AN INTRODUCTORY
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING
HEBREW SYNTAX

BY THE LATE

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

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS

NEW COLLEGE, EDINBURGH

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EDINBURGH: T. & T. CLARK, 38 GEORGE STREET
An Introductory Hebrew Grammar

With

Progressive Exercises in Reading Writing, and Pointing

By the Late

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Revised Throughout by

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"The Message of Israel" (The Chalmers Lectures)
"Introduction to the Old Testament" etc.

(Twenty-Fourth Edition)

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PREFACE TO THE NINETEENTH EDITION.

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

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

(i.) The very important sections 1–10, on a complete under-
standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.¹ (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (e.g. § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

¹ Throughout the translation exercises, e.g., I have indicated the Methegh; also the accents $\text{Si}luq$ and $'$Athn$\text{a}h$, where the vowels were affected.
analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (e.g. on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner’s standpoint and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very
little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

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

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

JOHN E. McFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
23rd September 1914.
PREFACE TO THE TWENTIETH EDITION.

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

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

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

JOHN E. McFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
1st July 1916.
PREFACE TO THE TWENTY-FIRST EDITION.

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

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

United Free Church College,
Glasgow,
11th November 1921.

JOHN E. McFADYEN.

PREFACE TO THE TWENTY-FOURTH EDITION.

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

Trinity College,
Glasgow,
2nd December 1932.

JOHN E. McFADYEN.
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INTRODUCTION.

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

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

1 qrb may be a genuine quadriliteral; but behind most quadrilaterals (cf. krml, garden-land) lies a triliteral root (e.g. krm, vineyard). There are probably also biliteral roots (§§ 40, 42).
memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; *εκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν*, &c.; *ausgehen, eingingen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

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

ἐμπτύσαντες ἐς αὐτὸν ἐλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: “and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed,” &c. Manifestly this makes for syntactical simplicity.

(iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, e.g., are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,1 for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

1 Cf. the striking words in Deut. 16. 20, “Justice, justice shalt thou pursue.” Illustrations of the principle of compensation will appear passim.
OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

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<td>א</td>
<td>'</td>
<td>Ox</td>
<td>1</td>
</tr>
<tr>
<td>Bēth</td>
<td>ב</td>
<td>b, bh</td>
<td>House</td>
<td>2</td>
</tr>
<tr>
<td>Gē-mel</td>
<td>ג</td>
<td>g, gh</td>
<td>Camel</td>
<td>3</td>
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<tr>
<td>Dā-leth</td>
<td>ד</td>
<td>d, dh</td>
<td>Door</td>
<td>4</td>
</tr>
<tr>
<td>Hē</td>
<td>ה</td>
<td>h</td>
<td>Air-hole or Lattice-window?</td>
<td>5</td>
</tr>
<tr>
<td>Wāw</td>
<td>ו</td>
<td>w</td>
<td>Hook</td>
<td>6</td>
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<tr>
<td>Zā-yin</td>
<td>ז</td>
<td>z</td>
<td>Weapon</td>
<td>7</td>
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<td>Ḥēth</td>
<td>ח</td>
<td>h</td>
<td>Fence</td>
<td>8</td>
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<tr>
<td>Tēth</td>
<td>ט</td>
<td>t</td>
<td>Snake?</td>
<td>9</td>
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<td>Yōdēh</td>
<td>י</td>
<td>y</td>
<td>Hand</td>
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<td>Kaph</td>
<td>ק</td>
<td>k, kh</td>
<td>Bent hand</td>
<td>20</td>
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<td>Lā-medh</td>
<td>ל</td>
<td>l</td>
<td>Ox-goad</td>
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<td>Mēm</td>
<td>מ</td>
<td>m</td>
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<td>ע</td>
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<td>פ</td>
<td>p, ph</td>
<td>Mouth</td>
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<tr>
<td>Ça-dhé</td>
<td>צ</td>
<td>ç</td>
<td>Fish hook?</td>
<td>90</td>
</tr>
<tr>
<td>Qōph</td>
<td>ק</td>
<td>q</td>
<td>Eye of needle or back of head?</td>
<td>100</td>
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<tr>
<td>Rēsh</td>
<td>ר</td>
<td>r</td>
<td>Head</td>
<td>200</td>
</tr>
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<td>Sin, Shin</td>
<td>שׁ</td>
<td>s, sh</td>
<td>Tooth</td>
<td>300</td>
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<tr>
<td>Tāw</td>
<td>ת</td>
<td>t, th</td>
<td>Sign or cross</td>
<td>400</td>
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§ I. HEBREW ALPHABET.

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e.g. ʁ (sh) suggests tooth, for which the Hebrew word is shēn. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, e.g., the letter ʼêyin, which means eye, was represented by 0, and the letter taw, which means cross, by X or †.

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2-4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants הָיְמָא, DBR, for example, can be read to mean speak, or speaking, or he spoke, or word, or pestilence. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for far, fare, fair, fear, fir, fire, for, fore, four, fur, fray, free, fry, or fro.

The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

§ is sometimes mistaken by beginners for an a: this it could not be, as it is a consonant. Similarly y is mistaken for a y, whereas y (as in yet) must be represented by ח (ybdli).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1) ב ב ב. ב is round, ב has a “tittle” (Mat. 5. 18) at the lower right-hand corner, ב is square, while ב is broken at the foot; (2) ד ד ד. ד is square at the top, ד is round, ד final ק is like ד, but comes below the line; (3) כ כ כ. כ is open at the top, כ ק is shut, and
1. **HEBREW ALPHABET.**

- נ th has a foot at the left; (4) י י. י y does not touch the line, י w does, י z has a cross-stroke at the top and is wavy, while י final comes under the line; (5) ס ס. ס s is round, and ס final m is square; (6) ז ז. ז t is open at the top and ז m open at the foot; (7) י י י. י (transliterated by ') has its tail turned to the left, י final י, droops its tail straight down.

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

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

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

The lingual sound ז t is produced by pressing the flat of the tongue to the top of the mouth; in ז t the tip of the tongue touches the teeth.
The letter p q (by some transliterated k) is much stronger than k, and is pronounced farther back—at the back of the palate. It must not be pronounced like qu.

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

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

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

4. The five letters ג ד לה כ are written thus: ג g, ד d, לה lh, כ k, when these letters happen to be the last consonant of a word.

All the finals except כ have a tail coming below the line, and no other letter except פ comes below the line. כ begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בוח, ברבר, ידב, גרב, קך, כומנ, טען, טעים, מה, והש', קסק, כוסו, כものの, רזות, כונן, אוחה, עזים.
bh, b, l, lm, ml, st, shn, lkh, gdh, dgh, qwm, rc, kph, cw, hm, ms, mt, 'c, r, 'm, yyn, ngn, mym, 'wpkph, hms, cgy, tmm.

N.B.—The forms bh, gh, &c., represent ב, ג, &c., without the dot; ב, ג, &c., the dotted letters ב, ג, &c.
language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

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

(1) Pure long vowels.—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the \( \delta \) in \( q\check{\text{ot}}\ell \) is a pure long vowel; that is, nothing that can happen to the word (e.g. the addition of a suffix) can in any way affect the length or quality of the \( \delta \), which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations \( ai \) (from an original \( ay \)) or \( au \) (from an original \( aw \)) are generally written, instead, with \( e \) and \( o \). Cf. sound of \( ai \) and \( au \) in French. Thus \( gu\text{lai-tha} = gu\text{lai-tha} = gu\text{lai-tha} \); and \( hau\text{shibh} = hau\text{shibh} = ho\text{shibh} \). (The vowel \( o \) is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic \( d \) in cognate words; e.g. Hebr. \( s\check{\text{halam}} = \text{Arab. sal\'am} \); Hebr. \( q\check{\text{ot}}\ell = \text{Arab. q\'attalu} \); cf. stone, Old Eng. \( st\)an.) Thus the pure long (including the diphthongal) vowels are \( d e\ell d\check{\text{u}} \), all unchangeable, and indicated in transliteration by the circumflex accent. The pure long \( d \) is much the least common.

(2) Tone-long vowels.—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-
stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls—in Hebrew, as a general rule, the last syllable. In the noun *présent*, e.g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (רְבָּר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be ā; it might conceivably be ē or ō, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibhērē*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the ē of *qōṭēl* almost vanishes in the plur. *qōṭlēm*: this is possible only because ē is a tone-long (not a pure long) vowel. The ō and the ē in the word *qōṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are ā ē ō (but not ī nor ā), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; e.g. pure long in tone *gādhōl, aṣīr*; in pre-tone *qōṭēl, hēkhāl*.

(3) *Indistinct vowels.*—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small ' above the line. For example, the plural of *dābhār*
is ḏḥārīm: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel ā (long in ḏāḥār because it was pretonic), now that it is two places from the tone, vanishes into the indistinct *

This, of course, can never happen where the first vowel is pure long; e.g. kōkābh could never become kōkābhīm, but only kōkābhīm, though rōmah (with only a tone-long ō) naturally becomes rōmāhīm. When this indistinct sound is attached to one of the four guttural letters чреж, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by * above the line; thus, k'lmōr, "mōr, ḥ'lt. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this * (with gutturals) and the other.

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

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

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

2 נ, as an indication of long a (e.g. נתי shēnd, sleep), may be here ignored, as it is rare and late. Such a form as נפ for qām (he arose) is extremely rare.
§ 2. VOWEL SOUNDS. VOWEL LETTERS.

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

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

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

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

¹ This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. а before י (i.e. aw) would pass (through au) into ə; so uv into ą; ay (ai) into ę; and iy into ĭ. Thus י would come in time to stand for long ə and u, י for long e and i.
§ 2. VOWEL SOUNDS. VOWEL LETTERS.

 nuclei represents, chiefly, the long a;
 i\h\d represents the long i or the long e;
 o represents the long o or the long u.

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

(d) But though nuclei represents, as a rule, long a, it does not follow that every long a should be represented by nuclei; in point of fact, this distinction is reserved only for a long a at the end of a word. E.g. מות = su\s\h (mare), but דבורה = רבר (word), and even qam\l\h m = קמ (arising, plu. ptc.).

(e) Similarly, at the end of a word, all the other long vowels, e, i, o, u, are regularly represented by a consonant: עמי = qam\o or qam\l, טפ = qam\o or qam\u. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: e.g. לב = לbh (heart), where the e is only tone-long and changeable, capable of vanishing into e; whereas חיש = sh\r (song), where the i is pure long, and constant. So בהק, böger (morning), where the o is tone-long and changeable; but הבכ, kôkhbh (star), where the o is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantly, this is not invariable: e.g. q\l\h fr (thick smoke), may also be written קפ or even קס or קפל (killing, ptc.), ק\l\h bhm = קבר or קבר (cherubs). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: e.g. lêbhabh could not be ליב. So, for q\l\h el we may not write קשל or קשל.

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

2 The pronominal suffixes, however, ka, ha, ta, are usually written without nuclei; thus י, not נב, &c. Cf. § 19.
§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מָתָן, מֶשֶׁה, לֹא, לֹא, לֹא, לֹא. שׁוֹרָה, קֹומָה, לֹא, לֹא, שׁוֹרָה.

רְאוּנִין, חִשְׂבֶּה, סִמָּה, דְּרוֹרָה, קְוָל, קְוָלָה, צְוָה, צְוָה.

גְּלִילָה, גְּלִילָה, נָא:

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

qûm, qôm, sîr, shîrîm, šûs, šûsôthênû, qôç, li, lô, lô, mê,
mêšibhî, mâthî, hêliîl, hîlå, hôqî, qîph, mêqîç, tôbhê, nîri,
hôshibhû, hôlikhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

I. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. E.g., Gen. 47. 31, “Jacob bowed upon the head of the bed” (miṭṭâ); but in LXX, “of the staff” (matte). (Cf. Heb. 11. 21.) The consonantal outline is the same for both words, קְוָל: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the Edom of the original becomes men (= Hebr. ‘adam) in the translation (cf. Acts 15. 17); and in Zeph. 1. 10, “the fish-gate,” הַדָּגָהָם of the original, becomes “the gate of the slayers,” הָדָגָהָם hōḇ’ghîm, in the translation. (This last passage also incidentally illustrates the early confusion of י with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important
§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

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

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

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.
2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

<table>
<thead>
<tr>
<th>First Class</th>
<th>Second Class</th>
<th>Third Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{A sound.} )</td>
<td>( \text{I and E sounds.} )</td>
<td>( \text{O and U sounds.} )</td>
</tr>
<tr>
<td>( \text{Short vowels} )</td>
<td>( \text{Long vowels} )</td>
<td>( \text{Indistinct vowels} )</td>
</tr>
<tr>
<td>( \text{pàthàh} \rightarrow ) a fat</td>
<td>( \text{qàmeç} \rightarrow ) à à calf</td>
<td>( \text{simple sh'wa} \rightarrow ) e</td>
</tr>
<tr>
<td>e.g. ( \text{bàd}h )</td>
<td>e.g. ( \text{qàm} )</td>
<td>e.g. ( \text{dàb}hàr )</td>
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<td>e.g. ( \text{sàb} )</td>
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<td>e.g. ( \text{sàb} )</td>
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</tbody>
</table>

\[ N.B. \text{— In the above illustrations I have intentionally written words} \]
\[ \text{accompanying the pure long, without the vocalic letter, which usually} \]
\[ \text{accompanies them, in order to exhibit the vowel signs by themselves.} \]
(a) It does not distinguish between long \( i \) and short \( i \). E.g. in יֵשָׁנָה (he destroyed them) the first \( i \) (in hish) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be \( \\text{dhām} \), not \( \text{ām} \), consequently the second syllable is not \( \\text{midh} \), but \( \\text{mi:} \) and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (i.e. one ending in a consonant) is short, while the vowel of an open syllable (i.e. one ending in a vowel) is long. Therefore the first \( i \) is short and the second long, and there is no real confusion:—hish-mi:–\text{dhām}.

(b) The risk of confusion, however, would seem to be much greater with the sign \( \text{,} \), which may represent two vowels not only of different classes (first \( a \), and third \( o \)) but even of different quantity (long \( a \), and short \( o \)). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as \( a \), in words like small, is pronounced like \( o \), and as, in some parts of England, words like demand, command, are pronounced not quite, but almost, like demond, commond, with the \( o \) somewhat sustained—something like demawnd, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by \( \text{,} \), by pronouncing the one as \( a \) and the other as \( o \). Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; e.g. in boqråm (their morning) the last \( i \) is \( a \), because the last syllable is accented, and therefore has the tone-long vowel (therefore \( a \)), while the vowel of the first syllable, being shut and unaccented, will be short (therefore \( o \)). So יָשָׁפַּקְח (two words treated as one) = lishpokh-dām (to shed blood). The same principle essentially applies to יָשָׁפַּקְח, "and he arose" (the dot in the ' doubles it, cf. § 7. 3, hence \( yy \)), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This
syllable is open (and accented), therefore the vowel must be long (i.e. $a$), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. $o$). Thus this part of the word could not be $yogom$, nor $yogam$, nor even $yaqam$, but only $yaqom$.

(2) Long and Short signs.—(a) There are five short signs, viz. $\underbrace{-}$, $\overbrace{-}$ (short), $\underbrace{-}$, $\overbrace{-}$, and $\underbrace{-}$; and five long, viz. $\underbrace{-}$, $\overbrace{-}$ (long), $\underbrace{-}$ or $\overbrace{-}$ (long), $\underbrace{-}$ and $\underbrace{-}$.

The pure long and the tone-long, $a$, $\dddot{a}$, &c., are expressed by the same sign.

(b) There is good ground for regarding $u$, though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like $\overbrace{m\ell\ell\ell}^\text{melek} \text{}$ (king), where it regularly takes the accent; sometimes pure long (arising out of $ay$), e.g. $\overbrace{\text{tibkhénd}} (\text{they weep, fem.})$, $\overbrace{\text{panékh}} (\text{thy face})$.

(c) Short $u$ is expressed by $\overbrace{qibbúc}$, as $\overbrace{shul-hán}$ (a table). Long $\dddot{u}$ was usually already represented in the text by $\overbrace{waw}$, in which a point was inserted, forming $\overbrace{shureq}$, as $\overbrace{qum}$, pointed $\overbrace{\text{to arise; not}}$. When $\overbrace{waw}$ was not already expressed in the text, $\dddot{u}$ was indicated by $\overbrace{qibbúc}$, as $\overbrace{qum}$, pointed $\overbrace{\text{to arise; not}}$.

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

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple $\text{sh'wa}$ and true vowels, and are indicated by signs compounded of simple $\text{sh'wa}$ and the three short vowels $\overbrace{-}$, $\overbrace{-}$, $\overbrace{-}$. Hence they are often named $\text{Composite sh'was}$. Being also vocalic sounds perceptibly of the nature of the short vowels they are often
called swift or hurried short vowels: ḫātēph pathah, ḫātēph ḡẖōl, ḫātēph gāmeq. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called gutturals, § 8, e.g. ḥēmōr, ass (not ḥōbē), ḫmōr, say (not ḥōm), ḥōl, sickness (not ḥōl); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as ḫīnû (‘an’nit, my bringing of clouds), where ḫīnû (‘an’nit) might have been expected.

(c) The sign of simple sh’wa is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The sh’wa in this position is called silent, having no sound. E.g. in ḫēny nigtāl (killed, ptc.), the p has under it, because, unlike ḫ and ḫ, it has no vowel of its own; on the other hand, ḫ, though, like p, it has no vowel of its own, is written without , because it is final.

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

(4) Position of the vowel sign.—(a) The vowel sign stands under the consonant after which it is pronounced, as ḫē ḫar, bitter, ḫē ḫāmēr, a leopard; with the exception of ḫōlem, which stands over the left corner of the consonant which it follows, as ḫē ḫāqō, statute, ḫē ḫqātōn, little, and sh’areq, which has the compound sign, as ḫē ḫāṣ, a horse. Final ḫāph occurs only with gāmeq and sh’wa, and these it takes in its bosom (not beneath it), as ḫē ḫē, ḫē ḫ’khā, ḫē ḫākh, in thee.

(b) A ḫōlem preceding ḫ coincides with its point, as ḫē ḫōshe, Moses, not ḫē. But there is no possible ambiguity; for as the consonant ḫ at the beginning must have a vowel to follow it, and as none is visible, not even a sh’wa, the vowel must be concealed somewhere—it is really the vowel ·
§ 4. COALITION OF MASS, AND TEXTUAL VOCALIZATION. 19

absorbed in the point of the ψ. Similarly a ḫōlem following ψ coincides with its point, as נִּבְּכָּה sōme, hating. Here again there can be no dubiety: the word could not be read as sōne, which would be נִּבְּכָּה. The figure ψ will be sho at the beginning of a syllable, and os elsewhere, as שֹׁה шō-mēr, keeper. This could not be osmēr, for then we should have a word beginning with a vowel, which is impossible; שֹׁה yir-pōs, he treads. There is no temptation to read the last syllable of this word as shō, for the ψ could not then be construed in the word at all. The first syllable is manifestly yir: the ψ must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded shōwa. But there is no shōwa, therefore the dot on the right tip of the ψ indicates the vowel Ə, and the second syllable must be pōs.

(c) When ḫōlem precedes the letter ס at the end of a word or syllable, the point is placed on the right apex of the letter, as ס בּ (enter); when it follows, the point is on the left apex, as ס בּ (necromancer). When the ס begins a syllable, the ḫōlem occupies its proper place, as ס בּ (their entering).

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

גָּמָּה, בּור, בּושׂ, שׁוּב, שׁיִּר, שׁור, שָׁמַ, חֹק, 'יֵ, 'ימ, קֵו, קוֹל, 'אֵ, הָר, רוֹבָּ, רַע, הֵרוֹגֵ, כֶּל, הֶקֶ, מָשָּל, מָשָּל, קַוּל, שָׁלַמ, יָרּוֹצִ, קָוָם, פּוֹלָ, 'סַפִּ, הֶהָצִיּ.

§ 4. COALITION OF THE Massorete AND TEXTUAL VOCALIZATION.

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

(b) A vocalic consonant, used as a consonant, is not usually followed by that same consonant used as a vowel; in such a case only the vowel sign is written, e.g. דעב (commandments), in which the must be consonantal (w; cf. sing. דעב), is better than דעב (in which the first must be consonantal and the second vocalic). Again, in such a word as ס"ד (iniquity), the must be consonantal (w), as the first syllable is ס, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word; consequently the same consonant is seldom twice thus used in consecutive syllables; e.g. ש"ד (shirim for ש"ד songs), ש"ד (qōlūhû for ש"ד they slew him).

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

(e) When vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except ה"ל, which is placed over the waw; e.g. ל (not ל) ה"ל (to write); ל (רampart), but ל (not ל) ה"ל (sand).

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.
§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; e.g. נָהָּ הָיָּתָה, she rested, but נָהָ הָיָּתָה, he led; so בָּנָּה, they built, but בָּנָּה, in us. Usually, however, the accent falls on the last syllable of the word, e.g. יִשָּׁהְלָ הָרָּ הָרָּ, upright, זֹּגְגָּנָ הָרָּ, old; in certain cases it may fall on the penult, e.g. בֵּרָ הָרָּ הָרָּ, horn; בֵּרָ הָרָּ הָרָּ, ear (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; e.g. רֵפֵ הָרָּ הָרָּ, book; בֵּרָ הָרָּ הָרָּ, thou hast killed.

2. Kinds of syllable.—A syllable ending in a vowel is called open, as יִשָּׁ הָרָּ הָרָּ; one ending in a consonant is called shut, as רֵפֵ הָרָּ הָרָּ (light, swift). Every syllable must contain a vowel, and the shwas or indistinct sounds are not usually considered sufficiently vocalic to form syllables; e.g. קִּ הָרָּ הָרָּ (elders) would contain two syllables, מִ הָרָּ הָרָּ. Some, however, regard shwa, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic מִ הָרָּ הָרָּ. In prose, little depends upon the decision of this question.

3. (a) Vowel of the syllable.—The vowel of an open syllable is long, e.g. י in וְיִ הָרָּ הָרָּ (wise); it may be short if it has the accent, as י in רֵ יִ הָרָּ הָרָּ (heavens). The vowel of a shut syllable is short; it may be long if it has the accent. In מִ הָרָּ הָרָּ (killed, ptc.), e.g., the i of the first syllable, which is shut, is short, while the a of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign could not therefore be o, which, being short, would imply that the syllable was unaccented.) So מִ הָרָּ הָרָּ, I am little.

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

4. (a) Another kind of syllable, not uncommon, is the half open. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a
§ 5. PRINCIPLES OF THE SYLLABLE. READING.

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

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

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

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

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

1 Metrische Studien, i. p. 22.
§ 5. PRINCIPLES OF THE SYLLABLE.  READING.

kill, שות, h’lə-mt, my dream; i.e. לְנָא and שות are not possible. Hebrew would not say dream or plan or umbrella, but d’ream, p’lan, umberella—forms which one may hear from very slow speakers, especially if uneducated. So in modern Semitic speech, Protestant becomes b’rootestanti. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus Scotland becomes 'iscotalandi2 (cf. גיר ; rare) and גיר arm; so Fr. esprit from spiritus; Ital. lo specchio for il specchio.

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

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

(b) Simple sh’wa silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as סנמ nq-ṭāl (killed). A consonant not sounded (i.e. quiescent) does not take sh’wa; e.g. יָיָ b (beginning), not יָי re-shith; יְיָ (in the days of . . .), not יְיָ (because the א and י are not sounded), nor does a single final consonant (e.g. ג there, not ג), except kaph, which takes sh’wa in its bosom, probably to distinguish קף from מ (thus מ to thee, not מ lakh). But two sounded consonants at the end of a word both take sh’wa, as בס gōshṭ

1 Cf. Mr. Chadband’s eulogy of “Terewth” in Bleak House (ch. xxv.).
2 Cf. Principal G. A. Smith, The Early Poetry of Israel (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.
§ 6. THE VOWEL SYSTEM AND THE TONE.

(truth). If, however, the first is silent and consequently drops the sh'wa, the second drops it too; thus הַלָּעָד ligraṭh, because the א is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. הֶת het, sin, הָיְתָא way-yar, and he saw, אוֹת gay, valley, the presence of the א, though now otiose, is justified etymologically, like the n in condemn.

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

Examples on the Syllable:


If, however, the vocal sh'was be counted as syllables (cf. § 5. 2), then we shall have q'-tal-tem, ḫ'-lā-yē-nū, &c.

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

Write these Hebrew words: qōṭēl, qām, 'ekhtōbh, māqōm, wūlō, mizmōr, qīṭlū, shāmāyim, qa'ēmū, īmīnēhū, ūlīyāmīm, yēreq, līlqōṭ, mamlaḵhā, līshālōm, shēmōnīm, snē, mqqōmī, yōr-shīm, nilḥam, yīsra'ēl, shmō, nā'ār, h'morīm, lē'sōph, ʿāmalnū.

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

§ 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language
§ 6. THE VOWEL SYSTEM AND THE TONE.

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

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

<table>
<thead>
<tr>
<th>FIRST CLASS.</th>
<th>SECOND CLASS.</th>
<th>THIRD CLASS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) naturally long vowels</td>
<td>(b) pure short</td>
<td>(c) tone-long</td>
</tr>
<tr>
<td>(d) vanishing of tone-long</td>
<td>(e) ..........under gutturals</td>
<td></td>
</tr>
</tbody>
</table>

As we have already seen, § 3. 2. 2 b, though usually short, may be regarded as tone-long in the first syllable of words like חמשות, and (written חמשות) as pure long in forms like תגלות (they reveal, fem.), חמשות (her horses).

1. Unchangeable vowels.—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels á é ú é ó.

Thus the long vowel in the words הבא qam (he arose), מים or המג hég (bosom), כָּה shtr (song), סב qbl (voice), וס סעș (horse)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unaltered through all possible transformations of the word.

The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable is truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are a i u e o. Thus the first vowel in the words הבא qammd (we arose), מרים merhāq (distance), מירה misrāq (basin), מושחת moshkāth (ruined, ptc.), машלakh (thrown, ptc.), is unchangeably short, because the syllable is shut.

2. Changeable vowels.—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language.
The vowels in the first three syllables of the words *análogue*, *análogy*, *análogical*, for example, obviously are seriously modified by the shifting of the tone.

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

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

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

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

(c) i. The indistinct vowels or sh'was are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. The end of the word being, as we have seen, so heavily weighted, the earlier part is made as light as possible, consistently with the laws of the language. Thus in $\dddot{a}$, *y'shärhm* (plur. of $\dddot{a}$) the last syllable, as
usual, has a long vowel; the pretonic is open (because the last syllable is שיר rim) and therefore requires a long vowel, \( \varepsilon \); and the syllable before the pretonic being open (\( \varepsilon \) in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. \( \varepsilon \). Thus the word whose original is ג"ש, becomes ג"ש and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as ג"ש or ג"ש. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh'wa if it be an unchangeably long vowel (e.g. ממוקב kōkhābim (stars), manifestly could not become ממוקב kōkhābim, as the ב with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. ממוקב killed, ptc. pl., could not become ממוקב. The syllable gem niq is closed, and its vowel cannot be touched besides, ג"ש would be an impossible form, as a syllable requires a full vowel).

In the illustration ג"ש, the vowel of both tone and pretone happens to be ג"ש; but any of the long vowels may appear in either place; e.g. ממוקב saqēn (old), ממוקב little, ממוקב heart.

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

The vowel of the tone or pretone may, of course, happen to be long by nature: ממוקב lāshōn (tongue), ממוקב nāst' (ruler), ממוקב qātel (killing), ממוקב kōkhābh (star).

iii. The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is simple sh'wa vocal; thus ממוקב from ממוקב, ממוקב (my heart) from ממוקב, ממוקב (spears) from ממוקב.² Under Gutturals (§ 8), it is one of the kaphetphs, generally h. pathah for vowels of first and second class (i.e. not h. s'ghol for second class) and h. qāmeq for vowels of third

¹ Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as ממוקב kēthābh (a writing), ממוקב (substance).
² This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.
class; thus 
\(\text{תליב} \) from 
\(\text{תליב} \) (wise), 
\(\text{תליב} \) (not 
\(\text{תליב} \) from 
\(\text{תליב} \) (fat, noun), 
\(\text{תליב} \) from 
\(\text{תליב} \) (new moon, month).

(d) 1. Two sounded sh'was must never come together 
(§ 3. 2. 3 d). When, therefore, through processes of inflection 
(e.g. יי"ע, pl. absolute, יי"ע, pl. construct, § 17) or composition 
as when, e.g., the prepositions ב, כ, ל, to, precede a word 
beginning with sh'wa: e.g. יי"ע to his anointed; cf. § 14. 1 b) 
this would happen, the first becomes a full short vowel, most 
commonly the vowel hireq. Thus the impossible יי"ע becomes 
יי"ע yish'ré, and יי"ע becomes יי"ע lim'shé. In the 
former word, as so frequently, an original a (seen in sing. 
yashar, יש"כ) has been thinned to i (cf. instant, covenant 
becoming in careless speech instint, covenant; cf. § 2. 2. 4).

ii. If the first of the sh'was be a composite (as will happen 
when the first consonant is a guttural, cf. § 8. 2 a) the short 
vowel arising is not i, but is generally the full vowel corre-
sponding to the composite sh'wa. Thus יי"ע (from יי"ע wise) becomes not יי"ע but יי"ע hak'h'mé. That is, the flavour 
of the original vowel is retained; and this occasionally, but 
rarely, happens with other than guttural consonants; e.g. 
(איך a wing) becomes not איך but איך kan'phé.

(e) The new syllable arising with this short vowel in such 
cases is generally half open (§ 5. 4). That is, the ה in יי"ע 
and the in יי"ע are not completely closed, for the sh'wa 
is not silent but sounded; nor yet are the ' and the completely 
open, for that would make these vowels long, thus 
giving them an importance which the history of the forms 
shows that they do not deserve. A sh'wa in such a place 
(איך) would have no right to become a long vowel. The 
syllable is therefore commonly regarded as half open, be-
cause it is neither quite open nor quite closed.

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

1 These words, accented on the penult in seeming contravention of 
the rule, will be explained in § 29, and need not now perplex or detain us.
which it belongs is regarded as half open. If it were to be regarded as closed, then the sh'wa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. E.g. to consider the first syllable of יִשְׂרוּאֵל as closed and the sh'wa as silent would obliterate the fact that originally a full vowel (a) stood between sh and r (pl. יִשְׂרָאֵל, sing. יִשָּׂרָאֵל). The only way of preserving this in the derivative form of the word is to treat the sh'wa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate יִשְׂרָאֵל rather than יִשָּׂרָאֵל. This principle covers most of the illustrations of the half-open syllable. E.g. Imperatives (2nd pl.) like שלם (kill) are half open, because the sh'wa corresponds to a full vowel in the singular שלם kill (i.e. qitlā from qatol: the original ă is now represented by ṭ).

Similarly with nouns: ברך b'rākhā (blessing) with a suffix becomes (first בּּרְכֵּה, then) בּּרְכֵּה, i.e. not birkāthē, but bir'kāthēt (my blessing).

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

First, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel a. (i.) Verbs always write ă for ā (except in pause; cf. § 110.4 a). Thus גָּטָל qatāl, he killed, not גָּטָל— that is, the last syllable, though accented, has the short vowel, if it be ā. This ă in verbs is subjected to change precisely as if it were ā. (ii.) Nouns regularly write ā for ā in the hurried form known as the construct state, to be described in § 17.2 a. Thus the construct of יָשֶׂר is יָשֶׂר (not יָשֶׂר).

Second, in opposition to the law in (c), in the case of verbs, the sh'wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יָשֶׂר, יָשֶׂר (fem. y'shērā (upright), the verb inflects יָשֶׂר, יָשֶׂר (he, she, was upright), the sh'wa being sounded to represent the original vowel a. So adj. חכם (wise), חכמה; vb. חכם (he was wise), חכמה. (But see § 110.2 b.)
§ 7. DĀGHĒSH. THE LETTERS "B'GHADHK'PHATH."

EXERCISE. CORRECT THE FOLLOWING WORDS.

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

§ 7. DĀGHĒSH. THE LETTERS "B'GHADHK'PHATH." (SPIRANTS.)

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

2. Daghes lene.—(a) Hebrew has not two sets of consonants for the sounds ב ג ד ק פ and their softer forms ב ה ד ח ק ה פ. It distinguished the sounds by means of the point Daghes (§ 1. 3). The harder sounds it expressed by inserting the point, as ס ב, ס פ, ס ת, &c., leaving the unmodified consonant נ ב, &c., to express the weaker ב ה פ. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters נ ב ג ד ק פ (therefore known as b'ghadhk'-phath) are hard and therefore have Daghes lene whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghes—thus ו ב zā-khār (he remembered), י ב yis-kōr (he remembers). The first ב follows a vowel (א), and therefore has no daghes; the second ב does not follow a vowel (as the first syllable is closed, יב), and therefore has the daghes. Hence these letters receive the point: always at the beginning of a sentence or clause; always in the middle of a word after a shut syllable; and generally at the beginning of words.

(b) For this purpose vocal sh‘wa, simple or composite, has the same effect as the full vowels; e.g. ש‘קור (remember), חקמ (wise; § 6. f, I. ii.). Such forms as רע, הינע are impossible, as they would imply that no vowel preceded the א, which would again imply that and were silent—a manifest absurdity. In this way we can easily tell, in the case of the b’ghadhk’phath letters, whether a syllable is half open or not; e.g. בלב (in his heart) must be בֵּלֶבּ בֵּלֶבּ (pronounce בֵּלֶבּ). If pronounced bilbavo, it would require to be written בֵּלֶבּ בֵּלֶבּ. This would be wrong, as the original word for heart is בלב; his heart, by § 6. 2 b c, is בלבו (§ 19); and this vocal sh‘wa, representing an original full vowel א, must not be allowed to disappear into a silent sh‘wa. Being therefore sounded, it keeps the possible daghesh out of the following beth.

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

3. Daghesh forte.—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as בֵּלֶבּ בֵּלֶבּ (they were swift). When so used the point is called D. forte. The syllable before this daghesh is necessarily shut, for בֵּלֶבּ בֵּלֶבּ, and its vowel therefore short. Daghesh forte can be inserted in the letters ת and י when they are used consonantly; thus יי יי (dryness), יי יי (he preserved alive), יי יי יי (Zion), יי יי יי (he commanded), יי יי (command, imp.), יי יי (their line?). There is no danger of this duplicated waw being confused with the vowel shureq, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ת, then the ת must = waw and not א. If, e.g., in יי
we gave the value of \( u \), there would be no consonants with which to read the vowels \( \text{ and } \bar{u} \). The word is therefore \( \text{gawwam} \), i.e. \\textit{gawwam}.

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

(b) When, by processes of inflection, a consonant is written twice, with a silent sh'wa between, d. forte is used; thus \( \text{nathanna} \) (we gave) becomes \( \text{nathanna} \). But if the sh'wa be vocalic, the daghesh f. must not be used; thus \( \text{qil} \text{lath} \) must not be written \( \text{qil} \text{lath} \), because the sh'wa is sounded, representing as it does an original \( \text{a} \) (\( \text{qil} \text{lath} \), curse, noun).

(c) It is important to note that the gutturals (i.e. \( \text{v} \text{v} \text{n} \text{n} \text{f} \)) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write \( \text{shibber} \) (he broke in pieces). In these cases it is the hard sound of the consonant that is doubled: i.e. we say \( \text{shibber} \), not \( \text{shivver} \); so \( \text{sapper} \) (relate, imp.), not \( \text{saffer} \).

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in \( \text{midhabber} \) (wilderness) the daghesh in the \( \text{beth} \) is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first \( \text{beth} \), whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh'wa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as \( \text{midhabbar} \): the last syllable is \( \text{b} \text{b} \), but the one before it could not possibly be \( \text{b} \text{b} \)—between the \( \text{b} \) and the \( \text{b} \) there would need to be a full vowel, e.g. \( \text{b} \text{b} \). On the other hand, the daghesh in the \( \text{beth} \) of the word \( \text{midhabber} \) (speaking, ptc.) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. Omission of Daghesh forte.—In the case of the consonants \( \text{b} \text{b} \text{c} \), when written to a sh'wa, the d. forte is very frequently omitted where
usage would lead us to expect it; e.g. אֲרֹן (not אֲרֹנ) the Nile, יָרָן (not יָרֹנ) blind; הָרִים (not הָרֹים) praise ye, מְעַנֵּיה (not מְעַנָּיָה) behold me, מְדֻבָּשָׁי (not מְדֻבָּשָׁיָה) seeking, רְקִי (not רְכִית) they will take. This also applies to sibilants, esp. when followed by a guttural; e.g. אַבְנָה (not אַבְנֶה) his throne; so נְשִׁי (not נְשֵׁי) they will lift up. It is most natural to regard the šwā as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. Insertion of Daghest forte.—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the šwā under it; e.g. יִמְנָבֵה for יִמְנִבֵה (the grapes of . . .). This is known as D. forte dirimens. In certain cases two words, of which the first ends in י or ק, may be closely connected by the insertion of a D. forte at the beginning of the second word; e.g. נָא יִנַּע thou hast done this. This always happens when י (this) or ק (what) is joined by maqqeph to the following word; e.g. זוֹכַה יִמַּע this is his name, דְּבַר יִמַּע what to thee? what aileth thee? This is known as D. forte conjunctivum.

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

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

EXERCISE ON DAG. LENE AND FORTE.

Write these Hebrew Words.

1. gam, kōl, dām, bēn, ʾēt, mōt, pat, kap, keleb, tiktōb, ketabtā, bkū, lbad, dābār, blektkā, mishpāt, midbār, btōk, malki, yabdēl, kōkābēm, kbadtem, tikbdī, kašpkā, ḥelqkā, midbrēkem, lāredet, yirb, yēbk, gdōlīm, wtāgēl.

2. mbaqqshīm, hallōn, hammāyim, wayyinnāgpū,limmadīt, dibbēr, mdubbār, šappdū, mispēd, bkašpkem, shabbāt, mibbnē, cippōr, ykattēb, bqiqēkem, baddām, bōdēd, yittnū, lbaddō.

Note.—In this exercise the B'gḥadk'phath are expressed by ordinary hard letters, and šwā is not expressed, as the exercise is set for practice on the syllable.
§ 8. THE GUTTURALS.

The letters  are called gutturals. The  is a firmer sound of the same kind as , and  a firmer sound of the same kind as .  and  are much stronger letters than  and . The gutturals have the following peculiarities:

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

(a) Pathah furtive.—Any short vowel before a final guttural becomes pathah; and between any long vowel (other than qāmeq) and the final guttural there steals in, in utterance, the sound of short a. In other words, a short vowel is dislodged in favour of pathah; a long vowel is retained, but a pathah is inserted. Thus we write pathah, salt (not pathah): so pathah, he threw, but pathah, he sent—very rare (not pathah, hishlih), gābhāh, high (as the mappiq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the  in such words as here, fire (here, fire) This short a is therefore called pathah furtive. This pathah, as the last illustration shows, is written under the final guttural, but pronounced before it. Thus pathah, is pronounced pathah, not pathah: no Hebrew word ends in a short a). The pathah furtive disappears when the guttural ceases to be final; thus pathah, my spirit; pathah, sent, etc. (not pathah, nishlāh).

Pathah furtive is never written to final , which is silent; thus pathah, prophet, not pathah. Further, if the final guttural is preceded by qāmeq, which is already a vowel of the a class, it does not require and cannot tolerate pathah furtive; thus pathah, nishlāh, sent, etc. (not pathah, nishlāh).

