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THE  
FIRST HEBREW BOOK.

BY THE REV.

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THE  
ANNALS  
OF

4762  
A75  
1851

## 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.

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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.



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## INTRODUCTION.

(Abridged from Gesenius.)

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### § 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  $\text{צְבַי}$  as being  $\beta\alpha\pi\tau\iota\sigma\tau\alpha\iota$ .

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* (*onomatopoeica*), 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, γλωσσο 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, ἑβραϊς 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'leph</i>  | (mostly omitted) | אַלֶּפֶת   | Ox               | 1   |
|  | ב          | <i>Béth</i>    | b (bh)           | בַּיִת   | House            | 2   |
|  | ג          | <i>Gí'mèl</i>  | g (gh)           | גַּמְלָה   | Camel            | 3   |
|  | ד          | <i>Dā'lèth</i> | d (dh)           | דֶּלֶת   | Door             | 4   |
|  | ה          | <i>Hē</i>      | h                | חַיָּה   | Window           | 5   |
|  | ו          | <i>Vāv</i>     | v                | וָו  | Hook             | 6   |
|  | ז          | <i>Zǔ'yín</i>  | z                | זֶיַן  | Weapon           | 7   |
|  | ח          | <i>Khéth</i>   | kh               | חֵיט   | Fence            | 8   |
|  | ט          | <i>Téth</i>    | t                | טֵיט   | Snake            | 9   |
|  | י          | <i>Yód</i>     | y                | יָד  | Hand             | 10  |
| ך  | כ          | <i>Cǎph</i>    | c (ch)           | כַּף   | The hand bent    | 20  |
|  | ל          | <i>Lā'méd</i>  | l                | לָמָד  | Ox-goad          | 30  |
| ם  | מ          | <i>Mēm</i>     | m                | מַיִם  | Water            | 40  |
| ן  | נ          | <i>Nún</i>     | n                | נֵיזָן   | Fish             | 50  |
|  | ס          | <i>Sǎ'mèch</i> | s                | סָמָךְ   | Prop             | 60  |
|  | ע          | <i>Ā'yín</i>   | ע                | עֵין   | Eye              | 70  |
| ף  | פ          | <i>Pē</i>      | p (ph)           | פֶּה   | 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  | Shín; Sîn |
| ק       | ר     | ש ש       |
|         | Tāv   |           |
|         | ת     |           |

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

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

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

*Lā'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)  $\gamma$  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  $\gamma$  (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 | ך | א |
| 2. | ג | כ | נ | 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 | ך | ג |

\* 'Ηλί, עֵלִי. 'Αμαλέκ, עֵמֶלֶק. 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  $\bar{u}$  (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.

|           |           |           |           |           |           |
|-----------|-----------|-----------|-----------|-----------|-----------|
| ל         | מ         | נ         | ל         | מ         | נ         |
| ׀         | ׀         | ׀         | ׀         | ׀         | ׀         |
| <i>lā</i> | <i>mā</i> | <i>nā</i> | <i>lē</i> | <i>mē</i> | <i>nē</i> |

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*.

|           |           |           |  |
|-----------|-----------|-----------|--|
| ל         | מ         | נ         |  |
| ׀         | ׀         | ׀         |  |
| <i>lî</i> | <i>mî</i> | <i>nî</i> | (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 <sup>o</sup> | m <sup>o</sup> | n <sup>o</sup> |

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

|                |                |                |
|----------------|----------------|----------------|
| לו             | מו             | נו             |
| l <sup>u</sup> | m <sup>u</sup> | n <sup>u</sup> |

- 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 ע, ר, ב, ד, נ, ת, ל.—י = *o*, ו = *vo* \*.—A *defectively* written *ū* is identical in form with *ū* (ו) †. See 26.

- 15 Every syllable (with the exception of ו, ו, = *and*) begins with a consonant; for the consonant *Aleph* (an unspirated 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 pronunciation in any way that *our organs* can make perceptible.

|   |   |    |    |     |
|---|---|----|----|-----|
| א | א | אי | או | אוו |
| ā | ē | î  | ô  | û   |

- 17 The *distinctive point* of *Shin* (1, *a*) may serve also for the *defectively written* *ō* of the preceding consonant (14): משה mō-shēh.

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

\* ו may 1) = *ov*, the *dot* representing a preceding *Kholem* (14, 19).

לוה (lo-vēh).

2) = *vo*, עון (vā-vōn).

3) = *o*, נוד (nōd).

† ו was probably written, *whenever* the old language did not employ ו to express *u*. (E.)

defectively written  $\bar{o}$ , to be pronounced after the *Sin*: (18)  
שָׁנָה *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.

שָׁוֹ

so

הִי

hî

צֵה

tsē

הוּ

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 יֵ (that is, for  $\bar{e}$  followed by י);  $\hat{a}$  for אֵ (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 *a*, Kā'měts (אָ).

Long *i*, Khí'rěk (יֵ).

Long *e*, Tsě'rē (..).

Long *o*, Khō'lěm (וֹ).

