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A. THE HEBREW ALPHABET

THE Hebrew alphabet consists of 22 consonants. They are:

<i>Form</i>	<i>Name^a</i>	<i>Transliteration^b</i>	<i>Numerical Value</i>
א	'Álep	'	1
ב	Bêt, Bêt	b, b̄ (bh)	2
ג	Gímel, Gímel	g, ḡ (gh)	3
ד	Dálet, Dálet	d, d̄ (dh)	4
ה	Hē	h	5
ו	Wāw	w	6
ז	Záyin	z	7
ח	Hêt	ḥ	8
ט	Têt	ṭ	9
י	Yôd	y	10
כ	Kap, Kap	k, k̄ (kh)	20
ל	Lámed	l	30
מ	Mêm	m	40
נ	Nûn (נחמא)	n	50
ס	Sámeḵ	s	60
ע	'Áyin	'	70
פ	Pē, Pē	p, p̄ (ph)	80
צ	Ṣádê	ṣ	90
ק	Qôp or Kôp	q or k̄	100
ר	Rêš	r	200
ש	Śin, Śin	ś, š	300
ת	Tāw, Tāw	t, t̄ (th)	400

^a A spirant letter (ph, th, &c.) is represented by a single underlined letter (p, t, &c.).

^b The phonetic values are given on p. 3.

The foregoing Table shows that:

(a) Six consonants have alternate forms, namely:

^vב ^hג ^{eh}ד ^fכ thפ ת without a dot, when they are soft or spirant,
b g d k p t

and ב ג ד כ פ ת with a dot, which hardens them.

b g d k p t

(A full account is given on p. 14.)

(b) Five consonants assume special forms at the end of words.

In the beginning or middle of a word their forms are כ מ נ פ צ, but at the end of a word their forms are ך ם ן ף ץ.

(c) The consonants are also numerical signs.^b The units are represented by א to ט, the tens by י to צ, and the hundreds by ק to ת.

Compound numbers are represented thus: 11 א" (1 + 10, *since Hebrew is written from right to left*, see p. 4), 12 ב" (2 + 10), 13 ג" (3 + 10) &c., 21 כא (1 + 20), 31 לא (1 + 30), 32 לב (2 + 30), 33 לג (3 + 30) &c., 101 קא (1 + 100), 111 קיא (1 + 10 + 100), 121 קכא (1 + 20 + 100) &c., 201 רא (1 + 200), 211 ריא (1 + 10 + 200), 221 רכא (1 + 20 + 200) &c., 500 תק (100 + 400), 600 תר (200 + 400), 1000 תתר (200 + 400 + 400).

NOTE: In the compounds of tens and units there are two exceptions to the above system. Nos. 15 and 16 are *not* denoted by ה" and ו" since these combinations represent forms of the divine name (YH and YW representing YAH and YO). No. 15 is therefore designated by טו (6 + 9) and 16 by וז (7 + 9).

B. PHONETIC VALUES OF LETTERS

It is essential to know the correct phonetic value of every Hebrew consonant, since a great deal of Hebrew grammar results directly from the peculiar pronunciation of certain consonants.

^a This final letter, when vowelless, has two dots in it, thus: ך

^b This usage is not Biblical; the first traces of it are found on Maccabean coins.

Since some consonants have no equivalents in the English alphabet, it was not possible to give their true phonetic value in the foregoing Table. Below is given the pronunciation of each consonant:

א (represented by the light breathing ') is a cutting off of the breath; its consonantal value being apparent when it has a vowel. It is analogous to the silent 'h' in a word like 'honest'.

ב is simply 'b' and ב (b) is pronounced as 'v'.

ג is hard 'g' as in 'go' and ג (g) is almost like a guttural 'r'.

ד is simply 'd' and ד (d) is the same as 'th' in the word 'the'.

ה is 'h'.

ו is 'w' or v - vet

ז is 'z'.

ח ('h' with the dot underneath to distinguish it from ה 'h') is like the 'ch' in the Scots word 'loch'.

ט (t with the dot underneath) is a dull 't' produced by placing the tongue against the palate.

י is 'y'.

כ is 'k' and כ (k) is practically a harsh 'ch' as above.

ל is 'l'.

מ is 'm'.

נ is 'n'.

ס is dull 's'.

ע (represented by the rough breathing ') is very difficult to pronounce, being produced at the back of the throat, almost like a gulping sound.

פ is 'p' and פ (p) is pronounced like 'f'.

צ (represented by s with dot under it) is a hissing 's'.

ק (represented by 'q' or 'k') is a 'k' at the back of the throat, like the cawing of a crow.

ר is 'r'.

ש (with a dot over *left-hand* corner) is 's'—conventionally transcribed ś. ש (with dot over *right-hand* corner, represented by š) is pronounced as 'sh'.

ש and ש were originally one letter, and they are still both represented by the one sign ש (without a dot) in vowelless texts.

ת is 't' and ת (t) is 'th' as in the word 'think'.

DISTINGUISH carefully between consonants of similar form, as below:

כ and כּ	ל and ל	ר, ד, and final ך
ה and הּ	ט and ט	י, ן, and final ם
final ם and ם	ע, צ, and final ן	

C. VOWEL-SIGNS

Short	Long
— PATHAḤ ^a -a- as in 'had'	— QĀMEṢ -ā- as in 'yard'
— SĒGHÔL -e- as in 'bed'	{ — ŠĒRÊ -ê- as in 'they' — -ê
— short ḤĪREQ -i- as in 'lid'	— long ḤĪREQ -î- as in 'machine'
— QIBBûṢ -u- as in 'bull'	— ŠŪREQ -û- as in 'flute'
— QĀMEṢ-ḤĀṬŪPH -o- as in 'top'	{ — ḤŌLEM -ô- as in 'hole' — -ô-

NOTE: (a) The vowels ā and ō are both represented by the sign —. No. 7 (page 12) explains how to determine which vowel this sign represents when it occurs in a word, but for the time being (i.e. till we reach no. 7) it may be taken as Qāmeṣ-ā.

(b) Most vowel-signs appear below the consonant (כּ bā, כּ bu, כּ be) but Šûreq and full Ḥōlem are placed after it (בוּ bū, בּוּ bō), while the other form of Ḥōlem is a dot placed over the letter (בּ bō).^b

(c) CAUTION must be exercised in giving each vowel its *true phonetic sound*. The student *must not think of* Hebrew vowel-signs in terms of *English vowels*. The sound of Qāmeṣ is 'aa', of Šûreq 'oo', of Šērê 'ay', &c.

D. EXPLANATION OF WRITING

HEBREW IS WRITTEN FROM RIGHT TO LEFT, so that a word having, for example, the consonants *l, m, d* is written למד; the vowels being placed under or after the consonant, e.g. lā-mad למד, lā-mûd למוד.

^a The transliteration of spirant letters in the names of vowel-signs and of grammatical terms follows the older system (bh, kh, &c.), since it is widely used for this purpose.

^b When this dot follows ם or precedes ם it coalesces with the dot which marks the letter.

Once the consonants and vowels are known, syllables are easily formed. A syllable (regarded as open) consists of a consonant and a vowel, as כּ bā, כּ bē, בוּ bū, בּוּ bō; or (said to be closed when it consists of) a consonant and a vowel followed by another consonant, as כּר bār, כּר bēr, בּור būr, בּור bōr.

It is IMPORTANT to remember that a syllable begins with a consonant and *cannot begin with a vowel*,^a so that, for example, the two-syllabled word כּרד is bā-rād (and cannot be bār-ād). It follows, too, that a vowel must be preceded by a consonant (דּ, being impossible).

When reading a word which has more than one syllable, it is best for beginners to treat each syllable separately, thus: כּרד bā-rād.

The following reading exercise is transliterated to facilitate the work of the beginner:

בָּמוֹת	בָּמוֹ	בָּם	בָּזוּז	בָּזוּ	בָּז	בָּרָד	בָּר	בָּ
bā-môt	bā-mô	bām	bā-zûz	bā-zaz	baz	bā-dād	bād	bā
בָּמוֹתָם	בָּנוּ	בָּנִים	בָּנוֹת	בָּר	בָּרָד	בָּהָר	בָּ	בָּ
bā-mô-tām	bā-nû	bā-nîm	bā-nôt	bār	bā-rād	bā-hār	bē	bē
בֵּין	בֵּינִי	בֵּינָם	בֵּית	בֵּיתוֹ	בְּהָרִים	גָּ	גָּג	גָּ
bēn	bē-nî	bē-nām	bêt	bê-tô	be-hā-rîm	gā	gag	gā
גָּל	גָּם	גָּן	גָּדוֹל	גָּזַל	גָּזַל	גָּבִים	דָּבָר	דָּבָר
gal	gam	gan	gā-dôl	gā-zel	gā-zal	gē-bîm	dā-bār	de-ber
דָּבָר	דָּגָל	דּוֹדִים	דָּל	דָּמִים	דִּין	דּוֹר	דּוֹרוֹת	דּוֹרוֹתָם
dōbēr	de-gel	dô-dîm	dal	dā-mîm	dîn	dôr	dô-rôt	dô-rô-tām
דָּשׁוּ	בְּגָד	גָּדַל	בָּדַק	הָבּוּ	הָדָר	הָלַם	הָמוּ	הָס
dā-šû	be-geḏ	gā-dal	bā-daḡ	hā-bû	hā-dār	hō-lēm	hā-mû	has
הָסֵב	הָרִים	בָּהֶם	וָבָהּ	וָדָר	וָרָד	וִיהוֹשָׁפָט		
hē-sēb	hē-rîm	bā-hēm	wā-bō-hû	wā-dôr	we-red	wî-hô-šā-pāt		
דָּוִד	מָוֶת	זָכַר	זָמַם	זָרַע	זָרַח	בָּטַח	עָזָא	
dā-wîd	mā-wet	zō-kēr	zā-mam	ze-ra'	zā-mam	bā-ṭaḥ	'āz	
חָקָם								
hā-kām								

^a The only exception is the conjunction ('and') which sometimes is ו (see p. 40. 2).

^b Final forms, at the end of the word. p. 2 (b).

The consonant א is silent, so that only its vowel is heard; yet in transcription it must be represented by the smooth breathing sign (א' ā).^a

אֵלֶךְ	אֶת	אֶבֶן	אִישׁ	אֵל	אֵלִי	אֶ	אֲבִינוּ	אָבִי	אָב	אֶ
'e-lep	'et	'e-ben	'iš	'ē-lî	'ēl	'ē	'ā-bî-nû	'ā-bî	'āb	'ā

אֹר	אֲרוֹת	הָאֵב	מָאוֹר	מִהָאֵדָם
'ôr	'ô-rôt	hā-'āb	mā-'ôr	mē-hā-'ā-dām

Read and transcribe:

שָׁמַיִם וָאָרֶץ וַיְהִי כֹכַב מִיָּהוּ יָמִים רַמְשֶׁת כָּנָף לְעֹר
 קֵץ בָּשָׂר תִּבֵּת חָמֵס קָדָם חֲמֵשׁ שָׁנִים וְעֶשֶׂר תֵּלֵד זָכָר
 יָקָם עָשׂוּ מוֹעֵד בֶּן חָדָל יָחַר עָרֵב בָּקָר הוֹצִיאָם
 דָּלַת שְׁפוֹט אוֹכַל יִין מִתִּי רֵאִיתָ מָקוֹם יַעֲשׂוּ אִשָּׁת
 בַּעַל יִירָשׁ תַּחַת אֵיל יֵאמֶר יֵשׁ מְחוּץ לְעִיר שְׂדֵהוּ
 נָמַל לָבָן

Transcribe into Hebrew:

môt	mô-tî	lā-mût	sām	yôm	hēn	'al	'al	gad
pā-rîm	lî	lûz	kēn	wā-nād	qûm	tal	sîm	nā-zîd
tôr	yô-sēp	'ā-nō-kî	rā-ḥēl	pa-'am	lā-kem	'am		
hā-'ā-dām	lē-wî	bôr	pe-reṣ	qô-lî	pā-rôt	wā-'ō-mar		
nā-bôn	še-ber	hā-šîb	lô	yā-dî	kē-nîm	hā-lam		
hā-rag	yā-dām	ke-sep	'e-bed	'ô-tô	'e-šer	ne-peš		
hā-bû	nā-tan	qā-nî-tî	le-ḥem	sû-sîm	tam			

1. VOWEL-LETTERS

The original Hebrew alphabet consisted of consonants only; vowels were not represented in writing.^c Even to-day, the Hebrew Scrolls of the Law which are read in the Synagogues are unpointed, i.e. without vowel-signs.^d

However, long before the introduction of the vowel-signs it

^a See p. 3.

^b 'ē-zer.

^c The system of vowel-signs was introduced, most probably, about the seventh century of this era.

^d When one refers to the 'letters' of the Hebrew alphabet, it is the consonants, and not the vowels, which are meant.

was felt that the main vowel-sounds should be indicated in writing, and so the three letters הוּי were used to represent the long vowels, thus:

ה represents â, so that מה reads mâ.

י represents î and ê, so that מי reads mî or mē.

ו represents û and ô, so that מו reads mû or mô.

Because these three letters—הוּי—represent both vowels and letters they are known as VOWEL-LETTERS.

2. OPEN AND CLOSED SYLLABLES

Taking as our example the two-syllabled word קָטַל (qā-tál) the syllable קָ (qā) ends in a vowel and is said to be open, whereas the syllable טַל (tal) ends in a consonant and is said to be closed.

DEFINITION: An open syllable is one which ends in a vowel, and a closed syllable is one which ends in a consonant.

So that in הֶסֶד (hé-seḏ) הֶ is open and סֶ is closed, and in מֵאֵדָם (mē-'ā-dām) מֵ is open and אֵ is closed.

Usually an open syllable has a long vowel but, if accented,^a may have a short vowel. Conversely, a closed syllable usually has a short vowel but, if accented, may have a long vowel.^b

The importance of this section may be expressed in one rule (which is of special significance, e.g. pp. 12 and 13), namely: *A syllable which is CLOSED and UNACCENTED must have a SHORT VOWEL.*^c

3. METHEGH^d

In the word הֶעָרִים (he'ārîm) the vowel S^eghol י has a short vertical stroke to the left of it. This vertical stroke is called

^a An arrow-head is conventionally used to mark the accented syllable, thus: קָטַל qā-tál, הֶסֶד hé-seḏ.

^b In קָטַל the open syllable קָ has a long vowel, but in הֶסֶד the open syllable הֶ is accented and therefore can have a short vowel. In הֶסֶד the closed syllable סֶ has a short vowel, but in מֵאֵדָם the closed syllable אֵ is accented and therefore can have a long vowel.

^c In the example הֶסֶד the last syllable סֶ is *closed and unaccented*; therefore its vowel *must be short* (the pointing סֶ is impossible).

^d See p. 4, footnote a.

Methegh (מֶתֶחַ) 'bridle') and it indicates that the reader must pause, so that the word above is to be read **הָ עָרִים** he'ārím; similarly **הָ אָדָם** hā'ādām.

DEFINITION: Methegh is a short vertical stroke placed at the left of a vowel. Its effect is to make the reader pause after it. That is to say: when a natural pause occurs within a spoken word, that pause is indicated in writing by a Methegh.

NOTE: The uses of Methegh are illustrated in the following chapters. It will be seen that, acting as a check, it serves as a kind of half-accent (see 4 below), determines whether a syllable is closed or open (see 5 below), and whether the vowel-sign represents ā or o (p. 12. 7).

4. MILRA' AND MIL'ĒL

In the word **דָּבָר** (dābār) the accent is on the last (i.e. ultimate) syllable, and is said to be *Milra'* (מִלְרָע 'from below'; i.e. last syllable).

In the word **הַחֶסֶד** (haḥésed) the accent is on the last but one (i.e. the penultimate) syllable, and is said to be *Mil'él* (מִלְעִיל 'from above'; i.e. the syllable before the last).

The accent on **דָּבָר** (dābār) is *Milra'*, and on **הַחֶסֶד** (haḥésed) is *Mil'él*.

„	שָׁמַר (šāmár)	„	„	שָׁמְרוּ (šāmárû)	„
„	הָאָדָם (hā'ādām)	„	„	עָבַד ('ēbed)	„

Most Hebrew words are accented *Milra'*, but there are, of course, many *Mil'él* words. In a word of more than two syllables the accent may be either on the last or next but last syllable, but it *never* occurs on the syllable second before the last (the antepenultimate).^a A methegh often appears two places before the accent, thus: **הָ עָרִים** (he'ārím), **מֶהָ אָרֶץ** (mēhā'āreṣ) and serves as a kind of half-accent.

5. ŠEWA

When, in a pointed text, there is a vowelless letter at the beginning or in the middle of a word, then the sign —called

^a Except when a long word has two accents, in which case it is treated virtually as two words.

Š^ewā (שְׁוָא) fills the gap under it. Thus, instead of writing **בֵּינָם**, **לְשֹׁמוֹ**, one writes **בֵּינָם**, **לְשֹׁמוֹ**.

Šewa is of two kinds: (a) SIMPLE and (b) COMPOSITE.

(a) SIMPLE ŠEWA.

