

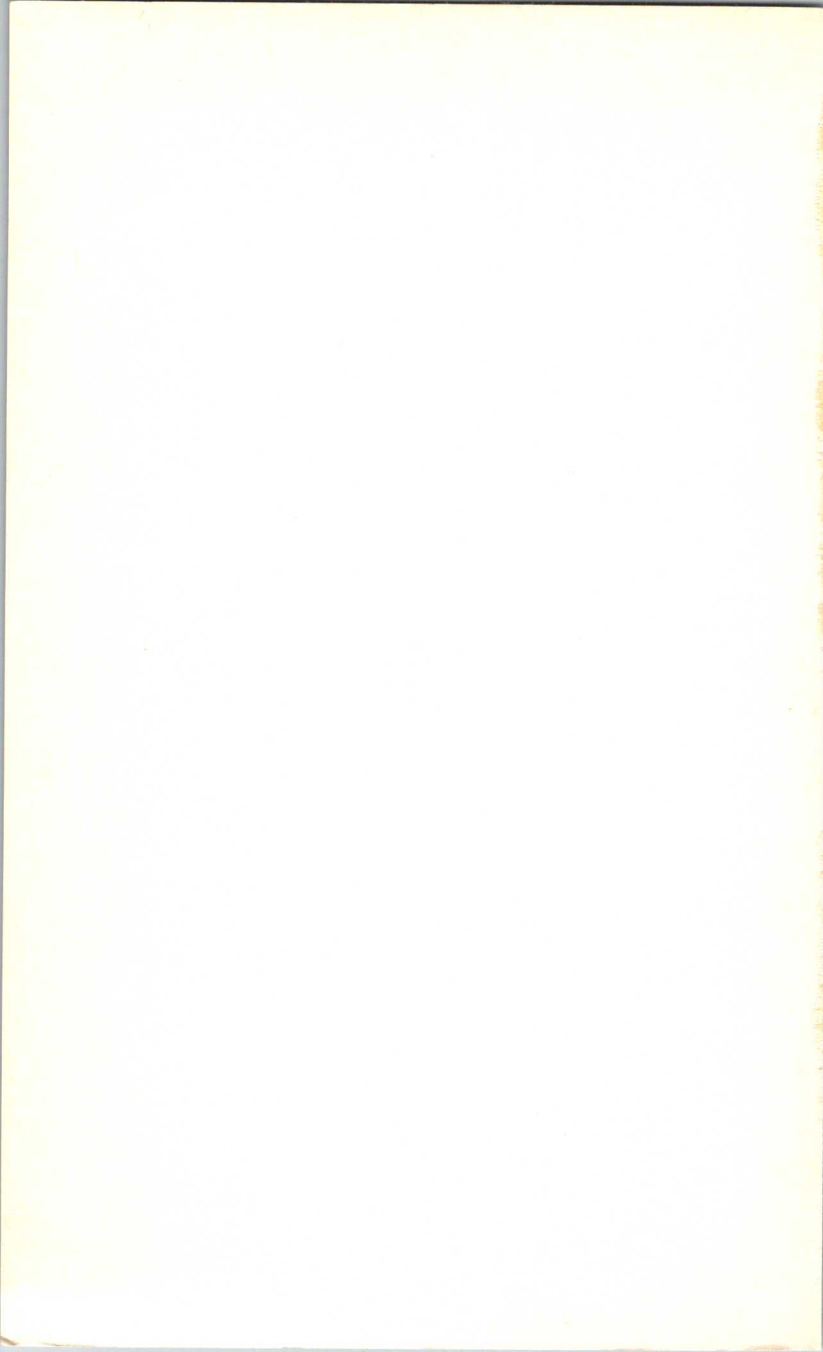
TEACH YOURSELF BOOKS



# BIBLICAL HEBREW

The original language of the  
Old Testament, an  
expressive medium for  
conveying fundamental  
spiritual truths, full of  
simplicity and power.

**R.K. Harrison**





## BIBLICAL HEBREW

Biblical Hebrew may seem at first sight to be a difficult language. It is, in fact, comparatively uncomplicated, and the student will find that his efforts bring a quicker dividend in the form of an ability to translate the original than would be the case with Classical and other languages generally. This is a book for beginners wishing to learn Biblical Hebrew so that they may study the Old Testament in its original language. Special care has been taken at every stage to introduce the various principles as clearly and attractively as possible, and those who work carefully through the book should be equipped to tackle successfully the simpler prose passages of the Old Testament.

Students who have to work on their own will find this the most useful of any grammar in general use . . . There are two vocabularies, English-Hebrew and Hebrew-English. The exercises are well-graded and selected carefully. The paradigms are well set out and there is a key at the end of the book.

*The Expository Times*



# BIBLICAL HEBREW

**R. K. Harrison**

Ph.D., D.D.



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## AUTHOR'S PREFACE

BIBLICAL Hebrew may seem to present a number of initial obstacles to the aspiring student. Its appearance is strange to those unfamiliar with Semitic languages, and it lacks almost all contact with the grammar and syntax of Classical or modern European languages. The alphabet is unfamiliar at first sight, and some of the letters are apt to be confused. Writing vocalised consonants from right to left is strange to the majority of people; the ring of Hebrew words and phrases, particularly when guttural letters are enunciated, is equally unfamiliar.

Another difficulty might appear to subsist in the trilateral nature of most Hebrew roots, so that to a beginner they not only sound alike, but would also seem to require a considerable amount of mental effort to fix them accurately in the memory. Furthermore, the virtual absence of compound forms demands a separate Hebrew word for verbs which to us may express the same root idea, a factor which again appears to make for excessive memory work.

Many such ideas arise through a beginner's unfamiliarity with the language, *but the student may be assured immediately that his efforts will bring a quicker dividend in the form of an ability to translate the original than would be the case with Classical and other languages generally.* A further merit is that previous experience in language-study is not essential; in fact, it may even be disadvantageous, and the majority of students grasp the principles of Hebrew grammar readily when only the mother-tongue is known. It is true, of course, that the study of any language requires enterprise, effort and perseverance, and in this respect Hebrew is no exception.

All students welcome the comparative smallness

of the Hebrew working vocabulary. Grammatical forms are quickly recognised as schematic, and once the primary rules have been mastered, they can be applied with almost mathematical regularity and precision to produce the required parts of speech. The verb paradigm is remarkably unelaborate, with its two themes expressing completeness or incompleteness, along with their characteristic modifications, and contrasts favourably with the complex verbs of Latin and Greek. There are two genders only, and no case-endings of the sort found in other languages. Hebrew syntax has rejected the elaborate formulation of subordinate clauses for a series of simple sentences coordinated by the copulative conjunction. This has given simplicity and vividness to the language, making it a powerful vehicle for conveying fundamental spiritual truths.

These factors largely compensate for the unfamiliarity of the language, and are always encouraging to the beginner. The author has endeavoured at every stage to introduce the various principles as clearly and attractively as possible, and has stated the main rules of articulation and grammar before attempts are made to translate phrases and sentences. In the writer's teaching experience this has worked most effectively with beginners, as it appeals to the rational processes of the mind.

Of a number of current systems of transliteration, what appears to be the least complex has been adopted. The mass of detail which characterises advanced Hebrew grammars has been avoided in the interests of presenting basic grammatical principles simply. This procedure imposes obvious limitations on the work, which nevertheless, as an introductory manual, may encourage the student to master what Ewald described as "the eternal mother-tongue of all true religion."



## INTRODUCTION

A CERTAIN professor at an English University is said always to commence his initial lecture on the Hebrew language with the words, "Gentlemen, this is the language which God spoke". Since substantial portions of the Divine revelation were given through the medium of this language, it is disconcerting to encounter such a marked resistance amongst Christian students to the diligent study of Biblical Hebrew.

The present writer feels that one reason for this state of affairs is the complexity and obscurity of the bulk of grammars published in the last century, and the present book is an attempt to state the basic principles of what is, after all, a comparatively uncomplicated language, as simply as possible.

Since Hebrew is now the official language of the State of Israel, it has gained in importance during recent years, and this fact makes its study a matter of more than purely antiquarian or theological interest.

The student will have sufficient equipment to study the simpler prose passages of the Old Testament when he has mastered the contents of the book, and in addition he will derive greater benefit from subsequent perusal of such works as Gesenius-Kautzsch-Cowley, for the finer points of the language as met with in more advanced Hebrew prose and poetry.

This, then, is a book for beginners, and whilst the writer makes no claim whatever to originality of content or presentation, he trusts that the simplified arrangement of the material will be of assistance to students, and especially to those who are endeavouring to learn Hebrew through private study. The chapters follow the order observed by the majority of grammars, and for the first few chapters the Hebrew words are transliterated as they occur, to

enable the student to grasp their pronunciation and inflection. Proper names and technical terms are fully accented when they first occur, but subsequently they carry the minimum of accentuation, in order to simplify the format. The Divine Name is left unpointed throughout, and certain phrases are repeated in the exercises in a manner similar to the Biblical idiom.

A pocket lexicon suitable for beginners is the Hebrew-English lexicon published by S. Bagster and Sons, while for more advanced study the Oxford Hebrew Lexicon (Brown, Driver and Briggs), or the excellent two-volume work, *Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner, will be found to satisfy all normal requirements.

I wish to acknowledge the kindness of a Canadian scholar, Rabbi David Kirshenbaum, of London, Ontario, in reading the manuscript and making suggestions for the improvement of this work. I am indebted to the Rev. J. M. Wilkie, M.A., B.D., formerly lecturer in Hebrew in the Universities of Durham and Cambridge, for his kindness and diligence in correcting the proofs.

A number of changes in the arrangement of the material have been suggested by scholars to whom the book was submitted in proof, and the majority of these modifications have been incorporated, so as to make the book as useful as possible within its obvious limitations. In this respect I am particularly indebted to the Rev. Robert Davidson, M.A., B.D., of Aberdeen. My final acknowledgment must be to Mr. Leonard Cutts, Editor of the Series, for his care and consideration in dealing with the book at all stages of its development.

R. K. HARRISON.



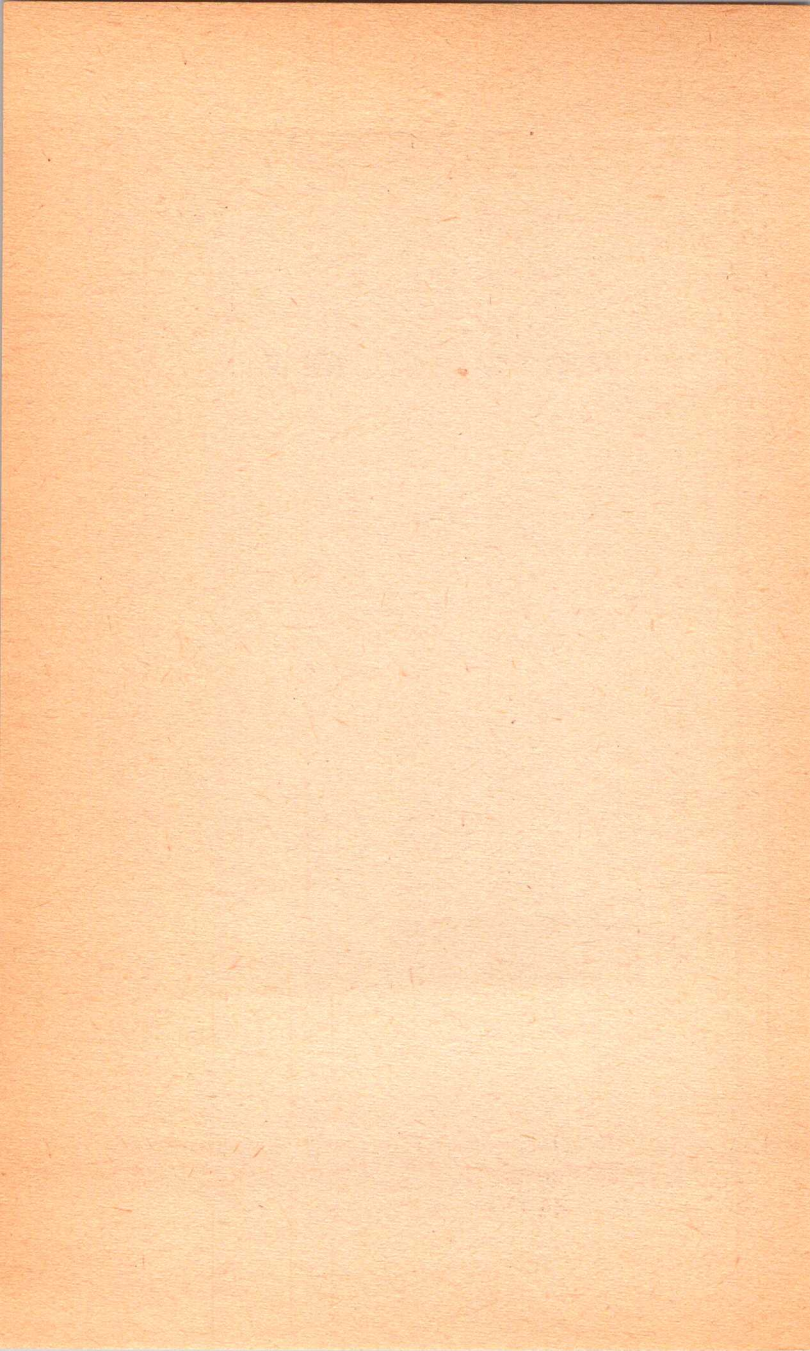
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BIBLICAL HEBREW





CHAPTER I  
THE ALPHABET

Form. Primary or Medial.	Final.	Name.	Trans- literation.	Nu- merical Value.
א		'Aleph	'	1
ב		Bêth	bh, b	2
ג		Gîmel	gh, g	3
ד		Dâleth	dh, d	4
ה		Hê	h	5
ו		Wāw	w	6
ז		Záyin	z	7
ח		Ḥêth	ḥ	8
ט		Ṭêth	ṭ	9
י		Yôdh	y	10
כ	ך	Kaph	kh, k	20
ל		Lāmedh	l	30
מ	ם	Mêm	m	40
נ	ן	Nûn	n	50
ס		Ṣāmekh	ṣ	60
ע		'Ayin	'	70
פ	ף	Pê	ph, p	80
צ	ץ	Çādhê	ç	90
ק		Qôph	q	100
ר		Rêš	r	200
ש		Sîn, Šîn	s, š	300
ת		Tāw	th, t	400

The Hebrew alphabet comprises twenty-two letters, all of which are consonants, and whose shapes in the first instance were similar to the objects which they are supposed to have signified.

HEBREW is one of the north-west Semitic group of languages which also includes Phoenician, Punic, Moabitic and Aramaic. It has considerable affinity with Arabic as well. From a linguistic standpoint, Hebrew was probably at its best in the period which saw the composition of the historical books such as Samuel and Kings, and the pre-Exilic prophets. Aramaic increased in influence particularly after the Exile, and towards the start of the Christian era it supplanted Hebrew as the spoken language of the Israelites.

We will now look at the Hebrew alphabet in some detail, considering each letter separately, and noting the manner in which it is to be sounded in reading.

א must never be mistaken for the letter "a", since it is always a consonant. It is represented by a "smooth breathing" ('), and is similar in nature to the silent "h" in the word "honour".

ב is "bh" and is pronounced like a "v"; בּ is a hard "b" as in "bat".

ג is transliterated "gh", and is pronounced with a slight throaty sound; גּ is a hard "g", as in "get".

ד is "dh" and is pronounced like the "th" in the word "the"; דּ is a hard "d", as in "day".

ה is the letter for "h".

ו represents the letter "w".

ז is the letter "z".

ח is signified by "h", the dot underneath helping to distinguish it from ה. It is pronounced like the



“ch” in the German “ach”, or the Scottish “loch”.

ʘ is transliterated “ṭ”, the dot underneath the letter again serving to differentiate it from a subsequent “t”. It is pronounced as a dull “t” by pressing the tongue to the palate.

ʘ is the letter “y”.

ɔ is transliterated “kh”, and is very similar in sound, though somewhat lighter in tone, to the “ch” sound (ɧ) above; ɔ is a hard “k” as in “kept”.

ʘ represents “l”.

ɔ is the letter “m”.

ɔ is transliterated “n”.

ɔ is represented by “ṣ”, to distinguish it from a subsequent letter (ʘ), and has a dull “s” sound.

ʘ is transliterated by the “rough breathing” (ʁ), and is pronounced with a harsh guttural sound from the back of the throat.

ɔ is “ph”, pronounced like “f”; ɔ is a hard “p” as in “peg”.

ʘ is transliterated “ç”, and has a sharp hissing sound of “s”, like the “ç” in the French word “garçon”.

ɔ is represented by the letter “q”, and the sound is like a “k” or a “q” pronounced from the back of the throat.

ɔ is the letter “r”.

ʘ with the dot over the right hand corner is transliterated “š”, and is pronounced “sh”; ʘ with the dot over the left hand corner is the letter “s”.

ɔ is the equivalent of “th” as in “these”; ɔ is a hard “t” sound as in “tin”.

It must be borne in mind that the sound for

'Aleph amounts to nothing more than the emission of the breath in preparation for pronouncing the word or syllable of which it is the commencing consonant. When it occurs within a word its effect is much the same as if we were to pronounce the word "re-educate", by pausing slightly after the enunciation of the first syllable, and then stressing the second "e" by a fresh emission of the breath. The sound for 'Ayin is as though one were clearing one's throat, without, however, uttering a clear, deep grunt. Many of these sounds are difficult to articulate, and this is rendered more complicated by the fact that we cannot be absolutely certain of the original pronunciation. Furthermore, our Western articulation is different from that in the Orient, so that each experiences trouble in attempting to pronounce certain words from the other's language. For example, the Semites had a liberal sprinkling of vowel sounds in their words, and seem to have been almost unable to pronounce two or three consonants together. Thus a word like "rhythm" would probably have been broken up into three syllables by placing a very short vowel sound between the "r" and the "h", regarding the "y" as an "i" in sound, and placing a further vowel between the last two letters of the word.

However, our primary aim is not to secure a pronunciation as near as possible to what the original is thought to have been, but to ensure the mastery of a working pronunciation adequate for the articulation of the language as printed. Careful attention to the table of pronunciation will enable the student to acquire a reasonable accuracy in representing the original sounds. The letters with a guttural quality should be enunciated most carefully, as this is not



always easy for Western people to master, to whom the majority of guttural sounds seem alike.

In writing Hebrew we shall use the printed "square" character, so that whilst we talk about "writing" Hebrew we are actually "printing" it. Care must be taken with letters which look alike but which in fact have some characteristic difference. Looking through the alphabet in order we notice that whilst the letters **ב** and **כ** exhibit some similarity, the **ב** (bh) has a small projection or "tittle" at the bottom right hand corner, whilst the **כ** is rounded off to make "kh". **ג** (gh) has a slightly angular projection to the left of its base, whilst **נ** (n) is square at the top and bottom, and thus is to be distinguished from **כ**, as well as being smaller in size.

**ד** (dh) and **ך** (kh, final form) are frequently confused at the start. The latter will be seen to come below the line of writing, whilst the former remains on it. Both must be distinguished from **ר** (r), which is rounded at the top, whereas both **ד** and **ך** have the "tittle".

The letter **ה** (h) is different from the guttural **ה** (h) in that the top is closed in the latter, a fact which tends to be a source of confusion. The letter **ת** (th) is unlike both of these in that, whilst it is closed at the top, it has a "foot" at the bottom left hand corner.

Difficulty is sometimes experienced in distinguishing between **ו** (v) in its final form (which drops a little below the line of writing), and the letter **ו** (w), which has a slightly rounded projection at the top left, and also the letter **ז** (z) which carries a small angular bar on the top, extending to an equal distance on either side. Of the primary or medial

forms, qoph (ק) is the only one to drop below the line. The letter yodh (י) must always be written above the line, on a level with the top of the other letters except lamedh (ל), which is the only one to begin a little above the other letters. If the yodh is lengthened unduly it can be readily confused with reš (ר), and possibly with waw (ו).

Final ם (m) must be written as a square, and in this way will not be mistaken for samekh (ס), which is round, or for teth (ט), which, whilst also round, is open at the top. Primary or medial מ (m) is open at the bottom left hand corner. The letter ץ (‘) has a different curvature from צ (ç), or from its final form ׀ (ʔ), which drops below the line.

There are five letters which exhibit two distinct forms, which we have designated primary or medial, and final, in our table of the alphabet. These letters are כמנפצ, and when they occur as the initial letters (primary), or when they are found occurring within a word (medial), they are written as above, resting on the line. But when they constitute the last letter of a word, their forms are altered to ךםןףץ, coming below the line, with the exception of ם (m). This latter, as we have already observed, is written like a closed square when occurring in its final form.

Six of the consonants in the Hebrew alphabet have an alternative hardened form, which one may produce by inserting a point (·) inside the letters themselves. The consonants thus affected are בנדכפת, *i.e.*, “bh”, “gh”, “dh”, “kh”, “ph”, “th”, but when read with a point (*i.e.*, בּנּדּכּפּתּ), they assume a hard sound and are transliterated “b”, “g”, “d”, “k”, “p” and “t”.

We have seen that all the above letters are con-



sonantal in force. In ancient times the Hebrew words were written without vowels in what is called "unpointed" script, so that each word consisted of a group of consonants whose vowel sounds were supplied from memory by the reader. The Hebrews knew, from oral teaching and practice, which vowels were associated with the different words, and it was only after many centuries that a mechanical system of vowel "points" was devised, enabling the reader to pronounce any word without prior knowledge of its sound. Whilst a vowel-less text (*i.e.*, unpointed) might be thought to be fraught with difficulty for the student, it must be remembered that some systems of shorthand at the present time employ the same idea with excellent results in intelligibility. If we were to take, for example, the consonants BT, we should actually experience little practical difficulty in deciding from the context whether the word was BAT, BET, BIT or BUT, and the same would apply to more developed forms.

One of the stranger features of the Hebrew language in occidental eyes is the fact that, in common with many other Semitic languages, it is written across the page from right to left. It is frequently perplexing to beginners to have to commence writing the Hebrew characters from the right hand side of the page, but only a small degree of practice is necessary to become used to this procedure.

On the basis of the information which we now possess, we may begin to write some of the Hebrew equivalents of the English letters in our table of the alphabet. Let us take a number of English consonants, such as "d", "ph" and "l". To write this in Hebrew characters we commence at the right of

our paper and work in the direction of the left, thus ←—— (l) ל (ph) פ (d) ד, making the word דפל. What might appear to us to be the "last" character (*i.e.*, ד) is actually the first one to be written down, followed by the second, (פ) and third (ל) to the left of it.

Now let us take a group of consonants and transliterate them into square Hebrew character :

1. nphš. 2. mwn'. 3. ph'rç. 4. țzsr. 5. šyrm.

This would be rendered as follows, beginning to write at the top right hand side of the page :

1. נפש 2. מונע 3. פארץ 4. טוסר 5. שירם

A similar principle applies to the rendering of Hebrew characters into English, except that in transcribing them the student will begin writing at the left hand side of the page and continue to the right in the ordinary way. For example, a group of consonants such as

1. הן 2. צדיק 3. חלמיסא 4. קארא 5. עלמות

will be rendered into English letters as follows :

1. hn. 2. çdhyq. 3. ḥlmys'. 4. q'r'. 5. 'lmwth.

Care must always be taken to form the Hebrew letters correctly, and to avoid confusion in transliterating those which are similar in sound or appearance in English as well as in Hebrew.

### Exercise I

Practice in writing groups of consonants in English.

1. אתף 2. בלנו 3. קטלם 4. שלחיני 5. משלך 6. ערבניו  
7. זפשלן 8. פלותי 9. צלעפא 10. זרגחם 11. תלטמעין  
12. הוכלעים 13. חפעזיק 14. טיראש 15. שלקאלו 16. דפטאנין  
17. עלישמו 18. סמטשב 19. כצפעיל 20. חוקהמש.



Practice in writing groups of consonants in Hebrew.

1. ḥṭšm. 2. lph's. 3. çrmyw. 4. šnṭḥly. 5. t'ql'my.
6. sbhwy. 7. qphš'tç. 8. dh'rm'ly. 9. pmḥš'nwn.
10. krm'sphqy. 11. 'zw'ghn'. 12. ṭřdhmw. 13. bghlšḥ'.
14. çhwghl'. 15. qmthwy. 16. 'nç'lyn. 17. ḥnbḥts.
18. thç'nš'm. 19. 'myn'tw. 20. grql'myw.

CHAPTER TWO  
VOCALISATION

UP to the first few centuries of the Christian era, the Old Testament was written in unpointed consonantal Hebrew, with the reader supplying the vowel sounds from memory. As Classical (*i.e.*, Biblical) Hebrew fell into disuse for conversational purposes, it became necessary to devise some system of vocalising the text so as to enable it to be read correctly without any necessary previous acquaintance on the part of the reader with the sound of the words.

This difficulty had been partly met in the unpointed text by the use of certain consonants to indicate the principal long vowels, the particular consonants being he, yodh and waw. In practice this was as follows :

ה signified â ; hence לה was read lâ

י signified ê and î ; hence לי was read lê or îi.

ו signified ô and û ; hence לו was read lô or lû.

To show that these vowel-letters had a permanently long sound in their pronunciation, the English transliteration is accented by means of a circumflex (^). A knowledge of the context was necessary, of course, in deciding upon the correct word from the alternatives which these vowel-letters supplied.



When such letters are omitted in the spelling of words to avoid reduplication of consonants, the vowels are then said to be written "defectively," e.g., עין for עוין. This is commonly found in the Hebrew Bible.

About the seventh century A.D. a vocalic system was introduced by the Massorettes, a group of people interested in preserving and vocalising the traditional Hebrew text, and who derived their name from the Hebrew word for "tradition". The system consisted of vowel points or signs which were written in and around the consonants so as not to interfere with their traditional sacredness. We will now study them in tabular form for convenience.

Table of Long Vowel Signs

Vowel	Name	Transcribed	Pronounced
ָ	Qāmēç	ā	As in calm.
ֵ	Çêrê	ē	As in obey.
ֶ		ê	
ִ	Hîrêç (long)	i	As in morphine

Table of Long Vowel Signs (*continued*)

Vowel	Name	Tran- scribed	Pronounced
$\overset{\cdot}{\underset{-}{\text{ı}}}$ } $\underset{\cdot}{\underset{-}{\text{ı}}}$ }	Ḥölēm	$\overset{\circ}{\text{o}}$ } $\underset{\circ}{\text{o}}$ }	As in tone.
$\overset{\cdot}{\underset{-}{\text{ı}}}$ } $\underset{\cdot}{\underset{-}{\text{ı}}}$ }		Šūrēq	

Table of Short Vowel Signs

Vowel	Name	Tran- scribed	Pronounced
$\overset{-}{\text{ı}}$	Páthăḥ	ă	As in mat.
$\overset{\cdot}{\underset{-}{\text{ı}}}$	Ş'ghól	ě	As in then.
$\underset{\cdot}{\text{ı}}$	Ḥirēq (short)	ı	As in hit.
$\overset{\cdot}{\underset{-}{\text{ı}}}$	Qāmēç- Ḥaṭûph	ö	As in top.
$\underset{\cdot}{\underset{-}{\text{ı}}}$	Qıbbûç	ü	As in shut.

The line on which they would be written is indicated to show their relative positions as coming either above or below the line. To acquire the correct pronunciation of the various vowels it will be necessary



to practise saying them very carefully. One will notice from these tables that the vowel hireq has a long and a short form, and also that the same sign (◌◌) is used for a long "a" and a short "o". Whilst this latter may appear confusing, we shall shortly learn a means of differentiating between the two.

The three dots in qibbuç are written at a slight angle, whilst the yodh in full çere (◌◌◌) and hireq (long) are written to the left of, and above the vowel point. Because the consonants yodh and waw are used with points to express the vowel sound, they are said to have homogeneous vowels, and in transliteration this is indicated by a circumflex accent placed over the corresponding English letter. Thus full holem (◌◌◌), defectively (◌◌), is written "ô" as distinct from the alternative rendering of holem as "ö". Exactly the same applies to çere. In pronouncing long hireq (◌◌◌) and full çere (◌◌◌) an attempt should be made to recognise the place of the quiescent yodh, analogous to the way in which the personal pronoun "I" is pronounced, when a faint "y" sound is enunciated at the end. The full form of these two vowels, *i.e.*, including the quiescent consonant as well as the vowel itself, is said to be "permanently long", since the form of such vowels cannot be shortened under any circumstances, as opposed to the "tone long" vowels, which are only long in virtue of their relation

to the tone or accent, and which may become short in other forms of the same word.

All Hebrew words must start with a consonant, and when vowels are added, each one is placed in close association with the consonant with which it is to be pronounced, generally directly underneath the consonant. Thus, to write "bā" we would use ב with qameç directly under it, *i.e.*, בָּ. A more complex word "bārā" would be אָרָא, the consonant preceding the vowel in each case, so that it could not possibly be pronounced "bāār", which would need to be spelled in a different way. When the vowel sign for holem is used, it is placed above the consonant, as in מֹר, mōr, or with full holem as in דֹּר, dōr.

When holem precedes א, the point is placed on the upper right of the letter, as with אָמַר (yō'mār). When it follows the א, the point is placed on the upper left, as in אֲבִד (ʾōbhēdh). When holem precedes ש, the points coincide, as with מֹשֶׁל (mōšēl). When holem follows ש, the points again coincide, as with שֹׁטֵן (sōtēn). The letter ש will be "šō" to commence a syllable, *e.g.*, שֹׁמֵעַ (šōmă'), and "ōs" in other places.

### Exercise 2

(a) Transliterate into English as many renderings as possible of the following vowel-letter combinations:

1. לי    2. מה    3. פי    4. שה    5. להלו    6. מימו    7. חולי  
8. נהמי    9. סינו    10. לומי.



(b) Transliterate the following into Hebrew vowel-letters :

1. lâlâ. 2. lilô. 3. lôlâ. 4. bhânâ. 5. mólû. 6. nélû.  
7. mûnê. 8. lêlê. 9. qînâ. 10. linê.

(c) Write the vowels corresponding to the following vowel points :

9. ִ 8. ֶ 7. ֶ 6. ֶ 5. ִ 4. ֶ 3. ֶ 2. ִ 1.  
12. ֶ 11. ִ 10.

(d) Write the vowel points for the following vowels :

1. ā. 2. û. 3. ě. 4. ō. 5. ĩ. 6. ô. 7. ů. 8. ǎ.  
9. ē. 10. ǒ. 11. ê. 12. î.

(e) Write the following practice words in pointed Hebrew :

1. bĕn. 2. bĕn. 3. gôr. 4. mĕm. 5. 'ākhāl. 6. çāphôn.  
7. 'iš. 8. mĕhĕn. 9. 'ĕmĕth. 10. qôṭĕl. 11. hāšîm.  
12. šĕphĕr. 13. gādhôl. 14. hû'. 15. šûrĕq. 16. mōlĕnû.  
17. 'āphār. 18. hî'. 19. 'ĕnê. 20. 'ĕbhĕn.

(f) Write the following practice words in English, transliterating (״) by qameç :

- עִיר 6. צְפוֹנָה 5. מִימֵי 4. שְׁלוֹם 3. אֲרִית 2. אָדָם 1.  
כּוֹכָבִים 12. קָרָא 11. מִים 10. לָנוּ 9. אֱלוֹמֵי 8. בַּת 7.  
כֶּפֶר 18. יָרָא 17. עֲצוּם 16. אֱלֹם 15. גְּמֹנִי 14. יֵלֶת 13.  
מְחָה 20. שׁוֹר 19.

## CHAPTER THREE

### THE SYLLABLE AND THE Š<sup>E</sup>WA

A SYLLABLE may be defined as a unit of pronunciation which in other than monosyllabic words forms part of a word, and which contains one vowel sound preceded—and often followed—by a consonant. Two types of syllable in Hebrew emerge as a result, and for convenience they are designated as “open” and “shut”.

An open syllable is one ending in a vowel, whilst a shut syllable is one which has the vowel shut in between two consonants. An example of the first variety is בָּ, *bā*, which consists of one consonant and one vowel only, whilst the second kind is illustrated by the word בַּיִת, (*bāth*), containing two consonants with a vowel in between. So the word שָׁמַר (*šāmār*) has the first syllable (שָׁ) open, whilst the second (מַר) is shut.

Words in Hebrew are generally accented or stressed on the final syllable, and in transcription this is denoted by a small arrow-head over the stressed syllable, *e.g.*, זָקֵן (*zāqēn*). When the accent falls on the last or ultimate syllable it is said to be *Milra'* (מִלְרָע means “from beneath”). But there are also a considerable number of words stressed on the



penultimate or next to the last syllable, *e.g.*,  $\text{הָשֶׁדֶה}$  (ḥěšēdh) and this accentuation is said to be Mil'el ( $\text{מִלְעֵיל}$  means "from above", *i.e.*, above the end of the word). The accent rarely if ever falls on the ante-penultimate in a word of more than two syllables.

The tone or accent is closely related to the vowel properties of the syllable. An open syllable generally has a long vowel, but if it carries the accent it can have a short vowel. The word for "heaven" conveniently illustrates this point. The pretonic syllable of  $\text{שָׁמַיִם}$  (šā-mäyīm), *i.e.*,  $\text{שָׁ}$ , is open and has a long vowel, but the syllable carrying the tone or accentuation ( $\text{מַיִם}$ ) is short, although it too is open.

Similarly a shut syllable generally has a short vowel, but it may have a long vowel if the accent falls on it. So with  $\text{דָּבָר}$  (dābhār) the accentuation is milra', and whilst being a shut syllable it has a long vowel.

Out of all this may be stated an important rule :

Any syllable which is shut and does not carry the accent must have a short vowel.

In addition to the long and short vowels, there is another variety of enunciation which is in effect a very quick vocalic utterance, amounting in tonal quantity to about half of an ordinary short vowel.

The ancient Hebrews called this hurried vowel-sound the “š<sup>e</sup>wa” (שְׁוָא from a root meaning “nothingness”) to show its lightness of sound.

Attempts to illustrate its function in English are not wholly satisfactory, but an analogy may be found in the pronunciation of the word “banana”. When we enunciate it, we do not split it up into evenly balanced syllables and say “ba-na-na”, as the word is spelled. Instead we practically obliterate the first vowel “a” and substitute for it a hurried, blurred “e” sound as we press on to pronounce the second and third syllables. If this were a Hebrew word, it would then be transliterated “b<sup>e</sup>nana”, the small superscript “e” signifying that very short tonal quality characteristic of the hurriedly pronounced vowel. Similarly the word “police” is not uttered as “po-lice”, but the “o” again undergoes a change of sound in the quickness of pronunciation, and would be transliterated “p<sup>e</sup>lice”.

The š<sup>e</sup>wa may be simple or augmented in nature, and in addition to the quick, light vocal sound there is also a silent form of š<sup>e</sup>wa. The simple š<sup>e</sup>wa, vocal or silent, is represented by a colon-like sign (:) placed under a consonant, while an augmented or composite form (ḥāṭēph) has one of three short vowels added to the left of it. These may be compared as follows :



Table of Š<sup>e</sup>was

Sign	Name	Vocalised
,	Simple š <sup>e</sup> wa	It may be silent ; or it may have a short " e " sound.
◌ַ	Ḥāṭēph-Pāthāḥ	Slight " a " sound, <i>e.g.</i> , חָמֹר ḥ <sup>a</sup> môr.
◌ֵ	Ḥāṭēph-Š <sup>e</sup> ghôl	Slight " e " sound, <i>e.g.</i> , אֱלֹהִים 'elôhîm.
◌ֹ	Ḥāṭēph-Qāmēç- Ḥāṭûph	Slight " o " sound, <i>e.g.</i> , חֹלִי ḥ <sup>o</sup> lî.

The difficulty which the Semites apparently experienced in pronouncing two or more consonants together perhaps explains the frequent occurrence of the š<sup>e</sup>wa in its various forms, some of which may now be noted.

The š<sup>e</sup>wa, simple or augmented, is placed under every consonant which does not have a full vowel of its own if the consonant is to be articulated, or if the consonant is not the last letter of a word. So the form נִקְטֹל (nīqṭōl) would be incorrect as written, since the *ṭ* is pronounced, and thus needs a š<sup>e</sup>wa under it to ensure its vocalisation, *e.g.*, נִקְטֵל.

The simple š<sup>e</sup>wa is vocalic (or sounded) when it occurs under the first consonant of a syllable,

whether at the beginning (*e.g.*, קָטֹל qeṭol) or in the middle (*e.g.*, קָטְלוּ qāṭelû) of a word. When it closes a syllable in the middle of a word it is silent, *e.g.*, יִשְׁמְרֵךְ (yišmêrû), and is not represented by any symbol in transliteration.

When two šewas occur together, as in the previous example, the šewa which appears under the ם will be silent, whilst that which is under the ם is vocalic. A šewa which follows a long vowel is generally vocalic, *e.g.*, קָמְרֵךְ (qāmêrû), whilst that which comes after a short vowel is normally silent, *e.g.*, יִכְבְּדֵךְ (yīkhhădh).

Four letters ע ה ה א known as guttural letters from their throaty pronunciation, take a composite or augmented šewa instead of a simple one. The shapes of these have already been given in the foregoing table. Like the simple šewas, these augmented forms are placed under the consonants, and are given the technical name of "ḥāṭēph", from a word חָטָף meaning "hurried". א prefers hateph seghol (◌◌◌), but the other letters within the guttural class do not exercise any especial hateph preference.

A few rare words which terminate in two sounded consonants have simple šewa under each, *e.g.*, יָשָׁף (yāšq). A quiescent (*i.e.*, not sounded) letter does not take šewa, *e.g.*, בִּימֵי (bîmê), not בִּימֵי (bîemê). The final form of kaph (ך) takes simple šewa inside rather than beneath, *i.e.*, לָךְ (lākh).



An important function of the simple šewa silent is that it indicates a shut syllable, and thus the existence of a short vowel within that syllable. This enables us to distinguish qameç (long "a") from qameç hatuph (short "o"), since if the vowel were long "a" the syllable could not then be regarded as shut. Thus **יִקְטַל** reads yōqṭāl, not yāq<sup>e</sup>ṭāl.

If two sounded simple šewas come together at the beginning of a word in process of modifying its structure, or even appear to do so, the first becomes hireq (.) whilst the second is vocalised. This often happens with a preposition which attaches itself to another word, *e.g.*, with **בְּרַכָּה** (berākḥâ), to which we might wish to add the inseparable preposition לְ ("to" or "for"). Ordinarily we would expect this to be **לְבְּרַכָּה**, but since it is impossible for two sounded šewas to come together, the לְ becomes לִ (lî), hence **לְבְּרַכָּה**, "for a blessing", the point being taken out of the letter ב in the process.

The existence of a vocal šewa in words has been held by many scholars to mark the presence of a "half-open" syllable, neither completely open nor yet fully shut. In effect this makes a syllable out of each consonant with a vocal šewa, so that **קְטַלְתֶּם** thus becomes not qeṭāl-tēm but q<sup>e</sup>-ṭāl-tēm, and **יְלִידֵי** becomes not ye-lî-dhê but ye-lî-dhê. It must be observed at this point that the vocal šewa not infrequently retains the force of what in other forms of

the word may be a full vowel, a fact which would be obscured if it were regarded as a silent šewa simply marking a shut syllable, without any vocalic nature at all. This may perhaps justify the term "half-open syllable", which some authorities jettison.

