

PROSPECTUS
OF THE
THEOLOGICAL CRITIC,
A QUARTERLY JOURNAL,

EDITED BY THE REV.
THOMAS KERCHEVER ARNOLD, M.A.
RECTOR OF LYNDON,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THE principal object I have in view in editing this Journal is the furtherance of Biblical Criticism :—a most important branch of Theological Literature, which has been of late years all but entirely neglected in England.

The Journal will embrace Theology in the widest acceptation of the term, as comprehending the Criticism of the Sacred Text, Ecclesi:

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THE
FIRST HEBREW BOOK.

BY THE REV.
THOMAS KERCHEVER ARNOLD, M.A.
RECTOR OF LYNDON,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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P R E F A C E.

THE plan of the following Work is the same as that which I have pursued in my other "First Books." I have principally followed *Gesenius*; and the later chapters of the Work, especially those which treat of the 'Irregular' or '*Weak*' conjugations, are an abridged translation of that author's Grammar. These portions contain more information than will be at first necessary for the pupil; indeed, it will not be absolutely necessary that he should do more than commit to memory the '*Short Paradigm*' prefixed to each chapter, and the accompanying Table of '*Normal Forms*,' before he proceeds to translate the Exercise, with which the chapter concludes. When he meets with any variation from the forms he has committed to memory, he must refer to the fuller account of the conjugation that follows the Paradigm.

Through a considerable portion of the Work the Hebrew Exercises are printed both in Hebrew and English characters; for I am convinced that the

difficulty of learning to read with correctness and fluency the first oriental language that a person attacks, is very far greater than the editors of our elementary Hebrew works would appear to suppose.

Wishing, therefore, to *tempt* many persons to *teach themselves* the language in which the Scriptures of the Old Testament were composed, I have felt it necessary to smooth the path to the accomplishment of the first and most irksome portion of the labour.

T. K. A.

Lyndon, May 5, 1851.

LIST OF CONTRACTIONS.

G. = Gesenius.
 E. = Ewald.
 L. = Lee.

ERRATA.

- Page 23, 76 *a*, for English read Hebrew.
 — 35, 103, for affirmatives read affirmatives.
 105, last line, for prefixes read suffixes.
 — 107. In 308, for to be pure, for קָנָה *kānāh*, read נָקָה *nākāh*.
 — 184, *b* 9, for treasures read treasuries.

CONTENTS.

	PAGE
INTRODUCTION	vii
CHAP. I. Reading and Orthography	2
§ 1. The Letters	ib.
2. Division of the Consonants	3
3. Long Vowels. Quiescent Letters. Syllables	5
4. Begadchephath Letters. Dagesh. Short Vowels	8
5. Sh'va	10
6. The Semi-vowels	13
7. On Syllables	14
8. On distinguishing Kamets Khatuph from Kamets, and Long Khirek from Short Khirek	16
9. Further Remarks on the Vowels. Diphthongs	17
10. On Verbal Roots, and on the Derivation of Nouns	20
11. On the Derivation of Nouns	24
12. The Accents	27
II. § 1. The definite Article	33
2. The Perfect and Imperfect of Kal	34
III. § 1. Gender of Substantives. Adjectives	38
2. Formation of the Plural	41
3. Participles of Kal with their feminine and plural forms	46
4. The Dual Number	48
5. The Construct State (Status constructus)	50
IV. § 1. Suffixes denoting Possession	53
2. Prepositions denoting the Relations of Case	60
3. Other prepositional Prefixes. Vav	65
V. Modes of expressing the Comparative and Superlative	67

CHAP.	PAGE
VI. § 1. Numerals. 1. The ten first Cardinal Numbers	69
2. The Cardinals continued. Ordinals	73
VII. The Pronouns	79
§ 1. Personal Pronouns	ib.
2. Demonstrative and Interrogative Pronouns. Demonstrative Pronouns	84
3. Relative Pronoun	88
VIII. The Regular Verb	92
§ 1. Derivation of Verbs. The Conjugations	ib.
2. On the ground-form (or Conjugation) Kal	97
3. Niphal	104
4. Piël and (its passive) Pual	109
5. Hiphil and (its passive) Hophal	117
6. Hithpaël	124
IX. Verbs with Gutturals	127
§ 1. Verbs with Pe guttural	ib.
2. Verbs Ayin Guttural	134
3. Verbs Lamed Guttural	139
X. Use of the Accents as Stops	142
XI. § 1. Verbs Double Ayin	147
2. Verbs Pe Nun	154
3. Verbs Pe Aleph. Feeble Verbs (Verba quiescentia)	159
4. Verbs Pe Yod. First Class, or Verbs originally Pe Vav	162
5. Verbs Pe Yod (continued). Second Class, or Verbs properly Pe Yod	168
6. Verbs Ayin Vav	171
7. Verbs Ayin Yod	178
8. Verbs Lamed Aleph	181
9. Verbs Lamed He	185
XII. Suffixes of the Verb	193
DIFFERENCES OF IDIOM, &c.	199
INDEX I. Hebrew and English	203
II. English and Hebrew	227
APPENDIX A. Table of Declensions	1
„ B. Table of Irregular Nouns	8
„ C. Shorter Paradigms of the Regular Verb	9
„ D. General Paradigms of the Regular Verb	10
„ E. Paradigms of the Irregular Verbs	14

INTRODUCTION.

(Abridged from Gesenius.)

§1. *Of the Semitic Languages in general.*

THE Hebrew tongue is one member of a large family of languages, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. This family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

For want of a name, sanctioned by long usage, for the nations and languages united in this family, the term *Shemites*, *Semitic languages* (most of the nations using these tongues being descended from *Shem*) is generally received at present.

The *Semitic* languages may be divided into three principal divisions: *a*) The *Arabic*, to which the *Æthiopic* belongs as a branch of the southern Arabic (Himyaritic). *b*) The *Aramæan* in the north and north-east. It is called *Syriac*, as it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To this division belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18 and vii. 12—26; Dan. ii. 4—vii. 28. To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture

of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, Sabii *) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt. c) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stands in close connexion.

These languages are now either wholly extinct, as the Phœnician, or exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia Proper, but also spread itself on all sides into the districts of other tongues.

The Semitic family of languages was bordered on the east and north by another still more widely extended, which spread itself under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the *Indian* (Sanskrit), ancient and modern *Persian*, *Greek*, *Latin*, *Slavic*, and *Gothic*, together with the other *German* languages. In very early times, the *Semitic* came into contact, in various ways, with the ancient *Egyptian*, from which the *Coptic* is derived. Both have accordingly much in common, but the relation between them is not yet accurately defined. The *Chinese*, the *Japanese*, the *Tartar*, and other languages have a fundamentally different character.

The *grammatical structure* of the Semitic languages has many peculiarities, which, *taken together*, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: a) Among the *consonants* (which always form the body of these languages) are many

* So called from צִבְעִי as being βαπτισταί.

gutturals of several grades; the vowels, having their origin in the three primary sounds (*a, i, u*), subserve more subordinate distinctions. *b*) Most of the radical words consist of *three consonants*. *c*) The verb has only *two tenses*, but great regularity and analogy prevail in the formation of verbals. *d*) The noun has only *two genders* and a more simple indication of case. *e*) In the pronoun all oblique cases are indicated by appended forms (*suffixa*). *f*) Scarcely any compounds appear in verbs or nouns (except proper names). *g*) In the syntax is found a simple combination of sentences, without much artificial subordination of members.

As to the words themselves, the *Semitic* tongues vary essentially from the *Indo-Germanic*; yet they appear to have more in common here than in the grammar. A great number of stems and roots resemble in sound those of the *Indo-Germanic* class. But if we exclude *terms* that were obviously *borrowed*, we shall reduce the actual similarity, partly to words which *imitate sounds* (*onomatopœtica*), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historical affinity*, which cannot be proved without agreement also in grammatical structure.

The *Semitic* writing had from the beginning this striking imperfection, that *only the consonants* (on which the meaning of the word always depends) *were given in the line as real letters*. Of the vowels only the longer ones, and even these not always, were represented by certain consonants used as vowel-letters. It was not till a later period, that all the vowels were indicated by means of small signs attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The *Æthiopic* is the only exception, but its deviation from the *Semitic* usage

was probably introduced by the first missionaries who introduced Christianity into that country. However dissimilar the Semitic written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet (of which the truest copy now extant is the *Phœnician*), from which also the ancient Greek, and through it all other European, characters were derived.

In regard to the relative age of these languages, the oldest written works are found in *Hebrew*; the *Aramæan* begins about the time of *Cyrus* (in the book of *Ezra*); the *Arabic* not till the earliest centuries after Christ (Himyaritic inscriptions); the *Æthiopic* version of the Bible in the fourth century; and the northern *Arabic* literature since the sixth century. But the *Arabic* was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, till the Mahomedan revolutions, when it suffered considerable decay.

§ 2. *History of the Hebrew as a Living Language.*

This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, *Hebrew language**, does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called by *Isaiah language of Canaan* (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), Neh. xiii. 24, and elsewhere, persons are said to speak יְהוּדִית (*Judaicè*), in the *Jews' language*, in accordance with the later usage which arose after the removal of

* לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί.

the ten tribes, when the name *Jew* was extended to the whole nation.

In the writings of the New Testament, the term *Hebrew* (ἑβραϊστί, ἑβραϊκὴ διάλεκτος) was also applied to what was *then the vernacular* language of Palestine, in distinction from the Greek.

In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation.

The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonian exile, at which epoch the second, or *silver age*, commences.

Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. But the language of *poetry* is every where distinguished from prose, not only by a *rhythm* consisting in *measured parallel members*, but also by peculiar *words, forms, and significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less

measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz., 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Haggai*, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age: e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

* *Gesenius* (who has been sufficiently answered by *Hävernick*) includes the prophet Jonah.

FIRST HEBREW
BOOK.

1. THE Hebrew Alphabet consists of twenty-four consonants.

Form.	Sounded as	Represented by	Hebrew name.	Original signification of the names (according to Gesenius).	Numerical value.	
Final (i. e. as the last letter of a word)	א	<i>A'lēph</i>	(mostly omitted)	אַלֶּפֶּ	Ox	1
	ב	<i>Béth</i>	b (bh)	בֵּית	House	2
	ג	<i>Gí'mēl</i>	g (gh)	גָּמֶל	Camel	3
	ד	<i>Dā'lēth</i>	d (dh)	דֶּלֶת	Door	4
	ה	<i>Hē</i>	h	חַיָּה	Window	5
	ו	<i>Vāv</i>	v	וֶוֶ	Hook	6
	ז	<i>Zā'yīn</i>	z	זֶיַן	Weapon	7
	ח	<i>Khéth</i>	kh	חֵית	Fence	8
	ט	<i>Téth</i>	t	טֵית	Snake	9
	י	<i>Yód</i>	y	יָוֶד	Hand	10
ך	כ	<i>Cāph</i>	c (ch)	כַּף	The hand bent	20
	ל	<i>Lā'mēd</i>	l	לָמֶד	Ox-goad	30
ם	מ	<i>Mēm</i>	m	מַיִם	Water	40
ן	נ	<i>Nún</i>	n	נֶזֶן	Fish	50
ס	ס	<i>Sā'mēch</i>	s	סָמֶךְ	Prop	60
	ע	<i>Ā'yīn</i>	ע	עַיִן	Eye	70
ף	פ	<i>Pē</i>	p (ph)	פֵּה	Mouth	80
צ	צ	<i>Tsādé'</i>	ts	צַדִּי	Fish-hook	90
	ק	<i>Kóph</i>	k	קוֹף	Back of the head	100
	ר	<i>Résh</i>	r	רֵישׁ	Head	200
	שׁ	<i>Shîn</i>	sh	שֵׁן	Tooth	300
	שׂ	<i>Sîn</i>	s	שֵׁן		
	ת	<i>Tāv</i>	t (th)	תָּו	Cross	400

a) Observe that *Shin* and *Sin* are distinguished by the position of the *distinctive point* above them.

b) To distinguish *Samech* from *Sin*, in Roman characters, it will be represented by an *Italic s* amongst Roman letters, and by a Roman *s* amongst Italics: so *Téth* will be *t* in Romans, *t* in Italics.

The Hebrew characters were originally *representations* of the 2 objects which their names denote, as set down in the sixth column.

The names and order of the letters should be learnt by heart, 3 since these must be perfectly known, before a Hebrew Lexicon can be used with facility. They may be arranged in triplets, thus:—

A'leph	Bêth	Gí'mel
א	ב	ג
Dā'leth	Hē	Vāv
ד	ה	ו
Zá'yin	Khêth	Têth
ז	ח	ט
Yôd	Căph	Lā'med
י	כ	ל
Mēm	Nûn	Sā'mech
מ	נ	ס
A'yin	Pē	Tsādê
ע	פ	צ
Kôph	Rêsh	Shîn ; Sîn
ק	ר	ש ש
	Tāv	
	ת	

CHAP. I. § 2. *Division of the Consonants.*

- 1) Gutturals, *A'leph, Hē, Khêth, A'yin.* 4
א ה ח ע
- 2) Palatals, *Gí'mel, Yôd, Căph, Kôph.*
ג י כ ק
- 3) Linguals, *Da'leth, Têth, Tāv.*
ד ט ת
- 4) Sibilants, *Zá'yin, Sā'mech, Tsadé, Shîn, Sîn.*
ז ס צ ש ש
- 5) Labials, *Bêth, Vāv, Mēm, Pē.*
ב ו מ פ

The *liquids* may also be considered a separate 5 class. They are,—

La'med, Mēm, Nûn, Résh.
ל מ נ ר

a) א is the lightest of the gutturals, a scarcely 6

(6) audible breathing from the lungs. (b) *Y* is nearly related to it, and is “a sound peculiar to the organs of the Semitic race” (G). It had sometimes a comparatively hard sound, which the Greek interpreters expressed by γ (in *Gomorrha*, &c.): in other words it was a gentle breathing, not expressed in other languages (*Eli*, *Amalek**). It is now usual to pass it over in reading the language, and often in writing it in Roman characters. The Portuguese Jews pronounce it as *gn* at the beginning of a syllable, as *ng* at the end of one.

c) *Resh* (ר) was pronounced with a hoarse guttural sound, and partakes of the peculiarities that, as we shall see, belong to the gutturals.

7 The consonants are also divided into,—

a) *Servile* letters.

b) *Radical* letters.

Servile letters are those which are used in the grammatical *inflexions*, and in the syllables that mark *derivative* words. *Servile* letters are, however, sometimes *radical*; though *radical* ones are never *servile*.

The *servile* letters are contained in the memorial words *Mosheh*, *Eythan*, *Vecalebh* (Moses, Ethan, and Caleb, משה איתן וכלב).

Exercise 1.

a) Write down, in English letters, the names of the following consonants.

	1	2	3	4	5	6
1.	ע	ו	ל	ש	ר	א
2.	נ	כ	ג	ו	ד	י
3.	ס	ה	כ	ד	י	ו
4.	ץ	פ	ג	ט	צ	ע
5.	ב	ח	נ	ק	ך	ל
6.	ש	א	ז	מ	ר	ג

* 'Ηλί, עֲלִי. 'Αμαλέκ, עֲמַלֵּק. Ewald indicates its presence by the *aspirated breathing* ('), but says that its sound may be best represented by *gh*: and in his Alphabet he prints *Ghain*.

b) Write down the Hebrew letters corresponding (7) to,

	1	2	3	4
1.	y	kh	h	z
2.	l	a	k	v
3.	g	n	d	ts
4.	r	c	m	b

CHAP. I. § 3. Long Vowels. Quiescent Letters.
Syllables.

As long as the Hebrew was a spoken language, 8 no vowels were written, except so far as ו ו ׀ were *vowel letters*. (See the Introduction.) The vowels, as now found in Hebrew Bibles*, are marks placed sometimes *above* the consonants, but more commonly *below* them. In the case of ū (ו) the mark is inserted in the *middle* of one of them (*Vav*).

Hebrew words are written, and must be read, 9 from *right to left*; not, as with us, from *left to right*.

Long Vowels.] 1) Long *a* and *e* are denoted re- 10 spectively by the marks ׀ and ׀, placed *under* the consonant after which they are to be sounded.

לְ	מְ	נְ	לֵ	מֵ	נֵ
lā	mā	nā	lē	mē	nē

a) Long *a* is the true guttural *a* sound, as in *father*.

b) Long *e* is the sound of *a* in *fate*, or *e* in *there*.

2) Long *i* (that is, the English *e* in *me*) is a *dot* 11 written *under* the consonant after which it is to be sounded, and followed generally by *Yod*, which is then said to be *quiescent*, that is, *not sounded*.

לִי	מִי	נִי
lî	mî	nî (the <i>i</i> pronounced like <i>e</i> in <i>me</i> .)

* See the *Introduction*.

- 12 3) Long *o* is a *dot* usually placed *over Vav*, which is then *quiescent* (11).

לו	מו	נו
l ^o	m ^o	n ^o

- 13 4) Long *u* (like *oo* in *tool*) is a *dot* placed *in Vav*, which is then *quiescent*.

לו	מו	נו
l ^u	m ^u	n ^u

- 14 Long *i* and *o* are sometimes found without the *Yod* and *Vav*. They are then said to be *written defectively*. When long *o* is written defectively, it is indicated by a *dot* placed *over* the left extremity of its consonant (or a little *in advance* of it to the *left*); as $\overset{\cdot}{y}$, $\overset{\cdot}{r}$, $\overset{\cdot}{b}$, $\overset{\cdot}{d}$, $\overset{\cdot}{n}$, $\overset{\cdot}{t}$, $\overset{\cdot}{l}$.— $\overset{\cdot}{j} = \overset{\cdot}{o}$, $\overset{\cdot}{j} = vo$ *.—A *defectively* written \bar{u} is identical in form with \ddot{u} ($\bar{\bar{u}}$) †. See 26.

- 15 Every syllable (with the exception of $\overset{\cdot}{j}$, $\overset{\cdot}{u}$, = *and*) begins with a consonant; for the consonant *Aleph* (an unaspirated guttural breathing [6]) was pronounced before an initial *a*, *e*, *i*, *o*, or *u*: that is to say, every word that, if written in Roman letters, would begin with a vowel, begins in Hebrew with the consonant *Aleph*; which, however, does not affect the
16 pronunciation in any way that *our organs* can make perceptible.

אָ	אֵ	אִ	אֹ	אֻ
ā	ē	î	ô	û

- 17 The *distinctive point* of *Shin* (1, *a*) may serve also for the *defectively written* \bar{o} of the preceding consonant (14): מֹשֶׁה *mō-shĕh*.

- 18 So the *distinctive point* of *Sin* is allowed to note a

* $\overset{\cdot}{j}$ may 1) = *ov*, the *dot* representing a preceding *Kholem* (14, 19).

לוֹה (lo-vĕh).

2) = *vo*, עוֹן (vā-vōn).

3) = $\overset{\cdot}{o}$, נוֹד (nōd).

† $\bar{\bar{u}}$ was probably written, *whenever* the old language did not employ $\overset{\cdot}{j}$ to express *u*. (E.)

defectively written \bar{o} , to be pronounced after the *Sin*: (18)
 שְׁנָא *sō-nē*.

a) We have seen (11 sqq.) that *Vav* is *quiescent** after long *o* and *u*: and *Yod* after long *i*.

b) *Yod* (י) is also *quiescent* after long *e* (..).

c) *Aleph* (א) is *quiescent* after any long vowel.

שָׁ	הִי	צֵי	הוּא
so	hî	tsē	hû

In writing Hebrew words in Roman characters, \hat{i} , \hat{o} , \hat{u} will be used for long *i*, *o*, *u*, written fully: \bar{i} , \bar{o} , \bar{u} for the same long vowels written defectively (14): \hat{e} will be written for יְ (that is, for \bar{e} followed by י); \hat{a} for אָ (that is, for \bar{a} followed by א). On the *defective* writing of \bar{i} , \bar{o} , \bar{u} , see 14.

The names of the long vowels [See note on 65] are,— 19

Long <i>a</i> , Kā'měts (אָ).	Long <i>i</i> , Khí'rěk (יִ).
Long <i>e</i> , Tsě'rē (עֵ).	Long <i>o</i> , Khō'lēm (וֹ).
Long <i>u</i> , Shū'rěk (וּ).	

a) Observe that the *vowel* it stands for, occurs in the first syllable of each name.

b) The *quiescent* letters (i. e. those letters which are *sometimes quiescent*) are contained in the *memorial* word *Ehevi* (אֵהוּי).

a) A *simple* (or *open*) syllable ends in a *vowel* or 20 *quiescent* consonant.

b) A *compound* (or *closed*) syllable ends in a *consonant*.

Examples and Reading Lesson.

Open Monosyllables.]

צָ 3	רָ 2	לָא 1		1 lō.	2 rā.	3 tsā.	21
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Closed Monosyllables.]

לוֹט 3	שֵׁם 2	אֵת 1		1 ēth.	2 shēm.	3 Lōt.
כֹּן 6	יוֹם 5	עוֹר 4		4 ôr.	5 yôm.	6 chēn.
לוֹט 9	לוֹן 8	עֵץ 7	|	7 yēts.	8 lûn.	9 lût.
צִין 12	סֹל 11	מוֹט 10	|	10 môt.	11 sōl.	12 tsîn.

* It would be more correct to say, that the *vowel-sign* (or *point*) indicates that the following *Yod* or *Vav* is a *vowel-letter*, not a *consonant*.

(21) *Dissyllables.*]

צִיּוֹן 2	שָׁנָה 1	1 shā-nāh.	2 tsā-yôn.
קָרָא 4	קָמִים 3	3 kā-mîm.	4 kārâ.
יוֹנָה 6	שָׂרָה 5	5 Sā-rāh.	6 yô-nāh.
מָקוֹם 8	וָרַע 7	7 vā-rāy.	8 mā-kôm.
הָיָה 10	מֵעַץ 9	9 mē-yēts.	10 hā-yāh.
מִנּוֹ 12	קוֹלִי 11	11 kô-lî.	12 mā-gēn.

Exercise 2.

22 a) Write in English characters (with the dissyllables divided into syllables)—

לֹ 7	לוֹ 6	צוֹר 5	צִי 4	צוֹר 3	עֵ 2	עֵ 1
סֵ 14	יִ 13	יִ 12	זוֹ 11	גוֹל 10	נוֹם 9	טֵ 8
שׁוֹר 20	קוֹל 19	קֵ 18	שׁוֹר 17	קֵ 16	שֵׁ 15	
אֵל 26	אוֹר 25	יּוֹם 24	אֵז 23	גוֹר 22	טֵ 21	
לָהֶם 31	חֲמִשׁ 30	הַמֶּן 29	הֵם 28	אֲצִיל 27		
	שָׁלוֹם 35	צָעָה 34	סָעָה 33	נִיר 32		

b) Write in Hebrew characters—

1 tsô.	2 tsî.	3 tsû.	4 tsā.	5 tsē.	6 tsâ.
7 sâ-nāh.	8 sār.	9 yēts.	10 yā-tsûm.		
11 tsē-dāh.	12 tsā-rāh.	13 rā-tsûts.			

CHAP. I. § 4. *Begadchephath Letters. Dagesh. Short Vowels.*

23 The six mutes, *Béth, Gimel, Daleth, Caph, Pe, Tav*, were originally pronounced with a *hard* (or *slender*) sound (as *b, g, d, c hard, p, t*); but they had also a tendency to receive a softer and slightly aspirated pronunciation (as *bh [= v], gh, dh, ch, ph [= f], th*). To mark the harder pronunciation, a *dot*, called *Dagesh*, is placed in the letter; as, בּ, גּ, דּ, פּ, תּ. This mark is usually found in these letters at the beginning of words and syllables, when there is no vowel immediately preceding.

The letters which receive this *Dagesh* are contained in the (23) technical memorial word *Begadchephath*. The aspiration can hardly be made perceptible by English organs in *d* and *g*. In England, ב (bh) is usually pronounced *v*: the Spanish Jews, however (and so *Ewald* and *Hurwitz*), pronounce it *b*. I shall print *g*, *d* for ג, ד, except when the Hebrew equivalents of Roman letters are to be written by the pupil.

But when a dot (*Dagesh*) stands in a consonant ²⁴ that terminates a syllable, it indicates that the consonant in which it is placed is to be pronounced double (and, if a *Begadchephath* letter, without aspiration); as דִּבֵּר *dib-bēr*.

The *Dagesh* that hardens the pronunciation of an ²⁵ initial *begadchephath* letter (23) is called *light Dagesh*: that which *doubles* a consonant, *hard* or *strong Dagesh* (*Dagesh lene*, *Dagesh forte*).

(Short Vowels.)

26

The short vowels are,—

ǎ - Pǎ'thǎkh.

ě ∙ Ségôl (but ∙ is sometimes an *obtuse a* sound, as è in *mère*: especially in an *accented penult* followed by ∙).

ÿ ∙ Khí'rek Parvum.

ö ∙ Kā'měts Khātûph'.

ü ∙ Kibbûts' (but ∙ is sometimes a *defectively* written Shûrêk' [14]).

a) It is a great imperfection in the notation of these vowels, that the sign for *Kamets Khatuph* (ö) is the same as that for *Kamets'* (ā). The rules for distinguishing the two cannot be given, till the nature of Sh'va has been explained.

Examples and Reading Lesson.

a)	גַּב 3	בַּל 2	חַק 1	|	1 khūk.	2 bāl.	3 gǎbh.	27
	אֶת 6	בֶּן 5	דָּם 4	|	4 dām.	5 bēn.	6 ěth.	
	שֶׁף 9	קָם 8	פֶּן 7	|	7 pēn.	8 kūm.	9 shūph.	
	יָם 12	מִץ 11	תָּר 10	|	10 tūr.	11 mīts.	12 yām.	

(27) b)	מֶלֶךְ 2	הַזֶּה 1	1 hä-zěh. 2 mě-lěch (=mè-lěch, [25].
	נֶפֶשׁ 4	עָרַב 3	3 ʕě-rěbh. 4 ně-phěsh.
	אָרֶץ 6	זָרַע 5	5 zě-răʕ. 6 ʕ-rěts.
	טָרַם 8	חַיַּת 7	7 khăy-yăth. 8 tš-rēm.
	נָדַר 10	נָעַר 9	9 nă-ʕăr. 10 ně-děr.

c) (Mixed.)

אִשָּׁם 3	צִיץ 2	צִלָּל 1	1 tsā-lāl. 2 tsīts. 3 ā-shām.
שִׁבְלַת 5	שִׁבֵּץ 4	4 shā-bhăts. 5 shib-bō-lěth.	
קִטַּר 7	קִטַּל 6	6 kăt-tăl. 7 kăt-tēr.	
עוֹף 9	עוֹר 8	8 ʕūr. 9 ʕûph.	
בְּתוֹהוּ 11	עוֹלָתוֹ 10	10 ʕô-lā-thô. 11 căt-tō-hû.	
חֶרֶק 13	יַמֵּד 12	12 yīm-măd. 13 khā-răk.	

Exercise 3.

a) Write in English letters—

28	אֵת 7	פִּי 6	אֶף 5	גַּם 4	עַל 3	אִם 2	זֶה 1
	פּוֹדָ 13	אֵל 12	מוֹת 11	קוֹל 10	אֵת 9	אֵת 8	
	צֵאִים 19	וְהֵם 18	אֶרֶץ 17	אָחִי 16	עָמִי 15	זָהָב 14	
	פְּתַת 25	כּוֹנֵן 24	חֵיל 23	הָדָם 22	מוֹשֶׁה 21	אִמּוֹ 20	
	זָכוּ 31	שָׁנָם 30	פוֹרֵשׁ 29	מִקַּל 28	תַּמַּת 27	מְקוֹם 26	

b) Write in Hebrew letters—

1 tēn	2 pākḥ	3 pēn	4 bēn	5 pāsh	6 pār	7 pūm
8 nă-hām	9 nā-ghăkh	10 pē-thî	11 cō-phēr			
12 nā-ghăʕ	13 sâ-phădh	14 ʕā-lām	15 shā-kăl			
16 tsě-bhěth	17 gūl-lāh	18 măts-tsāh.				

CHAP. I. § 5. *Sh'vá.*

29 Besides the full vowels (19, 26), the Hebrew has

also a series of very slight vowel sounds, which may (29) be called *half-vowels*.

The shortest, slightest, and most indistinct of these sounds is the *simple Sh'va* (:), resembling an obscure half *ē* (G). A consonant followed by this *Sh'va* is usually not considered to constitute a syllable*. It will be indicated by (') when the Hebrew words are written in English characters.

This *Sh'va* is called *vocal* (or *initial*) *Sh'va*, to distinguish it from *silent* (or *final*) *Sh'va*, which marks the close of a syllable. It is also called *simple Sh'va*, to distinguish it from the *Khātēphs*, or 'composite *Sh'vas*.' See 36.

a) The place of *vocal Sh'va* is under the *initial* consonant of a syllable. 31

b) *Sh'va* is *final*—

1) At the end of words, as אֶת, ät.

2) When preceded by a short vowel not having *Metheg* (48), as אֶרְמוֹן, ä'r-mô'n'.

3) When preceded by a long vowel having a principal accent, as שְׁבִנָּה, shô'bh'-nāh.

(But there are many exceptions to the two last rules.)

מַמְלֵא	m'mäl-lē.	קִטְלוּ (= קִטְלוּ)	kit-t'lû.
קוֹטְלָה	kô-t'lāh.	הֵלֵלָה †	ha-l'lû.
יִקְטְלוּ	yik-t'lû ‡.	הַמְשִׁיל	hă-m'shēl §.
קִטֹּל	k'tōl.	מַלְכֵי	mă-l'chê ||.

* Gesenius calls a consonant with *Sh'va* a *half syllable*.

† For הֵלֵלָה (*hăl-l'û*).

‡ Here the first is *silent Sh'va*.

§ The interrogative הַ (which has *Métheq*) forms a syllable of itself.

|| If this word were to be divided thus, *mäl-ché*, the *caph* would take the *Dagesh*. "In these last examples the *Sh'va* sound is especially slight, on account of the extreme shortness of the preceding syllable." (G.)

32 If a word ends in two consonants, each of them takes a *silent Sh'va*, as נֶרֶד, *nērd*.

33 A final ך or ת (*dageshed*) always takes a *silent Sh'va*, as אֶת־דְּבַרְךָ.

With these exceptions, *Sh'va* is not placed under the final consonant of a word.

Examples and Reading Lesson.

34	וְהוֹרֵד 1	וְיִשֶׁבֶט 2	1 v'hô-rēd.	2 yish-pōt.
	וְיִמְלֹךְ 3	בְּדִיל 4	3 yim-lōch.	4 b'dîl.
	בְּנִטּוֹתַי 5	לְבִנָּה 6	5 bhin-tô-thî.	6 l'bhā-nāh.
	הֲרַחֵב 7	הֲרַחֵיב 8	7 hār-khēbh.	8 hir-khîbh.
	יֹלְדָה 9	בְּסִפְךָ 10	9 yô-l'dāh.	10 cās-p'chā.
	חֶלֶקְךָ 11	עֵבֶרֶת 12	11 khěl-k'chā.	12 e'bh-rāth.
	עֵבֶרֶת 13	פֶּתִיחַמָּא 14	13 e'bh-rāth.	14 pith-gā-mā.
	צִדְקוֹ 15	קִנְיָה 16	15 tsād-d'kô.	16 kin-n'nāh.
	קִנְיָה 17	רַכְסִים 18	17 k'nēh.	18 r'chā-sîm.
	שִׁלְחוֹ 19	שִׁלְחָנָה 20	19 shül-khān.	20 sh'lākh-nāh.
	תִּמְשֹׁךְ 21	תִּמְתָּ 22	21 tim-shōch.	22 tūm-māth.

Exercise 4.

35 a) Write in English letters and divide into syllables the following Hebrew words—

מְלִכְכֶם	אֲשֵׁרִי	סוֹשְׁכֶם	עוֹלְמִכֶן	פְּקִיד
יָמִי	פְּרִי	סִפְרִי	יִמְכֶן	קְבֻרָךְ
גְּבוּרָךְ	שִׁתִּי	מְלִכִי	שְׁמִי	קְנֵךְ
				שְׂמוֹתַי

b) Write in Hebrew letters—

1 māsh-mîm.	2 m'sham-môth.	3 nēl-dār.
4 nîph-gāy.	5 nîph-tāl.	6 p'kād-tā.
7 yūs-sād.	8 kōsht.	9 hîch-tābht.

CHAP. I. § 6. *The Semi-vowels.*

A *semi-vowel*, or *composite Sh'va*, is formed by pre- 36
fixing a *Sh'va* to one of the three short vowels, *ă*,
ě, *ô*.

Hence we get,

·: · Khātēph' Pă'thăkh.

∴: Khātēph' Ségôl.

⋈: Khātēph' Kā'měts.

These *semi-vowels* will be denoted by *a*, *e*, *o* above the line
of letters, when English characters are used. A *semi-vowel* is
sometimes called concisely 'a *Khateph*.'

חִמּוֹר kh^amôr (*ass*).

אִמּוֹר ^emôr (*to say*).

חִלִּי kh^olî (*sickness*).

The composite *Sh'vas* stand principally, *Khateph* 37
Segol (∴:) *exclusively*, under the gutturals.

Khateph Pathakh stands for a simple *vocal Sh'va* 38
(30), but without any fixed law: especially,

a) Under a letter *doubled* by *Dagesh* (for the
doubling causes a distincter utterance of the *Sh'va*.
See 39, *b*).

b) After a long vowel. (G.)

Khateph Kamets is less exclusively connected with 39
the gutturals, than the other two semi-vowels.

a) It stands for simple *vocal Sh'va*, when the syl-
lable had an original *o* sound, which is to be partly
preserved.

b) It is also used (as is also -:) when a *strong*
Dagesh has fallen away. (G.)

Examples and Reading Lesson.

40

הַאֲזִין 2	בַּעֲטָרָה 1	1 bā- ^a tā-rāh.	2 hě- ^e zîn.
אֶהָהָ 4	חֹתֵר 3	3 kh ^a -thār.	4 ^a hāh.
אֶהוֹדְנִי 6	אֲדַנִּיקָם 5	5 ^a dhō-nî-kām.	6 ^a hō-děn-nû.
עֲרַפֵּל 8	אֶהִי 7	7 ^a hî.	8 ^a rā-phēl.
חֹזֵר 10	חִלּוֹם 9	9 kh ^a -lôm.	10 kh ^a zîr.
הַאֲרִיכִי 12	הַאֲרִיךְ 11	11 hě- ^e rîch.	12 ha- ^a rî-chî.

Exercise 5.

41 a) Write in English characters—

לְתִינָן 5	נִדַּת 4	לְאַשׁ 3	לְאַבִּי 2	יַעֲבִיר 1
שָׁנָאוּ 9	נִדְרָף 8	מֵאַבוֹתָם 7		מֵאַבְדִּים 6
אֱלֹהִים 13	נִלְכְּדָה 12	תְּלִנּוֹת 11		תְּלִמִי 10
	צָרִי 16	וְהַבְּנִים 15		אֶעֱשֶׂה 14

b) Write in Hebrew characters—

1 nīd-dāh.	2 nīz-hār.	3 hīz-ע ^a kū.	4 tīl-mīd.
5 sīr-pād.	6 ār-môn.	7 tā-kh ^a lēph.	8 ^a shēr.

CHAP. I. § 7. On Syllables.

*Furtive Pathakh. Mappík. Makkēph. Mě'thëg.*42 The general rule (20) is, that every syllable which has a long vowel, is an *open* syllable; every one that has a short vowel is a *closed* syllable*.Hence a *Sh'va* is usually *vocal* after a long vowel, and *final* (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.43 But a tonic accent enables a *short vowel* to stand in an *open* syllable; a *long vowel* in a *closed* one. So that, when the syllable is the *tone-syllable* of the word, a following *Sh'va* may be *vocal* after a short vowel, and *final* after a long one.44 When a final guttural is ה, ע, or ה (with *Mappik*, 46), this guttural has often a *Pathakh* under it, called *Furtive Pathakh*, because it *steals in*, as it were, *before* the consonant it stands under, as מְשִׁיחַ, *Mū-shī'ākḥ* (*Messiah*).45 A *furtive Pathakh* may also stand under one of the gutturals just enumerated, when such guttural is fol-

* When a *vowelless* consonant (which, as such, has *Sh'va*) closes a syllable, but *runs on* naturally with the *following* consonant, Ewald calls the *Sh'va*, "*Sh'va medium*," and the (former) syllable "*a half-closed syllable*." Thus, יַלְדֵי, not quite *yāl-dē*; not *ya-l'de*; but, as it were, *yal'de*.

lowed by a *dageshed* consonant with *Sh'va*, as פִּשְׁעֵתָּ (45) *pā-shū'-ăyt*.

Mappik' is a point placed in the middle of a final ה, 46 when it is not *quiescent*. (ה will be represented by *hh*.)

Makkēph is a hyphen, which unites words so closely, 47 that a word followed by it loses its *accent*; words united by this mark being considered as *one* word.

Tsere and *Kholem* are often changed by a following *Makkeph* into *Segol* and *Kamets Khatuph* respectively: as

אֶת־כָּל for אֵת כָּל כָּל־אָדָם for כָּל אָדָם.

Mě'thëg (or *Bridle*) is a small perpendicular line 48 (1) to the left of a vowel; it is used to show that the vowel sound is to be extended. *Metheg* stands (G.),

a) Before a *vocal Sh'va*, which, without that mark, would be taken for *final Sh'va*: as אֶמְרֵי, *ā-m'rū* (not *ām-rū*).

b) Before a *Khateph* (36) when immediately preceded by a vowel without a following *dagesh*: as יְחֵרֵה, *yě-kh'ērēh*.

c) In polysyllables, one or two syllables before the *tone-syllable*. If the last syllable has the tone, the antepenultima, whether long or short, has *Metheg*.

In speaking of the *antepenultima* here, we consider a (simple or composite) *Sh'va* to form a *syllable*.

Examples and Reading Lesson.

זְכָרָה 2	כָּל־אָדָם 1	1 cōl-ā-dām.	2 zā-ch'rā.	49
יִירָאוּ 4	זְכָרָה 3	3 zōch-rāh.	4 yī-r'ū.	
קָטְלָה 6	יִירָאוּ 5	5 yī-r'ū.	6 kā-t'lāh.	
גָּלְתָה 8	הָאָדָם 7	7 hā-ā-dām'.	8 gā-l'thāh'.	
פָּהֲתָה 10	הַמַּחְלָל 9	9 hā-m'khül-lāl.	10 cā-h'thāh'.	
	יְתֵהוֹן 11	11 yā-th'hôn.		
	הַנּוֹשְׁבוֹת 12	12 hā-nō-shā-bhōth.		
זְכָרָה 14	שְׂמָרָה 13	13 shā-m'rāh'.	14 zā-ch'rāh'.	
לְמִינָה 16	יִשְׁנוּ 15	15 yī-sh'nū.	16 l'mī-nāhh.	

Exercise 6.

50 a) Write in English letters—

הַאֲחֹדֶר	הַרְבִּיעִי	לְמָה	אֲנֶה	יְפִיחַ
5	4	3	2	1
	תְּעַבְדֶם	מֵאֲבִינוּ	וּתְרֹאֶה	
	8	7	6	

b) Write in Hebrew letters *—

1 hēm̄mah.	2 rōnnî.	3 l'mî'nēhēm".
4 hārākîā'v.	5 bāth=tsiyyôn.	6 v'im=é'n'chā".
7 thā'v'anōd".	8 thā'v'lim.	9 v'al=tā'vāth.
10 v'anāvîm.		

CHAP. I. § 8. *On distinguishing Kamets Khatuph from Kamets, and Long Khirek from Short Khirek.*

51 Till the pupil is acquainted with the derivation of words, the following rules will assist him in distinguishing Kamets Khatuph from Kamets; both of which are indicated by the same mark (τ).

52 I.) τ is *ō* in a *closed* (42), *unaccented* syllable.

Such syllables are:—

a) An *unaccented* syllable in which the τ is without Metheg, and followed by simple Sh'va.

b) An *unaccented* syllable in which the τ is followed by a letter with *strong Dagesh*.

An τ = *ō* may have *Metheg* with it, if the syllable is the second syllable before the tone (i. e. *principal accent*). See 53.

c) When Makkeph (47) follows.

d) When the unaccented closed syllable is *final*. (G.)

53 II.) τ is *ō* in *open* syllables.

a) When followed by *Khatuph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words קְדָשִׁים (kō-dā-shîm), שְׂרָשִׁים (shō-rā-shîm.)

In these cases τ is followed by *Metheg*, since Metheg always stands in the second syllable before the tone. (G.)

* In *this* Exercise (') marks the place of *Metheg*; (") the tone-syllable; (=) marks a *Makkeph*.

In the same way Metheg is of use in enabling us to distinguish a *defectively written* long Khirek from short Khirek: for Khirek is long, when it forms either an *open* syllable (whether accented or not) or a *closed accented* syllable (42). Now a *Metheg* following Khirek often shows that the syllable is an *open* one, the Sh'va that follows it being *initial*, not *final*.

Examples and Reading Lesson.

מַחְרְבוֹת 1	1 mō-kh ^o -rā-bhōth.	55
רֵינִי 3 חֲכֵמָה 2	2 khōch-māh. 3 rōn-nē.	
בְּתִיכֶם 5 בְּדַבְרֶם 4	4 c'dōbh-rām. 5 bot-tē-chém.	
קָבְרוּ 7 בְּדֹרְלָעֶמֶר 6	6 c'dōr-lā-עō-mēr. 7 kōbh-rō.	
רָכְבוּ 9 קָדְקָד 8	8 kōd-kōd. 9 rā-ch'bhû.	
הַרְחִבוּת 11 צִרְקָד 10	10 tsōr-cē-chā. 11 hōr-khō-bhōth.	
הַחֲרִיב 13 הַרְחִיבָה 12	12 hōr-khā-bhāh 13 hō-kh ^o -rēbh	
רַב 15 הַגְּלַת 14	14 hōg-lāth. 15 rībh.	

Exercise 7.

a) Write in English letters—

פָּדְנוּ 5	פָּדֵם 4	יְקוּשׁ 3	יְקַדְעִם 2	יְקַטְלֵךְ 1
	מִשְׁהַתֶּם 8	לְחַרְבוֹת 7	לְחַרְבָּהּ 6	

b) Write in Hebrew letters—

1 y'kōmעām.	2 m'shōr-tō.	3 nōv.	4 nūbh.
5 özbhēch.	6 ^a mōdchā.		

CHAP. I. § 9. *Further Remarks on the Vowels.* (G.)

Diphthongs.

The primary vowel sounds are A, I, U.

E is properly the diphthong AI contracted.

O is properly the diphthong AU contracted.

58 A more useful division of the vowels than that into *long* and *short* (or *perfect* and *imperfect*) vowels, is this (G.):—

First Class. A sound.

59 For the A sound the Hebrew has three vowel marks (◌̣), (◌̄), (◌̆); all of which are written below the consonant *with* and *after* which they are to be sounded.

a)	◌̣	|	ā	|	Kamets.
b)	◌̄	|	ă	|	Pathakh.
c)	◌̆	|	è or ü	|	Segol.

◌̆ is here an obtuse *e*-sound, like è in the French *mère*; in our *there*.

60 *Second Class. I and E sounds.*

d)	◌̇ and ◌̈	|	î, î	|	Long Khirek.
e)	◌̈	|	ĩ	|	Short Khirek.
f)	◌̇, ◌̈	|	é, ē	|	Tsere, with and without Yod.
g)	◌̆	|	ě	|	Segol. Obtuse ě. When accented, = è.

61 *Third Class. U and O sounds.*

h)	◌̇	|	ú	|	Shurek.
i)	◌̈	|	ū, ũ	|	Kibbutz. (1) ū, a simple shortening of Shurek. (2) ũ.
k)	◌̇ and ◌̈	|	ó, ô	|	Kholem.
l)	◌̄	|	ö	|	Kamets Khatuph.

Also obtuse ě (◌̆) may be considered to belong to this class, as far as it springs from *u* or *o*.

62 When vowels are *lengthened* or *shortened* (for reasons to be explained hereafter), the change is usually confined to vowels of the *same class*. Thus *ā* may be shortened into *ă* or *ü* (or *è*; that is, obtuse *Segol*); *ē* into *ě* or *ĩ*; *ō* into *ö* or *ũ*.

63 The only diphthongs that occur in Hebrew are,
ai (◌̇◌̈), *oi* (◌̇◌̈), *ui* (◌̇◌̈).

64 In ◌̇◌̈ the *Yod* is usually considered *quiescent*, so that this combination is pronounced *āv* or *āw*; not *aiv*.

Examples and Reading Lesson.

בַּת <i>b)</i>	קָם ²	יָד ¹ <i>a)</i> A	<i>a)</i> 1 yād. 2 kām. <i>b)</i> bāth. 65
		מֶלֶךְ ¹ <i>c)</i>	<i>c)</i> 1 mè-lěch (or <i>mülech</i>).
	גְּלִינָה ³	יָדִיד ²	2 yā-dě'-chā. 3 g'lè-nāh.
אָמוּ <i>e)</i>	צַדִּיקִים <i>d)</i>		<i>d)</i> tsāddī-kīm. <i>e)</i> im-mô.
שֵׁם ²	בֵּית ¹ <i>f)</i>		<i>f)</i> 1 bêth. 2 shēm.
שֵׁן ²	סֵפֶר ¹ <i>g)</i>		<i>g)</i> 1 sē'phēr. 2 shēn.
מוֹת <i>h)</i>	חֹזֶה ³		3 khō-zěh. <i>h)</i> mûth.
גִּלָּה ²	מְתִי ¹ <i>i)</i>		<i>i)</i> 1 mû-thî. 2 gûl-lāh.
חֶקֶךְ <i>k)</i>	רֵב ²	קוֹל ¹ <i>j)</i>	<i>j)</i> 1 kôl. 2 rōbh. <i>k)</i> khökz.
אַתֶּם ²	אַתָּ* ¹ <i>l)</i>		<i>l)</i> 1 êth-. 2 ätztēm.
	צִירִי ²	פֶּתַח ¹ B	1 Pă'-thăkh †. 2 Tsē'-rê.
	חוֹלֵם ⁴	חִירֶק ³	3 Khí'-rěk. 4 Khô'-lēm.
	קִבּוּץ ⁶	שׂוֹרֶק ⁵	5 Shû'-rěk. 6 Kīb'-bûts.
		קִמְצָ ⁷	7 Kā'-mëts.
סְגוֹל ⁹	קִמְצָ חֲטוּף ⁸		8 Kā'-mëts Khā'-tûph. 9 Sě'-gôl.

* From אֹת.

† The names of the vowels are almost all taken from the form and action of the mouth in uttering the sounds. Thus פֶּתַח signifies *opening*, צִירִי *bursting* (of the mouth), חִירֶק *gnashing*, חוֹלֵם *fulness*, from its full tone, שׂוֹרֶק properly *συσμμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִמְצָ; and the reason why long *a* and short *o* (קִמְצָ חֲטוּף) *Kamets correptum*) have the same sign and name is that the Rabbins gave to Kamets the impure sound of *o*, like the Swedish å. Only Segol (סְגוֹל [סגול, E.] *cluster of grapes*) appears to be named after its form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write Sāghol, Komets-chatuph, Kübbuts. (G.)

(65)	גְּלוֹי 3	גוֹי 2	אֲדֹנָי 1 C	1 ^a dō-nai.	2 goi.	3 gā-lui.
	עָלָיו 5	אֱלֹוֹ 4		4 ē-lāv.	5 yā-lāv.	
	מֹשֶׁה 7	שֵׁנָא 6		6 sō-nē(a).	7 Mō-shēh.	
	יִרְפֹּשׁ 9	שִׁמֵּר 8		8 shō-mēr.	9 yir-pōs.	
	עוֹן 2	לוֹה 1 D		1 lō-vēh.	2 yā-vōn.	
	קוֹם 2	קוֹל 1 E		1 kōl.	2 kūm.	
	קָם 4	קָלַת 3		3 kō-lōth.	4 kūm.	
	וָו 2	וָו 1 F		1 vāv.	2 gēv.	
	גוֹי 4	חַי 3		3 khai.	4 goi.	
		דְּבָרָיו 5		5 d'bhā-rhāv.		

Exercise 8.

66 a) Write in English letters (dividing the syllables)—

בְּתִבּוֹ 5 בַּל 4 צֵלוֹ 3 גְּלִיתִי 2 בָּלָם 1
 מְמַלְכֹת 10 מוֹשֵׁל 9 דִּגְשׁ 8 חָם 7 יָלַד 6

b) Write in Hebrew letters—

1 ăm. 2 tāmím. 3 mēăkh. 4 yāmōk. 5 ^amükím.
 6 ôrakh. 7 cāthôbh. 8 t'mím. 9 l'bhābhím.
 10 ^amükkê. 11 tämmāh.

CHAP. I. § 10. On Verbal Roots and on the derivation of Nouns.

67 The *roots* or *stem-words* of the Hebrew language nearly always consist of *three consonants*, on which the meaning essentially depends.

68 a) A *strong root* is one that contains three firm, permanent consonants; a *weak root* is a root that contains at least *one* weak letter (*Aleph, He, Vav, or Yod*).

b) Verbs whose first consonant is *Nun*, or whose

second and *third* consonants are the same letter, are (68) *contracted* in some forms by the omission or assimilation* of one consonant, and are sometimes called *contracted verbs*. But these may, like the former, be called *weak roots*, since they cannot maintain their full form throughout.

The various modifications of the primary meaning 69 of a root are expressed by the radical consonants with *changed vowels*, and sometimes with added consonants also; which are sometimes prefixed, sometimes post-fixed.

a) A stem-word may be either a *noun* or a *verb*; 70 and usually the language exhibits both together (see 1, *a*, *d* in the following examples): but it is customary and of practical utility for the beginner, to consider the *third person singular of the Perfect* in the simplest conjugation (called *Kal*) as the *root* or stem-word, and the other *verbal forms*, *nouns*, and *particles*, as derived from it. (G.)

b) Sometimes no corresponding noun is found in the extant language: and sometimes a *noun* exists without a corresponding *verb*. The spoken language probably had, at least at some period, the missing forms, which are often found in the kindred dialects (e. g. in *Arabic*). (G.)

The verbal root, as just defined, generally has for 71 its vowels *Kamets* in the first, and *Pathakh* in the second, syllable. The verb that the old Grammarians used as their example of conjugating was פָּעַל (*pāyāl*); and hence the *first consonant* of a verb was called its *Pe*; the *second* its *Ayin*; the *third* its *Lamed*.

Verbs whose *first radical* (their *Pe*) is *Nun*, *Aleph*, 72 or *Yod*, have, from the *weakness* of those consonants, certain peculiarities of conjugation; as have (for the same reason) verbs whose *second radical* (their *Ayin*) is either *Yod* or *identical with their third radical*;

* A consonant is *assimilated* to a following one, when the same consonant that follows is substituted for the preceding one: e. g. when *np* becomes *pp*.

(72) and verbs whose *third radical* (their *Lamed*) is *He* or *Aleph*. The presence of any other *guttural* in the root also necessitates some change in several of the usual forms.

73 A verb whose *first radical* is *Nun* is called concisely 'a verb *Pe Nun*;' one whose *third radical* is *Aleph*, 'a verb *Lamed Aleph*;' and so on.

I shall designate (and indicate) those that have and have not such peculiarities thus:—

74 A. *Regular* (or *strong*) verb (r)

B. (*Verbs with gutturals*).

(usually indicated thus)

1. Verbs first guttural . . . . .	.....	.....	(g ¹)
Verbs second guttural ....	.....	.....	(g ²)
Verbs third guttural . . . . .	.....	.....	(g ³)
C. <i>Weak</i> (<i>contracted</i>) <i>Verbs</i> .			
Verbs <i>Pe Nun</i>	פִּנְ	.....	(n)
Verbs <i>Double Ayin</i>	עֵעֵ	.....	(d)
D. (<i>Other weak</i> <i>Verbs</i>).			
Verbs <i>Lamed Aleph</i>	לֵא	.....	(a ³)
Verbs <i>Pe Yod</i>	פֵי	.....	(y)
Verbs <i>Ayin Vav</i>	עו	.....	(v)
Verbs <i>Lamed He</i>	לֵה	.....	(h)
Verbs <i>Pe Aleph</i>	פֵא	.....	(a ¹)

Examples and Reading Lesson.

75	בִּגְדֵךְ 2	בִּגְדֵךְ 1 A	A 1 bāgăd,	2 bōgēd,
			he was deceitful.	deceitfully.
	בִּגְדֵךְ 4	בִּגְדֵךְ 3	3 bāgôd,	4 bē'gēd,
			to be deceitful.	deceit.
	מִלְכֶךָ 2	מִלְכֶךָ a 1	1 mālăch,	2 mōlēch,
			he reigned.	he that reigns.
		יִמְלֹךְ 3	3 yīmlōch,	
			he will reign.	

(a ¹) [Pe Aleph]	אָכַל 1	a ¹) 1 āchāl *, to eat.	(75)
	אָפַד 1 אָבַד 2	2 ābhād, 3 āsāph,	
		to perish. to collect.	
(g ¹) [Pe guttural]	עָמַד B	B (g ¹) yāmād, to stand; to stay.	
(g ²) [Ayin guttural]	שָׁחַט	(g ²) shākhāt, to kill (animals).	
(g ³) [Lamed guttural]	שָׁלַח	(g ³) shālākh, to send.	
(n) [Pe Nun]	נָגַשׁ 2 נָגַשׁ 1 C	C (n) 1 nāgās, 2 nāgāsh,	
		to exact. to approach.	
	נָדַר 4 נָדַר 3	3 nādār, 4 nāhār,	
		to vow. to flow.	
(d) [Double Ayin]	סָבַב	(d) sābhābh, to go about.	
(a ³) [Lamed Aleph]	מָצָא D	D (a) māsā, to find.	
(y) [Pe Yod]	יָשַׁב 1 יָשַׁב 1	(y) 1 yāshābh, 2 yālād,	
		to sit. to beget.	
	יָסַד 4 יָסַד 3	3 yāsād, 4 yāsāph,	
		to found. to add.	
	יָעַץ 5	5 yāyāts, to counsel.	
(v) [Ayin Vav]	קָוַם	(v) kûm, to rise.	
(h) [Lamed He]	גָּלַהּ	(h) gālāh, to reveal.	

Exercise 9.

a) Write in English letters, and describe (both in 75 words and by the proper conventional letters [74]) the following verbal roots—

tsûd, to be hunted; to hunt.
 khālāl, to be wounded.
 mûg, to melt.
 yākāsh, to lay snares.

zārāh, to disperse.
 hāgāh, to meditate.
 nāzāl, to flow.

b) Write in English letters, and describe (both in

* I shall follow the usual practice of giving the English infinitive as the radical form; though the pupil must remember that the Hebrew word is really the third singular m. of the Perfect.

(76) words and by the proper conventional letters) the following verbal roots—

יָסַר	to instruct.	נָבַל	to fall; to wither.
אַרַר	to curse.	בָּלַל	to mingle.
סָכַף	to cover.	שׁוּב	to return.
לָוָה	to borrow.		

CHAP. I. § 11. On the derivation of Nouns.

77 Nouns are either *primitive* (i. e. themselves roots) or *derivative*.

Derivative nouns are mostly *verbals*, that is, derived from verbs: some, however, are *denominatives**, that is, derived from another *noun*.

Many of the old grammarians acknowledged none but *verbal roots*, and considered all nouns as *verbals*.

78 a) Of *verbal nouns* some are *strong*, being formed from *strong* roots, and retaining all the consonants of the root, with (usually) a change of the vowel points.

b) Others are *weak*, being formed from *weak* roots, and usually by throwing away one of the radical letters.

c) Both *strong* and *weak* verbal nouns may be *un-augmented* or *augmented*. In the *un-augmented* nouns no addition is made to the verbal root. The *augmented* nouns are made by the addition of one or more of the *servile* letters י ת ם נ ן to a verbal root.

These *serviles* being contained in the technical word *He-man-ti*, augmented nouns are called *Heemantic* nouns. Of these additional letters, ם is always at the beginning; ת generally at the end; י and ן sometimes at the end; ן either at the beginning or end of the word so augmented.

79 a) A noun augmented at the beginning may be denoted by α , at the end by ω ; at both by $\alpha\omega$.

* That is, derived *de nomine* (from a noun).

b) A noun derived from a verb *Pe Nun, Pe Yod, &c.*, (79) will be designated by *n, y, d, v, a, h*, according to the letters given in 76, as denoting those conjugations or *forms*.

c) If a noun is derived from a strong root, or is a root itself, or consists only of radical letters, it may be designated by *r*.

d) I shall include in nouns designated by *r* feminines in *ah*, derived from verbs *Lamed He*, though the *h* is in this case properly *servile*: as שָׁנָה, *shanah* (a year) from שָׁנָה.

Examples and Reading Lesson.

מֶלֶךְ	mě'lěch (r) (a king)	A verbal noun, unaugmented.	מֶלֶךְ	mālăch (to reign)	80
מִשְׁפָּט	mishpāt (a) (judgement)	A verbal noun, augmented at the beginning.	שֹׁפֵט	shāphăt (to judge)	
חֹכְמָה	khöchmāh (ω) (wisdom)	A verbal noun, augmented at the end.	חָכֵם	khāchăm (to be wise)	
דַּע	děäy (y) (knowledge)	A verbal noun, from a (weak) verb <i>Pe Yod</i> .	יָדַע	yādăy (to know)	
מוֹשֵׁב	môshābh (ay) (seat)	A verbal noun, augmented at the beginning, from a (weak) verb <i>Pe Yod</i> .	יָשַׁב	yāshăbh (to sit)	
עֲצָה	e'tsāh' (ω y) (counsel)	A verbal noun, augmented at the end, from a (weak) verb <i>Pe Yod</i> .	יַעֲצֵה	yā'ăts (to counsel)	
תָּם	tōm (d) (perfectness)	A verbal noun, derived from a contracted verb double <i>Ayin</i> .	תָּמַם	tāmăm (to complete)	
מָגֵן	māgēn (a d) (a shield)	A verbal noun, augmented at the beginning, from a contracted verb double <i>Ayin</i> .	גָּנַן	gānăn (to cover, protect)	
זִמָּה	zimmāh (ω d) (wickedness)	A verbal noun, augmented at the end, from a contracted verb double <i>Ayin</i> .	זָמַם	zāmăm (to devise)	
תְּפִלָּה	t'phillāh (a ω ע) (prayer)	A verbal noun, augmented at both beginning and end, from a contracted verb double <i>Ayin</i> .	פָּלַל	pilləl (to judge); [in Hithpaël, to pray]	

(80) גֵּר <i>gēr</i> (v) (stranger)	A verbal noun, from a (weak) verb <i>Ayin Vav</i> .	גֹּר <i>gūr</i> (to sojourn)
מָקוֹם <i>mākôm</i> (av) (place)	A verbal noun, augmented at the beginning, from a (weak) verb <i>Ayin Vav</i> .	קוּם <i>kûm</i> (to rise)
לָצוֹן <i>lā-tsôn</i> (ωv) (scorn)	A verbal noun, augmented at the end, from a (weak) verb <i>Ayin Vav</i> .	לֹץ <i>lûts</i> (to scorn)
תְּבוּנָה <i>t'bhûnāh</i> (αv) (understanding)	A verbal noun, augmented at both beginning and end, from a (weak) verb <i>Ayin Vav</i> .	בִּין <i>bûn</i> (to understand)
פְּרִי <i>p'rî</i> (h) (fruit)	A verbal noun, from a (weak) verb <i>Lamed He</i> .	פָּרָה <i>pārāh</i> (to be fruitful)
מַתָּן <i>mättān</i> (an) (a gift *)	A verbal noun, augmented at the beginning, from a (contracted) verb <i>Pe Nun</i> .	נָתַן <i>nāthān</i> (to give)
מַפְּלָה <i>mäppālāh</i> † (αωv) (a ruin)	A verbal noun, augmented both at the beginning and the end, from a (contracted) verb <i>Pe Nun</i> .	נָפַל <i>nāphāl</i> (to fall)

Exercise 10.

- 81 a) Write the following words in English letters, and describe their derivation according to the Table just given—

רֶחֶב <i>street.</i>	רָחַב <i>to be broad.</i>
פְּלִגָּה <i>division (of priests).</i>	פָּלַג <i>to divide.</i>
מְקוֹר <i>a well.</i>	קוּר <i>to dig (for water).</i>
מִקְנֵה <i>possession (especially cattle).</i>	קָנָה <i>to get; to buy.</i>
חֵן <i>grace, favour.</i>	חָנַן <i>to be gracious (to).</i>
אַהֲבָה <i>love.</i>	אַהַב <i>to love.</i>
חֲטָא } חֲטָאת } <i>a sin.</i>	חָטָא <i>to slip, to go astray.</i>

* For mättān.

† For mämpālāh.

רֵעַ companion, friend.	רָעָה to take delight in.	(81)
צֹדֵד hunter.	צִיָּד to lie in wait; to hunt.	
מֵאֲכָל food.	אָכַל to eat.	
תְּנוּמָה slumber.	נִיָּם to slumber.	

b) Write the following words in Hebrew letters, and account for them as before—

shēnāh, sleep.

cāph, the hollow of the hand.

mākhsôr, want.

עֵד, a witness.

tôrāh, instruction.

mûsār, admonition, correction.

kālôn, shame, disgrace.

yāshēn, to sleep.

cāphāph, to bend.

khāsēr, to want, to lack.

עֹדֵד, to testify.

yārāh, to teach (in Hiphil *).

yāsār, to admonish.

kālāh, to be lightly esteemed (in Niphal *).

CHAP. I. § 12. The Accents.

a) The *tone* (or *accent*) of Hebrew words is on *one* 82 of the two last syllables.

b) As the *tone-syllable* is usually the last, it is sufficient for the pupil to know what classes of words have the accent on the *penult* (i. e. the last syllable but one).

c) Words with the accent on the *final* syllable are called *Milra'* (מִלְרָע); those with the accent on the *penult*, *Milél'* (מִלְעִיל).

(The following list will be useful for reference, though at 83 present several of the terms will convey no meaning to the pupil.)

The *tone-syllable* is the *penult* in,—

a) All *dissyllable* nouns whose last vowel is a *Segol* or *Pathakh*.

b) Words whose final consonant has a *furtive Pathakh*.

* A conjugation so called.

- (83) c) Words with the dual ending *ä-yim* (דִּימַיְ).
 d) Verbs of the *Perfect tense* with the personal endings *tí, tã, nú* (תִּי, תָּ, נִי).
 e) Regular verbs of the *Hiphil* conjugation; and the conjugations *Kal, Niphal*, and *Hiphil* of verbs *Ayin Vav* and *Double Ayin*.
 f) The demonstrative pronouns *ēl'-lēh* (these), *hēm'-māh, hēn'-nāh*.
 g) Verbs that have the *Vav conversive* of the Perfect.
 h) The accusative suffixes *-āh, -hú, -nú, -ní, -kū*, never have the tone.

84 Beside the accents that mark the *tone-syllable* of a word, there are others which serve the purpose of *punctuation*, by indicating that a word is or is not to be taken in close connexion with what follows.

Such accents † are either *separative* or *connective*. Their names and shapes are ‡:—

85 SEPARATIVE (OR DISTINCTIVE) ACCENTS
(*Domini*).

Name.	Figure.	Name.	Figure.
I. (IMPERATORES.)		II. (REGES)	
1 Sillúk	⸏	1 † Segōltā ...	⸏
2 Athnākh	⸏	2 Zākēph Kātōn.....	⸏
3 * Mērchā with Māhpāch	⸏	3 Zākēph Gādol ...	⸏
		4 Tiphkhâ	⸏

† These tables and remarks are placed here that the pupil who proceeds immediately from this work to any portion of a printed Bible may have some notion what is meant by the numerous marks with which the text is crowded. In the earlier part of the present work the *tone-syllable*, when it is thought necessary to mark it, will be indicated by > ; as קָטַלְתָּ (kā-täl'-tā).

- ‡ Those marked with * are peculiar to the poetical books.
 Those marked with † are *prepositive*.
 Those marked with ‡ are *postpositive*.

- (86) *d*) *Segolla* (סֶגוּלָה), *Zarka* (זָרְקָה), and the connective *T'lisha K'tannah* (תְּלִישָׁה קְטַנָּה) always stand over the *last letter* of a word.

(Remarks on the Accents. G.)

I. As Signs of the Tone.

- 87 Words that are otherwise identical, are often distinguished by the accent, e. g. בָּנִי *ba-nú* (*they built*), בָּנֵנוּ *bánu* (*in us*); קָמָה *kámā* (*she stood up*), קָמָה *kamá* (*standing up, fem.*). So in English to *contrast*, a *con'trast*: in Greek εἰμι, *I am*; εἶμι, *I shall go*.
- 88 As a rule, the accents accompany the initial consonant of the *tone-syllable*. Some, however, stand only on the first letters of a word (*prepositive*); others only on the last letters (*postpositive*). The *tone-syllable* is therefore not discoverable by these.

II. As serving the purpose of punctuation.

- 89 Every verse is regarded in the figurative language of the Hebrew grammarians as a *realm* (*ditio*), governed by the great distinctive, or virtual *full stop*, at the end (*imperator*). According as the empire (i. e. verse) is large or small, varies the number of *domini* of different grades, which form the larger and smaller divisions.
- 90 *Connectives* (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two connectives cannot be employed together. If several words should be connected, *Makkeph* is used.
- 91 In very short verses few connectives are used; sometimes none: for a small distinctive, in the vicinity of a greater, has a connective power (*servit domino majori*). In very long verses, on the contrary, connectives are used for the smaller distinctives (*fiunt legati dominorum*).
- 92 The choice of this or that connective depends on very subtle laws of consecution, with which the

learner need not trouble himself at present. It is (92) sufficient for him to know the greater distinctives, which answer to our period, colon, and comma; though they often stand where even a half comma would scarcely be admissible. They are most important in the poetical books for dividing a verse into its members.

Reading Lesson.

[In the following Reading Lesson “the names of the different 93 accents contained in it will be found by turning to the Table (85), with which the learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Sh’va* begins or ends a syllable, or whether the mark (τ) be *Kamets* or *Kamets Khatuph*: and for this purpose we shall subjoin a passage in which the greater part of them is found.”—*Lee*.]

A. 2 KINGS i. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ וְעַלָּה	1. Vai-yō-m'rû ē-lāv, îsh	עָא-לָה'
לְקַרְאֲתָנוּ וַיֹּאמֶר אֵלֵינוּ	lik-râ-thē-nû, vay-yō'-mēr ē-	lîk-râ-thē-nû, vay-yō'-mēr ē-
לָכֵן שׁוּבוּ אֶל־הַמֶּלֶךְ	lê-nû, l'chû shû-bhû' ēl-ham-	lê-nû, l'chû' shû-bhû' ēl-ham-
אֲשֶׁר־שָׁלַח אֶתְכֶם	mě'-lēch 'shēr-shā-lākh' ēth-	mě'-lēch 'shēr-shā-lākh' ēth-
וּדְבַרְתֶּם אֵלָיו כֹּה	chēm', v'dib-bār-tēm' ē-lāv, cōh'	chēm', v'dib-bār-tēm' ē-lāv, cōh'
אָמַר יְהוָה הַמִּבְּלִי	ā-mār' Y'hô-vāh', h ^a -mib-b'lí'	ā-mār' Y'hô-vāh', h ^a -mib-b'lí'
אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה	ên- ^e lō-hîm' b'is-rā-ēl' āt-tāh'	ên- ^e lō-hîm' b'is-rā-ēl' āt-tāh'
שָׁלַח לְדָרֶשׁ בְּבַעַל	shō-lē'ākḥ lid-rōsh' b'bhā'-yāl	shō-lē'ākḥ lid-rōsh' b'bhā'-yāl
זָבוּב אֶלְהֵי עַקְרוֹן לָכֵן	z'bhûbh' ^e lō-hē' y'ĕk-rôn' lā-	z'bhûbh' ^e lō-hē' y'ĕk-rôn' lā-
הַמִּטָּה אֲשֶׁר־עָלִיתָ	chēn' ham-mit-tāh' 'shēr-yā-	chēn' ham-mit-tāh' 'shēr-yā-
שָׁם לֹא־תֵרַד מִמֶּנָּה	lī'-thā shām' lō-thē-rēd' mim-	lī'-thā shām' lō-thē-rēd' mim-
כִּי־מוֹת הַמּוֹת :	měn-nāh cî-môth tā-mûth.	měn-nāh cî-môth tā-mûth.

(93)

B.

אֱלֹהִים	בָּרָא	בְּרֵאשִׁית	2.	B'rê-shîth' bā-rá' 'lō-hím' êth
וְאֵת	הַשָּׁמַיִם	אֵת		hăsh-shā-mă'-yim v'êth hā-
הַיָּתָה	וְהָאָרֶץ	הָאָרֶץ	:	â'-rêts: v'hā-â'-rêts hā'-y'tha''
וְחַשְׁדָּ	וְבָהוּ	תְהוּ		thō-hû vā-bhō-hû v'khō'-shêch
וְרוּחַ	תְּהוּם	עַל־פְּנֵי		v'āl-p'nê' th'hôm v'rû'-ăkh 'lō-
עַל־פְּנֵי	מְרַחֶפֶת	אֱלֹהִים		hím' m'ră-khě'-phêth v'āl-p'nê'
אֱלֹהִים	וַיֹּאמֶר	הַמַּיִם	:	hăm-mā-yim: vă-yō'-mēr 'lō-
וַיֵּרָא	וַיְהִי־אֹר	וַיְהִי־אֹר	:	hím y'hî ôr, vă-y'hî-ôr': văy-
אֱלֹהִים	אֶת־הָאֹר	כִּי־טוֹב		yăr ^a 'lō-hím êth-hā-ôr cî-tôbh
וַיַּבְדֵּל	אֱלֹהִים	בֵּין	הָאֹר	văy-yăbh-dêl 'lō-hím bēn hā-ôr
	וּבֵין	הַחֹשֶׁךְ	:	û-bhên hă-khō'-shêch.

Exercise 11.

- 94 a) Write in English letters the following extract, and mark the *tone-syllables*—

לָכֵן חֲבוּלֵי נַאֲסִי־הוֹהָ לַיּוֹם קוּמֵי לְעֵד בֵּי מִשְׁפְּטֵי לְאַסְרָף
 גוֹיִם לְקַבְצֵי מִמְלָכוֹת לְשִׁפּוֹךְ עֲלֵיהֶם זַעֲמֵי כָּל חֲרוֹן אַפָּי
 בֵּי בָאֵשׁ קִנְאָתִי יִתְאַבֵּל כָּל־הָאָרֶץ :

- b) Write in Hebrew characters the following extract—

V'hännākhash hāyāh' vārūm mic-cōl khăyyāth hăssādêh 'shēr
 vāsāh Y'hōvāh 'lōhím: văyyōmēr êl-hāishshāh āph cî-āmār
 'lōhím lō^a thōchl'û mic-cōl v'ets hăggān?

CHAP. II. § 1. The Definite Article.

The definite article is ה; its vowel is *Pathakh* 95 (—, ä); and the following consonant receives *Dagesh*.

But since the *gutturals* and Resh cannot receive 96 *Dagesh*, a compensation is usually made for its omission by lengthening the vowel of the article into *Kamets* (τ, ā) or *Long Segol* (⋄ [ě =] è or ü).

ה is used before { 1) *Khā*.
2) *Hā*, *ṽā*, when not *tone-syllables*.

ה is used before { 1) *Hā*, *ṽā*, when *tone-syllables*.
2) Any guttural or Resh, except in the cases already enumerated.

Exception]. If, however, the vowel that follows is 97 not τ or ⋄, words beginning with *He* or *Kheth* generally take ה for their article: that is, make no compensation for the omitted *Dagesh*.

Reading Lesson and Vocabulary.

אב 2	שֶׁשׁ 1	1 shě'-mësh,	2 ābh,	98
		<i>the sun.</i>	<i>father.</i>	
איש 4	אם 3	3 ēm,	4 îsh,	
		<i>mother.</i>	<i>man (vir).</i>	
טל 6	רֶגֶל 5	5 rě'-gěl,	6 täl,	
		<i>foot.</i>	<i>dew.</i>	
בָּנִים 8	אֶשְׁכּוֹל 7	7 ěsh-cól,	8 bā-nîm,	
		<i>bunch-of-grapes.</i>	<i>sons.</i>	
עַם 10	הַיְכָל 9	9 hē-chāl,	10 ṽām,	
		<i>temple.</i>	<i>people.</i>	
הַרִים 12	הַר 11	11 hār,	12 hā-rîm,	
		<i>mountain.</i>	<i>mountains.</i>	
חַג 14	עוֹן 13	13 ṽā-vôn,	14 khāg,	
		<i>guilt.</i>	<i>religious feast.</i>	
חֶתְמַת 16	חֹחַ 15	15 khō-ākḥ,	16 khō-thě'-mësh,	
		<i>thistle.</i>	<i>signet.</i>	
רוּפֵא 18	רוּם 17	17 rûm,	18 rôphē ^a ,	
		<i>height.</i>	<i>physician.</i>	
(in pause) עֵלָם, עֶלָם 19		19 ě' -lēm; ṽā-lēm (in pause),		
		<i>lad.</i>		

Exercise 12.