(i) The shewa^a in **שְׁמוֹ** (š^emô) and **שׁוֹמְרִים** (šô-m^erîm) begins the syllable with a quick vowel-like sound.^b This is *vocal shewa*. The shewa in **יֶשְׁמֹר** (yiš-môr) and **אֶפְקִיד** ('ap-qîd) closes the syllable and is silent. This is *silent shewa*. Hence we see that shewa is *vocal when it begins a syllable*—at the beginning or middle of a word, and *silent when it ends (or closes) a syllable*—in the middle of a word.^c

(ii) It will also be observed from the above examples that when *shewa* occurs in the middle of a word then, *after a long vowel it is vocal* (as **שׁוֹמְרִים** šô-m^erîm) and *after a short vowel it is silent* (as **יֶשְׁמֹר** yiš-môr).^d

(iii) When two shewas occur together in the middle of a word as in **יֶשְׁמְרוּ** (yiš-m^erû), the first shewa closes the one syllable and is therefore *silent*, while the second begins the next syllable and is therefore *vocal*. Similarly **אֶקְטִלָּה** ('eq-t^elâ).

(iv) We shall see later (p. 15) that a dot (called *Dagheš Forte*) placed in a letter shows that that letter is doubled, so that a word like **קִטְּלוּ** is really the same as **קִטְּלוּ** (qit-t^elû); this, then, is a condensed form of the preceding case. Thus, a shewa under a letter which is doubled (and has a *Dagheš Forte* in it) is *vocal*.

^a For the sake of convenience it may be thus spelt—shewa.

^b The shewa is not a vowel. The quick vowel-like sound is like the 'e' in 'because', and **שְׁמוֹ** is regarded as one syllable, **שׁוֹמְרִים** as a two-syllabled word.

^c The vowelless letter at the end of a word has no shewa written, as **יֶשְׁמֹר**. Exceptions to this are some words, such as **אַתָּה** ('at)—'thou' (f.), **נֶרְדִּי** (nêrdi)—'nard'.

^d Since a long vowel is usually in an open syllable, the shewa following it begins the next syllable. Conversely, since a short vowel is usually in a closed syllable, the shewa following it closes that syllable. A word like **וַיְהִי** (wa-y^ehî) is an exception. The Methegh after the short vowel makes the reader pause and the syllable is thus left open. The shewa then begins the next syllable and is therefore vocal, see p. 18, Note.

(b) COMPOSITE SHEWA. The guttural letters (אֵהחַע) exhibit many peculiarities (pp. 19 f.). One is that when a guttural stands vowelless at the beginning of a syllable, the shewa-sound is practically a half-vowel. There are three such half-vowels called Hāṭēph^a-vowels (הֵטֵף 'hurried'): ְ. Hāṭeph-Pathah [ᵅ], ֿ. Hāṭeph-Seghol [ᵆ], ֿ. Hāṭeph-Qames [ᵇ].

The composite representation by shewa and short vowel together gave rise to the term COMPOSITE SHEWA, and the ordinary shewa, in contradistinction, is called Simple Shewa.

To illustrate how a composite shewa appears under a guttural instead of a simple vocal shewa, we may take an ordinary verb like שָׁבַר (šāḇar—'he broke') the imperative of which is שִׁבֹּר (šīḇōr—'break'), but of a corresponding verb whose first letter is a guttural like עָבַר ('āḇar—'he passed') the imperative is עִבֹּר (ʿīḇōr^b—'pass') with composite shewa under the guttural (instead of עָבַר 'āḇar). Similarly the plural of יָשָׁר (yāšār—'upright') is יֹשָׁרִים (yōšārīm), but the plural of a corresponding adjective whose first letter is a guttural, such as חָכָם (hākām—'wise'), is חֲכָמִים (ḥāḇkāmîm: instead of חָכָמִים ḥāḇkāmîm).

NOTE: A syllable cannot begin with two vowelless letters, i.e. with two vocal shewas. If, however, conditions are such that a letter with a vocal shewa be placed immediately before another letter with vocal shewa, then the first vocal shewa becomes the nearest short vowel (in sound), namely short Hireq (·). For example, the preposition 'to' is a prefixed (vowelless) לְ, so that when it is prefixed to the word שְׁמוּאֵל (šēmū'ēl—'Samuel') the combination לְשְׁמוּאֵל (l'šēmū'ēl) cannot be articulated, and the first vocal shewa becomes the short vowel Hireq לְשְׁמוּאֵל (lišēmū'ēl—'to Samuel'). The second shewa remains vocal, as it was before the preposition was attached. (An exception to this will be found later, p. 80, footnote b.) When a simple vocal shewa is placed immediately before a composite shewa it becomes, under the influence of the latter, the corresponding short vowel, e.g. 'To Edom' is (not לְאֶדוֹם but לְאֶדוֹם (cf. p. 27. 4, p. 41. 4).

^a See p. 4, footnote a. ^b The vowel-like sound is like the 'a' in 'about'.

SUMMARY: Shewa fills the empty space under a vowelless letter. It is of two kinds: (a) Simple and (b) Composite.

- (a) i. Simple shewa (·) is vocal when it begins a syllable (at the beginning or middle of a word) and silent when it closes a syllable (in the middle of a word).
- ii. After a long vowel it is vocal: after a short silent.
- iii. When two shewas occur together in the middle of a word, the first is silent and the second vocal.
- iv. Shewa under a letter doubled by a dot (Dagheš Forte, pp. 15–16) is vocal.
- (b) Composite shewa ְֿֿֿ replaces vocal shewa simple under the guttural letters (אֵהחַע).

NOTE: When two simple shewas occur together at the beginning of a word, the first becomes the short vowel Hireq (·); before a composite shewa the simple vocal shewa becomes the corresponding short vowel.

Read and transcribe:

דִּבֵּר דִּבְרֵי יְרֵדוֹן אֲשֶׁתוֹ מִמֶּלֶכֶת בְּרוּךְ מִדָּבָר עֲבָדִים
אֱלֹהִים אָבִי מוֹשְׁבוֹת מִצְרַיִם יִשְׁבְּרוּ עֲבָדֶיךָ מִקְהָרוֹ
בְּרִיתֶךָ אֲבָרְהָם יִצְחָק יַעֲקֹב הִלְבִּנוּן יִלְדוּ כִּהְנִים מֶלֶךְ
עַמֶּךָ הַשְׁחִית אֲפָרַיִם עֲנָבִי מִלִּכְכֶּם וְאִמְרָתְךָ אֲלֵיהֶם
בְּתוֹךְ לַעֲבֹר אֲצִלְךָ אֲנַחְנוּ חֲרָבוֹ חֲסָדִים מִשְׁמוּאֵל
גִּלְגָּלֶת מִיָּדוֹת עֲלִיוֹן חִלּוֹם נְשִׂיָּהם אֶדוֹם שְׁמָתִי
פְּלִשְׁתִּים תוֹלְדוֹת

Transcribe into Hebrew:

b ^e nôt	d ^e bārîm	ḥebrôn	binyāmîn	ḏāmôt	n ^e bî'im
nišm ^e rû	hiškîm	q ^e ṭaltem	ḏmôr	ta ^a ḥōd	dark ^e kā ^a
mišrîm	zōḇ ^e ḥê	be ^e met	yab ^e dēl	mōt ^e rôt	napšî
'umlal	l ^e malkî	yithall ^e kûn	tišm ^e rēm	mišp ^e tē	yikr ^e û
baqq ^e šû	miš ^a lôt				

^a The vowel is placed in the final ָ.

^b The doubling dot.

6. MAQQEPH^a

When two or more short words are closely associated in meaning they are often joined together by a hyphen-like line called Maqqēph (מקף, 'binding'). For example אִם טוֹב אֲנִי ('im tōḥ 'ānî, 'if good [am] I') may be united by Maqqeph, thus אִם-טוֹב-אֲנִי ('im-tōḥ-'ānî), and then, for grammatical purposes, they are considered as being virtually one word. That is to say:—as separate words not connected by Maqqeph they have each an accent, but once they have been joined together by Maqqeph (and have thereby become one word) it is only the last of the group which retains its accent, while the accent on the word before the Maqqeph is dropped—as above.

The loss of an accent before a Maqqeph may often lead to adjustment in pointing (i.e. in vowels). When, for example, the words אֶת קוֹלִי ('ēṭ qôlî, 'my voice') are joined by Maqqeph, the word אֶת loses its accent and, being a closed syllable, it is now a *closed unaccented syllable*; therefore (see p. 7) it *must have* a *short vowel*, and so the long vowel Sere ֶ is shortened to its short vowel Seghol ֶ, thus: אֶת-קוֹלִי ('ēṭ-qôlî).

DEFINITION: Maqqeph is a short horizontal line connecting words together. Its effect is to deprive those words preceding it of their accents.

7. QAMEṢ-ḤATUPH^a

Since the vowel-sign ָ is used to represent both Qameṣ 'ā' and Qameṣ-Ḥatuph 'o', we have to determine when it is (long) 'ā' and when (short) 'o'. The rule enunciated on p. 7 is here applied thus:—If the vowel-sign ָ occurs in a *closed unaccented syllable* it *must be short* and is therefore (short) 'o' = Qameṣ-Ḥatuph. If, on the other hand, it occurs in an *open syllable*, or in a syllable which, though *closed*, is *accented*, then it is long and therefore (long) 'ā' = Qameṣ.^b Examples:

^a See p. 4, footnote a.

^b There are some exceptions, e.g. לֹחֶלֶץ (loh^olî); in this case the vowel under the first letter is 'o', since an original simple vocal shewa under the prefixed ל has become, under the influence of the composite shewa, the corresponding short vowel (see p. 10, Note).

1. וַיַּאֲקוֹם (wayyāqom). This word is accented Mil'el (p. 8). The vowel ָ in the *open* syllable ַ is 'ā', but in the *closed unaccented syllable* קֹם it is 'o'. Similarly וַתָּנוֹס (wattānos). However, in the word לֶבָב (lēbāḥ), the vowel ָ is in a syllable which, though closed, is *accented*; and so it is 'ā'.

2. חֻכְמָה (ḥok|mâ). This word is accented Milra' (p. 8). The syllable חֻכְ is *closed and unaccented*; therefore the vowel ָ in it is 'o'. The vowel ָ in the *open* syllable מָה is 'ā'.

NOTE: This type of noun (meaning 'wisdom') can be easily distinguished from the verb חֻכְמָה (ḥā|k^emâ, 'she was wise') by the Methegh in the first syllable of the word. The Methegh makes the reader pause (pp. 7 f.) and leave the syllable open, so that the vowel ָ is in an open syllable and therefore 'ā'. Similarly we distinguish between the noun אֹכֶלֶת ('ok|lâ, 'food') and the verb אָכְלָה ('ā|k^elâ, 'she ate').

3. חֲנֻנִי has the doubling dot (Dagheš Forte, pp. 15–16) in the first נ and is on that account really חֲנֻנִי (ḥon|nēnî). The vowel ָ is in a *closed unaccented syllable* and is therefore 'o'. But in the word לָמָה = לָמָה (lām|mâ) the vowel ָ is in a syllable which, though closed, is *accented*, and it is therefore 'ā'.

N.B. The word בָּתִּים ('houses') is found with Methegh—בָּתִּים, which would seem to indicate that it was read as 'bâtîm' and not 'bottîm'.

4. כָּל-אִישׁ (kol-'îš). The Maqqeph after כָּל has deprived it of its accent (p. 12), so that its vowel ָ is in a *closed unaccented syllable* and is 'o'.^a

SUMMARY: The vowel-sign ָ is Qameṣ—'ā'—in an open syllable or in a syllable which is closed but accented.

It is Qameṣ-Ḥatuph—'o'—in a *closed syllable* which is *unaccented* (i.e. apart from ordinarily recognizable closed syllables, when followed by a silent shewa, by the doubling dot, or by Maqqeph—and the syllable is *unaccented*).

Read and transcribe:

וַיָּמָת עֲרֻמָּה אֶמְרָנָא חֲכָמָתוֹ דְּבִרְהָ קִדְקִד שְׁמֵרְתִּי בְּקָר

^a Without Maqqeph the word is כָּל ('all', 'every'). When linked by Maqqeph the syllable becomes *unaccented*, as well as being closed, so that its vowel is reduced from Holem (ō) to Qameṣ-Ḥatuph, see p. 12. 6.

^b Only words which have the accent Mil'el (i.e. on the syllable before the last) will be marked by the arrow-head over the accented syllable. Words over which there is no arrow-head are Milra' (accent on last syllable).

עֲנִיךְ שְׁמַרְתָּם שְׁמַעוּ יִרְבְּעוּ מִתְנִים נִפְלָה כְּדָרְלֶמֶר דְּמָה
לִילָה גִדְלָה מְרִים יִכְתֹּב-שֵׁם אֲוִיָּהֶם יִבְרְכוּ מִדָּבָר לְרֹאוּבִי
כְּתִפְשֶׁכֶם רָעַב גְּפִרִית כָּל-הָאָרֶץ שְׁמַר-לִי פָרִים כְּתִנּוֹת
הַחֲכָם

8. DĀGHĒŠ^a

Dāghēš (דָּגֵשׁ, 'piercing') is a dot in the heart of a letter. It is of two kinds: (a) Dagheš Lene or weak^b and (b) Dagheš Forte or strong.

(a) DĀGHĒŠ LENE. There are six letters which have each a hard and a soft pronunciation—indicated in writing with and without a dot. They are:

ב	ג	ד	כ	פ	ת
ב	ג	ד	כ	פ	ת

These six letters without the dot are soft, i.e. pronounced as spirants; when the dot is inserted they become hard. This dot is called *Dagheš Lene*. Dagheš Lene, then, applies to the six letters בגדכפת (which are known mnemonically as בְּגַד כֶּפֶת Bēgaḏ Kēpaṭ) and, when inserted in them, hardens them.

Below are examples of these letters with and without Dagheš Lene:

ב		ג	
(i) בָּטַח (bāṭaḥ)	יִקְבֹּר (yiq bōr)	גָּזַל (gāzal)	לִנְגָּה (lin gōp)
(ii) יִבְטַח (yib ṭaḥ)	קָבַר (qā ḥar)	יִגְזַל (yig zōl)	נִגָּה (nā gap)
ד		כ	
(i) דָּרוֹם (dārôm)	הִצְדִּיק (hiṣ dīq)	כֹּל (kōl)	אֶזְכֹּר ('ez kōr)
(ii) וְדָרוֹם (wēdārôm)	צָדַק (ṣā ḏaq)	וְכֹל (wēkōl)	זָכַר (zā kar)
פ		ת	
(i) פָּרָה (pārâ)	יִסְפֹּר (yis pōr)	תָּלָה (tālâ)	לַחֲתֹם (laḥ tōm)
(ii) וּפָרָה (û pārâ)	סָפַר (sā par)	וְתָלָה (wētālâ)	חָתַם (ḥā tam)

last) will be marked by the arrow-head over the accented syllable. Words over which there is no arrow-head are Milra' (accent on last syllable).

^a See p. 4, footnote a.

^b Weak Dagheš may have been so called in contradistinction to the other type of Dagheš which, denoting that a letter is doubled, is considered strong.

Examples in lines (i) show that *Dagheš Lene* appears in a letter (בגדכפת) when that letter commences a syllable in the beginning or middle of a word providing that there is no vowel immediately before that letter.

Conversely, the examples in lines (ii) show that *Dagheš Lene* is absent when the letter (בגדכפת) does not commence a syllable or when, at the beginning of a syllable, it is immediately preceded by a vowel.

(b) When DĀGHĒŠ FORTE appears in a letter it shows that, for some reason, that letter is doubled: קָטַל = קִטְטַל; הָשָׁר = הִשְׁשָׁר. *Dagheš Forte* can appear in all letters (including the six letters בגדכפת), with the exception of the guttural letters (אהחזע) and the letter ר. The gutturals, being throat-letters, cannot be doubled in pronunciation, nor can ר, so that Dagheš Forte cannot apply to these five letters (see p. 16, Note (b)).

A letter in a word may have to be doubled—and the doubling represented by a Dagheš Forte—for several reasons. Here are some main types of Dagheš Forte:

(i) *Dagheš Forte Compensative*, e.g.: The preposition מִן (min) —'from'—is often joined to the word it governs, so that the phrase 'from Saul' מִן שְׂאוּל (min šā'ûl) may become one word (a hypothetical) מִנְשְׂאוּל (minšā'ûl); but the vowelless ך between the two vowelised consonants (is scarcely audible and, in fact) disappears—מִנְשְׂאוּל—causing the following letter to be doubled (in pronunciation) and so represented (in writing) by a Dagheš Forte in it—מִשְׁשְׂאוּל (miššā'ûl). Since the loss of the ך is compensated for by the doubling of the following letter, we have an example of *Dagheš Forte Compensative*. The same process is observed in some English words taken directly from Latin, e.g.: 'inlegal' becomes 'illegal', 'immune' becomes 'immune'.

(ii) *Dagheš Forte Characteristic*. There are conjugations of the Hebrew verb (pp. 105 f.) called 'intensive', because the second root-letter is doubled, e.g. בִּיקֶשׁ (biqqēš, 'to seek'). Since this doubling is characteristic of the conjugation, the Dagheš Forte which denotes the doubling is known as *Dagheš Forte Characteristic*.

(iii) *Dagheš Forte Euphonic*. Sometimes, for the sake of clearer or smoother pronunciation, a letter in a word is doubled. The Dagheš which denotes this doubling is called *Dagheš Forte Euphonic*.

