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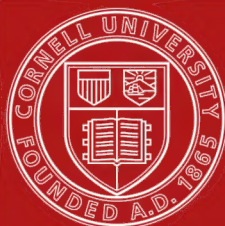
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INTRODUCTION
TO
BIBLICAL HEBREW.

EDINBURGH :
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INTRODUCTION

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TO

BIBLICAL HEBREW

PRESENTING

GRADUATED INSTRUCTION

IN THE

LANGUAGE OF THE OLD TESTAMENT.

BY

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P R E F A C E.

While the author held the office of Hebrew Tutor in the New College, it was his practice to dictate to the students, from day to day, a few paragraphs presenting in progressive order the general principles of the language. After each of these had been fully explained and illustrated by a variety of examples, there was prescribed a written exercise bearing on the subjects treated, and requiring the application of the rules already given. As the results of this plan proved very satisfactory, the writer's esteemed Professor, Dr. A. B. Davidson, and others, strongly urged the publication of these notes with the accompanying exercises. Accordingly, an endeavour was made to transmit to writing the detailed explanations and illustrations which had previously been given in verbal form, and as far as possible to perfect the whole by numbering the leading paragraphs and introducing references throughout, so as to avoid unnecessary repetition. But lack of requisite leisure prevented the speedy accomplishment of the task, while other literary engagements—including the translation of Ewald's Syntax¹—subsequently occasioned further delay. In compliance, however, with renewed requests, the work now appears, in the hope that it may serve to promote the earnest and loving study of the language through which God spake in time past unto the fathers by the prophets.

¹ Edinburgh : T. and T. Clark.

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APPENDIX

Paradigms of Verbs, Nouns, Numerals, and Inseparable Prepositions	
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English-Hebrew Vocabulary	

N O T E.

After careful perusal of pages 1—20, the student may at once proceed to the Introductory Exercises (pages 30—36), and then resume consideration of the Preliminary Matter, from page 24 to 29. The Accents (38 ff.) need not be much regarded until considerable progress has been made in reading.

THE SHEMITIC LANGUAGES.

1. The Hebrew language forms one branch of the Shemitic¹ family, which is chiefly spread over south-western Asia. The different members of the group may be thus arranged:—

I. NORTH SHEMITIC, OR ARAMAIC.

Western or Palestinian Aramean. Samaritan.	}	Eastern Aramean, or Syriac.
---	---	-----------------------------

II. MIDDLE SHEMITIC (CANAANITIC)	{	Phenician (Punic).
		Hebrew.

III. SOUTH SHEMITIC

Ethiopic.	}	Arabic.
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IV. EASTERN SHEMITIC, OR ASSYRIAN.

I. The two branches of Aramaic—which is the simplest and rudest among this group of languages—though written with different characters, are really very similar. (α.) Of Western Aramean—often incorrectly called ‘Chaldee’—we have specimens in some parts of the Old Testament (Dan. 2:4 to 7:28; Ezra 4:8 to 6:18, and 7:12-26; Jer. 10:11; and two words in Gen. 31:47) and more fully in the ‘Targums’ or paraphrastic translations of

¹ This designation is far from correct; for the Phenicians, whose language is included, were descended from Ham, while there are many nations descended from Shem whose language is radically different from those of the Shemitic group. But no more fitting name has yet found general acceptance, though ‘Syro-Arabic’ and ‘Western Asiatic’ have both been proposed, and certainly are somewhat more appropriate.

the Hebrew Scriptures, the 'Gemara' or more explanatory and supplementary portion of the Talmud of Jerusalem, &c. This literature is obviously Jewish in its essence and spirit. (b.) Of Syriac literature, the earliest remaining specimen is the Peshito version of the Scriptures, dating from the second century after Christ. The language—the literary medium of the Syrian Christians—enjoyed a flourishing period, extending from the beginning of the fourth to the tenth century, during which valuable works were composed. This sub-dialect has an alphabet of its own, and even this in two forms, the Peshito and the Estrangelo. (c.) The Samaritan is represented by a version of the Pentateuch, liturgies, and other remains: this also has a peculiar alphabet. II. (a.) The classic Hebrew is contained in the Old Testament Scriptures; but there is a very large amount of later literature, founded on the ancient model. (b.) Of the Phœnician, which is very closely allied to the Hebrew, there are few remains beyond inscriptions on public monuments and on coins. III. (a.) The Arabic, with an alphabet different from those of the dialects already mentioned, is the most polished and most fully developed, while its literature is perhaps the richest, of all the Shemitic languages: it is also the most widely spoken, having spread far beyond its original seat. (b.) The Ethiopic, or Geez, which is written in yet another and very peculiar character, is still used in Abyssinia, but merely for ecclesiastical purposes, the classical standard being the translation of the Bible: modern dialects are the Tigre and the Amharic. IV. The Assyrian is found in the cuneiform inscriptions now being deciphered, which show still another form of writing.

The Hebrew, like most of the Shemitic group, is written *from left to right*—only the Ethiopic and the Assyrian, like our western languages, being written from left to right. The forms of the letters now employed (the 'square' characters) probably came into general use about the 5th century B. C. The alphabet (22 letters) consists only of *consonants*, some of which, however, were used as 'vowel-letters' (13). The vowel-signs (24), which form a later addition (16), are mostly placed *under* the consonants.

2. THE HEBREW ALPHABET.

Order.	Forms.	Hebrew Name.	English Sound.	Meaning of the name.	Numeric value.																			
1	א ^{Final,¹}	אלף ²	hā-lép ³	Ox	1																			
2	ב	בית	bēyt	House	2																			
3	ג	גמל	gīv-mél	Camel	3																			
4	ד	דלת	dā-lét	Door	4																			
5	ה	חלון	hēh	Window?	5																			
6	ו	וטה	wāw	Hook or peg	6																			
7	ז	זין	za-yin	Weapon	7																			
8	ח	חיה	hēyt	Fence	8																			
9	ט	טת	tēyt	Snake?	9																			
10	י	יוד	yōd	Hand	10																			
11	כ	כף	kap	Hand (curved)	20																			
12	ל	למד	lā-méd	Ox-goad	30																			
13	מ	מים	mēm	Water	40																			
14	נ	נחש	nūn	Fish	50																			
15	ס	סמך	sā-mék	Prop	60																			
16	ע	עין	'a-yin	Eye	70																			
17	פ	פה	pēh	Mouth	80																			
18	צ	צדי	zā-dēv		90																			
19	20	ק	קוף	qôp		100	20	ר	ריש	rēvs	Head	200	21	ש	שין	šīvn, šīvn	Tooth	300	22	ת	תו	tāw	Sign or cross	400
20	ק	קוף	qôp		100																			
20	ר	ריש	rēvs	Head	200																			
21	ש	שין	šīvn, šīvn	Tooth	300																			
22	ת	תו	tāw	Sign or cross	400																			

¹ Final forms are those used only at the end of words : compare our obsolete form of writing and printing *seses*.

² When the tone does *not* fall upon the final syllable (42), one of the accents (38—41), or some other sign will generally mark the penult tone.

³ For Roman notation mostly used in this work to represent the Hebrew, see 3 for the consonants, 24 and 27 for the vowels. On syllabification, see 33—37.

1. Observe the similarity in form of ב, כ, ג; נ, נ; ד, כ, ר; ה, ח, ת; י, ו; ו, ו; ט, ט; ס, ס; צ, ע, ץ.

2. Words must not be divided at the termination of a line. But certain letters may be so expanded as to occupy more space; these form the words אֶתֶל תָּמָר the tent of Tamar, and are dilated thus—

א ה ל ר ת ס

The skill and judgment shown by modern compositors, however, especially in spacing, render dilatation almost unnecessary.

3. From lack of special signs, numbers in Hebrew (as in Greek and other languages) are marked by letters of the alphabet. The units are expressed by the letters א to ט, the tens by י to צ, while 100 to 400 are expressed by ק to ת. To indicate the other hundreds after this, either the final forms of the letters may be used (ך=500, ם=600, ן=700, ף=800, ץ=900); or ת (=400) may be combined with other hundreds (thus תר=600). When numbers are conjoined, the greater is put first; e. g. 245 is marked by רמזה. Thousands are marked by unit-signs with double dots above; e. g. ם̣̣=1000.

Exc. Fifteen and sixteen are expressed by טו (9+6) and טז (9+7),—not י״ה and י״ו, because these combinations coincide with the initial portion of the sacred name יהוה.

3

POWERS OF THE CONSONANTS.

Hebrew letters.	Transliteration.	Powers.
א	h	1. At the beginning of syllables, an almost inaudible <i>h</i> (as in <i>hour</i>), e. g. אָז <i>hāz</i> , then. 2. At the end of syllables, silent <i>h</i> (as in <i>ah!</i>), e. g. באָ <i>bāh</i> , he came. Cf. ה, ח, below.
ב	b	1. Hard <i>b</i> (as in <i>bat</i>), e. g. בֵּן <i>bēn</i> , son. ¹
בּ	b̄	2. Aspirated <i>b</i> (Gael. <i>bh</i>), like <i>v</i> in <i>van</i> ; as לֵבָב <i>lē-bāb</i> , heart.
ג	g	1. Hard <i>g</i> , as in <i>go</i> ; e. g. גָּב <i>gēb</i> , back. ¹
גּ	ḡ	2. Soft <i>g</i> , or <i>gh</i> (cf. ב, ר), as at the end of גַּב <i>roof</i> .
ד	d	1. Hard <i>d</i> , as in <i>did</i> ; e. g. דָּג <i>dāg</i> , fish. ¹
דּ	d̄	2. Soft <i>d</i> , like <i>th</i> in <i>thee</i> (cf. ת); e. g. דַּב <i>bad</i> , a part.
ה	h	1. At the beginning of syllables, it is sounded as in <i>hat</i> ; e. g. הַר <i>har</i> , mountain.
	h̄	2. At the end of syllables, silent <i>h</i> (cf. א), as הַי <i>zēh</i> , this. On both these cases, cf. הָבֵה <i>hā-bāh</i> , give! and our <i>hah!</i>
ו	h	3. But at the end of a word, it takes the hard sound, if written with Mappiq (20), as וָה <i>bāh</i> , in her.
וּ	w	1. Its consonantal sound is really that of <i>w</i> in <i>we</i> , e. g. the name of the letter itself, וּי <i>wāw</i> , though some pronounce it <i>v</i> , as in יְהוָה <i>Yehō-vāh</i> (24, 7, Obs. 2). 2. When joined with homogeneous vowels (13, Obs. 1), it quiesces in them, e. g. בוּ <i>bō</i> , in him, לוּ <i>lū</i> , if.
ז	z	Our <i>z</i> , as in זָה <i>zēd</i> , proud. Cf. צ below.

¹ Regarding the double sound of the 'mutables,' see 7 and 18.

Hebrew letters.	Transliteration.	Powers.
ה	h	A very strong <i>h</i> , resembling <i>ch</i> in <i>loch</i> , as in חַג <i>hāg</i> , a feast.
ט	t	A very sharp <i>t</i> (cf. ת below), as in טֵיט <i>ṭiṭ</i> , clay.
י	y	1. Consonantal, like <i>y</i> in <i>you</i> , whether (a) at the beginning of a syllable, as in יָם <i>yām</i> , sea; or (b) at its close, after a heterogeneous vowel (13, Obs. 1), as in יַי <i>ḥay</i> , (27) <i>living</i> . 2. Vocalic, quiescing in a homogeneous vowel preceding, as in יֵי <i>biy</i> , in me.
כ	k	1. Our <i>k</i> , or hard <i>c</i> , as in <i>can</i> , e. g. כֹּה <i>kōh</i> , thus. Cf. ק. 2. The same sound aspirated, verging to that of ח. Both are exemplified in כּוֹכַב <i>kō-kāb</i> , star.
ל	l	Our <i>l</i> ; e. g. לַיִל <i>la-yil</i> , night.
מ	m	Our <i>m</i> , as in מוֹם <i>mūm</i> , blemish.
נ	n	Our <i>n</i> , as in נֵן <i>nēn</i> , progeny.
ס	s	Soft <i>s</i> , e. g. סוּס <i>sūs</i> , horse. Cf. ש below. ¹
ש	°	The pronunciation of this letter is somewhat difficult to acquire. Its sound is produced by a slight closing of the throat, and resembles an indistinct <i>g</i> , as in <i>go</i> , or a soft guttural <i>r</i> : at the end of a syllable, it is softer than at the beginning; cf. דַע <i>da°</i> , know, with עַל <i>°al</i> , upon.
פ	p	Our <i>p</i> , as in פֶּן <i>pén</i> , lest.
פ	p	Our <i>ph</i> or <i>f</i> , as in פָּפָה <i>kā-pap</i> , he bowed down.
צ	z	Hard <i>ts</i> or <i>tz</i> , as in צִיץ <i>zivy</i> , flower. Cf. ז, above.
ק	q	A very hard <i>k</i> , or <i>g</i> , but uttered more in the throat than in the mouth, e. g. קֶן <i>qēn</i> , nest.
ר	r	A strong guttural <i>r</i> , as רַק <i>raq</i> , only.
ש	s	1. Hard <i>s</i> , as in שַר <i>sar</i> , prince. ¹
ש	s	2. Our <i>sh</i> , as in <i>she</i> , e. g. שֵם <i>sēm</i> , name.
ת	t	1. Hard <i>t</i> , as in <i>tin</i> , e. g. תוֹר <i>tōr</i> , turtle-dove.
ת	t	2. Soft <i>t</i> , like <i>th</i> in <i>thin</i> (cf. ד), e. g. פַת <i>pat</i> , morsel.

CLASSIFICATION OF THE CONSONANTS.

4. A. The following arrangement is exact, but not of much importance for the purposes of Hebrew grammar: the consonants, for the most part, are classed and named in accordance with the organs employed in sounding them:—

1 כ was apparently softer than ש. That these two letters were at first distinct and different in sound, is evident from the existence of the characters themselves, and from the fact that words like שָׂבֵל *he was wise*, סָבֵל *he was foolish*, סָבַר *he shut up*, שָׂבַר *he hired*, long remained distinct and different in spelling, sound, and sense. But, on the other hand, their sound was very similar, and afterwards became identical; for (1) they were often interchanged in later books, hence we find סָבַר for שָׂבַר, Ezra 4:15, and שְׂבִלִית instead

- | | | |
|--|------------|-------------------------------|
| 1. Aspirates ¹ (8), forming the mnemonic word | אָהָהּ | ha-hāha ^o , and ה. |
| 2. Palatals, | גִּיכָּק | gīy-kaq. |
| 3. Linguals, | דַּלֶּנֶזְ | dat-lé-néz. |
| 4. Dentals and Sibilants, | זַסֶּזַס | zas-zas. |
| 5. Labials, | בּוּמַפּ | bū-map. |

5. B. Again, viewing the consonants as used in forming words, they are (a) *radicals* or (b) *serviles*: each class contains eleven.

a. The radicals form 'roots' (62) of words.

b. Serviles are mostly (1) prefixed or (2) affixed, though sometimes inserted in the root, for purposes of derivation and inflection. Occasionally, they are used as radicals, though *radicals are never used as serviles*. The latter form the words, — אֵתָן מֹשֶׁה וְכָל־בְּ עֵתָן *Ethan, Moses, and Caleb*.

Note 1. The letters forming אֵתָן (not to speak of other uses) are employed as prefixes in forming the 'imperfect' of the Verb (see Lesson 19): the other serviles are prefixed, as particles, to nouns (see Lesson 3).

Note 2. Nouns are derived from verbs, by adding to the 'root' one or more of the letters forming the mnemonic word הָאָמָנְתִּי; hence 'hé-āman-tīw' nouns = verbal nouns.

6. C. Of greatest *practical* importance is the following arrangement of the consonants:—

1. Mutables² (7), ב, ג, ד, ה, ו, ז, ח, —mnemonised... בְּגַד־כֶּפֶת *begad-kepat*.
2. Aspirates (see 4, 1).
3. Vowel-letters (13), or Quiescents (14)..... אָהִי *hē-hēwīy*.
4. Labials (see 4, 5).

It will be seen that the same consonant sometimes appears in more than one of these groups, and that this classification wholly excludes several letters of the alphabet.

THE MUTABLES (6, 1).

7. The mutables take either of two kindred sounds (see 3). (a) The *hard*, sharp sound, marked by Dagesh (18), appears in them either (1) when they are *doubled* by that point, or (2) in a *single* mutable *at the beginning of a syllable*,—provided nothing like a

of מְבִלִּית *folly*, Eccl. 6:17; (2) the Syriac represents the two by one character; (3) Western Aramaic sometimes puts ד for ז. Regarding ז and ז', see moreover 24, 7, Obs. 1.

¹ These consonants have commonly been designated 'gutturals.' With Ewald, the name is here discarded for one more suitable, though this has hitherto been used to indicate another class (the mutables).

² These letters have been hitherto named 'aspirates,' but not quite suitably, for only sometimes do they take the aspirated sound (7, b). The designation given here is fitly used in Gaelic to denote a corresponding class.

vowel-sound¹ immediately² precedes. (b) The *soft* or aspirated sound is only found in *single* mutables, immediately² preceded by a vowel-sound.

Examples of *a*, 1, where 'doubling dagesh' is employed, are טָבַח *ṭab-bāh*, executioner, מַזְרֵץ *map-pēz*, hammer, הַתָּה *hat-tāh*, thou. Illustrations of case *b* are לֹא כָתַב *lō^h kā-tab*, he did not write, and מִי פֹה *mīy pōh*, who is here? Further, פַּת־בַּג *pat-bag*, dainties, and the mnemonic word קָנַךְ-כַּפַּת itself, exemplify at once *a* 2 and *b*.

THE ASPIRATES.

8. The Aspirates seem to have had two shades of sound,—a stronger, when they stood at the beginning of a syllable, and a softer, at its close. א is the weakest of these consonants; ה has a fuller, clearer sound; ח is stronger and sharper still; ע is the most forcible and strongly guttural of all. (See remarks on each in 3).

9. LAWS AFFECTING ASPIRATES.³ I. Aspirates cannot be doubled (18, B.), like harder consonants. But a short vowel, preceding an aspirate that should be doubled, mostly changes to its cognate long (see 24, Table), and then remains unchangeable.

Thus, we must write אָבִי for אֲבִי *the father*, בָּרַךְ for אֲבִי *he was blessed*, &c.

Obs. Strong aspirates like ח or ה mostly preserve the vowel short; in such a case, the old grammarians were wont to say that Dagesh was 'implicit' in the aspirate; e. g. אֶחָיִם *brethren*, מְהֵרָה *hasten*.

10. II. An aspirate [1] never accepts simple vocal shewa (28, b), [2] dislikes silent shewa (28, a), but [3] readily accepts a composite shewa (29).

Thus, (to exemplify the first and third parts of the law), nouns of the form אֲרִי *a kid*, beginning with vocal shewa, refuse to take a simple vocal shewa when the first letter is an aspirate; hence we must write אֲרִי *a lion*, also אֲרִי *a pestilence*, אֲרִי *sickness*. So, too, infinitives formed like אֲרִי *to keep* (123), demand a composite shewa under their first root-letter, when this is an aspirate, as in אֲרִי *to forsake*, אֲרִי *to eat*. Again, (to illustrate the latter two divisions of the rule), Hebrew avoids such forms as אֲרִי *he will desire*,

¹ This term applies to half-vowels ('vocal shewas,' 29, Obs. 1) as well as the vowels properly so called (24).

² That is, when no *distinctive* accent (38) intervenes.

³ These laws, because of their importance, must be studied carefully. But inasmuch as what is here laid down may not be fully understood at first, the student must repeatedly revert to what is given above.

גִּירְדָּד¹ *girded*, in which — is silent (ends a syllable; see 28, a); it prefers forms like יַעֲמֹד *he will stand*, נִעְזַב *deserted*.

11. III. The Aspirates, in general, have vowel-sounds kindred to those of prefixed consonants.

a. When it is otherwise indifferent what kind of sound the prefix takes, the aspirate gives it a vowel like its own; e. g. אֲרִי *a lion*, with לִּיקֵּ like, prefixed (see 102), becomes אֲרִי לִּיקֵּ *like a lion*; וְ and, joined with אָחִי becomes וְאָחִי *and seize*.

b. But when the prefix may assume only a certain kind of sound, the aspirate succeeding it mostly receives a vowel like that of the prefix. Thus, in the Hiphil of the verb (164, 5, and 171), the vowel of the prefix, in the perfect, must be e or i, in other parts an a, while the Hophal (164, 6) takes short o; hence we must write הִעָמִיר *he caused to stand = set up*, הִעָמֵר *set up* (imperative), הִעָמַר הִעָמַד, *ho-ōmad, he was set up* (182, II. b).

c. Yet forms like הִעָלָה (for הִעָלָה) occur; see Josh. 7 : 7. And frequently we find the 'hard' pronunciation of the aspirate.

12. IV. An aspirate, especially when final, likes A sounds. Hence, it prefers Pataḥ to S^egōl, Qāmeẓ hatûph, or even Hôlem (24), provided these are not unchangeable (26); as יָבַח *sacrifice*, and גַּעַל *shoe*,—for יָבַח, גַּעַל (136), וַיִּסַּר for וַיִּסַּר *and he removed*, and even for וַיִּסַּר (wa^y-yā-sor) *and he departed* (191, 8), יָבַח *he will sacrifice* (for יָבַח 116, 3).

1. Strong aspirates like ח do not always demand the a; hence חָרַב *sword*, לֶחֶם *bread*, but רָחַם *womb*.

2. When the vowel before a final aspirate is long, and cannot be exchanged for an a sound, the aspirate takes Pataḥ in addition to that vowel-sound, with which, however, it forms but one syllable. This so-called 'Pataḥ furtive' is pronounced before the final aspirate; e. g. זָבַח (zō-bēah) *sacrificing*, מָשִׁיחַ (mā-sīyah) *anointed, Messiah*, רוּחַ (rûah) *wind, spirit*. But when any addition is made to the word, this Pataḥ disappears, as רוּחִי (rû-hīy) *my spirit*.

3. ה and (still more) א, when they end a word, being quiescents (14) more than true aspirates, do not so much require the a; hence אַיָּא *a wild ass*, בָּכָה *weeping*.

¹ These words instance the 'hard' pronunciation of the aspirates.

THE VOWEL-LETTERS, OR QUIESCENTS (אָהוּי).

13. A. VOWEL-LETTERS. Before the introduction of the vowel-signs (16), the three main vowel-sounds, *A*, *I* (together with its cognate, *E*) and *O* (with *U*, see 23), were represented by the consonants א, ה, ו, י which thus were called 'Vowel-letters.'

1. The *A* sound, as occurring very frequently, was mostly left unmarked, especially (*a*) when in the *middle* of a word; if marked at all in such a case, א was used, as קָאָם qām *he arose*. (*b*) When *long* and *final*, it was mostly marked by ה, as in גָּלָה gā-lāh *he revealed*,—seldom by א, as in גָּבְהָא gā-b^hāh *it was exalted*. But sometimes ה (more rarely א) was also used for final *E* or *O*, as in הֵיְיֶה he'yēh *be thou*, פֶּרְעָה Par-^oḥāh *Pharaoh*, לֹא lō^h *not*.

2. *E* and *I* sounds were for the most part marked by י, as in הִיִּמְיִר he^y-mi^r *he changed*.

3. *O* and *U* sounds were chiefly marked by ו, as in גְּבוּלוֹת g^obū-lōt *boundaries*.

Obs. 1. These sounds are said to be 'homogeneous' to those letters that represent them, but 'heterogeneous' to all the rest,—and conversely. Thus, the sounds *a*, *e*, *o* are homogeneous to the letters א and ה, and *vice versa*; *o* and *u* are homogeneous to ו; *a*, *e*, *u* are heterogeneous to י, and conversely; while *e* and *i* are homogeneous to י.

Obs. 2. Short vowels, of whatever class, were seldom marked at all by consonants.

14. B. QUIESCENTS. When, later (16, 1), vowel-signs were introduced, the vowel-letters were retained, and vowel-marks were but superimposed. Hence, vowel-sounds marked at the first by letters only, are now marked by letters and by signs. Such letters, though still written, may now be considered subordinate; they 'quiesce' in the sound marked by the sign.

For instance, ā in אָאָם is marked both by א and —, but the former quiesces in the latter. So, in הִיִּמְיִר (13, 2), י represents both ē and i, but it quiesces first in — and then in —. Again, the letter ו, in לוֹבֹן his goodness, quiesces first in ū and then in ō.

1. When vowel-letters follow sounds to which they are unlike (heterogeneous, 13, *Obs.* 1), they cannot quiesce in these sounds, but either (*a*) form a diphthong, as in הִי (see 27, foot-note 1) *living*, גּוֹי *nation*; or (*b*) remain strong consonants, as in עֵשָׂו *Esau*, קֵו *a line*.

Obs. The combination וי— is sounded simply āw (see 3, ו), as in סוּקֵיו *his horses*.

2. So weak is א as a consonant, that it (1) readily gives up its proper vowel to the consonant preceding it, (2) itself quiesces in the simple vow-

el thence arising, and (3) may even wholly disappear: thus, שׁוֹרֵץ *head*, for רֵאשִׁית ; and רֵאשִׁית or רֵשִׁית *beginning*, for רֵאשִׁית .

15. THE LABIALS (4, 5) demand attention chiefly on account of their special influence in pointing the conjunction Wāw (69).

THE MASORETIC SYSTEM.

16. Even while the Hebrew was a living tongue, it could not have been easy to read it fluently, correctly, and with ready understanding of the sense. There was then no written aid to the correct vocalisation of the consonants, beyond the vowel-letters named above (13); the reader, therefore, was compelled to supplement this by his knowledge of the language otherwise. This early mode of writing was, of course, ambiguous and troublesome enough; but when the language ceased to be a spoken one, it then became more difficult to tell the proper meaning and sound of words, and their relation to each other in sentences. To obviate such inconveniences, a careful and exact system of signs was invented and applied to the existing Scripture Text,—no change, however, being made within that Text itself. This has been designated the *Masoretic System*, from the fact that it is based on the קִיּוּמָה (*tradition*) of the Jewish Schools.

1. This system probably was perfected by slow degrees. Jerome, who lived in the 5th century A. D., knew nothing of these points. Not even does the Talmud, which attained its completion in the 7th century, make mention of these signs. And on the other hand, we cannot trace the system further back than the 11th century, but then we find it quite complete.

2. To show the great uncertainty that may exist regarding the pronunciation and meaning of unpointed Hebrew words, it may be mentioned that דָּבַר might signify *a word* (דְּבָר), *word of* (דְּבַר), *speaking* (דִּבֶּר), *he spoke* (דִּבְרַר), *to speak* (דִּבְרַר), *a plague* (דִּבְרַר), &c.

17. The Masoretic signs may be arranged thus:—

A. Mere *consonantal marks*; such are [1] the diacritic point on שׁ (see 3), [2] Dagesh (18), [3] Mappiq (20) [4] Raphe (22).

B. Signs specially connected with the *Vowel-System*; these are [1] the vowel-signs (24), and [2] Sh^ewa (28, 29).

C. Signs placed on *words* as such; these are [1] Maqqeph (44), and [2] the Accents (38). See also 46.

DAGESH.

18. Dagesh (דגש) most probably *a point* is a small dot occasionally placed in certain consonants (cf. 21). The special names it has received vary according to its powers.

A. *Dagesh lene* merely hardens mutables (7, a).

B. *Dagesh forte* [1] marks the hard sound in a mutable, and also [2] doubles it, or *any other consonant*, except an aspirate (9).¹

On Dagesh and the Mutables, see 7, a, and the instances there given. In שָׁבַר *he smashed*, חָתַר *hide*, the Dagesh (*forte*) marks the hard sound of the ב and ת, then doubles them; but in such words as מַקְלֵל *staff*, אִלֵּם *dumb*, it merely doubles consonants which are already hard enough.

Obs. 1. When the vowel of a doubled letter disappears, the Dagesh also may be dropped—though still ‘implicit’: cf. 9, Obs.—except from mutables, which need the point to show their hardening; as מַקְלֵל *his staff*, but שָׁבַר *they smashed*. But it is omitted even from the mutables, as well as from other letters, when final, as in לֵב *heart*, but resumed when additions are made, as in לֵבִי *my heart*,—except from תָּא *thou* (fem.), תָּתִי *thou* (fem.) *hast given*.

Obs. 2. Beneath a doubled consonant from which the Dagesh has been dropped, or might be dropped if it were not a mutable, a composite shewa (29) is sometimes used instead of a simple one (28); as הַלְלֵי *praise ye*, for הַלְלִי, and צַפְרִים *sparrows*, from צַפּוֹר.

19. The second Dagesh takes distinctive epithets, which vary in accordance with its use. Thus,—

1. *Dagesh compensative* shows where two letters, either quite the same or cognate, have been fused and now form one, though twice pronounced; e. g. בָּרַתִּי for בָּרַתִּי *I have cut*, קָלִי for קָלְלִי *they are swift*, תָּתִי for תָּתִי *thou hast given* (202 Obs. 3).

2. *Dagesh characteristic* is inserted in distinctive forms of verbs, as the Piél, Pual, Hithpaél (164), or nouns like נָגַב *thief*, גִּבּוֹר *a hero*, or adjectives like חַנּוּן *compassionate*.

3. *Dagesh conservative* is introduced to keep a vowel short, by closing up the syllable in which it stands. Thus, were short *a* in יָסַב not preserved by altering the form to יָסַב, it would lengthen into *ā*,—יָסַב.

4. *Dagesh conjunctive* may be placed in the initial consonant of a word preceded by another which ends with an [a] open (36), [b] unaccented syllable; thus, שָׁם *let me dwell there*, מַה־זֶּה *what is this?*

Obs. Words thus united are sometimes contracted into one, as מַה־זֶּה for מַה־זֶּה.

¹ Since these two kinds of Dagesh do not differ so much in their power to harden consonants as in the number of the functions they perform, the terms *lene* and *forte* are not quite appropriate; ‘simple’ and ‘doubling’ are perhaps more suitable.

5. *Dagesh separative* (*dirimens*) is placed within the final consonant of syllables whose vowel, already short, is intended to be sharpened, while *sheva* (28) is made more audible; thus עֲנַבְּ *grapes of*, for עֲנַבּ.

6. *Dagesh emphatic* is employed (mostly in Pause, 45) in penult syllables which have the tone (42), to give more force and fulness to the word; as יָתְּנֵי *they give*, for יָתְנֵי.

Note a. In cases 1 and 2, the Dagesh is 'essential,' or necessarily used; in all the other instances, it is employed merely for euphony.

Note b. Sometimes, instead of doubling a consonant after short —, the Dagesh is omitted, and compensation made by lengthening the vowel, י being inserted, as יָקוּת *fiery darts*, Isa. 50 : 11, for יָקוּת. This usage is common in Aramaic.

20. MAPPIQ (מִפְּיָא *producing, uttering*, viz. the harder sound), like Dagesh, is a point which claims the hard sound for the consonants to which it is applied. Only the vowel-letters (13) take Mappiq: even of these (except in MSS.), it is but ה, in general, that takes this sign.

Mappiq shows that the letter takes the *consonantal sound*, i. e. does not quiesce (14); thus לָהּ (lāh, not lāh) *to her*. Contrast אֶרֶץ *her land*, with אֶרֶץ *to the earth*.

1. Yod takes Mappiq, not *in*, but *under* it; thus יְנִי *nation*.

2. Mappiq resembles Dagesh in [a] form, [b] position in the consonant, and [c] power of hardening. And when we further [d] find that Raphe (22) is the negative of both, we cannot fail to see that they are really identical; the point, at first, must have had but one name, although it now has two.

21. Distinction between Mappiq, Shureq, Simple Dagesh, and Doubling Dagesh (all which are points in consonants):—

1. Mappiq occurs, in printed books, only in final ה; see 20.

2. The combination י is Shureq (24, 9) *when no vowel-sign immediately precedes*, as in יָקוּמוּ *arise ye*.

3. Doubling Dagesh comes *after vowels*, mostly short, as in יָצַח *he ordered*, יָצַח *the righteous one*.

4. Simple Dagesh only occurs in mutables, when *no vowel immediately precedes*, as in יָבֵר *it will be heavy*, יָבֵר *ye will deceive*.

22. RAPHE (רַפֵּה i. e. *weak, soft*), the negative of Dagesh and Mappiq, is a light horizontal stroke drawn over consonants, expressly to remove all doubt regarding the absence of a point within. But it is seldom used except in MSS.

Thus, used with עֵיל Is. 59 : 17, it signifies that Dagesh is not omitted through inadvertence; the same is certified regarding Mappiq, in הָלֵךְ Num. 32 : 42, הָלֵךְ Is. 18 : 5.

1. When Raphe and a point are *both* connected with one and the same consonant, the latter may be uttered according to the reader's choice; thus, לֹא תִגְנוֹב Ex. 20 : 15, *thou shalt not steal*, לֹא תַעֲשֶׂה לְךָ תֹאמֹת *thou shalt not make for thyself*, Ex. 20 : 4.

2. Exact transcribers mark all mutables, throughout their MSS., either with Raphe or with simple Dagesh, as הָקֵפֶן *shoulder*.

THE VOWEL SIGNS.

23. GENERAL OBSERVATIONS. The Table given in **24** exhibits [a] in the *perpendicular*, three great classes of sounds : (I.) *A* sounds, (II.) the kindred sounds of *E* and *I*, and (III.) those of *O* and *U*. [b] Viewing the same *across*, the top line shows the *long* vowels, the second line presents their corresponding *short* sounds; the fourth line exhibits a series of light 'half-vowel' sounds (**24**, 12, 13, 14). [c] The sign — (Simple Sh^ewa), common to all the three classes of vowel-sounds, is placed beneath a consonant from which the vowel, of whatever kind, has disappeared. (See **28**, and illustrations under **47**).

Obs. 1. The three 'half-vowels' of the lowest line are formed by a combination of Sh^ewa with the short vowels of the second line: hence they are often called 'composite Sh^ewas' (**29**).

Obs. 2. When contrast is intended, (a) the *A* sounds mark the *active* sense, (b) the *E* sounds, the *intransitive*, or they may indicate what is progressing, and hence incomplete; (c) the *O* and *U* sounds mark what is passive and complete. Thus, (looking to the closing vowel-sounds), we find that שָׁמַר means *he kept*, שֹׁמֵר *keeping* (pres. part.), and שָׁמַר *kept* (past part.): גָּדַל means *growing great*, but גָּדוֹל *great*. Such distinctions, however, have in many instances been lost.

VOWEL-SIGNS : THEIR NAMES AND POWERS.

24. The vowels may be tabulated thus :—

	I.	II.	III.
	A Sounds	E Sounds I Sounds	O Sounds U Sounds
(1) Long Vowels	ֿ (ā) ¹ & ֿ ⁴	ֿ ³ ֿ or ֿ ⁵	ֿ or ֿ ⁷ ֿ or ֿ ⁹
(2) Short, firm vowels	ֿ ²	ֿ ⁴ ֿ ⁶	ֿ (o) ⁸ ֿ ¹⁰
(3) Shewa		ֿ ¹¹	
(4) Half-Vowels	ֿ ¹²	ֿ ¹³	ֿ ¹⁴

1. Qaméz (קָמֵז contraction of the mouth) is the long sound of *a*, as in *far*, e. g. דָּם *blood*, קָטָר *rain*. But it must have often had a deeper, broader sound, approaching *o* (as in *all*, *war*); cf. 8 below.

2. Patah (פְּתָח opening of the mouth) is short *a*, as in *hat*; e. g. טַל *dew*, שֵׁחַת *pit*.

3. Zērēy (זֵרֵי bursting of the mouth) is long *e*, as in *were*; e. g. בֵּן *son*, תֵּבֵל *world*.

4. Segôl (סִגּוֹל a bunch of grapes) is far more often, in reality, an *e* than an *a* sound; in either case, however, the pronunciation is the same,—like *e* in *ere*, or *a* in *way*. Only a knowledge of its origin will show which is the fundamental sound. In קֶרֶן *horn*, and מֶלֶךְ *king*, the first Segôl is really an *a*: see 132.

5, 6. Hîrēq (חִירֵק gnashing) which has the sound of *i*, is either long, as in *routine*, or short, as found in *tin*. When short, it does not take the letter ' ; thus חָץ *out of*. The long vowel for the most part does take ' , and is then 'fully' written, as in מֵיִן a species, שִׁיר a song; but sometimes the ' is dropped, and the word is then said to be written 'defectively,' as in אֲדָרִים mighty ones, Ez. 32 : 18, for אֲדָרִים. Only a knowledge of grammatical forms can aid us in determining whether ֿ without ' is long or short.

7. Hôlēm (חֹלֵם fulness) is long *o*, as in *go*: thus תּוֹר a turtle-dove. Except at the conclusion of a word, it may be written without ו ('defectively'); thus, we must always write יָדוֹ his hand, but may write קִלְתּוֹ for קִלְתּוֹ voices.

Obs. 1. The diacritic point of שׁ may also represent an *ō* preceding it, as in יֹשֵׁב *yō-sēb sitting*. So, too, the diacritic point on שׂ may also mark an *ō* succeeding it, as in שֹׂנֵא *sō-nēh hating, an enemy*. And שׂ may either represent the combination *sō*, as in שֹׁמֵר *shōmer keeping*, or *ōs*, as in פִּשְׁתָּן *pishtān opening*.

Obs. 2. (a) ֿ with ו right under it, is simply *ō*, as in קוֹלוֹ his voice. (b) When ו is placed a little to the left, the combination will be *ōw* (or *ōv*), as in קוֹוָה *qōvāh waiting*, יְהוָה *yehōvāh Jehovah*. (c) But when the point is to the left of ו, the combination is pronounced as *wō* (or *vō*); thus פְּוֹן *pevōn iniquity*.

8. Qāméz Hätúph (הַטּוּפִּי קָמֶזֶץ i. e. short Qāméz) has the short sound of *o* in *not*, as in קָלִי (43) *all*, חִלְיוֹ *his sickness*. But this is like the sound of *a* in *fall*. Accordingly, long *a* and this short *o* have received a name in common as well as a common sign (◌ֶ); i. e. close similarity in sound has caused identity of sign and name: cf. 1. above. See also 25 for marks of difference between these sounds.

9. Sûréq (שׁוּרֵק *hissing*) is a full-sounded *u*, as it occurs in *true*; thus, רֹכֶס *rock*. Sometimes this vowel is written defectively, but only in the middle of a word, as ◌ֶ; thus אֲרִיסָה for אֲרִישָׁה *arise ye*. Cf. what follows.

10. Qibbûz (צִבּוּץ *contraction of the mouth*) is the same sound as the preceding, but quite short and closed, as it occurs in *put*. This short *ú* is never represented by ו: cf. 5 and 6 for a parallel. Examples are שִׁלְטָן *table*, מִדְּבָר *ladder*.

11. Regarding the sign ◌ֶ (Simple Shewa), see 28. On the origin and use of 'composite shewas' (the next three signs) see 29.

12. Hateph Patah is a quickly uttered *ä*, as in *arise*; e. g. חֲלוֹם *a dream*.

13. Hateph Segól is *ø*, pronounced as rapidly as possible; מְבַלֵּן *to eat*.

14. Hateph Qāméz (cf. 8) is *ø*, shortened to the utmost; חֲלִי *sickness*.

25. ON THE DISTINCTION BETWEEN QAMEZ AND QAMEZ-HATUPIH.—

(1). The simplest, surest, and indeed sometimes the only means of knowing whether ◌ֶ is an *ā* or short *o*, is to possess an accurate acquaintance with the forms and derivations of Hebrew words and vowel-sounds. If ◌ֶ arose from *ō*, it must be *o*; if not, it must be *ā*.

Thus, לֵלוֹ is *god-lô*, since it comes from לֵלוֹ *goodness* (132).

(2). Instead of such a comprehensive rule, beginners may observe the following, as guides in showing what the vowel is which ◌ֶ represents:—

A. ◌ֶ in a *shut* syllable. When ◌ֶ stands in a *shut* (36) and *toneless* (42) syllable, it represents short *o*. The special marks of such closed syllables are these:—

1. Silent Shewa (28, a) succeeding ◌ֶ; as קָרְבָּן *offering* ('Corban,' Mk. 7:11), סַלְפֻּרִית *sulphur*.¹

2. Maqqeph (44) succeeding ◌ֶ, as קָלִי *all*.

3. Doubling Dagesh (18, B) after ◌ֶ, as חֲלִי *pity me*.

4. Retraction of the Accent, as אָרָסָה *waʿ-yā'-qom*, and *he arose* (191, 8), but (in pause, 45) אָרָסָה *waʿ-yā.-qōm*.

B. ◌ֶ also represents *o*, though in an *open* syllable:—

¹ A Metheg (43) or some other accent, on the penult of such words, not only gives to it a secondary tone, but also for the most part shows that the syllable is 'open' and hence that ◌ֶ is *ā*, and the Shewa 'vocal'; as in חֲכָמָה *hā-kēmāh she is wise*, but חֹכְמָה *hok-māh wisdom*. See also 43, *Obs.* 2.

1. If ם follows it, as in הָעֵמֶר he was placed. But sometimes, too, the ף may be ā, as in הַשֵּׁיפָה the ship.

2. When it is followed by a second o, as פְּעֻלָּתְךָ your deed.

3. In two abnormal forms where ף is used for ף, which should be merely ף (29, b), viz. קְדוּשֵׁים qo-dā-sī'm sanctuaries, and שְׂרָשִׁים so-rā-sī'm roots.

CHANGEABLE AND UNCHANGEABLE VOWELS.

26. Some vowels may be changed—the long to short, the short to long—while others are unchangeable : these can be fully and exactly known only through familiarity with types and forms of words.

a. Vowels which owe their length merely to *rhythm*—to tone (see 42), or to the nature of their syllable—may change, and even disappear ; regarding this, see 47. b. Other vowels are *essentially*—hence *unalterably*—long, while others still are *essentially* short.

1. *Essentially short* is every vowel found in a shut syllable (36) succeeded by another which is also closed ; e. g. מִדְּבָר wilderness, אֲבִיוֹן poor, מְבַח an executioner.

2. Vowels *essentially long* are marked by consonants as well as vowel-points (13, 14). But (a) ā is seldom marked by אָ. (b) Sometimes, however, long e, and more frequently long i, are marked by יֵ and יִ, as in הַיְקָל temple, צְדִיקִים righteous ones, but occasionally (defectively) by ם, as in הֵלְלֵם to them ; while (c) ô and û are signified by וֹ and וּ, as in דְּוֵרוֹת generations, שׁוּבוּ return ye,—sometimes by ם and ף (see 24, 7 and 9).

Obs. It is exceptional to mark a merely 'tone-long' vowel by a vowel-letter, as in יִשְׁמֹר he will keep.

3. *Unchangeably long* are also those vowels which have been lengthened on account of a succeeding aspirate which could not assume a Doubling Dagesh (9), as in the first syllable of such words as חָרָשׁ artificer, חָרֵשׁ deaf,—for חָרֵשׁ, חָרֵשׁ.

VOWELS, WITH ENGLISH EQUIVALENTS.

27. The following table presents the vowel-signs, together with equivalents which may be used for rendering the Hebrew into Roman characters :—

	SIMPLE VOWELS	DIPHTHONGS
A SOUNDS	Long א̄ ā, as in דָּבָר <i>word</i> .	א̄ āy, as in חַיִּי <i>living</i> . ¹
	Short א a, גְּחֹל <i>brook</i> .	אֵ aʔ, חַיִּי <i>sufficient</i> .
	Shortest א̄ ă, חַיִּי <i>half</i> .	
E SOUNDS	Long ע̄ ē, as in אֶרֶץ <i>expel</i> .	ע̄ ēy, as in עֵינַי <i>eyes of</i> .
	Short ע e, חֶרֶב <i>sword</i> .	עֵ eʔ, נָחַל <i>valley</i> .
	Shortest ע̄ ă, אָמַר <i>say</i> .	
I SOUNDS	Long י̄ iy, as in שִׁירֵי <i>songs</i> . ²	
 י i, אָדָּמָה <i>adytum</i> .	
	Short י i, אֵף <i>if</i> .	
O SOUNDS	Long ו̄ ô, as in שׁוֹר <i>his ox</i> . ²	ו̄ ôy, as in הוֹי <i>woe!</i>
 ו̄ ɔ, חֹק <i>statute</i> .	
	Short ו o, קֶרֶן <i>horn of head</i> .	
U SOUNDS	Shortest ו̄ ɔ̄, אֶרְבֵּי <i>balsam</i> .	
	Long ו̄ ū, as in אֶרְבֵּי <i>depart ye!</i> ²	ו̄ ūy, as in אֶרְבֵּי <i>revealed</i> .
	Short ו u, חֻקִּים <i>statutes</i> .	
Indefinite, very short	ו̄ ɔ̄, as in בְּנֵי <i>my son</i> . ³	

SHĒWA.

28. The sign א̄, Simple Shĕwa,⁴ is in itself somewhat ambiguous; its nature is exactly known only when its position and its office in the syllable are ascertained. a. 'Simple Shĕwa Silent' (Quiescent Shĕwa) stands at the END of a shut syllable (36). b. 'Simple Shĕwa Vocal' (or Movable) is found under the former of two consonants at the BEGINNING of a compound syllable (33, 34).

a. Silent Shĕwa is seen in אֶרֶץ אֲנִי I have sanctified, קִשְׁטָה (qōst, 24, 7, Obs. 1) truth, אָשַׁבְתָּם ye returned: see also the example in foot-note 4. It marks the total absence of all sound,—a pause at the conclusion of a syllable.

b. Simple Shĕwa vocal marks an exceedingly short sound, like that of the first vowel in equip, or inert; e.g. דְּבָרָה debā-rekā thy word, בְּמוֹפְתֵימָה bēmōpētīm with wonders: see 29, Obs. 2.

¹ The sound of א̄ and of the broader א̄ is that met with in my, or lie.
² On the full and the defective modes of writing these vowels, see 24, 6, 7, 9.

³ But see also 28, a.

⁴ This sign (א̄, or א̄) most probably means emptiness. It always indicates that the omission of a vowel from the place where it occurs has not been due to any inadvertence; thus אֶרֶץ אֲנִי hig-dalt, thou (t.) hast made great: were this word simply written אֶרֶץ אֲנִי, it might be a question whether some vowel-points had not been marked. A sign like this we deem superfluous, but all Shemitic languages possess it, or its analogue.

29. The Composite Sh^ewa, viz. ֿֿ , ֿֿֿ , ֿֿֿֿ (24, 12, 13, 14) are formed by combining the short vowels ֿֿ , ֿֿֿ , ֿֿֿֿ (*o*, see 24, 8) with simple sh^ewa (28, *b*), in place of which they are employed chiefly (*a*) under the aspirates (10), but sometimes also (*b*) under ordinary consonants, either (1) when the same letter is at once repeated, or (2) after long vowels.

Examples of case *a* are אֶסֶף *ass*, אֶסְפֵּי *gather*, אֶסְפֵּי *a fleet* (for אֶסֶף & c.) The second case is instanced by אֶסְפֵּי *mine enemies* (for אֶסְפֵּי); אֶסְפֵּי *praise ye* (for אֶסְפֵּי); the last by אֶסְפֵּי *and lead captive* (for אֶסְפֵּי).

Obs. 1. 'Vocal Sh^ewa' includes both *Simple* vocal sh^ewa (28, *b*) and all the *Composites*.

Obs. 2. In what has now been laid down, it is implied that Vocal Sh^ewa, whether simple or composite, is not a full and true vowel; hence, with its consonant, it does not form a whole, but merely a half-syllable; and as this cannot stand alone, it must be combined with a full 'simple' syllable succeeding it, so as to form one 'compound' syllable. See examples in 28, *b*, and 34.

30. When two *vocal* sh^ewas would be consecutive, the former becomes a *short* vowel, in a syllable which (*a*) is sometimes *shut*—the latter sh^ewa thus becoming *silent*—but (*b*) sometimes left half-open, so that the remaining sh^ewa continues partly vocal. (See further 32).

Hîréq is the vowel commonly employed in such a case, but sometimes Patah or Segól; as אֶסְפֵּי *keep ye*, אֶסְפֵּי *stand ye*, אֶסְפֵּי *strip!* אֶסְפֵּי *mercies of,*—for אֶסְפֵּי .

Obs. When two simple sh^ewas do stand together, then (1) in the middle of a word, the former must be quiescent, the latter movable, as in אֶסְפֵּי *yeis-merû they will keep*; (2) at the end of a word, *both* must be silent, as in אֶסְפֵּי *spike-nard*.

31. A. Simple Sh^ewa, preceding Simple Dagesh in a mutable, must be silent.

In other words, such a sh^ewa marks the definite conclusion of one syllable, while the succeeding mutable begins the next (see 7, *a*, 2). The Dagesh thus not only marks the hard sound of the mutable, but also shows the character of the sh^ewa.

32. B. But, on the other hand, the want of Dagesh in a mutable preceded by simple sh^ewa does not in every case determine this to be vocal.

Cases ¹ in which Dagesh is not inserted in a mutable after what may be viewed as silent (but is perhaps half-open) Sh^ewa, are these :—

¹ These cases may not at this stage be fully understood; but they are given now, partly for the sake of completeness, though more for future reference.

1. Most construct forms (79—81) and forms whose basis is the construct state (96, *a*); e. g. קִרְבַּת אֶרֶץ *approach of*, הַרְבֹּחַ הַרְבֹּחַ *desolations of*, (from הַרְבֵּה מַלְכֵי *kings of*, מַלְכֵיכֶם *your kings*. But בְּרַבַּת בְּרַבַּת *blessing of*, Gen. 28: 4 &c., כַּרְפֵי כַרְפֵי *leaves of*, Ez. 17: 9.

2. Most nouns which end in ית — as מַלְכוּת *kingdom*; except מְרִדוּת *obstinacy*.

3. The noun בְּגָד *garment*, through all its forms, בְּגָדִי &c.

4. The consonantal suffixes or affixes (94, 176) ך, ךָּ, ךֶּ, and ךֶּן, e. g. שָׁמְרָם *your name*, שָׁמְרָךְ *he kept thee*. But see 180.

5. In verbs, (*a*) the Qal Infinitive (124) when it receives additions to the root, e. g. רָדַפּוּ *rod-pō his pursuing*; (*b*) the Qal Imperative (119), e. g. שְׁכַבָה *lie down*, רְדַפִּי *pursue ye*.

6. Those forms of verbs 'Pe Aspirate' (182) in which the first root-letter takes a composite instead of a simple shewa (10, 29); e. g. יִפְּךָ *he will turn*, but אֶפְּךָ *I shall turn*.

7. After (*a*) prefixes, as הִרְעַתֶּם (217) *do ye know?* or (*b*) inseparable prepositions (102), as לְרַבֵּר *for the oracle*. Usage is far from uniform, however, in relation to the Qal Infinitive of verbs; thus, לְכַתֵּב *to write*, but בְּכַתֵּב *in writing*.

THE SYLLABLE.

33. RULE I. In Hebrew, only consonants begin a syllable,—mostly one consonant, but never more than two; of two such consonants, the former takes vocal shewa.

1. There can be no such word in Hebrew as *a-er-i-al*, in which each syllable commences with a vowel. The conjunction *and*, prefixed to words (as in וְכִי *and who?*) is really no exception to the rule; for, though in practice it is mostly sounded simply ū, it should be wū. According to the rule, הַתְּכֵת *seal*, נַעַר *boy*, רָאִיתָ *thou hast seen*, must be pronounced hō-tē'-mēt, na-'ar, rā-hīy'-tāh,—not hōt-ém'-ét, na''-ar, rāh-īy'-āh.

2. At the beginning of a syllable, there can be no such grouping of consonants unrelieved by a vowel-sound as in our *stream*, or *split*. Not even are such words as *tree*, or *stem*, permissible; a short sound—vocal shewa—would be introduced after the former of the consonants at the beginning of the syllable,—*t'ree*, *setem*. Hence such forms as פְּרִי *fruit*, בְּרוֹשׁ *cypress*.

34. DEFINITION I. A 'simple' ¹ syllable begins with but one consonant,—a 'compound' syllable with two.

¹ A change is here made in the usual nomenclature: a 'simple' syllable has hitherto been synonymous with 'open' or 'pure,'—'compound' with 'shut' or 'closed' (36). Cf. Ges. 26, 2, *a*; Ew. 25, *a*, *β*.

The words *הַיְפֵר* *heifer*, *הַחֶבֶד* *sword*, *הַמִּדְבָּר* *wilderness*, consist of simple syllables. Again, *בְּלִי* *utensil*, *בְּזוֹק* *be strong*, *אָמַר* *say*, *עָנִי* *affliction*, are only monosyllables, though compound; and words like *יְרֵעֶךָ* *thine arm*, *לֹדְדָה* *did she laugh?* are but dissyllables (29, *Obs.* 2) though formed of two successive compound syllables: see other examples in 28, *b*.

35. RULE II. Each consonant should be succeeded by a vowel or sh^ewa. Nevertheless, (a) one consonant, ending a word, takes no sh^ewa,—excepting *ך*; (b) two final consonants both take sh^ewa; and (c) only final syllables can end with more than one vowelless consonant. (d) Quiescents, naturally, do not take sh^ewa; nor (e) generally, does a final consonant succeeding a quiescent.

The words *כִּישְׁבְּרֶכֶם* *your couch*, *רַגְלֵךָ* *thy (f.) foot*, exemplify at once the rule and the first exception: so also we write *רֹם* *high*, (not *רֹמ*), but *רַךְ* *tender*. *אֱשֶׁר* (28, *a*) *truth*, and *אָמַרְתָּ* *thou (f.) hast said*, exemplify exceptions *b* and *c*; so do such words as *אָתָּה* *thou f.*, *תָּתַתְּ* *thou (f.) hast given*, which stand for *אָתְּ* (91), *תָּתַתְּ* (202, *Obs.* 3), the Dagesh in the short forms being compensative (19, 1). The fourth exception is exemplified by *הִיאִיקָה* *she suckled*, *גּוֹלָה* *revealing*; the fifth by *חַטָּאת* *sin*, *בָּאתָ* *thou (f.) hast gone*,—but *בָּאתָ* occurs in 2 Sam. 14 : 3.

Obs. A final *א*, if preceded by a vowelless letter or quiescent, is said to be 'otiant,' and takes no sh^ewa; e. g. *חַטָּאת* *sin*, *וַיִּרְא* *and he saw*, *הוּא* *he*.

36. DEFINITION II. A syllable which has a vowel-ending is called 'open' (or 'pure'). A 'shut' ('closed' or 'impure') syllable ends with a consonant or consonants.

The word *תּוֹרָתִי* *my law*, is wholly formed of open syllables; *תֵּף* *timbrel*, *מִגְדָּל* *tower*, *כִּתּוֹן* *gift* (18, B, 2), *גִּרְדֵּךְ* *spikenard*, all afford illustrations of shut syllables.

37. RULE III. LONG VOWELS STAND IN OPEN SYLLABLES,—SHORT VOWELS IN SHUT SYLLABLES. But, with the tone (42), all this may be reversed.

אֲשֶׁר *our law*, *מִשְׁמֹרֶתְכֶם* *your custody*, exemplify the rule, in both of its aspects. On the other hand, in *חֶסֶד* *favour*, *בַּעַל* *lord*, the first vowel, though in an open syllable, is short; while in *תִּקְמָנָה*, *תִּקְמָנָה* (191, 6), the penult vowel is long, though in a shut syllable,—because all these vowels receive the tone.

THE ACCENTS.

38. The Hebrew accents serve more than one end. (1) In words viewed singly and alone, they mostly mark the syllable which has the tone (but see 40, 2). (2) The Jews further regard and use them as helps in the chanting of the Scriptures in the Synagogues. But more especially (3) they show the logical relation of each word to others adjoining it in the same sentence.

The Masoretes viewed every sentence, with its parts, as if it were a *realm* divided into empires, kingdoms, and small principalities, each one of which has its own emperor or king, and his subordinates. Accordingly, they classed the accents as (A) 'Rulers' and (B) 'Servants'. Others, who took a much less imaginative view, have named the former class 'Disjunctives' or 'Distinctives,' since these mark the termination of a clause or a whole sentence—i. e. the point of separation from that which succeeds: the second class have, on the other hand, been named 'Conjunctives,' since they join their word to that which follows.

39. A. DISJUNCTIVE ACCENTS—Rulers.

Greatest Distinctives (<i>Emperors</i>)	1. Sillûq סִלּוּק	2. Atnāh אֲתָנָה
Great Distinctives (<i>Kings</i>)	3. Segôltâh סְגוֹלְתָא	4. Zāqēp qātôn זָקֵף קָטוֹן
	5. Zāqēp gādôl זָקֵף גָּדוֹל	6. Tiphâh תִּפְחָה
Smaller Distinctives (<i>Dukes</i>)	7. Rebîva רְבִיעַ	8. Salsélet שְׁלִשְׁלֵת
	9. Zarqâh זֶרְקָה	10. Pastâh פֶּשְׁטָה
	11. Yethiv יְתִיב	12. Tebîr תְּבִיר
Smallest Distinctives (<i>Counts</i>)	13. Pāzēr פָּזֵר	14. Qarnēy Pārāh קַרְנֵי פָרָה
	15. Telivśāh תְּלִישָׁה	16. Géréś גְּרֵשׁ
	17. Gerāsayim גְּרֵשִׁים	18. Pesiq פְּסִיק

B. CONJUNCTIVE ACCENTS—Servants.

19. Mérékâ מְרֵקָא	20. Múnāh מוּנָה
21. Mérékâ kepûlāh מְרֵקָא כְּפוּלָה	22. Mahpāh מַחְפָּה
23. Dargâh דַּרְגָּה	24. Qadmāh קֹדְמָה
25. Yérah יֶרֶחַ	26. Telivśāh qetānnāh תְּלִישָׁה קֶטְאַנָּה

40. GENERAL REMARKS ON THE ACCENTS. (1) Of the accents, fourteen are written *over*, and eleven *under* the words to which they belong: P^esi^vq is written *after* its word.

(2) The accents are mostly attached to *the consonant immediately preceding the tone-vowel*, except the 'prepositives' Y^eti^vb and T^eli^vsâ^h g^edôlâ^h, which are always found with the *first* letter of a word, and the four 'postpositives', S^egôltâ^h, Zarqâ^h, Pastâ^h, and T^eli^vsâ^h q^etannâ^h.

41. The Laws of Accents¹ are too numerous and complex to receive a full enumeration here. It may suffice to state the following, and to require the student to become familiar with the accents numbered 1--7, also 19, 20, 22:—

1. The end of every sentence, whether in prose or poetry, is marked by Sillûq,² followed by Sôp-Pâsûq (:), as seen in the Hebrew Bible throughout.

2. Most sentences, unless extremely short, are commonly divided (a) into two parts by Atnâh,—less frequently (b) into three, first by S^egôltâ^h, then by Atnâh.

Taking Gen. I., we find that vs. 13, 19, 23 are too short to allow of division by Atnâh, and that the most of the other verses are divided (sometimes very unequally, cf. 11, 24) into two by that accent, while only 7 and 28 exemplify the threefold division.

3. Each of these main portions may again be subdivided into smaller parts by the weaker distinctive accents.

Obs. a. The power of accents to denote pauses in sentences is merely *relative*, not absolute—i. e. it varies with the circumstances of each case. Thus, in Gen. 1:1, Atnâh has not even the force of a comma; in v. 2, our translators give it the force of a period, (though this is rather much); in vs. 3 and 4, that of a colon (though a semicolon would be better); in v. 6, it is rendered by a comma.

Obs. b. A system somewhat different from that now briefly given, is found applied in the 'poetic' parts of Hebrew Scripture, viz. throughout the Psalms and Proverbs, and in part of Job.

42. THE TONE (i. e. chief accent) in a Hebrew word falls mostly on the *final syllable*,—sometimes however on the penult.

¹ For a fuller account of the Accents, see the treatises of Dr. A. B. Davidson, Dr. W. Wickes (Poetic Accents, 1881; and Prose Accents, 1887), Green's Hebrew Grammar, sec. 28 ff., or Baer's corrected editions of the Hebrew text.

² Metheg (43) is not to be confounded with Sillûq. Both are small, upright strokes *under* the line of consonants; but Sillûq stands *only at the last accented syllable of every verse*, whereas Metheg never stands at the tone-syllable.

Thus שָׁמַר *he kept*, חָכֵם *wise*; but בַּיִת *house*, גִּלְגָּל *skull*.

43. METHEG (מֵתֵגַח *bridle*) marks the syllable in which a secondary tone occurs; this regularly falls on each alternate syllable¹ before the tone.

This accentuation produces something like Iambic or Trochaic rhythm; thus אֲנֹכִי *I*, בָּנוּתֵיהֶם *their daughters*, וַיִּהְיֶה כֹּחַ צְרוּרֹת *and ye shall sound with the trumpets* Num. 10 : 9, תּוֹצִיאֲנִי *thou wilt bring me out*.

Obs. 1. The rule is often modified by Metheg's preference for (a) open syllables, or (b) for the vowel which precedes a composite shewa, or what was originally such; e. g. אִישׁ אֶל־הָאִישׁ *the man asked*, הָאָרֶץ *the ground*, יַעֲמִדוּ (for יַעֲמִדוּי 182, III.) *they will stand*. The sign is often omitted altogether rather than placed beside a short, sharp vowel, as הַמִּגְדָּל *the tower*.

Obs. 2. The name which this sign has received points to its office in restraining any tendency to close a syllable. Hence, Metheg often shows whether a vowel is short or long (see 24, 1 and 8, 5 and 6) and distinguishes between different words; as אָכְלָה *she ate*, but אֲכָלָה *food* (see also foot-note on p. 15); יִירָאוּ for יִירְאוּ *they will fear* (from יָרָא), but יִרְאוּ *they will see* (from רָאָה).

Note. So inconsistent and irregular are MSS. and even ordinary printed copies of the Hebrew Bible in their use of Metheg, that these remarks regarding it must be considered as but general.²

44. MAQQEPH (מִקְפֵּה *binding*), a horizontal stroke, unites two or more words or particles, and makes them form but one expression, with but one main accent, and this on the final word; as עַל־גִּבְעוֹתַי *on every mountain*.

Obs. 1. Maqqeph is not used, like our hyphen, for the purpose of compound-ing words (as in *tent-pole*), but for avoiding the too frequent incidence of the tone on a series of short words. Hence, it is mostly employed in joining mono-syllables to each other or to longer words; as יֵשׁ-כָּל־לִי *there is everything to me*. But sometimes, too, words of considerable length are thus conjoined; as שְׁלֹשֶׁה-עֵדִים *three witnesses*.

Obs. 2. The accent being lost before Maqqeph, long vowels in shut syllables are mostly changed into their corresponding short ones; thus יֵשׁ-כָּל־לִי arose from יֵשׁ כָּל לִי; see 24, Table.

45. PAUSE is the place of special accent at the end of sentences, or parts of sentences, where Great Distinctive Accents stand (39). Where Pause occurs, changes are often made:—

a. The tone returns to its original position in the word: see the

¹ As will be seen from the examples given, the half-syllables (29, *Obs. 2*) are included as distinct factors in this reckoning.

² Metheg has been very fully discussed by Baer in Merx's *Archiv*; see also Lowe's Commentary on Zechariah, Excursus II.

examples in *d*, below.

b. When possible, the accent on the *penult* is preferred.

Thus אָנְכִי for אֲנִי *I*: see also *c* and *d*.

c. Short vowels are prolonged.

אָנִי *I*, כֵּלִי *vessel*, חֲלִי *sickness*, become אָנִי, כֵּלִי, חֲלִי; cf. *b*. So שָׁמַר *he kept*, becomes שָׁמָר; קִשְׁרָה *conspiracy* in pause becomes קִשְׁרָה; see Isa. 8 : 12.

d. Lost vowels are restored, and frequently prolonged.

Thus נתַּנָּה *she gave*, from נתַּן, and שְׁמַרְנֵי *keep ye*, from שָׁמַר, become in pause שְׁמַרְנֵי, שְׁמַרְנֵי.

e. Strong consonants are sometimes doubled: see 19, 6.

46. QERĪ AND KETHĪB. The later Jewish critics who revised and fixed the present Hebrew Text, though careful to preserve the whole exactly as it had till then been commonly received, yet sometimes thought another reading ought to be preferred. But this they did not venture to substitute for the other; they merely (*a*) attached its *vowel-signs* to the word actually in the text, together with (*b*) a small circle or asterisk referring to the margin, where (*c*) they placed the *letters* of the word or words which they preferred. The letters found within the body of the text were thus called the *כתִּיב* (an Aramaic passive participle, signifying *written*), those in the margin being the *קֵרִי* (what is, or is to be *read*).

Thus in Ps. 102 : 24, כֹּחִי *my strength* is the Qerĭ for the Kethĭb כַּחֲוֹ, which may have been mistaken by some scribe who thought that the word should be כֹּחֲוֹ *his strength*, or who, more probably, mistook ו for a badly written י. In Ps. 100 : 3, the Kethĭb is וְלֹא *and not*, while וְלוֹ *and to him* is the Qerĭ; but either reading gives good sense.

Obs. 1. When (*a*) a word is to be left unread, no vowel-signs are given to it, and in the margin there is placed the note כְּתִיב וְלֹא קֵרִי *written but not read*; see Ezek. 48 : 16; 2 Kings 5 : 18. (*b*) When, on the other hand, a word must be supplied, its vowels are inserted in the text, but its consonants in the margin with the note קֵרִי וְלֹא כְתִיב *read but not written*, as in Jer. 31 : 38; 2 Sam. 8 : 3.

Obs. 2. A few words whose Qerĭ differs from the Kethĭb are so well known that their marginal reading is never given; these are הוּא, used in the Pentateuch for הֵא (see Gen. 38 : 25 &c.), יִשָּׁשׁכָר *Issachar* for יִשָּׁכָר, יְרוּשָׁלַיִם *Jerusalem* for יְרוּשָׁלָיִם, and the name of God as the Eternal One. The Jews do not pronounce this name, though they continue to *write* it in their Scripture text. (*a*) When it occurs alone, they read it as if אֲדֹנָי *Lord* were found instead, and place on it the vowels of the latter word, thus making יְהוָה (see 24, 7, *Obs. 2*). But (*b*) when the word אֲדֹנָי is conjoined with it, יהוה receives the vowels of אֱלֹהִים *God*, and is read as if this word were actually written there; thus אֲדֹנָי יְהוָה Gen. 15 : 2 &c.

Note. The true sound of the sacred tetragrammaton has long been lost; but as it is no doubt derived from the Imperfect (115) of the verb יהנה or יהנה to be (see Ex. 3:14), we may infer that it should be pronounced יהנה! (Yah-wéh) or יהנהי or יהנהי.

INFLECTIONAL VOWEL-CHANGES.¹

47. It has already been remarked (44, *Obs.* 2) that certain vowels change when change is made (1) as to the place of accent in a word, or (2) in the nature of the syllable: we now proceed to give some illustrations of this most important truth.

I. Changes on vowels of the First Class,—A Sounds. 1. NOUNS. In יהנה *word*, and מהנה *wise*, the vowels, though all long, are changeable (26): the former of the two in each word stands in an open syllable (36), and is permitted to be long, since it immediately precedes the tone; the final syllable is shut, but has the tone, and thus may take a long vowel (37). *a.* When 'light' additions (96) are made to the word—as ה- a suffix meaning *my*, or ים- the ending of the plural masculine (67)—the forms are changed to יהנהי *my word*, מהנהים *wise ones*. For, in each case, (1) the *tone* is shifted to the end; in consequence of this, ה and מ lose the 'pretone,' and hence also (2) their *vowel*; accordingly, Sh^{wa} is placed beneath (23, c)—א = under מ as being an aspirate (10). Further (3) the *syllables* are changed in character; for, whereas מהנה and מהנה were shut, now, ה and מ are needed to begin the new concluding syllables יהי, מים (33, Rule). Thus ה and ה are opened, and הי and הי are joined with them to form the compound syllables ההי, ההי (33, 34).

b. Again, each of the 'heavy' suffixes (96, *a*) forms, of itself, a syllable; they do not therefore need, as the 'light' suffixes, to take the final consonant of words to which they may be joined, so as to be pronounced (cf. *a*, 3, above). When such words, therefore, end with a *shut* syllable, the heavy suffix (1) keeps these shut, as well as (2) *takes the tone* from them. Thus, in יהנהי and מהנהים, not only is (*a*) the *former* vowel *lost* through loss of the pretone (see 1, above), but (*b*) the remaining one must be made short (37, Rule), יהנהי *your word*, מהנהים *your wise man*.

¹ As the principles here set forth are fundamental, it is essential that this chapter should be carefully studied.

c. The tone may be removed still further off, as in the construct plural (81) וְדַבְרֵי words of, חֲכָמֵי wise ones of, (for דַּבְרֵי, חֲכָמֵי : see 30) and the plural forms derived from it, which take the heavy suffixes, as דַּבְרֵי־כֶם your words, חֲכָמֵי־הֶם their wise ones. In such cases, the former vowels of the words are wholly lost.

2. VERBS. The verbs שָׁמַר he kept, פָּעַל he made, become שָׁמַרְךָ, פָּעַלְךָ in pause (45, c). a. But when vowel-affirmatives (וָ, יָ, יָ) are added to the root, these (1) take the tone, and (2) next assume at least the last root-consonant to form a syllable (33). (3) The last root-syllable is thereby changed,—opened (36), and left without the tone; hence, its short vowel must be dropped (23, c). The second radical, thus left without a vowel-sound, is joined to the succeeding simple syllable, to form with it a compound syllable (34): the first root-syllable remains unchanged. Hence שָׁמַרְהָ שָׁמַרְהָ sā-m'rah, she kept, פָּעַלְהֵם פָּעַלְהֵם pā-'ālū they made. (4) In pause (45, d), the former vowel and the tone are both restored, while the short vowel is made long; hence שָׁמַרְהָ שָׁמַרְהָ, פָּעַלְהֵם פָּעַלְהֵם.

b. When the affirmative (1) is consonantal, and an open syllable, it may not take the tone, or change the syllables or vowels of the root; thus, שָׁמַרְנִי we have kept, פָּעַלְתָּ thou hast made. But (2) when such an affirmative is a shut syllable, it always takes the tone, drawing this from the root. The former of the root-syllables thus drops its vowel, while its consonant is added to the next, to form a compound syllable; as שָׁמַרְתָּם ye kept, פָּעַלְתָּם ye made. (Cf. the effect of heavy suffixes to nouns, 1, b, above).

48. II. E Sounds. 1. NOUNS. In בֵּן a son, שֵׁם a name, אֵיב an enemy, מִוֶּפֶת miracle, מִזְבֵּחַ altar, (12, 2), the final vowel, though in a closed syllable, is long because it has the tone (37). But when the place of tone is changed, or alteration made in this as well as in the nature of the syllable, the = almost always suffers change; more specifically—

a. When nothing more than loss of tone occurs (i. e. when an addition to the word is made, commencing with a consonant, and thus preserving the preceding portion closed—the tone being removed to the appended part), = mostly becomes וָ, but sometimes וָ or =. Hence בֶּן־אָדָם (44) son of man, בֶּן־נֹחַ son of Noah, מִוֶּפֶתְךָ your wonder, שֵׁםְךָ your name, אֵיבְךָ thine enemy, and מִזְבֵּחְךָ thine altar.

Obs. This shortening occurs sometimes when there is only partial loss of tone, and no addition to the syllables, as in the construct state (79) of nouns

and adjectives ; hence מַקֵּל *staff of*, (from מִקְלָה) מִזְבֵּחַ *altar of*: see 131 for other examples.

b. When the addition made commences with a *vowel*, then the consonant which closed the word must be assumed to form the first part of the new concluding syllable (33). Hence, what was formerly the final syllable—closed and accented—is now (1) *opened* and (2) *loses the tone* ; in consequence, ׀ is mostly lost (i. e. becomes sh^ewa, 23, c)—the consonant which stood before it being joined to that which followed it, to form a compound syllable : sometimes, however, ׀ is retained. Hence שְׁמֵם *their name*, מִזְבֵּחוֹ *his altar*, כֹּהֲנִים *priests* (from כֹּהֵן *priest*) ; but ׀ remains in שְׁמוֹת *names*, בְּנֵי־שֵׁשׁ *children of the third generation*, &c.

2. VERBS. Like principles are found to regulate changes of vowels in the verbs ; hence דַּבֵּר *speaking thou*, דַּבֵּר־נָא *speaking pray*, דַּבְּרִי *speaking ye*,—but דַּבְּרִי in pause. So דָּבַחַהּ *he delighted*, דָּבַחַהּ *she delighted* (in pause דָּבַחְתָּהּ), דָּבַחְתָּהּ *thou didst delight*.

49. O Sounds are subject to the same laws which regulate other sounds. 1. In the nouns דָּרְסוֹן *threshing-floor*, and חֹדֶשׁ *month*, the former syllable is open, and receives the tone ; the latter syllable is closed. But in דָּרְסוֹן (gor-ni^v), *my threshing-floor*, חֹדֶשׁוֹ (hod-sô) *his month*, the last two radicals have changed their places in the syllable. The former syllable in each has now been closed, and has moreover lost the tone ; hence ׀ (o) is put instead of — . The plural forms דָּרְסוֹת (g^erā-nô^t), חֹדָשִׁים (hōdā-si^vm) show further change made on the o through changes in the form of syllable and place of tone.

2. Again, the verb-forms זָכַר *remember*, יִשְׁכַּח *he will keep*, shorten the 'tone-long' vowel \bar{o} to o, when there is (a) merely loss of tone—the *form* of syllable remaining as it was, still closed ; hence זָכַר־נָא *remember pray*, יִשְׁכַּח־לִי *he will keep for me*. But when, besides, (b) the nature of the syllable is changed, the \bar{o} is wholly lost, as in זָכַרְתָּ *remember ye*, יִשְׁכַּחוּ *they will keep* ; in both of these last instances, the final syllable becomes compound. In pause, the tone reverts to its original position in the root, the syllable is opened, and long \bar{o} returns ; hence זָכַרוּ, יִשְׁכַּחוּ.

CONSONANTAL CHANGES.

50. The Consonants of Hebrew words may suffer change by (1) assimilation, (2) transposition, (3) rejection, (4) insertion, (5) addition, (6) substitution.

1. *Assimilation* mostly takes place when the former of two consonants is (a) vowel-less and (b) cognate, or will readily combine with the second, which then assumes Dagesh Compensative (19, 1), unless it ends a syllable; as מָתָה for מָתָה *thou hast died*, הִנְבֵּא for הִתְנַבֵּא *he prophesied*, but אָף *nose*, for אָף. Of Liquids, נ most often disappears—seldom before an aspirate—more rarely ל, and seldom ר; as יִתֵּן *he will give*, for יִתֵּן; מִזֶּה, *from this*, for מִן־זֶה, but יִתְּלֵל *he will possess*; so יִקַּח *he will take*, for יִקַּח; וְשֵׁלוֹ *which (belongs) to him*, for וְשֵׁלוֹ.

2. *Transposition* is resorted to for the sake of euphony: the sibilants (4, 4) are mostly thus transposed, and occasionally also the labials (4, 5). Hence הִשְׁתַּמֵּר *to keep one's self*, for הִתְשַׁמֵּר (173, 3), כֶּבֶדֶשׁ and כֶּבֶדֶשׁ *lamb*, שְׂמֹלֶה and שְׂמֹלֶה *garment*.

3. *Rejection*. a. At the beginning of a word, a feeble consonant with shewa is often dropped; as נִחְנִי for נִחְנִי *we*, שֵׁב for יֹשֶׁב *sit thou*, תֵּן for תֵּן *give thou*. b. A vowel-letter in the middle of a compound syllable is sometimes dropped, together with shewa; thus there is formed a simple syllable, as עֵי for עֵי *ruins*, לֵי for לֵי *they revealed* (195, II. b). The same is nearly always true regarding ה, the article (103, 5), as בְּדָם *with the blood*, for בְּדָם; cf. also 171, 3. c. The final ׀ in some verb-forms is regularly dropped, and only used for emphasis, or in archaic forms, and even then mostly in pause; as יָדְעוּ *they knew*, Deut. 8 : 16, for the more common יָדְעוּ; תֵּשִׁי *thou shalt do*, Ruth 3 : 4, for תֵּשִׁי. In the plural or the dual construct state (81, a), a noun or adjective rejects the final ׀; as שִׁירִים *songs*, שִׁירִי *songs of*.

4. *Insertion*. For strengthening, נ may be introduced before the affix in some verb-forms (see 180), as יַעֲבֹרְנָהּ *they will pass over it*, Jer. 5 : 22. Cf *an* for *a* in English.

5. *Addition*. Sometimes an א with a short sound is prefixed for easing the pronunciation of a word which, but for this expedient, would have the harsh beginning of a compound syllable; as תְּמוּל or תְּמוּל *yesterday*, וְנוֹעַ or וְנוֹעַ *arm*. Cf. *squire, esquire*.

6. The *substitution* of a letter for another kindred one may be the consequence of (a) some slight difference in sense, as קָצַב *he cut off*, חָצַב *he hewed stone*, חָטַב *he hewed wood*; (b) a difference in style, as נָצַר *he kept*,—in poetry נָטַר; (c) a difference as to the age or period in which the form was used; thus צָחַק *he laughed*, and צָעַק *he cried out*, are found in the

Pentateuch, but שָׁנִים and נָעַם in later books; (*d*) a difference of dialect,—the Hebrew צוּר *rock* being טוּר in Aramean, Heb. זָהָב *gold* Aram. בְּהָב , Heb. אָרֶץ *earth*, Aram. עֶרְע : (*e*) mere euphony, as in צִבְּזָאִים *gazelles*, for צִבְּזָאִים (210).

INTRODUCTORY EXERCISES.

ON THE ORDER OF WORDS IN SENTENCES.

51. In simple, unimpassioned narrative, the verb regularly stands first : see sentence 10 in exercise.

Only in poetry, and seldom even there, we find the verb at the end of a sentence ; as Ps. 6 : 10, *Jehovah my prayer will receive*. This order is the rule in Aramean, as in Latin, Sanskrit, &c.

— 52. The predicate, if an adjective or noun, (*a*) stands usually first ; see sentences 4, 5, in the Exercise. (*b*) But, of *two* adjectives employed as predicates, the second may stand last ; as, *Gracious is the Lord, and merciful*. (*c*) Seldom are both placed close together in the front ; as, *Good and upright is the Lord*.

53. Attributives *succeed* the words which they modify ; negatives mostly precede.

Hence, adjectives, used as attributives, succeed their nouns (see 6 and 7, in exercise), adverbs succeed their verbs or adjectives (see no. 6 in exercise).

Note 1. The (definite) article, however, is *prefixed* : see 58, *c* and 70.

Note 2. Hebrew has no indefinite pronoun or article ; but, to supply the want, the numeral אֶחָד (f. אַחַת) *one* is sometimes placed after the noun ; as אֶחָד אֲנִי אֵל אֵלֹהִים *a (certain) prophet* ; see also no. 7 in exercise.

54. The interrogatives stand almost always first ; see 8, 9, in the exercise, but on the other hand 87, 1, *b*.

55. A word or member of a sentence, other than the verb, mostly gains in emphasis by being placed at the beginning.

Thus, the nominative is placed first (*a*) in contrasts as Gen. 13 : 12, 'Abram dwelt in the land of Canaan, but Lot dwelt in the cities of the Jordan valley ;' see also vs. 13, 14 ; (*b*) when a new subject is introduced, especially in propositions describing a subordinate but contemporaneous circumstance (129, *Obs. 2*), as Gen. 19 : 1, 'And the two angels came to Sodom, while Lot was sitting at the gate.' (*c*) The greatest emphasis is given to a word which heads

the sentence absolutely, and is afterwards referred to; thus, in Ps. 18 : 31 '[As for] God, perfect is his way.'

56. As in Latin, Greek, and many other languages, the verb *to be*, used as the copula, is frequently left unexpressed; cf. 4, 5, 6, 8, in exercise. Or, the third pers. pronoun, הוּא m., הִיא f. (90) is employed as copula, as in Gen. 2 : 14 'The fourth river is Euphrates.'

Note. This use of the pronoun, however, mostly emphasises the subject (87, *Obs.*; 91, III. c), which then comes first (55). The nominative may even be of another person than the third, as הֲנָהּ הוּא אַתָּה 'Thou' art Jehovah.'

Exercise 1.

1 יְהוָה בָּרַת בְּרִית : 2 יִשְׂרָאֵל הִפֵּךְ עֲרָף : 3 לֵץ לֹא שָׁמַע
 גַּעְרָה : 4 חָסִיד אָנִי : 5 עֶפְרַת אֶתָּה : 6 יוֹנָתָן אִישׁ חָכֵם מְאֹד :
 7 יוֹם אֶחָד : 8 מִי אֱלֹהֶ : 9 אָנָּה אַתָּה הוֹלֵךְ : 10 זָנַח יִשְׂרָאֵל
 מוֹב : 11 לָחֵם לֹא אָכַל : 12 אָכַן שָׁמַע אֱלֹהִים : 13 כֹּה אָמַר
 יְהוָה : 14 לֹא יָדַע כִּי הָלַךְ יוֹנָתָן : 15 גַּם דָּם נָקִי שִׁפָּךְ מִנִּשְׁאָה :

Transliteration and Translation.

1. Y^hō-wāh (24, 7, *Obs.* 2) kā-rat b^eriyt, *Jehovah made* (lit. cut) [a] covenant; see 53, *Note* 2. 2. Yis-rā-^hel hā-pak 'ō-rép, *Israel turned* [the] neck (back). 3. Lēz lō^h sā-ma' g^e'ā-rāh, [A] scorners hears not rebuke. 4. Hā-sivd hāniy, *Gracious* [am] I; see 52, 56. 5. 'ā-pār hat-tāh, *Dust* [art] thou. 6. Yō-nā-tān hⁱys hā-kām m^{eh}ōd *Jonathan* [was a] man wise very (a very wise man; 53). 7. Yōm b^e-hād, *Day one*, i. e. one (or a) day; see 53, *Note* 2. 8. Mi^y h^{el}-lēh, *Who* [are] these? 9. hā-nāh hat-tāh hō-lek, *Whither* [art] thou going? 10. Zā-nah Yis-rā-^hel tōb, *Rejected Israel good* (Israel hath rejected good). 11. Lé-hém lō^h hā-kal, *Bread not he ate* (bread he ate not); see 55. 12. hā-kēn sā-ma' h^{el}ō-hiym, *Surely heard God* (surely God has heard). 13. Kōh hā-mar Yēhō-wāh, *Thus said* (or saith) *Jehovah*. 14. Lō^h yā-da' ki^y hā-lak Yō-nā-tān, *he knew not that went Jonathan* (that Jonathan had gone). 15. Gam dām nā-qi^y sā-pak Mⁿas-séh, *Also blood innocent shed Manasseh* (Manasseh also shed innocent blood).

QUESTIONS FOR EXAMINATION. 1. Name the various (a) letters and (b) vowel-points occurring in the foregoing sentences (3, 24). 2. What determines the pronunciation of the 'mutables?' (7). 3. What are the different kinds of syllables? (34, 36). 4. What are the laws which regulate the syllable? (33, 35, 37)

5. What points are met with in the Hebrew consonants? (18—21). 6. What are the species of *Shewa*? (28, 29).

NATURE OF THE HEBREW LANGUAGE.

57. The Hebrew language shows a strong desire for *synthesis* and *brevity*, i. e. it seeks to form but one word or expression out of many elements, which, in a language like our own, of analytic tendency, would rather be preserved distinct and separate. Attempts at synthesis appear in combinations formed by means of *Maqqeph* (44). Some prepositions and like particles are always joined, by this sign, to the word succeeding them; others are sometimes found without *Maqqeph*. Such are על or על- on, upon, over; אל- to, towards; את or את- a frequent sign of the direct and definite accusative (105); כל or כל- (25, A, 2) all, every, &c.

Exercise 2.

1 יהוה אמר אל-אברם : 2 יהוה פקר את-שרה : 3 מה-
 ילה : 4 אני-אל נדי : 5 איש או-אשה : 6 לא-זכר את-יוסף :
 7 אני-מלך על-ישראל : 8 אך הכל כל-אדם :

Transliteration and Translation.

1. Y^hō-wāh ḥā-mar ḥēl ḥāb-rām, *Jehovah said to Abram*. 2. Y^hō-wāh pā-qad ḥēt Sā-rāh, *Jehovah visited Sarah*. 3. Māh ḥēl-léh, *What [are] these?* 4. ḥānī^y ḥēl sad-da^y, *I [am] God Almighty*. 5. ḥī^ys ḥō ḥis-sāh, *[A] man or [a] woman*. 6. Lō^h zā-kar ḥēt Yō-sēp, *Not he remembered (he remembered not) Joseph*. 7. ḥānī^y mé-lék 'al Yis-rā-ḥēl, *I [am, was] king over Israel*. 8. ḥāk hé-bél kol ḥā-dām, *Surely vanity [is] every man (every man is vanity; see 52)*.

QUESTIONS. 1. What effect has *Maqqeph* on (a) the tone and (b) the vowels of the word preceding it? (44). 2. Distinguish between *Qāmēz*, and *Qāmēz-Ḥātūph* (24, 1 and 8; 25). 3. What changes may take place on words in *Pause*? (45).

WORD-ACCRETION.

58. The smaller words or particles, prefixed to other words, through time become completely fused with them, so that some now are never found alone, but only in connection with another word.

Such particles are the following : (a) the Conjunction וְ and (or, but, &c.), sometimes pointed וּ, וֹ, וּ &c. ; see 1, 2, 3, 4, 5, 12, in exercise ; (b) the 'inseparable prepositions' בְּ in, among, &c., לְ to, for, &c. אֲ as, like, &c. ; these are also pointed בּ, בֹ, בֻ, &c. , see 6, 7, 12, in exercise ; (c) the article (definite : see 53, Note 1), which is mostly pointed הַ (with Patah under ה, and doubling Dagesh in the letter following), but sometimes simply ה, הֶ &c. ; see 8, 9, 10, 11, in exercise.

59. Moreover, two or even three of these particles may be prefixed together to another word.

Thus (a) the conjunction and a preposition may be found together, as in sentence 12, below ; (b) the conjunction and the article ; (c) a preposition and the article, as in sentence 11 ; (d) conjunction, preposition and article.

Obs. These inseparable prepositions (not the conjunction וְ) mostly extrude the ה and take the vowel of the article which follows them ; thus הַבַּיִת is shortened from הַבַּיִת in the garden ; see 11.

Exercise 3.

1 מֹשֶׁה וְאַהֲרֹן : 2 חֶלֶב וְדִבְשׁ : 3 אֵיךְ דָּגַן וַיַּיִן : 4 חֲבֹן
 יְהוָה וְצַדִּיק : 5 צַדִּיק וְיֵשֶׁר הוּא : 6 אֵתָה לָהֶן לְעוֹלָם : 7 אֱלֹהִים
 הַפֶּדַי יָם לִיבִשָׁה : 8 קָרַב אֶל-הַמַּחֲנֶה : 9 אֵינֶן חֲצִיר הָעָם :
 10 לֹא-שָׁמַע הַמֶּלֶךְ אֶל-הָעָם : 11 הַבְּנֵנִי אִן בְּאַרְץ : 12 רִבִּץ
 בְּאַרְיָה וּבְלִבְיָא :

Transliteration and Translation.

1. Mō-séh (24, 7, Obs. 1) w^aa-hārôn, *Moses and Aaron*. 2. Hā-lāb ū-d^ebas (or, wū-d^ebas ; see 33, 1), *Milk and honey*. 3. A^y-yēh dā-gān wā-ya-yin, *Where [are] corn and wine?* 4. Han-nūn Y^hō-wāh w^ezad-dīṽq, *Gracious [is] Jehovah, and righteous* ; see 52, b. 5. Zad-dīṽq w^eyā-sār hū^h (35, Obs.), *Righteous and just [is] he* ; see 52, c. 6. ^hat-tāh kō-hēn l^e'ô-lām, *Thou [art a] priest for ever* (lit. *to eternity*). 7. ^hēlō-hīṽm hā-pak yām l^eyab-bā-sāh, *God turn-*

ed sea to dry land. 8. Qā-rab ^hél ham-ma-hāneh, *he approached to the camp.* 9. ^hā-kēn hāziʾr hā-ʿām, *Surely, grass [is] the people—* i. e. (52) *Surely the people is grass.* 10. Lō^h sā-maʿ ham-mé-lék ^hél hā-ʿām, *Not hearkened the king* (the king did not hearken) *to the people.* 11. Hak-k^ena-ʿāniʾ ^hāz bā-^hā-réz (for פִּרְזָה: 59, Obs.) *The Canaanite [was] then in the land.* 12. Rā-baz k^ear-yék ū-(or wū-)k^elā-biʾ (59, a), *he crouched like a lion, and like an old lion.*

QUESTIONS. 1. What are the laws regarding aspirates? (9–12). 2. When is the simple Dagesh *not* found in a mutable? (7). 3. What are the small, upright lines under the words in sentence 11? (41, 1, and 43):

SUFFIXES, AFFIRMATIVES, &C.

60. Besides employing prefixes, the Hebrew makes large use of 'suffixes,' 'affirmatives,' and 'affixes,' which are but fragments of the personal pronouns: see 89, 90. (1) *Suffixes*, which are added to *nouns*, represent our 'possessive pronouns;,' (2) *affirmatives* to *verbs* represent the subject, while (3) *affixes* may be appended to the verb, to indicate the object, when this is marked by a personal pronoun.

Thus, (1) קוֹלִי *my voice* (lit. *voice mine*, or *voice of me*) is formed of the noun קוֹל, with the suffix י, a fragment of the personal pronoun אֲנִי or אֲנֹכִי *I*; so קוֹלֵנוּ means *our voice*, קוֹלָם *their voice*, &c. (2) By adding to the fundamental verb-form שָׁמַר שָׁמַרְתִּי certain affirmatives, we make such words as these: שָׁמַרְתָּ *thou hast kept*, שָׁמַרְתִּי *I have kept*, שָׁמַרְנוּ *we have kept*, &c.; see 112 ff. (3) These forms again may take an affix, as in שָׁמַרְתָּנִי *thou hast kept me*, שָׁמַרְתִּיךָ *I have kept thee*, שָׁמַרְנוֹם *we have kept them*.

Observe that, through additions such as these, (a) the place of tone and frequently also (b) the vowels of a word may suffer change; see 47 ff.

The common forms of such appended pronoun-fragments are the following:—

	Singular			Plural		
Suffixes	י my	ך thy	ו his	נו our	כּם your	ם their
... fem.	... י	... ך	... ו	... נו	... כּוּ	... ם
Affirmatives	תי I	ת thou		ני we	תם ye	ו they
... fem.	... תי	... ת	... ה she	... ני	... תוּ	... ו
Affixes	ני me	ך thee	ו, הוּ him	נו us	כּם you	ם them
... fem.	... ני	... ך	... ה her	... נו	... כּוּ	... ם

Exercise 4.

1 אָבִי אֶתָּה : 2 וְאֵת בְּרִיתִי : 3 רַב טוֹבָךְ : 4 הִנֵּה חָלַמְתִּי
 חִלּוֹם : 5 שָׁמַעְנוּ אֶת-קוֹלֹךְ : 6 שָׁמַעַתְּ קוֹלִי : 7 אֶת-קוֹלְךָ
 שָׁמַעְתִּי בְּגֶן : 8 מִי יִלְדֶ-לִי אֶת-אֵלֶּהָ : 9 הִנֵּה שָׁלַחְתִּי לְךָ
 שָׁחַד : 10 סֵפֶר נָתַן לִי הַכֹּהֵן :

Transliteration and Translation.

1. *hā-bi^v hat-tah, My father [art] thou*; see 52. 2. *Zōbt b'ri^v-ti^v, This [is] my covenant*. 3. *Rab tū-b^okā, Great [is] thy goodness*. 4. *Hin-nēh hā-lam-ti^v hālôm, Behold, I dreamed [a] dream*. 5. *Sā-ma''-nū hēt qô-lô, We heard his voice*. 6. *Sā-ma''-tā qô-li^v, Thou didst hear my voice*. 7. *hēt qô-l^okā sâ-ma''-ti^v bag-gan, Thy voice I heard in the garden*. 8. *Mi^v yā-lad li^v hēt hēl-léh, Who begat to me these (these to me)?* 9. *Hin-nēh sâ-lah-ti^v l^okā sō-had, Behold, I sent to thee [a] present*. 10. *Sē-pēr nā-tan li^v hak-kō-hēn, [A] book gave to me the priest,—the priest gave me a book (see 55).*

CONJUGATIONS OF VERBS.

61. The main idea of a Hebrew verb is often modified by changes made upon the 'root' or ground-form (62).

Thus, from the simplest form קָטַל *he killed*, we may make 1. נִקְטַל *he killed himself* (reflexive form), or, *he was killed* (passive; see no. 1 in the exercise); 2. הִקְטִיל *he killed many*, massacred (frequentative), but sometimes too, *he caused to kill* (causative: see 3, 4, 5 in exercise); 3. הִקְטִיל *he was massacred* (passive of the preceding: see 2 in exercise); 4. הִקְטִיל *he caused to kill* (factitive or causative: see 6—10 in exercise); 5. הִקְטִיל *he was caused to kill* (passive of the preceding), &c. All these derived forms may again receive affirmatives, as already exhibited (60); see 1, 4, 5, 10 in exercise.

Exercise 5.

1 בָּמִים נִשְׁפָּכְתִּי : 2 שָׁפַךְ דָּמָם כְּעָפָר : 3 אֵלֶּהָ מִי גָדַל :
 4 לֹא בִפְתוֹר דְּבָרָתִי : 5 שִׁבַּלְתִּי אֶבְרָתִי אֶת-עַמִּי : 6 הַמְלִיךְ
 הַפְּקִיר אֶת-הַשְּׁלִישׁ עַל-הַשְּׁעָר : 7 דוֹר הַמְּלִיךְ אֶת-שְׁלֹמֹה :

8 יְהוּה לֹא הִמְטִיר עַל-הָאָרֶץ : 9 הִקְרִיב אֶת-קַרְבָּנוֹ :
 10 הִקְדִּשְׁתִּי לִי כָל-בְּכוֹר בְּיִשְׂרָאֵל :

Transliteration and Translation.

1. Kam-ma-yim nis-pak-ti^y, *Like the waters* (like water) *I am poured out.* 2. Sup-pak dā-mām ké-'ā-pār, *Poured out is their blood like the dust.* 3. ^hēl-léh mi^y gid-dēl, *These—who hath reared* (lit. made great)? (55). 4. Lō^h baš-sē-tér dib-bar-ti^y, *Not in the secret* (in secret) *have I spoken.* 5. Sik-kal-ti^y ^hib-bad-ti^y ^hét 'am-mi^y, *I have bereaved, I have destroyed* (lit. caused to perish) *my people.* 6. Ham-mé-lék hip-qī^yd ^hét has-sā-li^ys 'al has-sa-'ar, *The king appointed the captain over the gate.* 7. Dā-wid him-li^yk ^hét S^olō-mōh, *David made to reign Solomon* (made Solomon king). 8. Y^ohō-wāh lō^h him-ti^yr 'al hā-hā-réz, *Jehovah had not caused it to rain upon the earth.* 9. Hiq-ri^yb ^hét qor-bā-nō (25, A 1), *He offered* (lit. caused to come near) *his offering.* 10. Hiq-das-ti^y li^y kol (25, A 2 ; 44) b^okōr b^eyis-rā-^hēl, *I have sanctified* (made holy) *to me* (or, to myself) *every first-born in Israel.*

As it is hoped that enough has already been given to present a general idea of the Hebrew tongue, the student will now be introduced to its peculiarities in detail. And inasmuch as the design of this work is to familiarise the reader with the Hebrew of the Sacred Scriptures *in its proper characters*, equivalents in Roman letters will no longer be used, except in rare instances; while it is strongly recommended (1) that, for some time at least, the sentences in Hebrew be not merely rendered into English, but *transcribed* with care, until precision in observing every point has been attained, (2) especially *that the versions into Hebrew be written*, and (3) that the paradigms, meanings of words &c. be committed to memory as they occur.

ON HEBREW ROOTS.

62. The root ⁽¹⁾ of any Hebrew word is, speaking generally, the most simple form ⁽²⁾ to which its fundamental element can be reduced. ⁽³⁾ It usually consists of but three letters ⁽⁴⁾ (consonants). The various possible modifications of the general idea it represents are produced (*a*) by changes within the root itself, (*b*) by prefixing, (*c*) by affixing, or by two or more of these methods together, as has been shown in Exercises 3—5.

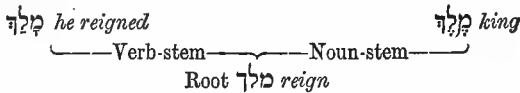
⁽¹⁾ The letters chiefly used in forming roots have been termed 'radicals' (5).

⁽²⁾ A weak root-letter however, may quite disappear, and make the root seem simpler than it really is: thus, אָרַח has become אָרַח *he arose*, through the absorption of the א .

⁽³⁾ Thus, שָׁפַט *judge* is the root of בְּכֻשְׁפָּטִים *with judgments*: יִם is the termination of masculine nouns in the plural (67), אֶת is a preposition signifying *with* (102), and ט is a noun-prefix.

⁽⁴⁾ Only a few quadrilaterals and quinquilaterals occur; and even these are mostly formed by adding a fourth letter to what was a trilateral root, as בְּרִיחַ *orchard*, from בְּרַח *vineyard*; or they are formed by combining elements of different roots, as עֲטָלָה *a bat*, from עָטַל *dark*, and אָף *flying*.

Note 1. Strictly, the root must be regarded as vowel-less, as belonging to no one part of speech more than another, and as containing only the most general idea of the thought affixed to it. Thus, out of the root מָלַךְ , which contains the general idea of *reigning*, we find growing the two simplest 'stems' of (*a*) the noun and (*b*) the verb; and these two stems are defined in meaning by the vowel-points affixed to them. Thus,



According to this view, מָלַךְ and מֶלֶךְ are co-ordinate, and both derived. And although we often find a simple verb-stem without a cognate noun (as סָבַל *he stoned*), and sometimes simple nouns without a cognate verb (as אֶרֶץ *earth*), we may suppose that the language once possessed the missing forms, which indeed are often met with in the cognate dialects. But practically, it is found convenient to view the simplest form of the *verb* as the root (though really it is a stem); hence it is generally said that מָלַךְ is the root of מֶלֶךְ and of all other cognate words. When, on the other hand, a verb is evidently formed from a simple noun, it is 'denominative;' as מָלַח *he salted*, from מֶלַח *salt*: see also 170, Obs. 2. Since roots are generally presented in the Lexicons as verbs, the student must acquire skill in detecting these,—rejecting all additions made to them: experience and careful observation give the greatest help in this.

Note 2. The roots of the Shēmitic languages are distinguished from those of the Indo-European tongues by being (a) trilateral and (b) formed only of consonants. The Indo-European roots are (a) monosyllabic and (b) always have a vowel ; cf. *fug* in *fugio*, *fugo*, *confugere* &c. Yet it seems possible to trace many trilateral Hebrew roots to still simpler biliterals ; thus, זר is a biliteral element with the idea of *scattering*, and common to the trilaterals זרע to sow (i. e. scatter seed) זרה scatter rays of light, זרה scatter generally, זרק scatter dust &c. See Prof. Mac Curdy on Aryo-Semitic Speech.

ON GENDER, AND THE FEMININE SINGULAR.

63. Of Genders, Hebrew recognises only the masculine and the feminine. Hence, names of things, called 'neuter' in English and in other languages, are, in Hebrew, masculine or feminine.

Obs. The feminine is often used in a wide or comprehensive sense ; as זאת *this* (84, a. 2) ; cf. also the plurals in Ps. 106 : 22, and Jer. 31 : 22, a new thing.

64. Of feminines, besides those which may be at once distinguished by their meaning (as אם *mother*), or their form (66), the following may be noted :—

a. Countries and cities, as מצרים *Egypt*, יריחו *Jericho*. (But names of nations, mountains, and rivers are masculine ; hence מצרים is construed as such when it refers to the *people*).

b. The members of the body (especially those which are found in pairs), as יד *hand*, עין *eye*.

c. Some names of instruments, as חרב *sword*, כוס *cup*.

d. Some common nouns of place, as עיר *city*, באר *well*.

e. Powers of nature, as צהר *light*.

65. Some nouns have common gender : the following occur most frequently :—

a. Indifferently m. or f.	b. Mostly masc.	c. Mostly fem.
אות sign	לחם bread	אור light
ארון ark, chest	לב heart	בגד garment
גדר wall	צפון north	כרם vineyard
גן garden	קשת bow	בית house
דרך way	שמש sun	מזבח altar
	שער gate	מקום place
	כבוד glory	עם people
		דלת door
		ארץ earth, land
		אבן stone
		נפש soul
		רוח spirit, wind

66. RULE. All adjectives, and the majority of nouns, take in the singular a final ה־ or ת־ to designate the feminine.¹

¹ The termination ה־ must be removed from masculines before additions can be made.

E. G. מואבית *a Moabite*, מואבית or מואבית *a Moabites*; גָּדוֹל *great*, f. גְּדוּלָה; חָכָם *wise*, f. חֲכָמָה; שָׂפָד (participle m.) *shedding*, f. שִׁפְפָה; יָפָה *beautiful*, f. יָפָה; נְטוּיָה *stretched out*, f. נְטוּיָה; רַב *much, great*, f. רַבָּה.

Obs. 1. ת is preferred to ה־ by (a) participles and (b) words which end with vowel-sounds; see the examples given.

Obs. 2. ה־ fem. *receives the tone*; in this it differs from ה־ local (209, c).

Obs. 3. This ה־ usually (a) changes the place of accent in a word, and (b) frequently its vowels and syllables, as seen above.¹ Cf. 47 ff.

Obs. 4. Though ה־ is now more common, as a feminine ending, than ת, it was itself originally ת-.

Obs. 5. In some adjectives, the second radical is shown to be really double, by assuming Dagesh when additions are made; see רַב above, and 18, Obs. 1. Cf. also 67, Obs. 3.

Obs. 6. The feminine of adjectives is often used instead of (a) abstract or (b) collective nouns; as רַעָה *evil*, רַעָה the *poor* people.

Exercise 6.

בֵּן son	אִישׁ man, husband	גְּבֻעָה hill	מִצְרַי Egyptian
שֵׁם name	אִשָּׁה woman, wife	צַעֲקָה cry	רָם high
כִּסֵּא throne	נַעֲרָה damsel	דָּם blood	חֲדָשׁ new
שִׁיר song	מְגִלָּה roll	טוֹב good	נוֹרָא terrible
זְרוּעַ arm (12, 2)	עֶבֶד slave	אֲחֵר another	עִיר city
שִׁפְפָה handmaid	עֲבָדָה service	קָשָׁה hard, harsh	מְאֹד very

A. Transcribe and translate

- 1 שֵׁם טוֹב : 2 אֶרֶץ מוֹבָה : 3 כִּסֵּא רָם : 4 יָד רַמָּה :
 5 אֹר גְּדוֹל : 6 צַעֲקָה גְּדוּלָה : 7 בֵּן חָכָם : 8 אִשָּׁה חֲכָמָה :
 9 שִׁיר חֲדָשׁ : 10 רוּחַ חֲדָשָׁה : 11 אִישׁ יָפָה : 12 נַעֲרָה יָפָה :
 13 לֵב אֲחֵר : 14 מְגִלָּה אֲחֵרָת : 15 אִישׁ קָשָׁה :
 16 עֲבָדָה קָשָׁה : 17 עֶבֶד מִצְרַי : 18 שִׁפְפָה מִצְרַיִת : 19 עִיר
 שִׁפְפָה דָם : 20 זְרוּעַ נְטוּיָה :

B. Write in Hebrew

1. A new heart. 2. A terrible land. 3. A high hill. 4. A good woman. 5. A large stone. 6. A pretty handmaid. 7. A very beautiful woman. 8. Another damsel. 9. An Egyptian roll. 10. A tall (great) man. 11. A Moabitish handmaid. 12. An out-stretched hand. 13. A very great city.

¹ Full treatment of such internal inflection is deferred for the present.

THE PLURAL, THE DUAL : WAW COPULATIVE.

67. THE PLURAL. In most nouns, and all adjectives, the common ending of the plural masculine is ים ; that of the feminine is ות .¹

E. G. כְּרוּב *a cherub*, pl. כְּרוּבִים ; אָלָה *oath*, pl. אֱלוֹת ; טוֹב , fem. טוֹבָה , *good*, pl. טוֹבוֹת ; יָפָה , *beautiful*, pl. יְפִיּוֹת ; אֵפֹדֶת *epistle*, pl. אֵפֹדוֹת .

Obs. 1. Nouns masculine sometimes assume the ending ות —, as אָב *father*, pl. אֲבוֹת . Conversely, feminines sometimes assume the ending ים —, as דְּבוּרָה *bee*, pl. דְּבָרִים .

Obs. 2. These plural endings are not always fully written ; see 24, 5, 6, 7.

Obs. 3. Those nouns whose final consonant is really a double one, assume Dagesh in it, if possible, before the plural termination ; as עַם *people*, pl. עַמִּים (for עַמְמִים , which is actually found in Neh. 9 : 22). Cf. 66, *Obs.* 5.

68. THE DUAL, which is but a kind of plural, is found only in a few familiar nouns. Its sign is ים , which is added to the singular ; but feminines which end in ה change this to הַ , while masculines reject the termination הַ , before assuming it.

E. G. שׁוֹק *leg*, שׁוֹקִים *two legs* ; אַמָּה *cubit*, אַמָּתַיִם *two cubits* : הַחֶה *millstone*, הַחֲמַיִם *hand-mill*, i. e. the upper and the nether millstones.

Obs. 1. The dual is not found in verbs, pronouns, or adjectives. Accordingly, an adjective connected with a dual noun can only take the plural form, as יְדֵי־רַפּוּת *feeble hands*. So too, a verb whose subject is a dual noun takes the plural.

Obs. 2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם *Jerusalem* (46, *Obs.* 2) are commonly considered plurals.

For a further account of the Dual and Plural, see 140 ff.

69. WAW COPULATIVE. When the conjunction Waw is merely used as a connective particle (*and, but, or, &c.*), it is called 'Waw Copulative.'² The vowels it assumes are various :—

1. In general, it takes simple shewa, as in וְהוּא *and he*.

2. Before a composite shewa (29), it takes the corresponding short vowel, as וְאָכַל *and I*, וְחָלַי *and disease*. See 11.

3. Before (a) the other labials, viz. ב , מ , פ (4, 5), before (b) simple shewa, and even (c) before a composite shewa under a letter that is *not* an aspirate, it takes Sürég ; e. g. וְכִי *and who* ? וְלִכְּמִי *and to whom* ? וְיִזְכֶּכֶּךָ Gen. 2 : 12 ; see

¹ Before these terminations are assumed, הַ masculine, הַ and הַ feminine, must be removed.

² On Waw Conversive or Consecutive, see 158, 162.

likewise 29, *b*, 2.

4. Before Yod with *shewa* [י], it takes *Hiréq*; *shewa* then disappears, and Yod quiesces in the *Hiréq* of the Waw. Thus 'and Judah' would primarily be וַיְהִי־הַיְהוּדָה, then וַיְהִי־הַיְהוּדָה (30), and finally וַיְהִי־הַיְהוּדָה.

5. Before the tone, especially in pause (45), it often takes *Qāméz*, as וַלְחֶם and bread, וַרַע, and evil.

6. The weakness of the *א* in אֱלֹהִים God, אֲדֹנָיִם Lord, or lords, causes their *shewas*, and thus also the *shewa* of יְהוָה (see 46, *Obs.* 2, *a*), to merge in the vowel of a prefixed Waw; thus וַיְהוָה, וַאֲדֹנָי, וַאֲלֹהִים. Cf. 103, *Obs.* *a*.

Exercise 7.

תְּאֵנָה fig, fig-tree, <i>pl.</i>	יָם - ים God	אֵל God	יּוֹם day	רִאשׁוֹן first, former
כּוֹשֵׁפֶט judgment	חֶסֶד mercy	חֶסֶד mercy	בָּרַךְ hail	חַנּוּן gracious
מַעֲשֵׂה work, deed	אֱמֶת truth	אֱמֶת truth	חֲמֹר ass	צַדִּיק righteous
קוֹל voice, thunder	יְרִיחוֹ Jericho	יְרִיחוֹ Jericho	כֵּן thus	רַחוּם compassionate
צֹאן flock, small cattle	שֶׁמֶן oil (אֶת <i>f.</i>)	שֶׁמֶן oil (אֶת <i>f.</i>)	אַתָּה thou	לָקַח he took, has taken
בָּקָר herd, large cattle	דְּבַשׁ honey	דְּבַשׁ honey	אַתָּם ye	נָתַן he gave, sent forth
בָּרָה cow, heifer	סֹלֶת flour	סֹלֶת flour	אַחֲרָיו last	אָמַר he said, saith

A. Transcribe and translate

1 מִשְׁפָּטִים צְדִיקִים : 2 תְּאֵנִים טוֹבוֹת מְאֹד : 3 עֲמִים רְבִים :
 4 מְעֻשִׂים רָעִים : 5 פְּרוֹת רְעוֹת : 6 יוֹמִים : 7 יָדִים : 8 עַם
 9 סֹלֶת וּדְבַשׁ וְשֶׁמֶן : 10 חֶסֶד וְאֱמֶת :
 11 יְהוּדָה וִירוּשָׁלַם : 12 צְדִיק אֵיךָ יְהוָה וְחֶסֶד : 13 צְדִיקִים
 14 אַתָּה אֵל-רַחוּם וְחַנּוּן : 15 יְהוָה נָתַן וַיְהוָה לָקַח :
 16 לָקַח צֹאן וּבָקָר וְחֲמֹרִים : 17 יְהוָה נָתַן קֶלֶת וּבָרַךְ : 18 כֵּן
 אָמַר יְהוָה אֲנִי אֲרִאשׁוֹן וְאֲנִי אֲחֲרוֹן :

^a Supply the verb *to be* (see 56). ^b See 52, *b*.

B. Write in Hebrew

1. Good deeds. 5. Righteous nations. 3. New songs. - 4. Very large rolls. 5. Mercy and judgment. 6. Judgment and mercy (see 69, 5). 7. A man and a woman. 8. A cow and an ass. 9. Asses and cows. 10. Jerusalem and Jericho. 11. Bad figs. 12. Ye [are] evil (cf. 13 in A, above). 13. Thou (*f.*) [art] first, but ye [are] last.

THE ARTICLE.

70. The Hebrew Article (see 53, 2) is ה, ⁽¹⁾ used as a prefix ⁽²⁾ to the word it qualifies. ⁽³⁾ Its form remains unchanged ⁽⁴⁾ by gender or number.

(1) The old opinion was that ה is but a fragment of the pronoun הוה, which is sometimes employed as a demonstrative (84, c); cf. הוה, הוה *behold!* Later grammarians suppose that the article was primarily ה, as in Arabic.

(2) The article is not to be confounded with ה interrogative (217), with which indeed it is sometimes identical in punctuation as well as in form.

(3) The article is joined, not with nouns merely, but with adjectives (including participles and demonstratives; see 73, 4, and 76).

(4) Our English definite article likewise remains unchangeable. Contrast Fr. *le, la, les*, Ger. *der, die, das*, &c.

71. *Rules for the pointing of the Article.* I. 1. Before an ordinary *vowelled* consonant, the ה takes =, while a doubling Dagesh is inserted in the consonant; e. g. הַקוֹל *the voice*.

2. If a *sh^ewa* be found under the consonant, Dagesh is sometimes dropped, as in הַיַּרְדֵּן *the Nile*, but never when the letter is a mutable (7), hence we must write הַבְּכוֹר *the firstborn*.

II. If the first letter of the word be an aspirate (4, 1), then (a) Dagesh is rejected (9), and (b) the ה mostly assumes some longer vowel than Patah. More particularly,—

1. Before א and ר, the ה always takes Qāmēz; as אָבִי *the father*, הַרְגֵל *the foot*.¹

2. Before ה (hā) and ה, the ה always takes S^egōl; as חָכֵם *the wise man*, חֲמָצִית *the disease*.

3. Before ה and ע (both with ā), the ה, *if it immediately precede the tone*, also takes ā; e. g. הַהָר *the mountain*, הָעָם *the people*. But if the accent does not follow immediately, the ה assumes S^egōl; as הַהָרִים *the mountains*, הָעוֹנֵן (hé-‘ā-wōn) *the iniquity*.

4. Before ח or ה with some *other* vowel than ā or ō (ח or ח), the article is mostly written ה, as חֹדֶשׁ *the month*, הַיּוֹם *that*. Exceptions are הָהֵם *those*, הַחַי *the living one*.

5. Before ע with a vowel other than those just named, the ה mostly takes Qāmēz; as עֶבֶד *the servant*, הָעִיר *the city*, הַעֲבָדִים *the servants*.

Note. The nouns הַר *mountain*, עַם *people*, אֶרֶץ *earth*, when they assume the article, become הָהָר, הָעָם, הָאֶרֶץ.

¹ The student may at first rest satisfied with mastering the rules down to this point.

72. The article is frequently used as follows :—

1. It may change a common to a proper noun ; e. g. הַשָּׂטָן *adversary* הַשָּׂטָן *the Adversary, Satan*; אָדָם *man* (homo), but אָדָם הָאָדָם *Adam* (the man : cf. 'the Book' = the Bible). This is especially the case with nouns of place, as הֵעָי *Ai* (the heap of ruins), הַיַּרְדֵּן *Jordan* (the descending), &c.

2. It may make the singular express a generic or collective idea, as הַצַּדִּיק *the just man*, הַכַּנְעָנִי *the Canaanite*.

73. Observe these special uses of the article :—

1. As a sign of the vocative ; thus הַמֶּלֶךְ *O king* 1 Sam. 17 : 55 &c. But it may be omitted, as in Is. 1 : 2, *Hear O heavens* (שָׁמַיִם) and *give ear O earth* (אָרֶץ); see 74, *Obs.*

2. As a demonstrative, especially with nouns of time ; e. g. הַיּוֹם *to-day, this day*, הַשָּׁנָה *this year*, Is. 37 : 30.

3. With well-known objects, as הַאֵשׁ *(the) fire*.

4. With participles : such a combination may most suitably be rendered by the relative, together with a finite verb, as הַשֹּׁמֵר *he who keeps*.

74. The article is *not* usually prefixed to nouns sufficiently definite already, as—

1. Proper names,—*David, Israel, Jerusalem* &c. But see 72, 1 ; 80, 3, b.

2. Nouns having suffixes (92) ; such cases as הַדְּבָרוֹ Mic. 2 : 12 &c. are irregular. The irregularity is most common with participles ; see Deut. 13 : 6, 12.

3. Nouns in the construct state (80 ; but see further 80, 3, c).

Obs. The Article is much less frequently used in poetry than in prose ; compare the Psalms with the historical books.

75. RULE. The Article should be prefixed to each member of a series of co-ordinate nouns or adjectives.

Thus הַטוֹב וְהַיָּשָׁר *what is good and right*, lit. *the good and the right*.

76. RULE. When nouns are definite, so should be their attributives, i. e. the article should be prefixed to these. Hence the following formulæ :—

1. הַמֶּלֶךְ דָּוִד *king David, David the king*.

2. הַמְּגִדֹל הַמֶּלֶךְ *the great king*, lit. *the king, the great one* ; cf. 53.

3. כֹּחַ הַמְּגִדֹל *my great strength*. (See an irregularity in Is. 65 : 7, *their former work*).

4. יוֹם יְהוָה הַמְּגִדֹל וְהַנּוֹרָא *the great and dreadful day of Jehovah*.

5. a. הַמֶּלֶךְ הַזֶּה *this king* (lit. *the king, the this* ; see 70, 3, and 86).

b. הַמְּגִדֹל הַזֶּה *this great king*.

Exceptions. 1. The *Attributive* sometimes does not assume the article, especially (a) if it be a demonstrative, as הָאָרֶץ הַזֹּאת (for הַאָרֶץ הַזֹּאת) *that land* Jer. 45 : 4 ; cf. Ex. 10 : 1, Deut. 11 : 18, 1 Kings 8 : 59 ; 10 : 8,—or (b) if it be a numeral, 1 Sam. 13 : 17, 18.

2. The *noun itself* may want the article, especially (*a*) when the attributive happens to be a numeral, as in *יּוֹם הַשְּׁבִיעִי* *the seventh day*, Gen. 2 : 3, cf. Zech. 14 : 10; and even (*b*) when the attributive chances to be an ordinary adjective, as *הַיְשָׁנָה* *the old gate* Neh. 3 : 6; see also Ps. 104 : 18.

77. RULE. The *Predicate* does not ordinarily assume the article, even though its subject be definite (cf. 76). Hence the formulæ:—

The king [is] great $\left. \begin{array}{l} a. \text{גָּדוֹל הַמֶּלֶךְ} \\ b. \text{הַמֶּלֶךְ גָּדוֹל} \\ c. \text{הַמֶּלֶךְ הוּא גָּדוֹל} \end{array} \right\} \text{See 52} \left. \vphantom{\begin{array}{l} a. \text{גָּדוֹל הַמֶּלֶךְ} \\ b. \text{הַמֶּלֶךְ גָּדוֹל} \\ c. \text{הַמֶּלֶךְ הוּא גָּדוֹל} \end{array}} \right\} \text{See 56}$

Exercise 8.

צָרָה	trouble	רָעֵב	famine	עֲלִיּוֹן	upper	מִי	who?
קְמוֹן	multitude	עִיר	city <i>pl.</i>	עִרִים	old	הִנֵּה	behold!
חֶצֶר	court, village	כָּבֵד	heavy, severe	עָז	strong	כָּל־כָּל	(44) all, every
בְּרֵכָה	pool	גִּבּוֹר	glorious	אָבַד	has perished		

A. Transcribe and translate

1 הַקְּלוֹת^a וְהַבָּרָד : 2 הַיֶּשֶׁם הַנִּכְבָּד וְהַנּוֹרָא : 3 הַמְּשֻׁפָּטִים
 הָרְאִשִׁים : 4 הַמְּגֻלָּה הָרְאִשָּׁנָה : 5 הַצְּרוֹת הָרְאִשִּׁנוֹת : 6 הָאִשָּׁה
 הָאֲחֵרֶת : 7 הַחֶצֶר הָעֲלִיּוֹן : 8 הַבְּרֵכָה הָעֲלִיּוֹנָה : 9 הַהֶמְוֶן
 הָרֵב^b : 10 הַשְּׁעָר הַחֹדֶשׁ : 11 הַשָּׁמַיִם הַחֹדְשִׁים^c וְהָאָרֶץ
 הַחֹדְשָׁה : 12 הַהָרִים הָרָמִים : 13 הַצְּדִיק אָבַד^b : 14 הָדָם
 הוּא^d הַנֶּפֶשׁ : 15 כָּבֵד^e הָרָעֵב מָאֵד : 16 זָקֵן הָאִישׁ^e וְכָבֵד :
 17 הַנְּעֵרָה יָפָה מָאֵד : 18 מִי הָאִישׁ הַחֶכֶם : 19 עוֹ הָעָם וְהָעָרִים
 גְּדֻלוֹת מָאֵד : 20 הַתְּאֵנִים הַטּוֹבוֹת מָאֵד וְהָרְעוֹת^f רְעוֹת
 מָאֵד :

^a See 67, *Obs.* 1. ^b Pausal forms; see 45, *c.* ^c Cf. 47, I. *a*, and 66, *Obs.* 3. ^d Cf. 56: the copula must be supplied in sentences 14—20. ^e See 52. ^f See 55, *b.* ^g ...and the bad [ones are] ...

B. Write in Hebrew

1. The righteous judgments. 2. The great and dreadful God. 3. The good deeds. 4. The good land (earth). 5. The new heart. 6. The new songs. 7. This^a wise son. 8. The wise^b woman. 9. The lofty fig-tree. 10. The Egyptian slave. 11. The hard service. 12.

The first day. 13. Jehovah ^c [is] the righteous [one]. 14. The king [was] old. 15. The man [is] very great. 16. The woman [is] very beautiful. 17. The thunders [are] dreadful. 18. The fig-trees [are] tall. 19. Who has taken the honey ?

^a See 76, 5, b. ^b See examples in 66. ^c See 46, Note.

THE ABSOLUTE AND THE CONSTRUCT STATES.

78. Case-endings are scarcely used in Hebrew ; only a few archaic forms remain, and these mostly in poetry see (209). Hence, *case-relations* are either quite unmarked on nouns, or shown by prepositions.

Using the terms and ideas associated with such languages as Latin, Greek, &c. **מֶלֶךְ** *king* might be nominative, genitive, accusative, or vocative. *a.* What we would call the nominative has no special sign in Hebrew. *b.* But the *accusative*, if both direct and definite, is very often marked by **אֵת** (**אֶת**) prefixed see 105. *c.* *Direction to a place* is sometimes shown by an appended **כִּי** (209) *d.* **בְּ** prefixed marks the instrument, rest in a place &c.,—**בְּ** or **בְּכֵן** the dative case. As to the genitive, see what succeeds.

79. A near approach to 'case,' especially to that of the genitive, is found in difference of 'state' in Hebrew nouns and adjectives. Of these states, there are two, the 'absolute' and the 'construct.' *A noun or adjective, immediately depending on another following, is in the construct state ; one not dependent in this way is in the absolute.*⁽¹⁾ In Hebrew, not the latter, but the former word suffers a change.⁽²⁾ There may be several immediately successive nouns or adjectives placed in the construct state, provided each is *subordinate* to the succeeding word ; i. e. no two of them can be *co-ordinate* ;⁽³⁾ nor, generally, does one construct word depend on several co-ordinate words succeeding it.⁽⁴⁾

(1) To illustrate the statement given above, take such a simple sentence as **אִישׁ נָטַע עֵץ** *a man planted a tree*, and mark how it is possible to modify the nouns *man*, *tree*, which, as they stand at present, are both in the state called absolute. They may receive attributives, or nouns in apposition ; or some other nouns may be connected with them by an intervening particle,—without affecting their 'state.' Thus, one might possibly write **אִישׁ כֹּהֵן נָטַע עֵץ יָקָה בְּגֵן** *a man [who is] a priest planted a fine tree in a garden*. Here, 'priest' and 'fine' *succeed* the words on which they rest, and which they qualify (53) ; while 'garden,' by assuming **בְּ**, prevents the word before from directly leaning on it, and thus becoming construct (see however 207, 1). But we might also write **אִישׁ מִלְחָמָה נָטַע עֵץ פְּרִי** *a man (of) war [i. e. a soldier] planted a tree (of)*

fruit [fruit-tree]; or the last part might perhaps be written **עץ יפה פרי האר** *a tree beautiful (with) fruit (of) form, i. e. goodly fruit.* By such additions, **שׂ** has changed its previous 'absolute' state for the 'construct,' since it now directly leans upon the word **מְלִחְמָה** succeeding it; and of the two words **עץ פרי**, the first is regarded as immediately dependent on the second, with which, accordingly, it stands in 'construction.' So also, of the words '*a tree beautiful*' &c., **עץ** remains in the absolute state, but it is qualified by an adjective that becomes construct before **פרי**, which in its turn is construct before **האר**. See the construct adjectives in Job 14 : 1,—'Man that is born of woman is short of days and full of trouble.'