99 a) Write down the following words, with their meaning, in English letters—

הַהֵיכָל 4	הַבָּנִים 3	הָאֲשֻׁכּוֹל 2	הַטֵּל 1
הַהֲתַמָּת 8	הַחֹחַ 7	הַחָג 6	הַשָּׁמֶשׁ 5
	הָעָלָם 11	הַרְּוּפָא 10	הָרוֹם 9

b) Write down in Hebrew letters—

1 the mother.	2 the father.	3 the dew.
4 the foot.	5 the mountain.	6 the mountains.
7 the guilt.	8 the people.	9 the man.

CHAP. II. § 2. The Perfect and Imperfect of Kal.

100 To enable the pupil to form complete sentences, I shall here give the two principal tenses of the regular verb in its simplest conjugation; *Kal* (active).

101 The third singular of the Perfect of *Kal* is one of the simplest forms of the verb, and is usually considered its *root*, or *stem-form*.

Perfect and Imperfect of the verb קָטַל, kā-tāl, to kill.

102	Perfect (<i>actio perfecta</i>).		Imperfect (<i>actio infecta</i>).	
	(Sing.)		(Sing.)	
1.	קָטַלְתִּי	kā-tāl'-tî	אֶקְטַל	ĕk-tōl'
2.	{ masc. קָטַלְתָּ	kā-tāl'-tā	תִּקְטַל	tîk-tōl' (<i>m.</i>)
	{ fem. קָטַלְתְּ	kā-tāl't'	תִּקְטַלִּי	tîk-t'îl' (<i>f.</i>)
3.	{ masc. קָטַל	*kā-tāl'	יִקְטַל	yîk-tōl' (<i>m.</i>)
	{ fem. קָטַלָּה	kā-t'lāh'	תִּקְטַל	tîk-tōl' (<i>f.</i>)

	(Plural.)		(Plural.)	(102)
1.	קָטַלְנֻהוּ kā-tāl'-nû		נִקְטַל nīk-tōl'	
2.	{ masc. קָטַלְתֶּם k'tāl-tēm'	}	תִּקְטַלוּ tīk-t'lū' (m.)	}
	{ fem. קָטַלְתֶּן k'tāl-tēn'		תִּקְטַלְנָה tīk-tōl'-nāh (f.)	
3.	קָטַלְיוּ kā-t'lū'		יִקְטַלוּ yīk-t'lū' (m.)	
			תִּקְטַלְנָה tīk-tōl'-nāh (f.)	

Observe that in the Perfect the persons are formed 103 by adding certain *suffixes*, or *affirmatives* (*tī, tā, &c.*) to the third person or root.

a) These suffixes are fragments of the personal 104 pronouns; *tī, tā, t, nū* are added without any change in the *vowels* of the root (*kātāl-tī, -tā, -t, nū*).

b) Before the suffixes *tem', ten'* (both accented), the first vowel of the root (*Kamets*) is changed into *Sh'va* (*k'tāl-tēm', -tēn'*). Before *āh, ū*, the second vowel (*Pathakh*) is changed into *Sh'va*, the *Kamets* being retained.

The *Imperfect* (or, as many Grammarians call it, 105 the *Future*) is formed by *prefixing* certain fragments of the personal pronouns to the radical letters, which are then pointed with *Sh'va*, and *Kholem*, nearly always *written defectively* (*k'tōl, קִטַּל*). The prefixes are for the singular (1) *ē-* [א], (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. For the plural, (1) *n'-*, (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. And the *second sing. fem.*, both *second persons plural*, and the *third plural fem.* have also a suffix: *ī* (י) for *thou*, fem.; *ū* (ו) for *ye* and *they*, masc.; *nāh* (נָה) for *ye* and *they*, fem. For the forms that have the prefixes *ī, ū*, קִטַּל is shortened into קִטַּלְ.

The prefixes of the Imperfect (except א) properly 106 take *Sh'va*; but as two consonants standing together cannot both take vocal *Sh'va*, the *Sh'va* of the *prefix* is changed into *Khirek*. *Aleph* properly takes *Khateph Segol* (אֶ); this is changed into *Segol*.

107 The meaning of the *tenses* will be explained when we consider the verb more regularly. At present the pupil is to observe, that—

a) The Hebrew *Perfect* denotes a *completed action*, and is usually translated by our *Perfect*, or *Perfect definite*, or *Pluperfect*: *made, did make; have made; had made.*

b) The *Imperfect* denotes an *unfinished action*, and is usually translated by the *Future*; sometimes, especially in general assertions, by the *Present*.

Exercise 13.

108 a) Write down in English letters the two following tenses of פָּקַד pākād, *to visit* (with the English of each person).

Perfect (or <i>Preterite</i>).		Imperfect (or <i>Future</i> *).	
(Sing.)		(Sing.)	
פָּקַדְתִּי	I	אֶפְקֹד	I
פָּקַדְתָּ	thou (m.)	תִּפְקֹד	thou (m.)
פָּקַדְתְּ	thou (f.)	תִּפְקְדִי	thou (f.)
פָּקַד	he	יִפְקֹד	he
פָּקַדָּה	she	תִּפְקְדִי	she
(Plural.)		(Plural.)	
פָּקַדְנוּ	we	נִפְקְדוּ	we
פָּקַדְתֶּם	ye (m.)	תִּפְקְדוּ	ye (m.)
פָּקַדְתֶּן	ye (f.)	תִּפְקְדֶנָּה	ye (f.)
פָּקְדוּ	they	יִפְקְדוּ	they (m.)
		תִּפְקְדֶנָּה	they (f.)

b) Write down in Hebrew and English letters the Perfect and Imperfect of שָׁמַר šāmār, *to keep*; and כָּתַב cāthābh, *to write*.

* *Gesenius*, after the old Grammarians, called it the *Future*. Dr. Lee calls it the *Present*; Ewald and Rödiger, the *Imperfect*.

Vocabulary.

To be angry, קִצַּף, kā-tsäph'.

To keep, to guard, to watch,
שָׁמַר, shā-mär.

To lie down, שָׁכַב, shā-chäbh'.

A king, מֶלֶךְ, mě'-lēch.

To reign, מָלַךְ, mā-läch'.

To cease, to abate, שָׁתַק, shā-
thäk'.

To dwell with, שָׁכַן, shā-chän'.

To mix, to mingle, מָסַךְ, mā-
säch'.

To pour out, to anoint, נָסַךְ,
nā-sach'.

To cut off or down, כָּרַת, cā-
räth'.

To spread, פָּרַשׁ, pā-räs'.

To rage (tumultuously), רָגַשׁ,
rā-gäsh'.

Pharaoh, פָּרְעֹה, Pär-ēoh.

Discretion, counsel (in a bad
sense, contrivance), מְזִמָּה,
m'zim-māh (awd, zā-mām,
to devise).

Over-thee, עָלַיְךָ, ē-lè-chā. 109

Strife, contention, מָדוֹן (av),
mā-dôn (dûn, to plead).

I, אֲנִי, anî.

Wisdom, חֲכָמָה (w), khöch-
mäh (khā-chäm, to be wise).

Cunning, prudence, עֲרָמָה (w),
ör-mäh (ē-rām, to be
subtle).

Wine, יַיִן, yä-yîn.

Upon, עָלַי, ēäl.

Zion, צִיּוֹן, Tsīy-yôn.

Twigs, זָלְזָלִים, zäl-zäl-lîm.

A fool, כְּסִיל, c'sîl.

Folly, אִוֵּלָת, iv-vē'-lēth.

A covenant, בְּרִית, b'rîth.

Why? לָמָּה, lām'-māh?

Nations, Gentiles, גּוֹיִם, gô-
yim.

בְּרִית בְּרִית, he made a covenant, as τέμνειν ὄρκια (Hom.),
from the cutting up of the victims offered when a covenant was
made.

Exercise 14.

110 Translate the following sentences—

a) 1 יִקְצַף פְּרָעָה : 2 מְזִמָּה	1 yik-tsōph Pär-ēdh.
3 שִׁכְבַּת : תִּשְׁמַר עָלֶיךָ :	2 m'zim-māh tish-mōr yā-lè-chā. 3 shā-chābh-tā. 4 yim-
4 יִמְלֹכוּ : 5 יִשְׁתַּק מְדוֹן :	l'chû. 5 yish-tōk mā-dôn.
6 אֲנִי חִבְמָה שִׁכְנֵתִי :	6 'nî khōch-māh shā-chān-tî
7 מִסְכָּתִי : עֲרָמָה :	yōr-māh. 7 mā-sāch-tî.
8 מִסְכָּה יִין : 9 לָמָּה רָגַשׁוּ :	8 ma-s'chāh yā-yīn. 9 lām-
10 אֲנִי נִסְכַּתִּי מְלֶךְ :	māh rāg'-shû gō-yim?
11 כְּסִיל יִפְרֹשׁ : עַל-צִיּוֹן :	10 'nî nā-sāch-tî mě'-lēch yāl-
12 נִכְרֹת הַזְּלוּלִים :	Tsiy-yôn. 11 c'sîl yiph'rōs
13 בְּרַתּוֹ הַזְּלוּלִים :	iv-vě'-lēth. 12 nich-rōth hāz-
14 אֶכְרֹת בְּרִית : 15 תִּשְׁמַר :	zāl-zāl-līm. 13 cā-r'thū hāz-
הַבְּרִית :	zāl-zāl-līm. 14 ēch-rōth b'rîth.
	15 tish-mōr hab-b'rîth.

b) 1. I have mixed the wine. 2. We have made the covenant. 3. Ye (*m.*) have anointed the king. 4. I shall rage. 5. We raged. 6. We shall rage. 7. Why do ye (*f.*) rage? 8. I shall keep the covenant.

CHAP. III. § 1. Gender of Substantives. Adjectives.

111 The Hebrew, like all other Semitic languages, has only two genders, the *masculine* and the *feminine*.

112 The masculine has no peculiar termination. The *feminine* terminations are—

a) הַ (the most common).

b) תַּ (unaccented); after a guttural תַּ.

(Rarer forms; for reference.)

- c) תִּיְ, תִי, תִי. 113
- d) תִּיְ often in proper names of the Phœnicians and adjoining tribes.
- e) תִּיְ (almost exclusively *poetical*).
- f) תִּיְ (Aramæan for תִּיְ: chiefly in later writers).
- g) תִּיְ (weakened from תִּיְ):—very rare.
- h) תִּיְ (unaccented).
- i) תִּיְ (in poetry).

The names of *countries* and *towns* are also usually 114 *feminine*, and the names of those members that are in *pairs* (as the *hands, eyes, ears, &c.*).

Proper names are not distinguished by any peculiar 115 endings to mark the sex. *Some* feminines are formed from the corresponding masculines by appending a feminine termination; but in the case of *animals*, the two sexes often have a peculiar name (as *bull, cow* in English); and many names of animals denote both sexes, as לְמַלְמַל *camel*, &c. Even some names of animals with feminine terminations denote the male as well as the female: e. g. יוֹנָה (*yônāh*), *dove*.

The adjective, when used *attributively*, follows its 116 substantive. If the substantive has the article, so has the *attributive adjective*. An adjective without the article following a substantive with one, is the *predicate*, the *copula* (*is, was, &c.*) being omitted.

So in Greek—

- ἡ γυνή ἡ καλή, *the beautiful woman.* 117
- ἡ γυνή καλή, *the woman is beautiful.*

Feminine nouns, both such *substantives* as have 118 corresponding feminine forms, and *adjectives*, are usually formed by adding תִּיְ, sometimes תִּיְ, to the masculine.

- a) Masculines in תִּיְ form their feminine by chang- 119 ing תִּיְ into תִּיְ. רֹעֵה, רֹעָה (*rō-yēh, rō-yāh*).

(119) b) Those that end in *Kheth* or *Ayin* take the fem. in ת־ָּ (instead of ת־ָּ).

120 The changes made in the *vocalisation* by appending the terminations cannot be explained at present: only observe—

1) *ā* in the *penult* is changed into *Sh'va* when ה־ָּ is added:

גְּדוֹלָה, גְּדוֹלָה (gādôl, g'dôlāh).

2) The fem. from a noun with the vowels ě-ě, takes ä-ā,

מְלֶכָּה, מְלֶכָּה (mě-lěch, māl-cāh): the reason is, that the original form of (e. g.) קֶטֶל was קֶטֶל (with *Pathakh*).

Vocabulary.

121 King, מֶלֶךְ, mē'-lēch.

Small, קָטָן, kā-tān'. קִטְנָה,
k'tān-nāh (f.).

To rule, מִשַּׁל, mā-shāl.

A youth, lad, נֶעָר, nā'-ĕār.

Good, טוֹב, tōbh.

Father, אָב, ābh.

Man, אִישׁ, īsh.

Brother, אָח, ākh.

Strong, גִּבּוֹר, gib-bôr.

Sharp, חָד, khād. חֲדָה,
khād-dāh (f.).

Diligent, חָרוּץ*, khā-rûts.

חֲרוּצָה, khārû-zāh (f.).

Sincere, honest, תָּם (ע), tām.

A (bright) spot on the skin,

בְּהֶרֶת, bā-hě'-rēth.

White, לָבָן, lā-bān. לְבָנָה,
l'bā-nāh (f.).

Boy, יֶלֶד, yě'-lēd;

Girl, יְלָדָה, yāl-dāh (yā-lād,
to beget).

Red, אָדוּם, ā-dōm.

Horse, סוּס, sūs;

Mare, סוּסָה, sū-sāh.

שֶׁכִּין, šac-cîn.

A knife { מְאֻכָּלֶת (α ω), mǎ-
chě'-lēth.

To cut, גָּזַר, gā-zār.

To grow, גָּדַל, gā-dāl.

Scholar, תַּלְמִיד (α), tāl-mîd.

תַּלְמִידָה, tāl-mî-dāh (f.).

To slaughter, שָׁחַט, shā-khāt.

* Properly sharpened, fr. חָרַץ.

(Eng.) The boy is good.

122

(Heb.) { (1) *The boy he good.*
(2) *The boy good.*He הוא, hû^a.She היא, hî^a.

Exercise 15.

a) הַיֶּלֶד הוּא קָטָן: 2 הַנֶּעֶר	1 הַיֶּלֶד הוּא קָטָן: 1 häy-yě'-lēd hû ^a kā-tān.	123
הוּא טוֹב: 3 הָאָב הוּא	2 הָאָב הוּא טוֹב: 2 hān-nā'-vār hû ^a tōbh.	
זָקֵן: 4 הָאָח הוּא גִבּוֹר	3 הָאָח הוּא גִבּוֹר: 3 hā-ābh hû ^a zākēn. 4 hā-ākḥ	
הָאִישׁ תָּם: 6 הַבְּהֵרֶת	4 הָאִישׁ תָּם: 4 hā-īsh tām.	
לְבָנָה: 7 יֶלֶד קָטָן: 8 הַיֶּלֶד	5 הַבְּהֵרֶת: 5 hāb-bā-hě'-rēth l'bā-nāh.	
הַקָּטָן: 9 הַיֶּלֶד קָטָן:	6 הַיֶּלֶד קָטָן: 6 häy-yě'-lēd	
שָׂכִין חָד יִגְזֹר: 11 יְלָדָה	7 יְלָדָה קָטָן: 7 yě'-lēd kā-tān. 8 häy-yě'-lēd	
קָטְנָה * תְּגַדֵּל: 12 תְּלַמִּידָה	8 תְּלַמִּידָה קָטָן: 8 hāk-kā-tān. 9 häy-yě'-lēd	
חַרוּצָה * תְּלַמֵּד:	9 חַרוּצָה קָטָן: 9 hāc-cîn khād	
מֵאֲכָלֶת חֶדָה * תִּשְׁחַט:	10 חַרוּצָה קָטָן: 10 säc-cîn khād	
	11 חַרוּצָה קָטָן: 11 yāg-zōr. 12 yāl-dāh k'tān-nāh	
	12 חַרוּצָה קָטָן: 12 tīg-dāl. 13 tāl-mī-dāh kh ^a rū-	
	13 חַרוּצָה קָטָן: 13 tsāh tīl-mād. 13 mǎ-'chě'-lēth	
	14 חַרוּצָה קָטָן: 14 khād-dāh tīsh-khāt.	

b) 1. The little girl will mix wine. 2. The red wine. 3. The wine is red. 4. The knife is sharp. 5. They grew. 6. Ye * (*pl.*) will grow. 7. The diligent scholar. 8. The scholar is diligent.

CHAP. III. § 2. Formation of the Plural.

A. *Masculine* nouns form their plural by adding םִי- 124 (*im'*) to the singular †.

a) Nouns in הֶ- (*eh*) throw away this termination before the םִי- is appended.

* The Imperfect of an *intransitive* verb has usually *Pathakh* for its second vowel, instead of *Kholem*, in its dissyllabic forms.

† The plural termination is sometimes written *defectively*, as in Gen i. 21: תְּנִינִים (*tān-nī-nim*).

125 B. *Feminine* nouns form their plural by adding **ות** (*óth*) to the singular.

- a) If the singular ends in *ăth*, *ěth*, *āh* (תַּ-, תְּ-, תָּ-), these terminations are changed into **ות** (*óth*).
- b) If the singular ends in *íth* (תִּ-), the plural ends in *iy-yóth* (תֵּי-).
- c) If the singular ends in *úth* (תֻּ-), the plural ends in *üy-yóth* (תֵּי-).

Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סוס	סוסים	horse	sûs	sûs-îm
a)	משנה	משנים	double, second	mish-něh	mish-nîm
B.	באר	בארות	well	b'er	b'ē-rôth
a)	תהלה	תהלות	hymn (of praise)	t'hillāh	t'hil-lôth
	אגרת	אגרות	letter	ig-gě'-rěth	ig-g'rôth
	טבעת	טבעות	ring	tăb-bā'-eăth	tăb-bā-eôth
	עברית	עבריות	Hebrewess	yibh-rîth	yĭbh-riy-yôth
	מלכות	מלכות	kingdom	măl-chûth	măl-chüy-yôth

127 The addition of the plural terminations causes certain changes of such vowels as are *mutable*; of which the following principal changes will be sufficient for the pupil at present.

- a) *a* or *e* of the *penult* (whether *long* or *short* [ַ, ֵ, ֶ, or ֻ]) is usually changed into simple *Sh'va*, or, after a guttural, into *Khateph Pathakh* (ֿ), when the word becomes a trisyllable.

This arises from the transfer of the accent to the final syllable, which causes the *antepenult* to be pronounced *short*.

b) \check{a} or \check{e} (- or \cdot) in the final syllable of a word is (127) changed into \bar{a} (τ).

Hence (by a, b) we have $\begin{cases} k\bar{a}t\bar{a}l, & k't\bar{a}l\bar{i}m. \\ k\check{e}'t\bar{e}l, & k't\bar{a}l\bar{i}m. \end{cases}$

(Nouns of these forms are of very frequent occurrence. Observe that their plurals are *alike*.)

c) So nouns ending in $\dot{\bar{y}}$, from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in \bar{a} - $\dot{y}im$ ($p'ti, p't\bar{a}$ - $\dot{y}im$).

d) Feminines with *e short* (\cdot) in the penult, change it into \bar{a} (τ) in the plural.

(In other respects the feminine undergoes little change in the formation of the plural, because the necessary vowel changes have already been made on appending the feminine termination.)

e) Nouns in \bar{a} '- $\check{v}eth$, \check{a} '- $\dot{y}ith$ ($\tau\dot{\bar{y}}$, $\tau\dot{\bar{y}}$), contract these syllables into ($\tau\dot{\bar{y}}$, $\tau\dot{\bar{y}}$) $\acute{o}th$, $\acute{e}th$, before appending the plural termination $\dot{y}im$.

f) Nouns defective from verbs with *double Ayin*, *dagesh* the final consonant before $\dot{y}im$ is added, and shorten the preceding vowel; changing \bar{a} , \bar{e} , \bar{o} into \check{a} , \check{e} , \check{u} respectively.

g) Vowels that have their homogeneous vowel-letter *quiescent*, are amongst those that are *immutable*, and therefore remain in the plural: e. g. \acute{a} , \acute{e} , \acute{i} , \acute{o} , \acute{u} ($\tau\dot{\bar{y}}$, $\tau\dot{\bar{y}}$, $\tau\dot{\bar{y}}$, $\tau\dot{\bar{y}}$, $\tau\dot{\bar{y}}$).

Examples.

Singular.	Plural.	Masculine.		
		Meaning.	Singular.	Plural.
דָּבָר	דְּבָרִים	word	dā-bhār	d'bhārîm
חָכֵם	חֲכָמִים	wise	khā-chām	kh'chā-mîm
שָׁכֵן	שְׁכָנִים	neighbour	shā-chēn	sh'chē-nîm
עֲצֵל	עֲצֵלִים	sluggard	ʿā-tsēl	ʿ ^a tsē-lîm
עֲנַב	עֲנָבִים	a cluster of grapes	ʿē-nābh	ʿ ^a nā-bhîm

(128)	Singular.	Plural.	Meaning.	Singular.	Plural.
	מֶלֶךְ	מְלָכִים	king	mě'-lēch	m'lā-chîm
	לַעַר	לְעָרִים	lad	nă'-yăr	n'yā-rîm
	בַּיִת	בָּתִּים	house	bă-yîth	bā-tîm
	זֵיתָה	זֵיתִים	olive	ză'-yîth	zê-thîm
	מִלּוֹן* (a v)	מִלּוֹנִים	inn	mā-lôn	m'lô-nîm
	מִגֶּן † (a d)	מִגְנֵיִם**	shield	mā-gēn	mā-gin-nîm**
	שֵׁן † (d)	שֵׁנִים	tooth	shēn	shin-nă'-yim
	עֵז (d)	עֵזִים	goat	yēz	yiz-zîm
	גְּדִי (h)	גְּדִיִּים	a kid	g'dî	g'dā-yîm
	מִשְׁנֵה	מִשְׁנֵיִם	double, second	mish-nēh	mish-nîm

Feminine.

צְדָקָה (ω)	צְדָקוֹת	justice	ts'dā-khāh	ts'dā-kôth (righteous acts)
שִׁפְחָה (ω)	שִׁפְחוֹת	handmaid	shīph-khāh	sh'phā-khôth
עֲצָה || (ω y)	עֲצוֹת	counsel	yē-tsāh	yē-tsôth
עֲטָרָה	עֲטָרוֹת	crown	yā-tē'-rēth	yā-tā-rôth
כְּתוֹנֶת (ω)	כְּתוֹנוֹת	coat	c'thō'-nēth	cūt-tō-nôth
שְׂאֵרִית } שְׂרִית }	שְׂאֵרִיֹת } שְׂרִיֹת }	remnant	sh'ē-rîth } shē-rîth }	sh'ē-rīy-yôth

129 a) Some masculine substantives have a plural of the feminine form, in *ôth*; and (b), *vice versâ*, some feminines a plural of the masculine form, in *îm*. In both cases, however, the gender of the singular is usually retained in the plural. Such, for instance, are—

* לֹון, lûn, to lodge.

† גַּנָּן, gā-nān, to cover.

‡ שָׁן, shā-nān, to sharpen.

|| יַעַץ, yā-yāts, to counsel.

¶ שָׂרָה, shā-ār, to remain.

** Obs. ā in antepenult.

a)	אָב	אָבוֹת	||	father	||	ābh	||	ā-bhōth	130
	שֵׁם	שֵׁמוֹת	||	name	||	shēm	||	shē-mōth	
	קוֹל	קוֹלוֹת	||	voice	||	kôl	||	kô-lōth	
b)	מִלָּה	מִלִּים	||	word	||	mil-lāh	||	mil-līm	
	יוֹנָה	יוֹנִים	||	dove	||	yô-nāh	||	yô-nīm	

Some nouns have both a masculine and feminine 131 termination in the plural, as—

עֵת | עֵתִים, עֵתוֹת || *time* || עֵת || עֵתִים, עֵתוֹת.

In adjectives and participles the plural endings *īm* and *ōth* are 132 confined to the *masculine* and *feminine* genders respectively.

טוֹבִים *tô-bhīm* (*boni*), *good* (*masc.*): טוֹבוֹת *tô-bhōth* (*bonæ*), *good* (*fem.*).

So in substantives from the same stem, when the terminations 133 denote the different sexes: בָּנִים *bā-nīm*, *sons*; בָּנוֹת *bā-nōth*, *daughters*.

Exercise 16.

Write down in Hebrew and English letters, the plural (with and without the definite article) of the following nouns—

<i>A way,</i>	דֶּרֶךְ	dě'-rēch.	<i>A fool,</i>	כְּסִיל	c'-sîl.	134
<i>A child,</i>	יֶלֶד	yě'-lēd.	<i>A tongue,</i>	לָשׁוֹן	lā-shôn.	
<i>A lie,</i>	כֶּזֶב	cā-zābh.	<i>A garment,</i>	שִׁמְלָה	sīm-lāh.	
<i>A fool,</i>	נָבֵל	nā-bhāl.	<i>A lamb,</i>	כֶּבֶשׂ	cě'-bhēs.	
<i>A vineyard,</i>	כַּרֶם	cě'-rēm.	<i>People,</i>	} עַם (d)	ǎm.	
<i>A part,</i>	חֵלֶק	khē'-lēk.	<i>nation,</i>			
<i>A proverb,</i>	מִשָּׁל	mā-shāl.	<i>A thresh-</i>	} סָף (d)	sāph.	
<i>A cluster</i> } <i>of grapes,</i> }	עֵנָב	ē-nābh.	<i>old, step</i> } <i>before a</i> } <i>door,</i>			
<i>A hypocrite,</i>	חֲנֹפֵי	khā-nēph.	<i>A bear,</i>	דָּב (d)	dōbh.	
<i>Strong</i> } <i>drink,</i> }	שֵׁכָר	shē-chār.	<i>A nest,</i>	} קוֹן (d)	kēn.	
			<i>a cell,</i>			

CHAP. III. § 3. *Participles of Kal with their feminine and plural forms.*

- 135 The verb in *Kal* has two participles: one active, in $\bar{o}-\bar{e}$; another passive, in $\bar{a}-\bar{u}$: as $k\bar{o}-t\bar{e}l$, $k\bar{a}-t\bar{u}l$.
- 136 Their forms for gender and number are (to take the participles of $k\bar{a}-t\bar{a}l$ as examples)—

Active.

Sing.	קָטַל	קָטְלָת (or קָטְלָה)	$k\bar{o}-t\bar{e}l$	$k\bar{o}-t\bar{e}'-l\bar{e}th$
Plur.	קָטְלִים	קָטְלוֹת	$k\bar{o}-t'\bar{l}im$	$k\bar{o}-t'\bar{l}oth$

Passive.

Sing.	קָטוּל	קָטוּלָה	$k\bar{a}-t\bar{u}l$	$k't\bar{u}-l\bar{a}h$
Plur.	קָטוּלִים	קָטוּלוֹת	$k't\bar{u}-l\bar{im}$	$k't\bar{u}-l\bar{o}th$

- 137 The participle is often used as a *predicate* to express (usually) the *Present* tense.
- 138 A participle, *alone* or with the *definite article*, is equivalent to *he who*—with the verb (like \acute{o} βουλόμενος = *he who wishes*, in Greek); but it may denote *any tense*: (נָפַל $n\bar{o}-ph\bar{e}l$ = *he that falls*, or *he that has fallen*, or *he that will fall*), though it has most frequently the meaning of the *Present*.

Vocabulary.

139 <i>Counsel</i> , מְזִמָּה ($\alpha\omega$), $m'zim-$ $m\bar{a}h$.	<i>To judge</i> , שָׁפַט, $sh\bar{a}-ph\bar{a}t$.
<i>Herd, oxen</i> , בָּקָר, $b\bar{a}-k\bar{a}r$.	<i>A judge</i> , שׁוֹפֵט, $sh\bar{o}-ph\bar{e}t$.
<i>River</i> , נָהָר, $n\bar{a}-h\bar{a}r$.	<i>Light, luminary</i> , מְאֹר, $m\bar{a}-\acute{o}r$,
<i>To rule</i> , מְשַׁל, $m\bar{a}-sh\bar{a}l$.	<i>pl.</i> מְאֹרוֹת, $m'\bar{o}-r\bar{o}th$.
<i>Wives</i> , נָשִׁים (<i>f. with m.</i> <i>term.</i>).	<i>To surround</i> , סָבַב (d), $s\bar{a}-$ $bh\bar{a}bh$.
	<i>Garden</i> , גַּן (d), $g\bar{a}n$.

מוֹשֵׁל or מְשַׁל, $m\bar{o}-sh\bar{e}l$, *ruling; ruler.*

Exercise 16.

1 הַמְּלָךְ יִמְלֹךְ: 2 הַמְּלָכִים	1 hām-mě'-lēch yīm-lōch. 140
3 הַמְּלַכָּה תִּמְלֹךְ: 4 הַמִּשְׁלַל	2 hām-m'lā-chîm. 3 hām-māl-cāh thîm-lōch. 4 hām-mō-shēl yīm-shōl. 5 hām-mō-shē'-lēth tîm-shōl. 6 hām-mô-sh'lîm yīm-sh'lû. 7 hāsh-shō-ph'tîm yish-ph'tû. 8 hāl-lā-bhî ^a yît-rōph. 9 hām-mā-ôr' hāg-gā-dōl'. 10 hām-m'ō-rōth' hāg-g'dō-lîm. 11 hām-mā-ôr' kā-tōn'. 12 hān-nā-hār' hās-sō-bhēbh hāg-gān'. 13 y'lā-dîm k'tān-nîm yîg-d'lû. 14 tāl-mî-dîm h ^a -rûts-tsîm yîl-m'dû. 15 sāc-cî-nîm khād-dîm yîg-z'rû. 16 nā-shîm tām-mōth.
5 הַמִּשְׁלֵט תִּמְשַׁל: 6 הַמּוֹשְׁלִים יִמְשְׁלוּ:	
7 הַשּׁוֹפְטִים יִשְׁפְּטוּ:	
8 הַלְּבִיא יִטְרֹף: 9 הַמְּאֹר	
10 הַגְּדָל: 11 הַמְּאֹר קָטָן:	
12 הַנְּהָר	
13 יְלָדִים	
14 קְטַנִּים יִגְדְּלוּ: 15 חַרְוִצִים יִלְמְדוּ:	
16 גְּשִׁים	
תַּמּוֹת:	

a) 1. Write down the plural of—

141

בָּקָר bā-kār, *herd; oxen.*

שֶׁקֶל shē'-kēl, *shekel.*


נְהָר nā-hār, *river; pl. both*
îm and ôth.

גַּן gān (d), *a garden.*

b) Translate into Hebrew (using both Hebrew and English letters)—

1. The sharp knives will cut. 2. The gardens are small.
3. The small gardens. 4. The shields are large. 4. The knife is sharp. 5. The knives are sharp. 6. The rulers.

c) Write down the Perfect, Imperfect, and the two participles with *fem. s.* and *plur. m.* and *f.* of shāthāl, *to plant.*

 The *th* (ת) will become *t* (ת) when a consonant immediately precedes it. 142

d) 1. The great rivers. 2. The rivers are great (°ones). 3. The clusters are small. 4. The great cluster. 5. The dogs. 6. The

- (142) little lambs. 7. Gardens. 8. The gardens are large. 9. The rivers which surround the gardens.

CHAP. III. § 4. *The Dual number.*

- 143 The Dual number of *substantives* (to which that number is confined) denotes *two* of the things in question. It is formed from the singular by adding *ā'yim*; but the final ך of a feminine noun is changed into ך before the termination is added. The ך of the termination ךֿ remains.
- 144 The Dual number is nearly confined to natural or artificial objects that exist in *pairs*; or either are, or are *conceived* to be, *double*: e. g. the two *legs, hands, ears, eyes* of the human body: *a pair of scales, shoes, &c.*; (the space of) *two years* (= *biennium*). It is also found in the numerals 2, 12, 200, &c.
- 145 Substantives in ךֿֿ (i. e. *segolate* substantives) *now and then* take the same vowels in the root as the plural does; that is, *Sh'va* and *Kamets* (ֿֿֿ), but usually contract the two syllables with *Segol* into one with *Pathakh*.

Vocabulary.

146 Sing.	Dual.	Sing.	Dual.	Meaning.
יַד	יָדַיִם	yād	yā-dā'-yim	<i>hand; two hands.</i>
יוֹם	יוֹמַיִם	yôm	yô-mā'-yim	<i>day; two successive days</i> (= <i>biduum</i>).
שִׁפָּה	שִׁפְתַּיִם	sā-phāh	s'phā-thā'-yim	<i>lip; two lips.</i>
נְחֹשֶׁת	נְחֹשֶׁתַיִם	n'khō'-shēth	n'khūštā'-yim	<i>fetter; two fetters.</i>
קָרוֹן	קַרְנַיִם	kē-rēn	kār-nā'-yim	<i>horn; two horns.</i>
	קַרְנַיִם		k'rā-nā'-yim	
רֶגֶל	רַגְלַיִם	rē-gēl	rāg-lā'-yim	<i>foot; two feet.</i>
נַעֲלַל	נַעֲלַלַיִם	nā'-ēāl	nā'-ēālā'-yim	<i>shoe; pair of shoes.</i>

אָזְנוֹן	אָזְנוֹיִם	ô-zën	ôz-nă'-yim (83, c)	} (the two) ears. (146)
מֵאָזוֹן	מֵאָזְנוֹיִם	mō-zën	mōz-nă'-yim		} pair of scales.
עֵינַי	עֵינַיִם	yă-yîn	yê-nă'-yim	eye; (the two) eyes.
בְּרֵךְ	בְּרָכָיִם	bě-rëch	bîr-că'-yim	knee; (two) knees.
אָף*	אֶפְיִם	ăph	ăp-pă'-yim	nose; nostrils.
מִלְקָח	מִלְקָחַיִם †	mël-kākh	mël-kā-khă'-yim	tongs; snuffers.
	שָׁמַיִם		shā-mă'-yim	heavens.

Weak, רַפָּה (fr. רָפָה) rā-phëh.

Straight, יֶשֶׁר (fr. יִשָּׁר, to be straight), yā-shār.

Pan; spoon, כַּף f. (d), cāph.

Evil; bad, רַע, with distinctive accent רַעַע (f. רַעָעָה), ră'ē, rā-ēāh.

Breeches, מִכְנָס (a), mîch-nās. 147

Black, שָׁחַר, shā-khōr.

To be in pain, כָּאַב, cā-ēbh.

Pained; in pain, כּוֹאַב, cō-ēbh
(partcp. Kal).

Exercise 17.

a) הַרְגָל 2	: הַיָּד רַפָּה: 1	1 häyyād rāphāh.	2 hārē'-	148
: הַיָּד פּוֹאֲבֵת: 3	: יִשְׂרָה: 1	gël y'shārāh.	3 hāshshēn	
הָאָף 5	: קִטְנָה: 4	cōē'bhëth.	4 häccăph k'tān-	
: הַיָּדִים רַפּוֹת: 6	: גְּדֻלָּה: 4	nāh.	5 hāăph g'dōlāh.	
: הַשְּׁנַיִם 8	: יִשְׂרוֹת: 7	6 häyyādăyim rāphōth.	7 hārāglă'yim y'shārōth.	
: הַפְּפִיִּם קִטְנוֹת: 9	: כּוֹאֲבוֹת: 8	8 hāshshīnnă'yim cō'bhōth.	8 hāshshīnnă'yim cō'bhōth.	
: הָאֶפְיִם 11	: רַעוֹת: 9	9 häccăppă'yim k'tānnōth.	9 häccăppă'yim k'tānnōth.	
: הַמִּכְנָסִים 12	: גְּדֻלוֹת: 10	10 hāyēnă'yim rāyōth.	10 hāyēnă'yim rāyōth.	
: הַמִּלְקָחַיִם 13	: שְׁחָרוֹת: 11	11 hāăppă'yim g'dōlōth.	11 hāăppă'yim g'dōlōth.	
: הַשְּׁמַיִם מִסְפָּרִים: 14	: גְּדֻלוֹת: 12	12 hāmmîchnăsă'yim sh'khō-	12 hāmmîchnăsă'yim sh'khō-	
		rōth.	13 hāmmëlkkākhă'yim	
		g'dōlōth.	14 hāshshāmă'yim	
		m'săpp'rim.		


b) 1. The knees. 2. The evil eyes. 3. The evil eye. 4. The eyes are evil. 5. Black breeches. 6. Weak hands.

* For אָנָף fr. אָנָף.

† From לָקַח, to take hold of.

CHAP. III. § 5. *The Construct State (Status constructus).*

149 When one substantive modifies another without being in *apposition* to it, it is placed in the relation of a *genitive case*. In Hebrew, the genitive case of a substantive is like the nominative, but the substantive it modifies (the *governing* substantive, as we should call it in most other languages) undergoes some change of its *mutable* vowels.

150  The governing substantive is said to be *in construction*, or *in the construct state*.

151 The general rules for the change of vocalization produced by the *construct state* are these:—

A. In the *singular*.

152 a) *Kamets* (\bar{a}) in the *penultima* is changed into *Sh'va*; in the *ultima*, mostly into *Pathakh*.

b) *Tsērē* (\bar{e}) in the *penultima* is mostly changed into *Sh'va* when the *ultima* has *Kamets* (\bar{a}). In the *ultima* it is generally changed into *Pathakh*, but usually *retained* after ֿ , and in monosyllables.

c) The feminine termination ֿֿ ($\bar{a}h$) is changed into ֿֿ ($\check{a}th$): the other feminine terminations ֿֿ , ֿֿ , ֿֿ , ֿֿ ($\check{e}th$, $\check{i}th$, $\check{u}th$, $\check{o}th$) are *immutable*.

B. In the *plural* and *dual*.

d) ֿֿ , ֿֿ ($\check{i}m$, $\check{a}'yim$) are changed into ֿֿ (\acute{e}).

153 There is often a further vowel-change in the construct state of the plural, and a contraction of a *semi-syllable* (with *Sh'va*) with the following *syllable*.

154 Two very common forms of verbal derivatives require particular attention: those in ֿֿֿֿ ($d\bar{a}-bh\bar{a}r$), and (*segolates*) in ֿֿֿֿ ($m\acute{e}'-l\check{e}ch$). Their changes are given in the following Table:—

Singular.		Plural.	
Absolute.	Construct.	Absolute.	Construct.
דָּבָר dābhār	דְּבַר d'bhār	דְּבָרִים d'bhārîm	דְּבָרַי d'bhârê
מֶלֶךְ mē'lēch	מְלֶכֶךְ mē'lēch	מְלָכִים m'lāchîm	מְלָכַי mālchê

Dissyllable feminines in הַ־ which have a mutable 155 *Kamets* or *Tsere* in the penult, change that vowel into *Sh'va* by the general rule (153), and take the termination *āth* (ת־). In trisyllables of this kind with initial *Sh'va*, there is a contraction of \underline{a} into one syllable in *i*; as *ts'dā-kāh*, construct *tsid-kāth*: pl. *ts'dā-kóth*, construct *tsid-kóth* *.

The complement † of an adjective or participle also 156 causes the governing adjective or participle to assume the *construct* state. Thus, in such combinations as would express in Hebrew, 'the pure in heart,' 'void of understanding,' 'fearing the Lord.'

מוֹסַר (a y)	מוֹסַר הַשֵּׁפֶל	mûsār häscēl	the instruction of 157 wisdom.
תּוֹרָה tô-rāh	תּוֹרַת יְהוָה	tôrāth Y'hō- vāh	the law of Je- hovah.
דְּבָרַי dābhār	דְּבָרַי חֲכָמִים	dibhrê kh- chāmîm	words of wise men.
פְּלָג pē-lēg	פְּלֵגֵי מַיִם †	pālgê mā'yim	brooks of waters.
דְּרֵךְ dē'rēch	דְּרֵךְ מוֹת } דְּרֵכֵי מוֹת }	dē'rēch } mā- dārchê } vēth	(the) way } of ways } death.
עֵד ēd (v)	עֵד אֱמֶת	ēd ēmeth	a witness of truth.

* Compare this with $\pi\acute{\iota}\pi\tau\omega$, $\gamma\acute{\iota}\gamma\upsilon\mu\alpha\iota$, which arise from $\pi\epsilon-\pi\acute{\epsilon}-\tau\omega$, $\gamma\epsilon-\gamma\acute{\epsilon}-\upsilon\mu\alpha\iota$.

† i. e. a substantive that is connected with it *objectively*, to complete its notion.

‡ מַיִם only in plural from obsol. מַי. In constr. מַיִ.

(157)	אֵלֶּת ivv'ēlēth	בְּסִילִים	אֵלֶּת c'sī- līm	<i>the folly of fools.</i>
	עָשָׁן vāshān	הָעִיר	עָשָׁן hāyīr	<i>the smoke of the city.</i>
	עֲדָה (ω y)	צְדִיקִים	עֲדָה tsāddī- kīm	<i>the congregation of the just.</i>

A dependent genitive may have another genitive dependent upon it, as אֲרוֹן בְּרִית יְהוָה (*rôn b'rîth Y'hōvāh), *the ark of the covenant of the Lord.*

158 As a general rule the article *does not* stand before a substantive that has a dependent genitive, since that genitive sufficiently *defines* the word.

Vocabulary.

159 Eden, עֵדֶן, e'dēn.	Blessing, בְּרָכָה (ω), b'rāchāh.
Flute, organ, עֹנָב, ūgābh.	A dish, קַעֲרָה (ω), k'ēārāh.
Jubal, יוֹבָל, Yūbhāl.	Silver, כֶּסֶף, cēsēph.
Wilderness, מִדְבָּר (α), mīd- bār.	Cave, מְעָרָה* (α ω ν), m'ēārāh.
Judah, יְהוּדָה, Y'hūdāh.	Machpelah, מַכְפֵּלָה, Māch- pēlah.
Hair, שֵׁעָר, sē'ār.	Corpse, נְבִילָה † (ω), n'bhēlāh.
Esau, עֵשָׂו, ēsāv.	Fear, מַגֹּרָה (α ω), m'gōrāh.
Palace, temple, הַיְחָל, hēchāl.	Wicked, רָשָׁע, rāshāh.
Sanctuary, מִקְדָּשׁ (α), mīk- dāsh.	Jeremiah, יִרְמְיָהוּ, Yīrm'yāhū.
Brother, אָח, ākh.	Old, זָקֵן, zākēn.
Side, יָרֵךְ, yārēch (lit. thigh).	The elders, זִקְנִים, z'kēnīm. }
Altar, מִזְבֵּחַ (α), mīzbēākh.	City, עִיר, īr.
Shoulder, כַּתֵּף (constr. כְּתֵף), cāthēph.	House, בַּיִת, bāyith (cstr. בֵּית).
	Court, חֲצֵר, khātsēr.

* עָרָר.

† נָבַל, nābhāl, *to fall off.*

Exercise 18.

a) 1 נְהַר עֵדֶן :	2 דְּבַר יְהוָה :	1 n'hār yēdēn.	2 d'bhār 160
4 עֹנֵב :	3 מוֹסַר יְהוָה :	Y'bōvāh.	3 mūsār Y'hōvāh.
5 מְדַבֵּר יְהוּדָה :	יִבְל :	4 yūgābh Yūbhāl.	5 mīd-
7 שְׁעַר עֵשָׂו :	6 לְבַב אִישׁ :	bār Y'hūdāh.	6 P'bhābh îsh.
9 אִשֶּׁת	8 הַיְכָל הַמִּקְדָּשׁ :	7 s'yār yēsāv.	8 hēchāl
10 יַרֵךְ הַמְּזִיבִח :	הָאֵח :	hāmmīkdāsh.	9 ēshēth
12 בְּרַפַּת	11 חֻכְמַת אָדָם :	hēākh.	10 yērēch hāmmīz-
13 קַעֲרַת כֶּסֶף :	יְהוָה :	bēākh.	11 khōchmāth ādām.
14 מַעֲרַת הַמְּכַפְלָה :	12 בִּירְעָת יְהוֹבָה :	12 bīrcāth Y'hōvāh.	13 kă-
16 צְדָקַת	13 קַעֲרַת כֶּסֶף :	yārāth cě'sēph.	14 m'yārāth
17 דְּבַרֵי יִרְמְיָהוּ :	14 מַעֲרַת הַמְּכַפְלָה :	hāmmāchpēlāh.	15 nībhłāth
19 מוֹסְרֵי	15 נְבִלַת אִישׁ :	îsh.	16 tsīdkāth ādām.
20 זְקִנֵי הָעִיר :	17 דְּבַרֵי יִרְמְיָהוּ :	17 dībhre Yīrm'yāhū.	
22 חֲצָרֵי	18 גְּהַרֵי עֵדֶן :	18 nāh'rē yē'dēn.	19 mû-
23 בְּרַפֵּי הָאִישׁ :	19 מוֹסְרֵי	sārē hēābhōth.	20 zīknē hāyīr.
	20 זְקִנֵי הָעִיר :	21 sh'chēnē hābbāyith *.	
	21 שְׂכֵנֵי הַבַּיִת :	22 kh'atsērē hāmmīkdāsh.	
	22 חֲצָרֵי	23 bīrcē hāîsh.	
	23 בְּרַפֵּי הָאִישׁ :		

b) 1. Rivers. 2. Rivers of the earth. 3. Words. 4. The words of the king. 5. The law of Jehovah. 6. The knees of a man. 7. The eyes of Esau.

CHAP. IV. § 1. *Suffixes denoting Possession.*

The Hebrew language possesses a very peculiar way of denoting the possessive pronoun, which is this:—

a) Short *suffixes* (which are abridged forms of the personal pronouns) are attached to nouns in their *construct state*, with which they *cohere* so firmly, that the noun with its suffix forms a single word.

b) From the frequent occurrence of these forms, and the changes of vocalization which they sometimes occasion, they may be considered as belonging to the *declension* of Hebrew nouns.

* ā for ă, from the effect (to be explained hereafter) of *pause*.

162 The *possessive* suffixes in their most usual form are :—

I. For Singular Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My	יְ		î		Our	נּוּ		nû	
Thy	יְךָ	יְךָ	chā	ēch	Your	כֶּם	כֶּן	chēm	chēn
His-her	וְ	וְהָ	ô	āhh	Their	מֶם	מֶן	ām	ān

II. For Plural Nouns.

	m.	f.		m.	f.		m.	f.	
My	יְ		ai		Our	יְנּוּ		ê-nû	
Thy	יְךָ	יְךָ	è-chā	âyich	Your	יְכֶם	יְכֶן	ê-chēm	ê-chēn
His-her	וְ	וְהָ	āv	è-hā	Their	יְהֶם	יְהֶן	ê-hēm	ê-hēn

163 The suffixes are divided into *grave* (or *accented*) suffixes (*chem', chen', hem', hen'*); and *light* (or *unaccented*) suffixes.

164 Masculine Noun.

Singular.

סוּס	sûs, a horse.
סוּסִי	sû-sî, my horse.
סוּסֶיךָ	sû-s'chā, thy horse.
סוּסֶיךָ	sû-sēch, thy (f.) horse.
סוּסוֹ	sû-sô, his horse.
סוּסֶיהָ	sû-sāhh, her horse.
סוּסֵינוּ	sû-sē'-nû, our horse.
סוּסֵיכֶם	sû-s'chēm', your horse.
סוּסֵיכֶן	sû-s'chēn', your (f.) horse.
סוּסֵמֶם	sû-sām, their horse.
סוּסֵמֶן	sû-sān, their (f.) horse.

Feminine Noun.

Singular.

סוּסָה	sû-sāh, a mare.
סוּסָתִי	sû-sā-thî, my mare.
סוּסָתֶיךָ	s-û-sā'-th'chā, thy mare.
סוּסָתֶיךָ	sû-sā-thēch, thy (f.) mare.
סוּסָתוֹ	sû-sā-thô, his mare.
סוּסָתֶיהָ	sû-sā-thāhh, her mare.
סוּסָתֵינוּ	sû-sā-thē'-nû, our mare.
סוּסָתֵיכֶם	sû-sāth-chēm', your mare.
סוּסָתֵיכֶן	sû-sāth-chēn', your (f.) mare.
סוּסָתֵמֶם	sû-sā-thām, their mare.
סוּסָתֵמֶן	sû-sā-thān, their (f.) mare.

Plural.		Plural.		
סוסים	sû-sîm, <i>horses.</i>	סוסות	sû-sôth, <i>mares.</i>	165
סוסי	sû-sâi, <i>my horses.</i>	סוסותי	sû-sô-thâi, <i>my mares.</i>	
סוסיך	sû-sè-châ, <i>thy horses.</i>	סוסותיך	sû-sô-thè-châ, <i>thy mares.</i>	
סוסיתך	sû-sâ'-yîch, <i>thy (f.) horses.</i>	סוסותיך	sû-sô-thâ'-yîch, <i>thy (f.) mares.</i>	
סוסיו	sû-sāv, <i>his horses.</i>	סוסותיו	sû-sô-thāv, <i>his mares.</i>	
סוסיה	sû-sè-hā, <i>her horses.</i>	סוסותיה	sû-sô-thè-hā, <i>her mares.</i>	
סוסינו	sû-sé'-nû, <i>our horses.</i>	סוסותינו	sû-sô-thé'-nû, <i>our mares.</i>	
סוסיכם	sû-sê-chēm', <i>your horses.</i>	סוסותיכם	sû-sô-thê-chēm', <i>your mares.</i>	
סוסיכן	sû-sê-chěn', <i>your (f.) horses.</i>	סוסותיכן	sû-sô-thê-chěn', <i>your (f.) mares.</i>	
סוסיהם	sû-sê-hēm', <i>their horses.</i>	סוסותיהם	sû-sô-thê-hēm', <i>their mares.</i>	
סוסייהן	sû-sê-hěn', <i>their (f.) horses.</i>	סוסותיהן	sû-sô-thê-hěn', <i>their (f.) mares.</i>	

The changes in the form of the plural suffixes arise from the 166 blending of י (ê), the termination of the *construct state*, with the proper suffixes.

- a) Nouns in êh (ה־) throw away *eh*, and for ô, 167 *his*, have ē-hû (הוּ): as yâ-lē-hû, *his leaf* (עֵלֶהוּ).
- b) Nouns in î with *Yod quiescent* (י־), from verbs in *ah* (*Lamed He*), sound the *Yod* before a suffix with initial vowel: as פְּרִי, p'rî, *fruit*; פְּרִיו, pîr-yô, *his fruit*.
- c) The plural termination *ôth* (ות) takes ê (י־) after it to support its *suffixes*.

*(Additional Remarks on the Suffixes [G.] *)*.

- 168 I. *pers.* $\bar{a}'n\bar{u}$ - (אָנֶּׁ) is sometimes found (for $\bar{e}-n\bar{u}$) in *pause*.
- II. *pers.* $\bar{c}h\bar{a}h$ is found, rarely, and chiefly with short words, for $\bar{c}h\bar{a}$ (אָכֶּׁ for אָׁ).
- (*fem. sing.*) $\bar{a}ch$ sometimes, but only in *pause*, for $\bar{e}ch$ (אָׁ for אָׁ).
- $\bar{e}-ch\bar{e}h$ for $\bar{e}ch$ (Nah. 2, 14), (אָכֶּׁ for אָׁ).
- $\bar{e}'-ch\bar{i}$ is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (אָכֶּׁ for אָׁ).
- III. *pers.* 1) *sing. m.* $h\bar{o}$ (sometimes), $\bar{e}-h\bar{u}$ (rarely), for \bar{o} (אָ, אָׁ for אָ).
- 2) *fem. sing.* אָׁ for אָׁ (sometimes): i. e. h loses its *guttural* pronunciation †.
- 3) *plur.* $\check{a}'h\bar{a}m$ ‡ for $\bar{a}m$ (אָׁׁ for אָׁ).
- $\bar{a}'-mo$, only in *poetry*, for $\bar{a}m$ § (אָׁׁ for אָׁ).
- (*fem.*) $\bar{h}\bar{e}n'$ but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28, $\bar{l}b\bar{h}\bar{a}d-d'\bar{h}\bar{e}n'$ (לְבַרְהוֹ)).
- $\check{a}'-h'n\bar{a}h$ antique (אָׁׁׁ for $\bar{a}n$).
- $\bar{a}'-h'n\bar{a}h$, $\check{e}-n\bar{a}h$, both a few times for $\bar{a}n$ (אָׁׁׁ, אָׁׁׁ).

* These are only placed here for future reference.

† In later writers even written אָׁ.

‡ In *pause* $\check{a}l-l\bar{a}'-h\bar{a}m$ (אָׁׁׁׁ), 2 Sam. xxiii. 6.

§ Occasionally in very small words (as prepositions) for \bar{o} (his): e. g. אָׁׁ for אָׁ.

Examples.

דָּם	דְּמָךְ	dā-m'chā, thy (m.) blood.	169
דְּבַר	{ דְּבָרִי דְּבָרַי	d'bhā-rî, my word.	
		d'bhā-rai, my words.	
שׁוּעָל	שׁוּעָלוֹ	shû-עā-lô, his fox.	
זְקוּן	{ זְקֵנָה זְקֵנֶיךָ זְקֵנֵינוּ	z'kē-nēch, thy (f.) old man.	
		z'kē-nè-chā, thy (m.) old men.	
		z'kē-nê-nû, our old men.	
סֵפֶר	סֵפֶרָהּ	sīph-rāhh, her book.	
מֹת	מֹתְכֶם	mô-th'chēm', your (m.) death.	
גְּמַל	גְּמַלָּם	g'mäl-lām, their camel.	
סְגֻלָּה (f.)	סְגֻלֹתַי	s'gül-lô-thai, my treasures.	
נַעַר	נַעֲרֵיכֶם	nä-עrê-chēm', your (m.) youths.	
סַל	{ סַלְנוּ סַלֵּינוּ	säl-lē-nû, our basket.	
		säl-lê-nû, our baskets.	
כַּלָּה	כַּלְתִּי	cäl-lā-thî, my bride.	
שָׁנָה	שָׁנֹתָיו	sh'nô-thāv, his years.	
שֵׁם	שְׁמוֹתֵיכֶם	sh'mô-thê-chēm', your (f.) names.	
תּוֹרָה	תּוֹרוֹתֵיהֶן	tô-rô-thê-hën', their (f.) laws.	

The vowel changes, produced by the alteration of 170 accent which the appended suffix occasions, will be fully given in the Paradigms of the declensions: we will at present only consider two important classes:

- a) dissyllables with \bar{a} }
 b) dissyllables with \check{e} } for each vowel { דְּבַר, dā-bhār.
 { מְלָךְ, mě'-lēch (*penacutē*).

(It will be sufficient to give one example of a grave and one 171 of a light suffix.)

171)		<i>Absolute.</i>	<i>Construct.</i>	<i>Light suffix.</i>	<i>Grave suffix.</i>
a) <i>Sing.</i>		דָּבָר	דְּבָר	דְּבָרַי	דְּבָרְכֶם
<i>Plur.</i>		דְּבָרִים	דְּבָרַי	דְּבָרַי	דְּבָרֵיכֶם
b) <i>Sing.</i>		מֶלֶךְ	מֶלֶךְ	מַלְכִי	מַלְכֶם
<i>Plur.</i>		מַלְכִים	מַלְכֵי	מַלְכֵי	מַלְכֵיכֶם
a) <i>Sing.</i>		dā'bhār	d'bhār	d'bhārî	d'bhārchēm'
<i>Plur.</i>		d'bhārîm	dïbhârê	d'bhārai	dïbhârêchēm'
b) <i>Sing.</i>		mě'lěch *	mě'lěch	mälchî	mälc'chēm'
<i>Plur.</i>		m'lāchîm	mälchê	m'lāchai	mälcêchēm'

Vocabulary.

172 *Way*, דֶּרֶךְ, dē'rěch.

Pleasantness, נְעִם, nō'ěām.

Thou, אַתָּה, ättāh.

Glory, כְּבוֹד, cābhōd.

Back, גַּב (ע), gābh (~ Lat. gibbus?).

Palace, }
Temple, } הַיְיִכָּל, hēchāl.

Every man, }
Each (one), } אִישׁ, îsh (lit. man).

A sack, אֲמַתַּחַת, ämtä'-khäth.

Commandment, מִצְוָה (א), mïts-vāh.

Statute, חֻקָּה, khükkāh.

Law, תּוֹרָה (א), tōrāh.

Upon, עַל, ʿäl.

To keep, שָׁמַר, shāmār.

A rite, מִשְׁמַר, (א), mïshmār.

To open, פָּתַח, pāthākh.

To plough, חָרַשׁ, khārāsh.

Mountain, הָר, hār.

Silver, }
Money, } כֶּסֶף, cě'sěph.

Tongue, לָשׁוֹן, lāshôn.

Dog, בֶּלֶב, cě'lěbh.

Weight, מִשְׁקָל (א), mïshkāl.

Song, שִׁיר, shîr.

To put on (a dress) or be clothed with, לָבַשׁ, lābhāsh (fut. yïlbāsh).

Priest, כֹּהֵן, cōhēn.

Testimony, עֵדָה, ʿēdāh.

* The ʿ (ע) to be pronounced with the obtuse a sound of è in *mère*, or e in *there*.

Exercise 19.

a)	1 דְּרָכּוֹ שְׁמֵרְתִּי :	1 dārcô shāmārtî.	2 d'rāchēhā	173
	2 דְּרָכֶיךָ דְּרַכִּי־נָעַם :	dārchê-nō'ām.	3 ättāh	Y'hō-
	3 אֶתְּהָ יְהוָה כְּבוֹדִי :	vāh c'bhôdî.	4 hêchāl	kōd-
	4 הַיָּכָל קִדְשֶׁךָ :	sh'chā.	5 pāth'khû	îsh
	5 פָּתַחוּ	6 yīshmōr	mīsh-	
	6 יִשְׁמֹר	7 וְתוֹרֹתַי :	mārtî,	mītsvôthai,
	7 עַל־גַּבֵּי הַרְשִׁי	8 כְּהַגִּיד יְלִבְשׁוּ	v'thōrōthai.	7 'äl-gābbî khā-
	8 כְּהַגִּיד יְלִבְשׁוּ	9 יִשְׁמְרוּ בְּנֵיךָ	r'shû khōr'shîm.	8 cōh ^a nèchā
	9 יִשְׁמְרוּ בְּנֵיךָ	10 גַּם־בְּנֵיהֶם	yīlb'shû tsē'dëk.	9 yīshm'rû
	10 גַּם־בְּנֵיהֶם	יִשְׁמְרוּ עֵדוֹתַי :	bhānèchā bh'rîthî.	10 gām-
	יִשְׁמְרוּ עֵדוֹתַי :		b'nêhēm yīshm'rû	ēdōthî.

b) 1. Write down in Roman characters, and give the English of—

- 11 דְּרַכְּכֶם 12 דְּרַכֵּי 13 דְּרָכִים 14 דְּרַכָּה 15 דְּרָכֶיךָ

2. Translate into Hebrew—

1. The mountain of his holiness. 2. Thy (*m.*) ways have we kept. 3. We will keep the ways of Jehovah. 4. Our sacks. 5. Your (*m.*) money. 6. Its (*m.*) weight. 7. Our money. 8. The tongue of thy dogs. 9. Your (*m.*) songs.

My silver.	Dogs. The king's	Proverbs. The pro-
His silver.	dogs.	verbs of Solomon †.
Their silver.	My dog.	Her proverb.
Your (<i>m.</i>) silver.	My dogs.	His proverb.
Thy (<i>f.</i>) silver.	Their dogs.	My proverb.
Their (<i>m.</i>) silver.	Your (<i>f.</i>) dogs.	My proverbs.
Our silver.	His dog.	Their proverbs.
	Her dogs.	Your (<i>f.</i>) proverbs.

* חֹרֵשׁ, khō-rēsh (partep. act. of khā-rāsh =), *one who ploughs, a plougher.*

† שְׁלֹמָה.

CHAP. IV. § 2. *Prepositions denoting the Relations of Case.*

174 DATIVE]

- a) The relation of the *dative case* is expressed by the preposition לְ prefixed to a noun, and *cohering* with it.
- b) Sometimes the preposition אֶל, *el* (of which לְ is an abbreviation), is used: אֶל-אַבְרָם, (*el-Abhrām*).

175 ACCUSATIVE] The *accusative* is either—

- a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence;
- b) denoted by (את or אֶת) *eth* or *eth-* (with *Mäkkēph*): before suffixes also אוֹת, *oth*.

These prepositions are not used before the acc., unless the noun is *defined* either (1) by the *article*, (2) or by being in *construct state*, or (3) by a *suffix*, or (4) from being a *proper name*.

- c) The acc. of the place towards which *motion* is directed, has often its original termination הַ (which sometimes denotes the place *where*). The preposition לְ is also sometimes prefixed to it.
- d) The accusative alone sometimes denotes in Hebrew both the place *whither*, and the place *where*.
- e) The person *to whom* motion is directed has usually the preposition אֶל (*el*) prefixed, as the place *whither* sometimes has.
- f) Both the *time when* and the *time how long* are also denoted by the *accusative*; which also denotes relations of *space* (*how wide, how deep, &c.*) and other adverbial relations: e. g. such

as are expressed in English by *as to*; *in respect* (175) *of*; *according to*; *in*.

(See remarks on the use of בְּ in the next §.)

ABLATIVE RELATION]

176

a) The *ablative* relation is generally denoted by מִן , *from* [*of* = *some of*; *ex*], which, however, is usually abridged, either into מִ with a *compensating Dagesh* in the initial consonant of the word; or, if this is incapable of receiving *Dagesh* (i. e. is a *guttural* or *Resh*), into מִי , *mē*.

But מִ may stand before ח : as מִחַוֹט (Gen. xiv. 23).

b) The מִן is *seldom* written at length as a separate word, except before the article.

c) The relations denoted by *in*, *at*, *with*, are also expressed by the prepositional prefix בְּ .

Expression of genitive relations by לְ . The relations 177
of *belonging to* or *being possessed by*, *proceeding from*, and the like, are sometimes expressed by the prepositional prefix (of the *dative*) לְ . This occurs particularly

- 1) after an *indefinite* governing noun, when its *indefiniteness* is to be marked;
- 2) after a noun in the *construct state* which has already one dependent genitive;
- 3) when the governing noun has an adjective with it;
- 4) after specifications of number.

The לְ denoting *possession* is also sometimes pre- 178
ceded by the relative pronoun אֲשֶׁר , *which*. Thus:

$\text{הַצֹּאֵן אֲשֶׁר לְאִבֵּיהָ}$, *hätstsōn 'shēr l'ābhîāh* [*grex qui patri ejus*: sc. *erat*], (lit. *the flock which [was] to her father* =) *her father's flock*.

With respect to the pointing of *b'*, *l'*,

a) Their regular *Sh'va* is changed into *Khirek*, when 179
the initial consonant of the vowel to which they are prefixed has *Sh'va*.

- (179) *b*) Before an initial vowel with a *Khateph*, they take the vowel with which the *Khateph* is compounded.
- c*) Before *monosyllables* or *penacutes** dissyllables they (as *Vav* also does) often take *Kamets*.
- d*) Before the *article*, they usually displace it, and take its pointing.
- e*) Before אֱלֹהִים they take *Tsere* (the א becoming *quiescent*); and before יְהוָה, *Pathakh*; because the Jews did not pronounce this sacred name, but that of אֲדֹנָי instead; to indicate which they gave to its prefixes the *Pathakh* which the prefix of *Adonai* would have.
- 180 Rule *c* does not always hold good. These prefixes take *Kamets* (1) before *infinitives* of the above-mentioned form (except before the genitive); (2) before many pronominal forms, and (3) when the word is so closely connected with what precedes, as to be disconnected from what follows.

Examples.

181	לְדָוִד	l'dā-vīd, to David.	-
	אֶת הָאָרֶץ	ēth hā-â-rēts, the earth.	
	אֶת הַרְקִיעַ	ēth-hā-rā-kî'-ăy, the expanse.	
	נֵצְא הַשָּׂדֶה	nē-tsē ^a hās-sā-dēh, let us go out into the field.	
	בֵּית אָבִיךָ	bēth ā-bhî-chā, in the house of thy father.	
	בְּבָלָה	bā-bhě'-lāh, to Babylon (some- times: in Babylon).	} הַ localis (local He).
	הַהָרָה	hā-hā-rāh, to the mountain.	
	בֵּיתָהּ יוֹסֵף	bē-thāh yô-sēph, into Joseph's house (where obs. that it follows a noun in stat. constr.).	
	לְשֵׁאֵלָה	lī-sh'ō'-lāh, to Sheol.	
	הַיּוֹם	hăy-yôm, (the =) this day: to-day.	
	עֶרֶב	yě'-rēbh, at evening.	

* *i. e.* those that are *Milel*; *i. e.* have the accent on the penult.

שֵׁשֶׁת יָמִים	shē'-shēth yā-mîm, (<i>during</i>) <i>six days</i> .	(181)
הַכִּסֵּא	hăc-cîs-sē', <i>in respect of the throne</i> .	
פֶּה אֶחָד	pēh ě-khād, <i>with one mouth</i> .	
מִן הָאָרֶץ	mîn hā-â'-rēts, <i>from the earth</i> .	
מִצָּבָא	mîts-ts'bhâ, <i>out of the host</i> .	
מִחֲזֹק	mē-khā-zāk, <i>from the powerful</i> .	
בֶּן לְיִשַׁי	bēn l'yi-shāi, <i>a son of Jesse's</i> .	
חֵלֶקֶת הַשָּׂדֶה	khēl-kāth hās-sā-dēh l'bhō-ṽāz, <i>a portion of the field of Boaz</i> .	
לְבַעַז		
בֶּן אֶחָד לְאַחֵמֶלֶךְ	bēn ě-khād lă- ^a khimě'-lēch, <i>one of the sons of Ahimelech</i> .	
בַּחֲמִישָׁה לַחֹדֶשׁ	bă-kh ^a mish-shāh lă-khō-dēsh, <i>on the fifth of the month</i> .	
בַּמִּשְׁפָּט	bām-mîsh-pāt, <i>in the judgement</i> (=b'hām-mîsh-pāt).	
לְמֶלֶךְ	lām-mě'-lēch, <i>to the king</i> .	
לְאָרֶץ	lā-â'-rēts, <i>to the earth</i> .	
בְּאָרֶץ	bā-â'-rēts, <i>in the earth</i> .	

Vocabulary.

To create, בָּרָא, bārâ*.	Master, } 182
Heavens, שָׁמַיִם, shāmā'yim†.	Lord, } אֲדוֹן (av), ādôn †.
To love, אָהַב, āhābh.	To collect, gather, כָּנַס, cānās.
Dainty meats, } מַטְעָם (a), măt-	Camel, גָּמַל, (but pl. גַּמְלִים),
Dainties, } עָאֵם, a, (tā-	gāmāl.
	עָאֵם, to taste.)
Stone, אֶבֶן, ăbhēn.	No, אֵין, ên.
Place, מְקוֹם (av), mākôm.	Men (pl.), אֲנָשִׁים, ^a nāshîm.
	There, שָׁם, shām.
	Grave, קֶבֶר, kě'bhēr.

* Verbs that end in a (א) take ך for their second vowel.

† A noun of the dual form: no singular in use.

‡ Dûn, to govern: others say, ādēn, a base.

(182) Simple, פְּתִי, p'ēthî, pl. פְּתָיִים
or פְּתָאִים, p'thāyîm or
p'thā-îm.

Garland, }
Crown, } לְוִיָּהּ, l'vyāh.

Grace, }
Beauty, } חֵן (n), khēn.

Head, רֹאשׁ, rōsh.

Mother, אֵם, ēm.

Eternity, עוֹלָם, 'ôlām*.

Isaac.

Esau.

Rebecca.

Jacob.

יִצְחָק

עֵשָׂו

רִבְקָה

יַעֲקֹב

Mercy, חֶסֶד, khē'sēd.

Part, piece, גִּזְרָה, g'ēzēr (gā-
zār, to cut).

To cut, to divide, גָּזַר, gāzār.

{ Sea, יָם, yām.
{ Red Sea, יַם-סוּף, yām-sûph:
= sea of weed.

Inheritance, נַחֲלָה, nă'kh'lāh'
(năkhāl, to acquire, &c.).

Exercise 20.

- 183 a) 1 אֱלֹהִים † בָּרָא אֵת 1 | 1 'Ēlohîm bārâ ēth hăsh-
הַשָּׁמַיִם †: 2 יִצְחָק אָהַב אֵת | shāmā'yim (p). 2 Yîtskhāk
עֵשָׂו: 3 רִבְקָה נָתַן | āhăbh ēth 'ēśāv. 3 Rîbhkâh
אֵת הַמִּטְעָמִים: 4 יַעֲקֹב | nāth'nāh ēth-hămmăṭ'ăm-
לָקַח מֵאֲבִי הַמָּקוֹם: | mîm. 4 Yă'kōbh lakākḥ
5 אֵלֶּיזָר לָקַח מִנְּמִלִּי | mēăbhnê hămmākôm.
אֲדוֹנָיו: 6 אִין אִישׁ מֵאֲנָשִׁי | 5 'Ēl'ēzēr lakākḥ mîgg'mällê
הַבֵּית שָׁם: 7 כּוֹנֵס אֲבָנִים | *dônāv. 6 ēn îsh mēăn'shê
לְקַבְּרוֹ: 8 נָתַן לְפִתָּאִים | hăbbăyîth shām. 7 cōnēs
עֲרֻמָּה: 9 תּוֹרַת אֲמֶדָּה | *bhānîm l'kîbhrô. 8 nāthān
לְוִיָּהּ חֵן לְרֵאשֶׁתָּהּ: 10 הוֹדִי | lîphthāîm 'ôrmāh. 9 tōrāth
יְמֵי חַיֵּי לִי: 10 הוֹדִי | ūmm'chā l'vyāth khēn l'rō-
shèchā (p). 10 hōdû layhōvāh,

* L'ē-lām = in sæcula sæculorum (for ever).

† 'lohîm takes a singular verb.

‡ For הַשָּׁמַיִם, from its being in pause (i. e. at the close of the sentence), the effects of which will be explained in the chapter on the regular verb. It will be indicated by (p).

§ Give ye thanks (an Imperative).

לְעוֹלָם	פִּי	* פִּי־טוֹב	לְיְהוָה	חֲסֵדוֹ	11 הוֹדוּ	לְגִזְרֵי	12 נָתַן	יַם־סוּף	לְגִזְרֵים	12	אֲרָצָם	לְנַחֲלָה

b) The heavens of Jehovah. 2. From the heavens of Jehovah. 3. For thy (*m.*) dog. 4. For thy dogs. 5. I loved Rebecca. 6. From the place. 7. For the place. 8. For the camels. 9. Stones. 10. The stones. 11. He took stones of the field. 12. He took stones of thy field. 13. He took of the stones of my field.

CHAP. IV. § 3. Other prepositional Prefixes. Vav.

1. *C'* (ו) is a prepositional prefix meaning *like*, 184 *as, according to* †.

(The rules for its pointing are the same as for ו, ל, 179).

V' (ו) is *and*; its usual pointing is *Sh'va*. 185

But *v'* (*a*) becomes *û* (ו) before *labials* (*Beth, Pe, Vav, Mem*) and words whose initial consonant has *Sh'va*. 186

b) Before *monosyllables, penacutes, Elohim,* and *Y'hovah,* *v'* follows the same rule as *l', b'* (ו, ו), 179.

When two events are connected, the *second*, which 187 denotes the further *continuation* and *progress* of the events narrated, is usually expressed by the *Imperfect* with *Vav*, then called *Vav consecutive*. This *Imperfect* will be construed by the *English Perfect*, when the preceding *Perfect* is so construed.

(See more under the account of the Tenses.)

Sometimes, when there is a connexion with an 188 earlier event, the narrative, or a section of it, *begins* with an *Imperfect* with *Vav consecutive*: this is very

* Supply the copula, 'it is.'

† From ו.

(188) commonly the case with וַיְהִי, vā-y'hî (καὶ ἐγένετο), and it was (so); and it came to pass.

189 Vav consecutive takes Pathakh with strong Dagesh in the next consonant. Before א (which is incapable of receiving the Dagesh) Kamets is used.

190 A Perfect that follows an Imperfect (in the sense of a Future) is also changed by a Vav prefixed into the meaning of a Future, and must be construed by that tense in English. This Vav conversive is pointed like the simple copulative Vav. (See 185, 186.)

Vocabulary.

191 Brother, אָח, ākh (irreg. with suffixes אָחִי).

Choice things, } מִגְדָּנוֹת, mīg-
Valuables, } dānōth*.

Wife, אִשָּׁה, ishshāh (אִשְׁתָּ, ēshēth, constr.).

Under- } כְּתָנִית, cūttō'nēth
garment, } (absol.).

Garment, } כְּתָנִית, c'thō'nēth
(nearly always con-
struct).

Gleaning, לֶקֶט, lē'kēt.

Distressed, } עָנִי, ēānī.

Needy, } עָנִי, ēānī.

Stranger, גֵּר (v), gēr (גֵּרִי).

To give, נָתַן, nāthān.

To hide, טָמַן, tā mān.

To rise up, עָלָה, ēālāh †.

To make, עָשָׂה, ēāsāh †.

Dainty meat, מַטְעַם, māt'ēām.

Also, גַּם, gām.

Bread, לֶחֶם, lē'khēm.

Slothful, sluggard, } עֲצִיל, ēā-

Lazy, } tsēl.