(b) The short , falling before gutturals not final, is usually depressed to e; thus pathah, he is heavy, but pathah, he ceases (not pathah). This depression of  to e may also take place after a guttural; thus pathah, my book, but pathah, my help. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus sick becomes seek; give, gev;—though here it is not confined to gutturals; thus, deliver becomes dellevver.
§ 8. THE GUTTURALS.

(c) The letter י, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. רכינ unripe grapes) but very frequently has the vowel a before it. Thus ייWAYYÁSAR (and he turned aside) and רכינ WAYYÁSAR (and he caused to turn aside) both become ייWAYYÁSAR.

2. (a) The gutturals cannot take simple sh’wa vocal, they require the composite sh’wa; therefore a sh’wa under an initial guttural must be composite; e.g. ינפ q’hôr (bury, inv.), but רכינ "bhôr, cross, imp. (not רכינ). In many cases they dislike simple sh’wa silent, preferring the composite; e.g. יינ my foot, but יינ my lord (not רכינ). The hâteph that takes the place of silent sh’wa always corresponds to the preceding short vowel; thus יינ becomes יינ, so יינ po’lt becomes יינ po’lt (my work). י, which is very hard, has a distinct tendency to prefer the silent sh’wa; e.g. יינ pahdô, his fear (not יינ pah’dô). But with other gutturals the composite is usual; thus יינ becomes first, by paragraph 1 b, יינ and then יינ it was said.

(b) By far the most common hâteph is י. Initial ינ prefer י, initial ינ prefers י; e.g. ינ(ם) ינ say; but when further from the tone ינ also takes י; e.g. ינ to, towards (very rare and poetic), but ינ to you.

3. (a) As two vocal sh’was cannot come together, a simple sh’wa before a hâteph becomes the full (short) vowel corresponding to the hâteph; thus יin becomes יin to kill; but יי becomes יי to cross. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the sh’wa, if composite, which corresponded to the short vowel; e.g. יin my lord. Therefore the resultant combination in either case is י or י or י; e.g. ינ he caused to stand, stationed, ינ he was stationed. Either the short vowel before the guttural (as a in the original יינ) or the composite sh’wa under the guttural (as י in יינ) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a long vowel, it takes י in place of י; e.g. ינ she slaughtered, ינ she refused, ינ priests.
4. (a) The gutturals cannot be doubled. In this peculiarity מ agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); e.g. הָדְדֵרֶקֶה, the way, but הָדְבֶדֶד, the servant (for מִדְבֶּרֶדֶד = מִדְבֶּרֶדֶד). But as the מ cannot be doubled, the first must be dropped. We therefore get מִדְבֶּרֶדֶד, because the vowel מ, short in the shut syllable, becomes long, מ now that the syllable is open). So מִדְבֶּרֶדֶד, he did a third time, but מִדְבֶּרֶדֶד he uprooted, because מִדְבֶּרֶדֶד = מִדְבֶּרֶדֶד (short א = מִדְבֶּרֶדֶד (tone-long א). So מִדְבֶּרֶדֶד, but מִדְבֶּרֶדֶד he was blessed, because מִדְבֶּרֶדֶד = מִדְבֶּרֶדֶד (short מ = מִדְבֶּרֶדֶד (tone-long מ).

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

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with מ and מ, and usually with מ; e.g. מִדְבֶּרֶדֶד becomes מִדְבֶּרֶדֶד he refused, מִדְבֶּרֶדֶד becomes מִדְבֶּרֶדֶד the evil, מִדְבֶּרֶדֶד becomes מִדְבֶּרֶדֶד the people. Usually with מ, and very frequently with מ, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the d. f. implicitum. E.g. מִדְבֶּרֶדֶד (not מִדְבֶּרֶדֶד), מִדְבֶּרֶדֶד (not מִדְבֶּרֶדֶד), מִדְבֶּרֶדֶד (not מִדְבֶּרֶדֶד for מִדְבֶּרֶדֶד the sword), מִדְבֶּרֶדֶד (not מִדְבֶּרֶדֶד the month).

EXERCISE. CORRECT THE FOLLOWING WORDS.
§ 9. THE QUIESCENT LETTERS.

The letters రన, హం, బం, ఇల్, పం, శ్రమ, జింఖ్, తెలు, రామ, నామ ప్రపంచ యొక్క ఉపయోగం సూచిస్తుంది.

§ 9. THE QUIESCENT LETTERS.

The letters రన, హం, బం show the same kind of feebleness that the letters ఴవ్యు, యే, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e.g. మయ్త commandment (micwrd, a consonantal); so అమర అమరై, యుగ్మర (he said), but అమర, యుగ్మర (he says) (ఆ quiescent); పం, యూర్ (the days of . . .), but పం, యూర్ (the days of) (from పం, పం, § 6. 2 d) not పం, పం పం, పం పం, పం, పం, పం, పం, బియుందు; so పం పం పం పం పం. P

In other words, the యూర్ quiesces, or is silent: and under the silent consonant the sh’wa is not placed; thus పం, పం (not పం), and పం, పం, పం, పం, be-

As for యూర్, if it takes the sh’wa, it is regarded as a consonant; e.g. నే నే దార (glorious). Here

the యూర్ has the dghesh lene, because the preceding syllable is closed, ending, as it does, in a consonant (§ 7. 2 a). This, however, is rare. At the end of a word యూర్ is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus యూర్ (on the analogy of అమరై) becomes యూర్, he found, because, as the final యూర్ practically disappears, the syllable is as good as open, and its vowel therefore long. So for యూర్ (cf. అమరై) we write యూర్ thou hast found, because యూర్ at the end of the syllable is silent, and the following యూర్ does not take the dghesh lene, because, now that the యూర్ has vanished, it follows a vowel (§ 7. 2 a).

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

2. It is never difficult to decide whether final రన and రం are
§ 10. THE ACCENTS. METHEGH, &C., PAUSE.

consonantal or quiescent. If accompanied by a homogeneous vowel—i.e., by e or i, and 1 by o or u (§ 2. 3 c)—they are obviously quiescent, being simply the consonantal signs of these vowels; e.g. 'ī lī (to me), ʾī lō (to him). If accompanied by a heterogeneous vowel, they are necessarily consonantal; e.g. ʾī hay (living), ʾī hāy (ah!), ʾī gālūy (uncovered, ptc.); ʾī yahdāw (together), ʾī awlā (injustice), ʾī siū (April–May), ʾī nū or ʾī ḏāwīdāh (David). The suffixal form (to be explained in § 19) ṣāw is sounded ūw, as ʾī ṣāw-šāw (his horses).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

§ 10. THE ACCENTS.¹ METHEGH, MAQQEFF, PAUSE, QʾRĒ, &C.

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

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

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

¹ A brief account of the more common accents will be found on pp 230 f.
centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called Methegh, בָּלִיל (bridle), a small perpendicular stroke to the left of the vowel. An open syllable was most apt to be hurried over, and hence: the second full syllable from the Tone, if open, is uniformly marked by Methegh, whether the vowel is long (סֹהָר the man) or short (נַחֲלָה the palace); e.g. יִוְלָא I, תֵּקָר and thou shalt remember, לָמָּה the wise, לְקָח the dust. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not שִׂמְחֵה); or with a shwa, because so insignificant a vowel does not deserve special attention (therefore not שִׂמְחֵה).

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

(b) When the open syllable is separated from the tone even by only vocal shwa, its vowel is marked by methegh; e.g. נָלָא 'א-קָחֲלָא (accent on last syllable), she ate, נָלָא הָ-קָחֲלָא, she is wise. (In these cases the shwa is vocal, representing as it does a full vowel in the original masc. form נָלָא, נָלָא.) In such positions methegh clearly indicates that the shwa is vocal, and thus serves to distinguish between א and א, and between א and ח; e.g. נָלָא food (silent, because no methegh with the א: the word is therefore a pure disyllable: last syllable, accented, א: the first, unaccented and shut, therefore with short vowel; therefore 'א-קָחֲלָא; הָ-קָחֲלָא, wisdom; נָלָא יִרְפָ'א, they will fear (open syllable, long א); נָלָא יִרְפָ'א, they will see (shut syllable, short א).

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

1 Under the consonant, if the vowel is בָּלִיל; e.g. בְּלֶכֶת stars, בְּלֶכֶת priests, בְּלֶכֶת enemies.

2 This fact tends to confirm the view that vocal shwa constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.
to be preserved by methegh; hence the combination referred to in § 8. 3 a always appears in the form - , e.g. רָמָל he stationed, רָמָל he was stationed.

3. Maqqeph (binder).—(a) Part of the accentual or rhythmical machinery is the Maqqeph or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e.g. רָמָל, רָמָל all (acc.) that (was) to him, all that he had. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by maqqeph lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a), יָשָׁב יָשָׁב all the people, i.e. the א of יָשָׁב, which is now shut and unaccented, becomes the corresponding short (not קֹל, but קֹל-הָא-אָמ). Cere, followed by maqqeph, is usually reduced to יָגְהֹל; thus ויָגְהֹל hishshâmêr, but ויָגְהֹל beware; so ויָגְהֹל give praise to him and tell, &c.

(b) The maqqeph is used almost invariably with ויָגְהֹל to, ויָגְהֶל all (thus ויָגְהֶל), ויָנָה sign of accus. (thus ויָנָה), and a few other common words (e.g. ויָנָה from, ויָנָה lest).

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

(a) A short vowel in the tone becomes long, as ויָנָה water, pause ויָנָה; רָפָא he kept, pause רָפָא; I kept, pause I: the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the primary sound that appears, ויָנָה earth, p. ויָנָה (from a primary ויָנָה 'arç).

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

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal sh'wa before the tone, this sh'wa becomes the tone-long of the primary sound whose place it had taken, and the tone
§ 10. THE ACCENTS. METHEGH, &C., PAUSE. 41

is then shifted to it, as הָנָּה she dwelt, pause הָנָּה from "he dwell; "stand ye, pause וַהֲרָעֲךָ from וַהֲרָעֲךָ stand.

Similarly the composite sh'wa under a guttural is raised, in pause, to the corresponding long vowel; thus יִנְשָׁנָה, pause יִנְשָׁנָה; לֹא sickness, pause לֹא.

i. Sh'wa before the suffix kha becomes in pause א, הוֹ בָּשׁ thy horse, pause הוֹ בָּשׁ.

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

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

5. Q'rē (יקץ read, i.e. to be read) and K'tḥibh (כתב written).

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

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

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

OF WORDS AND FORMS.

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

§ 11. THE ARTICLE.

Hebrew has no indefinite Article; e.g. כֵּי ybם, a day, שֶׁה יִשָּׁה, a man.

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

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

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

primary han, the usage works out very naturally, especially when we remember how readily in other languages n assimilates with the consonant before it; e.g. inmotus = immotus, inlotus = illotus, ἐκλειπω = ἐκλείπω, &c.

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

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the pathah of the Art., falling in an open Syllable, expands to qâmeç; thus סנֶה becomes סנֶה the man. This expansion is universal before נ and ר, e.g. סנֶה har-rôsh = סנֶה hâ-rôsh,1 the head, and general before י, e.g. רֹית the city. Before the strong gutt. נ and ר, pathah usually remains; i.e. the daghesh is implicit, and the vowel before it, being in a practically shut syllable, remains short; e.g. לֶא (from hah-hêkhâl) the palace, לֶא (from hah-hokhmâ) wisdom.2

(c) The rule in (b) applies to נ and ר with any vowel. But when נ, י, נ are pointed with qâmeç, the punctuation of the Art. varies—

Before נ and י in the Tone, the Art., falling in the pretone, takes ā (§ 6. 2 b), as סנֶה the mountain, סנֶה the people.

Before נ, י, not in the Tone, the Art., falling before the pretone, becomes e (ṣghol),3 as סנֶה the mountains, סנֶה the trouble.2 Before נ (hâ) in all positions, and also before נ, the Art. takes ṣghol, סנֶה the wise, סנֶה the feast, סנֶה the sickness.

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

1 The נ is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (אְשָׁם).

2 These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone; e.g. יָהָרָה, יָכְבָה, &c.

3 This comes under the general rule that a pathah before an originally duplicated guttural which has ר under it becomes ṣghol; thus יִנְא my brothers, pausal form of יִנְא (p. 153), originally ak-hay (§ 10. 4 a).
§ 11. THE ARTICLE.

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

Before ordinary conss.

Before gutturals \{נ, ר, י

Before gutturals with qāmeq \{ו, י

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

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

If two or more adjectives go with the same noun, each of the adjectives has the article; e.g. the great and good man, בושם ישא ירנה העץ.

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

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

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

The words א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, when preceded by the

1 Throughout the exercises, bracketed words are not to be translated.
2 In א היה and א היה, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (יהוא? יהוא?).
3 Both forms extremely rare.
4 Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).
§ 13. DEMONSTRATIVE AND OTHER PRONOUNS.

article, lengthen the pathah to qamez; thus יהוה, So also אֲדֹم (original אֲדֹּמ) becomes אָדֹּם.

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

EXERCISE. TRANSLATE.

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

§ 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

Sing. | Plur.
---|---
mas. נָּא this | זה those
f. נָּא these | נָּא these

c. נָּא this

1 יהוה should be pronounced and translated thus, not by the Lord. As the traditional vocalization of the word יהוה is erroneous, we shall throughout leave it unpainted.
1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, יִהְיֶה הָיְהוּ; *this is the good man*, יִהְיֶה הָיְהוּ. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); e.g. *this man* (i.e. the man—this one), יִהְיֶה הָיְהוּ; *this law*, יִהְיֶה הָיְהוּ; *that day*, יִהְיֶה הָיְהוּ; *these words*. With another adj., the demonstr. stands last: *this good man*, יִהְיֶה הָיְהוּ.

   Note that though, with the art., the sing. is יִהְיֶה, the plur. is יִהְיֶה.

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

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, יִהְיֶה is used alone, i.e. without being followed by Dag. forte, e.g. יִהְיֶה = יִהְיֶה (which is to me, i.e. mine), is mostly late.

1 The form יִהְיֶה prefixed inseparably to words, usually as יִהְיֶה or יִהְיֶה followed by Dag. forte, e.g. יִהְיֶה = יִהְיֶה (which is to me, i.e. mine), is mostly late.
§ 13. DEMONSTRATIVE AND OTHER PRONOUNS.

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

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

3. Interrogative pronoun.—The interrogative is יִפְשָׂ what? for persons, and נָפַ what? for things, both words indeclinable. The emphasis of the question, not being on the interrogative particle, falls forward on the next word (§ 7. 6), and forms assumes a pointing quite like the Article (§ 11). Before non-gutturals path. and dag. הַשָּׁמְא what is this?
before א and י qāmeq הרַמְא what are these?
before other gutturals pathah כִּי why what is it?
before gutt. with qam. śghol ${	ext{שָׁמִא}}$ what has he done?

יִפ is also used to express the indefinite whoever, whosoever; and נָפ whatever, whatsoever; e.g. יִפֶלֶת who is it (whoever (is) for Yahweh (let him come) unto me. But while יִפ can be thus used, רְשַׁה can never be used interrogatively. E.g. Who will trust in Yahweh? יִפֶלֶת (not possibly רְשַׁה); but blessed is the man who trusts. רְשַׁה is also the exclamation how! נָפַ how glorious is thy name!

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

Every, all, כל (which is strictly a noun = the whole); e.g. every day, כל יום; all the day, כל היום (§ 10. 3).

No, none, שָׁא ... אֲל or אֲל שָׁא (lit. not a man): כל ... אֲל or אֲל ... כל (lit. not every, i.e. not any); e.g. none living is just before thee, כל ... אֲל; no work shall be done, כל−לְבָא−יָא.

The one, the other, נָו ... נָו: the one called to the other, נָו ... נָו.
§ 13. DEMONSTRATIVE AND OTHER PRONOUNS.

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

king head boy Yahweh

to create to call to bear to shed

to take to hear to say to come

to sit not famine unto

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

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

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; e.g. the boy did not hear the voice, יַעֲשֶׂה יָשָׁן נָא.

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

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

1 Usually pointed יוֹנָה, occasionally יוֹנָה (cf. § 10. 5): the true spelling (never found) is probably יוֹנָה. We leave it throughout unpointed.
§ 14. THE INSEPARABLE PREPOSITIONS.

be more than one; e.g. Abraham took Sarah and Lot, יִשְׂרָאֵל.

(c) מָזַךְ is used before מָזַךְ (= whom?), but never before מָזַךְ.
Whom have I oppressed? מָזַךְ הַחַטָא, but what have I taken? מָזַךְ לֹא.

EXERCISE. TRANSLATE.

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

§ 14. THE INSEPARABLE PREPOSITIONS.

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

ב in, by, with; local and instrumental.

ב like.

ב to, at, for; sign of dat. and infin.

(a) The usual pointing of these light fragments is simple שָׁוָה; e.g. בֶּן פִּיהוֹ in peace, בֶּן פִּיהוֹ with a strong hand, like Pharaoh, בֶּן פִּיהוֹ to Moses.

(b) Before another שָׁוָה this becomes hireq, by § 6.2 d.i., forming a half-open syllable בֶּן, בֶּן = in the heart
§ 14. THE INSEPARABLE PREPOSITIONS.

of; the sh’wa is here sounded, because it was (necessarily) so in the original לַיקֵם (cf. § 5. 4 a); therefore not לַיקֵם. If the consonant be ‚, it quiesces and the sh’wa is not written (§ 9. 1); e.g. מֵעֲדֵנ, but in the days of; אָדָם to Judah.

(c) Before a ḫateph the sh’wa becomes the corresponding short vowel, by § 8. 3, יִם, יִסי = בֹּא רֵיחַ like a lion; נֵלָל = אֲלִיל to eat.

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

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

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

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

Sing. יִשָּׂרָאֵל to me, יִשָּׂרָאֵל (m.) יִשָּׂרָאֵל (f.) to thee, יִשָּׂרָאֵל to him, יִשָּׂרָאֵל to her.

Plur. יִשָּׂרָאֵל to us, יִשָּׂרָאֵל (m.) יִשָּׂרָאֵל (f.) to you, יִשָּׂרָאֵל (m.) יִשָּׂרָאֵל (f.) to them.

יִשָּׂרָאֵל is inflected like יִשָּׂרָאֵל, but it also takes יִשָּׂרָאֵל in 3rd plur. masc.

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

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

1 Pause, יִשָּׂרָאֵל.
§ 14. THE INSEPARABLE PREPOSITIONS.

Dagh. f., with certain consonants, may be omitted (§ 7. 5); e.g. מַעַשְׂה (for מַעַשְׂה at the end of. When the consonant is מ, it quietes (§ 9. 1); e.g. מַעַשְׂה at my right hand = מַעַשְׂה.

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

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

<table>
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<tr>
<th>הנ冊</th>
<th>book</th>
<th>יִשָּׂא</th>
<th>garden</th>
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<th>place</th>
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<td>lion</td>
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<td>יִשָּׂא</td>
<td>(f.) dry land</td>
<td>יִשָּׂא</td>
<td>יִשָּׂא</td>
<td>יִשָּׂא</td>
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</tr>
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<td>(f.) work</td>
<td>יִשָּׂא</td>
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<tr>
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<tr>
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<td>to cry, call</td>
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<td>יִשָּׂא</td>
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<tr>
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<td>יִשָּׂא</td>
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<td>יִשָּׂא</td>
</tr>
<tr>
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<td>to eat</td>
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<td>יִשָּׂא</td>
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<td>יִשָּׂא</td>
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<td>to name</td>
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<td>יִשָּׂא</td>
<td>יִשָּׂא</td>
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</tr>
<tr>
<td>יִשָּׂא</td>
<td>unto, as far as</td>
<td>יִשָּׂא</td>
<td>יִשָּׂא</td>
<td>יִשָּׂא</td>
<td>יִשָּׂא</td>
</tr>
</tbody>
</table>

EXERCISE. TRANSLATE.

1 Pausal form (cf. § 10. 4 a).
§ 15. THE CONJUNCTION, &c.

1. The inseparable conjunction 1 and, is pointed very much like the inseparable prepositions in § 14.
   (a) Its ordinary pointing is shōwa, הָשֹּׁה and thou, הָיְתָה and a word.
   (b) Before the hātephs it takes the corresponding short vowel (§ 8. 3), יִהְיֶה and I, יַהֲנֶה and be strong. חֶסֶר וָאֹראַת kindness and faithfulness.
   1 (like ב כ, cf. § 14. 1 c) with הָשֹּׁה gives הָשֵּׁה אֲנָה,
   (c) Before simple shōwa and the Labials (ץ ס ר ב) its pointing is יִהְיֶהוּ and words, יַהֲנֶהוּ and ye shall keep, יִבְּהֵר and a son, יִבְּהֵר and a cow.
   Rem.—Before yodh with shōwa the pointing is hireq, after § 6. 2 d. i., and yodh is silent (§ 9. 1), יִהְיֶה and the days of.
   (d) Before the accent, especially if disjunctive (see p. 230), it often takes qāmeq (§ 6. 2 b): יִהְיֶהוּ a good and evil, יִבְּהֵר generation after generation; especially with words that go in pairs: יִהְיֶהוּ a day and night, יִבְּהֵר a gold and silver, יִבְּהֵר a waste and void (i in spite of Labial; cf. יִהְיֶהוּ הָשָׁה אֲנָה God and king).
   (e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the He of the Art., as יִהְיֶה and the people, not יִהְיֶה.

2. יִהְיֶה appears with the pronominal suffixes as follows:
   Sing.: יִהְיֶה from me, יִהְיֶה (m.), יִהְיֶה (f.) from thee, יִהְיֶה from him, יִהְיֶה from her.
   Plur.: יִהְיֶה from us, יִהְיֶה from you, יִהְיֶה from them.

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

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

3 sing. m. perf. he ruled, has ruled, &c. יִכְּחַב
2 " " " thou hast ruled, &c. יִכְּחַב ta of יִכְּחַב
2 " " " thou hast ruled, &c. יִכְּחַב t יִכְּחַב
1 " " I ruled, have ruled, &c. יִכְּחַב ti = ki of יִכְּחַב
§ 16. THE NOUN. INFLECTION.

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

1 Pausal form (cf. § 10. 4a).
§ 16. THE NOUN. INFLECTION.

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

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

3. Inflection, external modifications in Nouns and Adjectives.

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

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

(b) The fem. sing. is formed by adding מ (י) to the mas., e.g. רֹאֱי, רֹאִית.

(c) The plur. mas. is formed by adding מ (ם) to the sing., e.g. רֹאֱי; and the plur. fem. by changing מ (י) into מ (ם) (8th), e.g. רֹאִית, רֹאִית; or by adding מ to the sing. if it has no fem. termination, e.g. רֹאֱי wind, רֹאִית.

(d) The dual is formed by adding מ מ (ayin: consonantal) to the mas. sing. for the mas., and to the original fem. sing. (which was מ in § 16. 4. 8) for the fem. Thus: from רֹאֱי סִים, סִים, סִים; from יָרְשֵׁי (orig. יָרְשַׁה), יָרְשַׁה סִים (a under י lengthened to י, because pretonic, § 6. 2 b).

<table>
<thead>
<tr>
<th>mas.</th>
<th>fem.</th>
<th>mas.</th>
<th>fem.</th>
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</thead>
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<tr>
<td>sing.</td>
<td>מָבָא</td>
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<td>סִים</td>
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<tr>
<td>plur.</td>
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</tr>
</tbody>
</table>

(1) Words ending in נ or נ; e.g. righteousness, blessing, an Ammonitess, an Egyptian woman (from a נ ¥厦门 Egyptian).

(2) Words of any termination that are names of creatures feminine, as נ ¥厦门 mother.

(3) Names of cities, countries, &c., which may be considered mothers of their inhabitants; e.g. נ ¥厦门 Zion, נ ¥厦门 Assyria.

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

(5) Names of things productive, the elements, unseen essences, &c., as נ ¥厦门 sun, נ ¥厦门 earth, נ ¥厦门 fire, נ ¥厦门 soul.

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

(6) Words fem. usually assume the distinctive fem. termination in the plural; e.g. נ ¥厦门 דeker, נ ¥厦门 אב. Many fem. nouns, however, have the mas. plur. ending, e.g. נ ¥厦门 ים year, regular pl. נ ¥厦门 שים (in poetry sometimes נ ¥厦门 שים), and on the contrary many mas. words have the fem. termination in the plur., e.g. נ ¥厦门 father, pl. נ ¥厦门 אב, especially if they incline towards a fem. sense by (4) or (5); e.g. נ ¥厦门 לב heart, pl. נ ¥厦门 לבבות, נ ¥厦门 קול voice, pl. נ ¥厦门 קולות or נ ¥厦门 שופרות trumpet, pl. נ ¥厦门 חזות.

As a rule, the plur. takes the gender of the sing.; e.g. נ ¥厦门 אב good fathers, נ ¥厦门 גוד ימ good years.

(7) The fem. often corresponds to the Greek or Latin neuter; e.g. נ ¥厦门 מידה welfare, נ ¥厦门 מידה misery, נ ¥厦门 מידה this (τοῦτο).

(8) The original fem. ending was נ ¥厦门. The ending occasionally appears, sometimes in this form, sometimes as simple נ ¥厦门 (cf. נ ¥厦门 Moabitess, from נ ¥厦门 מלבנה) under conditions to be afterwards explained (cf. § 17. 2 g).

Words ending in נ ¥厦门 (mainly ordinal numerals, § 48. 2, e.g. נ ¥厦门 third, and tribal names, e.g. נ ¥厦门 Hebrew) form the fem.
§ 16. THE NOUN. INFLECTION.

and **plur.** as follows:—

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### Fem. Sing. 

- Shophet (rarely שופט),
- וַעֲבוֹדִים, fem. pl. וְעֻבְדוֹת.

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### Mas. Pl.

- עֲבֹדִים, and עָבְדוֹת, fem. pl. עָבְדוֹת.

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### The Dual.

- **(a)** The **Dual** is confined to substantives (and the numeral שָׁנָה, **two**); it is no more found in the adjective, pronoun, or verb. It is used for things that go in pairs, whether organs of the body or inanimate things; e.g. eyes שָׁנָן, ears שָׁנָן ('osnayim), hands שָׁנָן, lips שָׁנָן (from שָׁנָן), horns שָׁנָן, shoes שָׁנָן; and with one or two other common words, e.g. שָׁנָה, שָׁנָה **two years**.

- **(b)** Verbs and adjectives, having no dual, use the plural with a dual noun, שֶׁנֶּה רַחֵם, יִשְׁרֵי שֶׁנֶּה, haughty (high) eyes and hands that shed blood.

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

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

- **(e)** **יָצָמ water, and יָצָמ heaven**, are not duals, but plur. from unused sing. forms (יָצָמ and יָצָמ).

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### Table

<table>
<thead>
<tr>
<th><strong>Noun</strong></th>
<th><strong>Feminine</strong></th>
<th><strong>Masculine</strong></th>
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<tbody>
<tr>
<td>ox</td>
<td>שֶׁנֶּה f. cow</td>
<td>שֶׁנֶּה f. cow</td>
</tr>
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<td>horse</td>
<td>שֶׁנֶּה f. mare</td>
<td>שֶׁנֶּה f. mare</td>
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<td>שֶׁנֶּה f. song</td>
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</tr>
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<td>adversary</td>
<td>שֶׁנֶּה f. adversary</td>
<td>שֶׁנֶּה f. adversary</td>
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<tr>
<td>hero, mighty</td>
<td>שֶׁנֶּה f. well</td>
<td>שֶׁנֶּה f. well</td>
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<tr>
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<td>שֶׁנֶּה f. side</td>
<td>שֶׁנֶּה f. side</td>
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<tr>
<td>blood</td>
<td>שֶׁנֶּה f. river</td>
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<td>river</td>
<td>שֶׁנֶּה f. dream</td>
<td>שֶׁנֶּה f. dream</td>
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<td>just</td>
<td>שֶׁנֶּה f. to give, to slay</td>
<td>שֶׁנֶּה f. to give, to slay</td>
</tr>
<tr>
<td>to count</td>
<td>שֶׁנֶּה f. to see</td>
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<tr>
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<td>שֶׁנֶּה f. to remem-</td>
<td>שֶׁנֶּה f. to remem-</td>
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<tr>
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</tr>
<tr>
<td>drink</td>
<td>שֶׁנֶּה f. ber</td>
<td>שֶׁנֶּה f. ber</td>
</tr>
</tbody>
</table>

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**EXERCISE. TRANSLATE.**

1 The words רַחֵם, יִשְׁרֵי, have, for etymological reasons (§ 43), (path.); with the Article, רַחֵם has ר (cf. § 12), the other words ר.
I remember (perf.) the songs which I heard in the temple. These waters (are) bitter. Those heavens (are) very lofty. These (are) the asses which we slew. Who (are) these princes and heroes? Thou hast heard the cows. God remembers the just (pl.). We sat on the hills two days. Bread he ate and water he drank. The just are as the stars which (are) in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (f.) has spilt blood (pl.).

§ 17. CASES. THE CONSTRUCT STATE.

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

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion.* This relation, though
usually, is not invariably expressed by *of*; when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; e.g. in "great in power, fair in appearance, broken in heart," *great, fair, and broken* would be in the construct, *power, appearance, and heart* in the absolute. The point is that the two words together make up one idea.

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

(b) Further, the final *m* of the plur. *tm* and the dual *dyim* is elided, and these terminations become כּוֹנֵן: thus, from plur. כּוֹנֵן we get constr. כּוֹנוֹן (since כ, when hurried, is reduced to כ, and כּ must become כּ, by § 6. 2 d. i.); and the shēwa is vocal, representing as it does an original כ. Consequently, if the third radical is a b'ghadkh'phath, it will not take daghesh lene: abs. pl. כּוֹנֵנית [sing. כּוֹנוֹן *heavy*], constr. כּוֹנוֹן כּוֹנוֹן (not כּוֹנוֹן כּוֹנוֹן).

(c) The dual cstr. is similarly formed; e.g. abs. כּוֹנֵני horns, cstr. כּוֹנֵני; abs. כּוֹנֵני hands, cstr. כּוֹנֵני. So from לָשֹׁן lip, dual abs. לָשֹׁנֶה (§ 16. 3 d, 5 d), cstr. לָשֹׁנֶה.

(d) In fem. sing. the original ending ר— (§ 16. 4. 8) is resumed: abs. כּוֹנֵנית mare, cstr. כּוֹנוֹנית; abs. כּוֹנֵנית righteousness, cstr. כּוֹנוֹנית (because כּוֹנֵנית כּוֹנֵונית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנוֹנוֹנית כּוֹנַית paycheck.

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

בּ, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—ר upright, ר hand, לָשֹׁן lip.
§ 17. CASES. THE CONSTRUCT STATE.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>sing. סוס</td>
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<tr>
<td>plur. סוסים</td>
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<td>סוסות</td>
<td>סוסות</td>
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<tr>
<td>dual סוסים</td>
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<tr>
<td>יֵשָׁ בֶּר</td>
<td>יֵשָׁ בֶּר</td>
<td>יֵשָׁ בֶּר</td>
<td>יֵשָׁ בֶּר</td>
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<tr>
<td>עֵ陲ְ</td>
<td>עֵ陲ְ</td>
<td>עֵ陲ְ</td>
<td>עֵ陲ְ</td>
</tr>
<tr>
<td>Mas. abs. plur.</td>
<td>Mas. cstr.</td>
<td>Fem. abs. dual</td>
<td>Fem. cstr.</td>
</tr>
<tr>
<td>יֵשָׁ בֶּר</td>
<td>יֵשָׁ בֶּר</td>
<td>יֵשָׁ בֶּר</td>
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<td>עֵ陲ְ</td>
<td>עֵ陲ְ</td>
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</tr>
</tbody>
</table>

Rule 1.—a. The construct never has the article: the absolute (if it be definite) has it—not of course with proper names. Thus the king's horse (never in this order in Hebrew, but always the horse of the king), סוס המלך (not סוס המלך); the horses of the king, סוסים המלך (not סוסים המלך); the word of the prophet, אשת נביא; the righteousness of the people, עון עמים; the lips of the girl, עון עבדה. So with adjs.: a good-looking girl, יפה נבנית (lit. good in appearance), a woman of good understanding (יֵשָׁ בֶּר מֹכֶת מְרִאָה, lit. good of understanding); and with participles, the broken-hearted, יֵשָׁ בֶּר פּוֹלָה (lit. those who are broken, pl. cstr. of יֵשָׁ בֶּר in heart).

b. If the abs. is definite, the constr. is also definite; e.g. יֵשָׁ בֶּר the man of war, יֵשָׁ בֶּר the warrior; but יֵשָׁ בֶּר a warrior; יֵשָׁ בֶּר the mountain of Yahweh. The indefinite in such cases is usually expressed by putting יֵשָׁ בֶּר (to) before the absolute: יֵשָׁ בֶּר a psalm of David.

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

1 יֵשָׁ בֶּר is fem., but may be used here for illustration's sake, as it has not the fem. ending.
in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus *the God of heaven and earth* rather than *God of the heaven and earth* (bec. then would be separated from *God of the earth*).

Such a succession of constructs, however, as *the way to the tree of life; the days of the years of the life of my fathers*, constitutes a unity and is perfectly normal.\(^1\)

**Rule 3.**—An adj. qualifying a noun in the cstr. state must stand after the compound expression, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *the good horses of the king* (not *the horses of the good king—viz. the good ones. So the king’s good mare, would be the good king’s mare*).

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

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

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

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

\(^1\) Notice that the indication of definiteness (*i.e.* the article, or a pron. suff. *my, his*, etc., § 19) appears only at the *end.*
§ 17. CASES. THE CONSTRUCT STATE.

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

It cannot be used with persons: to (towards) David
would not be הבוא, butบอล_relations.

north f. Egypt f. bed, bed, poor
wind f. valour f. salvation
spirit f. force, army f. deliverance
command f. city f. understanding
law f. wall f. flesh
queen f. daughter four Sheol, the underworld

EXERCISE. TRANSLATE.

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

1 Less often masc.
2 Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).
3 Dag. in kaph only in cstr.
slew the man's ass. The people did not drink from the waters of the river, for they (were) blood.\footnote{In dependent clauses with י for, that, &c., the pronoun is put last.} Ye have not kept the commandments of the God of all the earth. The spirit of God (was) upon the waters. God of the spirits (that belong) to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou (f.) hast eaten of the tree of the garden.

§ 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by Inflection (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i.e. vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גיבָר (gibbor) a hero, אבָן (ebh- Controllers) poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, ב, ג), and the second pure long (as we might almost infer from its consonantal representation ה), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; e.g. plur. יָבָה, גֹּובָה. The forms that suffer change are those having tone-long vowels, e.g. in each of the words וְבר (not כַּג), בל (not כַּג) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called Vowel-letters (§ 2. 3 e), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only further, and seer are tone-long in nouns, as in the above illustrations;_CONSOLE being for the most part unchangeably long, and therefore usually represented by א; e.g. גָדוֹל (gadhōl), כֹּכַב (kōkhab). In these words the א is subject to change, being only tone-long, but not the א.

The forms with changeable vowels seem capable of being generalized under three classes or Declensions.
1. A large number of words are of the same form as the perfect of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

ā in the pretone (א or א), or ā in the tone (א), or ā in both places (אא).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (e.g. by מ, נ, &c.) the accent plants itself upon the significant inflectional addition; e.g. מ, but מ. The tone, falling on bhar in the sing., falls onrim in the pl.: bha, being pretonic, has the long ā, and the original ā of dabhār, being now two places from the tone (and open), becomes ā. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes מ (sing.) and מ (pl.): the sh'wa in pl. is vocal, hence no daghesh in ghadhkipath letters; e.g. מ, מ.

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

A few words have in the construct ghol in both syllables: e.g. מ wall, cstr. מ (pronominal suffix, § 19, regularly of the type מ his wall); מ shoulder, c. מ; מ thigh, c. מ; מ heavy, c. both מ and מ.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>(1) upright מ</td>
<td>מ</td>
<td>מ</td>
<td>מ</td>
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<tr>
<td>(2) old, old man, elder מ</td>
<td>מ</td>
<td>מ</td>
<td>מ</td>
</tr>
<tr>
<td>(3) great מ</td>
<td>מ</td>
<td>מ</td>
<td>מ</td>
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<tr>
<td>(4) blessed מ</td>
<td>מ</td>
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<td>(5) overseer מ</td>
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<tr>
<td>(6) heart מ</td>
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<tr>
<td>(7) star מ</td>
<td>מ</td>
<td>מ</td>
<td>מ</td>
</tr>
<tr>
<td>(8) desert מ</td>
<td>מ</td>
<td>מ</td>
<td>מ</td>
</tr>
</tbody>
</table>
§ 18. THE FIRST DECLENSION.

Rem.—The forms 1, 2, 3 with vowels ā—ā, ā—ē, ā—ē, may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. Feminine nouns ending in נ retains the constr. sing. the original נ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. הָיָה lip, constr. הָיָה.

Abs. sing. הָיָה righteousness constr. (נִצְּרָה = ) הָיָה

" plur. הָיָה righteousnesses constr. (נִצְּרָה = ) הָיָה

" sing. הָיָה corpse constr. (נִצְּרָה = ) הָיָה.

The šhwa in the constr. (sing. and pl.) is vocal. But in constr. sing. of נֶכֶר, blessing, the first syllable is closed נכֶר.

Some fem. nouns retain the long ē under inflection: e.g. הָלַע plunder, constr. הָלַע; הָלַע thing stolen, 3 sing. masc. suff. (§ 19) הָלַע.

3. A few monosyllables with changeable vowels (ā ē) in the tone attach themselves to this declension. They are probably real disyllables, which have undergone contraction. The chief are נ hand, נ blood, נ fish, נ tree. They are inflected exactly like the last syllable of נ (or נ); as this is in sing. abs. נ cstr. נ plur. abs. נ cstr. נ so we have נ נ נ נ נ נ נ נ

So נ face (plur.), constr. נ.

WORDS FOR PRACTICE.

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>נֶהֶר</td>
<td>male</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>short</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>perfect</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>short</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>word</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>m. luminary</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>f. lip</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>f. blessing</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>f. vengeance</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>f. corpse</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>holy</td>
</tr>
</tbody>
</table>

Exercise.—Write the constr. sing. and the abs. and constr. pl. of the above words. (The abs. and constr. dual of נ.)

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>נֶהֶר</td>
<td>two</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>sand</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>to gather</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>to lift up</td>
</tr>
<tr>
<td>נֶהֶר</td>
<td>sea</td>
</tr>
</tbody>
</table>

1 Same as abs.
§ 19. THE PRONOMINAL SUFFIXES.

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

1. Hebrew has not largely developed the adjective; instead of saying holy hill, silver idols, eloquent man, it says hill of holiness, שֵׁם קֵרָה; idols of silver, אַלְלוֹת כְּבוֹד; man of words, יִצְחֵק נָבִיב, and the like. Similarly for my horse it says horse-of-me; the possessive pronouns my, thy, his, our,

1 Usually with def. art. = the garden land
§ 19. THE PRONOMINAL SUFFIXES.

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

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § I 2, except that in the second person k appears instead of t. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. E.g. in בְּנֵי their horses, the n of the original 3rd pers. pron. (בְּן) is preserved; in בְּנוֹ their horse, it has disappeared (as in בָּנוּ).

2. The suffixes are divided into light and heavy; the heavy are those containing two consonants—בְּ, בְּ, בְּ, הָ (not בּ הָ, for the 1 is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: e.g. בָּרוּ means the word of you, your word; בָּרוּ the words of you, your words; בָּרוּ the words of them, their words (and בָּרוּ being respectively cstr. sing. and pl. of בָּרוּ); so בָּרוּ your mare, בָּרוּ your righteousness, בָּרוּ your lips. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, e.g., in the formation of the plural—בָּבוּ from בְּ. Thus, my word = בָּבוּ: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into shāwa. (בָּבוּ would exhibit the true construct form: but the short vowel in the open pretonic would violate one of the fundamental principles of vocalization, and is manifestly impos-
§ 19. THE PRONOMINAL SUFFIXES.