NOTE: (a) If, for example, the preposition מִן ('from') is joined with a word beginning with one of the six letters בגדכפת, such as כֹּל (kōl, 'all'), and the combination becomes (hypothetically) מִנְכֹּל, minkōl, and then) מִכְכֹּל = מִכְכֹּל (mikkōl), the Dagheš in the כ acts both as Lene (since it shows that the letter is hardened) and Forte (since it shows that the letter is doubled).

(b) If the letter to be doubled happens to be a guttural or ך then, since these cannot be doubled (and so cannot receive Dagheš Forte), certain adjustments take place. An example will best illustrate. When the preposition מִן is joined to the noun אִישׁ ('iš, 'a man'), the resulting combination cannot be מִאִישׁ (mi'īš), so the vowel (here Hireq .) preceding the guttural (here א) is prolonged (into Sere ..) producing the form מֵאִישׁ (mē'īš, 'from a man'). The (first) syllable, which would normally be closed by the doubling of the next letter, has become open and, since an open syllable usually has a long vowel (p. 7), the vowel in it is lengthened. Similarly 'from evil' is (not the impossible מִרְע, mirrā', but) מֵרְע (mērā'). (Hireq is lengthened to Sere because they are in the same class of vowels.)

SUMMARY: Dagheš—a dot in the heart of a letter—is of two kinds:

- (a) Dagheš Lene applies to the six letters בגדכפת and, when inserted in them, hardens them by changing the sound from spirant to momentary. Dagheš Lene occurs in these letters at the beginning of a syllable, provided that no vowel immediately precedes.
- (b) Dagheš Forte denotes that a letter is doubled. It applies to all letters except the gutturals (אההע) and ך. It may be

- (i) *Compensative*. When, for some reason, a letter is assimilated, the following one is doubled (with Dagheš Forte in it) to compensate for its loss.
- (ii) *Characteristic*. The characteristic of certain conjugations of the verb is the doubling of the second root-letter, which receives a Dagheš Forte.
- (iii) *Euphonic*. A letter in a word is sometimes doubled for clearer pronunciation.

NOTE: When the letter to be doubled is a guttural or ך then, since these cannot be doubled (i.e. receive Dagheš Forte) the preceding vowel is lengthened.

9. MAPPIQ

When the letter ה stands vowelless at the end of a syllable it is usually silent, as מָה (mâ). There are cases, however, where, standing vowelless at the end of a syllable, it is (not meant to be a silent or vowel-letter but) to have the full status of a consonant and be pronounced as a sharp 'h'. To illustrate: the fem. of the noun סוּס (sûs, 'horse') is סוּסָה (sûsâ, 'mare'), but סוּס with the fem. sing. possessive ('her horse') is סוּסָהּ (sûsāh).

The ה in the first case is silent, but in the second it is audible and sharp—as denoted by the dot in it, called מַפִּיק—Mappîq ('bringing out'). The ה in the verb גָּבַהּ (gābah) is likewise an ordinary letter, sharply audible.

10. RAPHE^a

We have seen (on p. 16) that a letter is sometimes doubled for smoother pronunciation, in which case it has a Dagheš Forte Euphonic. Conversely, for the same reason, the doubling of a letter is sometimes omitted and Dagheš Forte is dropped, in which case a short horizontal line, called רַפֵּה Rāphe^a ('soft') appears over the letter. For example, the plural verb 'they sought' should be בִּיקְשׁוּ (biqqēšû) with a Dagheš Forte Characteristic in the ק (p. 15), but it is often found without the doubling of the second root-letter as בִּיקְשׁוּ (biqēšû) with a Raphe over that

^a See p. 4, footnote a.

letter, indicating that, for smoother pronunciation, the doubling (i.e. the Dagheš Forte) has been omitted.

NOTE: Often, especially in words of very frequent use, even Raphe does not appear over the letter which has been deprived of its (doubling, i.e. its) Dagheš Forte. The expression 'and he was' should strictly be וַיְהִי (wayy^ehî) but is found either as וַיְהִי (wa y^ehî) (without a Raphe over the ו, but) with Methegh after the Pathah showing that the shewa following it is vocal (pp. 7 f., and p. 9, footnote d), or simply as וַיְהִי.^a

DEFINITION: RAPHE is a short horizontal line placed over a letter to indicate that the doubling of that letter, i.e. Dagheš Forte, is omitted.

11. QUIESCENT LETTERS

The letters אהוּ are so feeble (in pronunciation) that, under certain conditions, they lose their consonantal character and *quiesce*, i.e. they become silent. Hence they are called *Quiescent Letters*.

The examples below illustrate how they quiesce:

1. The word for 'God' is אֱלֹהִים (lōhîm) but in the combination 'to God' (first לְאֱלֹהִים (le^elōhîm)^b) the א quiesces and loses its consonantal character, and the word becomes לְאֱלֹהִים (le^elōhîm)—see p. 28. 5.

2. When the preposition ל ('to') is prefixed to the word יְהוּדָה (y^ehûdâ, 'Judah'), the combination לְיְהוּדָה (le^ey^ehûdâ) first becomes לְיְהוּדָה (liy^ehûdâ), but the י quiesces and loses its consonantal status, the word becoming לְיְהוּדָה (lîhûdâ)—see p. 27. 3.

3. The word for 'death' is מָוֶת (māwet) which, when taken together with a following word (e.g. 'death-of Moses') is spoken hurriedly and (becomes first a hypothetical מָוֶת māwt and then) the ו quiesces, producing the form מוֹת־מֹשֶׁה (môt-mōšeh).

^a וַיְהִי is actually the normal form, but when this expression is attached by Maqqeph to a monosyllable, or a two-syllabled word accented Mil'el, then ו becomes two places back from the accented syllable and receives Methegh. Thus וַיְהִי מֹשֶׁה, וַיְהִי לְהָם but וַיְהִי־בֶן, וַיְהִי־עָרָב.

^b See p. 10, Note.

NOTE: When, at the end of a syllable, the letters ו and ל are preceded by vowels which are not homogeneous to them, they retain their consonantal character, e.g.:

[מִי mî and מֵי mē, but] יַי day, גֹּי gôy, קָנִי qānûy.
[לִי lû and לֹי lô, but] שָׂו saw, פִּי pîw, קָו qaw.

12. THE GUTTURALS—אָהָע

The gutturals, אָהָע, being throat-letters, have the following peculiarities:

1. As explained on p. 16, Note (b), they cannot be doubled and therefore never receive Dagheš Forte; instead of the doubling, the vowel before them is lengthened, e.g. 'from a man' is מֵאָדָם (mē'ādām) (instead of מִאָדָם (mî'ādām)).^a

2. On p. 10 it was shown how gutturals take Composite Shewa—ֵֿֿֿ instead of the simple vocal shewa; thus, while the pl. of יָשָׁר (upright) is יָשָׁרִים (y^ešārîm), the pl. of (a word of the same class but beginning with a guttural, as) חָכָם (wise) is חָכָמִים, ḥ^akāmîm (not חָכָמִים, ḥ^ekāmîm).

3. The gutturals have a preference for the vowel Pathah (ֶ) under them and even before them. For example, מֶלֶךְ (mélek, 'king') is a type of noun which has the vowel Seghol (ֶֿ) in both syllables, but a noun of the same class which has a terminal guttural is זֶבַח (zébah, 'sacrifice', instead of זֶבֶח, zébeh), the guttural attracting the vowel Pathah. With medial guttural it is נֶעַר (instead of נֶעָר).

4. The type of noun סוּס (sûs, 'horse') is a monosyllable with the vowel Šureq (וּ) between two consonants; but the same type of noun with a terminal guttural is רוּחַ (read 'rúah',^b 'wind', instead of רוּחַ, rūh). The extra vowel—Pathah—under the guttural arises involuntarily in pronunciation when the guttural follows a full accented vowel. This is called *Furtive Pathah*. Similarly in the verb; the normal infinitive is שָׁמַר (š^emôr, 'to keep') but the infinitive of a verb with a guttural third root-letter is שָׁמַע (š^emōa',^b 'to hear').

^a Similarly the letter ו (p. 16, Note (b)).

^b The Furtive Pathah is read *before* its consonant.

SUMMARY: The guttural letters אהחע:

1. Do not admit Dagheš Forte (since they cannot be doubled) but the preceding vowel is lengthened instead. (Similarly with ג.)
2. Take Composite Shewa instead of simple Vocal Shewa.
3. Prefer the vowel Pathah (ֿ) under them and even before them.
4. Take a Furtive Pathah after a full accented vowel.

13. ACCENTS

The opening lines of Genesis, as they appear in the printed editions of the Hebrew Bible, are reproduced here, to indicate the presence of accents and their main functions. They are:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (verse 1)

וְהָאָרֶץ הִיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם... (verse 2)

Each word has, apart from vowels, a small sign either below or above one of its syllables. These small signs are the *accents* and they serve:

(a) *To mark the tone-syllable*, i.e. to indicate the syllable to be stressed in pronunciation. In each of the first three words of verse 1 the accent is on the last syllable (Milra', p. 8), showing that the stress is to be on the last syllable (b^erē'sīt bārā' 'ēlōhīm); but in הַשָּׁמַיִם (haššāmáyim, v. 1) and וְהָאָרֶץ (w^ehā'áreš, v. 2), the accent is on the syllable last but one (Mil'el, p. 8).^a

(b) *As punctuation marks*, i.e. they divide the verse into its logical constituent parts. These are of two kinds which may conveniently be called *Stops* and *Continuation marks*.^b The two major stops being:

i. (,) called *Silluq* (סְלוּק), which always appears under the last word of a verse, as under וְהָאָרֶץ at the end of verse 1. The

^a In grammars all accents are indicated by a conventional arrow-head over the stressed syllable. Since most words are Milra', only Mil'el words are marked.

^b These are usually termed 'Disjunctive and Conjunctive accents'. A full list of accents is given at the end of the book, Appendix, § 2.

Silluq is naturally *the greatest stop* in a verse, and regularly followed by the sign : called *Sôph^a Pāsûq* (סוף פסוק, 'end of verse').

ii. (ֿ) called '*Athnāh^a*' (אַתְנַח), as under the word אֱלֹהִים, is the second greatest stop and divides the verse into two logical parts. The values of 'Athnah and Silluq are seen in the translation of verse 1. 'In the beginning God created'—first half of verse, ends with 'Athnah. 'The heavens and the earth'—second half of verse, ends with Silluq, followed by the Soph Pasuq sign.

N.B. Since the sign (,) is used for both the accent Silluq and the Methegh, they are to be distinguished. If this sign occurs under a word in the *middle* of a verse it must be Methegh; if it occurs under the accented syllable of a word at the *end* of a verse it is Silluq. They may both occur together, thus: : מְהַאֲדָם has both a Methegh and a Silluq. Silluq always occurs in the accented syllable (of the last word in a verse) but Methegh never does.

(c) As *musical signs* for chanting the Scriptures in the Synagogues.

SUMMARY: The accents serve (a) to mark the tone-syllable, (b) as marks of punctuation, and (c) as musical signs for chanting Scripture.

14. PAUSE

A word is said to be *in pause* when its accent is a major stop, i.e. a Silluq or 'Athnah (pp. 20-1); in either case the word being at the end of a clause. The tendency, in speech, is to prolong the accented syllable of the last word in a sentence, i.e. when the word is in pause: thus, the word for 'water' is מַיִם (máym) in the middle of a sentence, but in pause it is : מַיִם—מַיִם (máym) with 'Athnah or Silluq, i.e. the short vowel Pathah (ֿ) in the accented syllable is lengthened to Qameš (ָ). Similarly, 'he hath kept' is שָׁמַר (šāmár) in the middle of a sentence, but in pause it is : שָׁמַר—שָׁמַר (šāmár) with 'Athnah or Silluq.

(The changes in pointing due to pause are dealt with more fully on pp. 137 f.)

^a See p. 4, footnote a.

15. KETHIBH^a AND QERE

An interesting feature in the printed Hebrew Bibles is that corrections of recognized errors are made in the margin or footnote, while the uncorrected words are retained in the text. The refusal to change the text, even where obvious errors are recognized, is due to the extreme reverence felt for it and acts as a safeguard against tampering with it.

(a) An excellent illustration of this is afforded by the impossible word אֲנִי (in Jeremiah xlii 6) which obviously cannot be read. We may imagine that what happened was somewhat as follows. The Personal Pronoun 'we' is אֲנִי in Classical Hebrew, but there is a shorter form אָנִי which does not occur in the Bible. The scribe of the text in Jeremiah began writing the word אֲנִי but, after having written the first two letters, left it in its shorter (unclassical) form אָנִי. Since the manuscript was written without vowel-signs (pp. 6-7) the scribe wrote אָ instead of אֲ. When, later, the vowel-signs were introduced, a scheme was devised for attracting the attention of the reader to the error and its correction, without altering the text. The consonants of the erroneous word (here אָנִי, i.e. אָ) were retained but were given the vowels of the corrected form (here אֲנִי, namely אֲ, --), thereby producing an impossible form (here אָנִי). The reader is thus forced to halt at the impossible word and to refer to the margin or footnote where the correction is given.

The uncorrected word in the text is the Kethibh (כְּתִיב, 'it is written'). The corrected reading in the margin or footnote is the Qere (קֶרֶי, 'to be read'). In the example quoted above the Kethibh is אָנִי and the Qere is אֲנִי.

NOTE: In the unpointed scrolls read in the Synagogues, the Kethibh (i.e. the uncorrected form) is similarly retained in the text, but no Qere (corrected form) is given in the margin or footnote. The reader is expected to be familiar with the text and to know when a word is to be corrected, i.e. to read the Qere instead of the (written) Kethibh.

(b) A word which has an offensive or indelicate meaning,

^a See p. 4, footnote a.

though written in the text (Kethibh) is often replaced in reading (Qere, footnote) by another word—usually a euphemistic one.

(c) Another type of deliberate change in reading due, in this case, to reverence, is the Divine name יְהוָה or יְהוֹה (Yah^aweh or Yahweh). The Divine name was considered too sacred to be pronounced; so the consonants of this word were written in the text (Kethibh), but the word read (Qere) was אֲדֹנָי (meaning 'Lord'). The consonants of the (Kethibh) יהוה were given the vowels of the (Qere) אֲדֹנָי namely אֲ, --, producing the impossible form יהוה^a (Yehōwā).^b Since, however, the Divine name occurs so often in the Bible, the printed editions do not put the reading required (Qere) in the margin or footnote; the reader is expected to substitute the Qere for Kethibh, without having his attention drawn to it every time it occurs. For this reason it has been called *Qere Perpetuum*, i.e. permanent Qere.^c

Another example of *Qere Perpetuum* is the fem. sing. Personal Pronoun הִיא (hī', 'she'), which so frequently appears in the Pentateuch in the impossible form הוּא. This is due to confusion with the masc. sing. הוּא (hu', 'he').^d The consonants of the uncorrected form הוּא (Kethibh) were given the vowel of the correction (Qere) הִיא, namely the vowel Hireq (.) and the impossible form הוּא was produced. Once again, the required reading (Qere) is not given marginally or in a footnote, because of the frequency with which this word occurs in the Bible.

16. THE ARTICLE

There is no word for the *indefinite* article in Hebrew; 'a' or 'an' is not expressed, e.g. מֶלֶךְ 'king' or 'a king', עֵין 'eye' or 'an eye'. The context implies that the word is indefinite.

(a) The *definite* article 'the' is said to have been originally הַ

^a The composite shewa which was under the guttural א in the word אֲדֹנָי becomes a simple shewa under the י of the Kethibh יהוה.

^b The English Jehovah.

^c In the Qumrān (Dead Sea) scroll of Isaiah, the Qere of the Divine name is usually written above the Kethibh, thus אֲדֹנָי יהוה. This device of substitution is early, belonging to a period before vowel-points were introduced.

^d Before the main vowel-sounds were represented by the vowel-letters, both הוּא and הִיא were written הָא.

(like the Arabic 'al'). When attached to the word it defined (e.g. הַמֶּלֶךְ 'the king'), the vowelless ל was assimilated and the following letter was consequently doubled, with Dagheš Forte (p. 15) הַמֶּלֶךְ. The article^a, therefore, before an ordinary (i.e. non-guttural) letter is ה followed by Dagheš Forte.

(b) When the article is prefixed to a word beginning with a guttural (א, ה, ח, ע) or ר then, since these letters cannot be doubled (i.e. will not admit the Dagheš Forte which should follow the article), certain adjustments in the pointing of the article have to be made, as follows:

(i) The rule (p. 16, Note (b), and p. 19. 1) that, if the letter to be doubled with Dagheš Forte is a guttural or ר, the preceding vowel is lengthened instead, holds good for the weaker gutturals א, ע and the letter ר:

א	'light' אור	'the light' האור	'man' אדם	'the man' האדם ^b
ע	'eye' עין	'the eye' העין	'city' עיר	'the city' העיר
ר	'head' ראש	'the head' הראש	'foot' רגל	'the foot' הרגל

Before the weaker gutturals א, ע and the letter ר the article is ה.

(ii) The article before the harsh gutturals ה, ח, ע is pointed thus:

ה	'palace' היכל	'the palace' ההיכל ^b	'glory' הוד	'the glory' ההוד
ח	'darkness' חשך	'the darkness' החשך	'dream' חלום	'the dream' החלום

Before the stronger gutturals ה, ח, ע the article is ה. No Dagheš Forte, of course, follows, nor is the vowel under the article lengthened; Dagheš Forte is said to be implicit in the harsh sounds of these gutturals.

