

**TEACH YOURSELF  
HEBREW**

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# TEACH YOURSELF HEBREW

BY  
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## AUTHOR'S PREFACE

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 triliteral 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 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.

## CONTENTS

CHAPTER		PAGE
	AUTHOR'S PREFACE . . . . .	v
	INTRODUCTION . . . . .	vii
I	THE ALPHABET . . . . .	II
II	VOCALISATION . . . . .	20
III	THE SYLLABLE AND THE ŠEWA . . . . .	26
IV	THE DAGHEŠ . . . . .	33
V	THE GUTTURAL AND QUIESCENT LETTERS . . . . .	37
VI	PRELIMINARY MARKS AND ACCENTS . . . . .	41
VII	THE DEFINITE ARTICLE . . . . .	46
VIII	THE CONJUNCTION: ADJECTIVES . . . . .	50
IX	THE NOUN AND ITS INFLECTION . . . . .	53
X	PRONOUNS AND PARTICLES . . . . .	58
XI	THE INSEPARABLE PREPOSITIONS . . . . .	63
XII	THE VERB: ORDER OF WORDS . . . . .	67
XIII	THE CASES . . . . .	71
XIV	PRONOMINAL SUFFIXES . . . . .	76
XV	THE VERB: OTHER FORMS . . . . .	80
XVI	PARADIGM OF THE REGULAR VERB . . . . .	90
XVII	PARADIGM OF THE REGULAR VERB (continued) . . . . .	95
XVIII	DECLENSIONS OF NOUNS . . . . .	99
XIX	DEGREES OF COMPARISON: NUMERALS . . . . .	104
XX	VERBAL SUFFIXES . . . . .	110
XXI	WEAK VERBS: PE NUN, PE GUTTURAL, PE 'ALEPH . . . . .	117

CHAPTER		PAGE
XXII	'AYIN GUTTURAL, LAMEDH GUTTURAL AND LAMEDH 'ALEPH VERBS . . . . .	123
XXIII	PE YODH, PE WAW; 'AYIN YODH AND 'AYIN WAW VERBS .	127
XXIV	DOUBLE 'AYIN, LAMEDH HE AND DOUBLY WEAK VERBS . . . . .	132
<b>VOCABULARIES :</b>		
	ENGLISH TO HEBREW . . . . .	138
	HEBREW TO ENGLISH . . . . .	148
	<b>PARADIGMS . . . . .</b>	<b>158</b>
	<b>KEY TO EXERCISES . . . . .</b>	<b>200</b>

CHAPTER I  
THE ALPHABET

Form. Primary or Medial.	Final.	Name.	Trans- literation.	Nu- merical Value.
א		'Aleph	'	1
ב	בּ	Bêth	bh, b	2
ג	גּ	Gîmel	gh, g	3
ד	דּ	Dâleth	dh, d	4
ה		Hê	h	5
ו		Wâw	w	6
ז		Zâyin	z	7
ח		Hêth	h	8
ט		Têth	t	9
י		Yôdh	y	10
כ	כּ	Kaph	kh, k	20
ל	לּ	Lâmedh	l	30
מ	מּ	Mêm	m	40
נ	נּ	Nûn	n	50
ס	סּ	Sâmekh	s	60
ע	עּ	'Ayin	'	70
פ	פּ	Pê	ph, p	80
צ	צּ	Çâdhê	ç	90
ק	קּ	Qôph	q	100
ר		Rêš	r	200
שׁ	שׁ	Sîn, Šîn	s, š	300
תׁ	תׁ	Tâw	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"; ב is a hard "b" as in "bat".

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

ד is "dh" and is pronounced like the "th" in the word "the"; ד 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 "h̄", the dot underneath helping to distinguish it from ה. It is pronounced like the

"ch" in the German "ach", or the Scottish "loch".

ϙ is transliterated "t̄", 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.

ϙ is the letter "y".

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

ϙ represents "l".

ϙ is the letter "m".

ϙ is transliterated "n".

ϙ is represented by "ş", to distinguish it from a subsequent letter (ϙ), and has a dull "s" sound.

ϙ is transliterated by the "rough breathing" ('), and is pronounced with a harsh guttural sound from the back of the throat.

ϙ is "ph", pronounced like "f";ϙ is a hard "p" as in "peg".

ϙ is transliterated "ç", and has a sharp hissing sound of "s", like the "ç" in the French word "garçon".

ϙ is represented by the letter "q", and the sound is like a "k" or a "q" pronounced from the back of the throat.

ϙ is the letter "r".

ϙ with the dot over the right hand corner is transliterated "š", and is pronounced "sh";ϙ with the dot over the left hand corner is the letter "s".

ϙ is the equivalent of "th" as in "these";ϙ is a hard "t" sound as in "tin".

It must be borne throughout 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 **ת** (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 **ת** have the "tittle".

The letter **ח** (h) is different from the guttural **כ** (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 **ל** (n) 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 מ (m) must be written as a square, and in this way will not be mistaken for samekh (ס), which is round, or for teth (ת), which, whilst also round, is open at the top. Primary or medial נ (m) is open at the bottom left hand corner. The letter ו ('') has a different curvature from צ (צ), or from its final form (ׂ), 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 בְּמַנוֹפָצָה, 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 בְּמַנוֹפָצָה, coming below the line, with the exception of מ (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 בְּגִדְכְּפָתָה, i.e., "bh", "gh", "dh", "kh", "ph", "th", but when read with a point (i.e., בְּגִדְכְּפָתָה), 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 all the 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 "t". 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 דָּפֶל. What might appear to us to be the "last" character (*i.e.*, כ) is actually the first one to be written down, followed by the second, (ט) 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. tzṣr. 5. šyrn.

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

1. נְפַשׁ 2. מְוֻנָּעַ 3. פָּרָץ 4. טָזֵרָה 5. שִׁירָם

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. חַנָּן 2. צָדִיק 3. חַלְמִיסָא 4. קָרָא 5. עַלְמֹות

will be rendered into English letters as follows :

1. hn. 2. çdhyq. 3. hlmys'. 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. אהָף
2. בְּלָנוּ
3. קְטָלָם
4. שְׁלָחִיןִי
5. מְשָׁלֵךְ
6. עֲרַבְּנִי
7. זְפַלְּלָן
8. פְּלוּזָה
9. צְלָעָפָא
10. וְרַגְחָם
11. תְּלַטְמָעִין
12. הְוּכְלָעִים
13. חְפַעְוִיק
14. טִירָאָש
15. שְׁלָקָאָלוּ
16. דְּפַתְאָנִין
17. עַלְישָׁמוּ
18. סְמַטְשָׁבּ
19. כְּצַפְעִילּ
20. חְזָקָהָמֶשּׁ

Practice in writing groups of consonants in Hebrew.

1. ḥṭšm.
2. lph's.
3. ḥrmyw.
4. ṣnṭḥly.
5. t'ql'my.
6. sbhwy.
7. qphṣ'ṭç.
8. dh'rm'ly.
9. pmlṭš'nwn.
10. krm'ṣphqy.
11. 'zw'ghn'.
12. ṭrṣdhw.
13. bghlṣh'.
14. ḥhwgħl'.
15. qmthwy.
16. 'nç'lyn.
17. ḥnbhṭs.
18. thç'ns'm.
19. 'myn'ṭw.
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 הָ was read lâ.

ו signified ê and i ; hence וֵי was read lê or lî.

ו signified ô and û ; hence וּ 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., נָעַ for נְנָעַ. This is commonly found in the Hebrew Bible.

About the seventh century A.D. a vocalic system was introduced by the Massoretes, 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.
֒ }	Çērē	ē }	As in obey.
֓	Hirèq (long)	î	As in morphine

Table of Long Vowel Signs (*continued*)

Vowel	Name	Transcribed	Pronounced
(.) ִ - ַ - ָ }	Hôlêm	ô ō }	As in tone.
- ֹ	Šûrêq	û	As in mute.

## Table of Short Vowel Signs

Vowel	Name	Transcribed	Pronounced
- ֤	Pâthâh	ă	As in mat.
- ֥	Seghôl	ě	As in then.
- ֦	Hîrêq (short)	ı	As in hit.
- ֨	Qâmêç Haṭûph	ɔ	As in top.
- ֩	Qibbûç	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 (i), defectively (i), is written "ô" as distinct from the alternative rendering of holem as "ō". Exactly the same applies to cere. In pronouncing long hireq (.) and full cere (..) 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 בְּרָא, 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 דָּוֶר, dōr.

When holem precedes נ, the point is placed on the upper right of the letter, as with יְאִמָּר (yō'mär). When it follows the נ, the point is placed on the upper left, as in אֲבָד ('ōbhēdh). When holem precedes ש, the points coincide, as with מְשַׁל (mōšēl). When holem follows ש, the points again coincide, as with שְׁטֵן (sōtēn). The letter ש will be "šō" to commence a syllable, *e.g.*, שְׁמֻעָה (šōmā'), and "ōs" in other places.

### Exercise 2

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

1. לִי
2. מָה
3. כִּי
4. שָׁה
5. לְהָלוּ
6. מִימָוִן
7. חֹולִי
8. נְהַמִּי
9. סִינָוִן
10. לְוָמִי.

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

1. lâlâ.
2. lîlô.
3. lôlâ.
4. bhânâ.
5. môlû.
6. nêlû.
7. mûnê.
8. lêlê.
9. qînâ.
10. lînê.

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

- . 9.      10.      11.      12.      13.      14.      15.      16.      17.      18.      19.      20.

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

1. ā.
2. û.
3. ē.
4. ō.
5. ī.
6. ô.
7. ū.
8. ā.
9. ē.
10. ö.
11. ê.
12. ī.

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

1. běn.
2. bēn.
3. gôr.
4. měm.
5. 'âkhâl.
6. çâphôn.
7. 'iš.
8. měh n.
9. 'em th.
10. qôt l.
11. hâsh m.
12. s ph r.
13. g dh l.
14. h '.
15. s r q.
16. m l n .
17. 'aph r.
18. h '.
19. 'en .
20. ' bh n.

(f) Write the following practice words in English, transliterating (‘) by qame  :

1. אָדָם.
2. אַרְיתָ.
3. שְׁלֹום.
4. מִימִי.
5. צְפּוֹנָה.
6. עֵיר.
7. בַּת.
8. אַלְזִמִּי.
9. לֶנֶן.
10. מִים.
11. קְרָא.
12. כּוֹכָבִים.
13. יִלְתָּחַת.
14. גִּמְנָנָה.
15. אַלְמָם.
16. עַצְוּם.
17. יִרְאָה.
18. פְּפָרָר.
19. שָׂוָר.
20. מִזְחָה.

### CHAPTER THREE

## THE SYLLABLE AND THE ŠEWA

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 בָּתֵּה, (băth,) containing two consonants with a vowel in between. So the word שָׁמָרְ (šāmār) has the first syllable (שָׁ) open, whilst the second (מָרְ) 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.*, חֶסֶד (ḥešēdh) and this accentuation is said to be Mil'el (מלעיל 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 שָׁמַיִם (šā-măyim), *i.e.*, ♫, is open and has a long vowel, but the syllable carrying the tone or accentuation (♪) 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 דָבָר (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 “šewa” (שָׁוֹא) 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 “benana”, 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 “pelice”.

The šewa may be simple or augmented in nature, and in addition to the quick, light vocal sound there is also a silent form of šewa. The simple šewa, 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 Šewas

Sign	Name	Vocalised
:	Simple š̄ēwa	It may be silent; or it may have a short "e" sound.
˘	Hātēph-Pāthāh	Slight "a" sound, e.g., חָמֹר h̄amōr.
˙	Hātēph-S̄eghōl	Slight "e" sound, e.g., אֱלֹהִים 'elōhīm.
˘	Hātēph-Qāmēç- Hātūph	Slight "o" sound, e.g., חָלֵי h̄ōlī.

The difficulty which the Semites apparently experienced in pronouncing two or more consonants together perhaps explains the frequent occurrence of the š̄ēwa in its various forms, some of which may now be noted.

The š̄ēwa, 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 נִקְטָל (n̄iq̄ṭōl) would be incorrect as written, since the Ṭ is pronounced, and thus needs a š̄ēwa under it to ensure its vocalisation, e.g., נִקְטַל.

The simple š̄ēwa is vocalic (or sounded) when it occurs under the first consonant of a syllable,

whether at the beginning (*e.g.*, קָטֵל qəṭol) or in the middle (*e.g.*, קָטֵלּוּ qāṭelû) of a word. When it closes a syllable in the middle of a word it is silent, *e.g.*, יִשְׁמֶרְוּ (yišmerû), 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 ו will be silent, whilst that which is under the מ is vocalic. A šewa which follows a long vowel is generally vocalic, *e.g.*, קָמֵרּוּ (qāmerû), whilst that which comes after a short vowel is normally silent, *e.g.*, יְכַבֵּד (yēkhbādh).

Four letters ה ה כ ע 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 ševas, these augmented forms are placed under the consonants, and are given the technical name of “ḥāṭeph”, from a word חֲטַף meaning “hurried”. ה 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.*, יְשַׁקֵּ (yāšq). A quiescent (*i.e.*, not sounded) letter does not take šewa, *e.g.*, בִּימֵי (bîmê), not בִּיְמֵי (bîemê). The final form of kaph (ך) takes simple šewa inside rather than beneath, *i.e.*, לָךְ (lâkh).

An important function of the simple še'wa 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 **יְקַטֵּל** reads yōqtāl, not yāqetāl.

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 בָּרָךְ (berākhâ), to which we might wish to add the inseparable preposition לִ ("to" or "for"). Ordinarily we would expect this to be **לְבָרָךְ**, but since it is impossible for two sounded šewas to come together, the לִ becomes לִ (li), hence **לְבָרָךְ**, "for a blessing", the point being taken out of the letter ב in the process.

The existence of a vocal še'wa 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 še'wa, so that **קְטֻלָּתָם** thus becomes not qeṭāl-tēm but qeṭāl-tēm, and **יְלִידִי** becomes not yelî-dhê but ye'lî-dhê. It must be observed at this point that the vocal še'wa 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 še'wa 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 :

- (a) 1. אָדָנִי 2. מְשֻׁפֵּט 3. טֹבִים 4. יְקַבְּרוּ 5. חֲנָן  
 6. מֶלֶכֶת 7. חָלִילָה 8. עַמְדוּ 9. אָמָר 10. גְּדוּלִי 11. פְּתַנִּים  
 12. יְדִמָּר 13. לְבָבָם 14. שְׁאָלוֹ 15. אָנְשִׁים 16. אֱלֹהִים  
 17. הַחְטִיאָה 18. חֲנָה 19. אָשָׁר 20. מְחֻנָּה.

(b) Transliterate into Hebrew :

1. š<sup>ə</sup>lōmî. 2. yiq̄telū. 3. d<sup>ə</sup>bhār. 4. b<sup>ə</sup>nē. 5. 'alēkhēm.  
 6. k<sup>ə</sup>nā'ān. 7. yār<sup>e</sup>'ū. 8. yā'a zōbh. 9. h<sup>a</sup>zāqā.  
 10. 'ah<sup>a</sup>rōnî. 11. hăh<sup>a</sup>lōm. 12. 'anāhnû. 13. mīšmār.  
 14. b<sup>ə</sup>rākhāth. 15. h<sup>a</sup>zāqōth. 16. b<sup>ə</sup>énē. 17. 'elāyw.  
 18. yā'a seh. 19. 'adħāth. 20. b<sup>ə</sup>khôrē.

## CHAPTER FOUR

### THE DAGHEŠ

THE word “dagheš” is the designation applied to a dot placed in the middle of a letter, and means “piercing” (פִּינָּה). 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, ב ג ד כ פ ת 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 : בְגַדְכַּפְתָּ (begħādhkephāth), 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 י does not take dagheš lene, since in this instance a vocal šewa, simple or augmented, has the same effect as an ordinary full vowel. ט again has no dagheš lene, since it follows the vowel sound pathah under י.

We have seen that when two šewas occur together,

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

To summarise this we may say that dagheš lene is always found in the beghadhkephath 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 קטִיל would be equivalent to קטְטִיל. 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., ציִין (çîyyôn). The guttural letters ע ה נ א, along with ת, 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” is shortened to “ff”, i.e., the single letter is doubled.

When dagheš forte is found in the bēghadkhēphath letters, the doubled sound is of course hard. Thus כְּפָר is “kippēr” and not “kipphphēr”. 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 י ל ו (pointed מַנְקִילָׁו mānqīlū, for easy memorising). Examples of this are נֵהִי (wāyehî), not נֵהִי (wāyyehî), and הַלְלָיו (hăllalû), not הַלְלָיו (hăllalû).

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 קָטַל. 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., עֲקֹבּוֹת (iqqəbhôth) for עֲקֹבּות. This latter is called “dagheš forte dirimens” by some scholars and “dagheš forte disjunctive” by others.

#### Exercise 4

(a) Correct the following words:

1. בְּנִי
2. יִשְׁכַּלְוִי
3. קָרָב
4. שְׁבִירִים
5. יְהֻנָּתִי
6. גְּדוֹלָה
7. אֲדָם
8. קְבִדָּתָן
9. בְּתוּרוֹ
10. קְלָפָם.

(b) Write in Hebrew:

- |                           |                             |                          |            |
|---------------------------|-----------------------------|--------------------------|------------|
| 1. hăllē.                 | 2. mělq <sup>ε</sup> khăth. | 3. měkhěbh.              | 4. šiggēr. |
| 5. mǎlk <sup>ε</sup> khû. | 6. b <sup>ε</sup> khěm.     | 7. lă <sup>‘</sup> rāth. | 8. yibbām. |
| 9. mědhb <sup>ε</sup> rû. | 10. kippēnî.                |                          |            |

## CHAPTER FIVE

### THE GUTTURAL AND QUIESCENT LETTERS

WE have already observed that the letters א ה ח ע are styled “guttural,” and to these may now be added the letter ר, 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 קְטַל (qāṭäl) is קִטְל (qīṭēl), the corresponding form of בָּרַךְ (bārākh) is not בִּרְךְ (birrēkh) but בֶּרֶךְ (bērēkh), the hireq being lengthened to cere, since ר cannot be doubled. This procedure always happens before נ and ר, and frequently before ע. With נ and מ, 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 הָהֻן (hāhû') but הָהָן (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

יְהוָה אֱלֹהִים (*'elōhîm*) rather than אֱלֹהִים (*elohîm*) and יְחִזֵּק (*yâhazîq*) in place of יְחִזֵּק. Whilst, as we have already noticed, נ prefers an “e” vowel (seghol or hateph seghol), the other gutturals generally have pathah under or preceding them. Thus, whilst we would write מלֶךְ (*mélék*) with seghol, the word מלֶח (*mélâh*), ending in a guttural, takes pathah. Hireq under gutturals, however, is rare. Any short vowel occurring before a final guttural except נ becomes pathah. If a guttural is preceded by a short vowel, the šewa resulting under the guttural is the short-vowel augment of the hateph, *e.g.*, בעלִי (*bâ'alî*), יְאַמֵּר (*yě'ämôr*), לְחַלִּי (*ləh̄'lî*).

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.*, רִיחַת is pronounced “rûăh” instead of being רִיחַ (*rûh*). This device is called “pathah furtive”. When a word of this sort no longer terminates in a guttural the pathah disappears, *e.g.*, רִיחַי (*rûhî*).

### Exercise 5

Correct and pronounce the following words :

1. לְאַמֵּת.
2. חֲכָמִים.
3. שָׁרִים.
4. מְשֻׁחָדוֹ.
5. רְוִתוֹ.
6. הַיְלָךְ.
7. מְאָדָם.
8. זְבַח.
9. בָּעֵלִי.
10. לְעַבֵּר.

The Quiescent Letters are 'וֹ הָ נָ, 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 נָ 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 cere, and full holem and šureq respectively, *i.e.*, וּ; הּ; יּ; וּ. Thus פִּיּ is “‘ēnē”, not “‘ēynē”, and הָאָ 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 הַוּ is “hăw” and גַּוּ is “gôy”. Sometimes the consonants yodh and waw combine with vowels to produce sounds analogous to our diphthongs, as follows :

סֻשִׁי or סֻשְׁׁי is pronounced ai as in aisle, *e.g.*, סֻשָׁי (ṣûṣāy).

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

סֻשָׁׁוּ is pronounced ou as in foul, *e.g.*, סֻשָׁׁוּ (ṣûṣâw).

When these consonants quiesce, they do not take the silent šewa, *e.g.*, יְאַמֵּר (yō'mér), not יְאַמֵּרָ. When quiescent letters occur between a vowel and a

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

## 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 (מְפִיעַ, “extending”) is the name given to the dagheš inserted in a final ה to ensure its pronunciation as a full consonant. Thus, whilst מה would be “mâ”, דָמָה is “dāmāh”, with the ה audibly enunciated. Similarly, גָבָהּ is “gābhāh”.

Rāphē (רָפֶה “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., וַלְמִקְצָה (ûlemiqçeh) for וַלְמִקְצָה (wilmikçah).

Maqqeph (מְקֵפֶה, “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 כָּל (kôl) and אָדָם (ādhām) would each have their own accents, when joined by maqqeph the accent for the phrase thus formed becomes milrâ‘, i.e., כָּל־אָדָם, and because of this the holem of כָּל becomes the short vowel qameç hatuph, since it is now in a shut unaccented syllable. The same happens with the accusative

particle **תְּאַתָּה**, which, when joined to another word, loses its own accentuation and thus has a short vowel, *e.g.*, **אַתָּה-כָּל-עִשְׁבָּה** ('éth-köl-'esébh). When **זֶה** (zéh) and **מֵה** (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-סֻשִׁי** (zéh-sûshî) or **מֵה-לָקֶג** (mâh-lâk).

Měthēg (מְתֵג “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.*, **הָאָדָם** (hā-'ā-dhām), or short, *e.g.*, **הָרִים** (hē-hā-rîm). Metheg also stands by the vowel which precedes a simple or augmented šewa, *e.g.*, **קָטֵלָה** (qâtelâ), **פָּעֵלָו** (pō°lô), and thus indicates that the šewa is vocal. Again, this helps to distinguish between long “a” and short “o”, as in **אָכְלָה** ('ökhlâ) and **אָכְלָה** ('äkhelâ). 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 (.) or 'Āthnāh (אתנה) 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 (שילעך) 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 (סוף פסוק), e.g.: **זֶה אָמֵן**.

Though the same sign does duty for metheg and silluq, and though they can both occur in the same word, e.g., **מֵהָאַדְמָה** (mēhā'adhām), 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, **מִים** (măyim) in pause becomes : **מִיּוֹם** with silluq or **מִיּוֹם** 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 *Kethîbh* (כְּתִיב, “written”), whilst the variants were named *Qerê* (קְרֵב, “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 *Qere* in conjunction with the vowels already under the particular word in the *Kethibh*. Thus, in Psalm ix. 13, the *Kethibh* is עֲנָנוּם whilst the marginal consonantal variant reads עֲנָנוּם קְרֵב, *i.e.*, “עֲנָנוּם קְרֵב” “is to be read”. Thus the correct word combines the vowels of the *Kethibh* with the consonants of the *Qere*, which is עֲנָנוּם.

In instances of such frequent occurrence that it would be tedious to print the *Qere* each time the *Kethibh* requires such modification, a permanent *Qere* or “*Qere 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 Kethibh 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 יְהוָה, 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 יְהָוָה, making the impossible form יְהֻוָה (the hateph under ה becoming a simple šewa under ה).

The consonantal form of the third singular personal pronoun “she” appears frequently in the Pentateuch as הָא. At some time confusion has arisen between the masculine הָא (hû') and the feminine הִיא (hî'), and this is obvious from the Kethibh (הָא). Again, the Qere for the feminine is not given because it occurs so often.

## CHAPTER SEVEN

### THE DEFINITE ARTICLE

THERE is no indefinite article in Hebrew. Thus מים (măyim) 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 ה, 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 ה, 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 ע ה נ א or ה, 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 ה and נ. When ע and נ 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 ה and נ the article always takes seghol.

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

Before Consonants	Article Pointing	Examples
Ordinary	הָ	הַקּוֹל, הַמִּים
א ע ר	הָ	הָאוֹר, הָעֵין, הָרָאשָׁ
ח ח	הָ	הָהּוֹא, הָחְשָׁךְ
נ נ	הָ	הָעֵם, הָהָר
צ צ	הָ	הָעֵפֶר, הָהָרִים
ת ת	הָ	הָחָכָם, הָחָלִי

In a few common nouns the vowel of the initial consonant is lengthened to qameç when the article is prefixed. These words include **הָרָץ** ('érəç), **הָעֵם** ('ām), and **רָעֵעַ** (rā'), which become **הָאָרֶץ** (hā'ārəç), **הָעֵם** (hā'ām) and **הָרָעֵעַ** (hā'rā').

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 in **הַבָּאֵל** "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 **הָאֵיָב** (hā’oyēbh). 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

<b>אָרֶץ</b>	earth ( <i>f</i> ).	<b>שְׁמַיִם</b>	heavens.	<b>טוֹב</b>	good.
<b>יּוֹם</b>	day.	<b>עַם</b>	people.	<b>רָע</b>	bad.
<b>אִישׁ</b>	man.	<b>אֱלֹהִים</b>	God ( <i>pl.</i> ).	<b>עֵין</b>	eye ( <i>f</i> ).
<b>קוֹל</b>	voice.	<b>בָּקָר</b>	morning.	<b>עַפְرֵת</b>	dust.
<b>מֶלֶךְ</b>	king.	<b>מִים</b>	water(s) ( <i>pl.</i> )	<b>רְקִיעֵת</b>	firmament.
<b>אִשָּׁה</b>	woman ( <i>f</i> ).	<b>שָׁןָה</b>	city.	<b>גָּדוֹל</b>	great.
<b>רֶם</b>	high.	<b>חֹשֶׁךְ</b>	darkness.	<b>אוֹר</b>	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 וְ, e.g., אִישׁ וָאִשׁׁוֹר, (man and woman.) Because it is a labial it cannot have a šewa before another labial sound, and so it becomes וּ before מ ו ב and וּ, e.g., (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 (sureq) 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 sureq, e.g., וּמִם לְחֵם, bread and water. Before another šewa it also becomes sureq, e.g., וּדְבָרִים, (and words), but before a hateph it takes the corresponding short vowel, שׂוֹר וְתַמּוֹר, ox and ass.

When occurring before yodh with šewa, the yodh quiesces and the conjunction then takes hireq, e.g., וְיִהְוֶה and Judah, not יְיִהְוֶה. Before יְהֹוָה the con-

junction takes pathah, *i.e.*, בַּיִתְהָא, but when written to the article אֱלֹהִים it takes cere, 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 הַטּוֹב, *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 וְהַטּוֹב.

## VOCABULARY

הר mountain.	זהב gold.	כסף silver.
ראש head.	קצר short.	יד hand (f).
דבר word.	אבן stone (f).	בת daughter (f).
ערב evening.	חליה disease.	נביא prophet.
לילה night.	היכל temple, palace.	חרב sword (f).
צדקה side (f).	קרא to call.	ראה to see.

## Exercise 7

Translate the following :

- (a) 1. טוב הַנְּבִיא 2. הַנְּבִיא הַטּוֹב 3. הַבָּקָר הַגָּדוֹל וְהַטּוֹב  
 4. רֵם הַהֶּר 5. הָאִישׁ וְהַנְּבִיא 6. הַחִיל גָּדוֹל וְטוֹב  
 7. הַלִּילָה וְהַיּוֹם 8. הַבָּת וְהָאָשָׁה 9. הָאִישׁ הַמֶּלֶךְ 10. טּוֹב  
 הַזָּהָב.

- (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.*, דָוִיד David, סֵוִס horse, שֻׁפְט judge.
- (b) Names of kingdoms and peoples, *e.g.*, אַשּׁוֹר, people of Assyria, יִשְׂרָאֵל, Israel.
- (c) Names of mountains, rivers, metals ; months of the year, *e.g.*, לְבָנָן Lebanon, פְּרָת Euphrates, כֶּסֶף silver, אֲבִיב Abib.

The plural ending of masculine nouns is **יִם-**, or written defectively, **ם-**, and is generally attached to the singular form, *e.g.*, סְוִסִים, horses. The ending **ה-** modifies to **ם-** in plural forms, *e.g.*, רְשִׁיחָה becomes **רְשִׁיחִים**, shepherds. Not all masculine nouns have the normal plural ending, however ; אֲבָ

father, is אֲבוֹת in the plural, whilst others have an irregular form, e.g., אִישׁ in the plural is אֲנָשִׁים.

Nouns ending in הַ are generally feminine, and this form was an original הֵ or הֶ, the former of which is preserved in some names, e.g., הִלְתָה Elath, הִתְהִת 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., מִרְיָם Miriam, אֶמוּ mother, בָּתָה bride.
- (b) Names of the elements, e.g., שָׂאָן fire, אָרֶץ earth, אָבָן stone.
- (c) Countries regarded as mothers of their peoples : פְּרָס Persia, צִיּוֹן Zion.
- (d) Organs of the body coming in pairs : יָד hand, רַגֵּל foot, קֶרֶן horn.
- (e) Things abstract : בְּכֹרֶה birthright, נֶפֶש soul, life, טֻובָה goodness.
- (f) Names of instruments and utensils : כֹּס cup, מְשֻׁבָּב sword, חֶרֶב couch.

The plural ending of feminine nouns is וֹת-, or written defectively הֶת-. When the singular form has no feminine ending, the plural termination is joined immediately to it, e.g., בְּאַרְתָּה well, בְּאַרְותָה. The ordinary feminine singular ending is replaced by the

plural termination, *e.g.*, שָׁרֶה princess, becomes שָׁרוֹת princesses.

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

Masculine Singular	Feminine Singular	Masculine Plural	Feminine Plural
סָוֵס	סְוִסָּה	סְוִסִּים	סְוִסּוֹת
נְבִיא	נְבִיאָה	נְבִיאִים	נְבִיאּוֹת
דָּג	דָּגָה	דָּגִים	דָּגּוֹת

The dual masculine and feminine of סָוֵס would be סְוִסִּים and סְוִסּוֹת respectively.

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

- (a) Bodily organs : רַגְלִים אֵזִים ears, two feet.
- (b) Objects comprising two parts : מְלֻקִים tongs, דְּלֻתִים double-door.
- (c) Double and quantitative numbers : שְׁנִים two, שְׁבָעִים sevenfold.