Possible.) So היה וית ב ל his word, וית ב ל our word. (The accent falls on the — hence וית ב ל would be again impossible.) So י היה וית ב ל my lip, not י היה וית ב ל. Similarly with a plural noun: my words, וית ב ל; our words, וית ב ל, not וית ב ל (because ו is not one of the heavy suffixes). The accent falls on the —, and the vocalization follows as a matter of course. So י היה וית ב ב thv lips, וית ב ב our lips; but וית ב ב their lips.

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

### NOUN WITH SUFFIXES.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular noun</strong></td>
<td></td>
</tr>
</tbody>
</table>
| **sing. 1 c. my** | י היה וית ב ל
| (horse) | (w) | י היה וית ב ל
| (word) | (w) |
| **2 m. thy** | י היה וית ב ל
| י היה וית ב ל | ספ | י היה וית ב ל |
| **2 f. thy** | י היה וית ב ל
| י היה וית ב ל | ספ | י יהו וית ב ל |
| **3 m. his** | י היה וית ב ל
| י היה וית ב ל | ספ | י יהו וית ב ל |
| **3 f. her** | י יהו וית ב ל |

| **plur. 1 c. our** | י יהו וית ב ב |
| **2 m. your** | י יהו וית ב ב
| י יהו וית ב ב | ספ | י יהו וית ב ב |
| **2 f. your** | י יהו וית ב ב
| י יהו וית ב ב | ספ | י יהו וית ב ב |
| **3 m. their** | י יהו וית ב ב
| י יהו וית ב ב | ספ | י יהו יית ב ב |
| **3 f. their** | י יהו וית ב ב |

| **Plur. noun** |           |
| **sing. 1 c. my** | י יהו וית ב ב |
| **2 m. thy** | י יהו וית ב ב
| י יהו וית ב ב | ספ | י יהו וית ב ב |
| **2 f. thy** | י יהו וית ב ב
| י יהו וית ב ב | ספ | י יהו וית ב ב |
| **3 m. his** | י יהו וית ב ב
| י יהו וית ב ב | ספ | י יהו יית ב ב |
| **3 f. her** | י יהו וית ב ב |

<table>
<thead>
<tr>
<th>(horses)</th>
<th>(words)</th>
<th>(mares)</th>
<th>(dual)</th>
<th>(righteousnesses)</th>
</tr>
</thead>
</table>
§ 19. THE PRONOMINAL SUFFIXES.

plur. I c. our为我们所知的 絲 1-11111.111111
2 m. your为我们所知的 絲 1-11111.111111
2 f. your为我们所知的 絲 1-11111.111111
3 m. their为我们所知的 絲 1-11111.111111
3 f. their为我们所知的 絲 1-11111.111111

Note (i.) that the sh'wa before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the kaph does not have the daghesh lene. סב 1-11111.111111 d'bah'rkā (in pause סב), סב 1-11111.111111 d'bah'rkhem.

(ii.) The suffix ר is pronounced āw (粦 = sūsāw). The ר is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

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

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

(v.) The dual takes the same suffixes as the plural, e.g. ר hand, סל hand, ר, ר, her hands, ר, ר, our h., ר, ר, your h.

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

face ספשה (pl.) son, ס, pl. ספשה daughter סב, pl. סב

my face ספשה the man's face ספשה
before me ספשה before the man ספשה
before thee ספשה before you ספשה
after ספשה after me ספשה

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; e.g. my good horse ספשה, ספשה (my horse, the good one); your evil words ספשה, ספשה; thy strong hand, ספשה.
§ 19. THE PRONOMINAL SUFFIXES.

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

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

Like יא is יא unto, as far as.

Lot רות Ahud רות Samuel רות Solomon רות Ephraim רות good things, goodness רות f. meditation רות (גשה) with רות before, in presence of רות opening, door רות f. door רות to shut, close רות to thrust, strike, blow (a trumpet)

רונְוְוֵר horn (for blowing) רות f. covenant רות f. prayer רות mercy, kindness רות judgment, ordinance, justice רות long duration, age רות from of old רות continually רות to cut off, cut down רות to make a covenant רות to trust רות to hide, lay up רות to love רות to do

EXERCISE. TRANSLATE.

הרות, שֵׁפְתי, בְּרָכָה, בָּלָה, מִשְׁלִית, כַּמָּשָׁה, מִבְּשָׂרָה, מֵשָׂרָה, לְפִユニ, לְפִוני, שֵׁפְתי, שֶׁפְתי, בְּרָכָה, בְּרָכָה, בְּרָכָה לְפִuni, לְפִuni, שְׁפִּיט, שְׁפִּיט, בְּרָכָה, בְּרָכָה, בְּרָכָה

ניְּנָא לְךָ לַאֲלֵי הַשְׁמִיָּה יָדָהוֹת שַׁבְּרִי אֱלֹהִי; 2 אָנָהוּ 1 Pl. of שָׁא.
§ 20. THE VERB.

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

1 The sign א known as ‘Athsarah indicates the chief pause within the verse, as סילָּא indicates the last tone-syllable in the verse (cf. Gen. 1. 1, וַיוֹצְאָהּ וּמָשָׁא כַּאֲלֹהֵם אַגִּיאָי). The latter cannot be confused with methegh, which never stands on a tone-syllable (§ 10. 2).

2 Pausal form. See § 10. 4 b.

3 Relative unexpressed, as often in poetic style.

4 See § 10. 4 c. i.
2. Tenses.—The verb has not Tenses strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the perfect, the other an unfinished action, and is called the imperfect. It must be clearly understood that these words are not used in the sense which they bear, e.g. in English or in Latin grammar.

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

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

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

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

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

<table>
<thead>
<tr>
<th>Simple</th>
<th>Intensive</th>
<th>Extensive or Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>act.</td>
<td>act.</td>
<td>act.</td>
</tr>
<tr>
<td>—</td>
<td>pass.</td>
<td>pass.</td>
</tr>
<tr>
<td>reflexive</td>
<td>reflex.</td>
<td>—</td>
</tr>
</tbody>
</table>

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

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

THE PERFECT.

Sing. Plur.

3 mas. הָלַכְתָּל he killed, &c. 3 c. הָלַכְתָּלִים they, &c.

3 f. הָלַכְתָּת she „

2 m. הָלַכְתָּת thou „ 2 m. הָלַכְתָּתִים ye

2 f. הָלַכְתָּת they, &c. 2 f. הָלַכְתָּתִים „

1 c. הָלַכְתָּת I 1 c. הָלַכְתָּתִים we

7. Note carefully where the accent falls—usually on the tone. The first syllable is pretonic and open, therefore has tone-long vowel, § (§ 6. 2 b), e.g. ןַשֵּׁפֶה (not ןַשֵּׁפֶה). The heavy terminations נַשֵּׁפֶה, נַשֵּׁפֶה, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh°wa (§ 6. 2 c), e.g. דַּשֶּפֶה (not דַּשֶּפֶה).

8. It will be remembered that nouns and adj. inflect thus: m. רָשָׁע, f. רָשָׁת (§ 16. 3). Verbs, however, inflect thus: m. רָשָׁע, f. רָשָׁת (cf. § 6. 2 f). In other words, in verbal inflection with vocalic additions—e.g. a of 3rd sing. fem. (ם,) or 4 of 3rd pl. (ם)—the vowels 6, o 9 in the tone-syllable become vocal sh°wa, thus: m. הָלַכְתָּת, f. הָלַכְתָּת (not הָלַכְתָּת), m. הָלַכְתָּת, f. הָלַכְתָּת (not הָלַכְתָּת), m. הָלַכְתָּת, f. הָלַכְתָּת. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—ןַשֵּׁפֶה, שֵׁפֶה, because the sh°wa, representing as it does an original full vowel (a), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the a sound: without methegh, the words would be goîlå, goîlå. Naturally, if the third radical were a b’ghadhk’phath, it would not take daghesh lene; e.g. קֵבֶה שֵׁפֶה she wrote, מבנה they wrote.

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

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

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

1 Most regular vbs. have their second vowel in a, many in e, a few in o (§ 22. 1).
used with the pronominal suffixes, appears as follows: 

me, יִּתְנָה m. יִּתְנָה f. thee, יִּתְנָה hım, יִּתְנָה her, יִּתְנָה us, יִּתְנָה m. יִּתְנָה f. you, יִּתְנָה m. יִּתְנָה f. them.

The scriptio plena is also common: יִּתְנָה, &c.

<table>
<thead>
<tr>
<th>Anything</th>
<th>F. latter end</th>
<th>To forget</th>
</tr>
</thead>
<tbody>
<tr>
<td>To fall</td>
<td>To fly</td>
<td>Behold</td>
</tr>
<tr>
<td>Statue</td>
<td>Joeph</td>
<td>To sell</td>
</tr>
<tr>
<td>To burn</td>
<td>Seraph</td>
<td>Tongs</td>
</tr>
<tr>
<td>To leau</td>
<td>Ransom, brfhe</td>
<td>Ox</td>
</tr>
<tr>
<td>To oppress</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Old age</td>
<td>To sacrifice</td>
<td></td>
</tr>
<tr>
<td>M. pl.</td>
<td>Altar</td>
<td></td>
</tr>
</tbody>
</table>

EXERCISE. TRANSLATE.

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

1 Relative unexpressed.
he leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (םל), the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

§ 21. THE IMPERFECT, &C.

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

1. Imperfect and Imperative.

Imperfect. Imperative.

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<tr>
<td>sing. 3 m.</td>
<td>לָלַי</td>
<td>he will, may, &amp;c., kill, is,</td>
<td>was, killing, &amp;c.</td>
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<tr>
<td>3 f.</td>
<td>לָלַי</td>
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<td>&quot; &quot;</td>
</tr>
<tr>
<td>2 m.</td>
<td>לָלַי</td>
<td>thou</td>
<td>&quot; &quot;</td>
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<tr>
<td>2 f.</td>
<td>לָלַי</td>
<td>thou</td>
<td>&quot; &quot;</td>
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<tr>
<td>1 c.</td>
<td>לָלַי</td>
<td>I</td>
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<td>plur. 3 m.</td>
<td>לָלַי</td>
<td>they</td>
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<td>3 f.</td>
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<td>2 m.</td>
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<td>2 f.</td>
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<td>1 c.</td>
<td>לָלַי</td>
<td>we</td>
<td>&quot; &quot;</td>
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Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh’wa is silent, consequently the second radical, if a b’ghadhkh‘phath, would take the dagh. lene; thus pf. בֵּית he wrote, impf. בֵּית yikhtōbh (not בֵּית). (a) The original vowel in first syllable of impf. of active verbs appears to have been a (םי : cf. Arab. ydqulu), which was later thinned to i (פ : cf. יד for יד from dāhār, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the a reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).
§ 21. THE IMPERFECT, &c. 77

(b) The termination of the 2nd plu. and 3rd plu. sometimes appears as נ (₪‎), which always bears the tone.

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

(d) The first syllable of imper. לֵשׁ f. s. לֵשׁ m. pl. is half open; in other words the sh'wa is vocal, as it represents an original vowel (א), § 6. 2 e; therefore אָשָּׁנָּה not אָשָּׁנָּה.

2. The Infinitive.—

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

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

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

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

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

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

1 The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c.
§ 21. THE IMPERFECT, &C.

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

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

3. The Participle.—

Act. Part. m. s. killing, i.e. one who kills
f. s. or (more often)

m. pl. killing

f. pl. killing

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

m. pl. killed

f. pl. killed

(a) The sh'wa in fem. and pl. of act. ptc. is vocalic, 
(b) Of the passive voice there are few remaining traces besides the participle.

Uses of the Imperfect.—The Impf. expresses:

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

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

Gen. 2. 6.

(c) The Future, he will kill.

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

1 For the change of (8) into (vocal sh'wa) in f. s. and m. and f. pl., see § 30. 1 (1).

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

3 For other traces see § 33. 3 c.
§ 21. THE IMPERFECT, &C.

I. THE IMPERFECT, &c.

1 to judge
2 (ptc.) judge
3 to steal
4 (ptc.) watch
5 to watch
6 to cut
7 Jezebel
8 to buy (grain)
9 (ptc.) watchman
10 Deborah
11 to pursue
12 a palm tree
13 to bury
14 to eat
15 Abimelech
16 food
17 still, yet,
18 lord, husband, Baal
19 again
20 f. faithfulness, truth
21 to marry, rule over
22 four
23 f. hundred
24 table
25 to seek
26 f. time
27 1 to speak
28 by on account of
29 to go

EXERCISE. TRANSLATE AND PARSE.

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

1 In Qal used only in act. ptc.
2 See § 10. 3 a.
§ 22. THE VERB ACTIVE AND STATIVE.

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

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

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

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

(b) In the perfect, vbs. in \( a \) are inflected exactly like vbs. in \( a \); e.g. לְשׁוֹנָה, לְשׁוֹנָה. Vbs. in \( o \), which are very few, retain the \( o \) in the accented shut syllable, e.g. לְשׁוֹנָה qatonta (§ 5. 3 a), but naturally change it to \( a \) in the 2nd plur. where the second syllable is unaccented (§ 20. 7), e.g. לְשׁוֹנָה qatonta.

2. Formation of Impf.—The Perf. in \( a \) (Active verb) gives the Impf. in \( o \), לְשׁוֹנָה (originally לְשׁוֹנָה, cf. § 21. 1 a); the Perf. in \( e \) or \( o \) (Stative verb) gives the Impf. in \( d \) לְשׁוֹנָה, לְשׁוֹנָה (this too—yi in first syllable, not ya—is the orig. form in stat. vbs.), לְשׁוֹנָה. Very rarely the impf. of a stat. vb. may be in \( o \); לְשׁוֹנָה to wither, לְשׁוֹנָה (§ 33. 1 a); לְשׁוֹנָה (in pause לְשׁוֹנָה) to dwell, לְשׁוֹנָה.
3. Formation of Imper. and Inf. Cstr.—As in Active vbs. the imperat. of Stative vbs. agrees with the impf., e.g. יָרֵא, יִרְאֵה, יִרְאֶה; but the infin. cstr. of Stative vbs. is generally in ָו (not ָא); e.g. עָבָד, עָבְד. Sometimes the inf. cstr. has a fem. ending of the type יָרֵא from יָרָה; e.g. לְקַחְתֶּהֶנָּה יָרֵא to fear Yahweh. Other rarer forms occur.

4. Form of the Participle.—The Active verb has the Ptc. of the form יָבִי; the Ptc. of the Stative verb is the same as the Perfect, יָבִי drawing near, which is strictly a verbal adj. rather than a partic. The ָו of act. ptc. is unchangeable, the ָא of stat. is only tone-long, therefore changeable: יָבִי, יָבִיה. These verbal adjectives frequently retain their ָו in the cstr. plur.; e.g. יָבִיה (as well as יָבִיה) from יָבִי rejoicing. The cstr. pl. of יָבִי fearing, is always יָבִיה; e.g. יָבִיה יָבִיה those who fear Y.

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

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

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<thead>
<tr>
<th>To be great</th>
<th>To be holy</th>
<th>To be old</th>
<th>To be just</th>
<th>To delight in</th>
<th>To be low, abased</th>
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§ 23. JUSSIVE. COHORTATIVE. WAW CONSECUTIVE.

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

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I (am) fearing. Ye cannot keep my statutes with (?) all your heart. Thou art little. Hear in order that thou mayest learn to fear Yahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt assuredly reign. Cease to draw near before me, for your hands are full of blood (pl.). How great art thou (O) my God, very deep are thy thoughts.
lengthening out of the word, giving expression to the direction of the mind or action. The short form that arises in the first way is called the Jussive, the other or lengthened form has been named the Cohortative.

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

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

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

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

(2) The Cohortative.—The Cohortative is formed by adding the syllable יָּפִי to the impf. As before, of the plur., so before cohortative יָּפִי, the vowel of the 2nd syllable becomes sh̄wa; as יָּפִי, so יָּפִי (from יָּפִי). The Cohort. is found (with rare exceptions) in 1st pers. only—sing. and plur.

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

1 Cf. Arabic impf. yuqtilu, jussive yuqtil.
I will keep (but more emotional than the simple רָאָשָׁה), let us keep, &c.

2. The Emphatic Imperative.—The same termination נָּדֵד is added to the imper. 2 m. s. to give it emphasis, as נָּדֵד Oh kill! qof là (half open, from qōl);¹ a form of the type נָּדֵד qōf là also occurs, but chiefly in verbs whose impf. and consequently imperative end in a; e.g. impf. יֹשֵׁב, imper. יֹשֵׁב hear, and יֹשֵׁב. This Emph. Imper. appears chiefly in the irregular verb; e.g. יָשָׁע arise (from יָשָׁע)—frequently with no appreciable emphasis.

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

The usage is this:

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

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

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

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

¹ This form cannot be fully understood till §§ 29, 31 are reached.
like the Article (§ 11); e.g., and he killed, he killed, and I killed, and we killed. Examples of usage:

He found the place and lay down
and did not lie down

and the man lay down

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

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

he will find the place and lie down
and will not lie down

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

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

(4) It is important to note that the Tone in the impf. with waw consec. is usually retracted from the last syll. to the penult, when this syll. is open (cf. § 5. 1 b), as יָּרָּבָּ֣ו and he dwelt, יָּרָּבָּ֣ו and he said; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd sing. regularly,
but not in 1st pl.—from the penult to the last syllable: הָפַךְוָנָי, and I shall kill, הָפַךְוָנָי (note the methegh in what is now 2nd place from tone, § 10. 2 a), but יָוִּיתָּבַּנְיָה.

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

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

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

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

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by simple waw rather than by waw consec.; e.g. רָאִי וַאֱלִיִּיתִי. As for me I am old and (1 pretonic, § 15. 1 d) grey headed, והָנְתִּי, they have stumbled and fallen.

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָשִּׁי</td>
<td>to grow up</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to burn</td>
</tr>
<tr>
<td>מָלַי</td>
<td>f. birthright</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to expire</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to visit</td>
</tr>
<tr>
<td>מָלַי</td>
<td>Sarah</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to be angry</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>Heth</td>
</tr>
<tr>
<td>מָלַי</td>
<td>to stand</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to take (capture)</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>הָנְתִּי the Hittites</td>
</tr>
<tr>
<td>מָלַי</td>
<td>Moab</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to sell</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>מָלַי hither</td>
</tr>
<tr>
<td>מָלַי</td>
<td>to stand</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to live</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to creep</td>
</tr>
<tr>
<td>מָלַי</td>
<td>to be strong, prevail</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>calf</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>to send, stretch out (the hand)</td>
</tr>
<tr>
<td>מָלַי</td>
<td>holiness</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>(coll.) flying creatures, fowls, birds.</td>
</tr>
<tr>
<td>מָלַי</td>
<td>f. cave</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>between (p. 190)</td>
</tr>
<tr>
<td>נָשִּׁי</td>
<td>(§ 10. 3 b) lest</td>
</tr>
<tr>
<td>מָלַי</td>
<td>witness</td>
</tr>
</tbody>
</table>
deed, practice (only in plur., and usually in bad sense), ἐ... ὰ (also ἐ... ὰ) as... so. Usually with ἐ... ὰ the first term is the subject and the second the standard with which it is compared; e.g. ἐ... ὰ and the righteous shall be as the wicked; ἐ... ὰ the sojourner as the home-born; ἐ... ὰ thou art as Pharaoh.

EXERCISE. TRANSLATE.

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

1 The word ἐ, like, uses the poetic form καί as the base for light suffixes, with which the accent is on the penult, with pretonic ἐ; and the base ἐ for heavy suff., with which the accent is on the last syll., with pretonic ἐ. Thus: ὡ τοῖς, ὡ τοῖς, ὡ τοῖς, ὡ τοῖς, ὡ τοῖς, ὡ τοῖς, ὡ τοῖς, ὡ τοῖς, ὡ τοῖς.

2 ὡ... ἀσίσ - on which (cf. § 13. 2 a).

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

4 Impf. of ἔσθη.

5 ἑ pf. Qal of ἐ̂, the ultimate form of ἐ̂ to live (cf. ἐ... ὰ, ἐ... ὰ, § 42); and for change of ultimate ἐ̂ into ἐ̂, see § 44. The word cannot be completely understood till these later paragraphs are reached. The waw has ἐ̂, because it is in preton, § 15. 1 d.
§ 24. SCHEME OF THE REGULAR VERB.

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

§ 24. SCHEME OF THE REGULAR VERB.

<table>
<thead>
<tr>
<th>simple</th>
<th>intens.</th>
<th>caus.</th>
<th>simple</th>
<th>intens.</th>
<th>caus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>act.</td>
<td>qal</td>
<td>-</td>
<td>pi'el</td>
<td>-</td>
<td>hiph'il</td>
</tr>
<tr>
<td>pass.</td>
<td>—</td>
<td>pu'al</td>
<td>-</td>
<td>hoph'al</td>
<td>—</td>
</tr>
<tr>
<td>refl.</td>
<td>niph'al</td>
<td>-</td>
<td>hithpa'el</td>
<td>-</td>
<td>—</td>
</tr>
</tbody>
</table>

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

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

The simple form of the vb., however, is always called the Qal, not the פֹּלal.

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

\(^1\) השת with suffix, § 20. 10.
§ 25. THE SIMPLE REFLEXIVE, NIPH’AL.

(See Paradigm, p. 208.)

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

1 The learner must not use מִדְנֵה in Prose composition for “kill.” The word is rare in Heb., and in use only in Poetry. Its prose equivalent is מִדְנֵה (slay) or Hiph’il of מָתַן to die—מָנוּס (cause to die); cf. § 40. 3.
the following consonant—thus ($\text{נָפַל} = \text{לְנָפַל}$). The imperative, as we have seen (§ 21. 1 c), is usually formed from the imperf. by dropping the pronominal prefix; but, as such a form as ְלֹא qgâtel is impossible, a secondary n was prefixed (perhaps on the analogy of the Hiph‘îl, § 27), yielding the form ְלֹא, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. ($\text{נָפַל}$) the inf. abs. is ְלֹא; with the imperf. it is ְלָות (also ְלָות). The participle is like the pf., only with long a: ְלָות m., ְלָות f.

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

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

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

5. The agent after the Niph. is usually expressed by ְל; e.g. And death shall be chosen by all the remnant, ְל to be full; And Yahweh let himself be entreated by him, ְל f. understanding (noun).
Yahweh is near to the broken of heart. I am hidden from the face of my God. Hide thyself from his face. Ye shall hide yourselves on that day. And the earth was corrupted, and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (inf. cons.). And the earth was filled with blood (acc.). His dead was buried out of his sight. Thus saith (perf.) Yahweh the God of Israel: Behold I give (ptc.) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Yahweh with all thy heart, and lean not unto (th) thy own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX., $P^I\text{EL}$, &c.

(See Paradigm, p. 209.)

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

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1 יֵהָניָי, cstr. pl. of יֵהָניָי: always the longer form before suffixes.
2 From before him.
§ 26. THE INTENSIVE, PI’EL, &c.

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

1. The Pi’el.—(a) i. The perf. of the Pi’el, or intensive, has the vowel i in the first syllable; in the second usually e (מְנִי: hence the word Pi’el), frequently a (דַבְּרָה to destroy, דַבְּרָה to teach), and three times e (דַבְּרָה to speak, דַבְּרָה to wash, דַבְּרָה to atone). The impf. is of the type מְנִי (‘without dagh. f. in waw consec. מְנִי, not מְנִי, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has מְנִי) are of the type מְנִי (§ 21. 1 and 2 a).

ii. Pi’el is inflected exactly like Qal: מְנִי, מְנִי, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel a (doubtless the orig. vowel of the Pi.); e.g. מְנִי. The impf. is also regular, מְנִי, מְנִי (the e is retained in the 2nd and 3rd pl. fem. מְנִי). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal shaww (cf. § 7. 5); e.g. מְנִי (not מְנִי) they sought, מְנִי (§ 7. 5, § 3. 2. 3 b) praise ye (not מְנִי).

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

2. Pu’al.—Pu’al is the proper passive of Pi’el in its various senses; e.g. מְנִי to seek. Pu. מְנִי to be sought.

It is inflected exactly like Qal: pf. מְנִי, מְנִי, מְנִי, &c.; impf. מְנִי, מְנִי, מְנִי, &c.
Characteristic of impf. Pi. and Pu. is the, at the beginning; the 1st pers., of course, begins with §. (§ 8. 2 a.)

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

ii. When the syllable hith precedes the sibilants ב, צ, ח, the ה changes places with the sibilant, as רַפְּאָה for רַפְּאָה to take heed to oneself; with י the ה further becomes י, as לֵבָּס לֵבָּס to justify oneself, from לֵבָּס.

iii. With unsibilant dentals (ד, ט, נ) the ה is assimilated, as רַפְּיָה for רַפְּיָה to purify oneself, from רַפְּיָה to be clean, pure; רַפְּיָה (ptc.) conversing.

(b) In meaning Hith. is (i.) properly reflexive of Pi'el, as רַפְּיָה to sanctify, יַחְפָּחֵי to sanctify oneself. (ii.) But it very often implies that one shows himself as, or gives himself out as, performing the action of the simple verb; e.g. ישוּרָה to show oneself revengeful, יַחְפָּחֵי to give oneself out to be rich, יַחְפָּחֵי to act like an ecstatic prophet, rave. (iii.) It may express reciprocal action יַחְפָּחֵי (fr. יַחְפָּחֵי to see, cf. § 36. 1., § 44) ye look upon one another. (iv.) It may express action upon or for oneself; cf. יַחְפָּחֵי (fr. יַחְפָּחֵי to go) to go to and fro for oneself; i.e. to walk about.

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

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

5. Some rarer intensives are formed by doubling the last radical, e.g. לִפְנוֹא to be quiet; or the last two, e.g. לִפְנוֹא to palpitate; or the first and last (omitting the weak middle letter), e.g. לִפְנוֹא to sustain, pass. לִפְנוֹא (kolkal) from לִפְנוֹא (cf. § 40. 5). These last forms are known as pilpel.
94 § 26. THE INTENSIVE, PI'EL, &C.

शो to break शेर to break in pieces
sects to count sects to recount, sects to seek
शेप to be holy Pi. to sanctify Hithp. to sanctify oneself
शेष to be Pi. to honour, Hithp. to get honour
heavy सेप to be great, Pi. to bring up, Hithp. to magnify oneself
grow सेत to go Hithp. to walk Hithp. to hide oneself
हो Noah
ना no, none पी except, but शेप to rebel
Pharaoh הָיָה (ה, ל) (for what reason? why?

EXERCISE. TRANSLATE.

These are the words which I have spoken. Harden not your heart, lest Yahweh your God be angry. Seek ye his face. Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart.

We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (ptc.) before you, and I am old, and I have walked before you from my youth until this day.

1 See § 10. 3a.
2 3 s. m. suff. from הָיָה, cstr. הָיָה (cf. pp. 153, 101, 2nd col.).
§ 27. THE CAUSATIVE, HIPHI’L, HOPH’AL.

(See Paradigm, p. 209.)

I. Hiph’l.—(a) i. The perfect of the Hiph. or causative is formed by prefixing the letter h with i (properly a thinned a) to the stem, and expanding the final vowel to ʾ, הפש. In the impf. the final syllable is the same (הפש), and the first syllable has the vowel a; thus לפש (הפש) with n dropped, § 14. i e). The jussive (which in the regular vb. differs from the impf. only in the Hiph.) is לפש (cf. § 23. i, i); so waw consec. לפש. Hence the imper. is of the type לפש (§ 21. i). So also inf. abs.; inf. cstr. is לפש.

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


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

(c) Since the Pi’el, as we have seen (§ 26. 1 b) frequently
has this meaning, it happens that in some vbs. both forms are used causatively; e.g. רָבָּה (Pi.) and יָרָה (Hiph.) to destroy; but generally if both forms are in use, they differ in meaning; e.g. רִבְּרָה to be heavy, Pi. יְרָה to honour, Hiph. יָרָה to make heavy (also to bring to honour).

(d) If the Qal is transitive, the Hiph. takes two accusatives: לָיָה to put on (clothes, acc.); לָיָה בְּותָיָהוּ and he clothed him with garments of fine linen.

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

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

---two accus.

ֹלָיָה to be king, rule Hiph. to make king הָיָה Hiph. to cast
יָשְׁלָה to be just Hiph. to justify הַשְּלָה Hiph. to destroy
יָשְׁלָה to dwell Hiph. to place הַשְּלָה Hiph. to divide
יָשְׁלָה to remember Hiph. to commemorate הַשְּלָה Hiph. to corrupt, deal corruptly
יָשְׁלָה to strip off (a garment) Hiph. to strip (one of a garment)
§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

EXERCISE. TRANSLATE.

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

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

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<thead>
<tr>
<th>simple</th>
<th>intensive</th>
<th>causative</th>
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<tr>
<td>qal</td>
<td>pi'el</td>
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<td>niph.</td>
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1. The names *Niphal*, *Piel*, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of *Piel* and *Hiphil* is a thinned *a*, which shows itself in all parts after the perf.; cf. *בָּשָׁם*, *בָּשָׁמָה*, *יִבָּשָׁם*; and even the *e* and *t* of second syll. seem to have arisen out of *a*.

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


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

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

4. The passives usually have no imperative.

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

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has sh'wa vocal under it (2 pl. perf., inf. cstr., imper. Qal *סֹפַר*, *סֹפַר*); where the 2nd rad. has sh'wa vocal (all parts—except Hiph.—with vocalic affixes *a* *u*, Qal *סֹפַר*, *סֹפַר*, Niph. *סֹפַר*, *סֹפַר*, Pi. *סֹפַר*, *סֹפַר*, Hoph. *סֹפַר*, *סֹפַר*, but Hiph. *סֹפַר*, *סֹפַר*); where the 1st rad. has sh'wa silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. *סֹפַר*—e.g. *בָּשָׁם*, *בָּשָׁמָה*, *יִבָּשָׁם* &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts *סֹפַר*), where 2nd rad. is doubled (Pi. Pu. Hithp. *סֹפַר*, &c.). These and such points are of importance in the irregular verbs.
§ 29. SECOND DECLENSION. 99

EXERCISE. PARSE.

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

(a) a. The process will be best illustrated by examples. From יִּבְּלָיָה my king (first syllable closed), we may infer that the word for king must, strictly speaking, have been יִּבְלָיָה malk: so יִּבְלָיָה my book, comes from an ultimate יִּבְלָיָה siphr; and יִּבְלָיָה (godshfi) my holiness, from יִּבְלָיָה godsh (ultimately qudhsh).

But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,1 by a furtive vowel—here $ghol. Thus we have יִּבְלָיָה, &c. But the hireq, originally short in the doubly shut syllable siphr, is now the vowel of an open syllable (אָבָא) and must therefore become tone-long, hence יִּבְלָיָה—with the accent, of course, on the penult, as the $ represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called $egholates,2 because of the furtive $ghol—are

1 Cf. alarm and alarum; Gaelic tarbh = tárabh, Dutch Delft = Déléft; so Peter from Petrus; schism (almost = sivəm), but schismatic.

2 The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) $ghol is sometimes replaced by other vowels, e.g. by pathah, if the 2nd or the 3rd radical be a guttural, e.g. בִּרְחַל breadth, פָּעַל seed
accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (§ 28), tone-long; cf. אֵל. On this analogy we should expect nouns of the α class, like אֵל, to pass first into אֵל and then into אֵל malekh. In point of fact this form is found only in pause (e.g. אֵל for אֵל silver)—and not always even then (e.g. אֵל king, and אֵל righteousness, are always written thus—never אֵל אֵל). In place of אֵל with the long a, which we expect, the regular and normal form is אֵל melekh. The first א, which is manifestly accented, may fairly be regarded as a (tone) long ס'ghol (§ 3. 2. 2 b, § 6); and the original a has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, i.e. monosyllabic forms, are rare; e.g. אֵל valley, אֵל nard, אֵל hêt, sin, אֵל gōshī, truth.

A class I class U class
(1) אֵל qātılı, qītīl, qōtīl (אֵל qītīl) primary form
(2) אֵל qātel, qītel, qōtel (אֵל qītel) with furtive ס'ghol
(3) אֵל qētel, qētel, qōtel regular form

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

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

(2) With inflectional additions in the sing. and dual, the word appears in its primary monosyllabic form, qātılı, qītīl, qōtīl: my king, not אֵל (an impossible form) but אֵל mal-ki, because the primary form is malkh; אֵל his book (from אֵל, orig. sīphr); אֵל oznāw, his ears (from אֵל, orig. 'osn, 'usn).

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

(§§ 36, 37); while if the 2nd radical be א, it either becomes ס'ghol, cf. אֵל an olive-tree, or contracts (ay=ē, § 2. 2. 1) into monosyllabic form, cf. אֵל bosom (§ 41).
§ 29. SECOND DECLENSION.

γ. Note that while the feminine of an original *malk* is naturally *malkā*, *mālkā* (cstr. *mēlkā*, with suff. *mālāt, &c.*, regular), the plur. is not *mālēb*, but, on the analogy of the masculine, *mālēb*.

δ. When in the plur. the pretonic *ā* becomes lost, the primary vowel is resumed; e.g. cstr. of *malkā* is not *mālēb* (like *dāru*), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence *mālēb*; so *sā'âr, sā'âr* boq're (from ḫār, orig. *boqr*).

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<th>Masc.</th>
<th>Sing. abs.</th>
<th>Cstr.</th>
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Dual.

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

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

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

3 Knees (חנ). 4 Ears (חא).
§ 29. SECOND DECLENSION.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Feminines with segholate ending.</th>
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<tbody>
<tr>
<td>קֵלֶל</td>
<td>מְפֹלֶה</td>
<td>מִנְיָן</td>
<td>מְבֹרֶה</td>
<td>מְשׁוֹה</td>
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Feminines ending in t (§ 16. 4. 8) belong to the segholate class. E.g. מְפֹלֶה (מֶפֹלֶה) his kingdom, points back to מְפֹלֶה kingdom, which becomes מְפֹלֶה exactly as מְפֹלֶה becomes מְפֹלֶה. In point of fact, however, while the segholate form (e.g. מְפֹלֶה) is invariably used for the construct, and sometimes

1 Kingdom. 2 Lord, master. 3 Lady, mistress.
4 One who gives suck, a nurse, Hiph. ptc. of כָּלַע, to suck (§ 39. 1. 2).
5 Copper, bronze (ותְיֵרָה is only poetical).
6 Smoke of sacrifice, incense.
7 Not, of course, if preceded by an unchangeably long vowel (e.g. וּתְיֵרָה). § 16. 4. 8 b.
for the absolute (e.g. הָגָדִים guard, charge), the absolute frequently assumes the form in יִ֫, e.g. the abs. of kingdom is always יָדָּים. Some nouns have both forms in the absolute; e.g. הָדִים and הָדִים an assembly. Similarly ptc. m. הָדִים, f. הָדִים, or ptc. cstr. יָדָּים, suff. יָדָּים, &c.

(b) So with nouns in o or u. E.g. הָדָּים comes from יָדָּים (bronze) which becomes (first יָדָּים and then) יָדָּים (cf. בְּרָה), which is abs. as well as cstr. Similarly from יָדָּים master, יָדָּים mistress, יָדָּים, we should expect the cstr. to be יָדָּים (cf. בְּרָה, בְּרָה). In point of fact, however, it is יָדָּים, and so almost always with fem. nouns whose origin would lead us to expect יָדָּים; e.g. יָדָּים his nurse, יָדָּים nurse (not יָדָּים).

(c) In general the plurals are formed regularly from the ordinary fem., or from what would be the ordinary fem. if it were found. Consequently the original masc. must be carefully attended to, e.g. m. רָנָּה, f. רָנָּה, pl. רָנָּה, רָנָּה, (i.e. the plur. is not formed from יָדָּים form רָנָּה).

WORDS FOR PRACTICE.

| נַפְשָׁה | way | בַּמָּה | f. horn | חָפָּה | f. maid |
| נַפְשָׁה | boy | בַּמָּה | f. foot | נַפְשָׁה | f. knee |
| נַפְשָׁה | f. girl | נַפְשָׁה | chamber | נַפְשָׁה | righteousness |
| נַפְשָׁה | f. soul | נַפְשָׁה | f. ear | נַפְשָׁה | midst |
| נַפְשָׁה | f. food | נַפְשָׁה | greatness | נַפְשָׁה | f. nurse |
| נַפְשָׁה | image | נַפְשָׁה | vow | נַפְשָׁה | Jerusalem |
| נַפְשָׁה | threshing floor | נַפְשָׁה | f. wisdom | נַפְשָׁה | Zion |
| נַפְשָׁה | vineyard | נַפְשָׁה | tribe | נַפְשָׁה | lamp |
| נַפְשָׁה | memory | נַפְשָׁה | f. mantle | נַפְשָׁה | f. path |
| נַפְשָׁה | f. valley | נַפְשָׁה | to grow fat; Hiph., to make fat, dull | נַפְשָׁה | f. bow |
| נַפְשָׁה | יִנְרָא | נַפְשָׁה | f. broad open place, pl. יִנְרָא, יִנְרָא | נַפְשָׁה | f. bow |

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

---

1 Usually masc., sometimes fem.
2 These four words take יִ֫ instead of אָ with suffixes, &c.; e.g. יָדָּים, יָדָּים, &c.
3 The older pronunciation was undoubtedly יִנְרָא. The later form, however, יִנְרָא (יִרְשּׁוּלָיִם) is (like יָדָּים, § 10. 5 b) a so-called Q'רֶ perpetuum.
4 Poetical; also יִנְרָא m.
§ 30. THIRD DECLENSION.

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

(a hill of holiness =) a holy hill

(my holy hill (the hill of my holiness; or more strictly, my shrine = my hill-of-holiness)

an idol of silver my idol of silver

his weapons of warfare (the weapons of his w.)

EXERCISE. TRANSLATE.

מבחא אלוהים מטרה רבדה כב重點; לא דרכו זכריך:

2 בעמה יהב ורשע高档 ואיש ידוהו שופראתה עמים ייבי: יר לוכלל

3 נשקרו אתךております או התמותה; משהי מכפה: 5 יר לוכלל

4 שבב ואור להנותני: 6 נשמה ונברענש נוז לאמינו תובד: מני ידוהו רשהית

7 והרבותת בעייר פאולא ילידב ילידב: 8〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓〓��% NUMBER: 36

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

§ 30. THIRD DECLENSION.

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

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

1 Weapon (article, instrument, vessel) קם, pl. קט.
§ 30. THIRD DECLENSION.

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

Rules for inflection.—(1) In words of this class the verbal law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, e.g. 'י, י, ו, ר, &c., the vowel in the tone, the ē, becomes vocal sh'wa; e.g. לָשׂון, לַשׁון, מַשֶּה, יֵשׁ his name (from יֵשׁ).

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

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

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

| abs. | לָשׂון | מָשָׂה | מַשֶּה | מִשְׂנֵה | מַשֶּה |
| cons. | לָשׂון | מָשָׂה | מַשֶּה | מִשְׂנֵה | מַשֶּה |
| vocalic suff. | לָשׂון | מָשָׂה | מַשֶּה | מִשְׂנֵה | מַשֶּה |
| conson. suff. | לָשׂון | מָשָׂה | מַשֶּה | מִשְׂנֵה | מַשֶּה |

2. a. A few monosyllabic words in ē attach themselves to this declension, the chief being לֵשׁ son, and מִשְׂנֵה name, which are irregular in the plural—לֵשׁ, מִשְׂנֵה.

b. Many nouns are formed by prefixing מ (probably connected with מַשֵּׂה, cf. § 28. 5) to the stem. Such words express place (מַבֵּית stall, from מַבֵּית to lie) or instrument (מַגָּפֶן key, from מַגָּפֶן to open) or some more general idea (מַשָּׁה plunder, from מַשָּׁה to take).

| לֵשׁ enemy | מָשָׂה dumb | מַשֶּה staff |
| מִשְׂנֵה mourning | מָלֶכֶת altar | מַשֶּה f. sandal, shoe, |
| נֵבֶל child | מָשָׂה blind | dual מַשֶּה |
| מַשֶּה to send, Pr. send | מַשֶּה to swarm |
| מַשֶּה priest | מַשֶּה away, let go | מַשֶּה Niph. to swear |
§ 31. VERBAL SUFFIXES.