Long *u*, 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 |
|------|------|-------|-------|-------|--------|----|

#### Closed Monosyllables.]

|          |        |         |         |         |          |
|----------|--------|---------|---------|---------|----------|
| לוֹט 3   | שֵׁם 2 | אֵת 1   | 1 ēth.  | 2 shēm. | 3 Lôt.   |
| בֶּן 6   | יוֹם 5 | עוֹר 4  | 4 ôr.   | 5 yôm.  | 6 chēn.  |
| לוֹט 9   | לוֹן 8 | עֵץ 7   | 7 ēts.  | 8 lûn.  | 9 lût.   |
| צִיֹן 12 | סֵל 11 | מוֹט 10 | 10 môť. | 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 kâ-mîm.  | 4 kârâ.    |
| יוֹנָה 6    | שָׂרָה 5  | 5 Sâ-rāh.  | 6 yô-nāh.  |
| מָקוֹם 8    | וֹרֵעַ 7  | 7 vā-rāy.  | 8 mā-kôm.  |
| הִיָּה 10   | מֵעַץ 9   | 9 mē-yēts. | 10 hā-yāh. |
| כִּגְוֹן 12 | קוֹלִי 11 | 11 kô-lî.  | 12 mā-gēn. |

*Exercise 2.*

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

|          |            |           |          |           |        |      |
|----------|------------|-----------|----------|-----------|--------|------|
| לוֹ 7    | לוֹ 6      | צוֹר 5    | צִי 4    | צוֹר 3    | עַ 2   | עַ 1 |
| סִ 14    | יִ 13      | וֹ 12     | זוֹ 11   | גוֹל 10   | נוֹס 9 | טִ 8 |
| שׁוֹר 20 | קוֹל 19    | קֶ 18     | שׁוֹר 17 | קָ 16     | שֵׁ 15 |      |
| אֵל 26   | אוֹר 25    | יוֹם 24   | אֶז 23   | גוֹר 22   | טִ 21  |      |
| לָהֶם 31 | חֲמִשׁ 30  | הָמוֹן 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 tsâ.      | 5 tsē. | 6 tsâ. |
| 7 sâ-nāh.   | 8 sār.      | 9 yēts.      | 10 yā-tsûm. |        |        |
| 11 tsē-dāh. | 12 tsâ-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, כּ, 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 ב, 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 <sup>24</sup> 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 <sup>25</sup> 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,—

ă - Păthăkh.

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

ĩ • Khírek Parvum.

ö ∴ Kā'mëts Khâtûph'.

ũ ∨ 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 găbh.  | 27 |
| אֶת 6     | בֶּן 5 | דֵּם 4  |  | 4 dām.  | 5 bën.   | 6 ěth.   |    |
| שָׁרָף 9  | קָם 8  | פֶּן 7  |  | 7 pën.  | 8 kûm.   | 9 shūph. |    |
| יָם 12    | מִץ 11 | תֹּר 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 ɛ'-rěbh.                            | 4 ně'-phěsh. |
|         | אָרֶץ 6  | זָרַע 5   | 5 zě'-răy.                            | 6 ě'-rěts.   |
|         | מָרָם 8  | חַיֵּית 7 | 7 khăy-yăth.                          | 8 tě'-rēm.   |
|         | נֶדַר 10 | נָעַר 9   | 9 nă'-yăr.                            | 10 ně'-dër.  |

|             |             |                              |                               |
|-------------|-------------|------------------------------|-------------------------------|
| c)          | (Mixed.)    |                              |                               |
| אִשָּׁם 3   | צִיץ 2      | צָלַל 1                      | 1 tsā-lāl. 2 tsīts. 3 ā-shām. |
| שִׁבְלַת 5  | שָׁבַץ 4    | 4 shā-bhăts. 5 shib-bō-lěth. |                               |
| קִטְר 7     | קָטַל 6     | 6 kăt-tāl. 7 kăt-tēr.        |                               |
| עוֹף 9      | עוֹר 8      | 8 ɛ'ûr. 9 ɛ'ûph.             |                               |
| פְּתָהוּ 11 | עוֹלָתוּ 10 | 10 ɛ'ô-lā-thô. 11 căt-tō-hû. |                               |
| חֶרֶק 13    | יַמַּד 12   | 12 yim-măd. 13 khā-răk.      |                               |

### Exercise 3.

a) Write in English letters—

|    |           |            |           |             |            |           |       |
|----|-----------|------------|-----------|-------------|------------|-----------|-------|
| 28 | זֶה 1     | אִם 2      | עַל 3     | גַּם 4      | אִף 5      | פִּי 6    | אֵת 7 |
|    | אֵת 8     | אֶת 9      | קוֹל 10   | מוֹת 11     | אֵל 12     | פִּיךָ 13 |       |
|    | זֶהב 14   | עִמִּי 15  | אֶחָי 16  | אָרֶץ 17    | וְחִם 18   | צִאִים 19 |       |
|    | אִמּוֹ 20 | מִשֶּׁה 21 | הַדָּם 22 | חֵיל 23     | כּוֹנֵן 24 | פְּתַת 25 |       |
|    | מְקוֹם 26 | תַּמַּת 27 | מִקַּל 28 | פּוֹרֵשׁ 29 | שָׁנָם 30  | זַכּוֹ 31 |       |

b) Write in Hebrew letters—

|              |             |               |            |       |       |       |
|--------------|-------------|---------------|------------|-------|-------|-------|
| 1 tēn        | 2 pākḥ      | 3 pěn         | 4 bēn      | 5 paš | 6 pār | 7 pūm |
| 8 nă-hām     | 9 nā-ghăkh  | 10 pě-thî     | 11 cō-phěr |       |       |       |
| 12 nā-ghăy   | 13 sâ-phădh | 14 ɛ'-lām     | 15 shā-kāl |       |       |       |
| 16 tsě-bhěth | 17 gūl-lāh  | 18 mătš-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 *ě* (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 *Khâtéphs*, or 'composite *Sh'vas*.' See 36.