(2) This usage must at first seem strange to those who have previously been familiar only with Latin, Greek, or kindred languages. *Word, peace*, when undeclined and uncombined are L. *verbum, pax*; in Hebrew the corresponding words, in their 'absolute' state, are **דְּבַר שְׁלוֹם**. But when we join the two in English by the preposition *of*, and thus make *word of peace*, the Latin will be *verbum pacis*. In this latter instance, it is the second word which suffers change. It is as if the *of* inclined towards the end: thus, *word of peace*. In Hebrew, however, it is the *first* word that is changed, when possible, and this by *shortening* instead of lengthening; hence it is hurried over in pronunciation as if it were subordinate, that so the emphasis may rather rest upon the final word, on which the other leans: thus, **דְּבַר שְׁלוֹם**,—as if we wrote *verbi pax, word of peace*.

(3) Thus *word of peace of Israel* is **דְּבַר שְׁלוֹם יִשְׂרָאֵל**; cf. Gen. 47 : 9 *the days of the years of the life of my fathers*. Such an expression as *a crown and sceptre of gold*, where *crown* and *sceptre* are co-ordinate, but both subordinate to *gold*, we must in Hebrew render by *a crown of gold and a sceptre of gold*, viz. **גִּזְרֵי זָהָב וְשֵׁבֶט זָהָב**, not **גִּזְרֵי זָהָב וְשֵׁבֶט נְהָב**.

(4) Thus, *vessels of gold and silver* must be rendered in Hebrew, *vessels of gold and vessels of silver*; but on the other hand, we write, in Hebrew as in English, *a day of darkness and gloom*, Joel 2 : 2. So again, *the God of Abraham, Isaac and Jacob* is often rendered *the God of Abraham, the God of Isaac, and the God of Jacob*, as in Ex. 3 : 6; but see also v. 16 of the same chapter. Other excellent examples occur in 2 Kings 2 : 11 and 7 : 6.

80. The construct does not take the article, ⁽¹⁾ or any suffix ⁽²⁾ (92); but, if possible, ⁽³⁾ these rather go to the succeeding word.

(1) *The King of glory* is expressed, not by **הַמֶּלֶךְ הַכְּבוֹד** but by **הַמֶּלֶךְ הַכְּבוֹד** even though, in English, it is not the latter, but the former word which has the article. Other compounds also take the article on their latter portion; as **בֵּית הַבְּלִחְמִי** *the Bethlehemite*. See further 148, *Obs*.

(2) In like manner, *his city of refuge* is not **עִירוֹ מִקְלָטוֹ** but **עִיר מִקְלָטוֹ**. 1

¹ Compare such an expression as *the Queen of England's crown*; the possessive sign really belongs to *Queen*, but *Queen of England* is regarded as so closely joined, that we may not insert the mark where properly it should be found.

See exceptions however in Ps. 38 : 20 ; 71 : 7 ; Lev. 6 : 3 ; 26 : 42 ; Ezra 2 : 62.

(3) (a) Since, according to 74, 1, a proper noun on which a construct leans does not assume the article, only the context can show whether such an expression as *עִיר דָּוִד* signifies *the city of David*, or *a city of David*; the latter meaning, however, is commonly expressed through making use of the Dative, as in *מְזֻמֹּר לְדָוִד* a psalm of [lit. to] David. Yet (b) proper names may take the article from a construct that precedes, as *שֵׁבֶט הַלֵּוִי* *the tribe of Levi*, Josh. 13 : 14 ; Deut. 3 : 13. But (c) if the proper name refuses to assume the article, sometimes the construct will accept it, as *הַמֶּלֶךְ אַשּׁוּר* *the king of Assyria*, Is. 36 : 16 ; *יִשְׂרָאֵל הַצְּבִי* *the splendour of Israel*, 2 Sam. 1 : 19.

Note. The formula already given in no. 1, above, is not unambiguous. For, while such an expression as *שׁוֹר הָאִישׁ* in general means (a) *the man's ox* (i. e. the ox of the man), it might mean—what we would expect—(b) *an ox of the man*; or even—what seems strange at first—(c) *the ox of a man*. All ambiguity may be removed by using such circumlocutions as the following; the meaning a. is clearly given by the expression *הַשׁוֹר אֲשֶׁר לְאִישׁ* *the ox which [belongs] to the man*; the meaning b. by *שׁוֹר אֲשֶׁר לְאִישׁ*, the meaning c. by *הַשׁוֹר אֲשֶׁר לְאִישׁ*.

81. To form the construct from the absolute, changes are made (1) *within the word itself*, when possible, i. e. among its vowels;¹ (2) some terminations also suffer change. (a) The dual ending *ים* and the plural ending *ים* both change to *ם*, but *ות* remains the same. (b) Of singulars, the feminine in *הַ* is changed to *ת*; *הַ* masculine to *הַ*; and *הַ* to *הַ*.

Thus, dual *סוּסִים*, and plural *סוּסִים*, horses, have a common form *סוּסִי* for their construct state: the fem. pl. *סוּסוֹת* may be either absolute or construct. In the singular, *מַלְכָּה* queen becomes *מַלְכֶּת* in the construct state; *רֹעֶה* shepherd becomes *רֹעֶה*, and *חַי* life becomes *חַי*.

82. RULE. An adjective agrees with its noun in gender and in number,—not necessarily in state.

E. G. *הַרֵי יִשְׂרָאֵל הַרְבִּים* *the lofty mountains of Israel*; *מַלְכֶּת הַיָּגְבֹה הַיְּבֵנָה* *the beautiful queen of the south*. An irregularity occurs in Prov. 11 : 23.

Obs. Such an expression as *גַּן הַמֶּלֶךְ הַגָּדוֹל* must remain ambiguous till it be ascertained whether the adjective belongs to the first or to the second word; the accents may determine this (38 ff.). If a conjunctive accent join the last two words (thus, *גַּן הַמֶּלֶךְ הַגָּדוֹל*), the whole will signify *the garden of the great king*; but if a disjunctive be placed under the second word, to keep it from being closely connected with what follows (thus, *גַּן הַמֶּלֶךְ הַגָּדוֹל*), the meaning will become *the large garden of the king*.

83. 1. In order (a) to make up for an extreme deficiency of adject-

¹ These inflections will be explained in 130 ff.

ives of quality, especially of those which indicate material, as well as (b) to obtain variety in the expression, Hebrew frequently employs the construct state.

Thus, a wooden vessel = a vessel of wood, בְּלִי עֵץ; everlasting reproach = reproach of eternity, תְּרַפַּת עוֹלָם. This method is employed even when the cognate adjective exists; as עִיר הַקֹּדֶשׁ the city of holiness, i. e. the holy city.

2. Two nouns are found in *apposition* when we might rather expect the first one to be in the construct state: this mostly happens when the second indicates the composition or material of the preceding noun.

E. G. הַבָּקָר הַנְּחֻשֶׁת the oxen, the brass = the brazen oxen, 2 Kings 16 : 17; סֵאֵה-קִלְתָּ a measure [of] fine flour, 2 Kings 7 : 1; יַיִן תְּרַעְלָה wine [of] reeling, wine which intoxicates, Ps. 60 : 5; see also Zech. 4 : 7, 10. (Cf. the syntax of the numeral, 146, 3). But this construction should not be imitated.

Exercise 9.

רָעָה wickedness,	עוֹלָם eternity	צְדָקָה righteousness	יִרְאָה fear
evil, 66, 6.	מֹשֶׁה Moses	רֹאשׁ head, pl.	סוּס horse
חֲלוֹם dream <i>m., pl.</i>	יָם sea	רֵאשִׁית beginning	רֶכֶב chariot
תּוֹרָה law	אֱלֹהִים God	לֵב לֵב heart	אֵשׁ c. fire
מִשְׁנֵה second; copy	חֵכְמָה wisdom	פַּרְעֹה Pharaoh	אַהֲבָה love
שֶׁקֶר falsehood	חֹזֵק strong	מָר bitter	חוֹלָה <i>m., f.</i> sick
בִּינָה understanding	תְּאֵר form, shape	אָדָם man, man-	קָדוֹשׁ holy
שִׂמְחָה joy, gladness	שִׂכְלָה intelligence	כֵּן kind	הֵם, הֵמָּה they
תְּעָה erring	מְרָאָה appearance	לְהִי jawbone	אֵי, אֵימָה where?

A. Transcribe and translate

1 יוֹם רָעָה : 2 שְׂמֵחַת עוֹלָם : 3 חֲלוֹמוֹת שֶׁקֶר : 4 קוֹל
 5 לְחִי חֲמוֹר : 6 לְחִי חֲמוֹר : 7 מַעֲשֵׂה הַצְּדִיקִים : 8
 9 מִשְׁנֵה תּוֹרַת מֹשֶׁה : 10 אִישׁ אֱלֹהִים
 11 רוּחַ-יְהוָה חֲזָקָה מְאֹד : 12 רוּחַ חֲכָמָה וּבִינָה : 13 עִיר
 14 רֹאשׁ גְּבֻעָה אַחַת : 15 רֹאשֵׁי הַהָרִים : 16 רֵאשִׁית
 17 אֵימָה מְלֶכֶד יִשְׂרָאֵל : 18 פְּבַד לֵב פַּרְעֹה :
 19 מְרִי נַפְשׁ הַמָּה : 20 הִנֵּה רֶכֶב-אִשׁ וְסוּסֵי אִשׁ : 21 עַם תְּעִי

¹ This is a 'plural of dignity' (143, 2, d): it often takes the article.

יִלְבַּב הֵם : רַבָּה רֵעַת הָאָדָם : 23 חוֹלֵת אֶהְבֶּה אָנִי : 24
 הַנְּעִרָה טוֹבַת מְרָאָה מְאֹד : 25 הָאִשָּׁה טוֹבַת-שִׁבְלָ וַיִּפֹּת *
 הַנָּאָר :

^a See 83, 1. ^b See 80, *Note*. ^c כָּל is really a noun signifying *totality*, *whole*,— here (as often elsewhere) used in the construct state. ^d See 80, 3. ^e See 82, *Obs.* ^f See 53, *Note 2.* ^g See 52 *a*, and 56. ^h See 79, 3. ⁱ See 45, *c.* ^k See 69, 4.



B. *Write in Hebrew*

1. A throne of glory. 2. The glorious name of God. 3. The name of Jehovah [is] glorious. 4. The holy hill (hill of holiness). 5. The woman's cow and the old man's ass. 6. The Spirit of truth. 7. Everlasting mountains (mountains of eternity). 8. The top (head) of the first hill. 9. The top of a mountain. 10. A man's arm : the man's arm. 11. The love of God. 12. The mountains of Israel and (the mountains of) Judah. 13. Pharaoh [is] the king of Egypt. 14. The woman [is] of good appearance (good of appearance). 15. The woman's appearance [is] good. 16. Thou [art] a man of God. 17. Who is the holy man of God? 18. Thou art very bitter of soul. 19. The day of Jehovah is great and very terrible. 20. Where [is] the God of judgment? 21. Thus saith Jehovah, I [am] the God of heaven and (the God of) earth. 22. The tall fig-trees of the king's garden. 23. The fig-trees of the king's garden [are] very tall. 24. Thou errest in heart (art erring of heart).

THE DEMONSTRATIVES.

84. 1. The usual demonstrative,^a for objects near at hand, is—

Sing.		Plur. ^c
Masc. הַזֶּה	}	Com. הַלְּזֶה ^d (אֵל) <i>these</i> .
Fem. הַזֹּאת ^b (זוֹ, זוֹה)		

The forms within parentheses are rare.

^a The proper demonstrative element is the *d* sound, sometimes changed into *s*. Thus, Aramaic ܢܗ; Arab. *da, du, &c.*; Ger. *der, die, das*; Eng. *the, this, that, &c.* The Hebrew הַזֶּה stands intermediate between these and the Sanskrit *sa*.

- ^b The feminine is often used where we would take a neuter form (63, *Obs.*)
^c The plural forms, which have another root than that found in the singular, show close connection with the Arabic.
^d The final ך of this form is demonstrative.
^e This form is found eight times in the Pentateuch (always with the article; see 86, 2), and elsewhere only in 1 Chr. 20 : 8.

2. ך is a rarer form of the near demonstrative, mostly used in poetry; but—as is sometimes true of ך (see Job 19 : 19; Prov. 23 : 22)—it is more frequently a *relative*. (Cf. the use of Eng. *that*). It is unchangeable, and thus may represent any gender or number.

3. For the remote demonstrative (*that, those*), the forms of the third personal pronoun (היא, היא &c. 90) are used.

85. ך, ך, with ך and the article prefixed, produce the following rare forms, used only in the singular, in the wide sense of *this* or *that* (*yon*), and as attributives (see 86, 2). Thus,

Mas. ^a הַכֵּן Fem. ^b הַכֵּן Com. ^c הַכֵּן

^a Only occurs twice, Gen. 24 : 65; 37 : 19. ^b Only found in Ezek. 36 : 35.

^c Six times as masculine, in Jud. 6 : 20, 1 Sam. 14 : 1; 17 : 26 &c., and once feminine, 2 Kings 4 : 25.

86. Demonstratives may be employed (1) as *true pronouns*; they must then take an independent place in sentences. (2) Employed as *adjectives*, they are attributives, assume the article. (but see 76, *Exc.* 1, *a*), and regularly take their place behind their nouns, after all other adjectives. Hence the following formulæ:—

- a.* אִישׁ זֶה or אִישׁ זֶה *this is a man.* *c.* הַשְּׂמוֹת הָאֵלֶּה *these names.*
b. אִשָּׁה זֹאת *this is the woman.* *d.* הַהַר הַגָּדוֹל הַהוּא *that high mountain*
e. רֵעִי הַזֶּה (97) *this my friend,—this friend of mine.*

Rem. 1. The article is sometimes wanting in demonstratives used as attributives after (*a*) a suffixed noun (92), as אֵתְּנִי אֵתְּנִי *these my signs*, Ex. 10 : 1; and even (*b*) a common noun which itself has the article, as הַדּוֹר זֶה *this generation*, Ps. 12 : 8.

Rem. 2. Demonstratives used as attributives are even found *before* their nouns, and without the article; as זֶה סִינַי *this Sinai*, Ps. 68 : 9; see also Ps. 34 : 7; 48 : 15.

Rem. 3. זֶה is occasionally employed to give a lively turn, or emphasis, as עַתָּה-זֶה *now!* בָּא הַכֵּן *lo! here comes a chariot*; see further 87, *Obs.*

4. Observe these phrases:—

- (*a*) זֶה שָׁנִים *these years*: here the demonstrative is indeclinable.
 (*b*) זֶה מֹשֶׁה *this [fellow] Moses*: cf. the use of Lat. *iste*.

Exercise 10.

גבול boundary,	הקבל vanity	אקבל mourning	פעל he has done, <i>or</i>
territory	דבר word;	גוי nation <i>pl.</i>	גוים made
דור generation	thing, matter	מִדְבָּר desert,	מַחֲנֶה camp <i>pls.</i>
אות sign <i>c.</i>	מִצְוָה commandment	wilderness	תּוֹכְחָה chastisement,
בְּרִית covenant <i>f.</i>	שֶׁמֶן oil, ointment	עַת time <i>f.</i>	rebuke
דָּרֶךְ way, road <i>c.</i>	פֶּךְ flask, bottle	עֲבָרָה wrath	שׁוּנַמִּית Shunammite
	לא not	ולא nor (and not)	

A. Translate and transcribe

1 הַיּוֹם הַזֶּה: 2 זֶה הַיּוֹם: 3 זֶה דָר רָע: 4 הַדּוֹר הַרָע הַזֶּה:
 5 אִישׁ-טוֹב זֶה: 6 זֹאת אֹת: 7 זֹאת אֹת הַבְּרִית: 8 הָעִיר
 הַזֹּאת: 9 לֹא-זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר: 10 זֶה הַשָּׁעַר: 11 זֶה
 שָׁעַר הַשָּׁמַיִם: 12 לֹא-טוֹב הַדְּבָר הַזֶּה: 13 פֶּךְ הַשֶּׁמֶן הַזֶּה:^a
 14 זֶה גְבוּל הָאָרֶץ: 15 הַמְדַבֵּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא:^b 16 זֹאת
 הַמִּצְוָה וְהַמְשַׁפְּטִים: 17 יְהוֹה פָּעַל כָּל-זֹאת:^c 18 גְדוֹל הַיּוֹם
 הַהוּא: 19 הָעֵת הַהִיא: 20 כָּל-אֱלֹהֵי עָרִים: 21 הָעָרִים הָאֵל:
 22 עִם יְהוֹה אֱלֹהֵי: 23 זֶה הַבֵּל וְרָעָה^d גְדוֹלָה: 24 הַגּוֹיִם הָהֵם:
 25 הַמַּחֲנֹת הַהֵמָּה: 26 אֲבָל כָּבֵד זֶה: 27 יוֹם צָרָה וְתוֹכְחָה
 הַיּוֹם הַזֶּה: 28 יוֹם עֲבָרָה^e הַיּוֹם הַהוּא: 29 הָאִישׁ הַלְזֹה: 30
 הָאָרֶץ הַלְזוּ: 31 הִנֵּה הַשׁוּנַמִּית הַלְזוּ:

^a What are the various possible renderings of this expression? Cf. 82, *Obs.*

^b See 76, 4 and 5 *b.* ^c See 84 *b.* ^d See 66 *Obs.* 6. ^e See 52 *a.*, and 56.

B. Write in Hebrew

1. This man and that woman. 2. This is a good land. 3. This
 good land. 4. This is the good land. 5. This is the man of God.
 6. These cows and those asses. 7. This is a land of oil and honey.
 8. Who is that wise woman? 9. This [fellow is] a Shunamite. 10.
 This king's garden. 11. This is the king's garden. 12. This people
 err in heart (are erring of heart). 13. This is a fine-looking woman
 (This woman is beautiful of appearance). 14. This is the king's com-
 mandment. 15. These are the queen's commandments. 16. That

glorious and dreadful name. 17. This is not (Not this is) the damsel's name. 18. That is not the Bethlehemite's slave (See 80, 1). 19. This is a dreadful place. 20. This is very hard bondage. 21. These are songs of joy. 22. This (fellow) has taken the woman's cow. 23. Who is yon Egyptian?

THE INTERROGATIVE PRONOUNS.

87. The Interrogative Pronouns are (1) **מִי** *who? what?* applied to persons, and (2) **מָה** *what? what kind of? what like?* applied to things.

1. (*a*) **מִי** may even be applied to things, when these plainly relate to persons, as **מִי שְׁמֶךָ** *what is thy name?* It is used for all numbers; but in Ex. 10:8, to indicate plurality, we find the double interrogative **מִי וְמִי** lit. *who and who?* It is also the indefinite pronoun = *whoever*, Jud. 7:3. (*b*) *Whose?* is expressed by putting the possessed noun in the construct state before the interrogative, as in **מִי דְבַר** *whose word?* or, in another case, by prefixing the preposition **לְ** to (102); thus **לְמִי** *to whom, whose?* (*c*) *Whom?* is expressed by **אֶת־מִי** (105, *Note*, 6).

2. **מָה** is also used (*a*) for **לָמָּה** or **לְמָּה** *why?* See Ex. 14:15. (*b*) In exclamations, as **מָה־טוֹב** *how good!* (*c*) As an indefinite pronoun, *whatever, anything*, Job 13:13. (*d*) As a relative pronoun, Jud. 9:48.

Obs. An interrogative may be intensified by adding **וְהִיא**, **וְהִוא**, or **הִיא**, **הִוא**: see 10–14 in Exercise 11.

88. The rules for pointing **מָה** are similar to those for the article (71). Thus:—

1. Before strong consonants, it (*a*) assumes *Pataḥ* and is succeeded by (*b*) a *Maqqeph* and (*c*) by *Dagesh conjunctive* in the consonant, as **מָה־זֶּה** *what is this?* But sometimes ה and *Maqqeph* disappear, and then the rest combine to form one word; thus, **מַה־זֶּה**.

2. Before strong aspirates, it (*a*) mostly takes *Pataḥ*,—*Maqqeph* still following, as **מָה־הִוא** *what is it?* *Dagesh* is then 'implicit' in the aspirate (9, *Obs*). But when the aspirate itself has *Pataḥ*, **מָה** takes *Qāméz*, as **מָה הִדְבַּר** *what is the thing?*

3. (*a*) Before א and ר, and (*b*) everywhere in pause, it takes *Qāméz*, often without *Maqqeph*, as **מָה אָמַר** *what said he?* **מָה נִתְּנֵנוּ** *what are we?*

4. (*a*) Before ה, ח, and ע, with *Qāméz*, (*b*) even before strong consonants at the beginning of a sentence, and (*c*) frequently with prefixes (102), it often assumes *Segól*, but sometimes *Qāméz*: as **מָה עָשָׂה** *what has he done?* **בְּמָה** *with what?* but **מָה הָאָרֶץ** *what like is the land?*

Exercise 11.

בת daughter	חָלַל frail, failing	בָּלַק Balak	עַל on, upon ; concerning ; on
נָעַר young man	יָעַץ he advised,	אָנוּשׁ man (as frail,	חֲשׂוֹן account of
נָקִי innocent	דָּעָד decreed	מָוֵת mortal)	
אָבַד he has perished	צָר Tyre	תִּקְוָה hope, expectation	חֲגוּף ungodly, profane
	מִצְרַיִם Egypt	צִיָּוִן pillar, monument	
	תְּרוּעָה shout, outcry		

1 מִי אַתָּה : 2 מִי אַתָּת : 3 מִי אַתֶּם : 4 בַּת-מִי אַתָּת : 5 בֶּן-
 מִי אַתָּה הַנָּעֵר : 6 לְמִי אַתָּה וּלְמִי אֵלֶּה : 7 מִי הָאִישׁ הַחֲכָם :
 8 מִי הָאִישׁ הַלְּזָה : 9 מִי זֶה : 10 מִי הוּא זֶה : 11 מִי זֶה הָאִישׁ :
 12 מִי-זֶה מְלֶכֶךְ הַכְּבוֹד : 13 מִי הוּא זֶה מְלֶכֶךְ הַכְּבוֹד : 14 מִי
 הוּא נָקִי אָבַד : 15 מִי יַעֲצֵן זֹאת עַל-צָר : 16 מַה-זֹּאת : 17
 מַה-אֵלֶּה : 18 מַה-פַּעַל אֵל : 19 מַה-יַּעֲצֵן בָּלַק : 20 מַה הַדְּבָר
 הָרַע הַזֶּה : 21 מַה אָנוּשׁ : 22 מַה-נּוֹרָא הַמְּקוֹם הַזֶּה : 23 מַה
 הָעֲרִים הָאֵלֶּה : 24 מַה-דְּרֹךְ הַרוּחַ : 25 מַה-זֶּה וְעַל-מַה-זֶּה :
 26 מַה-תִּקְוֹת חַנָּף : 27 מַה-יַּעֲצֵן יְהוָה עַל-מִצְרַיִם : 28 מַה-קוֹל
 הַצִּיָּוִן הַזֶּה : 29 מַה קוֹל הַתְּרוּעָה הַגְּדוֹלָה הַזֹּאת : 30 מַה
 חִדְלִי אֲנִי : 31 מַה הַצִּיָּוִן הַלֵּז :

^a See 73, 1. ^b Mark the strong emphasis in this, even as compared with the preceding question : both are taken from Ps. 24. ^c See 84, b. ^d 'What and why (on account of what) is this'?

Write in Hebrew

1. Who am I? 2. Who is this woman? 3. Who is this beautiful damsel? 4. Whose garden is this? 5. Whose (To whom) is this slave? 6. Who is that man? 7. Who (emph. : see 87, Obs.) took all the honey? 8. Who is yon woman? (Cf. 13, above) 9. Who are those righteous (ones)? 10. What is this dream? 11. What (like) is that oil? 12. What are the borders of Tyre? 13. How great is Jehovah, the God of Israel! 14. How glorious is the name of God! 15. How frail man is! 16. How high yon mountain is! 17. What hath God decreed concerning the people of this land? 18. How wise thou art! 19. How dreadful this dream is! 20. What is (the)

truth? 21. How beautiful this city is! 22. Wherefore (on account of what) has the righteous perished?

THE PERSONAL PRONOUNS (SEPARATE).

89. A personal pronoun, in Hebrew, is either separate or found in the inseparable state. (a) The forms called 'separate'—which mostly represent the nominative—occur in sentences, *distinct from other words in these*; such forms alone will meanwhile be considered. (b) Inseparable forms, which are merely fragments of the other kind, are intimately connected with nouns (see 92), or verbs (112, 115), or particles (100), and with these form a single word: see 60. Thus used, they often represent an accusative, a possessive, or some other oblique case; but, connected with verbs, they mostly mark the nominative.

90. The (separate) Personal Pronouns are these:—

	Singular.	Plural.
1. c.	אֲנִי or אָנֹכִי I, in pause אֲנִי, אָנֹכִי ¹	אֲנַחְנוּ (אֲנֵנוּ, אֲנַחְנוּ) we, p. אֲנַחְנוּ (אֲנַחְנוּ)
2. m.	אַתָּה (אַתָּה) thou, in pause אַתָּה	אַתֶּם ye.
f.	אַתְּ (אַתְּ) for אַתְּ (אַתְּ) thou, p. אַתְּ	אַתֶּנּוּ (אַתֶּנּוּ, אַתֶּנּוּ) ye.
3. m.	הִוא he, it.	הֵם or הֵמָּה they.
f.	הִיא she, it.	הֵנָּה (הֵנָּה) they.

¹The forms within parentheses are rare.

91. A. *General Remark.* The first and second persons have a common demonstrative syllable אֵן (אַתָּה is for אֵן-תָּה, &c.: see 50, 1).

B. *Special Remarks.* I. First Person. a. The characteristic and significant part in the singular is אֵן. (Cf. our I, Ger. *ich* &c.). b. In the Old Testament, perhaps אֵן occurs as frequently as אָנֹכִי. אֲנַחְנוּ is found only six times (Ex. 16 : 7, 8, &c.); אֲנֵנוּ occurs but once, Jer. 42 : 6.

II. Second Person. The characteristic is the ת (cf. Eng. *thou*, Lat. *tu*, Ger. *du* &c.); ך is assimilated with this ת (50, 1); cf. Arab. *anta*.

III. Third Person. a. The significant part is the aspirate ה (cf. Lat. *hic*, Eng. *he*, &c.). b. The paragogic הַ, found in the plural forms, is a local demonstrative,—*you there; those there*. c. הִוא, הִיא &c. also serve as [1] the copula, see 56; [2] as demonstratives, 84, 3; [3] intensives, 87, *Obs.* d. The

¹ Since more regard will hereafter be shown to the effects of pause, the student should once more peruse what is contained in 45.

form הוּא is of common gender in the Pentateuch; but when it designates the feminine, the Masorettes point it with - (thus הוּאִי) and require it to be read הִיא (46, *Obs.* 2).

Observe the expression בָּלַע הוּא צֶעַר *Bela, that is, Zaar.*

Exercise 12.

רָאָה	seer	עָנִי	afflicted,	אֹר	light <i>c.</i>	כֹּן	honest, upright
עֲבָרֵי	Hebrew		wretched	סִיר	caldron, pot	עֵד	a witness
בָּשָׂר	flesh	כְּרוּב	cherub	תּוֹעֵבָה	an abomin-	עָפָר	dust
אֲבִיּוֹן	poor	חֹשֶׁךְ	darkness	אִתּוֹן	ation	נַפְשׁ	soul, life <i>c.</i>
		רֹעֶה	shepherd;	רֹעִי	shepherdess	(see 66, and foot-note)	

1 אֲנֹכִי הָרָאָה : 2 עֲבָרֵי אֲנֹכִי^a : 3 הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָל-
 בָּשָׂר : 4 עָנִי וְאֲבִיּוֹן אֲנִי^a : 5 צְדִיק אַתָּה יְהוָה : 6 מִי אַתָּה הָר
 הַגָּדוֹל^b : 7 אִישׁ חָכֵם אַתָּה^a : 8 אַתָּה הוּא הָאֱלֹהִים : 9 אַת-
 כְּרוּב : 10 אִשָּׁה יָפֶת מַרְאֶה אַתָּה^a : 11 אִישׁ עָנִי הוּא : 12 יוֹם
 יְהוָה הוּא חֹשֶׁךְ וְלֹא אֹר : 13 אֲנִי אֲנִי^c הוּא : 14 הוּא מֶלֶךְ
 הַכְּבוֹד : 15 אִישׁ אֱלֹהִים קְדוֹשׁ הוּא : 16 בַת מֶלֶךְ הִיא : 17
 עַת רָעָה הִיא : 18 מַצּוֹת הַמֶּלֶךְ הִיא : 19 רָעָה הוּא : 20
 תּוֹעֵבָה הוּא : 21 הִיא הַסִּיר וְאִנְחָנוּ הַבָּשָׂר : 22 בָּנִים אִנְחָנוּ^a :
 23 עָרִים אַתֶּם הַיּוֹם^f : 24 עִם תַּעֲי לִבְבָּי הֵם : 25 הַבַּל הַמָּה :
 26 מֶה הִנֵּה : 27 אַתֶּם הַמּוֹן רַב^a : 28 נֶעַר מִצְרַי אֲנֹכִי^a : 29 הַדָּם
 הוּא הַנֶּפֶשׁ^a : 30 נֶעְרָה מוֹאבִיָּה^h הִיא :

^a Pausal forms. ^b Vocative (73, 1). Observe the absence of the article from the noun (76, Exc. 2). ^c The repetition of the pronoun gives emphasis: 'I am he'; or, 'I (even, or yea) I am he.' See 213, IV. ^d The position of the pronoun, at the head of the sentence, renders it emphatic (55): 'He is the king' &c.; contrast the other sentences in the exercise. ^e 'It (the city: see Ezek. 11:3) is the caldron,' &c., 55, a. ^f See 73, 2. ^g Cf. 83, a. ^h See the examples in 66.

Write in Hebrew

1. I am a great king. 2. I am Jehovah, the God of Israel. 3. Thou art the man. 4. Thou art the daughter of the Egyptian.

5. Thou (f.) errest in heart. 6. Thou ' art a wise woman. 7. Who art thou, old man? (73, 1). 8. Thou art he, O king. 9. Who is this? It ' is the Bethlehemite (80, 1). 10. They ' are flesh. 11. We are dust. 12. He · is man, and not God. 13. We (m. and f.) are sick of love. 14. What are ye? 15. Thou art the handmaid of Pharaoh. 16. Ye (m. and f.) are sad (bitter) of soul. 17. It ' is the shout of a great multitude. 18. It ' is false (falsehood : cf. 83, a). 19. It ' is the law of the land. 20. They ' (m. and f.) are righteous. 21. We ' are poor.

¹ Put the pronoun last ; cf. 2, 4, 7, 10, 11, &c. above.

SUFFIXES TO NOUNS.

92. 'Possessive Pronouns,' in our sense and use of these—i. e. as forms distinct and separate from the words they modify—Hebrew does not employ.¹ Instead of these, fragments of personal pronouns are joined as 'suffixes' (60) to nouns, whose form and place of tone are thereby often changed. A 'union-vowel' is in general prefixed to suffixes beginning with a consonant.

Thus, *our word* would be expressed in Hebrew by דְּבַרְנוּ, which is formed by the addition of נוּ, a fragment of the first pers. pron. plur., to דְּבַר *word*, by means of the union-vowel ו. The changes in the noun are made according to the principles exemplified in 47—49.

Obs. A suffixed noun is, properly, *construct* before the pronoun-fragment joined to it; thus ראשִׁי *my head*, is really *head of me*. This is most plainly seen in nouns with 'heavy' suffixes (96).

93. The *termination* of a word is sometimes changed before a suffix is assumed. Thus (1) the Dual ׀ and the Plural ׀ assume the construct ending ׀, though this is often modified again by the additions made to it.^a (2) The plural feminine in וֹת remains unchanged, but mostly takes, besides, the ending ׀.^b (3) ׀ sing. masc. is wholly dropped.^c (4) ׀ feminine is changed to ׀, —before 'grave' suffixes (96), to ׀.^a (5) A final letter that is really a double consonant receives Dagesh, if possible, while the preceding vowel-sound is often also modified.^d

¹ There is but one instance of a noun in the construct state before the separate form of the personal pronoun, viz. in Nah. 2 : 9.

^a For illustrations, see table in 97.

^b When י is not assumed, the suffixes attached to ות are often those combined with nouns in the singular (94, line *a*); thus we find אֲבוֹתָיְהֶם but also (more frequently) אֲבוֹתָם *their fathers*, עֲדוּתַי *my testimonies*, Ps. 132 : 12, for עֲדוּתַי. The superaddition of the masc. ending י to the fem. ות is really both inaccurate and superfluous.

^c Thus, from שָׂדֵה *field*, we form שָׂדֵהוּ, שָׂדֵהִי (95, 3rd. sing. *b*), שָׂדֵהִי, *my, his, her field*.

^d E. G. from עַם is formed עַמִּי *my people*; אִם gives אִמּוֹ *his mother*; כָּל כָּלָם *all of them, they all* (see 18, *Obs.* 1, and for a fuller treatment of this class of nouns, 212). But הָרִי becomes הַרִי *my mountain* (instead of הָרִי : see 9).

94. The common forms of suffixes are these :—

	Singular of <i>pronoun</i>					Plural of <i>pronoun</i>				
	1st.	2nd.	3rd.			1st.	2nd.	3rd.		
	<i>c.</i>	<i>m.</i>	<i>f.</i>	<i>m.</i>	<i>f.</i>	<i>c.</i>	<i>m.</i>	<i>f.</i>	<i>m.</i>	<i>f.</i>
<i>a.</i> Singular of <i>noun</i>	יְ	ךְ	וּ	וּ	וּ	נִ	כֶּם	כֶּן	ם	ן
<i>b.</i> Dual & Plur. ...	יְ	יְ	יְ	יְ	יְ	נִ	כֶּם	כֶּן	ם	ן

95. *Rarer forms of suffixes.*— 2nd. Pers. Sing. *a.* Instead of ךְ — there is sometimes found the fuller כָּה — as יְרַכָּה *thy hand*, Ex. 13 : 16. *b.* Instead of ךְ — we find כִּי — or ךִּי —.

3rd. Pers. Sing. *a.* The ordinary termination וּ, for masc., comes from an older ending הָ (as שִׁירָהּ *his song*, Ps. 42 : 9); and this again, no doubt, from the fuller form הִי. *b.* הִי is mostly found with nouns ending in הָ (see 93, *c*); and *c.* simple ו after the union-vowel י, as in אָבִיו *his father*. *d.* The form for feminine is sometimes הִי —.

Plurals.— The heavy forms הֶם, הֵן are rarely coupled with nouns singular, as שְׁבוּתָהֶם *their captivity*. On the other hand, plural nouns often take the shorter forms usually employed with the singular; thus, אֹתוֹתָם *their signs* (93, *b*).

Obs. 1. Before the plural suffixes, י is sometimes dropped; thus יְדֵיכֶם *your hands*, for יְיָדֵיכֶם.

Obs. 2. Of plural suffixes, masculine forms are sometimes used for feminine; thus, אָבִיכֶם *your father*, is employed by Jacob in addressing Rachel and Leah, Gen. 31 : 9.

Obs. 3. The suffix וּ — is used only in poetry: it stands for the 3rd. plural, as in Deut. 32 : 37, 38; or for the 3rd. singular employed in a collective sense (*his* for *their*) Job 27 : 23.

96. Suffixes are either 'grave' or 'light.' (*a*) *The grave* (or 'heavy') *suffixes are those which of themselves form a closed syllable* הֶם, הֵן, כֶּם, כֶּן: they are appended to the *construct* forms, and always have the tone. (*b*) *All other suffixes are 'light,'* and are appended, in the plural, to the ground-form of the *absolute*.

97. Tables¹ of nouns with suffixes:—

	NOUN MASCULINE		NOUN FEMININE	
	<i>Sing. of Noun</i>	<i>Plur. of Noun</i> ^a	<i>Sing. of Noun</i>	<i>Plur. of Noun</i>
<i>Abs.</i>	סוס horse	סוסים horses	סוּסָה mare	סוּסוֹת mares
<i>Cons.</i>	סוס horse-of	סוסים horses-of	סוּסָת mare-of	סוּסוֹת mares-of
1. <i>com.</i>	סוּסִי my horse	סוּסַי my horses	סוּסָתִי my mare	סוּסוֹתַי my mares
2. <i>m.</i>	סוּסְךָ thy horse	סוּסֶיךָ thy horses	סוּסָתְךָ thy mare	סוּסוֹתֶיךָ thy mares
... <i>f.</i>	סוּסְךָ ...	סוּסֶיךָ ...	סוּסָתְךָ ...	סוּסוֹתֶיךָ ...
3. <i>m.</i>	סוסו his horse	סוסיו his horses	סוסתו his mare	סוסותיו his mares
... <i>f.</i>	סוּסָהּ her horse	סוּסֶיהָ her horses	סוּסָתָהּ her mare	סוּסוֹתֶיהָ her mares
1. <i>c.</i>	סוסנוּ our horse	סוסינוּ our horses	סוסתנוּ our mare	סוסותנוּ our mares
2. <i>m.</i>	סוסכםּ your ...	סוסיכםּ your ...	סוסתכםּ your ...	סוסותיכםּ your ...
... <i>f.</i>	סוסְכֶּן ...	סוסֵיכֶּן ...	סוסְתֶּכֶן ...	סוסוֹתֵיכֶּן ...
3. <i>m.</i>	סוסםּ their ...	סוּסֵיהֶםּ their ...	סוסתםּ their ...	סוסותיהםּ their ...
... <i>f.</i>	סוסָן ...	סוּסֵיהֶן ...	סוסְתָן ...	סוּסוֹתֵיהֶן ...

^a The suffixes to *Dual* nouns are the same as those attached to plurals.

^b In pause, these forms become סוּסֵי, סוּסָהּ, סוּסֵיךָ, סוּסָתִי, סוּסוֹתֶיךָ, סוּסוֹתֵיךָ.

^c Regarding the pronunciation of this ending, see 14, 1, *Obs.*

98. It has already been stated (79, 3) that no two construct words can be dependent, as *co-ordinates*, upon another word. But three other modes of construction are available, especially for expressing the idea of possession. Thus:—

- a. *The chariot of Israel and his horsemen* 2 Kings 2 : 12... רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו
 b. *The chariot of Israel and the horsemen of Israel...* רֶכֶב יִשְׂרָאֵל וּפָרָשָׁי יִשְׂרָאֵל
 c. *The chariot and the horsemen (which) [belong] to Israel* = הַרֶכֶב וְהַפָּרָשִׁים = לְיִשְׂרָאֵל (אִישׁ) : the relative is often omitted.

Exercise 13.

לֶחֶם lot, portion	אִיד calamity,	שְׁאֵלָה petition	שְׂשׂוּעִים delight (Lat.
טוֹב goodness	הַרְסָה destruction	זְבוּרָה might,	<i>deliciae</i>) 143, 2.
כֹּחַ strength 12, 2	אֱמוּנָה faithfulness	גִּבּוֹרָה mighty deed	צָר small, con-
צוּר rock	בְּקוּשָׁה request	חַיִּים life 143, 2	נָרַח fined, narrow
מַחֲסֵה refuge	הַנְּאָה zeal, envy	מְרֵעִת pasture	זָר strange
אִינְיָוִט iniquity	חַטָּאת sin <i>f.</i>	עֵדוּת testimony	נָאָה pray!

¹ The student must commit these paradigms to memory,—the place of tone being carefully observed. They should be written out at length; but, for variety, the suffixes may be appended to שִׁיר *m.*, שִׁירָה *f.* a song.

1 זאת בְּרִיתִי : 2 רַב טוֹבֵךְ מְאֹד : 3 טוֹבֵךְ הָרַב : 4 זֶה גִּדְּלֶךָ :
 5 מֵה־פְּחִי^a : 6 כְּזוֹ גְדוֹל : 7 צַר פְּחָכָה^b : 8 יְהוֹה נָתַן קוּלוֹ :
 9 אֲתָן צִאֲנִי : 10 אֱלֹהִים צוֹרֵם : 11 קְרוֹב יוֹם אִידָם : 12 אַתֶּם
 עֲרִי : 13 עֲדִיהֶם הִפְּמָה : 14 יְהוֹה רֵעִי^c : 15 אַתָּה יְהוֹה מִתְּסִי^c :
 16 רִמְךָ^d עַל־רֵאשֶׁךָ : 17 מְדַאֲהוּ^e נוֹרָא מְאֹד : 18 זֶר מַעֲשֵׂהוּ^e :
 19 מַעֲשֵׂה יָדְךָ^f בְּלִנּוֹ : 20 מַעֲשִׂיהֶם מַעֲשֵׂי אֲנִי : 21 מֵה הִפְּאֲתִי :
 22 תוֹרַתְךָ^d אֲמַת : 23 רַבָּה אֲמוֹנַתְךָ : 24 רַעַתְךָ^d רַבָּה : 25 זֹאת
 רַעַתְךָ : 26 רַעַתְכֶם רַבָּה : 27 מֵה־שְׂאֵלְתְךָ^a וּמֵה־בִּקְשֵׁתְךָ :
 28 אֵיךָ קִנְאַתְךָ^d וּגְבוּרַתְךָ : 29 אֲנִי אֱלֹהֵיכֶם : 30 אֵי־הֵנָּה^g
 אֱלֹהֵיהֶם : 31 אֵי אֱלֹהֵימוֹ : 32 מִי אֲנֹכִי וּמִי^h חַיִּי : 33 הוּא
 אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעֲיוֹ וְצֵאן יְדוֹ : 34 עֲדִיתְךָ שְׂעִשְׂעִי : 35
 מַעֲשֵׂה יָדֶיךָ הַשָּׁמַיִם : 36 אֱלֹהֵי חֲקֵי הָאֱלֹהִים וְתוֹרַתוֹ^k : 37 עֲמֶךָ
 עֲמִי וְאֱלֹהֶיךָ אֱלֹהֵי : 38 אִישִׁי הָרִאשׁוֹן : 39 אִישָׁה זִקֵּן :

^a See 88, 1. ^b See 95, 2nd Sing. ^a : this is also a pausal form (45, c).
^c See 93, 3. ^d See p. 15, foot-note. ^e See 95, 3rd Sing. ^b. ^f See 81, 2 b.
^g The particle **אֵי** (Lat. *tandem*) is attached to words which indicate request or
 entreaty : see also 121, *Obs.* ^h See 87, 1 a. ⁱ See 55 a. ^k See 98. ^l See
 69, 6.

Write in Hebrew

1. This is my law. 2. It is thy voice. 3. This is his good hand (76, 3). 4. Where is thy great strength? (76, 3, and 10, 1) 5. What is her lot? 6. This numerous people is thy flock. 7. Great is their faithfulness. 8. It is our abomination. 9. These are my testimonies. 10. Ye are my shepherds (93, 3). 11. I am Jehovah thy God (p. 48). 12. He is their God. 13. Thou art my God. 14. Jehovah our God is holy (52). 15. We are thy people, and the flock of thy pasture. 16. Truth and judgment are the works of his hands. 17. All his commandments are truth. 18. Jehovah is the refuge and rock of the righteous (98). 19. All the work of our hands is evil. 20. This is the time of your destruction. 21. We are thy witnesses. 22. The commandments and testimonies of God (98) are her delight. 23. All your works are evil. 24. How strange are his deeds!

SIMPLE PREPOSITIONS.

99. In Hebrew, as in many other languages, most prepositions were originally nouns, chiefly denoting place; and some are still employed as such. These forms are often plurals, and always *construct*.

Thus, אֶצֶל *near*, means literally (*at the*) *side-of*; בְּנֶגֶד *before*, means properly *front-of*. Cf. Eng. *beside*, Lat. *gratia, causa*, Ger. *statt*. For plural construct forms see 101, 2.

Obs. Prepositions are usually repeated before each of a series of objects, see 24 in exercise.

100. Accordingly, whenever prepositions are succeeded by personal pronouns, the latter take the form of suffixes; and these are plural if the word itself be really a plural form.

Thus, from זולת *besides, except*—properly the construct of an unused noun זולת *removal*—we form וּלְגַתִּי, וּלְגַתְּךָ, *except me, thee, &c.* Behind them is expressed by אַחֲרֵיהֶם (lit. *the after parts of them*), which comes from a noun of plural form אַחֲרִים.

Obs. The vowel-changes in these preposition-nouns, in consequence of their assumption of the suffixes, take place according to the laws which regulate each kind of noun: see 131 ff.

101. The simple prepositions are the following:—

1. Those which take suffixes like the *singular* nouns: אֶצֶל *side-of, near*, (אֶצְלִי) *near me* &c. (see 134, III. *Obs.*); בְּעַד, בְּעַד *near, behind, round, outside, for* (בְּעַדִּי, בְּעַדְךָ, &c.); זולת *besides, except* (see above); בְּנֶגֶד *before*, (בְּנֶגְדוֹ &c.) מוֹל *opposite*; עַל *on account of*. See also 104—108.

2. The following take suffixes like *plural* nouns:—אֶל (in poetry אֶלִּי) *to, towards*, אֵלַי *to me*, אֵלֵיהֶם *to them* (observe the change of vowel with the heavy suffixes): אֵלַימו *is a poetic form* (95, *Obs.* 3). עַל (poet. עָלַי) *on, upon, concerning, against, near*, עָלַי *against me*, עָלַיְכֶם *against you* (עָלַימו poet.). עַד *as far as, until*, (poet. עָדַי) עָדַי *even to me*, &c., the Qāméz being retained throughout, even in עָדַיְכֶם. אַחֲרַי, and more frequently אַחֲרֵי, *after* (see above) אַחֲרַי *after me*, &c. סָבִיב, סָבִיבוֹת *round about*, סָבִיבֵי and סָבִיבוֹתָיו *round him* &c.

3. תַּחַת *under, instead of, for*, mostly takes plural suffixes, as תַּחַתֵּי; but sometimes תַּחַתֵּי; and תַּחַתֶּם, more frequently than תַּחַתֵּי (211) may assume a singular suffix, as בֵּינִי, or a plural, as בֵּינָיו, or a feminine plural form, as בֵּינוֹתֵינוּ.

Obs. *Between...and...* is expressed by (a) בֵּין...וּבֵין—see 31 in exercise; or (b) בֵּין...לְ, see 102, etc.

Exercise 14.

גִּלְגָל Gilgal	נָפַל he (it) fell	רָגַל foot 64, 6	מְלִיץ interpreter
יֹאבֵב Joab	נָחַשׁ serpent	הִלְךְ he went, walked	קָעַל he bolted,
מִזְבֵּחַ altar	קָצַף he was angry	רָעַשׁ noise, earthquake	רָעַשׁ fastened
עֲרָבָה desert; Jor-	פָּחַד fear	אֲדָמָה ground	דֶּלֶת door
dan valley	הוֹי woe!	בָּנָה he made a wall	הֵאָזַה heap (of stones)
אֵלֹן oak	אֲחֵרִית latter end	לַיְלָה לַיְלָה night	מַכָּה wound, stroke
מֹרֵה Moreh	גָּמַל he did good	יֵשׁ there is (are)	מָלֵא full of
אֵין there is (are)	(or evil)	בָּרַק Barak	אֵלִישָׁע Elisha
not, none	אָבַד perishing;	רָדַף he pursued	אֲדָוָר adversary
שָׁמַע he heard, listened	הַרְשָׁתָה destruction	חֲרָשֶׁת Harosheth	חֲמָה terror

1 הִנֵּה יֹאבֵב אֵצֶל הַמּוֹבֵחַ : 2 הָעֲרָבָה מוֹל הַגִּלְגָל אֵצֶל
 אֵלֹנֵי מֹרֵה : 3 יִשְׂרָאֵל נָגַד הָהָר : 4 יֵעַן מֵהָ : 5 וּזְלָתִי אֵין
 אֱלֹהִים : 6 אֵין אַחֲרֵת וּזְלָתָהּ : 7 לֹא שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם :
 8 קָרֹב אֵלָיְךָ הַדָּבָר מְאֹד : 9 יְהוֹה לֹא שָׁמַע אֵלַי : 10 נָחַשׁ
 עַל־דְּרָךְ : 11 עָלַי הָעוֹן : 12 יְהוֹה קָצַף עָלֵיכֶם : 13 פָּחַד נָפַל
 עָלֵיהֶם : 14 הוֹי עָלֵינוּ : 15 יְהוֹה גָּמַל עָלֵיכֶם : 16 יְהוֹה אֱלֹהֵינוּ
 מֶלֶךְ עַד־עוֹלָם : 17 אַחֲרֵיתוֹ עָדֵי אָבַד : 18 יָד תַּחַת יָד רָגַל
 תַּחַת רָגַל : 19 מֵה־יֵשׁ תַּחַת יָדְךָ : 20 הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם :
 21 גָּדַר בְּעָדַי : 22 לַיְלָה אֹר בְּעַדְנִי : 23 אַחַר הָרוּחַ רָעַשׁ
 וְאַחַר הָרָעַשׁ אֵשׁ : 24 בָּרַק רָדַף אַחֲרַי הָרֹכֵב וְאַחֲרַי הַמַּחֲנֶה
 עַד חֲרָשֶׁת הַגּוֹיִם : 25 דָּוִד הִלְךְ אַחֲרַי : 26 נָעַל הַדֶּלֶת אַחֲרַי :
 27 פָּרַעַה רָדַף אַחֲרֵיהֶם : 28 אֵין וּזְלָתְךָ וְאַנְכִי אַחֲרֶיךָ : 29 רַב
 הַמְּקוֹם בֵּינֵיהֶם : 30 הַמְּלִיץ בֵּינָתָם : 31 הַגִּל הוֹה עַד בֵּינִי וּבֵינְךָ
 הַיּוֹם : 32 מֵה הַמְּכֹבֹת הָאֵלֶּה בֵּין יָרֶיךָ : 33 הִנֵּה הָהָר מָלֵא
 סוּסִים וְרֹכֵב אֵשׁ סְבִיבוֹת אֵלִישָׁע : 34 סְבִיבוֹ צָרִיו : 35 חַתַּת

1 This is the construct state of the noun אֵין *nothing*, which form is used at the end of a sentence or clause.

אֱלֹהִים עַל הָעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם :

^a 'On account of what?' *i. e.* Wherefore? ^b Supply 'There is...' ^c See 74, *Obs.* ^d 'On me [be] the blame.' See 71, 3. ^e Poetic (2nd sing. fem.) and pausal form. ^f See 73, 2.

Write in Hebrew

1. The camp of our adversaries is before the city. 2. Thy fig-tree is opposite our oak. 3. The Egyptian slave is at the side of the king's throne. 4. 'There is no God besides thee. 5. 'There is no other but him. 6. Thy husband said unto them, Who are ye? 7. The God of heaven and earth (79, 4) hath given unto us life. 8. The king's seer did not listen to her. 9. Balak said unto him, What good hath thy God done unto thee? (cf. 15, above). 10. That city is near (עַל) the Great Sea. 11. My adversary fell upon me. 12. Her husband was angry with (against) her. 13. What has the king of Egypt determined concerning us? 14. Great fear has fallen upon them. 15. Woe to you! 16. Great is the mourning over him. 17. The faithfulness of our God is great, (even) unto the heavens. 18. This Bethlehemite went as far as the upper gate of Jerusalem. 19. The day is darkness around us. 20. The mountains are round about Jerusalem. 21. Our adversaries round about us are very many. 22. This is the covenant between us and you. 23. These high mountains are between them and that good land. 24. I was behind her. 25. They were behind you. 26. The king of Israel pursued after us as far as our camp.

INSEPARABLE PREPOSITIONS.

102. As is indicated by their name, the three 'inseparable prepositions' עַל, עִם, לְ, are only found in close connection with another particle or word.

עַל is derived from עַל־בַּיִת *house*, and means *in, among, by, with, when* (in general statements of time) etc. עִם is contracted from עִמָּךְ *thus, so*, and means *as, so, like, according to, when* (in precise statements of time), *about* (approximately) etc. לְ is shortened from לְאֵל, and means *to, for*, etc.¹

¹ Though לְ mostly marks the dative, and may be used in certain periphrases for the genitive (80, 3 a, and *Note*; 153, *Note*), it is (1) also, improperly, employed by Aramaising writers as the sign of the accusative; see Jer. 40 : 2; Lam. 4 : 5; Job 5 : 2. (2) It sometimes marks the *agent*, after passive verbs, as Est. 5 : 12.

103. The rules¹ for the punctuation of these prepositions are the following :—

1. They regularly take simple sh^ewa.

E. G. בְּפִי *in my mouth*, בְּאֵשׁ *like fire*, לְמִי *to whom?*

2. Before another simple sh^ewa, their own is changed to Hiréq (30). And if the second one stands under ' , it wholly disappears.

Examples are בְּנֵי with a *kid*, בְּדֶבֶשׁ *like honey*, לְכֶסֶל *for a fool*. Again, בְּיִרְחוֹ becomes first בְּיִרְחוֹ and finally בְּיִרְחוֹ *in Jericho* (cf. 69, 4).

3. Before the composite sh^ewas, they take the corresponding simple vowel-sound (11).

Thus, בְּאַרְיֵי *like a lion*, בְּאַמֶּת *in truth*, לְחֹלִי [lo-hōli] *with a disease*.

4. Before the tone, they sometimes take Qāméz.

Obviously, only a monosyllable, or a dissyllable accented on the penult, can fulfil what is required; e. g. בְּזֶה *in this*, לְגַצָּח *for ever*. But we also find בְּשֹׁד *like a tempest*, לְדָם *for blood*, according to rule 1.

5. Before the Article, they first extrude the ה, then take its place and vowel-point; but בְּ does this less frequently.

Examples are לְמֶלֶךְ *to the king*, בְּהַצִּיר *like the hedge* (or *hay*), בְּהָר *in the mountain*,—instead of לְהַמְלֶכֶךְ &c. : but בְּהַיּוֹם *as [it is] to-day* (73, 2).

Obs. (a) So weak is א in its consonantal power, that when these prepositions are connected with אֱלֹהִים *God*, אֲדֹנָיִם *Lord* or *lords*, the א and its vowel-sound regularly merge in the preposition's vowel, which is sometimes thereby lengthened, as in בְּאֲדֹנָי, לְאֱלֹהִים; hence also בְּיִהוָה (46, Obs. 2, a). So, too, the common verbal form לְאָמַר *to say*, or *saying*, is for אָמַר.

Observe (b) the phrase: מַה־לִּי וְלָכֶם *What (is there) to me and you?* i. e. *What have I to do with you?*

Regarding the combination of these inseparable prepositions with suffixes, see the paradigm.

Exercise 15.

מְלָךְ he reigned, ruled	נַחֲלָה possession, inheritance	מְלוֹא fulness, what fills	חֶלֶק portion, lot עוֹד again, still, yet
יָשַׁב he sat, sat down, dwelt	הִשְׂפִיץ he delights הִשְׂפִּיעַ pleasure, de-	אָב father	שׁוֹט whip
בְּנֵינָא Canaan	לֵחַי light	אִם mother	מָתְנַג bridle
כּוֹס cup	אֲדֹנָי lord, master	דָּוָד love; one be- loved	גָּבַח fool
שֵׁר prince	שֵׁבֶט tribe; rod	לֵוִי Levi	רַב multitude.
כֹּהֵן priest	חִרְפוֹה reproach	אֵף also, even	חֹל sand

¹ Compare the rules for pointing the conjunction Waw, 69.

² In Scripture, the plural אֲדֹנָי may mean *my lord* (143, 2 d) or *my lords* (as Gen. 19 : 2), while אֲדֹנָי signifies *the Lord*.

Transcribe and translate

1 בַּעַת הַהֵיא אֵין מֶלֶךְ בִּישְׂרָאֵל : 2 אַבְרָם יֵשֵׁב בְּאַרְצֵי פְּנָנִין :
 3 כּוֹס פְּרָעָה בְּיָדִי : 4 דָּמוֹ בְּרֵאשׁוֹ : 5 מִזֶּה^a בִּירְדָּה : 6 שֶׁר וְגִדּוּל
 נֶפֶל הַיּוֹם הַזֶּה בִּישְׂרָאֵל : 7 קוֹל הַמּוֹן בְּהָרִים : 8 הִנֵּה בְּשָׁמַיִם
 עָדִי : 9 מִי בַּחֲצַר : 10 הָרֹד מֶלֶךְ בִּירוּשָׁלַם : 11 הִנֵּה חַפְּזֵי בֶדֶךְ
 הַמֶּלֶךְ : 12 עַד יְהוָה בְּכֶם : 13 לֹא כְּאַרְצֵי מִצְרַיִם הוּא : 14 לֹא
 כְּצוּרֵנוֹ צוּרֵם : 15 אֵין צוּר כְּאַלְהֵינוּ : 16 מִי כִיהוָה : 17 אֵין
 כְּמַהוֹ בְּכָל־הָעַם : 18 אֵין כְּמוֹד בְּאַלְהִים^a וְאֵין כְּמַעֲשֵׂיָהּ : 19
 כְּעַם כְּכֹהֵן^e בְּעַבְדֵי בְּאַדְנָיו : 20 כְּמוֹנֵי כְּמוֹד^f כְּעַמִּי כְּעַמֶּךָ כְּסוֹסֵי
 כְּסוֹסֵיָהּ : 21 לְמִי^g הִנְעַרְהָ הַזֹּאת : 22 עַבְדֵי לְדוֹד^h : 23 לְשִׁבְטֵי
 הַלְוִיⁱ לֹא נָתַן מִשָּׁה נִחְלָה בְּאַרְצֵי : 24 חֲרַפְתָּ עוֹלָם^k נָתַן לְמוֹ :
 25 לִיהוָה^l הָאָרֶץ וּמְלוֹאָהּ : 26 אָב אֲנֹכִי לְאַבְיוֹנִים : 27 אֵין־לִי
 בְּהֵם חֲפִץ : 28 אֵין לָהֶם רָעָה : 29 אֲנִי לְדוֹדֵי וְדוֹרֵי לִי : 30 לָךְ
 יוֹם אֶפְ-לָךְ לִילָה : 31 אֵין לָהּ אָב וְאֵם : 32 חֲכַמְתָּמָה לָהֶם^m :
 33 מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים : 34 מַה־לְּנוֹ חֵלֶק בִּישְׂרָאֵל : 35
 חֵלֶק אֵין־לָהֶם עוֹד לְעוֹלָם בְּכָלⁿ : 36 שׁוֹט לְפָנַי מִתְּנֵה לְחַמּוֹר
 וְשִׁבְטֵי לְגוֹ כְּסִילִים : 37 זֶה־לָךְ הָאוֹת : 38 יִשְׂרָאֵל וִיהוּדָה רַבִּים
 כְּחֹל אֲשֶׁר־עַל־הֵים לְרַב :

^a See 88, 1. ^b See 46, Obs. 2. ^c See 91, III *d*. ^d Plural : 'among the gods.

^e 'As is...so is...' ^f 'I am as thou art' &c. ^g See 87, 1 *b*.

^h See 80, 3 *a*. ⁱ See 80, 3 *b*. ^k See 83, 1. ^l 'The earth is Jehovah's...' ^m 'I am my beloved's...' &c. ⁿ Jer. 8 : 9. ^o Eccl. 9 : 6.

Write in Hebrew

1. David ruled in Judah. 2. The God of heaven delights in truth.
 3. Thy blood (be) on thy head (Cf. 4 above). 4. The righteous de-
 lights in his God. 5. The prince sat in the gate of his city. 6. His
 delight (see Exer. 13, no. 34) is in my law. 7. The delight of fools is
 in the calamity of the just. 8. My delight is in the law and the com-
 mandments of my God (see 98). 9. In my dream, behold (there was)

a man with (=and) the jawbone of an ass (80, *Note*) in his hand. 10. The Lord delights in him. 11. We are like you (see 19, above). 12. In his latter end, he perished like a fool. 13. Who said such things (said like these : cf. 103, *d*)? 14. The light is like the darkness (cf. 19, above). 15. Who heard (anything) like this? (See 63, *Obs.*, and 103, *d*). 16. There is no bread in the city for this great multitude. 17. He has (there is to him) a heart like a stone. 18. We have no inheritance (there is not to us an inheritance) in the land. 19. They have no son or daughter (cf. 31, above). 20. Our God is a refuge for us. 21. The shepherd gave to the man a sign. 22. What have they to do with us? 23. Who is like thee in Judah? 24. Behold, the heaven is Jehovah's (belongs to Jehovah).

THE PREPOSITIONS ׀ and ׀ : THE PREFIX ׀.

104. The Prepositions ׀ and ׀ (or ׀), both of which mean *with, together with*, take doubling Dagesh in the second consonant, on their assuming suffixes. (See the paradigms).

This Dagesh is compensative (19, 1), since ׀ comes from the verb ׀ to collect, and ׀ is shortened from ׀ nearness (50, 1).

Obs. In Joshua, Kings, Jeremiah and Ezekiel, this 'preposition' ׀ seems to have been confounded sometimes with the 'prefix' ׀ (105), whose vowel-points it bears; hence ׀ for ׀ &c.

105. Quite different in sense and use is ׀ or ׀, a *prefix*, mostly joined with (*a*) a direct and definite accusative; rarely (*b*) with an indefinite; sometimes (*c*) it marks the nominative of passive verbs; seldom is it employed (*d*) as a mere sign of emphasis, to mean *self, same, as for*, &c. Except in this last case, it is incapable of being rendered into English by a suitable equivalent.

Examples are (*a*) ׀ ׀ ׀ ׀ *Israel loved Joseph*; (*b*) Ex. 2:1; Prov. 13:21; Isa. 33:19; Job 13:25, &c.; (*c*) ׀ ׀ ׀ ׀ *but by lot shall the land be divided*, Num. 26:55; cf. v. 60, also 2 Kings 18:30; (*d*) 2 Kings 6:5.

Note. Determinate accusatives, that may take ׀ before them (for, unless the object be a personal pronoun, not in the *affix*-form [176, ff.], the sign is often dropped) are:— (1) Proper names, (2) suffixed nouns, (3) nouns or adjectives which have the article, (4) nouns in the construct state, (5) nouns marked by numerals [145 ff.], (6) all pronouns, except ׀ the interrogative.

Obs. The accusative prefix is usually repeated before each of a series of objects, as in Gen. 1:1; 1 Kings 1:10, but not always, as in 1 Kings 1:44.

106. The particles הַה, הִנֵּה *behold*, עוֹד *still, yet*, אֵי *where?* כֹּל *all*, as well as the affirmative וְ and the negative אֵי, likewise take suffixes.

Thus, הִנֵּנִי *behold me! here I am!* עֹרְנִי *he is (was) still*, אֵינָם *they are (or were) not*; כֹּלְכֶם *ye all* &c. Cf. 129.

Exercise 16.

מַעֲשֵׂה work, reward	עָלַי Eli	שָׁלַח he sent	גִּבּוֹר mighty one, hero
רִיב dispute, con- troversy	שָׁמַר he kept	עָבַר he crossed over	כִּי for, because; if,
אֲבִשָׁלוֹם Absalom	חַי living, alive	חַי living, alive	כִּי when: that (<i>conj.</i>)
כֶּסֶף silver, money	שָׁפַט he judged	זָכַר he remembered	פֹּה here

1 רִיב לִיהוָה עִם עִמּוֹ : 2 עִמִּי עִמִּי : 3 כְּהִנֵּה רַבּוֹת עִמּוֹ :
 4 עֲמַךְ אֲנִי : 5 אֲנַחְנוּ עִמָּךְ : 6 עִמָּנוּ אֵל : 7 בַּיּוֹם הַהוּא כָּרַת^a
 יְהוָה אֶת-אֲבָרָם בְּרִית : 8 מִשְׁפָּטִי אֶת-יְהוָה וּפְעֻלָּתִי אֶת-אֱלֹהֵי:
 9 הִנֵּה הַכֶּסֶף אֲתִי : 10 אֵין-זָכַר אֲתָנוּ : 11 הִנֵּה בְרִיתִי אֲתָךְ :
 12 אֲתָכֶם הִרְכַּב וְהַפּוֹסִים : 13 עָלַי שָׁפַט אֶת-יִשְׂרָאֵל : 14 יְהוָה
 אֱלֹהֵיכֶם נָתַן לָכֶם אֶת-הָאָרֶץ הַטּוֹבָה הַזֹּאת : 15 יְהוּדָה לֹא
 שָׁמַר אֶת-מִצְוֹת יְהוָה אֱלֹהֵיהֶם : 16 אֲבִשָׁלוֹם עָבַר אֶת-הַיַּרְדֵּן^e
 הוּא וְכָל-אִישׁ יִשְׂרָאֵל עִמּוֹ : 17 יְהוָה זָכַר אֲתָם : 18 אֲתִי שָׁלַח
 יְהוָה : 19 אֲתָכֶם לָקַח יְהוָה לֹא^f לְעַם נַחֲלָה בַּיּוֹם הַזֶּה : 20
 אֵינָנוּ כִּי לָקַח אֹתוֹ אֱלֹהִים : 21 אֵינְךָ עַד-עוֹלָם : 22 הֵנוּ בְיַדְךָ :
 23 הִנֵּךְ יָפָה דוּדִי : 24 הֵנָּם אֲתָכֶם : 25 עוֹדִי עִמָּךְ : 26 עוֹרְנִי
 הַיּוֹם חוֹק : 27 עֹרְנִי בְּמַצְרַיִם : 28 עוֹדְךָ חַי : 29 עוֹדָם חַיִּים^g :
 30 יִשְׁנוּ פֹה עִמָּנוּ הַיּוֹם : 31 אֵימָם : 32 אֵיכָה : 33 זֹאת בְּרִיתִי
 אֲתָם : 34 יְהוָה אֲתִי כְּגִבּוֹר : 35 מַעֲשֵׂה יָדָיו כָּלָם : 36 כָּלְנוּ
 חַיִּים פֹּה הַיּוֹם :

^a See 103, 4. ^b See 63, *Obs.* ^c Cf. Matt. 1 : 23. ^d See Exercise 1, 1, *Translation.* ^e See 72, 1. ^f See 55. ^g 'to himself for...' ^h This form is the plural of the adjective,—not the noun *life* (143, 2, c). ⁱ These forms contain the preposition, not the prefix (104 *Obs.*): they should not be imitated in composition.

Write in Hebrew

1. The fool went with the multitude. 2. My father is with me. 3. We have a controversy with you (Cf. 1, above). 4. Who is with them? 5. Your reward (93, 4) is with him. 6. I am not with thee. 7. The old man took his heifer and his ass (105, *Obs.*) with him. 8. Jehovah remembered us and his covenant with us. 9. Israel has not kept (*pref.*) my covenant with him. 10. The seer heard him in the garden with my father. 11. This man heard (*pref.*) the voice of his God. 12. David remembered (*pref.*) Jehovah in his distress. 13. He is not with you. 14. Thou art not innocent in this thing. 15. Thou art not the prince's daughter. 16. Ye are not Pharaoh's shepherds. 17. She is not beautiful. 18. Here we are! 19. Behold she is (Behold her) in the court with the damsel. 20. Behold, I am (Behold me) with you for ever (even to eternity). 21. She is still in the land of the living. 22. Thou art still very frail. 23. They are still poor. 24. They are all sick. 25. Whom (87, 1, c) did the shepherd pursue?

THE PREPOSITION מִן: COMPOUND PREPOSITIONS.

107. The preposition מִן¹ *from, out of, &c.* is thus combined with other words:—

1. The ם mostly² assimilates itself with ordinary consonants succeeding it, which then assume Dagesh compensative [19, 1], as מִמָּוֹת *from death*, for מִן מָוֹת. But, from a consonant which (a) has sh^ewa and (b) is not a mutable, the Dagesh may be dropped; as מִמֶּנֶּץ *at the end*, but מִפְּרִי *of fruit*.

2. Further, before an aspirate, ׀ becomes ׀ [9], as מִמֵּאֵשׁ *from fire*. But, before strong aspirates like ה or ח, ׀ sometimes remains, as in מִחַוּת *from a thread*.

3. Before Yod with sh^ewa (י), the ם and the ׀ are dropped, and ׀ quiesces in the ׀ of the מִן; thus מִיְהוּדָה *out of Judah*.

4. Before the Article, מִן is either (a) becomes מִ [cf. 2, above], or (b) is written fully, with Maqqeph [44]. Thus, *from the man* may be expressed by מִהָאִישׁ or מִן־הָאִישׁ.

¹ מִנִּי is a poetic form; thus מִנִּי־צָר *out of distress*, Ps. 78 : 42.

² Cases like מִן־זֶמֶן *from that time*, Jer. 44 : 18, and מִן־בְּנֵי 1 Chr. 5 : 18, are exceptional; see also Ps. 104 : 7.

108. Two or more words or particles may be combined into one phrase, adverbial or prepositional.

Such compounds are (a) לְבַד alone (from בָּד separation), suff. לְבַדוֹ &c.; לִפְנֵי before (from פָּנִים face), suff. לִפְנֵי before me &c.; לְמַעַן on account of, for the sake of, &c. (b) בְּגִלְגַּל (suff. בְּגִלְגַּלְךָ &c.) and בְּעֵבוּר because of; בְּבִלְי, בְּבִלְיִ and מִבְּלִי (from בָּלִי want) without; בְּיַד through, by means of (lit. by the hand of) &c. (c) מֵעַם and מֵאֵת from with, from the presence of; מֵאַחֲרָי from after, behind; מִפְּנֵי and מִלְּפָנָי from before; מֵעַל prep. from on, from off, adv. above; מִתַּחַת prep. from under, adv. below; מִסָּבִיב adv. around; מֵעֵבֶר from the other (or this) side, on the other (or this) side; בְּלִעְרֵי (from בַּל not, and עַד, עַדְי until; suff. בְּלִעְרֵי &c. : see 101, 2) and מִבְּלִעְרֵי without, besides; מִכִּנְנֶד from before, opposite.

Obs. Compound adverbs may be changed to prepositions by adding לְ, or sometimes מִן; as לְמִן מִתַּחַת לְ under, מֵעַל לְ above, לְבַד מִן (or מִלְּבַד) besides, except, &c.

Exercise 17.

בָּבֶל Babylon	מַלְאָךְ messenger	אַרְם Syria, Syrians	עָגוּל round adj.
צַעֲקָה cry (of distress)	מַדְבָּר wilderness	פְּלִשְׁתִּי Philistine	מְאָרֵב ambush
שֹׁבֵר destruction	מִדְבָּר wilderness	קֶדֶם front; before;	אֲחָאָב Ahab
בְּשָׂדִים Chaldeans	נִתְּשׁ he rooted out,	מִזְרָח the East	נֵר lamp
חַסִּיד godly; gracious	נִדְּחָה expelled	אֲחֹרֵי back; behind;	גִּבְעוֹן vine
נָשַׁל he (it) slipped	חֶפְשִׁי (25, A) free	מִזְרָח the West	בָּשָׁן Bashan
בְּרֹזֶל iron	תְּשׁוּעָה salvation	יָדַע he knew, knows	קִמְצָה firmament

1 קוֹל צַעֲקָה מִבְּבֶל וְשֹׁבֵר גְּדוֹל מֵאַרְצֵי בְּשָׂדִים: 2 לָקַח הַפָּהַן מִן-הָרֶם: 3 אָבַד הַחִסִּיד מִן-הָאָרֶץ: 4 נִשַּׁל הַבְּרֹזֶל מִן-הָעֵץ: 5 הִנֵּה שְׁלַח דְּוֹד מִלְּאֲכִים מִהַמְּדָבָר: 6 הֵן אַתֶּם מֵאִין: 7 עֲבַד חֶפְשִׁי מֵאַדְנִי: 8 יְהוָה נִתְּשׁ אֶת-יִשְׂרָאֵל מֵעַל הָאָדָמָה הַטּוֹבָה הַזֹּאת: 9 אֵין כְּמוֹךָ אֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל-הָאָרֶץ מִתַּחַת: 10 תִּשְׁוַעַת צְדִיקִים מִיְהוָה: 11 אָרֶם מִקְרָם וּפְלִשְׁתִּים מֵאַחֹר: 12 זֶה-הַלֵּךְ הָאֹת מֵאֵת יְהוָה: 13 זֹאת מֵעַם יְהוָה: 14 מִי הַלֵּךְ מֵעַמָּנוּ: 15 הוּא לֹא יָדַע בֵּי-אַרְבַּ לֹּ מֵאַחֲרֵי הָעִיר: 16 הַמְּאָרֵב מֵאַחֲרֵיהֶם: 17 רֹאשׁ עָגוּל לְכַפֵּא מֵאַחֲרֵי וְיָדַת מִזֶּה

1 In certain compounds, but particularly adverbs indicating rest, מִן often loses its peculiar force. See 215, 4, and foot-note 1.

וּמִזֶּה¹⁸ אֵתָהּ הוּא¹⁹ הָאֱלֹהִים לְבָרֶךְ : 19 אֲחָאֵב הַלֵךְ בְּרֶרֶךְ
 אַחַד לְבָדוּ : 20 לְמַעַן דָּוָר נָתַן יְהוָה לוֹ נִיר בִּירוּשָׁלַם : 21
 כָּל־יִשְׂרָאֵל לְפָנֶיהֶם : 22 הַנְּנִי לְפָנֶיךָ : 23 בְּחַלְמֵי הַגֵּה גַפְן
 לְפָנַי : 24 מִי אֱלֹהִים מִבְּלַעְדֵי יְהוָה : 25 כֹּה אָמַר יְהוָה מִבְּלַעְדֵי
 אֵין אֱלֹהִים : 26 יְהוָה הוּא²⁷ הָאֱלֹהִים אֵין עוֹד מִלְּבָדוּ : 27 דָם
 נָקִי²⁸ שָׁפַךְ מִנִּשְׁה לְבַד מִחַטָּאתוֹ : 28 הַבֶּשֶׁן מַעֲבַר לִירְדֵן : 29
 הִנֵּה הַיָּם אֲשֶׁר מִתַּחַת לָרְקִיעַ וְהַיָּם אֲשֶׁר מֵעַל לָרְקִיעַ :

^a The preposition *מִן* often bears a partitive sense,—‘some of...’ ^b See 74, *Obs.* ^c The statement refers to the head of an axe. ^d See p. 61, foot-note.
^e See 63, *Obs.* ^f See 112, 2. ^g ‘The throne had (*lit.* there was to the throne) a round top behind it, and arms (see 140, *Obs.* 2) on this [side] and on this [side]’ *i. e.* on both sides. ^h See 91, III. c. ⁱ The plural is more frequently used of the true God (143, 2, *d*). ^k See 55. ^l See 72, 1.

For the combinations of *מִן* with suffixes, see the paradigms (p. XXX).

Write in Hebrew

1. Moses departed from Egypt. 2. The shepherd took (some) of the honey. 3. We are all of (from) the earth. 4. We are from Judah. 5. A certain man (53, *Note* 2) went from Jerusalem to Jericho. 6. The righteous (man) has perished from off the earth. 7. This is a sign to him from (cf. 12, 13, above) his God. 8. The Lord has departed from (cf. 12, 13) you. 9. Darkness is before him. 10. Destruction is before them. 11. The sea (was) before us, and Pharaoh (was) behind us. 12. The king sent a messenger from before him. 13. The hill is at the back of the city. 14. There is no wall round about. 15. The heavens are above the earth. 16. I alone am here. 17. The seer has perished by her messenger. 18. There is no God besides our God. 19. There is no woman here but (besides) her. 20. The Hebrew slave took (*pref.*) his master's asses, besides much money. 21. For your sakes, the Lord hath given to us (*pref.*) all these (things). 22. For thy sake, Jehovah hath sent unto us (*pref.*) his angel.

THE PERFECT OF THE VERB.

109. Hebrew Grammarians in general take, as the ground-form of the verb, the 3rd. sing. masc. 'perfect' of the 'Qal' (164); e. g. *קָטַל* *he killed*.

Obs. a. Sometimes a form of the infinitive may be preferred; see 191, 1.

Obs. b. When, as is frequently the case, *קָטַל* is loosely rendered by *to kill*, it must not be forgotten that this form is not the infinitive, but the perfect.

Obs. c. Those verbs which are derived from nouns are called 'denominatives,' as *אָהַל* *to move* (or *pitch*) *a tent*, from *אֹהֶל* *tent*. Such verbs, however, are mostly found only in the 'Piël' or the 'Hiphil' form (164).

110. There are no 'tenses,' proper, in the Hebrew verb. In place of these are used two forms expressing (1) perfect and (2) imperfect states or acts. The 'perfect' comprehends in general all finished states or acts, and the 'imperfect,' those considered incomplete (117).

The perfect may express the following verb-modifications:—

a. Our 'perfect tense' as *וְלֹא הָרַם וְלֹא חָמַל* *he hath destroyed and not spared*, Lam. 2:17.

b. The 'past indefinite,' as *לָקַח אֹתוֹ אֱלֹהִים* *God took him*, Gen. 5:24.

c. The 'pluperfect,' as in 2 Kings 19:8 *שָׁמַע בִּי נִסְעָה מִלְכִּישׁ* *he had heard that he had marched from Lachish*.

d. The present tense, especially (1) in 'preteritive' verbs like *know*, *hate*, *remember* (L. *novi*, *odi*, *memini*), as *לֹא יָדַעְתִּי* *I do not know*, and (2) other verbs which signify continuation from the past till now, as *יְהוָה קֹלֶהּ* *Jehovah reigneth*.¹

e. The perfect tenses of the conditional mood, as *לֹא הָרַגְתִּי אֶתְּכֶם* *I would not have slain you*, Jud. 8:19; see also Job 3:13, Gen. 26:10.

f. Even the future, more especially if what is stated is immediately to be performed, as *לִקְחֵתִי בְּהִזְקָה* *I will at once take it by force*, 1 Sam. 2:16; cf. Ps. 67:7. This so-called 'prophetic perfect' is most common in predictions, threats, etc., in which the act is viewed as if it were already done; see Ex. 9:15. Cf. Matt. 26:2.

g. Habit or custom, as *רָכַב הַמֶּלֶךְ* *the king* [has been and still] *is wont to ride*, Est. 6:8.

h. A general truth; hence its frequent use in the Book of Proverbs, as 13:1 *לֹא שָׁמַע וְעָרָה* *a scoffer heareth not reproof*. Cf. 117, 6, and foot-note.

¹ On the variable meaning of the same form of the verb under different circumstances, compare 1 Kings 1:46, where *יָשַׁב* means *sitteth*, with 2:12, where it signifies *sat*.

i. Incipience, in past time ; as in 2 Kings 8 : 25 קָמַלְהָ *he began to reign*.

Obs. While these remarks hold generally true of perfects as contrasted with imperfects, it is often very difficult to tell why one and not the other of these forms is used in certain instances. The Hebrews allowed themselves considerable latitude in employing them.

111. The final vowel of the perfect Qal is either *a*, or *e*, or *o*. In general, the verbs with final *a* are active ;⁽¹⁾ those having *e* mostly mark a state of being ;⁽²⁾ the few that end in *o* are also neuter,—some have a passive sense.⁽³⁾

(1) This final *a* is mostly short, as in נָפַל *he fell* : Qāmélz is found (*a*) with ordinary verbs, only in pause [45 c], e. g. $\text{נִקְּלַ$, but (*b*) everywhere in verbs with weak third radicals, e. g. קָרָא *he called*, עָשָׂה *he made*, 192, 195.

(2) Examples of the second class are זָקֵן *to be old*, יָבֵשׁ *to be dry*, but קָצַב *to hew*. Some verbs, in which the *a* and *e* forms both occur, most commonly employ the former in an active, and the latter in a neuter sense ; thus קָצַר *to cut short*, קָצַר *to be short*.

(3) Examples are יָגַר *to be afraid*, שָׁבַל *to be bereaved*.

Obs. Forms like זָקֵן , יָגַר may be pure verbs (*he was old, he feared*), or participles Qal (*growing old, fearing*), or simple adjectives (*old, afraid*).

112. The perfect is inflected by *appending*⁽¹⁾ fragments of the personal pronouns.⁽²⁾

See Paradigm I., and cf. *amo, amas, amat &c., kill, killest, kills &c.*

(1) The ground of this arrangement appears to be, that, in the perfect, it is not so much the *actor* as the *act* that claims regard ; the verbal portion, therefore, is placed first. In the imperfect, on the other hand, the fragments of the pronouns are *prefixed* (115), as if the agent, still at work, were more regarded than his act.

(2) Since pronouns, used as nominatives, are thus included in the verb-forms, the latter do not require the separate pronouns (90) to be expressed with them. But when (*a*) contrast, as in Ps. 20 : 8, 9, or (*b*) emphasis is specially intended, the separate pronoun may be also used, as in 2 Chron. 12 : 5 ‘*Ye have forsaken me, and I also have left you ;*’ cf. Zech. 1 : 15.

113. The vowel-changes in the inflection of the perfect are made in accordance with the principles laid down in 47, 48, 49.

These sections should be studied anew, in connection with the Qal perfects (which should be transcribed and *committed to memory*) in Paradigm I.

1. Inflection of the verb begins at the 3rd sing. masc., the simplest form.

2. The termination וּת , of the 3rd sing. fem. is softened from ת , which still occurs, especially in verbs ‘Lamed \aleph ’ and ‘Lamed η ’ (192, 194).

3. The termination ה is often added to the 2nd sing. masc., as פָּנַתְהָ *thou hast deceived*, Mal. 2 : 14.

4. קָטַלְתִּי is for קָטַלְתִּי ; cf. the converse substitution of כ for ת in suffixes of the 2nd person (94).

5. The ending ך of the 3rd. plural is a shortened form, primarily of הוּיָם, הוּיָן, the old plural of the personal pronoun, and then of הוּיָן, which is actually found in Deut. 8 : 3, 16 &c.

6. The final syllable receives the tone,—except the endings תָּ, הֵנִי, נוּי ; but see 159, b.

114. Verbs do not always quite agree in number and in gender with their nominatives, especially,—

1. When they stand apart from each other in the sentence, particularly if the verb precedes, as in Gen. 41 : 50.

2. Collective nouns may take a singular or plural verb (Exer. 18, no. 5).

3. Verbs singular are often placed with plural nominatives, to apply the predication more definitely to each individual.

Obs. 1. Some verbs are often followed by a pleonastic dative, as הִלְךָ לוֹ *he went his way*.

Obs. 2. Some verbs are followed by cognate accusatives, as שִׁפְטָם מִשְׁפָּט *he judged judgment*.

Obs. 3. Certain verbs take an accusative of description, as מְלֵאָה הָאָרֶץ מִחָמָס *the earth was filled [with] violence*.

Obs. 4. Many verbs require some special preposition after them ; thus שָׁמַע *to hear, listen, obey* is followed by בָּ, אֶל, or לְ.

Exercise 18.

בַּיִת house	כָּבֵד to be heavy,	נָדַל to be (or become)	לֹא־יִלְוֶי unless, if...
חָרַב to be dried,	בְּרִיב to be heavy,	גָּדַל great	לֹא not
אֵשׁ לָמָּה laid waste	שָׁקֵט to be quiet,	הוֹר majesty, splendour	חָלַם to dream
שְׁלֹמֹה Solomon	אֵשׁ לָמָּה at rest	הוֹר ornament, honour	חָרַב sword 64, c
מְלֻכָּה kingdom	חוֹמָה wall	עָשָׂק to oppress	בָּחַר young man
מַלְאָכָה majesty,	חָשַׁב to think, plan	קָרַב to approach,	מִוֶּקֶר instruction
גְּלוּיָהּ glory	מִן־שִׁבְתָּ counsel, purpose	דָּוַן draw near	גַּן garden
לְבַשׁ to clothe self,	הָרַג to slay, kill	שָׁבַר to break	אָנָּה whither
בְּלֻבֵשׁ be clothed	לָמָּה לָּמָּה why ?	עֹל yoke	רָגַז to rage
בָּשַׁל to stumble	נָדַר to vow	אָהַב to love	בְּתוּלָה a virgin
תַּרְדֵּמָה deep sleep	נָדַר a vow	שִׁחָה meditation	עָזַב to leave, for-
מִלְחָמָה war, battle	שָׁם there	עַתָּה now ; therefore	סָבַח sake

לֹא...בִּי or בִּי...לֹא = not...but. 2

1 עָלַי וְקֹן מָאֵד : 2 הַבַּיִת הַזֶּה חָרַב : 3 שְׁלֹמֹה יִשֵּׁב אֶל-
כִּפְאָה הַמְּלֻכָּה : 4 יְהוָה מְלֻךְ גְּאוֹת לְבִשׁ : 5 הָעַם לֹא יֵרַע בִּי

1 See 103, 4. Observe that the form with Dagesh is accented on the penult.

2 Cf. the Ger. *nicht...sondern*.

הַלֵךְ יִנְתֵן : 6 כְּשֶׁלָּה יְרוּשָׁלַם וַיְהוּדָה נִפְלָא^p : 7 תִּרְדְּמָה נִפְלָה
עַל־אֲבָרָם : 8 הַמְלַחְמָה כְּבָדָה^p : 9 הָאָרֶץ שִׁקְטָה מִמְּלַחְמָה :
10 הָעִיר שִׁקְטָה^p : 11 חֹמֹת בְּבַל^b נִפְלָה^p : 12 לֹא זָכַרְתָּ אֶת־
אֲחֵרֵיתָה : 13 כָּל־רַעְתָּה^c וְזָכַרְתִּי : 14 הָאִשָּׁה נִתְנָה־לִּי^a מִן־
הָעֵץ : 15 הִרְגַת אֶת־הַמְצָרִי : 16 חֲשַׁבְתָּ מַחֲשַׁבְת רָעָה : 17
לְמָה חֲשַׁבְתָּה^d בְּזֹאת^e עַל־עַם אֱלֹהִים : 18 נִדְרַת לִי^a שֵׁם נָדָר :
18 יְהוָה אֱלֹהֵי גְדֹלַת מְאֹד הוֹדוּ וְהָדַר לְבִשְׁתָּ^p : 19 אֶת־חַמּוֹר
מִי לָקַחְתִּי וְאֶת־מִי עִשְׂקִיתִי^h : 20 קִרְבֹּתַי אֱלֹהִים לְמִשְׁפָּט : 21
שִׁבְרֵתִי אֶת־עַל מֶלֶךְ בְּבַל^b : 22 בְּרִית כְּרַתִּי : 23 מַה־אֶהְבֵּתִי^k
תוֹרַתְךָ^p כָּל־הַיּוֹם הִיא שִׁיחִתִּי : 24 עָתָה זֶה יִדְעֵתִי כִּי אִישׁ
אֱלֹהִים אַתָּה^p : 25 לִוְלִי תוֹרַתְךָ^m שֶׁעָשִׂיתִי אֹז אֲבָרְתִיⁿ : 26 חָלוֹם
חֲלַמְתִּי : 27 הִרְגַתִּי בַחֲרָב בַּחֲוָרִיכֶם : 28 לֹא שָׁמְעוּ בְּקוֹל יְהוָה
וְלֹא לָקַחוּ מוֹסֵר : 29 שָׁמַעְתִּי אֶת־קוֹלְךָ בְּגֵן^p : 30 אֶת־הַכֹּל
לָקַחוּ בְּמִלְחָמָה : 31 לֹא יָדְעוּ אֲנָה הִלְכֵתִי : 32 לְמָה רָגַשׁוּ
גּוֹיִם : 33 מַה־גִּדְּלוּ^k מַעֲשֵׂיךָ יְהוָה : 34 הַמַּיִם חָרְבוּ מֵעַל הָאָרֶץ :
35 בְּתוֹלַתִּי וּבַחֲוָרֵי נִפְלוּ בַחֲרָב^q : 36 אֲתִי עֲזָבוּ וְאֶת־תּוֹרַתִּי לֹא
שָׁמְרוּ : 37 לֹא שָׁמַעְתֶּם אֵלַי : 38 אֶת־אֱלֹהֵי^r לָקַחְתֶּם : 39 לֹא־
אַתֶּם^s שִׁלַּחְתֶּם אֲתִי הִנֵּה כִּי הֵאֱלֵהֶם : 40 עֲזָבְנוּ מִצְוֹתֶיךָ : 41
כְּרַתְנוּ בְרִית אֶת־מֹת :

^a See p. 70, foot-note. ^b See 80, 3. ^c See 55. ^d See 19, 4. ^e See Note a, in Exercise 17. ^f See 113, 3. ^g 'such [a thing as] this...': see 63, Obs., and 103, 4. ^h See 87, 1, b and c. ⁱ For כְּרַתְתִּי: see 50, 1. ^k See 87, 2, b. ^l See 86, Rem. 3. ^m Supply the substantive verb. ⁿ See 110, e. ^o See 74, Obs. ^p Pausal form. ^q Mark here the effect of pause on the vocalisation, first, of the noun itself (see 45, c), and consequently of the Article (71, II. 4): cf. the form in 27, above. ^r '...my gods (idols)'. ^s See 112, 2.

Write in Hebrew

1. This woman is very old. 2. The virgin took to herself (to her)

[some] of the honey. 3. This beautiful damsel is clothed [with] wisdom. 4. Why didst thou not go with us? 5. Whom (105, Note, 6) dost thou love? 6. I have forsaken (pref.) the commandment of my master (see p. 63, foot-note 2). 7. We have vowed a vow to Jehovah our God. 8. I vowed (pref.) this vow before (108, a) Jehovah my God. 9. If *thou* hadst not forsaken me, *I* would not have forsaken thee. 10. *I* also (Also *I*) have forgotten you, because *ye* have forgotten me. 11. We have broken (pref.) the yoke of our adversaries. 12. We have slain their young men in the war. 13. We remember (pref.) our covenant with you. 14. We have heard that our adversaries are departed from (108, c) the walls of the city. 15. If thou hadst not drawn near to us, we would have perished in the wilderness. 16. The righteous delight in the law of their God. 17. We have heard that another king reigns in that land. 18. Wherefore have ye made (cut) this covenant with them? 19. We know not whither they have gone. 20. Ye know not who have fallen in this battle. 21. Pharaoh's shepherds pursued after us. 22. If *they* had not oppressed us, *we* would not have slain them. 23. The walls of Jerusalem are laid waste. 24. Our adversaries have devised (pref.) this evil counsel against us. 25. These young men took to themselves [some] of the money which [was] in the house. 26. *Ye* have taken our cows, but *we* have not taken your asses.

THE IMPERFECT OF THE VERB.

115. In the Imperfect, fragments of the personal pronouns are *prefixed* to the verbal root (cf. 112); when this is not sufficient to distinguish forms, another fragment is sometimes *affixed*.

But not always; cf. in the singular, the 3rd fem. with the 2nd masc., and in the plural, the 2nd and 3rd persons fem. In Gen. 30 : 38, I Sam. 6 : 12, Dan. 8 : 22, the form קִיְבֹלְתָּ is used for the sake of distinction.

116. (1) If the Qal perfect ends in *a*, then the imperfect ends in *o*; but (2) if the perfect does *not* end in *a*, then the imperfect does; so too (3) do verbs whose second or third letter is an aspirate.

Thus (1) שָׁמַר to keep, becomes יִשְׁמֹר ; (2) זָקֵן to be old, קָטַן to be little, become יִזְקַן , יִקְטַן ; (3) שָׁאַל to ask, קָלַע to swallow, become יִשְׁאַל , יִקְלַע .

Obs. a. Some verbs (mostly intransitive) have *a* in both the perfect and imperfect, as קָמַת to be sweet, יִקְמַת . *b.* A few take ־ in the imperfect; יִשֶׁב

to sit, יָתַן to give, become יִשָּׁב, יִתֵּן. c. Others assume imperfects both in *o* and *a*; of these, in general, the latter is intransitive, the former transitive; thus, יִקָּצֵר to cut off, to reap, but יִקָּצֵר to be short.

Rem. The final *o* of the imperfect is but 'tone-long,' just as in the imperative (120) and the construct infinitive (123). Hence, (1) it is seldom—and only by way of exception—written fully with ו: see 12, 19, 23 &c. in Exercise. (2) Before Maqqeph (see 44, *Obs.* 2) it changes to Qāméz Hāṭūph (24, 8, and 25). (3) It is destroyed by the additions וי and וי, which take the tone (see Paradigm I.), though this, together with the *o*, returns in pause (49, 2).

A similar principle regulates imperfects in *a*; see 29, 31, 34 &c. in Exercise.

117. By the Imperfect, cases such as these may be expressed:—

1. The simple future, as being still undone: יהוה יִשְׁפֹּט תְּהַלְּלֵהּ *Jehovah shall judge the world*, Ps. 9: 9.

2. An act or state viewed as repeated or continuing; מִהֲתוֹעֵק אֵלַי *wherefore criest thou to me?* Ex. 14: 15: cf. Josh. 9: 8. Cf. also the name assumed by God Himself, Ex. 3: 14, to signify continuous existence (46, *Note*).

3. A command, prohibition, wish, or permission. a. A command is expressed thus, especially after an imperative: see Prov. 7: 4. b. A prohibition must always be expressed by the imperfect; see 121. c. A wish (in the first or the third person) is mostly expressed by the imperfect: the verb in this case generally comes first, as תִּשְׁמַע הָאָרֶץ *let the earth hear*.

4. Habit, wont, or reiteration; as יִשְׁכְּנוּ בָּרֶדְרָה *they dwell alone* Jer. 49: 31; הֵמָּנָה לֶחֶם כִּי־רָעַב תִּמְנַע לָחֶם *to a hungry one thou refusedst bread*, Job 22: 7; יוֹם יִרְשׁוּן אֹתֵי יוֹם *me they seek daily*, Is. 58: 2.

5. Indefinite or uncertain occurrence; hence, with כִּי in the sense of *whenever*, Lev. 25: 14; אִם *if, whenever* (in future contingencies), as אִם יִהְיֶה לָאֵם *if Jehovah keep not a city*, Ps. 127: 1.

6. A general saying; hence the frequent use of the imperfect in proverbs, &c. as מֵיִם גְּנוּבִים יִמְתְּקוּ *stolen waters are sweet*, Prov. 9: 17.

7. Actions regarded as still unaccomplished, whether viewed in themselves, or in relation to others; thus the imperfect is used after לֵבָנָה *lest*, מָהֵר *not yet*, בְּמֶהֱרָה *before that*; after the prohibitive particles אַל־לֹא (121); after telic particles such as לְמַעַן *in order that* &c.

8. Many forms of the 'potential' mood: הֲתִשְׁכַּח אִשָּׁה *can a woman forget?* Is. 49: 15; לָמָּה תִּשְׁבַּת הַמְּלָאכָה *why should the work cease?* Neh. 6: 3.

9. Obligation, duty; thus יִשְׂרָאֵל מָה־יַעֲשֶׂה *what Israel ought to do*, I Chr. 12: 32. ¹

Obs. The imperfect is also used with reference to *past* actions, after certain particles; as, *Then* (אָז) *spake Solomon*. But see also II Chr. 15: 2.

¹ For a fuller discussion of the perfect and imperfect, see Driver on *The Use of the Tenses in Hebrew*, chaps. II., III. Though substantially the same idea may often be expressed by both forms alike, we must not thence conclude that the two are fundamentally identical in their mode of representing a conception, yet that which always *has been* may also be regarded as that which always

118. Notes on the Paradigm of the imperfect :—

(a) *Third Person.* The prefixed י was formerly the י of הוּיָא.¹ As in the perfect, the appended י is a contraction from the fuller הוּיָא; in this case, as in that of the 2nd pl. masc., the ending וי is often found, especially in pause. The feminine prefixes its distinctive ת.

(b) *Second Person.* The prefix ת, of course, is from אָתָה and אָתָּ: the affix י of sing. fem., is from the old form אָתָּי (90); נָה— or י— is a fragment of the plural pronoun הָנָה.

(c) *First person.* This does not need distinguishing affirmatives,—the preformatives א, נ, being enough to mark the difference.

Exercise 19.

מִנְחָה gift, offering	פָּחַד to fear	שָׁפַךְ to pour out	אֲשׁוּל unseen world,
צַדִּיק be righteous	זָרַק to sprinkle	שָׂבַע to be satisfied	death, the grave
רִנָּה a cry, shout	שָׁכַר to be drunk	רָעַב to be hungry	אֲבָדוֹן destruction
קִישָׁח to anoint	עַד-מִימֵי, עַד-אָנָּה how	בָּסַד to visit	דָּבַק to cleave to
נְבִיא prophet	long ?	בָּטַח to trust, confide	צֶמֶר wool
זָרַע to sow	זָדוּד troop, band	לָמַד to learn	בְּרִיאָה fat cattle
רָכַב to ride	נָחַח slay, sacrifice	עָלָה leaf	קָלַף swift (horse)
שָׁכַב to lie down	נָחַח a sacrifice	פָּרַח sprout, flourish	שׁוֹפָר trumpet

1 שְׁלֹמָה יִמְלֹךְ אַחֲרָי : 2 מִי יִשְׁמַע לָכֶם : 3 יִזְכֹּר אֱיֹהָהּ כָּל-
 מְנַחֲתֶיךָ : 4 אֶת-הַצִּדִּיק וְאֶת-הַרְשָׁע יִשְׁפֹּט הָאֱלֹהִים : 5 יִשְׁפֹּט אֱיֹהָהּ
 בֵּינִי וּבֵינֶיךָ : 6 הָזֶן-כָּל-אֵלֶּה יַפְעֵל-אֵל : 7 מֶה-יִצְדָּק אֱיֹהָהּ
 אֲנֹשׁ עִם-אֵל : 8 תִּקְרַב אֲנִי לְפָנֶיךָ : 9 מִדַּוַּע לֹא תִקְצַר
 רוּחִי : 10 אָתָּה אֶת-בְּרִיתִי תִשְׁמֵר : 11 אֶת-אֱלֹהֵי־שָׁע תִּמְשַׁח
 לְנְבִיא תַחֲתֶיךָ : 12 אָתָּה תִזְרַע וְלֹא תִקְצֹר : 13 תִרְבֵּב עַל-
 סוּסֶיךָ : 14 אִם-תִּשְׁכַּב לֹא תִפְחָד : 15 אֶת-הַדָּם תִּזְרֹק עַל-
 הַמִּזְבֵּחַ : 16 גַּם-אֶת־תִּשְׁפָרִי : 17 הוּיָא הַרְבַּ לְיֹהָהּ עַד-אָנָּה לֹא
 תִשְׁקָמִי : 18 בְרִית עוֹלָם אֶכְרַת לָהֶם : 19 לְמַעַן יִשְׂרָאֵל לֹא
 אֲשָׁקוּט : 20 אֶת-בְּרִיתִי אֲזַכֵּר : 21 לְחַטָּאתֶם לֹא אֲזַכֵּר-עוֹד :

will be. The prophets and poets, especially, largely availed themselves of this power of presenting the same idea in different lights; hence the frequent transitions from one form of the verb to the other, which are found so perplexing.

¹ זָכַר to know, יָלַד to bear, instead of נָדַע, יָלַד (187, A) present us with like instances of י, at the beginning of a word, used as the substitute of י.

22 אֲרִדָּה אַחֲרֵי הַגְּרוּד הַזֶּה: 23 אֲשַׁבֵּן^h בְּמֶלֶךְ בְּגִדוֹד: 24 לֶךְ
 אֲזַבֵּחַ^g וְזָבַח: 25 אֲשַׁפֵּר אֶת-עַל מֶלֶךְ בְּבַלⁱ: 26 אֲשַׁפּוֹף^h אֶת-
 רוּחִי עַל-פְּלִי-בְּשָׁר: 27 לֹא אֲשַׁלַּח יָדִי בְּאֹדְנִי: 28 בַּחֲרָב
 וּבְרַעַב אֶפְקֹד עַל-הַגּוֹי הַהוּא: 29 אֲבִטַח וְלֹא אֶפְחָד: 30 לֹא
 יִלְמְדוּן עוֹד מִלְחָמָה: 31 בַּעֲלָה צְדִיקִים יִפְרְחוּ: 32 שְׂאוֹל
 וְאַבְדוֹן לֹא תִשָּׁבַעְנָה^m: 33 זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי^c
 וּבֵינֵיכֶם: 34 אֶת-מִצְוֹתַי תִּשְׁמְרוּ: 35 וְבו תִּדְבְּקוּןⁱ: 35 אֶת-הַצֹּמֶרⁿ
 תִּלְבְּשׁוּ: 36 הַבְּרִיאָה תִּזְבַּחוּ: 36 גְּבַרְת-בְּרִית לֵאלֹהֵינוּ: 37 אֲנִי
 וְכָל-הָעָם אֲשֶׁר אֶתִי נִקְרָב אֶל-הָעִיר: 38 מִה-נִרְדָּף-לוֹ: 39
 עַל-קַל גִּרְכָב: 40 קוֹל שׁוֹפָר לֹא נִשְׁמָע וְלִלְחָם לֹא נִרְעֵב:

^a See 117, 3, c. ^b See 72, 2. ^c See 101, Obs. ^d See 87, 2, b. ^e Job
 21 : 4. ^f See 112, 2. ^g See 55. ^h See 116, Rem. ⁱ Pausal form. ^k See
 83, 1. ^l See 80, 3. ^m See 117, 6. ⁿ Ezek. 34 : 3. ^o Jer. 42 : 14.

Write in Hebrew

1. The wicked (man) shall not come near to me. 2. Let the king (117, 3, c) be clothed with (acc. ; see 35, in Ex. above) righteousness. 3. Jehovah shall pour out His Spirit upon us. 4. Then shall the earth be at rest from war (see 55). 5. May thy cry come near (117, 3, c) before the God of heaven. 6. Jehovah hears (listens to) me (i. e. always will hear, as He always has heard : see p. 75, foot-note, and cf. the Psalms, *passim*). 7. Let the priest sprinkle some (see Exer. 17, Note a) of the blood upon the roll. 8. Obey (Thou shalt hearken to : see 117, 3, a) the voice of thy master. 9. Cleave (Thou shalt cleave) to (cf. 34, above) Jehovah thy God. 10. Let all the earth fear before (from the face of : see 108, c) Jehovah. 11. (pref.) The blood thou shalt pour out upon the ground. 12. Thou visitest us (acc.) with thy goodness : we are satisfied (i. e. as often as thou visitest, we shall be satisfied ; cf. Ps. 104 : 27). 13. I shall be king over you instead of my father, and ye will have rest from this war. 14. How can I be righteous before my God ? (cf. 7, above). 15. Let all the righteous trust in their God. 16. These virgins will ride on their asses. 17. Your adversaries will sow, but they will not reap. 18. Ye (f.) shall not ride (Not ye shall ride) upon my asses. 19. If

ye do not (will not) keep this my covenant (86, e), I shall not listen to your cry (93, 4). 20. Ye will sow, but we shall reap. 21. How long will ye not sacrifice to me? 22. Why are ye pursuing after me? 23. Why do ye (habitually) break my commandments? 24. Ye shall remember them no more (cf. 21 above) for ever (to eternity). 25. Why should we not dwell (117, 8) in this good land? 26. (pref.) 'This man shall we anoint king (for a king; cf. 11, above) over us.

THE IMPERATIVE, COHORTATIVE, AND JUSSIVE.

119. In Hebrew, the Imperative is evidently but a shortened form of the Imperfect, which likewise provides for forms not found in the Imperative (117, 3).

N. B. A useful rule, based on the similarity of form between the Imperfect and Imperative, and holding everywhere except in the Hiphil (164), is this:—*From the Imperfect, to find the Imperative, reject preformatives,—and conversely.* Thus, from *תִּקְבֹּל* reject the *ת*; *קְבֹל* is the Imperative.

Obs. 1. Of two imperatives, combined by the conjunction *Waw*, the former commonly expresses a *condition*, and the latter the *result* or *consequence* of its fulfilment; as 'Believe and live,' i. e. If you believe, you will live,—or, Believe, that you may live. See 25, 26 in Exercise.

Obs. 2. Imperatives are often followed by Imperfects, which, however, indicate *command*; see 117, 3.

120. Both the Imperfect and the Imperative may either lengthen or contract some forms.

(a) The lengthening is effected by adding *הַ*, but this *only to forms which end in consonants*, viz. the 2nd sing. masc. of the Imperative, and the 1st and 3rd persons of the Imperfect,—though very rarely with the last: in these, the final vowel of the word, if tone-long, may be shortened, or even lost; but it returns in Pause. E. G. זָכֵר or זָכְרָה [zok-rāh] *remember*; אֶשְׁכֹּר אֶשְׁכֹּרָה I shall keep, אֶשְׁכֹּרָה let me keep, but אֶשְׁכֹּרָה. This lengthened form is often called 'energetic' or 'cohortative,' and signifies desire or wish; its *הַ* is cognate with a like sign which is joined with nouns, and marks a *tendency towards* a place (209, c). See 7, 13, 16, 19 &c., also 37 ff. in Exercise.

(b) The so-called 'Jussive' form is similar in sense to the Cohortative, but differs in its being *shortened* (when this can be done) from ordinary forms. It is not found in the first person, or the plural number. This contracted form occurs (1) in common verbs, only in the Hiphil (171), as יִסְתִּיר יִסְתִּיר he will hide, but יִסְתֵּר let him hide; (2) in both the Qal and the Hiphil of 'Ayin Waw' verbs (191, 8); and (3) in all the imperfects of verbs 'Lamed He' (197).

Obs. This short form of the Imperfect, besides [1] its jussive use, [2] may be combined with אַל- to signify dissuasion see (121, a), and [3] is usually joined with 'Waw Conversive' in continued narrative (162, 4).

121. All kinds of *prohibitions* are expressed, not by imperatives, but by 'imperfect' forms. Thus:—

a. אַל-תִּסְפֹּד *do not lament*,—spoken entreatingly.

b. לֹא-תִסְפֹּד *thou shalt not lament*,—spoken with authority.

Obs. The particles נָא *pray*, בִּי *I (or we) beseech thee*—the latter always followed by אֲדַנִּי or אֲדַנִּי—emphasise commands or entreaties : see 11, 12, 18 in Exercise, and cf. Exer. 13, Note g.

Exercise 20.

כָּתַב to write	בְּכֶרֶךְ birth-right	רָחַץ to wash (the	לָבֵן to make bricks
זָכַר memorial, re-	קָבַר to sell	body)	(109, <i>Obs.</i> c)
membrance	קָבַץ to gather	רָחַק to be far off,	שָׂרַף to burn, bake
סֵפֶר book	פָּרְמֶל garden; Carmel	distant	bricks
הֵנָּה הֵלֶם, הֵנָּה hither	בָּרַח to flee	רָצַח ¹ to kill, murder	שָׂרַף burning
תְּפִלָּה prayer	שָׁאַל to ask	גָּנַב to steal	קָרַע to bend, bow
עֹז strength	טָהַר to be clean	לְבֵנָה brick (67, <i>Obs.</i> 1)	קָרַע to kneel, bless

1¹ שָׁמַר אֶת-הָאִישׁ יְהוָה : 2 שָׁמְרוּ מִצּוֹתַי : 3 כָּתַב זֹאת וּזְכָרוֹן
 בַּסֵּפֶר : 4 כָּתְבוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת : 5 זָכַר פִּי-רוּחַ חַיִּים^a :
 6 זָכַר-לִי-אֶתָּה לְמַעַן טוֹבוֹךָ יְהוָה : 7 זָכְרָה-לִּי אֱלֹהֵי עַל-זֹאת :
 8 אֶת-אֲדָנִי הַגִּדּוֹל וְהַנּוֹרָא זָכְרוּ^o : 9 קָרַב אֵלַי : 10 קָרְבוּ הֵנָּה :
 11 שָׁמַע-נָא בְּקוֹלִי : 12 שָׁמַע־נָא זֹאת : 13 שָׁמְעָה תְּפִלָּתִי : 14
 קָרַב אֶתָּה^e וּשְׁמַע^h : 15 לְבָשִׁי עֵז וְרוּעַ יְהוָה : 16 מְכָרָה אֶת-
 בְּנִרְתָךְ לִי : 17 מְכָרִי אֶת-הַשְּׁמֶן : 18 שָׁלַח-נָא יָדְךָ : 19 שְׁלַח
 אֵלַי אֶת-דָּוִד : 20 שְׁלַח קִבְץ אֵלַי אֶת-כָּל-יִשְׂרָאֵל אֶל-הַר
 הַפָּרְמֶל^k : 21 בָּרַת-לָנוּ בְרִית : 22 בָּרַתָּה בְּרִיתְךָ אֵתִי : 23 בָּרַח-
 לְךָ אֶל-אֶרֶץ יְהוּדָה : 24 שְׁאַל-לְךָ אוֹת מֵעַם יְהוָה : 25 וְרַעֲוִי

¹ In writing the exercises, the student should avoid using קָטַל, which is very rarely employed in Hebrew (only in Ps. 139 : 19 ; Job 13 : 15 and 24 : 14), though, on account of the strong and unchangeable nature of its consonants, it is most convenient for a paradigm of the verb.

וּקְצֹרוּ^g : 26 רְחִין / וְטָהַר : 27 אֶל-תִּקְרַב הָלֵם : 28 אֶל-תִּקְרְבוּ
 אֵלָיו : 29 אֶל-תִּקְצַץ יְהוָה עַד-מְאֹד^m וְאֶל-לֶעֶד תִּזְכֹּר עֵזוֹן : 30
 אֶל-תִּזְכְּרוּ רֵאשֹׁנוֹתⁿ : 31 אֶל-תִּרְחַק מִמֶּנִּי : 32 אֶל-תִּשְׁכַּחוּ דָם
 נָקִי בַמָּקוֹם הַזֶּה : 33 לֹא-תִשְׁמַע אֵלָיו : 34 לֹא תִכְרַת לָהֶם
 וְלֵאלֹהֵיהֶם^o בְּרִית : 35 לֹא תִרְצַח^p : 36 לֹא תִגְנֹב^p : 37 אֲכַרְתָּה
 לָכֶם בְּרִית עוֹלָם : 38 נִכְרְתָה^q בְּרִית עִמָּךְ : 39 גִּזְבַּחְהָ^q לַיהוָה
 אֵלֵהֵינוּ : 40 אֲשַׁלַּחְהָ אֵתְךָ אֶל-הַמֶּלֶךְ : 41 אֲרַדְפָּה אַחֲרַי דָּוִד
 הַלִּילָה^r : 42 נִשְׁלַחְהָ^q מִלְאֲכִים בְּכָל-גְּבוּל יִשְׂרָאֵל : 43 נִלְבַּנָּה^q
 לְבָנִים וְנִשְׂרָפָה^s לְשָׂרְפָה : 44 נִכְרַעָה^q וְנִבְרַכָּה לְפָנַי עֲשֵׂנוּ :

^a '...this [as] a memorial...' ^b See 32, 5. ^c See 114, *Obs.* 1. ^d Job 7 : 7. ^e See 112, 2. ^f See 19, 4. ^g Pausal forms : see 49, 2. ^h See 29, 1, 2. ⁱ Vocative. ^k See 72, 1. ^l See 119, *Obs.* 1. ^m '...exceedingly, and do not for ever...' ⁿ See 63, *Obs.* ^o 'their gods.' ^p See 22, 1. ^q 'Let us...' ^r See 73, 2. ^s Supply 'them.' ^t '...our Maker : ' see 93, 3.

Write in Hebrew

1. Break (pref.) the yoke of the king of Egypt. 2. Pour ye (pref.) this oil upon his head. 3. Pray, rule *thou* over us. 4. Make (cut) ye with us an everlasting covenant. 5. Judge this people in righteousness. 6. Pour out thy good Spirit (76, 3) upon us all (106). 7. Sow, and [thou shalt] reap (119, *Obs.* 1). 8. Pursue after these young men. 9. Be ye (fem.) clothed [with] wisdom. 10. Sprinkle, pray, some of the water upon my hands. 11. Cleave to Jehovah. 12. Send (thou) the damsel with them. 13. Send ye all the people hither unto us. 14. Do not write this in that book. 15. Let not the righteous flee from (the face of) the wicked. 16. Do not bow before the gods of the nations. 17. Trust ye not in an arm of flesh. 18. Pray, do not (אַל-תִּשְׁמַע) listen to their voice. 19. Do not send this messenger to the king. 20. Do not ask this thing from me. 21. Let no man (Let not a man) sell his birthright. 22. Let no man flee from (the face of) his Maker (93, 3, and 95, 3rd. sing. *b*). 23. Do not fear (from) him. 24. Let us not sell all our asses. 25. Let us all obey the voice of our master. 26. Pray, let us send and gather the people of the city to this place. 27. Pray, let me not hear thy voice. 28. Let me bow and kneel before my Maker.

THE INFINITIVES.

122. 'Infinitives' are really *verbal nouns*, expressing the most general idea of the verb. Hence, they may be employed as *subjects* or as *objects*, and in the *absolute* or *construct* state (79). The Absolute Infinitive is the more rare; it is unchangeable in form. The Construct is of frequent and important use: except in the Hiphil, its form agrees with that of the Imperative (see the Paradigm).

Grammarians who wish to mark this portion of the verb as being in reality a noun, call it the 'substantive' mood; its nature as such is more evident in other languages, as Gr. τὸ λέγειν, Ger. *das sprechen*.

123. The Qal infinitives (163, 164) both regularly ⁽¹⁾ end in *o*; ⁽²⁾ thus, absolute שָׁמֹר, construct שָׁמַר to *keep*.

(1) Less common forms of the infinitive are (a) שָׁכַב to *lie*, (b) יָרָא const. יִרְאֵה to *fear*, דָּבַקָה [dob-qāh] to *cleave to*, חָמַלָה to *pity*, (c) יָבִילָה to *be able*, and perhaps (d) מִיָּגַשׁ Ezek. 36 : 5.

(2) In nearly all the other 'conjugations' also, the absolute infinitives end in an *o*; this vowel being, like the whole form, quite unchangeable, is mostly written with ו (26, 2). On the other hand, *o* of the construct, though long, is changeable, and seldom takes the ו (cf. 116, Rem.). This Hôlém of the construct form, (a) before Maqqeph, becomes Qâméz-hâtûph; thus שָׁדַדְהוּ to *shed blood*: (b) and when a pronoun-suffix is assumed, the short *o* is in general retracted, as in שָׁבַרְתְּ thy *crossing*; but אָכַלְתְּם your *eating*. Instances of the less common forms with suffixes are שָׁבַבְהָ her *lying down*, יִרְאֵתוּ to *fear him*.

124. Viewed (I) as a *noun*, the construct of the Qal may (1) be governed by a preposition or other word; (2) it may be followed by a genitive, and this either (a) subjective or (b) objective; (3) it may take suffixes. (II) Viewed as a *verb*, if transitive it takes an *object* after it: such an accusative may be (1) a noun, (2) a suffix-pronoun, or (3) a separate pronoun.

Thus, אַחֲרַי שָׂרַף הַמֶּלֶךְ אֶת־הַמִּגִּלָּה, after the king had burnt the roll, Jer. 36 : 27; here, the infinitive, as a noun, is both governed by the preposition, and is in the construct state before *the king*, which in this case may be viewed as a subjective genitive; while, as a verb, it governs *the roll*. Other examples are the following: בָּקְצַרְתֶּם אֶת־הַקְּצִיר when ye reap (or in your reaping) the harvest; בִּשְׂנֵאתָ יְהוָה אֶתְנֵנוּ in Jehovah's hating (or because Jehovah hated) us Deut. 1 : 27 (cf. also 9 : 28); יִרְאֵתָם אֵתִי their fearing me Is. 29 : 13.

Rem. 1. Sometimes a passive rendering must be attributed to active forms of the Infinitive : see Est. 7 : 4.

Rem. 2. 'To keep' may be expressed in Hebrew (1) by the absolute infinitive *שָׁמֹר* ; (2) more frequently, the simple construct is employed, *שָׁמֹר* ; but still more frequently (3) the construct with the preposition לְ is used, *לְשָׁמֹר* ; or (4) *לְמַעַן שָׁמֹר* (*in order to keep*).

Rem. 3. 'Not to keep' may be expressed by (1) *לֹא לְשָׁמֹר*, or (2) *מִשְׁמֹר* (lit. *from keeping*).

Rem. 4. *אֵין לְשָׁמֹר* may mean (1) *there is no one to keep*, Ruth 4 : 4 ; (2) *it is not lawful to keep*, Est. 4 : 2 ; (3) *it is impossible to keep*, 2 Chr. 20 : 6 ; Ezra 9 : 15.

125. These uses of the *Absolute Infinitive* should be observed :—

1. *Before the same verb in a finite form*, it mostly gives the latter greater emphasis ; as *זָכוֹר תִּזְכֹּר* *thou shalt certainly (thou must by all means) remember*, Deut. 7 : 18. A negative is usually placed between the finite form and the infinitive : see no. 31 in Exercise.

Obs. (a). In a few instances we find the construct used instead ; as Neh. 1 : 7.

Obs. (b). The infinitive is not always of the same 'conjugation' as the finite verb : thus, in 1 Sam. 2 : 16, the finite verb is Hiphil, the infinitive is Piël.

2. *After the same verb in a finite form*, the absolute infinitive denotes *continuance* ; as *יָשֹׁפֵט תִּשְׁפֹּט* *he will be always acting the judge (he is always judge-judging)*, Gen. 19 : 9.

Obs. The notion of continuous increase (or decrease) is usually expressed by *הִלְוָה*, following the leading verb,—that form being again succeeded by an adjective, a participle, or an infinitive ; see Gen. 8 : 3, 5 ; 12 : 9 ; 26 : 13 ; 2 Sam. 3 : 1 ; 13 : 19 ; 16 : 5, 13 &c. Cf. 129, *Obs. 1.*

3. *After a finite verb-form of quite another root, with which it is connected by the copulative וְ*, it represents a finite verb similar to the other which precedes : as *וַיֹּצֵא אֵילָת בְּשָׂדֶה וַיִּלְכֶּה וַעֲזוּב* *the hind brought forth in the field, and forsook (the young one)*, Jer. 14 : 5 : see also Judges 7 : 19.

4. Standing alone, the first word in a sentence, or a clause, it is (a) mostly used for the *imperative*, as in the fourth commandment, *זָכוֹר אֶת-יוֹם הַשַּׁבָּת*, Ex. 20 : 8 ; see also Is. 21 : 5 ; (b) less frequently for any other finite form required by the context, as *וַיֵּלֶד אֱוֹן* *they conceive sorrow, and bring forth iniquity*, Job 15 : 35 ; see also Jer. 32 : 44 ; 2 Kings 4 : 43. Cf. the Latin 'historical infinitive.'

5. In the 'Hiphil,' the absolute infinitive occasionally becomes a noun or adjective (quite indeclinable), or an adverb ; as *הַשְׁמֵט* *rest*, *הַשְׁבֵּל* *prudence*, *הַשֶּׁמֶר* *early*, *הַרְבֵּה* *much, great, many*, *הַיָּטֵב* *well, carefully*, *הַרְחֵק* *far*.

Exercise 21.

נָגַף to smite	נָתַץ to break down, destroy	פָּתַח to open	לָכַד to catch, capture
חָרַל to cease	שָׁחַד bribe	בָּחַר to choose (בָּ)	נָאָף to commit adultery
סָפַר to count	שָׁאַל asking	שָׁבַע oath	שָׂשׂוֹן joy
מִסְפָּר number	שָׂנֵא to hate	נִכְרִי strange, foreign	הָרַג to kill
רָקַד to dance, leap	חָפַז to haste	בָּגַד to deceive (בָּ)	שָׁחַט to slay
עֲרַפֵּל thick darkness	כָּזַב lying, false, deceitful	מָת dying, dead	אָזַיַב ear of corn
שָׁקַד to watch		מָת dying, dead	
יָדַע knowing		מָת dying, dead	
		מָת dying, dead	

1 אַחֲרַי בָּרַת הַמֶּלֶךְ בְּרִית אֶת-כָּל-הָעַם : 2 יְהוָה עָבַר לְנַגֵּף^א
 אֶת-מִצְרַיִם : 3 חָרַל לְסָפֵר^א כִּי אִין מִסְפָּר : 4 רָעַתְכֶם^ב רַבָּה
 לְשָׂאֵל^ב לָכֶם מֶלֶךְ : 5 הַחֲמֻרִים^ב לְמֶלֶךְ לְרַבָּב^א : 6 עַת^ב סְפֹד
 וְעַת רְקוּד : 7 עָבַר כָּל-אִישׁ אַחֲרַי יוֹאֵב לְרֹדֵף אַחֲרַי שִׁבַע^א :
 8 יְהוָה אָמַר לְשֹׁבֵן בְּעָרְפֶל : 9 שְׁקַדְתִּי עֲלֵיהֶם לְנַתֹּשׁ וּלְנַתּוּץ^א :
 10 בְּקָרֵב עָלַי צָרִי הֵמָּה כְּשֶׁלַּח וְנָפְלוּ : 11 אִין בָּנוּ אִישׁ יָדַע
 לְכַרֵּת-עֵצִים : 12 שָׁחַד לִקְחוּ לְמַעַן שִׁפְדוּ-דָם : 13 הִנֵּה יִרְאֵת
 יְהוָה הִיא^ב חֲכָמָה : 14 יִלְמְדוּן לִירְאָה אֹתִי : 15 מָה^ב יְהוָה
 אֱלֹהֶיךָ שְׂאֵל מֵעַמֶּךָ כִּי-אֵם לִירְאָה אֶת-יְהוָה וּלְאַהֲבָה אֹתוֹ
 לְשֹׁמֵר אֶת מִצְוֹת יְהוָה : 16 שֵׁם יִשְׁבְּנוּ בְּזִכְרָנוּ אֶת-צִיּוֹן^א : 17
 גַּם אֲהַבְתֶּם גַּם שִׁנְאַתֶּם^א אֲבָרָה : 18 אָמַרְתִּי בְּחַפְזִי כָּל-הָאָדָם
 כֹּזֵב : 19 רַע וְמַר^ב עֹזֵבֶךָ אֶת-יְהוָה אֱלֹהֶיךָ : 20 בְּפִתְחוֹ^א עֲמָדוֹ
 הָעַם : 21 בָּחַר יְהוָה בְּכֶם מֵאַהֲבַת יְהוָה אֲתֹכֶם וּמִשְׁמֵרוֹ אֶת-
 הַשְּׁבָעָה : 22 אֶל-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שֹׁמֵר^א מִצְוֹתָיו
 וּמִשְׁפָּטָיו : 23 לָעַם נִכְרִי לֹא יִמְשַׁל לְמַכְרָה בְּבַגְדוֹ^א בָּה : 24
 הַלוֹךְ הִלַּכְתָּ : 25 בְּגוֹד בְּגָדוֹ בִּי : 26 שְׂאוֹל שָׂאֵל הָאִישׁ לָנוּ :
 27 פֶּקֶד פֶּקַדְתִּי אֲתֹכֶם : 28 אֲנֹכִי מֵת וְאַלְהִים^א פֶּקַד וּפֶקַד אֲתֹכֶם :
 29 שֹׁמֵר תִּשְׁמְרוּן אֶת-הַמִּצְוָה הַזֹּאת לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם

וּלְדַבְּקָה־בוֹ : 30 הִנֵּה יִרְעָתִי כִּי מִלֶּךְ תִּמְלֹךְ : 31 הִפַּח לְכוֹד
 לֹא יִלְכוּד : 32 נֶאֱוָף וְהִלֹּךְ ^p בְּשֹׁקֶר : 33 גָּנַב וְנִאֲפָה ^p : 34 הִנֵּה
 שִׁשּׁוֹן וְשִׁמְחָה הִרְגַּב בְּקָר וְשָׁחַט צֹאן : 35 זָכוֹר ^a אֶת־הַיּוֹם הַזֶּה :
 36 שָׁמֹר ^a אֶת־כָּל־הַמִּצְוָה : 37 שָׁמֹר ^a אֶת־חֻדְשׁ הָאֲבִיב ^b : 38 וְהִ-
 לֵךְ הָאוֹת אֲכֹל ^p הַשֶּׁנֶּה ^s סְפִיחַ ^c : 39 הִרְבֵּה נָפַל מִן־הָעֵם : 40
 גַּם דָּם נָקִי שִׁפַּךְ מִנִּשְׂה הִרְבֵּה מְאֹד :

^a See 32, 5 and 7. ^b Supply the verb *to be*. ^c 'in asking'... 'by loving'...
^d Sheba ; 2 Sam. 20 : 1 ff. ^e See 91, III. ^f 'but...' (see end of Vocabulary,
 Exercise 18). ^g 'in our remembering (when we remembered) Zion.' ^h 'Both
 their love and their hatred...' ⁱ 'thy leaving (that thou hast forsaken)...': see
 also 32, 5. ^k 'When he opened [the book]...' Neh. 8 : 5. ^l 'from Jehovah's
 loving (because Jehovah loved) you...' ^m 'by not keeping...' ⁿ See English
 Version of Exodus 21 : 8. ^o See 55, *a*. ^p See 125, 4, *b*. ^q See 125, 4, *a*.
^r 'the month of ears of corn (Abib), i. e. the month in which the ears become ripe.
^s See 73, 2. ^t This word means what springs from grain that has fallen on the
 field during the harvest of the preceding year.