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

§ 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

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

1 פ without dagh. forte; cf. § 7. 5.
2 גלָס (not גלוס), cf. Scotch gless, Glesca, for glass, Glasgow.
§ 31. VERBAL SUFFIXES.

1. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 s. m. Hiph. is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus יִישַׁבוּ with 3 s. m. suffix gives יִישַׁבֶּהֶנוּ, but יִישַׁבֶּהֶנוּ would not give יִישַׁבֶּהֶנוּ (but יִישַׁבֶּהֶנוּ), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not א, but נא, and in the 3 s. m. and f. suff. to the impf. which are אָהוּ and אָהֹ: the latter forms, however, are regularly found with nouns ending in נוּ (§ 45. 3. 3); cf. נַעַנְמוּ his, her cattle (from נַעַנְמָה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is א in the pf. (cf. אָלֵי) and א in the impf. (cf. אָלְמָה), and of course imperative (cf. האל). ii. This vowel, however, is not really an arbitrary connecting vowel, but the א is, strictly speaking, the final vowel in the ultimate form of the verb, seen, e.g., in the Arabic qatala = Hebr. אָלֵי. The origin of the א is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the א is really part of the verb (ay = אָיָהָלָה, cf. § 2. 2. 1).
§ 31. VERBAL SUFFIXES.

**VERBAL SUFFIXES TO HIPPIL.**

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<td>2 s. m.</td>
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<tr>
<td>3 s. m.</td>
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<td>“ f.</td>
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<td>1 pl. c.</td>
<td>יָפֵל</td>
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<tr>
<td>2 pl. m.</td>
<td>יָפֵל</td>
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<tr>
<td>“ f.</td>
<td>יָפֵל</td>
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<tr>
<td>3 pl. m.</td>
<td>יָפֵל</td>
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<td>“ f.</td>
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**IMPERF.**

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<td>1 s. c.</td>
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<td>2 s. m.</td>
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<td>“ f.</td>
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<td>3 s. m.</td>
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<tr>
<td>1 pl. c.</td>
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<td>“ f.</td>
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<tr>
<td>3 pl. m.</td>
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<td>“ f.</td>
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3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus יָפֵל with 3rd sing. masc. suff. becomes יָפֵל; the accent falls on the י, in the open pretonic syllable the original naturally becomes the tone (long), and the original י being now two places from the tone vanishes into sh'wa. It follows exactly the analogy of יָפֵל. Thus יָפֵל with the verbal suffixes becomes יָפֵל. This first declension analogy (§ 18) is followed by the pf. Qal in all its forms (e.g. יָפֵל he hated her) and by the
impf. and imper. Qal in a (e.g. וַיִּאֵרֵץ not "וַיִּאֵרֵץ and he forgot him, from אנִּי; וַיִּשְׁלָם send me, from לֶךְ").

ii. Note that the vb., with 1st sing. suff. ends in יִנְּשָׁמָן (דָּמָן); with 1st pi suff., in רִנְּשָׁמָן (דָּמָן).

(b) Imperfects in פָּלָת (Qal) or הָלָת (Pi’el, &c.) may be said to follow the analogy of the third declension (§ 30). E.g. Pi’el יֵשֶׁב, he will gather, יֵשֶׁב, I will gather them. Similarly רָשָׁב he will keep, רָשָׁב, he will keep me, רָשָׁב, he will keep him, but (before a consonantal suffix) רָשָׁב, he will keep thee (yishmor’khd).

(c) The imperat. Qal in פָּלָת and the infin. cstr. follow the analogy of the second declension, the form יִשְׁלָם being a segholate of the third class (cf. § 21. 2 a.iii., § 29. 2). Thus רָשָׁב keep, רָשָׁב, shom’rent, keep me, רָשָׁב keep them, רָשָׁב, when I kept (lit. in my keeping). As the sh’wa is vocal (cf. § 6. 2 b) the third radical does not take daghesh lene; e.g. רָשָׁב koth’bhem, write them, רָשָׁב, when he wrote. This sh’wa, however, is necessarily silent when the suffix is י or מ, as two vocal sh’was cannot come together; e.g. מְעֻמָּר when you cross (’obh, closed syllable), מְעֻמָּר when thou servest. (With these two suffixes, the י sometimes appears between the second and third radical instead of between the first and second; thus יִשְׁלָם would give יִשְׁלָם (q’tol’khd) as well as יִשְׁלָם qol’khd (cf. impf. יִשְׁלָם). Hence יִשְׁלָם יִשְׁלָם in the day of thine eating, יִשְׁלָם יִשְׁלָם your eating.)

4. (a) When the vb. already ends in a vowel, no “connecting” vowel is necessary—or possible; the suffix is directly appended, e.g. יָנָב רָשָׁב (note that the accent moves a place forward—hence י), ינָב; in the 3rd pers. it appears as י or אי (masc.), and א (fem.), e.g. יָנָב תלאס, יָנָב (-tia), יָנָב; so יָנָב (3 pl. impf.) יִנְּשָׁמָן, &c. With suffixes ending in י the י of the vb. is usually written י, e.g. יָנָב יָנָב, יָנָב יָנָב, cf. § 4 c (they will kill him, us).

(b) Similarly in the 2nd pers. יָנָב the vowel י is maintained with all the suffixes except the first sing., which always ends in י (except in pause י), e.g. יָנָב; with the 3 s. m. suffix, א-הָתִי by dropping the h (§ 14. 1 e) contracts (through au) to י, יָנָב (§ 19. 1).

(c) The gaps which appear in the paradigms are explained
by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, e.g. Niph. Hithp. &c. (§§ 25, 26). E.g. I hid myself, not ינחרתי, but ינֹּחַרתי.

5. Before the suffixes, original verbal forms are restored.
   (a) The 3rd sing. fem. פֹעַל becomes פ_ or פ.FloatTensor, e.g. פֹעַלְתִּי, פֹעַלְתָּךְ, פֹעַלְתּוּ.
   (b) The 2nd sing. fem. פֹעַל becomes פֹעַל (or פ_); e.g. פֹעַלְתִּי (Hiph.), פֹעַלְתָּךְ (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers.
   (c) The 2nd pl. masc. פֹעַל becomes—but very rarely פ_; e.g. פֹעַלְנוּ you have brought us up (Hiph. of להע, §§ 34, 44).

6. In the 3 s. f. פֹעַל and the 3 pl. פֹעַל, it has to be remembered that the שׁוֹאָה represents an original full vowel in the second syllable (פֹעַל). When suffixes therefore are added, not only does the initial פ_ become פ_ under the influence of the tone, as we have seen in the masc. (ִּפּוּלְךָ, פֹעַלְךָ, &c.), but the original pathal פ_ which had become שׁוֹאָה reasserts itself, and, standing in the open pretonic, becomes פ_; hence we get פֹעַלְתִּי, פֹעַלְתָּךְ, פֹעַלְתּוּ, פֹעַלְנוּ, פֹעַלְנִי, פֹעַלְנִךְ, פֹעַלְנִי, פֹעַלְנִיוּ. They occur chiefly in pause.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of ןַנּ (known as the ןַנּ energicum) which is usually assimilated to the following consonant, or if that be פ_ the פ_ is usually dropped and the ןַנּ doubled. The following forms result: פֹעַלְתִּי, פֹעַלְתְּךָ, פֹעַלְתּוּ.

8. Participle.—The suffixes to the participle are practically always those of the noun, not of the verb; e.g. פֹעַלּי (not פֹעַלַי) he who justifies me (Hiph. ptc. of כָּכָב), פֹעַלּוּ (not פֹעַלָו) those who seek him (Pi. of.seek; cf. § 7. 5), פ_לִי those who pursue me, my persecutors.

9. (a) Inf. construct.—The suffixes to the inf. constr. are also those of the noun, except that the first pers. sing. suff. is both nominal (') and verbal (".), the nominal being used to denote the subject, and the verbal the object; e.g. ה_יִּפּוּל the day of my visiting, i.e. when I visit (פּוֹדְחָה); but פ_ל to visit me. In the other persons the suffix may express either subject or object; e.g. פ_לַי because he burned (lit. on account of his burning), פ_לַי to burn it.
§ 31. VERBAL SUFFIXES.

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

\[
\begin{align*}
\text{when he kept} & \quad \text{when the man kept} \\
\text{before he kept me} & \quad \text{he kept} \\
\text{before the man kept me} & \\
\text{on the day when I visit them} & \\
\end{align*}
\]

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

\[
\begin{align*}
\text{when I kept the man} & \quad \text{when I kept the man} \\
\text{until I keep the man} & \quad \text{until she keeps the man} \\
\text{after they had made a covenant} & \\
\end{align*}
\]

**EXERCISE. TRANSLATE.**

<table>
<thead>
<tr>
<th>לָשׁוֹן הַמֶּלֶךְ</th>
<th>לֹא שָׂמַעְתָּ</th>
<th>לֵאמָר</th>
<th>לָא שֵּׁם</th>
</tr>
</thead>
<tbody>
<tr>
<td>שֶׁמֶּר</td>
<td>שֵּׁפֶר</td>
<td>שִׂפְרָה</td>
<td>שְׁפִּירותי</td>
</tr>
<tr>
<td>נָלַשׁ</td>
<td>נֶשֶׁר</td>
<td>נָשְׁרָה</td>
<td>נָשְׁפִּירָה</td>
</tr>
<tr>
<td>שֵׁמֶשָּׁ</td>
<td>שֵׁמֶשׁ</td>
<td>שֶׁמֶשַׁ</td>
<td>שֶׁמֶשַּׁ</td>
</tr>
<tr>
<td>בַּרְקָה</td>
<td>בָּרָק</td>
<td>בְּרָקָה</td>
<td>בְּרָקָה</td>
</tr>
<tr>
<td>חֲרָבָה</td>
<td>חֲרוּבָה</td>
<td>חֲרוּבָה</td>
<td>חֲרוּבָה</td>
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<tr>
<td>בְּקֵשָׁ</td>
<td>בְּקָשָׁ</td>
<td>בְּקָשָׁ</td>
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<td>בְּקֵשָׁ</td>
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<td>בְּקָשָׁ</td>
<td>בְּקָשָׁ</td>
</tr>
</tbody>
</table>

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of
Bethel. Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

§ 32. IRREGULAR OR WEAK VERBS.

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

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the Gutturals, the Quiescents, and Nun, i.e. the letters ש ו ל י. Thus such a verb as לְלֹא is called a Pe Nun verb, because its Pe, i.e. its first letter, is nun; י, a Pe Yodh verb; ו, a ‘Ayin Waw verb, because its second letter is waw; י, a Lamedh Guttural verb, because its third letter is a guttural: and so on. The letters ‘Aleph and He being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus נ is a Lamedh He, but נ a Pe Gutt., נ a Lam. ‘Aleph, but נ a Pe Gutt. In a few verbs ‘Aleph, when first radical, quiesces in the impf., as in רָאָשׁ; these are called Pe ‘Aleph verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; e.g. רָאָשׁ is a Pe Nun and Lam. He verb. A verb like לְלֹא whose second and third letters are the same is called a Double ‘Ayin verb.

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

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

DESIGNATE THE CLASSES OF THESE VERBS.

קרח, עֲבוֹד, שָׁלוֹח, שָׁמוֹש, שָׁהוּ, בָּה, חִלד, חָשְׂח, בֵּשֶׁח, רֹח.
בָּר, עֲבֵר, שֶׂקַל, שַחֵה, בֵּחוּ, נָהוּ, דְּעֶה, קַלָּל, בָּר, מֶבּוּב.
קרָע, רָעָה, רָא, רָהוּ.

§ 33. PE NUN VERBS.

(See Paradigm, p. 212.)

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

1. (a) When נ stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנָּשָׁה = יִנָּשׁ (yin-pôl = yippol, hinpîl = hippîl).

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

(c) In the Hoph. נ naturally appears instead of ו before the duplicated consonant (§ 7. 7); e.g. נָשָׁה, נָשֵׁית (pf.) נִשְׁתָּ (impf.).

(d) The נ is not usually assimilated in verbs whose middle radical is a guttural; e.g. יָשֵׁית to inherit, impf. Qal יָשָׁה, Hiph. יָשָׁה. But the Niph. of יָשֶׁה is יָשַׁה to repent (cf. § 36. 1. 3).

2. Verbs whose impfs. are in ו and א should be carefully distinguished.
§ 33. PE NUN VERBS.

(a) In vbs. with impf. in $a$ (e.g. שָׁנָה, שָׁנָה) the $i$ is almost always dropped in the imperat. Qal; e.g. שָׁנָה (for שָׁנָה), f. שָׁנָה, pl. שָׁנָה.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination $n$, and then assumes the form of a הֵג הֶל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל הָל (exactly like בָּנָה, § 29). Note, however, that the vowel is regularly $i$ (not $a$) when inflected (cf. דְּוָד, § 29. 1 b); e.g. נָשָׁה his approaching.

(c) $h$ before such (סְג הָל) inf. constructs is pointed $h$; e.g. נָשָׁה (§ 14. 1 d).

(d) In vbs. with impf. in $h$, the $i$ is not dropped in imper. or inf. cstr.; e.g. יָשָׁה, impf. יָשָׁה; imper. and inf. cstr. יָשָׁה.

3. (a) The verb הִנּוֹ to give assimilates its final $n$ also in perf. הִנּוֹ, &c. (for הִנּוֹ), and infin. cstr. which is הִנּוֹ (for הִנּוֹ), and with suff. הִנּוֹ (for הִנּוֹ). It has $i$ in imperf. הִנּוֹ and imper. הִנּוּ, emph. הִנּוּ (§ 23. 2), f. הִנּוּ, pl. הִנּוּ.

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

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

(d) $h$ before these (monosyllabic or סְג הָל) inf. constructs is pointed $h$; e.g. הִנּוֹ, הִנּוֹ (§ 14. 1 d).

4. Nouns from Verbs—in—Nouns with $m$ preformative are of the form הִנּוֹ gifts (coll. from הִנּוֹ), as הִנּוֹ offal (from הִנּוֹ to fall), הִנּוֹ stroke (from הִנּוֹ, Hiph. to strike).

הִנּוֹ Hi. to deliver הָנָה to touch (Hi. to reach) הָנָה to kiss
שָׁנָה to approach וָנָה Hi. to deceive נָשָׁה to fall
נָה to smite רָדָה to vow הָנָה to look
הִנּוֹ to tell הָנָה Hi. to set נָהוֹ to inherit
נָהוֹ to drop off intr., draw off tr. הָנָה f. a deep sleep
נָהוֹ to build הָנָה length הָנָה breadth
הָנָה f. rib, side: cstr. הָנָה ; pl. הָנָה הָנָה, cstr. הָנָה
נָהוֹ m. נָהוֹ f. one הָנָה ladder הָנָה ram הָנָה Gath
§ 34. PE GUTTURAL VERBS.

EXERCISE. TRANSLATE.

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

§ 34. PE GUTTURAL VERBS.
(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a hataph for simple sh‘wa vocal (2 pl. perf., imper., infin. cstr., Qal: thus בָּשַׁלַּם, לָשַׁלַּם, but בָּשָׁלַם, בָּשָׁלַם, בָּשָׁלַם, but בָּשָׁלַם, § 8. 2 b).

1 § is pointed as if read to ומכא which was substituted for והי, § 10. 5 b.

2 Alternative form to יִשָּׁלַם = with me, 1 s. suff. to יֵשׁ with (cf. p. 142, note 1).

8 See § 7. 6.
§ 34. PE GUTTURAL VERBS.

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

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Example</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Niph. pf.</td>
<td>נָכַל in gutt.</td>
<td>הנָכַל and then נָכַל</td>
</tr>
<tr>
<td>Hiph. pf.</td>
<td>הָכַל</td>
<td>הָכַל</td>
</tr>
<tr>
<td>Hiph. inf.</td>
<td>הָכַל</td>
<td>הָכַל</td>
</tr>
<tr>
<td>Hoph. pf.</td>
<td>הָכַל</td>
<td>הָכַל</td>
</tr>
<tr>
<td>Qal impf.</td>
<td>נָכַל (Niph.) primary form</td>
<td>נָכַל in gutt.</td>
</tr>
<tr>
<td>Qal impf.</td>
<td>נָכַל</td>
<td>נָכַל and then נָכַל</td>
</tr>
</tbody>
</table>

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

(c) The gutturals usually, though not always, take a composite sh'wa at the end of a syllable, cf. נָכַל, נָכַל (Niph.) he was forsaken, נָכַל (Hiph.) he trusted; in most cases, however, though not in all (e.g. נָכַל, he will dream, נָכַל he will be silent) ָא takes silent sh'wa; e.g. נָכַל he will be wise, נָכַל he will cease, נָכַל he will lack, נָכַל he will desire (cf. § 8. 2). A few use both forms, נָכַל to devise, נָכַל and נָכַל.

(d) Note that in forms ending נ, , ָא, the composite sh'wa of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. sing. נָכַל, pl. (cf. נָכַל) which, as two vocal sh'was cannot come together, becomes רַעִיתָנוּ ya'am'dhā (§ 6. 2 d. ii.); ָא s. m. Niph. נָכַל, f. (cf. נָכַל) which becomes נָכַל she has been gathered or taken away.

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

(b) In the Hiph. pf. with waw cons. and the consequent throwing forward of the accent (§ 23. 3. 4), the becomes : thus הָכַל thou hast stationed, but הָכַל and thou will station. This change
§ 34. PE GUTTURAL VERBS.

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

[Dream to stand ליש: Joshua
to pass, cross to embrace Pi. to embrace to slay
to be distant, to sin to count
[withdraw, refrain to take hold of to be strong

to leave, forsake to bind

to serve, till

to be wise to be long: how?

river Hiph. to prolong to smoke

often חורה, pl.

4. Nouns from Pe Gutt. verbs.—

First declension. Second declension.

sing. abs.ซָכָלָה אֵלֶהְו תַּכּיָמ הָבָכָהּ אֵלָה

cstr. זָכָלָה אֵלֶה הָבָכָה

plur. abs. אָבַרְמָה הָבָכָה אֵלֶה עַבָרָה

cstr. אָבַרְמָה הָבָכָה אֵלֶה (wise) (ground) (food) (servant) (calf) (month)

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

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

(b) In second declens.—2nd class, the gutt. often depresses i to e (§ 8. 1 b); hence ליש not לְישו. With nouns of the 1st and 2nd class the composite sh'wa, where necessary, is hataf pathah (לְעֹלֶמָה, etc., cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally hataf qameš (לְעֹלֶמָה, § 29).

(c). In third declens.—No effects follow, because the vowel accompanying the guttural is unchangeable; e.g. תִּפְרוּ הָמֶר desiring, servant, month (Pi. ptc. gathering; for א, cf. § 7. 5).

EXERCISE. TRANSLATE.

2 The form with final י is often used in the 1st pers. both sing. and pl. (esp. in the later books); e.g. הָלֶחָה and I sent, Gen. 32. 6, Neh. 6. 3, 8.
§ 35. PE 'ALEPH VERB.

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

§ 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

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

The verbs belonging to this class are five: רָאִֽיָּה to perish, אָכַֽל to eat, אֵֽבָּר to say, אָלָֽמִי to be willing, אָבְּרַֽיְיָֽה to bake.

(b) A few verbs have both this quiescent form and the regular Pe Gutt. form; e.g. הָֽכִֽיָּה grasp, seize, impf. הָֽכִֽיָּה and (rarely) הָֽכִֽיָּה; אֵֽבָּר to gather, impf. אֵֽבָּר and (rarely) אֵֽבָּר (for אֵֽבָּר).

(c) Note that in the last vb. the quiescent א is dropped, as sometimes elsewhere; e.g. רָאִֽיָּה = רָאִֽיָּה ye shall say, and
regularly in the 1st pers. sing. of these verbs; e.g. יָ瘾 (for יָ瘾) I will say.

2. (a) The impf. is in a (יָ瘾), but often (cf. יָ瘾, יָ瘾), especially in pause, in א (יָ瘾).

(b) This does not apply to יָ瘾 and יָ瘾, whose impf., like that of all Lamedh He verbs (§ 32. 2), ends in י (§ 44. 1 b); e.g. יָ瘾.

3. (a) רָי in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form יָ瘾 and he said.

(b) In inf. str. (רָי) with ל, it becomes יָ瘾 (רָי) with ל, it becomes יָ瘾, saying (§ 14. 1 c). But not so with other verbs; e.g. יָ瘾 (not יָ瘾) to eat.

Hiph. to rise early Philistines Samson m. copper, bronze: dual fetters of copper or bronze יָ瘾 (twice written יָ瘾) clean, innocent to-morrow Ps. to boil, seethe another (next) ḫנ Hiph. hide

EXERCISE. TRANSLATE.

1. If a man rises early, he shall walk through Philistia and through Samson m. copper, bronze: dual fetters of copper or bronze יָ瘾 (twice written יָ瘾) clean, innocent to-morrow Ps. to boil, seethe another (next) ḫנ Hiph. hide

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate.

And the children of Israel said, Who will let-us-eat (Hiph.) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat. It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

1 2nd plur. impf., § 44. 2. 1. 2 Waw with Cohort., § 23. 1. 2.
early in the morning and he told all these words in the ears of his servants. The Philistines gathered together and seized Samson and bound him with fetters of bronze.

§ 36. ‘AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

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

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

c. Often, too, the pf. Pi’el has a; e.g. יָנָה (not יָנָה) to comfort; but יָתְּנָה to destroy.

(2) By § 8. 2 a the gutt. must have a hataph as indistinct vowel, hence with the terminations ר, ר, ר, the middle gutt. is pointed with h. pathah, as יָתְּנָה, יָתְּנָה, not יָתְּנָה (cf. יָתְּנָה), &c.; cf. § 8. 3 b. The first vowel of the imper. s. f. and pl. m. is naturally a; e.g. יָתְּנָה, יָתְּנָה.

(3) a. By § 8. 4 the gutt. cannot be doubled, hence Pi’el, Pu’al, Hithp. must omit dag. f. from the middle radical. The preceding vowel becomes tone-long always before ר, as pf. Pi. יָתְנָה for יָתְנָה: 2 pl. יָתְנָה (not יָתְנָה; the ָ֑ remains unchangeable, as the first syllable is virtually closed, § 8. 4 b), Pi. יָתְהָר for יָתְהָר (impf.), יָתְּטָר (imper.), יָתְּטָר (imperf. Pu’al).—The preceding vowel becomes tone-long generally before ר, as יָתְנָה, impf. יָתְּטָר to refuse; before ר, ר, and י the short vowel usually remains and the guttural is regarded as virtually doubled; e.g. יָתְנָה (not יָתְנָה), impf. יָתְנָה (not יָתְנָה), Pu. יָתְנָה (not יָתְנָה). So יָתְנָה to burn, consume, remove.

b. In יָתְּטָר when the vowel of the ר is accented, the ר takes composite instead of simple shewa; e.g. יָתְּטָר, they blessed, יָתְּטָר bless me.


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§ 36. ‘AYIN GUTTURAL VERBS.

Like רִית is the preposition רִית under, instead of, which, like בר, ל, takes plur. suffixes, יָהְת, וַיְהָת, וּןְהָת, &c.

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

(2) Suffixes are added in strict accordance with the rules; e.g. יָהְת (cf. יָהְת) becomes יָהְת because gutturals except יָהְת (§ 8. 2 a) (cf. יָהְת) prefer the composite. יָהְת (cf. יָהְת) becomes first יָהְת and then יָהְת because two vocal sh'was cannot come together (§ 6. 2 d ii). Similarly יָהְת with suffix becomes first יָהְת (cf. יָהְת) then יָהְת: so יָהְת po'el khd becomes first יָהְת and then יָהְת po'el khd. But יָהְת takes the simple sh'wa and closes the syllable, cf. יָהְת. (Cf. יָהְת Jonah 1. 15.)

(3) So ghol appears instead of pathal in the words יָהְת bread, יָהְת womb, יָהְת tent, יָהְת thumb.

| מָהָר | יָהְת | מָהָר Pi. to serve | נָר Pi. to drive |
| יָהְת | נִמְשָׁה | יָהְת Pi. to slay | נִמְשָׁה N. to fight |
| נַעֲנָה | נַעֲנָה | נַעֲנָה Pi. to cry | נַעֲנָה N. to bless |
| נַעֲנָה | נַעֲנָה | נַעֲנָה N. to lean | נַעֲנָה f. offering |
| נָבָל | נָבָל | נָבָל to mourn | נָבָל to choose |
| נַעֲנָה | נַעֲנָה | נַעֲנָה to wash | נַעֲנָה Eden |
| מָשָׁב | מָשָׁב | מָשָׁב Pi. to taste | מָשָׁב gate |

EXERCISE. TRANSLATE.

1 Perhaps connected in the Hebrew mind with רֵית delight.
2 See § 33. 3 c.
§ 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of Lam. Gutt. arise chiefly from the first law of gutturals—that all final gutturals must have an a sound before them. The real question is: in what cases does the pathah dislodge a long vowel (cf. הָלָּשׁ with לָשׁוֹנָה), and in what is it written additional to it, and furtive (cf. חָשָׁה)?

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

(2) a. The tone-long vowels € and ơ are displaced by pathah; e.g. impf. and imper. Qal הנֶבֶש (cf. לָבֶשׁ), הנֶבֶש (with suff. מַנָּבֵשׁ, § 31. 3 a. i.); impf. Niph. הנֶבֶש (cf. לָבֶשׁ), impf. Pi. הנֶבֶש, also pf. Pi. הנֶבֶשׁ; Hiph. juss. הנֶבֶש (waw consec. מַנָּבֵשׁ), imper. הנֶבֶש, &c. (But inf. cstr. Qal retains ơ, הנֶשָׁה.)

1 See § 33. 3 c. 2 See § 13. 2 a. 3 מַנָּבֵשׁ, pl. of הנֶבֶשׁ (p. 153).
§ 37. LAMEDH GUTTURAL VERBS.

b. Exceptions: ę remains—(a) in pause, e.g. הָלָּשׁ (Niph.), הָלָּשׁ (Pi.); (b) in participles abs., e.g. הָלָּשׁ (f. הָלָּשׁ), הָלָּשׁ; (c) in infin. abs., e.g. הָלָּשׁ. Pi. (but constr. הָלָּשׁ).

c. Final ę usually has ē in impf. (e.g. רָפָּט, to count, רָבָּט, to cross) except in stative verbs רָפָּט, to lack, רָבָּט.

(3) Under the Tone the gutt. retains shewa silent, as הָלָּשׁ; except before another vowel-less consonant in 2 fem. sing. where a furt. path. slips in between the consonants without removing dag. from the 2nd, חָלָּשׁ shaláhat (probably an attempt to combine two traditions, חָלָּשׁ and חָלָּשׁ).

2. Nouns from verbs Lam. Guttural.—

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<tr>
<th>First declension.</th>
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and שָׁמַע, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In second declension the final short vowel is naturally a before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh'wa before the consonantal suffixes ka, &c., becomes a hatéph (therefore not simply שָׁמַע, שָׁמַע, &c.).

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EXERCISE. TRANSLATE.

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EXERCISE. TRANSLATE.
This song shall never be forgotten. In the day of his being anointed (Niph.). And now lest he put forth (send) his hand and take of the tree of life and eat and live for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (inf. Qal). He caused thee to hear his words out of the fire. Let those-loving (ptc. cstr.) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (ptc.). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (acc.).

§ 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs Double 'Ayin, e.g. יבב) arise from the presence of some of the quiescents נ in the stem. Verbs נ"ב, in which נ quiesces in the imperfect only, have been already treated, § 35.

1. Verbs Lamedh 'Aleph.—When נ is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable נ is silent after the pre-
ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus an in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes ä. Thus מְנַל (מְנַל) practically = מְנַל which must become מְנַל (§ 5. 3 a), that is, מְנַל. So מְנַל (מְנַל); with suff. יָדָּא (יָדָּא), § 31. 3 a. i.), מְנַל (מְנַל), &c.

(2) In perf. Qal of active verbs (those in ä) the vowel ä remains throughout, as מְנַל = מְנַל.

(3) a. In perf. Qal of stative verbs (cf. מנַל to be full) and in all the other perfects the vowel is ê; e.g. Qal יָדָּא, Niph. יָדָּא, Pi. יָדָּא, &c.

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

c. All imperfects and imperatives take ê (ê) before מְנַל, again probably on the analogy of Lamedh He vbs.; e.g. יָדָּא, etc.

(4) The letter פ, being silent, sometimes falls out in writing; e.g. יָדָּא for יָדָּא.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of Lamedh He vbs. (§ 44); e.g. יָדָּא heal (imperative) for יָדָּא. There is frequent confusion between the roots יָדָּא to call, and יָדָּא to meet.

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

2. Nouns from verbs מְנַל.

First declension. Second declension. Third declension.

| abs. | יָדָּא | מְנַל | מְנַל |
| cstr. | יָדָּא | מְנַל | מְנַל |
| suff. | יָדָּא | מְנַל | מְנַל |
| pl. | יָדָּא | מְנַל | מְנַל |
| cstr. | יָדָּא | מְנַל | מְנַל |

(host) (assembly) (prison) (sin) (going out, ptc.)

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

b. The long vowel often remains before the quiescent even in the cstr. plur.; e.g. יָדָּא. For the in יָדָּא, cf. § 8. 1 b.
c. In the fem. the נ is apt to surrender its vowel to the preceding cons., נביה for נביה, § 21.3.

\[
\begin{array}{l}
\text{אָמַה to find} & \text{אָמַת to hate} & \text{נָבְיָה f. strength,} \\
\text{אָמַר to call, read} & \text{אָמַתָּה pl. im.} & \text{נָבָה f. might, power} \\
\text{אָמַל} & \text{אָמַתָּת} & \text{נָבָה and bth} \\
\text{אָמַל to befall, meet} & \text{אָמַתָּל to lift up} & \text{נָבָה to be quiet} \\
\text{אָמַל to sin} & \text{אָמַת נוֹנָה} & \text{n~t, § 21.3.} \\
\text{אָמַל to be full} & \text{אָמַת הַיָּהָה} & \text{n~t, (late word)} \\
\text{אָמַל a wonder} & \text{אָמַת כָּרָה} & \text{נָבָה} \\
\text{אָמַל to journey, decamp} & \text{אָמַת הָיִיתָה} & \text{נָבָה} \\
\text{אָמַל to create} & \text{אָמַת הָיִיתָה} & \text{נָבָה} \\
\end{array}
\]

3. a. Stative verbs (i.e. those describing a condition of the subject) subordinate to themselves in the accus. the noun that supplements the description. When they become active (in Pi. or Hiph., §§ 26, 27) they take two accusatives.

b. Such verbs are those expressing the idea of fullness (אָמַת to be full, נוֹנָה to be satisfied, נוֹנָה to swarm, נוֹנָה to be clothed with, &c.) and want (נָבָה to lack, נוֹנָה to be bereaved, &c.).

The house was full of smoke
The house was filled with smoke
He filled the house with smoke

EXERCISE. TRANSLATE.

The text contains an exercise to translate Hebrew sentences into English. The sentences are:

1. The house was full of smoke
2. The house was filled with smoke
3. He filled the house with smoke

The text also includes examples of Hebrew verbs and their English translations.
§ 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with י (w), and a primary w at the beginning of a word (cf. Arab. walada) becomes in Hebrew י (y), e.g. יל (yalad), it is impossible to distinguish in the Qal between Pe Yodh and Pe Waw verbs—vbs. whose first radical is ultimately י (e.g. קז, to suck) and י (e.g. יכ, to bear)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); e.g. יתנ (from יתן), but יתנ (Niph. יתן: from an ultimate ית). Let us take the Pe Yodh vbs. first—i.e. those whose י in the Qal is a real ultimate י.

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

(2) The impf. Hiph. (יָנֵן) is also regular. Thus יָנֵן (cf. יָנֵל) becomes יָנֵן (ay = ai = diphth. ֜א, cf. § 2. 2. 1).

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

耶和华必听见你向他哭求的时候。我满了判断和能力之灵，要告诉雅各他的过犯，告诉以色列他的罪。地上充满了杀戮罪行。你找见我么，我的仇敌？他说我找见你了。你充满了这房屋的荣耀。你恨一切作恶的人。

耶和华的灵举他起来，又将他摔在地上。要爱你的仇敌，不可在心里恨他。除非你们用我的母牛耕过地，你们就找不着我的谜。

1 Relative unexpressed, as often in poetic style.
§ 39. PE YODH AND PE WAW VERBS.

(4) The verbs of this class, which are very few, are chiefly יָּדַ֫שׁ to suck (Hiph. to suckle), בֵּ֫שׁ to be good (Hiph. to do good), בֵּ֫שׁ to howl.

2. Pe Waw vbs.—(1) a. In the Hiph., as we have seen (pf. בֵּ֫שׁ, impf. בֵּ֫שׁ), the original וָּא (seen in Arab.) reappears. Impf. בֵּ֫שׁ (cf. בֵּ֫שׁ) becomes בֵּ֫שׁ (aw = au = diphth. ə, cf. § 2. 2. 1). The pf. is בֵּ֫שׁ, formed probably on the analogy of the impf. (Impf. with waw cons. בֵּ֫שׁ, § 23. 3. 4.) In the Niph. בֵּ֫שׁ the waw also reappears.

b. The (prob. orig.) Niph. prefix na (which ordinarily appears as ni, cf. בֵּ֫שׁ) combined with w (בֵּ֫שׁ) yields n6 (בֵּ֫שׁ).

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

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

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

f. The Hoph. is בֵּ֫שׁ (hushabh, from בֵּ֫שׁ huwshabh), cf. מָשׁוּשׁ (altern. form to מָשׁוּשׁ).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(a) In some vbs. it is formed exactly as in impf. Qal of Pe Yodh vbs.; e.g. יָּדַ֫שׁ, יָּדַ֫שׁ to possess, יָּדַ֫שׁ, יָּדַ֫שׁ to fear, יָּדַ֫שׁ, יָּדַ֫שׁ to be dry, יָּדַ֫שׁ, יָּדַ֫שׁ to counsel, יָּדַ֫שׁ, יָּדַ֫שׁ to be weary, &c.

(b) In others the initial ו falls out. In this case the vowel of the preformative is ə (pretonic, long), and the final vowel is also ə (e.g. יָּדַ֫שׁ, יָּדַ֫שׁ: with waw cons. בֵּ֫שׁ, יָּדַ֫שׁ, § 23. 3. 4) or a before gutturals (e.g. יָּדַ֫שׁ).

(c) The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: יָּדַ֫שׁ to know, יָּדַ֫שׁ to bear, יָּדַ֫שׁ (impf. יָּדַ֫שׁ) to go out, יָּדַ֫שׁ to go down, יָּדַ֫שׁ to sit, dwell, and יָּדַ֫שׁ to go (impf. יָּדַ֫שׁ as if from יָּדַ֫שׁ, i.e. יָּדַ֫שׁ; cf. Hiph. יָּדַ֫שׁ).

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

ii. יָּדַ֫שׁ before such (segholate or monosyllabic) inf. constructs is pointed יָּדַ֫שׁ; e.g. יָּדַ֫שׁ, יָּדַ֫שׁ (§ 14. 1 d, cf. § 33. 2 c).
3. **Verbs assimilating the first radical.**—The initial *w*y are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy = i, uw = u, ay = e, aw = o*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as *ר* to *pour*, impf. *ליען*; *גמ* in Hiph. *ליען* to *set, place, גמ* to *burn* (Niph. *בעש, Hiph. בעש*).

4. *to be able* בָּלָה, perf. Qal; impf. בָּלָה
   *to add* בָּלָה, perf. Qal; impf. Hiph. בָּלָה

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

   **and she bore again**
   (lit. "added to bear," or "added and bore")
   
   **he played the instrument well**
   (lit. he did well as regards playing)
   
   **thou hast found it quickly**
   (lit. thou hast hastened—*מָרָה, מָר*).
   
   **Pi.**—as regards finding

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**stroke, plague** מַשְׁחֵת forty מִשּׁׁחַ
**sorrow** מִשְׁחַ

**Ur** מַשְׁחַת f. grey hair מַשְׁחַת
for the sake of מַשְׁחַת

**Chaldeans** מַשְׁחַת f. ark מַשְׁחַת
1 only in מַשְׁחַת

**to advise, counsel, Niph. to take or** מַשְׁחַת
**impf. Qal מַשְׁחַת**

**exchange counsel with** מַשְׁחַת
**grain, corn** מַשְׁחַת

**brother** מַשְׁחַת
**sister** דַּּתָּ מַשְׁחַת
**cstr. wife** מַשְׁחַת (p. 153).

**father** מַשְׁחַת f. kindred מַשְׁחַת
**mischief, harm (very rare)** מַשְׁחַת

**particle of interrogation (§ 49. 2. 2)** מַשְׁחַת, Niph. remain, מַשְׁחַת

**be left** מַשְׁחַת

**according to the measure of, in accordance with** מַשְׁחַת

**to be kindled, burn** מַשְׁחַת, Hiph. מַשְׁחַת to lay, spread מַשְׁחַת

(מַשְׁחַת in pause and before מַשְׁחַת by what ? מַשְׁחַת)

**alive** מַשְׁחַת

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**EXERCISE. PARSE AND TRANSLATE.**

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1 Never the ark of the covenant (which is always מַשְׁחַת, מַשְׁחַת) but Noah's ark in Gen. 6-9 (and in Ex. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).
And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (dat.) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (Niph. ptc.) is this place! And he said, My son shall not go down, for his

1 Cognate acc.
2 Infin. abs.=we did not tell him of our own accord, he asked us (§ 21. 2 b).
3 יَا there is, there are (opposite of י, p. 136 note), a particle,—with suffixes, יَا thou art, יَا you are (י is interrogative particle, § 49. 2. 2).
§ 40. 'AYIN WAW AND YODH VERBS.

This class includes the verbs whose middle letter, 1 or 2, is a vowel letter (e.g. עָדַל to arise, בָּלַשׁ to contend), but not the vbs. in which that letter is a real consonant (e.g. יָסָר to expire, יָדַע to live). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. עָדַל from עָדָה; וָדַע from וָדָע to die; cf. the noun וָדַע māweth, death), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (עָדַל, בָּלַשׁ, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (עָדָה, בָּלָה, &c.) does not exhibit the characteristic 1 or 2. The following vbs. illustrate the various types.

Inf. cstr. עָדַל to arise, וָדַע to die, רָשַׁע to be ashamed, יָדַע to discern.

\[ \text{before such (monosyllabic) inf. constructs is pointed} \]

1. Qal pf.—As in the regular verbs (עָדַל, בָּלַשׁ, וָדַע) the vowel may be א or א; e.g. עָדָה, וָדָע, רָשַׁע, ויָדָע.

fem. וָדָע, יָדָע, &c.; I s. m. יָדָע, וָדָע, רָשַׁע, וָדָע, יָדָע, &c.

2. Qal impf.—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary יָדָע ( camb. ) but the old יָדָע (§ 21. 1 a) necessarily lengthened in the open pretone to יָדָע (§ 6. 2 b): hence יָדָע, וָדָע, רָשַׁע, וָדָע; pl. יָדָע, וָדָע, &c.

