

אֵלֶּה אֲנִי צֵאן יַעֲקֹב. 8. הַבְּנִים הָאֵלֶּה פָּגַע יַעֲקֹב בָּהֶם. 9. מִי הַנְּעָרִים הַקְּטָנִים הַהֵם? הֵם רוֹעֵי צֹאן יַעֲקֹב. 10. הַבָּתִּים הַיְּפֵאוֹת הֵן הַבְּנוּיִם הַזֵּאת לְרְאוּבֵן. 11. לְמִי הַפָּקָה הַזֹּאת? הִיא לְבִנִי יַעֲקֹב. 12. אֵשֶׁת הַבַּיִת הַזֶּה גְּדוּלָּיִם הֵם וְטוֹבִיִּם. 13. הָאָרֶץ הַזֹּאת אֲרֶץ פְּנֵעַן הִיא.

Translate :

1. What are you? I am a shepherd.
2. Whose son is that? That is Jacob's son.
3. Reuben's beautiful wife is in this house.
4. The houses of the sons are in this land.
5. Those are the hands of a man, and these are the eyes of a woman.
6. Reuben has a large hand.
7. This house is not small.
8. Those sheep belong to those men.
9. That field is good for the cows.
10. Those cows have big eyes.
11. Whose cow is this? She belongs to Jacob's men.

Handwritten notes:
 פתח פתח פתח
 שיקל שיקל שיקל
 פתח פתח פתח
 פתח פתח פתח

§ 8

THE VERB

Roots

8.1 One of the chief characteristics of the Semitic languages is that roots of three consonants, expressing some general idea, are the basis of most words. By means of fixed vowel patterns and formative elements the root is embodied in words particularizing aspects and nuances of the root idea. (In the language itself of course we meet only the words from which the root is a grammatical abstraction.)

Thus the root פתח "opening" is embodied in the words פתח "he opened," נפתח "he (it) was opened," פתח "doorway."

The root שקל "weight" is embodied in the words שקל "he weighed," נשקל "he was weighed," שקל "a shekel weight," שקל "weight."

The root שמר "guarding" is embodied in the words שמר "he guarded," נשמר "he was guarded, he guarded himself," משמר "guardhouse, jail."

8.2 There is also a large number of biconsonantal roots, from which are derived the "hollow" verbs (§ 17) — verbs having a long vowel between their two root consonants. These roots exhibit the same patterning; e.g.,

from **קום** "standing, arising" are derived **קם** "he stood, arose," **קָמוּם** "place" (lit. "where one stands"); from **בוא** "coming" are derived **בָּא** "he came," **בּוֹא** "entrance."

Verb patterns

8.3 The first word of each series in §8.1 — **פָּתַח**, **פָּתַח**, **פָּתַח**, **פָּתַח** — illustrates one verb pattern, active in meaning. The second word of each series — **נִפְתַּח**, **נִפְתַּח**, **נִפְתַּח**, **נִפְתַּח** — illustrates another, passive (and, in the case of **נִפְתַּח**, reflexive) in meaning. Note that besides the internal vowel difference the passive pattern augments the root with a preformative **נ**.

Other verb patterns are seen in **סָפַר** "he recounted, told" and its passive **סִפְּרָה** "(it) was recounted." These patterns have an internal augment in the lengthening of the middle root consonant (indicated by the *dāḡḡāṣ*). The pattern of **הִתְאַפֵּק** "he restrained himself" — reflexive in meaning — shows the same internal augment and a preformative **ה** besides. The patterns of **הִזְכִּיר** "he reminded" and its passive **הִזְכִּיר** (*hōzkar*) "he was reminded" have a preformative **ה** as an augment.