### Exercise 3

Transliterate and pronounce carefully the following practice words :

- אֲדֹנָי 1. (a)      מְשַׁפֵּט 2.      טוֹבִים 3.      יִקְבְּרוּ 4.      חָנָן 5.  
 מְלִכָּה 6.      חֲלִינוּ 7.      עֲמָדוֹ 8.      אֲמֹר 9.      גְּדוּלִי 10.      כְּהֲנִים 11.  
 יְדִמֵר 12.      לְבָבָם 13.      שְׂאֵלוֹ 14.      אֲנָשִׁים 15.      אֱלֹהִים 16.  
 הִקְטִיא 17.      תָּנָה 18.      אֲשֶׁר 19.      מִחְנָה 20.

(b) Transliterate into Hebrew :

1. š'elômi.    2. yîqṭelû.    3. d'bhär.    4. b'enê.    5. 'alêkhëm.  
 6. k'nä'än.    7. yâr'û.    8. yä'azöbh.    9. ḥazāqâ.  
 10. 'äh'röni.    11. häḥ'lôm.    12. 'anähnu.    13. mišmär.  
 14. b'rākhäth.    15. ḥazāqôth.    16. b'ênê.    17. 'elāyw.  
 18. yä'sëh.    19. 'adhäth.    20. b'khôrê.



CHAPTER FOUR  
THE DAGHEŠ

THE word “dagheš” is the designation applied to a dot placed in the middle of a letter, and means “piercing” (שׂג). There are two principal varieties, dagheš lene (or weak) and dagheš forte (or strong). We will first consider the principles underlying the behaviour of dagheš lene.

Acquaintance has already been made with six letters which take a point in their bosom to produce a hardened tonal quality. These letters, בגדכפת, have this dot, called dagheš lene, placed inside them whenever they do not immediately follow a vowel sound. In order to remember the letters, a mnemonic word is made by pointing them thus: בגדכפת (b<sup>e</sup>ghădhk<sup>e</sup>phăth), and which at the same time illustrated the use of dagheš lene. The first letter ב has the dagheš because it is obviously isolated from any preceding vowel sound, since it begins the word. The šewa under it is vocal, and so ג does not take dagheš lene, since in this instance a vocal šewa, simple or augmented, has the same effect as an ordinary full vowel. ד again has no dagheš lene, since it follows the vowel sound pathah under ג.

We have seen that when two šewas occur together,

the first is silent and the second vocalic. Therefore, by our rule above, ם will of necessity have dagheš lene, since it does not immediately follow a vowel sound, the šewa under ם being silent. ם and ן have no dagheš since they both follow a vocalic sound.

To summarise this we may say that dagheš lene is always found in the beghadhek<sup>e</sup>phath letters at the beginning of a word if there is no vocalic connection with the previous word, and that it also occurs at the beginning of a syllable if the previous syllable of that word is shut.

Dagheš forte was perhaps so called because it hardens or sharpens the sound of the letters containing it, whilst dagheš lene indicated a softer or lighter degree of utterance. Dagheš forte has the effect of doubling the letter in which it appears, so that קטל would be equivalent to קטטל. For this to take place it will be apparent that dagheš forte must follow immediately on a vowel sound. When the letters yodh and waw appear as consonants they may take dagheš forte, e.g., ף׃ (çîyyôn). The guttural letters ע ן ה ך א, along with ך, cannot be doubled in enunciation very well, being throaty in sound, and so can never take a dagheš. An easy way of remembering the function of dagheš forte is to recall that in music the expression "forte forte" is shortened to "ff", i.e., the single letter is doubled.



When dagheš forte is found in the beghadhkephath letters, the doubled sound is of course hard. Thus כִּפֶּר is “kippēr” and not “kīphphēr”. There can never be any actual confusion between dagheš forte and dagheš lene, since the former is always preceded by a vowel whilst the latter never is.

Certain letters when written with a šewa frequently omit dagheš forte. These consonants are מ נ ק ל ו (pointed מִנְקִילוּ mīnqîlû, for easy memorising). Examples of this are וַיְהִי (wäyehî), not וַיְהִי (wäyyehî), and הִלְלוּ (hālâlû), not הִלְלוּ (hällâlû).

Dagheš forte is commonly employed as a characteristic mark of certain grammatical forms; for example, in the “intensive” form of the regular verb we would write קָטַל rather than קָטַל or קָטַטַל. Occasionally a dagheš is inserted in a consonant to give greater strength to the preceding vowel, as in לָמָה (lāmâ), and less frequently in a consonant which has a vocal šewa, to ensure its more audible enunciation, e.g., עִקְבוֹת for עִקְבוֹת (‘iqq<sup>e</sup>bhōth). This latter is called “dagheš forte dirimens” by some scholars and “dagheš forte disjunctive” by others.

#### Exercise 4

(a) Correct the following words:

1. בְּנֵי 2. יִשְׁכְּלוּ 3. קָרַב 4. שָׂרִים 5. יִדְגְּתִי 6. גְּדוּל  
7. אֲדָנִים 8. כְּבִדְתָן 9. בְּחֹרֹו 10. כְּלָפִם.

(b) Write in Hebrew :

- |                           |                             |                          |            |
|---------------------------|-----------------------------|--------------------------|------------|
| 1. hällê.                 | 2. mëlq <sup>e</sup> khâth. | 3. mëkhëbh.              | 4. šiggër. |
| 5. mälk <sup>e</sup> khû. | 6. b <sup>e</sup> khëm.     | 7. lä <sup>a</sup> râth. | 8. yïbbām. |
| 9. mïdhb <sup>e</sup> rû. | 10. kïppëni.                |                          |            |



## CHAPTER FIVE

### THE GUTTURAL AND QUIESCENT LETTERS

WE have already observed that the letters א ה ה ע are styled "guttural," and to these may now be added the letter ך, which in certain respects may be regarded as coming within the same class. Their special characteristics are as follows :

None of these letters can take dagheš forte, and when the dagheš ought to be present, a short vowel preceding it is lengthened in compensation. For example, whereas a certain form of the regular verb קטל (qāṭāl) is קטל (qīṭṭēl), the corresponding form of ברך (bārākh) is not ברך (bīrrēkh) but ברך (bērēkh), the hireq being lengthened to çere, since ך cannot be doubled. This procedure always happens before א and ך, and frequently before ע. With ה and ה, on the other hand, the compensatory lengthening is seldom needed, since their sounds are by nature almost as strong as a normally reduplicated consonant. In such cases the guttural is said to have an "implicit" dagheš, *i.e.*, not הוה (hāhû) but הוה (hāhû), and is given the Latin name of "dagheš forte implicitum".

Gutturals never take a simple vocal šewa, but always an augmented one, and often prefer a compound šewa to a simple silent one. So we would write

אֱלֹהִים ('ēlōhîm) rather than אֱלֹהִים, and יְהוֹיָקִים (yăḥ<sup>a</sup>zîq) in place of יְהוֹיָקִים. Whilst, as we have already noticed, א prefers an “e” vowel (s<sup>e</sup>ghol or hateph s<sup>e</sup>ghol), the other gutturals generally have pathah under or preceding them. Thus, whilst we would write מֶלֶךְ (mĕlēkh) with s<sup>e</sup>ghol, the word מֶלֶח (mĕlāh), ending in a guttural, takes pathah. Hireq under gutturals, however, is rare. Any short vowel occurring before a final guttural except א becomes pathah. If a guttural is preceded by a short vowel, the š<sup>e</sup>wa resulting under the guttural is the short-vowel augment of the hateph, e.g., בַּעֲלִי (bă‘alî), יְאֹמֵר (yĕ‘emôr), לֹחֵלִי (lōḥ<sup>o</sup>li).

In practice we shall see that when a final guttural letter is preceded by any long vowel except qameç, it is not easy to articulate, and this difficulty was overcome by slipping in a pathah sound between the long vowel and the final guttural. The pathah in such a case is written under the guttural but is pronounced before it, e.g., רוּחַ is pronounced “rûăḥ” instead of being רוּחַ (rûḥ). This device is called “pathah furtive”. When a word of this sort no longer terminates in a guttural the pathah disappears, e.g., רוּחִי (rûḥî).

### Exercise 5

Correct and pronounce the following words :

1. לְאָמַת
2. חֲכָמִים
3. שָׂרִים
4. מְשַׁחֲדוּ
5. רוּחוֹ
6. הַיָּלֵךְ
7. מְאָדָּם
8. זָבַח
9. בַּעֲלִי
10. לְעֵבִיר.



The Quiescent Letters are ׀ ׁ ׂ ׃, and they frequently surrender their ordinary consonantal function in favour of coalescing or uniting with surrounding vowel sounds, and thus becoming silent or "quiescent". This, however, may happen only at the end of a syllable or word. When they occur at the beginning they are treated as full consonants. Final ׃ is always silent, whilst yodh and waw are only silent when accompanied by a homogeneous vowel. The latter two consonants coalesce to form full hireq and çere, and full holem and šureq respectively, *i.e.*, ׀; ׁ; ׂ; ׃. Thus ׀ׁׂ is "ênê", not "êynêy", and ׃ׂ׃ is "hû", not "hûw". But when any other sort of vowel than those which are homogeneous to them, as above, is introduced, they retain their consonantal pronunciation. Thus ׂ׃ is "hăw" and ׁׂ is "gôy". Sometimes the consonants yodh and waw combine with vowels to produce sounds analogous to our diphthongs, as follows :

ׁ or ׂ is pronounced ai as in aisle, *e.g.*, סׁׂ׃ (şûşây).

ׁ- is pronounced oi as in toil, *e.g.*, הׁׂ (hôy).

ׂ- is pronounced ou as in foul, *e.g.*, סׁׂ׃ (şûşâw).

When these consonants quiesce, they do not take the silent šewa, *e.g.*, יֵאֵמֵר (yô'mēr), not יֵאֵמֵרֵ. When quiescent letters occur between a vowel and a

strongly enunciated consonant, they are not pronounced, *e.g.*, שׂאָ (rô'sh). Where a quiescent letter terminates a word, the final vowel is generally long, since otherwise the syllable would be virtually left open, *e.g.*, מַצָּה (māçā') for מִצָּה.



## CHAPTER SIX

### PRELIMINARY MARKS AND ACCENTS

SOME notice may now be taken of certain accents and their function in relation to words and sentences.

Măppîq (מִפִּיָּק, "extending") is the name given to the dagheš inserted in a final ה to ensure its pronunciation as a full consonant. Thus, whilst מָה would be "mâ", מָה־ is "dāmāh", with the ה audibly enunciated. Similarly, גָּבַה־ is "gābhāh".

Rāphě (רַפְּהַ "soft") is a short horizontal line written above the letter to call attention to the absence or omission of a dagheš forte or mappiq in the interests of smoother enunciation, e.g., וּלְמִקְצֵה (ûl<sup>e</sup>mīqçēh) for וּלְמִקְצֵה־.

Măqqēph (מַקְקֵפֶה, "binding"), is a small horizontal stroke written at the top of the line, between two or more words, to connect them in such a way that they become one for purposes of tonal stress and accentuation. Thus, whereas the words כֹּל (kōl) and אָדָם ('ādhām) would each have their own accents, when joined by maqqeph the accent for the phrase thus formed becomes milra', i.e., כֹּל-אָדָם, and because of this the holem of כֹּל becomes the short vowel qameç hatuph, since it is now in a shut unaccented syllable. The same happens with the accusative

particle אַתְּ, which, when joined to another word, loses its own accentuation and thus has a short vowel, *e.g.*, אַתְּ-כֹל-עֵשֶׁב ('ěth-kōl-'ēsēbh). When זֶה (zēh) and מָה (mâ) are joined to the next word by maqqeph, a "conjunctive" dagheš forte is always inserted in the initial letter following maqqeph, *e.g.*, זֶה-שִׁשִּׁי (zēh-šûšî) or מַה-לֵּךְ (mäh-lāk).

Mëthëg (מֶתֶג "bridle") is a small perpendicular stroke placed to the left of a vowel in close proximity to the tone, to make sure that the vowel is properly pronounced and not neglected in favour of accenting the tone vowel. Metheg is placed by the second full open syllable from the tone, whether it is long, *e.g.*, הָאֵדָם (hā-'ā-dhām), or short, *e.g.*, הֶהָרִים (hě-hā-rîm). Metheg also stands by the vowel which precedes a simple or augmented šewa, *e.g.*, קָטְלָה (qāt<sup>e</sup>lâ), פְּעִלּוֹ (pö<sup>o</sup>lô), and thus indicates that the šewa is vocal. Again, this helps to distinguish between long "a" and short "o", as in אֶכְלָה ('ökh<sup>l</sup>â) and אָכְלָה ('ākh<sup>e</sup>lâ). In the latter word the šewa with its consonant does duty as a syllable.

Hebrew, as we have noted, is a strongly accented language, and the purpose of the accent-symbols is generally twofold. Firstly, they show the relation of the particular word to the rest of the sentence by acting as punctuation marks, and secondly they serve to mark the tone syllable. For our present



purposes only two major punctuation marks need be mentioned, as follows :

The sign (  $\text{˘}$  ) or 'Āthnāḥ (אֲתָנָח) is placed under the tone syllable of the word which constitutes the most important logical pause within the sentence, which in English would probably be marked by a colon or semicolon.

Šillûq (סִלּוּק) is a perpendicular line identical in form with metheg, and is always placed under the tone syllable of the last word of a verse, which is then always followed by the Hebrew "period" or "full stop" (:), the Šôph pāšûq (סוֹף פְּסוּק), *e.g.*: הָאָרֶץ.

Though the same sign does duty for metheg and silluq, and though they can both occur in the same word, *e.g.*, מֵהָאָדָם (mēhā'ādhām), there need be no real confusion. If the perpendicular stroke comes under the accented syllable at the end of a verse it must be silluq ; if it is found under a word in the middle of a verse it is metheg. If it is under the tone it is silluq ; if it is under the second full syllable from the tone and that syllable is open, it is metheg.

A word is said to be "in pause" when it has 'athnah or silluq as its accentuation, and any short vowel thus accented becomes long. Thus, מַיִם (mäyīm) in pause becomes: מַיִם with silluq or מַיִם with 'athnah. Most sentences in the Hebrew Bible

will be seen to illustrate the position of these two major stops.

When perusing a Hebrew Bible the reader will notice in the margin at the bottom of the page a number of variant readings, consisting of consonants which are to be preferred to their counterparts in the text. Because the ancient Hebrew text was regarded as sacred, the consonants therein could not be modified or disturbed at all, hence the variants were assigned to the foot of the page in the printed text. The original consonantal text was called the K<sup>e</sup>thîbh (כְּתִיב, "written"), whilst the variants were named Q<sup>e</sup>rê (קֶרֶי "to be read"). Generally an asterisk or small circle calls attention in the text to the presence of a variant. The procedure then is to read the consonants of the Q<sup>e</sup>re in conjunction with the vowels already under the particular word in the K<sup>e</sup>thîbh. Thus, in Psalm ix. 13, the K<sup>e</sup>thîbh is עֲנִיִּים whilst the marginal consonantal variant reads קֶרֶי עֲנִיִּים, *i.e.*, "עֲנִיִּים is to be read". Thus the correct word combines the vowels of the K<sup>e</sup>thîbh with the consonants of the Q<sup>e</sup>re, which is עֲנִיִּים.

In instances of such frequent occurrence that it would be tedious to print the Q<sup>e</sup>re each time the K<sup>e</sup>thîbh requires such modification, a permanent Q<sup>e</sup>re or "Q<sup>e</sup>re perpetuum" has been devised, which the student retains in his memory. In this, the



vowels for the variant reading are placed in the text as usual, but the consonants are omitted from the margin, and the reader substitutes the reading for the K<sup>e</sup>thibh without being warned to do so by an asterisk or circle appearing over the word in question.

The Divine Name illustrates this adequately. יהוה, the name of the God of Israel, is generally pointed יהוה, from which by transliteration comes our hybrid English form "Jehovah". It was regarded as too sacred to pronounce in its original form (which may have sounded something like "Yahweh"), so another sound was supplied by the word אֲדֹנָי ('adhonāy), and the consonants יהוה were given the pointing of אֲדֹנָי, making the impossible form יהוה (the hateph under א becoming a simple š<sup>e</sup>wa under י).

The consonantal form of the third singular personal pronoun "she" appears frequently in the Pentateuch as הוּא. At some time confusion has arisen between the masculine הוא (hū') and the feminine היא (hī'), and this is obvious from the K<sup>e</sup>thibh (הוא). Again, the Q<sup>e</sup>re for the feminine is not given because it occurs so often.

## CHAPTER SEVEN

### THE DEFINITE ARTICLE

THERE is no indefinite article in Hebrew. Thus מַיִם (mäyīm) means "water" or "waters", and יוֹם (yôm) means "a day", representing the noun in its simplest form. When we wish to say "the waters" or "the day", it is necessary to employ a prefix, the consonant הַ, with various vowels accompanying it. Originally the definite article may have been הַל (like the Arabic article "al" as in "algebra"), with the ל being assimilated to the next consonant, and this may be the reason why dagheš forte is used frequently with the article.

Generally the article is הַ, pointed with pathah and followed by dagheš forte in the first consonant of the word to which it is prefixed. When such a word begins with א ה ח ע or כ, the dagheš forte cannot be inserted, since these letters are guttural in force, and the pathah of the article in such cases is lengthened to qameç in compensation, except with הַ and חַ. When ע and ח as initial letters have the tone or accent, and are written with qameç, the pointing of the article is again qameç, but when they occur with qameç and do not take the tone, the pointing of the article then becomes seghol. Before וַ and וְ the article always takes seghol.



These rules may be conveniently illustrated in tabular form as follows :

Before Consonants	Article Pointing	Examples
Ordinary	ה.	הקול, המים
א ע ר	הֶ	האור, העין, הראש.
ח ה	הֵ	ההוא, החשך
חֶ עֶ	הֶ	העם, ההר
חֶ עֶ	הֶ	העפר, ההרים
חֶ חֶ	הֶ	החכם, החלי

In a few common nouns the vowel of the initial consonant is lengthened to qameç when the article is prefixed. These words include אֶרֶץ ('ěřeç), הַר (hăř), אֶם ('ăm), and רֶעֶ (ră'), which become הָאֶרֶץ (hā'ăřeç), הַהַר (hāhăř), הָאֶם (hā'ăm) and הָרֶעֶ (hāră').

The article in Hebrew may be used demonstratively, *e.g.*, הַיּוֹם means "this day" or "to-day". The vocative is also expressed by the article on occasions, as הַבַּעַל "O Baal", and is sometimes used generically to designate the member of a class where English

usage would lead us to expect an indefinite article, *e.g.*, “an enemy” in Hebrew is הָאֹיֵב (hā’ōyēbh). The article is also attached to an attributive adjective qualifying a definite noun. So “the good man” would be “the man, the good one”. A further distinctive use of the article is with proper names, to show that the individual is supreme in his class, *e.g.*, “God” is הָאֱלֹהִים (hā’elōhîm).

From this point we shall abandon the practice of transliterating each Hebrew word, except in special cases where the modification of the word affects the pronunciation, and which would not be recognisable by other means. We shall also introduce a vocabulary before each subsequent exercise, which the student is expected to learn carefully. In these vocabularies all nouns will be considered to be masculine unless otherwise marked.

## VOCABULARY

אָרֶץ earth ( <i>f</i> ).	שָׁמַיִם heavens.	טוֹב good.
יוֹם day.	עָם people.	רַע bad.
אִישׁ man.	אֱלֹהִים God ( <i>pl.</i> ).	עַיִן eye ( <i>f</i> ).
קוֹל voice.	בֹּקֶר morning.	עָפָר dust.
מֶלֶךְ king.	מַיִם water(s) ( <i>pl.</i> ).	רָקִיעַ firmament.
אִשָּׁה woman ( <i>f</i> ).	עִיר city ( <i>f</i> ).	גָּדוֹל great.
רָם high.	חֹשֶׁךְ darkness.	אוֹר light.



## Exercise 6

Write out the following :

The man, the people, the waters, to-day, the king, the firmament, the voice, the darkness, the eye, the morning, a woman, a day, the dust, the light.

## CHAPTER EIGHT

### THE CONJUNCTION : ADJECTIVES

THE usual form of the conjunction "and" in Hebrew is waw with simple vocal šewa, but there are variations of this as follows :

Under ordinary circumstances it is ׀, *e.g.*, אִישׁ וְאִשָּׁה, (man and woman.) Because it is a labial it cannot have a šewa before another labial sound, and so it becomes ׀ before ׀ ב ׀ מ ׀ and ׀ פ, *e.g.*, וּפָרָה, (and a cow). This is the only exception to the rule which we learned earlier, that no Hebrew word begins with a vowel, but even here the consonantal waw, in one sense, still begins the spelling of the word, and only becomes a vowel (šureq) by the addition of dagheš in its bosom.

If the conjunction comes immediately before the accent, however, the waw may have qameç instead of being šureq, *e.g.*, לֶחֶם וּמַיִם, bread and water. Before another šewa it also becomes šureq, *e.g.*, וּדְבָרִים, (and words), but before a hateph it takes the corresponding short vowel, שׁוֹר וְחֹמֹר, ox and ass.

When occurring before yodh with šewa, the yodh quiesces and the conjunction then takes hireq, *e.g.*, וְיְהוּדָה and Judah, not וְיִהְיֶה. Before יְהוּה the con-



junction takes pathah, *i.e.*, וְיֵהָיָה, but when written to אֱלֹהִים it takes çere, which is then assimilated into the vowel sound under the 'aleph to become וְאֱלֹהִים, and God, for וְאֱלֹהִים. When a word is written with the article, the conjunction does not displace the ה of the article, *e.g.*, וְהָאִישׁ, and the man.

### Adjectives

When an adjective qualifies a noun in Hebrew, it follows it in the order of words. Thus, "a good man" would be "a man, a good one", *i.e.*, אִישׁ טוֹב. The adjective always agrees in gender and number with its noun, as in other languages. Until we have learned the inflections of the noun we will confine ourselves to the masculine singular form as above. When the adjective is used predicatively, *e.g.*, "the man is good", it does not take the article and generally precedes the noun.

The present tense of the verb "to be" is not normally expressed in Hebrew. Thus the sentence "the man is good" would be rendered "the man (is) good" (הָאִישׁ טוֹב), or more frequently "good (is) the man" (טוֹב הָאִישׁ). When an attributive adjective qualifies a definite noun, it has the article attached. So, "the good man" would be הָאִישׁ הַטוֹב, *i.e.*, "the man, the good one". If there is more than one adjective, the article is repeated with each, *e.g.*, "the great and good day" becomes הַיּוֹם הַגָּדוֹל וְהַטוֹב.

## VOCABULARY

הַר mountain.	זָהָב gold.	כֶּסֶף silver.
רֹאשׁ head.	קָצֵר short.	יָד hand (f).
דָּבָר word.	אֶבֶן stone (f).	בֵּת daughter (f).
עָרֵב evening.	חֲלִי disease.	נָבִיא prophet.
לַיְלָה night.	הַיְכָל temple, palace.	חֶרֶב sword (f).
צֶדֶק side (f).	קָרָא to call.	רָאָה to see.

## Exercise 7

Translate the following :

1. טוב הנביא 2. הנביא הטוב 3. הבקר הגדול והטוב (a)  
 4. רם ההר 5. האיש והנביא 6. ההיכל גדול וטוב  
 7. הלילה והיום 8. הבת והאשה 9. האיש המלך 10. טוב  
 הנהב.

(b) 1. The great man. 2. To-day. 3. The evening and  
 the morning. 4. Gold and silver. 5. The king is great  
 and good. 6. The hand and the eye. 7. The woman  
 and the man. 8. The people is great. 9. The disease  
 and the prophet. 10. The great day and the bad night.



## CHAPTER IX

### THE NOUN AND ITS INFLECTION

THERE are only two genders in Hebrew, masculine and feminine, and three numbers, singular, plural and dual. The dual is used with nouns only, chiefly with objects coming in pairs.

The masculine nouns in the singular have scarcely any termination to indicate their gender, whereas in the feminine there are several distinctive terminations.

Masculine nouns may be classified thus :

- (a) Names of members of the male sex, with their office, *e.g.*, דָּוִד David, סוּס horse, שֹׁפֵט judge.
- (b) Names of kingdoms and peoples, *e.g.*, אַשּׁוּר, people of Assyria, יִשְׂרָאֵל, Israel.
- (c) Names of mountains, rivers, metals ; months of the year, *e.g.*, לְבָנוֹן Lebanon, פְּרַת Euphrates, כֶּסֶף silver, אָבִיב Abib.

The plural ending of masculine nouns is יִם, or written defectively, ם, and is generally attached to the singular form, *e.g.*, סוּסִים, horses. The ending הֶ modifies to יִם in plural forms, *e.g.*, רֹעֵה becomes רֹעִים, shepherds. Not all masculine nouns have the normal plural ending, however ; אָב

father, is אָבוֹת in the plural, whilst others have an irregular form, *e.g.*, אִישׁ in the plural is אַנְשִׁים.

Nouns ending in הַ are generally feminine, and this form was an original תַּ or תְּ, the former of which is preserved in some names, *e.g.*, אֵילַת Elath, תַּחַת rest. A great number of forms are construed as feminine, however, which do not possess the feminine ending.

Feminine nouns may be classified as follows :

- (a) Names of females, with their functions, *e.g.*, מְרִימָם Miriam, אִם mother, כַּלָּה bride.
- (b) Names of the elements, *e.g.*, אֵשׁ fire, אֶרֶץ earth, אֶבֶן stone.
- (c) Countries regarded as mothers of their peoples : פֶּרַס Persia, צִיּוֹן Zion.
- (d) Organs of the body coming in pairs : יָד hand, רֶגֶל foot, קֶרֶן horn.
- (e) Things abstract : נַפְשׁ soul, life, בְּכוֹרָה birthright, טוֹבָה goodness.
- (f) Names of instruments and utensils : כּוּס cup, חֶרֶב sword, מְשָׁכָב couch.

The plural ending of feminine nouns is וֹת, or written defectively תַּ. When the singular form has no feminine ending, the plural termination is joined immediately to it, *e.g.*, בְּאֵר well, בְּאֵרוֹת. The ordinary feminine singular ending is replaced by the



plural termination, *e.g.*, שָׂרָה princess, becomes שָׂרוֹת princesses.

The above inflections may be clarified by means of a table :

Masculine Singular	Feminine Singular	Masculine Plural	Feminine Plural
סוּס	סוּסָה	סוּסִים	סוּסוֹת
נְבִיא	נְבִיאָה	נְבִיאִים	נְבִיאֹת
דָּג	דָּגָה	דָּגִים	דָּגוֹת

The dual masculine and feminine of סוּס would be סוּסִים and סוּסֹתִים respectively.

The dual ending יִם- used above is found with both masculine and feminine nouns. It is employed for substantives and pairs of objects as follows :

- (a) Bodily organs : אָזְנִים ears, רַגְלִים two feet.
- (b) Objects comprising two parts : מְלָקָחִים tongs, דְּלֶתִים double-door.
- (c) Double and quantitative numbers : שְׁנַיִם two, שִׁבְעָתַיִם sevenfold.

Adjectives, as we have seen, agree in gender and number with the nouns which they qualify, *e.g.*, the good woman, הָאִשָּׁה הַטּוֹבָה, good years, שָׁנִים טוֹבוֹת.

Some nouns are found only in plural form, the most common being שָׁמַיִם heaven, מַיִם water, פְּנִים face, חַיִּים life, עֲלוּמִים youth, זְקֵנִים old age.

Some common nouns of masculine gender with the plural form in -וֹת are :

אָב father.	מִזְבֵּחַ altar.	עוֹר skin.
חֲלוֹם dream.	מָקוֹם place.	קוֹל voice.
לֵב, לְבָב heart.	בְּאֵר well,	שֻׁלְחָן table.
	cistern.	
לַיְלָה night.	אוֹת sign.	שֵׁם name.
שׁוֹפָר trumpet.	מַקֵּל staff.	כִּסֵּא throne.

Some common feminine nouns with the plural form in -ים are :

אֶבֶן stone.	עִיר city.	שְׂעוֹרָה barley.
אִשָּׁה woman.	חִטָּה wheat.	מִלָּה word.
יוֹנָה dove.	אַלֶּה terebinth.	תְּאֵנָה fig tree.

### VOCABULARY

אָזֶן ear (f).	כּוֹכַב star.	רֶגֶל foot (f).
פָּר ox.	מִדְבָּר desert.	נֶעֱלַל sandal (f).
שָׁמַע to hear.	עֵץ tree.	דָּג fish.
יָלַד boy.	שִׁפָּה lip (f).	לָקַח to take.
עַל- over, upon	קָדוֹשׁ holy.	יָשַׁב to sit.
אֶל- unto.	צַדִּיק righteous.	שַׁבָּת sabbath.
אֵשׁ fire.	קַרְנֵי horn (f).	הֵלָּה hither.



Exercise 8

(a) Translate :

1. דְּבָרִים 2. סוּסִים 3. אָבוֹת 4. הַיָּדִים 5. הַיְרָקָתִים  
6. זְקֵנִים 7. לְבָבוֹת 8. בְּאָרוֹת 9. עָרִים 10. רְגָלִים

(b) 1. Tables. 2. Stones. 3. Two-years. 4. Trumpets.  
5. The horse and the mare. 6. Good fathers. 7. The  
princess is great. 8. Two eyes and two ears. 9. Good  
men and good women. 10. Sons and daughters.

## CHAPTER X

### PRONOUNS AND PARTICLES

PRONOUNS do duty for nouns, and may be separable or inseparable. The Personal pronoun is used only to express the nominative case, but in fragmentary form it is attached to other words to represent the oblique cases.

The Personal pronoun is as follows :

Singular	Plural
אֲנִי I אֲנֹכִי I	אֲנַחְנֵנוּ we.
אַתָּה thou (m.)	אַתֶּם you (m.)
אַתְּ thou (f.)	אַתֶּנּוּ, אַתְּנָה you (f.)
הוא he	הֵם, הֵמָּה they (m.)
היא she	הֵנָּה (הֵן) they (f.)

Modifications occur in pause, *e.g.*, first singular אֲנִי, אֲנֹכִי, second singular masculine אַתָּה, second singular feminine אַתְּ, first plural אֲנַחְנֵנוּ. Both second plural feminine forms are rare.

The third person of the pronoun is sometimes used



as a copulative in the appropriate gender and number in sentences where the verb "to be" occurs :

The woman is good. הַאִשָּׁה הִיא טוֹבָה

The mountains are lofty. הַהָרִים הֵם רָמִים

Jehovah is (the) God. יְהוָה הוּא הָאֱלֹהִים

Sometimes the third person pronoun is used with a subject of the second person, *e.g.*, Thou (he) art the God, אַתָּה הוּא הָאֱלֹהִים.

*Demonstrative Pronouns*

The pronouns used to indicate relative objects are :

	Masculine	Feminine
this	זֶה	זֹאת
these	אֵלֶּה	אֵלֶּה
that	הוּא	הִיא
those	הֵם, הֵמָּה	הֵנָּה (הֵן)

When a demonstrative is used adjectivally it follows the noun, which is definite, and so it too takes the article, *e.g.*, "that day" becomes הַיּוֹם הַהוּא. When used predicatively they do not take the article, and the order of the Hebrew follows that of the English. So "this is the good man" is זֶה הָאִישׁ הַטוֹב. The

demonstrative of the near object when repeated acquires a correlative significance, "the one . . . the other" (זֶה . . . זֶה or זֹאת . . . זֹאת); and "some . . . others" (אֵלֶּה . . . אֵלֶּה).

### *Interrogative Pronoun*

The absence of a question mark in Hebrew makes it necessary for simple questions to have some characteristic interrogative prefix. One of these is the particle הַ, which is pointed as follows:

- (a) With ordinary consonants it is הַ, e.g., הַזֶּה is this?
- (b) With simple šewa as the first vowel it is הֶ, e.g., הֶמְאֹד, is it much? This is sometimes followed by dagheš forte.
- (c) Before gutturals without qameç it is הֵ, e.g., הֵאַתָּה art thou?
- (d) Before any guttural with qameç the הַ takes s<sup>e</sup>ghol, e.g., הַחֲזָק is it strong?

Two other interrogative pronouns are also used: מִי "who?" which is invariable in form, and מַה "what?" Both of these are indeclinable, and usually come first in a sentence. The pointing of מַה is exactly like that of the article, and it is joined by maqqeph to the next word, with the insertion of dagheš forte in non-guttural letters, e.g., מַה־זֶּה what is this?, מַה־אֲנִי what am I?



מה may also be used as an exclamatory expression with another word, *e.g.*, מה-נורא המקום הזה, how dreadful is this place! (Genesis xxviii. 17). Before verbs and adverbs it frequently does duty as an adverb, *e.g.*, מה-טוב how good. מי and מה may be used in an indefinite sense to mean "whoever" and "whatever".

### Relative Pronouns

The word אשר is indeclinable and is a general term of relation which is made specific by some other word in the context. Thus whilst we would say in English, "the house where he dwelt" (שכן), the Hebrew idiom would render it "the house which he dwelt there", the last word of the phrase defining the exact nature of the relation, *i.e.*, הבית אשר שכן שם. Similarly, "the house whence he came (בא)" would be הבית אשר בא משם, *i.e.*, "the house that he came from there".

Notice should be taken of the following combinations :

שם there,	שם . . . אשר where.
שמה thither,	שמה . . . אשר whither.
משם thence,	משם . . . אשר whence.

Other pronominal expressions are :

שם . . . שם	here . . . there.
איש . . . לא	nobody ("not a man").

	לֹא . . . כָּל	
OR	כָּל . . . לֹא	none ("not any").
	אִישׁ . . . אִישׁ	one . . . another.
	אֲלֵה . . . אֵלֵה	some . . . others.

## VOCABULARY

עָשָׂה to do.	תּוֹרָה law ( <i>f</i> ).	גִּבּוֹר mighty man,
שֶׁמֶשׁ sun.	פֶּה mouth.	hero.
נַפְשׁ soul ( <i>f</i> ).	נָתַן to give, set.	שִׁיר song.
בַּיִת house.	זָכַר to remember.	רוּחַ wind,
בֵּן son.	שָׁכַח to forget.	spirit ( <i>f</i> ).
יָרַד to go down.	דָּם blood.	שָׁמַר to keep.
סוּס horse.	אָסַף to gather.	יָם sea.
מִצְוָה command ( <i>f</i> ).	לֹא not.	מַלְכָּה queen ( <i>f</i> ).
אָהָה alas !	בֵּרַךְ blessing.	דֶּרֶךְ way.

## Exercise 9

Translate :

1. אֲנִי הָאִישׁ 2. הַחֲשֹׁף הַגָּדוֹל הוּא הַלְיָלָה 3. אֵת הַבַּיִת  
 הַטוֹבָה 4. הוּא אִישׁ טוֹב 5. מֵה־הִיא 6. הַגִּבּוֹרִים הָאֵלֵה  
 7. מֵה־זֹאת אֲשֶׁר עָשָׂה 8. הַבַּיִת הַטוֹבָה הִיא 9. מֵה־רָם  
 הַמְקוֹם הַזֶּה 10. הָעָצוּם מְאֹד הוּא.

1. These are the wise men. 2. Those heavens. 3. This woman is good. 4. This good man. 5. This is the good and powerful man. 6. What a city! 7. What a palace! 8. He is the man who was over the house. 9. I am the powerful king who is over the great land. 10. These are the heavens and the earth and the sea.



## CHAPTER XI

### THE INSEPARABLE PREPOSITIONS

ORIGINALLY the prepositions with which we are now concerned were nouns, but have become fragmentary in process of time and are always prefixed to the word which they govern. They are :

- ב, in, on, by, with (perhaps from an original בית).
- כ, like, about, as, according to (from a possible original כן).
- ל, at, to, for (perhaps from אל- or אל-).

The rules for pointing are as follows :

- (a) The general pointing is šewa, e.g., בעיר in a city כבן like a stone.
- (b) Before another šewa they take hireq in the ordinary way, e.g., לברכה, for a blessing, not לברכה.
- (c) Before gutturals with a hateph the šewa is replaced by the corresponding short vowel of the augment, e.g., בארי like a lion. The only exceptions to this are words like אלהים which are frequently found in the text, where the א becomes quiescent; the hateph s<sup>e</sup>ghol is removed, and the preposition takes çere, i.e., לאלהים. The Divine Name יהוה, taking its pointing from אדוני, has pathah under the preposition in the same way, e.g., לאדוני for לאדוני, and so ליהוה.

- (d) If the preposition falls in the pretone, the vowel under it is frequently qameç, *e.g.*, בְּמַיִם in water, לְבֶטַח securely.
- (e) A word which has the article prefixed also generally surrenders the ה, and the preposition then assumes its vowel, *e.g.*, לְהָאִישׁ to the man, becomes לְאִישׁ ; בְּהַסְפָּר becomes בְּסִפָּר.

The preposition ל frequently indicates a dative of possession, as in the phrase "the man has a daughter", which becomes בֵּת לְאִישׁ, "there is a daughter to the man". The inseparable prepositions are frequently joined with מָה to form adverbs, thus לָמָּה why? ; בְּמָּה or בַּמָּה, wherein? ; כַּמָּה, כַּמָּה, how much? ; עַל-מָּה, עַד-מָּה, how long? ; עַל-מָּה, עַל-מָּה, wherefore, whereupon.

The preposition מִן is partly separable and partly not. When followed by the article it may remain separable, and is followed by maqqeph, *e.g.*, מִן-הָעִיר, from the city, though the final ך may be dropped and the hireq lengthened to çere as a compensation, *e.g.*, מִהָעִיר. מִן does not displace the consonant of the article like the inseparable prepositions.

Before non-gutturals the weak terminal ך is generally assimilated to the following consonant, which being in effect doubled takes a compensative dagheš forte, *e.g.*, מִמֶּלֶךְ from a king, instead of מִמְּלֶךְ. The dagheš may be omitted from a letter



pointed with šewa, e.g., מְמַלִּילוֹת for מִמְּלִילוֹת. When the initial consonant is yodh with šewa, the dagheš is omitted whilst the yodh drops the šewa and coalesces to form long hireq, e.g., מִיְרִיחוֹ, from Jericho, for מִיְרִיחוֹ. Before gutturals or ך the full form may be used, מִן-עִיר from a city, or the final ן may be dropped and the hireq lengthened to çere, e.g., מִמְּעֵץ, from a tree, for מִן-עֵץ, making the preposition inseparable.

VOCABULARY

אַרְי lion.	בְּהֵמָה beast,	בְּרִית covenant.
חֲמֹר ass.	צֹאן cattle. (f)	(f).
מְאֹד very.	שָׁבַת to rest.	עַד-עוֹלָם for ever.
אָדָם mankind.	שָׁפַךְ to shed.	מָשַׁל (בְּ) to rule
אֲדָמָה ground (f).	שָׂאֵל to ask.	(over).
כָּתַב to write.	תְּפִלָּה prayer (f).	פָּעַל to do.
כָּרַת to cut.	עַד- until, unto.	שָׁמוּאֵל Samuel.
יְהוֹשֻׁעַ Joshua.	רַב much	יוֹסֵף Joseph.
מִצְרַיִם Egypt.	(רַבִּים. pl.)	אָח brother.
עוֹלָם age,	אֹכֵל food.	הִדְלַח to leave
duration.	מֵעוֹלָם from of old.	off, cease.