In יָדָע preformative is the regular יָדָע (proper and original to stative vbs.; § 22. 2) lengthened to יָדָע (§ 6. 2 b).

b. Jussive יָדָע; impf. with waw cons. יָדָע (way-yā-qom); with final guttural or ר יָדָע and he turned aside (§ 8. 1 c), from רָשַׁע.

c. Participle יָדָע, וָדָע, &c.: fem. יָדָע, pl. יָדָע, cstr. יָדָע (a unchangeable, § 41. 1 a).

d. Only in impf. Qal do יָדָע and וָדָע vbs. differ (אָדָע, בָּלָע): there the characteristic 1 or 2 appears. But in Hiph., e.g., they are alike: יָדָע, וָדָע.

1 יָדָע (see p. 153).

2 Waw consec. with perf.

brother 1 is dead and he alone is left, and should mischief befall 2 him in the way in which ye shall go, then 2 shall ye bring down my grey-hairs in sorrow to Sheol.
3. Hiph.—a. The Hiph. is of the regular form (‘�ן, ‘ו). only the vowel of the preformative (hi, ya), being now in the open syllable, becomes the corresponding tone-long vowel (he, yaa); impf. ‘מש, ptc. ‘מש (formed fr. pf.).

b. Jussive ‘מש: impf. with waw consec. ‘מש; with final guttural or r (same as Qal) and he removed (§ 8.1 c).

4. Niph. ‘מש.—a. The preformative of the pf. is the (orig.) na lengthened to nii in the open syllable, and qam has passed into qam (§ 2.2.1); hence ‘מש (f. ‘מש). Impf. ‘מש (from ‘מש).

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

5. Pi’el, &c.—The regular intensive forms, duplicating the middle radical (e.g. יָשָׁע to surround, from יָשָׁה), are very rare and late. The intensive is usually formed by doubling the last radical—Pi’el (e.g. יָשָׁע to raise up, pass. יָשָׁע, יָשָׁע to exalt), or the first and last—Pilpil (e.g. יָשָׁע to sustain). Cf. § 26.5.

6. (a) The vowels ‘י and ‘י being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5.3 b (e.g. יָשְׁב, 3 f. pl. impf. Qal, יָשְׁב, 2 s. m. pf. Hiph., are impossible), a vowel is often inserted between the stem and the consonantal afformatives, and ‘י thus remain in the open syllable. The inserted vowel is ‘א in perf., and ‘א in impf.; e.g. יָשְׁב, impf. Qal, יָשְׁב, pf. Hiph., יָשְׁב, pf. Niph. (by dissimilation, § 35.1 a) for יָשְׁבָה.

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case ‘י become ‘א (a in pf. Hiph.) in the shut syllable; e.g. יָשְׁב (they shall return, fem. impf. Qal from יָשָׁה; but also יָשְׁב, impf. Hiph., יָשְׁב (pf. Hiph. of יָשָׁע to wave, swing; but also יָשְׁב). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both יָשֵׁע and יָשָׁע, though one form usually predominates; e.g. יָשֵׁע or יָשָׁע to place (impf. יָשָׁע, very rarely יָשֵׁע), יָשֵׁע or יָשָׁע to rejoice.

8. A few יָשֵׁע verbs have forms which look like, and probably are, Hiph’ils with the preformative dropped; e.g. יָשֵׁע (as well as יָשְׁב; at least יָשְׁב is attested) יָשֵׁע as well as יָשֵׁע thou strivest. These abbreviated forms appear to be late.
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<td>to set</td>
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<td>Hiph. נָהֲלָן</td>
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<td>Hiph. נָהֲלָלָן</td>
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<td>Hiph. נָהֲלָלָן</td>
<td>to pass the night</td>
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<tr>
<td>Hiph. נָהֲלָלָן</td>
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<tr>
<td>Hiph. נָהֲלָלָן</td>
<td>to be firm (?)</td>
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<tr>
<td>Hiph. נָהֲלָלָן</td>
<td>to hunt</td>
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<td>to rest, give rest</td>
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<td>Hiph. נָהֲלָלָן</td>
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<td>to shine</td>
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</tr>
<tr>
<td>Hiph. נָהֲלָלָן</td>
<td>to remove</td>
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#### EXERCISE. PARSE AND TRANSLATE

- נָוֶשׁ, נָוֶשׁ | nostril, anger; dual נָוֶשׁ נָוֶשׁ face (§ 43. 4)
- נָוֶשׁ | f. palm (of hand), sole (of foot)
- נָוֶשׁ | Noah

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1. is unchanged; because strictly from יָשָׁנָה.
2. מַעְטָה. See p. 142, note 1.
3. With you, from יָשָׁנָה (see p. 142, note 1).
4. The pf. Hiph. of רָאָה has instead of רָאָה. The pf. (I testify) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i.
And they fled the way of the wilderness. Depart not from after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (f.) light is come. And he took not from his hand (that) which he had brought. I will surely return (inf. abs.) unto thee (f.). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (dat.) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (pf.) to kill us, he would not have taken (pf.) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to-the-tent.

§ 41. NOUNS FROM 'AYIN WAW AND YODH.

I. First declension. See § 18.

| נט (rising) | plur. נט | cstr. נט | fem. נט |
| נט (dead) | נט | נט | נט |
| נט (good) | נט | נט | נט |
| נט (place) | נט | נט | נט |
| נט (sojourning-place) | נט | נט | נט |
| נט (resting-place) | נט | נט | נט |

(a) Whether or not the first three words are to be regarded as contracted from נט, נט, נט, נט (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is נ or י, have unchangeable vowels; e.g. pl. cstr. נט, not נט (unlike נט blood, which, not being from a root נט, has pl. cstr. נט, נט, not נט).

(b) Note, too, that נט nouns with י preformative have often, with inflectional additions (e.g. pl. or fem.), י instead of i; cf. pf. Niph. נט, נט (§ 40. 6 a; so נט sweet, נט, &c.).
§ 41. NOUNS FROM ‘AYIN WAW AND YODH. 135


Nouns.

A class. I class. U class.

abs. רע רע רע none שׁע שׁע שׁע

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

3. (a) In 'Ayin Waw nouns of the a class the primary vowel Ḃ is not assimilated to e (as, e.g., in malk, mélekh, יְלֵḵ) but lengthened, probably under the influence of the waw, to ā (the form reserved in ordinary segholates for pause; e.g. דָּה, p. 29. 1 a): thus הנ (not מנ), תָּה. (With suffix, יִבְנָה in their midst.)

(b) In 'Ayin Yodh nouns of the a class the primary a was not lengthened to ā, probably because the word was pronounced practically as a monosyllable, and the helping vowel is not seghol but hireq, which is homogeneous with the v; e.g. not ח but ח.

4. There are no ḫ' nouns of the i class, nor ḥ' nouns of the u class, because these consonants have no affinity for these vowels (§ 2. 3 c, § 9. 2).

death הנ and so: midst תִּים, evil חָס.
light יָד, thorn יַד, voice יַד, pl. דת, pit יְד, דת,
 generation יְד and דת, fowl יָד.
Like יָד,—thorn יָד.
horse יִס, whelp יָד, spirit יִד, דת, street יִד, דת.
Like יָד,—pot יָד.
olive יָד, wine יָד, no חָס.
force יָד, eye יָד (wells), colt יָד, buck חָס.
bosom יִס, egg יָד only in pl., calamity יָד, smell חָס.
song יָד, vanity יָד, judgment יָד, joy חָס.

5. Many words have some irregularity:

house יָב, pl. יָב, probably בָּטִים or בָּטִים (see p. 153).

1 חָס, which often appears with a sort of verbal function, and is = there is not (cf. וְhere is, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the nun energicum (§ 31. 7); they are עֲבַד, עֲבַד, עֲבַד, עֲבַד, עֲבַד, עֲבַד, עֲבַד, עֲבַד. E.g. Enoch walked with God עֶזֶן and he was not. A verb accompanying יָב must be in the participle; e.g. ye do not keep my ways, יָבֵשׁ עַל-יָבֵשׁ.

Somewhat similarly יָב יָב, yet, still: יָב יָב (עֲבַד), יָב יָב, יָב יָב, pl. יָב american-english
§ 42. DOUBLE ‘AYIN VERBS.

(See Paradigm, p. 226.)

Verbs Double ‘Ayin (e.g. בָּלַע) so entirely resemble in their inflection verbs ‘Ayin Waw, that it is best to treat them immediately after this class. It is an open question whether

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1 Waw consec. pf.: then ... shall be opened.  2 בִּשֵׁלָם, impf., § 46. II. 2.
§ 138. DOUBLE 'AYIN VERBS.

the root is to be regarded as monosyllabic and biliteral (בּוּ), expanded in certain parts to בּוּ, or dissyllabic and triliteral (בּוּ), contracted in certain parts to בּוּ. The duplication which is so common a feature of these verbs (e.g. יָתֹפָה, 1 s. pf. Qal; יָתֹפֶּה, 3 pl. pf. &c.) might seem to point conclusively to the presence of a repeated letter in the stem (בּוּ, בּוּ). It may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (בּוּ, בּוּ), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (בּוּ) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; e.g. pres. and pass. ptc. Qal בּוּ, בּוּ; inf. abs. Qal בּוּ, בּוּ; Pi. בּוּ.

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

(2) a. In other cases the shorter form is used and the vowel is that which is found in the second syllable of the regular verb; e.g. inf. cstr. בּוּ (cf. הָבוּ), impf. Qal בּוּ (way-בּוּ), pf. Niph. בּוּ (way-בּוּ).

a. $ before such (monosyllabic) inf. constructs is pointed $; e.g. $לֹּ לֹּ to plunder, $לֹּ לֹּ to become many (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

b. With suffixes to the inf. cstr., $ naturally appears in the sharpened syllable (§ 7. 7); e.g. $וֹ וֹ when he inscribed (from וֹ). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to $, but remains $ (sometimes $, esp. with gutt. and $; e.g. $יַּיִּיָּו, he has made bitter); e.g. הָבּוּ, הָבּוּ to begin (impf. הָבּוּ, הָבּוּ).

(ii.) The Niph. impf. follows the pf.: בּוּ (cf. בּוּ, בּוּ, § 40. 4 a).

(iii.) Stative vbs. always end in $, not $; e.g. $יַּיִּיָּו, יַּיִּיָּו, יַּיִּיָּו.

(3) a. As in 'Ayin Waw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; e.g. impf. Qal בּוּ—the original $a (§ 21. 1 a) lengthened to $א—with waw cons. בּוּ (way-$א-סָבּה); pf. Niph. בּוּ—the primary $a lengthened to $א (cf. כּוּ, § 40. 4); pf. Hiph. בּוּ—$ה lengthened to $א (§ 6. 2 b), ptc. follows the pf. בּוּ (cf. כּוּ, § 40. 3 a), impf. בּוּ, with waw cons. בּוּ, Hoph. בּוּ, בּוּ.

b. In stat. vbs.—impf. in $—the $וּ of the preformative (§ 22. 2) is naturally lengthened to $וּ; cf. $וּ, יַּיִּיָּו.

(4) The double letter shows itself with all inflectional
§ 42. DOUBLE 'AYIN VERBS.

afformatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. בָּבָר, נ. אוֹלֶל (pler pretonic; therefore not י), 2 m. וַנְבֵּר, but ptc. בָּבָר, נ. אוֹלֶל, pl. בָּבָר.

(5) Before the afformatives beginning with a consonant a vowel is inserted, viz. in the perfects ב, and in the impff. and related parts, כ; as pf. Qal חָזְק, impf. Niph. חָזְק; cf. § 40. 6 a.

(6) The tone-long כ ב, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 f. s. impf. Qal בְּבָר, impf. Hiph. בְּבָר), when they lose the tone become the sharp כ ב ($§ 7. 7$); as 2 pl. fem. imper. Qal חָזְק, impf. חָזְק; impf. Hiph. חָזְק.

(7) a. The regular Intensive is quite common; e.g. נָבַר to praise. Another form of Intensive, also much in use, is the so-called Pָּשְׁל; e.g. בָּבָר (cf. § 40. 5) to encompass, נָבַר to act severely, pass. נָבָר, reflexive נָבַר. More rare is the Pָּשְׁל; e.g. נָבַר to roll ($§ 26. 5$).

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

(8) In the impf. some vbs. duplicate the first radical, as in Aramaic; e.g. בָּבָר, impf. בָּבָר to curse, רָפַר to bow down, נָבַר to be silent, נָבַר to be finished. Some vbs. have both forms; e.g. בָּבָר, Qal בָּבָר and בָּבָר, Hiph. בָּבָר and בָּבָר; נָבַר to be desolate or astonished, נָבַר and נָבַר.

| נ to plunder | ר to measure | נלע three |
| נ to be hot | ר to be bitter | נלע to bow down |
| נ to be gracious | נ Hiph. to begin | נלע Naomi |
| נ to be evil | נ st. to tingle | נלע (No'mi) |
| נ to roll | נ to be or become | נ Pi. to have |
| נ to curse | נ many, multiply | נ compassion |
| נ to hold a feast | נ to sojourn | נ to answer |
| נ to be soft | נ to seek hospitality | נ to testify |
| נ Niph. to waste away | נ to seek hospitality | נ against separation |
| נ to feel (grope) | נ Gideon | נ separation (always preceded by ה?) |
| נ to lick, lap | נ Almighty (?) | נ apart |
§ 43. NOUNS FROM DOUBLE ‘AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. לָעֵשׂ fem. לְעֵשׂ light; אָנוּ people, suff. אָנוּ my people, pl. אָנוֹמָו.

A class. I class. U class.

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<th>יינ</th>
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<td>יָעֹ</td>
<td>פָּה</td>
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(people) (mountain) (arrow) (statute)

1 Defective spelling, § 4 d.
2 Circumstantial clause,—in which the order is: waw, then subject, and last predicate. Waw would be translated here “when.”
3 See § 43. 6.
§ 43. NOUNS FROM DOUBLE 'AYIN VERBS. 141

1. (a) In their monosyllabic form the primary vowels i and u (evident in the forms with suffixes, plurs., &c.; e.g. וַעַרְי arrows, וַעַרְיָי statutes; cf. 42. 2 a. β: notice u, not o, before double letter, § 7. 7) become tone-long e and o, e.g. וָעַרְיָו, וָעַרְיָא, וָעַרְיָו. The vowel a, however (cf. יִשְׁבַּיָּא), usually remains, e.g. יְעָרַי (not יְעָרַי), except in certain nouns, in combination with the article, when it becomes ā; e.g. יִשְׁבָּיו, יָרוּ, § 12. Sometimes the a is thinned to i before suffixes and plur.; e.g. יֵשָׁר morsel, יַשָׁר (§ 2. 2. 4, § 6. 2 d. i.); so יָרְי side, יַשְׁרַי your sides.

(b) The vowel under $ preformative is sometimes lost (e.g. יִשּׁלמ circle, יִשּׁלמּו) and sometimes preserved (e.g. יִשָּׁלמ curtain, cstr. יִשָּׁלמ; יִשָּׁלמ my shield).

(c) Rarely a triliteral form, of the segholate type, has been developed in the plur.; e.g. יִשָּׁלמ peoples, יָשָׁלמ from יִשָּׁלמ shadow (יִשָּׁלמ my shadow), יִשָּׁלמ, cstr. pl. of יִשָּׁלמ.

2. As gutturals and $ cannot be doubled, the preceding vowel is usually lengthened; thus יִשּׁלמ, f. יִשּׁלמ, m. pl. יִשּׁלמ, f. יִשּׁלמ; but יִשּׁלמ evil, יִשּׁלמ, יִשּׁלמ, יִשּׁלמ. So יִשּׁלמ s. יִשּׁלמ, pl. יִשְׁלַמ. Before a virtually doubled n the short vowel remains. יִשָּׁלמ snare, יִשָּׁלמ. In either case, of course, the vowel is unchangeable, hence pl. cstr. יִשּׁלָמ (not יִשּׁלָמ), יִשּׁלָמ, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in a sound have usually short a, while the words of other classes which they resemble, as יִשְׁבַּי blood, § 18, יִשְׁבַּי standing, § 41, have ā (notice the very different cstr. plurals יִשְׁבַּי, יִשְׁבַּי, יִשְׁבַּי, יִשְׁבַּי). (ii.) Words of this class ending in e sound are distinguished from segholates of 'Ayin Yodh like יִשְׁבַּי, § 41, by wanting yodh. They quite agree in form with words like יִשְׁבַּי, § 41, and יִשְׁבַּי, § 30, which, however, are not a numerous class (notice the difference before suffixes, יִשְׁבַּי, יִשְׁבַּי, יִשְׁבַּי). (iii.) Words of this class ending in o sound are distinguished from adj. and segholates of 'Ayin Waw like יִשְׁבַּי and יִשְׁבַּי, § 41, by wanting waw.

4. To this class may also be relegated (i.) a few words of the first declension type; e.g. יִשְׁבַּי camel, pl. יִשְׁבַּי; יִשְׁבַּי idol, pl. יִשְׁבַּי; יִשְׁבַּי wheel, יִשְׁבַּי little, יִשְׁבַּי deep, fem. יִשְׁבַּי, &c.; (ii.) two or three monosyllables from roots with medial n (always assimilated); e.g. יִשְׁבַּי nostril, anger (= anp, from root יִשְׁבַּי), suff. יִשְׁבַּי, du. יִשְׁבַּי; יִשְׁבַּי (root יִשְׁבַּי) she-goat, pl. יִשְׁבַּי; (iii.) words that double the last consonant; e.g. יִשְׁבַּי at ease, יִשְׁבַּי.
§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

light ב and so: weak ב, fine ב, bitter ב, living ב, cold ב, hot ב.

people בר " hill בר, garden בר, prince בר, ox ב, palm (hand) ב f.

shadow ב" heart ב, mother ב, end ב, arrow ב, with (prep.) ב ב, ב, ב 1

statute ב " bear ב, tambourine ב, all ב, yoke ב, strength ב, heat ב, cold ב, statute ב.

5. The indeterminate subject (Engl. they) may be expressed—(a) by the 3rd pers. plur.; or (b) by the 3rd sing.; or (c) by the passive voice, i.e. Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act.; e.g.

they called his name Sheth

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

bless me, even me בר בר
thy blood, even thine ברبر בר

to Sheth, even him בר בר

נַפְשְׁךָ הָאָדָם שֶתֶּה

EXERCISE. TRANSLATE.

1 With suff. בר בר, &c., except 2 pl. which is בר בר. (Another form of 1 sing. is בר בר.)

Like בר too is בר behold, except in 1 pers. sing. and plur. It is as follows: בר בר (or pause.pause), pause.pause, pause.pause, pause.pause, pause.pause.

2 Very rare.
Comfort ye my people, speak to (םלוע) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round ² unto thee all Israel.

§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The :init in this class of verbs (e.g. נ"ל to uncover, reveal) is not a genuine letter of the root, but a mere vowel sign, indicating ׃. (When the :init is truly consonantal, it takes mappiq, § 7. 8, e.g. נב to be high, and the vb. is treated like a Lamedh guttural, § 37.)

The last letter of the stem is properly either ¹ (לע gâlay) or ¹ (e.g. תו shâlaw), though forms with yodh have acquired such a preponderance that only a few traces of stems with waw now appear. Lamedh Yodh (or Lamedh Waw) would therefore be a more appropriate term, as ¹ is not integral to the root.

The original ¹ of ל"נ (now נ"ל) is still seen in the pass. ptc. Qal, נ"ל (gâlay, cf. נ"ל), and in some pausal forms; e.g. נ"ל they seek refuge (cf. נ"ל). The original ¹ of ל"נ (ל"נ) is seen in the words תי (shâlaw) at ease, תי (shâlaw) ease (תי I was at ease, 1 s. pf. Qal, in Job 3. 26).

¹ Probably to be regarded as a rare form of the 3rd sing. fem. pf. ² Hiph. בָּכָס.
§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

1. The letter $\aleph$, appropriate (as $= \dot{a}$) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the $\aleph$ of רָאָה) appears in all (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. רָאָה), and absolute infinitives.

The vowel preceding $\aleph$ frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

(a) in all perfects, e.g. רָאָה, רָאָה, רָאָה, רָאָה, &c.
(b) in all imperfects, e.g. רָאָה, רָאָה, רָאָה, רָאָה, &c.
(c) לֶה (f. לֶה), לֶה, לֶה, לֶה, &c.

Ptc. cstr. is in לֶה; e.g. לֶה, &c.
(d) in all imperatives; e.g. לֶה, לֶה, לֶה, &c.
(e) Inf. abs. has the ordinary vowel of the regular vb.; Qal לֶה, Hiph. לֶה.
(f) Inf. cstr. adds the fem. ending $\aleph$ (cf. § 33. 2 b), making the termination $\aleph$; e.g. Qal לֶה, Pl. לַה, Hiph. לְהָה.

The ordinary form of the 3rd s. fem. לַהָה, לַהָה, &c., has in reality a double fem. termination.

2. When the third radical (i.e. the ultimate $\aleph$) is not final but stands under inflection:

(1) Before vocalic afformatives, £, £, or $\aleph$, the yodh, coming between two vowels (e.g. לַהָה נָעָה, נָעָה) disappears and is dropped; thus לַהָה.

It is also dropped before suffixes; e.g. (from נָעָה) נָא נָעָה he answered me, נָעָה . . . him (always the form נ with pf.), מַעָה . . . them, מַעָה he will answer them, מַעָה and he saw him (נַעָה).

(2) At the end of a syllable (i.e. before a consonantal afformative; e.g. Niph. נָעָה, נָעָה) the yodh, preceded as it always is by $\aleph$, creates primarily, as we have seen, by strict analogy, the combination $\aleph$.

(a) This ay most naturally becomes the diphthongal $\acute{e}$, § 2. 2. 1. Thus נָעָה becomes נָעָה. This $\acute{e}$ prevails exclusively in perf. pass., i.e. Niph. Pu. (נָעָה) and Hoph.;
(b) but in the other parts it also appears as $\dot{e}$, which in
perf. Qal is found exclusively, and in other perf.
alternatively with ́e, as Qal יָשֵׁב; Pi. יָשֵׁב and יָשֵׁב
(c) before ́ of imperf. and imper. it becomes ́(éghol fairly
regarded as pure long; cf. § 3. 2. 2 b), as יָשֵׁב, מָשֵׁב.
3. Of the few vbs. ending in waw, הָשֵׁב (הָשֵׁב) is found
very frequently, usually in the Hithpa’al (דָּשֶׁב) to bow
down, prostrate oneself. The pf. would be strictly הָשֵׁב
(waw), then (as all pfs. end in אָ) מָשֵׁב (§ 26. 3 a. ii.), impf.
מָשֵׁב, pl. מָשֵׁב (מי). Apoc. impf. sing. (§ 45. 1) strictly
מָשֵׁב. But, as it is characteristic of final (consonantal) w
to pass into the unaccented homogeneous (vocalic) ̀, this
becomes מָשֵׁב (not מָשֵׁב, perhaps because the ̀ was felt to be
virtually doubled).
4. In pf. with waw consec. the accent is not usually thrown forward:
e.g. מָשֵׁב, not מָשֵׁב, and thou shalt make; cf. § 38. 1. 6.

דָּשֶׁב to be HEN to drink יָשֵׁב to rule
מָשֵׁב to do הָשֵׁב Hiph. to give drink, hence Hiph. to smite
מָשֵׁב to acquire נָשֶׁב (with article
מָשֵׁב to count הָשֵׁב to conceive מָשֵׁב (with article
מָשֵׁב to weep מָשֵׁב to go up נָשֶׁב chest, ark
מָשֵׁב to blot out מָשֵׁב to reveal, open מָשֵׁב the Jordan
מָשֵׁב to build נָשֶׁב to see מָשֵׁב cloud
מָשֵׁב Pi. to cover מָשֵׁב to be fruitful מָשֵׁב Pi. to bring
מָשֵׁב to increase מָשֵׁב Pi. to command מָשֵׁב clouds

Not before the inf. is rendered by מָשֵׁב with inf. cstr.; e.g.
He commanded the man to eat יָשֵׁב אֲשֶׁר יָשֶׁב שָׁם
" " " " not to eat יָשֶׁב שָׁם " "

EXERCISE. TRANSLATE.

He commanded the man to eat יָשֵׁב אֲשֶׁר יָשֶׁב שָׁם
Not before the inf. is rendered by מָשֵׁב with inf. cstr.; e.g.
He commanded the man to eat יָשֵׁב אֲשֶׁר יָשֶׁב שָׁם
" " " " not to eat יָשֶׁב שָׁם " "

EXERCISE. TRANSLATE.

He commanded the man to eat יָשֵׁב אֲשֶׁר יָשֶׁב שָׁם
Not before the inf. is rendered by מָשֵׁב with inf. cstr.; e.g.
He commanded the man to eat יָשֵׁב אֲשֶׁר יָשֶׁב שָׁם
" " " " not to eat יָשֵׁב שָׁם " "

EXERCISE. TRANSLATE.
Behold, thy maid is in thy hand, do to her the thing good in thine eyes. And they left off building the city. I am not able to do any thing until thou come thither. And the waters increased very much, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening¹ (acc.) then (waw. cons. pf.)² shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (acc.) then shall ye see his glory.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.³ in verbs Lam. He is formed by loss of the final vocalic syllable (He and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf. Qal נָתַן, apoc. (by loss of נ) נתן. (a) This form is found in some vbs.; e.g. נתן and he took captive (from נתן). (b) But, just as נתן becomes נתן (§ 29. 1 a. a), so, in certain vbs., the form נתן has become נתן; e.g. נתן and she turned (נתן), (gutt. נתן and she wandered נתן).

¹ The *modal* accus. embracing all definitions of time, place, measure, and in general all expressions defining the *mode* of the verbal action.
³ Following בָּרָא, which is equivalent to a clause in the impf. (§ 23. 5 b).
³ The Qal—of course cannot contract. In the other parts both longer and shorter forms are found; e.g. מָנַח and מָנַח, command, Pl. imper. of מָנַח.
(c) Other verbs have the long vowel, but no helping š'ghol, e.g. וַיַּ֝שֵּׁ֗פֶּר and he wept. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וַיַּ֝שֵּׁ֗פֶּר and he built (gutt. וַיַּ֝שֵּׁ֗פֶּר and he gazed וַיַּ֝שֵּׁ֗פֶּר). Thus there are four types, וַיַּ֝שֵּׁ֗פֶּר, וַיַּ֝שֵּׁ֗פֶּר, וַיַּ֝שֵּׁ֗פֶּר, וַיַּ֝שֵּׁ֗פֶּר.

(2) Similarly with imper. Hiph. וַיַּ֝שֵּׁ֗פֶּר, apoc. וַיַּ֝שֵּׁ֗פֶּר. (a) This form is found in some verbs, e.g. וַיַּ֝שֵּׁ֗פֶּר and he watered. (b) But just as הָלָ֣ל becomes הָלָ֣ל (§ 29), so in certain verbs the form וַיַּ֝שֵּׁ֗פֶּר has become וַיַּ֝שֵּׁ֗פֶּר; e.g. וַיַּ֝שֵּׁ֗פֶּר and he made fruitful (וַיַּ֝שֵּׁ֗פֶּר).

So imper. Hiph. (הָלָ֣ל = הָלָ֣ל =) בָּלָ֖ל; e.g. וַיַּ֝שֵּׁ֗פֶּר make abundant (apoc. Hiph. imper. of וַיַּ֝שֵּׁ֗פֶּר; through וַיַּ֝שֵּׁ֗פֶּר, וַיַּ֝שֵּׁ֗פֶּר).

(3) Gutturals in the Pe guttural verbs naturally take pathâh: apoc. imperf. Qal, Hiph. of וַיַּ֝שֵּׁ֗פֶּר to go up (הָלָ֣ל = בָּלָ֖ל, cf. § 36. 2. 1; apoc. imper. (וַיַּ֝שֵּׁ֗פֶּר =) בָּלָ֖ל. In such verbs the imperf. Qal and Hiph. are identical.

(4) These contracted forms of imperf. are used with waw consec., e.g. וַיַּ֝שֵּׁ֗פֶּר and he went up (Qal), or brought up (Hiph.), though full forms with waw are not uncommon. The following list summarizes the chief facts:

\[
\begin{align*}
\text{imperf. Qal} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imperf. Hiph.} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imper. Hiph.} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imperf. Niph.} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imperf. Pi.} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imper. Pi.} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imperf. Qal, Hiph.} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר} \\
\text{imperf. Qal} & \quad \text{וַיַּ֝שֵּׁ֗פֶּר} = \text{וַיַּ֝שֵּׁ֗פֶּר}, \&c. \text{ With waw cons. 3 s. m. alone וַיַּ֝שֵּׁ֗פֶּר (and he saw; also Hiph. and he showed), 3 s. f. וַיַּ֝שֵּׁ֗פֶּר, 1 s. וַיַּ֝שֵּׁ֗פֶּר.} \\
\end{align*}
\]

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

(1) The gutt., when initial, takes hat. š'ghol. as imper. וַיַּ֝שֵּׁ֗פֶּר.

(2) With any prefixed letter the gutt., when without a vowel, takes simple sh'wa, and the prefix hireq, as imper. וַיַּ֝שֵּׁ֗פֶּר.

(3) Apocopated imperf. is primarily וַיַּ֝שֵּׁ֗פֶּר yîhî. But, as it is characteristic of final (consonantal) y to pass into the accented homogeneous (vocalic) t, this becomes וַיַּ֝שֵּׁ֗פֶּר, yîhî, with simple
waw ד"ה, with waw consec. ד"ה and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb ד"ה to live has mostly the same peculiarities.

a. Waw before the imp. sing. takes — as ד"ה (not נ"ה) and of course נ in 1st sing. impf. ד"ה. The preform. letter always takes Methegh; e.g. נ"ה, etc.

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

3. Nouns from Verbs ד"ה.

First and third declensions.

<table>
<thead>
<tr>
<th>Plural Form</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs. sing.</td>
<td>הָלַענה</td>
<td>הָלַענה</td>
</tr>
<tr>
<td>cstr.</td>
<td>הָלַענה</td>
<td>הָלַענה</td>
</tr>
<tr>
<td>suff. 1 3 m.</td>
<td>נִקְנַה</td>
<td>נִקְנַה</td>
</tr>
<tr>
<td>3 f.</td>
<td>נִקְנַה</td>
<td>נִקְנַה</td>
</tr>
<tr>
<td>pl.</td>
<td>נִקְנְה</td>
<td>נִקְנְה</td>
</tr>
<tr>
<td>cstr.</td>
<td>נִקְנְה</td>
<td>נִקְנְה</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural Form</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>(possession)</td>
<td>(possessor)</td>
<td>(leaf)</td>
</tr>
<tr>
<td>(field)</td>
<td>(fair)</td>
<td>(fair)</td>
</tr>
</tbody>
</table>

Second declension.

A class. I class. U class.

<table>
<thead>
<tr>
<th>Plural Form</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs. sing.</td>
<td>נָהַת</td>
<td>נָהַת</td>
</tr>
<tr>
<td>pause</td>
<td>נָהַת</td>
<td>נָהַת</td>
</tr>
<tr>
<td>suff. 3 m.</td>
<td>נָהַת</td>
<td>נָהַת</td>
</tr>
<tr>
<td>plur.</td>
<td>נִתְמַסֵי</td>
<td>נִתְמַסֵי</td>
</tr>
</tbody>
</table>

and

<table>
<thead>
<tr>
<th>Plural Form</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>cstr.</td>
<td>נָהַת</td>
<td>נָהַת</td>
</tr>
<tr>
<td>(lion)</td>
<td>(end)</td>
<td>(kid)</td>
</tr>
<tr>
<td>(fruit)</td>
<td>(simple)</td>
<td>(half)</td>
</tr>
<tr>
<td>(sickness)</td>
<td>(waste)</td>
<td></td>
</tr>
</tbody>
</table>

a. First and third declensions.—(1) The vocalic sound at the end of these words is, in the absolute (cf. נָהַת), the broad דגֵה, which becomes the closer גֵ'ר in the construct (נָהַת). Comp. the relation of the impf. ד"ה and imper. ד"ה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. נָהַת— the נ of נָהַת has disappeared. So נָהַת shepherd, נָהַת my shepherd; נָה, נָה, &c.

(3) a. The final e sound naturally admits the suffixes הu,
§ 45. APOCO. FORMS AND NOUNS OF VERBS LAM. HE.

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. is found exclusively (e.g. הָּבּוּר, not הָּבּוּר); in 3 f. usually הָּבּוּר (cf. suffix to impf. of vbs.), e.g. תַּלְתָּל; rarely הָּבּוּר (e.g. הָּבּוּר).

b. Forms like מִנֵּן thy cattle, מִנֵּן our field, are probably not plur. but sing. written with the original י of the root, seen, e.g., in מִנֵּן, the poetic form of מִנֵּן.

b. Second declension.—(1) a. Nouns of the regular formation, e.g. מַבְּלָק weeping, מַבְּלָק murmuring (like מַבְּלָק), are rare. As a rule the fundamental or י appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) י to pass into accented (vocalic) י, which has the effect of reducing the preceding vowel to sh"wa; and of final (consonantal) ו to pass into unaccented (vocalic) ו (§ 44. 3). Thus an original יִפְלָק pary (from יִפְלָק = יִפְלֶּק to be fruitful) becomes יִפְלֶּּק (in pause יִפְלֶּּך with the accent on the orig. syllable); an orig. יִהְלָק hicy (from יִהְלָק = יִהְלֶּּק to divide) becomes יִהְלֶּּק (p. יִהְלֶּּך, the orig. י becomes tone-long י); an orig. יִהְלָק holy or יִהְלָק (from יִהְלָק = יִהְלֶּּק to be sick) becomes יִהְלֶּּק (p. יִהְלֶּּך).

β. Nouns ending in י are few. An original יִפְלָק would become יִפְלָק (1st syll. open and accented, therefore יִפְלָך; not found, but cf. יִפְלֶּּך swimming), cstr. pl. יִפְלֶּּך (like יִפְלֶּּך) in which the יaw resumes its primary consonantal power. So an orig. יִפְלָק or יִפְלֶּּך becomes יִפְלֶּּך, יִפְלֶּּך.

(2) When any affirmative or suffix is appended, the vowel as in other segholates removes to the first syllable; e.g. the י in יִפְלֶּּך (an alternative word for יִפְלֶּּך) lion; יִהְלָק his sickness (cf. יִהְלֶּּך), יִהְלָק. In many nouns of the A class the י has been thinned to י (cf. יִפְלֶּּך, יִהְלָך) so that with suffixes they have all the appearance of I class nouns (cf. יִפְלֶּּך, יִהְלָך, יִהְלָך, § 29. 1 b).

(3) In the plur. יִפְלָק is sometimes softened into יִפְלֶּּך before another יִפְלָק; e.g. יִפְלֶּּך more often than יִפְלֶּּך; and in the cstr. the pretonic י many times remains; e.g. יִפְלֶּּך.

c. The short words יִנְּדָה hand, יִנְּדָה blood, &c., which follow in their inflection the first declension, and the words יִנְּדָה son, יִנְּדָה name, &c., which follow the third, appear to be contractions of forms derived from stems יִנְּדָה. The words יִנְּדָה father, יִנְּדָה brother, fem. יִנְּדָה
§ 45. APOCO. FORMS AND NOUNS OF VERBS LAM. HE.

sister, בָּטֵל father-in-law, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, e.g. sing. cstr. נָבִאל, 2 m. נבאל, 3 m. נבאל or נביא, 3 f. נבאל, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, man, woman, brother, sister, friend, &c.; e.g.

and they spake to one another
and they smote one another
and they (f.) clave to one another

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb; e.g. they hid themselves עָבְרֵיהֶנָּה, they girded themselves עָבְרֵיהֶנָּה; (ii.) by nouns, such as בְּלַע, בְּלַע inward part, יָבִא soul; e.g. And he said to himself הִסֵּר, אֲשֶׁר יָבִא, And she laughed within herself עָבְרֵיהֶנָּה, He has sworn by himself עָבְרֵיהֶנָּה.

EXERCISE. TRANSLATE.

<table>
<thead>
<tr>
<th>hebrew</th>
<th>english</th>
<th>hebrew</th>
<th>english</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָשָׁא</td>
<td>work</td>
<td>עָבְרֵיהֶנָּה</td>
<td>rib (f.) strife</td>
</tr>
<tr>
<td>בְּלַע</td>
<td>beauty</td>
<td>עָבְרֵיהֶנָּה</td>
<td>Hittites</td>
</tr>
<tr>
<td>יָבִא</td>
<td>friend</td>
<td>עָבְרֵיהֶנָּה</td>
<td>Luz</td>
</tr>
<tr>
<td>מַקְנַת</td>
<td>appearance</td>
<td>עָבְרֵיהֶנָּה</td>
<td>f. well</td>
</tr>
<tr>
<td>נָפָר</td>
<td>captivity</td>
<td>עָבְרֵיהֶנָּה</td>
<td>(rare) Niph. to skin, bottle</td>
</tr>
<tr>
<td>לֹא</td>
<td>(butlership)</td>
<td>עָבְרֵיהֶנָּה</td>
<td>together</td>
</tr>
<tr>
<td>מַקְנָה</td>
<td>cattle</td>
<td>עָבְרֵיהֶנָּה</td>
<td>to be drunken</td>
</tr>
<tr>
<td>עָבְרֵיהֶנָּה</td>
<td>to open (eyes)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 This form of the 3 s. m. suff. infrequently met with, points back to the older ending ה (cf. § 19. 1); the ה, which was there consonantal (ןת), is here retained as a vowel letter.
And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (יהו) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with water, and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath-Sepher and take it, then (wa·aw cons.) I will give him my daughter to wife. Bow (נַשָׁה, Hiph.) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly נָשָׂא or נָשַׁא with some other peculiarity. Some common verbs are these:

   (1) נָשָׂא and נָשַׁא. — נָשָׂא to lift, impf. נָשָׂא, pl. נָשִׁים (§ 7. 5); imp. נָשָׁא, suff. נָשִׁים, נָשִׁים; inf. c. נָשַׂים (rarely נָשַׁא), נָשִׁים, &c., but נָשַׁא.

   (2) נָשָׂא and נָשַׁא. — נָשָׂא to go out, impf. נָשָׂא, imp. נָשַׁא, inf. c. נָשַׂא, נָשָׂא. Hiph. נָשִׁים, נָשִׁים, &c.

   (3) נָשָׂא and נָשַׁא. — נָשָׂא to come, perf. נָשָׂא, נָשִׁים, &c., impf. נָשַׁא, imp. נָשָׂא, part. נָשָׁא. Hiph. נָשִׁים, נָשִׁים, &c., but usually נָשִׁים, &c., before suff.

   (4) נָשָׂא and נָשַׁא. — נָשָׂא to stretch, impf. נָשָׂא, apoc. נָשָׂא, נָשִׁים, Hiph.