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

b) *Sh'va* is *final*—

1) At the end of words, as אֵת, 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 שׁוֹבְנָה, shō'bh'-nāh.

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

|           |             |                     |              |
|-----------|-------------|---------------------|--------------|
| מַמְלֵא   | m'mäl-lē.   | קִטְלוֹ (= קִטְלוֹ) | kit-t'lū.    |
| קוֹטְלָה  | kô-t'lāh.   | הִלְלוֹ †           | ha-l'lū.     |
| יִקְטְלוּ | yik-t'lū †. | הַמְשֵׁל            | hă-m'shēl §. |
| קִטְל     | k'tōl.      | מַלְכֵי             | mă-l'chē   . |

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

† For הִלְלוֹ (*hăl-l'lū*).

‡ Here the first is *silent Sh'va*.

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

|| If this word were to be divided thus, *mäl-chē*, the *cap*h 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 אֵת, יְבִרֶךָ, אֵת.

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

*Examples and Reading Lesson.*

|    |              |    |                |               |    |                 |
|----|--------------|----|----------------|---------------|----|-----------------|
| 34 | וְהוֹרֵד     | 1  | 1 v'hô-rēd.    | 2 יִשְׁפֹּט   | 2  | 2 yish-pōt.     |
|    | יְמַלֵּךְ    | 3  | 3 yim-lōch.    | 4 בְּדִיל     | 4  | 4 b'dîl.        |
|    | בְּנִשׁוֹתַי | 5  | 5 bhin-tô-thî. | 6 לְבָנָה     | 6  | 6 l'bhā-nāh.    |
|    | הִרְחִיב     | 7  | 7 hăr-khēbh.   | 8 הִרְחִיב    | 8  | 8 hir-khîbh.    |
|    | יֹלְדָה      | 9  | 9 yô-l'dāh.    | 10 כְּסָפֶד   | 10 | 10 cās-p'chā.   |
|    | חֶלְקֶךָ     | 11 | 11 khěl-k'chā. | 12 עֵבֶרֶת    | 12 | 12 v'ēbh-rāth.  |
|    | עֵבֶרֶת      | 13 | 13 vā-bhăr-tā. | 14 פִּתְגָמָא | 14 | 14 pith-gā-mā.  |
|    | צִדְקוֹ      | 15 | 15 tsād-d'kô.  | 16 קִנְיָה    | 16 | 16 kin-n'nāh.   |
|    | קִנְיָה      | 17 | 17 k'nēh.      | 18 רְכָסִים   | 18 | 18 r'chā-sîm.   |
|    | שְׁלַחַן     | 19 | 19 shül-kbān.  | 20 שְׁלַחַנָה | 20 | 20 sh'lākh-nāh. |
|    | תִּמְשֹׁךְ   | 21 | 21 tim-shōch.  | 22 תִּמְשֹׁךְ | 22 | 22 tūm-māth.    |

*Exercise 4.*

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

|           |            |          |            |            |
|-----------|------------|----------|------------|------------|
| פְּקִיד   | עוֹלָמְכוֹ | סוּסְכֶם | אֲשֵׁרִי   | מִלְכְּכֶם |
| מִלְכִי   | קִבְרֶךָ   | יִמְכוֹ  | סִפְרִי    | פְּרִי     |
| שְׂמוֹתַי | קִנְיָךְ   | שְׁמִי   | מִלְכִי    | שְׁתִּי    |
|           |            |          | גְּבוּרֶךָ |            |

- b) Write in Hebrew letters—

|             |                 |               |
|-------------|-----------------|---------------|
| 1 māsh-mîm. | 2 m'sham-inôth. | 3 nēl-dār.    |
| 4 nîph-gäw. | 5 nîph-täl.     | 6 p'käd-tā.   |
| 7 yūs-säd.  | 8 kōshť.        | 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*.'

חֲמוֹר kh<sup>a</sup>môr (*ass*).

אֲמֹר e<sup>m</sup>ôr (*to say*).

חֲלִי kh<sup>o</sup>lî (*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    | בְּעִטְרָה 1  | 1 bā-עֵל-ā-rāh.            | 2 hě- <sup>e</sup> zîn.     |
| אֲהָה 4       | חֲתָר 3       | 3 kh <sup>a</sup> -thār.   | 4 <sup>a</sup> hāh.         |
| אֲהַדְנוּ 6   | אֲדַנִּיקָם 5 | 5 <sup>a</sup> dhō-nî-kām. | 6 <sup>a</sup> hō-děn-nû.   |
| עֲרַפֵּל 8    | אֲהִי 7       | 7 <sup>a</sup> hî.         | 8 <sup>a</sup> rā-phēl.     |
| חֲזִיר 10     | חֲלוֹם 9      | 9 kh <sup>a</sup> -lôm.    | 10 kh <sup>a</sup> -zîr.    |
| הַאֲרִיכִי 12 | הַאֲרִיךְ 11  | 11 hě- <sup>e</sup> rîch.  | 12 ha- <sup>a</sup> rî-chî. |

## Exercise 5.

- 41 a) Write in English characters—

|             |               |                |           |               |
|-------------|---------------|----------------|-----------|---------------|
| לְתִיתָן 5  | נִדְתָּ 4     | לְאַשׁ 3       | לְאָבִי 2 | יַעֲבִיר 1    |
| שָׁנְאוֹ 9  | נָדַף 8       | מֵאַבוֹתָם 7   |           | מֵאַבְדִּים 6 |
| אֱלֹהִים 13 | נִלְכְּדָה 12 | תִּלְנֹת 11    |           | תִּלְמִי 10   |
|             | צָרִי 16      | וְהַבְּנִים 15 |           | אֲעֲשֶׂה 14   |

- b) Write in Hebrew characters—

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

## CHAP. I. § 7. On Syllables.

*Furtive Pathakh. Mappík. Makkēph. Měthëg.*

- 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 ח, 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,
- Mā-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 פִּשְׁעֵת, (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.