Adjectives, as we have seen, agree in gender and number with the nouns which they qualify; *e.g.*, the good woman, הָאָשָׁה הַטּוֹבָה, good years, שְׁנִים טּוֹבּוֹת.

Some nouns are found only in plural form, the most common being שְׁמִימָם heaven, מֵימָם water, פְּנִים face, תְּיִם life, עַלְיִם youth, זְקִנִּים old age.

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

אֲבָב father.	מִזְבֵּחַ altar.	עֹור skin.
חֲלוֹם dream.	מֶקוּם place.	קֹול voice.
לֵבֶב heart.	בָּאָר well,	שְׁלִיחָן table.
		cistern.
לְיַלָּה night.	אוֹת sign.	שֵׁם name.
שׂוֹפֵר trumpet.	מְקֻלָּה staff.	כְּסֵף throne.

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

אָבָן stone.	עִיר city.	שְׁעֹרֶה barley.
אָשָׁה woman.	חַטָּה wheat.	מַלְהָה word.
יְוָנָה dove.	אַלְהָה terebinth.	תְּאַנָּה fig tree.

### VOCABULARY

אָזְן ear (f).	כּוֹכֵב star.	רַגֵּל foot (f).
פָּר ox.	מִדְבָּר desert.	גַּעַל sandal (f).
שָׁמֵעַ to hear.	עַץ tree.	דַּג fish.
יְלֵד boy.	שְׁפָה lip (f).	לְקַח to take.
עַל- over, upon	קָדוֹשׁ holy.	יָשַׁב to sit.
אַל- unto.	צַדִּיק righteous.	שְׁבַת sabbath.
אָשָׁה fire.	קָרְנוֹן horn.	חָלָם hither.

## Exercise 8

(a) Translate :

1. דברים 2. סוסים 3. אבות 4. הידים 5. הירכתיים  
6. זקנים 7. לבבות 8. ביאות 9. עירים 10. רגליים

(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
I    אָנִי	אַنְחָנוּ we.
I    אָנֹכִי	
תְּ אַתָּה thou (m.)	תְּ אַתָּם you (m.)
תְּ אַתְּ thou (f.)	תְּ אַתְּנָה, אַתְּנָתָה you (f.)
הֵוּ he	הֵם, הֵמָּה they (m.)
הֵיָּה she	הֵן (הֵן) הֵנָּה they (f.)

Modifications occur in pause, *e.g.*, first singular **אָנִי**, second singular masculine **תְּ אַתָּה**, second singular feminine **תְּ אַתְּ**, first plural **אַנְחָנוּ**. 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. **הַאֲשָׁה הִיא טוֹבָה**

The mountains are lofty. **הַרְקִים هֵם 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	זה	זאת
these	אֵלֶּה	אֵלֶּה
that	הָא	הִיא
those	הֵם, הֵמָה	(הֵן) הֵמָה

When a demonstrative is used adjectively it follows the noun, which is definite, and so it too takes the article, *e.g.*, "that day" becomes **הַיּוֹם הַהִיא**. 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” (*וְהַ . . . הַ* or *זֶה . . . זֶה*) ; and “some . . . others” (*אֲלֹהָ . . . אֲלֹהָ*).

### *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 **הָ**, which is pointed as follows :

- (a) With ordinary consonants it is **הָ**, e.g., **הָזֶה** is this ?
- (b) With simple šewa as the first vowel it is **הָ**, e.g., **הָמֹאָד**, is it much ? This is sometimes followed by dagheš forte.
- (c) Before gutturals without qameç it is **הָ**, e.g., **הָאָתָּה** art thou ?
- (d) Before any guttural with qameç the **הָ** takes seghol, e.g., **הָזִקְנָה** is it strong ?

Two other interrogative pronouns are also used : **مֶה** “who ?” which is invariable in form, and **מָה** “what ?” Both of these are indeclinable, and usually come first in a sentence. The pointing of **מָה** 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., **מָה־זֶה** what is this ?, **מָה־אָנִי** what am I ?

**מה** may also be used as an exclamatory expression with another word, *e.g.*, מה-זֶרֶא הַמָּקוֹם הַזֶּה, how dreadful is this place ! (Genesis xxviii. 17). Before verbs and adverbs it frequently does duty as an adverb, *e.g.*, מה-טוֹב how good. “**נִי**” and “**נַהֲ**” may be used in an indefinite sense to mean “whoever” and “whatever”.

### *Relative Pronouns*

The word **אֲשֶׁר** 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” (**בֵּין**), 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.*, **הַבַּיִת אֲשֶׁר שָׁכַן שָׁם**. Similarly, “the house whence he came (**בְּאֵין**)” would be **הַבַּיִת אֲשֶׁר בָּא מִשָּׁם**, *i.e.*, “the house that he came from there”.

Notice should be taken of the following combinations :

<b>שָׁם</b> . . . there,	<b>אֲשֶׁר</b> . . . where.
<b>שָׁמָה</b> . . . thither,	<b>אֲשֶׁר</b> . . . whither.
<b>מִשָּׁם</b> . . . thence,	<b>אֲשֶׁר</b> . . . whence.

Other pronominal expressions are :

<b>שָׁם</b> . . . <b>שָׁם</b>	here . . . there.
<b>לֹא</b> <b>אִישׁ</b> . . .	nobody (“not a man”).

or	לֹא . . . פָּל	none ("not any").
	כֹּל . . . לֹא	
	אִישׁ . . . אִישׁ	one . . . another.
	אֱלֹהִים . . . אֱלֹהִים	some . . . others.

## VOCABULARY

עֲשַׂה	to do.	תֹּרֶה	law (f).	גָּבָור	mighty man,
שֶׁמֶן	sun.	פֶּה	mouth.	גֵּוֹרָה	hero.
נֶפֶשׁ	soul (f).	נְתַנּוּ	to give, set.	שִׁירָה	song.
בֵּית	house.	זָכַר	to remember.	רוּחָה	wind,
בֶּן	son.	שִׁכְבַּח	to forget.	רוּחַ	spirit (f).
יָרֵד	to go down.	דָם	blood.	שְׁמָרָה	to keep.
סּוֹסֶת	horse.	אָסֶף	to gather.	יָםָם	sea.
מִצְוָה	command (f).	לֹא	not.	מַלְכָה	queen (f).
אָהָה	alas !	בָּרְכָה	blessing.	דָּרְךָ	way.

## Exercise 9

Translate :

1. אֲנִי הָאִישׁ 2. הַחֲשָׁךְ הַגָּדוֹל הוּא הַלִּילָה 3. אַתָּה הַבָּתָה  
 הַטּוֹבָה 4. הוּא אִישׁ טֹב 5. מְהֻהְהִיא 6. הַגָּבוֹרִים הָאֱלֹהִים  
 7. מְהֻזָּאת אֲשֶׁר עֲשָׂה 8. הַבָּתָה הַטּוֹבָה הַהִיא 9. מְהֻדָּרִים  
 10. הַמָּקוֹם הַזֶּה. 10. הַעֲצּוּם 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 :

בָּ, in, on, by, with (perhaps from an original בִּית).

כְּ, like, about, as, according to (from a possible original כֹּן).

לְ, at, to, for (perhaps from אֶלְיַה or אֶלְיָה).

The rules for pointing are as follows :

- (a) The general pointing is šewa, *e.g.*, in a city בָּעֵיר like a stone. פָּאָרָן
- (b) Before another šewa they take hireq in the ordinary way, *e.g.*, for a blessing, not לִבְרָכה. לִבְרָךְהָ
- (c) Before gutturals with a hateph the šewa is replaced by the corresponding short vowel of the augment, *e.g.*, like a lion. The only exceptions to this are words like אֱלֹהִים which are frequently found in the text, where the אֲ becomes quiescent, the hateph seghol is removed, and the preposition takes çere, *i.e.*, לִאֵלֹהִים. The Divine Name יְהוָה, taking its pointing from אֱדוֹנִי, has pathah under the preposition in the same way, *e.g.*, לִאֵדוֹנִי for לְאֵדוֹנִי, and so לִיהוָה.

- (d) If the preposition falls in the pretone, the vowel under it is frequently qameç, e.g., **בְּמִים** in water, **לְבַטָּח** 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 a man, becomes **בְּסֶפֶר**; **לְאִישׁ** becomes **בְּגִתְּסֶפֶר**.

The preposition **לְ** frequently indicates a dative of possession, as in the phrase “the man has a daughter”, which becomes **בַּת לְאִישׁ**, “there is a daughter to the man”. The inseparable prepositions are frequently joined with **מֵה** to form adverbs, thus **לְמַה** why?; **בְּמַה** or **בִּמְהָ**, wherein?; **כֹּמֹה**, how much?; **עַד־מַה**, **עַל־מַה**, how long?; **וְ** 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־הַשִּׁיר**, from the city, though the final **נ** may be dropped and the hireq lengthened to çere as a compensation, e.g., **מִן־עִיר**. **מִן** does not displace the consonant of the article like the inseparable prepositions.

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

pointed with šewa, e.g., for מִלְילוֹת for מִלְילֹת. 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., from מִרְחוֹ, from Jericho, for מִרְחוֹ. Before gutturals or ר the full form may be used, מִן־שִׁיר from a city, or the final נ may be dropped and the hireq lengthened to cere, e.g., מִן־עֵץ, from a tree, for עֵץ, making the preposition inseparable.

## VOCABULARY

אָרִי	lion.	בָּהֶמֶת	beast,	בְּרִית	covenant.
חֲמוֹר	ass.	בָּהַמֶּת	cattle. (f)	(f).	
מַאֲדָד	very.	שָׁבֵת	to rest.	עַד־עוֹלָם	for ever.
אָדָם	mankind.	שְׁפָךְ	to shed.	מִשְׁלָל (בָּ)	to rule
אָדָמָה	ground (f).	שְׁאָל	to ask.		(over).
כְּתָב	to write.	תְּפִלָּה	prayer (f).	פְּעָל	to do.
כְּרָת	to cut.	עַד־	until, unto.	שְׁמוֹאֵל	Samuel.
יְהוֹשֻׁעַ	Joshua.	רַב	much	יְוֹסֵף	Joseph.
מִצְרִים	Egypt.	(רַבִּים i.e.)		אָח	brother.
עֵזֶל	age,	אֶכְל	food.	חַדֵּל	to leave
עוֹלָם	duration.	מִעוֹלָם	from of old.		off, cease.

## Exercise 10

Translate :

1. בְּשָׁלוּם
2. כִּיהְנָה
3. לְחַלִּי
4. לְשָׁמוֹאֵל
5. יוֹם נְלִיכָה
- הֵם בְּשָׁמִים
6. בֵּן לְמַלְךָ
7. לְחַם וּמִים הֵם טוֹבִים מַאֲדָד
8. מִחְשֶׁךְ עַד־הַיּוֹם
9. עַפְרָן מִן־הָאָדָמָה אָגַתְנוּ
10. הָאֱלֹהִים הָוֹא בְּהִיכָּל הַגָּהָה.

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, **תְּ**, 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. **תְּ** is largely joined to its noun by maqqeph, and since it then becomes a shut syllable, the çere becomes seghol, *i.e.*, **תְּ**. 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, קָרָא 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 קָטַל 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 :

קָטַל	he killed, he has killed	(3rd sing. masc.)
קָטְלָה	she killed, has killed	(3rd sing. fem.)
קָטְלָתִ	thou hast killed	(2nd sing. masc.)
קָטְלָתִי	thou (f.) hast killed	(2nd sing. fem.)
קָטְלָתִי	I killed, have killed	(1st sing. common)
קָטְלָוּ	they killed, did kill	(3rd plur. common)
קָטְלָתִם	ye killed, have killed	(2nd plur. masc.)
קָטְלָתִין	ye (f) killed, have killed	(2nd plur. fem.)
קָטְלָנוּ	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 :

**יִקְטַל** he will kill, may kill, was killing, etc.

(3rd sing. masc.)

**תִּקְטַל** she will kill, may kill, was killing, etc.

(3rd sing. fem.)

**תְּקַטֵּל** thou wilt kill, mayest kill, etc.

(2nd sing. masc.)

**תְּקַטְּלִי** thou (f.) wilt kill, mayest kill, etc.

(2nd sing. fem.)

**אֶקְטָל** I will kill, may kill, was killing, etc.

(1st sing. common)

**יִקְטָלוּ** they will kill, may kill, were killing, etc.

(3rd plur. masc.)

**תִּקְטַלְנָה** they (f.) will kill, may kill, etc.

(3rd plur. fem.)

**תְּקַטְּלָנוּ** ye will kill, may kill, were killing, etc.

(2nd plur. masc.)

**תְּקַטְּלָנָה** ye (f.) will kill, may kill, etc.

(2nd plur. fem.)

**נִקְטָל** 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-הַיּוֹלֵד.**

## VOCABULARY

<b>שָׁכַן</b>	to dwell.	<b>נְעָר</b>	lad.	<b>הַלְךָ</b>	to go.
<b>בָּרָא</b>	to create.	<b>נְעָרָה</b>	girl ( <i>f.</i> )	<b>הַרְגָּג</b>	to slay.
<b>אָמַר</b>	to say.	<b>עוֹף</b>	fowl.	<b>אִיבָּר</b>	enemy.
<b>הָיָה</b>	to be.	<b>אָכַל</b>	to eat.	<b>הָנָה, הָנָה</b>	behold.
<b>סֶפֶר</b>	book.	<b>שָׂרֵף</b>	seraph.	<b>יִצְחָק</b>	Isaac.
<b>חָכֶם</b>	wise.	<b>מִחרָּה</b>	to-morrow.	<b>מִדְבָּר</b>	desert.
<b>צָפֹן</b>	north.	<b>עָצֹום</b>	powerful.	<b>מְחַה</b>	to destroy.

## Exercise II

Translate :

1. שְׁמַעְתִּי אֶת-הַגְּבִיא. 2. לֹא שְׁמַעְתָּה הָאָשָׁה אֶת-הַקּוֹל בְּגַן הַגְּדוֹלָה.
3. זָכַרְתִּי אֶת הָאִישׁ אֲשֶׁר שָׁפַךְ אֶת-הַדָּם בַּמִּדְבָּר. 4. כְּתַבְתִּי בְּסֶפֶר בַּיּוֹם הַזֶּה. 5. אֱלֹהָה הַטוֹּסּוֹת הָרֻעָות אֲשֶׁר הַרְגָּשָׂו בְּאֶדְמָה 6. יָשַׁמֵּר אֶת הַמְּלָכָה הַטוֹּבָה בְּהַיִלָּל. 7. וְהַנָּהָלֵךְ הָאִישׁ אֶת-הָאָשָׁה הַזֹּאת לְאָשָׁה. 8. וְהָאִישׁ יִצְחָק גָּדוֹל מְאֹד בָּאָרֶץ. 9. תִּשְׁמַרְתָּ אֶת-הַמְּצֹות אֲשֶׁר נָתַן הָאֱלֹהִים. 10. הָאִישׁ אֲשֶׁר בָּרָא הָאֱלֹהִים הוּא טֹב.

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 **תָּא**, 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 **תְּ**, the so-called “*hē locale*”, which generally indicates “motion towards”, *e.g.*, towards the north, is **צְפֹנָה**; towards Babylon, is **בָּבֶלְהָ**.

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 **דָבָר** thus :

absolute sing. **דָבָר** (word) ; construct sing. **דָבֵר** (word of).

absolute plur. **דְבָרִים** (words) ; construct plur. **דְבָרִי** (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 cere. A feminine noun inflects as follows :

absolute sing. **סֻמֶּה** (mare) ; construct sing. **סֻמְתָּה** (mare of).

סוסות absolute plur. (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 צדק, formed by rule from סיטים. A dual construct from the absolute would be סוטמי, 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	year	queen
Ab. sing.	סוס	סוסה	בן	כוכב	ישר	שנה	מלכה
Ab. pl.	סוסים	סוסות	בני	כוכבים	ישרים	שנות	מלכות
Cst. sing.	סוס	סוסת	בן	כוכב	ישר	שנת	מלכת
Cst. pl.	סוטי	סוסות	بني	כוכבי	ישרי	שנות	מלכות
Ab. dual.	סוסים	סוטים					
Cst. dual.	סוטי	סוטמי					

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 איש הפלחה "the man of war" (literally, "man-of the war"). Because of the close relationship between construct and absolute, and 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 סות הפלך 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", בני הפלך ובני הפלכה. 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 אֶבְיוֹנִי חָם, *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.*, הר קדש, and "a godly man" as "a man of God", איש אלhim.

The preposition ? 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

סֹס article. Thus these phrases would be translated **הַסּוֹס לְמֶלֶךְ**, "a horse belonging to the king", and **לְמֶלֶךְ**, "the horse belonging to a king".

## VOCABULARY

שָׁלוֹם	peace.	דָּוִיד	David.	עֵבֶד	servant.
פָּרָעה	Pharaoh.	שָׁנָה	year.	יַעֲקֹב	Jacob.
עַל-	upon, over.	שָׁאָל	Saul.	צָרָר	upright.
חַיִּים	life ( <i>pl.</i> ).	תְּמִימִים	perfect.	בָּשָׂר	flesh.
אַבְרָהָם	Abraham.	קָדוֹשׁ	holy.	גָּבֵץ	to gather.

## Exercise 12

Translate :

1. סּוֹסֹת הַמֶּלֶךְ הַטוּבֹת.
2. לְקַח הַגְּבִיא סּוֹס אֲשֶׁר לְמֶלֶךְ.
3. אֱלֹהִים יְמִינֵי שְׁנֵי חַיִּים הַמֶּלֶךְ הַקָּרֵע.
4. נִמְנָן אֱלֹהִים אֶת-הַשְּׁמֶשׁ בְּרַקְיעַ הַשְּׁמֶםִים.
5. אָמַר עֵבֶד אַבְרָהָם אָנֹכִי.
6. וַיַּעַל-פְּנֵי קָלָה הַגְּבִיאים לְשָׁפֵן.
7. שְׁמַרְתָּ אֶת-לִבְבְּךָ הַמֶּלֶךְ הַגָּדוֹל מִרְעָם.
8. לֹא שָׁמַע הַעַם אֶת-דְּבָרֵי נְבִיאי הָאֱלֹהִים.
9. חַרְבַּת הָעָקֵב בְּינֵי נְבִיאי הָגָבָור.
10. לֹא זָכַרְתָּ אֶת-הַדְּבָרִים אֲשֶׁר אָמַרוּ בְּנֵי נְבִיאי הָאֱלֹהִים.

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>	<b>סוס</b> (horse)	<b>פָקִיד</b> (overseer)	<b>דָבֵר</b> (word)
Prefix 1 c. my	סֹוסִי	פָקִידִי	דָבָרִי
sing. 2 m. thy	סֹוסֶךְ	פָקִידֶךְ	דָבָרֶךְ
2 f. thy	סֹוסֶכֶת	פָקִידֶכֶת	דָבָרֶכֶת
3 m. his	סֹוסֶוּ	פָקִידֶוּ	דָבָרֶוּ
3 f. her	סֹוסֶהָ	פָקִידֶהָ	דָבָרֶהָ
Prefix 1 c. our	סֹוסֶנוּ	פָקִידֶנוּ	דָבָרֶנוּ
plur. 2 m. your	סֹוסֶכֶם	פָקִידֶכֶם	דָבָרֶכֶם

2 f. your	סֹוסְכָּן	פֶּקִידָן	דְּבָרָן
3 m. their	סֹוסֵם	פֶּקִידָם	דְּבָרָם
3 f. their	סֹוסֵן	פֶּקִידָן	דְּבָרָנוּ

*Plural.* דְּבָרִים (words) סֹוסִים (horses) פֶּקִידִים (overseers)

Suffix i. c. my	סֹוסִי	פֶּקִידִי	דְּבָרִי
sing. 2 m. thy	סֹיסִיךְ	פֶּקִידִיךְ	דְּבָרִיךְ
2 f. thy	סֹיסִיךְ	פֶּקִידִיךְ	דְּבָרִיךְ
3 m. his	סֹיסִיזְ	פֶּקִידִיזְ	דְּבָרִיזְ
3 f. her	סֹיסִיזְ	פֶּקִידִיזְ	דְּבָרִיזְ
Suffix i. c. our	סֹיסִינְ	פֶּקִידִינְ	דְּבָרִינְ
plur. 2 m. your	סֹיסִיכְם	פֶּקִידִיכְם	דְּבָרִיכְם
2 f. your	סֹיסִיכְן	פֶּקִידִיכְן	דְּבָרִיכְן
3 m. their	סֹיסִיכְם	פֶּקִידִיכְם	דְּבָרִיכְם
3 f. their	סֹיסִיכְנָן	פֶּקִידִיכְנָן	דְּבָרִיכְנָן

## Feminine Nouns

(righteous-

Singular.	סֹיסֶה (mare)	שָׁנָה (year)	צְדָקָה (righteousness)
Suffix i.c. my	סֹותֶּה	שָׁנָתִי	צְדָקָתִי
sing. 2 m. thy	סֹותֶּתֶךְ	שָׁנָתְךָ	צְדָקָתְךָ
2 f. thy	סֹותֶּתֶךְ	שָׁנָתְךָ	צְדָקָתְךָ
3 m. his	סֹותֶּתוֹ	שָׁנָתּוֹ	צְדָקָתּוֹ
3 f. her	סֹותֶּתֶה	שָׁנָתָה	צְדָקָתָה
Suffix i. c. our	סֹותֶּתַנוּ	שָׁנָתַנוּ	צְדָקָתַנוּ
plur. 2 m. your	סֹותֶּתֶיכְם	שָׁנָתְיכְם	צְדָקָתְיכְם
2 f. your	סֹותֶּתֶיכְן	שָׁנָתְיכְן	צְדָקָתְיכְן
3 m. their	סֹותֶּתֶם	שָׁנָתּם	צְדָקָתּם
3 f. their	סֹותֶּתֶמןָן	שָׁנָתְמןָן	צְדָקָתְמןָן

(righteous-

*Plural.* טוֹסֶתֶת (mares) שָׁנּוֹת (years) צְדֻקָּות (nesses)

Suffix 1 c. my	סּוֹסֶתֶת	שָׁנּוֹתִי	צְדֻקָּתִי
sing. 2 m. thy	סּוֹסֶתֶתְךָ	שָׁנּוֹתְךָ	צְדֻקָּתְךָ
2 f. thy	סּוֹסֶתֶתְךָ	שָׁנּוֹתְךָ	צְדֻקָּתְךָ
3 m. his	סּוֹסֶתֶתּוּ	שָׁנּוֹתּוּ	צְדֻקָּתּוּ
3 f. her	סּוֹסֶתֶתְהָ	שָׁנּוֹתְהָ	צְדֻקָּתְהָ
Suffix 1 c. our	סּוֹסֶתֶתֵנוּ	שָׁנּוֹתֵינוּ	צְדֻקָּתֵינוּ
plur. 2 m. your	סּוֹסֶתֶתְיכֶם	שָׁנּוֹתֶתְיכֶם	צְדֻקָּתֶתְיכֶם
2 f. your	סּוֹסֶתֶתְיכַן	שָׁנּוֹתֶתְיכַן	צְדֻקָּתֶתְיכַן
3 m. their	סּוֹסֶתֶתְהֶם	שָׁנּוֹתֶתְהֶם	צְדֻקָּתֶתְהֶם
3 f. their	סּוֹסֶתֶתְהֶן	שָׁנּוֹתֶתְהֶן	צְדֻקָּתֶתְהֶן

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 beghadhkephath 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.*, שְׂפַתִּי, my lips, שְׂפַתְּךָ, 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 :

Singular	מִן	לְ	עַל	בֵּין	אֶת-	אֶת-	אֶתְרִי	אֶת (with)
1 c.	מִמְנִי	לִי	עַלִּי	בֵּינִי	אֶתִּי	אֶתְרִי	אֶתְרִי	אֶתְרִי
2 m.	מִמְךָ	לְךָ	עַלִּיךָ	בֵּינְךָ	אֶתְךָ	אֶתְרִיךָ	אֶתְרִיךָ	אֶתְרִיךָ
2 f.	מִמְךָ	לְךָ	עַלִּיךָ	בֵּינְךָ	אֶתְךָ	אֶתְרִיךָ	אֶתְרִיךָ	אֶתְרִיךָ

3 m.	מִמְנָה	לוֹ	עַלְיוֹ	בֵּין	אַתָּה	אֶחָרְיוֹ	אַתָּה
3 f.	מִמְנָה	לָהּ	עַלְיָהּ		אַתְּהָ	אֶחָרְיכָה	אַתְּהָ
Plural							
1 c.	מִמְנָה	לָנוּ	עַלְינָהּ	בֵּינוּ	אַתָּנוּ	אֶחָרְינוּ	אַתָּנוּ
2 m.	מִכֶּם	לְכֶם	עַלְיכֶם	בֵּינוּכֶם	אַתָּכֶם	אֶחָרְיכֶם	אַתָּכֶם
2 f.	מִכֶּם	לְכָנוּ			אַתָּכָנוּ	אֶחָרְיכָנוּ	אַתָּכָנוּ
3 m.	מִכֶּם	לְכֶם	עַלְיכֶם	בֵּינוּכֶם	אַתָּכֶם	אֶחָרְיכֶם	אַתָּכֶם
3 f.	מִכֶּם	לְכָנוּ			אַתָּנוּ	אֶחָרְיכָנוּ	אַתָּנוּ

## VOCABULARY

את	with	תחת	under	חדש	new
אחרי	after	רדף	to pursue	ילד	boy
לפני	before	מכר	to sell	ישב	to sit
דג	fish	שור	ox	בין	between
אל-	towards	כהן	priest	לחם	bread

## Exercise 13

Translate :

1. מִכֶּם. 2. מִמְנָה. 3. אֶחָרְיךָ. 4. אַתָּה. 5. לְפָנֵי הָאִישׁ סֻסִּיתָה. 6. סֻסִּיתָה.
7. סֻסּוֹתִיהָם. 8. צְדָקָתִיכָן. 9. שְׁמַעַתִּי אֶת־דִּבְרֵיכֶם. 10. יְדֵיכֶם.
11. לְהָם. 12. דִּבְרֵיכֶם הֵם רַעַם בְּעֵינֵי יְהוָה. 13. שָׁלַח הַגְּבִיא אֶת־בְּנֵי וְאֶת־בְּנֹתֵי אֶל־הַמְּדָבֵר. 14. שְׁמַעַנָּה אֶת־קוֹלֶךָ בְּהִיכָּל הָאֱלֹהִים. 15. בֵּין וּבֵין. 16. וְלֹא רַדְפֵּת אֶחָרִי בֵּין יַעֲקֹב. 17. כִּי שְׁמַרְתִּי אֶת־דְּרֵכִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל. 18. בְּסֶפֶר מֶלֶבֶי יִשְׂרָאֵל וַיְהִזְקָה. 19. לֹא שְׁמַרוּ אֶת־מִצְוֹת יְהוָה אֲשֶׁר נָתַן לְהָם בָּהָר וְכָל־מִשְׁפְּטוּ לְפָנֵיכֶם.

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.*, נ. 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 šewa 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.*, **מִשְׁלָיו**, 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 **אֲלֵל**, not **לֹא**. It is used mainly :

- (a) To express a positive command in the third person, *e.g.*, **אֶלְיָהּ אֹורֶךְ**, let there be light.
- (b) As a request or entreaty, *e.g.*, **אֲלֵל תַּקְטַל**, do not thou (*m.*) kill.
- (c) As a prohibition, *e.g.*, **אֲלֵל-תַּקְטַלְוָי**, do not kill. When Divine prohibitions are recorded, the

negative **אַל** is used in the sense of “thou shalt not”, often with the simple imperfect, *e.g.*, **אַל תִּרְצֶחָ** (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 **ו-** added to the imperfect, *e.g.*, **וְשִׁמְרָה** let us keep, we would keep. An emphatic imperative particle, **אֵל**, is frequently added to the Cohortative, Jussive and Imperative, as well as to particles such as **הִנֵּה** (behold!), to introduce an additional supplicatory note, or to strengthen the exhortation, *e.g.*, **בָּאֵל 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 וַיַּרְדֵּף 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 וַיַּרְדֵּף וַיִּלְכֹּד וְלَا שָׁבַת בָּעֵיר**. 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 **זָכַר אֶת-הָנְبִיאִים וַיֵּצֵא**.

**וְשָׁמַע אֶתְתִּים בְּהִיכְלָל.** 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 **הִיּוּ**, to be or become, is usually followed by waw consecutive when other words occur between the two verbs. The imperfect of **הִיּוּ** (**יִהִי**) has a shortened form, **יִיּוּ**, used with waw consecutive, *i.e.*, **וַיִּיּוּ**, the dagheš forte usually being omitted with **וְ**. In such a usage the verb “to be” is generally rendered “and it came to pass”, *e.g.*, . . . **וַיִּהְיֶה אַחֲרֵי הַדְבָּרִים הַאֲלֹהָה 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.*, **וְשָׁמַרְתָּ**, and thou wilt keep. Sometimes waw consecutive marks the consequent

אם עֲבָרְתָּ אֹתִי . . . clause in a conditional sentence, *e.g.*, . . . אם עַתִּית עָלִי, “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 (**וַיַּקְטֵל**, and let him kill) and with the Cohortative (**וַאֲקַטֵּלָה**, 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.*, שָׁמֹר שָׁמֶר אֶת מִצְוָה. 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.*, שְׁמַע שְׁמַע, “hear ye continually”. Infrequently it expresses the imperative sense, as in the injunction “keep the sabbath day”, שְׁמֹר אֶת־יֹם הַשְׁבָת.