These patterns may be grouped according to their form and interrelationship thus:

	III	II	I
	הִזְכִּיר	סִפְּרָה	שָׁמַר
	הִזְכִּיר	סָפַר	שָׁמַר
	הִתְאַפֵּק	הִתְאַפֵּק	שָׁמַר
			reflexive

For convenience the patterns have been given names: The **שָׁמַר** pattern, since it is wholly unaugmented, is called **קל גד** "light" (i.e., "unencumbered"). For the rest, the model root **פעל** ("acting") is articulated with the vowels and augments of each pattern, the resulting forms being the names of the patterns. Thus **נִפְתַּח** belongs to the **נִפְתַּח**

niʿal pattern, **סָפַר** to the **פִּעֵל** *piʿel*,¹ **הִזְכִּיר** to the **הִפְעִיל** *hiʿil*, and so on. The system of Hebrew verb patterns is, then, as follows:

<i>hiʿil</i> group	<i>piʿel</i> group	<i>qal</i> group	
הִפְעִיל (הִזְכִּיר)	פִּעֵל (סָפַר)	קָל (שָׁמַר)	active
הִפְעִיל (הִזְכִּיר)	פִּעֵל (סָפַר)	נִפְעֵלֶיךָ (שָׁמַר)	passive
	הִתְפַּעֵל (הִתְאַפֵּק)	נִפְעֵל (שָׁמַר)	reflexive

Very few verbal roots actually appear in all patterns.

The interrelation of members within each group is clear; it remains only to indicate the relation of *piʿel* and *hiʿil* to *qal*.

8.4 Roughly speaking the relation is this: In the *piʿel*, the verbal idea of the *qal* is made more complex or given a special nuance; *qal* **סָפַר** "he counted," *piʿel* **סָפַר** "he recounted, told" [compare early English "tell" = count (as in "teller"); modern English "tell" = recount].

The *hiʿil* is commonly causative: the subject makes the object do the action or be in the state expressed by the *qal* verb; *qal* **זָכַר** "he remembered," *hiʿil* **הִזְכִּיר** "he reminded" (lit. "made remember").

Comparable in English are "lie" (**שָׁכַב**), "lay" (**הִשָּׁכַב**); "fall" (**נָפַל**), "fell" (**הִנָּפַל** < **הִפִּיל** *).

8.5 Other, less common, patterns exist, of which the by-forms of the *piʿel* group appearing with biconsonantal and otherwise irregular roots are the most important. **פָּלַח** "he sustained" (root **פָּחַל**) illustrates the *hišbel* pattern, a by-form of *piʿel* found with some hollow verbs. **הִתְחַלַּל** "he found a pretext" (root **חָלַל**) illustrates the *hišbel* pattern, a by-form of *hišbeʿel* found with some geminate (§30) and hollow verbs.

¹ Since the laryngeal **ע** is not susceptible to lengthening (cf. § 5.2), the lengthened middle root consonant of *piʿel* cannot be indicated in the name.

² Originally the passive of *qal* was expressed by a *puʿal* form (presumably distinguished from the *puʿal* passive of *piʿel* by its short middle consonant); thus **שָׁמַר** * "he was guarded," **נִשְׁמַר** "he guarded himself." This *qal* passive survives only rudimentarily in Biblical Hebrew, and in most cases is vocalized as the passive of *piʿel*.

* * * * *

Identify the root and verb pattern of the following verbs:

1. הָלַךְ 2. נָכַח 3. הִשְׁלִיךְ 4. חָפַשׁ 5. נָכַמַר 6. עָבַד 7. בָּקַשׁ 8. אָהַב
9. הִפְשִׁיט 10. סָפַר 11. יָדַע 12. הִתְחַנֵּן 13. הִרְחִיק 14. דָּבַר
15. הִתְאַבֵּל 16. קָרַח 17. נִשְׂאָר 18. מָלֵא 19. הִתְנַפֵּל 20. הִשְׁבִּיר.

In the following verbs there are some irregularities, owing to the presence of a laryngeal or a weak consonant (ה, א); identify the verb pattern:

1. מָצָא 2. נִמְצָא 3. נָחַל 4. שָׁלַח 5. נֶאֱמַר 6. הֶאֱמַר 7. הִחֲזִיק 8. עָלָה
9. בָּלָה 10. הִתְנַחַם 11. מָאָן 12. הִתְרַאָּה 13. נֶאֱסַר 14. חָטָא
15. עָשָׂה 16. הִתְנַדַּע.