The moon, יָרֵחַ, yārēākh.

Star, כּוֹכָב (ע), cōchābh.

Thick cloud, עָב (v), ēābh.

Palm (of the hand), כַּף (ע),
cāph.

Dish, } צִלְחָת, tsāllakhāth.

Bowl, } צִלְחָת, tsāllakhāth.

To write, } כָּתַב, cāthābh.

To engrave, } כָּתַב, cāthābh.

Unleavened bread (or cake),
מִצָּה, mātstsāh.

To kill, קָטַל, kātāl.

Skin, עוֹר, ēōr.

* Plural of mīg-dā-nāh, not in use.

† Verbs ending in h have Kamets for Pathakh in 3rd sing. perf.

Exercise 21.

a) 1 אֲלִיעֶזֶר נָתַן לְאַחֶיהָ	1 ʿliyēzēr nāthän l'ākhîäh 192
וּלְאִמָּהּ מִגְדָּנוֹת : 2 יְהוָה	ûl'immāhh mīgdānôth.
עָשָׂה לְאָדָם וּלְאִשְׁתּוֹ	2 Y'hōvāh vāsāh l'ādām
כַּתְּנוֹת עוֹר : 3 הֶלְקֵט לְעֵנִי	ûl'ishtô chōthnôth v'ôr. 3 hāl-
וּלְגֵר : 4 רִבְחָה נָתַנָּה	l'kēt l'ēvānî v'lāggēr.
אֶת־הַמַּטְעָמִים וְגַם אֶת־	4 Rībhkāh nāth'nāh ēth-hām-
הַלֶּחֶם : 5 טָמַן עֵצֶל יְדוֹ	māt v'āmmīm v'gām ēth-hāl-
בְּצִלְחַת : 6 יְהוָה עָשָׂה	l'khēm. 5 tāmān v'ātsēl
אֶת־הַיָּרֵחַ וְכּוֹכְבֵי־	yādô bhātstsällākhāth.
הַיָּמִן קָמַנָּה כְּבַר־אִישׁ	6 Y'hōvāh vāsāh ēth-hāy-
עָלָה * מִיָּם : 8 וַיִּכְתֹּב	yārēākh v'chôchābhīm. 7 hīn-
מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה :	nēh-v'ābh k'tānnāh ch'chāph-
9 וַשְׂמַרְתֶּם † אֶת־הַמִּצְוֹת :	ish v'ōlāh mīyyām. 8 vāy-
	yīchtōbh Mōshēh ēth cōl-
	dībhre Y'hōvāh. 9 ūsh'mār-
	tēm ēth-hāmmātsôth.

b) Translate—

1. Like a dog. 2. And I killed [after a *Perfect*]. 3. And I will kill [after an *Imperfect*]. 4. Isaac and Eliezer. 5. David and Solomon. 6. Like the mountain of my holiness. 7. Like a thick cloud. 8. And the thick cloud. 9. And they shall keep my statutes [after an *Imperfect = Future*].

CHAP. V. Modes of expressing the Comparative and Superlative.

The *comparative* is expressed by prefixing the 193 particle מִן (*min*), or מִ (mi) with following *Dagesh* (מִ before gutturals), to the object or objects with

* Active partep. of Kal from עָלָה: it has this form $\frac{\text{---}}{\text{---}}$ in the *construct state*.

† Suppose a *Perfect* to have preceded.

‡ Suppose an *Imperfect (= Future)* or *Imperative* to have preceded.

(193) which the thing in question is compared. The adjective remains in the *positive* :

מְכַלְהֵעַם גְּבוּהָ, gā-bhō-āhh mīc-cōl=hā-עָאָם, taller than any of the people.

194 This מֵן (= *ex*) denotes *distinction* or *removal from* (or *selection out of*) the mass of objects with which the comparison is made.—Compare the Latin *ablative* with the comparative, and the adjectives *ex-imius, e-gregius*; also Homer's ἐκ πάντων μάλιστα. (G.)

195 The *superlative* is usually denoted by the *definite article* with the *positive*, which thus marks out the object in question as pre-eminently the possessor of the quality. The objects follow with מֵן (מֵי, מֵי) or בְּ.

196 The *superlative of eminence* (i. e. answering to our *very* with the *positive*), מְאֹד (m'ōd). It is sometimes denoted by a repetition of the positive: 'Good, good it is,' &c.; 'very good it is,' &c.

197 A sort of superlative is sometimes formed by the construct state of the positive before a plural genitive :

קֹדֶשׁ קֹדְשִׁים, kō-dēsh k'ōdā-shīm (the holy of holy things), the holiest of all.

198 A comparison of equality is made by בְּ (or בִּי, בִּי) = *as, like*.

199 If the בְּ is expressed before *each* member of the comparison, it indicates a *reciprocal* similarity: just as in English, "like master like man" = *the man is like the master, and the master like the man*.

Vocabulary.

200 Sweet, מְתוֹק, māthôk.

Precious, יָקָר, yākār.

Profit, תְּבוּאָה (אω), t'bhūāh.

Excellent, גְּבֹהָר, nībhkhār
(partcp. Nīphal of bhākhār).

Floor, threshing-floor, גֹּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

Pearls, פְּנִינִים, p'nînîm (al.
red-corals, E. B. rubies).

Gold, קְהָרִיץ, khārûts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khě'dēr.

Little, young, צַעִיר, tsā'îr.

Handsome, fair, beautiful, יָפֵה, yāphēh.

Always, תָּמִיד, tāmîd (lit. perpetuity).

Dry, יָבֵשׁ, yābbēsh.

Potsherd, חֶרֶשׁ, khě'rēs.

Moon, לְבָנָה, l'bhānāh (lit. (200) the white one, f. of לָבֵן, white).

Sun, חַמָּה, khāmmāh.

Pure, בָּר (f. בְּרָה), bār.

Life, חַיִּים, khāyyîm (pl.)

Exercise 22.

a) 1 מְתוֹק מְדִבֵּשׁ : 2 יְקָרָה

3 טוֹב : 4 חֲכָמָה מְפִנִּינִים

5 פְּרִי מִחֲרוּץ וּמְפוֹ וּתְבוּאָתִי

6 מְכֻסֶּה נִבְחָר : 7 לֹא טוֹב

8 אֲנֹכִי מֵאֲבוֹתַי : 9 אֲנֹכִי

10 הַצֵּעִיר בְּבֵית אָבִי :

11 6 כְּתַבּוּאָת גֵּרָן :

7 יָבֵשׁ פְּחָרֶשׁ : 8 הָעָם

9 כְּפֶהוֹן : 10 כְּפֶהוֹן

11 יָפֵה כְּלִבְנָה בְּרָה פְּחָמָה :

12 טוֹב חֲסָדָה מִחַיִּים :

13 1 māthôk mĭdd'bhāsh. 2 y'kā- 201

3 rāh khōchmāh mĭpp'nînîm.

4 3 tōbh piryî mēkhārûts ūmĭp-

5 pāz, ūth'bhûāthî mĭcc'šēph

6 nĭbhkhār. 4 lō tōbh ānōchî

7 mē'bhōthai. 5 ānōchî hats-

8 tsā'ir b'bhêth ābhî. 6 chĭth-

9 bhûāth gōrēn. 7 yābhēsh

10 cākhe'rēs. 8 hā'ām cāccōhēn.

9 cā'ām cāccōhēn. 10 yā-

11 phāh chāll'bhānāh bārāh cā-

12 khāmmāh. 11 tōbh khāsd'chā

13 mēkhāyyîm.

b) 1. Wisdom is very good. 2. Wisdom is better than silver.
3. My rooms are better than yours. 4. Your room is very good.

CHAP. VI. § 1. Numerals. 1. The ten first Cardinal Numbers.

1. The Cardinal Numbers from 2 to 10 are sub- 202
stantives with an abstract meaning (like *triad*, *decad*,
πεντάς); but they are also used *adverbially*. Only
אֶחָד, *one* (ĕkhād), *fem.* אַחַת, (ăkhăth), is construed
as an adjective. The other numbers have each a
masculine and a *feminine* form, which are *identical*
in point of *meaning*, but distinguished in *use* by the

(202) arbitrary custom of employing the *feminine form with masculines, and the masculine with feminines.*

203 It is only in the dual form for *two*, שְׁנַיִם (sh'nā'-yim), *fem.* שְׁתַּיִם (sh'tā'-yim), that the gender of the numeral agrees with that of the object numbered.

204 The numerals from 1 to 10:—

		MASCULINE (which after 2 are fem. in form).		FEMININE.	
		<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	א	אֶחָד ě-khād	אֶחָד ă-khād	אֶחָת ě-khāth	אֶחָת ă-khāth
2	ב	שְׁנַיִם sh'nā'-yim	שְׁנַיִם sh'nē or שְׁנַיִם sh'nēm	שְׁתַּיִם sh'tā'-yim	שְׁתַּיִם sh'tē or שְׁתַּיִם sh'tēm
3	ג	שְׁלוֹשָׁה sh'lō-shāh	שְׁלוֹשֶׁת sh'lō-shēth	שְׁלוֹשׁ shā-lōsh	שְׁלוֹשׁ sh'lōsh
4	ד	אַרְבָּעָה ār-bā'-ēāh	אַרְבַּעַת ār-bā'-ēāth	אַרְבַּע ār-bā'ē	אַרְבַּע ār-bā'ē
5	ה	חֲמִשָּׁה kh ^a mīsh-shāh	חֲמִשֶּׁת kh ^a mē'-shēth	חֲמִשׁ khā-mēsh	חֲמִשׁ kh ^a mēsh
6	ו	שִׁשָּׁה shīsh-shāh	שִׁשֶּׁת shē-shēth	שִׁשׁ shēsh	שִׁשׁ shēsh
7	ז	שִׁבְעָה shīb ^h -ēāh	שִׁבַּעַת shīb ^h -ēāth	שִׁבַּע shē'bhā'ē	שִׁבַּע sh'bhā'ē
8	ח	שְׁמוֹנָה sh'mōnāh	שְׁמוֹנֶת sh'mō-nāth	שְׁמוֹנֶה sh'mōnēh	שְׁמוֹנֶה sh'mō-nēh
9	ט	תִּשְׁעָה tīsh-ēāh	תִּשְׁעַת tīsh-ēāth	תִּשְׁעַ tē-shā'ē	תִּשְׁעַ t'shā'ē
10	י	עֲשָׂרָה ē ^a sā-rāh	עֲשָׂרֶת ē ^a sē'-rēth	עֲשָׂרַ ē'-'sēr	עֲשָׂרַ ē'-'sēr

The other Semitic languages exhibit the same peculiarity in respect to the genders. The explanation of this is, that these numerals, being originally *abstract substantives* (like *decas, trias*), had both the masculine and feminine form. The feminine, as being the favorite form for *abstract* notions, was the principal form, and as such was connected with words of the masculine gender; so that the other form, without the feminine ending, was used with words of the feminine gender. Usage made this a settled law in all the Semitic languages, the exceptions to it being very rare. (G.) 205

(*Syntactical Remarks* [G.]).

a) The numerals from 2 to 10 stand either 206

1) in the *construct state* before the substantive (so that the object numbered is in the *genitive*), שְׁלֹשֶׁת יָמִים, *three days*, prop. *triad of days*; or

2) in the *absolute state* before it (the thing numbered being then considered as in the *accusative* or in *apposition*), שְׁלֹשָׁה בָּנִים, *three sons*; or

3) in the *absolute state* after it, as in *apposition* with the object numbered (a usage of the later books, where the adverbs also are so constructed), שְׁלוֹשׁ בָּנוֹת, *three daughters*, 1 Chron. xxv. 5*.

The numerals from 2 to 10 are joined, with very few exceptions, with the *plural*. 207

Seven sons { 1) sh'lōshēth bānīm.
2) sh'lōshāh bānīm.
3) bānīm sh'lōshāh (late and rare).

When a numeral is used *absolutely* (i. e. without a substantive, the *masculine* is regularly used (i. e. the *feminine form* for the numerals after *two*. 202). 208

* In like manner the constructions מֵאָה שָׁנָה, Gen. xvii. 17, and מֵאֵת שָׁנָה, xxv. 7, 17, *a hundred years*, are equally common.

Vocabulary.

209 Son, בֵּן (pl. בְּנִים, constr. בְּנֵי), bēn (bānîm, b'nê, irreg.).
 Daughter, בַּת (pl. בָּנוֹת, constr. בְּנוֹת), bāth (bānôth, b'nôth, irreg.).
 Branch, עֵרֶיג, sārîg (sāräg; in Pual to be interwoven).
 A day, יוֹם, yôm (pl. yāmîm).
 Lo! הִנֵּה, hinnēh.

Stalk, קִנְיָה, kānēh.
 Perchance, haply, אִילַי, ūlāi.
 Battle, war, מִלְחָמָה (αω), milkhāmāh (lākhām, to consume).
 Leah, לֵאָה, Lēāh.
 Week, שָׁבוּעַ, shābhūa' (pl. שָׁבוּעוֹת).
 Bullock, פָּר, pār (pl. pārim).

Exercise 23.

- 210 a) 1 וַיֵּילְדוּ * לוֹ † שְׁבַע בָּנִים וְשָׁלוֹשׁ בָּנוֹת:
 2 שְׁלֹשֶׁת הַשָּׂרִיגִים שְׁלֹשֶׁת יָמִים הֵם: 3 הִנֵּה שְׁבַע שִׁבְלִים עֹלוֹת † בְּקִנְיָה אֶחָד:
 4 אִילַי יִמְצְאוּן § שָׁם עֲשָׂרָה: 5 אַרְבַּעַה מְלָכִים עָשׂוּ || מִלְחָמָה אֶת הַחֲמִשָּׁה:
 6 שֵׁשֶׁה בָּנִים יִלְדָה לֵאָה:
 7 שְׁבַעַה שְׁבַעוֹת תִּסְפֹּר:
 8 שְׁמוֹנָה פָּרִים הִקְרִיבוּ ¶:
 9 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה³ בָּנִים:
- 1 vāyivvāl'dú * lô † shibhēāh bhānîm v'shālōsh bānôth.
 2 sh'lōshēth hāssārigîm sh'lōshēth yāmîm hēm². 3 hinnēh shēbā' shibb'lim e'olōth † b'kānēh ēkhād. 4 ūlāi yimmāts'ûn § shām e'sārāh.
 5 arbēāh m'lāchîm vāsû || milkhāmāh ēth hākh^amishshāh.
 6 shishshāh bānîm yāl'dāh Lēāh. 7 shibhēāh shābhūōth tispōr. 8 sh'mōnāh pharîm hikrîbhû. 9 ^anōchî tōbh lāch mē'e'sārāh bānîm.

b) 1. The three baskets are² three days. 2. Four kings. 3. Three men. 4. Two sons. 5. Five men went. 6. Eight stalks.

* 'And there were born.'

§ 'There shall be found.'

¶ 'They offered.'

† 'To him.' ‡ 'Came up.'

|| 'Made with (eth).'

CHAP. VI. § 2. *The Cardinals continued. Ordinals.*

To express the numbers from 11 to 19, the *units* 211 stand, without the copulative conjunction, before *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*). In such as are *masculine* in form (and therefore used with *fem.* nouns) the units stand, at least from 13 upwards, in the *construct state*, which here indicates merely a *close connexion* between the notions, not the relation of the genitive. These numerals have no construct state, and are always used *adverbially*.

		MASC.	FEM.	
11	יא	אֶחָד עָשָׂר	אַחַת עֶשְׂרֵה	212
12	יב	שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרֵה	
13	יג	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עֶשְׂרֵה	
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה	
15	טו†	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה	
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה	
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה	
18	יח	שְׁמוֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה	
19*	יט	תְּשַׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה	
20	כ	. . . . .		עֶשְׂרִים

The *tens* from 30 to 90 are expressed by the *plural* 213 forms of the corresponding units (so that the *plural* denotes *tenfold* the *singular*); except that *twenty* is expressed by עֶשְׂרִים, plur. of עָשָׂר, *ten*.

☞ They are of the *common gender*, and have no 214 construct state.

* Unusual forms are חֲמִשָּׁתַּיִם עָשָׂר, *fifteen*, Judges viii. 10; שְׁמֹנֶת עָשָׂר, *eighteen*, Judges xx. 25. Here the masculine too has the units in the *construct state*.

† Used because יֵה begins the sacred name.

215 When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). The conjunction is always used.

(Common gender.)

216	<i>Twenty,</i>	עֶשְׂרִים,	ÿes-rîm.
	<i>Thirty,</i>	שְׁלֹשִׁים,	sh'lō-shîm.
	<i>Forty,</i>	אַרְבָּעִים,	är-bā-ÿim.
	<i>Fifty,</i>	חֲמִשִּׁים,	kh ^a mîsh-shîm.
	<i>Sixty,</i>	שִׁשִּׁים,	shîsh-shîm.
	<i>Seventy,</i>	שִׁבְעִים,	shîbh-ÿim.
	<i>Eighty,</i>	שְׁמֹנִים,	sh'mō-nîm.
	<i>Ninety,</i>	תִּשְׁעִים,	tish-ÿim.

The remaining numerals are:—

217	<i>A hundred,</i>	מֵאָה,	mē-āh.
	constr.	מֵאֹת,	m'āth.
	<i>Two hundred,</i>	מֵאָתַיִם (for מֵאֹתַיִם),	mâ-thā'-yim.
	<i>A thousand,</i>	אַלְפֵּי,	ĕ'-lēph.
	<i>Two thousand,</i>	אַלְפַּיִם,	āl-pā'-yim.
	<i>Ten thousand,</i>	רִבְבָּה, <i>Plur.</i> רִבְבוֹת,	r'bhā-bhāh; <i>Plur.</i> rī-
		bh ^a -bhōth.	
		רִבּוֹא or רִבּוֹ, <i>Plur.</i> רִבּוֹאוֹת or רִבּוֹת,	rīb-
		bō; <i>Plur.</i> rīb-bō-ōth or rīb-bōth.	

a) Examples of the other *hundreds*.]

218	: אַרְבַּע מֵאוֹת (ת) 400	: שְׁלֹשׁ מֵאוֹת (ש) 300
	: שֵׁשׁ מֵאוֹת (ת"ו) 600	: חֲמִשׁ מֵאוֹת (תק) 500
	: שְׁמוֹנֵה מ' (תת) 800	: שִׁבְעֵה מ' (תש) 700
		: תִּשְׁעֵה מ' (תתק) 900

b) Examples of the other *thousands*.]

(218)

: 3000 (ג) *שְׁלֹשֶׁת אֲלָפִים*: 4000 (ד) *אַרְבָּעָה אֲלָפִים*, and so on. : 20,000 *עֶשְׂרִים אֲלָף*, or *רַבּוּתַיִם*, or *שְׁתֵּי רַבּוּתַיִם*: 600,000, and so on. *שֵׁשׁ מֵאוֹת אֲלָף*.



2. Ordinal Numbers.

21

a) The *ordinals* after the 'first' (which is derived from *ראש* [rōsh], *head*) are formed from the corresponding *cardinals* by appending יָ, and also usually inserting another יָ in the preceding syllable.

b) The *feminines* have the termination יַת (*ith*), less commonly יָה (*y-yāh*); and also denote such a *part* (or *fraction*): but besides these there are other forms to denote fractional parts, such as *חֲמִשָּׁה* (*khō-měsh*), the *fifth part*; *רִבְעָה* and *רִבְעָה* (*rōbhāy* and *rē'bhāy*), the *fourth part*.

The	MASCULINE.		FEMININE.	
	Sing.	Plur.	Sing.	Plur.
1st	רִאשׁוֹן	רִאשׁוֹנִים	רִאשׁוֹנָה	רִאשׁוֹנוֹת
2nd	שֵׁנִי	שֵׁנִיִּים	שֵׁנִית	שֵׁנִיּוֹת
3rd	שְׁלִישִׁי	שְׁלִישִׁים	שְׁלִישִׁית	
4th	רְבִיעִי	רְבִיעִים	רְבִיעִית	
5th	חֲמִישִׁי		חֲמִישִׁית	
6th	שֵׁשִׁי		שֵׁשִׁית	
7th	שְׁבִיעִי		שְׁבִיעִית	
8th	שְׁמִינִי		שְׁמִינִית	
9th	תְּשִׁיעִי		תְּשִׁיעִית	
10th	עֶשְׂרִי		עֶשְׂרִית	

220

The rest of the Ordinal Numbers are made by the terms ap- 221

- (221) appropriated to the Cardinal ones: as, הַשָּׁנָה הָאַחַת עָשָׂרָה, *the eleventh year*; so, שִׁבְעָה עָשָׂר יוֹם, *the seventeenth day*.

(*Syntactical Remarks* [G.]).

- 222 a) In the cardinal numbers, the *tens* (from 20 to 90), when they *precede* the substantive, are regularly joined with the *singular* (in the accusative), and when they *follow* it, in apposition, with the *plural*. The first is the more frequent construction.

The plural *may* be used in the first case, but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, of which the numbers are very frequently stated, as *day, year, man, &c.* (comp. our ‘*six pair of stockings,*’ ‘*four head of oxen;*’ e. g. יוֹם אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day*, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books then stand after the substantive.

- b) Numerals made up of *tens* and *units* (like 21, 62) take the object numbered either 1) *after them* in the *singular* (in the accusative), or *before* them in the *plural*, as in the later books (Dan. ix. 26): or 2) the object is repeated, with the small numbers in the plural, with the larger in the singular (Gen. xii. 4; xxiii. 1).
- c) Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either *before* the object numbered, or *after* it as genitive. In the latter case, the word שָׁנָה is sometimes repeated. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10.

- 223 Rem. 1) The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם, *the two*, Eccles. iv. 9. 12.

2) Some substantives denoting *weights, measures, or space of time*, are regularly omitted after numerals: e. g. *shekeis, ephahs, loaves*. Thus an Hebrew spoke of 'a thousand of silver,' 'six of barley,' 'ten of bread.' 'A hundred (&c.) cubits' is often expressed thus: 'a hundred by the cubit' (מֵאָה בְּאַמָּה).

3) Numbers are expressed *distributively* (nearly as in English) by the repetition of the *cardinals*, but without וְ. *Two two = two and two* (שְׁנַיִם שְׁנַיִם). *Once* is אֶחָד פַּעַם, pā'ām ēkhād (lit. a step); *twice*, פַּעַמַיִם; *three times*, שְׁלוֹשׁ פְּעָמַיִם. Also by the feminine forms of the *cardinals*, אַחַת (ākhāth) *once*; שְׁתַּיִם, *twice*; שְׁלוֹשׁ, *thrice* (poetical). The *ordinals* are employed in the same way.

Vocabulary.

Evening, עֶרֶב, e'řēbh.

Morning, בֹּקֶר, bōkēr.

Sabbath, שַׁבָּת, shābbāth.

Euphrates, פְּרָת, p'rāth.

Wives, נָשִׁים, nāshīm (with masc. termination: irr. pl. of אִשָּׁה).

Cubit, אַמָּה, āmmāh.

Length, אֹרֶךְ, ōrēch.

Ark, תֵּבָה, tēbhāh.

Breadth, רֹחַב, rōkhābh.

Height, קוֹמָה (ω), kōmāh.

Flood, מַבּוּל (a y), mābbûl (yābhāl, to flow *).

Month, חֹדֶשׁ, khōdēsh (khā-dāsh, to make new).

To become dry; to be dried up, יָבֵשׁ, yābhēsh †.

Waters, מַיִם, māyim (irr.).

224

* So Gesenius. Others derive it from nābhēl, to drop off (of leaves, &c.); and make its primary meaning, *delapsus pluviae*. Simonis.

† *Intransitive* verbs often take (·) for (-) in ult. of 3rd sing. perfect. In the *other persons* they are conjugated regularly.

Exercise 24.

225 a) יום אֶחָד }
 יום שְׁנִי }
 יום שְׁלִישִׁי }
 יום רְבִיעִי }
 יום חֲמִישִׁי }
 יום הַשִּׁשִּׁי }

1 וַיְהִי עֶרֶב וַיְהִי
 בֹקֶר^a

2 יום הַשְּׁבִיעִי שֶׁבַת לַיהוָה
 אֱלֹהֶיךָ: 3 הַנְּהָר הַזֶּה^b

לְאַרְבַּעַת רָאשִׁים: 4 שֵׁם
 הָאֶחָד פִּישׁוֹן: 5 שֵׁם-הַנְּהָר

הַשְּׁנִי גִיחֹן: 6 שֵׁם-הַנְּהָר
 הַשְּׁלִישִׁי חִדְקֶל: 7 הַנְּהָר

הַרְבִּיעִי הוּא פָרַת: 8 לָקַח

לוֹ לָמֶךְ שְׁתֵּי נָשִׁים שֵׁם
 הָאֶחָת עָדָה וְשֵׁם הַשְּׁנִית

צִלָּה: 9 וַיּוֹלֵד נָח^c שְׁלֹשָׁה
 בָּנִים: 10 שְׁלֹשׁ מְאוֹת אִמָּה

אֶרֶץ הַתְּבָה חֲמִישִׁים אִמָּה
 רֶחֱבָה וְשְׁלֹשִׁים אִמָּה

קוֹמָתָהּ: 11 שְׁנַיִם שָׁנִים
 בָּאוּ^d אֶל-נֹחַ אֶל-הַתְּבָה:

12 הַמִּבּוּל הָיָה אַרְבָּעִים יוֹם
 עַל-הָאָרֶץ: 13 בַּחֹדֶשׁ הַשְּׁנִי

בְּשֶׁבַעַת וָעֶשְׂרִים יוֹם לַחֹדֶשׁ
 יָבִשָׁה הָאָרֶץ:

yôm êkhād
 yôm shēnî
 yôm sh'lîshî
 1 vāy'hî-
 yē'rēbh,
 vāy'hî-
 bhō'kēr }
 yôm r'bhîvî
 yôm kh'mîshî
 yôm hāsh-
 shish-shî.

2 yôm hāshsh'bhîvî shābbāth
 lāyhōvāh 3 hān-
 nāhār hāyāh l'ārbāvāh rāshîm.

4 shēm hāêkhād Pîshôn.

5 shēm-hānnāhār hāshshēnî
 Gîkhôn. 6 shēm-hānnāhār
 hāshsh'lîshî Khîddē'kēl.

7 hānnāhār hār'bhîvî hū'
 P'rāth. 8 lākākh lô Lēmēch
 sh'tî nāshîm, shēm hāākhatl

yādāh v'shēm hāshshēnîtl
 Tsîllāh. 9 vāyyōlēd Nōākh
 sh'lōshāh bhānîm. 10 sh'lōsh

mēōth āmmāh ōrēch hāttē-
 bhāh, kh'mîshshîm āmmāh
 rōkhhābh, ūsh'lōshîm āmmāh

kômāthāhh. 11 sh'nāyîm
 sh'nāyîm bāû ēl-Nōākh ēl-
 hāttēbhāh. 12 hāmmābbûl

hāyāh ārbāvîm yôm yāl-hā-
 ārēts. 13 bākhōdēsh hāsh-
 shēnî b'shîvāh v'yēs'rîm yôm

lākhōdēsh yābh'shāh hāārēts.

^a And evening was and morning was = and the evening and morning were (E. T.). Cf. 188. ^b hāyāh (= was) followed

by ל (to) = became. Here: 'was divided into.' ^c 'And Noah

begat.' ^d went. ^e ēl = to; into.

b) 1. And the evening and the morning were the seventh (225) day. 2. Three and twenty sons. 3. Forty-two years. 4. One hundred and three days. 5. Sixteen sons. 6. One thousand two hundred and eight years.

CHAP. VII. *The Pronouns.* § 1. *Personal Pronouns.**Nominative.*

226

1	<i>I</i>	אֲנִי anî אֲנֹכִי ā-nō-chî	6	<i>We</i>	אֲנַחְנוּ, נַחְנוּ anākh-nû, nākh-nû
2	<i>Thou (m.)</i>	אַתָּה āt-tāh	7	<i>You (m.)</i>	אַתָּם āt-tēm
3	<i>Thou (f.)</i>	אַתְּ āt	8	<i>You (f.)</i>	אַתֶּן āt-tēn
4	<i>He</i>	הוא hû ^a	9	<i>They (m.)</i>	הֵם, הֵמָּה hēm, hēm'-māh
5	<i>She</i>	היא hî ^a	10	<i>They (f.)</i>	הֵן, הֵנָּה hēn, hēn'-nāh

Accusative.

227

11	<i>Me</i>	אֹתִי ō-thî	16	<i>Us</i>	אֹתָנוּ ō-thā'-nû
12	<i>Thee (m.)</i>	אֹתְךָ ō-th'chā	17	<i>You (m.)</i>	אֹתְכֶם ēth-chēm
13	<i>Thee (f.)</i>	אֹתְךָ ō-thāch	18	<i>You (f.)</i>	אֹתְכֶן ēth-chēn
14	<i>Him</i>	אֹתוֹ ō-thô	19	<i>Them (m.)</i>	אֹתָם ō-thām
15	<i>Her</i>	אֹתָהּ ō-thāhh	20	<i>Them (f.)</i>	אֹתָן ō-thān

Other relations expressed by prepositions and pronominal affixes:—

			(TO, TOWARDS)
To	לְ		אֶל- (אֵלַי) ēl- (ēlê)
21	<i>Me</i>	לִי	אֵלַי ē-lāi
22	<i>Thee (m.)</i>	לְךָ	אֵלֶיךָ ē-lè-chā

(228)	(To)				
23	Thee (f.)	לָךְ	lāch	אֵלַיְךָ	ē-lā-yīch
24	Him	לוֹ	lô	אֵלָיו	ē-lāv
25	Her	לָהּ	lāhh	אֵלֶיהָ	ē-lè-āh
26	Us	לָנוּ	lā'-nû	אֵלֵינוּ	ē-lé'-nû
27	You (m.)	לָכֶם	lā-chēm	אֵלֵיכֶם	ā'ê-chēm
28	You (f.)	לָכֶן	lā-chěn	אֵלֵיכֶן	ā'ê-chěn
29	Them (m.)	לָהֶם	lā-hēm	אֵלֵהֶם	ā'ē-hēm
30	Them (f.)	לָהֶן	lā-hěn	אֵלֵהֶן	ā'ē-hěn

	FROM	מִן		IN	בְּ	
31	Me	מִמֶּנִּי	mīm-měn'-nî	41	בִּי	bî
32	Thee (m.)	מִיְךָ	mīm-m'chā	42	בְּךָ	b'chā
33	Thee (f.)	מִיְךָ	mīm-mēch	43	בְּךָ	bāch
34	Him	מִמֶּנּוּ	mīm-měn'-nû	44	בּוֹ	bô
35	Her	מִמֶּנָּהּ	mīm-měn'-nāh	45	בָּהּ	bāhh
36	Us	מִמֶּנּוּ	mīm-měn'-nû	46	בָּנוּ	bā'-nû
37	You (m.)	מִכֶּם	mīc-cēm	47	בְּכֶם	bā-chēm
38	You (f.)	מִכֶּן	mīc-cěn	48	בְּכֶן	bā-chěn
39	Them (m.)	מֵהֶם	mē-hēm	49	{ בָּם בְּהֶם }	{ bām, bā-hēm }
40	Them (f.)	מֵהֶן	mē-hěn	50	{ בְּהֶן בֵּיהֶן }	{ bā-hěn, bā-hěn }

	WITH	אֶת	ěth	WITH		
51	Me	אֵתִי	it-tî	56	אֶתָּנוּ	it-tā'-nû
52	Thee (m.)	אֶתְךָ	it-t'chā	57	אֶתְכֶם	it-t'chēm
53	Thee (f.)	אֶתְךָ	it-tāch	58	אֶתְכֶן	it-t'chěn
54	Him	אֶתּוֹ	it-tô	59	אֶתָּם	it-tām
55	Her	אֶתָּהּ	it-tāhh	60	אֶתָּן	it-tān

As	
כ	כִּמּוֹ * : here כִּמּוֹ = כִּמּוֹ, 'what,' used as a rel. conjunction: 'that,' 'quod.' E.)
61 I	כִּמּוֹנִי cā-mō-nî
62 Thou (m.)	כִּמּוֹךָ cā-mō'-chā
63 Thou (f.)	כִּמּוֹךְ cā-mōch
64 He	כִּמּוֹהוּ cā-mō'-hū
65 She	כִּמּוֹהָ cā-mō'-āh
66 We	כִּמּוֹנוּ cā-mō'-nū

As	
67 You (m.)	כִּנְךָ cā-chēm
68 You (f.)	כִּנְךְ cā-chēn
69 They (m.)	כִּהֶם cā-hēm
70 They (f.)	כִּהֶנּוּ cā-hēn

Examples of Prepositions with a plural (construct) form before Suffixes.

אַחֲרַי	אַחֲרַי	ă-kh ^a rai, after me.	229
after (lit. the hinder parts).	אַחֲרֶיךָ	ă-kh ^a -rè-chā, after thee (m.).	
	אַחֲרֵיכֶם	ă-kh ^a -rê-chēm, after you (m.).	
תַּחַת	תַּחַתֵּיהֶם	tăkh-tê-hēm, under them.	
under: instead of (lit. the under parts).	תַּחַתָּם	tăkh-tai.	
	תַּחַתִּי	bê-nî, between me.	
בֵּין	בֵּינֵיכֶם	bê-nê-chēm, between you (m.).	
between (lit. local, interval).	(plur. only with plur. suffix).	עָדַי	ĕā-dai, (up) to me.
		עָדָיו	ĕā-dāv, (up) to him.
† עַד	עַדֵיכֶם	ĕā-dê-chēm, (up) to you (m.).	
(usque ad) as far as (h).	עָלַי	ĕā-lai, upon me.	
(עַדֵי) before suffixes.)	עָלֶיךָ	ĕā-lè-chā, upon thee (m.).	
עַל	עָלָיו	ĕā-lāv, upon him.	
upon.	עָלֵיהֶם	ĕā-lê-hēm, upon them (m.).	

* כִּמּוֹ is always used before the lighter, not before the heavier, suffixes. Some of the poets use it with לְ. בְ. also, but only before monosyllabic (rarely dissyllabic) prepositions. (E.)

† But this (observes Ewald) is from a root Lamed He, and

230

Remarks (for future reference).

☞ The forms in parenthesis are rare; those with *p* poetical.

1 [I]

In pause, אָנִי.

2 Thou, m.]

Also (אַתָּה). In pause, אַתָּה.

4, 5, He, She]

a) The א was perhaps heard at the end as a sort of *half-vowel* (G.). b) In the Pentateuch הוּא stands also for *she*: it is then usually *pointed* like הִיא (i. e. הוּא); but this is merely an orthographical anomaly.

6 We]

(אָנּוּ).

8 You, f.]

(אַתְּנָה, in four passages). (אַתְּנָה, once).

22 To thee, m.]

לְכָה, in pause, לָךְ.

28 To you, f.]

לְכַנָּה.

29 To them, m.]

לָהֶם*.

31 From me]

(מִנִּי, (p) מִנִּי).

231 The prepositions and other very short *attrited* particles take the *longest* possible pronunciation before suffixes. Thus (1) they constantly take the foretone *á*: (2) prefer the longer formations; e. g. לָהֶם (not לָם), &c., though בָּם is found, but often בָּהֶם. (3) They take *á* instead of *é* as union-vowel of the suffix: so much so that this *á* expels even the *e* of the suffix of 2nd fem. sing. בָּךְ, &c. (4) So also כָּל (*every, all*) has assumed some pronominal peculiarities from its *quasi-pronominal* notion: כָּלָנוּ, cüllānû, *we all*; כָּלֶךְ or כָּלְךָ, cüllēch or cüllāch, *thou entirely* (E.).

232 Sometimes *two* prepositions precede the same suffix: as מִתַּחַתָּו, mittäkh-tāv (*from-beneath-him* =) *from his place*; לְנִגְדִי, l'nēg'dī (*ad-coram-me, to before me* =) *over-against me*,

so has the termination יִ (ê) from its origin. So אֶל־ and עַל.

* With *collectives* it is used apparently only.

in my presence, &c. ; בְּנִדְרִי, in the presence of; בְּעוֹדִי (in-adhuc- (232) me =) while I am still alive, while I have my being.

Vocabulary.

Mouth, פֶּה, pēh (irreg. See list).

Destruction, מַחְתָּה (a), m'khittāh.

Also, גַּם, gām.

Calamity, אֵיד, êd.

To laugh, שָׁחַק, shākhāk.

To toil, עָמַל, ēmāl.

To build, בָּנָה, bānāh.

In vain, שָׁוָא, shāv.

To perish, אָבַד, ābhād.

To recompense, to reward, גָּמַל, gāmāl.

To say, אָמַר, āmār.

To pour out, שָׁפַךְ, shāphāch.

Counsel, עֲצָה (y ω), ētsāh (יעַץ, to counsel).

Sound wisdom, תוֹשִׁיָּה (a ω y), 233 tūshīyyāh (יִשָּׂה, to subsist, to be firm).

Understanding, בִּינָה (ω), bīnāh.

Strength, גְּבוּרָה (ω), g'bhūrāh.

Morsel, פֶּת (ע), pāth.

Dry, חָרַב, khārēbh.

Quiet (subst.), שְׁלוֹה, shālvāh.

Sacrifice, victim, זֶבַח, zēbhāk (dec. 6).

Strife, contention, רִיב, rībh.

Blood, דָּם, dām.

Memorial, זֵכָר or זִכָּר, zē'chēr or zē'chēr.

If, אִם; not, לֹא (īm; -lō).

Exercise 25.

a) פִּי כְּסִיל מַחְתָּה לוֹ :	1	1 pī ch'sīl m'khittāh lô.	234
גַּם־אֲנִי בְּאֵידְכֶם אֶשְׁחַק :	2	2 gām-ānī b'êd'chēm ës-khāk (p).	
הוּא יוֹשֵׁב לְבִטַּח אֶתְךָ * :	3	3 hū* yōshēbh lābhētāk ittāk.	
אִם־יְהוָה לֹא־יְבַנֶּה בַּיִת :	4	4 im-Y'hōvāh lō-yibhnēh bāyīth, shāv ēm'lu	
שָׁוָא עָמְלוֹ בּוֹנִיו † בּוֹ :			

* In pause for אֶתְךָ.

† Partep. Act. of Kal, בּוֹנֶה (verbs in ה take * for †), pl. בּוֹנִים, with suffix בּוֹנִיו.

(234)	5 אֲשֶׁרִיד וְטוֹב לָךְ : 6 אֲבִד זְכָרִים הֵמָּה : 7 יִבְטְחוּ בְךָ * יוֹדְעֵי שְׂמֹךְ : 8 יְהוּה גַּמַּל עָלַי : 9 שֶׁפְּכוּ דָמִם בְּמַיִם : 10 אֲמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה : 11 לִי־עֵצָה וְתוֹשִׁיָּה אֲנִי בִנְיָה לִי גְבוּרָה : 12 טוֹב פֶּת חֲרָבָה וְשִׁלּוּהָ בָּה מִבַּיִת מֵלֹא זְבַח־רִיב :	bônāv bô. 5 āšrèchā v'tôbh lāch. 6 ābhād zīchrām hēm- māh. 7 yibht'khû bh'chā yôd'vê sh'mě'chā. 8 Y'hōvāh gāmāl vālai. 9 shāph'chû dā- mām cāmmāyīm. 10 āmart' layhōvāh 'dōnai āttāh. 11 li- yētsāh v'thūshīyyāh, 'nī bhī- nah, lī g'bhūrāh. 12 tōbh pāth kh ^a rēbhāh v'shālvāh-bāh mībbāyīth mālē zibhkhē-rībh.
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b) 1. Thou (*m.*) shalt hide my commandments with thee. 2. I wisdom have dwelt (°with) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

CHAP. VII. § 2. *Demonstrative and Interrogative Pronouns. Demonstrative Pronouns.*

235	SING.	PLUR.	SING.	PLUR.
This	{ m. זֶה, זֶה f. זֶה, זֶה }	אֵל, אֵלֵה	{ m. zēh, zû f. zōth, zô }	ēl-lēh, ēl
That	{ m. הַלֵּז, הַלֵּז f. הַלֵּז }		{ m. hāl-lāz, hāl-lāzēh f. hā-lē-zû }	
The same	{ m. הַהוּא f. הַהוּא }	הֵהֶם הֵהֶן	{ m. hā-hû ^a f. hā-hī ^a }	hā-hēm hā-hēn
		SING.	PLUR.	
		m.	f.	
With	בְּזֶה	בְּזֹאת	בְּאֵלֵה	
As	כְּזֶה	כְּזֹאת	כְּאֵלֵה	
To	לְזֶה	לְזֹאת	לְאֵלֵה	
From	מִזֶּה	מִזֹּאת	מֵאֵלֵה	

* 'Those who know.' Partep. Act. of Kal, יָדַע (to know), in stat. constr.

The *demonstrative* zĕh, זֶה (also זוּ, זֹה), is also (es- 236
pecially in poetry) used, like our *that*, for the *relative*
pronoun: ‘*the place that (זֶה, zĕh) you intend for me.*’
Thus: ‘*the city that you live in*’ might be translated
literally in Hebrew, except that instead of *in* we must
use in Hebrew *in-it* (cf. 246). E. g. Ps. civ. 8, *to*
the place זֶה יִסְדַּתְּ לָהֶם which thou hast destined for
them. It is even employed (like *ashĕr*) to give a re-
lative sense to another word. (For an instance, see the
last Example in the Exercise on the Relative, p. 92.)

זֶה is used adverbially, a) for *there*, הֲנֵה זֶה, see there! and 237
then merely as an intensive particle, especially in questions, as
זֶה לָמָּה, why then? (prop. why there?), b) in reference to
time, for *now*, as זֶה פַּעַמַּיִם, now (already) twice.

The *interrogative* pronoun is *mî* (מִי), *who?* for 238
persons; *māh*, *māh-* (מַה, מַה), *what?* for *things*.
מִי הוּא signifies *who is he?* מִי הִיא *who is she?* But
מַה הוּא (*what he*), מַה הִיא (*what she*), signify *what is*
IT? In the same way, מִי אֵלֶּה, *who are these (per-*
sons)? but מַה אֵלֶּה *what are these (things)?*

The *interrogative* מִי may be used in reference to 239
a *plural*, also in reference to *things*; but only when
the notion of persons is implied, e. g. מִי שְׁכֵם, *mî*
Sh’chĕm? who are the Shechemites? מִי may also stand
in the genitive, as מִי בֵּת, *whose daughter?* and *mî*
and *māh*, without interrogation, for ‘*any.*’ For מַה
in this sense we have also the specific term מְאוּמָה
(from מַה וּמָה, *quidquid*). G.

מַה is also used in the sense of *how*, as an exclamatory par- 240
ticle.

The pronoun of the third person הוּא (הִיא, הֵנָּה, 241
they, היא, הֵנָּה, is, ea, id; ii, ea, ea) may also be joined

(241) to substantives, and then takes the article, if the substantive has it: **הָאִישׁ הַהוּא**, *is vir*; **בַּיּוֹם הַהוּא**, *eo die* (G.).

242 The article is sometimes omitted, from the natural *definiteness* of **הוּא**; especially when the *noun* is only defined by a *suffix* **עֲבָרֶיךָ אֵלֶּה**:

When employed in this way, **הוּא** is to be distinguished from the demonstrative **זֶה**; for **זֶה** (= οὗτος, *hic*), *this*, points to an object *present* or *near*, but **הוּא** (= αὐτός, *is*) indicates (like the article) an object *already mentioned* or *known* [the former answering to *this*, and the latter nearly to *that*]. G.

Vocabulary.

[For the *Declensions*, when referred to, cf. App. I.]

243 *To be clean*, טָהוֹר, *tāhēr*.

To collect, אָסַף, *āsāph*.

To bind, צָרַר, *tsārār*.

Sin, חָטָאת, *khättāth* (חָטָא, *to stumble; to sin*).

Wailing, אָוִי, *ôi*.

Poverty, misery, אֲבוֹי, **bhôi* (ἄπ. εἶρ.).

Strife, contention, מִדְּוֵן, *mīd-yān* (decl. 2: *a*, דְּוֵן).

Complaining, murmuring, שִׂיחַ, *sîakh*.

A wound, פָּצַע or פָּצַע, *pātsāʿ* or *pētsāʿ* (decl. 6).

Without cause, חֵנָם, *khîn-nām*.

Wind, רוּחַ, *rūakh*.

Fists, חֲפְנַיִם (dual. of חֶפֶן, *in-*), *khöphnä'yim* (decl. 8, *c*).

Garment, שִׁמְלָה, *simlāh* (*ω*, Pdm. 12, *b*).

Measure, מִדָּה, *middāh* (decl. 8, *a*); מָדַד, *to measure*.

Work, מַעֲשֵׂה (*α*), *mäʿ^asch* (decl. 9, *α*); עָשָׂה, *ʿāsāh*, *to make*.

To dream, חָלַם, *khālām*.

A dream, חֲלוֹם, *kh^alôm*.

Mountain, הַר, *hār*.

End, limit, קֵץ, *kēts* (decl. 8, *b*).

Exercise 26.

a) 1 מִי־אֶמַר * מִהֲרֵתִי
 2 לְמִי אֹוִי לְמִי
 אָבֹוִי לְמִי מְדִינִים לְמִי־שֵׁיִת
 לְמִי פְצָעִים חָנָם לְמִי
 חֲכַלְלוֹת † עֵינַיִם לְמִאֲחֵרִים ‡
 עַל־הַיָּיִן : 3 מִי אֶסְפְּרוּת
 בְּחַפְנָיו מִי צָרַר־מַיִם
 בְּשִׁמְלָה מִה־שְׁמוֹ וּמִה־שֵׁם־
 בְּנֹוֹ : 4 מִה־הַחֲלוֹם הַזֶּה
 אֲשֶׁר חָלַמְתָּ : 5 מִי־אֵלֶּה :
 6 מִי־זֶה מְלֹךְ הַכְּבוֹד :
 7 יְהוָה אֲדַנִּיגֹו מִה־אֲדִיר §
 שְׁמֹךְ בְּכָל־הָאָרֶץ : 8 יְהוָה
 מִי־יִשְׁכֹּן בְּהַר קְדֹשְׁךָ הַזֶּה
 תָּמִים : 9 יְהוָה מִי־כַמוֹךְ
 מִה־יִקָּר חֲסִדְךָ אֱלֹהִים :
 10 הוֹדִיעֵנִי || יְהוָה קִצֵּי
 וּמִדַּת יָמֵי מִה־הָיָא :
 11 מָתַי יָמוֹת וְאָבֵד שְׁמוֹ :
 12 מִה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה :

1 mî-yōmār, tāhărtî mēkhăt- 244
 tâthî. 2 l'mî ôi? l'mî *bhôî?
 l'mî midyānîm? l'mî-sîākḥ?
 l'mî ph'tsā'vîm khinnām? l'mî
 khăchlilûth v'ênāyîm? lām'ā-
 khārîm v'āl-hăyyāîn (p).
 3 mî āsāph-rûākḥ b'khōph-
 nāv? mî tsārār-māyîm bāssiun-
 lāh? mäh-sh'mô? ūmäh-
 shēm-b'nô? 4 mäh hăkh^{al}ôm
 hăzzēh *shēr (which) khălāmtā?
 5 mî-ēllēh? 6 mî-zēh m'ē'lēch
 hăccābhôd? 7 Y'hōvāh *dō-
 nēnû, mäh-ăddîr † shimchā
 b'chōl-hāārēts! 8 Y'hōvāh mî-
 yishchōn b'hār kōdshēchā?
 hōlēch tāmîm. 9 Y'hōvāh
 mî-chāmōchā? mäh-yākār
 khăsd'chā ^llōhîm? 10 hōdî-
 v'ēnî Y'hōvāh kîtsstî ūmiddāth
 yāmāi mäh-hî^a. 11 māthāi
 yāmûth v'ābhăd sh'mô?
 12 mäh-gād'lû mă'v'sēchā
 Y'hōvāh!

b) 1. Who will bind the winds? 2. How great is thy glory, Jehovah! 3. I have dwelt on the mount of holiness. 4. What

* 'Will say.'

† Eng. Trans. 'redness,' 'dimness' (G.); 'fierceness' (L.).

‡ (To those tarrying =) to those who tarry (or linger).

§ Is-become-glorious; is glorious: from אָדַר, to become glorious. Perf. of Hiph.

|| Make-me-know; cause-me-to-know.

(244) is your (*m. pl.*) name? 5. This river. 6. Those rivers. 7. This boy. 8. This girl. 9. Whose daughter is this girl?

CHAP. VII. § 3. *Relative Pronoun.*

245 The *relative* pronoun is אֲשֶׁר ^ʾashēr (*who, which*) *indeclinable*; for which the prefix שׁ (less commonly שׁ) with following *Dagesh* is also used (but *chiefly* in rabbinical Hebrew).

246 *Cases of the Relative*] The *indeclinable* relative pronoun אֲשֶׁר ^ʾvirtually assumes different cases by taking after it the cases of the personal pronouns—

	<i>m.</i>	<i>f.</i>	<i>m.</i>	<i>f.</i>
<i>Nom.</i>	אֲשֶׁר	אֲשֶׁר	^ʾ ashēr	^ʾ ashēr
<i>Gen.</i> (noun with pron. suffix)	אֲשֶׁר	(as <i>masc.</i>)	—	—
<i>Dat.</i>	לוֹ—אֲשֶׁר	לָהּ—אֲשֶׁר	^ʾ ashēr—lô	^ʾ ashēr— lāhh (<i>to whom</i>)
<i>Acc.</i>	אֹתוֹ—אֲשֶׁר	אֹתָהּ—אֲשֶׁר	^ʾ ashēr—ōthô,	^ʾ ashēr— ōthāhh (<i>whom</i>)

247 Just so in the *plural*: לָהֶם—אֲשֶׁר, ^ʾashēr-lāhēm, *to whom, &c.* One or two words are generally interposed.

Thus: אִמּוֹ, immô, *his mother.*

אִמּוֹ—אֲשֶׁר, ^ʾashēr immô = *whose mother* (i. e. *who his mother*).

248 Just so the relative ^ʾashēr converts *demonstrative* adverbs of place, time, &c. (= *here, there, then, &c.*) into the corresponding *relative* adverbs: as

שָׁם shām, <i>there.</i>	שָׁם—אֲשֶׁר ^ʾ ashēr—shām, <i>where.</i>
שָׁמָּה shām'māh, <i>thither.</i>	שָׁמָּה—אֲשֶׁר ^ʾ ashēr—shām'māh, <i>whither.</i>
מִשָּׁם mish-shām, <i>thence.</i>	מִשָּׁם—אֲשֶׁר ^ʾ ashēr—mish-shām, <i>whence.</i>

In this way a *relative* force may be given to the 249 oblique cases of the *first* and *second* persons: as, *thou, Jacob, whom I have chosen*, אֲשֶׁר בְּחַרְתִּיךָ, ^ashēr b'khärtîchā, i. e. *whom I-have-chosen-thee* (suffix of 2nd person added to the verb).

The acc. *whom* may be expressed by אֲשֶׁר (^ashēr) 250 alone; as in Exod. ii. 2.

The *antecedent* personal or demonstrative pronoun 251 is often omitted before ^ashēr; and nearly always when a *prepositional* prefix stands before it. The preposition is then to be construed with the *implied* pronoun, the expressed relative taking the case required by the construction of its own clause. Just so in English, *from what, of what, &c.*: e. g. *thou shalt drink from what* (מֵאֲשֶׁר, mē^ashēr) *the young men will draw* (Ruth ii. 9).

Sometimes such a general notion as *time* or *place* 252 must be supplied: as, בְּאֲשֶׁר, bā^ashēr (*in the place where =*), *where*; מֵאֲשֶׁר, mē^ashēr (*from the time when =*), *from when*.

As in English, the *relative* is sometimes omitted, 253 the relation being implied by the position of the relative clause, which stands as a sort of *apposition* to the word it is to modify. This happens (especially in poetry)—

- a) When the relative would be in the *nom.* or *acc.* 254 (without a *prep.**). Thus, '*he has fallen into the pit he made,*' would be expressed exactly as in English. Cf. Ps. viii. 2.

* In a relative clause serving as a further description of a substantive, the relative *may* be omitted when a pronoun *is* expressed, if it be a closely subordinated idea: e. g. *the way they should walk in*, הַדֶּרֶךְ יֵלְכוּ בָהּ, Exod. xviii. 20.

- (254) b) So especially in general specifications of *time*:
at the time the offering began, בְּעֵת הַהֵל הָעוֹלָה.
- c) When the *antecedent personal* or *demonstrative pronoun* is also omitted: ‘*Sheol shall carry away*’
 הַטָּאִי (those who) *sin*.’ The omitted antecedent
 may also be a *general* notion of *place* or *time*,
 so that a clause stands apparently under the
 government of a preposition. Thus, whereas
 in English we can say, ‘*to where I have prepared*
for him,’ in Hebrew we may go further, and
 say, ‘*to I have prepared for him*,’ לוֹ אֶל-הַכִּינּוֹתִי לּוֹ
 (ĕl-h^achînôthî lô).
- 255 When the *implied* pronoun would, if expressed, be
 in the genitive, the preceding noun takes the *stat.*
constr. Thus, ‘*by the hand of him thou wilt send*,’
 בְּיַד תִּשְׁלַח, b’yäd (*stat. constr.*) tishlăkh.
- 256 Such relative clauses as *more specifically* describe a
 substantive, may also be added to a preceding speci-
 fication by the *copulative conjunction*: *the orphan*
 (וְלֹא עוֹזֵר לוֹ), v’lô yôzēr lô (and there is no helper to
 him =), and *one who has no helper*.

Vocabulary.

- | | |
|--|---|
| 257 To forsake, עָזַב, vāzābh. | Magistrate, שֹׁטֵר, shōtēr |
| Way, אֶרֶץ, ōrăkh, pl. ʳā-
khîm, <i>constr.</i> אֶרְצוֹת, ōr-
khôth. | (partep. act. of Kal, from
[shālār] to write). |
| Uprightness, יֹשֶׁר, yōshēr (yā-
shār, to be straight). | Ruler, מוֹשֵׁל, mōshēl (partep.
act. of Kal, māshāl, to rule). |
| Perverse, עֵקֶשׁ, vikkēsh (vā-
kāsh, to convict of perverse-
ness). | Also, even, גַּם, gām. |
| Ant, נְמֹלָה (ω), n’mālāh. | Welfare, }
Peace, } שְׁלוֹם, shālôm. |
| Leader, prince, קָצִין, kātsîn. | Against, עַל, ʿāl. |
| | Heel, עֶקֶב, ʿākēbh. |

Holy, קָדוֹשׁ, kādōsh.

Excellent, אֲדִיר, äddîr.

Desire, חֲפֵץ, khēphëts.

Blood, דָּם, dām, for ādām

(ish-dāmîm, man of blood = bloody man, blood-thirsty man).

Inmost part, or recess, מְחֻקָּר

(a), mëkhhkär ([חֻקָּר], to explore).

Wealth; treasure, תּוֹעֲפוֹת (aw), tōēāphôth.

Wicked device; wickedness, זִמְמָה, zimmāh (decl. 10).

Joseph, יוֹסֵף, Yôsēph (lit. ad- (257) ding).

To sell, מָכַר, mächär.

Egypt, מִצְרַיִם, Mitsrä'yîm.

To redeem, { פָּדָה, pādāh.
גָּאַל, gāäl.

(1) Enemy, } צָר, tsär.
(2) Adversity, }

To obtain, acquire, קָנָה, kånāh.

His right hand, יְמִינוֹ, y'mînô,
for יַד יְמִינוֹ, yād y'mînô,
hand of his right side (יְמִין,
the right).

Not, אֵין, ên, is the construct state of אֵין, äyîn (nothingness, nought), used adverbially. With לְ governing personal pronoun, it signifies, I (you, &c.) have not a — (have no —).

Exercise 27.

<p>a) 1 הַעֲזֹבִים אֲרָחוֹת יִשְׂרָאֵל אֲשֶׁר אֲרָחֲתֵיהֶם עֲקָשִׁים: 2 לֵךְ * אֶל-נַמְלָה עֲצֵל אֲשֶׁר אֵין-לָהּ קֶצֶן שִׁטְר וּמִשָּׁל: 3 גַּם-אִישׁ שְׁלוֹמִי † אֲשֶׁר- בַּטְּחֹתִי בּוֹ אוֹכֵל † לֶחְמִי</p>	<p>1 hä'ēz'bhîm'örkhôth yōshër, 258 *shër örkhōthêhëm' vikk'shîm. 2 lēch ēl-n'mālāh eātsēl, *shër ên-lāhh kātsîn shōtēr ūmō- shēl. 3 gām-îsh s'hlômî *shër- bātākhtî bô ôchēl läkhmî hig-</p>
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* Go (thou).

† אִישׁ-שְׁלוֹמִי, ish-sh'lômî, 'man-of-my-peace,' i. e. 'my friend' (who, whenever he came, inquired after my health, &c.).

† lit. eating = who ate. Partep. act. of Kal, from אָכַל, to eat.

(258)	הַגִּדִּיל * עָלַי עֵקֵב : 4 לְקַדוּשִׁים † אֲשֶׁר-בְּאָרְץ יָמָה וְאֲדִירִי כָל-חֲפְצֵי-בָם : 5 אֲנֹשִׁי דָמִים אֲשֶׁר בִּידֵיהֶם זָמָה : 6 אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר-מְבַרְתֶּם אֹתִי מִצְרִימָה † : 7 לֹא-זָכַרְתִּי אֶת- יְדִי יוֹם אֲשֶׁר-פָּדַם § מִנִּי צָר : 8 הֲרֵ זֶה-קִּנְיָתָה יְמִינוּ : 9 אֵל גְּדוֹל יְהוָה וּמֶלֶךְ גְּדוֹל עַל-כָּל-אֱלֹהִים אֲשֶׁר בְּיָדוֹ מִחֲקָרֵי אָרֶץ וְתוֹעֵפוֹת הָרִים לֹא אֲשֶׁר-לֹו הֵימָּן : 10 גָּאֻלְתָּ הֲרֵ-צִיּוֹן זֶה שְׁכַנְתָּ בּוֹ :	dîl wālāi yakēbh. 4 likdôshîm, *shēr-bāārēts hēmmāh, v'addirē cōl-khēphtsî-bhām. 5 ānshē dāmîm *shēr bidēhēm' zim- māh. 6 *nî Yôsēph *khîchēm *shēr-m'chärtēm' ōthî Mits- rā'y'māh. 7 lō-zāch'rû ēth- yādō, yôm *shēr pādām minnî- tsār. 8 hār zēh-kān'thāh y'mînō. 9 ēl gādōl Y'hōvāh ūmēlēch gādōl wāl-cōl- ^E lōhîm *shēr b'yādō mēkbb'rē ārēts, v'thō ^E āphōth hārîm lô; *shēr- lô hāyyām. 10 gāältā hār- Tsīyyōn zēh schācāntā bhō.
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b) 1. (He) whose son said. 1. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.

CHAP. VIII. The Regular Verb.

§ 1. Derivation of Verbs. The Conjugations.

259 Verbs, like nouns, may be divided, in respect to their origin, into three classes.

260 a) *Primitives.*

b) *Verbal derivatives*, derived from other verbs.

* *Has lifted up.* Perf. of the form called *Hiphil*.

† *As for the saints.* The prefix לְ with pl. of קָדוֹשׁ (kādôsh), *holy*. Decl. 3.

‡ *lit. Egypt-wards = into Egypt.* The final הַ = *wards, to-wards, into, of motion to, or into.*

§ *He-redeemed-them.* Suffix of 3rd pl. masc.

c) *Denominatives*, or those derived (*de nomine*) (260) from a *noun*: which appear to be of later origin than the two preceding classes (G.).

The noun, from which a denominative verb comes, 261 is generally a derivative: e. g. לָבַן *lābhān*, *to be white*, hence לְבַנָּה *l'bhēnāh*, *a brick* (from its colour), and hence again, לָבַן *lābhān*, *to make bricks*; from דָּגָה *dāgāh*, *to increase greatly*, דָּג *dāg*, *a fish*; and hence again, דָּוַג *dūg*, *to fish* (G.).

A peculiar kind of denominatives, of rather late 262 formation, are derived from *augmented* nouns, so that one of their *radical* letters was in the noun a *servile*: e. g. נָחַת *nūăkh*, *to rest, to set oneself down*; hence, the noun, נְחֹת *năkhăth*, *a setting down*; and hence again, נָחַת *nākhăth*, *to descend* (G.).

Conjugations or Species of the Hebrew Verb.] The 263 original signification of the root receives various modifications of meaning, according to a regular analogy, by a specific change of form: e. g. לָמַד *lāmād*, *to learn*; לְמַד *lēmād*, *to cause to learn, to teach*; שָׁכַב *shākhāb*, *to lie*; הִשְׁכִּיב *hishkīb*, *to cause to lie, to lay*.

In other languages such words are regarded as new derivative 264 verbs: e. g. *to fall, to fell*; *jacēre, to throw*; *jacēre, to lie*; *γίνομαι, to be born*; *γεννάω, to beget, to bear*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they have been called *conjugations* * and parts of the same verb.

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters (קָטַל, קִטַּל; קוּטַל, קוֹטַל; קִטְלַל, קִטְלַטַּל; *kittēl, kūtṭāl*; *kōtēl, kōtāl*; *kītlāl, k'tāltāl*; comp. *to lie, to lay*; *to fall, to fell*); partly in prefixing formative letters or

* Hebr. בְּנִינִים *bnīnīm*, *buildings*, more correctly *species, modifications* of the ground-form.

(265) syllables (נִקְטַל, הִקְטִיל, niktäl, hiktîl; comp. *speak, bespeak; count, to recount; bid, forbid*); sometimes in a change of each kind, as הִתְקַטַּל, hithkättel.

266 The conjugations that are in common use are—

Kal or *light*, because *not burdened* with any accessory meaning, or with any formative addition or doubled letter.

קָטַל (3rd sing. masc. of *perfect*), kätäl, to kill.

Niphäl, properly *reflexive*, sometimes *passive*: *n* prefixed with *i*, and *Sh'va* under the first radical. (The full prefix, as we shall see, is *hin*.)

נִקְטַל, niktäl, he killed himself.

Piël, mostly *intensive*; to act with *diligence, earnestness, or frequency*. Second radical *doubled* by *dagesh*: vowels, *ı̇, ē*.

קִטַּל, kittäl, he killed many; he *mas-sacred*.

Pual, passive of *Piël*. Second radical *doubled* by *dagesh*: vowels *ü, ä*.

קֻטַּל, küttäl, he was killed violently, &c.

Hiphäl, mostly *causative*: *h* prefixed with *i* (with *a* in other forms), and *ı̇* (with *Yod*) for the second vowel.

הִקְטִיל, hiktîl, he caused to kill.

Hophal, passive of *Hiphäl*.

הֻקְטַל, hōktäl.

Hithpaël, an *intensive reflexive*; the syllable *hith* prefixed, and (like *Piël*, from which it is formed,) a *strong dagesh* in the second radical.

הִתְקַטַּל, hithkättel.

267 The names of the *Conjugations* are the actual tenses of the old Paradigm פָּעַל, pāyäl, נִפְעַל, נִפְעַל, &c. The selection of this verb was unfortunate, because from having for its second radical a guttural which is incapable of receiving *dagesh*, the name is not an exact type of the usual formation of the tense for *strong verbs*. *Kätäl* is now generally used for the Paradigm, and has the advantage of clear distinct sound, but the disadvantage of stating forms that have no existence; for none of the forms but *Kal* occur in Hebrew, and even that is rare, and confined to the poetical books.

As compared with *Kal* (= *light*), *Piël*, *Pual*, and *Hithpaël* are called *heavy* conjugations, having their middle radical loaded with *dagesh*. 268

The persons of the derived conjugations are formed, 269 as in the perfect of *Kal*, by appending to the *tense-root* (3rd *sing. masc.*) the suffixes *tî*; *tā*, *t*; *āh*; | *nû*; *tēm'*, *tēn'*; *û*.

Since the terminations that begin with a vowel 270 (*āh*, *û*) are added to the root in the same way, *one of them* may serve as an example for the other; and so, for the same reason, *one of the persons* with a termination beginning with a consonant, may serve for the rest*; only the pupil must remember that, since *tēm'*, *tēn'* are accented on the penult, a *Kamets* in the first syllable of the root will be changed into *Sh'va* (or, if the initial consonant is a *guttural*.) into a *Khateph*.

Thus :

271

	Perfect. (Tense-root.)		
	1 <i>sing.</i>	3 <i>m.</i>	3 <i>f.</i>
<i>Niphal</i>	נִקְטַלְתִּי nīktāltî	נִקְטַל nīktāl	נִקְטַלָּה nīkt'lah
<i>Piël</i>	קִטַּלְתִּי kittāltî	קִטַּל kittēl	קִטַּלָּה kitt'lah
<i>Pual</i>	קֻטַּלְתִּי küttāltî	קֻטַּל küttāl	קֻטַּלָּה kütt'lah
<i>Hiphîl</i>	הִקְטַלְתִּי hīktāltî	הִקְטַל hīktāl	הִקְטַלָּה hīkt'lah
<i>Hophal</i>	הֹקְטַלְתִּי hōktāltî	הֹקְטַל hōktāl	הֹקְטַלָּה hōkt'lah
<i>Hithpaël</i>	הִתְקַטַּלְתִּי hīthkättāltî	הִתְקַטַּל hīthkättēl	הִתְקַטַּלָּה hīthkätt'lah

* These *model* (or *normal*) forms are marked in the Paradigms with an asterisk.

- 272 Observe that in *Piël*, the characteristic *e* is dropt in the other persons; in *Hiphîl*, the *i* is retained in the 3rd fem. *hiktîlah* (and therefore in 3rd plur. *hiktîlû*). The pupil will find no difficulty in filling up the other persons (*nîktältî*, *nîktältâ*, *nîktält*, *nîktâl*, *nîkt'lâh*, | *nîktâlnû*, *nîktältëm*, *nîktältën*, *nîkt'lû*).

Vocabulary.

- | | |
|---|---|
| 273 Word, אָמַר, <i>ômër</i> (decl. 6, <i>b</i>). | Hail, בָּרַד, <i>bārād</i> . |
| To divide into five, חִמֵּשׁ, <i>khimmēsh</i> (<i>khāmāsh</i> , <i>five</i>). | Rock, סֶלַע, <i>sēlā'ē</i> (decl. 6, <i>b</i>). |
| Plenty, עָבַע, <i>sābhā'ē</i> . | Tree, עֵץ, <i>ēts</i> (decl. 7, <i>a</i>). |
| Year, שָׁנָה, <i>shānāh</i> (<i>pl.</i> <i>shā-nîm</i> and <i>shānôth</i>). | To flow, מָטַר, <i>mātār</i> †. |
| To let go, &c., שָׁמַת, <i>shāmāt</i> *. | To visit, פָּקַד, <i>pākād</i> §. |
| To learn, לָמַד, <i>lāmād</i> †. | To destroy, [שָׁמַד], [<i>shāmād</i>],
used in <i>Hiphîl</i> . |
| To break; to break in pieces;
to afflict, שָׁבַר, <i>shābhār</i> . | A city, עִיר, <i>ir</i> . |
| Affliction, sorrow, שֹׁבֵר, <i>shē'-bhēr</i> . | To steal, גָּנַב, <i>gānābh</i> . |
| | To bless, בָּרַךְ, <i>bārāch</i> \|\|. |
| | To walk, הָלַךְ, <i>hālāch</i> ¶. |

Exercise 28.

- | | |
|--|--------------------------------|
| 274 a) 1 גַּלְבָּדָתַ בְּאִמְרֵי פִיךָ : | 1 nilcādtā bh'imrē phîchā. |
| 2 גַּלְבָּדָה רַגְלָם : | 2 nilc'dāh räglām. 3 z'ērāy |
| 3 זֶרַע : | tsāddikîm nimlāt. 4 limmädtî |
| 4 לְבַדְתִּי : | ēthcēm tōrāh. 5 khimmēsh |
| 5 חִמֵּשׁ : | ēth-ērēts Mitsrā'yîm** b'shē'- |
| אֶתְּאָרְץ מִצְרַיִם בְּשִׁבַע שָׁנֵי | bhā'ē sh'nē hässābhā'ē. |

* In Niphal, to be thrown down.

† In Piël, to teach.

‡ In Hiphîl, to cause to flow; to rain (trans.).

§ In Hiphîl, to cause to visit; to order to inspect: hence to place a person over; to make him a manager, &c.

|| In Hithpaël, to bless oneself; think oneself happy, &c.

¶ In Hithpaël, to walk; to go about (also of a course of life).

** Egypt.

6 נִשְׁמְטוּ בְיָדַי-
 7 אֶת־כָּל־
 עַץ הַשָּׂדֶה שִׁבַּר הַבְּרָד:
 8 נִשְׁבְּרוּ כָל־מְאֹהָבָיִךְ:
 9 עַל־שִׁבְרֵךְ בַּת־עַמִּי
 10 עֲמָשָׂא לֹא־
 נִשְׁמַר בַּחֲרָב אֲשֶׁר בְּיַד־
 יוֹאָב: 11 לֹא הִמְטִיר יְהוָה
 אֱלֹהִים עַל־הָאָרֶץ:
 12 הִמְטַרְתִּי עַל עִיר אַחַת:
 13 הַשָּׁמַיִם אֶת־הַחֲרִי
 מִפְּנֵיהֶם: 14 פוֹטֵיפֶר הַפְּקִיד
 אֶתוֹ בְּבֵיתוֹ: 15 נָח הַצְּדִיק
 הַתְּהִלָּךְ אֶת־הָאֱלֹהִים:

6 nishm'tû bhîdê-sē'lāw (274)
 shōph'têhēm. 7 ĕth-cōl-עֵטִס
 hāssādēh shibbēr hābbārād.
 8 nishb'rû cōl-m'āh^abhāyich*.
 1 עַל-shē'bhēr bāth-עַמְמִי
 hōshbārtî. 10 עַמָּסָא
 [Amasa] lō-nishmār † bā-
 khē'rēbh ^ashēr b'yād-Yōābh.
 11 lō himtîr Y'hōvāh ^{pl}lōhîm
 עַל-hāā'rēts (p.). 12 himtārtî
 עַל עִיר ākhāth. 13 hishmîd
 ĕth-hākhōrî † mipp'nê-hēm.
 14 Pōtîphār hiphkîd ōthō
 b'bhêthō. 15 Nōākh hāts-
 tsāddik hithhāllēch ĕth-hā-
^{pl}lōhîm.

b) 1. Thou art taken, O Babel! 2. I am broken-hearted.
 3. I was stolen from the land of the Hebrews. 4. They
 divided- the land -into-five. 5. The kings have placed- him -over
 the land. 6. The righteous (*pl.*) walked with God. 7. He
 blessed-himself in his heart. 8. You (*pl. m.*) have placed- us
 -over your house.

CHAP. VIII. § 2. On the ground-form (or Conjugation) Kal (G.).

The forms of the Hebrew verb are the *Perfect* (1); 275
 the *Infinitive* (2); the *Imperative* (3); the *Imperfect*
 [often called the *Future*] (4); the *Participle* (5).

If the forms are taken in this order, and the Conjugations in 276
 the usual order *Kal* (1), *Niphal* (2), *Piël* (3), *Pual* (4), *Hiphîl* (5),
Hophal (6), *Hithpaël* (7), the combination of two numerals will

* *Thy lovers.* A Participle Piel, מְאֹהָבִים (decl. 7, *b*), with
 pronominal suffix.

† Niphal. of שָׁמַר (= φυλάττεσθαι), to be on one's guard
 against.

‡ The Horims.

- (276) supply a ready means of shortly denoting the mood or tense and conjugation of any form. Thus 2, 5 (= *second* form of the *fifth* conjugation), i. e. the *Infinitive* of *Hiph'il*; 3, 2 (= *third* form of the *second* conjugation), i. e. *Imperative* of *Niphal*.

THE SHORT PARADIGM OF KAL.

277	1 Perf.	2 Infinitive constr.	3 Imperat.	4 Imperf.	5 Participle act.	6 Past participle.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl

- 278 *Perfect*.—(a) The third singular of this tense is considered, as we have seen, the ground-form or root. Besides the usual roots with vowels \bar{a} — \bar{u} , we also find the vowels \bar{a} — \bar{e} , \bar{a} — \bar{o} , usually confined to *intransitive* verbs denoting states and qualities.

b) Verbs whose vowels are \bar{a} — \bar{u} , \bar{a} — \bar{e} , \bar{a} — \bar{o} , are called respectively, *Verbs Middle A*, *Verbs Middle E*, and *Verbs Middle O*.

- 279 *Verbs Middle E* are conjugated exactly like *Verbs Middle A*, except in the 3rd sing. of the *Perfect*. Thus from *cābhēd* we shall have *cābhādī*, *cābhādū*, *cābhād*, *cābhēd*, *cābh'dāh*, &c.

- 280 The exceptions to this rule are (1) *Verbs Lamed Aleph*, and (2) the remaining persons of the regular verb when they are in *pause* [See 282]. Thus, 3rd sing. קָבַחַה becomes קָבַחַהְ in *pause*.

- 281 In *Verbs Middle O* the *Kholem* is retained in inflexion, where it has the *tone*; and changed into *Kamets Khatuph*, when the *tone* is thrown forwards.