1 Acc. (cf. § 38. 3).
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45· IRREGULAR NOUNS. 153

TABLE OF SOME COMMON IRREG. NOUNS.¹

father, cstr. יִבְנוּ, my f. יָבְנָה, thy f. שָׁבְנָה, his f. שָׁבְנָה or שָׁבְנַה, her f. שַׁבָּנָה, your f. שֶׁבֶנָה, their f. שֶׁבֶנָה, &c.;
plur. they, their f. שֶׁבֶנָה (rare and late שֶׁבָנֵה).

brother; in the sing. like בִּט, cstr. בְּט, my b. בְּט, our b. בְּט, your b. בְּט, &c. Plur. of them (with dagh. f. implicitum)—but cstr. בָּט, my b. בָּט (pause בָּט, p. 43, note 3), his b. בָּט, our b. בָּט, your b. בָּט, &c.

husband's father, like בֵּט.

sister, cstr. בֵּט, suff. בְּט, &c.; pl. (abs. בֵּט not found), with suff. בְּט, אֵילוֹנֵהוֹ, בְּט, but also בֵּט, אֵילוֹנֵהוֹ, בֵּט, אֵילוֹנֵהוֹ.

husband's mother (not found in pl.), like בֵּט.

man, pl. בֵּט, cstr. בֵּט.

woman, wife (probably for בֵּט). The primary בֵּט (fem. בֵּט) would give first בֵּט, then בֵּט, which naturally becomes בֵּט (cf. בֵּט, § 29. 1 a. a). This is, in point of fact, the cstr. form, hence my w. בֵּט, &c.; pl. בֵּט, בֵּט, cstr. בֵּט.

maid, pl. בֵּט, suff. בֵּט.

house, cstr. בֵּט, pl. בֵּט (not בֵּט, but probably בֵּט, or בֵּט; in latter case dagh. would be lenе irregularly: on any view the ב is unchangeable, and is usually marked by methegh, probably to keep it from being mistaken for ב, cstr. בֵּט.

son, cstr. בֵּט, rarely בֵּט; suff. בֵּט, בֵּט, &c.; pl. בֵּט, בֵּט, cstr. בֵּט, suff. בֵּט, &c.

daughter, my d. בֵּט (for בֵּט, &c.); pl. בֵּט.

day (contracted fromyawm or yaum), pl. מֵי מְיָם, cstr. מֵי מְיָם, cf. § 41. 5. (The plur. of מְיָם is מְיָם.)
vessel, suff. מְיָם, pl. מְיָם, cstr. מְיָם, suff. מְיָם.
waters, cstr. מְיָם, מְיָם, suff. מְיָם, מְיָם, &c. (redupl. form always before suff.).

f. 2 city, pl. מִי מְיָם, cstr. מִי מְיָם.

day, month, cstr. יַמָּה, my m. יֵמָה, יָמִית, וָמִית, וָמַי, וָמַי, &c., like בֵּט; pl. מְיָם.

head, pl. מְיָם, cstr. מְיָם. (§ 41. 5.)

¹ The numbers indicate the declensions.
IRREGULAR NOUNS.

§ 45. NAME, SUFF. פִּיךַ, שֵׁם, &c. Pl. פִּיךַ, שֵׁם, cstr. פִּיךַ, שֵׁם.

f. CATTLE, though hardly irregular, should be carefully noted: cstr. בֵּיתוֹ; thy c. בֵּיתוֹ, his c. (pl. בֵּיתוֹ, cstr. בֵּיתוֹ: rare and poetic).

To take captive עָלַשׁ! garment על יַנְבָּה only used in cstr. plu. (from יָנַבשׂ or יָנַבשׂ?), the happinesses of; used practically as a kind of interjection: happy (is, are, &c.)! to trouble עָכָּר;

to open (mouth) עַלָּה to open הֶלְסָךְ f. glory הֵלְסָךְ f. (cstr.) crown הֵלָךְ to be complete, ended; Pi. הֵלָךְ Hiph. to deliver עָשָּׂה wherefore? to finish עָשָּׂה עַלָּה Uriah הַמַּכַּה וְניָשָׂא; read

EXERCISE. TRANSLATE.

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

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

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

3 Cf. § 39-4.
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saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (נָתַל, Hiph.) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. The Perfect.—The perfect expresses a completed action. 1. a. Now in reference to time such an action may be: (1) one just completed from the point of view of the present; as, Against thee only have I sinned יָנָשָׁם; or (2) one completed in the indefinite past; as, In the beginning God created אֹתוֹ; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that he had made נָבָה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until they have done drinking נָבָה הָיָה (Pi. of נַבָּה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, if I have done this מָעַת יָנָשָׁם; (2) If ye had not ploughed with my heifer מִלְּחַמְתִּי מָעַת אַדּוֹן ("if not, unless); Would that we had died גִּנֹּת אֲלֵמָה;
(3) If I bring him not (i.e. shall not have brought him) to thee.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English: (1) In the case of general truths or actions of frequent occurrence—truths or actions which have been often experienced or observed (perf. of experience, the Greek gnomic aorist); as, The grass withereth; the sparrow findeth a house. This usage is particularly common when general truths are expressed negatively; e.g. He does no evil to his neighbour (i.e. never did). (2) In the case of the actions or conditions expressed by stative verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that continues, but rather the fact that it is a condition that has come into complete existence and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22.6); as, I know that thou wilt be king; I hate all workers of iniquity; so, I remember; I take refuge, I rejoice, &c. To this class belongs the verb to be when it is, as it is not usually, expressed; e.g. Thy servants are no spies. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field give I thee; And if not, I will take it. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

1 Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf. is used. The sense is practically the same, but the point of view is different: the perfect contemplates the case assumed after its occurrence.
§ 46. PERFECT, IMPERFECT, AND PARTICIPLE. 157
to the clear eyes of the prophet, already as good as accomplished (prophetic perfect); e.g. ידכ הנל my people is gone into captivity (i.e. shall assuredly go).

II. The Imperfect.—The impf. expresses an action conceived as entering upon, or going on towards, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a repeated) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the fact, the impf. adds colour and movement by suggesting the process preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. Jael הלשיה הנושׁת puts forth her hand to the pin—you see her in the act; נושׁת would simply have stated the fact. (Contrast this with ידכ הנל סיסרה fell, he lay.) In prose this use of the impf. is only common after ידכ then, אל not yet, אל before; e.g. ידכ ידכ then he sang (i.e. proceeded to sing).

(2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, What seekest thou? ידכ הנל.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent repetition: (1) Either in the present; as, It is said to this day, ידכ הנל (Niph.), Take of all food which is (regularly, customarily) eaten, ידכ הנל. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son maketh a glad father ידכ הנל; As a (Heb. the) dog (habitually) laps ידכ הנל (nisp, impf. of יָסָר, § 42). Or (2) In the past; as, And so he did regularly, year by year ידכ הנל. This usage is of very frequent occurrence, A mist used to go up ידכ הנל; We remember (note the pf.) the fish (collective, fem.) which we used to eat ידכ הנל; The manna came down regularly ידכ הנל; Moses spoke repeatedly (kept speaking) ידכ הנל and God repeatedly answered him ידכ הנל (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperfect is used for the expression of the future—that which is conceived as entering upon accomplishment:
This may be a future from the point of view of the real present; as, Now shalt thou see what I will do; We will burn thy house. Or (2) It may be a future from any other point of view assumed; as, He took his son that was to reign in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly future in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou mayest eat; Could we (were we to) know, that he would say; How shall (how can) we sing Yahweh's song in a foreign land?

5. (a) On the same ground the impf. follows particles expressing transition, purpose, result, and the like, as, שָׁבָעַת in order that, lest, &c.; e.g. Say thou art my sister, that it may be well with me; Let us deal wisely with the nation, lest it multiplies. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of purpose, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. Raise me up that I may requite them; Who will entice Ahab that he may go up? What shall we do that the sea may be calm?

The moods are also employed to express that class of future actions which we express in the Optative, &c.: May I die; May Yahweh establish his word; May the soul of this child return (tāshobh, shortened before בק, juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used for the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-
§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

tained of an action, which may thus be expressed either in the perf. or impf. Any general truth, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the perf. (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the impf. would be used (II. 2. 1). E.g. the grass withereth might be either יכש אבכיש or יכש יכש, the former calling attention rather to the fact, the latter to the frequency.

III. The consecutive forms have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by waw consec. impf.; e.g. מֵתָ הָאָרֶץ הָאָרֶץ the cloud is consumed and departs (pausal impf. of וַתֵּאָרֶץ). Similarly the impf., in its frequentative as in its future sense, is followed by waw consec. pf.; e.g. יִונֶעְשֶׁה יִונֶעְשֶׁה a mist used to go up and water (the ground).

IV. The Participle.—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary to be with the pres. ptc.—I am, was, shall be doing; e.g. שִׁבְעָ שִׁבְעָ he was sitting (not simply he sat). It may be used of present, past, or future time: (i.) pres., מַכֵּה אֱלֹהִים לְעַשֵּׁי what are you doing? (ii.) past, לְשֵׁהֲתָו אֲחָנָה אֲרָדָתי the child is dead; (iii.) fut., מַכְ 탰ְנָו תֵּבְעָרָה we are destroying, i.e. are about to destroy, this place (Hiph. תֵּבְעֶר). The ptc. in this (fut.) sense is frequently introduced by והֲנָה behold; e.g., והֲנָה מַכְעָר, Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. “The impf. multiplies an action, the participle prolongs it” (Driver). The ptc. is a line, the impf. a succession of points. E.g. מָסְרוּ מָשְׁרֵי וּבֶבוֹדַיָּא the heavens are unceasingly declaring the glory of God (ptc.); but מַכְעָר וְלֶא יֵבֵן יְהוָה (one) day pours forth (Hiph. לֵבֵן) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For διάφέρει τίνα καταβολήθησαν αὐτῷ, having left all they followed him, Hebrew says, (and) they left all and went after him.
The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.
§ 47. THE ADJECTIVE. COMPARISON.

1. Comparative Degree.—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. ἀπό, as, Better than wine, ἀπὸ τῆς, lit. good away from, or in distinction from, wine; Sweeter than honey, ἀπὸ τῆς ἀλλούς. (Cf. the modern Greek construction of ἀπό— with the accus.— after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους better than the others.) So ἄναμον ἄνθρωπον the matter is too hard for thee. ἀπὸ is similarly used with verbs: ἂν ἐμφατέω ἂν I will be greater than thou, ἐμφατέων μὲν ἅπασιν ἄνθρωποι I am less than (i.e. too insignificant for, unworthy of) all the mercies, &c.

(b) The correlative comparative (e.g. the greater—the less) is expressed by the simple adjective with the article; e.g. the greater luminary (of two), τὸ μεγαλύτερον κύριον; her younger son, τὸ μικρότερον ἄδειον.

2. Superlative Degree.—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the Art. prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as He is the greatest, ὁ μεγαλύτερος ἄνθρωπος, lit. the great one (among those referred to), τῶν ἀπό τῶν νεότατον the youngest of his sons (his youngest son), τῶν ἀπό τῶν μεγαλύτερων from the greatest of them to the least of them.

(b) Absolute superlativeness is expressed variously, as by the word ἀρχαῖος very, exceedingly (μακάριος ἀρχαῖος good exceedingly), or μεγαλύτερος or ὑπερμεγαλύτερος or δύναμις, or by the repetition of the word expressing the quality, ἀρχαῖος ἀρχαῖοι holy of holies—most holy, underwater ὕπερ πάντων the most abject slave. ἀρχαῖος is also written "p" (qo) and "q" (sho)—also written "p" (qo) and "q", like gutturals (š).
§ 47. THE ADJECTIVE. COMPARISON.

Hiph. to give attention

dwellings-place (pl. mi)

strong

Hiph. to give attention

shoulder (suff. בקן)

f. beast, animal

(며 with ר, loc.) upwards

(f. הנ) fair

fat

gain, property

East

(exercise) Daniel

EXERCISE.

1. To be bereaved: Pi. to

east make childless

fat, flesh

to be bereaved

fair, with

beast, animal

fat

gain, property

East

(exercise) Daniel

And the serpent was more cunning than all the beasts

(sing.) of the field which God had made. He has slain men

more righteous than he. Thou art wiser than Daniel. A

living dog is better than a dead lion. And that man was

greater than all the children of (the) East. And he loved

Joseph more than all his sons, for a son of old age (was) he

to him. And he lifted up his eyes and saw his brother,

the son of his mother, and he said, Is this your youngest

brother, whom ye mentioned (said) to me? And he had

two daughters, and the younger was fairer than the elder.

The greatest (men) of the city. There was not left to him

except the youngest of his sons. And their gain was too

much for dwelling together, and the land was not able to

bear them.

1 Inf. cstr. here practically=noun: obedience, attention. Usually, in

this construction, without י (cf. here ישן), sometimes with י (cf. לְבָשׁי).

In the statement "it is better to dwell in the corner of the housetop," &c.,

which occurs twice, Prov. 25. 24 has בָּהָה יִשְׁתֵּב, 21. 9 has בָּהָה יִשְׁתֵּב.
§ 48. THE NUMERALS.

1. The Cardinal Numbers.—(1) The numeral one,IZER m.,זער f., is an adj. agreeing in gender with its noun and standing like other adj. after it; as זער יושב one man, התיIZED זער יושב one woman.

(2) a. The number two, lE"l m.,לב lE"l f. (cstr. ל"א, ל"א), is a noun, and agrees in gender with the word which it enumerates, as ל"א יושב two men, ל"א נשים two women.

b. The curious form ל"א (shetlyim: י, not th) has perhaps been shortened from a fuller fem. form ל"א or ל"א to ל"א, and then conformed to ל"א on the analogy of ל"א. Or the pronunciation may point to some such form as ל"א (with prosthetic א; cf. הברע fourth, from root בר, seen in "fourth, § 5. 5), in which case the daghest is primarily lene, not forte.

(3) a. The other numerals from 3 to 10 are nouns and disagree in gender with the words which they enumerate, the formal fem. going with the real mas. noun and vice versa, as ל"א יושב three sons, ל"א נשים three daughters.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: ל"א יושב a triad (ל"א, cstr.) of sons. Then the orig. construct came to be used also appositionally in the absolute, a triad, sons, or sons, a triad (ל"א כנים or "ל"א", i.e. practically adjectivally, sons three; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The tens are the plurals of the units (e.g. ל"א 3, ל"א 30) except twenty, ל"א, which is the plur. of ten, ל"א, there being a distinct word for hundred, ל"א. The tens end in כ alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the cstr. state before the word which they enumerate; see above, (2), (3); they may be used in apposition with their word, and then they stand either before or—chiefly in later style—after it; e.g. five sons, ל"א בנים or ל"א בניה or ל"א אחדות or ל"א נשים. The other numerals, viz. those from 11 to
19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons, שְׁבֵּי שָׁלוֹם*.

(6) The units require the noun enumerated in the plural; e.g. *nine years*; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, year, man, soul* person, &c., and collectives, e.g. 19 cities (יִשְׂרָאֵל), but 19 men, שְׁבֵּי שָׁלוֹם.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty, sixty-two years*, but also *twenty and three*, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as *seventy-five years*; or again, *twenty-seven years*.

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<td><strong>Cstr.</strong></td>
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§ 48. THE NUMERALS.

100 אמדא fem., cstr. masc., plur. מוכל hundreds.
200 טורית dual (for ממא). 300 ארבעים מאה, 400 מאה, &c.
1,000 זוג masc.
2,000 טריה dual.
3,000 ארבעים אלפים, 4,000 אלפים, &c.
10,000 עשרים pl. regular, גומנה.
20,000 עשרים pl. בואר, ובר pl. והיוד (later forms).

(8) The word מאי hundred may be used either in the cstr. or abs. in the sing.—most often in abs.: e.g. ב IMS ת (son of, i.e.) a hundred years old (also הנק). The word חמש thousand is used in the cstr. also, though rarely, even in the plur. ( Ezek).

(9) The du. fem. of the num. is used to express repetition, seven times, sevenfold. A few take suffixes שבע we two, שבעים they three, &c. (sh'toshtām).

2. The Ordinal Numbers.—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First שושנה fem. זאראינא sixth שישה
second שישה second שישה third שישה third שישה fourth רביעי fourth רביעי fifth שישי or חמשית or חמשית tenth שישה

E.g. on the seventh day, יבש החמשית; in the eighteenth year of the king, תשלח עשרו עשרים ולך or ביאנא עשרים ולך

3. Fractions may be expressed by feminine forms of the ordinals; e.g. תשלח a third; in a few cases also by segholate forms; e.g. וב and a fourth, שיש a fifth; a half is § 45. 3 b. 1 a.
§ 48. THE NUMERALS.

1. To express; 2. imprisonment; 3. to break through; 4. she-goat; 5. camel; 6. to draw (water); 7. generation (pl. מ and oftener מ) (§ 43. 4)

EXERCISE. TRANSLATE.

1. ישמר אל אבדיו את שלושה בניה טמא ואסף תבואות אלף: יהא מכהו לאתיי עזים כמאתים ויולימ עשרים עמלים
2. מיכאלה וברכה שלישים: יהי יאותה תשפיעת שעה
3. לתיי הפרת כלני נשימה ועפרים וילךشهر חירים:
4. בלישים נשבע ש裨 ב ואין שת יחיש ברש אבקה:
5. לברית כלשהי הקברות קבורה ובישבבם תבל:
6. יהודת מביתו בבל אטורשו מלך יהודה נמות כל:
7. יאליה ארצה ובחרת:
8. יהיו ישים ב çevre כלח: יאלו
9. בחריו ממך אם המה ימא זמא המק נרבח יִרְפֶּה: יאמרו
10.שלישים ישנה מלך ירושלים:

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they swear, the two of them.

1 ש"מ unexpressed.
49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

   Being nouns they must be considered, when in relation, to be in the construct state, and the word following them (or, as we say, governed by them) in the Genitive. The case in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle ḫ, are inseparable affixes. The punctuation of the important prepositional fragments ḫ, ḫ, ḫ, ḫ, and of the conjunction ḫ, has already been given, §§ 14, 15.

   (2) Another important inseparable prefix is the interrogative particle ḫ, the pointing of which varies:

      (a) Its usual pointing is ḫ, as ḫ ḫ is this?

      (b) Before simple shwa it is ḫ, as ḫ ḫ is it little?

      (c) Before Gutturals (except when they have ḫ or ḫ) it is also pointed ḫ, often marked by Metegh, as ḫ ḫ shall I go?

      (d) Before Gutt. with ḫ or ḫ it is ḫ, as ḫ ḫ whether it be strong?

3. Suffixes to Particles.—a. The pronominal suffixes to the particles will be found on the following pages: ḫ and ḫ (p. 51), ḫ (p. 53), ḫ, ḫ, ḫ (p. 70), ḫ (p. 87), ḫ acc. (p. 75), ḫ prep., ḫ and ḫ (p. 142), ḫ (p. 130), ḫ (p. 136).

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

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

(b) Some adverbs directly connected with nouns end in מ, which may have been an old accus. ending; e.g. מ in by day, מ in vain or (with) empty (hands), מ for nothing or in vain (from מ grace). In some words this מ has passed into (§ 2. 2. 1); e.g. מ suddenly, מ the day before yesterday (three days ago, from שלש three).

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

5. (a) Conjunctions.—מ if; או or; או ... או or ... or whether ... or; also; ... both ... and; neither ... nor.

(b) But is frequently expressed by ו; e.g. But of the tree thou mayst not eat, ו. A stronger but is ו. But after a negative is ו; e.g. He walks not in the counsel of the wicked, but in the law of Yahweh is his delight, ו. ו. ו.

(c) i. Questions, direct and indirect, are usually introduced by the particle ב; disjunctive questions—(whether) ... or—by ו; e.g. What art thou for us or for our enemies?

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

(d) In oaths, מ = certainly not, and מ = certainly; e.g. מ I shall assuredly not do this thing. (The idiom is readily explained on the assumption of an ellipse; e.g. "cursed be I, if I do this thing"). מ certain there shall not be dew. "certainly there shall not be dew. surely the land shall be to thee for an inheritance. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. מ so shall God do to me and more also (lit.
§ 49. PARTICLES.

and so shall he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of רָאָשָׁה; e.g. רָאָשָׁה וְפָלַלְתִּי (cf. après que).

6. Interjections אָה! אוֹמֵר אָה, alas, ha! (even pl. אָהֲנוּ, as if אָהָנוּ were imper.) hush!—וֹרֵס (who will give? =) O that! would that! e.g. וֹרֵסִי כִּי בָּלַעְתִּי would that I had died, וֹרֵסִי far be it!—lit. ad profanum! h loc. (as an exclamation; but also in construction, thus וֹרֵסִי far be it from us that we should forsake Yahweh).

<table>
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EXERCISE. TRANSLATE.

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from us that we should forsake Yahweh?

1 We may assume an ellipse of shall I drink?
2 Beth pretii, at the cost (here risk) of.
3 רָאִית with suff.
thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and ever­more he giveth strength to the weary who put their trust in him.
VOCABULARY.
ENGLISH AND HEBREW.

A.

Abigail, אֹבִּיָּה.
Abimelech, אֲבִירִמִּלֵךְ.
able, be, בָּלָה; impf. בָּלָה, § 39.
Abraham, אָבָרְם.
Abram, אָבָרְם.
abundance, מַעֲנֵי.
according to, עַל; prep.
acquire, to, לְ.
add, to, לָסָה; perf. and ptc. in Qal; other parts in Hiph. See § 39.
adversary, ראֹ 2. § 43.
advice. See counsel.
afflict, to, לָעֵל, פִּ', affliction, עַל וּלְעֵל 2.
§ 45.
after, behind, מֵאָרוֹן; after me, &c. See p. 70.
afterwards, מֵאָרוֹן.
again, וַדַּעֲךָ; and she again bore וַדִּ inflicted; &c. See p. 129 (still).
aged, vb. and adj. ולָ, old age, וַלָּהֲנָה, וָלָשֵׁים.
alas! מָלֵאֵשָׁה, וַשָּׁה.
all, לע 2. § 43.
allow, to, לָנָה, acc. and inf.

alone, לֶבֶר 2. § 43. See רב in Lex. 1 alone, לֶבֶר, &c.
also, מִבְּמָה; both... and also, מִבְּמָה... מִבְּמָה.
altar, מָכָּה. See sacrifice.
among, amongst (midst).
and, ו, § 15; both... and, ו... ו (also).
angel, messenger, מַלֹּאֵךְ 1.
anger, מַעֲן (מעון); suff. § 43. 4.
angry, be, מַעֲן; used impers.: he was angry, מַעֲן מֵאָרוֹן.
anoint, to, מַעָּן; Messiah, מַעָּן מֵאָרוֹן 1.
another, מבָּשֵׂם; one another... וַשָּׁם.
See p. 150.
any (all); not any, none, לע... לא.
§ 13. 4.
appear, to, Niph. of see.
appearance, מֵאָרוֹן.
approach, to (draw near).
arise, to, מָאָרֵה. § 40.
ark, מַעֲן (וְאָרוֹן).
ar (of covenant), מַעֲן, with art.
arm, מַעֲנָה, f. (generally); pl. מַעֲנָה, מַעְנָי, מַעְנָיָה.
army, מַעֲנָי, § 41 (force).
arrow, מַעֲנָי 2. § 43.
as, like ב (see p. 87); as, when רָאָשָׁה.

1 The figures 1, 2, 3 after nouns indicate the Declensions.
ascend, to (go up).
ashamed, be, § 40.
ashes, § 2. i.
aside, turn, to, § 40.
ask, to, § 36.
ass, he-ass, she-ass, § 36.
assemble, Hiph. (gather).
atone, to, Pi. § 26. 1 a;
pass. Pu.; for יָּשָּׁנְךָ.
avenge, to, Niph. be avenged,
avenge oneself.
awake, to, perf. not in use;
impf. יָּשָּׁנְךָ; perf. יָּשָּׁנְךָ, Hiph.
of יָּשָּׁנְךָ.

B.
Baal, § 2.
bad, § 1. § 43.
bank, חֹבָב § 1 (lip).
bark, to, § 45.
be, to, § 45.
bear a, § 2. § 43.
bear, to, carry, יִשָּׁנְךָ (lift up).
bear, to, bring forth, יָּשָּׁנְךָ, § 39;
be born, Niph.; beget, Hiph.;
a boy, § 2; girl, § 2;
kindred, § 29. 3.
beast, יִשָּׁנְךָ (cattle).
beauty, § 2, § 45 (fair).
bed, § 2. § 41 (stretch); יִשָּׁנְךָ 1 (lie).
befall, to, § 38. 1. 5.
before (face).
beget, to (bear).
begin, to, Hiph. (begin); pass.
Hoph.; beginning יִשָּׁנְךָ.
beguile, to, § 43.
behind (after).

I (me), § 43; behold we (us), § 43.
See p. 142, note 1. Very often followed by the participle.
believe, to, § 36, Hiph.; of pers.
belly, § 2. i. (womb).
beneath, instead of, § 2. 2; plur.
suff. יִשָּׁנְךָ, &c., rarely sing. except יִשָּׁנְ�, § 36. 2.
bereaved, be, § 36.
beyond (region b.), other side, § 43.
between, § 41; between me and thee, § 42; between me and you.
beware, to, Niph. of keep.
bird, § 42; pl. § 43.
bitter, to be, § 43.
bless, to, § 36; pass. Pu. § 36;
blessed, § 43.
blood, § 43; pl. § 43.
blood shed; with heavy suff. יִשָּׁנְךָ.
blist out, to, destroy, § 43; pass.
Niph.
boil, to, § 36.
bone, § 2. f.; pl. § 43.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
both, § 41.
bottle, § 43.
bow, § 2. f.
bow down, to, § 43; trans. Hiph.
boy (bear).
bread, בָּדָא 2.
broad, בָּרֹד, st.; broad, בָּרֹד 1.
breadth, בָּרֹד 2. See p. 120.
brake, to, בָּרָק; pass. Niph.
broken, בָּרָק; b. in pieces, Pi.
brake down, to, מָכָה.
brake, to (of day), מָכָה; daybreak, מַכָה 2.
breath, מַקָה 1.
brightness, מַקָה 2.
bring, to, הָֽשְּׁלָל; Hiph.
bring down, to, הָֽשְּׁלָל, of go down, &c.
bring out, to, Hiph. of go out.
bring up, to, Hiph. of go up.
bring up, to = to rear, מָכָה, Pi.
brook, בָּרֹק 2.
brather, מַקָה. See p. 153.
buck, הָֽשְּׁלָל 2. § 41.
burn, to, מָכָה; pass. Niph.; with fire, מָכָה.
burnt-offering, מָכָה.
bury, to, מָכָה; pass. Niph.; grave, מָכָה 2. i.; מָכָה; מָכָה grave, burial.
but, יָבָט; בָּמַכָה, מַכָה. § 49. 5 b.
butter, מַכָה, מַכָה. § 45.
buy, to, acquire, מַכָה (possess).
buy corn, to, מַכָה.
by (of cause), מַכָה. §§ 14, 15.
by (beside), מַכָה, p. 70.

C.
calamity, מַכָה 2. § 41.
calf, מַכָה 2; f. מַכָה 2. § 34.
call, to, cry, מַכָה, dat.; he called him Adam, מַכָה; he called his name Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָה; he was called Adam, מַכָ�
VOCABULARY.

command, to, הוהז Pi.; pass. Pu.;

a command, נון 1.
commit, to, entrust (oversee).
compassion, to have, וחם Pi.
(pity). § 36.
conceal, to (hide).
conceal, הוהז 1. impf. 3 s.f. with waw cons. § 45. 1.
commit, to, entrust (oversee).
compassion, to have, וחם Pi.
(pity). § 36.
confide, to, trust, ומן 1. in, ב.
confide, to, trust, ומן 1. in, ב.
continually, דומע.
corn, ברן 1. מַע 2.
corpse, carcase, גול 1.
corrupt, to, הניא, Hiph. (Pi.); pass. Niph.
counsel, to, advise, יתן, impf. יתן; deliberate, Niph., Hithp.;
counsel, יתן 1. § 39.
counsel, to, advise, יתן, impf. יתן; deliberate, Niph., Hithp.;
counselling, יתן 1. § 39.
count, to, number, חשב; § 44.
count, to, number, חשב; § 44.
count, to, impute, reckon, חשב.
country, the (field).
country, a, יער 1. c. pl. ילך and גזז.
covenant, a, וברע, f.: to make a covenant—הברע (cut); establish, חוקל a —, — וחסן (arise).
cover, to, מכסה, Pi.; pass. Pu.; a covering, קֶסֶב. § 45.
cow, בקר (ox).
creat, to, אבר; pass. Niph.
creep, to, שור, impf. in o; creeping things, שור 2, coll.
cross, to, pass over, by, עבר; Hiph., bring over, make go through, &c.; a crossing, ford, עבר 1.
cry, to (call).
cry out, to, דע, דע; a cry, דעה 1.
cultivate, to (serve).
cunning, חכם 1.
curse, a, ban, מנה 2.
curse, to, יצא; מנה, Pi.
cut down, to, cut off, cut, חרב; pass. Niph.

D.

Daniel, דניא; later דניא.
darkness, חך 2.
dash in pieces, חית, Pi.; pass. Pu.
daylight, וב 2. i.; my d., וית, &c.;
David, ווד.
dawn, daybreak, חך 2.
day, יום 2, § 41. 5; pl. יום, ים, st.; deep, adj. ים 1.
See p. 153.
death, חך, § 41 (die).
Deborah, דבורה (= bee).
deceive, to (beguile).
declare, to (tell), (hear), (count).
declare, to (tell), (hear), (count).
declaration, knowledge, ידוע.
declaration, knowledge, ידוע.
deliver, to, מען, Hiph.; pass. Niph.
depart, to, יצא; § 40; הש 1.
descent, to, יריעה; § 39.
desert, wilderness, pasture, מדר 1.
desire, to, יצר; impf. יצר, in pause, יצר.
delight, pleasure, ידוע 2. § 35;
delight, pleasure, ידוע 2. § 35;
delight in, to, יצר, st.; impf. יצר, in pause, יצר.
delight in, to, יצר, st.; impf. יצר, in pause, יצר.
delight in, adj. יצר 1.
delight in, adj. יצר 1.
deliver, to, מען, Hiph.; pass. Niph.
depart, to, יצא; § 40; הש 1.
descent, to, יריעה; § 39.
desert, wilderness, pasture, מדר 1.
desire, to, יצר; impf. יצר, Hiph.; pass.
desire, to, יצר; impf. יצר, Hiph.; pass.
desire, to, יצר; impf. יצר, Hiph.; pass.
despise, to, הפק; to be despised, פק (Qal).
despise, to, הפק; to be despised, פק (Qal).
despise, to, הפק; to be despised, פק (Qal).
despise, to, הפק; to be despised, פק (Qal).
despise, to, הפק; to be despised, פק (Qal).

despise, to, הפק; to be despised, פק (Qal).
VOCABULARY

... (blot out).

dew, לֹאִים.
die, to, זָרָת; to kill, Hiph., P.ת.

(חָזַק) pass. Hoph.; dead, חָזַק ptc.; death, דָּמָה 2. § 41.
disease, sickness, וְלָד 2. § 45.
displeased, דָּבָר 1.
divide, to, מָתָּח, Hiph.; pass. Niph.
do, to (make).
dog, בָּֽלָה 2.
door, מִשְׁרַת 2. f.
dove, כַּפַּר, f., pl. im.
draw near, to, approach, נָקָת, st.; Hiph. bring near, offer, present; שָׁמַר perf. used in Niph., impf. in Qal. See § 33. Hiph. bring near; near, נָקָת 1.
dream, to, מָרָס; impf. מָרָס; a dream, נָרָס, plur. 6th.
drink, to, יחָשָׁה; to give to drink, water, יחָשָׁה, Hiph.; feast, יחָשָׁה, § 45; a butler, cupbearer, יחָשָׁה, § 45; cupbearer's office, same.
drive out, to, שָׁם, Pi., pass. Niph.
drunk, be, יָכָר, st.; strong drink, יָכָר 1.
dry, be, יָכָר, st., § 39; יָכָר; dry land, יָכָר 1.
dumb, ילָב 3.
dust, יָרָן 1.
dwell, to, יָרָן, § 39; יָרָן, impf. in 6 (p. 80); Hiph., to place; tabernacle יָרָן, pl. 6th (im).

E.
eagle, יִנְפָּר 2. i.
ear, קָנָה 2. f., du.; give ear, hear-

ken, קָנָא, Hiph., denom. (hear).

earth, land, נָה 2. f.
earthquake, שָׁמַר (shake).
east, שָׁמָּל; on the east of— מָשָׁמַר.

eat, to, יָכָר, § 35; give to eat, Hiph.; meat, food (יָכָר 2), יָכָר 2, מַכָּב 1.

Eden, מְדַּנֵן.

drive out, to, מָתָּח, Pi., pass. Niph.
drink, to, יחָשָׁה; to give to drink, water, יחָשָׁה, Hiph.; feast, יחָשָׁה, § 45; a butler, cupbearer, יחָשָׁה, § 45; cupbearer's office, same.
drive out, to, שָׁם, Pi., pass. Niph.

end, יָכָר 2, § 43; latter end, יָכָר 1.
end, be ended, מָכָר, st., § 42; יָכָר, § 44; to finish, complete, Hiph. מָכָר, Pi. יָכָר; perfect, מָכָר 1, יָכָר 1.

enemy, בָּל 3; enmity בָּל 2.
enter, to, מָכָר, § 41.
entice, Pi. of יחָשָׁה (to be simple).
entrance, יָכָר 1.

escape, to, מָכָר, Niph.; rescue, Pi.
establish, to, Hiph. of מָכָר arise.

eternity (ever).
ever, to, מָכָר.
ever, eternity, מָכָר 1, יָכָר; for ever,
VOCABULARY.

eternal hills, 'y ";
never, yu . . .
ever, yu ; every day, el " (all);
they went every man to his
house, el " (§ 13. 4).
evil, adj. y", § 43 ; evil, n. y", § 43.
except, zy.
extinguished, be, y", st.
eye, y", 2. f., § 41, du. y", pl.
fountains (§ 41. 5).

Ezra, אָרֶץ.

F.

face, faces, סֹתַם 1, pl. ; before,
formerly, סֹתַם ; before me, סֹתַם, &c., p. 69 ; used both of time
and place.

fair, beautiful, צָרֵע 1, § 45 ; beauty,
fairness, צָרֵע 2.

fall, to, בָּפָד, impf. in o, § 33 ; let
fall, drop, cast (lots), Hiph.
famine (hungry).
far, to be, בָּרָם, st. ; far, adj.
שֶּרֶך 1.
fat, צָרָם 1.
father, אָב, irreg. See p. 153.
fear, to, אָרֵע, st., § 39, impf. צָרֵע ,
inf. צָרֵע ; pass. Niph. ; terrible,
ptc. צָרֵע ; fear, צָרֵע 2, אָרֵע 1,
§ 38 ; צָרֵע 2.
feast (drink).

feast, to hold a (religious), פָּנָה, § 42, a (religious) feast, פָּנָה 2,
§ 43 and p. 45 (near foot).
feed, to, pasture, נָעָר ; shepherd,
כָּבָּד.
field, פָּנָה 1, § 45, pl. רָת (im).
fierceness (heat), צָוָּה.

fight, to, מָבָד, Niph. ; with, against,
מָבָד ; for, מָבָד ; battle, war, מָבָד ,
cstr. מָבָד ; מָבָד, § 29. 3.

fill, to (be full).
find, to, אֵל ; pass. Niph. § 38.
fine, thin, צָוָּה 1. § 43.

finish, to, מִל, Pi. ; pass. Pu. (be
ended), also Qal.
fire, פי 2. f. § 43.
firmament, expanse, לָבָד 1.
first, former, צָוָּה (§ 35. 1 a) ; at
first, צוֹרָבָּה.

fish, צוֹר 1. § 18. 3.

flame, צוּר 1.

flee, to, בָּר ; to put to
flight, צוּר (Hiph.) ; a refuge,
 צוּר 1. § 41.

flesh, צוּר 1.

flying, to (cast).

flock, צוּר 2 ; צוּר 2.

flood (of Noah), צוּר, צוּר.

foe, צוּר (enemy).
food, צוּר (eat).

fool, פָּנָה 1 ; צוּר ; folly, צוּר 2.

foot, צוּר 2. f.

for, conj. צוּר.

force, forces, army, צוּר 2, § 41 ;
also wealth, valour.

ford, a, מָבָד.

ford, to (to cross).

forget, to, מָבָד ; pass. Niph.

fork, מָבָד 3 ; pl. מָבָד.

form, to, מָבָד, § 39 ; impf. ; with
waw cons. צוּר.

forsake, to, מָבָד (leave).

four, § 48 ; fourth, § 48. 2.

fowl (bird).
friend, הֵרָע, § 45.
good, בָּעֵם; gain, מִנַּן; property, שָׁבָא.
garden, גָּרְדָּן, § 43.
gate, שְׁמַעְד, § 45.
gather, to, עָבָר, § 34; עָבָר (Qal), Pi.; assemble, gather themselves, and pass. Niph. of both vbs.
gazelle (beauty), אֶרֶב 2. i. § 45. 3.
genealogies, history, הָמוֹרִים, pl. f. (bear).
generation, רְאֵי 2, § 41, pl. (im) 3th.
Gentiles, גוֹיִים; גוֹי 2.
Gideon, גִּדְוָן.
girl (bear), (lad).
give, to, עָבָר, § 33; dat. gift(s), coll. סֹכָן 1.
glad, be (joyful).

VOCABULARY.

G.
go down, רָצַח, § 39; Hiph. bring down; pass. Hoph.
go in, סָנָה, § 40; bring in, Hiph.; pass. Hoph.; followed by ב, כ, acc.
go out, סָנָה, §§ 38, 39; bring out, Hiph.; pass. Hoph.; of י, outgoing, exit אני 1, § 38.
go up, עָבָר; bring up, Hiph.; an ascent, הָעָלִים, § 45.
let go, to, בָּרֲחָה, Pi.
God, אֱלֹהִים, pl. (sing. in poetry אֱלֹהִי); with insep. prepp. ב, &c. (§ 15. 1 b), but אֱלָה.
gold, ברונ 1.
good, be, pleasing, agreeable, בָּעֵם, perf.; impf. בֶּעָם; do good to, do right, Hiph.; well, very, בֶּעָם, inf. abs. § 39.
good, adj. בָּעֵם; good things, goods, goodness, בָּעֵם 2, the best (of), בֶּעָם (only in cstr.) 1.
govern, to, rule, over, בֶּעָם, (king).
grass, בֹּרַח 2.; to sprout (of young grass), אֶרֶב, Hiph. denom.
grave (bury).
great, be, grow, לָעַם, st.; bring up (a child), Pi.; magnify, Hiph. (Pi.);—oneself, Hithp.; great, לַעַם 1; greatness, לַעַם 2; great, בר 1, § 43, pl. many.
grey hairs, יָיִישָׁן.
groan, to, רָמֹה, Niph. § 34.
ground, הָרָקָם 1.
grow, of grass (grass), (sprout).
grow up (be great).
guilty, be, שַׁחַר, st.; suffer, be punished (as guilty), Niph.; guilt, שַׁחַר 1, תְמוּנ 1.
VOCABULARY.

