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TO
OLD TESTAMENT HEBREW
GREEN

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A HANDBOOK
TO
OLD TESTAMENT HEBREW

CONTAINING
AN ELEMENTARY GRAMMAR OF
THE LANGUAGE

WITH
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES
AND COPIOUS EXERCISES*

BY THE LATE
SAMUEL G. GREEN, D.D.

AUTHOR OF
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THIRD EDITION
REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY
4 BOUVERIE STREET & 65 ST. PAUL'S CHURCHYARD, LONDON, E.C. 4

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PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance; and the learner is earnestly requested not to proceed to the *Etymology* before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M. A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

1901.

PREFACE TO THE THIRD EDITION

IN view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.

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ADDENDA ET CORRIGENDA

- p. 12, l. 5 from bottom. (*Qomets* or) *Qamets chatuph*. The student is advised to use the latter term only.
- p. 14, l. 7 from top. *YHVH*. These are the consonants of the sacred name, which is probably to be vocalized YaHVeH. The vocalization Jehovah is not found earlier than 1518 A. D.
- p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in לְהִיוֹת is probably due to the fact that a syllable ending in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Dagghesh forte is implicit, e. g. הַלְלִימֶם, for הַלְלִימִם.
- p. 22, on § 38 (b). After the article the Dagghesh is inserted when a ה or ע follows the י, e. g. הַיְהוּדִים the Jews, הַיְעֵפִים the weary. But very rarely in other cases.
- p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following *Sheva* moves slightly, e. g. יִשְׂרָיִל, which is 'formed' from יִשְׂרָיִל.
- p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not *Methegh*, e. g. כֹּל־ (kol) but שְׂחָ־ (shākh). But see below on p. 31.
- p. 27, l. 9 from bottom, after (§ 48. 3). Add, but בְּתֵימִים (*houses*) is an exception (*bāttim*, not *bottim*).
- p. 31, § 66. It should be noted that the so-called rules about *Methegh* hold good for printed Bibles only. The best manuscripts largely ignore them.
- p. 31, last line. Also to distinguish defective long chireq from short chireq, e. g. יִרְאוּ they shall fear, but יִרְאוּ they shall see.
- p. 32. line 2. Add (3) Also with some forms of הִיָּה and חִיָּה, e. g. לְהִיָּהוּ (*vide supra*), יְחִיָּה.
- p. 33, § 76. Add (c) To guide the cantillation in the synagogue worship.
- p. 34. See on p. 184.

p. 45. § 105. The following Table may be useful :—

The Article before Gutturals.

INITIAL.	WITH VOWEL OTHER THAN QAMETZ.	WITH QAMETZ.	
		ACCENTED.	UNACCENTED.
נ. ה	ה	ה	ה
ע	ה (rarely ה)	ה	ה
ה	ה (rarely ה)	ה	ה
ח	ה	ה	ה

For the pointing of the Article before ה see above, p. 22.

- p. 48, l. 7 from bottom. After עֲבָרִים add, and עֲבָרִים.
- p. 66, l. 3 from top. After 'itself' add , when so used,
- p. 69, after note (1). Add (1*) עִם (*with*) is declined עִמִּי (עִמְדִּי), עִמְךָ (p. f. הָעִמְךָ), עִמּוֹ, עִמָּה, עִמּוֹנִי, עִמְצָנִים, עִמְצָנִים, and עִמְצָנִים.
- p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, הַבְּחֵרְךָ, Judg. vi. 14.
- p. 77, ll. 5, 6. With ב, כ the Sh'eva of the Inf. Constr. may be regarded as moving; with ל as quiescent, e. g. לְפָתַח but בְּפָתַח.
- p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.
- p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (Gesenius-Kautzsch, *Grammar*, § 51 a).
- p. 88, l. 3 of Hebrew. אֶתְפָּאֵר, pausal form of Hithp. in imperfect, 'I will glorify myself'.
- p. 96, l. 15, *the imperfect*. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.
- p. 98, l. 9. **They all take the tone.** This is misleading; הֵן, הֵן, הֵן, הֵן never take it.
- p. 99, l. 3 from bottom. Add, *Observation*. In Imperfects and Imperatives with this becomes (long Qametz) before suffixes; e. g. וְיִלְבְּשֵׁנִי, וְיִלְבְּשֵׁנִי; וְשָׁלַחְנִי, וְשָׁלַחְנִי.

- p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.
- p. 107, l. 15. Add, Hence we may distinguish between לָקַחַת (to take) and לָקַחַתָּהּ (Ezek. xxii. 12, Ginsburg, thou hast taken).
- p. 119, bottom line. וַיִּשְׁרַנְהָ. This stands for וַיִּשְׁרַנְהָ. The first ם is instead of ת, as regularly in Arabic.
- p. 122, bottom. Add Hiph. partic. מַפְקִיר, מַפְקִים.
- p. 144, l. 5 from bottom. כִּי אֵם. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.
- p. 153, l. 8 from bottom. יִרְדֶּה. A strange form of the imperf. Qal, perhaps developed from יִרְדֶּה.
- p. 155, l. 2 from bottom. *rare.* Add, and may be explained as really the singular ('my Maker'), the ם being part of the root.
- p. 180, l. 2 from bottom. *the semi-guttural* ך. Add, The form might be Qal or Hiphil, but the context here decides for the former.
- p. 184, l. 5 from bottom. In these books the double accent 'oleh voyored (,) is a stronger disjunctive than *athnach*, e. g. Ps. xxix. 9.
- p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203-213, and pp. 216-226.
- p. 217, bottom line. For צִלָּה read הַצִּלָּה.
- p. 224, l. 6 from the bottom of the Hebrew. המקום, the Place, i. e. God.
- p. 270, l. 4 from bottom of Table. בְּרִבַּת. Observe the *Daghesh lene* in the ך of the construct singular only.

PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH₄; KORAH, HR₄K.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz. :—

A long, as *a* in *father*.

E long, as *a* in *fate*.

I long, as *ee* in *feel*.

O long, as *o* in *foam*.

U long, as *oo* in *food*.

A short, as *a* in *lad*.

E short, as *e* in *pen*.

I short, as *i* in *pin*.

O short, as *o* in *pond*.

U short, as *u* in *but*.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NR_̣H_̣; *Debir* RB_̣D_̣; *Joktan* NT_̣TK_̣J_̣, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HT_̣V_̣R; *Lo*, ^oV_̣L.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written H^oV_̣Y_̣K.

Exercise i.

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.ZVB 7 .GG 6 .NS 5 .RN 4 .LB 3 .ND 2 .RB 1
 .NVMRH 12 .HPZM 11 .DRMN 10 .RBH 9 .HRK 8
 .LGLG 17 .BVG 16 .MVHN 15 .HVHJ 14 .TVL 13
 .HHLB 22 .NVRBH 21 .HPLZ 20 .DYD 19 .HPZR 18
 .HRVBD 25 .KRB 24 .RZG 23

Exercise ii¹.

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.
 6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.
 11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.
 15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON
 (i. 8). 19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.
 22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBaT. 25. NOB
 (i. 8). 26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR
 (i. 8). 29. PeDaHeL. 30. PUL (i. 8).

LESSON II.**THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters ; B their names ; C the symbols used to represent them in the following exercises ; D their nearest English equivalent in pronunciation ; and E their numerical value.

¹ The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

A. FORM.	B. NAME.	C. SIGN.	D. ENGLISH EQUIVALENT.	E. NUMERICAL VALUE.
א	Aleph	'	(see note C)	1
ב ¹	Bêth	b, bh	b, bh	2
ג ¹	Gimel	g, gh	g (hard), gh	3
ד ¹	Dâleth	d, dh	d, dh	4
ה	Hê	h	h	5
ו	Vāv ³	v ³	v ³	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	t	t	9
י	Yodh	y	y (j)	10
כ ¹ , final ך ²	Kaph	k, kh	c (hard), k, kh	20
ל	Lâmedh	l	l	30
מ, final ם ²	Mêm	m	m	40
נ, final ן ²	Nûn	n	n	50
ס	Sâmech	s	s	60
ע	Ayin	'	(see note C)	70
פ ¹ , final ף ²	Pê	p, ph	p, ph	80
צ, final ץ ²	Tsâdhê	s, ts	z, ts	90
ק	Qôph	q	k	100
ר	Rêsh	r	r	200
ש or שׁ	Shin or Sin	sh, s	sh, s	300
ת ¹	Tāv	t, th	t, th	400

¹ For special properties of these six letters, see Lessons III and IX.² See Lesson IV.³ Often written *Wav* or *Waw* (the German *w*).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (*g*) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. ׀ final goes below the line.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

ש *Shin* and ש *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שֶׁלֶח is read *Shalah*, but שֵׁלַח *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for א (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ' (*spiritus asper*) for ע.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching *gn* or *ng*, while the LXX makes it Γ (*g*) in the word עִמּוֹרָה *Amorah* (*Gomorrha*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked (1) in column A of the Alphabetical Table, viz. ב, נ, ר, כ, פ, and ת, may be sounded in two different ways:—

(a) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly = *v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בתּ *vath*; כִּי *khi*, פִּי *phi*.

(b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning, not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **B^gh^hadhk^ephath**, in Hebrew characters, בְּגַדְחֲכֵפֶת.

Exercise iii.

Read and put into English characters the following:—

1. אָב : 2. גָּד : 3. הָר : 4. דָּר : 5. לָב : 6. בָּן :
 7. אֱלֹהֵי : 8. אֲסָא : 9. דָּוִד : 10. גָּדב : 11. נָר :
 12. סָדָר : 13. שָׂרָה : 14. צֶלֶק : 15. נִתָּן : 16. פְּרָמֵל :
 17. אֲרוֹנָה : 18. יְהוֹה : 19. רֶשׁ : 20. עֵת : 21. פְּתַח :
 22. יִשְׂרָאֵל : 23. צָר : 24. שְׁלֵמָה :

Exercise iv.

Put into Hebrew characters, as the above :—

1. DaN. 2. RaBh. 3. QISh (†. § 19 B). 4. SaRaH. 5. BeN.
6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH.
11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh.
15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ.
19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (†).
23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh.
27. §aDaQ. 28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

בְּדַבֵּר אֲדֹנָי שָׁמַיִם נִעְשׂוּ 1.
na-'asu sha-mayim Ado-nai bi-dhebbhar 1.

גֵּר אֲנֹכִי ; כִּי גֵר אֲנֹכִי 2.
'a-nokhi gher ki ; 'a-nokhi ger 2.

דֹּר לְדֹר . דִּלְפָּה נִפְשִׁי 3.
naph-shi da-lephah ledhor. dor 3.

כִּי זָכַר אֶת דְּבַר קֹדְשׁוֹ 4.
kodh-sho dhebbhar 'eth zakhar ki 4.

פִּי פָעַרְתִּי וְאִשְׁאֵפָה 5.
va'esh'aphah pha-'arti pi 5.

תַּעֲתִי כִשְׂה אֶבֶד 6.
'obhedh keseh ta-'ithi 6.

Exercise vi.

Write in English characters (Table I, column C) :—

1. גֹּמֶר : 2. מְגֹרֶג : 3. כּוֹיֵשׁ : 4. חַת : 5. עֶבֶד :

6. פֶּלֶג : 7. קֶלְהָה : 8. אָבִי : 9. נָדָב : 10. תַּחַת : 11. גַּת :
 12. גִּוּעַ : 13. בְּצָר : 14. גָּד : 15. תּוֹלַע : 16. צָבָא :
 17. בְּלַע : 18. דָּוִד : 19. הַפֶּל : 20. אִשְׁבֵּל : 21. בְּרָמִי :
 22. פֶּתְרוֹס : 23. יַפְלֹט : 24. צוֹפָח : 25. בְּנָר : 26. פְּנָה :
 27. כְּנַעַן : 28. תְּרִשִׁישׁ : 29. פָּרַס : 30. טַפֵּל : 31. קָדָר :
 32. מְקָר : 33. עֵבְרוּי : 34. אֶת : 35. בְּיִרְאָה : 36. כִּי :
 37. פִּשְׁעֵי : 38. אָבִי :

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (2) in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ך; *Mem* (מ) ם; *Nun* (נ) ן; *Pe* (פ) ף; and *Tsadhe* (צ) ץ.

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנֵפֶת׃.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ם ך ם.

EXAMPLES.

- מ and ם . . . עֹמֵל, 'amel, a labourer; . . . עָם, 'am, people.
 נ and ן . . . אֲנִי, 'ani, I; עֲנַן, 'anan, a cloud.
 פ and ף . . . אֶפֶד, 'ephodh, an ephod; . . . אָף, 'aph, a nostril.
 צ and ץ . . . עֲצָה, 'efah, counsel; עֵץ, 'ef, a tree.

Exercise vii.

Write in English characters:—

1. בְּדִ : 2. הֵם : 3. גֵּן : 4. בָּהּ : 5. מִצֵּ : 6. מִלְדִּ :
 7. לָד : 8. דְּרָד : 9. בְּתוֹד : 10. שָׁם : 11. דֵּן :
 12. נִתָּן : 13. זָקֵן : 14. אֵלֶּה : 15. זוּיָהּ : 16. קֶצֶף :
 17. הָי : 18. בִּצֵּ : 19. פִּצֵּץ : 20. אָדָם : 21. דָּמָם :
 22. שָׁפוּן : 23. אֶרֶץ : 24. חֵלֶץ : 25. אֱלֹהִים : 26. לְבָנוֹן :
 27. יָרֵד : 28. עָרַד : 29. שָׁלַח : 30. הִבֵּן :

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh
 (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.
 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).
 14. ToPh. 15. TaPhaPh. 16. Baṣṣaṣ. 17. QaMeṣ. 18. BeN.
 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.
 23. SheLaLaM. 24. ṬaRaPh. 25. YeLeKh. 26. MaYiM.
 27. YaYiN. 28. 'aLePh. 29. ṢaMeKh. 30. PeReṣ.

LESSON V.**OF THE LONG VOWELS.**

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maṣṣorah*, מִסְרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmets (◌ָ) = { ā, written *below* the consonant after which it is sounded, as **גָּד** *Gad*.
2. Tsērê (◌ֵ or ◌ֶ) . . . = { ē, written *below* its consonant, as **גֵּר** *ger*, **בֵּן** *ben*.
3. Long Chîreq (◌ִ or ◌ֵ) = { î, written *below* its consonant, and generally followed by ם, which in such a case is silent, and termed quiescent (p. 5, Note C), as **יִלִּי** *li*.
4. Chólem (◌ֹ or ◌ֻ) . . . = { ō, written *above* and immediately to the left of the consonant after which it is sounded; often combined with a quiescent Vav. Thus, **כֹּהֵן** *koh*, **יוֹם** *yom*. But the Vav must be sounded (1) when another vowel stands below it, as **קֹוֶה** *qoveh*; or (2) when any vowel or a certain point called *Shéva* is under the consonant immediately preceding, as **אֹוֶן** *avon*.
5. Shúreq (◌ִ or ◌ֵ) . . . = { ū, written *inside* a Vav, which is quiescent. But the Vav with a dot is *double v* (§ 34), and not *u* when another vowel stands *below* it or *before* it, e.g. **יֵיִבֵּר** *iver*. In every other case the Vav with a dot inside it is *u*, as **יֵיִבֵּר** *hayu*.

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ^ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a, e, i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form $\bar{\text{v}}$ is rare. The vowel $\bar{\text{i}}$ is frequently, and $\bar{\text{e}}$ more seldom, accompanied by a quiescent v .

C. Thus four of the vowels have two forms :

Fully written	}	$\bar{\text{e}}$	$\bar{\text{i}}$	$\bar{\text{o}}$	$\bar{\text{u}}$
Defectively written .	}	$\bar{\text{e}}$	$\bar{\text{i}}$	$\bar{\text{o}}$	$\bar{\text{u}}$

D. The dot on v represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as v שֶׁה *Mosheh* (Moses).

E. The dot on v likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as v שֶׁנֶם *sonê* (enemy).

F. v (with two dots above it) is *Shô*, when no vowel stands below it, as v שֶׁנֶה *shôneh*; and *ô*s when the consonant immediately preceding has no other vowel-point, as v שֶׁה *'ôseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel ($\bar{\text{o}}$) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. v וֹן, v וֹן (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

1. כִּי לֹא כֵן בֵּיתִי : 2. קוֹמִי אוֹרִי כִּי בָּא אוֹרֶךְ :

'ôrêkh bha ki 'ôrî qûmî 2. bêthî khên lo ki 1.

3. קוֹל קוֹרֵא : 4. גֵּר אֲנֹכִי : 5. יָבֵשׁ חֲצִיר נָבֵל צִיץ :

#1# nābhêl chā'îr yābhêsh 5. 'anokhî gēr 4. qôrê qôl 3.

6. תָּבַר אָנִי : 7. שִׁירוֹ לֹ שִׁיר : 8. רֵאִיתִי רָשָׁע עָרִיץ :

'ānî chābhēr 6. shîr lô shîrû 7. 'arî# rāshā' rā'ithî 8.

Exercise x.

Write in English characters :—

1. גָּד : 2. בָּד : 3. חָם : 4. שָׁם : 5. מָה : 6. בָּרָה :
 7. יָפָה : 8. צָבָא : 9. רָעָה : 10. שָׁן : 11. עַץ : 12. לָךְ :
 13. יָשָׁד : 14. פִּי : 15. קִישׁ : 16. תִּיז : 17. לוֹ : 18. מִץ :
 19. כֵּל : 20. לוֹט : 21. אֶתוֹ : 22. קוֹץ : 23. צָאן :
 24. קָרוֹב : 25. בּוֹשׁ : 26. שׁוֹב : 27. פּוֹט : 28. סָגוֹר :
 29. מִשָּׂה : 30. גְּדוֹל : 31. אֲזַכֵּי : 32. לְשׁוֹן :

Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gār.
 7. Hēn. 8. Lō'. 9. Şûş. 10. Hāyah. 11. Shin. 12. Sin.
 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Mōş.
 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shômēr.
 23. Bî. 24. Bānim. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm.
 29. Hāyû. 30. Pōqēd.

LESSON VI.**OF THE SHORT VOWELS.**

20. The short vowels are five in number, viz. :—

- (a) Pathach (◌־) = { \check{a} , written *below* the consonant
 after which it is sounded,
 as בַּל *bal*, not.
- (b) Sēghol (◌ֿ) = { \check{e} , written *below* its consonant,
 as גֵּבֵר *gebher*, a man.
- (c) Short Chireq (◌ֿ־) = { \check{i} , written *below* its consonant,
 as מִן *min*, from.
- (d) (Qomets or) Qa- } (◌ֿֿ־) = { \check{o} , written *below* its consonant,
 mets chatuph } as כֹּל *kôl*, all.
- (e) Qibbuts (◌ֿֿֿ־) = { \check{u} , written *below* its consonant,
 as כֻּלָּם *kullam*, all of them;
 (for כּ see § 34.)

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

- (1) *Qamets* (*a* long) and *Q. chatuph* (*ö*) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign ֿ will always stand for *Qamets* (*a* long), except where a special note or translation is given.
- (2) The sign of short *ı̄* ֿ may also stand for long *ı̄*. But long *ı̄* is most frequently written with a *quiescent* ֿ .
- (3) *Shureq* (*u* long) and *Kibbutz* (*u* short) may both be expressed by ֿ . But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i. e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So אָה is *hu*, he (not *hua*); אִיָּה *hi*, she (not *hia*); אֵלַי *ulai*, perhaps (not *aiulai*); אֵשׁוּל *Shaul*, Saul (not *Sha-a-ul*). Of course the *Vav* quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as יָחַי *chai*, living; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as יָעַן *eyn*, not; יָעַל *gey*, valley; preceded by *o long* or *short*, *oi*, as יָהוּ *hoi*, ho! יָגוֹ *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as יָוֵן *Vav*; preceded by *e long* or *short*, *ev*, as יָשֵׁב *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as יָלַיִן *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tē-nan-ce, etc.

Exercise xii (Reading).

1. עַל-יָד : 2. אֶרֶג : 3. מִן : 4. חֶק : 5. מַחָה :
 'al-yadh 1. 'eregh 2. min 3. choq 4. tuchah 5.
6. הוֹלֵךְ : 7. תָּמִים : 8. וּפְעֵל : 9. עֲשֵׂה-לָהֶם :
 hólèkh 6. tāmim 7. ûphō'el 8. 'asēh-lāhem 9.
10. אֶד-מַתִּי : 11. אֲנֹכִי לַיהוָה אֲנֹכִי אֲשִׁירָה :
 'ad-māthai 10. 'anōkhi 11. laYHVH 'anōkhi 'ashtrah 'anōkhi
12. מִגֵּן אִם יִרְאֶה וְרֹמַח : 13. מִים שְׂאֵל חֶלֶב נִתְנָה :
 'im māghen 12. vārōmach yērā'eh 13. nāthānāh chālābh shā'al mayim 13.
14. עַל-דֶּרֶךְ שִׁיחוּ : 15. אֶרֶץ רְעֵשָׂה גַם-שָׁמַיִם נָטְפוּ :
 'al-derekh 14. nā'āphū shāmayim gam rā'ashah 'ereṣ 15.

Exercise xiii.

Write in English characters:—

1. שׁוֹמֵר : 2. אֵין : 3. אֶרֶץ : 4. אֵת מִי יוֹרֵה דְעָה :
 5. זֶה יֹאמֵר לַיהוָה אָנִי : 6. פֶּלֶא יוֹעֵץ אֵל שֶׁר-שְׁלוֹם :
 7. יֵשׁ אֶחָד אֵין שְׁנֵי גַם בֵּן וָאָח אֵין לוֹ : 8. יִשׁוּבוּ עַל
 9. כִּי בֵעַר אֲנֹכִי מֵאִישׁ : 10. אֵת-כָּל-זֶה רְאִיתִי :
 (köl)

Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh.
 7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher.
 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.
 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.
 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh.
 26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. §edeq. 30. §ar.
 31. Sheqel.

LESSON VII.

OF SH^{VA} SIMPLEX OR SIMPLE SH^{VA}.

21. The **final consonant** of a word is generally **unpointed**, e. g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sh^{va}**; and is indicated in the following exercises by a small e above the line, e. g. דְּבָר *d^ebhar*.

23. This Sh^{va} signifies either (a) the **end** of a syllable, or (b) the **beginning** of a syllable. In the first case it is termed **Silent Sh^{va}**, from the fact of its being inaudible; in the second case **Vocal Sh^{va}**, from the fact of its being audible as a very short *e*.

Thus, עֲפְרַיִם is *'eph-ra-yim*, but רְעוּבֵן *R^eu-bhen*.

24. It thus becomes important to determine when a Sh^{va} is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Sh^{va} is vocal, and therefore audible (as *ē*):—

(1) At the **beginning** of words, i. e. when it stands under the first consonant, as כֵּלִי *k^eli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as נִינְהָ *Ni-n^eveh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methegh**, as אֲבֵלָה *'a-b^elah*.

(c) When the **preceding consonant has a Sh^{va}**, as אֲשַׁקְלוֹן *'ash-q^elon*.

(d) Under letters containing the dot called **Daghesh** (Lessons III, IX), as דַּרְכֵּמוֹן *Dar-k^emon*; קִיטָה *qit-^elu*.

(e) After a so-called **slight vowel** (Lesson XV), as בְּרַבֵּר *bi-dh^ebhar*.

(f) When **Beghadhkephath** follows, unmarked by *Daghesh Lene*, as לְבָנוֹן *L^ebha-non*; בְּדִנְתָּ *bi-d^eghath*.

25. **Sh^eva is silent**, and only acts as **divider of syllables**:—

(a) When the vowel preceding is a short one, as אֶחָב *'Ach-'abh*. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לְהִיּוֹת *li-h^eyoth*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תִּקְהַלְנָה.

(c) When two *Sh^evas* come together, the **first is silent**, and the **second vocal**, as סִפְרָכֶם *siph-r^ekhem*.

(d) *Sh^eva* may in two cases stand at the **end** of a word, and then is always *quiescent*: (1) If the word ends in *Kaph*, as מֵלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent *Sh^eva*, as קַטַּלְתָּ *qa-talt*.

(e) *Sh^eva* is also silent *before* a *Daghesh*, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעֲבֹרוֹת *ma'-b^eroth* (§ 49).

Exercise xv (Reading).

1. לְאֶסֶף : 2. נִשְׁמְדוּ בְּעֵין-דָּאָר : 3. אֶשְׁכַּחֲךָ
 l^e'a-ṣaph 1. bh^e'en-do'r nish-m^edhu 2. 'esh-ka-chekh 'im 3.

4. בְּנִימִין זָאֵב יִטְרַף : 5. יְרוּשָׁלַם תִּשְׁכַּח יְמִינֵי :
 yiṭ-raph z^e'ebh Bin-ya-min 4. y^emi-ni tish-kach Y^eru-sha-laim 5.

6. וְהִלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְגַבְהַ זְרַחֲךָ :
 zar-chekh l^e'no-ghah u-m^ela-khim l^e'o-rekh gho-yim v^eha-l^ekhu 5.

7. נִפְשֵׁי יִשׁוּבֵי יִנְחֲנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׂמוֹ :
 sh^emo l^e'ma-'an ṣedeq bh^e'ma'-g^elei yan-che-ni y^e'sho-bhebh naph-shi 6.

8. הֵן עֲבָדֵי אֶתְמוּד-בּוֹ בְּחִירֵי רִצְתָהּ נִפְשֵׁי :
 naph-shi ra-ṣ^e'thah b^e'chi-ri bo 'eth-mokh 'abh-di hen 7.

Exercise xvi.

Write in English characters, indicating vocal Sh^eva by a small ^e above the line:—

1. בָּאָרֶץ : 2. וְאַחֵר : 3. חֶצְרוֹן : 4. וּבְנֵי : 5. תְּלָמִי :
 6. גִּשּׁוּר : 7. הֶרְבִּיעֵי : 8. יִבְחָר : 9. רְאוּבֵן :
 10. זָכָר : 11. נְהַפְכָה : 12. מְרֵאָה : 13. יִרְדְּפוּנִי :
 14. וְשַׁבְתִּי בְּבֵית־יְהוָה לְאַרְבַּע יָמִים : 15. עֲזָרָה :
 16. נָר לְרִגְלֵי דְבָרְךָ : 17. פָּבוֹד :
 18. וּמִמְשַׁלְתֶּךָ בְּכֹל (bekhöl) הַדֹּר :
 19. לְגִזְרֵי יַם־סוּף לְגִזְרִים (ligh^ezārim) כִּי לְעוֹלָם :
 חֲסֵדוֹ :

LESSON VIII.

OF SH^eV^a COMPOSITUM, OR COMPOUND SH^eV^a.

26. **Compound Sh^eva** is the name given to simple Sh^eva accompanied by one of the three short vowels, *Pathach* (ֿ); *Seghol* (ֿֿ); or *Qomets* (ֿֿֿ). Such compound is termed a **Chateph-vowel** (חֲטֵף=hasty).

27. The compound Sh^eva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sh^eva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sh^eva is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sh^eva, named after the three accompanying vowels:—

(1) **Chateph-Pathach** (ֿֿ) sounded as very short *a*, as עֲמָשָׂא 'Amasa.

(2) **Chateph-Seghol** (ֿֿֿ) sounded as very short *e*, as אֵלִיָּאב 'Eliabh.

(3) **Chateph-Qomets** (ֿֿֿֿ) sounded as very short *o*, as חֲצִי 'Chofi.

30. In compound Sh^eva both the vowel and the Sh^eva stand under the same consonant, and are regarded as *one*, while a simple Sh^eva must always stand *alone* under its consonant.

31. It should also be noted that **the sign ֿ accompanied by a Sh^eva is always o short** (§ 55).

Notes on Compound Sh^eva.

A. The student will observe that the presence of a compound Sh^eva generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sh^eva is compounded, as הֶחֱלִי *hech^eli* (§ 65. c).

B. It should be carefully noted that the **compound Sh^eva is essentially a Sh^eva** conforming to the laws of simple Sh^eva, and **not a full vowel**.

TABLE II. VOWELS.

CLASS.	LONG.	SHORT.	SIGN.	NAME.	EXAMPLES.
A	ā		ֿ	Qāmets	דָּבָר
		a	ֿ	Pathach	בַּל
E	ē ê		ֿ	Tsērê	בֵּן בֵּן
		e	ֿ	Sēghôl	מֶלֶךְ
I	ī î		ֿ	Long Chireq	לֵץ
		i	ֿ	Short Chireq	הַקָּטִיל
O	ō ô		ֿ	Chôlem	טוֹב מוֹשֶׁה
		o	ֿ	Qāmets chatuph or Qōmets	קָטִיל
U	ū û		ֿ	Shûreq	קִים or קִים
		u	ֿ	Qibbutz	יָקַח
Indistinct Vowels	Simple Sh ^e va	e	ֿ	Sh ^e va	כֹּלִי
		a	ֿ	Chateph-pathach	חֲמֹד
	Compound Sh ^e vas	e	ֿ	Chateph-seghol	אֱלֹהִים
		o	ֿ	Chateph-qomets	חֲלִי

Exercise xvii (Reading).

In transliteration the compound Shevas are represented by a, e (Gk. ε), o above the line.

4. אֱלִיָּאֵל :	3. אֱלִיפָל :	2. הַהֲרָרִי :	1. חֲנוּךְ :
'elī'el 4.	'eliphāl 3.	hah'rārī 2.	ch'nōkh 1.
6. בִּימֵי שִׁמְגַר בֶּן-עֲנַת בִּימֵי יַעֲלֵל :	5. אֶהְלִי-קָדָר :		
yā'el bimé ben-'anāth Shamgar bimé 6.	'oh'elē-qēdhār 5.		
8. יִבְחַר :	7. מִי-זֶה בָּא מֵאֲדוּם :		
yibhchar 8.	mē-'dhôm bâ ml-zeh 7.		
9. וְנִעְמָן שָׂר-צָבָא מֶלֶךְ-אֲרָם הָיָה :	8. חֲדָלוּ אֲרָחוֹת :		
hāyāh melekh-'arām sar-ṣ'bhā veNa'mān 9.	ch'dhāshim 'elōhīm		
כִּי-בֹו פָּנִים וּנְשָׂא אֲדוֹנָיו לִפְנֵי גְדוֹל אִישׁ :			
ki-bhō phānim ūn'sū' 'dōnāyv liph'nē gād'hōl 'ish			
	15. הֲלֵא אֱלֹהִים זָנְחָתְנוּ :		
	16. אֱלֹהִים אֶל-דְּמֵי לֵךְ :		
	la'rām t'shū'ah YHVH nāthan		

Exercise xviii.

Write in English characters:—

5. יַעֲקֹב :	4. אֲשֶׁר :	3. הַלּוֹא :	2. בְּעֶרְבָּה :	1. נַחֲמוּ :
9. וְאֲנִי- :	8. בַּעַמֵּל אֲנֹשׁ אֵינִימוּ :	7. חֲרָבִי :	6. אֲנִי :	
11. אֲמַת מֵאָרֶץ :	10. תִּאֲנַף-בְּנֵי :	12. אֲדָדָה אֲדָנִי אֱלֹהֵי בְּכַל (b'ekhōl) לְבָבִי :	11. אֲמַת מֵאָרֶץ :	
14. מִשָּׂה :	13. יַעֲלֹו שְׂרֵי וְכַל- (khōl) אֲשֶׁר-בוּ :	15. הֲלֵא אֱלֹהִים זָנְחָתְנוּ :	14. מִשָּׂה :	
	16. אֱלֹהִים אֶל-דְּמֵי לֵךְ :			

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghesh* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesh Lene** (weak *Daghesh*) or **Daghesh Forte** (strong *Daghesh*).

33. *Daghesh Lene* is found only in the six aspirates ב, ג, ד, ה, ו, ז (*b^eghadhk^ephath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghesh Forte* may occur in any consonant, **except the gutturals א, ה, ח, ע**, and the semi-guttural ו; its effect is to **double its consonant**. It is in fact a contraction: thus וּוּ is written instead of וּוּוּ.

34. It will be seen by § 33 that doubt as to whether a *Daghesh* is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take *Daghesh forte* (exception in § 37. 3). Thus וּבֵן is *bēn*.
- (b) *Daghesh* in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבֵּב is *libbō*.
- (c) *Daghesh* in an aspirate **immediately preceded by a silent Sh^eva** is *lene*. Thus מִשְׁפָּאֵת is *mishpāṭ*.

35. *Daghesh Forte* in an aspirate is also *Daghesh Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhbh*.

36. The student will have noticed that the aspirates sometimes have *Daghesh Lene*, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghesh Lene stands in a *b^eghadhk^ephath* letter—**

- (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
- (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַרְבֵּי הַר a *high mountain* (for הַר see

§ 60); בְּלִדְבָר every word; הִקְדַּשְׁתָּ thou hast sanctified.

- (c) In the beghadhkephath letter at the end of a word which **terminates with a double-closed syllable**, e. g. קָטַלְתָּ thou (fem.) hast killed; כָּתַבְתָּ thou (fem.) hast written.

ii. On the contrary, these letters are written **without Daghes Lene** and are aspirated—

- (a) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל a great army; אֵלַיךְ בָּאתִי I have come to thee; but שִׁמְעוּ בָנִים a rumour about sons; גְּבוּל גָּדוֹל a great height. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghes Lene may stand.
- (b) Generally **after a vowel or Sh^eva vocal**, whether simple or composite, e. g. אָב a father; אֶכְתֹּב I will write; גְּבֹל a limit; יָפִי beauty; מְלָכֵי kings.
- (c) In the כ of the termination כֵּם and כֵּן, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghes Forte** :—

(1) Where the same consonant occurs twice without an intervening vowel, e. g. נָתַנּוּ we have given, for נָתַנְנִי.

(2) Where a consonant is assimilated to the one following, e. g. יָתַן he will give, for יָתַנּוּ (Dag. lene); יִלְקַח for יִלְקַח. A good example is the definite article, perh. once הַל, now attenuated into the prefix הֶ, with Daghes in the first letter of the word to which it is prefixed: thus, the gold הַזָּהָב. Both these cases may be called **Daghes Forte Compensative**.

(3) Where two words are closely connected, e. g. מַה־לָּךְ what is it to thee? מַה־זֶּה what is this? This is called **Daghes Forte Conjunctive**.

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שָׁבַר *he has crushed*; from בָּנַר *he has become strong* comes בָּבוֹר *strong*.

Daghesh Forte Characteristic.

38. But the reduplication is omitted, and **Daghesh Forte falls away** :—

- (a) At the end of words, with exception of נָתַתְּ and אָתָּה.
 (b) With ' , e. g. הַיַּאֲרַי *the river*, for הַיַּאֲרַי ; וַיְהִי *and he was*, for וַיְהִי. (Exceptions are rare, e. g. הַיְהוּדִים *the Jews*; הַיְוֹנִים *the Greeks*; הַיְעֵלִים *the wild goats*.) Also with some other letters when they are pointed with She'va vocal, especially נ and ק.
 (c) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghesth is *lene* or *forte*, and explain its presence (as well as the absence of Daghesth Lene in aspirates) by the foregoing rules.

אֱלֹהִים 5.	הִנֵּה 4.	אֶסָּא 3.	רַבַּת 2.	גִּבּוֹר 1.
'elleh 5.	hinneh 4.	'essâ 3.	rabbath 2.	gibbôr 1.
מִמִּזְרַח--שֶׁמֶשׁ 9.	לִבִּי 8.	עֲמוֹ 7.	קִיּוּתִי 6.	
mimmizrach-shemesh 9.	libbi 8.	'immô 7.	qivvithi 6.	
מִקּוֹל אוֹיֵב מִפְּנֵי עֲקַת 11.	הַגִּידוּ הַשָּׁמַיִם צְדָקוֹ 10.			
'âqath mipp'éné 'oyēbh miqqôl 11.	šidhqô hashshāmayim higgidhû 10.			
פָּצוּ 14.	תַּעֲתִי כֶּשֶׁה אֲבָד 13.	פְּתָאִים 12.	רָשָׁע 12.	
pāšû 14.	'obbēdh kh'seh tā'ithi 13.	p'ethā'im 12.	rāshā' 12.	
גַּל-עֵינַי 16.	נִשְׁכַּחְתִּי כֶּמֶת מִלֵּב 15.	עָלִי פִיהֶם 15.		
gal-'ēnai 16.	millēbh kh'mēth nishkachtî 15.	pīhem 'ālai 15.		
וַאֲבִיטָהּ 18.	הִנֵּה 18.	וַאֲבִיטָהּ 17.		
yasktl hinneh 18.	le'āchôr hayYardēn 17.	ve'abbtāh 17.		
עֲבָדֵי יְרוּס וְנִסָּא 19.	כֵּן יִזְהַר גּוֹיִם רַבִּים 20.	עֲבָדֵי יְרוּס וְנִסָּא 19.		
kullānû 20.	rabbim gōyim yazzeh kēn 19.	v'nissâ yārûm 'abhdî 19.		
		כָּצֹאן תַּעֲיִנוּ 19.		
		ta'inû kašš'ōn 19.		

Exercise xx.

See note to Exercise xix.

1. בַּא : 2. הֵנָּה : 3. אֶצֶק : 4. עֲבָדִי : 5. מִשְׁפָּט :
 6. לְגוֹיִם : 7. פִּשְׁתָּהּ : 8. הַשָּׁמַיִם : 9. וְאַתְּנָדָה :
 10. מִשָּׂא דוֹמָה : 11. הַבּוֹק תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז
 כִּי יְהוּה דִּבֶּר אֶת הַדְּבָר הַזֶּה : 12. בְּשִׁיר לֹא יִשְׁתוּ-
 יֵינָן : 13. כִּי-אֲרָבוֹת מְפִרוֹם נִפְתְּחוּ : 14. אֲמַרְתִּי
 הִנְנִי הִנְנִי אֶל-גּוֹי לֹא-קָרָא בְּשָׁמַי : 15. פִּרְשְׁתִּי יָדַי
 כָּל- (köl) הַיּוֹם אֶל-עַם סוֹרֵר : 16. כִּי הוּא אָמַר
 וַיְהִי הוּא צָוָה וַיַּעֲמֵד : 17. מִשְׁמַיִם הִבִּיט יְהוָה :
 18. קָשַׁת גְּבֵרִים חֲתִים : 19. הִנֵּה קָטַן נִתְתִּיךָ בְּגוֹיִם
 בְּזוּי אֲתָה מְאֹד :

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָרַ *hār* ; יָנַם *v'gham* ; יוֹם *yôm* ; אֹר *'ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is — .

י quiesces only in \bar{o} and \bar{u} , not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā*, לֹא *lō*, מָה *māh*, מֵה *meh*, מָה *māh*, כּוֹב *tōbh*, לִי *lî*, מֵי *mē*.

מֵרַח אָמַר מִלְאֲדָּ יְהוָה : כֹּל- (köl) הַגּוֹיִם כָּאֵין
 נִגְדְרוּ : כֹּל- (köl) גֵּיָא יִנְשֵׂא :

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

(1) **A consonant + a vowel**, e. g. מָ *mā*, מִי *mî*, מֶה *mê*
 (§ 41).

(2) **Two consonants + a vowel**, e. g. פְּרִי *p^eri*.

(3) **A consonant + a vowel + a consonant**, e. g. לֶבֶה *leb^h*,
 מִשְׁפָּט *mish-pāf*.

(4) **Two consonants + a vowel + a consonant**, e. g.
 קָטֹל *q^etōl*, קָטַלְתֶּם *q^etal-tem*.

(5) **A consonant + a vowel + two consonants**, final
 only, יֵשֶׁת *yēsh^t*.

46. From this it will be seen that—

(1) **Every syllable must begin with a consonant**¹.

(2) **The close of a syllable may be either a vowel or a consonant.**

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables**, or those ending in a vowel (*or silent consonant*, § 39).

(2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

¹ A single exception is the vowel ך, which in certain cases is prefixed to words instead of ך (*and*). See § 72.

(3) The **vowel** of a **shut unaccented syllable** must be **shert**.

49. **Sheva** (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sheva vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sheva silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sheva silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. d. 2.

51. *Methegh* (ֿ) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by ˘.

נָא : 1. נַחֲמוּ : 2. יֹאמַר : 3. דַּבְּרוּ : 4. בַּמִּדְבָּר : 5.
nā 1. na-ch'mû 2. yô-mar 3. dab-b'êrû 4. bam-midh-bâr 5.

יֵבֶשׁ : 6. כָּל־הַגּוֹיִם : 7. חָרַשׁ : 8. הַפֶּסֶל נֶסַךְ : 9.
yā-bhēsh 6. kol-hag-gô-yim 7. chā-rāsh 8. hap-pe-sel 9. chā-rāsh nā-sakh

וְצִרְףּ : 10. בַּזָּהָב יִרְקַעֵנוּ : 11. לָמָּה תֹאמַר יַעֲקֹב : 12.
v'zîrf 10. baz-zāhābh y'raq-q'ēn-nû 11. lāmā-mā 9. Ya'a-qōbh tō-mar

וּתְדַבֵּר יִשְׂרָאֵל נִסְתָּרָה דְרָכֵי מִיְהוָה וּמַאֲלָהּ : 13.
u-t'dab'êr yis-rā'el nîs-t'rā dhar-ki mî-yhv h dhar-ki nîs-t'rā Yis-rā'el u-th'dhab-bēr

מִשְׁפָּטֵי יַעֲבוֹר : 14. נִפְשֵׁי בְנֵי תַמִּיד וְתוֹרַתָּה : 15.
mîsh-pā-tî ya-'ābhôr mîsh-pā-tî nîs-t'rā Yis-rā'el nîs-t'rā

לֹא שָׁכַחְתִּי : 16.
shā-kach-tî lô

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יוֹם : 2. הַגְּדוֹל : 3. הֵם : 4. בְּאָרֶץ : 5. לְלִמְד :

6. אֶתְכֶם : 7. וּמִשְׁפָּטִים : 8. שָׁמַע יִשְׂרָאֵל אֶת־הָאֱלֹהִים עִבְרָה
 הַיּוֹם אֶת־הַיְיָ לִבָּא לְרִשְׁתָּהּ גּוֹיִם גְּדוֹלִים מִמֶּנּוּ :
 9. זָכַר יָמוֹת עוֹלָם בֵּינוֹ שָׁנוֹת דָּר־דָּר : 10. כִּי לֹא
 דָּבָר יָקָה הוּא מִכֶּם כִּי הוּא חַיִּים : 11. וַיַּעַל מֹשֶׁה
 מֵעֲרֶבֶת מוֹאָב אֶל־הָרֹם נְבוֹ רֹאשׁ הַפְּסָגָה :

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (—) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets**.

53. In a **shut syllable which is unaccented** (§ 48. 3) **the sign — is Qomets** (*o* short).

There are four cases of such syllables:—

- (1) When a simple Sheva Quiescent follows the — , as in יִקְטָן *Joktan*, where the first — is *o* according to this rule (and 55), and the second *a* on account of the accent.
- (2) When Dagghesh Forte follows, as רָנִי *ronnu*.
- (3) When the syllable is final, i. e. at the end of a word, as וַיְהִי־וַיֵּאָחֵז *vay-yā-hom*.

54. In the last two examples the student should find no difficulty in identifying — as Qomets; for רָנִי could not be *rān-nū* (§ 48. 3), nor וַיְהִי־וַיֵּאָחֵז *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

55. Qomets is most frequent in words of the form יִקְטָן, i. e. where we have the sign — followed immediately by Sheva. How are we to know this — is Qomets? The word could be read in three ways: (1) *yāq-tān*, (2) *yā-q'tān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—If the sign $\bar{_}$ followed by $_$ is Qamets (\bar{a}), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets (\bar{o}). Thus we distinguish, e.g. קָטְלָה $q\bar{a}-l\bar{o}$ and קֹטְלָה $qot-l\bar{o}$.

56. The sign $\bar{_}$ is \bar{o} in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צְהָרִים $\$oh'rayim$.

(2) When another Qomets follows, as אֹהֶלֶךְ $'oholkha$.

(3) In the two words קֹדָשִׁים $qodashim$ and שֹׂרָשִׁים $shorashim$.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גְּלִיתִּי : 2. בִּתִּי נִפְשׁ : 3. בְּצָרָה : 4. וַיֵּצֵא מֵעַם פְּרַעֲהַ :
 § 55. §§ 34 b, 54. § 55.

בחרי אף : 5. להקשיב לחכמה אונק : 6. העוזבים :
 § 56. § 55. § 55.

ארחות ישר : 7. אם עונות תשמרנה מי יעמד :
 § 55. § 53. 3.

8. חקרני אל ודע לבבי : 9. זאת נחמתי בעיני :
 § 55. § 55.

10. כל-מצותיך אמונה שקר רדפוני עורני :
 § 55. § 53. 3.

Exercise xxvi.

1. כל- : 2. חרבה : 3. ארפה : 4. מרדכי : 5. ויקם :
 6. חק- : 7. בצהרים : 8. סלעם : 9. יצא אדם לפעלו :
 10. אשר צוה יהוה את-משה בהר סיני ביום צותו
 את-בני ישראל להקריב את-קרבניהם ליהוה במדבר
 סיני : 11. לא תעבדם : 12. וירגנו באהליהם :

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHE, AND THE
DIVISION OF LETTERS ACCORDING TO THE
ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—א, ה, ח, ע, and ק (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.

The *Palatals* are—ג, י, כ, ק.

The *Linguals* are—ד, ט, ל, נ, ת.

The *Dentals* or *Sibilants* are—ז, ס, צ, ש.

59. It has been seen that the Gutturals never admit of Daghesch, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghesch (ה̣). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while ארצה 'ār-šā would mean *to earth*, ארצה̣ 'ār-šāh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghesch or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals ה (with Mappiq), ח, or ע **at the end of a word and after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גבֹוֹהַ ga-bhoāh, רֹוֹחַ rōch, רֵאֵה rēā' (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except a**.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רִיחַ *rêach*, with the added syllable יֵ, becomes רִיחֵי *rêchi*.

Exercise xxvii (Reading).

1. הָהָה : 2. גְּבֵהָ : 3. רוּחַ : 4. אֶפְרוּחַ : 5. מִלְקוּחַ :
 hāh 1. gōbhāh 2. rūach 3. 'ēphrōach 4. malqōach 5.
6. וַיִּבֶן שָׁם מִזְבֵּחַ : 7. וְאֶת־דָּמָהּ : 8. כִּי רוּחַ יְהוָה :
 mizbēach shām vayyibhen 6. v'eth-dāmāh 7. YHVH rūach kī 8.
9. וַיִּכְנַח אֲשֶׁר־מַיִם אֵין לָהּ : 10. עַל־הָר־
 v'ikhannāh 9. blō nāsh'bhāh 10. 'al-har-
- גְּבֵהָ עָלַי - לָךְ מִבְּשֶׁרֶת צִיּוֹן הָרִימִי בְכַח קוֹלְךָ
 gābhōah 'eli - lakh m'bhassereth lākh 'li gābhōah 6.
 qōlēkh bhakkōach hārīmi 'šiyon m'bhassereth lākh 'li gābhōah
- מִבְּשֶׁרֶת יְרוּשָׁלַם הָרִימִי אֶל־תִּירְאֵי אִמְרֵי לְעָרֵי
 m'bhassereth Yērūshālāim hārīmi 'al-tī-rā'ī hārīmi 7.
 l'arē 'im'ri 'al-tī-rā'ī hārīmi Yērūshālāim m'bhassereth
- יְהוּדָה הִנֵּה אֱלֹהֵיכֶם :
 'lohékhem hinnēh Y'hūdāh

Exercise xxviii.

1. אַתָּה : 2. בָּהּ : 3. הוֹכִיחַ : 4. גְּבֵהָ : 5. לָהּ :
 'atāh 1. bāh 2. hōkīach 3. gābhāh 4. lāh 5.
6. קֹדֶם : 7. רוּחַ אֲדֹנָי : 8. וְנַח מְצֵא חֵן בְּעֵינַי
 qōdem 6. rūach 'ādōnāy 7. v'nach m'cēah chēn b'ēināy 8.
9. וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֵלָם :
 v'yōmer YHVH lō'āy dōn rūachī b'ādām l'ēlām 9.
10. עֲשִׂי־לָהּ הַטּוֹב בְּעֵינֶיךָ : 11. לֹא יִשְׁמִיעַ בַּחוּץ
 'asī-lāh h'ṭōv b'ēinēkh 10. lō'āy šmī'ah b'chōy 11.
12. וְהוּא עִם־בּוֹזוֹ וְשִׁסּוּי הַפֶּחַח : 13. גַּם רָעַב
 v'hō'ah 'im-bōzō v'shīssūy h'pēchach 12. gām rā'eb 13.
14. וְאֵין כַּח לֹא שָׁתָה מַיִם וַיַּעַף : 15. כִּי־נַחַם יְהוָה צִיּוֹן
 v'āyīn kach lō'āy šā'tah māyīm v'yā'af 14. kī-nācham YHVH cīyōn 15.
- נַחַם כָּל־חֲרֻב־תִּיהָ וַיִּשָּׂם מִדְּבָרָהּ כְּעֵדוֹן וְעֲרַבְתָּהּ כַּנֵּן
 nācham kāl-charub-tīhā v'yīšām m'dvārāh k'cēdōn v'arab'tāh k'nēn
- יְהוָה שָׁשׂוֹן וְשִׂמְחָה וּמְצֵא בָהּ תוֹדָה וְקוֹל וּמְרָה :
 YHVH šāšōn v'sīmchāh v'm'cēah bāh tōdāh v'qōl v'm'rāh :
15. מִלִּפְנֵי אֲדוֹן חִילֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב :

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated:—

(a) The gutturals and ך **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—*ă* into *ā*, *i* into *ē*, *ū* into *ō*. Thus, לַיְקַטֵּל *he will kill*, but יִפְאֵר *he will adorn*; הִקְטִיל *he has killed*, but פִּאֵר *he has adorned*; בֵּן *the son*, but עֵץ *the tree*.

(b) The gutturals instead of simple Sh^eva vocal (sometimes also instead of Sh^eva silent) **take a compound Sh^eva**.

(c) A guttural with a compound Sh^eva **changes a preceding simple Sh^eva vocal into the short vowel of its own compound Sh^eva**. Thus, בְּאֵר becomes בְּאֵר.

(d) A final guttural (not ך) preceded by any long vowel except *ā* has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. אֲנִי, מִתְשַׁאֵל, הָאָרֶץ.

68. Methegh is also found—

(1) **Before a vocal Sh^eva** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as דָּרִישׁ *Da-r^eyavesh*.

(2) With every **vowel** which is **followed by compound Sheva**, as **מֵאִשֶׁר, הִתְנַעַר**.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as **עַל-כֹּל-גוֹיִם** 'al-kol-goyim.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. **תִּפְקְדוּ** *tiph-qdu*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as לְ *l*, to; כִּי *k*, as; בִּי *b*, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—is **changed into a short vowel**, generally *i*. Such a vowel, taking the place of Sheva, is termed a **Slight vowel**. Thus, לִפְנֵי is *liph^ene* (for לִפְנֵי), **כִּדְבָרְךָ** *kidh^ebharecha*.

Obs.—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. *š* will not take *Daghesh Lene* after it.

72. The Prefix וְ *v*, *and*, forms an exception to § 71, becoming וּ *u* before a word beginning with vocal simple Sheva (or one of the Labials). Thus, *and a vessel* וְכֵל, not וּכֵל; *and a son* וְבֵן, not וּבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as **אֲשֶׁר**.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as **יְחַמֵּל**. In these cases the **—** is silent.

75. If the word begins with וְ, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the וְ quiesces in long Chireq, as **וְיִהְיֶה** *vI-hudhah* instead of *v^e-Jehudhah*.

Exercise xxix.

1. וַיְהִי־עַרְבַּ וַיְהִי־בֹקֶר יוֹם אֶחָד: 2. וַיְהִי־הָאֵרֶץ פְּקוּדָה
 אֶת־שָׂרָה כְּאִשֶּׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כְּאִשֶּׁר דִּבֶּר:
 3. וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֵן וַנַּעֲלֶה אֱלֹהֵי־הָאֶרֶץ יְהוָה
 וְאֵל־בֵּית אֱלֹהֵי יַעֲקֹב: 4. גַּם כִּי־אֵלֶּךָ בְּגִיּוֹת צִלְמוֹת
 לֹא־אִירָא רַע כִּי־אָמַתָּה עַמְדִּי: 5. כִּי־הוּא עַל־יַמִּים
 יִסְדָּה וְעַל־נְהָרוֹת יִכּוֹנְנָה: 6. לֹא יִשְׁבַּתִּי עִם־מִתִּי־
 שׁוּא וְעַם נַעֲלָמִים לֹא אָבוּא:

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a *Methegh* (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Šilluq*, *Athnāch*, *Š'ghôlta*, *Zāqēph-qāṭôn*, *Zāqēph-gādhôl*, and *Tiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *R^ebhîa'* (רְבִי), may be mentioned, because consisting in a mere dot above the line (◌̇) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word שְׂפָרָה.

82. **Šilluq**, — (פְּסִיק *cessation*), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Šôph-pāšûq*, : (פְּסִיק דּוֹף *end of a verse*), as in Gen. i. 1, : וְהָאָרֶץ *and the earth*.

The distinction between *Šilluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach**, — (אֲתַנַּח *respiration*), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

לְמָה רָגַשׁוּ גוֹיִם וְלְאֻמִּים יִהְגְּרוּרִיק Ps. ii. 1.

*Why raged (the) nations (Athnach)? and-peoples meditated-
vanity (Šilluq)?*

84. **Ṣeḡholta**, $\overset{\text{ˆ}}{\text{־}}$ (סְנוּלְתָא *cluster of grapes*), like Ṣeḡhol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (פְּמוֹדֶךָ Ṣeḡholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Ṣilluq). See also Gen. i. 7.

85. **Zaqeph-qaton**, $\overset{\text{ˆ}}{\text{־}}$ (זָקֵף קָטוֹן *little upright*), like a sheva, but above the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Ṣilluq, or Athnach and the beginning of the verse, or Athnach and Ṣeḡholta. See Isa. xliii. 1 :

וַיַּעֲתָהּ פֶּה-אָמַר יְהוָה בְּרֵאשִׁי יַעֲלֶב וַיַּצְרֶךָ יִשְׂרָאֵל
אֶל-תִּירָא פִי גְאֻלְתֶּיךָ קָרָאתִי בְשֵׁמֶךָ לִי-אֲתָהּ :

And-now thus-saith Jehovah thy-creator o-Jacob (Zaqeph-qaton), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaton), *I-have-called by-thy-name, mine thou* (art) (Ṣilluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable ($\overset{\text{ˆ}}{\text{־}}$ or $\overset{\text{ˆ}}{\text{ֿ}}$) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶלֶךְ *king*, לָמַדְתִּי *I learned*. When not otherwise specified it must be understood that the tone is on the *last syllable of the word*.

86. **Zaqeph-gadhol**, $\overset{\text{ˆ}}{\text{ֿ}}$ (זָקֵף גָּדוֹל *great upright*), used for *Zaqeph-qaton* where no conjunctive accent precedes. Where both *Zaqeph*s occur in the same clause, that which comes first is the stronger distinctive, e. g. 1 Kings xvii. 17 :

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה הָלְךָ בְּנִהְיֹאשָׁה בְּעֵלְת
הַבַּיִת :

Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xlv. 1-8.

1. וַיֵּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ לֵאמֹר מַלְא אֶת-אֲמֹתַחַת
הָאֲנָשִׁים אֲכַל בְּאֶשֶׁר יוּכְלָן שְׂאֵת וְשִׁים כֶּסֶף-אִישׁ בְּפִי
אֲמֹתַחַתוֹ: 2. וְאֶת-גְּבִיעֵי גְבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי
אֲמֹתַחַת הַקָּטָן וְאֵת כֶּסֶף שְׁבָרוֹ וַיַּעַשׂ כַּדְּבַר יוֹסֵף אֲשֶׁר
דִּבֶּר: 3. הַכֶּסֶף אֹר וְהָאֲנָשִׁים שָׁלְחוּ הַמָּדָה וַחֲמֹרֵיהֶם:
4. הִם וַצָּאוּ אֶת-הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאֲשֶׁר
עַל-בֵּיתוֹ קוּם רְדֹף אַחֲרַי הָאֲנָשִׁים וְהִשְׁגַּתֶּם וְאֲמַרְתָּ
אֱלֹהִים לְמַדָּה שְׁלַמְתֶּם רָעָה תַחַת טוֹבָה: 5. הֲלוֹא זֶה
אֲשֶׁר יִשְׁתָּה אֲדֹנָי בּוֹ וְהוּא נָחַשׁ יִנְחָשׁ בּוֹ הִרְעַתֶּם אֲשֶׁר
עֲשִׂיתֶם: 6. וַיִּשְׁגְּם וַיְדַבֵּר אֱלֹהִים אֶת-הַדְּבָרִים הָאֵלֶּה:
7. וַיֹּאמְרוּ אֵלָיו לְמַדָּה יְדַבֵּר אֲדֹנָי כַּדְּבָרִים הָאֵלֶּה
חֲלִילָה לְעַבְדְּךָ מַעֲשׂוֹת כַּדְּבַר הַזֶּה: 8. הֵן כֶּסֶף אֲשֶׁר
מִצָּאֵנוּ בְּפִי אֲמֹתַחַתֵּינוּ הַשִּׁיבֵנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ
נִגְבַּב מִבַּיִת אֲדֹנֶיךָ כֶּסֶף אִו וְהֵב:

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.

92. Now certain other consonants may be put before (pre-fixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as **מִשְׁפָּט** *judgment*, from **שָׁפַט** *to judge*; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as **שֹׁפְטִים** *judges*, **בְּשֹׁפֵט** *in a judge*, **יִשְׁפֹּט** *he will judge*. Such consonants are termed **Serviles**. **All the letters** of the Hebrew alphabet may be used as **Radicals**, but only **eleven** as **Serviles**, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, combined by grammarians into the mnemonic sentence, **אֵלֵינוּ כָּתַב מֹשֶׁה** *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as Root **אָחַד** *to sin*, *Derivative* **אֹחֵד** *sin*.

(2) By **doubling a Radical**, through Daghesh Forte, as **אָחַד** *sinner*.

(3) By **using a Servile**, as Root **גָּדַל** *to be great or tall*, **גְּדֻלָּה** *greatness*: **עָשָׂה** *to do*, **מַעֲשֵׂה** *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word **הַמְנַתִּי** *he's mantiv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. **בֵּן** *a son*; add **ים**=plur., **בָּנִים** *sons*; add **ו**=*his*, **בָּנָיו** (**ו** dropped for euphony) *his sons*; prefix **מ**=*from*, **מִבָּנָיו** *from his sons*; prefix **ו**=*and*, **וּמִבָּנָיו** *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes: בּ in, לְ to, כּ like, as, וְ (ו) and, מִן (מ) from, הִי (ה) the.

For **Verbal Prefixes**, see § 194.

Suffixes: ים, plural ending, ה, feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

וְאָמַרְתָּ י. בַּיּוֹם הַהוּא אֲדַבְּרָה. הֲלוֹהִים

o-Lord | *I-will-thank-thee* | *the-that* | *in-the-day* | *and-thou-shalt-say*

כִּי אֲנִי אֶמְצָא בְּיָשָׁב יָאֵפֶה אֶתְּךָ

thy-anger | *is-turned-away* | *with-me* | *thou-wast-angry* | *for*

וְתַנְחֵמְנִי : הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח

I-will-trust | *my-salvation* | *God* | *behold* | : *and-thou-comfortest-me*

וְלֹא אֶפְחָד כִּי עֹז עֵינַי וְזִמְרַת יְהוָה

the-Lord | *and-my-song* | *my-strength* | *for* | *I-will-fear* | *and-not*

הַיְהוָה וַיְהִי - לִי לְיִשׁוּעָה : וּשְׁאֲבֹתָם מֵיִם

water | *and-ye-shall-draw* | : *for-a-salvation* | *to-me* | *and-he-was* | *the-Lord*

בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה : וְאָמַרְתָּם בַּיּוֹם

in-the-day | *and-ye-shall-say* | : *the-salvation* | *from-the-wells-of* | *with-joy*

הַהוּא הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ

declare-ye | *on-his-name* | *call-ye* | *to-the-Lord* | *give-ye-thanks* | *the-that*

בְּעַמִּים עֲלֵי לִתְיָ הוֹזְכִירוּ כִּי

that | *bring-ye-to-remembrance* | *his-doings* | *among-the-peoples*

נִשְׁבַּח שְׁמוֹ : וְזָמַר הַיְהוָה כִּי גִאֲוַת עָשָׂה

he-did | *excellently* | *for* | *the-Lord* | *sing-ye-to* | : *his-name* | *is-exalted*

צְהִי 6.	: בְּכֹל - הָאָרֶץ :	זֹאת	מִדְּעַת
cry - thou	: the - earth in - all	this (is)	made - known
בְּקִרְבֵּךְ	גָּדוֹל	בִּי	צִיּוֹן
in - thy - midst	great	for	Zion
		inhabitant - of	and - shout - thou
		יְשֻׁבָת	וְרָנִי
		יִשְׂרָאֵל :	קְדוֹשׁ
		: Israel	the - Holy - One - of

LESSON XVIII.

OF Q^{ERĪ} AND K^{ETHĪBH}.

96. The reader of the Old Testament in the ordinary Masoretic editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms :

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation נ"א, standing for אַחֲרַנָּא אַחֲרַנָּא *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter 'one jot or tittle'—'a yodh or a corner of a letter'—from the sacred exemplar; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word קָרִי (or the abbreviation "ק), meaning *read*, the wrong word in the text being termed בְּתִיב *written*. But as no sacredness attached to the vowels (compare § 17) the *kethibh* (i. e. the erroneous reading of the text) is pointed with the vowels of the *qerī* (i. e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* יַעֲשֶׂה, an impossible word; the marginal note is יַעֲשֶׂה קָרִי. Pointing now this *qerī* with the vowels of the *kethibh*, we obtain the corrected reading יַעֲשֶׂה. Again in ii. 1 we have *text* מִדְּעַת, *margin* מִדְּעַת; the two combined give מִדְּעַת as the *qerī*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there: the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word **אם** with the marginal note **ולא קרי** כתיב, 'written, but not read.' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (- ..), the letters **אלי** being given at the foot of the page, making up the word **אלי** unto me. Here the note is 'read but not written.'

Another example is the pronoun **היא**, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., **היא** *she*. The Massorettes, therefore, where they judged the pronoun to be feminine, edited **היא**, an impossible form, meaning 'read היא.'

The word *not*, **לא**, has the same sound with **לו**, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*ke'athibh*) has **לו**: 'It is he that hath made us, and *not* we ourselves,' as A. V. The Massoretic scribes, however, put **לו** as *qeri* in the margin, 'It is he that hath made us, and we are *his*,' as R. V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*ke'athibh* and A. V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. joy *to it* (*qeri* and R. V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word **JEHOVAH**. The Hebrew word is **יהוה** YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word **יהוה** *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word **יהוה**, wherever it occurs, is pointed with the vowels of **יהוה**, with the single alteration that the compound *sheva* becomes simple with the non-guttural *y* (§ 28); the result is the word **יהוה** *Yehovah*, Eng. **JEHOVAH**. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qeri**.

Notes—(1) The exact pronunciation of **יהוה** is doubtful; the best attested form is **יהוה** *Yah-veh*, or perhaps with *sheva* vocal

Ya-h'evah. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination יהוה אֱלֹהֵינוּ *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יהוה is read as אֱלֹהִים 'Elohîm God, and is pointed with its vowels. See Isaiah l. 4, אֱלֹהֵינוּ יְהוָה.

(3) If יהוה receives a prefix pointed with sheva (§ 95), as יהוה־לְ to *Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לְיהוה by contraction for לְיְ (the compound sheva of אֱלֹהֵינוּ, p. 49, note 1 b), not לְיְהוה for לְיְ (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב ב;' in chap. ii. 4 a 'small ה ה;' while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמֶץ בְּזוֹק קָמֶץ בְּזוֹקָה קָמֶץ בְּזוֹקָה *Qamets with Zaqeph-qaton*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into *pause*, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָּתַח בְּאַתְנַח פָּתַח בְּאַתְנַח *Pathach with Athnach*, we are reminded that with Athnach, a pause accent, we should have expected the lengthening of Pathach to Qamets. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethibh is *Moses משה* (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מְנִישָׁה (see R.V.)

PART II.

ETYMOLOGY.

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LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article**, א the, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from אה, and is kindred to the Arabic لا.

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesth Forte** in the Consonant before which it stands, to compensate for the omitted א, except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesth Forte.

104. But before the Gutturals ה and ח the Article usually keeps its Pathach, as אהח the darkness.

105. Except when ה, ח (or ע) has Qamets and is unaccented, when the Article takes *Seghol*, as in אהה the mountains.

Paradigm of the Article.

The Article is—

1. א before non-gutturals.
2. א before ה and ח (but if these have א they conform to 3 and 4).
3. א before gutturals generally (*always* before א and ח).
4. א before unaccented א, א; א; א always.

Exercise i.

WORDS (דְּבָרִים).

the father. הָאָב 1.		the mountains. הַהָרִים 5.
the mother. הָאִם 2.		the garden. הַגֶּן 6.
the son. הַבֵּן 3.		and. וְ, וַ 7.
the daughter. הַבַּת 4.		behold! הִנֵּה 8.

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וַ, and (sometimes) immediately before the tone-syllable, וְ.

1. הָאָב : 2. הִנֵּה הַבַּת : 3. הַהָרִים : 4. וְהַבֵּן :
 5. הִנֵּה הַגֶּן וְהַהָרִים : 6. אָב וּבֵן : 7. אִם וּבַת :
 8. הִנֵּה הָאִם וְהַבֵּן הַבַּת וְהָאָב :

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!
 4. The brother and the sister. 5. Behold the mountains!
 6. A garden and a son. 7. And behold, a mother and a father.
 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man*; *Abstract*, as אֱמֶת *truth*; and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the *Feminine*.

110. *Masculine Nouns* have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הַ. But many *Feminine Nouns* end in תַּ, יתַּ, or ית, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נֶעַר *boy*, נַעֲרָה *girl*; מִצְרַיִם *Egyptian*, מִצְרַיִת *f.*

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions:—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand, foot, wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes *Masculine*.

114. Many names of *Animals* may be either *Masculine* or *Feminine*, i. e. are of **Common Gender** (as *camel, lamb, bird*). Some, however, are **always Masculine**, as כֶּלֶב *dog*; others **always Feminine**, as יוֹנָה *dove*. Among other Nouns of *Common Gender* are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֲרֶז (n. rare), *earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁשׁ *sun*, שְׁאוֹל *Sheol*.

Exercise iii.

Prefix the Definite Article to the following words:—

an Egyptian, m. מִצְרַיִם 1.	Egypt, f. מִצְרַיִם 2.
Jordan, m. יַרְדֵּן 3.	Gilead, f. גִּלְעָד 4.
north wind, m. צָפוֹן 5.	an eye, f. עַיִן 6.
man, m. אִישׁ 7.	woman, f. אִשָּׁה 8.
gold, m. זָהָב 9.	truth, f. אֱמֶת 10.
a book, m. סֵפֶר 11.	hand, f. יָד 12.
a Hebrew, m. עִבְרִי 13.	kingdom, f. מַלְכוּת 14.
peace, m. שָׁלוֹם 15.	wine, m. יַיִן 16.
a king, m. מֶלֶךְ 17.	a queen, f. מַלְכָּה 18.
a prince, m. שָׂר 19.	a princess, f. שָׂרָה 20.
a bird, m. עוֹף 21.	a bee, f. דְּבוּרָה 22.

Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew: thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'**

1. הַיְהִי הַמֶּלֶךְ : 2. שָׂרָה הָאִם : 3. אִישׁ הָעִבְרִי :
 4. וּמִלְכָּה הַדְּבוּרָה : 5. הִנֵּה הַיַּרְדֵּן : 6. זָהָב הָאֱמֶת :
 7. שָׁלוֹם יְרוּשָׁלַם : 8. הִנֵּה הָאִשָּׁה :

LESSON III.

NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding ים**, frequently changing their **Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king*; *Pl.* מְלָכִים *kings*.

117. Nouns of the **Feminine** Gender usually **make their Plural in ות**, as מַלְכָּה *a queen*; מְלָכוֹת *queens*.

118. Feminine Nouns ending in ת' or ות make their Plural in יות, as מְלָכוֹת *a kingdom*; מְלָכוֹת *kingdoms*.

119. The Plural termination ים is often contracted into ם. (cf. § 18). Nouns ending in י add ם only, as עִבְרִים *Hebrews*.

120. *Patronymics* are formed by adding י' to Proper Nouns, as עֵבֶר *Eber*; עִבְרִי *Hebrew*. These *Patronymics* take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עִבְרִים; fem. sing. עִבְרִיָּה, עִבְרִית; fem. plur. עִבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God*; חַיִּים *life*. Other Nouns are only used in the Singular, as יַיִן *wine*.

122. The Plural terminations ים and ות cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in ות, such as אָב *a father*,

אבות *fathers*; many Feminine Nouns make their Plural in ם, as יונה *a dove*, pl. יונים *doves*; while other Nouns have both forms in the Plural, as שנה *a year*, pl. שנים or שנות *years* (poet.).

123. A **Dual Number**—in ם.—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יד *a hand*; Dual ידים *two hands*.

Exercise v.

I. אנכי	he. הוא
princes, m. שרים	Egyptians, m. מצרים
mothers, f. אמות	daughters, f. בנות
sons, m. בנים	nostrils. אפים
word, m. דבר	men, m. אנשים
words, m. דברים	women, f. נשים
gardens, m. גנים	books, m. ספרים
good, m. adj. טוב	who? מי

1. מי האיש : 2. אנכי בן : 3. העברי מלך :
 4. המצרי הוא והאם אנכי : 5. מי בנים ומי בנות :
 6. הנה מלכים ומלכות הנה נשים ואמות : 7. מי
 אבות : 8. הנה זהב וספרים : 9. טוב האב ומי
 הוא : 10. אנכי המלך :

Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בֶּן־מִי אַתָּה הַנָּעַר : *the son of whom (art) thou, O young man ?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֵת (most frequently אֶת־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word—בְּ *in*, and לְ *to* or *for* (see Notes).

Thus, Gen. i. 1 : בְּרֵאשִׁית בְּרָא אֱלֹהִים *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִן *from*.

Thus, Gen. ii. 16 : מִכָּל עֵץ־הַגֶּן אֲכַל תֹּאכַל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. Hence the Construct State is commonly characterised by a **lightening**, i. e. a **shortening of its vowels**, e. g. *the word is good*, דָּבָר טוֹב; but *the word of the king is good*, דְּבַר הַמֶּלֶךְ טוֹב.

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination ם' and Dual ם' are shortened to ם in the Construct State. The Fem. Plural ending תִּי is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

- (1) It may have the Definite Article, as הַבֵּן *the son*.
 (2) It may be in the Construct State, as בֶּן־אָדָם *son of man*.
 (3) It may have a Pronominal Suffix (§ 133), as בְּנִי *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, אֲרוֹן הַבְּרִית, not הָאֲרוֹן.

Notes on the Prefix Prepositions.

1 (a). The Prefixes בְּ, לְ are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before י the Prefix takes *Chireq*, and the י loses its Sheva altogether, i. e. *quiesces* in *Chireq*, as יָמֵי בְּיָמֵי *in the days of*.

2. The Prefix בְּ (abbreviated from בֵּן) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost י (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix לְ or בְּ is placed before a word having the Definite Article, the ה of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with בְּ the Article is kept, and the Prefix either becomes בֵּ (by 2), or is written in full בֵּן and joined to the word by *Maqqeph*.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for י *and*, see Exercise i. p. 46. Like לְ *to are* בְּ *in* and בֵּ *as, like*.

	<i>to a</i>	<i>from a</i>	<i>to the</i>	<i>from the</i>
<i>son</i>	בֵּן	לְבֵן	מִבֵּן	לְבֵן or מִן־הַבֵּן
<i>tree</i>	עֵץ	לְעֵץ	מִעֵץ	לְעֵץ or מִן־הָעֵץ
<i>vessel</i>	כֶּלִי	לְכֶלִי	מִכֶּלִי	לְכֶלִי or מִן־הַכֶּלִי
<i>sickness</i>	חֲלִי	לְחֲלִי	מִחֲלִי	לְחֲלִי or מִן־הַחֲלִי

Exercise vii.

בֵּן a son.

<i>Nom. & Voc.</i> בֵּן the son, O son!	} <i>Nom. Plur.</i> בָּנִים sons.
<i>Acc.</i> אֶת־הַבֵּן the son.	
<i>Genitive</i> } בֶּן־אָדָם son of	
<i>(Stat. Constr.)</i> } man.	
	<i>Gen. Plur.</i> בְּנֵי־אָדָם sons of men.

בֵּית : בֵּית הָאֱלֹהִים : בָּנוֹת : בָּנוֹת - יְרוּשָׁלַם :
house. the house of God. daughters. daughters of Jerusalem.

בֵּת־הַמֶּלֶךְ : בָּתִּים : בָּתֵי הַבָּמוֹת : אַתָּה :
the king's daughter. houses. houses of the high places. thou.

שָׁם : אֵינִי : יֵשׁ לִי : בָּרָא : רֵאשִׁית :
there. where? there is to me, I have. he created. beginning.

Exercise viii.

1. יֵשׁ לִי בָּנִים וּבָנוֹת : 2. אֵינִי בֵּת־הַמֶּלֶךְ : 3. הִנֵּה
בֵּית הָאֱלֹהִים : 4. בָּנוֹת־יְרוּשָׁלַם הִנֵּה בָּתֵי הַבָּמוֹת :
5. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת הָאָרֶץ :
6. הִנֵּה בֶן־אָדָם אַתָּה וְשֵׁם אִישׁ טוֹב : 7. אֵינִי הַגִּנִּים
וּמִי בְּבֵית : 8. שָׁם גִּלְעָד שָׁם הֵיכָל וְהִנֵּה מִצְרַיִם וְאֵינִי
בֵּית הָאֱלֹהִים : 9. בָּנוֹת יְרוּשָׁלַם הִנֵּה בֵּית הַמֶּלֶךְ :

LESSON V.

DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** בֵּי (plur. masc.), בֵּי (dual), וֹת (plur. fem.); ךְּ and וֹת (plur. construct); הָ (fem.), הַ (fem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. **סוּד** *horse*, **סוּדִי** *my horse*, **סוּדוֹ** *his horse*, **סוּדֵיהֶם** *their horses*. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i. e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**: its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh^eva**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אִלְמָן *widowed*, אִלְמָנָה *a widow*; קָנִין *a possession*, קָנִינִי *my possession*; קָרָבִן *a gift*, קָרָבָנִי *my gift*; שִׁלְחָן *a table*, שִׁלְחָנִי *my table*. So also in verbal forms, e.g. יִקְטֹל *he will kill*, יִקְטֹלוּ *they will kill*; אֶקְטֹל *I will kill*; אֶקְטְלֵה *let me kill*; יִהְיֶה *he will be favourable*, יִהְיֶינּוּ *they will be favourable*; יִשְׁלַח *he will be cast out*, יִשְׁלַחוּ *they will be cast out*.

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b*.

(b) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesth Forte** before the tone: טָבַח *a cook*, pl. טָבַחִים; אִלֵּם *dumb*, pl. אִלְמִים; שָׁלַח *he has been sent away*, שְׁלַחְתֶּם *ye have been sent away*, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרַשׁ *a horseman*, for פָּרָשׁ, pl. פָּרָשִׁים *deaf*, for חָרַשׁ, pl. חָרָשִׁים; בֵּרַךְ *he is blessed*, for בֵּרַךְ, pl. בֵּרַכְתֶּם *ye are blessed*.

Obs.—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesth Forte are unchangeable.**

(c) **Long vowels in which א, ה, ו, י quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, קוֹמָתוֹ *his stature*; תְּנוּבָה *produce*, תְּנוּבָתוֹ *his produce*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; ראשֹׁן *first*, fem.

רִאשׁוֹנָה; קָם *rising up against, an adversary* (from קָם=קָם *he has risen up, he has risen against*); קָמְיָם *your (masc.) adversaries*.

139. **All other vowels are changeable**, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shevas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יָם (plural), הִּי *his*, הִּי *thy*, נוּ *our*, יָכֶם *your* (the word to which this suffix is attached is plural). The tone is indicated by ˘, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From דְּבַר word (1st Law) we have דְּבָרִים *words*, דְּבַרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*, דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 70) *your words*.

Verbal. From אֵיבֹ֑ (‘*ô-gyēb*) *enemy* (2nd Law) we have אֵיבֹיִם *enemies*, אֵיבֵנִי *our enemy*, etc.; and from קָטַל־ he killed (2nd Law) comes קָטְלוּ *they killed*.

Exercise ix (Pronominal Suffixes).

my	יְ	our	נוּ
thy	{ מִי m. מִיִּי f.	your	{ כֶּם m. כֶּן f.
his	וְ	their	{ עִם m. לָּ f.
her	הָ		

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דְּבַר *word*, נְבִיא *prophet*, כּוֹכַב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפָּד *mourning*, כֹּהֵן *priest*, מוֹפֵת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דְּבַר¹.

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

¹ Note that *your word* = דְּבַרְכֶם; the *pathach* under ב by an exception noted later (§ 166). So also דְּבַרְכֶּן.

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *בְּכָר*, *זָבֵן*, *גְּדוּל*, *עוֹלָם*, *לִבְב*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions**:—

- i. Nouns with unchangeable vowels, e.g. *גְּבוּר*.
- ii. Nouns with *qamets* in ultima or penultima, or both: *בּוֹכֵב*, *גְּדוּל*, *לִשְׂר*. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: *מִוִּפֶת*. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152): *פְּרָר*.
- v. Monosyllables which double their last letter before any suffix: *עַם* (plural *עַמִּים*).
- vi. Nouns ending in *הַ*: *רַעְהַ*.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. **Laws of the First Declension.**

- (1) *Construct State*. No change in Singular (*יָ*, changed to *יַ* in Plural, as in all Declensions).
- (2) *Before all Suffixes*. No change.

149. **Laws of the Second Declension.**

- (1) *Construct State*. (a) *Singular*: The open penultima (if changeable) has *sh'va*; the closed ultima (if change-

able) has *pathach*. (b) *Plural*: All changeable vowels become *sh'va*.

Note 1.—By this law the plural construct of קָנָר is קָנְרִי, which (according to § 70) becomes קָנְרִי.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh'va* must be compound (§§ 26, 65).