- 282 On '*Pause*' and its effects*].—The *tone-syllable* of the last word of a sentence, or principal member of a sentence, is said to be in *pause*. This syllable is marked with one of the great *distinctive accents* (especially *Athnakh* [^] and *Silluk* []), as $\text{הַיּוֹם, הַיּוֹמִים}$.

- 283 a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטַלְ ; יּוֹם, יּוֹמִים ; $\text{קָטַלְתָּ, קָטַלְתָּ}$; אָרַץ, אָרְצֶה .

This rule respects principally *Pathakh* and *Segol*. *Segol*

* The pupil need not study these rules, till he is referred to them.

is, however, strong enough to be retained in *pause*, when (283) the syllable closes with *Dagesh forte*, as יִקְטֹלְנוּ.

(*Pathakh* is sometimes adopted in place of *Segol*, and even of *Tsere*.)

- b) When a final tone-syllable begins with two consonants (as קְטֹלָה), the vocal *Sh'va* under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima: e. g. קְטֹלָה, קְטֹלָה; מְלֹאָה, מְלֹאָה; יִקְטֹלוּ, יִקְטֹלוּ. The vowel selected is always that which had been dropt from the same syllable, in consequence of the lengthening of the word. *Vocal Sh'va* in *pause* becomes *Segol*, and a *Khateph* gives place to the analogous long vowel, as אֲנִי, אֲנִי; הֲלִי, הֲלִי.
- c) This tendency to place the tone on the *penultima* in *pause* shows itself moreover in several words which then regularly retract the tone, as אֲנֹכִי, אֲנֹכִי; אֲתָה, אֲתָה; עֲתָה, עֲתָה; and in some other single cases.

The forms that end in *tî*, *tâ*, *nû*, are *penacute* 284 (Milêl); the others are *oxytone* (Milrâ). (a) By *pause* (as just described) the accent is, in several persons, shifted back, and the original vowel of the second syllable restored. (b) *Vav conversive* of the *Perfect* moves the accent forward one syllable.

Infinitive or second ground-form of each Conjugation].—(a) The shorter infinitive, or *infinitive construct* (קְטֹל, *k'tōl*) is the more usual; and is the form that is *necessarily* used with *prefixed prepositions*.

b) The longer infinitive (*infinitive absolute*) is used, when the action of the verb is stated independently by itself; it is of common occurrence in a frequent Hebrew idiom, by which it is either—

- 1) placed before a finite verb, to denote *intensity* (or *strong asseveration*);
- 2) placed after a finite verb, to denote *continuity* (a *lasting action*).

- 286 Thus נִכְסָפָהּ נִכְסָפְתָּהּ, nichsōph nichsăphṭâ (thou earnestly longedst); וַיִּשְׁפֹּט שָׁפֹט, vāyyishpōt shāphôt, he will be playing the judge.
- 287 A sort of *gerund* is formed by the *infinitive construct* with לִּ: e. g. לְקַטֵּל for killing [*interficiendo, ad interficiendum*]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the *gerundial infinitive*).
- 288 The לִּ is here so closely connected, that it constitutes part of the grammatical form לְקַטֵּל, lik-tōl; לְנַפֵּל, lin-pōl (with *dagesh lene*): just as the preformatives of the Imperfect (e. g. in yik-tōl). But בִּ (in), מִ (from), are not supposed to be so closely connected; hence a begadcephath letter (as 2nd radical) would not take *dagesh lene*: בִּנְפֹל, bi-n'phōl (not bin-pōl).
- 289 *Imperative.*]—(a) The chief form of the Imperative קַטֵּל (קַטֵּל) is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the *second* person, but has inflexions for the Feminine and the Plural. It has no form for the *third* person, and even the *second* must be expressed by the Imperfect, when a negative precedes, as אַל תִּקַּטֵּל, do not kill; lit. thou shalt not kill [*ne occidas*] (not אַל קַטֵּל).
- b) The proper passive conjugations have no Imperative, but the reflexive *Niphal* and *Hithpa'el* have.
- 290 The inflexion is exactly similar to that of the Imperfect.
- 291 *Imperfect.*]—The final *ō* (*Kholem*) is only *tone-long* (as in the *Inf.* and *Imp.*). Hence, a) it is very seldom written *fully*. b) Before *Makkeph* it becomes *Kamets-Khatuph*. c) Before the affirmatives וְ and הִּ it becomes *vocal Sh'va*. d) In a very few passages it is changed into וְ before these affirmatives, but

only when it stands close before the pause: e. g. (291) **יִשְׁפֹּטוּ**, *yishpâtû*, *they will judge*.

a) *Intransitive verbs (middle E and O) take a (Pathakh) in the Imperfect, as גִּדְּלָהּ, to be great, Imperf. יִגְדֵּל; קָטַן, to be small, Imperf. יִקְטֹן.*

b) Sometimes both forms exist together; the *Imperf.* with *o* is then transitive, and that with *ā* intransitive: but now and then both occur without any difference of meaning. In the irregular verbs, the feeble *ē* (*Tserē*) is also found in the final syllable, as יִתֵּן for יִנְתֵּן. These three forms of the Imperfect are called *Imperfect O, Imperfect A, Imperfect E**.

c) In the Pentateuch ׀ (*nā*) occurs in place of נָה, especially after *Vav conversive*.

d) For ה (ū) the fuller ending הֵן (*ūn*) is not uncommon (mostly with an obvious stress on the word at the end of a period), the vowel of the second syllable being retained, as יִרְגְּזוּן, *yirgā'zûn*, *they tremble* †.

In like manner הִתְקַטְּלוּ has a longer form with final ׀: 293
הִתְקַטְּלוּן †.

In *pause* [282], the vowel of the second syllable, if it had become *Sh'va*, is restored, and takes the tone, as יִקְטְלוּ, הִתְקַטְּלוּ.

* For the 3rd *plur. fem.* הִתְקַטְּלוּ is substituted in three instances, to distinguish it from the 2nd *pers.*, the form יִקְטְלוּ (etymologically more correct), as in Chaldee and Arabic; and in several instances הִתְקַטְּלוּ seems to have been used improperly for the 3rd *pers. singular*.

† This original ending הֵן is common in Aramæan and Arabic. Of the Imperfect with נ, יִנְשׂוּא, Jer. x. 5, is the only example.

‡ This is also common in Aram. and Arabic (probably in imitation of the plural ending הֵן. G.)

[Learn the Paradigm of Kal, in the Regular Verb, Appendix D.]

Vocabulary.

- 295 *To seek, to require*, דָּרַשׁ, dā-rāsh.
- To be great*, גָּדַל, gādāl.
- To anoint*, נָסַח, nāsāch.
- To write*, כָּתַב, cāthābh.
- To take hold of; take, seize, handle*, תָּפַשׁ, tāphās.
- To rage (tumultuously)*, רָגַשׁ, rāgāsh.
- To flee*, בָּרַח, bārākh.
- To observe*, נִצֵּר, nātsār.
- To wink (maliciously or craftily)*, קָרַץ, kārāts.
- To devise (evil)*, חָרַשׁ, khārāsh (to plough; to fabricate, &c.).
- To forsake*, עָזַב, āzābh.
- To go on*, אָשַׁר, āshār.
- To slay (especially animals)*, טָבַח, tābhākh.
- To mix, to mingle*, מָסַח, mā-sāch.
- To arrange, to prepare*, עָרַךְ, yārāch.
- To inhabit*, שָׁכַן, shāchān.
- Very*, מְאֹד, m'ōd (lit. strength).
- An accusation*, עִמּוּנָה (ω), sit-nāh (sātān, to oppose).
- Baal*, בַּעַל, bā'ēal.
- A prophet*, נְבִיא, nābhî^a (decl. 3, a), [nābhā^a, to announce].
- Holy*, קָדֹשׁ, khāsîd (decl. 3, a).
- A commandment*, מִצְוָה (a), mitsvāh (tsāvāh, to set up).
- A covenant*, בְּרִית, b'rîth.
- Between*, בֵּין, bēn.
- Seed*, זֶרַע, zē'ra' (zārā', to scatter, to sow).
- Time, season*, עֵת, yēth, (c. decl. 8, b; contr. for עֵדָת, from עָדָה, to go by).
- A victim*, טֵבַח, tēbhākh (see to slay, above).
- When?* מַתַּי, māthai.
- How long?* עַד-מַתַּי, yād-māthai.
- Harp, lyre*, כַּנּוֹר, cinnôr.
- Numerous*, כַּבֵּד, cābhēd.
- To be able*, יָכַל, yācōl (verb middle O).
- A prison*, בֵּית הַסּוּרִים, bēth hāsûrîm (lit. house of the bound; contr. from בֵּית הַסּוּרִים: אֲסוּר, a prisoner; particp. of אָסַר, āsar, to bind).
- To go forth*, יָצָא, yātsā.

Exercise 29.

a) 1 דַרְשָׁתִי אֶת־יְהוָה:	1 dārāštî ĕth-Y'hōvāh.	296
2 גָּדַלְתָּ מֵאֹד: 3 וְאֲנִי	2 gādāltā m'ōd. 3 vā'nî	
נִסְכַּחְתִּי מִלְכֵי עַל־צִיּוֹן:	nāsāchtî māleí vāl-Tsiyyôn.	
4 כָּתְבוּ שִׁטְנָה עַל־יִשְׁבִי	4 cāth'bhû sitnāh vāl-yō-	
יְהוּדָה: 5 תִּפְשׁוּ אֶת־נְבִיאֵי	sh'bhê Y'hūdāh. 5 tipsû ĕth-	
הַבַּעַל: 6 לָמָּה רָגַשׁוּ גוֹיִם:	n'bhê hāBBā'vāl. 6 lāmmāh	
7 הֲגָר בָּרַחָה מִפְּנֵי שָׂרָה:	rāgh'shû gōyîm? 7 Hāgār	
8 וְדָרַךְ חֲסִידָיו יִשְׁמֹר:	bār'khāh mipp'nê Sārāh.	
9 מְזֻמָּה תִשְׁמֹר עֲלֶיךָ:	8 v'dērēch kh ^a sîdāv yishmōr.	
10 נִצֹר בְּנֵי מִצּוֹת אָבִיךָ:	9 m'zimmāh tishmōr vālèchā.	
11 זֹאת בְּרִיתִי אֲשֶׁר	10 n'tsōr, b'nî, mitsvāth ābhî-	
תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין	chā. 11 zō'th b'rîthî ^a shēr	
זְרַעְךָ אַחֲרָיִךְ: 12 עַד־מָתִי	tishm'rû bēnî ūbhênêchēm'	
עֲצָל תִּשְׁכַּב: 13 אָדָם	ūbhên zār'ע ^a chā ākh ^a rèchā.	
בְּלֵעַל אִישׁ אֲוֹן קוֹרֵץ בְּעֵינָיו	12 vād-māthai vātsēl tishcābh'?	
חֵרֵשׁ רָע בְּכָל־עֵת:	13 ādām B'liyyā'ע ^a l īsh ā'vën,	
14 עֹזְבוּ פְתָאִים וְאֲשֶׁרוּ	kōrēts b'v'ēnāv, khōrēsh rā'ע	
בְּדָרַךְ בֵּינָה: 15 טְבַחָה	b'chōl-ע ^a eth. 14 vîzbhû	
טְבַחָה מִטְּבַחַּי יֵינָה אִף	ph'thāim v'ishrû bh'dērēch	
עָרְכָה שְׁלַחְנָה: 16 רְשָׁעִים	bhînāh. 15 tābh'khāh fibh-	
לֹא יִשְׁכְּנוּ אֶרֶץ: 17 וְאֵד	khāhh, mās'chāh yēnāhh, āph	
אֶת־דְּמֹכֶם לְנַפְשֵׁיכֶם	vār'chāh' shūlkhānāhh.	
אֲדַרֵּשׁ: 18 יוֹבֵל הוּא הָיָה *	16 r'shā'vīm lō ^a yishc'nū	
אָבִי פָלַת־פֶּשַׁע כְּגֹר וְעוֹנֵב:	ā'rēts (p). 17 v'āch ĕth-	
19 מִי יָכֹל לִשְׁפֹט אֶת־עַמּוֹךְ	dimchēm' P'nāphshōthēchēm'	
הַכְּבֵד הָיָה: 20 מִבֵּית	ēdrōsh. 18 Yūbhāl hū ^a hāyāh *	
הַסּוּרִים יֵצֵא לְמֹלֶךְ:	^a bhî cōl-tōphēs cinnōr	
	v'ūgābh. 19 mî yāchōl lishpōt	
	ĕth-ע ^a mm'chā hāccābhēd	
	hāzzēh? 20 mibbēth hāsūrīm	
	yātsā limlōch.	

(296) b) Translate into Hebrew—

1. I will seek Jehovah. 2. My children, seek ye *the* Jehovah. 3. Why did he fly from the face of Abraham? 4. I will keep this thy covenant. 5. They will write an accusation. 6. How long shall we dwell in the land? 7. Thou shalt keep my covenant. 8. We will keep their covenants.

9) Write down the *Perfect*, *Imperative*, and *Imperfect* of *shāmār* through all its persons.

10) Write down the *Infinitive* (*absol.* and *constr.*) of *dārūsh*.

11) Write down both *Participles* of *nātsār*.

CHAP. VIII. § 3. *Niphal*.

297 The full characteristic of this conjugation is the preformative syllable *hin* (הִנֵּן). It appears only in the *Inf. constr.* הִנְקִיטַל (by assimilation from הִנְקִיטַל). With the *Inf.* are connected, in form, the *Imper.* הִקִּיטַל and the *Imperf.* יִקִּיטַל, contracted from יִהִקִּיטַל. In the *Perf.* the (less essential) *h* has been suffered to fall away, and only *n* remains as the characteristic, hence נִקִּיטַל (*niktäl*). The Participle is distinguished from the Perfect only by the long (ָ), as נִקְטַל, *fem.* נִקְטַלָּה or נִקְטַלְתָּ. The inflexion of *Niphal* is perfectly analogous to that of *Kal*. [See Paradigm D in Appendix.]

298 Hence the *characteristics* of *Niphal* are (1) for the *Perf.* and *Partep.* the *Nun* prefixed; for the *Imper.*, *Inf.*, and *Imperf.* *Dagesh* in the first radical.

299 The same marks are found in the irregular verbs, except that where the first radical is a guttural, *Dagesh forte* is necessarily omitted, and compensation made for it by *lengthening* the preceding vowel.

300 *Significations of Niphal.*] *Niphal* resembles the Greek *middle voice*, and hence,

301 a) It is primarily *reflexive* of *Kal*; often in verbs which express *passion* or *feeling*.

b) It frequently expresses reciprocal action—

1) *primarily*, when the action is done to *one another* (to *each other*), or by *one with another*;

- 2) secondarily, when *two or more* are concerned in the (301) same action in opposition to each other (B. a, b).
- c) It also, like Hithpaël and the Greek *Middle*, denotes an action done *to or for oneself*.
- d) It is often also *passive* of Kal, but also of *Piël* and *Hiphil*, when *Kal* is intransitive or not in use; and in this case its meaning may again coincide with Kal (הָלָה, Kal and Niphal, *to be sick*), and even take an accusative.

Examples of *denominatives* are: גִּלְבֵּב, *cordatum fieri*, from 302 לֵבָב, *heart*; גִּזְכָּר, *to be born a male*, from זָכָר, *a male*.

The older Hebrew Grammarians consider *Niphal* as the proper 303 *Passive* of Kal. This is decidedly incorrect; for *Niphal* has not the characteristics of the other passives. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The prefixed *hin* has (like the *hith* of Hithpaël) the force of a reflexive pronoun.

The *Inf. absol.* נִקְטַל (niktōl) connects itself, in form, with 304 the Perfect, to which it bears the same relation as קָטַל to קָטַל. The ך in the final syllable (which is essentially *long*) is only found in the *Inf.* of *Piël* and *Pual*.

- a) In *pause* [282], *Pathakh* often takes the place of *Tsere* in 305 the final syllable.
- b) In the 2nd and 3rd *plur. fem.* the form with *Pathakh* is more common than that given in the *Paradigm*: e. g. הִזְכְּרָנָה (tizzāchärnāh), *they shall be remembered*, Isa. lxv. 17.
- c) When the Imperf., or the *Inf.*, or the Imper. is immediately followed by a monosyllable, the tone is mostly drawn back upon the *penult*, and consequently the final syllable, losing the tone, takes *Segol* instead of *Tsere*: e. g. יִצְעַשֶׁל בָּהּ (yiccāshēl bāh), *he stumbled at it*.
- d) In a few words, this form with the retracted tone is the only one in use.
- e) A frequent form of the 1st Pers. is אִקְטַל (ikkātēl).

THE SHORT PARADIGM OF KAL AND NIPHAL.

306		1 Perf.	2 Infm. constr.	3 Imperat.	4 Imperf.	5 Partep. act.	6 Past partep.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		

Examples of Verbs in Niphal.

307	KAL.	NIPHAL.
	shāmār, to keep.	(נִשְׁמַר) to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεσθαι]. nishmār
	sāthār, to hide.	(נִסְתָּר) to hide oneself; to lie hid; to be hidden. nistār
	shāphāt, to judge.	(נִשְׁפָּט) to contend (in a suit); to litigate (recipr.): i. e. to place oneself with another at the bar of a court (E.). nishpāt
	lākhām, to devour; to consume.	(נִלְחַם) (to consume one another =) fight [μάχεσθαι]. nilkhām
	[bāhāl, to tremble].	(נִבְהַל) to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, לָ]. nibhhāl
	[thāyābh].	(נִתְעַב) to be abominable. nithyābh
	[mālāt, to be smooth; hence to slip away].	(נִמְלֵט) to deliver oneself; to escape; to be delivered. nimlāt
	[chālām, to wound, pierce].	(נִכְלַם) to be insulted; to be shamed; to be ashamed [αἰσχύνεσθαι]. nichlām
	[shāyān].	(נִשְׁעַן) to rest oneself; to lean upon; to confide in. nishyān
	[tsāmād, to bind].	(נִצְמַד) to bind oneself (to); to be at- tached or adhere to. nitsmād
	[rādām*, to snore].	(נִרְדַּם) to sleep heavily; to fall down astounded. nirdām

* An onomatopoeic word. Cf. δαρ-θάνω, dor-mio (G.).

[shākāph, prob. to lay over; to cover.]

נִשְׁקַף (to lay oneself over [e.g. a window-sill] for the purpose of looking out =) to look out; to behold; to hang over (of a mountain); and fig. to impend. (307)

נָבֵא^(a³) to show oneself a prophet; to prophecy.
nābā^a

[cāmār, to warm].

נִכְמַר to be warmed; fig. to burn, to yearn.
nicmār

Vocabulary.

[The forms in crotchets do not occur in Kal.]

To destroy, [שָׁמַד], shāmād (in Niphal).

To cut off, [גָּרַז], gārāz.

To cast out or up, [גָּרַשׁ], gārāsh (Niph., to be cast or tossed up; to be agitated, troubled).

To separate, פָּרַד, pārād.

To break, שָׁבַר, shābhār.

To bury, קָבַר, kābhār.

To hold, hold up; to acquire, תָּמַח, tāmāch.

To take; to catch, לָכַד, lāchād*.

To gather; to collect, קָבַץ, kābhāts.

To stumble, כָּשַׁל, cāshāl.

To burn, שָׂרַף, sārāph.

To be pure, [קָנַה], kānāh (Niph., to be unpunished).

Before, in the sight of, נֶגַד, 308
nē'gēd. From before, מִנֶּגַד.

Therefore, עַל-כֵּן, 'āl-cēn.

Suddenly, פְּתָע, pēthā'ē.

Remedy, מְרַפֵּא (a, a³),

Deliverance, } mārpe^a (rāphā,
to heal).

Grey-hair; old age, שֵׁיבָה (ω),
sēbhāh (sībh, to be grey-headed).

Cord, חֶבֶל, khēbhēl ([khābhāl], to bind).

A treacherous person, בּוֹגֵד, bōgēd (partep. Kal of [bāgād] to cover).

Garment, בִּגְדָה (decl. 6, a),
bē'gēd.

Harvest, קָצִיר, kātsīr (decl. 3, a); kātsār, to reap.

* Also 'to take by lot' [λαγχάνω?]

(308) Frowardness,	תְּהוֹמוֹתָ, tā-
Deceit,	h ^a phúchāh (only in plur.), hāphāch.
Wickedness,	הוֹיָה, hāvvhāh.
Righteous,	צַדִּיק, tsāddîk.
To write; to number,	סָפַר, sāphār.

Multitude, רַב (d), rōbh (rābhāb, to become numerous).

Famine, רָעַב, rā'ēabh (rā'ēabh, to be hungry).

The bowels (fig. compassion), רַחַם, rākhām (decl. 6, f).

Exercise 30.

309 a)	נִגְרַזְתִּי מִנְגֵד עֵינַיִךְ 1	1 nigrāztî minnē'gēd v'ēnēchā.
	וְהִרְשָׁעִים בַּיָּם נִגְרַשׁ 2	2 v'hār'shā'īm cāyyām nig-rāsh. 3 yāl-cēn p'ēthāy
	עַל-כֵּן פָּתַע יִשְׁבֵּר וְאִין 3	yīshshābhēr', v'ēn mārpē ^a .
	מִרְפָּא 4 תִּקְבֵּר בְּשִׁיבָה	4 tikkābhēr b'sēbhāh tōbhāh.
	טוֹבָה 5 בְּחַבְלֵי חַטָּאתוֹ	5 b'khāblē khāttāthō yittā-mēch. 6 nishm'dāh miBBin-
	יִתְמַד 6 נִשְׁמְדָה מִבְּנִימֹן	yāmin ishshāh. 7 b'dē'rēch
	אִשָּׁה 7 בְּדָרֶךְ חֲכָמָה לֹא	khōchmāh lō thiccāshēl.
	תִּכְשָׁל 8 בְּגִדָיו לֹא	8 b'gādāv lō thissārāphnāh.
	תִּשְׂרַפְנָה 9 מֵעוֹלָם נִסְכָּתִי	9 mē'ōlām nissāchtî*. 10 nir-
	נִרְדָּם בְּקִצְרֵי יָדָם מִבִּישׁ 10	dām bākkātsīr bēn mēbhīsh †.
	לְשׁוֹן תְּהִפְכוֹת תִּפְרֹת 11	11 l'shōn tālpūchōth ticcārēth.
	בְּהוֹת בְּגִדִים יִלְכְּדוּ 12	12 b'hāvvhāth bōg'dīm yillā-
	יָד לִיד לֹא-יִנְקָה רַע 13	chēdû (p). 13 yād l'yād †
	וְזָרַע צַדִּיקִים נִמְלֹט 14 גַּם	lō-yinnākēh rāy, v'zērāy tsād-
	דָּמוֹ הִגָּה נִדְרָשׁ 15 לֹא	dīkīm nimlāt (p). 14 gām-
	תִּפְרֹת הָאָרֶץ בְּרַעַב 16	dāmō hinnēh nidrāsh (p).
	נִכְמְרוּ רַחֲמֵינוּ אֶל-אֲחֵינוּ 16	15 lō-thiccārēth hāērēts bārā-
	הַקְּבָצוּ בְּנֵי יַעֲקֹב 17	yābh. 16 nichm'rū rākh'māv
	בֵּית רְשָׁעִים יִשְׁמַד 18	ēl-āk'hiv. 17 hikkābh'tsū b'nē
		Yā'ēkōbh. 18 bēth r'shā'īm
		yishshāmēd.

* For ninsactî.

† 'That maketh ashamed.'

‡ 'Hand in hand' = 'though hand be joined in hand.'


b) 1. His brother was taken-captive. 2. Thy seed shall not be numbered (for *) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked (*pl.*) shall not be unpunished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be *utterly* destroyed. 13. Gather (*pl.*) all Israel: and they were gathered. 14. (In the-being-gathered-together of the nations =) In the nations being gathered together and the kingdoms. 15. Those who-are-gathered (*pl. partcep.*) to thee.

16. Write down the *short Paradigm* of שָׁמַר in Niphal.

17. Write the Hebrew of—

1) To be buried. 2) Ye (*fem.*) shall be buried. 3) Being buried (*fem. sing., fem. plur.*).

CHAP. VIII. § 4. Piël and (its passive) Pual.

 The characteristic of this conjugation is the *doubling of the middle radical*.

In Piël, the Imperf. (יִקְטִיל, *y'kättēl*) and the Partcp. (מִקְטִיל, *m'kättēl*), whose preformatives take *Sh'va*, are formed, according to the general analogy, from the Inf. and Imperat. קָטַל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the 3rd sing. of the Perfect. In other respects the Active and Passive follow the same analogy. In the Perfect of Piël, *Pathakh* takes the place of *Tsere* in the first and second persons, which, properly, have for their basis the form קָטַל. See (and learn) the full conjugation of *Piël* in Paradigm D.

The ך, which in this and the succeeding conjugations is the characteristic of the Partcp., may be derived from ךי, *who?* in the sense of *some one*.

The characteristic *Dagesh* in the middle radical is omitted only in the following cases—

a) When this letter is a guttural.

* ך. How pointed before *Resh*?

- (313) b) Sometimes, though rarely, when it has *Sh'va*; the omission is then sometimes indicated by a *Khateph* under the letter that ought to be *dageshed*.

☞ In the Imperf. and Partcp. the *Sh'va* under the preformatives may always serve as a mark of these conjugations.

Significations of Piël.]

- 314 a) It denotes *intensity* and *repetition**, and that the action is *performed upon many*. This signification of Piël is found with various shades of difference. With the eager pursuit of an object is connected the *influencing* and *urging* others to perform it. Hence,
- b) It has a *causative* signification (like Hiphîl), and may be resolved by *to make, cause, or let; to declare* (a person *to be* what the root denotes); *to regard him as—, to help*.
- c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (what the noun expresses), or *to be in any way occupied with it*.—What kind of reference the verb then denotes, depends on the *kind of operation* of which the noun is susceptible: in the case of several possible operations, custom arbitrarily affixes the verb to *one* of them; and often restricts the use of it, in this sense, to particular objects (e. g. to a *field* in the case of *to stone*).
- d) They sometimes express the *taking away* or *injuring* the thing or part, of which the noun is the name. [Compare our, to *brain* a man; to *bone* a herring; to *stone* raisins: to *dust* a room, &c.]
- e) So also in some verbs, whose origin cannot be traced to a noun.
- 315 a) When *Piël* approaches the *causative* force of *Hiphîl*, it primarily expresses this notion with the *accessory one of care and great activity*.
- b) Sometimes, however, it is used together with *Hiphîl*, without any great difference of force, especially to express *transitively* what *Kal* expresses *intransitively* (E.).

* So *intensive* and *iterative* nouns are also formed by doubling the middle stem-letter.

THE SHORT PARADIGMS OF KAL, NIPHAL, AND PIEL.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kāl.	316
1 Kal	kāṭāl	k'tōl	k'tōl	yiktōl	kōtēl	kāṭûl	
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		

Normal Forms.

Perf.	kittēl,	kitt'lāh,	kittāl'tā.	317
Imperat.	kättēl,	kätt'lî,	kättēl'nāh.	
Imperf.	y'kättēl,	t'kätt'lî,	t'kättēl'nāh.	

Examples.

KAL.		PIEL.	318
a) שָׁאַל, shāāl	to ask	to beg.	
צָחַק, tsākhāk	to laugh	(to laugh repeatedly), to sport, to jest.	
קָבַר, kābhār	to bury	to bury (many persons).	
פָּתַח, pāthākh	to open	to loose.	
סָפַר, sāphār	to number	to relate; to tell.	
b) לָמַד, lāmād	to learn	to (cause to learn =) teach.	
c) חָיָה, khāyāh	to live	to make alive.	

(Piël)

- צִדְדֵק, tsiddēk, to declare innocent (314, b).
 יָלַד, yillēd, to assist in child-bearing.
 קָנָן, kinnēn, to make a nest (קֵן, kēn, nest).
 עָפַר, ʿippēr, to throw dust (עָפָר, ʿāphār, dust).
 d) שִׁרְשַׁשׁ, shērēsh, to root out [the form will be explained hereafter].
 זָנַב, zinnēbh (to injure the tail =) to rout the rear-guard of an army.
 e) סִקַּל, sikkēl, (1) to stone, (2) to remove stones from a field.

- 319 Pual is the Passive of Piël: e. g. גָּנַב, *to steal*; Piël, *to steal*; Pual, *to be stolen*.
- 320 In Piël the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea: e. g. רָפָא in Piël *to stitch up*, in Kal *to heal*; בָּרָא, Piël *to cut, to hew out*, Kal *to form, to make*; גָּלָה, Piël *to uncover*, Kal *to reveal*.
- 321 Piël is also found *intransitively*, but only in poetry, as an intensive form, as חָתַת, *frangi*; פָּתַח, *to be open*.
- 322 The Perfect of Piël has frequently *Pathakh* in the final syllable instead of *Tsere*: e. g. אָבַד, *to destroy*; שָׁבַר, *to break in pieces*. This occurs especially before *Makkeph*, and in the middle of a period, when other words immediately follow; but at the end of a period *Tsere* is the more common vowel. Some verbs have *Segol*, as דִּבֶּר, *to speak*; כִּפֶּר, *to atone*; כִּבֶּס, *to wash*.
- 323 a) The Imperf., Infin., and Imperat., when followed by *Makkeph*, generally take *Segol* in the final syllable*.
- b) With *Vav conv.* we have also וְאֶקְטִיל for וְאִקְטִיל. Instead of הַתְּקַטְּלֵנָה are found such forms as הַתְּקַטְּלֵנָה.
- 324 c) The Infin. absol. has the marked form קִטֵּל (as יִטֵּר, *castigando*); and in Pual, גָּנַב. But more frequently the form קָטַל is used.
- 325 In Pual, instead of *Kibbuts*, is found less frequently *Khamets-Khatuph* † (e. g. מְאֻדָּם, *dyed red*).
- 326 The Partep. Pual sometimes occurs without the prefix מְ; it is then distinguished (like the Partep. Niphal) only by the *Kamets* in the final syllable (e. g. לְקָח, *taken*).

* In the 1st pers. sing. Imperf., besides אֶקְטִיל, there occur also (very seldom) the forms אֶסְעֵר, אֶזְרָה.

† It is merely an orthographic variation, when *Shurek* takes the place of *Kibbuts*, as יִלְדֵּךְ.

Vocabulary.

To seek; to try to get, **בִּקֵּשׁ**,
bikkēsh, *Piël* (*Kal* not used).

To restore, repay, recompense,
שָׁלַם, **שִׁלַּם**, shillām, shillēm
(*Piël*); [(shālām), to be at
peace, &c.].

To seek early, **שָׁחַר**, shākhār
(denom. from shākhār, the
dawn).

To overthrow; to pervert, **סָלַף**,
sālāph, in *Piël*.

To separate, **פָּרַד**, pārād.
Niphal, to separate oneself;
to be separated.

To lie, **כָּזַב**, cāzābh (both in
Kal and *Piël*).

Knowledge, **דָּעַת**, dā'ēath (pro-
perly an inf.).

A scorner; a scoffer, **לֵץ**, lēts,
partcp. of **לוּץ** (v), to scoff,
mock.

Sevenfold, **שִׁבְעָתַיִם**, shibh-
yāthā'yīm (prop. a *Dual*).

Thus, **כֵּן**, cēn.

Life, **חַיִּים**, khāyyīm.

Evil, **רָע**, rā'ē; and **רָעָה**, rā- 327
yāh, fem. (as abstract).

Favour, **רָצוֹן** (hω), rātsōn.

Wickedness, **רִשְׁעָה** (ω), rish-
yāh (rāshā'y, to be wicked).

Not (to be), **אֵין*** (constr. **אֵין**),
āyīn (constr. ên).

Folly, **אִוְלָת**, ivv'ēlēth.

Mischief, **עָמַל**, ēāmāl.

Lip, **שָׁפָה**, sāphāh, *Dual*
שִׁפְתַיִם, s'phāthā'yīm.

A witness, **עֵד**, ē'ēd (strictly a
partcp. from **עוּד**): decl. 1.

Truth, faithfulness, **אֱמוּנָה**,
ēmûn (decl. 3, g); **יֵשׁ עֲמוּנָה**
nīm (a man of faithfulness =)
a faithful (or true) man.

To wash [**כָּבַס**], cābhās, in
Piël and *Pual*.

To be or become clean, **טָהַר**,
tāhēr.

* This particle (properly a substantive, denoting *nothingness*, *nought*) always comprehends the substantive verb (*to be*).

Exercise 31 (Piël).

328 a)	1	הַמְלַמֵּד אָדָם דַּעַת* :	1	hă-m'lämmēd ādām dā'ath
	2	בִּקֵּשׁ לֵץ חֲכָמָה וְאִין :	2	(p). 2 bikkēsh lēts khōchmāh,
	3	יְשִׁילֵם שִׁבְעָתַיִם :	3	vāyāyīn (p). 3 y'shällēm shibh-
	4	פֶּן צִדְקָה לְחַיִּים וּמְרִדָּה רָעָה	4	vāthāyīm (p). 4 cēn-ts'dākāh
	5	לְמוֹתוֹ : שִׁחַר טוֹב יִבְקֹשׁ	5	l'khāyyīm ūm'rāddēph rāwāh
	6	רָצוֹן : רִשָּׁעָה תִּסְלַף	6	l'mōthô. 5 shōkhēr tōbh
	7	חֲטָאת : חֲטָאִים תִּרְדֵּף	7	y'bhākkēsh rā-tsôn. 6 rish'wāh
	8	רָעָה וְאֶת־צְדִיקִים יְשִׁילֵם	8	t'sällēph khāttāth. 7 khāttāim
	9	טוֹב (323, a) : לְתַאוּהָ יִבְקֹשׁ	9	t'rāddēph rāwāh, v'ēth-tsaddī-
	10	נִפְרַד † : אִוְלֵת אָדָם	10	kīm y'shällēm-tōbh. 8 l'thā-
	11	תִּסְלַף הַרְבּוֹ : עֲמַל	11	vāh ¹⁸ y'bhākkēsh niphrād.
	12	שִׁפְתֵיהֶם תִּדְבַרְנָה :	12	9 ivv'lēth ādām t'sällēph
	13	לִבָּךְ יִדְבַר תְּהַפְכוֹת :	13	dārcô. 10 wāmāl siphtêhēm
	14	עַד אֲמוּנִים לֹא יִכּוּב :	14	t'dābbēr'nāh. 11 libb'chā
	15	דָּמוֹ הִנֵּה נִדְרָשׁ :	15	y'dābbēr tāhpū'chōth. 12 wēd
	16	אִין מִקְבֵּר לְהַפְּחָה :	16	'mūnīm lō ^a y'chāzzēbh.
	17	כִּבְּסֵם בֵּינָן לְבָשׁוּ וּבְדָם	17	13 dāmô, hīnnēh, nidrāsh (p).
	18	עֲנִבִים סוּתָה : 16 וּכְבִּסְתֶם	18	14 ên m'kābbēr lāhēm māh.
	19	בְּגִדֵיכֶם בְּיוֹם הַשְּׁבִיעִי	19	15 cibbēs bāyyāyīn l'bhūshô
	20	וְטַהַרְתֶּם :	20	ūbh'dām-w'nābhīm sūthōh.
			21	16 v'chibbāstēm bigdêchēm
			22	bāyyôm hāshsh'bhî'î ūt'hār-
			23	tēm.

b) 1. Their clothes shall be washed on⁷ the third day. 2. Foolishness perverteth our ways. 3. We will seek¹⁸ wisdom and knowledge. 4. Wisdom will not pervert the ways of men. 5. I have washed my clothes. 6. We will wash our clothes. 7. She has washed her clothes, and is clean. 8. We have washed our clothes, and are clean. 9. Having washed his clothes. 10. They were sought-for.

* Kamets in pause.

† 'One who is separated,' or 'who separates himself (from mankind in general).' This is the *subject* or nominative case.

THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, AND PUAL.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	

Vocabulary.

Soul, person, נֶפֶשׁ, nēphēsh
(decl. 6, 8; nāphāsh, to respire).

Bounty, gift, בְּרָכָה, b'rāchāh
(nēphēsh-b'rāchāh, person of bounty = a bountiful person); bārāch, to bless.

Lo! הֵן, hēn.

Understanding, שֵׁכֶל or שֵׁכָל, sē'chēl or sē'chel (decl. 6, a 2); sāchāl, to act wisely.

According to, לְפִי, l'phî (לְ and פִי the stat. constr. of the irregular pēh, פֶּה, a mouth).

To praise, הִלֵּל, hillēl (Piël of [hālāl] to be bright, clear).

Hope, תִּיחָלַת (a ω), tōkhē-lēth (יָחַל, in Piël, to hope).

To draw, מָשַׁח, māshāch (Piël, 330 to protract).

Disease, מַחֲלָה, mākhlāh; מַחֲלָה (a), mākhlāh (חָלָה, to be worn; to be sick).

Rebuke, תּוֹכַחַת (a ωy), tōchā-khāth; yāchākh, to prove, to rebuke.

To hide [סָתַר], sāthār (Pual, to be hidden, to be secret).

To cover, forgive, expiate, כָּפַר, cāphār.

Bone, עֲצָם, ʿē'tsēm (in pause, ʿā'tsēm).

Report, שָׁמוּעָה (ω), sh'mû'āh; shāmā'ē, to hear.

Love, אָהָבָה, āhābhāh (ω).

Dust, עָפָר, ʿāphār.

☞ Some segolate nouns with vowels ě-č are not declined 331 like mēlēch (mālchî, &c.), but like sēphēr (decl. 6, b), siphrî, &c. Sē'chēl (or sēchēl) takes sichlî.

Exercise 32 (Pual).

332 a) : (p) נֶפֶשׁ-בְּרָכָה תִּדְשָׁן 1	1 nē'phēsh-b'rāchāh th'dūsh-shān (p).
: (p) הֵן צַדִּיק בְּאֶרֶץ יִשְׁלָם 2	2 hēn tsaddîk bāārēts y'shullām (p).
: לְפִי עֲבָלוּ יְהַלְלֵי אִישׁ 3	3 l'phî sichlô y'hüllāl-îsh.
: (p) נֶפֶשׁ חֲרָצִים תִּדְשָׁן 4	4 nē'phēsh khārūtsîm t'dūshshān (p).
5 תּוֹחֲלֵת מְמַזְכֶּה מִחֲלָה	5 tōkhēlēth m'mūshshāchāh mākhelāh lēbh.
: (p) לֵב: 6 שִׁמְרֵ אֲדָנָיו יִכְבֵּד	6 shōmēr 'dōnāv y'chūb'bād (p).
* 7 טִיבָה תּוֹכַחַת מְגַלָּה	7 tōbhāh tōchākhāth m'gūllāh mēäh'bhāh m'sūttā'rēth (p).
: (p) מֵאֲהָבָה מְסַתֶּרֶת	8 b'khē'sēd vē'mēth y'chūppār vāvōn.
: 8 בְּחָסֵד וְאֵמֶת יִכַּפֵּר עֵוֹן	9 shūddād sādēh.
9 שִׁדְרַ עֵדָה: 10 שְׂמוּעָה	10 sh'mū-yāh tōbhāh t'dāsshēn-
: (p) טִיבָה תִּדְשָׁן-עֵצִים	yā'tsēm (p).
11 שְׂמֵה קִבֵּר אֲבֵרָהִם וְשָׂרָה	11 shāmmāh kūbbār Ābhrāhām v'Sārāh ishtō.
12 וְשִׁפְךָ דָּמָם	12 v'shūppāch dāmām cēvāphār.
: 13 כַּעֲפָר: 13 הַבְּגָד כַּבַּס:	13 hābbē'gēd cūbbās.

b) 1. Our fields are wasted. 2. This (is) the place where¹² I shall be buried. 3. The righteous (*pl.*) are recompensed in the earth. 4. Those who observe (*partcp.*) their masters are honoured. 5. The iniquity of my people shall not be purged. 6. The river in which¹¹ the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (*masc.*) iniquities purged? 9. Shall not your (*fem. pl.*) clothes be washed? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12 Thy mercy, by which my iniquities are purged.

* M'gūllāh is *fem. partcp.* Pual from gālāh, a verb *Lamed He*. In this sentence tōbhāh is the *predicate*, the copula (= *is*) being omitted.

CHAP. VIII. § 5. *Hiphîl and (its passive) Hophal.*

- a) The characteristic of Hiphîl is a prefixed *hă* or 333 *hi*, and *׳* inserted after the second radical.
- b) From the Infin. *הִקְטִיל* are formed the Imperf. and the Partep. *יִקְטִיל*, *מִקְטִיל*, for *יְהִקְטִיל*, *מְהִקְטִיל*.
- c) In Hophal (as in Pual), the Infin. is of the same form with the 3rd pers. sing. of the Perfect; and in its other forms follows the general analogy.

In the 1st and 2nd pers. Perf. the *׳* falls away, 334 and *Pathakh* takes its place. See the Paradigm, Appendix D.

The *Yod* (which is not found in the Aramæan or Arabic) 335 does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel.

The *marks* of this conjugation are, therefore, in the Perf., 336 Imperat., and Infin., the prefix *ה*; in the Imperf. and Partep., the vowel under the preformatives, which in Hiphîl is *Pathakh*, in Hophal, *Kibbutz* or *Kamets-khatuph*.

Meanings of Hiphîl.]

- a) It is properly *causative of Kal* (and in this sense 337 is more frequently employed than Piël).
- b) When Kal is transitive, Hiphîl takes two accusatives.
- c) Frequently Piël and Hiphîl are both in use in the same signification (as *אָבַד*, *ābhād*, *to perish*; Piël and Hiphîl, *to destroy*); but generally only one of them is found, or they have some difference of meaning: thus *כָּבַד*, *cābhēd*, *to be heavy*; in Piël, *to honour*; in Hiphîl, *to make heavy*.
- d) Intransitive verbs merely become transitive: e. g. *נָטַח*, *to bow* (intrans.); Hiphîl, *to bow* (trans.).

- 338 The causative and transitive Hiphîl is employed in Hebrew for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's *habit of body* was conceived in Hebrew as the result of *personal agency*, and represented as produced by the individual himself; e. g. שָׁמַן, Hiphîl, *to become fat* (properly *to produce fat*); הִזְקַח and אֲמַץ, Hiphîl, *to become strong* (properly *to develop strength*); עָטַף, Hiphîl, *to become feeble*. The same analogy applies to עָשַׂר, Hiphîl, *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as הִלְבִּין, *to become white*, &c. Moreover, *states or conditions*, become, in the Hebrew mode of conception, *acts*: e. g. הִחָרֵשׁ, not, *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הִרְגִיעַ, *to lead a quiet life*. In such cases there is often an ellipsis, as הִיטִיב, *to deal well*; הִשְׁחִית, *to do wickedly*, properly *to make good or bad* (sc. הִרְכִּיו, הִרְכָּו, which are also often expressed).
- 339 a) These remarks apply also to *Denominatives*, i. e. the verb often expresses the notion of *producing* or *putting forth*, what the original noun denotes, e. g. הִשְׁרִישׁ, *to put forth roots*; הִקְרִין, *to put forth horns*.
- b) Hiphîl also expresses the actual use of a member, as הִאָּזִין, *to listen* (properly *to make ears*); הִלְשִׁין, *to chatter*, *to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).
- 340 The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*: e. g. יָבַל, *potuit*, Imperf. *Hophal*, *potens fiet*, i. e. *poterit*.
- 341 It is only the *Perfect* of Hiphîl that always retains the י־ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the *Infin.*, *Imper.*, and *Inperf.* frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with \bar{i} and \bar{e} . *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and, with gutturals, is changed into *Pathakh*.

The Infin. absol. has generally Tseré, with and without *Yod*, 342 as **הַקְּדֹשׁ**, **הַכְּבֹד**, **הַשְּׂמִיד** *.

The Imperat. but seldom takes the form **הַקְּטִיל**; instead of it 343 are employed the shortened and the lengthened forms **הַקְּטִיל** and **הַקְּטִילָה**. The first takes *Segol* before *Makkeph* †.

In the Perf. are sometimes found the forms **הִקְלַמְנוּ**, *we have* 344 *reproached*, and **אֶנְאָלְתִּי**, *I have soiled* (with **א** as in Aramæan).

In the Imperf. and Partcp. the characteristic **ה** regularly 345 gives place to the preformatives, as **יִקְטִיל**, **יִקְטִיל**, but not to prepositions in the Infin., **לְהַקְּטִיל**, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions.

☞ The *tone*, in *Hiphil*, does not fall on the affirmatives 346 **וְהִ**, and **וְיִ**. They take it, however, in the Perf. when *Vav* *conversive* is prefixed.

In the Passive (*Hophal*) Perf., Imperf., and Partcp. *û* (ו) is 347 found in the first syllable as well as *ö* (ו), **הִקְטַל**, but not so often in the regular verb: e. g. **הִשְׁכַּב** †.

The Infin. absol. is distinguished by (·) in the final syllable. 348 Of the Infin. constr., as given in the Paradigm, there happens to be no example in the regular verb.

THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, PUAL, HIPHIL, AND HOPHAL.

	1 Perf.	2 Inf. constr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	
1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	349
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 <i>Piel</i>	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl		
5 <i>Hiphil</i>	hiktāl	hāktāl	hāktāl	yāktāl	māktāl		
6 <i>Hophal</i>	höktāl	höktāl	(none)	yöktāl	möktāl		

* Unfrequent exceptions, in which the form with *Tseré* stands for the Infin. constr., are found in Deut. xxvi. 12; xxxii. 8.

† The form of the Partcp. with (·) in the *Sing.* is doubtful (Isa. liii. 3).

‡ Verbs **פָּן** have *û* constantly, as **הִנָּד**.

Vocabulary.

- 350 *To be holy*, קָדַשׁ, kādāsh.
To bend forward, שָׁקַף, shā-kāph (in Hiph. *to look*).
To act prudently, עָכַל, sāchāl (in Hiph. *to be wise*, partcp. *wise*).
To hide; to treasure up, צָפַן, tsāphān.
To hearken unto, קָשַׁב (in Hiph. with אָזַן, ōzēn, *ear = to prick up the ear to; to incline the ear to = attend to*).
To hunger, רָעַב, rāēbh (in Hiph. *to cause to hunger; to starve*).
To devise, חָשַׁב, khāshābh.
Heaven, שָׁמַיִם, shāmā'yim (*constr.* שָׁמַי).
Doing; deed (of man, in a bad sense), עָלִילָה (ω), ʿalilāh (ʿālāl).
Now, עַתָּה, ʿattāh.
Profane, חֲנֹפֵה, khānēph (usually translated *hypocrite*).
- Corn* (separated from the husk), בָּר (d), bār (bārār, *to separate*).
Root, שָׁרַשׁ, shōrēsh (*pl.* שָׁרָשִׁים, shōrāshîm, with *Kamets Khatuph* instead of *Khateph Kamets*).
From above, מִמַּעַל, mimmā-ʿāl.
From below, מִתַּחַת, mittā-khāth.
To shame; to hurt, כָּלַם, cālām (in *Piēl*).
A lamb, צֶבֶד, cē'bhēs.
Wise; intelligent, מִבִּין, mē-bhîn.
A prodigal, זוֹלֵל, zōlēl (*partcp.* Kal).
Lot, גּוֹרָל, gōrāl.
Powerful, עָצוּם, ʿātsûm.
To eat, אָכַל, āchāl.
Flesh, שָׁרַר, sh'ēr (decl. 1, a)
To strip (off); to flay, פָּשַׁט, pāshāt.

Exercise 33 (Hiphîl).

a) 1 הַשְּׁחִיתוּ הַתְּעִיבוּ 1
 עֲלִילָה: 2 יְהוּה מְשָׁמִים
 הַשְּׁקִיף עַל־בְּנֵי־אָדָם לְרֹאוֹת
 הַיֵּשׁ מִשְׁכִּיל דִּרֵשׁ אֶת־
 אֱלֹהִים: 3 בְּנֵי אִם מְצוֹתַי
 תִּצְפֹּן אֶתְךָ לְהַקְשִׁיב
 לַחֲכֵמָה אֲזַנְךָ: 4 עֵתָה
 בָּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:
 5 לֹא־יִרְעִיב יְהוּה נֶפֶשׁ
 צְדִיק: 6 בְּפֶה חֲנֹף יִשְׁחִית
 רֵעֵהוּ: 7 בְּרֻכָה לְרֹאשׁ
 מִשְׁבִּיר בָּר: 8 טוֹב יִנְחִיל
 בְּנֵי־בָנִים: 9 רְצוֹן־מֶלֶךְ
 לְעֶבֶד מִשְׁכִּיל: 10 לֵב אָדָם
 יִחְשֵׁב דְּרָפוֹ: 11 הַנְּחִיל
 אֶתֶם אֶת־הָאָרֶץ: 12 אָנֹכִי
 הַשְּׂמַדְתִּי אֶת־הָאֱמֹרִי
 מִפְּנֵיהֶם: 13 וְאֶשְׂמִיד פְּרִוִי
 מִמַּעַל וְשִׂרְשׁוּ מִתַּחַת:
 14 וְהַפְּשִׁיבִים הַפְּרִיד יַעֲקֹב:
 15 מְדִינִים יִשְׁבִּית הַגִּירָל
 וּבֵין עֲצוּמִים יִפְרִיד:
 16 אֲכָלוּ שְׂאֵר עֲפִי וְעִירָם
 מֵעֲלֵיהֶם הַפְּשִׁיטוּ: 17 נוֹצֵר
 הַתּוֹרָה בֵּן מִבֵּין וְרַעְהָ *
 זוֹלָלִים יַכְלִים אֲבִיו:

1 hishkîthû hithע'li- 351
 lāh. 2 Y'hōvāh mishshā-
 māyim hishkîph ע'āl-b'nē-
 ādām, lir'ôth h'yēsh māscîl
 dōrēsh êth-^Elōhîm. 3 b'nî im
 mitsvōthāi titspōn ittāch,
 l'hākshîbh lākhhōchmāh ōz-
 nēkhā. 4 v'ättāh bhānîm
 hākshîbhû l'imrê phî. 5 lô
 yārע'ibh Y'hōvāh nē'phēsh
 tsaddîk. 6 b'phēh khānēph
 yāshkhîth rēv'ēhû. 7 b'rāchāh
 l'rōsh māshbîr bār. 8 tōbh
 yānkhîl b'nē-bhānîm.
 9 r'tsōn-mē'lēch l'ע'bhēd
 māscîl. 10 lēbh ādām
 y'khāshshēbh dārcō. 11 hin-
 khîl ōthām êth-hāārēts.
 12 ānōchî hishmādtî êth-
 hā'mōrî mipp'nēhēm.
 13 vāāshmîd piryō mimmā'āl
 v'shōrāshāv mittākthāth.
 14 v'hācc'sābhîm hiphrîd Yā-
 ע'kōbh. 15 midyānîm yāsh-
 bîth hāggōrāl (p); ūbhên
 v'tsūmîm yāphrîd. 16 āch'lû
 sh'er ע'āmmî v'ע'ōrām mēע'lē-
 hēm hiphshî'û. 17 nōtsēr
 tōrāh bēn mēbhîn v'rōע'ch
 zōl'lîm yāchlim ābhîv.

* 'One who feeds,' partecp. Kal.

- (351) *b*) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause- contention -to-cease. 6. We will separate the righteous. 7. Wisdom separates her children.

8. Write down the short Paradigms of שָׁמַד in Niphāl and Hiphīl.

9. Write down the short Paradigm of סָלַף in Piēl.

Vocabulary.

352 To cast (שָׁלַךְ), הִשְׁלִיךְ, hish-lich.

To invade, lay waste, שָׁדַד, shādād.

To trouble (water by trampling in it), רָפַשׁ, rāphās.

To be corrupt [שָׁחַת], shākhāth (in Hiph. and Hoph. to be corrupted).

To stand, עָמַד, yāmād (in Hiph. to make to stand; Hoph. to be set or placed: al. to be held up).

To mourn, אָבַל, ābhāl.

Grave, קָבַר, kēbhēr (decl. 6, *a*; but, with suffixes, kibhr-ī, &c.).

Branch, נֵטֶר, nētsēr.

Gift: a bloodless sacrifice; a meat-offering, מִנְחָה (ω), minkhāh (mānākh, inus. to give).

A drink-offering, נָסַךְ, nēsēch (decl. 6, as *kkē'bēr*); [nāsāch, to pour out].

Rain, גֶּשֶׁם, gēs'hēm (decl. 6, as *kē'bhēr*).

Corn, דָּגָן, dāgān (decl. 4, *a*); [dāgāh, to increase].

A fountain, מַעְיָן, māyyān.

Chariot, מֵרְכָבָה, mērcābhāh (from rāchābh, to ride on a horse, &c., or in a carriage).

Anger, אַף, āph (for ēnēph from ānāph, to breathe: literally, nose): decl. 8.

To become dry; to be dried up, יָבֵשׁ, yābhēsh.

Strength, כֹּחַ, cōākh (decl. 1).

To cleave, דָּבַק, dābhāk (partcp. Hophal, made to cleave, to adhere).

The jaws, מַלְקוֹחַיִם, malcō-khā'yim (dual).

Ploughman, אִצְרָיִם, iccārīm.

Exercise 34 (Hophal).

a) 1	עָלֶיךָ הַשְּׁלַחְתִּי :	1	vālèchā hōshlāchtī.	353
2	וְאַתָּה הַשְּׁלַחְתָּ מִקְבְּרֶךָ	2	v'attāh hōshlāchtā mikkībh-	
3	בְּנִצָּר נִתְעַב :	3	r'chā c'nētsēr nithl'ābh *.	
	מִנְחָה וְנִסָּף מִבֵּית יְהוָה :	4	höchrāth minkhāh vānē'sech	
4	אֲבֵלָה אֲדַמָּה כִּי שִׁדָּד	4	mibbêth Y'hōvāh. 4 ābh'lāh	
	דָּגָן :	5	*dāmāh cī shūddād dāgān.	
5	הַמֶּלֶךְ עַל-מַלְכוּת :	5	hōmlāch v'al-mālechūth.	
6	כִּי עֵינַי נִרְפָּסוּ וּמְקוֹר מִשְׁחַת	6	mālyān nirpās * ūmākōr	
	צְדִיק כִּיט לִפְנֵי רָשָׁע :	7	mōshkhāth, tsāddik † māt ‡	
7	חֲמֻלָּה הִיָּה מֵעַמְד	7	liphnē rāshāh. 7 hāmmē'lēch	
8	בְּמִרְכָּבָה : יְהִי מִכְשָׁלִים	8	hāyāh mōw'mād hāmmērcā-	
9	לִפְנֵיךָ בַּעַת אֶפְדָּה :	9	bhāh. 8 yihyū § mūchshālīm	
10	כְּהָרֵשׁ כָּחִי וְלִשְׁוֵי מִדְּבַק	9	l'phanēchā b'v'ēth āpp'chā.	
11	מִלְקוֹחֵי : וְהִכְלַמְנוּ אֶפְרַיִם	10	9 yābhēsh cākhē'rēs cōkhī,	
	כִּי לֹא אֲהִיָּה גִשְׁם בְּאַרְצְךָ :	11	ūl'shônī müdbāk māl'kōkhāi.	
	וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד	11	10 v'hōchl'mû iccārīm cī lō-	
	וְלֹא הִכְלַמְנוּ :	11	hāyāh gē'shēm bāārēts (p).	
			11 hā'nāshīm tōbhīm lānū	
			m'ōd v'lō hōchlämnū.	

b) 1. Upon thee were we cast. 2. He will be cast out of his grave. 3. The wicked shall be cast out of their graves. 4. The meat-offerings and the drink-offerings shall be cut-off. 5. The corn shall be wasted. 6. Were they not cast out from their graves like abominable branches? 7. They will be made kings over those kingdoms.

8. Write down the short Paradigm of שְׁלַח in Hiphil and Hophal.

* 5, 2 [= fifth form of 2nd conj.: i. e. partec. of Niphal].

† Supply 'so is' before tsāddik.

‡ מט partec. Kal from מוּט, to shake, to totter, to slip, &c.

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried $\left\{ \begin{array}{l} \text{with him.} \\ \text{with them.} \end{array} \right.$
 b) The graves in which they are buried.
 c) The graves of the Gentiles.
 d) He destroyed the cities of the Gentiles.

CHAP. VIII. § 6. *Hithpaël.*

354 This conjugation prefixes to the Piël form $kättel$ (קַטֵּל) the syllable *hith**, which, like *hin* in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אֵת, *self*.

355 The ת of the prefixed syllable הֵת suffers the following changes :

- a) When the first radical is a sibilant (ס, צ, ש), it changes places with ת, as (from *shāmār*) הִשְׁתַּמֵּר, *to take heed*, for הִתְשַׁמֵּר, *to be burdened*, for הִתְסַבֵּל.
 b) With צ, moreover, the transposed ת is changed into the more nearly related ט, as הִצְטַדֵּק, *to justify oneself*, for הִתְצַדֵּק.
 c) Before the *t-sounds* (ד, ט, ת), it is assimilated, e. g. הִדְבַּר, *to converse*; הִטְהַר, *to cleanse oneself*; הִתְנַמֵּם, *to conduct oneself uprightly*.

Sometimes assimilation takes place before נ and כ; once before ר.

The meanings of Hithpaël.]

- 356 a) Most frequently it is *reflexive*, but chiefly of Piël, as הִתְקַדַּשׁ, *to sanctify oneself*; הִתְנַקַּם, *to avenge oneself*; הִתְאַוֵּר, *to gird oneself*.
 b) Then it means, *to make oneself what is expressed by the first conjugation*: hence, *to*

* Chald. אֵת, Syr. אֵת.

conduct (show, imagine) oneself as such, to affect (356) *to be such; properly to make oneself so and so, to act so and so: e. g. הִתְגַּדַּל, to make oneself great, to act proudly; הִתְחַכֵּם, to show oneself cunning, crafty.*

- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. *ābhāl* (Kal), *to mourn*, is found only in poetry. *Hithābbēl* (Hithpaël), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses *reciprocal action* (like Niphal), as הִתְרְאָה, *to look upon one another*.
- e) More frequently it expresses what a man does indirectly *to or for himself* (comp. Niph.). It has then an active signification, and governs an accusative: e. g. הִתְפַּשֵּׁט, *exuit sibi (vestem)*; הִתְפַּתַּח, *solvit sibi (vincula)*. So, without the accusative, הִתְהַלֵּךְ, *to walk about for oneself (ambulare)*.
- f) It is but seldom that it is *passive*: e. g. הִתְפַּקַּד, *to be numbered, mustered*.

☞ The Perfect, as in Piël, has frequently *Pathakh* in the 357 final syllable, as הִתְחַזַּק, *to be strengthened*. Final *Pathakh* occurs also in the Infin., Imperf., and Imperat. (הִתְקַדְּשׁ, *sanctify thyself*). In *pause* these forms take *Kamets*, as יִתְאַבֵּל.

358 THE SHORT PARADIGMS OF THE REGULAR VERB IN ALL ITS FORMS.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kul.
1 Kal	kātāl	kātōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piēl	kittēl	kättēl	kättēl	y'kättēl	kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	hāktāl	hāktēl	yāktāl	māktāl	
6 Hophal	höktāl	höktāl	(none)	yöktāl	möktāl	
7 Hithpaēl	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

(The participles of verbs *Lamed He* end in *-ēh*.)

Vocabulary.

359 To press; to be urgent with, **רָהַב**, rāhābh.

To despise [**קָלָה**], kālāh.

To be weighty; to be honoured, **כָּבַד**, cābhād (in Hithp. to show oneself honoured; to boast oneself).

To lack, **חָסַר**, khāsār.

To relax, **רָפָה**, rāphāh (to hang down the hands, &c. Hithp. to relax oneself; to be slothful).

Service; work, **מְלָאכָה**, m'lāchāh (lāäch).

To be known or recognised, **הִתְנַחֵר**, hithnāccēr (nācār, inus. is to be strange: the notion of contemplating, recognizing, &c. comes from

that of looking at anything as strange).

To place [**יָצַב**], yātsābh (in Hithp. to stand firm or upright).

Companion, friend, **רֵעַ**, rēāʿ.

Servant, slave, **עֶבֶד**, yē'bhēd (yābhād, to work).

Possessor, lord, **בַּעַל**, bāʿāl*.

Work, **מַעֲלָל**, māʿāl (only in pl.) α, from **עָלַל**.

Pure, **זָךְ** or **זָח**, zāch or zāch.

Mean, **חָשֵׁךְ**, khāshūch (pl. **חֲשָׁכִים**); khāshāch, to be dark.

Garment, **מַעֲיָל**, m'āʿil (māʿāl).

* Before an adjective or participle denoting quality, *bāʿāl* denotes the possessor of the quality; so that it may be translated by 'one who is.' See Example 3.

Exercise 35 (Hithpaël).

- a) 1 הַתְּרַפֵּס וַיִּרְהַב רַעֲיָד׃
 2 טוֹב נִקְלָה וְעָבַד לוֹ
 מִמִּיתַבֵּד וַיִּחַסֵּר לָחֵם׃
 3 גַּם מִתְרַפֵּה בְּמִלְאֲכָתוֹ
 אָח הוּא לְבַעַל מִשְׁחִית׃
 4 גַּם בְּמַעֲלָיו יִתְנַפֵּר נָעַר
 אֶסֶד וְאֵם יִשָּׁר פָּעֵלוֹ׃
 5 רַע רַע יֹאמֵר הַקִּנָּה וְאִזּוֹל
 לוֹ אִזּוֹ יִתְהַלֵּל׃ 6 חֲזִיתָ
 אִישׁ מְהִיר בְּמִלְאֲכָתוֹ לִפְנֵי-
 מְלָכִים יִתְיַצֵּב בְּלִיתֵי־צַב
 לִפְנֵי חֲשׁוּבִים׃ 7 בְּמַיִם
 נִשְׁפָּכְתִּי וְהִתְפָּרְדּוּ כָּל-
 עֲצָמוֹתַי׃ 8 וַיִּתְפַּשֵּׁט יְהוֹנָתָן
 אֶת־הַמַּעֲלִיל אֲשֶׁר עָלָיו׃

- 1 hithrāppēs ū'r'hābh rēyè- 360
 chā. 2 tōbh niklēh v'ē'bhēd
 lô, mimmitheābbēd vākh^asār-
 lākhēm. 3 gām mithrāppēh
 bhimlāchtô ākh hū^a l'bhāyāl
 māshkhîth*. 4 gām b'māyē-
 lālāv yithnāccēr-nāyār, im-
 zāch, v'im yāshār pōyēlô.
 5 rāy, rāy yōmār hākkōnēh
 v'ōzēl lô āz yithhālāl (p).
 6 khāzithā îsh māhîr bim-
 lāchtô liphnê-m'lāchîm yith-
 yātstsābh (p), bāl-yithyātsebhb
 liphnê kh^ashūccîm. 7 cāmmā-
 yim nishpāchtî v'hithpār'dû
 cōl-yātsmōthāi. 8 vāyith-
 pāshshēt Y'hônāthān ēth-
 hāmm'yil ^ashēr yālāv.

b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (*inf. constr.* with ל).

CHAP. IX. *Verbs with Gutturals.*§ 1. *Verbs with Pe guttural.*

The gutturals usually take a *Khateph* (36) instead of simple *Sh'va*; a peculiarity which causes several

(361) changes in those forms of the verb in which one of the radical letters would regularly take *Sh'va*.

362 For verbs with a guttural for their *Pe* (or *first radical*), the following are the principal changes:

a) Where the first radical of the regular verb would take a *Sh'va* (without any preformative), a *Khateph* is substituted: usually (-:) *Khateph Pathakh*. Thus in the perfect of Kal the 2nd persons plural become עֲמַדְתֶּם (אָתָּם).

b) In the forms that take a preformative, the first radical of the regular verb takes *silent Sh'va*, and closes the syllable. In a verb *Pe guttural* the preformative usually retains the same vowel that the preformative of the regular verb has, and places the *Khateph* of the same sound under the first radical. Thus for קָּ we should have

קִי, קֵי.

c) Since, however, *i* and *u* have no *Khateph* of their own sound, the *Khateph* of the same class (60, 61) is used: i. e. the *Khateph* of the *e*-sound (*Khateph Segol*) for *i*; that of the *o*-sound (*Khateph Kamets*) for *o*: and the vowel of the preformative is changed into the *short vowel from which the Khateph is derived*. (See Paradigm E.) Hence the changes will be (if we take ק for the first radical and ה for the preformative of the verb *Pe guttural*):

363

Regular Verb.

häk- hik- hök- hük- הֵק הֶק הֹק הֻק

Verb *Pe guttural*.

hä-kh^a hē-kh^e hō-kh^o hū-kh^o חֵק חֶק חֹק חֻק

364 Sometimes, however, the first radical (especially if ק) retains the *silent Sh'va*; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its *Khateph*:

e. g. תַּחְמוֹד (täkhmōd, *not* tikhmōd), יַחְבֵּשׁ (yēkh- (364) bāsh). Niph. נִחְפָּח (nēhpäch), *to change oneself*; Hiph. הִחְסִיר (hēkhsîr), *to cause to fail*.

The pupil should observe that the characteristic *ni-*, *hi-* of 365 *Niphal* and *Hiphil* passes, respectively, into *ně*, *hě* in verbs *Pe Guttural*.

When an *accented* affirmative (*i*, *āh*, *ū*) is added 366 to forms like יַעֲמֹד, נַעֲזֹבָה, the last vowel becomes *moveable Sh'va*, and the *Khateph* of the guttural is changed into its homogeneous short vowel: יַעֲמֹד, יַעֲמֹדוּ (yăyămdû); so נַעֲזֹבָה, nĕyĕzbāh, *she is forsaken*.

There is, however, also a harder form that changes 367 the *Khateph* into *Sh'va*: e. g. יַחְבֹּל, יַחְזֹק; but also יַחְזֹק.

Of the *Infinitive*, *Imperative*, and *Imperfect* of Ni- 368 *phal*, where the first radical would regularly be doubled (*hikkātēl*, *yikkātēl*), this doubling is omitted, but *compensation* made for it by using *Tsere* for the vowel of the preformative יַעֲמֹד (yĕyāmēd).

- In the *Imperative* the vowel of the guttural is often changed 369 into *Segol*.
- The *Imperfect A* begins regularly with the vowels ě^ε (ִֿֿֿ), or (with the hard combination) ě (ִֿֿֿ). In verbs *Imperfect O* the pointing ě^ε (ִֿֿֿ) is rare.
- In *Hiphil* and *Hophal*, *Vav conversive of the Perfect*, by *throwing forward* the tone, causes a change of accent, and then ě^ε (ִֿֿֿ) is changed into ä^a (ִֿֿֿ).

Thus תַּחְמוֹד becomes תַּחְמֹדָה (hĕyĕmädtā, v'hăyĕmädtā).

- In the *Perfect of Hiphil* ě^ε is sometimes changed into ē^a, and in *Perfect of Hophal* ö^o into ō^a (ִֿֿֿ into ִֿֿֿֿ, and ִֿֿֿ into ִֿֿֿֿ); the short vowel, supported by *Metheg*, being extended into the long vowel of the same class.

Table of the tense-roots and normal forms of עָמַד, to stand.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphíl.</i>	<i>Hophal.</i>
370 <i>Perf.</i> 3 s.	<p> yāmād yām'dāh y^amādtēm' </p>	<p> nēy^emād (עָמַד) nēyēmāh nēy^emādtī </p>	<p> hēy^emīd (עָמַד) hēy^emīdāh hēy^emādtī </p>	<p> hōy^omād hōyōmdāh hōy^omādtī </p>
<i>Infín. constr.</i>	y ^a mōd	hēyāmēd	hāy ^a mīd	hōy ^o mād
<i>absol.</i>	yāmōd	nāy ^a mōd	hāy ^a mēd	
<i>Imperat.</i>	<p> y^amōd yimdí kh^azāk khizkī </p>	<p> hēyāmēd hēyām'dī </p>	<p> hā^amēd hā^amīdī </p>	(wanting)
<i>Imperf.</i> A)	<p> yāy^amōd tāy^amōd tāyāmđí (2f.) ēy^emōd (1) tāy^amōdnāh (or) B) yākhmōd tākhmōđí yēkh^ezāk tēkh^ezāk tēkhēzki ēkh^ezāk tēkh^ezāknāh </p>	<p> yēyāmēd tēyāmēd tēyāmđí ēyāmēd (1) tāy^amēdnāh </p>	<p> yāy^amīd tāy^amīd tāy^amīđí āy^amīd tāy^amēdnāh </p>	<p> yōy^omād tōy^omād tōyōmđí ōy^omād tōy^omādnāh </p>
<i>Partcp. act.</i>	yōmēd	nēy ^e mād	māy ^a mīd	mōy ^o mād
<i>pass.</i>	yāmūđ			

Verbs *Pe Guttural* (not including those with *Pe Aleph*).

371 <i>To walk</i>	הָלַךְ hālāch	<i>To kill, to slay</i>	הָרַג hārāg
<i>To cast out or away</i>	הָדַף hādāph	<i>To be dry, to be dried up, to be desolate</i>	הָרַב khārābh
<i>To overthrow, ruin</i>	הָפַח hāphāch	<i>To devise</i>	הָשַׁב khāshābh
<i>To break down, destroy</i>	הָרַס hārās	<i>To desire, to covet</i>	הָמַד khāmād

To train up	חָנַךְ khānāch	To bind up	חָבַשׁ khābhāsh (371)
To cease, to forbear	חָדַל khādāl	To search out, explore	חָפַשׁ khāphās
To pass by *	חָלַף khālāph	To stand	עָמַד vāmād
To pity, to spare	חָמַל khāmāl	To dispose, to set in order	עָרַךְ vārāch
To draw out	חָלַץ khālāts †	To be deep	עָמַק [עֲמֻק] vāmāk
To be strong, violent	חָזַק khāzāk	To pass (a river, &c.)	עָבַר vābhār
To gird	חָגַר khāgār	To help	עָזַר [עֲזָר] vāzār
To be dark	חָשַׁח khāshāch	To surround †	עָטַר vātār
To want	חָסַר khāsēr	To shut	עָצַר [עֲצָר] vātsār
To be ashamed	חָפַח khāphāch	To leave	עָזַב vāzābh
To search	חָקַר khākār		

Jealousy	קִנְיָה kināh (decl. 12, b); kinnē* (Piēl), to be jealous.
Heat, rage	חֵמָה khēmāh (decl. 11), for y'khēmāh (ω) fr. yākhām.
Man (vir)	גִּבּוֹר gē'bhēr (also husband, warrior); gābhār, to be strong.
Vengeance	נָקָם nākām (decl. 4, a); nākām, to avenge.
Desire	חָוָה hāvvhāh (hāvvhāh, to breathe; to be).
Trouble, distress	צָרָה tsārāh (d ω); tsārār, to tie up.
Enemy	אֹיֵב ôyēbh (properly [5, 1] fr. āyābh, to hate).
A charge	מִשְׁמֶרֶת mishmē'rēth (a); shāmār, to keep.
Maid-servant	אָמָה āmāh (irr.).
Ox	שׁוֹר shôr (pl. sh'vārīm), decl. 1.
To row	נָדַר nādār.
Gain, profit	בָּצַע bē'tsā' (bātsā', to break; to gain).
As, according as	כְּאִשֶּׁר (= lit. as what, secundum id quod).

* Piēl = to change, as a garment; Hiph. to change.

† Niph. to be delivered.

‡ Piēl, to crown.

(371) River, the Nile	יָאֵר	y'ôr.
By	אֵצֶל	êtsël.
Young cow	פָּרָה	pārāh.
City	עִיר	ÿir (<i>pl.</i> עָרִים, <i>vārīm</i>).
End, limit	קֶצֶה	kätsëh.
Boundary,	גְּבוּל	g'bhûl (<i>gābāl, to bound</i>).

Exercise 36.

[Sentences with † prefixed, are not *complete* sentences.]

372 a) 1 קִנְיָהּ חֶמֶת-גְּבוּרָה וְלֹא יִחְמֹל בְּיוֹם נִקְמָה:	1 kināh kh ^a māth-gābhër (<i>p</i>), v'lō yākhmôl b'yôm nākām.
2 לֹא יִרְעִיב יְהוָה נֶפֶשׁ צַדִּיק וְהוֹת רְשָׁעִים יְהוָה:	2 lō yārÿÿbh Y'hōvāh nēphësh tsäddîk; v'hävväth r'shāÿim yëh'dōph.
3 צַדִּיק מִצָּרָה נֶחֱלָץ:	3 tsäddîk mits- tsārāh nēkh ^e lāts(<i>p</i>).
4 וַיֹּאמֶר שְׂאוּל בְּרָכִים * אַתָּם לַיהוָה פִּי חֶמְלָתֶם עָלַי:	4 väyyōmër Shāül b'rūchîm ättēmlä Yhōvāh cî kh ^a mältēm wälāi. 5 † läh ^a - dōph ëth-cöl-ōy'bhëchā
5 † לְהִדָּף אֶת-כָּל אִיבִיד מִפְּנֵיךָ כַּאֲשֶׁר דִּבַּר יְהוָה:	mippānëchā cä ^a shër dibbër Y'hōvāh. 6 lō-ÿ ^a zābhhtëm
6 לֹא-עֲזַבְתֶּם אֶת-אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמַרְתֶּם אֶת-מִשְׁמַרְתִּי מִצֹּת יְהוָה:	ëth- ^a khêchêm zëh yānîm rābbîm wäd häyyôm häzzëh; úsh'märtēm ëth-mishmë'rëth mitsväth Y'hōvāh ^e löhëchëm.
7 לֹא יוּכַל אֱלֹהֵיכֶם:	7 lō yūchäl † hännä'ÿär läÿ ^a - zōbh ëth-ābhív.
8 וּשְׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעְזֹב אֶת-עַמִּי יִשְׂרָאֵל:	8 v'shächántí b'thōch b'né Yisrāël; v'lō ÿÿ ^e zōbh ëth-ÿämmî Yisrāël.

