמָּצֶאנָה
Inf. Absol.		מָצוֹא		נִמְצֹא
Inf. Cons.		מְצֹא		הִמָּצֵא
Part. Act.		מֹצֵא	מָלֵא	
Part. Pass.		מָצוּא		נִמְצָא

Pi'el	Pu'al	Hiph.	Hoph.	Hithp.
מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
מִצְּאָה	מֻצְּאָה	הִמְצִיאָה	הָמְצְאָה	as
מִצֵּאתָ *	מֻצֵּאתָ *	הִמְצֵאתָ *	הָמְצֵאתָ *	Pi.
etc.	etc.	הִמְצֵאת	as	
		הִמְצֵאתִי	Pu.	
		הִמְצִיאוּ		
		הִמְצֵאתֶם		
		הִמְצֵאתֶן		
		הִמְצֵאנוּ		
יְמַצֵּא	יְמֻצָּא	יַמְצִיא	יָמְצָא	יִתְמַצֵּא
as	as	תַּמְצִיא	as	as
Niph.	Qal	תַּמְצִיא	Qal	Niph.
		תַּמְצִיאִי		
		אַמְצִיא		
		יַמְצִיאוּ		
		תַּמְצֶאנָה		
		תַּמְצִיאוּ		
		תַּמְצֶאנָה		
		נַמְצִיא		
מַצֵּא	wanting	הַמְצֵא	wanting	הִתְמַצֵּא
		הַמְצִיאִי		
		הַמְצִיאוּ		
		הַמְצֶאנָה		
מַצֵּא		הַמְצֵא		
מַצֵּא		הַמְצִיא	הָמְצֵא	הִתְמַצֵּא
מְמַצֵּא	מְמֻצָּא	מַמְצִיא	מָמְצָא	מִתְמַצֵּא

		Qal	Niph.	Pi'ēl	Pu'al
Perf. Sing.	3 m.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה
	3 f.	גָּלְתָה *	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה
	2 m.	גָּלִיתָ *	נִגְלֵיתָ *	גִּלִּיתָ *	גֻּלֵּיתָ *
	2 f.	גָּלִית	נִגְלֵית	etc.	etc.
	1 c.	גָּלִיתִי	נִגְלֵיתִי		
Plur. 3 c.		גָּלוּ	נִגְלוּ		
	2 m.	גְּלִיתֶם	נִגְלֵיתֶם		
	2 f.	גְּלִיתֶן	נִגְלֵיתֶן		
	1 c.	גָּלִינוּ	נִגְלֵינוּ		
Impf. Sing.	3 m.	יִגְלֶה *	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה
	3 f.	תִּגְלֶה	תִּגָּלֶה		
	2 m.	תִּגְלֶה	תִּגָּלֶה		
	2 f.	תִּגְלִי	תִּגָּלִי		
	1 c.	אֶגְלֶה	אֶגָּלֶה		
Plur. 3 m.		יִגְלוּ	יִגָּלוּ		
	3 f.	תִּגְלֶינָה *	תִּגָּלֶינָה		
	2 m.	תִּגְלוּ	תִּגָּלוּ		
	2 f.	תִּגְלֶינָה	תִּגָּלֶינָה		
	1 c.	נִגְלֶה	נִגָּלֶה		
Juss. 3 *sing.* m.		יִגֶל *	יִגָּל	יְגַל	
Impera: Sing. 2 m.		גְּלֵה גַּל	הִגָּלֵה הִגָּל	גַּלֵּה	
	2 f.	גְּלִי	הִגָּלִי		
Plur. 2 m.		גְּלוּ	הִגָּלוּ		
	2 f.	גְּלֶינָה	הִגָּלֶינָה		
Inf. Absol.		גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֹּה
Inf. Cons.		גְּלוֹת *	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת
Part. Act.		גֹּלֶה —לֶה		מְגַלֶּה	
Part. Pass.		גָּלוּי גְּלוּיָה	נִגְלֶה		מְגֻלֶּה