(iii) A divergence from the above two sections occurs when the article stands before an unaccented ה and ו, and always before ו, thus:

^a By the 'article' is meant the definite article.

^b Methegh two places back from accent.

'mountains' הרים (the ה is unaccented), 'the mountains' ההרים^a
 'dust' עפר (, , ,), 'the dust' העפר^a
 'wise (man)' חכם (, , ,), 'the wise (man)' החכם^a
 'valour'^b היל (, , , is accented), 'the valour' ההיל

Before an unaccented ו and ה and always before ו the article is ה.

(iv) However, before an accented ה and ו the article is ה, as in (i).

'a mountain' הר (the ה is accented), 'the mountain' ההר
 'to a mountain' הרה (, , ,), 'to the mountain' ההרה
 'strong' עז (, , ,), 'the strong' העז
 'iniquity' עול (, , ,), 'the iniquity' העול

SUMMARY: The article is pointed as follows:

(a) Before ordinary letters (i.e. excluding gutturals and ר) it is ה followed by Dagheš Forte: הַמֶּלֶךְ.

(b) (i) Before the weaker gutturals א, ע and ר it is ה: האור, הראש, העין.

(ii) Before the harsh gutturals ה, ח, ע it is ה: ההיכל, החשך, ההוד.

(iii) Before an unaccented ה and ו and always before ו it is ה: ההרים, העפר, החכם.

(iv) Before an accented ה and ו it is ה: ההר, העז, ההיל.

NOTE TO EXERCISE 1.

'The man said' is expressed in Hebrew as 'He said, (namely) the man', אָמַר הָאָדָם.

'God created' is expressed in Hebrew as 'He created, (namely) God', בָּרָא אֱלֹהִים.

The verb generally precedes its subject in Hebrew; this is the normal order.

(We shall see later that when special emphasis is laid on the subject, it comes first, e.g. אָמַר הָאָדָם means 'the man said'.)

^a See note ^b on previous page.

^b This is the pausal form of הִיל (p. 21).

EXERCISE 1

he created בָּרָא	city (f.) עִיר	king מֶלֶךְ
he said אָמַר	God אֱלֹהִים	day יוֹם
he came בָּא	dust עָפָר	night לַיְלָה
to, unto אֶל	darkness חֹשֶׁךְ	light אֹר
from מִן	head רֹאשׁ	man אָדָם
and אֲ...וְ	temple, palace הֵיכָל	earth, land, ground אֲדָמָה

(1) מֶלֶךְ, הַמֶּלֶךְ (2) יוֹם, הַיּוֹם (3) לַיְלָה, הַלַּיְלָה (4) אֹר, הָאֹר
 (5) עִיר, הָעִיר (6) רֹאשׁ, הָרֹאשׁ (7) חֹשֶׁךְ, הַחֹשֶׁךְ (8) הֵיכָל, הַהֵיכָל
 (9) עָפָר, הָעָפָר (10) הַיּוֹם וְהַלַּיְלָה (11) הָאֹר וְהַחֹשֶׁךְ
 (12) מֶלֶךְ וְאָדָם, הַמֶּלֶךְ וְהָאָדָם (13) אֲדָמָה וְעָפָר, הָאֲדָמָה
 וְהָעָפָר (14) עִיר וְהֵיכָל, הָעִיר וְהַהֵיכָל (15) בָּרָא אֱלֹהִים אָדָם
 מִן-הָאֲדָמָה (16) בָּא הַמֶּלֶךְ מִן הַהֵיכָל (17) אָמַר אֱלֹהִים אֶל-
 הָאָדָם (18) וְאֶל-הָעִיר בָּא הַמֶּלֶךְ (19) בָּרָא אֱלֹהִים אֹר מִן-
 הַחֹשֶׁךְ

(1) a night, the night; (2) a day, the day; (3) a man, the man;
 (4) God, the God; (5) ground, the ground; (6) a palace, the palace;
 (7) darkness, the darkness; (8) dust, the dust. (9) God and the king.
 (10) The palace and the city. (11) The man and the ground.
 (12) The darkness and the light. (13) He created a man from
 the ground. (14) God said unto the king. (15) The man came
 unto the city. (16) The night came and the darkness. (17) And
 unto the man God said. (18) The king came from the city.
 (19) Unto the dust. (20) From the palace.

17. THE INSEPARABLE PREPOSITIONS

ל 'to' or 'for' ב 'in', 'with', or 'by' כ 'as' or 'like'.

These prepositions have no existence as separate words but, like the article, they attach themselves, as prefixes, to the words

^a e.g. וְאָדָם, full account given on pp. 40-1.

^b There is a Methegh here, because this syllable is two places back from the accented syllable (pp. 7-8. 3).

they govern. They are therefore called *Inseparable Prepositions*. It seems that ל is the essential element of אֶל-^a 'unto', ב of the (obsolete) בֵּית 'within', כ of כֵּן 'so'.

(A)

The pointing of the inseparable prepositions is as follows:

1. Normally vowelless, i.e. with *Shewa*, thus:

a king מֶלֶךְ	to a king לְמֶלֶךְ	in a king בְּמֶלֶךְ	as a king כְּמֶלֶךְ
a man אָדָם	to a man לְאָדָם	in a man בְּאָדָם	as a man כְּאָדָם

2. When the inseparable preposition is prefixed to a word whose first letter has a shewa (e.g. שְׁמוּאֵל 'Samuel') then, since two shewas cannot stand together at the beginning of a word (as לְשְׁמוּאֵל), the shewa under the prefix becomes Hireq (לְשְׁמוּאֵל, p. 10, Note). Hence, *before a shewa the inseparable preposition is pointed with Hireq*, thus:

Samuel שְׁמוּאֵל	to Samuel לְשְׁמוּאֵל	in Samuel בְּשְׁמוּאֵל
kings מְלָכִים	to kings לְמְלָכִים	in kings בְּמְלָכִים
	as Samuel כְּשְׁמוּאֵל	
	as kings כְּמְלָכִים	

3. A special case of 2 is when the inseparable preposition is prefixed to a word beginning with י as יְהוּדָה 'Judah'. 'To Judah' is first לְיְהוּדָה (2 above) but the י *quiesces*, i.e. it loses its consonantal character and merges into the preceding homogeneous vowel (p. 18. 2) becoming לְיְהוּדָה. Hence, *before י the inseparable preposition is pointed with Hireq and the shewa under the י falls away*, thus:

Judah יְהוּדָה	to Judah לְיְהוּדָה	in Judah בְּיְהוּדָה
Jerusalem יְרוּשָׁלַיִם ^b	to Jerusalem לְיְרוּשָׁלַיִם	in Jerusalem בְּיְרוּשָׁלַיִם
	as Judah כְּיְהוּדָה	
	as Jerusalem כְּיְרוּשָׁלַיִם	

4. Another special case of 2 is when the inseparable preposition is prefixed to a word whose first letter (is a guttural which) has a composite shewa, as לְאַרִי 'a lion'. The combination לְאַרִי is of course impossible (since two shewas cannot stand together at the

^a אֶל or אֶל-.

^b Commonly found as יְרוּשָׁלַיִם.

beginning of a word) so, *under the influence of the composite shewa the inseparable preposition assumes the corresponding short vowel* (p. 10, Note):

a lion אַרִי to a lion לְאַרִי in a lion בְּאַרִי as a lion כְּאַרִי
Edom אֶדוֹם to Edom לְאֶדוֹם in Edom בְּאֶדוֹם as Edom כְּאֶדוֹם

5. An exception to 4 is the word אֱלֹהִים 'God'. The combination is first לְאֱלֹהִים (4 above) but the א quiesces and loses its consonantal character (p. 18. 1), i.e. it becomes silent, thus:

God אֱלֹהִים to God לְאֱלֹהִים in God בְּאֱלֹהִים as God כְּאֱלֹהִים

6. On p. 23 it was explained that the Divine name is always written יְהוָה (Kethibh) but read אֲדֹנָי (Qere—'the Lord'), and that the impossible form יְהוָה was produced by giving the Kethibh the vowels of the Qere. The same process is carried out consistently when the inseparable preposition is prefixed to the Divine name, thus:

'Yahweh' is written יְהוָה (Kethibh) and read as אֲדֹנָי 'the Lord' (Qere)
'to Yahweh' „ לְיְהוָה („) „ לְאֲדֹנָי ^a 'to the Lord' (Qere)
'in Yahweh' „ בְּיְהוָה („) „ בְּאֲדֹנָי ^a 'in the Lord' („)
'as Yahweh' „ כְּיְהוָה („) „ כְּאֲדֹנָי ^a 'as the Lord' („)

7. Sometimes *immediately before the tone-syllable the inseparable preposition assumes the vowel Qames*, e.g. 'waters to waters' לְשִׁבְתָּ לְמַיִם, 'to sit' לְשִׁבְתָּ.

(B)

When the inseparable preposition is followed by the article, e.g. 'to the king' (which we should expect to be לְהַמֶּלֶךְ), the ה of the article (is scarcely audible and, in fact,) falls away, surrendering its vowel to the preposition, thus: לְהַמֶּלֶךְ. In the same way, 'to the man' (לְהָאָדָם) becomes לְאָדָם, 'to the darkness' (לְהַחֹשֶׁךְ) becomes לְחֹשֶׁךְ, and 'to the dust' (לְהַעֲפָר) becomes לְעַפָּר.

Just as 'לְה' becomes 'ל', so 'בְּה' becomes 'ב' and 'כְּה' becomes 'כ'

„ 'לְה' „ 'ל' „ 'בְּה' „ 'ב' „ 'כְּה' „ 'כ'
„ 'לְה' „ 'ל' „ 'בְּה' „ 'ב' „ 'כְּה' „ 'כ'

^a As in no. 5, the א (in לְאֲדֹנָי) quiesces, leaving לְאֲדֹנָי, &c.

^b Pausal, p. 21.

(C)

The preposition מִן 'from' is usually prefixed to the word it governs, when that word has not the article. It then becomes inseparable, and is pointed as follows:

1. *Before ordinary letters* (i.e. excluding gutturals אההע and the letter ר) e.g. מִשָּׂאִיל 'Saul' (the combination מִשָּׂאִיל becomes מִשָּׂאִיל—p. 15, i.e.) the vowelless ל is assimilated and the following letter is doubled by Dagheš Forte Compensative: it thus becomes מִשָּׂאִיל followed by Dagheš Forte.

'from a king' מִמֶּלֶךְ 'from a day' מִיּוֹם 'from a night' מִלַּיְלָה

2. *Before gutturals or ר* (e.g. מִן אָדָם 'a man', then 'from a man' is מִן אָדָם for a hypothetical מִן אָדָם, i.e.), since these letters cannot receive a Dagheš Forte, the preceding vowel, here under the preposition, is lengthened (p. 19. 1) and the preposition is מִן, thus:

'from a city' מִמֵּצִיר 'from darkness' מִחֹשֶׁךְ 'from a head' מִרֹּאשׁ

3. *When followed by the article*, the preposition may remain separate, as מִן הַמֶּלֶךְ or become inseparable מִן הַמֶּלֶךְ; in the latter instance the article remains intact: 'from the man' מִן הָאָדָם, 'from the dust' מִן הָעֶפֶר.

NOTE: Each of the other inseparable prepositions (ל, ב, כ) is a vowelless consonant which together with the article makes one syllable (לְה, בְּה, כְּה) so that, in pronunciation, the ה is squeezed out and the vowelless consonant seizes its vowel (לְה, בְּה, כְּה). This cannot happen when the article follows the inseparable מִן, since the latter is a complete syllable in itself; therefore in this case the article remains.

SUMMARY:

(A)

The inseparable prepositions ל, ב, כ are pointed

1. Normally with shewa: לְהַמֶּלֶךְ
2. Before a shewa they take Hireq: לְשִׁבְתָּ לְמַיִם

^a Since the ה of the article is a guttural, the preposition is מִן before it.

3. Before י they take Hireq, but the shewa under the י falls away: לִיהוּדָה

4. Before a composite shewa they assume the corresponding short vowel: לִאֲרִי

5. Before אֱלֹהִים they take Sere and the composite shewa under the א disappears: לְאֱלֹהִים

6. Before יהוה they follow 5 with the vowels of the Qere: לִיהוּה

7. Before the tone syllable they often take Qames: לְשֹׁכֵת

(B)

When these inseparable prepositions are followed by the article, the ה of the article disappears and the prepositions assume its pointing: לְעֶפְרַיִם, לְלֵאזִים, לְמִלְלָהּ

(C)

When the preposition מִן becomes inseparable, then

1. Before ordinary letters (excluding the gutturals and ר) it is מִ followed by Dagheš Forte: מִמֶּלֶךְ

2. Before gutturals and ר it is מִ, as in 2, and the article remains intact: מִמֶּלֶךְ, מִמֶּלֶךְ, מִמֶּלֶךְ

3. Before the article it is מִ, as in 2, and the article remains intact: מִמֶּלֶךְ, מִמֶּלֶךְ, מִמֶּלֶךְ

EXERCISE 2

he called קָרָא	heavens (pl.) שָׁמַיִם	Samuel שְׁמוּאֵל
he gave נָתַן	word, thing דָּבָר	a people עַם
he saw רָאָה	woman, wife אִשָּׁה	the „ הָעָם
he went, walked הֵלֵךְ	no, not ^a לֹא	Yahweh, the Lord יְהוָה ^b

(1) מִלְּךָ, מִלְּךָ, מִלְּךָ; מִלְּךָ, מִלְּךָ, מִלְּךָ; מִלְּךָ, מִלְּךָ, מִלְּךָ (2) אֲדָם, כְּאָדָם, מֵאָדָם; הָאָדָם, כְּאָדָם, מִן־הָאָדָם (3) הַהִיכָל, בְּהִיכָל, מִן־הַהִיכָל

^a The negative precedes the word it negates, thus: 'he saw not' לֹא רָאָה.

^b It is best to leave this word unpointed and to translate it by the conventional 'the Lord'.

מִן־הַהִיכָל (4) הַחֹשֶׁךְ, לַחֹשֶׁךְ, בַּחֹשֶׁךְ (5) עֶפְרַיִם, מֵעֶפְרַיִם; הָעֶפְרַיִם, בְּעֶפְרַיִם, מִן־הָעֶפְרַיִם (6) אֱלֹהִים, בְּאֱלֹהִים, מֵאֱלֹהִים; הָאֱלֹהִים, כְּאֱלֹהִים; מִן־הָאֱלֹהִים (7) יְהוָה, לַיהוָה, מִיהוָה (8) אֲדָמָה, כְּאֲדָמָה; הָאֲדָמָה, כְּאֲדָמָה (9) שְׁמוּאֵל, לְשְׁמוּאֵל, כְּשְׁמוּאֵל, מִשְׁמוּאֵל (10) קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַלַּיְלָה (11) הֵלֵךְ הָעָם בַּחֹשֶׁךְ וְלֹא רָאָה אֹר (12) נָתַן שְׁמוּאֵל מֶלֶךְ לְעָם (13) מִן־הָעָם רָאָה יְהוָה (14) בָּרָא אֱלֹהִים אָדָם מֵעֶפְרַיִם וְאִשָּׁה מִן־הָאָדָם (15) אָמַר שְׁמוּאֵל אֶל־הָעָם: בָּא הַמֶּלֶךְ אֶל־הָעִיר (16) קָרָא אֱלֹהִים לְשְׁמוּאֵל בַּלַּיְלָה (17) נָתַן אֱלֹהִים אִשָּׁה לְאָדָם (18) יְהוָה מֶלֶךְ בְּשָׁמַיִם (19) הֵלֵךְ הַמֶּלֶךְ אֶל־הַהִיכָל בַּלַּיְלָה (20) נָתַן אֱלֹהִים אֹר לְאָדָם וְלִאִשָּׁה (21) לֹא אָמַר הַמֶּלֶךְ לְשְׁמוּאֵל דָּבָר (22) קָרָא שְׁמוּאֵל אֶל־יְהוָה (23) לֹא נָתַן יְהוָה אֹר לְעָם (24) הֵלֵךְ שְׁמוּאֵל בְּעִיר (25) רָאָה יְהוָה בְּשְׁמוּאֵל רֹאשׁ לְעָם

(1) a day, in a day, from a day; the day, in the day, from the day; (2) a woman, to a woman, from a woman; the woman, to the woman, from the woman; (3) a city, like a city, from a city; the city, like the city, from the city; (4) the darkness, in the darkness, from the darkness; (5) the God, to the God, from the God; (6) the head, in the head, from the head; (7) the dust, as the dust, from the dust; (8) Samuel, in Samuel, from Samuel. (9) The Lord gave light in the heavens.^a (10) The man came from the dust and the woman from the man. (11) God called to the king in the night.^a (12) The king walked in the city and he saw not. (13) God gave light to the people in the city. (14) The king called to Samuel and Samuel went not. (15) The people called unto the Lord in the darkness. (16) God created a man and a woman. (17) The king came unto Samuel in the night.^a (18) The Lord said unto Samuel. (19) The king saw a woman in the temple.

^a Pausal—the vowel in the tone-syllable is lengthened (p. 21).