* Other reading: בְּרוּכִים.

† From yāchäl, *to be able* (5, 4).

9 נָהַר יַחְרַב וַיִּבֶשׁ :
 10 וַיְהוֹשֻׁעַ הַחֲרִים אֶת כָּל-
 יֹשְׁבֵי הָעִי : 11 הַחֲרִם
 תַּחֲרִים אֹתָם לֹא-תִכְרַת
 לָהֶם בְּרִית : 12 לֹא-תִחְמַד
 אִשֶׁת רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ
 וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר
 לְרֵעֶךָ : 13 חֲנֹךְ לִנְעַר עַל-פִּי
 דַּרְבּוֹ : 14 כִּי תִחְדַּל לְנָדָר
 לֹא-יְהִיָּה * בְּךָ חֶטָּא : 15 וְגַם
 בִּירוּשָׁלַם הָעַמִּיד יְהוֹשֻׁפֶט
 מִן-הַלְוִיִּם וְהַכֹּהֲנִים וּמְרָאֵשֵׁי
 הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט
 יְהוָה וּלְרִיב : 16 מִהַרְבֵּעַ
 כִּי נִהְרַג אֶת-אֲחִינוּ :
 17 וְהִרְעַב הָיָה עַל כָּל-פְּנֵי
 הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת-כָּל-
 אֲשֶׁר בְּהֵם † וַיִּשְׁבֵּר לְמִצְרַיִם
 וַיַּחֲזֵק הָרֵעַב בְּאָרֶץ מִצְרַיִם :
 18 וַתַּעֲמֹדנָה ‡ אֵצֶל הַפְּרוֹת
 עַל שֵׁפֶת הַיָּאָר : 19 וְאֶת-
 הָעַם הָעֵבֶר אֹתוֹ לָעָרִים
 מִקְנֵיהָ גְבוּל-מִצְרַיִם וְעַד-
 קִצְהוּ :

9 nāhār yēkh^erābh v'yābhēsh. (372)
 10 vihōshūā' hēkh^erīm ēth
 cōl-yōsh'bhē hāyāi. 11 hākh^a-
 rēm tākh^arīm ōthām lō-
 thichrōth lāhēm b'rīth. 12 lō-
 thākhmōd ēshēth rē'ē'chā
 v'vābh^dō vā'māthō v'shōrō
 vākh^amōrō v'chōl 'shēr l'rē-
 ē'chā. 13 kh^anōch lānnā'ār
 'āl-pî dārcō. 14 cī thēkh^dāl
 lindōr lō-yih'yēh bh'chā khēt^a.
 15 v'gām biyrūshālāim hē'ē-
 mīd Y'hōshāphāt min-hāl'l'-
 viyyī'm v'hāccōh^anīm ūmērāshē
 hāābhōth l'Yisrā'el l'mishpāt
 Y'hōvāh v'lārībh. 16 māh-
 bētsā' cī nāh^arōg ēth-ākhnū?
 17 v'hārā'ēabh hāyāh 'āl cōl-
 p'nē hāārēts; vāyyiphtākh
 Yōsēph ēth-cōl-'shēr bā-
 hēm vāyyishbōr l'Mitsrāyim
 vāyēkh^ezāk hārā'ēabh b'ērēts
 Mitsrā'yim (p).
 18 vātā'ā'mōd'nāh ētsēl hāp-
 pārōth 'āl s'phāth hāyōr.
 19 v'ēth-hāyām hē'ē'bhīr ōthō
 l'ē'ārīm miktsēh g'bhūl-
 Mitsrāyim v'vād-kātsēhū.

b) 1. He will not have compassion upon me. 2. This city shall be desolate without an inhabitant. 3. Thou shall not covet thy neighbour's house. 4. He will not desert his people.

* 'There shall not be.'

† 'Every thing in which there was corn.'

‡ The nom. is a fem. noun pl. (the cows).

- (372) 5. The queen will not desert her people. 6. They deserted their people. 7. Ye (*f.*) deserted. 8. We have not deserted our God. 9. I have not deserted this city. 10. The deserted ones (*m.*) 11. Ye (*m.*) shall not covet your neighbours' vineyards. 12. By coveting. 13. From deserting. 14. Being coveted (*f.*). 15. I will not desert this city. 16. Will ye (*f.*) desert these great cities? 17. A man shall leave his father and mother.

CHAP. IX. § 2. *Verbs Ayin Guttural (g²).*

373 1. *a)* The middle radical, being a *Guttural*, of course, takes a *Khateph* where in the regular verb it has *Sh'va*. This is almost always ֿֿ , except after ֿ , when it is naturally ֿֿֿ .

b) This rule holds good also of those persons of the *Imperative of Kal*, where the *second radical* of the regular verb has *Sh'va*. The guttural then takes ֿֿ , and the preceding vowel *conforms to it*; that is, is ֿֿ .

<i>Regular.</i>	<i>Ayin Guttural.</i>
ki'lû (קִלּוּ)	säy ^a dû (סַעֲדוּ)

374 2. The *Imperfect Middle A* prevails throughout; the *Imperative* also has ֿ : but the *Infin. constr.* retains the *o* (the retention of which in *Imperf.* and *Imperat.* is a rare exception).

375 3. In the *heavy* (or *dageshed*) conjugations (*Piël*, *Pual*, *Hithpaël*) the *general rule for compensation* would require a lengthening of the vowel, to compensate for the *Dagesh*, which the guttural *should* have, if it *could*.

But—

376 *a)* After ֿֿ , the characteristic *Dagesh* is *usually uncompensated* in the case of ֿ , ֿ , and ֿ , and sometimes in that of ֿ . The *Dagesh* thus omitted is said to be *implied* or *implicit* (*Dagesh implicitum*).

b) After ֿֿ , the *Dagesh* is *always* merely *implied*.

c) After ֿֿֿ , we find both (1) *Dagesh implied*, and

(2) a compensation of the *Dagesh* by a lengthening (376)
of the vowel in $_.$

d) Middle \daleth always requires the *compensation*: i. e.
a lengthened vowel.

	<i>Perf.</i>	<i>Infm. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	shākhăt	sh'khōt	sh'khăt	yishkhăt	shōkhēt	377
2 <i>Niph.</i>	nishkhăt	hishshākhēt	hishshākhēt	yishshākhēt	nishkhāt	
3 <i>Piël</i>	bērēch	bārēch	bārēch	y'bhārēch	m'bhārēch	
4 <i>Pual</i>	bōräch	bōräch	(none)	y'bhōräch	m'bhōrach	
5 <i>Hithp.</i>	hithbā- rēch	(as perf.)	(as perf.)	yithbārēch	mithbārech	

Past Partcp. of Kal, shākhût.

☞ But besides *Perf. Piël bērech*, such forms occur as *ziyām*, 378
bēräch, *cikhēsh*.

(NORMAL FORMS.)

379

	<i>Kal.</i>	<i>Niph.</i>		<i>Piël.</i>	<i>Pual.</i>	
<i>Perf.</i>	shākh ^a tāh	nishkh ^a tāh	}	bērēch (bēräch), bēr'cāh	bōräch (reg.)	
<i>Imperat.</i>	sh'khăt, shăkh ^a tî	hishshākhēt, hishshākh ^a tî		ziyām, ziy ^a māh		zūyām, zūy ^a māh
<i>Imperf.</i>	yishkhăt, tishkh ^a tî	yishshākhēt, tishshākh ^a tî		cikhēsh, cikh ^a shāh		
<i>Imperat.</i>	bārēch, bār'chî	}	(none)	}	(none)	
	z'yōm, zăy ^a mî					
<i>Imperf.</i>	y'bhārēch (reg.)	}	y'bhōräch (reg.)	}	y'zūyām, t'zūy ^a mî	
	y'zăyēm, t'zăy ^a mî, t'zăyām ^{nāh}					

(In the other conjugations, the only change to be remembered 380
is the regular one of using a *Khateph*, when the middle radical
would regularly have *Sh'va*.)

Vocabulary.

381 To hunger, רָעַב, rā'ēbh.

To mock, לָעַג, lā'ēg.

To slide, מָעַד, mā'ād.

To slay, שָׁחַת, shākhāt.

To loathe, גָּעַל, gā'āl.

To work, פָּעַל, pā'āl.

To taste, טָעַם, tā'ām.

To oppress, לָחַץ, lākhāts.

To laugh, { צָחַק, tsākhāk.
שָׁחַק, sākhāk*.To cry, { זָעַק, zā'āk.
צָעַק, tsā'āk.

To choose, בָּחַר, bākhār.

To traffic, סָחַר, sākhār.

To wax hot, בָּעַר, bā'ār.

To be shaken, רָעַשׁ, rā'āsh.

To be large, רָחַב, rākhābh †.

To dash, מָחַץ, mākhāts.

To minister (as a priest),
[פָּהַן], in Piēl, פָּהַן, cihēn ‡.

To be clean, טָהַר, tāhēr §.

To rebuke, גָּעַר, gā'ār.

Virgin, בְּתוּלָה, b'thūlāh.

Daughter, בַּת, bāth.

To form, יָצַר, yātsār.

Leviathan, לְוִיָּאֵתָן, livyāthān.

A ship, אֲנִיָּיָה, 'aniyyāh (decl.
10).A step, צָעַד, tsā'ād (decl.
6, d).

Ankle, קָרְסֹל, kārsöl.

Ancles (dual), קָרְסָלִים, kār-
süllā'yim.Head-dress, turban, פָּאָר, p'ēr
(decl. 1, a), but pl. constr.
pā'rê.Bridegroom, חָתָן, khāthān,
(decl. 4, c).

* In Piēl, to play, to sport.

† In Hiphīl, hirkhīb, to enlarge.

‡ Also = to make splendid; al. to adjust.

§ In Piēl = to cleanse, to purify.

Exercise 37.

a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־
 אָחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר
 לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר
 חֲלַמְתָּ: 2 וַתִּרְעַב כָּל־אָרֶץ
 מִצְרַיִם וַיִּצְעַק הָעָם אֶל־
 פַּרְעֹה לֵאמֹר: 3 וְאֵתְהָ
 יִהְיֶה תִשְׁחַקְלָמוּ תִלְעַג
 לְכָל־יְבוּסִים: 4 שָׁם לִוְיָתָן זֶה
 יִצְרָתָ לְשִׁחְקֵבּוֹ: 5 כִּן
 אִישׁ רָמָה אֶת־רַעְיוֹנוֹ וַיֹּאמֶר
 הֲלֹא מִשְׁחַק אָנִי: 6 בַּחֲר־
 לָנוּ אֲנָשִׁים: 7 וְאִם רַע
 בְּעֵינֵינוּ לַעֲבֹד אֶת יְהוָה
 בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי
 תַעֲבֹדוּן אִם אֶת־אֱלֹהִים
 אֲשֶׁר־עַבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר
 בְּעֵבֶר הַנְּהָר וְאִם אֶת־
 אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם
 יֹשְׁבִים בְּאֶרֶץ מִצְרַיִם וְאֲנִי
 וּבֵיתִי נֹעֲבָד אֶת־יְהוָה:
 8 טַעֲמָה כִּי טוֹב סַחֲרָה:
 9 הֵיטֵב פְּאִנְיֹת סוֹחֵר:
 10 תִּרְחִיב צַעֲדֵי תַחְתֵּי וְלֹא
 מַעֲדֵי קָרְסָלָי: 11 אֲדָ־

1 vāy'sāppēr ēl-ābhîv v'ēl- 382
 ēkhāv vāyyig'ār-bô¹⁸ ābhîv
 vāyyōmēr lô, māh hākh^alôm
 hāzzēh ^ashēr khālāmtā (p)?
 2 vāttir'ābh cōl-ērēts Mits-
 rā'yim vāyyits'āk hāyām ēl-
 Pār'ōh lāllā'khēm (p).
 3 v'attāh Y'hōvāh tishhāk
 lāmō; til'ag l'chōl-gōyim.
 4 shām² livyāthān zēh¹¹
 yātsārtā l'sākhēk-bō*.
 5 cēn-īsh rimmāh ēth-rēyēhū
 v'āmār h^alō m'sākhēk ānî?
 6 b'khār-lānū ^anāshīm.
 7 v'im rāy b'yēnēchēm lā-
 y'abhōd ēth-Y'hōvāh bāk^arū
 lāchēm hāyyōm ēth-mî thā-
 y'abhōdūn, im ēth-^Elōhīm
^ashēr-ēabh'dū ābhōthēchēm
^ashēr bēyē'bhēr hānnāhār, v'im
 ēth-^Elōhē hā^emōrî [*the Amo-
 rites*] ^ashēr āttēm yōsh'bhīm
 b'ārtsām; v'anōchî ūbhēthî
 nāy'abhōd ēth-Y'hōvāh.
 8 tāy^amāh cî tōbh sākhrah.
 9 hāy'thā† cā^aniyyōth sōkhēr.
 10 tārkhīb tsāy^adî thākhtāi
 v'lō^a māy^adū kārsüllāi. 11 āch

* Or לְשִׁחְקָהּ, *Tsere* being changed into *Segol* on account of *Makkeph*: בּוֹ, *in it*, i. e. *in the sea*.

† *She was*, 3rd sing. form of *hāyāh*.

<p>(382) אֱלֹהִים יִמְחֹז רֹאשׁ אִיבֵיו קִדְקֹד שַׁעַר מִתְהַלֵּךְ בְּאֲשֵׁמוֹ: 12 תִּמְחֹז רִגְלֶךָ בְּדָם לְשׁוֹן כְּלָבִיד מֵאִיבִים מִנְהוּ: 13 הוּא אֲשֶׁר פִּהוּ בְּבֵית אֲשֶׁר־בָּנָה שְׁלֹמֹה בִּירוּשָׁלַם: 14 פָּחַתוּ יִכְהוּ פֶּאֶר: 15 וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשֶׂה לָּהֶם לְקִדֵּשׁ אֹתָם לְכַהֵן לִי:</p>	<p>lōhîm yimkhâts rōsh ōy'bhāv kōdkōd sēār mithhällēch bā'shāmāv. 12 timkhâts rāgl'chā b'dām l'shôn c'lā- bhē'chā mēōy'bhîm minnēhû *. 13 hû^a 'shēr cihēn bābbäyith 'shēr-bānāh † Sh'lōmōh biy'rûshālēm. 14 cēkhāthān y'cāhēn p'ēr. 15 v'zēh häddā- bār 'shēr täw^asēh ‡ lāhēm l'kāddēsh ōthām l'chābēn lî.</p>
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Parse the following forms, and explain their formation.

יִטְהַר : טְהַר : לְטַהַר בֵּית יְהוָה : טָהַרְתָּ : מְטַהֵר :
טַהַר : וַיִּטְהַרוּ : הִטְהִיר :

b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (*m.*). 3. Playing (*partcp. f. sing.*). 4. I will choose their ways. 5. Thou (*m.*) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (*f.*) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (*m.*). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (*m.*) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke¹⁸ the lad.

* From *it* = *some of it*: l'shôn is *nom.*, and the verb 'shall get' is to be supplied (*Hengstenberg.*).

† Built.

‡ Thou shalt do.

CHAP. IX. § 3. *Verbs Lamed Guttural.*

In these verbs either

- a) the final syllable keeps its regular vowel, with 383 *furtive Pathakh* under the guttural :
- b) or the final syllable exchanges its regular vowel for *Pathakh*.
- a) *î, ô, û* (the strong immutable vowels are always retained).
- b) *ô* is retained in the *Infin. constr.*
ô (being merely lengthened by the *tone*) is changed into *ă* in the *Imperat.* and *Imperf.* of *Kal*.
- c) 1. *ê* (when it is the regular vowel of the last syllable) is sometimes retained, sometimes changed into *Pathakh*.
2. Usage, however, makes a distinction in these forms : thus

In the *Partcp. Kal* and *Piël* מְשַׁלַּח, שִׁלַּח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* מְשַׁלַּח, שִׁלַּח.

In the *Imperf.* and *Infin. Niph.*, and in the *Perf. Infin.* and *Imperf. Piël*, the form with *ă* is employed at the beginning and in the middle of a period ; that with --- , at the end, and in *Pause* : e. g. יִגְרַע, it is diminished, and יִגְרַע ; יִבְקַע, he cleaves ; and יִבְקַע ; בִּלַּע, to swallow. It may further be observed that the *Infin. absol.* retains *Tsere*, the *Infin. constr.* does not.

The guttural here has simple *Sh'va*, whenever the 384 third radical regularly takes it (because being *Sh'va quiescent* it can remain under a guttural) : e. g. שִׁלַּחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place : e. g. שִׁלַּחַתְּ.

385 [A compound *Sh'va* (or, *Khateph*) occurs in (1) a few examples of *plur.* 1 of Perf. when the tone is thrown forward; (2) before the suffixes *chā, chēm, chēn*].

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partep.
386 1 <i>Kal</i>	shālākh	sh'lōākh	sh'lākh	yishlākh	shōlēākh
2 <i>Niphāl</i>	nishlākh	hishshā-lākh	hishshā-lākh	yishshālākh	nishlākh
3 <i>Piēl</i>	shillākh	shāllākh	shāllākh	y'shāllākh	m'shallēākh
4 <i>Pual</i>	shūllākh	shūllākh	(none)	y'shūllākh	m'shūllākh
5 <i>Hiphīl</i>	hishlīākh	hāshlīākh	hāshlākh	yāshlīākh	māshlīākh
6 <i>Hoph.</i>	hōshlākh	hōshlākh	(none)	yōshlākh	mōshlākh
7 <i>Hithp.</i>	hishtāl-lākh	hishtāl-lākh	hishtāl-lākh	yishtālākh	mishtāl-lēākh

Partep. Pass. of Kal, shālūākh. *Infin. absol. (Kal)*, shālōākh; (*Niph.*), nishlōākh; (*Piēl*), shāllēākh; (*Hiphīl*), hashlēākh.

Kal Perf. shālākh, shālākhāt (2 *f.*); and so in the other conjugations, -ākhāt for ākht.

Imperat. sh'lākh, shilkhî, &c.

Imperf. nishlākh, tishlākh'nāh; and so in the other conjugations, -ākh'nāh.

Hiphīl Imperf. yāshlīākh, tāshlīkhî, tāshlākh'nāh.

Vocabulary.

387 *To forget*, שָׁחַח, shāchākh.

To hear, שָׁמַע, shāmā'.

To forgive; to pardon, סָלַח, sālākh (with ל).

To be satisfied, שָׂבַע, sābhā'*

To swear, שָׁבַע, shābhā' †
(prop. by seven victims).

To sacrifice, זָבַח, zābhākh.

To expire, גָּוַע, gāvā'.

To devour, בָּלַע, bālā'.

To sow, plant seed, זָרַע, zārā'.

To slay, טָבַח, tābhākh.

To bud, פָּרַח, pārākh.

To rend, קָרַע, kārā'.

To open, פָּתַח, pāthākh.

* In *Hiphīl*, *to make satisfied; to satisfy*.

† In *Niphāl*, *to bind myself by oath; to swear, promise with an oath*.

Good (or ill) deed; benefit, גְּמוּלָה, g'mûl (decl. 1).

Iniquity, עָוֹן or עוֹן, 'āvôn or 'āvôn.

Diseases, תַּחֲלוּאִים, tākhlûim (khālāh, to be sick).

Eagle, נֶשֶׁר, nē'shēr (decl. 6, a), pl. c. nishrē.

Youth, נְעֻרִים, n'êûrîm.

To look, { שָׁקַף, shākāph *.
נָבַט, nābhāt.

Groaning, אֲנָקָה, 'nākāh (constr. ênkāth).

Prisoner, אֲסִיר, asîr (āsār, to (387) bind).

Thin, דָּק, dāk (f. דַּקָּה, dāk-kāh).

Full, מָלֵא, mālē^a, f. מְלֵאָה (mālē^a, to be full).

Rank, luxuriant, בְּרִיא (pl. f. בְּרִיאַת); bārā, potuit.

Ears of corn, שִׁבְבָלִים, shib-bôlîm.

Vine, גִּפְנֹן, gěphēn.

Vine-shoots, שָׂרִיגִים, sārîgîm.

Pit, בּוֹר, bôr (bûr, to cleave), pl. bôrôth.

Height, מָרוֹם, mārôm.

1. The word עֲדִי is twice construed 'mouth' in the English 388 Bible. Gesenius construes it 'age;' the Septuagint, '(thy) desire' (ἐπιθυμία).

2. תְּמוּתָהּ, t'mûthāh (death, from māvēth), only in ben t'mûthāh, a child of death = one who is condemned to die.

Exercise 38.

a) 1 בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְאֶל־תִּשְׁכְּחֵי כָּל־גְּמוּלוֹי:
הַפִּלַח לְכָל־עֲוֹנֵיךָ הַרְפֵּא
לְכָל־תַּחֲלוּאֵיכִי: הַמְשִׁבֵּעַ
בְּטוֹב עֲרִידֶךָ תִּתְחַדֵּשׁ כְּנֶשֶׁר
נְעֻרֵיכִי: 2 כִּי־הִשְׁקִיף

1 bār'chî năphshî êth-Y'hōvāh, 389
v'āl-tishc'khî cōl-g'mûlāv:
hässölēākh l'chōl-ע'āvônēchî;
hārōphē^a * l'chōl-tākhlūā-
y'chî: hāmmäsbiā'ע bättōbh
עēdyêch; tithkhāddēsh cān-
nē'shēr n'êûrāy'chî. 2 cî-
hishkîph mimm'rôm kōdshō

* In Hiphil.

† Who healeth, rōphē^a, partecp. Kal act. of rāphā.

(389) מִמְרוֹם קָדְשׁוֹ יְהוָה מְשַׁמֵּיִם
 אֶל-אֶרֶץ הַבַּיִט: לְשֹׁמֵעַ
 אֲנִקֶּת אֶסִּיר לְפִתְחָ בְּנֵי
 תְּמוֹתָהּ: ³ וַתִּבְלַעְנָה
 הַשְּׂבָבִים הַדְּרוֹת אֵת שְׂבַע
 הַשְּׂבָבִים הַבְּרִיאוֹת
 וְהַמְּלֵאוֹת: ⁴ טִבְחָ טִבְחָ
⁵ וּבְנִפְּוֹ שְׁלֹשָׁה שָׂרִיגִים וְהִיא
 כְּפָרַחַת: ⁶ וַיִּשָּׁב רְאוּבֵן
 אֶל-הַבּוֹר וְהִנֵּה אִזְוִיֹסֶרֶף
 בְּבוֹר וַיִּקְרַע אֶת-בְּגָדָיו:

Y'hōvāh; mishshāmā'yim
 ēl-ērēts hibbît; lishmō'ay ēn-
 kāth āsîr, l'phättēakh b'nê
 th'mûthāh. 3 vättibhläw'nāh
 hāshshibb°lîm hāddākkôth
 ēth shēbhā'ay hāshshibb°lîm
 hābb'rîôth v'hāmm'lēôth.
 4 t'bhōākh tēbhākh.
 5 ūbhāggē'phēn sh'lōshāh sār-
 rîgim v'hî^a ch'phōrā'khāth.
 6 vāyyāshābh R'ūbhēn ēl-
 hābbôr v'hinnēh ēn-Yôsēph
 bābbôr; vāyyikrā'ay ēth-
 b'gādāv.

b) 1. And Joseph took an oath of the children of Israel.
 2. The land which Elohim swore to Abraham, to Isaac, and to Jacob.
 3. And Jacob expired. 4. He will offer-sacrifices.
 5. I have planted the house of Israel. 6. Every herb seeding
 seed. 7. Ye shall sow the land. 8. Ye shall not sow the land.
 9. Seed is sown. 10. The seed sown. 11. I have sown my
 seeds. 12. To sow seeds. 13. Thou wilt sow thy land.
 14. The opened door. 15. I will open the door. 16. Opened
 (*fem. sing.*).

CHAP. X. § 1. Use of the Accents as Stops*.

(Before the pupil proceeds to the *Weak Verbs*, he may pay some further attention to the accents, which will henceforth be added. For their names and forms, see 85.)

390 In the Hebrew Bible the verses are usually divided into two major divisions. The end of the whole verse is marked by Silluk with two dots (‡) called Soph Pasuk. The middle of the verse, or, as it is properly, the end of the first major division, is marked by Athnakh or Merka Mahpachatum.

* From Dr. M^cCaul's Primer.

GENESIS i. 1.

בְּרֵאשִׁית בְּרָא אֱלֹהִים	b'rēshîth' bārā' Elohîm	391
	in the beginning created God	
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	êth hăsh-shāmā'yim v'êth hāā'rêts	
	the heavens and the earth	

PSALM ii. 1.

לָמָּה רָגַשׁוּ גּוֹיִם	lām'māh rāg'shû' gôyim'?
	wherefore rage peoples
וְלְאֻמִּים יִהְיוּ רִיק:	ûl'ummîm yêh'gû-rîk?
	and nations imagine vanity

PSALM iv. 5.

רִגְזוּ וְאַל-תִּחְטְאוּ	rigzû v'âl tēkhe'āû
	be troubled and not sin
אִמְרוּ בְלִבְבְּכֶם עַל-מִשְׁפַּנְכֶם	imrû bhilbhābhchēm 'al-mishcābh-
	speak in your heart upon your bed
וְדַמּוּ סֵלָה:	chēm v'dōmmû. sē'lāh.
	and be still. Selah.

PROVERBS x. 1.

מִשְׁלֵי שְׁלֹמֹה	mishlê Sh'lōmōh
	the proverbs of Solomon
בֶּן חָכָם יִשְׂמַח-אָב	bên khāchām y'sāmmākh ābh
	a son wise rejoiceth a father
וּבֶן כְּסִיל תִּוְגַת	ûbhên c'sîl tûgāth
	and a son foolish the heaviness
אִמּוֹ:	immô
	of his mother

The lesser subdivisions are marked by the distinctive accents of less power, as in Gen. i. 1. *In the beginning, God created.* After the word *beginning* there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בְּרֵאשִׁית is separated from the following word בְּרָא, whereas this word בְּרָא has a conjunctive accent, because the verb is naturally connected with its nominative אֱלֹהִים. This latter word אֱלֹהִים has again a distinctive, which separates it from the following word. It might appear that a

(392) pause after the word *God* is misplaced; but it is the strictly logical division of the sentence. 1. *The fact of creation.* 2. *The things created.* It also lays the emphasis upon *God* as the Creator. *In the beginning, created God—the heavens, and the earth.* In the second example, the verb and nominative $\text{וַיִּבְרָא אֱלֹהִים}$ are connected in the same way by a conjunctive accent. But in the second member, the similar connection between the verb and accusative is noted by a line between the words, which is called *Makkeph*. In this case the first word וַיִּבְרָא has no accent. The small perpendicular line to the left of the Segol is called *Metheg* (48), and shows that וַיִּ is a separate syllable.

393 In placing the accents, the first step is to place the *Silluk* at the end of the verse or sentence, just as in English the full stop is the most important. The next, is to place the *Athnakh*, and then the various minor distinctives. The whole verse is looked upon as a territory under the dominion of *Silluk*, though his immediate domination extends only to *Athnakh*. The dominion of *Athnakh* extends to the beginning of the verse. The nearer any minor distinctive is to *Silluk* or *Athnakh*, so much the less is its distinctive power. The accents are not selected arbitrarily, but have a regular order of consecution. *SILLUK* has next to it *Tiphkha*, then *Zakeph*. *ATHNAKH* takes next to it *Tiphkha*, then *T'bhira*, then *Zakeph*, then *Segolta*. *Segolta* takes *Zarka R'bhia*. *Zakeph* takes *Pashta*, *R'bhia*, &c.

394 The *Conjunctives* or *Servants* are also subject to rule, according to which they have their peculiar masters—

<i>Munakh</i> serves	{	Athnakh Segolta Zakeph katon R'bhia Zarka	<i>Mercha</i> serves	{	Silluk Tiphkha Pashta Zarka T'bhira
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Darga serves *T'bhira*. *Kadma* serves *Geresh*.

ESTHER vi. 1—4.

<p>א בלילה ההוא נדדה שנת המלך ויאמר להביא את ספר הזכרנות דברי הימים ויהיו נקראים לפני ב המלך: וימצא כתוב אשר הגיד מרדכי על־בנתנא ותרש שני סריסי המלך משמרי הסף אשר בקשו לשלח יד במלך ג אַחֲשֻׁרֹשׁ: ויאמר המלך מה־נעשה יקר וגדולה למרדכי על־זה ויאמרו נערי המלך משרתיו לא־נעשה עמו דבר: ד ויאמר המלך מי בחצר והמן בא לחצר בית־ המלך החיצונה לאמר למלך לתלות את־מרדכי על־העץ אשר־הכין לו:</p>	<p>1 Bällä'y'läh hähû^a näd'däh sh'näth (394) In the night the same fled the sleep hämü'lēch väyyō'mēr l'hābhî^a ēth- of the king and he said to bring the sē'phēr häzzichrônôth' dibbré' book of the records the words of häyyāmîm' väyyihyú' nikrāim' liphné' days and they were read before 2 hämmē'lēch. väyyimmätsé' cāthûbh' the king, and it was found written āshēr higgîd' Mörd'chäi' yäl-Bigthā'nā that had told of vāthē'rēsh sh'nē sār'sisē' hämmē'lēch and two chamberlains of the king mishshōm'rē' hässäph' āshēr of the keepers of the threshold who bikshû lishlōākh yād bāmne'lēch sought to send a hand on the king 3 akhāshvērōsh. väyyōmēr hämmē'lēch Ahasuerus. and said the king mäh-nä'yāsāh y'kār ūg'dülāh what hath been done honour and dignity l'Mörd'chai' yäl-zēh, väyyōm'rū to for this and they said nä'yārē' hämmē'lēch m'shār'thāv the young men of the king his servants lō-nä'yāsāh' yimmō dābhār'. not have been done with him a thing. 4 väyyōmēr hämmē'lēch mî blēkhätsēr and he said the king who in the court v'Hāmān bā läkhätsār and Haman was come to the court bēth-hämmē'lēch häkhîtsônāh lēmōr of the house of the king the outer to say lämmē'lēch lithlōthi ēth-Mörd'chäi to the king to hang Mordecai yäl-hā'yēts āshēr-hēchîn upon the tree which he had prepared lō. for him.</p>
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Note 1. v. 2, over the *Vav* in אַחֲשֻׁרֹשׁ there is an asterisk. 395
If the reader looks to the foot of the page (in a Hebrew Bible)

(395) he will find the Hebrew letters נ"א רש, which signifies that in another copy the last syllable of Ahasuerus is written without a *Vau*. נ"א are the initials of נִסְחָה אֲהַרְנָא, another copy.

Note 2. In verses 3 and 4, the הַמֶּלֶךְ has in appearance two accents, but in reality only one. Pashta being postpositive, must be placed over the last letter. But as not the last syllable, but the penultimate has the accent, it is repeated in order to show the tone-syllable.

Note 3. In verse 3, the word וַיֹּאמְרוּ, and in verse 4, the word הַחֵיצוֹנָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שְׁנַת in verse 1, the accent is placed as if *Sh'va* formed a syllable. This is also the case with the compound *Sh'vas*.

RUTH iii. 5.

וַתֹּאמֶר	אֵלֶיהָ	כֹּל	אֲשֶׁר־	vättömër	ēlēäh	cōl	ashër-
				and she said	to her	all	that
תֹּאמְרִי	אֶעֱשֶׂה:			tōm'rî	ēlai	ÿ'esēh	
Thou wilt say	to me	I will do					

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אֵלַי, which, with the points written in the text, make אֵלַי, ē-lai, to me. This is said to be k'ri (*read*), though not k'thibh (*written*). The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words k'ri and k'thibh; k'thibh is *written*, and applies to the word as it stands in the text; k'ri signifies *read*, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

וְעַתָּה	כִּי	אֲמַנְם	כִּי	אֵם	v'yättāh	cî	ōmnām	cî
					and now	that	it is true	that
גֹּאֵל	אֲנִי				gōēl	ānōchî		
a redeemer	am I							

Here the fifth word **אם** has no vowel. The masoretic note 397 at the foot of the page is **כתיב ולא קרי**, k'thibh v'lo k'ri, *written, but not read*. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word **נאל** also has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

CHAP. XI. § 1. Verbs Double Ayin (ע״).

Example **סָבַב**, sābhābh, *to go about*. Paradigm: Appendix E, [pp. 17, 18.]

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	sābh	sōbh	sōbh	yāsōbh (yissōbh)	sōbhēbh	398
2 <i>Niph.</i>	nāsābh	hissābh	hissābh	yissābh	nāsābh	
3 <i>Poël*</i>	sōbhēbh	sōbhēbh	sōbhēbh	y'sōbhēbh	m'sōbhēbh	
4 <i>Poal</i>	sōbhābh	sōbhābh	(none)	y'sōbhābh	m'sōbhābh	
5 <i>Hiph.</i>	hēsēbh	hāsēbh	hāsēbh	yāsēbh (yässēbh)	mēsēbh	
6 <i>Hoph.</i>	hūsābh	hūsābh	(none)	yūsābh (yüssābh)	mūsābh	

Past Partcp. of *Kal*, sābhûbh.

Normal Forms.—(No irregularity in the other conjugations.) 399

	1 Perf.	3 Imperat.	4 Imperf.	
1 <i>Kal</i>	sābh	sōbh	yāsōbh	yissōbh
	sāb'bāh	sōb'bî	tāsōb'bî	tiss'bî
	sābbôthā	sūbbènāh	t'sūbbènāh	tissōbh'nāh
2 <i>Niphal</i>	nāsābh	hissābh	yissābh	
	nāsāb'bāh	hissābbî	tissā'bbî	
	n'sābbôthā	hissābbènāh	tissābbènāh	

* This conjugation and its Passive are called here *Poël*, *Poal*, instead of *Piël*, *Pual*, because they have the vowels *ô—ê*, *ô—â*, instead of *i—ê*, *û—â*.

(399)	1 Perf.	3 Imperat.	4 Imperf.	
3 <i>Hiphíl</i>	hēsēbh	hāsēbh	yāsēbh	yässēbh
	hēsēb'bāh	hāsēb'bî	tāsēbbî	
	h ^a sibbôthā	h ^a sibbènāh	t'sibbènāh	
6 <i>Hoph.</i>	hūsābh		yūsābh	yüssābh
	hūsāb'bāh	(none)	tūsāb'bî	
	hūsābbôthā		tūsābbènāh	

Imperf. with *Vav conversive* (*Kal*) vāyyāsōbh; (*Hiph.*) vāyyāsēbh.

400 a) The principal irregularity of these verbs is this, that before an *affirmative* the two *identical* letters of the root are pronounced as one, *doubled by strong Dagesh*, and that, even when a *full* vowel would regularly stand between them: סָבִי for סָבִי.

b) When there is no *affirmative*, the final consonant is *thrown* away: סָב (since סָבִי is impossible).

c) Those forms are *not* contracted, which contain unchangeable vowels, or a *Dagesh forte*; as, סָבוּב, סוּיָב, סָבִיב.

401 The stem, which is thus rendered monosyllabic, takes, throughout, the vowel which the full form would have in its *second* syllable; as, indeed, even in the regular verb, it is this vowel that characterizes the form: e. g. סָבִי for סָבִיב; *Infin.* סָבִי for סָבִיב; *Hiph.* הִסָבִי for הִסָבִיב (comp. note on 5).

402 When the *affirmative* begins with a consonant (ג, ת), a vowel is inserted before it, in order to render audible the *Dagesh* of the final radical. This vowel in the Perf. is ו, in the Imperat. and Imperf. י: e. g. סָבוּת, Imperf. תְּסָבִינָה (sābbô'thā, t'sūbbènāh).

403 The preformatives of *Imperf. Kal*, *Perf. Niphal*,

and of *Hiphál* and *Hophal*, which, in consequence of (403) the contraction, stand in a simple syllable (יִסְבּ instead of יִסְבֹּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יִסְבּ for יִסְבֹּב = יִסְבֹּב; *Imperf. Middle A*, יִמַּר for יִמַּרֵּר; *Hiph.* הִסְבֵּב for הִסְבֹּב, *Infin.* הִסְבֵּב for הִסְבֹּב; *Hoph.* הוֹסֵב for הוֹסֹב. This long vowel (except ו in *Hophal*) is changeable †.

There is still another mode of constructing these forms (the 404 common one in *Chaldee*), which consists in a *sharp* pronunciation of the first syllable and a consequent doubling of the *first* radical by *Dagesh*: e. g. *Imperf. Kal* יִסְבּ for יִסְבֹּב, *Imperf. Hiph.* יִתֵּם for יִתְּמֵם, *Hoph.* יִכַּת for יִכַּתֵּת. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יִקְרִי, they bow themselves (from קָרַר), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ו and יִ: e. g. הִצְלִנָּה (from צָלַל). The Paradigm exhibits this form by the side of the other in *Imperf. Kal*.

- a) The *tone* has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel (*āh, ú, í*), but remains before them on the stem-syllable, as סֶבּוּ.
- b) Before the other affirmatives, it rests upon the

† Many of these contractions are founded on more ancient forms than those of the regular verb. Thus יִסְבּ stands for יִסְבֹּב, with *ǎ* under the preformative, as in the regular Arabic form (Hebrew יִקְטֵל, from יִקְטֹל; the *ǎ* appears also in verbs *Pe guttural*, especially in verbs *Pe Aleph* and *Ayin Vav*). *Hiph.* הִסְבֵּב for הִסְבֹּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אִקְטֵל, see Ges.); *Perf.* נִסַּב for נִסְבֵּב; *Imperf. Niph.* יִסַּב for יִסְבֵּב: comp. יִקְטֵל. See Ges.

- (405) inserted syllables *ó* and (יְ) *è* (except in the case of תָּן, תָּם, which always take the tone); and in consequence of this the vowels of the word are shortened, as תִּסְבְּנוּ, תִּסְבְּנוּ; הִסְבְּנוּ; but הִסְבֹּתָּ.

406 Instead of *Piël*, *Pual*, *Hithpaël*, and in the same signification, is found, in numerous verbs of this kind, the unfrequent conjugation called (from its vowels *ó—è*) *Poël*, with its Passive and Reflexive: e. g. עוֹלֵל, *to treat one ill*, Pass. עוֹלֵל, Reflex. הִתְעוֹלֵל (from עָלַל): in some is found the rare conjugation (so called from its form and vowels) *Pilpel*, as גָּלְגַּל, *to roll*; הִתְגַּלְגַּל, *to roll oneself* (from גָּלַל); Pass. שִׁעֲשַׁע, *to be caressed* (from שָׁעַע). They are inflected regularly like *Piël*.

ADDITIONAL REMARKS (for reference).

407 a) *On Kal.*] Some further peculiarities are:

1) *Perfect* with *Kholem*.

2) *Infin.*, *Imperat.*, and *Imperf.* with *Pathakh*.

☞ The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a changeable vowel, is written defectively (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbuts*, whenever it loses the tone; as *Infin.* רָרַךְ, *to rejoice* (Job), with suffix בְּחִקּוֹ, *when he founded*; *Imperat.* חֲנִינִי, *pity me*; *Imperf.* with *Vav* convers. וַיִּסַּב, with suffix וַיִּשְׂדֵם, *he lays them waste*.

b) *Niphal.*] Besides the most usual form with *Pathakh* in the second syllable, as given in the Paradigm, there is another with *Tsere*, and a third with *Kholem* (analogous to קָטַל, יָרָא, יִנָּל), extending through the whole conjugation: (1) e. g. *Perf.* גָּקַל (also נָקַל), *it is a light thing*; *Infin.* הִמָּס, *to melt*; *Partcp.* נִמָּס, *wasted away*. (2) גָּגְלוּ, *they are rolled together*; *Infin. absol.* הִבּוּ, *be*

plundered; Imperat. הִרְמוּ, take yourselves up; Imperf. (407) תִּרְמִי.

- c) *Hiphil and Hophal.*] (1) Instead of *Tsere* the final syllable has sometimes *Pathakh*, especially with gutturals, as הִרְמַ; *Infin.* הִרְבַּר, to cleanse; (2) but also without a guttural, as הִרְבַּ; *Plur.* הִרְבְּוּ; *Partcp.* מִצֵּל, shadowing.

The Imperfect with retracted tone takes the form יִסְדֵּ, he protects; וַיִּגֹּל, and he rolled.

It may be remarked in general, that verbs *Double Ayin* are 408 very nearly related to verbs *Ayin Vav*, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb עֵע is generally shorter than the other (comp. יִסְב and יִקוּם, יִסְב and יִקוּם). In some cases they have precisely the same form as in the *Imperf. convers.* of *Kal* and *Hiphil*, in *Hophal*, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other: e. g. יִרְוּ for יִרְוּ, he rejoices.

Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly regular: e. g. *Perf. Kal* בָּזַז, to plunder, *Plur.* בָּזְזוּ, בָּזְזוּ (also בָּזְזוּ); *Infin.* סָבַב and סָבַ; *Imperf.* יִחַנֵּן, he is gracious, elsewhere יִחַן. *Hiph.* הִרְנִין, *Imperf.* יִרְנִין, he will rejoice (which is never contracted); *Partcp.* מִשְׁמִים, astonished. Sometimes the full form appears to be emphatic.

Although the affirmatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סָבַנִי, סָבַנִי.

Before *Dagesh*, *Kholem* in the *Imperf.* becomes *Kibbuts*, less frequently *Kamets-Khatuph*; *Tsere* in *Hiph.* becomes *Khirik* (after the analogy of הִסְבִּינָה, הִסְבִּינָה); the preformatives then, in place of the full vowel, take *Sh'va*: e. g. יִסְבְּנִי, יִסְבְּנִי; *Hiph.* יִסְבְּנִי.

Vocabulary.

- 411 To curse, אָרַר, ārār.
 To take prey; to spoil, plunder, בָּזַז, bāzāz.
 To roll, גָּלַל, gālāl*.
 To cover, protect, גָּנַן, gānān.
 To be weak, דָּלַל, dālāl.
 To be silent, דָּמַם, dāmām.
 To be clean, זָכַח, zāchāch.
 To be wounded, † חָלַל, khālāl.
 To be hot, חָמַם, khāmām.
 To be gracious, חָנַן, khānān.
 To be broken, חָתַח, khāthāth.
 To beat (down); crush; to rout, כָּתַח, cāthāth.
 To be completed or ended; to cease, תָּמַם, tāmām †.
 To lick, lap, לָקַק, lākāk.
 To measure, מָדַד, mādād.
 To melt; to faint, מָסַס, māsās §.
 To be in bitterness, מָרַר, mārār.
 To feel, מָשַׁשׁ, māshāsh.
 To flee, נָדַד, nādād.
 To turn oneself; to go round; to surround, סָבַב, sābhābh.
- To cover, conceal; to protect, סָכַח, sāchāch.
 To cast up a mound, a way, סָלַל, sālāl.
 To tie up; to bind, צָרַר, tsārār.
 To be light; to be lessened or abated, קָלַל, kālāl.
 To shout (for joy), רָנַן, rānān.
 To err, שָׁגַג, shāgāg.
 To carry off; to spoil, שָׁלַל, shālāl.
 To be desolate; to desolate, שָׁמַם, shāmām.
 Desolation, הָרַב, khōrēbh.
 For ever, לָנֶצַח, lān'etsākh (nētsākh, a subst. = strength, perpetuity).
 To destroy, נָתַשׁ, nāthāsh.
 A door, דֶּלֶת, dē'lēth.
 Hinge, צִיר, tsîr.
 Bed, { מִטָּה, mittāh (a n) ||
 { מִשְׁכָּב, mīshcābh (a).

* Also עָלַל, not used in Kal: in Poēl, to affect painfully, with לָ.

† In Hiph. to begin. Probably the first meaning is to open.

‡ In Hiph. to complete; to finish.

§ Regular in many forms: as are nādād and several others.

|| Nāfāh, to stretch out; shāchābh, to lie down.

<p>Supplication, תַּחֲנוּן, tākhⁿnūn (pl. <i>īm</i> or <i>ōth</i>); khānān, to be gracious.</p> <p>To pierce, דָּקַר, dākār.</p> <p>Only (son), יָחִיד, yākhîd.</p>	<p>To mourn, סָפַד, sāphād. } (411)</p> <p>Mourning, מִסְפָּד, mispēd(a). }</p> <p>First-born, בְּכוֹר, b'chôr (bā- chār, to be early).</p> <p>A dog, כְּלָב, cēlēbh.</p>
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לְמַעַן (for מַעֲנֶה, *intent, purpose*), occurs only with לְ (for the sake of); with suffixes, לְמַעֲנֵי, for my sake, &c.

Exercise 39.

- a) 1 412 הָאֹיֵב * | תָּמוּ חַרְבוֹת לַנְּצַח וְעִרִים נִתְשַׁת אֲבָד זָכָרָם
- הֵמָּה : 2 הִדָּלַת תִּסּוּב 21 עַל־צִירָה וְעִצֵּל עַל־מַטְוִי :
- 3 אָמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁבַּבְּכֶם וְדָמוּ סִלָּה : 4 דוֹמְמָתִי
- נִפְשִׁי כִּנְמַל עָלַי אָמוּ : 5 קָלוּ הַפִּיִּם מֵעַל הָאָרֶץ :
- 6 עֵינַי עוֹלְלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירֵי : 7 בְּנֵי יַעֲקֹב
- יִבְזוּ הָעִיר : 8 וְשִׁפְכֹתַי עַל־בֵּית דָּוִד וְעַל | יוֹשֵׁב יְרוּשָׁלַם
- רוּחַ חַי וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקְרוּ וְסָפְדוּ
- עָלַי כִּמְסֹפֵד עַל־יָחִיד וְהִמְר עָלַי כְּהִמְר עַל־הַבְּכוֹר :
- 9 וְכוּשׁ יֵלֵד אֶת־נִמְרָד הוּא יִחַל לְהִיּוֹת † גִּבּוֹר בְּאָרֶץ :
- 10 גַּנּוּתִי אֶל־הָעִיר הַזֹּאת לְמַעֲנֵי וּלְמַעַן דָּוִד עַבְדִּי :
- 11 בְּמִקּוֹם אֲשֶׁר 6 לִקְרוּ הַכְּלָבִים אֶת־דָּם גְּבוֹת יִלְקוּ
- הַכְּלָבִים אֶת־דַּמָּד גַּם־אֶתָּה :

* This difficult verse is best explained thus: (1) the *nominative*, 'the enemy' (which some consider the *vocative*), must be considered as a *nominativus pendens*, just stating, who are the *subject* of the discourse. *The enemy* = as to the enemy, &c. (2) In *nāthūshtā* the Psalmist is addressing *Jehovah*. (3) *hēm-mah* (they), which is construed in our version with *them*, must be considered *nom. to ābh'dū* understood.

† *Infin. constr.* of *hāyāh*, to be, with לְ prefixed.

- (412) *b*) 1. The enemy (*pl.*) plundered the city. 2. The city will be plundered. 3. The great cities were plundered. 3. Thou shalt not plunder this city. 4. Those who are shearing his flock. 5. I am very weak. 6. My eyes are weak. 7. We are very weak. 8. Our brethren have made-faint our hearts. 9. They flee (*regular*) from me. 10. Does not the door turn upon its hinge?

CHAP. XI. § 2. *Verbs Pe Nun.*

413 The principal anomaly of this class of verbs is that the *Nun*, when it would close a syllable, is *assimilated* to the following consonant. Sometimes also an *initial Nun* is dropt.

414 I. The *assimilation* of *Nun* takes place (*a*) in the *Imperfect* of *Kal*. The second vowel is most commonly *ō*, sometimes *ǎ*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthān*, *to give*; (*b*) in the *Perfect* of *Niphal*; (*c*) throughout *Hiphil* and *Hophal* (which has always *Kibbutz*).

II. *a*) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *gāsh* for *n'gāsh*, *שָׂ* for *שָׂנָ*.

b) The *Infin.* then, however, usually appends the feminine ending *ēth* (the accent being on the *penult.*); after a guttural, *ǎth*: as *תִּשְָׁׂ* (*gě'shēth*), *תַּעֲָׂ* (*gǎ'yǎth*), from *nāgǎy*, *to touch*.

c) The *Imperative* has usually *ǎ*, but sometimes *ē* (as in *tēn*, *give*, from *nāthān*). It frequently takes the lengthened form with appended *h*: *t'nāh*, *give up* (*תַּנְָּׂ*).

415 The characteristic of these verbs, in all the forms which have a *preformative*, is *Dagesh* following the *preformative* in the second radical; but, as we shall see, some forms of verbs *Pe Yod*, and even of verbs *double Ayin*, resemble them in this.

416 The *Nun* is *nearly always* retained in the forms enumerated in I., II., *when the second radical is a*

guttural (as *yinkhāl*, *he will possess*). In other cases (416) the retention of it is comparatively rare, *never* occurring in *Niphal*, and very seldom in *Hiphil* and *Hophal*.

Similar anomalies are in part exhibited by לקח⁴¹⁷ (lākākh), *to take*; *Lamed* being *assimilated* or *dropt* like the *Nun*.

Imperf. yikkākh. *Imperat.* kākḥ (seldom l'kākḥ). *Inf.* constr. ka'khāth. *Hoph. Imperf.* yūkkākh.—*Niphal*, however, is always nilkākḥ.

Nāthān (נתן), *to give*, is peculiar in *assimilating* 418 the *final* as well as the *initial Nun*. Thus, nāthāttî, tēth, for nāthāntî, tē'nēth (*Inf.* constr.).—On the *Imperf.* see above, I.

Example שגשג, nāgāsh, *to approach*: see Appendix E, p. 20.

Short Paradigms.

[The regular forms are in italics.]

	<i>Perf.</i>	<i>Inf. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partep.</i>	
1 <i>Kal</i>	nāgāsh	gē'shēth	gāsh	yiggāsh	nōgēsh	419
2 <i>Niphal</i>	niggāsh	hinnāgēsh	hinnāgēsh	yinnāgēsh	niggāsh	
3 <i>Hiphil</i>	higgāsh	hāggāsh	hāggēsh	yāggāsh	māggāsh	
4 <i>Hophal</i>	hūggāsh	hūggāsh	(none)	yūggāsh	mūggāsh	

Past partep. of Kal, nāgūsh.

Inf. absol. 1) nāgōsh, 2) hinnāgōsh, 3) hāggēsh.

Imperat. (*Kal*) gāsh g'shî gāshnāh
 (*Niph.*) hinnāgēsh hinnāg'shî hinnāgēsh'nāh
 (*Hiph.*) hāggēsh hāggāshî hāggēsh'nāh

The other tenses are conjugated regularly. See Paradigm in Appendix E.

On the *Jussive* and *Cohortative* forms of Verbs.

Jussive.] The *jussive* is a form of the Imperfect, 420 which occurs only in the *second* and *third* persons. In verbs *Lamed He* this form is called the *apocopated Imperfect*, because the shortening consists in the

(420) *cutting off* (apocöpê) of the *final He*; from these the name is extended to all verbs. The jussive is often not distinguished orthographically from the indicative; *where it is*, it will be pointed out. The *Imperative* is also *apocopated*.

421 *Cohortative.*] The *first person* of the *Imperfect* and the persons of the *Imperative* sometimes take a *paragogic He* (āh); this syllable has the tone wherever the affirmatives *ú*, *í* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for *ěshmōr* we have *ěshm'rāh* (אֲשַׁמְרֶה). As āh appended to *an acc.* denotes *direction*, so here it denotes a *direction, tendency, or effort* of the *will*.

Vocabulary.

422 To guard, watch, preserve,
נָצַר, nātsār.

To deliver, נָצַל, nātsāl*.

To come near, to approach,
נִגַּשׁ, nāgāsh.

To bite, נִשַּׁח, nāshāch.

To tell † [נָגַד, nāgād = to be
clear?].

To look, נָבַט, nābhāt ‡.

To touch, נָגַע, nāgā'ē (constr.
with בָּ, &c.).

To forsake, נָטַשׁ, nātāsh.

To give, נָתַן, nāthān.

To fade, נָבַל, nābhāl.

To kiss, נָשַׁק, nāshāk.

To overtake [נִשַּׁג], nāsāg (in
Hiph.).

To take, לָקַח, lākākh.

To overthrow, סָלַף, sālāph (in
Piël).

To tear, טָרַף, tārāph.

A lion, אַרְיָ and אַרְיֵה, 'arī
and 'aryēh.

To crush, פָּרַק, pāräk.

A serpent, נָחַשׁ, nākhāsh
(decl. 4).

Extremity; heel, עֵקֶב, 'ākēbh
(decl. 5, c: but taking
Khirik under the first rad.
in constr. pl. instead of *Pa-
thakh*).

* In Hiphil: in Kal, to strip off; then, to deliver.

† In Hiphil = to make clear (higgîd).

‡ In Hiphil: once in Piël.

Those two = them both, שְׁנֵיהֶם, sh'nêhêm (numeral in constr. state with suffix, 204).

Right hand, יְמִין, yâmin (decl. 3, a).

Left hand, שְׂמאל, s'môl.

To tremble, רָעַד, rā'ād. (422)

To smoke, עָשָׁן, wāshān.

Season, עֵת, e'eth (עֵת-tô, &c.).

Leaf, עֵלֶה, e'ālêh (decl. 9).

To divide; to sing hymns, זָמַר, zāmār.

Exercise 40.

- a) 1 423 צָדְקָה תִצְדַּק תִּסְדְּרֶךָ וְרָשָׁעָה תִסְלַף חַטָּאת :
- 2 פֹּיִטְרָף כְּאַרְיֵה נִפְשֵׁי פֶרֶק וְאִין מִצִּיל : 3 וַיִּגְשֵׁה
- אַל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת * 6 :
- 4 יְהִי־דָן * נַחֵשׁ עַל־דָּרְךָ שְׂפִיפֹן עַל־אַרְחַ הַנֶּשֶׁף עֲקָבִיר
- סוֹס וַיִּפֹּל רִכְבּוֹ אַחֲוֹר : 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־
- אַפְרַיִם בְּיָמֵינוּ מִשְׂמאַל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמאַלוֹ מִיְמִין
- יִשְׂרָאֵל וַיִּגְשֵׁה אֵלָיו † : 6 לְמָה לֹא־הִנְדַּתָּ לִּי כִּי אֲשַׁתְּךָ
- הִיא : 7 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֵל † וּמַעֲשֵׂה יָדָיו מִגִּיד
- הַרְקִיעַ : 8 זָמְרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְעַמִּים עֲלִילוֹתָיו :
- 9 הַבֵּיטוּ אֵלָיו וְנִהְרוּ וּפְנִיָהֶם אֲלֵי־חַפְרוֹ : 10 הַמֵּבִיט §
- לָאָרֶץ וְהִרְעֵד יַנַּע בַּהַרִּים וַיַּעֲשֵׂנוּ : 11 צְדָקַת תָּמִים
- תִּישַׁר דְּרָכּוֹ וּבְרָשָׁעָתוֹ יִפֹּל רָשָׁע : 12 שְׁמַע בְּנֵי
- מוֹסֵר אָבִיךָ וְאַל־תִּטַּשׁ תּוֹרַת אֲמֹךָ : 13 כִּי לֹא־יִטַּשׁ
- יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב : 14 וְהָיָה פְעִזֹ
- שָׂתוֹל עַל־פְּלָגֵי־מַיִם אֲשֶׁר פָּרְיוֹ | יִתֵּן בְּעֵתוֹ וְעָלָהּ

* Shall be.

† 228, p. 80.

‡ m'säppër, 5, 3.

§ A partecp. descriptive of Jehovah.

- (423) | לֹא־יָבוּל׃ 15 אָרוּר אַתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצַתָּהּ |
 אֶת־פִּיהָ לִקְחַת אֶת־דִּמְיָי אֶחָיִד מִיָּדְךָ׃ 16 וַיֹּאמֶר אֵלָיו
 אָבִיו גְּשָׁה־נָא * וְשָׁקֵה־לִּי * בְּנִי וַיִּגַּשׁ וַיִּשְׁקֵלֹו׃ 17 † יִרְדֶּה
 אֲוִיב גַּפְשִׁי וַיִּשָּׂג וַיִּרְמַס לָאָרֶץ חַיִּי וַיִּכְבְּדֵי לַעֲפָר יִשְׁבֹּן
 סֵלָה׃ 18 וְאֵל־יִבְטַח אֶתְכֶם חֲזֹקֶיהוּ אֶל־יְהוָה׃
 † עָוִי אֵלֶיךָ אֲזַמְרָה כִּי־אֱלֹהִים מְשַׁבְּפֵי אֱלֹהֵי חַסְדָּי׃

b) Look the way of the sea; and he looked. 2. The kings were smitten before the children of Israel. 3. They will trample our honour in the dust. 4. Deliver thy people. 5. Tell me all that thou hast heard. 6. Their leaves shall not fade. 7. Ye shall not forsake your people. 8. I have given this garden to my brother. 9. Who told thee that thou (°wast) naked? 10. His leaf shall not fall.

Write down the Hebrew of the following forms § :

<i>Sing.</i>	<i>Plur.</i>
1. I will take.	1. We will kiss.
2. { Thou shalt kiss thy mother. { Thou (<i>f.</i>) shalt approach.	2. { Ye will take. { Ye (<i>f.</i>) will pursue.
3. { He will take. { She will give.	3. { They will trample. { They (<i>f.</i>) will take.

(IMPERATIVE.)

<i>Sing.</i>	<i>Plur.</i>
Take thou.	Draw near.
Draw near (<i>f.</i>).	Take (<i>f.</i>).

* With *paragogic He*.

† In the Bible, יִרְדֶּה.

‡ O my strength! Another reading is *Yūzzō*.

§ The pronouns are to represent the *masculine* when *f* is not added.

CHAP. XI. § 3. Verbs Pe Aleph. Feeble Verbs
(*Verba quiescentia*).

Example. אָכַל, *āchāl*, to eat: see Appendix E, p. 21.

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partep.	
1 Kal	<i>āchāl</i>	<i>°chōl</i>	<i>°chōl</i>	<i>yōchēl</i>	<i>ōchēl</i>	424
2 Niph.	<i>nē°chāl</i>	<i>hēāchēl</i>	<i>hēāchēl</i>	<i>yēāchēl</i>	<i>nē°chāl</i>	} (as verbs <i>Pe guttural</i>)
3 Hiph.	<i>hē°chāl</i>	<i>hā°chāl</i>	<i>hā°chāl</i>	<i>yā°chāl</i>	<i>mā°chāl</i>	
4 Hoph.	<i>hō°chāl</i>	<i>hō°chāl</i>	(none)	<i>yō°chāl</i>	<i>mō°chāl</i>	

Past Partep. of Kal, *āchûl*.

Infn. absol. 1) *āchôl*; 2) *hēāchōl*.

Imperf. Kal, with *Vav conversive*, *vāyyō°chāl*: *vāyyō°mēr*.

In some verbs and forms **ש** quiesces. The verbs 425 in which this regularly occurs are:

אָכַל, *āchāl*, to eat.

אָמַר, *āmār*, to say.

אָבַד, *ābhād*, to perish.

אָפַה, *āphāh*, to bake.

אָבַה, *ābhāh*, to be willing.

In the *Imperf. Kal* of these verbs (of which the 426 two last are also *Lamed He*), and usually in אָחַז, *ākhāz*, to hold, the **ש** quiesces, with a transposition of the vowels. Hence,

יאֲמַר (*yōmēr*) for יֵאמַר = יֵאָמַר, the form it would regularly take as a *verb first guttural*.

(We shall see that, as verbs *Lamed He*, *ābhāh*, 427 *āphāh* have for their Imperfects *yōbhēh*, *yōphēh*.)

With *conjunctive accents* in the middle of a clause, 428 and with *Vav conversive* (which draws back the *tone-syllable*), *Tsere* is usually shortened into *Pathakh*. This change, however, in the case of *Vav conversive*, is only found in *āchāl*; *āmār* taking the still greater shortening into *Segol*: *vāyyōmēr*, *vāttōmēr*.

(Of course, in *pause* the *Tsere* is retained).

- 429 Only a few cases occur in which **א** *quiesces*, according to the general rule, in ־ , ־ , or ־ . It always *quiesces* in *Tsere* in the common form *lēmōr* (לֵאמֹר), *in saying*; very seldom in *Imperf. Kal*.
- 430 In the first person singular of the Imperfect the *quiescent א* is also *rejected*, to avoid the concurrence of two *Alephs*. This occurs *frequently* in the other forms also.
- 431 Other verbs beginning with *Aleph* are conjugated like verbs *Pe guttural* (Paradigm E.); and, except in *Kal*, even the verbs above given very seldom *quiesce*.
In *Piël*, **א** sometimes falls away by contraction.

Vocabulary.

- | | |
|--|---|
| <p>432 To kiss, נִשַׁק, nāshāk (in both <i>Kal</i> and <i>Piël</i>).</p> <p>To burn, בָּעַר, bā'ār.</p> <p>To prove, בָּחַן, bākhān.</p> <p>To draw-near, קָרַב, kārābh, with <i>ʿāl</i>, upon = for the purpose of <i>falling upon</i>; of attacking.</p> <p>To divide, חָלַק, khālāk.</p> <p>A little, * מְעַט or מֵעַט, m'ē'āt or m'ē'āt (from מְעַט, to be small, or few).</p> <p>Expectation, תּוֹחֵלֶת, tōkhē'lēth (a w y); yākhāl, to wait, expect.</p> <p>Joy, שִׂמְחָה, simkhāh (sā-mākh, to shine bright).</p> | <p>Hope, expectation, תִּקְוָה, tik-vāh (kāvāh, to wait for, hope in).</p> <p>For ever, לְנֶצַח, lānēsākh (nēsākh = truth, perpetuity).</p> <p>A fig-tree, תְּאֵנָה, t'ēnāh.</p> <p>Form, תֹּאֵר, tō'ār (tā'ār, to be drawn, marked).</p> <p>Countenance, מְרֵאָה (a), mērē'h (decl. 9, a); rā'āh, to see.</p> <p>Except, כִּי־אִם, cî-im, (ni-si, properly quod si).</p> <p>An evil-doer, מְרַע, mēr'ā'ē (partcp. Hiph. of רָעָה, to be evil).</p> <p>A wolf, זֵאֵב, z'ēbh.</p> <p>Booty, עָד, 'ād.</p> <p>Prey, שָׁלַל, shālāl.</p> |
|--|---|

* מְעַט = as a little (a little) soon.

Exercise 41.

a) 1 433 בַּיּוֹדֵעַ³ יְהוָה דָּרַךְ צְדִיקִים וְדָרַךְ רְשָׁעִים תֵּאבֵד׃
 2 נִשְׁקֹבֵר פּוֹיֵאֲנָה וְתֵאבְדוּ דָרַךְ * פִּי־יִבְעַר כַּמְעַט אִפּוֹ
 אֲשֶׁר־י פֶל־תּוֹסִי† בּוֹ׃ 3 תּוֹחֶלֶת צְדִיקִים שְׂמֵחָה וְתַקּוֹת
 רְשָׁעִים תֵּאבֵד׃ 4 עַד־כּוֹבֵיִם יֵאבֵד וְאִישׁ שָׁמַע לִנְצַח
 יִדְבֵר׃ 5 נִצַּר תֵּאֲנֶה יֹאכֵל פְּרִיָּה וְשָׁמַר אֲדָנָיו יִכְבֵּד׃
 6 וְעֵזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד יוֹסֵף וְלֹא־יִדַע אֶתֹּ מְאוֹמָה † פִּי
 אִם־הֵלֶחֶם אֲשֶׁר־הוּא אוֹכֵל וְיֵהִי יוֹסֵף יִפְּה תֵאֲר וְיִפְּה
 כּוֹרָאָה׃ 7 בְּקֶרֶב עָלִי | מִרְעִים לֵאכֹל אֶת־בְּשָׂרֵי צִרֵי §
 וְאִיבִי לִי הֵמָּה כִּשְׁלוֹ וְנִפְלוֹ׃ 8 בְּנִימִין זָאֵב יִטְרֹף בַּבֶּקֶר
 יֹאכֵל עַד וְלַעֲרַב יִחַלֵּק שֶׁלֶל׃ 9 שְׁלַחוּ מִכֶּם אֶחָד וַיִּקַּח
 אֶת־אֲחִיכֶם וְאֶתֶם הֵאסְרוּ וַיִּבְחָנוּ דְּבָרֵיכֶם הֲאִמַּת אֶתְכֶם
 וְאִם־לֹא חַי || פֶּרְעֶה כִּי מִרְגְּלִים אֶתֶם׃ וַיֵּאסֶף אֶתֶם אֶל־
 כּוֹשֶׁמֶר שְׁלֹשֶׁת יָמִים׃

b) 1. The ways of the scorners shall perish. 2. And Jehovah said to the woman, Hast thou not eaten of the tree? And the woman said, The serpent deceived-me[¶], and I did eat. 3. Thy-way perished. 4. Then shalt thou say unto Joab, The sword

* The way = as to your way.

† Trusting. Partecp. act. Kal in stat. constr. from a verb Lamed He: חָסָה.

‡ Ittô m'ûmah, lit. with-him any-thing = any thing that was with him.

§ Supply bikrôbh again: kârûbh is construed with P (= to).

|| An oath, life of Pharaoh = by the life of Pharaoh.

¶ The way = as to your way.

- (433) devoureth one as well as another *. 5. I will say, Thou °art my servant, whom I have chosen. 6. The woman ate the bread which (°belonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

CHAP. XI. § 4. *Verbs Pe Yod* (פִּי). *First Class,*
or Verbs originally פִּי.

E. g. יָשַׁב, yāshābh, to dwell. Paradigm: see Appendix E, p. 22.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partecp.
434 1 Kal	yāshābh	shē'bhēth	{ shēbh y'rāsh	{ yēshēbh yîrāsh	yōshēbh
2 Niph.	nōshābh	hivvāshēbh	hivvāshēbh	yivvāshēbh	nōshābh
5 Hiph.	hōshībh	hōshībh	hōshēbh	yōshībh	mōshībh
6 Hoph.	hūshābh	hūshābh	(none)	yūshābh	mūshābh

6 Past Partecp. of Kal, yāshūbh.

Fut. Apoc. (Jussive), yōshēbh.

Fut. Vav convers. (Kal), vayyē'shēbh.

Infin. absol. { Kal, yāshōbh.
Hiph. hōshībh or hōshēbh.

Normal Forms.

Kal Imp. shēbh, sh'bhî, shēbh'nāh; or, y'rāsh, yirshî, y'rāsh'nāh.

Hiphîl { Perf. hōshībh hōshī'bhāh hōshābh'tā
Imperat. hōshēbh hōshī'bhî hōshēbh'nāh
Imperf. tōshībh tōshī'bhî tōshēbh'nāh

- 435 Verbs *Pe Yod* are divided into *two*, or even *three*, classes: (1) those verbs which have properly a *Vav* †

* Say: 'as this so that.' כִּזָּה וְכִזָּה; the כ taking *Kamets* as coming immediately before a tone-syllable.

† אֲעֲלֶה, Imperf. of עָלָה (h).

‡ In Arabic they are written with ڤ.

for their first radical; (2) those which are properly (435) *Pe Yod*; (3) a few of these verbs *Pe Yod* form, in some respects, a *third* class inflected like verbs *Pe Nun*.

Yātsār (יָצַר) occurs in both classes: (1) יָצַר (for יָצַר), to be 436 in a strait; (2) יָצַר, to form.

(*Pe Yod* = *Pe Vav*.)

KAL.] A) *Infin. constr., Imperat., Imperf.*—About 437 half of these verbs have the feeblest forms: (1) *shē'bheth*, (2) *shēbh*, (3) *yēshēbh*.

- 1) *Imperf.* In *yēshēbh* (יֵשֵׁב) the second *ē* is only lengthened by the *tone*, and may be shortened to *Segol* and *vocal Sh'va*; the *ē* in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.
- 2) *Imperat.* שֵׁב is from יֵשֵׁב, by omission of the feeble '.
- 3) *Infin.* שֵׁבַת is shortened in the same way, and takes the fem. ending ת־ָ, which again gives to the form more length and body.

B) The other half of these verbs are inflected with 438 stronger forms, having the *Imperf. Middle A*, and retaining the *Yod* at the beginning; but in the *Imperf.* only as *quiescent*, or as resolved into the vowel *ī*.

Imperat. יֵרֵשׁ and *Infin.* יֵסֹר retain the ' as a *consonant*, but in *Imperf.* יֵרֵשׁ it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439 " פִּן is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ך in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one *with*, the other *without Yod*.

- 440 a) The original *Vav* always appears in *Niphal*, *Hiphîl*, and *Hophal*. It quiescens in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphîl*, in *Kholem*; throughout *Hophal* in *Shurek*: as נוֹשֵׁב (for נוֹשֵׁב), הוֹשִׁיב (for הוֹשִׁיב), הַיֹּשֵׁב (for הַיֹּשֵׁב).
- b) In the *Infin.*, *Imperat.*, and *Imperf.* *Niphal*, ו remains as a consonant, and the inflexion is regular.
- c) It also retains its power as a consonant in the *Hithpaël* of some verbs: e. g. יָדַע from יִדַע.
- 441 The other forms, with few exceptions, are regular.
- 442 In those forms in which *Yod* does not appear, these verbs may be distinguished, in the *Imperf.* of *Kal* by the *Tsere* under the preformatives, in *Niphal*, *Hiphîl*, and *Hophal*, by the *Vav* (ו, ו, ו) before the second radical. Forms like שָׁב, שָׁבַת, they have in common with verbs *Pe Nun*. *Hophal* has the same form as in verbs *Double Ayin* and *Ayin Vav*.
- 443 a) The *Infin.* of *Kal* without the radical *Yod*, has very seldom the masculine form like יָדַע, to know, or the feminine ending הַ like לָדַח, to bear.
- b) With a guttural the latter takes the form * ת־ג instead of ת־ג: e. g. יָדַעַת, to know. Examples of the regular full form occur with suffixes, יִסְדִּי, יִסְדֵּי. This full form seldom takes the feminine ending, as יִכְלֶת, to be able.
- 444 The *Imperat. Kal* often has the lengthening הַ, as שָׁבַח, sit; רָדַח, descend. From יָתַב, to give, the lengthened *Imperat.* is הַבָּח, fem. הַבִּי, plur. הַבִּי, with accented *Kamets*, owing to the influence of the guttural.
- 445 a) The *Imperf.* of the form יִשֵּׁב takes *Pathakh* in its final syllable, when it has a guttural, as יִדַע, also יִתַּר.

* לָדַח, in 1 Sam. iv. 19, is contracted to לַח.

- b) When the tone is drawn back on the penultima, the final (445) syllable takes *Segol*; namely, before a word of one syllable, and after *Vav conversive*: e. g. וַיֵּשֶׁב, וַיֵּרֶד, וַיֵּשֶׁב־נָא, but in Pause, וַיֵּשֶׁב and וַיֵּרֶד.
- c) The form וַיֵּרֶשׁ, when lengthened, may also lose its radical י (as וַיֵּנַעוּ, וַיֵּעַפּוּ). Yet the cases are rare and doubtful where this occurs after other preformatives than וַי.

In some stems the feebleness affects also the *Perf. Kal*, so far that the *a* under the second radical becomes \bar{e} or \bar{i} in such forms as have no full vowel under the first radical, as יִרְשָׁתֶם, יִרְשִׁיהָ, יִלְרָ from יִרֶשׁ, יִלְרָ.

- a) As an exception the *Imperf. Niph.* sometimes retains *Yod*: e. g. וַיִּיחַל, and he waited.
- b) The first Pers. sing. has always the form אֵינִי, not אֵינְי.

In *Piël* the radical *Yod* sometimes falls away after וַי pre- 446 formative, which takes its punctuation: e. g. וַיִּבְשֶׁהוּ for וַיִּבְשֶׁהוּ, and he dried it up.

Imperf. Hiphil, like *Imperf. Kal*, takes *Segol* when the tone is 447 drawn back.

The verb הִלָּךְ, to go, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from יִלָּךְ) *Imperf.* יִלָּךְ with *Vav*, וַיִּלָּךְ, in pause וַיִּלְךָ, *Infinitive constr.* לָכֶת, *Imperat.* לֵךְ, lengthened לִכְה, and also לָה, and so *Hiphil*, הוֹלִיךָ. Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from הִלָּךְ, as *Imperf.* יִהְלִיךָ, *Infinitive.* הִלְיָךְ, *Imperat. pl.* הִלְכוּ; on the contrary, *Perf. Kal* is always הִלָּךְ, *Particip.* הוֹלֵךְ, *Infinitive absol.* הִלְוֹךְ; *Piël* הִלְיָךְ; *Hithpaël* הִתְהַלְיָךְ; so that a י nowhere distinctly appears as first radical*.