Supply the meaning:

_____	וְשָׁמַע	:	he heard	שָׁמַע
_____	הִשְׁמָעַתְּ	:	he heard	"
_____	הִפְשִׁיט	:	he undressed (intr.)	פָּשַׁט
_____	נָמַכְרָה	:	he sold	מָכַר
_____	הִמְלִיךְ	:	he was king	מָלַךְ
_____	בָּקַשׁ	:	he sought	בָּקַשׁ
_____	הוֹרִיד (הִי'וּרִיד)	:	he went down	יָרַד
_____	נִבְחַן	:	he tested	בָּחַן
_____	הִשְׁלַךְ	:	he threw	הִשְׁלַךְ
_____	סָפַר	:	he narrated	סָפַר
_____	הִתְנַחַם	:	he consoled	נָחַם
_____	הִתְמַלֵּא	:	he filled	מָלֵא
_____	הִבִּיאַ	:	he came	בָּא
_____	הָמִית	:	he died	מָת
_____	הִשְׁבִּיב	:	he came back	שָׁב

(To be followed by Reading 1, p. 139.)

3 This and the following two verbs derive from hollow roots (§ 8.2).

§ 9

QUAL PERFECT

Active and stative roots

9.1 The *qal* expresses the verbal idea of the root in its simplest sense; thus from **יָשַׁב** "sitting," **יָשַׁב** "he sat"; from **אָהַב** "loving," **אָהַב** "he loved"; and from **שָׁמַר** "guarding," **שָׁמַר** "he guarded."

9.2 These roots all convey the idea of some activity. There are, however, roots denoting quality or state. Verbs derived from such roots are *stative*, as opposed to *active* verbs derived from active roots. So, for example, from **זָקַן** "agedness," **זָקַן** "he was/became aged"; from **כָּבֵד** "heaviness," **כָּבֵד** "he was/became heavy"; from **קָטַן** "smallness," **קָטַן** "he was/became small." Stative verbs are in reality nothing but adjectives inflected verbally.

The perfect

9.3 Each verb pattern has two aspects: a *perfect* and an *imperfect*.¹

The perfect (used in the sense of Lat. *perfectus*, "carried through to the

¹ These are commonly called "tenses"; but "tense" is here a misnomer, since the perfect and imperfect do not denote *time* of action or state so much as *type* of action or state. See ahead in the text and §10.1.

end, finished") denotes action that is completed and over with, or a state achieved and complete. It generally corresponds to English past tenses and is conventionally rendered by the English past, though the precise nuance depends on the context.

Often, especially with statives, the perfect denotes the English present perfect or the present; i.e., it is expressive of an accomplished act or state whose effect is presently felt or apparent. Thus **קָבַדְתָּ** may also be rendered "he has become/is heavy."

9.4 The *gal* perfect has an active form — **שָׁמַרְתָּ** "he guarded," with *hataf* as the second vowel — and two stative forms — **קָטַן** "he was heavy" and **קָטַן** "he was small," with *se* and *holem*, respectively, as second vowel. This, the 3ms, is called the *groundform*. The inflectional elements are affixed to the end of the groundform; they are *afformatives*.

The *gal* perfect:

	<i>plural</i>		<i>singular</i>	
(<i>holem</i>)	שָׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתָּ	שָׁמַרְתָּ
(<i>-holem</i>)	שָׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתָּ	שָׁמַרְתָּ
(<i>-holem</i>)	שָׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתָּ	שָׁמַרְתָּ
	שָׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתָּ	שָׁמַרְתָּ
	שָׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתָּ	שָׁמַרְתָּ
	שָׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתָּ	שָׁמַרְתָּ

(a) Note that the *se*-stative is identical with the active except in the groundform. The *holem*-stative, on the other hand, retains its characteristic vowel throughout the 1 and 2 pers.

(b) Afformatives made up of one consonant are not stressed; the stress remains on the second syllable, as in the groundform. But the "heavy," biconsonantal afformatives of 2mpl and 2fpf (**שָׁמַרְתֶּם**, **שָׁמַרְתֶּם**) are stressed.

Consequently, in these forms the *gimel* of the first syllable is slurred to mobile *sewa*. Moreover, in the *holem*-stative, the now unstressed *holem* is shortened to *gimel hataf*.