- (2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh'va*.

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. LAWS OF THE THIRD DECLENSION.

- (1) *Construct State.* (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh'va*.

- (2) *Before all Suffixes.* The final *tsere* becomes *sh'va*.

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.		2nd Decl.		3rd Decl.
	גְּבוֹר	כּוֹכֵב	גְּדוֹל	יִשְׂרָאֵל	מוֹפֵת
Const. Sing.	גְּבוֹר	כּוֹכֵב	גְּדוֹל	יִשְׂרָאֵל	מוֹפֵת
Plur. Abs.	גְּבוּרִים	כּוֹכְבִים	גְּדוּלִים	יִשְׂרָאֵלִים	מוֹפְתִים
Plur. Const.	גְּבוּרֵי	כּוֹכְבֵי	גְּדוּלֵי	יִשְׂרָאֵלֵי	מוֹפְתֵי

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of יִשְׂרָאֵל, כּוֹכֵב, גְּבוּרָה, מוֹפֵת.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH
DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מִלֵּךְ, סִפֵּר, בִּקֵּר (bōqr).

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel **seghol**, with an accompanying modification of the preceding vowel. Hence מִלֵּךְ becomes מִלְּךָ, סִפֵּר becomes סִפְּרָה, and בִּקֵּר becomes בִּקְרָה. It is this euphonic **seghol** which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of segholate nouns is that **the accent is on the penultima**, a reminiscence of the lost monosyllabic form.

153. **Laws of the Fourth (Segholate) Declension.**

- (1) *Construct State*. (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute*. Follows the Second Declension, taking *sh^eva* under the first radical, *qamets* under the second.
- (3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

Note 1.—The nouns given in § 152 (מִלֵּךְ (*a*), סִפֵּר (*i*), בִּקֵּר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. נֶצֶר (*a* class), נִצְרָה (*i* class), מִצְרָה (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sh^eva* the *sh^eva* must be one of the *compounds*, and (2) words of the *i* class beginning with *מ* or *נ* have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few segholates have one of the weak letters *ו* or *י* for middle radical, e.g. מוֹת death, מִנְּיָה iniquity, עֵינַי eye. In this case, for the construct singular *ו* *quiesces* in *cholem*,

י *quiesces* in *tsere*, and all suffixes are added to this form.
Thus מוֹתוֹ his death, עֵינָיִם two eyes, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עַם *people*, אִם *mother*, חֹק *statute*.

155. Laws of the Fifth Declension.

- (1) *Construct State Singular.* No change.
(2) *Plural, and before Suffixes.* The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (a).

Note—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עַם is from the verb עָמַם, אִם from אָמַם, חֹק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֶן *shield* (מָגַן), pl. מִגְנֹת.

156. Nouns of the Sixth Declension are characterised by the termination הַ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in הַ, and to the second as possessing *qamets* in the penultima.

157. Laws of the Sixth Declension.

- (1) *Construct State Singular* changes הַ to הַ..

Note—This is the only exception to the general law of § 129.

- (2) *Before all Suffixes.* The weak ending הַ falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.			5th Decl.			6th Decl.
	דָּרָךְ	סִפָּר	בָּקָר	עַם	אִם	חֹק	רֵעָה
Const. Sing.	דָּרָךְ	סִפָּר	בָּקָר	עַם	אִם	חֹק	רֵעָה
Plur. Abs.	דָּרָכִים	סִפָּרִים	בָּקָרִים	עַמִּים	אִמֹת	חֻקִּים	רֵעִים
Plur. Const.	דָּרָכַי	סִפָּרַי	בָּקָרַי	עַמִּי	אִמֹתַי	חֻקֵּי	רֵעֵי

Exercise xi.

1. Assign the following nouns to their proper Declension :—
 עֵלֶף *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֵה *shepherd*, מִצֵּד *midst*,
 שְׁלֵמִים *holiness*, שבט *tribe*, גַּן *garden* (from גָּן), אֵץ *end* (from אֵץ).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.

FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination תִּי (abs. and constr.) instead of יִי and יֵי.

159. The more frequent feminine terminations are תִּי and תֵּי. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows:—**

- (1) The ending תִּי (a) Reverts to תֵּי in the Construct Sing. (b) Is changed into תִּי for the Plural Abs. and Constr. (c) Reverts to תֵּי before Suffixes and retains the *gamets*, after the model of the Second Declension.
- (2) The ending תֵּי (a) Is unchanged in the Construct Singular. (b) Is changed into תִּי for the Plural Absolute and Construct. (c) Loses the יֵ before Suffixes, being treated like a Segholate noun.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוסה *mare*, pl. סוסות; (2) צדקה *righteousness*, pl. צדקות (i. c. צדקות); (4) נערה *maiden*, pl. נערות; (4) חרבה *desolation*, pl. חרבות (not used); (5) חיה *life*, pl. חיים (masc. ending); (5) מרה *bitter*, pl. מרות.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

NOUN.	MEANING.	CONSTR. SING.	WITH SUFFIXES.	PLUR. ABS.	PLUR. CONSTB.
אב	father	אבי	אבי my f. אביו thy f. אביו or אביו his f. אביכם your f.	אבות	(2)
אח	brother	אחי	(Like father)	אחים	(1)
איש	man			אנשים	אנשי
אשה	woman	אשת	אשתי my w., etc.	נשים	(2)
בית	house	בית	ביתי my h., etc.	בתים	(1)
בן	son	בן	בני my s. בנך thy s.	בנים	(2)
בת	daughter		בתי my d., etc.	בנות	(2)
יום	day			ימים	ימי
עיר	city			ערים	ערי
פה	mouth	פי	פי my m. פיה thy m., etc.		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

MEANING.	SUFFIX FOR A SING. NOUN.	EXAMPLE.	SUFFIX FOR A PLUR. NOUN.	EXAMPLE.
<i>my</i>	י	סוּסִי <i>my horse, etc.</i>	יִ	סוּסֵי <i>my horses, etc.</i>
<i>thy</i>	{ דְּ דֵי	סוּסֶדְךָ סוּסֵיךָ	יְדֶךָ יֵדֶיךָ	סוּסֵיֶדְךָ סוּסֵיֵדֶיךָ
<i>his</i>	וֹ	סוּסָו	יּוֹ	סוּסָיו
<i>her</i>	הָ	סוּסָהּ	יָהּ	סוּסָיָהּ
<i>our</i>	נֵנוּ	סוּסֵנֵנוּ <i>our horse, etc.</i>	יֵנֵנוּ	סוּסֵינֵנוּ <i>our horses, etc.</i>
<i>your</i>	{ כֶּם כֵּן	סוּסֵיכֶם סוּסֵיכֵן	יְכֶם יְכֵן	סוּסֵיכֶם סוּסֵיכֵן
<i>their</i>	{ ׁם וֹ	סוּסָם סוּסָן	יָהֶם יָהֶן	סוּסָיָהֶם סוּסָיָהֶן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the ׁ of the construct state of the masculine plural. The Fem. Plur. ending ׁהּ is retained before them.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in ׁ, drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in ׁהּ add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception:—

166. The suffixes כֶּם, כֶּן, *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus דְּבַר word, דְּבַר word-of, דְּבַרִי *my word*, דְּבַרְכֶם *your word* (cf. § 149).

167. The suffixes יָכֶם, יָכֶן, *your*; יָהֶם, יָהֶן, *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרַיִם words, דְּבָרַינוּ *our words*, but דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 149, 1) *your words*.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final י...

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

SING.			PLUR.		
<i>my</i>	<i>thy</i>	<i>your</i>	<i>our</i>	<i>his</i>	<i>their (m.)</i>
דְּבַר ⁽²⁾	דְּבַרִי	דְּבַרְכֶם	דְּבַרֵינוּ	דְּבַרָיו	דְּבַרֵיהֶם ¹
פֶּקֶד ⁽³⁾	פֶּקְדִי	פֶּקְדֶכֶם ¹	פֶּקְדֵינוּ	פֶּקְדָיו	פֶּקְדֵיהֶם
דָּרָה ⁽⁴⁾	דָּרְפִי	דָּרְפֶכֶם	דָּרְפֵינוּ	דָּרְפָיו	דָּרְפֵיהֶם
עַם ⁽⁵⁾	עַמִּי	עַמְכֶם	עַמֵינוּ	עַמָיו	עַמֵיהֶם
רַעְהָ ⁽⁶⁾	רַעִי	רַעְכֶם	רַעֵינוּ	רַעָיו	רַעֵיהֶם

¹ Such forms as דְּבַרֵיהֶם, פֶּקְדֵיהֶם, involving two successive vocal sh'vas, substitute a short vowel for the first sh'va, according to § 70.

Exercise xii.

shepherd	רֹעֶה	judgment	מִשְׁפָּט
for ever and ever	עוֹלָם וָעֶד	righteousness	צְדָקָה
this (m.)	זֶה	upon	עַל
way	דֶּרֶךְ	place	מָקוֹם
he gave	נָתַן	holiness	קִדְשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with	אֵת
king	מֶלֶךְ	not	לֹא
pleasantness	נֵעַם	path	דֶּרֶכַּה
peace	שָׁלוֹם		

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רֵעִי : 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד :
 3. דַּרְכֵי אֵת יְהוָה וּמִשְׁפָּטֵי אֵת אֱלֹהֵי : 4. נָתַן אֱלֹהִים
 דִּבְרוּ לְמֹשֶׁה : 5. דַּבְּרֵינוּ דְבָרֵי אֱלֹהִים : 6. יְהוָה מֶלֶךְ
 מַלְכִים : 7. מִשְׁפָּטוֹ וְצְדָקְתוֹ עַל כָּל-הָאָרֶץ : 8. מָקוֹם
 קִדְשֵׁי : 9. נָתַן אֱלֹהִים אֶת-הָאִשָּׁה לְאִישׁ : 10. דַּרְכֵי
 לֹא דַרְכֵינוּ וְלֹא דַרְכֵינוּ דַּרְכֵי : 11. דַּבְּרִיכֶם לֹא דַבְּרֵי
 הָאֲמֵת : 12. דַּרְכֵי דַרְכֵי-נֵעַם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :

¹ The ' _ here takes the pause form.

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective follows its Noun; the *predicative* Adjective precedes its Noun, e.g. *a good son*, טוב בֶּן טוב; *a son is good*, טוב בֶּן טוב.

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way** (§ 130). **The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

- (1) *The good son*, הַבֵּן הַטוֹב; *this good son*, הַבֵּן הַטוֹב הַזֶּה.
 (2) *The good son of the father*, בֶּן־הָאָב הַטוֹב.
 (3) *My good son*, בְּנִי הַטוֹב.

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

Construct State: 2 Kings i. 8, שָׁעַר בַּעַל שֵׁעַר *master of hair*, i.e. *hairy*.

Ps. xcix. 9, הַר קָדְשׁוֹ הִרְקִישׁוּ *hill of His holiness*, i.e. *His holy hill*.

Participle: Isaiah xlii. 3, קִנְיָה רָצִיץ *a bruised reed*.

173. **The Comparative Degree** is marked by the Preposition מִן (or מִי, § 131, note 2) *from*. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son*, גָּדוֹל הָאָב מִן־הַבֵּן; *my punishment is greater than I can bear*, גָּדוֹל מִנְשׂוֹא (lit. *great from being borne*); *a rock (that) is higher than I*, צוּרֵי־יָם מִפְּנֵי.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

- (1) *By the Article*: 1 Sam. xvi. 11, there remaineth yet *the youngest*, הַקָּטָן (lit. *the little one*). Judges vi. 15, *I the least in my father's house*, אֲנִכִּי הַצָּעִיר בְּבֵית אָבִי; (lit. *the little one*).
 (2) *By Repetition*: Ex. xxvi. 33, *the most holy*, קָדְשׁ הַקְּדוּשִׁים.
 (3) *By the Adverb מאד very*: Gen. i. 31, *and behold it was very good*, וַהֲנִי־טוֹב מְאֹד.

Exercise xiii.

good, טוב (1).
 great, גָּדוֹל (2).
 small, קָטָן or קָטִין (2).
 evil, רָע (5).
 there is, יֵשׁ, יֵשׁ.
 he, that, הוּא.
 wise, חָכָם (2).
 strong, עָצוּם (2).
 holy, קָדוֹשׁ (2).

much, many, רַב (5).
 to me, לִי.
 law, תּוֹרָה (f.) (1).
 perfect, תָּמִים (2).
 white, לָבָן (2).
 merciful, רַחוּם (1).
 very, מְאֹד.
 Jehovah, the LORD, יְהוָה.
 See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong.
4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand.
10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father.
13. Great is the LORD and His words are strong and holy.
14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

SINGULAR.

	NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers.	אֲנִי or אֲנֹכִי I	אֹתִי me	בִּי, לִי in or to me	מִמֶּנִּי from me	כְּמוֹנִי as I.
2nd (m.)	אַתָּה thou	אֹתְךָ thee	בְּךָ, לְךָ in or to thee	מִמְּךָ from thee	כְּמוֹךָ as thou.
2nd (f.)	אַתְּ thou	אֹתְךָ thee	בְּךָ, לְךָ in or to thee	מִמְּךָ from thee	כְּמוֹךָ as thou.
3rd (m.)	הוּא he	אֹתוֹ him	בּוֹ, לוֹ in or to him	מִמּוֹ from him	כְּמוֹהוּ as he.
3rd (f.)	הִיא she	אֹתָהּ her	בָּהּ, לָהּ in or to her	מִמּוֹנָהּ from her	כְּמוֹתָהּ as she.

PLURAL.

	NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers.	אֲנַחְנִי (or אֲנֵינוּ) we	אֹתָנוּ us	בָּנוּ, לָנוּ in or to us	מִמֶּנּוּ from us	כְּמוֹנֵנוּ as we.
2nd (m.)	אַתֶּם ye	אֹתְכֶם or אֹתְכֶם you	בְּכֶם, לְכֶם in or to you	מִמְּכֶם or מִמְּכֶם from you	כְּמוֹכֶם as ye.
2nd (f.)	אַתֶּן ye	אֹתְכֶן or אֹתְכֶן you	בְּכֶן, לְכֶן in or to you	מִמְּכֶן from you	כְּמוֹכֶן as ye.
3rd (m.)	הֵם or הֵמָּה they	אֹתָם or אֹתָם them	בָּם or בָּהֶם, לָמוּ or לָהֶם in or to them	מִמֵּהֶם or מִמֵּהֶם from them	כְּמוֹהֶם as they.
3rd (f.)	הֵן or הֵנָּה they	אֹתָן or אֹתָן them	בָּהֶן or בָּהֶן, לָהֶן in or to them	מִמֵּהֶן or מִמֵּן from them	כְּמוֹתָן as they.

178. The **Nominative Case** of a Personal Pronoun is expressed only when emphatic, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אֲנִי יְהוָה אֱלֹהֶיךָ *I (am) the Lord thy God*; but the Pronoun is implied in the Verb, in Exod. iii. 14, אֲהִיָּה אֲשֶׁר אֲהִיָּה *I am that I am*.

179. The **Accusative Case** is formed by adding the Pronominal Suffixes to הוּא (another form of הוּא, the sign of the Accusative, cf. § 126). But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb. These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative and Ablative Cases** are formed by means of the Prefixes לְ, אֶ, מִ, or מִמֶּנּוּ (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִמָּךְ, אִתְּךָ *with*; אַחֲרַי *after*; אֵלַי *to*; לְפָנַי *before, on the face of*; עָלַי *upon*; תַּחַת *under*; אֵין *no, none*.

The following Paradigm will sufficiently indicate the forms:

182. **Particles with Pronominal Suffixes.**

	with	to	upon	before	after
	אִתְּךָ ³	אֵלַי ¹	עָלַי ¹	לְפָנַי	אַחֲרַי ¹
me	אִתִּי	אֵלַי	עָלַי	לְפָנַי ²	אַחֲרַי
thee (m.)	אִתְּךָ	אֵלֶיךָ	עָלֶיךָ	לְפָנֶיךָ	אַחֲרֶיךָ
him	אִתּוֹ	אֵלָיו	עָלָיו	לְפָנָיו	אַחֲרָיו
us	אִתְּנוּ	אֵלֵינוּ	עָלֵינוּ	לְפָנֵינוּ	אַחֲרֵינוּ
you (m.)	אִתְּכֶם	אֵלֵיכֶם	עָלֵיכֶם	לְפָנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אִתָּם	אֵלֵיהֶם	עָלֵיהֶם	לְפָנֵיהֶם	אַחֲרֵיהֶם

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms אֵלִים, עָלִים, אַחֲרֵים (cf. §§ 164, 168).

(2) The form לפני *before* is literally *to the face of*: *before me = to my face*, and is made up of ל *to*, and פנים *face*, with the pronominal suffix.

(3) Note the two meanings of את: (1) the accusative sign (§ 126), which with suffixes becomes אות; (2) *with*, which with suffixes doubles the ת, changing tserc to short chireq. Thus: (1) אותי *me*, (2) אתי *with me*.

Exercise xiv.

עמדי with me.	עתה now.
אין not; often = there is not (opp. to יש there is).	ראו see ye.
אחרון the last (m.)	זקנה old age (f.)
אמת truth (f.)	לא not.
עשית thou hast made.	שמים heavens (constr. שמי).
צבא a host (constr. צבא).	צבאות hosts (constr. צבאות).
לבד alone, see p. 141.	ים sea (m.)
	יהי they are.
	נביא prophet (m.)

1. ראו עתה כי אני ואני הוא ואין אלהים עמדי:
 2. אתה-הוא יהיה לבדך אתה עשית את-השמים
 שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים
 וכל-אשר בהם: 3. מה-המה אלה: 4. אני יהיה
 ראשון ואת-אחרנים אני-הוא: 5. אתה-הוא מלכי
 אלהים: 6. ועתה אדני יהיה אתה-הוא האלהים
 ודבריה יהיו אמת: 7. ועד-זקנה אני הוא: 8. לא-
 מבני ישראל הזה: 9. ויאמר לו גם-אני נביא כמותך:

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4.
 5. Ps. xliv. 5. 6. 2 Sam. vii. 28. 7. Is. xlv. 4. 8. Judg. xix. 12.
 9. 1 Kings xiii. 18.

¹ The 3rd Personal Pronouns הוא הפה are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND
RELATIVE.

183. The Demonstrative Pronouns are—

MASC.

FEM.

1. זֶה (or הַזֶּה) *this* זֹאת (or הַזֹּאת) *this*.2. הַזֶּה (or הַזֵּה) *that* הַזֵּה (or הַזֵּה) *that*.

PLURAL (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these*.2. { (Masc.) הֵם, הַהֵם, הַהֵמָּה (or הַהֵמָּה) }
{ (Fem.) הֵנּוּ, הַהֵנּוּ (or הַהֵנּוּ) } *those*.

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as : בַּיּוֹם הַהוּא *in that day*; : בַּיּוֹם הַגָּדוֹל הַהוּא *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, זֶה זְכוֹרִי לְעֹלָם זֶה זְכוֹרִי לְעֹלָם *this (is) my name for ever, and this (is) my memorial from generation (to) generation*; : אֲנִי בֹטֵחַ בְּזֹאת *in this I am confident*.

186. The Interrogative Pronouns are—

מִי *who?* מָה *what? how? (מה, מַה)*.

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom?* לְמָה *why?* בְּמָה *how great?* בְּמִי *in whom?* בְּמָה *in what?*

The Accusative Prefix אֶת may be joined to מִי (not to מָה); thus, אֶת־מִי *whom?*

Both may stand as Genitives: בֶּן־מִי *whose son?*

The interjectional *how!* is expressed by מָה : מַה־טוֹב *how good!* מַה־נּוֹרָא *how fearful!*

¹ These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

Pointing of מָה.

The pointing of this word closely resembles that of the Article (§ 105).

- | | |
|---|--|
| 1. מָה (with Daghesh conjunctive) before non-gutturals, מַה-גָּדוֹל <i>how great!</i> | |
| 2. מֵה before מ and ר, מֵה-אֵלֶּה <i>what (are) these!</i> | |
| 3. מֵה before ה, ח, ע, מֵה-חָכֵם <i>how wise!</i> | |
| 4. מֵה before ה, ח, ע, not with qamets, מֵה-הִיא <i>what (is) she!</i> | |

187. **The Relative Pronoun** is אֲשֶׁר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: לְאֲשֶׁר, בְּאֲשֶׁר, etc. (for the *pathach*, see § 65 c).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. בּוֹ וְרָצוּ *its seed (is) in it*, but Gen. i. 11, בּוֹ אֲשֶׁר וְרָצוּ *whose seed (is) in it (lit. which its seed)*; פָּקְדוּ אֲשֶׁר פָּקְדוּ *whom he visited*.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20. בְּצוּר־יְרִימִים כְּסָפִי, *an idol (which) shall not be moved*; Ps. lxi, וַיֵּלֶךְ אֵלַי מִן הַר, *(which) is higher than I*.

Exercise xv.

וַיֵּרָא and he saw.	רֵאשֶׁון former.
וַיְהִי he was.	שֵׁם name.
רָעָב famine (m.)	שִׁיר a song.
יִשָּׁר shall be sung.	קָדוֹשׁ holy (m.)
קָרָא he cried.	אָמַר he said.
בָּא coming (a participle).	וַיֹּאמְרוּ and they will say.
עֶבֶד a slave, servant.	וַיֹּאמֶר and he said.
וַיְהִי and he was.	שֵׁשִׁי sixth.

1. בְּיוֹם הַהוּא יִשָּׁר הַשִּׁיר-הַזֶּה בְּאֶרֶץ יְהוּדָה:
 2. זֹאת הָאֶרֶץ: 3. זֹאת הָאִשָּׁה הַזֶּה-בְּנֵה: 4. וְקָרָא
 זֶה אֶל-זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת:
 5. מִי-זֶה בָּא מֵאֲדוּם: 6. וְלִמִּי אֵלֶּה לְפָנֶיךָ: 7. וַיֹּאמֶר
 מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנִי בָּא אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמְרוּ-לִי מַה-שָּׁמוֹ : 8. כִּמְהַיְמִי-עֲבֹדָה : 9. הָרָעַב
 הָרֵאשׁוֹן אֲשֶׁר הָיָה בֵּימֵי אַבְרָהָם : 10. וַיֵּרָא אֱלֹהִים
 אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עָרֵב וַיְהִי-בֶקֶר
 יוֹם הַשְּׁשִׁי :

Exercise xv.—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen. xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen. i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral**, a fourth root-letter being inserted in a trilateral word, as **רָסַם** *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	{ Active	Qal	<i>he watched.</i>
	{ Passive	Niphal	<i>he was watched.</i>
Intensive	{ Active	Piel	<i>he watched diligently.</i>
	{ Passive	Pual	<i>he was watched diligently.</i>
Causative	{ Active	Hiphil	<i>he caused to watch.</i>
	{ Passive	Hophal	<i>he was caused to watch.</i>
Reflexive		Hithpael	<i>he watched himself.</i>

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompleteness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *arist*)=I watched; and the same in Present and Future. The Hebrew 'Tense' disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompleteness of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two 'Tenses' each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person.

and is used only in affirmative commands. What is called the third person imperative ('let him do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle אֵל not ('objective'), or אַל ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as לְקַטֵּל *to kill*; בְּקַטֵּל *in killing*. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as קָטַל אֶקַטֵּל ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as הַקָּטֵל ('the man killing') *one who kills*; הַמְשִׁיט ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as הַמֶּלֶךְ הַמְשִׁיט ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as הַמֶּלֶךְ מְשִׁיט ('the king *is* ruling') *the king rules*.

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

PERFECT (with *afformatives*).

Sing. 3rd pers., m. (stem.)	Plur. 3rd pers., c.	א
„ „ f. ה,		
„ 2nd pers., m. תָּ	„ 2nd pers., m.	תָּם
„ „ f. תַּ	„ „ f.	תֵּן
„ 1st pers. הִי	„ 1st pers.	נֵנוּ

197. **Paradigm of Qal.**

The accent is on the last syllable except where otherwise marked.

INFINITIVE MOOD.

Absolute : פָּקַד to visit.

Construct : פִּקְדוּ to visit ; בִּפְקֹדָה in visiting ;
לְפִקְדוֹ for visiting ; מִפְּקֹדָה from visiting.

PARTICIPLE ACTIVE.

פֹּקֵד visiting, one visiting (m.)

פֹּקֵדָה (פִּקְדוֹת) (fem.)

פֹּקְדִים (pl. m.)

PARTICIPLE PASSIVE.

פִּקְדוּן visited, one visited (m.)

פִּקְדוּנָה (fem.)

פִּקְדוּנִים (pl. m.)

PERFECT TENSE.

Sing.

פָּקַד he visited¹.

פִּקְדָה she visited.

פִּקְדָתָּה thou visitedst (m.)

פִּקְדָתְךָ thou visitedst (f.)

פִּקְדָתִי I visited, or have visited.

P'ur.

פִּקְדוּ they visited.

פִּקְדֹתֶם you visited (m.)

פִּקְדֹתֶיךָ you visited (f.)

פִּקְדָנוּ we visited.

IMPERFECT TENSE.

יִפְקַד he will visit¹.

תִּפְקְדָה she will visit.

תִּפְקְדְךָ thou wilt visit (m.)

תִּפְקְדֶיךָ thou wilt visit (f.)

אֶפְקֹד I shall visit.

יִפְקְדוּ they will visit (m.)

תִּפְקְדֶנָּה they will visit (f.)

תִּפְקְדוּךָ you will visit (m.)

תִּפְקְדֶנָּה you will visit (f.)

נִפְקְדוּ we shall visit.

¹ These meanings are only approximate. See §§ 191, 220-222.

IMPERATIVE MOOD.

<i>Sing.</i>		<i>Plur.</i>
פֶּקֶד visit thou (m.)		פִּקְדוּ visit ye (m.)
פִּקְדִי visit thou (f.)		פִּקְדְנָה visit ye (f.)

198. Some strong verbs differ from this paradigm:—

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e. g. זָקֵן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives**. A rarer form takes *cholem*, e. g. קָטַן *he was little*.

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e. g. יִכְבֵּד, פִּכְרֵ. These are noted in the vocabularies as **Imperfect A** verbs.

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in *qal*, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַד is ruined.	יָבֵשׁ impf. יִיבֵשׁ is withered, dried.
אָהַב (impf. יֵאָהֵב, יִאָהֵב), has loved.	יָדַע has known.
אָז then, gen. with impf.	יָם sea.
אָח brother.	יָרַח moon.
אֵיךְ how?	יָשַׁב has dwelt.
גָּדַל and גִּדְּלוּ has been great.	יָתוּם orphan.
גָּזַל has robbed.	כָּלַב dog; (כָּלֵב in pause) Caleb.
גָּנַב has stolen, taken away.	לֵב heart; middle.
רָעַל poor.	מָלֵא has become full; with acc.
הִלְךָ went.	מִצְוָה command.
זָקֵן has become old (impf. A): also adj., old.	מִצְרַי Egyptian (subst. and adj.)
חֹדֶשׁ month.	שָׁלַט has ruled.

מִשְׁפָּט judgment.
 מֵת dead.
 מָתַק has become sweet (impf. A).
 נָא I pray (*quæso*).
 נֶעַר boy.
 נָפַל has fallen.
 עֶבֶד servant.
 עָמַד has stood, withstood.
 עָשִׂיר rich (adj.)
 פָּשַׁט has attacked, fallen upon (impf. A and O).
 קָטַן has been little; followed by מִן, has been less than, i.e. *unworthy of*.
 רָדַף has pursued, followed.

רָשׁ poor.
 שָׂדֵה field.
 שָׂרַף has burned.
 שָׁבַר has broken in pieces.
 שָׁבַת has rested.
 שַׁבָּת f. Sabbath.
 שָׁוָא (shāv) in vain (*frustra*).
 שָׁכַן has dwelt.
 שָׁמַר has watched, observed.
 שֵׁנִי second.
 שֶׁמֶשׁ sun.
 שָׁפַט has judged.
 שָׁקַד has watched.
 שָׂרַץ has multiplied, swarmed.
 תָּבַל f. (generally without art.), world.

I. אָמַר נֶעַר מִצְרַיִם אֶל-דָּוִד פָּשַׁטְנוּ עַל-נֶגְבִי¹ כָּל־בָּלַב וְאֶת-
 זִקְלָג שָׂרְפָנוּ בְּאֵשׁ: 2. וְדָוִד אָז יָשָׁב בְּעִיר הַהִיא:
 3. אָמַר אֱלֹהִים אֶל-הָאָדָם אַתָּם שָׂרַצוּ בָאָרֶץ: 4. הַשֹּׁפֵט²
 כָּל-הָאָרֶץ לֹא יַעֲשֶׂה³ מִשְׁפָּט: 5. אָמְרָה רִבְקָה⁴ מִי
 הָאִישׁ הַהֶלֶךְ בְּשָׂדֵה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק: 6. בַּחֹדֶשׁ
 הַשֵּׁנִי יָבִשָׁה הָאָרֶץ: 7. אָמַר הַכֶּסֶל מִיִּם גְּנוּבִים יִמָּתְקוּ:
 8. אָמַר אֱלֹהִים לְיִצְחָק אֶל-תֵּרֵד⁵ מִצְרַיִמָּה⁶ שָׁכֵן בָּאָרֶץ
 הַזֹּאת: 9. אָמַר יִצְחָק אֶל-עֵשָׂו הִנֵּה-נָא זָקַנְתִּי וְלֹא
 יִרְעֵתִי יוֹם מוֹתִי: 10. רִבְקָה אֶהְבֵּת אֶת יַעֲקֹב מִן הָאָח

¹ The south country, where Caleb had a possession, and where was situated the town of Ziklag. ² A question is asked in Hebrew by the prefix הַ (הַ interrogative) attached to the first word in the clause. ³ 'Will He do?' ⁴ Rebekah. ⁵ 'Do not go down.' ⁶ 'To Egypt;' pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended הַ- ('הַ local') mostly without the tone, e.g. אֶרֶץ to the earth; שָׁמַיְמָה to heaven.

הַגָּדוֹל: 11. שָׁמַר הַשְּׁמֹרֶת אֶת־הַמִּצְוָה הַזֹּאת: 12. עֲשִׂיר
 בְּרָשִׁים יִמְשַׁל: 13. אָמַר דָּוִד אֶל־שָׂאוּל אַחֲרַי מִי אַתָּה
 רִדְף אַחֲרַי כְּלָב מִית: 14. שָׁמַר אֶת־הַשֶּׁבֶת: 15. אֵל
 הַגָּדוֹל־הַלֵּל: 16. אִם יִהְיֶה לֹא יִשְׁמַר עֵיר שׁוּא שָׁקֵד
 שָׁמַר: 17. שָׁפְטוּ דָל וְיִתּוֹם: 18. הָיָה אֱלֹהִים אֵת
 יִשְׁמַעְעָאֵל⁹ וַיִּגְדַּל¹⁰: 19. אֵיךְ אֲבָדַת צוּר¹¹ אֵיךְ נִפְלְתָה
 בְּלֵב הַיָּם: 20. קִמַּנְתִּי מִכָּל־הַחֲסָדִים¹²:

⁷ See § 193, Inf. Abs. ⁸ For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3). ⁹ Ishmael. ¹⁰ 'And he was great.'
¹¹ Tyre. ¹² 'The mercies.'

LESSON XVI.

THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e.g. *qal*, to guard; Niphal, to guard oneself (Greek middle φυλάσσεισθαι). Hence it may denote reciprocal action, as to consult together, to quarrel, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name Niphal** it may be noted that the older grammarians adopted as a paradigm the verb *פָּעַל* he has done. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of *פָּעַל* is *נִפְעַל* (*niph'al*), and the same form in the intensive conjugation is *פִּיעַל* (*pi'el*), causative *הִפְעִיל* (*hiph'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הִנְ**

hin-, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is ה (before a guttural ה). (b) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפְקֵד, imperf. יִפְקֵד (for הִנְפְקֵד).

202. . Paradigm of Niphal.

INFINITIVE.

Absolute: נִפְקֵד to be visited.

Construct: הִפְקֵד to be visited; בְּהִפְקֵד in being visited.

לְהִפְקֵד for being visited; מִהִפְקֵד from being visited.

PARTICIPLE.

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

PERFECT TENSE.

<i>Sing.</i>	<i>Plur.</i>
נִפְקֵד } he	נִפְקְדוּ } they were visited.
נִפְקְדָה } she	נִפְקְדַתֶּם } you were visited { m.
נִפְקַדְתָּ } thou wert visited { m.	נִפְקַדְתֶּן } } f.
נִפְקַדְתְּ } } f.	נִפְקְדָנוּ } we were visited.
נִפְקַדְתִּי } I was visited.	

IMPERFECT TENSE.

יִפְקֵד } he	יִפְקְדוּ } they will be visited { m.
תִּפְקְדָה } she	תִּפְקְדַתֶּנָּה } } f.
תִּפְקֵד } thou wilt be visited { m.	תִּפְקְדוּ } you will be visited { m.
תִּפְקְדִי } } f.	תִּפְקְדַתֶּנָּה } } f.
אִפְקֵד } I shall be visited.	נִפְקְדוּ } we shall be visited.

IMPERATIVE.

הִפְקֵד } be thou visited (m.)	הִפְקְדוּ } be ye visited (m.)
הִפְקְדִי } " " " (f.)	הִפְקְדַתֶּנָּה } " " " (f.)

Exercise xvii.

אָכַל has eaten.	מֵאֵל food.
בָּחַר has chosen (niph. participle, choice, precious).	מָלַט (niph.) has escaped.
הָלַף has gone.	מַבּוּל flood.
זָכַר has remembered.	נַפְשׁ soul.
זָהָב gold.	שָׁמַר he has watched.
חָכְמָה wisdom.	לְנֶצַח for ever.
כֶּסֶף silver.	סָמַךְ has upheld.
פָּרַח he has cut (off).	עוֹן iniquity.

1. וְאַתָּה קַח לְךָ מִכֹּל-מֵאֵל אֲשֶׁר יֹאכַל : 2. וְזָכַר
 עוֹן אֲבֹתָיו אֶל-יְהוָה : 3. כֹּה אָמַר יְהוָה הַשְׁמְרוּ
 בְּנַפְשׁוֹתֵיכֶם : 4. עַל יְהוָה נִסְמַכְתִּי לְנֶצַח : 5. הוֹלֵף
 בְּחָכְמָה הוּא יִמְלֹט : 6. נִבְחַר שֵׁם מִכֶּסֶף² וּמִזָּהָב :
 7. נִסְמַךְ הַסָּמְכוֹ עַל יְהוָה : 8. לֹא יִפְרַח כָּל-בָּשָׂר עוֹד
 מִן-הַמַּבּוּל :

¹ Imperat. 2 s. m. לָקַח *he has taken*.

² See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לָמַד, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as חָזַק, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by dagesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative ה. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tsere*. So also the *hithpael*, § 206.

205. Paradigm of Piel and Pual.

		INFINITIVE.			
		<i>Piel.</i>	<i>Pual.</i>		
Abs.	פָּקַד	to visit diligently.	None.		
Constr.	פִּקְדוֹ	to visit diligently.	}	פִּקְדוֹ	to be visited diligently.
		With prefix prepp. as before.			

PARTICIPLE.

מְפַקֵּד	visiting diligently (m.)	מְפֻקָּד	being visited diligently (m.)
(pl. m. מְפַקְדִים).		(pl. m. מְפֻקְדִים).	

PERFECT.

		<i>Piel.</i>	<i>Pual.</i>		
Sing. 3 m.	פָּקַד	פָּקַד	Plur. 3 c.	פִּקְדוּ	פִּקְדוּ
" f.	פָּקְדָה	פָּקְדָה	" 2 m.	פִּקְדְתֶם	פִּקְדְתֶם
" 2 m.	פָּקְדַתְּ	פָּקְדַתְּ	" f.	פִּקְדְתִי	פִּקְדְתִי
" f.	פָּקְדְתִי	פָּקְדְתִי	" 1 c.	פִּקְדְנוּ	פִּקְדְנוּ
" 1 c.	פָּקְדְתֵי	פָּקְדְתֵי			

IMPERFECT.

		<i>Piel.</i>	<i>Pual.</i>		
Sing. 3 m.	יִפְקַד	יִפְקַד	Plur. 3 m.	יִפְקְדוּ	יִפְקְדוּ
" f.	תִּפְקַד	תִּפְקַד	" f.	תִּפְקְדְנָה	תִּפְקְדְנָה
" 2 m.	תִּפְקְדְתֶם	תִּפְקְדְתֶם	" 2 m.	תִּפְקְדוּ	תִּפְקְדוּ
" f.	תִּפְקְדִי	תִּפְקְדִי	" f.	תִּפְקְדְנָה	תִּפְקְדְנָה
" 1 c.	נִפְקַד	נִפְקַד	" 1 c.	נִפְקַד	נִפְקַד

IMPERATIVE.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 2 m.	פִּקֹּד	None.	Plur. 2 m.	פִּקְדוּ	None.
„ f.	פִּקְדִי		„ f.	פִּקְדְנָה	

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

זָמַיִן <i>piel</i> , has made strong.	קָדַד <i>gal</i> and <i>piel</i> , has measured.
זָמַר <i>piel</i> , has sung.	סָפַר <i>piel</i> , has told, numbered.
חָזַק <i>piel</i> , has made strong.	עָשָׂה has done.
יָלַד has brought forth.	קָדַשׁ <i>piel</i> , has made holy.
כָּבַד <i>piel</i> , has honoured.	רָדַף has pursued.

1. זָמַרְוּ לַיהוָה בְּכִנּוֹר זָמְרוּ לַאלֹהִים זָמְרוּ¹ :
2. מִי יִסְפֹּר אֶת־הַפְּזוּכִים וּמִי יִמְדַּד אֶת־הַיָּם :
3. סִפֵּר הָעֶבֶד לְיִצְחָק אֶת־כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה :
4. חָזְקוּ יָדַיִם רַפּוֹת וּבְרַפִּים פּוֹשְׁלוֹת אֲמַצּוּ¹ :
5. בְּטָרִם הָרִים יִלְדוּ¹ מֵעוֹלָם עַד עוֹלָם אֲתָה אֵל :
6. הַמְּכַבֵּד יְהוָה הוּא גַם רָדַף צֶדֶק :
7. זָכַר אֶת־יְיָוִם הַשַּׁבָּת לְקַדֵּשׁ אֶת־יְיָוִם הַזֶּה אֲשֶׁר
קָדַשׁ יְהוָה :
8. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל :

¹ Pause form.

LESSON XVIII.

THE VERB (CONTINUED): HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הִתְ** *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. פָּקַר, *hithpael* הִתְפַּקֵּר. The participle has the preformative הֵ. After prefixes (imperfect and participle) the ה of this הֵ is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (ס, צ, שׁ, שׂ), the ה in the prefix הֵ changes places with it. Thus from שָׁמַר *he kept*, we have not שָׁמַרְהֵ but שָׁמַרְהֵ. When the first radical is צ, the transposed ה becomes שׂ, e. g. from צָרַק *he was just*, comes הִצְטַרַּק *he justified*.

When the first radical is a dental (ד, ט, ה), the ה is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of *hithpael* is found of the form *hithpaal* (הִתְפַּאֵל). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of *hithpael* is generally reflexive and intensive**; as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208. Paradigm of *Hithpael*.

INFINITIVE.

Constr. הִתְפַּקֵּר to visit oneself.

PARTICIPLE.

כִּתְפַּקֵּר sing. visiting oneself.

(pl. m. כִּתְפַּקְרִים).

PERFECT.

Sing. 3 m.	הִתְפַּקֵּד	Plur. 3 c.	הִתְפַּקְדוּ
„ f.	הִתְפַּקְדָּה	„ 2 m.	הִתְפַּקְדֶּתֶם
„ 2 m.	הִתְפַּקְדֶּתֶם	„ f.	הִתְפַּקְדֶּנּוּ
„ f.	הִתְפַּקְדֶּתֶם	„ 1 c.	הִתְפַּקְדָּנוּ
„ 1 c.	הִתְפַּקְדָּנוּ		

IMPERFECT.

Sing. 3 m.	יְתַפְקֵד	Plur. 3 m.	יִתְפַּקְדוּ
„ f.	תִּתְפַּקֵּד	„ f.	תִּתְפַּקְדְּנָה
„ 2 m.	תִּתְפַּקְדוּ	„ 2 m.	תִּתְפַּקְדוּ
„ f.	תִּתְפַּקְדִי	„ f.	תִּתְפַּקְדְּנִי
„ 1 c.	אֲתַפְקֵד	„ 1 c.	נִתְפַּקֵּד

IMPERATIVE.

Sing. 2 m.	הִתְפַּקֵּד	Plur. 2 m.	הִתְפַּקְדוּ
„ f.	הִתְפַּקְדִי	„ f.	הִתְפַּקְדְּנִי

209. **Hiphil is in general causative of Qal.** When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy*; hiphil, *he made holy, sanctified*; qal, *he put on*; hiphil, *he caused (him) to put on, or clothed (him) with (garments)*; qal, *he came*; hiphil, *he brought*. **Hophal is passive of hiphil.**

210. **The characteristic of Hiphil is the prefix ה** (with *short chireq* in the perfect and *pathach* in the other forms), and *long chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix ה** with *gamets-chatuph* or *qibbutz* (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative ׀.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

211. Paradigm of Hiphil and Hophal.

	INFINITIVE.		
	<i>Hiphil.</i>		<i>Hophal.</i>
Abs.	יְתַפְקֵד to cause to visit.		יִתְפַּקֵּד to be caused to visit.
Constr.	הִתְפַּקֵּד to cause to visit.	}	none.
	With prefix prepp. as before.		

PARTICIPLE.

*Hiphil.**Hophal.*

כִּיפְקִיד causing to visit (m.)

כִּיפְקִיד caused to visit (m.)

PERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>	
Sing. 3 m.	הִפְקִיד	הִפְקַד	Plur. 3 c.	הִפְקִידוּ	הִפְקְדוּ	
„ f.	הִפְקִידָה	הִפְקְדָה		„ 2 m.	הִפְקִידְתֶּם	הִפְקְדְתֶּם
„ 2 m.	הִפְקִידְתֶּם	הִפְקְדְתֶּם		„ f.	הִפְקִידְתֶּן	הִפְקְדְתֶּן
„ f.	הִפְקִידְתְּ	הִפְקְדְתְּ		„ 1 c.	הִפְקִידְנוּ	הִפְקְדְנוּ
„ 1 c.	הִפְקִידְתִּי	הִפְקְדְתִּי				

IMPERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>	
Sing. 3 m.	יִפְקִיד	יִפְקַד	Plur. 3 m.	יִפְקִידוּ	יִפְקְדוּ	
„ f.	תִּפְקִיד	תִּפְקַד		„ f.	תִּפְקִידְנָה	תִּפְקְדְנָה
„ 2 m.	תִּפְקִידְתֶּם	תִּפְקְדְתֶּם		„ 2 m.	תִּפְקִידוּ	תִּפְקְדוּ
„ f.	תִּפְקִידְתְּ	תִּפְקְדְתְּ		„ f.	תִּפְקִידְנָה	תִּפְקְדְנָה
„ 1 c.	אִפְקִיד	אִפְקַד		„ 1 c.	נִפְקִיד	נִפְקַד

IMPERATIVE.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 2 m.	הִפְקַד	None.	Plur. 2 m.	הִפְקִידוּ	None.
„ f.	הִפְקִידִי			„ f.	

Exercise xix.

אָנַר has gathered,
 דָּשָׁן has become green, verdant.
 דָּשָׁן the tender grass.

יָסַר has instructed, chastised
 (mostly piel).
 כַּאֲשֶׁר like as, as.
 כָּלַם (hiph.) has shamed.

מטר (only in hiph.) has rained.
 מֶלֶךְ has become king.
 עננ (hithp.) has rejoiced, delighted.
 פאר (piel) has glorified; (hithp.) has shown himself glorious.
 צוה (piel) has commanded.
 קרב has drawn near; (hiph.) has brought.

רב multitude, abundance.
 רחם the womb.
 שָׁבַל (generally hiph.) has attended to, considered, been prudent.
 שחח (hiphil) has destroyed, spoiled.
 שלף (hiphil) has cast away.

1. מְלִכֵי שֶׁבַא וּסְבָא¹ אֲשֶׁר יִקְרִיבוּ : 2. וְהָאֲנָשִׁים
 טוֹבִים לָנוּ מְאֹד וְלֹא הִכְלַמְנוּ : 3. וַיֹּאמֶר לוֹ עַבְדִּי-
 אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֶתְפָּאֵר : 4. הִתְקַדְשׁוּ אָמַר
 יְהוָה כִּי אֵל קְדוֹשׁ אֲנִי : 5. שְׁמַרְתִּי אֶת-הַתּוֹרָה
 וְאֶשְׁתַּמֵּר² מֵעֵוֹן : 6. מָלַךְ חָכֵם מִשְׁבִּית³ מְלַחְמוֹת :
 7. אָמַר אַבְרָהָם אֶל-יְהוָה הַתְּשַׁחִית⁴ בְּתַמְשָׁה⁵ אֶת-כָּל-
 הָעֵיר : 8. הִתְהַלֵּךְ אֶת-יְהוָה⁶ כְּאִשֶּׁר צִוָּה אֶת-מֹשֶׁה
 לְהִתְהַלֵּךְ לִפְנֵי⁷ : 9. עָלֶיךָ יְהוָה הִשְׁלַכְתִּי⁸ מִרְחָם :
 10. אָגִיד בְּקִוּץ אִישׁ מִשְׁכִּיל : 11. יֵשׁ עֵת לִשְׁמֹר וְעַת
 לְהִשְׁלִיךְ : 12. יִסַּר יִסַּר יְהוָה אֶת-הַצַּדִּיק וְלִמּוֹת לֹא
 נָתַן אֹתוֹ : 13. הַמְלִיךְ אָנוּשׁ בְּכֹל אֲשֶׁר תַּחַת הַשָּׁמַיִם :
 14. הַמְטִיר אֱלֹהִים עַל-הָאָדָמָה וְהִנֵּה הַדְּשִׁיאוֹהָ הָאָדָמָה
 דָּשָׂא וַעֲצָ : 15. הִתְעַנַּג⁹ נַפְשׁ הַצַּדִּיק¹⁰ עַל רַב שָׁלוֹם :

¹ 'Sheba and Seba.' ² 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the consecutive of the imperf., § 223.

³ The participle here, as elsewhere very frequently, expresses the present tense, § 193. ⁴ *h* interrogative. ⁵ 'for the sake of the five.' ⁶ 'with Jehovah.' ⁷ 'before Him.'

⁸ 'upon Thee, Jehovah, I was cast,' i. e. 'confided to Thee.'

⁹ For the pathach, see §§ 204 *Obs.*, 206. ¹⁰ Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197-211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix *וְ*.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its affirmatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. *וְ*, 2nd pers. *וּ*, 1st pers. (sing.) *אֲ*, (plur.) *נִ*. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

<i>Conjugation.</i>	<i>Form.</i>	<i>Distinguishing Marks.</i>
Qal	לָמַד	. unmistakeable.
Niphal . . .	נִלְמַד	. prefix נְ.
Piel	לְמַד	. daghesh 2nd rad.
Pual	לְמַד	. daghesh 2nd rad. and characteristic vowel ם.
Hiphil . . .	הִלְמִיד	. prefix הִ and inserted ם.
Hophal . . .	הִלְמַד	. prefix הִ (hō).
Hithpael . .	הִתְלַמַּד	. prefix הִתְ and daghesh 2nd rad.

IMPERFECT.

Qal	יִלְמַד	. <i>chireq</i> with preformative; \bar{o} (generally) in ultima.
Niphal . . .	יִלְמַד	. <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).
Piel	יִלְמַד	. <i>sheva</i> with preformative; daghesh 2nd rad.
Pual	יִלְמַד	. <i>sheva</i> with preformative; daghesh 2nd rad. and characteristic vowel ם.
Hiphil . . .	יִלְמִיד	. <i>pathach</i> with preformative; inserted ם.
Hophal . . .	יִלְמַד	. <i>gamets chatuph</i> with preformative.
Hithpael . .	יִתְלַמַּד	. prefix יִתְ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the \bar{o} of imperf. qal falls away before a tone suffix; (2) the ם of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

הָרְשׁוּ	יְדַלַּק	מִתְקַדֵּשׁ	דְּבַרְתִּי	תִּשְׁפַּל*
הַזְפִּיר	יִבְקֶשׁוּ	נִסְגָּר	נִשְׁבֵּר*	יִשְׁכַּב
זְכִירוּ	בְּבָגַד	סָגְרֵנוּ	יִשְׁפַּל	אֲבֹדָתָה
זָכַר	בִּקֵּשׁ	יִמְלֹטוּ	הַלְבִּישְׁנָה	הַשְׁמִירָה
זָכַר*	אֲבַקֵּשׁ	נִלְמַד	הַקְדִּישְׁתִּי	הַזְפִּירָה*
נִשְׁלַף	הִשְׁתַּמֵּר*	נִפְלָה	מְלָמֵד	פָּקֹד
תִּשְׁכַּב*	יִכְבֵּד	יִקְטֹן	נִמְלֵט	שָׁמַר
תִּשְׁמְרָנָה*	סָגַר	אִקְבֵּר	שְׁכָבִי	נִמְלֵט

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66-68).

רדפנו*	הפשט*	המשלנה*	שמרנו*	יצדקו*
ירדף*	הפשיט*	נמשלת*	סמכנה*	אצדקו*
רדפו*	פשיט*	השמרתם*	אסמך*	נצדקו*
רדפת*	נפשט*	משתמר	מסמך*	צדקו*
רדף*	משלנה*	שמור*	נסמך*	
התפשטו*	המשלתם*	נשמרת*	סמכתי*	

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way; generally with prefixes לְ, בְ, מִ, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by אַל with Imperf., a negative *wish* or *entreaty* by אַל־ with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of ה־, as from אֶפְתָּח I will tell, (piel) אֶפְתַּח־נָּא let me tell. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, אַ and י־. Thus, as from פָּקַד (sing.) we have פִּקְדָּה (plur.), so from פָּקַדְנָּא we have the cohortative פִּקְדָּה־נָּא.

Obs.—A similar form is found in the Imperative with *intensive* force; פָּקַדְנָּא visit thou, פָּקְדֵנָּא (for פָּקְדֵנָּא; for the slight vowel *e*, see § 70) pray visit!

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after אַל, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, שִׂקְדֵה׃ *he will sanctify*; שִׂקְדֵה׃ *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate**.

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with ך as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*¹.

221. **The Perfect denotes completed action:—**

- (1) **In past time:** (a) *Pluperfect*, 'I had visited' (a doubtful use); (b) *Aorist*, 'I visited.'
- (2) **In present time**, i. e. past action viewed as continued in its effect to the present: (c) *Perfect*, 'I have visited;' (d) *Present*, (i) as expressing a general truth, 'I visit,' i. e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַע׃, 'I know' (compare Lat. *novi*, Gk. *οἶδα*).
- (3) **In future time**, i. e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, 'I shall visit,' a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, 'I shall have visited.'

222. **The Imperfect denotes incomplete action**, and by a natural extension **repeated action:—**

- (1) **In past time:** (a) *Past Imperfect*, 'I was visiting²;' (b) 'I used to visit' (*frequentative*).
- (2) **In present time:** (c) *Present*, 'I am visiting;' (d) 'I visit' (as a general truth, cf. § 221 (2) d).

¹ For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

² The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

- (3) **In future time:** the common usage, incompleteness belonging especially to futurity; (*e*) *Future*, 'I shall visit.' Other uses are (*f*) *Potential*, 'I may or can visit,' and (*g*) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' וְיָנִי כֹזֵב (participle), with Ps. xc. 10, 'Forty years long *was I grieved* with this generation,' וַיִּגְדַּל (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix ו and.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

<i>English.</i>	<i>Hebrew.</i>
God <i>created</i> the heavens . . .	God <i>created</i> the heavens . . .
and the earth <i>was</i> without form . . .	and the earth <i>will be</i> without form . . .
and God <i>said</i> , Let there be . . .	and God <i>will say</i> , Let there be . . .
and there <i>was</i> light . . .	and there <i>will be</i> light . . .
and God <i>divided</i> . . .	and God <i>will divide</i> . . .
and God <i>saw</i> . . .	and God <i>will see</i> . . .

Obs.—In this rendering the English future *is* employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye¹.'

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for ו, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e. g. **יִקְטֹל** *he will kill*; **וַיִּקְטֹל** (ordinary copula) *and he will kill*; **וַיִּקְטֹל** (Vav Conversive) *and he killed*. Before the guttural א (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as **וַאֲנִי יָקַטְלֵם** *and I killed*.

Before ו (3rd pers.) or ו (1st pers. plur.) with sheva the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

- (a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.
- (b) **If the Imperfect has a short form (§ 219 b) it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no Jussive force.**

Obs.—Many verbal forms with ו Consecutive illustrate both (a) and (b), e. g. Imperf. **וַיִּשְׁפֹּךְ**, Imperf. Apoc. **וַיִּשְׁפֹּךְ**, Imperf. with ו, **וַיִּשְׁפֹּךְ**; Imperf. **וַיִּשְׁפֹּךְ**, Imperf. Apoc. **וַיִּשְׁפֹּךְ**, Imperf. with ו, **וַיִּשְׁפֹּךְ**. (For the shortened vowel, see § 48. 3.)

¹ *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וַיִּפְקְדֵנִי and *I visited* (Vav Conjunctive), וַיִּפְקְדֵנִי and *I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with ו; come and *visit* me = come and *thou hast visited* me.

Obs. 2.—There are thus three distinct uses of ו:

1. ו **Conjunctive** (ו, ו before labials or sh^ova, ו (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (ו, ו before א).

Exercise xxi.

בְּהֵמָה quadruped, a large beast, cattle.	עַמִּים peoples (plur. of עַם).
בְּכֹרֶה birth-right.	עֲשָׂרָה ten.
דִּבֶּר has spoken (piel).	צָדַק has been just (אַל- towards).
הֵיָה (f.) an animal, living thing.	קִנְיִן a possession; goods.
כִּיּוֹם this day; now.	שָׂבַע has been satisfied (acc.).
מָכַר has sold.	שָׁבַע (niph'al) has sworn.
מַרְמָה fraud.	שְׁלִישִׁי third.
	שָׁם there.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה; 2. אָמַר

יַעֲקֹב אֶל-עֵשָׂו מִכְרָה¹ כִּיּוֹם אֶת-הַבְּכֹרָה לִי : 3. וַיֹּאמֶר
עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוֹת² וְלָמָּה לִי בְכֹרָה : 4. וַיֹּאמֶר
יַעֲקֹב הַשְּׂבֻעָה-לִי³ כִּיּוֹם וְעֵשָׂו נִשְׁבַּע וַיִּמְכַּר אֶת-הַבְּכֹרָה
לְיַעֲקֹב : 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תִּדְרָשׁ אֶת-הָאָרֶץ
דְּרָשׁ וְעַץ : 6. אֲזַמְרָה לְאֱלֹהִים בְּעַמִּים : 7. יְהוָה
אֱלֹהִים גְּדֹלָתָּ מְאֹד וְהַגְדִּילָתָּ גַם אֶת כָּל-הַמְּלָאכָה
בְּשָׁמַיִם וּבָאָרֶץ : 8. מְלֵאכָה הָאָרֶץ קִנְיָנָהּ הָאֲנָשִׁים
וְהַבְּהֵמוֹת וְכָל-הַחַיּוֹת יִשְׁבְּעוּן⁴ טוֹב : 9. נַחֲלִים בֵּין
הַהָרִים יִהְלְכוּן⁴ : 10. וַיִּמְטֵר אֱלֹהִים עַל הָאֲדָמָה
וַתִּדְרָשׁ הָאֲדָמָה דְּרָשׁ וְעַץ : 11. יִכְרַת יְהוָה אֶת-
הָרֶשַׁע אֲשֶׁר מָלֵא מִרְמָה וְחָמָס : 12. הַכְּסִילִים מִתִּי
תִּשְׁכִּילוּן⁴ : 13. יְהוָה דוֹר וְדוֹר :

¹ Rare cognate form for מְכָרָה, § 219 (a) *Obs.* ² 'To death' (properly, 'to die'). ³ Dagheshi forte conjunct., § 37. 3. ⁴ 3 pers. pl. with added ך (see § 235). ⁵ Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176-178). These are called separable pronouns:—

1. Sing.	אֲנִי, אָנֹכִי	I . . .	Plur.	אֲנַחְנֵנוּ	we.
2. "	אַתָּה	thou (m.)	"	אַתֶּם	ye (m.)
	אַתְּ	thou (f.)	"	אַתֶּן	ye (f.)
3. "	הוּא	he	"	הֵם, הֵמָּה	they (m.)
	הִיא	she . . .	"	הֵנָּה, הֵנָּן	they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's* = *ich glaube es*.)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of ך into ך is the return to an older form.

a. With vowel endings.

<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ׁי me. .	יׁ us.
2. ׁך thee (m.)	יׁכּ you (m.)
ׁך thee (f.) .	יׁךּ you (f.)
3. ׁהי (or ׁי) him .	יׁם them (m.)
ׁהי her	יׁם them (f.)

b. With consonant endings. In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before ׁי, יׁכּ, and יׁךּ. The suffixes then are generally:—

a. With the perfect.

<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ׁי־	יׁ־
2. (m.) ׁך־	יׁכּ־
(f.) ׁך־ or ׁך־	יׁךּ־
3. (m.) ׁהי־ or ׁי־	יׁם־ or יׁם־
(f.) ׁהי־	יׁם־

β. With the imperfect and imperative.

<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ׁי־	יׁ־
2. (m.) ׁך־	יׁכּ־
(f.) ׁך־	יׁךּ־
3. (m.) ׁהי־	יׁם־
(f.) ׁהי־ (ׁהי־)	יׁם־

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

a. הַ— into תַ— or תְ—.

b. תַ— remains, except before נִי—: e.g. פִּקְדוֹתָי, and in the form פִּקְדוֹתָיְךָ thou didst visit him.

c. תַ— becomes תִי, because the original form was תִי instead of תַ.

d. הַם—, הֵן—, become תו, because originally הֵם was pronounced הַתוּם.

e. Instead of תִּפְקְדָנָה stands the masculine form תִּפְקְדוֹ: similarly with תִּפְקְדָנָה and the like.

233. The verbal forms themselves change their vowels before suffixes according to the rules given in §§ 141, 148-157. In general the Law of Verbal Inflection is followed, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	me.	thee.
he visited	פִּקַּד	(2) changeable <i>qamets</i> in <i>penult.</i>	פִּקְדָנִי	פִּקְדָּךָ ²
he will visit	יִפְקֹד	(3) changeable <i>cholem</i> in <i>ultima.</i>	יִפְקְדָנִי	יִפְקְדָּךָ ³
to visit	פִּקְדָּךְ	(3) changeable <i>cholem</i> in <i>ultima.</i>	פִּקְדָנִי ¹	פִּקְדָּךָ ⁴
visiting	פִּקְדָּךְ	(3) changeable <i>tsere</i> in <i>ultima.</i>	פִּקְדָנִי	פִּקְדָּךָ ⁵

Explanatory notes.—¹ For פִּקְדָנִי; the two vocal shēvas cannot stand (§ 70) and the slight vowel substituted for the first shēva is in this case ֹ, because the vowel lost was ֹ. ² Notice the methegh with *qamets*, and compare the form (י) (§ 55 note). ³ For יִפְקְדָךְ, where the first shēva is silent, the second and third vocal, slight ֹ; compare ¹. ⁴ Or פִּקְדָךְ (ֹ). ⁵ For פִּקְדָךְ, slight ֹ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פָּקַד *visiting, visitor*; פִּקְדָנִי *one visiting me*; פִּקְדִי *my visitor*.

Infinitive—

פָּקַד *to visit, visiting*; פִּקְדָנִי *to visit me*; פִּקְדִי *my visiting*.

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

Exercise xxii.

נָכַח has been willing.

אֶחָד one.

בָּחַן has proved (imperf. A).

דָּקַר has thrust through.

חֶרֶב (f.) a sword.

יָדַע has known, § 221 (2).

יָסַד has founded.

יָרָא has feared.

כָּפוֹר hoar-frost.

נְעוּרִים youth.

נָשָׂא has borne, carried.

שָׁכַב has lain down (imperf. A).

סָמַךְ he has strengthened.

שָׁלַף has drawn out, drawn
(a sword).

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שְׂאוּל¹ לְנִשְׂא כָלִיו² שְׁלַף אֶת־הַחֶרֶב וְדָקְרָנִי
 3. בַּהּ פָּן־יִבֹאוּ⁴ הַפְּלִשְׁתִּים¹ הָאֵלֶּה וְדָקְרָנִי⁵ וְלֹא אָבָה
 נִשְׂא כָלִיו כִּי יֵרָא מְאֹד: 2. כָּפוֹר שָׁמַיִם⁶ מִי יִלְדֹו:
 3. אַתָּה יְהוָה יִרְעֵתִי וּבַחֲנֻתִי: 4. הַשָּׁמַיִם אַתָּה יְהוָה
 יִסְרָתָם: 5. סָמוּךְ הַצְּדִיק כִּי הַצְּדָקָה הִיא סִמְכָתָהּ:
 6. בְּשָׁלוֹם אֲשַׁכֵּב כִּי יְהוָה יִשְׁמְרֵנִי: 7. יְהוָה לְמִדְתִּי אֶת־
 תּוֹרָתָךְ מִנְעוּרַיִם: 8. הֲלֹא⁷ אֵל אֶחָד בְּרָאֵנִי: 9. אֲשֶׁרִי⁸
 מִשְׁכִּיל אֶל־הֵל בְּיוֹם רַע יִמְלֹטְהוּ יְהוָה: 10. לְמִדְתִּי
 יְהוָה וְאֶלְמֹדָה⁹ כָּל־הַכְּתוּב בַּתּוֹרָה: 11. אָמַר יְהוָה
 לַצְּדִיק אֲנִי בַּחֲרִיתֶךָ וְאֲנִי תִמְכָּתֶיךָ:

¹ Proper name. ² 'To his armour-bearer.' ³ 'With it.' ⁴ 'Lest they come.' ⁵ 'And thrust me through;' consecutive of the perfect, see § 228.

⁶ Nominative absolute. 'As for the hoar-frost of heaven.' ⁷ 'Is it not?' ⁸ *interrog.*, p. 79, foot-note. ⁹ 'Blessednesses of,' i. e. blessed is. ⁹ § 219a.

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִיְ or נִיְ
 „ 2nd „ „ ךְ or ךְּ (pause)
 „ 3rd „ „ נִיְ masc. ךְּ fem.
 and perhaps 1st plur. „ ְׁ

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

WORDS FOR ANALYSIS AND TRANSLATION.

שְׁמַרְתָּם	* יִשְׁפְּטֵנוּ	יִשְׁלַמְךָ	שְׁפַטְךָ	מְכַרְהָ
שְׁפַטְהָ	יִשְׁפְּטֵם	אֶהְבֵּנִי	הַמְלַכְתִּנִּי	וַיִּלְחֶם
שְׁפַטֹּו	שְׁפַטְהוּ	תְהַלְלֶךָ	מְכַרְהָ	* דִּבֵּר
סִפְּרָתוֹ	אִפְקִידֵנִי	יַעֲמֹרְנָה	* יַפְלִטֵנוּ	וַיִּשְׁבֵּם
תְּשַׁלְּמֶךָ	יִשְׁמְרֶךָ	* תְּכַבְּדֵנִי	גַּמְלַתִּיהוּ	יִלְדְּתָךְ
* סִפְּרָתוֹ	שְׁמַרְתָּנוּ	שְׂכַחְתִּנִּי	* גַּמְלַתִּינוּ	* שְׁפַטֵּנִי

FOR ANALYSIS, POINTING, AND TRANSLATION.

יכרתכם	יפזרכם	יסתירני	* בקשתיה	אשביתם
* יצתה	* לסרני	אנכרד	למדתי	קברוהו

*המליכהו אספכם יפקדנה הסתרתי תכבדן
 *תשמרנה *יהסרנו *אשביתך *ילדתך *ילדתנו
 *זכרתוני *יסדי *יגדלנו הזכרתני

Exercise xxiv.

אוי woe ! alas !	סיפה hurricane, whirlwind.
נָמַל has dealt (with acc. of thing and person).	עָלָה a leaf.
חומה a wall.	עַל־כֵּן therefore.
יָמִין f., right side; right hand.	בָּקַר has visited.
יָסַר (piel) has admonished.	צָרָה distress, trouble.
כֵּן so, thus.	שִׁיר a song.
לָכַד has caught; taken.	שָׁפַל impf. A, has been made low; been humbled.
מְזִמָּה prudence.	תְּבוּנָה insight.
נִצַּר has watched; has guarded.	תּוֹדָה thanks; a hymn.

1. יְהוָה מָה־אָנֹשׁ כִּי תִזְכְּרֵנוּ: 2. מָה־אָנֹשׁ כִּי חֲמָשִׁילָהוּ בְכַל־הַבְּהֵמָה: 3. אָמַר שָׂאוּל אֶל־דָּוִד צָדִיק אַתָּה מִמֶּנִּי¹ כִּי אַתָּה גִמַּלְתָּנִי הַטּוֹבָה וְאֲנִי גִמַּלְתִּיךָ הָרָעָה: 4. אֲשֶׁרִי הָאִישׁ אֲשֶׁר תִּסְרָנוּ יְהוָה: 5. אֶהְלֵלָה² יְהוָה בְּשִׁיר אֲגַדְּלֵנוּ בְּתוֹדָה: 6. הִנֵּה אֲנַחְנוּ נִרְדָּפִים³ מִלְטָנוּ אֱלֹהִים הַשֹּׁפֵט בְּצַדִּיקָה: 7. מָה־לָּכֶם⁴ כִּי גִמַּלְתֵּנוּ הָרָעָה וְאֲנִי גִמַּלְתִּיכֶם הַטּוֹבָה: 8. מְזִמָּה תִשְׁמַר עָלֶיךָ⁵ תְּבוּנָה תִנְצְרָכֶם: 9. יַעֲקֹב בְּחַרְתִּיהוּ וְתִמְכְּתִיהוּ בְיָמִין אָמַר יְהוָה: 10. הָרָשָׁע כְּעָלָה אֲשֶׁר גִּנְבְּתוּ הַסּוֹפָה: 11. מָה אֲנִי כִּי תִפְקְדֵנִי וְתִגְדְּלֵנִי: 12. יְהוָה שְׁמַרְכֶם מִכָּל־רָע וּמִלְטָכֶם מִכָּל־צָרָה עַל־כֵּן כְּבִדּוּהוּ כָל־זֶרַע יַעֲקֹב וְהִלְלוּהוּ כָל־זֶרַע יִשְׂרָאֵל:

13. אִז תִּשְׁפַּל הַחוּמָה וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּשְׂרְפוּהָ בְּאֵשׁ :

14. אִז לַחֲמָאִים בְּיוֹם אֲשֶׁר⁶ פָּקְדָתִים אָמַר יְהוָה :

¹ מ comparative, § 173, 'more than I.' ² Cohort. impf. ³ Participle niph'al. ⁴ 'What to you?' (i. e. why is it that ye . . .) ⁵ 'Over thee.'
⁶ 'In the day when.'

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nūn verb, more briefly written פ'נ; a verb with middle radical נ is Ayin Vāv or ע'נ, and so on.

238. **The following are the various classes of weak verbs:—**

(A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs

- (4) נ for first radical—Verbs פ'נ;
- (5) middle and final radical alike—Verbs ע'ע.

(C) Verbs with a Quiescent (semi-vowel)

(6) נ for first radical—Verbs נ"נ;

(7) ם for first radical—Verbs ם"ם;

(8) ן or ם for middle radical—Verbs ן"ן, ם"ם;

(9) נ for final radical—Verbs נ"ל;

(10) ה for final radical—Verbs ה"ל.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs נ"ע for the most part fall under the ע guttural verbs: a few have special modifications, which place them in a separate class. As to verbs נ"ל and ה"ל the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs ם"ע contract like verbs ן"ע.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs ע Guttural**, as עמד stand¹.

1. **Forms which in the strong verb point the first radical with simple sheva (silent or vocal) have instead the compound sheva (§ 65 b).**

a. **Without preformative**, e. g. 2 pl. m. Perf. Qal עמדתם (עמדתם), Inf. Const. Qal עמד (עמד).

Obs.—The vowel of the compound sheva is generally *pathach*. But נ prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אמר say, Inf. Const. Qal אמר (אמר), 2 pl. m. Perf. Qal אמרתם.

b. **With preformative**, which then has the vowel of the compound sheva, e. g. 3 s. m. Impf. Qal יעמד (יעמד), 3 s. m. Perf. Niph. נעמד (נעמד), 3 s. m. Perf. Hoph. העמד (העמד).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

¹ For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *s*, the Impf. Qal has ִּיִּטְוֹן , e. g. יִּטְוֹן , יִּטְוֹן .

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e. g. Impf. Qal 3 s. m. יִּעְמְרֵי , 3 pl. (יִּעְמְרוּ), becomes יִּעְמְרוּ according to § 70.

Similarly 3 pl. Perf. Niph. נִעְמְרוּ , Hoph. הִעְמְרוּ .

d. **Sometimes** instead of the forms under *b* and *c* the guttural has simple sheva silent. This is especially frequent in verbs with *n* as first radical. Thus from חָשַׁב *think*, we have 3 s. m. Impf. Qal יִחַשֵׁב for יִחַשֵׁב , 3 s. m. Perf. Niph. נִחַשֵׁב , 3 pl. Perf. Niph. נִחַשְׁבוּ for נִחַשְׁבוּ and נִחַשְׁבוּ . This is called the **hard combination**. In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as יִחַרְלֵי *he will cease* (see above, *b. Obs.*).

2. Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 *a*). Hence in the Niphal, Inf. Const. הִפְקִיט (הִפְקִיט), 3 s. m. Impf. יִפְקִיט (יִפְקִיט). This applies also to verbs with *r* as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. **Verbs γ Guttural**, as פָּעַל *do*.

1. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 *b*).

(*a*) This compound sheva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal פָּעַלְתָּ (פָּעַלְתָּ).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva (פָּקְרִי for פָּקְרִי , § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms פָּעְלִי , פָּעְלִי , and 2 pl. f. פָּעְלֵנָּה (for פָּעְלֵנָּה , cf. § 240. 1 *c*).

2. Forms which in the strong verb double the

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical **ס** the vowel is generally lengthened, and always with **ר**, e. g. 3 s. m. Perf. Piel **פָּאָרַר** *he has beautified*, **פָּבָרַר** *he has blessed* (פָּבָרַר).
- (b) With middle radical **ה**, **ח**, or **ע** the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte**, e. g. 3 s. m. Perf. Piel **פָּעַל** *he has done*, **פָּחַח** *he has destroyed*, 2 s. m. Imperat. Piel **פָּחַח** *hasten* (פָּחַח).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs **ע** guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal **פָּעַל** (פָּעַל), 3 s. m. Perf. Piel **פָּחַח** *he has consoled* (פָּחַח).

242. **Verbs ל Guttural**, as **שָׁלַח** *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels **ו**, **י**, and **י**, which are unchangeable (§ 138 c), e. g. 3 s. m. Hiph. **שָׁלַח** (שָׁלַח), Inf. Abs. Qal **שָׁלַח** (שָׁלַח), Part. Pass. Qal **שָׁלַח** (שָׁלַח). *Cholem* (without **ו**) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e. g. **שָׁלַח** (שָׁלַח). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e. g. Part. Act. Qal **שָׁלַח** (שָׁלַח), Part. Piel **שָׁלַח** (שָׁלַח), Inf. Abs. Hiph. **שָׁלַח** (שָׁלַח).
- (b) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs y guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 2 s. m. Imperat. Qal שְׁלַח (פְּקֹד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשְׁלַח (יִפְקֹד), 3 s. m. Perf. Piel שְׁלַח (פְּקֹד). But when the word is in Pause (§ 88) the *tsere* reappears, e. g. יִשְׁלַח.

- (c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שְׁלַחַת we find נִשְׁלַחַת, שְׁלַחַת, נִשְׁלַחַת. The retained daghesh is anomalous (§ 36. ii. b).

TABULAR SUMMARY.

		Strong Verb.	פ gutt.	ע gutt.	ל gutt.
Qal	Inf. Const.	פְּקֹד	עָמַד	פָּעַל	שְׁלַח
	Perf. 3 pl.	פָּקְדוּ	עָמְדוּ	פָּעְלוּ	שְׁלַחוּ
	Impf. 3 s.	יִפְקֹד	יֵעָמֵד ¹	יִפְעֵל	יִשְׁלַח
Niph.	Perf. 3 s.	נִפְקַד	נִעְמַד	נִפְעַל	נִשְׁלַח
	Impf. 3 s.	יִפְקֹד	יֵעָמֵד	יִפְעֵל	יִשְׁלַח
Piel	Perf. 3 s.	פָּקַד	עָמַד	פָּעַל ²	שְׁלַח
	Impf. 3 s.	יִפְקֹד	יֵעָמֵד	יִפְעֵל	יִשְׁלַח
Hithp.	Perf. 3 s.	הִפְקִיד	הִעָמִיד	הִפְעִיל	הִשְׁלִיחַ
	Impf. 3 s.	יִפְקִיד	יֵעָמִיד	יִפְעִיל	יִשְׁלִיחַ

¹ Also יִחַשֵׁב, יִחַשֵׁב, יִחַזֵּק (§ 240, 1 b, d). ² Also פָּרַךְ (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

Exercise xxv.

Ambiguous words are marked by an asterisk.

VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

יִשְׁמַע	תִּעְרַץ*	נָעַדָר*	וַיִּשְׁבַּע	וַיַּעֲזֹבֵנִי
עַבְדֵיכֶם	אָהַבַת	יִבְרַךְ	נִשְׁבַּע	נִשְׁבַּע
שָׁמַע	יִשְׁמִיעַ	וַיִּשְׁבַּע	*הִשְׁמַע	הִשְׁבִּיעַ
יִשְׁמַע	*תִּשְׁמַעֵנִי	חֲכָמִי	אֲמָרוֹת	שָׁמַע
פָּתוּחַ	נֶאֱחָזוּ	חֲרָבָה	זַעֲקַת	יְחֻזְקוּ
שֶׁנֶּאֱדָךְ	תּוֹעֲבוֹתֵיהֶם	הַאֲכִילָהּוּ	שָׁמוֹעַ	עֲלָמוֹת
*תִּשְׁבַּעְנָה	לְחָמִי	בִקְעָה	פָּחַשָׁה	שָׁמַעַת
הָעֲמָדִי	יִדְעַת	יִגְוְעוּ	בְּהִמּוֹת	גִּאֲלֹכֶם
			שְׂכוּחַ:	הַשְּׁלַחַת

FOR ANALYSIS, POINTING, AND TRANSLATION.

גִּאֲלֹכֶם	כֹּהֲנִי	תּוֹעֲבַת	*שְׁלַחְתִּיו*	*וַיִּבְטַח ¹
יִמְאַסֶךְ	*אֶהְבִּי*	*וַתִּצְמַח ¹	הַשְׁתַּמְעֵנָה	לְקַחַת
אֲבָדָם	אֶתְפָּאֵר	*יִבְרַךְ*	*נַעֲמַד*	*נִבְחָרָה*
תֵּאֱמַן	הָאֲמִנְתָּם	*תַּעֲזֹבֵנִי*	עַבְדִּי	*עֲלָמוֹת*
אֶהְבֶּה	*נַחֲלֵץ*	לְהַרְגֵם	מִצְמִיחַ	*הָאֲמִין*
			*לְשַׁמְעַ:	*תִּשְׁכַּחנָה*

¹ With and without daghesh.

NOTE—From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.

Exercise xxvi.

ON VERBS Ɔ GUTTURAL.

1. אָמַר יְהוָה לִיהוֹשֻׁעַ¹ עָבַר אֶת-הַיַּרְדֵּן הַזֶּה חֹזֵק
וְאִמָּץ² לְשֹׁמֵר² אֶת-כָּל-הַתּוֹרָה אֲזוּ אֲנִי לֹא אֶעֱבֹד³:

2. זָכַר אֱלֹהִים אֶת-נַח¹ וַיַּעֲבֹר רוּחַ עַל-הָאָרֶץ : 3. וַתִּסְכְּרוּ
 מַעֲיָנוֹת תְּהוֹם וַיִּחַסְרוּ הַפְּיִים : 4. עָבַר אַבְימֶלֶךְ¹
 וְכָל-הָעָם וַיֵּאָרְבוּ עַל-שָׁכֶם¹ : 5. מָלַךְ בַּצְּדָקָה יַעֲמִיד
 אָרֶץ : 6. צְרוּפָה אִמְרַתָּה יִהְיֶה וְעַבְדְּךָ אֲהַבֶּה : 7. אֲהַב
 יֵין לֹא יַעֲשִׂיר : 8. חֲזָקוּ וַיֵּאֱמָץ לְבַבְכֶם : 9. קָבַל מוֹסֵר
 לְמַעַן תַּחֲנֹם בְּאַחֲרִיתָהּ² : 10. אָמְרוּ מִלֵּאכֵי מִשְׁהָ¹
 אֶל-מָלַךְ אֲדָם¹ לֵאמֹר⁴ נַעֲבְרָה-נָא בְּאַרְצְךָ : 11. לֹא נַעֲבֹר
 בְּשָׂדֵה וּבְכַרְם עַד-אֲשֶׁר⁵ נַעֲבֹר גְּבוּלְךָ : 12. יֵשׁ עַת לְהִרְגֹ²
 וְעַת לְרַפֵּא עַת לְאֲהַב² וְעַת לְשָׁנֵא² : 13. הָאֱמִיּוֹן אֲבָרְהָם
 בִּיהוָה וַיִּחַשְׁבֶּהָ לוֹ צְדָקָה : 14. אָמַר מִלֵּאדָּ אֱלֹהִים
 אֶל-הַגֵּר¹ הַחֲזוּקִי אֶת-יָדְךָ בְּנַעַר : 15. הִנֵּה-אֵיל אַחַר
 נֶאֱחָזוּ בַּסֶּבֶף בְּקַרְנָיו : 16. אָמְרוּ אֲנָשִׁי⁶ יָבֵשׁ¹ אֶל-נַחֲשׁ¹
 הָעֵמֶנִי¹ כָּרַת-⁷לָנוּ בְרִית וְנַעֲבֹדְךָ : 17. אֲבָנָה¹ לָקַח אֶת-
 אִישׁ-בִּשְׁת¹ בֶּן-שָׂאוּל¹ וַיַּעֲבְרֵהוּ מַחֲנִים⁸ :

¹ Proper name. ² § 70. ³ § 88. ⁴ § 246 c. ⁵ 'until that.'
⁶ § 162. ⁷ §§ 48, 3, 69. ⁸ 'to Mahanaim.'