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.*, **לִשְׁפֹּט**, to judge, expressing the English infinitive “to”. The dagheš lene is inserted in the second radical only with **ל**, and with other prepositions the first syllable remains open, *e.g.*, **בַּשְׁפֹּט**. The construct is negated by removing **ל** and prefixing it to **בְּלִתִּי** (“so as not to”), which then precedes the infinitive, *i.e.*, **לְבַلְתִּי שָׁמַע** (so as) not to listen. Often the infinitive is connected by maqqeph to its object, *e.g.*, **לְכַרְתֵּת-עָצִים**, 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 :

	Singular	Plural
1 c.	<b>קְתֻבֵּי</b> <b>קְתֻבֵּנוּ</b>	<b>קְתֻבָנֶן</b>
2 m.	<b>קְתֻבֵּה</b> <b>קְתֻבֵּךְ</b>	<b>קְתֻבָכֶם</b> <b>קְתֻבָכֶם</b>
2 f.	<b>קְתֻבָּךְ</b>	<b>קְתֻבָּכֶן</b> <b>קְתֻבָּכֶן</b>
3 m.	<b>קְתֻבוֹ</b>	<b>קְתֻבָם</b>
3 f.	<b>קְתֻבָּה</b>	<b>קְתֻבָן</b>

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 (קְטַל, killing) and the passive (קְטוֹל, killed). For their inflections in gender and number they are regarded as nouns, thus :

	Singular		Plural	
	Absol.	Cstr.	Absol.	Cstr.
Active m.	קְטַל	קְטַל	קְטַלִים	קְטַלִי
	קְטַלָה, קְטַלָת	קְטַלָת	קְטַלּוֹת	קְטַלּוֹת
Passive m.	קְטוֹל	קְטוֹל	קְטוֹלִים	קְטוֹלִי
	קְטוֹלָה	קְטוֹלָת	קְטוֹלּוֹת	קְטוֹלּוֹת

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., אַנְחָנוּ מְשֻׁלִים, we are ruling. When the third radical of a verb is a guttural, a furtive pathah appears with the passive participle, e.g., יִדּוּעַ, known. On occasions the passive participle may have a future connotation, e.g., שֶׁזְרָעֵל, that which ought to be destroyed. The negative אין is generally used with participles instead of לא.

## VOCABULARY

<b>אֶמְתַּח</b>	except.	<b>נָהָר</b>	river.	<b>פָּקַד</b>	to visit.
<b>יָצַא</b>	to go out.	<b>כָּבֹוד</b>	glory.	<b>נִפְלֵל</b>	to fall.
<b>קָצַף</b>	to be angry.	<b>גַּנְבָּה</b>	to steal.	<b>מַתָּה</b>	dead.
<b>קוֹם</b>	to arise,	<b>נָשַׁא</b>	to lift up.	<b>אֲבִיהָן</b>	poor.
	stand.				
<b>עַבְרָה</b>	to pass over, cross.	<b>פָּנוּ</b>	lest.	<b>זָכָר</b>	male.

## Exercise 14

Translate :

1. אַל תִּקְצַּפְתָּו. 2. לَا תִּגְנַּב. 3. אִמְרִידֵּנָא. 4. וַיֹּאמֶר אֱלֹהִים  
נִפְלֵל לְפָנֵי וְלֹא אִקְצַּפְתָּ בְּךָ עַד־עוֹלָם. 5. רַדְפָּו אֶחָרוֹ. 6. אַל  
יַכְתַּב בְּסֶפֶר תּוֹرַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל. 7. הַלְּכָתִי וְאַמְפָר  
אֶת־הַיּוֹלֵד. 8. שָׁבֵן הָאִיש אֶת־דְּבָרַי הַגְּבִיא וְלֹא שָׁמַר אֶת־  
תוֹרַת יְהוָה. 9. נִתְּנֵן אֲתָּה עַל־כָּל־אָרֶץ מִצְרִים. 10. שָׁמֹר  
יִשְׁמֹר אֶת־תּוֹרַת אֱלֹהִים. 11. וְכֹנֶף הַגְּבִיא אֶת־הַדְּבָרִים  
הָאֶלְهָה וַיֹּאמֶר רַدְפָּי אֶתְּרֵיכֶם צְפֹנָה. 12. אַתָּם זָכְרִים אֶת־  
דְּבָרַי הָאֱלֹהִים אֲשֶׁר אֶמְרָתִי בַּיּוֹם הַהִיא. 13. הַנְּגִי שְׁלַח אֶת־  
הַגְּבִיא הַעֲרָה.

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 פָעַל was used to illustrate the paradigm of the regular verb, since the “themes” are named according to the corresponding inflection of פָעַל in the third singular masculine of the perfect. Thus the simple passive of פָעַל would be גָפָעֵל, and so the passive voice in the regular verb is called the Niph‘al. קָטָל has replaced פָעַל as the standard form for the verb paradigm because פָעַל, 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.	קָטָל
Simple passive or Niph‘al.	גָקָטָל
Intensive active or Pi‘el.	קִטְל
Intensive passive or Pu‘al.	קִטְל
Causative active or Hiph‘il.	הַקִּטְל
Causative passive or Hoph‘al.	הַקִּטְל
Reflexive or Hithpa‘el.	הַתִּקְטֶּל

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 נ.

### *Niph'a.*

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.*, נִקְטֵל. The imperative is marked by a prefix הַנִּקְטֵל, which by assimilation becomes הַקְטֵל. Before a vowel suffix the cere under the second radical becomes vocal šewa, except in pause, *i.e.*, נִקְטֵלִי but in the second feminine plural it changes to pathah, *i.e.*, נִקְטֵלָה. This latter becomes qameç in pause. The infinitive construct is like the imperative, but in the absolute the cere is replaced by holem, נִקְטֵל, with an alternative form נִקְטֵלַ. 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 נִשְׁבְּרִי־לֶב, *i.e.*, the broken ones of heart, with "heart" appearing normally in such an expression in the shorter form in preference to לֶבֶב. The Niph'al is inflected like the Qal.

The primary force of the Niph'āl is reflexive, *e.g.*, נִסְתַּר he hid himself, though it is found in a reciprocal or “middle” sense, *e.g.*, נִלְחָמָה, they fought (one another), and predominantly as the simple passive of the Qal. נִנְהָר, נִבְנָה and נִלְחָם are used as the agent when the Niph'āl, has a passive force. Some verbs are used only in the Niph'āl *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 cere. In three verbs, כָּפַר, he washed, כָּפֵר, he atoned, and דָּבַר, he spoke, seghol replaces cere. The imperfect יִקְטַּל is inflected regularly, whilst of the infinitives, the absolute קְטַל is less frequently used than the form קְטַל, which is the same as that of the construct. The participle has a prefixed נִ, pointed with šewa. The Pi'el is inflected like the Qal.

The Pi'el is an intensive form of the Qal, *e.g.*, רֹדֵף, to follow, רֹדֵף, to pursue. Where intensity becomes iteration, a causative force may be evident, *e.g.*, בָּדַל, to be great, בָּדַל, to cause to be great, make great; קָדַשׁ, קָדַשׁ, to be holy, קָדַשׁ, 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 še'wa before vowel afformatives. 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

<b>לחם</b>	to fight	<b>זבח</b>	sacrifice.	<b>יאר</b>	river.
	(Niph.).				
<b>אמורי</b>	Amorites.	<b>חֲבַשׁ</b>	to bind, gird.	<b>בָּכֹר</b>	firstborn.
<b>נִחְמָה</b>	to repent	<b>אָרֶר</b>	to curse.	<b>פֵּה</b>	thus.
	(Niph.).				
<b>קָטָן</b>	small, little.	<b>בָּקַשׁ</b>	to seek (Pi.).	<b>זָקֵן</b>	old, elder.
<b>כָּסָה</b>	to conceal	<b>סָתַר</b>	to hide (Pi.).	<b>זָבֵחַ</b>	to sacrifice.
	(Pi.).				
<b>צָלָם</b>	image, likeness.	<b>יִכְלֶל</b>	to be able.	<b>אַהֲרֹן</b>	Aaron.
<b>זרע</b>	arm.	<b>שָׁתַה</b>	to drink.	<b>כָּבֵד</b>	to be heavy ; (Pi.) to harden.

## Exercise 15

Translate :

1. **וַיֹּאמֶר** יְהוָה אֱלֹהִים אָמַר לְהֶם לֹא תָלִתֶם **וְשִׁבְתֶּנֶם**.
2. בָּמֶקְומָה הַהוּא יָמִים רַבִּים.
3. **וַיַּגְּחָם** יְהוָה כִּי עָשָׂה אַתָּה אָדָם בָּאָרֶץ.
4. **וַיַּכְסֹּה** בְּלִילְהַהְרָרִים הַגְּדוֹלִים אֲשֶׁר-פָתַח בְּלִילַהְשָׁמִים.
5. **וְבָתִי** אֱלֹהִים רוח נְשָׁבְרָה.
6. **תִּשְׁלַח** לְעַבְדֶךָ לִב שְׁמַע לְשִׁפְטָ

אֶת־עַמֹּק הָיָה 7. בְּנוֹ אָדָם שִׁבְרָתִי אֶת־זָרוּעַ פְּרֻעה מֶלֶךְ  
מִצְרָיִם וְתֵיה לְאַהֲבָתָה 8. אִמְרָתִ בְּקַשׁ פָּנִי אֶת־פְּנִים  
אֶבְקָשׁ 9. וַיַּעֲתֵה אָרוֹר אַתָּה מִן־הָאָדָם אֲשֶׁר בָּרָא הָאֱלֹהִים  
10. וַיַּכְבִּיד פְּרֻעה אֶת־לְבָבוֹ וְלֹא שָׁלַח אֶת־הָעֵם.

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 seghol), with the insertion of a full hireq between the second and third radicals, *i.e.*, **הַקְרִיל**.

The Imperfect has the same final syllable, but takes pathah under the initial letter, thus, **יַקְרִיל**. It should be noticed that in the Hiph'il only there exists a difference between the ordinary imperfect and the jussive (**יַקְרֹל**). The cere may be shortened to seghol in the jussive if the tone alters in position, *e.g.*, from **יַקְרָל** to **יַקְרֵל**. The inflection of the Hiph'il is regular.

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

*Hoph'āl*

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'āl 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 **הַת-** to the Pi'el, with pathah under the first radical, *e.g.*, **הַתְקִטֵּל**. When a sibilant follows the prefix, the sibilant and the taw of the prefix exchange places thus, **הַשְׁפִּיר**, for **הַשְׁפִּיר**, he was on his guard. With **צ** and **ז** the taw is replaced by the appropriate hard or soft lingual, *e.g.*, **הַצְדִּיק** for **הַצִּדְקָן**, and **הַזְדִּין** for **הַצְדִּין**.

In meaning it is primarily the reflexive of the Pi'el, *e.g.*, **הַקָּם**, he avenged, **הַתְגַּנֵּם**, he showed himself revengeful. It may also express reciprocal action, *e.g.*, **הַחֲרֹא**, they looked at each other, and infrequently may be intransitive and similar in force to the Qal, *e.g.*, **הַחֲבֵל**, to mourn. Another connotation is that of "playing the part of" something, *e.g.*, **הַחֲכָם**, he pretended to be a wise man ; **הַנְּבֵא**, 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 (קֹטֵל), the Po'al (קֹטֵל) and the Hithpo'el (הַקֹּטֵל). Some intensive formations have the third radical doubled, and these are the Pi'el (קְטַלְלִי), the Pu'lal (קְטַלְלִי) and the Hithpa'el (הַקְטַלְלִי). Where the last two stem letters are repeated, the form is called the Pe'al'al (קְטַלְטָלִי). The Pilpel repeats the first and third radicals (קְלַגְלִי). 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

<b>שׁחַת</b>	destroy	<b>קַשְׁלִי</b>	to stumble.	<b>רָשָׁע</b>	wicked,
	(Hiph.).				guilty.
<b>בָּאַת</b>	to enter.	<b>אֲדֹן</b>	lord, master.	<b>קָבֵר</b>	to bury.
<b>צַעַם</b>	tree, twig.	<b>קָבֵר</b>	grave.	<b>כִּنּוֹן</b>	so, thus.
<b>פֶּתַח</b>	opening, (־יְשָׁמֵחַ), gate.	<b>שִׁירָה</b>	there is.	<b>חַבָּא</b>	(Hith.) to hide oneself.
<b>קַשְׁתַּחַת</b>	to gather, collect.	<b>שְׁלַךְ</b>	(Hiph.) to cast.	<b>מְרוֹךְ</b>	middle.
<b>מוֹת</b>	to kill, put to death.	<b>בַּתּוֹךְ</b>	among, within.	<b>אֵין</b>	no, none.
	D				

<b>מלך</b> to be king ; (Hiph.) to make king.	<b>קדש</b> to be holy ; (Pi.) to hallow, sanctify.	<b>חזק</b> to be strong ; (Hith.) to take courage.
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## Exercise 16

Translate :

1. וַיֹּאמֶר יְהוָה אֱלֹהִים שֵׁם בְּקוֹלֶם וְהַמְלָכֶת לָהֶם מֶלֶךְ
2. וַיָּבֹא אֱלֹהִים פִּתְחָה הָעִיר וְהַגָּה שֶׁם אֲשֶׁר מִקְשָׁת עָצִים 3. וְאַתֶּם הַכְּשַׁלְתֶּם רַבִּים בְּחוֹרֶת יְהוָה 4. וְהַגָּה אֲדֹנֵיכֶם נִפְלֵאל אֶרְצָה מֶת
5. וְאַתֶּה הַשְׁלָכֶת מִן־הַשָּׁמַיִם בְּכָל־אֲשֶׁר עָשָׂה אֶת הַרְעָ 6. וַיֹּאמֶר מַעַקב לְבָנָיו לְמֹה תִּתְرָאוּ הַזָּה שְׁמַעְתִּי כִּי שְׁלַחְם בְּמִצְרָיִם 7. וַיֹּאמְרוּ הַתְּהַלְּכָנוּ בָּאָרֶץ וְהַגָּה כְּל־הָאָרֶץ לִשְׁבַּת 8. הִיא חָעֵיר הַפְּקֻדָּה בְּיַד יְהוָה אֱלֹהֵי יִשְׂרָאֵל 9. וְכַשְׁמַע הַגְּבִיא אֶת הַדְּבָרִים הַאֲלֵהָה הַתְּזַקֵּן 10. רְאִיתִי אֶת־הָרְשָׁעִים קָבָרִים וְשַׁתְּכַחְ בָּעֵיר אֲשֶׁר־כֵּן־עָשָׂה שֶׁם.

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 seghol, 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 יְלֵד, formed from ילָד ; the "e" class is illustrated by סְפִיר, from an original סִפְר ; whilst the "o" class is represented by חְדַשׁ, formed from חִדְשָׁ.

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 šewa to accord with the tone.

The following table will illustrate these changes :

	" a " class	" e " class	" o " class
Singular abs. cstr.	יָלֵד	סִפְר	חֲדָש
light suff.	יָלֵדי	סִפְרִי	חֲדָשִׁי
heavy suff.	יָלְדָכֶם	סִפְרָכֶם	חֲדָשָׁכֶם
Plural abs.	יָلְדִים	סִפְרִים	חֲדָשִׁים
cstr.	יָלְדִי	סִפְרִי	חֲדָשִׁי
light suff.	יָלְדִי	סִפְרִי	חֲדָשִׁי
heavy suff.	יָלְדִיכֶם	סִפְרִיכֶם	חֲדָשִׁיכֶם
Dual absol.	רְגָלִים	בְּרָכִים	אֲנִינִים
cstr.	רְגָלִי	בְּרָכִי	אֲנִינִי
light suff.	רְגָלִי	בְּרָכִי	אֲנִינִי
heavy suff.	רְגָלִיכֶם	בְּרָכִיכֶם	אֲנִינִיכֶם

These nouns are inflected regularly, but care should be taken to ensure the proper recognition of the šewa, whether silent or vocal. When the terminal letter is a guttural, the preference for pathah is noticed throughout, *e.g.*, זַרְעַ, seed, my seed, זַרְעָךְ, thy seed, etc. The absence of an auxiliary seghol in this type of noun indicates something of the inadequacy of the term "segholates" as a class designation.

Feminine segholates are formed by adding **הַ** to the original or primitive stem, *e.g.*, **מלכה**, queen, and in the singular are formed regularly. The plural has **ותָ**— added to the masculine singular, *e.g.*, **מלכות**, and the construct is inflected normally, *i.e.*, **מלכות**. Some feminines have a primitive **תִ** as the final letter attached to the stem, *e.g.*, **משמרת**, which takes suffixes in the normal manner, *e.g.*, **משמרתי**, etc. A group of feminine nouns, mostly prefixed by **מְ**, have an ending **הַ**, *e.g.*, **מלךַ**, kingdom. The construct singular becomes segholate, *i.e.*, **מלךַת**, with suffix, **מלךָתִי**, whilst the plural is **מלךֹת**.

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 *cere* 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 *cere* in declensions, *e.g.*, **ミזבח**, altar, cstr. sing. **מִזְבֵּחַ**, plur. **מִזְבְּחוֹת**, **מִזְבְּחָתִי**, with suffix, 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	בֵּן	בָּת	אָחִי	שֵׁם	בֵּית
constr.	אָבִי	בֶּן-	בָּת	אָחִי	שֵׁם, שְׁמַד	בֵּית
suffix	אָבִי	בֶּנִי	בָּתִי	אָחִי	שְׁמֵי	בֵּיתִי
	אָבִיךְ	בֶּןְךָ	בָּתְךָ	אָחִיךְ	שְׁמַךְ	בֵּיתְךָ
	אָבִיו	בֶּנוּ	בָּתוּ	אָחִיו	שְׁמוֹ	בֵּיתוּ

## PLURAL

	father	son	daugh- ter	brother	name	house
Plur. abs.	אֲבוֹת	בָּנִים	בָּנוֹת	אָחִים	שְׁמוֹת	בָּתִים
cstr.	אֲבוֹת	בָּנִי	בָּנוֹת	אָחִי	שְׁמוֹת	בָּתִי
suffix.	אֲבוֹתִי	בָּנִי	בָּנוֹתִי	אָחִי	שְׁמוֹתִי	בָּתִי

## SINGULAR

	wife	sister	mouth	man	day (2)	city(2)
Sing. abs.	אִשָּׂה	אֲחוֹת	פֶּה	אִישׁ	יֹם	עָרָה
cstr.	אִשָּׂת	אֲחוֹת	פֶּה	אִישׁ	יֹם	עָרָה
suffix	אִשָּׂתי	אֲחוֹתִי	פֶּה	אִישׁ	יּוֹמִי	עִירִי
	אִשָּׂתָךְ		פֶּיךְ		יּוֹמָךְ	עִירָךְ

## PLURAL

	נְשִׁים	(אֲחִיות)	פִּוּת	אֲנָשִׁים	יְמִים	עָרִים
Plur. abs	נְשִׁי	אֲחִיות	פִּיפִוּת	אֲנָשִׁי	יְמִי	עָרִי
cstr.	נְשִׁי	אֲחִיות	פִּיפִוּת	אֲנָשִׁי	יְמִי	עָרִי
suffix	נְשִׁי	אֲחִיותִי	פִּיפִוּתִי	אֲנָשִׁי	יְמִי	עָרִי

## VOCABULARY

**צדק** righteous-  
ness.      **גדל** greatness.      **מלאך** messenger.

<b>קשת</b> bow (f).	<b>חכמה</b> wisdom (f).	<b>חיל</b> force, army.
<b>כרם</b> vineyard.	<b>עצה</b> counsel (f).	<b>עגל</b> calf.
<b>רגל</b> foot (f).	<b>נקמה</b> vengeance (f).	<b>שפחה</b> handmaid (f).
<b>שפה</b> lip (f).	<b>עתה</b> now, shortly.	<b>ברך</b> knee (f).

## Exercise 17

Translate :

1. רגלים. 2. מלאכי. 3. שניהם. 4. מקומותיכם. 5. בלבבו  
 6. עגלך. 7. עצותינו. 8. נשים. 9. מימיהם. 10. שורינו  
 11. שפחותיך. 12. פיכם. 13. עיריהן. 14. ברמי. 15. ברפיים

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.*, **גדול מִנְ־דָּוִיד**, 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.*, **הַבָּן 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.*, **קֶטֶן בְּנֵי**, his youngest son (*i.e.*, the young one of his sons).

- (c) By using the preposition **בָּ**, “amongst”, e.g., **הַאֲישׁ בָּאָרֶץ**, the strongest man in the earth ; or the comparative with **כָּל**, e.g., **גָּדוֹל מִכָּל הָעָם**, the greatest of all the people ; or by using a pronominal suffix with an adjective, e.g., **גָּדוֹלָם**, their greatest (*i.e.*, the great of them).
- (d) Absolute superlatives use adverbs like **מְאֹד** after the adjective, e.g., **גָּדוֹל עַד-מְאֹד**, very great ; or nouns in the construct, e.g., **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	אַחַד	אַחַד	אַחַת	אַחַת
2	שְׁנִים	שְׁנִי	שְׁתִּים	שְׁתִּי
3	שְׁלֵשָׁה	שְׁלֵשָׁת	שְׁלֵשׁ	שְׁלֵשׁ
4	אַרְבָּעָה	אַרְבָּעָת	אַרְבָּע	אַרְבָּע
5	חַמְשָׁה	חַמְשָׁת	חַמְשׁ	חַמְשׁ
6	שְׁשָׁה	שְׁשָׁת	שְׁשׁ	שְׁשׁ

7	שְׁבֻעָה	שְׁבֻעָת	שְׁבֻעָ	שְׁבֻעָ
8	שְׁמֹנָה	שְׁמֹנָת	שְׁמֹנָה	שְׁמֹנָה
9	תְּשִׁבָּעָה	תְּשִׁבָּעָת	תְּשִׁבָּעָ	תְּשִׁבָּעָ
10	עֲשֶׂרֶת	עֲשֶׂרֶת	עֲשֶׂרֶת	עֲשֶׂרֶת
11	אַחֲד      עֲשֶׂר	{ אַחֲד      עֲשֶׂר עֲשֶׂתִי      עֲשֶׂר	אַחֲת      עֲשֶׂרֶת	אַחֲת      עֲשֶׂרֶת
12	שְׁנַיִם      עֲשֶׂר	{ שְׁנַיִם      עֲשֶׂר שְׁנִי      עֲשֶׂר	שְׁנַיִם      עֲשֶׂרֶת	שְׁנַיִם      עֲשֶׂרֶת
13	שְׁלִישָׁה      עֲשֶׂר	שְׁלִישָׁה      עֲשֶׂר	שְׁלִישָׁה      עֲשֶׂרֶת	שְׁלִישָׁה      עֲשֶׂרֶת
14	אַרְבָּעָה      עֲשֶׂר	אַרְבָּעָה      עֲשֶׂר	אַרְבָּעָה      עֲשֶׂרֶת	אַרְבָּעָה      עֲשֶׂרֶת
	etc.		etc.	
20	עֲשֶׂרִים		שְׁשִׁים	
30	שְׁלִשִׁים		שְׁבָעִים	
40	אַרְבָּעִים		שְׁמִינִים	
50	חֲמִשִׁים		פָּטָיעִים	
60			שְׁשִׁים	
70			שְׁבָעִים	
80			שְׁמִינִים	
90			פָּטָיעִים	

100      מֵאתָה (*f.*), cstr. מֵאות, plur. hundreds.

200      מֵאתִים (dual for מֵאות).

300      חֵמֶשׁ מֵאות 500      אַרְבָּעָה מֵאות 400      שְׁלִישָׁה מֵאות 300 etc.

400      שְׁלִשָּׁת אֱלֹפִים (dual). 3000      אֱלֹפִים (m.) 2000      אֱלֹף 1000      רְבּוֹתִים ? לְבָבָה 10,000      אַרְבָּעָת אֱלֹפִים 20,000      (dual).

The numeral “one” is an adjective, and generally follows its noun, agreeing with it in gender, *e.g.*, **שָׁנָה**, one year. The number “two” is a dual form, and agrees in gender with its noun, *e.g.*, **שְׁנַיִם**, 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., three sons, שְׁלַשׁ בָּנִים, 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., שְׁבָעִים וּשְׁבָעָה, seventy-seven (*i.e.*, seventy and seven). The numerals occasionally have suffixes, as with שְׁלֹשֶׁת, they three.

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

	Masculine	Feminine
first	רָאשׁוֹן	רָאשׁוֹנָה
second	שְׁנִי	שְׁנִית
third	שְׁלִישׁ	שְׁלִישִׁית
fourth	רְבִיעִי	רְבִיעִית
fifth	חְמִישׁ	חְמִישִׁית
sixth	שְׁשִׁי	שְׁשִׁית
seventh	שְׁבִיעִי	שְׁבִיעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֶשֶׂרִי	עֶשֶׂרִית

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 בֶן-, "son of" or בָת-, "daughter of", e.g., אִישׁ בֶן-שְׁלֹשִׁים שָׁבִיעִים, a man of thirty. In dates, the cardinals frequently replace ordinals in usage, e.g., בְּאַחֲד לְחֶדֶשׁ, 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 נ to ט comprise the first nine numerals, the letters י to ט the tens, whilst the hundreds are signified by the letters from פ to ט. In combinations of numbers the greater symbol generally precedes the lesser, e.g., ב' equals 12, i.e., 2 plus 10, the latter number being written first. Thus לג equals 3 plus 30, ריא equals 1 plus 10 plus 200, equals 200 plus 400, and so on. Exceptions to this are numbers 15 and 16, which are not symbolised by ט and י respectively, since these combinations are fragments of the Divine Name. This difficulty was avoided by using ט (6 plus 9) for fifteen, and ט (7 plus 9) for sixteen.

## VOCABULARY

<b>גָּבָהּ</b>	tall.	<b>אֶחָבָה</b>	to love.	<b>פְּקַח</b>	Pekah.
<b>רָחֵל</b>	Rachel.	<b>שָׂבָט</b>	tribe, sceptre.	<b>בָּבֶל</b>	Babylon.
<b>לֵאָה</b>	Leah.	<b>שְׁלֹמֹה</b>	Solomon.	<b>יִדְעַ</b>	to know.
<b>חִסְדָּה</b>	kindness.	<b>חֶדֶשׁ</b>	month.	<b>בְּטַח</b>	to trust.
<b>גָּדוֹלָה</b>	to grow, become great.	<b>בָּעֵל</b>	lord, master, husband.	<b>מַלחֲמָה</b>	battle, war (f).

## Exercise 18

Translate :

1. קָטָן מִן־אָחִיו    2. דָּוִד הַגָּדוֹל מִאָחִיו    3. בָּנוֹ הַקְּטוּנָה  
 4. עָבֵד עֲבָדִים    5. אָגְדָּל מִמֶּךָ    6. גָּבוֹהָ אָנוּכִי מִמֶּנּוּ    7. אָחָד  
 8. שְׁלֹשֶׁת בָּנָיו    9. בְּחִמְשָׁה עָשָׂר יוֹם    10. שְׁנַת שְׁמַנְתָּה  
 עָשָׂרָה לְשָׁלֹמָה    11. בְּשִׁנְתָּה שְׁתִים לְפָקָח    12. בְּחִצְדָּשׁ שְׁנִים  
 עָשָׂר בְּשִׁנְתָּה הַשְׁלִישִׁית    13. בְּשִׁנְתָּה שְׁמַנְתָּה עָשָׂרָה לְמַלְךָ יִשְׂרָאֵל  
 .    14. שְׁנִיהם    15. שְׁנִים שְׁנִים.