18. NOUN AND ADJECTIVE (masc. and fem. sing.)

(A)

m. sg.	horse סוס	man איש	prophet נביא	king מלך
f. sg.	mare סוסה	woman אשה	prophetess נביאה	queen מלכה

Here are four singular nouns in the masculine and feminine. There is no special termination for the masculine, but *the feminine singular noun is recognized by the accented ה termination.*^a

m. sg.	good טוב	evil רע	great גדול	high רם
f. sg.	„ טובה	„ רעה	„ גדולה	„ רמה

These four examples of masc. and fem. sing. adjectives show that, while the masc. sing. has no recognized termination, *the fem. sing. adjective is formed by appending ה to the masc. sing. form.*^b

(B)

When an adjective qualifies a noun, the order of words is, e.g.:

- (i) 'a good man' is expressed 'a man, a good (m. one)'^c איש טוב
in Hebrew as

'a good woman' „ 'a woman, a good (f. one)' אשה טובה

The adjective *follows* the noun it qualifies and agrees with it in number and gender (as in above examples).

- (ii) 'the good man' is expressed 'the man, *the* good (one)'^c האיש הטוב
in Hebrew as
- 'to the good man' „ 'to the man, *the* good (one)' לאיש הטוב
- 'my good man' „ 'my man, *the* good (one)' אישי הטוב^d
(husband)
- 'the good woman' „ 'the woman, *the* good (one)' האשה הטובה

^a The f. sg. ה termination is accented; so that לילה (with ה unaccented) is not feminine. It is a longer form of the m. sg. noun ליל. Similarly on pp. 66 f. there is an unaccented ה termination which has nothing to do with gender, but is an old accusative ending. Some f. sg. nouns also end in ת.

^b Some f. sg. adjectives end in ת. For the time being, we may ignore the change in pointing, due to the additional syllable ה appended. This is explained on pp. 35 f.

^c The main idea is first expressed and is then qualified by what follows.

^d The possessives are dealt with on pp. 50 f.

When the noun is *definite*^a the adjective which qualifies it has the article.

(iii)

'the man is good' is expressed in Hebrew as 'good (is) the man' טוב האיש and sometimes simply 'the man (is) good' טוב האיש

'the woman is good' is expressed in Hebrew as 'good (is) the woman' טובה האשה and sometimes simply 'the woman (is) good' טובה האשה

NOTE: The present tense of the verb 'to be' ('am', 'art', 'is', 'are') is not expressed in Hebrew, but is implied in the context, as above. The above examples show *that when the adjective is used predicatively it usually precedes* (though sometimes it follows)^b the noun.

SUMMARY: Nouns which terminate in an accented ה are generally fem. sing. The fem. sing. adjective is formed by appending ה to the masc. sing.^c The adjective follows the noun it qualifies, and agrees with it in gender and number. If the noun is definite, then the adjective has the article. When used predicatively, the adjective usually precedes (though sometimes it follows)^b the noun.

NOTE TO EXERCISE 3.

Like the adjective, the 3rd fem. sing. of the verb in past action is formed by appending the termination ה to the 3rd masc. sing.:

'he said' אמר	'she said' אמרה ^d
'he called' קרא	'she called' קראה
'he gave' נתן	'she gave' נתנה
'he went' הלך	'she went' הלכה

^a Even though the English may not have the article the noun may still be definite, as the third example 'my good man' implies a *definite* man. When translating, one must first put the phrase into the Hebrew order and then translate.

^b This alternative order is used when the noun is to be emphasized: it would mean 'the *man* (or *woman*) is good'. (Cf. note to Exercise 1.)

^c Some adjectives have a ת termination.

^d When the accented syllable ה is appended the vowel under the second root-letter disappears; instead of saying אמרה (āmará) the tendency in hurried speech is to say אמרה (ām^erā). Note that the methegh shows that the first syllable is open and that the vowel-sign ה in it is 'ā' (p. 13. 2, Note).

It also follows from the Note to Exercise 1 that since

'the man said' is expressed as 'he said (namely) the man' אָמַר הָאִישׁ
'the woman said' „ 'she said (namely) the woman' אָמְרָה הָאִשָּׁה

EXERCISE 3

eye (f.) עֵין	wise חָכָם	voice קוֹל	who, whom, which אֲשֶׁר
	great גָּדוֹל	man אִישׁ	that, because, when כִּי
	good טוֹב	Moses מֹשֶׁה	on, upon, over עַל
evil (m. sg.) רָע	earth, land (f.) אֶרֶץ		he הוּא
„ (f. sg.) רָעָה	the earth הָאֶרֶץ ^a		he was, became הָיָה

(1) מֶלֶךְ טוֹב, הַמֶּלֶךְ הַטוֹב, טוֹב הַמֶּלֶךְ (2) אִשָּׁה טוֹבָה, הָאִשָּׁה הַטוֹבָה, טוֹבָה הָאִשָּׁה (3) יוֹם רָע, הַיּוֹם הַרָע, רָע הַיּוֹם
(4) מֶלֶךְ רָעָה, הַמֶּלֶךְ הַרָעָה, רָעָה הַמֶּלֶךְ (5) אִישׁ חָכָם, הָאִישׁ הַחָכָם, חָכָם הָאִישׁ (6) הִיכָל גָּדוֹל, הַהִיכָל הַגָּדוֹל, גָּדוֹל הַהִיכָל
(7) טוֹב הָאוֹר וְרָע הַחֹשֶׁךְ (8) קָרָא הָעָם בְּקוֹל גָּדוֹל, יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם וְעַל-הָאֶרֶץ (9) קָרָא הָאִשָּׁה אֶל-הַמֶּלֶךְ הַחָכָם, טוֹב יְהוּה לָעָם (10) הָיָה חֹשֶׁךְ גָּדוֹל עַל-הָאֶרֶץ
(11) רָאָה אֱלֹהִים כִּי טוֹב הָאוֹר אֲשֶׁר בָּרָא (12) הָיָה מֹשֶׁה אִישׁ גָּדוֹל בְּאֶרֶץ (13) רָאָה הַמֶּלֶךְ כִּי חֹשֶׁךְ גָּדוֹל עַל-הָעִיר הַרָעָה
(14) בָּאָה הָאִשָּׁה אֶל-שְׁמוּאֵל (15) אָמַר מֹשֶׁה, טוֹבָה הָאֶרֶץ אֲשֶׁר נָתַן יְהוּה לָעָם (16) בָּרָא אֱלֹהִים אֶרֶץ וְשָׁמַיִם (17) גָּדוֹל הַהִיכָל אֲשֶׁר בָּעִיר (18) הָיָה הָאָדָם בְּאֶרֶץ (19) לֹא הָיָה כְּשִׁמוּאֵל אִישׁ חָכָם בְּאֶרֶץ (20) אָמְרָה הָאִשָּׁה, טוֹב הַיּוֹם אֲשֶׁר אָמַר הָאִישׁ הַחָכָם אֶל-הָעָם (21) בַּיּוֹם אֹר, בְּלֵילָה חֹשֶׁךְ

(1) a great people, the great people, the people is great; (2) a good city, the good city, the city is good; (3) an evil day, the evil day, the day is evil; (4) a wise king, the wise king, the king is wise; (5) an evil eye, the evil eye, the eye is evil. (6) The king saw that the darkness (was)^b great upon the land. (7) In the evil day

^a With the article it is always הָאֶרֶץ.

^b Understand 'was'. This is required by the English in a subordinate clause.

^c Pausal, p. 21.

there was not light in the city and the people saw not. (8) The Lord is good to the people. (9) There was not a good man in the evil city. (10) The king called to the woman and she came not. (11) The people said unto Moses, 'The land which the Lord hath given is not good.'^a (12) Samuel said unto the people, 'The Lord, He is king in the heavens and upon the earth.' (13) Moses was (for)^b a head over the people. (14) The woman called unto the king in a loud ('great') voice. (15) The word which the Lord said unto Samuel. (16) The good woman went unto the great temple which (was)^c in the city. (17) To the good city there was light as the day. (18) There was not in the land a man (as)^c great as Moses.

19. GENDER AND NUMBER (of Nouns and Adjectives)

(A) NOUNS

	I	II	III	IV
m. sg.	horse סוּס	prophet נְבִיא	prisoner (m.) אֶסִיר	star כּוֹכָב
f. sg.	mare סוּסָה	prophetess נְבִיאָה	„ (f.) אֶסִירָה	
m. pl.	horses סוּסִים	prophets נְבִיאִים	prisoners (m.) אֶסִירִים	stars כּוֹכָבִים
f. pl.	mares סוּסוֹת	prophetesses נְבִיאֹת	„ (f.) אֶסִירוֹת	

The above examples show that, while the masc. sing. has no special termination, the fem. sing. ends in הַ, the masc. pl. in יִם, and the fem. pl. in וֹת.

Column I represents the simplest declension of the noun. It is a monosyllable, with a full^d vowel between two consonants; this vowel does not change by the addition of a new syllable.

^a The Hebrew order is 'not good (is) the land which the Lord . . . '.

^b The bracketed word is in the Hebrew expression. The student will understand from the English whether a word in brackets is to be translated or left out in the Hebrew.

^c The bracketed word is not in the Hebrew expression, but is required by the English.

^d Those vowels which are represented by vowel-letters are 'full' vowels; they always remain, while other vowels are often reduced.

Of the same type is קוץ m. (thorn), pl. קוצים : חומה f. (wall), pl. חומות.

Column II represents a two-syllabled noun whose first syllable has a Qameṣ. When a new syllable (ים.—) is added at the end, the vowel in the first syllable disappears. This is because the accent moves forward to the new syllable (from נביא to נביאים) and, the tendency in speaking being to hurry on to the accented syllable, the Qameṣ is reduced to shewa (and instead of נביאים it becomes נביאים). In the same way the pl. of דבר m. (word, thing) is דברים (not דברים).

Column III represents the same type of noun as Column II, except that its first letter is a guttural. Consequently, when an additional syllable appears at the end and the Qameṣ in the first syllable is reduced to shewa, it will be composite shewa under the guttural, instead of the simple shewa (p. 10).

Column IV represents a two-syllabled noun whose first syllable has a full vowel. When the additional syllable appears at the end, this vowel remains.

NOTE: (a) There is no neuter gender in Hebrew. Inanimate things and abstract ideas are either masculine or feminine.

(b) There are a number of feminine nouns whose singular does not end in הָ. The student will become acquainted with such nouns by practice, but some of them may be recognized in the following ways:

- i. Nouns denoting the female sex are naturally feminine: e.g. אם 'a mother', אתון 'a she-ass'.
- ii. Nouns denoting those parts of the body which occur in pairs are feminine: e.g. יד 'a hand', עין 'an eye', רגל 'a foot'.^a
- iii. Names of countries and towns are feminine, since they are regarded as the mothers of their inhabitants: e.g. כנען 'Canaan', ירושלים^b 'Jerusalem'.

^a Those parts of the body which are not duplicated are masculine, as ראש 'head', פה 'mouth'.

^b Commonly found as ירושלם.

(B) ADJECTIVES

	I	II	III
m. sg.	good טוב	great גדול upright ישר	rich עשיר wise חכם
f. sg.	טובה	גדולה ישרה	עשירה חכמה
m. pl.	טובים	גדולים ישרים	עשירים חכמים
f. pl.	טובות	גדולות ישרות	עשירות חכמות

The masc. sing. adjective serves as the basis for the formation of the other genders and numbers. The fem. sing. is formed by appending הָ, the masc. pl. by appending ים., and the fem. pl. by appending ות.

The three groups of adjectives correspond to the three groups of nouns described in (A), thus:

Column I represents the simplest form of the adjective. It is a monosyllable with a full vowel. It does not alter with the addition of a syllable.

Column II represents a two-syllabled adjective whose first vowel is Qameṣ. When an additional syllable is appended, this Qameṣ is reduced to shewa.

Column III represents the same type of adjective as Column II, except that its first letter is a guttural. In this case, the Qameṣ of the first syllable is reduced to composite shewa (under the guttural).

NOTE: The logical plurals of איש 'a man' and אשה 'a woman' (namely, אישים and אשות) are very rare and the forms usually found are אנשים 'men' and נשים 'women'. It must be understood that, though the fem. pl.—נשים—has the termination of a masc. pl., it is nevertheless a fem. pl. noun by nature (it means 'women'). Therefore the adjective which qualifies it, agreeing with it in number and gender, must also be fem. pl., thus: 'good women' טובות נשים.

20. THE DUAL NUMBER

Some Hebrew nouns have a Dual number denoting pairs of things:

singular:	יָד 'a hand'	יוֹם 'a day'	פַּעַם 'a time'
dual:	יָדַי 'two hands'	יוֹמַי 'two days'	פַּעַמַּי 'twice'

The dual termination for both the masc. and the fem. is יָם.

NOTE: In the case of nouns denoting objects occurring in natural pairs, the dual is often extended to have a plural meaning; e.g. יָדַי means 'two hands' but, in certain contexts, may mean 'hands' in the plural.

NOTE TO EXERCISE 4.

The 3rd person plural of the verb in past action ends in ׁ for both the masculine and the feminine:

he said אָמַר	he went הִלֵּךְ	he called קָרָא	he gave נָתַן
she „ אָמְרָה	she „ הִלְכָּה	she „ קָרְאַה	she „ נָתְנָה
they „ אָמְרוּ	they „ הִלְכוּ	they „ קָרְאוּ	they „ נָתְנוּ

EXERCISE 4.

man (sg.) אִישׁ	tree עֵץ	he sat, dwelt, abode, stayed יָשַׁב
men (pl.) אֲנָשִׁים	fruit פְּרִי	he ate אָכַל
woman (sg.) אִשָּׁה	prophet נָבִיא	he took לָקַח
women (pl.) נָשִׁים	prophetess נְבִיאָה	he was הָיָה
garden גֶּן	holy קָדוֹשׁ	they were (m. and f.) הָיוּ
the garden הַגֶּן	also, even, indeed גַּם	all, each, every כָּל or כָּל־ ^a
Israel יִשְׂרָאֵל	under, instead of תַּחַת	

- (1) סוּס טוֹב, סוּסִים טוֹבִים; סוּסָה טוֹבָה, סוּסוֹת טוֹבוֹת
 (2) נָבִיא קָדוֹשׁ, נְבִיאִים קְדוֹשִׁים; נְבִיאָה קְדוֹשָׁה, נְבִיאוֹת
 קְדוֹשׁוֹת (3) אִישׁ חָכֵם, אֲנָשִׁים חֲכָמִים; אִשָּׁה חֲכָמָה, נָשִׁים חֲכָמוֹת
 (4) עֵץ גָּדוֹל, עֲצִים גְּדוּלִים (5) הַהִיכָל הַגָּדוֹל, הַהִיכָלִים

^a See p. 13, no. 4.

הַגְּדוּלִים (6) נָתַן יְהוָה לְיִשְׂרָאֵל אֶרֶץ גְּדוּלָּה וְטוֹבָה (7) יָשַׁב
 הָאִלֵּךְ בְּעֶפְרַיִם כָּל־הַיּוֹם וְלֹא אָכַל (8) יָשְׁבָה הַנְּבִיאָה תַּחַת
 הָעֵץ (9) רָעִים הָיוּ הָאֲנָשִׁים אֲשֶׁר יָשְׁבוּ בְּעִיר הַגְּדוּלָּה (10) לֹא
 לָקַח שְׂמוּאֵל הַנְּבִיא פְּרִי מִן־הַגֶּן (11) לָקַחַהּ הָאִשָּׁה מִן־הַפְּרִי
 אֲשֶׁר בָּגַן וְגַם נָתְנָה לָאָדָם (12) לָקַחוּ הָאָדָם וְהָאִשָּׁה מִן־הָעֵץ
 וְגַם אָכְלוּ מִן־הַפְּרִי (13) בָּאוּ עַל־הָעֵיר הָרָעָה כָּל־הַדְּבָרִים
 אֲשֶׁר אָמְרוּ הַנְּבִיאִים הַקְּדוֹשִׁים (14) לֹא נָתְנָה הָאֶרֶץ פְּרִי כִי הָיוּ
 הָאֲנָשִׁים רָעִים (15) אָמַר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל, קְדוֹשׁ הַיּוֹם
 לַיהוָה (16) בָּגַן הָיוּ עֲצִים גְּדוּלִים וְטוֹבִים (17) לֹא אָכְלוּ
 הַנְּבִיאִים בְּהִיכָל, כִּי קְדוֹשִׁים הָיוּ לַיהוָה (18) רָאָה הָעָם כִּי טוֹב
 הַפְּרִי אֲשֶׁר לָקַחוּ הָאֲנָשִׁים מִן־הָעֲצִים אֲשֶׁר בָּאֶרֶץ אֲשֶׁר נָתַן
 יְהוָה לְיִשְׂרָאֵל (19) חֲכָמִים וְטוֹבִים הָיוּ הַדְּבָרִים אֲשֶׁר אָמַר
 הַנְּבִיא הַחָכֵם אֶל־הָאֲנָשִׁים אֲשֶׁר הָיוּ בְּהִיכָל (20) קָרְאוּ הַנְּבִיאִים
 בְּקוֹל גָּדוֹל, שְׂמוּאֵל הוּא נָבִיא לַיהוָה (21) טוֹב יְהוָה לְטוֹבִים
 וְלָרָעִים

(1) a great man, great men; a great woman, great women;
 (2) a holy prophet, holy prophets; a holy prophetess, holy pro-
 phetesses; (3) a good word, good words; (4) a great temple, great
 temples. (5) The prophets went unto the holy city, for they said,
 'Samuel the prophet is in the temple which is in the city, and
 also the king and all the people.' (6) Holy were the men who sat
 under the trees in the garden all the day. (7) The people dwelt
 (sg.) in the good land which the Lord gave to Israel. (8) The man
 and the woman ate from the fruit which was on the tree in the
 great garden. (9) Great is the Lord in the heavens and great is
 Israel on the earth. (10) The men went unto the land and they
 also^c took from the fruit and unto the people they came and
 they also^c said, 'The fruit which is in the land is good.' (11) God
 said unto Moses, 'The men who said that the land is not good
 for Israel are evil.'^d (12) The prophets dwelt not in the evil city,

^a Pausal.