Exercise xxvii.

ON VERBS *y* AND *l* GUTTURAL.

1. יְהוֹשֻׁעַ¹ מָלַא רוּחַ חֲכָמָה וְהוּא מִשְׁרַת מִשְׁהָ¹ :
 2. וַיֵּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ אִם תַּחֲזֹק וְתֵאֱמָץ אֲזו תַצְלִיחַ
 אֶת-דְּרָכֶיךָ וְאֲנִי לֹא אֶעֱוֹבְךָ : 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי
 לֹא עֲוָבְהוּ וְלֹא יַעֲזֹבְהוּ יְהוָה : 4. אָמַר אֱלֹהִים אֶל-קָוֹן¹
 דְּמִי אַחֲדָה² צִעְקִים אֵלַי³ אֶל-הַשָּׁמַיִם מִן-הָאֲדָמָה :

5. בָּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: 6. שָׁלַח יְהוָה
 אֶת-הָאָדָם מִגֵּר-עֵרֶן¹ לְעֵבֶר אֶת-הָאֲדָמָה וַיְגַרְשֵׁהוּ מִשָּׂם:
 7. הִיָּתְפָאֵר הַגְּרֹן עַל-הַחֹצֵב בּוֹ: 8. אֵל תַּעֲשִׂירֵנִי יְהוָה
 פֶּן-אֲגִדִּיל בְּלִבִּי וְכַחֲשֵׂתִי וְאָמַרְתִּי מִי יְהוָה: 9. בֶּן
 אֲהָב מוֹסֵר יִשְׂמַח-אָב: 10. יְהוָה מַצְמִיחַ חֲצִיר לְבַהֲמָה
 וַיִּזֶן לִבֵּב-אֲנוֹשׁ יִשְׂמַח: 11. בְּמִשַּׁל רָשָׁע וַאֲנַח הָעָם:
 12. זֶרַע עֲוֹלָה וְקֶצֶר-אֲוֹן⁴: 13. לִי תִכְרַע כָּל-בָּרֶךְ תִּשָּׁבַע
 כָּל-לְשׁוֹן אָמַר יְהוָה: 14. הוּי מַצְדִּיק רָשָׁע וּמְרַשִּׁיעַ
 צְדִיק: 15. חֲלִצְנִי יְהוָה וּגְאֹלְנִי: 16. יְהוָה יִסְעֶדְךָ:
 בְּעֵנִי זָכַרְתִּי אֶת-יְהוָה וְאֶתְנַחֵם⁵: 17. נַעֲמֵן¹ הָיָה מִצָּרַע:
 18. בָּרְכִי נַפְשִׁי אֶת-יְהוָה הַלְלוּ-יְהוָה: 19. נָטַע יְהוָה
 אֱלֹהִים בֶּן בְּעֵרֶן מִקְדָּם וַיִּצְמַח מִן-הָאֲדָמָה כָּל-עֵץ נֹחַמָד
 לְמִרְאָה וְטוֹב לְמֵאֲכָל: 20. אָמַר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ:
 21. אָמְרָה שָׂרָה¹ צַחֵק עֲשֵׂה לִי אֱלֹהִים כָּל-הַשְּׁמַע יִצְחָק
 לִי: 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל-הַדָּבָר: 23. אָמְרוּ
 פְּלִשְׁתִּים¹ אֶל-יִצְחָק¹ לֹא נִגְעַנְנֶךָ וַנְּשַׁלְּחֶךָ בְּשָׁלוֹם:

¹ Proper name. ² § 162. ³ § 182. ⁴ Pause form of אֲוֹן. ⁵ Hithp. נָחַם.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** נִפְּ, as נִגַּשׁ *approach* (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) **Where the נ would naturally be pointed with sh^{va} silent**—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e. g. 3 s. m. Impf. Qal שׂוֹי for שׂוֹיִי (dagh. lene); 3 s. m. Perf. Niph. שׂוּי for שׂוּיִי (dagh. lene). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συναμβάνω.)

(b) **Where the ך would naturally be pointed with sheva vocal**—viz. in the Inf. Const. and Imperat. Qal—it often falls away, e. g. 2 s. m. Imperat. Qal שׂוּ for שׂוּי (שׂוּיִי). **The Inf. has the fem. ending** ת־ (ת— in verbs ל guttural); thus, Inf. Const. Qal תִּשְׂוּ (segholate *i*, § 151), יִשְׂוּ (from יִשְׂוּי).

(c) **Where the ך would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e. g. 3 s. m. Impf. Niph. and Piel יִשְׂוּ, יִשְׂוּי (יִשְׂוּיִי, יִשְׂוּיִי).

(d) Verbs of this class which are also *y* guttural usually keep their ך.

(e) **The verb תִּתֵּן, give, assimilates its final ך also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 s. m. Perf. Qal תִּתֵּי, תִּתֵּי (for תִּתֵּיִי, תִּתֵּיִי, dagh. lene); Inf. Const. Qal תִּתֵּי (for תִּתֵּיִי (b)). The Qal Impf. has *tsere*, e. g. 3 s. m. תִּתֵּי.

(f) One verb with initial ל is treated like a פ' verb, viz. תִּקַּח take. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (a) and (b), e. g. 3 s. m. Impf. Qal תִּקַּח, 2 m. s. Imperat. Qal תִּקַּח, Inf. Const. Qal תִּקַּח, 3 s. m. Impf. Hoph. תִּקַּח (for *qibbutz*, see § 210).

245. **Verbs *y'y*, as סָבַב surround.**

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte. The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.**

Thus in Perf. Qal the stem is סָבַב for סָבַב, and in Inf. Const. Qal סָבַב for סָבַב.

Hence the forms Perf. Qal 3 s. m. סָבַב, 3 s. f. סָבְבָה, 3 pl. סָבְבוּ. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סָבֵב, 3 s. m. Perf. Piel סָבַב.

(b) **The preformatives of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסְבֵּב would become יִסְבַּב, and נִסְבֵּב, נִסְבַּב. To avoid this we have 3 s. m. Impf. Qal יִסְבֵּב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסְבֵּב), 3 s. m. Perf. Niph. נִסְבַּב, 3 s. Perf. Hoph. הִסְבַּב (for הִסְבֵּב (hō)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before affirmatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. *i* in the Perfects, *y* in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סָבִיחַ, 3 pl. f. Impf. Qal הִסְבִּיחָהּ (הִסְבִּיחָהּ); for shortening of *cholem* to *qibbutz*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the affirmatives *y*, *h*, *i* the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סָבְבוּ (סָבְבוּ), 2 s. f. Imperat. Qal סָבִי (סָבִי). The inserted vowels *i*, *y* (c) take the accent, except before תָּם, תָּן, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סָבַב, סָבַב, הִסְבַּב are replaced by סוּבַב, סוּבַב, הִסְתוּבַב.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ'נ	ע'ע
Qal	Inf. Const.	פָּקֵד	גָּשַׁת	סָב
	Perf. 1 s.	פָּקַדְתִּי	נָגַשְׁתִּי	סָבֹתִי
	Impf. 3 s.	יִפְקֹד	יִגַּשׁ	יִסֵּב, יִסֵּב
Niph.	Perf. 3 s.	נִפְקַד	נִגַּשׁ	נִסֵּב
	Impf. 3 s.	יִפְקֹד	יִנְגַּשׁ	יִסֵּב
Piel	Perf. 3 s.	פָּקַד	נִגַּשׁ	סֹבֵב ¹
	Impf. 3 s.	יִפְקֹד	יִנְגַּשׁ	יִסְבֵּב ¹
Hiph.	Perf. 3 s.	הִפְקִיד	הִגִּישׁ	הִסֵּב
	Impf. 3 s.	יִפְקִיד	יִגִּישׁ	יִסֵּב
	Part.	מִפְקִיד	מִגִּישׁ	מִסֵּב

¹ § 245 c.

Exercise xxviii.

ON VERBS פ'ע.

- I. עָרְכוּ פְּלִשְׁתִּים¹ לְקִרְאֵת² יִשְׂרָאֵל¹ וְתַטֵּשׁ הַמֶּלֶחֶמָה
 וַיִּנְגַּף יִשְׂרָאֵל¹: 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ
 עִמָּדִי³ הִיא נִתְּנָה-לִי מִן הָעֵץ: 3. וְתֹאמַר הָאִשָּׁה הַנְּחֹשׁ
 הַשֵּׂיִאֲנִי: 4. כָּל-חַיַּת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל-דְּגֵי
 הַיָּם בִּירְכֶם⁴ נִתְּנוּ: 5. אָמַר יְהוָה הַתְּהִלָּה בְּאָרֶץ לְאַרְפָּה
 וְלִרְחֵבָה כִּי לָהּ אֶתְנֶנָּה וַיִּפֹּל אַבְרָם¹ עַל-פָּנָיו: 6. שָׁמַרְנִי
 יְהוָה וְרוּחַ קֹדֶשׁ אֱלֹהֵי-תַקָּח מִמֶּנִּי: 7. לֹא תִנְאָף:
 8. יַעֲקֹב¹ הִלָּךְ חֲרָנָה⁶ לְקַחַת לּוֹ מִשֵּׁם אִשָּׁה: 9. אֱלֹהִים

צִדְקָתָהּ לַמֶּלֶךְ תָּן : 10. עַל לְבוּשׁוֹ יְפִילֵהוּ גִזְרֵל : 11. יְהוּה
 תִּנְהֶ-⁶ לָנוּ יִשְׁעָה : 12. אֲנִי אֶצְרָה וְאֶתְנֶה לְאוֹר גּוֹיִם נְאֻם
 יְהוּה : 13. כִּי אֶשֶׁר⁷ תִּתֵּן יָנִתֵן לָהּ : 14. אָמַר יִצְחָק¹
 אֶל-יַעֲקֹב¹ גִּשְׁה-נָא וַיִּגַּשׁ וַיִּשָּׂק לּוֹ : 15. מִסִּיעַ אֲבָנִים
 יַעֲצֵב בְּהֵן : 16. אִם יִחַבְאוּ בְשֵׂאוֹל מִשֵּׁם יְדֵי תִקְחֶם :
 17. אָמַר קָיִן¹ אֶל-יְהוּה גְדוֹל עֲוֹנֵי מִנְשׂוֹא⁸ : 18. שָׂאת
 פְּנֵי רָשָׁע לֹא טוֹב : 19. שָׂאל דָּוִד¹ בִּיהוּה לֵאמֹר הֲאֶרְדֶּה⁹
 אַחֲרֵי הַגְּדוּד הַזֶּה הַאֲשִׁיגְנוּ¹⁰ וַיֹּאמֶר לוֹ רַדֶּה כִּי הַשֶּׁג
 תִּשָּׂיג : 20. וַיַּגֵּד לַמֶּלֶךְ בִּרְךָ יְהוּה אֶת-עִבְדֶּךָ אֲדָם¹ :

¹ Proper name. ² Inf. Const. קָנָא *meet*. ³ 'with me.' ⁴ 'your hand,' נִד.
⁵ Proper name with ה locative, 'to Haran.' ⁶ 219 a. *Obs.*
⁷ 'according as.' ⁸ § 173. ⁹ interrog. ה ¹⁰ § 235.

Exercise xxxix.

ON VERBS ע"ע.

1. יַחַל הָאָדָם לָרִב עַל-פְּנֵי הָאָדָמָה : 2. אָמַר יְהוּה
 אֶל-אַבְרָם¹ אֲבָרְכָה וְאֶגְדְּלָה שְׂמָךְ וְאֶבְרַכָּה מְבַרְכֶיךָ²
 וּמְקַלְלֶיךָ אָאֵר : 3. גַּל עַל יְהוּה דְרַכָּה : 4. אָמְרָה שָׂרָה¹
 לְאַבְרָהָם¹ גִּרְשׁ אֶת-הָאִמָּה הַזֹּאת וְאֶת-בְּנֵיהָ : 5. וַיַּרְע
 הַדָּבָר מְאֹד בְּעֵינָיו² אֲבָרְהָם¹ : 6. מְכַבְּדֵי אֲכַבְּד וּמְקַלְלֵי
 יִקְלֵי⁴ נְאֻם יְהוּה : 7. כָּל-שֹׁמֵעַ אֶת-הַדְּבָר תִּצְלִינָה אֲזוּנָיו :
 8. הַחֲכָמָה תַּעֲזוּ לַחֲכָם : 9. הַשׁוֹדֵד יוֹשֵׁד כִּי אֶשֶׁר אֶתָּה
 שְׁלוֹת גּוֹיִם כֵּן יִשְׁלִיךְ אָמַר יְהוּה : 10. עִם נָבֵר יְהוּה
 יִתְבַּרֵּר⁶ : 11. הַבִּשְׁטָח בִּיהוּה חֶסֶד יִסּוּבְבָנוּ : 12. מִי
 בָּרָא תְהוֹם וַיִּסַּף בְּדִלְתַיִם יָם : 13. צְדִיק מִמִּי יִחַת :

14. וַתָּצֵר לְדָוִד מֵאֵד כִּי אָמְרוּ הָעַם לְסַקְלֹוּ: 15. שְׂאוּל¹
 וַיְהִינְתָּן מִנְשָׁרִים קָלוּ: 16. אֲשֶׁרִי אָדָם יֵשֵׁב בְּסִתְרֵךָ
 עָלְיוֹן בְּאַבְרָתוֹ יִסַּד לֹו: 17. בְּאִמֹר² יְהוֹשֻׁעַ שָׁמַשׁ דָּם
 וַיִּדָּם הַשָּׁמַשׁ:

¹ Proper name. ² Piel part. pl.: note the *chateph*, rare with ר. ³ עֵינַי ⁴ Impf. A. ⁵ Pause Hithp., see § 204 Obs. ⁶ § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS א"פ AND פ"ו.

246. Verbs א"פ, as אָכַל *eat*.

(a) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the א quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יֹאכֵל (not יֹאכֶל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH 1 CONSEQ.
אָכַל <i>eat</i>	יֹאכֵל	יֹאכֵל	יֹאכֵל
אָמַר <i>say</i>	יֹאמַר	יֹאמַר	יֹאמַר
אָבַד <i>perish</i>	יֹאבֵד	יֹאבֵד	
אָבָה <i>be willing</i>	יֹאבָה	(see verbs ל"ה)	
אָפָה <i>bake</i>	יֹאפָה		

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחִז and יֹאחִז.

- (b) **The preformative נ of the 1 s. Impf. blends with the radical נ** to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אֵנֶל (not אַנְנֶל).
- (c) The Infin. Const. of אָמַר with preposition לְ, לְאָמֹר (§ 65 c), constantly used in the sense of *saying*, contracts into לְאָמַר.

247. Verbs פ'.

These fall into three distinct classes:—

1. Verbs originally פ', as יָשַׁב *sit*.

- (a) In by far the majority of the verbs פ' the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see *b. 1*), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *sheureq*. Hence the following forms:—

3 S. M. PERF.	3 S. M. IMPF.
Niph. נִשַׁב (נִפְקַד)	יִשַׁב (יִפְקַד)
Hiph. הִנְשִׁיב (הִפְקִיד)	יִנְשִׁיב (יִפְקִיד)
Hoph. הֻנְשַׁב (הֻפְקַד)	יֻנְשַׁב (יֻפְקַד)

- (b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**
- (1) **Some verbs entirely drop the י (ו):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יָשַׁב, הִנְשִׁיב; with ו consec. יִנְשִׁיב. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יָדַע *know*, 3 s. m. Impf. יִדַע. The Imperat. has שַׁב, דַע (for יָשַׁב, יָדַע); Inf. Const. is strengthened with the fem. ending ת־ (ת־ with a guttural, cf. § 244 b), e. g. שָׁבַת, דַעַת.

- (2) **Some verbs retain the ' (ו):** then in the Impf. the ' *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יָרַשׁ , *inherit*, 3 s. m. and f. Impf. יִרַשׁ , תִּירַשׁ . Occasionally the *chireq* is written defectively (§ 18), e. g. יִבֶּשׂ *will be dry*. In Inf. and Imperat. the ' remains a consonant, e. g. 2 s. m. Imperat. יִרַשׁ .
- (c) Piel and Pual are regular; Hithp. sometimes has ' (consonantal) for '.

2. **Verbs properly 'פ**, as טַבַּעַב *be good*. These verbs form their Impf. Qal after the manner of 1 b. (2), e. g. 3 s. m. Impf. Qal טַבַּעַב or טַבַּעַב . Their one point of difference from the verbs originally 'פ is that in **Hiphil the ' remains** and *quiesces* in *tsere*, e. g. 3 s. m. Perf. Hiph. הִטַּבֵּב , Part. Hiph. מִטַּבֵּב (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: טַבַּעַב *be good*, לָלַעַב *howl*, יָמַן *be on the right hand*, יָצַר *exchange*, שָׁבַעַב *suck*. A few other verbs with Impf. Qal like טַבַּעַב may also be referred to this class.

3. **Verbs 'פ contracted**, as פָּצַעַב *pour*. A few verbs, especially those with צ as middle radical, drop the ' after a prefix, and compensate by a following daghesh forte exactly like a verb 'פ (§ 244 a), e. g. 3 s. m. Impf. Qal פָּצַעַב . But these same verbs vary between the dagheshed forms and forms after the analogy of verbs 'פ, originally 'פ. Thus the Hoph. has 3 s. m. Impf. פָּצַעַב (cf. 1. a) and Part. פָּצַעַב .

Note—A good deal of confusion exists in the verbs 'פ, the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ"א	פ"צ	פ"י	פ"י con-tracted.
Qal	Inf. Const.	שָׁקַד		יָרַשׁ, וְשָׁבַה		
	Impf. 3 s.	יִשְׁקַד	יֹאכַל	יִירַשׁ, יֵשֵׁב } יָרַשׁ	יֵשֵׁב } יֵשֵׁב	יֵצֵק
Nipl.	Perf. 3 s.	נִשְׁקַד		נֹשֵׁב		נֵצֵק
	Impf. 3 s.	יִשְׁקַד		יֹשֵׁב		
Hiph.	Perf. 3 s.	הִשְׁקִיד		הוֹשִׁיב	הֵיִשִּׁיב	הֵצִיק
Hoph.	Impf. 3 s.	יִשְׁקַד		יֹשֵׁב		יֵצֵק

Forms not given are normal.

Exercise xxx.

ON VERBS פ"א.

1. צָנָה יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגֵּן
אָכַל¹ תֹּאכַל: 2. וּמֵעֵץ הַדַּעַת טוֹב וָרַע לֹא תֹאכַל מִמֶּנּוּ
כִּי בְיוֹם אֲכַלְךָ² מִמֶּנּוּ מוֹת¹ תָּמוּת³: 3. וַתִּקַּח הָאִשָּׁה
מִפְרִי הָעֵץ הַהוּא וַתֹּאכַל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכַל:
4. עָבְדוּ אֶת-יְהוָה פֶּן תֹּאבְדוּ: 5. מִי יֹאמֶר טְהֻרָתִי
מִחַטָּאתָה: 6. יֹאבְדוּ אַנְשֵׁי לְשׁוֹן⁴: 7. כֹּה אָמַר הַנְּבִיא
לְנִצָּר⁵ מִשְׂרָשֵׁי יִשְׂרָאֵל⁶ יְהִי⁷ צָדֵק אֲזוּר מִתְּנִי: 8. אָמַר
דָּוִד⁶ הַמַּגִּיד⁸ לִי לֵאמֹר הִנֵּה-מֵת שָׁאִיל⁶ וְהוּא הָיָה
כְּמִבְשֵׁר בְּעֵינָיו וְאַחֲזָה⁹ בּוֹ וְאַהֲרַגְהוּ: 9. מֵאֲזֵנֵי מִרְמָה¹⁰
תוֹעֵבֶת יְהוָה: 10. עַד שְׁקָרִים יֹאבְדוּ:

¹ § 193. ² For the more regular אֲכַלְךָ (§ 233). ³ מוֹת *die*. See § 249 *b, c*.

⁴ 'Men of tongue,' i. e. slanderers. ⁵ ל, 'with respect to.' ⁶ Proper name.

⁷ § 254. ⁸ Nom. Abs., 'when one told me.' ⁹ Strengthened Impf.

with *v* consec., cf. § 219. ¹⁰ § 172.

Exercise xxxi.

ON VERBS פ"ו.

1. הלא אם תיטיב שאַת ואם לא תיטיב לפתח
- חטאת רבץ פה אמר יהודה אל-קין¹: 2. הנה יהוה נצב
- על-יעקב¹ ויאמר אנכי עמך² ושמתיה בכל אשר תלך³
- והשבתיה אל-האדמה הזאת: 3. וייקץ יעקב¹ משנתו
- ויאמר אכן יש יהוה במקום הזה ואנכי לא ידעתי:
4. עלה לוט¹ מצוער¹ וישב בהר כי ירא⁴ לשבת בצוער
- וישב במערה: 5. לך יהוה הודלתני: 6. יהוה מוציא
- כאור צדקה: 7. לקח אלהים את-האדם וינחהו בגן-
- עדן לעבדה ולשמרה: 8. את אשר⁶ יאהב יהוה יוכיח:
9. למדו להיטיב: 10. בצדק נשע המלך: 11. אצק
- רוחי על-אחבי נאם יהוה: 12. אלהינו לא ייעף ולא
- ייגע: 13. עשה יהוה פלא למען⁶ דעת כל-עמי הארץ
- את-שם יהוה: 14. הושיעני יהוה ואושעה: 15. אמר
- אבימלך¹ אל-אברהם¹ בטוב בעיניך שב: 16. לא אירא
- כי יהוה יסמכני: 17. בשלום יחדו אשפכה ואישן כי
- אתה יהוה לבטח⁷ תושיבני: 18. יש עת ללדת ועת
- למות: 19. אברם בן-חמש שנים ושבעים שנה בצאתו⁸
- מתקן¹: 20. פי אמר יהוה אל-אברם לך-לך⁹ מארצה
- ומבית¹⁰ אביה¹⁰: 21. ברך¹¹ אברכה וירש זרעה את
- שער איביו: 22. לקחו פלשתים¹ שתי¹² פרות
- ויאסרום¹³ בעגלה וישרנה הפרות בדרך על-דרך בית-

שָׁמַשׁ: 23. פֶּה אָמַר יְהוָה אֶל־יִרְמְיָהוּ¹ הַנְּבִיא בְּטָרֵם

אֲצָרְךָ יְדַעְתִּיךָ: 24. אַתָּה יְהוָה תּוֹדִיעֵנִי דָרָךְ חַיִּים:

¹ Proper name. ² § 181. ³ See קָלָךְ. ⁴ Middle E. ⁵ Accus. 'him whom.' ⁶ 'so that.' ⁷ 'in confidence.' ⁸ Inf. Const. אֲצָרְךָ. ⁹ *lit.* 'go for thyself,' 'get thee.' ¹⁰ § 162. ¹¹ § 193. ¹² 'two.' ¹³ § 231 a.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS י'ע AND י'ע.

248. The verbs י'ע and י'ע, like the various classes of verbs י'פ, have become a good deal confused. Verbs י'ע are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs י'ע is of great rarity (§ 250 a).

Obs.—These verbs are named after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the ו or י is lost in the Perf. Qal (3 s. m. קָרַע for קָרַע; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb קָרַע (3 pers. perf.) and yet of the verbs קָרַע and קָרַע (inf. const.).

249. Verbs י'ע, as קִים arise. **The chief peculiarity of inflection is that the ו always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs י'ע: comparison should be made throughout (cf. § 245).

- (a) **The ו disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *gamets* in 3 s. m. and f. Perf. Qal קָמַ, קָמָה, and in 3 pl. קָמּוּ. A few verbs belong to the class Middle E (§ 198 a), e. g. מָת *he has died*.

- (b) **The ׀ quiesces** in Imperf. Qal (in *shureq* ׀), in Inf. Qal (in *cholem* ׀), throughout Niphal (in *cholem* ׀) and Hiphil (in *chireq*, becoming therefore 'ֿ-).
- (c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 b. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יִקִּים, יִקִּים, יִקִּים, 3 s. m. Perf. Niph. and Hiph. הִקִּים, הִקִּים.
- (d) **Before the consonantal affirmatives** (cf. § 245 c) of **Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ׀ in the Perfects, ׀ֿֿֿ in the Impf., e. g. 1 s. Perf. Niph. and Hiph. הִקִּימוּתִי, הִקִּימוּתִי; 3 pl. f. Impf. Qal הִקִּימוּנָהּ.
- (e) **The accent follows the laws of the verbs י'ע** (cf. § 245 d). Hence the 3 s. f. Perf. Qal הִקִּימָהּ, *she arose*, is distinguished from Fem. Part. Qal הִקִּימָהּ *arising*.
- (f) **The intensive forms resemble those of the verbs י'ע**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קִימִם, קִימִם, הִתְקִימִם. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. בִּילֵבֵל *sustain*, 3 s. m. Perf. Intensive בִּלְבַל, passive 3 pl. בִּלְבְּלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed ׀, e. g. קִיֵּם (as well as קִימִם). Only one verb has Piel with dagheshed ׀, viz. עִוֵּר *he surrounded*.
- (g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ׀ consec.** A reference to § 227 will explain the following examples.

	IMPF.	JUSSIVE IMPF.	IMPF. WITH ׀ CONSEC.
Qal 3 s. m.	יִקִּיםֿ	יִקִּםֿ	וַיִּקִּםֿ
Hiph. 3 s. m.	יִקִּיםֿ	יִקִּםֿ	וַיִּקִּםֿ

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וְאִקִּיםֿ, וְאִקִּיםֿ.

250. **Verbs י'ע**, as דִּן *judge*. It has been noted above (§ 248) that these verbs differ little from verbs י'ע. The differ-

ence is simply in the presence of יָ in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(a) Three forms occur with יָ in Perf. Qal, viz. רִיבוּתִי *I have contended*, בִּינְתִי *I have understood*, דָּיְנוּ *they have caught*.

(b) The following generally have יָ in Imperf. and Imperat. Qal: the Infs. Qal vary between יָ and וּ:—בִּין *understand*, פָּצוּ *break forth*, לָלוּ *exult*, דָּיְנוּ *judge*, לָוּ *lodge*, רִיבוּ *contend*, שִׁיחַ *meditate*, שָׂמוּ *put*, שִׂישׂוּ *rejoice*, שָׁירוּ *sing*, שִׁיחַ *place*.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs יָרָו, c. g. cf. יָרִין and יָרִים. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in יָ as shortened Hiph., initial ה being dropped, and thus dispense with verbs יָרָו as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ה, e. g. הָיָה *he was*; also in the verbs בָּטַח *expire*, הָיוּ *be white*, צָחַק *shout*, אָבִי *be hostile*. These verbs of course show none of the peculiarities of the quiescent verbs יָעוּ and יָעוּ, e. g. 3 s. m. Imperf. Qal יִהְיֶה *he will be* (ל"ה), יִנָּע *he will expire* (ל guttural), etc.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	ע"ו	ע"י
Qal	Perf. 3 s.	פָּקַד	קָם	(בִּין)
	1 s.	פָּקַדְתִּי	קָמַתִּי	בִּינֹתִי
	Inf. Const.	פָּקֵד	קוּם	בִּין
	Impf. 3 s.	יִפְקֹד	יָקוּם	יִבִּין
Niph.	Impf. 3 s.	יִפְקֹד	יָקוּם	
Hiph.	Impf. 3 s.	יִפְקִיד	יָקִים	
Hoph.	Impf. 3 s.	יִפְקַד	יִקָּם	
Piel	Perf. 3 s.	פָּקַד	קָמַם	
Qal	Impf. with 1 consec.	וַיִּפְקֹד	וַיָּקָם	
Hiph.	" " "	וַיִּפְקִד	וַיָּקִים	

Exercise xxxii.

ON VERBS יָעַ and יָעָ.

1. לא ימוש ספר התורה מפיה¹: 2. שובו-נא מִדְרָכֵיכֶם הָרָעִים: 3. שָׁבַע² יפֹל צַדִּיק וְקָם: 4. לֹא-מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ וּתְשֹׁב אֶל-נֶחַ וַיִּשְׁלַח יָדוֹ וַיִּקְחֶהָ וַיָּבֵא³ אֶתָּה אֵלָיו⁴ אֶל-הַתְּבֵהָ: 5. וַיַּחֲלֵ עֵד שִׁבְעַת⁵ יָמִים אַחֲרָיִם וַתָּבֵא אֵלָיו הַיּוֹנָה וַהֲנִה עַל-הַנֵּיט טָרַף בְּפִיהָ¹: 6. בְּלֵב נְבוֹן תְּנוּחַ חֲכָמָה: 7. אִישׁ אֲשֶׁר יִקְלַל אֶת-הָאֱלֹהִים מוֹת יוּמָת⁶: 8. אַתָּה יְהוָה כּוֹנֵנֵת הָאָרֶץ וּתְעַמְד: 9. נָטַע יְהוָה אֱלֹהִים בֵּן בְּעֵרְוֹ וַיִּשֶׁם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצַר⁶: 10. אָמַר אֱלֹהִים אֶל-הַנְּחָשׁ אַיְבָה אִשִּׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הוּא יִשׁוּפֶךָ רֹאשׁ⁷ וְאַתָּה תִּשׁוּפְנֻוּ עִקְבֶּךָ⁷: 11. דָּרַךְ שָׁקֵר הִסֵּר כִּמְצֹי יְהוָה בָּהּ יְהוָה בְּטָחוֹ⁸ צַדִּיקִים וְלֹא בּוֹשִׁי⁸: 12. הִהָרִים יִמְרוּשׁוּ וַהֲגַבְעוֹת תִּמְרוּטְיֵנָה וְחֲסָדָי לֹא יִמוּשׁ וּבְרִיתִי לֹא תִמוּט נְאֻם-יְהוָה: 13. אָמַר קֵן אֶל-יְהוָה מִה-גְּדוֹל עֲוֹנִי וְהָיִיתִי⁹ נֶעַ וְגַד בְּאָרֶץ: 14. וַיַּחֲלֵ נֶחַ¹⁰ אִישׁ הָאָדָמָה וַיִּשַׁע בָּרָם⁶: 15. אָמַר שְׂמוּאֵל¹⁰ אֶל-הָעָם אֲנִי זָקְנָתִי⁸ וְשָׁבַתִּי: 16. בָּאָה¹¹ הָאִשָּׁה אֶל-שְׂאוּל¹⁰ וַתֹּאמֶר אֵלָיו אִשִּׁימָה¹² לְפָנֶיךָ⁴ לֶחֶם וְאֹכֵל: 17. יְהוֹשִׁעַ¹⁰ וְכָלֵב¹⁰ מִן הַתָּרִים¹³ אֶת-הָאָרֶץ אָמְרוּ אֶל-הָעָם אַךְ עַל-יְהוָה אֶל-תִּלְוֵנוּ: 18. לֵב אָדָם יַחֲשֵׁב דַּרְכּוֹ וַיְהוּה וַיִּכֹּן

צִעְדוּ : 19. הִלְכוּ כַל-הַלַּיְלָה יוֹאֵב¹⁰ וְאֲנָשָׁיו וַיֵּאָר
 לָהֶם בְּחִבְרוֹן¹⁰ : 20. פֶּה אֲמַר יְהוֹנָתָן¹⁰ אֲרוּ עֵינָי :

¹ פָּה. ² 'seven' (times). ³ Hiph. apoc. בּוֹא. ⁴ § 182. ⁵ 'seven.'
⁶ § 88. ⁷ Double accus. ⁸ § 221. 2 d. ⁹ § 254. ¹⁰ Proper name.
¹¹ § 249 e. ¹² § 219. ¹³ 'some of;' cf. Gk. partitive gen. ¹⁴ Part. חוֹר.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS נ'ל AND ל'ה.

252. **Verbs נ'ל**, as מָצָא *find*. The letter נ is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since נ can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(a) **Without affirmatives**, i.e. when נ remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *gamets*, e. g. 3 s. m. Perf. Qal מָצָא (מָצַר), Niph. נִמְצָא (נִמְצַר), Piel מִצָּא (פִּמְצַר), Hiph. הִמְצִיא (הִמְצִיר); 3 s. m. Imperf. Qal יִמְצָא (יִמְצִיא), Niph. יִמְצָא (יִמְצִיא), Inf. Const. Qal מִצָּא (מִצִּיר), etc.

(b) **With affirmatives.**

- (1) Before the **vowel** affirmatives (הַ, וּ, אֶ) there is no difference from the strong verb.
- (2) Before the **consonantal** affirmatives ת, נ, (נָה), the נ always quiesces in a preceding vowel, viz. *gamets* in Perf. Qal (except in verbs middle E, as מָלֵא *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs ל'ה), e. g. 1 s. Perf. Qal נִמְצַאתִי (נִמְצַאתִי), Niph. נִמְצַאתִי (נִמְצַאתִי). Qal מִצָּאתִי (מִצָּאתִי), Niph. מִצָּאתִי (מִצָּאתִי).
- (3) Before נָה the נ always quiesces in *seghol* (like verbs ל'ה), e. g. 3 pl. f. Impf. Qal תִּמְצַאנָה (תִּמְצַאנָה), 2 pl. f. Imperat. Qal מִצָּאנָה (מִצָּאנָה).

- (c) Sometimes the silent א falls out, e. g. 1 s. Perf. Qal מִצַּחִי (for מִצַּחֲאִי). Some of the verbs א"ל have forms after the analogy of verbs ה"ל, e. g. אָטַטְּ *sin*, Part. Qal אָטַטְּ (not אָטַטְּ), אָמַלְּ *be full*, 3 s. m. Impf. Piel אִמְלֵלְּ. See also above, b. 2, 3.
- (d) The Perf. with ו consec. does not throw the tone forward in verbs א"ל (cf. § 228), e. g. אֶמְצֵאֲתִי and I *will find* (וּפְקֹדֵתִי).

253. **Verbs ה"ל**, as הִלְבֵּן *reveal, make bare*. The ה simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

- (a) **Where ה is final it remains**, and is thus pointed:—

in **all** Perfects הֶֿ

in **all** Impfs. הֶֿ

in **all** Imperats. הֶֿ

in **all** Inf. Abs. הֶֿ

in **all** Parts. הֶֿ (except Pass. Qal הִלְבֵּן).

All Inf. Const. have the fem. ending ת and end in הַת, e. g. Qal הִלְבֵּת (cf. §§ 244 b, 247 b. 1).

- (b) **Before consonantal affirmatives the ה reverts to the original י**, which quiesces in a preceding vowel, viz. יֶֿ in all Impfs. and Imperats., יֶֿ in Perf. Qal, יֶֿ in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between יֶֿ and יֶֿ: e. g. 3 pl. f. Impf. Qal הִתְגַּלְּתֵי (תִּפְקְדֵי), 1 s. Perf. Qal גַּלְּתִי (תִּפְקְדֵי), Pual גַּלְּתִי (תִּפְקְדֵי), Hiph. הִתְגַּלְּתִי and הִתְגַּלְּתִי (הִתְגַּלְּתִי).
- (c) **Before vowel affirmatives the ה entirely disappears**, e. g. 3 pl. Perf. Qal גַּלְּתֵי (תִּפְקְדֵי), 2 f. s. Impf. Niph. תִּתְגַּלְּי. But 3 s. f. of all Perfs. ends in הַת, e. g. Qal גַּלְּתֵהּ (תִּפְקְדֵהּ). A rarer form is גַּלְּתֵהּ.
- (d) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with ו consec. These arise by the dropping of the ending הַ, e. g. יִגְלוּ, Jussive יִגְלוּ. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	VERB.		IMPF.	WITH ו CONSEC.
(1)	שָׁתָה <i>drink</i>		יִשְׁתֶּה	וַיִּשְׁתֶּה
	רָאָה <i>see</i>		יִרְאֶה	וַיִּרְאֶה
(2)	גָּלָה <i>reveal</i>	Qal	יִגְלוּ	וַיִּגְלוּ
		Hiph.	יִגְלוּ	וַיִּגְלוּ
	עָלָה <i>go up</i>	Qal & Hiph.	יַעֲלֶה	וַיַּעֲלֶה
	שָׁעָה <i>look</i>		יִשְׁעֶה	וַיִּשְׁעֶה
(3)	רָאָה <i>see</i>		יִרְאֶה	וַיִּרְאֶה 3 s. f.
(4)	שָׁבָה <i>take captive</i>		יִשְׁבֶּה	וַיִּשְׁבֶּה
	גָּלָה <i>reveal</i>	Piel	יִגְלוּ	וַיִּגְלוּ

Note—One verb רָחַץ occurs frequently in Hithp., viz. שָׁחָה, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate ה hardened to ו. Thus 3 s. Perf. הִשְׁתַּחֲוָה (= הִשְׁתַּחֲוֶה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲוּוּ (for the transposition of ש and ה, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the הַ and letting the final ו quiesce in *shureq*, becomes וַיִּשְׁתַּחֲוֶה *and he bowed down*.

254. **The Substantive Verb** הָיָה *be* has the following peculiarities:—

- (a) When the first ה would naturally be pointed with *sheva* vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva* vocal.
- (b) The Jussive Impf. is יִהְיֶה, with ו consec. וַיִּהְיֶה, in pause וַיִּהְיֶה, with ו copulative וַיִּהְיֶה.

Thus:—

PERF.	IMPERF.	IMPERAT.	
3 s. m. הָיָה	3 s. m. יֵהְיֶה	2 s. m. הָיֵה	Inf. Abs. { הֵיָה הִיָּה
3 s. f. הָיְתָה	etc.	2 s. f. הָיִי	
2 s. m. הָיִיתָ		2 pl. m. הָיִי	Inf. Const. הִיֹּת With prefix בְּהִיֹּת
etc.	Jussive יֵהִי		
2 pl. m. הָיִיתֶם			

A Niphal is also found, נִהְיֶה *it has happened*.

The verb הָיָה *live*, closely resembles הֵיָה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

TABULAR SUMMARY.

	Strong Verb.	ל'א	ל'ה
Qal Perf. 3 s.	פָּקַד	מָצָא	גָּלָה
„ „ 1 s.	פָּקַדְתִּי	מָצָאתִי	גָּלִיתִי
„ „ 3 pl.	פָּקְדוּ	מָצְאוּ	גָּלוּ
„ Inf. Const.	פָּקַד	מָצָא	גָּלוּת
„ Impf. 3 s.	יִפְקַד	יִמְצָא	יִגְלֶה
Hiph. Perf. 1 s.	הִפְקַדְתִּי	הִמְצַאתִי	הִגְלִיתִי } הִגְלִיתִי }
Qal Impf. with ו consec.	וַיִּפְקַד	וַיִּמְצָא	וַיִּגַּל
Hiph. „ „ „	וַיִּפְקַד	וַיִּמְצָא	וַיִּגַּל

Exercise xxxiii.

ON VERBS ל'א.

1. נִקְבְּצוּ פְּלִשְׁתִּים¹ וַיִּבְאוּ וַיַּחֲנוּ בְּשׁוֹנֵג¹ וַיִּקְבֹּץ שְׂאוּל
 אֶת־כָּל־יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבַּע¹: 2. וַיֵּרָא שְׂאוּל אֶת־

מַחֲנֶה² פְּלִשְׁתִּים וַיֵּרָא³ וַיַּחֲרֵד לִבּוֹ מֵאֵד : 3. קָרָא
 אָנִישׁ¹ אֶל-דָּוִד וַיֹּאמֶר אֵלָיו⁴ חַי יְהוָה⁵ כִּי יֵשֶׁר אַתָּה
 וְטוֹב בְּעֵינֵי צֹאנֶךָ⁶ וּבְאֵף⁶ אֶתִּי⁴ בַּמַּחֲנֶה כִּי לֹא-
 מִצְאָתִי בְךָ רָעָה מִיּוֹם בִּוְאֵף אֵלַי עַד-הַיּוֹם הַזֶּה :
 4. קָרָאנִי בַיּוֹם צָרָה וַאֲחַלְצֶךָ אָמַר יְהוָה : 5. יֵצֵר יְהוָה
 אֱלֹהִים מִן הָאָדָמָה כָּל-חַיִּית הַשָּׂדֶה וְאֵת כָּל-עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרִאוֹת מֶה-יִקְרָא-לּוֹ : 6. אָמַר
 הָאָדָם אֶל-אֱלֹהִים אֶת-קוֹלְךָ שָׁמַעְתִּי בְּגֶן וַאֲיָרָא כִּי
 עִירִם אָנֹכִי וַאֲחַבָּא : 7. חָנַנְנִי⁷ יְהוָה וְשָׂא⁷ פְּשָׁעֵינוּ :
 8. הִגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְּקִשׁ שְׂאוּל לְהַמִּיתְךָ⁸
 וְעַתָּה הַשְׁמֵר-נָא וּנְחַבְּאָתָּ : 9. יָדָהּ יְהוָה תִּמְצָא
 אֶת-שִׁנְאֵיךָ :

¹ Proper name. ² § 157. 1. ³ יָרָא. ⁴ § 182. ⁵ *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. ⁶ Inf. Const. ⁷ Imperat. ⁸ מִוֵּת.

Exercise xxxiv.

ON VERBS ל"ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ¹ חַוָּה² כִּי הִיא הָיְתָה אִם
 כָּל-חַי : 2. אִישׁ כִּי³ יָכָה נַפְשׁ אָדָם מוֹת יוּמָת :
 3. אָמַר אֱלֹהִים לְנֹחַ² עֲשֵׂה לְךָ תֵּבַת עֲצֵי גִפְרִי קָנִים
 תַּעֲשֶׂה אֶת-הַתֵּבָה : 4. וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ
 יְהוָה : 5. לַחֲכָמָה הִט אֲוִנֶיהָ : 6. הוּי רַב אֶת-יוֹצְרוֹ
 הַיֹּאמֵר חֹמֶר לְיוֹצְרוֹ מֶה-תַּעֲשֶׂה : 7. בַּעֲבַר⁴ אֲבָרָם
 בְּאָרְץ וַיֵּרָא יְהוָה אֵלָיו¹ וַיֹּאמֶר לִזְרַעְךָ אֶתְּן אֶת-
 הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו :

8. וַיַּעֲתֶק מִשָּׁם הַהֶרָה⁶ מִקְדָּם לְבֵית־אֵל וַיֵּשׁ⁹ שָׁם
 אֱהִלָּה⁷; 9. אָמְרָה רִבְקָה אֶל־עֶבֶד אֲבִרְהָם שְׂתִיה
 אֲדֹנָי וְתִמְהַר וְתֵרֵד פְּדִיהָ עַל יָדָהּ וְתִשְׁקָהּ; 10. וְתִכַּל
 לְהִשְׁתַּחֲוֹתָ וְתֹאמַר גַּם לְגַמְלִיָּה אֲשָׁאֵב עַד אִם־פְּלוֹ
 לְשִׁתָּת; 11. יְהִי⁹ עִמָּה יְהוָה וְגַם יַעֲנֶה בְיוֹם צָרָה;
 12. וְאֶקְדַּר וְאֲשַׁתְּחֻוּהָ¹⁰ לִיהוָה אֲשֶׁר הִנְחֵנִי בְּדַרְכָּי;
 13. אָמַר שְׂאוּל אֶל־תְּהִי⁹ יָדִי בְּרֹד וְתִהְיֶה בּוֹ יָד
 פְּלִשְׁתִּים; 14. אָמַר יְהוָה אֶל־דָּוִד לֹא תִסּוּר חָרֵב
 מִבֵּיתְךָ עַקֵּב כִּי בֹתְנִי; 15. וַיֵּצֵא¹¹ הַמֶּלֶךְ אֶת־יוֹאֵב
 לְאֹמֵר לֹאֵט לִי לְנַעַר לְאַבְשָׁלוֹם² וְכָל־הָעָם שָׁמְעוּ
 בְּצִוֹת הַמֶּלֶךְ אֶת־יוֹאֵב עַל־דָּבָר אַבְשָׁלוֹם²; 16. יְהוָה
 אָמַר וַיְהִי⁹ הוּא צָוָה וַיַּעֲמֹד;

¹ § 162. ² Proper name. ³ 'if any one.' ⁴ Inf. Const. ⁵ ה local.
⁶ אֱהִלָּה § 253 d. I. ⁷ For the more usual אֱהִלָּה. ⁸ 'until that.' ⁹ § 254.
¹⁰ שְׁחָה § 253, note. ¹¹ Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91-93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132-162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

1. Changing the vowels.

a. Nouns with one vowel.

b. Nouns with two vowels.

2. Doubling a radical.

3. Prefixing a servile.

4. Affixing a servile.

Verbal type.

פָּקַד (with suff. פְּקָדִי).

פָּקַד, פְּקָדוֹ, פְּקָדוֹן (§ 198 a).

פָּקַד.

מִפְּקָדוֹ, cf. § 194.

Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i. e. Segholates (4). These are explained in §§ 151-153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems:—

ע"ו	מָוֶת <i>death.</i>	זַיִת <i>olive.</i>	בַּיִת <i>house.</i>
with suff.	מוֹתוֹ	זַיִתוֹ	בַּיִתוֹ
plural	מוֹתַיִם	זַיִתַּיִם	(irreg. § 162.)
ל"ה	פְּרִי <i>fruit.</i>	אַרְיֵן <i>lion.</i>	חֲלִי <i>sickness.</i>
with suff.	פְּרִיו	(אַרְיוֹ)	חֲלִיו
plural	(none.)	אַרְיוֹת	חֲלִיִּים

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems ע"ע, ע"ו, and ל"ה.

ע"ע (§ 155). עַם *people.* אִם *mother.* חֻק *statute.* הַר *mountain.*

with suff. עַמִּי אִמִּי חֻקִּי הַרִּי (for הַרִּי)

ע"ו. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קים), שִׁיר *song*, יוֹם *day*, רוּחַ *spirit.*

b. With middle rad. absorbed (cf. Perf. קָם = קָמוּם), רָם, high, נָר stranger.

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

ל'ה. The following monosyllables are probably from roots ל'ה. They vary between the second and third declensions.

	hand.	blood.	fish.	tree.	friend.	son.	name.
	יָד (2)	דָּם (2)	דָּג (2)	עֵץ (2)	רֵעַ (2)	בֵּן (3)	שֵׁם (3)
with suff.	יָדַי	דָּמִי	דָּגִי	עֵצִי	רֵעִי	בְּנֵי	שְׁמִי
plural	יָדַיִם	דָּמַיִם	דָּגִים	עֵצִים	רֵעִים	בְּנֵים	שְׁמוֹת
	(dual)					(irreg.)	

Note the irregularities יָדְכֶם *your hand*, דָּמְכֶם *your blood* (not יָדְכֶם, דָּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל'ה).

A few monosyllables have lost a נ, as נַחַש *nostril*, for נַחֲשָׁה; dual נַחֲשָׁיִם.

259. **Most nouns**, however, formed by simple vowel change, are **dissyllabic**.

The following examples show the more usual combinations of vowels:—

2nd Decl. ā in penult. דָּבָר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטָן *little*, גָּדוֹל *great*, עָצוּם *strong*, נְבִיא *prophet*.

ā in ultima (דָּבָר as above), לֵבָב *heart*, עוֹלָם *age*.

3rd Decl. כֹּהֵן *priest*, אֹיֵב *enemy*.

6th Decl. ל'ה. רֹעֵה *shepherd*, שָׂדֵה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e. g. פִּסְלִיל *idol*, כְּרֻבִים *cherub*, חֲמֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of ה, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבְתוֹ), יְבֵשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עֵיִר (3) *blind*, צְדִיק (1) *righteous*, גִּבּוֹר (1) *hero*.

Note especially חֲרָשׁ (2) *smith* (for חָרַשׁ, the — of penult. being therefore unchangeable).

In a few nouns from roots ו'ע there is a doubled stem, e. g. גַּלְגַּל *wheel* (cf. § 249 f).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפָּט *judgment*, מְקוֹם *place*, מִזְבֵּחַ *food*, מִשְׁכָּן *dwelling*, מַתָּן *gift* (מ'פ).

3rd Decl. מוֹפֵת *sign*, מִזְבֵּחַ *altar*.

5th Decl. מִגֶּן *shield* (ג'נ).

6th Decl. מַעֲשֵׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ה־, e. g. תְּקוּוּהָ *hope*, תּוֹרָה *law* (פ'פ), תְּרֵדָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהִי or יוֹ, often found in proper names as an abbreviation of יְהוָה, e. g. יְהוֹיָכִים, יְהוֹיָקִים *Jehoiakim* (see § 263).

262. **The most frequent noun affirmative** is ל, especially in the endings ל־ and ל־, generally found in abstracts, e. g. קַיִן (2) *gain*, קִרְבָּן (2) *offering*, בְּטַחוֹן (2) *confidence*. Other abstract endings are ית־ and ית־, e. g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending י־ is usually *gentilic*, as מוֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e. g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֱלִיאָב *Eliab*), בֶּן *son*, בַּיִת *house* (constr.), and the Divine Name under the forms אֱלֹהִים and יְהוָה (shortened into יְהוֹ, יוֹ,

and יה), e. g. יִשְׁמַעֵאל *Ishmael*, אֶלְעָזָר *Eleazar*, יוֹשֻׁעַ *Joshua*, אַבְיָה *Abijah*.

Obs.—The word צֶלְמָוָה, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. *σὰν θανάτου*, Vulg. *umbrā mortis*), as if compounded of צֶל *shadow* and מוֹת *death*, is almost certainly simple and stands for צֶלְמִיּוֹת, formed from צֶלֶם *shadow*, with suffix וֹה (§ 262); so R. V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פ"ן stems with prefixed מ, as מִתֵּן.

Nouns from ע"ע stems, as עָם, מִנְּעַן (§§ 258. 2, 261).

Nouns from פ"י stems, as מוֹפֵת.

Nouns from ע"י stems, as יוֹם, בַּיִת, מוֹת.

Nouns from ל"ה stems, as יוֹד, פָּרִי, שָׂדֶה.

Exercise xxxv.

ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

וַנְעַרְתִּיהָ	וְאֵהָלִים	תִּקְוֹת	מְשַׁחֲקִים	פְּהַנִּים
בְּתוֹרַת	מְשַׁעְרֵי	בְּאֵהָלֵי	אֲנַלְכֶם	הַגְּמָלִים
נִשְׁמַת	בְּאִפּוֹ	בְּגִשְׁתּוֹ	תוֹעֵבַת	לְאֵהָבֵי
בְּתִי	לְהַתְּדָה	לְאַסְרָהּ	לְשִׁמְשׁוֹן	חַיִּים
תְּהַלְתִּי	קִדְקְדוֹ	רָגְלוֹ	מַחֲשׁוֹבוֹת	לְבַבְךָ
בְּתִי	בְּעֵינֵיהֶם	זֵית	אִמִּי	הַחֲרִים
אִפְיָהּ	רְמוֹת	עֵינַיִם	רוֹחָהּ	עֲרִיכֶם
וּפְרִים	דָּמוֹ	לְאַכְלָהּ	וּלְמַקְוָהּ	שׁוֹבְךָ
וְהַעֲנִיִּים	הַנִּקְיִים	אֲחֹתוֹ	יָדֵי	וְשִׁמוֹ
רַעְדָהּ	בְּפִיו	אֲבִיהָ	וּקְשָׁתָהּ	תְּלִיָּהּ

LESSON XXIX.

THE NUMERALS.

I. The Cardinals.

265. Let the student first note the following **peculiarities**.

- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
- (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
- (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versâ*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
- (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

Obs.—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *τριάς, triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
אֶחָד ¹	אֶחָד	1 אַחַת (p. f. אֶחָת)	אַחַת
שְׁנַיִם	שְׁנַיִ	2 שְׁתַּיִם ²	שְׁתַּיִ ²
שְׁלֹשָׁה	שְׁלֹשֶׁת	3 שְׁלֹשׁ	שְׁלֹשׁ
אַרְבָּעָה	אַרְבַּעַת	4 אַרְבַּע	אַרְבַּע
חֲמִשָּׁה	חֲמִשֶׁת	5 חֲמִשׁ	חֲמִשׁ
שֵׁשׁ	שֵׁשֶׁת	6 שֵׁשׁ	שֵׁשׁ

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
שְׁבַעַה	שְׁבַעַת 7	שְׁבַע 7	שְׁבַעַת
שְׁמֹנֶה	שְׁמֹנֶת 8	שְׁמֹנֶה 8	שְׁמֹנֶת
תְּשַׁעַה	תְּשַׁעַת 9	תְּשַׁע 9	תְּשַׁעַת
עֶשְׂרֵה	עֶשְׂרֵת 10	עֶשְׂרֵה 10	עֶשְׂרֵת
אֶחָד עֶשְׂרֵה } עֶשְׂתֵּי עֶשְׂרֵה } ³	. . . 11	. . . { אֶחָת עֶשְׂרֵה } עֶשְׂתֵּי עֶשְׂרֵה } ³	
שְׁנַיִם עֶשְׂרֵה } שְׁנֵי עֶשְׂרֵה } ⁴	. . . 12	. . . { שְׁתַּיִם עֶשְׂרֵה } שְׁתֵּי עֶשְׂרֵה }	
שְׁלֹשָׁה עֶשְׂרֵה	13	. . . שְׁלֹשׁ עֶשְׂרֵה	
אַרְבַּעַה עֶשְׂרֵה	14	. . . אַרְבַּעַת עֶשְׂרֵה	
etc.	etc.	etc.	
עֶשְׂרִים 20		שְׁלֹשׁ מֵאוֹת 300	
שְׁלֹשִׁים 30		אַרְבַּעַת מֵאוֹת 400	
אַרְבַּעִים 40		אַלְפֵה 1,000	
חֲמִשִּׁים 50		אַלְפַיִם 2,000	
שִׁשִּׁים 60		שְׁלֹשַׁת אַלְפַיִם 3,000	
שִׁבְעִים 70		אַרְבַּעַת 4,000	
שְׁמֹנִים 80		רִבְבָה, רִבּוּא, רִבּוֹ 10,000	
תְּשַׁעִים 90		רִבּוּתַיִם 20,000	
constr. מֵאֵת } pl. מֵאוֹת }	מֵאָה 100	שְׁלֹשׁ רִבְבוֹת 30,000	
	מֵאֵתַיִם 200	אַרְבַּעַת רִבּוּא 40,000	
	שְׁתַּיִם עֶשְׂרֵה רִבּוֹ 120,000, etc.		

¹ A plural מֵאֵתַיִם is used in the sense of *some*.

² Corruptions of

שְׁנַיִם, שְׁנַיִם: hence the daghesh.

³ עֶשְׂתֵּי probably means *one*, cf.

Assyrian ishtin, *one*.

⁴ Not *constructs* but shortened forms of שְׁנַיִם; so perhaps אֶחָד in *eleven*.

267. The following points should be noted in explanation of the above list of numerals:—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשָׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by וְ, and, e.g. *twenty-six* is עֶשְׂרִים וְשֵׁשׁ or שֵׁשׁ וְעֶשְׂרִים. In the earlier O. T. books the unit generally precedes, in the later it generally follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמְּטָה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נַפְשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאוֹת generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* רִאשׁוֹן is derived from ראש *head, beginning*, with the suffix ך (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix ך (§ 262), with an inserted ך before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.			Feminine.	
SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
ראשון	ראשונים	1st	ראשנה	ראשנות
שני	שניים	2nd	{ שנייה שנית }	שניות
שלישי	שלישים	3rd	{ שלישיה שלישית }	שלישיות
רביעי	רביעים	4th	רביעית	רביעיות
חמישי	חמישים	5th	חמישית	חמישיות
חמשי				
ששי	ששים	6th	ששית	ששיות
שביעי	שבעים	7th	שבעית	שבעיות
שמיני	שמינים	8th	שמינית	שמיניות
תשיעי	תשיעים	9th	תשיעית	תשיעיות
עשירי	עשרים	10th	עשירית	עשירות

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g. *בשנת שלוש* *in the third year*, *באחד ילחדש* *on the first of the month*.
- (b) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. *אלף כסף* *a thousand (shekels) of silver*, *שש שערים* *six (seahs) of barley*, *באחד לחדש* *on the first (day) of the month*.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. *שנים שנים* *two by two*. Numeral adverbs may be expressed by the *fem.* cardinals, e. g. *אחת* *once*, *שבע* *seven times*; also by the ordinals, e. g.

¹ For ל, denoting the genitive relation, see § 273, note 2.

שְׁנִית *second time*. *Once* is also expressed by פַּעַם (lit. *a stroke*), *twice* by פַּעַמַּיִם (lit. *two strokes*), *thrice* by שְׁלוֹשׁ פַּעַמַּיִם (*three strokes*).

- (d) According to § 267. c, d, such an expression as *twenty-five years* will be חַמֵּשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חַמֵּשׁ שָׁנִים, וְעֶשְׂרִים שָׁנָה.

Exercise xxxvi.

ON THE NUMERALS.

I. לָקַח לוֹ¹ לְמוֹד² שְׁתֵּי נְשִׁים שֵׁם הָאֶחָת עֶדָה² וְשֵׁם הַשְּׁנִית צִלָּה²: 2. נוֹלְדוּ לְנוֹחַ שְׁלֹשָׁה בָּנִים שֵׁם² חָם² וַיִּפֹּת²: 3. בְּדַרְלָעֶמֶר² מֶלֶךְ עֵילָם² וּשְׁלֹשָׁה מְלָכִים אַחֲרָיִם אֲשֶׁר אִתּוֹ עָשׂוּ מְלַחְמָה אֶת-חֲמִשָּׁת מְלָכִים אֲשֶׁר עֲבָדוּהוּ³ שְׁתֵּים עֶשְׂרֵה שָׁנָה וּשְׁלֹשׁ-עֶשְׂרֵה שָׁנָה מְרֹדוֹ: 4. הָיָה כָּל-יְמֵי אָדָם אֲשֶׁר חִי⁴ תִשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת⁵: 5. וְכָל-יְמֵי מֹתָוְשֶׁלַח² הָיָה תִשַׁע וְשָׁשִׁים שָׁנָה וַתִּשַׁע מֵאוֹת שָׁנָה: 6. בְּשָׁנַת⁶ שֵׁשׁ-מֵאוֹת שָׁנָה לְחַיֵּי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ⁷ בַּיּוֹם הַזֶּה הִמְטִיר אֱלֹהִים עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: 7. וְהַיָּמִים גָּבְרוּ מְאֹד מְאֹד⁸ עַל-הָאָרֶץ וַיִּכְסּוּ כָּל-הַהָרִים הַגְּבוּהִים חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה: 8. וּמִפְּלֵ הַבְּהֵמָה הַטְּהוֹרָה לָקַח לוֹ¹ נֹחַ אֶת-הַתְּבָה שְׁבַעַה שְׁבַעַה⁹ אִישׁ וְאִשְׁתּוֹ: 9. שְׁלֹשׁ מֵאוֹת אַמָּה אַרְבֵּי הַתְּבָה חֲמִשִּׁים אַמָּה רַחְבָּה וּשְׁלֹשִׁים אַמָּה קוֹמָתָה: 10. וַיִּגְבְּרוּ הַיָּמִים עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאת יוֹם וַיְהִי בְּאַחַת וָשֵׁשׁ

מאות שנה לחיי⁷ נח בראשון באחד¹⁰ לאחד⁷ תרבו
 המים מעל הארץ: II. שבע פעמים השתתחה¹¹
 יעקב ארצה¹² עד-גשתו עד-אחיו: I2. שרפים עמדו
 ממעל ליהוה יש כנפים יש כנפים⁹ לאחד בשמים
 יכסה פניו ובשמים יכסה רגליו ובשמים יעופף:

¹ Here reflexive, to *himself*. ² Proper name. ³ § 187. I. ⁴ 3 s. Perf. Qal of חיי = חיה. ⁵ § 249 g. ⁶ Lit. 'in the year of the 600 years,' i. e. in the year which completed them. ⁷ For the ל see § 273. ⁸ Repetition with intensive force. ⁹ § 270 c. ¹⁰ § 270 d. ¹¹ Hitlp. שָׁחָה, § 206. *Obs.* I, 253 note. ¹² ה local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

¹ אֵי, אֵי	} where?	⁵ שָׁמָּה	thither.	אֲחֹר	behind.
² אֵי-זָה		הֵנָּה	} hither.	⁶ מִבַּיִת	inside.
פֹּה, פֹּה	} here.	הֵלֵם		⁶ מִחוּץ	outside.
זֶה, בְּזֶה		⁴ מִמַּעַל	above.	⁷ מִקְדָּם	on the east.
³ שָׁם	there.	⁴ מִתַּחַת	below.	⁸ מִיָּם	on the west.
⁴ מִשָּׁם	thence.	נֶגֶד	in front.		

Notes.—1. May take pronominal suffixes, אֵי *where is he?* אֵיכָּה *where art thou?* אֵימָם *where are they?*

2. Similarly אֵי-מֵכָּה *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding אֲשֶׁר just as demonstrative pronouns, § 187. 1: thus, אֲשֶׁר שָׁם *where*, אֲשֶׁר מֵשָׁם *whence*, אֲשֶׁר שָׁמָּה *whither*.

4. For the מִן in these compounds compare the Lat. *a dextra*, Gk. $\epsilon\kappa \delta\epsilon\xi\upsilon\alpha\varsigma$, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With ה local (p. 79 foot-note). But שָׁמָּה is sometimes = שָׁם *there*.

6. Lit. *on the house side, on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

אָז <i>then.</i>	יּוֹמָם <i>by day.</i>	אַחֲרֵי כֵן <i>afterwards.</i>
מֵאָז <i>of old.</i>	לַיְלָה <i>by night.</i>	לְפָנַיִם <i>formerly.</i>
עַתָּה <i>now.</i>	אֲתֹמּוֹל } <i>yesterday.</i>	עוֹלָם } <i>for ever.</i>
מַתְּיָא <i>when?</i>	תִּמּוֹל }	לְעוֹלָם }
עַד מַתְּיָא <i>how long?</i>	מָחָר <i>to-morrow.</i>	תָּמִיד <i>perpetually.</i>
הַיּוֹם <i>to-day.</i>	שְׁלֹשׁוֹם <i>three days ago.</i>	נֶצַח } <i>always.</i>
בַּיּוֹם <i>directly.</i>	עוֹד^1 <i>yet, again.</i>	לְנֶצַח }

Notes.—1. With a negative, לֹא עוֹד *no more*. With suffixes, עוֹדֵי *he is yet, or is he yet?* so עוֹדֵךְ , etc.

2. Lit. *after it was so*.

3. Cf. the preposition לְפָנַיִם *before*, § 182.

Adverbs of Manner.

אֵיךְ } <i>how?</i>	כֵּן, כֵּה <i>so, thus.</i>
אֵיכָּה }	מְאֹד^1 <i>exceedingly.</i>

Adverbs of Manner (continued).

אֱמֹן	} truly.	גַּם	also.
אֱמָנָם		יַחַד	together.
אֶדָּ, אֶבֶן	certainly.	לְבַד ²	alone.
אֲוִלִּי	perhaps.	כֵּן כֵּן	as so.
אֵף	also, even.	רַק	only.

Notes.—1. Also expressed by הִרְבֵּה (hiph. inf. abs. רָבַה *increase*): e. g. וְאֶשְׁנֶה הִרְבֵּה מְאֹד and *I have erred greatly*. Other inf. abs. (chiefly hiphil) are used as adverbs, e. g. הֵיטִיב *well*, הֶשְׁפֵּם *early*.

2. With suffixes, לְבַדִּי *I alone*, לְבַדְךָ *thou alone*, etc.; e. g. לֹא־אֵיכָל אֶנְכִי לְבַדִּי לְשֹׂאת *I am not able alone to bear (all this people)*; לֹא טוֹב הַיּוֹחַ הָאָדָם לְבַדּוֹ *it is not good for the man to be alone*.

Negative Adverbs.

לֹא ¹ (Gk. οὐκ) not.	בְּלִי, בְּלִי ⁴ not (poetical).
אַל ² (Gk. μή) not.	לְבַלְתִּי ⁵ not.
אֵין, אֵין ³ there is not.	פֶּן־ ⁶ lest.

Notes.—1. לֹא is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, לֹא תִגְנֹב *thou shalt not steal*, etc.; (c) in interrogative sentences = הֲלֹא (Lat. *nonne*), e. g. לֹא תִשְׁמֹר הֲלֹא *dost thou not keep watch?* (d) to form negative compounds with other words, e. g. לֹא־כֹחַ *not-strength*, i. e. *weakness*; לֹא־חָכָם *not-wise*, i. e. *foolish*; note especially, לֹא . . . כֹּל *not-all*, i. e. *none*, the whole of the *all* being denied.

2. אַל is used with the Jussive Impf. (§ 219 b) to express negative entreaty or prohibition. אַל־תִּגְנֹב *do not (I pray you) steal* (cf. לֹא). The entreaty is emphasized by an added כֵּן (§ 275),

e. g. אֶל-נָא תְהִי מְדִיבָה *let there not, I pray, be strife*. The full form of the Impf. is occasionally found.

3. אֵין, const. אֵין, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. אֵין לֶחֶם (also אֵין לֶחֶם) *there is no bread*; אֵין עֹשֶׂה-טוֹב אֵין גַּם אַחֵר *there is none that doeth (part.) good, not even one*. With suffixes: אֵינְנִי, אֵינְךָ, אֵינָהּ, אֵינְנוּ, אֵינְכֶם, אֵינָם *I am not, thou art not, etc.*; e. g. אֵין הַיָּלֵד הַזֶּה *the boy is not*. If אֵין has a verbal predicate the verb must be in the participial form, e. g. אֵין נִתֵּן *straw is not given*, אֵינְךָ יוֹדֵעַ *thou knowest not*, אֵינְנִי מְשַׁלֵּחַ *he does not send*. The opposite of אֵין is אֵישׁ, יֵשׁ *there is*; with suff. אֵשְׁךָ, אֵשְׁנִי, אֵשְׁכֶם.

4. אֵין and אֵין are mainly poetic. The former is used in the senses both of אֵין and אֵין; the latter chiefly = *without*, אֵין מֵיִם *without water*.

5. אֵין לְבִלְתִּי is generally used before the infin. const. = *not to*, אֵין לְבִלְתִּי בּוֹא *not to come*.

6. אֵין *lest*, after verbs of fearing, expressed or understood, אֵין בְּדַיְשָׁלַח יָדוֹ *lest he put forth his hand*.

Adverbs of Cause.

מִדּוּעַ בְּמַה לְמַה, לְמַה עַל-מַה	}	wherefore? why?		לְהֵן לְכֵן עַל-כֵּן	}	therefore.
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Interrogative Adverbs.

הֲ whether? (Lat. <i>num, -ne</i>).		אִם הֲ whether or ?
הֲלֹא whether not? (Lat. <i>nonne</i>).		(Lat. <i>utrum an</i>).

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by הֲ, prefixed to the first word in the clause, הֲשֹׁמֵר אָהוּי *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes הֲ to the first clause, אִם to the second.

POINTING OF ה INTERROGATIVE.

Before non-gutturals with a vowel	ה
„ „ with sheva	{ ה (implicit dagh. forte) or ה (dagh. forte), rare.
Before gutturals with qamets (ā or ō)	ה
„ „ not with qamets	ה

273. The following are some of the principal Prepositions.

Prefix Prepositions.

ב in, on, at; with, by (instrumental). מן, מ from.

ל towards, to, for, with respect to.

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בבית in the house, בשער at the gate, בכח with strength; frequently with inf. const., בפקד in visiting, בפקדי in my visiting, i.e. when I visit, etc. ל expresses in general the dative relation to, for; also a wider relation, with respect to, often to be translated as a genitive, e.g. מזמור לדוד a psalm of David, באחד לחודש on the first (day) of the month. It is used with a dependent inf. const., חדל לפקד he ceased to visit; often of purpose, בא לפקד he came to visit. It is often used after the verb to be, to express apposition, or becoming: 'It shall be to Jehovah for a name,' לשם.

The various uses of מן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אחרי after (place and time).	בעד on account of.
אל towards, to.	בתוך in the midst of.
את with.	יען on account of.
בין between.	לפני before (place and time).

Other Prepositions (*continued*).

עַד <i>unto.</i>	עִם <i>with.</i>
לְמַעַן <i>because of.</i>	סָבִיב <i>around.</i>
עַל <i>upon.</i>	תַּחַת <i>beneath, instead of.</i>

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

וְ ¹ <i>and.</i>	אוֹ <i>or.</i>
אֲבָל <i>but, yet, only.</i>	אוֹ אוֹ <i>either or.</i>
גַּם <i>also.</i>	גַּם <i>also.</i>

Note 1.—For the pointing of וְ, see p. 46, *note*. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.	Cause.
אֲשֶׁר, לְמַעַן אֲשֶׁר <i>in order that.</i>	אֲשֶׁר
כִּן, אֲלֵ <i>lest, that not.</i>	כִּי אֲשֶׁר
Time.	יַעַן אֲשֶׁר
אַחֲרַי <i>after.</i>	כִּי
כִּי אֲשֶׁר, כִּי <i>when.</i>	תַּחַת כִּי
בְּעוֹד <i>while.</i>	תַּחַת אֲשֶׁר
טָרַם, בְּטָרַם <i>before.</i>	Condition.
עַד, עַד כִּי } <i>until.</i>	לוֹ, אִם <i>if.</i>
עַד אֲשֶׁר }	לוֹלֵא, כִּי אִם <i>if not.</i>
Substance.	Comparison.
אֲשֶׁר, כִּי } <i>that (ὅτι in re-</i>	כִּי אֲשֶׁר <i>just as.</i>
ported speech).	Concession.
	עַל, אִם, גַּם כִּי <i>although.</i>

Note.—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections**:—

אוי, הוי, הוי	וֹעַ! אֲלַס!	הַלִּילָהּ	far be it! (Gk.
אָמֵן	be it so!	μη γένοιτο).	
הַס	silence!	נָא	pray!
הָבוּ, הָבֵהּ	come! (Lat. age, agite).	אֵם-נָא	oh that!
אָהָהּ	ah!	אֵל-נָא	do not, I pray!

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן, הֵיךָ, הֵן *lo! behold!* (properly *here, here is*); with suffixes הֵנִי, in pause הֵנִי and הֵנִי *behold me, here I am*. Similarly, הֵנּוּ, הֵנּוּ; הֵנּוּ, הֵנּוּ and הֵנּוּ, הֵנּוּ. It is construed with a participle (like אֵין, p. 142), e. g. הֵנִי נָתַן *behold I give*.

Exercise xxxvii.

ON THE PARTICLES.

1. וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר : 2. וַיִּדְעוּ פִּי-אֲנִי יְהוָה לֹא
אֵל-חַנּוּם דִּבְרַתִּי לַעֲשׂוֹת לָהֶם הַרְעָה הַזֹּאת : 3. וְעַתָּה
מְתִי אֶעֱשֶׂה גַם-אֲנִי לְבֵיתִי : 4. וַיֹּאמֶר פִּינְחָס¹ בֶּן-
אֶלְעָזָר¹ הַכֹּהֵן אֵל-בְּנֵי-רְאוּבֵן¹ וְאֵל-בְּנֵי-גֵר¹ וְאֵל-בְּנֵי
מְנַשֶּׁה¹ הַיּוֹם יִדְעֶנּוּ פִּי-בְתוֹכֵנוּ יְהוָה : 5. וְהָיָה חוֹמָה
מֵחוּץ לְבַיִת סָבִיב סָבִיב² : 6. וְנִגְלָה פְּבוֹד יְהוָה וְרָאוּ
כָּל-בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דֹּבֵר : 7. וְאָתָּה קַח-לָךְ
מִכָּל-מֵאֲכָל אֲשֶׁר יֹאכַל וְאֶסְפַּת אֶלֶיךָ וְהָיָה לָךְ וּלְהֶם
לְאֲכָלָהּ : 8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחַשׁ כִּי עָשִׂיתָ
זֹאת אֲרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְתָה הָאָדָם לְבַדּוֹ
 אֲעֲשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ³: 10. וַיֹּאמֶר יְהוָה אֶל-קַיִן אִי
 הֶבֶל¹ אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
 11. וַיְהִי מֵאִזְ הַפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יֵשׁ-לוֹ
 וַיְבַרְךָ יְהוָה אֶת-בֵּית הַמְצֻרִי בְּגִלְלַל יוֹסֵף¹ וַיְהִי בְרַבְתּוֹ
 יְהוָה בְּכָל-אֲשֶׁר יֵשׁ-לוֹ: 12. אֶל-מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר-
 עָשָׂה שָׁם בְּרֵאשִׁיטָה⁴ וַיִּקְרָא שֵׁם אַבְרָם¹ בְּשֵׁם יְהוָה:
 13. וַיֹּאמֶר אֲדֹנָי אִם-נָא מְצַתִּי חֵן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר
 מֵעַל עַבְדֶּךָ: 14. וַיִּרְא יַעֲקֹב¹ כִּי יֵשׁ-שָׁבֵר בַּמְצֻרִים¹
 וַיֹּאמֶר יַעֲקֹב¹ לְבָנָיו לֵמְרָה תִתְרָאוּ⁵: 15. וַיֹּאמֶר הִנֵּה
 שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֵר בַּמְצֻרִים רְדוֹ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשָּׁם:
 16. וְאֲנִי הֲנִי מֵבִיא אֶת-הַמְּבּוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת
 כָּל-בָּשָׂר אֲשֶׁר-בּוֹ⁶ רוּחַ חַיִּים⁷ מִתַּחַת הַשָּׁמַיִם:

¹ Proper name.² Adverb, strengthened by repetition, *all round*.³ 'as before him,' i. e. *meet for him*.⁴ From רֵאשִׁיטָה *beginning* (seeרֵאשִׁי fem. form with prep., *at first*.⁵ Hithpael, *look on one another*.⁶ § 187. 1.⁷ Phrase, *the breath of life*.

PART III.

READING LESSONS AND EXERCISES.

PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

THE SIMPLE SENTENCE.

276. *a. Subject, Copula and Predicate.* The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (אֵת) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (אֵת) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

Obs.—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

b. The Verb as Predicate. 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלִיגִים and *there shall be rivulets*; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבֹאוּ אֲנָשִׁים, and *there came men*.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אֲנִי אֶעֱשֶׂה כְּדַבְּרֶךָ *I will do according to thy word*; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, אַתָּה תִּתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשָׁלְךָ, *he shall rule over thee*; Ps. cxviii. 7, וְאֲנִי אֶרְאֶה and *I shall see*.

d. The old substantives, שׁ existence and אִין (const. אִין) nothingness, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא־יֵשׁ is used instead of אִין, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אִין are combined, *Neither is there any breath in their mouths*; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) say,' plur.; '(one) says,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יִסְרֹף אֶבִיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הִפּוּף רָשָׁעִים (there is) *overthrowing (to) the wicked*, i.e. 'they are overthrown.'

f. A Participle is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, *וַיִּרְחַץ אֱלֹהִים מְרַחֶמֶת עַל־פְּנֵי הַמַּיִם* and *the Spirit of God (was) brooding over the face of the waters*. This verse illustrates all three usages—the Copula emphatically expressed (הָיָה), the Copula omitted, and the participial Predicate.

VERB AND OBJECT.

277. *a.* As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ אֵת (with maqqeph אֵת), is generally employed, as in Gen. i. 1, *אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ* *the heavens and the earth*. For pronominal suffixes with אֵת, the ‘accusative’ of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֵת, אֶת *with*. The forms with pronominal suffixes are distinct (as אֵתוֹ, אֶתוֹ), but otherwise there is occasional ambiguity, as Gen. iv. 1, *קָנִיתִי אִישׁ* *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, *זָרַע זֵרַע* *seeding (producing) seed*; Prov. xxii. 23, *יִרְיֹב רִיבָם* *will strive their strife (plead their cause)*; also Ps. xiv. 5, *feared a fear*; 2 Sam. xii. 16, *fasted a fast*; Lam. i. 8, *sinned a sin*; so with adjuncts, Gen. xxvii. 34, *cried an excedding great and bitter cry*.

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is *שמע* *hear*, as Gen. iii. 8, *they heard the voice אֵת-קוֹל of the Lord*; but ver. 17, *thou hast hearkened to the voice לְקוֹל of thy wife*. Again, Deut. xxxiii. 7, *hear, Lord, the voice קוֹל*, without אֵת, *of Judah*; but Gen. xxi. 17, *God hath hearkened to the voice אֱלֹהִים of the lad*. (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit at or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הִלְכָה צְדָקוֹת walking (in) *righteousnesses*; Ps. cvii. 26, יָעֲלוּ שָׁמַיִם they ascend (to) *heaven*; Gen. vi. 13, מְלֵאָה הָאָרֶץ חָמָס the earth was full (of) *violence*, etc.

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man (of) dust* אֶת־הָאָדָם עָפָר; *Joseph nourished his father (with) bread*; *He asked life (of) Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, קָשָׂה עָמְדָה לְרַאֲיִתָּךְ Thou hast caused thy people to see *adversity*. Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיִּלְבַּשׁ שָׂאוּל אֶת־דָּוִד סָדֵייו Saul clad David (with) *his apparel*. So Ex. xxix. 5, Isa. l. 3, etc.

TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect¹.'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive**, see §§ 223–227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

¹ On the Use of the Tenses in Hebrew, Introd., p. 3.

- (1) Ideally complete ; ver. 1, **הָלַךְ, עָמַד, יָשַׁב** *walketh, standeth, sitteth*, the fixed and permanent character. So ver. 3, **הָיָה** *he is*.
- (2) Incomplete, because repeated ; ver. 2, **יְהַיְהוּה** *meditateth* ; 3, **יָתַן** *yieldeth* (its fruit) ; **יָבֹל** *withereth* ; **עָשָׂה** *doeth* ; **יִצְלַח** *prospereth* ; 4, **תִּדְפְּנֵי** *driveth it away* ; 5, **יָקָמוּ** *standeth* ; 6, **תֵּאָבֵד** *perisheth*.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle **יֹדֵעַ** *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf. : Isa. i. 9, **לְעִמְרָה דְּמִינוּ בְּסֹדֶם הָיִינוּ** *We should have been as Sodom, we should have resembled Gomorrah* ; Gen. xliii. 14, **בְּאִשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי** *If I am bereaved, I am bereaved*.

Imperf. : Ps. xxiii. 4, **נִם בִּי־אֵלֶיךָ . . . לֹא־אֵירָא** *Even should I go, I should not fear*.