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 **תְּ** 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 **תִּ** is preferred, whilst in the third plural we find **וּ** and **וּ** more often than **וָ**— and **וָ**—. 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.	קָטַלְנִי	קָטַלְתְּנִי	קָטַלְפָנִי	קָטַלְתִּנִי	—
2 m.	קָטַלְךָ	קָטַלְתְּךָ	—	—	קָטַלְתִּיךָ
2 f.	קָטַלְךָ	קָטַלְתְּךָ	—	—	קָטַלְתִּיךָ

	3 m.	3 f.	2 m.	2 f.	1 c.
3 m.	קָטַלְוֹ	קָטַלְתָּהוּ	קָטַלְתָּו	קָטַלְתָּהוּ	(קָטַלְתִּיו)
	קָטַלְהוּ		קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתִּיהוּ
3 f.	קָטַלְהָ	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתִּיהָ
Plur.					
1 c.	קָטַלְנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ	—
2 m.	קָטַלְכֶם	(קָטַלְתָּכֶם)	—	—	קָטַלְתִּיכֶם
2 f.	קָטַלְכָנָה	(קָטַלְתָּכָנָה)	—	—	קָטַלְתִּיכָנָה
3 m.	קָטַלְמָה	קָטַלְתָּמָה	קָטַלְתָּמָה	קָטַלְתָּמָה	קָטַלְתִּים
3 f.	קָטַלְנוֹן	קָטַלְתָּנוֹן	קָטַלְתָּנוֹן	קָטַלְתָּנוֹן	קָטַלְתִּין

## PERFECT QAL PLURAL

	3 c.	2 c.	1 c.
1 c.	קָטַלְנוּנִי	קָטַלְתָּנוּנִי	—
2 m.	קָטַלְנוּךָ	—	קָטַלְנוּךָ
2 f.	קָטַלְנוּךָה	—	קָטַלְנוּךָה
3 m.	קָטַלְנוּהוּ	קָטַלְתָּנוּהוּ	קָטַלְנוּהוּ
3 f.	קָטַלְנוּהָ	קָטַלְתָּנוּהָ	קָטַלְנוּהָ
1 c.	קָטַלְנוּנוּ	קָטַלְתָּנוּנוּ	—
2 m.	(קָטַלְנוּכֶם)	—	קָטַלְנוּכֶם
2 f.	(קָטַלְנוּכָנָה)	—	קָטַלְנוּכָנָה
3 m.	קָטַלְנוּם	קָטַלְתָּנוּם	קָטַלְנוּם
3 f.	קָטַלְנוֹנָה	קָטַלְתָּנוֹנָה	קָטַלְנוֹנָה

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	קָטְלֹנִי	הַקָּטִילְנִי	הַקָּטִילְנוּ
2 m.	קָטַלְךָ	קָטְלֹוֶךָ	הַקָּטִילְךָ	הַקָּטִילְוֶךָ
2 f.	קָטַלְתָּךְ	קָטְלֹוֶתָךְ	הַקָּטִילְתָּךְ	הַקָּטִילְוֶתָךְ
3 m.	קָטַלְוֹ	קָטְלֹוֹהוּ	הַקָּטִילְוֹ(–הוּ)	הַקָּטִילְוֹהוּ
3 f.	קָטַלְתָּה	קָטְלֹוֶתָה	הַקָּטִילְתָּה	הַקָּטִילְוֶתָה
1 c.	קָטַלְנָה	קָטְלֹוֶנָה	הַקָּטִילְנָה	הַקָּטִילְוֶנָה
2 m.	קָטַלְכָם	קָטְלֹוֶכָם	הַקָּטִילְכָם	הַקָּטִילְוֶכָם
2 f.	קָטַלְתָּכְן	קָטְלֹוֶתָכְן	הַקָּטִילְתָּכְן	הַקָּטִילְוֶתָכְן
3 m.	קָטַלְמָם	קָטְלֹוֶמָם	הַקָּטִילְמָם	הַקָּטִילְוֶמָם
3 f.	קָטַלְתָּן	קָטְלֹוֶתָן	הַקָּטִילְתָּן	הַקָּטִילְוֶתָן

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 נ, called "nun energicum" before the

suffix, with dagheš forte, e.g., יִשְׁמַרְנָה for يشمرنه. 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.	יִקְטֹלֵנִי	יִקְטֹלֵנִי	יִקְטֹלֵנוּ	קְטֹלֵנִי	קְטֹלֵנִי	קְטֹלֹנִי
2 m.	יִקְטֹלֶךָ	יִקְטֹלֶךָ	יִקְטֹלֶיךָ	—	—	—
2 f.	יִקְטֹלֶךָ	—	יִקְטֹלֶיךָ	—	—	—
3 m.	יִקְטֹלֶהוּ	יִקְטֹלֶנוּ	יִקְטֹלְוָהוּ	קְטֹלֶהוּ	קְטֹלֶנוּ	קְטֹלֹהוּ
3 f.	(יִקְטֹלֶה)	יִקְטֹלֶבֶת	יִקְטֹלֶוּתָה	(קְטֹלֶה)	קְטֹלֶבֶת	קְטֹלֹוּתָה
1 c.	יִקְטֹלֶנוּ	יִקְטֹלֶנוּ	יִקְטֹלְוָנוּ	קְטֹלֶנוּ	קְטֹלֶנוּ	קְטֹלֹנוּ
2 m.	יִקְטֹלֶכֶם	—	יִקְטֹלְוָכֶם	—	--	—
2 f.	יִקְטֹלֶכָן	—	יִקְטֹלְוָכָן	—	—	—
3 m.	יִקְטֹלֶם	—	יִקְטֹלְוָם	קְטֹלֶם	—	קְטֹלֹם
3 f.	יִקְטֹלֶן	—	יִקְטֹלְוָן	קְטֹלֶן	—	קְטֹלֹן

## Infinitive constr.

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

1 c.	קְטֹלִי (קְטֹלֶנִי)	יִקְטֹלֶנִי	יִקְטֹלֶנִי	יִקְטֹלֶנִי
2 m.	קְטֹלֶךָ (קְטֹלֶנְךָ)	יִקְטֹלֶךָ	יִקְטֹלֶךָ	יִקְטֹלֶךָ
2 f.	קְטֹלֶךָ	—	יִקְטֹלֶךָ	יִקְטֹלֶךָ
3 m.	קְטֹלֶה	—	יִקְטֹלֶהוּ	יִקְטֹלֶהוּ
3 f.	קְטֹלֶה	—	יִקְטֹלֶה	(יִקְטֹלֶה)

1 c.	קָטַלְנִ	יִקָּטְלֶנִ	יִקְטִילֵנִ
2 m.	קָטַלְכֶם	יִקָּטְלֶכֶם	יִקְטִילֵכֶם
2 f.	קָטַלְכָוֹן	יִקָּטְלֶכָוֹן	יִקְטִילֵכָוֹן
3 m.	קָטַלְםָ	יִקָּטְלֶמָ	יִקְטִילֵמָ
3 f.	קָטַלְוָן	יִקָּטְלֶוָן	יִקְטִילֵוָן

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.*, מַבְקַשׁוּ, rather than “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 בְּשֻׁמְרוֹ אֲתָה־הָאִישׁ, with בְּ prefixed to the infinitive. If the object is a pronoun, אֲתָה 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, שָׁמַרְתִּ, means “she has kept them (*m.*)”, just as יָמַלְיכִי 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

<b>בְּקַשׁ</b> (Pi'el.) to seek.	<b>קָרֵם</b> east.	<b>מֹשֶׁה</b> Moses.
<b>שִׁמְדָּה</b> (Hiph.) to destroy.	<b>לְמַעַן</b> in order that.	<b>עֹלָה</b> burnt-offering.
<b>מִצְאָה</b> to find.	<b>אֵיהֶה</b> where?	<b>וּרְעָה</b> seed.
<b>רָעַב</b> famine.	<b>אֵיךְ</b> how?	<b>לְשׁוֹן</b> tongue (f.).
<b>שָׂרֵף</b> to burn.	<b>רֶעוּה</b> shepherd.	<b>מִנְחָה</b> meal-offering.
<b>אֶמֶת</b> truth (f).	<b>שְׁפָט</b> to judge.	<b>בְּנָה</b> to build.
<b>יָרֵא</b> to fear.	<b>בְּחָר</b> to choose.	<b>אֲךָ</b> also, moreover.
<b>כְּרָת</b> to make a covenant.	<b>מִאֵס</b> to reject, despite.	<b>רֵעַ</b> friend, companion.

## Exercise 19

Translate :

1. יְבַקֵּשְׁנִי.
2. שְׁמַרְנוּ.
3. נִמְלִיכְנִי.
4. יִשְׁמַרְוֹךְנִי.
5. שְׁמַרְתָּנִי.
6. שְׁמַרְתִּינִי.
7. שְׁמַרְנוּ.
8. אַחֲרֵי כְּרָתָם בְּרִית.
9. בְּקַשְׁנוּה בְּהִיכָּל.
10. בְּקַשְׁהוּ בְּבָקָר.
11. בְּשִׁמְרוּ אֶת דְּבָרֵיךְ.
12. הַמְּלִיכָה עַל־הָעָם הָזֶה.
13. מִצְדִּיקִי הוּא אֱלֹהִים.
14. יִשְׁמִידֵנִי בַּיּוֹם הַהוּא.
15. כִּי־מִכְבָּדִי אֲכַבֵּד.

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 פָעַל, which earlier grammarians regarded as the typical regular or strong verb, later being displaced in favour of קָטַל because of its guttural content, as we have seen. Thus, the first radical of any verb is designated the "בּ" letter; the second is styled the "עּ" letter, whilst the third is called the "לּ" letter. On this basis פְנִים verbs are those which have פּ as the first letter, and עֲמִים are those which have waw as the second radical. Since בּ and הּ are gutturals at the beginning, and quiescent letters at the end of a word, they have a twofold designation, e.g., בְכָה is a לְהּ verb, but חְלִזּ is a בּ guttural. Where a verb has the second and third radicals identical it is called a Double 'Ayin verb, e.g., סְבֻבּ.

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 **ל** 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 **יָגַשׁ** becomes **יָגֵשׁ**; **נִפְלַא** becomes **נִפְלֵא**, 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., **וְיָמַר** for **וְיָמַרְתָּ**, draw near. If a verb has holem with the second radical, the nun is generally retained, e.g., **וְיָמַלֵּת**, fall thou. The infinite construct relinquishes the nun, but assumes the feminine termination to form a segholate noun, e.g., **תִּמְלֹאת**. With **לְ** as a prefix it is pointed with qameç, e.g., **לְמַלְאַת**, to draw near. With a suffix this becomes **לְמַלְאַתִּי**, “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., **לִנְפַּלֵּת** to fall.

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

חִקּוֹת, and the Hoph'al imperfect is חִקּוֹת. In other formations, however, the ל is not assimilated, e.g., Niph'al, נְלַקֵּח. In the verb נָתַן, to give, set, the final nun is assimilated where pointed with silent šewa, e.g., תְּנַתֵּת becomes תְּנַתָּת. The initial nun is also assimilated in the imperfect Qal and takes cere under the second radical, e.g., תְּנַתָּת. The imperative likewise has cere, but before maqqeph it becomes seghol, i.e., תְּנַתָּת. The emphatic form of this is תְּנַתָּתָה and with suffix is תְּנַתָּתָה. The infinitive construct is תְּנַתָּת, from תְּנַתֵּת, and with a suffix is תְּנַתָּתִי, etc. With ל the infinitive construct is לְנַתָּת. 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 cere in compensation, e.g., יְצַמֵּד. In the perfect Qal, the second plural masculine and feminine have hateph pathah as the guttural vowel, i.e., עֲזַבְתָּם and עֲזַבְתָּךְ, 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., עֲזַבְתָּ. 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.*, יְעַמֵּד, and with a terminal pathah the vowel chosen is usually seghol, *e.g.*, יְמִין. However, seghol is regularly found with the first person singular of the imperfect Qal, אַעֲמָד, whilst in the imperative the hateph is usually hateph pathah, *e.g.*, עַמֶּד. Where forms end with a vowel letter, the hateph becomes a full vowel before a šewa. Thus whilst the third singular masculine imperfect Qal of עַמֶּד is יְעַמֵּד, the third plural is יְעַמְּדוּ, with the šewa under the mem being vocal. Obviously a form יְעַמְּדוּ would be impossible, since two vocal šewas cannot occur together.

### *Pe 'Aleph Verbs*

Because נ 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 אָבֹד, to perish; אָמַר, to say; אָכַל, to eat; אָפַח, to bake, and אָבֹה, to be willing. The last two are לִיה verbs also. One or two verbs have both Pe guttural and Pe 'Aleph forms, *e.g.*, אָהַז, to seize, and אָסַף, to gather.

In the perfect Qal they are like the Pe gutturals, but in the imperfect נ quiesces to the vowel holem, *e.g.*, יְאַכְלָה for יְאַכְלֵל. In the infin. const. either hateph pathah or hateph seghol are found under the נ, *e.g.*,

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

## VOCABULARY

גַּם (Niph.) to draw near.	נִצְלָה (Hiph.) to deliver.	חָצֵי half.
נִקְםָה to avenge.	נִבְאָה (Niph.) to prophesy.	עַמְדָה to stand.
נִשְׁקָה to kiss.	חַטָּא to sin.	שָׁכְבָה to sleep.
חַלְקָה to divide.	חַלְמָה to dream.	קָדְשָׁה holiness.
דְּבָר (Pi.) to speak.	שָׁנָה to answer.	יְהוֹנָתָן Jonathan.
חַכְמָה to be wise.	עֲנָתֹתָה Anathoth.	נִגְעָה to touch, reach.
נִחְלָה possession, inheritance (f).	נִכְהָה (Hiph.) to strike, kill.	עַבְדָה to serve, till ground.
רַחֲקָה to be distant, withdraw.	נִטְשָׁה to leave, allow.	סְפָר to count, write ; (Pi.) to recount.

## Exercise 20

Translate :

1. וַיֹּאמֶר אֱלֹהִים בְּנוּ־אָדָם עַמְدָה עַל־رַגְלֵיכֶם וְאָדָבָר אָתָּה.
2. אָעַבְדָךְ שְׁבַע שָׁנִים בְּרַחֵל בְּתַחַת הַקְּטָבָה 3. וְשָׁלָחוּ זְקִנִּי שִׁירָו וְלִקְחָו אֶתְנוּ מִשְׁם וְנִתְנוּ אֶתְנוּ בְּיַד־הַמֶּלֶךְ 4. כִּי אָמַר

יהוה לאנשי ענותות המבקשים את-נפשך לאמר לא תגְבָא  
בשם יהוה. 5. ופרקעה חלם והגה עמד על-היאר 6. וידבר  
יהונתן בדור טוב אל-שׂאול אביו ניאמר אליו אל-יחטא  
המלך בעבדו. 7. ועצבת את-איביך אשר ישלחם בך יהוה  
8. ביום הארץ אקראך כי תענני. 9. לא גטשני לישק לבני  
ולבנתי. 10. ויחלך עליהם לילה הוא ועבדיו.

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 šewa under a guttural becomes a hateph, and because of the preference for "a" sounds it is usually hateph pathah, e.g., בְּחִרֵי for בְּחִרָּה. 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., טַחַטְשָׁ instead of טַחַטְשָׁ. In both the imperfect and imperative Qal, pathah may replace holem, e.g., טַחַטְשָׁ rather than טַחַטְשָׁ.

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 רְבָרַךְ (ברך) for בְּרַךְ, and often before אֲמֹנֵן (מן) for מִן). 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., הַשְׁלִיחַ. 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 taw, e.g., שְׁלִיחַת, not שְׁלִיחַתִּי.

### *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 cere, *i.e.*, מְלָאת, but מִלְאַת. The infinitive construct Qal may be regular, *e.g.*, חֲטֹאת, but may be formed by adding ת, *e.g.*, מִלְאַת. The imperfect Qal has qameç as the second vowel, but an accented sèghol precedes the א in the third and second persons feminine plural, *e.g.*, תִּמְצָאֵנוּ.

There is a tendency to confuse forms from this class with corresponding forms of the לְיִהְיֶה class of verbs, as in 1 Samuel xiv, 33, where we find חֲטֹאים for חֲטֹאות. א may relinquish a vowel in contraction, *e.g.*, מִצְאַת for מִצְאָת, or it may drop out itself entirely in writing, *e.g.*, מִצְאֵת for מִצְאַת.

### VOCABULARY

ברך (Pi.) to bless.	מלָא to be full,	חִנִּית spear.
	(Pi.) to fill.	
שׁען (Niph.) to lean.	שָׁלַח to send, let go.	פְּרִזְמָס violence.
שׁבע (Niph.) to swear.	נִתְבַּע to break down.	שִׁחְתָּחַת to be corrupt.
שׂנֵא to hate.	מִשְׁחָה to anoint.	אֲדֹנָן lord, master.
מן (Pi.) to refuse, be unwilling.	יְצַק to pour out.	רָעָה evil ( <i>f.</i> )
םִנְאָה if, whether.	מִשְׁחָה unction.	נִבְטָח to look.

## Exercise 21

Translate :

1. וַיֹּאמֶר יְהוָה אֱלֹהִים מֵשֶׁה כִּי־כֵן בָּרָעָה מֵאָן לְשַׁלֵּחַ אֶת הָעָם
2. וַתִּשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמְלַא הָאָרֶץ חַמֵּס . 3. וְאַתָּה
- תֹּדַבֵּר אֶל־כָּל־חֲקֹמִים־לִבָּךְ אֲשֶׁר מִלְאָתַיו רוח חֲקָמָה . 4. גַּם־אָנוּ
- וַיֹּאמֶר אֱלֹהִים אֶת־אָדָם כֹּן לְאַיִלָּע אָדָם וְכֹל אֲשֶׁר־יִשְׁלַׁחְ
- נָתַן בְּיַדְךָ . 5. וְאַזְן אֲعַשֵּׂה אֶת הָרֻעָה הַגְּדוֹלָה וְחַטָּאתִי לְאֱלֹהִים
- וְאַנְיִ שְׁנָאתִי כִּי לֹא יִתְנַגֵּא עַלְיִ טוֹב . 7. וְאִם רַע בְּעִינֵיכֶם
- לְעַבֵּד אֶת־יְהוָה בְּחִרְיוֹ לְכֶם הַיּוֹם אֶת־מֵי תְּצַבְּדוֹן . 8. וּזְעַקְתָּם
- בַּיּוֹם הַהוּא מַלְפֵנִי מַלְפְּכֶם אֲשֶׁר בְּחִרְתֶּם לְכֶם . 9. לֹא
- יָשַׁחֵיתָךְ וְלֹא יִשְׁפַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם
10. וּמְשַׁחֵּת לֵי אֶת אֲשֶׁר־אָמַר אֲלֵיכָ.

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 sware 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'āl and the Hiph'il. Thus the verb יָפֵב, to be good, is a genuine Pe Yodh, whilst יָשַׁב, to sit, comes from an original בָּשַׁבְתִּי, and is thus a Pe Waw. In the Hiph'il these become הַיְצִיב, retaining the original ' after the ה, and הַוְשִׁיב, with the original ו, now quiescent, following the ה.

The original יְיַד verbs are few in number, the most important being יְגַזֵּק, to suck, יְלַלֵּל, to howl (Hiph.), יְטַבֵּב, to be good, and יְגַזֵּעַ, to awake.

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

A number of verbs with נ as their second radical are like יָד verbs in the Qal, but in other forms are like יְמִן verbs in assimilating the first and second root letters, and using dagheš forte. These verbs are יָצַג, to place, יָצַב, to stand, יָצַת, to burn, and יָצַק, to pour. Assimilation takes place chiefly in the perfect Niph'āl, and all forms of the Hiph'īl and Hoph'āl. Thus the Niph'āl of יָצַת is יָצַא, the Hiph'īl is הָצַאת, and the Hoph'āl is יָצַת. The verbs יָצַר, to fashion, and אָצַב, to go out, are exceptions to this procedure.

Many original יְמִין verbs surrender the consonantal force of the quiescents with many preformatives, but the Hiph'īl and Hoph'āl retain them to a certain extent. Thus the perfect Hiph'īl of יָשַׁב is הָשֵׁב, and the imperfect is יָוֹשֵׁב. The waw also reappears in the Niph'āl, נוֹשֶׁב. The imperfect Niph'āl has waw with consonantal force, *i.e.*, יָוֹשֵׁב. The first person imperfect singular has hireq rather than səghol under the נ. The Hoph'āl הָנֹשֶׁב becomes הָשֵׁב.

The imperfect Qal varies somewhat in formation. In certain verbs it follows the pattern of the פִי class, *e.g.*, אָרַי, from אָרַי, to fear. These include יָרַשׁ, to inherit, יָעַזֵּב, to take counsel, יָצַף, to be weary, and יָלַע, 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 יִשְׁבָּה becomes in the imperfect Qal, and יִדְעַה becomes יִדְעָה. The most important of these verbs are יִשְׁבַּ, to sit, dwell, יִרְדַּ, to go down, יִלְדַּ, to bear, beget, יִדְעַ, to know, and אֵצֶן, to go out. יִלְךְ, 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 יִטְבַּ is employed for the adverb "well", e.g., הִיטִּיבוּ לְדֹבֶר 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., וַתַּסְף וַתֵּלֶד, or לְלִדְתָּה (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 קָנוּ becomes קָם, and שָׁמָם becomes שָׁמַע. Though עֲנוּ 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.*, שָׁם, יְקֻם. In the perfect, waw is omitted throughout, whether the vowel is “a”, “e”, or “o”, *e.g.*, בָּשָׂר, מַתָּה, קָם. The Jussives of שָׁם and קָם are יְשַׁם and יְקַם 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.*, וַיְקַם, wayyaqom, וַיִּשְׁמַם, 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, מַתָּה etc., whilst בָּשָׂר has holem instead of šureq in the Qal, בָּשָׂת etc. In the imperfect full holem reappears, יְבָשָׂה, etc., as in the infinitive and active participle, בָּשָׂר. The verb בָּא, to come, conjugates like קָם, save that it has ה instead of י. Hence the imperfect is יְבָא, and the infinitive construct is (?)בָּא. שׁוֹב is found in an idiomatic form meaning “to do over again”. The phrase, and he arose again, would thus be rendered וַיֵּשֶׁב וַיָּקַם, *i.e.*, and he returned and arose. Some verbs have Po'el as an intensive to replace the Pi'el, *e.g.*, קָרְם (imperfect יְקֻרְם), and occasionally a Pilpel, (פִּילְל) כָּלַכְל.

#### VOCABULARY

מוֹת	to die ; (Hiph.) put to death.	בָּא	to come ; (Hiph.) to bring.	שׁוֹב	to return ; (Hiph.) to restore.
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יבְּטַב to be good.

יִשְׁן to sleep.

בָּושֵׁת to be ashamed.

גַּנְהָל stream.

גֶּבֶל corpse (f).

זִית olive.

נוֹחַ to rest.

קוֹם to arise.

צַאֲצָא to go out.

אֱלֹהִים Elijah.

שְׁמְרָן Samaria.

פִּצְרָר to urge.

### Exercise 22

Translate :

1. וַיַּלְךְ וַיֵּשֶׁב בְּנַחַל אֲשֶׁר עַל־פִּי הַעִיר 2. וַיָּקָם וַיַּלְךְ אֲגַף נְפָשָׁוֹ וַיָּבֹא עַד־הַמְּקֹבֵר 3. קוֹם אֲכַל כַּי רְבָב מַמְּקָה הַדָּבָר 4. וַיֹּאמֶר יְהוָה אֱלֹהִים לְךָ שׂוֹבֵל דַּרְכְּךָ מַדְבְּרָה 5. וַיֹּאמֶר ? בַּת־פְּרֻעָה הַוְּלִיכִי אֶת־הַיּוֹלֵד הַזֶּה וַיִּגְנִיחֵוּ 6. וַיֹּאמֶר לְאַיִל בְּנֵי עַמְּכֶם כִּי־אָחִיו מֵת 7. וְאַתָּה תִּחְזֹה מִכְלָה־הַשְׁמִינִית חִיל יְרָאֵי אֱלֹהִים 8. וְהַדָּגָה אֲשֶׁר בַּיָּדֶךָ פְּמוֹת 9. כַּי אָנֹכִי מֵת בָּאָגָן 10. וְאַתָּם עֲבָרִים וַיַּרְשְׁתֶּם אֶת־הָאָרֶץ הַטוֹּבָה הַזֹּאת .

1. And he said, Go out and stand upon the mountain. Go, return, for what have I done to thee? 3. And he rose and went after Elijah. 4. And they urged him until (**עד**) 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 Jour arose and went all the night and took the corpse of Saul. 7. And the woman took the boy and nursed (גִּינְק) him. 8. And they shall fear the name of Jehovah in the land. 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.*, קָלְלִי become קָלִי in the perfect Qal. Where these forms take endings, dagheš forte is used to indicate the presence of a double letter. Hence קָטַנְתִּי becomes קָטַנְתִּי, and so on, but the dagheš is omitted in simple forms.

From this it appears that there are two forms of the perfect Qal. The longer one, *e.g.*, סָבֵב, is conjugated like קָפֵל, but seldom appears except in the third person singular and plural. A shorter form, סָבֵב, is much more common, and takes dagheš forte in the י, 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 יְהִי verbs. This is the most common, and using the previous verb would be סָבֵב, with the original "a" vowel under the prefix, as in

**עֲיָן** verbs. With waw consecutive the accent falls on the yodh, leaving the last syllable shut, *e.g.*, **וַיַּשְׁבַּ**, wayyaṣobh. A resemblance to **פָּנִים** verbs is seen in the alternate form **יַטֵּב**, with the first radical doubled instead of the second.

The original “a” vowel occurs in the perfect Niph'äl, **נִסְבָּ**, whilst the imperfect, **יִסְבֶּ**, is similar to the imperfect Qal. The Hiph'il perfect is like the Niph'äl perfect except that it has two cere vowels, **מִסְבָּ**, which appear also in the participle, **מִסְבֵּ**. Intensive forms such as the Po'el (**סֹבֵב**), Pilpel (**גַּלְגֵּל**) and Hithpalpel, (**הַתְּגַלְגֵּל**), are sometimes found. A reduplication of the first radical, similar to that found in Aramaic, occurs in the imperfect of some verbs, *e.g.*, **יַתְּפִם** from **תִּפְמֹם**, and **יַקְדִּ** from **קָדֵד**.

Lamedh He verbs originally ended in yodh or waw, *e.g.*, **גָּלוּה** derives from an original **שָׁלַח**, and **גָּלוּ** from **שָׁלָו**. 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 **הַ** in the third masculine singular, but this disappears before a vowel affirmative *e.g.*, **גַּלְוֹ**. The original third radical, yodh, survives as a quiescent letter in the second and first persons perfect of the Qal (**גַּלְיתִי**, **גַּלְיתָ**) and Niph'äl

(גַּלְתִּי, גַּלְתִּית). The jussive is formed throughout by dropping the הַ of the imperfect by a process called "apocopation". Such forms are known as "apocopated forms", *i.e.*, "cut off". Thus the jussive Qal becomes יָלֵל, the Niph'äl יָלֵל, and so on, with səghol as an auxiliary vowel where two consonants would occur together. The cohortative הַ is never attached to לְה verbs; instead the simple imperfect is employed to express the cohortative concept.

Before a mute second radical (ד, כ, ק) a monosyllabic apocopation takes place, *e.g.*, from שָׁתָּא, and בָּבָעַ, from בָּקָא. Pe Guttural verbs which are also in class will retain pathah in apocopated forms, and so the imperfect Qal and Hiph'il of עַלְהָ are יַעַלְהָ, apoc. יַעַל. The verb רָאָה, to see, has an imperfect יַרְאָה, and a jussive יַרְאָ, but in the waw consecutive the נ quiesces, יַרְאָא. The common verb הִנֵּה, to be, has its imperfect יַחֲיָה, and the jussive יַחֲיָ, or in pause יַחֲיָי. A similar verb חַיָּה, to live, is formed in exactly the same way.

שַׁחַת, to bow down, is used in the Hithpa'el, reflecting the original terminal radical waw. The perfect is הַשְׁתַּחוּ (with the ה and ש interchangeable by rule); imperfect is שְׁתַּחוּ, and the apocopated form is שְׁתַּחוּ. Apocopation of the Hiph'il imperative takes place chiefly in the verb רַפֵּה, as illustrated by the phrase, הַרְפֵּי מְפֵץ, let me alone.

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

**הוֹצִיא**, to go out. impf. יָצָא, imperat. יְצָא, Hiph. הָצִיא, etc. (from לְיָא and נָשָׁא).

**יָבֹא**, to come. perf. בָּא, בָּאת, etc. impf. imperat. בָּא, Hiph. הָבִיא, with suff. generally (from לְיָא and נָשָׁא).

**שָׂאַהוּ**, to lift. impf. שָׂאַה. imperat. שָׂאֵה (with suff. etc., etc.), infin. cstr. בְּשָׂאת (from שָׂאַה etc.). (from לְיָא and נָשָׁא).

**נָעַ**, to touch. impf. נָעַ. imperat. נָעֵ. Hiph. perf. (from נָעַ), Hiph. impf. נָעֵ (from נָעַ and לְgt.).

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., נָצַב and נָצַב, to place. The commonly used defective verbs are :

**לָקַח**, to go. perf. הָלַךְ. imperf. יָלַךְ, imperat. לְקַח ; Hiph. (from הָלַךְ).

**טוֹב**, to be good. perf., particip. and infinitive from (from טָוב) ; impf. הַיְטִיב and Hiph. (from יְטִיב).

**שָׁקַה**, to drink. regular in Qal ; Hiph. הַשְּׁקַה, etc. (from שְׁקַה).

**יָכַל** to be able. perfect like קָטֵן, infin. cstr. ; יָכַל impf. (thought to be an imperfect Hoph'al, but probably a modification of יָכַל or יָכַל).

**בּוֹשׁ**, to be ashamed. perf. בּוֹשׁ, imperf. בּוֹשׁ, imperat. הִבְשֵׁשׁ, Hiph. (regular) ; הִבְשֵׁשׁ Hiph. also (from בּוֹשׁ).

### VOCABULARY

<b>עַלְהָ</b>	to go up.	<b>בּוֹכֶה</b>	to weep.	<b>רָבַת</b>	to multiply.
<b>הַרְחָה</b>	to conceive.	<b>חַנֵּן</b>	to pity.	<b>שָׁבַת</b>	to take captive.
<b>סָבַב</b>	to turn, turn away.	<b>מָאוֹר</b>	luminary.	<b>נָשָׂמָה</b>	breath, life (f.).
<b>תֹּהַז</b>	desolation.	<b>יָבָשָׁה</b>	dry land (f.).	<b>רַחֲף</b>	to hover, soar.
<b>הַחִיָּה</b>	to be, become.	<b>חַיִּה</b>	to live.	<b>פָּרָה</b>	to be fruitful.
<b>קָלָל</b>	to be light, trifling ; (Pi.) to curse.	<b>כַּד</b>	earthen jar, pitcher (f.).	<b>יִתֵּר</b>	(Niph.) to remain.

### Exercise 23

Translate :

1. הָאֵשׁ אֲשֶׁר יַקְלֵל אַתְ-אָבִיו וְאַתְ-אָמוֹר מוֹת יִקְמַת.
2. אָרוֹר בְּבָאָךְ וְאָרוֹר אַתָּה בִּצְאָתְךָ
3. יְהֹוָה פָּנָיו אֲלֵיכָךְ וְשָׁם לְךָ שְׁלוֹם.
4. וַתֹּאמֶר שְׁתָה אָדָן וַתֵּרֶד בָּקָה עַל-יָדָה בְּבָאָר ?

5. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיֹּהִי־אוֹר 6. וַיֹּהִי־עָרֵב וַיֹּהִי־בָּקָר  
 יוֹם חַמִּילָשׁ 7. כִּי־יִבְכֹּל עַלְיִי לְאָמֵר תָּנוּהַלְתָּנְךָ בָּשָׂר 8. וַיֹּהִי  
 חַלְיוֹ חֹזֶק מְאֹד עַד אֲשֶׁר לְאַ-נוֹתְרָא־בָּו נְשָׁמָה 9. כִּי הַגָּה  
 הָעִיר אֲשֶׁר נִקְרָא שְׁמִי עַלְيָה אָנֹכִי מִיחַל לְהַרְעָא בַּיּוֹם הַזֶּה  
 10. וַיֹּרֶא 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	answer, to, עָנוּתָה (24)
able, to be, יִכְלֶל (24)	arise, stand, to, קָוֵם (23)
above, up, מֵעֶל	arm, an, עַרְעָץ f.
Abraham, אַבְרָהָם	army, valour, force, חָיל
accusative, sign of, אֵת (את) (12)	ashamed, to be, בָּשָׁת (23, 24)
after, behind, אַחֲרִי	ask, to, שָׁאַל
age, duration, עָוֵלָם	ass, an, חַמּוֹר
alas ! אֲהָה !	avenge, to, נַקְםָה (21)
all, פְּלִל	
allow, leave, to, שְׁלַטְנָה, <i>Impf.</i>	
also, moreover, אַךְ	B
altar, מִזְבֵּחַ	Baal, lord, husband, בָּעֵל
among, within, בְּתוּךְ	Babylon, בָּבֶל
Anathoth, עַנְתּוֹתָה	bad, רָע
and, וּ (conj.)	bare, to lay (lead captive)
angry, to be, צַדְקָה	barley, שְׂעִירָה f.
anoint, to, מִשְׁחָה	battle, war, מִלחָמָה f.

begin, to, <b>חָלַל</b> , <i>Hiph.</i>	captive, to lead, lay bare, <b>שְׁבַתָּה</b> ; take captive,
( <b>הַחְלֵל</b> ) 24)	<b>גִּלְעָד</b> ;
behind, (after) <b>הַפָּנִים</b>	capture, to, a city, <b>לְכֹדֶד</b>
behold, <b>הִנֵּן</b>	cast, to (send)
between, <b>בּוּין</b> ( <i>prep.</i> )	cattle (beasts)
bind, gird, to, <b>חֲבַשׂ</b>	cease, to, leave off, <b>חַדְלָה</b>
bird, fowl, <b>עֹוף</b> 2	choose, to, <b>בְּحַרְתָּ</b> ; search
birthright, <b>בְּכֹרֶה</b> <i>f.</i>	out, <b>חַוָּה</b> (23)
bless, to, <i>Pi.</i> <b>בָּרַךְ</b>	city, <b>עִיר</b> <i>f.</i> 2
blessing, <b>בָּרָכָה</b> <i>f.</i>	clean, to be, become pure, <b>טְהַרְתָּ</b> ; <i>Pi.</i> to cleanse
blood, <b>דָם</b>	collect, gather, to, <b>קְשַׁרְתָּ</b>
blot out, to, (destroy)	come, to, <b>בָּוֹא</b> ; <i>Hiph.</i>
book, <b>סִפְרָה</b> 2	( <b>הַבִּיאָה</b> ), to bring (23, 24)
bow, <b>קָרְשָׁת</b> <i>f.</i> 2	command, to, <i>Pi.</i> <b>צָוָה</b> (24)
boy, <b>נִעְרָה</b> 2 (18) ; <b>יַלְדָּה</b> 2	command, a, <b>מִצְוָה</b> <i>f.</i> 1
bread, <b>לְחֵם</b> 2	companion (friend)
break down, to, <b>נִתְּזַעַן</b> (22)	corpse, <b>נִבְלָה</b> <i>f.</i>
breath, life, <b>נִשְׁמָה</b> <i>f.</i>	corrupted, to be (destroy)
brother, <b>אָחֶה</b> (18)	couch, <b>עַרְשָׁה</b> <i>f.</i> 2
build, to, <b>בָּנָה</b>	counsel, <b>עַצְמָה</b> <i>f.</i>
burn, to, <b>שְׁרֵף</b>	count, write, to, <b>סִפְרָה</b> ; <i>Pi.</i>
burnt-offering, <b>עֹלֶה</b> <i>f.</i>	to recount
bury, to, <b>קָבֵר</b>	courage, to take, (strong)
<b>C</b>	
cake, <b>מַעֲוגָה</b>	covenant, <b>בְּרִית</b> <i>f.</i> 2
calf, <b>עַגְלָה</b> 2	cover, to, <i>Pi.</i> <b>כִּסָּה</b>
captain (prince)	create, fashion, to, <b>בָּרָא</b>
	cross, pass over, to, <b>עַבְרָה</b> (21)

cry, call, to, קָרָא ; cry out, עַזְקָה	dove, יְוִנָּה f. (9)
curse, to אָרֶר (24) ; Pi. קָלֵל	draw near, to, נִגְשָׁה, <i>impf.</i>
cut off, cut down, to, פְּרֹתָה	only in Qal; Niph. to draw near (21)
D	dream, to, חֲלֹם (21)
darkness, חֹשֶׁךְ 2	dream, a, חֲלֹום
daughter, בָּת f. 2 (18)	drink, to, שַׁתָּה
David, דָּוִיד	dry land, יְבָשָׂה f. 1
day, יוֹם 2 (18)	duration (age)
dead, מַתָּה	dust, עַפְרָה 1
death, put to, kill, to מוֹת (23)	dwell, sit, to, שָׁכַן ; יָשַׁב
deliver, to, <i>Hiph.</i> נִצָּל	E
(הָצֵיל) (21)	ear, אֶזְעָן f. 2
desert, מִדְבָּר	earth, land, אָרֶץ f. 2, pl.
desolation, תָּהֹה	אָרְצּוֹת
despise, reject, to, מַאֲסָם	earthen jar (pitcher)
destroy, blot out, to, מַחְהָה ; <i>Hiph.</i> שִׁמְדָּה ; to be cor- rupted, שְׁחַתָּה	east, קָדָם
dig, to, קָרָה	eat, to, אָכְלָה
disease, sickness, צְחִלִּי 2	Egypt, מִצְרַיִם
distant, to be, withdraw, to, רַחֲקָה	Elijah, אֱלִיאָה
divide, to, חַלֵּק ; <i>Hiph.</i> בְּדַל	enemy, אֵיבָר 3
do, make, to, עֲשָׂה ; פְּعַל (poet.) (22)	evening, עָרֵב 2
door, דָּלָת f. 2	ever, for, עַד-עוֹלָם
	evil, to do, <i>Hiph.</i> רָעַע
	evil, רָעָה f. 2 ; (adj.)
	except, כִּי אֵם
	eye, עֵין f. 2

## F

- face, **פָּנִים** I  
 fall, to, **נִפְלֶה** (21)  
 fashion, to, (create)  
 father, **אֲבָן** (18)  
 fear, to, **יִירָא**, *impf.* יִירָא (23)  
 few, a, little, **מַעַט**  
 fight, to, *Niph.* לִחְם  
 fig tree, **תְּאֵנָה** f.  
 find, to, **מִצָּא** (22)  
 fire, **שָׁאֵן** f. 2  
 firmament, **רְקִיעֵם** I  
 firstborn, **בָּכֹר**  
 fish, a, **דְּגָן** I  
 flesh, **בָּשָׂר**  
 food, **אֲכָלָה** (2) אֲכָלָה (2) f. 2  
 foot, **רַגְלָה** f. 2  
 force (army)  
 forget, to, **שִׁכְחַה**  
 four, **אַרְבָּעָה** (19)  
 fowl (bird)  
 friend, **רָעוּה** (Rūah)  
 fruitful, to be, **פָּרָה** (24)  
 full, to be, **מְלִיאָה**; *Pi.* to fill

## G

- garden, **גַּן** 2  
 gate, opening, **פֶּתַח**

- gather, to, **אָסַף**, *impf.* יִאָסַף; קָשֵׁשׁ; collect, קָבֵץ  
 gird, bind, to, **חַבֵּשׁ**  
 girl, **נָעָרָה** f. 2  
 give, set, to, **נִתְּן** (21)  
 glory, **כָּבוֹד**  
 go, to, **הַלֵּךְ**; *Hith.* to walk (24); go down, **יִרְדֶּה**; go out, **יִצְאֶה**, *impf.* יִצְאָה (23, 24); go up, **עַלְהָה**, *impf.* יַעַלְהָה, *apoc.* יַעַלְהָ  
 God, **אֱלֹהִים**  
 gold, **זָהָב**  
 good, to be, **יִטְּבֶּה** (23)  
 good, **טוֹב**  
 goodness, **טוֹבָה** f.  
 good things, goodness, **טוֹבִים**  
 grave, **קְבָּרָה** 2  
 great, to be, grow, **נִדְלֵל**; *Pi.* to magnify  
 great, **נִדּוֹל**; great, much, **רַב**  
 greatness, **נִדְלָל**  
 grievous (strong)  
 ground, **אַדְמָה** f. I  
 guilty, **רָשָׁע**

## H

half, חֵצִי  
 hand, יָד f. 1  
 handmaid, שִׁפְחָה f.  
 hate, to, שָׁנַת (22)  
 head, רָאשׁ  
 health (peace)  
 hear, to, שָׁמַע  
 heart, לְבָב 2, לִבְבָּה 1  
 heaven, שָׁמָיִם 1  
 heavy, to be, כַּבד ; Pi. to

harden, honour ; *Hiph.* be honoured  
 hero, mighty man, גּוֹדֵר  
 hide, to, Pi. and *Hiph.*  
 סָתַר

high, lofty, רֶם  
 hill, mountain, הַר 2  
 hither, תָּלָם  
 holiness, קָדָשׁ

holy, to be, קָדֵשׁ ; Pi. to  
 hallow, sanctify  
 holy, קָדוֹשׁ  
 horn, קָרְן f. 2  
 horse, סֵוִס 2  
 house, בֵּית 2 (18)  
 hover, to, רַחֲף  
 how ? how ! מָה, אֵיךְ

כֹּמֹה how much ?  
 husband (Baal)

## I

I, אָנִי (10)  
 if, whether, אִם  
 image, likeness, צְלָם 2  
 inherit, possess, to יִרְשֶׁה ;  
*Hiph.* (הִרְשִׁישׁ), to dis-  
 possess  
 inheritance (possession)  
 iniquity (sin)  
 in order than, לְמַעַן (prep.)  
 Isaac, אַיָּצָח  
 Israel, יִשְׂרָאֵל  
 is, there, are, was, were, שׁ

## J

Jacob, יַעֲקֹב  
 Jehovah, יְהוָה  
 Jonathan, יְהוֹנָתָן  
 Joseph, יוֹסֵף  
 Joshua, יְהוֹשֻׁעַ, יְהוֹשָׁעַ  
 Judah, יְהוֹיָה  
 judge, to, שִׁפְטַה  
 justice, ordinance, מִשְׁפָט

## K

- keep, to, שָׁמַר  
 kill, slay, to, קָרְגֵּן ; put to death, מִתְּהִלָּת (23) ; kill smite, *Hiph.* נִכָּה (הִכָּה), *impf. apoc.* יָקֵץ (21, 24)  
 kindness (mercy)  
 king, to be, מֶלֶךְ ; *Hiph.* to make king  
 king, מֶלֶךְ 2  
 kiss, to, קָשֵׁךְ (with לְ of persons)  
 knee, בָּרֶךְ f. 2, dual בְּרַכִּים  
 know, to, יִדְעַ

## L

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

lift up, to, נִפְלָא (22, 24)

light, insignificant, to be, קָלְלָה ; *Pi.* to curse (24)

light, אֹור 2

likeness (image)

lion, אָרִי 2

lip, שְׁפָה f.

little, a, (few)

live, to, חַיָּה (24)

living, חַי

lofty (high)

look, to, *Hiph.* נִבְטָה (הִבְטָה) (22)

lord (Baal) ; lord, master, אָדָם 1

love, to, אֶחֱבָה. *impf.* יְאַחֱּבָה

luminary, מְאוֹר

## M

magnify, to, (great)

make, do, to, עֲשֵׂה

male, זָכָר 1

man, mankind, אָדָם 2 ; man, אִישׁ

master (lord)

meal-offering, מִנְחָה f. 2

mercy, kindness, חִסְדָּה 2

messenger, מִלְאָךְ

middle, <b>חֹמֶק</b>	one, <b>אֶחָד</b> (19)
mighty man (hero)	opening (gate)
month, <b>חֶדֶשׁ</b> 2	ordinance (justice)
moreover (also)	over, upon, <b>עַל-</b> ( <i>prep.</i> )
morning, <b>בְּקָרָב</b> 2	ox, <b>שָׂׂעֵד</b>
Moses, <b>מֹשֶׁה</b>	
mother, <b>אֶם</b> <i>f.</i> 2	<b>P</b>
mountain (hill)	palace (temple)
much (great)	pass over, to, (cross)
multiply, to, <b>רָבָה</b>	peace, health, <b>שָׁלוֹם</b>
	Pekah, <b>פְּקָה</b>
<b>N</b>	
name, <b>שְׁם</b> 3	people, <b>עַם</b> 2
new, <b>חֲדָשׁ</b> 1	perfect, <b>תִּמְמִים</b>
night, <b>לִילָּה</b> 2, <i>pl.</i>	Pharaoh, <b>פְּרָעָה</b>
no, none, <b>אֵין</b> ; no, not, — (with prohib.) ; not, <b>אַל-</b>	piece, a, <b>פַּת</b> <i>f.</i>
<b>לֹא</b>	pitcher, earthen jar, <b>כֶּד</b> <i>f.</i>
north, <b>צָפֹן</b> <i>f.</i>	pity, to, <b>חָנַן</b>
now, shortly, <b>עַתָּה</b>	place, set, to, <b>שִׁים</b> , <b>שָׁוֹם</b> (23)
number, <b>מִסְפָּר</b>	place, a, <b>מָקוֹם</b>
	poor, <b>אֶבְיַן</b> 1
<b>O</b>	
oil, <b>שָׁמֶן</b>	possess, to (inherit)
old, old man, <b>זָקָן</b>	possession, inheritance, <b>נְחַלָּה</b> <i>f.</i>
old age, <b>זָקָנִים</b> (זָקָנָה) <i>f.</i> (.)	pour out, to, <b>יְצַק</b>
old, from of, <b>מֵעוֹלָם</b>	powerful, <b>עָצִים</b>
olive, <b>זִית</b>	prayer, <b>תְּפִלָּה</b> <i>f.</i>
	priest, <b>כָּהָן</b> 3
	prince, captain, <b>שָׁרֵךְ</b>

prison, **כָּלֹא** (**כָּלָא**)

promise, to, (say)

prophesy, to, *Niph.* **נִבְאַת**

prophet, **נִבְיאָה**

pursue, to, **רָצֵחַ**

**שְׁמְרוֹן**

**שְׁמוּאֵל**

sanctify, to, (holy)

satisfied, to be, **שָׁבַע** ; *Hiph.*

to satisfy

**שָׁאוּל**

say, to, promise, **אָמַר** (21)

saying (word)

sceptre, tribe, **שָׁבָט**

sea, **יָם** 2

search out, to, (choose)

see, to, **רָאָה**

seed, **זֶרֶע** 2

seek, to, *Pi.* **בָּקַשׁ**

sell, to, **מַכְרֵה**

send, let go, to, **שִׁלְחוֹת**

seraph, **שְׁרָפָה**

servant, slave, **עָבֵד** 2

serve, till the ground, to,

**עֲבָד** (21)

set, to (give) ; (place)

shed, to, **שְׁפַךְ**

shepherd, **רֹעֶה**

short, **קָצָר**

shortly (now)

sickness (disease)

side, **יַלְכָה** f. 2

## R

Rachel, **רָחֵל**

reach, touch, to, **גַּעַת** (24)

refuse, be unwilling, to, *Pi.*

**מָנוֹן**

reject, to, (despise)

remain, to, *Niph.* **יָתַר**

remember, to, **זָכַר** ; *Hiph.* to

bring to remembrance

repent, to, *Niph.* **נִחְמַד** (22)

rest, to, **נִיחַת** (23) ; **שְׁבַת**

return, to, **שׁוֹבֵט** (23)

righteousness, **צְדָקָה** 2

river, **נִהְרָה** ; **יִאָר** (of Nile)

rule, to, **מִשְׁלַח** (over, **בְּ**)

## S

sacrifice, slaughter, to, **זָבֵחַ**

sacrifice, a, **זָבֵחַ**

Samaria, **שְׁמְרוֹן**

Samuel, **שְׁמוּאֵל**

sanctify, to, (holy)

satisfied, to be, **שָׁבַע** ; *Hiph.*

to satisfy

**שָׁאוּל**

say, to, promise, **אָמַר** (21)

saying (word)

sceptre, tribe, **שָׁבָט**

sea, **יָם** 2

search out, to, (choose)

see, to, **רָאָה**

seed, **זֶרֶע** 2

seek, to, *Pi.* **בָּקַשׁ**

sell, to, **מַכְרֵה**

send, let go, to, **שִׁלְחוֹת**

seraph, **שְׁרָפָה**

servant, slave, **עָבֵד** 2

serve, till the ground, to,

**עֲבָד** (21)

set, to (give) ; (place)

shed, to, **שְׁפַךְ**

shepherd, **רֹעֶה**

short, **קָצָר**

shortly (now)

sickness (disease)

side, **יַלְכָה** f. 2

sign, <i>Aōt</i>	strong, grievous, <b>חַזְקָה</b>
silver, <i>z</i> <b>כְּסֶף</b>	sun, <b>שֶׁמֶן</b>
sin, to, <b>חַטָּא</b> (21)	swear, to, <i>Niph.</i> <b>שִׁבְעַת</b>
sin, iniquity, <i>z</i> <b>עַוֵּן</b>	sword, <b>חרֵב f.</b> <i>z</i>
sit, to (dwell),	
skin, <b>עֹור</b>	T
slay, to (kill)	table, <b>שְׁלִיחָן</b>
sleep, to, <i>Impf.</i> <b>יִשְׁן</b> ;	take, to, <b>לִקְחָה</b>
lie down, <b>שָׁכַב</b>	tall, <b>גָּבוֹהַ</b>
smite, to (kill)	temple, palace, <b>הַיכָּל</b>
soar (hover)	terebinth, <b>אַלְהָה f.</b>
Solomon, <b>שְׁלֹמֹה</b>	thence, <b>מִשְׁם</b>
son, <i>z</i> <b>בָּן</b> (18)	there, <b>שָׁם</b>
song, <b>שִׁיר</b>	thing (word)
soul, life, <b>נֶפֶשׁ f.</b> <i>z</i>	this, <b>זֹה</b> (10)
south, <b>נוּבָה</b>	thither, <b>שְׂמָה</b>
speak, to, <i>Pi.</i> <b>דָּבַר</b>	throne, seat, <b>כֶּסֶף A</b>
spear, <b>חֲנִית f.</b>	thus, <b>כִּה</b>
spirit (wind)	till the ground, to (serve)
staff, <b>מַקְלֵל</b>	tomorrow, <b>מַחְרֵךְ</b>
stand, to, <b>עַמְּדָה</b> ; <i>Hiph.</i> to	tongs (dual) <b>מַלְקְתִּים</b>
place, set (21) ; (arise)	tongue, <b>לְשֹׁון f.</b> <i>z</i>
steal, to, <b>גַּנְבָּה</b>	torrent (stream)
stone, <i>z</i> <b>אֶבֶן</b> f. <i>z</i> (18)	touch, to; (reach)
stream, torrent, <b>נַחַל z</b>	towards (unto)
strong, to be, <b>חַזְקָה</b> ; <i>Hith.</i> to	tree, twig, <b>עֵץ</b> <i>z</i>
take courage ; <b>אָמֵן</b> ; <i>Pi.</i>	tribe (sceptre)
to strengthen	trumpet, <b>שׁוֹפֵר</b>

trust, to, בְּטַח  
truth, אָמֶת *f.* 2  
turn, turn away, to, סִבְבָּב (24)

water(s) מִים  
way, זֶרֶךְ 2  
weep, to, בְּכָה  
well, בָּאָר *f.* 2  
wheat, חֲטֹף *f.* (9)  
where ? אֵיָה  
wherein ? בְּמַה  
whether (if)  
who, which, אֲשֶׁר (10)

U  
unction, מְשֻׁחָה *f.*  
under, תְּתַתּ  
until, unto, עַד (prep.)  
unto, towards, אֶל (prep.)  
unwilling, to be, (refuse)  
up (above)  
upon (over)  
upright, יְשָׁר  
urge, to, בְּפִצְרָה

why ? לְמַה  
widow, אֲלִמָּנָה *f.*  
wind, spirit, רֵיחַ  
wisdom, חֲכָמָה *f.* 2  
wise, to be, חֲכָם  
wise, חֲכָם  
with, אַתָּה (prep.).  
withdraw, to, (be distant)  
within (among)  
woman, אִשָּׁה *f.*  
word, thing, דְּבָר ; saying,  
    מְלֹה *f.*  
write, to, בְּתַבֵּן

V  
valour (army)  
vengeance, גְּזִמָּה *f.* 1  
very, מְאֹד ; very good, טֹב  
    מְאֹד  
vineyard, כַּרְם 2  
violence, חַמֵּס 1  
visit, to, פְּקָד  
voice, קֹול 2

W  
walk, to, (go)  
war (battle)

Y  
year, שָׁנָה  
youth, עֲלוּמִים

## HEBREW TO ENGLISH

'Aleph	אֵל־ no, not
אָב father (18)	אֶל (prep.) unto, towards
אָבִיךְ poor	אַלְהָה terebinth <i>f.</i>
אָבָן stone <i>f.</i> 2 (18)	אֱלֹהִים God ( <i>pl.</i> )
אַבְרָהָם Abraham	אֱלִיָּהוּ Elijah
אָדָם man, mankind	אַלְמָנָה widow <i>f.</i>
אָדָם ground <i>f.</i> 1	אִם if, whether
אָדָם lord, master	אִם mother <i>f.</i> 2
אָהַב to love, <i>impf.</i> יָאַהֲבָה	אִמְצָץ to be strong ; <i>pi.</i> to strengthen
אָהָה alas!	אִמְרָה I (10)
אָהָרָן Aaron	אִסְפָּחָה to gather, <i>impf.</i>
אָוֶר light 2	יָאָסֵף
אָוֶת sign	אַנְפָּשָׁה also, moreover
אָעָן ear <i>f.</i> 2	אִרְבָּעָה four (19)
אָח brother (18)	אָרְיָה lion 2
אָחָד one (19)	אָרֶץ earth, land <i>f.</i> 2 ( <i>pl.</i> )
אָחָר, אָחָרִי after, behind	אָרְכָּז to curse (24)
אָיֵב enemy 3	אָשָׁה fire <i>f.</i> 2
אָיָה where ?	אָשָׁר who, which (10)
אָיְךְ how ? how !	
אָן no, none	
אָישׁ man	
אָשָׂה woman <i>f.</i>	
אָכֵל to eat	
אָכְלָה food <i>f.</i> 2 אָכְלָה	

<b>את</b> (אֶת־) sign of accus.	<b>ברית</b> covenant <i>f.</i>
(12)	<b>ברך</b> knee <i>f.</i> 2 (dual)
<b>את</b> ( <i>prep.</i> ) with	(בְּרִיףִים)
	<b>ברך</b> <i>Pi.</i> to bless
<b>Beth</b>	<b>ברכה</b> blessing
<b>בָּאֵר</b> well <i>f.</i> 2	<b>בשר</b> flesh
<b>בָּבֶל</b> Babylon	<b>בת</b> daughter <i>f.</i> 2 (18)
<b>בדל</b> <i>Hiph.</i> to divide	<b>בַּתּוֹךְ</b> within, among
<b>בָּהָמָה</b> beasts, cattle <i>f.</i> 1	
<b>בָּוֹא</b> to come; <i>Hiph.</i>	<b>Gimel</b>
(הַבִּיא) to bring	<b>גָּבָהּ</b> tall
(23, 24)	<b>גָּבוֹר</b> hero, mighty man
<b>בָּוּשׁ</b> to be ashamed	<b>גָּדָל</b> to be great, grow;
(23, 24)	<i>Pi.</i> to magnify
<b>בָּחר</b> to choose	<b>גָּדוֹל</b> greatness
<b>בָּטָח</b> to trust	<b>גָּדוֹל</b> great
<b>בּוֹין</b> ( <i>prep.</i> ) between	<b>גָּלוֹה</b> to lay bare, <i>Hiph.</i>
<b>בֵּית</b> house 2 (18)	to lead captive
<b>בָּכָה</b> to weep	<b>גָּנָבּ</b> to steal
<b>בָּכָר</b> firstborn	
<b>בָּכָרָה</b> birthright <i>f.</i> 1	<b>Daleth</b>
<b>בָּמָה</b> wherein?	<b>דָּבָר</b> <i>Pi.</i> to speak
<b>בן</b> son 3 (18)	<b>דְּבָר</b> word, thing
<b>בָּנָה</b> to build	<b>דָּג</b> a fish
<b>בָּעֵל</b> lord, husband, Baal	<b>דָּוִיד</b> , <b>דָּוִיד</b> David
<b>בָּקָר</b> morning 2	<b>דָּלָת</b> door <i>f.</i> 2
<b>בָּקָשׁ</b> <i>Pi.</i> to seek	<b>דָּם</b> blood
<b>בָּרָא</b> to create, fashion	<b>דָּרָךְ</b> way 2

**He**

**הָא** pronoun (10) הִוא, הִיא  
**הַיְהָ** to be, become,  
*Impf.* יִהְיֶה, *apoc.*

**יְהִי**

**הַכִּיל** temple, palace  
**הַלֵּךְ** to go; *Hith.* to walk (24)  
**הַלֵּם** hither  
**הַנְּהָה** behold  
**הַר** mountain, hill 2  
**הַרְגֵּג** to kill, slay

**Waw****וּ** (*conj.*) and

**זָבֵחַ** to sacrifice,  
slaughter  
**זָבֵחַ** a sacrifice 2  
**זֶה** this (10)  
**זָהָב** gold  
**זִית** olive 2  
**זָכַר** to remember;  
*Hiph.* to bring  
to remembrance  
**זָכָר** male  
**זַעֲקָה** to cry out

**זָקָן** old, old man  
**זָקָנִים** old age, f.)  
**זָרֹעַ** an arm f.  
**זָרָעַ** seed

**Heth**

**חָבָא** *Hith.* to hide oneself  
**חַבְשַׁ** to bind, gird  
**חַדְלָה** to cease, leave off  
**חַדְשָׁה** new  
**חַדְשָׁה** month 2  
**חַזְחָה** to search out,  
choose (23)

**חַזְקָה** to be strong;  
*Hith.* to take courage

**חַזְקָה** strong, grievous  
**חַטָּא** to sin (21)  
**חַטָּא** wheat f. (9)  
**חַיָּה** to live (24)  
**חַיִּים** living  
**חַיִּים** life  
**חַיְלָה** force, army, valour  
**חַכְמָה** to be wise  
**חַכְמָה** wise  
**חַכְמָה** wisdom f. 2  
**חַלְיָה** disease, sickness 2

<b>חַלֵּל</b>	<i>Hiph.</i> to begin (24)	<b>יְהוֹדָה</b> Judah
<b>חֲלֹם</b>	to dream (21)	<b>יְהוָה</b> Jehovah
<b>חֲלוֹם</b>	a dream	<b>יְהוֹנָתָן</b> Jonathan
<b>חֲלֹק</b>	to divide	<b>יְהוֹשֻׁעַ</b> , <b>יְהוֹשָׁעַ</b> Joshua
<b>חֲמֹר</b>	an ass	<b>יּוֹם</b> day 2 (18)
<b>חַמֶּט</b>	violence	<b>יְוִנָּה</b> dove f. (9)
<b>חַנִּית</b>	spear f.	<b>יְוִסָּף</b> Joseph
<b>חַנָּן</b>	to pity	<b>יִטְבָּה</b> to be good (23)
<b>חַסְד</b>	kindness, mercy 2	<b>יִכְלֶל</b> to be able (24)
<b>חָצֵי</b>	half	<b>יִלְדָּה</b> boy 2 (18)
<b>חָרָב</b>	sword f. 2	<b>יָם</b> sea 2
<b>חַשְׁךָ</b>	darkness 2	<b>יְעָקֹב</b> Jacob
		<b>יַצֵּא</b> to go out, <i>Impf.</i> (23, 24)

**Teth**

<b>טָהֹר</b>	to be clean, become pure ; <i>Pi.</i> to cleanse
<b>טוֹב</b>	good
<b>טוֹבָה</b>	good things, goodness
<b>טוֹבָה</b>	goodness f.