Hiph.	Hoph.	Hithp.		Suffixes.
הִגְלָה	הָגְלָה	הִתְגַּלָּה	*Perf. Sing.* 1 c.	גְּלָנִי ‑ֵנִי
הִגְלֵתָה	הָגְלְתָה	הִתְגַּלְּתָה	2 m.	גְּלָה
הִגְלֵיתָ * ‑ֵיתָ הָגְלֵיתָ *	הִתְגַּלֵּיתָ *	2 f.	גְּלָך *‑ֵיךָ
			3 m.	גְּלָהוּ *
			3 f.	גְּלָה
			Plur. 1 c.	גְּלָנוּ
			2 m.	
			2 f.	
			3 m.	גְּלָם
			3 f.	
יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה	*Impf. Sing.* 1 c.	יַגְלֵנִי
			2 m.	יַגְלְךָ
			2 f.	יַגְלֵךְ
			3 m.	יַגְלֵהוּ *
			3 f.	יַגְלֶהָ *
			Plur. 1 c.	יַגְלֵנוּ
			2 m.	
			2 f.	
			3 m.	יַגְלֵם
			3 f.	
וְיֶגֶל *		יִתְגַּל	*Impera. Sing.* 1 c.	גְּלֵנִי
הַגְלֵה הֶגֶל	—	הִתְגַּלֵּה ‑גַּל	3 m.	גְּלֵהוּ
			3 f.	גְּלֵהָ
			Plur. 1 c.	גְּלֵנוּ
			3 m.	גְּלֵם
הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה		
הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת		
מַגְלֶה	מֻגְלֶה	מִתְגַּלֶּה		
	מָגְלֶה			

Verbs פ״ו.

			Qal			Niph.
Perf. Sing. 3 m.		יָשַׁב	יָרֵא		יָרַשׁ	נוֹשַׁב *
3 f.						נוֹשְׁבָה
2 m.						נוֹשַׁבְתָּ
2 f.						etc.
1 c.						
Plur. 3 c.						
2 m.						
2 f.						
1 c.						
Impf. Sing. 3 m.	יֵשֵׁב *		יִירָא	יִירַשׁ *		יִוָּשֵׁב *
3 f.	תֵּשֵׁב					תִּוָּשֵׁב
2 m.	תֵּשֵׁב					תִּוָּשֵׁב
2 f.	תֵּשְׁבִי					תִּוָּשְׁבִי
1 c.	אֵשֵׁב					אִוָּשֵׁב
Plur. 3 m.	יֵשְׁבוּ					יִוָּשְׁבוּ
3 f.	תֵּשַׁבְנָה					תִּוָּשַׁבְנָה
2 m.	תֵּשְׁבוּ					תִּוָּשְׁבוּ
2 f.	תֵּשַׁבְנָה					תִּוָּשַׁבְנָה
1 c.	נֵשֵׁב					נִוָּשֵׁב
Juss. 3 *sing.*						
Impf. with Waw Cons.	וַיֵּשֶׁב			וַיִּירַשׁ		
Impera. Sing. 2 m.	שֵׁב (שְׁבָה)		יְרָא	רַשׁ		הִוָּשֵׁב
2 f.	שְׁבִי					הִוָּשְׁבִי
Plur. 2 m.	שְׁבוּ					הִוָּשְׁבוּ
2 f.	שֵׁבְנָה					הִוָּשַׁבְנָה
Infin. Abs.	יָשׁוֹב			יָרוֹשׁ		
Infin. Cons.	(לָ)שֶׁבֶת *		יְרֹא	(לָ)רֶשֶׁת		הִוָּשֵׁב
Part. Act.	יֹשֵׁב		יָרֵא	יֹרֵשׁ		
Part. Pass.	יָשׁוּב		יָרוֹשׁ	יָרוּשׁ		נוֹשָׁב

| | | Verbs פ"י | | Verbs assimilating. | | |
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב*	הוּשַׁב*	יָנַק	הֵינִיק*	יָצַת	נִצַּת	הִצִּית
הוֹשִׁיבָה	הוּשְׁבָה		הֵינִיקָה	יָצַק		
הוֹשַׁבְתָּ	הוּשַׁבְתָּ		הֵינַקְתְּ			
etc.	etc.		etc.			
יוֹשִׁיב	יוּשַׁב	יִינַק	יֵינִיק	יִצַּת		יַצִּית
תּוֹשִׁיב		תִּינַק	תֵּינִיק	יִצַּק		
תּוֹשִׁיב		תִּינַק	תֵּינִיק			
תּוֹשִׁיבִי		תִּינְקִי	תֵּינִיקִי			
etc.		אִינַק	אֵינִיק			
		יִינְקוּ	יֵינִיקוּ			
		תִּינַקְנָה	תֵּינִיקֶנָה			
		תִּינְקוּ	תֵּינִיקוּ			
		תִּינַקְנָה	תֵּינִיקֶנָה			
		נִינַק	נֵינִיק			
יוֹשֵׁב			יֵינֵק			יַצֵּת
וַיּוֹשֶׁב			וַיֵּינֶק			
הוֹשֵׁב			הֵינֵק			
הוֹשִׁיבִי			הֵינִיקִי			
הוֹשִׁיבוּ			הֵינִיקוּ			
הוֹשֵׁבְנָה			הֵינַקְנָה			
הוֹשֵׁב			הֵינֵק			
הוֹשִׁיב	הוּשַׁב		הֵינִיק			
מוֹשִׁיב		יוֹנֵק	מֵינִיק			מַצִּית
	מוּשָׁב	יָנוּק				