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, **מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל** *of every tree of the garden thou mayest freely eat* ; Job ix. 2, **יִמְהַיְדָק אָנוּשׁ, אֲלֵּי אֵל** *but how can man be just with God?* This Imperfect is often preceded by a Particle denoting contingency, as **כִּי** *that*, **בְּעֵבֶר** *to the end that*, **בִּל** *that not*, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle **נָא**, § 275. Ps. vii. 4-6, **אִם־בְּיָדַי אִיְבָר, יִרְדֵּף אֹיֵב נַפְשִׁי** *may an enemy persecute my soul!* ver. 10, **יִמְרֹנָא רַע רְשָׁעִים** *Oh let the wickedness of the wicked come to an end!*

282. **Interrogative.** In direct questions the prefix **הֲ** is regularly used with the first word in the sentence : Gen. iv. 9, **הֲשֹׁמֵר אָתָּי אָנְכִי** (*am*) *I my brother's keeper?* The answer expected may be affirmative or negative ; but **הֲלֹא־** expects the affirmative (Lat. *nonne*) ; Gen. xxvii. 36, **הֲלֹא־אָצַלְתָּ לִּי בָרְכָה** *hast thou not*

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, *הֲאֵלֹהִים כִּי־אָמַר אֱלֹהִים* *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, *יֵשׁוּעַ לְעֶזְרָאֵלֶּךָ* (*is the young man Absalom safe?*) See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, *לֹא תִשְׁמֹר עַל־חַטָּאתַי* *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is *הֲאִם . . . הֲ* (*utrum . . . an*), as 1 Kings xxii. 15, *לֹא־נִחַדְדָּל . . . הֲנִלְכֶּה* *shall we go . . . or shall we forbear?*

For *indirect* questions *הֲ* is also used, as Gen. viii. 8, *לִרְאוֹת הַקְּלוּ* *to see whether the waters were abated*. Sometimes *אִם*, as Song vii. 13, *אִם־פָּרְחָה הַנֶּפֶס* *let us see whether the vine hath budded*.

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with *לֹא*, as in the Ten Commandments; or by *אַל* = Glk. *μή*. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, *יְהוָה יְבָרֶכְךָ* *shall bless thee . . . and see thou, יִרְאֶה*, i.e. 'thou shalt see,' *the good of Jerusalem*; 2 Sam. xxi. 3, *וְיַעֲזֹב* *wherewith shall I make atonement, וְיְבָרֶכְךָ* *and bless ye*, i.e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). *a. The Infinitive Absolute* expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, *אֲלֵה וְכַחַשׁ* *swearing, and breaking faith, and killing, and stealing, and committing adultery*; so 2 Chron. xxxi. 10, *לֵאמֹר וְנִשְׂבַּח וְנִשְׂמַח וְנִשְׂמַח* *to eat and to be satisfied and to have to spare*, are infinitives put elliptically for 'we have eaten,' etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, *מֵת מָוֶת* *to die thou shalt die*, i.e. 'thou shalt surely die'; Isa. vi. 9, *שְׁמַעוּ שְׁמַעוּ* *hear ye to hear רְאוּ רְאוּ* *and see ye to see*, i.e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, *שְׁמֹר* *observe the Sabbath-day*.

b. The Infinitive Construct is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הַיּוֹת הָאָדָם *alone is not good*; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, וְשִׁבְתָּךְ וְצֵאתְךָ וְבֹאֲךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הַדֵּרֶעַת *good and evil*. Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לְאָמַר *so as to say*, to be rendered *saying*.

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמֵּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַגִּבֹּתִין *who giveth*, etc. (Compare Gk. ὁ πιστεύων, ὁ δούς.)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

NOUNS.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1, הַמְּלָךְ שְׁלֹמֹה. See § 289, note *d*.

NUMBER.

287. *a.* **Pluralis excellentiae.** The Divine Names אֱלֹהִים, מַלְאָכִים, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קְדוֹשִׁים הוּא אֱלֹהֵינוּ, *God is holy, He is a jealous God*.

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנָי *Jehovah* (God or Lord) *of hosts*. See § 99. With prefixes, the (kethibh) pointing of the Name is as for אֲדֹנָי, thus בְּיָהוָה, קִיָּהוָה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year*; 1 Chron. ix. 32, שַׁבַּת שַׁבַּת *every Sabbath*. Sometimes with ׀: Deut. xxxii. 7, דוֹר־דוֹר *many generations*; Ps. lxxxvii. 5, אִישׁ וְאִישׁ *this and that man*, R.V.; Ps. xii. 3, בְּלֵב וְלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וְאֶבֶן וְאֶבֶן *stone (weight) and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם וְכַרְפֵּיִם *weak hands and tottering knees*.

CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case.** A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, '*Summer and winter, thou hast made them*'; Isa. xi. 10, '*The root of Jesse, unto Him shall the nations seek.*'

b. The special use of the plural construct, אֲשֶׁר־ the *blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** a. The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קֹדֶשׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xlv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, הַמָּס הַיִּשְׁבִּימִים *the violence of the inhabitants*, but Obad. 10, הַמָּס אֶחָיִךְ *the violence of thy brother*: in the former case, 'the violence committed by the inhabitants,' in the latter, 'the violence done to thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* אֲשֶׁר לְאָבִיהָ *which (was) to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מְזִמּוֹר לְדָוִד *a Psalm (belonging or attributed) to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לְפָנָיִם *for the Precentor*: and *perhaps* in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, זָהָבִי שֶׁקֶלִי וְהָבָה *shekels of gold*; 1 Sam. xvii. 7, שֶׁקֶלִים בַּרְזֶלִי *shekels of iron*. So Ezra viii. 21, הַנָּהָר הַנִּהְרָה אֲחָוָה *the river Ahava*; 1 Chron. v. 9, הַנָּהָר פְּרָת *the river Euphrates*; but 2 Kings xxiii. 29, and many other places, נְהַר פְּרָת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba*; (compare Lat. *urbs Roma* or *urbs Romae*.) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

לְאִלֵּי. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעֵשִׂיר הָיָה צֹאן, *a rich man had a flock*.

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נִתְחַנְּנִי *Thou hast given to me*; Neh. ix. 28, וַיִּזְעָקוּךָ *and they cried to Thee*.

291. **Accusative.** *a.* For the Objective uses of the noun, with or without אֶת (אֲתָ), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day*; חֹשֶׁךְ שְׁלֹשֶׁת יָמִים *darkness for three days*; (and perhaps Ps. cxxvii. 2, יָתֹן לִירֵדוֹ שָׁנָא *He giveth to His beloved in sleep*)¹; *space* (how large); *manner*, as בְּטָח *security*; 1 Sam. xii. 11, וַיִּתְשַׁבּוּ בְטָח *and ye dwelt securely* (but often with לְ, as Job xi. 18, לְבָטַח תִּשְׁכָּב *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֲנִי לְמַעַן *only with regard to the throne will I be greater than thou*.

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, רָאָה הַיָּם וַיָּנֶם *the sea saw it and fled*, with ver. 5, מַה־לָּךְ הַיָּם בִּי תִנֶּם *what (happened) to thee, O sea, that thou fleest?* the noun being identical in both clauses. So Isa. xlii. 18, *Hear, ye deaf, and look, ye blind!* (הַחֵרְשִׁים, הַעֵוְרִים); Deut. xxxii. 1, הַאֲזִינוּ הַשָּׁמַיִם *give ear, ye heavens!*

Obs.—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—*Gesenius*.

293. **Ablative.** For the prepositions בְּ *in, at, on*, and מִן (מִי) *from*, see § 273.

ADJECTIVES.

294. *a.* For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

¹ Luther: *Seinen Freunden gibst er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted :

A wise father, אָב חָכֵם.

The wise father, הָאָב הַחָכֵם.

The father is wise, הָאָב הַחָכֵם.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as :

This day, הַיּוֹם הַזֶּה, Gen. vii. 13.

The sword turning every way, הַחֶרֶב הַמְּתַהַפֶּכֶת, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אֲבֹרָהֶם וְשָׂרָה וְקַנְיָן *Abraham and Sarah were old*. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֲרֵה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances* = 'a far-off' or 'wide-stretching land.'

Occasionally, apposition takes the place of the genitive construction, and thus 'true words' may be written either דְּבַר אֱמֶת *words of truth*. Eccl. xii. 10, or אֱמֶת אֲמָרִים *words (that are) truth*, Prov. xxii. 21.

b. **Quality** or **attribute** is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי הַשֵּׁף the *sons of flame*, i.e. 'the sparks.' Similarly, בַּעַל lord, as a *lord of wing*, Prov. i. 17, for 'a winged thing.'

c. **The Divine Name** is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes לֵאלֹהִים is used; as of Nineveh, Jonah iii. 3, עִיר־גְּדוֹלָהּ לְאֱלֹהִים a *city great before God*.

Degrees of Comparison. d. For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, a *brother offended* — *than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxx. 1, נִפְלְאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their graven images* (were more) *than* (in) *Jerusalem*.

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than מִן all his sons*; 2 Sam. i. 23, מְנַשְׁרִים קְלוּ מֵאַרְיֹת נָבָרִי *they were swifter than eagles, they were stronger than lions*.

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלָם וְעַד־קְטָנָם *from their great* (one) *even unto their little* (one) = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בֵּין, as Prov. xxx. 30, גְּבוּרַת בְּבֵהֵמָה *strongest among beasts*; Song vi. 1, הַיְפָה בְּנָשִׁים *the fairest among women*. Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, מְאֹד טוֹב *very good*; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מְעֹלָה מְעֹלָה *very high*; מְצֹפָה מְצֹפָה *very low*; Eccl. vii. 24, עֲמוֹק עֲמוֹק *very deep*.

NUMERALS.

295. For the general construction of the Numerals, see §§ 265-269.

It should be noticed that כֹּל (כָּל) *all* is really a substantive, 'the whole' or 'totality'; hence is unaffected by the gender or number of the word to which it refers; כָּל-הָאָרֶץ *all the earth*; כָּל-הַגּוֹיִם *all the nations*; the predicate (verb or adjective) usually agreeing with the noun. But כָּל- prefixed to a singular noun without the Article means *every*: לֹא with *all* is a denial of the whole = *not any*, as Gen. iii. 1.

PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אֲנֹכִי אֲנֹכִי יְהוָה, *I am Jehovah*; lvii. 6, הֵם הֵם גְּרָלֶיךָ, *they, they are thy lot*.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הוּאִי, to be read הִיא as if by a perpetual *q'ri*.

297. a. For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle ('an old demonstrative,' *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xlv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* אֲשֶׁר = whither the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר, אֲשֶׁר), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made,* יָפֵל בְּשַׁחַח יַפְעֵל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, הַמְכַפֶּה אֲנִי הַמְכַפֶּה אֲנִי עֹשֶׂה shall I hide from Abraham what I am doing? (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֵת (אֶת־), as in Prov. iii. 12, אֵת אֲשֶׁר־יֵאָהֵב יְהוָה whom the Lord loveth. So Gen. xlv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him,* i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שׁ (rarely שׁ) followed by daghesh forte ('in compensation for the omitted ר,' Gesenius). Thus, Ps. cxxiv. 6, שֶׁלֹּא נָתַנּוּ who hath not given us up (for אֲשֶׁר לֹא). Lam. ii. 16, הַיּוֹם שֶׁקִּוִּינָהּ the day which we looked for; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שְׁהוּא, or שׁ takes sheva, as Eccl. iii. 18, שְׁהֵם; once *qamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative הַ sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם הַיְסֻדָּתְךָ the place that Thou hadst founded; Prov. xxiii. 22, שָׁמַע לְאָבִיךָ הַיְלִדְךָ Hearken to thy father that begat thee. See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוּ or, אֲזַ then, אֲכַו certainly, אֲיֻלֵּם perhaps, בְּעֵבֶר in order to, לְמַעַן for the sake of, לְכֵן therefore.

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or, then, but, notwithstanding, howbeit, so, thus, therefore, that*, constantly appear, where the Hebrew has simply ׀. (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xlv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for vain*,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by ׀, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

299. PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81-87) must be briefly indicated.

a. The six chief Distinctives have been given: viz. *Šilluq*, *Athnach*, *Š'gholta*, *Zaqeph-qa'on*, *Zaqeph-gadhol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss¹.

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus מִלֵּל (*milel*, § 77) is a preposition and pronoun, *with us*; מִלְּבָרָה (*milra*) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, אֵלֶּיךָ יָפֶת־הַזָּקֵן (שֵׁם) might, apart from the accent, be rendered *Shem . . . the elder brother of Japheth*

¹ The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or the brother of Japheth the elder. But the connective accent (*mêr'kha*, see below) on פָּתַח shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Şegholta, p. 35; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

300. DISTINCTIVES: THIRD CLASS (*Duces*).

Rēbhîa'; see § 81 (רְבִיָּה *resting*), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (זַרְקָה *scattering*), postpositive; indicating a slight pause, subsidiary to Şegholta.

Pashta (פַּשְׁטָה *extension*), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashta is repeated, as Gen. i. 2, תְּהִי.

Yethîbh (יְתִיב *reversed*), prepositive; a half-comma, equivalent to Pashta.

Tēbhîr (תְּבִיר *broken*), somewhat less than a comma.

Shalshēleth (שְׁלֹשְׁלֵת *chain*), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. DISTINCTIVES: FOURTH CLASS (*Comites*).

Pazer (פָּזֵר *dispenser*).

Qarnē Pharah (קַרְנֵי פָּרָה *horns of a heifer*), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

Tēlisha gedholah (תְּלִישָׁה גְּדוֹלָה *great drawn-out*; a high note, emitted with effort), prepositive.

Geresh (גֵּרֶשׁ *expulsion*).

Gershayim (גֵּרְשָׁיִם), Double Geresh.

Pesiq (פְּסִיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

Munach (מְנַחֵם *sustained*).

Mahpakh (מְחַפֵּק *inverted*). Like Yethibh in form; but the latter is *prepositive*. Sometimes pointed מְחַפֵּקִים.

Qadhma (קְדָמָה *going before*). Like Pashṭa in form, only Pashṭa is *postpositive*. Also called אֲזָלָה *Azla*, 'going on,' i. e. not pausing in the melody.

Darga (דָּרְגָה *a trill*); attendant on Rebhia' and T'ebhir.

T'lisha q'etannah (תְּלִישָׁה קְטַנָּה *small drawn-out*). Compare the disjunctive *T'lisha g'dholah*.

Mér'ekha (מְרַקְעָה *prolonged*). Occasionally doubled (מְרַקְעָה מְרַקְעָה). Often attends Tiphcha.

Yerach (יְרַח *moon*) like an inverted Athnach. Sometimes called גְּלִיגָל *wheel*, from its original circular shape. The words בֶּן יוֹמֵי יוֹמֵי *son of its day*, i. e. 'a day old,' are sometimes added to יְרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhia' with Geresh, and Mér'ekha with Mahpakh (or Ôlè veyôréd): *Conjunctives*; Mér'ekha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303. THE BOOK OF RUTH¹.

CHAPTER I.

1. וַיְהִי בַיּוֹם שֶׁפָּט הַשְּׁפֵטִים וַיְהִי רָעַב בְּאֶרֶץ וְיִלְדָּא אִישׁ מִבֵּית לֶחֶם יְהוּדָה לְגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנֵי-בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שָׂדֵי-מוֹאָב וַיְהִי-שָׁם: 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי וַתִּשְׁאַר הִיא וּשְׁנֵי בָנֶיהָ: 4. וַיִּשְׁאוּ לָהֶם נָשִׁים מְאֻבּוֹת שֵׁם הָאֶחָת עֵרְפָּה וְשֵׁם הַשֵּׁנִית רִית וַיִּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים: 5. וַיָּמָתוּ גַם-שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן וַתִּשְׁאַר הָאִשָּׁה

CHAPTER I.

1. וַיְהִי § 254 *b*. This introductory וַיְהִי is regularly followed by another וַיְהִי § 298; *Now it came to pass . . . that* (lit. and) *there was a famine*. בַּיּוֹם in the days of, בָּ + יָמֵי from יוֹם §§ 131, 162. *the judging of the Judges*, inf. const. and ptc. qal שֶׁפָּט. וְיִלְדָּא and went, § 247 *b*. 1. from *Bethlehem Judah* לְגוֹר to sojourn, inf. const. qal; for qamets, see p. 46 note, and p. 51. וּשְׁנֵי בָנָיו in the district of, בָּ + שְׂדֵי pl. const. of שָׂדֵה. וְאִשְׁתּוֹ § 162. and two, his sons, §§ 162, 265 (2).

2. אֱלִימֶלֶךְ § 263. נַעֲמִי *No'omi* (not *Naomi*), § 56. 1. בָּנָיו 3 pl. impf. qal and they came, followed by simple accus. of place without preposition § 277 *d*, וַיְהִי 3 pl. impf. qal § 254.

3. וַיָּמָת from מוֹת § 249 *g*. וַתִּשְׁאַר 3 s. f. impf. niph. and (she) was left, note agreement of verb with nearer subject, as ver. 6.

4. לָהֶם 3 pl. impf. qal נִשְׂאָה § 244 *a*, for omitted daghesh § 38 *b*. § 176. וַיִּשְׁאוּ § 162. נָשִׁים § 120, 262. הָאֶחָת § 266, 269. וַיִּשְׁבוּ from וָשָׁב § 247. 1 *b* (1). כְּעֶשֶׂר שָׁנִים *about ten years*, § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמָתוּ 3 pl. impf. qal מוֹת, with defective *shureq*, §§ 18, 19, and died

¹ In the Notes, the sign ' or " marks the abridgement of a word in the text.

וּתְבַכֶּינָהּ : 10. וּתֹאמְרֶנָּה לָהּ כִּי־אֶתְךָ נָשׂוּב לְעַמֶּךָ :
 11. וּתֹאמֶר נַעֲמִי שְׂבִנָּה בְּנֹתֵי לֵמָּה תִּלְכְּנָה עִמִּי הָעוֹד־
 לִי בָנִים בְּמַעַי וְהָיוּ לָכֶם לְאֻנָּשִׁים : 12. שְׂבִנָּה בְּנֹתֵי
 לָכֵן כִּי זָקַנְתִּי מִהָיוֹת לְאִישׁ כִּי אִמְרֹתַי יִשְׁלִי תִקְוֶה גַם
 הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם יָלַדְתִּי בָנִים : 13. הֲלֹהֶן
 תִּשְׁפָּרְנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֶן תִּעֲגְנָה לְבִלְתֵּי הָיוֹת
 לְאִישׁ אֶל בְּנֹתֵי כִי־מַר־לִי מֵאֵל מִכֶּם כִּי־יִצְאָה כִּי יֵר־
 יִהְיֶה : 14. וּתִשָּׂא קוֹלָן וּתְבַכֶּינָה עוֹד וּתִשָּׂק עֵרְפָּה
 לְחִמּוֹתֶיהָ וְרוֹת דְּבַקָּה־בָּהּ : 15. וּתֹאמֶר הִנֵּה שָׂבָה

חֹכֵר א' ver. 14.

10. לָהּ § 176. כִּי *nay but* (RV.), or perhaps = Gk. *ōri* in quoted speech, and not to be translated. אֶתְךָ § 182. וְנָשׂוּב § 249 c. עִם לְעַמֶּךָ from עִם.

11. בְּנֹתֵי § 162 *my daughters*. לֵמָּה p. 142. זָקַנְתִּי cf. ver. 8. 'הִ' *is it yet to me sons?* for הִ see pp. 142, 143. בְּמַעַי (strengthening methegh with she'va) from מַעִים pl. of מַעַי (not used). וְהָיוּ § 254 *that they may be*, see § 298. לְאֻנָּשִׁים § 162 *for husbands*.

12. לָכֵן for full form see ver. 8. וְנָקַנְתִּי § 221 d. ii. מִהָיוֹת § 254; for comparative 'מִ see § 173; for implicit daghesh in הִ see § 38 b, cf. 241. 2 b; lit. *I am old from being*, i. e. *too old to be*. 'אִ *for I said*, a vivid way of expressing *for if I should say*; so the following pfs. הָיִיתִי § 254.

13. הֲלֹהֶן *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. *taūtra*, cf. § 276 b. תִּשָּׂא 2 pl. f. impf. piel. עַד אֲשֶׁר *until*, p. 144. יִגְדְּלוּ pause form of יָגְדְּלוּ (impf. A). תִּעֲגְנָה (for יָגְנָה...) 2 pl. f. impf. niph. of עָגַן (only found here) *ye will shut yourselves up*. לְבִלְתֵּי p. 142. 5. הָיוֹת § 254. מִכֶּם p. 141, with verb understood. מִכֶּם either מִ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from you* = because of you, *it grieveth me much for your sakes* (A.V.)

14. וּתִשָּׂא § 252 c, 3 pl. f. impf. qal וְהִשָּׂאָה (see note; חֹכֵר א' *Aleph is wanting*). לְחִמּוֹתָהּ from חִמּוֹת (fem. of חָם *father in law*); for pointing of ל see § 65 c, for meaning ver. 9. דְּבַקָּה־בָּהּ *cleaved unto her*, for daghesh see § 37 (3).

15. יְבִיחָהּ from שׂוּב see § 249 e. יְבִיחָהּ *thy sister in law*, probably from

יבמתוך אל-עמה ואל-אלהיה שובי אחרי יבמתוך :
 16. ותאמר רות אל-תפגעי-בי לעזובך לשוב מאחריך
 כי אל-אשר תלכי אלך ובאשר תליני אלין עמך עמי
 ואלהיך אלהי : 17. באשר תמותי אמות ושם אקבר
 כה יעשה יהוה לי וכה יסוף כי הפות יפריד ביני
 ובינך : 18. ותרא כי-מתאמצת היא ללכת אתה
 ותחבל לדבר אליה : 19. ותלכנה שתיהם עד-בואנה
 בית לחם ויהי כבאנה בית לחם ותהם כל-העיר
 עליהן ותאמרנה הזאת נעמי : 20. ותאמר אליהן

יבמה (segh.). אלהים here probably in pl. sense, *gods*. שובי 2 s. f. imperat. qal. שוב אחרי p. 143.

16. אל with impf. p. 141. § 176. לעזובך *to leave thee* (fem.), § 233, note 4; י. + עוב + ל; מֵאַחֶיךָ *from after thee* (fem.), § 182; for prefix, p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. *whither* אל-א. הֲלֵךְ 2 s. f. impf. qal. הֲלֵךְ בָּאָה *where*. תליני see לון and cf. § 250. Note the terse, vivid, *thy people my people, and thy God my God*.

17. מקבר niph. קבר. יסוף 3 s. m. impf. hiph. יסף *add* (with defective cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. *to do, and do more also*; note full form of impfs. in jussive sense (a frequent formula of oath). כי *for*. סנה § 153, note 2. בין *between*, repeated, with suff.

18. ותרא § 253 d. 3, *and she saw that she was hardening herself to go with her*. הִתְחַבֵּל hithp. fem. plc. לכה inf. const. qal from הלך § 247. 1 b. 1; for prefix ל see ver. 1. אָתָּה § 182. תחבל 3 s. f. impf. qal § 240. 1 d. רבר inf. piel. אליה § 182.

19. שתיהם *they two*, for masc. suff. see ver. 8. בואנה inf. const. qal בא with 3 pl. f. suff. (for more usual בָּא) *until their coming*, i. e. *until they came*; so כָּבָּא *when they came*. הים 3 s. f. impf. niph. § 240. 2, 249 b; for const. of ו see ver. 1. כָּל see כל and §§ 69, 48. 3. עליהן § 182 *about them* (lit. *upon*, cf. Gk. ἐπί). אמר 3 pl. f. impf. qal *and they* (i. e. *the women of the city*) *said*. הֲ interrog. p. 143; *is this Naomi?*

אֶל-תְּקַרְאָנָהּ לִי נַעֲמִי קְרָאן לִי מְרֹא פִי-הֵמָּר שְׂדֵי לִי
 מְאֹד : 21. אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם הִשִּׁיבֵנִי יְהוָה
 לְמָה תְּקַרְאָנָהּ לִי נַעֲמִי וַיְהוֶה עֵנָה בִּי וְשְׂדֵי הָרֶעַל לִי :
 22. וַתֵּשֶׁב נַעֲמִי וְרוּת הַמּוֹאָבִיָּה כִּלְתָהּ עִמָּה הַשָּׂבָה
 מִשְׂדֵי מוֹאָב וַהֲמָה בָּאוּ בֵּית לָהֶם בַּתְּחִלָּת קָצִיר שְׁעָרִים :

CHAPTER II.

1. וְלִנְעָמִי מִיַּדַּע לְאִשָּׁה אִישׁ גְּבוּר חֵיל מִמְשַׁפַּחַת
 אֶל־יִמְלָךְ וְשָׂמוּ בָּעֵז : 2. וַתֹּאמֶר רוּת הַמּוֹאָבִיָּה אֶל-

קרי מודע, ii. 1.

"א, ver. 20. במקום ה"

20. אֶל p. 141. *call* (with following dat. לִי) 2 pl. f. impf. qal. לִי daghesh § 37. 3. נַעֲמִי i. e. *my delight*. קְרָאן 2 pl. f. imperat. qal, cf. ver. 9. מְרֹא fem. of מַר *bitter*, an unusual and apparently late form for מְרָה, which the *q^ri* prefers; the foot-note is אֶלֶף "א במקום ה" in place of *he*. הֵמָּר 3 s. pf. hiph. מְרָר §§ 245 b, 242, with dat. לִי *hath made it bitter for me*. שְׂדֵי *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. קְרָאָהּ fem. קָרָא *full* (adjectives in emphatic positions before the verbs). הִשִּׁיבֵנִי 3 s. pf. hiph. שׁוּב with 1 pers. s. suff. §§ 249 c, 231, 233, *hath brought me back*. לְמָה p. 142. וַיְהוֶה § 99, note 3. הָרֶעַל for רָע 3 s. pf. hiph. רָעַע, cf. הֵמָּר ver. 20.

22. וַתֵּשֶׁב cf. וַתָּקָם ver. 6. הַשָּׂבָה pf., see ver. 15; ה' is here a rel. pron., *who returned* (more naturally expressed by הַשָּׂבָה ptc., p. 75, but the accent is against this). וַהֲמָה for fem. comp. ver. 8. תְּחִלָּה *beginning*, root חָלַל—in *the beginning of the harvest of barley*.

CHAPTER II.

1. מִיַּדַּע see § 97; the *q^ri* is מִיַּדַּע const. of מִיַּדַּע, the genitive relation being doubly expressed by the const. and the following ל, cf. § 273; the *k^ethibh* is מִיַּדַּע pual ptc. of יָדַע *one known, an acquaintance, kinsman*; *And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth and his name*, § 258. 2 b.

נְעִמֵי אֶלְכֶה־נָּא וְאֶלְקָטָהּ בַּשָּׂבִלִים אַחַר אַחַר
 אֲמַצְאֶחֶן בְּעֵינָיו וְתֹאמֶר לָהּ לְכִי בְתִי : 3. וְתִלְוֶה
 וְתִבּוֹא וְתִלְקָט בַּשָּׂדֶה אַחֲרֵי הַקְּצֵרִים וַיִּקֶר מִקְרָהּ חֲלֶקֶת
 הַשָּׂדֶה לְבָעֵז אֲשֶׁר מִמְּשֻׁפַּחַת אֱלִימֶלֶךְ : 4. וְהִנֵּה־בָּעֵז
 בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ
 לוֹ יְבָרְכֶךָ יְהוָה : 5. וַיֹּאמֶר בָּעֵז לְנַעֲרוֹ הַנֹּצֵב עַל־
 הַקְּצֵרִים לְמִי הַנַּעֲרָה הַזֹּאת : 6. וַיַּעַן הַנַּעַר הַנֹּצֵב
 עַל־הַקְּצֵרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשֹּׁבֶה עִם־
 נְעִמֵי מִשָּׂדֵי מוֹאָב : 7. וְתֹאמֶר אֶלְקָטָה־נָּא וְאֶסְפְּתִי
 בַּעֲמֻרִים אַחֲרֵי הַקְּצֵרִים וְתִבּוֹא וְתַעֲמוֹד מֵאֵז הַפֶּקֶר

2. אֶלְכֶה־נָּא I s. imp. qal הִלָּךְ viz. אֶלְךָ with cohortative הַ— and strengthening נָּא, § 219 a; *let me, I pray thee, go*; for daghesh § 37. 3. "וְאֶמְלֶךְ" I s. imp. piel cohort. לָקַט with ו conjunctive; and *let me glean* אֶלְקָטָה § 122 pl. of שָׂבִילֹת (see Judges xii. 6) *among the ears of corn*. אַחַר אַחַר for const. see § 187. 1 and § 297; *after him in whose eyes*. וַיִּקֶר dual of עִין § 153, with 3 s. suff. לְכִי 2 f. imperat. qal וַיִּלְוֶה § 247. I b. 1. בְּתִי § 162.

3. קָצַר pl. ptc. qal קָצַר *the reapers*. וַיִּקֶר 3 s. impf. apoc. qal קָרָה § 253 d. 2. מִקְרָהּ lot, with 3 s. f. suff. and *her lot chanced (to be in) the portion of the field (which belonged) to Boaz*.

4. הִנֵּה § 275. בָּא ptc. qal בּוֹא § 181. לוֹ § 176. וַיִּבְרַךְ 3 s. impf. piel cohort. בָּרַךְ § 241. 2 a, with 2 s. suff., in jussive sense, *Jehovah bless thee*.

5. נַעֲרָה ptc. niph. נִצַּב §§ 244 a, 193, *who was set over the reapers*. לְמִי § 186.

6. נַעֲרָה 3 s. impf. qal נָּעָה § 253 d. וַיֹּאמֶר pause form. "נָּעָה a Moabitish maiden she (*is*). הַשֹּׁבֶה see i. 22.

7. וְאֶסְפְּתִי see ii. 2. אֶסְפֶּה I s. pf. qal אֶסַף with ו consec. §§ 228, 208; *that I may gather*. "עָמַר" from עָמַר § 153, with בְּ and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וְתִבּוֹא 3 s. f. impf. qal בּוֹא and *she come*. וְתַעֲמוֹד 3 s. f. impf. qal עָמַד § 240. I b (with fully written *cholem*) and *has remained*. מֵאֵז since (lit. *from* מִן *then* אָז). עַד prep. p. 144.

וְעַד-עַתָּה זֶה שְׁבֵתָהּ הַבַּיִת מֵעַתָּה : 8. וַיֹּאמֶר בָּעֵז אֶל-
 רֹות הֲלוֹא שָׁמַעַתְּ בֵּיתִי אֶל-תְּלִכִי לְלָקֵט בְּשָׂדֵה אַחֵר
 וְגַם לֹא-תַעֲבֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם-נַעֲרָתִי : 9. עֵינַיִךָ
 בְּשָׂדֵה אֲשֶׁר-יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי אֶת-
 הַנְּעָרִים לְבִלְתִּי נִגְעָךָ וְצִמְתְּ וְהִלַּכְתְּ אֶל-הַכְּלָיִם וְשִׁתִּית
 מֵאֲשֶׁר יִשְׁאַבוּן הַנְּעָרִים : 10. וְתַפֵּל עַל-פְּנֵיהָ וְתוֹשַׁתְחוּ
 אֶרְצָה וְתֹאמַר אֱלֹוִי מִדּוֹעַ מִצְּאֹתַי חֵן בְּעֵינַיִךָ לְהַכִּירוּנִי

עַתָּה p. 140 *even until now*. שְׁבֵתָהּ i. e. שָׁבָה inf. const. qal § 247. 1 with 3 s. f. suff. *her sitting*. הַבַּיִת accus. of place, *in the house* (i. e. the hut where the reapers rested). Boaz probably found her resting; lit. *this (זה) her sitting in the house (is) a little*.

8. הֲלוֹא p. 141. שָׁמַעַתְּ 2 s. f. pf. qal § 242 c. בֵּיתִי § 162 *hearest thou not my daughter?* תְּלִכִי 2 s. f. impf. qal § 247. 1 בִּלְלָקֵט inf. const. qal with prefix לְ pp. 51, 143. אַחֵר *another*. תַּעֲבֹרִי 2 s. f. impf. qal עָבַר (for תַּעֲבֹרִי § 240. 1 c; a few forms occur with the *cholem* of the impf. retained before וֹ and י, and lightened into *shureq*; cf. Ex. xviii. 26 וַיִּשְׁפֹּטוּ *they will judge*, for וַיִּשְׁפֹּטוּ *from here, hence*. זֶה *here*, p. 139. תִּדְבָּקִין 2 s. f. impf. qal דָּבַק impf. A; forms in וֹ and י sometimes append a ן (*nun paragogic*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sh'va* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. "נִי" pl. גַּעְרָה with י pl. suff.

9. הַצְּרִינִי dual עֵין עֵינַיִךָ § 153, note 2, with 2 s. f. (*let thine eyes (be)*; (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהֵלֵךְ 2 s. f. pf. § 228, *Obs.* 1. אַחֵר § 182. צִוִּיתִי 1 s. pf. piel צָוָה §§ 251, 253. לְבִלְתִּי p. 142. צָמָה inf. const. qal צָמַע i. e. נָצַע with 2 s. f. suff. §§ 233, 242 a. צָמָה 2 s. f. pf. צָמָה as if from צָמָה § 252 c, and with imperfect *chireq*, and (*when*) *thou art thirsty*. "וְהֵלֵךְ" *then thou shalt go*. כְּלָיִם pl. כְּלִי segh. § 258. 1. שִׁתִּית 2 s. f. pf. qal שָׁתָה 3 pl. impf. qal שָׁאָב cf. ver. 8; and *thou shalt drink of that which the young men drank*.

10. וְתַפֵּל 3 s. f. impf. qal תָּפַל § 244 a. כְּפִיּוֹ see פָּיִים. אֶרְצָה see p. 126 note. אֶרְצָה *to the earth*, אֶרֶץ with ה local, see p. 79, note 4. אֱלֹוִי § 182. מִדּוֹעַ p. 142. הַכִּירוּנִי inf. const. hiph. נָכַר with י s. suff. *to regard me*, i. e. *that thou regardest me*. נְכָרִי fem. נְכָרָה (nōk) *stranger*.

וְאֶנְכִי נִכְרִיָּהּ: 11. וַיַּעַן בְּעֵז וַיֹּאמֶר לָהּ הַגֵּד הַגֵּד לִי
 כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתַיךְ אַחֲרַי מוֹת אִישׁי וְתַעֲזָבֵי
 אֲבִיךָ וְאִמֶּךָ וְאֶרְצִי מִיּוֹלְדֹתַיךְ וְתִלְכִי אֶל-עַם אֲשֶׁר לֹא-
 יָדַעְתָּ תְּמוּל שְׁלָשָׁם: 12. וַיִּשְׁלַם יְהוָה פְּעֻלָּתָּךְ וַתְּהִי
 מִשְׁפָּרְתָּךְ שְׁלָמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת
 לְחַסּוֹת תַּחַת-כְּנָפָיו: 13. וְתֹאמַר אֲמַצְאֶהֶן בְּעֵינַיִךְ
 אֲדַנִּי כִי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שִׁפְחָתָךְ וְאֶנְכִי לֹא
 אֶהְיֶה כְּאֶחָת שִׁפְחָתָךְ: 14. וַיֹּאמֶר לָהּ בְּעֵז לֵעַת
 הָאֵכָל גָּשִׂי הַלֵּם וְאֶכְלֶת מִן-הַלֶּחֶם וְשִׁבַּלְתָּ פִתָּיךְ בַּחֲמִץ

כ"א לה, ver. 14.

11. וַיַּעַן ver. 6. הִגֵּד inf. abs. hoph. 222 §§ 210, 244. 3 s. pf. hoph. of the same: for construction, see § 284 a; it has been fully told. עָשִׂית 2 s. f. pf. qal עָשָׂה with עם (i. 8, ii. 19) or אֶת (with) to do unto. מוֹת const. מָוָה. 2 s. f. impf. qal עָוַב § 240. I c. אִמֶּךָ § 162. אֲבִיךָ § 155. מִיּוֹלְדֹת birth (יָלַד). § 242 c. הַיּוֹם "the day before yesterday, i. e. before.

12. יְהוָה יִחְיֶה § 153. פְּעֻלָּה work § 153. שְׁלָמָה may (Jehovah) requite. 3 s. f. jussive impf. הִנֵּה § 254. מִשְׁפָּרַח (f.) reward. שְׁלָמָה complete, full. לֵחֶם inf. const. בָּאת 2 s. f. pf. qal בָּאָה. פְּעֻלָּה from (lit. pf. from with). 2 s. f. pf. qal הִסָּה §§ 253 a, 65 c. כְּנָפָי dual with 3 pl. suff. כָּנַף; for const., see § 187. I, and cf. i. 7; which thou camest to take refuge under His wings, i. e. under whose wings, etc., § 297 a.

13. אֲמַצְאָה § 252 a, impf. in cohortative sense, let me find. אֲדַנִּי lord. 2 s. m. pf. piel נָחַם § 241. 2, 3, with 1 s. suff. § 231 thou hast comforted me. עַל-לֵב to the heart of, cf. Is. xl. 2. שִׁפְחָתָךְ seghol for sh^{va} in pause, § 88. וְאֶנְכִי though I, § 298. אֶהְיֶה § 254. כְּאֶחָת § 266 (even) as one of thy handmaidens.

14. לָהּ to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לָהּ' i. e. with raphē, §§ 61, 96. 2. נָשָׂא for ordinary נָשָׂא 2 s. f. imperat. qal נָשָׂא § 244 b. וְאֶכְלֶת for const. see §§ 228, Obs. I, 283. פִּתָּי i. e. morsel, § 258. 2 with 2 s. f. suff. וַתֵּשֶׁב 3 s. f. impf. apoc. יָשָׁב § 247. I b (1) and she sat. מִצֵּד at the side

וַתֵּשֶׁב מִצַּד הַקְּצָרִים וַיַּצְבֹּט לָהּ קָלִי וְהֵאֱכַל וַתִּשְׁבַּע
וַתִּתֵּר : 15. וַתִּקַּם לְלֶקֶט וַיִּצֹר בְּעֵז אֶת־נַעֲרָיו לְאֹמֵר גַּם בֵּין
הַעֲמָרִים תִּלְקַט וְלֹא תִכְלִימוּהָ : 16. וְגַם שֶׁל־תִּשְׁלֹו לָהּ
מִן־הַצְּבֹתִים וְעֹבֹתֶם וְלִקְטָהּ וְלֹא תִגְעֲרוּ־בָהּ : 17. וַתִּלְקַט
בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחֲבֹט אֶת אֲשֶׁר־לִקְטָהּ וַיְהִי כִּאִשָּׁה
שֹׁעֲרִים : 18. וַתֵּשֶׂא וַתְּבוֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֶת
אֲשֶׁר־לִקְטָהּ וַתּוֹצֵא וַתִּתֵּן־לָהּ אֶת אֲשֶׁר־הוֹתֵרָה מִשְׁבְּעָה :
19. וַתֹּאמֶר לָהּ חֲמוּתָהּ אֵיפֹה לִקְטַתְּ הַיּוֹם וְאַנְהָ עֲשִׂית

פתח בס' ע

of, for כּוּן cf. p. 140, note 4. וַיִּצְבֹּט i. e. וַיַּצְבֹּט with *ō* shortened to *o* before *maqquph*, §§ 69, 48. 3 and *he reached*. "וַתֵּרָא" § 246 a. 3 s. f. impf. apoc. hiph. וַתֵּרָא § 247. 1 a, and *she left (thereof)*; full form וַתֵּרָא, apoc. הוֹתֵרָה, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתִּקַּם § 249 g. לִקְטַט inf. const. piel לִקְטַט cf. ii. 8. 3 s. m. impf. piel וַתִּקַּם §§ 251, 253 d. 4. לְאֹמֵר § 246 c. "וַתִּקַּם" ver. 7. 3 s. f. impf. piel לִקְטַט in a jussive sense which the following verbs maintain, *let her glean*. תִּכְלִימוּהָ 2 pl. m. impf. hiph. כָּלֵם with 3 s. f. suff. *reproach her not*.

16. "וַתִּשְׁלֹו" inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal וַתִּשְׁלֹו § 245; for const. see ver. 11. צִבָּה segh. *bundle*. וַתִּשְׁלֹו pf. qal with ו consec. § 228, *Obs.* I (hereafter a *virtual* imperat., see ver. 15). "וְלֹא תִכְלִימוּהָ" pf. piel with ו consec. *that she may glean*, §§ 280, 298. וַתִּגְעֲרוּהָ impf. qal וַתִּגְעֲרוּהָ *rebuke*, followed by בְּ of person.

17. וַתֵּרָא *evening* in pause עַרְבָּ § 88. "וַתֵּרָא" impf. qal וַתֵּרָא § 240. 1 d. אֶת § 126. לִקְטַט 3 s. pf. piel, note retained *tsere* with *zaqeph-qaton*, §§ 85, 88, 205. וַתֵּרָא § 254. בְּ *about*; note apposition § 286; *an ephah, barley*.

18. וַתֵּשֶׂא 3 s. f. impf. וַתֵּשֶׂא §§ 244, 252, and *she took (it) up*. הָעִיר accus. of place, *to the city*, cf. i. 2. וַתֵּרָא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. וַתּוֹצֵא; full form וַתּוֹצֵא §§ 247. 1 a, 227, and *she brought out*. וַתִּתֵּן § 244 e; *tsere* shortened to *seghol* before *maqquph*, cf. ver. 14. הוֹתֵרָה (*defective chireq*) perf. hiph., cf. ver. 14. מִשְׁבְּעָה i. e. מִן *after*, שֹׁבַע inf. const. qal וַתִּשְׁבַּע with 3 s. f. suff. § 233, lit. *after her being satisfied*, cf. ver. 14.

19. הַיּוֹם p. 140. עֲשִׂית prob. *hast thou worked*, cf. ver. 11. וַתֵּרָא § 254.

CHAPTER III.

1. וְתֹאמֶר לָהּ נַעֲמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ לָךְ
 מְנוּחַ אֲשֶׁר יֵישֵׁב לָךְ: 2. וְעַתָּה הֲלֹא בָעוּ מְדַעְתָּנוּ
 אֲשֶׁר הָיִית אֶת-נַעֲרוֹתַי הַנֶּה-הוּא זָרָה אֶת-גֶּרְוֹן
 הַשְּׁעָרִים הַלַּיְלָה: 3. וְרַחֲצִיתִי וְרָסַכְתִּי וְשָׁמַתְּ שְׂמֹלְתִיךְ
 עָלַיךְ וַיְרַדְתִּי הַגֶּרְוֹן אֶל-תְּרוּעֵי לְאִישׁ עַד פְּלֹתוֹ לֶאֱכֹל
 וּלְשִׁתּוֹת: 4. וַיְהִי בְשֹׁכְבוֹ וַיִּדְעַת אֶת-הַמְּקוֹם אֲשֶׁר
 יִשְׁכַּב-שָׁם וּבָאת וּגְלִית מֵרַגְלָתִי וְשִׁכְבְּתִי וְהוּא יִגִּיד

וּשְׁכַבָה קרי

וַיִּרְרָה קרי

CHAPTER III.

1. הֲלֹא p. 142. אֲבַקֶּשׁ I s. impf. piel בַּקַּשׁ with *seghol* before *maqpeph*, cf. ii. 18; shall I not seek. מְנוּחַ *rest* or a *resting-place*, cf. i. 9. אֲשֶׁר probably in order that (*it may be well for thee*), p. 144, § 297 b, or which shall be well for thee. יֵישֵׁב § 247. 2. לָךְ § 176.

2. " our kinsman, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 with *ichose* *maidens thou wast*. זָרָה ptc. qal וַרָה *winnow*; for const. § 275. 2. אֶת-גֶּרְוֹן accus. of place, at the *threshing floor*, cf. ii. 18. הַלַּיְלָה *to-night*, cf. הַיּוֹם p. 140.

3. וְרַחֲצִיתִי 2 s. f. pf. qal רָחַץ with ו consec. § 228 therefore wash thyself. וְרָסַכְתִּי 2 s. f. pf. qal רָסַךְ with ו consec. (*gamets* before tone-syllable, p. 46 note). וְשָׁמַתְּ same from שָׁמַת *put on*. " שְׂמֹלְתִי pl. שְׂמֹלָה with 2 s. fem. suff. *thy raiment*. עָלַיךְ § 182. וַיְרַדְתִּי וַיְרַדְתִּי *q'ri* יְרַדְתָּ same form as foregoing, from יָרַד. The *k'ethibh* יְרַדְתִּי is the original form; cf. § 232 c. There is no need for the Massoretic correction. תְּרוּעֵי 2 s. f. impf. niph. § 247. 1 a; for const. cf. p. 141, note 2, do not make thyself known. פְּלֹתוֹ inf. const. piel כָּלָה with 3 s. suff. lit. *until his finishing*. לֶאֱכֹל inf. const. אָכַל cf. p. 51, note 1 b. " שָׁם same from שָׁמָּה.

4. וַיְהִי § 254 and it shall be. " שָׁכַב inf. const. שָׁכַב for א see p. 143, note 2. וְיִי that thou shalt know, § 294. בָּאת 2 s. f. pf. qal בָּאת 2 s. f. pf. piel גָּלָה *uncover*. מֵרַגְלָה a pl. denominative noun from רָגַל *foot*, with 3 s. suff. *his foot-place*, i. e. *what is at his feet*. שְׂכַבְתִּי *q'ri* (gamets for *pathack* in pause), שְׂכַבְתִּי *k'ethibh*, cf. ver. 3. וַיִּגִּיד 3 s. m. impf. hiph. he will tell. אֶת אֲשֶׁר that which. " הָיִית cf. ii. 8.

לך את אשר תעשין: 5. ותאמר אליה כל אשר-
 תאמרי. אעשה: 6. ותרד הגרן ותעש ככל אשר-צויתה
 חמותה: 7. ויאכל בינו וישת וייטב לבו ויבא לישב
 בקצה הערמה ותבא בלש והגל מרגלתיו ותשכב:
 8. ויהי בחצי הלילה ויחרד האיש וילפת והנה אשה
 שכבת מרגלתיו: 9. ויאמר מי את ותאמר אנכי רות
 אמתך ופרשת כנפך על-אמתך כי גאל אתה:
 10. ויאמר ברוכה את ליהוה בתי הישבת חסדך
 האחרון מן-הראשון לבלתי-לכת אחרי הבחורים אחר

5. אלי קרי ולא כתיב.

5. מליה § 182. For — — see § 98. "אע" 1 s. impf. qal עשה §§ 240, 253.

6. ותרד 3 s. f. impf. qal ירד § 247. 1 b (1). ו תפעש 3 s. f. impf. qal תעש with ו consec., cf. § 253 d. and she did. ככל according to all. וישת 3 s. f. pf. piel שת with 3 s. f. suff. bade her.

7. ויאכל § 246. ו נישת p. 126, Ex. 1. ו נייטב § 247. 2. לב i. e. heart, with suff. and his heart was merry. וישב inf. const. qal ישב, note impf. A. וישת end, § 157. 1. בלש lit. in the secrecy; quietly. והגל p. 126, Ex. 4, cf. ver. 4.

8. ויהי half, middle (see marg. note, ii. 21). ו יחרד 3 s. m. impf. qal יחרד for const. cf. i. 1; and it came to pass that the man was startled. וילפת 3 s. m. impf. niph. לפת and he turned himself. וישכבת fem. ptc. qal ישכב for const. p. 145, note 2.

9. מי את § 186, 176, 88. ו אמתך i. e. אמה handmaid, with 2 s. m. suff. (seghol for sh^era with accent § 88). וק" spread therefore, cf. ver. 3. ו כנפך probably defectively written for כנפיק dual of כנף with suff. thy wings, i. e. thy protection (not the sing. for כנף thy skirt, the sh^era changing to seghol only in pause).

10. וירוכה fem. ptc. pass. qal ורך cf. ii. 20. ו הישבת 2 s. f. pf. הiph. וישב § 247. 2 thou hast made good; followed by מן comparative, §§ 173, 294 d; thou hast made thy latter kindness better than thy former. ובלתי p. 142, note 5. ו לכת § 247. 1 b (1). ו אם... אם whether... or.

הַלְּ וְאִם-עָשִׂיר׃ II. וְעַתָּה בְּתוֹ אֶל-תִּירָאִי כָּל אִשְׁרֵי-
 תֹאמְרוּ אֵינְשֵׁה-לֵךְ כִּי יוֹרֵעַ כָּל-שַׁעַר עִמִּי כִּי אִשְׁת׃ הַיֵּל
 אֶת׃ 12. וְעַתָּה כִּי אֲמַנֶּם כִּי אִם גֹּאֵל אֲנֹכִי וְגַם
 יֵשׁ גֹּאֵל קְרוֹב מִמֶּנִּי׃ 13. לִינִי הַלְּוִיָּהּ וְהִיָּה בִּפְקֹד
 אִם-יִגְאָלְךָ טוֹב וְגֹאֵל וְאִם-לֹא יִחַפֵּץ לְגִאֲלֶךָ וְגִאֲלִיתִיךָ
 אֲנֹכִי חַי-יְהוָה שְׂכָבִי עַד-הַבֶּקֶר׃ 14. וְתִשְׁכַּב מִרְגְּלוֹתַי
 עַד-הַבֶּקֶר וְתָקַם בְּמַרְוֹם יַפְיֵר אִישׁ אֶת-רַעְיוֹנוֹ וַיֹּאמֶר
 אֶל-יְהוָה כִּי-בָאָה הָאִשָּׁה הַגֵּרָנָה׃ 15. וַיֹּאמֶר הָבִי
 הַמִּטְפָּחַת אֲשֶׁר-עָלֶיךָ וְאֶחְזוּ-בָהּ וְתֹאחֲזוּ בָהּ וַיִּמַּד שֵׁשׁ-

ver. 12. כתיב ולא קרי. ver. 13. נ' רבה ונ"א ל' רבתי.
 ibid. קמץ בו"ק. ver. 14. מרגלותיו קר. ibid. יהיר ו'

11. הַלְּ וְאִם-עָשִׂיר ptc. qal יוֹרֵעַ fear not (ב) 2 a. f. impf. qal תִּירָאִי 2 a. f. impf. qal וְעַתָּה here virtue: for all the gate (i. e. city) of my people knows that thou art a virtuous woman.

12. אֲמַנֶּם p. 141, strengthened by כִּי. The following כִּי (*q^ri*) or אִם (*k^hibh*) means *truly*; it need not be translated; for the marg. note see § 98. וְגַם but also, nevertheless. יֵשׁ p. 142, note 3, and § 276 d. " כִּי" for const. see § 173, for מִמֶּנִּי § 176.

13. לִינִי 2 a. f. imperat. qal § 250 (b) and *Obs.*; for some unknown reason, as the margin notes, the נ (in other copies the ל) is a large letter, cf. § 100. וְהִיָּה § 228. וְיִגְאָלְךָ 3 s. m. impf. qal with 2 a. f. suff. יִגְאָל if he-will-act-the-kinsman's-part-to-thee, well; let him, etc. יִחַפֵּץ to be disposed. וְגִאֲלִיתִיךָ inf. const. qal with 2 a. f. suff. " וְגִ" then I will act the kinsman's part. אֲנֹכִי emphatic, § 276 c. " הַיֵּל" lit. *Jehovah*, a living one, i. e. as the Lord liveth. שְׂכָבִי 2 s. f. imperat. qal.

14. וְתָקַם see i. 6. בְּמַרְוֹם (*q^ri*, note 'vav redundant') before, § 274; the *k^hibh* is the unusual form. בְּמַרְוֹם 3 s. m. impf. hiph. יַפְיֵר 3 s. m. impf. hiph. יַפְיֵר fellow, with full form of 3 s. suff. before one could recognise another. רַעְיוֹנוֹ cf. ver. 3. וְתֹאחֲזוּ from בּוֹא see § 249 e.

15. וַיֹּאמֶר 2 s. f. imperat. qal יִחַב give, § 247. 1 b (1). " הַיֵּל" R. V. mantle. וְתֹאחֲזוּ 2 s. f. imperat. qal with following בּוֹ to hold (for § 182. עֲלֶיךָ

שְׁעָרִים וַיָּשֶׁת עָלֶיהָ וַיָּבֵא הָעִיר : 16. וַתְּבוֹא אֶל-
 חֲמוּתָהּ וַתֹּאמֶר מִי-אַתְּ בְּתִי וַתַּגִּד-לָהּ אֵת כָּל-אֲשֶׁר
 עָשָׂה-לָּהּ הָאִישׁ : 17. וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן
 לִי בִי אָמַר... אֶל-תְּבוֹאֵי רִיקָם אֶל-חֲמוּתָךְ : 18. וַתֹּאמֶר
 שָׁבִי בְּתִי עַד אֲשֶׁר תִּדְרְעִין אִיךָ יִפֹּל דְּבַר כִּי לֹא יִשְׁקַט
 הָאִישׁ כִּי אִם-כִּפְלָה הַדְּבַר הַיּוֹם :

CHAPTER IV.

1. וּבָעוּ עָלֶיהָ הַשְּׁעָרִים וַיָּשֶׁב שָׁם וַדְּבָה הַגּוֹאֵל עִבֵּר
 אֲשֶׁר דְּבַר-בָּעוּ וַיֹּאמֶר סוּרָה שְׂבָה-פָּה פִלְנִי אֶלְמִנִי

אלי קרי ולא כתיב, ver. 17.

וַיָּבֵא the regular form, see § 240. 1 b, *Obs.*). § 176, upon it בַּ after
 וַיָּשֶׁת ב. 270 § 245 b, 227. § 249 g, 250 b, *Obs.* § 182. עָלֶיהָ a reading of some MSS. is
 and she went (to the city).

16. וַיָּבֵא 3 s. m. impf. hiph. בָּנָךְ cf. § 227, *Obs.*, and cf. iii. 4.

17. הָאֵלֶּה for const. see § 184 these six. For — — cf. iii. 5. The *q^{ri}*
 (dropped word for to me) indicated in the text only by the points. תְּבוֹאֵי
 2 s. f. impf. qal בוא

18. שָׁבִי 2 s. f. imperat. qal יָשָׁב § 247. 1 b (1) *sit still*. תִּדְרְעִין 2 s. f.
 impf. qal ירע cf. ii. 8. אִיךָ p. 140. 3 s. m. impf. qal נִפֹּל § 244.
 דְּבַר here (the) matter. כִּי אִם unless i. e. until. כִּפְלָה 3 s. m. pf. piel קָלָה.

CHAPTER IV.

1. הַשְּׁעָרִים accus. of place; to the gate. וַיָּשָׁב §§ 247, 227. עִבֵּר ptc. qal,
 p. 145, note 2. אֲשֶׁר accus., of whom Boaz spake. דְּבַר 3 s. f. piel דְּבַר
seghol before *maqeph*. סוּרָה 2 s. m. imperat. qal סור, see § 219 a, *Obs.*
 שְׂבָה same for יָשָׁב § 247. 1 b (1). "א"א so and so, each word means
 a certain one (Gk. ὁ δέσμινα), and the phrase implies that the narrator did not
 know the kinsman's name. וַיֹּאמֶר § 249 g, *pathach* for *qamets chatuph* is
 due to the semi-guttural ר. וַיָּשָׁב cf. וַיָּשָׁב above; in pause the original
 vowel is retained; the margin notes the change of accent, § 77.

וַיֵּסֶר וַיָּשָׁב: 2. וַיִּקַּח עֶשְׂרֵה אַנְשִׁים מִזְקְנֵי הָעִיר
וַיֹּאמֶר שְׁבוּ-פֹה וַיָּשָׁבוּ: 3. וַיֹּאמֶר לְגֵאֲלַל חֶלְקֵת הַשָּׂדֶה
אֲשֶׁר לְאַחֵינוּ לְאֵלֵימֶלֶךְ מִכְרָה נַעֲמֵי הַשְּׂבֵה מִשְׂדֵּה
מוֹאָב: 4. וְאֲנִי אֲמַרְתִּי אֲגַלָּה אֲזַנְךָ לְאֹמֵר קְנֵה נַגְד
הַיֹּשְׁבִים וְנַגְד זַקְנֵי עַמִּי אִם-תִּגְאָל גְּאָל וְאִם-לֹא יִגְאָל
הַגִּידָה לִּי וְאֲדַע כִּי אֵין וּוְלִתְךָ לְגֵאֲוֹל וְאֲנֹכִי אֲחֲרֶיךָ
וַיֹּאמֶר אֲנֹכִי אֲגֵאָל: 5. וַיֹּאמֶר בְּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה
מִיַּד נַעֲמֵי וְרַמַּאת רֵוִת הַמוֹאֲבִיָּה אִשְׁת־הַמֵּת קָנִיתִי
לְהָקִים שְׁם-הַבַּיִת עַל-נַחֲלָתוֹ: 6. וַיֹּאמֶר הַגֵּאֲלַל לֹא
אוּכַל לְגֵאֲוֹל-לִי פֶן-אִשְׁחִית אֶת-נַחֲלָתִי גֵאֲל-לְךָ אֶתָּה

ibid., ויארעה קרי. ver. 1. מלוע. ver. 4. קמין בו"ק. ver. 6. יהיר ו'.

2. *an elder*. 2 m. pl. *שְׁבוּ* § 244 f. וַיִּקַּח § 265 (3), 162. *אֲנִי* § 244 f. וַיִּקַּח § 244 f. *יָשָׁב* imperat. qal. *נָגַד* note influence of *pause*.

3. Cf. ii. 3. *brother*, § 162. 3 s. f. pf. qal *קָנָה* sold (not *selled*, as A.V. and R.V.). *הַשָּׂדֶה* see i. 22.

4. *And I* (emphatic) *said* (to myself) i. e. *determined* § 253, see R.V. marg. *לְאֹמֵר* § 246 c. *קְנֵה* 2 s. m. imperat. qal *קָנָה* § 253 a. *יָשָׁב* ptc. qal *יָשָׁב* *inhabitants*, A.V., or *them that sit (here)*, R.V. *אֲחֵרֶיךָ* cf. iii. 13. *גֵּאֲלַל* imperat. qal, *gamets* for *pathach*, § 100. *יִגְאָל* on reading see R.V. marg. *הַגִּידָה* imperat. hiph. *נַגְד*, cf. § 219 a, *Obs.* *וְאֲדַע* (*q^{ri}*) 1 s. impf. qal cohort. § 247. 1 b (1), 219 a, *that I may know*; the strengthened form is usual but not invariable (hence *k^{thilb}* *וְאֲדַע* in a clause expressing purpose. p. 142, note 3, and § 276 d. *וְרַמַּאת* *except thee*. § 182.

5. *תְּקִיחָךְ* inf. const. qal *תְּקַח* with 2 s. suff. *in the day of thy buying*. *רַחֲמֶיךָ* *hand*. *מֵאֵת* i. e. *מִן* and *אֵת* *from with, from*. § 162. *אִשְׁת־הַמֵּת* see i. 8. *קָנִיתִי* (*q^{ri}*) 2 s. m. pf. qal *קָנָה*; the *k^{thilb}* *קָנִיתִי* 1 s. of same, gives no good sense; *also of Ruth the Moabitess, the wife of the dead thou buyest (it)*. *לְהָקִים* inf. const. hiph. *קָיָם*. *נַחֲלָה* *inheritance*.

6. *אוּכַל* 1 s. impf. hophal (used in qal sense) *be able*, § 198 a.

אֶת-גְּאֻלְתִּי כִּי לֹא-אוּבָל לְגֹאֹל : 7. וְזֹאת לְפָנַי
 בְּיִשְׂרָאֵל עַל-הַגְּאֻלָּה וְעַל-הַתְּמוּדָה לְקַיֵּם כָּל-דְּבַר שְׁלַח
 אִישׁ נִעְלָו וְנָחַן לְרַעְיוֹ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל : 8. וַיֹּאמֶר
 הַגָּאֹל לְבַעֲזוּ קְנֵה-לָךְ וַיִּשְׁלַח בְּעָלוֹ : 9. וַיֹּאמֶר בְּעִזּוֹ
 לְזֻקְנִים וְכָל-הָעַם עֵדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת-
 כָּל-אִשֶׁר לְאֵלֵימְלֶךְ וְאַתָּה כָּל-אִשֶׁר לְכַלְיוֹן וּמַחְלוֹן מִיַּד
 נַעֲמִי : 10. וְגַם אֶת-רִוּת הַמַּאֲבִיחַ אִשֶׁת מַחְלוֹן קָנִיתִי
 לִי לְאִשָּׁה לְהַקִּים שֵׁם-הַקֵּמֶת עַל-בְּחֻלְתּוֹ וְלֹא-יִזְכֶּרֶת שֵׁם-
 הַקֵּמֶת מֵעַם אַחֲרָיו וּמִשְׁעַר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם :
 11. וַיֹּאמְרוּ כָל-הָעַם אִשֶׁר-בַּשְּׂעֵר וְהַזֻּקְנִים עֵדִים יִתְּנוּ
 יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתְךָ פְּרָחַל וּכְלָאֵה אִשֶׁר
 בָּנָה שְׂמִיָּהֶם אֶת-בֵּית יִשְׂרָאֵל וְעָשָׂה-חֵיל בְּאַפְרָתָה
 וְקָרָא-שֵׁם בְּבֵית לָחֶם : 12. וַיְהִי בֵּיתְךָ כְּבֵית פְּרִיץ

לְגֹאֵל inf. const. qal, the long *ō* of the *k^{thilb}* לְגֹאֵל could not stand before maqqeph § 48. 3; hence the marg. note 'redundant י' for myself. "אָ 1 s. impf. hiph. פָּחַח.

7. לְפָנַי p. 140, and this was formerly (the custom) in Israel concerning redemption and concerning exchange. לְקַיֵּם inf. const. piel קִיַם § 249 f, to confirm. לְרַעְיוֹ iii. 14. "הַתְּעוּדָה the (manner of) attestation.

8. אֶתֶם § 176.

10. וְזָכַרְתָּ 3 s. m. impf. niph. כָּרַח cut off. מֵעַם cf. מֵאֵחַ ver. 5 from. אֶה § 162.

11. לְפָנַי (we are) witnesses. יִתְּנוּ § 244 c. Jussive sense, may Jehovah make. בָּאָה ptc. fem. qal בִּיאָה, cf. i. 15, 22; iv. 3. § 162 *seghol* for *sh'va* with accent. "כָּךְ like Rachel. בָּנָה 3 pl. pf. qal בָּנָה § 266, note 2, both of them. עָשָׂה see § 266, note 2, both of them. עָשָׂה 2 s. m. imperat. qal עָשִׂי see R. V. marg. and do thou worthily in Ephrathah. קָרָא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. וַיְהִי § 254 b. פְּרִיץ Perez. אִשֶׁר accus. whom Tamar bare to Judah.

אֲשֶׁר-יִלְדָה תָמַר לַיהוּדָה מִן-הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָהּ
 מִן-הַנְּעֻרָה הַזֹּאת : 13. וַיִּקַּח בְּעֵז אֶת-רוּת וַתְּהִי-לוֹ
 לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן :
 14. וַתֹּאמְרָנָה הַנְּשִׁים אֶל-נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא
 הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל : 15. וְהִיא
 לָךְ לְמַשִּׁיב נְפֶשׁ וּלְכַלְכֵּל אֶת-שִׁיבְתֶךָ כִּי כָלַתְךָ אֲשֶׁר-
 אֶהְבַּתְךָ יִלְדָתוֹ אֲשֶׁר-הִיא טוֹבָה לָךְ מִשְׁבַּעַת בָּנִים :
 16. וַתִּקַּח נַעֲמִי אֶת-הַיֶּלֶד וַתִּשְׁתַּחֲוֶה בְּחִיקָה וַתְּהִי-לוֹ
 לְאִמָּת : 17. וַתִּקְרָאנָה לוֹ הַשְּׂכֵנֹת שֵׁם לְאִמֹר יִלְד-בֶּן
 לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עֹבֵד הוּא אֲבִי-יִשָּׁי אֲבִי-דָוִד :
 18. וְהָאֵלֶּה תּוֹלְדוֹת פְּרָצַי פְּרָצַי הוֹלִיד אֶת-חֲצֹרֹן :
 19. וְחֲצֹרֹן הוֹלִיד אֶת-רָם וְרָם הוֹלִיד אֶת-עַמִּינָדָב :

18. ver. קמץ בו"ק

13. וַיִּקַּח ver. 2. § 254, with ל she became. וַיָּבֵא 3 s. m. impf. qal
 182. § 182. אֵלֶיהָ בוא. § 247. 1 b (1). וַתֵּלֶד conception. § 262. הַרְיוֹן § 262.

14. וַיָּבֵא הִפְחִיבָה § 162. הַנְּשִׁים אֶת. אֲמַר 3 pl. f. impf. qal נָה"ו.
 with לָךְ caused to cease for thee, let thee want. וַיִּקְרָא niph. קָרָא cf.
 ver. 11, probably in jussive sense, referring to the son, and let his name
 be famous in Israel, R.V.

15. וְהִיא pf. with ו consec. וְהִיא a restorer. § 249. f. כּוֹל שֵׁיבָה grey hair, old age. כָּלַתְךָ from כָּלָה.
 אֶת-חֲצֹרֹן 3 s. f. pf. qal אָהַב with 2 s. f. suff. (this verb takes tsere with second
 rad. in pause or before suff.). וַיִּלְדָהוּ 3 s. f. pf. qal יָלַד with 3 s. m. suff.
 אֲשֶׁר-הִיא § 187. 1. Subst. verb implied, emphatic, § 276 a.

16. וַיִּקַּח 3 s. f. impf. qal שִׁיחַ with 3 s. suff. § 250 b.

17. וַתִּקְרָא 3 pl. f. impf. qal קָרָא לוֹ for dagh. see § 37. 3. הַשְּׂכֵנֹת pl.
 fem. ptc. qal שָׁכַן lit. female inhabitants, the women her neighbours. יָלַד
 3 s. m. pf. pual יָלַד יִשָּׁי Ishai or Jesse. § 162. אֲבִי

18. הוֹלִיד 3 s. m. pf. hiph. יָלַד. Proper names to the end to be trans-
 literated as in R.V.

20. וְעִמְיָנָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמָה :

21. וְשַׁלְמוֹן הוֹלִיד אֶת־בָּעֵז וּבָעֵז הוֹלִיד אֶת־עוֹבֵד :

22. וְעוֹבֵד הוֹלִיד אֶת־יִשְׁי וְיִשְׁי הוֹלִיד אֶת־דָּוִד :

קמץ ב"ק, ver. 22.

סכום פסוקי דספר רות שמונים וחמשה. וסימנו סורה שבה כה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי :

20. וְשַׁלְמָה *Salmah*, the same as שַׁלְמוֹן *Salmon*; cf. *Matt.* i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) טה (in the verse) פְּלִנִי אֶלְמִנִי, i. e. iv. 1. ($\epsilon = 80$, $\eta = 5$); and its middle (is at the words) 'וְיִאמָר ר' (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses, — **parallel** to each other, mostly in one of the following ways :

Continuance : the second clause adding some particular to the first.

Repetition : the second varying or strengthening the meaning of the first.

Contrast : the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (**אמַת**, from the initial letters of their Hebrew titles, **אויב משלי תהלים**), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *silluq*; to which, in the prophetic passages (accented in Hebrew as prose), the *zagephs* (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305.

PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אֲשֶׁר־יֵאֱמַר אֱלֹהִים אֲשֶׁר לֹא הָלַךְ בְּעַצַּת רָשָׁעִים וּבְדַרְרֵי חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לַצִּים לֹא יֹשֵׁב: 2. פִּי אֵם-בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיַלְהָה: 3. וְהָיָה כַּעֲץ שָׂתוּל עַל-פְּלִי מַיִם אֲשֶׁר פָּרְיוֹ יִתֵּן בְּעֵתוֹ וְעֲלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: 4. לֹא כֹן הָרָשָׁעִים כִּי אֵם-כַּמֶּץ אֲשֶׁר-תִּדְפְּנוּ רֵיחַ: 5. עַל-כֵּן לֹא-יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בְּעֵדֹת צְדִיקִים: 6. כִּי-יִוָּדַע יְהוָה דַּרְרֵי צְדִיקִים וְדַרְרֵי רָשָׁעִים תִּאֲבָד:

PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אֲשֶׁר *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רָשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אֵם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לַיְהוָה accusative, adverbial. 3. עַל פְּלִי מַיִם used of artificial watercourses. יִצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. תִּדְפְּנוּ impf. qal 3 s. f. of דָּפַף with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. 6. תִּאֲבָד the 'way' is lost, like the vanishing of a track in the wilderness.

306.

PSALM XIX.

THE TWOFOLD REVELATION OF GOD.

1. לְמִנְצַח מְזִמּוֹר לְדָוִד : 2. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-
 אֱלֹהִים וּמַעֲשֵׂה יְדֵי מִגִּיד הַרְקִיעַ : 3. יוֹם לְיוֹם וַיִּבֶע אֱמֹר
 וְלַיְלָה לְלַיְלָה יַחֲדֵדֶעֶת : 4. אֵין אֵין אֱמֹר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמַע קוֹלָם : 5. בְּכֹל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה
 תִּבְל מְלִיחָם לְשִׁמְשׁ שֶׁם אֱהָל בָּהֶם : 6. וְהוּא נִחְתָּן
 יֵצֵא מִחֲפָתוֹ יִשֵׁשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ : 7. מִקְצֵה הַשָּׁמַיִם
 מוֹצֵאוֹ וְתִקְוַתּוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחֲפָתוֹ :

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. מְסַפְּרִים, שָׁפָה, shine, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) to. See § 288 c. מְזִמּוֹר noun, from זָמַר to vibrate, as a musical string, ψάλλειν, hence *Psalm*. לְדָוִד (attributed) to David. 2. מְסַפְּרִים. The ptc. (piel), also מְנַדֵּר (hiph. מָנַד), denotes what is continuous, § 278. See on ver. 4. אֱלֹהִים the *Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. 3. וַיִּבֶע impf. hiph. of נָבַע. יִחְדֵּד fut. piel of חָדַד (qal obs. to breathe). 4. אֵין see § 276 d. בְּלִי p. 142, note 4, without *bring-heard* their voice; i. e. either 'there is no speech . . . in which their voice is unheard,' as A. V.: or in apposition with the former clause, 'their voice cannot be heard,' as R. V. (so Addison's paraphrase). 5. יֵצֵא נִשְׁמַע perf. 'The participles (ver. 2) declare a continual announcement; the imperfects (ver. 3) a reiterated testimony, this perfect an established fact.'—Driver. 6. קוֹם thin line, cord, hence perhaps 'chord,' i. e. of music. LXX φθύγγος, so quoted in N. T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מִקְצֵה daghesh omitted in ק, as often before vocal *sh'va*; see Gesenius, *Gram.* § 21, m. קְצוֹתָם their extremities, i. e. those of the

8. תֹּרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה
 מִחֲכִימַת פִּתִּי : 9. פִּקְדוֹי יְהוָה יִשְׂרִים מִשְׁמַחֲי־לֵב
 מִצִּוֹת יְהוָה בְּרָה מְאִירַת עֵינַיִם : 10. יִרְאֵת יְהוָה !
 טְהוֹרָה עוֹמֶדֶת לְעַד מִשְׁפְּטֵי־יְהוָה אֱמֶת צְדָקוֹ יַחֲדוּ :
 11. הַנְּחַמְדִּים מִזָּהָב וּמִפָּז רַב וּמִתִּיקִים מִדְּבַשׁ וְנֹפֶת
 צוּפִים : 12. גַּם־עַבְדְּךָ נֹזֵהר בָּהֶם בְּשִׁמְרָם עֵקֶב רַב :
 13. שְׂגִיאוֹת מִי־יִבִּין מִנְּסֻתוֹת נִקְנִי : 14. גַּם מִזֵּדִים !
 חֲשֵׁף עַבְדְּךָ אֶל־יְמִשְׁלֹר־בִּי אֲזוּ אֵיתָם וְנִקְיִתִי מִפֶּשַׁע
 רַב : 15. יְהִי לְרִצּוֹן ! אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה
 צוּרִי וְגוֹאֲלִי :

heavens. 8. יהוה. See on ver. 2. מְשִׁיבַת ptc. hiph. of שׁוּב causing to turn, restoring, as R.V. עֵדוּת testimony, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בְּרָה pure or bright, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אִיר. 10. טְהוֹרָה pure or free from blemish. אֱמֶת truth; the clause here terminating. צְדָקוֹ יַחֲדוּ they are altogether right. 11. הַנְּחַמְדִּים ptc. pl. niph., the article with demonstrative force. מִזָּהָב, מִפָּז, the מִן of comparison. נֹפֶת distillatio. צוּפִים, derived from צוּף to overflow, that which overflows; hence honeycomb. 12. גַּם moreover: besides what they are in themselves, their effect is great. עַבְדְּךָ Thy servant, i. e. the Psalmist himself. The interpretation 'Thy servant Israel' (Cheyne) is unnecessary. בְּשִׁמְרָם inf. with suff. עֵקֶב result, hence wages as the sequel of work. 13. שְׂגִיאוֹת only here; from שָׁגָה to wander; errors. מִי־יִבִּין ptc. pl. f. niph. of שָׁהַר with prep. מִן, agreeing with שְׂגִיאוֹת understood from former clause: those (transgressions) which are hidden. נִקְנִי imper. piel from נָקָה with suff., cleanse me. 14. מִזֵּדִים (זֵד from זָרַר to boil over, be arrogant) מ. and therefore not directly referring to שְׂגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand sins (Delitzsch, Perowne). אֵיתָם i s. impf. (in pause for אֵיתָם) from אָמַם. I shall be upright. נִקְיִתִי i s. pf. niph. from נָקָה I shall be cleansed. גַּם great (not the great, as A.V.). 15. לְרִצּוֹן for acceptance (so Isa. lx. 7, etc.); לְ = eis. וְגוֹאֲלִי qal part. m. with suff. גָּאַל to deliver, vindicate, redeem; 'Goel.'

THE SHEPHERD PSALM.

1. מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֲחָסֶר : 2. בְּנֵאֲוֹת
 דָּשָׂא יִרְבִּיצָנִי עַל-מֵי מִנְחֹת וַיְנַהֲלֵנִי : 3. נַפְשִׁי יִשׁוּבֵב
 וַיְנַחֲנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ : 4. גַּם כִּי-אֵלֶף בְּגִיא
 צַלְמוֹת לֹא-אִירָא רָע כִּי-אִתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֲנֵתְךָ
 הֵמָּה וַיְנַהֲמֵנִי : 5. תַּעֲרֹף לִפְנֵי שְׁלֹחַן נֹגֵד צָרְרִי דִשְׁנֵת
 בְּשֶׁמֶן רֹאשִׁי פֹסֵי רוּחַ : 6. אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי
 כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבַיִת יְהוָה לְאַרְבַּע יָמִים :

PSALM XXIII.

1. רֹעִי. Properly ptc. of רָקַע with suff. 2. מִנְחֹת, נֵאֲוֹת pl. to give emphasis. נַבֵּץ (in liph.), נָהַל (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 c. 3. יִשׁוּבֵב impf. polel (§ 249) of יָשַׁב. *He restores or refreshes.* See on Ps. xix. 8. נַפְשִׁי *my life*; keeping up the pastoral imagery. וַיְנַחֲנִי impf. liph. of נָחַךְ. צֶדֶק *rightness, the right paths, most suitable to the flock.* 4. צַלְמוֹת (strengthened form of צַלְמָה) *thick darkness* (properly pointed צַלְמוֹת). But some (LXX, al.) regard the word as compounded with מוֹת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לִפְנֵי pl. with prep. and suff., as prep., *before me.* נֹגֵד acc. as prep. *in the presence of.* (Note the entire change of figure to that of a festival.) רָעָה piel of רָעַץ *to be fat.* The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רוּחַ a noun f. 'abundance': lit. *my cup* (is) *a'undance, or 'an overflow.'* 6. אֵף prob. *only: nothing but goodness and mercy.* שִׁבְתִּי from שָׁבַת (with ׀ consec.) *I shall return* ('and abide' understood), i. e. 'I shall again abide.' But it is generally regarded as an anomalous form from שָׁבַת for וַיִּשְׁבְּתִי, the ׀ having dropped from the text, 'and I shall dwell'; or perhaps for שִׁבְתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq*; inf. const. שָׁבַת with ׀ suff. 'my dwelling (shall be).' Or perh.: וְשִׁבְתִּי (שָׁבַת/√).

308.

PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְדָוִד מְזִמֹּר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיִּשְׁבֵי
 בָּהּ : 2. כִּי הוּא עַל-יָמַיִם יְסֹדָהּ וְעַל-נְהַרֹת יְכוֹנְנָהּ :
 3. מִיַּעֲלָהּ בָּהָר יְהוָה וּמִי-יָקוּם בְּמָקוֹם קָדְשׁוֹ : 4. נָקִי
 כַּפַּיִם וּבֵר לֵבָב אִשֶׁר לֹא-נִשְׂאָ לְשׂוֹן נַפְשׁוֹ וְלֹא נִשְׁבַּע
 לְמַרְמָה : 5. יֵשׂא בְרָכָה מֵאֵת יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי
 יִשְׂרָאֵל : 6. זֶה דֹּר דָּרְשׁוּ מִבְּקָשֵׁי פְנִיָּה יַעֲקֹב סֵלָה :
 7. שָׂאוּ שְׁעָרִים רֵאשִׁיכֶם וְהִנְשָׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ

וְרִשׁוּ ק'

נִשְׂאֵי ק' ibid.

ו' וְדִרָא, ver. 4.

PSALM XXIV.

1. לְדָוִד מְזִמֹּר. Unusual order of the words, '(A Poem) of David : a Psalm.' ליהוה. The possessive ל, see § 289 c. ליהוה const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. הוּא emphatic, § 276 c. יְסֹדָהּ impf. denoting continuity. יְכוֹנְנָהּ polel of כָּנָן, f. suff., form. 3. הַר יְהוָה *the hill of the Lord, Zion*, compared with הָאָרֶץ, ver. 1, as pre-eminently *His, the place of His holiness*. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. נָקִי כַפַּיִם adj. in const. state, *pure of palms*, or hands. נִשְׂאָ. To lift up the soul to anything in Heb. idiom means 'to set the heart upon.' נִשְׂוֹן lit. 'emptiness,' *falsehood*. Observe the Massoretic notes : the little ו in נִשְׂוֹן, and the *chireq* instead of *cholem* in נִשְׂוֹן, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לְשׂוֹן.' 5. נִשְׂאָ in evident reference to נִשְׂוֹן in ver. 4. צַדִּיקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (*ἀληθεύματα* LXX). 6. דֹּר 'generation,' i. e. *class of men*. The verbs דָּרַשׁ and בָּקַשׁ (in piel) are parallel—*seek, enquire after*. יַעֲקֹב *Jacob*, either, with אֱלֹהֵי understood, voc. 'O God of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with דֹּר (*this is*) *Jacob*, i. e. the true Jacob. The former is generally preferred (R.V. and marg.). סֵלָה *pause*, i. e. for the singer or singers, while the instruments play a symphony; LXX *διάψαλμα*. 7. שָׂאוּ imper. qal נִשְׂוֹן.