**חַחָק** Isaac

<b>יְצַק</b>	to pour out
<b>יְרָא</b>	to fear, <i>Impf.</i> (23)
<b>יִרְדֶּה</b>	to go down
<b>יִרְכָּה</b>	side f. 2
<b>יִרְשֶׁה</b>	to inherit, possess ; <i>Hiph.</i> (הַוְרִישׁ) to dispossess

**Yodh**

<b>יָאָר</b>	river
<b>יְבָשָׂה</b>	dry land f. 1
<b>יָדָה</b>	hand f. 1
<b>יְדָעָה</b>	to know

<b>יִשְׁ-</b>	there is, are, was, were
<b>יִשְׁבֶּה</b>	to sit, dwell
<b>יִשְׁןֶה</b>	to sleep, <i>Impf.</i> (יִשְׁנֶה)
<b>יִשְׁרָאֵל</b>	upright

<b>אַיָּשָׁר</b>	<b>Isreal</b>	<b>לִבְבָּס</b>	<b>heart 2</b>
	<i>Niph.</i> to remain		לחם <i>Niph.</i> to fight
		לְחֵם	bread 2
<b>כָּפֹה</b>		לִילָּה	night 2 ( <i>lak.</i> )
<b>כָּבֵד</b>	to be heavy; <i>Pi.</i> to harden,	לְכַדֵּד	to capture (city)
	honour; <i>Niph.</i> to be honoured	לְמַה	why?
<b>כָּבוֹד</b>	glory	לְמַעַן	(prep.) in order that
	כֶּד earthen jar, pitcher <i>f.</i>	לְפִנֵּי	before
		לְקַח	to take
		לְשֹׁון	tongue <i>f.</i>
<b>כָּה</b>	thus		<b>Mem</b>
<b>כָּהֵן</b>	priest 3	טוֹב מַאֲדָד	very; <i>mād</i> very good
<b>כִּי אֵם</b>	except	מְאוֹר	luminary
<b>כְּלָוָא</b>	prison	מְאַנֵּן	<i>Pi.</i> to be unwilling, refuse
<b>כָּל</b>	all	מְאַס	to reject, despise
		מְדֻבָּר	desert
<b>כָּמָה</b>	how much?	מוֹת	<i>Hiph.</i> to kill, put to death (23)
<b>כָּסֵה</b>	seat, throne	מִזְבֵּחַ	altar 3
<b>כָּסַה</b>	<i>Pi.</i> to cover	מְחַתָּה	to destroy, blot out
<b>כָּסֶף</b>	silver 2	מְחַרָּה	tomorrow
<b>כָּרָה</b>	to dig	מִים	waters
<b>כָּרֵם</b>	vineyard 2	מְכַר	to sell
<b>כָּרַת</b>	to cut off, down	מְלָא	to be full; <i>Pi.</i> to fill
<b>כָּתַב</b>	to write		
<b>לָמֶדֶת</b>			
<b>לֹא</b>	not		
<b>לְאָה</b>	Leah		

- מֶלֶךְ** messenger  
**מִלָּה** saying, word *f.*  
**מַלֵּה** battle, war *f.*  
**מַלְךָ** to be king; *Hiph.*  
 to make king  
**מֶלֶךְ** king *2*  
**מֶלֶכָה** queen *f.* *2*  
**מְלֻקִים** tongs (dual)  
**מְלֻקִתָה** meal offering *f.* *2*  
**מִסְפֵּר** number  
**מַעֲזָג** cake  
**מִעּוֹלָם** from of old  
**מִעֻט** a little, few  
**מִעַל** above, up  
**מִצָּא** to find (22)  
**מִצְוָה** command *f.*  
**מִצְרִים** Egypt  
**מִקּוּם** place  
**מִקְלָה** staff  
**מֹשֶׁה** Moses  
**מִשְׁחָה** to anoint  
**מִשְׁחָה** unction *f.*  
**מִשְׁלָל (בָּ)** to rule (over)  
**מִשְׁם** thence  
**מִשְׁפָּט** ordinance, justice  
**מַתָּה** dead

- Nun**
- נִבְאָה** *Niph.* to prophesy  
**נִבְיאָה** prophet *i*  
**נִבְיטָה** *Hiph.* (הַבִּיט) to  
 look (22)  
**נִבְלָה** corpse *f.*  
**נִגְבָּה** south  
**נִגְעָה** to touch, reach (24)  
**נִגְשָׁה** only *Impf.* in *Qal.*  
 (יָגַשׁ); *Niph.* to  
 draw near (21)  
**נִהְרָה** river  
**נִיחָה** to rest (23)  
**נִהְלָה** torrent, stream *2*  
**נִחְלָה** inheritance,  
 possession  
**נִחְמָה** *Niph.* to repent  
 (22)  
**נִטְשָׁה** to leave, allow,  
*Impf.* יָטַשׁ  
**נִכְהָה** *Hiph.* (הַכָּה) to  
 smite, kill, *Impf.*  
*apoc.* יָכַה (21, 24)  
**נִעְרָה** lad *2*  
**נִעְרָה** girl *f.* *2*  
**נִפְלָה** to fall (21)  
**נִפְשָׁה** soul, life *f.* *2*

<b>Hiph.</b> נָצַל	to deliver (21)	עד־ (prep.) until, unto
נקם	to avenge (21)	עֹלֶה burnt offering <i>f.</i>
נִקְמָה	vengeance <i>f.</i>	עֹלֵם age, duration
נִשְׁמָה	breath, life <i>f.</i>	עד־עֹלֵם (prep.) for ever)
נִשְׁקָה	to kiss (with לְ of persons) (21)	עַזְןָ sin, iniquity 1
נִשְׁאָה	to lift up (22, 24)	עוֹרָף fowl, bird 2
נִתְןָ	to give, set (21)	עֹורָה skin
נִתְחַזֵּק	to break down (22)	עֵין eye <i>f.</i> 2
<b>Samekh</b>		עִירָה city <i>f.</i> 2
סָבַב	to turn, turn away (24)	עַל־ (prep.) upon, over
סָוס	horse 2	עַלְהָ to go up, <i>Impf.</i>
סָפֵר	to count, write ; <i>Pi.</i> to recount	יַעֲלָה apoc. (24)
סָפָר	book 2	עַלְיָמִים youth
סָתַר	<i>Pf.</i> and <i>Hiph.</i> to hide	עַם people 2
		עַמְדָה to stand ; <i>Hiph.</i> to place, set (21)
<b>Ayin</b>		עַנְהָה to answer (24)
עַבְדָּה	to serve, till the ground (21)	עַנְחֹות Anathoth
עַבְדָּה	servant, slave 2	עַפְרָה dust 1
עַבְרָה	to pass over, cross (21)	עַץ tree, twig 1
עַגְלָה	calf 2	עַצְחָה counsel <i>f.</i>
		עַצְוִים powerful
		עַרְבָּה evening 2
		עַרְשָׁה couch <i>f.</i> 2
		עַשְׂהָה to do, make
		עַתְּהָ now, shortly

**Pe**

- פָּנִים** lest  
**פָּנִים** face (*pl.*)  
**פְּעַל** to do (22)  
**פְּצַר בָּבֶן** to urge  
**פְּקַד** to visit  
**פְּקָחַת** Pekah  
**פְּרָה** to be fruitful (24)  
**פְּרָעָה** Pharaoh  
**פֵּת** a piece  
**פְּתָח** opening, gate

**Cadhe**

- צִדְקָה** righteousness 2  
**צֹוָה** *Pi.* to command (24)  
**צָלָם** image, likeness 2  
**צָפֹן** north *f.* 1

**Qoph**

- קְבֻץ** to gather  
**קְבָר** to bury  
**קְבָר** grave 2  
**קְדוֹשָׁה** holy  
**קְדָם** east  
**קְדַשׁ** to be holy; *Pi.* to hallow, sanctify  
**קְדַשׁ** holiness 2

**Koł** voice 2

- קוֹם** to arise, stand (23)  
**קְלִיל** to be light, insignificant; *Pi.* to curse (24)  
**קְצַחַת** to be angry  
**קְצָר** short  
**קְרָא** to call cry  
**קְרָב** to draw near  
**קְרָנוֹת** horn *f.* 2  
**קְשָׁת** to gather, collect  
**קְשָׁתָה** bow *f.* 2

**Resh**

- רָאָה** to see  
**רָאֵשׁ** head  
**רָב** great, much  
**רָבָה** to multiply  
**רָגֵל** foot *f.* 2  
**רָדֵף** to pursue  
**רוּתָה** wind, spirit *f.*  
**רָעָע** *Hiph.* to do evil  
**רָחֵל** Rachel  
**רָחַף** to hover, soar  
**רָתָק** to be distant, withdraw  
**רָם** high  
**רָעַז** bad

<b>שָׁעַד</b>	friend, companion	<b>שׂוֹר</b>	ox
<b>שְׁאָבֵד</b>	famine	<b>שׁחַת</b>	to destroy, be corrupted
<b>שְׁעָה</b>	evil <i>f.</i>	<b>שִׁיר</b>	song
<b>שְׁעָה</b>	shepherd	<b>שָׁכַב</b>	to sleep, lie down
<b>שְׁקִיעָה</b>	firmament	<b>שָׁכַח</b>	to forget
<b>שְׁעָשָׂעֵן</b>	wicked, guilty, evil	<b>שָׁכַן</b>	to dwell
<b>Sin</b>			
<b>שָׁבַע</b>	to be satisfied ;	<b>שָׁלֹום</b>	peace, health
	<i>Hiph.</i> to satisfy	<b>שָׁלֹךְ</b>	to send, let go
<b>שָׁוֹם</b>	to place, set (23)	<b>שָׁלֹחַ</b>	table
<b>שָׁנָא</b>	to hate (22)	<b>שְׁלֹמָה</b>	Solomon
<b>שְׁעָרָה</b>	barley <i>f.</i>	<b>שָׁם</b>	there
<b>שְׁפָה</b>	lip <i>f.</i>	<b>שָׁם</b>	name
<b>שָׁרֵךְ</b>	prince, captain	<b>שָׁמֶד</b>	<i>Hiph.</i> to destroy
<b>שָׁרֵךְ</b>	to burn	<b>שָׁמָה</b>	thither
<b>שָׁרֵךְ</b>	seraph	<b>שְׁמוּאֵל</b>	Samuel
<b>Shin</b>			
<b>שָׁאוּל</b>	Saul	<b>שָׁמְרֵן</b>	Samaria
<b>שָׁאַל</b>	to ask	<b>שָׁמֶשׁ</b>	sun
<b>שָׁבַח</b>	to take captive	<b>שָׁנָה</b>	year
<b>שָׁבֵט</b>	tribe, sceptre	<b>שָׁעֵן</b>	<i>Niph.</i> to lean
<b>שָׁבַע</b>	<i>Niph.</i> to swear	<b>שָׁפֵחָה</b>	handmaid <i>f.</i>
<b>שָׁבֵח</b>	to rest	<b>שָׁפֵט</b>	to judge
<b>שָׁוֹבֵט</b>	to return	<b>שָׁפֵךְ</b>	to shed
<b>שָׁוֹפֵר</b>	trumpet	<b>שָׁתָה</b>	to drink

Taw	תֹּרֶה	law <i>f.</i>
תְּאֵנָה fig tree <i>f.</i>	פַּתַּח	under
תְּהֻוָּה desolation	פְּטִימָם	perfect
תְּגִינָּה middle	תְּפִלָּה	prayer <i>f.</i>

# PARADIGMS

THE REG.

	Qal			Niph'al
	Active	Qal Stative		
Perfect.				
Sing. 3 m.	קָטֵל	קָבֵד	קָטֹן	נְקַטֵּל
3 f.	קָטֵלה	קָבְדָה	קָטָנה	נְקַטְּלה
2 m.	קָטֵלֶת	קָבְדָת	קָטָנת	נְקַטְּלָת
2 f.	קָטֵלֶת	קָבְדָת	קָטָנת	נְקַטְּלָת
1 c.	קָטֵלִתי	קָבְדִּתי	קָטָנתי	נְקַטְּלִתי
Plur.				
3 c.	קָטָלוּ	קָבְדוּ	קָטָנוּ	נְקַטְּלוּ
	קָטְלָתִים	קָבְדָתִים	קָטָנָתִים	נְקַטְּלָתִים
2 m.	קָטְלָתָן	קָבְדָתָן	קָטָנָתָן	נְקַטְּלָתָן
2 f.	קָטְלָתָן	קָבְדָתָן	קָטָנָתָן	נְקַטְּלָתָן
1 c.	קָטְלָנוּ	קָבְדָנוּ	קָטָנוּ	נְקַטְּלוּנוּ
Imperfect.				
Sing. 3 m.	יִקְטֵל	יִכְבֵּד	יִקְטֹנוּ	יְקַטֵּל
3 f.	תִּקְטֵל	תִּכְבְּד	etc.	תְּקַטְּלָת
2 m.	תִּקְטֵל	תִּכְבְּד		תְּקַטְּלָת
2 f.	תִּקְטֵלי	תִּכְבְּדי		תְּקַטְּלִי
1 c.	אִקְטֵל	אִכְבֵּד		אִקְטָל
Plur.				
3 m.	יִקְטָלוּ	יִכְבְּדוּ		יְקַטְּלוּ
3 f.	תִּקְטָלָנָה	תִּכְבְּדָנָה		תְּקַטְּלָנָה
2 m.	תִּקְטָלוּ	תִּכְבְּדוּ		תְּקַטְּלוּ
2 f.	תִּקְטָלָנָה	תִּכְבְּדָנָה		תְּקַטְּלָנָה
1 c.	נִקְטֵל	נִכְבֵּד		נְקַטֵּל
			1. or מִקְטָל	2. or אִקְטָל

## ULAR VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
קָטַל <sup>2</sup>	קָטַל	הִקְטִיל	הִקְטָל	הַתְּקִטֵּל
קָטַלָה	קָטַלָה	הִקְטִילָה	הִקְטָלָה	הַתְּקִטֵּלָה
קָטַלָת	קָטַלָת	הִקְטִילָת	הִקְטָלָת	הַתְּקִטֵּלָת
קָטַלָת	קָטַלָת	הִקְטִילָת	הִקְטָלָת	הַתְּקִטֵּלָת
קָטַלָתִי	קָטַלָתִי	הִקְטִילָתִי	הִקְטָלָתִי	הַתְּקִטֵּלָתִי
קָטַלו	קָטַלו	הִקְטִילו	הִקְטָלו	הַתְּקִטֵּלָלו
קָטַלָתָם	קָטַלָתָם	הִקְטִילָתָם	הִקְטָלָתָם	הַתְּקִטֵּלָתָם
קָטַלָתָנו	קָטַלָתָנו	הִקְטִילָתָנו	הִקְטָלָתָנו	הַתְּקִטֵּלָתָנו
קָטַלָנו	קָטַלָנו	הִקְטִילָנו	הִקְטָלָנו	הַתְּקִטֵּלָנו
יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטָל	יִתְקִטֵּל
תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטָל	מִתְקִטֵּל
תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטָל	מִתְקִטֵּל
תִּקְטַלִי	תִּקְטַלִי	תִּקְטִילִי	תִּקְטָלִי	מִתְקִטְלִי
אִקְטַל	אִקְטַל	אִקְטִיל	אִקְטָל	אִתְקִטֵּל
יִקְטָלו	יִקְטָלו	יִקְטִילו	יִקְטָלו	יִתְקִטָּלו
תִּקְטַלָנָה	תִּקְטַלָנָה	תִּקְטִילָנָה	תִּקְטָלָנָה	מִתְקִטְלָנָה
תִּקְטָלו	תִּקְטָלו	תִּקְטִילו	תִּקְטָלו	מִתְקִטָּלו
תִּקְטַלָנָה	תִּקְטַלָנָה	תִּקְטִילָנָה	תִּקְטָלָנָה	מִתְקִטְלָנָה
גִּקְטַל	גִּקְטַל	גִּקְטִיל	גִּקְטָל	גִּתְקִטֵּל

קָטַל or 2.

הַתְּקִטֵּל or I.

## THE REG.

	Qal. Active	Qal Stative	Niph'al
Cohort. 1 sg.	אֲקָטָלה	אֲכַבְּדָה	אֲקָטָלה
Juss. 3 sg. m.	יִקְטָל	יִכְבֹּד	יִקְטָל
Waw cons.	וַיִּקְטָל	וַיִּכְבֹּד	וַיִּקְטָל
impft.			
waw cons.	וְקָטָלָת	וְכָבֵדָת	וְקָטָלָת
pft.			
Imperative			
Sing. 2 m.	קְטָל	כָּבֵד	הַקְטָל
2 f.	קְטָלִי	כָּבֵדי	הַקְטָלִי
Plur. 2 m.	קְטָלו	כָּבֵדי	הַקְטָלו
2 f.	קְטָלָנָה	כָּבֵדָנָה	הַקְטָלָנָה
Infinitive			
constr.	קְטָל	כָּבֵד	הַקְטָל
absol.	קְטוֹל	כָּבֵוד	הַקְטָל, נְקָטָל
Participle			
active	קְטָל	כָּבֵד	קָטָן
passive	קְטוֹל		נְקָטָל

i. קְטָלה (emphatic imperative).

## ALAR VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
אֶקְטַּלָה יִקְטַּל נִקְטַּל וַקְטַּלְתָּ	יִקְטַּל וַיִּקְטַּל	אֶקְטִילָה יִקְטִיל וַיִּקְטִיל וַהֲקִטְלָתָךְ	יִקְטַּל נִקְטַּל	אֶתְקִטְלָה יִתְקִטְלָל נִתְקִטְלָל
קָטֵל קָטַלִי קָטַלוּ קָטַלְתָּה		הַקְטִיל הַקְטִילִי הַקְטִילוּ הַקְטִילְתָּה		הַתְקִטְלָל הַתְקִטְלִי הַתְקִטְלָלוּ הַתְקִטְלָלָתָה
קָטֵל קָטַל, קָטֵי מִקְטַּל	קָטֵל מִקְטַּל	הַקְטִיל הַקְטִיל מִקְטַּל	(הַקְטִיל) (הַקְטִיל)	הַתְקִטְלָל הַתְקִטְלָל מִתְקִטְלָל

THE REGULAR VERB WITH SUFFIXES  
PERFECT QAL

	3 sg. m. קָטַל	3 sg. f. קָטַלְתָּה	2 sg. m. קָטַלְתָּךְ	2 sg. f. קָטַלְתָּתְּךְ
Suffixes				
sing. 1 c.	קָטַלְתִּי	קָטַלְתִּנִי	קָטַלְתִּפְנִי	קָטַלְתִּיְךְ
2 m.	קָטַלְתֵּךְ	קָטַלְתֵּתְּךְ		
2 f.	קָטַלְתֵּךְ	קָטַלְתֵּתְּךְ		
3 m.	קָטַלְתּוּ	קָטַלְתּוּהוּ	קָטַלְתּוּהוּ	קָטַלְתִּיהוּ
	קָטַלְתּוּהוּ	קָטַלְתּוּהוּ	קָטַלְתּוּהוּ	קָטַלְתִּיהוּ
3 f.	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתִּיכְּךְ
plur. 1 c.	קָטַלְנוּ	קָטַלְתּוּנִי	קָטַלְתּוּנִי	קָטַלְתִּינִי
2 m.	קָטַלְכֶם			
2 f.	קָטַלְכֹּנִי			
3 m.	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתִּים
3 f.	קָטַלְנוּ	קָטַלְמֹנִי	קָטַלְמֹנִי	קָטַלְתִּין

THE REGULAR VERB WITH SUFFIXES  
PERFECT QAL

	1 sg. c <b>קָטַלְתִּי</b>	3 pl. c. <b>קָטַלּוּ</b>	2 pl. m. <b>קָטַלְתֶּם</b>	1 pl. c. <b>קָטַלְנוּ</b>
<b>Suffixes</b>				
sing. 1 c.		<b>קָטַלְמִי</b>	<b>קָטַלְתֵּנוּ</b>	
2 m.	<b>קָטַלְתֵּךְ</b>	<b>קָטַלְיוֹךְ</b>		<b>קָטַלְנֵךְ</b>
2 f.	<b>קָטַלְתֵּךְ</b>	<b>קָטַלְיוֹךְ</b>		<b>קָטַלְנֵךְ</b>
3 m.	<b>קָטַלְתֵּהוּ</b>	<b>קָטַלְוֹהוּ</b>	<b>קָטַלְתֵּהוּ</b>	<b>קָטַלְנֵהוּ</b>
	<b>קָטַלְתוֹ</b>			etc.
3 f.	<b>קָטַלְתֵּהָ</b>	<b>קָטַלְוֹהָ</b>		etc.
plur. 1 c.		<b>קָטַלְנוּ</b>		
2 m.	<b>קָטַלְתִּיכְם</b>			
2 f.	<b>קָטַלְתִּיכְנָ</b>			
3 m.	<b>קָטַלְתִּיכְם</b>	<b>קָטַלְוֹים</b>		
3 f.	<b>קָטַלְתִּיכְנָן</b>	<b>קָטַלְוֹנָן</b>		

## THE REGULAR VERB WITH SUFFIXES

Imperfect Qal		Imperative		Infin. Constr.
3 sg. m.	3 pl. m.	sing.	plur.	
יִקְטָל	יַקְטָלוּ	קְטַל	קְטַלוּ	קְטַל
Suffixes				
sg. 1 c.	יִקְטָלֵנִי	יִקְטָלֹנוּנִי	קְטַלֵּנִי	קְטַלְנִי
2 m.	יִקְטָלֵךְ	יִקְטָלֹוֶךְ		קְטַלְךְ
2 f.	יִקְטָלֵךְ	יִקְטָלֹוֶךְ		קְטַלְךְ
3 m.	יִקְטָלֵהוּ	יִקְטָלֹוֶהוּ	קְטַלֵּהוּ	קְטַלְוּ
3 f.	יִקְטָלֵהָ	יִקְטָלֹוֶהָ	קְטַלֵּהָ	קְטַלְהָ
pl.				
1 c.	יִקְטָלֵנּוּ	יִקְטָלֹנוּנּוּ	קְטַלֵּנּוּ	קְטַלְנּוּ
2 m.	יִקְטָלֵכְם	יִקְטָלֹוֶכְם		קְטַלְכְם
2 f.	יִקְטָלֵכְנָן	יִקְטָלֹוֶכְנָן		קְטַלְכָנָן
3 m.	יִקְטָלֵם	יִקְטָלֹוֶם	קְטַלֵּם	קְטַלְמָם
3 f.	יִקְטָלֵן	יִקְטָלֹוֶן	קְטַלֵּן	קְטַלְנָן

## THE REGULAR VERB WITH SUFFIXES

	Pi'el	Hiph'il	
Perfect 3 sg. m.	Imperfect 3 sg. m.	Perfect 3 sg. m.	Imperfect 3 sg. m.
	קָטַל	יִקְטַּל	הִקְטִיל
fixes			
1 c.	קָטַלְנִי	יִקְטַּלְנִי	הִקְטִילְנִי
2 m.	קָטַלְךָ	יִקְטַּלְךָ	הִקְטִילְךָ
2 f.	קָטַלְתָּךְ	יִקְטַּלְתָּךְ	הִקְטִילְתָּךְ
3 m.	קָטַלְוֹ	יִקְטַּלְהוֹ	etc.
3 f.	קָטַלְתָּה	יִקְטַּלְתָּה	etc.
1 c.	קָטַלְנוּ	יִקְטַּלְנוּ	
	etc.	etc.	

			PE NUN	
	Qal	Niph'al	Hiph'il	
<b>Perfect</b>				
Sing. 3 m.	גַּנְשׁ (גַּנְשׁ)	גַּפֵּל	גַּנְשׁ	הַגִּישׁ
3 f.		regular	גַּנְשָׂה	הַגִּישָׂה
2 m.			גַּנְשׁת	דְּגִשְׁת
2 f.			גַּנְשׁת	הַגִּשְׁת
I c.			גַּנְשׁתי	הַגִּשְׁתִּי
Plur.				
3 c.			גַּנְשׁוֹ	הַגִּישׁוֹ
2 m.			גַּנְשׁתָּם	הַגִּשׁתָּם
2 f.			גַּנְשׁתָּן	הַגִּשׁתָּן
I c.			גַּנְשׁנוֹ	הַגִּשׁנוֹ
<b>Imperfect</b>				
Sing. 3 m.	יַגִּישׁ	יַפְלֵל	יַגִּישׁ	יַגִּישׁ
3 f.	תַּגִּישׁ	תַּפְלֵל	etc.	תַּגִּישׁ
2 m.	תַּגִּישׁ	תַּפְלֵל		תַּגִּישׁ
2 f.	תַּגִּישְׁרִי	תַּפְלִי		תַּגִּישְׁרִי
I c.	אַגִּישׁ	אַפְלֵל		אַגִּישׁ
Plur.				
3 m.	יַגִּישׁוֹ	יַפְלֵלוֹ		יַגִּישׁוֹ
3 f.	תַּגִּשְׁנָה	תַּפְלֵלָה		תַּגִּשְׁנָה
2 m.	תַּגִּישׁוֹ	תַּפְלֵלוֹ		תַּגִּישׁוֹ
2 f.	תַּגִּשְׁנָה	תַּפְלֵלָה		תַּגִּשְׁנָה
I c.	גַּנְשׁ	גַּפֵּל		גַּנְשׁ

## VERB

	Hoph'al	Qal		Niph'al
<b>Perfect</b>				
Sing. 3 m.	הִנְשַׁ	נָתַן	לְקַחַ	נָלַקַּח
3 f.	הִנְשֵׁת	נָתַנְתָּה		נָתַנְתָּה
2 m.	הִנְשַׁת	נָתַף		נָתַף
2 f.		נָתַתְּ	regular	
I c.	etc.	נָתַתִּי		
Plur.	3 c.	נָתַנְתָּ		
	2 m.	נָתַתָּם		
	2 f.	נָתַתָּן		
	I c.	נָתַתָּנָךְ		
<b>Imperfect</b>				
Sing. 3 m.	יִנְשַׁ	יָתַן	יְקַחַ	יְלַקְּחַ
3 f.	יִנְשֵׁת	יָתַנְתָּה	יְקַחַת	יְלַקְּתָה
2 m.	יִנְשַׁת	יָתַפְּ	יְקַחַת	
2 f.	etc.	יָתַפְּנִי	יְקַחַתִּי	etc.
I c.		אָפַן	אָקַחַת	
Plur.	3 m.	יִתְנַשְּׁ	יְקַחַתְּ	
	3 f.	(תִּתְנַשְּׁתָה)	יְקַחַתָּה	
	2 m.	תִּתְנַשְּׁת	יְקַחַתְּ	
	2 f.	(תִּתְנַשְּׁתָה)	יְקַחַתָּתָה	
	I c.	תִּתְנַשְּׁתָךְ	יְקַחַתָּךְ	

## PE NUN

		Qal	Niph'al	Hiph'il
Cohor. 1 sg.	אָגַשָּׁה	אָפְלָה		אָגִישָׁה
Juss. 3 sg. m.	יִגְשֶׁ	יִפְלֶ		יִגְשֶׁ
Waw cons. imp.	וַיְגַשֵּׁ	וַיִּפְלֶ		וַיִּגְשֶׁ
Waw cons. pft.		וַיִּנְפְּלַת		
Imperative				
Sing. 2 m.	גַּשֵּׁ (גַּשָּׂה)	גַּפֵּל	הַגְּבִשֵּׁ	גַּשֶּׁ
2 f.	גַּשְׁׁ	גַּפְלִי	הַגְּבִשְׁׁ	גַּשִּׁישָׁ
Plur. 2 m.	גַּשְׁׁ	גַּפְלוֹ	הַגְּבִשְׁׁ	הַגְּשִׁישָׁ
2 f.	גַּשְׁׁנָה	גַּפְלָנָה	הַגְּבִשְׁׁנָה	הַגְּשִׁשָּׁנָה
Infinitive constr.	גַּשְׁׁת	גַּפֵּל	הַגְּבִשָּׁ	גַּרְשָׁ
absol.	גַּשְׁׁ	גַּפְלִ	הַגְּבִשָּׁ	גַּשָּׁ
Participle active	(גַּשְׁׁ)	גַּפֵּל	גַּשְׁׁ	מְגִישָׁ
passive	(גַּשְׁׁנָה)			

## VERB

Hoph'al	Qal		Niph'al
Cohor. 1 sg.		אָתַנְהָ	אָקַחַתָּה
Juss. 3 sg. m.	יִגְשֶׁשֶׁ	יִתְנַ	יִקְחֶ
Waw cons. imp.	וַיִּגְשֶׁשֶׁ	וַיְתַנֵּן	וַיִּקְחֶ
Waw cons. pft.		וַיְתַנֵּתּ	
Imperative			
Sing. 2 m.		קַח, קְחָה פְּנֵי, פְּנַהָּ	הַלְקָחָה הַפְּנִימָה
2 m.		קְנִי	etc.
Plur. 2 m.		קְנֻנָּה	
2 f.		(קְנַהָּ) (קְנַהָּ)	(קְחַנָּה) (קְחַנָּה)
Infinitive constr.	הַגְּשָׁהָ	יִקְחַת	הַלְקָחָה הַפְּנִימָה
absol.	הַגְּשָׁהָ	נִתְנַ	הַלְקָם הַפְּנִין
Participle active		נִמְנָ	
passive	מִגְשָׁהָ	נִתְנוֹן	נִלְקָחָה נִתְנוֹן

1. with suffixes קְחַתִּי etc. 2. with suffixes קְחַנִּיתִי etc.

## PE GUTTURAL

		Qal		Niph'al	Hiph'il
Perfect	Active	Stative			
Sing. 3 m.	עָמַד	חִזְקָה	נִעְמָד	הַעֲמִיד	
3 f.	עָמַדָּה	etc.	נִעְמָדָה	הַעֲמִידָה	
2 m.	עָמַדָּת		נִעְמָדָת	הַעֲמִידָת	
2 f.	עָמַדָּת		נִעְמָדָת	הַעֲמִידָת	
1 c.	עָמַדְתִּי		נִעְמָדְתִּי	הַעֲמִידְתִּי	
Plur.	עָמַדוּ		נִעְמָדוּ	הַעֲמִידּוּ	
2 m.	עָמַדְתֶּם		נִעְמָדְתֶּם	הַעֲמִידְתֶּם	
2 f.	עָמַדְתָּן		נִעְמָדְתָּן	הַעֲמִידְתָּן	
1 c.	עָמַדְתָּנוּ		נִעְמָדְתָּנוּ	הַעֲמִידְתָּנוּ	
Imperfect					
Sing. 3 m.	יַעֲמֹד	יְחִזְקָה	יַעֲמֹד	יַעֲמִיד	
3 f.	פַּעֲמֹד	פְּחִזְקָה	פַּעֲמֹד	פַּעֲמִיד	
2 m.	פַּעֲמֹד	פְּחִזְקָה	פַּעֲמֹד	פַּעֲמִיד	
2 f.	פַּעֲמֹדי	פְּחִזְקוֹי	פַּעֲמֹדי	פַּעֲמִידי	
1 c.	אַעֲמֹד	אַחֲזָקָה	אַעֲמֹד	אַעֲמִיד	
Plur.	יַעֲמֹדוּ	יְחִזְקָה	יַעֲמֹדוּ	יַעֲמִידּוּ	
3 f.	פַּעֲמֹדָנָה	פְּחִזְקָנָה	פַּעֲמֹדָנָה	פַּעֲמִידָנָה	
2 m.	פַּעֲמֹדָר	פְּחִזְקָנָי	פַּעֲמֹדָר	פַּעֲמִידָר	
2 f.	פַּעֲמֹדָנָה	פְּחִזְקָנָה	פַּעֲמֹדָנָה	פַּעֲמִידָנָה	
1 c.	נִעְמָד	נְחִזָּק	נִעְמָד	נִעְמִיד	

## VERBS

	Hoph'al	Qal
<b>Perfect</b>		
Sing. 3 m.	הָעַמֶּד	אָכַל
3 f.	הָעַמְדָה	regular
2 m.	הָעַמְדָת	
2 f.	הָעַמְדָת	
1 c.	הָעַמְדָתי	
Plur. 3 c.	הָעַמְדו	
2 m.	הָעַמְדָתִם	
2 f.	הָעַמְדָתָן	
1 c.	הָעַמְדָנו	
<b>Imperfect</b>		
Sing. 3 m.	יָעַמֵּד	יָאַכֵּל
3 f.	פָּעַמֵּד	תָּאַכֵּל
2 m.	פָּעַמֵּד	תָּאַכֵּל
2 f.	פָּעַמְדִי	תָּאַכְלִי
1 c.	עַמֵּד	אַכֵּל
Plur. 3 m.	יָעַמְדו	יָאַכְלָו
3 f.	פָּעַמְדָנָה	תָּאַכְלָנָה
2 m.	פָּעַמְדו	תָּאַכְלָו
2 f.	פָּעַמְדָנָה	תָּאַכְלָנָה
1 c.	עַמְדָנו	נָאַכְלָנָה

## PE GUTTURAL

		Qal	Niph'al	Hiph'il
Cohor. 1 sg.	<b>אָמַדָה</b>			<b>אָמִיכָה</b>
Juss. 3 sg. m.	<b>יַעֲמֹד</b>	<b>יְחַזֵק</b>		<b>יַעֲמֹד</b>
Waw cons. imp.	<b>וַעֲמֹד</b>	<b>וַיְחַזֵק</b>		<b>וַעֲמֹד</b>
Waw cons. pft.	<b>וְעַמְּדָת</b>			<b>וְהַעֲמִידָת</b>
Imperative				
Sing. 2 m.	<b>עַמְּדָ</b>	<b>חַזֵק</b>	<b>הַעֲמָדָ</b>	<b>הַעֲמָדָ</b>
2 f.	<b>עַמְּדִי</b>	<b>חַזְקִי</b>	<b>הַעֲמָדִי</b>	<b>הַעֲמִידִי</b>
Plur. 2 m.	<b>עַמְּדוּ</b>	<b>חַזְקָיוּ</b>	<b>הַעֲמָדוּ</b>	<b>הַעֲמִידָוּ</b>
2 f.	<b>עַמְּדָנָה</b>	<b>חַזְקָנָה</b>	<b>הַעֲמָדָנָה</b>	<b>הַעֲמִידָנָה</b>
Infinitive constr.	<b>עַמְּדָ</b>		<b>הַעֲמָדָ</b>	<b>הַעֲמִידָ</b>
absol.	<b>עַמְּדוֹ</b>		<b>נַעֲמֶד</b>	<b>הַעֲמָדָ</b>
Participle active	<b>עַמְּדָ</b>		<b>נַעֲמֶד</b>	<b>מַעֲמִידָ</b>
passive	<b>עַמְּדוֹ</b>			