* An obsolete stem, יִלָּךְ, may however be assumed, although in a word so much used as הִלָּךְ, the feeble letter ה may itself be treated like י, and so the inflexion resemble *Pe Yod*. Comp.

Vocabulary.

449 To know, יָדַע, yādāy.	Want, poverty, מַחְסוֹר, mākh-sôr.
To bear; to beget, יָלַד, yālād.	Only, אַךְ, āch.
To add, יָסַף, yāsāph.	Proud, גָּאָה, gēēh (pl. גִּיאִים).
To come down, descend, יָרַד, yārād.	Widow, אֶלְמָנָה, ālmānāh.
To profit, יָעַל, yāʿāl.	Instruction, לָקַח, lēkākḥ (prop. taking speech; lākākḥ, to take).
To dwell, יָשַׁב, yāshābh.	Adversity, צָרָה, tsārāh (ω), decl. 10; tsārār, to bind.
To save, יָשַׁע, yāshāy.	Corner, פִּנָּה, pinnāh (d ω), decl. 10.
To set up, erect, establish, [נָצַב], nātsābh, in Hiph.	Roof, גָּג, gāg (decl. 8, a).
Treasure, אוֹצָר, ôtsār (pl. אוֹצְרוֹת).	Fellowship, חֶבֶר, khēbhēr.
To conceal, כָּסָה, cāsāh.	Generation, age, דֹּר or דָּר, dôr or dōr (decl. 1).
To withhold, חָשַׁךְ, khāsāch.	

Exercise 42.

[Note.—The student must not suppose that every sentence will necessarily contain an example of the conjugation (or form) that is the subject of the exercise.]

- 450 1 הוֹלֵךְ תָּמִים יוֹשַׁע וְנַעֲקֹשׁ * הָרְכִים יְפוּל בְּאַחַת †
2 לֹא־יִוָּעִלוּ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תִצְיֵל מִמּוֹת :

also the feeble *Pe Aleph*: e. g. תִּלְכִּי from אָזַל, and הוֹלֵךְ from תָּלַח, Imperf. Hiphíl, אֲבִידָה from אָבַד, and אֲוִלִּיכָה from הִלֵּךְ.

* Neve^ekāsh (5, 2), from yākāsh, to walk perversely, &c., to be perverse; usually construed, who is perverse in his ways: al. (taking the dual strictly) he who walks unsteadily in two ways.

† In one (of them): i. e. of the two ways.

3 (450) בְּרַכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה :

4 אָוֶל בַּיּוֹם יִדְעַע בְּעֵסוֹ וְכִסָּה קָלוֹן עָרוֹם : 5 יֵשׁ מִפְּנֵי

וְנוֹסֵף עוֹד וְחִשָּׁד מִיֶּשֶׁר אֲדָ-לְמַחֲסוֹר : 6 בַּיִת גַּאִים יִסַּח

יְהוָה וַיִּצַּב גְּבוּל אֲלֻמְנָה : 7 לֵב חָכֵם יִשְׁפִּיל פִּיהוּ

וְעַל-שִׁפְתָיו יִסֹּף לִקַּח : 8 בְּכַל-עֵת אֲהַב³ הָרַע וְאִחַ

לְצָרָה יוֹלֵד : 9 טוֹב לְשֶׁבֶת עַל-פִּנְתֵי-נֶגַע מֵאִשֶׁת⁴ מְדוֹנִים*

וּבֵית חֶבֶר † : 10 וְאֲנִי תָמִיד אֵיחָל וְהוֹסַפְתִּי עַל-כָּל-

תְּהַלְתָּךְ : 11 יָמִים עַל-יְמֵי-מַלְכֶךְ²¹ תּוֹסִיף שְׁנוֹתָיו כְּמוֹ-דָר

וְדוֹר : 12 רָדָה † אֵלַי אֶל-תַּעֲמֹד :

b) 1. A fire is kindled in (ב) my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appeared §. 3. Cursed (° be) the day on (ב) which I was born.

4. My days have declined || as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old ¶ when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary.

9. Write down the short Paradigms of *yālād*, to bear (including *Piēl* and *Pual*).

* מְדוֹנִים,

† ‘A house of fellowship’ = a house in common.

‡ Imperat. with ה paragogic.

§ רָאָה, Imperf. Niph. of וְתָרָאָה.

|| נָטָה, Partcp. Pass. of נָטָה.

¶ Say: ‘at (ב) the bearing (Infin. constr.) of Hagar:’ the two words to be joined by *Makkeph*.

CHAP. XI. § 5. Feeble Verbs Pe Yod (continued).

A. Second Class, or Verbs properly Pe Yod.

See **יָטַב**, *yātābh*, to be good. Paradigm: Appendix E, p. 23.

Paradigms of Verbs properly Pe Yod.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.
451 1 Kal	yātābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 Hiph.	hētābh	hētābh	hētēbh	yētābh	mētābh

Past Partep. of Kal, yātūbh.

452 The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:

453 *Kal.*] In the *Imperf.*, *Imperat.*, and *Infin.* the radical ' is retained (*Infin.* **יָטַב**), being in the *Imperf.* *Middle A* quiescent as *i*: e. g. *yītābh* (**יִיטַב**), the *Pathakh* of which becomes *Segol*, when the tone moves back, as **וַיִּקָּץ**, and he awoke.

454 *Hiphil.*] Here the ' is retained, forming with *Tsere* a diphthongal *é*, **הִיטִיב** (for **הִיטִיב**), *Imperf.* **יִיטִיב**; seldom with the diphthong *ai*, *ay*, as in **יִישְׁרוּ**, they make straight.

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. **יִלִּיל**, as **יִלִּיל**, he wails; **אִילִיל**, I wail; **תִּילִילוּ**, ye wail: once even in *Imperf. Kal*, **יִדַע**, from **יָדַע**. So **יִיטִיב**; this anomaly is explained by supposing, that the ' of the simple form was superficially taken to belong to the stem.

B. Third Class, or Contracted Verbs Pe Yod.

456 a) The *Yod* of these verbs does not quiesce in long *i* or *e*, but is assimilated like *n*. Some verbs are exclusively of this class.

- b) Others have two forms; in one the *Yod* is assimilated, in the other it quiesces, as יִצֵק, *to pour*, Imperf. יִצֵק and יִצֵק; יִצֵר, *to form*, Imperf. יִצֵר and יִצֵר; יִשֵר, *to be straight*, Imperf. יִשֵר and יִשֵר.

Verbs of this class (which seldom occur) are inflected like 457 verbs *Pe Nun*, for which they may easily be mistaken by the learner. When, therefore, a form has not a root *Pe Nun* in the Lexicon, he should look for one of this class.

Vocabulary.

To be good, יִטֵב, yātābh *	To howl, יִלֵל, yālāl.	458
To awake, יִקַץ, yākāts.	To sleep, יִשָן, yāshān.	
To suck, יִנַק, yānāk †.		

a) Verbs exclusively of the contracted form :

To spread beneath, יִצֵע, yātsāʿ (Hiph. hits-tsiāʿ; Hoph. hūts-tsiāʿ).	
To burn up, יִצַת, yātsāth (Imperf. yitstsāth; Hiph. hits-tsiθ).	

b) Verbs with two forms :

To pour, יִצֵק, yātsāk (Imperf. yitstsōk; and with Vav. conv. vāyyēʿtsēk).	
To form, יִצֵר, yātsār (Imperf. vāyyíʿtsēr [c. Vav conv.] and yitstsōr).	
To be straight, יִשֵר, yāshār (Imperf. yīshār and yishshār).	

To bubble-out, נִבַע, nābhāʿ †.	Afflicted, נִכָה, nāchē ^a (fem. נִכָה).
Joyful, שִמַח, sāmēākh (from sāmākh, to shine bright; be glad).	Horned, מִקְרִן, mākrin §.
A cure, גִדָה, gēhāh.	Sea-monster, תַנִן, tānnin (pl. only).

* In Hiph. to seem good; to please; also, to make good; do good.

† In Hiph. to give suck; suckle.

‡ In Hiph. trans. to pour forth.

§ Prop. Hiph. partep. for mākrîn; kērēn, a horn.

(458) *The breast*, שָׁד, shād.*A whelp*, גֹּר, gūr (decl. 1).*Cruel*, אֲכָזַר, āchzār.*Ostrich*, יַעַן, yāēn.*To plant*, נָטַע, nātāʿ.

☞ Since these verbs differ from the usual mode of inflection only in the *Imperfect Kal* and in *Hiph'il*, these parts only are given in the examples.

Exercise 43.

- 459 a) 1 לְשׁוֹן חֲכָמִים יִיטֵיב דַּעַת וְפִי כְּסִילִים יִבְיַע * אִוֹלֵת :
 2 לֵב שִׂמְחָה יִיטֵיב גְּהָה וְרוּחַ נְכֹאֵה תִיבַשׁ-גָּרָם : 3 וַיֵּיטֵב
 הַדָּבָר בְּעֵינַי פִּרְעָה וּבְעֵינַי פָּלַעַבְדָּיו : 4 וְתִיטֵב לִיהוּה
 מִשׁוֹר פָּר מִקְרוֹן מִפְּרִים : 5 טוֹב-אַתָּה וּמִטֵּיב :
 6 דְּבַר־יָפוֹי אֲנִי וּמְרָמָה חָדַל לְהַשְׁפִּיל לְהִיטֵיב :
 7 גַּם-תִּנְיִן חָלְצוּ שָׂד הַנִּיקוּ גִּוְרִיהֶן בַּת-עַמִּי לְאֲכָזַר
 כִּי יַעֲנִים בַּמִּדְבָּר : 8 וְתֹאכְלֶנָּה הַפְּרוֹת רָעוֹת הַמְּרָאֶה
 וְדָקַת הַבָּשָׂר אֶת שִׁבַע הַפְּרוֹת יִפֹּת הַמְּרָאֶה וְהַבְּרִיאֹת
 וַיִּקַּץ פִּרְעָה : 9 הַנֹּטַע אֲנִי הֲלֹא יִשְׁמַע אִם-יֵצֵר עֵינִי הֲלֹא
 יָבִיט : 10 וַיִּקַּץ פִּרְעָה וְהִגָּה חֲלוֹם :

b) 1. We will sleep and dream in the night. 2. In † the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth ‡. 5. If ye forsake the Lord, and serve a strange god §, he will consume ||

* 3, 4, n.

† בַּ.

‡ *To the earth*, אֲרֶצָה : respecting the הָ, see 175, c.§ *A strange god*, אֱלֹהֵי נָכַר, a god of the stranger.|| *He will consume*, וְכָלָה.

you according as * he hath done you good. 6. The men † shall (459) lament, and all the inhabitants ‡ of the land shall howl. 7. Noah will awake from wine, and know what § Ham has done. 8. The potter ¶ formeth the vessel. 9. My people shall be taken ¶, and their rulers ** shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this ††.

CHAP. XI. § 6. *Feeble Verbs Ayin Vav.*

E. g. קום kûm, to rise up. Paradigm: see Appendix E, p. 24.

Short Paradigms.

	1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp.	460
1 Kal	kām	kûm	kûm	yākûm	kām	
2 Niphal	nākôm	hikkôm	hikkôm	yikkôm	nākôm	
3 Pilel	kômēm	kômēm	kômēm	y'kômēm	m'kômēm	
4 Pulal	kômăm	kômăm	(none)	y'kômăm	m'kômăm	
5 Hiphil	hēkîm	hākîm	hākēm	yākîm	mēkîm	
6 Hophal	hūkām	hūkām	(none)	yūkām	mūkām	

Past Partcp. of Kal, kûm.

Imperf. Apoc. (Kal) yākôm; (Hiph.) yākēm.

Imperf. c. Vav conv. (Kal) vāyyā'kôm; (Hiph.) vāyyā'kēm.

Infin. absol. (Kal) kôm; -(Hiph.) hākēm or hākêm. In Niphal as *Infin. constr.*

* According as, אַחֲרֵי אֲשֶׁר, after that which.

† אָדָם, used collectively for the plural.

‡ Partcp. Kal of יָשַׁב, to dwell, inhabit.

§ אֶת־אֲשֶׁר. || Partcp. Kal of יָצַר. ¶ Pual.

** Partcp. Kal of מָשַׁל, to rule. †† As—this, בְּאֲשֶׁר.

Normal Forms.

461			<i>Perf.</i>	kām	kāmāh	kām'tā
	1	<i>Kal</i>	<i>Imperat.</i>	kûm	kû'mî	kôm'nāh
			<i>Imperf.</i>	yākûm	tākû'mî	t'kûmènāh
	2	<i>Niph.</i>	<i>Perf.</i>	nākôm	nākô'māh	n'kûmô'thā
			<i>Imperat.</i>	hikkôm	hikkô'mî	
			<i>Imperf.</i>	yikkôm	tikkô'mî	tikkôm'nāh
	3	<i>Hiph.</i>	<i>Perf.</i>	hēkîm	hēkîmāh	h*kîmô'thā
			<i>Imperat.</i>	hākēm	hākî'mî	
			<i>Imperf.</i>	yākîm	tākî'mî	tākēm'nāh
	4	<i>Hoph.</i>	<i>Perf.</i>	hûkām	hûk'māh	hûkām'tāh

462 In these verbs the *Vav* always gives up its *consonantal power*, and is *absorbed* by the principal vowel of the form, even when it would, if regularly formed, stand between two full vowels. Thus, in *Kal Past Partcp.* (*kāvûm* =) *kûm*; *Infin. absol.* (*kāvôm* =) *kôm*. Hence the root always appears as a *monosyllable*.

463 The principal vowel of the form is the *second* vowel. This second vowel receives, by its union with *Vav*, greater extension and firmness than it naturally possesses. Thus, in *Infin.* and *Imper.* *k'vôm* becomes *kûm* (קום); *Perf.* *kāvām* becomes *kām* (the *Vav* disappearing). This firmer vowel cannot be ejected; it may, however, be *shortened*: as *kām* from *kāmtāh*. The *Imperf. Hiphîl* *yākîm* (from *yākvîm*) is shortened in the *Jussive* to *kēm*.

a) The verb intrans. *middle E* takes in *Perf. Kal* the form of *מָת* (from *מָוֹת*), *he is dead*.

b) The verb *middle O* takes the form of *אָוַר* (from *אָוֹר*), *luxit*; *בוּשׁ* (from *בָּוֹשׁ*), *he was ashamed*.

464 The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59—61): e. g. *yākúm* for (464) *yākóm*; *hēkím* for *hikvím*; *húkām* for *hūkvām*.

This vowel is *changeable*, and becomes *Sh'va* when the tone 465 is thrown forward*: e. g. with the full plural form (with *n* epenthetic) of the *Imperf.* יָמוּתוּן, *they will die*.

The *ú* in *Hophal* is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus *hūkvām* becomes by transposition *hūvkām*, hence *húkām*.

- a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became *obsolete* in the regular verb: e. g. *Imperf. Kal*, *yākúm* for *yākóm*; *Partcp. kām* for *kāvām* (aft. an original form *kātāl*).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as *yēbhōsh* (aft. the regular *Imperf. yivvōsh*).
- c) The *ó* in *Niphal* comes from *va* (= *na*): *nākóm* from *nākvām*; *Imperf. yikkóm* from *yikkāvām*.

In the *Perf. Niph.* and *Hiph.* the harshness of pro- 468 nunciation in such forms as *nākómtā*, *hēkám̄tā*, is avoided by the insertion of *ó* before the affirmatives of the first and second person. For the same purpose (יָ) è is inserted in the *Imperf. Kal* before the termination *nāh*. These inserted syllables take the tone and shorten the preceding vowels, as *nākóm*, *n'kúmó'thā*; *hēkím*, *h^akímó'thāh*; also *h^akēmó'thā*, *t'kúmè'nāh*.

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs *Double Ayin*, is not thrown forward upon the affirmatives *āh*, *ú*, *í*, except with the full plural form (with epenthetic *n*) יָקִימוּן. In those persons which take affirmatives without *epenthesis* (see 477), the accentuation is regular, as קָמַת; so in *Hophal*, הוּקְמַת. For the tone on *í* and יָ see 468.

* Hence before Suff. יָמִיתָנִי, *he will kill him*.

470 The conjugations *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly *Ayin Vav*. The only instance in which the *Vav* remains as consonant is עִוֵּר, *to surround*, the *Piël* of עוּר (but see 476). In some others י has taken the place of ו, as in קַיִם from קוּם, חַיִּב from חוּב; forms which belong to the later Hebrew*. On the contrary, the unfrequent conjugation *Pilel*, with its *Passive* and *Reflexive* (*kitlël* or *kitläl*; *Pass.* *kütläl*, *Reflex.* *hithkätlël*), is the common form employed in the signification of *Piël*, and as a substitute for it: e. g. קָיַם, *to raise up*, from קוּם; רוּיַם, *to elevate*, *Pass.* רוּיַם, from רוּם; הִתְעוּרַר, *to rouse oneself*, from עוּר. Less frequent is the conjugation *Pilpel*: e. g. בִּלְבַּל, *to sustain, to nourish*, from בּוּל.

471 Of these unusual conjugations the *Paradigm* exhibits only *Pilel* and *Pulal*, from which the reflexive (*Hithpaël*) is readily formed.

REMARKS.

472 I. *Kal*.] Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Partcp.* the same †, the following are examples: 1) *mûth* (*to die*); *Perf.* *mēth* (*for māvēth*), *mē'thāh*, *māt'tî*, *māth'nû*; *Partcp.* *mēth*. 2) *bûsh* (*to blush*); *Perf.* *bôsh* (*for bāvōsh*), *bô'shāh*, *bōsh'tî*, *bōsh'nû*; *Partcp.* (*pl.*) *bōshîm*.

- 473 a) In the *Infin.* and *Imperat.* of some verbs, ו always quiesces in *Kholem* (as בּוּא, טוּב, אוּר).
- b) In most verbs, however, it quiesces only in *Shurek*; but even in these the *Infin. absol.* has ו in the final syllable (after the form קָטוּל), as קוּם יְקוּמוּ, *surgendo surgent*.
- c) Those verbs which have ו in the *Infin.* retain it in the *Imperf.*, as יְבוּא.
- d) In one verb alone the preformatives of the *Imperf.* have *Tsere*, viz. בּוּשׁ, *Imperf.* יְבוּשׁ (for יְבוּשׁ).

* Having been borrowed from the Aramæan.

† Of the *Perf.* and *Partcp.* the usual form קָם is very seldom written with א (after the Arab. mode): e. g. קָאם.

In the *Imperat.* with affirmatives (קֹמוּ, קוּמוּ) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with הַ] has, on the contrary, the tone usually on the last syllable (קוּמְהוּ, שׁוּבְהוּ), with a few exceptions where the word is *Milel*.

a) The shortened *Imperf.* as *Jussive* has the form יִקֶּם (very seldom יִקֹּם, יִקֶּם).

b) So in poetic language as *Indicative*, as יִרָם, יִתָּרָם, *he, it, shall be high*.

c) After *Vav conversive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Kamets-Khatuph*, as יִקֶּם לָךְ, וְיִקֶּם.

d) In *Pause*, however, the tone remains on the last syllable, as וְיִמָּת.

e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וְיִסָּר, and *he turned aside* (from סוּר).

The full plural ending *ūn* (וִין) has the tone (cf. 472 of this §).

II. *Niphal*.] Anomalous forms are: *Perf.* נִפְצוּתֶם, *ye have been scattered*; *Infin. constr.* הִדְרִישׁ.

III. *Hiphil*.] Examples of *Perf.* without the *epenthetic* וּ: הִנִּפֵּת, *thou liftest*; הִיבִיתָהּ, *thou killest*; and even הִמַּתֶּם (Num. xvii. 6, &c.).

In the *Imperat.* the shortened and lengthened forms הִקֶּם, הִקִּימָה, both occur.

a) The shortened *Imperf.* has the form יִקֶּם, as וְיִסָּר, *that he may take away*.

b) After *Vav conversive* the tone is drawn back upon the penultima, as וְיִרָם; וְיִפְּץ, and *he scattered*.

c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וְיִסָּר, and *he removed*.

(ADDITIONAL REMARKS.)

- 480 IV. On account of the intimate relation between verbs *Ayin Vav* and verbs *Double Ayin*, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. *Imperf. Kal* with *Vav conversive*; *Pilel* of עו" and *Poël* of עע". Hence it is, that they often borrow forms from one another, as in *Kal*, בּוּז, *he despised* (*Perf.* of בּוּז, as if from בּוּז); טַח, *he besmeared* (for טָח).
- 481 In common with verbs עע", those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסִּית, *to incite*, *Imperf.* יִסִּית (also הִסִּית, יִסִּית); וַיִּתֵּר, *and he shows the way* (also וַיִּתֵּר); sometimes with a different meaning, as הִנִּיחַ, *to cause to rest, to give rest*, הִנִּיחַ, *Imperf.* יִנִּיחַ, *to set down, to lay down*; יִלִּין, *to spend the night, to abide*; מַלְּיִן, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמּוּל), *to be circumcised*; with a guttural, יַעֲוֹר; *Hiph.* הִזְיִל, *to despise*, יִלְיוּ*.
- 482 Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular: e. g. חָוַר, *to be white*, *Imperf.* יַחְוֹר; נָוַע, *to expire*, *Imperf.* יַנְוַע; particularly all verbs that are also לָה, as צָוָה; *Piël*, צִוָּה, *to command*; קָוָה, *to wait*, &c.

* Here belong some forms of verbs *Pe guttural* with *Dagesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered: viz. וַתַּחֲשׁ for וַתַּחֲשׁ, *and she hastens* (from חָיַשׁ); וַתַּעֲטַע for וַתַּעֲטַע, *to rush upon*. G.).

Vocabulary.

To be ashamed, בּוּשׁ, bûsh*.

To despise, בּוּז, bûz.

To understand, בּוּן, bûn (also bîn †).

To arise, קוּם, kûm.

To fix, establish, כּוּן, cûn.

To scorn, make a mock of, לוּץ, lûts.

To get, obtain, פּוּק, pûk, in Hiph.

To place; to set on, שׂוּם, sûm.

To return, intr., שׁוּב, shûbh ‡.

Wall, fence, גְּדֵרָה, g'dērāh(ω); gādār, to fence §.

To break down, פָּרַץ, pāräts.

Fortress, מִבְּצָר (a), mibhtsär 483 (bätsär, to cut off).

Understanding, תְּבוּנָה (a ω), t'bhûnāh (bhûn or bhîn, to discern).

To found, יָסַד, yāsäd.

Rottenness, רָקָב, rākābh.

Snare, מוֹקֵשׁ, mòkêsh (yā-kāsh, to set a snare).

Guilt, אָשָׁם, āshām.

Deceit, מִרְמָה, mirmāh (rāmāh, to cast).

Therefore, עַל־כֵּן, ʿäl-cên.

Congregation, עֵדָה, ʿēdāh (ʿādāh, he appointed).

Exercise 44.

a) 1 484 פִּרְצַת כָּל־גְּדֵרֹתַי שְׂמַת מִבְּצָרַי מַחֲתָה: 2 יְהוּהּ
 בַּחֲכָמָה יָסַד אֶרֶץ כּוּנֵן שָׁמַיִם בְּתְבוּנָה: 3 הִבִּינוּ פְּתָאִים
 עֲרָמָה וְכִסְיִלִים הִבִּינוּ לֵב: 4 טוֹב יִפִּיק רִצּוֹן מִיְהוּהּ
 וְאִישׁ מִזִּמּוֹת יִרְשִׁיעַ: 5 לֹא־יִפּוֹן אָדָם בְּרָשָׁע וְשָׂרֵשׁ
 צְדִיקִים בְּלִי־מוֹט: 6 אִשֶׁת הִיל עֲטָרַת בַּעֲלָהּ וְכִרְקַב
 בַּעֲזָמוֹתַי מִבִּישָׁה: 7 בּוּ לְדַבֵּר יַחְבֵּל לוֹ || וַיִּרְא מִצְוָה

* In Hiph. to make ashamed.

† Same in Hiph., but also to make to understand; to teach.

‡ In Hiph. to return, restore; in Piël, to lead back, restore.

§ In pl. gĕdrôth or g'dērôth.

|| He who fears (partcp.).

- (484) הוּא יִשְׁלַם : 8 תּוֹרַת חֶכֶם מְקוֹר חַיִּים לְסוֹר מִמְקוֹשֵׁי מוֹת : 9 חֲכַמַת עָרוֹם הַבֵּן דִּרְכּוֹ וְאוֹלַת פְּסִילִים מִרְמָה : 10 אוֹלִים יִלְיֹץ אֱשֶׁם וּבֵן יִשְׂרָאֵל רְצוֹן : 11 וַיִּשְׁמָו לוֹ לְבַדּוֹ וְלֵהֶם לְבָדָם וְלַמְצָרִים הָאֲכָלִים אֶתֹּ לְבָדָם פִּי לֹא יוּכְלוּן הַמְצָרִים לֶאֱכֹל אֶת־הָעֵבְרִים לֶחֶם פִּיתוּעֵבָה הוּא לְמְצָרִים : 12 זֶל אֶל־יְהוָה מַעֲשֵׂד וְיִכְנֹו מַחֲשַׁבְתִּיד : 13 וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ פָּעַת חַיָּה וְהַנְהַבֵּן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שֹׁמְעַת פֶּתַח הָאֵהָלָ וְהוּא אַחֲרָיו : 14 וְכִסָּף מִשְׁנָה קָחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוֹשָׁב בְּפִי אֲמַתְחַתִּיכֶם תִּשְׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁנָה הוּא : 15 וְאֶת־אֲחִיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאֵשׁ :

b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (*Hiph.*) to the land of your fathers.

CHAP. XI. § 7. Verbs Ayin Yod.

E. g. בֵּין, to discern. Paradigm: see Appendix E, p. 25.

Short Paradigms.

485	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
1 Kal	bān	bîn	bîn	yābhîn	bān
	bîn				
2 Niphal	nābhôn	hibbôn	hibbôn	yibbôn	nābhôn

Past Partcp. of Kal, bûn.

Imperf. apoc. yābhēn; *Imperf. c. Vav conv.* vāyyā'bhēn. (485)
Infin. absol. Kal, bōn; *Niph.* hibbōn.

Normal Forms.

Kal	{	<i>Perf.</i>	bān	bā'nāh	bā'ntā	486
		<i>Imperat.</i>	bīn	bī'nī		
		<i>Imperf.</i>	yābhīn	tābhī'nī	t'bhīnēnāh.	

- a) These verbs have the same structure as verbs ⁴⁸⁷ *Ayin Vav*, and their ' is treated in the same manner as the ' of that class: e. g. *Perf. Kal* shāth (for shāvāth), *he has set*; *Infin.* shīth; *Infin. absol.* shōth (for shāyōth); *Imperat.* shīth; *Imperf.* yāshīth; *Jussive,* yāshēth, with *Vav conv.* vāyyā'shēth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphīl* with the characteristic ה elided: e. g. בִּינֹתִי (similar to הִבִּינֹתִי); also רִיבֹתְ, בִּנְתְ, *thou contendest*; also רִבְתְ.
- c) Often also complete *Hiphīl* forms occur: e. g. *Perf.* הִבִּין, הִבִּינֹתָם; *Infin.* הִבִּין (also בִּין); *Imperat.* הִבִּין (also בִּין); *Partcp.* מִבִּין (also בִּין); so likewise מִרִיב (also רִיב); מִשִּׁים (also שִׁים); מִצִּץ, *glittering*; also in *Perf.* צָץ.
- d) Moreover, as *Passive* we find a few times *Hoph.* *Imperf.* יוֹשֵׁר, from שָׁר, *to sing*; יוֹשֵׁת, from שָׁת, *to set*.

These *Hiphīl* forms may easily be traced to verbs עוּ, and ⁴⁸⁸ possibly, in part, belong to that class. The same may be said of *Niphāl*, נָבוּן; *Pilel*, בּוֹנוּ; and *Hithpaēl*, הִתְבוֹנוּ (as if from בּוֹן). These verbs are in every respect closely related to verbs עוּ. Hence it is that we find several verbs used promiscuously, as עוּ and עִי, and with the same meaning in both forms, as לִין

- (488) (*denom.* from לָיַל), to spend the night; *Infin.* also לָוֹן; שָׁיִם, to place; *Infin.* also שׂוֹם; *Imperf.* יִשְׂיִים; once יִשְׂוֹם. In other verbs one of the two is the predominant form, as גָּיַל, to exult (גָּיַל only once, Prov. xxiii. 24). But few are exclusively עָי, as רִיב, to contend; נָשִׂית, to set; שִׂישׁ, to rejoice.
- 489 The old Grammarians referred all these forms to verbs עָו, which it may, indeed, in some cases be right to do.
- 490 The Pdm. App. E, p. 25, is placed by that of verbs עָו, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
- 491 The *Imperf. apoc.* is יִבֹּן; with retracted tone it takes the form לֹוּ יִרְבֵּן. So with Vav convers. וַיִּשָּׂם, and he placed; וַיִּבֶן, and he perceived.
- 492 As *Partcp. act. Kal* we find once לָוֹן, spending the night (Neh. xiii. 21); *Part. pass.* שָׁיִם or שׂוֹם, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָו scarcely ever suffer their א to quiesce, and hence are irregular only as verbs with Ayin guttural. Yet in the *Perf.* of the very common verb שָׂאל, to ask, the feebleness of the א reduces the *ä* under it to (־), and in a closed syllable to (־) and (־), when the syllable is toneless, and no full vowel precedes the א (just as in some verbs פִּי); so with suff. שָׂאלְךָ, שָׂאלְתֶיהוּ, שָׂאלְנוּ, 2 pl. שָׂאלְתֶם; also in *Hiph.* (1 Sam. i. 28).

Vocabulary (exclusively עָי).

Of this kind are :

- | | |
|--|---|
| <p>494 To understand, בִּין.</p> <p>To exult, גָּיַל.</p> <p>To pass the night, לָוֹן.</p> <p>To contend, plead, רִיב.</p> | <p>To smell, רִיחַ.</p> <p>To put, set, place, שָׁיִם.</p> <p>To set, put, נָשִׂית.</p> |
|--|---|

Exercise 45.

- a) 1 495 בִּינוּ בְּעָרִים בְּעַם וְכִסִּילִים מִתִּי תִשְׁכְּלוּ:
 2 הִנְמְלָה תָבִין בְּקוֹץ לַחֲמָה אֲנָרָה בְּקִצִּיר מֵאֲכָלָה:
 3 אֵל תָּרִיב עַם־אָדָם חָנָם: 4 לֵב אָדָם יִחַיֵּב דִּרְפוֹ
 יִהְיֶה יָבִין צַעְדוֹ:

b) 1. Plead with * your mother, plead: for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

CHAP. XI. § 8. Verbs Lamed Aleph.

E. g. מִצָּא, to find. Paradigm: see Appendix E, p. 26.

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partep.	
1 Kal	mātsâ	m'tsō	m'tsâ	yimtsâ	mōtsē ^a	496
2 Niph.	nimtsâ	himmātsê ^a	himmātsē ^a	yimmātsē ^a	nimtsâ	
3 Piël	mitstsê ^a	mätstsē ^a	mätstsē ^a	y'mätstsē ^a	m'mätstsē ^a	
4 Pual	mütstsâ	mütstsâ	(none)	y'mütstsâ	m'mütstsâ	
5 Hiph.	himtsî ^a	hämtsî ^a	hämtsē ^a	y'ämtsî ^a	mämtsî ^a	
6 Hoph.	hümtsâ	hümtsâ	(none)	yümtsâ	mümtsâ	
7 Hithp.	hith- mätstsē ^a	hith- mätstsē ^a	hith- mätstsē ^a	yith- mätstsē	mith- mätstsē ^a	

Past Partep. of Kal, mātsû^a.

Jussive (Hiph.) yämtsē^a; Imperf. c. suff. (Piël) y'mätstsēnî,
 (Hiph.) yämtsîēnî.

* ב.

† וַיֵּצֵא, and went out.

‡ To be rendered by נָתַן.

§ Hiphil.

|| i. e., the odour, your pleasant.

Normal Forms.

497	1 Kal	{ Perf.	mātsā	mā'tsēāh	mātsāthî
		{ Imperat.	m'tsâ	m'tsē'ānāh *	
	2 Niphal	{ Perf.	nimtsâ	nimtsē'āthāh	
		{ Imperat.	himmātsē	himmātsē'ānāh	

(The conjugation in the other forms is analogous to these.)

498 The **א** is here, as in verbs פִּנָּה, treated partly as a soft guttural *consonant* (*scarcely audible* at the end of a word), partly as a *quite inaudible* (quiescent) letter.

499 In the forms that end with the third radical, the final syllable has the same vowel as the regular verb (e. g. מִצֵּה, מִצֵּה, מִצֵּה, הַמִּצֵּה); but *Pathakh* before **א** is lengthened into *Kamets*, viz. in the *Perf.*, *Imperf.*, *Imperat. Kal*, in the *Perf. Niphal*, *Pual*, and *Hophal*. The (א) however is *mutable*, hence in the plural, יִמְצֵאוּ.

500 The *Imperf.* and *Imperat. Kal* have *A* after the analogy of verbs *Lamed guttural*.

501 Also before affirmatives beginning with a consonant (ת, נ) **א** is *not heard* (*quiesces* in the *Perf. Kal*, in *Kamets*, מִצֵּאָת; in the *Perf.* of all the other conjugations, in *Tsere*, נִמְצֵאָת; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, מִצֵּאָנָה, תִּמְצֵאָנָה †).

502 The use of *Tsere* and *Segol* in these forms arose, doubtless, from the great resemblance between verbs לָא and לָה (comp. next section), and an approximation of the former to the latter.

503 Before affirmatives beginning with a vowel, **א** is a *consonant*, and the form regular, as מִצֵּאוּ.

* *a* in Italics is quiescent.

† Before the suffixes *chā*, *chēm*, *chēn*, the **א** retains its character as a guttural, and takes (-:).

REMARKS.

Verbs *middle E*, like מלא (mālē), *to be full*, retain *Tsere* in 504 the other persons of the *Perf.*, as מלאתי. Instead of מצאה is sometimes found the (Aramæan) form קראת for קראת, *she names*.

The *Partcp. fem.* is commonly, by contraction, מציאת, seld. 505 מציאת, and defectively written יוצת (from יצא).

The א sometimes falls away, as in מציתי, מלתי. Niph. 506 נטמתם, *ye are defiled*; Hiph. החטי.

Vocabulary.

To call, קרא, kārâ.

To hate, שנא, sãnē^a.

To be full, מלא, mālē^a.

To drink (to excess), סבא, sābā.

Fear, ירא, y'rēah; constr. יראת (ω), yārē^a, *to fear*.

A path, נתיבה, n'thîbhāh (nāthābh).

Treasure-house, אוצר, ōtsār 507 (pl. -ôth).

To violate, injure, חמס, khāmās.

Rag, קרע, kērā'ē (kārā'ē, *to tear*).

Therefore, על-כן, 'āl-cēn.

To defile, טמא, tāmē^a.

To assemble (in troops), צבא, tsābā.

To sin, חטא, khātā.

Exercise 46.

a) תחת כִּי־שָׁנְאוּ דַעַת וַיִּרְאֵת יְהוָה לֹא בַחְרוּ: 1 508

2 גָּנַב נִמְצָא יְשׁוּלָם שְׁבַע־תַּיִם: 3 הֲלֹא־חֲכָמָה תִּקְרָא

וּתְבוּנָה תִּתֵּן קוֹלָהּ: 4 אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־

בְּנֵי אָדָם: 5 בְּאַרְחַ צְדָקָה אֶהְלֵךְ בְּתוֹךְ גְּתִיבוֹת

(508) מִשְׁפָּט׃ לְהִנְחִיל אֶהְבֵּי יֵשׁ וְאַצְרִיתֵיהֶם אִמְלֵא׃ 6 מִצְּאֵי
 מִצְּא חַיִּים וַיִּפֶק רָצוֹן מִיְהוָה׃ וְחִטָּאֵי חִמָּס נִפְשׁוּ כָל־
 מִשְׁנֵאֵי אֶהְבוּ מוֹת׃ 7 * אֶל־תִּהְיֶי בְּסַבְּאֵי־יִין † בּוֹלְלֵי
 בֶּשֶׂר לְמוֹ׃ כִּי־סַבָּא וְזָלֵל יוֹרֵשׁ וְקָרְעִים תִּלְבִּישׁ נִוְמָה׃
 8 עַל־יָבֵן | כָּל־פִּקְוֵיךָ † כָּל יִשְׂרָאֵל כָּל־אֶרֶץ שָׁקֵר שְׁנֵאתִי׃
 9 אֱלֹהִים § בָּאוּ גוֹיִם | בְּנַחֲלֶתְךָ שָׁמְאוּ אֶת־הַיֵּכֶל קִדְשְׁךָ
 שָׁמוּ אֶת־יְרוּשָׁלַם לְעַיִם׃ נָתַנּוּ אֶת־נִבְלַת עֲבַדֶּיךָ מֵאֹכֵל
 לְעוֹף הַשָּׁמַיִם בֶּשֶׂר חֲסִידֶיךָ לְחִית־אֶרֶץ׃ שִׁפְכוּ דָמָם |
 כַּפַּיִם סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר׃ 10 וַיַּעַשׂ אֶת הַפְּיֹר
 נַחֲשֶׁת וְאֵת כְּפֹו נַחֲשֶׁת בְּמַרְאֵת || הַנְּצַבָּאת אֲשֶׁר צָבְאוּ
 פֶתַח אֶהֱל מוֹעֵד׃

b) 1. I have hated knowledge ¶. 2. Who hates knowledge.
 3. Thou shalt not hate thy brother. 4. The sacks are filled
 with silver. 5. Thieves, being found, shall return seven-fold.
 6. Understanding cries-aloud, and Wisdom gives-forth her
 voice. 7. To them will we cry. 8. Shall I not cry-aloud, and
 give forth my voice? 9. Who will fill my treasures? 10. They
 who find me will find life. 11. They shall assuredly find life.
 12. Thou shalt not hate those-who-hate thee.

* *Be not thou* (ne sis): from hāyāh.

† ‘*Those who squander their own body,*’ i. e., voluptuous
 profligates (Gesenius, Maurer). Others (as Rosenmüller) trans-
 late it in the same sense as the English Bible: *riotous eaters of*
flesh.

‡ (Of) *every kind* (Maurer).

§ *Have come*; בּוֹא, *to come.*

|| (Of the women) *assembling.*

¶ שְׁנֵאתִי מוֹסֵר (Prov. v. 12).

CHAP. XI. § 9. Verbs Lamed He.

E. g. גָּלָה, *gālāh*, to reveal. Paradigm : see Appendix E, [pp. 28, 29.]

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partep.	
1 <i>Kal</i>	<i>gālāh</i>	<i>g'lôth</i>	<i>g'lēh</i>	<i>yiglēh</i>	<i>gôlēh</i>	509
2 <i>Niph.</i>	<i>niglāh</i>	<i>higgālôth</i>	<i>higgālēh</i>	<i>yiggālēh</i>	<i>niglēh</i>	
3 <i>Piël</i>	<i>gillāh</i>	<i>gällôth</i>	<i>gällēh</i>	<i>y'gällēh</i>	<i>m'gällēh</i>	
4 <i>Pual</i>	<i>güllāh</i>	<i>güllôth</i>	(none)	<i>y'güllēh</i>	<i>m'güllēh</i>	
5 <i>Hiph.</i>	<i>higlāh</i>	<i>hāglôth</i>	<i>hāglēh</i>	<i>yāglēh</i>	<i>māglēh</i>	
6 <i>Hoph.</i>	<i>höglāh</i>	<i>höglôth</i>	(none)	<i>yöglēh</i>	<i>möglēh</i>	
7 <i>Hithp.</i>	<i>hithgällāh</i>	<i>hithgällôth</i>	<i>hithgällēh</i>	<i>yithgällēh</i>	<i>mithgällēh</i>	

Past Partep. of *Kal*, *gālûi*.

Inf. absol. (*Kal*) *gālôh*; (*Niph.*) *niglôh*; (*Piël*) *gällôh*; (*Pual*) *güllôh*; (*Hiph.*) *hāglēh*; (*Hoph.*) *höglēh*; (*Hithp.*) *hithgällôh*.

Imperf. apoc. (*Kal*) *yîgël*; (*Niph.*) *yîggāl*; (*Piël*) *y'gāl*; (*Hiph.*) *yē'gël*; (*Hithp.*) *yithgāl*.

Normal Forms.

<i>Kal</i>	{	<i>Perf.</i>	<i>gālāh</i>	<i>gāl'thāh</i>	<i>gālîthî</i>	<i>gālû</i>	510
		<i>Imperat.</i>	<i>g'lēh</i>	<i>g'lî</i>	<i>g'lênāh</i>		
		<i>Imperf.</i>	<i>yiglēh</i>	<i>tiglî</i>	<i>tiglênāh</i>		

These verbs, like verbs *Pe Yod* (פִּי), embrace two 511 classes, originally distinct, viz. לִי and לוֹ; but in Hebrew the original י and ו have passed over into a feeble ך, in all the forms which end with the third radical. All, however, except a few forms, are originally לִי; so that the two classes are less prominently distinguished than verbs פִּי and פִּי.

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. הַבִּבֵּה), which are inflected throughout like verbs *Lamed guttural* *.

513 The grammatical structure of these verbs (see *Pdm. App. E*, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfects* end in *āh*.

All the *Imperfects* and *Participles Active*, in *ēh*.

All *Imperatives*, in *ēh*.

The *Infin. absol.* (except in *Hiph.* and *Hoph.*),
in *ōh*.

514 At the end of the *Partcp. Pass.* of *Kal* the original ' appears, גַּלְוִי, *gālûi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in ת: hence in *Kal*, גַּלוֹת, *g'lôth*; in *Piël*, גַּלוֹת, *gäl-lôth*, &c.

516 Before the affirmatives beginning with a consonant (ת, נ), the original ' remains, but not as a consonant: it would properly form with the *ā* the diphthong *ai*; but this diphthong in the *Perf.* is first contracted into *é* (ײַ), and then further attenuated into *î*, but in the *Imperf.* and *Imperat.* it is changed into the obtuse ' (è). Thus in *Perf. Piël*, from גַּלְיָת (after קַטְלָת) we get first גַּלְיָת, and then, by attenuating the *é* into *î*, גַּלְיָת; in the *Imperf. Piël*, תַּגְלִינָה. In the *Passives* the *é* is always retained; in the *Actives* of the derived conjugations, and in the *Reflexives*, both *é* and *î* are used alike (see 527, 531); on the contrary, in *Kal* (the most common species) we find only *î*. Accordingly we have in the

Perfect Kal î, as גַּלְיָת;

* It is certain, however, that some verbs לָה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה.

Perfets of the other active conjugations (including the reflexive *Hithp.*) *é* and *í* promiscuously, as גְּלִיתָ and גְּלִיתִי;

Perfets of the *Passives* only *é*, as גְּלִיתָ;

Imperfets and *Imperatives* always יְ (è), as גְּלִינָה, הַגְּלִינָה.

Before the affirmatives beginning with a vowel (*á, í, āh*), the *Yod* with the foregoing vowel usually falls away [גְּלִי = גְּלִי, &c.]; but it is retained in ancient full forms, particularly in *pause*, as יְגִלִּי (see 524, 530). Before *suffixes* also it falls away, as גְּלִיךָ (see 539).

The *Yod* disappears also in 3 *Perf. sing. fem.*, where תְּ is appended as feminine ending, as גְּלַתְּ. But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending הַ is appended so as to form גְּלַתְּהַ. So in all conjugations: e. g. *Hiph.* הַגְּלַתְּהַ, common form הַגְּלִיתְּהַ, in *pause* הַגְּלַתְּהַ.

The formation of the *shortened Imperf.*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the הַ, by which still other changes are occasioned in the form (see 522, 526, 528, 533). The *shortened Imperative* is also formed by *apocopé* of the הַ (see 529, 534).

REMARKS.

I. *Kal.*] For the 3rd *Perf. fem.* the older and simpler form גְּלַתְּ, from גְּלִיתָ, is almost entirely banished from common use. But with *suffixes* it is always used, see 539.

a) The *Infin. absol.* has also the form רְאֵנָה, *videndo*.

(521) *b*) As the *Infin. constr.* occurs also, though seldom, עָשָׂה, רָאָה, as well as the feminine form רָאָהּ, to see.

522 ☞ The apocopé of the *Imperf.* occasions in *Kal* the following changes :

a) The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. יִגַּל for יְגַל; וַיִּבֶן, and he built; יִשַׁע, let him look, for יִשַׁע.

b) The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרָא, let him see (fr. רָאָה).

c) The *helping-vowel* is sometimes omitted: e. g. וַיִּשָּׁב, וַיִּבֶן, וַיִּשְׁתָּ. The verb רָאָה has the two forms יִרָא and וַיִּרָא, the latter with *Pathakh* on account of the *Resh*.

d) Examples of verbs which are *Pe guttural* as well as *Lamed He*: וַיַּעַשׂ, and he made, from עָשָׂה; וַיַּעַן, and he answered, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וַיִּחַר, וַיִּחַן, וַיִּחַד (with *Dagesh lene* in second radical), let him rejoice.

e) The verbs הָיָה, to be, and חָיָה, to live, which would properly form in the *Imperf. apoc.* יִהְיֶה, יִחְיֶה, change these forms to יְהִי, יִחְיִי (y'hî, y'khî), because the *Yod* prefers a vowel before it in which it may quiesce.

523 The full forms without the apocope of הָ— sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וַאֲרָאָהּ, and I saw, twenty times, but not in the Pentateuch, וַיַּעַשׂ, and he made, four times.

524 The original י is sometimes retained before the affirmatives beginning with a vowel (cf. 522, above), especially in and before the *Pause*, and before the full plural ending (ûn) וְ—, or where for any reason an emphasis rests upon the word. *Perf.* חָסוּ, they took refuge; *Imperat.* בְּעִי, ask ye; *Imperf.* יִרְבִּיּוּ, they increase, more frequently like יִשְׁתַּיּוּ, they drink (cf. 530).

The *Partep. act.* has also a *fem.* of the form צוֹפֵיָה, *spying*; 525 פּוֹרְיָה, *fruitful*; in the *Plur.* like אוֹתֵיּוֹת. The *Partep. pass.* is sometimes without י, as עָשׂוּ for עָשׂוּי, *made*, צָפּוּ.

It is but very seldom that the second syllable is defectively written.

II. *Niphal.*] The apocopé of the *Imperf.* occasions here no 526 further changes (יִנְלֵה from יִנְלֶה); yet in one verb ^ע guttural we find a form with (־) shortened to (=), viz. יִמַּח (for יִמַּח). Similar in *Piël*, הִתְעַר (from הִתְעַרָה), and in *Hithpaël*, הִתְתַּרַע (from הִתְתַּרַעָה).

III. *Piël, Pual, and Hithpaël.*] In the *Perf. Piël*, the second 527 syllable has *Khirik* instead of the diphthongal *é* in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes *Khirik* is always employed, except in *Pual*, which always has *Tsere* (י־).

The *Imperf.* loses, after the apocopé, the *strong Dagesh* of 528 the second radical; hence *Piël*, וַיִּצַּו; *Hithpaël*, וַיִּתְנַל. Less frequently is the *Pathakh* then lengthened into *Kamets*, as וַיִּתּוּ, וַיִּתְאַו (cf. 526).

In *Piël* and *Hithpaël* are found also *apocopated* forms of the 529 *Imperat.*, as נַס for נִסֶּה, *prove!* הִתְחַל, *feign thyself sick*.

Examples of *Yod* retained in cases where more commonly it 530 is omitted: *Imperf.* הִתְרַמְּיוּנִי, *will ye liken me*; יִבְסִימוּ, *they cover them*.

IV. *Hiphil* and *Hophal.*] In the *Perf. Hiph.* the forms 531 הִגְלִיתִּי and הִגְלִיתָ are about equally common; before suffixes the latter is used, as somewhat the shorter. In *Hophal* always י־.

a) The *Tsere* of the *Infin. absol. Hiph.* is the regular vowel 532 (as in הִקְטִיל); to this the *Infin. absol. Hoph.* conforms, as in הִפְיֵה.

b) The verb רָבָה, *to be much*, has three forms of the *Infin.*: הִרְבֵּה, *much* (used adverbially); הִרְבָּה, used when the *Infin.* is pleonastic; הִרְבּוֹת, the *Infin. constr.*

- 533 The *Imperf. apoc.* has either the form $\text{וַיִּשְׁקֶן, וַיִּפְתָּה, וַיִּרְדֶּה}$, or (with a helping-vowel) וַיִּגַּל , for which, however, is invariably substituted the form וַיִּגַּל , as $\text{וַיִּפְּרֶה, וַיִּגַּל}$. Examples with gutturals: וַיִּעַל, וַאֲעַל , &c., which can be distinguished from the *Imperf. Kal* only by the signification.
- 534 The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as הָרַב for הֶרֶב, הֶרְבֵּה ; הָרַף for הֶרַף, הֶרְפֵּה ; הָעַל for הֶעֱלָה .
- 535 The *Imperf.* with *Yod* retained occurs only in הַתְּגִיּוֹן , from יָגַה .

(ADDITIONAL REMARKS.)

- 536 V. In the Aramæan, where, as before remarked, the verbs לָא and לָה flow into one another, both classes terminate, in the *Imperf.* and *Partcp.* of all the conjugations, without distinction, in אֲ-- or יֲ-- . As imitations of this mode of formation we are to regard those forms of the *Infin.*, *Imperat.*, and *Imperf.* in הֲ-- , more seldom אֲ-- and יֲ-- , which are found in Hebrew also, especially in the later writers and the poets. *Infin.* הִיָּה , to be; עֲנֵה , opprimendo; הִפְרֵה . *Imperat.* הוּא , be thou. *Imperf.* אֲלֵ-תֵהִי ; אֲלֵ תֵבֵא , follow not; אֲלֵ-תֵעֲשֶׂה , do not*.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in $\text{וַתִּזְנִי, הַחֲלִי}$, and hence in the *Plur.* הַמְסִי .
- 538 In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form וה ; viz. נִאָּוַה , contracted נִאָּוַה , to be beautiful, from נָאָה ; מִשְׁחִוִּים , the archers: but especially שָׁחָה , to bow, *Pilel* שָׁחָה , hence the

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imperat.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (--) and (--). See Gen. xxvi. 29; Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הִשְׁתַּחֲוּהוּ, *to bow oneself, to prostrate oneself, 2 pers.* (528) *וַיִּשְׁתַּחֲוּהוּ* and *וַיִּשְׁתַּחֲוּהוּ*, Imperf. *וַיִּשְׁתַּחֲוּהוּ*, apoc. *וַיִּשְׁתַּחֲוּהוּ*, for *וַיִּשְׁתַּחֲוּהוּ* (analogous with *יְהִי* for *יִהְיֶה*).

Before *suffixes* the ה final, with the preceding vowel, falls 539 away, as *עֲנֵנִי*, *he answered me*, עֲנָנִי; Imperf. יֵעֲנֵנִי; Hiph. הֵעֲנֵנִי. Very seldom י takes the place of the final ה or ה, as in *יִכְסִימוּ*, *he will cover them*; *הִכִּינִי*, *smite me*. The 3 Perf. fem. always takes before *suff.* the older form *נָלַת* (see 518), yet with a short *ä*, as in the regular verb: e. g. *כָּלַתְהוּ* for *כָּלַתְהוּ*; in *pause* עָשַׂתְנִי.

Vocabulary.

<p><i>To trust (in)</i>, חָסָה (בְּ), khā-sāh (h').</p> <p><i>To build</i>, בָּנָה, bānāh.</p> <p><i>To stretch out</i>, נָטָה, nātāh.</p> <p><i>To multiply</i>, רָבָה, rābhāh.</p> <p><i>To feed</i>, רָעָה, rā'āh.</p> <p><i>To babble</i>, בָּטָה, bātāh (comp. <i>βαττολογεῖν</i> and <i>blaterare</i>).</p> <p><i>To befall</i>, אָנָה (in Pual) ānāh.</p>	<p><i>To see</i>, רָאָה, rāāh. 540</p> <p><i>Piercings</i>, מְדַקְרוֹת, mäd-k'rôth (dākär).</p> <p><i>Sword</i>, חֶרֶב, khě'rēbh.</p> <p><i>The world</i>, תֵּבֵל, tēbhēl, poetic (= <i>ἡ οἰκουμένη</i>, yābhāl).</p> <p><i>Embryo; unformed substance</i>, גֹּלֶם, gōlēm (gālām, <i>glomeravit</i>).</p>
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Exercise 47.

a) 1 541 וְהָיָה בְּעֵץ שָׂתוּל עַל-פְּלִגְיָמַי אֲשֶׁר פָּרִיו | יִתֵּן
 בְּעֵלְמוֹ וְעֵלְהוּ לֹא-יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: 2 נְטִייתִי
 יָדֵי וְאִיזוֹ מִקְשִׁיב: 3 כִּי-בִי יִרְבּוּ יִמּוֹד וְיוֹסִיפוּ לָךְ שְׁנוֹת
 חַיִּים: 4 שְׁפָתַי צְדִיק יִרְעוּ רַבִּים וְאִוִּילִים בַּחֲסֵר-לֵב
 יָמוּתוּ: 5 יֵשׁ בּוֹטָה בְּמִדְקָרוֹת חֶרֶב וּלְשׁוֹן חֲכָמִים

- מִרְפָּא : 6 לֹא־יֵאָנֶה לְצַדִּיק כִּלְאֹן וְרָשָׁעִים מִלְּאוֹ רָע : (541)
 7 אִם־אָרַעַב לֹא־אָמַר לְךָ פִּי־לִי תִבֵּל וּמִלְּאָה : 8 בִּיהוּהָ |
 חֲסִיתִי אִיךָ תֹאמְרוּ לְנַפְשִׁי נוֹדֵי הַרְכָּם צְפוֹר : 9 הִיטִיבָה
 בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 גְּלִמִי | רְאוּ
 עֵינֶיךָ וְעַל־סַפְרְךָ כֹּלֵם יִפְתְּבוּ * יָמִים יִצְרוּ וְלֹא אֶחָד בֵּהֶם :
 11 תֹועֵבַת מַלְכִים עֲשׂוֹת רָשָׁע פִּי בְצַדִּיקָה יִפּוֹן פֶּסָא :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

542 Write down the forms :

I was.	I will be.	Be thou.	To be.
Thou wast.	Thou (<i>m.</i>) wilt be.	Be thou (<i>f.</i>).	In-being.
Thou (<i>f.</i>) wast.	Thou (<i>f.</i>) wilt be.	Be you.	
He will be.	He will be.	Be you (<i>f.</i>).	
She was.	She will be.		

* Most recent interpreters translate the latter clause thus: *the days* [sc. of my life] *all of them were predetermined*, and (= when) not one of them [yet was]. So *Maurer, De Wette, Hengstenberg*. Cüllām refers, by anticipation, to ‘*days*.’

CHAP. XII. *Suffixes of the Verb.*

The suffixes appended to the verb express the accusative of the *personal pronoun*. They are :

SINGULAR.

Person.	Forms proper for the Perfect Tense.	Forms proper for the Imperfect.	544
1 me (c.)	נִיְ— נִיְ—	נִיְ—	
2 thee (m.)	ךָ, in pause ךָּ— or ךָּ— אַׁׁׁ or אַׁׁׁ	ךָ— or כָּה— ׁׁׁׁׁ	
2 thee (f.)	ךִיְ— ךִיְ— — ךִיְ—	ךִיְ— — ךִיְ— or כִיְ—	
3 him	הוּ— הוּ— —	הוּ— — הוּ—	
3 her	הִיְ— הִיְ— — הִיְ—	הִיְ—	

PLURAL.

1 us (c.)	נֵי— נֵי—	נֵי—	
2 you (m.)	כֶּם—	כֶּם—	
2 you (f.)	כֵּן—	כֵּן—	
3 them (m.)	הֵם— ם—, poeticè מוּ—	הֵם— ם—, poeticè מוּ—	
3 them (f.)	הֵנּוּ— הֵנּוּ—	הֵנּוּ—	

Affixes of the Imperfect, when preceded by an Epenthetic Nun.

SINGULAR.

1 me (c.)	נִיְ— נִיְ— for נִיְ—	545
2 thee (m.)	ךָ— כָּה— — נָךְ—	
3 him	הוּ— for נְהוּ—	
3 her	הִיְ— — נְהִיְ—	

Perfect with Suffixes.

- 546 As a *general rule*,
- the forms that end in a *consonant*, take the suffixes that begin with a vowel (called a *vowel-of-union*);
 - the forms that end in a *vowel*, take the suffixes that begin with a consonant.
 - The vowel-of-union for the *Perfect* is *ă* (or *ā*).
 - ” ” ” *Imperfect* } *ē* (or *ě*).
 - ” ” ” *Imperative* }
- 547 Whatever changes the affirmatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

	takes	for
a) The 3rd sing. fem.	<i>ăth</i> or <i>āth</i>	<i>āh</i>
b) 2nd sing. fem.	<i>tī</i>	<i>t</i>
2nd plur. masc.	<i>tú</i>	<i>tēm'</i>

- 548 Here observe, (1) the 2nd sing. fem. (which is derived from an old form *ăttī*) becomes identical in form with the 1st pers. sing., and is only to be distinguished from it by the context; (2) of the 2nd plur. fem. no instance is found with suffixes.
- 549 [The 3rd sing. fem. of the *Perfect* (1) draws the tone to itself, except with *chem*, *chen*, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

View of the Suffixes to the Verb (E.).

I. TO THE PERFECT.

	transit. Kal	3 f. sing.
550 Verb :	כָּתַב <i>he has written</i>	כָּתְבָה
Suff. : sing. 3 m.	כָּתְבֶיהוּ or כָּתְבוּ 1	כָּתְבֶיהוּ or כָּתְבֶיהוּ
— f.	כָּתְבָה	כָּתְבָה

2 m.	<i>thee</i>	כַּתְּבֶדָּךְ ²
— f.	<i>thee</i>	כַּתְּבֶדְךָ
1.	<i>me</i>	כַּתְּבֵנִי
pl. 3 m.	<i>them</i>	כַּתְּבֵם
— f.	<i>them</i>	כַּתְּבוּ
2 m.	<i>you</i>	כַּתְּבֵכֶם
— f.	<i>you</i>	כַּתְּבֵכֶן
1.	<i>us</i>	כַּתְּבֵנוּ

כַּתְּבֵתְךָ ⁽⁵⁵⁰⁾
כַּתְּבֵתְךָ
כַּתְּבֵתֵנִי
כַּתְּבֵתֵם
כַּתְּבֵתוּ
כַּתְּבֵתְכֶם
כַּתְּבֵתְכֶן
כַּתְּבֵתֵנוּ

ע from intrans. Kal in the same way.

1) אֶהְיֶה, 2) אֶהְבֶּדְךָ, 3) אֶהְבֵּכֶם;

ע from the other forms, as Piël:

1) בִּתְבוּ, 2, 3) בִּתְבֶדְךָ, בִּירְכֶךָ.

So
אֶהְבֵתְהוּ
כֶהְבֵתְהוּ

Suff. : sing. }	2 m. sing.	2 f. & 1 sing.	3 pl.
3 m. }	כַּתְּבֵתְךָ	כַּתְּבֵתִי	כַּתְּבוּ
	כַּתְּבֵתְהוּ	כַּתְּבֵתִיהוּ	כַּתְּבוּהוּ
	or	or	
	כַּתְּבֵתוּ	כַּתְּבֵתוּ	(none)
— f.	כַּתְּבֵתְךָ	כַּתְּבֵתִיָּה	כַּתְּבוּהָ
2 m.	(none)	כַּתְּבֵתֶיךָ	כַּתְּבוּדְךָ
— f.	(none)	כַּתְּבֵתֶיךָ	כַּתְּבוּדְךָ
1.	כַּתְּבֵתֵנִי	כַּתְּבֵתֵינִי	כַּתְּבוּנִי
pl. 3 m.	כַּתְּבֵתֵם	כַּתְּבֵתֵיִם	כַּתְּבוּם
— f.	כַּתְּבֵתוּן	כַּתְּבֵתוּן	כַּתְּבוּן
2 m.	(none)	כַּתְּבֵתֵיכֶם	כַּתְּבוּכֶם
— f.	(none)	כַּתְּבֵתֵיכֶן	כַּתְּבוּכֶן
1.	כַּתְּבֵתֵנוּ	כַּתְּבֵתֵינוּ	כַּתְּבוּנוּ

Just so the suff. to the Persons
of all Verbal-stems :

כַּתְּבֵתְהוּ כַּתְּבֵתִיהוּ

&c.

In the same way
1st and 2nd
pers. plur.

כַּתְּבֵתְהוּ

כַּתְּבֵתְהוּ

II. TO THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.	
Verb :	יִכְתֹּב	יִכְתְּבוּ	כָּתֹב	שְׁמַע
Suff. : sing. } 3 m. }	יִכְתְּבוּהוּ 1*	יִכְתְּבוּהוּ 1†	כָּתְבוּהוּ †	שְׁמַעוּהוּ †
	יִכְתְּבוּנוּ		כָּתְבוּנוּ	שְׁמַעוּנוּ
	יִכְתְּבוּ			
— f.	יִכְתְּבֶהָ	יִכְתְּבוּהָ	כָּתְבֶהָ	שְׁמַעֶהָ
	יִכְתְּבֶנָּה			
	יִכְתְּבֶהָ		כָּתְבֶהָ	
2 m.	יִכְתְּבֶדָּךְ 2	יִכְתְּבוּדְךָ		
— f.	יִכְתְּבֶיךָ	יִכְתְּבוּיךָ		
1.	יִכְתְּבֵנִי	יִכְתְּבוּנִי		
pl. 3 m.	יִכְתְּבֵם	יִכְתְּבוּם	כָּתְבֵנִי	שְׁמַעֵנִי
— f.	יִכְתְּבֵינָּן	—	כָּתְבֵם	שְׁמַעֵם
2 m.	יִכְתְּבֵכֶם 3	יִכְתְּבוּכֶם	כָּתְבֵינָּן	שְׁמַעֵנָּן
— f.	יִכְתְּבֵיכֶן	יִכְתְּבוּכֶן		
1.	יִכְתְּבֵנוּ	יִכְתְּבוּנוּ	כָּתְבֵנוּ	שְׁמַעֵנוּ

The suffixes to the other verbal pers. in the same way.

ã in the last syllable, יִנְהַג : 1. יִנְהַגְהוּ ; 2. יִנְהַגְךָ ;
3. יִשְׁמַעְכֶם. — 2. יִשְׁמַעְךָ ; 3. יִשְׁמַעְכֶם.
in the last syllable, יִכְתֹּב : 1. יִכְתְּבוּהוּ ; 2. יִכְתְּבוּךָ ;

* So also to all persons ending in the 3rd radical : תִּכְתֹּב, נִכְתֹּב, אִכְתֹּב, נִכְתֹּב.

† So also to תִּכְתְּבוּ 2 plur. m. and 3 a. 2 plur. f., and to תִּכְתְּבֵי 2 sing. f.; instead of which תִּכְתְּבוּ 1 is also possible.

‡ To the f. sing. and to the plur. like to the Imperf.

- (551) יִשְׁלַח : יִכְתְּבֶכֶם ; יִכְתְּבֶכֶם 3. ; יִכְתְּבֶךָ ; יִכְתְּבֶךָ
 2. יִשְׁלַחְךָ ; 3. יִשְׁלַחְכֶם.—*i* or *u* in the last syl-
 lable, יִכְתִּיבְךָ, *Hiph.*: 1. יִכְתִּיבֶהוּ ; 2. יִכְתִּיבְךָ ;
 3. יִשְׁמִיעֶכֶם, with gutt. יִשְׁמִיעְךָ

Exercise 48.

- a) 1 חַנְּנֵי אֱלֹהִים פָּחַדְךָ כָּל־בְּרֵחַ רִחְמֶיךָ מִחַה פְּשָׁעֵי : 552
 2 הָרְבִה פִּבְסֵנִי מִעֲוֹנֵי וּמַחֲטָאֵתִי טְהַרְנֵנִי : 3 פִּי־פִשְׁעֵי
 אֲנִי אֲדַע וְחַטָּאתִי נִגְדֵי תָמִיד : 4 לֵךְ לִבְדֶּךָ | חַטָּאתִי
 וְהֲרַע בְּעֵינֶיךָ עֲשִׂיתִי לְמַעַן תִּצְדַּק בְּדַבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶיךָ :
 5 הוֹדִיעוּן חִלְלַתִי וּבְחַטָּא יַחֲמַתֵּנִי אָמִי : 6 הוֹדִיעַת
 חַפְצֶת בְּטָחוֹת וּבְסֹתָם חֲכֵמָה תוֹדִיעֵנִי : 7 תַּחֲטָאֵנִי
 בְּאֵזוֹב וְאִטְהַר תִּכְבֹּסֵנִי וּמִשְׁלַג אֶלְבִּין : 8 תִּשְׁמִיעֵנִי שִׁשׁוֹן
 וְשִׁמְחָה תִּגְלַגְנָה עֲצָמוֹת דְּכִית : 9 הַסְתֵּר פְּנֶיךָ מִחַטָּאֵי
 וְכַלְעֹנֵתִי מִחַה : 10 לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ
 נָכוֹן חִדַּשׁ בְּקִרְבִּי : 11 אֶל־תִּשְׁלִיכֵנִי מִלִּפְנֵיךָ וְרוּחַ קֹדְשְׁךָ
 אֶל־תִּקַּח מִמֶּנִּי : 12 הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה
 תִּסְמַכֵּנִי : 13 אֲלַמְדָה פְּשָׁעִים דְּרִכִּיךָ וְחַטָּאִים אֲלִיךָ
 יִשׁוּבוּ : 14 הַצִּילֵנִי מִדְּמַיִם | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְגַּן
 לְשׁוֹנֵי צְדָקָתְךָ : 15 חֲמַת־מֶלֶךְ מִלֵּאכֵי־מוֹת וְאִישׁ חֶסֶם
 יִכְפַּרְנָה : 16 אִישׁ תִּהְפֹּכִית יִשְׁלַח מִדּוֹן וְנִרְגַן מִפְּרִיד
 אֲלוֹף : 17 אִישׁ חֶסֶם יִפְתָּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדַרְךָ לֹא־
 טוֹב : 18 אֲוֶלֶת קְשׁוּרָה בְּלִב־נַעַר שֶׁבֶט מוֹסֵר יִרְחִיקָה

- (552) מִמֶּנּוּ: 19 עָשָׂק דָּל לְהִרְבּוֹת לוֹ נָתַן לְעֹשִׂיר אֶךְ לְמַחְסוֹר:
 20 הֵט אֲזוּנָךְ וְשָׁמַע דְּבָרַי חֲכָמִים וְלִבְךָ תִּשְׁיֵית לְרַעְתִּי:
 21 פִּי־נָעִים פִּי־תִשְׁמַרֵם בְּבִטְנְךָ יִפְנוּ יַחְדוֹ עַל־שִׁפְתֶיךָ:
 22 לְהִיּוֹת בִּיהוּזָה מִבְּטַחְךָ הוֹדַעְתִּיךָ הַיּוֹם אֶפְ-אָתָה:
 23 הֲלֹא כָּתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמַעֲצוֹת וְרַעַת: 24 לְהוֹדִיעֶךָ
 קִשְׁט אֲמַרִי אָמַת לְהַשִּׁיב אֲמָרִים אָמַת לְשַׁלְּחֶיךָ:

b) Translate into Hebrew—

Thou hast put him (1, 1, v).
 Thou (*f.*) hast deceived me.
 She instructed him.
 She inclined (1, 5, n, h) him.
 Thou hast despised me.
 Thou (*f.*) hast given him.
 They have forsaken me.
 I have cursed her.
 Give him.
 Take him.
 He will pursue him.
 They shall find her.
 They shall call-upon me.
 To despise them.

When he fled (Say: *in his flying*).
 When thou buildest (Say: *in thy building*).
 When he prepared (Say: *in his preparing*).
 To deceive me.
 When he was circumcised (Say: *in his being circumcised*).
 They that do (*p.*) this.
 His slain.
 They that call-upon him.

DIFFERENCES OF IDIOM, &c.

(Literally, in Hebrew)

- | | |
|-------------------------|---|
| 1. a) This boy. | The boy <i>the</i> this. } ^{116.} |
| b) The good boy. | The boy <i>the</i> good. } ^{116.} |
| 2. a) The boy is small. | The boy <i>he</i> small. } ^{116.} |
| The boys are small. | The boys <i>they</i> small. } ^{116.} |

In other instances also the copula ('*is*,' '*are*') is omitted.
There the sun = there is the sun.

- | | |
|----------------------|---|
| 3. a) He that falls. | } All these English forms may be translated by one participle, nōphēl, 138. |
| He that has fallen. | |
| He that will fall. | |
| b) He who teaches. | The teaching [person]; as <i>ὁ διδάσκων</i> in Greek. |

c) The partcp. is often used as a predicate* to denote (usually) the *Present Tense*.

- | | |
|--------------------------------------|---|
| 4. a) Sweeter <i>than</i> honey. | Sweet above (<i>from, in comparison of</i> [= præ]) honey (מֶן). |
| b) The <i>tallest</i> of the people. | The-tall [°one] from the people (מִן, מִן, מִן; sometimes בֵּן), 196. |
| c) Very good. | tôbh m'ôd (טוֹב מְאֹד). |

5. DATIVE RELATIONS.] Usually לְ, sometimes אֵל, prefixed to, and *cohering with*, the noun.

* Usually the *present tense* of a verb. *Jehovah* (°is) *knowing* = *Jehovah knows*.

6. Acc. usually אֵת or אֶתְּ, 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes אֵלְּ prefixed.
- b) The place *at which* may be in acc. without a preposition, 175, c.
- c) The person *to whom* motion is directed, is usually expressed by אֵלְּ prefixed, 175, e.

7. (Acc. *continued*). The Acc. may also denote—

- a) The time *when*.
- b) The time *how long*.
- c) Relations of *space* (*how wide, deep, &c.*).
- d) The relations denoted in English by *as to, in respect of, according to; in*.

8. ABLATIVE RELATIONS.]

- a) מֵן, *from* (176); also = *some of*.
- b) Often מִן = *in, at, with*.

9. GENITIVE RELATIONS.]

- a) Usually expressed by placing the *preceding* (i. e. the *governing*) noun in the *construct state*.
- b) Sometimes by מִן, cf. 177.
- c) Gen. of possession:

Her father's flock.

The flock which to-her-father
[i. e. *was or is*]. ('To' to
be expressed by מִן), 178.

10. NUMERALS.]

Seven sons, cf. 207.

11. RELATIVE.]

- a) Whose. Who—to him }_{246.}
Who—to her }
- b) All that I have. *All which to me.*

כֵּן אֵת, like our 'that,' is sometimes used as a relative.

12. Where.

Whence.

Which—there. }_{248.}
Which—thence. }

13. a) *From when, from where*, as in English.
 b) He has fallen into the pit *he made* (= *which* he made): as in English.
 c) At the time he *did* it: as in English.
14. The orphan and *one who has no helper*. The orphan and *there is no helper to him*, 256.
15. וְאֵין (257, *end*) =, virtually, the *copula* (in any tense) with a negative.
 Joseph *was not* in the pit. ên-Yôsēph bābbôr.
16. וְאֵין =, virtually, the *copula*, in any tense.
It is in my power. yēsh-l'êl yādî.
17. Many verbs are in Hebrew followed by an *accusative*, where *we* must use a *preposition*.
18. Many verbs are in Hebrew followed (*always* or *sometimes*) by a preposition, where *we* should use the acc. only in English.
 To seek wisdom. bikkesh l' . . . [as *we* may say 'to seek *after*' a thing].
 To rebuke a man. gāl'ār b' . . . [to find fault *with* a man].
19. The infin. absolute is used—
 1) as an *intensive*,
 Thou shalt surely die. To die thou shalt die.
 2) Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.
 Thou shalt weep and Thou shalt weep and *to-mourn*.
 mourn.
20. Meanings of the Perfect :
 The Perfect denotes, A (used *absolutely*)
 a) *Past time*, (1) as perfect, (2) as pluperfect.
 b) The *present*, (1) as a condition or attribute already long continued and still existing (just like *odi, novi, memini*, in Lat.): e. g. yādā'vî, *I know*; sānē'vî, *I hate*. (2) A *permanent* or *habitual* action: *Happy the man who walks*, &c. (hālāch).
 c) The *future*, in *protestations* and *assurances*; the event being contemplated as *done* (e. g. *I give thee the field*, &c.).

B (used relatively)

- d) = *imperfect subj.* (e. g. we should have been or should be [essemus] as Sodom).
- e) = *pluperf. subj.* (e. g. if he had not left, &c.).
- f) = *futurum exactum*, just as with us 'when he has washed away;' for 'when he shall have washed away.'

C (with *Vav* conv.)

- g) = *future* (aft. future, i. e. imperf.).
- h) = *pres. subj.* (aft. imperf. in this sense), *lest he should put forth his hand, and take, &c.*
- i) = *imperat.* (aft. imperf.).
- k) = for *past* or *present* time, as preceding perf. or imperf. requires.