מֶלֶךְ הַכְּבוֹד : 8. מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזוּז וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה : 9. שָׂאוּ שִׁעְרֵימָהּ רְאִישֵׁיכֶם וּשְׂאוּ
 פִתְחֵי עוֹלָם וַיִּבֹא מֶלֶךְ הַכְּבוֹד : 10. מִי הוּא זֶה מֶלֶךְ
 הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה :

309.

PSALM XXIX.

A STORM-PIECE.

1. מְזֻמּוֹר לְדָד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה
 כְּבוֹד וְעֹז : 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה
 בְּהַדְרַת־קֶדֶשׁ : 3. קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד
 הַרְעִים יְהוָה עַל־מַיִם רַבִּים : 4. קוֹל־יְהוָה בִּפְתַח קוֹל
 יְהוָה בְּהַדָּר : 5. קוֹל יְהוָה שָׁבַר אֲרָזִים וַיִּשְׁבֵּר יְהוָה
 אֶת־אֲרָזֵי הַלְּבָנוֹן : 6. וַיִּרְקִדוּ כַּמֹּרְעָל לְבָנוֹן וּשְׂרִיזֹן

The loftiness of the gate was an Eastern symbol. פִתְחֵי עוֹלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. 8. זֶה with pause-accent, *Who is this? The King of the glory?* מִלְחָמָה alludes to the conquests which preceded the dedication of the Tabernacle. 10. הוּא renders the question more emphatic: pause-accent on זֶה repeated. יְהוָה צְבָאוֹת. See § 287 a, *Obs.*, *Jehovah (God) of hosts*.

PSALM XXIX.

1. הָבוּ imper. of יָהַב § 247 b 1, *ascribe*. בְּנֵי אֱלֹהִים voc. *ye sons of mighty ones*. 2. הַשְׁתַּחֲוּוּ the glory due to His name; see § 289 b. וּשְׂאוּ see § 206, *Obs.* 1, and § 253, *note*, p. 126. בְּהַדְרַת־קֶדֶשׁ *splendour of sacredness*: 'holy array,' R.V. marg. 3. The breaking of the thunder-storm: הַמַּיִם the waters 'above the firmament,' Gen. i. 7, the clouds of heaven. 4. Preps. with nouns, with adj. force; see § 294 c. 5. The storm bursts over the mountain district of *Lebanon*. 6. וַיִּרְקִדוּ *He makes them leap*, i. e. the cedars, wildly tossing their branches. כְּמוֹ a poetical

7. קול־יהוה חצב להבות אש :
 8. קול יהוה יהיל מדבר יהיל יהוה מדבר קדש :
 9. קול יהוה יחולל אילות ויחשב יערות ובהיכלו
 10. בלו אמר כבוד : יהוה למבול ישב וישב יהוה
 11. יהוה עז לעמו יתן יהוה יברך
 את־עמו בשלום :

310.

PSALM LXXX. 9-20.

THE PARABLE OF THE TRANSPLANTED VINE.

9. גפן ממצרים תסיע תגרש גוים ותמעה : 10. פנית
 11. לפניה ותשרש ותרשיה ותמלא ארץ : 11. פסו הרים

form for *as*. שריון *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. 7. חצב *cleaving*, in reference to the forked and scattered appearance of the lightnings. 8. יהיל *impf. hiph.* from חיל, to be rendered as *pres.*, § 278. קדש the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. היכלו *His palace*, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. בלו אמר כבוד *all of it*, i. e. all that is therein, (is) *saying, Glory!* 10. מבול elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' 11. בשלום. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

PSALM LXXX. 9-20.

9. תסיע *hiph.* of תסע. *Thou hast transplanted.* תמעה *fut. qal* of תעע with suff. 10. פנית (פניתה) *Thou didst remove*, obj. understood: 'whatever stood in the way.' ותרשיה cognate acc., § 277 b. 11. פסו

צֵלָה וְעִנְפֶיהָ אֲרוֹי-אֵל : 12. תְּשֻׁלַּח קְצוּרֶיהָ עֲדָיִם
 וְאֵל-נָהָר יִזְנְקוּתֶיהָ : 13. לְמָה פָּרַצְתָּ גְדֵרֶיהָ וְאָרוּהָ
 פֶּל-עֲבָרֵי דָרְךָ : 14. יִכְרַסְמָנָה הַיּוֹר מִיַּגְרֹ וַיּוֹ שְׂדֵי
 יִרְעָנָה : 15. אֱלֹהִים צְבָאוֹת שׁוּב-נָא הַבֵּט מִשָּׁמַיִם
 וּרְאֵה וּפְקֹד גְּפֹן זֹאת : 16. וְכִנָּה אִשְׁרֵי-נִמְעָה יְמִינָה
 וְעַל-בֵּן אֲמִצְתָּה לָךְ : 17. שָׂרְפָה בְּאֵשׁ פְּסוּחָה מִגְעֵרַת
 פְּנִיָּה יֵאבְרוּ : 18. תְּהִי-יָדְךָ עַל-אֵישׁ יְמִינָה עַל-בֶּן-אָדָם
 אֲמִצְתָּ לָךְ : 19. וְלֹא-יִנְסוּג מִמֶּךָ תַּחֲיִינוּ וּבִשְׁמֶךָ נִקְרָא :
 20. יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנו הָאֵר פְּנִיָּה וְנִשְׁעָה :

רבה כ', ver. 16.

ח' הלידה, ver. 14.

pual from קָסָה (with — instead of —). צֵלָה (by) *its shade*; see § 277 d.
 עֲנָפֶיהָ (by) *its boughs*; the vine clustering round the forest trees. See
 R.V. marg. Some, however, render 'its boughs (were like) cedars.'
 אֲרוֹי-אֵל 'cedars of God,' *mighty cedars*, § 294 e. 12. הַיָּם (the Mediter-
 ranean) Sea. נָהָר *the River* (Euphrates). 13. אָרוּהָ from אָרָה with
 suff. 14. יִכְרַסְמָנָה impf. of quadriliteral verb כְּרַסַּם like piel. Cp.
 § 249 f, *ravages*. Observe Massoretic note on מִיַּגְרֹ (*the suspended*
 ז, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the
 Psalms. וַיּוֹ noun from ווּי *to flash*, hence *to move about: the moving*
creature, or wild beast. יִרְעָנָה fut. qal of רָעָה with suff. 15. אֱלֹהִים
 not in const. state. This departure from rule has been accounted for by
 supposing that some redactor has in many of the Psalms (xlii-lxxxiii)
 substituted אֱלֹהִים for יְהוָה, see § 287 a, *Obs*. In ver. 20 and Ps. lxxxiv. 9
 יְהוָה has been reinstated (Gesenius). 16. כִּנָּה hiph. of כָּנַט. 17. שָׂרְפָה
 (Massoretic note calls attention to the large פ). Probably a noun, *stock*;
 but some explain it as a verb imper. qal, from שָׂרַף, *maintain*, with ה
 paragogic. בֶּן 'son,' metonym. for *branch*. אֲמִצְתָּ for omission of relative
 see § 297 c. So ver. 18. 17. יֵאבְרוּ *they perish*, passing from the allegory
 to the application. 18. עַל *over*, by way of protection. אִישׁ יְמִינָה *the*
man of (supported by) *thy right hand*, § 289 b, Israel personified.
 19. יִנְסוּג l. i. impf. qal of נָסַג (the nipl. 3 m. pf. would be of the same form).
 תַּחֲיִינוּ 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life*. 20. For
 אֱלֹהִים see on ver. 15. אֵר imper. hiph. of אָוַר. וְנִשְׁעָה pl. i. impf.
 nipl. of נִשַּׁע with ה paragogic.

311.

PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לִמְנַצַּח עַל־הַגִּתִּית לְבַנְי־קֹרַח מִזְמוֹר : 2. מֵה־
 יְדִידוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת : 3. נִכְסְפָה וְגַם־פָּלְתָה
 נַפְשִׁי לַחַצְרוֹת יְהוָה לְבִי וּבִשְׂרֵי יִרְנְנוּ אֶל־אֵל חַי :
 4. גַּם־צִפּוֹר מִצְאָה בֵּית וְדִרוֹר קָן לָהּ אֲשֶׁר־שָׂתָה
 אֶפְרָחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מִלְכֵי וְאֱלֹהֵי :
 5. אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה : 6. אֲשֶׁרִי
 אָדָם עוֹזְלוֹ בְּךָ מִסְּלוֹת בַּלְבָּבָם : 7. עֲבָרִי בְּעַמֻּק
 הַבְּקָא מֵעֵין יִשְׁתַּוְּהוּ גַם־בְּרִכּוֹת יַעֲטָה מוֹרָה : 8. יִלְכוּ

ק' רנה, ver. 4.

PSALM LXXXIV.

1. *Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from *נַח* winepress, also a local name, *Gath*. Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. לְבַנְי־קֹרַח *dedicated* to them as musicians, or *ascribed* to them as authors; see § 289 c. The sons of Korah were among the leaders of the Temple choir. 2. מִשְׁכְּנוֹת sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xlvi. 5). 3. נִכְסְפָה, niph. of נָסַף *to be pale*; 'longeth after.' יִרְנְנוּ the piel of רָנַן always means elsewhere *to sing for joy, to praise*. See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' 4. צִפּוֹר, דִּרוֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. בֵּיתְךָ. See § 277 d. סֵלָה see on Ps. xxiv. 6. 6. עוֹזְלוֹ lit. *strength to him in Thee*, rel. omitted, § 297 c. מִסְּלוֹת *highways* ('to Zion' understood). 7. הַבְּקָא prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' בְּקָאִים 2 Sam. v. 24. מֵעֵין *a place of fountains*; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרִכּוֹת

מחיל אל-חיל יראה אל-אלהים בציון : 9. יהוה
 אלהים צבאות שמעה תפילתי האזינה אלהי יעקב
 סלה : 10. מגננו ראה אלהים והבט פני משיחה :
 11. פי טוב-יום בחצריה מאלה בחרתי הסתופף בבית
 אלהי מדור באהל-רשע : 12. פי שמש ומגן יהוה
 אלהים חן וכבוד יתן יהוה לא ימנע-טוב להלכים
 בתמים : 13. יהוה צבאות אשרי אדם בטח בדך :

סנה באהנה, ver. 11.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312. JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. ואלי דבר יגנב ותקח אזני שמץ מנהו :
 13. בשעפים מחזיונות לילה בנפל תרדמה על-אנשים :

double acc., nearer object omitted, *with blessings*; see § 277 e. מורה the early rain, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing גרנוה. 8. בציון emphatic; see R.V. 10. מגננו not obj. 'behold our shield'; but in apposition with voc., O God our shield, behold. משיחה Thine anointed. The parallelism suggests a royal author. 11. הסתופף a denominative hithp. inf. from סף threshold. אהלי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אלהי my God. The Massoretic note calls attention to the pathach, not lengthened, as usual, by the (*athnach*) pause accent. 12. יהוה יהוה. See on Ps. lxxx. 15. בתמים lit. in perfectness.

JOB IV. 12-21.

12. ואלי Now to me. דבר word, often means matter. יגנב pual of טעם to steal, lit. was stealthily brought. שמץ a whisper. 13. טעמים

14. פָּחַד קָרָאֲנִי וְרַעְדָה וְרַב עֲצֻמוֹתַי הִפְחִיד : 15. וְרוּחַ
 עַל-פָּנַי יַחֲלֶף תִּסְמַר שְׁעַרַת בְּשָׂרֵי : 16. יַעֲמֹד וְלֹא-
 אֲכִיר מִרְאֵהוּ תְמוּנָה לִנְגַד עֵינַי דְּמָמָה וְקוֹל אֲשָׁמַע :
 17. הָאֲנוּשׁ מֵאֲלוֹהַּ יִצְדַּק אִם-מֵעֲשָׂהוּ יִשְׁהַר גְּבַר :
 18. הֲוּן בְּעֵבְדָיו לֹא יֵאֱמִין וּבַמְּלֵאכִיו יֵשִׁים תְּהִלָּה :
 19. אַף שִׁנֵּי בְּתִיחֹמֶר אֲשֶׁר-בְּעֶפֶר יִסּוּדָם יִדְפְּאוּם
 לְפָנַי-עֵשׂ : 20. מִבֶּקֶר לְעָרֵב יִכְתּוּ מִבְּלֵי מִשִּׁים לִנְצַח
 יֵאָבְדוּ : 21. הֲלֹא-נִסַּע יִתְרָם בָּם יְמוּתוֹ וְלֹא בַחֲכָמָה :

פֶּהָח בַּחֲנָה, ver. 20.

distracting thoughts (kindred with קָסַף *to split, divide*, Davidson).
 מִחֻזְיוֹנוֹת (*which arose*) *from the visions*. לַיְלָה *by night*. בְּנִפְל inf.
 const. 14. רַב *multitude*, 'the mass of.' 15. תִּסְמַר the piel
 denotes *intensity*. שְׁעַרַת sing. 'every individual hair.' 16. תְּמוּנָה
a form, suggesting indistinctness. וְקוֹל אֲשָׁמַע *silence, and I heard*
a voice. Compare 1 Kings **xix.** 12, קוֹל דְּקָמָה *a still small voice*.
 17. מֵאֲלוֹהַּ the מִן of the comparative, *more just than*. Or perhaps as R.V.
 margin, *just before God*; מִן implying 'judged from His point of view.'
 יִצְדַּק impf. in interrog., applying to what is true at any time. The
 question is in alternative form, אִם . . . הֲ § 282, but here there is no real
 antithesis, only an alternative mode of putting the same thing. גְּבַר *vir*,
 מְאֹנוּשׁ *homo*. 18. תְּהִלָּה only here: *imperfection*. 19. בְּתִיחֹמֶר irreg. const.
 pl. of בִּיתָהּ. יִדְפְּאוּם *they crush them* = 'they are crushed'; see § 276 e.
 לְפָנַי-עֵשׂ *even sooner than a moth is crushed*. 20. מִבֶּקֶר לְעָרֵב *from*
morning to evening, i. e. 'in a single day.' יִכְתּוּ impf. hoph. of כָּתַב : the
 form is a Chaldaism for יִכְתּוּ (the short vowel and daghesh instead of
 the long vowel). מִשִּׁים hiph. ptc. of שָׂם. The meaning is *without*
any one regarding it, 'unnoticed.' 21. הֲלֹא interrog., § 282. יִתְרָם
their thread (יִתָּר) i. e. of life. See Eccl. xii. 6. Or the idea may
 be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its
 fall.' Others render *excellency*. R.V. marg., 'their excellency in them,' a
 pleonasm.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY WISDOM.

I.

1. כִּי יֵשׁ לְבַסֵּף מוֹצֵא וּמְקוֹם לְזָהָב וְזָקוּ : 2. בְּרוֹל
 מְעַפֵּר יִקַּח וְאֶבֶן יִצוֹק נְחוֹשֶׁה : 3. קֵץ אֵשׁ לְחֹשֶׁךְ
 וּלְכָל-תְּכֵלִית הוּא חוֹקֵר אֶבֶן אֶפֶל וְצִלְמוֹת : 4. פָּרַץ
 נַחַל מַעַם-נָר הַנְּשָׁפְחִים מִי־רֶגֶל דְּלוּי מֵאֲנוּשׁ נָעוּ :
 5. אֶרֶץ מִפְּנֵה יֵצֵא-לֶחֶם וְתַחְתֵּיהָ נִהַפֵּךְ כְּמוֹ-אֵשׁ :
 6. מְקוֹם-סִפִּיר אֲבַנֶּיהָ וְעִפְלַת זָהָב לֹו : 7. נָתִיב לֹא-

JOB XXVIII.

I. LABOURS AND PRODUCTS OF THE MINE.

L כִּי For. The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. מוֹצֵא *a going forth*, (אֶבֶן) *a mine*. וְזָקוּ *qal from זָקַק rel. understood, § 297 c, which they refine*, i.e. 'which is refined'; § 276 c. 2. יִצוֹק *one pours out stone (into) copper ('brass')*, i.e. by smelting; a double accusative. 3. אֵשׁ *one sets*. חֹשֶׁךְ *the darkness of the earth's interior, into which light is admitted by excavating or by the miner's lamp*. צִלְמוֹת *see for Ps. xxiii.* 4. פָּרַץ *one breaks open*. נַחַל *generally a river, then a deep ravine: hence, as here, the shaft of a mine*. מַעַם-נָר *from (with) an inhabitant*, i.e. as R.V., 'away from where men sojourn.' הַנְּשָׁפְחִים *הַנְּשָׁפְחִים art. as demonst. (even) those forgotten by the foot of the passer-by: i.e. unnoticed by people on the earth's surface*. דְּלוּי... נָעוּ *they hang... they swing*. מֵאֲנוּשׁ *away from man*. 5. אֶרֶץ *abs., § 288 a, as for the earth*. נִהַפֵּךְ *impers. it is destroyed, i.e. there is destruction; § 276 e. as by*. 6. אֲבַנֶּיהָ *its stones, i.e. the earth's*. עִפְלַת *golden particles or spots on it (לֹו) i.e. on the sapphire (lapis lazuli)*. Some, however, refer the pronoun to מְקוֹם 'the place has also gold-dust.' Another interpretation is in R.V. marg., understanding לֹו of the *miner*: 'he winneth lumps of gold.' 7. נָתִיב *in apposition with the preceding: (This is)*

יִדְעוּ עֵיט וְלֹא שׁוֹפְתוּ עֵין אֵיהָ : 8. לֹא־הִדְרִיכוּהוּ
 בְּנִי־שֹׁחֵץ לֹא־עָדָה עָלָיו שָׁחַל : 9. בַּחֲלָמִישׁ שָׁלַח
 יָדוֹ הַפֶּה מִשְׁרַשׁ הָרִים : 10. בַּצּוּרוֹת יְאֹרִים בִּקְעַ
 וְכָל־יִקַּר רֹאֲתָה עֵינָיו : 11. מִבְּכֵי נְהָרוֹת חֲבֵשׁ וְתַעֲלֶמָה
 יֵצֵא אֹר : 12.

II.

12. וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵינָה מְקוֹם בִּינָה :
 13. לֹא־יָדַע אָנוּשׁ עֲרֻכָה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים :
 14. תְּהוֹם אָמַר לֹא בִי־הִיא וַיִּם אָמַר אֵין עֲמָדִי :
 15. לֹא־יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל כֶּסֶף מַחֲרֶיהָ :
 16. לֹא תִסְלָה בְּנֶתֶם אוֹפִיר בְּשֶׁהֶם יָקָר וְסָפִיר :
 17. לֹא־יִעֲרַכְנָה זָהָב וְזַכּוּכִית וְתַמּוּרְתָה כְּלִי־פֶזוֹ :

a path, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). שָׁחַל lit. *roarer* (paronomasia with שָׁחַץ). 9. הַחֲלָמִישׁ from a root meaning 'to be strong,' *the hardest stone*, as quartz. 10. יְאֹר signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 11. מִבְּכֵי lit. 'from weeping,' poet. for *trickling*. יֵצֵא for יֵצֵיא. אֹר for לְאֹר *to light*.

II. THE SUPREME VALUE OF WISDOM.

12. וְהַחֲכָמָה. The ן is adversative; *but* or *yet*. אֵינָה... מֵאֵין see § 272, pp. 139, 142. 13. עֲרֻכָה. LXX ὁδὸν αὐτῆς, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. 14. תְּהוֹם הַיָּם *the abyss*, the mysterious depth below earth and ocean. 15. יִתֵּן pual of נָתַן פְּנִי. סָגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 23, etc.) *treasure*, as R.V. marg. תַּחֲתֶיהָ prep. with suff., *instead of it*. יִשְׁקַל weighed = *paid*. 16. תִּסְלָה pual of סָלָה *to suspend* (as a balance), hence *to weigh*, *value*. 17. זָהָב וְזַכּוּכִית a poetic word for זָהָב. 18. יֵצֵא (qal פְּנִי) lit.

18. רָאמוֹת וְגָבִישׁ לֹא יִזְכָּר וּמִשָּׁךְ הַחֲכָמָה מִפְּנִינִים :
 19. לֹא יִעֲרַכְנָה פְּטֻדַת־בָּיִשׁ בְּכֶתֶם טָהוֹר לֹא תִסְלֶה :
 20. וְהַחֲכָמָה מֵאֵן תִּבּוֹא וְאִי־זָה מְקוֹם בִּינָה :
 21. וְנִעְלָמָה מְעִינִי כָּל־חַי וּמְעוֹף הַשָּׁמַיִם נִסְתָּרָה :
 22. אֲבָדוֹן וּמוֹת אָמְרוּ בְּאוֹנֵינוּ שְׁמַעְנוּ שְׁמַעָה :
 23. אֱלֹהִים הַבֵּן דְּרַכָּה וְהוּא יָדַע אֶת־מְקוֹמָה :
 24. כִּי־הוּא לְקִצּוֹת־הָאָרֶץ יָבִישׁ תַּחַת כָּל־הַשָּׁמַיִם
 יֵרָאֶה : 25. לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וַיִּמַּסְקֵם תַּפְּן בְּמַדָּה :
 26. בַּעֲשׂוֹתוֹ לַמָּטָר חָק וְדֶרֶךְ לַחַיִּו קְלוֹת : 27. אִזּוֹ
 רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם־הִקְרָה : 28. וַיֹּאמֶר לְאָדָם
 הֵן יֵרָאֵת אֲדֹנָי הִיא חֲכָמָה וְסוּר מֵרַע בִּינָה :

(one) shall not compare to it (suff. for dat. = לָהּ) impers. const. for passive, § 276 e. וְזָכַר only here; from זָכַר to be pure, transparent; hence prob. = glass, very precious in ancient times. וְ copulative carries on the negation. כְּלִי sing. as collective, *jewellery of*: but some copies have כְּלֵי *jewels or vessels of*. 18. גָּבִישׁ lit. *what is frozen*, hence the ice-like *crystal*. 19. בָּיִשׁ the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. וְנִעְלָמָה. The וְ introduces the answer, and might be rendered *seeing that*. See § 298. מְעוֹף *from birds* (collective), as media of divination. 22. אֲבָדוֹן *Destruction*, personified. כְּמוֹת, as שְׁמַיִם elsewhere, *the realms of the dead*. וּמְעוֹף a rumour of it (only), not its reality. Comp. Eccl. ix. 10. 23. דְּרַכָּה *the way to it*. הוּא emphatic, § 276 c, *it is He who*. So in next verse. 25. לַעֲשׂוֹת inf. const. to make; the result of His 'looking.' רוּחַ here *wind*, from the parallelism *weight*; in modern language, *force and pressure*. תַּפְּן the construction changed; *yea, (וְ) He determined* (piel of תָּפַן). 26. קְלוֹת *voices*, hence *thunder*. 27. רָאָה (the ה is acc., *her*; the ה of the verb disappearing). *He saw Wisdom when He created the world*. *Wisdom is eternal*. וַיִּמַּסְקֵם *yea verily*. 28. יֵרָאֵה elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יְהוָה, as Prov. i. 7; ix. 10. אֲדֹנָי *the Lord*, i. e. of all creation.

314. PROVERBS XXXI. 10-31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אֶשֶׁת-חַיִל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָה :
 11. בְּטַח בָּהּ לֵב בַּעֲלָהּ וְשִׁלָּל לֹא יַחְסֹר :
 12. גַּמְלָתָהּ טוֹב וְלֹא-רָע כֹּל יָמֵי חַיֶּיהָ :
 13. דִּרְשָׁה צֶמֶר וּפְשָׁתִים וַתַּעַשׂ בַּחֲפָץ בַּפִּיהָ :
 14. הֵיטָה פְּאֻנֵיּוֹת סוּחָר מִמֶּרְחֵק תָּבִיא לַחֲמָה :
 15. וַתִּקַּם בַּעוֹר לִילָהּ וַתִּתֵּן מֶרְחָף לְבֵיתָהּ וְחֵק לְנַעֲרֹתֶיהָ :
 16. זְמִמָּה שָׂרָה וַתִּקְחֶהּ מִפְּרֵי כַּפִּיהָ נִטְעַן כֶּרֶם :
 17. חֲגָרָה בְּעוֹז מִתְּנִיָּה וַתֹּאמֶץ זְרוּעֹתֶיהָ :
 18. טַעַמָּה כִּי-טוֹב סַחֲרָהּ לֹא-יִכְבַּהּ בְּלִילָהּ נָרָה :
 19. יָרִיהָ שִׁלְחָה בְּפִישׁוֹר וּכְפִיהָ תִּמְכּוּ פֶלֶךְ :

ver. 18. בללה קרי. ver. 16. נטעה קרי.

PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חַיִל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרַחֵק. For logical force of ו see § 298. 11. Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. שִׁלָּל subj. of the verb לו understood. 13. בַּחֲפָץ בַּפִּיהָ lit. *with the good pleasure of her hands*, i. e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i. e. *as seems to her best*. 15. בְּזִיֹר *while yet* (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. וַתִּקַּח a verb יָצַח here inflected regularly. וַתִּקַּח impf. qal of לָקַח with suff. וְנִטְעַן add ה as *q^ori*: 3 f. *she planteth*. 18. טַעַמָּה lit. *tasteth*; *perceiveth*. בְּלִילָהּ see *q^ori*. 19. בְּפִישׁוֹר (only here) prob. 'the upright,' i. e. the *distaff*.

20. כֶּסֶף פָּרְשָׁה לְעֵי וְיָדֶיהָ שְׁלָחָה לְאַבְיֹון :
21. לֹא-תִירָא לְבֵיתָהּ כִּישְׁלֵג כִּי כָל-בֵּיתָהּ לְבָשׁ שָׁנִים :
22. מִרְבָּדִים עֲשֶׂתָה-לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה :
23. נֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם-זִקְנֵי-אֶרֶץ :
24. סָדִין עֲשֶׂתָה וְתַמְכָּר וְהַגּוֹר נִתְּנָה לְכַנְעֵנִי :
25. עֲזוּ-וְהָדָר לְבוּשָׁה וְתַשְׁחַק לְיוֹם אַחֲרוֹן :
26. פִּיהָ פָּתְחָה בַּחֲכָמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ :
27. צוּפִיָּה הֵי־לִכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל :
28. קָמוּ בָנֶיהָ וַיֵּאֱשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלָהּ :
29. רְבוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל-כַּלְנֶהָ :
30. שָׁקַר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת-יְהוָה הִיא
תַּתְּהַלֵּל :
31. תְּנוּ-לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלָהּ בְּשַׁעְרִים מַעֲשִׂיהָ :

ה'לכות, ver. 27.

20. כֶּסֶף the prep. takes the vowel of the art. 21. שָׁנִים *scarlet*; apparently, however, referring to warmth rather than to colour. The LXX evidently read שָׁנִים *double* (*δισσός*), thick clothing. 22. מִרְבָּדִים *coverlets* (*פרבדים*) (*without daghesh*). שֵׁשׁ *fine linen*, an Egyptian word. 23. אֶרֶץ *purple*. 24. סָדִין *linen clothing* (*σινδων*), perhaps from *Sindhu*, the Indus. וְהַגּוֹר *a girdle*. לְכַנְעֵנִי *to the Canaanite*, or Phoenician trader; both terms collective. Commerce by barter is indicated (קָנָה). 27. צוּפִיָּה *f. ptc. watching*. הֵי־לִכּוֹת the *yodh* probably transposed by accident, see *q^rri, steps*; hence generally 'ways.' 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. רְבוֹת in an emphatic position. כַּלְנֶהָ for כָּלְנֶהָ lengthened in pause. 30. אִשָּׁה (nom. abs., § 288 a) here more emphatic without expressed connective. יִרְאֵת *f. const. of noun יָרָא she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. תְּנוּ-לָהּ *give ye to her*, i. e. let herself also have some benefit from (כִּין) her labour for others. יְהַלְלָהּ *impf. piel, omitting daghesh in second rad.* *In the gates*, i. e. 'among the people,' in their usual place of concourse.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁירָה נָא לִידֵי שִׁירַת דּוּדֵי לְכַרְמֹי פָּרֶם הִיָּה
 2. וַיַּעֲזָקְהוּ וַיִּסְקַלְהוּ וַיִּטְעֵהוּ
 שָׂרָק וַיִּבֶן מְגֹדַל בְּתוֹכּוֹ וְגַם-יָקֵב חֲצֵב בּוֹ וַיִּקּוּ לַעֲשׂוֹת
 עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים : 3. וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ
 יְהוּדָה שִׁפְטוּ-נָא בֵינִי וּבֵין פְּרָמִי : 4. מַה-לַּעֲשׂוֹת עוֹד
 לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מִדּוּעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ
 בְּאֲשִׁים : 5. וַעֲתָה אֹדִיעֶה-נָא אֶתְכֶם אֵת אֲשֶׁר-אֲנִי
 עֹשֶׂה לְכַרְמִי הֵסֵר מִשׁוֹפְתּוֹ וְהָיָה לְבַעַר פָּרֵץ גֵּרֵרוֹ
 וְהָיָה לְמִרְמָס : 6. וְאֲשִׁיתָהּ בְּתָה לֹא יִזְמַר וְלֹא יַעֲדֹר

ה'כ' ברנש, ver. 5.

ISAIAH V. 1-7.

1. אֲשִׁירָה cohortative. נָא come now. לִידֵי for my Beloved. שִׁירַת דּוּדֵי perhaps should read דוּדִים "a song of loves, 'a love-song,' Lowth, al. לְכַרְמֹי respecting his vineyard: note the several meanings of ל in this verse. בָּקָרְן בֶּן-יִשָּׁסֶן on a horn (hill-top) the son of oil, 'richly-nourished.' בֵּן sometimes applied to things without life. 2. וַיַּעֲזָקְהוּ and he digged it (as R.V. marg.). וַיִּטְעֵהוּ verb with double acc. § 277 c. שָׂרָק the choicest vine. וַיִּקּוּ impf. piel of קָנָה. בְּאֲשִׁים understand עֲנָבִים grapes. 3. וַיַּעֲזָב and יָשָׁב collective. בֵּין the prep. repeated. 4. מַה לַּעֲשׂוֹת what (is there) to do? (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. and (which) I have not done in it? For use of ו see § 29S. מִדּוּעַ קִוִּיתִי why did I expect, and, etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? 5. And now let me tell you what I, etc. Two accusatives, both with אֵת. אֲנִי emphatic. עֹשֶׂה ptc. (am) doing = about to do. הֵסֵר inf. abs. hiph. of סָר, § 284. מִשׁוֹפְתּוֹ the Massoretic note calls attention to the anomalous daghesh in כ. לְבַעַר inf. piel for consuming with fire. ל after הָיָה has the force of becoming, § 273. פָּרֵץ inf. abs. 6. וְאֲשִׁיתָהּ בְּתָה and I will make it a desolation. מִהַמְשִׁיר from raining,

וְעָלָה שָׁמִיר וְשִׁית וְעַל הָעֵבִים אֲצִיָּה מִהַמְּטִיר עָלָיו
 מָמָר : 7. כִּי כָרַם יְהוָה צְבָאוֹת בַּיַּת יִשְׂרָאֵל וְאִישׁ
 יְהוּדָה נָטַע שְׁעִשְׁוֹעָיו וַיִּקֹּוּ לְמִשְׁפַּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה
 וְהִנֵּה צִעֲקָה :

316.

ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יִשְׁשׂוּם מִדְּבַר רִצְיָה וְתִגַּל עֲרֵבָה וְתִפְרַח כַּחֲבַצְלֹת :
 2. פָּרַח תִּפְרַח וְתִגַּל אִף גִּילַת וְרִגְן פְּבוֹד הַלְּבָנוֹן נִמְן-
 לָהּ הַדֶּר הַפְּרָמֶל וְהַשְּׁרוֹן הַמָּה יִרְאוּ כְבוֹד-יְהוָה הַדֶּר
 אֱלֹהֵינוּ : 3. חֹזְקוֹ יָדַיִם רַפּוֹת וּבְרָפִים כְּשִׁלּוֹת אֲמִצּוֹ :
 4. אָמְרוּ לְנַמְהֲרֵי-לֵב חֹזְקוֹ אֶל-תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם
 נָקָם יָבֹוא גְמוּלָ אֱלֹהִים הוּא יָבֹוא וַיִּשְׁעֲכֶם : 5. אִזּוֹ

'so that they (the clouds) shall not rain.' מָמָר cognate acc. § 277 b.
 7. כִּי כָרַם יְהוָה שְׁעִשְׁוֹעָיו the plant of His delights, 'His pleasant plant'; see § 294.
 The close is a double paronomasia; מִשְׁפָּח and מִשְׁפָּט; צִעֲקָה and צַדִּיקָה:
 as frequently in Isaiah.

ISAIAH XXXV.

1. יִשְׁשׂוּם A.V. 'shall be glad for them,' taking ם as a pronominal
 suffix. Better to take ים for ין, the ן being assimilated to the ם fol-
 lowing, as Num. iii. 49 פָּרְיוֹם. 'Instead of the plural forms in י, there
 are, especially in the older books, over 300 forms with the fuller ending
 ין (with nun paragogicum) always bearing the tone.'—Gesenius. R.V.,
 simply, shall be glad. הַחֲבַצְלָה the narcissus. 2. גִּילַת noun of kindred
 stem in the const. state strengthening the sense of the verb, like inf. abs.,
 connected with רִגְן inf. (piel) as noun: it shall rejoice even (with) rejoicing
 and song. הַמָּה they, i. e. 'Lebanon, Carmel and Sharon, with the wil-
 derness.'—Delitzsch. 4. נָקָם in apposition with אֱלֹהֵיכֶם your God will
 come (as) Vengeance, i. e. in that character. גְּמוּלָ אֱלֹהִים lit. a recompense
 of God, or 'a mighty or divine recompense.' וַיִּשְׁעֲכֶם impf. high. (jussive

תִּפְקַחְנָה עֵינֵי עֹרְרִים וְאָזְנֵי חֲרָשִׁים תִּפְתַּחְנָה : 6. אִז
 יִדְלַג כְּאֵיל פֶּסַח וְתֵרֵן לְשׁוֹן אֶלֶם כִּי־נִבְקְעוּ בַּמִּדְבָּר מֵיָם
 וּנְחָלִים בְּעֶרְבָה : 7. וְהָיָה הַשָּׂרֵב לְאֵגֶם וְצִמְאוֹן
 לְמַבּוּעֵי מַיִם בְּנוֹה תַנִּים רִבְצָה חֲצִיר לִקְנֵה וְגַמָּא :
 8. וְהָיָה־שָׁם מִסְלֹול תְּדַרְךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־
 יַעֲבֹרְנָה טָמֵא וְהוּא־לָמוּ הַלֶּךְ דֶּרֶךְ וְאוֹיְלִים לֹא יִתְעוּ :
 9. לֹא־יִהְיֶה שָׁם אַרְיָה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָה לֹא
 תִמְצָא שָׁם וְהִלְכוּ גְאוּלִים : 10. וּפְדוּיֵי יְהוָה יִהְיֶה יִשְׁבוּן
 וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֵאשִׁים שְׁשׁוֹן וְשִׂמְחָה
 יִשְׂיִגּוּ וְנָסּוּ יִגּוֹן וְאַנְחָה :

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׂרֵב *the mirage*. תַנִּים *jackals*. רִבְצָה *its (their) lair*, fem. suff. (regarding תַנִּים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חֲצִיר with ל following, must mean an enclosure, or court, for, as R.V. marg. (cf. xxxiv. 13). 8. מִסְלֹול (from סָלַל *to cast up*) only here; a *highway*. הַקֹּדֶשׁ perhaps *the Sanctuary*. וְהוּא־לָמוּ *and He (shall be) with them*, as R.V. marg. (or *for them*). The rendering, *it* (i.e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הַלֶּךְ דֶּרֶךְ nom. abs. *As for him that walketh (in) the way—even fools*, etc. 9. פְּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 e. 10. פְּדוּיֵי pl. const., ptc. pass. of פָּדָה. יִשְׁבוּן for the final ן see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

MATTHEW V. 1-12.

THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי כִּי־אֲשֶׁר רָאָה אֶת־הַמּוֹן הָעַם וַיַּעַל אֶל־הָהָר
וַיֵּשֶׁב שָׁם וַיְגַשׁוּ אֵלָיו תַּלְמִידָיו : 2. וַיִּפְתַּח אֶת־פִּיהוּ
וַיֹּדֶרֶה לָהֶם לֵאמֹר :
3. אֲשֶׁר־י עֲנִי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם :
4. אֲשֶׁר־י הַמֵּתֵאֱבָלִים כִּי־הֵם יִנְחָמוּ :
5. אֲשֶׁר־י הָעֲנִוּוּם כִּי־הֵם יִירְשׁוּ־אֶרֶץ :
6. אֲשֶׁר־י הָרַעֲבִים וְהַצְּמֵאִים לְצַדִּיקָה כִּי־הֵם יִרְוּן :
7. אֲשֶׁר־י בְּעַל־יֶרְחָמִים כִּי־הֵם יֶרְחָמוּ :
8. אֲשֶׁר־י בְּרִי לִבָּב כִּי־הֵם יַחֲזוּ אֶת־אֱלֹהִים :
9. אֲשֶׁר־י עֲשֵׂי שְׁלוֹם כִּי־הֵם יִקְרְאוּ בְּנֵי־אֱלֹהִים :

MATTHEW V. 1-12.

1. וַיַּעַל fut. apoc. gal of עָלָה; for ו see § 298. הָהָר art. as in Gk. τὸ ὄρος. תַּלְמִידִי n. m. *disciple*, only once in O. T., 1 Chron. xxv. 8, often in modern Heb. 3. הָרוּחַ infreq. with art. in O. T. (Delitzsch has עֲנִי רוּחַ). 4. הֵם and in following vers. emphatic, as in Gk. αὐτοί. 5. הָעֲנִוּוּם etc., as in Ps. xxxvii. 11. 7. בְּעַל־יֶרְחָמִים the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply הָרַחֲמָנִים (only

10. אֲשֶׁרֵי הַנְּדָפִים עֵקֶב זְדָקָתָם כִּי לָהֶם מַלְכוּת
הַשָּׁמַיִם :

11. אֲשֶׁרֵיכֶם אִם־יִחְרְפוּ אִם־יִרְדְּפוּ אֶתְכֶם

וּבִשְׂקָר יָבִיאוּ דְבַתְּכֶם רָעָה בַעֲבוּר שְׁמִי :

12. שִׁישׁוּ וּגִילוּ כִּי שְׂכָרְכֶם הִרְבֵּה מְאֹד בַּשָּׁמַיִם

כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵיכֶם :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. כֹּה תִתְפַּלְלוּ אֲבִינוּ שְׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ :

10. תֵּבֵא מַלְכוּתְךָ יַעֲשֶׂה יַעֲשֶׂה רְצוֹנְךָ כִּמוֹ בַּשָּׁמַיִם כֵּן

בְּאָרֶץ : 11. אֶת־לֶחֶם חֲקֵנוּ תֵן־לָנוּ הַיּוֹם : 12. וּסְלַח־

לָנוּ אֶת־חַבּוּתֵינוּ כַּאֲשֶׁר סָלַחְנוּ גַם־אֲנַחְנוּ לַחַיְבָנוּ :

Lam. iv. 10 in O. T.). 10. עֵקֶב noun (end, consequence) as prep. *because of* (Delitzsch has עֵל־דָּבָר). צְדָקָתָם *their righteousness* (a gloss on orig.). 11. בִּשְׂקָר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יָבִיאוּ דְבַתְּכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. הִרְבֵּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שְׁמִי in pause for שְׁמַיִם.

MATTHEW VI. 9-13.

9. תִּתְפַּלְלוּ *gamets* in pauso for *pathach*, p. 83, *Obs.* שְׁבַשְׁמַיִם. The prefix שְׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. 11. חֲקֵנוּ *our portion*, from חָק § 155, comp. Prov. xxx. 8. [The Gk. ἐπιούσιος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאֵל-תְּבִיאֵנוּ לְיָדֵי נְסִיּוֹן כִּי אִם-חֲלָצָנוּ מִן-הָרָע
 [כִּי לֹהֵם הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת לְעוֹלָמֵי
 עוֹלָמִים אָמֵן] :

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנֹכִי הַגֶּפֶן הָאֱמֵתִית וְאָבִי הוּא הַכֶּרֶם : 2. כֹּל-
 שְׂרִיג בִּי אֲשֶׁר אֵינְנוּ עֹשֶׂה-פְּרִי יִסְרְנוּ וְאֲשֶׁר יַעֲשֶׂה
 פְּרִי יִטְהַרְנוּ לְהַרְבוֹת אֶת-פְּרִיּוֹ : 3. אַתֶּם נְעִית
 מִטְהָרִים בְּעֵבוֹר דְּבָרַי אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם : 4. עֲמְדוּ-
 בִּי וְאֲנִי בְכֶם כַּאֲשֶׁר הַשְּׂרִיג בִּלְיַעֲשֶׂה פְּרִי מֵאֱלֹוֹ אִם-
 לֹא יַעֲמֵד בְּגֶפֶן כֵּן גַּם-אַתֶּם אִם-לֹא תַעֲמְדוּ בִּי :
 5. אֲנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשְּׂרִיגִים הָעֹמְדִים בִּי וְאֲנִי בּוֹ
 הוּא יַעֲשֶׂה-פְּרִי לָרֵב כִּי בִלְעָדֵי לֹא תוּכְלוּן עֲשׂוֹת
 מְאוּמָה : 6. אִישׁ אֲשֶׁר לֹא יַעֲמֵד בִּי הַשְּׂלֵף כִּשְׂרִיג
 הַהוֹצָה וַיִּיבֶשׂ וַיִּלְקָטוּם וַיִּשְׁלִיכוּם אֶל-תּוֹךְ הָאֵשׁ וְהָיָה
 לְבָעֵר : 7. וְהָיָה אִם-תַּעֲמְדוּ בִּי וּדְבָרַי יִהְיוּ בְכֶם

rather than an exact rendering.] 13. לִיְרִי lit. *into the hands of*, used
 as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*,
 used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. כֵּן גַּם-אַתֶּם *thus also (is it with) you; i. e. as neg. precedes, 'no
 more can ye.'* 5. הוּא *emphatic.* 6. לְבָעֵר inf. piel with prefix.
 7. כְּכָל-הַסָּכֶם *according to all your good pleasure, 'what ye will.'* G. and

כָּל־חַפְצֵכֶם תִּשְׂאָלוּ וַיַּעֲשֶׂה לָכֶם : 8. בְּזוֹאת נִכְבַּד
אָבִי בַעֲשׂוֹתְכֶם פְּרִי לָרֹב וְהֵייתֶם לִי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלוֹס וַיִּנְפֹף יָדָיו וַיֹּאמֶר אֲנֹשֵׁי יִשְׂרָאֵל
וְגַם־הֵירָאִים אֶת־הָאֱלֹהִים שָׁמְעוּנִי : 17. אֱלֹהֵי יִשְׂרָאֵל
אֱלֹהֵי הָעָם הַזֶּה הוּא בָחַר בְּאֲבוֹתֵינוּ וַיְרֵם קָרְן לָעָם
בְּהֵיוֹתָם גֵּרִים בְּאֶרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בְּזֹרַע
נְטוּיָה : 18. וַיִּשָּׂא אֹתָם וַיְכַלְכֵּלֵם אַרְבָּעִים שָׁנָה בְּמִדְבָּר :
19. וַיִּשְׁמַד מִפְּנֵיהֶם שִׁבְעָה גוֹיִם בְּאֶרֶץ פְּנָעַן וַיַּפֵּל לָהֶם
בַּחֶבֶל אֶת־אֲדָמָתָם לִירֵשֶׁת נַחֲלָה : 20. אַחֲרֵי־כֵן נָתַן
לָהֶם שִׁפְטִים לְשִׁפְטָם פְּאַרְבַּע מְאוֹת וַחֲמִשִּׁים שָׁנָה
עַד־שְׁמוּאֵל הַנְּבִיא : 21. בְּיָמָיו שָׂאֵלוּ לְמַלְךְ עֲלֵיהֶם
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת־שְׂאוֹל בֶּן־קִישׁ אִישׁ יְמִינִי
לְמַלְךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הִסְרוּ אֹתוֹ

S. translate כָּל־חַפְצֵכֶם לְכָל־מִשְׁאֲלוֹת לְכָלֶם according to all the requests of your heart.

8. פְּרִי לָרֹב *fruit to abundance*, 'much fruit.' the prefix לְ after תַּלְמִידִים denoting apposition, § 273, n. 2.

ACTS XIII. 16-26.

16. Πάυλος in Heb. letters. 17. נָחַר generally takes an object with prefix בְּ, as Deut. vii. 6. לְנִיבָהּ קָרְן לְ *uplifted the horn of* = exalted. בְּהֵיוֹתָם inf. const. of הָיָה, pref. and suff. 'in their being,' when they were. 18. יְכַלְכֵּלֵם redup. piel (polel, § 145f.) of כוּל nourished. See Gen. xlv. 11. Gk. ἐτροφοφόρησεν, var. reading from ἐτροποφόρησεν, suffered their manners. See R. V. and marg. 21. Note the paronomasia שְׂאוֹל... שְׂאוֹל. יְמִינִי an ellipsis for Benjamin; Delitzsch בְּנֵי־יְמִין. 22. הִסְרוּ inf. const. of סָר with suff., His removal of him (אֹתוֹ). אִישׁ etc.

מִמֶּלֶךְ הַקִּים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו
וַיַּעֲדֵנוּ מִצְאָתִי אֶת־דָּוִד בֶּן־יִשָׁי אִישׁ פֶּלֶבְבִי אֲשֶׁר כָּל־
חַפְצֵי יִשְׁלִים : 23. מִזֵּרְעוֹ הֵבִיא הָאֱלֹהִים כְּדַבְּרוֹ
אֶת־יִשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ : 24. וַיְהִי אַחֲרָיו קָרָא
יֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְתִשׁוּבָה וּלְהִטָּבֵל לִפְנֵי בָאוֹ :
25. וּכְכַלּוֹת יֹחָנָן אֶת־מְרוּצָתוֹ אָמַר וַיִּמְדֵּה־תְּחֻשְׁבוֹן עָלַי
מִי־אֲנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרָי וְהוּא
אֲשֶׁר קָלְתִּי מֵהַתֵּר־לוֹ שְׂרוּף נִעְלָיו אֲשֶׁר בְּרַגְלָיו :
26. אַתֶּם אֲנָשִׁים אַחִים זֶרַע אַבְרָהָם וְכָל־יִרְאֵי
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דַּבֵּר הַיְשׁוּעָה
הַזֹּאת שְׁלוּחַ :

322.

I CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אֶבֶל־בְּלִשְׁנוֹת אֲנָשִׁים וּמַלְאָכִים אֲדַבֵּר וְאִין־בִּי
הָאֱהָבָה הַיְיָתִי כְּנֹחֶשֶׁת הַמָּה אוֹ כְּצִלְצֵל תִּרְוַעָה : 2. וְכִי

respecting whom He said and bare witness to him. etc., two
O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21.
כָּל־חַפְצֵי יִשְׁלִים 23. יִשׁוּעַ
quotation from Isaiah xlv. 28 (spoken there of Cyrus).
יִשׁוּעַ = יהוֹשֻׁעַ = Jehovah is help, § 263, in Gk. characters Ἰησοῦς, with added
case-ending. מִי־אֲנִי ptc. hiph. (יִשְׁעַ) as subst., Saviour. 24. יֹחָנָן
Jochanan, O. T. John. 25. וְכִי And what? τί; R.V., but others
read τίνα; כִּי as indirect interrog. לֹא אֲנִי הוּא, Gk. οὐκ εἰμι
ἐγώ. הוּא before אֲשֶׁר very emphatic. קָלְתִּי I am too insignificant.
26. אֲנָשִׁים אַחִים בְּתוֹכְכֶם who are found in the midst of you; an amplification
of the Gk. ἐν ὑμῖν.

I CORINTHIANS XIII.

1. הַמָּה f. ptc. qal of הִפָּה. 6. שִׂמְחָתָהּ her rejoicing (is). עִם with,

תהיה לי נבואה ואדע כל-הסודות וכל-הדעת וכי
 תהיה לי כל-האמונה עד כִּי-אֶעְתִּיק הַיָּם וְאֵין-בִּי
 הָאֱהָבָה הַיִּיְתִי כְּאֵין: 3. וְאִם-אֶחְלַק אֶת-כָּל-הוֹנִי וְאִם-
 אֶתֵּן אֶת-גּוֹפִי לְשָׂרְפָה וְאֵין-בִּי הָאֱהָבָה כָּל-זֹאת לֹא
 תוֹעִילֵנִי: 4. הָאֱהָבָה מְאַרְכֵּת-אֵף וְעֹשֶׂה חֶסֶד הָאֱהָבָה
 לֹא תִקְנָא הָאֱהָבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמֵם: 5. לֹא
 תַעֲשֶׂה דְבַר-תַּפְּלָה וְלֹא תִבְקֹשׂ אֶת אֲשֶׁר-לָהּ וְלֹא
 תִתְמַרְמֵר וְלֹא תִחְשַׁב הֲרָעָה: 6. לֹא תִשְׂמַח בְּעוֹלָה כִּי
 שָׂמַחְתָּה עִם-הָאֱמֶת: 7. אֶת-כָּל תִּשְׂא אֶת-כָּל תִּאֲמִין
 אֶת-כָּל תִּקְוָה וְאֶת-כָּל תִּסְבָּל: 8. הָאֱהָבָה לֹא-תִבָּל
 לְעוֹלָם אֲדֵי-הַנְּבוּאוֹת הַנָּה תִבְטָלָה וְהַלְּשׁוֹנוֹת תִּכְלִינָה
 וְהַדַּעַת תִּבְטָל: 9. כִּי-קָצַת הוּא שִׁידְעֵנו וְקָצַת הוּא
 שִׁנְבֵּאֵנו: 10. וְכִבּוֹא הַתָּמִים אִז עֵבֹר תִּעְבֹּר הַקָּצַת:
 11. כֹּאֲשֶׁר הָיִיתִי עוֹלֵל כְּעוֹלֵל דִּבַּרְתִּי כְּעוֹלֵל הַגִּיתִי
 כְּעוֹלֵל חִשְׁבֹּתִי וְכֹאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירְתִּי דִּבְרֵי
 הָעוֹלֵל: 12. כִּי כָעַת מִבִּישִׁים אֲנִי בְּמִרְאָה וּבַחֲדוּת
 וְאִז פָּנִים אֶל-פָּנִים: 13. כָּעַת יוֹדַע אֲנִי קֶצְחוֹ וְאִז כֹּאֲשֶׁר
 נוֹדַעְתִּי אֲדַע אֶף-אֲנִי: 14. וְעַתָּה שְׁלֹשׁ-אֵלֶּה תַעֲמֹדְנָה
 הָאֱמוּנָה וְהַתִּקְוָה וְהָאֱהָבָה וְהַגְּדוּלָה בְּהֵן הִיא הָאֱהָבָה:

as Gk. *συγγαίρει*, see R.V. 9. Lit. *For a part is that which we know*,
 etc. (ש prefix for אֲשֶׁר). G. and S. translate the verse יִדְעֵנו קָצַת
a little portion we know, etc. 10. עֵבֹר inf. abs. with verb, *shall utterly*
vanish away. 11. הַסִּירְתִּי hiph. of סִיר. 12. מִרְאָה *vision* means
mirror in Ex. xxxviii. 8. קִירוֹת plur., *riddles*, sing. in Gk.

323.

HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

I. הָאֱלֹהִים אֲשֶׁר-דִּבֶּר נִקְדָּם פְּעָמִים רַבּוֹת וּבְפָנִים
 שְׁנַיִם אֶל-אַבְתִּינוּ בְּיַד הַנְּבִיאִים דְּבַר אֵלֵינוּ בְּאַחֲרִית
 הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ: 2. אֲשֶׁר-נָתַנוּ לְיֹרֵשׁ כָּל וְגַם-
 עָשָׂה בְּיָדוֹ אֶת-הָעוֹלָמוֹת: 3. וְהוּא זֶהר כְּבוֹדוֹ וְעָלָם
 יְשׁוּתוֹ וְנוֹשָׂא כָּל בְּדָבָר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂוֹתוֹ בְּנִפְשׁוֹ
 טָהַרַת חֲטָאֵתֵינוּ יֵשֵׁב לְיַמִּין הַגְּדֹלָה בְּפָרוּמִים: 4. וַיַּגְדֵּל
 מְאֹד מִן-הַמַּלְאָכִים כַּאֲשֶׁר הָשֵׁם אֲשֶׁר נִהְלוּ יָקָר הוּא
 מְשֻׁלָּהֵם: 5. כִּי אֶל-מִי מִן-הַמַּלְאָכִים אָמַר מֵעוֹלָם בְּנֵי
 אִמָּה אֲנִי הַיּוֹם וְלִדְתִיךָ וְעוֹד אֲנִי אֶהְיֶה-לּוֹ לְאֵב וְהוּא
 יִהְיֶה-לִּי לְבֵן: 6. וּבַהֲבִיאוֹ אֶת-הַבְּכוֹר שְׁנִית לְעוֹלָם אָמַר
 וְהִשְׁתַּחֲוּוּ-לוֹ כָּל-אֱלֹהִים: 7. הֵן עַל-הַמַּלְאָכִים הוּא
 אָמַר עָשָׂה מִלְאָכָיו רוּחֹת מְשָׁרְתָיו אִשׁ לְהֵט: 8. אֵךְ

HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. פְּעָמִים *c. noun*, without prep., *times*, acc., § 291 *b*. פְּנִים in later Heb., *manners*. שְׁנַיִם *pte. plur.* of שָׁנָה *to repeat*. בְּיַד *by means of*; Gk. ἐν. בְּאַחֲרִית הַיָּמִים *in the end of the days*, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בְּנוֹ the possessive in Gk. See R.V. marg. 2. הָעוֹלָמוֹת, Gk. τοὺς αἰῶνας. 3. יְשׁוּתוֹ *substance* (not in O.T.), Gk. ὑπόστασις. 4. מְשֻׁלָּהֵם *than that which* (שָׁ for אֲשֶׁר) *is theirs*. 5. מְצוֹלָם a free translation of ποτέ, *ever*. Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. שְׁנִית *a second time* (Del. applies this to the Resurrection). לְזֵמַנְךָ *to the age*, the world of men, οἰκουμένην. See Ps. xcvi. 7 (אֱלֹהִים, LXX ἄγγελοι). 7. הֵן in later Heb. *surely*. Here corresponding with אֵךְ ver. 8, as μὲν . . . δέ. עַל *with reference to* = πρὸς. See Ps. civ. 4. מְשָׁרְתָיו *pte. piel* of שָׁרַח (not used in *qal*).

הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְּקוֹשׁוֹ שֶׁלֹּא יוֹסִיף לְדַבֵּר עִמָּהֶם
 עוֹד : 20. כִּי לֹא-יִכְלוּ לְשֹׂאת אֵת אֲשֶׁר צִוּוּ וְאִם-
 בָּהֶמָּה תִּגַע בְּדָר סָקַל תִּסְקַל [או־יִרְה תִּירָה בַּחַצִּים] :
 21. וְהִמְרָאָה הָיָה נוֹרָא עַד-מְאֹד וַיֹּאמֶר מֹשֶׁה יִגְרַתִּי
 וְחָרְדְתִּי : 22. כִּי אִם-בָּאתֶם אֶל-הָר צִיּוֹן וְאֶל-עִיר
 אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם שְׁבַשְׁמַיִם : 23. וְאֶל-עֲצַרֹת
 רַבּוֹת הַמַּלְאָכִים וְעַדֹת הַבְּכוֹרוֹת הַכְּתוּבִים בְּשָׁמַיִם
 וְאֶל-אֱלֹהִים שֹׁפֵט הַכֹּל וְאֶל-רוּחֹת הַצְּדִיקִים הַנְּשָׁלָמִים :
 24. וְאֶל-יִשׁוּעַ מְלִיץ הַבְּרִית הַחֲדָשָׁה וְאֶל-דָּם הַהוֹאָה
 הַמֵּיטִיב דְּבַר כֹּדֶם-הַבָּל : 25. לֵכֵן רָאוּ פָּן-תִּמְאֲנוּ
 לִשְׁמַע אֶל-הַמְדַבֵּר כִּי הוּן לֹא נִמְלְטוּ הַמַּיָּנִים לִשְׁמַע
 אֶל-הַמְדַבֵּר עִמָּהֶם בְּאֶרֶץ אֶף כִּי-אֲנַחְנוּ אִם-נִמְאֵן לִשְׁמַע
 בְּקוֹל הַמְדַבֵּר מִן-הַשָּׁמַיִם : 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אֹז
 אֶת-הָאֶרֶץ וְעַתָּה זֶה הַבְּטִיחַ לֵאמֹר עוֹד אַחַת וְאֲנִי
 מֵרַעִישׁ לֹא לְבַד אֶת-הָאֶרֶץ כִּי-גַם אֶת-הַשָּׁמַיִם :
 27. וְזוֹ עוֹד אַחַת שֶׁאֲמַר מִשְׁמִיעַ חֲלִיפַת הַנִּרְעָשִׁים אֲשֶׁר

(אֲשֶׁר פֿוּ). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). 20. לְשֹׂאת inf. const. from נָשָׂא. צִוּוּ pual from צָוָה. בָּהֶמָּה prep. after verbs of touching, § 277 c. סָקַל inf. abs., § 284 a. The bracketed words are omitted in the best copies. 21. עַד-מְאֹד *very exceedingly*, as Gen. xxvii. 33. For the repeated *ו* see § 298. The sense is *so . . . that*. יִגְרַתִּי an *o*-verb; see § 198 a. 22. אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שְׁבַשְׁמַיִם *which is in the heavens*. 23. עֲצַרֹת etc., *a festal gathering*, (even) *myriads of the angels*. הַכֹּל 'the whole' = *all*. 24. מְלִיץ ptc. hiph. of מָלַץ. 'that doeth good to speak rather than,' i. e. *that speaketh better*. דָּם is here expressed with הַבָּל, not in Gk. 25. לֵכֵן an addition by way of connective. אֶף elliptical, *how much more* or *how much less*, according to the sense. Prov. xv. 11. Job ix. 14. 26. עוֹד אַחַת etc., quoted, with some variation,

הם עשׂוים לְמַעַן יַעֲמִד אֲשֶׁר אֵינָנו נִרְעֵשׁ : 28. לְכֵן
 אֲנַחְנוּ הַמְּקַבְּלִים מִלְכוּת אֲשֶׁר לֹא תִמוּז נִבְאָה־נָא
 בַּתּוֹדָה וְנַעֲבֹד בָּהּ אֶת־הָאֱלֹהִים לְרַצּוֹן לוֹ בְּצַנִּיעוּת
 וּבִירָאָה : 29. כִּי אֱלֹהֵינוּ יֵשׁ אֹכְלָהּ הוּא :

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. ויהי ככלות¹ שלמה לבנות את-בית יהוה ואת-
 בית המלך ואת כל-השק² שלמה אשר חפץ לעשות :
 2. וירא³ יהוה אל-שלמה ויאמר אליו שמעתי את-

from Hag. ii. 6, 7 and 21. 28. מְקַבְּלִים (Gk. παραλαμβάνοντες) the word from which *Cubbala* is derived (the *received* doctrine). הַכּוֹזֵב with potential force, see § 280. נִבְאָה־נָא cohortative, *let us come now*. בָּהּ with it, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרַצּוֹן adverbial, *acceptably*.

DIVINE PROMISES AND WARNINGS TO SOLOMON.

¹ Inf. piel of כָּלָה. ² חֶפֶץ *desire, pleasure*, but חֶפֶץ is perf. qal of an intrans. verb with similar meaning. ³ Niph.

תפלתך⁴ ואת-תחנתך⁴ אשר התחננה⁵ לפני הקדשתי
את-הבית הזה אשר בנתה לשום⁶ שמי-שם עד-
עולם והיו עיני ולבי שם כל-הימים : 3. ואתה אם
תלך לפני כאשר הלך דוד אביך בתם-⁷ לבב ובישר
לעשות ככל אשר צויתך הקי⁸ ומשפטי⁸ תשמר :
4. והקמתי את-כסא ממלכתך על-ישראל לעלם
כאשר דברתי על-דוד אביך לאמר לא-יכרת⁹ לך איש
מעל כסא ישראל : 5. אם-שוב¹⁰ תשבון אתם ובניכם
מאחרי ולא תשמרו מצוהי הקתי אשר נתתי לפניכם
והלכתם ועבדתם אלהים אחרים והשתחוויתם להם :
6. והכרתי¹¹ את-ישראל מעל פני האדמה אשר נתתי
להם ואת הבית אשר הקדשתי לשמי אשלח¹² מעל
פני והיה ישראל למשל¹³ ולשנינה¹⁴ בכל-העמים :
7. והבית הזה¹⁵ כל-עבר¹⁶ עליו ישם¹⁷ ושרק¹⁸ ואמרו
על-מה¹⁹ עשה יהוה ככה²⁰ לארץ הזאת ולבית הזה :
8. ואמרו על אשר עזבו את-יהוה אלהיהם אשר
הוציא את-אבתם מארץ מצרים ויחזיקו²¹ באלהים
אחרים וישתחוו להם ויעבדום על-כן הביא יהוה
עליהם את כל-הרעה הזאת :

⁴ Noun ע"ע with ה. ⁵ Hithp. *he had implored*. ⁶ 'To join' = cause to dwell. The sense, *I have prepared for myself a holy place*.

⁷ Subst. תם (adj. תָּם); and subst. יָשָׁר *directness, rectitude* (adj. יָשָׁר).

⁸ Plural, with suff. ⁹ Impf. niph. The sense, *There shall not fail*.

¹⁰ Inf. abs. qal. ¹¹ From כָּרַח. ¹² Impf. piel. ¹³ לְ for, with predicative signification. ¹⁴ שָׁנָה a *taunt, laughing-stock*: from שָׁנָה *sharpen*.

¹⁵ Nom. abs. ¹⁶ Ptc. qal. ¹⁷ ישם impf. qal of שָׁם and שָׁם *to be astonished*. ¹⁸ = 'hiss,' 'deride.' ¹⁹ = 'wherefore?'

²⁰ מִמָּה, from מָה = מה, and מָה thus. Milel, like לְמָה. ²¹ *lail hold on* (לָּ).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST
JUDAH.

I. בן-עשרים ואחת שנה צדקיהו¹ במלכו ואחת
עשרה שנה מלך² בירושלם: 2. ויעש הרע בעיני
יהוה ככל אשר-עשה יהויקים¹ ולא נכנע³ מלפני
יְרֵמְיָהוּ¹ הנביא מפי⁴ יהוה: 3. וגם במלך נְבוּכַדְנֶאֶצַּר¹
מרד⁵ אשר השביעו⁶ באלהים ויקש⁷ את-ערפו ויאמץ⁸
את-לבבו משוב⁹ אל-יהוה אלהי ישראל: 4. גם
כל-שרי הנהגים והעם הרבו¹⁰ למעל-מעל ככל תעבות¹¹
הגוים וישמאו¹² את-בית יהוה אשר הקדיש בירושלם:
5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלאכיו
השכם ושלוח¹³ כי-חמל¹⁴ על-עמו ועל-מעונו¹⁵: 6. ויהיו
מלעגים¹⁶ במלאכי האלהים ובזוים¹⁷ דבריו ומתעתעים¹⁸
בנביאיו עד עלות¹⁹ חמת-יהודה בעמו עד-לאין²⁰
מרפא²¹: 7. ויעל²² עליהם את-מלך כשדים²³ ויהרג
בחוריהם²⁴ בחרב בבית מקדשם²⁵ ולא חמל על-בחור
ובתולה²⁶ זקן וישש²⁷ הכל נתן בידו: 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

¹ Proper name. ² Verb. ³ Niph., *humbled himself*. ⁴ = *according to the command (mouth) of*. ⁵ קָרַד (with ק = *against*). ⁶ Hiph. of נָצַף, *made to swear*. ⁷ Impf. hiph. apoc. of קָשָׁה, *stiffen*. ⁸ Impf. piel. ⁹ מָן with inf. = 'that not.' ¹⁰ Pf. hiph. of רָבָה, *lit. multiplied to transgress transgression*. ¹¹ תּוֹעֵבָה (from תָּעַב) *abominable deed*. ¹² Impf. piel. ¹³ Inf. abs. qal after הִשָּׁפַם with adverbial force: 'earnestly and constantly.' ¹⁴ *He pitied, 'spared,'* with עָל. ¹⁵ *Dwelling,* from עוֹן. ¹⁶ לָצַב (only in hiph.) *mocked,* with קָ. ¹⁷ Ptc. qal. ¹⁸ Hithpol. of הָעַע *derided,* with קָ. ¹⁹ Inf. const. qal of עָלָה. ²⁰ *Lit. till there was nothing of.* ²¹ מִרְפָּא (from רָפָא) 'healing,' *help*. ²² Hiph. apoc. ²³ *Chaldeans,* בְּשָׁדִים. ²⁴ בְּחֹרִים, pl. בְּחֹרִים, *a young man*. ²⁵ קִקְדָּשׁ *holy place*. ²⁶ 'Virgin,' 'young woman.' ²⁷ שֵׁשׁ *hoary head* - 'the aged.'

בית האלהים הגדולים והקטנים ואוצרות²⁸ בית יהוה
ואוצרות המלך ושָׁרְיוֹ הַכֹּל הַבּוֹא בְּבֵל²⁹ : 9. וישָׁרְפוּ
אֶת-בֵּית הָאֱלֹהִים וַיִּנְתְּצוּ³⁰ אֶת חוֹמַת יְרוּשָׁלַם וְכָל-
אֲרַמְנוֹתֶיהָ³¹ שָׂרְפוּ בָאֵשׁ וְכָל-כְּלֵי מַחְמֵדֶיהָ³² לְהַשְׁחִית³³ :
10. וַיִּגַּל³⁴ הַשְּׂאִרִית³⁵ מִן-הַחֶרֶב אֶל-בְּבֵל וַיְהִי-לוֹ
וּלְבָנָיו לְעֶבְדִים עַד-מֶלֶךְ מַלְכוּת פָּרַס³⁶ :

327.

EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לְעַבְדֵי הַמָּשִׁיחַ¹ לֹא הִיְתָה אֶרֶץ אַחַת² וְלֹא לְשׁוֹן
וְלֹא מִשְׁפָּט אֶחָד לְהַפְרֵם³ מִכָּל-הָאֲנָשִׁים : 2. לֹא
יִשְׁבוּ⁴ בְּעִרְיָהֶם לְבָרִם וְלֹא נִלְעַג⁵ לְשׁוֹנֵם מִשְׁמוֹעַ וְלֹא
סָרָה דְרָכָם מִן הָאֲנָשִׁים הָאֲחֵרִים⁶ : 3. לֹא נִמְצָא
לְקַחֵם⁷ בַּחֶקֶר⁸ הָאָדָם וּבִיגִיעַת⁹ הָעֵרוֹמִים¹⁰ וְגַם לֹא

²⁶ אֲרַמְנוֹן *treasure*. ²⁸ בְּבֵל *Babylon*. ³⁰ Piel, *broke it down*. ³¹ אֲרַמְנוֹן *castle, palace*. ³² מַחְמָדִים, pl. מַחְמָדִים, *desire, something desired, hence jewel, from חָפַד*. ³³ Inf. with ל, as marking the purpose, *so that they . . .*
³⁴ Hiph. = *deportavit*. ³⁵ *The residue from the sword*; 'those whom the sword had spared.' ³⁶ פָּרַס, in pause פָּרַס, *a Persian, (collective) Persia*.

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A. D. 180-210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

¹ = 'servants of the Messiah,' i. e. Christians. ² Cf. Gen. xi. 1.
³ Inf. niph. of פָּרַד; Gk. διακρίνειν. ⁴ Impf., as denoting repetition.
⁵ חֲבִיבִי, *barbare locutus est*. ⁶ In original, βίον παράσημον ἀσκούσι.
⁷ לְקַחֵם *doctrine*. ⁸ חֶקֶר *an examination*. ⁹ From יִנְיָעָה *weariness*.
¹⁰ Here = *inquisitive*; in Gk. πολυπράγμων.

מורים¹¹ בתוכם לתת חקותיהם ללמודים¹² ;
 4. ישבו¹³ ערים בבני יון¹⁴ איש בארץ אבותיו ולבושם
 ואכלם ככל-סביביהם¹⁵ ואיש יעשה כנושפט עמו
 בכל-דרכיו : 5. וחקת¹⁶ דרכם תפלא¹⁷ בעיני כל-
 האדם וראיהם ישמו¹⁸ עליהם : 6. ישבו את-ארץ
 מולדתם והנם כגרים¹⁹ ירשו את-כל-הטוב נאזרה²⁰
 וישאו את-כל-הרע כנכרים : 7. בבשר²¹ יחיו ולא
 ילכו בבשר²¹ : 8. בארץ מקום מגריהם ובשמים בית
 שבתם²² : 9. ישמרו את-החקים אשר נכתבו לעמים
 ובמעשיהם עזו²³ מן החקים : 10. אהבו²⁴ את-כל-
 האנשים ועשקו²⁵ לכלם : 11. אין ידע את-פעלם
 והשופט מרשיע אותם : 12. ינתנו למות ויקומו לחיים
 רשים²⁶ המה ומעשירים רבים חסרו כל-דבר ושבעו
 כל-דבר : 13. נשאו חרפה ובחרפה גדול כבדם :
 14. יגדפם²⁷ חרוגל²⁸ ונצדקו ישמעו את-קללתם²⁹
 והמה מדברים³⁰ ברכה : עברת³¹ האנשים תלחץ
 אתם והמה מינבדים³⁰ את-בני אדם : 15. ייטיבו
 והנה בני מות³² המה כמרעים ויום ההרגה³³ כיום
 שמחה וכיום הצלת³⁴ נפשם : 16. היהודים ילחמו³⁵

¹¹ Teachers, ptc. hiph. of יָרַךְ; whence also הִרְךָ. ¹² Learners, ptc.
 qal pass. ¹³ Impf., as denoting repetition. ¹⁴ Πόλεις Ἑλληνίδας, *Javan*,
Ionia. ¹⁵ *Loca circumjacentia*. ¹⁶ Κατάστασις τῆς ἑαυτῶν πολιτείας.
¹⁷ Niph. ¹⁸ From פָּשַׁם. ¹⁹ Ὡς πάροικοι. ²⁰ אִזְרָה *indigena*; sing.
 coll. ²¹ *Flesh*, in two meanings. ²² Ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐρανῷ
 πολιτεύονται. ²³ From יָוַן. ²⁴ Pf. with the signification of the
 present, as with many other verbs of like signification in this connection.
²⁵ Pual. ²⁶ From שָׂרַר. ²⁷ Piel. ²⁸ *The slanderer*, qal ptc.
²⁹ *They listen to their reviling*; *κολάζονται*. ³⁰ Ptc. piel. ³¹ צָרְכָה
ὑβρίσ. ³² *Sons of death*, 'condemned to die.' ³³ הַרְגָה *slaughter*.
³⁴ צִלְצֵל *deliverance*; *κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι*. ³⁵ Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו
איביהם לדבר למה ישנאום :

VI. הנה בדבר אחד אגיד ³⁶ כנפש האדם בגויה
נעבדי ³⁷ המשיח באנשים : 2. כי ישבה הנפש בגויה
ולא היתה מגויה : 3. והם ישבו בחלד ³⁸ ולא היו
מחלר : 4. לא נראתה הנפש ינסגרה בבשר הנראה
וגם הם נורעו בשבתם ³⁹ באנשים ויראת אלהים אשר
בם לא תודע : 5. שנא הבשר את-הנפש חנם ⁴⁰ ונלהם
בה : 6. כי עצרה ⁴¹ הנפש את-הבשר לעשות כתאוהו ⁴²
ואת-למודי המשיח שנאו האנשים כי עצרום מן
ההוות ⁴³ : 7. הנפש אהבה את-הבשר השנא ואת-
בדיו ⁴⁴ ועבדי המשיח אהבו את-השנאים : 8. נסגרה
הנפש בבשר והיא מכלכלה ⁴⁵ את-הבשר כן נעצרים
אלה בארץ כבית כלא ⁴⁶ והנם מכלכלים את-הארץ :

³⁶ Ἀπλῶς δ' εἰπεῖν. ³⁷ ק . . . ק, see Vocabulary. ³⁸ חָלַד *aiōn*.

³⁹ Inf. constr. ⁴⁰ Μηδὲν ἀδικουμένη. ⁴¹ קָצַר *to restrain, shut in;* sometimes with ק of that which is checked, as 2 Kings iv. 24. ⁴² תַּאֲוָה *desire, longing.* ⁴³ הָיָה *lust.* ⁴⁴ בָּרַד (from בָּרַד *to sever*), *parts of the body, limbs, members.* ⁴⁵ συνέχει. ⁴⁶ בֵּית כְּלָא *prison.*

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN
SIRA (ECCLESIASTICUS)*.

. Place the accents, athnach for the half-verse and silluq for the end,
on the tone syllables.

CHAPTER XLIV. 1-15.

שבח¹ אבות עולם

אהללה נא אנשי הסד	1
את ² אבותינו בדורותם	
רב כבוד חלק להם ² עליון	2
וגדלו מימות עולם	
דורי ³ ארץ במלכותם	3
ואנשי שם בגבורתם	
היועצים ⁴ בתבונתם	3*
וחזוי כל בנבואתם	
שרי גוים במזמתם	4
ורוונים במחקרותם ⁵	
חכמי שיה בספרתם	4*
ומושלים במשמרותם	
חוקרי מזכור על חוק ⁶	5
נושאי משל בכתב	
אנשי חיל וסומכי ⁷ נח	6
ישוקטים על מכותם	
כל אלה בדורם נכבדו ²	7
ובימיהם תפארתם	
יש מהם הניחו ⁸ שם	8
להשתענות ⁹ בנחלתם	

CHAPTER XLIV. 1-15.

* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

¹ TITLE, שבח *praise*: see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc.

² Added from margin. ³ Prob. רוני (marg.) ptc. qal of רנה *to have dominion over*, as Gk. κυριεύοντες. ⁴ *Counsellors* (Isa. ix. 5). ⁵ *In their searchings out* (חקקרוה cf. Ps. xcv. 4). The Gk. must have been rendered from a different text.

⁶ קו (marg.) *measure or rule* (see Ps. xix. 5). ⁷ וסמוכי (marg.) *supported*; Gk. μεχορηγημένοι, *furnished*.

⁸ Hiph. of נח *to bequeath* (cf. Eccles. ii. 18). ⁹ Marg. השחיתו *to narrate*, hithp. inf. of שעה.

9	ויש מהם אשר אין לו זכר	וישבתו כאשר שבתו
9*	כאשר לא היו היו	ובניהם מאחריהם
10	ואולם אלה אנשי חסד	ותקותם לא תשבת ¹⁰
11	עם זרעם נאמן טובם	ונחלתם לבני בנים
13	עד עולם יעמד זכרם	וצדקתם לא תשכח ¹¹
14	גיתיהם שכתו בשלום	ושמותם יחיה לרור דור ¹²
15	חכמתם תשנה עדה	ותהלתם יספר קהל ¹³

329.

SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirgê Aboth*, a tractate of the Jewish Mishna¹, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of תורה *Law*, without the article, almost as a proper name; (2) the relative וְשֵׁי, see § 296 *f*, in its wider use as a conjunction, with אֲשֶׁר (לְ) אֲשֶׁר as a preposition governing the genitive; (3) the very common occurrence of the termination ת in abstract nouns and substantivized infinitives; (4) the plural ין instead of ים. The editions, however, greatly differ in this last respect.

¹⁰ *Their hope shall not perish*; Gk. ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν, 'whose righteous deeds have not been forgotten.' ¹¹ MS. here defective; verb inserted impf. niph. ¹² Verse supplied from Gk. ¹³ Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

¹ See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

(1) Preface (ch. i. § 1).

משה קבל¹ תורה מסיני² . ומסרה ליהושע . ויהושע
 לזקנים . וזקנים לנביאים . ונביאים מסרה³ לאנשי
 כנסת⁴ הגדולה . הם אמרו שלשה דברים : היו
 מתונים בדין . והעמידו תלמידים הרבה . ועשו סיג⁵
 לתורה :

(2) Pillars of the World (ch. i. § 2).

(Simon the Just.)

על שלשה דברים העולם עומד על התורה ועל
 העבודה⁶ ועל גמילות⁷ חסדים :

(3) Dutiful Service (ch. i. § 3).

(Antigonus of Soko.)

אל תהיו כעבדים המשמשין את הרב⁸ על מנת⁹
 לקבל פרס¹⁰ . אלא¹¹ היו כעבדים המשמשין את הרב
 שלא על מנת לקבל פרס ויהי מורא שמים¹² עליכם :

(4) Golden Silence (ch. i. § 17).

(Simeon, son of Gamaliel.)

כל ימי גדלתי בין החכמים ולא מצאתי לגוף¹³ טוב
 משתיקה¹⁴ . ולא המדרש¹⁵ הוא העקר אלא המעשה .
 וכל המרבה דברים מביא חטא :

¹ Piel. ² From Sinai. ³ קָסַר (later Heb.) delivered. ⁴ כְּנֶסֶת
 synagogue : see verb, Esther iv. 16. ⁵ סִיג a fence. ⁶ עֲבוּדָה Divine
 service. ⁷ The requital, or bestowal of. ⁸ Lord, dominus. ⁹ (לְ)עִלְמָנָה
 with a view to. ¹⁰ פָּרָס recompence. ¹¹ אֲלָא but, sondern. ¹² שָׁמַיִם
 heaven, continually in later Heb. metonymy for God. ¹³ גּוּף (later
 Heb.) a body, a man. ¹⁴ Silence, from שָׁתָק. ¹⁵ מִדְרָשׁ study, learn-
 ing, from דָּרַשׁ.