Exercise 10

Translate :

1. בְּשָׁלוֹם 2. כִּי־הָיָה 3. לְחַלִּי 4. לְשָׁמוּאֵל 5. יוֹם וְלַיְלָה  
 6. בֵּן לְמֶלֶךְ 7. לָחֵם וְמִים הֵם טוֹבִים מְאֹד  
 8. מִחֻשֶׁךְ עַד-הַיּוֹם 9. עָפַר מִן-הָאֲדָמָה אָנַחְנוּ 10. הָאֱלֹהִים  
 הוא בְּהִיכַל הַנֶּהָר.

1. In God. 2. As a lion. 3. To Joshua. 4. Jehovah is in the heavens. 5. From the mountain. 6. The son is like the king. 7. On the lofty mountain in the morning. 8. The palace is for the king. 9. The wise people are in the temple in the evening. 10. The prophet has a daughter and a son.



## CHAPTER XII

### THE VERB : ORDER OF WORDS

IN earlier chapters we have considered two important groups of words which comprise the sentence, namely nouns and particles, and on this basis we have been able to build up small synthetic Hebrew sentences. Now we have to begin consideration of an important component of all sentences, and that is the verb. In Hebrew there are a number of inflections and tenses which express developed meanings of the simple verb stem, but we shall leave the bulk of these to later sections, and concentrate on the parts necessary for simple expression.

The verb generally stands first in order at the beginning of a sentence, and elsewhere precedes its subject. This structure emphasises the importance of the verb as the "action-word" of the sentence. The presence of a direct object of a verb is indicated by means of a particle,  $\text{אֵת}$ , which is the sign of the accusative case, and is regularly used in prose before the direct object. If a noun is indefinite, or if it is the indirect object of a verb, the particle is not employed, nor is it used very much in poetic writings.  $\text{אֵת}$  is largely joined to its noun by maqqeph, and since it then becomes a shut syllable, the çere becomes s<sup>e</sup>ghol, *i.e.*,  $\text{אֵת}$ . If there are more than

one of such nouns, the accusative particle is repeated with each of them. Whereas in English and some other languages the root or simplest form of the verb is the infinitive, in Hebrew the third person singular of the perfect active is used instead. Thus, קרא does not really mean "to call", as is generally written in vocabularies and lexicons, but "he called".

The inflection of the verb is made by adding the endings of the personal pronoun to the root, observing the usual modifications in pointing with respect to the position of the tone. The verb קטל is used as a model for the paradigm, since it illustrates these inflections well, although it is a rare word found only in poetry. The perfect tense is as follows :

קטל	he killed, he has killed	(3rd sing. masc.)
קטלה	she killed, has killed	(3rd sing. fem.)
קטלת	thou hast killed	(2nd sing. masc.)
קטלת	thou (f.) hast killed	(2nd sing. fem.)
קטלתי	I killed, have killed	(1st sing. common)
קטלו	they killed, did kill	(3rd plur. common)
קטלתם	ye killed, have killed	(2nd plur. masc.)
קטלתן	ye (f) killed, have killed	(2nd plur. fem.)
קטלנו	we killed, have killed	(1st plur. common)

To be strictly accurate we should speak of "forms" rather than "tenses" of the verb, since it is the completeness or otherwise of an action which is being expressed and not the time factor, as in English. Thus the perfect expresses completed action and



includes all perfect tenses such as future perfect and pluperfect. The imperfect is concerned with unfinished activity, and thus includes the future and present alike. The various shades of the subjunctive are also part of the category of the imperfect.

The inflection of the imperfect follows a similar pattern to that of the perfect, as follows :

יִקְטֹל he will kill, may kill, was killing, etc.  
(3rd sing. masc.)

תִּקְטֹל she will kill, may kill, was killing, etc.  
(3rd sing. fem.)

תִּקְטֹל thou wilt kill, mayest kill, etc.  
(2nd sing. masc.)

תִּקְטְלִי thou (*f.*) wilt kill, mayest kill, etc.  
(2nd sing. fem.)

אֶקְטֹל I will kill, may kill, was killing, etc.  
(1st sing. common)

יִקְטֹלוּ they will kill, may kill, were killing, etc.  
(3rd plur. masc.)

תִּקְטֹלְנָה they (*f.*) will kill, may kill, etc.  
(3rd plur. fem.)

תִּקְטְלוּ ye will kill, may kill, were killing, etc.  
(2nd plur. masc.)

תִּקְטְלֶנּוּ ye (*f.*) will kill, may kill, etc.  
(2nd plur. fem.)

נִקְטֹל we will kill, may kill, were killing, etc.  
(1st plur. common)

When the negative form of a verb is required, the

particle **לֹא** is used, and immediately precedes the verb. Thus the sentence "the man did not call the boy" would be **לֹא קָרָא הָאִישׁ אֶת-הַיָּלֵד**.

## VOCABULARY

<b>שָׁכַן</b> to dwell.	<b>נָעַר</b> lad.	<b>הָלַךְ</b> to go.
<b>בָּרָא</b> to create.	<b>נַעֲרָה</b> girl ( <i>f</i> ).	<b>הָרַג</b> to slay.
<b>אָמַר</b> to say.	<b>עוֹף</b> fowl.	<b>אֹיֵב</b> enemy.
<b>הָיָה</b> to be.	<b>אָכַל</b> to eat.	<b>הִנֵּה, הִנּוּ</b> behold.
<b>סֵפֶר</b> book.	<b>שֶׁרָף</b> seraph.	<b>יִצְחָק</b> Isaac.
<b>חָכָם</b> wise.	<b>מָחָר</b> to-morrow.	<b>מִדְבָּר</b> desert.
<b>צָפוֹן</b> north.	<b>עָצוּם</b> powerful.	<b>מָחָה</b> to destroy.

## Exercise II

Translate :

1. **שָׁמַעְתִּי אֶת-הַנְּבִיא**. 2. **לֹא שָׁמְעָה הָאִשָּׁה אֶת-הַקּוֹל בֵּין הַגְּדוֹל**.  
 3. **זָכַרְתִּי אֶת הָאִישׁ אֲשֶׁר שָׁפַךְ אֶת-הַדָּם בַּמִּדְבָּר**. 4. **כָּתַבְתִּי**  
**בְּסֵפֶר בַּיּוֹם הַזֶּה**. 5. **אֵלֶּה הַסּוֹסוֹת הַרְעוֹת אֲשֶׁר הָרַגְנוּ בְּאֲדָמָה**.  
 6. **יִשְׁמַר אֶת הַמְּלָכָה הַטּוֹבָה בַּהִיכָל**. 7. **וְהִנֵּה לָקַח הָאִישׁ אֶת-הָאִשָּׁה**.  
 8. **וְהָאִישׁ יִצְחָק גְּדוֹל מְאֹד בְּאֶרֶץ**. 9. **תִּשְׁמְרוּ**  
**אֶת-הַמִּצְוֹת אֲשֶׁר נָתַן הָאֱלֹהִים**. 10. **הָאִישׁ אֲשֶׁר בָּרָא הָאֱלֹהִים**  
**הוּא טוֹב.**

1. I will write in a book. 2. Who are these mighty men and these prophets? 3. One called to another and said, Great is Jehovah. 4. Thou(*f*) hast eaten from the tree. 5. Jehovah will hear the man who does not shed blood. 6. Did not God give a son and a daughter to the prophet? 7. Ye (*f*) shall keep the words which are in the book. 8. God has created good and evil and day and night. 9. I remembered what I heard in the temple. 10. He will not keep the words which the prophet gave to the people in the desert.



## CHAPTER XIII

### THE CASES

CASE endings as such have not survived in Hebrew, any more than they have in modern Arabic. Indeed, it is difficult to think of cases at all in Hebrew in the strictest sense. At an earlier stage of the language there may have been three : nominative, accusative and genitive. The first of these has no distinctive indication, being recognisable either by its position in relation to the verb, or by the general sense of the passage in which it occurs.

The accusative is somewhat more clearly marked, since it frequently has the particle **אֵת**, which we discussed in the last chapter, and which is the usual sign of the accusative. A possible survival of an ancient accusative case-ending is seen in the unaccented **הַ**, the so-called "hē locale", which generally indicates "motion towards", *e.g.*, towards the north, is **צָפוֹנָה** ; towards Babylon, is **בְּבָבֶלָה**.

The genitive relation has no case-endings, but is characterised by an intimate connection of nouns, and is known as the construct state. This may be illustrated by saying that, whereas in English we would say "the-word of-the-man," making "the word" absolute, and expressing "the man" in the

dependent genitive case, Hebrew reverses the process by recognising that "the word" would be dependent upon "the man" for its expression. Thus Hebrew would say "the-word-of the-man", or more accurately "word-of the-man", thus putting "word-of" in construction with the absolute "man". Similarly, in the phrase "the horse of the king", the noun in the absolute would be "king", whilst "horse-of" would be in this dependent relation called the construct state.

Whereas the absolute is never modified in its form, the construct is shortened as much as the language will allow, so as to be uttered quickly, with the principal stress in pronunciation falling on the absolute noun. As a result the construct has certain modifications in form, which may be seen in the masculine word דָּבָר thus :

absolute sing. דָּבָר (word) ; construct sing. דְּבַר  
(word of).

absolute plur. דְּבָרִים (words) ; construct plur. דְּבָרַי  
(words of).

The construct singular shortens the absolute as much as possible, whilst the construct plural elides the terminal "m" of the absolute plural and changes the full hireq to full çere. A feminine noun inflects as follows :

absolute sing. סוּסָה (mare) ; construct sing. סוּסַת  
(mare of).



absolute plur. סוסות (mares) ; construct plur. סוסות  
(mares of).

Whilst the feminine construct plural ends like the absolute, it must be shortened as much as possible. Thus the absolute plural of צדקה, righteousness, is צדקות but the construct is צדקות, formed by rule from צדקות. A dual construct from the absolute סוסתים would be סוסתי, the šewa being vocal to represent an original full vowel.

A table of examples may assist in learning the modifications of the construct state :

	horse	mare	son	star	upright	queen
Ab. sing.	סוס	סוסה	בן	כוכב	ישר	מלכה
Ab. pl.	סוסים	סוסות	בנים	כוכבים	ישרים	מלכות
Cst. sing.	סוס	סוסת	בן	כוכב	ישר	מלכת
Cst. pl.	סוסי	סוסות	בני	כוכבי	ישרי	מלכות
Ab. dual.	סוסים	סוסתים				
Cst. dual.	סוסי	סוסתי				

Since the construct is as short as possible, it is axiomatic that it never takes the article. This latter is put with the absolute noun if it is definite, and in this way suffices for both. For example, סוס המלך means "the horse of the king" (literally, "horse-of

the-king"), and אִישׁ הַמִּלְחָמָה "the man of war" (literally, "man-of the war"). Because of the close relationship between construct and absolute, any adjectives qualifying the construct will naturally follow the absolute, and will agree in gender and number. Thus, "the good mares of the king" would be rendered סוסות המלך הטובות, *i.e.*, mares-of the king, the good ones (*f*).

When two absolutes occur, the construct is repeated with each, as with "the sons of the king and queen", בְּנֵי הַמֶּלֶךְ וּבְנֵי הַמַּלְכָּה. Adjectives and participles may be placed in the construct before a noun, thus showing that the construct is not a true genitive, *e.g.*, "the poor people" is אֲבִיּוֹי הָעָם, *i.e.*, the poor of the people.

The deficiency which exists in the development of the Hebrew adjective is frequently overcome by the use of a noun in the construct state. Thus the phrase "a holy mountain" would be rendered "a mountain of holiness", *i.e.*, הַר-קֹדֶשׁ, and "a godly man" as "a man of God", אִישׁ-אֱלֹהִים.

The preposition לְ resolves the apparent confusion which might arise in rendering the expressions "a horse of the king" and "the horse of a king", for if the article were attached to the second noun, both words would become definite. Furthermore, according to our rule above, the construct cannot take the



article. Thus these phrases would be translated סוס למלך, "a horse belonging to the king", and הסוס למלך, "the horse belonging to a king".

## VOCABULARY

שָׁלוֹם peace.	דָּוִד David.	עֶבֶד servant.
פַּרְעֹה Pharaoh.	שָׁנָה year.	יַעֲקֹב Jacob.
עַל- upon, over.	שָׂאוּל Saul.	יָשָׁר upright.
חַיִּים life ( <i>pl.</i> ).	תָּמִים perfect.	בָּשָׂר flesh.
אַבְרָהָם Abraham.	קֹדֶשׁ holy.	קָבַץ to gather.

## Exercise 12

Translate :

1. סוסות המלך הטובות 2. לקח הנביא סוס אשר למלך.  
 3. אלה ימי שני חיי המלך הרע 4. נתן אלהים את-השמש  
 בקיע השמים 5. אמר עבד אברהם אנכי 6. ועל-פני כל-  
 הנביאים ישכן 7. שמרת את-לבב המלך הגדול מרע  
 8. לא שמע העם את-דברי נביאי האלהים 9. חרב הזהב ביד  
 הגבור 10. לא וכרתם את הדברים אשר אמרו בני נביאי  
 האלהים.

1. The God of heaven and earth. 2. The voice of God is in the city of David. 3. The eyes of the man are upon the horses of Pharaoh. 4. The words of the people are very bad in the ears of the prophet. 5. The horse which belongs to the good king is in the desert. 6. The mighty man of Saul slew the prophets of Jehovah in the place where David dwelt. 7. I am no prophet, neither am I a prophet's son. 8. And he said, I am the God of Abraham, the God of Isaac and the God of Jacob. 9. The law of Jehovah is good in the eyes of the people. 10. Hast thou(*f*) eaten from the tree which is in the garden of Jehovah ?

## CHAPTER XIV

### PRONOMINAL SUFFIXES

THE same closeness of relation observed in the construct state marks the connection between nouns and possessive pronouns. Hebrew does not say "my word", but "word-of me", so that in effect we have the noun in the construct and the pronoun in the absolute. To this end, fragments of the personal pronoun are attached in suffixal form to the noun concerned. There are both singular and plural suffixes, which may be added to singular or plural words. Suffixes may be classed as "light" when they contain one consonant, and "heavy" when two consonants are involved. Suffixal forms are derived as follows :

#### Masculine Nouns

<i>Singular:</i>	סוס (horse)	פֶּקִיד (overseer)	דָּבָר (word)
Suffix 1 c. my	סוֹסִי	פֶּקִידִי	דְּבָרִי
sing. 2 m. thy	סוֹסֶיךָ	פֶּקִידֶיךָ	דְּבָרֶיךָ
2 f. thy	סוֹסֶיךָ	פֶּקִידֶיךָ	דְּבָרֶיךָ
3 m. his	סוֹסָו	פֶּקִידוֹ	דְּבָרוֹ
3 f. her	סוֹסֶיהָ	פֶּקִידֶיהָ	דְּבָרֶיהָ
Suffix 1 c. our	סוֹסֵנוּ	פֶּקִידֵנוּ	דְּבָרֵנוּ
plur. 2 m. your	סוֹסְכֶם	פֶּקִידְכֶם	דְּבָרְכֶם



2 f. your	סוּסָךְ	פְּקִידָךְ	דְּבָרְךָ
3 m. their	סוּסָם	פְּקִידָם	דְּבָרָם
3 f. their	סוּסָן	פְּקִידָן	דְּבָרָן

*Plural.* סוּסִים (horses) פְּקִידִים (overseers) דְּבָרִים (words)

Suffix 1. c. my	סוּסִי	פְּקִידִי	דְּבָרִי
sing. 2 m. thy	סוּסֶיךָ	פְּקִידֶיךָ	דְּבָרֶיךָ
2 f. thy	סוּסֶיךָ	פְּקִידֶיךָ	דְּבָרֶיךָ
3 m. his	סוּסָיו	פְּקִידָיו	דְּבָרָיו
3 f. her	סוּסֶיהָ	פְּקִידֶיהָ	דְּבָרֶיהָ
Suffix 1 c. our	סוּסֵינוּ	פְּקִידֵינוּ	דְּבָרֵינוּ
plur. 2 m. your	סוּסֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם
2 f. your	סוּסֵיכֶן	פְּקִידֵיכֶן	דְּבָרֵיכֶן
3 m. their	סוּסֵיהֶם	פְּקִידֵיהֶם	דְּבָרֵיהֶם
3 f. their	סוּסֵיהֶן	פְּקִידֵיהֶן	דְּבָרֵיהֶן

Feminine Nouns

(righteous-

*Singular.* סוּסָה (mare) שָׁנָה (year) צְדָקָה (ness)

Suffix 1.c. my	סוּסָתִי	שָׁנָתִי	צְדָקָתִי
sing. 2 m. thy	סוּסָתְךָ	שָׁנָתְךָ	צְדָקָתְךָ
2 f. thy	סוּסָתְךָ	שָׁנָתְךָ	צְדָקָתְךָ
3 m. his	סוּסָתּוֹ	שָׁנָתּוֹ	צְדָקָתּוֹ
3 f. her	סוּסָתְהָ	שָׁנָתְהָ	צְדָקָתְהָ
Suffix 1 c. our	סוּסָתֵנוּ	שָׁנָתֵנוּ	צְדָקָתֵנוּ
plur. 2 m. your	סוּסָתְכֶם	שָׁנָתְכֶם	צְדָקָתְכֶם
2 f. your	סוּסָתְכֶן	שָׁנָתְכֶן	צְדָקָתְכֶן
3 m. their	סוּסָתֶם	שָׁנָתֶם	צְדָקָתֶם
3 f. their	סוּסָתֶן	שָׁנָתֶן	צְדָקָתֶן

(righteous-

*Plural.* סוסות (mares) שָׁנוֹת (years) צְדָקוֹת (righteousnesses)

Suffix	1 c. my	סוֹסוֹתִי	שָׁנוֹתַי	צְדָקוֹתַי
sing.	2 m. thy	סוֹסוֹתֶיךָ	שָׁנוֹתֶיךָ	צְדָקוֹתֶיךָ
	2 f. thy	סוֹסוֹתֶיךָ	שָׁנוֹתֶיךָ	צְדָקוֹתֶיךָ
	3 m. his	סוֹסוֹתָיו	שָׁנוֹתָיו	צְדָקוֹתָיו
	3 f. her	סוֹסוֹתֶיהָ	שָׁנוֹתֶיהָ	צְדָקוֹתֶיהָ
Suffix	1 c. our	סוֹסוֹתֵינוּ	שָׁנוֹתֵינוּ	צְדָקוֹתֵינוּ
plur.	2 m. your	סוֹסוֹתֵיכֶם	שָׁנוֹתֵיכֶם	צְדָקוֹתֵיכֶם
	2 f. your	סוֹסוֹתֵיכֶן	שָׁנוֹתֵיכֶן	צְדָקוֹתֵיכֶן
	3 m. their	סוֹסוֹתֵיהֶם	שָׁנוֹתֵיהֶם	צְדָקוֹתֵיהֶם
	3 f. their	סוֹסוֹתֵיהֶן	שָׁנוֹתֵיהֶן	צְדָקוֹתֵיהֶן

It will be noticed that the šewa in the second masculine singular and second masculine and feminine plural of the singular noun is vocal, and thus beghadhkēphath letters will not have dagheš lene. The letter yodh persists in every suffixal form of the plural words. Suffixes for the dual are exactly the same as those of the plural, *i.e.*, שְׁפָתַי, my lips, שְׁפָתַיךָ, thy (*m.*) lips, etc.

Prepositions may take suffixes in exactly the same way, though feminine forms are sometimes wanting. The following table indicates the inflections of some of the more commonly used prepositions :

	מִן	לְ	עַל	בֵּין	אֶת-	אַחֲרַי	אִתְּ (with)
Singular							
1 c.	מִמֶּנִּי	לִי	עָלַי	בֵּינִי	אִתִּי	אַחֲרַי	אִתִּי
2 m.	מִמֶּךָ	לְךָ	עָלֶיךָ	בֵּינֶךָ	אִתְּךָ	אַחֲרֶיךָ	אִתְּךָ
2 f.	מִמֶּךָ	לְךָ	עָלֶיךָ		אִתְּךָ	אַחֲרֶיךָ	אִתְּךָ



3 m.	מִמֶּנּוּ	לוֹ	עָלָיו	בֵּינוּ	אֹתוֹ	אֲחֵרָיו	אֹתוֹ
3 f.	מִמֶּנָּה	לָהּ	עָלֶיהָ		אֹתָהּ	אֲחֵרֶיהָ	אֹתָהּ
Plural							
1 c.	מִמֶּנּוּ	לָנוּ	עָלֵינוּ	בֵּינֵינוּ	אֹתָנוּ	אֲחֵרֵינוּ	אֹתָנוּ
2 m.	מִכֶּם	לָכֶם	עָלֵיכֶם	בֵּינֵיכֶם	אֹתְכֶם	אֲחֵרֵיכֶם	אֹתְכֶם
2 f.		לָכֶן			אֹתְכֶן	אֲחֵרֵיכֶן	אֹתְכֶן
3 m.	מֵהֶם	לָהֶם	עָלֵיהֶם	בֵּינֵיהֶם	אֹתָם	אֲחֵרֵיהֶם	אֹתָם
3 f.		לָהֶן			אֹתָן	אֲחֵרֵיהֶן	אֹתָן

## VOCABULARY

אֵת with	תַּחַת under	חֲדָשׁ new
אַחֲרַי after	רָדַף to pursue	יָלַד boy
לְפָנַי before	מָכַר to sell	יָשַׁב to sit
דָּג fish	שׁוֹר ox	בֵּין between
אַל- towards	כֹּהֵן priest	לֶחֶם bread

## Exercise 13

Translate :

1. מִכֶּם 2. מִמֶּנּוּ 3. אֲחֵרֶיהָ 4. אֹתָהּ 5. לְפָנַי הָאֵשׁ 6. סוּסֵיהֶן  
 7. סוּסוֹתֵיהֶם 8. צְדָקוֹתַיְכֶן 9. שְׁמַעְתִּי אֶת-דְּבָרֵיהֶם 10. יְדֵיכֶם  
 11. לָהֶם 12. דְּבָרֵיהֶם הֵם רָעִים בְּעֵינַי יְהוָה 13. שְׁלַח הַנְּבִיא  
 אֶת-בָּנָיו וְאֶת-בְּנוֹתָיו אֶל-הַמִּדְבָּר 14. שְׁמַעְנוּ אֶת-קוֹלְךָ  
 בְּהִיבֵל הָאֱלֹהִים 15. בֵּינֵי וּבֵינָהּ 16. וְלֹא רָדַפְתִּי אַחֲרַי בְּנֵי  
 יִעֲקֹב 17. כִּי שְׁמַרְתִּי אֶת-דְּרָכֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל 18. בְּסִפֵּר  
 מַלְכֵי יִשְׂרָאֵל וְיְהוּדָה 19. לֹא שָׁמְרוּ אֶת-מִצְוֹת יְהוָה אֲשֶׁר  
 נָתַן לָהֶם בְּהָר 20. וְכָל-מִשְׁפָּטָיו לְפָנֶיהָ.

1. Before me. 2. After them(*f*). 3. Upon him. 4. From thee(*f*). 5. Towards you (*m. pl.*). 6. Before you (*m. pl.*). 7. Before thee(*m*). 8. My face. 9. Our hands. 10. Thy(*f*) lips. 11. Their(*f*) righteousnesses. 12. Our words. 13. Their(*m*) horse. 14. Your(*f*) horses. 15. Your(*f*) mares. 16. Between us. 17. Under him. 18. Behold me. 19. Their(*m*) lips. 20. Thy strong hand is with the people.

## CHAPTER XV

### THE VERB : OTHER FORMS

IN an earlier chapter we examined briefly two of the most important forms of the regular verb, where we recognised that Hebrew has no "tenses" in the normal sense of that word. Instead there are two "states" : the perfect, which expresses any kind of completed action, and the imperfect, which denotes any incomplete action, past, present or future. Thus, the perfect would be used to translate such phrases as "he ate", "he would have eaten", "he had eaten", whilst the imperfect state is reflected in such expressions as "he will eat", "he eats", "he was eating," "he might eat", and so on. To express a development of the basic verbal idea there are in all seven "themes", including active and passive, intensive and causative themes, and a reflexive.

Verbs are spoken of as "strong" where the three radicals do not change, or where one of them is a guttural, and "weak" where either one radical is assimilated or where a verb ends in a weak consonant, *e.g.*, ן. The "stative" verbs are so called because they generally describe the state, physical or mental, of the subject, *e.g.*, to be heavy, to be old. Usually they are intransitive, but not wholly so, and the



term "stative" must not be taken as synonymous with "intransitive". We can now study some special forms of the verb in subsequent sections.

### *The Imperative*

When the preformatives are dropped, the imperative Qal is identical with the imperfect. It is important to notice that the š<sup>e</sup>wa in the first syllable is sounded, making the syllable open in each case. The imperative is never used with the negative to express a prohibition, being employed exclusively for positive commands, *e.g.*, *מִשְׁלוּ*, rule ye.

### *The Jussive*

This is in speech a shortened form of the imperfect to express the quick reaction of the mind to a situation, generally in terms of a wish or a command. It coincides with the imperfect in form in all parts of the regular verb except the hiph'il (or causative) but is used only in the second and third persons. Its negative is *אַל*, not *לֹא*. It is used mainly :

- (a) To express a positive command in the third person, *e.g.*, *יְהִי אֹר*, let there be light.
- (b) As a request or entreaty, *e.g.*, *אַל תִּקְטַל*, do not thou (*m.*) kill.
- (c) As a prohibition, *e.g.*, *אַל-תִּקְטְלוּ*, do not kill.  
When Divine prohibitions are recorded, the

negative לֹא is used in the sense of "thou shalt not", often with the simple imperfect, *e.g.*, לֹא תִרְצַח (Deut. v. 17), "thou shalt not kill", as a permanent prohibition.

### *The Cohortative*

This form is generally confined to the first person singular and plural, and in speech tends to lessen the abruptness of a command, to exhort, or to express the resolution of the speaker. It is marked by the ending הֵן added to the imperfect, *e.g.*, וְנִשְׁמְרֶהּ let us keep, we would keep. An emphatic imperative particle, נָא, is frequently added to the Cohortative, Jussive and Imperative, as well as to particles such as אֵינִי (behold!), to introduce an additional supplicatory note, or to strengthen the exhortation, *e.g.*, בָּא-נָא, go, I pray.

### *Waw Consecutive*

The comparative scarcity of subordinate clauses in Hebrew, combined with the limited modifications of the verb, made it necessary to employ a special device for denoting sequence of events in connected clauses or sentences. The effect is to introduce a subordinating quality into the initial verb of the sentence or phrase, so that what happens as a result is in direct sequence to the general tenor of the preceding verb.



In this construction, a consecutive narrative of past events which commences with a perfect tense is continued by a succession of imperfects coupled with waw, which is pointed like the article under such conditions. Conversely, when such a sentence begins with a simple imperfect, successive events are expressed by means of waw with the perfect, when the pointing for waw is exactly the same as for the conjunction ׀.

Thus, in the sentence "he went out and pursued and captured", the initial verb is in the perfect, but since the succession of events depends so intimately upon it, they are expressed by the waw consecutive form, וַיֵּצֵא וַיִּרְדֹּף וַיִּלְכֹּד. Where, however, the sequence is disrupted, the tense reverts to the perfect, as may be seen from a continuation of the above sentence, "he went out and pursued and captured, and did not rest in the city", which would now become וַיֵּצֵא וַיִּרְדֹּף וַיִּלְכֹּד וְלֹא שָׁבַת בְּעִיר. Here the negative intervenes between waw and the verb "rest", which according to our rule necessitates a reversion to the perfect form.

Similarly, in a sentence commencing with an imperfect, subsequent verbs are perfect if immediately preceded by waw, *e.g.*, "he will remember the prophets, and will go out and hear them in the temple", which is rendered וַיִּזְכֹּר אֶת-הַנְּבִיאִים וַיֵּצֵא

וְשָׁמַע אֹתָם בְּהִיכָל. Again, if a word intervenes between waw and the verb, the latter reverts to the tense of the first verb in the series.

It is important to grasp these principles clearly, as the waw consecutive is found very widely in the Hebrew of the Old Testament. We may summarise the matter as follows :

- (a) After a simple perfect, connected successive verbs have waw with the imperfect.
- (b) After a simple imperfect, verbs consequent upon it have waw with the perfect.

In Hebrew narrative, the verb הָיָה, to be or become, is usually followed by waw consecutive when other words occur between the two verbs. The imperfect of הָיָה (יִהְיֶה) has a shortened form, יְהִי, used with waw consecutive, *i.e.*, וַיְהִי, the dagheš forte usually being omitted with ׀. In such a usage the verb “to be” is generally rendered “and it came to pass”, *e.g.*, . . . וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּקָם, “and it came to pass after these words that he arose . . .”

In the imperfect with waw consecutive, the accentuation is generally mil‘el when the penultimate is open, *e.g.*, וַיֵּשֶׁב, and he dwelt. Conversely, the perfect with waw consecutive has a milra‘ accentuation wherever possible, *e.g.*, וַשְׁמֵרְתָּ, and thou wilt keep. Sometimes waw consecutive marks the consequent



clause in a conditional sentence, *e.g.*, . . . אִם עָבַרְתָּ אִתִּי . . . וְהָיִיתָ עָלַי, "if thou passest on with me, then thou shalt be to me . . ." (2 Sam. xv. 33).

A "weak" waw, or one which does not influence the form of the verb, is normally only found in the third person of the Jussive (וַיִּקְטֹל, and let him kill) and with the Cohortative (וַאֲקַטֵּלָהּ, and let me kill).

### *The Infinitive*

There are two infinitives in Hebrew, known as the absolute and construct, of which the latter is the more common. The infinitive absolute stands entirely alone, having neither prefix nor suffix, and serves principally to emphasise the verb. Thus the sentence "he hath indeed kept my commandments" would be rendered in Hebrew "in-the-act-of-keeping he has kept my commandments", *i.e.*, שָׁמַר שְׁמַר אֵת מִצְוֹתַי. It has thus an adverbial force, like "truly", "certainly", "surely", and as such generally stands in order before the verb. On the occasions when it occurs after the finite verb it expresses continuity, *e.g.*, שְׁמַעוּ שְׁמוּעָה, "hear ye continually". Infrequently it expresses the imperative sense, as in the injunction "keep the sabbath day", שְׁמַר אֶת-יְוֹם הַשַּׁבָּת.

Unlike the absolute form, the construct may have a preposition prefixed, as well as pronominal suffixes. Most frequently the infinitive construct takes the

preposition ל as a prefix, *e.g.*, לְשַׁפֵּט, to judge, expressing the English infinitive “to”. The dagesh lene is inserted in the second radical only with ל, and with other prepositions the first syllable remains open, *e.g.*, בְּשֹׁפֵט. The construct is negated by removing ל and prefixing it to בְּלֹתִי (“so as not to”), which then precedes the infinitive, *i.e.*, לְבִלְתִּי שָׁמַעַ, (so as) not to listen. Often the infinitive is connected by maqqeph to its object, *e.g.*, לְכַרֵּת-עֵצִים, to cut down trees. In form it is generally the same as the second singular of the imperative. The suffixes of the infinitive construct may be illustrated by the use of the verb כָּתַב to write :

	Singular	Plural
1 c.	{ כָּתַבִּי כְּתִבֹנִי	כְּתִבּוּ
2 m.	{ כָּתַבְּךָ כְּתִבְךָ	{ כְּתִבְכֶם כְּתִבְכֶם
2 f.	כָּתַבְּךָ	{ כְּתִבְכֶן כְּתִבְכֶן
3 m.	כָּתֹבוּ	כְּתֹבֶם
3 f.	כָּתֹבָה	כְּתֹבָן

Hebrew idiom would say “in-the-writing-of-me” for “when I wrote”, hence the value of the suffixal form for showing the gerund-like nature of the infinitive construct.



*The Participle*

In the regular verb there are two forms of the participle, the active (קטל, killing) and the passive (קטול, killed). For their inflections in gender and number they are regarded as nouns, thus :

	Singular		Plural	
	Absol.	Cstr.	Absol.	Cstr.
Active m.	קטל	קטל	קטלים	קטלי
f.	קטלה, קטלת	קטלת	קטלות	קטלות
Passive m.	קטול	קטול	קטולים	קטולי
f.	קטולה	קטולת	קטולות	קטולות

The holem in these forms is invariably long.

They are frequently used as ordinary substantives, and as such belong to distinct groups of nouns whose changes will be noted in a later chapter. The participles imply continuous activity, and this is especially true of the active form. In meaning they are like gerundives or verbal adjectives, and may agree in gender and number with a noun or pronoun, *e.g.*, אֲנַחְנוּ מְשָׁלִים, we are ruling. When the third radical of a verb is a guttural, a furtive pathah appears with the passive participle, *e.g.*, יְדוּעַ, known. On occasions the passive participle may have a future connotation, *e.g.*, שְׂדוּד, that which ought to be destroyed. The negative אֵין is generally used with participles instead of לֹא.

## VOCABULARY

אם כִּי except.	נהר river.	פָּקַד to visit.
יָצָא to go out.	כְּבוֹד glory.	נָפַל to fall.
קָצַף to be angry.	גָּנַב to steal.	מֵת dead.
קוּם to arise, stand.	נִשָּׂא to lift up.	אָביוֹן poor.
עָבַר to pass over, cross.	פָּנֵי lest.	זָכָר male.

## Exercise 14

Translate :

1. אַל תִּקְצֹפוּ 2. לֹא תִגָּב 3. אֲמַרְי־נָא 4. וַיַּאֲמֵר אֱלֹהִים  
נָפַל לְפָנַי וְלֹא אֶקְצֹף בְּךָ עַד-עוֹלָם 5. רְדֹפוּ אַחֲרָיו 6. אַל  
יִכְתֹּב בְּסֵפֶר תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל 7. הֲלִכְתִּי וְאָמַרְ  
אֶת-הַיָּדוּד 8. שָׁכַח הָאִישׁ אֶת-דְּבָרֵי הַנְּבִיא וְלֹא שָׁמַר אֶת-  
תּוֹרַת יְהוָה 9. וַיִּתֵּן אֹתוֹ עַל-כָּל-אֶרֶץ מִצְרָיִם 10. שָׁמֹר  
יִשְׁמַר אֶת-תּוֹרַת אֱלֹהִים 11. וְכִזְכֹּר הַנְּבִיא אֶת-הַדְּבָרִים  
הָאֵלֶּה וַיֹּאמֶר רְדֹף אַחֲרֵיהֶם צְפוּנָה 12. אַתֶּם זִכְרִים אֶת-  
דְּבָרֵי הָאֱלֹהִים אֲשֶׁר אָמַרְתִּי בַיּוֹם הַזֶּה 13. הִנְנִי שֹׁלַח אֶת-  
הַנְּבִיא הָעִירָה.

1. Thou shalt keep my commandments. 2. May he keep thee from all evil in the land. 3. Let me go, I pray, to the house of the prophet. 4. And God made the firmament between the waters which were under the firmament, and between the waters which were above the firmament. 5. Let me keep thy commandments. 6. He kept on walking towards the house of Joseph. 7. I will



keep thy commandments continually. 8. They left off counting the stars of heaven. 9. They went down to Egypt to buy food in that place. 10. And behold, he sent the boy to watch the city of the mighty men. 11. Jehovah is thy keeper in the day of evil. 12. The prophets are keeping the law of Jehovah, the God of Israel. 13. The king rules over the people in the land.

CHAPTER XVI

PARADIGM OF THE REGULAR VERB

IN the last chapter we noted that there are a number of "themes" which serve to convey a developed idea of the simple verb, and these must now be given somewhat closer scrutiny. Their names are a reminder of the time when פָּעַל was used to illustrate the paradigm of the regular verb, since the "themes" are named according to the corresponding inflection of פָּעַל in the third singular masculine of the perfect. Thus the simple passive of פָּעַל would be נִפְעַל, and so the passive voice in the regular verb is called the Niph'al. קָטַל has replaced פָּעַל as the standard form for the verb paradigm because פָּעַל, having the second radical a guttural, is thus unable to take dagheš forte in three important forms of the strong or regular verb. The various forms, whose full inflections will be found in the paradigm section at the end of the book, are as follows :

Simple active or Qal.	קָטַל
Simple passive or Niph'al.	נִקְטַל
Intensive active or Pi'el.	קָטַל
Intensive passive or Pu'al.	קָטַל
Causative active or Hiph'il.	הִקְטִיל
Causative passive or Hoph'al.	הִקְטַל
Reflexive or Hithpa'el.	הִתְקַטַּל



These forms are derived by internal changes of the root and other modifications. The second radical of the Pi'el, Pu'al and Hithpa'el has dagheš forte to intensify the form. The Pu'al and Hoph'al lack an imperative and infinitive construct, and with the exception of the Niph'al, all participles have a prefixed מ.

### *Niph'al.*

In the perfect, the letter נ is prefixed to the stem and pointed with hireq, whilst the imperfect has a prefixed נ with the nun becoming assimilated to the first radical, which then takes a compensating dagheš forte, *i.e.*, נִקְטַל. The imperative is marked by a prefix הַן, which by assimilation becomes הִקְטַל. Before a vowel suffix the çere under the second radical becomes vocal šewa, except in pause, *i.e.*, הִקְטַלִּי but in the second feminine plural it changes to pathah, *i.e.*, הִקְטַלְנָה. This latter becomes qameç in pause. The infinitive construct is like the imperative, but in the absolute the çere is replaced by holem, הִקְטַל, with an alternative form וְקִטַּל. The Niph'al participle may have gerundive force, and as such is often used for phrases with a passive meaning, *e.g.*, the broken of heart, would be וְשִׁבְרֵי-לֵב, *i.e.*, the broken ones of heart, with "heart" appearing normally in such an expression in the shorter form in preference to לֵבָב. The Niph'al is inflected like the Qal.

The primary force of the Niph'al is reflexive, *e.g.*, נִסְתַּר he hid himself, though it is found in a reciprocal or "middle" sense, *e.g.*, נִלְחָמוּ, they fought (one another), and predominantly as the simple passive of the Qal. מָן, מִי and לָּ are used as the agent when the Niph'al, has a passive force. Some verbs are used only in the Niph'al *e.g.*, נִלְחָם, he fought, without any reflexive or passive meaning.

### *Pi'el*

A dagheš forte in the middle radical is characteristic of this form. In the first syllable the vowel is generally hireq, whilst the second syllable may have pathah or çere. In three verbs, כָּבַס, he washed, כָּפַר, he atoned, and דִּבֶּר, he spoke, seghol replaces çere. The imperfect יִקְטֹל is inflected regularly, whilst of the infinitives, the absolute קָטַל is less frequently used than the form קָטַל, which is the same as that of the construct. The participle has a prefixed מִ, pointed with šewa. The Pi'el is inflected like the Qal.