^b Understand 'was', as is required by the English.

^c וגם = and also they, &c.

^d 'Evil are the men who . . .'

for they were holy to the Lord. (13) The king saw that wise (were) the words which the holy prophet said unto the people. (14) There were not in Israel prophets (as) great as Samuel. (15) The prophetess took not from the fruit and she ate not all the day and all the night.

21. THE CONJUNCTION

The conjunction 'and'^a is a prefixed ו, i.e. it is inseparable. It is pointed like the inseparable prepositions, with the exception of the case explained in 2 below:

1. Ordinarily it is vowelless, i.e. it is pointed with shewa—וְ:

'a man' אָדָם	'and a man' וְאָדָם
'a horse' סוּס	'and a horse' וְסוּס
'the man' הָאָדָם	'and the man' וְהָאָדָם ^b
'the horse' הַסּוּס	'and the horse' וְהַסּוּס

2. (a) When the conjunction is prefixed to a word whose first letter has a shewa, as שְׁמוּאֵל 'Samuel' then, since the word cannot begin with two shewas (as וְשְׁמוּאֵל) the ו takes the form וּ—וּשְׁמוּאֵל 'and Samuel'. Similarly 'words' דְּבָרִים, 'and words' וּדְבָרִים.^c

(b) Before the labials בּמֶפּ the conjunction also takes the form וּ:

'between' בֵּין:	'and between' וּבֵין ^d (not וְבֵין)
'Moses' מֹשֶׁה:	'and Moses' וּמֹשֶׁה (not וְמֹשֶׁה)
'here' פֹּה:	'and here' וּפֹה (not וְפֹה).

^a The conjunction may have a variety of meanings, according to the context; it may also mean 'but', 'or', &c. For the present we may take it to be 'and'.

^b The article after the conjunction remains.

^c The first letter in the word דְּבָרִים has Dagheš Lene, but when the conjunction ו is prefixed, the Dagheš Lene falls away, because it is immediately preceded by a vowel (pp. 14-15).

^d Similarly the Dagheš Lene falls away after וּ—בֵּין but וּבֵין.

It will be observed that the forms in the brackets would be difficult to articulate in ordinary speech and so the conjunction resolves into ו. The examples in (a) and (b) show that *before shewa and the labials בּמֶפּ the conjunction is ו*.

3. When prefixed to a word beginning with י, the י (as in the case of the inseparable prepositions) quiesces into a vowel,^a thus: 'Judah' יְהוּדָה, 'and Judah' וַיְהוּדָה: 'Jerusalem' יְרוּשָׁלַיִם, 'and Jerusalem' וַיְרוּשָׁלַיִם.

4. Before a composite shewa it assumes the corresponding short vowel (as with the inseparable prepositions): 'I' אֲנִי, 'and I' וְאֲנִי: 'Edom' אֲדוֹם, 'and Edom' וְאֲדוֹם.

5. An exception to 4 is אֱלֹהִים which, with the conjunction, is וְאֱלֹהִים (cf. p. 30. A 5).

6. With the Kethibh יְהוָה (pointed with the vowels of אֲדֹנָי and read as the latter) the combination is וַיְהוָה (and read וַאֲדֹנָי). (cf. p. 30. A 6).

7. When the conjunction stands *immediately before the tone-syllable* (i.e. the accented syllable), especially when it connects a pair of words, it is וּ: 'day and night' יוֹם וָלַיְלָה: 'light and darkness' טוֹב וָרָע: 'good and evil' אֹר וְחָשֶׁךְ.

SUMMARY: The conjunction ו is pointed:

1. Ordinarily with shewa וְ: וְסוּס, וְהָאָדָם.
2. Before shewa and בּמֶפּ it is וּ: וּשְׁמוּאֵל, וּבֵין, וּמֹשֶׁה, וּפֹה.
3. Before י the י quiesces and the conjunction has Hireq: וַיְהוּדָה.
4. Before a composite shewa it takes the corresponding short vowel: וְאֲנִי, וְאֲדוֹם.
5. With אֱלֹהִים it is וְאֱלֹהִים.
6. With יְהוָה (Qere אֲדֹנָי) it is וַיְהוָה (Qere וַאֲדֹנָי).
7. Immediately before the tone-syllable it is often וּ: יוֹם וָלַיְלָה.

^a י becomes וי and finally וי (p. 18. 2).

22. THE INTERROGATIVE PRONOUNS

A. The interrogative pronoun 'who?' (subject) or 'whom?' (object)^a is **מִי**. Its form is fixed and does not change: 'to whom?' **לְמִי**; 'from whom?' **מִמֵּי**.

B. The interrogative pronoun 'what?' **מָה** is pointed practically like the article:

1. Before ordinary consonants (excluding gutturals and **ר**) it is **מָה**—followed by Dagheš Forte: 'what is this?' **מָה־זֶּה**.^b

2. Before **א** and **ר** it is **מַה**: 'what (am) I?' **מַה־אֲנִי**.

3. Before **ה** and **ח** it is **מֶה**: 'what (is) he?' **מֶה־הוּא**.

4. Before a guttural with Qames it is **מָה**: 'what hath he done?' **מָה־עָשָׂה**.

EXERCISE 5

morning בֹּקֶר	he went out יָצָא	he divided, distinguished הִבְדִּיל
evening עָרֵב	he knew יָדַע	between בֵּין
(adj.) old זָקֵן	he spoke דִּבֶּר	I אֲנִי
(as noun) elder		

(1) **הַשָּׁמַיִם, וְהַשָּׁמַיִם; בַּשָּׁמַיִם, וּבַשָּׁמַיִם** (2) **הָאָרֶץ, וְהָאָרֶץ; בָּאָרֶץ, וּבָאָרֶץ** (3) **יוֹם, וְיוֹם; מִיּוֹם, וּמִיּוֹם** (4) **אֲנִי, וְאֲנִי; אַדְמָה, וְאַדְמָה** (5) **מֹשֶׁה, וּמֹשֶׁה; לְמֹשֶׁה, וּלְמֹשֶׁה** (6) **שְׁמוּאֵל, וְשְׁמוּאֵל; לְשְׁמוּאֵל, וּלְשְׁמוּאֵל** (7) **אֱלֹהִים, וְאֱלֹהִים; יְהוָה, וְיְהוָה** (8) **יְרוּשָׁלַיִם, וְיְרוּשָׁלַיִם** (9) **אֹרֶךְ וְחָשֶׁךְ** (10) **טוֹב וָרָע** (11) **עָרֵב וּבֹקֶר** (12) **יוֹם וְלַיְלָה** (13) **פָּרִי, וּפְרִי** (14) **מִי אֲנִי, וּמֶה־אֲנִי** (15) **הִבְדִּיל אֱלֹהִים בֵּין הָאֹרֶךְ, וּבֵין הַחָשֶׁךְ, בֵּין הַיּוֹם, וּבֵין הַלַּיְלָה** (16) **לֹא הִבְדִּילוּ הָאֲנָשִׁים הָרָעִים בֵּין הַטוֹב, וּבֵין הָרָע** (17) **מִי כִיהוֹה בַּשָּׁמַיִם, וּמִי כִישְׂרָאֵל בָּאָרֶץ** (18) **בָּרָא אֱלֹהִים שָׁמַיִם, וְאָרֶץ** (19) **טוֹבִים וְחַכְמִים הָיוּ הַדְּבָרִים, אֲשֶׁר דִּבֶּר הַנְּבִיא הַזֶּה**

^a Usually **מִי**—as will be seen from p. 53, N.B.

^b Observe how the **ה** has no value as a consonant at all. The interrogative pronoun **מָה** is usually closely connected with the following word by a Maqqeph or, in the Bible, by a continuation accent and, by reading the two words together, the first letter of the following word is duplicated.

^c After a vowel the Dagheš Lene falls away (pp. 14-15. (a), since the two words are spoken without a pause, almost as one word.

^d Pausal.

אֶל־הַמֶּלֶךְ (20) **יָדַע הָאָדָם טוֹב וָרָע, כִּי אָכַל מִן־הָעֵץ אֲשֶׁר בְּגֶן־אֶמְרָה הָאֲשֶׁה אֶל־הַזִּקְנִים, בָּאוּ אֲנָשִׁים מִישְׂרָאֵל בְּלַיְלָה, וּבִבֹקֶר יָצְאוּ מִן־הָעִיר** (22) **לֹא הָיָה מֶלֶךְ בְּיִשְׂרָאֵל, וְשְׁמוּאֵל הַנְּבִיא הָיָה רֹאשׁ לָעָם** (23) **בָּעִיר הַקְּדוּשָׁה יָשְׁבָה אֲשֶׁה זִקְנָה, וְחַכְמָה** (24) **יְהוָה הוּא אֱלֹהִים, וּמֶלֶךְ בַּשָּׁמַיִם, וּבָאָרֶץ** (25) **נָתַן יְהוָה לְיִשְׂרָאֵל אֶרֶץ טוֹבָה, וְגִדּוּלָה, וְגַם נְבִיאִים גִּדּוּלִים, וְקְדוּשִׁים** (26) **מֶה־הִדְבֵּר אֲשֶׁר דִּבֶּר אֱלֹהִים אֶל־הַנְּבִיא** (27) **וּבְכָל־הָעִיר לֹא הָיָה אִישׁ טוֹב**

(1) The night, and the night; in the night, and in the night; (2) the tree, and the tree; from the tree, and from the tree; (3) in the city, and in the city; (4) Jerusalem, and Jerusalem; in Jerusalem, and in Jerusalem; (5) darkness and light; (6) night and day; (7) to Israel, and to Israel; (8) an old and wise man, old and wise men. (9) Who are the men who came to the city in the evening? (10) The king was wise and good. (11) The prophets were wise and great men. (12) The Lord distinguished between the good (men)^a and between the evil (men)^a who were in the land. (13) In the evening and in the morning (in) every day the king called unto the Lord. (14) The prophet went out from Jerusalem, the holy city, as the word which the Lord spoke. (15) What is man whom God created? He is dust from the ground. (16) The woman said unto the people, 'The king distinguished not between (the^b) good and (between the^b) evil'. (17) Moses and Samuel were good and holy prophets. (18) And in all the land (there) was not a palace like the palace which was in Jerusalem. (19) The man and the woman were in the garden and from the tree they ate fruit. (20) And who is like Israel, a great nation under the heavens?

23. THE ABSOLUTE AND CONSTRUCT STATES

To illustrate what is meant by the absolute and construct states, the following two examples may be taken: (a) 'he is a

^a The m. pl. adjective implies 'men'.

^b The bracketed words are in the Hebrew thought.

man' **אִישׁ הוּא**, and (b) 'he is a man of God' **הוּא אִישׁ-אֱלֹהִים**. The word **אִישׁ** in (b) is dependent upon the next word **אֱלֹהִים** in such a way that the two words together **אִישׁ-אֱלֹהִים** make up one compound idea—'man-of God'. The dependent word **אִישׁ** is said to be in the *construct state*; whereas **אִישׁ** in (a) stands alone and is independent, and (in contradistinction) is said to be in the *absolute state*.

When two (or more) words are so closely united that together they constitute one compound idea, the dependent word (or words) is (are) said to be in the *Construct State*. The word (in the absolute state) upon which the construct depends, is said to be in the genitive^a (as above **אֱלֹהִים**).

The construct state has, at times, a Maqqeph after it (and, in the Bible, always otherwise a continuation accent). The Maqqeph (and the continuation accent) indicate that the word (in the construct) is united with the one after it.^b

The construct often brings about an adjustment in the form:

1.	abs. sg.	cons. sg.	abs. pl.	cons. pl.
m.	horse סוּס	horse-of סוּס-	horses סוּסִים	horses-of סוּסֵי-
f.	mare סוּסָה	mare-of סוּסַת-	mares סוּסוֹת	mares-of סוּסוֹת-

In the *simplest form* of the noun, the fem. sg. construct ends in **תַּ** and the masc. pl. construct in **ִי**. The masc. sg. and the fem. pl. do not change externally but they are recognized as constructs by the Maqqeph (and, in the Bible, also by the continuation accent) accompanying them.

NOTE: The fem. sg. noun and adjective originally terminated in **תַּ** in the absolute. In the spoken language this **תַּ** (āt) termination became thinned down to **הַ** (â)—the **ת** (t) being scarcely audible and finally discarded when no word

^a The genitive case-ending has been lost—see pp. 66–7.

^b Since accents will rarely appear in this grammar (except for pause), the construct state will generally have a Maqqeph after it. When the student begins to read the Bible in Hebrew, he will see that the word in the construct state has either a Maqqeph or the continuation accent.

immediately followed, i.e. in the absolute. In the construct state this **תַּ** was merely shortened to **תְּ** in the process of hurrying on to the next word (the genitive) to complete the compound idea; the two words being spoken without a pause.^a

The final **ם** of the masc. pl. was scarcely heard and finally dropped in the construct, through hurrying on to the genitive.

2.	abs. sg.	cons. sg.	abs. pl.	cons. pl.
	son בֶּן	son-of בֶּן-	sons בָּנִים	sons-of בָּנֵי-
	hand יָד	hand-of יָד-	hands יָדַיִם ^b	hands-of יָדָי-

The vowel changes brought about in the construct state will be easily understood by bearing in mind that the compound idea (i.e. the construct and the genitive together) are spoken together practically as one word. The natural tendency, then, is to hurry on to the genitive and in doing so the word in the construct is spoken hurriedly and thus shortened as much as possible. Thus **בֶּן** becomes **בֶּן-** in the construct and **יָד** becomes **יָד-**. In the plural, the final **ם** (of **בָּנִים**) disappears in the construct and, by hurrying on to complete the compound, the vowel (Qameṣ) in the first syllable is reduced to shewa (**בָּנֵי-מֹשֶׁה**—'sons-of Moses'). Similarly, the construct of the dual form **יָדָיִם** is contracted to **יָדָי**—'hands-of'.

NOTE: The reduction of the Qameṣ to shewa in the first syllable of the construct is due to the principle explained on pp. 35, 36, Column II. When the sing. noun **נָבִיא** is made plural by the addition of the new syllable **ִים** at the end and the accent moves forward on to the new syllable, the Qameṣ in the first syllable is reduced in the process of hurrying on to the accented (last) syllable (**נָבִיאִים**). Similarly, when **נָבִיא** is construct, the speaker hurries on to the genitive and the construct becomes **נָבִיא-**.

^a Compare, in French, *il a* (for *at*), but *a-t-il*?

^b Dual form.

3. abs. sg.	cons. sg.	abs. pl.	cons. pl.
word דָּבָר	word-of דְּבָר	words דְּבָרִים	words-of דְּבָרַי
wise (man) חָכָם	wise (man)-of חָכְמָם	wise (men) חָכְמַיִם	wise (men)-of חָכְמַי

When a two-syllabled word like **דָּבָר** is put in the construct state, two changes take place. The syllable **בָּר** is shortened to **בֶּר** (just as **יָד** becomes **יֶד**), and the Qameṣ in the first syllable **דָּ** is reduced to shewa, thus the absolute **דָּבָר** becomes **דְּבָר** in the construct. **חָכָם** is of the same type, except that its first letter is a guttural, so that, when the Qameṣ under it becomes shewa in the construct, it is a composite shewa: it becomes **חָכְמָם**.

When the plural absolute **דְּבָרִים** becomes construct, then **בָּרִים** becomes **בְּרִי** (just as **בָּנִים** becomes **בְּנֵי** in 2 above) resulting in **דְּבָרֵי** which, in turn, becomes **דְּבָרַי**, (p. 10, Note). When the plural **חָכְמַיִם** becomes construct, then **חָכְמַי** becomes **חָכְמִי** and the resulting **חָכְמִי** becomes **חָכְמַי**, i.e. the composite shewa becomes the corresponding short vowel. In the same way the absolute **אֲנָשִׁים** (men) becomes **אֲנָשֵׁי** (men-of) in the construct.

NOTE: *The word in the construct state never takes the article.*

When the compound idea is definite, it is (*not* the word in the construct but) the genitive (following it) which takes the article, thus:

Indefinite	Definite
a man-of God אִישׁ-אֱלֹהִים	the man-of-God הָאִישׁ-הָאֱלֹהִים (not הָאִישׁ)
a word-of truth דְּבַר-אֱמֶת	the word-of truth הַדְּבַר-הָאֱמֶת (not הַדְּבַר)

Note further the usage with proper nouns:

דְּבַר-מֹשֶׁה —the word-of Moses, since מֹשֶׁה ^b , being a proper noun, is definite.				
יַד-יְהוָה —the hand-of the Lord, „ יְהוָה , „ „ „				
אֶרֶץ-כְּנָעַן —the land-of Canaan, „ כְּנָעַן , „ „ „				

^a Compare the English phrase 'the man's house', which really means 'the house of the man'.