Qal

	'Ayin Waw.	Stat.		'Ayin Yodh.
Perf. Sing. 3 m.	קָם *	מֵת *	בּוֹשׁ	בֵּן
3 f.	קָמָה	מֵתָה	בּוֹשָׁה	בָּנָה
2 m.	קַמְתָּ	מַתָּה	בֹּשְׁתָּ	בָּנְתָּ
2 f.	קַמְתְּ	מַתְּ	בֹּשְׁתְּ	etc.
1 c.	קַמְתִּי	מַתִּי	בֹּשְׁתִּי	
Plur. 3 c.	קָמוּ	מֵתוּ	בּוֹשׁוּ	
2 m.	קַמְתֶּם	מַתֶּם	בָּשְׁתֶּם	
2 f.	קַמְתֶּן	מַתֶּן	בָּשְׁתֶּן	
1 c.	קַמְנוּ	מַתְנוּ	בֹּשְׁנוּ	
Impf. Sing. 3 m.	יָקוּם *	יָמוּת	יֵבוֹשׁ	יָבִין *
3 f.	תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 m.	תָּקוּם		תֵּבוֹשׁ	תָּבִין
2 f.	תָּקוֹמִי		תֵּבוֹשִׁי	תָּבִינִי
1 c.	אָקוּם		אֵבוֹשׁ	אָבִין
Plur. 3 m.	יָקוֹמוּ		יֵבוֹשׁוּ	יָבִינוּ
3 f.	תְּקוּמֶינָה *		תֵּבֹשְׁנָה	תְּבִינֶינָה
2 m.	תָּקוֹמוּ		תֵּבוֹשׁוּ	תָּבִינוּ
2 f.	תְּקוּמֶינָה		תֵּבֹשְׁנָה	תְּבִינֶינָה
1 c.	נָקוּם		נֵבוֹשׁ	נָבִין
Juss. 3 sing.	יָקֹם *			יָבֵן
Impf. with Waw Cons.	וַיָּקָם	(pause וַיָּקֹם)		וַיָּבֶן
Cohort 1 sing.	אָקוּמָה			אָבִינָה
Impera. Sing. 2 m.	קוּם קוּמָה	מוּת	בּוֹשׁ	בִּין
2 f.	קוּמִי		בּוֹשִׁי	בִּינִי
Plur. 2 m.	קוּמוּ		בּוֹשׁוּ	בִּינוּ
2 f.	קֹמְנָה		בֹּשְׁנָה	
Inf. Abs.	קוֹם	מוֹת	בּוֹשׁ	בּוֹן
Inf. Cons.	(לָ)קוּם	מוּת	בּוֹשׁ	בִּין *
Part. Act.	קָם *	מֵת *	בּוֹשׁ	בָּן
Part. Pass.	קוּם			בּוֹן בִּין

Niph.	Hiph.	Hoph.	Act. Po'lel	Pass. Po'lal
			Intensive.	
נָקֹום *	הֵקִים *	הוּקַם *	קוֹמֵם	קוֹמַם
נָקֹֽומָה	הֵקִֽימָה	הוּקְמָה		
נְקֹומֹתָ *	הֲקִימֹותָ *	הוּקַמְתָּ		
נְקֹומֹת	הֲקִימֹות	הוּקַמְתְּ		
נְקֹומֹתִי	הֲקִימֹותִי	הוּקַמְתִּי		
נָקֹֽומוּ	הֵקִימוּ	הוּקְמוּ		
נְקֹומֹתֶם	הֲקִימֹותֶם	הוּקַמְתֶּם		
נְקֹומֹתֶן	הֲקִימֹותֶן	הוּקַמְתֶּן		
נְקֹומֹונוּ	הֲקִימֹונוּ	הוּקַמְנוּ		
יִקֹּום *	יָקִים *	יוּקַם	יְקֹומֵם	יְקֹומַם
תִּקֹּום	תָּקִים	תוּקַם		
תִּקֹּום	תָּקִים	תוּקַם		
תִּקֹּֽומִי	תָּקִֽימִי	תוּקְמִי		
אֶקֹּום	אָקִים	אוּקַם		
יִקֹּֽומוּ	יָקִֽימוּ	יוּקְמוּ		
תִּקֹּמְנָה	תָּקֵמְנָה	תוּקַמְנָה		
תִּקֹּֽומוּ	תָּקִֽימוּ	תוּקְמוּ		
תִּקֹּמְנָה	תָּקֵמְנָה	תוּקַמְנָה		
נִקֹּום	נָקִים	נוּקַם		
	יָקֵם			
	וַיָּֽקֶם			
	אָקִֽימָה			
הִקֹּום	הָקֵם־קִֽימָה			
הִקֹּֽומִי	הָקִֽימִי			
הִקֹּֽומוּ	הָקִֽימוּ			
הִקֹּמְנָה	הָקֵמְנָה			
הִקֹּום	הָקֵים			
הִקֹּום	הָקִים	הוּקַם		
	מֵקִים *			
נָקֹום	מְקִימָה f.	מוּקָם		