The Pi'el is an intensive form of the Qal, *e.g.*, רָדַף, to follow, רָדַף, to pursue. Where intensity becomes iteration, a causative force may be evident, *e.g.*, גָּדַל, to be great, גָּדַל, to cause to be great, make great ; קִדַּשׁ, to be holy, קִדַּשׁ, to hallow.

### *Pu'al*

This form is marked by dull vocalic sounds, but like the Pi'el has regular inflections. In the perfect,



qibbuç is found under the first radical, whilst the pathah of the second radical becomes vocal šewa before vowel affirmatives. In this latter respect the imperfect is similar. There is no imperative form of the Pu'al, since it is properly the passive of the Pi'el in meaning.

VOCABULARY

לחם to fight (Niph.).	זָבַח sacrifice.	יָאֵר river.
אַמְרֵי Amorites.	חָבַשׁ to bind, gird.	בְּכוֹר firstborn.
נָחַם to repent (Niph.).	אָרַר to curse.	כֵּן thus.
קָטוֹן small, little.	בָּקַשׁ to seek (Pi.).	זָקֵן old, elder.
כָּסַה to conceal (Pi.).	סָתַר to hide (Pi.).	זָבַח to sacrifice.
צֶלֶם image, likeness.	יָכַל to be able.	אַהֲרֹן Aaron.
זְרוּעַ arm.	שָׁתַה to drink.	כָּבֵד to be heavy ; (Pi.) to harden

Exercise 15

Translate :

1. וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם לֹא תִלַּחֲמוּ 2. וְשָׁבְתֵנוּ
- בְּמִקּוֹם הַהוּא יָמִים רַבִּים 3. וַיִּנָּחֵם יְהוָה כִּי עָשָׂה אֶת-הָאָדָם
- בְּאֲרָץ 4. וַיִּכְסּוּ כָל-הַהָרִים הַגְּדוֹלִים אֲשֶׁר-תַּחַת כָּל-הַשָּׁמַיִם
5. וַבְּחֵי אֱלֹהִים רוּחַ וְשָׁבְרָה 6. תִּשְׁלַח לְעַבְדְּךָ לֵב שֹׂמֵעַ לְשֹׁפֵט

אֶת־עַמֶּךָ הָיָה 7. בֵּן־אָדָם שְׁבַרְתִּי אֶת־וְרוּעַ פְּרַעֲהַ מִלְּךָ  
 מִצְרַיִם וְהָיָה לֹא־תִבְשָׁה 8. אָמַרְתָּ בִקְשׁוּ פָנַי אֶת־פְּנֵיךָ  
 אֲבִיךָ 9. וְעַתָּה אָרוּר אֶתָּה מִן־הָאָדָמָה אֲשֶׁר בָּרָא הָאֱלֹהִים  
 וַיִּכְבַּד פְּרַעֲהַ אֶת־לְבוֹ וְלֹא שָׁלַח אֶת־הָעַם 10.

1. And the Amorites which dwelt in that mountain sent and pursued you. 2. Do not fight (*pl.*) with small or great, but only (except) with the king of Israel. 3. And God said, Shall I conceal (*part.*) from Abraham that which I have done? 4. The one shedding man's blood, by man shall his blood be shed, for in the image of God he made man. 5. And in the books of the house of Israel they shall not be written. 6. Behold thou hast sent me this day from upon the face of the ground, and from thy face shall I be hidden. 7. They were not able to drink of the waters of the river. 8. And thou shalt say unto Pharaoh, thus said the Lord, My son, even my firstborn, is Israel. 9. And they will hear thy voice, and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say unto him, Let us go, we pray, unto the desert that we may sacrifice to the Lord our God. 10. And Aaron spoke all the words which Jehovah said unto Moses.



## CHAPTER XVII

### PARADIGM OF THE REGULAR VERB

(continued)

#### *Hiph'il*

This is the active causative form, and in the perfect consists of the verb stem prefixed by ה and the vowel hireq (which occasionally becomes s<sup>e</sup>ghol), with the insertion of a full hireq between the second and third radicals, *i.e.*, הִקְטִיל.

The Imperfect has the same final syllable, but takes pathah under the initial letter, thus, יִקְטִיל. It should be noticed that in the Hiph'il only there exists a difference between the ordinary imperfect and the jussive (יִקְטִל). The çere may be shortened to s<sup>e</sup>ghol in the jussive if the tone alters in position, *e.g.*, from יִקְטִל to יִקְטֵל. The inflection of the Hiph'il is regular.

Its typical meaning is the causative of the Qal, *e.g.*, קָדַשׁ, to be holy, הִקְדִּישׁ, to cause to be holy, to sanctify. It may also have a declaratory meaning, as with הִצְדִּיק, he pronounced righteous. Stative verbs frequently appear in the Hiph'il, *e.g.*, הִשְׁמִין, to become fat. If the Qal of the verb is transitive, the Hiph'il may govern two accusatives in a sentence, *e.g.*, הִנְחִיל אֹתָם אֶת-הָאָרֶץ, he caused them to inherit the land.

*Hoph'al*

The first syllable of this form is always closed, as with the Hiph'il, though sometimes the qameç hatuph may be replaced by qibbuç, and this is especially the case with the participle, *e.g.*, מִקְטָל for מִקְטָל.

The Hoph'al is inflected in the normal manner, and since it is passive in meaning it has no regular imperative form.

*Hithpa'el*

This is formed by prefixing הַתְּ to the Pi'el, with pathah under the first radical, *e.g.*, הִתְקַטַּל. When a sibilant follows the prefix, the sibilant and the tav of the prefix exchange places thus, הִשְׁתַּמֵּר, for הִתְשַׁמֵּר, he was on his guard. With צ and ט the tav is replaced by the appropriate hard or soft lingual, *e.g.*, הִצְטַדַּק for הִתְצַדַּק, and הִטְוַמַּן for הִתְוַמַּן.

In meaning it is primarily the reflexive of the Pi'el, *e.g.*, נִקַּם, he avenged, הִתְנַקַּם, he showed himself revengeful. It may also express reciprocal action, *e.g.*, הִתְרְאוּ, they looked at each other, and infrequently may be intransitive and similar in force to the Qal, *e.g.*, הִתְאַבַּל, to mourn. Another connotation is that of "playing the part of" something, *e.g.*, הִתְחַכַּם, he pretended to be a wise man; הִתְנַבֵּא, he behaved like a prophet.



At this juncture it may be advisable to notice the structure of some rare intensive and causative formations of the verb. Occasionally full holem is inserted in the intensives between the first and second radical to form the Po'el (קוֹטֵל), the Po'al (קוֹטֵלֵל) and the Hithpo'el (הִתְקוֹטֵל). Some intensive formations have the third radical doubled, and these are the Pi'lel (קִטְטֵל), the Pu'lal (קִטְטֵלֵל) and the Hithpa'lel (הִתְקִטְטֵל). Where the last two stem letters are repeated, the form is called the Pe'al'al (קִטְטֵלֵטֵל). The Pilpel repeats the first and third radicals (קִטְקֵל). These forms are comparatively rare in their incidence, and there are one or two others connected with the Hiph'il which are even less frequently found.

VOCABULARY

שחַת	destroy (Hiph.).	כָּשַׁל	to stumble.	רָשָׁע	wicked, guilty.
בּוֹא	to enter.	אֲדוֹן	lord, master.	קָבַר	to bury.
עֵץ	tree, twig.	קֶבֶר	grave.	כֵּן	so, thus.
פֶּתַח	opening, gate.	(יֵשׁ), יֵשׁ	there is.	חָבֵא	(Hith.) to hide oneself.
קָשַׁשׁ	to gather, collect.	שָׁלַךְ	(Hiph.) to cast.	תְּנִיךְ	middle.
מִוֶּת	to kill, put to death.	בְּתוֹךְ	among, within.	אֵין	no, none.

מִלְךְ to be king ; (Hiph.) to make king.	קִדַּשׁ to be holy ; (Pi.) to hallow, sanctify.	חָזַק to be strong ; (Hith.) to take courage.
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## Exercise 16

Translate :

1. וַיֵּאמֶר יְהוָה אֶל-שְׁמוּאֵל שְׁמַע בְּקוֹלִי וְהִמְלַכְתָּ לָּהֶם מֶלֶךְ.  
 2. וַיָּבֹא אֶל-פֶּתַח הָעֵיר וְהִנֵּה שָׁם אִשָּׁה מְקַשֶּׁשֶׁת עֲצִים. 3. וְאֵתָם  
 הַכְּשִׁלָתָם רַבִּים בְּתוֹרַת יְהוָה. 4. וְהִנֵּה אֲדֹנָיָהּ נֹפֵל אַרְצָה מֵת  
 5. וְאֵתָהּ הִשְׁלַכְתָּ מִן-הַשָּׁמַיִם בְּכָל-אֲשֶׁר עָשָׂה אֵת הָרֶעַ. 6. וַיֵּאמֶר  
 יַעֲקֹב לְבָנָיו לָמָּה תִתְּרָאוּ הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-לָהֶם בְּמִצְרַיִם  
 7. וַיֵּאמְרוּ הִתְהַלְכֵנוּ בְּאֶרֶץ וְהִנֵּה כָל-הָאָרֶץ יֹשֶׁבֶת. 8. הִיא הָעֵיר  
 הַפְּקֻדָה בְּיַד יְהוָה אֱלֹהֵי יִשְׂרָאֵל. 9. וְכַשְׁמַע הַנְּבִיא אֵת הַדְּבָרִים  
 הָאֵלֶּה הִתְחַזַּק. 10. רְאִיתִי אֶת-הָרְשָׁעִים קִבְּרִים וַיִּשְׁתַּכְּחוּ בְּעֵיר  
 אֲשֶׁר-בֵּן-עָשׂוּ שָׁם.

1. There entered a man of the people to destroy the king. 2. Thou art come to me to bring to remembrance my sin and to slay my son. 3. These are the luminaries in the firmament of heaven to divide between the day and the night. 4. And he shall be laid (Hoph.) in his grave in the place which the king has given him. 5. And Joshua said to the people, Sanctify yourselves, for Jehovah is in this place. 6. His head was cast upon the ground by the hand of the mighty man. 7. And they heard the voice of Jehovah walking about in the garden. 8. And the man and his wife hid themselves from before the Lord God amongst the trees of the garden. 9. And Pharaoh said, Behold, the people of the land are many, and you make them rest themselves in this place. 10. And they prophesied unto the evening, and there was no voice.



## CHAPTER XVIII

### DECLENSIONS OF NOUNS

It is generally found convenient to classify nouns in declensions, according to the changes which take place in the vowels when the tone is altered. The first declension, which we have already noticed, deals principally with nouns having qameç in the tone, the pretone, or both. Such nouns are similar to the perfect of the verb.

The second declension, which has affinity to the imperfect, consists of words formed from stems which originally terminated in two consonants but to which an auxiliary vowel, usually s<sup>e</sup>ghol, has been added. For this reason they are called "segholates", and fall into three principal classes, governed by the original vowel. The "a" class is like יָלַד, formed from יָלַד; the "e" class is illustrated by סִפֵּר, from an original סִפֶּר; whilst the "o" class is represented by הִדַּשׁ, formed from הִדַּשׁ.

In inflection the singular construct is the same as the absolute. For the singular of the noun, the suffixes are added to the stem, and the dual is formed in exactly the same way. But the plural absolute

has qameç under the second radical, and the first vowel then becomes š<sup>e</sup>wa to accord with the tone.

The following table will illustrate these changes :

	" a " class	" e " class	" o " class
Singular abs. cstr.	יָלֵד	סֶפֶר	חֹדֶשׁ
light suff.	יְלִידִי	סִפְרִי	חֹדְשִׁי
heavy suff.	יְלִידֶיךָ	סִפְרֶיךָ	חֹדְשֶׁיךָ
Plural abs.	יְלִידִים	סִפְרִים	חֹדָשִׁים
cstr.	יְלִידֵי	סִפְרֵי	חֹדְשֵׁי
light suff.	יְלִידֵי	סִפְרֵי	חֹדְשֵׁי
heavy suff.	יְלִידֵיכֶם	סִפְרֵיכֶם	חֹדְשֵׁיכֶם
Dual absol.	רְגָלִים	בְּרָכִים	אֲזָנִים
cstr.	רְגָלֵי	בְּרָכֵי	אֲזָנֵי
light suff.	רְגָלֵי	בְּרָכֵי	אֲזָנֵי
heavy suff.	רְגָלֵיכֶם	בְּרָכֵיכֶם	אֲזָנֵיכֶם

These nouns are inflected regularly, but care should be taken to ensure the proper recognition of the š<sup>e</sup>wa, whether silent or vocal. When the terminal letter is a guttural, the preference for pathah is noticed throughout, *e.g.*, זֶרַע, seed, זֶרַעִי, my seed, זֶרַעֶיךָ, thy seed, etc. The absence of an auxiliary s<sup>e</sup>ghol in this type of noun indicates something of the inadequacy of the term "s<sup>e</sup>gholates" as a class designation.



Feminine s<sup>e</sup>gholates are formed by adding הַ to the original or primitive stem, *e.g.*, מַלְכָּה, queen, and in the singular are formed regularly. The plural has ות— added to the masculine singular, *e.g.*, מַלְכוֹת, and the construct is inflected normally, *i.e.*, מַלְכוֹת. Some feminines have a primitive ה as the final letter attached to the stem, *e.g.*, מִשְׁמֶרֶת, which takes suffixes in the normal manner, *e.g.*, מִשְׁמֶרֶתִי, etc. A group of feminine nouns, mostly prefixed by מ, have an ending הַתְּ, *e.g.*, מַמְלָכָה, kingdom. The construct singular becomes s<sup>e</sup>gholate, *i.e.*, מַמְלָכֶת, with suffix, מַמְלָכֶתִי, whilst the plural is מַמְלָכוֹת.

A third declension may be made up of words similar in form to the active participles. Such nouns generally have an unchangeable vowel in the penultimate, and a tone long çere in the ultimate syllable. They are declined like participles, whose form has already been noted in Chapter XV. Some nouns are not participial in form, and generally relinquish the çere in declensions, *e.g.*, מִזְבֵּחַ, altar, cstr. sing. מִזְבֵּחַ, suffix מִזְבֵּחִי, plur. מִזְבְּחוֹת, with suffix מִזְבְּחוֹתִי, etc.

We may now notice the inflections of some irregular nouns which belong to the various declensions. Where relevant, the particular one is indicated by number.

## SINGULAR

	father	son (3)	daugh- ter (2)	bro- ther	name	house (2)
Sing. abs.	אָב	בֶּן	בַּת	אָח	שֵׁם	בַּיִת
constr.	אָבִי	בְּנִי	בַּתִּי	אָחִי	שֵׁם, שְׁמִי	בַּיִתִּי
suffix	אָבִי	בְּנִי	בַּתִּי	אָחִי	שְׁמִי	בַּיִתִּי
	אָבִיךָ	בְּנִיךָ	בַּתְּךָ	אָחִיךָ	שְׁמִיךָ	בַּיִתְּךָ
	אָבִיו	בְּנוֹ	בַּתּוֹ	אָחִיו	שְׁמוֹ	בַּיִתּוֹ

## PLURAL

	father	son	daugh- ter	brother	name	house
Plur. abs.	אָבוֹת	בָּנִים	בָּנוֹת	אָחִים	שְׁמוֹת	בָּתִּים
cstr.	אָבוֹת	בָּנֵי	בָּנוֹת	אָחִי	שְׁמוֹת	בָּתֵי
suffix.	אָבוֹתַי	בָּנֵי	בָּנוֹתַי	אָחִי	שְׁמוֹתַי	בָּתֵי

## SINGULAR

	wife	sister	mouth	man	day (2)	city(2)
Sing. abs.	אִשָּׁה	אָחוֹת	פֶּה	אִישׁ	יוֹם	עִיר
cstr.	אִשָּׁת	אָחוֹת	פִּי	אִישׁ	יוֹם	עִיר
suffix	אִשְׁתִּי	אָחוֹתִי	פִּי	אִישִׁי	יוֹמִי	עִרִי
	אִשְׁתְּךָ		פִּיךָ		יוֹמְךָ	עִרְךָ

## PLURAL

Plur. abs	נָשִׁים	(אָחוֹת)	פִּיּוֹת	אֲנָשִׁים	יָמִים	עָרִים
cstr.	נָשִׁי	אָחוֹת	פִּיּוֹת	אֲנָשִׁי	יָמֵי	עָרֵי
suffix	נָשִׁי	אָחוֹתִי		אֲנָשִׁי	יָמֵי	עָרֵי



## VOCABULARY

צֶדֶק	righteous-	גְּדֹל	greatness.	מְלָאָךְ	messenger.
	ness.				
קֶשֶׁת	bow (f).	חֵכְמָה	wisdom (f).	חֵיל	force, army.
כַּרְם	vineyard.	עֲצָה	counsel (f).	עֵגֶל	calf.
רֶגֶל	foot (f).	נִקְמָה	vengeance (f).	שִׁפְחָה	handmaid (f).
שֵׁפָה	lip (f).	עַתָּה	now, shortly.	בִּרְךָ	knee (f).

## Exercise 17

Translate :

בְּלִבּוֹ	5.	מְקוֹמוֹתֵיכֶם	4.	שְׁנֵיהֶם	3.	מְלֶאכֶיךָ	2.	רְגְלֵיךָ	1.
שׁוֹרְיָהֶן	10.	מִימֵיהֶם	9.	בָּתֵּיהֶן	8.	עֲצוֹתֵינוּ	7.	עֵגֶלְךָ	6.
בְּרַגְלֵיךָ	15.	בְּרַמִּי	14.	עֲרִיבָה	13.	פִּיכֶם	12.	שִׁפְחוֹתֶיךָ	11.

1. Two eyes. 2. Two ears. 3. Their(*m*) hands. 4. Your(*m*) blessing. 5. Their(*m*) words. 6. Your(*m*) brother. 7. Their(*f*) houses. 8. Their(*m*) daughters. 9. My(*m*) brothers. 10. Their(*m*) heads. 11. His righteousness. 12. Their(*m*) calves. 13. My greatness. 14. Your(*m*) king. 15. Our armies.

## CHAPTER XIX

### DEGREES OF COMPARISON : NUMERALS

IN a relatively primitive and simple language such as Hebrew it would be out of place to expect special forms to indicate degrees of comparison. It is possible, however, to express such ideas, though a certain amount of circumlocution is involved.

The comparative degree of superiority or inferiority is expressed by attaching the preposition מִן after the positive adjective to the word with which the noun is being compared, *e.g.*, גָּדוֹל מִן-דָּוִד, greater than David; טוֹב מֵאַבְרָהָם, better than Abraham, where מִן ("from") has the force of "in comparison with".

The superlative degree may be indicated in a number of ways, as follows :

- (a) By prefixing the article to the positive adjective coming after a definite noun, *e.g.*, הַבֵּן הַגָּדוֹל, the eldest son (*i.e.*, the great one amongst those sons mentioned).
- (b) By placing the adjective in the construct before a definite noun, *e.g.*, קָטוֹן בְּנֵי, his youngest son (*i.e.*, the young one of his sons).



- (c) By using the preposition  $\text{בְּ}$ , "amongst", *e.g.*,  $\text{הָאִישׁ הַחֲזָק בְּאָרֶץ}$ , the strongest man in the earth; or the comparative with  $\text{כָּל}$ , *e.g.*,  $\text{גָּדוֹל מִכָּל הָעָם}$ , the greatest of all the people; or by using a pronominal suffix with an adjective, *e.g.*,  $\text{גָּדוֹלָם}$ , their greatest (*i.e.*, the great of them).
- (d) Absolute superlatives use adverbs like  $\text{מְאֹד}$  after the adjective, *e.g.*,  $\text{גָּדוֹל עַד-מְאֹד}$ , very great; or nouns in the construct, *e.g.*,  $\text{שִׁיר הַשִּׁירִים}$ , the most excellent song (*i.e.*, the song of songs).

### Numerals

The numbers one to nineteen have masculine and feminine forms, whilst numbers one to ten have a construct as well as an absolute state. Numbers may be described as "cardinals" (answering the question "how many?") and "ordinals" (answering the question "in what order?"). The cardinal numbers are as follows:

	With masculine nouns		With feminine nouns	
	Abs.	Cstr.	Abs.	Cstr.
1	$\text{אֶחָד}$	$\text{אֶחָד}$	$\text{אֶחָת}$	$\text{אֶחָת}$
2	$\text{שְׁנַיִם}$	$\text{שְׁנַיִ}$	$\text{שְׁתַּיִם}$	$\text{שְׁתַּיִ}$
3	$\text{שְׁלֹשָׁה}$	$\text{שְׁלֹשָׁת}$	$\text{שְׁלוֹשׁ}$	$\text{שְׁלוֹשׁ}$
4	$\text{אַרְבָּעָה}$	$\text{אַרְבָּעַת}$	$\text{אַרְבַּע}$	$\text{אַרְבַּע}$
5	$\text{חֲמִשָּׁה}$	$\text{חֲמִשָּׁת}$	$\text{חֲמִשׁ}$	$\text{חֲמִשׁ}$
6	$\text{שֵׁשׁ}$	$\text{שֵׁשֶׁת}$	$\text{שֵׁשׁ}$	$\text{שֵׁשׁ}$

7	שֶׁבַע	שֶׁבַעַת	שֶׁבַע	שֶׁבַע
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9	תְּשַׁע	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵה	עֶשְׂרֵה
11	{ אֶחָד עֶשְׂרֵה		אֶחָד עֶשְׂרֵה	
	{ עֶשְׂרֵי עֶשְׂרֵה		עֶשְׂרֵי עֶשְׂרֵה	
12	{ שְׁנַיִם עֶשְׂרֵה		שְׁנַיִם עֶשְׂרֵה	
	{ שְׁנֵי עֶשְׂרֵה		שְׁנֵי עֶשְׂרֵה	
13	שְׁלֹשָׁה עֶשְׂרֵה		שְׁלֹשָׁה עֶשְׂרֵה	
14	אַרְבָּעָה עֶשְׂרֵה		אַרְבָּעָה עֶשְׂרֵה	
	etc.		etc.	

20	עֶשְׂרִים	60	שְׁשִׁים
30	שְׁלֹשִׁים	70	שִׁבְעִים
40	אַרְבָּעִים	80	שְׁמֹנִים
50	חֲמִשִּׁים	90	תְּשַׁעִים

100 מֵאָה (*f.*), cstr. מֵאָת, plur. מֵאוֹת, hundreds.

200 מֵאֹתַיִם (dual for מֵאָתַיִם).

300 שְׁלֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת 500 חֲמִשׁ מֵאוֹת etc.

1000 אֶלֶף (*m.*) 2000 אֶלְפַיִם (dual). 3000 שְׁלֹשַׁת אֶלְפִים

4000 אַרְבַּעַת אֶלְפִים 10,000 רִבְבָה 20,000 רִבּוֹתַיִם (dual).

The numeral "one" is an adjective, and generally follows its noun, agreeing with it in gender, *e.g.*, שְׁנָה אֶחָד, one year. The number "two" is a dual form, and agrees in gender with its noun, *e.g.*, שְׁנֵי נָשִׁים, two women. As a construct it precedes the word numbered, but as an absolute it follows it in apposition.



The cardinals from three to ten are nouns which disagree with the noun in gender, the masculine form standing with the feminine noun, and *vice versa*, e.g., שְׁלֹשָׁת בָּנִים, three sons; שְׁלֹשׁ בָּנוֹת, three daughters. The numerals from eleven to nineteen have the unit before the ten, and the noun is generally in the plural, though after common substantives such as day, year, man, the singular is used. The tens from thirty to ninety are expressed by the plural of the corresponding units, whilst twenty represents the plural of ten. Tens and units are usually joined by the conjunction waw, e.g., שִׁבְעִים וְשֶׁבַע, seventy-seven (*i.e.*, seventy and seven). The numerals occasionally have suffixes, as with שְׁלֹשָׁתָם, they three.

The ordinals have distinctive forms for the numbers one to ten only, as follows :

	Masculine	Feminine
first	רִאשׁוֹן	רִאשׁוֹנָה
second	שֵׁנִי	שֵׁנִית
third	שְׁלִישִׁי	שְׁלִישִׁית
fourth	רְבִיעִי	רְבִיעִית
fifth	חֲמִישִׁי	חֲמִישִׁית
sixth	שֵׁשִׁי	שֵׁשִׁית
seventh	שְׁבִיעִי	שְׁבִיעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֲשָׂרִי	עֲשָׂרִית

These ordinals are adjectives, agreeing with the substantive in number and gender, and coming generally after the noun. After ten, the ordinals have no distinct form, and the corresponding cardinals are then employed. The age of people is normally expressed by בֶּן־, "son of" or בַּת, "daughter of", *e.g.*, אִישׁ בֶּן־שְׁלֹשִׁים שָׁנָה, a man of thirty. In dates, the cardinals frequently replace ordinals in usage, *e.g.*, בְּאַחַד לַחֹדֶשׁ, on the first of the month.

About the Maccabean period the consonants of the alphabet came to be used as numerical signs, with the values assigned to them which we have already included in our table of the alphabet. From this it will be seen that the letters א to ט comprise the first nine numerals, the letters י to צ the tens, whilst the hundreds are signified by the letters from ק to ת. In combinations of numbers the greater symbol generally precedes the lesser, *e.g.*, יב equals 12, *i.e.*, 2 plus 10, the latter number being written first. Thus לג equals 3 plus 30, ייא equals 1 plus 10 plus 200, תר equals 200 plus 400, and so on. Exceptions to this are numbers 15 and 16, which are not symbolised by יה and יו respectively, since these combinations are fragments of the Divine Name. This difficulty was avoided by using טו (6 plus 9) for fifteen, and טז (7 plus 9) for sixteen.



VOCABULARY

גְּבוּהַ tall.	אָהַב to love.	פֶּקַח Pekah.
רַחֵל Rachel.	שֵׁבֶט tribe, sceptre.	בָּבֶל Babylon.
לֵאָה Leah.	שְׁלֹמֹה Solomon.	יָדַע to know.
חַסְדִּים kindness.	חֹדֶשׁ month.	בָּטַח to trust.
גָּדַל to grow, become great.	בַּעַל lord, master, husband.	מִלְחָמָה battle, war (f).

Exercise 18

Translate :

1. קטן מן-אָחיו 2. דוד הגדול מאָחיו 3. בנו הקטן  
 4. עבד עבדים 5. אגדל ממך 6. גבה אנכי ממנו 7. אחד  
 8. שלשת בָּנוּ 9. בחמשה עשר יום 10. שנת שמנה  
 11. בשנת שתים לפקח 12. בחודש שנים  
 13. בשנת שמנה עשרה למלך ישראל  
 14. שניהם 15. שנים שנים.

1. Better than gold. 2. His youngest daughter. 3. He is taller than his wife. 4. From the greatest of them to the least of them. 5. Jacob loved Rachel more than Leah. 6. I am not better than my fathers. 7. The two mountains. 8. Her three daughters. 9. Fifteen sons. 10. Sixty-two years. 11. Twenty-seven. 12. Eleven years. 13. The first earth. 14. The tenth month. 15. In the second year.

Translate from the Hebrew Bible, using a lexicon where necessary : Jeremiah 52, verses 28-32.

CHAPTER XX

VERBAL SUFFIXES

THE pronominal accusative of a verb may be expressed by אֶת with the appropriate suffix, or by a pronominal suffix attached to the verb. Normally only a direct object is implied by the use of a verbal suffix.

The form of the suffix itself is similar to those attached to nouns, except that in the first singular וְי is preferred, whilst in the third plural we find ׁ and ׂ more often than ֿׁ and ֿׂ. The addition of a suffix naturally affects the tone or accent, which tends to move in the direction of the suffix, and which modifies the pointing accordingly.

The inflections will be seen from the following tables :

Regular Verb

PERFECT QAL SINGULAR

	3 m.	3 f.	2 m.	2 f.	1 c.
Sing.					
1 c.	קָטַלְתִּי	קָטַלְתְּנִי	קָטַלְתָּנִי	קָטַלְתְּנִי	—
2 m.	קָטַלְתָּ	קָטַלְתְּ	—	—	קָטַלְתֶּם
2 f.	קָטַלְתְּ	קָטַלְתְּ	—	—	קָטַלְתֶּן



	3 m.	3 f.	2 m.	2 f.	I c.
3 m.	קָטְלוּ (קָטְלוּהוּ)	קָטְלוּהוּ	קָטְלוּהוּ	(קָטְלוּתִיו)	קָטְלוּתִיו
3 f.		קָטְלוּהָ	קָטְלוּהָ	קָטְלוּתֶיהָ	קָטְלוּתֶיהָ
Plur.					
I c.	קָטְלוּנוּ	קָטְלוּנָהּ	קָטְלוּנָהּ	קָטְלוּתֵינוּ	—
2 m.	קָטְלוּכֶם	(קָטְלוּתְכֶם)	—	—	קָטְלוּתֵיכֶם
2 f.	קָטְלוּכֶן	(קָטְלוּתְכֶן)	—	—	קָטְלוּתֵיכֶן
3 m.	קָטְלָם	קָטְלָתָם	קָטְלָתָם	קָטְלָתֵימָם	קָטְלָתֵימָם
3 f.	קָטְלוּן	קָטְלָתָן	קָטְלָתָן	קָטְלָתֵינָן	קָטְלָתֵינָן

PERFECT QAL PLURAL

	3 c.	2 c.	I c.
I c.	קָטְלוּנִי	קָטְלוּתֵנִי	—
2 m.	קָטְלוּךָ	—	קָטְלוּנֶךָ
2 f.	קָטְלוּךְ	—	קָטְלוּנֶךָ
3 m.	קָטְלוּהוּ	קָטְלוּתוֹהוּ	קָטְלוּנֹהוּ
3 f.	קָטְלוּהָ	קָטְלוּתֶיהָ	קָטְלוּנֶיהָ
I c.	קָטְלוּנוּ	קָטְלוּתֵנוּ	—
2 m.	(קָטְלוּכֶם)	—	קָטְלוּנֹכֶם
2 f.	(קָטְלוּכֶן)	—	קָטְלוּנֹכֶן
3 m.	קָטְלוּם	קָטְלוּתָם	קָטְלוּנָם
3 f.	קָטְלוּן	קָטְלוּתָן	קָטְלוּנָן

The student will not encounter undue difficulty in learning these forms, as they inflect quite regularly. In the ordinary way only active verbs take suffixal

forms, since the reflexives and passives cannot govern an object. Where forms are exactly alike, as with the second singular feminine and the first singular common with the third masculine suffixes, the context determines the meaning.

The Pi'el and Hiph'il follow the same general scheme, as the following two examples will indicate :

	Pi'el		Hiph'il	
	3 sg. m.	3 pl. c.	3 sg. m.	3 pl. m.
1 c.	קָטַלְנִי	קָטַלְנוּנִי	הִקְטִילְנִי	הִקְטִילְנוּנִי
2 m.	קָטַלְךָ	קָטַלְכֶם	הִקְטִילְךָ	הִקְטִילְכֶם
2 f.	קָטַלְךְ	קָטַלְכֶן	הִקְטִילְךְ	הִקְטִילְכֶן
3 m.	קָטַלוּ	קָטַלוּהוּ	הִקְטִילוּ(הוּ)	הִקְטִילוּהוּ
3 f.	קָטַלְהָ	קָטַלְהֶּן	הִקְטִילְהָ	הִקְטִילְהֶּן
1 c.	קָטַלְנוּ	קָטַלְנוּנוּ	הִקְטִילְנוּ	הִקְטִילְנוּנוּ
2 m.	קָטַלְכֶם	קָטַלְכֶם	הִקְטִילְכֶם	הִקְטִילְכֶם
2 f.	קָטַלְכֶן	קָטַלְכֶן	הִקְטִילְכֶן	הִקְטִילְכֶן
3 m.	קָטַלְם	קָטַלְם	הִקְטִילְם	הִקְטִילְם
3 f.	קָטַלְן	קָטַלְן	הִקְטִילְן	הִקְטִילְן

The suffix of the imperfect generally prefers an "e" vowel where the perfect has an "a" vowel. The imperfect has regular suffixal endings because the change of persons occurs with the commencing syllable. The imperfect and imperatives often have an assimilated ׀, called "nun energicum" before the



suffix, with dagheš forte, e.g., ישמרוּ for ישמרוּ. This is common in pause.

The following tables indicate the suffixal forms found in the imperfect and imperative :

Imperfect Qal

Imperative

	3 sg. m.	3 sg. m. with nun energi- cum	3 pl.	2 sg. m.	2 sg. m. with nun energi- cum	2 pl. m.
1 c.	יקטלני	יקטלני	יקטלוני	קטלני	קטלני	קטלוני
2 m.	יקטלך	יקטלך	יקטלוך	—	—	—
2 f.	יקטלך	—	יקטלוך	—	—	—
3 m.	יקטלהו	יקטלנו	יקטלוהו	קטלהו	קטלנו	קטלוהו
3 f.	(יקטלה)	יקטלנה	יקטלוה	(קטלה)	קטלנה	קטרוה
1 c.	יקטלנו	יקטלנו	יקטלוננו	קטלנו	קטלנו	קטלוננו
2 m.	יקטלכם	—	יקטלונכם	—	—	—
2 f.	יקטלכן	—	יקטלונכן	—	—	—
3 m.	יקטלם	—	יקטלונם	קטלם	—	קטלונם
3 f.	יקטלן	—	יקטלונן	קטלן	—	קטלונן

Infinitive constr.

Pi'el 3 sg. m. Hiph'il 3 sg. m.

1 c.	יקטלי (קטלני)	יקטלני	יקטילני
2 m.	יקטלך (קטלך)	יקטלך	יקטילך
2 f.	יקטלך	יקטלך	יקטילך
3 m.	יקטלו	יקטלהו	יקטילהו
3 f.	יקטלה	יקטלה	יקטילה (יקטילה)

1 c.	קָטַלְנוּ	יִקְטַלְנוּ	יִקְטִילְנוּ
2 m.	קָטַלְכֶם	יִקְטַלְכֶם	יִקְטִילְכֶם
2 f.	קָטַלְכֶן	יִקְטַלְכֶן	יִקְטִילְכֶן
3 m.	קָטַלֶם	יִקְטַלֶם	יִקְטִילֶם
3 f.	קָטַלְוּ	יִקְטַלְוּ	יִקְטִילְוּ

The student should notice that the vowel under the second masculine singular and plural of the imperfect Qal is qameç hatuph, as also in the shut syllables of the infinitive construct. The participle generally has the suffixes of the noun rather than the verb, *e.g.*, מְבַקְשֵׁי, rather than מְבַקְשֵׁהוּ, "those who seek him".

The infinitive construct has the force of a gerund, and can govern an object. Thus the phrase "when he kept the man" may be rendered בְּשָׁמְרוֹ אֶת-הָאִישׁ, with ׀ prefixed to the infinitive. If the object is a pronoun, אַת in suffixal form is employed.

The suffixes to the verb might at first glance appear confusing and highly intricate, but with even the slightest degree of familiarity they become apparent as an ingenious method of expression involving a direct relation between subject, verb and object, and the economy of language which results is in many ways typical of the Hebrew idiom. Thus one word, שָׁמְרָתֶם, means "she has kept them (*m*)", just as יַמְלִיכֵנִי does duty for the expression "they (*m.*) will make me (*c*) king". A glance at the suffix



is sufficient to indicate the person of the object, whilst the state of the subject and verb is readily deduced from the remainder of the word.

VOCABULARY

בִּקֵּשׁ (Pi'el.) to seek.	קָדַם east.	מֹשֶׁה Moses.
שָׂמַד (Hiph.) to destroy.	לְמַעַן in order that.	עוֹלָה burnt-offering.
מָצָא to find.	אֵיךְ where ?	זֶרַע seed.
רָעַב famine.	אֵיךְ how ?	לָשׁוֹן tongue (f).
שָׂרַף to burn.	רֹעֶה shepherd.	מִנְחָה meal-offering.
אֱמֶת truth (f).	שָׁפַט to judge.	בָּנָה to build.
יָרָא to fear.	בָּחַר to choose.	אֵף also, moreover.
כָּרַת to make a covenant.	מָאָס to reject, despise.	רֵעַ friend, companion.

Exercise 19

Translate :

1. יְבַקְשֵׁנִי 2. שָׁמְרֵנוּ 3. יִמְלִיכֵנוּ 4. יִשְׁמְרוּכֶם 5. שְׂמַרְתִּינִי  
 6. שְׂמַרְתִּינִי 7. שָׁמְרוּן 8. אַחֲרֵי כָרְתֶם בְּרִית 9. בְּקִשְׁנוּהָ  
 10. בְּקִשְׁהוּ בַּבֶּקֶר 11. בְּשָׁמְרוּ אֶת דְּבָרֶיהָ  
 12. הַמְּלִיכוּהוּ עַל-הָעָם הַזֶּה 13. מְצַדִּיקֵי הוּא אֱלֹהִים  
 14. יִשְׁמִדֵנִי בַיּוֹם הַהוּא 15. כִּי-מִכְבְּדֵי אֶכְבֵּד.

1. She has made me king (Hiph.). 2. I have kept thee.  
3. They have kept them. 4. Make me king. 5. They(*m*)  
will seek me. 6. Ye(*f*) have sought me. 7. We have kept  
thee(*m*). 8. In thy(*f*) keeping. 9. When the man  
remembered thy law. 10. In the day when I visit them.  
11. He will honour me in that city. 12. I will judge thee(*f*)  
according to thy ways. 13. God has sent me before you.  
14. They sought him with their whole heart. 15. Hast  
thou found me, O my enemy?

Translate: Isaiah 41, verses 8-12.



## CHAPTER XXI

### WEAK VERBS : PE NUN, PE GUTTURAL, PE 'ALEPH

WEAK verbs are normally classified in terms of the old paradigm verb **פעל**, which earlier grammarians regarded as the typical regular or strong verb, later being displaced in favour of **קטל** because of its guttural content, as we have seen. Thus, the first radical of any verb is designated the "פ" letter; the second is styled the "ע" letter, whilst the third is called the "ל" letter. On this basis פ"ל verbs are those which have נ as the first letter, and ע"ל are those which have waw as the second radical. Since א and ה are gutturals at the beginning, and quiescent letters at the end of a word, they have a twofold designation, e.g., **פָּנָה** is a ל"ה verb, but **הִלָּךְ** is a פ" guttural. Where a verb has the second and third radicals identical it is called a Double 'Ayin verb, e.g., **קָבַב**.

These verbs are styled "weak" because of the necessary modification of certain forms in the paradigm where the radicals are normally doubled. Since many of these radicals are gutturals, dagheš forte cannot be inserted, as in the strong or regular verb. The student should avoid the term "irregular" as far

as possible in this connection, since the form which ensues is fully consonant with the normal procedure governing guttural letters, already familiar to us.

### *Pe Nun Verbs*

This type is marked by the ready assimilation of the radical נ at the end of a syllable, since in this position it does not carry a full vowel. This assimilation occurs in the imperfect Qal, the Niph'al perfect and participle, and throughout the Hiph'il and Hoph'al. Thus יִנָּשׁ becomes יָשׁ; נִנָּשׁ becomes נָשׁ, and so on. In this type of verb, qibbuç replaces qameç hatuph in the Hoph'al.