Write in Hebrew

1. [It is] good to draw near to Jehovah. 2. This is not (Not this is) the time to sell thine ass. 3. There is no king to rule over us. 4. There is no woman to lament for them. 5. Let us send a messenger to ask this thing. 6. Our adversaries descended from the mountains to steal the cattle. 7. There is no man to be king over them. 8. I am not able to judge this great people. 9. The people fled because they feared (in their fearing) the king. 10. My people have ceased to remember their God. 11. Why did ye smite me when I fell (in my falling)? 12. Ye do not know [how] to make bricks. 13. [It is] not good for us that we have forsaken (our forsaking) our God. 14. We have forsaken our Maker, in not keeping (not to keep) His commandments. 15. I have determined (purposed) not to make a covenant with you. 16. The Chaldeans slew every man when they captured (in their capturing) that city. 17. We crossed the Jordan before (108, *a*) our enemies captured our camp (124). 18. [It is] not good that we have sold (our selling) our cow. 19. Fools are always falling. 20. You are always asking money. 21. Ye must (shall by all means) keep my law. 22. I shall certainly not lament over this [fellow : see 86, *Obs. b*]. 23. Remember (abs. inf.) your oath ! 24. Go ! 25. They slay and eat, they cheat and steal !

THE PARTICIPLES.

126. *a.* Verbs transitive, in Qal, have both an active and a passive participle-form, קָטַל *killing*,⁽¹⁾ קָטוּל *killed*, both having the idea of continuance,—the latter being probably the only remnant of a now lost passive ‘conjugation.’ *b.* In verbs *not* transitive, the participle Qal is like the perfect in its form: thus, הִפִּיץ *he delights*, and *delighting*; יָגִיר *he fears*, and *fearing*. *c.* All conjugations, other than the Qal, end like the perfect,⁽²⁾ and assume the prefix כּ, but Niphal takes a נ (see Paradigm).

(1) A rare form of the active participle Qal is קָטִיל; see Ps. 16 : 5.

(2) In Niphal and Pual, the final vowel of the participle is made long; see Paradigm.

Obs. The participle, as its name indicates, may discharge the functions of several parts of speech. (*a*) As a noun, it may take suffixes, as שֹׁמְרֵי *keeping me (my keeper)*. (*b*) It is often to be regarded as an adjective, as הַר נֹפֵל *a falling mountain*; it may also be used in the construct state, as in Ezek. 9 : 11, מְבֹשֵׁי הַבְּדִיִּים *clothed with the linen garments*; cf. v. 2. (*c*) As a verb, it may govern another word in the accusative: see 1, 3, 7, 9, &c. in the Exercise.

127. The plural endings of the participles are like those of nouns; but, in the singular, the active feminine assumes the termination ת— in preference to ה־.

Thus שֹׁמְרֵים *m.* and שֹׁמְרוֹת *f.* *those who keep*; שֹׁמְרַת (130, *Obs.*) *she who keeps*,—more rarely שֹׁמְרָה or שֹׁמְרָה.

128. (*a*) The active forms of participles mostly have a present-sense, but may refer to past, or even future time: thus נֹפֵל may signify *falling, fallen, or about to fall*.

(*b*) The passive forms sometimes possess (1) an active sense, as זָכָר *remembering*, Ps. 103 : 14; (2) sometimes they have the meaning expressed by the Latin Gerundive, as מְהֻלָּל *laudandus, aiverós*, Ps. 113 : 3. (3) When in the construct state, the word on which they lean may indicate the agent, as בְּרִיךְ *blessed of (i. e. by) Jehovah*, Gen. 24 : 31.

(*c*) A participle, with the article prefixed, is usually to be rendered as a relative sentence; thus הַדֹּבֵר *he who speaks (or spoke), or whoever speaks*.

(*d*) The idea of continuance, inherent in the participle, may be strengthened by the addition of the substantive verb, as in Ex. 3 : 1, Jud. 1 : 7, Gen. 39 : 22, Job 1 : 14, Zech. 3 : 3.

129. The participles הֵן הִגִּיה *behold*, יֵשׁ *there is*, אֵין *there is not*, כֹּל *all*, עוֹד *still*, to all of which the suffix-pronouns may be joined (106), are mostly followed by the participle, which agrees in number and gender with the nominative; as הִגִּיה הַסִּפָּה בְעֵר בָּאֵשׁ *behold, the bush burned with fire*; אֵינָם שֹׁמְעִים אֵלַי *they hearken not unto me*; עֹמְדָה עֹמְדָה *she is (or was) still standing*.

Obs. 1. The participle הוֹלֵךְ *going*, followed by another participle or by an adjective whose meaning gives the special colour to the sentence, indicates growing intensity; as הָאִישׁ הוֹלֵךְ וְגָדוֹל *the man became greater and greater*, Est. 9 : 4.

Obs. 2. In the various kinds of 'circumstantial clauses,' which describe something accessory to the main portion of the sentence, the verb, if there be any, is usually in the participial form, while the subject is placed first in it, and is mostly introduced by ו. See Gen. 19 : 1 (*while Lot was sitting*).

Exercise 22.

עָבַד to labour, serve ; till	בֵּד fine white linen	אָסַר to bind, fast- en, imprison	עַתְלִיָּה Athaliah יָרַד to go down, de- scend
עָזַר to help, assist	הָמָן Haman	שָׂאוֹל Saul	מִכְשׁוֹל stumbling-block
יָאֵר river, canal, the Nile	מִטָּה bed (וְחַ) תַּחְנוּנִים sup- plications	יָשָׁן to sleep	חָזָק strong
פָּתַר to interpret	מַלְכוּת kingdom, roy- alty, reign	עָמַד to stand	חָזָק to be strong
הִגִּיר to gird	מַלְכוּת kingdom, roy- alty, reign	מְעַגֵּל circular ram- part	תְּבַן straw
אֶפְדוֹ ephod	אֶלְטָה, reign	עַמּוּד pillar	סָעַר to be tossed

- 1 כָּל-יִשְׂרָאֵל וַיְהוּדָה אָהַב אֶת-דָּוִד : 2 אַחֲרַי מִי אֶתָּה רִדְפָה :
 3 אֱלֹהִים שִׁפְט צְדִיק^a : 4 יְהוָה מִשָּׁל בְּגוֹיִם : 5 אָנָּה אֶתָּה הַלֵּךְ :
 6 מִדְּרוֹעַ אֵת הַלֵּכֶת אֵלָיו הַיּוֹם : 7 אִישׁ עָבַד אֲדָמָה אֲנֹכִי : 8
 אֶל-תִּרְחַק מִמֶּנִּי בִי אֵין עוֹזֵר : 9 אֶת-אֲרָץ כְּנָעַן אֲנֹכִי נָתַן לָכֶם :
 10 הַכֶּסֶף נָתַן לְךָ^b : 11 פָּרְעָה חָלַם וְהִנֵּה עֹמֵד עַל-הַיָּאֵר : 12
 חָלוֹם חָלַמְתִּי וּפִתֵּר אֵין אֲתוֹ : 13 דָּוִד הִגִּיר אֶפְדוֹ בֵּד^b : 14
 שְׂאֵלָה אַחַת^a אֲנֹכִי שְׂאֵל מֵאֲתָךְ^b : 15 לָמָּה אֵת שְׂאֵלֶת הַשְּׂאֵלָה
 הַזֹּאת : 16 לֹא אֵל חָפִץ רָשָׁע אַתָּה^b : 17 עוֹ הָעַם הַיֹּשֵׁב בְּאֲרָץ :
 18 הָמָן נָפַל עַל-הַמִּטָּה : 19 בְּרוּךְ יְהוָה בִּי שָׁמַע קוֹל תַּחְנוּנָי :
 20 הַמֶּלֶךְ יֹשֵׁב עַל-כִּסֵּא מַלְכוּתוֹ : 21 הַסּוּם אֶסוּר וְהַחֲמוּד

אָסוּר : 22 הִנֵּה שָׂאוֹל שֹׁכֵב יָשֵׁן בַּמַּעֲגָל : 23 הִנֵּה כָל-הָאָרֶץ
 יֹשְׁבֵת וְשֹׁקֶטֶת ^b : 24 מִי הָאִישׁ הַחָפִיץ חַיִּים : 25 הִנֵּה הַמֶּלֶךְ עֹמֵד
 עַל-הָעַמּוּד : 26 הַמֶּלֶכָה עֹמֶדֶת בַּחֲצָר : 27 הָאָרֶץ לְעוֹלָם
 עֹמֶדֶת ^b : 28 עֲתִלְיָה מְלַכֶּת עַל-הָאָרֶץ : 29 הִנֵּה אֲנֹכִי יוֹרֵד
 אֵלֶיךָ : 30 הֲנִנִּי שִׁקְרָה עֲלֵיכֶם לְרַעַה וְלֹא לְטוֹבָה : 31 הֲנִנִּי נִתָּן
 אֶל-הָעַם הַזֶּה מְכַשְׁלִים : 32 שָׂאוֹל ^c עֲדָנִי בַגִּלְגָּל : 33 עוֹדֵנִי
 הַיּוֹם חֲזוֹק : 34 אֵינְנִי עֹבֵר אֶת-הַיַּרְדֵּן : 35 כֹּה אָמַר פְּרָעָה אֵינְנִי
 נִתָּן לָכֶם תַּבָּן : 36 אֵינְךָ אֹכֵל לֶחֶם ^b : 37 דָּוִד הִלְךָ וַחֲזוֹק : 38
 הֵים הִלְךָ וְסָעַר עֲלֵיהֶם : 39 הָעַם הִלְךָ וְרַב ^c : 40 הַנְּעַר הִלְךָ
 וְגָדוֹל וְטוֹב ^c : 41 מִי-הָאִישׁ הַלְוָה הַהִלְךָ בַּשָּׂדֶה :

^a See 74, *Obs.* ^b Pausal forms. ^c See 71, 2. ^d See 53, *Note 2.*
^e See 55, c. ^f See 69, 5.

Write in Hebrew

1. Behold, the man is sitting on a stone. 2. The queen was sitting on her royal throne (cf. no. 20 above). 3. Haman was standing in the upper court. 4. Who is the man that loves (128, c) judgment? 5. This is the bread that perisheth. 6. David was then ruling over Israel. 7. Behold (129), he is coming down from the mountain. 8. Blessed is he that remembers the poor. 9. Behold, she is lying on her bed. 10. I am still watching over thee. 11. She was still standing there. 12. I shall not (see 34, 35, 36 in exercise) sprinkle the blood. 13. I dreamed a dream, and lo, [I was] standing before the king. 14. All the straw [was] burnt with the fire. 15. He will not make a covenant with you. 16. Behold, I shall make my covenant with thee. 17. I shall not help you (*dat.*). 18. I shall not give you (*dat.*) wood to burn. 19. Thou (*f.*) shalt not rule over this people. 20. The house is broken down. 21. The damsel grew more and more beautiful. 22. His appearance became more and more terrible. 23. The people grew stronger and stronger.

FIRST DECLENSION OF NOUNS.

130. The participle-form לָטֵל may be regarded as the type of first-declension nouns. These (a) end in -- : (b) any other vowels they may have ⁽¹⁾ are, normally, unchangeable. ⁽²⁾

Obs. The ordinary participle *feminine*, and others similar, ending in תָּרַח, are 'Segolates,' i. e. second-declension nouns (135): all other participle-forms, besides these two, are third-declension nouns (138).

(1) Monosyllabic examples are בֵּן son, שֵׁם name. From these must be distinguished (a) nouns doubling the final letter on additions being made, and forming a special class of segolates (212), as שֵׁן tooth (שֵׁנוֹ his tooth); (b) forms like גֵּר stranger, עֵד witness, from 'Verbs *Ayin War*' (190),—third-declension nouns.

(2) מַחֲפֵץ axe, כִּילְבָּן brick-kiln, אִלָּם dumb. On unchangeable vowels, see 26.

131. Rules for inflecting First-Declension Nouns:—

I. The *construct* singular (a) of common participle-forms is mostly like the absolute: (b) in monosyllables, -- is sometimes shortened; while (c) all other forms take simple patah.

Thus (a) שֹׁמֵר may either be the absolute, *keeper*, or const. *keeper of*; but אֲבָר *perishing*, has const. אֶבֶר, Deut. 32: 28. (b) בֵּן son, has construct forms בֶּן, בִּן (see 144). (c) מִסְפָּד mourning, has const. מִסְפָּד, שְׁמֵעַ hearing (12, 2) const. שְׁמַע.

II. (a) Before *vowel-additions*, -- is for the most part lost, i. e. changed to Sh^ewa; sometimes, however, it is retained. (b) Before those which begin with consonants, it is made short.

Thus, (a) שֹׁפֵט a judge, pl. שֹׁפְטִים; פֹּהֵן a priest, pl. פֹּהְנֵי my priests (10); but שֹׁמְמָה astonished; (b) אֵיבֶד thy enemy (in pause אֵיבֶד); אֵלֶּךְ thy redeemer (p. אֵלֶּךָ); מִקְלָבִים your staff.

N. B. The student should here carefully revise what is laid down in 48.

Exercise 23.

לָאֵל to redeem; to avenge	פָּרַשׁ to spread out	בֶּטֶן womb, belly	צָרַר to persecute,
רָנַע to terrify; to tremble	תְּהַלֵּת dark purple	יָצַר to form, shape;	בְּמָה high place
רָבַע to beat flat, spread out	פְּקוּדִים precepts	יּוֹצֵר a potter	מְרַגֵּל spy
נָגַע to touch, smite	מִשָּׁל to rule	חֲסִידָה stork	מִזְבֵּחַ sacrificing
קָדַשׁ to be holy	אָכַל to eat, devour	מוֹעֵד appointed time	מִקְטָר burning in- cense
	שָׂמַח to rejoice	הָמָר clay	מַפְלֵט deliverer
	שָׁלוֹם peace, health	אָרַר to curse	
	דָּרַשׁ to seek, search		

1 יהוה גֹּאֲלֵךְ אֱלֹהֵי יִשְׂרָאֵל : 2 בֶּן-מִי-זֶה הַנַּעַר : 3 אָנֹכִי רִגַע הַיּוֹם :
 4 אָנֹכִי יְהוָה רִקַּע הָאָרֶץ : 5 כָּל-הַנֶּגַע ^a בַּמִּזְבֵּחַ יִקְדָּשׁ : 6 בַּיּוֹם
 הַהוּא יִגְדַל הַמִּסְפָּד בִּירוּשָׁלַם בְּמִסְפָּד הַדְּרָמוֹן : 7 עַל-מִזְבֵּחַ
 הַזֶּה יִפְרָשׁוּ הַפְּהָנִים בְּגֵד תְּכֵלֶת : 8 אֵינְנִי עֹבֵר אֶת-הַיַּרְדֵּן
 וְאַתֶּם עֹבְרִים : 9 הָעַם שֹׁכְבִים סְבִיבוֹתָיו : 10 אֲנִי וְהָאִשָּׁה הַזֹּאת
 יֹשֶׁבֶת בְּבַיִת אֶחָד : 11 חֶסֶד יְהוָה מֵעוֹלָם וְעַד-עוֹלָם לְשִׁמְרֵי
 בְרִיתוֹ וּלְזִכְרֵי פִקְדָיו : 12 גֹּאֲלֵךְ הַיּוֹם יִרְדֶּף אַחֲרַי הַרְצִיחֵךְ : 13
 מִשָּׁל-פָּנָי גַּם-אַתָּה גַּם-בְּנֶדֶךְ גַּם בֶּן-בְּנֶדֶךְ : 14 מִה-שָּׂמוּ וּמִה-שָּׂמָ-
 בְּנוֹ : 15 זֶה-שְׁמִי לְעוֹלָם : 16 יִגְדַל שְׁמֶךָ עַד-עוֹלָם : 17 אַתָּה
 יְהוָה גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ : 18 אֱלֹהֵי שְׁמוֹתֵם : 19 יְהוָה אֱלֹהֶיךָ
 אִישׁ אֹכְלָה * הוּא : 20 אֶרְדָּפָה אֵיבִי : 21 בְּנַפְלֵי אֵיבֶךָ אֶל-
 תְּשֻׁמָּה : 22 שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ : 23 לֹא עֹבֶרֶת דְּרָשֶׁיךָ :
 24 יְהוָה גֹּאֲלֶךָ וַיִּצְרַךְ מִבְּטָן : 25 אֶנְחֵנוּ ^g הַחֶמֶר וְאַתָּה יִצְרָנוּ :
 26 הֲנִנִי נָתַן בְּיַד הַיּוֹם : 27 הַשָּׁמַיִם כְּסֵאֵי ^m : 28 כְּסֵאֶךָ ^m לְדוֹר
 וָדוֹר : 29 בְּמִקְלֵי ^m עֲבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה : 30 חֲסִידָה יִדְעָה
 מוֹעֲדֶיהָ : 31 צַרְרִים ⁿ הֵם לָכֵם : 32 אֶרְרִיךָ ⁿ אֲרוּרֵי : 33 הַנֶּם
 אֹכְלִים לִפְנָיו : 34 אֵינְנוּ שֹׁמְעִים אֵלֶיךָ : 35 מְרַגְלִים ^p אַתֶּם : 36
 עַד הָעַם מִזְבָּחִים ^p וּמִקְטָרִים ^p בְּבַמּוֹת : 37 יְהוָה מְפַלְטֵי ^p מֵאֵיבֵי :

^a See 131, I. *a.* ^b See 87, 1 *b* and *Obs.* ^c See 131, I. *c.* ^d See 12, 2.
^e Hadadrimmon in the valley of Megiddo (Zech. 12 : 11), where deep lamentation
 was made for the death of Josiah, 2 Chr. 35 : 23, cf. 2 Kings 23 : 29. ^f See
 83, 1. ^g See 55, *a.* ^h See 80. ⁱ See 93, *b.* ^k See 127. ^l See 124.
^m See 18, *Obs.* 1. ⁿ See 29, *b* 1. ^o See 114, 3. ^p All these forms are
 Piel participles (168).

Write in Hebrew

1. This is his son (Dagesh conj. : cf. 15 above). 2. Behold, I will
 slay (129) thy son. 3. What is thy name? 4. What is the name
 of this place? 5. Where art thou (Exer. 16, no. 32), my son? 6.
 Here is (behold) thy staff! 7. We all (106) heard her bitter lam-

entation (76, 3) for her son. 8. We are not his spies. 9. Hearken unto me, ye who seek (seekers of) Jehovah. 10. Thy priests forsake thee (are thy forsakers). 11. The inhabitants (dwellers) of that land are tillers of the ground. 12. Behold, he will deliver thee (cf. no. 26 above) into my hand. 13. She will not give us into their hand. 14. Thy God [will be] thy deliverer from all thine enemies (cf. 37 above). 15. Jehovah is the Judge and Redeemer of his people (98). 16. An everlasting covenant will I make with those who seek me (my seekers) and who remember (rememberers of) my name.

SECOND DECLENSION OF NOUNS.

132. The nouns called 'Segolates' (see *b*, below) are somewhat numerous, and for the most part regular in their formation. The basis of their subdivision is the nature of their leading vowel-sound, which may be *a*, or *e* (*i*), or *o* (*u*). To illustrate the process of formation in these nouns, we shall employ the root קטל.

	1st. Class	2nd. Class	3rd. Class
(a). ANCIENT GROUND-FORMS	קָטַל	קִטַּל	קֻטַּל (qotl) קֻטַּל

(b). These forms are not quite easily pronounced, from absence of a vowel-sound between the last two radicals: accordingly, *s^gol* was introduced after the second radical (hence the name 'segolates' for this whole class of nouns). *The tone, however, still remains upon the penult.* Thus arise the following

TRANSITION-FORMS	קֶטַל	קִטַּל	קֻטַּל קֻטַּל
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(c). But the first syllable is (1) *open* now, and (2) *has the tone*; its vowel therefore (37) is made long. The words thus finally assume these

ORDINARY FORMS	קֶטַל	קִטַּל קִטַּל	קֻטַּל
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Obs. 1. Whether a segolate which has the form קֶטַל be of the first or second class, can only be determined when the noun is elsewhere met with, in a shape which shows its proper vowel under the first radical. E. G. קֶרֶן *horn*, קִרְיָה *righteousness*, are found to belong respectively to the 1st. and 2nd. class, from

the occurrence of such forms as רַרְנִי *my horn*, יָדָקוּ *his righteousness*.¹

Obs. 2. Some nouns refuse to take the final Segol instead of the She'was; as גִּרְדִּי *spikenard*, חַטָּא *sin*, קוֹשֵׁט (qōst) *truth*.

Obs. 3. The *a* of first-class Segolates is often lengthened in pause; see 45, *c*. Sometimes even second-class vowels become Qāmēz; thus קָמָן, קָמָה, קָמָה.

Obs. 4. Unusual are סִבְכוּ *his thicket*, סִבְלוּ *his burden*, from סִבְכָה, סִבְלָה.

133. For the *plural absolute*, all three classes of Segolates have but one common form, קָטְלִים.

1. This form is founded on the singular קָטַל, which is essentially identical with קָטַל (132, *a*) as will be seen (*a*) from the occurrence of such double forms in Hebrew as גִּבְרָה and גִּבְרָה *hero*, בְּהוֹן and בְּהוֹן *thumb*; and (*b*) from the fact that קָטַל is a common form of such nouns in Aramean. (Cf. the construct infinitive with suffixes, 123, 2, *b*).

2. The only two exceptions are שָׂרָשִׁים (so-rā-sī'm) *roots*, from שָׂרַשׁ; and יָקָרְשִׁים (qo-dā-sī'm), with article הַיָּקָרְשִׁים, from יָקַרְשׁ *holy place*.

134. Laws for inflecting Segolates :—

I. The *Construct Singular* is mostly like the absolute: see the paradigms.

But these words take a special construct-form: גִּטָּע, *c.* גִּטָּע *a plant*; חָדָר, *c.* חָדָר *chamber*; שֶׁנֶּר, *c.* שֶׁנֶּר *fetus*; שֶׁבַע, *c.* שֶׁבַע *seven*; תִּשְׁעָה, *c.* תִּשְׁעָה *nine*; and זֶרַע, once (Num. 11 : 7) takes the form זֶרַע.

II. The old ground-form is that to which are joined (*a*) all suffixes, both 'grave' and 'light,' (96) appended to the *singular*; (*b*) the endings of the dual, and the construct plural; to this last, again, are joined the 'heavy' plural suffixes. (See the Table).

III. The form to which *light plural* suffixes are joined is furnished by the *plural absolute*, from which the final ם must be removed.

Obs. The rules now given apply to prepositions which were once nouns similar to these; thus בְּנֶגֶד *before*, בְּנֶגְדִי &c.

135. With these nouns are classed (1) their cognate feminines which end in הָ accented, as מַלְכָּה *queen* (from מַלְכָּה); חֲתָנָה (= חֲתָנָה) *hiding*; אֲכָלָה (= אֲכָלָה) *food*: (2) those feminines which end in ת, and have the accent on the penult; as יֹשֶׁבֶת fem. part. (from יָשַׁב; 127) *sitting*; מִסְתָּרָה *mistress* (suff. מִסְתָּרָה, from מָסַר); יְבִימָה *brother's widow* (suff. יְבִימָה); נְחֹשֶׁת *brass* (dual נְחֹשֶׁתִים *brazen fetters*, double bonds).

Obs. 1. Some of these feminines in הָ exhibit a decided preference for the other forms, particularly in the construct state, and in assuming suffixes; as מְמַלְכָּה *kingdom*, const. (and abs.) מְמַלְכָּת, suff. מְמַלְכָּתִי.

¹ To guide the student at first, the figure (1) or (2) will be placed after forms like these, to show their class; thus מַלְכָּה (1), מְמַלְכָּה (2). See 24, 4.

Obs. 2. The feminines return to the crude state as the ground-form to which all kinds of suffixes are joined; thus *שְׁלֹמוֹתַי* *my garments*, but plural absolute *שְׁלֹמוֹת*.

Obs. 3. Though, as shown above, both the masculine and feminine forms of these Segolates are often co-existent, some, which have the masculine form in the singular, assume the terminations of the feminine throughout the plural; and conversely. Thus *נְפֹשׁוֹת* *soul*, pl. *נְפֹשׁוֹת* (once ים); *שִׁבְלֵת* *ear of corn*, plur. *שִׁבְלִים*.

Exercise 24.

קרוב near <i>adj.</i>	קִישׁוֹת (1) bow	תָּמִיד constantly	לְבָנוֹן Lebanon
סֹדֹם Sodom	קִבְרָה (2) sepulchre	קֶרֶב (2) midst	מִוֹלְדֵת (1) birth, origin;
רֹאשׁ wild bull	נָסַף to anoint, pour	בְּבֶשֶׁת or בְּבֶשֶׁת	native land
יְהוֹשֻׁעַ Joshua	out a libation	בְּבִשָּׁה ewe-lamb	אֶסְתֵּר Esther
קָרַע to rend, tear	מִתְּוֵן <i>dual</i> loins	לְבוּשׁ clothing	מִגִּיד מִגִּיד telling
בְּגָד (2) garment	אֶתָּן gift	שְׁלֵמָה, שְׁלֵמָה outergarment	פָּשַׁט to put off, strip
קִדְשׁ holiness; sanc-	רֶגֶן threshing-floor	בָּלָה worn out	כְּתָנִת under garment
tuary, holy place	דָּגָן corn, grain	רִיחַ odour	תְּפָאֶרֶת splendour

1 הִנֵּה אֲנִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כְּלֵי-הָאָרֶץ: 2 אֱלֹהִים אֲבִיךָ
 דֶּרֶכְךָ: 3 לֹא דִרְבִיבִים בְּדֶרְכֵי: 4 שְׁמֹר נִפְשֶׁךָ מֵאֵד: 5 הֵן כְּלֵי-
 הַנְּפֹשׁוֹת לִי: 6 צִדִּיק יְהוָה בְּכָל-דֶּרְכָיו: 7 קָרֹב צִדִּיק: 8 יְהוָה
 צִדְקָנוּ: 9 מִגִּפְן סֹדֶם גִּפְנָם: 10 קָרְנֵי רֹאשׁ קָרְנָיו: 11 יְהוָה
 מִלְּפָנָיו: 12 אֱלֹהֵי מַלְכֵי הָאָרֶץ: 13 אֶת-כָּל-הַמְּלָכִים וְאֶת-אֲרָצָם
 לְכַד יְהוֹשֻׁעַ: 14 כָּל-מַלְכֵיהֶם נָפְלוּ: 15 לָמָּה קָרַעַת בְּגָדֶיךָ:
 16 קָרַעוּ בְּגָדֵיכֶם: 17 בְּגֵדֵי-קִדְשׁ אֵם: 18 לֹא בְקִשְׁתִּי אֲבִיחָ:
 19 קִשְׁתָּם שִׁקְרָה: 20 רַחֵם רַגְלֶיךָ: 21 רַחֲמֵי אֶת-רַגְלֵי: 22 הִנֵּה
 אֲנִי פָתַח אֶת-קַבְרוֹתֵיכֶם: 23 סְבִיבוֹתָיו קַבְרוֹתֶיהָ: 24 זֶה קִדְשׁ
 הַקִּדְשִׁים: 25 אֱלֹהִים יֵשֵׁב עַל-כִּסֵּא קִדְשׁוֹ: 26 נִסְכְּתִי מִלְּפִי
 עַל-הַר-קִדְשִׁי: 27 כָּחֹ בְּמִתְנָיו: 28 אֶהְבֵּת אֶתְנֶן עַל כָּל-גִּרְנוֹת
 דָּגָן: 29 הַמַּאֲתֵי נִגְדֵי תָמִיד: 30 כָּל-דֶּרְכֵי נִגְדָה: 31 אֵינְנִי
 בְּקִרְבְּכֶם: 32 אֶתָּה בְּקִרְבָּנוּ יְהוָה: 33 בְּבִשָּׁים לְלִבְוֹשֶׁךָ: 34 מָה
 הִנֵּה שָׁבַע בְּבִשָּׁת אֵלֶיךָ: 35 שְׁלֹמוֹת בָּלוֹת עֲלֵיהֶם: 36 רִיחַ

שְׁלֹמֹתֶיךָ בְּרִיחַ לְבָנוֹן : 37 שְׂאוּל^m שְׂאֵל־הָאִישׁ לָנוּ וּלְמוֹלְדָתָנוּ :
 38 אֵינִן אֶסְתֵּר מִגֵּרֶתⁿ מוֹלְדָתָהּ : 39 אָתָּה מִשָּׁל בְּכָל מַמְלָכוֹת
 הַגּוֹיִם : 40 מִמְּלַכְתְּךָ בְּכָל־דָּוָר : 41 פִּשְׁמֹתַי אֶת־כַּתְּנֹתַי : 42
 לְבִשְׁי בְּגָדֵי תַפְאֲרֶתְךָ יְרוּשָׁלַם^a עִיר הַקִּדְשֵׁךָ :

^a Vocative. ^b See 32, 1. ^c 'To me,' *i. e.* mine : cf. Exercise 15, nos. 25 and 29. ^d See 83, 1. ^e The abstract noun 'deceit' instead of an adjective 'deceitful.' ^f See 80, 1. ^g See both 83, 1 and 80, 2. ^h Hos. 9 : 1. ⁱ See 91 B. III. c. ^k See 76, Exc. 2. ^l See page 40, foot-note 1. ^m See 125, 1. ⁿ 'Esther did not tell'... The verb is a participle of the Hiphil form (171, 1).

Write in Hebrew

1. Thou hast heard all my vows. 2. Their vows are before him. 3. My vine is in the midst of the garden. 4. Let us open thy king's sepulchre. 5. We opened the sepulchres of our kings. 6. Our souls cleave to the dust. 7. Jehovah our king rules over all the kingdoms of the earth, and his kingdom is everlasting (is a kingdom of eternity). 8. Our vines are from his vineyard. 9. Why have ye rooted out the vines of their vineyards? 10. Why hast thou not put off thy holy garments (83, 1, and 80, 2)? 11. Who shall dwell in his holy mountain? 12. Put on thy dark purple robe. 13. There is no corn in my threshing-floor. 14. Our feet (*dual*) did not stumble upon their hills (93, *b*). 15. Who stole my garments out of our threshing-floor? 17. There is no peace in their midst. 18. Why hast thou taken my money and my books? 19. Write this (63, *Obs.*) in thy book. 20. Why have ye not taken your books? 21. Our outer garments are garments of wool. 22. Thy woollen under garment is worn out. 23. Thy garments are worn out. 24. Thy righteousness is very great. 25. Open your doors to your king and (99, *Obs.*) queen. 26. Jehovah will again gather the tribes of Israel to their land.

SEGOLATE NOUNS WITH ASPIRATE ROOTS.

(Second Declension, continued).

136. (a) The common form of Segolates, with only the *first* letter aspirate, is regular. Those of the second class mostly take ־ for the first vowel. Thus, עֶבֶר (1) *servant*, צְהֵרָה *pleasure*, חֹדֶשׁ *month*.

Obs. אִישׁ *a man*, is really a noun of this form (first class), and modified from אִנְשׁ (see 144).

(b) Of Segolates whose *second* radical is an aspirate, those of the first class take, mostly, two patahs; *third* aspirates take patah for their *final* sound. (No form occurs of *second* aspirates).

E. G. נַעַר *a youth*, (but also, with strong aspirates, לֶחֶם *bread*, רֶחֶם *womb*), רֶחֶב *breadth*.

Obs. ראשׁ *head*, is properly a segolate (originally רֹאשׁ); the plural absolute רִאשִׁים is for רֵאשִׁים, &c. (144). See 14, 2, and cf. 103, Obs. a.

(c) When the *third* letter is an aspirate, all three classes of Segolates take patah for their second vowel. The vast majority of forms are of the *second* class.

Examples are סֶלַע (1) *rock*, סֶפְרָח (2) *sprout*, אֶרֶב *way*.

Obs. בְּהוּ, תְּהוּ Gen. 1 : 2, are for בְּהוּ, תְּהוּ.

137. *Modifications in inflection.* a. When a Sh^ewa is to be placed under an aspirate, the Hatephs are employed, according to the laws for aspirates. b. Second-Class Segolates in which the *first* root-letter is an aspirate, mostly assume s^egol in their first syllable when it is closed.

Examples are (a) עֲבָדִים *servants*, חֳרָשִׁים *months* (see 10, 1); also נַעְרוּ *his servant*, but לְחָמִי *my bread* (see 10, 2). Again (b) חֲפְצִי *my delight*, according to 30.

Obs. The nouns דָּעַל *deed*, תֹּאֵר *form*, have פְּעֻלוֹ, תִּאָּרוּ, as well as פְּעֻלוֹ, תִּאָּרוּ; and אָהַל *tent*, makes, in the plural, אֹהֲלִים, אֹהֲלֵי; see 134, II. III.

Note the following expressions,—

(1) אִשְׁרֵי הָאִישׁ *O the happiness [pl.] of the man! blessed is the man* Ps. 1 : 1.

(2) הַיּוֹם הַזֶּה *on the selfsame (very) day*, lit. *in the bone of this day*.

Exercise 25.

יָלֵד <i>f.</i> ילדה <i>f.</i> child	תִּפְּשׂוּ seize, wield,	תְּמִיִּם perfect	תְּמִדָּה, תְּמִדָּה delight
תִּשְׁשׁוּ (2) transgression	תִּשְׁשׁוּ handle	תָּם upright	שְׁמָמָה desolation
מָן manna	קַהֲלֵת preacher, <i>Ec-</i>	(morally)	מִשְׁאֵרֶת kneading-trough
טַעַם taste	כֹּהֲנִים ¹ <i>clesiastes</i>	תְּחִלָּה beginning	מְלָאכָה work (appoint- ed), business
לֶשֶׁךְ cake, juice	מִזוּזָה door-post	עֲצָם (1) bone, body,	שֵׁכָם shoulder
בֹּקֶר morning	פֶּתַח (2) opening, en-	יָם, יָם <i>pl.</i> self;	צָרַעַת leprosy
שָׁלַף draw out,	תְּרַחַץ trance, door	רְמִיָּה negligence ; de-	כֶּתֶן (1) basket
draw off	נֶעַל sandal, shoe	כֶּתֶן (1) basket	דֵּעַיִת, fraud

1 אַתֶּם יְלֵדֵי-פֶשַׁע^a זָרַע שְׁקָר^a : 2 הַמֶּן כּוֹרֵעַ-גֵּר^b הוּא^c וּמַעֲמוֹ
 כְּטַעַם לֶשֶׁךְ הַשָּׁמֶן : 3 בַּבֶּקֶר זָרַע זָרַע^d : 4 שְׁלַף הַרְבֵּב^e : 5
 לֹא שְׁלַף הַנֶּעַר הַנֶּעַר חֲרָבוֹ : 6 תִּפְּשִׂי חֲרָבוֹת בָּלֶם : 7 נִעְרוּ עִמּוֹ :
 8 סְבִיבוֹתַי נִעְרִי : 9 אֵיךְ חֲסִדֶיךָ הָרִאשֹׁנִים^a : 10 עֲבָדֵי אֶתָּה :
 11 עֲבָדֵי הֵם : 12 זָכֹר לְעֲבָדֶיךָ : 13 פֶּרְעָה קָצָף עַל-עֲבָדָיו : 14
 הַיָּבֵל^b הַיָּבֵלִים אָמַר קַהֲלֵת הַכֹּל הַיָּבֵל : 15 אֲשֶׁרֵי עֲבָדֶיךָ אֱלֹהֵי^c
 הָעַמִּים לְפָנֶיךָ תִּמְיֵד הַשְּׁמַעִים אֶת-חֲכַמְתְּךָ : 16 אֲשֶׁרֵי אָדָם
 שָׁמַע לִי לְשִׁקֹּר^d עַל-דִּלְתֵי לְשֹׁמֵר מִזוּזוֹת פֶּתָחֵי : 17 הַמְלֹךְ
 נָתַן לְמַלְכֵת שָׂבָא^e אֶת-כָּל-חֲפָצָה : 18 הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ
 חֲדָשִׁים רֹאשׁוֹן^f הוּא לְחֲדָשֵׁי הַשָּׁנָה : 19 שְׁלַף אִישׁ נִעְלוֹ : 20
 נִעְלוֹת בָּלוֹת בְּרַגְלֵיהֶם : 21 מָה הָאֲבָנִים הָאֵלֶּה : 22 עַם-אֲבָנֵי
 הַשָּׂדֶה בְּרִיתְךָ : 23 שְׁעָרֵי הָעִיר עַל-שְׁמוֹת שְׁבָטֵי יִשְׂרָאֵל : 24
 מִהֲתֵאָרוּ : 25 תָּמִים פָּעְלוּ : 26 אִישׁ אָכַל אֱלֹהֵי-שָׁחַד : 27
 יַעֲקֹב אִישׁ הֵם יֹשֵׁב אֱלֹהִים : 28 לְאֵהֲלֶיךָ יִשְׂרָאֵל^g : 29 שֵׁם
 אֱלֹהֵי בִתְחִלָּה : 30 יִבְשׁוּ עֲצָמוֹתֵינוּ : 31 אֵין שְׁלוֹם בְּעַצְמֵי
 מִפְּנֵי חַטָּאתֵי : 32 שְׁמַעוּ-נָא תוֹכַחְתִּי : 33 צָרַעַת נִעְמָן תִּדְבַּק-
 בְּךָ וּבְזָרְעֶךָ לְעוֹלָם : 34 אִיבֵי נָתַנוּ אֶת-חֲלֻקַּת חֲמֵדֵתִי^h לְשִׁמְמָה :

¹ The feminine (in form ; for this word is but once, Eccl. 7 : 27, construed as feminine) is sometimes used in designating an office.

35 בַּחֲלֵי-נַחַל^o הַלְקֶךָ^p : 36 לֹא יִרְעֵתִי כִּי-עָלִי חֲשָׁבוּ מִחֲשֻׁבוֹת :
 37 לֹא מִחֲשֻׁבוֹתַי מִחֲשֻׁבוֹתֵיכֶם : 38 בְּרוּךְ מִנְּאֻף וּמִשְׂאֲרֵתֶךָ :
 41 מִשְׂאֲרֵתָם^r בְּשִׂמְלֹתָם^r עַל-שִׁכְמָם : 40 הַמְּלֹאכָה הַרְבִּיה :
 אָרוּר עֲשֵׂה^t מְלֹאכֶת יְהוָה רְמִיָּה^u : 42 מֵהַמְּלֹאכֶתֶךָ :

^a See 83, 1. ^b See 134, I., Exceptions. ^c See 56. ^d See 76, 3. ^e See 76, Exceptions, I a. ^f See 123, c. ^g Cf. Exercise 21, Note c. ^h Sheba, in Southern Arabia. ⁱ Supply 'shall be called : ' Ezek. 48 : 31. ^k The cry usually raised on the outbreak of civil war in Israel. ^l See 95, 3rd Sing. a. ^m 'because of'... ⁿ 'my pleasant portion : ' see 83, 1, and 80, 2. ^o On the Dagesh in the ל, see 19, 5. ^p From Is. 57 : 6 ; observe the change of meaning in the same word. ^q See 114, Obs. 2. ^r See 93, b. ^s See 125, 5. ^t 'he that doeth'... ^u The accusative is here used in an adverbial sense, 'deceitfully' (208, 7).

Write in Hebrew

1. I know the transgression of Israel. 2. Thy transgression is ever before me. 3. This is our bread. 4. My servants are your servants. 5. Her servants were around her. 6. His delight is in the ways of thy servants. 7. Blessed is he who dwells (137, Note 1) in his tents. 8. Our king will put forth his hand upon all lands. 9. Our portions have fallen to us in pleasant lands (83, 1). 10. I am thy pleasant portion. 11. We have taken our portion in their land. 12. Their swords are in my bones. 13. Pull off thy shoes (dual) from off thy feet. 14. May his leprosy cleave (117, 3, c) to thy servant and to his seed. 15. What is his business in the tents of the children of transgression? 16. His kneading-trough is upon his shoulder. 17. How dreadful are thy deeds! 18. Thou knowest his evil device against the gates of righteousness. 19. Cursed be his basket and his kneading-trough. 20. My delight is in thy tents. 21. On that day, we do not (129) perform our work (cf. 41, above) according to our pleasure in all our gates. 22. Peace be to thy bones!

THIRD DECLENSION.

138. The forms of third-declension nouns (and adjectives) are various, but most contain at least one vowel *a*,—long, but changeable : this may be taken as their most distinctive sign.

Examples are דָּבָר *word*, חָכָם m. and חֲכָמָה f. *wise*, זָקֵן m. and זָקֵנָה f. *old*, עֵנָב *cluster of grapes*, מוֹשֵׁב *seat*, הַיְכָל *palace*, מְקוֹם *place*, מְדִבְרָה *wilderness*, קְצִיר *harvest*, מְשִׁיחַ *anointed, Messiah*, שָׂדֵה *field*; participial forms like בְּרוּךְ m. *blessed*, בְּרוּכָה f. *blessed*, גִּישְׁמָרָה m. *guardian* (but not גִּישְׁמָרָה: cf. 127, and 130 *Obs.*) f. *kept* &c.; also feminine nouns like תּוֹרָה *law*, בִּינָה *understanding*, שָׁנָה *year*, שְׁנָה *sleep*, צְדָקָה *righteousness* (cf. the forms in 135), תּוֹעֵבָה *abomination*. Some nouns of this declension have =, as אָבוֹם *stall*, מְלִיץ *interpreter*, and similar Hiphil participles (191).

Note. Besides the three 'declensions' properly so called, a fourth 'class' may be formed of nouns not subject to internal change of vowels, *i. e.* not inflected. Instances have been already given, as דֹּר *a generation*, טוֹב *good*, טוֹב *goodness*, צוּר *rock*, רוּחַ *wind, spirit*, קִיר *wall, city*, שִׁיר *song*, אֱלֹהִים *God*, בְּרִית *covenant*, הַנִּית *spear*, בְּכוֹר *first-born*, חֲמֹר *ass*, גִּבּוֹר *hero*, בְּכוֹר *first-fruit*, צְרָב *cherub*, אֲבִיוֹן *poor*, חֲנוּן *gracious*, אַחֲרֹן *later, latter*, צְדִיק *just, righteous*, מְצַדִּיק *justifying*, and all similar Hiphil participles (171).

139. Rules¹ for Third-Declension Nouns and Adjectives:—

I. Every new syllable, appended to the word, *destroys* (if possible) what was the vowel of the *penult* syllable.

II. Moreover, in the *construct state* (and hence, also, before the 'heavy suffixes,' 95), the *final* vowel (*a*) in the *singular*, is *shortened*, (*b*) in the *plural*, mostly *lost*.

Thus, from the words already given, we form (1) by 'light' additions made to them, דְּבָרָה *thy word*, חֲכָמֵיךָ *thy wise men*, עֵנָבִים *clusters*, מְקוֹמוֹ *his place*; but in such cases as מוֹשְׁבֵיכֶם *their seat*, הַיְכָלוֹת *palaces*, מְדִבְרָה *her wilderness*, the first vowel is unchangeable: see 26, 1, 2. (2) These same words, (*a*) in the *construct singular*, become דְּבָר, חֲכָם, זָקֵן, שָׂדֵה &c., with heavy suffixes, דְּבָרְכֶם &c. (*b*) The *plural* constructs, whether simple or with heavy suffixes, assume the forms דְּבָרֵי, חֲכָמֵיהֶם &c. (for דְּבָרֵי, חֲכָמֵיהֶם; see 30). The *construct plural* עֵנָבֵי (with *Dagesh dirimens*, 19, 5) is a peculiar form.

Obs. 1. Some words which end in = are, in the *construct singular*, like Seg-olates; as בְּתֹרֶף *shoulder*, אֲרֹף *slow*, const. בְּתֹרֶפֶךָ, אֲרֹפֶךָ.

Obs. 2. דָּם *blood*, יָד *hand*, with heavy suffixes, become דְּמָכֶם, יָדְכֶם.

III. Further, as has already been remarked, all *feminines* which end in הַ, discard this, in the *singular*, for their old termination ת, to form the *construct*, and before assuming suffixes.

This ת retains the Qāmēz with *light* suffixes, but takes a Pataḥ in the *construct* and with *heavy* suffixes; thus, עוֹלָה *burnt-offering*, נַבְלָה *corpse*, אֲמָה *handmaid*, אֲדָמָה *ground*, חֲמָה *anger*, become עוֹלָתִי, עוֹלָתוֹ, נַבְלָתִי, נַבְלָתוֹ, אֲמָתִי, אֲדָמָתִי &c.

¹ Especially in this declension must the student carefully attend to *changes in the place of tone*, and in the *form of syllable*: see 47, 48, 49.

IV. Those nouns and adjectives which end in הָ drop this before assuming anything. The construct of this form is ה־.

Thus שָׂדֶה *field*, עֵלֶה *leaf*, become שָׂדֶה, יְשָׁדֶה (93, c), עֵלֶה &c.

Observe the following constructions:—

1. אִישׁ פֹּהֵן *a priest*, אִישׁ יְהוּדִי *a Jew*. Cf. ἀνὴρ ἱερεὺς, &c.
2. אִישׁ דָּמִים *a man of blood* (143, 3), *a bloody man*.

Exercise 26.

מִשְׁכָּן dwelling, hab-itation	עֵט pen, style	שֵׁפָה lip	מִטְרָה prison, custody
שְׁמִיטָה remission,	אָזֶן ear (64, b)	בְּהֵמָה beast, cattle	
צָבָא host, army (67, 1)	שָׁרַף release	עָרְלָה uncircumcised	לֵוִי Levite
פֶּה mouth	נָדַד wander, flee	זַעַם indignation	נָזִיר Nazarite; un-
לָשׁוֹן tongue	רָשָׁע wicked, guilty	עָצַר shut up, confine	פְּרִיעַהּ pruned vine
יָרָא to be afraid,	חָלַל slain; profane	עֲרֵף neck, back	בָּצַר gather (grapes)
fear (126, b)	יָשָׁר just, upright	בְּרָכָה blessing	רָחֵב wide, broad

1 קָרוֹשׁ אִי הוּא צְבָאוֹת^b: 2 בָּלֵם^a קָרָשִׁים: 3 אֶהְבֵּתִי מְקוֹם מִשְׁכָּן
 פְּבוֹדָה^c: 4 בְּרַחֲלֶךָ אֶל־מְקוֹמָךְ: 5 שְׁמְעוּ אֶת־דְּבַר יְהוָה: 6
 לֹא־שָׁמַעְתֶּם אֶת־דְּבָרֵי: 7 לֹא אִישׁ דְּבָרִים^e אֲנֹכִי כִי־כָבַד פֶּה
 וְכָבַד לָשׁוֹן אֲנֹכִי: 8 שְׁמַע דְּבָרֵי חֲכָמִים: 9 יְהוֹשִׁפֵט דָּרַשׁ אֶת
 יְהוָה בְּכָל־לִבָּבוֹ: 10 קָרְעוּ לְבַבְכֶם וְאֶל־בְּגְדֵיכֶם^e: 11 אֵינֶם^h
 יְרֵאִים אֶת־יְהוָה: 12 הָאִישׁ הַהוּא תָם וְיָשָׁר וִירָא אֱלֹהִים:
 13 הַלְוִיִּם יִשְׂרֵי לִבָּב: 14 חַטָּאת יְהוּדָה כְּתוּבָה בַעֲט בְרוֹל:
 15 בְּרוּכִים אַתֶּם לַיהוָה: 16 זֶרַע בְּרוּכֵי יְהוָה הַמָּה: 17 כָּל־
 הָעִיר עֲזוּבָה: 18 קָרְבָה שְׁנַת הַשְּׁמִטָה: 19 בְּלִילָה הַהוּא נִדְרָה
 שְׁנַת הַמֶּלֶךְ: 20 שְׁנֹת רִשְׁעִים תִּקְצְרֶנָה^m: 21 אֲשַׁפֵּךְ חַמְתִּי
 עֲלֵיכֶם: 22 גְּדוֹלָה חַמַּת יְהוָה: 23 אֲמַתָּה יִשְׁנָה: 24 חֲלִלֶיךָ
 לֹא חֲלִלֵי־חֶרֶב: 25 מָה עֲוֹנִי: 26 זָכַר עֲדַתְךָ: 27 הֲנִנִי^h בְּרָא
 שָׁמַיִםⁿ חֲדָשִׁים וְאַרְצָה חֲדָשָׁה: 28 הִנֵּה עֲרָלָה אֲזֹנֶם: 29 אֲנִי
 עֲרַל שְׁפָתַיִם^o: 30 כָּל־הַגּוֹיִם עֲרָלִים וְכָל־יִשְׂרָאֵל עֲרָלֵי־לֵב: 31
 שְׁפָתָיו מָלְאוּ זַעַם^p וְלִשְׁוֹנוֹ כָּאִשׁ אֲכָלָת^q: 32 עַל־עַמְדָה בְּרַכְתָּךְ:

33 בְּרַבַּת יְהוָה אֱלֹהֵיכֶם : 34 חֲרָבוֹת^a בְּשִׁפְתוֹתֵיהֶם : 35 מֵרֵאָהוּ^a
 כְּמֵרֵאָה נְחִשֶׁת : 36 גְּדֹלִים^a מֵעֲשֵׂי יְהוָה : 37 בְּשָׁנָה הַשְּׂבִיעִית
 שָׂרָד לֹא תִזְרַע : 38 שְׂדֵתֵינוּ לְאֲחֵרִים : 39 עַם-קִשְׁה-עֶרְפָּה אֶתָּה :
 40 אִשָּׁה קִשְׁתָּ רֹחַ אֲנָכִי : 41 אֶת-שָׂרָה הָעֵיר וְאֶת-חֲצִירוֹ
 נָתַנוּ לְכֶלֶב : 42 עֲדָנוּ^h עֲצוּר בַּחֲצַר הַמִּטְרָה : 43 אֱלֹהֵי שְׂמָתָם^h
 בַּחֲצִירֵיהֶם : 44 בְּרוּךְ פְּרִי אֲדָמְתֶךָ וּפְרִי בְהֶמְתֶּךָ : 45 לִי^h בְּהֶמֶת
 הַשָּׂדֶה : 46 הַמִּזְמוֹן אֲדָמַת קָדְשׁ הוּא^h : 47 אֵין עֲנָבִים בַּגֶּפֶן :
 48 אֶת-עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר : 49 רַחֲבָה מִצֹּתְךָ מָאֵד : 50
 הָעֵיר^a רַחֲבַת יָדַיִם^h וְגִדְלָה : 51 הִנֵּה-הוּא בִּידְכֶם :

^a Supply the copula. ^b As a proper noun, *Jehovah* cannot be construct with a following genitive; cf. אֱלֹהִים צְבָאוֹת Ps. 59 : 6; 80 : 5 &c., also אֲדָנִי צְבָאוֹת. But this expression may be viewed as an ellipsis for אֱלֹהֵי צְבָאוֹת Ps. 89 : 9, or אֱלֹהֵי הַצְּבָאוֹת in Amos 3 : 13,—*Jehovah, the God of Hosts.*
^c See 79, 3. ^d See 114, Obs. 1. ^e ... 'a man of words' *i. e.* eloquent; see Idiom 2, in 139. ^f See p. 72, end of Vocabulary. ^g See 121, a. ^h See 129, foot-note, 2. ⁱ See 69, 4, and 126, b, also Obs. b (on the construct). ^j See p. 62, foot-note, 2. ^k See 128, b, 3. ^l The constructs of שָׁנָה and שָׁנָה are identical in form. ^m The meaning of this form ('will be short') is an exception to the general principle stated in 116, Obs. c. ⁿ See 68, Obs. 2. ^o See 140, a. ^p See 114, Obs. 3. ^q See 127. ^r This is a wish, or prayer. ^s Dative of possession: ... '(belong, belongs) to'...: cf. Exercise 15, nos. 25, 29, 30. ^t See 66, Examples, and foot-note on p. 38; also Exercise 9, nos. 23, 24, 25. ^u The subject of the sentence is 'The Children of Israel.' ^v See 93, b. ^w See 83, 1. ^x See 56. ^y ... 'wide of (both) hands (*i. e.* spacious) and'...

Write in Hebrew

1. The gold of that land is good. 2. Where is my golden cup? 83, 1, and 80, 2). 3. We did not hear thy words. 4. Ye have not listened to my words of peace (80, 2). 5. We delight not (129 and 126, b) in the blood of the slain. 6. Your blood will I shed upon his ground. 7. We do not fear the wrath of our master. 8. Pour not, we pray thee (121), thine anger upon us. 9. The elders (old men) judged the congregation of Israel. 10. The elders of our congregation are God-fearing men (cf. 12, above). 11. Their fields are forsaken. 12. The blessing of Jehovah is upon his field. 13. His cattle has perished from off his fields. 14. Pharaoh and his wise (men) are hard-hearted (hard of heart: cf. 39 and 40, above). 15. These dam-

sels are sad in spirit (cf. 40, above). 16. All the wise (men) are very handsome (beautiful of form). 17. Those virgins are of beautiful appearance (cf. Exerc. 9, nos. 27, 28). 18. Who is wise-hearted (wise of heart) among them? (cf. Ex. 24, nos. 31, 32). 19. All these are wise-hearted (men). 20. Keep thy tongue from deceitful words (i. e. words of deceit). 21. Jehovah formed our flesh out of the dust of the earth. 22. Who has eaten thy flesh and thy corn? 23. I have not eaten thy master's flesh and corn (cf. 98). 24. Behold the handmaid of thy lord! 25. Cursed is their ground for your sake (because of you : 108, *a*). 26. The hand of Jehovah is very strong. 27. The sea is wide (cf. 50, above). 28. All the Nazarites were holy to Jehovah. 29. The priests are clothed with (121, *Obs. a*, 1) their holy garments (83, 1, and 80, 2).

Note. The vocalisation of certain plural forms of the third declension is identical with that of segolate nouns; cf. דְּבָרִים, דְּבָרִי, דְּבָרֵי, &c. with דְּבָרִים, דְּבָרֵי, דְּבָרֵי, &c.

THE DUAL AND PLURAL.

140. The Dual number is, in general, confined to what may be regarded as a pair.

The instances may thus be classified:—

- a.* Organs of the body, as אָזְנִים *ears*, כְּנָפִים *wings*.
- b.* Things made in pairs by human art, as דְּלֵתַיִם *folding-doors*, נְעָלַיִם *shoes*. But the latter word occurs more frequently in the plural.
- c.* Numerals, as שְׁנַיִם *two*, כִּמְאתַיִם *two hundred* (14, 2).
- d.* Any two objects viewed in close connection, and thus forming an ideal whole, as נְהַרַיִם *two rivers* (viz. the Euphrates and Tigris), יוֹכַיִם *the space of two days*, L. *biduum*.
- e.* Certain intensive nouns, as רִשְׁעָתַיִם *double wickedness*, צְהָרַיִם *noon*. (lit. *double light*).

Obs. 1. Some words append the dual ending to the plural form; thus הוֹמוֹת *city walls*, הוֹמוֹתַיִם *double walls*.

Obs. 2. The dual may appropriate some special meaning: thus קַרְנַיִם *horns* (of animals), pl. קַרְנוֹתַיִם *horns* (of the altar); יָדַיִם *hands*, but יָדוֹתַיִם *handles, sides, &c.*

Obs. 3. The dual feminine of numerals expresses multiplicity; as אַרְבַּעַתַיִם *fourfold*.

141. Nouns masculine which end in יָ, make their full plural in יָיִם; but in most cases this termination is shortened into יָיִם.

Thus, יָ *a ship*, becomes יָיִם or יָיִם.

Obs. A few nouns masculine, found in the later or poetic books, assume the common Aramaic ending יָיִם, instead of יָיִם; thus, מְלָכִין *kings*, Proverbs 31:3, &c.

142. (a) Nouns feminine which end in תָּ (תָּ 136, b) reject this ending previous to their assuming וֹת the plural sign. (b) Those nouns which end in יָת change this into יָתִי; (c) the termination תָּיִם becomes יָתִי.

Thus, תָּיִם *letter*, becomes תָּיִם; טָבַעַת *ring*, becomes טָבַעוֹת. Again, מִצְרַיִת *an Egyptian woman*, becomes מִצְרַיִתִּי; מְלָכִיּוֹת *kingdom*, takes the form מְלָכִיּוֹתִי.

Obs. Some feminines retain their final תָּ when they assume the plural ending; as תָּיִם *a spear*, pl. תָּיִם and תָּיִם.

143. (1). Some nouns do not assume the plural form; such are the following:—

- Collective nouns, as צֹאן *small cattle*, נָשִׁים *women and children*.
- Nouns used in a general or comprehensive sense, as זָהָב *gold*, אֵשׁ *fire*.
- Some abstract nouns, as אֲוֵלָה *folly*.
- Nouns applied only to units, as שֶׂה *a (single) sheep or goat*, the corresponding collective being צֹאן.

(2). Some other nouns occur in plural form:—

- Nouns which denote a state or condition, as כְּסוּפִים *blindness*, שְׁבוּלִים *childlessness*.
- Bodily parts, as פְּנִים *the face*, צְוּאָרִים *the neck* (also singular).
- A period of time; thus גְּעוּרִים *youth*, חַיִּים *life*.
- Title, or dignity, as אֱלֹהִים *God*, אֲדֹנָיִם *lord, master*, בָּעָלִים *lord, master, owner*. But all these nouns are also used in the singular.

Obs. The predicate of nouns like these is mostly singular; see Is. 19:4; 37:4; Ps. 75:8. On the other hand, see Gen. 4:6 etc.

(3). Some nouns exhibit difference of use or application—not of their essential meaning—in their plural form.

E. G. דָּם *blood*, דָּמִים *blood* when shed; חֶמְטָה *f. wheat* growing in the field, חֶמְטִים *wheat* as grain, and similarly שְׁעָרָה *f. barley*, שְׁעָרִים *barley*.

(4). In some nouns, the plural endings יָיִם and יָתִי appear to be employed indifferently; in others, preference may indicate peculiarity of usage, or specialty of meaning.

Thus, מִגְדָּלִים and מִגְדָּלוֹת equally signify *towers*; שָׁנִים and שָׁנוֹת both mean *years*, but the latter is the rarer and more poetic form; כֶּבֶדִּים means round pieces of money, *talents*, כֶּבֶדוֹת signifies round *loaves* or *cakes*.

Exercise 27.

לַמָּוֶה lame	רֶגֶל (1) knee	זָקֵן old age	אַלְמָנוּתִים widowhood
מִלְקָחִים snuffers	צוֹם fasting, a fast	זִנְיָוִים adultery	שָׁכַח forget
קֶשֶׁף (2) twilight	צֶדֶק side	מִרְמָה deceit	מְעַט a little, few
שָׂק sackcloth	מְעָרָה cave	בָּחֳרִים youth	קוֹץ thorn
מִצְלָתַיִם cymbals	מֵאֲזֵנִים balance	עַלְיָמִים youth	חֲבֵק folding
כַּרְמֵי (1) vineyard	יָצָר form; thought	בִּשְׁתָּה shame	תְּנוּמָה slumber
שֶׁקֶל (2) shekel	אֲלוֹף friend, guide	קָנָה owner	מִלָּה word (pl. מִלִּים)

1 רַגְלִים לַפֶּסַח אָנִי : 2 דִּלְתַיִם אֵין לָהֶם : 3 הַכְּרוּבִים פְּרָשִׁים
 בְּנַפְתִּים : 4 הַמִּלְקָחִים ^a וְהָב : 5 פִּשְׁלָנוּ ^b בַּצְּהָרִים בְּנִשְׁפָּה : 6
 הַמִּלְאָכָה לֹא-לְיוֹם אַחֵר וְלֹא לְשָׁנִים : 7 יְהוָה נָתַן לָכֶם בַּיּוֹם
 הַשְּׁשִׁי לֶחֶם יוֹמִים : 8 זֶה שְׁנַתִּים ^a הִרְעַב ^b בְּקָרֵב הָאָרֶץ : 9 עַל-
 כָּל-יָדַיִם גְּדֻדוֹת / וְעַל-מִתְנַיִם שָׂק : 10 הִנֵּה שְׁנֵא ^c יְהוָה יָדַיִם
 שֹׁפְכוֹת ^d דָּם נָקִי : 11 הַלְלוּ ^a בְּמִצְלָתַיִם : 12 לֹא תִזְרַע בְּרִמְקָה
 בְּלֵאִים : 13 יְרוּשָׁלַם ^b לִקְחָה מִיַּד יְהוָה פְּפָלִים בְּכַל-חַטָּאתֶיהָ :
 14 סָאֲתַיִם ^c שְׁעָרִים בְּשֶׁקֶל ^m : 15 בְּרַבִּי ⁿ כִּשְׁלוֹ מִצּוּם : 16 דָּוִד
 וְאַנְשָׁיו ^o בִּירְבַתִּי חֲמַעְרָה : 17 מֵאֲזֵנִי מִרְמָה ^p תּוֹעֵבֶת יְהוָה : 18
 אֲלוֹף נַעֲרֵי אֲתָה : 19 יָצָר לֵב הָאָדָם ^q רַע מִנְעֲרָיו : 20 זֶה דְרַבְרָךְ
 מִנְעֲרֶיךָ : 21 יִלְדֵתִי בֵּן לְזִקְנָיו : 22 רוּחַ זִנְיָוִים בְּקָרְבָם : 23 אִישׁ
 דָּמִים אֲתָה : 24 לָמָּה לִּי חַיִּים : 25 מִי הָאִישׁ הַחֲפִיץ ^r חַיִּים : 26
 תּוֹרַתְךָ שֶׁעָשִׂי : 27 מִי אֲנֹכִי וּמִי חַיִּי : 28 לָמָּה נָפְלוּ פְּנֵיךָ :
 29 לֹא אֲדַנִּים לְאֵלָה : 30 הִנֵּה אֲדַנִּיהֶם נָפַל ^c מֵת : 31 אֵיִה בֶן-
 אֲדַנִּיךָ : 32 בַּעֲבָר ^a בְּאֲדַנָּיו : 33 יָדַע שׁוֹר קָנָהוּ וְחָמוֹר אִבּוֹם
 בַּעֲלָיו : 34 זָכַר בּוֹרְאֵיךָ בַּיּוֹם ^b בַּחֲרוֹתֶיךָ : 35 בִּשְׁתָּה עַלְוִמְךָ
 תִּשְׁכַּחִי וְחֲרַפְתְּ אֲלִמְנוּתֶיךָ לֹא תִזְכְּרֵי-עוֹד : 36 מְעַט שְׁנוֹת
 מְעַט תְּנוּמוֹת מְעַט חֲבֵק יָדַיִם לִשְׁכַּב ^b : 37 אֲבָל גְּדוֹל לַיהוָרִים :
 38 זָרַעוּ חֲטָיִים וְקָצִים קָצְרוּ : 39 אֲזַן ^x מִלִּין תִּבְחַן ^y : 40 לֹא-

כַּמְצָרִיּוֹת הָעֵבְרִיּוֹת : יֵשׁ-לָנוּ בַשָּׂרָה הַפֶּיִן וְשַׁעֲרֵים :⁴¹

^a Supply the copula. ^b Present : see 110, *d*. ^c See 123, *a*. ^d See 86, Rem. 4, *a*. ^e Supply 'has been.' ^f In token of mourning ; cf. Jer. 16 : 6 and 41 : 5. ^g See 126, *b*. ^h See 68, *Obs.* 1. ⁱ See 71, I. 2. ^k See 64, *a*. ^l See 83, 2. ^m 2 Kings 7 : 1. ⁿ See 134, II. *b*. ^o See 144. ^p See 83, 1. ^q See 79, 3. ^r See 73, 4. ^s See 87, 1, *a*. ^t See 143, 2, *Obs.* ^u See Exercise 15, no. 19, and note *e*. ^v 'in the days of...' See 144, and also 103, 2. ^w Prov. 6 : 10. ^x See 74, *Obs.* ^y See 117, 6.

Write in Hebrew

1. Youth (is the) time to learn. 2. Even to old age I am with thee. 3. They are not diseased in (*acc.* prefix : see 1 Kings 15 : 23) their feet. 4. He is still diseased in his knees. 5. The name of that place is 'Two camps' (Mahanaim). 6. The sandals on my feet are worn out (68, *Obs.* 1). 7. Our sandals are new. 8. These Egyptians are uncircumcised in lips (see Exerc. 26, no. 29). 9. Their lips are uncircumcised. 10. They have ears (ears are to them), but they do not hear (*imperf.*). 11. Abram dwelt in Mesopotamia (Syria of the two rivers : see 140, *d*). 12. Our young master is bound with brazen fetters (see 135). 13. Jehovah will send blindness (140, 2, *a*) on his enemies. 14. Let me sprinkle (120, *a*) some of the blood (Exerc. 17, note *a*) upon his face and (his) neck. 15. I love (*perf.*) my master (*pl.*). 16. Our life is in the balance. 17. A measure of (see 83, 2) wheat for a basket of fruit ! 18. The noon is as the night. 19. These Jewesses are very pretty. 20. His snuffers are (of) silver. 21. Thy face is like the face of an angel. 22. In thine old age, forget not the mercies of thy youth. 23. In her widowhood this Moabitess has forgotten the husband of her youth. 24. Behold, the Egyptians are fleeing between the double walls, with (=and) their swords in their hands. 25. His hands are on his loins.

THE IRREGULAR NOUNS.

144. In Hebrew, as in other languages, some nouns in frequent use are quite irregular in form. The derivations of a few may still be traced ; the others may be looked upon as primitives. The following comprise the chief irregulars :—

אָב *father*, const. אָבִי, suff. אָבִי, אָבִיךָ, אָבִיו, or אָבִיהוּ; plur. אַבּוֹת. const. אַבּוֹת. See 67, *Obs.* 1, and 93, *b*.

אָח *brother*, const. אָחִי, suff. אָחִי, אָחִיךָ, אָחִיו; pl. אָחִים, const. אָחִי, suff. אָחִי &c., but אָחָיו *his brethren*.

אִישׁ *man, husband* (for אִישׁ 136, *a, Obs.*); pl. אֲנָשִׁים (seldom אִישִׁים), cons. אֲנָשִׁי, suff. אֲנָשָׁיו, אֲנָשֵׁיכֶם, אֲנָשֵׁי etc. See 96, *a* and *b*.

אִשָּׁה *woman, wife*, cons. אִשָּׁת, suff. אִשְׁתִּי &c.; plur. נָשִׁים, cons. נָשָׁי, suff. נָשָׁיו &c.

אֲמָה *maidservant*, suff. אֲמָתִי; pl. אֲמָהוֹת, cons. אֲמָהוֹת (with ה retained).

בַּיִת *house*, const. בַּיִת, suff. בַּיְתִי &c.; pl. בָּתִּים, con. בָּתַי, ¹ suff. בָּתַיְנִי etc.

בֶּן *son*, const. בֶּן (rarely בְּן or בְּנִי), suff. בְּנִי, בְּנֵיךָ etc.; pl. בָּנִים, cons. בָּנַי, suff. בָּנֵיכֶם, בָּנֵי.

בַּת *daughter* (for בְּתָר), suff. בְּתִי (for בְּתִיךָ; cf. 50, 1); pl. בָּנוֹת, cons. בָּנוֹת.

חָם *father-in-law*, suff. חָמִיךָ (like אָח).

יוֹם *day*, pl. יָמִים, const. יָמִי, dual יָמַי.

כֵּל *vessel, instrument, weapon*, plur. כְּלִים, const. כְּלִי.

מַיִם *water*, const. מַי and מַיִמִּי, suff. מַיִמָּיו etc.

עִיר *city*, pl. עָרִים, const. עָרֵי.

פֶּה *mouth*, const. פִּי, suff. פִּי, פִּיו or פִּיהוּ etc.; pl. פִּים and פִּיּוֹת *edges*.

רֶאשׁ *head* (for רֶאשׁ 136, 3, *Obs.*) pl. רֶאשִׁים, const. רֶאשָׁי.

Note the following :— 1. אֲנָשִׁי הַפּוֹלְחָמָה *the men of war, soldiers*. See 80.

2. כְּלֵי מִלְחָמָתוֹ *his weapons of war*.

Exercise 28.

נָבֵל fool (wicked) אֲוִיל fool (stupid, נָאץ despise, reject צֶל shadow
בְּאֵר well, pit *f*. obdurate) מָאם reject, contemn הִפָּךְ turn, change

- 1 אָבִי אֶתָּה : 2 לֹא יִשְׁמַח אָבִי נָבֵל : 3 שְׂמֵעַ בְּנֵי מוֹסֵר
אָבִיךָ : 4 אֲוִיל יִנְאֵץ מוֹסֵר אָבִיו : 5 אָבִינוּ זָקֵן : 6 מִי אָבִיהֶם :
7 בְּכָל־פֶּה עֲבַדְתִּי אֶת־אֲבִיכֶן : 8 אַבּוֹתֶם שִׁבְחוּ אֶת־שְׁמִי : 9
הִנֵּה נִפְלוּ אֲבֹתֵינוּ בַּחֲרָב : 10 אֵי אֲחִיךָ : 11 אָחִיו מֵת : 12 הוּא
אָחִי : 13 אָחִי אָבִיךָ הוּא : 14 אֵין לוֹ אָחִים : 15 אָחִי אַתָּם :
16 אָחִתִּי הוּא : 17 אָחִתְנוּ אַתָּ : 18 בְּתֵיהֶם מְלֵאִים מְרָמָה : 19

¹ Pronounced bāt-tîym &c., rather than bot-tîym : see 25.

בָּנָיו וּבְנֵתָיו^e אֲבָלִים בְּבֵית אֲחֵיהֶם הַכֹּכֹר^e : 20 הַבָּנוֹת^e בְּנֵתִי
וְהַבָּנִים בָּנָי : 21 כְּבִשָׁר אֲחִינוֹ^e בְּשָׂרְנוּ כְּבָנֵיהֶם בָּנֵינוּ : 22 בֵּת-
מִיⁿ אֵת : 23 מִי אֵת בְּתִי : 24 הַבֵּית מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים :
25 אִבִּי אִישׁ^e אֲנָשִׁי בֵיתוֹ : 26 אֲשֶׁתְּךָ הוּא^a : 27 אֶהְבֵּתִי אֶת-
אֲשֶׁתִּי : 28 שְׂכַחְתָּם אֶת-רְעוֹת אֲבוֹתֵיכֶם וְאֵת רְעוֹת נְשֵׁיהֶם וְאֵת
רְעוֹת נְשִׁיכֶם : 29 מֵת הָמִיָּה וְאִישָׁה : 30 נֶצֶר^k פִּיו שֹׁמֵר נַפְשׁוֹ :
31 מוֹבִילִי^l תּוֹרַת פִּיד : 32 הָאֲבָן גְּדוֹלָה^m עַל-פִּי הַבְּאֵר : 33
מָה הָעָרִים הָאֵלֶּה : 34 עָרִיכֶם^e שְׂרָפוֹתⁿ אִישׁ : 35 יָמֵי כְּצֵל : 36
נִשְׁמַחָה^o בְּכָל-יָמֵינוּ : 37 בְּיָמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל : 38 לֹא
זָכַרְתָּ אֶת-יָמֵי נְעוּרֶיךָ : 39 מֵאִם הָעַם הַזֶּה אֵת מִי הִשְׁלַח :
40 הָיְוָה הַפֶּךָ אֶת-מִימֵיהֶם לְדָם : 41 דָּמָךְ עַל-רֹאשְׁךָ : 42 אֵלֶּה
רְאִשֵׁי בֵית אֲבֹתָם : 43 הַגְּבוּרִים יִרְדּוּ שְׂאוֹל^p בְּכָלִי מִלְחַמָּתָם :
44 כָּל-אֲנָשִׁי מִלְחַמָּתְךָ נָפְלוּ בְיוֹם רַעָה :

^a See 117, 6. ^b See 93, b. ^c See Exercise 18, note *g*. ^d See 91,
III. *d*. ^e Supply the copula. ^f See 114, *Obs.* 3. ^g See 76, 3. ^h See
87, 1, *b*. ⁱ See 110, *d*. ^k 'He who guards...'
^l See 114, 1. ^m See 77.
ⁿ See 128, *b*, 3. ^o See 120, *a*. ^p Accusative of direction : 208, 1.

Write in Hebrew

1. Where is my father? 2. Blessed (be) thy brethren, the men of thy father's house. 3. This is his first-born son. 4. Lot was Abram's nephew (son of the brother of Abram). 5. Abram was Lot's uncle (brother of the father of Lot). 6. Joab was David's nephew (son of the sister of David). 7. Your children (sons) are like theirs (their children). 8. This old woman hates all her grandchildren (i. e. sons of her sons). 9. Their daughter is my son's wife. 10. Moses took with him his wife and (his) children. 11. Moses went down to Egypt to visit his brethren the Hebrews. 12. Your fathers,—where are they? 13. The children (sons) of Israel forgot (*imperf.* 117, 4) the God of their father. 14. I shall rejoice in Jehovah all the days of my life. 15. In the days of our fathers, the famine was very severe. 16. The men and women of that city (98) despise the God of their youth (143, 2, *c*). 17. Our wives are Jewesses (142, *b*). 18.

The houses of Egypt are burned with fire, and its (fem.; 64, *a*) waters are dried up. 19. The words of this fool's mouth are like the waters of a river. 20. Where are the weapons of your men of war?

THE NUMERALS.

145. Remarks on the Forms. Excepting אֶחָד *one*, which is an adjective, the cardinals are properly collective nouns, or abstract numerals, like *triad*, *pentad*, *score*; they are construed accordingly.

Obs. 1. The numbers from *one* to *ten* have forms for both (*a*) genders and (*b*) states. 2. In those beyond, up to *nineteen*, gender alone (in general) is recognised. 3. The *tens* (20, 30, &c.) have but one form for both genders and states. See the paradigm.¹

146. Syntax. (1) Only the numeral אֶחָד follows the rule regarding attributives (53).

Thus יוֹם אֶחָד *one day*, שָׁנָה אַחַת *one year*.

(2) The forms for *two* agree in gender with their noun; but, in the case of numbers *three* to *ten*, feminine forms combine with nouns masculine, and conversely.

Thus שְׁנֵי אַנְשִׁים *two men*; שְׁתֵּי נָשִׁים; אוֹתוֹת *two women*, or *wives*; שְׁלוֹשׁ אַמּוֹת *three cubits*; אַרְבַּע בָּנָיו *his four sons*.

(3) The numbers *two* to *ten* stand mostly (*a*) in the construct state *before* their nouns, which then, in general, assume the plural form; (*b*) less frequently, the numeral is in the absolute; and (*c*) only seldom is the numeral found in the absolute *after* its noun.

For instance, *three sons* may be rendered thus:—

(1) שְׁלֹשַׁת בָּנִים (three of sons: trio of sons)

(2) שְׁלֹשָׁה בָּנִים (three sons: a trio, sons)

(3) בָּנִים שְׁלֹשָׁה (sons three: sons, a trio)

147. Observe these formulæ:—

- | | | | |
|--------------------------------|------------------------------|--------------------|--------------------|
| 1. These three years (past) = | זֶה שְׁלוֹשׁ שָׁנִים | 2. You two = | שְׁנֵיכֶם |
| 3. Seven years old = | בֶּן־שֶׁבַע שָׁנִים | 4. The two kings = | שְׁנֵי הַמְּלָכִים |
| 5. These two kings = | שְׁנֵי הַמְּלָכִים הָאֵלֶּה | 6. Thy two sons = | שְׁנֵי בָנֶיךָ |
| 7. The cherub was ten cubits = | עֶשְׂרֵת בְּאַמּוֹת הַכְּרֻב | | |

¹ On the use of the letters of the alphabet as numbers, see 2, 3.

² The expression is applied to the lower animals as well as human beings: of course, בַּת is used for the feminine.

Exercise 29.

מִדָּה dimension	כַּּיִּיעַ cup, bowl	גְּבוּהָ height	עָרֶשׁ (1) bed
קֶצֶב (2) form, shape	דְּמוּת likeness	זֶרֶת span	אָרְדָּה length
מְנוּרָה candlestick	חֲלִיפָה change	שָׁבוּעַ week pl.	רוּחַ, יָם breadth

See also the numerals 1—10 in the paradigm.

1 שְׂאֵלָה אַחַת אֶנְכִי שְׂאֵל מֵאַתָּךְ: 2 מִדָּה אַחַת וּקְצֵב אֶחָד לְשָׁנִי^a הַכְּרוּבִים: 3 שְׁנַי נִעְרָיו עָמוּ: 4 שְׁתֵּים^b שְׂאֵלֹתַי^c מֵאַתָּךְ: 5 הִנְהֵנָא^d לִי^e שְׁתֵּי בָנוֹת: 6 שְׁנֵיהֶם לְבָדִם^f בְּשָׂדֶה: 7 לְמָה אֲשַׁבֵּל^g גַּם־שְׁנֵיכֶם^h יוֹם אֶחָדⁱ: 8 בְּנֵי צְרוּיָה שְׁלֹשָׁה: 9 שְׁלֹשֶׁת בָּנָיו הֵלְכוּ בְּמִלְחָמָה: 10 הֵלְכוּ בְּדֶרֶךְ דְּיוֹד וּשְׁלָמָה לְשָׁנִים שְׁלוֹשׁ: 11 מִדָּה אַחַת לְשָׁלְשֶׁתָם^j: 12 רֹחַב הַיְרִיעָה^k אַרְבַּע בָּאֵמָה: 13 בְּמִנְרָה אַרְבַּעַה גְּבִיעִים: 14 דְּמוּת אֶחָד לְאַרְבַּעַתָן^l: 15 לְבָנִימִין נָתַן יוֹסֵף חֲמִישׁ חֲלֶפֶת^m שְׁמֹלֶת: 16 יִלְדֵתִי לוֹ שְׁשָׁה בָנִים: 17 שְׁשֶׁת חֲדָשִׁים יָשַׁב־שָׁם: 18 גָּבְהוּ שֵׁשׁ אֵמוֹת וָזֶרֶת: 19 בֶּן־שֶׁבַע שָׁנִים יְהוֹאֵשׁ בְּמִלְכוּתוֹ: 20 לָכֵןⁿ מָדִין^o שֶׁבַע בָּנוֹת: 21 שֶׁבַעַה שְׁבַעַת הַסֶּפֶר־לֶךְ: 22 זְמַרְי מֶלֶךְ שְׁבַעַת יָמִים: 23 בֶּן־שְׁמֹנֶה שָׁנָה יֵאָשִׁיחוּ בְּמִלְכוּתוֹ: 24 שְׁמֹנֶה אֵלֶּה יִלְדָה מִלְכָּה: 25 עָרְשׁוֹ עָרֶשׁ בְּרוֹל תִּשַׁע אֵמוֹת אַרְבָּה: 26 רֹחַב הַפֶּתַח עָשָׂר אֵמוֹת: 27 עֲשָׂרַת בָּנֵי הָמֶן צָרַר הַיְהוּדִים הָרְגוּ^p: 28 עֲשָׂרָה אֲנָשִׁים אֵתוּ:

^a Dative of possession. ^b 'Two [things]...': see 63, *Obs.* ^c See 110, *d.*
^d See 19, 4. ^e See 108, *α.* ^f See 116, 2, and 117, 8. ^g See 114, *Obs.* 3.
^h 'in one day.' See 208, 4. ⁱ See 71, 2. ^j See 24, 6 and 7. ^k 'when he began to reign.' See 124. ^l See 80, 3, *α.* ^m 'they (viz. the Jews) slew.'

Write in Hebrew

1. Both of them have (To the two of them there is : cf. no. 2 above) one brother and one sister. 2. Both of us are very old. 3. His two wives have born him two daughters. 4. My two brothers have gone to the war. 5. We have not eaten flesh these two weeks (147, 1). 6. These three men (147, 5) have no bread. 7. These are my three

daughters. 8. Where are thy three sons? 9. The length of that curtain is three cubits (cf. 12, above). 10. This child is three days old. 11. I have four sons and five daughters. 12. In Jerusalem we dwelt four weeks. 13. These are the four elders. 14. The length of my bed is four cubits. 15. We four are brethren. 16. I am bereaved of my five children. 17. The five bowls of the candlestick (are of) gold. 18. We have sold our five cows. 19. The five of them are shepherds. 20. Who are those six Jews? 21. My ass is six years old. 22. The king's two wives bore him six sons and four daughters. 23. For these nine months, we have not slaughtered nine ewe-lambs. 24. Those ten horns are ten kingdoms. 25. Their son is eight years old, and our daughter is seven years old. 26. The seven priests stood beside the seven golden candlesticks.

THE NUMERALS (*continued*).

148. (*a*) *Forms from 11 to 19.* These numbers are expressed by prefixing to *ten* (modified into עָשָׂר, עֶשְׂרֵה) the proper units,—as we make *thirteen* (i. e. three-ten, Ger. *dreizehn*). Of units thus employed, the *absolute* form of the *feminine* is joined with a noun in the *masculine*, and the *construct* of the *masculine* with a noun *feminine*. *Eleven* and *twelve* show some anomalies: see the paradigm.

(*b*) *Syntax.* These numerals mostly succeed their nouns, put in the plural form: some nouns in frequent use (as יום *day*, איש *man*, שָׁנָה *year*, נֶפֶשׁ *soul*) are singular, and then succeed the numeral.

Thus ארבע־עשרה ערים *fourteen cities*, but שלש עשרה שָׁנָה *thirteen years*. Cf. *two foot, four year old*, &c.

Observe the formula עשרים השָׁעָרַי איש *the twelve men*.

149. (*a*) *Forms of the tens.* The tens append the plural-ending ים to all the unit-forms from 3 to 9: but 20 is derived from 10, not 2: all these are unchangeable. See the paradigm.

(*b*) *Syntax.* The tens, in general, precede their nouns, which in this case are mostly singular; but, if the noun precede, it must assume the plural form.

Thus, in Lev. 27:5, we have both עשרים שָׁנָה *twenty years*, and עשרים שקלים *twenty shekels*; but עשרים אַמּוֹת *twenty cubits*, 2 Chr. 3:3.

150. (a) When tens and units are combined, *Waw* must be employed: the early writers commonly place units first (thus, *five and thirty*), but later writers mostly place them last (*thirty and five*).

(b) Nouns with such compound numerals are mostly placed (1) *behind* them, in the singular; (2) in later books, especially, they are *prefixed*, and put in plural form; (3) sometimes they are repeated with each element found in the numeral.

E. G. (1) 1 Kings 20 : 1, *thirty and two kings* מְלָכִים וּשְׁנַיִם מֵלֶכֶת, but Num. 7 : 88, *twenty and four heifers* עֲשָׂרִים וְאַרְבָּעָה פָּרִים (2) עָרִים (3) *twenty-two cities*, Josh. 19 : 30. Cf. Ezra 8 : 35; Neh. 7 : 26. *five and seventy years*, Gen. 12 : 4.

151. (1) The higher numerals (*hundred, thousand, &c.*) are construed like the units 2—10 (see 146, 3).

E. G. *a hundred years* שְׁנַת מֵאוֹת שָׁנָה Gen. 25 : 7, or *מֵאוֹת שָׁנָה* Gen. 17 : 17. *a thousand years*, Ps. 90 : 4; אֲלֶפֶת שָׁנִים *a thousand darics*, Ezra 8 : 27.

(2) Large compound numbers are expressed according to the rules already given (in 150): we may take, first, either the highest or the lowest numeral. The noun may be put first, or last, or after each numeral. See Gen. 5 : 18; 23 : 1; Ex. 6 : 16.

Observe the phrase: כֶּבֶד הַכֶּסֶף *the hundred talents of silver*.

Exercise 30.

מַעֲלָה	upwards	קוֹמָה	height	תֵּבָה	ark, chest	תְּנוּפָה	wave-offering
נָבַר	prevail	מִשְׁקָל	weight	שָׁקַל	weigh, weigh out	קָהָל	congregation

1 מִדָּה אַחַת לְעֶשְׂתֵּי עֶשְׂרֵה יְרִיעֹת: 2 אַחַד עֶשְׂרֵה יוֹם מִחֻרֵב
 דֶּרֶךְ הַר-שֵׁעִיר עַד קִדְשׁ בְּרִנְעָה: 3 שְׁתַּיִם עֶשְׂרֵה שָׁנָה עָבְדוּ
 הַמְּלָכִים אֶת-כְּדָרְלֶעֶמֶר: 4 שִׁבְעֵי יִשְׂרָאֵל שָׁנִים עֶשְׂרֵה: 5 כָּל-
 עֲרִיָּהֶם שְׁלֹשׁ-עֶשְׂרֵה עִיר: 6 כָּל-נַפְשׁ אַרְבָּעָה עֶשְׂרֵה: 7 חֲמִישׁ
 עֶשְׂרֵה אִמָּה מְלֻמְעָלָה, גָּבְרוּ הַמַּיִם: 8 שְׁמֹנֶה עֶשְׂרֵה אִמָּה קוֹמַת
 הָעַמּוּד: 9 זֶה עֶשְׂרִים שָׁנָה אֲנִכִּי עָמַד: 10 יוֹסֵף בֶּן-שְׁלֹשִׁים
 שָׁנָה בַּעֲמֻדוֹ לִפְנֵי פָּרְעֹה: 11 חֲמִשִּׁים שָׁקָלִים מִשְׁקָלוֹ: 12 נְחֹשֶׁת
 הַתְּנוּפָה שִׁבְעִים כֶּבֶד: 13 בֶּן-עֶשְׂרִים וְאַחַת שָׁנָה צְדָקִיהוּ
 בְּמִלְכוֹ: 14 כָּל-הַמְּלָכִים שְׁלֹשִׁים וְאַחַד: 15 הִנֵּה אֲנִכִּי הַיּוֹם

בְּנֵי-חַמֵּשׁ וְשִׁמְנַיִם שָׁנָה : 16 מֵאָה מִכֶּם רַבְּבָה יִרְדְּפוּ : 17 שְׁלֹשׁ
 מֵאוֹת אִמָּה אֶרֶךְ הַתְּבָה הַמְּשִׁים אִמָּה רַחֲבָה וְשִׁלְשִׁים אִמָּה
 קוֹמָתָהּ : 18 רֶכֶב אֱלֹהִים רַבְתִּים : 19 מִסְפָּרָם עֶשְׂרִים וְשָׁנִים
 אֶלֶף וְיָשׁ מֵאוֹת : 20 אֵלֶּה יְמֵי שְׁנֵי-חַיִּי אֲבִרְהֶם מֵאֵת שָׁנָה
 וְשִׁבְעִים שָׁנָה וְחַמֵּשׁ שָׁנִים : 21 כָּלֶם מֵאֲתִים וְשָׁנִים עֶשֶׂר : 22
 הָעַם כְּשֵׁשׁ מֵאוֹת אִישׁ : 23 עֵשְׂרֵת אֲלָפִים כְּבָר-כֶּסֶף אֲשֶׁקוּל^h :
 24 כָּל-הַקֶּהֶל כְּאַחַד אַרְבַּע רַבּוֹא אֲלָפִים שְׁלֹשׁ מֵאוֹת שָׁשִׁים :
 25 עֲבָרִיהֶם וְאִמְהוּתֵיהֶם^k שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים
 וְשִׁבְעָה : 26 בֶּן-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמַלְכוֹ אַרְבַּעִים שָׁנָה מֶלֶךְ :
 בַּחֲבוֹן מֶלֶךְ עַל-יְהוּדָה שִׁבְעַת שָׁנִים וְשִׁשָּׁה חֳדָשִׁים וּבִירוּשָׁלַם
 מֶלֶךְ שְׁלֹשִׁים וְשֹׁלֹשׁ שָׁנָה עַל כָּל-יִשְׂרָאֵל וְיְהוּדָה :

^a Deut. 1 : 2. ^b Every soul, *i. e.* all the souls. ^c Cf. 215, 4. ^d I am
i. e. I have been: cf. 110, *d*, 2; also the like idiom in French and in Greek (as
 Luke 15 : 29 *ἰδοὺ, τσαῦτα ἔτη δουλεύω σοι*). ^e See Exercise 29, note *l*.
^f See 79, 3. ^g The preposition *ב*, joined with numbers, or other words indic-
 ative of measurement, marks an approximation,—‘about.’ ^h See 116, *Rem.* 1.
ⁱ ‘as one,’ *i. e.* together. ^k See the list of irregular nouns, p. 104.

Write in Hebrew

1. The shepherd has eleven sons. 2. Thy servants are twelve brethren. 3. Where are the thirteen talents (148, *Obs.*)? 4. We shall sacrifice twelve ewe lambs. 5. The elders of our city are nearly fourteen in number. 6. His whole (= All his) family are fifteen souls (148, *b*). 7. The damsel is seventeen years of age. 8. We dwelt in that city eighteen months. 9. My brother is nineteen years old. 10. Weigh out twenty talents in the balance. 11. Let all his people mourn (117, 3, *c*) for their king twenty-one days. 12. We have captured twenty-two cities. 13. The number of the elders of this city is twenty-four. 14. The children of Israel ate the manna forty years in the wilderness. 15. The weight of the iron is about eighty talents. 16. From that time ye shall count fifty days. 17. The gold is fifty shekels. 18. The number of his servants is about two hundred. 19. Let me sell thee a hundred oxen. 20. The hundred soldiers (151, *Obs.*) were with him. 21. The number of the slain is three hundred and fifty-seven.

THE ORDINALS, DISTRIBUTIVES, &c.

152. To form the ordinals from 2 to 10, the termination ך- is added to the ground-form of the cardinals; in the majority of instances, another ך- is interposed before the final radical. The feminines end commonly in תך-, seldom תך-. 'First' is expressed by ראשון, from ראש, *head*.

Obs. The feminines are used to indicate fractional parts, as שלישית *a third*; also these masculines, חצי or חציך *a half*; רבע and רבעך *a quarter*; חמישך *a fifth*; עשירון *a tenth*.

153. Beyond the number 10, Hebrew has no peculiar form for ordinals; the cardinals are used instead, and then mostly *succeed* the noun put in the construct state.

Thus עשרים ושבע שנת *the twenty-seventh year*, 1 Kings 16 : 10; on the other hand, we also have ארבע עשרה שנה *the fourteenth year*, Gen. 14 : 5.

Obs. 1. יום *day*, and שנה *year* are frequently repeated both before and after such a numeral; thus שש מאות שנה *in the six hundredth year*, Gen. 7 : 11.

Obs. 2. In dates, the cardinals are often used even for numerals under eleven; as 1 Kings 15 : 28, שלוש בשנת *in the third year*.

Obs. 3. Words commonly employed in measurements &c., as *day, month, shekel, piece, ephah, loaf, &c.*, are frequently left unexpressed; thus אלה קסה *a thousand [pieces] of silver*.

Note the following formulæ :—

(1) *In the second year of Darius* = לדרניש שנים. Cf. 98, c.

(2) *On the first day of the month* = ביום אחר לחודש (Obs. 3).

154. (a) The repetition of a cardinal supplies the want of special forms for true *distributives*; thus Gen. 7 : 9, שנים שנים *two by two*.

(b) From lack of special forms for *numeral adverbs*, Hebrew employs (1) the feminines of cardinals, as אחת *once*, שנים *twice*, (2) rarely the feminines of ordinals, as שנית *a second time*, or (3) certain nouns, as שבעה כותים *seven times*, Gen. 31 : 7; פעמים *twice* (lit. *two beats with the foot*), שלוש רגלים *thrice* (lit. *three feet*).

(c) *Multiplication* is expressed by the dual, as ארבעתים *fourfold*.

Exercise 31.

כָּסַל cut, carve, hew	לָבָן white	חָמַע strike, blow (a	פֶּסַח Passover
לִיחַ tablet, table	שָׁחֵר black	חֲרָשׁ trumpet)	חֲגֵג feast, festival
וּת. pl.	בָּרָד spotted	חָרַשׁ cut, fabricate,	עֹמֶר omer (a measure)
מְרֻכָבָה chariot	צִמְד (2) pair, yoke	חֲרָשׁ plough	אֵיפָה ephah
אָדָם red, ruddy	שַׁבָּת Sabbath	עֶרֶב (1) evening	אִישׁ man

1 פֶּסַל-לְךָ^a שְׁנֵי-לוּחוֹת אֲבָנִים בְּרֵאשֵׁנִים : 2 לֹא-אָבֵל יְהוֹנָתָן
 בְּיוֹם-הַחֲדָשׁ הַשְּׁנִי^b לַחֹם : 3 בַּמֶּרְכָבָה הָרֵאשֶׁנָּה סוּסִים אַדְמִים
 וּבַמֶּרְכָבָה הַשְּׁנִית סוּסִים שְׁחֵרִים וּבַמֶּרְכָבָה הַשְּׁלִישִׁית סוּסִים
 לְבָנִים וּבַמֶּרְכָבָה הָרְבִיעִית סוּסִים בְּרָדִים : 4 בְּשָׁנָה הַשְּׁשִׁית
 בְּשִׁשִּׁי^c בַּחֲמִשָּׁה לַחֲדָשׁ אָנִי יוֹשֵׁב בְּבֵיתִי וּזְקֵנִי^d יְהוֹדָה יוֹשְׁבִים
 לִפְנָי : 5 יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ : 6 בַּפֶּעַם הַשְּׁבִיעִית
 תִּקְעוּ הַכֹּהֲנִים בְּשׁוֹפָרוֹת : 7 בְּשָׁנַת הַחִשְׁעִית לְהוֹשִׁיעַ לְכָד מֶלֶךְ
 אֲשׁוּר^e אֶת-שֹׁמְרוֹן : 8 בְּשָׁנַת אַחַת-עֶשְׂרֵה שָׁנָה לְיוֹרָם מֶלֶךְ^f
 אַחֲזִיָּה עַל-יְהוּדָה : 9 אֲלִישַׁע חָרַשׁ^g שְׁנַיִם-עֶשְׂרֵה צִמְדִים לִפְנָיו
 וְהוּא בְּשָׁנַיִם-הָעֶשְׂרִי : 10 בְּשָׁנַת עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לְיוֹאָשׁ
 מֶלֶךְ יְהוּדָה מֶלֶךְ^h יְהוֹאָחָז עַל-יִשְׂרָאֵל : 11 בַּחֲדָשׁ הָרֵאשׁוֹן
 בְּאַרְבַּעַה עָשָׂר לַחֲדָשׁ בֵּין הָעַרְבִיםⁱ פֶּסַח לַיהוָה : 12 בַּחֲמִשָּׁה
 עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חַג הַמִּצּוֹת לַיהוָה : 13 בְּאַחַת וְשִׁשִּׁי-מֵאוֹת
 שָׁנָה בְּרֵאשׁוֹן^j בְּאַחַד לַחֲדָשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ : 14 הִנֵּה
 בְּיָדִי רִבַּע שֶׁקֶל כֶּסֶף : 15 הָעֹמֶר עֲשִׂירִית הָאֵפָה^k הוּא : 16 עוֹד
 בָּה^l עֲשִׂירִיָּה : 17 לִקְחֹתִי בְּיָדִי עֲשֶׂרָה^m לַחֹם : 18 לְבִנְיָמִן נָתַן
 יוֹסֵף שְׁלֹשׁ מֵאוֹתⁿ כֶּסֶף : 19 תִּקְעֵנִי תְרוּעָה שְׁנִית : 20 שָׁתִּים^o זֵי^p
 שְׁמַעְתִּי כִי עוֹ לֵאלֹהִים : 21 רַחֵץ שְׁבַע-פַּעְמִים בִּירְדֵן וְטָהַר^q :
 22 הֵן-כָּל-אֱלֹהִים^r יַפְעַל-אֵל פַּעְמִים שְׁלֹשׁ^s עִם-גִּבּוֹר :

^a See 116, *Rem.*, 2. ^b The adjective is of course the attributive of 'day :'
 cf. 82, *Obs.* ^c See 153, *Obs.* 3. ^d See 129, *Obs.* 2. ^e See 76, *Exception* 2.

ʃ See 80, 3. ʄ See 110, i. ʃ̄ 'Elisha was ploughing, [with] ...' ʄ̄ 'with the twelfth:' see 148 *Obs.*, and 153. ʃ̄̄ 'between the two evenings,' *i. e.* either the interval between sunset and complete darkness (as the Karaites and Samaritans hold,—and this view agrees best with Deut. 16 : 6), or the space between the decline of the sun and complete sunset (as Rabbinical writers maintain). ʄ̄̄̄ See 80, *Note*, c. ʃ̄̄̄ 'in it,' *viz.* in the land. ʃ̄̄̄̄ See 154, b, 1. ʃ̄̄̄̄̄ See 84, 2, and 86, *Rem.* 3. ʃ̄̄̄̄̄̄ See 119, *Obs.* 1. ʃ̄̄̄̄̄̄̄ See 44. ʃ̄̄̄̄̄̄̄̄ 'twice, [yea] thrice,' *i. e.* often; Job 33 : 29.

Write in Hebrew

1. Saul was the first king in Israel, and David the second. 2. This is the first and the great commandment; and the second is like it. 3. Moses broke the first two tables of stone (80, 1). 4. The third gate is (of) iron, and the fourth brass. 5. This is his third wife. 6. The fourth heifer is red. 7. I am my father's fifth son. 8. His fifth daughter is five years old. 9. The sixth sign was very terrible. 10. The sixth curtain is five cubits long. 11. The seventh plague on Egypt was hail. 12. The seventh and eighth horses (the seventh horse and the eighth) are black. 13. The king's messenger sounded with the eighth trumpet. 14. On the seventh day, thou shalt rest from all thy work (135, *Obs.* 1). 15. I do not remember the tenth name. 16. This is his eleventh year. 17. In the fifth year of our king (153, *Note* 1), the famine was very severe. 18. In the third year, in the fourth month, on the thirteenth day of the month (cf. no. 4, above), the king of Egypt captured their city. 19. In the thirty-seventh year (cf. no. 11), his two sons fled from the country. 20. In the three hundred and forty-fifth year, the kingdom ceased. 21. The shepherd sold his lambs by sevens. 22. Wherefore hast thou deceived me these three times? 23. Let us send the messenger a second time. 24. The soldiers were standing by fours. 25. A seah is the third of an ephah (cf. no. 15). 26. A span is the half of a cubit. 27. I have reaped sevenfold from my fields. 28. We have received tenfold from the Lord.

DEGREES OF COMPARISON.

155. The Hebrew language has no special forms for marking the 'degrees' in adjectives. From want of these, it takes some words already used in other ways.

A. What we call the *Comparative Degree* is commonly expressed (a) by inserting *כִּן* before the word which takes the lower place in the comparison.

Thus *טוֹבָה חֵכְמָה מִגְּבוּרָה* *wisdom is better than strength* Eccl. 9 : 16.

(b) When but two objects are compared, the article may be sufficient to express the difference.

Thus, with reference to their mother Rebekah, Esau and Jacob are called respectively *הַגְּדוֹל בְּנֵה* and *הַקָּטָן בְּנֵה* Gen. 27 : 15, 42 ; of the two sons of Joseph, Ephraim is called *הַצָּעִיר* Gen. 48 : 14.

(c) Both the article and *כִּן* may be employed.

Thus *אֶתְחַתֵּךְ הַקָּטָנָה מִמֶּךָ* *thy younger sister* Ezek. 16 : 46.

Observe the expressions :—(1) *כִּבְרִי מְאֹד* *too heavy for me* Num. 11 : 14.

(2) *גְּדוֹל מִנְשׂוּאָה* *too great to bear* Gen. 4 : 13.

חֲזָק מִמֶּנּוּ הַמִּלְחָמָה *the battle was too strong for him* 2 Kings 3 : 26.

156. B. For marking the *Superlative*, Hebrew has choice of several modes :—

1. The article is often merely prefixed to the simple adjective (or positive) : *הַסֵּל הָעֶלְיוֹן* *the topmost basket*.

2. The simple adjective may be enough, if otherwise it be quite clear that the superlative is meant.

Thus, *כָּל-הָעָם מִקָּטָן וְעַד גְּדוֹל* *all the people, from the least to the greatest* Jer. 42 : 1.

3. A pronoun may be suffixed to the adjective : *מִקָּטָנָם וְעַד גְּדוֹלָם* *from the least to the greatest of them* Jer. 6 : 13.

4. The adjective (or verb) may take *מִכָּל* (*than all*) between it and the object with which it is compared.

Thus *גְּדוֹל מִכָּל-בְּנֵי-הָמֶזְרָח* *greater than all (i. e. the greatest of all) the sons of the East* Job 1 : 3.

5. A noun may be used twice,—first, in the construct singular, then in the plural absolute.

E. G. Cant. 1 : 1 *שִׁיר הַשִּׁירִים* *the Song of songs* ; cf. Gen. 9 : 25 *a servant of servants* ; so, *king of kings* &c.

6. Similarly, construct adjectives are placed before plural or collective nouns.

Thus *רָעֵי גוֹיִם* *the worst of the nations*, Ezek. 7 : 24 ; *בָּנוֹן בְּנָיו* *the youngest of his sons*, 2 Chron. 21 : 17.

7. An adjective, with or without the article, is sometimes placed before a noun preceded by the preposition *בְּ*.

Thus *הַיְפָּה בְּנָשִׁים* *the (most) beautiful among women* Cant. 1 : 5.

157. A more indefinite superlative ('superlative of eminence') may be expressed either (a) by simple repetition of the adjective, or (b) by appending words like **מְאֹד** *very*, &c.

Thus Eccl. 7 : 24 עֲמֹק עֲמֹק *deep, deep* (i. e. very deep); גְּדוֹל מְאֹד or גְּדוֹל מְאֹד מְאֹד *very great*.

Exercise 32.

שְׁכֵן neighbour, in-	חַיָּה wild beast	עָנָו afflicted; meek	חֶרֶם thing devoted
habitant (20)	גְּבוּהָ high, proud	דָּל weak, poor	מִשְׁפָּחָה family (135,
רְחוֹק distant	עֲצוּם strong	אֵלֶּף family; thou-	<i>Obs. 1)</i>
אָז then <i>adv.</i>	עָצַם be or become	סַנְדַּן sand	מָגֵן shield
מְחֻק sweet	strong	צָעִיר small, young	שָׂכָר reward

1 טוב שֶׁכֵּן קָרוֹב מֵאֶחָ רְחוֹק: 2 טוֹב לִי אִזּוֹ מֵעֵתָה: 3
 מִמְתוֹק^a מְרִבֵּשׁ וְמָה עֵז מֵאָרִי: 4 לֹא טוֹב אֲנֹכִי מֵאֲבֹתַי^b:
 5 צָרִיק אֶתָּה מִמֶּנִּי: 6 אֲנֹכִי טוֹב לְךָ מֵעֲשָׂרָה בָּנִים: 7 טוֹבִים
 הַשְּׂנִים מִן־הָאָחֵד: 8 טוֹב^c אַחֲרֵית דְּבַר מְרֵאשִׁיתוֹ טוֹב אֶרְךָ־
 רוּחַ^d מִגְּבֹה־רוּחַ: 9 אֵינְנו גְּדוֹל בְּבֵית הַזֶּה מִמֶּנִּי: 10 הִנֵּה עִם
 בְּנֵי יִשְׂרָאֵל רַב וְעֲצוּם מִמֶּנּוּ: 11 עֲצַמְתָּ מִמֶּנִּי מְאֹד: 12 אֶהְבֵּתָ
 רַע מִטוֹב: 13 אֶהְבֵּתִי מִצֹּתִיד מִזֶּהָב: 14 הוּא אָחִי הַגְּדוֹל
 מִמֶּנִּי: 15 אָחִיו הַקָּטָן יִגְדַל מִמֶּנּוּ: 16 לְלִבִּי שְׂתִי בָּנוֹת נֶשֶׁם
 הַגְּדוֹלָה לְאֵה וְשֵׁם הַקָּטָנָה רַחֵל: 17 אַחֲתָה הַקָּטָנָה טוֹבָה
 מִמֶּנָּה: 18 דָּוִד הוּא הַקָּטָן וְיִשְׁלֵשָׁה הַגְּדוֹלִים^e הָלְכוּ אַחֲרַי שְׂאוּל:
 19 יִשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בָּנָיו: 20 אָרוּר אֶתָּה מִכָּל־
 הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה: 21 הָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכָּל־
 הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: 22 הִנֵּה אֶלְפִי^f הַדָּל בְּמִנְשָׁה
 וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי: 23 מִשְׁפָּחָתִי^g הַצְּעִרָה מִכָּל־מִשְׁפָּחוֹת
 שָׁבַט בְּנֵי־מִן: 24 יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי
 הָאָדָמָה: 25 כָּל־יָחִיד קָדֵשׁ־קָדָשִׁים^h הוּא לִיהוָה: 26 אֶהְרוֹן
 וּבָנָיוⁱ לְכָל מְלֹאכֶת^k קָדֵשׁ הַקָּדָשִׁים^l: 27 אֲנֹכִי מִגֵּן לְךָ שְׂכָרְךָ

הַרְבֵּה ^mמָאֵד : 28 הַפְּמִים גְּבֻרָו מָאֵד מְאֹד עַל-הָאָרֶץ : 29 הַמְּקוֹם
 צַר ⁿמִמֶּנּוּ : 30 רַב מִמֶּדָּה ⁿהַדְּרָךְ : 31 יִרְחַק מִמֶּדָּה ⁿהַמְּקוֹם : 32
 הַאֲנָשִׁים הָאֵלֶּה קָשִׁים מִמֶּנִּי ⁿ : 33 אֵתֶם ⁿהַמֵּעֵט ^oמִבְּלֵ-הָעֵמִים :
 הֵן לִי ^eהַשְּׂמִים וְשְׂמֵי הַשְּׂמִים : 34

^a See 88, 1. ^b See 93, b. ^c Eccl. 7 : 8. ^d See 139, II. *Obs.* 1. ^e Dative of possession. ^f 'the youngest' *viz.* of all his father's family. ^g See 147, 4. ^h Supply the copula. ⁱ 'a most holy [thing];' cf. 156, 5. ^k See 135, *Obs.* 1. ^l 'the most holy [place];' on this and the form in the preceding sentence, see 133, 2. ^m See 125, 5. ⁿ See 155, *Obs.* 1. ^o See 71, I. 2.

Write in Hebrew.

1. The lion is stronger than the ass. 2. Ye are more righteous than they. 3. It is better to fear (123, 1) God than rule over kingdoms. 4. The woman is more righteous than her husband. 5. We are not more holy than you. 6. That woman is more beautiful than her daughter. 7. Your daughters are more beautiful than mine (*i. e.* my daughters). 8. This curtain is broader than that (curtain). 9. Solomon was the wisest man (156, 4; and cf. 21, above). 10. Her father is the oldest (man) in the village (156, 7; and cf. 22, above). 11. Who was the strongest man? 12. This lad is the youngest of his father's family. 13. These are his three youngest daughters (cf. 18, above; and 147, 6). 14. Who is the nearest to the city? 15. Jehovah is the King of kings. 16. Canaan was a servant of servants. 17. Jehovah sits (110, *d*) in the highest heavens (heaven of heavens). 18. You are not too old to learn. 19. The wells are too far for my cattle. 20. The river is very broad (157, *a*). 21. Those mountains are very high. 22. My servants are too wise to ask this (155, *c*, 1). 23. Our father is too old to judge this people any more (*i. e.* still). 24. The men are stronger than their wives, but the women are wiser than their husbands (55, *a*).

WAW CONVERSIVE.

A. JOINED WITH THE PERFECT.

158. Besides its mere connective power, Waw, joined with certain portions of the verb, sometimes possesses a 'conversive' force. Thus, (A) prefixed to the *Perfect*, it not merely joins this form with what precedes, but also (mostly) gives the verb the sense of an *imperfect* (or imperative). In this case, the conjunction has been designated 'Waw Conversive'¹ of the Perfect.'

1. It is essential that the verb should *immediately succeed* the Waw; thus וְשָׁמַר *he kept*, but וְשָׁמַר *and he will keep*, &c. (see the various possible meanings of the imperfect, in 117, and cf. nos. 1, 2, 3, 4 &c. in the Exercise), or *let him keep* (see other examples of perfects converted into imperatives, in nos. 18, 19, 20, 22, 23, 24, 28, 29 of the Exercise). Waw, followed by some other word which intervenes between it and the verb, has no conversive force, except sometimes in poetry; accordingly, to express *and he will not keep*, we must write וְשָׁמַר וְלֹא יִשְׁמַר, since וְלֹא יִשְׁמַר signifies *and he did not keep*.

2. Only the perfect and the imperfect (161, *b*) may be thus converted. When Waw has no conversive power—but this is rare with the perfect—it is said to be 'weak,' or merely copulative, as in וְנָפְלוּ וְכָשְׁלוּ *they have stumbled and fallen* Jer. 46 : 6; see further Ezek. 22 : 29, Ps. 20 : 9.

159. (a) The *punctuation* of this Waw is like the simple copulative (69).

Thus וְיָדַעְתֶּם, וְשָׁמַרְתֶּם, וְאָמַרְתֶּם, וְאָמַר.

(b) The *tone* is carried to the final syllable, if not already there—except (1) in the 1st. person plural of all verbs, (2) in the 3rd pers. sing. fem. and 3rd pers. plural of the Hiphil [164], (3) immediately before the tone-syllable of another word, (4) in Pause, and (5) in the Qal of Verbs 'Lamed Aleph,' and Verbs 'Lamed He' [192, 194].

E. G. וְאָכַלְתָּ *thou hast eaten*, becomes וְאָכַלְתָּ *and thou shalt eat* (or *and eat, imp.*), but וְאָכַלְתָּ וְשָׂם *and thou shalt eat and thou shalt set* Deut. 14 : 26; mark also וְשָׁמַרְנוּ *and we shall keep* (or *and let us keep*), and וְקָרָאתָ *and thou shalt call*.

¹ Ewald and other modern Grammarians prefer to call it *Waw Consecutive*, since it marks sequence, progression, &c. For a full discussion of Waw conversive of the Perfect, see Driver on the Hebrew Tenses, chap. viii.

160. Besides possessing conversive power, this 'Strong Waw' may indicate various ideas, which require to be rendered in English by special conjunctions; these must be determined in each case by the context.

Thus, the Waw may mark (a) simple connection [*and*]; see nos. 1, 4, 13, &c. in Exercise: (b) purpose [*in order that*]; see nos. 15, 16, 17, 27: (c) inference or consequence [*therefore*]; see nos. 20, 24, 29: (d) the apodosis in conditional sentences [*if ...then...*]; see nos. 5, 26, and even such sentences as 21, 28.

Exercise 33.

אָסַף gather, collect,	קָהוּל dancing	אָמֵן verily, Amen	כֶּרֶם corn
take away	יָחַד together	יָרַשׁ take possession,	צָעַק cry out (for
תְּבוּאָה fruit, produce	שֻׁלְחָן table	פָּסַד possess	הֵלֵךְ help)
יְבֵשָׁה dry land	אָכַל food	מִשְׁמֶרֶת charge, custody	צָבַר store up

1 תִּזְבַּח וְאָכַלְתָּ בְשָׂר׃ 2 בְּנֵיהֶם יִשְׁמְעוּ וְלִמְדוּ לִירְאָהָ אֶת־
 יְהוָה׃ 3 אֲרַחֵץ וְטָהַרְתִּי׃ 4 שֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֲרָצְךָ וְאָסַפְתָּ
 אֶת־תְּבוּאָתָהּ׃ 5 אִם לֹא יִשְׁמְעוּן לְקִלְקֹד וְלִקְחֹת מִמִּימֵי הַיָּאֵר^a
 וְשִׁפְכֹתָ הַיְבֵשָׁה׃ 6 אִז תִּשְׁמַח בְּתוֹלָה בְּמַחֹל וּבַחֲרִים וּמְגִים
 יַחַדוּ וְהִפְכִיתִי אֲבָלָם לְשִׁשׁוֹן׃ 7 בְּבִקָר תִּשְׁבְּעוּ לֶחֶם וְיִדְעֹתֶם
 כִּי אֲנִי יְהוָה׃ 8 הִמָּה יִקְרְבוּ אֶל־שַׁלְחָנִי וְשִׁמְרוּ אֶת־מִשְׁמֶרֶתִי׃
 9 לִיהוָה הִפְלַחְתֶּם וְנָתַן אֶתְכֶם בְּיַדְנִי׃ 10 הֲנִי אֶל־פְּרַעֲהָ^k
 מֶלֶךְ־מִצְרַיִם וְשִׁבְרֹתִי אֶת־זְרַעְתִּיו׃ 11 בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל
 מֵעוֹלָם וְעַד־עוֹלָם וְאָמַר כָּל־הָעַם אָמֵן׃ 12 הֲנִי נָתַן אֶל־הָעַם
 הַזֶּה מַכְשָׁלִים וְכִשְׁלוֹ בָם׃ 13 הֲנִי שָׁלַח וְלִקְחֹתִי אֶת־מֶלֶךְ
 בָּבֶל׃ 14 אֲתֶם עֹבְרִים אֶת־הַיַּרְדֵּן וִירְשִׁתֶם אֶת־הָאָרֶץ וְיִשְׁבֹתֶם־
 בָּהּ׃ 15 יִקְבְּצוּ אֶת־כָּל־אֲכָל הַשָּׁנוֹת הַפְּטוֹת הָאֵלֶּה וְיִצְבְּרוּ^k
 בַּר תַּחַת יַד־פְּרַעֲהָ אֲכָל בְּעָרִים וְשִׁמְרוּ׃ 16 פָּקְדוּ אֶת־הָעַם
 וְיִדְעֹתִי אֶת־מִסְפַּר הָעַם׃ 17 הֲנִי נָתַנּוּ בְיַדְךָ הַיּוֹם וְיִדְעֹתִי כִי־
 אֲנִי יְהוָה׃ 18 שִׁמְרוּ וְשִׁמְעֹתִי אֶת כָּל־הַדְּבָרִים הָאֵלֶּה׃ 19 בְּרַח־
 לְךָ אֶל־אֹהֵי וְיִשְׁבֹתִי עִמּוֹ׃ 20 אֲנִי הִלֵּךְ בְּדֶרֶךְ כָּל־הָאָרֶץ

וְחִזְקָתָּ וְשִׁמְרָתָּ אֶת־מִשְׁמֶרֶת יְהוָה : 21 כִּי יִצְעַק אֵלַי וְשָׁמַעְתָּ^p
כִּי חָנוּן אָנִי : 22 הָלוֹךְ וְעֹמֶדֶת בְּשֹׁעַר בְּנֵי־הָעַם : 23 הָלוֹךְ^q
וְרֹחֶצֶת שִׁבְעַת פְּעָמִים בַּיַּרְדֵּן : 24 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד : וְאַהֲבָתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכֹל־לִבְבְּךָ וּבְכֹל־נַפְשְׁךָ
וּבְכֹל־מְאֹדְךָ : 25 דְּבַר " שְׁלַח אֲדֹנָי " בִּיעָקֵב וּנְפֹל " בְּיִשְׂרָאֵל :
26 אִם־יֵשׁ אֲחֵינוּ הַקָּטָן אֲתָנוּ וַיִּרְדְּנוּ : 27 פָּסַל־לָךְ שְׂגִי־לַחֹזֶת
אֲבָנִים פְּרָאשִׁנִים וְכַתַּבְתִּי עַל־הַלְּחֹזֶת אֶת־הַדְּבָרִים : 28 לַמַּעַן־
שָׁמַךְ " יְהוָה וְסִלַּחְתָּ לַעֲוֹנֵי : 29 הַחַיִּים וְהַמּוֹת " נָתַתִּי " לַפְּנֵיךָ
וּבַחֲרָתָּ בַחַיִּים :

^a See 123, 1, b. ^b See 118, a. ^c See Exercise 17, Note a, and 144.

^d See 71, I, 2. ^e Supply 'it upon.' ^f See 112, 2. ^g See Exerc. 15, Note l.

^h The preposition here means 'against.' ⁱ 'and let...' ^k 'Let them [the officers]...'

^l See 126, Obs. ^m See 114, Obs, 1. ⁿ 'therefore [160, c] be strong, and keep...'

^o See 117, 5. ^p See 160, d. ^q See 125, 4, a. ^r This and the following sentence together form one continuous whole. ^s Vocative.

^t 'Therefore...'

^u The object of the sentence. ^v See page 63, foot-note 2.

^w See 158, 2. ^x Ps. 25 : 11. ^y Contracted (50, 1) from 'נִתְנִיתִי'.

Write in Hebrew

1. Draw near (pl.) and hear my words. 2. Let us draw near and hear his words. 3. Lie down and be quiet. 4. Ye shall remember my covenant, and keep my commandments. 5. Sow, and you shall (*or*, that you may) reap. 6. Remember the poor, and the Lord will remember thee (cf. no. 11, above, and 158, 1). 7. Thou shalt cleave to Jehovah, and keep his charge. 8. Wash and be clean (*i. e.* that thou mayest be clean ; *or*, and thou shalt be clean). 9. Rend your garments and sit in the dust. 10. Listen and learn these words. 11. Let us listen, and learn the judgments of Jehovah. 12. I will rejoice and be glad in the God of my salvation. 13. Let us rejoice in Jehovah, and delight in our God. 14. Let the priests draw near (117, 3, c) to the Lord, that we may know his word. 15. May thine enemies stumble (117, 3, c), and fall before thee. 16. When I cry, then the Lord hears (cf. no. 21, above). 17. When thou dost draw near to thy God, then remember (*or*, thou shalt remember) thy vows. 18. When I stumble and fall, then I shall call unto thee. 19. If thou wilt not hear, then I will pour out mine anger upon thee. 20.

If ye keep my commandments, I will remember my covenant with you. 21. I shall write my law upon the tables, and ye shall know (so that ye may know) my commandments. 22. Behold, we will seek Jehovah, and cleave to him (cf. 12 and 13, above). 23. Behold, I will cut off thine enemies from before thee, and ye shall (*i. e.* so shall ye, *or*, so that ye may) dwell here in peace. 24. Go and gather (cf. 22, 23, above) unto me all the elders of Israel. 25. Go and cry to the king.

WAW WITH THE IMPERFECT.

161. Waw, when combined with the imperfect, may be simply (*a*) a conjunction, or (*b*) besides, possess 'conversive force.' I. Used as a mere conjunction, it is pointed as when joined with other words than verbs (69).

Obs. The shades of meaning which the Waw may take, in this first case, are various:— (*a*) simple connection, *and*; (*b*) antithesis, *but*; (*c*) purpose, *that*, *in order that*; (*d*) result, *so that*, *so as to*; (*e*) *then*,—in the apodosis of a sentence; (*f*) inference, *therefore*. For examples, see nos. 1—16 in Exercise.

162. II. When Waw *converts* imperfects, it exhibits the following peculiarities:—

1. It (*a*) takes pataḥ under it, and (*b*) 'doubling dagesh' in the letter following.

Examples are וַיֵּלֶךְ וַיִּלָּקֶחַ *he went and took*, Num. 32:42; וַיִּשְׁמָעָהּ וַתִּשְׂמָח *she heard and rejoiced*, Ps. 97:8; וַיִּשְׁמָעוּ וַיִּגְשָׁמוּ *we heard and rejoiced*.

2. But, should the letter which succeeds it have sh^ewa, dagesh is dropped,—except from mutables (7).

E. G. וַיְדַבֵּר *and he spoke*, but וַתְּדַבֵּר *and she spoke*.

3. And if the succeeding letter be an aspirate, pataḥ is changed to qāméẓ (9).

This is exemplified in וַיִּשְׁמַר *and I kept*.

4. This Waw (*a*) mostly prefers a shortened form of the imperfect if such form exists.

Thus, וַיִּבֶן *and he built*, for וַיְבַנֶּה; וַיִּקָּם (see 25, 2, A, 4) *and he arose*, for וַיִּקָּם, which is the pausal form.

(*b*) On the other hand, the lengthened form ('Cohortative,' 120) is sometimes used: see 26 and 27 in the Exercise.

5. Except in pause, this Waw mostly (*a*) *retracts* the tone, especially to an open syllable, and (*b*) *shortens* the final vowel of the word: see the examples just given (under 4, *a*).

Rem. 1. The meanings which this Waw may take are various:—(1) *and*; (2) *but*—especially after a negation; (3) *now*—explanatory, as in the passage, ‘Now the Lord had said unto Abram,’ Gen. 12:1; (4) *therefore, accordingly, so, as* in Gen. 12:4, ‘So Abram departed;’ (5) *that*—in the expression so frequently employed ‘And it came to pass...that...’ Gen. 12:11, 14 &c.