*Mé'thēg* (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 יְחִרָה, *yě-kh<sup>e</sup>rēh*.

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 yî-r'û.                   |    |
| קָטְלָה 6    | יִירָאוּ 5       | 5 yî-r'û.           | 6 kā-t'lāh.                 |    |
| גָּלְתָה 8   | הָאָדָם 7        | 7 hā-ā-dām'.        | 8 gā-l'thāh'.               |    |
| בְּהַתָּה 10 | הַמְּחִלָּל 9    | 9 hă-m'khül-lāl.    | 10 cā-h <sup>a</sup> thāh'. |    |
|              | יְתֵהוֹן 11      | 11 yā-th'hôn.       |                             |    |
|              | הַנּוֹשְׁבוֹת 12 | 12 hă-nō-shā-bhōth. |                             |    |
| זְכָרָה 14   | שְׂמֵרָה 13      | 13 shā-m'rāh'.      | 14 zā-ch'rāh'.              |    |
| לְמִינָה 16  | יִשְׁנֹו 15      | 15 yî-sh'nû.        | 16 l'mî-nāhh.               |    |

## Exercise 6.

50 a) Write in English letters—

5 הָאָחַד      4 הַרְבֵּיעִי      3 לָמָּה      2 אֲנִי      1 יְפִיחַ  
 8 תַּעֲבֹדִים      7 מֵאַבְיָנוּ      6 וְתִרְאֶה

b) Write in Hebrew letters \*—

|               |                 |                  |
|---------------|-----------------|------------------|
| 1 hēm̄mah.    | 2 rōnnî.        | 3 l'mí'nēhēm".   |
| 4 hā'rākíāʕ.  | 5 bāth=tsiyyōn. | 6 v'im=é'n'chā". |
| 7 thǎ'ʕānōd". | 8 thǎ'ʕlîm.     | 9 ʕǎl=tǎ'vǎth.   |
| 10 ʕā'nāvîm.  |                 |                  |

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 ( ך ).

52 I.) ך is ǒ in a *closed* (42), *unaccented* syllable.

Such syllables are:—

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

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

An ך = ǒ 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.) ך is ǒ in *open* syllables.

a) When followed by *Khateph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words קְדָשִׁים (kǒ-dā-shím), שְׂרָשִׁים (shǒ-rā-shím.)

In these cases ך 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; (ε) 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.*

|                                 |  |    |
|---------------------------------|--|----|
| מַחְרַבּוֹת 1                   | 1 mō-kh <sup>o</sup> -rā-bhōth.                  | 55 |
| רִנֵּי 3      חֲכָמָה 2         | 2 khōch-māh.      3 rōn-nē.                      |    |
| בְּתִיכֶם 5      כְּדָבָרִים 4  | 4 c'dōbh-rām.      5 bot-tê-chém.                |    |
| קָבְרוּ 7      כְּדָרְלֵעָמָר 6 | 6 c'dōr-lā-עō-mēr.      7 kōbh-rō.               |    |
| רִכְבֵּי 9      קִדְקֹד 8       | 8 kōd-kōd.      9 rā-ch'bhū.                     |    |
| הַרְחַבּוֹת 11      צִרְכָּה 10 | 10 tsör-cě-chā.      11 hōr-khō-bhōth.           |    |
| הַחֲרַב 13      הַרְחַבָּה 12   | 12 hōr-khā-bhāh      13 hō-kh <sup>o</sup> -rēbh |    |
| רַב 15      הַגִּלָּת 14        | 14 hōg-lāth.      15 rībh.                       |    |

*Exercise 7.*

a) Write in English letters— 56

|              |               |               |          |            |
|--------------|---------------|---------------|----------|------------|
| יִקְטָלְךָ 1 | יִקְדָּעִם 2  | יִקוּשׁ 3     | כְּדָם 4 | כְּדָנָו 5 |
| לְחַרְבָּה 6 | לְחַרְבּוֹת 7 | מִשְׁחַתָּם 8 |          |            |

b) Write in Hebrew letters—

|              |                        |        |         |
|--------------|------------------------|--------|---------|
| 1 y'kōm עām. | 2 m'shōr-tō.           | 3 nōv. | 4 nūbh. |
| 5 özbhēch.   | 6 <sup>a</sup> 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 ä | 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) | ֿֿ        | ï    | 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, ŭ | Kibbuts. (1) ū, a simple shortening of Shurek. (2) ŭ. |
| 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 *ï*; *ō* into *ö* or *ŭ*.

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 *aiw*.