H.

half, ןֶּֽעַת 2. § 45. 3.
halt, to, be lame, כָּעָשָׁה.
hand, יַּד i. f., § 18; your—
hang up, to, עָשִׁי, Hiph.; עָשִׁי הָרְאָת.
happen, to (befall).
hard, be, חָדָשׁ; harden, Hiph.; hard, severe, חָדָשׁ כָּה (heavy).
hate, to, מָֽֽעְּרָשׁ; hatred, מָֽֽעְּרָשׁ 2.
head, ראש, § 41. 5; pl. שָׁמִים.
heal, כָּעַם; pass. Niph.
hear, hearken, obey, עָשִׁי; make be heard, declare, Hiph. (ear);
rumour, report, עָשִׁי 2.
heart, לב 1, בֵּין 2, § 43 (pl. מַעְשִׁי in both).
heaven, heavens, שָׁמִים 1, pl.
heavy, be, כָּעַם st.; make heavy, harden (honour, glorify), Pi.; heavy, כָּעַם 1.
Hebrew, יִרְבָּעָשׁ, fem. יִרְבָּעָשׁ, § 26. 4. 8.
heifer, נַעְרִי 2.
help, to, עָשֵׁי; help, רָע 2. § 35.
hero, mighty man, רֵילוּ.
high, be, גָּרָשׁ; lift up, Hiph.; high, lofty, גָּרָשׁ, ptc.
hill, mountain, רָע 2. § 43.
history (genealogies).
hiber, here, adv. מִֽלְּכוֹב.
Hittites, יִרְבָּעָשׁ.
ho! יָֽהֹ בָּא.
holy, be, שָׁמִים, st.; sanctify, Pi.; —oneself, Hithp.; holy, saint,

—holiness, שָׁמִים 2; holy place, sanctuary, שָׁמִים 1.
honey, שָׁמִים 2. § 29. 2.
horn, רַע 2.f.
horse, מַעְשִׁי 2; mare, מַעְשִׁי, f.
host, army, time of service, מַעְשִׁי 1, pl. מַעְשִׁי. § 38. 2.
hot, be, מַעְשִׁי, st.; hot, מַעְשִׁי 1, § 43;
heat, מַעְשִׁי 2.
house, מַעְשִׁי 2, § 41; home, מַעְשִׁי 1; pl. מַעְשִׁי, p. 153.
how! מָֽעְּשִׁי, § 13. 3; מָֽעְּשִׁי.
bowl, to, מַעְשִׁי, Hiph. § 39. 1. 4.
hungry, be, כָּעַם st.; hungry, כָּעַם;
hunger, famine, כָּעַם 1.
hunt, to, רָע; venison, רָע.
husband (man).

I.

if, מָֽעְּשִׁי.
il (evil).

image, שָׁמִים 2.
imagination, שָׁמִים 2 (form).
impute, to, reckon, בָּשָׁם.
in, prep. ב, § 14; into, ב, לֵא.
increase, to (intr.), בָּשָׁם.
inhabit, to, בָּשָׁם, § 39. 2. 2 b; in­
habitant, בָּשָׁם.
inheret, to, שָׁמִים, § 39. 2. 2 a, dis­
possess, Hiph.; לָשָׁם give to in­
herit, Hiph.; inheritance, מַעְשִׁי.
iniquity, מַעְשִׁי, § 41 (evil, guilt).
innocent, מַעְשִׁי (very rarely מַעְשִׁי).
inside, midst, heart, מַעְשִׁי 2. f.;
within the city, מַעְשִׁי 2. f.; within me, מַעְשִׁי 2. f. (midst).

instead of, מַעְשִׁי (beneath), p. 121.
Israel, מַעְשִׁי.
VOCABULARY.

J.
Jeroboam, יְרוֹבָאָם.
Jerusalem, יְרוֹמְלָה (יָרוֹמְלָה), p. 103.
Jezebel, יְזֶבֶל.
Jonathan, יְחֹנָתן, נוֹחָן.
Joseph, יוסף.
Joshua, יְשׁוּעָה.
journey, to, נֹּלֶעְץ; journey, מֵעָץ 1.
joyful, be, rejoice, &c., רַקֶּחַ; glad, joyful, ptc.; gladness, joy, נַחֲמָס 2; also הַֽוּֽכֶּד, verb and noun, §§ 40, 41.
Judah, יהודה.
judge, to, שֶּׁפֶס; to litigate, imp. 1 another, Hiph.; a judge, ptc. שֶּׁפֶּס; judgment, שֶּׁפֶּס 1.
just, be, righteous, &c., נְקָדָשׁ, st.; justify, Hiph.; — oneself, Hithp.; just, righteous, נְקָדָשׁ; righteousness, נְקָדָשׁ 2. i., נְקָדָשׁ 1.

K.
keep, to, שָׁלָם; to watch, שָׁלָם; keep one self, take care, beware, Niph.; watchman, ptc. רָמָה; watch, שָׁלָם 1; watch, charge, שָׁלָם, § 29. 3 a.
key, שָׁלָם 3 (open).
kid, נַחֲמָס; § 45.
kill, to, רָמָה; Hiph. of die (הָרָם).
kindle, to, burn (intr.) רָמָה, רָמָה (trans.); Hiph. of הָרָם (הָרָם), § 39. 3.
king, be, rule, מֵבָלָס, over, בָּלָס; make one king, Hiph.; pass. Hoph.; a king, בַּלָס 2; queen, בַּלָס 2; kingdom, מֵבָלָס, &c., § 29. 3 a.
kiss, to, שָׁלָם, impf. in a (also o); with, בָּלָס, a kiss, נַחֲמָס (rare).
kneel, to, דַּעַף, st.; to make (a beast) kneel, Hiph.; the other parts in sense of “bless”; knee, שָׁלָם 2. i., f. du. § 29, p. 101.
know, to, שׁוּפָג, § 39. 2; impf. שָׁפַע, imp. שָׁפַע, inf. cstr. שָׁפַע; pass. Niph.; inform, make known, Hiph.; pass. Hoph.; knowledge, שָׁפַע 2.

L.
lad, נַעֲדָה 2; girl, damsel, f. נַעֲדָה 2.
ladder, נַעֲדָה.
lady, mistress, נַעֲדָה 2. i. See § 29. 3 b.
lamp, נַעֲדָה.
lance, נַעֲדָה 2. § 37. 2.
land (earth).
last, נוֹרָה (after).
law, instruction, נוֹרָה (teach)
leaf, leafage, נוֹרָה 1. § 45. 3.
lean, to, rest, press, act. נוֹרָה; one self, Niph.; נוֹרוֹפַע, Niph.; upon, ונַעֲדָה.
learn, to, נוֹרָה, st.; make learn, teach, Pi., two acc.
leave, to, abandon, נוֹרָה; pass. Niph.
leave off, to, stop (cease).
left (over), be, remain, נוֹרָה; to leave over, let remain, Hiph.; pass. Niph.
left (hand), נוֹרָה.
length (long).
leopard, נוֹרָה 1.
VOCABULARY.

lest, conj. יִכְלוּ, joined with impf.
lick, to, רָעָה. § 42.
lie, to (speak falsely), בָּשָׁב, Pi.; a lie, בָּשָׁב 1.
lie down, to, בָּשָׁב, st.; a bed, בָּשָׁב 1; to lie down (of beasts), בָּשָׁב, st.; a stall, resting-place, בָּשָׁב 3. § 30.
life (live).
lift up, to, bear, נָשָׁב (high).
light, be, shine, נָשָׁב (perf. in o);
give light, Hiph., § 40; light, נָשָׁב 2; luminary, light, נָשָׁב 1, pl. 8th (im).
light, be, swift, נָשָׁב, st., § 42; to curse, Pi.; lighten, Hiph.; light, swift, נָשָׁב 1. § 43.
like, prep. נָשָׁב. § 14. See p. 87.
lion, נָשָׁב 2, § 45; young lion, נָשָׁב 2.
lip, edge, shore, נָשָׁב 1, du. § 17.
listen, to (hear), נָשָׁב.
little, be, נָשָׂא, st., § 22; little, נָשָׂא 1, נָשָׂא 1, — the first form is not inflected (found only in abs., and once in cstr.), the second is inflected נָשָׂא. See § 43. 4.
little, a, some, a few, נָשָׂא; a little water, food, &c. נָשָׂא, נָשָׂא; a few people, נָשָׂא (also נָשָׂא); נָשָׂא.
live, to, נָשָׂא, § 45; living, נָשָׂא (from root תָּשָׂא, see p. 87); life, נָשָׂא; living creature, beast, נָשָׂא.
lofty, be, נָשָׂא, st.; lofty, high, נָשָׂא 1; loftiness, height, נָשָׂא 2.
long, be, נָשָׂא, st.; to prolong, Hiph.; long (נָשָׂא) only in cstr.
look, to, נָשָׂא, Hiph.
lord, נָשָׂא 1; takes pl. suff., except in 1st pers. s., where it admits sing. also (prob. a later device to distinguish a human lord נָשָׂא 1, the divine נָשָׂא 1 = הָוָה).
lot, נָשָׂא 1, pl. 8th.
Lot, נָשָׂא.
loud, נָשָׂא (great).
love, to, בָּשָׂא, st., § 34; love, נָשָׂא (strictly inf. cstr.).
low, be, נָשָׂא, st.; low, נָשָׂא; to bring low, Hiph. of נָשָׂא or נָשָׂא.
Luz, נָשָׂא.

M.
magnify, to (be great).
maid, נָשָׂא 2; הָוָה 1, pl. נָשָׂא.
make, to, do, נָשָׂא; pass. Niph.; to make one thing into another, two accus.; work, deed, נָשָׂא, § 45; לְכָּל poe.t.; a work, נָשָׂא, p. 120.
man, husband, נָשָׂא 1; man, man-kind, נָשָׂא.
manner, נָשָׂא 2, מַשָּׂא 1.
mantle, נָשָׂא 1; see p. 153.
mature, M. § 29. 2.
many, be, increase, נָשָׂא; increase, to, act. Hiph.; many, נָשָׂא 1. § 43.
mare (horse).
matter (word).
measure, to, דָּשָׂא. § 42.
VOCABULARY.

meat (eat).
meditate, muse, יָסָר.
meet, to, עָסָר. (infin. cstr. עָסָר); to meet him, עָסָר, &c.
melt, to, מָטָה, and Niph.
memory, memorial, רְחָב 2.
mention, to, מָנַה, Hiph.
of remember.
merciful, to be, מְדִיחַ, Pi., acc. מְדִיחַ;
mercy, loving-kindness, רְחָב.
messenger (angel).
midst, מִדָּשׁ 1, § 41; within the house, מִדָּשׁ (inside).
mighty man (hero).
minister, to, מְסִיעָה, Pi. (serve).
Miriam, מִרְיָם.
mischief, מַשָּׂה (rare).
missie (send).
mistress (lady).
Moab, מוֹאֵב.
month, מַסָּה 2 (new).
moon, מֵשָׁבָע.
more (still), רָע.
morning, מַשָּׂע 2.
morsel, fragment, קָד 2. i. f. § 43.
Moses, מֹשֶׁה.
mother, מָמָה 2. § 43.
mountain (hill).
mourn, to, מַעְּנֶה; מַעְּנֶה, st.; mourning, מַעְּנֶה.
mouth, edge, פֵּית. See p. 153.
much, בָּרוּ 1. § 43 (many).

N.
naked, מַעַרְוָה; מַעַרְוָה, pl. מַעַרְוָה, see § 43. 4; nakedness, מַעַרְוָה 2.
name, שם, 3; pl. תֹהֲמַנְו.
narrate, to, רָעִּים, Pi.
nation,NING (people).

native land, מֵלֶכֶת 2 (bear).

near, בֵּר 1 (draw near).
neck, מֵרָנַת 1, sing. and pl.
new, בְּנֵה 1.
night, לִבְּלָה 2, § 41, usually לִבְּלָה 2.
no, not, אל direct; לִבְּלָה, with prohibitions, p. 83; no, none, אל 2 (if with vb., vb. is in ptc.), p. 136, footnote.
north, צֶפֶן 1.
not to, אלשָם, inf., p. 145.
now, יִשָּׁב.
number, to, לִעֵנָה (count).
nurse, מִנְעָה 2. i. § 29. 3.

O.
oath, הָרָגָה (swear).
offer, to, Hiph. of בָּרָגְיָה, draw near.
offering, מַרְוָה; meat (i.e. bloodless) — מַרְוָה; drink — מַרְוָה 2. i.; burnt— מַרְוָה.
ointment, מַרְוָה 2.
old (elder, aged).
olive, מַרְוָה 2. § 41.
on, upon, ב, § 14. 1; לע, p. 70.
one, § 48; one—another, p. 150 (friend), (brother).
only, פּוּל, פּוּל.
open, to, מְמַעְּנֶה; pass. Niph.; door, מִמְמַעְּנֶה 2. i.; key, מְמַעְּנֶה; to open (of eyes), מְמַעְּנֶה; pass. Niph.; open (of mouth), מְמַעְּנֶה.
oppress, to, מְמַעְּנֶה, Pi.
or, או; או, או in interrogative or indirectly interr. sentences,
—shall we go or shall we forbear? או נָבֹא (או) — או נָבֹא; or no, or not, או או, § 49. 5 c.
other, רָחָשׁ, pl. רָחָשִׁים.

out, out of, מִ, § 14. 2, § 15. 2.


outside, מִ; to the outside, מִתֵּמֶּזֶז; on, at, the outside of the house, מִתֵּמֶּזֶז, § 14. 2 b.

over, upon, מִ, p. 70.

overflow, to, overwhelm, מָלַא.

oversee, to, visit, מָלַא; commit, entrust, Hiph.; an overseer, מִ.

ox, עֹז, § 43 b.

cow, לְ, § 43.

pain, פַּף, § 45. 3; מֱ.

palace, מִ, pl. מִ (once);
cstr. מִ.

palm (hand), מֵ, § 43.

pass by, מֵ, (cross).

passover, מֵ, § 43.

pasture, מֵ, מִרְדָּר (desert).

path, מֵ, m., and מֵ, f.

pay, to, מָלַה, Pi.

people, מִ, § 43.

perfect, מֵ, § 43; מִ, § 43.

place, a, מֵ, § 1; pl. מִ (arise).

plague, מַעֲלָה, § 15. 2.

plain (noun), lowland, מַעֲלָה.

plant, to, מַעֲלָה; a plant, מַעֲלָה, § 15. 2.

play, to, sing, &c., מַעֲלָה, Pi.

plead with, to, מָלַה, § 40.

plough, to, מָלַה.

plunder, to, מַעֲלָה (spoil), (take). § 42.

poor, מַעֲלָה, § 43.

possess, to, מַעֲלָה; possessor, מַעֲלָה; possession, מַעֲלָה, § 45.

pot, מַעֲלָה; pl. מִ.

pour out, מַעֲלָה (spill).

powerful, מַעֲלָה.

prayer, מַעֲלָה.

precept, מַעֲלָה (oversee).

presence, in p. of, מַעֲלָה (face), p. 69.

prey, מַעֲלָה (take).

priest, מַעֲלָה, § 3.

prince, מַעֲלָה, § 43.

prolong, to, Hiph. of מַעֲלָה, be long.

promise, to, מַעֲלָה, with infin.

prophesy, to, מַעֲלָה, Niph. (Hithp.);

concerning, מַעֲלָה, מַעֲלָה; prophet, מַעֲלָה.

prove, to (try), מַעֲלָה, מַעֲלָה, מַעֲלָה, Pi.

proverb, מַעֲלָה.

punished, be, Qal, Niph. of מַעֲלָה, be guilty.

pursue, to, מַעֲלָה.

put on, wear, מַעֲלָה; acc. to clothe,
dress with, Hiph., two acc., § 27. 1 d. § 38. 3 b.

put, to, place, set, מַעֲלָה. See place.

put out, to (the hand), מַעֲלָה.
VOCABULARY.

Q.
queen, רְשֵׁת 2.
quiet, נָחָה.
quiet, become, נָחָה, impf. o.

R.
rain, רַעֲשָׁן. r. יָדָן § 41. 2.
ram, רְגִל 2. § 41. 2.
ransom, רַעֲשָׁן 2 (atone).
read, to, אָסֵךְ.
rebel, revolt, to, אָסֵךְ; against, ב. receive, to, אָסֵךְ. § 33. 3 b.
redeem, to, אָסֵךְ; redemption, אָסֵךְ.
redeemer, אָסֵךְ.
refrain, to, פָּרָה, st. (far).
refresh, to, סּוּף; regard, to, פָּרָה, § (look).
regain, to, פָּרָה, § 41.
rejoice, to (joyful, be).
remember, to; רָכֵךְ; pass. Niph.; call to remembrance, mention, Hiph.; memory, רָכֵךְ 2.
remove, to, בָּשׁ, intrans.; Hiph. trans.
rend, to, בָּשׁ.
repent, to, רָכֵךְ, Niph. § 36.
report, וָסֵךְ (hear).
rescue, to (escape), (deliver).
rest, to, וָשָׁנ; make cease, Hiph.; וָשָׁנ; give rest, Hiph. יָשָׁן, dat.
place, set, Hiph. יָשָׁן; resting-place, יָשָׁן, § 41; sabbath, וָשָׁנ 1.
restore, to (return).
return, to, וָשָׁנ; restore, Hiph., Pôl.; return, וָשָׁנ.

reveal, to, הָנָה.
review, to, הָנָה (oversee).
rib, side, יָעָשׁ, f. 1; pl. ith (im). See p. 114.
riches, רוּחַ 2 (force); רוּחַ 2; rich, רוּחַ.
riddle, חֹרֲשָׁן.
ride, to, וַּרְכֵךְ, st.; to make ride, set on a horse, &c., Hiph.; chariot, וַרְכֵךְ 2. i., וַרְכֵךְ.
righteous, be (just).
rise, to, עָשֶׂה.
rise, to (of star, &c.), עָשֶׂה.
rise early, to, Hiph. עָשֶׂה.
rider, וַרְכֵךְ, 1, pl. ith and im; וַרְכֵךְ (mainly of Nile and its branches).
roll, to, הָשָׁן, Qal, Hiph. pass. Niph.
rule over, to (govern).
rumour (report).
run, to, רָכֵךְ; runner, post, ptc.

S.
sabbath (rest).
sacrifice, to, וָכֵךְ; sacrifice, וָכֵךְ 2. i.; altar, וָכֵךְ 3, pl. ith (offer, offering).
saddle, to (bind).
saint (holy).
sake of, for, יָכֵךְ, — of me, בְּכֵךְ, הָכֵךְ. See הב, הב in Lex.
salt, וָכֵךְ 2.
salvation (save).
Samson, שָׁמָוֶש.
VOCABULARY.

Samuel, הָנָשָׁם.
sanctify, to (holy).
sanctuary (holy).
sand, לוֹחַ, 2. § 41.
Sarah, הָרָשָׁה.
satisfied, be, בְּקַשׁ, st., with, acc.;
to satisfy with, Hiph., two acc.,
§ 38. 3; satisfied, בְּקַשׁ; ful­
ness, בְּקַשׁ 2, בְּקַשׁ 1.
Saul, הָוָֹאל.
save, to, יָהָשָׁה; pass.
Niph., salvation, safety, יָשָׁה 2.
say, to, promise, יָשָׁה.
scattered, be, עָפָר (imf.); to
scatter, Hiph.; pass. Niph.
sceptre, tribe, rod, שֶׁמֶשׁ 2.
scribe, וּבָב, 3 (count).
sea, יִם, § 43, str. יִם, יִם, and
יִם (only in יָם). see, to, הָאָרָה, §§ 44, 45; pass.
Niph.; show, let see, Hiph.,
two acc.; see, הָאָרָה; sight,
aspect, face, הָאָרָה.
seed, יָרָה 2 (sow).
seek, to, inquire at, יָרָה; pass.
Niph.
seek, to, יָבָכֵח, Pi.
sell, to, יָבָרָה; pass. Niph.
send, to, יָלַש; send away, loose,
Pi.; a missile, יָלַש 2. i.
serpent, יָבָרָה.
servant, יָבָרָה; servant,
2; service, הָרָבָע; to serve=
minister (mainly in sacred
things), הָרָבָע, Pi.
set, to, מָשָׁה, מָשָׁה (שָׁמָה), מָשָׁה; הב, מָשָׁה.
Hiph., פְּל. (§ 40. 5); pass.
Niph. (place).
seven, seventh, § 48.
shadow, יָלָש, 2. § 43.
shake, to, יָשָׁה; trans. Hiph.; an
earthquake, יָשָׁה 2.
shave, to, יָבָרָה, Pi., Hithp.
shed, to (spill).
Sheol, the underworld, הָוָֹאֶל.
shepherd, herdsman, הָוָֹאֶל (feed).
shine, to, לָמָּה. § 40.
shore (lip).
short, יָבָרָה 1.
shoulder, יָבָרָה 2.
shut, to, יָבָרָה; pass. Niph.
sick, be, יָבָרָה; sickness, יָבָרָה.
side, end (בְּרָא or בְּרָא?), (once
in sing.—Gen. 49. 13—with
suff. יָבָרָה, יָבָרָה, str.
ירָבָר (with dagh. l.).
silent, be, יָבָרָה, st. (imf. יָבָרָה), יָבָרָה,
Hiph.
silver, יָבָרָה 2.
simple one, a, יָבָרָה 2. § 45. 3 b (3).
sin, to, מָשָׁה; sin, מָשָׁה 2;
sinner (sing.), מָשָׁה, ptc., מָשָׁה
(used in plur.).
sing, to, יָרָה; a song, רָה, and fem.
sit, to, dwell, יָלַש; § 39. 2; make
to sit, place, Hiph.; pass.
Hoph.; a seat, assembly, dwelling-place, יָלַש 1.
slaughter, to, מָשָׁה. § 36.
slay, to, יָבָרָה (die).
sleep, to, יָבָרָה, st.; sleep, slumber,
נָשָׁה; sleep heavily, מָשָׁה, Niph.;
sleep, יָשָׁה 1, יָשָׁה; heavy
VOCABULARY.

(ecstatic) sleep, שָׁרָה אָמַר, e firm.
smell, to, חָרָה, Hiph.; smell, חָרַה 2.
smite, to, חָלַה; pass. נִקְפָּה; חָלָה, Hiph.; נַקֵּף; stroke, defect, הָרָה, הָלָה, נַקֵּף 2. i. (The word חָלָה is of general use, the other two very commonly of divine plagues.)
smoke, שָׁרַע 1.
snare, חָרָה 2. § 43.
sole (of foot), palm, חָלָה 2. f. § 43.
some (a little), חַלָּה, partitive.
song, שָׁמַע m. (חָשָׁמ).
sorrow, heaviness, חָלָה 1.
soul, חָלָה 2.
south, חָלָה 2.
sow, to, חָלָה; bear seed, Hiph.; seed, חָלָה 2.
speak, to, חָלָה, Pi. (pf. חָלָה)—in Qal used only in act. ptc.; a word, thing, חָלָה 1; everything, חָלָה וְלֹא, or חָלָה וְלֹא § 13. 4.
spill, to, שָׁרַע; pass. נִקְפָּה.
spirit, wind, חָלָה 2.
spoil, to, חָלָה; plunder, שָׁרָה; spoil, שָׁרָה 1.
spread, to, spread out (hands), שָׁרָה; spread, Hiph. (impf. שָׁרָה), § 39. 3.
sprout, to, חָלָה; make to sprout, Hiph.; sprout, branch, חָלָה 2.
(grass).
staff, שָׁפָד 3, pl. שָׁפְדָה.
stall, lair, שָׁפָד 3 (lie down).

stand, to, חָלָה; set up, Hiph., שָׁמַע. star, חָלָה 1.
statute (command), פָּלָה 2, § 43, fem. הָלָה (precept).
steal, to, חָלָה, Qal and Pi.; pass. הָלָה, Niph.; thief, חָלָה.
still, yet, more, חָלָה; see p. 136 (note); still alive, חָלָה (again).
stone, חָלָה 2.
stranger, sojourner, חָלָה 1, § 41; strange, foreign, חָלָה (וקְרָה).
street, חָלָה 2; pl. חָלָה; חָלָה 2; חָלָה, חָלָה; pl. חָלָה.
strength (strong).
stretch, to, חָלָה, also Hiph. (put out); a bed, שָׁפָד.
strip, to, שָׁפָד, Hiph.
strong, be, חָלָה, st.; חָלָה, st.; strengthen, Pi.; חָלָה, st.; strong, חָלָה, חָלָה; חָלָה;strength, חָלָה and חָלָה; חָלָה 2, § 43; חָלָה 2.
strive, to, plead, חָלָה, § 40; strive, plea, חָלָה 2.
suck, to, שָׁפָד, § 39. 1; suckle, give suck, Hiph.; nurse, ptc. Hiph., חָלָה, חָלָה, שָׁפָד; see § 29. 3.
suffer, to, punishment (be guilty); to suffer pain, חָלָה, st. (pain).
sun, שָׁפָד 2.
swarm, to, שָׁפָד, with acc.; a swarm, שָׁפָד 2.
swear, to, שָׁפָד, Niph.; oath, שָׁפָד. sweat, שָׁפָד, e firm.
sweet, be (חָלָה), st.; sweet, שָׁפָד 1, inflect. חָלָה. § 41. 1 b.
sword, בָּשָׂח 2.
sycamores, שָׁפָד.
<table>
<thead>
<tr>
<th>T.</th>
<th>therefore, therefore, not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tabernacle, תָּבִּרְנַכ (dwell).</td>
<td>thief (steal).</td>
</tr>
<tr>
<td>tablet, מִשָּׁן m.; pl. מִשָּׁנִים.</td>
<td>thigh, מָטָר 1; cons. מַטָּר. See p. 64.</td>
</tr>
<tr>
<td>take, to, מָתָּנָה; pass. Qal, Niph., § 33. 3 b, c; prey, plunder, מָתָּנָה; take (capture in war, &amp;c.), מָתָּנָה; pass. Niph.</td>
<td>thing (speak).</td>
</tr>
<tr>
<td>tall, מָת (great). Cstr. מָת.</td>
<td>thither (there).</td>
</tr>
<tr>
<td>tambourine, מְת נ. § 43.</td>
<td>thorn, מָת. 2.</td>
</tr>
<tr>
<td>taste, to, מָן; taste, sense, מָן 2.</td>
<td>thought, מַחַשָּׁבֶת, § 29. 3 (count); cstr. pl. מַחַשָּׁבֶת.</td>
</tr>
<tr>
<td>teach, to, מָת, Hiph.; (learn)Pi.; law, instruction, מָת.</td>
<td>thresh, מַחְשָׁבֶות; threshing-floor, מַחְשָׁבֶת 2, pl. 8th.</td>
</tr>
<tr>
<td>tell, to, מָת, Hiph.; pass. Hoph. (count), (say), (speak).</td>
<td>threshold, מַחְשָׁבֶת 2. i. § 43. 1 a.</td>
</tr>
<tr>
<td>temple, מַת נ (palace).</td>
<td>throne, seat, מַת 3, pl. מַת נ.</td>
</tr>
<tr>
<td>tent, מַת 2; pl. מַת נ (but also, with prep. מַת נ).</td>
<td>thus, מַת.</td>
</tr>
<tr>
<td>terrible, מַת נ, Niph. ptc. of מָת (fear).</td>
<td>tidings, to bring, preach, מַת נ.</td>
</tr>
<tr>
<td>testify, to, מָת, Hiph.; witness, מָת.</td>
<td>till, cultivate (serve).</td>
</tr>
<tr>
<td>that, conj. מָת; in order that, מָת; with infin. cstr. (p. 168), or imperf. (p. 86); that is very often expressed by waw consec., e.g. after מָת, and it came to pass. § 23. 3.</td>
<td>till, until, prep. מָת; conj. מָת נ מָת, with perf. or impf. according to sense. Suff., p. 70.</td>
</tr>
<tr>
<td>then, of time, מָת; then, of transition in thought, מָת, simple and consec. § 23. 3.</td>
<td>time, מָת, § 43; time (fois, mal), מָת 2, gen. fem., plur. מָת (properly step); twice, מָת; three times, מָת.</td>
</tr>
<tr>
<td>thence (there).</td>
<td>tingle, to, מָת. § 42.</td>
</tr>
<tr>
<td>thence (there).</td>
<td>together, מָת.</td>
</tr>
<tr>
<td>thither, מָת נ; thence, מָת נ; where, whence, whither, see p. 47.</td>
<td>to-morrow, מָת נ.</td>
</tr>
<tr>
<td>there is (was), מָת נ; — water, מָת נ; I have, מָת נ &amp;c. (see p. 130, note 3); there is (was) not, מָת נ; there is no water, מָת נ; suffix, see p. 136.</td>
<td>tongue, מָת נ 1, gen. fem., pl. 8th.</td>
</tr>
<tr>
<td>tread, to, מָת נ.</td>
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<tr>
<td>tree, מָת 1; wood, pl.</td>
<td>touch, to, מָת נ.</td>
</tr>
<tr>
<td>tremble, to, מָת נ, st.</td>
<td>tower, מָת נ 1, pl. מָת נ and מָת נ.</td>
</tr>
<tr>
<td>tribe (sceptre).</td>
<td>transgress, מָת נ; against, מָת נ; transgression, מָת נ 2. i.</td>
</tr>
<tr>
<td>trust, to, מָת נ ב; seek refuge in, מָת נ ב; a place of refuge, מָת נ (confide), (flee).</td>
<td></td>
</tr>
</tbody>
</table>
to try (as silver), חָּשַׁב, חוּשָׁב; to try, prove, tempt, חָשַׁב, Pi.
turn, to, overturn, turn into, סָמַך; pass. נִפְחוּ (return).
turn aside, to, סָמַך.
twins, כִּם חֲדֵי.
two, § 48; they two, both of them, כִּמֹּשֶׁנ, &c. § 48. 1 (9); the second time, סַמְך.

U.
under (beneath).
undone, to be, חָשַׁב, נִפְחוּ.
unless, חָשַׁב, כִּמֹּשֶׁנ (usually perf.). until, חָשַׁב, יִשָּׁב, &c. (till), p. 70.
unto, חָשַׁב, אֶתָב, &c., p. 70.
upon, חָשַׁב; suf., p. 70.
upright, אֶשָּׁב 1.
upwards, סוּגֵב. See ב in Lex. 
Ur, אֶשָּׁב.

V.

vain, empty, רָע, חָרָע; vanity, רָע, אֶשָּׁב.
valley, חוּשֶׁנ 2, חָשְׁנ 2, אֶשָּׁב 2.
valour, חָשְׁנ 2 (force). § 41.
vengeance, חָשְׁנ 1 (avenge).
venison, חָשְׁנ 2. § 41.
very, אֶשָּׁב (prop. a noun).
vine, בָּנָר 2.
vineyard, חוֹר 2; vinedresser, חוֹר 3.
violence, wrong, אֶשָּׁב 1.
virgin, חָוְתָב.
vision, חוּרָכָל (see).
visit, to (review), (oversee).
voice, אָרָה 2.
vow, to, רָע, אֲרָע 2.

W.

walk, to, Hithp. of סָמַך. § 26. 3 b.
wall, חָשַׁב.
wander, to, wave, tremble, קָשָׁב; a wanderer, קָשָׁב, ptc.
war (fight).
wash, to, חָשַׁב; — clothing, בָּרָך, Pi. § 26. 1 a.
waste, to, lay waste, נִפְחוּ; Hithp.
waste away, to, יִשָּׁב, נִפְחוּ. § 42.
watch, to (keep).
water, waters, בָּרָך, pl.
water, to (נהקָשָׁב, Hithp.), חָשַׁב.
used as causative of חָשַׁב, p. 152.
way, manner, רָע, אֶשָּׁב 2. c.
weak, אֶשָּׁב 1. § 43.
wealth, אֶשָּׁב 2 (force). § 41. 2.
wean, to, אֲרָע; pass. נִפְחוּ.
weapon, בָּרָך, pl. בָּרָך, c. בָּרָך.
wear, to (put on).
weary, be, אָשָׁב, st. § 39; weary, אָשָׁב 1.
weep, to, אָשָׁב, § 44, § 45. 1 (1).
weigh, to, אָשָׁב; pass. נִפְחוּ.
well, אָשָׁב 2. f.
west, אָשָׁב, § 43.
what, אָשָׁב, § 13. 3.
whelp, אָשָׁב (lion).
when, אָשָׁב with inf. cstr.; אָשָׁב, אָשָׁב with finite forms (p. 111).
when? how long? אָשָׁב, אָשָׁב.
whence, where, whither, p. 47.
whether? אָשָׁב, אָשָׁב, § 49. 2; אָשָׁב (or), § 49. 5 (c).
who, which, אָשָׁב, § 13. 2.
who? אָשָׁב, § 13. 3.
whoever, whosoever, אָשָׁב, § 13. 3.
whole (all).
why? wherefore? why (why)?
wicked, wickedness,
wife (woman).
wilderness (desert).
willing, to be, willing
wind (spirit).
wine, § 41.
wing, border, extremity, wise
f. du. (pl. oth).
wise, be, wise
wise, wisdom
wish, to, wish
with, prep.
withdraw, to
within, to
witness
wolf, § 41.
woman, See p. 153.
womb, § 2.
wood, timber
word, thing, matter
work, to (make).
wrestle, to, Niph.
write, to, Niph.
(youth, young man,
time of youth,
Zion,
ADDENDA.
On p. 172, col. 1, insert—
because, μ.
On p. 179, col. 1, insert—
Jacob, גי
On p. 185, col. 1, insert—
Solomon, סולומון
On p. 187, col. 1, insert—
understanding, נון 1.
VOCABULARY.
HEBREW AND ENGLISH.

א

Abigail.

מ. poor.

Abimelech.

ל. a stone.

Qal not in use.—Niph. to wrestle.

Abraham.

ם, man.

ך, the ground.

ך, lord.—Takes suff. of plur. noun. See lord in Eng.-Hebr. With prefix ולל &c.

 veículo 2 f., a mantle. § 29.

to love.—Impf. יָּהָּב (1 pers. also יָּהָּב). § 34 f.

Ehud.

ך, a tent; pl. הַלֵּחַת (but only is found).

ך, vanity, wickedness. § 41.

ך, to be light, shine, (יָּהָּב) Perf.

ך, Hiph. יָּהָּב to give light.

§ 40.

ך, 2 m., light. § 41.

ך, 1 m., a light, luminary; pl. im and 6th.

Ur.

ך adv. then.

ך 2 f., the ear. § 29.

ך m., a brother. See p. 153.

ך 3 m., one. § 48.

ך adv. afterward; prep. after, behind; oftener יָּהָּב—after me &c., p. 70.

ך adj., another; pl. יָּהָּב.

ך f., end, latter end.

ך 3 m., an enemy. § 30.

ך 2 m., calamity. § 41.

ך adv. how? how!

ך 2 (nothing), there is not; cstr. יָּהָּב. Suff. p. 136, footnote.

ך m., a man. See p. 153.

ך f., a woman. See p. 153.

ך to eat (יָּהָּב, § 35).—Hiph. יָּהָּב to give to eat.

ך 2 m., food; יָּהָּב 2 f., id.

ך 1 m., id.

ך adv. no, not, with Juss. p. 83.

ך prep. unto. Suff. p. 70.
VOCABULARY.

םייחוּלֵב pl. m., God. (Sing. תומא used in poetry.) With prefix, ייחוּלֵב &c., § 14. 1 c, but 'אמ.

Elijah.

Elisha.

m., an idol.

adv. if; הב except.

to be firm.—Hiph. יִדְתָּן to believe, ב. §

הָיַהֲנוּ 2 i.f., truth (contr. fr. וָיִדְתָּן).

Suff. יִדְתָּן.

ירָאֶנֶּה to be strong (st. § 23).—Pl. יַדְתָּן to make strong.

ירֵאַה to say, to promise, intend. § 35.

הָיָרָק speech, word (poetical).

pron. I. § 12.

ירָאֶנֶּה to gather.—Impf. יְדַתַּן, § 35.

1 b.—Niph. to assemble.

m., the nose, anger.—Du. יָאֵנֶּה the nostrils, face (תָּיַת to breathe, be angry). § 43. 4.

2, used as prep. beside; beside me, יָאֵנֶּה § 34. 4 b.

יָאֵנֶּה four. § 48.

רְנָה 2 m., cedar.

רְנָה 2 m., a lion. § 45. 3.

רְנָה 2 m., length.

רְנָה 2 f., earth, land; pl. oth.

רְנָה to curse.—Impf. יְרַדְתָּן, § 42.

שֵּׁנֶּה rel. pron. who, which. § 13. 2.

שֵּׁנֶּה cstr. the happinesses of (= happy!). See p. 154.

שֵּׁנֶּה a particle placed before the
definite acc., § 13. 7. Suff. § 20. 10.


נְבָע pron. thou. § 12.

נְבָע 1 f., a she-ass.

נָבַע prep. in, on, among; by of instrument. § 14. 1.

נָבַע 2 f., a well; pl. oth.

נָבַע 2 i. m., a garment, covering.—Suff. בְּבַּע

נָבַע 2 m. (separation), בְּבַּע apart, alone; I alone § 43.

נָבַע Qal not in use.—Hiph. to separate, divide.—Niph. pass.

נָבַע f., cattle, tame beasts; cstr. בָּבַע, cstr. pl. בָּבַע. See p. 154.

נָבַע to come, go, go in ("ע, אִי).—Impf. בְּבַּע Hiph. אִי to bring. Hoph. pass. §§ 38, 40.

נָבַע 2 m., a pit; pl. oth. § 41.

נָבַע to be ashamed ("ע § 40).—Impf. בַּע.

נָבַע to plunder, spoil (§ 42).—Impf.

נָבַע to choose (§ 36); acc. ב.

נָבַע to trust (§ 37); in, ב.

נָבַע 2 i. f., the womb, heart.

נָבַע 2 (interval), prep. between, among. Repeated before the second word and usually takes the numb. of its suff.—between me and you בָּנַע יָבֹע also ל בָּנַע.

נָבַע 2 m., a house. See p. 153.

נָבַע Bethel.
VOCABULARY.

אֵינֵי

birthright.

ם י m., a son. See p. 153.

הָנָּה to build, apoc. impf. חָמָה.

§ 45. 1.

תָּב 2 f., a daughter. See p. 153.

דָּוֶן 2 prep. behind, in at, out at, חָלָה 'ב in at, out at the window;

הַחֲלַיֶּה 'ב over the wall.—Suff.

§ 36. 2. 2.

לָיָה to marry; ptc. pass. חָיָה married.

לָיָה 2 m., lord, husband, Baal.

Suff. § 36. 2. 2.

לֵעַ to cleft, break through.

לֵעַ 2 m., morning.

ושָׁנֶה Qal not in use. Pi. שָׁנֶה to seek.

וֹמָה to cut, fashion, to create (§ 38).—Niph. pass.

וֹמָה 1 adj. fat.

וֹמָה f., a covenant; חָיָה to make a covenant; חָיָה to establish a covenant.

וֹמָה to kneel.—Pi. שָׁנֶה to bless; Pu. pass. (§ 36);—blessed רָכָה

1 ptc. Qal.

וֹמָה 2 i.f., the knee, du. בָּרָכָה.

וֹמָה 1 f., a blessing, cstr. בָּרָכָה, suff. יְבָרָכָה. § 18. 2.

וֹמָה 1 m., flesh.

וֹמָה to boil.—Pi. to boil, seethe.

דָּוֶן to redeem. § 36.

דָּוֶן to be strong, prevail (st. § 22).

דָּוֶן m., a hero, mighty man.

דָּוֶן 2 i. f., lady, mistress. § 29. 3 b.
\textbf{192} \textit{VOCABULARY.}

\begin{itemize}
\item \textbf{נָּזְפָה} 1 m., a fish; p. \textit{נָזְפָּה} David.
\item \textbf{רֹזֶבְּנָה} 2 m., generation; pl. (im and \textit{ド}th.) § 41.
\item \textbf{תָּנָה} 2 f., a door (door-leaf); du.
\item \textbf{םָּנָתָה} 1 m., blood, your blood בָּשָׂם.
\item \textbf{לָשׁוּנֶת} to be silent. Impf. § 42.
\item \textbf{דָּנָי} (later) רָמָי Daniel.
\item \textbf{עָשַׂה} 2 c., a way.
\item \textbf{וּשָּׂה} to seek; unto יָשָׂה.
\item \textbf{בָּנָה} 2 m. (young) grass.
\item \textbf{לָשׁא} Qal and Hiph. each found once: to produce grass (denom.).
\end{itemize}

\textit{ם} art., the. § 11.

\textit{ם} particle of interrogation. § 49. 2.

\textit{ם} not? \textit{ם} 1 m., honour, majesty.

\textit{ם} pron. § 12.

\textit{ם} m., glory, splendour.