Qal

					Stat.	
Perf. Sing. 3 m.	(סַב) סָבַב			מַל	קַל	
3 f.	(סַבָּה) סָבְבָה			קָלָה	etc.	
2 m.	סַבֹּ֫ותָ *					
2 f.	סַבּוֹת					
1 c.	סַבֹּ֫ותִי					
Plur. 3 c.	(סַבּוּ) סָבְבוּ			קַלּוּ		
2 m.	סַבּוֹתֶם					
2 f.	סַבּוֹתֶן					
1 c.	סַבֹּ֫ונוּ					
Impf. Sing. 3 m.	יָסֹב *	יִסֹּב		יֵמַל	יֵקַל	
3 f.	תָּסֹב	תִּסֹּב		תִּמַּל	תֵּקַל	
2 m.	תָּסֹב	תִּסֹּב		תִּמַּל	תֵּקַל	
2 f.	תָּסֹ֫בִּי *	תִּסֹּבִי		תִּמְּלִי	תֵּקַ֫לִּי	
1 c.	אָסֹב	אֶסֹּב		אֶמַּל	אֵקַל	
Plur. 3 m.	יָסֹ֫בּוּ	יִסֹּבוּ				
3 f.	תָּסֹ֫בְנָה תְּסֻבֶּ֫ינָה *					
2 m.	תָּסֹ֫בּוּ	תִּסֹּבוּ				
2 f.	תָּסֹ֫בְנָה תְּסֻבֶּ֫ינָה					
1 c.	נָסֹב	נִסֹּב				
Juss. 3 sing.	יָסֹב					
Impf. with Waw Cons.	וַיָּ֫סָב					
Impf. with Suff.	יְסֻבֶּ֫נִי *					
Impera. Sing. 2 m.	סֹב					
2 f.	סֹ֫בִּי					
Plur. 2 m.	סֹ֫בּוּ					
2 f.	סֻבֶּ֫ינָה					
Inf. Absol.	סָבוֹב					
Inf. Cons.	(לָ)סֹב					
Part. Act.	סוֹבֵב			קַל קַלָּה		
Part. Pass.	סָבוּב					

Niph.	Hiph.	Hoph.	Intensive	
			Act. Pô'el.	*Pass.* Pô'al.
נָסַב *	הֵסֵב *	הוּסַב *	סוֹבַב	סוֹבַב
נָסַבָּה	הֵסֵבָּה	הוּסַבָּה	סוֹבְבָה	
נְסַבּוֹת *	הֲסִבּוֹתָ *	הוּסַבּוֹת *	סוֹבַבְתָּ	
נְסַבּוֹת	הֲסִבּוֹת	etc.	etc.	
נְסַבּוֹתִי	הֲסִבּוֹתִי			
נָסַבּוּ	הֲסִבּוּ *			
נְסַבּוֹתֶם	הֲסִבּוֹתֶם			
נְסַבּוֹתֶן	הֲסִבּוֹתֶן			
נְסַבּוֹנוּ	הֲסִבּוֹנוּ			
יִסַּב *	יָסֵב * יַסֵּב	יוּסַב יֻסַּב	יְסוֹבַב	יְסוֹבֵב
תִּסַּב	תָּסֵב	etc.		
תִּסַּב	תָּסֵב			
תִּסַּבִּי	תָּסֵבִּי			
אֶסַּב	אָסֵב			
יִסַּבּוּ	יָסֵבּוּ *			
תִּסַּבֶּינָה *	תְּסִבֶּינָה *			
תִּסַּבּוּ	תָּסֵבּוּ			
תִּסַּבֶּינָה	תְּסִבֶּינָה			
נִסַּב	נָסֵב			
	יָסֵב			
	וַיָּסֶב			
	יְסִבֵּנִי *			
הִסַּב	הָסֵב			
הִסַּבִּי	הָסֵבִּי			
הִסַּבּוּ	הָסֵבּוּ			
הִסַּבֶּינָה	הֲסִבֶּינָה			
הִסּוֹב	הָסֵב			
הִסַּב	הָסֵב	הוּסַב		
	מֵסֵב * מְסִבָּה			
נָסָב נְסַבָּה		מוּסָב		

PIECES FOR TRANSLATION INTO HEBREW PROSE.