21. Meanings of the Imperfect :

The Imperfect denotes, A (used absolutely)

- a) The future.
- b) The present (especially of permanent states and general truths).

B (used relatively)

- c) as *subjunct.* after particles meaning *that, that not, lest.*
- d) as *optative.*
- e) as *imperative*, the place of which it always supplies in prohibitions.
- f) as *potential*: = *may, might; can, could.*
- g) after *āz, then; těrēm, not yet; b'těrēm, before.*
- h) it may denote customary and continued action, and (like Lat. and French imperf.) of *extended representation.*
- i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

HEBREW AND ENGLISH INDEX.

א.

אָב irreg. *father*. [App. B.]

אָבַד *to stray, wander, be lost.—to perish* (לָ and כִּן of the person). Piēl, *to cause to stray, to disperse.—to cause to perish, to destroy.*

אָבָה *to be willing, inclined, desirous* (followed by infin. with or without לָ).

אָבִי *poverty, misery.*

אָבַל *to mourn* (עַל over). Hiph. *to cause to mourn.* Hithp. = Kal.

אָבֶן c. (mostly f.), *a stone.*

אָדָם, **אָדָּם** adj. pl. אָדָּמִים (8, c) *red.*

אָדוֹן (3, a) *master, lord.* Pl. אָדוֹנִים *lords; אָדוֹן הָאָרֶץ lord of the land.*

אָדַר Niph. *to become glorious.*

אָדִיר adj. (1, b) *great, mighty.—noble, excellent.*

אָדָּרֶת f. with suff. אָדָּרְתִּי (13, a) *cloak, mantle.*

אָהַב *to love.* Piēl, partcp., *a lover.*

אָהַבָה f. infin. of the verb אָהַב :
e. g. לְאָהַבָה אֶת־שֵׁם יְהוָה *to love the name of the Lord.—subst. love, beloved.—adv. delightfully.*

אָיִד (1, a) *straitness, calamity, destruction.*

אוֹה Root not used. Arab. *to howl.*

אוֹי *wailing.* interj. *wo! alas! ho!* (of threatening).

אוּל (1, a) *a fool = a wicked person.*

אוֹלָת f. sing. (13, a) *folly; sin,* from obsol. אוֹל.

אוּן (6, h) *nothingness, falsehood, vanity.—wickedness, iniquity.—adversity, calamity.*

אוֹצָר (2, b) pl. אוֹצְרוֹת *treasure.*

אָח irreg. *brother.* [App. B.]

אָחַר *to stay, tarry.*

אֶחָר prep. *behind, after* (with suff. אֶחָרִי, אֶחָרֶיךָ, &c.). prep. of place, *after, behind.*—of time, *after, after that.*

אֶחָר (3, a) *the hinder part; as adv. backwards.*

אֵיב *to hate, to be an enemy;*

partcp. אֵוִיב as subst. (7, b) *adversary, enemy;* f. אֵוִיבָה.

אֵין (6, i) *nothingness.*—as an adv.

not, including the idea of the subst. verb *to be* (cf. יֵשׁ); אֵין אִישׁ *there is no man*, אֵין פֹּהֵר *there was none interpreting*. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, אֵינִי *I am, or was not, shall not be*, אֵינְךָ, אֵינָהּ, &c. When followed by the dative, אֵין לִי *there is not to me, i. e. I have not*, אֵין לָהֶם *they have not*.

אִישׁ (1, a) *man*, Lat. *vir.*—hus-

band.—*man*, opp. God, animals (*homo*). Before other nouns denotes the qualities of men; אִישׁ אֲמֵת *a faithful man.*—*any one.*—*each*.

אִשָּׁה f. (13, b) *woman; female.*

—*wife*.

אִדָּךְ *only.*—*only, but.*—*just now.*—

surely, certainly.

אָכַל *to eat.*

אֵלְמָנָה f. (11, b) *a widow.*

אֵם f. (8, b) *mother.*

אֶפְדָּה (f. 10) *the fore-arm, cubitus*, prop. *the mother of the arm.*—*a cubit;* אֶפְדָּה אַרְבַּע בְּאַפְדָּה *four by the cubit, i. e. four cubits.*

אֶמְתָּה f. irreg. *a maid-servant.*

[App. B.]

אֶמְתָּה f. (for אֶמְתָּה) with suff. אֶמְתָּהוּ *firmness, stability.*—*faithfulness,*

fidelity.—*truth*, as opposed to falsehood.

אָמַר imperf. יֹאמַר, וַיֹּאמַר *to say,*

declare, mostly followed by the words spoken, constr. with אֵל before the person *to or of whom* any thing is said; rarely with an acc.

אָמַר (6, b) *word, discourse.*

אֲמַתְחַת f. (13, a) *a sack or bag.*

אָנָּה Kal not used (Arab. *to meet; to be in good time*). Piël, *to cause to come, or happen*. Pual, *to befall*.

אֲנִיָּה f. (10) *a ship.*

אָנַף *to breathe through the nose, snort;* *to be angry* (with אָ).

אָנַח *to groan.* Niph. *to moan, lament.*

אֲנָקָה f. cnstr. אֲנָקָה *a groaning, lamentation.*

אָנוּשׁ (see אִישׁ) *man.*—*the common people*. Pl. אֲנָשִׁים, cnstr. אֲנָשֵׁי, with suff. אֲנָשָׁי, *men;* commonly used for אִישִׁים the plural of אִישׁ.

אִשָּׁה f. irr. pl. נָשִׁים *woman, female.*—*wife*. [App. B.]

אָסַף *to collect, to gather.*

אָסַר *to bind.*—*to put in bonds;* partcp. אֲסוּר *prisoner.*

אָסִיר (3, a) *captive, prisoner.*

אָף (for אָנַף = אָנַח) with suff. אָפִי (8, d) *nose.*—*anger.* Dual אָפִים *the nostrils.*—meton. *face, countenance.*

אָפֶה to bake.
אָרַח to go, to be on the way.
אָרַח c. (6, c) pl. אָרַחוֹת cnstr. and with suff. אָרַחוֹה way, road, path. —manner, mode.
אָרָךְ (6, c) length, of time and space.
אָרֶץ f. rarely m. (6, a) with the art. הָאָרֶץ, earth, land.
אָרַר to curse, execrate. Piēl, to curse.
אָשַׁם to be or become guilty, to transgress. Hiph. to bring the consequences of sin upon any one.
אָשָׁם (4, c) guilt.
אָשַׁר to go straight on.
אָשֶׁר happiness, blessedness; only in pl. cnstr. in the character of an interj. אָשֶׁרִי הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אָשֶׁרֶיךָ happy art thou! אָשֶׁרֶיךָ אֲשֶׁרֶיךָ, &c.

ב.

בִּנְךָ with suff. בְּנִי (6, a), but in pause בְּנֵי a covering. —cloak, garment.
בָּהֶל Niph. to be troubled, terrified. Piēl, to terrify, confound. —to cause to hurry. Hiph. i. q. Piēl.
בִּהָרַת f. a shining, whitish scurf, sinking in the skin and having white hair.

בּוֹא to enter, come or go in (with בָּ, אֶל, לְ, also acc.).
בּוֹז to despise, contemn.
בוֹשׁ to be ashamed.
בָּזַז to take as a prey, to spoil, plunder.
בָּחַן to try, prove, test.
בָּחַר to prove.—to choose (with acc. בָּ, לְ).
בִּבְטָה to babble; part. בִּבְטָה an idle talker.
בָּטַח prop. to cling to, to rely upon, trust, confide in (אֶל, עַל).
בִּטְחָה trust, confidence, security.
בִּין, בּוֹן to distinguish, discern.—to understand.
בֵּין (6, h) interval.—prep. between.
בֵּין —בֵּין וּבֵין —בֵּין לְבֵין —בֵּין לְבֵין between—and; sometimes also whither—or.
בֵּין prep. prop. cnstr. of בֵּין (6, h).
בִּינָה f. (10) understanding, discernment.
בְּכוֹר (1, a) the first-born.
בֵּל adv. not.—nothing.
בְּלִי want; only as adv. not, without.
בֵּן a son. See irr. nouns, App. B.
בָּנָה to build.
בַּעַל lord, possessor, owner.—husband.
בָּעַר to consume, burn up.—intrans. to burn.
בָּצַע to break.—to plunder.

בַּצַּע } plunder, unjust gain.—gain,
בִּצְעָה } profit.

בָּקָר (4, a) coll. oxen, herd.

בִּקְרָא pl. בִּקְרִים the dawn, morning.

בִּקֵּשׁ Piēl, to seek; with acc., to seek after, with לְ; בִּקֵּשׁ אֶת־יְהוָה to seek the Lord.

בָּרָא corn (separated from the chaff); בָּרַר to separate.

בָּרָא to create, form, make.

בֵּר with suff. בְּרִי a son.

בָּרַד hail.

בָּרַח to flee; absol. or with לְ, אֵל (whither), מִמֶּנּוּ, מֵאֲחֵרֵי (from whom), אַחֲרָיו (after whom).

בְּרִית f. sing. (1, a) a covenant.

בָּרַךְ to bend the knee, to kneel.

Niph. to be blessed. Piēl, to praise, bless God. Hithp. to be blessed (בָּ in, through).

בְּרָךְ f. (6, a), dual בְּרָכַי, knee.

בְּרָכָה once בְּרָכָה f. (11, c) a blessing.

בֵּר (בְּרָה f.) chosen, beloved.—pure, clear; also pure morally.

בִּשְׁתָּ (13, c) terrour, confusion; mostly followed by pānīm (of face).

ג.

גָּאֵל to redeem, ransom, recover.

גֵּב (8, d) pl. גְּבִים, הוּא, a back.

גָּבַל to bound, limit.

גְּבוּל bound, limit, border.—territory.

גָּבַר to be or become strong.

גִּבּוֹר (6, a) man = vir.—husband.—warrior.

גִּבּוֹר, גְּבוֹר (1, b) adj. strong.

גְּבוּרָה f. (10) strength.

גָּג (8, a) roof.

גִּדִּי (6, i) a kid.

גָּדַל to be or become great, to grow.—to be great, exalted.

גָּדַר to wall, fence up.

גִּהָה f. healing, cure.

גוֹי goi, a (Gentile) nation; the Gentiles.

גֵּר (1, a) sojourner, stranger, foreigner.

גוֹר (1, a) a whelp.

גוֹרָל (2, b), pl. ôth, lot.

גָּזַז to shear, to cut off.

גָּזַר to cut off or down.—to cut in two parts, divide.

גִּזְרָה (6, a) piece, part.

גָּלַל to roll.—to roll, rush in (עַל upon). Hiph. הִגִּיל to roll away.

גַּם conj. also; גַּם—גַּם both—and; גַּם הִיא she also herself.—yea, truly; גַּם־כִּי although.—yet, nevertheless.

גָּמַל to retribute, to recompense, good or evil, with acc., עַל, לְ.—to ripen, to become ripe.—to wean.

גָּמַל c. (8), pl. גָּמָלִים, camel.

גָּמוּל (1, a) recompense. — good deed, benefit.

גְּמוּלָהּ f. (10) retribution, recompense; benefit.

גָּנַב to steal.

גַּנָּב (1, b) a thief.

גָּנַן prop. to cover; hence to protect.

גֵּן (8, d) garden.

נָעַר to rebuke, with נָ.

נָרַז Niph. to be cut off.

נָרַם, נָרָם (6, a), bone.

נָרַשׁ to cast out or up. Niph. to be cast out.—to be agitated, tossed.

נָשַׁם Hiph. to cause to rain.

נָשַׁם (6, a), pl. c. נִשְׁאֵמִי, rain, heavy shower.

ד.

דָּבַק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. מְדַבֵּק (is) cleaving.

דָּבַר to speak; to range in order. Piël, to speak. Pual, to be spoken. Niph. to speak together. Hiph. to subdue. Hithp. to speak with.

דְּבָר (4, a) word, speech, command. —affair.

דְּבִשׁ (6, b) honey.

דָּגָן (4, a) corn, grain; meton. bread.

דְּוָנַג wax.

דָּוָר, דָּר (1, a) revolution.—age, generation.

דָּלַת f. a door.

דָּלַל to hang down.—to be weak.

דָּל adj. low, weak, poor.

דָּם (for דָּמָם) 2, a. blood.—bloodshed, blood-guiltiness; in pl. דְּמוֹת אִישׁ, דְּמוֹת עִיר bloody man, city.

דָּמָם to be silent.

דַּעַת f. (13, a) knowledge.

דָּק, f. דָּקָה adj. small, thin.

דָּקַר to thrust through, to pierce.

דָּרַךְ to tread (on), with the acc.; with עַל: metaph. to tread down enemies.

דָּרַךְ c. (6, a), suff. דְּרָכֵי (Dual, דְּרָכִים), a way.

דָּרַשׁ to seek, to inquire (especially of an oracle, the Lord).—to ask for, require: דָּרַשׁ דָּם to require the blood (of any one).

דָּשַׁן to grow fat. Piël, to make fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.

ה.

הָדַר to push, cast away.

הָוָה f. (10) desire, lust.—wickedness.

הָיָה *to be, to exist.* יְהִי imperf. Kal
3 pers. m. s. (he, it) *shall be:*
with *Vav* convers. (he, it) *was.*
Often = *kai égéneto, and it was*
so (that, &c.).

הַיְכָל (2, b) *a large splendid build-*
ing, a palace.—the temple.

הָלַךְ *to go, walk.* Hithp. הִתְהַלֵּךְ
to go, walk about.

הָלַל *to shine.* Piēl (*to make to*
shine =) to praise, and intrans.
to boast. Hithp. *to be praised.*
—to boast oneself.

הִנֵּה הֵן, הִנֵּה הוּא *behold! lo!—whether (in*
indirect questions).—if.

הִנֵּה הַנֶּה, הִנֵּה הַנֶּה *behold! lo! with suff.*
הִנֵּנִי, הִנֵּנִי, הִנֵּנִי.

הִפִּיךְ (1 pers. אֶהְפֹּךְ) *to turn, turn*
over.—to overthrow, ruin.

הִקִּיף *to go around, to surround.*
Hiph. of יָקַף

הַר pl. הָרִים (8) *mountain.*

הָרַג *to kill, slay.*

הָרַס (related to ἔρ-ημος) *to break,*
pull down, destroy (both in Kal
and Piēl).

ז.

זֵאת pron. demon. f. sing., see זֶה
זֶה f. זֹאת, rarely זֶה, pron. demon.

this. After the subst. it usually
has the article; when put be-
fore it without an article, it is
usually the predicate, הַזֶּה הַדָּבָר
this (is) the thing; זֶה—זֶה this—
that, the one—the other; זֶה אֵל

זֶה one to the other. With em-
phasis, *this same, very.*

זָכַר *to be clean.*

זָךְ (זָכָה f.) adj. *clean, pure.*

זָכַר *to remember, recollect, call to*
mind.

זִכְרֹן, זִכָּרוֹן (6, c) *memory.—me-*
morial.

זָלַל prop. = זָלַל *to pour out, whence*
partep. זָלַל *squanderer, prodigal.*

זָמָה f. (10) *device.—wickedness.*

זָמַר *to cut.* Piēl (prop. *to divide;*
hence) *to sing hymns, praises,*
with לְ or acc. of the person;
בָּ of the instrument.

זָקֵן (5, a) adj. *old; זְקֵנִים elders.*

זָרַע *to spread, to scatter.—to sow;*
זֵרַע *yielding seed.—to plant.*

זָרַע (6, a) *seed.—prop. and fig.*
= issue, progeny.

ח.

חָבַל *to twist, to bind.*

חֶבֶל (6) *cord, rope.*

חָבַל *to act corruptly.* Niph. *to*
be destroyed, to perish.

חָגַר *to bind about, to gird.*

חָדָר adj. (f. חֲדָדָה) *sharp.*

חָדַל (pl. חֲדָלוּ) *to cease.*

חֲדָר (6) cnstr. חֲדָרִי, with suff.

חֲדָרִי, pl. c. חֲדָרֵי, *chamber.*

חָדַשׁ Piēl, *to make new, to renew;*
Hithp. *to be renewed.*

חֲדָשׁ (6, c) *new moon*.—*month*.

חֹל, חִיל *to twist; to dance*.

Hiph. *to shake*.

חֹמָה f. (10) *a wall*.

חֵיל (6, h), pl. חֵילִים *strength*.—*wealth*.—*virtue*.

חָטָא *to miss*.—*to stumble, fall*.

—*to miss*, opp. to מָצָא *to find*.

—*to sin* (חָטָא, חָטָא, חָטָא).—*to forfeit*, with acc.

חָטָא with suff. חָטָאוּ, pl. c. חָטָאִים *failure, sin*.

חָטָא (1, b) *sinner*.

חַטָּאת f. cnstr. חַטָּאתֵיךָ *sin*.—*sin-offering*.

חַיִּים pl. *life*.

חָכַם *to be or become wise*.

חָכָם (4, c), חֲכָמָה f. (11, c), pl.

חֲכָמִים, adj. *wise*.

חֲכָמָה f. cnstr. חֲכָמָה, *wisdom*.

חָלָה *to be weak*.—*to be sick*.

חָלַל *to be wounded*. Piël, *to*

wound.—*to profane*. Hiph. חָלַל *to loose*.—*to profane*.—*begin*.—*begin to be*. Hoph. *to be begun*.

חָלַם *to be fat, stout, strong*.—*to dream*.

חֲלוֹם pl. חֲלוֹמִים, *a dream*.

חָלַף *to pass by, to transgress*.

Piël, *to change* (as a garment). Hiph. *to change*.

חָלַץ *to draw out*. Niph. *to be delivered*. Piël, *to draw out*.—*to deliver*.—*to strip, spoil*.

חָלַק *to divide*.

חֵלֶק (6) *part, portion, lot of land*.

חָם (8, a) adj. *warm, hot*.

חָמַד *to desire, to covet*.

חֶמָה f. (11, b) for יְחָמָה (יָחַם) *warmth, rage*; cnstr. kh^amäth.

חֶמֶה f. (10) *heat, glow*.—*the sun*.

חָמַל *to pity* (חָמַל).—*to spare* (with אָל).

חָמַם *to be warm*.

חֵן (8, b) *grace, favour*.—*grace, elegance, beauty*.

חֲנַךְ *to instruct, to train up*.—*to consecrate* (a house, temple, &c.).

חֲנָם *gratis, freely, for nothing*.—*in vain*.—*for nothing, undeservedly*.

חָנַן *to be gracious, merciful, compassionate*. Niph. *to be pitiable*. Piël, *to make gracious*. Hoph. *to be favoured*. Hithp. *to implore favour, mercy*.

חָנַף *to be or become profaned, polluted, or defiled*.—*to be profane, ungodly*.

חָנַף (5, c) *profane, ungodly*.

חֶסֶד Ka! not used; in the derivatives it denotes *kindness and benignity*.

חֶסֶד with suff. חֶסֶדִי (6, a) *kindness, mercy*.

חֲסִיד (3, a) *kind, benevolent, gracious, merciful*.—*pious, holy*.

חָסָה to flee for shelter; hence, to trust in (בְּ).

חָכַר to want, lack, be without.

חָסֵר adj. wanting. חָסְרֵיב lacking understanding. — subst. want, lack.

חַפְּנִים dual (8, c) the hollow hands, the fists.

חִפְּזָה (6), with suff. חִפְּזֵי, delight, pleasure.

חָפַר to blush, be ashamed, confounded. Hiph. to put to shame. —intrans. to be ashamed.

חָפַשׁ to search out, explore, investigate.

חָפַשׁ Kal not used. Pual, to be set free, be freed.

חֲצָר c. (5, c), pl. חֲצָרִים, enclosure, court.—village.

חֲצָר enclosure, court.

חֻקָּה (10) statute.

חָקַר to search.

חָרַב, חָרֵב to be dry.—to be desolate, waste.

חָרֵב adj. f. חָרְבָה dry.—desolate.

חֶרֶב f. (6, a) sword.

חָרֵב desolation.

חָרַם Hiph. חָרַמְתִּי to devote to destruction.—to devote to God, to consecrate.

חָרַץ (3, a) ditch, trench. — what is decided, decision, judgment.—gold.

חָרַץ (1, b) diligent. Prof. Lee, sharpened, instructed, prudent.

חֶרֶשׁ (6, a) (pl. c. חֶרְשֵׁי) sherd, potsherd.

חָרַשׁ to plough, till.—to engrave. —to form, fabricate.—Metaph. to devise, machinate evil.

חָשַׁב to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piel, to compute, reckon.—to think, purpose; to devise. Hithp. to reckon oneself.

חָשַׁךְ to hold back.—to withhold.

חָשַׁךְ to be or become obscure, dark.

חָשַׁךְ adj., pl. חֲשָׁכִים, obscure, mean.

חָתָן (4, c) bridegroom. — son-in-law.

חָתַת to be broken.—to be dismayed, confounded.

ט.

טָבַח to slaughter, especially animals, but also men; to slay.

טָבַח (6, a), with suff. טָבַחְתִּי, slaughter.—animals slaughtered, meat.

טָהַר to be or become clean.

טָמַן to hide, conceal, especially in the earth.—to hide, reserve.

טָעַם to taste.—met. to perceive, discriminate.

טָרַף to tear in pieces, to rend.

י.

יָאֵר, יְאֹר (1, a) *river*, the Nile;
pl. יְאֵרִים *streams*.

יָבֵשׁ *to be or become dry, to dry up*. Hiph. *to dry up*.

יָבֵשׁ (5, a), adj. יְבֵשָׁה f. (10), *dry*.

יָד c. (2, a) *hand*. With prepo-
sitions; בְּיָד *with, by*; כְּיָד *accord-
ing to the means of*; מִיָּד *from,
out of*; עַל יָד, אֶל יָד, לְיָד, at,
on, by the side of; עַל יְדֵי, עַל יָד
under the care or guidance of
any one.

יָדַע inf. c. יָדַעַת, *to know*.—*be ac-
quainted with*. Hiph. *to make
known, show, inform, teach*.

יְהִי see יָהִי.

יּוֹם with suff. יּוֹמִי (1, a), pl. יָמִים,
a day.

יוֹנָה f. (10), pl. יּוֹנִים, *dove*.

יָחִיד (3, a), יְחִידָה f. (10), *only,
only begotten*.—*solitary one*;
only one (יָחִיד *to be* [as] *one*).

יָהַל Kal not used, *to wait*.—*to
cause to wait, hope*. Hiph. *to
wait*.

יָטַב (only in the imperf. יֵטֵב) *to
be good, well*; כֵּן *to be better*.
Hiph. הֵטִיב *to make good, to do
well*.

יַיִן *wine*.

יָכַל f. יָכִיחָה, 1 pers. יִכְלֶנִי, *to be able*.

יָלַד *to bear, bring forth*.—*to be-
get*.—Pual, *to be born*. Hiph.

to cause to bring forth.—*to be-
get*. Hoph. *to be born*.

יָלַד (6, a) *lad, youth, child*.

יָלְדָה f. (12, a) *a girl*.

יָם *a sea*.

יָמִים, יְמִי, יְמִי see יוֹם.

יָמִין (3, a) *the right*; יָמִינוּ הַיָּד *the
hand of his right side*, i. e. *his
right hand*; also יָד omitted, *the
right hand* (f.).

יָנַק *to suck*. Hiph. הֵנִיק *to give
suck, to suckle*.

יָסַד *to found*.

יָסַף *to add*.—*to add to do, to do
again* (c. inf. with or without הֵ).
again (c. inf. with or without הֵ).

יָפָה (9, b), יָפָה f. (11, a), adj. *fair,
beautiful*.—*good, excellent*.

יָפִי, יָפִי (6, k) *beauty*.

יָצָא imperat. יֵצֵא, inf. c. יָצֵאת (2, d),
to go out, go forth.

יָצַב Kal not used = יָצַב *to set,
put, place*. Hithp. הִתְיַצַּב *to set
or place oneself, עָל, לְפָנַי; to
stand, to stand before*.

יָצַר *to form*.

יָקוּהָ see הִקְהָה.

יָקוּז *to awake*.

יָקָר (4, a), יָקָרָה f. (11, c), adj.
precious.

יָרָא *to fear, to be afraid* (לֵי *to fear,
be anxious for*). Niph. נִרְאָה *to
be feared*.

יָרֵא (5, a) constr. יָרֵא; יָרֵאָה f.

(11, c) constr. יִרְאֵה, *fearing, reverencing.*

יָרַד to go or come down, descend.

Hiph. הוֹרִיד to cause to go down; to send, bring, carry down.

יָרַח (5, a) the moon.

יָרַשׁ to take, seize upon. Niph. to become poor.

יָשַׁב inf. c. שָׁבָה, imperat. שֵׁב, *to sit, sit down.—to dwell, dwell in, inhabit.* Partcp. יוֹשֵׁב *inhabitant.*

יָשָׁה Root not used, *to subsist, to be firm.*

יָשַׁע to deliver, save.

יָשַׁר to be straight, even, right.—

Piēl, *to make straight.—to direct.—to esteem right, approve.*

יָשָׁר (4), יִשְׁרָה f. adj. *straight.*

יָשָׁר (7, c) *uprightness, rectitude;*

כִּי־יָשָׁר *more than is right.*

כ.

כָּאֵב to be pained, be in pain.

כָּאָרִי said to be a partcp. of Kal, from כּוּר formed in the Chaldee manner (as קָאֵם, partcp. קָאֵם) = *piercing, digging through* (sc. *they are*). Another reading is כָּאָרִי (3 pl. perf. Kal).

כּוֹכַב (2, b), for כְּכָבֵב, *star.*

כָּבֵד, כְּבֹד to be heavy.—to be weighty, honoured, respected, mighty. Niph. to be (become, show oneself) honoured, renowned.

Piēl, *to honour.—to make obdurate, to harden.* Hiph. *to make heavy, grievous.—to honour, make honourable.* Hithp. *to show oneself honourable, boast oneself.*

כָּבֵד (5, a & b) adj. *heavy.—numerous.*

כְּבוֹד (3, a) *honour, glory.*

כָּבַס to wash; only partcp. כּוֹסֵם *washer, fuller.* Piēl, *to wash (clothes); metaph. to cleanse.* Pual, *to be washed.*

כֶּבֶשׂ (6, a) *lamb.*

כָּהֵן Kal not used. Piēl, כָּהֵן *to prepare, adjust, adorn.—to minister, act, or officiate as a priest.*

כֹּהֵן (7, b), pl. כֹּהֲנִים, *priest.*

כּוֹן Kal not used. Pilel, כּוֹן *to set up, establish.*

כָּזַב to lie, speak falsehood. Piēl, *to lie, deceive.* Hiph. *to convict of falsehood.* Niph. *to be proved false.*

כָּזַב (4, a) *lie, falsehood.*

כֹּחַ, כֹּחַ (1, a) *strength.*

כִּי *that; for, because; but.—כִּי אִם that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.*

כָּלָב (6, a), pl. c. כְּלָבֵי, *dog.*

כָּלַל to complete.

כָּלַם Hiph. הִכְלִים, הִכְלִים, *to put to shame, make ashamed.—to injure, hurt.* Niph. *to be put to shame; also to feel ashamed.*

כֵּן adj. *upright; adv. rightly, also thus.*

כָּנַס *to collect, gather.*

כַּנּוֹר (1, b), pl. כְּנֹוֹת, *harp or lyre.*

כָּסָה *to cover, conceal.*

כֶּסֶל (1, a) *fool.*

כֶּסֶף (6, a), with suff. כֶּסֶפִי, *silver.*

כַּעַס (6, d), with suff. כַּעֲסוֹ, *vexation.—anger.*

כַּף f. (8, d) *the hollow, palm of the hand, hand; dual כַּפַּיִם, pl. כַּפּוֹת.—pan, spoon, dish; hollow.—handle of a bolt.*

כָּפַר *to cover, overlay.—to cover over, to forgive, pardon.—to expiate.—to appease.*

כָּרַת perf. 1 & 2 pers. כָּרַתִּי, *to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.*

כֶּעִיב (6, a) *lamb.*

כָּעַל *to totter, stagger, stumble. Niph. to stumble. Piël, to cause to fall. Hiph. to cause to totter, to make feeble.—to cause to stumble and fall. Hoph. to be made to stumble.*

כָּתַב *to write, engrave.*

כְּתוֹנֶת, כְּתוֹנֶת (13, c), pl. כְּתוֹנוֹת, *an under garment, shirt.*

כַּתֵּף f. (5, b), pl. כַּתְּפוֹת, constr. כַּתְּפוֹת, suff. כַּתְּפוֹתִי, *shoulder.*

כָּתַת *to beat.—to beat, break in pieces.—to beat down, rout.*

ל.

לֵב, לֵב (4, d & 8, b), pl. לִבְבַּיִם, *the heart.*

לָבַד *separately, alone; לבדי, לבדך, לבדו, &c. I, thou, he alone.—by myself, by thyself, &c.*

לָבָן (4, a) adj. *white.*

לָבִין adj. *white.*

לְבָנָה f. *the moon.*

לָבַשׁ *to put on a garment, to be clothed.*

לְבוּשׁ, לְבוּשׁ *outer garment, cloak.*

לוּיָהּ f. *garland, crown.*

לָחַם *to eat, consume.*

לֶחֶם c. (6, a), with suff. לֶחֶמִי, *food, meat.—bread.*

לָכַד *to take, catch.—to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.*

לָמַד *to learn. Piël, to accustom, to teach. Pual, to be accustomed, trained, taught.*

לָמָּה *why? adv. interr., from the perf. לָ and מָה or מַה q. v.*

לָעַג *to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.*

לָפִי *according to. לָ with stat. constr. pî of pēh, mouth (irreg.).*

לָקַח *to take.—to take away.*

לִקְחָהּ (6), with suff. לִקְחָתִי, *taking speech.—instruction.*

לָקַט *a gleaning.*

לָקַק *to lick, lap.*

לָשׁוֹן c. (3, a) *tongue*; לְפָה־שׂוֹכֵחַ *perverse, deceitful tongue.*

ב.

מָאֵד (1, a) *strength*; generally as an adv. *greatly, very.*

מָאוֹר (6, a) pl. מְאֹרִים, מְאֹרוֹהַ *light, luminary.*

מֵאֲכֹלֶת f. pl. מְאֲכֹלוֹת *a knife, both for eating and slaughtering.*

מַבּוּל *inundation, deluge.*

מִבִּין Hiph. partcp. from בִּין *to understand.*

מִבְצָר (2, b), pl. *ím and óth, fortification, stronghold*; *bātsār, to cut.*

מִגְדָּנוֹת f. pl. (of מְגִדָּנָה) *choice, precious things.*

מִגּוֹרָה (10) *fear.*

מִדְבָּר (2, b) *a large plain.—a desert.—speech.*

מִדָּד *to extend.—to measure.—to apportion.*

מִדָּה f. (10) *extension.—measure.*

מִדּוֹן *strife.*

מוֹט *to totter, shake*; of the foot, *slip, slide.* Niph. *to be moved, shaken.* Hiph. *to cause to fall or come down.*

מוֹסָר (2, b) *chastisement, correction.—admonition, warning.—instruction.*

מוֹקֵשׁ (7, b), pl. מֹקְשִׁים, מֹקְשֵׁי, *snare*; *yākāsh (ay), to lay snares.*

מוֹת *to die.*

מוֹתָה (6, g) *death.*

מוֹצָאָה (awd) f. (10) *counsel.—wicked counsel.—prudence, discretion.*

מַחְלָה (9, a) *sickness, disease.*

מַחְלָה f. (of the preceding) *id.*

מַחְסוֹר (1, b) *want, poverty.*

מַחְקָר (2, b) *inmost part.*

מַחְתָּה f. (10) *destruction, ruin.—terroure, fear.*

מַטָּה f. (10) *couch, bed.*

מַטְעָם only pl. מַטְעָמִים, *dainty meat.*

מַטֵּר Hiph. הִמְטִיר *to rain, cause or give rain*; *עַל upon.* Niph. *to be rained upon.*

מַיִם pl. (from obsol. מַיִ), cnstr. מַיִמַּי and reduplicated מַיִמַּי, *waters, water.*

מַבְנָס (2, b), only in pl. or dual, *breeches, trowsers, or drawers, for the priests.*

מָכַר *to sell.*

מָלֵא *to be full, filled.*

מָלֵא (1, a) *fulness.*

מָלְאָה f. (10) *fulness, plenty.*

מַלְאָכָה f. (11, c), cnstr. מְלָאכָה, *service, work.*

מַלְוִין (3, a) *lodging-place, an inn.*

מַלְחָמָה and מַלְחָמָה f. (11, a &

- 13, a) a war; from [lākhām] to consume.
- מִלַּט to let escape or slip, to deliver. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.
- מִלָּךְ to reign, to be king; over.
- מִלְכָּךְ (6, a) king.
- מַלְכָּה f. (12, a) queen.
- מַלְכוּת f. (1, b), pl. מַלְכוּתוֹת, kingdom.—royalty, royal dignity.
- מַלְקוֹתַיִם the jaws.
- מַלְקָח, מַלְקָח (2, b), only Dual מַלְקָחַיִם tongs.—snuffers.
- מָנָה Root not used; Arab. to give.
- מַנְחָה f. (12, b) gift.—tribute.—an offering to God; especially a bloodless offering.
- מִן, as a prefix מִי with dag. forte, sometimes also without it, when the next letter has *Sh'va*, especially when the letter is *Yod*, which then becomes quiescent, poet. מִי, מִי, of (a part taken from or out of a whole).—from.
- מִסַּךְ to mix, mingle.
- מִסַּס to flow, melt; to faint. Hiph. to cause to faint, make faint-hearted.
- מִעַט to be or become little.
- מִעֲט, מִעֲט, pl. מִעֲטִים (8), smallness; hence, a little, few.—מִעֲטִית lit. as a little; nearly, almost; shortly, soon.
- מִעֵיל (1, a) long and full upper garment, robe, mantle.
- מִעֵים (dual) bowels.
- מִעְיִן a fountain.
- מִעֵל to act perversely, treacherously; of the thing or person.
- מִעוֹ (for מִעֲנָה) purpose, only in מִעֲנֵי, with suff. לְמִעֲנֵי, prep. because of, for the sake of.—conj. in order that.
- מִעְרָה f. (10) cave, cavern.
- מִעֲשֵׂה (9, a) work (of an artificer).—labour.—deed.—work (the fruit of one's labour).
- מִצָּא to find.
- מִצְוָה f. (10) a commandment.
- מִצָּה f. (10) unleavened bread.
- מִצְרַיִם Egypt.
- מִקְדָּשׁ (2, b) any thing sacred.—holy place, sanctuary.
- מִקוֹם c. (3, a), pl. מִקוֹמוֹת, place.—habitation, home.—town.
- מִקוֹר (3, a) spring, fountain.
- מִקְנָה (9, a) purchase.—possession, wealth (in cattle).
- מִרְאָה (9, a) a seeing.—sight.—appearance, countenance.
- מִרְכָּבָה f. (11, a) chariot, war-chariot.
- מִרְמָה f. (10) deceit, fraud.
- מִרְעֵ (each . impure) a friend, a companion.
- מִרְפָּא remedy, deliverance.

מִשְׁנֵב (8, a) *hill, rock, strong place.—refuge.*

מִשָּׁךְ *to draw.—to draw out, prolong.* Niph. *to be protracted, delayed.* Pual, *protracted, deferred.*

מִשְׁחֵית (1, b) *destruction, ruin.—snare, trap.*

מִשְׁכָּב *a lying down, couch.*

מָשַׁל *to rule, have dominion* (על over).

מִשְׁמָר (2, b) *a watching, guarding.—a watch.—observance, rite.*

מִשְׁמֶרֶת f. (13, a) *a watching.—place of watching, post, station.—a keeping.—observance or performance.—a charge.*

מָשַׁשׁ *to touch, feel.* Piël, *to grope.* Hiph. *to grope.*

מַתִּי adv. *when?* לְמַתִּי, לְמַתִּי עַד *how long?* אַחֲרַיִמַתִּי *after how long?*

מֵתוֹק (pl. מֵתוֹקִים, f. מֵתוֹקָה) adj. *sweet; neut. sweet, sweetness; pleasantness.*

ג.

נְבִיא (3, a) *prophet.*

נִבַּט Hiph. הִבִּישׁ *to look.—to behold.*

נָבֵל (f. נִבְלָה) adj. *foolish.—wicked, impious, ungodly.*

נִבְלָה f. (11, c) *corpse, carcase.*

נָגַד Kal not used; Arab. *to be clear and manifest.* Hiph. הִגִּיד *to declare, tell.* Hoph. הִגִּיד *to be shown, told.*

נָגַד with suff. נִגְדִי *before, in the presence or sight of.*

נָגַע inf. c. נִגַּעַת, נִגַּעַת, *to touch* (with יָב, אָל, יָל).

נָגַד f. *to flee.*

נָדַר *to vow.*

נָהַר *to flow.—to shine, be bright.*

נָהַר (4, a) *stream.—river.*

נָוַד *to depart, flee.*

נוּמָה f. *slumber.*

נָחַל *to obtain, acquire a possession, to possess.—to obtain by inheritance, to inherit.—to divide for a possession, to apportion.* Hiph. הִנְחִיל *to cause to possess, give as a possession.—to cause to inherit.*

נִחְלָה f. (12, d) *the act of taking possession.—inheritance.*

נָחַשׁ *serpent.*

נָטָה *to stretch out, extend.*

נָטַע *to plant.*

נָטַר *to watch, guard.*

נָטַשׁ *to leave, forsake.*

נָכַר Piël, נִכַּר, *to estrange, alienate.*

—*to seem strange; to gaze at, admire; to mistake; to reject.*

Hiph. הִכַּיר *to gaze at, regard, have respect to.—to be concerned, care for any one.—to recognise; to acknowledge; to be acquainted with.—to know, discriminate.*

Niph. נִכַּר *to feign oneself a stranger.—to be recognised, known.* Hithp. הִכַּיר *to feign, dissemble.—to be recognised, known.*

נִמְלָה f. *the ant.*

נָמַס (in pause, nāmās). Niph. of māśās, q. v.

נָסַח to pluck, tear away.

נָסַף to pour, pour out (a libation). —to anoint a king.

נָסַף, נִסְפָה (6, b) libation, drink-offering.

נֶעֱרַב 6, d) a male infant. —boy, lad. —a youth. —servant.

נְעוּרִים pl. (of נֶעֱרַב 1, a) childhood. —youth.

נָפַל to fall; נָפַל fallen, lying.

נָפַשׁ to respire, take breath.

נָפֶשׁ c. (6, a) breath. —meton. any thing that breathes, an animal. —person. —soul, as the principle of life.

נָצַח, נִצְחָה (6, e) truth, uprightness, faithfulness. —permanency; נִצְחָה, נָצַח, and נָצַח adv. for ever.

נָצַל Piēl, נָצַל to strip off, take away. —to deliver. Hiph. הִצִּיל to take away. —to deliver (מִן, מִיָּד, מִיָּד).

נָצַר to watch, preserve. —to keep, observe (a law, mercy, &c.).

נִצָּר shoot, branch.

נָקָה to be pure, innocent. Niph. נָקָה to be pure, innocent, blameless. —to be clear, free from punishment.

נָקַם to avenge.

נָקַם (4, a) vengeance.

נִרְנָן a chatterer.

נָשַׁג Hiph. הִשִּׁיג to reach. —to overtake.

נָשַׁךְ to bite.

נָשַׁק intrans. to be arranged. —to kiss (with לְ of the person). Piēl, to kiss. Hiph. to join, touch.

נִשְׂרָף (6, a), pl. c. נִשְׂרָפִי, an eagle.

נִתְיָבָה f. (10) a trodden way, beaten path. —path, by-way.

נָתַשׁ to tear, pluck up. —to tear down, destroy.

ד.

סָבָא to drink to excess; partcp. סָבֵא a drunkard; pass. סָבֵא drunken.

סָבַב to go over, go round. —to surround, encompass.

סָהַר to go, travel about; סָהַר to go round, traverse a country for the sake of traffic.

סָחַר (with suff. סָחָרָה) profit, gain.

סָכַף, שָׁכַף to cover; intrans. to cover, conceal oneself. Hiph. הִסָּף to cover, protect.

סָלַח to forgive, pardon, with לְ of the person. Niph. to be forgiven.

סָלַל to raise a heap or mound; to cast up, prepare a way.

סָלַע (6), with suff. סָלַעִי, a rock.

סָלַף Piēl, to subvert, overthrow.

סָפַד to mourn.

סָפַר *to write; only in particp.*

סָפֵר *a writer, scribe.—to number, count. Piēl, to number, count.—to recount, relate, tell.—to speak, talk. Pual, to be related, told.*

סָתַר *to hide, conceal oneself.*

Niph. to be hid, lie hidden. Piēl, to hide, conceal. Pual, to be hid, secret.

ע.

עָב (1, a), pl. עָבִים, עֲבוֹה, *darkness, chiefly of clouds.—thick cloud.*

עָבַד *to work, labour; to till, cultivate; to dress.—to serve, work for another.*

עֶבֶד (6, a) *a servant, slave.*

עָבַר *to pass over.*

עֵבֶר *a region or country near a river or sea.—a side. מֵעֵבֶר from the other side; בְּעֵבֶר on the other side.*

עֵד (1, a) *a witness, particp. of עָוַד.*

עָרָה *to go or pass by.*

עֵדָה (11, b) *assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.*

עֹבֵב *Hiph. to cover with darkness.*

עֹבֵב, עֹבֵב, עֹבֵב (once with suff. עֹבֵבִי) *a musical instrument, a flute or organ.*

עוֹד, עַד *adv. again.—again and again.—besides.—yet, still.*

עוֹן, עוֹן (3, a), pl. עֲוֹנוֹת, עֲוֹנוֹת, *iniquity, sin.*

עוֹף *to cover with the wings; to cover with darkness.*

עוֹר (1, a), pl. עוֹרוֹת, *skin (of man or beast).*

עֹז (8, d), **עֹזָה** f. (10), *adj. strong.*

עֹז, עֹז (8, c) *strength, might, power.*

עָזַב *to leave, forsake, desert.*

עֹזְרָה f. *help.*

עָטַר *to surround. Piēl, עָטַר to crown.*

עֲטָרָה f. *crown, diadem.*

עֵינִי (6, h), dual עֵינַיִם, *eye.*

עִיר f. *a city.*

עַל (prop. constr. of עָלַ 2, a) pl. c.

עָלִי, with suff. עָלִי, עָלָיָה, &c. prep. *upon, on, over, above, against.—of the objects, means, instruments by which any thing is effected; by.—of norm, rule, standard and cause, עַל דְּבַרְתֵּי מִי after the manner of Melchizedek; עַל־כֵּן in this manner; עַל־כֵּן wherefore?—at, by, near; with.—with idea of motion, to the question whither? upon, down upon, to, towards.—frequently i. q. אֶל, לְ marking the dative, to, for.—conj. though, although.—with other particles. —עַל־ according to.*

עָלָה *to go or come up, to ascend.*

—*to arise of the dawn.—to spring or grow up.*

עָלָה (9, b), *a leaf.*

עָלִי see עָלִי.

עֲלִילָה f. *work, deed, doing, action (of man, in a bad sense).*

עָלָל Kal not used; i. q. גָּלַל to roll;

hence to repeat an action, to do habitually or effectually.—with לָ, to affect painfully.

עַם, עָם c. (8, a or d), pl. יְצַרְמִים יְצַרְמִים people, nation; most frequently of Israel opp גוֹיִם gentiles.

עָמַד to stand.

עָמַל to toil, labour, travail.

עָמַל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עֲמוּקָה to be deep, unsearchable.

עֵינָב (i. q. עֵינָב) prop. name.

עֵנָב (4, b) cluster of grapes.

עָנִי (8, f.); עֲנִיָּה f. adj. afflicted, distressed, poor, needy.

עָפָר (4, c), pl. c. עֲפָרוֹת, dust, dry earth.

עֵץ (7, a), with suff. עֵצִי, pl. יְצִיִּים c. עֵץ, tree.

עָצַב to travail, suffer pain.

עָצַב, עֲצָב (6, b) labour, travail.—pain.

עֲצָה f. (11, b), for עֲצָה, counsel, advice.

עֲצוּם adj. (3, a) strong, mighty.—numerous.

עָצֵל adj. sluggard.

עֲצָם f. (6, a), pl. עֲצָמוֹת, bone.—body.

עָקַב (5, c), pl. עֲקָבִים, cnstr. עֲקָבֵי עֲקָבֵי, heel.—hoof.

עָקַשׁ to convict of perverseness.

עָקַשׁ adj. (7, b) perverse, false.

עָרַב (Arab. to be black) to become dark or dusk.

עָרַב c. (6, a) evening.

עָרוּם adj. (3, a) crafty, cunning.—prudent.

עָרַךְ to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרוּם to be cunning, subtle.

עָרְוָה f. craftiness, cunning.—

עָשָׂה to work.—to make.

עָשָׂן to smoke.

עָשַׂר Piël, to make rich.

עֵת c. (8, b), contracted from עֵתָה, time, season.

עַתָּה } adv. now.
עַתָּה }

פ.

פֵּאָר (1, a), but pl. c. פְּאָרִי, ornamental head-dress, turban.

פָּדָה to redeem, ransom.

פָּוַק to move to and fro. Hiph. to move; causat. to give out; to get, obtain; to further.

פּוֹרָה f. wine-press.

פָּזַר adj. purified, pure, an epithet of gold; then for refined, pure gold.

פָּזַר to disperse. Piël, to disperse, scatter.

פֶּה (for פֶּה, irreg.) mouth; פֶּה אֶל פֶּה mouth to mouth.—aperture.—edge.—part, portion.—word;

כְּפִי according to the word of, in proportion, according to; כְּפִי אֲשֶׁר according as, even as (and אֲשֶׁר omitted), so as, so that; לְפִי in proportion, according to; עַל פִּי according to the word or command; also according to.

פְּלֶגֶת (6, a), pl. c. פְּלִגֵּי, brook, stream.

פֶּן prop. a turning to, a regarding; hence פֶּן as conj. lest, for fear that, lest haply.

פִּנָּה f. (10) corner.

פְּנִינִים pl. pearls; others, red corals.

פְּצַע } (6, a), with suff. פְּצַעִי, a
פְּצַע } wound.

פָּקַד to visit.—to examine. Niph. to be missed.—to be visited. punished. Piël, to muster. Pual, to be mustered, numbered. Hiph. to set over, appoint. Hoph. to be set over, have the oversight of.

פְּקֻדִים pl. (of פְּקֻדָּה, 1, b) commands, precepts.

פָּר a young bull, bullock.

פָּרָה f. for פָּרָה (10) young cow, heifer.

פָּרַד to separate. Niph. to be separated; also to separate oneself (מִן כִּי, from any one). Piël, to go aside. Pual, partcp. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.

פְּרִי (6, i), with suff. 3 pers. pl. פְּרִיָּה, fruit, produce; פְּרִי עֵץ fruit-tree.

פָּרַס to give, distribute. Hiph. to cleave, divide the hoof.

פַּרְעֹה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.

פָּרַץ to break, tear down, demolish.

פָּרַק to break, crush

פָּרַשׁ i. q. פָּרַם to break bread, with לְ to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (metaph.).

פָּשַׁט to strip or put off a garment. Piël, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.

פְּשִׁתָּהּ f. with suff. פְּשִׁתָּהּ, pl. פְּשִׁתִּים, flax.

פְּתִי (6, i), pl. פְּתִיָּם, simplicity, folly.—simple, inexperienced, ignorant.

פָּתָה to spread out, &c. In Piël, to deceive, seduce (= ἀπατάω).

פָּתַח to open.

פְּתָע suddenness; פְּתָעָד adv. suddenly.

פֶּת f. (8, e) piece, crumb, morsel.

צ.

צָדַק to be equitable.

צַדִּיק adj. (1, b) just.—righteous.

צָדָק (6, a), with suff. צָדָקִי, and צְדָקָה (11, c) justice, equity.—righteousness.

צִיּוֹן Zion (h ω).

צִיר (1, a) *hinge*.

צִלְחַת f. *dish, bowl*.

צִמּוֹר (6, a), with suff. צִמְרִי, *wool*.

צִעַד (6, d) *a stepping, going*.—
step, pace.

צִפָּן *to hide*.—*to lay, treasure up*.

צַפֵּר only imperf. יִצְפֵּר *to turn*.

צַפּוֹר (pl. צִפְפִּירִים) *bird; especially a sparrow*.

צָרַר *to tie or bind up*.—*to shut up*.

צָר (8) adj. *strait, narrow*.—subst. *adversary, enemy; distress, adversity*.

צָרָה f. (10), for צָרָה, *female adversary, a rival*.—*distress, adversity*.

ק.

קָבַץ *to collect, gather*.

קָבַר *to bury*. So also in Piël.

קָבַר (6, a), with suff. קָבְרִי, though in pause קָבַר, pl. קָבְרִים, וָה, *sepulchre*.

קָדַשׁ *to separate, consecrate*.—*to be sacred*. Piël, *to consecrate, hallow*.

קָדוֹשׁ adj. (3, a) *holy*.—*set apart, sacred, holy; of men, saints*.

קָדָשׁ (6, c) *holiness*.—*holy place*.

קָוָה *to wait for, hope in*.

קוֹל (1, a), pl. וָה, *voice*.

קוּם (once perf. קָאָם) *to rise*.

קוֹמָה f. (10) *height*.

קוּר *to dig a well*.

קָטָן (8, a) *little, small* (prop. and fig.).—*young, younger*.

קָלָה Kal not used. Niph. *to be made light of, to be despised; partcp. despised, mean*. Hiph. *to make light of, to despise*.

קָלוּז (3, a) *shame, contempt*.

קָלַל *to be light*.—*to be lessened, abated*.

קָנָא Piël, *to be jealous*. Hiph. *to provoke to jealousy*.

קִנְיָה f. (12, b) *jealousy*.—*envy*.

קָנָה *to form, create*.—*to get, obtain*.—*to buy*.—*to possess*.

קָנָה (9, b), pl. קָנִים, קָנוֹת, *reed, cane*.—*sweet cane*.—*stalk (of wheat)*.

קָעָרָה f. *a dish, charger*.

קֵץ (8, b) *end, limit* (of space, time, condition, or circumstances).

קֵצָה (9, b) *end, limit*.

קֵצָה f. (11, a) *end, extremity*.

קָצִין (3, a) *a judge*.—*leader, chief*.—*prince*.

קָצַף *to be angry, wroth* (אָל, אֵל) of the person. Hiph. *to provoke to anger*. Hithp. *to become angry*.

קָצַר *to cut down, reap*.

קָצִיר (3, a) *fruits cut down, harvest*; hence *time of harvest*.

קָרָא *to cry, call out*.

קָרַב *to draw or come near*.

קָרַח *ice.*

קָרְסָל, dual קָרְסָלִים, *ankles.*

קָרַע *to tear.*

קָרַע (pl. קָרְעִים) *rags.*

קָרַץ *to close, press together* (the lips or eyes), *to wink, &c., denoting fraud, cunning.*

קָשַׁב *to attend* [lit. *to sharpen. G.*].
Hiph. (with אָזַן *ear*), *to prick up the ear to, to attend to, hearken.*

ר.

רָאָה *to see.*

רָאֵשׁ *head.—head, chief, leader; chief of a family.*

רָבָה *to be or become many, to multiply.*

רָגַל f. (6, a), with suff. רָגְלִי, *foot; du. רָגְלַי the two feet.—pl. רָגְלַיְם (steps) times.*

רָגַשׁ *to rage, make a noise.*

רָדַם Niph. נָרַדַם *to lie in a deep sleep.—to sink down stupified.*

רָדַף *to follow after.—to pursue, persecute.—to put to flight.*

רָהַב *to act insolently.—to urge, press upon; to be urgent (with).*

רוּחַ c. (1, a), pl. רוּחוֹת, רוּחוֹת, *air, breeze.—breath; metaph. vanity, folly.—spirit, soul.—mind, spirit, disposition.—wind.*

רוּם *to be high.*

רָחַב *to be or become wide, large.*
Hiph. הִרְחִיב *to make wide, enlarge.*

רָחַב (6, c) *width, breadth.*

רַחֵם f. (6, d) *the womb.—the bowels; love; compassion.*

רִיב (1, a) *contention, strife, quarrel.*

רָכַב *to ride either on an animal or in a chariot; partcp. רֹכֵב a rider.*

רָמָה *to cast, throw.* Piël, רָמַה *to deceive (prop. to make fall).*

רָמַס *to tread.—to trample under foot.*

רָנַן *to shout.*

רַע (pl. רָעִים), adj. (רָעָה f. 10) *evil, bad, worthless.—evil, wicked.—רַע עֵין of an evil eye, i. e. envious, malignant.*

רַע (rarely רָעִי) *badness.*

רֵעַ (1, a), for רֵעָה, *acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.*

רָעַב *to be hungry.—to suffer from famine.* Hiph. *to cause to hunger.*

רָעַב (4, a) *hunger.—famine.*

רָעַד *to tremble, quake.* Hiph. *to tremble.*

רָעָה *to feed.*

רָעָה *evil (prop. fem. adj.) from רַע.*

רָפָה *to hang down the hands.—to decline.—to sink down.—to relax, abate, to desist.* Hithp. *to relax oneself, be slothful.*

רָפַס, רָפַשׁ *to tread, trample upon,*

especially of water, *to trouble it*.
Niph. partep. נִרְפַּשׁ *troubled, made turbid by trampling*. Hithp. הִתְרַבַּשׁ *to humble, submit oneself*.

רָצָה *to delight, take pleasure in*.

רָצוֹן (3, a) *delight, satisfaction, acceptance. — object of delight, acceptance. — will, pleasure. — good-will, favour, grace*.

רָקָב (4, a) *rotteness*.

רָשַׁע *to be wicked*. Hiph. הִרְשִׁיעַ *to declare guilty, to condemn. — to cause mischief. — to act wickedly*.

רָשָׁע (4, a), רָשָׁעָה f. adj., *wicked, ungodly*.

רָשָׁע (6, a), with suff. רָשָׁעוֹ, *wickedness*.

רָשָׁעָה f. (cnstr. רָשָׁעָה, no pl.) *wickedness, ungodliness*.

ש. ש.

שָׂר (1, a) *flesh*.

שָׁבוּעַ, *a week*.

שְׁבוּעָה *oath*.

שָׂבַע *to be or become satisfied, filled* (כֵּן, אֵין of the thing). Hiph. *to satisfy* (כֵּן, אֵין of the thing, לְ of the person).

שָׂבַע *abundance, plenty*.

שִׁבְעָה (cnstr. שִׁבְעָה, f. שִׁבְעָה) *seven*.
Dual, שִׁבְעָתַיִם *sevenfold*.

שָׁבַע *to swear* (oaths were usually confirmed by seven victims). Niph. נִשְׁבַּע *to swear, with אֵין by, לְ to*.

שָׁבַר *to break, break in pieces. — to buy or sell corn*. Hiph. *to cause to break through. — to sell (corn)*. Hoph. *to be broken, afflicted, distressed*.

שִׁבְרָה more commonly שִׁבְרָה (6 b), in pause שִׁבְרָה, from שָׁבַר, *a breaking; sorrow, vexation, calamity, destruction. — grain, corn*.

שָׁבַת *to rest from labour*. Niph. *to cease, have an end*. Hiph. *to make or let rest from labour. — to make to cease*.

שַׁבָּת c. (cnstr. שַׁבָּת, with suff. שַׁבָּתוֹ; pl. שַׁבָּתוֹת), *day of rest, sabbath*.

שָׁגַג *to err*.

שֵׁד (dual שֵׁדִים, cnstr. שֵׁדִי) *the breast*.

שָׁדַד *to treat with violence, to oppress. — to attack, invade. — to plunder. — to (lay) waste, destroy* (e. g. a land). Niph. *to be laid waste*. Piël, *to spoil, waste, ruin*. Pual, pass. Hoph. *to be spoiled, laid waste, wasted*.

שָׂדֵה (9, b) *plain. — field*.

שָׂוָא *evil, wickedness. — evil, calamity. — worthlessness, vanity*.

שׁוּב *to turn, return — to turn away from. — to cause to return, bring back. — to restore. — Hiph. to cause to return, to bring back. — to turn away (anger). — to return, give back, restore*. Hoph. *to be brought, led, given back, returned*.

שׁוֹר (1, a), שְׁוָרִים, *an ox. — herd of oxen*.

שָׁחַט *to slaughter, kill (animals)*.

- שָׂחַק** *to laugh, abs.*—**סָלַח** *to smile upon.*—**עָלַהּ** *to laugh at.* Piël, *to rejoice.*—*to sport, play.*
שָׁחַר *to be black.*—(denom. from שָׁחַר q. v.) *prop. to do early; hence to seek early, diligently.* Piël, *to seek early, also diligently.*
שָׁחַר (3, a), **שָׁחַרָה** f. (10) *adj. black.*
שָׁחַר (6, d) *the dusk of the morning; hence dawn, morning.*
שָׁחַת Niph. *to be marred or spoiled by rotting.*—*to be corrupted (morally).*—*to be laid waste.* Piël, *to destroy.*—*to corrupt, pervert.* Hoph. *to be corrupted, spoiled.*
שָׁמַר *officer, overseer or magistrate.*
שָׁיב *to be grey-headed.*
שָׁיבָה f. (10) *grey hair.*
שִׁיחַ (1, a) *speech, discourse.*—*complaint.*
שָׁכַב *to lie down; especially to lie down to sleep or to rest oneself.*
שָׁכַח *to forget.*
שָׁכִין *a knife.* Etym. doubtful.
שָׁכַל *to act wisely, prudently.* Piël, *to act wisely.* Hiph. *to look at.*—*to be or become intelligent, wise, or prudent; to act wisely, prudently; and to make prudent, to teach.*
שָׁכַל, **שָׁכַל** (in pause שָׁכַל) *regard, estimation.*—*intelligence, understanding.*
שָׁכַן *to lie down, to rest.*—*to rest, abide.*—*to dwell.*—*to dwell (in), to inhabit.*
שָׁכַן (5, a), f. **שָׁכְנָה**, pl. **שָׁכְנוֹת**, *inhabitant.*—*neighbour.*
שָׁלַח, **שָׁלַח** *to be quiet.*
שָׁלוֹה f. (cnstr. **שָׁלוֹה**, no pl. abs.) *quiet, prosperity.*—*carelessness, negligence of God.*
שָׁלַח *to send.* In Piël, *to send forth = to excite (it).*
שָׁלַחַן (2, b), pl. **שָׁלְחָנוֹת**, *a table.*
שָׁלַךְ Hiph. **הִשְׁלִיךְ** *to throw, cast* (**אֵל** into, **עַל** upon, **מִן** from; **אַחֲרָיו** behind him, i. e. *to despise*).
שָׁלַל *to plunder, spoil.*
שָׁלַל (4, a) *spoil, plunder, booty.*
שָׁלַם *to be entire, i. e. sound, safe.*—*to be at peace.* Piël, **שָׁלַם**, **שָׁלַם** *to preserve, keep uninjured.*—*to complete.*—*to restore.*—*to repay.*—*to requite, recompense.*
שָׁלוֹם (3, a) *health, welfare, prosperity, peace.*
שָׁמָּה *there.*
שֵׁם (7, a), pl. **שְׁמוֹת**, *a name.*
שָׁמַד Hiph. *to destroy.*—*to destroy (persons, nations).* Niph. pass. of Hiph.
שָׁמַי only pl. **שָׁמַיִם** (cnstr. **שָׁמַי**, with suff. **שָׁמַיִךְ**) *heaven, the heavens.*
שָׁמַח *to shine cheerfully.*—*to be glad.*
שָׁמַח (5, a), **שָׁמְחָה** f. *adj., joyful.*
שָׁמְחָה (12, b) *joy, rejoicing.*—*mirth.*

שָׁמַט *to let go, remit (a debt).—
to throw down. Niph. to be
thrown down.*

שָׁמַיִם *heaven (cnstr. שָׁמַיִם, pl. m.).*

שְׂמֹלֶת *f. (12, b) a garment, a
mantle.*

שְׂמוּעָה *f. (10) news, ti-
dings.—information, report.*

שָׁמַע *to hear.—to listen (with acc.
אֶל, לְ, אֶל, לְ, אֶל, לְ to any one).—to hearken,
obey. Piēl, to cause to hear, to
summon. Hiph. to cause to hear
or be heard.*

שָׁמַר *to keep, watch, guard.—to
preserve, protect (with acc. אֶת,
אֶל, עַל of the object, with מִן from
or against).—to keep.—to keep,
observe (acc. אֶת, עַל).*

שֵׁן *c. (8, b) a tooth (prop. and fig.).
—ivory.*

שָׂנְאָה *to hate.*

שָׁנָה *f. (11, a), pl. שָׁנִים, שָׁנוֹה, a
year.*

שָׁנַן *to sharpen, e. g. a sword;
partcp. שָׁנֵן sharp.*

שָׂעַר (± b) *a hair; collect. hair.*

שֵׁפָה *f. (11, a), dual שֵׁפָתַיִם, pl. c.
שֵׁפָתוֹת, lip.—speech, words.—
language.—brim of a vessel.—
shore of the sea; bank of a river.*

שָׁפַח *Kal not used; to pour out.*

שִׁפְחָה *f. (12, b) female servant,
handmaid; Lat. famula.*

שָׁפַט *to judge, administer justice.
—to condemn, punish.—שָׁפֵט a
judge, ruler.*

שָׁפִיפּוֹן *a serpent, adder.*

שָׁפַךְ *to pour out.—to shed. Niph.
to be poured out. Pual, to be
shed. Hithp. הִשְׁפַּךְ to be poured
out.*

שָׁפַץ *to creep.*

שָׁקַל *to weigh.*

שֶׁקֶל (6, a), pl. c. שִׁקְלֵי, *a shekel.*

שָׁקַף *Niph. (prop. to bend for-
ward in order to see).—to look
out. Hiph. to look.*

שָׁקַר (6, a) *lie, falsehood.*

שָׁקַר } shākār, *to lie.*

שָׂרִיג (1, b), only pl. *branches of
a vine.*

שָׂרַף *to burn, consume.*

שָׂרַשׁ (6, c), pl. שָׂרְשָׁיִם, *root.*

שָׂתַל *to plant.*

שָׁתַק *to be still, to rest, to abate,
of waves, of strife.*

ת.

תָּאֵוָה *f. (10) desire, will.*

תָּאֵר (6, f.) *form.*

תֵּבָה *f. (10) a chest.—ark (of
Noah, built in the form of a
chest).—the ark in which Moses
was exposed.*

תְּבוּאָה *f. (10) a coming in, being
stored up.—income, profit.—pro-
duce, fruit; trop. result.*

תְּבוּנָה *f. (10) understanding, pru-
dence.*

תְּהוֹמוֹת only in pl. *perversity, frowardness.*

תְּהוֹלָה f. (13, a), with suff. הוֹלָה, *expectation, hope.*

תּוֹכַחַת f. (13, a), but pl. הוֹכָחוֹת *proof, rebuke.*

תּוֹעֵבָה f. (11, b) *abomination.—abominable act.*

תּוֹעֲפוֹת f. pl. (from הוֹצֵפָה 11, a) *swiftness.—wealth, treasure.—brightness, splendour.*

תּוֹרָה f. (10), *instruction, direction, precept.—law.—manner.*

תּוֹשִׁיעַהּ f. *help, deliverance.—purpose, enterprise.—counsel, wisdom.*

תַּחַת f. (c. suff. יַתְּחִי יַתְּחִיךָ יַתְּחִימָהּ יַתְּחִימֶנּוּ יַתְּחִימֵם יַתְּחִימֵנּוּ) prop. *what is below.—adv. below, beneath.—prep. under.—instead of.—in return for.—on account of.—because that, because.*

תַּחֲלוּאִים only pl. *diseases.*

תַּחֲנוּן (1, b) pl. *supplication.*

תַּלְמִיד }
תַּלְמִידָה } *scholar.*

תָּמַד to take hold of.—to hold.

תָּמַם to be completed, ended.—to cease.

תָּמִים (3, a) *perfect.—whole.—upright, sincere.*

תָּם f. תָּמִי (10) adj. *whole, perfect, sincere, honest.—subst. integrity.*

תַּנּוּ or תַּנּוֹת only pl. תַּנּוֹת הַיָּם *huge serpents, sea monster; others, jackals.*

תֵּעַב Pi'el תֵּעַב to abhor.—to render abominable. Niph. *to be abhorred, detested; to be abominable.*

תִּקְוָה f. (10) *expectation, hope.*

(These words were omitted in their alphabetical place.)

אֵילוֹת *strength.*

אֵלוֹף *intimate friend; leader.*

ENGLISH AND HEBREW INDEX.

A.

Abominable, נִתְעַב (partep. Niph.).

Accusation, עֲשִׂיטָנָה.

All, כֹּל (prop. a subst., S, d, usually followed by Makkeph).

Anger, אַף.

Anoint, נִסַּךְ (propr. to pour out).

Ark, אֲרוֹן.

Assuredly (the Hebrew idiom is by the repetition of the verb in inf. absol.).

B.

Basket, סַל.

Be, been, הָיָה. See 522, e.

Bear (= give birth to) יָלַד.

Bear, to, דָּב, דָּבָה.

Before, טָרַם (before, of time);
לְפָנַי (before the face).

Best. See GOOD.

Better. See GOOD, and 193 sqq.

Bind, צָרַר.

Black, שָׁחֹר, שְׁחֹר.

Bless, בָּרַךְ. *To bless oneself* (Hithp.).

Blood, דָּם.

Born. See TO BEAR.

Boy, נֶעֱר, יָלָד.

Boys, יְלָדִים.

Branch, נֶצֶר.

Bread, לֶחֶם.

Breadth, רֹחַב.

Brethren, אֲחִים.

Bring, בֹּא (to come; Hiph. cause to come). שׁוּב (Hiph. to bring again, back, return, restore).

Broken-hearted, to be. Niph. of שָׁבַר (with or without לֵב).

Brother, אָח.

Burn, שָׂרַף; יָקַד (to burn slowly, steadily).

Bury, קָבַר.

But, אֲדָּהּ, כִּי.

C.

- Camel, נֶמֶל (pl. נְמָלִים).
- Child, יֶלֶד.
- Children, יְלָדִים, בְּנִים.
- Choose, בָּרָה, בָּחַר.
- City, עִיר.
- Cities, עָרִים.
- Clean, to be or become, טָהַר.
- Clean, adj. טָהוֹר.
- Clothes, בְּגָד.
- Cloud, thick, עָב (v).
- Cluster, אֶשְׁכּוֹל, עֲנַב.
- Collect, קָבַץ.
- Come (down), יָרַד.
- Command, צִוָּה (Piēl of צָוָה, obsol.).
- Commandment, מִצְוָה.
- Compassion, have, חָמַל (עַל).
- Covenant, בְּרִית.
- Cover, כִּסָּה.
- Covet, חָמַד.
- Cow, פָּרָה; שׁוֹר ox.
- Create, בָּרָא.
- Crown, כִּתְרוֹ; זֶר (an ornamental border round the top of the altar).
- Cry out, to, זָעַק (with לְ).
- Cry out or aloud, to, קָרָא (to call).
- Curse, אָרַר.

Cursed (partcp.) אָרוּר.

Cut, פָּרַת.

D.

- Daughter, בֵּת.
- Day, יוֹם. Days, יָמִים.
- Death, מוֹת (6, e).
- Deliver, נָצַל (Hiph. to cause to deliver).
- Desert, to, עָזַב.
- Desolate, to make, חָרַב (to destroy).
- Destroy, שָׁמַד (utterly); אָבַד (in Hiph. = to cause-to-perish).
- Destruction, מַחְתָּה.
- Devour, אָכַל.
- Diligent, מְהִיר.
- Do, עָשָׂה.
- Do good, to, יָטַב.
- Dog, כֶּלֶב.
- Door, דֶּלֶת.
- Dream (verb and subst.), חָלַם.
- Dry (land), יָבֵשָׁה.
- Dry (dry-up), יָבַשׁ.
- Dust, עָפָר.
- Dwell, יָשַׁב (to sit, dwell, abide); שָׁכַן (to rest in, inhabit, dwell with).

E.

Each other (often translated by 'a man his fellow,' 'a man his brother,' &c. *From each other*: 'a man from his brother,' &c.)

אִישׁ מֵעַל אָחִיו.

Earth, אֶרֶץ.

Eat, אָכַל.

Enemy, אוֹיֵב.

Evil, רָעָה, רָע.

Eye, עֵין.

Eyes, עֵינַיִם.

F.

Face, פָּנִים (*pl.*) With ל in the const. form, לִפְנֵי, *before* (implying rest); also מִפְּנֵי, *before, from before* (implying removal).

Faint, עָיַף (*faint, tired*).

Faint, to be, יָעַף (to be fatigued, tired).

Faint, to make-, מָסַס, in Hiph. — יָנַע (to tire, weary).

Fall, נָפַל; נָבַל (to wither, decay).

Fat, חֵלֶב.

Father (irreg.) אָב.

Feed, רָעָה.

Field, שָׂדֵה.

Fig, תְּאִינָה.

Fill, מָלָא. Piēl of mālē^a.

Find, מָצָא.

Fire, אֵשׁ.

Flay, פָּשַׁט.

Flee, נָדַד, בָּרַח.

Flesh, בָּשָׂר.

Flock, צֹאן.

Flood, מַבּוּל.

Fly from, to, בָּרַח; נָדַד (= flee).

Fool, נָבֵל, פְּסִיל, סָכַל.

For, כִּי.

Form, to, יָצַר.

Found, to, יָסַד; כּוֹן (to make firm, fix: e.g. the earth).

G.

Garden, גֶּן.

Gardens, גַּנִּים.

Garment, בְּגָד, שְׂמֹלֶה.

Gather, קָבַץ; כָּנַס (to gather into a house, or place of security).

Girl, יְלֵדָה.

Girls, יְלֵדוֹת.

Give, נָתַן.

Give-forth, to, נָתַן (e.g. the voice).

Gladness, גִּיל.

Glory, כְּבוֹד.

Go, בֹּא, הֵלֵךְ.

Goat, עֵז.

God, אֱלֹהִים; אֵל.

Good, טוֹב.

Grape, עֲנַב.

Grass, דְּשָׁא; חֲצִיר (dry grass).

Grave, קֶבֶר.

Great, גָּדוֹל, גָּדַל.

Great, to be, גָּדַל.

Grow, גָּדַל.

H.

Hand, יָד.

Hand, right, יְמִין.

Hand, left, שְׂמָאל.

Hands, יָדַיִם.

Hate, שָׂנֵא.

Head, רֹאשׁ.

Hear, שָׁמַע.

Heart, לֵב.

Heavens (singular not used), שָׁמַיִם.

Height, קוֹמָה.

Hell, שְׂאוֹל.

Herb, עֵשֶׂב; דָּשָׁא (a green, tender grass).

Hide, to, צָפַן.

Holiness, קִדְּשׁ (6, m).

Honour, כְּבוֹד.

Honour, to, כִּבֵּד.

Honey, דְּבַשׁ (6, r).

House, בַּיִת.

How, אַיֵּךְ.

How long, עַד מָתַי.

Howl, הִלֵּל (הִלְלִיל).

Hypocrite, חֲנֹפֵה.

I.

In, prep. בַּ prefixed. Sts ל: e. g. to trample in (= to) the dust.

Increase, רָבָה.

Inhabitant, יָשָׁב (yāshābh, 5, 1).

Iniquity, אָוֶן.

Joy, שִׂשׂוֹן, שִׂמְחָה.

K.

Keep, שָׁמַר.

Kill, קָטַל; שָׁחַט (to slay as a sacrifice); טָבַח (to slaughter).

Kindle, קָדַח (to kindle itself = to be kindled).

King, מָלַךְ. To be made a king, Hoph. of מָלַךְ.

Kings, מְלָכִים.

Kingdom, מַמְלָכָה.

Kingdoms, מַמְלָכוֹת.

Kiss, נָשַׁק.

Knee, בָּרַךְ.

Knees, בְּרָפִים.

Knife, מִאֲכַלֶּת; שִׁבִּין (a knife).

Know, יָדַע.

Knowledge, דַּעַת.

L.

Lamb, כֶּבֶשׂ.

Lament, סָפַד.

Land, אֶרֶץ.
 Large, גָּדוֹל, גְּדוֹלָה.
 Law, תּוֹרָה.
 Leaf, עֵלֶה.
 Learn, לָמַד.
 Leave, to, עָזַב.
 Length, אָרָךְ.
 Lie, כָּזַב.
 Life, חַיִּים, pl. (the life, applied to God and man only.)
 Like, כִּי (as prefix: before monosyllables and barytones often קִי. See rule).
 Lion, אַרְיָה.
 Little, קָטָן.
 Lo, הִנֵּן.
 Look, to, רָאָה; נִבַּט (Hiph. to look into, investigate).
 Lord, יְהוָה.
 Lord, my, אֲדֹנָי (pl. my Lord, applied to God); אֲדֹנָי (sing. my lord, applied to man).
 Lords, אֲדֹנָיִם.
 Love, to, אָהַב.

M.

Man, אִישׁ, אָדָם.
 Master, אֲדוֹן.
 Men, אַנְשֵׁים (the men of a family).
 Mercy, חַסֵּד.
 Mix, מָסַךְ.