\textit{וּתָּמַת} to be (§ 45. 2).—Impf. \textit{וּתָּמַת}, apoc. \textit{וּתָּמַת}.—Inf. \textit{כַּשָּׂך הָלָּת}. \textit{וּתָּמַת} &c.

\textit{לָשָׂה} 1 m., palace, temple.

\textit{לָשָׂה} See הָנָה.

\textit{לָשׁוּנֶת} adv. hither.

\textit{לָשׁוּנֶת} to go.—Impf. \textit{לָשׁוּנֶת}.—Hiph. \textit{לָשׁוּנֶת} (see § 39. 2. 2 c.).—Hithp. \textit{לָשׁוּנֶת} to walk, go about.

\textit{לָשׁוּנֶת} § 26. 3 b.

\textit{לָשׁוּנֶת} adv. behold, lo! Sufi. p. 142, note 1.—Followed chiefly by the ptc. \textit{לָשׁוּנֶת} behold I (do, will) bring.

\textit{לָשׁוּנֶת} to turn, to change into (§ 34).—Niph. \textit{לָשׁוּנֶת} pass.

\textit{לָשׁוּנֶת} 2 m., hill, mountain. § 43.

\textit{לָשׁוּנֶת} to kill, slay (§ 34).—Niph. pass.

\textit{לָשׁוּנֶת} to to kill, slay (§ 34).—Impf. \textit{לָשׁוּנֶת} with waw cons. \textit{לָשׁוּנֶת} § 45. 1 (3).

\textit{לָשׁוּנֶת} conj. and. § 15.

\textit{לָשׁוּנֶת} 2 m., a wolf (ם firm).

\textit{לָשׁוּנֶת} to sacrifice, slaughter. § 37.

\textit{לָשׁוּנֶת} 2 m., a sacrifice.

\textit{לָשׁוּנֶת} 3 m., an altar; pl. \textit{ד}th. § 30.


\textit{לָשׁוּנֶת} 1 m., gold.

\textit{לָשׁוּנֶת} 2 m., an olive. § 41.

\textit{לָשׁוּנֶת} to remember.—Niph. pass.—

\textit{לָשׁוּנֶת} to mention, commemorate.

\textit{לָשׁוּנֶת} 2 m., memory, memorial.

\textit{לָשׁוּנֶת} 1 m., a male.

\textit{לָשׁוּנֶת} 2 f., sweat (ם firm).

\textit{לָשׁוּנֶת} to cry out. § 36.

\textit{לָשׁוּנֶת} to be old (st. § 22).

\textit{לָשׁוּנֶת} adj. old; noun elder. § 18.

\textit{לָשׁוּנֶת} m., הָנָה f., old age.

\textit{לָשׁוּנֶת} f., the arm; pl. im, \textit{לָשׁוּנֶת}.

\textit{לָשׁוּנֶת} to shine, rise (of star). § 37.

\textit{לָשׁוּנֶת} to sow (§ 37).—Hiph. \textit{לָשׁוּנֶת} to yield seed.

\textit{לָשׁוּנֶת} 2 m., seed; cstr. \textit{לָשׁוּנֶת} and \textit{לָשׁוּנֶת}.

\textit{לָשׁוּנֶת} סָעַמ Qal not in use.—Hiph.

\textit{לָשׁוּנֶת} to hide.—Niph. \textit{לָשׁוּנֶת} to hide oneself; Hithp. id. § 34.
VOCABULARY.

to bind, bind up, saddle (§ 34).

to keep a feast (§ 42).—Impf.

2 m., a feast (hajj), p. 45, § 43.

to cease, leave off (st. § 22).

1 adj. new.

2 m., new moon, month. § 34.

2 m., sand. § 41.

2 m., outside, street, field; pl. 8th.

to cease, leave off (st. § 22).

W?ː;

2 m., new.

2 m., new moon, month.

§ 34.

2 m., sand.

§ 41.

a wall.

§ 38.

2 m., new.

§ 43.

to dream (§ 34).

to desire (st. § 22).—Impf.

pass.

m., an ass.

§ 43.

1 m., violence, injury. § 34.

to pity (§ 42).—Impf. 1 adj.

= Gen. 43 29.

2 m., mercy, kindness.

§ 42.

to desire, wish (st. §§ 22, 34).

—Impf. 1 adj. desiring, § 34, cstr.

pl. 8th, see § 22. 4.

2 arrow. § 43.

1 c., enclosure, court, village;

pl. 1m, 8th. § 34.

2 m., statute. § 43.

to dry up, be waste (st. § 22).

2 f., sword.

to be hot, angry.—Imp. apoc.

§ 45. 1.

2 f., a reproach.

to think, reckon.—Impf.

and 1. § 34. 2 c.

2 m., darkness.

Heth; im, Hittites.

f, a living creature, beast.

2 m., force, valour, power,

army, wealth. § 41.

2 m., bosom. § 41.

1 adj., wise. § 34.

2 f., wisdom. § 29.

m., fat.

to be sick (§§ 34, 44 f.).—Impf.

with waw cons. 1.

2 m., disease, sickness. § 45.

—Hiph. 1 m., to begin (§ 45).

—Hiph. 1 m., pass.

m., a dream; pl. 8th.

to desire (st. § 22).—Impf.

Niph. pass.

m., an ass.

1 m., violence, injury. § 34.

to pity (§ 42).—Impf. 1 adj.

= Gen. 43 29.

2 m., mercy, kindness.

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to desire, wish (st. §§ 22, 34).

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pl. 8th, see § 22. 4.

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1 c., enclosure, court, village;

pl. 1m, 8th. § 34.

2 m., statute. § 43.

to dry up, be waste (st. § 22).

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1 adj., wise. § 34.

2 f., wisdom. § 29.

m., fat.

to be sick (§§ 34, 44 f.).—Impf.

with waw cons. 1.

2 m., disease, sickness. § 45.

—Hiph. 1 m., to begin (§ 45).

—Hiph. 1 m., pass.

m., a dream; pl. 8th.

to desire (st. § 22).—Impf.

Niph. pass.

m., an ass.

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to desire, wish (st. §§ 22, 34).

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pl. 8th, see § 22. 4.

2 arrow. § 43.

1 c., enclosure, court, village;

pl. 1m, 8th. § 34.

2 m., statute. § 43.

to dry up, be waste (st. § 22).

2 f., sword.

to be hot, angry.—Imp. apoc.

§ 45. 1.

2 f., a reproach.

to think, reckon.—Impf.

and 1. § 34. 2 c.

2 m., darkness.

Heth; im, Hittites.
VOCABULARY.

1 adj. good. § 41.

2 m., good things, goods, goodness. § 41.

m., dew.

to taste (§ 36).

2 m., taste, sense. § 36. 2.

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m., stream (esp. Nile).

to be dry (st. §§ 22, 39).

f., dry land.

f., hand. Your hand handles. § 16. 5.


Jahweh. The vowels are those of lord. With prefix י (i.e. י' י). See § 10. 5.

Judah.

Jonathan.

Joshua.

f., a day. See p. 153.

f., a dove; pl. im.

Jonathan.

Joseph.

see below.

f., wine. § 41.

to be able (§ 39).—Impf. Hiph. to give suck; hence 취Schedule 2. f., a nurse. § 29. 2.

Qal, and Hiph. לוחות, to add (§ 39. 4).

to be weary. — Impf. נ"י. § 39. 2. 2 a.

1 adj., weary.

to advise, counsel (§ 39).— Impf. נ"י.—Niph. נшу.

f., counsel.

1 adj., fair. § 45.

to go out (§ 39).—Impf. נ"י; inf. cstr. נא (for מ"א).

Hiph. to bring out.

f., an outgoing. § 39. 38.

Hiph. לוחות to set, place.

(§ 39. 3).

Hiph. לוחות to spread (§ 39. 3).

to form (§ 39).

f., form, imagination.

to burn.—Impf. ר"י, הד. Hiph. pass. § 39. 2.

Qal only in Impf. ר"י to awake (§ 39).—Perf. &c. in Hiph. ר"י.

to fear (§ 39).—Impf. ו"י. Inf. cstr. ו"י.—Niph. ו"י; ptc. terrible. Followed by ב, מ, and י.

1 adj. fearing.

Jeroboam.

f., a boy. § 29.

f., a girl.

f., kindred. § 29. 2.

m., sea; cstr. י except in Red sea. § 43.

ל to suck (§ 39).—Hiph. ל to give suck; hence 취Schedule 2. f., a nurse. § 29. 2.

Qal, and Hiph. לוחות, to add (§ 39. 4).

to be weary. — Impf. נ"י. § 39. 2. 2 a.

1 adj., weary.

to advise, counsel (§ 39).— Impf. נ"י.—Niph. נшу.

f., counsel.

1 adj., fair. § 45.

to go out (§ 39).—Impf. נ"י; inf. cstr. נא (for מ"א).

Hiph. to bring out.

f., an outgoing. § 39. 38.

Hiph. לוחות to set, place.

(§ 39. 3).

Hiph. לוחות to spread (§ 39. 3).

to form (§ 39).

f., form, imagination.

to burn.—Impf. ר"י, הד. Hiph. pass. § 39. 2.

Qal only in Impf. ר"י to awake (§ 39).—Perf. &c. in Hiph. ר"י.

הו to fear (§ 39).—Impf. ו"י. Inf. cstr. ו"י.—Niph. ו"י; ptc. terrible. Followed by ב, מ, and י.

1 adj. fearing.

Jeroboam.

f., a boy. § 29.

f., a girl.

f., kindred. § 29. 2.

the Jordan.
Jerusalem. See p. 103.

1 m., the moon.

1 f., the thigh, side; cstr. יָרָה. See p. 64.

יהָלְמָן or היה? See side in Eng.

Hebr. 2 f., side, end.—Du. יָרָה, cstr. יָרָה.

שָׁיָה to inherit (§ 39. 2).—Hiph. יָרָה to dispossess, destroy.

Niph. pass.

ם there is—There is water מֵים.

See p. 130, note 3.

ם to sit, dwell, inhabit (§ 39. 2).

—Impf. יָשָׁה.

ם 3 ptc. inhabitant.

ם 1 m., a seat, assembly, dwelling-place.

ם Qal not in use.—Hiph. יָשָׁה to save.—Niph. pass. § 39. 2.

ם 2 m., salvation.

ם prepar. as, like. § 14. Suff. p. 87, note 1. With rel. יָשָׁה as, when. When he kept יָשָׁה יָשָׁה יָשָׁה (inf. cstr. § 31. 9 c).

ם to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. be honoured.

ם adj., heavy, severe, laden (cstr. יָשָׁה and יָשָׁה. See p. 64).

ם 1 m., honour, glory.

הל adv. thus.

ם 3 m., a priest. § 36.

ם 1 m., a star.

ם Qal not in use.—Hiph. יָשָׁה to set, establish.—P'ôlel מֵים id.

—Niph., P'ôlel, pass. § 40.

ם conj., that, for, because; of time when, whenever. מֵים except.

ם 2 i., a prison. § 38.

ם 2 m., a dog.

ם מֵים to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

ם 2 m., all. § 43. מֵים everything; מֵים... הָלָה nothing.

ם adv., so, thus. מֵים therefore.

ם to cover (§ 44), Qal only in ptc. act. מֵים and pass. מֵים.

—Pi. מֵים to cover.—Pu. pass.

ם 1 m., a covering. § 45.

ם 2 m., silver, money.

ם f., palm of hand, sole; du. § 43. Pl. מֵים (metaphorical) § 16. 5.

ם to cover (with pitch).—Pi.

ם to atone.—Pu. pass.

ם 2 m., bride, ransom.

ם 1 m., young lion.

ם m., cherub.

ם 2 m., vineyard.

ם Carmel, p. 65, note 2.

ם to bend the knee, bow down (§ 37).

ם to cut off, cut down.—Niph.

ם pass. מֵים 'ם to make a covenant.

ם Chaldeans.

ם to write.—Niph. pass.

ם 1 f., shoulder; cstr. מֵים. See p. 64.
VOCABULARY.

** prep. to, for. See § 14. 1.
not adv. not, no.
the heart, § 43. Pl. 6th.
alone. See דא.
to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. § 27. 1
the heart, § 43. Pl. 6th.
not, no.

1. , adv.
not, no.

2. m., the heart, § 43. Pl. 6th.

3. m., id. Pl. 6th.

alone. See דא.
to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. § 27. 1
to fight. With י; against י, י; for י. § 36.
bread. § 36. 2. 3.
m., war. § 29. 3.
usually with ה of acc., 2 m., night. Pl. מה § 41.
to take, capture.—Niph. pass.
to learn (st. § 22).—Pi. רמ to teach.
why? (א, מא).
conj. prep., in order that, to; for the sake of, with infin. and impf. (מא). § 23. 6, § 49. 5.
to take (§ 33. 3).—Impf.
Inf. Cstr. מא.—Niph. pass.—(Old) pass. ע
impf. מא. § 33. 3 c.
m., plunder.
du., tongs.
to lick (§ 42). Impf. רמ—Pi. id.
1 f., tongue.

interj. how! how?
Moab.
to melt (§ 40).—Niph. pass.
to reject (§ 36).
pron. who? whoever, who-
pron. who? whoever, who-

m., hundred; du. ות the flood (of Noah).
1 m., pasture, desert.
to measure (§ 42).—Impf.
Niph. pass.
wherefore?
interj. how! how?
Moab.
to melt (§ 40).—Niph. pass.
to reject (§ 36).
m.;—Hiph.
to kill.—Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to kill.—Pə'lel מוה id.—Hoph.
pass.
m. cstr. מיה (in a few phrases) males, men.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to kill.—Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to kill.—Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
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to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
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to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
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Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.
to die (§ 40). Perf. ת
Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

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Impf. ת—heim to kill. —Pə'lel מוה id.—Hoph.
pass.
impron. who? whoever, who-

m.;—Hiph.

ןָלָמָן נַבָּר to be full (st. § 22, 38); of, acc.—Niph. to be filled.—Pi. to fill; with two acc. § 38. 3.

ןָלָמָה 1 adj. full.

ןָלָמָה m., angel, messenger.

ןָלָמָה f., work; cstr. נהבָּר. § 29. 3.

ןָלָמָה Qal not in use.—Niph. to escape.—Pi. to rescue, deliver.

ןָלָמָה. See מָלָם.

ןָלָמָה to rule, be king; over, ב, לְ—Hoph. to make one king.—Niph. pass.

ןָלָמָה 2 m., a king.

ןָלָמָה 2 f., a queen.

ןָלָמָה, תַּנְרָה a kingdom. § 29. 3.

ןָלָמָה. See מָלָם.

ןָלָמָה prep. (§ 14), out of, from, away from; hence of cause by, on account of. Suff. § 15. 2.

Compar. degree § 47.

ןָלָמָה to count, number, § 44.—Niph. pass.

ןָלָמָה. See מָלָם.

ןָלָמָה 2 f., an offering, present.

ןָלָמָה a journeying (from וֶלְ). § 33. 4.

ןָלָמָה 3 m., mourning. § 30.

ןָלָמָה. See לֶמָה.

ןָלָמָה. See מָלָם.

ןָלָמָה 2 m., a little, some, a few.

ןָלָמָה upwards. See p. 162.

ןָלָמָה 2 m., deed, practice (only in plur., and usually in bad sense).

ןָלָמָה. See לָשׁוֹנָה.

ןָלָמָה to find (§ 38).—Niph. pass.

ןָלָמָה. See אָלָמָה.

ןָלָמָה 3 m., a staff, § 30. Pl. וֹה. קָנָה Qal not in use. (§ 42.)—Niph. to melt away.

ןָלָמָה. See אָלָמָה.

ןָלָמָה to be bitter (§ 42. 3).—Imp.

ןָלָמָה. —Hiph. רְמִי to make bitter.

ןָלָמָה 1 adj., bitter; אֱלָמָה Aramaic form of fem. יָרָה.

ןָלָמָה. See בִּיר.

ןָלָמָה Miriam.

ןָלָמָה Moses.

ןָלָמָה. See מִרְי.

ןָלָמָה to rule; over, ב.

ןָלָמָה 1 m., a proverb.

ןָלָמָה. See מִרְי.

ןָלָמָה. See מִרְי.

ןָלָמָה 2 f., clan, § 29. 3.

ןָלָמָה to be sweet (st. § 22).

ןָלָמָה 1 adj., sweet; f. תְּנָמָה.

ןָלָמָה. § 41. 1.

ןָלָמָה enclitic particle of entreaty; מָלָם dissuasive.

ןָלָמָה Qal not in use (§ 38).—Niph. to prophesy.—Hithp. id.; also to
act like an (ecstatic) prophet, to rave.

come 1 m., a prophet.

בָּשָׂם to bark (§ 37).

בָּשָׂם Qal not in use (§ 33) —

ֱֶֶֶֶָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּּ
VOCABULARY.

סב to labour, till, serve (§ 34). Niph. pass.
שבר to labour, till, serve (§ 34). Niph. pass.
שבר 2 m., a servant (§ 34).
שב to pass, pass over, cross (§ 34).—Hiph. to bring over, make pass.
שב 2 m., the other side; beyond.
שבע 1 m., cstr. with ג as prep., on account of; יניב for my sake.
שב 2 m., and הלע 2 f., calf, heifer (§ 34).
שב Hiph., ינית to testify, bear witness, protest (§ 40).
שב 1 m., a witness.
שב prep. until, till. Suff. p. 70.
שב Eden.
שב adv., still, yet, again (encore). Suff. see p. 136 footnote.
שב 1 m., guilt, sin, punishment.
שבם Pl. 6th.
שב 1 m., age, eternity; מוקלים from of old; 'וע, 'ע רע for ever.
שב to fly (§ 40).
שב 2 m., a bird, fowl.
שב 3 adj., blind.
שב f., she-goat, pl. יניב. § 43. 4.
שב 2 m., strength (§ 43).
שב to leave, forsake (§ 34).—Niph. pass.
שב to help (§ 34).
שב 2 m., help. Suff. יניב. § 34. 4 b.
שבר Ezra.
200 VOCABULARY.

\[\text{שעיה} f., \text{estr. תמרא crown.}\]

\[\text{לע 2 f., the eye, du. ליע, } \text{§ 41.}\]

\[\text{Pl. הרוגו wells.}\]

\[\text{לע 2 f., a city. Pl. הורמ, estr. רמ.}\]

\[\text{לע to go up, break (of day) } \text{§ 34, 44.}\]

\[\text{—Impf. הער, apoc. חורי.}\]

\[\text{—Niph. חוץ pass., but fem. חוץ m., a work. } \text{§ 45.}\]

\[\text{לע to smoke. } \text{§ 34.}\]

\[\text{לע 2 c., time. Pl. im, 6th. } \text{§ 43, 4.}\]

\[\text{לע adv., now.}\]

\[\text{לע Qal and Hiph. to pray, entreat.}\]

\[\text{לע m., mouth. See p. 153.}\]

\[\text{לע according to. See p. 129.}\]

\[\text{לע with the edge of the sword.}\]

\[\text{לע 2 m., snare. } \text{§ 43.}\]

\[\text{לע 2 i. m., a wonder.}\]

\[\text{לע Philistines.}\]

\[\text{לע 1 m., pl. face, faces. לפנמ formerly, לפנ before, לפנ be-}\n\[\text{fore me; p. 69.}\]

\[\text{לע conj., lest, with impf.}\]

\[\text{לע to do (§ 36); ptc. חורי a worker.}\]

\[\text{לע 2 m., a work. } \text{§ 36.}\]

\[\text{לע to open (mouth).}\]

\[\text{לע to visit, inspect, review. — Niph. pass.—Hiph. to com-}\n\[\text{mit to.}\]

\[\text{לע 1 m., an overseer.}\]

\[\text{לע m., a precept.}\]

\[\text{לע to open (of eyes &c.) (§ 37).}\]

\[\text{Niph. pass.}\]

\[\text{לע 1 m., an ox; f. חורי a cow,}\]

\[\text{p. 57, footnote. } \text{§ 43.}\]

\[\text{לע to be fruitful, bear fruit } \text{(§ 44).}\]
VOCABULARY.

בֵּית 2 m., fruit. § 45.

עָמָה Pharaoh.

עָמָה to rebel; against, ב.

עָמָה 2 i. m., rebellion, transgression.

עָמָה to be open (§ 44).—Pi. to entice.—Hiph. to make open, to enlarge; impf. apoc. תע.

עָמָה 2 m., simple. § 45. 3.

עָמָה 2 i. m., a morsel, bit. Suff.

עָמָה to open. § 37.

עָמָה 2 i. m., an opening, door.

עָמָה עָמָה 3 m., a key, an opening; cstr. הנופל. § 30.

עְמָם 2 c., a flock (small cattle).

עְמָם 1 m., a host, time of service. Pl. מ"ות. § 38. 2.

עְמָם to be righteous, just (st. § 22).—Hiph. (Pi.) to justify.—Hithp. to justify oneself.

עְמָם 2 i. m., righteousness. § 29. 1b.

עְמָם 1 f., id.

עְמָם righteous, just; only mas.

עְמָם to hunt (§ 40).

עְמָם Qal not in use. Pi. עָמָה to command, charge. Impf. apoc. עָמָה, imp. יָמָה.—Pu. pass. § 44.

עֵמָל f., a command.

עֵמָל ציון.

עֵמָל 2 m., a shadow. § 43.

עֵמָל 2 m., an image, likeness.

עֵמָל to halt, limp (§ 37).

עֵמָל 1 f., side, rib; cstr. יָמָל. See p. 114.

עְמָל to sprout (§ 37).—Hiph. to make sprout.

עְמָל 2 i. m., a sprout, branch.

עְמָל to cry out. § 36.

עְמָל to hide, lay up.

עְמָל 1 m., the north.

עְמָל עְמָל 3 f. coll. frogs (pl. im).

עְמָל 1 adj., adversary. § 43.

עְמָל 1 adj., holy.

עְמָל 2 m., holiness, sanctuary.

עְמָל 1 m., sanctuary.

עְמָל 2 m., voice, sound. § 41.

עְמָל to arise, stand (§ 40, Parad.).—Hiph. to set up, establish.

עְמָל 1 ptc., standing. § 41.

עְמָל 1 c., a place. Pl. מ"ות.

עְמָל 2 m., thornbush, thorn. § 41.

עְמָל to be little (st. § 22, Parad.).

עְמָל 1 adj., little (not inflected but very common).

עְמָל 1 adj., little, f. עְמָל (inflected form). See § 43. 4.

עְמָל to be light, despised (§ 42, Parad.).—Pi. to make light of, to curse.—Hiph. to lighten of.

עְמָל 1 adj., light, swift. § 43.

עְמָל to acquire, buy, possess. § 44.
VOCABULARY.

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2m., possession, property, cattle. § 45.

2m., end. § 43.

to be angry. § 45.

1 adj., short.

2m., end. § 43.

§ 43. 2.

§ 42. 2.

1 adj., first, former. § 48. 2.

§ 42. 2.

1 adj., great, much; pl. many. § 43.

§ 38.

1 adj., near, neighbour, relative.

2 i. m., inside, heart. within me; within, in the midst of, the city. § 29. 1b.

2 f., horn.

to tear, rend (§ 37).

Hiph. to attend, give attention.

2 f., a bow.

§ 44).—Impf. 3m., 3 f., &c., but § 44; 3m., 3 f., &c., Niph. pass., to appear.—Hiph. to shew, two acc.

m., a sight, appearance, face. § 45.

2m., head; pl. § 41. 5.

adj., first, former. § 48. 2.

§ 42), used only in Perf. and Inf. estr.

1 adj., great, much; pl. many. § 43.

§ 38.

§ 38.

§ 29. 1b.

§ 41.

§ 22.

§ 36).—Pi. to have pity, compassion, on. Pu. pass.

§ 36).

§ 36).

§ 36.

§ 36.)

3m., a stall, lair; cstr. § 30.

to lie down (of beasts) (st. § 22).

to pursue.—Pi. id.

2 c., breath, wind, spirit. Pl. 8th.

to be high, to rise up (§ 40).—Hiph. to lift up. Ex. 40.—Hoph. pass.

1 adj., high, lofty. § 41.

m., height, high place.

to run (§ 40).

§ 36.

§ 36.

to be broad, wide (st. § 22).

2 m., breadth.

2 f., broadway, street. Pl. 8th.

to love (§ 36).—Pi. 1m. to have pity, compassion, on. Pu. pass.

to wash (§ 36).

§ 36.)

§ 36.

§ 36.

adj., distant.

to plead, contend (§ 40).

2 m., contention, strife. § 41.
**VOCABULARY.**

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<td>to ride (st. § 33)</td>
<td>Hiph. to set upon a beast.</td>
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<td>מָתַן</td>
<td>2 m., emptiness, vanity.</td>
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<td>מָלַע</td>
<td>empty.</td>
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<tr>
<td>בָּלָה</td>
<td>to set upon a beast.</td>
<td>Hiph.</td>
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<tr>
<td>קָנָה</td>
<td>to be hungry (st. § 22).</td>
<td>Hiph. to afflict, injure.</td>
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<tr>
<td>הָעַל</td>
<td>1 adj., hungry, famished.</td>
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<tr>
<td>מַעַל</td>
<td>1 m., hunger, famine.</td>
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<tr>
<td>בָּלָה</td>
<td>to feed, tend (§ 44).</td>
<td>-Ptc.</td>
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<td>מָלַע</td>
<td>אָדָם, עלות</td>
<td>to be evil (§ 42, st.).</td>
<td>Hiph.</td>
</tr>
<tr>
<td>מָלַע</td>
<td>1 adj., evil; f. מָלֵא an evil.</td>
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<tr>
<td>בָּלָה</td>
<td>to shake (§ 36).</td>
<td>-Hiph. to shake.</td>
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<tr>
<td>מָלַע</td>
<td>2 m., earthquake.</td>
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<tr>
<td>מָלַע</td>
<td>to heal (§ 38).</td>
<td>-Niph. pass.</td>
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<tr>
<td>מָלַע</td>
<td>2 f., a coal, hot stone.</td>
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<tr>
<td>בָּלָה</td>
<td>to rot (st. § 22).</td>
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<tr>
<td>מָלַע</td>
<td>1 m., firmament.</td>
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<tr>
<td>בָּלָה</td>
<td>1 adj., wicked.</td>
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<tr>
<td>בָּלָה</td>
<td>to draw (water).</td>
<td>§ 36.</td>
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<tr>
<td>בָּלָה</td>
<td>to ask (§ 36); ה in reference to.</td>
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<tr>
<td>בָּלָה</td>
<td>2 m., a song; f. id. § 41.</td>
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<tr>
<td>בָּלָה</td>
<td>to set, place (§ 40).</td>
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<tr>
<td>בָּלָה</td>
<td>to be bereaved (of children) (st. § 22).</td>
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<tr>
<td>בָּלָה</td>
<td>to dwell.—Impf. § 22.2.</td>
<td>Hiph. to cause to dwell, place.</td>
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<tr>
<td>בָּלָה</td>
<td>to turn, return (§ 40).</td>
<td>-Hiph. to restore, bring back.</td>
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<tr>
<td>בָּלָה</td>
<td>1 c., a trumpet.</td>
<td>Pl. 8th.</td>
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<tr>
<td>בָּלָה</td>
<td>2 m., street.</td>
<td>Pl. § 41.</td>
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<td>בָּלָה</td>
<td>2 m., ox.</td>
<td>Pl. בָּלָה § 41.</td>
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<td>בָּלָה</td>
<td>to slay, slaughter (§ 36, Parad.).</td>
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<tr>
<td>בָּלָה</td>
<td>to destroy (§ 36).</td>
<td>-Hiph. id.; to act corruptly, to corrupt.—Niph. pass.</td>
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<tr>
<td>בָּלָה</td>
<td>2 m., a song; f. id. § 41.</td>
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</tbody>
</table>
VOCABULARY.

עִשְׁתֵּן 1 m., dwelling, tabernacle.

וֹשֵׁבִי. to be drunken (st. § 22).

נָשִׁיבִי to send, stretch out.—Pi. send away; let go.

נָשַׁבִי 2 c., a table.

נָשַׁב Qal not in use.—Hiph. to cast, cast off.—Hoph. pass.

נָשִיבִי to be whole, sound (st. § 22).

נָשָׁבִי to complete, perform, pay.

נָשִיבִי 1 adj., whole, sound.

נָשִיבִי 1 m., soundness, health, peace.

נָשִיבִי 1 adv., there; hence thither; from there, thence.

נָשִיבִי 3 m., a name. Pl. נָשִׁיבֹת s. 30.

נָשִיבִי to destroy.—Niph. pass.

נָשִיבִי to hear, listen to; to judge.—Niph. to litigate.

נָשִיבִי 1 m., judgment.

נָשִיבִי to pour out, spill.—Niph. pass.

נָשִיבִי to be low, abased (st. § 22).

נָשִיבִי to be whole, sound (st. § 22).

נָשִיבִי to weigh.—Niph. pass.

נָשִיבִי to swarm; with acc.

נָשִיבִי 2 m., creeping things.

נָשִיבִי to serve, minister (§ 36).

נָשִיבִי See next word.

נָשִיבִי to drink (§ 44).—Impf.

נָשִיבִי to sate (§ 44).—Impf.

נָשִיבִי to serve, minister (§ 36).

נָשִיבִי m. ptc., a cupbearer, butler; also butlership.

נָשִיבִי m., a feast.

שׁוֹרְעֵת to be sated, satisfied (st. § 37); with, acc.—Hiph. to satisfy; one with—, two acc.

שׁוֹרְעֵת־פֵּל (פְּלִיט poet.) 1 m., a field.

שׁוֹרְעֵת—פֵּל to laugh (§ 36); Pi. to play, sport.

שׁוֹרְעֵת f., meditation.

שׁוֹרְעֵת to set, place (§ 40).

שׁוֹרְעֵת 2 i. m., understanding.

שׁוֹרְעֵת, נָשִׁיבִי to rejoice, be glad

(§ 37).
VOCABULARY.

**םָרְאָה** adj., glad, joyful.

**סַרְאָה** to hate (§ 38. st.).

**סַרְאָה** 1 f., tip, edge, bank; du. pp. 68 f.

**סָרָה** Sarah.

**סָרָה** to burn.—Niph. pass.

**סָרְא** 1 m., a seraph.

**סָרְא** 1 m., a prince, captain. § 43.

**סָרְאָה** to strike, blow (a trumpet).

**סָרְאָה** a deep sleep (דָּרָה).

**סָרְאָה** prayer.

**סָרְאָה** See שָׁרְאָה.

**סָרְאָה** f., instruction, law (דָּרָה).

**סָרְאָה** prep., under, beneath, instead of.—Suff. סָרָה. § 36. 2.

**סָרְאָה** to be complete, ended (§ 42).

—Impf. סָרָה.—Hiph. to complete, finish.

**סָרְאָה** 1 adj., complete, perfect (§ 43).

**סָרְאָה** 1 adj., id.

**סָרְאָה** adv., continually.

**סָרְאָה** 2 m., a palm tree.

**סָרְאָה** and הָרָה 2 f., glory.

**סָרְאָה** prayer.

**סָרְאָה** to strike, blow (a trumpet).

**סָרְאָה** f., a deep sleep (דָּרָה).

**סָרְאָה** See שָׁרְאָה.

---

**ADDENDA.**

On p. 189, col. 2, insert—

**םָרְאָה** (where, not used), only in the compound הָרָה whence ?

On p. 190, col. 1, insert—

**םָרְאָה** (ם with ם locale, § 17. 3), whither ?

On p. 190, col. 2, insert—

**םָרְאָה** 1 f., understanding.

On p. 193, col. 2, insert—

**םָרְאָה** to seek refuge (to trust); ב in.

On p. 193, col. 2, insert—

**םָרְאָה** to lack, need (§§ 22, 34).

On p. 194, col. 2, insert—

**םָרְאָה** Jacob.

On p. 198, col. 1, insert—

**םָרְאָה** Noah.

On p. 204, col. 1, insert—

**םָרְאָה** Solomon.
PARADIGMS OF VERBS.
## THE REGULAR VERB

### Qal

<table>
<thead>
<tr>
<th>Perf. Sing. 3 m.</th>
<th>act.</th>
<th>stat.</th>
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<tbody>
<tr>
<td>3 s.</td>
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<td>2 m.</td>
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<td>2 f.</td>
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<td>1 c.</td>
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<tr>
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<tr>
<td>2 f.</td>
<td>(שְׁפֵט)</td>
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### Niph'al

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<th>(שְׁפֵט)</th>
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<td>Pu'al</td>
<td>Hithpa'el</td>
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wanting

&c.
### THE VERBAL SUFFIXES

See also suffixes to Qal

<table>
<thead>
<tr>
<th>Perf.</th>
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<th>3 s. m.</th>
<th>3 s. f.</th>
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<td>s. 1 c.</td>
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<td>2 m.</td>
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<td>2 f.</td>
<td>&amp;c.</td>
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And so all parts of impf. ending in a Consonant.

So 2 pl. m., and 2, 3 pl. f. which becomes יִשְׂרָאֵלִים, 1 This column may be also written defectively, e.g. יִשְׁרֵי, &c. 2 The first syll. throughout imperative is half-open, e.g. יִשְׂרָאֵל.
THE VERBAL SUFFIXES. REGULAR VERB. § 31.

REGULAR VERB. § 31.
Lamedh He verbs, p. 229.

<table>
<thead>
<tr>
<th>Qal</th>
<th>3 pl. c.</th>
<th>2 pl. c.</th>
<th>1 pl. c.</th>
<th>Pi'el</th>
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Impf. and imper. with nun energ. | Infin. cstr. |
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</table>

For the use and meaning of these suff. see § 31. 9a.

The first syll. is half-open: e.g. קָמָה, except before מ and נ, where it is closed, e.g. קָמָה, קָמָה; cf. § 31. 3c.
### PE NUN VERB. § 33.

<table>
<thead>
<tr>
<th>Perf. Sing. 3 m.</th>
<th>Qal</th>
<th>Niph.</th>
<th>Hiph.</th>
<th>Hoph.</th>
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| 2 m. | | | |
| 2 f. | | | |
| 1 c. | | | |

| Plur. 3 m. | | |
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| 3 f. | | | |
| 2 m. | | | |
| 2 f. | | | |
| 1 c. | | | |

| Imp. Sing. 2 m. | | |
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| (רָכִּים) | | | |
| 2 f. | | | |

| Plur. 2 m. | | |
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| Juss. 3 sing. | | |
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- Cohort. 1 sing.
- waw cons. perf.

**Inf. estr.**

- absol.
- Part. act.
- pass.
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### LAMEDH GUTTURAL VERBS. § 37.

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### LAMEDH 'ALEPH

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LAMEDH 'ALEPH VERBS. § 38.

VERBS. § 38.

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1 Or possibly נָאָב, נָאָב, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed a not a. (Ex. 40. 4.)
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**Forms of Intens.**

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<td>2 m.</td>
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<tr>
<td>2 f.</td>
<td>נִתֵּל</td>
<td>נִתֵּלָה</td>
<td>נִתי</td>
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<td>נִתְתִלָה</td>
<td>נִתי</td>
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| Plur. 3 c.      | נְתִל | נְתִלָה | נְתִלָה | נְתִלָה |
| 2 m.            | נְתִלָה | נְתִלָה | נְתִלָה | נְתִלָה |
| 2 f.            | נְתִלָה | נְתִלָה | נְתִלָה | נְתִלָה |
| 1 c.            | נְתִלָה | נְתִלָה | נְתִלָה | נְתִלָה |

| Impf. Sing. 3 m. | נִתָלָה | נִתָלָה | נִתָלָה | נִתָלָה |
| 3 f.            | נִתי | נִתי | נִתי | נִתי |
| 2 m.            | נִתי | נִתי | נִתי | נִתי |
| 2 f.            | נִתי | נִתי | נִתי | נִתי |
| 1 c.            | נִתי | נִתי | נִתי | נִתי |

| Plur. 3 m.      | נְתָלָה | נְתָלָה | נְתָלָה | נְתָלָה |
| 3 f.            | נִתי | נִתי | נִתי | נִתי |
| 2 m.            | נִתי | נִתי | נִתי | נִתי |
| 2 f.            | נִתי | נִתי | נִתי | נִתי |
| 1 c.            | נִתי | נִתי | נִתי | נִתי |

| Imp. Sing. 2 m. | נִתי | נִתי | נִתי | נִתי |
| 2 f.            | נִתי | נִתי | נִתי | נִתי |

| Plur. 2 m.      | נְתָלָה | נְתָלָה | נְתָלָה | נְתָלָה |
| 2 f.            | נִתי | נִתי | נִתי | נִתי |

| Juss. 3 sing. m. | נִתי | נִתי | נִתי | נִתי |
| waw cons. impf. | נִתי | נִתי | נִתי | נִתי |
| waw cons. perf. | נִתי | נִתי | נִתי | נִתי |

| Inf. cstr.      | נִתי | נִתי | נִתי | נִתי |
| absol.          | נִתי | נִתי | נִתי | נִתי |

| Part. act.      | נִתי | נִתי | נִתי | נִתי |
| pass.           | נִתי | נִתי | נִתי | נִתי |
| stat.           | נִתי | נִתי | נִתי | נִתי |

1 1 pl. Niph. always f.
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* 1 sing. Pl. Hiph. Hithp. usually 6, probably to avoid the threefold i; e.g. יִכְבֹּד.
THE ACCENTS.

1. Of the accentual signs some stand above, and some below the word; when above, the sign stands upon the initial consonant of the accented syllable, as כ"ה; when below, it stands after the vowel of the syllable, as מ"ה, except in the case of korem and shureq, when it is placed under the consonant, as מ"ה, מ"ה. When the accented syllable begins with two consonants, the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syllable.

2. The Accentual system. The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:

a) The text is broken into verses, פְּסָעִים, and the end of each פְּסָע is marked by the sign ס, called סִילְּעַק (end of the verse). The accent on the final word is called סִילְּעַק, its sign being like Methegh.

b) The greatest logical pause within the verse is indicated by a sign ס, called אָתְנָה, "breathing," or "rest."

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by אָתְנָה, and the one nearer the beginning of the verse by sign ס, called סִגְלִית, as,

d) If the clause of words lying between סִילְּעַק and אָתְנָה, or between אָתְנָה and סִגְלִית, or between אָתְנָה and the beginning of the verse, סִגְלִית being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign ס, called צָגֶפֶחׁ צָטְון, resembling simple shawwa placed over the word, as,

1 The accents described in a)—f) are known as disjunctives.
2 The sign ס, called z. gadhîl, of the same distinctive power, is used when its word is the only word in the accentual clause: as מ"ה. Gen. I. 14.
THE ACCENTS.

e) R'bha', in appearance like hōlem, but standing higher, often indicates subdivisions within zāqēph sections: as,


f) A distinctive of less power than Zakeph is Tiphḥā, which marks a pause which the rhythm requires as a preliminary to the great pauses indicated by Silluq and 'Atnah. Its sign is a line bent backwards, as,

Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the stops in modern languages, the reader will do justice to the sense. Very roughly (a) may be said to correspond to our full stop (.), (b) to our colon (:), (c), (d) and (e) to our semi-colon (;), and (f) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or Servants, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one conjunctive might have served all distinctives alike. The two most common conjunctives are Mērkḥā –, which serves Silluq and Tiphḥa, and Mānāḥ –, which serves 'Atnah and Zaqēph. See Gen. I. 1. 2.

h) The books Job, Proverbs, and Psalms have an accentuation in some respects different from that of the other books, called the Poetical. The end of the verse is marked as in Prose by Silluq and Sof pašuq; also the great distinction next the end by 'Atnah; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign „'ōlī əryôredh (sometimes wrongly called Mērkḥā Mahpakh or M'hupphakh), thus:

Ps. I. 1.
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