Rem. 2. Although this Waw, converting the Imperfect, is most used in a connected narrative in which a perfect has preceded, it is also found where no such form has gone before, as at the beginning of a narrative: see Ruth 1:1; 1 Sam. 1:1.

N. B. In the following Exercise, a careful study should be made of the pointing and the precise shade of meaning attached in each case to Waw with the Imperfect.

Exercise 34.

קָבַשׁ bind up, saddle	קָנַר shut	רָעַשׁ tremble, be	סָפִינָה ship
זָעַק cry out	שָׁכַן dwell, inhabit	שָׁקַע shaken; crash	חָבֵל sailor
סוּד assembly, counsel	עֵגֶל calf, bullock	בָּעַר burn up, consume	קִרַּט tear out
גַּם also, even	לָאָט hide, cover	נָאָה groaning, cry	קִמְעִיל robe, upper garment
גָּזַח cast off, reject	רָגַז tremble, be angry	מְרִיא fat cattle	שָׁעַר hair

1 יִזְכֹּר עֲוֹנֶם וַיִּפְקֹד חַטָּאתֶם^a: 2 שָׁמְחוּ בְּאֲבִימֶלֶךְ וַיִּשְׂמַח^b גַּם-
 הוּא בְּכֶם: 3 יִשְׁמְעוּ^b עֲנֻוִים וַיִּשְׂמְחוּ: 4 גִּלְבָּנָה לְבַנִּים וַנִּשְׂרָפָה
 לְשִׂרְפָה: 5 שָׁמְעוּ וַאֲכַרְתָּה לָּכֶם בְּרִית עוֹלָם: 6 אַחַבְשָׁה-לִּי^c
 הַחֲמוֹר וְאַרְכָּב^a עָלָיָה: 7 אֶבְחָרָה-נָא שְׁנַיִם-עֶשֶׂר אִישׁ וְאַרְבָּעָה
 אַחֲרָי דוֹד הַלֵּילָה: 8 שָׁמְעוּ אֵלַי וַיִּשְׁמַע אֱלֹהִים: 9 אִם
 נִזְעַק אֵלַי מִצָּרְתִּינוּ וְתִשְׁמָע^e: 10 מִי עֵמֵד בְּסוּד יְהוָה וַיִּשְׁמָע^f
 אֶת-דְּבָרוֹ: 11 מִי חָכֵם וַיִּשְׁמֵר-אֱלֹהֵי: 12 מִי גַם בְּכֶם וַיִּסְגֹּר
 דַּלְתֵיךְ חֲנָם: 13 אֶקְבְּצָה אֶל-הַמֶּלֶךְ אֶת-כָּל-יִשְׂרָאֵל וַיִּכְרַתוּ^a
 אֶתְךָ בְּרִית וּמַלְכָּתְךָ בְּכָל: 14 שִׁכְבְּתִי^g וְאַשְׁקוּט^h: 15 אֶבְחָרⁱ
 דְּרָכְךָ וְאַשְׁכּוֹן^h כְּמֶלֶךְ בְּגִדוֹד: 16 בָּעֵת הַהוּא^k אָמַר יְהוָה אֵלַי
 פֶּסֶל-לְךָ שְׁנַיִם-לוֹחַת אֲבָנִים פְּרָאשִׁנִים וְאֶכְתָּב עַל-הַלֹּחַת אֶת-

הַדְּבָרִים אֲשֶׁר עַל-הַלֵּחַת הַרְאִשְׁנִים :
 17 שָׁמַע אֲבָרְהָם בְּקֹלִי וַיִּשְׁמַר מִצְוֹתַי : 18 אֶת-הָעֶגְל לְקַחְתִּי
 וְאֶשְׂרַף אֹתוֹ בָּאֵשׁ : 19 וְנָחַת וְתַמָּאם : 20 רָגַזְהוּ וְתַרְעַשׂ הָאָרֶץ :
 21 הַמֶּלֶךְ לֵאמֹר אֶת-פְּנֵי וַיִּזְעַק קוֹל גְּדוֹל בְּנֵי בְנֵי : 22 אֵשׁ
 אֱלֹהִים נִפְלְאָה מִן-הַשָּׁמַיִם וְתַבְעֵר בְּצֹאן וּבַנְעָרִים : 23 שָׁמַעְתִּי
 אֶת-נְאֻקַּת בְּנֵי יִשְׂרָאֵל וְאֶזְכֹּר אֶת-בְּרִיתִי : 24 אֲדַנְיָהוּ יָרַד הַיּוֹם
 וַיִּזְבַּח שׁוֹר וּמְרִיא וְצֹאן לָרֶב ^m : 25 יוֹנָה יָרַד אֶל-יִרְפְּתִי הַסְּפִינָה
 וַיִּקְרַב אֵלָיו רֶב־הַחֶבֶל : 26 קָרַעְתִּי אֶת-בְּגָדִי וּמַעֲלִי וְאֶמְרָה
 מִשְׁעֵר ⁿ רֵאשִׁי : 27 זָכַרְתִּי בְלִילָה שִׁמְדָה וְאֶשְׁמְרָה תּוֹרַתְךָ : 28
 לֹא זָכַרְתָּ אֶת-יָמֵי נְעוּרַיִךְ וְתַרְגּוּמֵי לִי בְכָל-אֵלֶּה : 29 בְּשֶׁבֶט
 אַפְרַיִם לֹא בָחַר וַיִּבְחַר אֶת-שֶׁבֶט יְהוּדָה :

^a See 117, 3, c. ^b See 117, 3, a. ^c See 114, Obs. 1, and 19, 4. ^d See 161, Obs. c. ^e 'then hear.' ^f See 161, Obs. d. ^g 'I would have lain down and been at rest'—a single act and a continued state (see 110), Job 3 : 12. ^h See 116, Rem. 1. ⁱ The verbs here (Job 29 : 25) indicate *past* 'use and wont;' cf. also 117, 4. ^k See 91, III. d. ^l See 208, 7. ^m See 103, 4. ⁿ See Exercise 17, Note a.

Write in Hebrew

1. Draw near unto me, and let me (*or*, that I may) hear (120, a) thy voice.
2. Let us gather the elders of the city, that they may (*or*, and let them) hear these words.
3. Let us draw near and listen.
4. Remember thy God, that He may remember thee.
5. If we have forgotten the name of our God, then let our enemies pursue after us (117, 3, c).
6. Cleave unto Jehovah, that He may keep thy foot from all evil.
7. Send a messenger to (*i. e.* that he may, *or*, and let him) count the people.
8. Let (may) Jehovah hear and judge between us.
9. Let us lie down and (that we may) rest.
10. Keep my commandments, and I shall hear thee in thy day of trouble (80, 2).
11. Who is (so) holy that he shall dwell in this place?
12. I am not (so) old as to (*i. e.* that I should) forget all this (63, Obs.).
13. We crossed the river and captured their city.
14. There we lay down and rested all that night.
15. Israel hath forsaken and despised his Maker (Exer. 20, note t).
16. Why hast thou forsaken

thy people, and sent this evil (66, *Obs.* 6) upon us? 17. We sowed in fear, but (162, *Rem.* 1, 2) reaped in joy. 18. Thou hast not remembered thy vows, but hast forgotten the God of thy fathers. 19. I cried unto Jehovah, and He heard my voice. 20. I took with me my ten servants, and pursued after the spies. 21. Joash was seven years old (147, 2) when he began to reign (124; cf. *Exerc.* 29, no. 23), and he reigned forty years in Jerusalem. 22. We have chosen the evil and rejected the good. 23. Ye have forgotten your vows, and sacrificed unto strange gods. 24. I hewed the stone tablet (83, 1, a), and wrote thy words upon it. 25. We saddled our swiftest horses and rode on them, and pursued our enemies two days. 26. Why have ye stolen your brethren and sold them?

MODIFICATIONS OF THE VERB: THE NIPHAL.

163. Besides the 'Qal' ⁽¹⁾ or primary and simplest form ('species,' or 'conjugation' ⁽²⁾) of the verb, there are some other forms derived from it. The names of these are taken from the verb *לַעֲשׂוֹת* *do, make*, which was the model verb employed by old grammarians, ⁽³⁾ just as *לַעֲשׂוֹת* is now used by most Hebraists.

(1) *לַעֲשׂוֹת* i. e. *light*,—without additions to the root: the other forms, by way of contrast, are named 'heavy' (*לַעֲשׂוֹת כִּבְדָּה*). But properly, 'Qal' should be named *Pā'al*: see 164, 1.

(2) A 'conjugation' does not signify in Hebrew, as in Latin or in Greek, a different mode of inflection adopted by different verbs; it rather means a *kind of verb*. Such forms are either simple or derived: the latter may be passive, reflexive, frequentative, causative, &c. of the former: see 165.

(3) The root *לַעֲשׂוֹת* is not well suited for a model verb. For, (a) the changing sound of *ע* is troublesome at first; (b) the *ל* is not easily pronounced, nor (c) can it show the doubling (18, B) in Piël, Pual, and Hithpaël; (d) the verb, in Qal imperfect, takes the form *לַעֲשׂוֹת* (116) instead of the more common termination *עֲשׂוֹת*. Although *לַעֲשׂוֹת* is very rarely used (see *Lexicons and Concordances*), it is much more convenient as a model verb, because its letters are all hard, unchanging consonants.

Obs. *לַעֲשׂוֹת* is still employed, besides, in the classification of irregular verbs. Thus, the first radical is called the *א*, the second, the *ב*, and the third, the *ג*, of the verb; and verbs whose first radical is aspirate are called 'Pe aspirate' (Pe *guttural*; see 4, 2, and foot-note), &c.

164. The ordinary forms or conjugations of the Hebrew verb, and their most common meanings, are the following :—

- | | | |
|--------------------------------|------------|--|
| 1. Qal (rather Pā'al (פָּעַל)) | קָטַל | he killed. |
| 2. Niphal (נִפְעַל) | נִקְטַל | he killed himself; he was killed. |
| 3. Piël (פָּעַל) | קָטַל | he killed often, killed many, massacred. |
| 4. Pual (פָּעַל) | קָטַל | he was massacred. |
| 5. Hiphil (הִפְעִיל) | הִקְטִיל | he caused to kill. |
| 6. Hophal (הִפְעִיל) | הִקְטִיל | he was caused to kill. |
| 7. Hithpaël (הִתְפַּעֵל) | הִתְקַטַּל | he killed himself. |

165. According to their meanings, these forms may be tabulated thus :—

	<i>Simple</i>	<i>Causative</i>	<i>Frequentative</i>
ACTIVE	Qal	Hiphil	Piël
REFLEXIVE	Niphal	—	Hithpaël
PASSIVE	—	Hophal	Pual

Obs. 1. The view here given is at best but general. Thus, Niphal often has a strictly passive—not reflexive—sense (167, 5), and Piël may be causative, like Hiphil (170, 3).

Obs. 2. The most important of these forms are Qal, Niphal, Piël, Hiphil, with which, accordingly, the student should be quite familiar. *A thorough knowledge of the Qal* is indispensable for mastering the other forms.

166. NIPHAL. — The ancient mark of Niphal was the prefix הָּ.⁽¹⁾ *a.* Only the more important נ remains to mark the perfect, one form of the absolute infinitive, and the participle.⁽²⁾ *b.* Only the ה remains to the construct infinitive and kindred parts, viz. the imperative, and the imperfect : assimilation of the נ is marked in these by doubling dagesh placed in the first radical.⁽³⁾

⁽¹⁾ This prefix, like the הָּ of Hithpaël, had a reflexive sense ; cf. the 7th conjugation in Arabic.

⁽²⁾ The form הִקְטַל thus comes from הִקְטַל. — *Note* that the participle differs from the perfect in having its final vowel long.

⁽³⁾ Thus הִקְטַל is for הִקְטַל, הִקְטַל for יִהְיֶה֩ הִקְטַל &c. ; see 50, 1.

167. Significations¹ of Niphal. — 1. The Niphal, primarily, is the reflexive of the Qal : as נִשְׁמַר *keep one's self, beware, φυλάττεσθαι*.

Obs. a. A cognate meaning is the 'tolerative' sense ; as נִרְשָׁה *to let one's self be sought, entreated*, Ezek. 14 : 3 ; 20 : 31.

Obs. b. A true reflexive may agree in meaning with the Qal : thus נִקְרַב = קָרַב *to approach*.

¹ The middle and passive voices in Greek exhibit still closer analogy to Niphal than is here indicated.

2. Niphal may indicate the doing of an action for one's self, or its result; as נִשְׁאַל *to ask for one's self*, αἰτεῖσθαι, 1 Sam. 20 : 6; also *to obtain leave*, Neh. 13 : 6.

3. It may mark reciprocity: as נִלָּחַם *to fight*, μάχεσθαι; נִדְבַר *to converse*, διαλέγεσθαι.

4. Rarely (like Hithpaël) it indicates pretence; thus נָנַע *to smite*, Ni. *to feign defeat*, Joshua 8 : 15.

5. Most frequently, it is the *passive* of the Qal (as נִקְבַּר *to be buried*, θάπτεσθαι), but also of Piël or Hiphil, when Qal is not in use.

Note. The *agent* of a passive verb is mostly marked (a) by ל, as in Prov. 14 : 20; 21 : 3; Gen. 14 : 19,—less frequently (b) by כִּן Gen. 9 : 11, Ps. 37 : 23, or (c) by א, Gen. 9 : 6. See also (d) 128, b, 3.

Exercise 35.

תור	turtle-dove	[מָלַט] Pi., Hi. rescue,	(שָׁבַע) Ni. swear	מישור	a plain
אָרוֹן	ark, chest	deliver,	Ni. escape	Hi. cause to swear	נִקְשׁ
פָּשַׁע	transgress	יִקְשׁ	part. a fowler	[נָחַם] Ni. repent;	Ni. be caught
[שָׂמַר]	¹ Hi. destroy,	חָרַשׁ	deaf	take vengeance	נָקַם
	Ni. be destroyed	(סָתַר) Hi. hide,	Ni. be hidden,	תְּהִלָּה	psalm, praise, avenge self
(שָׂאֵר)	² Hi. leave re-	be hidden,	hide self	subject of praise	הָרַם
	maining, Ni. remain	נָעַר	rebuke	שָׁמָּה	thither, there
				פֶּתִי	devoted
				כְּאִשֶּׁר...כִּן	as...so

- 1 קוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ : 2 אָרוֹן אֱלֹהִים נִלְקַח^a : 3
 פִּשְׁעִים נִשְׁמְרוּ^b יְהוָה אַחֲרֵית רְשָׁעִים נִכְרַתָּה^a : 4 אֲנִי^c נִשְׁאַרְתִּי
 לְבַדִּי : 5 נִשְׁאַרְנוּ מֵעַט מֵהֲרִבָּה^a : 6 מִמַּחְנֵה יִשְׂרָאֵל נִמְלַטְתִּי :
 7 נִפְשָׁנוּ נִמְלַטָה מִפָּח יוֹקְשִׁים הִפַּח נִשְׁבַּר וְאַנְחָנוּ^c נִמְלַטְנוּ^a :
 8 מֵה־נִּכְבַּד מְלֶךְ יִשְׂרָאֵל : 9 הַשְּׂמֵר / תִּשְׁמְרוּן^a : 10 לֹא יִכְרַת
 וְלֹא יִשְׂמַד שְׁמוֹ מִלְּפָנָי : 11 הַכְּרַת / תִּכְרַת הַנֶּפֶשׁ הַהוּא^a : 12
 אִיךְ נִמְלַט אֲנַחְנוּ^c : 13 מְלֶךְ יְהוָה לֹא יִמְלֵט מִיַּד הַכַּשְׂדִּים
 כִּי נָתַן בְּיַד מְלֶךְ בָּבֶל : 14 לֹא תִנְתֵּן אֶת־הָעִיר^a הַזֹּאת
 בְּיַד מְלֶךְ אֲשׁוּר : 15 אֲזִנִּי חֲרָשִׁים תִּפְתַּחְנָה : 16 עַד־מָתִי יְהוָה

1 Those verbs whose Qal is *not in use* will be enclosed in brackets.

2 Those verbs whose Qal is *seldom used* will be enclosed within parentheses

תִּפְתָּר׃ 17 נִשְׁבַּע יְהוָה וְלֹא יִנְחַם׃ 18 נִשְׁבַּעְתִּי מִקְצֹף עֲלֶיךָ
 וּמִנְעֶרֶב־בֶּדֶךָ׃ 19 בִּי^m נִשְׁבַּעְתִּי כִּי לִי תִשְׁבַּע כָּל־לִשׁוֹן׃ 20 זְרוּעוֹת
 רִשְׁעִים תִּשְׁבְּרֶנָּה׃ 21 הַעִיר הַזֹּאת לֹא תִשָּׂרֵף בְּאֵשׁ׃ 22 שְׁמוֹ
 לֹא יִזְכָּר עוֹד׃ 23 אִמְלֹטָה־נָּאⁿ שְׁמָה׃ 24 כִּי־אֲשֶׁר נִשְׁפַּטְתִּי אֶת־
 אֲבוֹתֶיכֶם בֶּן אֲשַׁפֵּט אֶתְכֶם׃ 25 נִלְחַם אִתְּם בְּמִישׁוֹר׃ 26 אֱלֹהֵינוּ
 יִלְחַם^o לָנוּ׃ 27 יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם^p לָכֶם׃ 28 הַשְּׁמֵר^q
 לְךָ פֶן־תִּנְקֹשׁ^r אַחֲרֵיהֶם אַחֲרֵי הַשְּׁמֵרָם^s מִפְּנֵיךָ׃ 29 הַשְּׁמֵרוּ
 בְּנִפְשׁוֹתֵיכֶם׃ 30 הוּא אֲנַחֵם מִצָּרִי וְאֲנַקְמָה מֵאִי־בִי׃ 31 הַנֶּקֶם^t
 לִי מִדְּרָפִי׃ 32 הַמִּלֵּט עַל־נַפְשֶׁךָ׃ 33 הַשְּׁבַע־הָלִי בְּאֱלֹהִים׃ 34
 הַנְּנִי^u נִשְׁפַּט אוֹתָךְ׃ 35 הַנִּלְכָד^v בַּחֶרֶם יִשָּׂרֵף בְּאֵשׁ׃ 36 קְרוֹב
 יְהוָה לְנִשְׁבְּרֵי־לֵב׃ 37 הַנְּסַתְרוּת^w לִי־הוּא אֱלֹהֵינוּ׃ 38 אֲכַבְּדָה
 בְּפָרְעָה וַיִּדְעוּ מִצְרַיִם כִּי אֲנִי יְהוָה בְּהַכְּבֹדִי בְּפָרְעָה׃ 39 אֶתָּה^x
 לֹא תִמְלֵט מִיָּדוֹ כִּי תִפְשׁ^y תִּתְפַּשׁ וּבִידוֹ תִנָּתֵן׃ 40 אֵיךְ נִלְכְּדָה
 שִׁשְׁךָ וְתִתְפַּשׁ תִּהְלֵת כָּל־הָאָרֶץ׃

^a Pausal forms. ^b See 110, *f*. ^c See 112, 2. ^d See 125, 5. ^e See 87, 2, *b*. ^f See 125, 1, *Obs. a*. ^g See 118, *a*. ^h See 91, B. III. *d*. ⁱ See 125, 1, *Obs. b*. ^k See 105, *c*. ^l See 124, *Rem. 3*. ^m 'By myself...' ⁿ See 121, *Obs.* ^o See 91, B. III. *c*. ^p See 73, 4. ^q In these forms, observe the retraction of the tone from the final syllable (because of another accented syllable immediately succeeding) in which, accordingly, the vowel is made short (37, and 48, 2). ^r Supply 'to follow,' or 'in following' (see 193). ^s See 124, I., 1 and 3. ^t See 126, *Obs. a*. ^u See 129. ^v See 104, *Obs.* ^w 'Secret [things (cf. 63, *Obs.*) belong] to...' (see Exercise 15, note *l*).

Write in Hebrew

1. The seed has been sown in those fields. 2. Thou art taken in thine iniquity. 3. Ye (*f*) shall be taken in your iniquities. 4. The city has been captured. 5. All their cities have been captured. 6. I was sought by (see 166, *Note*) them all. 7. We were sought for all that day. 8. All thy deeds are remembered before Jehovah. 9. The people are utterly (125, 1) destroyed, and their name is cut off (162). 10. Ye shall quite (125, 1) be cut off from your land, and be destroyed (158) from the earth. 11. Thine arm shall be utterly

broken. 12. His blood shall assuredly be sought for at (from) your hand. 13. When I am remembered (cf. note *s*, above) I shall be sought after. 14. The former things (cf. no. 37, above) shall no more be remembered (cf. 22, above). 15. My people shall not be forgotten, but ye shall be remembered (158) in your days of distress (80, 2). 16. Take care (beware) lest ye stumble (Niph. ; see also 117, 7) and fall (158). 17. All mine enemies will be cut off, and I shall be glorified in their destruction (in their being destroyed ; cf. note *s*, above). 18. Let us not swear by the God of heaven. 19. We have sworn and we will not repent. 20. Swear not (121) at all (cf. no. 31 in Exerc. 21). 21. Gather yourselves together unto me. 22. Thy name is very glorious. 23. How glorious are (perf.) the works of Jehovah ! 24. These are glorious (things ; 63, *Obs.*). 25. He who has escaped (128, *c*) in the battle will be captured in the plain. 26. Escape for your lives. 27. Let us beware, lest we be caught in the snare. 28. Abstain (*i. e.* keep yourselves) from all evil. 29. Let us hide (ourselves) in this cave, that we may escape (161, *Obs. c*) from the hands of our pursuers. 30. Wherefore do ye fight (117, 4) ? 31. I am not able to fight (124, *Rem. 2*) with you. 32. Avenge not yourselves (121).

 PIËL AND PUAL.

168. *The doubling of the second radical forms the distinctive mark of the Piël and of its passive, the Pual. (Cf. also Hithpaël).*

1. The Dagesh is omitted (*a*) when the middle letter is an aspirate (see 9), and is but seldom (*b*) put even in strong consonants which take shewa ; thus, שָׁקַץ *they sought*. A subscribed hatafeph sometimes marks the want of dagesh in this case ; see 18, *Obs. 2*.

2. The vowels of Piël should both be patahs ('active' sounds ; cf. 111), as is seen in Arabic (2nd Conjugation),—thus קָפַץ. (*a*) That the former vowel is an *a*, clearly appears in all the other parts except the perfect, where a Hîrêq is preferred, to make some difference of form. The Aramaic is קָפַץ. (*b*) And that the second vowel, *e*, is also really an *a*, is seen (*a*) in other persons of the perfect than the third, thus קָפַץ ; and (*β*) in the fact that some verbs always take a patah in their final syllable, as, נָפַד *he destroyed*, שָׁפַץ *he sanctified*.

3. The פ of Pual is a 'passive' sound (cf. 126, *a*).

169. Notes on the paradigms of Piël and Pual.

1. The prefix מ, of the Piël and all succeeding participles, is connected with the interrogative מי, and signifies *some one who...* The Pual participle sometimes drops this, as in 2 Kings 2 : 10, לָקַח for מְלַקֵּחַ *taken*.

2. Three verbs, in Piël perfect, take ׀ in their last syllable, viz. דִּבֶּר *he spoke* (דָּבַר in pause), כִּפֶּר *he atoned for*, כָּבַשׁ *he washed*.

3. In the imperfect, imperative, and construct infinitive, whenever Maqqeph follows, the last syllable assumes segôl (48, 2); see 18 and 31 in Exercise.

4. In Pual, for ׀ we sometimes find Qāmēz-Ĥāṭūph, as in מְיַאֲדָם *dyled red*.

170. Piël is the *intensive active* form : its special meanings are the following :—

1. Simple intensity; as שָׁבַר *to smash*, from שָׁבַר *to break*.

2. Repetition, or frequency; as קָבַר *to bury many*.

3. Causation (cf. 172, 1); as לָמַד *to teach*, from לָמַד *to learn*.

Rem. Verbs which in Qal take one accusative, in Piël, with such a causative sense, may take two, as *Teach me thy statutes*, Ps. 119 : 12.

4. Help or permission given; as יָלַד *to assist in child-bearing*, from יָלַד *to bear*.

5. Declaration, or opinion given : as צִדַּק *to declare just, justify*; (cf. Hiphil, 172, 2).

Obs. 1. Piël is mostly transitive; rarely (in poetry) it is intransitive, or even passive, as צָמַח *to sprout*, חָתַת *to be broken*.

Obs. 2. Piël is sometimes formed, not from the Qal of verbs, but from a noun or adjective; e. g. רָשָׁן *to remove ashes*, from רֵשֶׁן *ashes*; עָפַר *to throw dust*, from עָפָר *dust*; שָׁלַשׁ *to divide into three*, &c. from שָׁלֹשׁ. These are called 'denominative' verbs.

Obs. 3. Piël, in certain verbs, has come to bear a sense considerably different from that of Qal; as כָּפַר *to write, count*, כָּפַר *to recount, relate*.

Exercise 36.

שָׁלַם be safe, finished שָׁאֲרִית, שָׁאָר rest, [עוֹר] Pi. blind, (פָּלַט) Pi. de-
 Pi. complete, restore, remainder make blind liver, rescue
 pay, perform, repay (עָשָׂר) Pi. tithe, [סָלַף] Pi. make אָמַץ be strong, Pi.
 (הָלַל) Pi. wound; profane give a tenth slippery, pervert strengthen
 (הָלַל) Pi. praise פָּקַח seeing *adj.* רַחַה weak, feeble (זָמַר) Pi. sing

1 מִי בִקֵּשׁ זֹאת מִיָּדְכֶם : 2 מֵהַדָּבָר אֵלַיְךָ הַמְּלֹךְ : 3 פִּי

יְהוָה דִּבֶּר : 4 בּוֹאֵת דְּבַרְהַ הַנְּעִרָה : 5 לָמָּה דִּבַּרְתָּ אֵלַי כְּדָבָר

הַזֶּה : 6 מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם : 7 לֹא קִדְשִׁתֶּם אֹתִי : 8

שִׁבְנֵתִי שְׁמִי שָׁם : 9 שְׁלַמְתִּי נְדָרֵי : 10 לָמָּה שְׁלַמְתָּה רְעָה תַחַת
 מִטּוֹבָה : 11 חִלַּלְתָּ אֶת-שֵׁם יְהוָה : 12 מִה־תִּבְקֶשׁ : 13 אֶת-אֲחֵי
 אֲנֹכִי מִבְּקֶשׁ : 14 מִה־נִּדְבַר : 15 שָׁם אֲדַבֵּר אוֹתְךָ^a : 16 שְׁמַעְהָ^e
 וְאֲדַבְּרָה : 17 נְדָרֵי לַיהוָה אֲשַׁלֵּם : 18 אֲמַת לֹא יִדְבְּרוּ לְמַדְרֵי
 לְשׁוֹנֵם דְּבַר-שֹׁקֵר : 19 שִׁבְלַתִּי אֶבְדַּתִּי אֶת-עַמִּי : 20 קִבְּצִי אֶקְבֹּץ
 שְׂאֵרֵית יִשְׂרָאֵל : 21 אֶת-הָאֲבֹתִי אֲבַקֵּשׁ וְאֶת-הַחוּלְהָ אֲחֻזֵּק :
 22 עֲשֹׂר^h תַעֲשִׂר אֵת כָּל-תְּבוּאֹת זֵרַעְךָ : 23 הִשְׁחַד יַעֲוֹר^k פְּקָחִים
 וַיִּסְלַף הַבְּרִי צְרִיקִים : 24 מִכְּבָרִי אֲכַבֵּד : 25 יְהוָה מִלְּמַד יְדֵי
 לְמַלְחָמָה : 26 הִנֵּה שִׁמְעֵתִי אֶת-אֲבִיךָ מִדְּבַר אֶל-אֲחֵיךָ : 27
 עֹדְנָה^m מִדְּבַרְתָּ עִם-הַמֶּלֶךְ : 28 עֹדֵםⁿ מִדְּבָרִים עִמוֹ : 29 שָׁלֵם
 לְעֵלְיוֹן נְדָרֶיךָ : 30 לֵךְ יִשְׁלַם-נְדָר : 31 קִדְּשׁ-לִי כָל-בְּכוֹר : 32
 פְּלִטָה נַפְשִׁי מִרְשָׁע : 33 רַגְלוֹ אֶת-הָאָרֶץ : 34 חֹזְקוֹ יָדַיⁿ רַפּוֹת
 וּבְרָכִים בְּשִׁלּוֹת אִמְצוֹ : 35 דְּבַר אַחַת הַנְּבִלּוֹת הַדְּבָרִי : 36
 בְּדַבְּרֵי אוֹתְךָ^d אֶפְתַּח אֶת-פִּיךָ : 37 יֵלֶד יֵלֶד-לִנְנוֹ : 38 בְּנֹת יֵלְדוּ
 לָהֶם : 39 שְׁמָה קָבַר אֲבֵרָהֶם : 40 גָּזַב^h גָּנַבְתִּי מֵאָרֶץ הָעֵבְרִים :
 41 כָּלֵם^m מִלְּמַדֵי מַלְחָמָה : 42 בַּיָּמִים הָהֵם יִבְקֶשׁ אֶת-עֹן יִשְׂרָאֵל
 וְאִינְנוֹ : 43 חָטָאתְךָ תִכְפֹּר : 44 גְּדוֹל יְהוָה וּמִהֲלָל^g מְאֹד : 45
 הִנֵּה^m הַפְּנָה בְעַר בְּאִישׁ וְהִפְנָה אִינְנוֹ אֶכְלֵ^l : 46 עַל-הַר סִינִי
 יִרְדָּת וְדִבַּר עִמָּהֶם : 47 אִם לֹא יִשְׁמְעוּ וְנִתְשַׁתִּי אֶת-הַגּוֹי הַהוּא
 נִתּוֹשׁ וְאֵבֶד : 48 הֵמָּה הוֹלְכִים הַלֹּךְ וְדִבַּר וְהִנֵּה רֶכֶב-אִישׁ
 וְסוּסֵי אִישׁ : 49 מִשָּׂה יֵרֵד מִן-הָהָר אֶל-הָעָם וַיִּקְרָשׁ אֶת-הָעָם
 וַיִּכְבְּסוּ שְׁמֹלְתָם : 50 הַלְלוּ^o יְהוָה הַלְלִי נַפְשִׁי אֶת-יְהוָה : 51
 אֶהְלֵלָה^w יְהוָה בְּחַי אֲזַמְּרָה לֵאלֹהֵי בְעוּדֵי :

^a See 139, Obs. 2. ^b See 103, 4. ^c See 117, 2. ^d See 104, Obs. ^e See
 120, a. ^f See 161, Obs. ^g See 117, 4. ^h See 125, 1. ⁱ See 66, Obs. 6, b.

^k See 117, 6. ^l See 144. ^m See 129. ⁿ See 68, *Obs.* 1. ^o See 124 I., 1 and 2. ^p See 105, c. ^q See 128, b, 2. ^r See 169, 1. ^s See 125, 3. ^t See 160, d. ^u See 125, 2, *Obs.* ^v See 79, 3. ^w See 168, 1, b. ^x The student will at once perceive the derivation of 'Hallelujah.'

Write in Hebrew

1. Jehovah hath spoken good concerning Israel. 2. The perishing thou hast not sought out, neither hast thou strengthened the sickly (cf. 21 above). 3. I have taught this people the good way (170, 3). 4. Thou hast gathered (*Pi.*) thy people out of all the lands, and hast taught (*Waw conv.*) them thy law. 5. Jehovah shall gather to himself (to him) those who seek him (his seekers), but the wicked shall he utterly destroy. 6. Why hast thou not delivered thy servant from those who seek (the seekers of) my life? 7. Strengthen my feeble hands. 8. Draw near to me, and I shall (that I may) speak with thee. 9. A wise son honours (*imperf.*; 117, 6) his father. 10. The priest will make atonement for (on account of) their sin. 11. Let us pay (120, a) our vows to the Most High. 12. Why do ye not perform (*imperf.*; 117, 4) your vows? 13. There will I place my name, and I will sanctify that house. 14. He who buries (*Pi.*, 128, c) the dead shall wash his robe. 15. Let the woman wash (117, 3, c) her clothes, 16. Speak (thou) in the ears of the children of Israel, and say (158, 159) to them, Ye shall not profane my sabbaths. 17. Let us praise the God of heaven. 18. Let us seek the king's face. 19. How long will ye speak falsehood? 20. These (fellows: 86, *Obs.*) will always be speaking (125, 2). 21. We three (147, 2) have been born to our father. 22. In the morning, all the men were dismissed (sent: *Pu.*). 23. All our fathers have been buried in one place. 24. Our blood has been poured out (*Pu.*) like (the) water. 25. Out of the ground wast thou taken (*Pu.*). 26. Let us send three spies (Ex. 23, note p) to spy out the land. 27. We are not their spies. 28. After they have spoken (124, I., 1, 3), let me relate to thee my dream. 29. I will sanctify my great name, that has been profaned (*Pu.* 128, c) among the nations.

HIPHIL AND HOPHAL.

171. The mark of Hiphil is the prefix ה (א); but, in the Perfect, *pataḥ* changes into - (or -): its passive, Hophal, takes Qāmēz-hatûph throughout, or a Qibbûz (- or -).⁽²⁾ Additional preformatives mostly extrude the ה.⁽³⁾

(1) The vowel *a* (as in Piël, 168, 2) is most appropriate to this essentially active form (23, *Obs.* 2).

(2) These third-class vowels of the Hophal mark its passive sense (23, *Obs.* 2); cf. Pual. Qibbuz is always used in verbs 'Pe Nun' (163, *Obs.*; cf. 201); thus הַנִּדָּר *it was told*: more rarely is it found in ordinary verbs; e. g. מִשְׁכָּב *prostrated* (caused to lie down).

(3) Elision of the ה occurs (a) always before the ה of participles, thus מְקַטֵּל for מְקַטֵּל הַ; (b) generally in the imperfect, as יִקְטִיל for יִקְטִיל הַ,—but see הַיְשִׁיעַ *he shall save*, Ps. 116 : 6; (c) seldom in the construct infinitive with לְ which regularly takes the form לְקַטֵּל.

Obs. 1. The - in the first syllable is not essential to the Hiphil, for (a) even in Hebrew, it is readily exchanged for other sounds (see the paradigm); and further (b) it does not appear in kindred Arabic and Aramean forms.

Obs. 2. The short future Hiphil, ending in -, is the common form for jussives (120, b) and with Waw conversive (see 162, 4), as נִבְהַל *and he divided*, Gen. 1 : 7. But, in the plural, the full form with ' is used both as a jussive and with Waw consecutive, as נִבְהַלְוּ Neh. 13 : 3.

Obs. 3. In the imperative, the 2nd. masc. has (a) commonly the shortened form הַבְּהַל, seldom (b) the form הַבְּהַלְי except with affixes (177, *Obs.* 2), but (c) very frequently the lengthened form הַבְּהַלְיָה (120, a).

Obs. 4. In Hiphil, the affirmatives ה, הַ, and - have not the tone; but in the perfect, they have it, if Waw conversive is prefixed (159, b).

Obs. 5. The participle feminine assumes the form (segolate) מְזַכֶּרֶת.

172. Meanings of the Hiphil:— 1. Hiphil is mostly causative or factitive in sense; e. g. הִקְדִּישׁ *to sanctify*.

Obs. As in Piël, such verbs sometimes take two accusatives (170, 3).

2. It may be declarative; as הִצְדִּיק *to justify, pronounce righteous*. Cf. Piël, 170, 5.

3. In verbs denoting quality, Hiphil may appear intransitive, as הִקְיֵן *grow old*, הִשְׁמִין *become fat*; but in such examples we may still

mark the truly causative idea of the form (*acquire age, produce fat*).

4. As in Piël (170, 5), some Hiphil forms arise from nouns; e. g. *הִשְׂרִישׁ* *put forth roots*, *הִקְרִיו* *put forth horns*.

Exercise 37.

בור pit, cistern	[שָׁכַם] <i>Hi.</i> rise early,	שֶׁלֶג snow	קִיץ harvest, sum-
[שָׁלַךְ] <i>Hi.</i> cast, throw	go early	(שָׁכַל) <i>Hi.</i> be wise,	mer
עֵבֶת bond, rope	[קָהַל] <i>Hi.</i> assemble, con-	פְּרוּדָה prudent	[שָׁחַת] <i>Hi.</i> act wick-
טָהוֹר pure, clean	voke, summon	אָגַד gather har-	edly, destroy;
טָמֵא unclean	[קָשַׁב] <i>Hi.</i> give heed	vest, collect	<i>Ho.</i> be corrupt

1 דָּוִד הַמֶּלֶךְ אֶת־שָׁלֹמֶה : 2 שָׁמַע בְּקוֹלָם וְהִמְלִכָתָּה לָהֶם מֶלֶךְ : 3 הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם וְאִמְלִיךָ עָלֵיכֶם מֶלֶךְ : 4 הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים וְהִבְדַּלְתֶּם בֵּין אֲנִי וְהַבְּהֵמָה הַפְּהֹרָה לְטַמְאָה : 5 קְדוֹשׁ אֲנִי יְהוָה וְאִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים : 6 שְׁלוֹשׁ עָרִים תִּבְדְּלוּ לָכֶם : 7 הַקְדֹּשׁ הַקְדֵּשְׁתִּי אֶת־הַכֶּסֶף לַיהוָה : 8 יַקְדִּישׁוּ שְׁמִי וְהַקְדִּישׁוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל : 9 הִסְתַּרְתָּ פָנֶיךָ מִמֶּנִּי : 10 אֲנִי הִסְתַּר פָּנָי בְּיוֹם הַהוּא : 11 לָמָּה־פָנֶיךָ תִּסְתָּר : 12 מִדּוּעַ יִסְתַּר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה : 13 אֵל־תִּסְתַּר מִמֶּנִּי מִצֹּתֶיךָ : 14 הִקְרַב אֵלַיךְ אֶת־אֲחִיךָ וְאֶת־בָּנָיו : 15 אֶת־בָּנָיו תִּקְרִיב וְהִלַּבְשֵׁתָּ אֹתָם בְּתַנְתָּם : 16 אֵיבָיו אִלְבִּישׁ בְּשֵׁת : 17 הַפֶּשֶׁט אֶת־אֶהְרֹן אֶת־בְּגָדָיו : 18 וַיִּפְשֵׁט מִשָּׂה אֶת־אֶהְרֹן אֶת־בְּגָדָיו וַיִּלְבֵּשׂ אֹתָם אֶת־בָּנָיו : 19 יְהוָה הִשְׁלִיךְ עָלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם : 20 נִשְׁלִיכָה מִמֶּנּוּ עַבְתִּימוּ : 21 הִשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה : 22 עָלֶיךָ הִשְׁלַכְתִּי מֵרַחֵם : 23 הִנֵּה רֹאשׁוֹ מִשְׁלָךְ אֵלַיךְ בְּעַד הַחוּמָה : 24 לֹא אֶצְדִּיק רִשְׁעִי : 25 קְרוֹב מִצְדִּיקִי : 26 הַשֹּׁפֵם בִּבְקָר : 27 נִשְׁפִּימָה לְבָרָמִים : 28 שֵׁם אֱלֹהִים אַחֲרַיִם לֹא תִזְכְּרוּ : 29 אֲזַכֵּרָה שְׁמֶךָ בְּכָל־דָּר : 30 הִקְהַל־לִי אֶת־הָעַם : 31 הִקְשִׁיבָה־נָא אֵלַי : 32 הִקְשִׁיבוּ לְקוֹל

שׁוֹפֵר : חֲמַאיִכֶם בְּשִׁלֹּג יִלְבִּינוּ : מְשִׁלֵּגִי אֶלְבִּין : 35
 בְּסִלִּים מְתֵי תִשְׁבְּלוּ : אֲנִרְּ בְּקִיץ בֶּן מִשְׁכֵּל : מִיְהוּהָ 37
 אִשָּׁה מִשְׁכַּלְתָּ : בְּחֹרֵב הַקְצַפְתָּם אֶת־יְהוּהָ : הֲנִנִי 39
 מִשְׁחִית אֶת־הָאָרֶץ : אָרֹר רְזָחָה מִשְׁחַת לְאֲדָנִי : הִנֵּה 41
 הִנְעַר מֵת מִשְׁכָּב עַל־מִטָּתוֹ :

^a See 159, 160. ^b See 162. ^c See 160, *c*. ^d See 101, *Obs.* ^e See 161, *Obs. f.* ^f See 146. ^g See 125, 1. ^h '...the Holy [One] of Israel.' ⁱ See 112, 2. ^k See 120, *b* and *Obs.*, also 121, *a*. ^l See 172, 1, *Obs.* ^m See Vocabulary at end. ⁿ See 95, *Obs.* 3. ^o See 123, *a*, and 129. ^p Supply the copula. ^q See 126, *Obs. a*. ^r Cf. 48, 2, and 169, 3. ^s See 155, *a*. ^t Vocative. ^u See 74, *Obs.* ^v See 171, *Obs.* 5. ^w '...[anything] corrupt...'

Write in Hebrew

1. Let us make us (*i. e.* to ourselves) a king, to rule over us. 2. Do not provoke Jehovah (120 *b*, 121), by your appointing (124) a king over you. 3. Jehovah hath separated between you and the nations (101, *Obs.*), therefore ye shall sanctify (160, *c*) his name. 4. Why do ye not separate (*perfect*) between the righteous and the wicked? 5. How long wilt thou hide thy face from us? 6. Jehovah hath hidden his face from us, and clothed us (cf. 17, above) with reproach. 7. We have provoked thee, and thou hast destroyed us. 8. Destroy not the righteous with the wicked. 9. Why have you not sanctified my name, and offered (162) the sacrifices of righteousness? 10. Sanctify unto me the sons of Aaron, that they may offer (161, *Obs. c*) sacrifices before me. 11. Let us not make mention of his name. 12. I will sanctify thy name, and make mention of thy deeds. 13. Jehovah is he that sanctifieth thee (thy Sanctifier: cf. 25, above). 14. Let us strip the Egyptians of their garments, and cast them into prison. 15. Behold, I will rise early in the morning (129), and offer (*Waw Conv. of Perf.*) my sacrifices to my God. 16. Wherefore have ye not given heed unto me? 17. Behold, they shall cast thee out of the city. 18. The snow will be white on the mountains. 19. We have utterly destroyed that place, and have not left a man in it. 20. Let us assemble all the elders of the city.

HITHPAËL, AND RARER CONJUGATIONS.

173. The prefix הַ of Hithpaël has a *reflexive* sense : as in Hiphil, the ה is mostly lost after additional preformatives.⁽¹⁾ The ת may be (a) assimilated,⁽²⁾ or (b) may interchange its place⁽³⁾ with the first radical.

(1) Thus, we have the imperfect יִתְקַטֵּל, for יְתַקַּטֵּל, &c. Cf. 171, 3.

(2) Assimilation of the ת (a) most frequently takes place before another ת, a ך or a ב, as הִטְהַר to *cleanse one's self*; (b) sometimes before נ or כ, as הִנְבֵּא to *prophecy*. See 50, 1.

(3) The ת is interchanged only with sibilants, ס, צ, ש, ז; as הִשְׁתַּמֵּר (for הִתְשַׁמֵּר) to *give heed to one's self*. See 50, 2.

Obs. After צ, a transposed ת is further sharpened into ט; e. g. הִצְטַק to *justify one's self*.

Note 1. As in Piël, the vowel of the final syllable (except in the participle) is often Patah, and in pause, Qāméz: see 7, 8, 10, 15, 16, 19 in Exercise.

Note 2. The passive Hothpaal is rarely found; Num. 1 : 47; 2 : 33, &c.

174. Meanings of Hithpaël. — 1. This form is properly reflexive of Piël, as הִתְקַדְּשׁ to *sanctify one's self*.

Rem. 1. The reflex action may occasionally appear to bear more directly on an external object, as in 1 Sam. 18 : 4, *he took off* (הִתְפָּשֵׁט) *his robe*.

Rem. 2. Hithpaël sometimes practically coincides, in meaning, with Qal: as הִתְאַבֵּל or הִתְאָבַל to *mourn*.

2. Sometimes this conjugation indicates pretence; as, הִתְעַשֵּׂר to *feign one's self rich*.

3. It may show reciprocity, as הִתְקַיֵּשׁ to *conspire*.

4. Rarely does it assume a simply passive meaning, as הִתְנַפֵּר to *be expiated*, 1 Sam. 3 : 14.

175. Less common conjugations are the following:—

1. Poël, pass. Poal, and refl. Hithpoël; as שׁוּרֵשׁ *take root*, pass. שׁוּרֵשׁ.

2. Pi'lel, Pu'lal, Hithpa'lel, are all used mostly of states or colours; hence יָשָׁן *be at rest*, יָרֵעַן *be green*.

3. Pe'al'al; as קָהַרְהַר to *go round quickly, palpitate*; a passive form is הִמְרַמֵּר to *be made to boil*.

4. Pilpel, Hithpalpel; as גָּלַגַּל *roll*, הִתְגַּלְגַּל *roll self*.

5. Forms from quadriliteral roots: פָּרְשׂוּ to *spread out*, הִשְׁמָאִיל to *turn to the left*.

Exercise 38.

[פָּלַל] <i>Pi.</i> judge; <i>Hith-</i>	תַּתֵּן give a daugh-	נָרַם overflow;	[נָכַר] <i>Hithpa.</i> be re-
<i>pa.</i> intercede, pray	תֵּן in marriage;	<i>Poel</i> pour out	cognised; simulate
אָנַף be angry; <i>Hithpa.</i>	<i>Hithpa.</i> join af-	רָוַן prince, king	[מָהַד] <i>Hithpalpel</i> de-
show self angry	finitly with	חָקַק carve, ordain;	lay, linger
מָחָר to-morrow	מָצוֹד mountain-fort-	<i>Poel</i> decree	[אִישׁ] <i>Hithpoel</i> show
פָּרַץ break down, break	רַס <i>pl.</i> וְת	[פָּרַץ] <i>Pilpel</i> stir up	one's self a man
forth on, scatter	מָמֵא be unclean;	[קָשַׁשׁ] <i>Poel</i> gather	[פָּרַר] <i>Pilpel</i> dance
[יָצַב] <i>Hithpa.</i> place	<i>Ni. & Hithpa.</i>	(אָמַל) languish,	יָם, וְת. <i>pl.</i> וְת. <i>pl.</i>
self, stand	pollute self	droop = <i>Pulal</i>	מָצוֹר fortress, bulwark

1 הִתְהַלַּכְנוּ בְּאֶרֶץ : 2 הִגַּה הַמֶּלֶךְ מִתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי
 הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְעָרִי^a עַד-הַיּוֹם הַזֶּה : 3 אֶתְהַלַּכְהָ בְּרַחֲבָהּ :
 4 מִי יִתְפַּלֵּל-לּוֹ : 5 הִתְפַּלֵּל-נָא^b בְּעַדְנוּ אֶל-יְהוָה : 6 אֶתְפַּלֵּל
 בְּעַדְכֶם אֶל-יְהוָה : 7 בְּחָרֵב הַקְּצַפְתֶּם אֶת-יְהוָה וַיִּתְאַנֶּף יְהוָה
 בְּכֶם : 8 וּבִאֲהָרֵן הִתְאַנֶּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאֶתְפַּלֵּל גַּם-
 בְּאֲהָרֵן בְּעֵת הַהוּא : 9 גִּתְפַּלֵּל אֶל-אֱלֹהֵינוּ : 10 הַמֶּלֶךְ יִתְאַבֵּל :
 11 עַד-מָתִי אַתָּה מִתְאַבֵּל אֶל-שָׂאוֹל : 12 יִשְׁבְּתִי וְאֶתְאַבַּלְהָ^c
 יָמִים^a : 13 הִתְאַבַּל-נָא וּלְבָשִׁי-נָא בְּגָדֵי-אֲבִל : 14 הִתְקַדְשׁוּ
 לְמָחָר : 15 גַּם הַכֹּהֲנִים יִתְקַדְשׁוּ פֶן-יִפְרָץ^e בְּהֶם יְהוָה : 16 מִי
 הוּא לִפְנֵי יִתְיַצֵּב : 17 הִתְיַצְבוּ לִפְנֵי בְּאֵהָל מוֹעֵד : 18 אֶתְיַצְבֶּהָ
 עַל-מִצְוֹר : 19 שָׁמַע יְהוָה וַיִּתְעַבֵּר : 20 הִתְעַבְרַת עִם-מִשִּׁיחֶךָ :
 21 לֹא תִתְחַתֵּן בָּם : 22 הִתְחַתְּנוּ אֲתָנוּ^d : 23 הִגַּה דוֹד מִסִּתְתָּר^f
 עִמָּנוּ בְּמִצְדוֹת : 24 אֶשְׁתַּמְר^h מִעוֹנֵי : 25 מִה-נִצְטַדֵּק : 26 אֶל-
 הַטַּמְאָו^k בְּכָל-אֱלֹהֵי : 27 לָמָּה זֶה^l אֶת מִתְנַפְרָהⁱ : 28
 עֲבוֹת זָרְמוּ מֵיָם : 29 רוֹזְנִים יְחֻקְקוּ צָדֵק : 30 הִגַּה שֵׁם אִשָּׁה
 מְקִשֶׁשֶׁת^j עֲצִים : 32 סִבְסַכְתִּי מְצָרִים בְּמִצְרַיִם^m : 31 אֶת-אֵיבֹיו
 יִסְבְּסֵךְ יְהוָה : 33 דוֹד מְבַרְכֵר בְּכָל-עוֹ : 34 הִתְאַנְהָ אִמְלָלָה :

לֹא־הִתְמַהֲמַהְתִּי לְשֹׁמֵר מִצִּוְתֶיךָ : 35 וְכִרְוֹזֹת וְהִתְאַשְׁשׁוּ׃ 36

^a See 143, 2, c. ^b Cf. 48, 2, and 169, 3. ^c See 162, 4, b. ^d '[for some] days : ' see 208, 5. ^e See 117, 7. ^f See 87, *Obs.* ^g See 104, *Obs.* ^h See 173, 3. ⁱ See 87, 2, b. ^k See 173, 2. ^l See 127. ^m '...Egypt against Egypt,' i. e. a civil war in Egypt. ⁿ Isaiah 46 : 8.

Write in Hebrew

1. Walk (*Hithpaël*) before us. 2. Do not walk in his ways. 3. Let us walk in the ways of righteousness. 4. Intercede (pl.) for me, I beseech you, with the Lord (cf. no. 5, above). 5. Why will ye not pray for me? 6. Let us pray for them. 7. We provoked our mistress (135, 2), and she showed herself angry with us. 8. Behold, they are praying in the temple. 9. We heard the priest praying for the people. 10. Do not mourn. 11. Why have ye mourned these many days (86, *Obs. a*)? 12. Why art thou mourning for thy husband (cf. 11, above)? 13. Let us sanctify ourselves, and stand (that we may stand) before the Lord. 14. Why did ye not sanctify yourselves for that day? 15. No man shall (=A man shall not) stand before thee. 16. Let us join affinity with them. 17. Behold, he is hiding (himself) in yonder cave. 18. Where are they (106) hiding (themselves)? 19. Who can justify himself before Jehovah? 20. Do not make a pretence. 21. Let us not delay in pursuing (to pursue) our enemies. 22. The vines languish.

AFFIXES TO VERBS.

176. As has already been remarked (105), a personal pronoun, used as the *object* of a verb, (1) may be combined with אַת, and then stand separate. But (2) much more frequently the pronoun is *appended as an affix* (60, 3) to the verb, forming one word with it.

Thus, *he kept me* may be rendered by שָׁמַר אֹתִי or שָׁמַרְנִי. But these two possible constructions are properly available only when the object is different from the agent : reflex action should be expressed by Niphal (167, 1) or Hithpaël (174, 1). But see also 213, III.

Obs. Although these affixes are mostly used to indicate direct accusatives, sometimes, with neuter verbs—especially in poetry—they stand for datives, &c., as גָּדַלְנִי *he grew up with me* Job 31 : 18.

177. Three points require consideration : (1) the changes made on verbal forms before receiving affixes ; (2) the forms these affixes themselves assume ; (3) the vowel-sound which may be interposed between the verb and affix.

A. The fewest changes are presented by the *Hiphil-forms*, since these have two firm vowels in the stem. The forms of this conjugation, prepared for affixes, are these :—

	PERFECT		IMPERFECT		INFINITIVE	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>		
3 m.	הִקְטִיל	הִקְטִילוּ	יִקְטִיל	יִקְטִילוּ	הִקְטִיל	
3 f.	הִקְטִילָהּ		תִּקְטִיל	תִּקְטִילוּ	IMPERATIVE	
2 m.	תִּקְטֵלְהָ	הִקְטִילֶיהָ			<i>Sing.</i>	<i>Plur.</i>
2 f.	תִּקְטֵלֶיהָ				הִקְטִיל	הִקְטִילוּ
1 com.	הִקְטִילֶיהָ	הִקְטִילֶנּוּ	אִקְטִיל	נִקְטִיל	הִקְטִילִי	הִקְטִילוּ

Obs. 1. The deviations from the common forms are mostly cases where an older termination is resumed ; thus, in the perfect sing. 3 fem. תִּקְטֵלְהָ for תִּקְטֵלָהּ (66, *Obs. 4* ; 81, 2, *b*), 2 fem. תִּקְטֵלֶיהָ for תִּקְטֵלֶיהָ (90, 2) ; in the plural, the 2nd pers. ending תִּקְטֵל is for תִּקְטֵלוּ : cf. the Arabic.

Obs. 2. In the imperfect, infinitive, and imperative, the final *Hiréq* is tenaciously maintained. See 171, *Obs. 3, b*.

B. The Affix-forms are these :—

	3rd.			2nd.			1st.		
Sing. m.	הוּ	וּ	י, (וְ)	הָ	הָ	הָ	מָ	הָ	נָ
Plur. m.	הֵם	ם	מוּ ;	הֵן	ן	ן	מָם	הָן	נָן
			פּוּ ;				מָן	הָן	נָן

Rem. The *h* sound of the 2nd. person affixes may have been adopted for the purpose of more clearly distinguishing them from the affirmatives with the proper *t* sound : cf. the 2nd person *suffixes*, and conversely 113, 4.

C. (a) Verb-forms which end already with a vowel, do not need a helping sound between them and the affix following. (b) But those which end in *consonants* need some such sound. Hence (1) before הָ, כָּ, and קָ is placed *sh^ewa*, which, with the first of these forms, is *vocal*, and (a) in pause becomes *s^eg^ol*, (β) taking the tone (42). (2) Before the other affixes (a) the Perfect takes an *a* sound (=, ׀), while (b) the Imperfect and Imperative take *e* (=), the former sometimes *a*.

Thus הִבְדֵּלְנָם *we separated them* ; הִבְדִּילָהּ (pause הִבְדִּילָהּ) : on the other hand הִבְדִּילָם and הִבְדִּילָם seldom הִבְדִּילָם.

Rem. That the 'union-vowel' *a* in the Perfect is really an old ending seems to be proved by the inflection of the verb in Arabic.

Exercise 39.

יִשַׁע (2) salvation פָּסֶל image, idol; [פָּלַם] *Hi.* reproach, תָּדַד tread; *Hi.*
 בָּעַם be angry; *Hi.* *pl. in actual* put to shame^c make to walk,
 provoke use פָּסִילִים פֶּלֶא lead, guide

1 יְהוָה הִלְבִּישָׁנִי בְגָדֵי-יִשַׁע^a : 2 אֵתָהּ הִבְדִּילָתָם לָךְ לְנַחֲלָה :
 3 לֹא הִסְגַּרְתָּנִי בְיַד אֹיְבָי : 4 לָמָּה הִרְגַּזְתָּנִי : 5 הִלְבִּישְׁתָּנִי^a
 פְּתַנְתָּךְ : 6 הִרְפַּבְתָּךְ עַל-בִּמְתֵי אֲרִיץ^b : 7 מֵרַחֵם הִקְדִּשְׁתָּךְ :
 8 מְדוּעַ הִכְעִיסוּנִי בְּפִסְלֵיהֶם : 9 לֹא הִכְלַמְנוּם^d : 10 אֲנִי יְהוָה
 אֱלֹהֶיךָ מְדַרְיֶכָךְ : 11 הִנְנִי מְשַׁחִיתָם : 12 לָנוּ^e הִסְגִּירוּ בְיַד
 הַמֶּלֶךְ : 13 הָאֱלֹהִים שָׁלַח מִלְּאֵךְ לִירוּשָׁלַם לְהַשְׁחִיתָהּ : 14 לֹא
 יִתְיַצַּב אִישׁ בְּפָנֶיךָ עַד-הַשְׁמִידָךְ אִתָּם : 15 הִזְכִּירְנִי : 16 בְּצִל
 כְּנָפֶיךָ תִּסְתִּירְנִי : 17 הִדְרִיכְנִי בְּאַמְתָּךְ : 18 לֹא אֲשַׁחִיתָם : 19
 אֶל-תִּשְׁחִיתֵהוּ : 20 אֲשַׁמְדֵם : 21 נִשְׁלִיכֵהוּ בְּאַחַד הַפְּרוֹת : 22
 הַשְׁלִיכֵהוּ אֶל-הַיָּצֵר : 23 בְּגוֹי נָבֵל אֲכַעִסֶם : 24 עוֹר^a וּבָשָׂר
 תִּלְבִּישָׁנִי^g : 25 לְמִי תִמְשְׁלוּנִי : 26 זָנַחְתָּ וּתְכַלִּמְנוּ : 27 קְרוֹב
 מִצְדִּיקִי :

^a See 172, *Obs.* ^b See 74, *Obs.* ^c See 24, 5, 6. ^d See 171. ^e [It
 will be] to us [*i. e.* ours] to deliver...^f ^f See 124. ^g See 117, 4.

Write in Hebrew

1. Jehovah hath wholly separated (125, 1) thee to him [self] from the nations. 2. These nations have utterly provoked me with their abominations. 3. Ye have provoked him to destroy you. 4. We will strip thee (172, 1) of thy beautiful garments (83, 1 and 80, 2), but clothe him with my new tunic (76, 3). 5. Why did ye make them ride upon my asses? 6. May Jehovah hide thee under the shadow of his wings (cf. 16, above). 7. We shall not deliver thee into his hands. 8. I shall utterly destroy them from off the earth. 9. Lead us in thy righteous ways (83, 1 and 80, 2). 10. Jehovah is his guide. 11. Thou hast sanctified them. 12. I am Jehovah, thy sanctifier. 13. Do not cast them into the sea. 14. Let us not mention them at all. 15. I shall not justify thee in this (63, *Obs.*).

16. Ye shall not justify them in their iniquity. 17. We shall appoint thee king over us. 18. Why have ye appointed him king? 19. It is yours to offer them (bring them near) to Jehovah. 20. Cast ye him into the devouring fire.

AFFIXES TO VERBS.

178. On turning to the other portions of the verb besides Hiphil, it soon becomes apparent that *verbal forms assuming affixes are treated as if they were nouns*. Thus (1) Piël, Hithpaël and other parts which terminate in —, and otherwise have forms like first-declension nouns (131), are treated as if they were actually such: (2) the Qal infinitive construct, and the imperative, ending in o, are viewed as third-class *segolates* (132): (3) all other parts are like the third-declension nouns (138).

1. Hence קָבְצָם *he gathered them*, גָּדַלְךָ *to magnify thee*, וְיִתְכַבְּרֵנִי *I will deliver thee, and thou shalt glorify me*, Ps. 50 : 15.

2. Thus לְשַׁמְרוּ, but also שִׁמְרֵנִי; שֹׁפֵטֵנִי *judge me*, Ps. 26 : 1, from שָׁמַר; but בְּהַגְנֵנִי *try me*, in v. 2, from הִגִּין.

3. Thus יִשְׁכַּרְנִי, but יִשְׁכַּרְךָ; שָׁמְרוּ, שְׁמַרְתֵּנִי, &c.

179. The perfect Qal, which suffers more through vowel-changes than some other parts, is here presented in its altered form, before assuming affixes:—

	<i>Sing.</i>		<i>Plur.</i>
3 m.	קָטַל (קָטַל with heavy affixes)	3 c.	קָטְלוּ
3 f.	קָטַלְתְּ		
2 m.	קָטַלְתֶּם (קָטַלְתֶּם)	2 m.	קָטַלְתֶּם
2 f.	קָטַלְתִּי (קָטַלְתִּי)		
1 c.	קָטַלְתִּי	1 c.	קָטַלְתִּי

Rem. Of course, verbs whose first radical is aspirate demand a hataeph for a simple she'wa (29), e. g. אָהַבְךָ *he loves thee*.

180. An affix gains in emphasis by the insertion of a Nun between it and the verbal form: this letter has been named *Nun Epenthetic* (better *Nun Demonstrative*). But it is only found where these conditions are fulfilled: the verb must (1) be of the imperfect¹ form, (2)

¹ Very few exceptions occur: see 43 in Exercise.

end with the final radical, and (3) be in pause. The Nun is, for the most part, fused with the preceding consonant, in which case it is represented by a doubling Dagesh.

Thus תַּנְדִּלְנֹהוּ *thou magnifiest him*, from תַּנְדִּל לְנֹהוּ; אֶמְבַּצֶּה *I shall gather thee*; see also 50, 4. In some cases, however, the Nun evidently constitutes part of the original form of the verb, as יִשְׂרְתֹנְקָה Is. 60 : 7, 11. (Cf. 118, a). Uncontracted forms, such as יִמְצְאוּנָה Jer. 2 : 24, are poetic and rare.

Exercise 40.

hand *f.* קָרַר thrust through, יָלַל can, be able עַלְמָה maiden, virgin
(יָסַר) *Pi.* chastise, pierce פָּרַף purge, refine, [קָדַם] *Pi.* precede, an-
correct אָרַךְ only, but פָּרַף purify תִּיבֵּץ anticipate, prevent

1 הַמְלִיךְ מִלְטָנוּ מִבַּף פְּלִשְׁתִּים : 2 יְהוָה סָגְרָנִי בִידֶךָ : 3 אֲנִי^a
יְהוָה מִקְדָּשׁוֹ : 4 אֲנִי^a יְהוָה מִקְדָּשֶׁכֶם : 5 לְמַדְתַּנִּי מִנְעוּרַי : 6
יְהוָה אֱלֹהֶיךָ^a מִלְמַדְךָ : 7 עַם-עוֹ יִכְבְּדוּךָ : 8 יִרְאִי^a יְהוָה הִלְלוּהוּ
זָרַע^c יַעֲקֹב כִּבְדוּהוּ : 9 הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדֵי : 10 יִרְאֵת
אֱלֹהִים אֶלְמֹדֶכֶם : 11 קִבְּצָנוּ יְהוָה מִן-הַגּוֹיִם : 12 יִפְרְנֵי יְהוָה
אֵךְ בְּמִשְׁפָּט : 13 שְׁמוֹר^a אֶת-יוֹם הַשַּׁבָּת לְקָדְשׁוֹ : 14 לֹא-יִכְלוּ
אֲחִיו^b דַּבְּרוּ לְשָׁלֹם : 15 שְׁפִטְנֵי יְהוָה כְּצַדִּיק : 16 שְׁלַף חֲרָבְךָ
וְדַקְרָנִי בָהּ : 17 זָכְרָנִי וּפְקָרְנִי^b : 18 בִּקֵּשׁ שְׁלוֹם וְרַדְּפוּ^b : 19
רַדְּפוּ^b וְתַפְשׁוּהוּ : 20 תַּפְשׁוּם חַיִּים : 21 דָּוִד שְׁלַחְנִי אֵלֶיךָ :
22 יְהוָה זָכְרָנוּ : 23 יְהוָה נִתְנַךְ כֹּהֵן : 24 הֲנִנִי צָרְפָם וּבְחַנְתִּים :
25 אֲנֹכִי^b לֹא שְׁלַחְתִּים : 26 זֶה-לְךָ^b הָאוֹת בִּי שְׁלַחְתִּיךָ : 27 קָרַב
אֵלֶיךָ^m בִּי קִדְשְׁתִּיךָ : 28 הִנֵּה אֲנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ : 29 אֵלַי
אֵלַי לָמָּה עֲזַבְתָּנִי : 30 עֲלָמוֹת אֶהְבֹּד : 31 אִישׁ שָׂרְפָתָם : 32
חַיָּה רָעָה אֲכַלְתָּהּ : 33 טוֹב וְחָסֵד יִרְדְּפוּנִי פְלִימֵי חַיִּי : 34
לָמָּה תִרְדְּפוּנִי : 35 אֶל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם : 36 נִתְפָּשִׂים חַיִּים :
37 אֲנֹכִי^b לֹא אֶשְׁכַּחְךָ : 38 לָמָּה תִשְׁאַלְנִי : 39 לֹא אֲזַכְּרֶנּוּ : 40
יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע : 41 מִה-אֲנֹשׁ בִּי תִזְכְּרֶנּוּ^b וּבֶן-אָדָם בִּי

תִּפְקְדֵנוּ : 42 בִּפְקֹד תִּפְלֹתַי תִּקְדְּמֵךְ : 43 חֲפִצְתִּי צִדְקָךְ : 44
 פִּשְׁעֵינוּ אֵתָהּ תִּכְפֹּרם : 45 בְּחַנְתָּנוּ אֱלֹהִים צִרְפָּתָנוּ בְּצִרְפָּךְ-
 כֶּסֶף : 46 אֵתָהּ גַּמְלָתִי הַטּוֹבָה וְאֵנִי גַּמְלָתֶיךָ הַרְעָה :

^a Supply the copula. ^b See 143, 2, c. ^c Vocative. ^d See 125, 4, a.
^e See 144. ^f See 176, Obs. ^g Gen. 37 : 4. ^h See 32, 5. ⁱ See Ex-
 ercise 16, note *h*. ^k See 112, 2. ^l See 19, 4. ^m Is. 65 : 5. ⁿ It will
 be observed (Matt. 27 : 46) that this sentence from the Psalms, appropriated by
 our Lord on the cross, was there uttered in the cognate Aramaic. ^o See
 110, d. ^p See 117, 2. ^q See 55, c.

Write in Hebrew

1. Who rescued them? 2. Let us rescue them. 3. Thy God hath
 rescued thee from the hand of thine enemies. 4. Who will deliver
 them into our hand? 5. We will not deliver thee into their hand.
 6. Teach me thy ways. 7. Teach (ye) them his ways. 8. I will ga-
 ther you from all the lands. 9. Keep (thou) him from evil. 10.
 We shall keep thee in thy way. 11. Keep (ye) them in the way of
 truth. 12. Remember (thou) us. 13. We remember them. 14.
 All the days of my life will I remember them. 15. We know thee
 who thou art. 16. I do not know him. 17. Let us capture him
 alive. 18. I anointed thee king (for king) over Israel. 19. Do not
 ask him. 20. Let us bury them in that cave. 21. His sons went
 down to bury him. 22. The maiden took them. 23. Why have
 ye forsaken them?

PART SECOND.



THE IRREGULAR VERBS &c.

PART SECOND.

THE IRREGULAR VERBS.

181. Some deviations from the model of the verb, as it has now been given, are caused when any of the radicals happens to be (*a*) an aspirate, or (*b*) a quiescent letter; or (*c*) when the assimilation of a radical takes place.

A. 'Aspirate' Verbs are subdivided thus:—(1) 'Pe Aspirates,' *i. e.* verbs whose first radical is an aspirate (163, *Obs.*), as חָשַׁב to think; (2) verbs '°Ayin Aspirate,' as בָּחַר to choose; (3) verbs 'Lamed Aspirate,' as שָׁמַע to hear.

B. In the 'Quiescent' Verbs, the consonantal sound of the weak letter merges in the vowel which precedes. This class comprises (1) 'Pe Aleph' Verbs, as אָכַל to eat; see 185; (2) 'Pe Waw' Verbs, properly so called (see 187), although the ו is often written ׀, as יָרַד for יָרַד to descend; (3) 'Pe Yod' Verbs (proper); as יָנַק to suck; see also C, 2; (4) Verbs '°Ayin Waw,' such as מָיַת to die; (5) Verbs '°Ayin Yod,' as יָבַח to contend; (6) Verbs 'Lamed Aleph'; as קָרָא to call; (7) Verbs 'Lamed He,' as קָנָה to buy.

C. Contracted Verbs include (1) Verbs 'Pe Nun,' as נָדַר to vow; (2) some Pe Yod verbs which are inflected like the verbs Pe Nun, as נָצַת to set on fire; (3) 'Double °Ayin' verbs, as סָבַב to go round.

Obs. Many verbs are doubly irregular; e. g. נָנַע he smote, is both Pe Nun and Lamed Aspirate; עָשָׂה to do, is both Pe Aspirate and Lamed He.

182. PE ASPIRATE VERBS. — *Rules.* I. Where the first radical of common verbs assumes *simple* sh^ewa vocal, Pe Aspirates require a *composite* instead.

The hataf used is mostly ֿ: but verbs with א as their first radical prefer ֿֿ; e. g. הָרַג kill, but אָכַל eat.

II. When it is otherwise indifferent, (*a*) preformatives assume the simple vowel corresponding to the composite *sh^ewa* under the aspirate succeeding them ; but (*b*) if the vowel under the preformatives characterise the form, they give the aspirate a vowel like their own.

Qal forms give illustrations of the former case ; thus לָהַרְגַּ לְאֹכַל to kill, לֵאכַל to eat, יַעֲזֹב he will leave. But in Niphal, Hiphil, Hophal, the class of vowel under the preformative remains, and regulates what follows it ; hence נֶעְמַר נֶעְמַר, הֶעְמִיר, הֶעְמִיר, &c. See, however, 20 in Exercise, and 11, c.

Obs. 1. In Qal imperfect, verbs which end in *o* begin with *a*, but those which terminate in *a* begin with *e*, as also verbs which are at once Pe Aspirate and Lamed He ; thus יַעֲבֹר he will serve, but יִהְיוּק he will be strong, יִיחַד he will see.

Obs. 2. Strong aspirates sometimes do not accept a composite *sh^ewa* : yet the preformatives assume their vowels just as if they did ; thus יִחַד he will desire, יִחַד he will cease. This is the 'hard' pronunciation of the aspirate.

III. When, further, a vowel-affirmative (וּ, י, or הַ) is added to the root, the composite *sh^ewa* under the aspirate becomes a short vowel ; as יַעֲמִיר, from יַעֲמֹר.

IV. The doubling of the first root-letter, in some parts of Niphal, being impossible, the vowel which precedes it is made long (9), hence we have יִיחַד for יִחַד.

Exercise 41.

כֹּהֵם be or become	דָּג fish	דְּמִעָה tears (cf. 66, Obs. 6)	מִקְנָה cattle
wise	תְּמוּהָ תָם, תְּמוּהָ integrity,	אֲמֵן support ;	H <i>i</i> . be- שָׁרֵשׁ be deaf, dumb
עֲצָה counsel	יָצִיט innocence	לֵוִי, תְּרוּםָה lieve, trust ;	N <i>i</i> . be H <i>i</i> . keep silence
שְׂעִיר he-goat	[אֲזִין] H <i>i</i> . listen to,	אֲמֵן trusty, faithful ; be	מִטָּה staff
(אֲלֵף) P <i>i</i> . teach	הִשְׁמָע hear	אֲמֵן established	חִמְרָה search

1 שִׁמְעוּ וְחַכְמוּ : 2 שִׁמְעוּ מוֹסֵר וְחַכְמוּ : 3 שִׁמְעוּ עֲצָה לְמַעַן
 תְּחַכְּמוּ בְּאִהְרֵיתֶךָ : 4 לָמָּה זֶה עֲזַבְתֶּן אֶת־הָאִישׁ : 5 אֵל־נָא
 תַּעֲזֹב אֶתְנוּ : 6 הָאֲרִיץ תַּעֲזֹב מֵהֶם : 7 לֹא יִחַדֵּל אֲבִיוֹן מִקְרֵב
 הָאֲרִיץ : 8 הַקְּלוֹת יִחַדְלוּ : 9 לֹא תַעֲבְרוּ אֶת־מִלְךָ בְּבַל :
 10 אָדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה : 11 עֲזַבְתֶּם אֹתִי וְתַעֲבְרוּ
 אֱלֹהִים אֲתָרִים : 12 חִדְלֵן מִמֶּנּוּ וְנַעֲבְדָה אֶת־מִצְרַיִם כִּי טוֹב
 לָנוּ עֲבֹד אֶת־מִצְרַיִם : 13 מִי־יַעֲמֹד לְפָנֶיךָ : 14 הַשְׂעִיר יַעֲמֹד

חִי לִפְנֵי יְהוָה: ¹⁵ כִּי־תֵעָבֵר בְּפָנַי אֶתְךָ אֲנִי: ¹⁶ נִעְבְּרָה־נָא
 בְּאַרְצֶךָ לֹא נֵעָבֵר בְּשָׂרָה וּבְכָרֶם: ¹⁷ אֶעֱבְרָה בְּאַרְצֶךָ: ¹⁸
 בְּרַגְלֵי אֶעֱבְרָה: ¹⁹ אָמַר לְנֹעַר וַיַּעֲבֵר לִפְנֵינוּ וְאֵתָהּ^q עָמַר:
²⁰ לְמָה הֵעֲבַרְתָּ הַעֲבִיר אֶת־הָעַם הַזֶּה אֶת־הַיַּרְדֵּן לְהַאֲבִידֵנוּ:
²¹ חֹזֶק לְבַלְתִּי אֲכַל הָדָם: ²² תַּחֲזֹקְנָה יְדֵיכֶם: ²³ שֵׁם אִשָּׁה
 גְּדֹלָה וַתַּחֲזֹק־בוּ לֶאֱכֹל־לֶחֶם: ²⁴ עֲדָנוּ^w מִחֲזִיק בְּתַמָּתוֹ: ²⁵ גַּם
 אֲוִיל מִחֲרִישׁ חָכֵם יִחְשָׁב^x: ²⁶ הַחֲרִישׁ וְאֶאֱלָפָךָ חֲכָמָה: ²⁷
 מְדוּעַ נִחְשַׁבְנוּ בְּבִהְמָה: ²⁸ הָאֲכַלְתֶּם לֶחֶם דְּמַעָּה: ²⁹ אֶל־
 תֵּאֱמֹן^y בָּם: ³⁰ אִם לֹא תֵאֱמִינוּ כִּי לֹא תֵאֱמָנוּ: ³¹ בְּרִיתִי
 נִאֲמַנְתָּ לֹּ: ³² אֲבָרֶם הָאֱמִין בִּיהוָה וַיִּחְשַׁבְהָ לוֹ צְדָקָה: ³³
 לֹא עֵת הָאֶסֶף הַמְּקַנָּה: ³⁴ הַאֲזִינָה־זֹאת: ³⁵ הַמַּטָּה נִהְפָּךְ
 לְנַחֵשׁ: ³⁶ אֱלֹהִים יַחְקֲרוּ־זֹאת: ³⁷ תֵּאֱבֹל הָאָרֶץ וְגַם דְּגֵי הַיָּם
 יֵאֲסְפוּ^z: ³⁸ הָאֶסֶף יֵאֲסֹף עָלֶיךָ כָּל־יִשְׂרָאֵל: ³⁹ דָּם זֶה הַחֲרִב
 נִחְרְבוּ הַמַּלְכִּים⁴:

^a See 119, *Obs.* 1.^b See 117, 7.^c See 87, *Obs.*^d See 167, *Note.*^e See 118, *a.*^f See 80, 3.^g See p. 61, foot-note.^h 'gods.'ⁱ See 161,*Obs.* *c.*^k See 124, *Rem.* 2.^l See 117, 8.^m 'shall be made to stand'[Hophal] *z. e.* set, placed.ⁿ See 117, 5.^o Observe the different forms and

shades of meaning in these imperfects.

^p See 1 Sam. 9 : 27.^q See 112, 2.^r Note the peculiar pointing of this form.^s See 172, *Obs.*^t See 124, *Rem.* 3.^u See 117, 3, *c.*^v Supply the copula.^w See 129.^x See Prov. 17 : 28.^y See 120, *b,* and *Obs.*^z See 196. *b.*¹ See 127.² Hos. 4 : 3.³ See 86, *a.*⁴ See 2 Kings 3 : 23.*Write in Hebrew*

1. O women (73, 1), love your husbands. 2. O fools, when will ye be wise? 3. Cease not to mourn for (on account of) the forsaken (ones). 4. Cease mourning for the dead (pl.) 5. Do not (pl.) pass through this field of mine (86, 2, *e*). 6. Cursed (be) his loved (ones). 7. Ye have oppressed and forsaken the poor. 8. Ye have loved evil and taken hold of iniquity. 9. Let me cross over, pray, to eat of (*i. e.* from) the fruit of that tree. 10. If thou (*f.*) wilt be utterly silent

(125, 1) at this time, then (161) salvation will arise (stand) to the Jews from another place. 11. Why dost thou still (129) maintain (keep hold of) thine integrity? 12. It is better for us to perish in this great and terrible wilderness (76) than to serve the Egyptians. 13. Take hold of thy staff, and stand before me. 14. Saddle me (*i. e.* for me) the ass. 15. I did not believe his word, and took (thought) him for a liar. 16. Why did ye not believe these trustworthy (*partic.*) witnesses? 17. His words have been trustworthy. 18. Behold, *ye* (112, 2) could not stand before him, and how shall *we* stand?

‘AYIN ASPIRATE VERBS.

183. 1. Whenever the regular verb takes simple sh^ewa vocal, the second radical takes Hateph-pataḥ (10).

Thus שָׁחַטוּ *they slay*. From this = again may be taken = as the vowel for a short syllable preceding it (cf. 11); hence, in Qal imperative שְׁחַטוּ, and the feminine form of the infinitive אֲהַבָּהּ *to love* (123, 1, b).

2. In Piël, Pual, and Hithpaël, the second radical may cause the vowel that precedes it to be lengthened (9).

Hence בָּרַךְ, בָּרַךְ (for בִּרְךָ, בִּרְךָ), *to bless, be blessed*; but בָּעַר *to consume*, נָאץ *to despise*.

3. So little influence has the aspirate over a vowel following, that only in Qal Imperfect and Imperative, and in the plural feminine of these same parts in Niphal, Piël, and Hithpaël, is the = always changed to = : in Piël Perfect it sometimes remains.

Exercise 42.

[בָּהִל] <i>Ni.</i> be terrified, tremble;	[שָׁרַת] <i>Pi.</i> serve, attend, minister	[מָאֵן] <i>Pi.</i> refuse	(רַחַם) <i>Pi.</i> pity,
<i>Pi.</i> terrify	(אָחַר) <i>Pi.</i> tarry; re-	תָּרַף tear in pieces	compassionate
תָּפַח folly, simplicity	tard, defer	[שָׁעַן] <i>Ni.</i> lean, re-	נָבַשׁ drive out,
		cline, rest	expel; <i>Pi.</i> id.

1 אֲבָרְכָה מְבַרְכֶיךָ : 2 בָּרַךְ אֲבָרְכֶךָ וְהִתְבַּרְכְּוּ א^a בְּזַרְעֶךָ כָּל
 גִּוְיֵי הָאָרֶץ : 3 בָּרַכְיָה נַפְשִׁי אֶת־יְהוָה : 4 אֵת אֲשֶׁר־תְּבַרְךָ א^a

מִבְּרָךְ : 5 מִבְּרַכַּת יְהוָה^d אֶרְצוּ : 6 פִּלְשֵׁתִים נִלְחַמוּ בְיִשְׂרָאֵל :
 7 לֹא תִלְחַמוּ עִם-אֲחֵיכֶם : 8 נִלְחַמָּה אוֹתָם בְּמִישָׁר : 9 נִפְשִׁי
 נִבְהַלָּה מְאֹד : 10 יִבְהֲלוּ כָל-אֵיבֵי : 11 עַד-מָתִי תֵאָחֲבוּ פְתִי :
 12 אֲנִי אֲהַבִּי אֲהַב : 13 כָּלֶם^h מִנְּאֻפִים : 14 לֹא הִנְאָף : 15
 אֲהַב^k אִשָּׁה אֲהַבְתָּ רַע וּמִנְאֻפַת כָּאֲהַבְתָּ יְהוָה אֶת-בְּנֵי
 יִשְׂרָאֵל : 16 מְלִכֵיהֶם יִשְׁרָתוּנָךְ^m : 17 הִנְעַר^d מִשְׁרַת אֶת-יְהוָה :
 18 בָּעַת הַהוּא הִבְדִּיל יְהוָה אֶת-שִׁבְט הַלְוִיⁿ לְעַמֹּד לִפְנֵי יְהוָה
 לְיִשְׁרָתוֹ וּלְבָרֵךְ בְּשִׁמּוֹ : 19 בַּחֲרוּ הַיּוֹם אֶת-מִי^p תַעֲבֹדוּן^q : 20
 מִחַטָּאתַי טַהַרְנִי : 21 הִטְהַרוּ הַכֹּהֲנִים וְהַלְוִיִּם כְּאֶחָד וַיִּשְׁחַטּוּ
 הַפֶּסֶח : 22 קִרְבַּתִּי צִדְקָתִי לֹא תִרְחַק וּתְשׁוּעָתִי לֹא תֵאָחֵר :
 23 קִרְבוּ רִיבְכֶם : 24 טָרַף טָרַף יוֹסֵף : 25 אֵין לָהּ מִנַּחֵם
 מִכָּל-אֲהַבֶּיהָ : 26 אָנֹכִי אֲנַחֵמְכֶם וּבִירוּשָׁלַם תִּנַּחֲמוּ : 27 נִשְׁעַנּוּ
 עַל-אֱלֹהֵי אֲבוֹתֵיהֶם : 28 רַחֲצוּ רַגְלֵיכֶם וְהִשְׁעַנּוּ תַחַת הָעַיִן :
 29 בְּרַחֲמֵי אֵב עַל-בְּנֵי רַחֵם יְהוָה עַל-יִרְאָיו : 30 גָּרַשׁ אֲגַרֵּשׁ
 אֶתְכֶם מִזֶּה : 31 שְׂאֵר הַיְהוּדִים נִקְהָלוּ וְעַמּוֹד^w עַל-נַפְשָׁם : 32
 עָלֶיךָ הוֹרַגְנוּ כָּל-הַיּוֹם : 33 הִנֵּה אֲחִיךָ מֵתַנַּחֵם לָךְ לְהַרְגֶּךָ :
 34 עִם-נִבְל נֵאֲצוּ שְׂמֵךְ : 35 מֵאֲנָה הִנַּחֵם נַפְשִׁי :

^a See 29, b. ^b Piél imperative. ^c See 105. ^d Supply the copula.
^e See 128, b, 3. ^f Note the peculiar pointing of this word. ^g Pausal form,
 contracted from אֶאָהֵב : see also 117, 4. ^h See 129. ⁱ See 22, 1. ^k Hos.
 3 : 1. ^l See 124, I, 1, and II. ^m See 180. ⁿ See 80, 3, b. ^o See 73, 2.
^p See 87, 1, c. ^q See 118, α. ^r See 173, 2, α. ^s 'as one [man]' all to-
 gether. ^t Is. 46 : 13. ^u See 125, 1, Obs. b. ^v Cf. Exercise 15, nos. 27, 28,
 31. ^w See 125, 3 ; also Esther 9 : 16. ^x Psalm 44 : 23. ^y Gen. 27 : 42.
^z Psalm 77 : 3.

Write in Hebrew

1. When they lean (in their leaning : 124) on thee, thou shalt be broken.
2. Let me lean on thy hand.
3. From all your sin will I cleanse you.
4. Let all my attendants purify themselves.
5. Why

(87, *Obs.*) do ye ask (117, 2) my name? 6. Salvation is far from us. 7. When they assemble against you, be not terrified. 8. Let us bless even our enemies. 9. Assemble yourselves, O ye priests, and minister to Jehovah. 10. Love your enemies, and bless them that curse you. 11. Thou shalt not love those that love evil. 12. O ye adulterers, tremble before the God of heaven. 13. Let us slay the ox. 14. Ye shall wash your flesh with water, and purify yourselves for the passover. 15. We will not be terrified. 16. Our enemies have been utterly driven out of the land. 17. Cry unto me, and I shall not tarry. 18. When (117, 5) they cry to me, I shall not pity them.

VERBS 'LAMED ASPIRATE.'

184. Since final aspirates demand *a* sounds (12), Verbs 'Lamed Aspirate' (*a*) take *pataḥ* as a substitute for, or (*b*) in addition to, another kind of final vowel found in common verbs: Thus,—

I. A merely tone-long *o* is simply changed to *a*, except in Qal construct infinitive: but when unchangeable, it takes (12, 2) a furtive *pataḥ* after it.

Cf. the Qal imperfect and imperative with the absolute infinitive.

II. So also -- is displaced for -- , except (*a*) in participles absolute (131, I. *c*), (*b*) in absolute infinitives, and (*c*) everywhere in pause, when it remains, with furtive *pataḥ* following.

III. But ׳ and ׳ always remain unchanged, and take the *pataḥ* after them.

See Hiphil perfect, and Qal passive participle.

Note. Of two silent she^was at the conclusion of a word, the former, under the final radical, mostly becomes a helping *pataḥ*; see 7, 9, 21, in Exercise.

Exercise 43.

קרב dog-fly, gad-fly פָּרַח prosper בַּרְיָה bolt, bar חֲצֹצְרָה trumpet

1 בֵּן חָכֵם יִשְׂמַח אֵב : 2 חָכֵם בְּנֵי וְיִשְׂמַח לְבִי : 3 שְׂמוּעַ
 תִּשְׂמַע בְּקוֹל יְהוָה : 4 שְׂמַע בְּקוֹלָהּ : 5 שְׂמַעוּ שְׂמוּעַ אֵלֵי;
 6 אֵינְנוּ שְׂמַע בְּקוֹלֵנוּ : 7 שְׂמַעוּ קוֹלִי : 8 לֹא יִשְׂמַע קוֹלִי עַד :

9 לֹא שִׁמְעַת בְּקוֹלִי: 10 מִי הַשְּׁמִיעַ זֹאת מִקֶּדֶם: 11 הֵן לֹא
 כְּבֹדָה אֶזֶן יְהוָה מִשְׁמֹעַ: 12 שְׁלַח אֶת-בְּנֵי: 13 שְׁלַח תִּשְׁלַח
 אֶת-הָעַם: 14 מִי יְהוָה אֲשֶׁר אֲשַׁמַּע בְּקִלּוֹ לְשַׁלַּח אֶת-יִשְׂרָאֵל
 לֹא יִדְעָתִי אֶת-יְהוָה וְגַם אֶת-יִשְׂרָאֵל לֹא אֲשַׁלַּח: 15 אִם אֵינְךָ
 מִשְׁלַח אֶת-עַמִּי הַנְּנִי מִשְׁלִיחַ בְּךָ אֶת-הָעָרֹב: 16 בָּרַח-לְךָ
 אֶל-מְקוֹמְךָ: 17 אֲנִכִּי בָרַחַת מִפְּנֵי גְבֻרָתִי: 18 הַנִּשְׁבַּע בְּאָרְץ
 יִשְׁבַּע בְּאֱלֹהֵי אֲמֹן: 19 בְּשֵׁם יְהוָה תִּשְׁבַּע: 20 הַיִּשְׁבַּע הַשְּׁבִיעַ
 אָבִיךָ אֶת-הָעַם: 21 תִּרְבִּית לְקַחַת וְאֵתִי שְׂכַחַת נְאֻם אֲדֹנָי
 יְהוָה: 22 יְהוָה הַצְּלִיחַ דְּרָכָי: 23 בְּרִיחִי בְרוּל אֲגַדֵּעַ: 24
 אֹרֶךְ זֶרַע לְצַדִּיק: 25 רִבְקָה שִׁמְעַת בְּרַבְרַב יִצְחָק אֶל-עֵשָׂו:
 26 כָּל-עַם-הָאָרֶץ שָׁמַח וְתִקַּע בַּחֲצֹצְרוֹת: 27 פְּתוּחַ תִּפְתַּח יָדְךָ
 לְאֶחָיֶךָ: 28 אֲתָנָה פּוֹתַח אֶת-יָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רֵצוֹן:

^a See 117, 6. ^b See 119, Obs. 1. ^c Contracted from שִׁמְעָנָה. ^d See 155, c, Obs. 2. ^e Ex. 5 : 2. ^f See Exercise 21, Note c. ^g See 114, Obs. 1.
^h Supply the copula. ⁱ See 127. ^k See 135, 2. ^l See 123, c. ^m See 103, Obs. a. ⁿ This word—mostly applied, as here, to a solemn declaration of Jehovah—is generally regarded as the construct form of a Qal passive participle, *dictum*. The imperfect occurs only in Jer. 23 : 31. ^o See 46, Obs. 2. ^p See 126, b. ^q Ps. 145 : 16.

Write in Hebrew

1. We shall certainly not (125, 1) listen to thy words. 2. Behold, she is listening (129) to your words. 3. Listen to thy father's words, and gladden his heart. 4. He is not (129) fleeing from the face of his brethren. 5. May (120, b) thy God make thy way prosper. 6. Why dost thou trust (117, 2) false words (words of falsehood : 83, 1)? 7. He still (129) refuses to hear. 8. Behold, thou hast sent evil on me, and hast rejected (162) the faithful friend of thy youth. 9. Cease to swear by the king's life. 10. Do not forget to sacrifice to the God of thy fathers. 11. When thine enemies flee (124) from thy face, thou shalt by all means listen (125, 1) to their cry. 12. Rejoice, my son, and let me rejoice (120, a) over thy joy. 13. I shall not open my mouth, lest I transgress (117, 7)

against thee with my tongue. 14. When thou sowest (117, 7) thy seed, thou shalt by no means forget (125, 1) to rejoice in thy God. 15. (It is) time to sow the seed. 16. Let every knee bow before the God of heaven. 17. Who will refuse to bow before him? 18. Behold, our mistress opens her hand, and satisfies (171, *Obs.* 5) the mouth of the hungry.

'PE 'ALEPH' VERBS.

185. These verbs really form but a sub-class of 'Pe Aspirate' verbs, from which they differ only in these respects:— In the imperfect Qal, (a) א quiesces in the vowel *o*,⁽¹⁾ and (b) disappears from the first person singular;⁽²⁾ (c) the final syllable takes = or =.⁽³⁾

Thus, אכל to eat becomes יאכל or יאכל (see 3, below), and in the first person singular, אכל, or אכל.

(1) This *o* is found, besides, five times in the Imperfect Hiphil (Jer. 46 : 8, Hos. 11 : 4, Neh. 13 : 13, &c.) and once in the Niphal Perfect (Num. 32 : 30).

(2) The א is omitted to avoid being written twice; elsewhere it rarely disappears, as in Ps. 104 : 29 תאסף for תאסף, 2 Sam. 20 : 9.

(3) The vowel = is found under *distinctive* accents; but (a) under *conjunctives*, or (b) where there has been retraction of the tone, = is found, but sometimes =.

Observe the constantly recurring form לאמר (to say) saying (for לאמר: see 103, *Obs.* a).

186. The verbs always inflected in this manner are five in number: אמר to say, אבר to perish, אכל to eat, אבה to be willing, אפה to cook,—the last two being also verbs 'Lamed He' (194). Other three verbs occasionally adopt this mode, but are sometimes wholly 'Pe Aspirates': אהז to seize, אהב to love, אסף to gather, take away, (imperf. יאהז or יאהז &c.)

Exercise 44.

עולה burnt-offering קנה (const. תוך 211) איך, איכה how? אנה desire
 קבל pain, pang middle, midst how! מין? right hand c.

1 מי יאמר^a טהרתני מתפאתי : 2 למה יאמרו הגוים איה-

נא אלהיהם : 3 ויאמר יהודה מה-נאמר לאדני^b : 4 מה אמר

אֱלֹהִים: 5 וְתֹאמַר הָאִשָּׁה אֵלָיו אֵיךְ תֹאמַר^a אֶהְבֵּתִיךָ: 6 אֶל-
 תֹּאכַל לָחֶם: 7 אִישׁ תֹּאכַלְכֶם: 8 הָאִישׁ יִרְדֶּה מֵהַשָּׁמַיִם וְתֹאכַל
 הָעֵלֶה: 9 לֹא אֲכַל לָחֶם בַּמָּקוֹם הַזֶּה: 10 מִכֹּל עֵץ-הַגֵּן אֲכַל
 תֹּאכַל: 11 וַיֹּאמֶר הַנְּחֹשׁ אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִכֹּל עֵץ הַגֵּן: וְתֹאמַר הָאִשָּׁה אֶל-הַנְּחֹשׁ מִפְּרִי עֵץ-
 הַגֵּן נֹאכַל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִמֶּנּוּ: 12 הָאִשָּׁה נָתְנָה-לִי^e מִן-הָעֵץ וְאֲכַל: 13 כִּי^f
 תֹאמַר אֲכַלְהָ בֶשֶׂר בְּכָל-אוֹת נַפְשֶׁךָ תֹּאכַל בֶּשֶׂר: 14 מִה-
 נֹאכַל: 15 דָּרָךְ רְשָׁעִים תֹּאבֵד: 16 בַּיּוֹם הַהוּא יֹאבֵד לֵב
 הַמְּלֹךְ: 17 אֵיבִיךָ יֹאבְרוּ: 18 אֵיךְ נָפְלוּ גְבוּרִים וַיֹּאבְדוּ כְּלֵי
 מִלְחָמָה: 19 אֶל-נֹא נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה: 20 אֲבִיָּה
 עִיר וַיִּשְׁבִּיהָ: 21 נַפְשִׁי שָׁמְרָה עִדְתִּיךָ וְאַהֲבָם מְאֹד: 22 כִּי^g
 נָעַר יִשְׂרָאֵל וְאַהֲבָהוּ^m: 23 חֲבָלִים יֶאֱחֹזֵף: 24 תֵּאֱחֹזְנִי יְמִינֶךָ:
 25 הַנְּנִי אֶסְפֵּךְ עַל-אַבְתֵּיךָ וְנִאֶסַּפְתָּ אֶל-קַבְרֹתֶיךָ בְּשָׁלוֹם: 26
 תִּסְפָּךְ רוּחָם:

^a See 117, 8.^b See 103, *Obs. a.*^c See 26, 2, *b.*^d See 110, *a.*^e This and the two following sentences are connected. ^j 'Is it actually [true]that...?' ^g See 19, 4. ^h See 117, 5. ⁱ 'for (*i. e.* on account of) the lifeof...'^k 'When...'^l See 52. ^m See 161, *Obs. e.* ⁿ See 185, 2.

Write in Hebrew

1. Let us not eat of the fruit of these trees, lest we perish. 2. Let us not perish in the midst of strangers. 3. Say not, I shall surely perish by the hand of mine enemies. 4. Let my soldiers (men of war; see also 80, 2) seize his attendant and slay him. 5. May his hand lay hold of thee, and preserve thee from evil. 6. Let the wisdom of their wise men utterly perish. 7. Who would (117, 8) eat the bread of iniquity? 8. Let us bless the Lord (117, 7) before we eat. 9. Let us love and honour our aged father. 10. Whenever ye say-(117, 5), Let us eat flesh, ye may eat (117, 8), but ye shall by no means eat (125, 1) of the blood.

'PE YOD' VERBS.

187. Verbs which in Qal appear 'Pe Yod' belong to one or other of these kinds :—

A. Verbs properly and really 'Pe Waw' (as shown in Arabic), e. g. לָבַד׃ *to bear, bring forth*.

These verbs are both more numerous and more important than the others.

B. True 'Pe Yod' verbs (189), as לָבַד׃ *to be good*.

C. 'Pe Yod' verbs whose inflection, in some points, is like that of verbs 'Pe Nun' (201); they are both few in number, and of rare occurrence (see 203).

Obs. This classification is not rigidly observed. Thus הִלְבִּיחַ *take away*, Ex. 2 : 9, might appear to be a verb of the second class, though it is really of the first : יָצַרְתִּי *I formed thee*, Jer. 1 : 5 is like a verb of the third class (or a verb 'Pe Nun'), but belongs to the second; while on the other hand, the Niphal נוֹצַר Is. 43 : 10 and Hophal יִצַר Is. 54 : 17 might lead one to suppose that it belongs to the first.

188. *Verbs properly 'Pe Waw.'* — RULES. I. When the first radical *begins* the form, in Hebrew it appears as *Yod* : this is observed in the perfect of Qal, and throughout Piël and Pual.

II. When *not* initial (i. e. after preformatives), the י mostly remains : (a) if it assume a vowel underneath, it keeps its consonantal sound, as in Niphal imperfect and imperative. (b) But when it regularly would assume sh^ewa, it then quiesces in the vowel that precedes, which in the Niphal and Hiphil is *a*, in Hophal *u*.

Thus, we have נוֹשֵׁב from נִישֵׁב (*naw-sab*), הוֹשִׁיב from הַנְּשִׁיב, &c.

III. In Qal imperfect and imperative, Yod may remain, or it may disappear. (a) *Retained*, in the imperfect it quiesces in the Hîréq that precedes, while the next radical takes *patah* after it.

Thus יִרְשׁ *to possess*, imperf. יִרְשׁ, imperat. יִרְשׁ.

(b) If Yod be *dropped*, then the preformative takes *—*, which the next syllable likewise assumes, though *—* is preferred beside an aspirate.

Thus יֹשֵׁב *to sit*, imperfect יֹשֵׁב, יֹשֵׁב (162, 5), imperative יֹשֵׁב, יֹשֵׁב (120, α); but יָרַע *to know*, imperfect יָרַע, imperative יָרַע.

Obs. 1. Verbs of the latter class drop Yod, besides, in Qal construct infinitive, which then in general appends a ת to form a segolate: thus לָרַדַת, רָדַת (103, 4) to descend, (suff. רָדַתִּי) once רָדַת to know, though רָעָה, רָע are also found.

Obs. 2. The other class of verbs is mostly regular in the construct infinitive, but some also form segolates, as לְרִשֵּׁת, רִשֵּׁת to possess, יָכַלְתָּ to be able, יָבֹשֶׁת to be dry.

Exercise 45.

קִבָּה	booth	לְבָנָה	frankincense	[יָכַח] <i>Hi.</i>	convict, con-	וַיָּעַב	be weary, <i>im-</i>	
אֶזְרָח	native	יָכַל	be able; <i>imperf.</i>		vince; chastise. <i>Ni.</i>	וַיִּשָּׂא	<i>perf.</i> <i>Hi.</i>	
אָצַח	go out (192)	יִזְכְּלוּ	dispute together				weariness (caus.)	
[וַיִּשָּׂא]	<i>Hi.</i> save	הֵלֵךְ	go, depart;		וַיִּשָּׂא	be fatigued; <i>im-</i>	וַיִּשָּׂא	add: <i>imperf.</i>
עָצַב	pain, labour	יִלְךְ	<i>imperf.</i>		וַיִּשָּׂא	<i>perf.</i>	וַיִּשָּׂא	<i>used is Hi.</i>

1 יָשַׁבְתִּי אִתִּי: 2 שָׁבִינָא^a פָּה: 3 יָשַׁב אִישׁב עִם־הַמֶּלֶךְ לְאֹכֵל:
 4 אִשְׁבָּה שָׁם^b וְלָמָּה יָשַׁב^c עַבְדְּךָ עִמָּךְ: 5 בַּסֶּפֶת הַיְשֻׁבוֹ שְׁבַעַת
 יָמִים^a כֹּל־הָאֶזְרָח^e יִשְׁבוּ בַסֶּפֶת: לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֶּפֶת
 הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם: 6
 בַּעֲצַב תִּלְדִּי בָנִים: 7 הִנֵּה־נָא עֲצַרְנִי^m יְהוָה מְלֹדֶת: 8 אֲבָרְהָם
 הוֹלִיד אֶת־יִצְחָק: 9 אֲבָרְהָם בְּן־מֵאֵת שָׁנָה^l בְּהוֹלִיד לוֹ אֶת־
 יִצְחָק בְּנֹו: 10 הִנֵּה בֶן נוֹלֵד לְבֵית דָּוִד: 11 דַּע אֶת־אֱלֹהֵי
 אֲבִיךָ: 12 בּוֹאֵת^k אֶרֶע כִּי כְנִים אַתֶּם: 13 אֵיכָה נִדַּע: 14
 בְּמִרְמָה מֵאֲנֹו דַּעַת־אֲתִי נָאִםⁱ יְהוָה: 15 גַּם אִם־יֹאמֶר הַחֲכָם
 לְדַעַת לֹא יוֹכֵל: 16 אֲכֹן נוֹדַע הַדָּבָר: 17 לֹא נוֹדַעְתִּי לָהֶם:
 18 הַיּוֹם^k יוֹדַע^l כִּי אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל: 19 יְהוָה הוֹדִיעַנִי^m
 וְאֶדְעָה: 20 הוֹדִיעַנִי^m מֵה־נֹּאמֶר לוֹ: 21 לֹא עָמַד אִישׁ אִתִּי
 בְּהַתוֹדַע^l יוֹסֵףⁿ אֶל־אֲחָיו: 22 אִם אַתָּה יֵרָא לְרַדַת רַד אַתָּה
 וְנַעֲרָךְ אֶל־הַמַּחֲנֶה: 23 הוֹרִידוּ לְאִישׁ מְנַחָה: 24 אֶל־שָׂאוֹל

¹ For the irregularities of this verb, see the fuller account given at the end in the Vocabulary.

תֹּרְדָה : 25 רְדִי וְשָׁבִי עַל-עַפְרַת בֵּתִי בְּבָל : 26 וַיִּדְבֹר אֵלָיו שֶׁר
 הַחַמְשִׁים^p אִישׁ הָאֱלֹהִים הַמְלִיךְ דְּבַר רָדָה : וַיִּדְבֹר הַנְּבִיא אֶל-
 הַשָּׂר וְאִם-אִישׁ אֱלֹהִים אָנִי יִרְדָּה אִשׁ מִן-הַשָּׁמַיִם וְתֹאכַל אֶתְךָ
 וְאֶת-חַמְשֵׁיךָ וְתִרְדָּה אִשׁ מִן-הַשָּׁמַיִם וְתֹאכַל אֶתֹךָ וְאֶת-חַמְשֵׁי־
 27 לְךָ-לֶךְ מִבֵּית אָבִיךָ : 28 לָכוּ אַחֲרַי וְאוֹלִיכָה אֶתְכֶם אֶל-
 הָאִישׁ : 29 לָכוּ-נָא וְנִכְחָה : 30 הֲלִיכּוּ שָׁמָּה אַחַד מֵהַפְּהָגִים
 וְיִלְכוּ וַיִּשְׁכְּבוּ שָׁם : 31 שָׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר וְאֲנִי וְהַנַּעַר
 נִלְכָה עַד-פֹּה : 32 לָמָּה תִלְכְּנָה עִמִּי : 33 לֹא אוֹכַל לִלְכַת
 בְּאֵלָה : 34 יְהוּה לֹא יִיעָף וְלֹא יִיגַע : 35 לֹא הוֹנֵעַתִּיךָ בְּלִבְנָה :
 36 יִדְעֵתִי כִי-כָל תּוֹכֵל : 37 יִסֶּף יְהוּה לִי בֵּן אַחֵר : 38 יִרְאֵת
 יְהוּה תּוֹסִיף יָמִים : 39 לֶךְ לִפְנֵי הָעָם וַיִּרְשׁוּ אֶת-הָאָרֶץ : 40
 הוֹשִׁיעֵנִי^m וְאֹשִׁיעָה : 41 יִשְׂרָאֵל נוֹשַׁע בִּיהוּה : 42 לֹא קִצְרָה
 יַד יְהוּה מֵהוֹשִׁיעַ : 43 אֶת-בֵּית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בִּיהוּה
 אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעִם בְּקִשְׁתּוֹ וּבְחַרְבּוֹ : 44 אֵל תִּשְׁבַח אֱלֹהֶיךָ
 הַמוֹצִיאֲךָ^z מֵאָרֶץ מִצְרַיִם הַמוֹלִיכְךָ בְּמִדְבַר הַגְּדֹל וְהַנּוֹרָא :

^a See 48, 2. ^b See 19, 4. ^c See 117, 8. ^d See 208, 5. ^e See 114, 2.
^f See 147, 3. ^g See 105, c. ^h See 63, *Obs.* ⁱ See Exercise 43, Note n.
^k See 73, 2. ^l See 184, II. ^m See 177, C, 2. ⁿ Joseph. ^o Vocative.
^p See 80. ^q See 117, 3. ^r See 114, *Obs.* 1. ^s See 161, *Obs.* ^t See
 117, 2. ^u *i. e.* by asking incense to be offered : Is. 43 : 23. ^v 'thou art able
 (117, 2) [to do] everything.' Job 42 : 2. ^w See 120, b : observe the precise
 shade of meaning here. Gen. 30 : 24. ^x See 167, *Note.* ^y See 155, *Obs.* 2.
^z See 74, 2, and 73, 4.

Write in Hebrew

1. We shall not be able to dwell together in one house. 2. Pray do not sit down there. 3. Thou shalt not be able to go thither. 4. Let us go thither, that we may dwell in peace. 5. Let us go down, that ye may know the way. 6. Why should you sit down (117, 7 and 8) before that you are tired? 7. Whenever I am wearied, I fall asleep (117, 5, 4). 8. Even if you are wearied, do not fall asleep.

9. Ye will be too tired to sleep (155, *Obs.* 2). 10. Do not weary me. 11. I shall not weary you. 12. Go down to the stream, before the waters dry up. 13. Let us consult together, before we occupy their land. 14. Our God will save us, and make us dwell in peace. 15. Who will be able to save them? 16. To-day there is born to you a Saviour. 17. I am thy Saviour. 18. Let us conduct them to their land, and save them from their enemies.

'PE WAW' VERBS (CONTINUED).

188, B. Some constructions, chiefly involving the use of certain 'Pe Waw' verbs, require consideration here. (*a*) Expressions indicating a single repetition of an action :—

1. עוֹד הִלְמֵתִי חֶלֶם I have again dreamed a dream, Gen. 37 : 9.
2. לֹא אֶסֶף לְקַלֵּל עוֹד I shall not again (*lit.* add to) curse, Gen. 8 : 21.
וַיִּסַּף עוֹד לְרַבֵּר and again he spake, Gen. 18 : 29.
וַיִּסַּף שְׁלַח and again he sent out, Gen. 8 : 10.
לֹא אוֹסֵף אֲהַבְתֶּם I shall love (183, 1) them no more, Hos. 9 : 15.
3. וַתִּזְכַּר וַתִּסַּף and she spake again (*lit.* added and spake), Est. 8 : 3.
4. לֹא אוֹסֵף עוֹד אֲרַחֵם I shall not again have compassion, Hos. 1 : 6.

Note. Sometimes the second verb is not expressed, but left to be supplied from the context, as in Job 38 : 11, 'Hitherto shalt thou come, but no further' (*lit.* וְלֹא תִסֵּיף). Additional instances are found in Ex. 11 : 6 ; Num. 11 : 25 ; Deut. 5 : 22 (*Eng.* v. 25) ; 2 Kings 19 : 30 (or Is. 37 : 31) ; Job 20 : 9 ; 34 : 32 ; 40 : 5 and 32 (*Eng.* 41 : 8), probably also Deut. 5 : 19 (*Eng.* v. 22).

For other constructions expressing the same idea, see the examples given at the end of 191.

(*β*) Expressions indicating continuity or progression,—increase or diminution.

In these constructions, which have already been briefly described in 125, 2, *Obs.*, and 129, *Obs.* 1 (see also the instances in Exercise 22, nos. 37—40), the verb הִלָּךְ is mostly used (but see also 125, 2). Examples are given in the following Exercise, nos. 14—22, which should be carefully studied. The general meaning of such sentences is 'he drew nearer and nearer,' 'grew stronger and stronger' &c., or 'he went on and cried,' *i. e.* cried as he went along.

Exercise 46.

רץ running part.	יָקָר to be precious,	לָצַח to scoff, mocker	לֶסֶח instruction
עָל wickedness,	דָּרָג dear, honoured	יָעַד to appoint (a	[יָאָל] <i>Hi.</i> to be con-
iniquity	שֹׂכֵל wealth, substance	תֵּימָה time or place);	tent, willing
סָלַל <i>Pi.</i> curse	(יָתַר) <i>Ni.</i> be left, remain;	<i>Ni.</i> meet	עָבַר the other side,
אָלַע side, rib	<i>Hi.</i> leave over	לְעֵפֶת opposite (108)	this side

1 שָׁבוּ נָא בְּזוּהָ הַלַּיְלָה וְאִדְרְעָהּ מֵהַיָּסֵף יְהוָה דְּבַר עָמִי : 2
 לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל : 3 יְדוּעַ תִּדְרְעוּ כִּי לֹא
 יוֹסִיף יְהוָה לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֵיכֶם : 4 לֹא אוֹסִיף
 לְהוֹשִׁיעַ אֶתְכֶם : 5 לֹא־אוֹסִיף עוֹד עָבַר : 6 אוֹסִיף אֲבַקְשׁנִי
 עוֹד : 7 מֵהַיָּסֵף דְּוֹד עוֹד לְדַבֵּר אֵלֶיךָ : 8 אֶל־תוֹסֵף דְּבַר
 אֵלַי עוֹד : 9 לֹא תִסְפּוֹן לְעֵמֶר : 10 וַיִּסֶּף וַיִּשְׁלַח מִלְּאֲכִים : 11
 וַתִּסֶּף הָאִשָּׁה וַתִּלְדֵּם בֵּן : 12 אַחַת דְּבַרְתִּי וְלֹא אוֹסִיף : 13 אִם
 עוֹל פְּעַלְתִּי לֹא אוֹסִיף : 14 הִנֵּה אִישׁ רֵץ לְבָדוֹ וַיִּלְךְ הָלוֹךְ
 וְקָרַב : 15 וַיִּלְךְ הַפְּלִשְׁתִּי הַלֵּךְ וְקָרַב אֶל־דְּוֹד : 16 וַיַּגִּדֵל הָאִישׁ
 וַיִּלְךְ הָלוֹךְ וַיַּגִּדֵל : 17 דְּוֹד הַלֵּךְ וַחֲזוֹק וּבֵית שְׂאוּל הַלְכִים
 וְדָלִים : 18 וַתִּלְךְ יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה : 19 הִנֵּה מִשָּׁם
 אִישׁ יוֹצֵא יוֹצֵא וּמִקְלָל : 20 הִמָּה הַלְכִים הָלוֹךְ וּדְבַר וְהִנֵּה
 רָכַב־אִישׁ וְסוּסֵי אִישׁ : 21 וַיִּלְךְ דְּוֹד וַאֲנָשָׁיו בְּדָרֶךְ וְשָׁמְעִי הַלֵּךְ
 בְּצִלְעַ הַהָר לְעֵמֶתוֹ הָלוֹךְ וַיִּקְלָל : 22 אֶת־כַּתְּנֻתָּהּ אֲשֶׁר עָלֶיהָ
 קָרְעָה וַתִּלְךְ הָלוֹךְ וְעֵקֶה : 23 אִם יֹאמְרוּ תַפְּאִים לָבָה אֲתָנוּ
 אֶל־תִּלְךְ אַתֶּם : 24 אֶל־הַיִּשְׂרָאֵלִים בְּעֵינֶיךָ לִלְכַת שְׁמָה לָךְ : 25 כֹּה
 אָמַר הָאִישׁ בְּלִכְתּוֹ לְדַרְוֹשׁ אֱלֹהִים לְכוּ וְנִלְכָה עַד־הָרָאָה : 26
 וַתִּלְךְ הָאִשָּׁה וַתֵּשֶׁב לְהָיִם מִנְּגַד : 27 רְכוּשֶׁם רַב מִשְׁבַּת יַחֲדוּ :
 28 אֶת־דְּבָרֵי אֱלֹהִים הִלְמְדוּ אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדָרֶךְ : 29 תִּיקַר־נַפְשִׁי בְּעֵינֶיךָ : 30 שָׁכַל דְּוֹד

מִכֹּל עֲבָדָיו שְׂאוּל וַיִּיקַר שְׁמוֹ מֵאֵד : 31 לֹא נֹתַר מֵהֶם אִישׁ :
 32 לֹא יִוָּתֵר דָּבָר : 33 לֹא תוֹתִירוּ מִן־הַבָּשָׂר עַד־הַבָּקָר וְהַנְּתֹר
 מִמֶּנּוּ בָּאִשׁ תִּשְׁרְפוּ : 34 הַמִּלְכִּים נֹעְדוּ : 35 אֲנֹעֵד לָכֶם שְׂמָה
 וְנֹעַדְתִּי שְׂמָה לְבָנֵי יִשְׂרָאֵל : 36 אֶל־בְּקַצְפָּךְ תּוֹכִיחֵנִי : 37 אֶל־
 תּוֹכַח לִי פֶן־יִשְׁנֹאךְ הַזִּכָּח לְחֶכֶם וַיֵּאדָּבֶךָ : 38 הוֹדַע לְצַדִּיק
 וַיִּוֹסֶף לָקַח : 39 לוֹ הוּא־אֵלֹהֵינוּ וְנִשְׁבַּח בְּעֶבֶר הִרְבֵּן : 40 לֹא יִכְלוּ
 בְּנֵי מְנַשֶּׁה לְהוֹדִישׁ אֶת־הָעַרְוִים הָאֵלֶּה וַיֹּאֵל הַכְּנַעֲנִי לְשַׁבַּת
 בְּאַרְצָן הַזֹּאת וּבְנֵי יִשְׂרָאֵל הוֹדִישׁ לֹא הוֹדִישׁוּהוּ :

^a See 103, 4 : 'in this [place];' *i. e.* here. ^b See 73, 2. ^c See 161, *Obs.*

^d In these and other instances, the retraction of the tone causes the shortening of the vowel in the final syllable ; see 48, 2, and 162, 5. ^e See 154, *b*, 1. ^f See 129, and 190, *Obs.* 1. ^g Circumstantial clauses ; see 129, *Obs.* 2. ^h See 79, 4. ⁱ 'To the [place that seems] right...' ^k In Hebrew, as in English and many other languages, such an imperative often loses much of its original and proper meaning, and becomes more of a hortatory interjection, *Come!* Cf. Fr. *allons*, L. *age*, Gr. *ἄγε*, *ἴθι*, *φέρε* &c. ^l See 114, *Obs.* 1. ^m See 108. ⁿ See 155, *c*, *Obs.* 2. ^o See 86, *Rem.* 1, *a*. ^p See 170, *Rem.* ^q See Exercise 21, note *c*. ^r See 156, 4. ^s See 32, 1. ^t See 213, VI. ^u See 180. ^v See 203, *Rem.*, 4. ^w See 72, 2. ^x See 125, 1.

Write in Hebrew

1. Let not a bone be left over. 2. Do not leave a stone remaining.
 3. Let us leave some of our bread to the poor. 4. Do not weary us again.
 5. Let us know what they will yet (again) say. 6. Let us not go thither again.
 7. Ye shall not chastise us any more. 8. We chastised him once, but shall not again (do so).
 9. I have saved them twice, but shall not (do so) again. 10. Come, and let us again reason together.
 11. Be content, pray, and teach us again. 12. Let us meet there, and again consult together.
 13. Behold, two men are walking together, and talking as they are going. 14. The one woman became stronger and stronger, while the other grew weaker and weaker.
 15. The two boys grew, and became stronger and stronger. 16. Let my sons be dear in your eyes.

TRUE 'PE YOD' VERBS.

189. These verbs mostly *preserve* their Yod : occasionally however, it is dropped ; but then it is sometimes represented by Dagesh in the following radical, so that the form assumed is that of the *third* class of 'Pe Yod' verbs (203). The true 'Pe Yod' verbs are these: יָטַב *to be good* (of which, in Qal, only the imperfect is used), יָנַק *to suck*, Hi. *suckle*, יָרַץ *to awake* (only used in Qal imperfect), יָשַׁר *to be straight, right*, יָצַר *to form*, [יָלַל] Hi. *to hawl*, [יָמַן] Hi. *to go to the right*.

1. Qal is inflected as in the strong 'Pe Waw' verbs (188, III. a).
2. Throughout Hiphil, the ' quiesces in – : see the paradigm.
3. Niphal and Hophal are not used.

Forms like יִישְׂרוּ Prov. 4 : 25, יִיָּלַל Is. 15 : 2, 3, &c. are anomalous and likewise rare.

Exercise 47.

נֶשֶׁת teat, breast : אוֹלֵי if not, unless ; (פָּרַד) expand ; נִזְ. שְׂמאל left (side) ;
 אֲנִי perhaps separate self north

1 שָׁבוּ בָּאָרֶץ וַיֵּיטֵב אֲלֵכֶם : 2 הִנְעֲרָה אֲשֶׁר תֵּיטֵב בְּעֵינַי הַפְּלֹךְ
 3 עָתָה יִרְעֵתִי בִּי-יֵיטֵב יְהוָה לִי : 4 לָמְרוּ הֵיטֵב : 5
 6 הֵיטִיבוּ דְרָכֵיכֶם : 7 יֵיטֵב אֱלֹהִים אֶת-שֵׁם
 8 דְּרָשׁוּ הַשְּׂפָטִים הֵיטֵב : 9 אֶסְפְּדָה וְאֵילִיָּהָ :
 10 הֵילִילוּ בִּי קָרוֹב יוֹם יְהוָה : 11 הֵילִילִי שְׁעָרֶיךָ וְעַקְי-עִיר : 12
 13 תִּינָקוּ וּשְׁבַעְתֶּם : 14 שֵׁר מְלָכִים תִּינָקִי : 15
 אֶלְךָ וְקִרְאתִי לְךָ אִשָּׁה מִיִּנְקַת מִן הָעִבְרִית וְתִינָקֶיךָ לְךָ אֶת-
 הַיָּלֶד : 16 הֵילִיבִי אֶת-הַיָּלֶד הַזֶּה וְהִינְקֵהוּ : 17 אוֹלֵי יִשָּׁן
 הוּא וַיִּקְיֵן : 18 וַיִּקְיֵן פָּרְעָה וְהֵנָּה חָלוֹם : 19 אוֹלֵי יִישְׂר בְּעֵינַי

הָאֱלֹהִים : וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֶפְר מִן־הָאָדָמָה :
 הַפֶּדֶר׃ נָא מַעֲלִי אִם־הִשְׂמַאל׃ וַאֲמַנָּה : הִיטְבַּת חֶסֶדְךָ
 הָאֲחֵרוֹן מִן־הָרִאשׁוֹן׃ לָכֵן אֲתַנּוּ וְהִטְבַּנּוּ׃ לְךָ :

^a See 161, *Obs.* ^b See 32, 1. ^c See 117, 3. ^d See 155, *a.* ^e See 125, 5. ^f See 73, 1. ^g See 159, *a.* ^h See 45. 'and shall call' (158). See also 192. ^k 'a nurse.' See Construction 1, at the end of 139; also 171, *Obs.* 5. ^l See 142, *b.* ^m See 187, *Obs.* ⁿ See 177, *C.* ^o See 48. ^p 'If [thou wilt go to] the left, then (161, *Obs.*, *e*)...' ^q See 158.

Write in Hebrew

1. Who will form for himself (for him) an image? 2. What (105, *Note*, 6) will thine hands (64, *b*) form? 3. Thine enemies shall not again awake from their sleep. 4. In the morning they howled, and we awoke. 5. Let us lament and howl, for our sister will not again awake from her sleep. 6. Perhaps our words may please (be good in the eyes of) the king, so that (161, *d*) he will save us. 7. If thou wilt go with me, then I shall do thee good. 8. Even though thou wilt do me good, I shall not go with thee. 9. Send away the child and its nurse, after it is born. 10. The mother has suckled her son. 11. This woman will not be able to suckle her child. 12. Let us go to the right.

VERBS 'AYIN WAW' AND 'AYIN YOD.'

190. General Remarks. A Waw or Yod, occurring as the middle radical of verbs, may (*a*) quiesce in the vowel *u* or *o*, or *i*, since these are homogeneous (13, *Obs.* 1). (*b*) The Waw or Yod, in presence of a vowel differing from it in kind, but yet characteristic of the form, may disappear.

Thus (*a*) we have קוּם in the Qal absolute infinitive, and קוּם in the passive participle, for קוּם (qā-wōm) קוּם (qā-wūm). Again (*b*) we have קָם in the 3rd. sing. perfect Qal for קָנַם, קָת, קָוַת *he died*, בָּשׁ for בּוּשׁ *he was ashamed*, רָב for רִיב *he contended*.

Obs. 1. In place of the ordinary participle Qal, another (adjectival) form is used; thus רָץ *running*, מָת *dying, dead* (128, *a*).

Obs. 2. Verbs 'Ayin Yod' and 'Ayin Waw' include those only whose mid-radical is weak, as just described. A few verbs keep the Yod or Waw as a strong consonant, and so far are quite regular, as **אֶיְנָב** to be an enemy, **אֶיְנָשׁ** to languish, **אֶיְנָר** to become pale, **אֶיְנָר** to expire: this always holds in the case of verbs which are likewise 'Lamed He'; as **אֶיְנָר** to live, **אֶיְנָר** to be, **אֶיְנָר** (*Pi.*) to command.

Obs. 3. Verbs 'ע are few, and differ from verbs 'ו'ע only in Qal. Some verbs have both ' and ו forms, as **אֶיְנָב** and **אֶיְנָב** to put, place, set.

191. Special Remarks. 1. The ground-form of Verbs 'ע and 'ו'ע is not the third pers. sing. perfect of the Qal (109), but its *construct infinitive*, which takes the vowel י (or ו-). As in the common verb, the future and imperative resemble it.

Perhaps this י of the construct infinitive has been assumed to make a difference between it and the absolute.

2. The *tone* falls regularly on the *root-syllable*, except (a) when it is assumed by the heavy affirmatives **אֶיְנָב**-, **אֶיְנָשׁ**-, or (b) by the helping vowels (see 5 and 6, below) י and ו-; (c) or when retracted, as in the imperfect Qal or Hiphil (see 8, below), or (d) thrown to the end by Waw Conversive of the Perfect (159, b); also (e) in the case of the participles.

Accordingly **אֶיְנָב** means *she stood*, **אֶיְנָב** is the feminine participle, *standing*, **אֶיְנָב** and *she will stand*.

3. Except in Niphal, which takes י (and keeps it throughout), the vowel-endings of the Perfect are as in the common verb.

4. Preformatives *lengthen* the vowel they would regularly take; but Qal and Niphal perfect take Qāméz for short Hiréq.

Thus, in Hiphil, **אֶיְנָב**, **אֶיְנָשׁ** stand for **אֶיְנָב**, **אֶיְנָשׁ** &c.