The student is advised to begin by translating straight-forward passages from the Apocrypha, such as

> Tobit iii. 1–6, v. 1–8, vii. 1–8.
> Judith vii. 23–28, x. 10–17.
> Baruch iii. 1–8.
> 1 Maccabees ii. 29–38, v. 9–29, v. 37–54,
>   ix. 23–30.

Later, he should attempt passages of straightforward modern English prose, such as those given below ;[1] varying them with such narratives from the New Testament as

> St. Matthew ii. 1–8, xxv. 31–40.
> St. Luke ii. 41–50, xv. 11–32.
> Acts vii.

(1) Then Judah approached Joseph and said, ' Let not thine anger, I pray thee, burn against thy servant, but let thy servant speak before thee.'   And Joseph answered, ' Speak.' Then Judah continued, ' From the time[2] we set foot in Egypt thou hast mocked us.   We have been accused as spies ;[3] we have been forced to bring our brother Benjamin hither with us.   Let the king now hearken and give heed to my words, and allow our brother to return to his father with us, lest we destroy thee, aye and all thy officers who

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[1] Several of these pieces are taken from papers set in the Theological Tripos, etc., at Cambridge.

[2] מֵאָז.

[3] Say, ' Thou hast said, " Ye are spies, and now bring down . . . etc.," and we brought him down unto thee . . .'

are stationed [1] about thee.   God will not forget the covenant which He made with Abraham, to protect his seed, and to chastise their enemies; therefore listen, O my lord, to the words which I am speaking.   Let our brother return to his father, lest [2] I carry my words into effect; beware, thou canst not prevail over me.'

(2) Then the ten tribes will mourn on hearing the reproaches of the two tribes.   And they will say, 'What have we done unto you, brethren?   Surely this tribulation has not come on all the house of Israel.'   And all the tribes will mourn, crying unto heaven and saying, 'God of Abraham, Isaac, and Jacob, remember Thy covenant which Thou didst make with them, and the oath which Thou didst swear unto them by Thyself, that [3] their seed should never fail in the land which Thou hast given them.'   Then they will remember Me, saying in that day, tribe unto tribe and each man to his neighbour, 'Is not this that which Moses did then declare unto us in prophecies,[4] and assuredly called heaven and earth to witness against us, that we should not transgress His commandments?   Behold these things have befallen us after his death according to his words.'

(3) Surely in the history of Joseph and his brethren, God has revealed His goodness to those who seek Him.   For the brethren said one to another, 'Joseph and his brother are dearer to our father than we, who are the greater number.   Wherefore let us slay Joseph or drive him out into the wilderness, and the face of our father shall be again towards us, and we shall be precious in his eyes.'   But one of them said, 'Let us not slay Joseph, but let us throw him into a well, that some travellers may take him up from thence.'   Then came they to their father and said, 'O our father, if now we have found favour in thine eyes, send Joseph away with us and we will care for him.'   But their father said, 'I will not send him with you, for I fear lest

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[1] עָמַד עַל.   [2] Carry into effect קוּם (Hiph.).

[3] Use אִם, and direct speech; or say, לְבִלְתִּי הִשָּׁמֵד.

[4] Say, 'and did prophesy . . .'

18

some wolf devour him, while ye are busy here or there.'
But they answered and said, ' If the wolf devour him while
there are so many of us, verily our hands will be slack.'   So
he sent him away with them ; and when they were come
into the field, they did with him according to the counsel
which they had purposed one with another.

(4) Once on a time a Scot went on a journey ; and it
befell that, as he was on the road, lo ! three men came to meet
him.   And one of them said to him, ' Sir, give us money ;
for thou hast too much [1] and we have none.   And beware
of refusing, lest we do thee some injury.' [2]   But the Scot
answered and said, ' I will not give to thee ; for thou speak-
est not peaceably.   My money is my own, to give or to
withhold.' [3]   So they fell upon him ; and though he fought
valiantly, they overpowered him, for there were three of
them.   So they took his money from him, and lo ! he had
only the fourth part of a shekel.   In amazement [4] they
asked him, ' Why didst thou fight, when thou hadst but the
fourth part of a shekel ? '   But he answered, ' Ye know not
my countrymen ; for with those who speak peaceably they
do kindness ; but to those who speak roughly, they give
blows.   And besides, is not money a precious gift of God ? '
(5) So he reigned in his father's stead ; but he knew that
God was not with him, and his heart was sad within him.
And it came to pass, that as he was going in the way, he
lifted his eyes and saw a poor old man with torn [5] clothes
coming to meet him.   And his heart was moved with pity,
and he spake to him kindly and said, ' Turn aside now, and
come into the house, for thou art weary, and wash thy feet,
and comfort thy heart with a morsel of bread.'   So he
turned aside and came into the king's palace and sat down,
and did eat and drink.   And the king went on to say to
him, ' Be content now and stay the night, and to-morrow
thou shalt go on (to) thy way.'   And the man said to him,