(c) The affirmatives of the 1cpf, 2ms **שָׁמַרְתָּ**, 2fs **שָׁמַרְתְּ**, 2mpl **שָׁמַרְתֶּם**, and 2fpf **שָׁמַרְתֶּם** are identical with the terminations of the corresponding independent pronouns. The affirmative of the 1cs **שָׁמַרְתִּי** may be derived from the *-ki* of **אֲנִי** with *k* > *t* under the influence of the 2 pers affirmatives. The 3 pers affirmatives are noun terminations: **שָׁמַרְתָּ** for fs, and **שָׁמַרְתָּ** for the pl (an old plural termination of nouns).

* * * * *

Conjugate:

יָשַׁב, **יָקַן**, **יָכַל** "be able."

Complete with the correct perfect form of the indicated verb:

1. **שָׁמַרְתָּ** _____ **אֶתְּ** **הַצֵּאֵן**. 2. **רָחַל** **וְלֵאָה** _____ **אֶת** **הַנְּעָרִים**. 3. **אֶתְּ** _____ **אֶתְּ**.
4. **יָשַׁב**: **אֶתְּ** _____ **בְּבֵית**. 5. **רָחַל** _____ **בְּבֵית** **יַעֲקֹב** **וּבְנֵי** _____ **בְּבֵית**.
6. **יָשַׁב** **וְלֵאָה** _____ **אֶת** **הַנְּעָרִים**. 7. **אֶתְּ** _____ **אֶתְּ** **הַנְּעָרִים**.
8. **אֶתְּ** _____ **אֶתְּ** **הַנְּעָרִים**. 9. **אֶתְּ** _____ **אֶתְּ** **הַנְּעָרִים**.
10. **הָיָא** _____ **כָּל** **רְגַע**. 11. **אֶתְּ** **יֹסֵף** _____ **אֶתְּ**.
12. **אֶתְּ** _____ **לֵאָה**. 13. _____ **לֵאָה**.
14. _____ **אֶתְּ**.
15. **הָיָא**: _____ **מִן** **הָאֲשָׁה**. 16. **הַנְּעָרִים** _____ **יָד** **הָאֵב** _____ **עַל** **הַנְּעָרִים**.

(change the number of the subjects in the preceding exercise and complete again.

Vocalize and translate:

1. **הַנְּעָרִים** **יָשָׁבוּ** **בְּבֵית** **כִּי** **זָקֵנוּ**. 2. **שָׁמַרְתֶּם** **אֶת** **הַצֵּאֵן** **מִכָּל** **רַע**.
3. **אֶתְּ** **הַנְּעָרִים** **אֶתְּ** **הַנְּעָרִים** **כִּי** **זָקֵנוּ**. 4. **יָדִי** **הָיָא** **כִּבְדוֹ** **כִּי** **זָקֵנוּ**. 5. **הַדָּבָר** **קָטַן** **כִּי** **זָקֵנוּ**.

האיש. 6. לאה, עם מי ישבת? 7. ישבה אשת הרועה ושמרה את כל בניו. 8. שנאן את הדבר הרע ההוא. 9. לא הגיד לו איפה ישב כי שנא אתו.

(To be followed by Reading 3, p. 141.)

§ 10 QAL IMPERFECT AND RELATED FORMS

10.1 The imperfect aspect expresses action or state as unaccomplished, continuing, or customary. It corresponds generally to English present and future: **יִשְׁמְרוּ** "the guards, will guard." When expressing continuity or custom (e.g., Genesis 44:5 **יִשְׁמְרוּ אֶת־בְּנֵי־יָדָי כִּי־אֵין־אֶת־יָדָי** "this is (the very one) from which my lord *always drinks*"), it may refer to the past as well (e.g., Judges 21:25 **אֵישׁ־הַלֵּשֶׁת׃ כָּל־יְמֵי־חַיָּוֵינוּ יִשְׁמְרוּ** "every man *used to do* as he pleased").

10.2 Occasionally (especially in poetry) the imperfect is used as a simple past tense, like the perfect. In all likelihood this is due to the coalescence with the imperfect of a distinct preterit form found in Akkadian. A far more important survival of this preterit is the so-called *imperfect consecutive* (see §16).