## VERBS

	Hoph'al	Qal
Cohor. 1 sg.		אָכַלְהָ
Juss. 3 sg. m.		יָאַכֵּל
Waw cons. impft.		וַיָּאַכֵּל
Waw cons. pft.		וַיָּאַכְלָתָ
Imperative Sing. 2 m.		אֲכַל
	2 f.	אֲכַלִּי
Plur. 2 m.		אֲכֻלֹּו
2 f.		אֲכֻלָּנָה
Infinitive constr.		אֲכָל
absol.	הַנְּאָכֵל	אֲכָל
Participle active		אֲכָל
passive	מְעַמֵּד	אֲכָול

## 'AYIN GUTTURAL VERBS

	Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
<b>Perfect</b>					
sing.					
3 m.	בָּחַר	גִּבְחָר	בָּרַךְ	בָּרַךְ	הַתְּבִרֵךְ
3 f.	בָּחָרָה	גִּבְחָרָה	בָּרָכָה	בָּרָכָה	הַתְּבִרְכָּה
2 m.	בָּמְרַטְּפָה	גִּבְחָרַת	בָּרְכַּת	בָּרְכַּת	הַתְּבִרְכַּת
2 f.	בָּמְרַטְּפָה	etc.	בָּרְכַּת	etc.	הַתְּבִרְכַּת
1 c.	בָּחָרַתִּי		בָּרְכַּתִּי		הַתְּבִרְכַּתִּי
plur.					
3 c.	בָּחָרוּ		בָּרְכוּ		הַתְּבִרְכּוּ
2 m.	בָּמְרַטְּפָם		בָּרְכַּתָּם		הַתְּבִרְכַּתָּם
2 f.	בָּמְרַטְּפָן		בָּרְכַּתָּן		הַתְּבִרְכַּתָּן
1 c.	בָּחָרָת		בָּרְכַּנִּי		הַתְּבִרְכַּנִּי
<b>Imperfect</b>					
sing.					
3 m.	וַיְבָחַר	וַיְגִיבְחָר	וַיְבָרַךְ	וַיְבָרַךְ	וַיְתִבְרֹךְ
3 f.	וַיְתַבְּחַר	וַיְתַבְּחַר	וַיְתִבְרֹךְ	וַיְתִבְרֹךְ	וַיְתִבְרֹךְ
2 m.	וַיְתַבְּחַר	וַיְתַבְּחַר	וַיְתִבְרֹךְ	וַיְתִבְרֹךְ	וַיְתִבְרֹךְ
2 f.	וַיְתַבְּחַרְיִי	וַיְתַבְּחַרְיִי	וַיְתִבְרֹכְיִי	וַיְתִבְרֹכְיִי	וַיְתִבְרֹכְיִי
1 c.	וְאָבַחַר	וְאָבַחַר	וְאָבַרְךָ	וְאָבַרְךָ	וְאָתַבְרֹךָ
plur.					
3 m.	וַיְבָחַרוּ	וַיְגִיבְחָרוּ	וַיְבָרְכוּ	וַיְבָרְכוּ	וַיְתִבְרְכוּ
3 f.		וַיְתַבְּחַרְנָה	וַיְגִיבְחַרְנָה	וַיְתִבְרֹכְנָה	וַיְתִבְרֹכְנָה
2 m.	וַיְתַבְּחַרְוּ	וַיְגִיבְחַרְוּ	וַיְתִבְרְכוּ	וַיְתִבְרְכוּ	וַיְתִבְרְכוּ
2 f.	וַיְתַבְּחַרְתָּה	וַיְגִיבְחַרְתָּה	וַיְתִבְרְכָנָה	וַיְתִבְרְכָנָה	וַיְתִבְרְכָנָה
1 c.	וַיְבָחַר	וַיְגִיבְחָר	וַיְבָרַךְ	וַיְבָרַךְ	וַיְתִבְרֹךְ

## 'AYIN GUTTURAL VERBS

	Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Cohor. 1 sg.	אָכְתָּרָה	אָכְתָּרָה	אָכְרָכָה		
Juss. 3 sg. m.	יִבְחַר	יִבְחַר	יִבְרֹךְ		
Waw cons. imp.	מִבְחַר	מִבְחַר	מִבְרֹךְ		
Waw cons. pf.	וַבְחַרְתָּ	וַבְחַרְתָּ			
Imperative					
sing. 2 m.	בְּחַר	הַבְּחַר	בָּרַךְ		הַתְּבִרֵךְ
2 f.	בְּחַרְיִ	הַבְּחַרְיִ	בָּרְכִּי		הַתְּבִרְכִּי
plur.	בְּחַרְיוֹ	הַבְּחַרְיוֹ	בָּרְכָיו		הַתְּבִרְכָיו
2 f.	בְּחַרְנָה	הַבְּחַרְנָה	בָּרְכָנָה		הַתְּבִרְכָנָה
Infinitive					
constr.	בְּחַר	הַבְּחַר	בָּרַךְ	בָּרַךְ	הַתְּבִרֵךְ
absol.	בְּחוֹר	גַּבְחַר	בָּרַךְ		
Participle					
active	בְּחַר		מִבְרֹךְ		מִתְבִּרְךְ
passive	בְּחוֹר	גַּבְחַר		מִבְרֹךְ	

## LAMEDH GUTT

		Qal	Niph'al	Piel
Perfect				
sing.	3 m.	שָׁלֹח	נִשְׁלַח	שָׁלֹח
	3 f.	שָׁלַחְתָּה	נִשְׁלַחְתָּה	שָׁלַחְתָּה
	2 m.	שָׁלֹחַ	נִשְׁלַחַת	שָׁלַחַת
	2 f.	שָׁלֹחַת	etc.	etc.
	1 c.	שָׁלֹחֲתִי		
plur.	3 c.	שָׁלֹחוּ		
	2 m.	שָׁלֹחָתָם		
	2 f.	שָׁלֹחָתָן		
	1 c.	שָׁלֹחָנוּ		
Imperfect				
sing.	3 m.	יִשְׁלֹח	יִשְׁלֹח	יִשְׁלֹח
	3 f.	יִתְשְׁלֹח	יִתְשְׁלֹח	יִתְשְׁלֹח
	2 m.	יִתְשְׁלֹח	יִתְשְׁלֹח	יִתְשְׁלֹח
	2 f.	יִתְשְׁלֹחוּ	יִתְשְׁלֹחוּ	יִתְשְׁלֹחוּ
	1 c.	אִישְׁלֹח	אִישְׁלֹח	אִישְׁלֹח
plur.	3 m.	יִשְׁלֹחוּ	יִשְׁלֹחוּ	יִשְׁלֹחוּ
	3 f.	יִתְשְׁלֹחָנָה	יִתְשְׁלֹחָנָה	יִתְשְׁלֹחָנָה
	2 m.	יִתְשְׁלֹחוּ	יִתְשְׁלֹחוּ	יִתְשְׁלֹחוּ
	2 f.	יִתְשְׁלֹחָנָה	יִתְשְׁלֹחָנָה	יִתְשְׁלֹחָנָה
	1 c.	נִשְׁלֹח	נִשְׁלֹח	נִשְׁלֹח

## URAL VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
<b>Perfect</b>				
sing. 3 m.	שָׁלֹח	הַשְׁלִיח	הַשְׁלֹח	הַשְׁתְּלֵח
3 f.	שָׁלֹחה	הַשְׁלִיחה	הַשְׁלֹחה	הַשְׁתְּלֵחה
2 m.	שָׁלֹחוּ	הַשְׁלִיחָת	הַשְׁלֹחוּ	הַשְׁתְּלֵחוּ
2 f.	etc.	הַשְׁלִיחָת	etc.	etc.
1 c.		הַשְׁלִיחָתי		
plur.	3 c.	הַשְׁלִיחוּ		
	2 m.	הַשְׁלִיחָתֶם		
	2 f.	הַשְׁלִיחָתָנוּ		
	1 c.	הַשְׁלִיחָתָנוּ		
<b>Imperfect</b>				
sing. 3 m.	יְשֻׁלֹּח	יְשִׁלִיח	יְשֻׁלֹּח	יְשְׁתְּלֵח
3 f.	יְשֻׁלֹּוח	יְשִׁלִיח	יְשֻׁלֹּוח	יְשְׁתְּלֵוח
2 m.	יְשֻׁלֹּוח	יְשִׁלִיח	יְשֻׁלֹּוח	יְשְׁתְּלֵוח
2 f.	etc.	יְשִׁלִיחִי	etc.	etc.
1 c.		אֲשִׁילִיח		
plur.	3 m.	יְשֻׁלִיחוּ		
	3 f.	יְשִׁלְחוּ		
	2m.	יְשִׁילְחוּ		
	2 f.	יְשִׁלְחוּ		
	1 c.	יְשִׁילִיחָתָנוּ		

	Qal	Niph'al	Pi'el
Cohor. 1 sg.	אֲשַׁלְחָה	אֲשַׁלְחָה	אֲשַׁלְחָה
Juss. 3 sg. m.	שֹׁלֵח	שֹׁלֵח	שֹׁלֵח
Waw cons. imp.	וִשְׁלַח	וִשְׁלַח	וִשְׁלַח
Waw cons. pf.	שְׁלִיחָה		
Imperative			
sing.    2 m.	שְׁלֹח	הַשְׁלֹח	שְׁלֹח
2 f.	שְׁלֹחִי	הַשְׁלֹחִי	שְׁלֹחִי
plur.    2 m.	שְׁלִחוֹ	הַשְׁלִחוֹ	שְׁלִחוֹ
2 f.	שְׁלִיחָה	הַשְׁלִיחָה	שְׁלִיחָה
Infinitive constr.	שְׁלֹח	הַשְׁלֹח	שְׁלֹח
absol.	שְׁלֹוחָה	גַּשְׁלֹחָה	שְׁלֹוחָה
Participle active	שְׁלֹחָה		מְשֻלָּחָה
passive	שְׁלֹוחָה	גַּשְׁלֹחָה	

## URAL VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אֲשַׁלְיכָה		
Juss. 3 sg. m.		יִשְׁלֹחַ		
Waw cons. imp		וַיִּשְׁלַח		
Waw cons. pf.				
Imperative				הַשְׁתַּלֵּח
sing. 2 m.		הַשְׁלֹח		הַשְׁתַּלְחוּ
2 ff.		הַשְׁלִיחֵי		הַשְׁתַּלְחוּ
plural 2 m.		הַשְׁלִיחּוֹ		הַשְׁתַּלְחוּ
2 f.		הַשְׁלִיחָנָה		הַשְׁתַּלְחוּנָה
Infinitive				הַשְׁתַּלֵּח
constr.		הַשְׁלִיחַ	.	הַשְׁתַּלֵּח
absol.		הַשְׁלִיחָם	הַשְׁלִיחָם	
Participle				מִשְׁתַּלֵּחַ
active		מִשְׁלִיחַ		מִשְׁתַּלֵּחַ
passive	מִשְׁלֹחַ		מִשְׁלָה	

## Qal

	Active	Stative	Niph'al	Piel
Perfect				
sing. 3 m.	מִצָּא	מִלְאָה	נִמְצָא	מִצָּא
3 f.	מִצָּאה	מִלְאָה	נִמְצָאה	מִצָּאה
2 m.	מִצָּאת	מִלְאָת	נִמְצָאת	מִצָּאת
2 f.	מִצָּאות	מִלְאָת	נִמְצָאות	etc.
1 c.	מִצָּאתִי	מִלְאָתִי	נִמְצָאתִי	as Niph.
plur.				
3 c.	מִצָּאוֹ	מִלְאָוֹ	נִמְצָאוֹ	
2 m.	מִצָּאתֶם	מִלְאָתֶם	נִמְצָאתֶם	
2 f.	מִצָּאתָן	מִלְאָתָן	נִמְצָאתָן	
1 c.	מִצָּאתָנוֹ	מִלְאָתָנוֹ	נִמְצָאתָנוֹ	
Imperfect				
sing. 3 m.	יַמְצֵא	יִמְלָא	יַמְצֵא	יַמְצֵא
3 f.	תַּמְצֵא	etc.	תַּמְצֵא	תַּמְצֵא
2 m.	תַּמְצֵא		תַּמְצֵא	תַּמְצֵא
2 f.	תַּמְצֵאי		תַּמְצֵאי	תַּמְצֵאי
1 c.	אָמֵץ		אָמֵץ	אָמֵץ
plur.				
3 m.	יַמְצָאוֹ		יַמְצָאוֹ	etc.
3 f.	תַּמְצָאנוֹה		תַּמְצָאנוֹה	as Niph.
2 m.	תַּמְצָאוֹ		תַּמְצָאוֹ	
2 f.	תַּמְצָאנוֹה		תַּמְצָאנוֹה	
1 c.	נִמְצָא		נִמְצָא	

## 'ALEPH VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
<b>Perfect</b>				
sing. 3 m.	מִצָּא	הַמִּצְיאָה	הַמִּצָּא	הַתִּמְצֵא
3 f.	מִצָּאָה	הַמִּצְיאָה	הַמִּצְיאָה	הַתִּמְצֵאָה
3 m.	מִצָּאָת	הַמִּצְיאָת	הַמִּצְיאָת	הַתִּמְצֵאָת
2 f.	etc.	הַמִּצְיאָת	etc.	etc.
I c.	as	הַמִּצְיאָתִי	as	as
	Niph.		Niph.	Niph.
plur. 3 c.		הַמִּצְיאָו		
2 m.		הַמִּצְיאָתֶם		
2 f.		הַמִּצְיאָתָן		
I c.		הַמִּצְיאָנוּ		
<b>Imperfect</b>				
sing. 3 m.	יִמְצָא	יִמְצִיאָה	יִמְצָא	יִתְמִצֵּא
3 f.	תִּמְצָא	תִּמְצִיאָה	תִּמְצָא	תִּתְמִצֵּא
2 m.	תִּמְצָא	תִּמְצִיאָה	תִּמְצָא	תִּתְמִצֵּא
2 f.	etc.	תִּמְצִיאָי	etc.	etc.
I c.	as	אִמְצִיאָה	as	as
plur. 3 m.	Qal	יִמְצָאָה	Qal	Niph.
3 f.		פִּמְצָאָנָה		
2 m.		פִּמְצָיאָו		
2 f.		פִּמְצָאָנָה		
I c.		גִּמְצִיאָה		

## Qal

	Active	Stative	Niph'al	Piel
Cohor. 1 sg.	אָמֵצָה		אָמֵצָה	
Juss. 3 sg. m.	מִצְא		יִמְצָא	
Waw cons. imp.	וַיִּמְצֹא		וַיִּמְצָא	
Waw cons. pf.	וּמִצְאָת			
Imperative				
sing. 2 m.	מִצָּא		הַמִּצָּא	מִצָּא
2 f.	מִצְאִי		הַמִּצְאִי	etc.
plur. 2 m.	מִצְאָו		הַמִּצְאָו	as
2 f.	מִצְאָנָה		הַמִּצְאָנָה	Niph.
Infinitive				
constr.	מִצָּא		הַמִּצָּא	מִצָּא
absol.	מִצְוָא		גַּמְצָא	מִצָּא
Participle				
active	מִצָּא			מִמְצָא
passive	מִצְוָא		גַּמְצָא	.

## 'ALEPH VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אָמַצִּיתָה		
Juss. 3 sg. m.		יְמַצֵּא		
Waw cons. imp.		וַיְמַצֵּא		
Waw cons. pf.				
Imperative sing. 2 m.		קְמַצֵּא		הַקְמַצֵּא
2 f.		קְמַצֵּיאִי		הַקְמַצֵּיאִי
plur. 2 m.		קְמַצֵּיאוֹ		etc.
2 f.		קְמַצֵּאנָה		as
Infinitive constr.		קְמַצֵּיאָה	הַקְמַצָּא	הַקְמַצֵּא
absol.		קְמַצֵּיאָה		
Participle active		מְקַמֵּצִיאָה		מְקַמְּצֵא
passive	מְמַצֵּא		מְמַצֵּא	

## PE WAW AND

		Qal	Niph'al	Hiph'il	Hoph'al
<b>Perfect</b>					
sing.	3 m.	יָשַׁב	נוֹשֵׁב	הוֹשֵׁב	הוֹשֵׁב
	3 f.	יָשְׁבָה	נוֹשְׁבָה	הוֹשְׁבָה	הוֹשְׁבָה
	2 m.	יָשַׁבְתָּ	נוֹשְׁבָתָ	הוֹשְׁבָתָ	הוֹשְׁבָתָ
	2 f.	etc.	etc.	etc.	etc.
	I c.				
plur.	3 c.				
	2 m.				
	2 f.				
	I c.				
<b>Imperfect</b>					
sing.	3 m.	יִשְׁבָּ	יְנוֹשֵׁב	יְוֹשִׁיב	יְוֹשֵׁב
	3 f.	תִּשְׁבָּ	תְּנוֹשֵׁב	תְּוֹשִׁיב	תְּוֹשִׁיב
	2 m.	תִּשְׁבָּ	תְּנוֹשֵׁב	תְּוֹשִׁיב	תְּוֹשִׁיב
	2 f.	תִּשְׁבַּי	תְּנוֹשַׁבִּי	תְּוֹשַׁבִּי	etc.
	I c.	אִשְׁבָּ	אֲנוֹשֵׁב	אֲוֹשִׁיב	
plur.	3 m.	יִשְׁבּוּ	יְנוֹשְׁבּוּ	יְוֹשִׁיבוּ	
	3 f.	תִּשְׁבּוּנָה	תְּנוֹשְׁבּוּנָה	(תְּוֹשְׁבּוּנָה)	
	2 m.	תִּשְׁבּוּ	תְּנוֹשְׁבּוּ	תְּוֹשִׁיבוּ	
	2 f.	תִּשְׁבּוּנָה	תְּנוֹשְׁבּוּנָה	(תְּוֹשְׁבּוּנָה)	
	I c.	נִשְׁבָּ	נְנוֹשֵׁב	נְוֹשִׁיב	

## PE YODH VERBS

		Qal.	Hiph'il
<b>Perfect</b>			
sing.	3 m.	יִטְבָּ	הַיְטִיב
	3 f.	יִטְבָּה	הַיְטִיבָה
	2 m.	etc.	הַיְטִבָּת
	2 f.		הַיְטִבָּת
	1 c.		הַיְטִבָּתִי
plur.	3 c.		הַיְטִיבוּ
	2 m.		הַיְטִבָּתִים
	2 f.		הַיְטִבָּתִים
	1 c.		הַיְטִבָּנוּ
<b>Imperfect</b>			
sing.	3 m.	יִטְבֵּ	יִטְבֵּ
	3 f.	תִּטְבֵּ	תִּטְבֵּ
	2 m.	תִּטְבֵּ	תִּטְבֵּ
	2 f.	תִּטְבֵּי	תִּטְבֵּי
	1 c.	אִטְבֵּ	אִטְבֵּ
plur.	3 m.	יִטְבֹּו	יִטְבֹּו
	3 f.	תִּטְבֹּנָה	תִּטְבֹּנָה
	2 m.	תִּטְבֹּו	תִּטְבֹּו
	2 f.	תִּטְבֹּנָה	תִּטְבֹּנָה
	1 c.	וַיִּטְבֶּ	וַיִּטְבֶּ

## PE WAW AND

	Qal	Niph'al	Hiph'il	Hoph'a
Cohor. 1 sg.	אָשַׁבָּה			
Juss. 3 sg. m.	יְשַׁב		יְשַׁב	
Waw cons. imp.	וַיְשַׁב		וַיְשַׁב	
Waw cons. pf.	וַיִּשְׁבֶּת			
Imperative				
sing., 2 m.	שַׁב (שְׁבָה)	יְרָא	הַשְׁבָּב	הַשְׁבָּב
2 f.	שְׁבֵי		הַשְׁבֵּי	הַשְׁבֵּי
plur.	שְׁבָו		הַשְׁבָּבוֹ	הַשְׁבָּבוֹ
2 f.	שְׁבָנָה		הַשְׁבָּנָה	הַשְׁבָּנָה
Infinitive constr.	שְׁבָת	יְרָאָה	הַשְׁבָּב	הַשְׁבָּב
absol.	שְׁזֻבָּן			הַשְׁבָּב
Participle active	יְשָׁבָב	יְרָא		מַשְׁבִּיב
passive	יְשַׁבָּב		נַשְׁבָּב	מַרְשָׁבָב

## PE YODH VERBS

	Qal	Hiph'il
Cohor. 1 sg.		
Juss. 3 sg. m.	יִטְבָּ	יִיטַּב
Waw cons. imp.	וַיִּטְבֶּ	וַיִּטְפֶּבּ
Waw cons. pf.		
Imperative		הִטְבֵּ
sing. 2 m.		הִטְבֵּי
2 f.		
plur. 2 m.		הִטְבֵּבוֹ
2 f.		הִטְבֵּבָנָה
Infinitive constr.	(יטָב)	הִטְבִּיב
absol.	יְטוֹבָ	הִטְבָּבָ
Participle active	יְטוֹבָ	מִטְבִּיב
passive	יְטוֹבָ	

## Qal

	Active	Stative	Niph'al
<b>Perfect</b>			
sing.	3 m. קם	מת	בָּשָׁ
	3 f. קָמָה	מְתָה	בָּשָׁה
	2 m. קָמַת	מְתָה	בָּשָׁת
	2 f. קָמַת	מְתָה	בָּשָׁת
	1 c. קָמַתִּי	מְתִי	בָּשָׁתִי
plur.	3 c. קָמוּ	מְתוּ	בָּשָׁוּ
	2 m. קָמֹתָם	מְתוּם	בָּשָׁתָם
	2 f. קָמֹתָן	מְתוּן	בָּשָׁתָן
	1 c. קָמֹתָנוּ	מְתוּנוּ	בָּשָׁנוּ
<b>Imperfect</b>			
sing.	3 m. יִקְיָם	ימּוֹת	יִבּוֹשֵׁ
	3 f. תִּקְיָם	etc.	תִּבּוֹשֵׁ
	2 m. תִּקְיָם		תִּבּוֹשֵׁ
	2 f. תִּקְיָמִי		תִּבּוֹשֵׁ
	1 c. אֲקָיָם		אֲבּוֹשֵׁ
plur.	3 m. יִקְיָמוּ	יבּוֹשָׁוּ	יִקְוָמוּ
	3 f. תִּקְיָמִינָה	תִּבּוֹשָׁנָה	תִּקְוָמִינָה
	2 m. תִּקְיָמוּ	תִּבּוֹשָׁוּ	תִּקְוָמוּ
	2 f. תִּקְיָמִינָה	תִּבּוֹשָׁנָה	תִּקְוָמִינָה
	1 c. נִקְיָם	נִבּוֹשֵׁ	נִקְוָם

## 'AYIN YODH VERBS

## 'Ayin Yodh Verb

	Hiph'il	Hoph'al	Qal
<b>Perfect</b>			
sing.	3 m.      הַקִּים	הוֹקֵם	שָׁם
	3 f.      הַקִּימה	הוֹקֵמה	שָׁמָה
	2 m.      הַקִּימֶת	הוֹקֵמת	שָׁמֶת
	2 f.      הַקִּימֶת	הוֹקֵמת	
	1 c.      הַקִּימֶתי	הוֹקֵמתִי	קָם etc. as קָם
plur.		הוֹקֵמוֹ	
	2 m.      הַקִּימֶתָם	הוֹקֵמָתָם	
	2 f.      הַקִּימֶתָן	הוֹקֵמָתָן	
	1 c.      הַקִּימֶנוּ	הוֹקֵמָנוּ	
<b>Imperfect</b>			
sing.	3 m.      יְקִים	יְזִקֵּם	יְשִׁים
	3 f.      פְּקִים	פְּזִיקֵם	פְּשִׁים
	2 m.      פְּקִים	פְּזִיקֵם	פְּשִׁים
	2 f.      פְּקִימִי	פְּזִיקֵמי	פְּשִׁימִי
	1 c.      אֲקִים	אֲזִקֵּם	אֲשִׁים
plur.		יְזִקְמוֹ	יְשִׁימֹ
	3 f.      פְּקִמָנָה <sup>2</sup>	פְּזִיקְמָנָה	פְּשִׁימָנָה
	2 f.      פְּקִימֹו	פְּזִיקְמֹו	פְּשִׁימֹו
	2 f.      פְּקִמָנָה	פְּזִיקְמָנָה	פְּשִׁימָנָה
	1 c.      נְקִים	נְזִקְמָנוּ	נְשִׁים

2. Or, פְּקִימָנָה

I. Or, תְּשִׁימָנָה

## 'AYIN WAW AND

## Qal

	Active		Stative		Niph'al
Cohor. 1 sg.	אָקוּמָה		אָמוֹתָה		אָבוֹשָׁה
Juss. 3 sg. m.	יְקַם		יִמְתֵּחַ		יִבּוֹשֶׁ
Waw cons. imp.	וַיְקַם		וַיִּמְתֵּחַ		וַיּוּבּוֹשֶׁ
Waw cons. pf.	וַיְקִמֵּתּ				
Imperative					
sing. 2 m.	קוֹם		מוֹת	בֹּשׁ	הַקּוֹם
2 f.	קוֹמִי	etc.		בֹּשֶׁשֶׁ	הַקּוֹמִי
plur. 2 m.	קוֹמוֹ			בֹּשֹׁו	הַקּוֹמוֹ
2 f.	קוֹמָנָה			בֹּשְׁנָה	הַקּוֹמָנָה
Infinitive contr.	קוֹם		מוֹת	בֹּשׁ	הַקּוֹם
absol.	קוֹם		מוֹת	בֹּשׁ	נָקוֹם
Participle active	קֹם		מָת	בֹּשׁ	נָקוֹם
passive	קוֹם				

i. fem. נָקוֹמָה

## 'AYIN YODH VERBS

## 'Ayin Yodh Verb

	Hiph'il	Hoph'al	Qal
Cohor. 1 sg.	אֲקִיםָה		אֲשִׁיםָה
Juss. 3 sg. m.	יְקַם		יִשְׁמָ
Waw cons. imp.	וַיְקַם		וַיִּשְׁמַ
Waw cons. pf.	וַיְקִימָתָ		וַיִּשְׁמַתָּ
Imperative			
sing. 2 m.	קַם		שֵׁם
2 f.	קִימִ		שִׁמִּ
plur. 2 m.	קִימָז		שִׁמָז
2 f.	קִמְנָה		
Infinitive constr.	קִים	הוֹקֶם	שִׁים
absol.	קִם		שָׁוֹם
Participle active	קִים		שָׁם
passive		מוֹקֶם	

## DOUBLE 'AYIN

		Qal		Active	
		Stative			
<b>Perfect</b>					
sing.	3m.	סָבֵב	סָבֵב	מַל	
	3 f.	סָבֵכה	סָבֵכה	קְلָה	etc
	2 m.	סָבֹת	סָבֹת	קְלֹות	
	2 f.	סָבּוֹת	סָבּוֹת	קְלּוֹת	
	1 c.	סָבּוֹתִי	סָבּוֹתִי	קְלּוֹתִי	
plur.	3 c.	סָבָבוֹ	סָבָבוֹ	קְלָוּ	
	2 m.		סָבּוֹתָם	קְלּוֹתָם	
	2 f.		סָבּוֹתָן	קְלּוֹתָן	
	1 c.		סָבּוֹנוֹ	קְלּוֹנוֹ	
<b>Imperfect</b>					
sing.	3 m.	יִסֶּבֶב	יִסֶּבֶב	יַמְלֵל	
	3 f.	תִּסֶּבֶב	תִּסֶּבֶב	תַּמְלֵל	
	2 m.	תִּסֶּבֶב	תִּסֶּבֶב	תַּמְלֵל	
	2 f.	תִּסֶּבֶבִי	תִּסֶּבֶבִי	תַּמְלֵלי	
	1 c.	אִסֶּבֶב	אִסֶּבֶב	אַמְלֵל	
plur.	3 m.	יִסְבְּבוֹ	יִסְבְּבוֹ	יַמְלֹאוּ	
	3 f.	תִּסְבְּנָה	תִּסְבְּנָה	תַּמְלִילָה	
	2 m.	תִּסְבְּבוֹ	תִּסְבְּבוֹ	תַּמְלִילָוּ	
	2 f.	תִּסְבְּנָה	תִּסְבְּנָה	תַּמְלִילָה	
	1 c.	גַּסְבָּב	גַּסְבָּב	גַּמְלֵל	

## VERBS

		Niph'al	Hiph'il	Hoph'al
<b>Perfect</b>				
sing.	3 m.	נִסֶּב	הַסֵּב	הוֹסֵב
	3 f.	נִסְבָּה	הַסְּבָה	הוֹסְבָה
	2 m.	נִסְבּוֹת	הַסְּבּוֹת	הוֹסְבּוֹת
	2 f.	נִסְבּוֹת	הַסְּבּוֹת	etc.
	1 c.	נִסְבּוֹתִי	הַסְּבּוֹתִי	
plur.	3 c.	נִסְבּוֹ	הַסְּבּוֹ	
	2 m.	נִסְבּוֹתָם	הַסְּבּוֹתָם	
	2 f.	נִסְבּוֹתָן	הַסְּבּוֹתָן	
	1 c.	נִסְבּוֹנוּ	הַסְּבּוֹנוּ	
<b>Imperfect</b>				
sing.		יִסֶּב	יַסֶּב	יְוֹסֵב
	3 f.	תִּסֶּבֶת	תַּסֶּבֶת	תוֹסֵבֶת
	2 m.	תִּסֶּבֶת	תַּסֶּבֶת	תוֹסֵבֶת
	2 f.	תִּסְבֵּבִי	תַּסְבֵּבִי	etc.
	1 c.	אִסֶּבֶת	אַסֶּבֶת	
plur.		יִסְבּוֹ	יַסְבּוֹ	יְוֹסֵבּוֹ
	3 f.	תִּסְבְּבִינָה	תַּסְבְּבִינָה	
	2 m.	תִּסְבְּבִינָה	תַּסְבְּבִינָה	
	2 f.	תִּסְבְּבִינָה	תַּסְבְּבִינָה	
	1 c.	נִסְבּוֹ	נִסְבּוֹ	