^b Compare, in English, 'David's son', which means 'the son of David'.

24. TABLE OF WORDS IN THE ABSOLUTE AND CONSTRUCT STATES

sg. abs.	sg. cons.	pl. abs.	pl. cons.	Remarks	No.
horse סוּס	סוּס	סוּסִים	סוּסֵי	Simple noun. The masc. pl. ים changes to י in the construct—general rule.	1
mare סוּסָה	סוּסַת	סוּסוֹת	סוּסוֹת	Simple noun. The fem. sg. termination ת in the construct—general rule.	2
son בֶּן	בֶּן	בָּנִים	בָּנֵי	Pl. abs. irregular. Vowel shortened in cons. sg. Qameṣ lost in cons. pl.	3
hand יָד	יָד	יָדַיִם	יָדַי	Same as no. 3. Note how dual serves also for pl.	4
people עַם	עַם	עַמִּים	עַמִּי	Dagheš Forte in מ of pl. Note: a vowel may be elided, but not a syllable: since pl. abs. is really עַמְמַיִם there is no loss of vowel.	5
prophet נְבִיא	נְבִיא	נְבִיאִים	נְבִיאֵי	The Qameṣ (under the first letter) of the sg. abs. is lost.	6
prophetess נְבִיאָה	נְבִיאַת	נְבִיאֹת	נְבִיאֹת	Same as no. 2.	7
word, thing דְּבָר	דְּבָר	דְּבָרִים	דְּבָרַי	Sg. cons. loses first Qameṣ and shortens second one. Both are lost in pl. cons., the first shewa becoming Hireq.	8
old (man) זָקֵן	זָקֵן	זָקִנִים	זָקִנֵי	Second vowel of sg. abs. is Sere, but changes in the same way as no. 8.	9
elder חָכָם	חָכָם	חָכְמַיִם	חָכְמִי	Same as no. 8, except that the first letter is a guttural. In sg. cons. Qameṣ is replaced by composite shewa. In pl. cons. the composite shewa becomes corresponding short vowel.	10
dust עָפָר	עָפָר	עָפָרִים	עָפָרֵי	Sg. same as no. 10.	11
man אִישׁ	אִישׁ	אֲנָשִׁים ^a	אֲנָשֵׁי	Pl. abs. irregular. Pl. cons. same as no. 10.	12
woman אִשָּׁה	אִשָּׁת	נָשִׁים	נָשֵׁי	Note special form of sg. cons. The pl. has masc. termination. Pl. cons. same as no. 3.	13
eye עֵינַיִם	עֵינַיִם	עֵינַיִם	עֵינַיִם	Note special form of cons. sg., where the diphthong 'ai' becomes 'ê'. In the pl. the full vowel in the first syllable is not shortened, just as in no. 1.	14
star כּוֹכַב	כּוֹכַב	כּוֹכָבִים	כּוֹכָבַי	Full vowel ô does not change. Qameṣ of sg. abs. is shortened in sg. cons. and disappears in pl. cons.	15

This Table includes most of the nouns and adjectives which have already occurred in the vocabularies.

^a See p. 37, Note.

EXERCISE 6

Egypt מצרים	name שם	exceedingly, very מאד ^a
Jacob יעקב	star כוכב	lo! behold! הנה
Esau עשו	one (m.) אחד ^b	
Solomon שלמה	„ (f.) אחת	he heard, hearkened שמע
N.B. 'he hearkened to the voice-of' שמע לקול- means 'he obeyed'.		
„	in „	שמע בקול-

(1) לא נביא אני ולא בן-נביא (2) ראה המלך איש וקן מאד בְּהִיכַל וְלֹא יָדַע כִּי נָבִיא-אֱלֹהִים הוּא (3) הָיָה דְּבַר-יְהוָה אֶל-שְׁמוּאֵל בְּלֵילָהּ (4) הָלַךְ הַנָּבִיא אֶל-הֵיכַל-הַמֶּלֶךְ (5) קָרָא מֶלֶךְ-מִצְרַיִם אֶל-מֹשֶׁה, כִּי הָיָה חֹשֶׁךְ בְּאֶרֶץ-מִצְרַיִם, וְלִבְנֵי-יִשְׂרָאֵל הָיָה אֹר (6) לֹא שָׁמַע הָעָם אֶל-דְּבָרֵי-הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשֵׁם-יְהוָה (7) וּבְנֵי-הַמֶּלֶךְ הָיוּ מְכַל עֲצִי-פָרִי (8) הָיוּ אֲנָשֵׁי הָעִיר רָעִים מְאֹד בְּעֵינֵי-אֱלֹהִים וּבְעֵינֵי-אָדָם (9) מְכַל עַמִּי-הָאָרֶץ בָּאוּ אֶל-שְׁלֹמֹה מֶלֶךְ-יִשְׂרָאֵל, כִּי הָיָה חָכָם מְאֹד בְּעֵינֵי-כָל-הָעַמִּים (10) יָשָׁב שְׁמוּאֵל עַל-הָאֲדָמָה בְּרֹאשׁ-בְּנֵי-הַנְּבִיאִים (11) יָצְאוּ בְנֵי-יִשְׂרָאֵל מֵאֶרֶץ-מִצְרַיִם עִם גְּדוֹל מְאֹד, כְּדִבְרֵי-יְהוָה אֲשֶׁר דִּבֶּר אֶל-מֹשֶׁה (12) קָרָא הַמֶּלֶךְ לְכָל-חֲכָמֵי-הָאָרֶץ (13) עֲיִנֵּי-יְהוָה אֶל-הַטּוֹבִים וְלֹא אֶל-הַרָעִים (14) רָאוּ חֲכָמֵי-מִצְרַיִם כִּי יָד-יְהוָה בְּאֶרֶץ (15) קָרָאוּ בְנֵי-הַנְּבִיאִים בְּקוֹל גְּדוֹל, יְהוָה קְדוֹשׁ-יִשְׂרָאֵל הוּא אֶחָד וְאֵל-הֵיכַל-הָאָרֶץ (16) לֹא שָׁמְעוּ בְנֵי-יִשְׂרָאֵל בְּקוֹל-יְהוָה, וּבְעֵינֵי-מֹשֶׁה הָיָה הַדָּבָר רַע מְאֹד (17) וְאַשָּׁה אַחַת מִנְּשֵׁי-בְנֵי-הַנְּבִיאִים קָרָא אֶל-שְׁמוּאֵל (18) הָיוּ בְנֵי-יִשְׂרָאֵל כְּעַפְרָה-הָאֲדָמָה וּכְכֹכְבֵי-הַשָּׁמַיִם בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה לְיַעֲקֹב (19) הַקּוֹל קוֹל-יַעֲקֹב

^a Follows the adjective.^b This numeral is an adjective, following the noun and agreeing with it in gender.^c The English requires the subordinate clause to be put in the past. Understand 'was'.^d In English the phrase is 'the word of the Lord came'.^e The conj. here must mean 'but'. See p. 40, footnote a.^f Trees-of fruit = fruit trees (see p. 136).

וְהַיָּדִים יָדֵי-עֶשָׂו, כִּי לֹא הָיוּ יָדֵי-יַעֲקֹב כִּי־יָדֵי עֶשָׂו (20) דְּבַר מֹשֶׁה אֶל-וְקֵנֵי-הָעָם כָּל אֲשֶׁר אָמַר יְהוָה אֶל-יִשְׂרָאֵל (21) הָיָה בָּא יוֹם-יְהוָה, יוֹם אֲשֶׁר הוּא חֹשֶׁךְ וְלֹא אֹר (22) יָצָא אֶחָד מִגְּדוֹלֵי-הָעָם וּבְקוֹל-גְּדוֹל קָרָא אֶל-אֲנָשֵׁי-הָעִיר, הָיָה הָעִיר בְּיַד-הַמֶּלֶךְ

(1) Moses was a man of God. (2) Jacob called in the name of the Lord. (3) The children of Israel were in the land of Egypt. (4) The people hearkened not to (or 'in') the voice of the old prophet who spoke in the name of the God of Israel. (5) All the elders of the city came unto Moses. (6) All the peoples of the land heard that Israel went out from the land of Egypt. (7) And I am as the dust of the ground in the eyes of the king. (8) Samuel, the prophet of God, spoke unto the great ones^c of the people. (9) All the wise (men)^c of the land called unto the king of Egypt with one voice, 'Behold darkness hath come upon the land.' (10) The sons of the king were evil in the eyes of the Lord. (11) The voice of the Lord is in the heavens and in the earth. (12) Solomon, the king of Israel, was very great in the eyes of all the earth. (13) The men of the evil city distinguished not between the good (ones)^c and (between) the evil (ones). (14) The word which the prophetess spoke unto the king. (15) The Lord He is one in the heavens and the people of Israel is one upon the earth. (16) The king hearkened to the words of the prophet and he said not a(ny)thing, for he knew that he (was)^d a man of God. (17) God gave stars in the heavens. (18) Jacob saw and behold Esau came. (19) The trees which (were) in the garden of the king were as the stars of the heavens. (20) The wives of the king were evil in the eyes of the Lord. (21) The king Solomon took a wife from the land of Egypt. (22) The elders of Israel hearkened not to the voice of Moses in the land of Egypt, for they knew not that he spoke in the name of the Lord, the God of Israel.

^a See footnote e, previous page.^b Note the changes: יָדֵי (כִּי־יָדֵי becomes) יָדֵי.^c Pl. m. adjective.^d See footnote c, previous page.

25. PRONOMINAL SUFFIXES (of sing. masc. noun)

I	II	III
horse (abs.) סוס	spirit (abs.) רוּחַ	word (abs.) דָּבָר
horse-of (cons.) סוּס	spirit-of (cons.) רוּחַ	word-of (cons.) דְּבַר
my (c.) horse סוּסִי	my (c.) spirit רוּחִי	my (c.) word דְּבָרִי
thy (m.) „ סוּסְךָ	thy (m.) „ רוּחְךָ	thy (m.) „ דְּבָרְךָ
thy (f.) „ סוּסְךָ	thy (f.) „ רוּחְךָ	thy (f.) „ דְּבָרְךָ
his „ סוּסוֹ	his „ רוּחוֹ	his „ דְּבָרוֹ
her „ סוּסֶיהָ	her „ רוּחֶיהָ	her „ דְּבָרֶיהָ
our (c.) „ סוּסֵינוּ	our (c.) „ רוּחֵינוּ	our (c.) „ דְּבָרֵינוּ
your (m.) „ סוּסֵיכֶם	your (m.) „ רוּחֵיכֶם	your (m.) „ דְּבָרֵיכֶם
your (f.) „ סוּסֵיכֶן	your (f.) „ רוּחֵיכֶן	your (f.) „ דְּבָרֵיכֶן
their (m.) „ סוּסֵיהֶם	their (m.) „ רוּחֵיהֶם	their (m.) „ דְּבָרֵיהֶם
their (f.) „ סוּסֵיהֶן	their (f.) „ רוּחֵיהֶן	their (f.) „ דְּבָרֵיהֶן
IV	V	VI
trouble (abs.) עָמַל	prophet (abs.) נְבִיא	Pronominal Suffixes for the sing. noun.
trouble-of (cons.) עָמַל	prophet-of (cons.) נְבִיא	
my (c.) trouble עָמָלִי	my (c.) prophet נְבִיאִי	1st sing. com. י.
thy (m.) „ עָמְלְךָ	thy (m.) „ נְבִיאָךָ	2nd „ masc. ךָּ.
thy (f.) „ עָמְלְךָ	thy (f.) „ נְבִיאָךָ	2nd „ fem. ךָּ.
his „ עָמְלוֹ	his „ נְבִיאָו	3rd „ masc. ם.
her „ עָמְלֶיהָ	her „ נְבִיאָהָ	3rd „ fem. ךָּ.
our (c.) „ עָמְלֵנוּ	our (c.) „ נְבִיאֵנוּ	1st pl. com. נוּ.
your (m.) „ עָמְלֵיכֶם	your (m.) „ נְבִיאֵיכֶם	2nd „ masc. כֶּם.
your (f.) „ עָמְלֵיכֶן	your (f.) „ נְבִיאֵיכֶן	2nd „ fem. כֶּן.
their (m.) „ עָמְלֵיהֶם	their (m.) „ נְבִיאֵיהֶם	3rd „ masc. ם.
their (f.) „ עָמְלֵיהֶן	their (f.) „ נְבִיאֵיהֶן	3rd „ fem. ךָּ.

General observations. (a) The possessives 'my', 'thy', 'his', 'her', &c. are expressed by *suffixes* pronominal particles, as given in Column VI. From the Hebrew standpoint, 'my horse' is 'horse-of-me' סוּסִי, &c.

(b) Note that the 3rd fem. sing. suffix has Mappiq in the ה (e.g. סוּסֶיהָ: p. 17) which is to be pronounced as a sharp 'h'; whereas the fem. sing. noun (e.g. סוּסָה) has a silent ה.

(c) The suffixes כֶּן, כֶּם (called 'heavy suffixes') attach themselves to the construct form. This is especially evident in Columns III and IV. (The addition of the heavy syllable has the same shortening effect upon the noun as a genitive has upon a preceding construct.)

(d) Reference may again be made to p. 32, B (ii), where it was shown that, e.g. 'my good horse' is expressed in Hebrew as 'my horse, the good (one)' סוּסִי הַטוֹב.

Column I represents the simplest form of the masc. sg. noun. There is no change in pointing when pronominal suffixes are attached.

Column II represents the same type of noun as Column I but with a terminal guttural. The abs. and cons. have the Furtive Pathah (p. 19. 4). With the suffixes of the 2nd m. sg. and the 2nd m. and f. pl. the guttural has a composite shewa instead of the simple shewa.

Column III represents a two-syllabled noun with a Qames in the first syllable. When this type of noun receives an additional syllable at the end—in this case the new syllable being the suffix—the accent moves on to it, and the Qames in the first syllable is reduced to shewa (p. 35, A. Col. II). *Observe* that with the 2nd m. sg. suffix the Qames (under the כ) has a Methegh to show that the syllable is open and that the vowel is 'ā' (p. 13. 2, Note).

Column IV represents the same type of noun as Column III but having an initial guttural. The Qames in the first syllable is replaced by a composite shewa (under the guttural) when the accent moves on to the new syllable.

Column V represents a type of noun with Qames in the first

syllable and a 'full' vowel in the second one. As would be expected, the Qameṣ falls away in the construct and with suffixes, but the full vowel remains throughout. Note also how the א in the 2nd m. sg. and the 2nd persons pl. takes composite shewa.

26. THE INSEPARABLE PREPOSITIONS ל, ב WITH SUFFIXES

The inseparable prepositions ל and ב take pronominal suffixes, thus :

to me ^a (c.)	לי	in me ^b (c.)	בי
„ thee (m.)	לך	„ thee (m.)	בך
„ thee (f.)	לך	„ thee (f.)	בך
„ him	לו	„ him	בו
„ her	לה	„ her	בה
„ us (c.)	לנו	„ us (c.)	בנו
„ you (m.)	לכם	„ you (m.)	בכם
„ you (f.)	לכן	„ you (f.)	בכן
„ them (m.)	להם	„ them (m.)	בהם or בם
„ them (f.)	להן	„ them (f.)	בהן

The inseparable prepositions כ 'as, like' and מן 'from' with pronominal suffixes are given on p. 63.

27. THE SIGN OF THE DEFINITE OBJECT

Below are given sets of examples to show how the definite object is indicated, to avoid confusing it with the subject :

- (a) לקח הבן—'he took, (namely) the son'. Here הבן is the subject—'the son took', but
לקח את-הבן—'he took the son'. Here הבן, preceded by the word את, is the object.
- (b) לקח בן-המלך—'he took, (namely) the son-of the king'. Here בן-המלך is the subject—'the son-of the king took', but
לקח את-בן-המלך—'he took the son-of the king'. Here בן-המלך, preceded by את, is the object.

^a Or 'for me', &c.

^b Or 'by me', &c.

- (c) לקח בנו—'he took, (namely) his son'. Here בנו is the subject—'his son took', but
לקח את-בנו—'he took his son'. Here בנו, preceded by את, is the object.
- (d) לקח שמואל—'he took, (namely) Samuel'. Here שמואל is the subject—'Samuel took', but
לקח את-שמואל—'he took Samuel'. Here שמואל, preceded by את, is the object.

The *definite object*, governed by a transitive verb, is usually preceded by the particle את or את- (with Maqqeph), which draws attention to the object which is definite. In (a) the object is definite, since it has the article; in (b) the compound idea (which is the object) is definite, since the genitive has the article; in (c) the suffix shows that the object is a definite one; and in (d) the proper noun is obviously a definite (person—and here the) object.

N.B. (1) מי לקח = 'who hath taken?' but את-מי לקח = 'whom hath he taken?'

(2) 'The man took a horse' is לקח האיש סוס—indefinite object and therefore *not preceded* by the particle את.

EXERCISE 7

Abraham	אברהם	mountain	הר
		„ (with art.)	ההר
Sarah	שרה	„ (pl.)	הרים
covenant	ברית	with ^a	עם
dream (sg.)	חלום m.	until	עד
„ (pl.)	חלומות	he kept, watched	שמר
		he cut	כרת
river	נהר		

[N.B. 'He made a covenant' is 'he cut a covenant' ברית כרת.]