[1] Say, ' that which thou hast is too much for thee . . .'
[2] Use Hiph'il of רעע.   [3] מנע.
[4] Say, ' and they were amazed . . .'
[5] ' Torn-of (קרע) clothes.'

'Lo, I have a word of God unto thee, O king.' And the
king said, 'Speak on.' And he said, 'Thus saith the Lord,
Thou hast indeed showed kindness unto the poor; therefore
shall it not be well with thee? Now do this: to-morrow
thou shalt put on my garments, and shalt go forth into the
field and work there instead of me; and I will abide here
in the palace in thy place.' So the king arose early in the
morning and went forth to the field, even as he was bidden;
and there he abode and worked.

And at the end of two full years[1] it came to pass that
the angel came again to him in the field and said, 'Because
thou hast not refused to go forth into the field at my
command, but hast worked these[2] two years, therefore shall
God bless thee in thy sitting down and thy rising up, in thy
coming in and thy going forth. Get thee[3] back to thy
house, and thou shalt be king as aforetime; but forget not
that thou hast been poor, and do mercy with the poor
always, that thy days may be long in the land.' So he
arose and returned home with a glad heart, and ruled over
his people; and they called him the good king, for they
said, 'There hath not been among his fathers one like unto
him, to show mercy unto the poor, and to lift up the face of
the righteous.'

(6) While the two forces were encamped at close
quarters,[4] the Roman general strictly prohibited any of the
men under his command from fighting with the enemy. His
command was obeyed.[5] The enemy, observing this attitude
of the Romans, attributed[6] their inactivity to cowardice, and
their picked men proceeded to taunt the Roman host daily.
Between the two camps there was a small plain, intersected[7]

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[1] 'Two-years' (dual), days . . .'

[2] זֶה (m. sing.).   [3] 'Thee,' ethic dative.

[4] Say, 'one on this side and one on that': or, 'and the camps had drawn near
this to that.'

[5] Say, 'And they did as he commanded.'

[6] Say, 'And the enemy saw that the Romans remained in their places
(תַּחְתֵּיהֶם), and they said one to another, "Are they not afraid, for they do not
come out against us?"'

[7] Say, 'and the brook (נַחַל) was in the midst.

by a river. One champion, the tallest of the foe, used to sally forth from the barricade to the bank of the river; and, taking his stand, would hurl stones and shout insults. This state of things proved intolerable [1] to young Manlius, the only son of the general, who rushed through the ford of the stream with a javelin and slew the truculent [2] warrior. Hurling the corpse into the stream he returned. His father, disapproving his act, ordered [3] his instant execution, observing that obedience was better than vengeance.

(7) The Porter answered, 'This man is in a journey from the city of Destruction to Mount Zion; but being benighted and weary,[4] he asked me if he might lodge here to-night. So I told him I would call for thee, who, after discourse had with him, mayst do as seemeth thee good, even according to the law of the house.' Then she asked him whence he was and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And at last she asked his name, and he said, 'It is Christian; and I have so much the more a desire to lodge here to-night,[5] because by what I perceive this place was built by the Lord of the hill,[6] for the relief and security of pilgrims.'

(8) And the king said,[7] 'Thou hast played well with thy harp, and my anger is appeased.[8] Now tell me wherefore thou art come, and what is thy request.' And he answered, 'O give me back my dear wife, and let her come forth from this gloomy darkness.' So the king said, 'She may certainly return with you to the light of the sun. But

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[1] Say 'This thing was very evil in the eyes of . . .'

[2] A Hebrew would probably not insert any adjective here, as the context shows that he was 'truculent.' Therefore omit the word.

[3] Use direct speech.

[4] Say, 'and it came to pass, the sun had gone down and he was weary . . .'

[5] Say, 'and because I perceive that . . . therefore let me, I prithee, pass the night here . . .'

[6] Say, 'for wayfarers for a stronghold (מָעוֹז) and for a retreat (מַחְסֶה).'

[7] Say, 'Thou hast done well (יָטַב, Hiph.) to play (נגן, Pi.).'