(5) **Forces that Sustain the World:** see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד • על הדין ועל
האמת ועל השלום שנאמר¹⁸ 'אמת ומשפט שלום
שפטו בשעריכם' :

(6) **Study and Business** (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד¹⁷ תורה עם דרך ארץ¹⁸ שיגיעת¹⁹
שניהם משכחת²⁰ עון וכל תורה שאין עמה מלאכה
סופה²¹ בטלה וגוררת²² עון :

(7) **God's Will and Ours** (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך • כרי²³ שיעשה רצונך כרצונו •
בטל²⁴ רצונך מפני רצונו כדי שיבטל רצון אחרים
מפני רצונך :

(8) **Our Day's Work** (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים •
והשכר הרבה • ובעל הבית דחוק²⁵ : לא עלך
המלאכה לגמור • ולא אתה בן חורין²⁶ להבטל

¹⁶ שְׁנֵי אֲמָרָה (§ 297 f) as it is said, a formula of citation from Scripture ; see Zech. viii. 16. ¹⁷ Study ; cf. Talmud. ¹⁸ אֲרֵץ אֲרֵץ worldly business or care.

¹⁹ יִיגִיעַת the practice of (יָגַע) with שֵׁי. ²⁰ Hiph. ptc. of שָׁבַח. ²¹ (At) the end of it = at length (post-biblical). ²² Fem. ptc. segholate form ; 'involves' or occasions.

²³ כָּרִי followed by שֵׁי, in order that. ²⁴ Piel, 'cause to cease,' cf. Eccles. xii. 3 ; annul. ²⁵ Ptc. of דָּחַק to 'urge, press on,' urgent. ²⁶ 'Son of nobles' ; free.

ממנה . אם למדת תורה הרבה נותנין לך שכר
 הרבה ²⁷ . ונאמן ²⁸ הוא בעל מלאכתך שישלם
 לך שכר פעולתך . ודע שמתן שכרן ²⁹ של-צדיקים
 לעתיד לבוא ³⁰ :

(9) *Root and Branch* (ch. iii. § 17).

(R. La'zar ben 'Azariah.)

כל שחכמתי מרובה ממעשיו למה הוא דומה ³¹ .
 לאילן ³² שענפיו מרובין ושרשיו מועטין . והרוח באה
 ועוקרתו והופכתו על פניו [שנאמר ³³ 'והיה כערער
 בערבה ולא יראה כי יבוא טוב . ושכן חררים
 במדבר ארץ מלחה ולא תשב'] וכל-שמעשיו מרובין
 מחכמתו למה הוא דומה לאילן שענפיו מועטין
 ושרשיו מרובין . אפלו ³⁴ כל הרוחות שבעולם באות
 ונרשבות בו . אין מזיוות אותו ממקומו :

(10) *Intrusions* (ch. iv. § 18).

(R. Simeon ben-Eleazar.)

אל תרצה ³⁵ את חברך בשעת כעסו . ואל תנחמהו ³⁶
 בשעה שמתו ³⁷ מוטל לפניו ואל תשאל לו בשעת
 נדרו . ואל השתדל ³⁸ לראותו בשעת קלקלתו ³⁹ :

²⁷ As adj., *much*. ²⁸ Ptc., as present, see § 276 e. ²⁹ Suffix redundant :
 'that their reward,' i. e. that of the righteous. ³⁰ The 'time to come' ;
 either *coming days* or the *future life*. ³¹ *To what is he like?* cf. Luke
 xiii. 18, & c. ³² אילן Chaldee, a tree. ³³ The quotation (Jer. xvii. 6)
 is omitted in many copies. ³⁴ אפלו post-biblical, *even though*.
³⁵ *Conciliate*, as Job xx. 10 (piel). ³⁶ Cf. Isa. xxii. 4. ³⁷ נִפְתָּו
 (qal ptc. סוּחַ). ³⁸ Hithp. of נִפְּלַל (post-biblical) *to endeavour*. ³⁹ Noun
 from קָלַל, light esteem, *disgrace*.

(11) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(R. Jehoshua ben-Levi.)

התורה נקנית בארבעים ושמונה דברים • ואלו הן :
 בתלמוד בשמיעת⁴⁰ האזן בעריכת⁴¹ שפתיים בבית
 הלב בשכלות⁴² הלב באימה⁴³ ביראה בענוה בשמחה
 בטהרה בשמח⁴⁴ חכמים בדקדוק⁴⁵ חברים ובפלפול⁴⁶
 התלמידים בישוב⁴⁷ במקרא⁴⁸ במשנה⁴⁹ במעוט
 סחורה⁵⁰ במעוט דרך ארץ במעוט תענוג במעוט שנה
 במעוט שיחה במעוט שחוק בארץ אפים⁵¹ בלב טוב
 באמונת⁵² חכמים בקבלת היסורין⁵³ : המכיר את
 מקומו • והשמח⁵⁴ בחלקו • והעושה סיג⁵⁵ לדבריו •
 ואינו מחזיק טובה לעצמו⁵⁶ • אוהב אוהב את המקום •
 אוהב את הבריות⁵⁷ • אוהב את הצדקות אוהב את
 המישרים⁵⁸ • אוהב את התוכחות⁵⁹ • ומתרחק מן
 הכבוד • ולא מגים⁶⁰ לבו בתלמודו • ואינו שמח
 בהוראה⁶¹ • נושא בעול⁶² עם חברו • ומכריע לכף
 זכות⁶³ • ומעמידו על האמת • ומעמידו על השלום

⁴⁰ Const. of שְׁמִיעָה 'hearing,' attention (post-bibl.). ⁴¹ Const. of צְרִיקָה preparation. ⁴² שְׂכִלְתָּה discernment = שָׂכַל 1 Chron. xxii. 12. ⁴³ See Prov. xx. 2. ⁴⁴ שָׂמוּחַ attendance upon. ⁴⁵ דְּקָדוּק discussion (דָּקַק to crush). ⁴⁶ כֵּן פְּלִפּוּל keen disputation (פָּלַל to divide, split). ⁴⁷ יְשׁוּב sedateness (יָשַׁב). ⁴⁸ קִרְאָה reading, i. e. of Scripture; see Neh. viii. 8. ⁴⁹ Mishnah, the Second (Law): a post-biblical word and idea. ⁵⁰ סְחוּרָה traffic (Ezek. xxvii. 15). ⁵¹ Long-suffering. ⁵² Const., confidence in. ⁵³ By acceptance of the (appointed) chastisements. ⁵⁴ Adj. joyful. ⁵⁵ See note 5, p. 221. ⁵⁶ 'Goodness,' or merit, to himself. ⁵⁷ 'Creations' (cf. Num. xvi. 30), i. e. all created things. ⁵⁸ Uprightness (only in 1ן Prov. i. 3; ii. 9, etc.). ⁵⁹ Admonitions, reproofs (Prov. vi. 23). ⁶⁰ Hiph. ptc. (הִיָּס) with לְבוֹ over-estimates himself. ⁶¹ Information, lore, especially ritualistic. ⁶² בְּעוֹל a yoke; the בְּ redundant, as Job vii. 13. ⁶³ פֶּה זְכוּת scale of merit (זָכוּת post-biblical, from זָכָה to be pure, faultless).

ומתישב⁶⁴ לבו בתלמודו • שואל ומשיב⁶⁵ שומע
 ומוסיף • הלומד על מנת ללמד⁶⁶ והלומד על
 מנת לעשות • המחנים את רבו⁶⁷ והמכון⁶⁸ את
 שמועתו • והאומר דבר בשם אומרו • הא⁶⁹ למדת
 כל האומר דבר בשם אומרו מביא גאולה⁷⁰
 לעולם • שנאמר 'ותאמר אסתר⁷¹ למלך בשם
 מרדכי':

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד •
 ונתן לי שלום⁷² והחזרתי⁷³ לו שלום • אמר לי רבי
 מאיזה⁷⁴ מקום אתה • אמרתי לו מעיר גדולה של
 חכמים ושל סופרים אני • אמר לי רבי רצונך⁷⁵
 שתדור⁷⁶ עמנו במקומנו ואני לך אלף אלפים
 דינרי⁷⁷ וזהב ואבנים טובות ומרגליות⁷⁸ • אמרתי לו בני
 אם אתה נותן לי כל-כסף וזהב ואבנים טובות
 ומרגליות שבעולם איני דר אלא במקום תורה •
 ולא עוד שבשעת⁷⁹ פטירתו⁸⁰ של אדם אין מליון⁸¹
 אותו לא כסף ולא זהב ולא אבנים טובות

⁶⁴ Hithp. of שָׁב, post-biblical, *settles himself down*. ⁶⁵ Answering, as Prov. xviii. 13; xxiv. 26. ⁶⁶ Piel, *to teach*. ⁶⁷ His master (learning from the disciple). ⁶⁸ פָּתַח ptc. piel, later Heb., from כּוֹן *steadfastly directing* (his heart) to. ⁶⁹ Interj. *lo!* ⁷⁰ Or, גְּאֻלָּה redemption, *deliverance*. ⁷¹ See Esther ii. 22. ⁷² Formula of salutation. ⁷³ Hiph. of קָוַר, post-biblical, *to return*. ⁷⁴ Whence? פְּקוּם pleonastic. ⁷⁵ (If it be) *thy pleasure*. ⁷⁶ That thou dwell, דּוּר Ps. lxxiv. 11. ⁷⁷ Dinars. ⁷⁸ פְּרִיזִיּוֹת *pearls*. ⁷⁹ שְׁעֵת const. of שְׁעָה *moment*, from verb 'to glance' (*Augenblick*). ⁸⁰ פְּטִירָה *departure, death*. ⁸¹ Ptc. piel of לָךְ *to accompany*.

ומרגליות אלא תורה ומעשים טובים בלבד⁸² . שנאמר⁸³
 'בהתהלך תנחה אותך . בשכבך תשמור עליך .
 והקיצות היא תשיחך' . 'בהתהלך תנחה אתך'
 בעולם הזה . 'בשכבך תשמור עליך' בקבר . והקיצות
 היא תשיחך לעולם הבא . וכן כתוב בספר תהלים
 על ידי דוד מלך ישראל⁸⁴ . 'טוב לי תורת פיך מאלפי
 זהב וכסף' . ואומר⁸⁵ 'לי הכסף ולי הזהב נאם יי
 צבאות' ;

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi-xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, ¹ to rule ² over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not ³ for ever, but righteousness endures ⁴ from generation to generation. 7. Break in pieces the arm ⁵ which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. ⁶ How long, O sluggard, wilt thou sleep?

⁸² לְבַד with pref., *alone*. ⁸³ Prov. vi. 22. ⁸⁴ Ps. cxix. 72.
⁸⁵ Hag. ii. 8.

EXERCISE I.

¹ Inf. const. with לְ, ² בְּ, ³ לְעוֹלָם. ⁴ לְדוֹר דּוֹר. ⁵ Ptc. with article. ⁶ עַד מַתַּי properly 'till when?'

Exercise ii.

331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
 2. A just and blameless man will hide himself before a wicked (one).
 3. On the seventh day thou shalt rest from all thy work.
 4. ¹He who stays himself upon the LORD shall also rejoice upon earth.
 5. The soil is more precious than silver and gold.
 6. Take heed that ye walk not in an evil way.
 7. ²Jeroboam was made king instead of ³Rehoboam.
 8. What is man? A breath which death ⁴can destroy daily.
 9. They slept heavily and were refreshed.

Exercise iii.

332. STRONG VERBS: PIEL AND PUAL.

(See Exercise xviii, p. 84.)

1. The LORD ⁵requites to a man (his) violence.
 2. Seek (thou) peace, and follow after uprightness.
 3. How long will ye seek falsehood?
 4. Envy not the rich.
 5. We have received the ⁶good from the LORD; shall we not also take the ⁶evil?
 6. Great is the LORD, and ⁷greatly to be praised.
 7. There is a time to seek and a time to lose.
 8. This matter is written in the book of Jasher.
 9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart.
 10. If thou wilt keep the law, thou shalt dwell in safety.
 11. ⁸He who is exalted by the LORD ⁹will surely be great.

EXERCISE II.

¹ Ptc. with article. ² יִרְדָּם. ³ יִרְדָּם. ⁴ Express by impf.

EXERCISE III.

⁵ Impf. (to signify what is usual). ⁶ Feminine. ⁷ קָמַר after the verbal form.
⁸ Ptc. with article. ⁹ Inf. abs., and verb.

Exercise iv.**333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.**

(See Exercise xix, p. 87.)

1. ¹ Deal justly with the poor and miserable; as God also will deal justly ² with you. 2. Are not ³ the orphan and oppressed committed to God? 3. Righteousness ⁴ exalts a people, and to follow after peace will ⁵ make a man blessed. 4. Walk before the LORD ⁶ and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and ⁷ was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not ⁸ in the evil day.

Exercise v.**334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.**

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: ⁹ I will speak, perhaps ¹⁰ there may be found ten just persons in this city. Wilt Thou destroy the city if ¹¹ these ten are found therein? 2. Then the LORD ¹² destroyed the city, since these ten were not found therein. 3. Adam said: ¹³ I will hide myself, because I have done ill. 4. Man has been made king upon the earth, ¹⁴ to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

EXERCISE IV.

¹ Hiph. of פָּרַק with accusative. ² אֶתְּכֶם. ³ Collective sing.
⁴ Impf. piel of פָּגַע. ⁵ Piel of אָשַׁר. ⁶ נִהְיֶה. ⁷ Hoph. of שָׁלַם
 followed by הֵ. ⁸ Repeat the article, with subst. and adj.

EXERCISE V.

⁹ Cohortative form of דָּבַר. ¹⁰ Impf. niph. of קָצַם with ךְּ paragogic.
¹¹ Article. ¹² Impf. with ךְּ consec. ¹³ Cohortative niph. or hithp.
 from קָתַר. ¹⁴ Inf. with הֵ, and followed by ךְּ.

Exercise vi.

335. THE VERB WITH SUFFIXES.

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) ¹ had rendered to him. 3. As the tempest ² carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, ³ she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of ⁴ affliction; and we will praise Thee from generation to generation. 6. Let us meditate ⁵ day by day on the kindness which the LORD has shown ⁶ to us, who has impelled us to the right and given ⁶ us a good name.

Exercise vii.

336. THE VERB WITH SUFFIXES (continued).

(See Exercise xxiv, p. 102.)

1. ⁷ Men and ⁷ beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, ⁸ thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth ⁹ the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: ¹⁰ it was Noah whom the LORD saved in the evil day.

EXERCISE VI.

¹ The pf. stands also for the plupf. ² Impf., denoting what is usual.
³ תָּצַר עָלָיו. ⁴ Employ the article. ⁵ יוֹם וָיוֹם. ⁶ לָנוּ.

EXERCISE VII.

⁷ Sing. collective. ⁸ הָרַץ נִצְוָה. ⁹ הַלְלוּם. ¹⁰ Use nominative abs.: 'Noah, him the Lord has saved.'

Exercise viii.

337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Harken ye unto my word. 3. ¹It is well with the man who has given food to him who hated him, when he ²was hungry. 4. ³Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon ⁴the rich as upon ⁴the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who ⁵created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of ⁶others. 9. ⁷Ye who forget God will be altogether forgotten.

Exercise ix.

338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and ⁸makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD ⁹makes rich. 5. Even a fool, ¹⁰if he be silent, ¹¹is regarded (as) wise. 6. ¹²Continue not in an evil matter. 7. ¹³How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of ¹⁴their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

EXERCISE VIII.

¹ Say, '(O) the blessedness of,' אָשֶׁר plur. const. ² נָעַב. ³ Say, 'Are there to the images?' etc. ⁴ Sing. collective. ⁵ 'Planted': use ptc. and article. ⁶ אֲחֻרַיִם. ⁷ Ptc. in const. state: 'Ye forgetters of.'

EXERCISE IX.

⁸ מוֹרִישׁ ptc. high., properly 'depriving.' ⁹ Impf. high. ¹⁰ Ptc. high. from מָרַשׁ. ¹¹ Impf. niph. from הָשִׁיב. ¹² זָמַר with ז. ¹³ צִדְקָתִי. ¹⁴ Inf. const. from אָבַד, with suff.

¹ whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. ²I will surely forsake the wicked and ³destroy their ways, saith the LORD.

Exercise x.

339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. ⁴ When David heard ⁵ that Saul had fallen, ⁶ he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he swore unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, ⁷ I flee from the face of Sarah, ⁸ my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright ⁹ shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: ¹⁰ cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When ¹¹ Adonizedek heard that Joshua had taken ¹² Ai, then he sent to the kings of the country, and they gathered themselves together and fought against ¹³ Gibeon. 13. I will not forget thee, Zion, saith the LORD.

Exercise xi.

340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

¹ אָהוּ . . . אֲשֶׁר. ² Use inf. abs. ³ Piel from אָבַר.

EXERCISE X.

⁴ 'In the hearing of David': inf. const. ⁵ כִּי. ⁶ Say, 'and he took hold' (impf. with vav consec.), hiph. of קָוַק followed by בָּ.

⁷ 'Fleeing I (am)': ptc. fem. qal from בָּרַח. ⁸ וּבָרַח with suff.

⁹ Pual of הָבִין. ¹⁰ Piel of טָהַר. ¹¹ אֲדוֹנֵי־צִדְקָה. ¹² הָעִי. ¹³ וּבְעֵינָיו.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. ¹After Jacob had fled, the thing was told to ²Laban, and he took his servants, pursued after Jacob, and reached him upon ³the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The 'stations of Israel in the wilderness ⁵are written in the Book of the Law of Moses. 3. The LORD is ⁶long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and ⁷clothed them (therewith). 6. Laban said to Jacob, I will give thee ⁸Rachel to wife, for it is better ⁹that I should give my daughter to thee, than ⁹that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they ¹⁰should come near to the altar of the LORD and give their gifts ¹¹day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

¹פָּאָשֶׁר בָּרַח יַעֲקֹב. ²לָבָן. ³הָרַר הַגִּלְעָד.

EXERCISE XII.

⁴פָּתַח מִטָּע from נָטַע 'break up (as a camp),' pl. const. פָּתְחִי. ⁵Ptc.: omit *are*.
⁶'Long of (= with respect to) wrath'; אֶרְךָ אַפִּים. ⁷Hiph. of לָבַט.
⁸רָחֵל. ⁹Say, 'my giving . . . is better.' ¹⁰לָבַט with ל. ¹¹יוֹם יוֹם:

¹ an Amalekite. Then David spake to him thus: How? ² wast thou not afraid to ³ stretch forth thy hand to destroy ⁴ the anointed of the LORD? 2. In the wilderness the men of Israel ⁵ cried against Moses, and said, ⁶ Would that we might be fed with flesh! We remember the flesh, which we ⁷ used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, ⁸ Whence ⁹ may I have flesh to give to all this people, ¹⁰ which says, ¹¹ Give us flesh ¹² that ¹³ we may eat? And the LORD sent ¹⁴ quails, and they gathered and eat (them). 4. ¹⁵ The people have said, We will ¹⁶ rend the bonds of our king.

Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob ¹⁷ had got possession of the blessing from Esau, Esau said, ¹⁸ I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, ¹⁹ to Charan, and dwell with him ²⁰ until the anger of Esau subside. 3. ²¹ So Jacob went forth, and went toward Charan. 4. ²² At the time of evening he lay down, and dreamed, and behold, a ladder was placed ²³ on the earth, and its top ²⁴ reached even to heaven; and the angels of God ²⁵ were descending ²⁶ on it; and behold the LORD stood ²⁷ above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How ²⁸ fearful is

EXERCISE XIII.

¹ פָּחַדְתִּי. ² יָרֵאָה a verb א"ל and פ"י. ³ שָׁלַח inf. const. with ל. ⁴ קָשׂוּיָם (the same word as *Messiah*). ⁵ אָרְצָק with ל. ⁶ Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. ⁷ Simply, 'ate'; impf. for what is customary. ⁸ חָמְאִין. ⁹ 'Is to me.' ¹⁰ Ptc. qal. ¹¹ Strengthened imper. with ה. ¹² Say, 'and.' ¹³ Cohortative with ה. ¹⁴ שָׁלַח (as *שָׁלַח*) sing. collective. ¹⁵ Plural. ¹⁶ נָחַק piel cohortative.

EXERCISE XIV.

¹⁷ לָקַח with acc. and מִן. ¹⁸ Cohortative of הָרַג. ¹⁹ חָרַן with ה local. ²⁰ Say, 'until the turning back of (inf. const.) the wrath,' חָרַה. ²¹ וַיֵּצֵא. ²² ל. ²³ אָרְצָק with ה local. ²⁴ Ptc. hiph. from עָנַן. ²⁵ Ptc. act. qal. ²⁶ גָּ. ²⁷ עָלִי. ²⁸ Ptc. niph. of יָרָא.

this place; it is the house of God and the gate of heaven.
6. Whither shall I go from thy Spirit, O LORD? if ¹ I ascend into heaven, Thou art there: and ² would I make my bed in Sheol, ³ lo, Thou art there.

Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. ⁴ We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. ⁵ Take heed to your ways. 5. ⁶ He who kills ⁷ unintentionally, ⁸ shall not be put to death: ⁹ he shall flee to a city of refuge from ¹⁰ the avenger of blood, and dwell in that city till the death of ¹¹ the High Priest: then shall the manslayer return to his own city, ¹² from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. ¹³ I called on the LORD; and He ¹⁴ placed my feet upon a rock. 8. The ¹⁵ laziness of the sluggard will destroy him. 9. ¹⁶ I trust in Thee: ¹⁷ I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, ¹⁸ lest ¹⁹ ye die. 11. But the serpent said, Ye ²⁰ will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

¹ Impf. qal of קָמָה. ² Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).' ³ Say, 'behold Thee!'

EXERCISE XV.

⁴ Cohortative in both verbs. ⁵ Say, 'Set (the) heart upon' (עָלָה).
⁶ Ptc. qal of רָצַח. ⁷ 'Without knowledge,' בְּגִבְלֵי דַעַת. ⁸ Hoph. of סָוֵה. ⁹ Jussive of נָסַח. ¹⁰ נֹאֲמַל הַדָּם. ¹¹ Say, 'the great priest.'
¹² Say, 'which . . . from thence.' See § 297 a. ¹³ Piel of שָׁוַע (עָלָה).
¹⁴ Shortened impf. form of קָמָה hiph. ¹⁵ עֲצֵלָה. ¹⁶ בָּשָׂחָה, present here by perfect; see § 278. ¹⁷ Cohortative. ¹⁸ עָלָה with impf.
¹⁹ Termination יָ. ²⁰ Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer ¹ no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou ² liftest up my head: I will praise Thee ³ among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! ⁴ haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. ⁵ Abel also brought an offering from his flock. 19. ⁶ After forty ⁷ days, the waters bore up the ark, and ⁸ it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. ⁹ When God created the heaven and the earth, He said, ¹⁰ Let the dry land appear, and it was so; and, Let the earth ¹¹ make the tender grass to grow; and the earth ¹² brought forth grass, and herb, and trees which ¹³ bear fruit. 3. Heal me, O God, and I shall be healed. 4. ¹⁴ Before the servant of Abraham ¹⁵ had ended speaking, ¹⁶ behold ¹⁷ Rebekah came out ¹⁸ with her pitcher upon her shoulder; and she went down ¹⁹ to the well and ²⁰ filled her pitcher, and came up. 5. God is nigh unto all who call upon Him ²¹ in truth. 6. David said unto ²² Mephibosheth, the son of Jonathan, Fear not, for ²³ I will surely do kindness ²⁴ to thee for the sake of Jonathan, the beloved of my soul; and

¹ לֹא . . . עוֹר. ² 'Causest my head to arise'; hiph. of קוּם. Might also be expressed by pilel of רָוַם. ³ 'In the midst of,' בְּתוֹכָם. ⁴ Imper. of אָשׁוּב with strengthening הֶחֱזַק. ⁵ הִנֵּן לִי. ⁶ Say, 'at the end of,' קִמְצֵנִי. ⁷ Sing.; see § 267 d. ⁸ Impf. qal of רָוַם.

EXERCISE XVI.

⁹ Say, 'In God creating,' inf. const. ¹⁰ Impf. niph. (jussive). ¹¹ 'Make to grow': impf. hiph. (jussive). ¹² Say, 'caused to proceed' (hiph. of בָּוֵא). ¹³ 'Make,' עָשָׂה. ¹⁴ אָרַם with perf. ¹⁵ Piel of בָּלָה. ¹⁶ Say, 'and behold' ¹⁷ הִנֵּן לִי. ¹⁸ Say, 'and.' ¹⁹ Use הֶחֱזַק local. ²⁰ Piel of אָשׁוּב. ²¹ כִּי = according to. ²² הִסְתַּיֵּבֶשֶׁת. ²³ Use inf. abs. ²⁴ 'With.'

thou shalt eat bread ¹ at my table constantly. Then Mephibosheth ² bowed down to him, and said, What is thy servant that thou hast ³ inclined thyself to him ?

Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good. 2. ⁴He who inclines his ear to wisdom will live in honour. 3. When sinners ⁵would seduce you, follow not their counsel. 4. Bad, bad, ⁶says ⁷the buyer. 5. ⁸Teach me, LORD, and lead me in Thy righteousness. 6. God said, ⁹Let there be light, and there was light. 7. In the whole of ¹⁰Edom David placed ¹¹garrisons; and all Edom was subject to David, and the LORD ¹²caused David to prosper in all that he attempted. 8. From the shepherds of ¹³Nabal was ¹⁴nothing ¹⁵missing, ¹⁶as long as they were on ¹⁷Carmel. 9. When ¹⁸Ishbosheth had finished his speech, then was ¹⁹Abner wroth ²⁰because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the LORD judge ²¹between me and thee, and ²²look upon and ²³plead my cause.

¹ 'On,' עָל. ² Hithp. of פָּתַח; see § 206, Obs. 1. ³ 'Turned' (פָּנָה).

EXERCISE XVII.

⁴ Ptc. hiph. of נָטַח. ⁵ Impf. piel of פָּתַח. ⁶ Impf. ⁷ Ptc. qal of נָקַח. ⁸ Impf. hiph. of יָרָה. ⁹ Impf. jussive. ¹⁰ אָרַם. ¹¹ נְצִיבִים
from נָצַב (not used in qal) to be set. ¹² Hiph. of יָשַׁע. ¹³ נָבַל.
¹⁴ לֹא קָמוּמָה = non quidquam. ¹⁵ Niph. of פָּקַד. ¹⁶ Say, 'all the
days of their being.' ¹⁷ בְּרִמְלָה. Here a place in Judah (the mountain
generally has the article). ¹⁸ אִישׁ-בִּשְׁתָּה 'man of vanity' (opprobrious
change from his name, אִישׁ-בְּרִמְלָה). ¹⁹ אֲבִנֵּר. ²⁰ עָל = 'because of' or
'against': lit. 'upon.' ²¹ Between repeated with each pronoun.
²² Jussive of רָאָה. ²³ Jussive of רִיב.

Exercise xviii.

347. THE NUMERALS. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in ¹the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. ²Esau went to meet his brother ³with four hundred men. 4. The full age of ⁴Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother ⁵for twenty ⁶pieces-of-silver. 6. Three times in the year shall the men of Israel ⁷appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went ⁸two and two with Noah into the ark.

Exercise xix.

348. PARAPHRASE OF GENESIS XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as ⁹mighty heroes, and they left off like men whom God ¹⁰hindered from doing what they designed. 3. Since that time, men have been breaking forth and ¹¹spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in ¹²Palestine, who removed from beyond the Euphrates and passed over the Jordan.

EXERCISE XVIII.

¹ עֲבָדָה m. const. עָבַד; dual עֲבָדִים; but plur. abs. עֲבָדִים and עֲבָדוֹת, const. עֲבָדוֹת. ² שָׁעוּ (shaggy or hairy). ³ And (with him). ⁴ שָׁה. ⁵ בָּ. ⁶ עָקַף, (sing.) in pause עָקַף. ⁷ Niph. of אָרַף with אֶת-פָּנָי. ⁸ See § 269 c.

EXERCISE XIX.

⁹ גִּבּוֹרִים. ¹⁰ בָּצַר with בֵּן. ¹¹ Use the verb פָּוַץ, as in Gen. xi. 4. ¹² This form (from פְּלִשְׁתִּים *Philistia*, probably = *the emigration*) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנָעַן, אֶרֶץ יִשְׂרָאֵל.

Exercise xx.

349. PARAPHRASE OF GENESIS XXIV.

1. Abraham forbade ¹his headservant to bring back his son to his (Abraham's) ²earlier home: ³nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled ⁴to the letter, for God ⁵gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without ⁶refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her ⁷veil, after the ⁸manner of women in ⁹the East, and covered herself with it.

Exercise xxi.

350. DAVID'S VICTORY. A PARAPHRASE.

1. By David, after he had slain ¹⁰Goliath ¹¹the Philistine.
 2. ¹²Praise, my soul, the salvation of the LORD, with which He has rejoiced His ¹³holy one.
 3. ¹⁴Thank your God, who has delivered His people from ¹⁵deathly peril.
 4. ¹⁶The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.
 5. He ¹⁷would give my flesh to the ¹⁸birds of heaven, and ¹⁹scatter it to the ²⁰beasts of the field.
 6. But Thou guidedst me with strength, and didst exalt my horn.

EXERCISE XX.

¹ כִּי אָמַם. ² מוֹלְדָה 'birth-place.' ³ זָקֵן בֵּיתוֹ 'elder of his house.'
⁴ קָאָר 'Say, 'very much,' קָאָר. ⁵ 'Prospered his way' (hiph. of צָלַח).
⁶ קָאָר. ⁷ צָעִיף. ⁸ מִשְׁפָּט. ⁹ אֲנַחְזֵץ הַקָּרָם.

EXERCISE XXI.

¹⁰ הָרָדוּ. ¹¹ הַפְּלִשְׁתִּי. ¹² Hiph. imper. of זָכַר. ¹³ הַקָּיִד. ¹⁴ הָרָדוּ.
 (hiph.). ¹⁵ Say, 'the peril (מְהוּקָה) of death.' ¹⁶ הָרָדוּ חֵיל הַקָּרָם.
¹⁷ Use the verb אָנַח. ¹⁸ Collective sing. ¹⁹ Hiph. of שָׁלַח.

7. Thou didst lay the ¹boaster low, and he prevailed not with his strength. So Thou ²gavest him into my hand that I ³smote him down, and ⁴severed his head ⁵from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD ⁶shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong ⁷shall be broken, and the ⁸highminded shall fall in the ⁹mire.

12. For holy is the LORD, there is none ¹⁰beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient¹¹.]

This Psalm is a¹² genuine one of David, though¹³ supernumerary, composed when he¹⁴ fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a¹⁵ musical instrument; and my fingers¹⁶ tuned a¹⁷ psaltery.

¹ Say, 'arrogant speaker. ² Piel of פָּנַר. ³ Hiph. of גָּבַהּ.
⁴ Hiph. of סָרַר. ⁵ Say, 'from upon him.' ⁶ Use inf. abs. ⁷ Impf.
niph. of קָטַח. ⁸ Say, 'the valiant (אֲבִיר) of heart.' ⁹ קָפַשׁ. ¹⁰ וּלְהוֹרֵוּ.

EXERCISE XXII.

¹¹ The version given here is from Brenton's *English Septuagint*.

¹² LXX ἰδιόγραφος. ¹³ LXX ἔξωθεν τοῦ ἀριθμοῦ. ¹⁴ LXX ἐμονομάχησεν.
Use two words in Heb. 'fought alone.' ¹⁵ LXX ὄργανον. Heb. עָנַן
as Ps. cl. 4. ¹⁶ LXX ἤρμισσαν (הָרְמִי). ¹⁷ נָבַל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were ¹ handsome and ² tall: but the LORD did not take pleasure in them.

6. I went forth to meet the ³ Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

352. THE DESTINY OF THE RIGHTEOUS⁴.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
And their ⁵ departure was accounted *to be their hurt*,
3. And their journeying away from us *to be their ruin*:
But they are in peace.
4. For even if in the sight of men they be punished,
Their hope is full of ⁶ immortality;
5. And having borne a little chastening, they shall receive
great good;
Because God made trial of them, and found them worthy
of Himself.
6. As gold in the furnace He proved them,
And as a whole burnt offering He accepted them.

¹ נְחֹמִים.

² גִּבֹרִים.

³ Or 'alien'; LXX ἀλλοφύλω (ἄλλο).

EXERCISE XXIII.

⁴ R.V., by permission of the Universities of Oxford and Cambridge.

⁵ Inf. const. of נִפְּרָה.

⁶ Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, מִיִּשְׁרָאֵל לֹא יִמָּוֵת.

7. And in the time of their visitation they shall shine forth,
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
And the faithful shall abide with Him in love;
Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise ¹ herself,
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she ² open
her mouth,
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
And covered ³ the earth as a mist.
4. I dwelt in high places,
And my throne is in ⁴ the pillar of the cloud.
5. Alone I compassed the circuit of ⁵ heaven,
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
7. With all these I sought rest;
And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;
And He that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9. He created me ⁶ from the beginning before the world;
And to the end I shall not fail.
10. In ⁷ the holy tabernacle I ministered before Him;
And so was I established in Sion.

EXERCISE XXIV.

- ¹ Her own soul. ² Or lift up her voice. ³ The inhabited earth.
⁴ See Ex. xiii. 22. ⁵ Say firmament, 'expanse.' ⁶ מִתְּחִלָּתָא
as Prov. viii. 23. ⁷ 'The tabernacle of holiness.'

11. In ¹ the beloved city likewise He gave me rest;
And in Jerusalem was my authority.
12. And I ² took root in a people that was glorified,
Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS. (1 Maccabees ii. 49-70.)

49. And the days of Mattathias drew near ³ that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives ⁴ for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham ⁵ found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up ⁶ into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

¹ Use the word מָנוּחַ with the pass. ptc. qal of נָחַם. ² Use cognate acc.

EXERCISE XXV.

³ Say to die. ⁴ לָמַת. ⁵ Say was tempted in temptation and found faithful (hiph.). ⁶ Local הָ.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and ¹his thought is perished. 64. And ye, my children, be strong, and ²shew yourselves men in behalf of the law; for therein ³shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And ⁴take ye unto you all the doers of the law, and ⁵avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

⁶ When Israel, of the LORD beloved,
 Out of ⁷ the land of bondage came,
 Her fathers' God ⁸ before her moved,
 An awful Guide, in smoke and flame.
 By day, along the ⁹ astonished lands
 The ¹⁰ cloudy pillar glided slow:
 By night, ¹¹ Arabia's crimsoned sands
 Returned the fiery column's glow.

¹ See Ps. cxlvi. 4. ² אֲשֶׁר בְּיָמֵינוּ as Isa. xli. 8, perhaps a denominative from אִישׁ. ³ See 'horn' in English-Hebrew Vocabulary. ⁴ Say *add.*
⁵ Use cognate acc.

EXERCISE XXVI.

⁶ Say *In the coming of Israel.* ⁷ Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. ⁸ Compare Isa. lii. 12. ⁹ Ex. xv. 15. ¹⁰ 'The pillar of the cloud,' עַמּוּד הַעָנָן Ex. xiv. 19. ¹¹ אֲרָבָא as in Jer. xxv. 24.

Then ¹rose the choral hymn of praise,
 And trump and timbrel answered ²keen,
 And Zion's daughters poured their lays
 With priests' and warriors' voice between.
 No ³portents now our foes amaze,
 Forsaken Israel wanders lone;
 Our fathers would not know Thy ways,
 And Thou hast left them to their own.
 But, present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of Thee a cloudy screen
 To ⁴temper the deceitful ray;
 And oh, when ⁵stoops on Judah's path
 In shade and storm the ⁶frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning and a shining light!
⁷Our harps we left by Babel's stream,
 The tyrant's jest, the Gentile's scorn;
 No censor round our altar ⁸beams,
 And mute our timbrel, trump, and horn.
 But Thou hast said: ⁹'The blood of goat,
 The flesh of rams I will not prize;
 A contrite heart, an humble thought,
 Are mine accepted sacrifice.'

¹ Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*,

as 2 Chron. v. 13. ² בְּתִרְוָקָה see Ps. xxxiii. 3. ³ מִן־מִסְתָּחִים see Ps. cxxxv. 9. ⁴ יִלְוֶה hiph., see Ez. xxxi. 3. ⁵ Descends יָרַד impf.

⁶ Use an adverb; *often*. ⁷ Compare the language of Ps. cxxxvii.

⁸ מִן־הַשָּׁמַיִם. ⁹ Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

PARADIGMS.

I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb קָטַל (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. **Many of the forms do not actually occur in Biblical Hebrew.**]

II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

* * The tone, when on the *penultima*, is denoted by the conventional sign $\acute{\text{~}}$ and must be carefully observed. See § 85, *Note*. The *methegh* should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. COMPARATIVE PARADIGMS: QAL.

		<i>Strong Verb.</i>		
<i>Perf. Sg.</i>	3. m.	קָטַל	קָבַד	קָטַן
	3. f.	קָטְלָהּ	קָבְדָּהּ	קָטְנָהּ
	2. m.	קָטַלְתָּ	קָבַדְתָּ	קָטַנְתָּ
	2. f.	קָטַלְתְּ	קָבַדְתְּ	קָטַנְתְּ
	1. c.	קָטַלְתִּי	קָבַדְתִּי	קָטַנְתִּי
<i>Pl.</i>	3. c.	קָטְלוּ	קָבְדוּ	קָטְנוּ
	2. m.	קָטַלְתֶּם	קָבַדְתֶּם	קָטַנְתֶּם
	2. f.	קָטַלְתֶּן	קָבַדְתֶּן	קָטַנְתֶּן
	1. c.	קָטַלְנוּ	קָבַדְנוּ	קָטַנְנוּ
<i>Inf. absolute</i>		קָטוּל		
<i>construct</i>		קָטַל		
<i>Imp. Sg.</i>	2. m.	קָטַל	קָבַד	
	2. f.	קָטְלִי	קָבְרִי	
<i>Pl.</i>	2. m.	קָטְלוּ	קָבְדוּ	
	2. f.	קָטְלֶנָה	קָבְרֶנָה	
<i>Impf. Sg.</i>	3. m.	יִקְטַל	יִקְבֹּד	יִקְטַן
	3. f.	תִּקְטַל	תִּקְבֹּד	
	2. m.	תִּקְטַל	תִּקְבֹּד	<i>etc.</i>
	2. f.	תִּקְטְלִי	תִּקְבְּרִי	
	1. c.	אֶקְטַל	אֶקְבֹּד	<i>as</i>
<i>Pl.</i>	3. m.	יִקְטְלוּ	יִקְבְּדוּ	
	3. f.	תִּקְטַלְנָה	תִּקְבְּרֶנָה	יִקְבֹּד
	2. m.	תִּקְטְלוּ	תִּקְבְּדוּ	
	2. f.	תִּקְטַלְנָה	תִּקְבְּרֶנָה	
	1. c.	נִקְטַל	נִקְבֹּד	
<i>Ptc. Act.</i>		קָטַל		קָטַן
<i>Pass.</i>		קָטוּל		

COMPARATIVE PARADIGMS: QAL.

1. gutt.		2. gutt.	3. gutt.	"n init.	
עמד		ועק	שמע	נפל	נגש
עמדה		ועקה	שמעה		
עמדת		ועקת	שמעת		
עמדת		ועקת	שמעת	as	as
עמדת		ועקת	שמעת	Strong	Strong
עמדתי		ועקתי	שמעתי	Verb.	Verb.
עמדו		ועקו	שמעו		
עמדתם		ועקתם	שמעתם		
עמדתו		ועקתו	שמעתו		
עמדנו		ועקנו	שמענו		
				נפל	נגוש
עמוד		ועוק	שמוע		
עמד		ועק	שמע		גשית
				נפל	גש
עמד	חוק	ועק	שמע	נפלי	גשי
עמדי	חוקי	ועקי	שמעי	נפלו	גשו
עמדו	חוקו	ועקו	שמעו	נפלו	גשו
עמדנה	חוקנה	ועקנה	שמענה	נפלו	גשנה
				יפל	יגש
יעמד	יחוק	יעק	ישמע	תפל	תגש
תעמד	תחוק	תעק	תשמע	תפל	תגש
תעמדו	תחוקו	תעקו	תשמעו	תפלו	תגשו
תעמדי	תחוקי	תעקי	תשמעי	תפלו	תגשו
תעמדו	תחוקו	תעקו	תשמעו	תפלו	תגשו
יעמדו	יחוקו	יעקו	ישמעו	תפלו	תגשו
תעמדנה	תחוקנה	תעקנה	תשמענה	תפלו	תגשנה
תעמדו	תחוקו	תעקו	תשמעו	תפלו	תגשו
תעמדנה	תחוקנה	תעקנה	תשמענה	תפלו	תגשנה
נעמד	נחוק	נעק	נשמע	נפל	נגש
עמד		ועק	שמע		נגש
עמוד		ועוק	שמוע		נגוש

COMPARATIVE PARADIGMS: QAL.

	<i>Strong Verb.</i>	"ע"ע	"א"א <i>init.</i>
<i>Perf. Sg.</i> 3. m.	קָטַל	סָב	אָכַל
3. f.	קָטְלָהּ	סָבָהּ	
2. m.	קָטַלְתָּ	סָבֹתָ	
2. f.	קָטַלְתְּ	סָבוֹתְךָ	<i>as</i>
1. c.	קָטַלְתִּי	סָבוֹתִי	<i>Strong</i>
<i>Pl.</i> 3. c.	קָטְלוּ	סָבוּ	<i>Verb.</i>
2. m.	קָטַלְתֶּם	סָבוֹתֶם	
2. f.	קָטַלְתֶּן	סָבוֹתְנָן	
1. c.	קָטַלְנוּ	סָבוֹנוּ	
<i>Inf. absolute</i>	קָטוּל	סָבוּב	אָכּוּל
<i>construct</i>	קָטַל	סָב	אָכַל
<i>Imp. Sg.</i> 2. m.	קָטַל	סָב	אָכַל
2. f.	קָטְלִי	סָבִי	אָכְלִי
<i>Pl.</i> 2. m.	קָטְלוּ	סָבוּ	אָכְלוּ
2. f.	קָטְלֶנָּה	סָבֶינָּה	אָכְלֶנָּה
<i>Impf. Sg.</i> 3. m.	יִקְטַל	יִסָּב	יֵאָכַל
3. f.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. m.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. f.	תִּקְטְלִי	תִּסָּבִי	תֵּאָכְלִי
1. c.	אֶקְטַל	אֶסָּב	אֶכַּל
<i>Pl.</i> 3. m.	יִקְטְלוּ	יִסָּבוּ	יֵאָכְלוּ
3. f.	תִּקְטְלֶנָּה	תִּסָּבֶינָּה	תֵּאָכְלֶנָּה
2. m.	תִּקְטְלוּ	תִּסָּבוּ	תֵּאָכְלוּ
2. f.	תִּקְטְלֶנָּה	תִּסָּבֶינָּה	תֵּאָכְלֶנָּה
1. c.	נִקְטַל	נִסָּב	נֵאָכַל
<i>Ptc. Act.</i>	קָטַל	סָוֵב	אֹכֵל
<i>Pass.</i>	קָטוּל	סָבוּב	אָכּוּל

COMPARATIVE PARADIGMS: QAL.

" or "י init.		" med.	" med.	" final.	" final.
יָשַׁב	יָטַב	קָם		מָצָא	נָלַה
		קָמָה		מָצָאָה	נָלַתָה
		קָמַתְּ	בָּנִיתְּ	מָצָאתְּ	נָלִיתְּ
		קָמַתְּ	בִּינֹתְּ	מָצָאתְּ	נָלִיתְּ
as		קָמַתִּי		מָצָאתִי	נָלִיתִי
Strong		קָמָו		מָצָאוּ	נָלוּ
Verb.		קָמְתֶם		מָצָאתֶם	נָלִיתֶם
		קָמְתֶן		מָצָאתֶן	נָלִיתֶן
		קָמְנוּ		מָצָאנוּ	נָלִינוּ
יָשׁוּב		קוֹם	בֵּן	מָצוּא	נָלָה
נִשְׁבַּת		קוֹם	בֵּין	מָצָא	נָלֹת
יָרַשׁ	יָרַשׁ	קוֹם	בֵּין	מָצָא	נָלָה
יָרְשִׁי	יָרְשִׁי	קוֹמִי	בֵּינִי	מָצָאִי	נָלִי
יָרְשׁוּ	יָרְשׁוּ	קוֹמוּ	בֵּינֵנוּ	מָצָאוּ	נָלוּ
יָרְשֶׁנָּה	יָרְשֶׁנָּה	קוֹמְנָה	—	מָצָאנָה	נָלִינָה
יִיטַב	יִיטַב	יָקוּם	יְבִין	יִמְצָא	יִנְלָה
תִּיטַב	תִּיטַב	תָּקוּם	תִּבִין	תִּמְצָא	תִּנְלָה
יִיטַב	יִיטַב	תָּקוּם	תִּבִין	תִּמְצָא	תִּנְלָה
יִיטַבִּי	יִיטַבִּי	תָּקוּמִי	תִּבְיִנִי	תִּמְצָאִי	תִּנְלִי
יִיטַבוּ	יִיטַבוּ	אָקוּם	אָבִין	אָמְצָא	אָנְלָה
יִיטַבוּ	יִיטַבוּ	יָקוּמוּ	יְבִינוּ	יִמְצָאוּ	יִנְלוּ
תִּיטַבְנָה	תִּיטַבְנָה	תָּקוּמֵינָה	תִּבְיֵינָה	תִּמְצָאנָה	תִּנְלֵינָה
תִּיטַבוּ	תִּיטַבוּ	תָּקוּמוּ	תִּבְיִנוּ	תִּמְצָאוּ	תִּנְלוּ
תִּיטַבְנָה	תִּיטַבְנָה	תָּקוּמֵינָה	תִּבְיֵינָה	תִּמְצָאנָה	תִּנְלֵינָה
נִיטַב	נִיטַב	נָקוּם	נְבִין	נִמְצָא	נִנְלָה
יָשַׁב		קָם	בֵּן	מָצָא	נָלָה
יָשׁוּב		קוֹם	בֵּין	מָצָא	נָלִי

COMPARATIVE PARADIGMS: NIPHAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"נ init.
<i>Perf. Sg.</i> 3. m.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׂ
3. f.	נִקְטְלָה	נִעְמְדָה	נִזְעְקָה	נִשְׁמְעָה	נִבְּשָׁה
2. m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשַׁתָּ
2. f.	נִקְטַלְתְּ	נִעְמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשַׁתְּ
1. c.	נִקְטַלְתִּי	נִעְמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשַׁתִּי
<i>Pl.</i> 3. c.	נִקְטְלוּ	נִעְמְדוּ	נִזְעַקוּ	נִשְׁמְעוּ	נִבְּשׂוּ
2. m.	נִקְטַלְתֶּם	נִעְמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשַׁתֶּם
2. f.	נִקְטַלְתֶּן	נִעְמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשַׁתֶּן
1. c.	נִקְטַלְנוּ	נִעְמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשַׁנוּ
<i>Inf. absolute</i>	הִקְטַל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׂ
<i>construct</i>	הִקְטֵל	הִעְמֵד	הִזְעֵק	הִשְׁמַע	הִבְּשֵׂ
<i>Imp. Sg.</i> m.	הִקְטֵל	הִעְמֵד	הִזְעֵק	הִשְׁמַע	הִבְּשֵׂ
f.	הִקְטִילִי	הִעְמִדִי	הִזְעִקִי	הִשְׁמַעִי	הִבְּשִׂי
<i>Pl. m.</i>	הִקְטִילוּ	הִעְמִדוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִבְּשִׂוּ
f.	הִקְטִילְנָה	הִעְמִדְנָה	הִזְעִקְנָה	הִשְׁמַעְנָה	הִבְּשִׂנָה
<i>Impf. Sg.</i> 3. m.	יִקְטַל	יִעְמַד	יִזְעַק	יִשְׁמַע	יִבְּשׂ
3. f.	תִּקְטַל	תִּעְמַד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׂ
2. m.	תִּקְטַלְתָּ	תִּעְמַדְתָּ	תִּזְעַקְתָּ	תִּשְׁמַעְתָּ	תִּבְּשַׁתָּ
2. f.	תִּקְטַלְתְּ	תִּעְמַדְתְּ	תִּזְעַקְתְּ	תִּשְׁמַעְתְּ	תִּבְּשַׁתְּ
1. c.	אִקְטַל	אִעְמַד	אִזְעַק	אִשְׁמַע	אִבְּשׂ
<i>Pl.</i> 3. m.	יִקְטְלוּ	יִעְמְדוּ	יִזְעַקוּ	יִשְׁמַעוּ	יִבְּשׂוּ
3. f.	תִּקְטַלְנָה	תִּעְמַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׂנָה
2. m.	תִּקְטַלְתֶּם	תִּעְמַדְתֶּם	תִּזְעַקְתֶּם	תִּשְׁמַעְתֶּם	תִּבְּשַׁתֶּם
2. f.	תִּקְטַלְתֶּן	תִּעְמַדְתֶּן	תִּזְעַקְתֶּן	תִּשְׁמַעְתֶּן	תִּבְּשַׁתֶּן
1. c.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׂ
<i>Ptc.</i>	נִקְטָל	נִעְמָד	נִזְעָק	נִשְׁמָע	נִבְּשָׂ

COMPARATIVE PARADIGMS: NIPHAL.

ע"ע	"א <i>init.</i>	"י <i>init.</i>	"ו <i>med.</i>	"י <i>med.</i>	"א <i>final.</i>	"ה <i>final.</i>
נָסַב	נִאֲכַל	נִשָּׁב	נָקוּם	נָבוֹן	נִמְצָא	נִגְלָה
נִסְבָּה		נִשְׁבָּה	נִקְוְמָה		נִמְצָאָה	נִגְלָתָה
נִסְבֹּתָ	<i>as</i>	נִשְׁבֹּתָ	נִקְוְמוֹתָ	<i>as</i>	נִמְצָאתָ	נִגְלִיתָ
נִסְבֹּתִי	<i>I gull.</i>	נִשְׁבֹּתִי	נִקְוְמוֹתַי	"י <i>med.</i>	נִמְצָאתִי	נִגְלִיתִי
נִסְבֹּתֶיךָ	<i>through-</i>	נִשְׁבֹּתֶיךָ	נִקְוְמוֹתֶיךָ	<i>through-</i>	נִמְצָאתֶיךָ	נִגְלִיתֶיךָ
נִסְבֹּתֵיכֶם	<i>out.</i>	נִשְׁבֹּתֵיכֶם	נִקְוְמוֹתֵיכֶם	<i>out.</i>	נִמְצָאתֵיכֶם	נִגְלִיתֵיכֶם
נִסְבֹּתֶינִי		נִשְׁבֹּתֶינִי	נִקְוְמוֹתֶינִי		נִמְצָאתֶינִי	נִגְלִיתֶינִי
נִסְבֹּתֵינֶם		נִשְׁבֹּתֵינֶם	נִקְוְמוֹתֵינֶם		נִמְצָאתֵינֶם	נִגְלִיתֵינֶם
נִסְבֹּתֵינוּ		נִשְׁבֹּתֵינוּ	נִקְוְמוֹתֵינוּ		נִמְצָאתֵינוּ	נִגְלִיתֵינוּ
הִסָּב	הִאֲכַל	הִשָּׁב	הִקוּם	הִבוֹן	הִמְצָא	הִגְלָה
הִסְבָּה		הִשְׁבָּה	הִקְוְמָה		הִמְצָאָה	הִגְלָתָה
הִסְבֹּתָ	<i>as</i>	הִשְׁבֹּתָ	הִקְוְמוֹתָ	<i>as</i>	הִמְצָאתָ	הִגְלִיתָ
הִסְבֹּתִי	<i>I gull.</i>	הִשְׁבֹּתִי	הִקְוְמוֹתַי	"י <i>med.</i>	הִמְצָאתִי	הִגְלִיתִי
הִסְבֹּתֶיךָ	<i>through-</i>	הִשְׁבֹּתֶיךָ	הִקְוְמוֹתֶיךָ	<i>through-</i>	הִמְצָאתֶיךָ	הִגְלִיתֶיךָ
הִסְבֹּתֵיכֶם	<i>out.</i>	הִשְׁבֹּתֵיכֶם	הִקְוְמוֹתֵיכֶם	<i>out.</i>	הִמְצָאתֵיכֶם	הִגְלִיתֵיכֶם
הִסְבֹּתֶינִי		הִשְׁבֹּתֶינִי	הִקְוְמוֹתֶינִי		הִמְצָאתֶינִי	הִגְלִיתֶינִי
הִסְבֹּתֵינֶם		הִשְׁבֹּתֵינֶם	הִקְוְמוֹתֵינֶם		הִמְצָאתֵינֶם	הִגְלִיתֵינֶם
הִסְבֹּתֵינוּ		הִשְׁבֹּתֵינוּ	הִקְוְמוֹתֵינוּ		הִמְצָאתֵינוּ	הִגְלִיתֵינוּ
יִסָּב	יִאֲכַל	יִשָּׁב	יִקוּם	יִבוֹן	יִמְצָא	יִגְלָה
יִסְבָּה		יִשְׁבָּה	יִקְוְמָה		יִמְצָאָה	יִגְלָתָה
יִסְבֹּתָ	<i>as</i>	יִשְׁבֹּתָ	יִקְוְמוֹתָ	<i>as</i>	יִמְצָאתָ	יִגְלִיתָ
יִסְבֹּתִי	<i>I gull.</i>	יִשְׁבֹּתִי	יִקְוְמוֹתַי	"י <i>med.</i>	יִמְצָאתִי	יִגְלִיתִי
יִסְבֹּתֶיךָ	<i>through-</i>	יִשְׁבֹּתֶיךָ	יִקְוְמוֹתֶיךָ	<i>through-</i>	יִמְצָאתֶיךָ	יִגְלִיתֶיךָ
יִסְבֹּתֵיכֶם	<i>out.</i>	יִשְׁבֹּתֵיכֶם	יִקְוְמוֹתֵיכֶם	<i>out.</i>	יִמְצָאתֵיכֶם	יִגְלִיתֵיכֶם
יִסְבֹּתֶינִי		יִשְׁבֹּתֶינִי	יִקְוְמוֹתֶינִי		יִמְצָאתֶינִי	יִגְלִיתֶינִי
יִסְבֹּתֵינֶם		יִשְׁבֹּתֵינֶם	יִקְוְמוֹתֵינֶם		יִמְצָאתֵינֶם	יִגְלִיתֵינֶם
יִסְבֹּתֵינוּ		יִשְׁבֹּתֵינוּ	יִקְוְמוֹתֵינוּ		יִמְצָאתֵינוּ	יִגְלִיתֵינוּ
נָסַב	נִאֲכַל	נִשָּׁב	נָקוּם	נָבוֹן	נִמְצָא	נִגְלָה

COMPARATIVE PARADIGMS: PIEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"n init.
<i>Perf. Sg.</i> 3. m.	קָטַל	עָפַד	בָּרַךְ	שָׁמַע	נִגַּשׁ
3. f.	קָטְלָהּ		בָּרְכָהּ	שָׁמְעָהּ	
2. m.	קָטַלְתָּ	as	בָּרַכְתָּ	שָׁמַעְתָּ	as
2. f.	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
1. c.	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl.</i> 3. c.	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
2. m.	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
2. f.	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
1. c.	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָפַד	בָּרַךְ	שָׁמַע	נִגַּשׁ
<i>construct</i>	קָטֵל	עָפֵד	בָּרַךְ	שָׁמַע	נִגַּשׁ
<i>Imp. Sg.</i> m.	קָטַל	עָפַד	בָּרַךְ	שָׁמַע	נִגַּשׁ
f.	קָטְלִי		בָּרְכִי	שָׁמְעִי	
<i>Pl.</i> m.	קָטְלוּ		בָּרְכוּ	שָׁמְעוּ	
f.	קָטְלֶנָּה		בָּרְכֶנָּה	שָׁמְעֶנָּה	
<i>Impf. Sg.</i> 3. m.	יִקְטַל	יִעָפַד	יִבָּרַךְ	יִשְׁמַע	יִנְגַּשׁ
3. f.	תִּקְטַל		תִּבָּרַךְ	תִּשְׁמַע	
2. m.	תִּקְטַלְךָ		תִּבָּרַךְךָ	תִּשְׁמַעְךָ	
2. f.	תִּקְטַלְתְּ		תִּבָּרַכְתְּ	תִּשְׁמַעְתְּ	
1. c.	אֶקְטַלְךָ		אֶבָּרַךְךָ	אֶשְׁמַעְךָ	
<i>Pl.</i> 3. m.	יִקְטְלוּ		יִבָּרְכוּ	יִשְׁמְעוּ	
3. f.	תִּקְטַלְנָהּ		תִּבָּרְכֶנָּה	תִּשְׁמַעְנָהּ	
2. m.	תִּקְטְלוּךְ		תִּבָּרְכוּךְ	תִּשְׁמְעוּךְ	
2. f.	תִּקְטַלְתֶּנָּה		תִּבָּרְכֶנָּה	תִּשְׁמַעְנָהּ	
1. c.	נִקְטַלְךָ		נִבָּרַךְךָ	נִשְׁמַעְךָ	
<i>Ptc.</i>	מִקְטַל	מֵעָפַד	מִבָּרַךְ	מִשְׁמַע	מִנְגַּשׁ

COMPARATIVE PARADIGMS: PUAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	" <i>init.</i>
<i>Perf. Sg.</i> 3. m.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
3. f.	קָטְלָהּ		בָּרְכָהּ	שָׁמְעָהּ	
2. m.	קָטַלְתָּ	<i>as</i>	בָּרַכְתָּ	שָׁמַעְתָּ	<i>as</i>
2. f.	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
1. c.	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl.</i> 3. c.	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
2. m.	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
2. f.	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
1. c.	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטֹל	עָמַד			נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ

Imperatives not used.

<i>Imyf. Sg.</i> 3. m.	יִקְטַל	יַעֲמֹד	יִבְרַךְ	יִשְׁמַע	יִנְגַּשׁ
3. f.	תִּקְטַל		תִּבְרַךְ	תִּשְׁמַע	
2. m.	תִּקְטַל		תִּבְרַךְ	תִּשְׁמַע	
2. f.	תִּקְטְלִי		תִּבְרְכִי	תִּשְׁמְעִי	
1. c.	אִקְטַל		אִבְרַךְ	אִשְׁמַע	
<i>Pl.</i> 3. m.	יִקְטְלוּ		יִבְרְכוּ	יִשְׁמְעוּ	
3. f.	תִּקְטַלְנָהּ		תִּבְרַכְנָהּ	תִּשְׁמַעְנָהּ	
2. m.	תִּקְטְלוּ		תִּבְרְכוּ	תִּשְׁמְעוּ	
2. f.	תִּקְטַלְנָהּ		תִּבְרַכְנָהּ	תִּשְׁמַעְנָהּ	
1. c.	נִקְטַל		נִבְרַךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטָל	מַעֲמֹד	מִבְרַךְ	מִשְׁמַע	מִנְגַּשׁ

COMPARATIVE PARADIGMS: PUAL (PULAL).

	"א init.	"ו or"י init.	"י med.	"י med.	"א final.	"ה final.
סֹבְבִים	אֵבֶל	יֹשְׁבִים	קוֹמְמִים	בוֹנִין	מִצְאִים	גֹּלְהִים
סֹבְבָה			קוֹמְמָה		מִצְאָה	גֹּלְתָה
סֹבְבֹת	as		קוֹמְמֹת	as	מִצְאֹת	גֹּלְיֹת
סֹבְבֹתָ	Strong		קוֹמְמֹתָ	"י med.	מִצְאֹת	גֹּלְיֹת
סֹבְבֹתֵי	Verb		קוֹמְמֹתֵי	through-	מִצְאֹתֵי	גֹּלְיֹתֵי
סֹבְבוּ	through-		קוֹמְמוּ	out.	מִצְאוּ	גִּלְדוּ
סֹבְבֹתֶם	out.		קוֹמְמֹתֶם		מִצְאֹתֶם	גִּלְיֹתֶם
סֹבְבֹתֶן			קוֹמְמֹתֶן		מִצְאֹתֶן	גִּלְיֹתֶן
סֹבְבוּנִי			קוֹמְמוּנִי		מִצְאוּנִי	גִּלְיוּנִי
	אֵבֶל					גֹּלְהִים
סֹבְבִים	אֵבֶל	יֹשְׁבִים	קוֹמְמִים	בוֹנִין	מִצְאִים	גֹּלְהִים

Imperatives not used.

יִסְוֹבֵב	יֵאֵבֶל	יִיֶשֶׁב	יִקוֹמֵם	יִבֹּנֵן	יִמְצֵא	יִגְלֶה
תִּסְוֹבֵב			תִּקוֹמֵם		תִּמְצֵא	תִּגְלֶה
תִּסְוֹבֵב			תִּקוֹמֵם		תִּמְצֵא	תִּגְלֶה
תִּסְוֹבְבֵי			תִּקוֹמְמֵי		תִּמְצֵאֵי	תִּגְלִי
אִסְוֹבֵב			אִקוֹמֵם		אִמְצֵא	אִגְלֶה
יִסְוֹבְבוּ			יִקוֹמְמוּ		יִמְצֵאוּ	יִגְלִדוּ
תִּסְוֹבְבֵנָה			תִּקוֹמְמוּנָה		תִּמְצֵאוּנָה	תִּגְלִינָה
תִּסְוֹבְבוּ			תִּקוֹמְמוּ		תִּמְצֵאוּ	תִּגְלִדוּ
תִּסְוֹבְבֵנָה			תִּקוֹמְמוּנָה		תִּמְצֵאוּנָה	תִּגְלִינָה
נִסְוֹבֵב			נִקוֹמֵם		נִמְצֵא	נִגְלֶה
מִסְוֹבֵב	מֵאֵבֶל	מֵיֶשֶׁב	מִקוֹמֵם	מִבוֹנִין	מִמְצֵא	מִגְלֶה

COMPARATIVE PARADIGMS: HIPHIL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	" <i>n</i> init.
<i>Perf. Sg.</i> 3. m.	הִקְטִיל	הֶעֱמִיר	הוֹעִיק	הִשְׁמִיעַ	הִגִּישׁ
3. f.	הִקְטִילָהּ	הֶעֱמִירָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ
2. m.	הִקְטַלְתָּ	הֶעֱמַרְתָּ	as	הִשְׁמַעְתָּ	הִגִּישְׁתָּ
2. f.	הִקְטַלְתְּ	הֶעֱמַרְתְּ	Strong	הִשְׁמַעְתְּ	הִגִּישְׁתְּ
1. c.	הִקְטַלְתִּי	הֶעֱמַרְתִּי	Verb	הִשְׁמַעְתִּי	הִגִּישְׁתִּי
<i>Pl.</i> 3. c.	הִקְטִילוּ	הֶעֱמִירוּ	through-	הִשְׁמִיעוּ	הִגִּישוּ
2. m.	הִקְטַלְתֶּם	הֶעֱמַרְתֶּם	out.	הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם
2. f.	הִקְטַלְתֶּן	הֶעֱמַרְתֶּן		הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן
1. c.	הִקְטַלְנוּ	הֶעֱמַרְנוּ		הִשְׁמַעְנוּ	הִגִּישְׁנוּ
<i>Inf. absolute</i>	הִקְטִיל	הֶעֱמִיר	הוֹעִיק		
<i>construct</i>	הִקְטִיל	הֶעֱמִיר	הוֹעִיק	הִשְׁמִיעַ	הִגִּישׁ
<i>Imp. Sg. m.</i>	הִקְטֵל	הֶעֱמֵר	הוֹעֵק	הִשְׁמַעַ	הִגִּישׁ
f.	הִקְטִילִי	הֶעֱמִירִי		הִשְׁמַעִי	הִגִּישִׁי
<i>Pl. m.</i>	הִקְטִילוּ	הֶעֱמִירוּ		הִשְׁמַעוּ	הִגִּישוּ
f.	הִקְטִילְנָה	הֶעֱמִירְנָה		הִשְׁמַעְנָה	הִגִּישְׁנָה
<i>Impf. Sg.</i> 3. m.	יִקְטִיל	יֶעֱמִיר	יֹעִיק	יִשְׁמִיעַ	יִגִּישׁ
3. f.	תִּקְטִיל	תֶּעֱמִיר		תִּשְׁמִיעַ	תִּגִּישׁ
2. m.	תִּקְטִיל	תֶּעֱמִיר		תִּשְׁמִיעַ	תִּגִּישׁ
2. f.	תִּקְטִילִי	תֶּעֱמִירִי		תִּשְׁמִיעִי	תִּגִּישִׁי
1. c.	אִקְטִיל	אֶעֱמִיר		אִשְׁמִיעַ	אִגִּישׁ
<i>Pl.</i> 3. m.	יִקְטִילוּ	יֶעֱמִירוּ		יִשְׁמִיעוּ	יִגִּישוּ
3. f.	תִּקְטִילְנָה	תֶּעֱמִירְנָה		תִּשְׁמִיעְנָה	תִּגִּישְׁנָה
2. m.	תִּקְטִילוּ	תֶּעֱמִירוּ		תִּשְׁמִיעוּ	תִּגִּישוּ
2. f.	תִּקְטִילְנָה	תֶּעֱמִירְנָה		תִּשְׁמִיעְנָה	תִּגִּישְׁנָה
1. c.	נִקְטִיל	נֶעֱמִיר		נִשְׁמִיעַ	נִגִּישׁ
<i>Ptc.</i>	מִקְטִיל	מֵעֱמִיר	מֹעִיק	מִשְׁמִיעַ	מִגִּישׁ

COMPARATIVE PARADIGMS : HIPHIL.

"ע"י	"א" init.	"י" or "ו" init.	"ו" med.	"י" med.	"א" final.	"ה" final.
הִסְבֵּה	הִאֲכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִנְלִה
הִסְבָּה		הוֹשִׁיבָה	הִיטִיבָה	הִקִּימָה		הִנְלִתָּה
הִסְבֹּת	as	הוֹשִׁבְתָּ	הִיטַבְתָּ	הִקִּימֹת	as	הִנְלִיתִי
הִסְבוֹת	i gutt.	הוֹשִׁבְתָּ	הִיטַבְתָּ	הִקִּימֹת	"ו" med.	הִנְלִיתִי
הִסְבֹּתִי	through-	הוֹשִׁבְתִּי	הִיטַבְתִּי	הִקִּימֹתִי	through-	הִנְלִיתִי
הִסְבוּ	out.	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	out.	הִנְלוּ
הִסְבוֹתֶם		הוֹשִׁיבְתֶם	הִיטַבְתֶּם	הִקִּימֹתֶם		הִנְלִיתֶם
הִסְבוֹתֶן		הוֹשִׁיבְתֶן	הִיטַבְתֶּן	הִקִּימֹתֶן		הִנְלִיתֶן
הִסְבוֹנוּ		הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ		הִנְלִינוּ
		הוֹשִׁיב	הִיטִיב	הִקִּים		הִנְלִה
הִסְבֵּה	הִאֲכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִנְלִתָּה
		הוֹשִׁיב	הִיטִיב	הִקִּים		הִנְלִתָּה
הִסְבֵּה	הִאֲכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִנְלִה
הִסְבִּי		הוֹשִׁיבִי	הִיטִיבִי	הִקִּימִי		הִנְלִי
הִסְבוּ		הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ		הִנְלוּ
הִסְבִּינָה		הוֹשִׁיבְנָה	הִיטִיבְנָה	הִקִּימְנָה		הִנְלִינָה
etc. יִסַּב, יִסַּב	יִאֲכִיל	יִוֹשִׁיב	יִיטִיב	יִקִּים	יִבִּין	יִנְלִה
תִּסַּב		תוֹשִׁיב	תִּיטִיב	תִּקִּים		תִּנְלִה
תִּסַּב		תוֹשִׁיב	תִּיטִיב	תִּקִּים		תִּנְלִה
תִּסְבִּי		תוֹשִׁיבִי	תִּיטִיבִי	תִּקִּימִי		תִּנְלִי
אִסַּב		אוֹשִׁיב	אוֹיטִיב	אִקִּים		אִנְלִה
יִסְבוּ		יוֹשִׁיבוּ	יוֹיטִיבוּ	יִקִּימוּ		יִנְלוּ
תִּסְבִּינָה		תוֹשִׁיבְנָה	תִּיטִיבְנָה	תִּקִּימְנָה		תִּנְלִינָה
תִּסְבוּ		תוֹשִׁיבוּ	תִּיטִיבוּ	תִּקִּימוּ		תִּנְלוּ
תִּסְבִּינָה		תוֹשִׁיבְנָה	תִּיטִיבְנָה	תִּקִּימְנָה		תִּנְלִינָה
נִסַּב		נוֹשִׁיב	נוֹיטִיב	נִקִּים		נִנְלִה
מִסַּב	מִאֲכִיל	מוֹשִׁיב	מוֹיטִיב	מִקִּים	מִבִּין	מִנְלִה

COMPARATIVE PARADIGMS: HOPHAL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>'' init.</i>
<i>Perf. Sg.</i>					
3. m.	הִקְטִיל	הִעֲמִיד	הִוֶּעַק	הִשְׁמַע	הִנִּישׁ
3. f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִוֶּעַקָּהּ	הִשְׁמַעָּהּ	הִנִּישָׁהּ
2. m.	הִקְטִילְתָּ	הִעֲמִידְתָּ	הִוֶּעַקְתָּ	הִשְׁמַעְתָּ	הִנִּישְׁתָּ
2. f.	הִקְטִילְתְּ	הִעֲמִידְתְּ	הִוֶּעַקְתְּ	הִשְׁמַעְתְּ	הִנִּישְׁתְּ
1. c.	הִקְטִילְתִּי	הִעֲמִידְתִּי	הִוֶּעַקְתִּי	הִשְׁמַעְתִּי	הִנִּישְׁתִּי
<i>Pl.</i>					
3. c.	הִקְטִילוּ	הִעֲמִידוּ	הִוֶּעַקוּ	הִשְׁמַעוּ	הִנִּישׁוּ
2. m.	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	הִוֶּעַקְתֶּם	הִשְׁמַעְתֶּם	הִנִּישְׁתֶּם
2. f.	הִקְטִילְתֶּן	הִעֲמִידְתֶּן	הִוֶּעַקְתֶּן	הִשְׁמַעְתֶּן	הִנִּישְׁתֶּן
1. c.	הִקְטִילְנוּ	הִעֲמִידְנוּ	הִוֶּעַקְנוּ	הִשְׁמַעְנוּ	הִנִּישְׁנוּ
<i>Inf. absolute</i>	הִקְטִיל	הִעֲמִיד	הִוֶּעַק		הִנִּישׁ
<i>construct</i>	הִקְטִיל	הִעֲמִיד	הִוֶּעַק	הִשְׁמַע	הִנִּישׁ

Imperatives not used.

<i>Impf. Sg.</i>					
3. m.	יִקְטֹל	יִעֲמִיד	יִוֶּעַק	יִשְׁמַע	יִנִּישׁ
3. f.	תִּקְטֹל	תִּעֲמִיד	תִּוֶּעַק	תִּשְׁמַע	תִּנִּישׁ
2. m.	תִּקְטֹל	תִּעֲמִיד	תִּוֶּעַק	תִּשְׁמַע	תִּנִּישׁ
2. f.	תִּקְטֹלִי	תִּעֲמִידִי	תִּוֶּעַקִּי	תִּשְׁמַעִי	תִּנִּישִׁי
1. c.	אִקְטֹל	אִעֲמִיד	אִוֶּעַק	אִשְׁמַע	אִנִּישׁ
<i>Pl.</i>					
3. m.	יִקְטֹלוּ	יִעֲמִידוּ	יִוֶּעַקוּ	יִשְׁמַעוּ	יִנִּישׁוּ
3. f.	תִּקְטֹלְנָה	תִּעֲמִידְנָה	תִּוֶּעַקְנָה	תִּשְׁמַעְנָה	תִּנִּישְׁנָה
2. m.	תִּקְטֹלוּ	תִּעֲמִידוּ	תִּוֶּעַקוּ	תִּשְׁמַעוּ	תִּנִּישׁוּ
2. f.	תִּקְטֹלְנָה	תִּעֲמִידְנָה	תִּוֶּעַקְנָה	תִּשְׁמַעְנָה	תִּנִּישְׁנָה
1. c.	נִקְטֹל	נִעֲמִיד	נִוֶּעַק	נִשְׁמַע	נִנִּישׁ
<i>Ptc.</i>	מִקְטֹל	מִעֲמִיד	מִוֶּעַק	מִשְׁמַע	מִנִּישׁ

COMPARATIVE PARADIGMS: HOPHAL.

"עע	"א <i>init.</i>	"י or "ו <i>init.</i>	"ו <i>med.</i>	"י <i>med.</i>	"א <i>final</i>	"ה <i>final.</i>
הִוּסַב	הִאָכַל	הִוָּשַׁב	הִוָּקַם	הִוָּבַן	הִמְצָא	הִנְלָה
הִוּסְבָה		הִוָּשְׁבָה	הִוָּקְמָה		הִמְצָאָה	הִנְלִתָה
הִוּסְבוֹת	<i>as</i>	הִוָּשְׁבוֹת	הִוָּקְמוֹת	<i>as</i>	הִמְצָאוֹת	הִנְלִיתִי
הִוּסְבוֹת	<i>i gutt.</i>	הִוָּשְׁבוֹת	הִוָּקְמוֹת	"ו <i>med.</i>	הִמְצָאוֹת	הִנְלִיתִי
הִוּסְבוֹתִי	<i>through</i>	הִוָּשְׁבוֹתִי	הִוָּקְמוֹתִי	<i>through-</i>	הִמְצָאוֹתִי	הִנְלִיתִי
הִוּסְבוּ	<i>out.</i>	הִוָּשְׁבוּ	הִוָּקְמוּ	<i>out.</i>	הִמְצָאוּ	הִנְלוּ
הִוּסְבוֹתָם		הִוָּשְׁבוֹתָם	הִוָּקְמוֹתָם		הִמְצָאוֹתָם	הִנְלִיתָם
הִוּסְבוֹתָן		הִוָּשְׁבוֹתָן	הִוָּקְמוֹתָן		הִמְצָאוֹתָן	הִנְלִיתָן
הִוּסְבוֹנוּ		הִוָּשְׁבוֹנוּ	הִוָּקְמוֹנוּ		הִמְצָאוֹנוּ	הִנְלִינוּ
	הִאָכַל					הִנְלָה
הִוּסַב	הִאָכַל	הִוָּשַׁב	הִוָּקַם	הִוָּבַן	הִמְצָא	הִנְלָת

Imperatives not used.

etc.	יִסַּב, יִסְבֵּי	יִוָּשַׁב	יִוָּקַם	יִוָּבַן	יִמְצָא	יִנְלָה
	תִּוּסַב	תִּוָּשַׁב	תִּוָּקַם		תִּמְצָא	תִּנְלָה
	תִּוּסַב	תִּוָּשַׁב	תִּוָּקַם		תִּמְצָא	תִּנְלָה
	תִּוּסְבֵי	תִּוָּשְׁבֵי	תִּוָּקְמֵי		תִּמְצָאוּ	תִּנְלֵי
	אוּסַב	אוּוּשַׁב	אוּוּקַם		אִמְצָא	אִנְלָה
	יוּסְבוּ	יוּוּשְׁבוּ	יוּוּקְמוּ		יִמְצָאוּ	יִנְלוּ
	תִּוּסְבֵינָה	תִּוּוּשְׁבֵנָה	תִּוּוּקְמֵנָה		תִּמְצָאוּנָה	תִּנְלֵינָה
	תִּוּסְבוּ	תִּוּוּשְׁבוּ	תִּוּוּקְמוּ		תִּמְצָאוּ	תִּנְלוּ
	תִּוּסְבֵינָה	תִּוּוּשְׁבֵנָה	תִּוּוּקְמֵנָה		תִּמְצָאוּנָה	תִּנְלֵינָה
	נוּסַב	נוּוּשַׁב	נוּוּקַם		נִמְצָא	נִנְלָה
	מוּסַב	מוּוּשַׁב	מוּוּקַם	מוּוּבַן	מוּמְצָא	מוּנְלָה

COMPARATIVE PARADIGMS: HITHPAEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"נ init.
<i>Perf. Sg.</i>	3. m. התקטל	התעמד	התברך	התגלח	התנגש
	3. f. התקטלה		התברכה	התגלחה	
	2. m. התקטלת	as	התברכת	התגלחת	as
	2. f. התקטלת	<i>Strong</i>	התברכת	התגלחת	<i>Strong</i>
	1. c. התקטלתי	<i>Verb</i>	התברכתי	התגלחתי	<i>Verb</i>
<i>Pl.</i>	3. c. התקטלו	<i>through-</i>	התברכו	התגלחו	<i>through-</i>
	2. m. התקטלם	<i>out.</i>	התברכתם	התגלחתם	<i>out.</i>
	2. f. התקטלן		התברכתן	התגלחתן	
	1. c. התקטלנו		התברכנו	התגלחנו	
<i>Inf. absolute</i>					
	<i>construct</i>	התקטל	התעמד	התברך	התגלח
<i>Imp. Sg.</i>	m. התקטל	התעמד	התברך	התגלח	התנגש
	f. התקטלי		התברכי	התגלחי	
<i>Pl. m.</i>	התקטלו		התברכו	התגלחו	
	f. התקטלנה		התברכנה	התגלחנה	
<i>Impf. Sg.</i>	3. m. יתקטל	יתעמד	יתברך	יתגלח	יתנגש
	3. f. תתקטל		תתברך	תתגלח	
	2. m. תתקטל		תתברך	תתגלח	
	2. f. תתקטלי		תתברכי	תתגלחי	
	1. c. אֲתִקְטַל		אֲתִבְרַךְ	אֲתִגְלַח	
<i>Pl.</i>	3. m. יתקטלו		יתברכו	יתגלחו	
	3. f. תתקטלנה		תתברכנה	תתגלחנה	
	2. m. תתקטלו		תתברכו	תתגלחו	
	2. f. תתקטלנה		תתברכנה	תתגלחנה	
	1. c. נִתְקַטַּל		נִתְבְּרַךְ	נִתְגַּלַּח	
<i>Ptc.</i>	מתקטל	מתעמד	מתברך	מתגלח	מתנגש

COMPARATIVE PARADIGMS: HITHPAEL (HITHPALEL).