- (1) ברא אלהים את-השמים ואת-הארץ ואת-כל-אשר בהם
(2) שמעו האדם והאשה את-קול-אלהים בן (3) ובדוד הגדולה

^a In the sense of 'together with', 'along with', as opposed to the insep. prep. ב which means 'with' of instrument. It takes suffixes: עמי 'with me'; עמך 'with thee' (m).

לָקַח יְהוָה אֶת-עֲמוֹ יִשְׂרָאֵל מִמִּצְרַיִם לֹא לְעַם קָדוֹשׁ, וְגַם נָתַן
 לָהֶם אֶת-הָאָרֶץ הַטּוֹבָה מִנְּהַר-מִצְרַיִם עַד-הַנָּהָר הַגָּדוֹל: ^a וְלֹא
 שָׁמְרוּ אֶת-בְּרִיתוֹ אֲשֶׁר כָּרַת עִמָּם עַל-הַר-הָאֱלֹהִים וְלֹא שָׁמְעוּ
 בְּקוֹלוֹ (4) שָׁמַר יְהוָה אֶת-יַעֲקֹב מִכָּל-רָע (5) רָאָה אֱלֹהִים
 אֶת-הָאֹרֶךְ אֲשֶׁר בָּרָא וְהִנֵּה טוֹב מְאֹד (6) כָּרַת שְׁמוּאֵל אֶת-
 רֹאשׁ-הַמָּלָךְ לְעֵינֵי-כָל-יִשְׂרָאֵל (7) אָמְרוּ הָעַמִּים אֲשֶׁר בָּאוּ
 עַל-יִשְׂרָאֵל, יְהוָה הוּא אֱלֹהֵי-הַקְּהָלִים (8) וְשֵׁם-אִשְׁת־אַבְרָהָם
 שָׂרָה (9) אָמְרָה שָׂרָה אֶל-אַבְרָהָם אִשָּׁה, הִנֵּה אִשָּׁה וְקָנָה אֲנִי,
 וְלֹא נָתַן לִי אֱלֹהִים בֶּן (10) קָרָא מֹשֶׁה בְּקוֹל גָּדוֹל, יְהוָה עֲמָנוּ
 וְגַם נָתַן בְּיָדֵנוּ אֶת-הָעֵיר וְאֶת-הָעָם אֲשֶׁר בָּהּ (11) הָיוּ אַנְשֵׁי-
 יִשְׂרָאֵל בִּקְהָלִים כָּל-הַיּוֹם עַד-הַלַּיְלָה (12) מֵרֹאשׁ הַקָּהָל רָאָה
 מֹשֶׁה אֶת-הָאָרֶץ אֲשֶׁר נָתַן יְהוָה לְבְנֵי-יִשְׂרָאֵל (13) בָּאוּ וְקָנִי-
 הָעָם אֶל-הַיֵּכָל-הַמָּלָךְ, וְעָפָר ^b עַל-רֹאשָׁם (14) שָׁמַע אֱלֹהִים
 אֶת-קוֹלִי, כִּי הוּא אוֹרִי בְּיוֹם-הַחֹשֶׁךְ (15) שָׁמַע יַעֲקֹב אֶת-
 הַחֲלוֹם וְגַם שָׁמַר אֶת-הַדְּבָר, כִּי אָמַר מִן הָאֱלֹהִים הַחֲלוֹם
 (16) וּבְחֲלוֹמוֹ רָאָה יַעֲקֹב וְהִנֵּה הָר גָּדוֹל מְאֹד וְרֹאשׁוֹ בַּשָּׁמַיִם ^d
 (17) וּבְכָל-חֲכָמֵי-הָעֵיר לֹא הָיָה אִישׁ אֲשֶׁר יָדַע אֶת-דְּבַר-
 הַחֲלוֹם (18) הַבְּדִיל יְהוָה בֵּין גְּבִיאי-מִצְרַיִם וּבֵין מֹשֶׁה גְּבִיאוֹ
 (19) יֵשְׁבוּ הַגְּבִיאיִם בְּאַחַד-הָרֵי-הָאָרֶץ וּבְרֹאשָׁם הָיָה שְׁמוּאֵל
 (20) הִנֵּה יָדוֹ בְּכָל, וַיֵּד-כָּל-אָדָם בּוֹ (21) כָּרַת אַבְרָהָם בְּרִית
 עִם מֶלֶךְ-הָעֵיר (22) מִהֵיכְלוֹ אֲשֶׁר בַּשָּׁמַיִם רָאָה יְהוָה אֶת-עֲמוֹ
 וְאֶת-קוֹלֵנוּ שָׁמַע ^d

(1) God gave the woman to the man for (a) wife. (2) Samuel heard the voice of the Lord in the night. (3) Moses spoke all

^a The conj. here means 'but'. See p. 40, footnote a.

^b Supply 'was'. See p. 48, footnote c.

^c 'Upon' = against.

^d Pausal (with Silluq accent).

the words of the Lord unto the elders of Israel in the land of Egypt. (4) Sarah heard the words of the man which he spoke unto Abraham her husband. (5) The children of Israel kept not My covenant and they distinguished not between Me^a and (between) the gods of the land. (6) The eyes of the Lord are unto His people. (7) The woman kept the men with^b her all the night until the light of the morning. (8) The king made a covenant with^b the people upon the mountain of God. (9) The Lord heard our voice in the land of Egypt. (10) He distinguished Israel from all the peoples. (11) From His temple the Lord (hath) heard my voice. (12) Abraham and Sarah were very old and the Lord gave not (to) them children. (13) The woman gave the fruit unto her husband. (14) Thy people hearkened not to the words of Thy prophet and they kept not the covenant which Moses made between Thee and between us. (15) In the evening and in the morning my voice is unto the Lord and His word is with^b me. (16) Jacob knew that the Lord was with^b him. (17) All the wise men of Egypt said unto the king, 'Behold the God of Israel hath set ("given") his hand against (בְּ) thee and against thy people.'

28. THE PERSONAL PRONOUNS

A	B
(Subject)	(Object)
I (c.) אֲנִי, אֲנִי ^c	me (c.) אֲתִי
thou (m.) אַתָּה ^d	thee (m.) אַתָּךְ
thou (f.) אַתְּ ^e	thee (f.) אַתְּךָ
he הוּא	him אֹתוֹ
she הִיא	her אֹתָהּ
we (c.) אֲנֵנוּ	us (c.) אֲתֵנוּ

^a בֵּין takes suffixes—בֵּינִי = 'between me', &c.

^b See p. 53, footnote a.

^c Pausal אֲנִי, אֲנִי.

^d Pausal אַתָּה.

^e One of the few cases where a terminal vowelless letter has a silent shewa (p. 9, footnote c). The reason is that this form is an abbreviation of an original אַתִּי and the i-termination was dropped.

(Subject <i>contd.</i>)	(Object <i>contd.</i>)
you (m.) אַתָּם	you (m.) אֶתְכֶם
you (f.) אַתָּן	you (f.) אֶתְכֶן
they (m.) הֵם, הֵמָּה ^a	them (m.) אֹתָם, אֹתָהֶם
they (f.) הֵנָּה, הֵנָּה ^a	them (f.) אֹתָן, אֹתָהֶן

When the Personal Pronoun is the object of a verb it is *definite*, since a *particular* person is referred to; hence it is expressed by the sign of the definite object אֶת with the pronominal suffixes.

NOTE: Another form of אֶת (namely אַת) is used with the suffixes, as אֶתִּי, אֶתְּךָ, except when it assumes the (so-termed) heavy suffixes כֶּם, כֶּן, [הֶם, הֶן rarely used with this particle].

29. THE REGULAR VERB (Perfect)

he (hath) kept שָׁמַר	he (hath) ruled מָשַׁל
she „ „ שָׁמְרָה	she „ „ מָשַׁלָּה
thou (m.) hast „ שָׁמַרְתָּ	thou (m.) hast „ מָשַׁלְתָּ
thou (f.) „ „ שָׁמַרְתְּ	thou (f.) „ „ מָשַׁלְתְּ
I (c.) (have) „ שָׁמַרְתִּי	I (c.) (have) „ מָשַׁלְתִּי
they (c.) „ „ שָׁמַרְוּ	they (c.) „ „ מָשַׁלוּ
ye (m.) „ „ שָׁמַרְתֶּם	ye (m.) „ „ מָשַׁלְתֶּם
ye (f.) „ „ שָׁמַרְתֶּן	ye (f.) „ „ מָשַׁלְתֶּן
we (c.) „ „ שָׁמַרְנוּ	we (c.) „ „ מָשַׁלְנוּ

In Hebrew thinking, *an action* is regarded as being either *completed or incompleted*. Hebrew, therefore, knows of no past, present, or future tenses, but has instead a *Perfect* and an *Imperfect* (which, in a context, lend themselves to a variety of shades in meaning). For the time being, however, the Hebrew Perfect may be taken to represent action in the past ('he kept', 'he hath kept'). We shall see later that the equivalent of the English present tense is supplied by the Participle (pp. 65-6) and the

^a Shorter form but not as frequent as the longer one.

English future tense (with other varieties) by the Imperfect (pp. 75-6).

NOTE: (a) The standard table of Hebrew verbs usually begins with the 3rd masc. sing. (Perfect, as שָׁמַר), since this is the simplest form of the verb and conveniently serves as the basis for the others.

(b) The persons of the perfect are formed by taking the stem of the verb (3rd m. sg.) and *appending* pronominal particles (i.e. the essential elements of the personal pronoun to denote the person, gender, and number) thus:

שָׁמַרְתָּ	is a compound of	(אֶת) + שָׁמַר	'kept (hast) thou (m.)'
שָׁמַרְתְּ	„	(אֶת) + שָׁמַר	„ „ „ (f.)
שָׁמַרְתֶּם	„	(אֶת) + שָׁמַר	„ (have) ye (m.)
שָׁמַרְתֶּן	„	(אֶת) + שָׁמַר	„ „ „ (f.)
שָׁמַרְנוּ	„	(אֶת) + שָׁמַר	„ „ we (c.)

שָׁמַרְתִּי is due to (a false) analogy with the pronominal element of the 2nd sing.

In the 2nd pl. (masc. and fem.) the accent moves forward on to the heavy suffix (from שָׁמַר to שָׁמַרְתֶּם) and the Qames in the first syllable consequently (cf. p. 35, Col. II) becomes shewa.

(c) If the first root-letter of the verb is a guttural (as אָמַר 'he said') there will be a composite shewa under the guttural in the 2nd pl. (אָמַרְתֶּם 'ye have said') (instead of the simple shewa of שָׁמַרְתֶּם).

(d) It appears that in Hebrew thought the general or main idea is first expressed and is limited in its application by a following word or particle. Thus, 'thou (hast) kept' is 'kept (hast) thou'—שָׁמַרְתָּ—the main idea 'kept' is first given and limited in its application to 'thou' by the following pronominal particle 'thou'. Similarly:

'a good man' is in Hebrew	'a man, a good (one)'	אִישׁ טוֹב
'my man'	„	'man-of-me' אִישִׁי
'my good man'	„	'my man, the good (one)' אִישִׁי הַטוֹב
'the man said'	„	'he said, (namely) the man' אָמַר הָאִישׁ

^a Shorter form of אָמַרְנוּ.

30. MORE NOUNS IN THE ABSOLUTE AND CONSTRUCT STATES

The following nouns are irregular but in very frequent use:

	sg. abs.	sg. cons.	pl. abs.	pl. cons.
day	יוֹם	יוֹם	יָמִים	יָמִי
city (f.)	עִיר	עִיר	עָרִים	עָרֵי
house	בַּיִת	בֵּית	בָּתִּים ^a	בָּתֵּי
head	רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשֵׁי

EXERCISE 8

Canaan כְּנָעַן	he did, made עָשָׂה	he ruled (over) (בְּ) מָשַׁל
spy מְרַגֵּל	he remembered זָכַר	he chose (בְּ) בָחַר
bread לֶחֶם	he sent, { stretched out שָׁלַח	
way, path דֶּרֶךְ	{ (with יָד)	

(1) אֵתָּה הוּא הָאֱלֹהִים וְאַנְחֵנוּ עִמָּךְ בְּגִי-בְרִיתָךְ (2) שָׁלַח מֹשֶׁה מְרַגְלִים אֶל-אֶרֶץ כְּנָעַן, וְהָאֲנָשִׁים הָיוּ אֲנָשֵׁי-שָׁם, רָאשֵׁי-בְנֵי-יִשְׂרָאֵל (3) אָמַר הָאָדָם אֶל-הָאֱלֹהִים שְׁמַעְתִּי אֶת-קוֹלְךָ בְּנֹן (4) אָמְרָה הָאִשָּׁה אֶל-מְרַגְלֵי-יִשְׂרָאֵל, שְׁמַעְנוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְמַצְרַיִם וְגַם יָדַעְנוּ כִּי נָתַן לָכֶם אֶת-אֶרֶץ כְּנָעַן (5) לְקַחְתִּי אֶתְכֶם מִמִּצְרַיִם לִי לְעַם קָדוֹשׁ וְלֹא שְׁמַרְתֶּם אֶת-בְּרִיתִי וּבִקּוּלִי לֹא שְׁמַעְתֶּם, בֵּית-יִצְחָק (6) יָדַעְתִּי כִּי לְקַחְתָּ מִפְּרִי-עֵץ-הַגֵּן וְכִי נָתַנָּה לָךְ וְאַתָּה אָכַלְתָּ עִמָּה (7) קָרְאוּ זִקְנֵי-הָעָם אֶל-מֹשֶׁה, וְזָכְרָנוּ אֶת-הַלֶּחֶם אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (8) אָמְרוּ הַמְּרַגְלִים, לְקַחְנוּ מִפְּרִי-הָאֶרֶץ וְהִנֵּה טוֹב מְאֹד (9) יָדַעְתִּי כִּי

^a See p. 13. 3, N.B.

^b Pausal.

^c Here the perfect is to be translated into the English present tense—the state of knowing (and remembering) being complete.

^d See p. 18, Note to § 10.

בְּךָ בָּחַר יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל (10) אֵתָּה בְּחַרְתָּ כְּנוֹ מְכָל-הָעַמִּים וְאַנְחֵנוּ לְקַחְתָּ לָךְ לְעַם גָּדוֹל וְקָדוֹשׁ, וְאַנְחֵנוּ לֹא שְׁמַרְנוּ אֶת-הַבְּרִית אֲשֶׁר כָּרְתָנוּ עִמָּךְ עַל-הָאֱלֹהִים (11) אָמַר לָנוּ הָאִישׁ, יָדַעְתִּי כִּי מְרַגְלִים אַתֶּם מֵאֶרֶץ כְּנָעַן (12) יָשַׁב הַנָּבִיא עַל-הָאָדָמָה וְעָפָר עַל-רֹאשׁוֹ וּבִקּוּל גָּדוֹל קָרָא, מָה-עָשָׂה יְהוָה לָנוּ (13) וְזָכַרְתָּ אֹתִי אֱלֹהִים וּמַהֲיִכְלָךְ שְׁמַעְתָּ אֶת-קוֹלִי (14) מָשַׁל שְׁמוּאֵל הַנָּבִיא בְּיִשְׂרָאֵל כִּי לֹא בָחַרוּ לָהֶם מֶלֶךְ כְּכָל-הָעַמִּים אֲשֶׁר יָשְׁבוּ בָאֶרֶץ, וְכָל-יְמֵי-שְׁמוּאֵל הָלָכוּ בְּגִי-יִשְׂרָאֵל בְּדֶרֶךְ-יְהוָה (15) הִנֵּה הָעָרִים אֲשֶׁר בָּאֶרֶץ כְּנָעַן טוֹבוֹת וְגִדּוּלוֹת הִנֵּה כְּעָרֵי-מִצְרַיִם (16) בְּדֶרֶךְ יְהוָה הָלַכְתִּי וְאַתָּה דָּבַרְתָּ שְׁמַרְתִּי כָל-הַיָּמִים (17) אַתֶּם יָדַעְתֶּם כִּי הַבְּדִיל אֶתְכֶם אֱלֹהִים מְכָל-הָעַמִּים אֲשֶׁר תַּחַת הַשָּׁמַיִם (18) לֹא אָכַל מֹשֶׁה לֶחֶם כָּל-הַיָּמִים אֲשֶׁר הָיָה עַל-הָהָר

(1) Abraham dwelt in the land of Egypt, for there was not bread in the land of Canaan. (2) Holy art Thou, Lord, in the heavens and in the earth. (3) Solomon the king of Israel made for him(self) a great name in the land. (4) Samuel said unto the elders of the people, 'Ye have chosen for you(rselves) a king like all the peoples and ye remembered not that the Lord He is king over all the earth.' (5) I know^c that ye have eaten from the tree which is in the garden and that ye know^c good and evil. (6) We know^c that we kept not Thy covenant and that we hearkened not to the words of Thy prophet whom Thou didst send unto Thy people. (7) The spies whom the children of Israel sent unto the land of Canaan sat in the house of the woman all the night until the light of the morning. (8) The prophets said unto Samuel, 'Thou hast not taken a thing from the hand of a(ny) man all the days that thou didst rule over Israel.' (9) He saw the cities of the river and behold they (were^d) very good. (10) The

^a The personal pronoun is used with the verb to emphasize the person.

^b Note that the guttural takes a composite shewa instead of the simple one.

^c Perfect—see note b, p. 58.

^d See p. 48, footnote c.