5. In the Perfect of Niphal and Hiphil, when the root-part would regularly take Sh^{wa}, Hólém is used instead, in order to preserve the stem-vowel, which, however, may be changed (for euphony) to י.

Thus for **אֶיְנָב**, we have both **אֶיְנָב** and likewise **אֶיְנָב**; while **אֶיְנָב** is for **אֶיְנָב**.

6. Under the same conditions, the *Imperfect Qal* with י, and that of Hiphil with ו-, either (a) preserve these vowels by assuming ו- in a succeeding syllable; or (b) letting Sh^{wa} remain, these vowels change to י and ו- respectively. The lengthened form is generally found in Qal, the shortened in Hiphil.

Thus, in the Qal, we find forms like **אֶיְנָב** and **אֶיְנָב**, but in the Hiphil **אֶיְנָב** rather than **אֶיְנָב**.

7. Instead of forming Piël, Pual, and Hithpaël, these verbs, repeating the third radical, prefer Pilel, Pulal, and Hithpalel (see the paradigm) : sometimes-Pilpel is found, קָמַקְמַם.

8. (a) In the Qal, from the Imperfect יָקִים we derive the jussive form יָקִם *let him arise* ; with Waw Conversive (retracting the tone, 162, 5), וַיָּקִם (25, 2, A, 4) *and he arose* ; but in Pause (45) the tone and the old vowel are restored, hence וַיָּקִם. (b) In Hiphil, similarly, from יָקִים we make the Jussive form יָקִם *let him raise*, with Waw Conversive וַיָּקִם *and he raised* ; but in the 1st pers. singular the full form is mostly retained, as in וַאֲקִים *and I raised*.

Obs. An aspirate, from its strong preference for *a* sounds (12), may obliterate distinctions between forms like those just given. Thus, וַיָּסַר (from סִיר) may either be Qal (for וַיָּסַר) *and he turned (himself) aside*, or Hiphil (for וַיָּסַר) *and he removed (trans.)*.

Note. Abnormal forms are זָרִי (for זָרִי) *they are estranged*, Psalm 58 : 4 ; תָּחוּם (for תָּחוּם), Deut. 7 : 16 ; 13 : 9 ; Ezek. 7 : 4, 9 &c.

Constructions to be noted—

- (a) שָׁכַב שׁוּב *lie down again (lit. return, lie down)* 1 Sam. 3 : 5.
 (b) אָשׁוּב וְלָקַחְתִּי I shall take back again (*lit. I shall return and take*) Ho. 2 : 11.
 (c) וַיִּשָׁב וַיִּשְׁכַּב *and he lay down again (and he returned and lay down)* 1 K. 19 : 6.
 (d) לֹא אֲשׁוּב לְשַׁחַת I shall not again destroy (return to destroy) Hos. 11 : 9.

See p. 157, and (on the general principle regulating such constructions) 200.

Exercise 48.

שׁוּב to return <i>intr.</i> ;	רָם to be high ; <i>Hi.</i>	מוֹשׁ give way, move	מָקַח purchase,
<i>Hi.</i> restore, send back	רָם raise, lift up, ex-	מוֹט totter, shake	מָקַח thing bought
מוֹת to die, <i>perf.</i> and	אֲלֹם alt ; <i>Pilel</i> exalt	בוּשׁ be ashamed, <i>perf.</i>	יָלִיד born ; a
<i>part.</i> מָת ; <i>Hi.</i> put	[בּוֹן] <i>Hi.</i> establish,	בוּשׁ, <i>impf.</i>	בֵּן son
to death ; <i>Pilel</i> slay	שָׁטַח set up ; <i>Ni.</i> to	תָּרַח timid, afraid	עָרְלָה foreskin
קוּם to arise, stand	קָם be established	רִיב to contend ; <i>Hi.</i> id.	(25, 2, A, 1)
פּוֹץ to be scattered ;	בָּטַח trample, tread	בִּין to understand ;	גִּיל exult, rejoice
<i>Hi.</i> scatter	[עוֹר] <i>Hi.</i> to awake,	<i>Hithpalel</i> id.	זָמַם to plan, pur-
סִיר to turn aside, de-	אֲרוּם arouse ; <i>Ni.</i> be a-	אֲלֹם dumb	פָּסַח pose, propose
<i>part.</i> ; <i>Hi.</i> remove <i>tr.</i>	רוּם roused ; <i>Pilel</i> stir	זָכָר male	שֵׁשׁ, שׂוֹשׁ to be glad
עֲטָרָה crown, diadem	אֲרוּם up, arouse	מוֹל to circumcise .	[קוֹץ] <i>Hi.</i> awake

1 שׁוּב וְהָשִׁיב אֶת-אֲחִיד עִמָּךְ : 2 הָשִׁיב אֶשְׁת־הָאִישׁ וְאִם-

אֵינְךָ מֵשִׁיב דַּע בִּי-מוֹת תָּמוֹת : 3 יִשְׁב־נָא עִבְדְּךָ וְאִמַּת בְּעִירי :

4 קוֹמָה וְנִשְׁוֶבָה אֶל-עַמָּנוּ: 5 נָם הָעַם מִן-הַמְלַחְמָה וְגַם-
 הַרְבֵּה נָפַל מִן-הָעַם וַיָּמָתוּ וְגַם נִשְׁאוּל וַיְהוֹנָתָן מֵתוּ: 6 בָּנִים
 לֹא יוֹמָתוּ עַל-אֲבוֹת: 7 עֶמְד-נָא עָלַי וּמַתַּנִּי: 8 מַתַּתִּי אֶת-
 מְשִׁיחַ יְהוָה: 9 וְרִים קָמוּ-עָלַי לֹא שָׁמוּ אֱלֹהִים לְנַגְדָם: 10 יָקוּם
 אֱלֹהִים יִפּוּצוּ אוֹיְבָיו וַיְנוֹסוּ מִשְׁנֵאֵיו מִפְּנָיו: 11 רוּחַ יְהוָה סָרָה
 מֵעַם שָׂאוּל: 12 גַּם אֶת-יְהוּדָה אָסִיר מֵעַל פְּנֵי כַּאֲשֶׁר הִסִּירְתִּי
 אֶת-יִשְׂרָאֵל: 13 לֹא תוּכַל לָקוּם לְפָנַי אִיְבִיד עַד-הִסִּירְכֶם
 הַחֶרֶם מִקְרַבְכֶם: 14 כְּבָרִי מֵעַלִּי הַפְּשִׁיט וַיָּסֵר עֶמְרָת רֵאשִׁי:
 15 עַל-הָרִי אֲבוֹסָנוּ וְסָר מֵעֲלֵיהֶם עָלוּ וְסָבְלוּ מֵעַל שִׁכְמוֹ
 יָסוּר: 16 תָרוּם יָדְךָ עַל-צָרֶיךָ: 17 עַל-מֵי הַרִימוֹת קוֹל: 18
 צָדְקָה תָרוּם גּוֹי: 19 יְמִין יְהוָה רוֹמְמָה: 20 רִמְמוֹי יְהוָה
 אֶלְהִינוּ: 21 אִם-נֹס נָנוּס לֹא יִשְׁיִמוּ אֵלֵינוּ לֵב: 22 נָסְנוּ שֵׁם
 לְעִזּוֹרָה: 23 הַמְמַלְכָה נִכְוָנָה בִּיד שְׁלֹמָה: 24 לֹא תִכּוֹן אֶתָּה
 וּמַלְכוּתְךָ: 25 הָעִירָה וְהַקִּיצָה לְמִשְׁפָּטִי: 26 אִישׁ שָׁכַב וְלֹא
 יָקוּם עַד-בְּלָתִי שְׁמַיִם לֹא יִקִּיצוּ וְלֹא יַעֲרוּ מִשְׁנַתָּם: 27 עוֹרְרָה
 אֶת-גְּבוּרָתְךָ: 28 הָהָרִים יִמְוָשׁוּ וְהַגְּבָעוֹת תִּמְוָטְיֶנָה וְהַסָּדִי מֵאֶתְךָ
 לֹא יִמְוָשׁ וּבְרִית שְׁלוֹמִי לֹא תִמוּט: 29 גַּם מִמְצָרִים תִּבְשִׂי
 כַּאֲשֶׁר בִּשְׁתַּיִם מֵאֲשׁוּר: 30 יִבְשׁוּ רִדְפֵי וְאֵל-אִבְשָׁה אֲנִי: 31
 מִי-הוּא יָרִיב עִמָּדִי: 32 מְדוּעַ אֵלָיו רִיבוֹת: 33 אִישׁ אֶל-יָרִיב
 וְעִמָּךְ כְּמַרְיָבִי כְהֵן: 34 רִיבָה רִיבְךָ: 35 מִי-יֵרָא וְחָרַד יִשָּׁב:
 36 מִי הָאִישׁ הַחֲכָם וַיִּבֶן אֶת-זֹאת: 37 מִי שֵׁם פֶּה לְאָדָם אוֹ
 מִי-יִשׁוּם אֶלֶם: 38 שְׁמַתִּי חוֹלֵם גְּבוּל לַיָּם: 39 מִזְקָנִים אֶתְבוֹנִן:
 40 זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם הַמּוֹלֵם לָכֶם פֶּל-זָכָר:
 וּבֶן-שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם הַמּוֹלֵם יִלְוֵד בֵּיתְךָ וּמִקְנֵת

בְּסַפְּדָךְ : וַיִּמַּל אַבְרָהָם אֶת־בְּשָׂר עַרְלָתָם : וְאַבְרָהָם בְּנֵי־תַשְׁעִים
וַתִּשַׁע שָׁנָה² בְּהַמְלוֹ אֶת־בְּשָׂר עַרְלָתוֹ : בְּעָצָם² הַיּוֹם הַזֶּה נִמְּלו
אַבְרָהָם וַיִּשְׁמַעֲאֵל בְּנֹו : וְכָל־אֲנָשִׁי בֵיתוֹ נִמְּלוּ אִתּוֹ : 41 שׁוּשׁ
אֲשִׁישׁ בִּיהוָה תִּגַּל נַפְשִׁי בְּאֱלֹהֵי : 42 גַּלְתִּי בִירוּשָׁלַם וַשִּׁשְׁתִּי
בְּעַמִּי : 43 יָשׁוּב יְהוָה לְשׁוּשׁ עָלַיךָ לְטוֹב כַּאֲשֶׁר שָׁשׁ עַל־
אַבְתָּיךָ : 44 אֲשׁוּב וְרַחֲמַתִּים : 45 וַיֵּשֶׁב וַיִּשְׁלַח מְלֹאכִים : 46
שָׁבַתִּי וּמַמְתִּי לְהִיטִיב אֶת־ירוּשָׁלַם : 47 לֹא תָשׁוּב לְלַכֵּת בְּדַרְךָ
הַזֶּה : 48 שׁוּב מִל־אֶת־בְּנֵי יִשְׂרָאֵל שְׁנִית :

^a See 25. ^b See 120, *a*. ^c See 125, 5. ^d Contracted from מוֹתַתִּי :
50, 1. ^e See 168, 1, *b*. ^f Job 19 : 9. ^g See 135, *Obs.* 1. ^h Is. 14 : 25.
ⁱ See 132, *Obs.* 4. ^k See 19, 4. ^l See 29. ^m 'set heart on' *i. e.* care much
for... ⁿ See 112, 2. ^o Job 14 : 12. ^p 'because of...' ^q See 126, *Obs.* *a*.
^r See 87, *Obs.* ^s Hos. 4 : 4. ^t 'Whoever...' (87, 1, *a*). Jud. 7 : 3. ^u See
161. ^v Supply 'as.' ^w See 155, *a*. ^x See 125, 4. ^y See 167, *Note*.
^z See 147, 3. ¹ See 105. ² See 137, *Note* 2.

Write in Hebrew

1. Let us return from our evil ways, for why should we die? 2. If ye will not restore my golden crown (83, 1 and 80, 2), ye shall surely be put to death. 3. Let us lift up our voice, and exalt the God of heaven (see 17 and 20, above). 4. Do not return to thy land, lest thine enemies kill thee. 5. Do not kill the fugitives (the fleeing ones,—*partic.*). 6. Two shall put twenty to flight. 7. Let us flee from his face, lest we be put to death. 8. Stand up, and put to flight those who stand up (*part.*) against you. 9. Let us depart from evil, lest the Lord remove us, as he has removed the children of Israel from their land. 10. And the queen rose up against him, and removed (see 191, *Obs.*) his crown from upon him. 11. When I return unto thee, turn not away thy face from me. 12. When thou departest from his word, the Lord shall depart from thee. 13. We are quite ashamed of the man and his deeds, therefore give no heed (put not thine heart) to him. 14. Let us lie down again. 15. Why will ye again contend with him? 16. Your adversaries shall not awake again. 17. His kingdom shall not stand, nor shall his throne be established. 18. In the morning we awoke and arose (191, 8). 19. Do not again turn aside.

VERBS 'LAMED 'ALEPH.'

192. All the peculiarities of א"ל verbs are owing to the nature of the final radical, which is an *aspirate*, though weak, and (much more) a *quiescent*.

I. The 'Aleph, as an aspirate, prefers an *a* sound in the final syllable.

The א is not strong enough to secure this sound in every case, like Verbs 'Lamed Aspirate' (184): the *a* is only found in Qal imperfect and imperative, and Furtive Pataḥ (12, 2) is unknown.

II. As a quiescent, (a) א requires its vowel to be long.

(b) When, regularly, the third radical would take א, א refuses it, and then quiesces in the vowel that precedes, which (1) *after* the perfect is א, and (2) *in* the perfect is א; but *transitive* verbs take א in the perfect Qal.

Stative verbs follow rule 2; as מלאתי I am full, Jer. 6:11.

(c) 'Aleph having quiesced, affirmatives whose first letter is ת drop dagesh and sh^{wa}.

Thus, we have מוצאת, מוצאת, for מוצאת, מוצאת.

Obs. 1. א is sometimes dropped, as in מוצתי, Num. 11:11.

Obs. 2. The Qal participle feminine mostly assumes the form מוצאת (for מוצאת) seldom מוצאת or מוצת.

Obs. 3. 'Aleph assumes its consonantal force before the pronominal affixes; thus מוצתי, מוצתי.

For additional remarks on these verbs, see 199.

193. Abbreviated construction (*constructio prægnaans*) or ellipsis results from the omission of either of two closely connected verbs—usually the second, and especially a verb denoting motion—which the reader must supply after considering the context, particularly a preposition following.

Thus, לא רשעתי מאליהי I have not acted wickedly (by departing, *i. e.* I have not wickedly departed, 200) from my God, Ps. 18:22; יפחדו אליהוהו they shall tremble (*i. e.* come with fear, come trembling) to Jehovah, Hos. 3:5; כל העם חדרו אחריו all the people trembled (as they went) after him, or followed him trembling, 1 Sam. 13:7; לא מלאו אחרי לאו מלאו אחרי לאו they did not fully follow me, *lit.* fill up (to go) after me, Num. 32:11, 12.

Exercise 49.

מָצָא to find	1 מָצָא II. to meet,	בָּלַמָּה shame, insult,	1 יָצָא to go out, go forth
חָטָא to sin	happen	רָשָׁע reproach	1 בּוֹא to come, enter; go
קָרָא I. to cry,	[קָנָא] <i>Pi.</i> be zeal-	נָשָׂא to lift up, bear,	[בָּמַר] <i>Pi.</i> to search for
call; read	ous, jealous	carry; pardon	גָּרַר diadem, crown

1 מְצָאִי^a מְצָא חַיִּים^b: 2 אֵיךְ שִׁנְאַתִּי מוֹסֵר: 3 לֹא תִשְׁנֵא
 אֶת-אֲחִיךָ בְּלִבְבְּךָ: 4 אֶהְבֵּת צְדָקָה וְתִשְׁנֵא רָשָׁע: 5 הוּא לִנְי
 בִּי חֲטָאנוּ: 6 לָמָּה תִּחְטָא בְּדָם נָקִי: 7 הַנֶּפֶשׁ הַחַטָּאת
 הִיא^a תְּמוּת: 8 קָרָאתִי וְתִמְאַנּוּ: 9 הֲלוֹךְ וְקָרָאתִי אֶת-הַדְּבָרִים
 הָאֵלֶּה: 10 קָרָא לְאֹמֵר קִנְיָתִי לִירוּשָׁלַם: 11 אֶל-תִּקְרָאנָה לִי
 נַעֲמִי^a קָרָא^b לִי מָרָא: 12 כָּל־מָוֶת^c גּוֹיִם נִשְׁאַתֶּם: 13 כִּי
 תִדְרֹשְׁנִי כָּל-לִבְבְּכֶם וְנִמְצָאתִי^m לָכֶםⁿ: 14 אִם-אֲמַצָּא בְּסָדֵם
 חֲמִשִּׁים צְרִיקִים וְנִשְׁאַתִּי^m לְכָל-הַמְּקוֹם בְּעִבְרֵם: 15 מָחָר נִצָּא
 אֵלֵיהֶם: 16 יִצְאָתִי לְקָרָאתֶךָ וְאֲמַצָּא^p: 17 הַבּוֹן לְקָרָאת
 אֱלֹהֶיךָ: 18 לִזְבַּח לַיהוָה בָּאתִי הִתְקַדְּשׁוּ וּבָאתֶם^q אֵתִי בְּנִיח:
 19 טוֹב בְּעֵינַי צֵאתֶךָ וּבֵאתֶךָ אֵתִי כִי לֹא מְצָאתִי בְךָ רָעָה: 20
 לֹא אוֹכַל^r עוֹד לְצֵאתָ וּלְבוֹא^s: 21 אֲבַקֵּר אֶת-צֵאֲנִי וְהוֹצֵאתִים
 מִן-הָעַמִּים וְהִבִּיאוֹתִים אֶל-אֲדָמָתָם: 22 חָרַב^t יִרְאֲתֶם וְחָרַב
 אָבִיָא עֲלֵיכֶם: 23 כִּי^r תִצָּא לְמַלְחָמָה עַל-אִבְיָךְ לֹא תִירָא
 מֵהֶם: 24 מֵה-חֲטָאתִי לָךְ כִּי-הִבַּאת עָלַי חֲטָאָה גְדֹלָה: 25
 וְאֵת הָאֵלֶּה הִיוֹצֵאת עַל-פְּנֵי כָל-הָאָרֶץ: 26 מִלְּאֲתִי אַחֲרֵי
 אֱלֹהֵי: 27 חֲלַלְתָּ לָאָרֶץ נִרוֹ: 28 שִׁפְטוּ יְהוָה מִיַּד אִבְיוֹ:
 29 יִרְבֵּי יְהוָה אֶת-דִּרְבֵּי וְיִשְׁפְּטֵנִי^w מִיַּד^x: 30 קִשְׁתָּ^y וְחָרַב
 וּמַלְחָמָה אֲשַׁבּוֹר^x מִן-הָאָרֶץ:

¹ For some of the more important forms arising from these verbs, see the general vocabulary at the end.

^a See 74, 2. ^b See 143, 2, c. ^c See 19, 4. ^d See 91, III. c, 3. ^e See 125, 4. ^f See 159, b, 5. ^g *i. e.* pleasant. ^h See 113, b. ⁱ *i. e.* bitter : see Ruth 1 : 20. ^k See 55. ^l See 117, 5. ^m See 160, d. ⁿ See 167, Note. ^o See 24, 5, 6. ^p See 180. ^q See 158. ^r See 117, 2. ^s See 103, 4. ^t Supply 'and cast,' or 'by casting' (193); Ps. 89 : 40. ^u Supply 'and delivered him.' 2 Sam. 18 : 19. ^v See 191, 8. ^w Supply 'by delivering me.' 1 Sam. 24 : 16. ^x Supply 'and cast them.' Hos. 2 : 20.

Write in Hebrew

1. What evil have ye found in me, that ye hate me? 2. Woe to you, for ye have sinned! 3. O ye daughters of Jerusalem, if ye will go on hating (125, 2) instruction, ye shall not find favour in mine eyes. 4. If we have found favour in thine eyes, let us go out to meet them. 5. We lifted up our voice and cried unto them, saying, Do not be afraid of us. 5. Fear God, but do not fear man. 7. Go ye out to meet him, and carry your youngest brother (156) with you. 8. We have been very zealous (125, 1) for thee, and have come to fight with thine enemies. 9. When ye go out (124) to seek your flock, I (112, 2) shall not go with you. 10. Ye have brought on us all this evil. 11. Why have ye not fully followed him? 12. Thou hast sinned (in taking) from his flock.

VERBS 'LAMED HE.'

194. Verbs designated 'Lamed He' are really (*a*) in general, Verbs 'Lamed Yod,' though (*b*) sometimes 'Lamed Waw.'

1. שָׁלוּ *to rest* is a true 'Lamed Waw,' though its imperfect takes a Yod, hence the form יִשְׁלוּ.

2. From these so-called 'Verbs Lamed He' must be distinguished those which have a consonantal ה as their third radical, and are thus really verbs 'Lamed Aspirate' (184), e. g. הִבִּיחַ *to be high*.

195. Rules. I. *When the third radical concludes the word*, it is retained, as Yod, only in the Qal passive participle; elsewhere, ה is used instead.

The vowel used with the concluding ה is always long: (1) in the perfect, it is *a*, as הִלָּחַ &c.; (2) in the participles and imperfects, *ay*, as הִלָּחֵ, הִלָּחֵ &c.; (3) imperatives take *ay*, as הִלָּחֵ &c. (4) Of infinitives absolute, (*a*) Qal takes *o*, הִלָּחֵ, forms like הִלָּחוּ and הִלָּחוּת being rare; (*b*) Hiphil and Hophal take *ay*, הִלָּחֵ, הִלָּחֵ; (*c*) Niphal and Piël take *ay* or *ay*, הִלָּחֵ and הִלָּחֵ, הִלָּחֵ and

נִלְהָ : no instance of Pual or Hithpaël occurs. (5) Infinitives construct regularly end in וֹת- , to which all suffixes are joined *simpliciter*; as רָאוֹת *to see*, בְּרָאוֹתִי *when I saw*, &c. Such forms as עָשׂוּ, עָשָׂה are exceptional.

II. But *when the root receives additions at the end*, Yod may (a) quiesce, or (b) disappear, or (c) remain.

(a) The Yod quiesces before affirmatives beginning with a consonant; if this be ׀, it takes no Dagesh. The vowel in which Yod quiesces is, (1) *after the perfects* (i. e. in the imperfect and imperative) ׁ. Of Perfects, Qal takes ׁ, Pual and Hophal always ׁ; the others may take either ׁ, or ׁ. See the paradigm.

(b) Yod mostly disappears before a vowel-letter in affirmatives; but in poetry, especially in pausal forms, it is frequently retained: e. g. הִסְמָו *they trusted*, but הִסְמָוִי Deut. 32 : 37, הִסְמָוָה *she trusts*, Ps. 57 : 2; יִהְיֶה־יָיִן Ps. 36 : 8.

(c) In words without affirmatives, but taking *affixes*, the third root-letter and its vowel disappear; as רָאָה *he saw them*, תִּרְאֵנִי *thou shalt see me*, &c.

Obs. 1. The Hiphil perfect sometimes takes ׁ in the first syllable; hence הִרְאָהָ *he showed*.

Obs. 2. The Qal active participle feminine from פָּרַה is often פִּרְיָה rather than פָּרָה. (See p. 38, foot-note).

Obs. 3. Through the influence of an aspirate, different parts of the same verb sometimes become identical in form: thus יַעֲלֶה may either be Qal (*he shall go up*) or Hiphil (*he shall bring up, offer a sacrifice*). Cf. 191, Obs.

196. (a) A common mode of making an oath or a strong asseveration is found, fully expressed, in such a passage as 2 Kings 6 : 31; הַיּוֹם כִּי-יַעֲשֶׂה-לִּי אֱלֹהִים וְכֵן יוֹסֵף אִם-יִעְמֹד רֹאשׁ אֱלִישֶׁע עָלָיו הַיּוֹם *So let God do to me, and so let him add, if...* Cf. 1 Sam. 3 : 17. But the introductory declaration is often left to be understood, as in Job 27 : 4, so that (1) if the proposition commences at once with אִם, it must be regarded as a strong negative (*Assuredly...not*), 1 Kings 1 : 51; 2 : 8. Such asseverations are even represented as made by God; see Num. 14 : 30, 1 Sam. 3 : 14, Ps. 89 : 36; 95 : 11. On the other hand, (2) in abbreviated propositions of this kind, אִם לֹא must be viewed as strongly affirmative; thus 1 Kings 20 : 23, 25, אִם-לֹא נִתְּוֹק מִקֶּהָם *we shall certainly be stronger than they*.

(b) Another strongly affirmative particle is כִּי (perhaps originally preceded by 'I swear') which may be rendered *assuredly, certainly*; see Gen. 18 : 20, Exod. 4 : 25, Josh. 2 : 24, Ruth 1 : 10, 1 Sam. 10 : 19; 12 : 12; 26 : 16; 29 : 6, 2 Sam. 2 : 27, Is. 15 : 1, Jer. 22 : 22; sometimes אִם כִּי as 1 Sam. 26 : 10.

(c) Other introductory formulæ, in strong affirmations, are (1) לִי מִלִּיָּהָ *far be it from me.....* which, however, is often followed by an infinitive; and (2) אֲנִי חַי *As I live* (חַיָּהָ *as thou livest* &c.).

Note. Certain constructions of the verb הָיָה *to be* with לְ require consideration here. 1. Followed by a common noun, the expression frequently means *to become*, as Jer. 20 : 7 הַיִּיתִי לְשֹׂחֵק I am become a laughing-stock; 1 Chr. 17 : 22 הָיִיתָ לֵהֵם לֵאלֹהִים thou becamest their God; see also Gen. 2 : 7, 24; 17 : 16; Ex. 4 : 3, 4 &c. : hence—through the Septuagint—the Hebraism found in the New Testament, εἶναι εἰς for γενέσθαι Matt. 19 : 5 &c.

2. Followed by לְ with an infinitive, it may indicate (a) what is determined, fixed, in the future; as Is. 5 : 5 יְהִי לְבָעַר הַיְהִיָּה he is to be consumed (124, Rem. 3) *i. e.* he is destined to be destroyed; similarly Deut. 31 : 17 יְהִי לְאָכַל. But הָיָה may be omitted, and the simple infinitive then comes to mark future certainty, as in Is. 38 : 20 יְהוָה לְהוֹשִׁיעַנִי יהוָה [is] to save me, and in 21 : 1, where תִּלְוֶה signifies *it shall sweep along*, Eccl. 3 : 15 אֲשֶׁר לְהִיֹּת that which is to be; see also Hos. 9 : 13 &c. (b) The construction may mark immediate futurity, as in Gen. 15 : 12 וַיְהִי הַשֶּׁמֶשׁ לְבוֹא and the sun was about to go down; it may further (c) convey the idea of necessity, obligation, or duty, as in Is. 5 : 4 מַה-לַּעֲשׂוֹת what is to be done? Cf. 10 : 32; Job 30 : 6. (d) In late Hebrew, the combination may be a mere circumlocution for the imperfect; as 2 Chr. 26 : 5 וַיְהִי לְדַרְשׁ אֱלֹהִים and he sought (continued to seek) God. But this construction should not be imitated.

Exercise 50.

דָּמָה to be like; *Pi.* תִּירוֹשׁ new wine פָּרָה to be fruitful יָשָׁה to drink; *Hi.* liken; think, purpose בָּכָה to weep זָנָה commit adultery *used is* הִשְׁתַּקָּה הָיָה רָאָה to see; *Ni.* to be יָצָהרָה fresh oil הָלָה to go up; *Hi.* כַּמֶּלֶךְ camel כָּמִילִים seen, appear; *Hi.* to רָבָה to be numerous, increase שָׂמָה a waste, ruin cause to see, show הִשְׁמִיחָה (a sacrifice) מָנוּחָה rest, repose to be completed; שָׂדֵי Almighty נָגַב the South הִשְׁתַּחֲוָה (שָׁחָה) to *Pi.* to finish, consume בָּנָה to build מָרָה to rebel, *Hi.* id. בָּשָׂה bow, worship עָנָה to answer, reply פָּנָה to turn (self) אָרַב vapour, mist הִרְבָּה desolation

1 בָּאֲשֶׁר צִוָּה יְהוָה אֹתָם בֶּן עָשׂוֹ : 2 עֲשִׂיתִי כְכֹל אֲשֶׁר צִוִּיתָנִי : 3 מַה-זֹּאתָ עֲשִׂיתָ : 4 כְּסֹדִם הָיִינוּ לַעֲמֹרָה דְּמִינוּ : 5 בָּאֲשֶׁר דְּמִיתִי לַעֲשׂוֹת לָהֶם כֵּן אֲעִשֶׂה לָכֶם : 6 רָאוּ רְאִינוּ כִּי-הָיָה יְהוָה עִמָּךְ : 7 רָאִי מַה-תַּעֲשִׂי כִּי-בָלַתָּה הַרְעָה אֶל-אֲדֹנָיִנוּ : 8 מַעֲשִׂים אֲשֶׁר לֹא-יַעֲשׂוּ עֲשִׂיתָ עִמָּדִי : 9 בְּיוֹם הַהוּא נָאִם יְהוָה אֲעַנֶּה אֶת-הַשָּׁמַיִם וְהֵם יַעֲנֵוּ אֶת-הָאָרֶץ : וְהָאָרֶץ תַּעֲנֶה אֶת-הַדָּגָן וְאֶת-הַתִּירוֹשׁ וְאֶת-הַיִּצְהָר וְהֵם יַעֲנֵוּ

את-יזרעאל: 10 באֲשֶׁר הָיִיתִי עִם מֹשֶׁה אֶהְיֶה עִמָּךְ: 11 אֶל-
תִּסְפֹּף רְאוֹת פָּנָי כִּי בְיוֹם רֵאִתְךָ פָּנָי תִּמְוֹת: 12 אֶל-תִּבְכּוּ לְמַת
בְּכּוֹ בְכוֹ לְהִלָּךְ כִּי לֹא יֵשׁוּב עוֹד וְרָאָה אֶת-אֶרֶץ מוֹלְדֹתוֹ:¹³
13 בְּרִבּוֹת רְשָׁעִים יִרְבֶּה-פֶּשַׁע: 14 אֶל-מִי תִפְנֶה: 15 וְאַתֶּם
הָרִי יִשְׂרָאֵל הִנְנִי אֵלֵיכֶם וּפְנִיתִי אֵלֵיכֶם וְהִחַרְבוֹת תִּבְנִינָה
וְהִרְבִּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה וּרְבוּ וּפְרוּ: 16 הִרְבֶּה אֶרְבֶּה
אֶת-יזְרַעְךָ: 17 אֵל שְׂרֵי יִבְרָךְ אֶתְךָ וַיִּפְרֹד וַיִּרְבֶּךָ וְהָיִיתָ לְקַהֲל
עַמִּים: 18 הִנְנִי מִפְרֹד וְהִרְבִּיתִיךָ: 19 עֲבַד הָיִיתָ בְּאֶרֶץ מִצְרַיִם
וַיִּפְרֹד יְהוָה אֱלֹהֶיךָ עֲלֶיךָ אֲנֹכִי מִצְוֹךְ אֶת-הַדָּבָר הַזֶּה הַיּוֹם:
20 קוּם עֲלֶה בֵּית-אֵל^m וְשֶׁב-שָׁםⁿ וַעֲשֵׂה-שָׁם מוֹבַח לְאֵל הַנְּרָאָה
אֱלֹהֶיךָ בְּבִרְחֹךְ מִפְּנֵי אַחִיד: 21 עֲלוּ²¹ זֶה בְּנֹגֵב וְעֲלִיתֶם אֶת-
הָהָר וְרֵאִיתֶם אֶת-הָאָרֶץ מֵהַהוּא: 22 לֹא אֲבִיתֶם לַעֲלוֹת
וּתְמַרוּ²² אֶת-פִּי יְהוָה: 23 שֵׁם תַּעֲלֶה עֲלֵתִיךָ וְשֵׁם תַּעֲשֶׂה כָל
אֲשֶׁר אֲנֹכִי מִצְוֹךְ: 24 אֶת-הַפֶּרֶ הַעֲלֶה עַל-הַמִּזְבֵּחַ הַבְּנוּי:
25 שְׁתֵּה וְגַם-גַּמְלִיד אִשְׁקָה: 26 אֵד יַעֲלֶה מִן-הָאָרֶץ וְהִשְׁקָה
אֶת-כָּל-פְּנֵי הָאֲדָמָה: 27 הִרְאִיתָ עִמָּךְ קִשְׁתָּ הִשְׁקִיתָנוּ יַיִן
תַּדְעֶלָה: 28 עַד יָדוּ נַטוּיָה: 29 מִדּוּעַ עֲשִׂיתָן הַדָּבָר הַזֶּה
וּתְחַיִּין אֶת-הַיְלָדִים: 30 זֹאת נַעֲשֶׂה לָהֶם וְהַחִיָּה³⁰ אוֹתָם וְלֹא
יְהִי עָלֵינוּ קֶצֶף: 31 אִם-לֹא בְּתִים רַבִּים לְשִׁמָּה יְהוּ: 32
אִם-לֹא בְּכִיתִי לְקִשְׁתֵּי-יּוֹם: 33 חִי אֲנִי אִם-עֲשִׂיתָה סֹדִם בְּאֲשֶׁר
עֲשִׂיתָ: 34 אִם-אַתֶּם תִּבְאוּ אֶל-הָאָרֶץ: 35 נִשְׁבַּעְתִּי בְּאִפִּי אִם
יִבְאוּ אֶל-מְנוּחָתִי: 36 חֲלִילָה לִּי אִם-אֶצְדִּיק אֶתְכֶם: 37
חֲלִילָה לִּי מִעֲשׂוֹתֵי זֹאת: 38 וַיִּסְפֹּף יְהוָה לְהִרְאֶה³⁸ כִּי נִגְלָה
אֶל-שְׂמוּאֵל: 39 חִי יְהוָה כִּי אֲרָאָה אֵלָיו: 40 אֶת-יְהוָה² אֲשֶׁר

הַעֲלֵה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם בְּזִרְזָע נְטוּיָה^a אֶתוּ תִירָאוּ וְלוֹ
 תִּשְׁתַּחֲוּוּ : ⁴¹ כָּל-אֲשֶׁר בְּבֵיתִי רָאוּ לֹא הָיָה דָבָר אֲשֶׁר לֹא
 הִרְאִיתֶם : ⁴² זֶנֶה תִּזְנֶה הָאֶרֶץ מֵאַחֲרַי³ יְהוָה : ⁴³ אֲבָרְהֶם הִיוּ
 יְהִי לְגוֹי גְדוֹל : ⁴⁴ כָּל-הָעַם עָלוּ⁴ עָלָה וּבָבָה :

^a See 87, *Obs.* ^b See 195, I. 4, *α.* ^c 1 Sam. 25 : 17. ^d See 117, 9.
^e Hos. 2 : 23, 24. ^f See 188, B. 2 (p. 157). ^g See 125, 2. ^h See 135, 2.
ⁱ See Ezek. 36 : 8—11. ^k This is a special form of the Infinitive. ^l See
 195, II. ^m 'to Bethel : ' see 208, 1. ⁿ See 48, 2. ^o See 123, 2, *b.*
^p Num. 13 : 27. ^q 'rebelled against the command (*lit.* mouth) of...'
 page 139, foot-note. ^s See 105, *c.* ^t See 11, *c.* ^u See 117, 2. ^v See 66,
Obs. 6. ^w See 83, 2. ^x See 77, also the illustrations in 66. ^y See 122, 4.
 Josh. 9 : 20. ^z 'for him who is hard of day,' *i. e.* whose lot is hard ; Job 30 : 25.
¹ See 19, 4. ² See 55. ³ See 193. ⁴ See 125, 2, and foot of p. 157.

Write in Hebrew

1. Why have ye not done as I commanded you ? 2. Let us not weep here, but go up to see what should be done (*impf. Ni.*). 3. We went up to do to them as they have done to us. 4. All that thou hast commanded us, we shall do. 5. To whom shall we liken our Maker ? We have not seen Him, but He sees us (112, 2). 6. See what has been done. 7. Once (154, *b*) I appeared to them, but I shall not appear again. 8. Now show us what you saw when you went up to the top of the hill. 9. There let us build an altar, that we may offer our burnt-offerings to the Maker of heaven and earth (79, 4). 10. Let me go up to the top of the tower, that I may weep there alone. 11. Be ye fruitful, and increase, and fill the earth. 12. As the people have increased, so will their troubles increase. 13. Turn unto me, and let me see (or, that I may see) thy face. 14. What dost thou see (art thou seeing) ? Lo, I see (129) [men and women] weeping (*partic. pl. masc. and fem.*). 15. Why didst thou not turn to see what was done ? 16. I have finished commanding my servant ; but I know that he will not do (will not be inclined to do : 186) as I have commanded him. 17. As I live, I will turn to you (195) and multiply you exceedingly. 18. As thou livest, we have done as thou hast commanded us. 19. Far be it from us to offer burnt-offerings to idols. 20. Ye shall not see your native land again. 21. Ye shall not go up. 22. We have become thy servants. 23. Thy seed will become a multitude. 24. Do not become scoffers. 24. We went up from the well, drinking as we went.

VERBS 'LAMED HE' (CONTINUED).

197. In the Imperfect and Imperative, these verbs sometimes apocopate the ה, when, regularly, it would be the final letter in the form.

Thus *וַיִּצַו* and *he commanded*, *וַיֵּרָא* and *he appeared*, from *וַיִּרְאֶה, וַיִּצְוֶה, וַיֵּרְאֶה*.

Obs. 1. After the shortening, the tone is frequently retracted, and the word assumes a form like that of segolates: this is especially the case with Waw Conversive (162). Thus, we have *יָגַל* for *יִגְלֶה*; *יֵרָא* from *יִרְאֶה* *let him see*; *וַיִּפְּן* and *he turned*, *וַתִּפְּן* and *she turned*; *וַיִּרְבֵּ*, *וַתִּרְבֵּ* for *יִרְבֶּה*, *וַתִּרְבֶּה*; *וַיַּעַל* for *יַעֲלֶה*, and *וַיַּעַל* for *יַעֲלֶה*—the shortened form being ambiguous in this case also (cf. 195, Obs. 3), *וַיַּעַן* and *he answered*.

Obs. 2. Apocopated forms are sometimes left in a crude state, as *וַתִּשְׁתֵּה* *let her* (or, *thou shalt*) *drink*, *וַיִּפְתַּח* and *he opened*, *וַתִּבְכֶּה* and *she wept* (or, *and thou didst weep*), *וַיִּרְא* and *he saw* (Qal), or, *and he shoved* (Hiphil).

198. The verbs *וַיִּהְיֶה*, *וַתִּהְיֶה* (a) prefer *הָיָה* when vocal shewa occurs with the first radical, as in *וַהֲיִי* *be thou*, *וַהֲיִי* *to be*.

(b) Simple shewa is mostly used, however, with preformatives; thus *וַיִּהְיֶה* *וַיִּהְיֶה*; but *וַתִּהְיֶה* and *live*. (c) The shortened Qal imperfect is *וַיְהִי* (in pause *וַיְהִי*), with Waw copulative *וַיְהִי* and *let there be*, but with Waw Conversive *וַיְהִי* (in pause *וַיְהִי*) and *there was*, and *it came to pass*.

199. Relation of Verbs *וַיִּלְלֵהוּ* to Verbs *וַיִּלְלֵהוּ*. — In the Aramean, these two kinds of verbs have been confounded, and now constitute one class: in Hebrew also we can trace a like assimilating tendency: the forms are often interchanged.

I. Lamed Aleph verbs affect the features of verbs Lamed He:—

(1) They simply assume the others' vowel-points; as *וַיִּחַטְּ* *sinning*, Eccles. 8: 12 &c., *וַיִּמְלֵא* *he filled*, Jer. 51: 34; *וַיִּרְפְּאֵתִי* *I have healed*, 2 Kings 2: 21.

(2) They keep their own points, but take ה or י instead of א, as *וַיִּרְפֵּה* *heal thou*, Ps. 60: 4; *וַיִּמְלֵא* *he will fill*, Job 8: 21; *וַיִּקְרָא* *וַתִּקְרָא* 2 Sam. 1: 6.

(3) They take both the final consonant and the final vowel of verbs *וַיִּלְלֵהוּ*, as *וַיִּפְּלוּ* for *וַיִּפְּלוּ* *they shut up*, 1 Sam. 6: 10; *וַיִּצְמָה* *thou art thirsty*, (for *וַיִּצְמָאת*), see Ruth 2: 9.

II. More rarely do verbs *וַיִּלְלֵהוּ* assume the forms of *וַיִּלְלֵהוּ* verbs,

(1) In consonants, as *וַיִּשְׁנֵהוּ* *he changed*, 2 Kings 25: 29.

(2) In vowels, as *וַיִּשְׁעָהוּ* *I shall look*, Ps. 119: 117.

(3) In both vowels and consonants, as *וַיִּפְּרֵהוּ* *he shall bear fruit*, Hos. 13: 15.

III. With later writers and in poetry, the forms both of verbs $\text{ל}^{\text{ל}}$ and $\text{ה}^{\text{ל}}$ incline towards the Aramean, in which the imperatives, the imperfects and sometimes also the participles, mostly end with $\text{ה}^{\text{ל}}$ or $\text{ל}^{\text{ל}}$ or $\text{י}^{\text{ל}}$.

Thus, הָיָה *be thou* Job 37 : 6, תְּהִיָּה Jer. 17 : 17.

200. Two closely connected verb-forms are sometimes related in such a way that the first really modifies the second, which, though perhaps formally subordinate—the completion or continuation of the other—nevertheless presents the leading conception : hence the first (though it may be the only one which has the finite form,—chiefly Hiphil) must often be rendered either by an adverb or by a modifying expression, and only the second as a finite verb, even though it be mostly infinitive in form.

The examples already given under 188 and 191 should be studied anew, for the purpose of observing the syntactical devices adopted. The combinations are various. Thus (a) the second verb may be put in the construct infinitive, with ל , as לְהָשִׁיב אָפּוֹ *often did he turn back* (lit. multiplied to turn back) *his anger*, Ps. 78 : 38 ; לְשַׂאוֹל *thou hast asked a hard question* 2 Kings 2 : 10 ; לְעֲשׂוֹת *thou hast seen well*, Jer. 1 : 12 ; $\text{לְעֲמוֹקֵי לְעֵבֶר}$ *dwelling deep*, Jer. 49 : 8 ; $\text{לְמַה נִּחְבְּאתָ לְבָרֶחַ$ *why didst thou flee away secretly* (lit. hide thyself in fleeing)? Gen. 31 : 27 ; $\text{וַיִּתְנַגְּבּ הָעָם לְבוֹא}$ *and the people went stealthily*, 2 Sam. 19 : 4.

(b) The second verb may be in the construct infinitive without ל , as אֲרַחֵק *I would flee far away*, Ps. 55 : 8 ; $\text{וַיִּגַּן הַכְּיָבִי גִגָּן}$ *play skilfully* (lit. do well in playing), Is. 23 : 16 ; וַיִּצְגַע לְכַת *to walk humbly*, Micah 6 : 8.

(c) The two verbs may even be simply co-ordinate,—in the same 'mood,' as $\text{וַיֵּלֶךְ הוֹאִיל הַלֵּךְ}$ *he went willingly*, Hos. 5 : 12 ; $\text{וַיִּשְׁכַּחוּ מְעֵשָׂיו}$ *they quickly forgot his works*, Psalm 106 : 13 ; $\text{וַיִּפְלְטוּ מִיַּד הַמָּוֶלֶט}$ *escape quickly*, Gen. 19 : 22 ; $\text{וַיִּרְכַּב צֶלֶח רִכְבּוֹ}$ *ride prosperously*, Psalm 45 : 5 ; $\text{וַיִּשְׁבּוּ יְשִׁבּוּ לְשִׁבּוֹתָם}$ *sit ye down low*, Jer. 13 : 18 ; $\text{וַיִּשְׁבְּחוּ עֲמִיקוֹ שְׁחָתוֹ}$ *they have deeply corrupted*, Hosea 9 : 9 ; $\text{וַיִּשְׁלַח יְשִׁלַּח בְּיָמָיו}$ *and thou shalt come down on the third day*, 1 Sam. 20 : 19.

(d) The verbs may also be joined by Waw, either copulative, as $\text{וַיִּבְרָח וַיֵּלֶךְ}$ *come quickly* 1 Sam. 23 : 27, or conversive, as $\text{וַיִּבְרָח וַיֵּלֶךְ}$ 1 Sam. 4 : 14.

Exercise 51.

רָפָה sink, fall, de- מְאֹמָה anything [פָּלָא] *Ni.* be wonder- יָרָה to cast, throw
cline ; *Hi.* desist, (פָּקַד) *Pi.* cover, pardon ful ; *Hi.* make *Hi.* to throw ;
cease, let down [קָמַר] *Pi.* make haste, wonderful teach, instruct
 רָפָא heal ; *Pi.* id. be quick טַל dew [יָבַח] *Hi.* praise

1 וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר וַיֵּרָא אֱלֹהִים אֶת-הָאֹר

בִּי-טוֹב : 2 יְהִי^א שֵׁם יְהוָה מְבָרָךְ : 3 אֶל-תְּהִי יָדִי בּוֹ וְתִהְיֶה בּוֹ
 יַד פְּלִשְׁתִּים : 4 מִי זֶה אָמַר וְתִהְיֶה : 5 לֹא טוֹב הָיִיתָ הָאָדָם
 לְבָדוֹ : 6 דְּמִיתָ הָיִיתָ-אֵהְיָה כְמוֹךָ : 7 אַתּוֹ צִוִּיתִי לְהִיּוֹת נְגִיד :
 8 חוּמָה הָיָה עָלֵינוּ כְּלִימֵי הַיּוֹתֵנוּ עִמָּם רָעִים הֵצֵאָן : 9 לָךְ
 עֲמָנוּ וְהִיָּה-לָנוּ לְאָב : 10 מְמָרִים הֵייתָם עִם-יְהוָה : 11 לֹא
 עַל-הַלְחָם לְבָדוּ יְחִיהֵ הָאָדָם : 12 יְחִי הַמֶּלֶךְ^א : 13 מִי שָׁמַע
 קוֹל אֱלֹהִים כְּמָנוּ וְיָחִי : 14 זֹאת עָשׂוּ וְחִיו : 15 עָנָה פְּסִיל
 כְּאֹתָלוּ פָן-יְהִיהֵ חָכֵם בְּעֵינָיו : 16 אֶל-תֵּעַן פְּסִיל : 17 אֶל-יַעַל
 כְּלֵה-עָם : 18 הָעַל אֶת-הָעָם : 19 אֶל-תִּתֵּן אֶל-אֹן : 20 וְנִפְּן
 וְנָעַל : 21 אָנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרַיִם : 22 יַעַשׂ
 יְהוָה עִמָּכֶם חֶסֶד : 23 אֶל-תַּעַשׂ לוֹ מְאֹמָה רָע : 24 הֲרַף
 מֵאָף : 25 אֶל-תִּרְפֵּךָ יָדְךָ מֵעַבְרֶיךָ : 26 מִי בָכֶם מִכָּל-עַמּוֹ יְהִי
 אֱלֹהֵי עַמּוֹ וַיַּעַל לִירוּשָׁלַם וַיְבִן אֶת-בַּיִת יְהוָה : 27 וַיֵּרָא יְהוָה
 אֶל-אַבְרָם וַיְבִן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה^א אֵלָיו : 28 וַיְהִי
 כְּכַלְתּוֹ לְהַעֲלוֹת הָעוֹלָה וְהִנֵּה^א שְׂמוּאֵל בָּא : 29 וַיַּעַל הָיָה עֲלוֹת
 וַיְבַל מֵהָעֲלוֹת הָעוֹלָה : 30 וַיַּעַל יוֹסֵף לְקָרְאֵת אָבִיו וַיֵּרָא אֵלָיו
 וַיִּבֶךְ עַל-צוּאָרָיו : 31 צוֹ לְבֵיתְךָ כִּי מֵת אָתָּה וְלֹא תִחִיָּה :
 32 אֲשֶׁרֶיךָ נָשׂוּי פָשַׁע כְּסוּי חַטָּאָה : 33 אֶל-תִּכַּס עַל-עוֹנָם : 34
 רַפְּאִיתִי לְמַיִם הָאֵלֶּה : 35 רַפְּאֵנוּ אֶת-כָּבֵל וְלֹא נִרְפְּתָה^א : 36
 חַטָּא אַחַד יֵאבֵד טוֹבָה הֲרַבָּה : 37 רֵאוּ-נָא לִי אִישׁ מִיִּטִּיב
 לְנַגֵּן : 38 מְרַבִּים הָעָם לְהַבִּיא : 39 הֲרַבָּה לַעֲשׂוֹת הָרָע בְּעֵינָי
 יְהוָה : 40 הַטִּיבֵת לַעֲשׂוֹת הַיָּשָׁר בְּעֵינָי : 41 אֶל-תִּרְבוּ תִרְבְּרוּ :
 42 הֲרַב כְּכַסְנֵי מַעֲוִי : 43 הַפְּלִיא לְהַעֲזוֹד : 44 מִדּוּעַ מֵהֲרַתֵּן
 בָּא הַיּוֹם : 45 אֵהְיָה עִם-פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תִּרְבֵּר : 46 אֹרְחָה

אֶתְכֶם בַּיַּד אֵל : 47 מִי כָמֹהוּ מוֹרָה : 48 נֹדְדָה לְךָ לְעוֹלָם :
 49 טוֹב לְהוֹדוֹת לַיהוָה : 50 אֹרְךָ ^w בִּי עֲנִיתָנִי וְתַהֲיֶי-לִי לִישׁוּעָה :
 51 חֲסַדְכֶם בְּטַל מִשְׁנֵי הַלֶּךְ : 52 הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמּוֹנִי :
 53 הוּי הַמַּעֲמִיקִים מִיהוָה לְסַתֵּר ^x יַעֲצָה : 54 מָהְרוּ לָלֶכֶת :

^a See 128, *d*. ^b 1 Sam. 18 : 17. ^c See 87, *Obs*. ^d Supply 'that.'
^e See 125, 1, *Obs. a*. ^f See 55. ^g See 196, *Note 1*. ^h Similarly the Fr.
 'Vive le roi!' ⁱ See 119, *Obs. 1*. ^k See 74, 2. ^l 'whosoever:' see 87, 1 *a*.
 Ezra 1 : 3. ^m See 128, *c*. ⁿ See 162, *Rem. 1, 5*. ^o See the general
 vocabulary at the end, under קָרָא II. ^p See 137, *Note 1*. ^q See 199.
^r See 208, 7. ^s See 110, *a*. Jer. 51 : 9. ^t See 125, 5. ^u Psalm 51 : 3.
^v 2 Chr. 26 : 15. ^w See 195, 2, *c*. ^x See 171, 3, *c*.

Write in Hebrew

1. Do not build thy house there. 2. Command thy son, saying, Do not as those who turn (128, *c*) to idols, to worship them. 3. Let not the child drink wine, but make him drink milk. 4. May our God, who has redeemed us (74, 2) from death, show kindness unto you. 5. Let thy blessing be upon us, and be thou with us to show us the way, that we may go up. 6. Do thou this, and live (119, *Obs. 1*). 7. Let the damsel turn, and go up to see. 8. Let me not see thy hand stretched out. 9. Weep not, saying, Let another go up instead of me, for I cannot go up. 10. When I was in our field my father cried to me, saying, Turn and see! And I turned and saw three men, and went up the hill after them. 11. And it came to pass, when we were in my field alone, that (162, *Rem. 1, 5*) a woman appeared unto us. 12. Let us go up quickly. 13. Behold, we have offered (129) our sacrifices, and have done all that he commanded us (195, II., *c*) to do. 14. Then spake the man to the damsel, saying, Come with me, and become my wife (196, *Note 1*). And she answered him and said, I shall by all means go with thee; so she became his wife. 15. Let us not speak much. 16. Ye have answered him well. 17. Why hast thou (so) often rebelled against me? 18. This woman has often wept. 19. Let us sit down low. 20. Our God will do great things (magnify to do) for us. 21. How wonderfully I have been healed! 22. We have been wonderfully preserved. 23. Let us be ever praising (128, *d*) Jehovah, and instructing others in His holy law. 24. Do not be constantly rebelling against your Maker. 25. Let us go down early, and build an altar quickly, that we may offer sacrifices and praise our Redeemer.

VERBS 'PE NUN.'

201. In 'Pe Nun' verbs, Nun mostly disappears when, through inflection, it has lost its vowel (i. e. assumed Sh^ewa), especially after preformatives.

Obs. 1. As will be noticed in the paradigm, this rule applies (a) to the Hiphil and Hophal throughout, the latter taking ׀ in its first syllable. (b) In Niphal, only the perfect and the participle are affected; whereas (c) in Qal, it is precisely these parts which are *not* affected. The other conjugations are obviously quite regular.

Obs. 2. Nun seldom disappears in any case from verbs whose middle radical happens to be (a) a vowel-letter, or (b) an aspirate; hence תִּנְחַלְתָּ thou shalt inherit, וַיִּזְאֵץ he despises. But in נָחַם (Nⁱ. from unused Qal) he repented, &c. the Nun is dropped throughout; נָחַת to descend, has Qal imperfect יִחַת, but Hiphil imperative הִנְחַת. (c) In Qal, imperatives ending in o always retain the Nun; imperfects sometimes do the same, especially in pause: hence יִקָּם avenge, יִצַּר keep, יִנְטֹר he will retain, Jer. 3:5, but also יִטֹּר Ps. 103:9: see Jer. 31:28 for illustrations of the construct infinitive. But forms which end with a mostly discard the Nun, according to the rule.

202. When Qal construct infinitive discards its Nun, ה is appended, and a segolate (132-136) is formed,—a 'first class' segolate in 'third aspirate verbs,' but a 'third class' segolate in verbs which end in ordinary consonants.

Thus, from נָפַח to blow, comes קָחַח, לְקַחַח; from נָגַשׁ to approach, is derived לְנִשָּׂח (נִשְׂחוּ &c.), לְנִשָּׁח.

Obs. 1. Only some words adopt such forms; others have two or more construct infinitives. Thus, נָנַע to smite, has both נָנַע and נָנַעַת; נָטַע to plant has נָטַע, נָטַעַת, נָטַעַת; נָשָׂא to lift up, has נָשָׂא, נָשָׂאַת, and more rarely נִשָּׂא &c.¹

Obs. 2. Except in the Niphal, לָקַח to take, is treated like a Pe Nun verb; hence in imperfect לָקַח, imperative קַח, construct infinitive קַחַח, לְקַחַח; but Niphal לְקַחַח.

Obs. 3. The verb יָתַן to give, further assimilates its final Nun to a succeeding consonant; hence יָתַנְתָּ, יָתַנְתִּי, יָתַנְתָּ, יָתַנְתִּי. The other chief parts are the imperfect יָתַן, imperative יָתַן, יָתַן (120), infinitive construct יָתַן (for יָתַנְתָּ; suff. יָתַנְתִּי &c.) יָתַנְתָּ, but also יָתַן, יָתַן.

¹ For the sake of simplicity as well as convenience, the sentences containing verbs which are not merely 'Pe Nun,' but which have other weak radicals, and thus exhibit additional irregularities (as קָשָׂא, נָרַח, נָרַחַח &c.) will be given in Exercise 53.

Exercise 52.

נָפַל fall; <i>Hi.</i> cause to fall, cast down	<i>Ni.</i> stand; <i>Hi.</i> place, set up	<i>Ni.</i> stand; <i>Hi.</i> reach	שָׁלַל booty, spoil
נָבַל fade, fail, <i>imperfect</i>	פָּנָה corner	גָּלָה spring, fountain	הִיָּדָה riddle, enigma
נָשַׁח forsake, desert	<i>Hi.</i> deliver, snatch, pull out	נִגַּשׁ approach ¹	מִצְבָּה pillar, statue
<i>Hi.</i> recognise	<i>Hi.</i> tell	נָשַׁק kiss	נֶסֶךְ drink-offering
[נָכַר]			פֶּת morsel, piece
			קָעַר support, sustain

1 נָפַל תְּפֹל תְּפֹל לְפָנָיו : 2 נָפַל-נָא בְּיַד יְהוָה וּבְיַד אָדָם
 אֶל-אֶפְלָה^a : 3 בְּנִיכֶם בַּחֶרֶב יָפְלוּ : 4 הִנְנִי אֶל-פְּרֻעָה וְהִפְלֵתִי
 אֶת-הַחֶרֶב מִיָּדוֹ וּזְרָעוֹת פְּרֻעָה תִּפְלְנָה : 5 מִפִּיל-אֲנִי תַחֲנַנְתִּי
 לְפָנֵי הַמֶּלֶךְ : 6 וַיֹּאמְרוּ הָאֲנָשִׁים נִפְיָה^a גּוֹרְלוֹת וְנִדְעָה^a לְמָה
 הִרְעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפַּל הַגּוֹרֵל עַל-יוֹנָה : 7
 רָגַלְךָ לֹא תִגּוֹף : 8 אַךְ נִגּוֹף נִגַּף^a הוּא לְפָנָיו : 9 בְּנֵי בְנִימִן
 נִגְּפוּ : 10 חֵי יְהוָה בִּי אִם-יְהוּדָה יִגְּפֵנוּ : 11 יַעֲקֹב וּבְנָיו יִרְדוּ
 מִצְרַיִם^a וְאִנָּף אֶת-מִצְרַיִם : 12 אֲנִי אֲצַר פִּקְדֹיךָ : 13 אֲצַרְהָ^a
 מִצְוֹת אֱלֹהֵי : 14 חֲקִיךָ אֲצַרְהָ^a : 15 נָצַר בְּנֵי מִצְוֹת אֲבִיךָ וְאֶל-
 תִּפְשֵׁ תוֹרַת אֱמֶךָ : 16 מֵאִם יְהוָה וַיִּטַּשׁ אֶת-דָּוִד עֲבָרְתוֹ : 17
 כָּל-צַבָּאִים יָבֹל כְּנָבֹל עָלָה מִגִּפְּן : 18 נָבַל תָּבַל גַּם-אֶתְהָ גַם
 הָעָם : 19 הִנֵּה מְקוֹם אֶתִּי וְנִצַּבְתָּ עַל-הַצֹּדֵר : 20 אֶתְהָ הַצֹּבֵת
 גְּבוּלַת אֶרֶץ^a : 21 אֲנִי הָאִשָּׁה הַנִּצַּבְתָּ עִמָּכָה^m בְּזָהⁿ : 22 מִי
 הִגִּיד אֶת-אֱלֹהֵי : 23 הִגִּיד נִגִּיד לְמֶלֶךְ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה :
 24 הִגִּיד-הֵנָּא שְׂמֶךָ : 25 הִגִּידוּ וְנִגִּידְנוּ : 26 הִנֵּה לְאָבִי וּלְאִמִּי
 לֹא הִגִּידְתִּי וְלֶךְ^p אֲנִיד : 27 לְשֹׂאוֹל הִגִּיד כִּי נִמְלַט דָּוִד : 28
 יְרוּץ מִגִּיד^a לְהִגִּיד לְמֶלֶךְ בְּבֵל : 29 אִין אִסְתֵּר מִגִּידְתָּ מוֹלְדֵתְהָ :
 30 שְׂמוּאֵל יֵרָא מֵהִגִּיד אֶת-הַמְּרָאָה אֶל-עֲלֵי : 31 הִנֵּה רוּחַ

¹ See the general vocabulary at the end.

גְּדוּלָה בָּאָה מֵעֵבֶר הַמִּדְבָּר וַיִּגַע בְּאַרְבַּע פְּנוֹת הַיְבֵית וַיִּפֹּל עַל-
 הַנְּעָרִים וַיָּמּוּתוּ וְאִמְלָטָה רַק-אֲנִי לְבָדִי לְהַגִּיד לָךְ : 32 הִצִּיל
 לֹא הִצַּלְתָּ אֶת-עַמֶּךָ : 33 מִי יִצִּילֵנוּ : 34 צְדָקָה תִּצִּיל מַמּוֹת :
 35 אִין מִצִּיל : 36 זֶה אֹר מִצִּיל מֵאִשׁ : 37 נִלְחַם אָבִי עֲלֵיכֶם
 וַיִּצִּיל אֶתְכֶם : 38 רָדַף בִּי הַשֶּׁגַּ תִּשְׁיֵג וְהִצִּיל תִּצִּיל : 39 הַשִּׁיגוּנִי
 עֹנְתִי : 40 אֲרָדוּף אוֹיְבֵי וְאֲשִׁיגֶם : 41 וַיִּכֹּר יוֹסֵף אֶת-אֶחָיו וְהֵם
 לֹא הִכְרָחוּ : 42 הִכְרַ-לָּךְ מָה עֲמָדִי וְקַח-לָּךְ : 43 אוֹסִיף לְגִשֶׁת
 לְמַלְחָמָה : 44 זֹאת עָשׂוּ לָהֶם בְּגִשְׁתֶּם אֶת-קִדְשׁ הַקֹּדְשִׁים :
 45 מִי יִגֹּשׁ אֵלָי : 46 אֶל-תִּגֹּשׁ-בִּי : 47 פִּלְשְׁתִּים נִגְשׂוּ לְמַלְחָמָה
 בְּיִשְׂרָאֵל : 48 מִדּוּעַ נִגְשְׁתֶּם אֶל-הַחֹמָה : 49 וַיֹּאמֶר יִצְחָק אֶל-
 יַעֲקֹב גִּשְׁה-נָא וְאִמְשַׁדְּ אֲבִי וַיִּגֹּשׁ יַעֲקֹב אֶל-אָבִיו וְלֹא הִכִּירוּ :
 וַיֹּאמֶר הַגִּישָׁה לִּי וְאִכְלָה מִצִּיד בְּנֵי וַיִּגֹּשׁ-לוֹ וַיִּאֲכַל וַיָּבֵא לוֹ
 יִין וַיִּשְׁתֵּ : וַיֹּאמֶר אֵלָיו אָבִיו גִּשְׁה-נָא וַשְׁקָה-לִּי בְּנֵי וַיִּגֹּשׁ
 וַיִּשְׁק-לוֹ : 50 אֲשַׁקֶּה-נָא לְאָבִי : 51 וַתֹּאמֶר בֵּת כָּלֵב אֶל-אָבִיהָ
 תִּנְהַלֵּי בְרָכָה בִּי אֶרְצִי הַגָּבַב נִתְתַּנִּי וְנִתְתָּה לִי גִלְתַּ מִיָּם וַיִּתֶן-
 לָהּ אֶת גִּלְתַּ : 52 בֵּן נִתַּן לָנוּ : 53 כָּלֵם נִתְּנוּ לַמּוֹת : 54 יְהוּזָה
 חָפִץ בְּךָ לְתִתְּךָ עַל-כַּפְּסָא : 55 לֹא נִתַּן לָהֶם מִהַשְׁלָל אֲשֶׁר
 הִצַּלְנוּ : 56 אִם-הִגִּד תִּגִּידוּ הַחִידָה לִי וְנִתְתִּי לָכֶם שְׁלֹשִׁים
 חִלְפוֹת בְּגָדִים וְאִם-לֹא תוּכְלוּ לְהַגִּיד לִי וְנִתְתֶם אֵתֶם לִי
 שְׁלֹשִׁים חִלְפוֹת בְּגָדִים : 57 וַיֹּאמֶר אֱלֹהִים אֶל-יַעֲקֹב אֶת-
 הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹרָהֶם לָךְ אֲתַנְנָה וְלִזְרַעְךָ אֲתַרְיֵךְ אֲתַן
 אֶת-הָאָרֶץ : וַיַּצַּב יַעֲקֹב מִצְבָּה בְּמָקוֹם הַהוּא וַיִּסַּף עָלֶיהָ נֶסֶד :
 58 טוֹב תַּתִּי אֶתָּה לָךְ מִתַּתִּי אֶתָּה לְאִישׁ אַחֵר : 59 בְּתֵךְ לֹא
 תִתַּן לְבָנוּ וּבָתוּ לֹא תִקַּח לְבָנְךָ : 60 וַיֹּאמֶר נַעֲמָן קַח-נָא בְרָכָה

מֵאֵת עֲבָדָי וַיֹּאמֶר אֲלֵי־שָׁע חִי־יְהוָה אִם־אֶפְקֹחַ וַיִּמְאֵן לִקְחָת׃
 61 וַיִּסְפֹּף אֲבָרְהָם וַיִּקַּח אִשָּׁה׃ 62 יִקְחֶנָּה מִעַם מִיָּם וּרְחִצּוּ
 רַגְלֵיכֶם וְאָקְחָה פֶת־לֶחֶם וְסַעְדּוּ לְבַנְכֶם׃

^a See 120, *a*. ^b See 55. ^c See Ezek. 30 : 22—25. ^d See 161, *Obs. c*.
^e See 166, 2, *Note*. ^f See 196. ^g See 18, *Obs. 2*. ^h See 208, 1. ⁱ See
 112, 2. ^k See 74, *Obs.* ^l See 127. ^m See 95, under 2nd person singular.
ⁿ See *Note a*, in Exercise 46. ^o See 105. ^p This latter part of the sentence
 is a question. ^q 'a messenger,' one bearing tidings. ^r See 171, *Obs. 5*.
^s See 162, 4, *b*. ^t See 125, 1. ^u See 117, 6. ^v See the constructions on
 p. 157. ^w See 156, 5. ^x See 171, *Obs. 3*. ^y See 29. ^z See 18, *Obs. 1, 2*.
¹ See 176, *Obs.* ² See 160, *d*.

Write in Hebrew

1. Ye shall certainly fall before your enemies, for they shall utterly smite you, and there shall be none to deliver (none delivering) you from their hand. 2. We have caused thy sword to fall from thy hand that we may smite thee with it. 3. The leaves fade (117, 6) before (117, 7) they fall. 4. Cast lots that we may take vengeance on the guilty one. 5. Do not tell this to thy friend, lest he tell another. 6. Let us keep his commandments, and not forsake his law. 7. Ye shall keep my commandments, and not forsake my law. 8. That very night (137, *Note 1*), we overtook our enemies, and smote them, and delivered our wives from their hand. 9. Put off thy shoes from off thy feet, but do not fall down before him. 10. When he approached, I recognised my deliverer, and fell on his neck and kissed him. 11. We approached the door of the house, and recognised the two servants who were standing there. 12. Bring me the wine, that I may pour out a libation. 13. There we set up three pillars, and poured libations upon them, and vowed vows. 14. Ye shall set up four pillars, but ye shall not pour libations on them or vow vows. 15. I repent that I gave him my money. 16. Approach and smite. 17. If you smite your faithful servants, then (160, *d*) you will repent. 18. If thou vowest this vow, then thou shalt repent. 19. Approach not hither, lest I fall upon you, and make you fall by my sword. 20. Do not smite us, lest we smite you, and take vengeance on you. 21. Draw near, my daughter, and kiss me. 22. As thy soul liveth, we shall not take (196) from their daughters [wives] for our sons. 23. I shall not touch thee again. 24. We shall not give them money again. 25. Give me the lamb, and take ye the ox.

VERBS 'PE YOD' INFLECTED LIKE VERBS 'PE NUN.'

203. These verbs, of which there are very few, resemble 'Pe Nun' verbs in assimilating their first radical, when it would regularly take Sh^wa after a preformative, with the second radical, which is usually¹ a sibilant.

(a) The verbs inflected only in this way are יָצַתּוּ *to burn up*, imperfect יָצַתּוּ, Ni. יָצַתּוּ intransitive *to burn*, Hi. הִצִּיתּוּ; יָצַע *to spread out*, Hi. הִצִּיעַ; יָצַגּוּ Hi. הִצִּיגּוּ *to place, set*; [יָצַב] Ni. יָצַבּוּ *to stand*, Hi. הִצִּיבּוּ *to set, place*.

(b) Others are sometimes inflected in this way, but occasionally also like true 'Pe Yod' verbs; thus יָצַק *to pour*, imperfect יָצַק, as in Lev. 14 : 26, but יָצַקּוּ 1 Kings 22 : 35; יָצַר *to form*, imperfect יָצַרְהוּ Is. 44 : 12, and יָצַרּוּ Gen. 2 : 7; יָשַׁר *to be straight*, imperfect generally יָשַׁר &c., but יָשַׁרְתָּהּ in 1 Sam. 6 : 12; יָשַׁרְתָּם I shall chastise them, Hosea 6 : 10.

Note. A few verbs 'Ayin Waw' likewise sometimes take forms resembling those of verbs 'Pe Nun'; thus [סִית] Hi. הִסִּיתּוּ (*to incite*), יָסִיתּוּ, מִסִּיתּוּ as well as הִסִּיתּוּ, יָסִיתּוּ, מִסִּיתּוּ; נָוָה *to rest*, takes in Hiphil the forms הִנְוִיחַ, בְּנִיחַ, מְנִיחַ as well as הִנְוִיחַ, בְּנִיחַ, &c. See 19, 3.

Rem. An earnest wish or desire may be indicated (1) by יִתֵּן כִּי *O that...! Would that... (lit. Who will give...?)*. This expression may be completed in various ways, thus:—

(a) By a noun, or a noun sentence: as יִתֵּן רִאשֵׁי מַיִם כִּי *O that my head were waters!* Jer. 8 : 23. See also 45—50 in Exercise, and Ps. 53 : 7.

(b) By an infinitive: as יִתֵּן כִּי מוֹתֵנוּ *Would that we had died!* Exodus 16 : 3. See also 54 in Exercise.

(c) By a finite verb, either with or without a connecting ׀: see 51—53 in Exercise, also Job 19 : 23; 14 : 13.

(2) The verb שָׁיַם may similarly be used: see 55 in the Exercise. Another construction is presented in יִשְׁקֵנִי מַיִם כִּי *O that some one would give me water to drink!* (lit. Who will make me drink water?) 2 Sam. 23 : 15.

(3) When אִם (*if*) is employed for this purpose, we have obviously but the protasis of an unfinished conditional proposition (220, I. a.): see 65, 66 in Exercise, also Ps. 139 : 19.

(4) When לֵי (לֵי) is used, the fulfilment of the wish is usually regarded as improbable or impossible: see 56—64 in Exercise. In this case also, we have simply the protasis of an incomplete hypothetical sentence (220, I. b).

(5) אִתְּלִי is used only in Ps. 119 : 5 and 2 Kings 5 : 3.

¹ Exceptions are וַיִּשְׁעַן *and he awoke*, 1 Kings 3 : 15, and הִלְדָּתָהּ (Hophal infinitive construct of הִלְדָּתָהּ), Gen. 40 : 20, Ezek. 16 : 5.

Exercise 53.

קָרַף thicket	עָמַל toil, trouble	נָחַח expel; <i>Ni.</i> be	נָטָה stretch out, in-
יַעַר forest	חָרוֹן burning, anger	cast out; <i>Hi.</i> scat-	cline, turn aside ¹
אֶפְרַי ashes	קָצָה end; sum, total	ter, thrust, bring ¹	[נָבֵא] <i>Ni.</i> נָבֵא to pro-
אֶבְרַי wing	[נָכַח] <i>Hi.</i> הִכָּה smite ¹	בָּעַשׂ grief, vexation	phesy; <i>Hithp.</i> id. ¹

- 1 בַּעֲרָה^a כִּאִשׁ רִשְׁעָה וְתָצַת בְּסַבְכֵי הַיַּעַר: ² קוֹצִים בְּאִשׁ יִצְתּוּ^b: ³ בְּנִתְיָהּ בְּאִשׁ הַנְּצִתָּהּ: ⁴ נְצִתָּה חֲמָתִי בְּמָקוֹם הַזֶּה:
- ⁵ שְׁעָרֵי הָעִיר נְצִתוּ בְּאִשׁ: ⁶ הִנְנִי שֹׁלַח וְהִצִּיתִי אִשׁ בְּבֵיתִי אֱלֹהֵי מִצְרַיִם: ⁷ תְּצִיתוּ אֶת-הָעִיר בְּאִשׁ: ⁸ לָמָּה הִצִּיתוּ עֲבָדַי אֶת-הַחֶלֶקֶה אֲשֶׁר-לִי בְּאִשׁ: ⁹ יְהוֹה שֹׁפֵךְ חֲרוֹן אַפּוֹ וַיִּצֵּת-אִשׁ בְּצִיּוֹן: ¹⁰ אָהָבוּ טוֹב וְהִצִּיגוּ בִשְׂעַר מִשְׁפָּט: ¹¹ אֲצִיגָהּ-נָא עִמָּךְ מִן-הָעַם אֲשֶׁר אִתִּי: ¹² לָכוּ עֲבְדוּ אֶת-יְהוָה רַק צְאֲנַכֶם וּבְקֶרְכֶם יֵצֵג^a: ¹³ מִקְצָה^a אַחִיו לָקַח יוֹסֵף חֲמִשָּׁה אַנְשִׁים וַיֵּצֵג לִפְנֵי פָרְעֹה: ¹⁴ פְּלִשְׁתִּים לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים וַיֵּצִיגוּ אֹתוֹ אֶצֶל דָּגוֹן: ¹⁵ אֶצֶק-מִים עַל-צִמָּא אֶצֶק רוּחִי עַל-דָּדְעָךְ: ¹⁶ צַק לַעַם וַיֹּאכְלוּ^a: ¹⁷ וַיִּקַּח שְׂמוּאֵל אֶת-פֶּךְ הַשֶּׁמֶן וַיִּצַּק עַל-רֹאשׁוֹ וַיִּשְׁקְהוּ: ¹⁸ אִם-אֶפְסָה שְׁמַיִם^a שָׁם אָתָּה וַאֲצִיעָה שְׁאוֹל הַנֶּגֶד: ¹⁹ שָׁק וְאַפְרַי יֵצַע לְרַבִּים: ²⁰ אָדָם לַעֲמֹל יוֹלֵד:
- ²¹ אֶל-תִּנְעֻנוּ בְּמִשְׁיַחִי: ²² שֹׁלַח יָדְךָ וְגַע בְּכָל-אֲשֶׁר-לוֹ: ²³ הַמְדַבֵּר אֵלֶיךָ לֹא-יִסֹּף^a עוֹד לִגְעַת בְּךָ: ²⁴ בְּשֵׁשׁ צְרוֹת אֱלֹהֵי יִצְיָלְךָ וּבִשְׁבַע לֹא-יִגַע בְּךָ רַע: ²⁵ גְּבַרְחָה מִפְּנֵי פְּנִימָה^a וְהִשְׁיִגְנוּ וְהָרִיחַ עָלֵינוּ אֶת-הָרָעָה: ²⁶ אֶת-צִאֲנֵי הַדְּחָתִי: ²⁷ אִם יְהִי נִדְחָךְ בְּקִצָּה הַשָּׁמַיִם מִשָּׁם יִקְחֶךָ יְהוָה: ²⁸ הַנְּדַחָה^a אֶקְבֹּץ: ²⁹ אֶת-הַנְּדַחָתִי לֹא הִשְׁבַּתְתָּם: ³⁰ הִכָּה תִכָּה אֶת-יִשְׂבֵי

¹ See the general vocabulary at the end, for apocopated or peculiar forms.

הָעִיר הַהוּא : 31 אִישׁ אֶחָד אָמַר אֶל־רֵעֵהוּ הַבִּינִי נָא וַיִּמְאֵן
הָאִישׁ לְהַפְתּוֹ : וַיֹּאמֶר לוֹ הַנָּךְ הוֹלֵךְ מֵאֵתִי וְהַכָּךְ הָאֲרִיָּה
וַיִּלְךְ מֵאֲצִלוֹ וַיִּמְצָאֵהוּ הָאֲרִיא וַיִּבְהוּ : 32 אָמַר אֶל־אֶהְרֹן נָטָה
אֶת־מַטֵּךְ וְחַךְ אֶת־עַפְר הָאָרֶץ : וַיַּט אֶהְרֹן אֶת־יָדוֹ בְּמַטְּהוּ
וַיִּךְ אֶת־עַפְר הָאָרֶץ : 33 הִכְתָּה הָעִיר : 34 הִנֵּה עֲבָרֶיךָ מִכַּיִם :
35 לֹא הִיטִיתֶם אֶת־אָזְנוֹכֶם לִשְׁמֹעַ : 36 הֲט־אֲזַנְךָ : 37 נִבְאָת
לָהֶם בְּשִׁקְרָה : 38 נִבְאָתִי כִּיאֲשֶׁר צִוִּיתִי : 39 מִיכָּה הַמּוֹרֶשֶׁתִּי
הִיָּה נִבְאָ בַיָּמֵי חֹזְקִיהוּ : 40 נִשְׂאָתִי אֶת־יָדַי * אִם־לֹא הַגּוֹיִם
כִּלְמַתָּם יִשְׂאוּ : 41 וַיֹּאמֶר אֵלַי שָׂא־נָא עֵינַיִךְ וְאִשָּׂא עֵינַי : 42
שְׂאוּ אֶת־אָרוֹן הַבְּרִית וּשְׁבַעֲהָ כְהֵנִים יִשְׂאוּ * שׁוֹפְרוֹת לִפְנֵי
אָרוֹן יְהוָה : 43 שְׂאֵת * פְּנֵי רִשְׁעֵי לֹא־טוֹב לְהַטּוֹת צַדִּיק בְּמִשְׁפָּט :
44 גַּם לְלוֹיִם * אִין־לְשֵׂאת * אֶת־הַמִּשְׁכָּן :

45 מִי־יִתֵּן־לִי אָבֶר בַּיּוֹנָה : 46 מִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים :
47 מִי יִתֵּן אֶת־הָעַם הַזֶּה בְּיָדִי : 48 מִי יִתֵּן־לִי שְׁמֹעַ לִי : 49
בְּפִקֵּךְ תֵּאמַר מִי־יִתֵּן עָרֵב וּבְעָרֵב תֵּאמַר מִי־יִתֵּן בִּקֵּר : 50 מִי
יִתְּנֵנִי בְּמִדְבָּר : 51 מִי־יִתֵּן * הַחֵרֶשׁ תַּחֲרִישׁוֹן וְתִהְיֶה לָכֶם לְחֻכְמָה :
52 מִי־יִתֵּן * יִדְעֵתִי וַאֲמַצָּאֵהוּ : 53 מִי־יִתֵּן * וְהִיָּה לְבָבָם זֶה לְיִרְאָה
אֵתִי : 54 מִי־יִתֵּן אֱלֹהֵי דְבָר : 55 מִי יִשְׁמְעֵנִי שֹׁפֵט בְּאָרֶץ : 56
לֹא יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי : 57 לֹא שִׁקּוֹל * יִשְׁקַל כַּעֲשִׂי : 58 לֹא
עֲמִי שְׁמֹעַ לִי : 59 לֹא יִשְׁמַעֲאֵל יְהוָה לִפְנֵיךְ : 60 לֹא שְׁמַעְנֵי :
61 לֹא מִתְּנֹו : 62 לֹא גּוֹעַנֹו : 63 לֹא יְהִי כְּדְבָרְךָ : 64 לֹא הַקְּשֵׁבֶת
לְמִצּוֹתֵי : 65 אִם־תִּשְׁמַע־לִי : 66 הַיּוֹם * אִם־קִלִּי תִשְׁמַעֹו :

^a Isaiah 9 : 17. ^b Regarding this pausal form, see 19, 6. ^c See Exercise 17, Note *a*. ^d Exodus 10 : 24. ^e See 161, *c*. ^f See 80, 1. ^g Ps. 139 : 8. In the Old Testament, this word (from *אָסַף ascend*) is found here only. ^h See 208, 1. ⁱ Est. 4 : 3. ^k See the constructions on p. 157. ^l See 200, *d*.

^m Deut. 30 : 4. ⁿ See 66, *Obs.* 6, *b.* ^o See 182, *d.* ^p See 196. ^q See 18, *Obs.* 1. ^r 'To accept the person of...' Proverbs 18 : 5. ^s See 124, *Rem.* 4. ^t Job 31 : 5. ^u Job 23 : 3. ^v Deut. 5 : 26. ^w See 125, 1, *Obs.* ^x See 72, 3.

Write in Hebrew

1. Behold, I will kindle a fire in thy gates, and all thy houses shall be burned in the fire. 2. Let us kindle fire in his forest, that the trees may be burned. 3. Do not kindle fire in their forest, lest the trees be burned. 4. Set thy foot upon this stone. 5. Do not set fire to the thicket again. 6. Behold, they are setting the idol in their temple. 7. Pour ye some of your oil upon their head, and kiss them. 8. Why hast thou set up this pillar, and poured out on it a libation? 9. Let us pour some of this flask of oil on his head. 10. Let us not touch the unclean. 11. When you touch them, I shall scatter you like the dust before the wind. 12. Let us scatter the wicked, but let us not touch the outcast poor. 13. Scatter thou their armies, as a flock is scattered. 14. I shall quickly scatter them before thee. 15. I shall utterly smite them. 16. We have been utterly smitten by (167, 5, *Note*) our foes. 17. Let us not incline our ears unto them when they lift up their voice and weep. 18. Let us lift up our hand [and swear that] we shall not turn aside the poor in the judgment. 19. O that I were a king! 20. O that we were strong! 21. O that ye were wise! 22. O that we had bread to eat! 23. O that some one would tell me! 24. Would that we knew! 25. O that we had refused to go! 26. O that I had obeyed your commands! 27. Would that I had died instead of them! 28. O if they would speak!

VERBS 'DOUBLE 'AYIN.'

204. The cause of the peculiarities of these verbs is their prevailing tendency to drop one of the two like radicals. However, no contraction can be made in forms (*a*) with Doubling Dagesh, or (*b*) with unchangeable vowels.

Examples of contracted forms are קב for קבב, קבוי for קבבו, קב for קבב; incontractible forms are the Qal participles קבב, קבוי, Piël קבב &c.

205. These verbs, in their contracted forms, present some points of likeness to verbs 'Ayin Waw,'—in fact, the mode of inflection is perplexingly identical: compare the Niphal imperfect קוים¹ with Qal imperfect יפב, יקם, יקב with יקב &c. Their common features are these:—

(1) The root is shortened to a monosyllable.

Cf. קב, from קבב, with קם, from קנם.

(2) The accent is mostly *penultimate* (cf. 191, 2).

Contrast the imperatives קימו, ספו, with שְׁמְרוּ. But participles and (of course) words whose affirmatives are 'heavy' take the accent on the final syllable.

(3) Preformatives mostly take *long* vowels, and these if possible of the same class as in the common verb, but the Niphal perfect and sometimes the Qal imperfect take a Qāméz: see the paradigm.

1. The imperfects of Qal and Hiphil, instead of taking a long vowel under the preformative, sometimes retain the original short vowel of the regular verb, but in such cases the first radical is doubled (19, 3): see the paradigm, and the following examples.

2. In the Qal imperfect, three different forms occur: (a) קנו¹ to *pity*, קוּזו² to *plunder, spoil*, שָׁלַל to *rob, despoil*, אָרַר to *curse*, קוּרַר to *measure*, קָנַן to *shout*, לָקַק to *lick, lap*, קָנַנּוּ to *dance, celebrate a festival*, עָזוּז to *be strong*, with others, become יָהוּן, יָבוּז &c., and take no other form: this class is most numerous, and is composed of active verbs. (b) The neuter or stative verbs יָקַרַר¹ to *be bitter*, יָקַלַל² to *be diminished, despised, swift*, הָתַת to *be broken, be confounded*, רָבַד to *be tender*, רָעַע² to *be evil, make a loud noise*, assume only the form יָקַר, יָקַל &c. (c) דָּבַמ to *be dumb, silent, still*, תָּמַם to *be complete, to finish*, קָרַד to *bow the head*, become יָדַם, יָתַם, יָקַד. (d) But סָקַב² to *turn one's self round, to go round, to surround*, becomes יָסַב or יָסַב; יָצַר to *be an adversary, to be in distress*, has the forms יָצַר and יָצַר: while הָיַם¹ to *be warm, hot*, has three forms, יָחַם, יָחַם, and יָחַם; similarly, שָׁפַם to *be desolate, laid waste, to be astonished*, becomes יָשַׁם, יָשַׁם, or יָשַׁם.

Obs. Such difficulty has been found in dealing with the imperfects in this class of verbs, especially the intransitives, that even such eminent authorities as Ewald, Gesenius, and others, do not agree in their views regarding some forms, particularly those of Qal and Niphal. But since it is sometimes hard to determine the precise difference between the meanings of the two species, it may be a matter of indifference to which conjugation certain forms are assigned.

206. (a) The shortened stem-forms in these 'Double "Ayin' verbs retain the last vowel that would regularly appear in the full form: but Hiphil, throughout, takes -- , and imperfect Niphal ends with -- .

¹ On the impersonal use of these verbs, see 227, and 38 in the Exercise.

² For a fuller account of these verbs, see the general vocabulary at the end.

(b) The Dagesh which should mark the contraction (19, 1) is omitted from the final radical if this concludes the form (18, Obs. 1). But it is inserted when affirmatives succeed; and if these are not already vowel-sounds, a vowel must be introduced between them and the stem, to make Dagesh distinctly audible. This helping vowel (which assumes the tone) is, in the perfect, *i*, but *ɔ* in other parts. See Paradigm.

Rem. Besides the regular intensive forms (168), Po^{el}, Pilpel, &c. (175) are in common use.

Exercise 54.

לָלַל to roll חוֹר hole, cavern כּוּגָה plague, pesti- [מִקַּק] *Ni.* melt, pine
 לָקַק to empty (לָלַל pierce) *Pi.* pro- לַעֲלֹץ lence; slaughter away; *Hi.* cause
 קָמָה grain (uncut) פָּנֵה; *Hi.* begin כָּבַד to multiply, in- to pine away
 חֵיק bosom חֲרִישׁ sickle צֶרֶעַר crease (מָסַס) *Ni.* melt away

1 הַיּוֹם גְּלוֹתִי אֶת-חֲרֻפַּת מִצְרַיִם מֵעַלֵיכֶם: 2 גָּלוּ אַבְנֵים
 גְּלוֹת אֶל-פִּי הַמַּעֲרָה: 3 עָבְרוּ וְסָבוּ אֶת-הָעִיר: 4 תִּסָּבּוּ אֶת-
 הָעִיר שִׁבַע פַּעַמִּים: 5 אֲנִשִּׁי הָעִיר נָסְבוּ עַל-הַבַּיִת: 6 הַנְּנִי
 מִסָּב אֶת-כָּלִי הַמְּלַחֲמָה אֲשֶׁר בְּיַדְכֶם: 7 אִסּוּבְבָה בְּעִיר: 8
 וַיֹּאמְרוּ פְּלִשְׁתִּים מַה-נַּעֲשֶׂה לְאַרֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמְרוּ גֵת
 יִסַּב הָאַרֹן וַיִּסָּבוּ אֹתוֹ: וַיְהִי אַחֲרַי הִסָּבוּ אֹתוֹ וַתְּהִי יַד יְהוָה
 בְּעִיר: 9 שָׁלַל הָעָרִים בְּזוּגוֹ לָנוּ: 10 יַחְדוּ יָבוּ אֶת-בְּנֵי קָדָם:
 11 הַבּוֹק תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז: 12 כָּל-עִבֵר יִשָּׂם: 13 יִשְׁמוּ
 יִשְׂרָאֵל עַל-זֹאת: 14 כָּל-הָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם: 15 קָלוּ הַמַּיִם
 מֵעַל פְּנֵי הָאָדָמָה: 16 גַּתְתִּי שִׁפְחָתִי בַחִיקוֹד וְאִקַּל בְּעֵינַיִה: 17
 יִקְלוּ רֹדְפֵיכֶם: 18 בְּזִי יִקְלוּ: 19 דַּעַת לְגִבּוֹן נִקַּל: 20 אוּלִי
 יִקַּל אֶת-יָדוֹ מֵעַלֵיכֶם: 21 מְדוּעַ הִקְלַתְנִי: 22 כָּל-הַגְּבָעוֹת
 הִתְקַלְקְלוּ: 23 תָּמוּ כָל-הַגּוֹי לְעִבוֹר אֶת-הַיַּרְדֵּן: 24 הַמַּיִם
 תָּמוּ נִכְרְתוּ: 25 אֶפְקֹד עַל-הַגּוֹי הַהוּא עַד-תָּמוּ אֹתָם: 26
 בְּרָעַב יִתָּמוּ הַנְּבִיאִים הַהֵמָּה: 27 יָרָנוּ יֹשְׁבֵי סַלְע: 28 לָנִי

וְשָׁמְחֵי בַת-צִיּוֹן : 29 מֵהַחֵל חֲרַמְשׁ בַּקָּמָה תִּחַל לְסַפֵּר שְׁבַעַה
 שְׁבַעוֹת : 30 הַחֲלוֹת לְנַפֵּל לְפָנָיו : 31 הַחֲלוֹתִי יָת לְפָנֶיךָ אֶת-
 הָאָרֶץ הַחֵל רֵשׁ : 32 וְהָ הַחֵלֵם לַעֲשׂוֹת : 33 הֵהֵל הָאָדָם לְרֹב
 עַל-פְּנֵי הָאָדָמָה : 34 מֵה־רַבּוֹ צָרִי : 35 מִדְּרֵי פָעַלְתֶּם רֵאשְׁנָה
 אֶל-חֵיקֶם : 36 לֹא יִמְדַּר חוֹל־הַיָּם : 37 מִלֶּךְ אָרָם לְחֵץ אֶת-
 יִשְׂרָאֵל וַיַּחַן יְהוָה אִתְּם : 38 חֲנַנִּי כִי צָר-לִי : 39 יְהוּדָה לֹא
 יַעַר אֶפְרָיִם : 40 יוֹם תְּרוּעָה הַיּוֹם הַהוּא וְהִצַּלְתִּי לְאָדָם : 41
 חֲתָה הָאָדָמָה : 42 בְּעוֹד־שְׁשִׁים וְחֲמִשׁ שָׁנָה יַחַת אֶפְרָיִם מֵעַם :
 43 יַחַתוּ הַיָּמָה וְאֶל-יַחֲתָה אֲנִי : 44 מֵאֲתוֹת הַשָּׁמַיִם אֶל-תַּחֲתוֹ
 כִּי יַחַתוּ הַגּוֹיִם מִהֶמָּה : 45 רָעוּ עַפְמִים וְחָתוּ : 46 לָמָּה יִרַע
 לְבַבְךָ : 47 אֶל-יִרַע בְּעֵינֶיךָ עַל-הַנָּעַר : 48 וַיִּרַע לְמֹשֶׁה : 49
 חָרְעוּ מֵאֲבוֹתֶם : 50 אֲתֶם חָרְעֶתֶם לַעֲשׂוֹתֶם מֵאֲבוֹתֵיכֶם : 51 אֶל-
 נָא אַחִי תָרַעוּ : 52 נָרַע לָךְ מֵהֶם : 53 הִדְלוּ הָרַע : 54 הִנֵּה
 בָּעִיר אֲנֹכִי מֵחַל לְהָרַע : 55 זֹאת תִּהְיֶה הַמִּגְפָּה הַמֶּקֶץ בְּשָׂרוֹ
 וְהוּא עֹמֵד עַל-רִגְלָיו וְעֵינָיו תִּמְקַנָּה בַּחֲרִיָּה וּלְשׁוֹנוֹ תִּמְקַן
 בְּפִיָּהֶם : 56 חֲלִלְיָהֶם יִשְׁלְכוּ וְנִמְסּוּ הָרִים מִדָּמָם וְנִמְקּוּ כָּל-צְבָא
 הַשָּׁמַיִם וְנִגְלוּ כַּסְפֵּר הַשָּׁמַיִם :

^a See 73, 2. ^b See 154, b. ^c See 80, 1. ^d See 139, II. *Obs.* 2. ^e See 208, 1. ^f See 162, 5, *Rem.* 1, 5. ^g Isaiah 11 : 14. ^h See 125, 1. Isaiah 24 : 3. ⁱ Gen. 16 : 5. ^k See 200. ^l See 124. ^m Gen. 11 : 6. ⁿ See 87, 2, b. ^o See 76, Exception 1. ^p See 117, 8. ^q See 52 and 77. Zephan. 1 : 15, 16. ^r Isaiah 7 : 8. ^s See 112, 2. ^t The full form of the pronoun, instead of the suffix-fragment, appended to the preposition, is quite exceptional. Jer. 10 : 2. ^u See 88, 4, c. ^v See 155. ^w See 200. ^x See 125, 4, b. Zechariah 14 : 12. ^y This is a circumstantial clause : see 129, *Obs.* 2, and 222. ^z See 167, *Note.* Isaiah 34 : 3.

Write in Hebrew

1. Ye have completely rolled away (125) their reproach from upon us. 2. Cause ye this book to be rolled (up), but do not let those

books be rolled (up). 3. We rolled stones to his door, and surrounded the house. 4. I will wholly remove (125, 1) my face from thee, and thy kingdom shall be transferred to another. 5. His kingdom shall be wholly transferred to others, and I will remove my face from him. 6. Let us encompass their house (cf. 5, above), that we may plunder their money. 7. Their houses have been completely plundered, and their fields quite laid waste. 8. We have despoiled many nations, and plundered their cities. 9. Let the heavens be astonished, and the earth be dumb. 10. I was dumb and astonished because of this great wickedness of theirs (86, 2, e). 11. Let us lay waste (*Hi.*) their vineyards, and spoil their cattle. 12. Let not thine heart be tender, neither be confounded because of (cf. 44, above) thine adversaries, when (117, 5) their hand is strong. 13. We are confounded because of our adversaries, and we are despised in their eyes. 14. Your hand will be strong over all your adversaries, and ye will be swifter than the eagle. 15. We have finished measuring (cf. 23, and 24, above) the upper court. 16. We have quite gone round (cf. 23, and 24) these walls, and have measured their length and their height. 17. On that day we were dumb before Jehovah, and bowed the head and worshipped. 18. Do not begin to dance before (117, 7) ye have finished eating. 19. Begin to drink, but do not lap with thy tongue. 20. Pity them, but do not curse them. 21. Pity us, for we are distressed (cf. 38, above). 22. We turned round and pitied them. 23. Those walls cannot be measured (cf. 36, above), and the trees have increased too much to be counted (155, c, *Obs.*, and 124, *Rem.* 1). 24. Let not thine eye be evil on thy brother, when thou measurest his field. 25. We have done more evil than our fathers (49, above). 26. I shall do greater evil to them than [to] you (52, above). 27. Let not thine heart begin to melt away. 28. Why have ye done evil to us, and cursed us in your heart?

ADDITIONAL REMARKS ON THE CONSTRUCT STATE.

207. Besides its more common uses already mentioned (79, 80), the construct state is also employed to mark close connection under such circumstances as the following :—

1. Before a preposition : this mostly occurs (*a*) in poetry, and (*b*) when the construct word is a participle.

Thus לו חוֹבֵי *those waiting for him*, Is. 30 : 18 ; מִצָּפוֹן לְעִיר *on the north of the city*, Josh. 8 : 13, אֱלֹהֵי מִקְרָב *a God at hand*, אֱלֹהֵי מֵרָחֵק *a God far off*, Jerem. 23 : 23 ; יוֹרְדֵי אֶל-אֲבָנֵי-בוֹר *those going down to the stones of the pit*, Is. 14 : 19. (Cf. 209, *b*, 2). See also 1—13 in Exercise. The construct is likewise found before the accusative sign, as אֲתִי מְשַׁרְתֵי *those who minister to me*, Jer. 33 : 22.

2. Before a relative sentence, both (*a*) when the sign אֲשֶׁר is expressed, and (*b*) when it is implied.¹

Hence אֲסִירֵי הַמְּלָכָה אֲסִירֵי הַמְּלָכָה *the place [in] which the prisoners of the king were bound*, Gen. 39 : 20 ; קְרִיַת חֵנָה דָּוִד *the city [in which] David encamped*, Is. 29 : 1. See further Gen. 40 : 3, 1 Sam. 3 : 13, and 14—18 in the Exercise.

3. Before an adjective, which, properly, forms the *attributive* of the preceding construct noun (55).

This adjective generally expresses quality, as מַלְאָכֵי רָעִים *evil angels*, Ps. 78 : 49, but it may also be a numeral, particularly אָחָד, as אֶרְוֹן אָחָד *2 Kings 12 : 10*.

Note. The first numeral sometimes takes the construct form even when not explicitly combined with a succeeding word, as in Zech. 11 : 7 ; or when (in the attributive relation) the absolute would certainly be expected, Gen. 48 : 22.

4. The construct is also found before adverbs.

Examples are הַגָּם דְּמֵי הַגָּם *blood [shed] causelessly*, 1 Kings 2 : 31 ; יוֹקֵם צָרֵי *enemies by day*, Ezek. 30 : 16.

5. Before another construct noun, with which it really stands in apposition.

Thus בַּת צִיּוֹן בְּתוּלַת *virgin daughter of Zion*, Is. 37 : 22. See also 20—25 in the Exercise.

¹ This paragraph will be better understood at a later stage, when we come to treat of the conjunctions : see 219, especially *Obs.* and *Rem.*

6. Before the simple ? copulative,—but such cases rarely occur.

Thus חֵכְמָת וְדַעַת *wisdom and knowledge*, Is. 33 : 6 ; also 26 in Exercise.

7. In poetry, instead of more explicitly employing the absolute form together with the preposition usually required by the verb, a participle is sometimes more briefly put in the construct state.

Thus, לְיָבֵיבֵי קְבָר *those lying in the grave*, Ps. 88 : 6 ; יוֹרְדֵי הַיָּם *those who go down to the sea*, Isaiah 42 : 10 ; יוֹשְׁבֵי חַשְׁמַל וְצִלְמוֹת אֲסִירֵי עֲנִי וּבְרִזָּל *those who sit in darkness and the shadow of death, bound in affliction and iron*, Ps. 107 : 10. See also Gen. 23 : 10, 18 ; Jud. 8 : 30, and 27 in Exercise.

8. Rarely is the construct found before the infinitive ; see 28, 29 in Exercise.

Exercise 55.

(שָׁקַר) <i>Pi</i> seek	רָמָה throw, shoot	חֶלֶב milk (fresh)	קִצְוִיר harvest (of
מָרָף (1) prey, food	שָׁוְא iniquity, false-	חֶסֶה trust, con-	גֵּרָן grain)
פָּרָא wild ass	הוּד, vanity	חִדַּי in	כֶּלֶב (1) dog

1 תוֹעֵבַת לְאָדָם לִיץ^a : 2 גַּם אֶתָּה אַחַד מֵהֵם : 3 הָאָדָם הִיא
בְּאַחַד מִמֶּנּוּ : 4 אֲבִירָה^b עִיר וַיֵּשְׁבֵי בָּהּ : 5 אֲשֶׁר־יִכְסֹם זֶרְעִי עַל-
כָּל-מַיִם : 6 יֵשְׁבֵי בְּאַרְצֵן צִלְמוֹת אֹר וְנָגַה עֲלֵיהֶם^c : 7 אֶת-מִי
יֹרֵה^e גְּמוּלִי מִחֶלֶב עֵתִיקִי מִשְׁרָיִם : 8 אֲשֶׁר־יִכְלֹחֹסֵי בּוֹ :
9 שְׂמַחוּ לְפָנָיִךְ בְּשִׂמְחַת בְּקִצְוִיר : 10 אֶל-תִּתְּנִי פּוֹגַת לְךָ : 11
חֶמֶת לְמוֹ^f בְּרַמּוֹת חֶמֶת נַחֵשׁ : 12 פְּרָאִים^g בְּמַדְבָּר יֵצְאוּ בְּפַעֲלָם
מִשְׁחָרֵי לְטָרְף : 13 הוּא^h מִשְׁכִּימִי בְּבָקָר שֶׁכֵּר יִרְדְּפוּ מֵאַחֲרֵי
בְּזִשְׁפָּה יִין יְדִלְקֵם : 14 בְּמָקוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת-קוֹל הַשׁוֹפָר
שָׁמָּה תִקְבְּצוּ אֵלָינוּ : 15 בְּמָקוֹם אֲשֶׁר לְקָנוּ הַכְּלָבִים אֶת-דָּם
נְבוֹת יִלְקוּ אֶת-דַּמָּךְ : 16 זֶה מָקוֹם^k לֹא יָדַע אֵל : 17 שִׁפְתֵי^l
לֹא יִרְדְּעֵנִי אֲשַׁמַּע : 18 לֹא פָקְדְנוּ מֵאֹמֶה כָּל-יָמֵי^m הַתְּהַלְכָנוּ
אִתָּם : 19 חֲלִילָה לִיⁿ מִחֹדֶל לְהַתְּפַלֵּל בְּעַדְכֶם וְהוֹרִיתִי^e אֶתְכֶם
בְּדַרְךְ הַטּוֹבָה וְהִישְׁרָה^o : 20 בְּקִשְׁוִי-לִי אִשֶׁת^p בְּעַלְת-אוֹב : 21
רְדִי וּשְׁבִי עַל-עַפְר בְּתוֹלַת בֵּת-בְּבָל : 22 קָחוּ^q אֶת-רָאשֵׁי אֲנָשֵׁי

בְּנֵי-אֲדֹנֵיכֶם : אֲנֹכִי^r שְׁלָמִי אֲמוּנִי יִשְׂרָאֵל : 24 אֲדָי אֲוִלִים
 שָׂרִי לְעֵן חֲכָמִי יַעֲצֵי פִרְעָה : 25 בְּנֵי-אֶפְרַיִם נִוְשְׁקֵי רוּמֵי-קִשְׁת
 הִפְכוּ בַיּוֹם קָרֵב : 26 שְׂמֻעֵי-נָא ׀ זֹאת עֲנִיָּה וְשִׁכְרַת וְלֹא מִיָּין :
 27 נַחֲשֶׁבֶתִי ׀ עִם יוֹרְדֵי בּוֹר : 28 כָּלֶם ׀ כָּלֶבִים אֱלֹמִים שִׁכְבִּים
 אֲהַבִּי לָנוּם : 29 שׂוֹא ׀ לָכֶם מִשְׁבִּימֵי קוּם מֵאֲהַרֵי-שִׁבְת :

^a See 52. ^b See 185, Note 1. ^c See 137, Note 1. ^d See 55, c.
^e See Exercise 51, vocabulary : Isaiah 28 : 9. ^f Lamentations 2 : 18. ^g See
 95, Obs. 3. Ps. 58 : 5. ^h Job 24 : 5. ⁱ Isaiah 5 : 11. ^k Supply 'him who.'
 Job 18 : 21. ^l Supply 'those (or one) whom.' Ps. 81 : 6. ^m Supply such an
 expression as 'the time during which.' 1 Sam. 25 : 15. ⁿ See 196, c. ^o See
 71, I. 2. ^p 'a woman [who is] mistress of a conjuring spirit.' 1 Sam. 28 : 7.
^q 2 Kings 10 : 6. ^r 2 Samuel 20 : 19. ^s Isaiah 19 : 11. ^t Psalm 78 : 9.
^u Is. 51 : 21. ^v Psalm 88 : 5. ^w Isaiah 56 : 10. ^x Psalm 127 : 2.

Note. As the above constructions are exceptional, no sentences
 are here prescribed for translation from English into Hebrew.

USES OF THE ACCUSATIVE.

208. Besides marking the direct object of transitive verbs (105, *Note*), the simple accusative may be employed to indicate other modifications of the idea presented by a verb, such as the following :—

1. Direction *to* a place; as גִּלְגָּל הַגִּלְגָּל *let us go [to] Gilgal*, 1 Sam. 11 : 14, אֲרֵי יְרוּשָׁלַם *let us go [into] Jerusalem*, Jer. 35 : 11. See 1—12 in Exercise.

2. Rest *in* a place; thus יָשַׁב בְּפֶתַח הָאֹהֶל *sitting [in] the door of the tent*, Gen. 18 : 1; וַיִּחַן אֲרָץ גִּלְגָּד *and he encamped [in] the land of Gilead*, 2 Sam. 17 : 26. See also 13, 14 in Exercise.

3. Distance, as הָלַךְ בְּפֶתַח בְּרֶדֶךְ יוֹם *he went a day's journey in the wilderness*, 1 Kings 19 : 4.

4. A point of time, as הַיּוֹם *to-day*. See also 16—19 in Exercise.

5. Duration of time, as שֵׁשֶׁת יָמִים תַּעֲבֹד *six days shalt thou labour*, Ex. 20 : 9. The accusative may likewise indicate the space of time within which an action is performed; see 23, 24 in Exercise.

6. The instrument, material, manner, &c., as כָּסּוּ הַרִים צֶלֶה *the mountains were covered [with] its shadow*, Psalm 80 : 11; וַיִּצַר אֶת־הָאָדָם עֹפֹר *and he formed the man [out of] dust*, Gen. 2 : 7; אֲהַבֶם נְדָבָה *I will love them willingly*, Hos. 14 : 5.

7. A brief descriptive detail. Thus, אָנֹכִי שְׁלוּחַ אֵלֶיךָ קִשָּׁה *I am sent unto thee [with] heavy [tidings; 66, Obs. 6]*, 1 Kings 14 : 6; וָאָזַעַק קוֹל נְדוּל *and I cried [with] a loud voice*, Ezek. 11 : 13; יִשְׁכֵּן־בְּטַח *he shall dwell [in] security*, Pr. 1 : 33; שִׂמוּ אֹתָם שְׁנֵי צַבְרִים *place them [in] two heaps*, 2 Kings 10 : 8; הַכְעִים אֶפְרַיִם תַּמְרוּרִים *Ephraim has provoked most bitterly*, Hosea 12 : 15; אֶת־כָּל־אֵיבֵי לָחִי *thou hast smitten all mine enemies [on the] cheek-bone*, Ps. 3 : 8.

Note. While the simple accusative is certainly capable of bearing the various significations now indicated, these may also be more clearly distinguished by specific prepositions and other constructions. Thus, (a) motion towards a place is frequently marked by אֶל־, לְ, &c., or by the old accusativial termination ה־ (209, c). (b) Rest in a place is often marked by בְּ. (c) A point of time may be indicated by בְּ, as בַּיּוֹם *to-day*, Gen. 25 : 31, 33, or by the same preposition בְּ, as בַּיּוֹם הַהוּא *on that day*. (d) The latter particle is further much more frequently employed to mark the instrument, as הִכְהוּ בַחֶרֶב *they smote him with the sword*; or a descriptive detail, as וַיִּזְעֲקוּ בְּקוֹל נְדוּל *and they cried with a loud voice*, Neh. 9 : 4.

Exercise 56.

קְרוּת blackness, darkness פְּרוּת unwall'd villages קְבוּרָה burial; sepulchre

1 נִצָּא הַשָּׂרָה : 2 לָךְ שׁוֹב מְצָרִים : 3 הוּי הִירְדִים מְצָרִים
 לַעֲזָרָה : 4 נִלְכָה הַגְּלָגֶל : 5 הָעָם הַנֶּסֶם הַמְרַבֵּר נִהַפֵּךְ אֶל־
 הַרוּרָף : 6 אִידָה הַשְּׁלִיף אֲדָנִי מִשָּׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל :
 7 שְׂאוּ יֶדְכֶם קְדֹשׁ : 8 שְׁלֹמָה הָיָה מוֹשֵׁל בְּכָל־הַמַּמְלָכוֹת מִן־
 הַנְּהַר אֶרֶץ פְּלִשְׁתִּים : 9 עֲבָרִים עָבְרוּ אֶת־הַיַּרְדֵּן אֶרֶץ גָּד :
 10 אֶל־תִּבְאוּ הַגְּלָגֶל וְאֶל־תַּעֲלוּ בֵּית אֹנֹן : 11 אֲשׁוּר הָלְכוּ :
 12 שָׁבָה הָעִיר : 13 אֶתָּה תִשְׁמַע הַשָּׁמַיִם : 14 מוֹשֵׁב אֱלֹהִים
 יִשְׁבְּתִי : 15 נִלְכָה־נָא דָרְךָ שְׁלֹשֶׁת יָמִים בְּמַדְבָּר : 16 הַיּוֹם הַזֶּה
 אַחַל נִדְלָךְ בְּעֵינֵי יִשְׂרָאֵל : 17 הַשָּׁנָה אֶתָּה מָת : 18 יְהוּה
 בָּקָר תִּשְׁמַע קוֹלִי : 19 יוֹם מִלְּפָנָיו הִחֲלוּ שָׂרִים חֲמַת מִיּוֹן :

20 כֹּה תַעֲשֶׂה נִשְׁפֹּת יָמִים : 21 זֶה שְׁנַתִּים הָרַעַב בְּאַרְצִי : 22
 שִׁפְט עָלַי אֶת־יִשְׂרָאֵל אַרְבַּעִים שָׁנָה^p : 23 שְׁשַׁת־יָמִים עָשָׂה
 יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ : 24 הוֹעֵק־לִי אֶת־אִישׁ־יְהוּדָה
 שְׁלֹשֶׁת יָמִים : 25 וְחָבִיךָ^q לֹא כִבַּדְתָּנִי : 26 הוֹד וְהָרַר לְבִשְׁתִּי :
 27 אֶלְבִּישׁ שָׁמַיִם קָדְרוֹת : 28 אַתָּה יָרַךְ גּוֹיִם הוֹרֵשֶׁת : 29
 הוֹשִׁיעָה יְמִינֶךָ^e : 30 פִּלְטָה^h נַפְשִׁי מִרָשַׁע חֲרִבֶךָ^d : 31 כָּל־הָאָרֶץ
 בְּכֵיִם קוֹל גְּרוֹל : 32 קוֹלִי אֶל־יְהוָה אֲזַעַק קוֹלִי אֶל־יְהוָה
 אֶתְחַנֵּן : 33 הִנֵּה הָהָר מָלֵא סוּסִים : 34 הַנְּחַל הַהוּא יִמְלֵא
 מַיִם : 35 חֲרַב^u תֵּאָכְלוּ : 36 אַפִּים^v אָרֶץ יִשְׁתַּחֲוֶוּ־לָךְ מַלְכִים :
 37 פְּרוֹזוֹת תֵּשֵׁב^w יְרוּשָׁלַם מֵרַב אֲדָם וּבַהֲמָה : 38 קְבוּרַת חֲמוֹר
 יִקְבֵּר^x מִלֶּךְ יְהוּדָה :

^a Josh. 8 : 20. ^b Lam. 2 : 1. ^c Ps. 134 : 2. ^d See 26, 2, b. ^e See
 128, d. 1 Kings 5 : 1 [*Eng. Vers.* 4 : 21]. ^f Hos. 4 : 15 (cf. 5 : 8, and 10 : 5).
 The prophet, in his characteristic fashion, really refers to Bethel, which had lost
 all right to the name (see Gen. 28 : 16—19), since it had now become the abode
 of idols (1 Kings 12 : 28, 29 ; Amos 3 : 14 &c.). ^g Hos. 7 : 11. ^h See 120, a.
ⁱ 1 Kings 8 ; 34. ^k Ezek. 28 : 2. ^l See 73, 2. ^m Hosea 7 : 5. ⁿ See
 207, 1. ^o See 147, 1. ^p See 149, b. ^q Isaiah 43 : 23. ^r Psalm 44 : 3.
^s Psalm 108 : 7. ^t Psalm 17 : 13. ^u Is. 1 : 20. ^v Is. 49 : 23. ^w Zech.
 2 : 8. ^x Jer. 22 : 19.

*Write in Hebrew*¹

1. Our queen reigned twenty-four years and seven months. 2. We surrounded their city for three years, and there was a famine in the midst of it for five months. And we took the city and set it on fire, and it burned for three days. 3. I shall come to you within ten days, and dwell three weeks with you. 4. You can destroy this large city in two days, but you could not build it in twenty years. 5. My days are full [of] trouble. 6. Ye are full [of] de-

¹ Only a few of the most common uses of the adverbial accusative are involved in these sentences ; exclusively poetical constructions, and even some which frequently occur in ordinary prose (such as those illustrated in 203, 1 and 2) have been avoided.

ceit. 7. Fill his cup [with] milk. 8. I am clothed [with] shame, and full of grief. 9. We clothed him [with] a new tunic. 10. Let us praise Jehovah [with] one mouth (i. e. one accord). 11. Their cities are twelve [in] number. 12. [At] evening, ye shall eat the passover, and [in the] morning ye shall be driven out of Egypt. 13. Do not strike him [on the] head.

OLD CASE-ENDINGS.

209. The few old case-endings still to be seen in Hebrew are הַ (or י) and ו.

These terminations show affinity with those of the Arabic, which formerly had ū, ī, ā, as vowel-endings for the nominative, the genitive and the accusative respectively.

(a) The termination י (י in some proper names), which was perhaps that of the ancient nominative, now marks the construct in a few rare instances.

Thus, חַיִּתוֹ-אָרֶץ *the beasts of the earth*, Gen. 1 : 24 ; בְּנוֹ בְעֹר *son of Be'or*, Num. 24 : 3 ; פְּנֵי אֵל *Penuel* (the face of God), Gen. 32 : 32 (but v. 31 gives the form אֵל פְּנֵי).

Note. This ending and the following mostly receive the tone, and shorten or reject preceding vowels : cf. the termination הַ (below, *Rem.* 1).

(b) The termination ו occurs more frequently, chiefly in poetry.

1. In proper names and certain particles, it marks the construct singular. Thus עַל דְּבָרָתֵי מֶלְכִי־צֶדֶק *after the manner of Melchizedek* (king of righteousness), Psalm 110 : 4 ; גַּבְרִיאֵל *Gabriel* (man of God) ; זוּלָתַי *besides* ; מִנֵּי *from* (see 107, foot-note).

2. It is often appended to a participle, either with or without a preposition immediately following (cf. 207, 1) and with or without the article prefixed : see 2—6, and 8—10 in Exercise.

Thus שְׁכֵנֵי סִבָּה *dwelling in the bush*, Deut. 33 : 16 ; מְלֵאֲתֵי מִשְׁפָּט *a city full of judgment*, Is. 1 : 21 ; גְּנָבְתֵי יוֹם *stolen by day*, Gen. 31 : 39 ; אִסְרֵי לְגַפְזָן *binding to the vine*, Gen. 49 : 11 : see also Ps. 113 : 5—9.

3. Probably אֲהִי, אֲבִי (144) are really old genitival forms.

(c) But by far the most frequently used, even in ordinary prose, is the termination הַ¹, which chiefly marks certain accusatives.

¹ Very rarely הַ, as נֹבָה *to Nob*, 1 Sam. 21 : 2 ; 22 : 9.

This ending mostly signifies (1) motion *to* a place (cf. 120, *a*), as הַהָרָה *to the mountain* (see further examples below); sometimes (2) rest *in* a place, as עָמָה *there* (besides its usual meaning *thither*), 2 Kings 9 : 16. (3) At other times, more especially in poetry, the termination does not seem to affect the meaning of the word at all (see 18, 27, 28 in Exercise); this becomes more evident when a preposition also is joined to the word (see below, *Rem.* 2). (4) More rarely, it is joined to a word indicative of *time*, as לַיְלָה *night, by night*; עַתָּה *now*; מִיָּמִים מִיָּמִים *from days to days, i. e. every year*, 1 Sam. 1 : 3.

Rem. 1. This termination seldom assumes the tone; see the examples given, and contrast what is stated above, in *a, Note*.

2. It may be added to a *construct* noun, as אֶרְצָה הַנֶּגֶב *to the land of the South*, Gen. 20 : 1; בַּיְתָהּ יוֹסֵף *to Joseph's house*, Gen. 44 : 14; or to a noun with a preposition, in which case it ceases to have any appreciable force, as in בְּנִגְבָּה *in the South*, Joshua 15 : 21, בְּאַבֶּלָה *in Abel*, 2 Sam. 20 : 15; בְּיַבֶּשׁ *in Jabesh*, 1 Sam. 31 : 13. It is even found after מִן, as מִבְּבִלְיָה *from Babylon*, Jer. 27 : 16.

3. On assuming it, feminines in הַ change this to תַּ, as עַזְתָּה *to Gaza*, Judges 16 : 1, בְּרִבְלָתָהּ *in Riblah*, Jer. 52 : 10; and an implicit Dagesh is expressed (18, *Obs.* 1), as גַּתָּה *to Gath*, but גַּתָּה *to Gath*, 1 Kings 2 : 39, 40.

Exercise 57.

(נִשְׂאָה) <i>Hi. deceive</i>	אַלְמָנָה <i>widow</i>	נָדִיב <i>willing, generous</i>	זָדוֹן <i>pride</i>
מְרוֹם <i>height; adv.</i>	נָבָה <i>be high, proud</i>	רוּס <i>prince</i>	יַבֶּשׁ <i>forest</i>
עַל גָּבוֹהַ	<i>Hi. exalt</i>	עָשָׂן <i>smoke</i>	סוּפָה <i>whirlwind</i>

1 כֹּל הַיְתוֹ שְׂדֵי אֲתוֹ לֶאֱכֹל כָּל-חַיְתוֹ בֵּיעַר : 2 הוּי רַעִי
הָאֵלִיל עֹזְבֵי הַצֹּאן : 3 אֵלֶיךָ נִשְׂאָתִי אֶת-עֵינַי הַיֹּשְׁבִי בְשָׂמַיִם :
4 הַצִּבְתָּ לָךְ פֶּה קָבַר הַצְּבִי מְרוֹם קָבְרוּ הַקִּקִּי בִסְלַע מִשְׁבֵּן
לוֹ : 5 הַשִּׂיאָ אֶתְךָ זָדוֹן לְבָךְ שִׁכְנִי בַחֲנוּי הַסְּלַע תַּפְּשִׂי מְרוֹם
גִּבְעָה : 6 תּוֹלִי אֶרֶץ מַלְפָּנַי אֱלוֹהֵי יַעֲקֹב הַהַפְּכֵי הַצֹּר אֲגַם
מִיִּם חֲלָמִישׁ לְמַעֲיֹנוֹ-מַיִם : 7 אֵיכָה יֵשְׁבָה בְדָר הָעִיר רַבְתִּי
עִם הַיְתָה כְּאֶלְמָנָה רַבְתִּי בְגוֹיִם שָׂרְתִי בְמַדְיָנוֹת הַיְתָה
לְמַם : 8 מִי כִי הוּזָה הַמְּגַבִּיחִי לְשֹׁבֵתִי הַמִּשְׁפִּילִי לְרֵאוֹת בְּשָׂמַיִם
וּבְאֶרֶץ מְקוֹמִי מַעֲפָר דָּל לְהוֹשִׁיבֵי עַם-נְדִיבִים : 9 אֶפְרַיִם עָגְלָה
מִלְמַדָּה אֶתְבַּתִּי לְרוּשׁ : 10 יְהוּזָה סִלְעִי וּמַפְלְטִי-לִי :

11 יהוה שְׁלַחְנִי הִירְדָנָה : 12 יוסף הוֹרֵד מִצְרַיִם : 13 לֵךְ
 אֲתִי הַבַּיְתָה : 14 חֵי יְהוָה אֲבִיפֹל מִשְׁעַרְתָּ רֹאשׁוֹ אֲרֻצָּה : 15
 הִנֵּה פָרְעָה יֵצֵא הַמִּימָה : 16 הִנֵּה עָלָה עֵשֶׂן הָעִיר הַשְּׂמִימָה :
 17 עָלָה אֵלַי הָהָרָה : 18 יִקְרֹ בְעֵינַי יְהוָה הַמּוֹתֵה לַחֲסִידָיו :
 19 רֵאֵה צַפְנָה וְנִגְבָּה וְקָרְמָה וַיִּמָּה : 20 הִנֵּה דָגוֹן נָפֵל לִפְנֵי
 אֲרוֹן יְהוָה אֲרֻצָּה : 21 כִּי-יֵאָרֵד אֲבֵל שְׂאֵלָה : 22 הִנֵּה סֶלֶם
 מִצָּב אֲרֻצָּה וְרֹאשׁוֹ מִגִּיעַ הַשְּׂמִימָה וְהִנֵּה יְהוָה נֹצֵב עָלָיו
 וַיֹּאמֶר יְהוָה הָאָרֶץ הַזֹּאת לֵךְ אֲתַנְנָה וְלִוְרָעַךְ : וְהָיָה זְרָעֶךָ
 כַּעֲפֹר הָאָרֶץ וּפְרֻצֹת יָמָה וְקָרְמָה וְצַפְנָה וְנִגְבָּה : 23 לֵךְ שׁוּב
 לְדַרְכְּךָ מִדְּבָרָה דַּמְשֶׁק : 24 קוּם לֵךְ פִּדְנָה אֲרָם בֵּיתָה בְּתוֹאֵל :
 25 קַבְּצוּ אֶת-כָּל-יִשְׂרָאֵל הַמְצַפְתָּה : 26 שְׂאוּל הִלֵּךְ לְבֵיתוֹ
 גְּבַעְתָּה : 27 רוּחַ יוֹרְעוֹ וְסוּפְתָה יִקְצְרוּ : 28 חֲרַשְׁתָּם-רִשְׁעִי
 עוֹלְתָה קַצְרְתָם : 29 דוֹר בַּחֲרָשָׁה :

^a Isaiah 56 : 9 ; see the Revised Version, with the rendering in the margin.
 אֲתִי is a poetic form, for שְׁרָה, and אֲתִי (195, II. b) is an imperative, for אָתִי
come ye! ^b See 207, 1, a. ^c Zech. 11 : 17. ^d See 83, 1. ^e Is. 22 : 16.
^f See 207, 1, Rem. ^g Jer. 49 : 16. ^h Ps. 114 : 7, 8. ⁱ Lam. 1 : 1. ^k Ps.
 113 : 5—8. ^l See 200. ^m Hos. 10 : 11. ⁿ 2 Sam. 22 : 2, cf. Ps. 144 : 2.
 It may be a question whether this combination really falls within the present
 category, or is not rather a case in which the affix attached to the participle is
 repeated—for emphasis, or in the Aramaic fashion—with the preposition, as in
 לִי אֵיבֵי לִי *mine enemies*, Ps. 27 : 2. The לִי is omitted in Ps. 18 : 2. ^o See 196.
^p See Exercise 17, Note a. ^q Ps. 116 : 15. ^r See 128, a. ^s Gen. 28 : 12 ff.
^t See 129, Obs. 2. ^u See 55, c. ^v Hos. 8 : 7. ^w Hos. 10 : 13. ^x Supply
 the substantive verb.

Write in Hebrew

1. Who will go down with us to Babylon? 2. Go quickly (200)
 to Jabesh. 3. Let us run towards the hill. 4. Do not look towards
 Sodom, but turn towards Jerusalem. 5. Go to the land of Canaan,
 but do not go to the land of the children of the East. 6. Go up to
 the wood, and look northward, towards Lebanon. 7. Return to the
 city, to your master's house and fall down before him [with your]

face to the earth (cf. Gen. 19 : 1). 8. Let us bring our sacrifices to the court, that the priests may sprinkle the blood upon the altar (2 Chr. 29 : 22). 9. Let us not cast the children into the Nile (Exod. 1 : 22). 10. We (112, 2) shall go to the tent, but go ye toward the threshing-floor.