"ע"י	"א"י init.	"י"י init.	"ו"י med.	"י"י med.	"א"י final.	"ה"י final.
התגולל	התאבל	התישב	התקומם	התבונן	התמצא	התנלה
התגוללה			התקוממה		התמצאה	התנלהה
התגוללת		<i>as</i>	התקוממת	<i>as</i>	התמצאת	התנלית
התגוללת		<i>Strong</i>	התקוממת	"י"י med.	התמצאת	התנלית
התגוללתי		<i>Verb</i>	התקוממתי	<i>through-</i>	התמצאתי	התנליתי
התגוללתי		<i>through-</i>	התקוממתי	<i>out.</i>	התמצאו	התנלו
התגוללתם		<i>out.</i>	התקוממתם		התמצאתם	התנלתם
התגוללתן			התקוממתן		התמצאתן	התנלתן
התגוללנו			התקוממנו		התמצאנו	התנלנו
						התנלה
התגולל	התאבל	התישב	התקומם	התבונן	התמצא	התנלת
התגוללה	התאבל	התישב	התקומם	התבונן	התמצא	התנלה
התגוללי			התקוממי		התמצאי	התנלי
התגוללו			התקוממו		התמצאו	התנלו
התגוללנה			התקוממנה		התמצאנה	התנלנה
יתגולל	יתאבל	יתישב	יתקומם	יתבונן	יתמצא	יתנלה
תתגולל			תתקומם		תתמצא	תתנלה
תתגולל			תתקומם		תתמצא	תתנלה
תתגוללי			תתקוממי		תתמצאי	תתנלי
אתגולל			אתקומם		אתמצא	אתנלה
יתגוללו			יתקוממו		יתמצאו	יתנלו
תתגוללנה			תתקוממנה		תתמצאנה	תתנלנה
תתגוללו			תתקוממו		תתמצאו	תתנלו
תתגוללנה			תתקוממנה		תתמצאנה	תתנלנה
נתגולל			נתקומם		נתמצא	נתנלה
מתגולל	מתאבל	מתישב	מתקומם	מתבונן	מתמצא	מתנלה

STRONG VERB QAL WITH SUFFIXES.

<i>Suffixes for the</i>		1. <i>Sg.</i>	2. <i>Sg. m.</i>	2. <i>Sg. f.</i>	3. <i>Sg. m.</i>	3. <i>Sg. f.</i>
		<i>me.</i>	<i>thee.</i>	<i>thee.</i>	<i>him.</i>	<i>her.</i>
<i>Perf.</i>	3. <i>m.</i>	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ קָטַלוּ	קָטַלְהָּ
	3. <i>f.</i>	קָטַלְתַּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ קָטַלְתְּהוּ	קָטַלְתְּהָּ
	2. <i>m.</i>	קָטַלְתַּנִּי קָטַלְתַּנִּי	—	—	קָטַלְתְּהוּ קָטַלְתְּהוּ	קָטַלְתְּהָּ
	2. <i>f.</i>	קָטַלְתִּינִי	—	—	קָטַלְתִּיהוּ קָטַלְתִּיו	קָטַלְתִּיהָּ
	1. <i>c.</i>	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיו	קָטַלְתִּיהָּ
<i>Pl.</i>	3. <i>c.</i>	קָטַלְנֵינוּ	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ	קָטַלְהָּ
	2. <i>m.</i>	קָטַלְתַּנִּי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהָּ
	1. <i>c.</i>	—	קָטַלְנֵינוּ	קָטַלְנֵינוּ	קָטַלְנֵהוּ	קָטַלְנֵהָּ
<i>Inf.</i>		קָטַלְי קָטַלְנִי	קָטַלְךָ קָטַלְךָ	קָטַלְךָ	קָטַלוּ	קָטַלְהָּ
	<i>Imp.</i>	קָטַלְנִי	—	—	קָטַלְהוּ	קָטַלְהָּ
<i>Impf.</i>	3. <i>m.</i>	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְהָּ
<i>With Nun epenthetic</i>		יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנֵנוּ	יִקְטַלְנֵהָּ
	<i>Pl.</i>	3. <i>m.</i>	יִקְטַלְנֵנוּ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְהָּ
<i>Perf. Piel</i>		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלוּ	קָטַלְהָּ

* * The Suffixes to the other Conjugations follow the
 ק require the tone to be on the *preceding syllable*; also

STRONG VERB QAL WITH SUFFIXES.

1. Pl.	2. Pl. m.	2. Pl. f.	3. Pl. m.	3. Pl. f.
<i>us.</i>	<i>you.</i>	<i>you.</i>	<i>them.</i>	<i>them.</i>
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּנָן	קָטַלְתֶּם	קָטַלְתְּנָן
קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּנּוּ
קָטַלְתִּינִי	—	—	קָטַלְתֶּם	קָטַלְתִּינִי
—	קָטַלְתִּיכֶם	קָטַלְתִּיכֶן	קָטַלְתֶּם	קָטַלְתִּינִי
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּנּוּ
—	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
קָטַלְנוּ	—	—	קָטַלְתֶּם	—
יִקָּטְלוּ	יִקָּטְלֶם	יִקָּטְלֶנּוּ	יִקָּטְלֶם	יִקָּטְלֶנּוּ
יִקָּטְלוּ	—	—	—	—
יִקָּטְלוּ	יִקָּטְלֶם	יִקָּטְלֶנּוּ	יִקָּטְלֶם	יִקָּטְלֶנּוּ
יִקָּטְלוּ	יִקָּטְלֶם	יִקָּטְלֶנּוּ	יִקָּטְלֶם	יִקָּטְלֶנּוּ

analogy of qal. Observe that the Suffixes נִי, נִי, הִי and ךְּ, following a long vowel in an open syllable.

II. NOUNS.

ARRANGED IN SIX DECLENSIONS.

FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

<i>f.</i>	their, <i>m.</i>	<i>f.</i>	your, <i>m.</i>	our.	her.	his.	thy, <i>f.</i>	thy, <i>m.</i>	my.	<i>Constr.</i>	<i>Absolute.</i>
ז	אֲרָם	ז	אֲרָכֶם	אֲרָנֵנוּ	אֲרָהָהּ	אֲרָלוֹ	אֲרָךְ	אֲרָךְ	אֲרָי	אֲרָ	אֲרָ light.
ז	אֲרָהֶם	ז	אֲרָכֶם	אֲרָנֵינוּ	אֲרָהָהּ	אֲרָלוֹ	אֲרָךְ	אֲרָךְ	אֲרָי	אֲרָ	אֲרָם <i>plur.</i>
ז	צֲדִיקָם	ז	צֲדִיקְכֶם	צֲדִיקָנוּ	צֲדִיקָהּ	צֲדִיקוֹ	צֲדִיקְךָ	צֲדִיקְךָ	צֲדִיקִי	צֲדִיק	צֲדִיק just man.
ז	צֲדִיקֵיהֶם	ז	צֲדִיקְכֶם	צֲדִיקָנוּ	צֲדִיקָהּ	צֲדִיקוֹ	צֲדִיקְךָ	צֲדִיקְךָ	צֲדִיקִי	צֲדִיק	צֲדִיקים <i>plur.</i>

* * The tone of Suffixes is as above in all the Declensions.

SECOND DECLENSION: NOUNS WITH QAMETS MUTABLE.

(a) Monosyllabic¹. (b) With immutable vowel in penult. (c) With immutable vowel in final syllable. (d) Qamets in both penult. and final. (e) Qamets penult., tsere final. See pp. 57, 58.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ז	דָּמָם	ז	דָּמְכֶם	דָּמָנוּ	דָּמָהּ	דָּמוֹ	דָּמְךָ	דָּמְךָ	דָּמִי	דָּם	דָּם blood (a).
ז	דָּמִיהֶם	ז	דָּמִיכֶם	דָּמִינוּ	דָּמִיהָ	דָּמָיו	דָּמִיךָ	דָּמִיךָ	דָּמִי	דָּמִים	דָּמִים plur.
ז	שָׁעֲלָם	ז	שָׁעֲלֶכֶם	שָׁעֲלָנוּ	שָׁעֲלָהּ	שָׁעֲלָו	שָׁעֲלֶךָ	שָׁעֲלֶךָ	שָׁעֲלִי	שָׁעֵל	שָׁעֵל fox (b).
ז	שָׁעֲלֵיהֶם	ז	שָׁעֲלֵיכֶם	שָׁעֲלֵינוּ	שָׁעֲלֵיהָ	שָׁעֲלֵיו	שָׁעֲלֶיךָ	שָׁעֲלֶיךָ	שָׁעֲלִי	שָׁעֲלִים	שָׁעֲלִים plur.
ז	קָצִירֵם	ז	קָצִירְכֶם	קָצִירָנוּ	קָצִירָהּ	קָצִירוֹ	קָצִירְךָ	קָצִירְךָ	קָצִירִי	קָצִיר	קָצִיר harvest (c).
ז	קָצִירֵיהֶם	ז	קָצִירֵיכֶם	קָצִירֵינוּ	קָצִירֵיהָ	קָצִירָיו	קָצִירֶיךָ	קָצִירֶיךָ	קָצִירִי	קָצִירִים	קָצִירִים plur.
ז	דְּבָרָם	ז	דְּבָרְכֶם	דְּבָרָנוּ	דְּבָרָהּ	דְּבָרוֹ	דְּבָרְךָ	דְּבָרְךָ	דְּבָרִי	דְּבָר	דְּבָר word (d).
ז	דְּבָרֵיהֶם	ז	דְּבָרֵיכֶם	דְּבָרֵינוּ	דְּבָרֵיהָ	דְּבָרָיו	דְּבָרֶיךָ	דְּבָרֶיךָ	דְּבָרִי	דְּבָרִים	דְּבָרִים plur.
ז	זָקֵנָם	ז	זָקֵנְכֶם	זָקֵנֵנוּ	זָקֵנָהּ	זָקֵנָו	זָקֵנְךָ	זָקֵנְךָ	זָקֵנִי	זָקֵן	זָקֵן old man (e).
ז	זָקֵנֵיהֶם	ז	זָקֵנֵיכֶם	זָקֵנֵינוּ	זָקֵנֵיהָ	זָקֵנָיו	זָקֵנֶיךָ	זָקֵנֶיךָ	זָקֵנִי	זָקֵנִים	זָקֵנִים plur.

¹ These nouns must be distinguished from those in Declension V, 'double ayin.'

THIRD DECLENSION : NOUNS WITH TSERE MUTABLE.

(a) Monosyllabic¹.

(b) With immutable vowel in final syllable.

(c) Immutable vowel in penult.

See p. 58.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִ	שָׁמָם	ִ	שָׁמְכֶם	שָׁמוֹנוּ	שָׁמָהּ	שָׁמוֹ	שָׁמָךְ	שָׁמְךָ	שָׁמִי	שָׁם	שָׁם name (a).
ִ	שָׁמוֹתֵיהֶם	ִ	שָׁמוֹתֵיכֶם	שָׁמוֹתֵינוּ	שָׁמוֹתֶיהָ	שָׁמוֹתָיו	שָׁמוֹתֶיךָ	שָׁמוֹתֶיךָ	שָׁמוֹתֵי	שָׁמוֹת	שָׁמוֹת plur.
ִ	מְלִיצִים	ִ	מְלִיצֵכֶם	מְלִיצֵנוּ	מְלִיצָהּ	מְלִיצוֹ	מְלִיצְךָ	מְלִיצְךָ	מְלִיצִי	מְלִיצִין	מְלִיצִין interpreter (b).
ִ	מְלִיצֵיהֶם	ִ	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצָתָהּ	מְלִיצוֹ	מְלִיצְךָ	מְלִיצְךָ	מְלִיצִי	מְלִיצִין	מְלִיצִין plur.
ִ	אֹיְבָם	ִ	אֹיְבֵכֶם	אֹיְבֵנוּ	אֹיְבָהּ	אֹיְבוֹ	אֹיְבְךָ	אֹיְבְךָ	אֹיְבִי	אֹיְבִים	אֹיְבִים enemy (c).
ִ	אֹיְבֵיהֶם	ִ	אֹיְבֵיכֶם	אֹיְבֵינוּ	אֹיְבֵיהָ	אֹיְבָיו	אֹיְבְךָ	אֹיְבְךָ	אֹיְבִי	אֹיְבִים	אֹיְבִים plur.

¹ These nouns must be distinguished from those in Declension V, 'double ayin.'

* * The Active Participle qal is of this Declension (c).

FOURTH DECLENSION: SEGHOLATE NOUNS.

Developed monosyllabic forms; accent on penult. See p. 59.

<i>f.</i>	<i>f.</i> their, <i>m.</i>	<i>f.</i>	<i>f.</i> your, <i>m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ז	דְּרָכֵם	דְּרַכְנֵנוּ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ	דְּרַכְנֵיךָ way.
ז	דְּרַכְתֶּם	דְּרַכְתֵּנוּ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ	דְּרַכְתֵּיךָ plur.	
ז	נַעֲרֵכֶם	נַעֲרֵנֵנוּ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ boy.	
ז	נַעֲרֵיכֶם	נַעֲרֵינֵנוּ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ	נַעֲרֵיךָ plur.	
ז	סִפְרֵכֶם	סִפְרֵנֵנוּ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ book.	
ז	סִפְרֵיכֶם	סִפְרֵינֵנוּ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ	סִפְרֵיךָ plur.	
ז	חֳדָשְׁכֶם	חֳדָשְׁנֵנוּ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשְׁךָ month.	
ז	חֳדָשְׁיֶכֶם	חֳדָשְׁיֵנוּ	חֳדָשְׁיךָ	חֳדָשְׁיךָ	חֳדָשְׁיךָ	חֳדָשְׁיךָ	חֳדָשְׁיךָ	חֳדָשְׁיךָ	חֳדָשְׁיךָ	חֳדָשְׁיךָ plur.	
ז	אֵילֵכֶם	אֵילֵנֵנוּ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ ram.	
ז	אֵילֵיכֶם	אֵילֵינֵנוּ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ	אֵילֵיךָ plur.	
ז	מוֹתֵכֶם	מוֹתֵנֵנוּ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ death.	
ז	מוֹתֵיכֶם	מוֹתֵינֵנוּ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ	מוֹתֵיךָ plur.	
ז	חֲלִיכֶם	חֲלִינֵנוּ	חֲלִיךָ	חֲלִיךָ	חֲלִיךָ	חֲלִיךָ	חֲלִיךָ	חֲלִיךָ	חֲלִיךָ	חֲלִיךָ sickness.	
ז	חֲלִיֵּיכֶם	חֲלִיֵּינֵנוּ	חֲלִיֵּיךָ	חֲלִיֵּיךָ	חֲלִיֵּיךָ	חֲלִיֵּיךָ	חֲלִיֵּיךָ	חֲלִיֵּיךָ	חֲלִיֵּיךָ	חֲלִיֵּיךָ plur.	
ז	פְּלִיטֵכֶם	פְּלִיטֵנֵנוּ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ vessel.	
ז	פְּלִיטֵיכֶם	פְּלִיטֵינֵנוּ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ	פְּלִיטֵיךָ plur.	

FIFTH DECLENSION: NOUNS FROM DOUBLE AYIN VERBS.

Daghesh forte, with suffixes and in the plural.

See p. 60.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ז	סֵלָם	ז	סֵלְכֶם	סֵלָנוּ	סֵלָה	סֵלּוֹ	סֵלְךָ	סֵלְךָ	סֵלִי	סֵל	סֵל basket.
ז	סֵלֵיהֶם	ז	סֵלֵיכֶם	סֵלֵינוּ	סֵלֵיהָ	סֵלָיו	סֵלֵיךָ	סֵלֵיךָ	סֵלִי	סֵלִים plur.	
ז	חֲקָם	ז	חֲקַכֶם ²	חֲקָנוּ	חֲקָה	חֲקֹו	חֲקֹךָ	חֲקֹךָ ¹	חֲקִי	חֲק-	חֲק statute.
ז	חֲקֵיהֶם	ז	חֲקֵיכֶם	חֲקֵינוּ	חֲקֵיהָ	חֲקָיו	חֲקֵיךָ	חֲקֵיךָ	חֲקִי	חֲקִים plur.	
ז	חֲצָם	ז	חֲצַכֶם	חֲצָנוּ	חֲצָה	חֲצֹו	חֲצֹךָ	חֲצֹךָ	חֲצִי	חֲצ	חֲצ arrow.
ז	חֲצֵיהֶם	ז	חֲצֵיכֶם	חֲצֵינוּ	חֲצֵיהָ	חֲצָיו	חֲצֵיךָ	חֲצֵיךָ	חֲצִי	חֲצִים plur.	
ז	גְּמָלָם	ז	גְּמָלְכֶם	גְּמָלָנוּ	גְּמָלָה	גְּמָלוֹ	גְּמָלְךָ	גְּמָלְךָ	גְּמָלִי	גְּמֵל	גְּמֵל camel.
ז	גְּמָלֵיהֶם	ז	גְּמָלֵיכֶם	גְּמָלֵינוּ	גְּמָלֵיהָ	גְּמָלָיו	גְּמָלֵיךָ	גְּמָלֵיךָ	גְּמָלִי	גְּמָלִים plur.	

¹ Lev. x. 13, 14.² Ex. v. 14.

SIXTH DECLENSION: NOUNS IN הָ FROM LAMEDH-HE VERBS.

See p. 60.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ז	קָנָם	ז	קָנְכֶם	קָנְנוּ	קָנָהּ	קָנָהוּ	קָנָהּ	קָנָהּ	קָנִי	קָנָה	קָנָה reed.
ז	קָנִיהֶם	ז	קָנִיכֶם	קָנִינוּ	קָנִיהָ	קָנִיו	קָנִיהָ	קָנִיהָ	קָנִי	קָנִי	קָנִים plur.
ז	רָעָם	ז	רָעֶכֶם	רָעֵנוּ	רָעָהּ	רָעָהוּ	רָעָהּ	רָעָהּ	רָעִי	רָעָה	רָעָה shepherd.
ז	רָעִיהֶם	ז	רָעִיכֶם	רָעִינוּ	רָעִיהָ	רָעִיו	רָעִיהָ	רָעִיהָ	רָעִי	רָעִי	רָעִים plur.
ז	מַעֲשָׂם	ז	מַעֲשֵׁכֶם	מַעֲשֵׁנוּ	מַעֲשָׂהּ	מַעֲשָׂהוּ	מַעֲשָׂהּ	מַעֲשָׂהּ	מַעֲשֵׂי	מַעֲשָׂה	מַעֲשָׂה work.
ז	מַעֲשֵׂיהֶם	ז	מַעֲשֵׂיכֶם	מַעֲשֵׂינוּ	מַעֲשֵׂיהָ	מַעֲשֵׂיו	מַעֲשֵׂיהָ	מַעֲשֵׂיהָ	מַעֲשֵׂי	מַעֲשֵׂי	מַעֲשֵׂים plur.

FEMININE NOUNS. See p. 61.

(The Feminines of Adjectives and Participles are of these types.)

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ז	סְגֻלָּתָם	ז	סְגֻלָּתְכֶם	סְגֻלָּתֵנוּ	סְגֻלָּתָהּ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלַּת	סְגֻלָּה ¹ treasure.
ז	סְגֻלוֹתֵיהֶם	ז	סְגֻלוֹתֵיכֶם	סְגֻלוֹתֵינוּ	סְגֻלוֹתֶיהָ	סְגֻלוֹתָיו	סְגֻלוֹתֶיךָ	סְגֻלוֹתֶיךָ	סְגֻלוֹתִי	סְגֻלוֹת	סְגֻלוֹת plur.
ז	תּוֹרָתָם	ז	תּוֹרָתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרַת	תּוֹרָה ¹ law.
ז	תּוֹרוֹתֵיהֶם	ז	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ	תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתֶיךָ	תּוֹרוֹתֶיךָ	תּוֹרוֹתִי	תּוֹרוֹת	תּוֹרוֹת plur.
ז	שָׁנָתָם	ז	שָׁנָתְכֶם	שָׁנָתֵנוּ	שָׁנָתָהּ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנַת	שָׁנָה ² year.
ז	שָׁנוֹתֵיהֶם	ז	שָׁנוֹתֵיכֶם	שָׁנוֹתֵינוּ	שָׁנוֹתֶיהָ	שָׁנוֹתָיו	שָׁנוֹתֶיךָ	שָׁנוֹתֶיךָ	שָׁנוֹתִי	שָׁנוֹת	שָׁנוֹת plur.
ז	בְּרָכָתָם	ז	בְּרָכָתְכֶם	בְּרָכָתֵנוּ	בְּרָכָתָהּ	בְּרָכָתוֹ	בְּרָכָתְךָ	בְּרָכָתְךָ	בְּרָכָתִי	בְּרַכַּת	בְּרָכָה ² blessing.
ז	בְּרָכוֹתֵיהֶם	ז	בְּרָכוֹתֵיכֶם	בְּרָכוֹתֵינוּ	בְּרָכוֹתֶיהָ	בְּרָכוֹתָיו	בְּרָכוֹתֶיךָ	בְּרָכוֹתֶיךָ	בְּרָכוֹתִי	בְּרָכוֹת	בְּרָכוֹת plur.
ז	מַלְכָּתָם	ז	מַלְכָּתְכֶם	מַלְכָּתֵנוּ	מַלְכָּתָהּ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכַּת	מַלְכָּה ³ queen.
ז	מַלְכוּתֵיהֶם	ז	מַלְכוּתֵיכֶם	מַלְכוּתֵינוּ	מַלְכוּתֶיהָ	מַלְכוּתָיו	מַלְכוּתֶיךָ	מַלְכוּתֶיךָ	מַלְכוּתִי	מַלְכוֹת	מַלְכוֹת plur.

FEMININE NOUNS (continued).

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ן	נְעָרְתֶם	ן	נְעָרְתְּכֶם	נְעָרְתֵנוּ	נְעָרְתָּהּ	נְעָרְתּוֹ	נְעָרְתְּךָ	נְעָרְתְּךָ	נְעָרְתִּי	נְעָרַת	נְעָרָה ³ girl.
ן	נְעָרֹתֵיהֶם	ן	נְעָרֹתֵיכֶם	נְעָרֹתֵינוּ	נְעָרֹתֶיהָ	נְעָרֹתָיו	נְעָרֹתֶיךָ	נְעָרֹתֶיךָ	נְעָרֹתִי	נְעָרוֹת	נְעָרוֹת plur.
ן	שְׁפָחָתָם	ן	שְׁפָחָתְּכֶם	שְׁפָחָתֵנוּ	שְׁפָחָתָּהּ	שְׁפָחָתּוֹ	שְׁפָחָתְּךָ	שְׁפָחָתְּךָ	שְׁפָחָתִּי	שְׁפָחַת	שְׁפָחָה bondmaid.
ן	שְׁפָחוֹתֵיהֶם	ן	שְׁפָחוֹתֵיכֶם	שְׁפָחוֹתֵינוּ	שְׁפָחוֹתֶיהָ	שְׁפָחוֹתָיו	שְׁפָחוֹתֶיךָ	שְׁפָחוֹתֶיךָ	שְׁפָחוֹתִי	שְׁפָחוֹת	שְׁפָחוֹת plur.
ן	חֻכְמָתָם	ן	חֻכְמָתְּכֶם	חֻכְמָתֵנוּ	חֻכְמָתָּהּ	חֻכְמָתּוֹ	חֻכְמָתְּךָ	חֻכְמָתְּךָ	חֻכְמָתִּי	חֻכְמַת	חֻכְמָה wisdom.
ן	חֻכְמוֹתֵיהֶם	ן	חֻכְמוֹתֵיכֶם	חֻכְמוֹתֵינוּ	חֻכְמוֹתֶיהָ	חֻכְמוֹתָיו	חֻכְמוֹתֶיךָ	חֻכְמוֹתֶיךָ	חֻכְמוֹתִי	חֻכְמוֹת	חֻכְמוֹת plur.
ן	עֲטָרָתָם	ן	עֲטָרָתְּכֶם	עֲטָרָתֵנוּ	עֲטָרָתָּהּ	עֲטָרָתּוֹ	עֲטָרָתְּךָ	עֲטָרָתְּךָ	עֲטָרָתִּי	עֲטָרַת	עֲטָרַת ⁴ crown.
ן	עֲטָרוֹתֵיהֶם	ן	עֲטָרוֹתֵיכֶם	עֲטָרוֹתֵנוּ	עֲטָרוֹתֶיהָ	עֲטָרוֹתָיו	עֲטָרוֹתֶיךָ	עֲטָרוֹתֶיךָ	עֲטָרוֹתִי	עֲטָרוֹת	עֲטָרוֹת plur.
ן	טַבַּעְתָּם	ן	טַבַּעְתְּכֶם	טַבַּעְתֵנוּ	טַבַּעְתָּהּ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעַת	טַבַּעַת ⁴ ring.
ן	טַבַּעוֹתֵיהֶם	ן	טַבַּעוֹתֵיכֶם	טַבַּעוֹתֵנוּ	טַבַּעוֹתֶיהָ	טַבַּעוֹתָיו	טַבַּעוֹתֶיךָ	טַבַּעוֹתֶיךָ	טַבַּעוֹתִי	טַבַּעוֹת	טַבַּעוֹת plur.

¹ Immutable vowels before ה־; see Decl. 1, also dagheshed forms (Decl. 5). ² Mutable ה־ or ו־ before termination; see Decl. 2, 3. ³ Nouns from segholates, Decl. 4.

⁴ Feminines terminating in ה־ (ה־) or ו־ (ו־). Most of these nouns have in the abs. sing. a form in ה־, as עֲטָרָה. Participles have in general this double form, as פִּיחָה, פִּיחָה.

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form: especially in nouns derived from verbs 'עע' (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

א

אב <i>m.</i> (see p. 62) father.	אָרֹן <i>m.</i> lord, whence אֲרֹנֵי the Lord.
אָבַד <i>to</i> perish; <i>piel</i> and <i>hiph.</i> to destroy.	אָרַם <i>to</i> be red; <i>pu'al</i> to be dyed red.
אָבְדוֹן <i>m.</i> ('Abaddon'); destruction.	אָדָם <i>m.</i> a man, man (<i>generic and collective</i>); <i>pr. n.</i> Adam.
אָבָה <i>impf.</i> יֵאָבֵה <i>to</i> be willing, desirous; mostly with negatives.	אִישׁ הָאָדָמָה <i>f.</i> ground, earth, אִישׁ הָאָדָמָה a husbandman.
אָבִיּוֹן <i>adj.</i> (אָבָה) poor, miserable.	אָהַב or אָהַב <i>impf.</i> א, <i>to</i> love.
אָבַל <i>to</i> languish, lament; <i>hiph.</i> to grieve, mourn.	אָהַבָה <i>f.</i> love.
אָבֶן <i>f.</i> stone, rock, precious stone.	אָהָה ah! alas!
אָבְרָה <i>f.</i> wing, feather.	אָהַל <i>to</i> pitch a tent; <i>piel fut.</i> יֵהַל.
אָנָם <i>m.</i> pool, <i>const.</i> of אָנָם (מַיִם <i>understood</i>).	אָהֶל <i>m.</i> tent, tabernacle.
אָרַץ <i>to</i> gather, lay up provision.	אוֹ <i>conj.</i> or; אוֹ... אוֹ whether... or.
	אֵי <i>interj.</i> alas! woe to!
	אֵייל <i>m.</i> fool, impious man.
	אֵילֵי <i>adv.</i> perhaps.

אור to shine, be enlightened; *niph.*

(*impf.* יָאָר) to become bright;

hiph. to enlighten.

אור *m.* light.

אָ *adv.* then.

אָזר *m.* girdle, fetters.

אָזן *hiph.* הָאָזִין to give ear.

אָזן *f.* dual אָזְנִים ear.

אָח *m.* (see p. 272) brother.

אָחַד *num. m. one, fem. אחת*; see p. 134: sometimes equivalent to the indefinite article (τὸς).

אָחַז to take hold of (בָּ); *niph.* to take possession, be caught.

אָחֵר *m.* אַחֲרֵת *f. adj.* other.

אָחֵר ('hinder part') as *adv.* afterwards, after: *plur. const.* אַחֲרֵי *prep.* after.

אָחִירַת *f.* the latter time (of one's life, or of the world).

אֵי *adv. interrog.* where? See § 272, 1. *מֵאֵינָהּ whence?

אָב to hate; *plc.* אוֹיֵב enemy.

אֵיבָה *f.* enmity.

אֵיבָה *f.* vulture, falcon.

אֵיךְ *adv. interrog.* how?

אֵיל *m.* (const. אֵיל, *pl.* אֵילִים) a ram.

אֵילָה *f.* a hind, female antelope.

אֵימָה *f.* fear, terror.

אֵין *adv.* not (see p. 142). *With suffixes:* I (would) not, etc.

אֵיפָה or אֵפָה *f.* ephah, a corn measure.

אֵישׁ (see p. 62) man, husband, every one: אֵישׁ . . . אֵישׁ one . . . another.

אֵף *adv.* also, only, surely, yet.

אָכַל *impf. A and E,* to eat; *hiph.* to give to eat, to feed with (*two accs.* or *acc. and מִן*).

אָכַל *m.* food.

אָכַן *adv.* truly, certainly.

אֵל *adv.* not; see p. 141.

אֵל or אֵל- *prep.* to, unto.

אֵל, אֵלָה *demonst. pron. pl.* these. See § 183.

אֵל ('mighty one') God; אֱלֹהִים mighty ones.

*אֵלְנָא but ('sondern'), except.

אֵלֹהִי God.

אֱלֹהִים God, sometimes gods. See § 287 a.

אֵלוֹן or אֵלוֹן, *אֵילָן *m.* a tree (oak or terebinth).

אֵלִם *adj.* dumb.

אֵלְמוֹנִי *m.* (with פִּלְגִּי) such a one.

אֵלְפָה *m.* a thousand, *pl.* אֲלָפִים.

אֵם *f.* (see p. 62) mother.

אֵם *part.* if; see p. 144.

אֵמָה *f.* maid-servant, handmaid.

אֵמָה *f.* cubit.

אֵמוּנָה *f.* faith, faithfulness, faithful adherence to.

אֵמֶן to be or to make firm, trustworthy; *plc.* אֵמֶן foster-father; *in f.* אֵמֶנֶת nurse; *niph.* to be secure, faithful, such as can be depended on; *hiph.* to trust, believe.

אֵמֶן Amen, אֵמֶנָה *adv.* certainly, verily.

אֵמֶץ *impf. A,* to be powerful, courageous; *piel, hiph.* to strengthen.

אָמַר *impf. A and E,* to say. See § 246 c. Citations from O.T. are introduced in later Hebrew by *שֶׁנֶּאֱמַר 'as it was said' (*niph.*).

אָמְרָה *f.* word, discourse.

אֵמֶת *f.* (with suffix אֵמֶתוֹ) truth;

*אֵמֶתִית *adj.* true.

אָן *interrog. adv.* where?
 אָנִישׁ *m.* man ('homo'). See אִישׁ.
 אָנַח *niph.* to sigh; with עַל.
 אָנְחָה *f.* sighing.
 אָנִי *pers. pron. I*; plur. אֲנַחְנוּ *we*.
 אָנִיָּה *f.* ship; אָנִי *m.* fleet.
 אָנַף *to be angry* (*lit.* 'to snort').
 אָנַק *to cry out from pain*; *niph.* to lament.
 אָסַף *to collect, gather*.
 אָסַר *to bind, yoke*.
 אָף *m.* (5) nose; dual אֲפִים nostrils; generally *met.* anger.
 אָף *part.* also, even. אָף כִּי is it so, that . . . ?
 אָפְרָח *m.* the young (of birds), a nestling.
 אָרַב *to lie in wait* (עַל against).
 אָרְבַּע *f.* אַרְבַּעָה *m. num.* four, אַרְבַּעִים forty; see p. 134.
 אָרְגָמָן *f.* purple.
 אָרַה *to pluck*.
 אָרוֹן *and* אֲרוֹן *c.* ark (of the Covenant);
 אָרוֹן *m.* cedar. [אָרוֹן with *def. art.*
 אֶרֶח *f.* way, path.
 אָרִי *and* אֲרִיָּה *m.* lion.
 אָרַךְ *impf. A, to be long*; *hiph.* to prolong; with אָף *to be long-suffering*.
 אָרַךְ *m.* long; אָרַךְ אֲפִים long-suffering.
 אָרָם *f.* Aram, Syria; אֲרָם נְהָרַיִם ('Aram of the two rivers') Mesopotamia.
 אָרֶץ *c.* earth, world, land; with *art.* הָאָרֶץ.
 אָרַר *impf. יָאֵר* *to curse*.
 אָשׁ *c.* (5) fire.
 אִשָּׁה *f.* (see p. 62) woman, wife.
 אָשַׁר *to be straight, hence to prosper*;

piel to make straight, pronounce happy, congratulate.
 אֲשֵׁר *m. only in plur. const.* אֲשֵׁרִי
 Oh the happiness of! blessed is, art, are, etc.
 אֲשֵׁר *indecl. rel. who, which.* See pp. 72, 144, 161.
 אֲתָ, אֲתָר *mark of the acc.* For its use with personal pronouns, see paradigm, p. 68.
 אֲתָ, אֲתָר *prep. with.* When a prefix, the *A* is doubled. See § 182, p. 69.
 אַתָּה *m.* אַתָּה *f.* 2 *pers. pron.* thou; plur. אַתֶּם *m.* אַתֶּן *f.* ye.
 אֶתְמוֹל *adv.* yesterday. See תְּמוֹל.

ב

בָּ *prep. prefix in, of place or time*; by, of the instrument. With *inf.* of verbs it often has the sense of when; see p. 143.
 בָּאָר *to burn, consume*.
 בְּאִשִּׁים *m. pl.* worthless, wild (grapes).
 בָּנַד *to dissemble, transgress*.
 בִּגְדֵי *m.* garment.
 [בֵּר] *m.* (5) solitude; *adverbial,* with לְ alone or *prep.* beside; often with *pron. affixes.* See p. 141, n. 2.
 בֵּר *m.* (5) branch, limb (i. e. 'a separate part'). Plur. only.
 בְּהֵמָה *f.* beast, cattle (*sing.* often used collectively).
 בּוֹא *to come, enter*; *hiph.* הֵבִיא *to cause to enter, to bring*.
 בּוֹז, also בִּזָּה *to despise, spurn*.
 בִּין *and* בֵּין (see § 250) *to discern, understand*; *niph. ptc.* נִבִּין *discreet, prudent*; *hiph.* *to be wise, skilful, understanding*.
 בּוֹשׁ *to be ashamed*; *hiph.* *to put to shame*.

בָּחוּר *m.* a youth.
 בָּחַן to try, put to the test.
 בָּחַר to choose (*acc. or בָּ*).
 בָּטַח to trust; (*בָּ, לְ*) *hiph.* to certify, declare.
 בָּטַל to cease; * *בָּטַל* *adj.* useless.
 בִּינָה *f.* understanding, prudence.
 בֵּית *m.* (*const. בֵּית, see p. 62*) house, abode. *Frequent in the names of places. Pl. בְּתִים.*
 בָּכָא *m.* weeping; (*also mulberry trees*) as *pr. n. Baca.*
 בָּכָה to weep, mourn.
 בְּכוֹר *m.* firstborn.
 בְּכוֹרָה *f.* birthright.
 בָּכִי *m.* weeping, trickling.
 בַּל or בְּלִי ('loss') as *prep.* without; as *adv.* not; *with suffixes לְבָלִי, לְבָלִי* for lack of, so that not.
 בָּלָה to be worn out, ruined.
 בִּלְעָדִי *prep.* (*plur. const. form with suffix*) without, separate from.
 בִּלְתִּי *adv.* besides, except, not.
 בִּמְתָה *f. in pl.* high places.
 בִּמָּה *adv.* wherefore? why?
 בֵּן *m.* (*const. בֵּן, see p. 62*) son; 'a son of . . . years' = so many years old.
 בָּנָה to build.
 בָּעַר *prep.* about, within, after, behind; *often with suffixes.*
 בָּעַל *m.* lord, possessor, husband.
 בָּעַר to burn; *piel* to consume, put away, burn up.
 בָּקַע to cleave; *niph.* to break forth; *piel* to divide, rend.
 בָּקַר *piel* to search, enquire.
 בֹּקֵר *m.* (*pl. בֹּקְרִים*) morning.
 בָּקָר *c.* ox, bullock, herd (*collective*).
 בָּקַשׁ *piel* בִּקְשׁ to seek, entreat.

בָּר *adj.* (5) (*fm. בָּרָה*) pure.
 בָּרָא to create, make, fashion.
 בָּרוּל *m.* (*quadrit.*) iron.
 בְּרִית *f.* covenant.
 בָּרַךְ to kneel; *gal pass. ptc.* blessed. *Generally piel בָּרַךְ to bless, to pronounce blessed*
 בָּרָךְ *f.* (4) *dual* בְּרַכִּים knee.
 בְּרָכָה *f.* blessing.
 בָּרַר to choose, separate; *ptc. pass.* pure, select; *niph.* to be pure; *ptc.* נָבָר pure.
 בָּשַׂר *piel* to announce; *εὐαγγελίζειν.*
 בָּשָׂר *m.* flesh, body.
 בַּת *f.* (*pl. בָּנוֹת, see p. 272*) daughter.
 בְּתָרָה *f.* desolation.
 בְּתוּלָה *f.* virgin.
 בְּתוּף (*as prep. from תוּף*) in the midst of.

ג

גָּאֵל to redeem, avenge; *ptc.* גָּאֵל redeemer, hence near kinsman (one who has the right to redeem).
 גְּאֻלָּה *f.* relationship, right of redemption, redemption.
 גָּבַהּ to be lifted up, haughty; *hiph.* to exalt.
 גָּבִיחַ *adj.* high, proud.
 גְּבוּל *m.* border, coast.
 גְּבוּר *adj.* mighty.
 גְּבוּרָה *f.* power.
 גְּבִישׁ *m.* ('ice') crystal.
 גִּבְעָה *f.* hill; *pr. n.* Gibeah.
 גָּבַר and גָּבַר *impf. א.* to be powerful; *piel* to make strong.
 גֹּבֵר *m.* man ('vir').
 גִּדּוּד *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.
 גָּדַל and גָּדַל *impf.* א, to be great, grow up; *piel* to make great; *hiph.* to become great.
 גְּדֻלָּה *f.* greatness, majesty.
 גָּדַף *piel* גָּדַף to reproach, blaspheme.
 גֶּדֶר *m.*, also גְּדֵרָה *f.* wall, fence, hedge.
 גִּיּוֹה *f.* body.
 גוֹיִם *m.* (pl. of גוֹי) peoples, nations.
 גִּיל or גִּיל to rejoice.
 גִּיר to sojourn, dwell.
 גִּוּרִל *m.* lot.
 גָּזַל to cut off, take away.
 גַּיא *c.* (const. גַּיָּא) valley.
 גָּרַה to lay bare, uncover: with אָוֶן to 'uncover the ear,' disclose: also to migrate, go into exile: *hiph.* to carry into exile.
 גָּחַל *piel*, *hithp.* to shave.
 גָּלַל to roll, roll upon, commit to.
 גַּם *adv.* also, moreover.
 גַּמָּא *m.* bulrush (the papyrus).
 גַּמְוִל *m.* desert, recompense.
 *גַּמְוִלוֹת *f.* recompense, gratitude.
 גָּמַל to repay, recompense.
 גַּמְלָה *c.* (5) camel.
 גָּמַר to finish, fail.
 גַּן *c.* (5) garden.
 גָּנַב to steal (see p. 194, note on Job iv. 12).
 גָּעַר *impf.* א, to reprove, rebuke.
 גְּעָרָה *f.* (const. גְּעָרָת) rebuke.
 גֶּפֶן *c.* vine.
 גַּפְרִי *m.* name of a tree; perhaps the cypress.
 גֵּר *m.* stranger, sojourner.
 גִּרְוֹן *m.* axe.
 גֶּרֶן *f.* threshing-floor.

גָּרַר *occ.* occasion.
 גָּרַשׁ to cast out; *piel* to expel.
 גָּשַׁת (with suffix גָּשַׁתוּ) *inf. const.* of נָגַשׁ to touch.
 ד
 דָּבַר *f.* report, slander.
 דְּבֹרָה *f.* bee.
 דָּבַק, also דָּבַק *impf.* א, adhere to (בָּ), abide with (עִם).
 דָּבַר to speak, promise, command; almost solely in *piel*.
 דָּבָר *m.* (2) word, matter, thing; עַל-דָּבָר in respect of, concerning.
 דְּבִשׁ *m.* honey.
 דָּג *m.* (pl. דָּגִים) fish.
 דוֹד *m.* beloved, uncle.
 דוּן and דִּין to judge, contend.
 דוּר to dwell.
 דוֹר or דָּר *m.* (1) generation.
 דָּחַק to press on; *etc.* דָּחַק oppressor.
 דִּין *m.* judgment.
 דָּבָא *piel* to crush.
 דָּל *adj.* (pl. דָּלִים) poor.
 דָּלַג *qal* and *piel* to leap.
 דָּלַל to move to and fro, hang loose; *niph.* to be wasted.
 דִּלְתָה *f.* (4) (dual דִּלְתַיִם) door, gate.
 דָּם *m.* blood, pl. דָּמַיִם bloodshed.
 דָּמָה to resemble; *etc.* דָּמָה like.
 דָּמַם to be still.
 דָּמָמָה *f.* silence.
 דַּעַת *f.* (*inf. const.* of יָדַע as noun) knowledge.
 דָּקַר to pierce.
 דָּרוֹר *c.* a swallow.
 דָּדַף to tread; *hiph.* to lead, guide.
 דָּרָף *c.* way, mode of life.

שָׁאַל to enquire, seek, demand.
 נִשְׂאָה to spring (as grass); *hiph.* to
 yield grass.
 נִשְׂאָה *m.* tender grass.
 שָׁן to be fat; *piel* to anoint.

ה

ה (ה, ה) the; definite Article as prefix;
see §§ 101-105.

הִּ interrogative prefix; *see* § 142.

הָהָה to murmur, meditate.

הִנּוּן *m.* meditation.

הֶרֶם *m.* footstool.

הֶרֶד *m.* הֶרְרָה *f.* majesty, splendour,
 stateliness.

הוּא 3 pers. pron. *m.* he, it; often used
 as demonstr., also in place of copula,
 § 276 a.

הוּי interj. alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

* הִנָּאָה *f.* (נָוָה *hiph.*) sprinkling.

הִיא 3 pers. pron. *f.* she, it; often
 demonstr.

הִיָּה to be; *see* § 254.

הִיבֵל *m.* temple, palace.

הִלֵּךְ *f.* step.

הִלֵּךְ *inf. const.* לָכֵת; *impf.* יִלְכֶּךְ to
 go, walk; *hiph.* to lead; *hitp.*
 to go about; *fig.* to live.

הִלֵּל (to shine) *piel* to praise; *hiph.*
 to shine forth.

הִלָּם *adv.* hither.

הֵם 3 pers. pron. *m. pl.*; הֵן;
 הֵנָּה *f.* they, them; often demonstr.,
 with or without art., these. *See* p. 71.

הִמָּה to sound.

הִמּוֹן *m.* abundance, multitude.

הִן, הֵנָּה, הֵנָּה, interj. lo, be-
 hold. *See* p. 145.

הִנֵּה *adv.* here, hither.

הֵם. Interjection, in pause הֵם
 hush!

הִפֵּךְ to turn up, subvert, ruin.

הַר *m. pl.* הָרִים mountain.

הַרְבֵּה *inf. hiph.* of רָבָה as *adv.* much,
 very much.

הָרַג to slay.

הַרְיוֹן *m.* conception.

* הִשְׁתַּעֲהָ *hitp.* to narrate, tell.

ו

וּ, וְ, וַ, conj. and; *see* §§ 105 (p. 46),
 228 Obs. 2, 298.

ז

זֶאת demonstr. pron. *fem.* this, that,
 she; *see* § 183. Rarely זֹה.

זָבַח *m.* sacrifice.

זָרָה *adj.* (*pl.* זָרִים) proud, presump-
 tuous (sins, or men; *see* note,
 p. 187, Ps. xix. 14).

זֶה demonstr. pron. *m.* (זוּ, זֶה c.) this,
 that, he; *see* § 183. (*Pl.* זֵלֶה.)

זָהָב *m.* gold.

זָהָר *hiph.* הִזְהִיר to shine, warn;
niph. to be warned, admonished.

זֹהָר *m.* brightness.

* זָוַן to abound, be rich.

זֹלָה *prep.* besides.

[זָרָה] to be strange; *plc.* זָרָה a stranger.

זָוַן *m.* animal; *see* § 310, note on
 ver. 14 (or perhaps 'abundance').

זֵית *m.* (*const.* זֵית) olive.

זָכָה or זָכַן to be clean, pure.

זָכוּרִית *f.* crystal, glass.

* זָכוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make
 mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned;
piel to sing praises.

עָצַק *impf.* א, to cry out. See עָצַק.
 זָקַן *impf.* א, to be old; *hiph.* to grow old.
 זָקֵן *adj.* old; as *subst.* elder.
 זָקְנָה *f.* old age.
 זָקַק to refine.
 זָרָה to winnow, scatter, spread, disperse.
 זְרוּעַ *c.* (*pl.* זְרוּעִים or זְרוּת) arm, power.
 זָרַע *impf.* א, to sow, plant.
 זָרַע *m.* seed, posterity.

ח

חָבֵא *niph.* נִחְבְּא to be concealed, to hide oneself; *hiph.* to hide.
 *חֲבָה *f.* age.
 חָבַט to beat, thresh.
 חֲבָל *m.* measuring-line, allotment.
 חֲבֵר *m.* companion.
 חָבַשׁ to bind up; *piel* to restrain.
 חָנַר to attire, gird.
 חָרַל *impf.* א, to cease, forbear.
 חָרַשׁ *adj.* new.
 חֲרִישׁ *m.* (4) new moon, month.
 חָוֵב *m.* (*pl.* חֲוֵי) debt.
 חֹב *piel* חָיַב to be indebted: hence *חַיֵּב debtor.
 חוּה *piel* חָהָה to utter, tell.
 חַוָּה *ע.* *n.* Eve.
 חוּל, חוּל to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel*, intensive of *qal* to dance, to bring forth young.
 חוּמָה *f.* wall, esp. of city.
 חוּץ *m.* (*pl.* חֲוֹת) open space: as *adv.* without, abroad. חוּצוֹן outside, antithetic to מִבְּיַת.
 חוֹר *adj.* free, noble. *Plur. only.*

חָוָה to see, see visions; *ptc.* חוֹה seer.
 חֲוִיוֹן (*const.* חֲוִיוֹן) *m.* (*pl.* חֲוִיּוֹת) vision.
 חֲוִיּוֹן *m.* flash, lightning.
 חֲוִיר *m.* swine, wild boar.
 חָזַק *impf.* א, to be strong; *piel* to strengthen; *hiph.* to take hold of (חָזַק), strengthen, seize, claim.
 *חָזַר to turn.
 חָטָא *impf.* יחַטֵּא to transgress, sin.
 חַטָּא *m.* sin.
 חֲטָיִם *f.* (*pl.* חֲטָיִם) wheat.
 חָיָה to live, חַי living, the Living One: in adjurations, see p. 128, n. 5; *piel* חִיָּה to quicken, revive.
 חַיָּה *f.* life, living thing, animal, often collective.
 חַיִּים *m. plur.* life, as a state, or duration.
 חֵיל (*const.* חֵיל) *m.* strength, power, wealth, virtue.
 חַיִּיק *m.* bosom.
 חָכַם *impf.* יחַכְּמֵם to be intelligent, wise; *piel* and *hiph.* to make wise, teach.
 חָכְמָה *adj.* wise, skilful.
 חֲכָמָה *f.* wisdom.
 חָלַךְ *m.* the world (*alóv*).
 חָלַה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.
 חֲלוֹם *m.* dream.
 חֲלָי *m.* weakness, disease.
 חָלִילָה *interj.* far be it from (לֵּ).
 חָלַל to pierce, wound; *niph.* and *piel* to profane; *hiph.* חָלַל to begin.
 חָלַם to dream.
 חָלַף to pass, change; חֲלִיפָה *f.* removal.

חָלַץ to loose, set free, arm for
 battle; *piel* to deliver (כָּז).
 חָלַק to apportion, divide; *piel* to
 distribute.
 חֶלֶק *m.* חֶלְקָה *f.* portion, field.
 חָמַד to desire, covet; *niph. ptc.*
 נִחְמָד desirable.
 חֶמֶה *f.* heat, wrath.
 חֲמוּת mother-in-law.
 חָמַל to spare, bear with.
 חֶמֶץ *m.* vinegar.
 חֶמֶר mire, clay.
 חֲמִשָּׁה *f.* חֲמִשָּׁה *m. num.* five; חֲמִשִּׁים
 fifty; see p. 134.
 חֵן *m.* (5) favour, grace.
 חָנָה to encamp.
 חָנַן to be favourable, gracious.
 חֶסֶד *m.* favour, mercy.
 חָסַד to trust, confide in.
 חָסַר *impf. A,* to want, be in need;
piel to cause to lack.
 חֶפֶה *f.* bridal chamber.
 חָפַץ (*impf. A and o*) to delight in,
 (בְּ, לְ) desire, prefer.
 חֶפְצֵן *m.* pleasure, desire, delight.
 חֵץ *m.* (5) arrow.
 חָצַב *and* חָצַב to cut, hew out.
 חָצַה to divide, halve.
 חֶצֵי *in pause* חֶצֵי *m.* portion, half.
 חֶצֶר *c.* (pl. חֶצֵר, חֶצֵר) enclo-
 sure, threshing-floor, court.
 חֶק *m.* (5), *pl.* חֶקִים statute, law.
 חָקַר to search, investigate.
 חָרַב *and* חָרַב *impf. A,* to be dry,
 waste, desolate.
 חֶרֶב *f.* sword.
 חָרַד *impf. A,* to be fearful,
 tremble.
 חָרַה to be hot, angry.

חָרַף *impf. A,* to reproach, defy.
 חָרַף *f.* reproach, reviling.
 חָרַר *m.* (pl. חָרָרִים) parched place.
 חָרַשׁ to plough, engrave, fabricate;
ptc. חָרֵשׁ artificer.
 חָרַשׁ *impf. A,* to be silent (deaf or
 dumb); *hiph.* to keep silence:
 hence חָרֵשׁ *adj.* deaf.
 חָשַׁב *impf.* יַחְשַׁב to think, reckon,
 devise; *piel* to impute.
 חָשַׁךְ to be dark; *hiph.* to darken.
 חֹשֶׁךְ *m.* darkness.
 חָשַׁף to strip off, make bare.
 חָתָן *m.* bridegroom, son-in-law.
 חָתַת *gal and niph.* to be broken,
 affrighted.

ט

טָבַל to dip, plunge; *to baptize;
niph. to be baptized.
 טָהוֹר *adj.* clean, pure.
 טָהַר *impf. A,* to be clean; *piel* to
 cleanse.
 טְהִירָה *f.* purity, cleansing, expia-
 tion.
 טוֹב *adj.* good; *subst. m.* goodness.
 טוֹל *hiph.* to cast out; *hoph.* יוֹטֵל
 to be cast down or out, laid down
 (as the dead).
 טָמֵא *adj.* impure, unholy.
 טָעַם to taste, perceive.
 טָרַם (*property subst. m.*) expectation,
 prospect: generally as *adv.* before
 that, not yet.
 טָרַף *impf. A or o,* to tear, wound.
 טָרֶף *m.* prey, provision.
 טָרַף *m.* leaf (*plucked off*).

יָאֹר *m.* river, especially the Nile.
יְבִמַת *f.* sister-in-law.
יָבֵשׁ *impf. A*, to become dry; *piel* and *hiph.* to dry up.
יְנוּעָה *f.* labour, weariness.
יָנַע *impf. A*, to labour, be weary; *piel* and *hiph.* to fatigue.
יָנַר to fear, be afraid of (*acc.*).
יָד *c.* (dual **יָדַיִם**, *const.* **יָדַי**) hand: often with prepositions, as **בְּיָד** by means of, **לְיָד** near to, etc.
יָדָה to put forth; *spec. hiph.* הוֹדָה to recount, celebrate, praise.
יָדִיד *adj.* beloved.
יָדַע to know; *impf.* יָדַע, *inf. const.* נֹדַע knowledge; *niph. ptc.* נֹדַע known, illustrious; *qual. ptc.* מֵיָדַע acquaintance, kinsman; *hiph.* to let (one) know, inform, tell.
יָהַב to allow, appoint; *in imperat.* give, ascribe; also **גּוֹ** to come on!
יְהוּדִי *m.* Jew.
יּוֹם *m.* (pl. **יָמִים**; see p. 62) day: **יּוֹמָם** adverbial by day.
יּוֹנָה *f.* (pl. **יָוִים**) dove; *pr. n.* Jonah.
יָחַל *piel* and *hiph.* (הוֹחִיל) to expect, hope, wait (לְ) for).
יָטַב *impf. A*, to be happy, merry, to be well with (לְ); *hiph.* הֵיטִיב to do good; *inf. abs. as adv.* diligently.
יַיִן *m.* (4) (*const.* יַיִן) wine.
יָבַח *hiph.* to reprove, chastise.
יָבֵל *impf.* יָבֵל to be able, equal to (לְ).
יָלַר *impf.* יָלַר to bring forth; *hiph.* הוֹלִיר to beget.
יָלַד *m.* child, lad.
יָלַף, see הִלַף.

יָם *m.* (*const.* יָם or יָם) sea; hence the West (the direction of the Great Sea).
יָמִין *m.* the right (hand); hence the South (the right to those looking eastward from Palestine).
יָנַק to give suck; *ptc.* יוֹנֵק suckling, sucker; *hiph.* הֵינִיק.
יָסַד to found, establish.
יָסוּד *m.* foundation.
*** יָסוּר** *m.* chastisement (**יָסָר**).
יָסַף *impf. E*, to add: often with adverbial force to denote repetition, as 'he added to come' = he came again.
יָסַר *impf. A*, to chastise, correct.
יָעַל *hiph.* הוֹעִיל to profit, be advantageous to.
יָעַף *impf.* יָעַף to be wearied.
יָעַץ *impf.* יָעַץ to counsel, purpose; *ptc.* יוֹעֵץ counsellor.
יָעַר *m.* forest, thicket.
יָפָה *adj.* fair, beautiful.
יָפֵי *m.* (*in pause* יָפֵי) beauty.
יָצָא *impf.* יָצָא, *inf. const.* יֵצֵא to go forth (מֵן) whence, (לְ) whither; *hiph.* הוֹצִיא to bring forth.
יָצַק *impf.* יָצַק to pour out.
יָצַר *impf. E*, to form, mould; *ptc.* יוֹצֵר moulder, Maker.
יָקַב *m.* wine-press, wine-vat.
יָקַן *impf. A*, to awake. See קָמָן.
יָקָר *adj.* precious.
יָרָא *impf.* יָרָא to fear; *niph. ptc.* נֹרָא terrible; *piel* יָרָא to alarm.
יָרָא *m. const.* יָרָא fearing.
יָרַד *impf.* יָרַד to descend; *hiph.* הוֹרִיד to let down, bring down.
יָרְדָן ('descender') the river Jordan.

הִרְחַק to cast out, give forth; *hiph.* הִרְחַק to teach; *ptc.* מוֹרֵךְ teacher; *niph.* to be pierced. Hence תִּירָה law.

יְרֵשָׁה or יִרְשָׁה *f.* possession.

יָרַח *m.* the moon.

יָרַשׁ *impf.* א, to inherit, possess; *ptc.* יוֹרֵשׁ heir.

יֵשׁ *particle equivalent to subst.* verb it is, there is, etc.; often with suffixes; also with ל of possession, as לוֹ יֵשׁ he has. See § 276 d.

יָשַׁב *impf.* יָשַׁב to sit, dwell.

*יָשַׁב sedateness, quietude (יָשֵׁב).

יִשׁוּעָה *f.* help, deliverance, salvation.

יָשַׁן *impf.* א, to sleep, slumber.

יָשַׁע to save; *hiph.* הוֹשִׁיעַ to deliver (יֵשׁוּעַ Jesus).

יִשׁוּעַ *m.* deliverance, salvation.

יָשַׁר *impf.* א (יִישָׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֵׁט *m.* aged person.

יָתוּם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נוֹתֵר residual.

יָתֵר *m.* residue, excellence.

יָתֵר *m.* cord, string (? tent-cord).

כ

כִּי as a prefixed particle as, like; with words of number about; with *inf.* when; כִּי...כִּי (rarely כִּי...כִּי) in comparisons as . . . so.

כָּבֵד and כָּבַד *impf.* א, to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.

כָּבֵד *adj.* heavy, grievous.

כָּבַח to be quenched, extinguished.

כָּבוֹד *m.* honour, glory.

כָּפַשׁ *m.* lamb. Also כָּפַשׁ.

כֶּרֶס *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כֹּהֵן *piel* to officiate as priest.

כֹּהֵן priest; with גָּדוֹל high priest.

כֹּהֲנָה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכַב *m.* star, constellation.

כּוֹל to comprehend; *pilp.* to nourish, contain; *hiph.* הִכִּיל to contain, sustain.

כָּן to set in order; *niph. ptc.* נִכְוֵן firm; *hiph.* to establish; **piel ptc.* מְכַנֵּן confirming.

כּוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם except, but, only.

כֹּל-כָּל all, the whole; see § 295.

כָּלָב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel* to finish, fulfil, consume.

כֵּלִי *m.* vessel, instrument, jewel.

כָּלַם *niph.* to be ashamed; *hiph.* הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (see כִּי); with prefixes, לָכֵן therefore, עַל-כֵּן because of.

כֶּנֶה perhaps stock; see note, p. 192 (Ps. lxxx. 16).

כַּנּוֹן *m.* harp.

*כִּנְיֹתָי *f.* synagogue, from כִּנָּם to collect, Esther iv. 16.

כִּנָּע *niph.* to humble oneself, submit.

כַּנָּף *c.* (dual כַּנְפָיִם) wing (as of a bird), skirt (as of a garment).

כִּסֵּא *m.* (pl. יוֹת) throne.

כָּסַף *qal and piel* to cover, conceal; *pual* to be covered.

כָּסַח to cut down; *plc. pass.* כָּסוּחַ.
 כָּסִיל *m.* fool.
 כָּסָף to desire, long after (לְ).
 כָּסָף *m.* silver, money.
 כַּעַם *m.* anger, grief.
 *כָּעַת *adv.* (עַתָּה) now.
 כַּף *f.* (5) (כַּפַּיִם) palm of the hand, sole, scale (of a balance).
 כַּפּוּר *m.* covered cup, vessel, hoarfrost.
 כָּפַר to cover, expiate.
 כָּרֶם *c.* vineyard.
 כָּרֵם *m.* (*prop. plc.*) a vinedresser.
 כָּרַם (*quadrilit.*) to ravage.
 כָּרַע to bow, crouch; *hiph.* to depress, subdue.
 כָּרַת to cut off; *with* בְּרִית to execute a covenant; *niph.* to fail.
 כָּשַׁל to stumble; *plc.* כָּשִׁיל weary, feeble.
 כָּתַב to write, engrave.
 כָּתַח to break in pieces, destroy.

ל

לְ *prep. pref.* to, at, in order to. See §§ 273, 289 c.
 לֹא, לוֹא not; see p. 141.
 לֵב *m.* (const. לֵבֵב; *pl.* לְבוֹת, לְבוֹתֵי) heart.
 לָבַב *niph.* to take heart, be bold or daring.
 לָבַד alone; generally with suffixes; see בָּד, and p. 141.
 לְבוּשׁ *m.* clothing, a garment.
 לָבָן *adj.* white; *pr. n.* Laban.
 לְבָנוֹן *pr. n.* (generally with art.) the 'White Mountain,' Lebanon.
 לְבַשׁ and לָבַשׁ *impf. A*, to put on clothing; *hiph.* to clothe. See § 277 c.
 לָהֶבֶת *f.* a flame.

לֹא *part. if*, Oh that; לֹאֵל (where לֹא represents לֵא) unless.
 לָוָה to borrow; *niph.* to join; **piel* to accompany; *hiph.* to lend.
 לָוַן and לָוִן to pass the night, lodge; *niph.* גָּלוֹן, *impf.* יָלוֹן to complain, murmur (*perhaps from different roots*).
 לָוַן to mimic, hence to scorn, *plc.* לָוִן scorners; *hiph.* to interpret, mediate.
 לָחַם *impf. A*, to consume, make war; *niph.* to contend in war (בָּ).
 לָחֶם *c.* bread; לָחֶם הַפְּנִיִּים Bread of the Presence, 'shew-bread.'
 לָחַץ to oppress.
 לָטַח *m.* (*plc.* of לוֹטַח to cover up) enchantment; בְּלָטַח *as adv.* secretly, softly.
 לַיְלָה *m.*, also לַיְלָה *nigh*; the latter form often *as adv.* by night.
 לָכַד to capture.
 לָכַז, see בָּז.
 לָמַד to learn; *plc.* לֹמֵד a learner, disciple; *piel* to teach.
 לְמוּד, *לְמִיד *m.* disciple.
 לָעַג *gal and hiph.* to stammer, mock; *niph.* to use barbarous speech.
 לָפַת to turn; *niph.* to turn oneself.
 לָחַץ *impf.* יָחַץ, *inf. const.* קָחַח, *imper.* קַח to take, receive, fetch. See p. 111 f.
 לָקַט to gather, glean.
 לָשׁוֹן *c.* tongue, language.

מ

מָאֵד *m.* power; generally *as adv.* very, exceedingly.
 מֵאוֹת *f.* (pl. מֵאוֹת) a hundred. See §§ 266, 267.
 מְאוֹמָה (מְאוֹמָה) *f.* anything.
 מְאֹכֵל *m.* food.

הִרְחָ to cast out, give forth; *hiph.* הִרְחָ to teach; *ptc.* מוֹרֵה teacher; *niph.* to be pierced. Hence תִּרְה law.

יְרֵשָׁה or יְרֵשָׁה *f.* possession.

יָרַח *m.* the moon.

יָרַשׁ *impf.* א, to inherit, possess; *ptc.* יוֹרֵשׁ heir.

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*יָשֵׁב sedateness, quietude (יָשֵׁב).

יִשְׁעָה *f.* help, deliverance, salvation.

יָשַׁן *impf.* א, to sleep, slumber.

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יָשָׁר *impf.* א (יִישָׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֵׁשׁ *m.* aged person.

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יָתַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נוֹתֵר residual.

יָתַר *m.* residue, excellence.

יָתַר *m.* cord, string (? tent-cord).

כ

כִּי as a prefixed particle as, like; with words of number about; with *inf.* when; כִּי...כִּי (rarely כִּי...כִּי) in comparisons as . . . so.

כָּבֵד and כָּבַד *impf.* א, to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.

כָּבֵד *adj.* heavy, grievous.

כָּבַח to be quenched, extinguished.

כְּבוֹד *m.* honour, glory.

כֶּבֶשׂ *m.* lamb. Also כֶּשֶׁב.

כֶּד *f.* (5) jar, pitcher.

כֵּן *part.* thus, here, hither, now.

כֹּהֵן *piel* to officiate as priest.

כֹּהֵן priest; with גָּדוֹל high priest.

כֹּהֵנָה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכַב *m.* star, constellation.

כֹּל to comprehend; *pulp.* to nourish, contain; *hiph.* הִכִּיל to contain, sustain.

כִּוַּן to set in order; *niph. ptc.* נִכּוּן firm; *hiph.* to establish; **piel ptc.* מְכַוֵּן confirming.

כּוּס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם except, but, only.

כֹּל, כָּל- all, the whole; see § 295.

כָּלָב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel* to finish, fulfil, consume.

כֵּלִי *m.* vessel, instrument, jewel.

כָּלַם *niph.* to be ashamed; *hiph.* הִכְלִיַם to shame, reproach.

כֵּן *part.* thus, so (see כֵּן); with prefixes, לְכֵן therefore, עַל־כֵּן because of.

כִּנְיָה *perhaps* stock; see note, p. 192 (Ps. lxxx. 16).

כִּנּוּר *m.* harp.

*כִּנְיָתָה *f.* synagogue, from כִּנְיָת to collect, Esther iv. 16.

כִּנּוּעַ *niph.* to humble oneself, submit.

כִּנּוּף *c.* (dual כִּנּוּפִים) wing (as of a bird), skirt (as of a garment).

כִּסֵּא *m.* (pl. יוֹת) throne.

כִּסָּה *qal and piel* to cover, conceal; *pual* to be covered.

כַּסֵּף to cut down; *ptc. pass.* כַּסֵּיחַ.
 כֶּסֶל *m.* fool.
 כָּסָף to desire, long after (לְ).
 כֶּסֶף *m.* silver, money.
 כַּעַם *m.* anger, grief.
 *כַּעַת *adv.* (עַתָּה) now.
 כַּף *f.* (5) (כַּפַּיִם) palm of the hand, sole, scale (of a balance).
 כַּפּוֹר *m.* covered cup, vessel, hoarfrost.
 כַּפֵּר to cover, expiate.
 כְּרָם *c.* vineyard.
 כְּרֵם *m.* (*prop. ptc.*) a vinedresser.
 כְּרָסִים (*quadrilit.*) to ravage.
 כָּרַע to bow, crouch; *hiph.* to depress, subdue.
 כָּרַח to cut off; *with בְּרִית* to execute a covenant; *niph.* to fail.
 כָּשַׁל to stumble; *ptc.* כָּשֵׁל weary, feeble.
 כָּתַב to write, engrave.
 כָּתַת to break in pieces, destroy.

ל

לְ *prep. pref.* to, at, in order to. See §§ 273, 289 c.
 לֹא, לוֹא not; see p. 141.
 לֵב, לִבָּב *m.* (*const.* לִבָּב; *pl.* לְבוֹת, לְבָבוֹת) heart.
 לָבַב *niph.* to take heart, be bold or daring.
 לָבַד alone; generally with suffixes; see בַּד, and p. 141.
 לְבוּשׁ *m.* clothing, a garment.
 לָבָן *adj.* white; *pr. n.* Laban.
 לְבָנוֹן *pr. n.* (generally with *art.*) the 'White Mountain,' Lebanon.
 לְבַשׁ and לְבַשׁ *impf. א.* to put on clothing; *hiph.* to clothe. See § 277 c.
 לְהִבָּה *f.* a flame.

לֹא *part. if,* Oh that; לְגַלְיָא (*where לָא represents לֹא*) unless.
 לָוָה to borrow; *niph.* to join; **piel* to accompany; *hiph.* to lend.
 לָוַן and לָוִן to pass the night, lodge; *niph.* לָלוֹן, *impf.* יָלוֹן to complain, murmur (*perhaps from different roots*).
 לָרִץ to mimic, hence to scorn, *ptc.* לָרִץ scorner; *hiph.* to interpret, mediate.
 לָחַם *impf. א.* to consume, make war; *niph.* to contend in war (בָּ).
 לָחֶם *c.* bread; לָחֶם הַפְּנִיִּים Bread of the Presence, 'shew-bread.'
 לָחַץ to oppress.
 לָטַם *m.* (*ptc. of לָטַם* to cover up) enchantment; *as adv.* בְּלָטַם secretly, softly.
 לַיְלָה *m.*, also לַיְלָה night; the latter form often as *adv.* by night.
 לָכַד to capture.
 לָכַן, see כֵּן.
 לָמַד to learn; *ptc.* לָמֵד a learner, disciple; *piel* to teach.
 לָמוּד *לְמוּד *m.* disciple.
 לָעַג *qal and hiph.* to stammer, mock; *niph.* to use barbarous speech.
 לָפַת to turn; *niph.* to turn oneself.
 לָקַח *impf.* יָקַח, *inf. const.* קַחַח, *imper.* קַח to take, receive, fetch. See p. 111 f.
 לָקַט to gather, glean.
 לָשׁוֹן *c.* tongue, language.

מ

מָאָר *m.* power; generally as *adv.* very, exceedingly.
 מָאוֹת *f.* (מָאוֹת) a hundred. See §§ 266, 267.
 מְאוֹמָה (מְאוֹמָה) *f.* anything.
 מְאָכַל *m.* food.

מֵאָן *piel* to be unwilling, refuse.
 מֵאָס to despise.
 מֵאֵת *double prep.* from with, from.
 מַבּוּל *m.* flood; *spec.* the Deluge.
 מַבְעַן *m.* fountain.
 מִנְדֵּל *m.* tower.
 מְנוּרָה *m.* sojourning, pilgrimago.
 *מְנִיחַ *hiph. ptc.* (as from נָס to be high-minded), exalting.
 מְנַלְהָ *f.* roll, book.
 מָגֵן *m.* (5) shield.
 מִנְעֵרֶת *f.* rebuke.
 מִדְבָּר *m.* wilderness.
 מָדוּד to measure, apportion.
 מִדָּה *f.* measure.
 מִדַּע *interrog. adv.* why? wherefore?
 *מִדְרָשׁ *m.* study (see דְּרָשׁ).
 מַה, מָה, מַה *interrog. part.* what? how? often in compounds; see § 186.
 מָהַר to hasten, hurry: sometimes in adverbial idiom, as 'they hastened, they forgot' = they soon forgot; mostly in *piel* to make haste; *niph.* to be hasty, rash.
 מוֹאֵב *pr. n.* Moab: hence מוֹאֲבִי *m.* Moabite; מוֹאֲבִיָּה *f.* Moabite.
 מוֹדַע *m.* (from יָדַע) acquaintance, kinsman.
 מוּט to totter; *niph.* (נָמוּט, *impf.* יִמוּט) to be moved.
 מוֹלְדֵת *f.* birthplace, native country.
 מוֹסֵר *m.* discipline, instruction.
 מוֹפֵת *m.* sign, wonder (יָפָה to shine).
 מוֹצֵא *m.* outgoing (יָצָא).
 מוּר *niph. and hiph.* to change, alter.
 מוֹרָא *m.* fear, reverence (יָרָא).
 מוֹרֵה *m.* teacher, former rain (יָרָה).

מוּשׁ to move, remove; *hiph.* to put away, cease.
 מוֹשֵׁב *m.* seat, dwelling (יָשַׁב).
 מוּת *perf.* מָוַת; *imperf.* יָמוּת to die; *hiph.* to put to death.
 מוֹת *m.* (const. מוֹת) death.
 מוֹזֵבַח *m.* altar.
 מוֹצֵא *f.* invention, device.
 מוֹמְזוּר *m.* Psalm; see p. 186 n.
 מוֹחֵיר *m.* price.
 מוֹחֵנָה *c.* camp.
 מוֹחֵקֶר *m.* depth.
 מוֹחֵר *m.* morrow, time to come; *adv.* to-morrow, hereafter.
 מוֹחֵשֶׁבֶת, מוֹחֵשֶׁבָה *f.* thought, device.
 מוֹטֵף *c.* staff, tribe.
 מוֹטָה *f.* bed, couch.
 מוֹטַפֶּחֶת *f.* mantle.
 מוֹטֵר *hiph.* הוֹמְטִיר to rain.
 מוֹטֵר *m.* rain (*pl.* יָוֹת).
 מִי *interrog. pron.* who? See § 186.
 מַיִם *m. plur.* (const. מַיִי) waters, water (sometimes with *sing. verb*).
 מִישְׁרִים *pl.* upright, uprightness.
 מָכַר to sell.
 מְכָר *m.* price.
 מִלֵּא *impf.* יִמְלֵא to fill.
 מְלֵא *adj.* full: מְלֵאָה *subst.* fulness.
 מְלַאֲךָ *m.* messenger, angel.
 מְלַאכָה *f.* work, ministry.
 מְלָה *f.* (pl. מְלֵים) word.
 מְלַחָה *f.* saltiness, barrenness.
 מְלַחְמָה *f.* war.
 מִלַּט *niph.* to escape; *piel* to cause to escape, deliver.
 מְלִךְ to reign; *hiph.* to make king.
 מְלִכָּה *m.* (4) king: מְלִכָּה *f.* queen.
 מְלִכּוּת, מְלִכְוָה *f.* kingdom, royalty.

מִמַּעַל *adv.* from above; see p. 140.

מִן, מִי, מִי, מִי *prep.* from, also sign of the comparative; see pp. 51, 66, 143, 160.

* מִנְהָ (עַל-מְנָה) for the sake of.

מְנוּחָה *f.* rest, place of rest.

מִנְחָה *f.* a gift, offering.

מָנַע *impf.* א, to withhold.

מְנוצֵחַ *m.* conductor of music, in the titles to several Psalms; see p. 186 n.

מְסוּכָה *f.* hedge.

מְסִלָּה *f.* road, path.

מִסְפָּד *m.* grief, lamentation.

מִסְפָּר *m.* number.

מַעְנָל *m.* path, track.

מְעַט to be few; **qal pass. ptc.* מְעוֹט few, little.

מְעַט a little, a few; as *adj.* little, few; as *adv.* nearly, suddenly.

מֵעֵים *m. pl.* bowels, womb.

מַעְיָן *m.* fountain.

מַעְלָה *f.* ascent (*pl.* מַעְלוֹת 'degrees,' in the title of Psalms cxx-cxxxiv).

מַעַן (*prop. subst. purpose*) as *particle*, because; לְמַעַן in order that.

מַעְרָה *f.* a cave.

מַעֲשֵׂה *m.* (עֲשָׂה) work, workmanship.

מִצָּא *impf.* יִמְצָא to find; *hiph.* to present, deliver up.

מִצְוָה *f.* commandment.

מִקְדָּשׁ *m.* sanctuary.

מִקְוָה *m.* expectation, hope.

מְקוֹם *c.* (*pl.* מְקוֹמוֹ) place.

מִקְרָא *m.* reading, *Scripture.

מָר *m.* (5) bitterness; as *adj.* מָר, מְרִים bitter.

מְרָאָה *m.* sight, vision.

מְרִגְלֹת *f. pl.* (at) the feet (רְגֵל).

* מְרִגְלֵי־יָדָיִם *f.* (*pl.* מְרִגְלֵי־יָדָיִם) pearl.

מָרַד to rebel.

מָרָה to be bitter, rebellious, to disobey; *hiph.* to provoke, resist, rebel (בָּ).

מְרוֹם *m.* height.

מְרוּצָה *f.* course.

מְרֻחָק *m.* remoteness; מִמְרֻחָק from afar.

מְרֻמָּה *f.* deceit.

מְרֻמָּס *m.* a down-trodden thing.

מֵרֵעַ *m.* friend.

מָרַר to be bitter; *hiph.* הִמְרִיר to make bitter, deal bitterly with (לְ).

מִשְׁוֹכָה *f.* a thorn hedge.

מִשָּׁח to anoint.

מְשִׁיחַ anointed, the Messiah, CHRIST.

מִשָּׁדָד to take hold of, draw.

מִשְׁנֵה *m.* price.

מִשְׁבֵּב *m.* bed.

* מִשְׁכַּחַת *f.* forgetfulness (שָׁכַח).

מִשְׁכָּן *m.* dwelling, tabernacle

מִשְׁלַל to rule, resemble.

מִשְׁלַל *m.* proverb, parable.

מִשְׁמָרַת *f.* charge, ordinance.

* מִשְׁנָה Mishna ('repetition,' from שָׁנָה).

מִשְׁעֲנַת *f.* (4) staff.

מִשְׁפָּח *f.* oppression.

מִשְׁפָּחָה *f.* family.

מִשְׁפָּט *m.* judgment, right, custom.

מִשְׁקָל *m.* weight.

מִשַּׁשׁ to touch, feel.

מֵת (*ptc. of* מוֹת) dead; מֵתִים the dead.

* מְתוּן *adj.* deliberate.

מְתוּק *adj.* sweet; *subst. m.* sweetness.

מִתַּחַת from below; see p. 140.

מָחִי *interrog. adv.* when?

מָחַן *m.* gift, payment, recompense.

מִתְּנַיִם *dual m.* loins.

מִחָק *impf. A.* to be sweet.

נ

נָא *partide appended, by way of supplication or exhortation, I pray!*

נֶאֱחָה *f.* pasture, habitation.

נִאֵם to declare; chiefly as *qal pass.*
ptc. const. נֹאֵם ('said by') saith.

נֶאֱפָה to commit adultery.

נְבִיא *niph.* נְבִיאָה to prophesy.

נְבוּאָה *f.* gift of prophecy.

נְבִיָּן, see בִּנְיָן.

נִבַּט [pi. נִבְטָם]; *hiph.* הִבִּיט to look.

נְבִיאָה *m.* prophet.

נָבַל to wither, perish; *piel* to dishonour, lightly esteem.

נָבַע to flow, spring; *hiph.* הִבְיַע to utter.

נִגַּד *hiph.* הִגִּיד to tell, make known (ל?).

נִגְדָה *m.* front; generally as *adv.* before, in the presence of; with *prefixes and suffixes.*

נְיִינָה stringed instrument, song; *pl. in titles of Psalms.*

נָגַע to touch.

נָגַף to smite, wound, kill; *niph.* to be defeated.

נִגַּשׁ *impf.* to approach; *hiph.* הִגִּישׁ to bring near, offer, as *sacrifice.*

נָדַד *impf.* יָדַד and יָדַד to flee, wander.

נָדַף to scatter, drive away.

נָדַר to vow; נִדְרָה *m.* a vow.

נָהַל *piel* נָהַל to lead, tend.

נָהַר *m.* river, stream; נְהַרִּים the two rivers; see אֲרָם.

נָדַד (as נָדַד) to wander, shake, con-
dole with; *ptc.* נָדַד a wanderer.

נֶוְהָה *m.* habitation.

נָוָה to lie down, rest; *hiph.* הִנִּיחַ;
also הִנִּיחַ to cause to rest, leave.

נָסַם to flee, flee away.

נִנְעַע to be shaken, to wander; *ptc.*
נִנְעַע a fugitive.

נָנַף to shake; *pilel* to wave (the
hand), beckon.

נָנַח to guide, conduct; especially
in *hiph.*

נְחֹשֶׁת *f.* copper, brass.

נְחִילָה *f.* wind instrument; *pl. in
title of Psalm v.*

נָחַל *impf. A.* to take possession of,
inherit.

נְחָל *m.* water-course, brook, valley,
shaft of a mine.

נְחִלָה *f.* possession, inheritance.

נָחַם *niph.* נָחַם to be grieved, re-
pent, to pity, comfort; *hithp.* to
comfort oneself.

נְחָשׁ *m.* serpent.

נָטַח *impf.* יָטַח to stretch, stretch
out, pitch (as a tent); *ptc. pass.*
נִטְוִי outstretched; *hiph. (imper.
apoc. הָט)* incline, turn aside.

נָטַל to lift up, bear (as a burden),
offer.

נָטַע *impf. A.* to plant; נִטְעָה *m.* a
plant.