## Examples and Reading Lesson.

|                     |                              |                               |   |
|---------------------|------------------------------|-------------------------------|---|
| בַּת <i>b)</i>      | קָם <sup>2</sup>             | יָד <sup>1</sup> <i>a)</i> A  | <i>a)</i> 1 yād.    2 kām. <i>b)</i> bāth. 65 |
|                     |                              | מְלֶךְ <sup>1</sup> <i>c)</i> | <i>c)</i> 1 mè-lěch (or mǎlech).              |
|                     | גְּלִינָה <sup>3</sup>       | יָדִיד <sup>2</sup>           | 2 yā-dě'-chā.    3 g'lè-nāh.                  |
| אָמוֹ <i>e)</i>     | צַדִּיקִים <i>d)</i>         |                               | <i>d)</i> tsaddī-kīm. <i>e)</i> im-mô.        |
| שֵׁם <sup>2</sup>   | בֵּית <sup>1</sup> <i>f)</i> |                               | <i>f)</i> 1 bêth.    2 shēm.                  |
| שֵׁן <sup>2</sup>   | סֵפֶר <sup>1</sup> <i>g)</i> |                               | <i>g)</i> 1 sē'phēr.    2 shēn.               |
| מוֹת <i>h)</i>      | חֹזֶה <sup>3</sup>           |                               | 3 khō-zēh. <i>h)</i> mûth.                    |
| גְּלָה <sup>2</sup> | מְתִי <sup>1</sup> <i>i)</i> |                               | <i>i)</i> 1 mû-thî.    2 gûl-lāh.             |
| חֶקֶךְ <i>k)</i>    | רֹב <sup>2</sup>             | קוֹל <sup>1</sup> <i>j)</i>   | <i>j)</i> 1 kôl.    2 rōbh. <i>k)</i> khökz.  |
| אֵתֶם <sup>2</sup>  | אֶת־* <sup>1</sup> <i>l)</i> |                               | <i>l)</i> 1 êth-.    2 ât-tēm.                |
|                     | צִירִי <sup>2</sup>          | פֶּתַח <sup>1</sup> B         | 1 Pǎ'-thǎkh †.    2 Tsē'-rê.                  |
| חוֹלֶם <sup>4</sup> | חִירֶק <sup>3</sup>          |                               | 3 Khî'-rëk.    4 Khô'-lēm.                    |
| קְבוּץ <sup>6</sup> | שׁוּרֶק <sup>5</sup>         |                               | 5 Shû'-rëk.    6 Kîb'-bâts.                   |
|                     | קָמֵץ <sup>7</sup>           |                               | 7 Kā'-mëts.                                   |
| סְגוֹל <sup>9</sup> | קָמֵץ חֲטוּף <sup>8</sup>    |                               | 8 Kā'-mëts Khā'-tûph. 9 Sē'-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*, חוֹלֶם *fulness*, from its full tone, שׁוּרֶק properly *συσμύς*, קְבוּץ *closing* (of the mouth). This last meaning belongs also to קָמֵץ; and the reason why long *a* and short *o* (קָמֵץ 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 [סְגוֹל, *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      | אֲדוֹנַי 1  | C | 1 *dō-nai.    | 2 goi.     | 3 gā-lui. |
|      |           | עָלָיו 5    | אֵלָיו 4    |   | 4 ē-lāv.      | 5 ē-lāv.   |           |
|      |           | מֹשֶׁה 7    | שֵׁנָא 6    |   | 6 sō-nē(a).   | 7 Mō-shēh. |           |
|      |           | יִרְפֹּשׁ 9 | שִׁמֵּר 8   |   | 8 shō-mēr.    | 9 yīr-pōs. |           |
|      |           | עוֹן 2      | לוֹה 1      | D | 1 lō-vēh.     | 2 ē-lāv.   |           |
|      |           | קוֹם 2      | קוֹל 1      | E | 1 kōl.        | 2 kūm.     |           |
|      |           | קָם 4       | קָלָה 3     |   | 3 kō-lōth.    | 4 kūm.     |           |
|      |           | גֹּו 2      | וֹו 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)—

בְּתָבוּ 5      בֵּל 4      צֵלוּ 3      גְּלִיתִי 2      בָּקָם 1  
 מִמְּלֻכּוֹת 10      מוֹשֵׁל 9      דָּגִישׁ 8      חָם 7      יִלָּךְ 6

b) Write in Hebrew letters—

1 ʾām.    2 tāmîm.    3 mēākh.    4 ʾāmōk.    5 ʾmūkîm.  
 6 ôrakh.    7 cāthôbh.    8 t'mîm.    9 l'bhābhîm.  
 10 ʾmūkkê.    11 tām māh.

### 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 l, 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  $\text{לַיַּעֲקֹב}$  (*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 <sup>1</sup> ) |
| Verbs second guttural . . . . .   | .... | ..... | (g <sup>2</sup> ) |
| Verbs third guttural . . . . .    | .... | ..... | (g <sup>3</sup> ) |

C. *Weak* (*contracted*) *Verbs*.

|                                    |         |       |     |
|------------------------------------|---------|-------|-----|
| Verbs <i>Pe Nun</i> . . . . .      | פִּנּוּ | ..... | (n) |
| Verbs <i>Double Ayin</i> . . . . . | עֵעֵ    | ..... | (d) |

D. (*Other weak Verbs*).

|                                    |      |       |                   |
|------------------------------------|------|-------|-------------------|
| Verbs <i>Lamed Aleph</i> . . . . . | לֵא  | ..... | (a <sup>3</sup> ) |
| Verbs <i>Pe Yod</i> . . . . .      | פֵּי | ..... | (y)               |
| Verbs <i>Ayin Vav</i> . . . . .    | עוּ  | ..... | (v)               |
| Verbs <i>Lamed He</i> . . . . .    | לֵה  | ..... | (h)               |
| Verbs <i>Pe Aleph</i> . . . . .    | פֵּא | ..... | (a <sup>1</sup> ) |