10.3 The imperfect also expresses that which may, could, should, is wished, or is supposed to be. For example: Genesis 37:8 **תִּבְרַךְ־יְהוָה אֱלֹהֵינוּ** "Do... you mean to be king over us?"; 37:10 **הֲיִנְיָאֵנוּ אֵין־לָנוּ** "Are...

האיש. 6. לאה, עם מי ישבת? 7. ישבה אשת הרועה ושמרה את כל בניו. 8. שנאו את הדבר הרע ההוא. 9. לא הגיד לו איפה ישב כי שנא אתו.

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we supposed to come?"; 43: 7 **אֵיךְ כִּי יֵאמְרֶה** "How, then, could we steal?"

10.4 The inflectional elements of the imperfect are attached to the beginning (*preformatives*) and the end (*afformatives*) of the verb form.

The imperfect of active verbs has *holem* as its second, thematic vowel. The imperfect of active verbs has *holem* as its second, thematic vowel (**יִשְׁמֹר** "he will guard"). The thematic vowel of both statives is *patiah* (**יִשְׁמֹר** "he will be heavy," **יִקְטֵן** "he will be small").

The *gal* imperfect:

<i>plural</i>		<i>singular</i>	
נִקְטָן	נִכְבְּד	אֶקְטֵן	אֶכְבֹּד
תִּקְטָנִי	תִּכְבְּדִי	תִּקְטָנִי	תִּכְבְּדִי
תִּקְטָנֶיךָ	תִּכְבְּדֶיךָ	תִּקְטָנֶיךָ	תִּכְבְּדֶיךָ
תִּקְטָנֵינוּ	תִּכְבְּדֵנוּ	תִּקְטָנֵנוּ	תִּכְבְּדֵנוּ
תִּקְטָנֵיכֶם	תִּכְבְּדֵיכֶם	תִּקְטָנֵיכֶם	תִּכְבְּדֵיכֶם
תִּקְטָנֵיהֶם	תִּכְבְּדֵיהֶם	תִּקְטָנֵיהֶם	תִּכְבְּדֵיהֶם

(a) The preformatives of the 1 and 2 pers are either the initial (**א-**) or characteristic consonant (**ת-**, **נ-**) of the corresponding independent pronouns. The preformative of 3m (**י-**) is of uncertain origin. That of 3f is probably the same as the *l* of the original feminine noun termination [§6.2(a)].

(b) To distinguish 2fs from 2ms, an old feminine termination **יֵי** [which appeared also in the original form of the 2fs independent pronoun **אַתָּה** (*ath*)] as in the written text of II Kings 4:16, 23] is employed. The 2 and 3mpl are distinguished from their respective singulars by the old plural noun termination **יָ**, which also appears in the pf 3spl. The 2 and 3fpl are distinguished from their respective singulars by the affirmative **יָהּ**, found also in the corresponding independent pronouns **אַתָּה**, **הִיא**.

¹ Cf. §2.10(b)1.

The cohortative, the jussive, and negative commands

10.5 The *cohortative* expresses volition on the part of the 1 pers: **נִשְׁמְרָה** "let me guard!" "I would (fain) guard," **נִשְׁמְרָה** "let's guard!" Its form is the impf 1 pers with *paragogic* (i.e., protracting) **הּ**.

Thus:

<i>plural</i>		<i>singular</i>	
נִקְטָנֵהָ	נִכְבְּדֵנָה	אֶקְטָנֵהָ	אֶכְבֹּדֵהָ
תִּקְטָנֵינוּ	תִּכְבְּדֵינוּ	תִּקְטָנֵינוּ	תִּכְבְּדֵינוּ
תִּקְטָנֵיכֶם	תִּכְבְּדֵיכֶם	תִּקְטָנֵיכֶם	תִּכְבְּדֵיכֶם
תִּקְטָנֵיהֶם	תִּכְבְּדֵיהֶם	תִּקְטָנֵיהֶם	תִּכְבְּדֵיהֶם

10.6 The *jussive* expresses volition concerning the 2 or 3 pers: **תִּשְׁמֹר** "may you (ms) guard!" **יִשְׁמֹר** "may he (let him) guard." In *gal* of the regular verb the jussive forms are identical with the impf 2 and 3 pers.