ADDITIONAL REMARKS ON SEGOLATES.

210. Perhaps the most important and most numerous class of irregular segolates is that connected with verbs 'Lamed Yod' (194) : in these, the real final radical has mostly been retained. But (a) final s^gol is, for the most part, absent from these forms ; as also in general (b) the penultimate tone, and (c) the long vowel (132, c),—except in pause.

	1st Class		2nd Class				3rd Class	
	<i>sing.</i>	<i>plur.</i>	<i>singular</i>		<i>dual</i>	<i>plur.</i>	<i>sing.</i>	<i>pl.</i>
Absolute	אָרִי	אָרִיִּים	פָּרִי	חֲצִי, גָּרִי	לְחִי	לְחַיִּים	גָּרִיִּים	חֲלִיִּים
Construct			פָּרִי	חֲצִי גָּרִי	לְחִי	לְחַיִּי	גָּרִי	חֲלִי [חֲלַיִּי]
Pause-form	אָרִי		פָּרִי	חֲצִי גָּרִי	לְחִי			חֲלִי
Light suffix			פָּרִים	חֲצִי פָּרִים	לְחִי	לְחַיִּי		חֲלַיִּי
Heavy suffix			פָּרִיָּהֶם		לְחַיִּיהֶם			[חֲלַיִּיהֶם]

Note. In some plurals, the radical ' is softened into א ; thus אָרִיִּים, פָּרִיָּהֶם, חֲלַיִּים (but אָרִיִּים, פָּרִיָּהֶם are also used).

Less common forms are כָּבְדָה *weeping*, קָצָה *end*, שָׁחַח *a swimming*. See also 136, c, *Obs.*

The first-class forms are comparatively rare.

211. Segolates from verbs 'Ayin Waw' and 'Ayin Yod' (190) sometimes still show the penult tone, but otherwise manifest wide deviation from the normal forms, resulting from the weakness of the middle radical.

	'Ayin Waw				'Ayin Yod			
Absolute	אָנָן	אָנָנִים	שׁוּר	שׁוּרִים	שׁוּק	שׁוּקִים	חֵל	חֵלִים
Construct	אָנָן	אָנָנִי	שׁוּר	שׁוּרִי	שׁוּק	שׁוּקִי	חֵל	חֵלִי
Suffix-form	אָנָנִי		שׁוּרִי				חֵלִים	חֵלִיהֶם

Rem. 1. (a) There are no second class segolates derived from '°Ayin Waw' roots. *(b)* Some feeble forms have given up all power of internal inflection, and may accordingly be classed among indeclinable nouns; thus דור *a generation*, קונין *thorn*, גור *a whelp*, אור *light*.

Rem. 2. From '°Ayin Yod' roots, instances of first class segolates alone are clearly discernible: in these, the plural absolute sometimes takes the form זיתים *olives*. No third class forms exist at all, while second class forms have become so weak as to have almost completely lost inflecting power, and may be viewed as indeclinable; thus שיר *song*, ריב *contention*.

212. The Segolates from 'Double 'Ayin' verbs (204) contract the root—just like these verbs themselves—into a monosyllable; if an addition to the end is made, the repetition of the second radical is shown by the insertion of Dagesh (18, *Obs.* 1).

	1st Class	2nd Class	3rd Class
Absolute	עֵם, עָם, עָמִים	עָשׂוּ, עָשׂוּם, עָשׂוּם	הָקִים, הָקִים
Construct	עָם, עָמִי	עָשׂוּ, עָשׂוּם	הָקִים, הָקִים
Suffix-form	עָמִי, עָמִיו	עָשׂוּ, עָשׂוּם	הָקִים, הָקִים

Note 1. Uncontracted forms sometimes occur, particularly in poetry; thus עָמִים and עָמִי; also הָרִי instead of the more common הָרִי (for הָרִי, 9) from הָר *mountain*.

Note 2. With such nouns may be classed—but merely for convenience' sake—words like אַף *anger* (suff. אָפִי &c.), זַמַּן *time* (זָמַן), הַלְּבַב *palate* (הָלַב), אֱמֶת *truth* (אָמַת) &c., although these are really contracted from אָפֶף, זָמַן, אָלַף.

Note 3. Such forms as גָּמַל *camel*, אָדָם *red*, &c. combine two principles in their inflection: in their treatment of the final syllable, they follow the foregoing class of nouns, while the initial syllable is regulated by the laws of the third declension; thus גָּמָלִים, אָדָמִים.

Exercise 58.

חֵיל strength, riches;	חָד sharp	מִזְרַח East, the	עָנִי distress, misery
army, host	חָשַׁק cleave to,	צֹהֵר sunrising	אֲבָן surely, certainly
עֵז young ass	אָהַב love deeply	גֵּיא, גֵּיא valley	כְּעֵים intestines, bowels
חֵן grace, favour	בָּקַע cleave, divide	(132, <i>Obs.</i> 2)	חֶךָ hook, ring
חֵץ arrow, dart	סָף end	עוֹף birds, fowls	יָפִי beauty, splendour

1 אֲנִי בְּזִית רַעֲנָן בְּבֵית אֱלֹהִים : 2 הָעִיר בְּתוֹךְ : 3 עֵין הַחַיִּים
 4 הַסִּירִי אֶת-אֱלֹהֵי הַנֶּבֶר מִתּוֹכְכֶם : 5 עֲזָה כַּמֹּת
 6 לֹא יָדַעְתִּי יוֹם מוֹתִי : 7 כָּלֵם נִתְּנוּ לַמֹּת בְּתוֹךְ בְּנֵי

אָדָם אֶל־יֹדְרֵי^a בּוֹר׃ 8 חַי אֲנִי^e אִם־אֶחָפֵן בְּמוֹת הַרְשָׁע׃ 9 לֹא
 תִּשְׁתּוּ אֶת־יַיִנִּים׃ 10 בְּרַב חֲכַמְתֶּךָ הַרְבִּיתְ חֵילְךָ׃ 11 כָּל־שָׂרֵי
 הַחַיִּלִּים בָּאוּ הַמִּצְפֶּתֶ׃ 12 יִשְׁאוּ^f עַל־כַּתְּף עִירִים חֵילֵיהֶם׃
 13 לֹא־תַחֲוִים^g עֵינֶךָ נִפְשׁ בְּנִפְשׁ עַיִן בְּעַיִן שֵׁן בְּשֵׁן׃ 14 מִצֵּאת
 חַן בְּעַיִנֶי׃ 15 שְׁנִי^h אֲרִיה׃ 16 שְׁנִיהֶם^a חֲנִית וְחַצִּים וְלִשׁוֹנֶם
 חֲרַב חֲדָה׃ 17 שְׁלַח חֲצִיךָ׃ 18 לְבָם לֹא־נִכּוֹן עִמּוֹ׃ 19 הוֹדַעְתָּ
 בְּעַמִּים עוֹד׃ 20 יְהוָהⁱ עָזִי וּמִגְזְרֵי בּוֹ בָטַח לְבִי׃ 21 הַרְנִינוּ
 לְאֱלֹהִים עֲזוּנו׃ 22 מִי יוֹדַע עֹז אַפְּיךָ׃ 23 רַבּוֹת רַעוֹת צִדִּיק
 וּמִכָּל־מַלְאָכָיו יְהוָה׃ 24 לֹא^j מִרַבְּכֶם מִכָּל־הָעַמִּים^k חֵשֶׁק יְהוָה
 בְּכֶם׃ 25 חֲכָדָּ כִּי־יִן הַטּוֹב׃ 26 נִבְקַע הַר הַיְוִתִּים^l מִחֲצִיו מִזְרַחָה
 וַיִּמָּה גִיא^m גְּדוֹלָה מְאֹד וּמֵשׁ חָצִי הַהָר צְפוֹנָה וְחֲצִיו נִגְבָּה׃
 27 לִי־בַהֲמוֹתⁿ בְּהַרְרֵי־אֱלֹהִים יְדַעְתִּי כָּל־עוֹף הָרָיִם׃ 28 רֵאֵה^p
 רְאִיתִי אֶת־עַנְי עִמִּי׃ 29 לָמָּה תִּשְׂכַּח^q עֲנִינוּ׃ 30 יֵאֱחֹזְנִי יְמֵי
 עֲנִי׃ 31 חָלִיו חֲזַק מְאֹד׃ 32 אֲבֹן חָלִינוּ הוּא נָשָׂא׃ 33
 אֲתָהּ בְּחַלִּיִּים רַבִּים בְּמַחְלָה מֵעִיד עַד־יֵצְאוּ מֵעִיד מִן־הַחֲלִי׃
 34 דַּמְעָתָהּ^r עַל־לְחִיהָ׃ 35 נָתַתִּי חַיִּים בְּלַחֲיֶיךָ׃ 36 בְּצִלּוֹ
 חֲמֹדְתִי וּפְרִיּוֹ מִתּוֹק לַחֲכִי׃ 37 גְּבַה־לִבְךָ בִּפְיֶיךָ׃ 38 נִטְעוּ^s
 גִּזְתִּי וְאִכְלוּ פְרִי׃ 39 קָרַב קִצְנוּ מְלֵאוּ יְמִינוּ׃ 40 הָעֵץ יִתֵּן^t
 פְּרִיו בְּעֵתוֹ׃ 41 שֶׁקֶר^u הַחֵן וְהַבֵּל הַיָּפִי׃ 42 מִלֶּךְ בִּפְּיוֹ עֵינֶיךָ
 תַּחֲזִינָה^v׃ 43 הִצִּילְתָּ נַפְשִׁי מִמוֹת אֶת־עֲנִי מִן־דַּמְעָה^w אֶת־רַגְלִי
 מִדָּחִי׃

^a Supply the copula. ^b See 80, 1. ^c See 52. ^d See 207, 7. Ezek.
 31 : 14. ^e See 196. ^f See 209, Rem. 3. ^g See 18, Obs. 1. Isaiah 30 : 6.
^h See 191, 8, Note. ⁱ The preposition here signifies 'because of...'. ^k See
 156, 4. ^l See 207, 3. ^m See 208, 7. ⁿ Zech. 14 : 4. ^o Psalm 50 : 10.
^p See 125, 1. ^q See 117, 2. ^r Job 30 : 16. ^s Note the various means
 employed in this verse (Isaiah 53 : 4) for marking emphasis; cf. 55, and 112, 2.

† 2 Chr. 21 : 15. " See 119, *Obs.* 1. † Cf. 83, 1. Prov. 31 : 30. " Isaiah 33 : 17. " See 107, 1, and foot-note 2.

Write in Hebrew

1. We have planted olive-trees in the midst of the gardens, but who shall eat of their fruit? 2. Let not their garden yield its fruit in its season. 3. We shall not sit down upon the points of the rock, but in the shadow of the mountains. 4. His arrows are sharp, like weapons of death. 5. Thy strength is that of (*i. e.* the strength of) many peoples. 6. My people is like thine (*i. e.* thy people). 7. The rams are not stronger than the oxen. 8. My sickness is an evil [one], even to death. 9. Death (73, 3) hath cast its shadow on our house. 10. My affliction is worse than thine (*i. e.* thy affliction). 11. Thy rebellion and the wickedness of thine heart have brought upon thee all thy sicknesses. 12. Remember thy mercy and thy truth, and deliver us from our sicknesses and our affliction. 13. Thou hast delivered me from the jaws of the lion, and from the workers of iniquity.

PRONOMINAL AND OTHER CONSTRUCTIONS.

213. The Hebrew language shows a marked deficiency in pronoun forms. Sometimes a single word must therefore be employed for several varieties, which, in our own and other languages, have their appropriate forms : moreover, nouns and other words are borrowed to supply the want. This will be understood after a careful study of the following constructions.

I. כָּל signifies (1) *all*, collectively (Exercise 9, note 6) : in this case, it is mostly joined with a plural or collective noun, as כָּל-הָעָם *all the people*, but it may also stand alone, and signify *all*, indefinitely.

(2) It also signifies *each*,—every single one : in this sense, it is joined with the singular, as כָּל-מָקוֹם *every place*. But such distributive meaning may also be indicated (*b*) by using אִישׁ, as in וַיִּחְלֹמוּ אִישׁ חֲלֹמוֹ and *each dreamed a dream*, Gen. 40 : 5, Jud. 9 : 55 ; or אִישׁ אִישׁ as in Ex. 36 : 4 ; or אִישׁ וְאִישׁ in Est. 1 : 8 ; שֵׁשׁ וְשֵׁשׁ *six each*, 2 Sam. 21 : 20 ; or (*c*) by repeating the noun to be taken distributively, as עֶרֶר עֶרֶר לְבָרֵךְ *each flock by itself*, Gen. 32 : 17 ; cf. Isa. 6 : 2 ; or (*d*) by the plural form of the noun, as לְבַקְרֵי *every morning*, Is. 33 : 2, לְרִנָּעִים *every moment*, Is. 27 : 3 ; or (*e*) by joining a predicate

in the singular with the subject in the plural (114, 3), as אֶכְרִי הַמָּדָה *every one of them is cruel*, Jer. 50 : 42, cf. also 46 : 15; Prov. 3 : 18. (f) Rarely is אָחֵר used in this sense, as אָחֵר כְּתָאֵר בְּגֵי הַמְּלָכָה *each one resembled the children of a king*, Jud. 8 : 18.

II. For indicating reciprocity or mutual relation, (1) the Niphal (167, 3) may be used, or (2) the Hithpaël (174, 3). But the same idea may likewise be conveyed (3) by repeating the noun, as שָׁנָה אַחֲרֵי שָׁנָה *one year after another*, 2 Sam. 21 : 1; (4) מִצְרַיִם וְעַד-קֶצֶהּוּ *from one end of the border of Egypt to the other*, Gen. 47 : 21; (4) by repeating וְהָ, as וְהָ אָלְוָהּ *and one cried to another*, Is. 6 : 3; Job 1 : 16; (5) by the combination אֵלֶּה...אֵלֶּה (fem. אֵלֶּה...אֵלֶּה) or אֵישׁ...הָרֵעָה; thus, אֵישׁ מֵעַל אַחֵיו *one from the other*, Gen. 13 : 11, אֵישׁ אֶל-הָרֵעָהוּ *one to another*, Jud. 6 : 29,—a construction which is used even with reference to inanimate things, as Ex. 37 : 9; (6) by repeating אָחֵר (with feminines, of course, אַחֶת), 1 Sam. 14 : 4, 5.

III. To express reflexive action, besides (1) the Niphal (167, 1) and (2) the Hithpaël (174, 1) forms of the verb, (3) the pronominal suffixes are employed, joined with the proper particles, as יָבִיא אָתּוֹ *he shall bring himself*, Num. 6 : 13; הִקְדַּשְׁתִּי אֹתָם לִי *I sanctified them for myself*, Num. 8 : 17; sometimes also, but more rarely, (4) נָפֶשׁ, נָרַב, &c. are employed, as לֶחֶמָם לְנַפְשָׁם *their bread is for themselves*, Hos. 9 : 4; לֹא אָדַע נַפְשִׁי *I do not know myself*, Job 9 : 21; וַתִּצְחַק בְּקִרְבָּהּ *and she laughed within herself*, Gen. 18 : 12.

IV. For expressing emphasis, various methods are adopted. (1) The emphasised word is repeated, as אֲנִי אֲנִי הוּא *I am he*, Deut. 32 : 39; similarly הַמְּלָכָה מְלֵאָה בְּאֵרוֹת בְּאֵרוֹת עֵמֶק הַסִּדְדִים *the valley of Siddim was full of bitumen wells*, Gen. 14 : 10. (2) A suffix, affirmative, or affix is repeated in the full pronominal form, as בִּי אֲנִי הָעוֹן *on me' be the guilt*, 1 Sam. 25 : 24; אָבֵר אֲבֵר בְּרַבְּנִי גַם-אֲנִי *bless me' also*, Gen. 27 : 34; see also 112, 2. (3) The emphasis may be indicated by the prominent position assigned to the word (see 55), as אֶתְּךָ רֵאִיתִי צַדִּיק *thee' have I seen righteous*, Gen. 7 : 1; or (4) it must be inferred from the context, as בְּרֹאשׁוֹ דָמוֹ *his blood shall be on his own head*, Joshua 2 : 19. (5) The noun נָפֶשׁ may be used, as בְּשִׁבְי הִלְכָה *they themselves are gone into captivity*, Isa. 46 : 2; also פָּנֶיךָ בַּמִּלְחָמָה *thou thyself goest to battle*, 2 Sam. 17 : 11, Exod. 33 : 14. (6) The 3rd personal pronoun may give emphasis to a subject, which it follows (91, III. c).

V. A partitive meaning may be expressed in various ways; as (a) מִן-הָעָם *some of the people*, Gen. 33 : 15; (b) יָמִים אַחֲרָיִם *some days*, Gen. 27 : 44; (c) the simple plural may be sufficient, as יָמִים *some days*, Neh. 1 : 4; (d) יֵשׁ אֵשׁ *there are those who say (or said)*, Neh. 5 : 2, 3, 4.

VI. Negatives may be expressed by a great variety of constructions, exemplified in the following :—

1. Persons. (a) אֵין *no one, none (also nothing; see below)*, as אֵין בְּיָהוּהָ *there is none like Jehovah*; (b) אֵין אֲנִי Eccl. 8 : 8, or אֲנִי Gen. 2 : 5,

or אין איש 1 Sam. 9 : 2, *there is no man*; (c) לא נשאר איש *not a man* (or *no one, none*) *was left*, Josh. 8 : 17; לא יקרב איש *none shall approach*, Lev. 21 : 17; לא יקרב איש אל-יגיא *let none go out*, 2 Kings 10 : 25; (d) לא יקרב איש לא נותר מהם אהר *not one (or none) of them was left*, 2 Samuel 13 : 30, but see also Ex. 8 : 27; (f) אין שלום לכל-בשר *no one has peace*, Jer. 12 : 12, cf. Gen. 9 : 11, (hence the well-known Hebraism οὐ πᾶσα σάρξ in Matt. 24 : 22, Rom. 3 : 20).

2. Things. (a) ונתר דבר לא *nothing shall be left*, 2 Kings 20 : 17, אל-דבר ידעו פל-דבר לא *they knew nothing*, 2 Sam. 15 : 11; (b) היה דבר רע בסיר לא *there was nothing bad in the pot*, 2 Kings 4 : 41; (c) לא תמצא בה רעה *no evil can be found in thee*, 1 Sam. 25 : 28; (d) אין לשפחה כל בבית *thy handmaid hath nothing in the house*, 2 Kings 4 : 2; לא יבצר מהם כל *nothing will be too hard for them*, Gen. 11 : 6; (e) ידע הנער לא מאומה *the lad knew nothing*, 1 Sam. 20 : 39; (f) לא נתן עבדך *no straw is given to thy servants*, Ex. 5 : 16.

VII. 1. The indefinite personal pronouns 'whoever,' 'whosoever,' 'any one,' are variously rendered; thus (a) פתי מי *whosoever is simple*, Prov. 9 : 4, cf. also Ex. 24 : 14; מי אשר הפך ביואב *whoever favours Joab*, 2 Sam. 20 : 11; (b) איש איש מבית ישראל *whosoever of the house of Israel*, Lev. 22 : 18; כל-איש אשר יקרב *whoever approaches*, Lev. 22 : 3; (c) נפש ביי-תקטא *whenever any one sins*, Lev. 4 : 2; (d) כל-אכל *whoever eats*, Lev. 7 : 25.

2. When reference is made to things, the most common construction is that found in Gen. 31 : 16, פל אשר אמר *whatever he has said*; but sometimes use is made of מה, as in 2 Sam. 18 : 22, Job 13 : 13, 14, or מה followed by the relative, Eccl. 6 : 10; rarely is such a construction found as דבר מה-יראני *whatever he will show me*, Num. 23 : 3.

Exercise 59.

עשיר rich	קנע withhold,	זר stranger, sojourner	[פיהר] <i>Pl.</i> hide, deny;
רש poor	קצר restrain	תמונה appearance, form,	<i>Nz.</i> be hidden
פגור (2) carcase	חסר want, lack	לשון likeness	מחה wipe out, destroy

1 הוּי פל-צמא לכו למים : 2 הרימו לכם איש אבן אחת על-שכמו : 3 שבו-נא איש מדרכו הרעה : 4 לכו איש לעירו : 5 אכלו איש גפנו ואיש תאנתו ושתו איש מי-ברו : 6 כל-ישראל נסו איש לאהליו : 7 גבור בגבור פשלו : 8 זה זכרי לדר דר : 9 עמהם זקני-עיר ועיר : 10 בכל-מדינה ומדינה

וּבְכַל-עִיר וְעִיר שִׁמְחָה וְשִׂשׂוֹן לַיהוּדִים: 11 אֲתִי^a יוֹם יוֹם
 יִדְרֶשׁוּן^b: 12 אֲרִיִךְ אֲרוּר וּמְבָרְכִיךָ בְרוּךְ: 13 מַעֲשִׂיו טוֹב-לְךָ
 מְאֹד: 14 מֵה-נֹרָא מַעֲשִׂיךָ: 15 נִסְתַּר אִישׁ מֵרַעְהוּ: 16 נִלְחַמוּ
 אִישׁ בְּאָחִיו וְאִישׁ בְּרַעְהוּ עִיר בְּעִיר מִמְלָכָה בְּמִמְלָכָה: 17
 אִישׁ מֵרַעְהוּ הִשְׁמְרוּ וְעַל-כָּל-אֶח אֶל-תִּבְטְחוּ: 18 שְׁנֵי אֲנָשִׁים
 הָיוּ בְּעִיר אַחַת^c אַחַד עָשִׂיר וְאַחַד רֶשֶׁת: 19 לֹא קָרַב זֶה אֶל-
 זֶה כָּל-הַלַּיְלָה: 20 כְּמוֹת זֶה כֵּן מוֹת זֶה: 21 רֵץ לְקִרְאֵת-רֵץ
 יְרוּץ וּמְגִיד לְקִרְאֵת^a מְגִיד: 22 לֹא יֵשֵׂא גּוֹי אֶל-גּוֹי חָרָב:
 23 בְּקֹשׁ יְהוּה לֹא אִישׁ פִּלְבָּבוֹ: 24 רַק הַבְּהֵמָה בְּזוּנוֹ לָנוּ: 25
 אִם^e חֲכָמָת חֲכָמָת לָךְ: 26 הִשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם: 27 בְּמִקּוֹם^e
 אֲשֶׁר לְקַוּוּ הַפְּלָבִים אֶת-דָּם נְבוֹת יִלְקֹוּ הַפְּלָבִים אֶת-דַּמָּה גַם-
 אֶתָּה: 28 בְּנֵי אִם-חֲכָם לְבָךְ יִשְׂמַח לְבִי גַם-אֲנִי: 29 נִשְׁמָעָה
 מֵה-בְּפִיו גַם-הוּא: 30 מִי^a יִתֵּן מוֹתִי אֲנִי תַחֲתֶיךָ: 31 הַגְּרִיכֶם
 אֶתֶם יִפְלוּ בַמִּדְבָּר הַזֶּה: 32 הוֹדַעְתֶּיךָ הַיּוֹם אֶף-אֶתָּה: 33 לֹא
 אֶת-אֲבֹתֵינוּ כָּרַת יְהוּה אֶת-הַבְּרִית כִּי^e אֶתָּנוּ אֲנַחְנוּ אֵלֶּה פֹה
 הַיּוֹם: 34 יִתֵּן אֲדָנִי הוּא לָכֶם אוֹת: 35 עֲבַדְךָ יוֹאֵב הוּא צְוֹנִי^a:
 36 אֵין אִישׁ עֲמָנוּ: 37 לֹא-עָמַד אִישׁ אִתּוֹ: 38 אִישׁ לֹא יָדַע:
 39 לֹא נִמְלַךְ^a אִישׁ: 40 שָׁבוּ אִישׁ תַּחֲתֵינוּ^m אֶל-יֵצֵא אִישׁ מִמְּקוֹמוֹ:
 41 מְקַצֵּהⁿ אֶרֶץ וְעַד-קִצָּה הָאָרֶץ אֵין שְׁלוֹם לְכָל-בָּשָׂר: 42 לֹא
 אָמְנַע מִכֶּם דָּבָר: 43 עִיר לֹא תִמְלֹט: 44 לֹא רְאִיתֶם כָּל-
 תְּמוּנָה: 45 לֹא נִמְצָא חָרָב וְחַגִּית בְּיַד כָּל-הָעָם: 46 לֹא-
 תֹאכְלוּ כָל-נְבִלָה: 47 לֹא יוֹמַת אִישׁ בַּיּוֹם הַזֶּה: 48 בַּיּוֹם
 הַשְּׂבִיעִי לֹא תַעֲשֶׂה כָל-מְלָאכָה: 49 נִשְׁבַּע יְהוּה^e אִם-אֲשַׁכַּח
 כָּל-מַעֲשֵׂיהֶם: 50 אֶל-נִקְשִׁיבָה אֶל-כָּל-דְּבָרָיו: 51 כָּל-דָּבָר לֹא

יִבְחַר^p מִן־הַמֶּלֶךְ : 52 לֹא אוֹכֵל לַעֲשׂוֹת דְּבָר : 53 לֹא נֹדַע
 דְּבָר : 54 דְּרִשִׁי יְהוָה לֹא יִחַסְרוּ כָּל־טוֹב : 55 לֹא לִקְחַת מִיֶּד־
 אִישׁ מֵאוֹמֶה : 56 לֹא מְצַאתֶם בְּיָדֵי מֵאוֹמֶה : 57 אִישׁ אֶל־יָדַע
 מֵאוֹמֶה : 58 מִי יֵרָא וְחָרַד יֵשֵׁב : 59 מִי־גֵר אֶתָּךְ עָלֶיךָ יִפּוֹל :
 60 מִי אֲשֶׁר חָטָא לִי אֶמְחַנְנֵה מִפְּרִי :

^a See 55. ^b See 117, 2. ^c See 53, *Note* 2. ^d See vocabulary at the
 end, under אָרָא II. ^e Proverbs 9 : 12. ^f Jerem. 17 : 21. ^g See 207, 2.
^h See 203, *Rem.* ⁱ See Exercise 18, end of vocabulary. ^k See 195, II. ^c.
^l See 24, 5, 6. ^m [upon the spot] under him, *i. e.* where he is. ⁿ See 18,
Obs. 1. ^o See 196. ^p See 117, 8. ^q See 191, 8. ^r Isaiah 54 : 15.
^s See 55, *c*.

Write in Hebrew

1. Let every man return to his own house. 2. Take ye every wo-
 man, a gift for her neighbour. 3. [Every one of] his words [is] truth.
 4. Let one servant assist the other. 5. Let us love one another.
 6. As one goes, another comes. 7. Our master himself will go down
 with us. 8. My own children have left me. 9. No man can tell.
 10. No one is here. 11. Do not give them anything. 12. We can
 do nothing. 13. No idol shall be found among you, from one end
 of the city to the other. 14. Ye shall not eat any unclean [thing].
 15. Why have ye not kept any of my commandments? 16. Nothing
 was too difficult for him.

17. Say not one to another, 'We shall each take some of his fruit
 and no man shall know,' for nothing is hid from our master, and ye
 shall bring evil on your own head. 18. Say not to thyself, 'I shall
 see no evil, neither shall I lack anything,' for thine own children
 shall forsake thee, and thou thyself shalt be driven from one city to
 another, and no one shall help thee.

ADVERBS AND INTERJECTIONS.

214. A. Some few adverbs are underived,—at least, those may be regarded as primitive which cannot be assigned with certainty to any root.

Such are שָׁם *there, thither* פֹּה *here*, אָז *then*, כֵּן *thus*, and the two negatives לֹא, אַל (121).

215. B. The vast majority, however, are derived from other parts of speech.

1. Some are accusatives of nouns (208, 7), as מְאֹד *very* (lit. with *strength*), בְּרָדָד *alone, apart* (lit. *separation*), יַחַד *together*, חוּץ *outside, without*, רֵגַע *for a moment, in a moment*, נִפְלְאוֹת *wonderfully* (lit. *wonders*).

2. Adjectives, mostly in the feminine form, as רַב *very, much, exceedingly*, Psalm 78 : 15, מְהֵרָה *speedily, quickly*, אַחֲרָנִית *backwards*, יְהוּדִית *in the Jews' language*. This is especially the case with numerals : see 154, b.

3. Adjectives in the construct form, thus רַבַּת *much, greatly*, Ps. 65 : 10 ; 129 : 1, 2.

4. Nouns or adjectives with a particle or particles prefixed ; as הַיּוֹם *to-day* (73, 2), הַפֶּעַם *now* (lit. *the time, or this time*), בְּיַחַד *together* (lit. *as one*) בְּקוֹעַם *quickly, almost*, (lit. *like a little*), לְפָנִים *before, formerly*, מִפְּנֵים ¹ *in front*, מֵאַחֲרֵי *behind*, מִפְּנֵים *before, in front, on the East, of old, long ago*, מִמָּחָרָת *on the morrow, next day*, מִבְּיָתֵי *within, inside*, מִחוּץ *outside, without*, מִתַּחַת *below, beneath*, מִפְּעֵל *above*, מִכָּפְּרֵיב *around, on every side*, מֵרְחוֹק *afar off*, מִיָּם *on the West*,—the reference being to the Mediterranean, which bounds Canaan in that direction ; מֵעַתָּה *from this time*, מִשָּׁם *thence*.

5. Nouns with a particle affixed, as יּוֹמָם *by day*, חִנָּם *gratis, free, in vain*, *without cause*, לַיְלָה *by night* (209, c, 4), עַתָּה *now*, (from עַת *time*).

¹ It will be observed that in this and other illustrations following, the preposition מִן, from signifying departure or origination, has come to indicate a more fixed relation. Cf. the Greek ἐκ δεξιῶν, ἐξ ἀριστερῶν, on the right [hand], on the left, &c. ; Lat. *a tergo*, behind, *a fronte*, in front, &c. ; Fr. *dedans* (i. e. *de dans*) within, *dehors* outside, *dessous* beneath, *dessus* above, &c. ; Ger. *von allen Seiten*, on all sides. In some adverbs of time especially, the particle even seems occasionally to lose much of its force, as מֵאִזָּא *long ago* Is. 48 : 7.

Regarding the conversion of adverbs into prepositions, see 108, *Obs.*

6. Nouns in the plural form, as פְּנִים *in front, before*, Ezek. 2 : 10.
 7. The infinitive of verbs, especially Hiphil,—mostly in the absolute form (125, 5), thus הִרְחַק *far*, Ex. 33 : 7, Josh. 3 : 16, הִרְבֵּה *very, much* (seldom הִרְבּוֹת as in Amos 4 : 9).
 8. Pronouns, either simply, or with a preposition, as הֵּן, הִנֵּה (103, 4) *here, hence, on one side, on the other side*, הִנֵּה הֵּן *here, hither*, כִּי *why?*
 9. Many adverbs more plainly show their composite character, thus אַחֲרַיִבָּן *afterwards*, עַד־מָתַי *how long?* עַד־כֹּה *hitherto*.

216. Interjections may be natural ejaculations,⁽¹⁾ or derivatives from other parts of speech,—particularly the imperatives of verbs,⁽²⁾ or nouns.⁽³⁾

Examples are 1. אָהָה, אַח, *ah, alas!* אוֹי, הוּי, *woe, alas!* 2. רֵאָה *see, look, behold!* לָכֵה *come!* (Exer. 46, note *k*). 3. בִּי (for בְּעִי *entreaty*) *pray!* Other common interjections are הִלֵּלָה (196, *c*, and 209, *c*) and the appended נָא (121, *Obs.*).

Exercise 60.

עֲרַץ terrify; tremble; לֵעַג derision, קִינּוֹר fear, terror, תְּחִנָּה mercy, grace;
Ni. be feared mockery dread supplication

- 1 כָּבֵד הָרַעַב מְאֹד : 2 בָּדַד יִשְׁבְּתִי : 3 נִלְחַמָּה יַחַד : 4 לֹא
 אָמוּט רַבָּה : 5 אֵלֹּהִים נִעְרַץ בְּסוּד־קִדְשֵׁים רַבָּה : 6 עֲלֵה אֵלֵינוּ
 מְהֵרָה : 7 הִסְכַּתְּ אֶת־לִבְּךָ אַחֲרֵי־נִי : 8 אֶל־תִּדְבַר עִמָּנוּ יְהוּדִית :
 9 רַב־שִׁבְעֵנוּ בּוֹזֵעַ : 10 רַבַּת שִׁכְנָה־לָּהּ נִפְשֵׁי עִם שׁוֹנֵא שְׁלוֹם :
 11 רַבַּת שִׁבְעָה־לָּהּ נִפְשֵׁנוּ הִלְעֵגָה : 12 וְאֵת הַפְּעַם עָצַם מֵעֲצָמֵי :
 13 אָמוּתָהּ הַפְּעַם : 14 יִשְׁבֶּה־הָעִיר לְפָנִים לְזוֹ : 15 אָרֶם מִקְדָּם
 וּפְלִשְׁתִּים מֵאַחֲוֹר : 16 וּזְכַרְתִּי יָמִים מִקְדָּם : 17 מְגוֹר מִסְּבִיב :
 18 יְהוּהָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִפְּעֵל וְעַל הָאָרֶץ מִתַּחַת : 19
 עֲשֵׂה לָךְ תִּבְתָּ עֲצִיגְפָרָה וּכְפֹרֶתָ אֶתְּךָ מִבֵּית וּמְחוּץ בְּכָפָר :
 20 בֵּית־אֵלֹהִים מִיָּם וְהָעִיר מִקְדָּם : 21 הַמְּנֹרוֹת וְהַבִּבְיָוֹת הַמִּשְׁ
 מִיָּמִין וְהַמִּשְׁמָמָל : 22 מִי הַשָּׁמַיִם וְאֵת מִקְדָּם מֵאֵז הַגִּידָה :
 23 עָתָה גִלְכָה נַשְׁמָה : 24 אֲנֹכִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם וְלִיָּלָה :
 25 כְּמַעַט הָיִיתִי בְּכַל־רַע : 26 עָתָה כְּמַעַט־הִגַּעַת הָיִיתָ תַּחֲנֹה

מֵאֵת יְהוָה : 27 אֶל־תְּרִיב עִם־אָדָם חָנָם : 28 אֶל־תְּרַשַׁע הַרְבֵּה :
 29 לֹא אַתֶּם שָׁלַחְתֶּם אֹתִי הִנֵּה כִּי אֱלֹהִים : 30 עַד־הִנֵּה
 עֲזַרְנוּ יְהוָה :

31 אִי־נָא לִי : 32 אִוִי לָנוּ מִי יַעֲלֵנוּ מִיַּד הָאֱלֹהִים : 33 הוּי
 הָאֲמָרִים לָרַע טוֹב וְלַטּוֹב רָע : הוּי חֲכָמִים בְּעֵינֵיהֶם : הוּי
 גִּבְרִים לְשִׁתּוֹת יוֹן : 34 אָהֶה אֲדָנִי יְהוָה לָמָּה הֵעֲבַרְתָּ הַעֲבִיר
 אֶת־הָעַם הַזֶּה אֶת־הַיַּרְדֵּן בִּי אֲדָנִי מָה אָמַר : 35 אָהֶה לַיּוֹם
 כִּי קָרוֹב יוֹם יְהוָה : 36 רֵאֵה אֱלֹהִים עַד בֵּינִי וּבֵינְךָ :

^a Psalm 89 : 8. ^b See 128, *b*, 2. ^c 1 Kings 18 : 37. ^d Psalm 123 : 3.
^e See 114, *Obs.* 3. ^f See 114, *Obs.* 1. ^g Gen. 2 : 23. ^h See 120, *a*. ⁱ Jud.
 1 : 23. ^k See 110, *d*. ^l See 213, IV., 6. ^m See 79, 3. The meaning of
 the term נָקַר, which occurs only in the passage here quoted (Gen. 6 : 14), is un-
 certain. ⁿ See 158, 159. ^o Gen. 12 : 8. ^p See 72, 1. ^q '... [were] pure
 gold.' ^r See 63, *Obs.* ^s Ezra 9 : 8. ^t Eccl. 7 : 17; see also 125, 5. ^u See
 end of vocabulary to Exercise 18. ^v See 177, C, *b*, 2, and 179. ^w See 213,
 IV. 4; Isaiah 5 : 20 ff. ^x See 46, *Obs.* 2. ^y Observe the abnormal pointing
 of this form (11). Josh. 7 : 7, 8. ^z See 80, 3, *a*.

Write in Hebrew

1. Let the elders of the city be gathered hither to-morrow. 2. Let me sit here alone. 3. Pray, speak with me in Hebrew. 4. The hill [is] on the north, and the river on the south, the city to the east, and the tower on the west. 5. The forest is on the right, and the rock on the left. 6. See, our enemies [are] in front, and behind! 7. The sea is beneath and the firmament above. 8. Come, let us go hence. 9. Look now! What (87, *Obs.*) have you done? 10. Pray, send thy servant thither to-day, and let him remain there. 11. Do not go very far. 12. Woe to you! for ye shall certainly die! 13. Alas, my father! we perish! 14. Jehovah went before his people, of old, in a pillar of cloud by day, and in a pillar of fire by night.

15. Behold, our enemies are before and behind, and we are far from the city: I am afraid lest they fall on us in a moment and destroy us together. 16. Woe unto you [who were] formerly seeking the way of truth, but are now gone back! How long will ye thus stand afar off?

INTERROGATIVE PARTICLES.

217. 1. The interrogative particle ה is pointed variously.

a. Before an ordinary vowelled consonant, it regularly takes = ; as הַתְּמַלֵּךְ *wilt thou be king?* הֲלֹא אָכַל *did he not eat?* Jer. 22 : 15.

b. Before an ordinary consonant having shewa of any kind, it (1) takes = : (2) a strong consonant then sometimes takes Dagesh separative (19, 5). Thus הֲיָדַעְתָּם *do ye know?* הֲלִבְנֵן *to a son?* Gen. 17 : 17. This pointing is obviously identical with that of the Article (71, 1).

c. Before an aspirate (1) it usually takes =, thus הֲאַתָּה *art thou?* אֲנִי *am I?* But sometimes (2) it takes Qāméz, as Judges 6 : 31 הֲאַתָּם *is it you?* (3) If the aspirate has Qāméz, it takes =, as אֲנִי *am I?*

2. When an alternative question follows, or when substantially the same question is continued in another form, the second may be introduced by אִם or אִם!, less frequently by ! or אִם or אִי repeated ; or it may have no introductory sign whatever.

See 16 ff. in Exercise. The combination found in Mal. 1 : 8 is rare.

Obs. 1. The particle ה is (a) in general, a simple interrogative, and may thus receive either a negative or an affirmative reply ; when thus employed, it corresponds to the Latin enclitic *-ne*, (Gr. ἦ). But (b) it often corresponds to L. *num*, (μὴ, ἄρα μὴ, μὴν, &c.), thus expecting a negative answer : see 4 ff. in the Exercise. This meaning however, may likewise be indicated by אִל, as in 1 Sam. 27 : 10 הֲיִם אֶל-פְּשָׁטָתָם הַיּוֹם *surely ye have not been making an attack to-day?* (c) הֲלֹא (Lat. *noune*, Gr. ἄρ' οὐ) expects an affirmative answer. (d) A question, however, may be marked as such without any special sign, but simply by the tone of voice, as in 1 Sam. 16 : 4, 2 Sam. 18 : 29 (cf. v. 32, where the sign is used), Job 2 : 9 &c.

Obs. 2. The addition of הָ (86, Rem. 3) or אִיפֹה (Lat. *tandem*, Gr. δὲ) imparts animation to questions ; thus הָאִי-הָ *where?* אִי-כִּיָּהָ *whence?* See also 28 ff. in Exercise.

Exercise 61.

אֲמִנָּם truly, really, רָזָה lean, poor דָּרָה drive away (201) אֲרִי balsam, balm
indeed (215, 5) שָׁמֵן fat, fertile קָרָה happen, befall קִישׁ chaff, straw

1 הָהָה אַחִיכֶם הַקָּמֶן : 2 הַזֹּאת הָעִיר : 3 הַקְּלָה זֶה בְּנִי :

4 הַשֹּׁמֵר אֶחָיו אֲנֹכִי^a : 5 הַשִּׁכַּחְתֶּם אֶת־רְעוֹת אַבְוֹתֵיכֶם : 6
 הַלְעוֹלָם^b תִּאֲנַף־בְּנֹו : 7 הַלְהִרְגִנִי אֵתָה אֲמַר כֹּאֲשֶׁר הִרְגַתְ אֶת־
 הַמְצָרִי : 8 הַלְאֵל^b תִּדְבְּרוּ עוֹלָה : 9 הַאֱלֹהִים אֲנִי^a : 10 הַאִין
 פֹּה נְבִיא לַיהוָה^c : 11 הַאֲמַת אֲתֶכֶם : 12 הַאֲמַנְם יֵשֵׁב אֱלֹהִים
 עַל־הָאָרֶץ : 13 הַחֲנָם^b יֵרָא אִיּוֹב אֱלֹהִים : 14 הַעַד אָבִי חַי : 15
 הַהֶמֶת^a הֶמֶתְהוּ : 16 הַמְלֹךְ^e תִּמְלֹךְ עָלֵינוּ אִם־מְשׁוֹל תִּמְשָׁל
 בְּנוּ : 17 הַלְנוּ אֵתָה אִם־לְצַרְנוּ : 18 הַמְלֹךְ^f אִין־בְּךָ אִם־יֹועֵצְךָ
 אָבֵד^a : 19 הַחֹזֵק^g הָעַם הִרְפָּה הַמְעַט הוּא אִם־רַב : הַשְּׁמָנָה
 הָאָרֶץ אִם־רְוָה הִישׁ בָּהּ עֵץ אִם־אִין^a : 20 הַאִין עוֹד חֲכָמָה^h
 אָבְדָה עֵצָה : 21 הַיֵּד יְהוָה תִּקְצֹר עֵתָה תִּרְאֶה הַיִּקְרָךְⁱ דְּבָרֵי
 אִם־לֹא : 22 הַלֹּא יִדְעַת אִם־לֹא שְׁמַעַת^a : 23 הָעֵלָה^k נִדְרָךְ
 הַתַּעְרוּץ וְאֶת־קֶשׁ יֵבֶשׁ הַתְּדוּף : 24 הַאֲעֵלָה אֶל־פְּלִשְׁתִּים הַתַּתְנֵם
 בְּיָדֵי^m : 25 הַצָּרִי אִין בְּגִלְעָד אִם רַפָּא אִין שָׁם : 26 הַכַּתְנַת
 בְּנֵךְ הוּא אִם־לֹא : 27 הִיְהוּהⁿ אִין בְּצִיּוֹן אִם מְלָכָה אִין בָּהּ :
 28 אֵתָה^o זֶה^p בְּנִי : 29 מִי^q הָאֲמַר^o שְׂאוּל^b יִמְלֹךְ עָלֵינוּ : 30 אִי
 זֶה בֵּית הַרְאָה : 31 אִי־זֶה דְרָךְ^r הַטּוֹב : 32 אִי־זֶה מְקוֹם^s
 מְנוּחָתִי : 33 אִי מוֹה אֲתָה^a : 34 אִי־מוֹה בָּאתִי וְאָנָה תִלְכִי^a :

^a See 45. ^b See 55. ^c See 80, 3. ^d Jer. 26 : 19. ^e See 123, 2.
^f Mic. 4 : 9. ^g Cf. Num. 13 : 18—20. ^h See 217, 2. ⁱ See 195, II. c, and
 Num. 11 : 23. ^k Job 13 : 25. ^l See 116, Rem. ^m 2 Sam. 5 : 9. ⁿ Note
 the peculiar pointing of the interrogative particle here. Jer. 8 : 19. ^o See 217,
 Obs. 1, d. ^p See 86, Rem. 3. ^q 1 Sam. 11 : 12. ^r See 207, 3. ^s See
 83, 2, and Isa. 66 : 1. ^t Note the significant change in the forms of the verb.

Write in Hebrew

1. Is this the man of God (80, 1)? 2. Is this thy daughter? 3.
 Are these your children? 4. Do ye not see the tower? 5. Do ye
 hear? 6. Is he still (106) alive? 7. Are we fools? 8. Shall we
 speak, or shall we be silent? 9. Is the earth good or bad? 10. Is

their house new? 11. Are their houses new? 12. Shall I return or shall I stand here? 13. Is the river deep or not? 14. Where is the new gate? 15. Whence are they? 16. From what people are ye?

17. I do not know whether he has found his ring or not. Wilt thou go with me that we may see, or wilt thou sit here? 18. Go and see whether the man is tall or not, whether he is rich or poor, whether his children are strong or feeble.

CONJUNCTIONS.

218. A. Simple conjunctions are comparatively few, and may be viewed as primitive, or underived.

Besides ו, ¹ those most commonly employed are כִּי *that, because, for, whenever, &c.*; אֲשֶׁר *and*; וְגַם *also, even, (וְגַם...גַם, both...and)*; אוֹ *or*, אֲבָרְךָ *but*, אִם *if, whenever*, כִּי־לֵאמֹר *lest*, אֲוִלָּם *nevertheless, however, &c.*

219. B. Compound conjunctions are more numerous and varied. They are formed by making use of other parts of speech, usually prepositions, nouns and adverbs; or by combining two different conjunctions.

Sometimes the components are fused into one word, as לְכֵן *therefore*, בְּקִדְמָה *before that, before*, כַּאֲשֶׁר *when, as, &c.*, לֹא־כִי *unless*: in other instances, they still remain apart, as in לֹא־גַם *neither*, גַּם־כִּי *even though*, אֲרַב־כִּי *much more* (after affirmations), *much less* (after negations); or they may be connected by Maqqeph, as in עַל־כֵּן *therefore*, כִּי־עַל־כֵּן *forasmuch as, because*.

Obs. Specially noteworthy and important are (a) combinations of certain prepositions with כִּי or—still more frequently—אֲשֶׁר, either of which changes the whole into a conjunction, requiring a finite verb to follow. Examples are עַד־אֲשֶׁר עָבְרָנוּ *because they did not hear*, 2 Kings 18 : 12; עַד־אֲשֶׁר עָבְרָנוּ *until* ² *we passed over*, Deut. 2 : 14; אַחַר־אֲשֶׁר הִבְתָּה הָעִיר *after the city was smitten*, Ezekiel 40 : 1; לְמַעַן אֲשֶׁר אֶרְאֶה *in order that I may see*, 2 Samuel 13 : 5; תַּחַת־אֲשֶׁר עָזַבְנִי *because they have forsaken me*, 2 Kings 22 : 17, cf. also Deut. 21 : 14; יַעַן־אֲשֶׁר לֹא הִלְכִי עִמִּי *because they went not with me*, 1 Sam. 30 : 22. Other illustrations are אֵין־בְּקִרְבִּי *because our God is not among us*, Deut. 31 : 17; עָזַבְךָ כִּי בִזְתִּנִּי *because thou hast despised me*, 2 Sam. 12 : 10 (cf. also אֲפָם־כִּי *because*, in v. 14); תַּחַת־כִּי אֶהָב; *because*

¹ Revisal should be made of what has been already stated regarding Waw, both Copulative (69 ff.) and Conversive (158 ff., 161 ff.).

² We also find עַד־אֲשֶׁר in Gen. 28 : 15 and other passages.

he loved, Deut. 4 : 37; עַר כִּי יַעַן כִּי כָאֵם because he has rejected, Isa. 8 : 6; עַר כִּי גָדַל מְאֹד until he became very great, Gen. 26 : 13.

(b) But sometimes the properly conjunctive element (אֲשֶׁר or כִּי) is omitted: in such cases, only the context—especially the finite verb following—can show that the remaining word is really a conjunction, and not a preposition. Thus יַעַן אָמַר because he said, Ezek. 29 : 9; עַל לֹא שָׁמְרוּ because they did not keep, Ps. 119 : 136; עַד שָׁבוּ until they returned, Josh. 2 : 22; אַחֲרַי שְׁלַח after he had sent, Jer. 40 : 1; אַחֲרַי נִמְכַּר after he has been sold, Lev. 25 : 48; לְמַעַן יֵרְאוּ in order that they may see, Isa. 41 : 20.¹

(c) Sometimes, on the other hand, the more specific (prepositional) portion may be dropped: in this case, it may be difficult at first to determine the precise force that should be assigned to words of such varied meaning and use as אֲשֶׁר and כִּי, especially the former (see also 223, &c.), but here again the context must determine. Thus, in Deut. 4 : 40 יִיטֵב לְךָ אֲשֶׁר signifies in order that it may be well with thee, לְמַעַן being understood (cf. also Exodus 20 : 26, Joshua 3 : 7); 1 Kings 15 : 5 עָשָׂה דָוִד אֲתֵרֵי יִשְׂרָאֵל means because David did what was right, יַעַן, תַּחַת, or another similar preposition being understood. See excellent illustrations also in Josh. 4 : 21, 23,

Note. Even the simple subordinating כִּי (*that*) may be omitted, just as in English; thus Zech. 8 : 23 שָׁמְעוּנִי אֱלֹהִים עִמָּכֶם we have heard [that] God is with you.

Rem. When we bear in mind that the prepositions used to form compound conjunctions were originally construct nouns (99), it is easy to see, after what has just been indicated (*Obs. b*)—considering also what was stated in 207, 2—how any noun of time or place, in the construct state, whether with or without אֲשֶׁר, and with or without a preposition, may be used as a conjunction to introduce a relative clause. Thus Jer. 6 : 15 בְּעֵת בָּיְתָם בְּיָמֵיהֶם at the time that (i. e. when) I visit them; Ex. 6 : 28 בְּיוֹם דְּבַר יְהוָה in the day on which (i. e. when) Jehovah spake, cf. Job 6 : 17, Zech. 8 : 9; Deut. 4 : 10 יוֹם אֲשֶׁר עָמַדְתָּ on the day when thou stoodest. In Ps. 56 : 4, יוֹם simply is employed.² Cf. also Genesis 1 : 1 בְּרֵאשִׁית בְּרָא אֱלֹהִים in the beginning when God created; Hosea 1 : 2 יְהוָה דִּבֶּר יְהוָה in the beginning when [i. e. when at the first] Jehovah spake.

¹ Compare the employment, in English, of 'that' to give the force of a conjunction to another part of speech, particularly a preposition, and its frequent omission, for the sake of brevity. Thus Gal. 2 : 12 'Before that certain came from James,' and on the other hand, 3 : 23, 'Before faith came;' further, Rom. 1 : 21 'Because that, when they knew God, they glorified him not as God,' but also 8 : 7 'Because the carnal mind is enmity against God.'

² Such a temporal or local connective is sometimes quite omitted, especially in poetry; it may then become necessary to supply an appropriate conjunction in order that the connection of the whole sentence may be clearly expressed in English. Hence Ps. 27 : 7 אֶקְרָא קוֹלִי יְהוָה שָׁמַע יְהוָה should be rendered *Hear, O Jehovah, [when] I cry [with] my voice*; see also 49 : 6; 53 : 6. Other conjunctions also are occasionally omitted; see Ps. 51 : 10; 55 : 7.

Exercise 62.

(כּוּל) <i>Pilpel</i> contain	חַמַּל pity, spare	(חָרַם) <i>Hi.</i> devote to	אָשָׁם guilty
[רִיעַ] <i>Hi.</i> shout, make	יָסַד found, lay	destruction, de-	נָגַע stroke, blow;
a loud noise	a foundation	stroy utterly	mark, spot

1 שְׁמַרְנִי אֵל כִּי-חֲסִיתִי בָךְ: 2 הַשְׁמַר לְךָ פֶּן-תִּשְׁכַּח אֶת-
 יְהוָה: 3 גַּם-נָבִיא גַם-כִּהֵן חָנּוּף: 4 גַּם-לִי^a גַּם-לְךָ לֹא יְהִי
 הַיָּלֵד: 5 גַּם כִּי-תִרְבוּ תַפְלָה אֵינְנִי שֹׁמֵעַ: 6 שְׂאוּל וְאַבְדּוֹן
 נֶגַד יְהוָה אֵף כִּי-לָבוֹת בְּנֵי אָדָם: 7 הִנֵּה הַשָּׁמַיִם וְשָׁמַי^b הַשָּׁמַיִם
 לֹא יִכְלָכְלָךְ אֵף כִּי-הַבַּיִת הַזֶּה: 8 אֶת-הַכְּבֹשֶׁה יִשְׁלַם אֲרַבְּעָתַיִם
^a עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא חָמַל: 9 עַל
 אֲשֶׁר עֲזָבוּ אֶת-יְהוָה עַל-כֵּן הֵבִיא יְהוָה עֲלֵיהֶם אֶת כָּל-הָרָעָה
 הַזֹּאת: 10 גְּדוּלָה חֲמַת יְהוָה עַל אֲשֶׁר לֹא שָׁמְעוּ אֲבֹתֵינוּ
 עַל-דְּבַרֵי הַסֶּפֶר הַזֶּה: 11 כִּגּוּיִם כֵּן תֹּאבְדוּן^c עֶקֶב לֹא תִשְׁמְעוּן
 בְּקוֹל יְהוָה: 12 כָּל-הָעָם הִרְיעוּ תְרוּעָה גְדוּלָה עַל הוֹסֵד בַּיִת
 יְהוָה: 13 יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה כִּי-בָרַךְ אֲבָרְכֶךָ:
 14 יַעַן אֲשֶׁר לֹא שְׂאַלְתָּ לְךָ עֹשֶׂר הִנֵּה נָתַתִּי לְךָ גַּם-עֹשֶׂר גַּם-
 כְּבוֹד: 15 רוּחַ אֲדָנִי יְהוָה עָלַי יַעַן מָשַׁח יְהוָה אֹתִי: 16 יַעַן
 רָךְ-לִבְבְּךָ וַתִּבְכֶּה^d לִפְנֵי וְגַם אֲנֹכִי שָׁמַעְתִּי נֹאם-יְהוָה: 17 יַעַן
 לֹא-הֵאֲמַנְתָּם בִּי לָכֵן לֹא תָבִיאוּ אֶת-הַקֶּהֶל הַזֶּה אֶל-הָאָרֶץ:^e
 18 יַעַן מָאֲסַת אֶת-דְּבַר יְהוָה וַיִּמְאַסְךָ מִמֶּלֶךְ: 19 הֲנִי מְבִיא
 רָעָה עַל-יֹשְׁבֵי הַמְּקוֹם הַזֶּה תַחַת אֲשֶׁר עֲזָבוּנִי: 20 אֶל-תִּמְקְרְבוּ
 אֵלָיו לְמַעַן אֲשֶׁר-תִּדְעוּ אֶת-הַדָּבָר:^f 21 כִּבֵּד אֶת-אֲבִיךָ וְאֶת-
 אִמְךָ כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ לְמַעַן יֵאָרִיכוּן^g יְמֶיךָ וְלְמַעַן יֵיטֵב
 לְךָ: 22 בְּרַח-לְךָ אֶל-אֲחִי וַיִּשְׁבַּת^h עִמּוֹ עַד אֲשֶׁר תִּשׁוּב חֲמַת
 אֲחִיךָ: 23 דָם נָקִי שִׁפְךָ מִנִּשְׂחָה הִרְבֵּה מְאֹד עַד אֲשֶׁר מָלֵא

אֶת־יְרוּשָׁלַם׃ ²⁴ וַהֲשַׁע לֹא הָשִׁיב יָדוֹ עַד אֲשֶׁר הֲחָרִים אֶת
כָּל־יֹשְׁבֵי הָעִיר׃ ²⁵ לֹא אָכַל עַד אִם־דִּבַּרְתִּי דְבָרִי׃ ²⁶ מָה
אָמַר אַחֲרֵי אֲשֶׁר הִפָּךְ יִשְׂרָאֵל עָרְף לִפְנֵי אֵיבָיו׃ ²⁷ אָבַל
אֲשָׁמִים אָנְחָנוּ עַל אַחֲנוּ אֲשֶׁר ²⁸ רָאִינוּ צָרַת נַפְשׁוֹ בַּהֲחַנְנוּ
אֵלֵינוּ וְלֹא שָׁמַעְנוּ׃ ²⁸ אֲשָׁמִיעַם אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּן
לִירְאָה אֶתִּי׃ ²⁹ עִם תַּעֲזִי לֵב הֵם אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם־
יִבְאֹן אֶל־מְנוּחָתִי׃ ³⁰ אֲשַׁבֵּעַךְ בִּיהוָה אֲשֶׁר לֹא־תִקַּח אִשָּׁה
לְבָנִי מִבְּנוֹת הַפְּנִיעָנִי׃ ³¹ אִזּוֹ יָשׁוּבוּ אוֹיְבֵי אַחֲזֹר בְּיוֹם אֶקְרָא׃
³² לֹא רָאִיתֶם כָּל־תְּמוּנָה בְּיוֹם דְּבַר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאִישׁ׃
³³ וַיִּדְבַר דָּוִד לַיהוָה אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הַצִּיל יְהוָה
אֶתוֹ מִכַּף כָּל־אֵיבָיו׃ ³⁴ לֹא זָכְרוּ אֶת־יְדֵי יוֹם אֲשֶׁר־פָּדָם׃ ³⁵
כָּל־יְמֵי אֲשֶׁר הִנֵּנִעַ בּוֹ יִטְמָא הָאִישׁ׃ ³⁶ יוֹם אִירָא אָנִי אֲלִידָה
אֲבִטַח׃ ³⁷ לֹא־פָקְדְנוּ מְאוּמָה כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם׃

^a 1 Kings 3 : 26. ^b See 156, 5. ^c See 117, 8. ^d See 154, c. 2 Sam. 12 : 6. ^e See 185 and 186. ^f See 196. ^g See 162. 2 Kings 22 : 19. ^h Num. 20 : 12. ⁱ See 162, Rem. 1, 4. 1 Sam. 15 : 23. ^k Josh. 3 : 4. ^l See 195, II. c. ^m See 172, 3. ⁿ See 158, 159. Gen. 27 : 43, 44. ^o See 72, 1. Joshua 8 : 26. ^p Gen. 42 : 21. ^q See 18, Obs. 1, and 124. ^r Deut. 4 : 10. ^s Ps. 95 : 10, 11. Compare the renderings of this passage in the Authorised and the Revised Versions. ^t Gen. 24 : 3. ^u See 219, Rem. ^v See 213, VI. 2. ^w Ps. 78 : 42. ^x Lev. 13 : 46. ^y Ps. 56 : 4. ^z 1 Sam. 25 : 15.

Write in Hebrew

1. Neither man nor beast was seen till we overtook the host. 2. Because I did not think before I began, therefore I spake as a fool. 3. Think not in thine heart that thou shalt escape, for both the rich [man] and the poor shall stand before Jehovah, that they may be judged, each according to his works. 4. Behold, we chastise the foolish [man], much more the transgressor; and if we do not spare our brethren, much less shall we pity strangers. 5. Whenever (117, 5) thou findest a godly [man], then (160, d) let him become (196, Note 1) thy friend, for the blessing of his God is with him, and *thee*

also shall Jehovah bless. 6. Even if thine enemy provoke thee, do not smite him, neither do thou answer him hastily (200), lest thou repent after thou hast spoken; but be silent until thine anger cease (*lit.* return: cf. 22 above). Nevertheless thou shalt show him kindness, and be unto him as the messenger of thy gracious God.

CONDITIONAL SENTENCES.¹

220. In conditional propositions, the natural order—protasis, apodosis—though by far the more usual, is occasionally inverted: see 196, a.

I. *Protasis.* (a) In propositions embodying the notion of contingency—the possibility of an occurrence—אם or כי is employed, mostly with the imperfect, but sometimes with the perfect, or the participle (if a verb be employed at all): הוּ is found chiefly in late and Aramaising writers. The corresponding negative is אם לא.

Thus לְיְהוָה תַעֲשֶׂה עֹלָה אִם-תַּעֲשֶׂה עִלָּה *if thou wilt prepare a burnt-offering, to Jehovah shalt thou offer it*, Jud. 13: 16; וְיָצְאוּ מִן-הָעִיר וְנִתְפָּשׂוּם *whensoever (or if) they come out of the city, then we shall capture them*, 2 Kings 7: 12; לֹא יִהְיֶה לוֹ אִם-אֱלֹהִים הוּא יִהְיֶה לוֹ *if he be a god, let him plead for himself*, Jud. 6: 31; אִם-יִדְרָשׁוּהוּ וְיִדְרָשׁוּהוּ *if (i. e. when, whenever) he slew them, then they sought him*, Ps. 78: 34; וְנִמְכַר יִגָּאֵל אִם-לֹא יִגָּאֵל *if it is not to be redeemed, then it shall be sold*, Lev. 27: 27.

(b) In propositions more strictly presenting a mere hypothesis—a supposed, but (in the mind of the speaker) unlikely occurrence, or even an actually impossible case—לו (לוֹא) is the proper introductory particle. The perfect, naturally, is the proper form of the verb when the reference is to the past, while the imperfect is employed when the action is regarded as future.

Thus 1 Sam. 14: 30 לֹא אָכַל אֶכְל הָעָם *if the people had really eaten...* Ezek. 14: 15 לֹא-יִהְיֶה רָעָה אֲעֲבִיר בָּאָרֶץ *if I should cause evil beasts to pass through the land...* But sometimes אם is used with this meaning; thus Ps. 73: 15, Job 9: 15, and אֵלֵינוּ in late Hebrew, Est. 7: 4. The corresponding negative particle—presenting the idea of actual occurrence or existence—is לוֹגִי (or לוֹלֵא): thus 1 Sam. 25: 34, וְתִבְבַּחַת לֹלֵגִי מִהֲרַת וְתִבְבַּחַת *If thou hadst not come quickly...* See also Ps. 124: 1, 2.

¹ For a fuller treatment of this subject, advanced students may with profit consult Driver ('Hebrew Tenses,' chap. x.), and particularly the excellent monograph of Friedrich ('Die hebräischen Conditionalsätze,—Königsberg, 1884).

Obs. 'Virtually hypothetical' sentences have no introductory particle to mark the protasis : their true character must thus be discovered after considering the general drift of the passage, as in Cant. 8 : 1 אִמְצֵאֲךָ בַּחוּץ אֶשְׁקֶךָ [If] *I should find thee in the streets, I would kiss thee.* Cf. the Interrogative sentences, 217, *Obs.* 1, *d.*

Note. It has already been pointed out that the protasis of a conditional sentence may be employed alone, to express a derived but somewhat different conception ; thus אִם-לֹא (196, *a*, 2), אִם (196, *a*, 1, and 203, *Rem.* 3), and לוֹ (203, *Rem.* 4).

Regarding the 'hypothetical imperative,' see 119, *Obs.* 1.

221. II. *Apodosis.* (*a*) In conditional sentences, properly so called (cf. I. *a*, above), the commencement of the apodosis is (1) often left unmarked, and can be determined only after consideration of the whole sentence ; Zech. 11 : 12 ; Amos 9 : 2. But (2) it may also be introduced by ׀, either the simple copulative, or ׀ conversive, according to circumstances, Josh. 20 : 5, Micah 5 : 8 ; or (3) by הִנֵּה *behold!* Ex. 7 : 27. See also the examples already given.

Obs. As ׀ is used for various other purposes, the point at which the apodosis begins may not be obvious at first : this can be determined only after due consideration of the whole context. See Exod. 23 : 22 ; Isa. 1 : 19, 20 ; Ps. 89 : 31—33.

(*b*) The apodosis in purely hypothetical sentences (220, I. *b*) is occasionally introduced by אִזְּ *then*, more frequently, however, by אִזְּ כִּי *surely then*, or עַתָּה כִּי *certainly now*. But sometimes no introductory sign is used at all.

Thus לֹא הִתְמַהֲמַחְנוּ כִּי עַתָּה שָׁבְנוּ זֶה פְּעַמַּיִם *if we had not delayed, we should certainly now have already returned twice*, Gen. 43 : 10. See also Ps. 119 : 92 ; Jud. 13 : 23.

Note. The apodosis (as well as the protasis,—cf. *Note* above) of such sentences is sometimes found alone, the protasis being suppressed : as in Ex. 9 : 15 כִּי עַתָּה שְׁלַחְתִּי אֶת-יָדִי *I should certainly now have put forth my hand* ; see also Job 3 : 13 ; 13 : 19.

Exercise 63.

יְפִיר young lion רָמַם tread, trample כָּעַל be faithless שָׂטֵם hate, persecute
 1 אִם-אֶרְעֵב לֹא-אֹמַר לְךָ : 2 אִם-תֵּאָבֹו וְשָׂמַעְתֶּם טוֹב הָאָרֶץ
 תֵּאָכְלוּ וְאִם תִּמָּאֲנוּ וּמְרִיתֶם חָרַב תֵּאָכְלוּ : 3 אִם יְהוּה לֹא-
 יִשְׁמַר-עִיר שְׂוֹא שְׂקָד שׁוֹמֵר : 4 אִם-אֶמְצֵא בְּסֶדֶם חַמְשִׁים
 צְדִיקִים וְנִשְׁאַתִּי לְכָל-רַמְקוֹם בְּעִבּוֹרָם : 5 אִם-נָא מִצְעָתִי חֲזַן

בְּעֵינַיִךְ וְלִקְחַתִּי מִנַּחְתִּי מִיָּדִי : 6 אִם-אֲמַרְנוּ נְבוֹא הַעִיר וְהָרַעַב
 בְּעִיר וּמְתָנוּ שָׁם וְאִם יִשְׁבְּנוּ פֹה וּמְתָנוּ : 7 אִם-אֲמַרְתִּי אֶסְפְּרָה
 כְּמוֹ הִנֵּה רוּר בְּנֵיךְ בַּגִּדְתִּי : 8 אִם-רַע בְּעֵינַיִךְ אֲשׁוּבָה לִי :
 9 אִם-שָׁכַבְתִּי וְאֲמַרְתִּי מָתִי אָקוּם : 10 אִם-תִּשְׁכַּב לֹא-תִפְחָד :
 11 אִם-מִצּוֹתַי לֹא יִשְׁמְרוּ בְנֵי וּפְקַדְתִּי בְּשֹׁבֵט פְּשָׁעִים : 12 אִם-
 יֵרָא אֶתָּה לְרֹדְתִי רַד אֶתָּה וְנִעַרְךָ אֶל-הַמַּחְנֶה : 13 אִם-יֵישׁ
 אַחִינוּ הַקָּטָן אֶתָּנוּ וְיִרְדְּנוּ : 14 אִם-יִשָּׁךְ מִשְׁלַח אֶת-אֲחִינוּ
 אֶתָּנוּ נִרְדָּה וְאִם-אֵינְךָ מִשְׁלַח לֹא נִרְדָּה : 15 אִם-צִדְקָתִי לֹא
 אֲעִנֶה : 16 אִם-אֶצְדַּק פִּי יִרְשִׁיעֵנִי : 17 אִם-אָב אֲנִי אֵיךְ כְּבוֹדִי
 וְאִם-אֲדוֹנִים אֲנִי אֵיךְ מוֹרָאִי : 18 אִם-עַמְדוֹ הַנְּבִיאִים בְּסוּדִי
 וְיִשְׁמִיעוּ דְבָרִי אֶת-עַמִּי וְיִשְׁבוּם מִדְּרָכָם הָרַע : 19 אִם-עֵבֶר
 כָּפִיר בְּעַדְרֵי-צֶאֱן וְרַמִּס וְטָרַף : 20 אִם-תִּלְכִּי עִמִּי וְהִלַּכְתִּי
 וְאִם-לֹא תִלְכִּי עִמִּי לֹא אֵלֶיךָ : 21 אֶת-שְׁנֵי בְנֵי תַמִּית אִם-לֹא
 אֲבִיאָנוּ אֵלֶיךָ : 22 אִם-לֹא יִרַד אֲחִיכֶם הַקָּטָן אֶתְכֶם לֹא תִסְפוּן
 לְרֵאוֹת פָּנָי : 23 אִם-לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל-הַמִּצְוֹת
 הָאֵלֹהִים אֲף-אֲנִי אַעֲשֶׂה-זֹאת לָכֶם : 24 לֹא אוֹסִיף לְהִיוֹת עִמָּכֶם
 אִם-לֹא תִשְׁמְדוּ הַחֶרֶם מִקִּרְבְּכֶם : 25 אֱלוֹ לַעֲבָדִים וְלִשְׁפָחוֹת
 נִמְכְּרֵנוּ הַחֲרָשְׁתִּי : 26 אַתֶּם תִּמְעְלוּ אֲנִי אֲפִיץ אֶתְכֶם בְּעַמִּים :
 27 לוֹ חֲכָמוֹ יִשְׁפִּילוּ זֹאת : 28 לוֹ חָפֵץ יְהוָה לְחַמֵּיתָנוּ לֹא-לָקַח
 מִיָּדֵנוּ עֹלָה וּמִנַּחָה : 29 לוֹ יִשְׁ-חָרֵב בְּיָדִי כִּי עָתָה הִרְגַתִּיךָ :
 30 לוֹ אֲבִשְׁלוּם חַי וְכָלְנוּ הַיּוֹם מֵתִים כִּי-אִזּוּ יִשָּׂר בְּעֵינַיִךְ : 31
 לוֹ אֲנֹכִי שֶׁקֶל עַל-כִּפִּי אֵלֶיךָ פָּסַף לֹא אֶשְׁלַח יָדִי אֶל-בֶּן-
 הַמֶּלֶךְ : 32 לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהָשֵׁב יִשִּׁיב לָנוּ אֶת כָּל-הָרַעַה
 אֲשֶׁר גָּמְלָנוּ אֶתָּו : 33 לוֹ שְׁקוּל יִשְׁקֹל בְּעֵשִׂי כִּי עָתָה מֵחֹל

יָמִים יִכָּבֵד : לֹא הִחִיתֶם אֹתָם לֹא הֲרַגְתִּי אֶתְכֶם : לֹא
הִקְשַׁבְתָּ לְמִצּוֹתַי וַיְהִי בְנֵהָר שְׁלוֹמֶךָ : לֹא תוֹרַתְךָ יִשְׁעֵשְׁעֵי
אִז אֲבַדְתִּי בְעַנְיִי : לֹא יְהוֹה צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד
כְּמַעַט כְּסֹדִם הָיִינוּ לַעֲמֻרָה דְּמִינוּ : לֹא חֲרַשְׁתֶּם בְּעַגְלֹתַי
לֹא מִצְאָתֶם חִידְתִּי : לֹא דִבַּרְתָּ בִּי אִז מִהֲבֹקֵר נַעֲלָה
הָעַם : לֹא אֱלֹהֵי אָבִי הָיָה לִּי בִּי עֲזָה רִיקָם שְׁלַחְתָּנִי :

^a See 185, 186. ^b See 208, *b*. Isa. 1 : 20. ^c See 208, *b*. Ps. 127 : 1.

^d See 24, 5, 6. ^e See 160, *d*. ^f See 208, 1. ^g Psalm 73 : 15. ^h See 205,
3, 2, *b*. Num. 22 : 34. ⁱ See 188, III. ^k See 129. ^l Job 9 : 20. ^m See
143, 2, *d*. ⁿ Jer. 23 : 22. See the renderings of this passage in the Authorised
and the Revised Versions. ^o See p. 157. ^p Esther 7 : 4. ^q See 220, *Obs*,
Nehem. 1 : 8. ^r 2 Sam. 19 : 7. ^s See 153, *Obs*. 3. 2 Sam. 18 : 12. ^t Gen.
50 : 15. ^u See 125, 1, *Obs*. *b*. Job 6 : 1, 2. ^v Jud. 8 : 19. ^w Isa. 48 : 15.
^x See Exercise 26, Note *b*. Isa. 1 : 9. ^y Jud. 14 : 18. ^z 2 Sam. 2 : 27.

Write in Hebrew

1. If ye were wise for yourselves, ye would fear Jehovah. 2. If we had been wise, we assuredly would have listened to his voice. 3. If I were thirsty, I would not drink wine. 4. If we had known, certainly we would not have gone. 5. Unless you had told us, we would not have known. 6. Unless you had helped us, we certainly would have perished. 7. Believe and live (119, *Obs*. 1). 8. Be just and fear not. 9. If thou hast deceived thy friend, thou hast done evil to thyself. 10. If Jehovah be with thee, then thou shalt prosper. 11. If thou wilt give me this field, then I shall give thee two hundred pieces of silver (153, *Obs*. 3). 12. If ye will go up with us, then we shall go up; but if ye will not go up, we shall not go up. 13. If you were to ask him, he would not tell. 14. If we have found favour in your sight, then let us pass through your land.

15. After these things came a messenger from the king of Babylon to the captain of our host saying, If thou wilt deliver the city into my hand, I shall give thee a thousand pieces of silver, and to each of thy soldiers, five shekels. And the captain answered and said, Even if thou wert to give me the half of thy kingdom, I would not deliver it unto thee. And again the king sent his messenger and said, As I live, if thou hadst not answered thus, then certainly I would have had compassion on thee when I take the city, but now I shall certainly kill thee.

THE RELATIVE.

a. Complete Construction.

222. The Hebrew 'relative' וְשֵׁנִי is not, in truth, a pronoun; it is rather a conjunction, a connecting sign or particle (219): as such, it marks the point in a main sentence where a secondary clause is introduced.¹

1. It must be remembered that in the English language (as in Latin, Greek, &c.), the relative pronoun is really a compound, formed through the fusion of (a) a conjunction and (b) a pronoun,—personal or demonstrative.² Thus, in the compound sentence, 'We met a man who showed us the road,' 'who' is essentially the same as 'and he,'—'We met a man, and he showed ...': the difference between the two is merely formal,—the second or additional proposition, introduced by the more refined and elegant relative pronoun, being made subordinate to the first; whereas, in the other and more primitive construction, both members are co-ordinate. Similarly: 'He went to London, where [*i. e.* and there] he remained.' In like manner, 'of which' is obviously equivalent to 'and of it' (or 'them'); 'whose' may be rendered by 'and his (her, their, etc.)'; 'whom' by 'and him (her, them, etc.)' The simple co-ordination of the different members in a compound sentence, as being more easy, is precisely the mode of construction most naturally adopted in the earlier stages of all languages, and by the less educated everywhere: more refined and subtle distinctions, as well as nice balancing of the various constituents, are found only in languages which have reached the higher stages of development, especially in syntax.

¹ Attention may be called to a monograph on וְשֵׁנִי by A. G. Sperling (*Die Nota Relationis im Hebräischen*, Leipzig, 1876), to the remarks of Ewald (see the English translation of his *Syntax*, Edinburgh, 1879, pp. 207 ff.), and to a very full discussion by Windisch (*Untersuchungen über den Ursprung des Relativ-pronomens in den indogermanischen Sprachen*, Leipzig, 1869).

² Thus: *qui, quæ, quod, cuius, cui*, etc. are formed by the union of the conjunctive sign or particle (represented by the hard *q* or *qu*) and *is, ea, id, ejus*, etc.,—the final *s* being dropped from the nominative masculine to distinguish the form from the interrogative *quis*. In Homer's time, *ὄς, ἧ*, etc. were also used as demonstrative pronouns (*ὄστρε who*, originally *ὄς τρε and he*): they were further employed as possessives.

2. In Hebrew, the fusion of the conjunctive and the pronominal elements into a single 'relative pronoun' (or adverb) is, for the most part, still incomplete (but see 223, *b*). Accordingly, (*a*) in translating, from Hebrew, relative clauses which are fully expressed (cf. 223, 224), we must combine the two elements into the single word employed in English; and (*b*) conversely, the English relative pronoun or adverb must be analysed into its proper constituents, before being rendered fully and explicitly in Hebrew. In all this, it will be noted that אֲשֶׁר—and the same applies to וְהַ and וְזֶ (225, Note 2), though these are originally pronouns—true to its peculiar character as a conjunction, stands at the head of its own proposition,¹ and is absolutely indeclinable, although a complementary personal pronoun (suffix, or affix), like the 'relative pronoun' in Latin, Greek, etc., agrees with the antecedent in gender, number, and (usually) person.²

3. The complement of the relative may be (*a*) the pronominal suffix of a noun: the combination is then equivalent to *whose*. Thus הַיְשָׁה אֲשֶׁר בְּנָהּ הָיָה *the woman whose son [was] the living [one]*, 1 Kings 3 : 26 ; אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בַרְזֶלְיָהּ *a land whose stones [are] iron*, Deut. 8 : 9 ; הָאִישׁ אֲשֶׁר־נִמְצָא הַכּוֹפֵּץ בְּיָדוֹ *the man in whose hand the cup has been found*, Gen. 44 : 17 ; הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יָשַׁב בְּאֶרְצוֹ *the Canaanite in whose land I [am] dwelling*, Gen. 24 : 37.

(*b*) The complement may also be the pronominal suffix of an inseparable preposition,³ as בּוֹ אֲתָה בֹטְחָה *thy God in whom thou [art] trusting*, 2 Kings 19 : 10 ; בַּהּ הַרְעָה אֲשֶׁר אֲנַחְנוּ בָּהּ *the trouble in which we are*, Neh. 2 : 17 ; לֹוֹט בָּהֶן יָשַׁב אֲשֶׁר יָשַׁב *the cities in which Lot had dwelt*, Gen. 19 : 29 ; הַנְּעִמָּה אֲשֶׁר אָמַר אֵלַיָּהּ *the damsel to whom I shall say*, Gen. 24 : 14 ; מֹשֶׁה וְאַהֲרֹן אֲשֶׁר אָמַר יְהוָה לָהֶם *Moses and Aaron, from whom Jehovah said*, Ex. 6 : 26 ; לֹא יִקְרִיבוּ מִמֶּנָּה קִרְבָּן *cattle from which they do not offer an offering*, Leviticus 27 : 11 ; אַחֲרֵיהֶם אָבוֹתָם אֲחֵרֵיהֶם *after which their fathers went*, Amos 2 : 4 ; לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֱלֹהִים אֹתוֹ *at the appointed time which God spake*, Gen. 21 : 2.

(*c*) The complement may be the affix of a verb, as הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּם *the nations whom they have not known*, Zech. 7 : 14 ; שְׂדֵה אֲשֶׁר בֵּרַכְוּ יְהוָה *a field which Jehovah hath blessed*, Gen. 27 : 27.

(*d*) The complement may be a local adverb, as מִשָּׁם אֲשֶׁר עָמַד שָׁמָּה *the place where he stood*, Gen. 19 : 27 ; מִקּוֹם אֲשֶׁר יָנוּס שָׁמָּה *a place whither (or to which) he may flee*, Ex. 21 : 13 ; מִשָּׁם אֲשֶׁר לָקַח מִשָּׁם *the ground from which (or whence) he was taken*, Gen. 3 : 23.

Note. That אֲשֶׁר is really a conjunction is not merely evident from (*a*) what has now been stated, and (*b*) the remarks already made in 219, but also (*c*) from the fact that the simple conjunction וְ is used in a similar manner and under like conditions; this will be evident after consideration of the following passages. Isa. 57 : 15 וְקָרוֹשׁ שָׁמָּה עַד וְנִשְׂאָה שִׁבְּךָ עַד וְנִשְׂאָה שִׁבְּךָ עַד וְנִשְׂאָה שִׁבְּךָ עַד can be properly

¹ It will be remembered, however, that in compound conjunctions אֲשֶׁר is preceded by the determining element (219, *Obs.*)

² Instances of the normal agreement with the first or second person are found in Gen. 45 : 4, Num. 22 : 30, Hos. 14 : 4, and exceptions in Isa. 44 : 2, etc.

³ But see also 225, 2, foot-note 1.

rendered only by employing the relative pronoun: *Thus saith the high and lofty* [One] *inhabiting eternity, whose name is holy.* Similarly, Isaiah 10 : 10 מִצְאָה יָדִי לְמַמְלֹכוֹת הָאֱלִילִים וּבְמִירוּשָׁלַם וּבְמִשְׁמֹרֹן evidently means *my hand hath reached to the idolatrous kingdoms* [83, 1] *whose idols exceeded* [those of] *Jerusalem and Samaria*; Isaiah 48 : 6 וְלֹא יָדַעְתָּם signifies *hidden things* (63, Obs.) *which thou knewest not*; Isa. 5 : 4 עוֹר כַּהֲלַעְשׂוֹת עוֹר בּוֹ what is yet to be done (196, Note 2, c) *to my vineyard which I have not done in it?* Ps. 78 : 45 וַיִּצְרְרָהּ וַתִּשְׁחִיתֶם וַיִּשְׁלַח עֶרֶב וַיֵּאָכְלֶם וַיִּצְרְרָהּ וַתִּשְׁחִיתֶם וַיִּשְׁלַח עֶרֶב וַיֵּאָכְלֶם וַיִּצְרְרָהּ וַתִּשְׁחִיתֶם and the frogs which destroyed them; 2 Kings 4 : 8 וַיַּעֲבֵר אֶלְיָשָׁע אֶל-שֻׁנֵם וַיִּשְׂם אִשָּׁה גְדוֹלָה וַתַּחֲזִקְכֵּהוּ לֶאֱכֹל-לֶחֶם and Elisha passed on to Shunem, where was a great woman, who constrained him to eat bread; Numbers 35 : 11 וְגַם שָׁם רֵצֵחַ וְיָמֵי מִקְלָט תִּהְיֶינָה לָכֶם וְגַם שָׁם רֵצֵחַ ye shall have cities of refuge, to which (or whither) a manslayer may flee (cf. the illustrations in 222, 3, c). With these may be associated instances which some might prefer to regard as examples of the 'circumstantial clause' (226), such as 2 Sam. 17 : 25 וַיִּתְּרָה אִמָּא אֶת-יִצְחָר וַיִּשְׁמֹו אֶת-יִצְחָר וַיִּשְׁמֹו אֶת-יִצְחָר Amasa [was the] son of a man whose name [was] Jithrah; Gen. 24 : 29 וַיִּשְׁמֹו אֶת-רֵבֶקָה אֶת-רֵבֶקָה Rebekah had a brother, whose name was Laban; cf. Gen. 16 : 1, Est. 2 : 5; also Gen. 11 : 4 וְרֵאשׁוֹ בְּשָׁמַיִם a tower whose top [shall be] in the heavens; cf. Zech. 2 : 5; further Lev. 22 : 4 וְהָיָא צְרוּעַ וְהָיָא צְרוּעַ וְהָיָא צְרוּעַ every one of the seed of Aaron who is a leper; cf. Num. 33 : 40. Instances in which the connecting ו is omitted (in the same manner as אֲשֶׁר, 224) occur in Zech. 6 : 12 וְהָיָא אִישׁ מִן-הָאֲדָמָה הַזֶּה וְהָיָא אִישׁ מִן-הָאֲדָמָה הַזֶּה behold a man whose name is Sprout (cf. 2 Sam. 20 : 21, Job 1 : 1); Amos 5 : 27 וְהָיָא אֱלֹהֵי צְבָאוֹת יְהוָה אֲמַר saith Jehovah, whose name is the God of hosts, Isa. 48 : 2, Jer. 46 : 18.

Exercise 64.

אֲרָזִי (1) cedar נְשָׁמָה breath, spirit קָנָה wait, expect מוֹם spot, stain, blemish

1 אֲנֹכִי הַשְׁמֹדֵתִי אֶת-הָאֲמָרִי אֲשֶׁר כָּנְבָה אֲרָזִים גְּבָהוּ : 2
 חָדְלוּ לָכֶם מִן-הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ : 3 יֵשָׁא יְהוָה עָלֶיךָ
 גּוֹי אֲשֶׁר לֹא-תִשְׁמַע לְשֹׁנוֹ : 4 הַמֶּלֶךְ הַפְּקִיד אֶת-הַשְּׁלִישִׁי
 אֲשֶׁר-נִשְׁעַן עַל-יָדוֹ עַל-הַשַּׁעַר : 5 אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׁוּ
 קוֹיֵי : 6 יְדִי-יְהוָה עֲשֵׂתָהּ זֹאת אֲשֶׁר בִּידוֹ נִפְשׂ פֶּלֶחִי : 7 אֵל
 גְּדוֹל יְהוָה אֲשֶׁר בִּידוֹ מַחְקְרֵי-אֶרֶץ : 8 כֹּה יַעֲשֶׂה יְהוָה לְכָל-
 הָעַמִּים אֲשֶׁר-אֵתָהּ יֵרָא מִפְּנֵיהֶם : 9 אֲבָד תִּאבְדּוּן אֶת-כָּל-
 הַמְּקוֹמוֹת אֲשֶׁר עֲבָדוּ-שָׁם הַגּוֹיִם אֲשֶׁר אֵתָם יֵרְשִׁים אֶתְּם אֶת-

אֱלֹהֵיהֶם : 10 אֲנִי יוֹסֵף אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרַיִם׃ : 11 הֲלֹא
 אֲנִי אֶתְנֶה אֲשֶׁר רָכַבְתָּ עָלַי מֵעוֹדֶךָ עַד-הַיּוֹם הַזֶּה : 12 עֲבָדִי
 אֶתְהַלֵּךְ אֲשֶׁר-בְּדָךְ אֶתְפָּאֵר׃ : 13 הַמָּקוֹם אֲשֶׁר אֶתְהַלֵּךְ עוֹמֵד
 עָלָיו אֲדַמְתָּ-קֹדֶשׁ הוּא : 14 הָאֱלֹהִים אֲשֶׁר הִתְהַלְכְנוּ אֲבֹתַי
 לְפָנָיו יִבְרָךְ אֶת-הַנְּעָרִים : 15 הַחֶרֶב אֲשֶׁר אִתְּם יֵרָאִים מִמֶּנָּה
 שֵׁם תִּשְׁיֹג אֶתְכֶם : 16 נִשְׁבַּע יְהוָה אִם-יִשְׁתַּחֲוֶינִי בְּנֵי-נֹכַח תִּירוּשָׁךְ
 אֲשֶׁר יִגְעַת׃ בּוֹ : 17 הַשִּׁיב עָלֶיךָ יְהוָה כֹּל דְּמִי בֵּית-שָׂאוּל
 אֲשֶׁר מָלַכְתָּ תַחְתָּיו : 18 הִי-יְהוָה׃ אֲשֶׁר עֲמַרְתִּי לְפָנָיו אִם-
 אָקַח : 19 הָאָרֶץ אֲשֶׁר אֶתְהַלֵּךְ לָךְ אֶתְנַנֶּה : 20 תִּדְעוּ
 אֶת-הַדְּרֹךְ אֲשֶׁר תִּלְכּוּ-בָהּ : 21 כָּל-אִישׁ אֲשֶׁר-בּוֹ מוֹם לֹא
 יִקְרַב אֶל-הַמִּזְבֵּחַ : 22 אֶל-יִשְׂאֵךְ אֱלֹהֶיךָ אֲשֶׁר אֶתְהַלֵּךְ בְּטַח בּוֹ :
 23 אָרוּר הַיּוֹם אֲשֶׁר יִלְדֵתִי בּוֹ : 24 מִי מִנְּשֵׁי אֲשֶׁר-מְכַרְתִּי
 אֶתְכֶם לּוֹ : 25 אֵיכָה גִדַע אֵת דְּבַר יְהוָה אֲשֶׁר לֹא דִבְרוּ
 יְהוָה : 26 אֶתְהַלֵּךְ עֲבָדִי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ : 27 הַשְׁבֹּט
 אֲשֶׁר-יִלְכְּדוּ יְהוָה יִקְרַב לְמִשְׁפָּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר-יִלְכְּדָהּ
 יְהוָה תִּקְרַב לְבָתִּים׃ : 28 מִי הוּא זֶה וְאֵי-זֶה אֲשֶׁר מְלֹאוֹ
 לְבוֹ לַעֲשׂוֹת כֵּן : 29 אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם
 בְּמוֹעֲדָם : 30 לֹא אֶתֶן אֶת-הָאָרֶץ אֲשֶׁר דָּרַךְ-בָּהּ : 31 הַמָּקוֹם
 אֲשֶׁר אֲנַחֲנוּ יֹשְׁבִים שָׁם צַר מִמֶּנּוּ : 32 אֵין בֵּית אֲשֶׁר אֵין-שֵׁם
 מִתּ : 33 אֲנִי הָאֵל בֵּית-אֵל אֲשֶׁר מְשַׁחֵת שֵׁם מִצְבֵּה אֲשֶׁר
 נִדְרַת לִי שֵׁם נָדָר : 34 הַהֲשִׁיב אֲשִׁיב אֶת-בְּנֶךָ אֶל-הָאָרֶץ
 אֲשֶׁר-יֵצְאָתָּ מִשָּׁם : 35 הַמָּטָה אֲשֶׁר עָלִיתָ שָׁם לֹא תִרַד מִמֶּנָּה :
 36 הָאָרֶץ אֲשֶׁר אֶתְהַלֵּךְ בָּהּ-שָׁמָּה לְרִשְׁתָּהּ לֹא כָאָרֶץ מִצְרַיִם הוּא
 אֲשֶׁר יֵצְאָתָּ מִשָּׁם :

^a Amos 2 : 9.

^b See 114, Obs. 1.

^c Deut. 28 : 49.

^d 2 Kings 7 : 17.

^e Isaiah 49 : 23. ^f See page 219, foot-note 2. ^g See 19, 4. ^h Deut. 12 : 2.
ⁱ See 209, c. ^k See 173, Note 1. ^l See 83, 1. ^m See 196. ⁿ See 184,
Note. ^o See 143, 3. ^p See 213, VI. 1. ^q Isa. 50 : 1. ^r Joshua 7 : 14.
^s See 87, *Obs.* Esther 7 : 5. ^t See 155, *Obs.* ^u 'the God of Bethel...' See
80, 3, c. ^v See 217.

Write in Hebrew

1. This young man, whose father is rich, loves a young woman whose mother is poor. 2. I am a poor [man] whose adversaries (p. 219, foot-note 2) are near, whose friends are far off. 3. Good is the land which we have seen, and strong are the cities which we found in it. 4. Better is the word which thou hast spoken, than the deeds which thou hast done. 5. The people whom you know are not men from whom you will receive much. 6. More blessed is the man from whom much has been received, than the man to whom much has been given. 7. Trust not those strangers whom thou knowest not, but trust us, with whom thou hast dwelt from thy youth. 8. Stronger is the king to whom we are fleeing than the prince from whom we have escaped. 9. Better is heaven, whither we are going, than this earth where we are. 10. The land to which (whither) ye shall go is not like the land from which (whence) ye have come.

THE RELATIVE.

b. Omission of the Relative or its Complement.

223. I. Omission of the Complement. When the relative sign has attached to it (*a*) the *subject* of the subordinate proposition, the complement (1) does not really need to be separately expressed when the clause contains a finite verb, inasmuch as the latter already contains the personal pronoun required (112, 2 : accordingly, such a pronoun is rarely added, as in 2 Kings 22 : 13. (2) The complement is occasionally expressed, however, when the secondary clause does *not* contain a finite verb (though in this case also it is very frequently omitted), the reference to the antecedent being regarded as sufficiently obvious.

Illustrations of the first remark occur in Jer. 7 : 28 *זֶה הַגּוֹי אֲשֶׁר לֹא שָׁמְעוּ* *this is the nation that have not obeyed*; 17 : 5 *אָרוּר הַנְּזַכֵּר אֲשֶׁר יִבְטַח בְּאָדָם* *cursed is the man that trusteth in man*.¹

Examples of the second class of propositions, with the complement expressed, are Num. 9 : 13 *הָאִישׁ אֲשֶׁר-הוּא טָהוֹר* *the man who is clean*; Haggai 1 : 9 *בֵּיתִי אֲשֶׁר-הוּא הָרֵב* *my house which is desolate*; see also Deut. 17 : 15; Gen. 17 : 12. Instances in which the complement is not expressed are Gen. 14 : 17 *הַלֶּחֶם אֲשֶׁר בַּפֶּל* *the kings that were with him*; Ex. 29 : 32 *הַלֶּחֶם אֲשֶׁר בַּפֶּל* *the bread that is in the basket*.¹

(b) Moreover also, when it (1) forms the *direct object* of a finite verb, in its own clause, the pronominal complement is often left unexpressed, inasmuch as it can readily be supplied mentally. More rarely (2) is the complement omitted when it would be an indirect object, or (3) the local adverb *שָׁם* or either of its derivatives.

Examples of the first kind of omission are *זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה* *this is the thing that Jehovah hath commanded*, Ex. 16 : 16 (see also 18 : 17; 29 : 1); *זֶה אֲשֶׁר אֶכְרֵת* *this is the covenant which I will make*, Jer. 31 : 33; *אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹר* *these are the words which thou shalt speak*, Exod. 19 : 6.¹ Illustrations of the second case are *מַה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַתָּ* *in which thou trustest?* Isaiah 36 : 4, 2 Kings 18 : 19; *הִנֵּה הַיּוֹם אֲשֶׁר אָמַר יְהוָה אֵלַיךְ* *behold the day [concerning] which Jehovah said unto thee*, 1 Sam. 24 : 5; Ex. 13 : 3. Omission of a local adverb is made in Isa. 51 : 1.

224. II. Omission of the relative sign. The relative sign itself is frequently omitted, and the complement alone remains : the nature of the clause must then be discovered by considering the whole context.

An example is found in Ex. 18 : 20 *הַדֶּרֶךְ יֵלְכוּ בָּהּ* *the way in which they shall go*. Possibly also, in Isa. 10 : 5, *בְּמִטָּה הַיָּד הַזֹּאת הַיָּד הַזֹּאת* *the rod which is in their hand is mine indignation*; cf. 1 Kings 11 : 14.

III. Omission of both relative and complement. In poetry especially, both the relative sign and its complement are frequently omitted, whether the latter is the subject or the direct object in its own clause,—more rarely when it would be an indirect object, or a local adverb.

Examples are Psalm 118 : 24 *זֶה הַיּוֹם עָשָׂה יְהוָה* *this [is] the day [which] Jehovah made*; Jer. 15 : 14 *אֵשׁ קָדְתָהּ בְּאַפִּי עֲלֵיכֶם תֹּכַח* *a fire is kindled in mine anger [which] shall burn against you*, and *בְּאֶרֶץ לֹא יָדַעְתָּ* *in a land [that] thou knowest not*; see also Isa. 42 : 16; 54 : 1.

¹ Obviously, cases such as these have given rise to the plausible opinion that *אֲשֶׁר* is really a 'relative pronoun.'

Rem. The like suppression in English is admissible only when the relative pronoun forms the direct object in its own clause, as 'I know the man [whom] you mean;' 'This is the book [which] we bought.'

Note a. The combination לְאִשֶּׁר is chiefly employed as a circumlocution for the construct state (80, 3 and Note), when there might otherwise be a long and intricate series of construct words, or when the last member is a proper name to which the preceding group is related as one united whole. Examples are לְרֹוֹד מִקִּפְר הַגְּבוּרִים אֲשֶׁר לְדָוִד *the number of the mighty men of David*, 1 Chr. 11:10; and in a less definite form שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה *the song of songs of Solomon*, Cant. 1:1; and in a less definite form שֵׁר צָבָא אֲשֶׁר לְשָׂאוּל 2 Sam. 2:8. In Rabbinical literature, this combination has been shortened into שֵׁל, which is now employed merely as the mark of the genitival relation; advance in this direction is already visible in Cant. 3:7; 1:6.

b. But the relative sign is also very frequently omitted, so that we find such expressions as שָׁנַת רְצוֹן לַיהוָה וַיּוֹם נָקָם לְאַלְהֵינוּ *the year of the good pleasure of Jehovah, and the day of vengeance of our God*, Isaiah 61:2: also the common designation סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the chronicles of the kings of Judah*, &c. This construction is especially employed for indicating dates (see 153, Note).

Exercise 65.

רָמַשׁ creeping thing [נהל] *Pi.* lead; protect רָצָה be pleased, עָנָה be afflicted,
 טָבַע to sink תָּמַךְ take hold, support delighted *Pi.* afflict
 שַׁחַת pit, grave בָּחֵר chosen, elect [בָּבַט] *Hi.* look חָצַב cut, hew

1 שֵׁם עוֹלָם אֶתֶן-לוֹ אֲשֶׁר לֹא יִכָּרֵת: 2 הַגּוֹי וְהַמַּמְלָכָה
 אֲשֶׁר לֹא-יַעֲבֹדוּךָ יֵאבְדוּ: 3 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: 4 לָכֵן דַּרְשׁוּ אֶת-יְהוָה עַל-דְּבָרֵי הַסֵּפֶר
 אֲשֶׁר נִמְצָא בִּי גְדוּלַת חֶמֶת יְהוָה אֲשֶׁר נִתְּבָה בְּנֹו: 5 גְּדוּלַת
 חֶמֶת יְהוָה אֲשֶׁר הִיא נִצְתָה בְּנֹו: 6 בְּזֹאת דְּבַר הַנְּעֻרָה
 אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל: 7 יִתֵּן-לִי אֶת-מַעֲרַת הַמְּכַפֵּלָה אֲשֶׁר-לוֹ
 אֲשֶׁר בְּקִצְיָה שְׂרָהוּ: 8 הִנֵּה אֲנִי מִכָּה בַמַּטָּה אֲשֶׁר-בְּיָדִי עַל-
 הַיָּם אֲשֶׁר בִּיאַר וְהִדְגָה אֲשֶׁר-בִּיאַר תָּמוֹת: 9 מֵאִסְתֶּם אֶת-
 אֱלֹהֵיכֶם אֲשֶׁר הוּא מוֹשִׁיעַ לָכֶם מִכָּל-רָעוֹתֵיכֶם: 10 כָּל-רָמַשׁ
 אֲשֶׁר הוּא-חֵי לָכֶם יִהְיֶה לְאַכְלָה: 11 לֹא יִקְרַב אִישׁ זֶר אֲשֶׁר
 לֹא מִזְרַע אֶהְרֹון הוּא: 12 יִרְאוּךָ כָּל-הַיָּמִים אֲשֶׁר-הֵם חַיִּים

על־פני האדמה : 13 מה הדבר אשר דבר יהוה : 14 מה
המעשה הזה אשר עשיתם : 15 הנה המלך אשר בחרתם
אשר שאלתם : 16 שמעו־נא החלום הזה אשר חלמתי : 17
רוחי^o אשר עליך ודברי אשר־שמתי בפיך לא־ימושו מפיה :
18 זכור^a את־היום הזה אשר יצאתם ממצרים : 19 מי אתה
קראת אל־המלך : 20 אתה עמל תשכח בפנים עברו תזכר :
21 כל־בלי^b יוצר עליך לא^c יצלח : 22 אשריⁱ אדם מצא
חכמה : 23 אשריⁱ אנוש יעשה־זאת ובן־אדם יחזיק בה : 24
גר יהיה זרעך בארץ לא להם : 25 את ארץ לא מטרה
היא : 26 אנידה לך גדלות לא ירעתם : 27 זה צום אבחרהו :
28 הודעת להם את־ההרף ילכו בה : 29 יאבר יום אולד^m
בו : 30 אשריⁱ אדם לא־יחשב יהוה לו עון ואין ברוחו
רמיה : 31 אשריⁱ אדם עז־לו בד : 32 איה יהוה המוליד אתנו
בארץ לא^o עבר בה איש ולא ישב אדם שם : 33 שמע ישראל
בחרתי בו^p : 34 טוב הדבר שמעתי : 35 מה הדבר הזה עשית
לנו : 36 הם זרע ברך יהוה : 37 עם לא־ירעתי ועבדוני : 38
מי חרש במלאכי אשלה : 39 איה חסדיך הראשנים נשבעת
לדור : 40 טבעו^q גוים בשחת עשו : 41 אין־מנהל לה מכל־
בנים ילדה ואין מחזיק בידה מכל־בנים גבלה : 42 אלה
הדברים עשיתם : 43 אי־זה^r הדבר הלך : 44 אני יהוה מדריכך
בדרך תלך : 45 הן עבדי אתמך־בו^s בחירי רצתה נפשי : 46
שמחתי בימות עביתנו שנזות^t ראינו רעה : 47 אי־זה^r הדבר
ישכן־אור : 48 הביטו^u אל־צור חצבתם ואל־מקבת בור נקרתם :

^a See 83, 1. ^b Note the difference between this sentence and the preced-
ing (2 Kings 22 : 13, and the parallel passage in 2 Chr. 34 : 21). ^c Thus (*lic*

like this)...? See 215, 8, also 63, *Obs.*, and 103, 4. ^d Gen. 23 : 9. ^e See 43, *Obs.* 2. Gen. 9 : 3, and 1 Kings 8 : 40. ^f Num. 17 : 5. ^g Isa. 59 : 21. ^h See 125, 4, *a*. ⁱ Supply the relative in these sentences, and, where necessary, in others following. ^k See 213, VI. 2. ^l See 137, *Note* 1. ^m Job 3 : 3. ⁿ See 73, 4. ^o See 213, VI. 1. ^p See page 219, foot-note 2. ^q Ps. 9 : 16. ^r Isa. 51 : 18. ^s See 217, *Obs.* 2. ^t Isa. 42 : 1. ^u See 207, 2. Ps. 90 : 15. ^v Isa. 51 : 1.

Write in Hebrew

1. The God whom we serve will judge the people who do not keep his commandments. 2. Jehovah whom our fathers obeyed, will certainly bless their children who fear his name. 3. The deeds which thou hast done are like the words which thou hast spoken. 4. The God who [is] in the heavens seeth all the things that [are] upon the earth. 5. Let each woman who is a widow dwell with her children who are alive in the land. 6. Take the silver that is on the table, and give [it] to my servants who are in the field, in return for the work that they have done. 7. These are my laws [which] I commanded, and behold the deeds [which] ye have done! 8. Despise not men [whom] ye do not know, strangers [whom] ye have not seen. 9. Who is the king [that] will save you, and where is the arm [that] will deliver you? 10. Teach us the way [in which] we shall walk, and lead us to the place [in which] we shall dwell.

THE RELATIVE.

c. The Relative with General Antecedent understood.

225. 1. Sometimes אֲשֶׁר includes a general antecedent, and may accordingly signify *he* (or *him*) *who* (or *whom*), *those who* (or *whom*), *that which*, &c.

Thus, וְזֶה אֲשֶׁר דִּבֶּר לָהֶם *this is what* (i. e. that which) *he spake to them*, Gen. 49 : 28; וְרָאיתֶם אֲשֶׁר עָשִׂיתִי *ye have seen what I have done*, Ex. 19 : 4; וְאֲשֶׁר יֹאמַר לָכֶם פַּעֲשֵׁנִי *that which he shall command you, ye shall do*, Gen. 41 : 55; וְזֶה חֹרֶת אֲשֶׁר בּוֹ נֹגַע צָרְעַת *this is the law of [him] in whom is the plague of leprosy*, Lev. 14 : 32. Cf. the similar use of *qui* &c. in Latin, and of *who* in the condensed style of our own writers; 'Who steals my purse steals trash.'

Note 2. In poetry, *זה* (more rarely *זו*, or *זו*) is occasionally used for the more common relative; as *אל-מקום זה יסדת זה* to the place which (207, 2) thou hast founded, Ps. 104: 8; *הר-זה קנתה מינו* the mountain which his right hand purchased, Ps. 78: 54. See also Ex. 15: 13.

Exercise 66.

הרס pull down, de-	הון substance, wealth	נפץ break, scatter	מחיר price
stroy	שבעה satisfaction	גמול work, recompense	רשת net
יגיע labour; riches	שדד lay waste, destroy	עולל boy, child	טמן hide

1 אתה אשר יורוך אחיך : 2 זה^a אשר לא תאכלו מהם :
 3 אלה אשר שלח יהוה : 4 אשר לא שאלת נתתי לך :
 5 עתה תראה אשר אעשה 6 תדבר את כל-אשר אצוּך^b : 7
 המכפה^c אני מאברהם אשר אני עשה^d : 8 אשר לא-ספר להם
 ראו ואשר לא שמעו התבוננו^e : 9 אשר שמעתי מאת יהוה
 הגדתי לכם : 10 אשרי דרכי ישמרו^f : 11 שלח^g ביד תשלח :
 12 שפת לא ידעתי אשמע : 13 את אשר יאהב^h יהוה יוכיח :
 14 את אשר-בעיר ואת-אשר בשדה לקחו בני יעקב : 15 את
 אשר-תתן עלי אשא : 16 אודיעך את אשר-תעשה ומשחתⁱ
 לי את אשר אמר אליך : 17 הנה אשר בניתי אני הרם ואת
 אשר-נטעתי אני נתש : 18 לא אעזבך עד אשר^k אם-עשיתי
 את אשר דברתי לך : 19 הנה אתה שמעת את אשר עשו
 מלכי אשור : 20 זכר-נא את^l אשר התהלכתי לפניך : 21
 אל-תשפח את^m אשר-הקצפת את-יהוה : 22 זה אשר תעשה :
 23 הגד למלך אשר ראיתה : 24 שמע-נא לאשר אני דבר
 אליך : 25 יוסף אמר לאשר על-ביתו קום רדף אחרי האנשים :
 26 אסלחⁿ לאשר אשאיר : 27 באשר^o לא חפצתי בחרתם :
 28 רבים אשר אתנו מאשר^p אותם^q : 29 רבים אשר מתו
 באבני הברד מאשר^r הרגו בני ישראל : 30 לנו קחו לכם

תָּבוֹן מֵאִשֶׁר תִּמְצְאוּ³¹: אִמְצֵאֲהוֹן בְּעֵינַיְכֶם וְאִשֶׁר תֹּאמְרוּ
 אֵלַי אֲתוֹן: ³² הוּי בְּלֹא־צִמָּא לְכוּ לַמַּיִם וְאִשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ
 שִׁבְרוּ וְאָבְלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא־כֶּסֶף וּבְלוֹא מַחִיר יִין וְחֶלֶב:
 לָמָּה תִשְׁקְלוּ־כֶּסֶף³³ בְּלֹא־לֶחֶם וַיְגִיעַכֶּם בְּלֹא לְשִׁבְעָה: ³³
 תִּמְכַּר עִמְקָךָ בְּלֹא־הוֹן: ³⁴ נְדַרְשֵׁתִי לְלוֹא שְׂאֵלוֹ נִמְצְאֵתִי לְלוֹא
 בְּקִשְׁנִי: ³⁵ מַה־עֲזַרְתָּ לְלֹא־כַח הוֹשַׁעְתָּ זְרוּעַ לֹא עָז: מַה־
 יַעֲצֵת לְלוֹא חֲכָמָה: ³⁶ רַבַּת מֵאֲפָרִים אָכְלוּ אֶת־הַפֶּסֶח בְּלֹא
 כִּבְתוֹב: ³⁷ אַחֲרַי לֹא־יוֹעִילוּ הִלְכוּ הַנְּבִיאִים: ³⁸ בְּרוּךְ יְהוָה
 שְׂלֹא נִתְּנָנוּ טָרֶף לְשִׁנֵּיהֶם: ³⁹ רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ
 תַּחַת הַשָּׁמַשׁ: ⁴⁰ בַּת־בְּבֹל הַשְּׂדוּדָה אִשְׁרֵי שֵׁי־שֶׁלֶם־לָךְ אֶת־
 גְּמוּלָךְ שֶׁגִּמַּלְתָּ לָנוּ: אִשְׁרֵי שֵׁי־אֲחֹזוּ וְנַפִּין אֶת־עוֹלָלֶיךָ עַל־
 הַפֶּלַע: ⁴¹ מַה־שָּׁהִיָּה הוּא שֵׁי־הִיָּה וּמַה־שֶׁנַּעֲשָׂה הוּא שֵׁי־עֲשָׂה:
⁴² מִי מִשְׁלָנוּ אֶל־מֶלֶךְ יִשְׂרָאֵל: ⁴³ כְּמַעַט שֶׁעֲבַרְתִּי מֵהֶם עַד
 שֶׁמְצַאֲתִי אֵת שְׂאֵהְבָה נַפְשִׁי אַחֲזֵתוּ וְלֹא אֲרַפְּנוּ עַד־שֶׁהִבִּיאֲתוּ
 אֶל־בֵּית אֲמִי: ⁴⁴ אִשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֲזָרוֹ: ⁴⁵ עַם־זוֹ יַצֵּרְתִּי
 לִי תַּהֲלֵתִי יִסְפְּרוּ: ⁴⁶ בְּרִשֵׁת זוֹ טָמְנָנוּ נִלְבְּדָה רַגְלָם: ⁴⁷ מִי
 נָתַן יִשְׂרָאֵל לְבִזּוּיִם הֵלֵא יְהוָה זֶה חֲטָאנוּ לוֹ: ⁴⁸ הוֹדִיעֵנִי
 דְּרָדְזוֹ אֶלְךָ: ⁴⁹ אִם־יִשְׁמְרוּ בְּנֵיךְ בְּרִיתִי וְעַדְתִּי זֶה אֶלְמָדָם
 גַּם־בְּנֵיהֶם עַד־יַעַד יִשְׁבּוּ לְכִסֵּא־לָךְ: ⁵⁰ שָׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ:
⁵¹ זָכַר עֲדַתְךָ קִנְיַת קָדָם הַר־צִיּוֹן זֶה שְׁכֵנֶת בּוֹ: ⁵² זֶה אֶהְבֵּתִי
 נְהַפְכוּ־בִי:

^a Deut. 14 : 12. ^b See 195, II. c, and 180. ^c See 217. ^d See 24, 7,
Obs. 1. ^e Isa. 52 : 15. ^f See 225, *Obs.* 2. ^g Exodus 4 : 13. ^h See 117, 4.
ⁱ See 159. ^k See p. 210, foot-note 2. ^l See p. 227, foot-note 2. ^m Jer.
 50 : 20. ⁿ Isaiah 65 : 12. ^o See 155, A. ^p See 104, *Obs.* ^q Ex. 5 : 11.
^r Isa. 55 : 1, 2. ^s See 167, *Note.* ^t Job 26 : 2, 3. ^u See 66, *Obs.* 6, and
 207, 1. ^v Chr. 30 : 18. ^w See 225, 3. ^x Vocative. Ps. 137 : 8, 9. ^y See
 213, VII. 2. ^z 2 Kings 6 : 11. ^{aa} Cant. 3 : 4. ^{ab} Ps. 74 : 2. ^{ac} Job 19 : 19.

Write in Hebrew

1. This is [she] who spoke. 2. These are [they] who rebelled.
 3. This is [he] whose daughter is dead. 4. This is [that] which I
 spake. 5. We have received what we did not ask. 6. Jehovah will
 hear [those] who cry unto him, and hearken to [those] who seek his
 face. 7. 'Take not from [that] which I have written, neither add to
 [that] which I have spoken. 8. We know how thou hast laboured.
 9. Let us dwell with [those] whom we know, and trust in [those]
 whom we love. 10. Pity [those] who are in distress, and aid [those]
 who are oppressed. 11. O the happiness of [him who] keepeth the
 commandments of Jehovah! 12. O the happiness of [those who] de-
 light in the law of God! 13. These are the deeds of [those who] do
 not know Jehovah. 14. These are the ways of [one whom] God has
 forsaken. 15. Why dost thou believe in [that which is] not truth?
 16. Thou hast given to [him who] laboured not, and hast trusted in
 [him who] understood not.

CIRCUMSTANTIAL CLAUSES.¹

226. A 'Circumstantial Clause' is a subordinate proposition—frequently very brief—in a compound sentence, added with the view of further elucidating some point connected with one of the members forming the leading proposition. Mainly from the deficiency of specific and appropriate conjunctions—especially words signifying *while*, *whilst*, *whereas*, *although*, *inasmuch as*, &c.—various methods have been adopted in Hebrew for the purpose of indicating the particular relation of the circumstantial clause to the principal proposition.

1. Only the simple copulative ׀ (cf. 2, below) may be used to introduce the secondary clause; but even this sign is often omitted, especially in very brief clauses, or when the clause precedes the main proposition.

Thus, Gen. 24 : 45 וְכַדָּה עַל-שֵׁכְמָה יָצְאָתָה רֵבֶקָה הִנֵּה רֵבֶקָה *behold, Rebekah came out, and her pitcher was* (or, *with her pitcher*) *upon her shoulder*; Gen. 19 : 1

¹ On this subject, see also Driver on the Hebrew Tenses, Appendix I.

וַיָּבֹאוּ וַיִּשְׁנֶי הַמַּלְאָכִים כְּדָמָה בְּעֶבֶר וְלוֹט יוֹשֵׁב בְּשַׁעַר-סֹדֹם and the two angels came to Sodom in the evening, while Lot was sitting in the gate of Sodom; 1 Sam. 17 : 23 וְהָגָה אִישׁ הַגִּבּוֹר עוֹלָה while he was speaking with them, behold the champion came up; Ps. 50 : 22 וְאִין מִצִּיל אִין I shall tear in pieces, without any one delivering; Isa. 34 : 10 וְהָיָה כְּדֹר תִּהְרַב אִין it shall be desolate, no one passing through it; 2 Samuel 13 : 30 וַיְהִי הַמָּוָה בְּדַרְדָּר וְהַשְׁמָעָה בָּאָה אֶל-דָּוִד and it came to pass that while they were in the way, the report came to David. Other illustrations occur in Gen. 12 : 4, 'Abram being seventy-five years old...'; v. 6, the Canaanite being then in the land; v. 8, 'Bethel being on the west and Ai on the east.' See further a large number of brief descriptive clauses in 1 Sam. 3 : 2, 3.

2. In these accessory propositions, (a) the *subject regularly comes first* (cf. 55):¹ this arrangement obviously renders the use of 'Waw Conversive' impossible (158, 162). (b) 'The nominative, even when it has already been mentioned in the main proposition, is either itself expressly repeated in the subordinate clause, or its personal pronoun is employed instead; in neither case, however, does this arrangement give any special emphasis to the repeated term.

Thus, Gen. 44 : 34 וַיֵּלֶךְ אִתִּי הַבְּעֵר אִינְנִי אִתִּי how can I go up to my father, when the lad is not (or, the lad not being) with me? 1 Kings 8 : 14 וַיְבָרַךְ הַמֶּלֶךְ אֶת כָּל-קְהַל יִשְׂרָאֵל וְכָל-קְהַל יִשְׂרָאֵל עִמּוֹ and the king blessed the whole congregation of Israel as (or, while) they stood; Jud. 13 : 9 וַיָּבֹא מִלְאָכָה הָאֱלֹהִים עוֹד אֶל-הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בְּשַׂדָּה וּמְנוּחַ אִישָׁהּ אִין וְעָמָה הַמַּלְאָכָה וְהָאֱלֹהִים וְהִיא יוֹשֶׁבֶת בְּשַׂדָּה וּמְנוּחַ אִישָׁהּ אִין and the angel of God came again to the woman, while she was sitting in the field, Manoah her husband not being with her.

Note 1. It is sometimes necessary to repeat the same word at the beginning of several successive clauses, in each of which it forms the subject, as 'David' in 2 Sam. 6 : 14, 15 ('...dancing before the Lord...').

Note 2. Examples of circumstantial clauses in which some other member than the subject stands first are found in Josh. 2 : 15, Isa. 6 : 6, &c.

3. In these 'descriptive clauses,' which usually indicate something *contemporaneous* with what is stated in the leading proposition, the verb, if any be required, is mostly in the participial form.

See the illustrations already given, also 2 Sam. 17 : 2 וְהוּא יָגַע אָבֹנָה עָלָיו וְהוּא יָגַע I shall come upon him while he is weary.

Obs. A descriptive clause is sometimes but the outcome of an effort to express, by circumlocution, what might be more concisely indicated by means of a

¹ Though the fact that the subject stands at the head of its own proposition generally indicates either that the latter is a circumstantial clause, or that the nominative is to receive special emphasis, the unusual arrangement may also be merely due to a desire for variety. Job 1 : 16, 17; 2 Sam. 12 : 1; 2 Kings 14 : 9.

פְּנֵי הָאִישׁ וְאָחִינוּ^k הִקְמַן אֵינְנו אִתָּנוּ : 12 אִיךְ תֹּאמַר אֶהְבֶּתִיךְ
וְלִבְךָ^k אֵין אִתִּי : 13 אִיךְ יִשְׁמְעֵנִי פְרָעָה וְאֲנִי^k עָרַל שְׁפָתַיִם :
14 לָמָּה תִשְׁאַלְנִי וַיְהוּהָ^k סֵר מֵעֲלֶיךָ : 15 אֶת־יְהוּהָ אֱלֹהֵיכֶם
תִּירָאוּ וְהוּא^k יֵצִיל אֶתְכֶם מִיד כָּל־אֲיִבֵיכֶם : 16 הִנֵּה־נָא הוּאֲלֹתַי
לְדַבֵּר אֶל־אֲדֹנָי וְאֲנִי^m עָפָר וָאֶפֶר : 17 הִנֵּה הַסֶּנֶה בַּעַר בְּאִישׁ
וְהַסֶּנֶה אֵינְנו אֶבֶלⁿ : 18 מֵה־תִּתֶּן־לִי וְאֲנִי^k הוֹלֵךְ עֲרִירִי : 19
הִנֵּה־אִישׁ עֹמֵד וְחִרְבוֹ שְׁלוֹפָה בִּידוֹ : 20 הִנֵּה הַמֶּלֶאךָ הַדָּבָר
בִּי יֵצֵא וּמֶלֶאךָ אַחֵר יֵצֵא לְקִרְאתוֹ : 21 וְאָרַד מִן־הַהָר וְהַהָר^e
בַּעַר בְּאִישׁ וְשֵׁנֵי לִוְחֹת הַבְּרִית עַל־שֵׁתַי יָדַי : 22 וְתָהִי רוּחַ
יְהוּהָ רָעָה אֶל־שְׁאוּל וְהוּא^e בְּבֵיתוֹ יֹשֵׁב וְחִנִּיתוֹ בִּידוֹ וְרוּד
מִגִּן בִּיד : 23 הִיא^e בָּאָה בְּסֶף־הַפִּית וְהִנְעֵר מֵת : 24 הַמָּה^e
יֹרְדִים בְּקֶצֶה הָעִיר וְשִׁמוּאֵל אָמַר אֶל־שְׁאוּל אָמַר לַנְּעַר
וַיַּעֲבֵר^p לַפְּנִינוּ : 25 וַיִּשְׁמַע שְׁאוּל בִּי נֹדַע דָּוִד וְאֲנָשָׁיו אֲשֶׁר
אָתוּ וְשְׁאוּל יֹשֵׁב בְּגִבְעָה תַּחַת הָאֵשׁל בְּרָמָה וְחִנִּיתוֹ בִּידוֹ
וְכָל־עַבְדָּיו נֹצְבִים עָלָיו : 26 כָּכָה תֹאכְלוּ אֶת הַפֶּסֶחַ מִתְּנִיכֶם
חֲגוּרִים נֹעֲלִיכֶם בְּרִגְלֵיכֶם וּמִקְלָכֶם בִּידְכֶם : 27 הָאֶף^e אֲמַנֶם
אֵילַד וְאֲנִי^k זִקְנָתִי : 28 מְדוּעַ בָּאתֶם אֵלַי וְאִתְּם^k שְׁנֵאתֶם אִתִּי
וְתִשְׁלַחוּנִי מֵאִתְּכֶם : 29 אָכֵן יֵשׁ יְהוּהָ בְּמִקוֹם הַזֶּה וְאֲנִי^m לֹא
יָדַעְתִּי : 30 אָכֵלוּ זָרִים כָּחוֹ וְהוּא^m לֹא יָדַע גַּם־שִׁיבָה זִרְקָה כּוֹ
וְהוּא לֹא יָדַע : 31 הִחֲלוּ הַפְּהַגִּים לְהַעֲלוֹת עֲלוֹת וְהִחִיבֵל^m לֹא
יָסַד : 32 הַמִּכְסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה וְאַבְרָהָם הָיָה
יְהוּהָ לְגוֹי גְּדוֹל : 33 בְּאֱלֹהִים נַעֲשֶׂה חֵיל וְהוּא^k יְבוּס צְרִינוּ :
34 עַד־מָתִי אֶתָּה מֵתָאֵבֵל אֶל־שְׁאוּל וְאֲנִי^k מֵאִסְתִּיו מִמֶּלֶךְ עַל־
יִשְׂרָאֵל : 35 אֲמַרְתֶּם לִי כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ וַיְהוּהָ^m מִלְּכֶכֶם :

36 לֹא־שָׁחַלְתִּי אֶת־הַנְּבִיאִים וְהֵם רָצוּ לֹא־דַבְּרֹתִי אֵלֵיהֶם וְהֵם
 נִבְּאוּ : 37 אֶל־תֹּאחֲרוּ אֵתִי וְיִהְיֶה הַצְּלִיחַ דְּרָכֵי : 38 וְיִהְיֶה הַמָּה
 הַלְכִים הַלֹּךְ וְדִבֵּר וְהִנֵּה רֶכֶב־אִשׁ וְסוּסֵי אִשׁ וַיִּפְרְדוּ בֵּין
 שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בַּסַּעֲרָה הַשָּׁמַיִם : וְאֵלֵישָׁע רָאָה וְהוּא
 מִצַּעַק אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וַיִּפְרְשׂוּ וְלֹא רָאָהוּ עוֹד :

^a See middle of page 220. ^b See above, *Note 2*. Zech. 2 : 5. ^c See 217.
^d See 213, 4. ^e 'while...' ^f See 213, I. 2. ^g See 221, *Obs.* ^h See 208, 5.
ⁱ In Hebrew, 'heart' is used more comprehensively than in English, and em-
 braces the region of thought or understanding; Gen. 17 : 17; 24 : 45, &c. This
 expression (Hosea 7 : 11) thus signifies 'without understanding;' cf. Jer. 5 : 21 ;
 Prov. 10 : 13 ; 17 : 16, &c. ^k 'when (since, seeing that)...' ^l See p. 63, foot-
 note 2. ^m 'though...' ⁿ See 169, 1. ^o 'Just as she...' 1 Kings 14 : 17.
^p See 161. ^q Cf. Exer. 44, note *f*. ^r See 125, 1, also 195, 4, and 196, *Note 1*.
^s See 125, 2, *Obs.* 2 Kings 2 : 11, 12. ^t See 79, 3. ^u See 71, 2. ^v See
 208, 1. ^w See 98.

Write in Hebrew

1. In the beginning of that year, our old king died, after having reigned twenty-five years, and his eldest daughter ruled in his stead, being thirty-two years of age when she began to reign. 2. Let us smite them while they are eating and drinking, and we shall find in their camp countless vessels of gold and silver. 3. Behold, there appeared unto her, in a dream, an angel with a crown in his hand, while she was sleeping under an oak. 4. In the evening there came to the city three men with their garments rent, and their shoes worn out. 5. We did not send them, although they have spoken in our name. 6. Why dost thou command me to go, without having told me what I shall speak? 7. We have come to you, without knowing what we are to do. 8. How shall I speak to them, seeing that I am a stranger? 9. Why should not I forgive my brother, seeing that the Lord in his mercy hath forgiven me?

P A R A D I G M S
OF
VERBS, NOUNS, NUMERALS,
PREPOSITIONS.