### Examples and Reading Lesson.

|    |            |              |                                 |                              |
|----|------------|--------------|---------------------------------|------------------------------|
| 75 | בִּגְדִי 2 | בִּגְדִי 1 A | A 1 bāgād,<br>he was deceitful. | 2 bōgēd,<br>deceitfully.     |
|    | בִּגְדִי 4 | בִּגְדִי 3   | 3 bāgōd,<br>to be deceitful.    | 4 bē'gēd,<br>deceit.         |
|    | מִלְכִי 2  | מִלְכִי a 1  | 1 mālāch,<br>he reigned.        | 2 mōlēch,<br>he that reigns. |
|    |            | יִמְלֹךְ 3   | 3 yīmlōch,<br>he will reign.    |                              |

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

Exercise 9.

a) Write in English letters, and describe (both in 76 Hebrew words and by the proper conventional letters [74]) the following verbal roots—

|                              |                     |
|------------------------------|---------------------|
| tsûd, to be hunted; to hunt. | zārāh, to disperse. |
| khālāl, to be wounded.       | hāgāh, to meditate. |
| mûg, to melt.                | nāzāl, to flow.     |
| yākāsh, to lay snares.       |                     |

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. |
| אָרַר 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 *unaugmented* or *augmented*. In the *unaugmented* 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 נ ת ה א מ נ 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, מ is always at the beginning; ה generally at the end; י and נ sometimes at the end; ת either at the beginning or end of the word so augmented.

79 a) A noun augmented at the beginning may be denoted by  $\alpha$ , at the end by  $\omega$ ; 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    | mē'lēch (r)<br>( <i>a king</i> )      | A verbal noun, unaugmented.   | מֶלֶךְ | mālāch<br>( <i>to reign</i> )   | 80 |
| מִשְׁפָּט | mishpāt (α)<br>( <i>judgement</i> )   | A verbal noun, augmented at the beginning.  | שָׁפֵט | shāphāt<br>( <i>to judge</i> )  |    |
| חִכְמָה   | khōchmāh (ω)<br>( <i>wisdom</i> )     | A verbal noun, augmented at the end.  | חָכַם  | khāchām<br>( <i>to be wise</i> )  |    |
| דַּע      | dē'ā (y)<br>( <i>knowledge</i> )      | A verbal noun, from a ( <i>weak</i> ) verb <i>Pe Yod</i> .                                      | יָדַע  | yādā' (to know)   |    |
| מוֹשֵׁב   | mōshābh (ay)<br>( <i>seat</i> )       | A verbal noun, augmented at the beginning, from a ( <i>weak</i> ) verb <i>Pe Yod</i> .          | יָשַׁב | yāshābh<br>( <i>to sit</i> )  |    |
| עֵצָה     | 'ētsāh' (ω y)<br>( <i>counsel</i> )   | A verbal noun, augmented at the end, from a ( <i>weak</i> ) verb <i>Pe Yod</i> .                | יָעַץ  | yā'āts<br>( <i>to counsel</i> )   |    |
| תָּם      | tōm (d)<br>( <i>perfectness</i> )     | A verbal noun, derived from a contracted verb double <i>Ayin</i> .                              | תָּמַם | tāmām<br>( <i>to complete</i> )   |    |
| מָגֵן     | māgēn (α d)<br>( <i>a shield</i> )    | A verbal noun, augmented at the beginning, from a contracted verb double <i>Ayin</i> .          | גָּנַן | gānān<br>( <i>to cover, protect</i> )   |    |
| זִמְמָה   | zimmāh (ω d)<br>( <i>wickedness</i> ) | A verbal noun, augmented at the end, from a contracted verb double <i>Ayin</i> .                | זָמַם  | zāmām<br>( <i>to devise</i> )   |    |
| תְּפִלָּה | t'phillāh (α ω)<br>( <i>prayer</i> )  | A verbal noun, augmented at both beginning and end, from a contracted verb double <i>Ayin</i> . | פָּלַל | pillēl ( <i>to judge</i> );<br>[in Hithpaël, <i>note p. 3</i> ,<br><i>to pray</i> ] |    |

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

## Exercise 10.

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

|   |                                     |
|---|-------------------------------------|
| רֹחֵב <i>street.</i>                            | רָחַב <i>to be broad.</i>           |
| פְּלֵגָה <i>division (of priests).</i>          | פָּלַג <i>to divide.</i>            |
| מְקוֹר <i>a well.</i>                           | קוּר <i>to dig (for water).</i>     |
| מְקִנָּה <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>               |
| חֵטָא }<br>חַטָּאת } <i>a sin.</i>              | חָטָא <i>to slip, to go astray.</i> |

\* For mättān.

† For mänpälāh.

רֵעַ companion, friend.

צֹדֵד hunter.

מֵאֲכָל food.

תְּנוּמָה slumber.

רָעָה to take delight in. (81)

צֹדֵד to lie in wait; to hunt.

אָכַל to eat.

נִימ to slumber.

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

shēnāh, sleep.

cāph, the hollow of the hand.

mäkhsôr, want.

yēd, a witness.

tôrāh, instruction.

mūsār, admonition, correction.

kālôn, shame, disgrace.

yāshēn, to sleep.

cāphāph, to bend.

khāsēr, to want, to lack.

yûdh, 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'* (מִלְרַע); 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 *ă-yim* (אֵי־יָם).
- d) Verbs of the *Perfect tense* with the personal endings *tí, tā, nú* (אֵי, אֵי, אֵי).
- 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, -kā*, 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 Sillûk .....          | ⸏       | 1 † Segôltā ...      | ⸏       |
| 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 קָטָלְתָּ (kā-tāl'-tā).