## DOUBLE 'AYIN

	Qal	
	Stative	Active
Cohor. 1 sg.	<b>אָסְבָּה</b>	<b>אָסְבָּה</b>
Juss. 3 sg. m.	<b>יָסַב</b>	<b>יָסַב</b>
Waw cons. imp.	<b>וַיָּסַב</b>	<b>וַיָּסַב</b>
Waw cons. pf.	<b>וִסְבַּת</b>	
Imperative		
sing. 2 m.	<b>סָבֵב</b>	
2 f.	<b>סָבֵבִי</b>	
plur.	<b>סָבָבוֹ</b>	
2 f.	<b>סָבִיבִיָּה</b>	
Infinitive constr.	<b>סָבֵב</b>	<b>סָבֵב</b>
absol.	<b>סָבָבוֹ</b>	<b>סָבָבוֹ</b>
Participle active	<b>סָבָבָן</b>	
passive	<b>סָבָבוֹן</b>	<b>סָבָבוֹן</b>

**ימל****יקל****יקל****קל, קל****קלול****קל, קללה**

## VERBS

	Niph'al	Hiph'il	Hoph'al
Cohor. 1 sg.			
Juss. 3 sg. m.	יִסְבֶּת	יִסְבֶּת	
Waw cons. imp.	וַיִּסְבֶּת	וַיִּסְבֶּת	
Waw cons. pf.			
Imperative			
sing. 2 m.	הַסְבֵּת	הַסְבֵּת	
2 f.	הַסְבֵּתְיָ	הַסְבֵּתְיָ	
plur.	2 m.	הַסְבֵּתוֹ	הַסְבֵּתוֹ
	2 f.	הַסְבֵּתוֹתָה	הַסְבֵּתוֹתָה
Infinitive constr.	הַסְבֵּב	הַסְבֵּב	הַסְבֵּב
absol.	הַסְבֵּב	הַסְבֵּב	
Participle active	מַסְבֵּב	מַסְבֵּב	
passive			מוֹסֵב
	1. fem. sing. <b>יִסְבֶּתְהָ</b>		

## LAMEDH HE (LAMEDH)

	Qal	Niph'äl	Piel
<b>Perfect</b>			
sing.			
3 m.	גָּלַה	גָּלַה	גָּלַה
3 f.	גָּלַתָּה	גָּלַתָּה	גָּלַתָּה
2 m.	גָּלִית	גָּלִית	גָּלִית
2 f.	גָּלִית	גָּלִית	etc.
1 c.	גָּלִיתִי	גָּלִיתִי	
plur.			
3 c.	גָּלֹת	גָּלֹת	
2 m.	גָּלִיתֶם	גָּלִיתֶם	
2 f.	גָּלִיתֶן	גָּלִיתֶן	
1 c.	גָּלֹתָנִי	גָּלֹתָנִי	
<b>Imperfect</b>			
sing.			
3 m.	יָגַלְהָ	יָגַלְהָ	יָגַלְהָ
3 f.	תָּגַלְהָ	תָּגַלְהָ	תָּגַלְהָ
2 m.	תָּגַלְהָ	חָגַלְהָ	חָגַלְהָ
2 f.	תָּגַלְיָה	חָבַלְיָה	etc.
1 c.	אָגַלְהָ	אָגַלְהָ	
plur.			
3 m.	יָגַלְוָה	יָגַלְוָה	
3 f.	תָּגַלְיָנָה	תָּבְלִינָה	
2 m.	תָּגַלְוָה	תָּבְלִוָּה	
2 f.	תָּגַלְיָנָה	תָּבְלִינָה	
1 c.	גָּלְהָ	גָּלְהָ	

## YODH AND WAW) VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
<b>Perfect</b>				
sing. 3 m.	גָּלַה	הִגְלַה	הִגְלַה	הִתְגַּלָּה
3 f.	גָּלַתָּה	הִגְלַתָּה	הִגְלַתָּה	הִתְגַּלְתָּה
2 m.	גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
2 f.	etc.	etc.	etc.	etc.
I c.				
<b>plur.</b>	<b>3 c.</b>			
2 m.				
2 f.				
I c.				
<b>Imperfect</b>				
sing. 3 m.	יִגְלֵה	יִגְלֵה	יִגְלֵה	יִתְגַּלֵּה
3 f.	תִּגְלֵתָה	תִּגְלֵתָה	תִּגְלֵתָה	תִּתְגַּלְתָּה
2 m.	תִּגְלֵתָה	תִּגְלֵתָה	תִּגְלֵתָה	תִּתְגַּלְתָּה
2 f.	etc.	etc.	etc.	etc.
I c.				
<b>plur.</b>	<b>3 m.</b>			
3 f.				
2 m.				
2 f.				
I c.				

## LAMEDH HE (LAMEDH)

	Qal	Niph'al	Pi'el
Cohor. I sg.			גָּלַל
Juss. 3 sg. m.	גִּלְהָ	גִּלֵּל	גִּיל
Waw cons. imp.	וְגִילָּ	וְגִילֵּ	וְגִיל
Waw cons. pf.	וְגִלִּיתָ	וְגִילִּיתָ	
Imperative			
sing.   2 m.	גִּלָּה	הַגְּלָה	גִּלָּה (גִּלְ)
2 f.	גִּלִּי	הַגְּלִי	גִּלִּי
plur.   2 m.	גִּלְוָ	הַגְּלֹוָ	גִּלְוָ
2 f.	גִּלְיִנָּה	הַגְּלִיְנָה	גִּלְיִנָּה
Infinitive constr.	גִּלוֹתָ	הַגְּלוֹתָ	גִּלוֹתָ
absol.	גִּלָּתָ	גִּלָּתָ	
Participle active	גִּלָּה	גִּלָּה	מְגִילָּה
passive	גִּלְיִ		

## YODH AND WAW) VERBS

Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.			
Juss. 3 sg. m.	יָגַל		יָתַגֵּל
Waw cons. imp.	וַיָּגַלְהָ	וַיָּגַלְהָ	וַיִּתְגַּלְלֶל
Waw cons. pf.			
Imperative			
sing. 2 m.	הַגְלֵה		הַתְגִּלֵּה
2 f.	הַגְלֵי		הַתְגִּלֵּי
plur. 2 m.	etc.		etc.
2 f.			
Infinitive			
constr.	גָלוֹת	הַגְלוֹת	הַתְגִּלוֹת
absol.	גָלוֹה	הַגְלוֹה	הַתְגִּלוֹה
Participle			
active	מְגַלָּה		מְתַגְּלִיהָ
passive	מְגַלָּה	מְגַלָּה	

## KEY TO EXERCISES

### Exercise 1

- (a) 1. 'thph 2. blnw. 3. qtlm. 4. slhyny. 5. mšlkh.  
6. 'rbhynw. 7. zphsln. 8. klwthy. 9. cl'ph'. 10. zrghhm.  
11. tlṭm'yn. 12. hwkhl'ym. 13. hph'zyq. 14. tyr's.  
15. slq'lw. 16. dphṭ'nyn. 17. 'lysmw. 18. šmtšbh.  
19. kçph'ył. 20. hzqhms.

- (b) 1. חטשׁם 2. לפאשׁ 3. צרמיו 4. סנטחלֵי 5. תאקלוּמי  
6. שְׂבִּיר 7. קְפַסְעַטָּץ 8. דְּעַרְמָאֵלִי 9. פְּמַחְטְּשָׁעָנָן  
10. כְּרַמְעַסְפָּקִי 11. אֹוְעַנְנָא 12. טְרַשְּׁדָמוֹ 13. בְּגַלְסָחָע  
14. צְהֻונְלָעַ 15. קְמָתְרִי 16. אֲנַצְעָלִין 17. חְנַבְטָשׁ  
18. תְּצָאָנְסָעָם 19. אֲמִינְעָטוֹ 20. גְּרַקְלָאָמִיו.

### Exercise 2

- (a) 1. lî or lê. 2. mâ. 3. khî or khê. 4. šâ. 5. lâlô  
or lâlû. 6. mîmô or mîmû or mêmô or mêmû. 7. hôlê  
or hûlê or hôli or hûlî. 8. nâmî or nâmê. 9. sênû or  
sînû or sênô or sînô. 10. lômî or lûmî or lômê or lûmê.

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

(c) 1. ū. 2. ē. 3. ě. 4. ī. 5. ā or ö. 6. ū. 7. ē.  
8. ô. 9. ī. 10. ö. 11. ď. 12. ö or ď.

— 8. 7. 16. 5. 4. 3. 12. 1. (d)  
— 12. 11. 10. 9.

(e) 1. בָּן 2. בָּן 3. גָּוֹר 4. מִם 5. אֲכַל 6. צְפָנָן  
7. אֲשָׁר 8. מְחַנָּן 9. אִמְתָּה 10. קְטַל 11. חָשִׁים 12. סְפִיר  
13. נְדֹול 14. הֵיא 15. שָׂרָק 16. מְלִינָה 17. עַפְרָר  
18. אָבָן 19. עִינִי 20. אָפָן.

(f) 1. 'ādhām. 2. 'erīth. 3. šālōm. 4. mīmē. 5. cāphōnā. 6. 'ir. 7. bāth. 8. 'elōmī. 9. lānū. 10. māyīm.  
11. qārā'. 12. kōkhābhīm. 13. yēlēth. 14. gāmānū.  
15. 'elēm. 16. 'ācūm. 17. yārē'. 18. kōphēr. 19. shōr.  
20. māhāh.

### Exercise 3

(a) 1. 'adħōnî. 2. mišpāt. 3. tōbhīm. 4. yiqb̄erû.  
5. hānān. 6. mǎlk̄khā. 7. h̄olēnū. 8. 'ām̄dhū. 9. 'emōr.  
10. ḡdhōlē. 11. kōhānīm. 12. yedhāmēr. 13. 1ebāhbhām.  
14. sā'alū. 15. 'anāšīm. 16. 'elōhīm. 17. hēh̄tī'.  
18. t̄nā. 19. 'ašer. 20. māħānēh.

(b) 1. שְׁלֹמִי 2. יִקְטָלוּ 3. דָּבָר 4. בְּנִי 5. אֶלְיָכָב  
6. כְּנֻעַן 7. יְרָאֹה 8. יְעֹזֵב 9. תְּזַקֵּה 10. אַחֲרַנִי  
11. הַתְּלִוּם 12. אַנְחָנָה 13. מִשְׁמָר 14. בְּרִכַּת 15. תְּזַקּוּר  
16. בְּעִינִי 17. אַלְיוֹן 18. יְעַשֵּׂה 19. עַדְתָּה 20. בְּכֹורִי

## Exercise 4

- (a) 1. בָּנִי 2. לְשָׁכְלֹו 3. קָרֵב 4. שָׁרִים 5. יַדְגָּתִי  
 6. גָּדוֹלָה 7. אֲדָם 8. פֶּבְדָּתָם 9. בְּתוֹרוֹ 10. כְּלָפָם.

- (b) 1. הַלִּי 2. מַלְקָכָת 3. מִכְבָּרָה 4. שְׂנִיר 5. מַלְכָּכָה  
 6. בָּכָם 7. לְעֵרָת 8. יְבָם 9. מִדְבָּרוֹ 10. כְּפָנִי.

## Exercise 5

1. לְאִמָּתָה 2. חֲכָמִים 3. שָׁרִים 4. מְשֻׁחָדוֹ 5. רְיוֹחוֹ  
 6. רֻהָּהָוָה 7. מְאָדָם 8. זְבָחָה 9. בְּעֵלִי 10. לְעֵבִירָה.

As pronounced :

1. lē'ēmēth. 2. həkhāmīm. 3. sārim. 4. mīshədhu.  
 5. rūhāh. 6. həyēlēkh. 7. mē'ādhām. 8. zēbhāh.  
 9. bā'alī. 10. lā'abhir.

## Exercise 6

1. הָאִישׁ 2. הַעַם 3. הַמִּינָם 4. הַיּוֹם 5. הַמְּלָךְ  
 6. הַרְקִיעַ 7. הַקּוֹל 8. הַחַשֶּׁךְ 9. הַעֲזִין 10. הַבְּקָרָה  
 11. אִשָּׁה 12. יּוֹם 13. הַעֲסָרָה 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.

- (b) 1. **הָאִישׁ הַגָּדוֹל** 2. **הַיּוֹם** 3. **הַעֲרָב וְהַבָּקָר** 4. **זָהָב**  
 וְכֹסֶף 5. **הַמֶּלֶךְ גָּדוֹל וְטוֹב** 6. **הַיד וְהַעַצָּן** 7. **הָאַשָּׁה**  
 וְהָאִישׁ 8. **גָּדוֹל הַעַם** 9. **הַחַלִּי וְהַנְּבִיא** 10. **הַיּוֹם הַגָּדוֹל**  
**וְהַלִּילָה הַרְעָה.**

### 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.

- (b) 1. **שְׁלִיחָנוֹת** 2. **אֲבָנִים** 3. **שְׁנִיתִים** 4. **שׁוֹפְרוֹת** 5. **הַטּוֹסָה**  
 וְהַטּוֹסָה 6. **אֲבוֹת טֻובִים** 7. **גָּדוֹלָה הַשְּׁרָה** 8. **עֲנִינִים**  
 וְאֲנִינִים 9. **טֻובִים וְטוֹבּוֹת** 10. **בָּנִים וּבָנּוֹת.**

### 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?

(b) 1. אלה האנשים החכמים 2. הזרים מהמה 3. טובה הארץ הזאת 4. איש הטוב הזה 5. זה איש הטוב והעצום 6. מה-עיר 7. מה-היכל 8. הוא איש אשר על-הארץ 9. אני המליך העצום אשר על-הארץ 10. אלה הזרים וזה הארץ ותים.

### 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.

(b) 1. בָּאָלָהִים 2. כָּאַרְיִ 3. לֵיהֹשָׁע 4. יְהוָה הִיא בְּשָׁמִים  
5. מֶן-הַקָּרֶר 6. הַבָּן הוּא בְּמֶלֶךְ 7. בְּקָרְהָר הַרְם בְּבָקָר  
8. הַהִיכָּל הוּא לְמֶלֶךְ 9. הַעַם הַחֲכָם הִיא בְּהִיכָּל בְּעַרְבָּה  
10. בַּת וּבָן לְגָבְיאָה.

## Exercise II

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

(b) 1. אֶקְתַּב בְּסִפְרָה. 2. מֵי הַגְּבוּרִים וְהַנְּבִיאִים הָאֱלֹהִים קָרְנוּ  
זה אֲלֹהֶה וְאָמֵר גְּדוֹלָה יְהוָה. 4. אֶכְלַתּוּ מִזְדְּחָצָץ. 5. יְשִׁמְעוּ  
יְהוָה אַתְּ-הָאִישׁ אֲשֶׁר לֹא-יַלְּפַחַד דָם. 6. הַלָּא נָתַן הָאֱלֹהִים  
בֶן וּבָת לְגַבְּיהָ. 7. תִּשְׁמַרְנָה אַתְּ-הַדְּבָרִים אֲשֶׁר בְּפָטוּ  
בָרָא אֱלֹהִים טֹב וָרָע וַיּוֹם וְלִילָה. 9. זָכַרְתִּי אַתְּ-אֲשֶׁר  
שְׁמַעְתִּי בְּהַיכָּל. 10. לֹא יִשְׁמַר אַתְּ-הַדְּבָרִים אֲשֶׁר נָמַן הַגְּבִיאָ  
לְעַם בְּמִדְבָּר.

## Exercise II

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

- (b) 1. אֱלֹהִי הַשְׁמִים וְאֱלֹהִי הָאָרֶץ 2. קֹול הָאֱלֹהִים בָּעֵיר  
 דָּוד 3. עַזְיָן הָאִישׁ עַל־סִיסִּי הַפְּרֻעָה 4. דְּבָרִי הַעַם הַם  
 רַעִים מִאֶד בָּאָנוֹנִי הַגְּבִיא 5. הַטּוֹס אֲשֶׁר לְמַלְךָ הַטוֹּב בְּמִדְבָּר  
 6. הַרְגָּן גָּבוֹר שָׁאוֹל אֶת־גְּבִיאִי יְהוָה בְּפָקוֹם אֲשֶׁר לְשֵׁב דָּוד  
 7. לֹא נְגִבָּא אָנָּי וְלֹא בָּנְגִבָּא 8. אָמַר אָנָּכִי אֱלֹהִי אֶבְרָהָם  
 אֱלֹהִי יִצְחָק וְאֱלֹהִי יַעֲקֹב 9. תּוֹרַת יְהוָה הִיא טֹבָה בָּעֵזִי  
 הַעַם 10. הַאֲכָלָת מִן־הַעַץ אֲשֶׁר בָּנָן 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.

- (b) 1. לִפְנֵי 2. אַחֲרֵיכֶן 3. עַלְיוֹן 4. מִמֶּנָּךְ 5. אֲלִיכֶם  
 6. לִפְנֵיכֶם 7. לִפְנֵיךְ 8. פָּנֵי 9. יְדֵיכֶת 10. שְׁפָתֵיכֶךְ  
 11. אַדְקָותֵיכֶן 12. דְּבָרֵיכֶנּוּ 13. סָוֵסֶם 14. סִיסִּיכֶן  
 15. סְוֹסָתֵיכֶן 16. בִּינֵיכֶן 17. פְּחַטְפֵיכֶן 18. הַגְּנֵיכֶן 19. שְׁפָתֵיכֶם  
 20. זְדָקָה הַחֲזָקָה הִיא בָּעֵם.

### 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.

(b) 1. תָשִׁמֶר אֶת־מִצְוֹתִי      2. יִשְׁמֶר אֶת־מִצְוֹתִי      3. אַל־כִּה־נָא אַל־בֵּית הַגְּבִיא      4. וַיַּעֲשֶׂה אֱלֹהִים אֶת־הַרְקִיעַ  
 בֵּין הַמִּימִם אֲשֶׁר פָּתַח לַרְקִיעַ וּבֵין הַמִּימִם אֲשֶׁר עָלָ-הַרְקִיעַ  
 5. אֲשֶׁר מְרַחֶה אֶת־מִצְוֹתִיךְ 6. חִלּוּק הַלוּק אַל־בֵּית יוֹסֵף 7. אֲשֶׁר  
 שִׁמְעוֹר אֶת־מִצְוֹתִיךְ 8. חִדּוֹל לְסִפְרָא אֶת־כּוֹכְבֵי הַשְׁמִינִים  
 9. יָרַדוּ מַצְרִימָה לְשִׁבְרָא-אֶכְל בַּמְקוּם הַהוּא 10. וְהִנֵּה שְׁלָחָ  
 אֶת־הַיּוֹלֵד לְשִׁמְעוֹר אֶת־עִיר הַגְּבוּרִים 11. יְהוָה הוּא שְׁמַרְךָ  
 בַּיּוֹם הַרְעָ 12. הַגְּבִיאִים שְׁמָרִים אֶת־תּוֹרַת יְהוָה אֱלֹהִי  
 יִשְׂרָאֵל 13. הַמֶּלֶךְ מִשְׁלָב בָּעֵם בָּאָרֶץ.

## 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.

(b) 1. וַיְשַׁלֵּחַ יְהוָה אֱמֹרִי הַיּוֹשֵׁב בְּהָר הַהוּא וַיַּדַּפֵּו אֲתֶכֶם 2. לֹא תַּלְתִּחוּ מִזְרָחָם אֶת־קְטוֹן וְאֶת־גָּדוֹל פִּי־אֶם־אֶת־מֶלֶךְ יִשְׂרָאֵל 3. וַיֹּאמֶר יְהוָה נִמְכְּסָה מִאָבָרָהּ אֲשֶׁר עָשָׂיתִי 4. שָׁפֵךְ דָם אֲדָم בְּאָדָם דָמוֹ יָשַׁפֵּךְ כִּי בְּאֶלְמָם אֶלְהִים עָשָׂה אֶת־הָאָדָם 5. וּבְסִפְרֵי בֵית־יִשְׂרָאֵל לֹא יִכְתְּבוּ 6. הַנּוֹ שְׁלָחָת אֲתִי הַיּוֹם מִעַל פָנֵי הָאָדָמָה וּמִפְנֵיךְ אָסְטָרָה 7. לֹא יִכְלֹו לְשַׁתְתַּחַת מִמְּימֵי הַיָּאָר 8. וַיֹּאמֶר אֶל־פְּרֻעָה כִּי יְהוָה בְּנֵי בָּכְרֵי יִשְׂרָאֵל 9. וְשָׁמַעְיוּ לְקָלָךְ וְבָאתְךָ אַתָּה וְקָנַי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרָיִם נָאָמְרָתָם אֶלְיוֹ נִלְכָה־נָא בְמִדְבָּר וְנוֹבֵחָה לְיְהוָה אֱלֹהֵינוּ 10. וַיְדַבֵּר אֶת־הָרָא אֶת־כָל־הַדְבָרִים אֲשֶׁר דִבֶר 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.

(b) 1. בָּא אִישׁ מְהֻעָם לְהַשְׁחִית אֶת-הַמֶּלֶךְ 2. בָּאת אֵלִי לְהַזְכִּיר אֶת-עָזֹן וַיְקַרְבֵּת אֶת-בְּנֵי 3. אֱלֹהָה הַמְּאוֹרָת בְּרִקְיעַ הַשְׁמִים לְהַבְדִּיל בּוּנְיוֹם וּבּוּנְיָלָה 4. וְהַשְׁבֵב בְּקָבְרוֹ בָּמָקוֹם אֲשֶׁר נִמְתַּן הַמֶּלֶךְ לוֹ 5. וַיֹּאמֶר יְהוָשָׁע אֶל-הָעָם הַתְּקִדְשֵׂה כִּי יְהוָה בָּמָקוֹם הַזֶּה 6. מֶלֶךְ רָאשׁוֹ עַל-הָאָדָם בַּיד הַגָּבוֹר 7. וַיָּשְׂמַעוּ אֶת-קוֹל יְהוָה מִתְהַלֵּךְ בָּתוּן 8. וַיִּתְחַבֵּב הָאָדָם וְאָשַׁתּוּ מִפְנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עַצְיָה הַזֶּה 9. וַיֹּאמֶר פָּרָעה תִּנְרַבּוּ עִם הָאָרֶץ וְהַשְׁבַּתֶּם אֶתְכֶם בָּמָקוֹם הַזֶּה 10. וַיַּתְגַּבֵּב אֶת-הָעָרָב וְאַזְ-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.

- (b) 1. עַיִינִים 2. אָנוֹנִים 3. יְדֵיכֶם 4. בְּרִכְתֶּכֶם 5. דְּבָרֵיכֶם  
 6. אֲחִיכֶם 7. בְּתִיחָן 8. בְּנֵתֵיכֶם 9. אֲחִי 10. רְאשֵׁיכֶם  
 11. צְדָקוֹ 12. גָּדוֹלִי 13. עֲגָלֵיכֶם 14. מְלֻכֶם 15. חִילִינִי.

### 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.

- (b) 1. טֹב מְזֻהָב 2. בְּתוֹ קִטְבָּה 3. גְּבָה הַוָּא מְאַשְׁטוֹ  
 4. מְגַדּוֹלָם וְעַד־קִטְבָּם 5. יְאַהַב יְעַקֹּב אַת־רְתַל מְלָאָה  
 6. לֹא־טֹב אֲנִי מְאַבְתִּי 7. שְׁנֵי הַהֲרִים 8. שְׁלַשׁ בְּנֹתִיה  
 9. חֲמִשָּׁה עָשָׂר בָּנִים 10. שְׁתִים וְשָׁשִׁים שָׁנָה 11. עָשָׂרִים  
 שְׁבָעָה or שְׁבָעָה וְעָשָׂרִים 12. אַחַת עָשָׂרָה שָׁנָה 13. הָאָרֶץ  
 הָרָאשָׁנָה 14. הַחְדֵשׁ הַעֲשֵׂרִי 15. בָּשָׁנָה הַשְׁנִית.

### 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.

- (b) 1. הַמְלִיכָתִי. 2. שְׁמַרְתִּיךְ. 3. שְׁמָרוּם. 4. הַמְלִיכָנִי. 5. יְבָקְשָׁנִי.  
 6. בַּקְשָׁתָנִי. 7. שְׁמָרְנֶיךְ. 8. בְּשָׁמָרֶךְ. 9. כּוֹלֵר הָאִישׁ אַתָּה.  
 תֹּרְתַּחַ. 10. בַּיּוֹם פָּקַדְתִּי אֶתְכֶם. 11. יְכַבְּדָנִי בָּעֵיר הַהִיא.  
 12. אֲשָׁפְטָה כְּذַרְכֵיכְךָ. 13. שְׁלַחֵנִי אֱלֹהִים לְפָנֵיכֶם. 14. בְּקַשְׁתָּוּ  
 בְּכָל־לְבָבְמָכְאַתְנִי אָוִיבִי.

## 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.

(b) 1. תִּפְعַבְדֵּן אֶת־אֱלֹהִים עַל־הָהָר הַזֶּה. 2. וְאַתָּה בָּנוֹ־אָדָם  
הַגָּבָא אֶל־הָרִי יְשֻׁרָּאֵל. 3. וַיְחִלְמָו חֲלוֹם בְּלִילָה אֶחָד  
4. וַיֹּאמֶר שָׁוֹר הַלֵּם כָּל הַעַם. 5. כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עַמְּדָה  
עַלְיוֹ אֶתְמַתְּקַדֵּשׁ הִיא. 6. וְלֹא תַּחֲטִיא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה  
אֱלֹהֵיךְ נָתַן לְךָ נָחָלה. 7. כִּי אָמַר יְהוָה שְׁלֹחַ אֶת־עַמִּי וַיַּעֲבֹרִי  
8. וְעַזְנָה יְהוָה וַיֹּאמֶר לְעַמּוֹ הַנֵּינוּ שְׁלֹחַ לְחַם בְּמִדְבָּר. 9. בְּכָל  
הָדָרִים קָאֵלָה לֹא חַטָּא בְּשֶׁפְטוֹ. 10. וַיֹּאמֶר אֱלֹי אָבִיו  
גָּשָׂה־נָא וְשָׁקָה־לִי בָּנִי.

## 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 sware unto them. 10. And thou shalt anoint for me the one whom I shall tell unto thee.

(b) 1. וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְׁבֵעִי וַיִּקְדְּשׁ אֹתוֹ. 2. לֹא יִצְחַם  
כִּי לֹא אָדָם הוּא לְהַנְּחָם. 3. יְשַׁלֵּח אֶת מֶלֶךְוּ לְפִגְעָה. 4. וַיִּשְׁבַּע  
לוּ עַל־מְדֻבָּרִים הָאֶלְهָה. 5. וְהַגֵּה שָׁאוֹל נְשָׁעֵן עַל־חַנִּיתוֹ  
וּדְסִזְבְּחִיךְ יִשְׁפַּךְ עַל־מִזְבֵּחַ יְהוָה אֱלֹהֵיכְךָ וַיְבַשֵּׂר תְּאַכֵּל  
7. אֲבִיּוֹנִיחַ אֲשֶׁבַע לְחַם. 8. וַיֹּאמֶר אֱלֹהִים לֹא מִצְאָתָה  
9. לֹא תִשְׁנַא אֶת־אֲחֵיךְ בְּלִבְבָּךְ. 10. וַיָּקַח אֶת־שְׁמָן הַמְּשִׁחָה  
וַיִּצְקַח עַל־רָאשׁוּ וַיְמַשְׁחַת 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 צָא וְעַמְדֵת בָּהָר 2. לֹךְ שׁוֹב כִּי מָה עֲשִׂיתִי לְךָ  
 3. וַיָּקָם תַּלְךְ אַחֲרֵי אֱלֹהִים 4. וַיַּפְצַרְוּ עַד־בֶּשֶׁן וַיֹּאמֶר שְׁלָחֵנָה  
 5. וְנִמְתַּח הַמְּלָךְ תַּבּוֹא שְׁמַרְון וַיַּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשְׁמַרְון 6. וַיַּקְוֹמוּ  
 כָּל־אֲנָשֵׁי־חַיִל וַיָּלְכוּ כָּל־הַלִּילָה וַיִּקְחּוּ אֶת־גְּבוּלַת שָׁאוֹל 7. וַתִּקְחָה  
 הָאָשָׁה אֶת־הַיּוֹלֵד וַתִּנְיַקְהֵז 8. וַיַּרְא אֶת־שְׁם יְהוָה בְּעִיר  
 9. וַיַּרְא יוֹרֵש אֶת־הָאָרֶץ 10. וַיֹּאמֶר שׁוֹב אֲשֻׁב אֶלְיךָ בַּיּוֹם  
 הַרְעָם.

## 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.

(b) 1. **וַיֹּאמֶר אֱלֹהִים אֶל־תְּרוּאֵ בָּי עַשׂ כְּדַבְּרָךְ**. 2. **וַיָּקֹרְאֵ**  
בְּשָׁם־**אֱלֹהִים** לְאֹמֵר **הַבָּעֵל עָנֵי וְאַזְכֵּר קָול וְאַזְנֵן עֲנֵה אָתֶם**. 3. **וְיָהִ**  
**דְּבָר־יְהוָה אֲלֵיכֶם** לְאֹמֵר **קוֹם לְךָ מִדְבָּרָה**. 4. **וַיָּבֹא מֶלֶךְ־**  
**יְהוָה אֶל הָאָשָׁה** וַיֹּאמֶר **אֱלֹהִים הַגָּד־צָא לֹא יָלַדְתָּ וַתָּהַרְבֵּן**  
5. **יְהִי מְאֹתָה בָּרָקִיעַ הַשְׁמִינִים**. 6. **פָּרוּ וּרְבּוּ וּמְלָאוּ אֶת־הָאָרֶץ**  
7. **וַיֹּאמֶר אֱלֹהִים יְזֹסֵף הַגָּה אָנֹכִי מֵת וְהִיא אֱלֹהִים עַמְּכֶם וְהַשְׁבֵּ**  
**אַתֶּכֶם אֱלֹהִים אַבְתִּיכֶם**. 8. **וְשִׁמְרָתָה אֶת־כָּל־אֲשֶׁר אָנֹכִי**  
**מִצְוָה הַיּוֹם**. 9. **וַיַּעַל נִפְטָר אֱלֹהִים**. 10. **וַיַּעֲשֵׂה הַמֶּלֶךְ בְּכָל־**  
**אֲשֶׁר צִוָּה אָתָּה אֱלֹהִים**.