		Qal (163, 164)		(166) Niphal	
<i>PERF. Sing.</i>	3. m.	קָטַל*	פָּבַד*	קָטַן*	
	3. f.	קָטְלָה*	פָּבְדָה*	קָטְנָה*	
	2. m.	קָטַלְתָּ*	פָּבַדְתָּ*	קָטַנְתָּ*	
	2. f.	קָטַלְתְּ*	פָּבַדְתְּ*	קָטַנְתְּ*	
	1. c.	קָטַלְתִּי	פָּבַדְתִּי	קָטַנְתִּי	
	<i>Plur.</i>	3. c.	קָטְלוּ	פָּבְדוּ	קָטְנוּ
		2. m.	קָטַלְתֶּם*	פָּבַדְתֶּם*	קָטַנְתֶּם
		2. f.	קָטַלְתֶּן	פָּבַדְתֶּן	קָטַנְתֶּן
		1. c.	קָטַלְנוּ	פָּבַדְנוּ	קָטַנְנוּ
See 109-113.					
<i>IMPF. Sing.</i>	3. m.	יִקְטַל*	יִפְבֹּד*	יִקְטַן	
	3. f.	תִּקְטַל	תִּפְבֹּד	תִּקְטַל	
	2. m.	תִּקְטַל	תִּפְבֹּד	תִּקְטַל	
	2. f.	תִּקְטַלִּי*	תִּפְבֹּדִי	תִּקְטַלִּי	
	1. c.	אֶקְטַל	אֶפְבֹּד	אֶקְטַל	
	<i>Plur.</i>	3. m.	יִקְטְלוּ	יִפְבֹּדוּ	יִקְטְלוּ
		3. f.	תִּקְטַלְנָה*	תִּפְבֹּדְנָה	תִּקְטַלְנָה
		2. m.	תִּקְטְלוּ	תִּפְבֹּדוּ	תִּקְטְלוּ
		2. f.	תִּקְטַלְנָה	תִּפְבֹּדְנָה	תִּקְטַלְנָה
1. c.	נִקְטַל	נִפְבֹּד	נִקְטַל		
<i>JUSSIVE (120, b.)</i>					
<i>COHORT. (120, a.)</i>		אֶקְטְלָה*	אֶפְבֹּדָה*	אֶקְטְלָה*	
<i>IMP. Sing.</i>	2. m.	קְטַל*	פְּבַד*	הִקְטַל*	
	2. f.	קְטַלִּי*	פְּבַדִּי	הִקְטַלִּי*	
	<i>Plur.</i>	2. m.	קְטְלוּ	פְּבַדוּ	הִקְטְלוּ
		2. f.	קְטַלְנָה*	פְּבַדְנָה*	הִקְטַלְנָה*
<i>INF.</i>	<i>Absolute</i>	קְטַל } See 122 ff.	פָּבַד, פְּבַד, פְּבֹד	קָטַנְתָּ*	
		קְטֹול }	פְּבֹד	קָטַן	
<i>PART act.</i>	<i>pass.</i>	קְטַל } See 126 ff.	פָּבַד	קָטַן	
		קְטֹול }		קָטַל	

<i>Piël</i> (168)		<i>Pual</i>	<i>Hithpaël</i> (173)	<i>Hiphil</i> (171)	<i>Hophal</i>
קָשַׁל, קָשַׁל*	קָשַׁל*	הִתְקַשַּׁל*	הִתְקַשַּׁל*	הִקְשִׁיל*	הִקְשַׁל, הִקְשַׁל*
קָשַׁלָּה*	קָשַׁלָּה*	הִתְקַשַּׁלָּה*	הִתְקַשַּׁלָּה*	הִקְשִׁילָּה*	הִקְשַׁלָּה*
קָשַׁלְתָּ*	קָשַׁלְתָּ*	הִתְקַשַּׁלְתָּ*	הִתְקַשַּׁלְתָּ*	הִקְשִׁילְתָּ*	הִקְשַׁלְתָּ*
קָשַׁלְתִּי	קָשַׁלְתִּי	הִתְקַשַּׁלְתִּי	הִתְקַשַּׁלְתִּי	הִקְשִׁילְתִּי	הִקְשַׁלְתִּי
קָשַׁלְתָּ	קָשַׁלְתָּ	הִתְקַשַּׁלְתָּ	הִתְקַשַּׁלְתָּ	הִקְשִׁילְתָּ	הִקְשַׁלְתָּ
קָשַׁלְתֶּם	קָשַׁלְתֶּם	הִתְקַשַּׁלְתֶּם	הִתְקַשַּׁלְתֶּם	הִקְשִׁילְתֶּם	הִקְשַׁלְתֶּם
קָשַׁלְתֶּן	קָשַׁלְתֶּן	הִתְקַשַּׁלְתֶּן	הִתְקַשַּׁלְתֶּן	הִקְשִׁילְתֶּן	הִקְשַׁלְתֶּן
קָשַׁלְנִי	קָשַׁלְנִי	הִתְקַשַּׁלְנִי	הִתְקַשַּׁלְנִי	הִקְשִׁילְנִי	הִקְשַׁלְנִי
יִקְשַׁל*	יִקְשַׁל*	יִתְקַשַּׁל*	יִתְקַשַּׁל*	יִקְשִׁיל*	יִקְשַׁל, יִקְשַׁל*
הִתְקַשַּׁל	הִתְקַשַּׁל	הִתְקַשַּׁל	הִתְקַשַּׁל	הִתְקַשִּׁיל	הִתְקַשַּׁל
הִתְקַשַּׁל	הִתְקַשַּׁל	הִתְקַשַּׁל	הִתְקַשַּׁל	הִתְקַשִּׁיל	הִתְקַשַּׁל
הִתְקַשַּׁלִּי	הִתְקַשַּׁלִּי	הִתְקַשַּׁלִּי	הִתְקַשַּׁלִּי	הִתְקַשִּׁילִי	הִתְקַשַּׁלִּי
אִקְשַׁל	אִקְשַׁל	אִתְקַשַּׁל	אִתְקַשַּׁל	אִקְשִׁיל	אִקְשַׁל
יִקְשַׁלוּ	יִקְשַׁלוּ	יִתְקַשַּׁלוּ	יִתְקַשַּׁלוּ	יִקְשִׁילוּ	יִקְשַׁלוּ
הִתְקַשַּׁלְנָה*	הִתְקַשַּׁלְנָה*	הִתְקַשַּׁלְנָה*	הִתְקַשַּׁלְנָה*	הִתְקַשִּׁילְנָה*	הִתְקַשַּׁלְנָה
הִתְקַשַּׁלוּ	הִתְקַשַּׁלוּ	הִתְקַשַּׁלוּ	הִתְקַשַּׁלוּ	הִתְקַשִּׁילוּ	הִתְקַשַּׁלוּ
הִתְקַשַּׁלְנָה	הִתְקַשַּׁלְנָה	הִתְקַשַּׁלְנָה	הִתְקַשַּׁלְנָה	הִתְקַשִּׁילְנָה	הִתְקַשַּׁלְנָה
נִקְשַׁל	נִקְשַׁל	נִתְקַשַּׁל	נִתְקַשַּׁל	נִקְשִׁיל	נִקְשַׁל
				יִקְשַׁל*	
אִקְשַׁלָּה*		אִתְקַשַּׁלָּה		אִקְשִׁילָּה*	
קָשַׁל*		הִתְקַשַּׁל*		הִתְקַשִּׁילָּה	
קָשַׁלִּי*	wanting	הִתְקַשַּׁלִּי		הִתְקַשִּׁילִי	wanting
קָשַׁלוּ*		הִתְקַשַּׁלוּ		הִתְקַשִּׁילוּ	
קָשַׁלְנָה*		הִתְקַשַּׁלְנָה*		הִתְקַשִּׁילְנָה	
קָשַׁל*	wanting	הִתְקַשַּׁל*		הִתְקַשִּׁיל*	not found
קָשַׁל, קָשַׁל*	קָשַׁל	הִתְקַשַּׁל		הִתְקַשִּׁיל*	
מִקְשַׁל		מִתְקַשַּׁל		מִקְשִׁיל	
	מִקְשַׁל				מִקְשַׁל, מִקְשַׁל

		SINGULAR AFFIXES.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
<i>PERF. Hiph.</i>	<i>S. 3. m.</i> 177.	הִקְטִילָנִי	הִקְטִילְךָ	הִקְטִילְךְ	הִקְטִילֹהוּ	הִקְטִילָהּ
<i>PERF. Piel.</i>	<i>S. 3. m.</i> 178, 1.	קָטַלְנִי	קָטַלְךָ	קָטַלְךְ	קָטַלֹהוּ	קָטַלָהּ
<i>PERF. Qal.</i>	<i>S. 3. m.</i> 179.	קָטַלְנִי	קָטַלְךָ	קָטַלְךְ	קָטַלֹהוּ קָטַלֹהוּ	קָטַלָהּ
	3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךְ	קָטַלְתֹהוּ קָטַלְתֹהוּ	קָטַלְתֶּהּ
	2. m.	קָטַלְתִּנִּי	—	—	קָטַלְתֹהוּ קָטַלְתֹהוּ	קָטַלְתֶּהּ
	2. f.	קָטַלְתִּינִי	—	—	קָטַלְתִּיֹהוּ קָטַלְתִּיֹהוּ	קָטַלְתִּיָהּ
	1. c.	—	קָטַלְתִּירָהּ	קָטַלְתִּירָהּ	קָטַלְתִּירֹהוּ	קָטַלְתִּירָהּ
<i>Plur.</i>	3. c.	קָטַלְנוּנִי	קָטַלְנוּךָ	קָטַלְנוּךְ	קָטַלְנוּהוּ	קָטַלְנוּהָ
	2. m.	קָטַלְתִּינוּנִי	—	—	קָטַלְתִּינוּהוּ	קָטַלְתִּינוּהָ
	1. c.	—	קָטַלְנוּרָהּ	קָטַלְנוּרָהּ	קָטַלְנוּרֹהוּ	קָטַלְנוּרָהּ
<i>INF. Qal</i>	178, 2.	קָטַלְנִי } קָטַלְנִי }	קָטַלְךָ } קָטַלְךָ }	קָטַלְךְ	קָטַלֹהוּ	קָטַלָהּ
<i>IMP. Qal.</i>	<i>S. 2. m.</i> 178, 2.	קָטַלְנִי	—	—	קָטַלְהוּ	קָטַלְהָ } קָטַלְהָ }
<i>IMPF. Qal.</i>	<i>S. 3. m.</i> 178, 3.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךְ	יִקְטַלְהוּ	יִקְטַלְהָ } יִקְטַלְהָ }
	{ with Nun demon- strative, 180. }	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְהוּ	יִקְטַלְהָ
	<i>Plur. 3. m.</i>	יִקְטַלְנוּ	יִקְטַלְנוּ	יִקְטַלְנוּ	יִקְטַלְהוּ	יִקְטַלְהָ

<i>PLURAL AFFIXES.</i>				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
הַקְטִילָנוּ	הַקְטִילְכֶם	הַקְטִילְכֶן	הַקְטִילֵם	הַקְטִילֵנָּן
קְטִילָנוּ	קְטִילְכֶם	קְטִילְכֶן	קְטִילֵם	קְטִילֵנָּן
קְטִילָנוּ	קְטִילְכֶם	קְטִילְכֶן	קְטִילֵם	קְטִילֵנָּן
קְטִילְתָנוּ	—	—	קְטִילְתֶם	קְטִילְתֵנָּן
קְטִילְתָנוּ	—	—	קְטִילְתֶם	קְטִילְתֵנָּן
קְטִילְתִּינוּ	—	—	קְטִילְתִּים	קְטִילְתֵּינוּ
—	קְטִילְתִּיכֶם	קְטִילְתִּיכֶן	קְטִילְתִּים	קְטִילְתֵּינוּ
קְטִילְוּנוּ	—	—	קְטִילְוּם	קְטִילְוּנָּן
קְטִילְתִּוּנוּ	—	—	קְטִילְתִּוּם	קְטִילְתִּוּנָּן
—	קְטִילְנוּכֶם	קְטִילְנוּכֶן	קְטִילְנוּם	קְטִילְנוּנָּן
קְטִילָנוּ	קְטִילְכֶם } קְטִילְכֶם }	קְטִילְכֶן } קְטִילְכֶן }	קְטִילֵם	קְטִילֵנָּן
קְטִילָנוּ	—	—	קְטִילֵם	קְטִילֵנָּן
הַקְטִילָנוּ	הַקְטִילְכֶם	הַקְטִילְכֶן	הַקְטִילֵם	הַקְטִילֵנָּן
הַקְטִילְוּנוּ	—	—	—	—
הַקְטִילְוּנוּ	הַקְטִילְכֶם	הַקְטִילְכֶן	הַקְטִילְוּם	הַקְטִילְוּנָּן

	Qal		Niphal	Hiphil	Hophal
<i>PERF. S.</i> 3. m.	עָמַד	חָזַק	נָעַמַד*	הָעִמִּיד	הָעִמַּד*
3. f.	עָמְדָה		נָעַמְדָה*	הָעִמְיְדָה	הָעִמְדָה*
2. m.	עָמַדְתָּ		נָעַמַדְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ
2. f.	עָמַדְתְּ		נָעַמַדְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ
1. c.	עָמַדְתִּי		נָעַמַדְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי
<i>Plur.</i> 3. c.	עָמְדוּ		נָעַמְדוּ	הָעִמְיְדוּ	הָעִמְדוּ
2. m.	עָמַדְתֶּם*		נָעַמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם
2. f.	עָמַדְתֶּן		נָעַמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן
1. c.	עָמַדְנִי		נָעַמַדְנִי	הָעִמַּדְנִי	הָעִמַּדְנִי
<i>IMPF. S.</i> 3. m.	יַעֲמֵד*	יַחֲזֹק*	יַעֲמֵד*	יַעֲמִיד	יַעֲמַד
3. f.	תַּעֲמֹד	תַּחֲזֹק	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמַד
2. m.	תַּעֲמֹד	תַּחֲזֹק	תַּעֲמִיד	תַּעֲמִיד	תַּעֲמַד
2. f.	תַּעֲמִדִּי*	תַּחֲזִקִּי*	תַּעֲמִדִּי	תַּעֲמִידִי	תַּעֲמִדִּי*
1. c.	אֶעֱמַד*	אֶחֲזֹק	אֶעֱמִיד	אֶעֱמִיד	אֶעֱמַד
<i>Plur.</i> 3. m.	יַעֲמְדוּ*	יַחֲזִקוּ*	יַעֲמְדוּ	יַעֲמִידוּ	יַעֲמַדוּ
3. f.	תַּעֲמֹדְנָה	תַּחֲזֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה
2. m.	תַּעֲמְדוּ	תַּחֲזֹקוּ	תַּעֲמְדוּ	תַּעֲמִידוּ	תַּעֲמַדוּ
2. f.	תַּעֲמֹדְנָה	תַּחֲזֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה
1. c.	נַעֲמַד	נַחֲזֹק	נַעֲמַד	נַעֲמִיד	נַעֲמַד
<i>Juss.</i>				יַעֲמַד	
<i>COHORT.</i>	אֶעֱמְדָה			אֶעֱמִידָה	
<i>IMP. S.</i> 2. m.	עָמַד*	חָזַק*	הָעִמַּד	הָעִמַּד	
2. f.	עָמְדִי	חָזְקִי	הָעִמְדִי	הָעִמְדִי	
<i>Pl.</i> 2. m.	עָמְדוּ	חָזְקוּ	הָעִמְדוּ	הָעִמְדוּ	wanting
2. f.	עָמְדְנָה	חָזְקְנָה	הָעִמְדְנָה	הָעִמְדְנָה	
<i>INF.</i>	עָמַד		הָעִמַּד	הָעִמְדִי	
<i>absol.</i>	עָמְדוּ		נָעַמְדוּ	הָעִמְדִי	הָעִמַּד
<i>PART. act.</i>	עָמַד (126, b)	חָזַק		מְעַמֵּד	
<i>pass.</i>	עָמוּד		נָעַמֵּד		מְעַמֵּד

	<i>Qal</i>	<i>Niphal</i>	<i>Piël</i>	<i>Pual</i>	<i>Hithpaël</i>
<i>PERF. S. 3. m.</i>	שָׁחַט	נִשְׁחַט	פָּרַח, רָחַם*	פָּרַח, רָחַם*	הִתְפָּרַח*
3. <i>f.</i>	שָׁחַטָה*	נִשְׁחַטָה*	פָּרְחָה	פָּרְחָה	הִתְפָּרְחָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	פָּרַחְתָּ	פָּרַחְתָּ	הִתְפָּרַחְתָּ
2. <i>f.</i>	שָׁחַטְתְּ	נִשְׁחַטְתְּ	פָּרַחְתְּ	פָּרַחְתְּ	הִתְפָּרַחְתְּ
1. <i>c.</i>	שָׁחַטְתִּי	נִשְׁחַטְתִּי	פָּרַחְתִּי	פָּרַחְתִּי	הִתְפָּרַחְתִּי
<i>Plur.</i> 3. <i>c.</i>	שָׁחַטוּ*	נִשְׁחַטוּ*	פָּרְחוּ	פָּרְחוּ	הִתְפָּרְחוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	פָּרַחְתֶּם	פָּרַחְתֶּם	הִתְפָּרַחְתֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	פָּרַחְתֶּן	פָּרַחְתֶּן	הִתְפָּרַחְתֶּן
1. <i>c.</i>	שָׁחַטְנוּ	נִשְׁחַטְנוּ	פָּרַחְנוּ	פָּרַחְנוּ	הִתְפָּרַחְנוּ
<i>IMPF. S. 3. m.</i>	יִשְׁחַט*	יִשְׁחַט	יִפְרַח, יִרְחַם	יִפְרַח, יִרְחַם*	יִתְפָּרַח*
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּפְרַח	תִּפְרַח	תִּתְפָּרַח
2. <i>m.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּפְרַח	תִּפְרַח	תִּתְפָּרַח
2. <i>f.</i>	תִּשְׁחַטִּי*	תִּשְׁחַטִּי*	תִּפְרַחִי	תִּפְרַחִי	תִּתְפָּרַחִי
1. <i>c.</i>	אִשְׁחַט	אִשְׁחַט	אִפְרַח	אִפְרַח	אִתְפָּרַח
<i>Plur.</i> 3. <i>m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ	יִפְרַחוּ	יִפְרַחוּ	יִתְפָּרַחוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּפְרַחְנָה	תִּפְרַחְנָה	תִּתְפָּרַחְנָה
2. <i>m.</i>	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּפְרַחוּ	תִּפְרַחוּ	תִּתְפָּרַחוּ
2. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּפְרַחְנָה	תִּפְרַחְנָה	תִּתְפָּרַחְנָה
1. <i>c.</i>	נִשְׁחַט	נִשְׁחַט	נִפְרַח	נִפְרַח	נִתְפָּרַח
<i>COHORT.</i>	אֲשַׁחֵט	אֲשַׁחֵט	אֲפָרַח		
<i>IMPF. with Aff.</i>	יִשְׁחַטְהוּ		אֲפָרַחְנוּ		
<i>IMP. S. 2. m.</i>	שַׁחֵט*	הִשְׁחִיט	פָּרַח, רָחַם		הִתְפָּרַח
2. <i>f.</i>	שַׁחֲטִי*	הִשְׁחִיטִי	פָּרְחִי		הִתְפָּרְחִי
<i>Pl. 2. m.</i>	שַׁחֲטוּ	הִשְׁחִיטוּ	פָּרְחוּ	wanting	הִתְפָּרְחוּ
2. <i>f.</i>	שַׁחֲטְנָה	הִשְׁחִיטְנָה	פָּרַחְנָה		הִתְפָּרַחְנָה
<i>INF.</i>	שַׁחֵט	הִשְׁחִיט	פָּרַח, רָחַם		הִתְפָּרַח
<i>absol.</i>	שַׁחֲט	נִשְׁחֲט	פָּרַח	wanting	
<i>PART. act.</i>	שֹׁחֵט		מִפְרַח, מִרְחָם		מִתְפָּרַח
<i>pass.</i>	שֹׁחֲט	נִשְׁחָט		מִפְרַח	

	<i>Qal</i>	<i>Niphal</i>	<i>Piël</i>	<i>Pual</i>
<i>PERF. S. 3. m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח*	שָׁלַח
3. <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	שָׁלְחָה
2. <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ
2. <i>f.</i>	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שָׁלַחְתְּ*	שָׁלַחְתְּ*
1. <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי
<i>Plur. 3. c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שָׁלְחוּ
2. <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם
2. <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן
1. <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ
<i>IMPF. S. 3. m.</i>	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח
3. <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1. <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח
<i>Plur. 3. c.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2. <i>m.</i>	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Juss.</i>				
<i>PAUSE-FORM</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
<i>IMP. S. 2. m.</i>	שְׁלַח*	הִשְׁלַח*	שְׁלַח	
2. <i>f.</i>	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	
<i>Plur. 2. m.</i>	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	wanting
2. <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	
<i>INF.</i>				
<i>absol.</i>	שְׁלַח*	הִשְׁלַח	שְׁלַח	
	שְׁלוּחַ	נִשְׁלַח	שְׁלַח	
<i>PART. act.</i>	שְׁלַח*		מִשְׁלַח*	
<i>pass.</i>	שְׁלוּחַ*	נִשְׁלַח		מִשְׁלַח

<i>Hithpaël</i>	<i>Hiphil</i>	<i>Hophal</i>	<i>Qal</i>	<i>Hiphil</i>
הִשְׁתַּלַּח*	הִשְׁלִיחַ*	הִשְׁלַח	אָכַל	הִאָּכַל
הִשְׁתַּלַּחַת	הִשְׁלִיחַת	הִשְׁלַחַת	אָכְלָה	הִאָּכְלָה
הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ		
הִשְׁתַּלַּחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*		
הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	(As in the Verbs 'Pe	Aspirate'; see Para-
הִשְׁתַּלַּחְוּ	הִשְׁלַחְוּ	הִשְׁלַחְוּ	Diagram III.)	
הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם		
הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן		
הִשְׁתַּלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ		
יִשְׁתַּלַּח	*יִשְׁלִיחַ	יִשְׁלַח	יֵאָכַל, יֵאָכַל*	יֵאָכְלֵל
תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח	תֵּאָכַל, תֵּאָכַל	
תִּשְׁתַּלַּחַת	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תֵּאָכַל	
תִּשְׁתַּלַּחְתִּי	תִּשְׁלַחְתִּי	תִּשְׁלַחְתִּי	תֵּאָכְלֵי	
תִּשְׁתַּלַּחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	*אֵכַל, אֵכַל*	אֵאָכְלֵל, אֵאָכְלֵל
תִּשְׁתַּלַּחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	יֵאָכְלוּ	
תִּשְׁתַּלַּחְנֶם	תִּשְׁלַחְנֶם	תִּשְׁלַחְנֶם	תֵּאָכְלוּ	
תִּשְׁתַּלַּחְנֶן	תִּשְׁלַחְנֶן	תִּשְׁלַחְנֶן	תֵּאָכְלוּ	
תִּשְׁתַּלַּחְנוּ	תִּשְׁלַחְנוּ	תִּשְׁלַחְנוּ	תֵּאָכְלוּ	
נִשְׁתַּלַּח	נִשְׁלַח	נִשְׁלַח	נֵאָכַל	
יִשְׁתַּלַּח	יִשְׁלַח			
הִשְׁתַּלַּח	*הִשְׁלַח		אָכַל	הִאָּכַל
הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	wanting	אָכְלִי	
הִשְׁתַּלַּחְוּ	הִשְׁלַחְוּ		אָכְלוּ	
הִשְׁתַּלַּחְנֶם	הִשְׁלַחְנֶם		אָכְלוּ	
הִשְׁתַּלַּח	*הִשְׁלַח	הִשְׁלַח	אָכַל	הִאָּכַל
	*הִשְׁלַח		אָכַל	
מִשְׁתַּלַּח	מִשְׁלַח	מִשְׁלַח	אָכַל	מִאָּכַל
			אָכַל	

	Qal		Niphal	Hiphil	Hophal
<i>PERF. S.</i> 3. m.	יָשַׁב	יָרַשׁ	נִשְׁבַּח*	הוֹשִׁיב*	הוֹשַׁב*
3. f.			נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה
2. m.			נִשְׁבַּתְּ	הוֹשִׁבְתָּ	הוֹשַׁבְתָּ
2. f.			נִשְׁבַּתְּ	הוֹשִׁבְתְּ	הוֹשַׁבְתְּ
1. c.	(both regular)		נִשְׁבַּחְתָּי	הוֹשִׁיבְתָּי	הוֹשַׁבְתָּי
<i>Plur.</i> 3. c.			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ
2. m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶּם
2. f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶּן
1. c.			נִשְׁבַּחוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ
<i>IMPF. S.</i> 3. m.	יֹשֵׁב*	יִירָשׁ*	יִנְשֵׁב*	יּוֹשִׁיב	יּוֹשַׁב*
3. f.	תֹּשֵׁב	תִּירָשׁ	תִּנְשֵׁב	תּוֹשִׁיב	תּוֹשַׁב
2. m.	תֹּשֵׁב	תִּירָשׁ	תִּנְשֵׁב	תּוֹשִׁיב	תּוֹשַׁב
2. f.	תֹּשְׁבִי	תִּירָשִׁי	תִּנְשְׁבִי	תּוֹשִׁיבִי	תּוֹשַׁבִּי
1. c.	אֹשֵׁב	אִירָשׁ	אִנְשֵׁב	אּוֹשִׁיב	אּוֹשַׁב
- <i>Plur.</i> 3. m.	יֹשְׁבוּ	יִירָשׁוּ	יִנְשְׁבוּ	יּוֹשִׁיבוּ	יּוֹשַׁבוּ
3. f.	תֹּשְׁבָנָה	תִּירָשְׁנָה	תִּנְשְׁבָנָה	תּוֹשִׁיבָנָה	תּוֹשַׁבָּנָה
2. m.	תֹּשְׁבוּ	תִירָשׁוּ	תִנְשְׁבוּ	תּוֹשִׁיבוּ	תּוֹשַׁבוּ
2. f.	תֹּשְׁבָנָה	תִירָשְׁנָה	תִנְשְׁבָנָה	תּוֹשִׁיבָנָה	תּוֹשַׁבָּנָה
1. c.	נֹשֵׁב	נִירָשׁ	נִנְשֵׁב	נּוֹשִׁיב	נּוֹשַׁב
<i>Juss.</i>				יּוֹשִׁיב*	
<i>IMPF. with Waw Conv.</i>	וַיֹּשֵׁב*	וַיִּירָשׁ		וַיּוֹשִׁיב*	
<i>IMP. S.</i> 2. m.	שֵׁב, שָׁבָה	רַשׁ, רֵשׁ	הִנְשֵׁב	הוֹשִׁיב*	
2. f.	שְׁבִי	רָשִׁי	הִנְשְׁבִי	הוֹשִׁיבִי	
<i>Plur.</i> 2. m.	שְׁבוּ	רָשׁוּ	הִנְשְׁבוּ	הוֹשִׁיבוּ	wanting
2. f.	שְׁבָנָה	רָשְׁנָה	הִנְשְׁבָנָה	הוֹשִׁיבָנָה	
<i>INF.</i>	שָׁבַת	יָסַד	הִנְשֵׁב	הוֹשִׁיב	הוֹשַׁב
<i>absol.</i>	יָשׁוּב	יָבוֹשׁ		הוֹשִׁיב	
<i>PART. act.</i>	יֹשֵׁב	יָרֵשׁ		מוֹשִׁיב	
<i>pass.</i>	יֹשׁוּב	יָרוּשׁ	נוֹשֵׁב		מוֹשַׁב

<i>Qal</i>	<i>Hiphil</i>	<i>-Qal Niphal Hiphil Hophal</i>		
	*הִיטִיב (יטב) הִיטִיבָה הִיטִיבְתָה הִיטִיבְתֵי הִיטִיבוּ הִיטִיבְתֶם הִיטִיבְתֶן הִיטִיבוּ	יָצַק	*הִצִּיב הִצִּיבָה הִצִּיבְתָה etc.	הִצִּיב
יִטַּב תִּיטַּב יִטַּב תִּיטַּב אִיטַּב יִטַּבוּ תִּיטַּבוּ תִּיטַּבוּ תִּיטַּבוּ יִטַּב יִטַּב	יִיטִיב תִּיטִיב תִּיטִיב תִּיטִיב אִיטִיב יִיטִיבוּ תִּיטִיבוּ תִּיטִיבוּ תִּיטִיבוּ יִיטִיב יִיטִיב	*יָצַק, יָצַתָה תִּצַּק	יִצִּיב תִּצִּיב etc.	יָצַק תִּצַּק
הִיטַּב הִיטִיבִי הִיטִיבוּ הִיטִיבְתָה	הִיטִיב הִיטִיבִי הִיטִיבוּ הִיטִיבְתָה	*יָצַק, יָצַתָה יָצַק יָצַק יָצַתָה	הִצִּיב הִצִּיבִי הִצִּיבוּ הִצִּיבְתָה	הִצִּיב הִצִּיבִי הִצִּיבוּ הִצִּיבְתָה
הִיטִיב הִיטַּב	הִיטִיב הִיטַּב	יָצַתָה יָצַק	הִצִּיב הִצִּיב	הִצִּיב הִצִּיב
מִיטִיב	מִיטִיב	יָצַק יָצַק	מִצִּיב מִצִּיב	מִצִּיב מִצִּיב

		Qal			Qal		
<i>PERF. Sing.</i>	3. m.	קָם*	מָח*	בַּשׁ*	בָּן*	בִּין*	
	3. f.	קָמָה*	מָחָה*	בַּשָּׁה*	בָּנָה*	בִּינָה*	
	2. m.	קָמַתְּ*	מָחַתְּ*	בַּשְׁתְּ*	בָּנַתְּ*	בִּינֹתְ*	
	2. f.	קָמַתְּ	מָחַתְּ	בַּשְׁתְּ	בָּנַתְּ	בִּינֹתְ	
	1. c.	קָמַתִּי	מָחַתִּי	בַּשְׁתִּי	בָּנַתִּי	בִּינֹתִי	
	<i>Plur.</i>	3. c.	קָמוּ	מָחוּ	בַּשׁוּ	בָּנוּ	בִּינוּ
		2. m.	קָמְתֶם	מָחְתֶם	בַּשְׁתֶּם	בָּנְתֶם	בִּינֹתֶם
		2. f.	קָמַתְן	מָחַתְן	בַּשְׁתֶּן	בָּנַתְן	בִּינֹתְן
		1. c.	קָמַנּוּ	מָחַנּוּ	בַּשְׁנוּ	בָּנוּ	בִּינוּ
<i>IMPF. Sing.</i>	3. m.	יִקְוֶה*		יִבֹּשׁ*	יִבְיֵן*		
	3. f.	תִּקְוֶה		תִּבֹּשׁ	תִּבְיֵן		
	2. m.	תִּקְוֶה		תִּבֹּשׁ	תִּבְיֵן		
	2. f.	תִּקְוֶיִי		תִּבֹּשִׁי	תִּבְיֵיִי		
	1. c.	אִקְוֶה		אִבֹּשׁ	אִבְיֵן		
	<i>Plur.</i>	3. m.	יִקְוֶוּ		יִבֹּשׁוּ	יִבְיֵנוּ	
		3. f.	תִּקְוֶיִינָה*		תִּבֹּשְׁנָה	תִּבְיֵינָה	
		2. m.	תִּקְוֶוּ		תִּבֹּשׁוּ	תִּבְיֵנוּ	
		2. f.	תִּקְוֶיִינָה		תִּבֹּשְׁנָה	תִּבְיֵינָה	
1. c.	נִקְוֶה		נִבֹּשׁ	נִבְיֵן			
<i>JUSSIVE</i>		יִקֵּם			יִבֵּן		
<i>IMPF. with Waw Conv.</i>		וַיִּקֵּם, וַיִּקְוֶה			וַיִּבְיֵן		
<i>IMP. Sing.</i>	2. m.	קֹוֶה*		בֹּשׁ	בֵּן		
	2. f.	קֹוֶיִי*		בֹּשִׁי	בְיֵיִי		
	<i>Plur.</i>	2. m.	קֹוֶוּ		בֹּשׁוּ	בְיֵנוּ	
		2. f.	קֹוֶיִינָה*		בֹּשְׁנָה	—	
<i>INF.</i>	<i>Absolute</i>		קֹוֶה*	בֹּשׁ	בֵּן		
			קֹוֶה*	בֹּשׁ	בֹּן		
<i>PART. act.</i>			קֹוֶה*	בֹּשׁ	בֵּן		
	<i>pass.</i>		קֹוֶה*		בֹּן		

<i>Niphal</i>	<i>Hiphil</i>	<i>Hophal</i>	<i>Pilel</i>	<i>Pulal</i>
נָקוּם*	הִקִּים*	הוּקַם*	קוּמִים*	קוּמִים*
נָקוּמָה*	הִקְיִמָּה*	הוּקְמָה*	קוּמְמָה	קוּמְמָה
נָקוּמוֹת*	הִקְיִמוֹת*	הוּקְמוֹת*	קוּמְמוֹת	קוּמְמוֹת
נָקוּמוֹת	הִקְיִמוֹת	הוּקְמוֹת	קוּמְמוֹת	קוּמְמוֹת
נָקוּמוֹתֵי	הִקְיִמוֹתֵי	הוּקְמוֹתֵי	קוּמְמוֹתֵי	קוּמְמוֹתֵי
נָקוּמוֹ	הִקְיִמוֹ	הוּקְמוֹ	קוּמְמוֹ	קוּמְמוֹ
נָקוּמוֹתָם	הִקְיִמוֹתָם	הוּקְמוֹתָם	קוּמְמוֹתָם	קוּמְמוֹתָם
נָקוּמוֹתָן	הִקְיִמוֹתָן	הוּקְמוֹתָן	קוּמְמוֹתָן	קוּמְמוֹתָן
נָקוּמוֹנֵה	הִקְיִמוֹנֵה	הוּקְמוֹנֵה	קוּמְמוֹנֵה	קוּמְמוֹנֵה
יִקוּם*	יִקִּים*	יִוָּקַם*	יְקוּמִים	יְקוּמִים
יִקְוּם	יִקְיִם	יִוָּקְמוּ	יְקוּמִים	יְקוּמִים
יִקְוּם	יִקְיִם	יִוָּקְמוּ	יְקוּמִים	יְקוּמִים
יִקְוּמֵי*	יִקְיִמֵי*	יִוָּקְמוּ	יְקוּמִי	יְקוּמִי
יִקְוּם	יִקְיִם	יִוָּקְמוּ	יְקוּמִים	יְקוּמִים
יִקְוּמוֹ	יִקְיִמוֹ	יִוָּקְמוּ	יְקוּמְמוֹ	יְקוּמְמוֹ
יִקְוּמָה	יִקְיִמָּה	יִוָּקְמוּ	יְקוּמְמָה	יְקוּמְמָה
יִקְוּמוֹה	יִקְיִמוֹה	יִוָּקְמוּ	יְקוּמְמוֹה	יְקוּמְמוֹה
יִקְוּמָה	יִקְיִמָּה	יִוָּקְמוּ	יְקוּמְמָה	יְקוּמְמָה
יִקְוּם	יִקְיִם	יִוָּקְמוּ	יְקוּמִים	יְקוּמִים
	יִקְיִם*			
	יִוָּקְמוּ*			
יִקְוּם*	יִקְיִם*		קוּמִים	
יִקְוּמֵי	יִקְיִמֵי	wanting	קוּמְמוֹ	wanting
יִקְוּמוֹ	יִקְיִמוֹ		קוּמְמוֹ	
יִקְוּמָה	יִקְיִמָּה		קוּמְמָה	
יִקְוּם	יִקְיִם	הוּקַם	קוּמִים	
יִקְוּם	יִקְיִם			
	יִקְיִם		מְקוּמִים	
יִקְוּם	יִקְיִם	מְוָקַם		מְוָקַם

		<i>Qal</i>	<i>Niphal</i>	<i>Piel</i>	
<i>PERF.</i>	<i>Sing.</i> 3. <i>m.</i>	מָצַח	מָלַח	מָצַח	
	3. <i>f.</i>	מָצַחָה	מָלַחָה	מָצַחָה	
	2. <i>m.</i>	מָצַחְתָּ*	מָלַחְתָּ	מָצַחְתָּ*	
	2. <i>f.</i>	מָצַחְתְּ	מָלַחְתְּ	מָצַחְתְּ	
	1. <i>c.</i>	מָצַחְתִּי	מָלַחְתִּי	מָצַחְתִּי	
	<i>Plur.</i>	3. <i>c.</i>	מָצַחְתֶּם	מָלַחְתֶּם	מָצַחְתֶּם
		2. <i>m.</i>	מָצַחְתֶּם	מָלַחְתֶּם	מָצַחְתֶּם
		2. <i>f.</i>	מָצַחְתֶּן	מָלַחְתֶּן	מָצַחְתֶּן
		1. <i>c.</i>	מָצַחְתֵּנִי	מָלַחְתֵּנִי	מָצַחְתֵּנִי
<i>IMPF.</i>	<i>Sing.</i> 3. <i>m.</i>	מִצָּחֵ*	יִמְצָח	יִמְצָח	
	3. <i>f.</i>	תִּמְצָח	תִּמְצָח	תִּמְצָח	
	2. <i>m.</i>	תִּמְצָח	תִּמְצָח	תִּמְצָח	
	2. <i>f.</i>	תִּמְצָחִי	תִּמְצָחִי	תִּמְצָחִי	
	1. <i>c.</i>	אִמְצָח	אִמְצָח	אִמְצָח	
	<i>Plur.</i>	3. <i>m.</i>	יִמְצָחֵי	יִמְצָחוּ	יִמְצָחוּ
		3. <i>f.</i>	תִּמְצָחֵי*	תִּמְצָחֵי*	תִּמְצָחֵי*
		2. <i>m.</i>	תִּמְצָחוּ	תִּמְצָחוּ	תִּמְצָחוּ
		2. <i>f.</i>	תִּמְצָחֵיכֶם	תִּמְצָחֵיכֶם	תִּמְצָחֵיכֶם
		1. <i>c.</i>	נִמְצָח	נִמְצָח	נִמְצָח
<i>JUSSIVE</i>					
<i>IMPF. with Affix</i>		יִמְצָחֵי		יִמְצָחֵי	
<i>IMP.</i>	<i>Sing.</i> 2. <i>m.</i>	מִצָּח	הִמְצָח	מִצָּח	
	2. <i>f.</i>	מִצָּחִי	הִמְצָחִי	מִצָּחִי	
	<i>Plur.</i>	2. <i>m.</i>	מִצָּחוּ	הִמְצָחוּ	מִצָּחוּ
		2. <i>f.</i>	מִצָּחֵיכֶם*	הִמְצָחֵיכֶם*	מִצָּחֵיכֶם*
<i>INF.</i>	<i>absolute</i>	מִצָּח	מְלַח	מִצָּח	
		מִצָּחֵי		מִצָּחֵי	
<i>PART.</i>	<i>active</i>	מִצָּחֵי	מְלַח	מִצָּחֵי	
	<i>passive</i>	נִמְצָחֵי		נִמְצָחֵי	

<i>Pual</i>	<i>Hithpa'el</i>	<i>Hiphil</i>	<i>Hophal</i>
מִצָּזַז	הִתְצָצַז	הִצָּצַז	הִצָּצַז
מִצָּצַזְךָ	הִתְצָצַזְךָ	הִצָּצַזְךָ	הִצָּצַזְךָ
מִצָּצַזְתָּ*	הִתְצָצַזְתָּ*	הִצָּצַזְתָּ*	הִצָּצַזְתָּ
מִצָּצַזְתִּי	הִתְצָצַזְתִּי	הִצָּצַזְתִּי	הִצָּצַזְתִּי
מִצָּצַזְנוּ	הִתְצָצַזְנוּ	הִצָּצַזְנוּ	הִצָּצַזְנוּ
מִצָּצַזְנִי	הִתְצָצַזְנִי	הִצָּצַזְנִי	הִצָּצַזְנִי
מִצָּצַזְתֶּם	הִתְצָצַזְתֶּם	הִצָּצַזְתֶּם	הִצָּצַזְתֶּם
מִצָּצַזְתֶּיךָ	הִתְצָצַזְתֶּיךָ	הִצָּצַזְתֶּיךָ	הִצָּצַזְתֶּיךָ
מִצָּצַזְתֶּנּוּ	הִתְצָצַזְתֶּנּוּ	הִצָּצַזְתֶּנּוּ	הִצָּצַזְתֶּנּוּ
יִצָּצַז	יִתְצָצַז	יִצָּצַז	יִצָּצַז
פִּצָּצַז	פִּתְצָצַז	פִּצָּצַז	פִּצָּצַז
פִּצָּצַזְךָ	פִּתְצָצַזְךָ	פִּצָּצַזְךָ	פִּצָּצַזְךָ
פִּצָּצַזְתָּ	פִּתְצָצַזְתָּ	פִּצָּצַזְתָּ	פִּצָּצַזְתָּ
יִצָּצַזְנִי*	יִתְצָצַזְנִי*	יִצָּצַזְנִי*	יִצָּצַזְנִי
פִּצָּצַזְנִי	פִּתְצָצַזְנִי	פִּצָּצַזְנִי	פִּצָּצַזְנִי
פִּצָּצַזְתֶּיךָ	פִּתְצָצַזְתֶּיךָ	פִּצָּצַזְתֶּיךָ	פִּצָּצַזְתֶּיךָ
נִצָּצַז	נִתְצָצַז	נִצָּצַז	נִצָּצַז
		יִצָּצַזְנִי	
	הִתְצָצַזְנִי	הִצָּצַזְנִי	
wanting	הִתְצָצַזְנִי	הִצָּצַזְנִי	wanting
	הִתְצָצַזְנִי	הִצָּצַזְנִי	
	הִתְצָצַזְנִי	הִצָּצַזְנִי	
wanting	הִתְצָצַזְנִי	הִצָּצַזְנִי	הִצָּצַזְנִי
	wanting	הִצָּצַזְנִי	wanting
	מִתְצָצַז	מִצָּצַז	מִצָּצַז
מִצָּצַזְנִי			מִצָּצַזְנִי

	<i>Qal</i>	<i>Niphal</i>	<i>Piel</i>
<i>PERF. Sing.</i> 3. <i>m.</i>	בָּלַח*	נִבְלַח*	בִּלְחַ*
3. <i>f.</i>	בָּלְחָה*	נִבְלְחָה*	בִּלְחָה*
2. <i>m.</i>	בָּלַחְתָּ*	נִבְלַחְתָּ (נִבְלִיחְתָּ)	בִּלְחַתָּ (בִּלְיַחְתָּ)
2. <i>f.</i>	בָּלַחְתְּ	נִבְלַחְתְּ	בִּלְחַחְתְּ
1. <i>c.</i>	בָּלַחְתִּי	נִבְלַחְתִּי	בִּלְחַחְתִּי
<i>Plur.</i> 3. <i>c.</i>	בָּלְחוּ*	נִבְלְחוּ	בִּלְחוּ
2. <i>m.</i>	בָּלַחְתֶּם	נִבְלַחְתֶּם	בִּלְחַחְתֶּם
2. <i>f.</i>	בָּלַחְתֶּן	נִבְלַחְתֶּן	בִּלְחַחְתֶּן
1. <i>c.</i>	בָּלַחְנוּ	נִבְלַחְנוּ	בִּלְחַחְנוּ
<i>IMPF. Sing.</i> 3. <i>m.</i>	יִבְלַח*	יִבְלַח*	יִבְלַח*
3. <i>f.</i>	תִּבְלַח	תִּבְלַח	תִּבְלַח
2. <i>m.</i>	תִּבְלַח	תִּבְלַח	תִּבְלַח
2. <i>f.</i>	תִּבְלִי	תִּבְלִי	תִּבְלִי
1. <i>c.</i>	אֲבַלַח	אֲבַלַח	אֲבַלַח
<i>Plur.</i> 3. <i>m.</i>	יִבְלֹו	יִבְלֹו	יִבְלֹו
3. <i>f.</i>	תִּבְלִינָה*	תִּבְלִינָה*	תִּבְלִינָה*
2. <i>m.</i>	תִּבְלֹו	תִּבְלֹו	תִּבְלֹו
2. <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1. <i>c.</i>	נִבְלַח	נִבְלַח	נִבְלַח
<i>JUSSIVE</i>	יִבְלַח*	יִבְלַח*	יִבְלַח*
<i>IMPF. with Affix</i>	יִבְלִיכִי		יִבְלִיכִי
<i>IMP. Sing.</i> 2. <i>m.</i>	בְּלַח*	הִבְלַח*	בְּלַח*
2. <i>f.</i>	בְּלִי	הִבְלִי	בְּלִי
<i>Plur.</i> 2. <i>m.</i>	בְּלוּ	הִבְלוּ	בְּלוּ
2. <i>f.</i>	בְּלִינָה*	הִבְלִינָה	בְּלִינָה
<i>INF.</i>	בְּלֹוח*	הִבְלֹוח*	בְּלֹוח*
<i>absolute</i>	בְּלַח	נִבְלַח	בְּלַח, בִּלְחַ
<i>PART. active</i>	בְּלַח*		מִבְּלַח*
<i>passive</i>	בְּלוּי*	נִבְלָה*	

<i>Pual</i>	<i>Hithpaël</i>	<i>Hiphil</i>	<i>Hophal</i>
הִגְלָה*	הִתְגַּלְּה*	הִגְלָה*	הִגְלָה*
הִגְלֹתָה*	הִתְגַּלְּתָה*	הִגְלֹתָה*	הִגְלֹתָה*
הִגְלִיתִי*	הִתְגַּלְּתִי*	הִגְלִיתִי, הִגְלִיתָ	הִגְלִיתִי*
הִגְלִיתָ	הִתְגַּלְּתָ	הִגְלִיתָ, הִגְלִיתִי	הִגְלִיתָ
הִגְלִיתִי	הִתְגַּלְּתִי	הִגְלִיתִי, הִגְלִיתָ	הִגְלִיתִי
הִגְלֵנוּ	הִתְגַּלְּלוּ	הִגְלֵנוּ	הִגְלֵנוּ
הִגְלִיתֶם	הִתְגַּלְּתֶם	הִגְלִיתֶם, הִגְלִיתִם	הִגְלִיתֶם
הִגְלִיתֶן	הִתְגַּלְּתֶן	הִגְלִיתֶן, הִגְלִיתִן	הִגְלִיתֶן
הִגְלִינוּ	הִתְגַּלְּלוּ	הִגְלִינוּ	הִגְלִינוּ
יִגְלָה*	יִתְגַּלְּה*	יִגְלָה*	יִגְלָה*
תִּגְלָה	תִּתְגַּלְּה	תִּגְלָה	תִּגְלָה
תִּגְלֹה	תִּתְגַּלְּה	תִּגְלֹה	תִּגְלֹה
תִּגְלִי	תִּתְגַּלְּי	תִּגְלִי	תִּגְלִי
אִגְלָה	אִתְגַּלְּה	אִגְלָה	אִגְלָה
יִגְלוּ	יִתְגַּלְּלוּ	יִגְלוּ	יִגְלוּ
תִּגְלִינָה	תִּתְגַּלְּינָה*	תִּגְלִינָה*	תִּגְלִינָה*
תִּגְלוּ	תִּתְגַּלְּלוּ	תִּגְלוּ	תִּגְלוּ
תִּגְלִינָה	תִּתְגַּלְּינָה	תִּגְלִינָה	תִּגְלִינָה
נִגְלָה	נִתְגַּלְּה	נִגְלָה	נִגְלָה
	יִתְגַּלְּלֵ	יִגְלֵנוּ	
		יִגְלֵנוּ	
wanting	הִתְגַּלְּה*	הִגְלָה*	wanting
	הִתְגַּלְּי	הִגְלִי	
	הִתְגַּלְּלוּ	הִגְלֵנוּ	
	הִתְגַּלְּינָה	הִגְלִינָה	
הִגְלֹתָ*	הִתְגַּלְּתָ*	הִגְלֹתָ*	הִגְלֹתָ*
		הִגְלָה	הִגְלָה
מִגְלָה*	מִתְגַּלְּה*	מִגְלָה*	מִגְלָה*

	Qal			Niphal
<i>PERF. Sing.</i> 3. m.	סָבַב, סָבַב*	קָל	דָּם	נָסַב*
3. f.	סָבְבָה, סָבְבָה	קָלָה	דָּמָה	נָסְבָה
2. m.	סָבַוְתָּ	קָלוֹתָ	etc.	נָסְבוֹתָ
2. f.	סָבוּחַ	etc.		נָסְבוּחַ
1. c.	סָבוֹתִי			נָסְבוֹתִי
<i>Plur.</i> 3. c.	סָבוּ, סָבְבוּ			נָסְבוּ
2. m.	סָבַחְתֶּם			נָסְבוֹחְתֶּם
2. f.	סָבַחְתֶּן			נָסְבוֹחְתֶּן
1. c.	סָבוֹנוּ			נָסְבוֹנוּ
<i>IMPF. Sing.</i> 3. m.	יִסֵּב*	יִקַּל*	יִדָּם*	יִנָּסב*
3. f.	תִּסֵּב	תִּקַּל	תִּדָּם	תִּנָּסב
2. m.	תִּסֵּב	תִּקַּל	תִּדָּם	תִּנָּסב
2. f.	תִּסְבִּי	תִּקְלִי	תִּדְמִי	תִּנְסְבִי
1. c.	אִסֵּב	אִקַּל	אִדָּם	אִנָּסב
<i>Plur.</i> 3. m.	יִסְבּוּ	יִקְלוּ	יִדְמוּ	יִנְסְבוּ
3. f.	תִּסְבְּינָה	תִּקְלִינָה	תִּדְמִינָה	תִּנְסְבִינָה
2. m.	תִּסְבוּ	תִּקְלוּ	תִּדְמוּ	תִּנְסְבוּ
2. f.	תִּסְבְּינָה	תִּקְלִינָה	תִּדְמִינָה	תִּנְסְבִינָה
1. c.	נִסֵּב	נִקַּל	נִדָּם	נִנָּסב
<i>IMPF. with affix</i> <i>with Waw Conv.</i>	יִסְבְּנִי			
	וַיִּסֵּב	וַיִּקַּל	וַיִּדָּם	וַיִּנָּסב
<i>IMF. Sing.</i> 2. m.	סֵב*		דָּם*	נָסַב*
2. f.	סְבִי		דְּמִי	נְסְבִי
<i>Plur.</i> 2. m.	סְבוּ		דְּמוּ	נְסְבוּ
2. f.	סְבִינָה		דְּמִינָה	נְסְבִינָה
<i>INF.</i> <i>absolute</i>	סָבַב, סָבַב*	קָל, קָל	דָּם*	נָסַב*
	סָבוּב	קָלוּל	דְּמוּם	נָסוּב
<i>PART. active</i> <i>passive</i>	סָבֵב	קָל, קָלִים		נָסֵב, נָסְבָה
	סָבוּב			

<i>Hiphil</i>	<i>Hophal</i>	<i>Poël</i>	<i>Poal</i>	<i>Hithpoël</i>
הִסְבֵּב*	הוּסַב*	סוּבַב*	סוּבַב*	הִסְתַּוְּבַב
הִסְבֵּבָה	הוּסַבָּה	סוּבַבָּה	סוּבַבָּה	הִסְתַּוְּבַבָּה
הִסְבִּיחַ	הוּסַבִּיחַ	סוּבַבִּיחַ	סוּבַבִּיחַ	הִסְתַּוְּבַבִּיחַ
הִסְבִּיחוּ	הוּסַבִּיחוּ	סוּבַבִּיחוּ	סוּבַבִּיחוּ	הִסְתַּוְּבַבִּיחוּ
הִסְבִּיחִי	הוּסַבִּיחִי	סוּבַבִּיחִי	סוּבַבִּיחִי	הִסְתַּוְּבַבִּיחִי
הִסְבִּיחֵי	הוּסַבִּיחֵי	סוּבַבִּיחֵי	סוּבַבִּיחֵי	הִסְתַּוְּבַבִּיחֵי
הִסְבִּיחֶם	הוּסַבִּיחֶם	סוּבַבִּיחֶם	סוּבַבִּיחֶם	הִסְתַּוְּבַבִּיחֶם
הִסְבִּיחוּן	הוּסַבִּיחוּן	סוּבַבִּיחוּן	סוּבַבִּיחוּן	הִסְתַּוְּבַבִּיחוּן
הִסְבִּיחוּי	הוּסַבִּיחוּי	סוּבַבִּיחוּי	סוּבַבִּיחוּי	הִסְתַּוְּבַבִּיחוּי
יִסְבֵּב, יִסַּב*	יִוּסַב, יִסַּב*	יִסוּבַב	יִסוּבַב	יִסְתַּוְּבַב
תִּסְבֵּב	תִּוּסַב	תִּסוּבַב	תִּסוּבַב	תִּסְתַּוְּבַב
תִּסְבֵּב	תִּוּסַב	תִּסוּבַב	תִּסוּבַב	תִּסְתַּוְּבַב
תִּסְבֵּי	תִּוּסַבִּי	תִּסוּבַבִּי	תִּסוּבַבִּי	תִּסְתַּוְּבַבִּי
אִסְבֵּב	אִוּסַב	אִסוּבַב	אִסוּבַב	אִסְתַּוְּבַב
יִסְבֹּב, יִסְבֹּבוּ	יִוּסְבֹּבוּ	יִסוּבְּבוּ	יִסוּבְּבוּ	יִסְתַּוְּבְּבוּ
תִּסְבִּינָה	תִּוּסְבִּינָה	תִּסוּבְּבִנָה	תִּסוּבְּבִנָה	תִּסְתַּוְּבְּבִנָה
תִּסְבֹּבוּ	תִּוּסְבֹּבוּ	תִּסוּבְּבוּ	תִּסוּבְּבוּ	תִּסְתַּוְּבְּבוּ
תִּסְבִּינָה	תִּוּסְבִּינָה	תִּסוּבְּבִנָה	תִּסוּבְּבִנָה	תִּסְתַּוְּבְּבִנָה
נִסַּב	נִוּסַב	נִסוּבַב	נִסוּבַב	נִסְתַּוְּבַב
יִסְבִּנִי		יִסוּבְּבִנִי		
וַיִּסַּב, וַיִּסְבֵּב				
הִסְבֵּב*		סוּבַב		הִסְתַּוְּבַב
הִסְבִּי		סוּבַבִּי		הִסְתַּוְּבַבִּי
הִסְבֹּבוּ	wanting	סוּבְּבוּ	wanting	הִסְתַּוְּבְּבוּ
הִסְבִּינָה		סוּבְּבִנָה		הִסְתַּוְּבְּבִנָה
הִסְבֵּב		סוּבַב	סוּבַב	הִסְתַּוְּבַב
הִסְבֵּב	הוּסַב	סוּבַב		
מִסְבָּב, מִסְבֵּב		מִסוּבַב		מִסְתַּוְּבַב
	מִוּסַב		מִסוּבַב	

Masculine Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Absol. st.</i>	סוס a horse	סוסים horses
<i>Constr. st.</i>	סוס horse-of	סוסי horses-of
<i>Suff. sing. 1. c.</i>	סוסי my horse	סוסי my horses
2. m.	סוסך thy horse	סוסך thy horses
2. f.	סוסך thy horse	סוסך thy horses
3. m.	סוסו his horse	סוסיו his horses
3. f.	סוסה her horse	סוסיה her horses
<i>plur. 1. c.</i>	סוסינו our horse	סוסינו our horses
2. m.	סוסכם your horse	סוסיכם your horses
2. f.	סוסכן your horse	סוסיכן your horses
3. m.	סוסם their horse	סוסיהם their horses
3. f.	סוסן their horse	סוסיהן their horses.

Feminine Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Absol. st.</i>	סוסה a mare	סוסות mares
<i>Constr. st.</i>	סוסה mare-of	סוסות mares-of
<i>Suff. sing. 1. c.</i>	סוסי my mare	סוסותי my mares
2. m.	סוסתך thy mare	סוסותיך thy mares
2. f.	סוסתך thy mare	סוסותיך thy mares
3. m.	סוסתו his mare	סוסותיו his mares
3. f.	סוסתה her mare	סוסותיה her mares
<i>plur. 1. c.</i>	סוסתינו our mare	סוסותינו our mares
2. m.	סוסתכם your mare	סוסותיכם your mares
2. f.	סוסתכן your mare	סוסותיכן your mares
3. m.	סוסתם their mare	סוסותיהם their mares
3. f.	סוסתן their mare	סוסותיהן their mares.

Masculine Nouns.

	a.	b.	c.
<i>Sing. absolute</i>	יָצַר	אֹיֵב	פֹּדֵל
	(maker)	(enemy)	(redeemer)
" <i>construct</i>	יָצַרְ	אֹיֵב	פֹּדֵל
" <i>with conson. addition</i>	יָצַרְךָ	אֹיֵבְךָ	פֹּדֵלְכֶם
<i>Forms (sing. or plur.) with</i>	<i>vowel-additions</i> {	יָצַרְתִּים	אֹיֵבֵיךָ
		יָצַרְתֶּם	אֹיֵבֵיכֶם
		יָצַרְתֶּנּוּ	אֹיֵבֵיהֶם
	d.	e.	f.
<i>Sing. absolute</i>	שָׁלַח	שֵׁם	בֵּן
	(sending)	(name)	(son)
" <i>construct</i>	שָׁלַח	שֵׁם־	בֵּן־, בִּנְךָ
" <i>with conson. addition</i>	שָׁלַחְךָ	שֵׁמְךָ	בִּנְךָ
<i>Forms (sing. or plur.) with</i>	<i>vowel-additions</i> {	שָׁלַחְתִּי	שֵׁמְתִי
		שָׁלַחְתֶּם	שֵׁמְתֶם
		שָׁלַחְתֶּנּוּ	שֵׁמְתֵיהֶם
	g.	h.	i.
<i>Sing. absolute</i>	מַקֵּל	אֵלִם	כִּסֵּא
	(staff)	(dumb)	(throne)
" <i>construct</i>	מַקֵּל	אֵלִם	כִּסֵּא
" <i>with conson. addition</i>	מַקֵּלְכֶם	אֵלְמֶכֶם	כִּסֵּאְךָ
<i>Forms (sing. or plur.) with</i>	<i>vowel-additions</i> {	מַקֵּלְתִּי	אֵלְמֵי
		מַקֵּלְתֶּם	אֵלְמֵיהֶם
		מַקֵּלְתֶּנּוּ	כִּסֵּאוֹתֵיהֶם
	k.	l.	m.
<i>Sing. absolute</i>	מִסְפָּד	מִזְבֵּחַ	מְקַדֵּשׁ
	(lamentation)	(altar)	(sanctifier)
" <i>construct</i>	מִסְפָּד	מִזְבֵּחַ	מְקַדֵּשׁ
" <i>with conson. addition</i>	מִסְפָּדְכֶם	מִזְבֵּחְךָ	מְקַדֵּשְׁכֶם
<i>Forms (sing. or plur.) with</i>	<i>vowel-additions</i> {	מִסְפָּדְתִּי	מִזְבֵּחֹת
		מִסְפָּדְתֶּם	מִזְבֵּחֹתֵיכֶם
		מִסְפָּדְתֶּנּוּ	מִזְבֵּחֹתֵיהֶם

For cognate Feminines, see pages XXV, XXVIII.

I. Regular Forms.

	a.	b.	c.	
<i>S. absol.</i>	מֶלֶךְ (king)	בָּדָר, בְּדָר (vow)	בֶּרֶן (thrashing-floor)	בֹּקֶר (morning)
„ <i>constr.</i>	מֶלֶךְ	בָּדָר, בְּדָר	בֶּרֶן	בֹּקֶר
„ <i>suffixed form</i>	מִלְכֵי, מַלְכֵיכֶם	בְּדָרִים, בְּדָרְכֶם	בְּרָנָה	בְּקָרוֹ
{ <i>Pl. absol.</i>	מְלָכִים	בְּדָרִים	בְּרָנוֹת	בְּקָרִים
{ „ <i>with light suff.</i>	מְלָכָיו	בְּדָרָיו	בְּרָנֹתָיו	בְּקָרָיו
{ „ <i>constr.</i>	מְלָכֵי	בְּדָרֵי	בְּרָנוֹת	בְּקָרֵי
{ „ <i>with heavy suff.</i>	מְלָכֵיהֶם	בְּדָרֵיהֶם	בְּרָנֹתֵיהֶם	בְּקָרֵיהֶם

II. 'Third Aspirate' Forms. III. Middle Aspirates.

	d.	e.	f.	g.	h.
<i>S. absol.</i>	סֶלַע (rock)	זִבַּח, שִׁמְעָה (rumour) (sacrifice)	אֶרֶח (way)	זֶעַר, לֶחֶם (bread) (lad)	(No instance of Second-Class aspirate)
„ <i>constr.</i>	סֶלַע	זִבַּח	אֶרֶח	זֶעַר	
„ <i>suffixed form</i>	סֶלְעֵי	זִבְחֵי, שִׁמְעָה	אֶרְחוֹ	זַעְרֵי, לֶחֶמֵי	
{ <i>Pl. absol.</i>	סֶלְעִים	זִבְחִים	אֶרְחוֹת	זַעְרִים	
{ „ <i>with light suff.</i>	סֶלְעָיו	זִבְחָיו	אֶרְחוֹתָיו	זַעְרָיו	
{ „ <i>constr.</i>	סֶלְעֵי	זִבְחֵי	אֶרְחוֹת	זַעְרֵי	
{ „ <i>with heavy suff.</i>	סֶלְעֵיהֶם	זִבְחֵיהֶם	אֶרְחוֹתֵיהֶם	זַעְרֵיהֶם	

IV. 'First-aspirate' Forms.

	i.	k.	l.	m.
<i>Sg. absol.</i>	פֶּעַל (deed)	עֲבָד, חֶסֶד (kindness) (servant)	חָרַם, חָרָם (thing devoted)	חֹדֶשׁ (month)
„ <i>const.</i>	פֶּעַל	עֲבָד, חֶסֶד	חָרַם, חָרָם	חֹדֶשׁ
„ <i>suffixed form</i>	פֹּעֲלֵי, פִּעְלָהּ	עֲבָדֵי, חֲסִדָּהּ	חֲרָמֵי	חֹדְשׁוֹ
{ <i>Pl. absol.</i>	פֹּעֲלִים	עֲבָדִים, חֲסִידִים	חֲרָמִים	חֹדָשִׁים
{ „ <i>with light suff.</i>	פֹּעֲלָיו	עֲבָדָיו, חֲסִידָיו	חֲרָמָיו	חֹדְשָׁיו
{ „ <i>constr.</i>	פֹּעֲלֵי	עֲבָדֵי, חֲסִידֵי	חֲרָמֵי	חֹדְשֵׁי
{ „ <i>with heavy suff.</i>	פֹּעֲלֵיהֶם	עֲבָדֵיהֶם	חֲרָמֵיהֶם	חֹדְשֵׁיהֶם

Dual Number.

	1st Class.		2nd Class.	3rd Class.
<i>Dual absol.</i>	דְּלָתַיִם (folding doors)	קַרְנָיִם, קַרְנִים (horns)	בְּרָכָיִם (knees)	מִתְּנָיִם (loins)
" <i>constr.</i>	דְּלָתִי	קַרְנִי	בְּרָכִי	מִתְּנִי
" <i>with suffixes</i>	דְּלָתַיְהוּ	קַרְנֵי, קַרְנָיו	בְּרָכָיו	מִתְּנָיו

On irregular Segolate nouns (masculine) see 210—212.

Feminine Nouns.

	1st Class.			2nd Class.	
<i>S. absol.</i>	מַלְכָּה (queen)	נַעֲרָה (maiden)	חֶרֶב (sword)	שְׂמֹלָה (garment)	עֲבָרָה (anger)
" <i>constr.</i>	מַלְכַּת	נַעֲרַת	חֶרֶב	שְׂמֹלַת	עֲבָרַת
" <i>with light suff.</i>	מַלְכַּתִּי	נַעֲרַתִּי	חֶרְבִּי	שְׂמֹלְתִי	עֲבָרְתִּים
" " <i>heavy</i> "	מַלְכַּתְכֶּם	נַעֲרַתְכֶם	חֶרְבְּכֶם	שְׂמֹלְתְכֶם	עֲבָרְתְכֶם
<i>Pl. absol.</i>	מַלְכוֹת	נַעֲרוֹת	חֶרְבוֹת	שְׂמֹלוֹת	עֲבָרוֹת
" <i>constr.</i>	מַלְכוֹת	נַעֲרוֹת	חֶרְבוֹת	שְׂמֹלוֹת	עֲבָרוֹת, עֲבָ
" <i>with suffixes</i>	מַלְכוֹתַי	נַעֲרוֹתַי	חֶרְבוֹתַי	שְׂמֹלוֹתַי	עֲבָרוֹתַי
" (<i>light or heavy</i>)	מַלְכוֹתֵיהֶם	נַעֲרוֹתֵיהֶם	חֶרְבוֹתֵיהֶם	שְׂמֹלוֹתֵיהֶם	עֲבָרוֹתֵיהֶם
	3rd Class.	1st Class.		2nd Class.	3rd Class.
<i>S. absol.</i>	חֲרָבָה (desolation)	יולְדָת (mother)	שְׁמֵעַת (hearing)	גְּבֵרַת (mistress)	כְּתָנֶת (garment)
" <i>constr.</i>	חֲרָבַת	יולְדַת	שְׁמֵעַת	גְּבֵרַת	(כְּתָנֶת)
" <i>with light suff.</i>	חֲרָבָהּ	יולְדָתִי	שְׁמֵעָתִי	גְּבֵרַתִּי	כְּתָנִיתִי
" " <i>heavy</i> "	חֲרָבַתְכֶם	יולְדַתְכֶם	שְׁמֵעַתְכֶם	גְּבֵרַתְכֶם	
<i>Pl. absol.</i>	חֲרָבוֹת	יולְדוֹת	שְׁמֵעוֹת	אֲגָרוֹת	כְּתָנֹת
" <i>constr.</i>	חֲרָבוֹת	יולְדוֹת	שְׁמֵעוֹת	אֲגָרוֹת	(כְּתָנֹת)
" <i>with suffixes</i>	חֲרָבוֹתַי	יולְדוֹתַי	שְׁמֵעוֹתַי	(letters)	כְּתָנֹתַי
" (<i>light or heavy</i>)	חֲרָבוֹתֵיהֶם	יולְדוֹתֵיהֶם	שְׁמֵעוֹתֵיהֶם		אֲגָרוֹתֵיהֶם

I.		II.				
Monosyllabic		Dissyllables, with pretone				
Noun.		unchangeable.				
		a.	b.	c.	d.	e.
<i>Sing. absol.</i>	דָּם	עוֹלָם	הַיְכָל	מִקְדָּשׁ	טָבַח	אוֹפֵן
	(blood)	(age)	(temple)	(sanctuary)	(executioner)	(wheel)
” <i>constr.</i>	דָּם	עוֹלָם	הַיְכָל	מִקְדָּשׁ	טָבַח	אוֹפֵן
” <i>light suff.</i>	דָּמִי	עוֹלָמוֹ	הַיְכָלוֹ	מִקְדָּשׁוֹ	טָבַחַי	אוֹפְנִי
” <i>heavy suff.</i>	דָּמֶיכֶם	עוֹלָמְכֶם	הַיְכָלְכֶם	מִקְדָּשְׁכֶם	טָבַחְכֶם	
<i>Plur. absol.</i>	דָּמִים	עוֹלָמִים	הַיְכָלִים	מִקְדָּשִׁים	טָבָחִים	אוֹפְנִים
” <i>constr.</i>	דָּמִי	עוֹלָמִי	הַיְכָלִי	מִקְדָּשִׁי	טָבַחִי	אוֹפְנִי
” <i>light suff.</i>	דָּמִיךָ	עוֹלָמֶיךָ	הַיְכָלְיָךָ	מִקְדָּשְׁיָךָ	טָבַחְיָךָ	אוֹפְנֶיךָ
” <i>heavy suff.</i>	דָּמֵיכֶם	עוֹלָמֵיכֶם	הַיְכָלְיָכֶם	מִקְדָּשֵׁיכֶם	טָבַחְיָכֶם	אוֹפְנֵיכֶם

III.

Words with pretone (—) changeable.

		a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	גָּדוֹל	זְכוֹרֹן	אָדָם	לְבוּשׁ	שְׁלַחַח	עֲשׂוּי	
	(great)	(memorial)	(red)	(clothed)	(sent)	(done)	
” <i>constr.</i>	גָּדוֹל	זְכוֹרֹן	אָדָם	לְבוּשׁ	שְׁלַחַח	עֲשׂוּי	
” <i>light suff.</i>	גָּדוֹלְכֶם	זְכוֹרֹנְךָ	אָדָמִי	לְבוּשׁוֹ	שְׁלַחַחְךָ	עֲשׂוּיְךָ	
” <i>heavy suff.</i>	גָּדוֹלְכֶם			לְבוּשְׁכֶם	שְׁלַחַחְכֶם		
<i>Plur. absol.</i>	גָּדוֹלִים	זְכוֹרֹנִים	אָדָמִים	לְבוּשִׁים	שְׁלַחַחִים	עֲשׂוּיִם	
” <i>constr.</i>	גָּדוֹלֵי	זְכוֹרֹנֵי	אָדָמֵי	לְבוּשֵׁי	שְׁלַחַחֵי	עֲשׂוּיֵי	
” <i>light suff.</i>	גָּדוֹלְיָךָ	זְכוֹרֹנְיָךָ	אָדָמֵיךָ	לְבוּשֵׁיךָ	שְׁלַחַחֵיךָ		
” <i>heavy suff.</i>	גָּדוֹלְיָכֶם	זְכוֹרֹנְיָכֶם	אָדָמֵיכֶם	לְבוּשֵׁיכֶם	שְׁלַחַחֵיכֶם		

III.

Pretone (־) changeable.

IV.

Both vowels (־) changeable.

	III.			IV.		
	g.	h.	i.	a.	b.	c.
<i>Sing. absol.</i>	חֲסִיד	מְשִׁיחַ	עָנִי	דְּבַר	חָכֵם	גַּמְלָה
	(godly)	(anointed)	(distressed)	(word)	(wise)	(camel)
„ <i>constr.</i>	חֲסִיד	מְשִׁיחַ	עָנִי	דְּבַר	חָכֵם	גַּמְלָה
„ <i>light suff.</i>	חֲסִידָה	מְשִׁיחוֹ	עָנִיו	דְּבָרָם	חֲכָמִי	גַּמְלָיו
„ <i>heavy suff.</i>	חֲסִידָם	מְשִׁיחָם		דְּבָרָם	חֲכָמָם	
<i>Plur. absol.</i>	חֲסִידִים	מְשִׁיחִים	עָנִיִּים	דְּבָרִים	חֲכָמִים	גַּמְלִים
„ <i>constr.</i>	חֲסִידֵי	מְשִׁיחֵי	עָנִיֵּי	דְּבָרֵי	חֲכָמֵי	גַּמְלֵי
„ <i>light suff.</i>	חֲסִידָיו	מְשִׁיחָיו	עָנִיָּו	דְּבָרָיו	חֲכָמָיו	גַּמְלָתָיו
„ <i>heavy suff.</i>	חֲסִידֵיהֶם	מְשִׁיחֵיהֶם	עָנִיָּיהֶם	דְּבָרֵיהֶם	חֲכָמֵיהֶם	גַּמְלֵיהֶם

V.

Words with both vowels (־ and ־) changeable.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	זָקֵן	חָנֵף	שְׂמֵחַ	קָשָׁה	לֵבָב	עֲנָב
	(elder)	(apostate)	(glad)	(harsh)	(heart)	(cluster)
„ <i>constr.</i>	זָקֵן	חָנֵף	שְׂמֵחַ	קָשָׁה	לֵבָב	עֲנָב
„ <i>light suff.</i>	זָקְנִי	חָנְפִי	שְׂמֵחוֹ	קָשָׁהּ	לֵבָבִי	עֲנָבִי
„ <i>heavy suff.</i>	זָקְנָם	חָנְפָם	שְׂמֵחָם		לֵבָבָם	עֲנָבָם
<i>Plur. absol.</i>	זָקְנִים	חָנְפִים	שְׂמֵחִים	קָשִׁים	לֵבָבִים	עֲנָבִים
„ <i>constr.</i>	זָקְנֵי	חָנְפֵי	שְׂמֵחֵי	קָשֵׁי	לֵבָבֵי	עֲנָבֵי
„ <i>light suff.</i>	זָקְנָיו	חָנְפָיו	שְׂמֵחוֹ	קָשֵׁי	לֵבָבָיו	עֲנָבָיו
„ <i>heavy suff.</i>	זָקְנֵיהֶם	חָנְפֵיהֶם	שְׂמֵחֵיהֶם	קָשֵׁיהֶם	לֵבָבֵיהֶם	עֲנָבֵיהֶם

	a. b. c.			d. e.	
<i>S. absol.</i>	עֹלָה	שָׁנָה	עֲצָה	אֵילָה	מַמְלָכָה
	(burnt-offering)	(year)	(counsel)	(hind)	(kingdom)
" <i>constr.</i>	עֹלֹת	שָׁנֹת	עֲצָה	אֵילֹת	מַמְלָכֹת
" <i>light suff.</i>	עֹלָהוּ	שָׁנָהּ	עֲצָתָהּ	אֵילָהּ	מַמְלָכָהּ
" <i>heavy suff.</i>	עֹלְתְּכֶם	שָׁנֹתְכֶם	עֲצָתְכֶם	אֵילֹתְכֶם	מַמְלָכְתְּכֶם
<i>Pl. absol.</i>	עֹלוֹת	שָׁנוֹת	עֲצוֹת	אֵילוֹת	מַמְלָכוֹת
" <i>constr.</i>	עֹלוֹת	שָׁנוֹת	עֲצוֹת	אֵילוֹת	מַמְלָכוֹת
" <i>with suff.</i>	עֹלֹתֵיהֶם	שָׁנוֹתֵיהֶם	עֲצוֹתֵיהֶם	אֵילוֹתֵיהֶם	מַמְלָכוֹתֵיהֶם

	f. g. h.			i. k.	
<i>S. absol.</i>	תּוֹעֵבָה	נִבְלָה	בְּהֵמָה	צְדָקָה	חֲכָמָה
	(abomination)	(corpse)	(cattle)	(righteousness)	(wise)
" <i>constr.</i>	תּוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
" <i>light suff.</i>	תּוֹעֵבוֹתָהּ	נִבְלוֹתָהּ	בְּהֵמוֹתָהּ	צְדָקוֹתָהּ	חֲכָמוֹתָהּ
" <i>heavy suff.</i>	תּוֹעֵבוֹתְכֶם	נִבְלוֹתְכֶם	בְּהֵמוֹתְכֶם	צְדָקוֹתְכֶם	חֲכָמוֹתְכֶם
<i>Pl. absol.</i>	תּוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
" <i>constr.</i>	תּוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
" <i>with suff.</i>	תּוֹעֵבוֹתֵיהֶם	נִבְלוֹתֵיהֶם	בְּהֵמוֹתֵיהֶם	צְדָקוֹתֵיהֶם	חֲכָמוֹתֵיהֶם

<i>Dual absol.</i>	שְׁפָתַיִם
" <i>constr.</i>	שְׁפָתַי
" <i>light suff.</i>	שְׁפָתֶיהָ
" <i>heavy suff.</i>	שְׁפָתֵיהֶם

With the Masculine.

With the Feminine.

	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
1	אֶחָד	אֶחָד		אַחַת	אַחַת
2	שְׁנַיִם	שְׁנַיִ		שְׁתַּיִם	שְׁתַּיִ
3	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִשָּׁת		חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשַׁת		שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
8	שְׁמֹנֶה	שְׁמֹנַת		שְׁמוֹנֶה	שְׁמוֹנֶה
9	תְּשֻׁעָה	תְּשֻׁעַת		תְּשֻׁעַ	תְּשֻׁעַ
10	עֶשְׂרֵה	עֶשְׂרֵת		עֶשֶׂר	עֶשֶׂר

Masc.

Fem.

11	{ אֶחָד עָשׂוּר			אַחַת עָשְׂרֵה	
	{ עֶשְׂתַּי עָשׂוּר			עֶשְׂתַּי עָשְׂרֵה	
12	{ שְׁנַיִם עָשׂוּר			שְׁתַּיִם עָשְׂרֵה	
	{ שְׁנַיִ עָשׂוּר			שְׁתַּי עָשְׂרֵה	
13	שְׁלֹשָׁה עָשׂוּר			שְׁלֹשׁ עָשְׂרֵה	
20	עֶשְׂרִים	40	אַרְבָּעִים	60	שְׁשִׁים
30	שְׁלֹשִׁים	50	חֲמִשִּׁים	70	שִׁבְעִים
				80	שְׁמוֹנִים
				90	תְּשַׁעִים

100 מֵאוֹת *fem., construct* מֵאוֹת; *plur.* מֵאוֹת *hundreds.*

200 מֵאוֹתַיִם *dual* (for מֵאוֹתַיִם).

300 שְׁלֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת etc.

1000 אֶלֶף 3000 שְׁלֹשָׁת אֶלְפִים

2000 אֶלְפַיִם *dual.* 4000 אַרְבַּעַת אֶלְפִים etc.

10,000 רֶבֶבֶת *pl.* רֶבֶבוֹת; also רֶבּוֹ רֶבּוֹא, *pl.* רֶבוֹת, רֶבּאוֹת.

20,000 רֶבַתַּיִם, or שְׁתַּי רֶבוֹת 30,000 שְׁלֹשׁ רֶבּאוֹת etc.

V O C A B U L A R Y.

V O C A B U L A R Y.

HEBREW AND ENGLISH.

Parentheses enclosing the Qal of a verb indicate that this form is rarely used (קָבַר); brackets show that it does not occur [קָבַח].

The class to which doubtful forms of segolates belong is indicated by 1 or 2, enclosed within parentheses after the word, as קָרַב (1), קָנַר (2).

אָב father (144).

אָבַד he perished, failed (186):

Pi., Hi. destroy. אָבַד perishing; destruction. אָבְדוֹן destruction.

אָבָה to be willing (186).

אָבוֹס stall, stable.

אָבִיב green ear of corn; first Jewish month.

אָבִיוֹן poor.

אָבִימֶלֶךְ Abimelek.

אָבַל to mourn = *Hithpaël*. אָבַל *adj.* mourning. אָבַל *n.* mourning.

אָבַל verily, indeed.

אָבֶן (1) *c.* stone.

אָבֵר wing.

אָבְרָם Abram. אָבְרָהָם Abraham.

אָבְשָׁלוֹם Absalom.

אָגַם pool, pond, marsh.

אָגַר to gather (harvest), collect.

אָגָרָה (1) *f.* letter, epistle (67).

אָד mist, vapour.

אָדוֹן lord, master (103, *Obs. a;* 143, 2, *d*).

אָדָם *c.* man, mankind (*L. homo*): Adam.

אָדָם red, ruddy (212, *Note 3*).

אָדָם Edom. אָדָמִי Edomite.

אָדָמָה ground, land, soil (XXVIII, *k*).

אָדוֹנִיָּה Adonijah.

אָהַב he loved, loves (186). אָהָבָה *n.* love; *inf.* to love (123, 1, *b*).

אָהָה ah! alas!

אָהַל tent (137, *Obs.*). אָהַל to move a tent.

אַהֲרֹן Aaron.
 אֹב bottle; conjuring spirit.
 אֹד fire-brand.
 אֶה n. desire.
 אֹיִל fool. אֶלֶה (1) *f.* folly.
 אִלֵּי if not, unless; perhaps.
 אִלֵּם nevertheless, however.
 אִנְיָן iniquity (211).
 אֹר *c.* light.
 אוֹת sign, *pl.* אוֹתוֹת.
 אַז then, at that time.
 אָזֶן *f.* ear. [אָזֶן] *Hi.* give ear,
 hear, listen to.
 אֲזָרָה native.
 אָח brother (144).
 אַח ah! alas!
 אַחָב Ahab.
 אֶחָד one (XXIX).
 אַחוֹת sister.
 אָחַז to seize (186).
 אֶיֶר another: *f.* אַחֶרֶת.
 אַחֵר, אַחֲרַי *prep.* after, behind
 (100); *conj.* after, after that
 (219). אַחֲרֵיכֶן afterwards.
 אַחֲרֹן latter, last. אַחֲרֵית
 latter end. אַחֲרָיִת *adv.* back,
 backwards. (אַחַר) to delay,
 tarry; *Pi.* retard, defer;
 tarry.
 אֵי, אֵינָה where? (XXX).
 אֵיב to be an enemy. אֵיבֵי enemy.
 אֵיד destruction.
 אֵיךְ, אֵיכָּה how? how!

אֵין nothing; אֵין there is not,
 none (106).
 אֵיפָה ephah.
 אֵישׁ man, husband (144).
 אַף only, but, quite.
 אֶכְזָרִי cruel, fierce.
 אָכַל eat, devour (186); *Pi.* con-
 sume. אָכַל, אָכְלָה food.
 אָכַן surely, certainly.
 אֵל God.
 אֵלֹ- not (121, a).
 אֵלֶי *prep.* to, unto, against (101).
 אָלָה oath, curse (XXVIII, c).
 אֵלֹן, אֵלֹךְ oak.
 אֵלֹהִים, *pl.* אֵלֹהִים God; gods (143,
 2, d; and 103, *Obs.* a).
 אֵלֶיךָ friend; guide, leader.
 אֵלִיָּהוּ Elijah.
 אֵילִיל *n.* vanity, worthlessness;
 idol. *adj.* vain, empty.
 אֵלִישָׁע Elisha.
 אֵלֵם dumb (XXIII, h).
 אֵלְמָנָה widow (XXVIII). אֵלְמָנוּתִים
 widowhood (143, 2. a).
 אֵלֶף (1) thousand; family (XXIV).
 (אָלַף) *Pi.* to teach.
 אֵם mother. *suff.* אֵמִי (212).
 אִם if, whether (220).
 אַמָּה handmaid, female slave
 (144).
 אַמָּה cubit (XXVIII).
 אֵמֶן faithful, trusty (XXV).
 אֵמֻנָה faithfulness (XXVIII).

- (אָמל) to languish, droop = *Pulal*.
- אָמַן to support: *Hi.* believe, trust: *Ni.* be faithful, trusty (VI). אָמֵן truth; verily, Amen! אָמֵן verily, truly, indeed.
- אָמַץ to be strong; *Pi.* strengthen (VI).
- אָמַר to say, think; bid, command (186).
- אֲמֹרִי Amorite.
- אָנָה whither?
- אָנוּשׁ man (as frail, mortal).
- אָנִי, אָנֹכִי I (90).
- אָנַף to be angry; *Hithpaël* show one's self angry (VI).
- אָסַף to gather, collect; take away (186).
- אָסַר to bind, fasten; imprison (VI). אָסִיר prisoner.
- אָף also, even; actually. אָף כִּי much more, much less (219).
- אָף anger, *suff.* אָפִי (212, Note 2).
- אָפִים the nose (two nostrils): face, countenance.
- אָפַף to bake, cook (186).
- אֶפֶד ephod, priest's outer garment.
- אָפֵס end, cessation; nothing.
- אָפֵר ashes (XXIV).
- אֶפְרַיִם Ephraim.
- אֶצֶל *prep.* near, at the side of (101).
- אָרַב to lie in wait. אָרַב liers in wait, ambush.
- אַרְבַּע four (XXIX).
- אָרוֹן ark, chest (XXVI).
- אָרִז (1) cedar (XXIV).
- אָרִי, אָרִיָּה lion (210).
- אָרַךְ *v.* to be long; *Hi.* prolong; be long (172, 3). אָרַךְ *adj.* long, slow (139, II, *Obs.* 1).
- אָרַךְ length (XXIV).
- אָרַם Syria: the Syrians.
- אָרֶץ (1) *c.* earth, land, country; *pl.* אֶרְצוֹת (135, *Obs.* 3).
- אָרַר he cursed (205, 3, 2, *a*).
- אָשׁ *c.* fire, *suff.* אָשׁוּ (212).
- אִשָּׁה woman; wife (144).
- אֲשׁוּר Assyria.
- אֲשֵׁל tamarisk tree (XXIV).
- אָשַׁם to be guilty (VI). אָשָׁם guilty. אָשָׁם guilt; trespass-offering (XXVI).
- אֲשֶׁר *conj.* that, because, &c. (219); *rel.* who, which, that, what, &c.
- [אֲשֶׁר] happiness, *only used in pl. const.* (137, Note 1).
- אֵת *prep.* with (104; XXX).
- אֵת *sign of accusative, &c.* (105; XXX).
- אָתָּה to come (*poetic word*).
- אַתָּה thou (90).
- אָרוֹן she-ass (XXVI).
- אָתֹנָן gift.

בְּאֵר *f.* well, pit; *pl.* בְּאֵרוֹת.

בָּבֶל Babylon.

בָּגַד to deceive, deal falsely.

בְּגָד (2) garment, covering (XXIV; 32, 3).

בֵּד fine white linen.

בְּדָד *n.* separation; *adv.* separately, alone (208, 6, 7 and 215, 1).

[בָּדַל] *Hi.* to separate, divide.

בְּרֵיחַ emptiness (136, *c.*, *Obs.*).

[בָּהַל] *Ni.* be terrified, tremble: *Pi.* terrify (VII).

בְּהֵמָה beast; cattle (XXVIII, g).

בּוֹא to come in, enter; go: *perf.*

בָּא, בָּאתָ &c.; *imper.* יבוא or

יבוא; *imperat.* בוא; *inf.* בא,

לָבוא, *suff.* בֹּאֵה &c. *Hi.* הביא

to bring in; הֵבֵאתָ, הֵבֵאתֶם

and הֵבִיאתֶם; *imperf.* יְבִיא,

יָבִיא; *inf.* הִבִּיא, הִבִּיאוּ.

בוז *v.* to despise (XII). בוז *n.* contempt.

בוט tread, trample (XII).

בוֹר pit, cistern; sepulchre; *pl.* בורות.

בוש to be ashamed; *perf.* בּוֹשׁ; *imperf.* יְבוֹשׁ (XII).

בָּזָה to despise (XVI).

בָּזָז to spoil, plunder (205, 3, 2).

בְּחֹר young man. בְּחֹרִים youth (143, 2, *c.*).

בָּחַן to try, prove (VII).

בָּחַר to choose, desire (VII). בְּחִיר chosen, elect.

בָּטַח to trust, confide (VIII). בְּטָח confidence, security (XXIV).

בְּטַחוֹן confidence (XXVI).

בֶּטֶן (2) womb (XXIV).

בְּטָרָם *conj.* before that, before.

בי בִּי pray! I entreat!

בִּין understand = *Ni.*, *Hithpalel* (XII). בִּינָה *n.* understanding.

בֵּין *prep.* between (101, *Obs.*).

בֵּית house (144). מִבְּיֵת *adv.* inside, within (215, 4). בֵּית-אֵל

Bethel (Gen. 28: 17, 19).

בָּכָה to weep (197).

בְּכוֹר first-born, eldest. בְּכֹרֶה birthright.

בָּלָה worn out (p. 40, foot note 1).

בָּלַק Balak.

בִּלְתִּי not.

בִּמְהָ high place (for idolatrous worship).

בֵּן son (144).

בָּנָה to build (XVI).

בְּנִימִין Benjamin.

בְּעִבּוֹר because of (108).

בְּעַד *prep.* behind, after; through, between; for, in behalf of; over (101, 1).

בַּעַל lord, master; Baal (143, 2, *d*). בַּעֲלָה mistress (XXV).

בָּעַר to burn, burn up, consume, destroy = *Pi.* (VII).

בָּצַר to gather (grapes).
 בָּקַע to cleave, divide (VIII).
 בָּקַע to empty.
 [בָּקַר] *Pi.* to search for, seek.
 בָּקַר herd, large cattle, oxen.
 בֹּקֶר morning (XXIV).
 [בִּקְשָׁה] *Pi.* seek, ask for. בִּקְשָׁה
n. request.
 בָּר corn.
 בָּרָא to create.
 בָּרַד hail.
 בִּרְד spotted, *pl.* בְּרָדִים (212,
Note 3).
 בְּרִזְלִי iron.
 בָּרַח to flee.
 בְּרִיאָה fat cattle.
 בְּרִיחַ a bolt, bar.
 בָּרַךְ to kneel; bless; *Pi.* bless,
 (also, but rarely) curse (VII).
 בְּרָכָה *n.* blessing. בְּרָכָה (2) *f.*
 knee (XXV). בְּרִכָּה pool, pond.
 בָּרַק Barak.
 בָּשָׂר flesh.
 בָּשָׁן Bashan.
 בִּשְׁתָּה shame (XXIV).
 בַּת daughter (144).
 בְּתוּאֵל Bethuel.
 בְּתוּלָה virgin.

 בָּאָה majestic, pride.
 בָּאָל to redeem; avenge.
 בָּהָה to be high, proud; *Hi.* exalt.

(194, 2). גְּבוּהָ *adj.* high, proud.
 גְּבוּהָ height (XXIV).
 גְּבוּל boundary, territory.
 גִּבּוֹר mighty man, hero, warrior.
 גְּבוּרָה strength; mighty deed.
 גִּבְעִי cup, bowl; *pl.* גִּבְעִים and
 גִּבְעוֹת— (XXVII).
 גִּבְעָה hill; Gibeah (XXV).
 גָּבַר to grow strong, prevail.
 גִּבּוֹר (1) a man. גְּבוּרָה (2)
 mistress (XXV).
 גַּד coriander seed; Gad.
 גְּדוּד troop, band (of soldiers, &c.).
 גְּדוּדָה cutting, incision.
 גְּדִי a kid (210).
 גָּדַל to become great, be great;
Pi. nourish, train; *Hi.* mag-
 nify; הִגְדִּיל לַעֲשׂוֹת to do great
 things (200, a). גָּדוֹל great,
 large, tall, eldest (XXVI).
 גָּדַע to cut down, break = *Pi.*
 (VIII).
 גָּדַר he built a wall. גְּדָר a wall
 (XXVII, V).
 גַּר, גָּר *n.* back.
 גּוֹי nation.
 גָּוַע to expire, die (VIII).
 גִּוֵּר a whelp (211, *Rem.* 1).
 גָּוַר to sojourn (XI).
 גוֹרֵל lot, portion; *pl.* גִּוְלוֹת.
 גֵּיא a valley (132, *Obs.* 2).
 גִּיל to exult, rejoice (XII).
 גֵּל a heap (of stones: 213).

גִּלְגָּל, גִּלְגָּל (72, 1) Gilgal (see Josh. 5 : 9).

גָּלַח to reveal (XVI).

גִּלְחַי fountain, spring; bowl.

גָּלַל to roll (XX).

גִּלְעָד Gilead.

גַּם also, even; גַּם לֹא neither, nor; גַּם כִּי even though.

גָּמול work, recompense.

גָּמַל to do good (or evil) to; wean (an infant).

גָּמַל a camel (212, Note 3).

גַּן a garden (*suff.* גָּנִי : 212).

גָּנַב to steal.

גָּעַר to rebuke, reprove (VII).

גִּפְנוֹן (1) vine (XXIV).

גֵּר, גָּר stranger, sojourner.

גֵּרֶן threshing-floor; *pl.* גֵּרֹת (XXIV).

גָּרַשׁ to drive out, expel = *Pi.* (VII).

גַּת Gath (209, *Rem.* 3).

גִּבּוֹהַ slander, calumny.

גָּבַח to cleave to.

(גִּבְרָה) *Pi.* to speak (169, 2); de-
stroy; *Ni.* to converse. גִּבְרָה
word; thing, matter (XXVII,
IV).

גִּבְשָׁן honey.

דָּג a fish; *coll.* דָּגוּהַ (cf. 66, *Obs.*
6). דָּגוֹן Dagon.

דָּגַל to display a banner.

דָּגָן corn (XXVII).

דָּוָד love; a beloved friend.

דָּוִד David.

דּוֹר a generation (*pl.* usually
דֹּרוֹת).

דָּחַק thrusting, overthrow (210).

דָּל poor, weak; *pl.* דָּלִים (66,
Obs. 2).

דָּלַק to burn, flame; *Hi.* inflame.

דֶּלֶת (1) door, folding-door; *pl.*
דֹּלוֹת (XXV).

דָּם blood (139, *Obs.* 2; 143, 3).

דָּמָה to be like; *Pi.* liken, com-
pare; think, purpose (XVI).
דְּמוּת likeness.

דָּמָם to be silent, dumb, still
(205, 3, 2).

דִּמְעָה tears (63, *Obs.*).

דַּמָּשְׁקַי Damascus.

דָּעָה *n.* knowledge: *inf.* to know.

דָּקַר to thrust through, pierce.

דָּרַךְ to tread; *Hi.* make to walk,
lead. דֶּרֶךְ (1) *c.* way, road.

דָּרַשׁ to seek, search after.

דָּשָׁן (2) ashes (of a sacrifice):
XXIV).

הָבֵל (1) vanity (XXIV).

הֲדָר honour, ornament (XXVII).

הֹדֶם majesty, splendour.

הוֹי woe! alas! ho!

הוֹן substance, wealth.

- הוֹשֵׁעַ Hoshea, Hosea.
 הָיָה to be, become (198).
 הַיְכָל palace (XXVI).
 הָיָה he went away, departed,
 walked. *From a cognate root*
comes imperf. הִלְךָ, *imperat.* הֲלַךְ,
 לָכָה, *inf. const.* הֵלֵךְ, *with suff.*
 לְכַהֵי, *Hi.* הוֹלִיךָ to carry away;
 lead, conduct. *Hithpa.* הִתְהַלֵּךְ
 to go up and down, walk.
 (הָלַל) *Pi.* to praise; glory in.
 הִלּוּם hither.
 הַמְיוֹן multitude (XXVI).
 הָמָן Haman.
 הִנֵּה, הִנֵּה! behold! lo! here is!
 (106, 129, XXX).
 הִנֵּה *adv.* hither; *pron.* they (*fem.*).
 הִפְּךָ to turn, change. *Ni.* הִפְּכָה
 turn about, turn back (VI).
 הַר mountain (71, *Note*; 212,
Note 1).
 הָרַג to kill, slay (VI).
 [הָרָה] *f.* הָרָה pregnant, with
 child.
 הָרַס to pull down, destroy (VI).
 הַיְ וְ and, but, so, then, therefore,
 both, or, &c. (69, 158 ff.,
 161 ff.).
 הָבִיא to offer, sacrifice, slay.
 הָבִיא (2) an offering, sacrifice
 (XXIV).

- זָדוֹן pride (XXVI).
 זָהָב gold (XXVII).
 זוּלָת besides, except (101).
 זַיִת olive, olive tree; *pl.* זַיִתִּים
 (211).
 זָךְ pure, *pl.* זָכִים (212).
 זָכַר to remember; *Hi.* bring to
 remembrance, make mention.
 זִכְרוֹן remembrance, memorial
 (XXVI).
 זָכָר a male (XXVII).
 זָמַם to plan, purpose, propose
 (205, 3, 2).
 (זָמַר to prune); *Pi.* to sing.
 זִמְרִי Zimri.
 זָנָה to commit adultery; זִנְיָה
 a harlot. זְנוּנִים whoredom,
 adultery (143, 2, a).
 זָנָה to cast off, reject (VIII).
 זָעַם to be angry. זַעַם indigna-
 tion, wrath (XXIV).
 זָעַק to cry (for help): *Hi.* sum-
 mon, call together. זַעְקָה a
 cry, outcry (XXVIII).
 זָקֵן *v.* he was old (111, *Obs.*);
Hi. to grow old (172, 3): זָקֵן
adj. old, elder. זָקְנִים old age
 (143, 2, a and c).
 זָר strange, a stranger.
 זְרוּעַ arm, *mostly fem.*; *pl.* זְרוֹת.
 זָרַם to overflow; *Poël* to pour
 out.
 זָרַע to sow. זְרַע (1) seed (XXIV).

זָרַק to sprinkle; be scattered.

זָרָה a span.

[חָבֵא] *Ni.* to hide one's self (XIV).

חָבֵל a sailor.

חָבַל pain, pang (XXIV).

חָבַל (1) cord, rope, measuring-line; landed property (XXIV).

חָבַק folding (of hands).

חָבַשׁ to bind up; saddle (VI).

חָגַג to dance, keep a feast (205, 3, 2). חָג a feast, festival, *suff.*, חָגִי (212).

חַגְוִים clefts (of a rock).

חָגַר to gird (VI).

חָד sharp, *fem.* חָדָה (212).

חָדַל to cease (VI). חָדַל frail, failing (XXVII).

חָדַשׁ new (XXVII). חֹדֶשׁ a month (137).

חָוַל, or חָיַל to tremble, writhe (in pain: XII).

חֹל sand.

חֹלָה sick, diseased (p. 40, foot note 1).

חֹמֶה wall (of a city: 140, *Obs.* 1).

חֹס to spare (191, *Note*).

חוּץ outside.

חֹר hole, cavern.

חָרַר to become pale.

חֹתֶם seal, seal-ring (XXVI).

חָזַק to see (182, *Obs.* 1). חֹזֵה a seer (p. 40, foot note 1).

חָזַק, חֹזֵק to be strong; become strong; *Pi.* strengthen; *Hi.* take hold of, keep hold, constrain (182, *Obs.* 1). חֹזֵק strong.

חֶזְקִיָּהוּ Hezekiah.

חֶה hook, ring.

חָטָא to sin, *imperf.* יִחָטָא (XIV).

חָטָא a sinner. חָטָא sin, *pl.*

חַטָּאִים (132, *Obs.* 2). חָטָאָה *f.*

sin, *pl.* חָטָאוּת sin.

חֶטֶה wheat (143, 3).

חַי *adj.* living, *pl.* חַיִּים. חַיֵּי הַיהוָה as Jehovah liveth (196, *c.*).

חַיָּה wild beast, wild beasts.

חַיָּה to live (198): *Pi.*, *Hi.* to preserve alive.

חַיִּים life (143, 2).

חֵידָה enigma, riddle.

חֵיל strength; riches; army, host (211).

חֵיק bosom.

חֶךְ palate, mouth, *suff.* חֶכְרִי (212, *Note* 2).

חָכַם to be wise, to become wise (VI). חָכֵם wise (XXVII). חֶכְמָה wisdom (p. 15, foot note).

חָלָה to be sick; *Hi.* to make sick, make one's self sick (XVI). חֲלֵי sickness, disease (210).

חָלִיל profane, accursed (196, *c.*: XXVII).

חֲלִיפָה change (of garments).

(הָלַל) *Pi.* to wound; to profane;

Hi. הָחֵל to begin (XX). הָלַל slain; profane (XXVII).

הָלַם to dream. הָלוֹם a dream, *pl.* הָלוֹ.

הָלַמֵּיֶשׁ flint.

הָלַץ to draw off; *Pi.* to deliver.

הָלַק, הָלַקָה part, portion, lot; smooth place (XXIV, XXV).

הָם father-in-law (144).

הָמַד to desire (VI). הָמַדָה, הָמַדָה delight, pleasure (XXIV, XXV).

הָמָה anger, wrath; poison (XXVIII).

הָמוֹר ass.

הָמַל to pity, spare (VI; 182, *Obs.* 2).

הָמַם to be warm, hot (205, 3, 2, *c.*).

הָמַס oppression (XXVII).

הָמַר clay (XXIV).

הָמַר bitumen, asphalt (XXVII).

הָמַשׁ five (XXIX). הָמַשֵׁי, הָמַשֵׁי fifth.

הָן grace, favour; *suff.* הָנִי (212).

הָנִן gracious. הָנַם gratuitously, for nothing: in vain.

הָנַח to encamp (182, *Obs.* 1).

הָנִיָּה a spear.

הָנַן to pity, compassionate = *Poël*; *Hithpa.* plead for mercy (205, 3, 2).

הָנַף *v.* to apostatise (VI). הָנַף *adj.* ungodly, apostate (XXVII).

הָסֵד (1) favour, grace, mercy (XXIV). הָסִיד good, pious (of men); gracious (of God).

הָסִידָה a stork.

הָסֵה to trust, confide (182, *Obs.* 1).

הָסַר to want, lack (VI; 182, *Obs.* 2).

הָפַז to make haste, hurry (VI).

הָפֵץ he delights in, desires (VI).

הָפֵץ desire, delight, pleasure (XXIV).

הָפְשִׁי free (25, 2, A).

הָץ an arrow; *suff.* הָצִי (212).

הָצַב to cut, hew out (VI).

הָצִי, הָצִי half (210).

הָצְצָרָה a trumpet.

הָצֵר a court; village (XXVII).

הָק (212), הָקָה statute, ordinance.

הָקַק to carve; ordain: *Poël* to decree.

הָקַר to search, investigate.

הָרַב to be dried up, desolate; *Hi.* destroy (VI). הָרַב Horeb.

הָרַבָה desolation, a ruin (XXV).

הָרַב (1) a sword (XXV).

הָרַד to be afraid, timid; *Hi.* to terrify, make afraid (VI).

הָרַד afraid, timid (XXVII).

הָרַה to burn, be kindled; be angry (227, 1). הָרוֹן heat, burning, anger (XXVI).

(הָרַם) *Hi.* to devote to destruction, destroy utterly

(VI). **הָרְחַם** a net; thing devoted (XXIV).

הַרְמַשׁ a sickle.

הַרְפָּה reproach (XXV).

חָרַשׁ I. to cut, fabricate; plough (VI). **חַרְשֶׁת** Harosheth.

חָרַשׁ II. to be deaf, dumb; *Hi.* to keep silence (VI). **חָרַשׁ** deaf (26, 3).

חֲרִישׁ thickwood, forest (XXIV).

חָשַׁב to think, reckon; purpose, plan, determine (VI).

חֹשֶׁךְ darkness (XXIV).

חָשַׁק to cleave to, love (VI).

חֹהֵל terror.

חָתַן to give a daughter in marriage; *Hithpa.* to join affinity with.

חָתַת to be broken, terrified, confounded (205, 3, 2).

חָטַעַ to sink. **טַבַּעַת** a ring (for the finger: XXV).

חָטַהַר to be pure, clean; *Pi.* cleanse, purify (VII); *Hithpa.* cleanse one's self (173, 2).

חָטַהַר pure (XXVI).

טוֹב *adj.* good. **טוֹב** goodness.

טֵל dew (212).

טָמַא *v.* to be or become unclean, polluted; *Ni.* = *Hithpa.* pollute self. **טָמַא** *adj.* unclean (XXVII; 111, *Obs.*).

טָמַן to hide.

טָבָא (1) a basket (XXIV).

טַעַם (1) taste, judgment (XXIV).

טָה women and children (212).

טָרַהַ to pluck, tear in pieces.

טָרַהַ (1) prey, food (XXIV).

[**יָאֵל**] *Hi.* **הוֹאִיל** to be willing, content; undertake (200, *c*).

יָאֵר river, canal; the Nile.

יֹאשִׁיָּהוּ Josiah.

יְבָמָה brother's widow (135).

יָבַשׁ *v.* to be dry, become dried up; *imperf.* **יִיבַשׁ**, *inf. const.*

יָבַשׁ (188); *Hi.* cause to dry.

יָבַשׁ *adj.* dry (111, *Obs.*). **יָבַשָׁה** dry land.

יָגַד afraid, fearing (111, *Obs.*).

יָגַע to labour, toil, be weary, *imperf.* **יִיגַע**; *Pi., Hi.* to weary.

יָגַע labour, toil; riches, wealth (the result of labour).

יָד *f.* hand (139, II, *Obs.* 2; 140, *Obs.* 2).

(**יָדָה**) *Hi.* **הוֹדָה** to praise.

יָדַע he knows, knew; *part.* **יָדַעַ** knowing, one who knows; *imperf.* **יִדַע**; *imperat.* **דַּע**; *inf. const.* **יִדַעַת** (188); *Ni.* be known; *Hi.* teach, tell; *Hithpa.* **הוֹדַעַת** make one's self known.

- יה Jah,—contracted from the following word.
 יהוה Jehovah (46, *Note*).
 יהואז Jehoahaz.
 יהואש Jehoash.
 יהודה Judah; יהודי a Jew, Jewish (66, *Obs.* 1).
 יהונתן Jonathan.
 יהושע Joshua.
 יהושפט Jehoshaphat.
 יואב Joab.
 יואש Joash.
 יום day (144). יומם by day (215, 5).
 יונה a dove; Jonah.
 יוסף Joseph.
 יועץ counsellor (XXIII).
 יורם Joram.
 יזרעאל Jezreel.
 יחדו, יחדיו, יחדו *adv.* together.
 [יחל] *Pi.* to hope, expect; *Hi.* wait, expect (X).
 יטב to be good (*only used, in Qal, in imperf.* אריטב); *Hi.* to make good, do good (200).
 יין wine (211).
 [יבא] *Hi.* to convict, convince; chastise, correct; *Ni.* reason, dispute together (167, 3).
 יכל to be able, *inf. const.* יכלת (188, *Obs.* 2), *imperf. used is Hophal* יוכל (X).
 ילד to bear, bring forth, *imperf.* ילד, *inf. const.* ילד (188); *Ni.* be born; *Hi.* beget; *Pi.* assist in child-bearing. ילד (1, 2), *f.* ילדה child,—boy, girl (XXIV, XXV). יליד born; a son (XXVII).
 [יגל] *Hi.* יגליל to howl (189).
 ים *pl.* ימים sea; west.
 [ימן] *Hi.* ימינן to go to the right (189). ימין *c.* right hand (XXVII).
 ינק to suck, *imperf.* יניק; *Hi.* to suckle (189).
 יסד to found, lay a foundation = *Pi.* (X).
 יסף to add; *imperf. used is Hi.* יסף, יוסף (171, *Obs.* 2). יסף (48, 2). *See p.* 157.
 (יטר) *Pi.* to chastise, correct; *Ni.* be admonished, corrected (X).
 יעד to appoint (a time or place); *Ni.* to meet (at an appointed time or place. X).
 [יעל] *Hi.* יועיל to profit, be useful (X).
 יעב to be fatigued, *imperf.* ייעב.
 יעץ to advise, decree, *imperf.* ייעץ; *Ni.* consult (X).
 יעקב Jacob.
 יער (1) wood, forest (XXIV).
 יפה beautiful (139, IV). יפי beauty (210).
 יצא to go out, go forth, *imperf.*

יָצָא, *imperat.* יֵצֵא, *inf. const.*
 יָצָא (for יֵצֵא), לָצֵאת (103, 4);
Hi. הוֹצִיא to bring out.
 [יָצַב] *Ni.* נָצַב to stand; *Hi.* הֵצִיב
 to place, set; *Hithpa.* place
 one's self, stand (203).
 [יָצַג] *Hi.* הֵצִיג to place, set;
 leave (203).
 יָצָה fresh oil.
 יִצְחָק Isaac.
 יָצַע to spread out (a cloth &c.);
Hi. הֵצִיעַ (203).
 יָצַק to pour out (203, b).
 יָצַר to form, make; *part.* יוֹצֵר
 a potter (203, b). יֵצֵר form;
 thought (XXIV).
 יָצַח to burn, set on fire; *Hi.*
 הֵצִיחַ (203, a).
 יָקַד to set on fire, *impf.* יִקְדוּ, יִקְדוּ.
 יָקַץ to awake, *only used in im-*
perf. יִקְצוּ (p. 181, foot note).
 יָקָר to be dear, precious, *imperf.*
 יִקְרָה, יִקְרָה. יָקָר *adj.* dear, pre-
 cious (XXVII).
 יָקַח to snare birds, *part.* a fowler.
 יָרָא to fear, be afraid, *imperf.*
 יִרְאֶה, *inf.* יִרְאֶה (123, 1). יָרָא
part. and *adj.* fearing, afraid
 (126, b). יִרְאֶה *n.* fear.
 יָרַד he descended, came down,
 went down, *imperf.* יִרְדוּ; *Hi.*
 to bring down (188). יָרַדן
 Jordan (72, 1).

יָרַח to cast, throw; *Hi.* הוֹרַח to
 throw; teach, instruct.
 יְרוּשָׁלַם Jerusalem (46, *Obs.* 2).
 יְרִיחוֹ Jericho.
 יְרִיעָה curtain.
 יָרַח side (140).
 יָרַשׁ to occupy, possess, *imperf.*
 יִרְשׁוּ, *imperat.* רָשׁ, רָשׁ, יִרְשׁוּ,
inf. const. רָשׁוּ; *Hi.* give pos-
 session; occupy; dispossess
 (188).
 יִשְׂרָאֵל Israel.
 יֵשׁ, יֵשׁ there is (XXX).
 יָשַׁב to sit down, sit, dwell, in-
 habit, be inhabited, *imperf.*
 יִשְׁבּוּ, *inf. const.* יִשְׁבּוּ; *Hi.* cause
 to dwell (188).
 יִשְׁמָעֵאל Ishmael.
 יָשַׁן to fall asleep, *imperf.* יִשְׁנוּ,
part. יִשְׁנוּ sleeping (126, b).
 [יָשַׁע] *Hi.* הוֹשִׁיעַ to save, *part.*
 מוֹשִׁיעַ saviour, *Ni.* נוֹשָׁע to be
 saved. יְשׁוּעָה, יְשׁוּעָה salvation.
 יָשַׁר to be right, *imperf.* usually
 יִשְׁרָה (203, b). יָשַׁר *adj.* upright,
 just, straight, right (XXVII).
 (יָתַר) *Ni.* נוֹתַר to be left, remain;
Hi. הוֹתִיר to leave remaining.
 כָּאֲשֶׁר when, whenever; as (p.
 125, *Vocabulary*).
 כָּבֵד *v.* to be heavy, grievous,
Ni. to be honoured, glorious,

- פָּי *Pi.* to honour, glorify. כָּבֵד *adj.* heavy, hard, severe (XXVII). כְּבוֹד honour, glory (XXVI).
 (כָּבַשׁ to wash clothes); *Pi.* to wash, purge (169, 2).
 כֶּבֶשׂ a lamb; *fem.* כְּבֻשָׁה, כְּבֻשָׁה (XXV).
 כֹּה thus; yonder.
 כְּדֹרְלֹעָמֶר Chedorlaomer.
 כֹּהֵן priest (XXIII).
 (כֹּלֵל) *Pilpel* to contain; sustain (175, 4).
 [כֹּהֵן] *Hi.* to set up, establish; *Ni.* to be established, prepared, ready (XII).
 כֹּס a cup.
 כוּשׁ Ethiopia.
 כֶּזֶב lying; false, deceitful (XXIII).
 כֶּזֶב falsehood, a lie (XXVII).
 כֹּחַ strength (12, 2).
 [כֹּחֵר] *Pi.* to hide, deny; *Ni.* to be concealed (VII).
 כִּי *conj.* for, because; that; when, whenever; but (*after a negative*, p. 72); assuredly (196, b).
 כִּיָּה thus.
 כֵּךְ a talent; round cake; surrounding country (143, 4).
 כֹּל all, every (49, 1; 213, I).
 כָּלֵא to shut up, restrain (XIV).
 כִּלְאִים two heterogeneous things.
- כָּלֵב (1) a dog (XXIV).
 כָּלֵב Caleb.
 כָּלֵה to be finished, complete; *Pi.* to finish, complete (XVI).
 כְּלִי a vessel, instrument, weapon; *pl.* כְּלִים (144).
 [כָּלַם] *Hi.* to reproach, put to shame. כְּלָמָה reproach, shame.
 כִּמוֹ thus, so (*poetic word*).
 כֵּן *adj.* honest, upright; *adv.* so (p. 125, *Vocabulary*). עַל־כֵּן therefore (219).
 כְּנָעַן Canaan. כְּנַעֲנִי Canaanite.
 כְּנָף a wing (140, a).
 כִּסֵּא throne (XXIII).
 (כָּסָה) to cover; pardon = *Pi.* (XVI).
 כִּסִּיל faul.
 כֶּסֶף (1) silver, money (XXIV).
 כָּעַס to be angry; *Hi.* provoke.
 כָּעַס (1), בְּעַשׂ (1) grief (XXIV).
 כַּף *f.* hand, *suff.* כַּפָּי (212).
 כִּפְיֹר young lion.
 כִּפְלָיִם double (140).
 (כָּפַר to cover); *Pi.* pardon, atone for (169, 2); *Hithpa.* to be expiated.
 כִּפְרֵי pitch; cypress tree; ransom (XXIV).
 כְּרוּב cherub.
 כָּרְם (1) vineyard (XXIX).
 כַּרְמֵל fertile garden; Carmel.

כָּרַע to bend, bow.

[כָּרַר] *Pilpel* to dance (175, 4).

כָּרַח he cut, cut off; he made
(a covenant).

כַּשְׁדִּים Chaldeans.

כָּשַׁל to stumble, totter = *Niphal*.

כָּתַב to write.

כַּתְּנֹת, כַּתְּנוֹת tunic, undergarment
(XXV).

כַּתֵּף shoulder (139, II. *Obs.* 1).

לֹא not (121).

לֵאָה Leah.

לָאָט to wrap up, hide, cover.

לֵב *and* לֵבָב heart, *pl.* לְבוֹת, *pl.*
לְבָבוֹת (212; XXVII).

לְבַד alone (108).

לְבוּשׁ clothing, garments.

לִבְלֹתִי not (124, *Rem.* 3).

לָבַן to make bricks; *Hi.* to be
white (172, 3). לָבָן white;

Laban. לְבָנָה *f.* brick, *pl.*

—ים. לְבָנָה frankincense.

לְבָנוֹן Lebanon.

לְבַשׁ to be clothed, clothe one's
self (*accus. of covering*); *Hi.*

to clothe (another), 172, *Obs.*

לִיחָ tablet, table, *pl.* לִיחוֹת (12, 2).

לִי if (220, *b*; 203, *Rem.* 4).

לוֹט Lot.

לֵוִי Levi. לְוִיִּי Levite.

לֹאִי, לֹאִיִּא if not, unless (220, *b*).

לַיִל night (211); לַיְלָה night, by
night (209, *c.* 4).

לֶחִי jawbone, cheekbone (210).

לָחַם to eat, devour; fight; *Ni.*
to fight, wage war. לָחֵם (1)
bread (XXIV).

לָחַץ to oppress, afflict. לָחֶץ (1)
oppression (XXIV).

לָכַד to capture, catch.

לָכֵן therefore.

לָמַד to learn; *Pi.* to teach.

לָמָּה, לָמָּה why, wherefore? (103,
4; *p.* 72, foot-note 1).

לְמַעַן *prep.* for the sake of (108):
conj. in order to, in order
that (219).

לְעַג derision, mockery (XXIV).

לָץ a scoffer.

לָקַח he took, received (202,
Obs. 2). לָקָח knowledge, in-
struction (XXIV).

לָקַט to gather, collect, glean = *Pi.*

לָקַק to lick, lap with the tongue
= *Pi.* (205, 3, 2).

לָשֶׁד juice; a cake.

לָשׁוֹן *c.* tongue (XXVI).

מָאֵד *n.* strength; *adv.* very, ex-
ceedingly.

מֵאָה a hundred (XXIX).

מֵאֲרֻמָּה anything.

מֵאֲזָנַיִם balance, pair of scales
(140).

[מָאֵן] *Pi.* to refuse (VII).

מָאָס to reject (VII).

מִאָרֵב ambush.

מִגְדָּל a tower; *pl.* מִגְדָּלִים, מִגְדָּלִים—
(XXVI; 143, 4).

מִגְדָּר fear.

מִגְדָּר, *f.* מִגְדָּרַת *partic.* (171, *Obs.* 5)
telling; a messenger.

מִגְלָה a roll (book, scroll): XXVIII.

מָגֵן a shield, *suff.* מִגְנֵי.

מִגַּפָּה a plague, pestilence;
slaughter.

מִדְבָּר wilderness (XXVI).

מִדָּה to measure (205, 3, 2). מִדָּה
measure, dimension.

מִדּוּעַ why? wherefore?

מִדְיָן Midian.

מִדְיָנָה a province.

מָה what? why? how! (87).

[מָהָה] *Hithpalpel* to linger, delay.

(מָהָר) *Pi.* to hasten (200). מָהָרָה
adv. quickly (215, 2).

מוֹאָב Moab. מוֹאָבִי Moabite
(66).

מוּט to shake, totter (XII).

מוּל to circumcise (XII).

מוֹלָדָת (1) birth, origin; native
land; family (XXV).

מוֹם blemish, stain, spot.

מוֹסָר instruction; chastisement
(XXVI).

מוֹעֵד an appointed time or place,
assembly (XXIII).

מוֹרָא fear, dread.

מוֹרֶשֶׁתִּי a Morasthite,—inhabi-
tant of Moresheth.

מוֹשׁ I. to give way, move, de-
part (XII).

מוֹשׁ II. to feel (by touching): XII.

מוֹשֵׁב a seat, dwelling-place
(XXVI), *pl.* מוֹשְׁבֵי.

מוֹת to die (XII); *Hi.* to kill; *Ho.*
to be put to death; *Pilel* מוֹתָה
to kill, slay. מוֹתָה death (211).

מוֹזֵבֶת *c.* an altar (XXIII).

מוֹזָזָה door-post.

מוֹזָרָה East, sun-rising (XXVI).

מוֹחָה to wipe out, destroy (XVI).

מוֹחֹל dancing (XXVI).

מוֹחִיר price.

מוֹחֶלֶת disease (139, IV).

מוֹחֶלֶת a camp (139, IV).

מוֹחֶסֶת refuge (139, IV).

מוֹחֶקֶר depth (XXVI).

מוֹחָר to-morrow. מִמּוֹחָרָה on the
morrow (215, 4).

מוֹחֶשֶׁבֶת *const.* (and *abs.*) מוֹחֶשֶׁבֶת
(135, *Obs.* 1; XXVIII).

מוֹטָה a staff (139, IV).

מוֹטָה *f.* a bed (XXVIII).

מוֹטָרָה custody, prison (XXVIII).

מִי who? (87, 1).

מִיכָה Micah.

מַיִם water (68, *Obs.* 2; 144).

מִינְקָה (2) *f.* a nurse (189; XXV).

מִישׁוֹר plain, level country.

- מָזָה stroke, plague, wound (XXVIII).
- מַכְפֵּלָה Machpelah.
- מָכַר to sell.
- מִכְשׁוֹל a stumbling-block.
- מָלֵא *v.* to be full of; *Pi.* fill, fill up (193). מָלֵא *adj.* full (111, *Obs.*; 126, *b*). מָלֵא fulness, what fills.
- מַלְאָךְ messenger; angel (XXVI).
- מְלָאכָה work (prescribed), business, *const.* מְלָאכָת (135, *Obs.* 1).
- מִלָּה *f.* a word, *pl.* מִלִּים, מִלִּין—(141).
- מְלוּכָה kingdom, dominion.
- מִלְחָמָה war, battle, *const.* מִלְחָמָה (135, *Obs.* 1; XXVIII).
- (מָלַט) *Pi.* = *Hi.* deliver, rescue; *Ni.* escape.
- מְלִיץ interpreter (138).
- מָלַךְ to rule, be king, begin to reign (109, *Obs.* *b*); *Hi.* appoint as king. מֶלֶךְ (1) king.
- מַלְכָּה queen. מְלוּכָה kingdom, reign, royalty. מַמְלָכָה kingdom (135, *Obs.* 1; XXVIII).
- מִלְכָּה Milkah.
- מְלַקְחִים snuffers, tongs (140).
- מָן manna.
- מִן *prep.* out of, from, because of; some of (*Exercise* 17, Note *a*; xxx).
- מְנוּחָה a rest (XXVIII).
- מְנִיחָה a gift, present.
- מָנַע to withhold, restrain.
- מְנִרָה candlestick, lamp-stand (XXVIII).
- מְנַשֶּׁה Manasseh.
- מַסְ tribute, servile work (212). (מָסַס) *Ni.* to melt away (XX):
- מְסִיפָה lamentation, mourning (XXIII).
- מְסִפָּר number (XXVI).
- מְעַגֵּל a circular rampart formed of waggons and baggage (XXVI).
- מְעַט a little; few *pl.* מְעַטִּים; כְּמַעַט nearly, almost, scarcely.
- מְעִיל upper garment, robe.
- מָעַל to be faithless.
- מִמַּעַל *adv.* above (215, 4). מְעַלָּה *adv.* upwards (209, *c.* 1).
- מְעֵימִים bowels, intestines (143, 2).
- מְעֵיָן fountain (XXVI).
- מְעָרָה cave (XXVIII).
- מְעִישָׁה deed, work (139, IV).
- מָצָא to find (XIV).
- מִצְבָּה pillar, statue (XXVIII).
- מְצָד mountain-fortress, stronghold, *pl.* מְצָדִים—.
- מִצָּה unleavened cake (XXVIII).
- מִצְוָה commandment (XXVIII).
- מְצוּרָה fortress, bulwark (XXVI).
- מִצְלָתִים cymbals (68; 140).
- מִצְפָּה Mizpah.

מִצְרַיִם Egypt. מִצְרַיִם Egyptian.
 מַקְלָה hammer: stone-quarry.
 מְקוֹם place, *pl.* מְקוֹמוֹת (XXVI).
 מַקְלָה staff (XXIII).
 מַקְלָה refuge (XXVI).
 מַקְנָה purchase; a thing bought.
 מַקְנָה cattle (139, IV).
 [מַקְקָה] *Ni.* to melt, pine away;
Hi. cause to pine (XX).
 מַר *adj.* bitter, *fem.* מְרָה (212).
 מְרָאָה appearance, vision (139,
 IV).
 מְרַגֵּל a spy (XXIII).
 מְרָה *v.* to rebel against = *Hi.*
 מְרָה Moreh.
 מְרוֹם height; *adv.* on high.
 מְרַט to tear out, pluck out.
 מְרִיא fat-cattle.
 מְרִיבָה chariot, *const.* מְרִיבָה
 (135, *Obs.* 1; XXVIII, e).
 מְרִמָּה deceit.
 מְרִיעִית *f.* pasture.
 מְרַר to be bitter; *Hi.* to make
 bitter (205, 3, 2).
 מְשָׁאֵת (1) a kneading-trough
 (XXV).
 מֹשֶׁה Moses.
 מְשִׁיחַ to anoint. מְשִׁיחַ anointed
 one, Messiah (XXVII).
 מִשָּׁךְ to draw.
 מִשְׁכָּן habitation, dwelling, inner
 portion of the Tabernacle,
pl. מִשְׁכָּנוֹת and מִשְׁכָּנוֹת — (XXVI).