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



| Name.                     | Figure. | Name.                       | Figure. (85) |
|---------------------------|---------|-----------------------------|--------------|
| III. (DUCES.)             |         | IV. (COMITES.)              |              |
| 1 R'bhī'â .....           |         | 1 Pāzēr ....                |              |
| 2 † Zărkâ .....           |         | 2 Kărnê Phārāh .....        |              |
| 3 † Păštā .....           |         | 3 † Great T'lishâ .....     |              |
| 4 T'bhîr .....            |         | 4 Gěrêsh .....              |              |
| 5 † Y'thîbh .....         |         | 5 Double Gěrêsh .....       |              |
| 6 * Shălsh'ělêth .....    |         | 6 P'sîk (between the words) |              |
| 7 † Tiphkhâ initial ..... |         |                             |              |

CONNECTIVE ACCENTS (*Servi*).

| Name.                  | Figure. | Name.                    | Figure. |
|------------------------|---------|--------------------------|---------|
| 1 Mūnākh .....         |         | 6 Měrchâ .....           |         |
| 2 Măhpăch ..           |         | 7 Double Měrchâ .....    |         |
| 3 Kădmâ .....          |         | 8 Y'ěrăkh ben-yōmō...    |         |
| 4 Dărgâ .....          |         | 9 Tiphkhâ final .....    |         |
| 5 Little T'lishâ ..... |         | 10 * Měrchâ with Zărkâ.. |         |
|                        |         | 11 * Măhpăch with Zărkâ  |         |

a) *Silluk* occurs only at the end of a verse before (‡) *Soph-pasuk*, which separates *verses*. *Athnakh* (= *respiration*) usually stands only in the middle of a verse.

b) Observe that *Pashta* () and *Kadma* () have the same form: they are distinguished by their position, for *Pashta* (as a *separative* accent) always stands on the *last syllable*, whether the tone-syllable is the last or last but one. If the accent is on the penult, then two *Pashtas* occur together, . *Kadma* always stands on the *first consonant* of a word.

c) *Y'thibh* () and *Mahpach* () are also distinguished by position only: the former standing always before the first letter of the word, the latter under its vowel.

- (86) d) *Segolta* (ִּ), *Zarka* (ִּ), and the connective *T'lisha K'tannah* (ִּ) 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. בָּנוּ *ba-nú* (they built), בָּנוּ *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  | Vai-yō-m'rû' ē-lāv, îsh' wā-lāh'  |
| לְקַרְאֵתָנוּ וַיֹּאמֶר אֵלֵינוּ   | lik-râ-thē'-nû, vay-yō'-mēr ē-    |
| לָבוּ שׁוּבוּ אֶל־הַמֶּלֶךְ        | lê-nû, l'chû' shû-bhû' el-ham-    |
| אֲשֶׁר־שָׁלַח אֶתְכֶם              | mě'-lēch 'shēr-shā-lākh' êth-     |
| וּדְבַרְתֶּם אֵלָיו בָּה           | chēm', v'dib-bār-tēm' ē-lāv, cōh' |
| אָמַר יְהוָה הַמִּבְלִי            | ā-mār' Y'hô-vāh', hā-mib-b'lí'    |
| אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה | ên-'lō-hím' b'is-rā-ēl' át-tāh'   |
| שָׁלַח לְדָרֶשׁ בְּבַעַל           | shō-lē'ākḥ lid-rōsh' b'bhă'-wāl   |
| זָבוּב אֱלֹהֵי עַקְרוֹן לָבוּ      | z'bhûbh' 'lō-hé' w'ēk-rôn' lā-    |
| הַמִּטָּה אֲשֶׁר־עָלִיתָ           | chēn' ham-mit-tāh' 'shēr-wā-      |
| שָׁם לֹא־תֵרַד מִמְנָה             | lí'-thā shām' lō-thē-rēd' mim-    |
| בֵּי־מוֹת תָּמוּת :                | měn-nāh cî-môth tā-mûth.          |

(93)

B.

|            |                 |             |    |                                   |
|------------|-----------------|-------------|----|-----------------------------------|
| אֱלֹהִים   | בְּרָא          | בְּרֵאשִׁית | 2. | B'rê-shîth' bā-râ' 'lō-hîm' êth   |
| וְאֵת      | הַשָּׁמַיִם     | אֵת         |    | hăsh-shā-mă'-yim v'êth hā-        |
| הַיָּתָה   | וְהָאָרֶץ       | הָאָרֶץ     | :  | â'-rêts: v'hā-â'-rêts hā-'y'tha'' |
| וְחֶשֶׁד   | וְבָהוּ         | תְהוּ       |    | thō-hû vā-bhō-hû v'khō'-shěch     |
| וְרוּחַ    | תְּהוֹם         | עַל־פְּנֵי  |    | vāl-p'né' th'hôm v'rû'-ăkh 'lō-   |
| עַל־פְּנֵי | מִרְחַפֶּת      | אֱלֹהִים    |    | hîm' m'ră-khě'-phěth vāl-p'né'    |
| אֱלֹהִים   | וַיֹּאמֶר       | הַמַּיִם    | :  | hăm-mā-yim: vāy-yō'-mēr 'lō-      |
| וַיֵּרָא   | וַיְהִי־אֹר     | וַיְהִי־אֹר | :  | hîm y'hî ôr, vā-y'hî-ôr': vāy-    |
| כִּי־טוֹב  | אֶת־הָאֹר       | אֱלֹהִים    |    | yār 'lō-hîm êth-hā-ôr cí-tôbh     |
| הָאֹר      | בֵּין אֱלֹהִים  | בֵּין הָאֹר |    | vāy-yăbh-dēl 'lō-hîm bēn hā-ôr    |
|            | וּבֵין הַחֶשֶׁד |             |    | û-bhên hă-khō'-shěch.             |