The nun is dropped in the imperative by stative verbs and those with pathah under the second radical, *e.g.*, שָׁב for נָשׁב, draw near. If a verb has holem with the second radical, the nun is generally retained, *e.g.*, נָפַל, fall thou. The infinite construct relinquishes the nun, but assumes the feminine termination to form a s<sup>e</sup>gholate noun, *e.g.*, נָשַׁת. With ל as a prefix it is pointed with qameç, *e.g.*, לְנָשַׁת, to draw near. With a suffix this becomes לְנָשַׁתִּי, "for my drawing near". But verbs which have holem in the imperative form the infinitive construct in the usual manner, retaining the nun, *e.g.*, לְנָפַל to fall.

The verb לָקַח, to take, is treated as a Pe Nun verb in the Qal and Hoph'al. Thus the Qal imperfect is



יָקַח, and the Hoph'al imperfect is יִקַּח. In other formations, however, the ל is not assimilated, e.g., Niph'al, נִלְקַח. In the verb נָתַן, to give, set, the final nun is assimilated where pointed with silent šewa, e.g., נָתַתְּ becomes נָתַתְּ. The initial nun is also assimilated in the imperfect Qal and takes çere under the second radical, e.g., יִתֵּן. The imperative likewise has çere, but before maqqeph it becomes seghol, i.e., יְתֵן. The emphatic form of this is תִּתֵּן and with suffix is תִּתְּנֶהוּ. The infinitive construct is תֵּן, from תִּתֵּן, and with a suffix is תִּתֵּי, etc. With ל the infinitive construct is לִתֵּן. Fuller forms will be found in the paradigm at the end of the book.

### *Pe Guttural Verbs*

These verbs are modified because of the peculiarities of the guttural letters. As we have seen, these letters cannot be doubled by a dagheš forte, and also they prefer a hateph to a simple vocal šewa. In the imperfect Niph'al and related forms the initial radical has the hireq lengthened to çere in compensation, e.g., יִצְמַח. In the perfect Qal, the second plural masculine and feminine have hateph pathah as the guttural vowel, i.e., צִוְּבַתֶּם and צִוְּבַתֶּן, where the regular verb would have simple šewa. In the imperfect the hateph occurs consistently under the guttural, and corresponds with the vowel of the prefix, e.g., אֶצְמַח. Normally the vowel preferred by

the guttural is of a different class from that of the last syllable. So in the imperfect Qal, with a final holem the guttural vowel is generally pathah, *e.g.*, יַעֲמֹד, and with a terminal pathah the vowel chosen is usually s<sup>e</sup>ghol, *e.g.*, יִחַוֹּק. However, s<sup>e</sup>ghol is regularly found with the first person singular of the imperfect Qal, אֶעֱמֹד, whilst in the imperative the hateph is usually hateph pathah, *e.g.*, עֲמֹד. Where forms end with a vowel letter, the hateph becomes a full vowel before a š<sup>e</sup>wa. Thus whilst the third singular masculine imperfect Qal of עָמַד is יַעֲמֹד, the third plural is יַעֲמֹדוּ, with the š<sup>e</sup>wa under the mem being vocal. Obviously a form יַעֲמֹדוּ would be impossible, since two vocal š<sup>e</sup>was cannot occur together.

### *Pe 'Aleph Verbs*

Because א is a quiescent letter as well as a guttural, it relinquishes its consonantal force in the case of five verbs, and these then form a subdivision of the Pe guttural class. They are אָבַד, to perish; אָמַר, to say; אָכַל, to eat; אָפַח, to bake, and אָבָה, to be willing. The last two are ל"ה verbs also. One or two verbs have both Pe guttural and Pe 'Aleph forms, *e.g.*, אָחַז, to seize, and אָסַף, to gather.

In the perfect Qal they are like the Pe gutturals, but in the imperfect א quiesces to the vowel holem, *e.g.*, יֹאכַל for יֵאָכֵל. In the infin. const. either hateph pathah or hateph s<sup>e</sup>ghol are found under the א, *e.g.*,



אָכַל, אָמַר. Whilst the infinitive construct when governed or preceded by ל normally has hateph seghol, one verb only, אָמַר has a contracted form, לְאָמַר for לֵאמֹר. In the imperfect with waw consecutive, אָמַר has seghol, וַיֹּאמֶר and he said, but in the first singular pathah is found, e.g., וַאֲמַר.

## VOCABULARY

נָשָׂא (Niph.) to draw near.	נָצַל (Hiph.) to deliver.	חָצִי half.
נָקַם to avenge.	נִבֵּא (Niph.) to prophesy.	עָמַד to stand.
נָשַׁק to kiss.	חָטָא to sin.	שָׁכַב to sleep.
חָלַק to divide.	חָלַם to dream.	קִדְּשׁ holiness.
דָּבַר (Pi.) to speak.	עָנָה to answer.	יְהוֹנָתָן Jonathan.
חָכַם to be wise.	עֲנֹתוֹת Anathoth.	נָגַע to touch, reach.
נַחֲלָה possession, inheritance (f).	נָכַח (Hiph.) to strike, kill.	עָבַד to serve, till ground.
רָחַק to be distant, withdraw.	נָטַשׁ to leave, allow.	סָפַר to count, write ; (Pi.) to recount.

## Exercise 20

Translate :

1. וַיֹּאמֶר אֵלַי בֶּן-אָדָם עָמַד עַל-רִגְלֵיךָ וַאֲדַבֵּר אִתְּךָ.
2. אֶעֱבְדָה שְׁבַע שָׁנִים בְּרַחֵל בְּתֶךָ הַקְטָנָה 3. וְשָׁלַחוּ וְקָנִי עִירוֹ וְלָקַחוּ אֹתוֹ מִשָּׁם וְנָתַנוּ אֹתוֹ בְּיַד-הַמֶּלֶךְ 4. כֹּה אָמַר

יהוה לְאִנְשֵׁי עֲנֹתוֹת הַמְּבֻקְשִׁים אֶת־נַפְשָׁךְ לֵאמֹר לֹא תִנָּבֵא  
 בְּשֵׁם יְהוָה 5. וּפְרָעָה חֹלֶם וְהִנֵּה עֹמֵד עַל־הַיָּאֵר 6. וַיְדַבֵּר  
 יְהוָה בְּדָוֶד טוֹב אֶל־שָׂאוּל אָבִיו וַיֹּאמֶר אֵלָיו אֶל־יְהוָה  
 הַמֶּלֶךְ בְּעַבְדּוֹ 7. וְעַבְדְּתָ אֶת־אִיבִיךָ אֲשֶׁר יִשְׁלַח בְּךָ יְהוָה  
 8. בְּיוֹם הָרַע אֶקְרָאָךְ כִּי תַעֲנֵנִי 9. לֹא נִטְשָׁתָנִי לְנֹשֶׁק לְבָנִי  
 וּלְבָנֹתָי 10. וַיַּחֲלֵק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו.

1. Ye(*m*) shall serve God upon this mountain. 2. And thou, son of man, prophesy unto the mountains of Israel. 3. And they dreamed a dream in one night. 4. And he said, Draw ye near hither, all the people. 5. For the place on which you are standing (*part.*) is holy ground (ground of holiness). 6. And thou shalt not cause the land to sin, which the Lord thy God has given thee for an inheritance. 7. Thus saith Jehovah, send out (*Pi'el*) my people, that they may serve me. 8. And Jehovah will answer and say to his people, Behold I am sending(*part.*) bread in the desert. 9. In all these words he did not sin with his lips. 10. And his father said unto him, draw near, I pray thee, and kiss me, my son.

Translate : Genesis 28, verses 11-15.



CHAPTER XXII

'AYIN GUTTURAL, LAMEDH GUTTURAL  
AND LAMEDH 'ALEPH VERBS

*'Ayin Guttural*

BECAUSE the second radical in this type of verb is a guttural, certain modifications associated with gutturals take place. Thus a vocal š<sup>e</sup>wa under a guttural becomes a hateph, and because of the preference for "a" sounds it is usually hateph pathah, e.g., בְּחָרִי for בְּחָרִי. The perfect Qal follows the normal pattern except for the third feminine singular and third plural, which have the hateph under the guttural. This occurs also in the second feminine singular, third masculine plural and second masculine plural of the imperfect, and also in the cohortative. In the feminine singular and masculine plural of the imperative the first radical takes the short vowel corresponding to the hateph, e.g., שְׁחַטִּי instead of שְׁחַטִּי. In both the imperfect and imperative Qal, pathah may replace holem, e.g., יִשְׁחַט rather than יִשְׁחַט.

The Pi'el, Pu'al and Hithpa'el naturally omit dagheš forte from the middle radical, being a guttural. The preceding vowel is lengthened in com-

pensation before ר (בִּרְךָ for בְּרִיךָ), and often before א (מֵאֵן for מֵאָן). ה, ח and ע generally require no such compensation.

### *Lamedh Guttural*

This is a type of verb whose third radical is a guttural, and includes final ה with mappiq. Final א and ה simple are quiescent, and fall into different classes to be considered later. Verbs of this general class are peculiar because of the rule that all final gutturals must have an "a" sound connected with them. The imperfect and imperative Qal and Niph'al have pathah before the guttural, whilst pathah furtive occurs after a fully accented vowel in the infinitives Qal and in the active participle. When the guttural is final and preceded by a permanently long vowel, pathah furtive is employed in the normal manner, e.g., הִשְׁלִיחַ. An auxiliary pathah is placed under the guttural of the second feminine singular in the perfect Qal and elsewhere without altering the pointing of the tav, e.g., שְׁלַחְתְּ, not שְׁלַחְתָּ.

### *Lamedh 'Aleph*

In this class it is important to bear in mind the quiescent nature of the final guttural, as we mentioned above. Apart from the third and second person feminine plural of the imperfect, the preceding vowel is always long when the א quiesces, for the syllable thus has the effect of being open.



In the perfect Qal, qameç is retained throughout, except in the stative verbs, which have çere, *i.e.*, מְצַאֵת, but מְלֹאֵת. The infinitive construct Qal may be regular, *e.g.*, הִטֵּא, but may be formed by adding ת, *e.g.*, מְלֹאֵת. The imperfect Qal has qameç as the second vowel, but an accented s<sup>e</sup>ghol precedes the א in the third and second persons feminine plural, *e.g.*, תִּמְצְאֵנָה.

There is a tendency to confuse forms from this class with corresponding forms of the ל' class of verbs, as in 1 Samuel xiv, 33, where we find חֻטָּאִים for חֻטָּאִים. א may relinquish a vowel in contraction, *e.g.*, מְצַאֵת for מְצַאֵת, or it may drop out itself entirely in writing, *e.g.*, מְצַאֵתִי for מְצַאֵתִי.

## VOCABULARY

בִּרַךְ (Pi.) to bless.	מָלֵא to be full, (Pi.) to fill.	תְּנִית spear.
שָׁעַן (Niph.) to lean.	שָׁלַח to send, let go.	חֲמָס violence.
שָׁבַע (Niph.) to swear.	נָתַץ to break down.	שָׁחַת to be corrupt.
שָׂנֵא to hate.	מָשַׁח to anoint.	אֲדוֹן lord, master.
מָאָן (Pi.) to refuse, be unwilling.	יָצַק to pour out.	רָעָה evil ( <i>f</i> ).
אִם if, whether.	מְשָׁחָה unction ( <i>f</i> ).	נָבַט to look. (Hiph.)

## Exercise 21

Translate :

1. וַיֹּאמֶר יְהוָה אֱלֹהֵי-מֹשֶׁה כִּבְד־לֵב פָּרַעַה מֵאֵן לְשַׁלַּח אֶת הָעָם.  
 2. וַתִּשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס. 3. וְאַתָּה  
 תִּדְבֹר אֶל-כָּל-חַכְמֵי-לֵב אֲשֶׁר מִלְּאֲתֵיךָ רוּחַ חָכְמָה. 4. וַיִּמְאֵן  
 וַיֹּאמֶר אֶל-אַשְׁתּוֹ אֲדֹנָיו הֵן לֹא-יָדַע אֲדֹנִי וְכֹל אֲשֶׁר-יֵשׁ-לוֹ  
 נִתַּן בְּיָדִי. 5. וְאַיֶּךָ אֶעֱשֶׂה אֶת הַרְעָה הַגְּדוֹלָה וְחָטַאתִי לְאֱלֹהִים  
 6. וְאַנִּי שָׁנֵאתִיו כִּי לֹא יִתְנַבֵּא עָלַי טוֹב. 7. וְאִם רַע בְּעֵינֵיכֶם  
 לַעֲבֹד אֶת-יְהוָה בְּחַרוּ לָכֶם הַיּוֹם אֶת-מִי תַעֲבֹדוּן. 8. וְזָעַקְתֶּם  
 בַּיּוֹם הַהוּא מִלִּפְנֵי מִלְּכֶכֶם אֲשֶׁר בְּחַרְתֶּם לָכֶם. 9. לֹא  
 יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ אֲשֶׁר וְשָׁבַע לָהֶם  
 10. וּמִשְׁחָתָ לִי אֶת אֲשֶׁר-אָמַר אֵלַיךָ.

1. And God blessed the seventh day and sanctified it.  
 2. He will not repent, for he is not a man, to repent. 3. He  
 will send his messenger before thee. 4. And he swore  
 to him concerning (על) these words. 5. And behold,  
 Saul leaned upon his spear. 6. And the blood of thy  
 sacrifices shall be poured upon the altar of the Lord thy  
 God, and thou shalt eat the flesh. 7. Her poor will I  
 satisfy with bread. 8. And he said unto Jacob, I find  
 her not. 9. Thou shalt not hate thy brother in thine  
 heart. 10. And thou shalt take the oil of unction and  
 pour it upon his head and anoint him.

Translate : Genesis 6, verses 5-8.



CHAPTER XXIII

PE YODH, PE WAW ; 'AYIN YODH  
AND 'AYIN WAW VERBS

*Pe Yodh and Pe Waw Verbs*

THE majority of the Hebrew Pe Yodh verbs originally had waw as the first root letter, but since few words ordinarily begin with waw, and in those in which it would appear as a radical it becomes yodh, the true difference between these types is less apparent in the Qal than in the Niph'al and the Hiph'il. Thus the verb יָטַב, to be good, is a genuine Pe Yodh, whilst יָשַׁב, to sit, comes from an original וָשַׁב, and is thus a Pe Waw. In the Hiph'il these become הִיטִיב, retaining the original ' after the ה, and הוֹשִׁיב, with the original ו, now quiescent, following the ה.

The original ו"פ verbs are few in number, the most important being יָצַק, to suck, יָלַל, to howl (Hiph.), יָטַב, to be good, and יָקָץ, to awake.

The imperfect Qal is regular, with the yodh quiescing in the long hireq and pathah as the final vowel, e.g., יִיטַב. The infinitive construct Qal is also regular, יִטַּב, whilst all Hiph'il forms have çere under the preformative ה, followed by quiescent ו, e.g. הִיטִיב.

A number of verbs with **צ** as their second radical are like **פ** verbs in the Qal, but in other forms are like **פ** verbs in assimilating the first and second root letters, and using dagheš forte. These verbs are **יצ**, to place, **יצב**, to stand, **יצת**, to burn, and **יצק**, to pour. Assimilation takes place chiefly in the perfect Niph'al, and all forms of the Hiph'il and Hoph'al. Thus the Niph'al of **יצת** is **וצת**, the Hiph'il is **הצית**, and the Hoph'al is **יצת**. The verbs **יצר**, to fashion, and **יצא**, to go out, are exceptions to this procedure.

Many original **פ** verbs surrender the consonantal force of the quiescents with many preformatives, but the Hiph'il and Hoph'al retain them to a certain extent. Thus the perfect Hiph'il of **ישב** is **הושׁיב**, and the imperfect is **יושׁיב**. The waw also reappears in the Niph'al, **נושב**. The imperfect Niph'al has waw with consonantal force, *i.e.*, **נושב**. The first person imperfect singular has hireq rather than seghol under the **א**. The Hoph'al **הושׁב** becomes **הושׁב**.

The imperfect Qal varies somewhat in formation. In certain verbs it follows the pattern of the **פ** class, *e.g.*, **ירא**, from **ירא**, to fear. These include **ירש**, to inherit, **יעץ**, to take counsel, **יער**, to be weary, and **ישן**, to fall asleep. It will be seen that such verbs change waw to yodh in the imperfect, forming it like that of the strong stative verbs.



In other verbs the initial yodh is dropped, and a permanently long çere appears under the first consonant, with either çere as the last vowel, or pathah before a guttural. Thus יֵשֵׁב becomes יֹשֵׁב in the imperfect Qal, and יָדַע becomes יֹדַע. The most important of these verbs are יֹשֵׁב, to sit, dwell, יָרַד, to go down, יָלַד, to bear, beget, יָדַע, to know, and יָצָא, to go out. הֵלֵךְ, to go, is regarded also as one of these, except for the perfect and infinitive absolute Qal, and the Hithpa'el.

### *Adverbs*

These are less developed in Hebrew than in other languages, and in addition to their derivation from nouns and pronouns may be rendered idiomatically by Hebrew verbs. Thus the perfect Hiph'il of יָטַב is employed for the adverb "well", e.g., הֵיטִיבוּ לְדַבָּר, they have spoken well, is literally "they have 'made good' in speaking"; the phrase "and she bore again" becomes "she added and bore", i.e., וַתּוֹסֵף וַתֵּלֶד, or וַתּוֹסֵף וַתֵּלֶד (and she added to bear).

### *'Ayin Yodh and Waw Verbs*

These classes have a quiescent yodh or waw as the middle radical, which does not appear in the perfect Qal. Thus an original קָוַם becomes קָם, and שָׂוַם becomes שָׂם. Though עָוַי verbs are more common, both types are identical in conjugation except for the imperative, imperfect and infinitive Qal, where the

original medial root letter is found as a vowel, *i.e.*, יָשִׁים, יָקוּם. In the perfect, waw is omitted throughout, whether the vowel is "a", "e", or "o", *e.g.*, בּוֹשׁ, מָת, בָּן. The Jussives of שָׁם and קָם are יָשִׁם and יָקָם respectively, and when waw consecutive is added to the shortened form of the imperfect, the accent falls on the yodh, making the last syllable shut and the vowel short, *i.e.*, וַיָּקָם, wayyaqom, וַיָּשִׁם, wayyasem.

A number of statives are included in this class but do not conform to any particular set pattern. Thus מוֹת has a Qal perfect מָת, מָתָה etc., whilst בּוֹשׁ has holem instead of šureq in the Qal, בִּשְׁתָּ, בִּשְׁתָּ etc. In the imperfect full holem reappears, יִבוֹשׁ, etc., as in the infinitive and active participle, בּוֹשׁ. The verb בּוֹא, to come, conjugates like קוֹם, save that it has ו instead of י. Hence the imperfect is יִבוֹא, and the infinitive construct is בּוֹא (לְ). שׁוֹב is found in an idiomatic form meaning "to do over again". The phrase, and he arose again, would thus be rendered וַיָּשָׁב וַיָּקָם, *i.e.*, and he returned and arose. Some verbs have Po'lel as an intensive to replace the Pi'el, *e.g.*, קוֹמִים (imperfect יָקוּמִים), and occasionally a Pilpel, כּוֹלֵל (כּוֹלֵל).

## VOCABULARY

מוֹת to die ;	בּוֹא to come ;	שׁוֹב to return ;
(Hiph.) put	(Hiph.) to	(Hiph.) to
to death.	bring.	restore.



יָטֵב to be good.	יָשָׁן to sleep.	בוֹשׁ to be ashamed.
נַחַל stream.	גֵּבֻלָּה corpse (f).	זַיִת olive.
נָחַח to rest.	קוּם to arise.	יֵצֵא to go out.
אֵלִיָּהוּ Elijah.	שָׁמְרוֹן Samaria.	פָּצַר to urge.

## Exercise 22

Translate :

1. וַיֵּלֶךְ וַיָּשָׁב בְּנַחַל אֲשֶׁר עַל-פְּנֵי הָעִיר. 2. וַיִּקָּם וַיֵּלֶךְ אֶל-  
נַפְשׁוֹ וַיָּבֹא עַד-הַמְדָבָר. 3. קוּם אֲכַל כִּי רַב מִמֶּךָ הַדָּרָךְ.  
4. וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוֹב לְדֶרֶכְךָ מִדְּבָרָה. 5. וַתֹּאמֶר לָהּ  
בַת-פְּרָעָה הַזֹּאת הֲלִיכִי אֶת-הַיֵּלֶד הַזֶּה וְהִינִקִּיהוּ. 6. וַיֹּאמֶר לֹא-  
יָרֵד בְּנֵי עַמְכֶם כִּי-אֲחִיו מֵת. 7. וְאִתָּה תִחַזֵּה מְכַל-הָעַם  
אֲנָשֵׁי-חַיִל יִרְאִי אֱלֹהִים. 8. וְהִדְגָה אֲשֶׁר בִּיָּאֵר תָּמוֹת. 9. יֵשָׂא  
פְרָעָה אֶת-רֹאשָׁהּ וְהִשִּׁיבָה עַל-הַהֵיכָל. 10. כִּי אֲנֹכִי מֵת בְּאֶרֶץ  
הַזֹּאת וְאַתֶּם עֹבְרִים וַיִּרְשָׁתֶם אֶת-הָאָרֶץ הַשׁוֹבָה הַזֹּאת.

1. And he said, Go out and stand upon the mountain.  
2. Go, return, for what have I done to thee? 3. And he  
arose and went after Elijah. 4. And they urged him  
until (עַד) he was ashamed, and he said, Send. 5. And  
the king died, and he was brought to Samaria, and  
they buried the king in Samaria. 6. And all the men of  
valour arose and went all the night and took the corpse  
of Saul. 7. And the woman took the boy and nursed (יָנַק)  
him. 8. And they shall fear the name of Jehovah in the  
city. 9. His seed shall inherit the earth. 10. And he  
said, I will certainly return to thee in the day of evil.

Translate : 1 Kings 17, verses 10-12.

## CHAPTER XXIV

### DOUBLE 'AYIN, LAMEDH HE, AND DOUBLY WEAK VERBS

DOUBLE 'Ayin verbs are very similar to the 'Ayin Waw class in many respects, exhibiting a weakness in the second and third radicals, which are identical. Some authorities think that the stems are in fact only biliteral, since the two radicals in question are frequently written as one letter, *e.g.*, קלל becomes לקל in the perfect Qal. Where these forms take endings, dagheš forte is used to indicate the presence of a double letter. Hence קטטו becomes קטטו, and so קטו, but the dagheš is omitted in simple forms.

From this it appears that there are two forms of perfect Qal. The longer one, *e.g.*, קטב, is conjugated like קטל, but seldom appears except in the third person singular and plural. A shorter form, קב, is much more common, and takes dagheš forte in the ב, and full holem, as will be seen from the paradigm. The longer form is transitive, the shorter one intransitive.

The imperfect Qal has two forms also, one of which reflects affinity with עו verbs. This is the most common, and using the previous verb would be יטב, with the original "a" vowel under the prefix, as in



ע"ו verbs. With waw consecutive the accent falls on the yodh, leaving the last syllable shut, *e.g.*, וַיִּסַּב, wayyaṣobh. A resemblance to פ"ן verbs is seen in the alternate form יִסַּב, with the first radical doubled instead of the second.

The original "a" vowel occurs in the perfect Niph'al, נִסַּב, whilst the imperfect, יִסַּב, is similar to the imperfect Qal. The Hiph'il perfect is like the Niph'al perfect except that it has two çere vowels, נִסַּבְה, which appear also in the participle, מִסַּב. Intensive forms such as the Po'el (סוֹבֵב), Pîpel (גִּלְגַּל) and Hithpapel, (הִתְגַּלְגַּל), are sometimes found. A reduplication of the first radical, similar to that found in Aramaic, occurs in the imperfect of some verbs, *e.g.*, יִתַּם from תַּמַּם, and יִקַּד from קַדַּד.

Lamedh He verbs originally ended in yodh or waw, *e.g.*, גָּזַה derives from an original גָּזַי, and שָׁלַה from שָׁלַי. The final ה is really a vowel-letter, since were it a consonant it would of course take mappiq, and thus bring the verb into the Lamedh guttural class.

The third masculine singular perfect in all forms terminates in ה, but otherwise the ה disappears. All imperfects terminate in ה־ in the third masculine singular, but this disappears before a vowel affirmative *e.g.*, יִגְלוּ. The original third radical, yodh, survives as a quiescent letter in the second and first persons perfect of the Qal (גָּלִיתִי, גָּלִיתָ) and Niph'al

(נְגַלִּיתָ, נְגַלִּיתִי). The jussive is formed throughout by dropping the ה־ of the imperfect by a process called "apocopation". Such forms are known as "apocopated forms", *i.e.*, "cut off". Thus the jussive Qal becomes יִגַּל, the Niph'al יִגַּל, and so on, with *seghol* as an auxiliary vowel where two consonants would occur together. The cohortative ה־ is never attached to ל־ verbs; instead the simple imperfect is employed to express the cohortative concept.

Before a mute second radical (ד, כ, ק, ת) a monosyllabic apocopation takes place, *e.g.*, וַיִּשָּׂא, from שָׂא, and וַיִּבְרַךְ, from בָּרַךְ. Pe Guttural verbs which are also ל־ in class will retain pathah in apocopated forms, and so the imperfect Qal and Hiph'il of עָלָה are יַעֲלֶה, apoc. יַעַל. The verb רָאָה, to see, has an imperfect יִרְאֶה, and a jussive יִרְאֵ, but in the waw consecutive the א quiesces, וַיִּרְא. The common verb הָיָה, to be, has its imperfect יִהְיֶה, and the jussive יִהִי, or in pause יְהִי. A similar verb חָיָה, to live, is formed in exactly the same way.

שָׁחָה, to bow down, is used in the Hithpa'lel, reflecting the original terminal radical waw. The perfect is הִשְׁתַּחֲוָה (with the ת and ש interchangeable by rule); imperfect is יִשְׁתַּחֲוֶה, and the apocopated form is יִשְׁתַּחוּ. Apocopation of the Hiph'il imperative takes place chiefly in the verb רָפָה, as illustrated by the phrase, הִרְרֵי מִמֶּנִּי, let me alone.



Doubly weak verbs have more than one weak radical, as with **נָשָׂא**, to lift up, which is both פ' and ל'. Some of the more common verbs and their principal formations are as follows :

**יָצָא**, to go out. imp. **יֵצֵא**, imperat. **צֵא**, Hiph. **הוֹצִיא**, **הוֹצִאתָ**, etc. (פ' and ל').

**בּוֹא**, to come. perf. **בָּא**, **בָּאתָ**, etc. impf. **יָבוֹא**, imperat. **בּוֹא**, Hiph. **הִבִּיא**, with suff. generally **הִבִּיאוּ** (פ' and ל').

**נָשָׂא**, to lift. impf. **יִשֵּׂא**. imperat. **שֵׂא** (with suff. **שֵׂאָהוּ** etc.), infin. cstr. **שֵׂאת** (**בְּשֵׂאת** etc.). (פ' and ל')

**נָגַע**, to touch. impf. **יִגַּע**. imperat. **גַּע**. Hiph. perf. **הִגִּיעַ**, Hiph. impf. **יִגִּיעַ** (פ' and ל' gt.).

Defective verbs are those which function in part only, but deficiencies may be supplemented by allied defective verbs which differ in one radical only, *e.g.*, **יָצַב** and **נָצַב**, to place. The commonly used defective verbs are :

**הִלָּךְ**, to go. perf. **הִלָּךְ**. imperf. **יִלָּךְ**, imperat. **לָךְ** ; Hiph. **הוֹלִיךְ** (from **יִלַּךְ**).

**טוֹב**, to be good. perf., particip. and infinitive from **טוֹב** (פ' ) ; impf. **יִטֵּב** and Hiph. **הִיטִיב** (from **יִטַּב**).

**שָׁתָה**, to drink. regular in Qal ; Hiph. **הִשָּׁקָה**, etc. (from **שָׁקָה**).

יָכַל, to be able. perfect like קָטַן, infin. estr. יִכְלֹת ;  
impf. יִכַּל (thought to be an imperfect Hoph'al,  
but probably a modification of יִכַּל or יִכְלֹל).

בוּשׁ, to be ashamed. perf. בּוּשׁ, imperf. יְבוּשׁ, imperat.  
בוּשׁ, Hiph. (regular) הִבִּישׁ ; Hiph. also הוֹבִישׁ  
(from יִבֵּשׁ).

## VOCABULARY

עָלָה to go up.	בָּכָה to weep.	רָבָה to multiply.
הָרָה to conceive.	רָחַם to pity.	שָׁבָה to take captive.
סָבַב to turn, turn away.	מָאוֹר luminary.	נְשָׁמָה breath, life (f).
תְּהוֹהוּ desolation.	יַבְשָׁה dry land (f).	רָחַף to hover, soar.
הָיָה to be, become.	חָיָה to live.	פָּרָה to be fruitful.
קָלַל to be light, trifling ; (Pi.) to curse.	פֶּד earthen jar, pitcher (f).	יָתַר (Niph.) to remain.

## Exercise 23

Translate :

1. הָאִישׁ אֲשֶׁר יִקְלַל אֶת-אָבִיו וְאֶת-אִמּוֹ מוֹת יוּמָת. 2. אָרוּר  
אֲמָה בְּבִאָהּ וְאָרוּר אֲמָה בְּצִאתָהּ. 3. יֵשׂא יְהוָה פָּנָיו אֵלַיָּה וְיִשָּׁם  
לָהּ שְׁלוֹם. 4. וְתֹאמַר שְׁתֵּה אֲדוֹנָי וְתִרְדַּד בְּדָה עַל-יַדָּה בְּבִאָר



5. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר 6. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר  
 יוֹם חָמִישִׁי 7. כִּי-יִבְכוּ עָלַי לֵאמֹר תָּנֶה-לָּנוּ בָּשָׂר 8. וַיְהִי  
 חָלְיוֹ חֲזָק מְאֹד עַד אֲשֶׁר לֹא-נִוְתָרָה-בּוֹ נְשָׁמָה 9. כִּי הִנֵּה  
 הָעִיר אֲשֶׁר נִקְרָא שְׁמִי עָלֶיהָ אֲנֹכִי מֵחַל לְהָרַע בַּיּוֹם הַזֶּה  
 10. וַיַּרְא אֱלֹהִים כִּי-טוֹב

1. And he said to her, fear not, go, do according to your word. 2. And they called on the name of their god saying, Baal, hear us, and there was no voice and no one answering them. 3. And the word of the Lord came to him saying, Arise, go to the desert. 4. And a messenger of Jehovah came to the woman and said to her, Behold, now, thou dost bear not, but thou shalt conceive a son. 5. Let there be luminaries in the firmament of the heaven. 6. Be ye fruitful and multiply and replenish the earth. 7. And he said unto Joseph, Behold, I die, but God will be with you, and will bring you again to the land of your fathers. 8. And thou shalt keep all that I am commanding thee (*part.*) to-day. 9. And he went up and looked towards the sea. 10. And the king did according to all that God commanded him.

Translate : Genesis 1, verses 1-8.

## VOCABULARIES

Numbers in brackets refer to the chapters where the words in question receive their principal treatment. Declensions of nouns are indicated numerically where they might not be obvious, and nouns unmarked as to gender are masculine

### ENGLISH TO HEBREW

#### A

Aaron, אַהֲרֹן  
 able, to be, יָכַל (24)  
 above, up, מֵעַל  
 Abraham, אַבְרָהָם  
 accusative, sign of, אֵת  
 (אַת־) (12)  
 after, behind, אַחֲרַי, אַחֲרֵי  
 age, duration, עוֹלָם  
 alas ! אָהֵה  
 all, כָּל  
 allow, leave, to, נָטַשׁ, *Impf.*  
 יָטוּשׁ  
 also, moreover, אַף  
 altar, מִזְבֵּחַ  
 among, within, בְּתוֹךְ  
 Anathoth, עֲנַתוֹת  
 and, וְ (conj.)  
 angry, to be, קָצַף  
 anoint, to, מָשַׁח

answer, to, עָנָה (24)  
 arise, stand, to, קוּם (23)  
 arm, an, זְרֹעַ *f.*  
 army, valour, force, חַיִּל  
 ashamed, to be, בּוֹשׁ (23, 24)  
 ask, to, שָׁאַל  
 ass, an, חֲמֹר  
 avenge, to, נָקַם (21)

#### B

Baal, lord, husband, בַּעַל  
 Babylon, בָּבֶל  
 bad, רָע  
 bare, to lay (lead captive)  
 barley, שְׂעוֹרָה *f.*  
 battle, war, מִלְחָמָה *f.*  
 be, to, become, הָיָה, *impf*  
 יִהְיֶה, *apoc.* יְהִי  
 beasts, cattle, בְּהֵמָה *f.* ו  
 before, לְפָנַי



- begin, to, חלל, *Hiph.*  
(החל) 24)
- behind, (after)
- behold, הן, הנה
- between, בין (*prep.*)
- bind, gird, to, חבש
- bird, fowl, עוף 2
- birthright, בכורה *f.*
- bless, to, *Pi.* ברכ
- blessing, ברכה *f.*
- blood, דם
- blot out, to, (destroy)
- book, ספר 2
- bow, קשת *f.* 2
- boy, ילד 2 (18); נער 2
- bread, לחם 2
- break down, to, נתץ (22)
- breath, life, נשמה *f.*
- brother, אח (18)
- build, to, בנה
- burn, to, שרף
- burnt-offering, עולה *f.*
- bury, to, קבר
- C
- cake, מצוג
- calf, עגל 2
- captain (prince)
- captive, to lead, lay bare,  
גלה; take captive, שבה
- capture, to, a city, לכד
- cast, to (send)
- cattle (beasts)
- cease, to, leave off, חדל
- choose, to, בחר; search  
out, חזק (23)
- city, עיר *f.* 2
- clean, to be, become pure,  
טהר; *Pi.* to cleanse
- collect, gather, to, קשש
- come, to, בוא; *Hiph.*  
(הביא), to bring (23, 24)
- command, to, *Pi.* צוה (24)
- command, a, מצוה *f.* 1
- companion (friend)
- corpse, נבלה *f.*
- corrupted, to be (destroy)
- couch, ערש *f.* 2
- counsel, עצה *f.*
- count, write, to, ספר; *Pi.*  
to recount
- courage, to take, (strong)
- covenant, ברית *f.* 2
- cover, to, *Pi.* כסה
- create, fashion, to, ברא
- cross, pass over, to, עבר (21)

- cry, call, to, קָרָא ; cry out, דּוֹבֵה, *f.* (9)  
 זָעַק  
 curse, to אָרַר (24) ; *Pi.* קָלַל  
 cut off, cut down, to, כָּרַת  
 draw near, to, נָגַשׁ, *impf.*  
*only in Qal; Niph.* to  
 draw near (21)  
 dream, to, חָלַם (21)  
 dream, a, חֲלוֹם  
 drink, to, שָׁתָה  
 dry land, יַבְשָׁה *f.* 1  
 duration (age)  
 dust, עָפָר 1  
 dwell, sit, to, יָשַׁב ; שָׁכַן
- D
- darkness, חָשֶׁךְ 2  
 daughter, בַּת *f.* 2 (18)  
 David, דָּוִד, דְּוִיד  
 day, יוֹם 2 (18)  
 dead, מֵת  
 death, put to, kill, to מוֹת (23)  
 deliver, to, *Hiph.* נָצַל  
 (הִצִּיל) (21)  
 desert, מִדְבָּר  
 desolation, תְּהוֹ  
 despise, reject, to, מָאָס  
 destroy, blot out, to, מָחָה ;  
*Hiph.* שָׁמַד ; to be cor-  
 rupted, שָׁחַת  
 dig, to, כָּרַה  
 disease, sickness, חָלִי 2  
 distant, to be, withdraw, to,  
 רָחַק  
 divide, to, חָלַק ; *Hiph.* בָּדַל  
 do, make, to, עָשָׂה ; פָּעַל  
 (*poet.*) (22)  
 door, דֶּלֶת *f.* 2
- E
- ear, אוֹן *f.* 2  
 earth, land, אֶרֶץ *f.* 2, *pl.*  
 אֲרָצוֹת  
 earthen jar (pitcher)  
 east, קֶדֶם  
 eat, to, אָכַל  
 Egypt, מִצְרַיִם  
 Elijah, אֵלִיָּהוּ  
 enemy, אִיב 3  
 evening, עָרֵב 2  
 ever, for, עַד-עוֹלָם  
 evil, to do, *Hiph.* רָעַע  
 evil, רָעָה *f.* 2 ; רָשָׁע (*adj.*)  
 except, כִּי אִם  
 eye, עֵין *f.* 2



## F

- face, פָּנִים 1  
 fall, to, נָפַל (21)  
 fashion, to, (create)  
 father, אָב (18)  
 fear, to, יָרָא, *impf.* יִירָא (23)  
 few, a, little, מְעַט  
 fight, to, *Niph.* לָחַם  
 fig tree, תְּאֵנָה *f.*  
 find, to, מָצָא (22)  
 fire, אֵשׁ *f.* 2  
 firmament, רָקִיעַ 1  
 firstborn, בְּכוֹר  
 fish, a, דָּג 1  
 flesh, בָּשָׂר  
 food, אָכַל 2 (אָכְלָה *f.* 2)  
 foot, רִגְלַי *f.* 2  
 force (army)  
 forget, to, שָׁכַח  
 four, אַרְבַּע (19)  
 fowl (bird)  
 friend, רֵעַ (רֵעָה)  
 fruitful, to be, פָּרָה (24)  
 full, to be, מָלֵא; *Pi.* to fill

## G

- garden, גַּן 2  
 gate, opening, פֶּתַח

- gather, to, יָאַסַּף, *impf.* יִאַסֹּף;  
 קָבַץ; collect, קָשַׁשׁ  
 gird, bind, to, חָבַשׁ  
 girl, נַעֲרָה *f.* 2  
 give, set, to, נָתַן (21)  
 glory, כְּבוֹד  
 go, to, הָלַךְ; *Hith.* to walk  
 (24); go down, יָרַד; go  
 out, יָצָא, *impf.* יֵצֵא (23,  
 24); go up, עָלָה, *impf.*  
 יַעֲלֶה, *apoc.* יַעֲלֶה  
 God, אֱלֹהִים  
 gold, זָהָב  
 good, to be, יָטַב (23)  
 good, טוֹב  
 goodness, טוֹבָה *f.*  
 good things, goodness, טוֹב  
 grave, קָבֵר 2  
 great, to be, grow, גָּדַל; *Pi.*  
 to magnify  
 great, גָּדוֹל; great, much,  
 רַב  
 greatness, גְּדֻלָּה  
 grievous (strong)  
 ground, אֲדָמָה *f.* 1  
 guilty, רָשָׁע