10.7 Negative commands are expressed by **אַל** with the jussive: **אַל תִּשְׁמֹר** "don't guard!" **אַל יִשְׁמֹר** "may he (let him) not guard!"

The imperative

10.8 Positive commands are expressed by the imperative. The *inv* ms is generally identical with the base to which the preformatives of the imperfect are attached, and may be derived by removing the **ת-** preformative of the 2ms, thus **שְׁמֹר** (תִּשְׁמֹר). The rest of the forms follow closely the impf 2 pers.

<i>plural</i>		<i>singular</i>	
שְׁמְרוּ	שְׁמְרוּ	שְׁמֹר	שְׁמֹר
שְׁמְרוּהָ	שְׁמְרוּהָ	שְׁמֹרָהּ	שְׁמֹרָהּ
שְׁמְרוּנָה	שְׁמְרוּנָה	שְׁמְרוּנָה	שְׁמְרוּנָה
שְׁמְרוּכֶם	שְׁמְרוּכֶם	שְׁמְרוּכֶם	שְׁמְרוּכֶם
שְׁמְרוּהֶם	שְׁמְרוּהֶם	שְׁמְרוּהֶם	שְׁמְרוּהֶם

Imperatives do not occur for *קָטַן*-type statives.

10.9 The *inv* ms is often found with paragogic **יָ**; e.g., **שְׁמְרוּהָ** lengthened from **שְׁמֹרָהּ** "send!" Originally the lengthened form expressed emphasis or urgency, but this is no longer evident in many cases.

* * * * *

Conjugate in the gal imperfect and imperative:

יָקַן, קָלַךְ

Complete with the imperfect of the indicated verbs:

- שָׁמַר: 1. הִנֵּן _____ אֶת הָאֱלֹמֹת. 2. אָתָּה _____ אֶת הָאֲחִים.
 3. הָאִשָּׁה _____ אֶת הַדָּבָר.
 קָלַךְ: 4. יֹסֵף _____ עַל אֶחָיו. 5. אֵל _____ אִשָּׁה עַל הָאָרֶץ;
 6. אָרִי _____ עַל קַל הָאֲנָשִׁים.
 זָקַן: 7. הָאִם _____ הָאֵב. 8. הָאֵב _____ אֶת.
 9. _____ הָאִשׁ מִן הָאִשָּׁה.
 קָבַד: 10. יָד הַזָּקֵן _____ . 11. הָאִשׁ _____ מִן הָאִשָּׁה.
 12. אָתָּה _____ .

Change subjects and verbs of the above to plural and complete again

(pl of אִם is אִמּוֹת).

Vocalize and translate:

1. חִלְמַתִּי חִלּוֹם עַל הַשָּׁמֶשׁ. 2. אִמְךָ מִלְכָּה עַלְיֹנוּ. 3. הִנֵּה הִנְעַר
 אֲשֶׁר שָׁמַר אֶת הַצֵּאֵן. 4. אַחִיךָ שָׁמְרוּ אֶת הַבַּתִּים. 5. אֶת שִׁמְרַת אֶת
 בְּנוֹי מִכָּל רֵעַ. 6. זָקֵן עוֹד. 7. יָד הָאִשִּׁשׁ אֲשֶׁר מִלֶּךְ כִּבְדָּה עַלְיֹנוּ.
 8. לֹא שִׁמְרַתֶּם אֶת הַשְּׂדֵה.

Change above verbs to imperfect.

Change the following negative commands to positive ones (i.e., imperatives):

1. אַל תִּשְׁמְרוּ! 2. אַל תִּמְלְכוּ! 3. אַל תִּכְבְּדוּ! 4. אַל תִּמְלְכוּ! 5. אַל

- תִּזְקַן! 6. אַל תִּזְקַן! 7. אַל תִּשְׁמְרוּנָה! 8. אַל תִּשְׁמְרוּ! 9. אַל
 תִּכְבְּדוּנָה! 10. אַל תִּכְבְּדוּ! 11. אַל תִּמְלְכוּ! 12. אַל תִּשְׁמְרוּ!

(To be followed by Reading 5, p. 144.)

2 Hereafter in the Hebrew exercises imperatives (positive and negative) will be indicated by an exclamation mark.