[8] Say, 'I have left off (שׁוּב, חָדַל) from my anger.'

beware lest thou look behind thee,[1] until thou hast led her up to the earth.' Having then departed from the king's palace, he went a long way, with his wife following him,[2] until he came near to the land of the living. But he forgot the king's command, and looked at his wife. And lo! she was at once gathered to the[3] shades, and he saw her no more.

(9) I had scarce[4] left the city when I came upon[5] a poor woman carrying a child upon her back. I stopped and asked her whither she was going and what she was seeking; and she replied with tears: 'O sir, if thou wilt only help me, may God be gracious unto thee, for indeed I am in sore distress.[6] My husband died at the beginning of[7] the year, and I was left without money or substance; and now I am wandering about with this child, seeking[8] if perchance I may find a little bread for him with the labour of my hands.' When I heard her tale, my heart was deeply moved and I said, 'Fear not; come with me: for I perceive that God hath sent me to succour thee.'

(10) And in the end did the Danes, when they saw their line pierced through, lose heart, begin to quake, and at last were stricken with mighty fear. For the panic was from God, and struck them to the heart, so that they might bear up no longer. To flight they took, dropping their swords, owning themselves worsted, holding out their right hands,[9] and beseeching quarter. And our kings, stretching forth their swords, hardly so[10] kept their warrior folk back. Every way did that craven rabble flee,[11] and all day long did our Englishmen hunt them down.

(11) Willibald's party had now increased to eight in

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[1] Say, 'turn behind thee to see her.'
[2] Circumstantial clause, 'and his wife after him.'
[3] רְפָאִים.   [4] Cp. Gen. xxvii. 30.
[5] Say, 'behold! coming to meet me.'   [6] Cp. Judg. xi. 7.
[7] לִתְשׁוּבַת.   [8] Omit 'seeking . . .'
[9] Say, 'and held out their right hands, saying, "Ye have prevailed over us; and now spare-us-alive, we pray you."'
[10] Say, 'and they laboured (לָאה) to restrain them.'
[11] Say, 'and they fled hither and thither, for they were discomfited' (בהל).

number,[1] and they became an object of suspicion to the Saracens,[2] who, seeing that they were strangers, seized them and threw them into prison, because they knew not of what country they were, and supposed them to be spies. They carried them as prisoners before a certain rich old man, that he might examine them; and he inquired whence they came and the object of their mission : whereupon they related to him the true cause of their journey. The old man replied, 'I have often seen men, of the parts of the earth whence these came, travelling hither : they seek no harm, but desire to fulfil their law.' And upon that they went to the palace, to obtain leave to proceed to Jerusalem.

(12) It was Omar's custom to take a daily walk out of the city. Wathek, as his Arab enemy was called, watched his opportunity,[3] hidden in a tree. The Caliph was tired, and lay down to rest at the foot of the tree where Wathek lay concealed. He watched the Caliph, and was on the point of coming down [4] from the tree, when,[5] to his surprise and alarm, he saw a huge lion come out of a neighbouring thicket. Wathek felt that the lion would eat the Caliph up, and spare him the task of killing him; but the beast,[6] far from molesting the sleeping Omar, walked gently round him, and, licking his hands, awoke him and went away. The Arab exclaimed, 'It is the work of God.' He told Omar all that he had intended to do, and [7] immediately became a Moslem.

(13) So King Alfred fled in disguise,[8] while his foes

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[1] Say, 'and there were yet (עוֹד) gathered men unto them, and they were eight who went after Willibald.'

[2] Say, 'and the S., seeing that . . . prison; for they said, " To do evil are ye come ; for we know not of what country (אֵי מִזֶּה) ye are ; are ye not spies?"'

[3] Say, 'watched him to kill him . . .'

[4] Say, 'and he said in his heart, Let me now get down from on . . .'

[5] Transpose to next clause : 'and he wondered, and his heart was troubled ; and he said to himself, Why should I kill him, seeing that the lion will surely eat him up?'

[6] Say, 'saw Omar that he was sleeping, and did to him good instead of evil.'

[7] Say, 'and said, " From now thy God shall be my God."'

[8] הִתְפַּשֵּׂ (Hithpaʻel).

made diligent search for him. And one evening, after a long day on the hills, he came about sunset to a remote house. It looked so peaceful, that he at once went down and asked the farmer to give him employment; and the man, seeing his well-knit frame, consented to hire him in return for his keep.

So Alfred stayed some time, happy enough in his work.[1] One day the farmer's wife was making some cakes, while he was in the house. She asked him to see that they did not get burnt, while she went out to the well to draw some water. He promised to watch them carefully; but presently he forgot all about them. When the woman returned, her cakes were burnt; she flew into a rage and called the king 'idle Varlet' and other evil names; but[2] he felt that he deserved them all, and took it quite in good part.