נָטַשׁ to leave, forsake, scatter.

נָחַה *hiph.* הִנִּיחַ; *impf.* יָנַח; *apoc.* יָנַח
to smite, wound, kill.

נָחַד *hiph.* הִקִּיר to look upon, recog-
nise, regard; *piel* נָחַד to acknow-
ledge, sometimes to ignore, reject.

נָכַר *m.* stranger, foreigner; *fem.*
נְכָרִיָּה.

נָסוּ *see* סוּג.

נָסוּ *piel* to tempt; hence *נִפְיוֹן *m.* temptation.

נָסַף to pour out, set.

נָסַף to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נָסַף to ascend: *in Sc. only 1 pers. sing. impf.* אָסַף.

נָעַם *m.* pleasantness, beauty; hence *pr. n.* נְעָמִי 'Naomi.'

נַעַר *m.* boy, servant; נַעֲרָה *f.* girl, maiden.

נָפַל to fall; *hiph.* throw down, overcome, cast (*as a lot*).

נַפְשׁ *f.* breath, soul, life, person.

נָפַת *f.* dropping ('distillatio').

נָצַב *niph.* נִצַּב to be set or appointed; *ptc.* נֹצֵב set over, officer.

נֶצַח (*sometimes* נֶחַד) *m.* perpetuity; often with *prep.* לְ certainly, entirely, for ever.

נָצַל *niph.* to be delivered, escape; *piel* נִצַּל to deliver; *hiph.* to take away, rescue.

נָצַר to guard, watch, keep.

נִצְרָה *m.* a branch, shoot.

נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נָקִי *adj.* (*pl.* נְקִיִּים) innocent.

נָקַם to avenge; נִקְמָה *m.* vengeance.

נֶרֶךְ *m.* a torch, lamp.

נָשָׂא *imperf.* יָשָׂא; *inf. const.* שֹׂאֵת; *imp.* שֹׂא to lift up, take away, bear, forgive; with פָּגַע to accept the person of; *niph.* to lift up oneself.

נָשַׁג *hiph.* הִשְׁגִּיחַ to reach, attain.

נָשָׂא *hiph.* הִשְׁיִיא to deceive, beguile.

נָשַׁב to blow; *hiph.* to drive away.

נָשַׂם to gasp.

נְשָׁמָה *f.* breath, life.

נָשַׁק to kiss.

נִשְׂרָף *m.* (4) eagle.

נָתַיַב *adj.* trodden; *subst. m.* path.

נָתַן *impf.* יָתַן; *inf. const.* תֵּן to give, ascribe, permit, place.

נָחַץ *qal or piel* to breakdown, destroy.

נָתַר *hiph.* הִתִּיר to loosen.

ס

סָבַב *impf.* יָסַב and יָסַב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סָבִיב *m.* circuit; *as prep.* around.

סָבִיב *m.* thicket.

סָבַל to carry, endure.

סָגוּר *m.* refined gold (*because carefully stored*).

סָגַר to shut, shut up, store; *piel* to surrender.

סָגַר to turn back; *hiph.* הִסְפִּין to put away; *niph.* נִסְגָּר.

סוֹד *m.* a secret.

סָדַף to pour out, anoint (נָסַף).

סוּם *m.* horse.

סוּף *m.* end, result.

סוּפָה *f.* whirlwind, storm.

סָרַח to turn aside, depart; *hiph.* to remove, take away.

סָחַר to travel; *ptc.* סֹחֵר merchant.

סָחַר *f.* commerce; סֹחֵר *m.* merchandise, gain.

*סִיגָה *m.* a fence (*from* סָגַר, *Song of Sol.* vii. 2).

סִינַי *pr. n.* Sinai.

*סִיעָה *piel* סִיעַ to sustain.

סָכַף to cover, interweave; *hiph.* לְ, עָלַי to protect (עָלַי).

סָכַר *niph.* to be shut.

סָלַה to tread, weigh; *pual* to be valued.

סֶלָה 'Selah,' a musical note (*perh.*

- a 'pause,' or 'rest' to the voices during symphony).
- סָלַח to forgive.
- סֶלַע *m.* rock.
- סָפַד to support.
- סָמַר to stand erect (as hair).
- סָעַד to uphold, sustain, comfort.
- סַעֲרָה *f.* a violent wind, tempest.
- סַפִּיר *m.* sapphire.
- סָפַף *hithp.* הִסְתַּוּפֵּף to sit at the threshold (סָפַף).
- סָפַר to write, reckon; *ptc.* סֹפֵר scribe; *piel* to declare.
- סִפְרָא *m.* (4) a writing, book.
- סָקַל to stone; *piel* to clear away stones.
- סָרַף, *see* שָׂרַף.
- סָתַר to conceal; *niph.* to be hidden; *hiph.* to hide, ignore, pardon.
- סִתְרָא *m.* secret place; *as adv.* סִתְרָא סִתְרָא secretly.

ע

- עָבַד *c.* cloud.
- עָבַד to serve, labour, worship, to render service in special ways, *as* to till (the ground).
- עֲבָד *m.* servant (of God or man).
- עֲבָדָה *f.* service, especially of God.
- עָבוֹר ('result') with prefix עָבַ, on account or for the sake of.
- עָבַר to pass over, transgress; *hiph.* to cause to pass over, to offer.
- עֵבֶר *m.* the other side: *as prep.* beyond.
- עֲבָרָה *f.* wrath.
- עֵבֶר *m.* a Hebrew; *f.* עֵבֶרָה.
- עֵגֶל *m.* calf; *f.* עֵגֶלָה heifer.
- עֵגֶלָה *f.* wagon, chariot, cart.
- עָנָה *niph.* to shut oneself up (from marriage).

- עָרָה *subst.* (duration), *as* לְעָרָה for ever; *also as prep.* until, during; *often with pref. and suff.* עָרָה־אֲשֶׁר, אֲמָ... עָרָה until.
- עֵד *m.* witness, a witness.
- עָרָה to tread, pass.
- עֲרָה *f.* congregation.
- עֲרוּת *f.* (עֲרוּת *pl.*) precept, covenant, testimony.
- עֵדֶן *m.* pleasure, Eden.
- עָרַר to set in order, arrange; *niph.* to be cultivated.
- עֲרָר *m.* (4) flock.
- עֵיֵד to testify; *hiph.* הֵעִיד to call to witness, bear witness, protest.
- עוֹד, עַד again, as yet; בְּעוֹד awhile; כָּעוֹד ever since.
- עוּהָ to do wrong; *piel* to overturn.
- עוֹן, עוֹנָה *m.* (2) sin, iniquity.
- עוֹז, עֹז *m.* (5) strength, power.
- עוֹל, עוֹלָה *m.* (5) yoke.
- עוֹלָה *f.* injustice, wickedness.
- עוֹלֵל *m.* (עוֹל to suck) a child.
- עוֹלָם *m.* (2) duration, antiquity, eternity, *the world; *as adv.* לְעוֹלָם for ever, always.
- עוֹף to fly; *piel.* עוֹפֵף.
- עוֹפֵף *m.* bird, birds (collective).
- עוֹר to be astir or awake; *niph.* to be aroused; *hiph.* to arouse, awaken.
- עוֹרִים (עוֹרִים *pl.*) blind.
- עוֹב to let go, forsake
- עוֹזוֹ *adj.* mighty.
- עוֹזֵז to strengthen, prevail.
- עוֹק *piel* עוֹק to dig.
- עוֹר to help; *ptc.* עוֹר helper; עוֹרָה *f.* help.
- עָטַה to cover, fill (*as water-courses*).

- עָטַר to surround; *piel* to crown; see p. 101.
- עֵיט *m.* (*const.* עֵיט) bird of prey.
- עֵין *c.* (*const.* עֵינַי; *dual* עֵינַיִם) an eye, or spring.
- עִיר *f.* city; see p. 62.
- עַל *prep.* upon, above, in regard to; often with suffixes, also with prefix, מֵעַל from above.
- עָלָה to ascend, grow, increase; with עַל to excel; *hiph.* הֶעֱלָה to cause to ascend, offer (*as sacrifice*).
- עָלָה *m.* (6) leaf.
- עֲלִיוֹן the Most High.
- עָלַם to be hidden; *hiph.* to conceal.
- עָם, עַם *c.* (5) people.
- עִם *prep.* with; often with suffixes (עִמִּי) as עִמָּרִי with me.
- עָמַד to stand, abide; *hiph.* הֶעֱמִיד to establish, appoint.
- עַמֹּנִי *m.* Ammonite.
- עֶמְקָא *m.* valley.
- עֹמֶר *m.* (4), *pl.* עֹמֶרִים sheaf (of corn); omer, a measure.
- עָנָה (1) to answer, speak, sing.
- עָנָה (2) to be humbled, afflicted.
- עֲנָוָה *f.* humility.
- עֲנִי *adj.* afflicted, suffering. poor; עֲנִי meek.
- עֲנִי *m.* affliction, misery.
- עֲנַן *poel* to use magic; see p. 86.
- עָנָן *m.* a cloud.
- עֲנַף *m.* a branch.
- עָפָר *m.* dust; *pl.* עֲפָרוֹת particles, nuggets.
- עֵץ *m.* (3) a tree.
- עָצַב to grieve, distress.
- עֲצָה *f.* (עֲצֵינָא) counsel, advice.
- עָצִים *adj.* strong, numerous.
- עָצֵל *adj.* slothful.
- עֲצִלוּת *f.* sloth.
- עָצַם and עָצַמְתִּי to be strong, numerous.
- עָצָם *f.* bone, selfsame, self.
- עֲצָרָה or עֲצָרֶת *f.* assembly.
- עָקַב *m.* heel, end.
- עֲקָב *m.* consequence; *as part.* because, for the sake of.
- עָקַר to uproot; hence *עָקַר root.
- עָרַי *m.* city (= עִיר); also enemy (= צָר).
- עֲרֵב *m.* evening.
- עֲרָבָה *f.* desert; *as pr. n.* with art. the Arabah.
- עָרָה *piel* עָרָה to uncover, lay bare.
- עָרוֹם *adj.* subtle, clever; עָרוֹם naked עָרוֹר.
- עָרַף to prepare, set in order, compare with; hence *עָרַף *f.* ordering.
- עָרְפָּה *m.* arrangement, estimation, price.
- עֲרֹמָה *f.* heap (as of corn).
- עָרְעָר *m.* heath, shrub.
- עָרַף *m.* neck.
- עָרְפָּל *m.* thick darkness.
- עָשׂ *m.* moth.
- עָשָׂה to labour, work, do, make.
- עָשִׂיר *m.* a rich man; *pl.* the rich.
- עָשַׁק to oppress.
- עָשָׂר *f.* עָשָׂרָה *m.* ten; *pl.* עָשָׂרִים twenty. See § 267.
- עָשַׁר to be rich; *hiph.* הֶעֱשִׂיר to enrich, become rich.
- עַתָּה, עֵת *c.* (5) *pl.* עֵתִים or עֵתוֹת time, season.
- עַתָּה *now.*

לְעֵתִיד לְבוֹא * *adj.* ready; *
in the future.

עָתָה *impf. A*, to move, hasten from
(מָן: *hiph.* to remove.

פ

פָּאָר *piel* פָּאָר to adorn, glorify; *hiph.*
to boast oneself (עַל against).

פָּיַע to reach to, meet; *hiph.* to
make to meet, intercede.

פָּדָה to ransom, redeem.

פֶּה *m.* (const. פִּי; see p. 62) mouth.

פֹּה, הֵן *adv.* here, hither.

פָּז *m.* refined gold.

פָּזַר to disperse, scatter.

פָּחַד to fear; *hiph.* to cause to
tremble.

פַּחַד *m.* fear, dread.

פְּטָרָה *f.* a precious stone; perhaps
topaz.

פֶּלְאָה *m.* a wonder, miracle, 'the
Wonderful.'

פִּלֵּא *niph.* to be distinguished.

פִּלַּג *niph.* to be divided.

פִּלְגָּה *m.* channel, stream.

פָּלַט to escape; *piel* and *hiph.* to
deliver.

פִּלְקָה *m.* staff, spindle.

פָּלַל *hiph.* to intercede, pray.

פִּלְגִּי *with* אֶלְמִנִי a certain one.

פִּלִּשְׁתִּים Philistines.

פֹּךְ *conj.* lest (*always with maqqeph*).

פָּנָה to turn, regard; *piel* to remove,
clear the way; *hiph.* to turn back.

פָּנָה *m.* (*plur.* פָּנִים, const. פָּנֵי) face,
person, presence. *With prefixes*

לְפָנַי formerly; לְפָנַי in the
sight or presence of, before;

עַל-פָּנַי towards, etc.

פְּנִינִים *pl. m.* corals or rubies.

פֶּפֶחַ *adj.* lame.

פָּעַל to work, perform (*post. for*
עָשָׂה), *gal* only. (*The verb from*
which the names of the conjugations
are derived.) See § 200.

פָּעַל *m.* a work.

פָּעַם *c.* footstep, time of an act, as
פָּעַמִּים twice; שֶׁבַע פָּעַמִּים seven
times, etc. *As adv.* now.

פָּקַד to visit, enquire after, take
account of, see pp. 77 sq.; *niph.* to
be visited (with evil), punished;
hiph. to appoint, commit.

פְּקֻדִים *pl. m.* statutes, precepts.

פָּר *m.* bull, bullock; פָּרָה *f.* cow,
heifer.

פָּרַד to separate.

פָּרַח to blossom, break out.

פְּרִי *m.* fruit.

פָּרִיץ *adj.* violent.

פָּרַץ to break down, break forth.

פָּרַשׁ to spread, stretch forth.

פָּרַשׁ to distinguish, scatter; *pual*
to be made clear.

פָּשַׁט to spread abroad, strip, in-
vade.

פָּשַׁע to transgress, rebel.

פְּשָׁע *m.* transgression, rebellion.

פִּשְׁתָּה *m.* flax, linen.

פֶּת *f.* (5, *pl.* פִּתִּים) a morsel.

פָּתַח to open; *niph.* to be opened,
begun, loosed; *piel* to loosen.

פֶּתַח *m.* opening, door, gate.

פְּתִי *m.* simple, foolish one.

צ

צֹאן, צֹאֲוֹן *c.* sheep, flock.

צָבָא *m.* (*pl.* צְבָאוֹת) host, army, as
in the title Jehovah, God of Hosts
(‘Sabaoth’).

צָבַט to reach.

צָבַר to heap up, gather.

צָבַר *m. pl.* צִבְרִים heap (2 Ki. x. 8),
*congregation.

[צָבַת] *m.* handful.

צָר *m.* (5) side; מֵצֵר beside.

צָדִיק just, righteous.

צָדִיק *impf. A,* to be just, act justly,
be reckoned just, *piel*; *hiph.* to
justify.

צָדִיק *m.* righteousness.

צִדְקָה *f.* justice, righteousness.

צִוָּה *piel* צִוָּה to command, ordain.

צִוָּה *m.* honeycomb (from צוּף to
flow).

צָוַק to pour out, melt.

צוּר *m.* rock.

צָחַק to laugh; *piel* to mock, sport.

צִיָּה *f.* dry or solitary place.

צִיּוֹן *f.* (citadel) Zion.

צֶלַם *m.* (5) shadow, shade.

צָלַח and צָלַח to cross, as a river,
to prosper; *hiph.* to make to
prosper, to be prosperous.

צָלַל to tingle (of the ear); to
quiver (of the lips).

צֶלֶם *m.* shadow, image.

צִלְמוֹת deep darkness. See p. 188
note, v. 4.

*צִלְצֵל a cymbal (*i. c.*).

צָמָא to thirst.

צָמְאוֹן *m.* a thirsty place.

צָמַח *impf. A,* to flourish; *hiph.* to
cause to grow.

צֶמֶר *m.* wool.

*צָנִיעוּת *f.* humility, reverence (צָנַע
to be humble).

צָעַד *m.* a step.

צָעַק *impf. A,* to cry out, summon.

צַעֲקָה *f.* a cry.

צָפָה to watch; *ptc.* צוֹפֵה watch-
man.

צָפוֹן *c.* the north, as if the 'hidden'
or dark quarter (צָפַן).

צָפוֹר *c.* a small bird, sparrow.

צָפַן to hide, lay up.

צָר, צָר *m.* (5) enemy.

צָרָה *f.* sorrow, distress.

צָרַע to be stricken with leprosy;
gal pass. ptc. צָרַעַת and *pual ptc.*

מְצָרַע leper.

צָרַף to refine, as metals; *gal pass.*
ptc. צָרַף pure.

צָרַר to straiten; often *impers.* as
צָר לִי 'There is distress to me';
I am in trouble; *ptc.* צָרַר
adversary.

ק

קָבַל *piel* קָבַל to receive, accept.

קָבַץ to assemble, gather together.

קָבַר to bury.

קָבֵר *m.* burying-place, sepulchre.

קָרַר *impf.* יָקַר to bow down.

קָדוֹשׁ *adj.* holy, sacred, pure.

קֶדֶם *m.* front: as *adv.* before (in
place); the east; קֶדְמָה (ה'
local), eastward.

קֶדְמָה *m.* the crown of the head.

קָדַשׁ and קָדַשׁ to be holy; *niph.* to
be sanctified; *piel* to hallow,
sanctify; *hiph.* to dedicate, sancti-
tify.

קֹדֶשׁ *m.* holiness; קֹדֶשִׁים
the Holy of Holies.

קוֹ or קוּ *m.* (5) a measuring line;
perhaps a chord (music).

קוּהַ to expect, hope; *piel* wait for
or upon.

קוֹל *m.* voice, sound; קוֹל יְהוָה and
קוֹלֵת thunder.

קום to arise, stand; *hiph.* to raise;
piel קים to confirm.

קומה *f.* stature, height.

קין *hiph.* הקיין to awake.

קיש to ensnare.

קטל to slay; *Job* xiii. 15, xxiv. 14;

Ps. cxxxix. 19 only (often used as
a paradigm of the strong verb).

קטן *adj.* (plur. קטנים) small.

* קים firm, steadfast (קים).

קרן *m.* summer, summer fruit.

קלי *m.* parched corn.

קלל to be diminished, lightly re-
garded, unworthy (hence *gal*
light); *piel* to revile.

* קלקלה *f.* misfortune.

קן *m.* (5) nest, chamber.

קנא *piel* to be jealous (ל for; ב of).

קנה to acquire, purchase.

קנה *m.* reed, stalk, reeds (*collective*).

קנין *m.* possession, wealth.

קץ *m.* (5) end, limit.

קצה *m.* end, extremity, border.

קציר *m.* harvest, foliage, bough.

קצף to be angry; *hiph.* to provoke
to wrath.

קצין to cut up, or off.

קצר to reap; *ptc.* קציר reaper.

קצר short (*i. e.* 'cut off').

קצת *f.* extreme part, a part.

קרא *impf.* יקרא to call, cry, call
upon; also to come upon, meet.

קרב and קרב *impf.* א, to draw near,
approach.

קרב *m.* the midst; as *prep.* among;
often with prefixes ב or כן.

קרה to meet, happen.

קרוב *adj.* near (in time, place, or
association).

קרן *f.* (dual קרנים) horn; often
metaph. for power.

קשת *c.* a bow.

ר

ראה *impf.* יראה to see; *niph.* to be
seen, appear; *hiph.* הראה, *impf.*
apoc. ירא to show.

ראם *m.* a wild ox, buffalo.

ראמות *f. pl.* heights, also coral (as
high-priced).

ראש *m.* (pl. ראשים) head, summit.

ראשון former, first; also as *adv.*
formerly.

רב *adj.* (5) much, many, great;
*as *subst.* master, 'Rabbi.'

רבב to become many.

רבבה *f.* (pl. const. רבבות) a great
multitude, myriad.

רבה to be abundant; *hiph.* to
multiply.

רבין *impf.* א, to crouch, lie down;
hiph. to cause to lie down.

רגל *c.* (dual רגלים) foot.

רדף to follow, pursue, persecute.

רוב *m.* a multitude, abundance;
לרב abundantly.

רדה to be satisfied.

רוח *c.* (pl. רוחות) breath, spirit.

רויה *f.* abundance.

רום to be high, proud; *piel.* רומם
and *hiph.* הרים to lift up, exalt.

רוץ to run; *ptc.* רץ courier.

רוק *hiph.* הריק to empty, draw (a
sword).

רוש to be poor; *ptc.* רש poor.

רון to be weighty; *ptc.* רון prince,
ruler.

רחב to be enlarged; *hiph.* to en-
large, open.

רָחֵב *adj.* large, wide.
 רֹחַב *m.* breadth, extent.
 רַחוּם *adj.* merciful.
 רְחוּק *m.* distance; *as adj. or adv.* far; *often with prep. pref. afar,* from afar.
 רַחֵם *piel* to pity, have mercy on (*acc.*); *pual* רָחַם to obtain mercy.
 רַחֲמִים *pl.* compassion.
 רֵחִים *c.* (4) womb.
 רָחַץ *impf. A,* to wash.
 רָחַק to be distant; **hilfp.* to keep oneself far from (מִן).
 רִיב to dispute, contend with (אִתּוֹ).
 רִיקָם *adv.* emptily, without cause.
 רִכַּב *impf. A,* to ride.
 רִמָּה or רִמוֹת *f.* height.
 רָנַן *impf.* יָרַן to sing, shout; *piel* to cry out, rejoice in (בְּ).
 רַע *adj.* wicked, evil; *as subst.* wickedness, evil (man or thing).
 רֵעַ *m.* a friend, companion.
 רָעַב *impf. A,* to be hungry.
 רָעַב *m.* hunger, famine.
 רָעַד *m. and* רָעָדָה *f.* trembling.
 רָעָה to feed (*trans. or intrans.*), rule; *ptc.* רָעָה shepherd.
 רָעַם *impf. A,* to roar; *hiph.* to thunder.
 רָעַע (1) to break in pieces.
 רָעַע (2) to be evil; *hiph.* to do evil.
 רָעַשׁ to shake; *hiph.* to cause to shake.
 רָפָא to heal; *ptc.* רָפֵא physician.
 רָפָה to hang down, become weak; hence רָפָה weak (name of a Messoretic sign).
 רָצָה to be pleasant with, favourable to, enjoy.
 רָצוֹן *m.* approbation, good pleasure, will.

רָק (*prop. subst.* 'leanness') *adv.* only, except.
 רָקַד to leap; *hiph.* to make to leap.
 רָקִיעַ *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).
 רָשׁ *qal imper. of* יָרַשׁ.
 רָשַׁע *impf. A,* to act wickedly; *hiph.* to condemn.
 רָשָׁע *adj.* wicked.

ש

שָׂאת (*inf. const. of* נָשָׂא, *as subst.*) acceptance.
 שָׂבַע, שָׂבַע to be filled, satisfied; *hiph.* to satisfy.
 שָׂדֵה *m.* field, land; (*poet.* שְׂדֵי).
 שָׂם or שָׂים to place, set: with לֵב heart, expressed or understood, to consider (לְ); *hiph.* to regard, observe.
 שָׂשׂ or שִׂישׁ to rejoice, exult in (בְּ).
 שָׂחֹק *m.* merriment.
 שָׂחַק to mock, laugh; *piel* to laugh, play, rejoice.
 שֵׁיב to be grey-haired.
 שֵׁיבָה *f.* grey hairs, old age.
 שִׁיחַ to meditate, converse.
 *שִׁיחָה *f.* converse.
 שָׂבַל to be wise, skilful; *hiph.* to teach; *ptc.* מְשֻׁבָּל instructive. *as in titles to several Psalms.*
 שָׂכַר *impf. A,* to hire, bribe.
 שִׁמְהָ or שְׂמֵלָה *f.* a garment, raiment.
 שָׂמַח and שִׂמַּח to be glad, rejoice; *piel and hiph.* to gladden.
 שָׂנֵא *impf.* יִשְׂנֵא to hate; *ptc.* שֹׂנֵא enemy.
 שְׂעָפִים *pl. m.* visions (*lit.* 'branches.' from סַעֵף; see *Isa. x. 33*).

שָׁעַר to shudder.
 שְׂעָרָה *f.* hair; *m. coll.* שְׂעָר שְׂעָרָה *f.* hair; *m. coll.* שְׂעָר.
 שְׂעָרָה barley (plant); שְׂעָרִים barley (grain).
 שִׁפָּה *f.* (dual שִׁפְתַיִם) lip.
 שָׂר *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').
 שָׂרוֹק *m.* thong, shoe-tie.
 שְׂרָיִים *pl. m.* shoots or branches (of the vine).
 שָׂרַף to burn.
 שָׂרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.
 שָׂרֵק *m.* a choice vine.

ש

שֵׁ, שָׁ as prefix; see § 297f.
 שָׂאב *impf. A,* to draw water.
 שְׂאוֹל *c.* 'Sheol,' the grave, the unseen world.
 שָׂאל and שָׁאל to ask, desire.
 שָׂאר to be left over; hence שְׂאֵרִית *f.* residue.
 שָׂבָה to take captive.
 שָׂבַט and שָׁבַט *c.* (4) staff, rod, sceptre, tribe.
 שְׂבֹלֶת *f.* ear of corn.
 שָׂבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.
 שָׂבַע *f.*, שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. See p. 135.
 שָׂבַר to break in pieces, 'shiver.'
 שָׂבָר *m.* corn.
 שָׂבַת to cease, rest (שָׁבַת); *hiph.* to deprive one (לְ) of.
 שַׁבָּת *c.* Sabbath.
 שְׂדֵי Almighty, 'Shaddai'; a Divine name.

שָׂהָם *m.* the onyx or beryl.
 שָׂוָא *m.* vanity, falsehood, guilt.
 שׁוּב to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* הִשְׁבִּיב to restore, requite.
 שׁוּף to bruise, shatter.
 שׁוֹפָר *m.* trumpet.
 שׁוֹר or שִׁיר to sing.
 שׁוֹת sometimes שִׁית to lay, set, appoint, make.
 שׁוֹף to behold keenly.
 שָׁחָה to bow oneself; *hithp.* הִשְׁתַּחֲוּהוּ to worship.
 שָׁחַל *m.* lion.
 שָׁחֵץ *m.* fierceness, pride.
 שָׁחַק to crush.
 שָׁחַת *niph.* נִשְׁחַת to be corrupt; *piel and hiph.* to corrupt, destroy.
 שִׁיר *m.*, שִׁירָה *f.* singing, a song.
 שִׁית *m.* thorns.
 שָׁכַב *impf. A,* to lie down, sleep.
 שָׁכַח *impf. A,* to forget.
 שָׁכַם *hiph.* הִשְׁכִּים to arise (in the morning), hence to do (anything) earnestly.
 שָׁכַם in pause שָׁכָם *m.* shoulder ('Shechem').
 שָׁכַן and שָׁכַן to abide, dwell.
 שָׁכֵן *m.* inhabitant, neighbour.
 *שָׁל (לְ) (אֲשֶׁר לְ) prep. of (sign of gen.).
 *שָׁלָא (אֲשֶׁר) with neg.) without.
 שָׁלַג *m.* (4) snow.
 שָׁלוֹם *m.* (2) peace, prosperity: used as a form of greeting.
 שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שָׁחַן *m.* table; *from* שָׁחַח to send, spread out.

שָׁחַר *hiph.* to cast off, expel; *hiph.* הִשְׁחָרַף or שָׁחַרְףָה to be cast out, destroyed.

שָׁחַל *inf.* שָׁחַל to scatter, plunder.

שָׁחַל *m.* (spoil) gain.

שָׁחַל or שָׁחַל *impf.* א, to be at peace, be ended; *piel* to complete, restore, recompense; *hiph.* to make peace with, make an end.

שָׁחַף to draw (as a sword), draw off (as a shoe).

שָׁלֹשׁ *f.* (const. שְׁלֹשׁ, שְׁלֹשָׁה) *m.* (const. שְׁלֹשֶׁת) *num.* three; *see p.* 134; שְׁלֹשֶׁת הַיּוֹם the day before yesterday; הַיּוֹם שְׁלֹשֶׁת הַיּוֹם ('yesterday (and) the day before') formerly; שְׁלֹשִׁים thirty.

שָׁמָּה *adv.* there, thither; שָׁמָּה thither; מִשָּׁמָּה thence; *see p.* 140.

שָׁם *m.* name.

שָׁמַד *hiph.* הִשְׁמַד to destroy.

שָׁמַיִם *m. pl.* of שָׁמַיִם heaven, the sky, *meton. for God.

שָׁמִיר *m.* briar.

שָׁמַם to be desolate, astonished.

שָׁמֶן *m.* fatness, oil.

שָׁמְנָה *num.* eight; שְׁמֹנִים eighty. *See p.* 134.

שָׁמַע *also* שָׁמַע, *impf.* יִשְׁמַע to hear, hearken (שָׁ); *hiph.* to inform, signify, proclaim; *שְׁמִיעָה hearing.

שָׁמַע *m.* rumour, fame.

שָׁמַח *m.* a whisper, hint.

שָׁמַר to keep, watch, preserve; *niph.* to take heed.

שָׁמֶשׁ *c.* (4) the sun.

שָׁן *c.* (5) tooth, crag.

שָׁנָה *f., pl.* יָמִים and יָמִים a year.

שָׁנָה *f.* sleep.

שָׁנַיִם *m.* (const. שְׁנַיִם), שְׁנַיִם *f.* (const. שְׁנַיִם) *num.* two. *See* § 265 (2).

שָׁסַע to cleave, divide.

שָׁעָר *m.* (4) gate.

שָׁעִשְׁעִים *pl. m.* delights.

שָׁפָחָה *f.* handmaid.

שָׁפַט to judge; *ptc.* שׁוֹפֵט judge or ruler.

שָׁפַל *impf.* א, to be low; *hiph.* to lay low, humble.

שָׁקָה *hiph.* הִשְׁקָה *impf. apoc.* יִשְׁקֶה to give to drink, to water (the ground).

שָׁקַט to rest, be silent, cease from action.

שָׁקַל to weigh, estimate, pay.

שָׁקֶל *m.* (4) shekel, weight or coin.

שָׁקַר to deceive (with לְ).

שָׁקָר *m.* (4) deceit, falsehood.

שָׁרְיוֹן *m.* ('coat of mail') Sirion (Mount Hermon).

שָׁרַץ to swarm.

שָׁרַשׁ *hiph.* to cause to take root, to strike root; *piel*, uproot.

שָׁרֵשׁ *m.* (4) root.

שָׁרַת *piel* לְשָׁרַת to attend upon, minister to (*acc. or* לְ); שָׁרַת ministry; *ptc.* מְשָׁרֵת minister, attendant.

שָׁשִׁי *f.* שְׁשִׁיָּה (const. שְׁשִׁיָּה) *m. num.* six. *See p.* 269. שְׁשִׁיָּה *m.*, שְׁשִׁיָּה *f.* a sixth part; שְׁשִׁים sixty.

שָׁשׂוּ *m.* fine linen.

שָׁשׂוֹן *m.* gladness.

שָׁתָה *impf.* יִשְׁתָּה, *apoc.* יִשְׁתָּה to drink.

שָׁחַל to plant.

ת

- תִּבְיָה *f.* ark (of Noah, of Moses).
 תִּבְוָאָה *f.* increase, fruit.
 תִּבְיָנָה *f.* understanding (בִּינָה).
 תִּבְלָה *f.* the world, habitable earth.
 תְּהוֹם *c.* the deep, abyss.
 תְּהִלָּה *f.* folly.
 תְּהִלָּה *f.* praise (תְּהִלִּים *תְּהִלִּים the Book of Psalms).
 תּוֹרָה *f.* thanksgiving.
 תוֹךְ *m.* (*const.* תִּיךְ) the midst, often with *pref. prepositions*, as בְּתוֹךְ in the midst of, etc.
 תּוֹכַחַת *f. pl.* תּוֹכַחוֹת reproof, argument, correction (יִכַח).
 תּוֹלְדוֹת *f. pl.* generations.
 תּוֹעֵבָה *f.* abomination.
 תּוֹרֵץ to explore, spy out.
 תּוֹרָה *f.* (יְרָה) law, the Law.
 תְּחִלָּה *f.* beginning.
 תְּחִנָּה *f.* favour, supplication.
 תַּחַת (*properly subst.* 'depression') as *adv. or prep.* beneath, instead of; often with *suffixes*; see p. 144.
 תְּחִלָּית *f.* limit, perfection.
 תָּבַן to adjust; *piel* to weigh, measure.
 תָּלָה to hang.
 תִּלִּי *m.* quiver (as lung).

- *תִּלְמוּד *m.* study, 'Talmud' (לְמוֹד).
 תִּלְמוּד *m.* scholar.
 תְּמוּל *adv.* yesterday; see שָׁלַשׁ.
 תְּמוּרָה *f.* exchange.
 תְּמִיד *m.* perpetuity; as *adv.* perpetually.
 תְּמִים *adj.* complete, perfect; *subst. m.* uprightness; as *adv.* uprightly.
 תָּמַךְ to hold, uphold.
 תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.
 תֵּעַב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.
 תָּעָה to wander, err, go astray.
 תְּעוּדָה *f.* attestation, custom.
 תְּעֻמָּה *f.* hidden thing.
 תְּעֵנֶגֶג *m.* luxury.
 תְּפָאֶרֶת, תְּפָאָרָה *f.* beauty, glory.
 תְּפִלָּה *f.* folly, impiety.
 תְּפִלָּה *f.* prayer.
 תְּקוּוּהָ *f.* expectation, hope.
 תְּקִיפָה *f.* orbit, circuit.
 תְּרִדְמָה *f.* deep sleep.
 תְּרִיעָה *f.* clang, shout.
 תְּשׁוּבָה *f.* return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

- abide, to, יָשַׁב (to sit, remain); שָׁבַן (to dwell); עָמַד (to stand).
- abomination, תּוֹעֵבָה.
- accept, to, רָצָה; acceptance, רְצוֹן.
- account, to, חָשַׁב.
- add, to, יָסַף often with infinitives to denote repetition, Thus, 'doing a thing again' is in Heb. 'adding to do it.'
- adversary, צָר (5, pl. צָרִים); צָרַר to bind, persecute).
- afar, רָחוֹק (*adj. used as adv.*).
- afflicted, to be, עָנָה; in *piel* and *hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֲנִי *m.*
- after, אַחֲרַי *adv. and prep.*
- again. See add, to.
- all, כָּל-בָּל.
- alone, לְבַד from בָּדַד (5) separation (בְּדָד).
- altar, מִזְבֵּחַ.
- always, תָּמִיד.
- amaze, to, הֵאֵשַׁם, *hiph. of* שָׁמַם.
- ambush, to lay, אָרַב; ambush, *subst.* מְאָרֵב.
- among, בֵּין between; בְּתוֹךְ in the midst of.
- angel, מַלְאָךְ messenger; *const.* מַלְאָךְ.
- anger, כַּעַס vexation, irritation; אַף (5) wrath; זַעַם indignation.
- announce, to, הִגִּיד, *hiph. of* נָגַד.
- anoint, to, דָּשַׁן *piel*; מָשַׁח; anointing, מְשָׁחָה.
- anointed, the, מְשִׁיחַ (Messiah).
- another, אַחֵר.
- appear, to, רָאָה (to see), *niph.*
- arise, to, קוּם; *hiph.* to arouse.
- ark, תִּבְנָה (of Noah, of Moses); אָרוֹן (of the Covenant).
- arm, יָרַע (*pl.* יָרְעִים or יָרְעוֹת).
- ascend, to, עָלָה *qal and hiph.*
- assembly, קָהָל.
- astonished, to be, שָׁמַם; *piel pl.* מְשׁוּמָם astonished.
- attempt, to, נָסָה; *piel* נִסְהָ.
- authority, תְּקֵף, מְמִשְׁלָה.
- avenge, to, נָקַם; avenger, נוֹאֵל, מְתַנְקֵם.
- awake, to be, קָיַן, קִיַּן *hiph.*; עוּר in *hiph.* to awaken.
- awful, נוֹרָא, *niph. pt. of* יָרָא.
- base, שָׁפַל *adj.*; baseness, שְׁפָלוּת.

battle, מִלְחָמָה.

be, to, הָיָה. See p. 127.

beast, בְּהֵמָה (generally of cattle);
חַי living thing.

because, כִּי.

become, to, לָּהּ הָיָה.

bed, מִטָּה.

before, טָרָם (in time); נֶגֶד (in
space); לִפְנֵי.

beginning, תְּחִלָּה, רֵאשִׁי.

behalf of, on, עֲלֵי, בְּעֵד.

behold! הִנֵּה, הִנֵּה.

beloved, יָדוּד, יָדוּדָה, or *ptc. pass.*
gal of אֲהָבָה.

between, בֵּין (often with suffixes).

blameless, נָקִי; to be blameless,
נִקְיָה *niph.*

bless, to, כָּרַע (to kneel), in *pass. ptc.*
gal, but generally in *piel*. In *hith-*
pacl, to bless or congratulate
oneself.

blessed, to make, אָשַׁר; *piel* אֲשַׁר.

blessednesses (of), אֲשֵׁרִי in the
phrase 'blessed are' as *Ps. i. 1.*

blessing, בְּרָכָה (const. בְּרַבְתָּ).

blood, bloodshed, דָּם (const. דָּם;
plur. דָּמִים, const. דָּמִי).

blow, to, נָפַח, נָשַׁף; תָּקַע to blow
a trumpet.

bonds, מוֹסְרוֹת *i. c.* מוֹסְרֵי.

book, סֵפֶר (4 סֵ). See p. 60.

bow, a, קֶשֶׁת (4 קֶ).

bow down, to, שָׁחָה; *hithp.*
הִשְׁתַּחֲוָה.

bread, לֶחֶם (4 לֶ).

break in pieces, to, שָׁבַר; נִפְץ
spec. piel.

breath, נְשָׁמָה, רוּחַ (spirit).

bright, brightly, בְּהִיר.

bring, to, הֵבִיא, *hiph.* of בּוֹא to
come; קָרַב in *hiph.*

bring back, to, הֵשִׁיב, *hiph.* of שׁוּב
to turn.

bring forth, to, יָלַד (of birth);
הוֹצִיא, *hiph.* of יָצָא (to go out).

brother, אָח, p. 62.

burn, to, בָּעַר.

burnt-offering, עוֹלָה.

bury, to, קָבַר.

buy, to, קָנָה; שָׁבַר to buy food.

by, בְּ, בְּיָד by means of; אֶעֱלֶה
near.

call, to, קָרָא.

captain, נְגִיד, שָׂר (5, *pl.* שָׂרִים).

carry away, to, גָּלָה *hiph.*, שָׁבָה (to
take away as captive).

cattle, בְּהֵמָה (beast); also מְקַנָּה
(possession).

cause, דָּבָר (word, matter); רִיב
(matter of contention).

cease, to, שָׁבַת, חָרַל.

cedar, אֲרָז (4 אֲ).

censer, מִחְתָּה.

change, to, חָלַף.

charge (trust committed), מְשֻׁמֶרֶת.

chastening, מוֹסֵר.

child, יָלָד offspring (4 יָ); בֵּן son;
בְּנֵי יִשְׂרָאֵל children of Israel.

choose, to, בָּחַר; בְּחִיר chosen one.

circuit, תְּקוּפָה, נְבוּל border.

city, קָרְיָה, see p. 62; עִיר.

clean, טָהוֹר. See pure.

cleansc, to, טָהַר *piel*.

clothe, to, לָבַשׁ.

cloud, עָנָן, עָב (pl. עָבִים) שָׁחַק
collective.

column, עַמּוּד, תְּמָרָה.

come, to, בּוֹא.

come before, to, קָדַם *piel*.

come near, to, קָרַב.

come up, to, עָלָה.

command, to, צוה *piel*.
 commandment, מצוה.
 commit, to, גָּלַל (roll upon, entrust
 to, על), שָׁם, עָשָׂה, נָתַן, (על).
 compass, to, נָקַף *in hiph.*; סָבַב.
 confound, to, בָּלַל.
 congregation, עֵדָה, קָהָל.
 consider, to, בָּחַן or בָּיַן.
 constantly, נָצַח (perpetuity).
 continue, to, יָסַף *qal or hiph.*; יָשַׁב
 (to dwell, abide).
 contrite, נִדְבָּה, *ptc. niph. of דָּבָה*.
 cord, חֲבֵל (4 י), יֵתֶר (4 י), a tent-
 cord.
 counsel, עֲצָה (*from יָעַץ*).
 country, אֶרֶץ land, earth (א 4);
 שָׂדֶה open place, field.
 covenant, בְּרִית.
 cover, to, פָּקַח *piel*.
 create, to, בָּרָא; יָצַר to form or
 fashion.
 Creator, the, יוֹרֵךְ.
 crimson, ruddy (of sand) אֶדְמוֹנִי.
 cry, to, קָרָא, צָעַק (to call); שָׁוַע
piel (to cry for help).
 cry, a, נִעְקָה.

darkness, חֹשֶׁךְ (ח 4).
 daughter, בֵּת. See p. 62.
 day, יוֹם, see p. 62; יוֹמָם daily.
 deal justly, to, עָשָׂה *with מִשְׁפָּט*
 or צָדָקָה.
 death, מוֹת *const.* מוֹת. See to die.
 deceitful, אֲכַזֵּב (disappointing);
 בִּגְדָן *ptc.* (untrustworthy).
 declare, to, הִגִּיד *hiph.* (נָגַד to be
 in front).
 deed, מַעֲשֵׂה.
 delight, to, חָפֵן.

deliver, to, הִצִּיל, *hiph.* (*passive by*
niph.) of נָצַל.
 departure, מוֹצֵא, צֵאת (צֵאת).
 depth, מְצוּלָה, תְּהוֹם, עֵמֶק.
 descend, to, יָרַד, *hiph.* הוֹרִיד to let
 down.
 desire, to, אָוָה *piel and hithp.*; חָמַד.
 desire, *subst.* תַּאֲוָה, חֲמֻדָּה.
 destroy, to, אָבַד *pi. and hiph.*;
 שָׁחַת *piel*; הִשְׁחִית *hiph.* (שָׁחַת).
 destruction, אֵיִר, אֲדִירוֹן.
 die, to, מוֹת, *hiph.* (הָמִית) to put
 to death; מֵתִים the dead.
 disgrace, to, נָבַל *in piel*.
 distress, *subst.* צָרָה.
 do, to, עָשָׂה, פָּעַל.
 do evil, to, חָטָא (to sin); רָעַע *hiph.*
 draw near, to, קָרַב.
 draw out, to, אָרַף, *hiph.* to lengthen;
 מָשַׁף (to draw towards).
 dream, to, חָלַם; a dream, חֲלוֹם.
 dry land, יַבְשָׁה, חֲרָבָה.
 dung, דִּמְאָן; dunghill, מְרִמְנָה.
 dust, עָפָר.
 dwell, to, יָשַׁב (to sit down); גָּר (to
 sojourn).

ear, the, אוֹן; *dual* אוֹנִים, *hence hiph.*
 הִאֲוִין to give ear.
 earth, אֶרֶץ, אֲדָמָה ground; תֵּבֵל
 the inhabited earth.
 eat, to, אָכַל.
 end, to, קִין (5 ק) latter part, אַחֲרִית.
 end, to, בָּלָה *qal. intr., pi. trans.*
 endure, to, יָכַל to be able; עָמַד
 to stand (firmly).
 enemy, אֹיֵב, *qal ptc. of אָבַד* to hate.
 enlighten, to, הִאִיר, *hiph. of אָרַר*.
 envy, to, קָנָא, *piel of קָנָא*; envy,
subst. קִנְיָה.

escape, to, נִמְלֵט (to be smooth);
niph. of מִלֵּט to be smooth.
 establish, to, הִכִּין, *hiph.* of בָּן :
 הַקִּים, *hiph.* of יָסַד.
 even, *conj.* עַם, אָף, אָף; even to, עָד.
 evening, עָרֵב (4 ע).
 ever, for, לְעַד; for ever and ever,
 עוֹלָם וָעֶד.
 every, כָּל from כָּל all, the
 whole. See p. 161.
 evil, רָע *m.*; רָעָה *f.*
 exalt, to, רָם (to be high), *pl.*
 רוּמִם, *hiph.* הִרִים.
 excellent, to be, שָׁנַב *in niph.*
 excellent, יָתֵר, אֲדִיר.
 exult, to, נָגַל.
 eye, an, עֵין, *const.* עֵינִי, *dual* עֵינַיִם.

 face, פָּנִים, *pl.* of פָּנָה*; *const.* פָּנֵי.
 fail, to, אָבַד to perish; כָּלָה to
 come to an end.
 faithfulness, אֱמוּנָה.
 fall, to, נָפַל.
 falsehood, שֶׁקֶר (4).
 father, אָב, *p.* 62.
 fear, to, יָרָא, פָּחַד.
 fearful, יָרָא.
 fiery, say of fire, אֵשׁ.
 fight, to, לָחַם (to devour).
 fill, to, מָלֵא.
 find, to, מָצָא.
 finish, to, כָּלָה *piel* of כָּלָה.
 fish, *subst.* דָּג, *pl.* דָּגִים.
 flame, לָהֵב, לָהָבָה.
 flee, to, בָּרַח, נָס, נָרַד.
 flesh, בָּשָׂר.
 flock, to, עָרַד herd (4 ע); צֹאן sheep.
 flood, מַבּוּל (the Deluge); נָהַר.
 flow, to, זָבַח, נָזַל.
 follow, to, רָדַף.

food, אֹכֶל (4 א).
 fool, foolish; אָוִיל (wicked); בָּסִיל;
 (unwise); נָבֵל (worthless).
 foot, רֶגֶל (4 ר).
 forget, to, נָשַׁח.
 forsake, to, עָזַב.
 fourfooted, עַל אַרְבַּע הַלְּוָה.
 friend, רֵעַ (*pl.* רְעִים).
 fruit, פְּרִי (4 פ or פּ).
 fulfil, to, כָּלָה *piel*, מָלֵא *spec. piel.*
 full, to be, שָׂבַע; to become full,
 מָלֵא.
 furnace, כּוּר; עֲלִיל (crucible);
 כְּבֻשָׁן (burning-place).

 garden, גַּן (5, *pl.* גַּנִּים).
 garment, בְּגָד covering (4 ב);
 כְּבוֹשׁ clothing; כְּתָנִת or כְּתָנִת
 coat.
 garrison, מַצָּב or מִצָּב.
 gate, דֶּלֶת (4 ד, *dual* דְּלָתַיִם).
 gather, to, אָסַף; to gather to-
 gether, קָהַל *hiph.*
 generation, דּוֹר.
 Gentile, גּוֹי (*pl.* גּוֹיִם).
 gift, מִנְחָה, מִתְּנָה offering.
 give, to, נָתַן.
 give to wife, to, נָתַן (לְ) אִשָּׁה.
 glad, to be, נָגַל to exult; שָׂמַח
 to be cheerful.
 glide, to, הִלָּךְ *piel.*
 glorify, to, כָּבַד *piel* (*niph.* for *pass.*).
 glory, תִּפְאָרֶת, קְבוּד.
 glory, to (make a boast), הִתְפַּאֵר,
hithp. of פָּאֵר.
 go, to, יָלַךְ, הִלָּךְ, בּוֹא.
 go forth, to, יָצָא.
 go hence, to, הִלָּךְ, יָצָא sometimes
 with מִזֶּה.
 goat, עֵז (5, *pl.* עֵזִים).
 God, אֱלֹהִים, *with sing. verbs*; אֵל.

gold, **זָהָב**, פֶּן, *fino gold*.
 good, **טוֹב**.
 good, to do, **יָטַב** *hiph*.
 goodness, **חֶסֶד** (4 ח).
 grace, **חֵן** (5 ח).
 grass, **דְּשָׁא** tender grass ; **חֲצִיר**
 herbage.
 great, **גָּדוֹל**.
 great, to be, **גָּדַל** or **גִּדַּל**, *in hiph*.
 to make great ; **שָׁנָא** *hiph*. to be-
 come great (*rare*).
 greatly, **מְאֹד**.
 grow, to **גָּדַל**.
 guide, to, **נָהַל**, *piel of נהל* to move ;
plc. **מְנַהֵל** a guide.
 handmaid, **שִׁפְחָה**, **אֲמָה** maid-
 servant.
 happy (art, is, etc.), **אֲשֵׁרִי** (*const.*)
 blessings upon. See *blessed*.
 harp, **כַּנּוֹר**.
 harvest, **קַצִּיר**.
 haste, to, **חָיַשׁ**.
 hate, to, **שָׂנָא**.
 head, **רֹאשׁ** (*pl.* **רֹאשִׁים**).
 heal, to, **רָפָא** *qal and piel*.
 hear, to, **שָׁמַע**.
 hearken, to, **הִאָּזִין**, *hiph.* (**אָזַן**); **קָשַׁב**.
 heart, **לֵב**, (**לֵבַי**); **לֵבָב**.
 heaven, **שָׁמַיִם**.
 heed, to take, **שָׁמַר** *qal or niph*.
 help, *subst.* **עֹזֵר** (4 ע), **עֹזְרָה**.
 herb, **דְּשָׁא** tender grass ; **עֵשֶׂב**
 vegetation (4 ע).
 heritage, **יְרוּשָׁה**, **יְרוּשָׁתוֹ**.
 hero, **גִּבּוֹר** mighty one ; **חַיִל**
 mighty one of strength.
 hide, to, **סָתַר** *gen. in hiph*.
 high place, **בְּמָה**, *gen. pl.* **בְּמֹת** ;
מָרוֹם height generally.
 high priest, **כֹּהֵן הָרֹאשׁ** (head-
 priest); **כֹּהֵן גָּדוֹל** (great priest).

holiness, **קִדְּוָה** (4 ק).
 holy, **קָדוֹשׁ**.
 honour, to, **כָּבֵד** (to be weighty),
in piel.
 hope, to, **קָוָה** *piel*; hope, *subst.* **תְּקוּוָה**.
 horn, **קַרְנֵן** (4 ק); 'to exalt
 the horn,' i.e. to give power
 or dignity: in music, **קָרַן** or
שִׁפְּרָה.
 horse, **פָּרָשׁ**, **סוּס**.
 house, **בַּיִת**. See p. 62.
 how? **מָה**, **אֵיךְ**.
 how long? **עַד-מָתַי**.
 humble, **עָנִי** (*pl.* **עֲנָנִים**).
 hungry, to be, **רָעַב** (ל) for).
 hurt, to, **כָּלַם** *hiph*; **רָעַע** *hiph*.
 hurt, *subst.* **פְּעֻעֵרַע** stroke of evil.
 husband, **אִישׁ** (man); **בַּעַל** (lord).
 idols, **אֱלִילִים** *pl. m.* ('things of
 nought').
 image, **מִצְבֵּה**.
 immortality, **חַיֵּי נֶצַח**. (See p. 240
not.)
 impel, to, **נָדַח**; *gen. hiph.* **הִדִּיחַ**.
 incline, to, **נָטָה** to stretch; *gen.*
hiph. **הִטָּה**.
 increase, to, **יָסַף** *qal, hiph.* (by
 addition); **גָּדַל** *hiph.* (by growth).
 increase, *subst.* **יְבוּל** produce ;
פְּרוּצַת הַבַּיִת fruit, profit.
 indignation, **זַעַם**.
 inherit, to, **יָרַשׁ**, **נָחַל**.
 inheritance. See *heritage*.
 iniquity, **עָוֹן** (*const.* **עֲוֹנוֹ**).
 innocency, **נְקִיּוֹן**; **תְּמִימָה** integrity.
 instead of, **תַּחַת**.
 instruction, **מוֹסָר** *m.*
 iron, **בַּרְזֶל**.
 is, there, **יֵשׁ**.
 is not, there, **אֵין**, p. 142.

jest, to, צַחַק, שָׂחַק.
 jewel, בְּלִי (pl. בְּלִים), סִגְלָה, 'peculiar treasure.'
 journeying, מִסַּע.
 joy, *subst.* גִּיל; rejoicing, מְשׁוּשׁ.
 judge, to, שָׁפַט; *qal ptc.* שׁוֹפֵט a judge.
 judgment, מִשְׁפָּט.
 just, צְדִיק, צָדִיק.
 just, to be; to deal justly, צָדַק; *in piel and (generally) hiph.* to make or declare just.
 keep, to, שָׁמַר.
 kill, to, הָרַג; הִמִּית, *hiph. of* מוֹת; מָטַח to slaughter, מִטְבַּח (*for food*).
 kindness, חֶסֶד; to show kindness, הִחֲסִיד *hiph.* (עַם to).
 king, מֶלֶךְ (4 מ); to make king, הִמְלִיךְ *hiph.*
 kingdom, מַלְכוּת.
 knee, בִּרְךָ (4, *dual* בְּרִימִים).
 know, to, יָדַע; *inf. const.* יָדַעַת knowledge.
 ladder, סֻלָּם.
 lament, to, סָפַד (to smite, as the breast), נָהַה.
 lamentation, קִינָה, מִסְפָּד.
 lamp, נֵר.
 law, תּוֹרָה.
 lay (song), נָמִיר.
 laziness, עֲצִלָּה.
 leaf, עֵלֶה (6, *const.* עֵלֶה).
 learn, to, לָמַד; *piel* to teach.
 leave, to, יָתַר *hiph.* to let remain over; עָזַב to forsake.
 left hand, שְׂמָאל; to turn to the left, הִשְׁמָאל *hiph.*
 length, אָרְךָ.
 lest, בְּלֹתִי, פָּן.
 lie down, to, שָׁכַב; רָבַץ to crouch.

lie, to (speak falsely), כָּזַב *gen. piel*; שָׁקַר *piel*.
 lift up, to, נָשָׂא; הָרִים, *hiph. of* רָם.
 light, אֹר.
 lion, liness, אַרְיָ *m.*, אַרְיָה *m.*, לְבִיָּא *c.*; קָטָן young lion. שָׁחַל.
 little, קָטָן; קָטַן; a little מְעַט.
 little, to be, קָטַן.
 live, to, חָיָה; *in piel*, to preserve alive; חָי *adj.* living.
 lodge, to, לָן, לִין.
 long (*adj.*), אָרְךָ, *const.* אָרְךָ.
 long-suffering, אָרְךָ אַפַּיִם, רַחוּם.
 look upon, to, רָאָה.
 lord, אֲדוֹן (אַדְוָנִי).
 Lord, the, יְהוָה, *p.* 41.
 lose, to, אָבַד; perish אָבַד.
 lot, גּוֹרֵל.
 love, to, אָהַב love, *subst.* אֲהָבָה.
 make one's bed, to, הִצִּיעַ, *hiph.* of יָצַע to strew.
 man, אָדָם a human being; אִישׁ a male person, *also* husband; אָנוּשׁ a mortal.
 manslayer, רָצַח, *qal ptc. of* רָצַח.
 many, רַב, רַבָּה, *fem.* רַבִּים *pl.* רַבּוֹת.
 matter (thing), דָּבָר.
 meditate, to, הִנְחָה (לְ, בְּ, on).
 merciful, חֲסִיד, רַחוּם pitiful.
 mercy, חֶסֶד; the mercy-seat, כַּפֹּרֶת.
 midst, מִתְּנֶה, *const.* מִתְּנֶה; מִתְּנֶה in the midst of.
 mighty, גִּבּוֹר.
 minister, to, שָׂרַת, *piel of* שָׂרַת.
 miracle, אֹת, sign (*pl.* אֹתוֹת); מוֹפֵת wonder.
 miserable, עָמַל.
 missing, to be, עָדַר *in niph.* (*in qal*, to arrange, muster). *So* פָּקַד *niph.*

mist, עָרַפֶּל, אָד; vapour, טַל;
mistress, נִבְרַת, opposed to servant;
מִשְׁפָּחָה possessor.

mockery, לַעַג.

moon, יָרַח; לְבָנָה; month, יָרַח.

morrow. See to-morrow.

Most High, the, עֲלִיּוֹן.

mother, אִמָּה. See p. 62.

mount, mountain, הַר (5, pl. הָרִים).

mourning, אָבֵל (w. suff. אֲבֵלִי).

mouth, פֶּה, const. פִּי, pl. פִּיּוֹת. See p. 62.

move, to (advance), הִתְנַהֵל, hithp. נָהַל.

murderer, רָצֵחַ, qal ptc. of רָצַח.

murmur, to, הִלִּין, niph., גָּלוּן, hiph.

of לִין or לִין; murmurer, ptc. מְלִין;
murmurings, תִּלְלוֹת.

name, a, שֵׁם, w. suff. שְׁמִי, שְׁמֵכֶם, שְׁמֵנוּ, pl. שְׁמוֹת, const. שְׁמוֹת.

nation, גּוֹי, and עם people.

near, to be, קָרַב, gal and hiph.; near, adj. קָרוֹב.

night, לַיִל, generally with לַיִל.

nostrils, אֲפִים, dual.

not, אֵל, לֹא, בְּלִי. See p. 141; 'there is not,' אֵין (const. of אֵין).

nought, אָפַס (cessation); for nought, חִנָּם.

observe, to, שָׁמַר.

obtain, to, הִפִּיק, hiph. of פִּיק; הִשִּׁיג, hiph. of שָׁגַג.

offer, to, זָבַח (to sacrifice); הֶעֱלָה, hiph. of עָלָה (to cause to go up).

offering, an, קָרְבָּן (brought near); מִנְחָה (presented); זָבַח (sacrifice).

oil, שֶׁמֶן.

on behalf of. See behalf.

oppressed, עָשׂוּק, qal ptc. pass. of עָשָׂק.

orphan, יָתוּם.

other, אֲחֵר.

oven, תַּנּוּר.

overthrow, subst. מַהֲפֵכָה.

pass away, to, עָבַר.

path, subst. מַסְלָה, אֶרֶץ.

peace, שְׁלוֹם.

people, a, עַם, לְאֻם (nation).

perfect, תָּמִים; שָׁלֵם finished, whole.

perhaps, אֲוִלִי.

perish, to, אָבַד.

pillar, עַמּוּד.

pit, בּוֹר (cistern, as opposed to בְּאֵר springing well).

pitcher, כַּד (5).

place, subst. מְקוֹם.

place, to, שָׁם or שָׁיִם.

plant, to, נָטַע; a plant, נֵטֵעַ.

plunder, to, בָּזַז.

poor, אֲבִיּוֹן; דָּל; עֲנִי.

poor, to make, הוֹרִישׁ, hiph. of יָרַשׁ.

portion, חֵקֶץ (4 חֵק).

possession, מְקַנָּה; נַחֲלָה (inheritance).

possession, to get, יָרַשׁ.

pour forth, as of music, הִבִּיעַ, hiph. of בָּעַע.

power, כֹּחַ (strength); חַיִל (also virtue, courage, wealth).

praise, to, הִלֵּל, piel (הִלֵּל to be bright); תְּהַלֵּל, subst. תְּהִלָּה.

precious, יָקָר.

present (at hand), קָרוֹב.

pride, נִפְאוּהָ.

priest, כֹּהֵן (pl. כֹּהֲנִים); priesthood,

כֹּהֲנָה.

prize, to, הוֹקִיר, hiph. of יָקַר.

prophet, **נְבִיא**, **חֹזֶה** (*ptc. of חָזָה*).

prosper, to, **צָלַח**; *hiph.* to cause to prosper, **הִצְלִיחַ**.

prove, to, **בָּחַן** (to test).

prudence, **עֲרֻמָּה**.

prudent, to be, **הִשְׁכִּיל**, *hiph. of שָׁכַל*.

punish, to, **הָפָה**, *hiph. of נָכַה*.

pure, to, **כָּהַר** (chiefly used of gold).

pursue, to, **רָדַף**.

quail, *subst.* **שִׁלְוֵי** (*collective*).

queen, **מַלְכָּה**, **נְבִירָה**, **שִׁנְלָה**.

rain, **מָטָר**, **גֶּשֶׁם** (4).

ram, **אֵיל**, *pl.* **אֵילִים**.

ray, **נֶגְהַ** (4).

reach, to, **הִגִּיעַ**, *hiph. of נָגַע* to touch.

reap, to, **קָצַר**; reaper, *ptc.* **קֹצֵר**

rebuke, *subst.* **חֲרָפָה**.

receive, to, **קָבַל** *piel*; **לָקַח** to take.

reckon, to, **חָשַׁב**.

recompense, a, **נִמְוֵל**, *m.* See render.

reconcile, to, **כָּפַר**, *piel of כָּפַר* to cover.

refreshed, to be, **נִפְשַׁת**; *inf.* **הִנְפִּישׁ**; *niph.* of **נָפַשׁ**.

refuge, **מַחֲסֵה**.

regard, to, **פָּנָה**, **הִקְשִׁיב**, *hiph. of קָשַׁב* to sharpen (the ear), **הִשְׁמַע**.

rejoice, to, **גִּיל** or **גִּילָה**.

remember, to, **זָכַר**.

remove, to, **הִסִּיר**, *hiph. of סָר*.

rend, to, **פָּרַם**, **קָרַע**.

render, to, **הִשִּׁיב**, *hiph. of שָׁיַב* to return. For 'render recom-

pense,' say 'render according to the work.' **נָמַל**.

reproach, *subst.* **חֲרָפָה**, *pl.* **חֲרָפוֹת**.

requite, **נָמַל**. See render.

rest, to, **שָׁבַת**; in *hiph.* to give rest.

rest, **מְנוּחָה**, **מְנוּחָה**.

return, to, **שׁוּב** *gal (gen. intrans.) and hiph. (trans.)*.

riches, **הַעֲשִׂיר**, **עֲשָׂר**; to make rich, **הִעֲשִׂיר**, *hiph. of עָשָׂר*.

right, the, **יְשָׁר**, **יֵשָׁר**.

right hand, the, **יְמִין**.

righteous, **צַדִּיק**.

righteousness, **צְדָקָה**.

rise, to, **קָם**.

rock, **צוּר**, **סֶלַע**.

root, a, **שָׁרֵשׁ** (4).

root, to take, **הִשְׁרִישׁ**, *hiph. of שָׁרַשׁ*.

ruin, **מַחֲתָה**.

rule, to, **רָדָה**, **מָשַׁל**.

Sabbath, **שַׁבָּת**.

sacrifice, **זָבַח** (4).

safety, **יִשְׁע** (4) or (4).

sand, **חוּל** (*collective*).

save, to, **הוֹשִׁיעַ**, *hiph. of יָשַׁע*. See also deliver.

say, to, **אָמַר**.

scorn, **לָעַג**.

screen (covering), **סֹתֵר** (4).

season, **עֵת**, *pl.* **עֵתוֹת**.

seduce, to, **הִתְעָה**, *hiph. of תָּעָה*; *impf. apoc.* **הִתְעָה**.

seed, **זֵרַע** (4).

seek, to, **בִּקֵּשׁ**, *piel of בָּקַשׁ*.

seem, to, **נִחְשַׁב**, *niph. of חָשַׁב* (to be regarded as). Often rendered by the phrase 'to be in the eyes of.'

seize, to, **אָחַז**, **חִוֵּק** *hiph.*

sell, to, **מָכַר**.
 send, to, **שָׁלַח**.
 sepulchre, **קֶבֶר** (4 ק).
 serpent, **נָחָשׁ**.
 serve, to, **עָבַד**; servant, **עֶבֶד** (4 ע);
 service, servitude, **עֲבוּדָה**.
 set, to, **שָׂם** or **שָׂמוּ**.
 seven, **שֶׁבַע**; seventh, **שִׁבְעִי**.
 shade, **צֶל** (5 צ).
 Sheol, **שְׁאוֹל**.
 shepherd, **רֹעֵה**, *qual ptc. of רָעָה* to
 feed.
 shine, to, **אָוַר**; **הוֹהִיר**, *hiph. of הָהָר*
 to shine forth.
 shoulder, **שֵׁכָם** (*v. suff. of שָׁכַם*).
 show, to, **הִגִּיד**, *hiph. of נָגַד*.
 sickness, **מַחְלָה**.
 silent, to be, **דָּמָם**, **חָשָׁה**.
 silent, **דוּמְיָה** (*lit. silence*).
 silver, **כֶּסֶף** (4 פ).
 sin, **חַטָּא**; sinner, **חַטָּאִים**, *pl. חַטָּאִים*.
 sister, **אָחוֹת**.
 skin, **עוֹר**.
 sleep, to, **יָשַׁן**; sleep, *subst.* **שֵׁנָה**.
 slowly, gently, **לְאֵט**; slow to
 wrath, **אֶרֶךְ אַפַּיִם**.
 sluggard, **עָצֵל**; *adj.* slothful.
 small, **קָטָן**, **קָטַן**.
 smoke, **עָשָׁן**.
 snow, **שֶׁלֶג**.
 so, **כֵּן**.
 soil, **שָׂדֶה**.
 son, **בֵּן**, *see p. 62*.
 song, **שִׁיר**, **שִׁירָה**.
 soul, **נַפְשׁ** (4 נ).
 sow, to, **זָרַע**.
 spark, **בְּנֵי רֶשֶׁף**; sparks, **שִׁבְיָה**.
 (offspring of burning coal).
 speak, to, **דָּבַר**, *mostly in piel*.
 speech, **מִלִּים**, **מִלָּה**, **דְּבָר**, **אָמַר**.

spirit, **רוּחַ**.
 spread out, to, **נָפְתָה**.
 stand, to, **עָמַד**.
 star, **בּוֹכֵב**.
 station, **מָצֵב**.
 stay oneself, to, **נִסְמָךְ**, *niph. of*
סָמַךְ.
 steadfast, to be, **אָמִין** (to be strong)
esp. in hithpael.
 step, *subst.* **פַּעֵם** (*pl.* **פַּעְמִים**, **פַּעְעָד**).
 stoop, to (descend), **יָרַד**.
 storm, **סְעָרָה**.
 stranger, **זָר**.
 stream, **נָחַל**, **נָהַר**.
 strength, **כֹּחַ**, **חַיִל**.
 stretch forth, to, **נָטָה**.
 strong, **חָזַק**, **בְּבִיר**, **עָז** (*pl.* **עֲזִים**).
 strong, to be, **חָזַק**, *in hiph.* to
 strengthen, *hithp.* to show one-
 self strong.
 stubble, **קֶשׁ**, *m.* (5).
 subject, to be, **כָּנַע**, *niph.*
 subside, to, *see p. 233 note*; **נָנַע**
niph. (**נָרַע** to take off).
 sun, the, **חַמָּה**, **שֶׁמֶשׁ** (*poet.*); **חָרָם**.
 support, to, **סָמַךְ**.
 sustain, to, **בִּלְבַל**, *pilpel of בָּלַל*
 to hold or measure.
 swear, to, **נִשְׁבַּע**, *niph. of שָׁבַע*.
from שֶׁבַע seven.
 sword, **חֶרֶב** (4 ח).
 table, **שֻׁלְחָן**; tablet, **לַח**, *pl.* **לִחָת**,
לַחֹת.
 take, to, **לָקַח**, **לָקַח**.
 take heed, to, **שָׁמַר**, *hiph.*
 take hold, to, **הִחְזִיק**; *hiph. of חָזַק*
חָזַק (*v.* **חָזַק**, **חָזַק** or **חָזַק**).
 take up, to, **עָלָה**, **נָשָׂא**, *hiph.*
 temper, to, **הִקָּל**, *hiph. of קָלַל*.
 tempest, **סְעָרָה**, **שֶׁעַר**.
 temptation, **סִסְמָה**.

ten, עָשָׂר. See pp. 135, 136.
 tender, רַךְ (5).
 tent, tabernacle, מִשְׁכָּן, אֹהֶל.
 thanks, to give, הוֹדָה, *hiph.* of יָדָה; *impf.* יוֹדֶה.
 thanksgiving, תּוֹדָה.
 there, therein, שָׁם.
 therewith ('with it' according to the sense), בּוֹ, בָּהּ, עִלָּיו, *etc.*
 thing, a. דְּבָר (word).
 this, these, זֶה, זֹאת, אֵלֶּה.
 thought, עֲשָׂתָנָה; (*scheme, plan*) מְזֻמָּה.
 throne, כִּסֵּא (pl. כִּסְאוֹת).
 thrust through, to, דָּקַר.
 timbrel, תּוֹף.
 time, לַעֲת (5 ע); a set time, מוֹעֵד.
 to and fro. Say 'going and returning.'
 to-morrow, מָחָר, בַּיּוֹם מָחָר.
 top, רֹאשׁ. See head.
 torment, נָנַע, חָבַל; pl. חֲבָלִים.
 touch, to, נָגַע.
 towards, אֶל, מוֹל (forepart, front, *subst. as prep.*).
 transgressor, פָּשַׁע, פְּשָׁע (pl. פְּשָׁעִים).
 tree, עֵץ (3, pl. עֲצִים), *often collective.*
 trial, to make, צָרַף, בָּחַן.
 tribe, שֵׁבֶט staff or sceptre; (4 ש), מִטָּה (branch).
 trouble, עָמַל, צָרָה.
 trumpet, שׁוֹפָר.
 trust, to, בָּטַח, אָמַן.
 truth, אֱמֻת, *w. suff.* אֱמֻתּוֹ.
 turn, to, שׁוּב.
 turn away, to, סָר *qal* (*intrans.*), *hiph.* (trans.).
 tyrant, נֹגֵשׁ (*ptc. of* נָשָׂא).

under, תַּחַת.

unfortunate, אָבַד, *ptc. of* אָבַד.
 unintentionally, בְּבִלְיִדְעָת.
 unseen, נִרְאָה (*niph. ptc. of* רָאָה) with אֵין.
 until, עַד.
 uphold, to, תָּמַד, תָּמַדָּה.
 upon, עַל.
 upright, יָשָׁר.
 violence, מְרוֹצָה, חָמָס.
 visit, to, פָּקַד.
 visitation, פְּקֻדָּה.
 voice, קוֹל (*pl.* קוֹלוֹת).

walk, to, הֵלֵךְ, *often hithpuel.*
 want, to, חָסַר.
 war, מִלְחָמָה.
 warrior, גִּבּוֹר, אִישׁ מִלְחָמָה.
 watch over, to, צָפָה (to view as from a distance), *qal* or *piel*; שָׁמַר (to guard).
 water, מַיִם (*const.* מֵי).
 wave, גַּל (5) מִשְׁבָּרִים (*only in pl.*) breakers.
 way, דֶּרֶךְ (4 ר).
 well, *subst.* בּוֹר, בְּאֵר (see pit).
 well with, to be, יָטַב, *esp. in hiphil* (הֵיטִיב).
 whence? מֵאֵיזָה.
 wherewith? בְּמָה.
 whirlwind, סוּפָה, גַּלְגַּל.
 white, לָבָן.
 whither? אֵנָּה.
 whole, כֹּל; the whole of כָּל־.
 whosoever, כָּל every one, (*often with ptc.*); מִי.
 wicked, רָשָׁע.
 wickedness, רָשָׁעָה, רִשְׁעָה.
 wife, אִשָּׁה. See p. 62.
 wilderness, מִדְבָּר, יִשְׁמוּן.
 will, *subst.* רְצוֹן, חֲפִיץ.

- wind, רֵיחַ.
- wisdom, חִכְמָה.
- wise, חָכֵם.
- witness, a, עֵד; (1, pl. עֵדִים) witness (testimony), עֵד or עֵדָה; the Testimony, עֵדוּת.
- witness, to bear, עוֹד.
- woe, אָוִי.
- woman, אִשָּׁה. See p. 62.
- word, דְּבַר.
- work, מְעֵשָׂה, פֶּעַל.
- work, to, עָשָׂה.
- world, תֵּבֵל (inhabited world).
- worms, רֶמָּה coll.; תוֹלְעָה earthworm.
- worthy, יָקָר (a worthy person, אִישׁ חַיִּיל; to be worthy of, יָקָר with ל).
- wrath, אַף, אַפִּים (nostrils); חֶמָה (heat); קֶצֶף (of Divine wrath).
- wretched, אֲבֵד.
- write, to, כָּתַב, סָפַר; pt. סָפַר
- writer, scribe.
- wrong, subst. חָמָס, עֲוֹתָה.
- young man, נַעַר, עֶלֶם.
- youth, יְלָדוּת, f.; נְעוּרִים, m. pl. as abstract.
- zealous, to be, קָנָא, piel (ל for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Aaron, אֶהָרֹן.

Abel, הָבֶל.

Abner, אֲבִינֵר.

Abraham, אַבְרָהָם.

Abram, אֲבְרָם.

Absalom, אֲבִשָׁלוֹם.

Adam, אָדָם.

Adonizedek, אֲדֹנִי־צֶדֶק.

Amalekite, עַמְלֵקִי.

Arabia, עֲרָב.

Arphaxad, אֲרַפְחָשָׁד.

Assyria, אַשּׁוּר.

Azariah, עֲזַרְיָה.

Baal, בַּעַל.

Babel, Babylon, בָּבֶל.

Bethlehem, בֵּית לַחֶם.

Bethshemesh, בֵּית שֶׁמֶשׁ.

Cain, קַיִן.

Caleb, כָּלֵב.

Canaan, כְּנַעַן.

Carmel, כַּרְמֵל.

Chaldees, כַּשְׁדִּים.

Charan, חָרָן.

Cush, כּוּשׁ (Ethiopia).

Cyrus, כּוּרֻשׁ.

David, דָּוִד, דְּוִיד.

Eden, עֵדֶן.

Edom, אֶדוֹם.

Egypt, מִצְרַיִם; Egyptian, מִצְרַיִי.

Elijah, אֵלִיָּהוּ, אֵלִיָּה.

Esau, עֵשָׂו.

Ethiopia. See Cush.

Euphrates, פָּרָת.

Eve, חַוָּה.

Gibeon, גִּבְעוֹן.

Gilboa, גִּלְבֹּאֵי.

Gilead, גִּלְעָד.

Goliath, גִּלְיָת.

Hagar, הָגָר.

Ham, חָם.

Hananiah, חַנַּנְיָהוּ.

Haran. See Charan.

Hebrew, עִבְרִי.

Hebron, חֶבְרוֹן.

Hermon, חֶרְמוֹן.

Hezekiah, חֶזְקִיָּהוּ.

Isaac, יִצְחָק.

Ishbosheth, אִישׁ־בִּשְׁת.

Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.
 Japheth, יַפֶּתֿ.
 Jashar, יָשָׁר.
 Jeroboam, יֵרֻבְעָם.
 Jerusalem, יְרוּשָׁלַיִם (ירושלים).
 Jesse, יֵשׁוּעַ.
 Jesus, יֵשׁוּעַ.
 Joab, יוֹאָב.
 Jonathan, יְהוֹנָתָן.
 Jordan, יַרְדֵּן (*generally with art.*).
 Joseph, יוֹסֵף.
 Judah, Judas, יְהוּדָה.

Laban, לָבָן.
 Lebanon, לְבָנוֹן (*often with art.*).
 Lot, לוֹט.

Maccabæus, מַכַּבֵּי.¹
 Manasseh, מַנַּשֶּׁשֶׁה.
 Mattathias, מַתַּתְיָהוּ.
 Mephibosheth, מִפְּיִבְשֶׁת.
 Mesopotamia, מִסְרֵם נְהָרִים.²
 Mishael, מִישָׂאֵל.
 Moab, מוֹאָב.
 Modin, מוֹדִיעִין.
 Moses, מֹשֶׁה.

Nabal, נָבָל.
 Nebuchadnezzar, נְבוּכַדְנֶצְצַר.
 Noah, נֹחַ.
 Palestine, פְּלִשְׁתִּים (land of the Philistines).
 Persia, פָּרַס.
 Pharaoh, פַּרְעֹה.
 Philistine, פְּלִשְׁתִּי.
 Phinehas, פִּינְחָס.
 Rachel, רָחֵל.
 Rebekah, רִבְקָה.
 Rehoboam, רְחֹבָעָם.
 Reuben, רְאוּבֵן.
 Sarah, שָׂרָה.
 Saul, שָׂאוּל.
 Seth, שֵׁת.
 Shechem, שֵׁכֶם.
 Shem, שֵׁם.
 Simeon or Simon, שִׁמְעוֹן.
 Sinai, סִינַי.
 Solomon, שְׁלֹמֹה.
 Zedekiah, צִדְקִיָּהוּ.
 Zion, Sion, צִיּוֹן.
 Zoar, צוּעַר.

¹ So Ewald, from מַקְבָּה 'a hammer' (compare Charles *Martel*); others write מַכְבֵּי as from the initial letters of יהוה מַכְבֵּה אֱמָלִים יהוה *who is like Thee among the gods, Jehovah?* Exod. xv. II.

² 'Aram (Syria) of the two Rivers.' ³ In Jeremiah and Ezekiel נְבוּכַדְנֶצְצַר *Nebuchadnezzar*.

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָה
Genesis ¹	בְּרֵאשִׁית	Nahum	נְחֻם
Exodus ¹	שְׁמוֹת	Habakkuk	חֲבַקּוּק
Leviticus ¹	וַיִּקְרָא	Zephaniah	צְפַנְיָהוּ
Numbers ¹	בְּמִדְבָּר	Haggai	חַגִּי
Deuteronomy ¹	דְּבָרִים	Zechariah	זְכַרְיָה
		Malachi	מַלְאכִי
THE PROPHETS.	נְבִיאִים	THE WRITINGS¹.	כְּתוּבִים
Joshua ²	יְהוֹשֻׁעַ	Psalms	תְּהִלִּים
Judges	שׁוֹפְטִים	Proverbs ¹	מִשְׁלֵי
1 Samuel	"שְׁמוּאֵל א"	Job	אִיּוֹב
2 Samuel	"שְׁמוּאֵל ב"	Song of Solomon ³	שִׁיר הַשְּׁירִים
1 Kings	"מְלָכִים א"	Ruth	רוּת
2 Kings	"מְלָכִים ב"	Lamentations ¹	אֵיכָה
Isaiah ³	יִשְׁעִיָּהוּ	Ecclesiastes	קֹהֶלֶת
Jeremiah	יְרֵמְיָהוּ	Esther	מְנַלְת אֶסְתֵּר
Ezekiel	יְחִזְקֵאל	Daniel	דָּנִיֵּאל
Hosea	הוֹשֵׁעַ	Ezra	עֶזְרָא
Joel	יוֹאֵל	Nehemiah	נְחֵמְיָה
Amos	עָמוֹס	1 Chronicles	"דְּבָרֵי הַיָּמִים א"
Obadiah	עוֹבַדְיָה	2 Chronicles	"דְּבָרֵי הַיָּמִים ב"
Jonah	יוֹנָה		

¹ Hebrew name taken from the first word or phrase of the Book.

² Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים.

³ Isaiah to Malachi, 'the latter prophets' אַחֲרֵי־יָמִים. Gr.

'hagiographa.'

⁴ 'Song of Songs' to Esther, inclusive, 'the five rolls' חֲמִשׁ מְגִלּוֹת.

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