Mock, לָעַג; לִיץ (to deride).
 Money, כֶּסֶף.
 Mother, אִם.
 Mount, Mountain, הָר.
 Mouth, פֶּה, cnstr. פִּי (irreg.).
 Multitude, רֶב (= number, numerousness).

N.

Naked, עָרוֹם.
 Name, שֵׁם (pl. שִׁמּוֹת).
 Neighbour, יָרֵיעַ; יָרֵיעִים.
 Nest, קֶן; pl. kinnîm, cells.
 Night, לַיְלָה; עָרַב (evening).
 No, לֹא; אֵין, cf. 257, end.
 No man, אֵין אִישׁ.
 Number, to, סָפַר.

O.

Oath, שָׁבַע. To take an oath of a person, say: 'to cause-to-swear (Hiph. of שָׁבַע) any one.'
 Observe, שָׁמַר.
 Offer, קָרַב.
 Offer-sacrifice, to, זָבַח.
 Old, זָקֵן (of a man). To be so many years old, say: 'was a son of so many years.'
 Open, to, פָּתַח.
 Or, או.
 Overthrow, to, שָׁמַד (to destroy).
 Ox, שׁוֹר; בָּקָר (horned, tame cattle).

P.

Part, חֵלֶק.
 People, עַם.
 Perish, אָבַד.
 Pervert, to, סָלַף.
 Place, מְקוֹם.
 Place [a man] over, to, Hiph. of פָּקַד.—שׂוּם.
 Plant, to, נָטַע.
 Plunder, to, בָּזַז, שָׁלַל.
 Prisoner, אָסִיר.
 Proverb, מִשָּׁל.
 Prudence, עֲרֻמָּה.
 Purge, כָּפַר (cover, expiate).

Q.

Queen, מַלְכָּה.

R.

Rain, הֶמְטָר.
 Recompense, to, שָׁלַם.
 Red, אָדוּם.
 Require, דָּרַשׁ.
 Restore, שׁוּב.
 Righteous, צַדִּיק.
 Righteous man, צַדִּיק.
 River, נָהָר.
 Room (= chamber), חֶדֶר.
 Ruler, מוֹשֵׁל (partcp. from *mā-shāl*).

S.

Sack, אִמְתָּהת.
 Say, דָּבַר, אָמַר.
 Scorn, לוּץ.
 Scorner, לֹץ.
 Sea, יָם.
 See, to, רָאָה.
 Seed, זֶרַע.
 Seed, to bear; to seed seed, זָרַע זֶרַע.
 Seek (for), דָּרַשׁ.
 Separate, פָּרַד.
 Serpent, נָחָשׁ.
 Servant, עֶבֶד.
 Serve, עָבַד.
 Shadow, צֵל.
 Sharp, חָדָר; f. חֲדָה.
 Shear, גָּזַז.
 Shield, מָגֵן; מְגִנִּים, shields.
 Silver, כֶּסֶף.
 Skin, עוֹר.
 Smite, הִכָּה (Hiph. of נָכָה).
 Son, בֵּן (irreg.); בֵּר (poetically)
 Song, שִׁיר.
 Sow, to, זָרַע.
 Stalk, קִנְיָה.
 Stand, עָמַד.
 Statute, חוֹק.
 Statutes, חֻקִּים.
 Steal, גָּנַב.

Stone, אֶבֶן.
 Stones, אֲבָנִים.
 Strip, פָּשַׁט. To strip oneself,
 Hithp.
 Strong drink, שֵׁכָר.
 Strong-hold, מִבְצָר.
 Sword, חֶרֶב.

T.

Take, לָקַח; לָכַד (to conquer,
 take by force).
 Take an oath. See OATH.
 Take captive, to, שָׁבַח.
 Tell, נָגַד, אָמַר, דִּבֶּר (Piël of
 dābhār).
 Temple, הֵיכָל.
 Thick cloud, עָב.
 Thick clouds, עָבִים.
 Thief, גֵּנֵב.
 Threshold, סָף.
 Together, יַחַד.
 Tongue, לְשׁוֹן.
 Town, עִיר.
 Trample, רָמַס.
 Treacherous, בָּגַד.
 Treasure, חֶסֶן, סִגְלָה, מִטְמוֹן.
 Treasure-house, אֵיזָר.
 Tree, עֵץ.
 Trust, to, בָּטַח; אָמַן (Hiph.) to
 cause to believe, put faith in.
 Truth, אֱמֶת.

V.

Verity, אֱמֶת.
 Very, מְאֹד.
 Vessel, כֵּלִי.
 Vessels, כֵּלִים; cnstr. כְּלֵי (irreg.).
 Vineyard, כַּרְם.
 Virgin, בְּתוּלָה.
 Voice, קוֹל.

U.

Understanding, הִבּוֹנָה.
 Unpunished, נָקִי.
 Unpunished, to be, נָקָה (in Niph.).
 Utterly. See TO DESTROY (utterly).

W.

Walk, הִלֵּךְ.
 Wash, to, פָּבַס, (Piël) to wash
 thoroughly.
 Waste, to, שָׂדַד, חָרַב.
 Way, דֶּרֶךְ.
 Weak, to be, דָּלַל.
 Weary, יָגַע.
 Weary, to be, יָעַף.
 Weigh, שָׁקַל.
 Weight, כּוֹשֶׁקֶל.
 Who, מִי.
 Why, לָמָּה.
 Wicked, רָשָׁע (a wicked man).
 Wickedness, אָוֶן, רָשָׁע, רִשְׁעָה.
 הָוָה.
 Wind, רוּחַ.

Winds, רוּחַת.
 Wine, יַיִן.
 Wisdom, חֵכְמָה.
 Withdraw, אָסַף (to bring home, collect). *To be withdrawn, taken away* (Niph.).
 Woman, אִשָּׁה.

Word, דְּבַר.
 Write, כָּתַב.

Y.

Year, שָׁנָה, יָמִים.
 Years, שָׁנִים.

PROPER NAMES.

Abram, אַבְרָם (the exalted father).
 Abraham, אַבְרָהָם (the father of a great multitude).
 Adam, אָדָם (earthy).
 Amorite, אַמּוֹרִי.
 Babel, בָּבֶל.
 Babylon, בָּבֶל.
 David, דָּוִד.
 Eliezer, אֱלִיעֶזֶר.
 Esau, עֵשָׂו.
 Hagar, הָגָר.
 Halleluah, הַלְלוּיָהּ (praise ye the Lord).
 Ham, חָם (hot).
 Hebrewess, עֵבְרִיָּה.
 Hebrews, עֵבְרִים.
 Jacob, יַעֲקֹב (a detainer).
 Jehovah, יְהוָה.
 Jeremiah, יֵרֵמְיָהּ (exalted of God).

Jerusalem, יְרוּשָׁלַיִם.

Jew, יְהוּדִי.

Joab, יוֹאָב (God the father).

Joseph, יוֹסֵף (increasing).

Isaac, יִצְחָק.

Ishmael, יִשְׁמָעֵאל.

Israel, יִשְׂרָאֵל.

Jubal, יוּבָל.

Judah, יְהוּדָה.

Judea, יְהוּדָה.

Midian, מִדְיָן.

Moab, מוֹאָב (of the Father).

Noah, נֹחַ (a comforter).

Rebekah, רֵבֶקָה.

Sion, טֵיָאן.

Solomon, שְׁלֹמֹה.

Zion, צִיּוֹן.

APPENDIX.

A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe—

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in *óth* (ות); הָרֶבֶּז, *sword*, pl. הַרְבֹּזִים, constr. הַרְבֹּזִים (khě'rěbh, kh*rābhôth, khār'-bhôth). With the suffixes the stronger abbreviation then remains: see the *Feminine Paradigms*.
- b) *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd pers. plural, whether joined to the singular, as הָם, כֵּן, כֶּם, but not הֵם, מוֹ, or to the plural, as יֵהֶם, יֵכֶן, יֵמֶם, but not יֵמוֹ. The other suffixes are called *light*.
- c) In the plural the *light suffixes* attach themselves, without exception, to the *status absolutus*; the *heavy* or *grave* suffixes, to the *status constructus*.

Arrangement of the Declensions.] 1. *Monosyllabic* and *dissyllabic* with *immutable* vowels. 2. *Monosyllabic* with *mutable* (τ); and *dissyllabic* with a similar vowel for ultimate, and *immutable* vowel for penultimate. 3. *Mutable* (τ) or (..) for penultimate: *immutable* vowel in ultimate. 4. *Dissyllabic* with (ττ) or (τ..). 5. *Dissyllabic* with *mutable* (..) for ultimate: *mutable* (τ) for penultimate. 6. *Segolates* or *dissyllabic* nouns, with accent on penultimate. They are derived from an original *monosyllabic* form with *Pathakh*. 7. All with *mutable* (..) for ultimate: and *immutable* vowel for penultimate. Also some *monosyllabic* nouns from ה"ל. 8. All that double their final consonant by *dagesh* when augmented. 9. הֶ final. 10. הֶ final preceded by an *immutable* vowel. 11. הֶ final preceded by *mutable* (τ) or (..). 12. *Feminine nouns* chiefly derived from the *segolate* forms פֶּעַל, פִּעֵל. 13. *Segolate nouns* formed by the addition of the feminine ending תֶּ.—To the examples in the Paradigms add: misgě'rěth (*enclosure*), iggě'rěth (*letter*), mäsçō'rěth (*wages*).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
I.	(horse)	S.	סוּס	סוּס	סוּסִי	סוּסֶכֶם
		P.	סוּסִים	סוּסֵי	סוּסֵי	סוּסֵיכֶם
II.	(eternity)	S.	עוֹלָם	עוֹלָם	עוֹלָמִי	עוֹלָמְכֶם
		P.	ע לָמִים	עוֹלָמֵי	עוֹלָמֵי	ע לָמֵיכֶם
III.	(overseer)	S.	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
		P.	פְּקִידִים	פְּקִידֵי	פְּקִידֵי	פְּקִידֵיכֶם
IV.	a. (word)	S.	דְּבַר	דְּבַר	דְּבָרִי	דְּבָרְכֶם
		P.	דְּבָרִים	דְּבָרֵי	דְּבָרֵי	דְּבָרֵיכֶם
	b. (wise)	S.	חָכֵם	חָכֵם	חָכְמִי	חָכְמְכֶם
		P.	חָכְמִים	חָכְמֵי	חָכְמֵי	חָכְמֵיכֶם
V.	a. (old man)	S.	זָקֵן	זָקֵן	זָקְנִי	זָקְנֶכֶם
		P.	זָקְנִים	זָקְנֵי	זָקְנֵי	זָקְנֵיכֶם
	b. (shoulder)	S.	כַּתֵּף	כַּתֵּף		
		P.	כַּתְּפוֹת	כַּתְּפוֹת		
c. (court)	S.	חֲצָר	חֲצָר	חֲצָרִי	חֲצָרְכֶם	
	P.	חֲצָרִים	חֲצָרֵי	חֲצָרֵי	חֲצָרֵיכֶם	
VI.	a. (king)	S.	מֶלֶךְ	מֶלֶךְ	מֶלְכִי	מֶלְכֶם
		P.	מֶלְכִים	מֶלְכֵי	מֶלְכֵי	מֶלְכֵיכֶם
	b. (book)	S.	סֵפֶר	סֵפֶר	סֵפְרִי	סֵפְרְכֶם
		P.	סֵפְרִים	סֵפְרֵי	סֵפְרֵי	סֵפְרֵיכֶם
	c. (sanctuary)	S.	קֹדֶשׁ	קֹדֶשׁ	קֹדְשִׁי	קֹדְשֶׁכֶם
		P.	קֹדְשִׁים	קֹדְשֵׁי	קֹדְשֵׁי	קֹדְשֵׁיכֶם

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chëm'	יּוֹמִים yómă'yim	(two days)
sûsim	sûsê	sûsai	sûsêchëm'		
ʔôlām	ʔôlām	ʔôlāmî	ʔôlāmchëm'	מְלַקְחִים mël'kă-khă'yim	(pair of tongs)
ʔôlāmîm	ʔôl'mê	ʔôlāmai	ʔôl'mêchëm'		
pākîd	p'kîd	p'kîdî	p'kîd'chëm'	שָׁבָעִים sh'bhū-ʔă'yim	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchëm'		
dābhār	d'bhār	d'bhārî	d'bhār'chëm'	כְּנָפִים ¹ c'nā-phă'yim	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchëm'		
khāchām	kh ^a chām	kh ^a chāmî	kh ^a chāmchëm'	חֻצְצִים ² kh ^a -lātsă'yim	(hips)
kh ^a chāmîm	khăchmê	kh ^a chāmai	khăchmêchëm'		
zākēn	z'kăn	z'kēnî	z'kănchëm'	יָרְכִים y'rê-chă'yim	(thighs)
z'kēnîm	ziknê	z'kēnai	ziknêchëm'		
cāthēph	cēthēph				
c'thēpôth	c'thphôth				
khātsēr	kh ^a tsār	kh ^a tsērî	kh ^a tsār'chëm'		
kh ^a tsērîm	kh ^a tsrê	kh ^a tsērai	kh ^a tsrêchëm'		
mē'lēch	mē'lēch	măl'cî	măl'c'chëm	רַגְלִים ³ răg'-lă'yim	(feet)
m'lāchîm	mălchê	m'lāchai	măl'cêchëm'		
sēphēr	sēphēr	sīphrî	sīphr'chëm'	כְּפָלִים ciph-lă'yim	(double)
s'phārîm	siph'rê	s'phārai	siph'rêchëm'		
kōdēsh	kōdēsh	kōdshî	kōdsh'chëm'	מֹתְנִים ⁴ mōth-nă'yim	(loins)
k ^o dāshîm	kōdshê	k ^o dāshai	kōdshêchëm'		

DUAL CONSTR. ¹ צְנָפִי (cāphê). ² חֻצְצִי (khăltsê). ³ רַגְלִי (răglê). ⁴ מֹתְנִי (mōthnê).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
VI.	d. (a youth) S.	נֶעַר	נֶעַר	נְעָרִי	נְעָרֶכֶם
		P.	נְעָרִים	נְעָרַי	נְעָרֵיכֶם
	e. (perpetuity) S.	נֶצַח	נֶצַח	נְצָחִי	נְצָחֶכֶם
		P.	נְצָחִים	נְצָחַי	נְצָחֵיכֶם
	f. (work) S.	פְּעַל	פְּעַל	פְּעָלִי	פְּעָלֶכֶם
		P.	פְּעָלִים	פְּעָלַי	פְּעָלֵיכֶם
	g. (death) S.	מָוֶת	מָוֶת	מָוְתִי	מָוְתֶכֶם
		P.	מָוְתִים	מָוְתַי	מָוְתֵיכֶם
	h. (olive) S.	זֵית	זֵית	זֵיתִי	זֵיתְכֶם
		P.	זֵיתִים	זֵיתַי	זֵיתֵיכֶם
	i. (fruit) (gazelle) S.	פְּרִי	פְּרִי	פְּרִיִּי	פְּרִיְכֶם
		P.	פְּרִיִּים		
VII.	a. (enemy) S.	אֵיב	אֵיב	אֵיבִי	אֵיבְכֶם
		P.	אֵיבִים	אֵיבַי	אֵיבֵיכֶם
	b. (name) S.	שֵׁם	שֵׁם	שְׁמִי	שְׁמֶכֶם
		P.	שְׁמוֹת	שְׁמוֹתַי	שְׁמוֹתֵיכֶם
VIII.	a. (sea) S.	יָם	יָם	יָמִי	יָמְכֶם
		P.	יָמִים	יָמַי	יָמֵיכֶם
	b. (mother) S.	אִם	אִם	אִמִּי	אִמְכֶם
		P.	אִמוֹת	אִמוֹתַי	אִמוֹתֵיכֶם
	c. (statute) S.	חֻק	חֻק	חֻקִּי	חֻקְכֶם
		P.	חֻקִּים	חֻקַּי	חֻקֵּיכֶם
IX. (seer) S.	חֹזֵה	חֹזֵה	חֹזִי	חֹזְכֶם	
	P.	חֹזִים	חֹזַי	חֹזֵיכֶם	

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nā'ṽār	nāṽār	nāṽārî	nāṽārchēm'	נְעָלַיִם nā- ṽālā'yim	(pair of sandals)
n'ṽārim	nāṽārê	n'ṽārai	nā 'rêchēm'		
nē'tsäkh	nētsäkh	nïtskhî	nïtskh'achēm'		
n'tsäkhîm	nïtskhê	n'tsäkhai	nïtskhêchēm'		
pō'ṽāl	pōṽāl	pöṽolî	pöṽol'chēm'		
p'ṽālim	p olê	p'ṽālai	pöṽolêchēm'		
mā'vēth	môth	môthî	môth'chēm'		
môthîm	môthê	môthai	môthêchēm'		
zā'yîth	zêth	zêthî	zêth'chēm'	עֵינַיִם ÿênā'yim	(eyes)
zêthîm	zêthê	zêthai	zêthêchēm'		
p'rî	p'rî	piryî	pery'chēm'	לְחָיִם l'khā- yā'yim	(cheeks)
ts'bî					
ts'bhāyîm					
ōyēbh	ōyēbh	ōy'bhî	ōyïbhchēm'	כַּאֲזָנַיִם mō- z'nā'yim	(pair of scales)
ōy'bhîm	ōy'bhê	ōy'bhai	ōy'bhêchēm'		
shēm	shēm	sh'mî	shïmchēm'		
shēmôth	sh'môth	sh'môthai	sh'môthêchēm'		
yām	yām	yämmî	yämm'chēm'	אַפָּיִם äppā'yim	(nostrils)
yämmîm	yämmê	yämmai	yämmêchēm'		
ēm	ēm	ïmmî	ïmm'chēm'	שִׁנַּיִם shin- nā'yim	(teeth)
ïmmôth	ïmmôth	ïmmôthai	ïmmôthêchēm'		
khōk	khök-	khükkî	khökk'chēm'		
khükkîm	khükkê	khükkai	khükkêchēm'		
khōzēh	khōzēh	khōzî	khōz'chēm'		
khōzîm	khōzê	khōzai	khōzêchēm'		

DUAL CON. 1 נְעָלַיִם (nä'älê). 2 עֵינַיִם (ÿênê). 3 כַּאֲזָנַיִם (möz'nê). 4 אַפָּיִם (äppê). 5 שִׁנַּיִם (shinnê).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	
X.	(mare)	S.	סוּסָה	סוּסַת	סוּסָתִי	סוּסַתְכֶם	
		P.	סוּסוֹת	סוּסוֹת	סוּסוֹתִי	סוּסוֹתֵיהֶם	
XI.	a.	(year)	S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
			P.	שָׁנִים	שָׁנוֹת	שָׁנוֹתִי	שָׁנוֹתֵיהֶם
	b.	(sleep)	S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
			P.	שָׁנוֹת	שָׁנוֹת	שָׁנוֹתִי	שָׁנוֹתֵיהֶם
	c.	(righteousness)	S.	צְדָקָה	צְדַקַת	צְדָקָתִי	צְדַקַתְכֶם
			P.	צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיהֶם
XII.	a.	(queen)	S.	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
			P.	מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיהֶם
	b.	(reproach)	S.	חֲרָפָה	חֲרַפַת	חֲרָפָתִי	חֲרַפַתְכֶם
			P.	חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיהֶם
	c.	(waste)	S.	חֲרָבָה	חֲרַבַת	חֲרָבָתִי	חֲרַבַתְכֶם
			P.	חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיהֶם
XIII.	a.	(sprout)	S.	יוֹנְקָת	יוֹנְקַת	יוֹנְקָתִי	יוֹנְקַתְכֶם
			P.	יוֹנְקוֹת	יוֹנְקוֹת	יוֹנְקוֹתִי	יוֹנְקוֹתֵיהֶם
	b.	(skull)	S.	גִּלְגָּלַת	גִּלְגָּלַת	גִּלְגָּלַתִּי	גִּלְגָּלַתְכֶם
			P.	גִּלְגָּלוֹת	גִּלְגָּלוֹת	גִּלְגָּלוֹתִי	גִּלְגָּלוֹתֵיהֶם

Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.,</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûsâh	sûsâth	sûsâthî	sûsâth- chēm'		
sûsôth	sûsôth	sûsôthai	†		
shānāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	¹ שָׁפְתַיִם	(lips)
shānīm	sh'nôth	sh'nôthai	†	s'phā- thă'yim	
shēnāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	² פְּאַתַיִם	(corners)
shēnôth	sh'nôth	sh'nôthai	†	p'ā- thă'yim	
ts'dākāh	tsidkāth	tsidkāthî	tsidkāth- chēm'		
ts'dākôth	tsidkôth	tsidkôthai	†		
mālcāh	mālcāth	mālcāthî	mālcāth- chēm'	³ יָרְעָתַיִם	(sides)
m'lāchôth	mālchôth	mālchôthai	†	yārcā- thă'yim	
khērpāh	khērpāth	khērpāthî	khērpāth- chēm'	רִקְמָתַיִם	(double embroi- dery)
kh ^a rāphôth	khēr'phôth	khēr'phô- thai	†	rikmā- thă'yim	
khōrbāh	khōrbāth	khōrbāthî	khōrbāth- chēm'		
kh ^o rābhôth	khōr'bhôth	khōr'bhô- thai	†		
yōnē'kēth	yōnē'kēth	yōnākî	yōnākt'- chēm'	מְצַלְתַיִם	(cymbal)
yōn'kôth	yōn'kôth	yōn'kôthai	†	m'tsil- tă'yim	
gūlgō'lēth	gūlgōlēth	gūlgōltî	gūlgōlt'- chēm'	נְחֻשְׁתַיִם	(double fetter)
gūlg'lôth	gūlg'lôth	gūlg'lôthai	†	n'khūsh- tă'yim	

DUAL CONSTR. ¹ שִׁפְתָיִם (siphthê).

² פְּאַתָיִם (păithê).

³ יָרְעָתָיִם (yărc'thê).

† The distinction between light and heavy suffixes ceases in the plural of feminine nouns.

B. TABLE OF IRREGULAR NOUNS.

Meaning.	1. Irreg. Noun.	Constr.	Plur.	Constr. Plural.	With suffixes.
Father	אָב ābh	ābh, *bhî	ābhôth		ābhî, ābhiv, *bhichēm, &c.
Brother	אָח ākh	*khî	ākhîm		ākhāi, *khichēm, &c.
Sister	אָחוֹת ākhôth		*khâyôth	ākhyôth	ākhyôthāi.
Man	אִישׁ îsh		îshîm		îshî, &c.
	אָנוּשׁ *nôsh		*nāshîm	ānshê	
Woman	אִשָּׁה ishshāh	ēshēth	nāshîm	n'shê	ishtî, &c.
Maid	אָמָה āmāh		*māhôth	āmhôth	
House	בַּיִת bāyîth	bêth	bāîm		bātêchēm, &c.
Son	בֵּן bēn	bēn-	bānîm	b'nê	b'nî, binchēm.
Daughter	בַּת bāth		bānôth	b'nôth	battî, &c.
Day	יוֹם yôm		yāmîm	y'mê	
Vessel	כֵּל c'î		cēlîm		cēlyî, cēly'chā.
Lion	אֲרִי *rî		*rāyîm		
Kid	גִּדִּי g'dî		g'dāyîm		
City	עִיר ʿîr		ʿārîm		
Water	מַיִם māyîm		māyîm	mê	
Mouth	פֶּה pēh	pî			pî (my~), pîchā, piv, &c.
Head	רֹאשׁ rōash		rāashîm		

C. Shorter Paradigms of the Regular Verb.

	1. PERFECT.	2. INF. (const.)	3. IMPERAT.	4. IMPERF.	5. PART. act.	6. PART. pass.
1. Kal.	קָטַל* kāṭāl	קָטֹל* k'ṭōl	קָטַל* k'ṭōl	יִקְטֹל* yiktōl	קֹטֵל* kōṭēl	קָטוּל* kāṭūl
2. Niphal.	נִקְטַל* nikṭāl	הִקְטִיל* hikkāṭēl	הִקְטִיל* hikkāṭēl	יִקְטִיל* yikkāṭēl		נִקְטָל* nikṭāl
3. Piël.	קִטַּל* kittēl	קָטַל* kāṭēl	קָטַל* kāṭēl	יִקְטִיל* y'kāṭēl	מִקְטִיל* m'kāṭtēl	
4. Pual.	קִטְּלַל* kūṭṭāl	קָטַל* kāṭtāl		יִקְטִיל* y'kūṭtāl		מִקְטָלַל* m'kūṭtāl
5. Hiphil.	הִקְטִיל* hiktīl	הִקְטִיל* hāktīl	הִקְטִיל* hāktēl	יִקְטִיל* yāktīl	מִקְטִיל* māktīl	
6. Hophal.	הִקְטַל* hōktāl	הִקְטַל* hōktāl		יִקְטַל* yōktāl		מִקְטָל* mōktāl
7. Hitpael.	הִתְקַטַּל* hitkātṭēl	הִתְקַטַּל* hitkātṭēl	הִתְקַטַּל* hitkātṭēl	יִתְקַטַּל* yithkātṭēl	מִתְקַטַּל* mithkātṭēl	

D. General Paradigms

(The forms with asterisks)

	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
1. PERFECT.				
<i>Sing.</i> 1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
2 {	<i>m.</i> קָטַלְתָּ*	נִקְטַלְתָּ*	קָטַלְתָּ*	קָטַלְתָּ*
	<i>f.</i> קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
3 {	<i>m.</i> קָטַל*	נִקְטַל*	קָטַל*	קָטַל*
	<i>f.</i> קָטַלָּה	נִקְטַלָּה	קָטַלָּה	קָטַלָּה
<i>Plur.</i> 1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
2 {	<i>m.</i> קָטַלְתֶּם*	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	<i>f.</i> קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
3 c.	קָטַלוּ	נִקְטַלוּ	קָטַלוּ	קָטַלוּ
2. INF. (constr.)	קָטַל*	הַקָּטַל*	קָטַל*	קָטַל*
INF. (absol.)	קָטוּל	הַקָּטוּל (נִקְטַל)	קָטַל*	קָטַל*
3. IMP. Sing. m.	קָטַל*	הַקָּטַל*	קָטַל*	(none)
<i>f.</i>	קָטַלִי*	הַקָּטַלִי*	קָטַלִי*	
<i>Plur. m.</i>	קָטַלוּ	הַקָּטַלוּ	קָטַלוּ	
<i>f.</i>	קָטַלְנָה*	הַקָּטַלְנָה*	קָטַלְנָה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
2 {	<i>m.</i> תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	<i>f.</i> תִּקְטַלִי*	תִּקְטַלִי*	תִּקְטַלִי*	תִּקְטַלִי*
3 {	<i>m.</i> יִקְטַל*	יִקְטַל*	יִקְטַל*	יִקְטַל*
	<i>f.</i> תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
<i>Plur.</i> 1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
2 {	<i>m.</i> תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ
	<i>f.</i> תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה*	תִּקְטַלְנָה
3 {	<i>m.</i> יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ
	<i>f.</i> תִּקְטַלְנָה*	תִּקְטַלְנָה*	תִּקְטַלְנָה*	תִּקְטַלְנָה*
5. PTCP. act. קָטַל*	6. p. קָטוּל*	נִקְטַל*	כִּקְטַל*	כִּקְטַל*

of the Regular Verb.

serve as models for the rest.)

	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
1. PERFECT.				
<i>Sing.</i> 1 c.	kātāl'tî	niktāl'tî	kittāl'tî	küttāl'tî
2 {	kātāl'tā	niktāl'tā	kittāl'tā	küttāl'tā
<i>f.</i>	kātält	niktält	kittält	küttält
3 {	kātāl	niktāl	kittēl	küttāl
<i>f.</i>	kāt'lāh	nikt'lāh	kitt'lāh	kütt'lāh
<i>Plur.</i> 1 c.	kātāl'nû	niktāl'nû	kittāl'nû	küttāl'nû
2 {	k'tältēm'	niktältēm'	kittältēm'	küttältēm'
<i>f.</i>	k'tältēn'	niktältēn'	kittältēn'	küttältēn'
3 c.	kāt'lû	nikt'lû	kitt'lû	kütt'lû
2. INF. (constr.)	k'tōl	hikkātēl	kättēl	küttāl
INF. (absol.)	kātōl	{ hikkātōl } { niktōl }	kättōl	küttōl
3. IMP. <i>Sing.</i> m.	k'tōl	hikkātēl	kättēl	(none)
<i>f.</i>	kitlî	hikkāt'lî	kätt'lî	
<i>Plur.</i> m.	kitlû	hikkāt'lû	kätt'lû	
<i>f.</i>	k'tōl'nāh	hikkātēl'nāh	kättēl'nāh	
4. IMPERF. (FUT.)	ēktōl	ēkkātēl	*kättēl	*küttāl
<i>Sing.</i> 1 c.	tiktōl	tikkātēl	t'kättēl	t'küttāl
2 {	tikt'lî	tikkāt'lî	t'kätt'lî	t'kütt'lî
<i>f.</i>				
3 {	yiktōl	yikkātēl	y'kättēl	y'küttāl
<i>f.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
<i>Plur.</i> 1 c.	niktōl	nikkātēl	n'kättēl	n'küttāl
2 {	tikt'lû	tikkāt'lû	t'kätt'lû	t'kütt'lû
<i>f.</i>	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
3 {	yikt'lû	yikkāt'lû	y'kätt'lû	y'kütt'lû
<i>f.</i>	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
5. PARTCP.	{ act. kō'ēl } { pass. kātûl }	niktāl	m'kättēl	m'küttāl

General Paradigms

	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
1. PERFECT.			
<i>Sing.</i> 1 c.	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
2 { m.	הִקְטַלְתָּ*	הִקְטַלְתָּ*	הִתְקַטַּלְתָּ*
{ f.	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
3 { m.	הִקְטִיל*	הִקְטִיל*	הִתְקַטֵּל*
{ f.	הִקְטִילָה*	הִקְטִילָה*	הִתְקַטִּילָה*
<i>Plur.</i> 1 c.	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
2 { m.	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
{ f.	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
3 c.	הִקְטִילוּ	הִקְטִילוּ	הִתְקַטִּילוּ
2. INF. (constr.)	הִקְטִיל*	הִקְטִיל*	הִתְקַטֵּל*
INF. (absol.)	הִקְטִיל*	הִקְטִיל	
3. IMP. <i>Sing.</i> m.	הִקְטֵל*		הִתְקַטֵּל*
f.	הִקְטִילִי*	(none)	הִתְקַטִּילִי*
<i>Plur.</i> m.	הִקְטִילוּ		הִתְקַטִּילוּ
f.	הִקְטִילְנָה*		הִתְקַטִּילְנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶקְטִיל	אֶקְטִיל	אֶתְקַטֵּל
2 { m.	תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל
{ f.	תִּתְקַטִּילִי*	תִּתְקַטִּילִי*	תִּתְקַטִּילִי*
3 { m.	יִקְטִיל*	יִקְטִיל*	יִתְקַטֵּל*
{ f.	תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל
<i>Plur.</i> 1 c.	נִקְטִיל	נִקְטִיל	נִתְקַטֵּל
2 { m.	תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ
{ f.	תִּתְקַטִּילְנָה	תִּתְקַטִּילְנָה	תִּתְקַטִּילְנָה
3 { m.	יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ*
{ f.	תִּתְקַטִּילְנָה	תִּתְקַטִּילְנָה*	תִּתְקַטִּילְנָה
5. PARTCP.	מִקְטִיל*	מִקְטֵל*	מִתְקַטֵּל*

of the Regular Verb.

1. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<i>Sing.</i> 1 <i>c.</i>	hiktāl'tî	höktäl'tî	hithkättäl'tî
2 { <i>m.</i>	hiktäl'tā	höktäl'tā	hithkättäl'tā
{ <i>f.</i>	hiktält	höktält	hithkättält
3 { <i>m.</i>	hiktîl	höktäl	hithkättel
{ <i>f.</i>	hiktî'lāh	hökt'lāh	hithkätt'lāh
<i>Plur.</i> 1 <i>c.</i>	hiktäl'nû	höktäl'nû	hithkättäl'nû
2 { <i>m.</i>	hiktältēm'	höktältēm'	hithkättältēm'
{ <i>f.</i>	hiktältēn'	höktältēn'	hithkättältēn'
3 <i>c.</i>	hiktî'lû	hökt'lû	hithkätt'lû
2. INF. (<i>constr.</i>)	häktîl	höktäl	hithkättel
INF. (<i>absol.</i>)	häktêl	höktêl	
3. IMP. <i>Sing. m.</i>	häktêl	(none)	hithkättel
<i>f.</i>	häktî'lî		hithkätt'lî
<i>Plur. m.</i>	häktî'lû		hithkätt'lû
<i>f.</i>	häktêl'nāh		hithkättêl'nāh
4. IMPERF. (FUT.)	äktîl	öktäl	ëthkättel
<i>Sing.</i> 1 <i>c.</i>	täktîl	töktäl	tithkättel
2 { <i>m.</i>	täktî'lî	tökt'lî	tithkätt'lî
{ <i>f.</i>	yäktîl	yöktäl	yithkättel
3 { <i>m.</i>	täktîl	töktäl	tithkättel
{ <i>f.</i>	näktîl	nöktäl	nithkättel
<i>Plur.</i> 1 <i>c.</i>	täktî'lû	tökt'lû	tithkätt'lû
2 { <i>m.</i>	täktêl'nāh	töktäl'nāh	tithkättêl'nāh
{ <i>f.</i>	yäktî'lû	yökt'lû	yithkätt'lû
3 { <i>m.</i>	täktêl'nāh	töktäl'nāh	tithkättêl'nāh
{ <i>f.</i>			
5. PARTCP.	mäktîl	möktäl	mitbkättel

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	עִמַּדְתִּי	נִעַמְדְתִי	הִעַמְדְתִי	הִעַמְדְתִי
2 { <i>m.</i>	עִמַּדְתָּ	נִעַמַדְתָּ	הִעַמַדְתָּ	הִעַמַדְתָּ
{ <i>f.</i>	עִמַּדְתְּ	נִעַמַדְתְּ	הִעַמַדְתְּ	הִעַמַדְתְּ
3 { <i>m.</i>	עִמַּד	נִעַמַד*	הִעַמִּיד*	הִעַמַּד*
{ <i>f.</i>	עִמְדָה	נִעַמְדָה*	הִעַמִּידָה	הִעַמְדָה*
<i>Plur.</i> 1 c.	עִמַּדְנוּ	נִעַמַדְנוּ	הִעַמַדְנוּ	הִעַמַדְנוּ
2 { <i>m.</i>	עִמַּדְתֶּם*	נִעַמַדְתֶּם	הִעַמַדְתֶּם	הִעַמַדְתֶּם
{ <i>f.</i>	עִמַּדְתֶּן*	נִעַמַדְתֶּן	הִעַמַדְתֶּן	הִעַמַדְתֶּן
3 c.	עִמְדוּ	נִעַמְדוּ	הִעַמִּידוּ	הִעַמְדוּ
2. INF. (<i>constr.</i>)	עֹמֵד*	הִעַמֵּד*	הִעַמִּיד*	הִעַמֵּד
INF. (<i>absol.</i>)	עֹמֹד	נִעַמֹד	הִעַמִּיד	
3. IMP. <i>Sing. m.</i>	עִמַּד*	הִעַמֵּד*	הִעַמִּיד*	
<i>f.</i>	עִמְדִי	הִעַמְדִי	הִעַמִּירִי	(none)
<i>Plur. m.</i>	עִמְדוּ	הִעַמְדוּ	הִעַמִּידוּ	
<i>f.</i>	עִמְדָנָה*	הִעַמְדָנָה	הִעַמִּידָנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶעֱמַד*	אֶעֱמֵד	אֶעֱמִיד	אֶעֱמַד
2 { <i>m.</i>	תֵּעַמַּד	תֵּעַמֵּד	תֵּעַמִּיד	תֵּעַמַּד
{ <i>f.</i>	תֵּעַמְדִי*	תֵּעַמְדִי	תֵּעַמִּירִי	תֵּעַמְדִי*
3 { <i>m.</i>	יֵעַמַּד*	יֵעַמֵּד*	יֵעַמִּיד*	יֵעַמַּד*
{ <i>f.</i>	תֵּעַמְד	תֵּעַמֵּד	תֵּעַמִּיד	תֵּעַמְד
<i>Plur.</i> 1 c.	נִעַמַּד	נִעַמֵּד	נִעַמִּיד	נִעַמַּד
2 { <i>m.</i>	תֵּעַמְדוּ	תֵּעַמְדוּ	תֵּעַמִּידוּ	תֵּעַמְדוּ
{ <i>f.</i>	תֵּעַמְדָנָה	תֵּעַמְדָנָה	תֵּעַמִּידָנָה	תֵּעַמְדָנָה
3 { <i>m.</i>	יֵעַמְדוּ*	יֵעַמְדוּ	יֵעַמִּידוּ	יֵעַמְדוּ*
{ <i>f.</i>	תֵּעַמְדָנָה	תֵּעַמְדָנָה	תֵּעַמִּידָנָה	תֵּעַמְדָנָה
PARTCP. act. עֹמֵד <i>pass.</i> עֹמֹד		נִעַמֵּד*	מִעַמִּיד*	מִעַמֵּד*

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
2 { <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
{ <i>f.</i>	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שִׁלַּחְתְּ*
3 { <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח*
{ <i>f.</i>	שָׁלַחָה	נִשְׁלַחָה	שִׁלַּחָה
<i>Plur.</i> 1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
2 { <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
{ <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. INF. (constr.)	שָׁלַח*	הִשְׁלַח*	שִׁלַּח*
<i>INF. (absol.)</i>	שָׁלוּח*	נִשְׁלַח*	שִׁלַּח*
3. IMP. <i>Sing. m.</i>	שָׁלַח*	הִשְׁלַח*	שִׁלַּח*
<i>f.</i>	שִׁלְחִי	הִשְׁלִיחִי	שִׁלְחִי
<i>Plur. m.</i>	שָׁלְחוּ	הִשְׁלִיחוּ	שִׁלְחוּ
<i>f.</i>	שִׁלְחֶנָּה*	הִשְׁלִיחֶנָּה	שִׁלְחֶנָּה
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 <i>c.</i>	אֶשְׁלַח	אֶנְשַׁלַּח	אֶשִׁלַּח
2 { <i>m.</i>	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח
{ <i>f.</i>	תִּשְׁלַחִי	תִּנְשַׁלַּחִי	תִּשְׁלַחִי
3 { <i>m.</i>	יִשְׁלַח*	יִנְשַׁלַּח*	יִשְׁלַח*
{ <i>f.</i>	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח
<i>Plur.</i> 1 <i>c.</i>	נִשְׁלַח	נִנְשַׁלַּח	נִשְׁלַח
2 { <i>m.</i>	תִּשְׁלְחוּ	תִּנְשַׁלְחוּ	תִּשְׁלְחוּ
{ <i>f.</i>	תִּשְׁלַחְנָה*	תִּנְשַׁלְחוּ	תִּשְׁלַחְנָה
3 { <i>m.</i>	יִשְׁלְחוּ	יִנְשַׁלְחוּ	יִשְׁלְחוּ
{ <i>f.</i>	תִּשְׁלַחְנָה*	תִּנְשַׁלְחוּ	תִּשְׁלַחְנָה*
PARTCP. act. שָׁלַח* <i>pass.</i> שָׁלוּח*		נִשְׁלַח	מִשְׁלַח* ¹

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
שְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁתַּלַּחְתָּ*
שִׁלַּח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
שִׁלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלְחוּ	הִשְׁתַּלְּחוּ
שִׁלַּח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
(none)	הִשְׁלַח*	(none)	הִשְׁתַּלַּח*
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
יִשְׁלַח	יִשְׁלִיחַ*	יִשְׁלַח	יִשְׁתַּלַּח*
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלְּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלְּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה*
מִשְׁלַח	מִשְׁלִיחַ*	מִשְׁלַח	מִשְׁתַּלַּח*

	KAL.	NIPHAL.	
1. PERFECT.			
<i>Sing.</i> 1 c.	סִבֹּתִי	נִסְבֹּתִי	
2 { m.	סִבֹּתָ*	נִסְבֹּתָ*	
{ f.	סִבֹּת	נִסְבֹּת	
3 { m.	סִבַּ*	נִסְבַּ*	
{ f.	סִבָּה*	נִסְבָּה*	
<i>Plur.</i> 1 c.	סִבֹּנוּ	נִסְבֹּנוּ	
2 { m.	סִבֹּתֶם	נִסְבֹּתֶם	
{ f.	סִבֹּתֵן	נִסְבֹּתֵן	
3 c.	סִבּוּ	נִסְבּוּ	
2. INF. (constr.)	סֵב*	הִסֵּב*	
<i>INF. (absol.)</i>	סָבֹב	הִסָּבֹב	
3. IMP. <i>Sing.</i> m.	סֵב*	הִסֵּב*	
f.	סִבִּי*	הִסִּבִּי*	
<i>Plur.</i> m.	סִבּוּ	הִסִּבּוּ	
f.	סִבְּינָה*	הִסִּבְּינָה*	
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶסֵּב	אֶסֵּב	אֶסֵּב
2 { m.	תִּסָּב	תִּסָּב	תִּסָּב
{ f.	תִּסְבִּי*	תִּסְבִּי*	תִּסְבִּי*
3 { m.	יִסָּב*	יִסָּב*	יִסָּב
{ f.	תִּסָּב	תִּסָּב	תִּסָּב
<i>Plur.</i> 1 c.	נִסָּב	נִסָּב	נִסָּב
2 { m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
{ f.	תִּסְבְּינָה	תִּסְבְּינָה	תִּסְבְּינָה*
3 { m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ
{ f.	תִּסְבְּינָה*	תִּסְבְּינָה	תִּסְבְּינָה*
PARTCP. act. סוֹבֵב	<i>pass.</i> סָבֹב	נִסָּב*	

HIPHIL.	HOPHAL.	POËL.	POAL.
הִסְבֹּתִי	הוּסְבֹתִי	סוֹבְבְתִי	סוֹבְבְתִי
הִסְבֹּתָ*	הוּסְבֹתָ*	סוֹבְבֶתָ	סוֹבְבֶתָ
הִסְבֹּתִי	הוּסְבֹתִי	סוֹבְבָתָ	סוֹבְבָתָ
יִהְיֶה*	יִהְיֶה*	סוֹבֵב*	סוֹבֵב*
הִסְבָּה*	הוּסְבָה*	סוֹבְבָה	סוֹבְבָה
הִסְבֹּנוּ	הוּסְבֹנוּ	סוֹבְבָנוּ	סוֹבְבָנוּ
הִסְבֹּתֶם	הוּסְבֹתֶם	סוֹבְבֶתֶם	סוֹבְבֶתֶם
הִסְבֹּתֶן	הוּסְבֹתֶן	סוֹבְבַתֶּן	סוֹבְבַתֶּן
הִסְבּוּ	הוּסְבּוּ	סוֹבְבוּ	סוֹבְבוּ
הִסְבָּ*			
הִסְבַּ	הוּסְבַּ*	סוֹבַב	סוֹבַב
הִסְבָּ*		סוֹבַב	
הִסְבִּי*	(none)	סוֹבְבִי	(none)
הִסְבּוּ		סוֹבְבוּ	
הִסְבִּינָה*		סוֹבְבִינָה	
אִסַּב	אִוְסַב	אִסּוֹבַב	אִסּוֹבַב
תִּסַּב	תִּוְסַב	תִּסּוֹבַב	תִּסּוֹבַב
תִּסְבִּי*	תִּוְסְבִי*	תִּסּוֹבְבִי	תִּסּוֹבְבִי
יִסַּב (יִסַּב)	יִוְסַב (יִוְסַב)	יִסּוֹבַב	יִסּוֹבַב
תִּסַּב	תִּוְסַב	תִּסּוֹבַב	תִּסּוֹבַב
נִסַּב	נִוְסַב	נִסּוֹבַב	נִסּוֹבַב
תִּסְבּוּ	תִּוְסְבּוּ	תִּסּוֹבְבוּ	תִּסּוֹבְבוּ
תִּסְבִּינָה	תִּוְסְבִינָה	תִּסּוֹבְבִינָה	תִּסּוֹבְבִינָה
יִסְבּוּ	יִוְסְבּוּ	יִסּוֹבְבוּ	יִסּוֹבְבוּ
תִּסְבִּינָה*	תִּוְסְבִינָה*	תִּסּוֹבְבִינָה	תִּסּוֹבְבִינָה
מִסַּב*	מִוְסַב*	מִסּוֹבַב	מִסּוֹבַב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.		נִפְּשֵׁתִי	הִפְּשֵׁתִי	הִפְּשֵׁתִי
2 { <i>m.</i>		נִפְּשֵׁתָ	הִפְּשֵׁתָ	הִפְּשֵׁתָ
{ <i>f.</i>		נִפְּשֵׁתְךָ	הִפְּשֵׁתְךָ	הִפְּשֵׁתְךָ
3 { <i>m.</i>	נִפְּשׂ	נִפְּשׂ*	הִפְּשִׁי*	הִפְּשִׁי*
{ <i>f.</i>		נִפְּשָׁה	הִפְּשָׁה	הִפְּשָׁה
	(regular)			
<i>Plur.</i> 1 c.		נִפְּשָׁנוּ	הִפְּשָׁנוּ	הִפְּשָׁנוּ
2 { <i>m.</i>		נִפְּשִׁיתֶם	הִפְּשִׁיתֶם	הִפְּשִׁיתֶם
{ <i>f.</i>		נִפְּשִׁיתֶנּוּ	הִפְּשִׁיתֶנּוּ	הִפְּשִׁיתֶנּוּ
3 c.		נִפְּשׂוּ	הִפְּשׂוּ	הִפְּשׂוּ
2. INF. (<i>constr.</i>)	נִפְּשֵׁת*	הִפְּשֵׁת	הִפְּשֵׁת*	הִפְּשֵׁת*
INF. (<i>absol.</i>)	נִפְּשׂ	הִפְּשׂ	הִפְּשׂ*	
3. IMP. <i>Sing.</i> m.	נִפְּשׂ*	הִפְּשֵׁת	הִפְּשֵׁת*	
<i>f.</i>	נִפְּשִׁי	הִפְּשִׁי	הִפְּשִׁי	(none)
<i>Plur.</i> m.	נִפְּשׂוּ	הִפְּשֵׁתוּ	הִפְּשֵׁתוּ	
<i>f.</i>	נִפְּשָׁה	הִפְּשָׁה	הִפְּשָׁה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶפְּשֵׂא		אֶפְּשֵׂא	אֶפְּשֵׂא
2 { <i>m.</i>	תִּפְּשֵׂא		תִּפְּשֵׂא	תִּפְּשֵׂא
{ <i>f.</i>	תִּפְּשִׁי		תִּפְּשִׁי	תִּפְּשִׁי
3 { <i>m.</i>	יִפְּשֵׂא*	יִפְּשֵׂא	יִפְּשֵׂא*	יִפְּשֵׂא*
{ <i>f.</i>	תִּפְּשֵׂא	(regular)	תִּפְּשֵׂא	תִּפְּשֵׂא
<i>Plur.</i> 1 c.	נִפְּשֵׂא		נִפְּשֵׂא	נִפְּשֵׂא
2 { <i>m.</i>	תִּפְּשֵׂאוּ		תִּפְּשֵׂאוּ	תִּפְּשֵׂאוּ
{ <i>f.</i>	תִּפְּשָׁה		תִּפְּשָׁה	תִּפְּשָׁה
3 { <i>m.</i>	יִפְּשֵׂאוּ		יִפְּשֵׂאוּ	יִפְּשֵׂאוּ
{ <i>f.</i>	תִּפְּשָׁה		תִּפְּשָׁה	תִּפְּשָׁה
PARTCP. <i>act.</i> נִפְּשֵׂא <i>pass.</i> נִפְּשׂ		נִפְּשׂ*	מִפְּשֵׂא*	מִפְּשֵׂא*

Paradigms.

VERB PE ALEPH, פָּא (a¹).

KAL.

NIPHAL.

HIPHIL.

HOPHAL.

אָכַל

נֶאֱכַל*

הֵאָכִיל*

הֵאָכַל*

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכַל* אָכַל	הֵאָכַל הֵאָכַל	הֵאָכִיל	הֵאָכַל
אָכַל* אָכַלְי אָכַלוּ אָכַלְנָה	הֵאָכַל ETC.	הֵאָכִיל ETC.	(none)
אָכַל* תֵּאָכַל תֵּאָכַלְי יֵאָכַל* תֵּאָכַל נֶאֱכַל תֵּאָכַלוּ תֵּאָכַלְנָה יֵאָכַלוּ תֵּאָכַלְנָה	יֵאָכַל* ETC.	יֵאָכִיל* ETC.	יֵאָכַל* ETC.
act. אָכַל pass. אָכַלוּ	נֶאֱכַל	מֵאָכִיל	מֵאָכַל

	KAL.		NIPHAL.
1. PERFECT.			
<i>Sing.</i> 1 c.			נִשְׁבַּתִּי
2 { <i>m.</i>			נִשְׁבַּתְתָּ
{ <i>f.</i>			נִשְׁבַּתְתְּ
3 { <i>m.</i>	יָשַׁב	(regular)	נִשְׁבַּתְתָּ*
{ <i>f.</i>			נִשְׁבַּתְתְּ
<i>Plur.</i> 1 c.			נִשְׁבַּחְתָּ
2 { <i>m.</i>			נִשְׁבַּחְתֶּם
{ <i>f.</i>			נִשְׁבַּחְתֶּן
3 c.			נִשְׁבַּחוּ
2. INF. (<i>constr.</i>)	יָסַד, יָשַׁבְתָּ*		הִוְשִׁיב*
INF. (<i>absol.</i>)	יָשׁוּב		
3. IMP. <i>Sing. m.</i>	יָשַׁב*	יִרְשׁ*	הִוְשִׁיב*
<i>f.</i>	שְׁבִי	יִרְשִׁי	הִוְשִׁיבִי
<i>Plur. m.</i>	שְׁבוּ	יִרְשׁוּ	הִוְשִׁיבוּ
<i>f.</i>	שְׁבֹנָה	יִרְשֹׁנָה	הִוְשִׁיבֹנָה
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֵשֶׁב	אִירֹשׁ	אִוְשִׁיב*
2 { <i>m.</i>	תֵּשֶׁב	תִּירֹשׁ	תִּוְשִׁיב
{ <i>f.</i>	תֵּשְׁבִי	תִּירְשִׁי	תִּוְשִׁיבִי
3 { <i>m.</i>	יֵשֶׁב*	יִירֹשׁ*	יִוְשִׁיב*
{ <i>f.</i>	יֵשְׁבִי	יִירְשִׁי	יִוְשִׁיבִי
<i>Plur.</i> 1 c.	נִשְׁבַּחְתָּ	נִירֹשׁ	נִוְשִׁיב
2 { <i>m.</i>	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוְשִׁיבוּ
{ <i>f.</i>	תֵּשְׁבֹנָה	תִּירְשֹׁנָה	תִּוְשִׁיבֹנָה
3 { <i>m.</i>	יֵשְׁבוּ	יִירְשׁוּ	יִוְשִׁיבוּ
{ <i>f.</i>	יֵשְׁבֹנָה	יִירְשֹׁנָה	יִוְשִׁיבֹנָה
PARTCP. <i>act.</i>	יֹשֵׁב	יֹשֹׁב	נֹוֹשֵׁב*

Paradigms.

VERB properly PE YOD, פִּי (y).

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי.		הִיטְבֹתִי
הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ		הִיטְבֹתָ
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטְבֹתִי
*הוֹשִׁיב	*הוֹשִׁיב	יֵטֵב	*הִיטִיב
הוֹשִׁיבָה	הוֹשִׁיבָה	(regular)	הִיטְיָבָה
הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ		הִיטְבְנוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטְבְתֶם
הוֹשִׁיבְתֶן	הוֹשִׁיבְתֶן		הִיטְבְתֶן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטְיָבוּ
*הוֹשִׁיב	*הוֹשִׁיב	יֵטֵב	*הִיטִיב
*הוֹשִׁיב, הוֹשִׁיב		יֵטוֹב	*הִיטִיב
*הוֹשִׁיב		יֵטֵב	*הִיטִיב
הוֹשִׁיבִי	(none)	יֵטְבִי	הִיטְיָבִי
הוֹשִׁיבוּ		יֵטְבוּ	הִיטְיָבוּ
הוֹשִׁיבָנָה		יֵטְבָנָה	הִיטְיָבָנָה
אוֹשִׁיב	אוֹשִׁיב	אֵיטֵב	אֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטֵב	תֵּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תֵּיטְבִי	תֵּיטְיָבִי
*יוֹשִׁיב	*יוֹשִׁיב	*יֵיטֵב	*יֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטֵב	תֵּיטִיב
נוֹשִׁיב	נוֹשִׁיב	נֵיטֵב	נֵיטִיב
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תֵּיטְבוּ	תֵּיטְיָבוּ
תוֹשִׁיבָנָה	תוֹשִׁיבָנָה	תֵּיטְבָנָה	תֵּיטְיָבָנָה
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יֵיטְבוּ	יֵיטְיָבוּ
תוֹשִׁיבָנָה	תוֹשִׁיבָנָה	תֵּיטְבָנָה	תֵּיטְיָבָנָה
*כוֹּשִׁיב	*כוֹּשִׁיב	a. יֵטֵב p. יֵטוֹב	כֵּיטִיב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	קָמַתִּי	נְקוּמוֹתִי	הִקְיֵמוֹתִי	הוֹקְמֵתִי
2 { <i>m.</i>	קָמַתָּ*	נְקוּמוֹתָ*	הִקְיֵמוֹתָ*	הוֹקְמֵתָ*
{ <i>f.</i>	קָמַתְּ	נְקוּמוֹתְ	הִקְיֵמוֹתְ	הוֹקְמֵתְ
3 { <i>m.</i>	קָמַתְּ*	נְקוּמוֹתְ*	הִקְיֵמוֹתְ*	הוֹקְמֵתְ*
{ <i>f.</i>	קָמַתְּ	נְקוּמוֹתְ	הִקְיֵמוֹתְ	הוֹקְמֵתְ
<i>Plur.</i> 1 c.	קָמַנּוּ	נְקוּמוֹנּוּ	הִקְיֵמוֹנּוּ	הוֹקְמֵנוּ
2 { <i>m.</i>	קָמַתֶּם	נְקוּמוֹתֶם	הִקְיֵמוֹתֶם	הוֹקְמֵתֶם
{ <i>f.</i>	קָמַתְּוּ	נְקוּמוֹתְוּ	הִקְיֵמוֹתְוּ	הוֹקְמֵתְוּ
3 c.	קָמוּ	נְקוּמוּ	הִקְיֵמוּ	הוֹקְמוּ
2. INF. (<i>constr.</i>)	קוּם*	הִקְוּם*	הִקְיֵם*	הוֹקְם*
INF. (<i>absol.</i>)	קוּם*	הִקְוּם*	הִקְיֵם, הִקְיֵם*	
3. IMP. <i>Sing. m.</i>	קוּם*	הִקְוּם*	הִקְיֵם*	
<i>f.</i>	קְוִי*	הִקְוִי*	הִקְיִי*	(none)
<i>Plur. m.</i>	קוּמוּ	הִקְוּמוּ	הִקְיֵמוּ	
<i>f.</i>	קְוִינָה*	הִקְוִינָה*	הִקְיִינָה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקוּם	אֶקְוּם	אֶקְיֵם	אֶוֹקְם
2 { <i>m.</i>	תֶּקוּם	תֶּקְוּם	תֶּקְיֵם	תֶּוֹקְם
{ <i>f.</i>	תִּקְוִי*	תִּקְוִי*	תִּקְיִי*	תִּוֹקְמי
3 { <i>m.</i>	יִקְוּם*	יִקְוּם*	יִקְיֵם*	יִוֹקְם*
{ <i>f.</i>	תֶּקוּם	תֶּקְוּם	תֶּקְיֵם	תֶּוֹקְם
<i>Plur.</i> 1 c.	נִקְוּם	נִקְוּם	נִקְיֵם	נִוֹקְם
2 { <i>m.</i>	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְיֵמוּ	תִּוֹקְמוּ
{ <i>f.</i>	תִּקְוִינָה	תִּקְוִינָה	תִּקְיִינָה	תִּוֹקְמינָה
3 { <i>m.</i>	יִקְוּמוּ	יִקְוּמוּ	יִקְיֵמוּ	יִוֹקְמוּ
{ <i>f.</i>	תִּקְוִינָה*	תִּקְוִינָה*	תִּקְיִינָה*	תִּוֹקְמינָה*
PARTCP. <i>act.</i> קָם*	<i>pass.</i> קוּם*	נְקוּם*	נִקְיֵם*	מוּקְם*

Paradigms.

VERB AYIN YOD, עי (v).

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמוֹתַי	קוֹמְמוֹתַי	בְּנֹתַי	בֵּינוֹתַי	נְבוֹנוֹתַי
קוֹמְמוֹתָ	קוֹמְמוֹתָ	בְּנֹתָ*	בֵּינוֹתָ*	נְבוֹנוֹתָ
קוֹמְמוֹתֶיךָ	קוֹמְמוֹתֶיךָ	בְּנֹתֶיךָ	בֵּינוֹתֶיךָ	נְבוֹנוֹתֶיךָ
קוֹמִים	קוֹמִים	בָּנָי	בָּנוּ	נָבִין
קוֹמְמוֹהָ	קוֹמְמוֹהָ	בְּנֹהָ*	בֵּינֹהָ*	נְבוֹנֹהָ
קוֹמְמוֹנוּ	קוֹמְמוֹנוּ	בְּנוּ	בֵּינוֹנוּ	נְבוֹנוֹנוּ
קוֹמְמוֹתֵיכֶם	קוֹמְמוֹתֵיכֶם	בְּנֹתֵיכֶם	בֵּינוֹתֵיכֶם	נְבוֹנוֹתֵיכֶם
קוֹמְמוֹתֵינוּ	קוֹמְמוֹתֵינוּ	בְּנֹתֵינוּ	בֵּינוֹתֵינוּ	נְבוֹנוֹתֵינוּ
קוֹמְמוֹ	קוֹמְמוֹ	בְּנוּ	בֵּינוּ	נְבוֹנוּ
קוֹמִים	קוֹמִים	*בָּנוּ *בָּנוּ		הַבּוֹן הַבּוֹן
קוֹמִים קוֹמְמֵי קוֹמְמוֹ קוֹמְמוֹנָה	(none)	*בָּנוּ בְּיָנִי בְּיָנוּ —		הַבּוֹן as הַקּוֹם
אֲקוֹמִים תִּקְוִים תִּקְוִמֵי יְקוֹמִים תִּקְוִים נְקוֹמִים תִּקְוִמוֹ תִּקְוִימוֹנָה יְקוֹמְמוֹ תִּקְוִימוֹנָה כִּקְוִים	אֲקוֹמִים תִּקְוִים תִּקְוִמֵי יְקוֹמִים תִּקְוִים נְקוֹמִים תִּקְוִמוֹ תִּקְוִימוֹנָה יְקוֹמְמוֹ תִּקְוִימוֹנָה כִּקְוִים	אֲבִין תִּבְיוּ תִּבְיָנִי *יִבְיוּ תִּבְיוּ נְבִין תִּבְיָנוּ תִּבְיָנוֹנָה יִבְינוּ *תִּבְיָנוֹנָה		as יְבוֹן as יְקוֹם נְבוֹן
		act. *בָּנוּ pass. *בוּנוּ		נְבוֹן

	KAL.	NIPHAL.	PIËL.
1. PERFECT.			
<i>Sing.</i> 1 c.	מִצַּאתִי	נִמְצַאתִי	מִצַּאתִי
2 { m.	מִצַּאתְךָ	נִמְצַאתְךָ*	מִצַּאתְךָ*
{ f.	מִצַּאתְךָ	נִמְצַאתְךָ	מִצַּאתְךָ
3 { m.	מִצַּעַ*	נִמְצַעַ*	מִצַּעַ
{ f.	מִצַּעַה	נִמְצַעַה	מִצַּעַה
<i>Plur.</i> 1 c.	מִצַּעַנִּי	נִמְצַעַנִּי	מִצַּעַנִּי
2 { m.	מִצַּעַתֶּם	נִמְצַעַתֶּם	מִצַּעַתֶּם
{ f.	מִצַּעַתֶּן	נִמְצַעַתֶּן	מִצַּעַתֶּן
3 c.	מִצַּעֵי	נִמְצַעֵי	מִצַּעֵי
2. INF. (constr.)	מִצַּעַ	הַמִּצַּעַ	מִצַּעַ
<i>INF. (absol.)</i>	מִצַּעַ	נִמְצַעַ	מִצַּעַ
3. IMP. <i>Sing.</i> m.	מִצַּעַ*	הַמִּצַּעַ	מִצַּעַ
f.	מִצַּעִי*	הַמִּצַּעִי	מִצַּעִי
<i>Plur.</i> m.	מִצַּעֵי	הַמִּצַּעֵי	מִצַּעֵי
f.	מִצַּעַנְהוּ*	הַמִּצַּעַנְהוּ*	מִצַּעַנְהוּ*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶמְצַעַ	אֶמְצַעַ	אֶמְצַעַ
2 { m.	תִּמְצַעַ	תִּמְצַעַ	תִּמְצַעַ
{ f.	תִּמְצַעִי	תִּמְצַעִי	תִּמְצַעִי
3 { m.	יִמְצַעַ*	יִמְצַעַ*	יִמְצַעַ
{ f.	תִּמְצַעַ	תִּמְצַעַ	תִּמְצַעַ
<i>Plur.</i> 1 c.	נִמְצַעַ	נִמְצַעַ	נִמְצַעַ
2 { m.	תִּמְצַעֵי	תִּמְצַעֵי	תִּמְצַעֵי
{ f.	תִּמְצַעַנְהוּ	תִּמְצַעַנְהוּ	תִּמְצַעַנְהוּ
3 { m.	יִמְצַעֵי	יִמְצַעֵי	יִמְצַעֵי
{ f.	תִּמְצַעַנְהוּ*	תִּמְצַעַנְהוּ*	תִּמְצַעַנְהוּ*
PARTCP. act. מִצַּעַ <i>pass.</i> מִצַּעֵי		נִמְצַעַ	מִמְצַעַ

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
מִצָּאתִי	הִמְצָאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאתָ*	הִמְצָאתָ*	הִמְצָאתָ*	הִתְמַצָּאתָ*
מִצָּאת	הִמְצָאת	הִמְצָאת	הִתְמַצָּאת
מִצָּא*	הִמְצִיא	הִמְצִיא*	הִתְמַצֵּא
מִצָּאָה	הִמְצִיָּאָה	הִמְצִיָּאָה	הִתְמַצֵּאָה
מִצָּאנוּ	הִמְצִיאנוּ	הִמְצִיאנוּ	הִתְמַצֵּאנוּ
מִצָּאתֶם	הִמְצִיאתֶם	הִמְצִיאתֶם	הִתְמַצֵּאתֶם
מִצָּאתֶן	הִמְצִיאתֶן	הִמְצִיאתֶן	הִתְמַצֵּאתֶן
מִצָּאוּ	הִמְצִיאוּ	הִמְצִיאוּ	הִתְמַצֵּאוּ
מִצָּא	הִמְצִיא	הִמְצִיא	הִתְמַצֵּא
	הִמְצִיא		הִתְמַצֵּא
(none)	הִמְצִיא	(none)	הִתְמַצֵּא
	הִמְצִיָּאִי		הִתְמַצֵּאִי
	הִמְצִיָּאוּ		הִתְמַצֵּאוּ
	הִמְצִיאָנָה*		הִתְמַצֵּאָנָה*
אִמְצִיא	אִמְצִיא	אִמְצִיא	אִתְמַצֵּא
תִּמְצִיא	תִּמְצִיא	תִּמְצִיא	תִּתְמַצֵּא
תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּתְמַצֵּאִי
יִמְצִיא	יִמְצִיא	יִמְצִיא	יִתְמַצֵּא
תִּמְצִיא	תִּמְצִיא	תִּמְצִיא	תִּתְמַצֵּא
נִמְצִיא	נִמְצִיא	נִמְצִיא	נִתְמַצֵּא
תִּמְצִיאוּ	תִּמְצִיאוּ	תִּמְצִיאוּ	תִּתְמַצֵּאוּ
תִּמְצִיאָנָה	תִּמְצִיאָנָה	תִּמְצִיאָנָה	תִּתְמַצֵּאָנָה
יִמְצִאוּ	יִמְצִאוּ	יִמְצִאוּ	יִתְמַצֵּאוּ
תִּמְצִיאָנָה*	תִּמְצִיאָנָה*	תִּמְצִיאָנָה*	תִּתְמַצֵּאָנָה*
מִמְצִיא	מִמְצִיא	מִמְצִיא	מִתְמַצֵּא

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 c.	פָּלִיִּיתִי	נִפְּלִיִּיתִי	פִּיִּילִיִּיתִי
2 { m.	פָּלִיִּיתָ*	נִפְּלִיִּיתָ*	פִּיִּילִיִּיתָ*
{ f.	פָּלִיִּיתְּ	נִפְּלִיִּיתְּ	פִּיִּילִיִּיתְּ
3 { m.	פָּלִיִּיהָ*	נִפְּלִיִּיהָ*	פִּיִּילִיִּיהָ*
{ f.	פָּלִיִּיתָה*	נִפְּלִיִּיתָה*	פִּיִּילִיִּיתָה*
<i>Plur.</i> 1 c.	פָּלִיִּינוּ	נִפְּלִיִּינוּ	פִּיִּילִיִּינוּ
2 { m.	פָּלִיִּיתֶם	נִפְּלִיִּיתֶם	פִּיִּילִיִּיתֶם
{ f.	פָּלִיִּיתֶן	נִפְּלִיִּיתֶן	פִּיִּילִיִּיתֶן
3 c.	פָּלִיִּו*	נִפְּלִיִּו	פִּיִּילִיִּו
2. INF. (<i>constr.</i>)	פָּלִיִּית*	הִפְּלִיִּית*	פִּיִּילִיִּית*
INF. (<i>absol.</i>)	פָּלִיִּה	נִפְּלִיִּה	פִּיִּילִיִּה
3. IMP. <i>Sing.</i> m.	פָּלִיִּה*	הִפְּלִיִּה*	פִּיִּילִיִּה*
f.	פָּלִיִּי*	הִפְּלִיִּי*	פִּיִּילִיִּי*
<i>Plur.</i> m.	פָּלִיִּו	הִפְּלִיִּו	פִּיִּילִיִּו
f.	פָּלִיִּינָה*	הִפְּלִיִּינָה*	פִּיִּילִיִּינָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶפְּלִיִּה	אֶפְּלִיִּה	אֶפִּיִּילִיִּה
2 { m.	תִּפְּלִיִּה	תִּפְּלִיִּה	תִּפִּיִּילִיִּה
{ f.	תִּפְּלִיִּי*	תִּפְּלִיִּי*	תִּפִּיִּילִיִּי*
3 { m.	יִפְּלִיִּה*	יִפְּלִיִּה*	יִפִּיִּילִיִּה*
{ f.	תִּפְּלִיִּה	תִּפְּלִיִּה	תִּפִּיִּילִיִּה
<i>Plur.</i> 1 c.	נִפְּלִיִּה	נִפְּלִיִּה	נִפִּיִּילִיִּה
2 { m.	תִּפְּלִיִּו	תִּפְּלִיִּו	תִּפִּיִּילִיִּו
{ f.	תִּפְּלִיִּינָה	תִּפְּלִיִּינָה	תִּפִּיִּילִיִּינָה
3 { m.	יִפְּלִיִּו	יִפְּלִיִּו	יִפִּיִּילִיִּו
{ f.	תִּפְּלִיִּינָה*	תִּפְּלִיִּינָה*	תִּפִּיִּילִיִּינָה*
PARTCP. <i>act.</i> פָּלִיִּה*	<i>pass.</i> פָּלִיִּו*	נִפְּלִיִּה*	פִּיִּילִיִּה*

Paradigms.

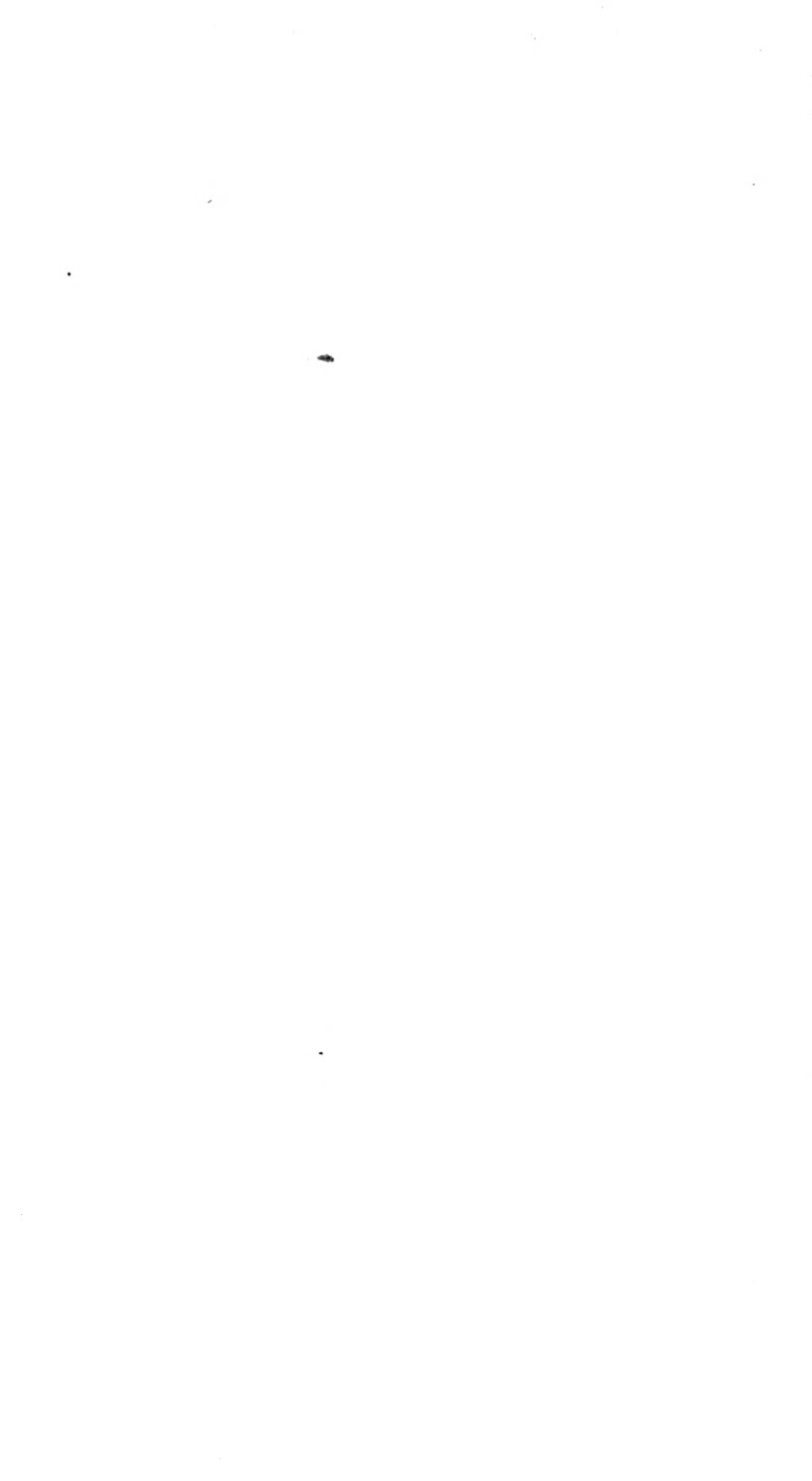
VERB LAMED HE, לה (h).

PUAL.	HIPHL.	HOPHAL.	HITHPAËL.
גִּלִּיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גִּלִּיתָ*	הִגְלִיתָ*	הִגְלִיתָ*	הִתְגַּלִּיתָ*
גִּלִּית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גִּלָּה*	הִגְלָה*	הִגְלָה*	הִתְגַּלָּה*
גִּלְתָּה*	הִגְלְתָּה*	הִגְלְתָּה*	הִתְגַּלְתָּה*
גִּלִּינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גִּלִּיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גִּלִּיתוּ	הִגְלִיתוּ	הִגְלִיתוּ	הִתְגַּלִּיתוּ
גִּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גִּלוֹת*	הִגְלוֹת*	הִגְלוֹת*	הִתְגַּלוֹת*
גִּלָּה*	הִגְלָה*	הִגְלָה*	הִתְגַּלָּה*
(none)	הִגְלָה* הִגְלִי* הִגְלוּ הִגְלִינָה*	(none)	הִתְגַּלָּה* הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלִּינָה*
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
תִּגְלִי*	תִּגְלִי*	תִּגְלִי*	תִּתְגַּלִּי*
יִגְלָה*	יִגְלָה*	יִגְלָה*	יִתְגַּלָּה*
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
הִגְלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה*	תִּגְלִינָה*	תִּגְלִינָה*	תִּתְגַּלִּינָה*
כִּיגְלָה*	כִּיגְלָה*	כִּיגְלָה*	כִּיתְגַּלָּה*

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