## H

half, חֲצִי  
 hand, יָד *f.* 1  
 handmaid, שֹׁפְחָה *f.*  
 hate, to, שָׂנֵא (22)  
 head, רֹאשׁ  
 health (peace)  
 hear, to, שָׁמַע  
 heart, לֵב 2, לִבָּב 1  
 heaven, שָׁמַיִם 1  
 heavy, to be, כָּבֵד; *Pi.* to  
   harden, honour; *Hiph.* be  
   honoured  
 hero, mighty man, גִּבּוֹר  
 hide, to, *Pi.* and *Hiph.*  
   סָתַר  
 high, lofty, רָם  
 hill, mountain, הַר 2  
 hither, הֵלָם  
 holiness, קִדְּשׁ  
 holy, to be, קָדַשׁ; *Pi.* to  
   hallow, sanctify  
 holy, קָדוֹשׁ  
 horn, קַרְנֵן *f.* 2  
 horse, סוּס 2  
 house, בַּיִת 2 (18)  
 hover, to, רָחַף  
 how? how! מָה, אֵיךְ

how much? כַּמָּה?

husband (Baal)

## I

I, אֲנִי (10)  
 if, whether, אִם  
 image, likeness, צֶלֶם 2  
 inherit, possess, to יָרַשׁ;  
   *Hiph.* (הוֹרִישׁ), to dis-  
   possess  
 inheritance (possession)  
 iniquity (sin)  
 in order than, לְמַעַן (*prep.*)  
 Isaac, יִצְחָק  
 Israel, יִשְׂרָאֵל  
 is, there, are, was, were, יֵשׁ,  
   יָשׁ-

## J

Jacob, יַעֲקֹב  
 Jehovah, יְהוָה  
 Jonathan, יְהוֹנָתָן  
 Joseph, יוֹסֵף  
 Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ  
 Judah, יְהוּדָה  
 judge, to, שָׁפַט  
 justice, ordinance, מִשְׁפָּט



## K

keep, to, שָׁמַר  
 kill, slay, to, הָרַג; put to  
 death, מוֹת (23); kill  
 smite, *Hiph.* נָכַח (הִנָּח),  
*impf. apoc.* יָךְ (21, 24)  
 kindness (mercy)  
 king, to be, מָלַךְ; *Hiph.* to  
 make king  
 king, מָלַךְ 2  
 kiss, to, נָשַׁק (with לְ of  
 persons)  
 knee, בָּרַךְ *f.* 2, dual בְּרָכִים  
 know, to, יָדַע

## L

land (earth)  
 law, תּוֹרָה *f.*  
 lead captive, to, lay bare,  
 to, (captive)  
 Leah, לֵאָה  
 lean, to, *Niph.* שָׁעַן  
 leave, to, (allow)  
 leave off, to, (cease)  
 lest, פֶּן  
 let go, to (send)  
 lie down, to (sleep)  
 life (breath)

lift up, to, נָשָׂא (22, 24)  
 light, insignificant, to be,  
 קָלַל; *Pi.* to curse (24)  
 light, אֹר 2  
 likeness (image)  
 lion, אַרְי 2  
 lip, שֵׁפָה *f.*  
 little, a, (few)  
 live, to, הָיָה (24)  
 living, חַי  
 lofty (high)  
 look, to, *Hiph.* נָבַט (הִבִּיט)  
 (22)  
 lord (Baal); lord, master,  
 אֲדוֹן 1  
 love, to, אָהַב *impf.* יֶאֱהַב  
 luminary, מְאוֹר

## M

magnify, to, (great)  
 make, do, to, עָשָׂה  
 male, זָכָר 1  
 man, mankind, אָדָם; man,  
 אִישׁ  
 master (lord)  
 meal-offering, מִנְחָה *f.* 2  
 mercy, kindness, חֶסֶד 2  
 messenger, מַלְאָךְ

middle, תָּוֶךְ  
 mighty man (hero)  
 month, חֹדֶשׁ 2  
 moreover (also)  
 morning, בֹּקֶר 2  
 Moses, מֹשֶׁה  
 mother, אִם *f.* 2  
 mountain (hill)  
 much (great)  
 multiply, to, רָבָה

## N

name, שֵׁם 3  
 new, חָדָשׁ 1  
 night, לַיְלָה 2, *pl.* לַיְלוֹת  
 no, none, אֵין; no, not,  
 -לֹא (with prohib.); not,  
 לֹא  
 north, צָפוֹן *f.* 1  
 now, shortly, עַתָּה  
 number, מִסְפָּר

## O

oil, שֶׁמֶן  
 old, old man, זָקֵן  
 old age, זְקִינָה (זְקִינָה *f.*)  
 old, from of, מֵעוֹלָם  
 olive, יַיִת

one, אֶחָד (19)  
 opening (gate)  
 ordinance (justice)  
 over, upon, -עַל (*prep.*)  
 ox, שׁוֹר

## P

palace (temple)  
 pass over, to, (cross)  
 peace, health, שְׁלוֹם  
 Pekah, פִּקַּח  
 people, עַם 2  
 perfect, תָּמִים  
 Pharaoh, פַּרְעֹה  
 piece, a, פֶּת *f.*  
 pitcher, earthen jar, כַּד *f.*  
 pity, to, חָנַן  
 place, set, to, שָׂם, שִׁים (23)  
 place, a, מְקוֹם  
 poor, אֲבִיּוֹן 1  
 possess, to (inherit)  
 possession, inheritance,  
 נַחֲלָה *f.*  
 pour out, to, יָצַק  
 powerful, עָצוּם  
 prayer, תְּפִלָּה *f.*  
 priest, כֹּהֵן 3  
 prince, captain, שָׂר



prison, כְּלוּא (כָּלֵא)

promise, to, (say)

prophecy, to, *Niph.* נבא

prophet, נְבִיא 1

pursue, to, רָדַף

## Q

queen, מַלְכָּה *f.* 2

## R

Rachel, רָחֵל

reach, touch, to, נָגַע (24)

refuse, be unwilling, to, *Pi.*

מאן

reject, to, (despise)

remain, to, *Niph.* יתר

remember, to, זָכַר ; *Hiph.* to

bring to remembrance

repent, to, *Niph.* נחם (22)

rest, to, נָח (23) ; שָׁבַת

return, to, שׁוּב (23)

righteousness, צְדָק 2

river, נָהָר ; יָאֵר (of Nile)

rule, to, מָשַׁל (over, בְּ)

## S

sacrifice, slaughter, to, זָבַח

sacrifice, a, זָבַח

Samaria, שָׁמְרוֹן

Samuel, שְׁמוּאֵל

sanctify, to, (holy)

satisfied, to be, שָׂבַע ; *Hiph.*

to satisfy

Saul, שָׂאוּל

say, to, promise, אָמַר (21)

saying (word)

sceptre, tribe, שֵׁבֶט

sea, יָם 2

search out, to, (choose)

see, to, רָאָה

seed, זֵרַע 2

seek, to, *Pi.* בָּקַשׁ

sell, to, מָכַר

send, let go, to, שָׁלַח

seraph, שָׁרָף 1

servant, slave, עֶבֶד 2

serve, till the ground, to,

עָבַד (21)

set, to (give) ; (place)

shed, to, שָׁפַךְ

shepherd, רָעָה

short, קָצַר

shortly (now)

sickness (disease)

side, יַרְכָּה *f.* 2

sign, אֹת	strong, grievous, חָזַק
silver, כֶּסֶף 2	sun, שֶׁמֶשׁ
sin, to, חָטָא (21)	swear, to, <i>Niph.</i> שָׁבַע
sin, iniquity, עֲוֹן 1	sword, חֶרֶב <i>f.</i> 2
sit, to (dwell)	
skin, עוֹר	T
slay, to (kill)	table, שֻׁלְחָן
sleep, to, יָשָׁן, <i>Impf.</i> יִישָׁן ;	take, to, לָקַח
lie down, שָׁכַב	tall, גָּבַהַ
smite, to (kill)	temple, palace, הֵיכָל
soar (hover)	terebinth, אֵלֶּה <i>f.</i>
Solomon, שְׁלֹמֹה	thence, מִשָּׁם
son, בֵּן 3 (18)	there, שָׁם
song, שִׁיר	thing (word)
soul, life, נַפְשׁ <i>f.</i> 2	this, זֶה (10)
south, נָגַב	thither, שָׁמָּה
speak, to, <i>Pi.</i> דָּבַר	throne, seat, כִּסֵּא
spear, חֲנִית <i>f.</i>	thus, כֵּן
spirit (wind)	till the ground, to (serve)
staff, מַקֵּל	tomorrow, מָחָר
stand, to, עָמַד ; <i>Hiph.</i> to	tongs (dual) מְלָקָחִים
place, set (21) ; (arise)	tongue, לָשׁוֹן <i>f.</i> 1
steal, to, גָּנַב	torrent (stream)
stone, אֶבֶן <i>f.</i> 2 (18)	touch, to; (reach)
stream, torrent, נַחַל 2	towards (unto)
strong, to be, חָזַק ; <i>Hith.</i> to	tree, twig, עֵץ 1
take courage ; אָמַץ ; <i>Pi.</i>	tribe (sceptre)
to strengthen	trumpet, שׁוֹפָר



trust, to, בָּטַח  
 truth, אֱמֶת *f.* 2  
 turn, turn away, to, סָבַב (24)

## U

unction, מְשָׁחָה *f.*  
 under, תַּחַת  
 until, unto, עַד- (*prep.*)  
 unto, towards, אֶל- (*prep.*)  
 unwilling, to be, (refuse)  
 up (above)  
 upon (over)  
 upright, יָשָׁר  
 urge, to, פָּצַר בְּ

## V

valour (army)  
 vengeance, נִקְמָה *f.* 1  
 very, מְאֹד ; very good, טוֹב  
 מְאֹד  
 vineyard, כַּרְם 2  
 violence, חָמָס 1  
 visit, to, פָּקַד  
 voice, קוֹל 2

## W

walk, to, (go)  
 war (battle)

water(s) מַיִם  
 way, דֶּרֶךְ 2  
 weep, to, בָּכָה  
 well, בְּיָאֵר *f.* 2  
 wheat, חֲטָה *f.* (9)  
 where ? אֵינָהּ  
 wherein ? בְּמָה  
 whether (if)  
 who, which, אֲשֶׁר (10)  
 why ? לָמָּה  
 widow, אֵלְמָנָה *f.*  
 wind, spirit, רוּחַ  
 wisdom, חֵכְמָה *f.* 2  
 wise, to be, חָכֵם

wise, חָכֵם  
 with, אִתְּ (*prep.*).  
 withdraw, to, (be distant)  
 within (among)  
 woman, אִשָּׁה *f.*  
 word, thing, דְּבָר ; saying,  
 מִלָּה *f.*  
 write, to, כָּתַב

## Y

year, שָׁנָה *f.*  
 youth, צְלוּמִים

## HEBREW TO ENGLISH

'Aleph	-אל
אב father (18)	אל ( <i>prep.</i> ) unto, towards
אביון poor	אלה terebinth <i>f.</i>
אבן stone <i>f.</i> 2 (18)	אלהים God ( <i>pl.</i> )
אברהם Abraham	אליהו Elijah
אדם man, mankind	אלמנה widow <i>f.</i>
אדמה ground <i>f.</i> 1	אם if, whether
אדון lord, master	אם mother <i>f.</i> 2
אהב to love, <i>impf.</i> יאהב	אמץ to be strong; <i>pi.</i> to strengthen
אהה alas!	אמר to say, promise (21)
אהרן Aaron	אמת truth <i>f.</i> 2
אור light 2	אני I (10)
אות sign	אסף to gather, <i>impf.</i> יאסף
און ear <i>f.</i> 2	אף also, moreover
אח brother (18)	ארבע four (19)
אחד one (19)	ארי lion 2
אחר, אחרי, אחר	ארץ earth, land <i>f.</i> 2 ( <i>pl.</i> ארצות)
איב enemy 3	ארר to curse (24)
איה where ?	אש fire <i>f.</i> 2
איך how ? how!	אשר who, which (10)
אין no, none	
איש man	
אשה woman <i>f.</i>	
אכל to eat	
אכל food 2 (אכלה <i>f.</i> 2)	



אֶת (אֶת־) sign of accus.

(12)

אֶת (*prep.*) with

### Beth

בְּאֵר well *f.* 2

בָּבֶל Babylon

בָּדַל *Hiph.* to divide

בְּהֵמָה beasts, cattle *f.* 1

בּוֹא to come; *Hiph.*

(הֵבִיא) to bring

(23, 24)

בּוֹשׁ to be ashamed

(23, 24)

בָּחַר to choose

בָּטַח to trust

בֵּין (*prep.*) between

בֵּית house 2 (18)

בָּכָה to weep

בְּכוֹר firstborn

בְּכוֹרָה birthright *f.* 1

בְּמָה wherein?

בֵּן son 3 (18)

בָּנָה to build

בַּעַל lord, husband, Baal

בֹּקֶר morning 2

בָּקַשׁ *Pi.* to seek

בָּרָא to create, fashion

בְּרִית covenant *f.*

בְּרֶךְ knee *f.* 2 (dual

בְּרָכִים)

בָּרַךְ *Pi.* to bless

בְּרָכָה blessing

בָּשָׂר flesh

בַּת daughter *f.* 2 (18)

בְּתוֹךְ within, among

### Gimel

גָּבַהּ tall

גִּבּוֹר hero, mighty man

גָּדַל to be great, grow;

*Pi.* to magnify

גְּדֻלָּה greatness

גָּדוֹל great

גָּלָה to lay bare, *Hiph.*

to lead captive

גָּנַב to steal

### Daleth

דָּבַר *Pi.* to speak

דָּבָר word, thing

דָּג a fish

דָּוִד, דָּוִדָּה David

דָּלַת door *f.* 2

דָּם blood

דָּרַךְ way 2

<b>He</b>	<b>זָקֵן</b> old, old man
הָיָא, הוּא pronoun (10)	זָקֵנִים old age (זָקֵנָה f.)
הָיָה to be, become,	זְרוּעַ an arm f.
<i>Impf.</i> יִהְיֶה, <i>apoc.</i>	זֶרַע seed
יְהִי	
הַיְכָל temple, palace	<b>Heth</b>
הָלַךְ to go; <i>Hith.</i> to	חָבֵא <i>Hith.</i> to hide
walk (24)	oneself
הָלַם hither	חָבַשׁ to bind, gird
הִנֵּה הֵן behold	חָדַל to cease, leave off
הַר mountain, hill 2	חָדָשׁ new
הָרַג to kill, slay	חֹדֶשׁ month 2
	חָזָה to search out,
<b>Waw</b>	choose (23)
וְ ( <i>conj.</i> ) and	חָזַק to be strong ;
	<i>Hith.</i> to take
	courage
<b>Zayin</b>	חָזַק strong, grievous
זָבַח to sacrifice,	חָטָא to sin (21)
slaughter	חֹטֵה wheat f. (9)
זָבַח a sacrifice 2	חָיָה to live (24)
זֶה this (10)	חַי living
זָהָב gold	חַיִּים life
זַיִת olive 2	חַיִל force, army, valour
זָכַר to remember ;	חָכַם to be wise
<i>Hiph.</i> to bring	חָכָם wise
to remembrance	חָכְמָה wisdom f. 2
זָכָר male	חֲלִי disease, sickness 2
זָעַק to cry out	



חלל <i>Hiph.</i> (החל) to begin (24)	יהודה Judah
חלם to dream (21)	יהוה Jehovah
חלום a dream	יהונתן Jonathan
חלק to divide	יהושע, יהושע Joshua
חמור an ass	יום day 2 (18)
חמס violence	יונה dove <i>f.</i> (9)
חנית spear <i>f.</i>	יוסף Joseph
חנן to pity	יטב to be good (23)
חסד kindness, mercy 2	יכל to be able (24)
חצי half	ילד boy 2 (18)
חרב sword <i>f.</i> 2	ים sea 2
חשך darkness 2	יעקב Jacob
	יצא to go out, <i>Impf.</i> יצא (23, 24)
<b>Teth</b>	יצחק Isaac
טהר to be clean, become pure; <i>Pi.</i> to cleanse	יצק to pour out
טוב good	ירא to fear, <i>Impf.</i> יירא (23)
טוב good things, good- ness	ירד to go down
טובה goodness <i>f.</i>	ירכה side <i>f.</i> 2
	ירש to inherit, possess; <i>Hiph.</i> (הוריש) to dispossess
<b>Yodh</b>	יש, יש- there is, are, was, were
יאר river	ישב to sit, dwell
יבשה dry land <i>f.</i> 1	ישן to sleep, <i>Impf.</i> יישן
יד hand <i>f.</i> 1	ישר upright
ידע to know	

יִשְׂרָאֵל	Israel	לֵב, לֵבָב	heart 2
יָתַר	<i>Niph.</i> to remain	לָחַם	<i>Niph.</i> to fight
		לֶחֶם	bread 2
	<b>Kaph</b>	לַיְלָה	night 2 ( <i>pl.</i> לַיְלֹת)
כָּבֵד	to be heavy; <i>Pi.</i> to harden, honour; <i>Niph.</i> to be honoured	לָכַד	to capture (city)
		לָמָּה	why ?
כְּבוֹד	glory	לְמַעַן	( <i>prep.</i> ) in order that
כַּד	earthen jar, pitcher <i>f.</i>	לְפָנַי	before
		לָקַח	to take
		לְשׁוֹן	tongue <i>f.</i>
			<b>Mem</b>
כֹּה	thus	מְאֹד	very; טוֹב מְאֹד very good
כֹּהֵן	priest 3	מְאוֹר	luminary
כִּי אִם	except	מֵאֵן	<i>Pi.</i> to be unwilling, refuse
כֶּלֶא	prison	מֵאֵס	to reject, despise
כֹּל	all	מִדְבָּר	desert
כַּמָּה	how much ?	מוֹת	<i>Hiph.</i> to kill, put to death (23)
כִּסֵּא	seat, throne	מִזְבֵּחַ	altar 3
כִּסֶּה	<i>Pi.</i> to cover	מָחָה	to destroy, blot out
כֶּסֶף	silver 2	מָחָר	tomorrow
כָּרַח	to dig	מַיִם	waters
כַּרְם	vineyard 2	מָכַר	to sell
כָּרַת	to cut off, down	מָלֵא	to be full; <i>Pi.</i> to fill
כָּתַב	to write		
	<b>Lamedh</b>		
לֹא	not		
לֵאָה	Leah		



מְלַאֲךְ messenger  
 מְלָה saying, word *f.*  
 מְלַחְמָה battle, war *f.*  
 מְלִיךְ to be king; *Hiph.*  
     to make king  
 מְלִיךְ king 2  
 מְלִכָּה queen *f.* 2  
 מְלַקְחִים tongues (dual)  
 מִנְחָה meal offering *f.* 2  
 מִסְפָּר number  
 מַעוּג cake  
 מִעוֹלָם from of old  
 מְעַט a little, few  
 מַעַל above, up  
 מְצָא to find (22)  
 מִצְוָה command *f.*  
 מִצְרַיִם Egypt  
 מְקוֹם place  
 מַקֵּל staff  
 מֹשֶׁה Moses  
 מְשַׁח to anoint  
 מְשָׁחָה unction *f.*  
 (ב) מְשַׁל to rule (over)  
 מִשָּׁם thence  
 מְשַׁפֵּט ordinance, justice  
 מֵת dead

## Nun

נָבֵא *Niph.* to prophesy  
 נְבִיא prophet 1  
 נָבַט *Hiph.* (הִבִּיט) to  
     look (22)  
 נִבְלָה corpse *f.*  
 נָגַב south  
 נָגַע to touch, reach (24)  
 נָגַשׁ only *Impf.* in *Qal.*  
     (יָנַשׁ); *Niph.* to  
     draw near (21)  
 נָהַר river  
 נָחַח to rest (23)  
 נַחֲל torrent, stream 2  
 נַחֲלָה inheritance,  
     possession  
 נָחַם *Niph.* to repent  
     (22)  
 נָטַשׁ to leave, allow,  
     *Impf.* יָטוּשׁ  
 נָכָה *Hiph.* (הִכָּה) to  
     smite, kill, *Impf.*  
     *apoc.* יָךְ (21, 24)  
 נָעַר lad 2  
 נַעֲרָה girl *f.* 2  
 נָפַל to fall (21)  
 נַפְשׁ soul, life *f.* 2

נצל <i>Hiph.</i> (הציל) to deliver (21)	עד- ( <i>prep.</i> ) until, unto
נקם to avenge (21)	עולה burnt offering <i>f.</i>
נקמה vengeance <i>f.</i>	עולם age, duration (עד-עולם, for ever)
נשמה breath, life <i>f.</i>	עון sin, iniquity 1
נשק to kiss (with ק of persons) (21)	עוף fowl, bird 2
נשא to lift up (22, 24)	עור skin
נתן to give, set (21)	עין eye <i>f.</i> 2
נתץ to break down (22)	עיר city <i>f.</i> 2
	על- ( <i>prep.</i> ) upon, over
<b>Samekh</b>	עלה to go up, <i>Impf.</i> יעלה <i>apoc.</i> יעל (24)
סב to turn, turn away (24)	עלומים youth
סוס horse 2	עם people 2
ספר to count, write ; <i>Pi.</i> to recount	עמד to stand ; <i>Hiph.</i> to place, set (21)
ספר book 2	ענה to answer (24)
סתר <i>Pf.</i> and <i>Hiph.</i> to hide	ענתות Anathoth
	עפר dust 1
<b>Ayin</b>	עץ tree, twig 1
עבד to serve, till the ground (21)	עצה counsel <i>f.</i>
עבד servant, slave 2	עצום powerful
עבר to pass over, cross (21)	ערב evening 2
עגל calf 2	ערוש couch <i>f.</i> 2
	עשה to do, make
	עתה now, shortly



## Pe

- פָּן־ lest  
 פָּנִים face (*pl.*)  
 פָּעַל to do (22)  
 פָּצַר פּ to urge  
 פָּקַד to visit  
 פֶּקַח Pekah  
 פָּרָה to be fruitful (24)  
 פֶּרַעַה Pharaoh  
 פֶּת a piece  
 פֶּתַח opening, gate

## Pade

- צָדִיק righteousness 2  
 צִוָּה *Pi.* to command  
 (24)  
 צֶלֶם image, likeness 2  
 צָפוֹן north *f.* 1

## Qoph

- קָבַץ to gather  
 קָבַר to bury  
 קֶבֶר grave 2  
 קָדוֹשׁ holy  
 קָדָם east  
 קָדַשׁ to be holy ; *Pi.* to  
 hallow, sanctify  
 קִדְּשׁ holiness 2

- קוֹל voice 2  
 קוּם to arise, stand (23)  
 קָלַל to be light, insignificant ; *Pi.* to  
 curse (24)  
 קָצַף to be angry  
 קָצַר short  
 קָרָא to call cry  
 קָרַב to draw near  
 קָרְן horn *f.* 2  
 קָשַׁשׁ to gather, collect  
 קֶשֶׁת bow *f.* 2

## Resh

- רָאָה to see  
 ראשׁ head  
 רָב great, much  
 רָבָה to multiply  
 רֶגֶל foot *f.* 2  
 רָדַף to pursue  
 רוּחַ wind, spirit *f.*  
 רָעַע *Hiph.* to do evil  
 רָחֵל Rachel  
 רָחַף to hover, soar  
 רָחַק to be distant,  
 withdraw  
 רָם high  
 רָע bad

רֵעַ friend, companion  
 רָעָב famine  
 רָעָה evil *f.*  
 רֹעֶה shepherd  
 רָקִיעַ firmament  
 רָשָׁע wicked, guilty, evil

## Sin

שָׂבַע to be satisfied ;

*Hiph.* to satisfy

שָׂם, שָׂמוּ to place, set (23)

שָׂנֵא to hate (22)

שְׂעוֹרָה barley *f.*

שָׂפָה lip *f.*

שָׂר prince, captain

שָׂרָף to burn

שָׂרָף seraph

## Šin

שָׂאוּל Saul

שָׂאַל to ask

שָׂבָה to take captive

שָׂבֵט tribe, sceptre

שָׂבַע *Niph.* to swear

שָׂבַת to rest

שָׂוֵב to return

שֹׁפָר trumpet

שׁוֹר ox

שָׁחַת to destroy, be  
 corrupted

שִׁיר song

שָׁכַב to sleep, lie down

שָׁכַח to forget

שָׁכַן to dwell

שָׁלוֹם peace, health

שָׁלַח to send, let go

שֻׁלְחָן table

שְׁלֹמֹה Solomon

שָׁם there

שֵׁם name

שָׁמַד *Hiph.* to destroy

שָׁמָּה thither

שָׁמוּאֵל Samuel

שָׁמַיִם heaven (*pl.*)

שָׁמֶן oil

שָׁמַע to hear

שָׁמַר to keep

שָׁמְרוֹן Samaria

שָׁמֶשׁ sun

שָׁנָה year

שָׁעַן *Niph.* to lean

שָׁפָחָה handmaid *f.*

שָׁפַט to judge

שָׁפַךְ to shed

שָׁתָה to drink



## Taw

תַּאֲנָה fig tree *f.*

תְּהוֹ desolation

תֵּנֶךְ middle

תּוֹרָה law *f.*

תַּחַת under

תָּמִים perfect

תְּפִלָּה prayer *f.*

# PARADIGMS

## THE REGULAR VERB

		Qal			
		Active	Qal Stative	Niph'al	
<b>Perfect.</b>					
Sing.	3 m.	קָטַל	קָבַד	קָטַן	נִקְטַל
	3 f.	קָטְלָה	קָבְדָה	קָטְנָה	נִקְטְלָה
	2 m.	קָטַלְתָּ	קָבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 f.	קָטַלְתְּ	קָבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
	1 c.	קָטַלְתִּי	קָבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
Plur.	3 c.	קָטְלוּ	קָבְדוּ	קָטְנוּ	נִקְטְלוּ
	2 m.	קָטַלְתֶּם	קָבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
	2 f.	קָטַלְתֶּן	קָבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
	1 c.	קָטַלְנוּ	קָבַדְנוּ	קָטַנּוּ	נִקְטַלְנוּ
<b>Imperfect.</b>					
Sing.	3 m.	יִקְטַל	יִקְבֹּד	יִקְטֹן	יִקְטַל
	3 f.	תִּקְטַל	תִּקְבֹּד	etc.	תִּקְטַל
	2 m.	תִּקְטַל	תִּקְבֹּד		תִּקְטַל
	2 f.	תִּקְטְלִי	תִּקְבֹּדִי		תִּקְטְלִי
	1 c.	אֶקְטַל	אֶקְבֹּד		אֶקְטַל <sup>1</sup>
Plur.	3 m.	יִקְטְלוּ	יִקְבֹּדוּ		יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְבֹּדְנָה		תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְבֹּדוּ		תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְבֹּדְנָה		תִּקְטַלְנָה
	1 c.	נִקְטַל	נִקְבֹּד		נִקְטַל

1. or אֶקְטַל



## THE REGULAR VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'al
קטל <sup>2</sup>	קטל	הקטיל	הקטל	התקטל <sup>1</sup>
קטלה	קטלה	הקטילה	הקטלה	התקטלה
קטלת	קטלת	הקטלת	הקטלת	התקטלת
קטלת	קטלת	הקטלת	הקטלת	התקטלת
קטלתי	קטלתי	הקטלתי	הקטלתי	התקטלתי
קטלו	קטלו	הקטילו	הקטלו	התקטלו
קטלתם	קטלתם	הקטלתם	הקטלתם	התקטלתם
קטלתן	קטלתן	הקטלתן	הקטלתן	התקטלתן
קטלנו	קטלנו	הקטלנו	הקטלנו	התקטלנו
יקטל	יקטל	יקטיל	יקטל	יתקטל
תקטל	תקטל	תקטיל	תקטל	תתקטל
תקטל	תקטל	תקטיל	תקטל	תתקטל
תקטלי	תקטלי	תקטילי	תקטלי	תתקטלי
אקטל	אקטל	אקטיל	אקטל	אתקטל
יקטלו	יקטלו	יקטילו	יקטלו	יתקטלו
תקטלנה	תקטלנה	תקטילנה	תקטלנה	תתקטלנה
תקטלו	תקטלו	תקטילו	תקטלו	תתקטלו
תקטלנה	תקטלנה	תקטילנה	תקטלנה	תתקטלנה
נקטל	נקטל	נקטיל	נקטל	נתקטל

2. OR קטל

1. OR התקטל

## THE REGULAR VERB

	Qal.			Niph'al
	Active	Qal Stative		
Cohort. 1 sg.	אֶקְטֶלָּהּ	אֶכְבְּדָּהּ		אֶקְטֶלָּהּ
Juss. 3 sg. m.	יִקְטֹל	יִכְבֹּד		יִקְטֹל
Waw cons.	וַיִּקְטֹל	וַיִּכְבֹּד		וַיִּקְטֹל
impft.				
waw cons.	וַיִּקְטֹלֶתְ	וַיִּכְבֹּדֶתְ		וַיִּקְטֹלֶתְ
pft.				
Imperative				
Sing. 2 m.	קְטֹל <sup>1</sup>	כְּבֹד		הִקְטֵל
2 f.	קְטִילי	כְּבֹדִי		הִקְטִילִי
Plur. 2 m.	קְטִילוּ	כְּבֹדוּ		הִקְטִילוּ
2 f.	קְטִילְנָה	כְּבֹדְנָה		הִקְטִילְנָה
Infinitive				
constr.	קְטֹל	כְּבֹד		הִקְטֵל
absol.	קְטוֹל	כְּבוֹד		הִקְטֵל, וְקָטַל
Participle				
active	קֹטֵל	כֹּבֵד	קֹטֵן	
passive	קְטוּל			וְקָטַל

1. קְטִילָהּ (emphatic imperative).



## THE REGULAR VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
אַקטַלָּה יִקְטַל וַיִּקְטַל וְקִטְּלוּ	יִקְטַל וַיִּקְטַל	אֶקְטִילָּה יִקְטַל וַיִּקְטַל וְהִקְטִילָּהּ	יִקְטַל וַיִּקְטַל	אֶתְקַטְּלָה יִתְקַטַּל וַיִּתְקַטַּל
קִטַּל קִטְּלוּ קִטְּלוּ קִטְּלוּ		הִקְטִיל הִקְטִילִי הִקְטִילוּ הִקְטִילֶנָּה		הִתְקַטַּל הִתְקַטְּלִי הִתְקַטְּלוּ הִתְקַטְּלֶנָּה
קִטַּל קִטַּל, קִטַּל מִקְטַל	קִטַּל  מִקְטַל	הִקְטִיל הִקְטַל מִקְטִיל	(הִקְטַל) (הִקְטַל)	הִתְקַטַּל הִתְקַטַּל מִתְקַטַּל
			מִקְטַל	

THE REGULAR VERB WITH SUFFIXES  
PERFECT QAL

	3 sg. m. קָטַל	3 sg. f. קָטְלָהּ	2 sg. m. קָטַלְתָּ	2 sg. f. קָטַלְתְּ
Suffixes				
sing. 1 c.	קָטַלְתִּי	קָטַלְתְּנִי	קָטַלְתָּנִי	קָטַלְתְּנִי
2 m.	קָטַלְתָּ	קָטַלְתְּ		
2 f.	קָטַלְתְּ	קָטַלְתְּ		
3 m.	קָטַלְהוּ	קָטַלְתֶּהוּ	קָטַלְתֶּהוּ	קָטַלְתֶּהוּ
	קָטַלְהוּ	קָטַלְתֶּהוּ	קָטַלְתֶּהוּ	
3 f.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
plur. 1 c.	קָטַלְנוּ	קָטַלְתֶּנוּ	קָטַלְתֶּנוּ	קָטַלְתֶּנוּ
2 m.	קָטַלְכֶם			
2 f.	קָטַלְכֶן			
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן



THE REGULAR VERB WITH SUFFIXES  
PERFECT QAL

	I sg. c.	3 pl. c.	2 pl. m.	I pl. c.
	קטלתי	קטלו	קטלתם	קטלנו
Suffixes				
sing. I c.		קטלתי	קטלתני	
2 m.	קטלתיך	קטלוך		קטלנוך
2 f.	קטלתיך	קטלוך		קטלנוך
3 m.	קטלתיהו	קטלוהו	קטלתוהו	קטלנוהו
	קטלתיז		etc.	etc.
3 f.	קטלתיה	קטלוה		
plur. I c.		קטלנו		
2 m.	קטלתיכם			
2 f.	קטלתיכן			
3 m.	קטלתיים	קטלום		
3 f.	קטלתיזן	קטלון		

## THE REGULAR VERB WITH SUFFIXES

		Imperfect Qal		Imperative		Inf. Constr.	
		3 sg. m.	3 pl. m.	sing.	plur.		
		יקטל	יקטלו	קטל	קטלו	קטל	
Suffixes							
sg.	1 c.	יקטלני	יקטלוני	קטלני	קטלוני	קטלני	קטלי
	2 m.	יקטלך	יקטלוך			קטלך	קטלך
	2 f.	יקטלך	יקטלוך			קטלך	
	3 m.	יקטלהו	יקטלוהו	קטלהו	קטלוהו	קטלו	
	3 f.	יקטלה	יקטלוה	קטלה	etc.	קטלה	
pl.	1 c.	יקטלנו	יקטלוננו	קטלנו		קטלנו	
	2 m.	יקטלכם	יקטלונכם			קטלכם	קטלכם
	2 f.	יקטלכן	יקטלונכן			קטלכן	קטלכן
	3 m.	יקטלם	יקטלונם	קטלם		קטלם	
	3 f.	יקטלן	יקטלונן	קטלן		קטלן	



## THE REGULAR VERB WITH SUFFIXES

	Pi'el		Hiph'il	
	Perfect 3 sg. m. קטל	Imperfect 3 sg. m. יקטל	Perfect 3 sg. m. הקטיל	Imperfect 3 sg. m. יקטיל
Suffixes				
sg. 1 c.	קטלני	יקטלני	הקטילני	יקטילני
2 m.	קטלך	יקטלך	הקטילך	יקטילך
2 f.	קטלך	יקטלך	הקטילך	יקטילך
3 m.	קטלו	יקטלוהו	etc.	etc.
3 f.	קטלה	יקטלה		
pl. 1 c.	קטלנו	יקטלנו		
	etc.	etc.		

## PE NUN VERB

		Qal		Niph'al	Hiph'il
Perfect					
Sing.	3 m.	(נָגַשׁ)	נָפַל	נִגַּשׁ	הִנְיִשׁ
	3 f.		regular	נִגַּשָׁה	הִנְיִשָּׁה
	2 m.			נִגַּשְׁתָּ	הִנְיִשְׁתָּ
	2 f.			נִגַּשְׁתְּ	הִנְיִשְׁתְּ
	1 c.			נִגַּשְׁתִּי	הִנְיִשְׁתִּי
Plur.	3 c.			נִגַּשׁוּ	הִנְיִשׁוּ
	2 m.			נִגַּשְׁתֶּם	הִנְיִשְׁתֶּם
	2 f.			נִגַּשְׁתֶּן	הִנְיִשְׁתֶּן
	1 c.			נִגַּשְׁנוּ	הִנְיִשְׁנוּ
Imperfect					
Sing.	3 m.	יִגַּשׁ	יִפֹּל	יִנְגַּשׁ	יִנְיִשׁ
	3 f.	תִּגַּשׁ	תִּפֹּל	etc.	תִּנְיִשׁ
	2 m.	תִּגַּשׁ	תִּפֹּל		תִּנְיִשׁ
	2 f.	תִּגַּשִׁי	תִּפְּלִי		תִּנְיִשִׁי
	1 c.	אֶגַּשׁ	אֶפֹּל		אֶנְיִשׁ
Plur.	3 m.	יִגַּשׁוּ	יִפְּלוּ		יִנְיִשׁוּ
	3 f.	תִּגַּשְׁנָה	תִּפְּלֶנָה		תִּנְיִשְׁנָה
	2 m.	תִּגַּשׁוּ	תִּפְּלוּ		תִּנְיִשׁוּ
	2 f.	תִּגַּשְׁנָה	תִּפְּלֶנָה		תִּנְיִשְׁנָה
	1 c.	נִגַּשׁ	נָפַל		נִיִּשׁ



## PE NUN VERB

	Hoph'al	Qal		Niph'al	
Perfect					
Sing. 3 m.	הִשָּׁחַ	נִתַּן	לָקַח	נִלְקַח	נִתְּנָה
3 f.	הִשָּׁחָה	נִתְּנָה			נִתְּנָה
2 m.	הִשָּׁחַתָּ	נִתַּתָּ			נִתַּתָּ
2 f.		נִתַּתְּ	regular		regular
1 c.	etc.	נִתַּתִּי			
Plur.					
3 c.		נִתְּנוּ			
2 m.		נִתְּתֶם			
2 f.		נִתְּתֶינָן			
1 c.		נִתְּנוּ			
Imperfect					
Sing. 3 m.	יִשָּׁחַ	יִתֵּן	יִקַּח	יִלְקַח	יִתְּנָה
3 f.	תִּשָּׁחַ	תִּתֵּן	תִּקַּח		
2 m.	תִּשָּׁחַ	תִּתֵּן	תִּקַּח		
2 f.	etc.	תִּתְּנִי	תִּקְחִי		etc.
1 c.		אֶתֵּן	אֶקַּח		
Plur.					
3 m.		יִתְּנוּ	יִקְחוּ		
3 f.		(תִּתְּנֶינָה)	תִּקְחֶינָה		
2 m.		תִּתְּנוּ	תִּקְחוּ		
2 f.		(תִּתְּנֶינָן)	תִּקְחֶינָן		
1 c.		נִתֵּן	נִקַּח		

## PE NUN VERB

	Qal		Niph'al	Hiph'il
Cohor. 1 sg.	אָנָּשָׁה	אָפְלָה		אָנִישָׁה
Juss. 3 sg. m.	יָנֹשׁ	יַפֵּל		יַנְשֵׁל
Waw cons. imp.	וַיָּנֹשׁ	וַיַּפֵּל		וַיַּנְשֵׁל
Waw cons. pft.		וַנִּפְלֵתָ		
Imperative				
Sing. 2 m.	נָשׂ (נָשָׁה)	נַפֵּל	הַנְּנֹשׂ	הַנְּנִישׂ
2 f.	נָשִׁי	נַפְּלִי	הַנְּנֹשִׁי	הַנְּנִישִׁי
Plur. 2 m.	נָשׂוּ	נַפְּלוּ	הַנְּנֹשׂוּ	הַנְּנִישׂוּ
2 f.	נָשׂוּנָה	נַפְּלֵנָה	הַנְּנֹשׂוּנָה	הַנְּנִישׂוּנָה
Infinitive constr.	נָשׂוּת	נַפֵּל	הַנְּנֹשׂוּת	הַנְּנִישׂוּת
absol.	נָנוּשׁ	נַפֵּל	הַנְּנֹשׁ	הַנְּנִישׁ
Participle active	(נֹנֵשׂ)	נֹפֵל	נֹנֵשׂ	מְנִישׂ
passive	(נִנְשָׁה)			



## PE NUN VERB

	Hoph'al	Qal	Niph'al
Cohor. 1 sg.		אָתָּנָה	אָקָהָה
Juss. 3 sg. m.	יִגַּשׁ	יִתֵּן	יִקַּח
Waw cons. imp.	וַיִּגַּשׁ	וַיִּתֵּן	וַיִּקַּח
Waw cons. pft.		וַיִּתֵּן	
Imperative			
Sing. 2 m.		תֵּן, תִּגַּד	הִקַּח הִנָּתַן
2 m.		תֵּן	etc.
Plur. 2 m.		תִּנּוּ	קַחוּ
2 f.		(תִּגְדוּ)	(קַחְנָה)
Infinitive constr.	הִגִּישׁ	תִּתַּת <sup>1</sup>	קַחַת <sup>2</sup>
absol.	הִגִּישׁ	תִּתּוֹן	לְקַחַת
Participle active		תִּתֵּן	לְקַחַת
passive	מִגִּישׁ	תִּתּוֹן	לְקַחַת

1. with suffixes תִּתִּי etc. 2. with suffixes קַחְתִּי etc.