(14) Becket was a very handsome man; and between the king and him there grew up the closest affection;[3] they were of one heart and mind. So Henry was anxious to secure the Archbishopric for him, expecting to find in him a ready tool to work his will. But after the consecration, Thomas, willing to serve God rather than man, resisted his royal master not once nor twice only.[4] Thus the king's friendship turned to bitter hatred. One day, in a burst of passion, he cried out, 'Would that[5] I had some faithful servants, who would not suffer their lord to be mocked by this fellow.' These words fell on the ears of four[6] unscrupulous men who stood by; and they forthwith took counsel to kill the Archbishop.

They met at a certain place[7] at dead of night; whence early next morning they proceeded to Canterbury. Just about sunset they approached the palace with a band of soldiers. The Archbishop had retired to his private chamber; his friends hurried to him in terror, and made

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[1] Say, 'and the work was good in his eyes.'

[2] Say, 'and he did not get angry,' for he said, 'Lo, I am guilty' (or 'have sinned') 'about the matter.'

[3] Cp. 1 Sam. xviii. 1.   [4] See 2 Kings vi. 10.

[5] Use מִי יִתֵּן.   [6] Men of Belial.   [7] Use פְּלֹנִי אַלְמֹנִי.

him leave the house and take refuge in the Cathedral.
Just as he was entering it, the assailants ran after him
shouting as they came, 'King's men, King's men.' He
passed in to the sacred edifice with them in pursuit;
entering it, they could not see him in the dusk, but they
cried, 'Where is Thomas Becket, the traitor?'[1] He turned
round and answered, 'Here am I, no traitor, but priest of
God. What do you want?' They tried to drag him from
the church, but he repulsed their efforts; so these iniquitous
men drew their swords in the house of God and killed him
where he stood.

(15) King Edwin, therefore, delaying[2] to receive the
word of God at the preaching of Paulinus, and using for some
time to sit alone and seriously to ponder with himself what he
was to do, the man of God came to him, laid his right hand
on his knee, and asked whether he knew that sign. The
king, in a trembling condition, was ready to fall down at his
feet; but he raised him up and[3] in a familiar manner said
to him, 'Behold, by the help of God thou hast escaped the
hand of the enemies whom thou didst fear. Take heed not
to delay that which thou didst promise to perform.'

(16) And when he felt that he should die, he said to his
twelve sons, that each of them should bring him one of his
arrows; and so they did anon. And then he commanded
that they should bind them together in three places,[4] and
then he gave them to his eldest son and bade him break
them; and he exerted himself with all his might[5] to break
them, but he might not. And then the Chan bade his
second son break them, and so to the others, one after
another; but none of them might break them. And then
he bade the youngest son separate[6] them from each other,[7]
and break every one by itself; and so he did. And then
said the Chan to his eldest son and to all the others,
'Wherefore might you not break them?' And they

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[1] Say, 'for he hath conspired against the king.'   [2] אחר.

[3] Use the phrase דִּבֶּר עַל לֵב.   [4] Say, 'with three cords' (חֶבֶל).

[5] Say, 'sought with all his might . . .'   [6] פרד (Hiph.).

[7] זֶה מִזֶּה.

answered that they might not, because they were bound together. Then said the Chan, 'My sons, truly thus will it fare with you; for as long as you are bound together in three places, that is to say in love, truth, and good accord, no man shall have power to grieve you; but if you be divided from these three places, that one of you help not the other, you shall be destroyed and brought to nothing.'

(17) So Swegen the tyrant sent to the priests of St. Edmund's Bury, saying, 'Give me a great sum of money: and if ye give it me not, I will come and burn your town and all the folk that are in it; and I will pluck down your minster to the ground; and you that be priests and clerks[1] I will put to death with all manner of tortures.'[2] And Swegen the tyrant gathered together his wise men and his captains and all his host, and spake unto them in the like manner. And he sat on a goodly horse at the head of his host. And while he was yet speaking, he saw one coming towards him like an armed man with a spear in his hand; but no man saw the armed man, save only Swegen the Tyrant. And Swegen cried, 'Help, help, my soldiers; for lo! the holy king Edmund cometh against me to slay me.' So Saint Edmund smote Swegen the Tyrant with his spear, so that he fell from his horse, and died that night in great pain and anguish.[3]

[1] סֹפְרִים.

[2] Say, 'I will do you evil' (or 'chastise you with scorpions') 'and put you to death.'

[3] Say, 'he was very ill and died.'