מִשַּׁל to rule, be able; put forth
 a parable or proverb; *Hi.*
 compare, liken.
 מִשְׁמָרָה (1) charge, custody (XXV).
 מִשְׁנָה second; a copy (139, IV).
 מִשְׁפָּחָה kind; tribe, family, *const.*
 מִשְׁפָּחָה (135, *Obs.* 1; XXVIII).
 מִשְׁפָּט judgment; kind, nature
 (XXVI).
 מִשְׁקָל weight (XXVI).
 מֵה *partic.* dying, dead.
 מְהוּג (2) bridle (XXIV).
 מְהוּק sweet (XXVI).
 מַתַּי when? עַד-מַתַּי how long?
 מַתַּיְוִי loins (68; 140).
 נָא pray, I beseech thee (*Lat.*
 tandem; Exercise 13, *Note*
g; 121, *Obs.*).
 נָאָה to commit adultery = *Pi.*
 (VII).
 נָאָץ to despise, reject = *Pi.* (VII).
 נְאֻקָּה groaning, cry (XXVIII).
 [נְבֻאָה] *Ni.* נְבֻאָה to prophesy =
Hithpaël הִתְנַבֵּא, הִנְבֵּא (173,
 2; XVIII).
 [נִבְטָה] *Hi.* הִבִּיט to look, regard
 (XVIII).
 נְבוֹן intelligent (XXVI).
 נְבוֹת Naboth.
 נָבַל to fade, fail, *imperf.* יִבָּל
 (XVIII). נְבִילָה corpse (XXVIII).
 נְבִילָה foolish; a fool (XXVII).

נָגַב south (209, *Rem.* 2).

נֶגֶד *prep.* before (101, 1).

[נָגַד] *Hi.* הַגִּיד to tell; *Ho.* הִגִּיד to be told (XVIII).

נָגַה to shine (194, 2).

נָגִיד a prince, ruler (XXVII).

(נָגַן) *Pi.* to play on a stringed instrument.

נָגַע to touch, smite, *imperf.* נָגַע, *imperat.* נָע, *inf. const.* נָעַח and נָגַע; *Hi.* הִגִּיעַ (XVIII). נָגַע (2) a stroke, blow; mark, spot (XXIV).

נָגַח to smite, *imperf.* נָגַח; *Ni.* נִגַּח to be smitten (XVIII).

נָגַח to urge; impel, harass, *imperf.* נָגַח, *imperat.* נָגַח (XVIII).

[נָגַח] to approach, draw near, *imperf.* נָגַח, *imperat.* נָגַח, *inf. const.* נָגַח, *Ni.* נִגַּח (which is used instead of *Qal perf.*) to draw near; *Hi.* הִגִּישׁ to bring near, offer, present (XVIII).

נָדָבָה freewill-offering (XXVIII).

נָדָב *adj.* willing, generous; *n.* a prince (XXVII).

נָדַד to wander, flee (XX).

נָדַח to expel, *imperf.* נָדַח; *Ni.*

נִדְּחָה to be cast out, *partic.*

נִדְּחָה an outcast; *Hi.* הִדְּיָה to cast out, thrust down (XVIII).

נָדַח to drive away (XVIII).

נָדַד he vowed, *imperf.* יָדַד (XVIII).

נָדַד a vow (XXIV); 114, *Obs.* 2.

[נָדַח] *Pi.* to lead; protect, guard.

נָדָר a river, *pl.* יָם, אֹת (140, *d*).

הַנְּהָר the Euphrates.

נָדַח to rest; *Hi.* הִנִּיחַ, *imperf.*

נָדַח &c., but also (203, *Note*)

וַיִּנַּח, וַיִּנְיַח, *imperat.*

וַיִּנְיַח, *partic.* מִיָּנַח, to set down, place, leave.

נָדַם to slumber (XII).

נָדַם to flee (XII).

נָדָא fearful, terrible, dreadful.

נָזִיר a Nazirite; unpruned vine (XXVII).

נָזַר a diadem, crown (XXIV).

נָחַל to inherit (201, *Obs.* 2).

נַחֲלָה possession, inheritance (XXV).

נַחֲלַי (1) a mountain-torrent, stream; a river-bed, valley (XXIV).

[נָחַם] *Ni.* נָחַם to repent; take vengeance; *Pi.* נָחַם to comfort;

Hithpa. to take vengeance.

נָחַשׁ a serpent (XXVII).

נְחֹשֶׁת brass (135, 2).

נָחַת to descend (201, *Obs.* 2).

נָחַת to stretch out, incline, turn

aside, *imperf.* נָחַת, *apoc.* נָחַת

נָחַת, *part. pass.* נָחַת stretched

out; *Hi.* הִנְחִיתָ, *imperf.* נָחַת

apoc. נָחַת, *imperat.* נָחַת.

נָטַע to plant, *imperf.* יָטַע (202, *Obs.* 1).

נָטַר to keep (201, *Obs.* 2).

נָטַשׁ to desert, forsake (XVIII).

נִיר a lamp (used figuratively of progeny).

נִכְבָּד honourable, glorious.

[נָכַח] *Hi.* הִכָּה to smite, *imperf.*

יָכַח, *apoc.* יָכַח, יָכַח, *imperat.*

הִכָּה, הִכָּה, *inf. const.* הִכֹּחַ; *Ho.*

הִכָּה to be smitten.

[נָכַר] *Hi.* הִכִּיר to recognise;

Hithpa. to be recognised; to

feign, simulate (XVIII). נִכְרִי,

נִכְרִי (25, 2) strange, foreign;

a stranger.

נָסַף to anoint; pour out a liba-

tion = *Pi.* נָסַף, *Hi.* הִסִּיף (XVIII).

נָסַף (2) libation, drink-offer-

ing.

(נָסַק) to ascend (*see* Exerc. 53,

Note g).

נָעַל he bolted (a door): *see* 201,

Obs. 2, *b*.

נַעֲלָ (1) sandal, shoe, *pl.* יָרֵם—,

וְזָרָה—; *on Dual*, *see* 140, *b*.

נַעֲמָן Naaman.

נַעֲרִים youth (143, 2, *c*). נַעֲרִי (1)

a boy, lad; servant (XXIV).

נַעֲרָה damsel (XXV).

נָפַל to fall (109, *Obs.* 2), *imperf.*

יָפַל; *Hi.* הִפִּיל to cause to fall,

throw down, cast (XVIII).

נָפַץ to break, dash in pieces;
scatter = *Pi.*

נָפֶשׁ (1) *c.* soul, life; self (135,
Obs. 3).

נָצַב: *see* יָצַב (203, *a*).

[נָצַל] *Hi.* הִצִּיל to deliver, snatch
(XVIII).

נָצַר to watch, keep, *imperf.* יָצַר
(XVIII).

נָצַח: *see* יָצַח (203, *a*).

נָקִי innocent (XXVII), *pl.* נְקִיִּים.

נָקַם to revenge, take vengeance;

Ni. avenge self (XVIII). נָקַם

(XXVII), נִקְמָה (XXVIII) ven-

geance, revenge.

נָקַר to bore, pierce; *Pu.* to be
dug out (XVIII).

נָקַשׁ to lay snares for; *Ni.* to be
caught (XVIII).

(נָשָׂא) *Hi.* הִשָּׂא to deceive (XIX,
XV).

נָשָׂה to lend, borrow; נֹשֵׂה a cre-
ditor (XVI, XVIII).

נָשַׁל to pull off, slip off (109,
Obs. 2): XVIII.

נְשָׁמָה breath, spirit (XXVIII).

נֶשֶׁת (2) twilight (XXIV).

נָשַׁק to kiss; to draw a bow;
imperf. יָשַׁק and יָשַׁק (XVIII).

נָשָׂא to lift up, bear, carry; par-
don; *imperf.* יָשָׂא, *imperat.* שָׂא,

inf. const. שָׂאתָ, שָׂאתָ, &c. *Ni.*

נָשָׂא to be exalted (XVIII, XV).

[נָשַׁג] *Hi.* to reach to, overtake (XIX).

נָתַף to be poured out, *imperf.* יָתַף (XVIII).

נָתַן to give, make, appoint, deliver, place (109, *Obs.* 2), *imperf.* יָתַן, *imperat.* הֵן, הֵן, הֵן, *inf. const.* הַתַּח, *suff.* הַתַּח (202, *Obs.* 3).

נָחַשׁ to root out, expel (109, *Obs.* 2; XVIII).

נָחַץ to break down, destroy (XVIII).

נָתַח to tear away (XVIII).

נֶאֱמַר *f.* a measure, *pl.* נְאָמִים, *du.* נְאָמָיִם.

נָסַב to turn one's self round, surround; *Ni.* to surround, gather round; be removed, transferred; *Hi.* to cause to turn, cause to go round; remove, transfer; *Poël* to surround, go round (XX). סָבִיב around (101, 2; 215, 4).

נֶסֶף a thicket (132, *Obs.* 4).

נֶסֶל a burden (132, *Obs.* 4).

נָסַח to shut; *Pi.* deliver up = *Hi.*

סֹדֹם Sodom.

סֹדֵד assembly; counsel.

סוּס horse.

סוּפָה a whirlwind.

סָר to turn aside; *Hi.* הִסִּיר to set aside, put away (191, 8, *Obs.*).

[סוּר] *Hi.* הִסִּיחַ, הִסִּיחַ to incite, urge, &c. (203, *Note.*)

סָהַר to go round, travel.

סִינַי Sinai.

סִיר pot, caldron.

סֶבֶה booth (XXVIII).

[סָבַף] *Pilpel* to excite, stir up (175, 4; XX).

סָלַב basket, *pl.* סָלָבִים (212).

סָלַח to pardon.

סֶלַע (1) rock, cliff; Petra (the capital of Edom).

[סָלַח] *Pi.* to make slippery, cause to slip; pervert.

סֶלֶת flour.

סֶבֶה a bush.

סִנְיָוִים blindness (143, 2, *a*).

סָעַד to support, sustain.

סָעַר to be shaken, tossed. סָעַר, סָעָרָה a storm, whirlwind.

סָף threshold; basin, bowl, *suff.* סָפִי (212).

סָפַד to mourn, lament.

סָפִיר corn (growing spontaneously from what was sown in the previous year).

סָפַן to cover with beams, or rafters; to floor, cover with boards. סָפִינָה a ship.

סָפַר to count; *Pi.* to recount,

- narrate, relate; speak. סָפַר a scribe. סֵפֶר a book (XXIV). סָרַר to be refractory, rebellious (XX).
- (סָתַר) *Hi.* to hide, conceal; *Ni.* to hide one's self; be hidden, secret; *Hithpa.* to hide one's self.
- עָב cloud; darkness; *pl.* יָמִים—and זֶה—.
- עָבַד to labour, work, till; to serve (VI). עֶבֶד (1) a servant, slave. עֲבָדָה service, bondage.
- עָבַר to cross over, pass through, pass by (109, *Obs. b*); *Hithpa.* to pour forth one's self in anger, be angry. יָעִבֵר the other side, this side (108). עֲבָרָה wrath (XXV). עֲבָרֵי Hebrew (66, *Obs. 1*).
- עֶבֶת a bond, rope.
- עָגוּל *adj.* round (212, *Note 3*).
- עֵגֶל a calf, bullock (XXIV). עֲגָלָה calf, heifer (XXV).
- עֵד a witness.
- עַד *n.* eternity. עַד (*poet.* עֲדֵי) *prep.* till, until, even to, as far as (101, 2; XXX); עַד *conj.* until (219).
- עֲדָה testimony; congregation, assembly (XXVIII)
- עֶדֶר a flock (XXIV).
- עוֹד still, yet, again (106; XXX).
- עוֹלָה, עוֹלָה, עוֹלָה evil, iniquity.
- עוֹלָה burnt-offering (XXVIII).
- עוֹלָל, עוֹלָל boy, child.
- עוֹלָם eternity (XXVI).
- עוֹן iniquity (24, 7, *Obs. 2, c*; XXVI).
- עוֹף birds, fowls (*coll.*).
- עוֹר skin.
- [עוֹר] *Hi.* to awake, arouse; *Ni.* to be aroused; *Pilel*, arouse, stir up (XII).
- [עוֹר] *Pi.* to blind, make blind.
- עוֹר *adj.* blind.
- עוֹז strong, *pl.* עֲזִים (212). עוֹז strength, might, *suff.* עֲזֵי (212).
- עָזַב to leave, forsake (VI).
- עָזַז to be strong; to strengthen (205, 3, 2).
- עָזַר to help, aid, assist (VI).
- עֲזָרָה, עֲזָרָה assistance, aid, help (XXIV, XXV).
- עֵט a pen, style.
- עֲטָרָה (*const.* עֲטָרָה, 135, *Obs. 1*) a crown, diadem (XXVIII).
- עַיִן eye; fountain, spring (64, b; 211).
- עָפָה *v.* to languish, faint (111, *Obs.*). עָפָה *adj.* languishing, faint (XXVII).
- עֵיִר a young ass (211).
- עִיר a city (64, d; 144).

עַל *prep.* (*poet.* עָלַי) on, upon, over, near, at the side of; concerning; around; on account of (101, 2); *conj.* because (219). עַל־בֶּן *conj.* therefore (219).

עַל a yoke, *suff.* עָלַי (212).

עַלְמִיּוֹת youth (143, 2, e).

עֲלָה a leaf (139, IV).

עָלָה to go up, ascend; *Hi.* bring up, offer a sacrifice (195, *Obs.* 3; 197, *Obs.* 2).

עֲלִי Eli.

עֲלִיוֹן upper; Most High (God).

עַלְמָה maiden, virgin (XXV).

עַם people (71, *Note*; 212).

עִם *prep.* with, together with (XXX).

עָמַד to stand (VI). עֲמֹד a pillar.

עֲמַל labour, vexation (XXVII).

עָמַק to be deep; *Hi.* to deepen (200, c). עֲמֹק *adj.* deep (212, *Note* 3). עֲמָק valley (XXIV).

עֹמֶר omer (a measure).

עֲמֹרָה Gomorrah.

עַמְשָׂא Amasa.

עֲמָתָה לְעֲמָתָה *prep.* opposite (108).

עֲנַב cluster of grapes (XXVII; 19, 5).

עָנָה I. to answer, reply (197, *Obs.* 2).

עָנָה II. to be afflicted; *Pi.* afflict. עָנִי afflicted, wretched

(XXVII). עָנִי afflicted; gentle, meek. עָנִי distress, misery (210).

עָפָר dust (XXVII; 170, *Obs.* 2).

עֵץ wood, tree; *pl.* sticks, logs.

עָצָב (1) pain, toil.

עֲצָה counsel (XXVIII).

עָצַם to be or become strong (VI). עָצוּם *adj.* strong (XXVI).

עֲצָם (1) bone, body; self; *pl.*

עֲצָמוֹת and עֲצָמוֹת (137, *Note* 2).

עָצַר to shut up, detain, confine, restrain (VI).

עָקָב *prep.* because of (99); *conj.* because (219).

עָרַב (1) evening (*see* Exercise 31, *Note* k).

עָרַב dog-fly, gad-fly.

עֲרָבָה desert; Jordan valley.

עֲרִירִי childless.

עָרַל uncircumcised (XXVII). עָרְלָה foreskin (XXV).

עָרַף neck, back (XXIV).

עָרְפֶּל thick darkness.

עָרַץ to terrify; tremble; *Ni.* to be feared (VI).

עָרֶשֶׂת (1) a bed (XXIV).

עָשָׂה to do, make (VI; XVI).

עֹשֶׂה *part.* doing, making, performing; *n.* Maker, Creator (81, b; page 40, footnote 1; 93, 3).

עֵשָׂו Esau.

- עָשָׂר ten (XXIX). עֲשִׂירִי tenth (152). (עֲשִׂיר) *Pi.* to tithe, give a tenth (170, *Obs.* 2).
 עָשָׂן smoke (XXVII).
 עָשַׁק to oppress.
 עָשָׂר to be rich; *Hithpa.* pretend to be rich. עֲשִׂיר riches. עֲשִׂירִי rich, wealthy (XXVII).
 עַת *f.* time, *suff.* עַתּוֹ (212). עָתָה now (209, *c*).
 עָתִיק taken away, removed.
 עֲתָלְיָה Athaliah.
 [פָּאָר] *Pi.* to adorn; *Hithpa.* to be honoured, glorify one's self (VII).
 [פָּאָר] carcase, dead body (XXIV).
 פָּדָה to redeem (XX).
 פָּדֵן a plain. פְּדֵן-אַרָם the plain-region of Syria, *i. e.* Mesopotamia.
 פֶּה mouth (144).
 פֹּה here.
 פִּנָּה rest, cessation.
 פָּצַח to be scattered; *Hi.* to scatter (XII).
 פֶּח a snare, net.
 פָּתַד to fear, be afraid (VII).
 פָּחַד fear, trembling (XXIV).
 פֶּה flask, bottle.
 [פָּלֵא] *Ni.* to be wonderful; *Hi.* to act wonderfully (200).
 (פָּלַט to escape, slip away); *Pi.* to deliver, rescue = *Hi.*
 [פָּלַל] *Pi.* to judge; *Hithpa.* to intercede for, pray.
 פְּלִשְׁתִּי Philistine.
 פָּנֹה lest, that ... not (117, 7).
 פָּנָה to turn (one's self: 197).
 פֶּנֶה corner (XXVIII).
 פָּנִים face (143, 2, *b*). לְפָנִים *adv.* before, formerly (215, 4).
 לְפָנַי *prep.* before (108).
 פֶּסַח Passover. פֶּסַח lame, halt (XXIII).
 פָּסַח to cut, carve, hew. פָּסֵל (2) image; idol; *pl. in use* פְּסִילִים.
 פָּעַל to make, do. פְּעֵל a work, deed, act (137, *Obs.*). פְּעֹלָה work, reward.
 פָּעַם step; beat, stroke; time (154, *b*, 3; 215, 4).
 פָּקַד to visit, punish; muster, review, number; miss, find wanting; *Hi.* to appoint, set over. פְּקֻדִים commandments.
 פָּקַח *adj.* seeing, open-eyed (XXIII).
 פָּרָא wild ass.
 פָּר ox, bull, *with art.* הַפָּר. פָּרָה *n.* cow, heifer.
 (פָּרַד to expand); *Ni.* to separate one's self, be divided; *Hi.* to divide, separate.
 פָּרָה *v.* to be fruitful (195, *Obs.* 2). פְּרִי fruit (210).

- פָּרוּחַ to sprout, flourish. פָּרוּחַ (2) a sprout.
 פַּרְעֹה Pharaoh.
 פָּרַץ to break down, break forth on; scatter, spread abroad.
 פָּרַשׁ to spread out.
 פָּשַׁט to put off, strip (one's self); *Hi.* to strip (another).
 פָּשַׁע to transgress. פָּשַׁע (2) transgression (XXVI).
 פַּח a morsel, piece, *suff.* פַּחִי (212).
 פָּתַח to be open-minded, simple, foolish (XIV). פַּתִּי folly, simplicity (210).
 פָּתַח to open. פֶּתַח (2) opening, entrance, door (XXIV).
 פָּתַר to interpret.
 פָּאֵן flock (of sheep or goats), small cattle (143, 1, a).
 פָּבָא host, army, *const.* פָּבָא, *pl.* פָּבָאוֹת.
 פָּבַי splendour, beauty (210).
 פָּבַר to lay up, store up.
 פָּדַק to be just, righteous; *Hi.*, *Pi.* to justify, pronounce righteous; *Hithpa.* to justify one's self (173, *Obs.*). פָּדַק (2), פָּדָקָה righteousness (XXIV, (XXVIII)). פָּדִיק righteous.
 פָּדַקְיָהוּ Zedekiah.
 פָּדַחְרִים noon (143, e).
- [פָּדַח] *Pi.* פָּדַח to command (197).
 פָּדַח a fast.
 פָּדַח and *pl.* פָּדַחִים neck (143, 2, b).
 פָּדַח a rock.
 פָּדַח food, prey taken in hunting (211).
 פָּדַח Zion.
 פָּדַח a pillar.
 פָּדַח a messenger.
 פָּדַח a shadow, *suff.* פָּדַחִי (212).
 פָּדַח to prosper; *Hi.* cause to prosper (VIII).
 פָּדַח צֶלְמָוֶת shadow of death.
 פָּדַח, *const.* פָּדַחִי (1) side, rib, *pl.* mostly פָּדַחוֹת (XXIV).
 פָּדַח *v.* to be thirsty. פָּדַחִי thirsty, desert land (111, *Obs.*).
 פָּדַח (2) a pair, yoke (XXIV).
 פָּדַח to sprout, bud. פָּדַחִי (2) a sprout, bud (XXIV).
 פָּדַח (1) wool (XXIV).
 פָּדַח small, young (XXVII).
 פָּדַח Zoan, *i. e.* Tanis, in lower Egypt.
 פָּדַח to cry out (for help). פָּדַחָה a cry (XXVIII).
 פָּדַח north.
 פָּדַח צֶפְרַדַּיִם frog, frogs.
 פָּדַח *adj.*, *f.* פָּדַחִי small, narrow, confined. פָּדַח, פָּדַח *n.* an adversary; distress. פָּדַחִי trouble, distress.

צְרוּיָה Zeruiah.
 צָרִי balsam, balm (210).
 צָרַע a leper. צָרַעַת leprosy (XXV).
 צָרַף to purge, refine, purify.
 צָרַר to confine, persecute, be
 an adversary; to be in dis-
 tress (205, 3, 2, *d*). צָרַר an
 enemy.
 קָבַץ to gather = *Pi.*; *Ni.* to as-
 semble, be gathered.
 קָבַר to bury. קְבוּרָה burial; se-
 pulchre. קְבֹר (2) sepulchre,
pl. יָמִים— and וְזָה (XXIV).
 קָדַד to bow the head (205, 3,
 2, *c*).
 קָדַח to kindle, be kindled, burn.
 [קָדַם] *Pi.* to precede, anticipate,
 prevent. קֶדֶם, קֶדֶם *n.* front;
 East; *prep.* before; מִקְדָּם of
 old (215, 4).
 קָדְרוֹן Kidron. קְדֻרָה blackness,
 darkness.
 קָדַשׁ to be holy, sacred; *Pi.*, *Hi.*
 to sanctify; to declare holy;
Hithpa. to sanctify one's self.
 קְדוּשָׁה holy. קִדְשׁ holiness;
 sanctuary, holy place (133,
 2). קָדַשׁ בְּרִנְיָה Kadesh-Barnea.
 [קָהַל] *Hi.* to assemble, convoke;
Ni. to assemble selves. קְהָל
 congregation, assembly, mul-

titude (XXVII). קְהָלָה preacher,
 Ecclesiastes (*page* 95).
 קָהַל to wait, expect = *Pi.* (XVI).
 קוֹל voice, thunder, sound, *pl.*
 וְזָה—
 קוּם to arise, stand; *Hi.* to raise
 (XII). קוֹמָה height, stature.
 קָמָה standing corn (*see also*
 191, 2).
 קוֹץ thorn, thorns.
 [קוּץ] *Hi.* to awake (XII).
 קָטַן, קָטַן little, young, *pl.* קְטָנִים,
f. קְטָנָה (212, *Note* 3).
 קָרַץ harvest, summer (211).
 קָלַל to be diminished, despised,
 swift (205, 3, 2, *b*); *Ni.* to be
 light, easy; to be despised;
Pi. to curse; *Hi.* to lighten;
 to despise; *Hithpael*, to
 shake to and fro (XX). קָל
 light, swift; a fleet horse
 (212).
 קָמָה standing corn (*see also*
 191, 2).
 [קָנָא] *Pi.* to be jealous, zealous
 (XIV). קְנָאָה zeal, jealousy,
 envy.
 קָנָה to purchase, buy (XVI). קָנָה
 purchaser, owner.
 קָץ end, *suff.* קְצִי (212). קְצָה end,
 extremity; whole, sum (XXVII;
 139, IV).
 קָצַב (2) form, shape (XXIV).

קָצַף to be angry (109, *Obs. b*);

Hi. to provoke. קָצַף (2) anger (XXIV).

קָצַר to be short; קָצַר to cut short, cut down, reap (111, 2). קָצִיר harvest (XXVII).

קָרָא I. to call; proclaim; to read (XIV).

קָרָא II. to happen; to meet; *inf. const. with prep.* לְקַרְאָה (123, 1, *b*), *with suffixes* לְקַרְאָהִי, לְקַרְאָהֶם (96).

קָרַב to draw near, approach, be near; *Hi.* bring, offer = *Pi.*; *Ni.* draw near (167, *Obs. b*). קָרַב (2) middle, midst; קָרַבֵּנוּ among us (108). קָרֹב קָרֹבֵךְ near (XXVI). קָרַבָּן an offering (25, A, 1). קָרַב war, battle.

קָרָה to happen, befall (XVI).

קָרִיהָ a city.

קָרָן (1) horn (140, *Obs. 2*).

קָרַע to rend, tear.

קָשׁ straw, chaff.

(קָשַׁב) *Hi.* to attend, give heed to.

קָשָׁה to be hard, difficult; *Hi.* to harden; to make difficult (200, *a*). קָשָׁה, *f.* קָשָׁה (66) hard, harsh, hardened; strong, heavy, sad, severe (XXVII, 139, IV).

קָשַׁר to bind; conspire; *Hithpa.* conspire. קָשַׁר (1) conspiracy.

(קָשַׁשׁ) *Poël*, to gather.

קָשָׁה (1) *c.* bow, *pl.* זֶה (XXIV).

רָאָה to see; *Ni.* to be seen, appear, seem; *Hi.* to cause to see, show (197). רָאָה *part.* seeing; a seer.

רָאָה a wild bull.

רָאָה head; first, beginning, chief (144). רָאשׁוֹן *adj.* former, first. רָאשִׁית *n.* a beginning.

רָבַב to increase, multiply (XX).

רָב, *fem.* רַבָּה (212), much, many, great; master, chief; *adv.* very (215, 2 and 3). רַב abundance, multitude (212).

רַבְּבָה, רַבְּוֹ a myriad, ten thousand (XXIX).

רָבַה to be numerous, increase (197); *Hi.* to multiply, increase, do frequently (200).

רָבִיעַ, רָבִיעַ a quarter, fourth part (152, *Obs.*). רָבִיעִי fourth (152).

רַבֵּקָה Rebekah.

רָנַז to tremble, be angry at; *Hi.* cause to tremble, provoke.

(רָגַל to go about slandering, tread); *Pi.* spy out, explore.

רָגַל (1) foot (64, *b*; 140, *a*).

רָגַע to terrify; tremble. רָגַע *n.* a moment; *adv.* instantly (215, 1).

רָגַז to rage.

- רָדַף to pursue (109, *Obs. b*).
 רִיחַ spirit, wind, breath, *pl.* רִיחוֹת.
 רוּם to be high; *Hi.* raise, lift up, exalt; *Pilel* exalt (XII).
 [רִוַע] *Hi.* to shout, make a noise.
 רוּץ to run (XII).
 רָחַץ lean, poor (139, IV).
 רִיזֵן prince, king (XXIII).
 רָחֵב wide, broad (XXVII). רָחֵב breadth (XXIV). רְחִיבָה liberty (XXVIII).
 רְחֵל millstone (68).
 רָחֵל Rachel; a ewe.
 (רָחַם) *Pi.* to pity, compassionate (VII). רָחֵם *adj.* compassionate.
 רֶחֶם (1) womb (XXIV; 136, *b*).
 רָחַץ to wash (the body).
 רָחַק to be distant, far off; *Hi.* to remove (*see also* 200, *b*; 125, 5). רָחוֹק distant.
 רִיב *and* רוּב *v.* to contend; dispute; plead a cause forensically; *perf.* רָב, רָבָה *and* רִיבֹתָ; *imperf.* יָרִיב, *juss.* יָרֵב (XII).
 רִיב *n.* a dispute, controversy, suit.
 רִיחַ odour, scent.
 רִיק *adj.* empty. רִיקָם *adv.* emptily, empty-handed (215, 5).
 רָכַב to ride; *Hi.* cause to ride.
 רֶכֶב (2) chariot, chariots.
 רְכִישׁ wealth, substance.
- רָכַם to be tender (205, 3, 2).
 רָם *adj.* high, tall. רָמָה *n.* a height; Ramah.
 רָמָה *v.* to throw, shoot.
 רָמַס to tread down, trample.
 רָמִיָה carelessness; deceit.
 רָמַשׁ reptile, reptiles.
 רָנַן to shout, cry aloud = *Pi.*, *Hi.* (205, 3, 2). רָנָה a cry (of joy or sorrow).
 רַע *adj.* evil, bad, *fem.* רָעָה (66, *Obs. 6*). רַע *n.* evil.
 רֵעַ a friend, neighbour (12, 2).
 רָעַב *v.* to be hungry. רָעֵב *adj.* hungry (XXVII). רָעֵב *n.* hunger, famine (XXVII).
 רָעָה *v.* to feed (a flock), pasture (XVI). רָעָה a shepherd (p. 40, foot-note 1).
 רָעָה *n.* evil, wickedness.
 רָעֵנָן to be green (175, 2). רָעֵנָן *adj.* green.
 רָעַע to make a noise; be evil, sad; *Hi.* do evil, act wickedly (205, 3, 2).
 רָעַשׁ to tremble, be shaken; crash. רָעַשׁ noise, earthquake (XXIV).
 רָפָא to heal = *Pi.* (XIV). רִפְּאָא a physician.
 רָפָה to sink, decline, fall down *Hi.* to let down, desist; let off, let go; *imperf. and imperat.*

apoc. רָרָה, רָרָה (197, *Obs.* 1).
 רָפָה *adj.* weak, feeble (139, IV).
 רָץ *partic.* running, a runner.
 רָצָה to be pleased with, delighted (XVI). רָצוֹן good pleasure (XXVI).
 רָצַח to kill, murder (VIII).
 רָק only.
 רָקַד to dance, leap.
 רָקַע to beat flat, spread out.
 רָקִיעַ firmament.
 רָשׁ poor.
 רָשַׁע to be wicked, act wickedly;
Hi. to pronounce guilty, condemn (VIII). רָשַׁע guilty, wicked.
 רָשַׁע (2), רָשָׁעָה unrighteousness (XXIV, XXV).
 רָשֶׁת (2) a net.
 רָשַׁבַע to be full, filled with, satisfied with (VIII). רָשַׁבַעָה fulness, satisfaction (XXV).
 רָשָׁה a field (*poetic form*, רָשָׁה), *pl.* רָשָׁה (139, IV).
 רָשָׂה a sheep, goat (143, 1, *d*).
 רָשַׁם to hate, persecute.
 רָשָׁן adversary (72, 1).
 רָשִׁיב hoary hair, old age.
 רָשִׁיבָה meditation.
 רָשַׂם to put, set, place, make;
imperf. רָשַׂם (XII).

רָשַׁשׁ to rejoice, be glad (XII).
 (שָׂבַל) *Hi.* to be prudent, wise; attend to, understand (125, 5). שָׂבַל (2) intelligence.
 שָׂכָר *n.* reward (XXVIII).
 שָׂמָה outer garment (XXV).
 שָׂמָל left (side), north. הַשְׂמָלִי
Hi. to turn to the left (175, 5).
 שָׂמַח to rejoice; *Pi.* to gladden (VIII). שָׂמְחָה gladness, rejoicing (XXV).
 שָׂמָה outer garment (XXV).
 שָׂנָא to hate = *Pi.* (XIV).
 שָׂעִיר he-goat (XXVII).
 שָׂעִיר Seir.
 שָׂעָר, שָׂעָרָה hair (XXVII, XXV).
 שָׂעָרָה barley (143, 3).
 שָׂפָה lip, language (XXVIII).
 שָׂק sackcloth, *suff.* שָׂקוֹ (212).
 שָׂרָ prince, commander. שָׂרָה princess; Sarah.
 שָׂרִיד remnant (escaped from a general destruction).
 שָׂרַף to burn; make bricks.
 שָׂרַפָה burning (XXVIII).
 שָׂשׂוֹן joy.
 שָׂאוּל Saul.
 שָׂאוּל Sheol (the unseen world), the grave.
 שָׂאַל to ask (VII). שָׂאַלָה a petition, request (XXVIII).

(שָׂאָר) *Hi.* to leave remaining;
Ni. to remain, be left (VII).

שְׂאָר remnant, rest.

שֵׁבָא Sheba.

שָׁבִיעַ a week; *pl.* יָם—, זֶה (XXVI).

הִשְׁבִּיעַ an oath.

שֵׁבֶט a tribe; staff, rod (XXIV).

(שָׁבַע) *Ni.* to swear; *Hi.* cause to swear (VIII).

שֶׁבַע seven (XXIX). שְׁבִיעִי seventh (152).

שָׁבַר to break; to buy corn; *Pi.*

break, smash in pieces. שִׁבְרֵי

(2) destruction, terror (XXIV).

שַׁבָּת sabbath; rest.

שֵׁד teat, breast, *du.* שְׁדִים.

שָׁדַד to oppress, destroy, lay waste (XX).

שֵׁדִי Almighty.

שָׁוְאָ iniquity; falsehood; vanity.

שׁוּב to return, go back; *Hi.* bring back, restore (*see constructions on p. 163*).

שׁוּט a whip.

שׁוּנַמִּי Shunammite.

שׁוֹפָר a trumpet, *pl.* זֶה (XXVI).

שׁוֹק leg (140).

שׁוֹק street.

שׁוֹר ox, oxen.

שֹׁדֵד *n.* a bribe, gift (XXIV).

(שָׁחָה) to lie down; *Hithpalel*

הִשְׁתַּחֲוָה (173, 3) to worship.

שָׁחַט to slay (VII).

(שָׁחַר) *Pi.* to seek, — a poetic word.

שָׁחַר black (XXVI).

[שָׁחַת] *Hi.* to destroy, act wickedly; *Ho.* to be corrupt (VII).

שֵׁחַת pit; grave.

שִׁיר, שִׁירָה song.

שָׁכַב to lie down, lie; *Hi.* to lay down, prostrate.

שָׁכַח to forget (VIII).

שָׁכַל to be bereaved (111, 2); *Pi.* to bereave.

[שָׁכַם] *Hi.* to rise early, go early (to a place): 125, 5; 200, c.

שָׁכַם shoulder (*suff.* שָׁכְמִי); Shechem.

שָׁכַן to dwell; *Pi.* to place, set.

שֵׁכֵן inhabitant, neighbour (XXVII).

שָׁכַר to be drunk. שִׁכָּר strong drink (XXVII).

שֶׁלֶג snow (XXIV).

שָׁלוֹם *n.* peace, health; *adj.* safe (XXVI). שָׁלוֹם peaceable (XXVI).

שָׁלַח to send, put forth, let go (109, *Obs. b*) = *Pi.* (VIII).

שֵׁלֹחַ Shiloah.

שִׁלְחָן a table, *pl.* זֶה (XXVI).

[שָׁלַךְ] *Hi.* to cast, throw.

שָׁלַל to spoil, despoil (205, 3, 2). שָׁלָל spoil, booty (XXVII).

שָׁלַם to be safe, finished; *Pi.* to

- finish, complete; perform;
recompense, repay.
- שְׁלֹמֹה Solomon.
- שָׁלַח to draw out, draw off.
- שָׁלֹשׁ three (XXIX). שְׁלִישִׁי third (152). שָׁלִישׁ third; a captain.
- שֵׁם a name, *pl.* שֵׁמוֹת (XXIII).
- שָׁמָּה there; thither. שָׁמָּתָּה thither (209, c). מִשָּׁם thence.
- [שָׂמַד] *Hi.* to destroy; *Ni.* to be destroyed.
- שָׁמָּה desolation; astonishment.
- שָׁמוּאֵל Samuel.
- שָׁמַט release, remission.
- שָׁמַיִם heaven, heavens (68, *Obs.* 2).
- שָׁמַד to be astonished; be desolate, laid waste (205, 3, 2, d); *Ni.* to be desolate, destroyed. שָׁמָּה desolation (XXVIII).
- שָׁמֵן *adj.* fat, fertile (XXVII). שֶׁמֶן (1) oil, ointment.
- שָׁמֹנֶה eight (XXIX). שְׁמֹנִי eighth (152).
- שָׁמַע to hear, listen, obey, understand; *Hi.* cause to hear, announce, tell (VIII).
- שָׁמַעִי Shimei.
- שָׁמַר to keep (109, *Obs.* b); *Ni.* to keep one's self, beware; *Hithpa.* give heed to one's self, beware (173, 3).
- שָׁמָרוֹן Samaria.
- שֶׁמֶשׁ (2) sun.
- שֵׁן tooth, sharp rock, *suff.* שֵׁנִי (212).
- שָׁנָה *v.* to repeat; be changed; *Pi.* to change (XVI).
- שָׁנָה *n.* year (143, 4; Exerc. 26, note l).
- שָׁנָה sleep (XXVIII: Exerc. 26, note l).
- שְׁנַיִם two (XXIX). שֵׁנִי second (152).
- שָׁעָה to look, regard.
- [שָׁעַן] *Ni.* to lean, recline.
- שַׁעַר *c.* gate (XXIV).
- שִׂעֲשִׁיעִים delight (143, 2, a).
- שִׁפְחָה handmaid (XXV).
- שָׁפַט to judge (109, *Obs.* b); *Ni.* to contend, litigate.
- שָׁפַךְ to pour out; שִׁפְךָ *partic.* shedding.
- שָׁפַל to be low; *Hi.* to be humble, to cast down (200, c).
- שָׁקַד to watch.
- [שָׁקַח] *Hi.* cause to drink, give to drink.
- שָׁקֵט to be quiet, at rest.
- שָׁקַל to weigh, weigh out. שֶׁקֶל (2) a shekel (XXIV).
- שָׁקָר (2) falsehood, untruth (XXIV).
- שָׁרֵשׁ a root (133, 2; 175, 1).
- [שָׁרַח] *Pi.* to minister, attend serve (VII).

- שֵׁשׁ six (XXIX). שֵׁשִׁי sixth (152).
 שֶׁשֶׁק Sheshak, *i. e.* Babylon.
 שָׁתָה to drink (197, *Obs.* 2;
cf. שָׁקָה).
 הָאֵנָה fig; fig-tree; *pl.* יָם— (67,
Obs. 1).
 הָאָר form, shape (137, *Obs.*).
 תֵּבָה ark, chest.
 תְּבוּאָה produce, profit.
 תְּהוֹל the world (as inhabited).
 תֵּבֶן straw.
 תְּהוֹמָה emptiness (136, *c.*, *Obs.*).
 תְּהִלָּה hymn, psalm; theme of
 praise, *pl.* יָם— (66, *Obs.* 1).
 תֵּוָה *const.* תוֹךְ middle, midst
 (211).
 תוֹכַח, תוֹכַחַת (1) reproof, re-
 buke, correction.
 תוֹעֵבָה abomination (XXVIII).
 תוֹר turtle-dove.
 תוֹרָה law.
 תְּחִלָּה beginning.
 תְּחִנָּה prayer, supplication.
 תְּחִנּוּתִים (and וְתוֹ—) supplica-
 tions.
 תַּחַת *prep.* under, instead of, in
 return for (103, 3); *conj.* be-
 cause (219). מִתַּחַת *adv.* be-
 neath, below (108; 214, 4).
 הַיַּיִן new wine, must.
 הַכֹּחֵם dark purple (XXV).
 הָם *adj.* upright (morally). הָם
 (212), הַמָּדָה integrity, inno-
 cence.
 הַמְיֻנָּה appearance, form.
 הַמְיֻרָה continually.
 הַמְיֻרָה *adj.* perfect (XXVII).
 הַמְיֻרָה to take hold of, support.
 הַמְיֻרָה to complete, finish; be
 complete, finished, consum-
 ed; *Ni.* to be consumed (XX).
 הַמְיֻרָה slumber.
 הַמְיֻרָה a wave-offering.
 הַמְיֻרָה to err; *part.* הַמְיֻרָה erring
 (p. 40, foot note 1): XVI.
 הַמְיֻרָה, *const.* (and also *abs.*)
 הַמְיֻרָה glory, splendour (135,
Obs. 1).
 הַמְיֻרָה prayer.
 הַמְיֻרָה to lay hold of, take, seize;
 handle, wield.
 הַמְיֻרָה expectation.
 הַמְיֻרָה to smite, strike; blow (with
 a trumpet).
 הַמְיֻרָה deep sleep.
 הַמְיֻרָה a shout, tumult, trum-
 pet-blast.
 הַמְיֻרָה salvation.
 הַמְיֻרָה nine (XXIX). תְּשִׁיעִי ninth.

V O C A B U L A R Y.

ENGLISH AND HEBREW.

- Able, to be יָלַל (123, 1; p. 155).
 Abomination הוֹעֵבָה (XXVIII).
 Above: *see* 108 and 215, 4.
 Abundance רַב (212).
 According to כִּי (103).
 Account (on) of עַל, לְמַעַן.
 Act *n.* עָשָׂה.
 Add, to אָסַף, *imperf.* יוֹסִיף (*i. e.* Hiphil).
 Adultery זְנוּתִים (143, 2): to commit adultery נָאָה, נָאָה.
 Adversary אָדָר: to be an adversary אָדָר.
 Advise, to יָעַץ.
 Afflict, oppress לָחַץ; afflicted עָנִי, עָנִי; affliction, distress עָנִי (210).
 Afraid יָרָא, חָרַד; to be afraid יָרָא, חָתַח, פָּחַד, יָרָא.
 After, *prep.* אַחֲרַי, אַחֲרַי: (101, 2): after that *conj.* (219).
 Afterwards אַחֲרֵי־כֵן.
 Again עוֹד: *see also pp.* 157, 163.
- Age, advanced life זְקָנִים (143, 2)
 Ah! אָה, אָהָה.
 Aid: *see* help.
 Alas! הוֹי.
 Alive חַי.
 All כָּל (49, 1).
 Almighty שְׁדֵי.
 Alone, only לְבַד (108), בְּדָד (208; 7).
 Also גַּם, אָה, גַּם.
 Altar מִזְבֵּחַ (XXIII).
 Ambush אָרַב, אָרַב.
 Amen אָמֵן.
 And וְ (69).
 Angel מַלְאָךְ.
 Anger הַמָּדָה, זַעַם (1), קָצֵף (2), חָרוֹן, אָה (212, *Note* 2).
 Angry, to be אָנָה, בָּעַס, קָצַף; to show one's self angry רָגַז; הִתְאָנָה.
 Anoint, to מָשַׁח, נָסַף: anointed one מְשִׁיחַ.
 Another אַחֵר.

- Answer, to עָנָה (*acc. of person*).
- Anticipate, to קָדַם.
- Anything מְאוּמָה.
- Appearance מְרֻאָה, תְּאֵרֶנָה (*i. e.* image, form).
- Appoint (to an office) נָתַן; appoint (a time or place) יָדַע (X).
- Approach, to קָרַב, [נָגַשׁ] XVIII.
- Arise, to קָם (XII).
- Ark (of Noah, or Moses) תִּבְנָה;
Ark (of the covenant) אָרוֹן.
- Arm *n.* זְרוּעַ mostly *fem.*; *pl.* יָם—
and זֶרֶת—.
- Army צְבָא, *const.* צְבָא, *pl.* צְבָאוֹת.
- Around: *see* 101, 2; 108; 215, 4.
- Arrow חֵץ (212).
- As כִּי (102), כִּי־אֲשֶׁר.
- Ascend, to עָלָה.
- Ashamed, to be בּוֹשׁ.
- Ashes אֶפֶר.
- Ask, to שָׁאַל, בָּקַשׁ.
- Asleep רָשָׁן (XXVII).
- Ass חֲמֹר; wild ass פָּרָא; young
ass עֵיר.
- Assemble, to: *see* convoke.
- Assembly מוֹעֵד, עֵדָה, קָהָל, סוּד.
- Assyria אַשּׁוּר.
- Astonished, to be שָׁמַם (205, 3, 2).
- Atone for, to כָּפַר (169, 2).
- Attend (*i. e.* give heed), to
יָבִיב; attend (*i. e.* wait on)
שָׁרַת (VII).
- Avenge, to נָאַל; avenge self, *Ni.*
of נָחַם *or of* נָקַם (XIX).
- Awake, to יָקָץ (189), הִעִיר, הִקִּיץ.
- Babylon בָּבֶל.
- Back *n.* גֹּר, גָּר; *adv.* אָחֹר; back-
ward אַחֲרָיִת.
- Bad רָע, *fem.* רָעָה.
- Balance מֵאֻזְנִים (140, *b*).
- Balak בָּלַק.
- Balm, balsam צָרִי (210).
- Band, troop גְּדוּד.
- Bar, bolt *n.* בָּרִיחַ.
- Barley שְׂעֵרָה (143, 3).
- Basin, bowl סָף; *suff.* סָפִי (212).
- Basket סָנָא (1), סַל (212).
- Battle מִלְחָמָה (135, *Obs.* 1).
- Be, become הָיָה (196, *Note*; 198).
- Bear, to (carry) נָשָׂא (*see Voca-*
bulary I.); (bring forth) יָלַד
(188, III, *b*).
- Beast בְּהֵמָה (XXVIII), חַיָּה.
- Beautiful יָפָה (XXVII); beauty
יָפִי, צָבִי, יָפִי (210).
- Because כִּי (*see also* 219); be-
cause of עַל (101, 2), בְּעִבּוּר,
בְּגִלְלָה (108).
- Become, to: *see* 196, *Note*.
- Bed מִטָּה (XXVIII). עָרַשׁ (1) XXIV.
- Befall, to קָרָה (XVI).
- Before, *prep.* לְפָנַי, לְפָנֶיךָ, לְפָנָיו
(90 ff., 108); *conj.* בְּטָרָם (117,
7); *adv.* לְפָנֵינוּ (215, 4).

- Begin, to **החל** (p. 186); beginning *n.* **ראשית**, **תחלה**.
- Behind, *prep.* **אחור**, **אחורי** (101); *adv.* **אחור**.
- Behold, to **ראה** (XVI; 197, and *Obs.* 2); behold! see! **הן**, **הנה** (XXX; 129), **ראה**.
- Believe, to: *see under* **אמן**.
- Beloved one **דוד**.
- Below: *see* 101, 3; 108; 215, 4.
- Bend, to **כרע** (VIII).
- Benjamin **בנימין**.
- Bereaved, to be **שכל** (111, 3).
- Beside *prep.* **אצל** (101); besides **זולת** (100), **מבליערי** (108).
- Between: *see* 101, *Obs.*
- Beware, to **נשמר** (167).
- Bind, to **אסר** (make prisoner), **הבש** (fasten on).
- Birds *coll.* **עוף**.
- Birth **מולדת** (1) XXV; birthright **בכרה** (XXVIII).
- Bitter **מר**; to be bitter **מרר** (205, 3, 2).
- Bitumen **המר**.
- Black **שחור** (XXVI); blackness **קדרות**.
- Blemish *n.* **מים**.
- Bless, to **ברך**, **ברך** (VII); blessing *n.* **ברכה** (XXVIII; 32, 1); blessed **ברוך** (*see also* 137, *Note* 1).
- Blind, to make **עורר**; blindness **סנוורים** (143, 2, a).
- Blow with a trumpet, to **הקע**; to blow with the breath, &c. **נפח** (XVIII).
- Blood **דם** (139, *Obs.* 2; 143, 3).
- Bolt a door, to **נעל** (VII).
- Bond, rope **עבת**.
- Bondage: *see* service.
- Bone **עצם** (1), *pl.* **ים**— and **ח** (XXIV).
- Book **ספר** (XXIV).
- Booth **סכה**.
- Booty, spoil **שלל** (XXVII).
- Bosom **חיק**.
- Both . . . and **גם . . . גם**.
- Bottle, flask **פך**.
- Boundary **גבול**.
- Bow *n.* **קשת**, *pl.* **ח** (XXIV).
- Bow down, to **כרע**; to bow the head **קרר** (205, 3, 2).
- Bowels **מעיים** (143, 2).
- Boy **ילד**, **נער** (XXIV).
- Brass **נהשת** (135).
- Bread **לחם** (1) (XXIV).
- Breadth **רחב** (XXIV).
- Break, to **נפץ**, **שבר** (XVIII); to break down **פירץ**, **נחץ** (XVIII).
- Breast, teat **שד**.
- Breath **נשמה** (XXVIII), **רוח** (12, 2).
- Bribe *n.* **שחד** (XXIV).
- Brick **לבנה** (67, *Obs.* 1); to make bricks **לבן** (109, *Obs.* c).
- Bridle **מתג** (2) XXIV.
- Bring, to **קרב**, **הקריב** (VII); to

- bring in הֵבִיא; to bring near
הֵגִישׁ (XIX); to bring out
הוֹרִיד; to bring down הוֹרִיד
(X); to bring up הֶעֱלָה.
- Broad רָחֵב (XXVII).
- Broken, to be: *see* break.
- Brother אָח (144).
- Build, to בָּנָה (XVI).
- Bull פָּר, עֵגֶל (XXIV); wild bull רָאֵם.
- Burden סִבֵּל (132, *Obs.* 4), מִשָּׂא.
- Burial קִבְרָה.
- Burn שָׂרַף, בָּעַר (VII), נָצַח (203,
a); burn (of anger) הָרָה (227).
- Burning, *n.* שְׂרִפָּה (XXVIII).
- Burnt-offering עֹלֹת (XXVIII).
- Bury, to קָבַר.
- Bush סִבְחָה.
- Business, work מְלָאכָה (*const.*
מְלָאכָה, 135, *Obs.* 1).
- But אָף, אֵי, אֵלֶם, אָ; (*after a nega-*
tive) כִּי, כִּי אֵם (*see p.* 72).
- Buy, to קָנָה (XVI); buyer קָנָה
(93, 3).
- Cake (round) כֶּכֶר (143, 4); (un-
leavened) מִצָּה (XXVIII); לֶשֶׁם.
- Calamity אִיד.
- Caldron סִיר.
- Calf עֵגֶל *m.* (XXIV); עֵגֶלָה *f.* (XXV).
- Call, to קָרָא (XIV).
- Camp, *n.* מַחֲנֶה (p. 40, foot-note
1; 81, *b*; 93, 3).
- Can (to be able), רָצַח (111, 3).
- Canaan כְּנַעַן; Canaanite כְּנַעֲנִי.
- Canal (of the Nile) יָרְאֵר.
- Candlestick, lamp-stand מְנֹרֶה.
- Capture, to לָכַד.
- Carcase פֶּגֶר (2) XXIV, נְבִלָה
(XXVIII).
- Carry, to נָשָׂא (*see Vocabulary* I).
- Carve, to חָקַק, פָּסַל (XX).
- Cast (throw), to הִשְׁלִיךְ, יָרָה,
הוֹרָה (XVI; X); to cast down,
throw down הִפִּיל (XVIII).
- Cast off, to זָנַח.
- Catch: *see* capture.
- Cattle בָּקָר (XXVII), בְּהֵמָה (XXVIII),
מִקְנֵה (81, *b*; 93, 3): *see also*
fat cattle.
- Cave מְעָרָה (XXVIII), חוֹר.
- Cease, to חָדַל (VI; 182, *Obs.* 2).
- Chaff קֶשֶׂת.
- Chaldeans כְּשֻׁדִים.
- Change, to הִמָּשָׁךְ (182, *Obs.* 2),
שָׁנָה (XVI); change of gar-
ments הִלְבִּישָׁה.
- Charge *n.* מִשְׁמֶרֶת (1) XXV.
- Chariot מְרֻכָבָה (135, *Obs.* 1),
רֶכֶב (2).
- Chastise, to יָסַר, הוֹכִיחַ (X; VIII).
- Chastisement הוֹכָחָה (XXVIII).
- Cheek-bone לְחֵי (210).
- Cherub כְּרוּב.
- Chest, ark אָרוֹן (XXVI).
- Child יָלֵד (1, 2) XXV, עוֹלָל (XXVI)
עוֹלִל (XXIII).

- Childless **עריירי**.
- Choose, to **בָּחַר**; chosen one, elect **בַּחֵיר**.
- Circumcise, to **מָוַל** (XII).
- Cistern **בּוֹר**, *pl.* **זוֹת** (67, *Obs.* 1).
- City **עִיר** (144), **קָרְיָה** (*poetic*).
- Clay **הֹמֶר** (XXV).
- Clean *adj.* **טָהוֹר** (XXVI); to be clean **טָהַר**; to cleanse, *Pi.* **טָהַר** (VII); to cleanse one's self, *Hithpa.* (173, 2).
- Cleave (divide), to **בָּקַע**; to cleave to, adhere **הִשָּׁק, הִבָּק** (VI).
- Clefts (of a rock) **הַגְּוִיִּם**.
- Clothe one's self, to **לָבַשׁ**; to clothe (another) **הִלְבִּישׁ**. Clothes, clothing **לְבוּשׁ**.
- Cloud *n.* **עָב**, *pl.* **יָרִים**— and **זוֹת**.
- Cluster of grapes **עֵנָב** (XXVII).
- Collect, to **אָגַד, אָסַף** (186), **קָבַץ**.
- Come, to **בּוֹא** (*see Vocabulary I*).
- Command, to **צִוָּה** (197). Commandment **מִצְוָה** (XXVII); commandments **פְּקֻדִים**.
- Comfort, to **נָחַם** (*Pi.*) VII. Comfort, consolation **נְחָמָה** (XXVIII).
- Compare (liken), to **הִמָּה** (XVI), **הִמְשִׁיל**.
- Compassionate *adj.* **רַחוּם**; to compassionate, pity **רָחַם** (VII).
- Complete *adj.* **תָּמִים** (XXVI); to complete **כָּלָה** (XVI), **שָׁלַם**,
- הִמַּם** (XX); to be completed, finished **כָּלָה, הִמַּם**.
- Conceal, to **סָתַר**.
- Concerning, **עַל** (101, 2).
- Condemn, to **הִרְשִׁיעַ** (VIII).
- Conduct (lead), to **הוֹלִיף** (X).
- Confidence **בְּטֹחַ** (XXV), **בְּטָחוֹן** (XXVI).
- Confine, to **עָצַר** (VI).
- Confounded, to be **הִתַּחַת** (205, 3, 2).
- Congregation **קָהָל** (XXVII), **עֵדָה** (XXVIII).
- Constantly, continually **הִמְיִד**.
- Constrain, to **הִחְזִיק** (VI).
- Consult together, to **נִיעֵץ** (X).
- Consume, to **אָכַל, בָּעַר** (VII).
- Contain, to **כִּלְכַּל** (*from* **כּוּל**: 175, 4).
- Contempt **בִּזוּ**.
- Contend together, to **נִשְׁפַּט** (167, 3).
- Contend at law, to **רִיב** (XII).
- Content, to be **הוֹאִיל** (X).
- Continually: *see* constantly.
- Controversy **רִיב**.
- Converse, to **נִדְבַר** (167, 3).
- Convince, convict **הוֹכִיחַ** (VIII; X).
- Convoke, to **הִקְהִיל**; to be convoked **נִקְהַל**.
- Cook, to **אָפָה** (186); cook *n.* **טָבַח, אָפָה**.

- Copy (of a book) מִשְׁנָה (81, *b*;
93, 3).
- Coriander seed כֹּרֵי.
- Corn דָּגָן (XXVII), בָּר; standing
corn קִמָּה.
- Corner פִּנָּה (XXVIII).
- Correct (chastise), to יָסַר.
- Counsel, to יָעַץ (X): Counsel *n.*
מִחְשָׁבָה (135, *Obs.* 1), סוֹד,
עֲצָה (XXVIII).
- Count, to סָפַר.
- Country אֶרֶץ (1) XXV; 135, *Obs.* 3.
- Court *n.* הַצֵּר (XXVII).
- Covenant *n.* בְּרִית.
- Cover, to כָּסָה (XVI), לָאֵט.
- Cow פָּרָה (XXVIII).
- Create, to בָּרָא (XIV).
- Cross over, to עָבַר (VI).
- Crown, diadem עֲטָרָה (135, *Obs.*
1), זָוֵר (XXV).
- Cruel, fierce אֲכֹזֵרִי.
- Cry *n.* רִיָּה, נְאֻקָּה, זַעֲקָה, רִיָּה
(XXVIII); to cry זָעַק, זַעֲקָה (VII),
קָרָא (XIV).
- Cubit אַמָּה (XXVIII; 68).
- Cup כּוֹס, גְּבִיעַ (XXVII).
- Curse *n.* אָלָה (XXVIII); to curse
אָרַר (205, 3, 2), קָלַל
(VII).
- Curtain רִירְעָה.
- Custody מִשְׁרָה (XXVIII), מִשְׁמָרָה
(1) XXV.
- Cut, to חָרַט, כָּרַט; to cut down
(reap) קָצַר; to cut down
(destroy) גָּרַע.
- Cymbals מִצְלֵחִים (140, *b*).
- Damsel נַעֲרָה (XXV).
- Dance, to רָקַד, כָּרַךְ (175, 4),
הִנֵּג (205, 3, 2); dancing *n.*
מִהוּל.
- Darkness חֹשֶׁךְ (XXV), קִדְרֹחַ;
thick darkness עֲרַפֵּל.
- Dash in pieces, to נָפַץ (XVIII).
- Daughter בַּת (144).
- David דָּוִד.
- Day יוֹם (144); by day יוֹמָם
(215, 5).
- Dead מֵת; dead body, corpse
פֶּגֶר (2) XXV, נִבְלָה (XXVIII).
- Deaf חֵרֵשׁ (XXIII; 26, 3).
- Dear *adj.* יָקָר (XXVII); to be
dear יָקָר (188, III. *a*).
- Death מוֹת (211); to put to death
הִמִּית (XII).
- Deceit מְרֻמָּה, רְמִיָּה.
- Deceive, to בָּגַד, הִשָּׂא (XIX).
- Decline (sink), to רָפָה (XVI).
- Decree, to יָעַץ (188, III. *a*), הוֹקֵם
(175, 1).
- Deed מַעֲשֵׂה (p. 40, foot note 1;
81, *b*; 93, 3), גְּמוּלָה.
- Deep *adj.* עֲמוּק. Deep (sea)
הַהוֹם. *See also* 200, *a*.
- Delay, to אָחַר, הִחְמַמְהָה (VI, VII).

Delight *n.* הִפֵּץ (XXV), הָמַד (2),
שִׂעִשְׂעִים (143, 2, *a*); to de-
light (take pleasure) הִפֵּץ
(VI), רָצָה (XVI).

Deliver (rescue), to *Pi. or Hi. of*
מָלַט *or* פָּלַט; חָלַץ, הִצִּיל (XIX).

Deliver up, to הִסְגִּיר.

Depart, to הִלָּךְ (*see Vocab. I.*)

Derision לָעַג (XXIV).

Desert, to נָטַשׁ (XIX), עָזַב (VI).

Desert *n.* מִדְבָּר (XXVI), עֲרָבָה.

Desire, to חָמַד (182, *Obs. 2*),
בָּהֵן, הִפֵּץ, אָוָה. *Desire n.* אָוָה.

Desist, to הִדַּל (182, *Obs. 2*),
הִרְפָּה (XVII).

Desolate, to be חָרַב (VI), שָׁמַיִם
(205, 3, 2).

Desolation שְׁמָמָה (XXVIII), שְׁמָוָה,
הִרְבָּה (XXV).

Despise, to מָאָס, נָאָץ (VII), בִּזָּה
(XII), בָּזָה, הִקָּל (XXI); to be
despised נִקָּל (XX).

Destroy, to אָבַד, הִשְׁחִית, הִשְׁמִיד,
אָבַד, הִרַס, הִחָרִים (XX).

Destruction אִיד, שָׁבַר (2), אֲבָדוֹן.

Determine (decree), to רָצָה,
(purpose, plan) חָשַׁב.

Devoted thing הֵרַם (XXIV).

Devour, to אָכַל (186).

Dew טַל (212).

Die, to מָוָה (XII), נָוָה.

Dimension מִדָּה.

Disease חָלִי (210), מִחְלָה; dis-

eased, sick חָלָה (p. 40, foot-
note 1; 81, *b*).

Dispute *n.* רִיב; to dispute to-
gether נִדְּבַח (X).

Distant רָחֹק; to be distant רָחַק.

Distress *n.* עָרָה, עָמַל, עָרָה (210);
to be in distress עָרַר (205,
3, 2).

Divide, to הִפְרִיד, הִבְדִּיל.

Do (work), to עָשָׂה, פָּעַל; to do
good (or evil) to גָּמַל.

Dog כָּלָב (1); dog-fly עֶרַב.

Door הֵלָה (140, *b*); doorway
פֶּתַח (XXIV); door-post מְזוּזָה.

Double כְּפֻלָּים (140).

Dove יוֹנָה; turtle-dove תוֹר.

Draw (pull), to מָשַׁךְ; to draw
near קָרַב, נָגַשׁ (XVIII); to draw
off, draw out שָׁלַח, חָלַץ.

Dreadful נוֹרָא.

Dream *n.* חֵלֹם; to dream חָלַם.

Dried up, to be חָרַב (VI).

Drink, to שָׁתָה; to cause to
drink הִשְׁקָה; strong drink
שֵׁכָר.

Drive out, to גָּרַשׁ = *Pi.*; to drive
away דָּרַח (XVIII).

Droop, to אָמַל = *Pulal.*

Drunk, to be שָׁכַר.

Dry, to be יָבֵשׁ; dry land יַבֶּשֶׁת.

Dumb אָלֵם (XXIII); to be dumb,
silent דָּמַם (205, 3, 2).

Dust *n.* עָפָר (*cf.* 170, *Obs. 2*).

- Dwell, to **רָשָׁב**, **שָׁבַן**; dwelling **מִשְׁכָּן** *pl.* **וּזוּ**.
- Dying **מָוָה**.
- Ear **אָזֶן** (64, *b*; 140, *a*).
- Earth **אֲרֶצַח** (1). Earthquake **רָעַשׁ** (XXIV).
- East **מִזְרָח**, **קֶדֶם**.
- Eat, to **אָכַל** (185).
- Egypt **מִצְרַיִם**. Egyptian **מִצְרַיִי**.
- Eight **שְׁמֹנֶה** (XXIX); eighth **שְׁמִינִי**.
- Elder, eldest **זָקֵן** (XXVII), **גְּדוֹל**, (first born) **בְּכוֹר**.
- Empty, *adj.* **רֵיק**; *adv.* **רֵיקָם**; to empty **בָּקַס** (XX).
- Encamp, to **הִקֵּה** (XVI).
- End, extremity **קֶצֶה** (139, 4), **קֵץ** (212).
- Enemy *n.* **אֹיֵב**, **צִיר**, **צִירָה**; to be an enemy **אִיֵּב**.
- Enigma, riddle **הִידָה**.
- Enter (go in), to **בִּוֵּא**; entrance, opening **פֶּתַח** (2).
- Envy *n.* **קִנְיָה**; to envy **קִנְיָה**.
- Ephah **אֵיפָה**.
- Ephod **אֶפֶוד**.
- Erring **הִעֵה** (p. 49, footnote 1; 81, *b*).
- Escape, to **נִמְלַט** (167, 2).
- Establish (set up), to **הִכִּין** (XIII).
- Eternity **עוֹלָם**, **עַד**.
- Even *conj.* **גַּם**, **אַף**; even to, as far as **עַד** (XXX).
- Evening **עָרֵב** (1).
- Every **כָּל** (213, I. 2).
- Evil *adj. and n.* **רַע**, **רָעָה**, **עָוֵל**; to be evil **רָעַע** (205, 3, 2, *b*); to do evil **הִרַע**.
- Exalt, to **הִגְבִּיחַ**, **הִרִים**.
- Except **זוֹלָת** (100).
- Excite (stir up), to **סָכְסַךְ** (p. 135).
- Expect (wait), to **קָנָה**; expectation **תְּקוּוּהָ**.
- Expel, to **נָחַשׁ** (XVIII), **גָּרַשׁ** = *Pi*.
- Expire, to **גָּוַע**.
- Explore, to **רָגַל**.
- Exult (rejoice), to **גִּיל**.
- Eye **עֵינָן** (64, *b*; 211).
- Face **פָּנִים** (143, 2, *a*).
- Fade (fail), to **נָבַל**, *imperf.* **יִבַל** (XVIII).
- Faint *adj.* **עֵיפָה** (XXVII).
- Faithful, trusty **נֶאֱמָן**; faithfulness **אֱמוּנָה**; to be faithless **מָעַל**.
- Fall, to **נָפַל** (XVIII).
- Falsehood **שֶׁקֶר** (2), **כִּזְב**, **שָׂוָא**.
- Family **אֵלֶּה** (1), **מִשְׁפָּחָה** (135, *Obs.* 1).
- Famine **רָעַב**.
- Far off *adj.* **רְחוֹק**; to be far off **רָחַק**: *see also* 215, 4.
- Far be it! **הֲלִילָהּ** (196, *c*).
- Fast *n.* **צוּם**.
- Fasten, to **אָסַר**; to fasten a door **נָעַל** (201, *Obs.* 2).

- Fat *n.* חֵלֶב (2), שֶׁמֶן (1); fat *adj.* מְרִיא, בְּרִיאָה fat cattle שֶׁמֶן; fat cattle מְרִיא, בְּרִיאָה.
- Father *n.* אָב (144); father-in-law חָם (144).
- Fatigued, to be יָעַף (XXVII).
- Favour *n.* חֶסֶד (1), חֵן (212).
- Fear *n.* יִרְאָה, יִרְאָה, פֶּחַד, פֶּחַד; to fear, be afraid יִרָא, יִרָא; fearful נוֹרָא.
- Feast, a religious festival חַג (212); to celebrate a religious festival חָגַג (205, 3, 2).
- Feeble רַפָּה (139, IV; 66).
- Feel (by touching), to מִישׁ (XII).
- Feign, to הִתְחַבֵּר.
- Field שָׂדֵה (139, 4).
- Fig, fig-tree תְּאֵנָה *pl.* יָם—ים.
- Fight, to נָלַחַם (167, 3).
- Fill up, to מָלֵא (XIV).
- Find, to מָצָא (XIV).
- Finish (complete), to תָּמַם; בָּלָה; to be finished שָׁלַם, שָׁלַם, תָּמַם (205, 3, 2).
- Fire *n.* אֵשׁ (212) *c.*; to set on fire יָצַח (203, *a*); firebrand אֹרֵחַ.
- Firmament רִקִּיעַ.
- First ראשֹׁן; first-born בְּכוֹר.
- Fish *n.* דָּג, *coll.* דָּגָה.
- Five חֲמִישִׁי (XXIX); fifth חֲמִישִׁי.
- Flame, to דָּלַק.
- Flask פֶּתַח.
- Flee, to בָּרַח, בָּרַח, נִסַּח (XII).
- Flesh בָּשָׂר (XXVII).
- Flint הַלְמִישׁ.
- Flock *n.* צֹאן, צֹרֵר (XXIV).
- Flour סֹלֶת.
- Folly אֲנָלָה (1), פְּתִי (210).
- Food אָכַל, אָכַלָה (43, *Obs.* 2), לָחֵם (1).
- Fool, foolish נָבֵל, אָוִיל, אָוִיל.
- Foot רֶגֶל (1): *see* 64, *b*; 140, *a*.
- For, because, *conj.* בְּי; for, *prep.* לְ, (in behalf of) בְּעַד, (instead of) הַחֵת, (in return for) בְּ.
- Foreign נִכְרִי.
- Foreskin עֲרֻלָּה (XXV).
- Forest יַעַר, יַעַר.
- Forget, to שָׁכַח.
- Forgive, to סָלַח, נָשָׂא (*see Vocabulary* I), בָּסַח.
- Form *n.* יִצָּר, יִצָּר, תְּמוּנָה; to form, shape יָצַר.
- Former *adj.*: *see* first. Formerly לְפָנַיִם (215, 4).
- Forsake, to עָזַב, עָזַב (XVIII).
- Fortress מְצוֹר, מְצוֹר.
- Found (lay a foundation), to יָסַד = *Pi*.
- Fountain, spring עֵינַן, גִּלְתָּה, מַעְיָן.
- Four אַרְבַּע (XXIX), fourth רְבִיעִי.
- Fowler יוֹקֵשׁ. Fowls *coll.* עוֹף.
- Frail חֲדַל (XXVI).
- Free חֲפְשִׁי. Freewill offering נְדָבָה (XXVIII).
- Friend יָד, יָד, אֶלְפָה, אֶתָּה.

Frog צַפְרָדַע.

From מִן; from the presence of
מַעַם (108, c).

Front קֶדֶם; in front מִקְדָּם, מִפְּנֵים
(p. 205, footnote 1).

Fruit פְּרִי (210); to be fruitful
פָּרָה (XVI).

Full *adj.*, to be full *v.* מָלֵא (111,
Obs.); to be satisfied שָׂבַע;
fulness מָלֵא, (satisfaction)
שָׂבַעַה.

Gadfly עֲרֹב.

Garden גַּן (212).

Garment בְּגָד (32, 3); garments,
clothing לְבוּשׁ; outer garment
שַׁלְמָה (XXV), מְעִיל;
under garment, tunic כְּתוֹנֶת
(XXV).

Gate שַׁעַר *c.* (XXIV).

Gather, to קָבַץ, אָסַף, אָגַר, קָבַץ
(*Poël*); to gather grapes בָּצַר;
to gather ears of corn. glean
לָקַט.

Generation, age דּוֹר.

Generous קָרִיב (XXVII).

Gift מְהֵחָה (XXV), אֶתֶּנָּן.

Gird, to הָגִיר (VI).

Give, to נָתַן (202, *Obs.* 3).

Glad, to be שָׂמֵחַ, שׂוֹשׁ, שִׂישׁ (XII);
gladness שְׂמֵחָה (XXV).

Glory *n.* כְּבוֹד (XXVII), תְּפִאֲרֹת (1),

נְאֻוֹת; to glory in הִלָּל; glorious
נִכְבָּד.

Go (depart), to הִלָּךְ (*see Vocab-*
ulary I); to go down יָרַד
(188, III., *b*); to go up, ascend
עָלָה (195, *Obs.* 3); to go out,
go forth יָצָא (*see Vocab.* I);
to go in, enter בּוֹא (*see*
Vocab. I).

Goat עִז, (he-goat) שְׂעִיר (XXVII).

God אֱלֹהִים *pl.* אֱלֹהִים (143,
2, *d*); godly חָסִיד (XXVIII).

Gold זָהָב (XXVII).

Good *n. and adj.* טוֹב, טוֹבָה; to
be good יָטַב (189; *in Qal, used*
only in imperf.); to do good
טוֹב לְ, הֵיטִיב, נָמַל; goodness
טוֹב.

Grace, favour חֶסֶד (1), חֵן (212);
gracious חַוּוּן, חָסִיד (XXVII).

Grapes, cluster of עֵנָב (XXVII).

Gratis, for nothing חֵנָם (215, 5).

Grave *n.* קֶבֶר (2).

Great גָּדוֹל; to be or become
great גָּדַל.

Green רֵעָנָן.

Grief כָּבֵד, כָּעַשׁ; grievous כָּבֵד
(XXVII).

Groaning נֶאֱקָה (XXVIII).

Ground אֲדָמָה (XXVIII).

Guide *n.* מְדַרְיָה, אֱלוֹהִים.

Guilt עוֹן, אָשָׁם (XXVII); guilty
רָשָׁע, אָשָׁם (XXVII).

- Habitation מִשְׁכָּן (XXVI; 67, *Obs.* 1).
 Hail *n.* בָּרָד.
 Hair שֵׁעָר (XXVII); hoary hair שֵׁיבָה.
 Half חֲצִי (210).
 Hand יָד (140, *Obs.* 2), כַּף (212).
 Handle (wield), to תַּפֵּשׂ.
 Handmaid אַמָּה (144), שִׁפְחָה (XXV).
 Happen, to קָרָא, קָרָה (199, I. 2), הָיָה (198).
 Happiness; *see* 137, Note 1.
 Harlot זוֹנָה.
 Harvest (of fruit) תְּבִיאָה; grain harvest קְצִיר (XXVIII).
 Haste, to הִפְעִיז, מָהָר (VII; 200, *c, d*).
 Hate, to שָׂנֵא (XIV), שָׂטַם.
 Head רֹאשׁ (144).
 Heal, to רָפָא (XIV); health שְׁלוֹם (XXVI).
 Heap (of stones) גֵּל (212).
 Hear (hearken), to שָׁמַע, שָׁמַעוּן (VI).
 Heart לֵב (XXVII), לֵב (212), *both with pl.* רוּחַ.
 Heaven שָׁמַיִם (68, *Obs.* 2).
 Heavy *adj.*, to be heavy, *v.* כָּבֵד (111, *Obs.*).
 Hebrew עִבְרִי.
 Heed, to give הִקְשִׁיב; to take heed to one's self נִשְׁמַר.
 Heifer פָּרָה, עֲגֵלָה (XXV).
 Height (stature) גְּבוּהָ (XXIV), קוֹמָה, (a high place) מְרוֹם, רָמָה.
 Help *n.* עֲזָרָה (XXIV), עֲזָרָה (XXV); to help עָזַר.
 Herd בָּקָר.
 Here פֹּה, בְּזֶה (215, 8); here is (behold) הִנֵּה (XXX).
 Hero גִּבּוֹר.
 Hew, to פָּסַל, חָצַב.
 Hide, to סָתַר, כָּתַד (VII), טָמַן, לָאֵס.
 High רָם, גְּבוּהָ (XXVII); to be high רוּם (XII), גְּבוּהָ (194, 2): high place (for idolatrous worship) בְּמִזְבֵּחַ, (elevated spot) רָמָה; Most High (God) עֲלִיוֹן.
 Hill גְּבֻעָה (XXV).
 Hither הֵנָּה, הַלְּמָּה.
 Hold, to הִחֲזִיק; to take hold תָּמַךְ.
 Hole חוֹר.
 Holy קָדוֹשׁ (XXVI); to be holy קָדַשׁ; holiness קְדוּשָׁה; holy place, sanctuary מִקְדָּשׁ (133, 2).
 Honest בֶּן.
 Honey דְּבַשׁ.
 Honour *n.* כְּבוֹד (XXVI), הִדָּר; to honour כָּבַד; honoured, honourable, glorious נִכְבָּד.
 Hook, ring הָח.
 Hope, expectation תַּקְוָה.

- Horn קֶרֶן (1): *see* 140, *Obs.* 2.
Horse סוס.
Host, army צָבָא (*const.* צָבָא; *pl.* צְבָאוֹת, 67, *Obs.* 1).
Hot, to be הָמֵם (205, 3, 2).
House בַּיִת (144).
How? אֵיךְ, אֵיכָה, אֵיכָה (see also p. 227, footnote 2), how! מָה (87, 2); how long? עַד-מָתַי, עַד-מָתַי.
Howl, to הִילִיל (189).
Hundred מֵאָה (XXIX).
Hunger רָעַב (XXVII); hungry *adj.*, to be hungry *v.* רָעַב (111, *Obs.*).
Hurry, to מָהַר (VII).
Husband אִישׁ (144).

Idol: *see* image.
If אִם לֹא (220), כִּי; if not לֹא אִם, אֵילִי (220, *b*), אֵילִי.
Image, idol פְּסֵל (pl. *always* אֵילִים, פְּסִילִים).
Imprison, to אָסַר.
Incense לְבָנָה.
Incision גְּדִידָה.
Incite, to הָסִית (203, *Note*).
Incline, to נָטָה (*see* *Vocab.* I).
Increase (become numerous), to רָבַב (XX).
Indignation זַעַם (XXIV).
Inhabit, to יָשַׁב (188, III. *b*); inhabitant יָשֵׁב, יֹשְׁבֵי (XXVII).
Inherit, to נָחַל (201, -*Obs.* 2); inheritance נְחֻלָּה (XXV).
Iniquity פְּשָׁע (XXIV), רָשָׁע, עָוֹל, עָוֹן (XXVI), אָוֶן (211), שָׂוָא.
Innocent נָקִי (XXVII).
Instant, moment רִנָּע (215, 1).
Instead of תַּחַת (101, 3).
Instruct, to לָמַד, הוֹרָה (X, XV.); instruction מִסָּר, לֶקַח.
Instrument כְּלִי (144).
Integrity הֵם (212), תְּמִימָה.
Intelligence יָשָׁר (XXIV).
Intercede, to הִתְפַּלֵּל.
Interpret, to פָּתַר; interpreter מְלִיץ, פֹּתֵר (138).
Intestines מְעֵיִם (143, 2).
Iron בְּרִזָּל.

Jawbone לָהֵר (210).
Jealousy קִנְיָאָה.
Jew, Jewish יְהוּדִי.
Judge *n.* שֹׁפֵט (XXIII); to judge מִשְׁפֵּט, שָׁפַט; judgment מִשְׁפָּט (XXVI), טֵעַם (XXIV).
Just צַדִּיק, יָשָׁר (XXVII); to be just, righteous צָדַק; to justify הִצְדִּיק, צָדַק.

Keep, to שָׁמַר, נָצַר, נָטַר (XVIII).
Kid גְּדִי (210).
Kill, to הָרַג, רָצַח, הִמִּית, מִיתָה (XII, XIII).

- Kind (species) *n.* מִשְׁפָּחָה (135, *Obs.* 1), מִשְׁפָּט.
- Kindle, to הִצִּיחַ (203, *a*).
- King מֶלֶךְ (XXIV); to make king הִמְלִיךְ; kingdom מְלוּכָה (32, 2), מַמְלָכָה (135, *Obs.* 1).
- Kneading-trough מִשְׁאָרֶת (1) XXIV.
- Knee כְּרָךְ (140, *a* XXV); to kneel בָּרַךְ.
- know, to יָדַע (188, III. *b*); know-ledge יָדַעַת (XXIV); יָדָעָה.
- Labour *n.* עָמַל (XXVII), וְיָגִיעַ; to labour עָבַד.
- Lamb כֶּבֶשֶׂת, *fem.* כֶּבֶשֶׂה and כֶּבֶשָׂה (XXV).
- Lame פִּסֵּה (XXIII).
- Lament, to סָפַד; אָבַל; lamentation מִסָּפַד (XXIII).
- Lamp (*fig.* for progeny) נֵיר.
- Land, earth אֲרָצָה (1), אֲדָמָה (XXVIII); dry land רִבְשָׂה.
- Languish, to עָוָה; *see also* droop.
- Last, latter אַחֲרֹון; latter end אַחֲרֵית.
- Law תּוֹרָה.
- Lay up (store up), to צָבַר.
- Leader מְדַרְיֵה, אֲלֹהֵי; to lead בָּהַל, הִדְרִיךְ.
- Leaf (of a plant) עֵלָה (139, IV).
- Lean, poor רָזָה (139, IV).
- Lean on, to נִשְׁעַן (167, 2).
- Learn, to לָמַד.
- Leave (forsake), to עָזַב, נָטַשׁ (XVIII); to leave remaining הוֹשִׁיֵר, הוֹשִׁיֵר (X).
- Left (side) שְׂמָאל; left (remaining) נוֹחַר (X), נִשְׂאָר.
- Leg שׁוֹק.
- Length אֲרָךְ (XXIV).
- Leper מְצֻרַע, צָרוּעַ; leprosy צָרַעַת (XXV).
- Lest פֶּן- (117, 7).
- Let down, to הִרְפֶּה (XVI).
- Letter, epistle אֲמָרָת (XXV).
- Levite לֵוִי.
- Liar כֹּזֵב (XXIII).
- Libation, drink offering נִסָּךְ (2) (XXIV); to make a libation נָסַךְ (XVIII).
- Lick (lap with the tongue), to לָקַץ (205, 3, 2).
- Lie, falsehood שָׁקַר (2), כָּזַב, שָׂוָא.
- Lie down, to שָׁכַב.
- Life הַיִּים (143, 2, *c*), נַפְשׁ (135, *Obs.* 3).
- Lift up (raise), to הִרִים (XII).
- Light *n.* אֹרֶךְ.
- Light, swift קָל (212); to be light, swift קָלָל (XX; 205, 3, 2); to lighten, make light הִקָּל (XX).
- Like, to be דָּמָה; to liken, compare הִמְשִׁיל, דָּמָה; likeness דְמוּת.

- Linen **בַּד**.
- Linger: *see* delay.
- Lion **אַרְיֵה** (210), **אַרְיֵה**; young lion **קַפְּיֵר**.
- Lip **שִׁפְהָה** (140; XXVIII).
- Listen **שָׁמַע** (VIII), **הִאָזֵין**.
- Little *n. and adj.* **מֵעוֹט**, *pl.* **מֵעוֹטִים**; **קָטָן**, **קָטָן** (212, *Note* 3), **צָעִיר** (XXVII).
- Live, to **חָיָה** (198); living *adj.* **חַי**, *pl.* **חַיִּים** (*see* Exercise 16, *Note h*).
- Lol **הֵן הֵנָּה** (106, XXX).
- Loins **מְהַזְרִים** (140).
- Long *adj.* **אָרָךְ** (139, *Obs.* 1); to be long, **אָרָךְ**, **הֶאָרַךְ** (172, 3); how long? **עַד-מָתַי**, **עַד-אַנְהָה**.
- Look, to **הִבִּיט** (XVIII), **שָׁעָה**.
- Lord **אֲדוֹן** (143, 2, *d*; page 63, footnote 2), **פֶּעַל** (143, 2, *d*).
- Lot **גּוֹרָל** (XXVI), **הֶלֶק** (XXIV).
- Love *n.* **אַהֲבָה**; **דוֹר**; to love **אַהֵב** (186).
- Lying, deceitful **פֹּזֵב** (XXIII).
- Magnify, to **גָּדַל**.
- Maid; maiden **עַלְמָה** (XXV); maid-servant **אִמָּה** (144), **שִׁפְחָה** (XXV).
- Majesty **גְּאוּנָה**.
- Make, to **פָּעַל**, **עָשָׂה**; to make (= form) **יָצַר**; to make (a covenant) **כָּרַת**; to make (= appoint) **יָרַח** (202, *Obs.* 3); Maker, making **עֹשֶׂה** (93, 3).
- Male **זָכָר** (XXVII).
- Man **אָדָם** (*L. homo*, a general term including male and female, mankind; man in contrast with other beings); **אִישׁ** (144; an individual; man in contrast with woman); **אָנוּשׁ** (man as frail, perishing); **גִּבּוֹר** (mighty man); **נָעַר**, **בְּחוּר**, a young man.
- Manna **מָן**.
- Many **רַב** (212).
- Marriage, to give in **הִתְנַחַח**.
- Master *n.*: *see* lord.
- Matter, thing **דָּבָר** (XXVII).
- Measure, to **מָדַד** (205, 3, 2): *n.* measure (of extent) **מִדָּה**, (of capacity) **סָאָה**.
- Meditation **שִׁיתָה**.
- Meek **עָנָו** (XXVII).
- Meet, to **קָרָא**; to meet by appointment **לוֹעַד** (X).
- Melt away, to *Ni. of* **מָסַס** or **מָקַס** (XX).
- Memorial **זִכְרוֹן** (XXVI).
- Mention, to **הִזְכִּיר**.
- Mercy **חֶסֶד** (1) XXIV, **חַנּוּנָה**.
- Messenger **מַלְאָךְ**, **מַגִּיד** (XIX).
- Middle, midst **קֶרֶב** (2), **תּוֹכָה** (211).
- Mighty one **גִּבּוֹר**.

- Minister (serve), to שָׁרַת (VII);
minister, attendant מְשָׁרֵת.
- Mist, vapour אָד.
- Mistress נְבִרָה (XXV).
- Mocker, scoffer לָץ.
- Moment רִגְעָה (215, 1).
- Money כֶּסֶף (1), XXIV.
- Month חֹדֶשׁ (XXIV).
- Monument, pillar צִיּוּן.
- Morning בֹּקֶר (XXIV).
- Morrow מָחָר, מִחָרָה (215, 4).
- Morsel, piece פֶּת (212).
- Moses מֹשֶׁה.
- Mother אִם, *pl.* אִמּוֹת.
- Mountain הַר (71, II. 3, and
Note; 212).
- Mourn, to אָבַל = *Hithpa.*, סָפַד;
mourning *n.* אָבֵל (XXIV), מִסָּפֵד
(XXIII).
- Mouth פֶּה (144), יָדָה (212, *Note* 2).
- Move (give way), to מָיַשׁ (XII).
- Much רַב (212); much more,
much less כִּי אָהָר (219).
- Multiply (increase), to רָבַב (XX);
multitude הַמְיוֹן (XXVI); רַב
(212).
- Murder, to רָצַח.
- Name *n.* שֵׁם, *pl.* חֵן (XXIII).
- Narrow, *adj.* צָר.
- Nation גּוֹי.
- Native אֲזוּרָה; native land מוֹלְדָתָה
(XXV).
- Nature, kind מִשְׁפָּט (XXVI).
- Nazirite נָזִיר.
- Near *adj.* קָרוֹב (XXVI); near
prep. אֶצֶל (101, 1), עַל (101, 2).
- Neck עֵרָה (XXIV), צִצְיָאָר *and pl.*
(143, 2, *b*).
- Negligence רְמִיָּה.
- Neighbour רֵעֵ, שֶׁכֵּן (XXVII).
- Neither *conj.* גַּם לֹא, וְלֹא (219).
- Net הָרֶם (XXIV), רֶשֶׁת (2), פֶּחַ.
- Nevertheless אֲוַיְלָם.
- New חֲדָשׁ (XXVII).
- Night לַיְלָה (212), לַיְלִיָּה (209, *c*).
- Nile יָרָד.
- Nine תֵּשַׁע (XXIX); ninth תְּשִׁיעִי.
- No, not לֹא, אֵל (121), אֵינִי (106;
XXX); that . . . not (*i. e.* lest)
פֶּן; not yet טָרָם (117, 7); no
one, nothing (*see* 213, VI).
- Noise רִעֵשׁ; to make a loud
noise רָעַשׁ (205, 3, 2).
- North צָפוֹן (XXVI).
- Now עַתָּה (209, *c.* 4), הַעַתָּה
(215, 4).
- Number *n.* מִסְפָּר (XXVI); to
number סָפַר.
- Numerous רַב (212); to be num-
erous, increase רָבַב, רִבְיָה.
- Nurse *n.* מִינְקָה (135, 2; 171,
Obs. 5).
- O (*vocative*: 73, 1). O that . . . I
(203, *Rem.*).

- Oak אֵלֶּון, אֵלֶּה, אֵלֶּון.
- Oath שְׁבוּעָה, אֵלֶּה (XXVIII).
- Obeys, to שָׁמַע.
- Occupy, to יָרַשׁ (188).
- Odour רִיחַ.
- Offer (sacrifice), to הִקְרִיב, הִעֲלָה (195, *Obs.* 3).
- Offering קָרְבָּן (25, A, 1); whole burnt-offering עֹלָה; wave-offering הַנֹּשֵׂא; bloody offering זָבַח; non-bloody offering מִנְחָה; trespass-offering אֲשָׁם (XXVII).
- Oil, ointment שֶׁמֶן (1); fresh oil יִצְהָר.
- Old זָקֵן (XXVII); to be old זָקֵן (111, *Obs.*); old age זָקְנִים (143, 2, c), שֵׁיבָה (hoary old age); oldest, first-born בְּכוֹר, זָקֵן (XXVII), גְּדוּל.
- Olive, olive-tree זַיִת (211).
- Omer עֹמֶר.
- On, upon עַל (101, 2).
- One אֶחָד (XXIX).
- Open, to פָּתַח; opening (entrance) פֶּתַח (2) XXIV.
- Opposite *adv.* מִנְּגֵד; *prep.* לְעִמָּת (108).
- Oppress, to עָשַׂק, לָחַץ, שָׁדַד; oppression הָמָס (XXVII).
- Ordain (appoint), to הִקְטִיב; ordinance הִקְטָה (212), הִקְטָה.
- Ornament *n.* הֲדָר.
- Other, another אַחֵר, *fem.* אַחֵרֶת.
- Outcast נֶדָה (XVIII).
- Outcry הִרְוָעָה.
- Outside חוּץ, מְחוּץ (215, 4; 101).
- Outstretched נְטוּי (XVI; 66).
- Overflow, to זָרַם.
- Overtake (reach to), to הִשִּׁיג (XIX).
- Owner, קָנָה (93, 3).
- Ox שׂוֹר; פָּר; oxen, large cattle בָּקָר.
- Pain, pang הִכָּבַל (2); writhing pain חֵיל; painful toil עֲצָב.
- Pair, a brace צֵמֶד (2).
- Pale, to become הָרַר.
- Pardon, to נָשָׂא, סָלַח (XVIII, XIV), כָּפַח (XVI).
- Part, portion חֵלֶק, חֶרֶץ (XXVI).
- Pass through, to עָבַר.
- Passover פֶּסַח.
- Pasture *n.* מְרִעִית.
- Peace שָׁלוֹם (XXVI).
- Pen, style עֵט.
- People עַם (212).
- Perfect *adj.* תָּמִים (XXVII).
- Perform, to עָשָׂה, שָׁלַם.
- Perhaps אֲיֵלִי.
- Perish, to אָבַד (186).
- Persecute, to יָרַד, יָרַד.
- Pervert, to סָלַח.
- Pestilence הַבֵּר, מִגַּפָּה.
- Petition *n.* שְׁאֵלָה.

Pierce, to דָּקַר.

Pillar עמוד, צִיּוּן, מִצְבֵּה (XXVIII).

Pine away, to: *Ni. of* מָקַק (XX).

Pious חָסִיד (XXVII).

Pit בְּאֵר, בּוּר, שְׁחַת, בּוּר (XXIV).

Pity *n.* רַחֲמִים; to pity רָחַם (VII), חָנַן (205, 3, 2), חָמַל (182, *Obs.* 2).

Place *n.* מְקוֹם, *pl.* אוֹת (XXVI); place appointed מוֹעֵד; to place, set שָׂבַן, הִצִּיב, הִצִּיג (203, *a*), הִנִּיחַ (203, *Note*).

Plague *n.* מַכָּה, מִגָּפָה, מַגָּה, מַגָּע (2).

Plain *n.* מִישׁוֹר.

Plan (devise), to זָמַם, הִשָּׁב (XX).

Plant, to נָטַע (XVIII).

Play on a stringed instrument, to נָנַן.

Plead a cause, to רִיב, רִיב (XII).

Pleasure חֶמְדָּה (2), חֶמְדָּה (XXV), חֶפְצוֹ, רִצּוֹן; to be pleased with רָצָה (XVI).

Plough, to חָרַשׁ.

Pluck (tear), to טָרַף; to pluck out (hair) מָרַט.

Plunder (spoil), to בָּזַז, שָׁלַל (205, 3, 2).

Polluted, unclean טָמֵא (XXVII); to become polluted טָמֵא (III, *Obs.*); to pollute one's self, *Ni.* = *Hithpa.*

Pool בְּרֵכָה, אָגַם.

Poor דָּל (212), אָבִיוֹן, רָשׁ.

Portion: *see part.*

Possess (take possession), to יָרַשׁ (188); possession, inheritance נַחֲלָה (XXV).

Pot, caldron סִיר.

Potter יָצַר (XXIII).

Pour out (shed), to שָׁפַף, זָרַם, יָצַק (203, *b*).

Praise *n.* הַתְּהִלָּה; to praise הִלָּל, הוֹדָה (X, XVI).

Pray, to יָחַתְּפֵל; pray! *interj.* חַפְּזָה (121, *Obs.*); *prayer* חַפְּזָה הַחֲפָזָה.

Precede, to: *see* anticipate.

Precious, to be יָקָר (188, III, *a*).

Prepared, to be נָכוֹן (XIII).

Preserve, to: *see* keep.

Pretend, to הִתְנַבֵּר: *see also* 174, 2.

Prevail, to יָכַל, גָּבַר.

Prevent, to: *see* anticipate.

Prey *n.* טָרֶף (1).

Price מְהִיר.

Pride גְּאוּנָה, זָדוֹן (XXVI).

Priest כֹּהֵן (XXIII).

Prince שָׂר, נָגִיד (XXVII), נָדִיב, רִיזָן (XXIII); princess שָׂרָה.

Prison מִשְׁרָה, כְּלֵא (1); prisoner יָסוּר (XXVII).

Produce, profit *n.* תְּבוּאָה.

Profane *adj.* חָבֵל, חָלַל (XXVII); to profane חָלַל.

Profit (be useful), to הוֹעִיל (X).

Property, wealth רְכוּשׁ.

- Prophet נְבִיא (XXVII); to prophesy *Ni*. נִבֵּא = *Hithpa.* (XIX).
- Prosper, to צָלַח (184).
- Proud גָּבַה (XXVII); to be proud, high גָּבַה (194, 2).
- Prove (test, try), to בָּחַן.
- Province מְדִינָה.
- Provoke, to הִרְגִּיז, הִקְצִיף, הִקְעִים.
- Prudent, to be הִשְׁכִּיל.
- Psalms תְּהִלָּה (67, *Obs.* 1).
- Pull off; to נָשַׁל (XVIII); to pull down, destroy הָרַס.
- Punish, to פָּקַד.
- Purchase *n.* מִקְנָה; to purchase קָנָה (XVI).
- Pure, clean טָהוֹר (XXVI), זָךְ (212); to be pure טָהַר; to purify טָהַר (VII); to purify one's self, — *see* 173, 3.
- Purge, to צָרַף.
- Purple תְּכֵלֶת.
- Purpose *n.* מְחֹשֶׁבֶת (XXVIII, *e*); to purpose הִשָּׁב, דָּמָה (XVI).
- Pursue, to רָדַף.
- Put off (clothes), to פָּשַׁט; to put on (clothes) לָבַשׁ.
- Quarter, fourth part רָבִיעַ, רְבִיעַ.
- Queen מַלְכָּה (XXV).
- Quick, quickly מָהֵר, מְהֵרָה, כִּמְעַט: *see also* 200.
- Quiet, to be שָׁקֵט.
- Rage, to רָגַשׁ.
- Raise, to הָרִים, הִקִּים (XIII).
- Rampart (of waggons, baggage) מַעְגָּל (XXVI).
- Reach (overtake), to הִשִּׁיג (XIII).
- Read, to קָרָא (XIV).
- Ready (prepared), to be נָכוֹן (XII).
- Rebel, to מָרָה = *Hi.* (XVI).
- Rebuke: *see* reproof, reprove.
- Receive, to לָקַח (202, *Obs.* 2).
- Recline, to נָשָׁעַן (167, 2).
- Recognise, to הִכִּיר (XVIII); to be recognised הִתְנַכֵּר.
- Recompense *n.* גְּמוּלָה; to recompense גָּמַל, שָׁלַם.
- Red אָדָם (212, *Note* 3).
- Redeem, to גָּאָל, פָּדָה (XVI).
- Refine, to צָרַף.
- Refuge מְחֹסֶה (81, *b*; 93, 3), מִקְלָט.
- Refuse, to מָאֵן (VII).
- Reign *n.* מַלְכוּתָהּ (32, 2); to reign, begin to reign מָלַךְ.
- Reject, to זָנַח, מָאָס, נָאָץ, נִאָץ.
- Rejoice, to שִׂישׁ, שָׂשׂוּ, שָׂמַח (XII), גִּיל.
- Release *n.* שְׁמִטָּה.
- Remain (be left), to נִשְׁאַר, נִחַר, נִחָר (X); remainder, remnant, rest שְׁאֵרִית, שְׁאָר, שְׂרִיד.
- Remember, to זָכַר; remembrance זְכוּרָה (XXVI).
- Remission: *see* release.

- Remove (transfer), to **הִסֵּב** (XIX);
to be removed **נִסָּב** (XX).
- Rend (tear), to **קָרַע**.
- Repay, to: *see* recompense.
- Repeat, to **שָׁנָה** (XVI).
- Repent, to **נָחַם** (XIX).
- Reply, to **עָנָה** (197, *Obs.* 1).
- Reproach *n.* **הַרְפָּזָה** (XXV), **כְּלָמָה**;
to reproach **הִכְלִימ**.
- Reproof **הוֹכַחְתָּה** (XXV), **הוֹכַחָה**;
to reprove **נָעַר הוֹכִיחַתָּה** (X).
- Reptile, reptiles **רִמָּשׁ**.
- Request *n.* **בְּקָשָׁה**, **שְׂאֵלָה**; to re-
quest **שָׁאַל**, **בְּקַשׁ**.
- Rescue, to **מָלַט** = *Hi.*, **פָּלַט** =
Hi., **הִצִּיל** (XIX).
- Rest (be quiet), to **שָׁקַט**, **נִיחַ**
(XII); place of rest **מְנוּחָה**.
- Rest, remains: *see* remainder.
- Restrain, to **מָנַע**, **כָּלָא** (XIV).
- Return (go back), to **שׁוּב** (XII);
return (cause to go back,
send back), to **הִשְׁיִב**.
- Reveal, to **גָּלָה** (XVI).
- Revenge *n.* **נָקָם** (XXVII), **נִקְמָה**
(XXVIII); to revenge, take
vengeance **נָקַם** (XVIII).
- Reward *n.* **שִׁכָּר**, **פְּעֻלָּה**.
- Rib, side **צִלְע**, *const.* **צִלְע** (cf.
139, *Obs.* 1), *pl. mostly* **צִלְעוֹת**
(XXVII).
- Rich **עָשִׂיר** (XXVII); to be rich
עָשָׂר; *Hithpa.* pretend to be
rich (174, 2); riches **עֲשָׂר**,
רִיב, **חֵיל** (211).
- Ride, to **רָכַב**.
- Riddle, enigma **הִידָה**.
- Right (hand) **יְמִין** (XXVII); to
go to the right **הִימִין** (189).
- Right (straight, proper), **יָשָׁר**;
to be right **יָשַׁר** (189).
- Righteous **צַדִּיק**; to be right-
eous **צָדַק**; righteousness **צְדָקָה**
(XXIV), **צִדְקָה** (XXVIII).
- Ring (for the finger) **טַבַּעַת**
(XXV); ring for the nostrils
of fierce animals **הָה**, *suff.*
חָהִי.
- Rise, to **קָם** (XII); to rise early
הִשְׁבִּיחַ.
- River **נָהָר** (XXVII); river Nile
רִאֵר.
- Road, way **דֶּרֶךְ** (XXIV).
- Rob, to **בָּזַז**, **שָׁלַל** (XX; 205, 3, 2).
- Robe (outer garment) **מְעִיל**.
- Rod: *see* staff.
- Rock **צִיָּר**, **סָלַע** (XXIV).
- Roll (book) **מְגִלָּה**; to roll **גָּלַל** (XX).
- Root **שָׁרֵשׁ** (133, 2); to take root,
root one's self, *see* 175, 1; to
root out **נָחַשׁ** (XVIII).
- Rope **עֵבֶה**, **חֶבֶל** (XXIV).
- Round *adj.* **עָגוּל**; round, *prep.*
סָבִיב (*see* 101, 2); round about,
adv. **מִסָּבִיב** (215, 4).
- Ruin *n.* **הָרָבָה** (XXV).

- Rule, to מָשַׁל, מָלַךְ; ruler מַשְׁלָל (XXIII), קָרִיב (XXVII).
- Run, to רוּץ (XII).
- Sabbath שַׁבָּת.
- Sackcloth שֵׁק (212).
- Sacrifice *n.* זָבַח (XXIV); to sacrifice זָבַח.
- Saddle, to הָבִישׁ (VI).
- Safe *adj.* שְׁלוֹם (XXVI); to be safe שְׁלָם.
- Sailor הַבֵּל (XXIII).
- Sake of, for the עַל (101, 2), לְמִעַן (108).
- Salvation יִשׁוּעַ (XXIV), יְשׁוּעָה, יְשׁוּעָה.
- Sanctify, to קִדְּשׁ, הִקְדִּישׁ; sanctuary מִקְדָּשׁ, קִדְּשׁ (133, 2).
- Sand חוֹל.
- Sandal נַעַל (140, *b*).
- Satisfied, to be שָׂבַע; satisfaction שְׂבֻעָה (p. 15, footnote: XXV).
- Save, to הוֹשִׁיעַ (X, VIII); Saviour מוֹשִׁיעַ.
- Say, to אָמַר (186).
- Scales (balance) מֵאֲזוּנִים (140, *b*).
- Scatter, to הִפְיֵץ; to be scattered פִּיץ (XII).
- Scoffer לִץ.
- Sea יָם; *pl.* יַמִּים.
- Search, to דָּרַשׁ, חָקַר, בָּקַשׁ.
- Season: *see* time.
- Seat מוֹשָׁב, *pl.* יוֹת (67, *Obs.* 1; XXVI).
- Second שְׁנֵי, שְׁנֵי.
- Security בְּטָח.
- See רָאָה (XVI); seeing (*i. e.* not blind) פָּקַדָה (XXIII); seer חוֹזֶה, רָאָה (p. 40, footnote 1).
- Seed זָרַע (1), 134, I.
- Seek, to דָּרַשׁ, בָּקַשׁ, בָּקַר, שָׁחַר (VII).
- Seize, to תָּפַשׁ, אָחַז (186).
- Seem (appear), to נִרְאָה (XVI).
- Sell, to מָכַר.
- Send, to שָׁלַח.
- Separate, to הִבְדִּיל, הִפְרִיד.
- Sepulchre קָבֵר (1), קְבִירָה.
- Serpent נָחַשׁ (XXVII).
- Servant נָעַר, עֲבָד (XXIV), מְשֻׁרָת (attendant, minister); to serve עָבַד (VI); service עֲבָדָה.
- Set (place), to שׂוּם, שָׂם (XII), הִצִּיג, הִצִּיב (203, *a*).
- Seven שֶׁבַע (XXIX); seventh שְׁבִיעִי.
- Severe קָשָׁה, כָּבֵד (XXVII).
- Shadow *n.* צֶל (212).
- Shake (be shaken), to סָעַר, רָעַשׁ, מוּט (XII).
- Shame *n.* בִּשְׁתָה (XXIV), כְּלָמָה.
- Shape *n.* קֶצֶב (2), תֵּאָר (XXIV); 137, *Obs.*); to shape יָצַר.
- Sharp חָד, *fem.* חֲדָה (212).
- Shed (pour out), to שָׁפַךְ; *part.* shedding שִׁפָּךְ (127).

- Sheep, — a flock צאן; single sheep שׂה (143, *d*).
- Shekel שֶׁקֶל (2).
- Shepherd רֹעֵה (p. 40, footnote 1; 81, *b*; 93, 3).
- Shield *n.* מָגֵן, *suff.* מִגְנֵי.
- Shoe: *see* sandal.
- Shoot (throw), to רָמָה (XVI), רוּה, הוּרָה (XVI, X).
- Short, to be קָצַר (116, *Obs. c*).
- Shoulder שֵׁכָם, פְּתָה (139, *Obs. 1*; 64, *b*).
- Shout *n.* תְּרוּעָה רָזָה; to shout רָן (205, 3, 2), הִרְיַע (XIII).
- Show (cause to see), to הִרְאָה, הִרְאָה (XVII); to show kindness to עָשָׂה הֶסֶד עִם.
- Shut, to סָנַר; to shut up, restrain עָצַר כָּלָא (XIV).
- Sick הָלָה (p. 40, footnote 1; 81, *b*); to be sick הָלָה (XVI, VI).
- Sickle חֲרָמֶשׁ.
- Side צָלַע (*const.* צָלַע, הִרְכָה, 140; XXVIII); at the side of אֲצֵל (101, 1); on the other side, or on this side עָבַר (*see also* 108).
- Sign *n.* אוֹת *c.*, *pl.* אוֹתוֹת.
- Silent, to be דָּמַם (205, 3, 2), הִחְרִישׁ (VI).
- Silver כֶּסֶף (1).
- Simple-minded, to be פָּתָה (XVI); simplicity פְּתוּי (210).
- Sin *n.* חַטָּא (132, *Obs. 2*); חַטָּאוֹת *f.*, *pl.* חַטָּאוֹת; sinner חַטָּא; to sin חָטָא (VI, XIV).
- Sing, to שָׁיר (XII).
- Sink, to טָבַע.
- Sister אַחֹת.
- Sit down, to יָשַׁב (188).
- Six שֵׁשׁ (XXIX); sixth שֵׁשִׁי.
- Skin עוֹר.
- Slain הָקַל (XXVII).
- Slander *n.* דִּבְרָה.
- Slaughter *n.* מִבְּחָה, מִבְּחָה.
- Slay, to הָרַג, רָצַח, שָׁחַט; to slay a sacrifice זָבַח.
- Sleep *n.* שָׁנָה (XXVIII; *see also* Exerc. 26, Note 1); deep sleep תִּרְדָּמָה; to sleep; fall asleep יָשַׁן (188, III, *a*); sleeping יָשַׁן (126, *b*).
- Slip off, to נָשַׁל (XVIII); to cause to slip סָלַח.
- Slow אָרָךְ (XXVIII; 139, *Obs. 1*).
- Slumber *n.* הִנּוּמָה; to slumber נִים (XII).
- Small צָעִיר, קָטָן, קָטָן (*fem.* קָטִינָה; 212, Note 3), צָר.
- Smash, to שָׁבַר.
- Smite, to נָגַע (202, *Obs. 1*), נָגַח (XVIII), תָּקַע, הָכָה (*see under* נָכָה *in* Vocabulary I).
- Smoke עָשָׁן (XXVII).
- Snare *n.* סָה; to snare birds נָקַשׁ; to lay snares נָקַשׁ.

- Snatch (deliver), to הָצִיל (XVIII).
 Snow שֶׁלֶג.
 Snuffers, tongs מְלַקְחִים (140).
 So בֶּן.
 Sojourn, to גָּוַר (VII), sojourner
 גָּר, גֵּר.
 Soldier (man of war) אִישׁ מִלְחָמָה
 (80, 2; 144, Note).
 Son בֶּן (144), יָלִיד (XXVII).
 Song שִׁירָה, שִׁיר.
 Soul נַפְשׁ (1) *c.* (135, *Obs.* 3).
 Sound *n.* קוֹל (67, *Obs.* 1).
 South נָגֵב (209, *Rem.* 2).
 Sow (seed), to זָרַע.
 Span *n.* זָרָח.
 Spare, to הִמְלִיל, הוּם (191, *Note*).
 Speak, to דָּבַר (169, 2).
 Spear *n.* הֶחֱיָת.
 Spirit רֵיחַ *c., pl.* רֵיחוֹת (12, 2),
 נְשָׁמָה (XXVIII).
 Splendour תְּפִאֲרוֹת (1), צָבִי (210).
 Spoil, booty שָׁלַל (XXVII); to
 spoil, despoil בָּזַז, שָׁלַל (205,
 3, 2).
 Spot, mark, stain, blemish מַיִם,
 נִגַּע (2); spotted בָּרַד (212,
Note 3).
 Spread out (metal, &c.), to רִקַּע;
 to spread out (a cloth &c.)
 פָּרַשׁ, רִצַּע (203, *a*).
 Spring (of water) עֵינַן (211),
 גֵּלָה.
 Sprinkle, to זָרַק.
 Sprout, bud *n.* פְּרוּחַ (2), צִמְחָה (2);
 to sprout, flourish, פָּרַח, צִמְחָה.
 Spy out, to רָגַל; a spy מְרַגֵּל
 (XXIII).
 Stable, stall *n.* אָבוּס.
 Staff, rod שֵׁבַע (XXIV), מַקְלָה (XXIII),
 מִטָּה (81, *b*; 93, 3).
 Stain: *see* spot.
 Stand, to עָמַד (VI), הִתְיַצֵּב,
 קוּם (XII), נָצַב (203, *a*).
 Stature קוֹמָה.
 Statute, ordinance חֹק (212),
 חֻקָּה.
 Steal, to גָּנַב.
 Still, yet *adv.* עַד (106).
 Stir up, to סָכְסַךְ (191, 7), הִסְחִיתָ
 (203, *Note*).
 Stone אֶבֶן (1) XXIV.
 Store up, to צָבַר.
 Stork הֶסִירָה.
 Storm *n.* סֶעֶר (XXIV).
 Straight, to be יָשָׁר (189; *see*
also 200).
 Strange, a stranger, זָר, נִכְרִי,
 נָר, נִכְרָה.
 Straw הֶבֶן.
 Stream *n.* נָחַל (XXIV).
 Street שׁוּק.
 Strength כֹּחַ (12, 2), גְּבוּרָה, עֹז
 (212), הֵיחָל (211), מְאֹד; to
 strengthen: *see under* strong.
 Stretch out, to נָטָה (*see Vocab.* I);
 stretched out נָטוּי (66).

- Strike: *see* smite; stroke, blow
 לָגַע (XXIV), מִגָּעָה.
- Strong הֶזֶק (XXVII), עָצוּם (XXVI),
 עָז (212); to be strong הֶזֶק,
 נָבַר, אָמַץ, עָצַם (*in all these*
verbs, Piël means to streng-
then), עָזַז (205, 3, 2).
- Stronghold מְצוּר, מְצָד.
- Stumble, to כָּשַׁל = *Ni.*; stum-
 bling-block מִכְשׁוֹל.
- Style, pen עֵט.
- Substance (property, wealth)
 הוֹן, רְכִישׁ.
- Suck, to יָנַק; to suckle הֵינִיק
 (189).
- Summer קָיִץ.
- Sun שֶׁמֶשׁ (2) (XXIV).
- Supplication תְּחִנָּיִים, תְּחִנָּה.
- Support, to אָמַן, סָעַד.
- Surely, certainly אָכֵן: *see also*
 125, 1; and 196.
- Surround, to: *see* סָבַב *in Vocab. I.*
- Swear, to נָשָׁבַע.
- Sweet מְחֹק, *pl.* מְחֻקִּים.
- Swift *adj.* קָל (212); to be swift
 קָלַל (205, 3, 2).
- Sword חֶרֶב (1), *pl.* חֶרְבוֹת (64, c;
 135, *Obs. c.*; XXIV).
- Syria, Syrians אַרָם.
- Table שֻׁלְחָן, *pl.* זוֹת (67, *Obs. 1.*);
 tablet לִיחָ, *pl.* לִיחוֹת (67,
Obs. 1.)
- Take, to לָקַח (202, *Obs. 2.*); לָבַד;
 to take away אָסַף (136).
- Talent (of money) כֶּכֶר (143, 4).
- Tall רָם, גָּדוֹל (XXVI).
- Tamarisk tree אֲשֵׁל.
- Tarry, to אָהַר = *Pi.* (VI).
- Taste *n.* טַעַם (1) XXIV.
- Teach, to לָמַד, אָנַף, הוֹדִיעַ (X,
 VIII), הוֹרָה (X, XVI).
- Tear (rend), to קָרַע, טָרַף; to
 tear out (hair) מָרַט.
- Tears דְּמָעָה.
- Teat, breast שָׁד (140).
- Tell, to הִגִּיד (XIX).
- Ten עָשָׂר (XXX); tenth עֲשִׂירִי; to
 give a tenth, tithe עָשָׂר (170,
Obs. 2.), — *more rarely* עָשָׂר
 (109, *Obs. c.*).
- Tender, to be רִבֵּן (205, 3, 2).
- Tent אָהַל (137, *Obs.*); to move
 or pitch a tent אָהַל (109,
Obs. c.).
- Terrible נוֹרָא; to terrify רָגַע,
 בָּהַל (VII), הִרְגִּיז, עָרַץ; to be
 terrified עָרַץ, נִבְהַל, חָחַח
 (205, 3, 2); terror חֲתָה.
- Testimony עֵדָה (XXVIII).
- That *dem. pron.* הִיא, הִיא (84,
 3); that *conj.* כִּי (219, *Note.*);
 that *rel.* אֲשֶׁר (222 ff.); in
 order that לְמַעַן &c. (117, 7;
 219).
- Then (at that time) אָז (117,

- Obs.*); then (in that case,—
after a condition) אָז אוּר (221).
Thence מִשָּׁם.
There (in that place) שָׁם; there
is not אֵין; there-
fore עַל־כֵּן.
Thicket סִבְכָה (132, *Obs.* 4).
Thing דָּבָר (XXVII); anything
מֵאֲרֵמָה; nothing (*see* 213,
VI. 2).
Think, to חָשַׁב, דָּמָה (XVI).
Thirsty *adj.*, or *v.* to be thirsty
צָמָא (III, *Obs.*; XIV).
Thither שָׁמָּה.
Thorn, thorns קוֹץ.
Thought *n.* מַחְשָׁבָה (135, *Obs.* 1),
רֵצוֹן (XXIV).
Thousand אֶלֶף (1) XXIX.
Three שְׁלֹשׁ (XXIX); third שְׁלִישִׁי;
divide into three שְׁלֹשׁ (170,
Obs. 2): thrice (*see* 154, *b*).
Thresh corn by treading, to
דָּרַשׁ (XII); threshing-floor גֵּרְן
(XXIV; 67, *Obs.* 1).
Threshold סָף, *suff.* סָפֵי (212).
Throne כִּסֵּא (XXIII).
Through (by means of) בְּיַד
(*lit.* by the hand of).
Throw, to הִשְׁלִיךָ, הוֹרֵה (X, XVI);
to throw down, cast down
הִפִּיל (XVIII).
Thrust through, to דָּקַר; to thrust
out נָדַח = *Hi.* הִדְרִיחַ (XVIII).
Thus כֹּה, כַּכָּה.
Till (cultivate), to עָבַד.
Till, until *prep. and conj.* עַד
(101, 2; 219).
Time עֵת (212); time repeated
פְּעָם (154, *b*); appointed time
מוֹדֵעַ.
Timid, afraid הָרִיד (XXVII).
Tired (wearied), to be רָגַע, רָגַעָה
(188, III, *a*).
Tithe, to: *see under* ten.
To אֶל- (101, 2), לְ (102 ff.).
Together יַחַד (215, 1), יַחְדָּו,
בְּאַחַד (215, 4).
Toil (labour) *n.* עֲצָב, עָמַל (XXVII);
to toil רָגַע (188, III, *a*).
Tongs: *see* snuffers.
Tongue לְשׁוֹן *c., pl.* זוֹת (XXVII).
Tossed, to be סָעַר.
Totter, to מוֹט (XII).
Touch, to נָגַע (202, *Obs.* 1).
Towards אֶל- (101, 2): *see also*
209, *c*.
Tower מִגְדָּל (143, 4).
Transfer, to: *see under* סָבַב *in*
Vocabulary I.
Transgress, to פָּשַׁע; trans-
gression פְּשָׁע (2) XXIV.
Tread, trample with the foot
דָּרַשׁ, דָּרַס, בָּרַס (XII).
Tree עֵץ.
Tremble, to רָגַז, רָגַע, רָעַשׁ, נָבְהַל,
הוֹל (XII). עָרַץ

- Trespass-offering אֲשָׁם (XXVII).
 Tribe שֵׁבֶט (XXIV).
 Tribute מַס (212).
 Troop גִּדּוּד.
 Trouble *n.* צָרָה, עָמַל (XXVII),
 עָנִי (210); to be in trouble
 צָרַר (205, 3, 2).
 Truly אָמֵן, אָבֵל, אָמֵנָם.
 Trumpet שׁוֹפָר, *pl.* זֹת (67, *Obs.* 1),
 הַצְּצָרָה.
 Trust, to בָּטַח, הֶאֱמִין (VI), חָסָה
 (VI, XVI); trusty נְאֻמָּן.
 Truth אֱמֶת (212, *Note* 2).
 Try (test), to בָּחַן.
 Tumult תְּרוּעָה.
 Tunic כְּתֹנֶת *and* כְּתָנֶת (XXV).
 Turn (change), to הִפְךָ (VI); to
 turn aside כָּוַר (191, 8, *Obs.*),
 נָטָה (*see Vocabulary* I); to
 turn one's self פָּנָה (XVI),
 סָבַב (XX).
 Turtle-dove תוֹר.
 Twilight זָשָׁח (2).
 Two שְׁנַיִם (XXIX); twenty עֶשְׂרִים
 (149, *a*); twice (*see* 154, *b*).
 Uncircumcised עָרֵל (XXVII).
 Unclean *adj.*, *and v.* to be un-
 clean טָמֵא (111, *Obs.*).
 Under *prep.* תַּחַת (101, 3; *see*
 108, *Obs.*).
 Understand, to בִּין (XII), הוֹשִׁיעַל;
 understanding *n.* בִּינָה.
 Ungodly רָשָׁע, חֹנֵף (XXVII).
 Unleavened cake מַצָּה (XXVIII).
 Unless: *see* 220.
 Upper עֲלִיוֹן.
 Upright (*morally*) יָשָׁר, בֵּן, חָם.
 Upwards מֵעֵלָה (209, *c*).
 Usury (interest) תַּרְבִּיחָה.
 Valley נָחַל (XXIV), נְיָא, עֲמִק, (35,
Obs.), גְּיָא.
 Vainly, in vain חָסַם (215, 4);
 vanity הִבָּל (XXIV); something
 vain שָׁוָא (35, *Obs.*).
 Vengeance נָקָם (XXVII), נִקְמָה
 (XXVIII); to take vengeance
 נָחַם (XIX), נָקַם (XIV).
 Verily: *see* truly.
 Very, *adv.* מְאֹד.
 Vessel כֵּלִי (144).
 Village חֲצָר (XXVII).
 Vine גַּפֵּן (1); unpruned vine
 נָזִיר; vineyard כַּרְם (1) XXIV.
 Virgin בְּתוּלָה.
 Vision מְרֹאָה, מִחְזוֹן (81, *b*; 93,
 3), חֲזוֹן (XXVI).
 Visit, to פָּקַד.
 Voice קוֹל, *pl.* זֹת (67, *Obs.* 1).
 Vow *n.* יְדָר (XXIV); to vow נָדַר
 (XVIII): *see* 114, *Obs.* 2.
 Wait (expect), to קָנָה (XVI).
 Walk, to הִלְכָה, הִתְהַלְכָה (*cf. Fr.*
se promener).

- Wall (of a city) חוֹמָה; wall (of a vineyard; or a dividing wall) גֵּרַר; to make a wall גֵּרַר.
- Want (lack), to חָסַר (182, *Obs.* 2).
- War *n.* מִלְחָמָה (135, *Obs.* 1; XXVIII); warrior גִּבּוּר (*see also* soldier).
- Warm, to be חָמַם (205, 3, 2).
- Wash (the body), to רָחַץ; to wash (clothes) כָּבַס (169, 2).
- Waste, desolate *adj.* חָרַב; to lay waste שָׁדַד (XX); to be laid waste חָרַב, שָׁמַם (205, 3, 2).
- Watch (be sleepless), to שָׁקַד; to watch (keep, guard) שָׁמַר, נָצַר (XVIII).
- Water מַיִם (68, *Obs.* 2; 144).
- Way דֶּרֶךְ (1) *c.*, אֲרָח (XXIV) *is poetic.*
- Weak דָּל (212), רָפָה (139, IV).
- Wealth חֵיל, הוֹן, רְכִישׁ.
- Weapon כְּלִי (144).
- Weary, to be נָגַע (188, III. *a*); to weary (*caus.*) הוֹנִיעַ (X, VIII).
- Week שָׁבִיעַ, *pl.* זֶת.
- Weigh, to שָׁקַל; weight מִשְׁקָל.
- Well *n.* בְּאֵר *fem.*, *pl.* זֵית.
- West אַחֲוֵר; יָם, westward יָמָה (209, *c*); on the west מִיָּם (p. 205, footnote 1).
- What? מָה (88); what (*i. e.* that which &c.),—*see* 205.
- Wheat חֲטָה (143, 3).
- When? מָתַי; when כִּי (117, 5), כֵּן, בְּאֵשֶׁר (124).
- Where? אַי, אֵיחָה (XXX); wherefore? (*see* why?).
- Whip *n.* שׁוֹט.
- Whirlwind סַעַר, סַעֲרָה, סוּפָה.
- White לָבָן (XXVII); to be white הִלְבִּין (172, 3).
- Whither? אֵנָה (209, *c*).
- Who? מִי (87); who, which (*rel.*) אֲשֶׁר (223).
- Whole כָּל, קָצָה (139, IV).
- Whoredom זְנוּנִים (143, 2. *a*).
- Why? מַדּוּעַ, לָמָּה, לָמָּה (p. 72, footnote 1), מָה (87, 2), עַל־מָה.
- Wicked רָשָׁע; wickedness רָעָה, רָשָׁע (XXIV), רָשָׁעָה (XXV); to act wickedly רָשָׁע, רָשָׁע (XXI).
- Widow אֵלְמָנָה (XXVIII); widowhood אֵלְמָנוּתִים (143, 2, *a*); widow of a brother יָבָמָה (XXV).
- Wield: *see* handle.
- Wife אִשָּׁה (144).
- Wild beast חַיָּה.
- Wilderness מִדְבָּר (XXVI).
- Willing *adj.* מְרִיב; to be willing אָבָה (186), הוֹאִיל (X), 200, *c*.
- Wind רֵיחַ *c.*, *pl.* רוּחוֹת; *see also* whirlwind.

- Wine יַיִן (211); new wine, must תִּירוֹשׁ.
- Wing כַּנָּף (140, *a*), אֲבֵר (XXIV).
- Wipe out, to מָחָה (XVI).
- Wise חָכָם (XXVII); wisdom חִכְמָה (p. 15, footnote; XXV); to be wise חָכַם (VI).
- With עִם (104), אֵת (XXX); within, inside מִבְּיַת (p. 205, footnote 1); without, outside מִחוּץ.
- Withhold, to מָנַע.
- Witness *n.* עֵד.
- Woel הוּי.
- Woman אִשָּׁה (144).
- Womb בֶּטֶן (2), רֶחֶם (1) XXIV.
- Wonderful נִפְלָא; to act wonderfully,— *see* 200, *a*.
- Wood (timber) עֵץ; wood (a forest) יַעַר (XXIV); thick wood הוֹרֵשׁ.
- Wool צֶמֶר (1) XXIV.
- Word דְּבַר (XXVII), מִלָּה (*a poetic term*), *pl.* מִלִּים, מְלִין (67, *Obs.* 1; 141, *Obs.*).
- Work מַעֲשֵׂה, פֶּעַל (137, *Obs.*), מַעֲלָה; appointed work, business מְלָאכָה (*const.* מְלֵאכָה, 135, *Obs.* 1); to work עָבַד.
- Worn out בָּלָה (139, IV; p. 40, footnote 1).
- World (as inhabited) תִּבְל.
- Worship, to הִשְׁתַּחֲוֶה (173, 3; XVII).
- Wound *n.* מַכָּה; to wound הִלַּל.
- Wrath חֵמָה (XXVIII), זַעַם (XXIV), עֲבָרָה (XXV), אָה (212, *Note* 2).
- Wretched עָנִי (XXVII).
- Write, to כָּתַב.
- Year שָׁנָה (XXVIII; 143, 4; Exercise 26, *Note* 1).
- Yet (still), עַד (106).
- Yoke (of bondage) עֹל (212); yoke (a pair) צֶמֶד (2) XXIV.
- Young צָעִיר (XXVII), קָטָן, קְטָן (*pl.* קְטָנִים; 212, *Note* 3); young man נָעַר (XXIV), בָּחוּר.
- Youth (period of life) בְּחָרִים, בְּחָרוּחַ, נְעָרִים, עֲלוּמִים (143, 2, *b*).
- Zeal קִנְיָה; to be zealous קָנָא (XIV).