## PE GUTTURAL VERBS

		Qal		Niph'al	Hiph'il
		Active	Stative		
Perfect					
Sing.	3 m.	עָמַד	חָזַק	נִעְמַד	הִעְמִיד
	3 f.	עָמְדָה	etc.	נִעְמְדָה	הִעְמִידָה
	2 m.	עָמַדְתָּ		נִעְמַדְתָּ	הִעְמַדְתָּ
	2 f.	עָמַדְתְּ		נִעְמַדְתְּ	הִעְמַדְתְּ
	1 c.	עָמַדְתִּי		נִעְמַדְתִּי	הִעְמַדְתִּי
Plur.	3 c.	עָמְדוּ		נִעְמְדוּ	הִעְמִידוּ
	2 m.	עָמַדְתֶּם		נִעְמַדְתֶּם	הִעְמַדְתֶּם
	2 f.	עָמַדְתֶּן		נִעְמַדְתֶּן	הִעְמַדְתֶּן
	1 c.	עָמַדְנוּ		נִעְמַדְנוּ	הִעְמַדְנוּ
Imperfect					
Sing.	3 m.	יַעְמֹד	יִחַזַּק	יִעְמֹד	יַעְמִיד
	3 f.	תַּעְמֹד	תִּחַזַּק	תַּעְמֹד	תַּעְמִיד
	2 m.	תַּעְמֹד	תִּחַזַּק	תַּעְמֹד	תַּעְמִיד
	2 f.	תַּעְמֹדִי	תִּחַזְּקִי	תַּעְמֹדִי	תַּעְמִידִי
	1 c.	אֶעְמֹד	אֶחַזַּק	אֶעְמֹד	אֶעְמִיד
Plur.	3 m.	יַעְמְדוּ	יִחַזְּקוּ	יַעְמְדוּ	יַעְמִידוּ
	3 f.	תַּעְמֹדְנָה	תִּחַזְּקְנָה	תַּעְמֹדְנָה	תַּעְמִידְנָה
	2 m.	תַּעְמְדוּ	תִּחַזְּקוּ	תַּעְמְדוּ	תַּעְמִידוּ
	2 f.	תַּעְמֹדְנָה	תִּחַזְּקְנָה	תַּעְמֹדְנָה	תַּעְמִידְנָה
	1 c.	נִעְמֹד	נִחַזַּק	נִעְמֹד	נִעְמִיד



## PE GUTTURAL VERBS

Hoph'al

Qal

## Perfect

Sing. 3 m.	הֶעֱמַד
3 f.	הֶעֱמְדָה
2 m.	הֶעֱמַדְתָּ
2 f.	הֶעֱמַדְתְּ
1 c.	הֶעֱמַדְתִּי

אָכַל

regular

Plur. 3 c.	הֶעֱמְדוּ
2 m.	הֶעֱמַדְתֶּם
2 f.	הֶעֱמַדְתֶּן
1 c.	הֶעֱמַדְנוּ

## Imperfect

Sing. 3 m.	יֶעֱמַד
3 f.	תֶּעֱמַד
2 m.	תֶּעֱמַד
2 f.	תֶּעֱמְדִי
1 c.	אֶעֱמַד

יֹאכַל

תֹאכַל

תֹאכַל

תֹאכְלִי

אֹכַל

Plur. 3 m.	יֶעֱמְדוּ
3 f.	תֶּעֱמַדְנָה
2 m.	תֶּעֱמְדוּ
2 f.	תֶּעֱמַדְנָה
1 c.	נֶעֱמַד

יֹאכְלוּ

תֹאכְלֶנָה

תֹאכְלוּ

תֹאכְלֶנָה

נֹאכַל

## PE GUTTURAL VERBS

	Qal		Niph'al	Hiph'il
Cohor. 1 sg.	אָעַמְדָּה			אָעַמִּידָה
Juss. 3 sg. m.	יַעֲמֹד	יִחַזֵּק		יַעֲמֹד
Waw cons. imp.	וַיַּעֲמֹד	וַיִּחַזֵּק		וַיַּעֲמֹד
Waw cons. pft.	וַעֲמַדְתָּ			וַהֲעַמַּדְתָּ
Imperative				
Sing. 2 m.	עֲמֹד	חַזֵּק	הָעֲמֹד	הָעֲמֹד
2 f.	עֲמְדִי	חַזְּקִי	הָעֲמְדִי	הָעֲמִידִי
Plur. 2 m.	עֲמְדוּ	חַזְּקוּ	הָעֲמְדוּ	הָעֲמִידוּ
2 f.	עֲמַדְנָה	חַזְּקֵנָה	הָעֲמַדְנָה	הָעֲמִדְנָה
Infinitive constr.	עֲמֹד		הָעֲמֹד	הָעֲמִיד
absol.	עָמֹד		וַעֲמֹד	הָעֲמִיד
Participle active	עֹמֵד		וַעֲמָד	מְעַמֵּד
passive	עָמוּד			



## PE GUTTURAL VERBS

Hoph'al		Qal
Cohor. 1 sg.		אָכַלָּה
Juss. 3 sg. m.		יֹאכַל
Waw cons. impft.		וַיֹּאכַל
Waw cons. pft.		וַיֹּאכַלְתָּ
Imperative Sing. 2 m.		אֲכַל
2 f.		אֲכָלִי
Plur. 2 m.		אֲכַלוּ
2 f.		אֲכַלְנָה
Infinitive constr.		אֲכֹל
absol.	הֶעֱמַד	אָכֹל
Participle active		אֹכֵל
passive	מֵעֲמַד	אָכֹל

## 'AYIN GUTTURAL VERBS

		Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Perfect						
sing.	3 m.	בָּחַר	נִבְחַר	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
	3 f.	בִּחְרָה	נִבְחְרָה	בִּרְכָה	בִּרְכָה	הִתְבָּרְכָה
	2 m.	בָּחַרְתָּ	נִבְחַרְתָּ	בִּרְכַּתָּ	בִּרְכַּתָּ	הִתְבָּרַכְתָּ
	2 f.	בָּחַרְתְּ	etc.	בִּרְכַּתְּ	etc.	הִתְבָּרַכְתְּ
	1 c.	בָּחַרְתִּי		בִּרְכַּתִּי		הִתְבָּרַכַּתִּי
plur.	3 c.	בָּחָרוּ		בִּרְכוּ		הִתְבָּרְכוּ
	2 m.	בָּחַרְתֶּם		בִּרְכֹתֶם		הִתְבָּרַכְתֶּם
	2 f.	בָּחַרְתֶּן		בִּרְכַתֶּן		הִתְבָּרַכַתֶּן
	1 c.	בָּחַרְנוּ		בִּרְכָנוּ		הִתְבָּרַכְנוּ
Imperfect						
sing.	3 m.	יִבְחַר	יִבְחַר	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
	3 f.	תִּבְחַר	תִּבְחַר	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
	2 m.	תִּבְחַר	תִּבְחַר	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
	2 f.	תִּבְחַרִי	תִּבְחַרִי	תִּבְרַכִי	תִּבְרַכִי	תִּתְבָּרַכִי
	1 c.	אֶבְחַר	אֶבְחַר	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
plur.	3 m.	יִבְחָרוּ	יִבְחָרוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
	3 f.	תִּבְחַרְנָה	תִּבְחַרְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
	2 m.	תִּבְחָרוּ	תִּבְחָרוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
	2 f.	תִּבְחַרְנָה	תִּבְחַרְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
	1 c.	נִבְחַר	נִבְחַר	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ



## 'AYIN GUTTURAL VERBS

	Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Cohor. 1 sg.	אָבַחְרָה	אֲבַחְרָה	אֲבַרְכָּה		
Juss. 3 sg. m.	יִבְחַר	יִבְחַר	יִבְרַךְ		
Waw cons. imp.	וַיִּבְחַר	וַיִּבְחַר	וַיִּבְרַךְ		
Waw cons. pf.	וַיִּבְחַרְתָּ	וַיִּבְחַרְתָּ			
Imperative					
sing. 2 m.	בְּחַר	הִבְחַר	בְּרַךְ		הִתְבְּרַךְ
2 f.	בְּחַרִי	הִבְחַרִי	בְּרַכִי		הִתְבְּרַכִי
plur. 2 m.	בְּחַרוּ	הִבְחַרוּ	בְּרַכוּ		הִתְבְּרַכוּ
2 f.	בְּחַרְנָה	הִבְחַרְנָה	בְּרַכְנָה		הִתְבְּרַכְנָה
Infinitive					
constr..	בְּחֹר	הִבְחֹר	בְּרֹךְ	בְּרֹךְ	הִתְבְּרֹךְ
absol.	בְּחֹר	וּבְחֹר	בְּרֹךְ		
Participle					
active	בֹּחֵר		מְבַרֵךְ		מִתְבְּרֵךְ
passive	בְּחוּר	וּבְחֹר		מְבֻרָךְ	

## LAMEDH GUTTURAL VERBS

		Qal	Niph'al	Pi'el
<b>Perfect</b>				
sing.	3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח
	3 f.	שָׁלְחָה	נִשְׁלַחָה	שָׁלְחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
	2 f.	שָׁלַחְתְּ	etc.	etc.
	1 c.	שָׁלַחְתִּי		
plur.	3 c.	שָׁלְחוּ		
	2 m.	שָׁלַחְתֶּם		
	2 f.	שָׁלַחְתֶּן		
	1 c.	שָׁלַחְנוּ		
<b>Imperfect</b>				
sing.	3m.	יִשְׁלַח	יִנְשַׁלַּח	יִשְׁלַח
	3 f.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח
	2 m.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח
	2 f.	תִּשְׁלַחִי	תִּנְשַׁלַּחִי	תִּשְׁלַחִי
	1 c.	אֶשְׁלַח	אֶנְשַׁלַּח	אֶשְׁלַח
plur.	3 m.	יִשְׁלְחוּ	יִנְשַׁלְּחוּ	יִשְׁלְחוּ
	3 f.	תִּשְׁלַחְנָה	תִּנְשַׁלְּחָנָה	תִּשְׁלַחְנָה
	2 m.	תִּשְׁלְחוּ	תִּנְשַׁלְּחוּ	תִּשְׁלְחוּ
	2 f.	תִּשְׁלַחְנָה	תִּנְשַׁלְּחָנָה	תִּשְׁלַחְנָה
	1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח



## LAMEDH GUTTURAL VERBS

		Pu'al	Hiph'il	Hoph'al	Hithpa'el
Perfect					
sing.	3 m.	שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
	2 m.	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	etc.	הִשְׁלַחְתְּ	etc.	etc.
	1 c.		הִשְׁלַחְתִּי		
plur.	3 c.		הִשְׁלִיחוּ		
	2 m.		הִשְׁלַחְתֶּם		
	2 f.		הִשְׁלַחְתֶּן		
	1 c.		הִשְׁלַחְנוּ		
Imperfect					
sing.	3 m.	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
	2 f.	etc.	תִּשְׁלִיחִי	etc.	etc.
	1 c.		אֲשַׁלֵּחַ		
plur.	3 m.		יִשְׁלִיחוּ		
	3 f.		תִּשְׁלַחְנָה		
	2 m.		תִּשְׁלִיחוּ		
	2 f.		תִּשְׁלַחְנָה		
	1 c.		נִשְׁלַחְנוּ		

## LAMEDH GUTTURAL VERBS

	Qal	Niph'al	Pi'el
Cohor. 1 sg.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
Juss. 3 sg. m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
Waw cons. imp.	וַיִּשְׁלַח	וַיִּשְׁלַח	וַיִּשְׁלַח
Waw cons. pf.	וַשְׁלַחְתָּ		
Imperative			
sing. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי
plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה
Infinitive constr.	שְׁלַחַת	הִשְׁלַחַת	שְׁלַחַת
absol.	שְׁלוּחַ	נִשְׁלַחַת	שְׁלַחַת
Participle active	שֹׁלֵחַ		מְשַׁלֵּחַ
passive	שְׁלוּחַ	נִשְׁלַחַת	



## LAMEDH GUTTURAL VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אֶשְׁלַחְהּ		
Juss. 3 sg. m.		יִשְׁלַח		
Waw cons. imp		וַיִּשְׁלַח		
Waw cons. pf.				
Imperative				הִשְׁתַּלַּח
sing. 2 m.		הִשְׁלַח		
2 ff.		הִשְׁלִיחִי		הִשְׁתַּלַּחִי
plural 2 m.		הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
2 f.		הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה
Infinitive				
constr.		הִשְׁלִיחַ		הִשְׁתַּלַּח
absol.		הִשְׁלַח	הִשְׁלַח	
Participle				
active		מִשְׁלִיחַ		מִשְׁתַּלַּח
passive	מִשְׁלָח		מִשְׁלָח	

## LAMEDH 'ALEPH VERBS

## Qal

		Active	Stative	Niph'al	Pi'el
Perfect					
sing.	3 m.	מָצָא	מָלֵא	נִמְצָא	מִצָּא
	3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה	מִצְּאָה
	2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ	מִצַּאתָ
	2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ	etc.
	1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי	as Niph.
plur.	3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ	
	2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם	
	2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן	
	1 c.	מָצַאנוּ	מָלַאנוּ	נִמְצַאנוּ	
Imperfect					
sing.	3 m.	יִמְצָא	יִמְלֵא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	etc.	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא		תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצְאִי		תִּמְצְאִי	תִּמְצְאִי
	1 c.	אֶמְצָא		אֶמְצָא	אֶמְצָא
plur.	3 m.	יִמְצְאוּ		יִמְצְאוּ	etc.
	3 f.	תִּמְצְאֵנָה		תִּמְצְאֵנָה	as
	2 m.	תִּמְצְאוּ		תִּמְצְאוּ	Niph.
	2 f.	תִּמְצְאֵנָה		תִּמְצְאֵנָה	
	1 c.	נִמְצָא		נִמְצָא	



## LAMEDH 'ALEPH VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Perfect				
sing. 3 m.	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
3 f.	מָצְאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצְּאָה
3 m.	מָצְאָתָּ	הִמְצִיָּאתָּ	הִמְצָאָתָּ	הִתְמַצְּאָתָּ
2 f.	etc.	הִמְצִיָּאתָּ	etc.	etc.
1 c.	as	הִמְצִיָּאתִי	as	as
	Niph.		Niph.	Niph.
plur. 3 c.		הִמְצִיָּאוּ		
2 m.		הִמְצִיָּאתֶם		
2 f.		הִמְצִיָּאתֶן		
1 c.		הִמְצִיָּאנוּ		
Imperfect				
sing. 3 m.	יִמְצָא	יְמַצִּיא	יִמְצָא	יִתְמַצֵּא
3 f.	תִּמְצָא	תְּמַצִּיא	תִּמְצָא	תִּתְמַצְּא
2 m.	תִּמְצָא	תְּמַצִּיא	תִּמְצָא	תִּתְמַצְּא
2 f.	etc.	תְּמַצִּיאִי	etc.	etc.
1 c.	as	אֶמְצִיא	as	as
plur. 3 m.	Qal	יְמַצִּיאוּ	Qal	Niph.
3 f.		תְּמַצְּאֶנָּה		
2 m.		תְּמַצִּיאוּ		
2 f.		תְּמַצְּאֶנָּה		
1 c.		נִמְצִיא		

## LAMEDH 'ALEPH VERBS

	Qal		Niph'al	Pi'el
	Active	Stative		
Cohor. 1 sg.	אֶמְצֵאָה		אֶמְצֵאָה	
Juss. 3 sg. m.	יִמְצֵא		יִמְצֵא	
Waw cons. imp.	וַיִּמְצֵא		וַיִּמְצֵא	
Waw cons. pf.	וַיִּמְצֵאֵת			
Imperative				
sing. 2 m.	מִצֵּא		הִמְצֵא	מִצֵּא
2 f.	מִצֵּאִי		הִמְצֵאִי	etc.
plur. 2 m.	מִצֵּאוּ		הִמְצֵאוּ	as
2 f.	מִצֵּאנָה		הִמְצֵאנָה	Niph.
Infinitive				
constr.	מִצֵּא		הִמְצֵא	מִצֵּא
absol.	מִצּוֹא		נִמְצֵא	מִצֵּא
Participle				
active	מִצֵּא			מִמְצֵא
passive	מִצּוֹא		נִמְצֵא	



## LAMEDH 'ALEPH VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אֲמַצִּיֶּאֱה		
Juss. 3 sg. m.		יִמְצֵא		
Waw cons imp.		וַיִּמְצֵא		
Waw cons. pf.				
Imperative				
sing. 2 m.		הִמְצֵא		הִתְמַצֵּא
2 f.		הִמְצִיאִי		הִתְמַצְּאִי
plur. 2 m.		הִמְצִיאוּ		etc. as
2 f.		הִמְצִינָה		Niph.
Infinitive				
constr.		הִמְצִיא	הִמְצָא	הִתְמַצֵּא
absol.		הִמְצֵא		
Participle				
active		מִמְצִיא		מִתְמַצֵּא
passive	מִמְצָא		מִמְצָא	

## PE WAW AND PE YODH VERBS

		Qal	Niph'al	Hiph'il	Hoph'al
Perfect					
sing.	3 m.	יָשַׁב יָרָא	נִוְשַׁב	הוֹשִׁיב	הוֹשַׁב
	3 f.	יָשְׁבָה	נִוְשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה
	2 m.	יָשַׁבְתָּ	נִוְשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ
	2 f.	etc.	etc.	etc.	etc.
	I c.				
plur.	3 c.				
	2 m.				
	2 f.				
	I c.				
Imperfect					
sing.	3 m.	יֹשֵׁב יִרְאֶה	יִוְשַׁב	יֹהַיֵּב	יֹהַשַׁב
	3 f.	תֹּשֵׁב	תִּוְשַׁב	תֹּהַיֵּב	תֹּהַשַׁב
	2 m.	תֹּשֵׁב	תִּוְשַׁב	תֹּהַיֵּב	תֹּהַשַׁב
	2 f.	תִּשְׁבִּי	תִּוְשְׁבִי	תֹהַיֵּבִי	etc.
	I c.	אֹשֵׁב	אִוְשַׁב	אֹהַיֵּב	
plur.	3 m.	יֹשְׁבוּ	יִוְשְׁבוּ	יֹהַיֵּבוּ	
	3 f.	תִּשְׁבְּנָה	תִּוְשְׁבְנָה	(תֹהַשְׁבְּנָה)	
	2 m.	תִּשְׁבוּ	תִּוְשְׁבוּ	תֹהַיֵּבוּ	
	2 f.	תִּשְׁבְּנָה	תִּוְשְׁבְנָה	(תֹהַשְׁבְּנָה)	
	I c.	נֹשֵׁב	נִוְשַׁב	נֹהַיֵּב	



## PE WAW AND PE YODH VERBS

		Qal.	Hiph'il
<b>Perfect</b>			
sing.	3 m.	יָטַב	הִיטִיב
	3 f.	יָטְבָה	הִיטִיבָהּ
	2 m.	etc.	הִיטְבֹתָ
	2 f.		הִיטְבֹתְךָ
	1 c.		הִיטְבֹתִי
plur.	3 c.		הִיטִיבוּ
	2 m.		הִיטְבֹתֶם
	2 f.		הִיטְבֹתְנָן
	1 c.		הִיטְבֹנוּ
<b>Imperfect</b>			
sing.	3 m.	יִטַּב	יִיטִיב
	3 f.	תִּיטַב	תִּיטִיב
	2 m.	תִּיטַב	תִּיטִיב
	2 f.	תִּיטְבִי	תִּיטְבִי
	1 c.	אִיטַב	אִיטִיב
plur.	3 m.	יִטְבוּ	יִיטִיבוּ
	3 f.	תִּיטְבֹנָה	תִּיטְבֹנָה
	2 m.	תִּיטְבוּ	תִּיטְיִבוּ
	2 f.	תִּיטְבֹנָה	תִּיטְבֹנָה
	1 c.	נִיטַב	נִיטִיב

## PE WAW AND PE YODH VERBS

	Qal	Niph'al	Hiph'il	Hoph'al
Cohor. 1 sg.	אָשָׁבָה			
Juss. 3 sg. m.	יֵשֶׁב		יֹשֵׁב	
Waw cons. imp.	וַיֵּשֶׁב		וַיֹּשֶׁב	
Waw cons. pf.	וַיֵּשְׁבֶתָּ			
Imperative				
sing. 2 m.	שֵׁב (שָׁבָה)	יֵרָא	הוֹשֵׁב	
2 f.	שְׁבִי		הוֹשִׁיבִי	
plur. 2 m.	שָׁבוּ		הוֹשִׁיבוּ	
2 f.	שְׁבֹנָה		הוֹשִׁיבֹנָה	
Infinitive constr.	שָׁבֶת	יֵרָא	הוֹשֵׁב	הוֹשֵׁב
absol.	יָשׁוּב		הוֹשֵׁב	
Participle active	יֹשֵׁב	יֵרָא	מוֹשֵׁב	
passive	יָשׁוּב		נוֹשֵׁב	מוֹשֵׁב



## PE WAW AND PE YODH VERBS

	Qal	Hiph'il
Cohor. 1 sg.		
Juss. 3 sg. m.	יִטֹּב	יִיטֹב
Waw cons. imp.	וַיִּטֹּב	וַיִּיטֹב
Waw cons. pf.		
Imperative		
sing. 2 m.		הִיטֹב
2 f.		הִיטִיבִי
plur. 2 m.		הִיטִיבוּ
2 f.		הִיטְבִּנָּה
Infinitive constr.	(יִטֹּב)	הִיטִיב
absol.	יִטֹּב	הִיטֹב
Participle active	יֹטֵב	מִיטִיב
passive	יֻטַּב	

## 'AYIN WAW AND 'AYIN YODH VERBS

		Qal			
		Active	Stative		Niph'al
Perfect					
sing.	3 m.	קָם	מָת	בּוֹשׁ	נִקְוֵם
	3 f.	קָמָה	מָתָה	בּוֹשָׁה	נִקְוְמָה
	2 m.	קָמַתְּ	מָתָה	בּוֹשָׁתְּ	נִקְוַמְתְּ
	2 f.	קָמַתְּ	מָתְּ	בּוֹשָׁתְּ	נִקְוַמַתְּ
	1 c.	קָמַתִּי	מָתִי	בּוֹשָׁתִי	נִקְוַמְתִּי
plur.	3 c.	קָמוּ	מָתוּ	בּוֹשׁוּ	נִקְוְמוּ
	2 m.	קָמַתְּם	מָתֶם	בּוֹשַׁתְּם	נִקְוַמְתֶּם
	2 f.	קָמַתְּן	מָתָן	בּוֹשַׁתְּן	נִקְוַמְתֶּן
	1 c.	קָמַנּוּ	מָתְנוּ	בּוֹשְׁנוּ	נִקְוַמְנוּ
Imperfect					
sing.	3 m.	יִקְוֶם	יָמוּת	יִבּוֹשׂ	יִקְוֶם
	3 f.	תִּקְוֶם	etc.	תִּבּוֹשׂ	תִּקְוֶם
	2 m.	תִּקְוֶם		תִּבּוֹשׂ	תִּקְוֶם
	2 f.	תִּקְוְמִי		תִּבּוֹשִׁי	תִּקְוְמִי
	1 c.	אֶקְוֶם		אֲבּוֹשׂ	אֶקְוֶם
plur.	3 m.	יִקְוְמוּ		יִבּוֹשׁוּ	יִקְוְמוּ
	3 f.	תִּקְוְמִינָה		תִּבּוֹשְׁנָה	
	2 m.	תִּקְוְמוּ		תִּבּוֹשׁוּ	תִּקְוְמוּ
	2 f.	תִּקְוְמִינָה		תִּבּוֹשְׁנָה	
	1 c.	נִקְוֶם		נִבּוֹשׂ	נִקְוֶם



## 'AYIN WAW AND 'AYIN YODH VERBS

## 'Ayin Yodh Verb

		Hiph'il	Hoph'al	Qal
<b>Perfect</b>				
sing.	3 m.	הָקִים	הוֹקֵם	שָׁם
	3 f.	הִקְיָמָה	הוֹקְמָה	שָׁמָּה
	2 m.	הִקְיַמְתָּ	הוֹקַמְתָּ	שָׁמַתָּ
	2 f.	הִקְיַמְתְּ	הוֹקַמְתְּ	
	1 c.	הִקְיַמְתִּי	הוֹקַמְתִּי	etc. as קָם
plur.		הִיקִימוּ	הוֹקִמוּ	
	2 m.	הִקְיַמְתֶּם	הוֹקַמְתֶּם	
	2 f.	הִקְיַמְתֶּן	הוֹקַמְתֶּן	
	1 c.	הִקְיַמְנוּ	הוֹקַמְנוּ	
<b>Imperfect</b>				
sing.	3 m.	יִקְיֵם	יּוֹקֵם	יִשֵּׁם
	3 f.	תִּקְיָם	תּוֹקֵם	תִּשֵּׁם
	2 m.	תִּקְיֶם	תּוֹקֶם	תִּשֵּׁם
	2 f.	תִּקְיָמִי	תּוֹקְמִי	תִּשֵּׁמִי
	1 c.	אֶקְיֵם	אּוֹקֵם	אִשֵּׁם
plur.	3 m.	יִקְיִמוּ	יּוֹקִמוּ	יִשֵּׁמוּ
	3 f.	תִּקְיַמְנָה <sup>1</sup>	תּוֹקְמְנָה	תִּשֵּׁמְנָה <sup>2</sup>
	2 f.	תִּקְיָמוּ	תּוֹקְמוּ	תִּשֵּׁמוּ
	2 f.	תִּקְיַמְנָה	תּוֹקְמְנָה	תִּשֵּׁמְנָה <sup>2</sup>
	1 c.	נִקְיֵם	נּוֹקֵם	נִשֵּׁם

1. Or, תִּקְיַמְיָנָה

2. Or, תִּשֵּׁמְיָנָה

## 'AYIN WAW AND 'AYIN YODH VERBS

## Qal

		Active	Stative		Niph'al
Cohor. 1 sg.		אָקוּמָה	אָמוּתָה	אָבוּשָה	
Juss. 3 sg. m.		יָקֵם	יָמַת	יָבוּשׁ	
Waw cons. imp.		וַיָּקֵם	וַיָּמַת	וַיָּבוּשׁ	
Waw cons. pf.		וַיִּקְמָתָ			
Imperative					
sing.	2 m.	קוּם	מוּת	בוּשׁ	הִקּוּם
	2 f.	קוּמִי	etc.	בוּשִׁי	הִקּוּמִי
plur.	2 m.	קוּמוּ		בוּשׁוּ	הִקּוּמוּ
	2 f.	קוּמְנָה		בוּשְׁנָה	הִקּוּמְנָה
Infinitive constr.		קוּם	מוּת	בוּשׁ	הִקּוּם
absol.		קוּם	מוּת	בוּשׁ	נִקּוּם
Participle active		קֹם	מֹת	בוּשׁ	נִקְוּם
passive		קוּם			

I. fem. נִקּוּמָה



## 'AYIN WAW AND 'AYIN YODH VERBS

	'Ayin Yodh Verb		
	Hiph'il	Hoph'al	Qal
Cohor. 1 sg.	אָקִימָה		אָשִׂימָה
Juss. 3 sg. m.	יִקַּם		יִשֵּׁם
Waw cons. imp.	וַיִּקַּם		וַיִּשֵּׁם
Waw cons. pf.	וַהֲקִימָתָּ		וַשִּׁמָּתָּ
Imperative			שִׂים
sing. 2 m.	הִקַּם		שִׂימִי
2 f.	הִקִּימִי		שִׂימוּ
plur. 2 m.	הִקִּימוּ		
2 f.	הִקִּימְנָה		
Infinitive constr.	הִקִּים	הוֹקֵם	שִׂים
absol.	הִקֵּם		שׂוּם
Participle active	מִקִּים		שֹׂם
passive		מוֹקֵם	

## DOUBLE 'AVIN VERBS

## Qal

		Active		Stative	
<b>Perfect</b>					
sing.	3 m.	סָב	סָבַב	קָל	מָל
	3 f.	סָבָה	סָבְבָה	קָלָה	etc.
	2 m.		סְבוֹתָ	קָלוֹתָ	
	2 f.		סְבוֹת	קָלוֹת	
	1 c.		סְבוֹתִי	קָלוֹתִי	
plur.	3 c.	סָבוּ	סָבְבוּ	קָלוּ	
	2 m.		סְבוֹתָם	קָלוֹתָם	
	2 f.		סְבוֹתָן	קָלוֹתָן	
	1 c.		סְבוֹנוּ	קָלוֹנוּ	
<b>Imperfect</b>					
sing.	3 m.	יָסַב	יָסַב	יִקָּל	יִמָּל
	3 f.	תָּסַב	תָּסַב	תִּקָּל	תִּמָּל
	2 m.	תָּסַב	תָּסַב	תִּקָּל	תִּמָּל
	2 f.	תָּסַבִּי	תָּסַבִּי	תִּקָּלִי	תִּמָּלִי
	1 c.	אָסַב	אָסַב	אִקָּל	אִמָּל
plur.	3 m.	יָסְבוּ	יָסְבוּ	יִקָּלוּ	יִמָּלוּ
	3 f.	תָּסַבְינָה	תָּסַבְנָה	תִּקָּלְיֵנָה	תִּמָּלְיֵנָה
	2 m.	תָּסַבוּ	תָּסַבוּ	תִּקָּלוּ	תִּמָּלוּ
	2 f.	תָּסַבְינָה	תָּסַבְנָה	תִּקָּלְיֵנָה	תִּמָּלְיֵנָה
	1 c.	נָסַב	נָסַב	נִקָּל	נִמָּל



## DOUBLE 'AYIN VERBS

		Niph'al	Hiph'il	Hoph'al
<b>Perfect</b>				
sing.	3 m.	נָסַב	הִסֵּב	הוּסַב
	3 f.	נָסְבָה	הִסְבָּה	הוּסְבָה
	2 m.	נָסְבוּת	הִסְבוּת	הוּסְבוּת
	2 f.	נָסְבוֹת	הִסְבוֹת	etc.
	1 c.	נָסְבוֹתִי	הִסְבוֹתִי	
plur.	3 c.	נָסְבוּ	הִסְבוּ	
	2 m.	נָסְבוֹתֶם	הִסְבוֹתֶם	
	2 f.	נָסְבוֹתֵן	הִסְבוֹתֵן	
	1 c.	נָסְבוֹנוּ	הִסְבוֹנוּ	
<b>Imperfect</b>				
sing.	3 m.	יִסַּב	יִסֵּב	יִסַּב
	3 f.	תִּסַּב	תִּסֵּב	תוּסַב
	2 m.	תִּסַּב	תִּסֵּב	תוּסַב
	2 f.	תִּסַּבִּי	תִּסֵּבִי	etc.
	1 c.	אִסַּב	אִסֵּב	
plur.	3 m.	יִסְבוּ	יִסְבוּ	
	3 f.	תִּסְבִּינָה	תִּסְבִּינָה	
	2 m.	תִּסְבוּ	תִּסְבוּ	
	2 f.	תִּסְבִּינָה	תִּסְבִּינָה	
	1 c.	נִסַּב	נִסֵּב	

## DOUBLE 'AYIN VERBS

	Qal			
	Active		Stative	
Cohor. 1 sg.	אָטָּבָה	אָטָּבָה		
Juss. 3 sg. m.	יָטֹב	יָטֹב	יִקַּל	יִמַּל
Waw cons. imp.	וַיָּטֹב	וַיָּטֹב	וַיִּקַּל	
Waw cons. pf.	וַיִּטְבֹּתְ			
Imperative				
sing. 2 m.		טֹב		
2 f.		טְבִי		
plur. 2 m.		טְבוּ		
2 f.		טְפִינָה		
Infinitive constr.		טֹב	קַל, קָל	
absol.		טְבוּב	קָלוּל	
Participle active		טֹבֵב	קָל, קָלָה	
passive		טְבוּב		



## DOUBLE 'AYIN VERBS

	Niph'al	Hiph'il	Hoph'al
Cohor. 1 sg.			
Juss. 3 sg. m.	יִסַּב	יִסַּב	
Waw cons. imp.	וַיִּסַּב	וַיִּסַּב	
Waw cons. pf.			
Imperative			
sing. 2 m.	הִסַּב	הִסַּב	
2 f.	הִסַּבִּי	הִסַּבִּי	
plur. 2 m.	הִסַּבוּ	הִסַּבוּ	
2 f.	הִסַּבְינָה	הִסַּבְינָה	
Infinitive constr.	הִסַּב	הִסַּב	הוֹסַּב
absol.	הִסֹּב	הִסֹּב	
Participle active	יֹסַּב	מִסַּב	
passive			מוֹסַּב

1. fem. sing. וַיִּסַּבָּה

## LAMEDH HE (LAMEDH YODH AND WAW) VERBS

		Qal	Niph'al	Pi'el
<b>Perfect</b>				
sing.	3 m.	גָּלָה	נִגְלָה	גָּלָה
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ	etc.
	1 c.	גָּלִיתִי	נִגְלִיתִי	
plur.	3 c.	גָּלוּ	נִגְלוּ	
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	
	2 f.	גָּלִיתְּן	נִגְלִיתְּן	
	1 c.	גָּלִינוּ	נִגְלִינוּ	
<b>Imperfect</b>				
sing.	3 m.	יִגְלֶה	יִגְלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּגְלִי	etc.
	1 c.	אֶגְלֶה	אֶגְלֶה	
plur.	3 m.	יִגְלוּ	יִגְלוּ	
	3 f.	תִּגְלִינָה	תִּגְלִינָה	
	2 m.	תִּגְלוּ	תִּגְלוּ	
	2 f.	תִּגְלִינָה	תִּגְלִינָה	
	1 c.	נִגְלֶה	נִגְלֶה	



## LAMEDH HE (LAMEDH YODH AND WAW) VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Perfect				
sing.	3 m.	גָּלָה	הִגָּלָה	הִתְגַּלָּה
	3 f.	גָּלְתָה	הִגָּלְתָה	הִתְגַּלְתָה
	2 m.	גָּלִיתָ	הִגָּלִיתָ	הִתְגַּלִּיתָ
	2 f.	etc.	etc.	etc.
	1 c.			
plur.	3 c.			
	2 m.			
	2 f.			
	1 c.			
Imperfect				
sing.	3 m.	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
	2 f.	etc.	etc.	etc.
	1 c.			
plur.	3 m.			
	3 f.			
	2 m.			
	2 f.			
	1 c.			

## LAMEDH HE (LAMEDH YODH AND WAW) VERBS

	Qal	Niph'al	Pi'el
Cohor. 1 sg.			
Juss. 3 sg. m.	יִגַּלְה	יִגַּל	יִגַּל
Waw cons, imp.	וַיִּגַּל	וַיִּגַּל	וַיִּגַּל
Waw cons. pf.	וַיִּגַּלְתָּ	וַיִּגַּלְתָּ	
Imperative			
sing. 2 m.	גַּלְה	הִגַּלְה	גַּלְה (גל)
2 f.	גַּלִּי	הִגַּלִּי	גַּלִּי
plur. 2 m.	גַּלוּ	הִגַּלוּ	גַּלוּ
2 f.	גַּלְיֹנָה	הִגַּלְיֹנָה	גַּלְיֹנָה
Infinitive constr.	גַּלוֹת	הִגַּלוֹת	גַּלוֹת
absol.	גַּלְה	נִגַּלְת	
Participle active	גַּלְה	נִגַּלְה	מִגַּלְה
passive	גַּלוּי		



## LAMEDH HE (LAMEDH YODH AND WAW) VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.				
Juss. 3 sg. m.		יִגַּל		יִתְגַּל
Waw cons. imp.	וַיִּגַּלְה	וַיִּגַּל		וַיִּתְגַּל
Waw cons. pf.				
Imperative				
sing. 2 m.		הִגַּלְה		הִתְגַּלְה
2 f.		הִגַּלִּי		הִתְגַּלִּי
plur. 2 m.		etc.		etc.
2 f.				
Infinitive constr.	גַּלּוֹת	הִגַּלוֹת	הִגַּלוֹת	הִתְגַּלוֹת
absol.	גַּלְה	הִגַּלְה	הִגַּלְה	הִתְגַּלְה
Participle active		מִגַּלְה		מִתְגַּלְה
passive	מִגַּלְה		מִגַּלְה	

## KEY TO EXERCISES

### Exercise 1

(a) 1. 'thph 2. blnw. 3. q̄lm. 4. sl̄hyny. 5. m̄lkh.  
6. 'rbhynw. 7. zphsln. 8. klwthy. 9. çl'ph'. 10. zrgh̄m.  
11. tl̄tm'yn. 12. hwkhl'ym. 13. ḥph'zyq. 14. țyr'š.  
15. slq'lw. 16. dpht'nyn. 17. 'lysmw. 18. șmțšbh.  
19. kçph'yl. 20. ḥzqhms.

1. חטשם 2. לפאש 3. צרמיו 4. סנטחלי 5. תאקלעמי  
6. שבוי 7. קפסעטץ 8. דערמאלי 9. פמחטשאנון  
10. פרמעספקי 11. אוועגא 12. טרשדמו 13. בגלסחע  
14. צהוגלע 15. קמתוי 16. אנצעלין 17. חנבטש  
18. תצאנסאם 19. אמינעטו 20. גרקלאמיו.

### Exercise 2

(a) 1. li or lê. 2. mâ or mēh. 3. kî or kê. 4. šâ. 5. lâlô  
or lâlû. 6. mîmô or mîmû or mêmô or mêmû. 7. ḥôlê  
or ḥûlê or ḥôli or ḥûli. 8. nâmî or nâmê. 9. șênû or  
șînû or șênô or șînô. 10. lômî or lûmî or lômê or lûmê.

1. להלה 2. לילו 3. לולה 4. בהנה 5. מולו  
6. נילו 7. מוני 8. לילי 9. קינה 10. ליני.



(c) 1. û. 2. ē. 3. ě. 4. î. 5. ā or ð. 6. ū. 7. ê.  
8. ô. 9. ĭ. 10. ō. 11. ǎ. 12. ǝ or ā.

8. 7. 6. 5. 4. 3. 2. 1. (d)  
12. 11. 10. 9.

צפון 6. אכל 5. מים 4. גור 3. בן 2. בן 1. (e)  
ספר 12. חשים 11. קטל 10. אמת 9. מוחן 8. איש 7.  
עפר 17. מלינו 16. שורק 15. הוא 14. גדול 13.  
היא 18. עיני 19. אבן 20.

(f) 1. 'ādhām. 2. 'ērith. 3. šālôm. 4. mīmê. 5.  
çāphônâ. 6. 'ir. 7. bāth. 8. 'êlômî. 9. lānû. 10. māyîm.  
11. qārâ'. 12. kôkhābhîm. 13. yêlēth. 14. gāmānû.  
15. 'êlēm. 16. 'āçûm. 17. yārê'. 18. kôphêr. 19. šôr.  
20. māhāh.

### Exercise 3

(a) 1. 'adhōnî. 2. mišpāṭ. 3. ṭôbhîm. 4. yiqb<sup>e</sup>rû.  
5. ḥānān. 6. māl<sup>k</sup>khā. 7. ḥ<sup>o</sup>lênû. 8. 'ām<sup>e</sup>dhû. 9. 'emôr.  
10. g<sup>e</sup>d<sup>h</sup>ôlê. 11. kôh<sup>a</sup>nîm. 12. y<sup>e</sup>d<sup>h</sup>āmêr. 13. l<sup>e</sup>bbābhām.  
14. šā'alû. 15. 'anāšîm. 16. 'êlôhîm. 17. hêḥ<sup>e</sup>ṭî'.  
18. t<sup>e</sup>nâ. 19. 'ašêr. 20. māḥ<sup>a</sup>nêh.

אליכם 5. בני 4. דבר 3. יקטלו 2. שלמי 1. (b)  
אחרני 10. חוקה 9. יעזב 8. יראו 7. כנענן 6.  
חוקות 15. ברכת 14. משמר 13. אגחנו 12. החלום 11.  
בכורי 20. עדת 19. יעשה 18. אליו 17. בעיני 16.

## Exercise 4

1. בני 2. יִשְׁכְּלוּ 3. קָרַב 4. שָׂרִים 5. יְדַגְּתִי  
6. גָּדוֹל 7. אָדָנָם 8. כָּבֵדְתָן 9. בְּתוֹרוֹ 10. כָּלָפָם.

1. הֵלִי 2. מְלַקְכֵת 3. מָכַב 4. שָׁגַר 5. מְלַכְכוּ  
6. בָּכָם 7. לַעֲרַת 8. יָבָם 9. מְדַבְּרוֹ 10. כִּפְּנֵי.

## Exercise 5

1. לְאַמֵּת 2. חֻכְמִים 3. שָׂרִים 4. מִשְׁחָדוֹ 5. רוּחוֹ  
6. הִילָךְ 7. מְאָדָם 8. זָבַח 9. בְּעָלִי 10. לַעֲבִיר.

As pronounced :

1. lě'měth. 2. ḥ<sup>a</sup>khāmím. 3. sārím. 4. mišh<sup>a</sup>dhû.  
5. rûhû. 6. h<sup>a</sup>yēlēkh. 7. mē'ādhām. 8. zēbhāḥ.  
9. bā'āl. 10. lă'abhîr.

## Exercise 6

1. הָאִשׁ 2. הָעָם 3. הַמִּים 4. הַיּוֹם 5. הַמְּלָךְ  
6. הָרְקִיעַ 7. הַקּוֹל 8. הַחֹשֶׁךְ 9. הָעֵץ 10. הַבְּקָר  
11. אִשָּׁה 12. יוֹם 13. הָעֶפֶר 14. הָאוֹר.



## Exercise 7

(a) 1. The prophet is good. 2. The good prophet.  
3. The great and good morning. 4. The mountain is high.  
5. The man and the prophet. 6. The temple is great and  
good. 7. The night and the day. 8. The daughter and  
the woman. 9. The man is the king. 10. The gold is good.

1. (b) הָאִישׁ הַגָּדוֹל 2. הַיּוֹם 3. הָעָרֵב וְהַבֶּקֶר 4. זָהָב  
וְכֶסֶף 5. הַמֶּלֶךְ גָּדוֹל וְטוֹב 6. הַיָּד וְהָעֵין 7. הָאִשָּׁה  
וְהָאִישׁ 8. גָּדוֹל הָעַם 9. הַחֲלִי וְהַנְּבִיא 10. הַיּוֹם הַגָּדוֹל  
וְהַלְיָלָה הָרַע.

## Exercise 8

(a) 1. Words. 2. A pair of horses. 3. Fathers. 4. The  
two hands. 5. The two sides. 6. Old age. 7. Hearts.  
8. Wells. 9. Cities. 10. Two feet.

1. (b) שְׁלֵחַנוֹת 2. אָבִימִם 3. שְׁנַתִּים 4. שׁוֹפְרוֹת 5. הַסּוּסִים  
וְהַסּוֹסָה 6. אָבוֹת טוֹבִים 7. גְּדוּלָה הַשָּׂרָה 8. עֵינַיִם  
וְאָזְנַיִם 9. טוֹבִים וְטוֹבוֹת 10. בָּנִים וּבָנוֹת.

## Exercise 9

(a) 1. I am the man. 2. The great darkness is the night. 3. Thou art the good daughter. 4. That is a good man. 5. What is it? 6. These heroes. 7. What is this that he has done? 8. That fair daughter. 9. How lofty is this place! 10. Is he very powerful?

1. (b) אֵלֶּה הָאָנָשִׁים הַחֲכָמִים 2. הַשָּׁמַיִם הַהֵמָּה 3. טוֹבָה  
הָאִשָּׁה הַזֹּאת 4. הָאִישׁ הַטוֹב הַזֶּה 5. זֶה הָאִישׁ הַטוֹב  
וְהַעֲצוֹם 6. מָה-עִיר 7. מָה-הַיְכָל 8. הוּא הָאִישׁ  
אֲשֶׁר עַל-הַבַּיִת 9. אֲנִי הַמֶּלֶךְ הַעֲצוֹם אֲשֶׁר עַל-הָאָרֶץ  
10. אֵלֶּה הַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם.

## Exercise 10

(a) 1. In peace. 2. Like Jehovah. 3. For sickness. 4. To Samuel. 5. Day and night are in the heavens. 6. The king has a son. 7. Bread and water are very good. 8. From darkness until the day. 9. Dust from the ground are we. 10. God is in this temple.

1. (b) בְּאַלְהִים 2. כְּאֲרִי 3. לִיהוֹשֻׁעַ 4. יְהוָה הוּא בְּשָׁמַיִם  
5. מִן-הַהָר 6. הַבֵּן הוּא כְּמֶלֶךְ 7. בְּהָר הָרָם בְּבִקְרָה  
8. הַהֵיכָל הוּא לְמֶלֶךְ 9. הָעָם הַחֲזָקִים הוּא בְּהֵיכָל בְּעָרָב  
10. בַּת וְבֵן לְנָבִיא.



## Exercise 11

(a) 1. I have heard the prophet. 2. The woman did not hear the voice in the great garden. 3. I remember the man who shed the blood in the desert. 4. I wrote in the book in this day. 5. These are the bad mares which we killed on the ground. 6. May he keep the good queen in the palace. 7. And behold, the man took this woman for a wife. 8. And the man Isaac was very great in the land. 9. You shall keep the commands which God has given. 10. The man whom God created is good.

(b) 1. אָכַתְבַּת בְּסֵפֶר 2. מִי הַגְּבוּרִים וְהַנְּבִיאִים הָאֵלֶּה 3. קָרָא  
זֶה אֶל־זֶה וְאָמַר גְּדוֹל יְהוָה 4. אָכַלְתָּ מִן־הָעֵץ 5. יִשְׁמַע  
יְהוָה אֶת־הָאִישׁ אֲשֶׁר לֹא־יִשְׁפָּךְ דָּם 6. הֲלֹא נָתַן הָאֱלֹהִים  
בֶּן וּבַת לְנָבִיא 7. תִּשְׁמְרֵנָה אֶת־הַדְּבָרִים אֲשֶׁר בְּסֵפֶר  
8. בָּרָא אֱלֹהִים טוֹב וְרַע יוֹם וְלַיְלָה 9. וְזָכַרְתִּי אֶת־אֲשֶׁר  
שָׁמַעְתִּי בְּהִיכַל 10. לֹא יִשְׁמַר אֶת־הַדְּבָרִים אֲשֶׁר נָתַן הַנְּבִיא  
לְעַם בְּמִדְבָּר.

## Exercise 12

(a) 1. The good mares of the king. 2. The prophet took a horse belonging to the king. 3. These are the days of the years of the life of the bad king. 4. God set the sun in the firmament of the heaven. 5. He said, I am the servant of Abraham. 6. And in the presence of all the prophets shall he dwell. 7. Thou hast kept the heart of the great king from evil. 8. The people did not hear the words of the prophets of the Lord. 9. The sword of gold is in the hand of the mighty man. 10. You did not remember the words which the sons of the prophets of the Lord spake.

1. (b) אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ 2. קוֹל הָאֱלֹהִים בְּעִיר  
 דָּוִד 3. עֵינַי הָאִישׁ עַל-סוּסֵי פָרְעָה 4. דְּבַרֵי הָעָם הֵם  
 רָעִים מְאֹד בְּאֲזְנֵי הַנְּבִיא 5. הַסּוּס אֲשֶׁר לְמֶלֶךְ הַטּוֹב בַּמִּדְבָּר  
 6. הָרַג גְּבוּר שְׂאוֹל אֶת-נְבִיאֵי יְהוָה בַּמָּקוֹם אֲשֶׁר יָשָׁב דָּוִד  
 7. לֹא נָבִיא אֲנִי וְלֹא בֶן-נְבִיא 8. אָמַר אֲנִי אֱלֹהֵי אַבְרָהָם  
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב 9. תּוֹרַת יְהוָה הִיא טוֹבָה בְּעֵינַי  
 הָעָם 10. הָאֲכָלֶת מִן-הָעֵץ אֲשֶׁר בְּגֵן יְהוָה.

### Exercise 13

- (a) 1. From you. 2. From him, or, from us. 3. After thee(f). 4. With her. 5. Before the man. 6. Their(f) horses. 7. Their(m) mares. 8. Your(f) righteousnesses. 9. I have heard their(m) words. 10. Your(m) hands. 11. To them(m). 12. Their(m) words are evil in the sight of Jehovah. 13. The prophet sent his sons and his daughters toward the desert. 14. We have heard thy voice in the temple of the Lord. 15. Between me and thee. 16. And I did not pursue after the sons of Jacob. 17. For I have kept the ways of Jehovah the God of Israel. 18. In the book of the kings of Israel and Judah. 19. They have not kept the commandments of Jehovah which he gave to them on the mountain. 20. And all his judgments are before thee.

1. (b) לְפָנַי 2. אַחֲרֵיהֶן 3. עָלָיו 4. מִמֶּנּוּ 5. אֲלֵיכֶם  
 6. לְפָנֵיכֶם 7. לְפָנָיו 8. פָּנָיו 9. יָדָיו 10. שְׁפָתָיו  
 11. צִדְקוֹתֵיהֶן 12. דְּבָרָיו 13. סוּסִים 14. סוּסֵיכֶן  
 15. סוּסוֹתֵיכֶן 16. בְּיָנָיו 17. תַּחְתָּיו 18. הַגִּבִּי 19. שְׁפָתֵיהֶם  
 20. יָדָה הַחֲזָקָה הִיא בְּעָם.



## Exercise 14

(a) 1. Be not (ye) angry. 2. Thou shalt not steal. 3. Speak, I beg. 4. And God said, fall thou down before me, and I will not be angry with thee for ever. 5. Pursue ye after him. 6. Let him not write in the book of the law of Jehovah, the God of Israel. 7. I went and sold the boy. 8. The man forgot the words of the prophet and did not keep the law of Jehovah. 9. And he set him over all the land of Egypt. 10. He will surely keep the law of God. 11. And when the prophet remembered these words he said, Pursue (thou) after them northwards. 12. Ye are remembering the words of God which I spoke in that day. 13. Behold, I am sending the prophet towards the city.

1. (b) תִּשְׁמַר אֶת-מִצְוֹתַי 2. יִשְׁמַר אֶתְךָ מִכָּל-רָע בְּאֶרֶץ  
 3. אֶלְכֶּה-נָא אֶל-בֵּית הַנְּבִיא 4. וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ  
 בֵּין הַמַּיִם אֲשֶׁר תַּחַת לָרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר עַל-הַרְקִיעַ  
 5. אֲשַׁמְרָה אֶת-מִצְוֹתֶיךָ 6. הֲלֹךְ הָלוֹךְ אֶל-בֵּית יוֹסֵף 7. אֲשַׁמְר  
 אֶת-מִצְוֹתֶיךָ 8. חָדְלוּ לְסַפֵּר אֶת-כּוֹכְבֵי הַשָּׁמַיִם  
 9. יָרְדוּ מִצְרַיִמָּה לְשֹׁבֵר-אֶכָּל בְּמִקּוֹם הַהוּא 10. וְהִנֵּה שְׁלַח  
 אֶת-הַיֶּלֶד לְשָׁמֹר אֶת-עֵיר הַגְּבוּרִים 11. יְהוּה הוּא שְׁמֶרְךָ  
 בְּיוֹם הָרָע 12. הַנְּבִיאִים שְׁמֵרִים אֶת-תּוֹרַת יְהוּה אֱלֹהֵי  
 יִשְׂרָאֵל 13. הַמֶּלֶךְ מִשָּׁל בָּעָם בְּאֶרֶץ.

## Exercise 15

(a) 1. And Jehovah said unto me, Say unto them, do not fight. 2. And we rested in that place many days. 3. And Jehovah repented that he had made man on the earth. 4. And all the great mountains were covered, which were under all the heavens. 5. The sacrifices of God are a broken spirit. 6. Thou wilt send to thy servant an attentive (hearing) heart to judge this thy people. 7. Son of man, I have broken the arm of Pharaoh, king of Egypt, and behold, it has not been bound up. 8. Thou hast said, seek ye my face, thy face will I seek. 9. And now thou art cursed from the ground which the Lord has made. 10. And Pharaoh hardened his heart and did not let the people go.

1. (b) וַיִּשְׁלַח הַיְהוָה אֵלַי וַיֹּאמֶר אֵלַי אֲמַר לָהֶם לֹא תִלָּחֲמוּ אֶת-קַטְוֹן וְאֶת-גְּדוֹל כִּי-אִם-אֶת-מֶלֶךְ יִשְׂרָאֵל 3. וַיֹּאמֶר הַיְהוָה הַמְכַסֶּה מֵאֲבָרָהֶם אֲשֶׁר עָשִׂיתִי 4. שִׁפְךָ דָם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְצַלְמֵם אֱלֹהִים עָשָׂה אֶת-הָאָדָם 5. וּבִסְפָרֵי בֵּית-יִשְׂרָאֵל לֹא יִכְתְּבוּ 6. הֵן שָׁלַחְתָּ אֵתִי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ אָסַתְרָהּ 7. לֹא יִכְלוּ לְשַׁתֵּת מִמִּימֵי הַיָּאֵר 8. וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְּכָרִי יִשְׂרָאֵל 9. וְשָׁמְעוּ לְקֹלְךָ וּבָאתָ אֵתָהּ וְזָקְנֵי יִשְׂרָאֵל אֶל-מֶלֶךְ מִצְרַיִם וְאָמַרְתָּם אֵלָיו וְלָכֶה-נָא בְּמִדְבָּר וְנִזְבַּחָה לַיהוָה אֱלֹהֵינוּ 10. וַיַּדְבֵּר אֶהָרֹן אֶת-כָּל-הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה.



## Exercise 16

(a) 1. And Jehovah said to Samuel, listen to their voice and make a king for them. 2. And he came to the gate of the city, and behold there a woman gathering sticks. 3. As for you, you have caused many to stumble at the law of Jehovah. 4. And behold, their lord was fallen down dead on the ground. 5. And thou art cast out of heaven with everyone who does evil. 6. And Jacob said to his sons, Why do you look upon one another, behold, I have heard that there is bread in Egypt. 7. And they said, we have walked to and fro in the earth, and behold, all the earth is still. 8. She is the city to be visited by the hand of Jehovah the God of Israel. 9. And as the prophet heard these words he took courage. 10. I saw the wicked buried and they were forgotten in the city where they had so done.

1. (b) בָּא אִישׁ מֵהָעָם לְהִשְׁחִית אֶת־הַמֶּלֶךְ. 2. בָּאתְּ אֵלַי לְהִזְכִּיר  
 אֶת־עֲוֹנַי וּלְהַמִּית אֶת־בָּנָי. 3. אֵלֶּה הַמְּאוֹרֹת בְּרַקִּיעַ הַשָּׁמַיִם  
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה. 4. וְהִשְׁכַּב בְּקִבְרוֹ בַּמָּקוֹם  
 אֲשֶׁר נָתַן הַמֶּלֶךְ לוֹ. 5. וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הַתְּקַדְּשׁוּ כִּי  
 יְהוּה בַּמָּקוֹם הַזֶּה. 6. מִשְׁלָךְ רֹאשׁוֹ עַל־הָאֲדָמָה בְּיַד הַגְּבוּר  
 7. וַיִּשְׁמְעוּ אֶת־קוֹל יְהוּה מִתְּהִלָּךְ בְּגֵן. 8. וַיִּתְחַבְּאוּ הָאָדָם  
 9. וַיֹּאמֶר פְּרָעָה הֵן רַבִּים עִם הָאָרֶץ וְהִשְׁבַּתְתֶּם אֹתָם בַּמָּקוֹם הַזֶּה. 10. וַיִּתְנַבְּאוּ  
 עַד־הָעָרֶב וְאֵין־קוֹל.

## Exercise 17

(a) 1. Two feet. 2. His messengers. 3. Their years. 4. Your places. 5. In his heart. 6. Thy(*f*) calf. 7. Our counsels. 8. Their (*m*) women. 9. Their (*m*) waters. 10. Their (*f*) oxen. 11. Thy (*m*) handmaidens. 12. Your (*m*) mouth. 13. Their (*f*) cities. 14. My vineyard. 15. Two knees.

1. עינים 2. אַזְנַיִם 3. יְדֵיהֶם 4. בְּרַכְתְּכֶם 5. דְּבַרְיָהֶם  
6. אַחֲיָכֶם 7. בְּמִתְיָהוֹן 8. בְּנִתְיָהֶם 9. אַחִי 10. רְאִשֵׁיהֶם  
11. צְדָקוֹ 12. עֲגָלֵיהֶם 13. גְּדָלִי 14. מִלְכָּכֶם 15. חֲזִלְיָנוּ.

## Exercise 18

(a) 1. Younger than his brother. 2. David is the greatest of his brothers. 3. His youngest son. 4. The most servile slave. 5. I will be greater than thou. 6. I am taller than he. 7. One of thy tribes. 8. His three sons. 9. On the fifteenth day. 10. The eighteenth year of Solomon. 11. In the second year of Pekah. 12. In the twelfth month in the third year. 13. In the eighteenth year of the king of Israel. 14. Those two. 15. Two by two.

1. טוב מְזֶהָב 2. בְּתוֹ הַקְּטָנָה 3. גְּבוּהָ הוּא מֵאַשְׁתּוֹ  
4. מְגֹדוֹלָם וְעַד-קְטָנָם 5. יֵאָהֵב יַעֲקֹב אֶת-רַחֵל מִלֵּאָה  
6. לֹא-טוֹב אֲנֹכִי מֵאַבְתָּי 7. שְׁנֵי הַהָרִים 8. שְׁלֹשׁ בְּנוֹתֶיהָ  
9. חֲמִשָּׁה עֶשְׂרֵי בָּנִים 10. שְׁתַּיִם וְשִׁשִּׁים שָׁנָה 11. עֶשְׂרִים  
12. אַחַת עֶשְׂרֵה שָׁנָה 13. הָאָרֶץ 14. הַחֹדֶשׁ הָעֲשִׂירִי 15. בְּשָׁנָה הַשְּׁנִיָּה.



## Exercise 19

(a) 1. He will seek me. 2. Our keeping, or, keeping us.  
 3. He will make me king. 4. They (*m*) will keep you (*f*).  
 5. You (*f*) have kept me. 6. Thou (*f*) hast kept me. 7. He  
 has kept them (*f*). 8. After they had made a covenant.  
 9. We have sought thee in the temple. 10. Seek him  
 in the morning. 11. When he kept thy words. 12. Make  
 him king over this people. 13. He who justifies me is God.  
 14. He will destroy me in that day. 15. For those who  
 honour me I will honour.

1. (b) הַמְּלִיכָתָנִי 2. שְׁמֵרְתִּיךָ 3. שְׁמָרוֹם 4. הַמְּלִיכָנִי 5. יִבְקֶשׂוּנִי  
 6. בִּקְשׁוּתִי 7. שְׁמֵרְנוּךָ 8. בְּשִׁמְרֶךָ 9. כְּזֹכֵר הָאִישׁ אֶת־  
 תּוֹרָתְךָ 10. בְּיוֹם פְּקֻדֵי אֲתָם 11. יִכְבְּדֵנִי בְּעִיר הַהִיא  
 12. אֲשַׁפְּטֶךָ כְּדָרְכֶיךָ 13. שְׁלַחְנִי אֱלֹהִים לְפָנֶיכֶם 14. בִּקְשׁוּהוּ  
 בְּכָל־לְבָבָם 15. הַמְצַאֲתָנִי אוֹיְבֵי.

## Exercise 20

(a) 1. And he said to me, Son of man, stand upon thy feet and I will speak with thee. 2. I will serve thee seven years for Rachel thy younger daughter. 3. And the elders of his city will send and take him from there, and will give him into the hand of the king. 4. Thus saith Jehovah unto the men of Anathoth who are seeking thy life, saying, Do not prophesy in the name of Jehovah. 5. And Pharaoh dreamed and behold he stood by the river. 6. And Jonathan spoke good of David unto Saul his father, and said unto him, Let not the king sin against his servant. 7. And thou shalt serve thine enemies which Jehovah shall send against thee. 8. In the day of evil I will call upon thee, for thou wilt answer me. 9. Thou hast not allowed me to kiss my sons and my daughters. 10. And he divided himself against them by night, he and his servants.

1. (b) תַּעֲבֹדוּן אֶת-אֱלֹהִים עַל-הֶהָר הַזֶּה 2. וְאַתָּה בֶן-אָדָם  
הַנָּבִיא אֶל-הָרִי יִשְׂרָאֵל 3. וַיַּחֲלֹמוּ חֲלוֹם בְּלַיְלָה אֶחָד  
4. וַיֹּאמֶר גִּשּׁוּ הַלָּם כָּל הָעָם 5. כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד  
עָלָיו אֲדַמֶּת-קִדְשׁ הִיא 6. וְלֹא תַחֲטִיֵּא אֶת-הָאָרֶץ אֲשֶׁר יְהוָה  
אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה 7. כֹּה אָמַר יְהוָה שְׁלַח אֶת-עַמִּי וַיַּעֲבֹדֵנִי  
8. וְעַנָּה יְהוָה וַאֲמַר לְעַמּוֹ הִנְנִי שְׁלַח לְחֶם בַּמִּדְבָּר 9. בְּכָל  
הַדְּבָרִים הָאֵלֶּה לֹא חָטָא בְּשִׁפְתָיו 10. וַיֹּאמֶר אֵלָיו אָבִיו  
וְשָׂה-נָא וּשְׁקֵה-לִי בְנִי.



## Exercise 21

(a) 1. And Jehovah said to Moses, Pharaoh's heart is heavy, he is unwilling to let the people go. 2. And the earth was corrupt before God, and the earth was full of violence. 3. And thou shalt speak unto everyone who is wise of heart, whom I have filled with the spirit of wisdom. 4. And he refused, and said unto his master's wife, Behold, my lord does not know, and everything which he has he has given into my hand. 5. And how shall I do this great evil, and sin against God? 6. As for me, I hate him, because he does not prophesy good unto me. 7. And if it is evil in your sight to serve Jehovah, choose ye to-day whom ye will serve. 8. And ye shall cry out in that day because of your king whom ye have chosen for yourselves. 9. He will not destroy thee, nor forget the covenant of thy fathers which he swore unto them. 10. And thou shalt anoint for me the one whom I shall tell unto thee.

(b) 1. וַיִּבְרַךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ 2. לֹא יָנַח  
 כִּי לֹא אָדָם הוּא לְהַנַּחֵם 3. יִשְׁלַח אֶת מַלְאָכּוֹ לְפָנָיו 4. וַיִּשְׁבַּע  
 לוֹ עַל-הַדְּבָרִים הָאֵלֶּה 5. וְהָיָה שְׂאוֹל וְשָׁעַן עַל-חַגִּיתוֹ  
 6. וְדָם-וּבְחִיָּה יִשְׁפָּךְ עַל-מִזְבַּח יְהוָה אֱלֹהֶיהָ וְהַבֶּשֶׂר תֹּאכַל  
 7. אֲבִיוֹנִיָּה אֲשֶׁבִיעַ לָהֶם 8. וַיֹּאמֶר אֶל-יַעֲקֹב לֹא מִצְאֵתִיהָ  
 9. לֹא תִשָּׂא אֶת-אֲחִיהָ בְּלִבָּךְ 10. וְלָקַחְתָּ אֶת-שָׁמֶן הַמִּשְׁחָה  
 וַיִּצְקֶתָ עַל-רֹאשׁוֹ וּמִשְׁחָתָ אֹתוֹ.

## Exercise 22

(a) 1. And he went and dwelt by the stream which is before the city. 2. And he arose, and went for his life, and came unto the desert. 3. Arise, eat, for the way is too difficult for thee. 4. And Jehovah said unto him, go, return on thy way towards the desert. 5. And the daughter of Pharaoh said unto her, cause this child to go away, and nurse it for me. 6. And he said, my son shall not go down with you, for his brother is dead. 7. And thou shalt choose from all the people men of valour, fearing God. 8. And the fish which is in the river shall die. 9. Pharaoh will lift up thy head, and will restore thee to the palace. 10. For I am to die in this land, but ye shall go over and possess this good land.

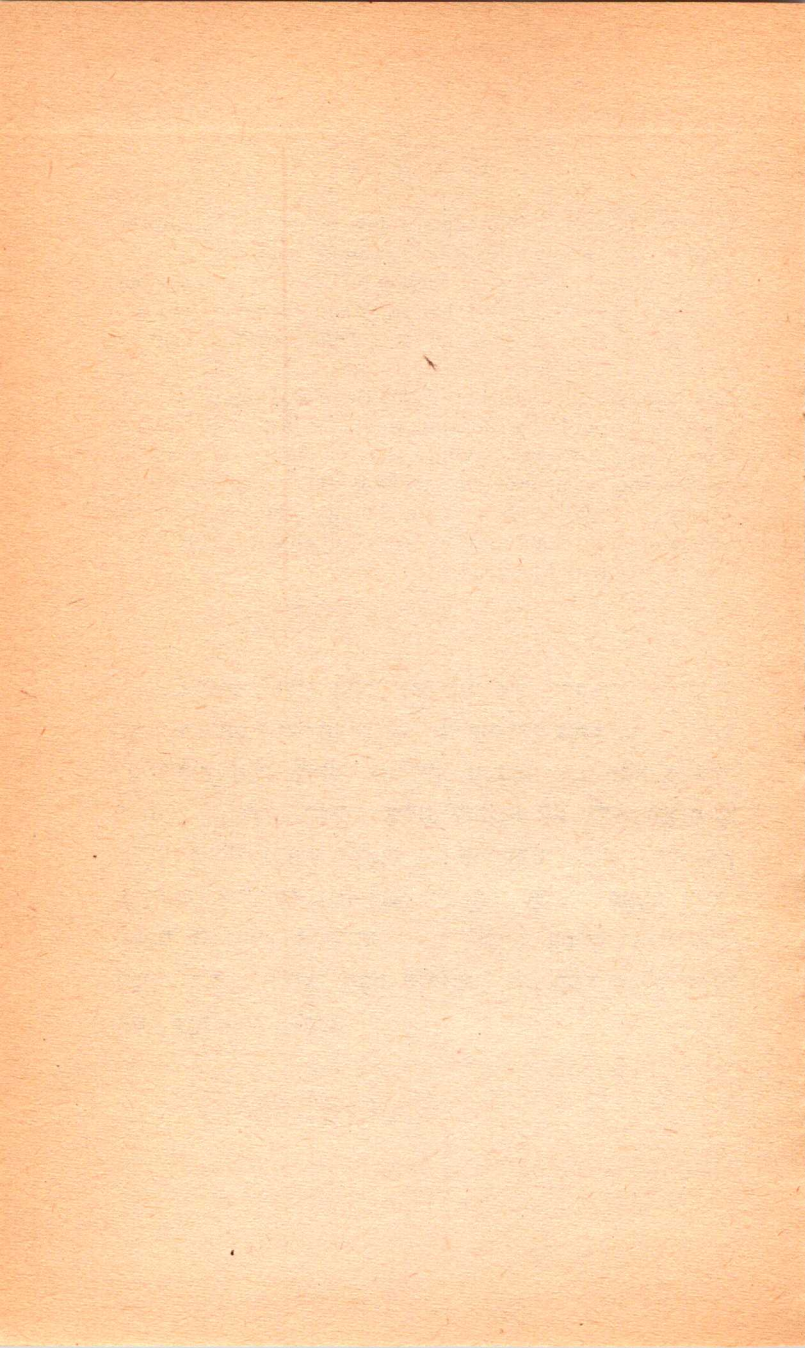
(b) 1. וַיֹּאמֶר צֵא וְעַמְדָּתָ בְּהַר 2. לֵךְ שׁוֹב כִּי מָה עָשִׂיתִי לָךְ  
 3. וַיִּקָּם וַיֵּלֶךְ אַחֲרַי אֵלָיָהּ 4. וַיִּפְצְרוּ עַד-בֶּשׂ וַיֹּאמֶר שְׁלַח  
 5. וַיָּמַת הַמֶּלֶךְ וַיּוּבֵא שְׁמֵרוֹן וַיִּקְבְּרוּ אֶת-הַמֶּלֶךְ בְּשְׁמֵרוֹן 6. וַיִּקְוִמוּ  
 7. כָּל-אֲנָשֵׁי-חַיִל וַיֵּלְכוּ כָּל-הַלְיָלָה וַיִּקְחוּ אֶת-נֹבֶלֶת שָׂאוּל 7. וַתִּקַּח  
 8. הָאִשָּׁה אֶת-הַיֶּלֶד וַתְּנַקְּהוּ 8. וַיִּרְאוּ אֶת-שֵׁם יְהוָה בְּעִיר  
 9. וַרְעוּ יִירֶשׁ אֶת-הָאָרֶץ 10. וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ בְּיוֹם  
 הָרֵעַ.



## Exercise 23

(a) 1. The man who curses his father or his mother shall surely be put to death. 2. Cursed shall you be when you come in, and cursed shall you be when you go out. 3. May Jehovah lift up his countenance upon you and give you peace. 4. And she said, drink, my lord, and she let down her pitcher upon her hand in the well. 5. And God said, let there be light, and there was light. 6. And the evening and the morning were the fifth day. 7. For they weep unto me saying, give us flesh. 8. And his disease was very grievous, so that there was no breath left in him. 9. For behold, on the city which is called by my name I am beginning to do evil in this day. 10. And God saw that it was good.

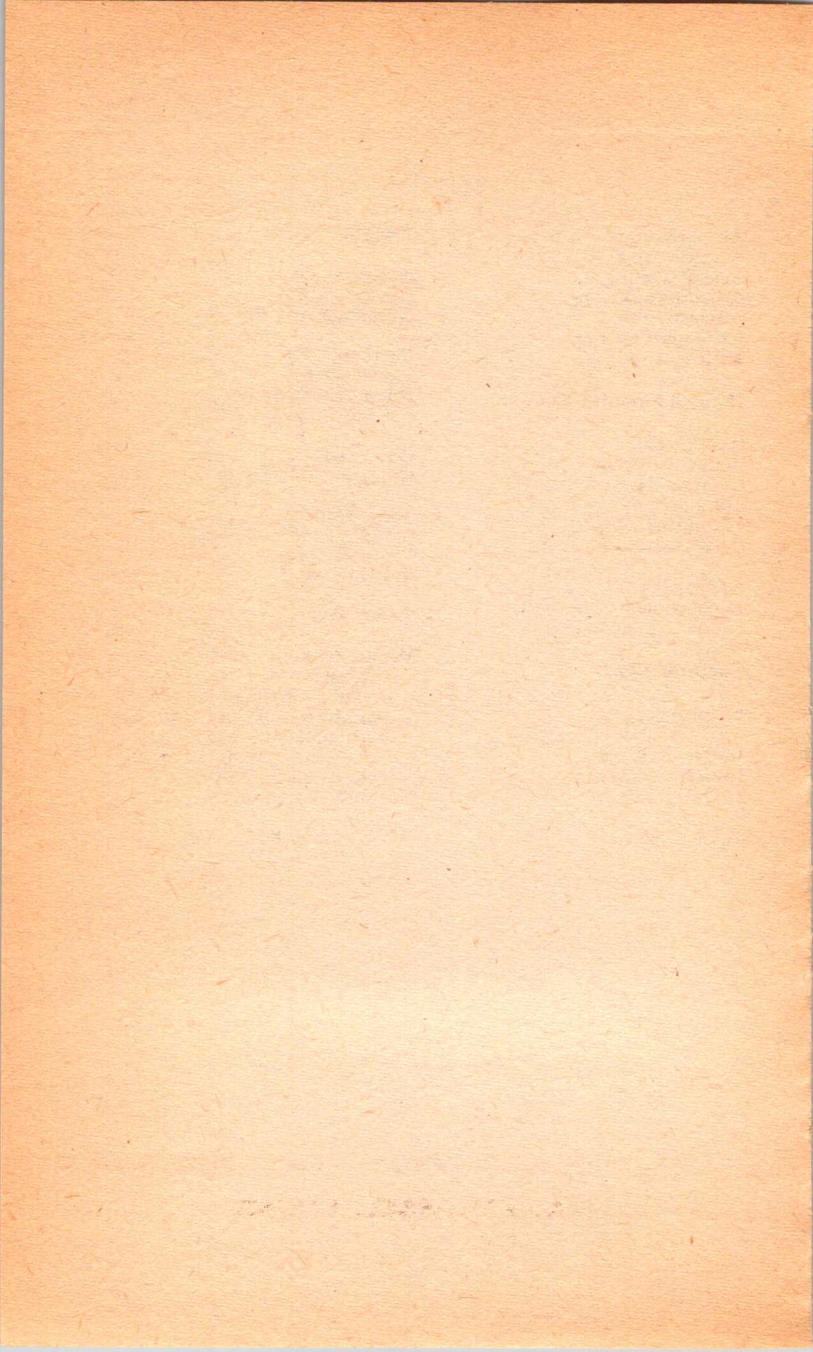
1. (b) וַיֹּאמֶר אֱלֹהִים אֶל-תִּירְאֵי בְאֵי עֲשֵׂי כְדַבְרִיךָ 2. וַיִּקְרָאוּ  
בְּשֵׁם-אֱלֹהֵיהֶם לֵאמֹר הַבְּעַל עֲנֵנו וְאִין קוֹל וְאִין עֲנָה אַתֶּם. 3. וַיְהִי  
דְבַר-יְהוָה אֵלָיו לֵאמֹר קוּם לְךָ מִדְּבַרְךָ 4. וַיָּבֵא מִלְאֲכָה-  
יְהוָה אֶל הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה-נָא לֹא יִלְדָּתְךָ וְהָרִית בֶּן  
5. יְהִי מְאֹרֶת בְּרַקִּיעַ הַשָּׁמַיִם 6. פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ  
7. וַיֹּאמֶר אֱלֹהִים יוֹסֵף הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהִשִּׁיב  
אֶתְכֶם אֶל-אָרֶץ אֲבֹתֵיכֶם 8. וְשָׁמַרְתָּ אֶת-כָּל-אֲשֶׁר אָנֹכִי  
מְצַוְךָ הַיּוֹם 9. וַיַּעַל נִבְט אֶל-הָיִם 10. וַיַּעַשׂ הַמֶּלֶךְ כְּכָל-  
אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים.





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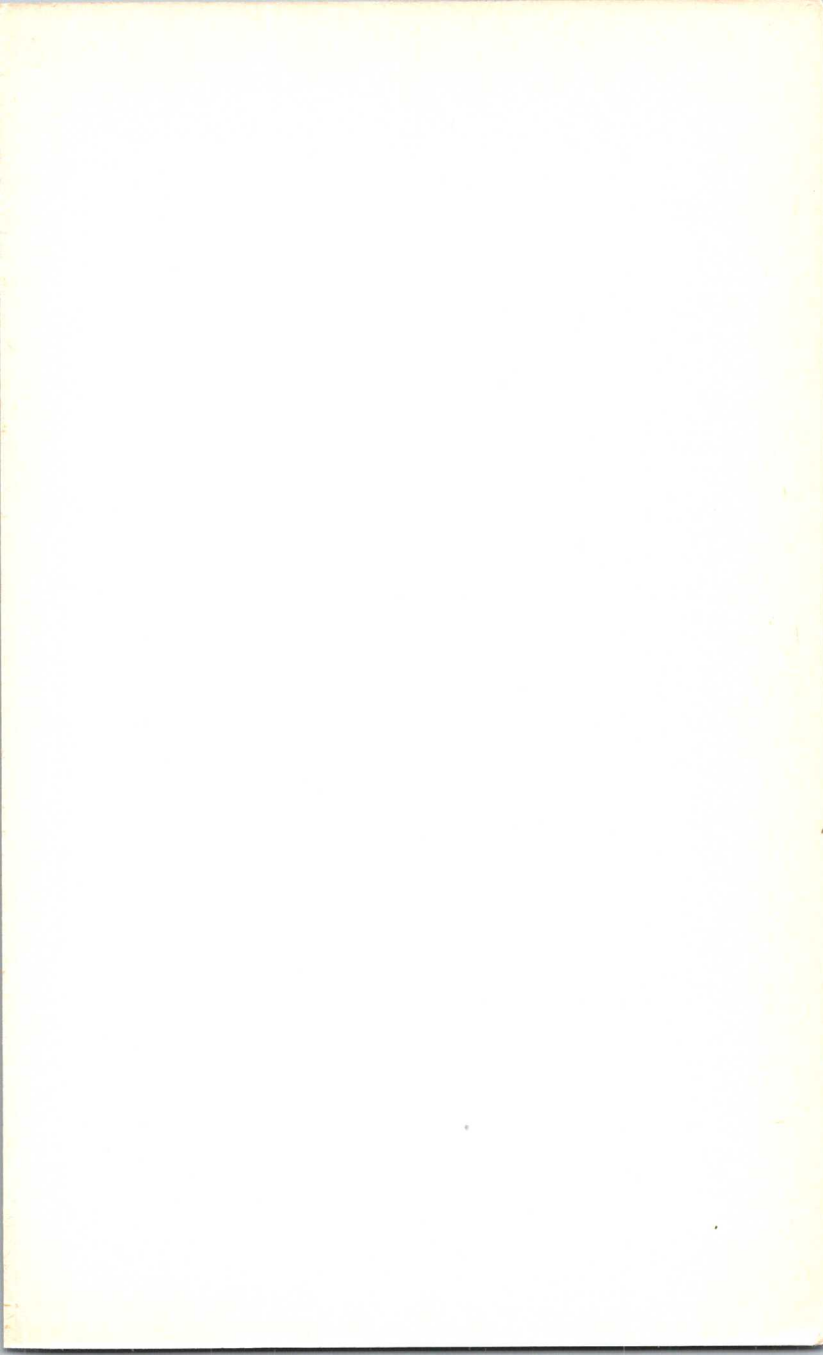
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