## Exercise 11.

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

לָכֵן חִבְּרֵלִי נֹאֵם־יְהוָה לַיּוֹם קוּמִי לְעֵד בְּי מִשְׁפָּטִי לְאַסֹּף  
 גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשִׁפּוֹד עֲלֵיהֶם וְעָמִי כָּל חֲרוֹן אַפִּי  
 בְּי בָּאֵשׁ קִנְאָתִי יִתְאָכֵל כָּל־הָאָרֶץ :

- b) Write in Hebrew characters the following extract—

V'hännākhāsh hāyāh' vārûm mic-cōl khăyyāth hăssādēh \*shēr  
 vāsāh Y'hōvāh 'lōhîm: vāyyōmēr 'ēl-hāishshāh āph cí-āmār  
 'lōhîm lō' 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*, ∴ā, when not *tone-syllables*.

ה is used before { 1) *Hā*, ∴ā, 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>          |    |
| אִישׁ 4                    | אִם 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 hê-chāl,                    | 10 ∴ām,                 |    |
|                            |              | <i>temple.</i>                | <i>people.</i>          |    |
| הַרִים 12                  | הַר 11       | 11 hār,                       | 12 hā-rîm,              |    |
|                            |              | <i>mountain.</i>              | <i>mountains.</i>       |    |
| הַג 14                     | עוֹן 13      | 13 ∴ā-vōn,                    | 14 khāg,                |    |
|                            |              | <i>guilt.</i>                 | <i>religious feast.</i> |    |
| הַתְּמָת 16                | חוֹחַ 15     | 15 khô-ăkh,                   | 16 khô-thě'-mësh,       |    |
|                            |              | <i>thistle.</i>               | <i>signet.</i>          |    |
| רוּפָא 18                  | רוּם 17      | 17 rûm,                       | 18 rôphē <sup>a</sup> , |    |
|                            |              | <i>height.</i>                | <i>physician.</i>       |    |
| (in pause) עָלַם, עָלַם 19 |              | 19 ě'-lēm; ∴ā-lēm (in pause), |                         |    |
|                            |              | <i>lad.</i>                   |                         |    |

## Exercise 12.

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

|              |             |               |              |
|--------------|-------------|---------------|--------------|
| הַיְחָל 4    | הַבָּנִים 3 | הָאֲשָׁפוּל 2 | הַטַּל 1     |
| הַחַתְּמָת 8 | הַחֹחַ 7    | הַחֹג 6       | הַשָּׁמַשׁ 5 |
|              | הַעֲלָם 11  | הַרוּפָא 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.*

|    | Perfect ( <i>actio perfecta</i> ). | Imperfect ( <i>actio infecta</i> ). |
|----|------------------------------------|-------------------------------------|
|    | (Sing.)                            | (Sing.)                             |
| 1. | קָטַלְתִּי kā-tāl'-tî              | אֶקְטַל ěk-tōl'                     |
| 2. | masc. קָטַלְתָּ kā-tāl'-tā         | תִּקְטַל tĭk-tōl' (m.)              |
|    | fem. קָטַלְתְּ kā-tālt'            | תִּקְטַלִּי tĭk-t'lı' (f.)          |
| 3. | masc. קָטַל *kā-tāl'               | יִקְטַל yĭk-tōl' (m.)               |
|    | fem. קָטַלָּה kā-t'lah'            | תִּקְטַל tĭk-tōl' (f.)              |

|    |                                 |   |                                    |       |
|----|---------------------------------|---|------------------------------------|-------|
|    | (Plural.)                       |   | (Plural.)                          | (102) |
| 1. | קָטְלוּ<br>kā-tāl'-nû           |   | נִקְטְלוּ<br>nīk-tōl'              |       |
| 2. | { masc. קָטְלוּ<br>k'tāl-tēm' } | } | תִּקְטְלוּ<br>tīk-t'lû' (m.)       | }     |
|    | { fem. קָטְלוּ<br>k'tāl-tēn' }  |   | תִּקְטְלוּנָה<br>tīk-tōl'-nāh (f.) |       |
| 3. | קָטְלוּ<br>kā-t'lû'             |   | יִקְטְלוּ<br>yīk-t'lû' (m.)        | }     |
|    |                                 |   | תִּקְטְלוּנָה<br>tik-tōl'-nāh (f.) |       |

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

a) These suffixes are fragments of the personal pronouns; *tî, tã, t, nû* are added without any change in the *vowels* of the root (*kātāl-tî, -tã, -t, nû*).

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, û*, the second vowel (*Pathakh*) is changed into *Sh'va*, the *Kamets* being retained.

The *Imperfect* (or, as many Grammarians call it, 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, קָטְלוּ*). The prefixes are for the singular (1) *ě-* [אָ], (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: *î* (יָ) for *thou*, fem.; *û* (וּ) for *ye* and *they*, masc.; *nāh* (נָה) for *ye* and *they*, fem. For the forms that have the prefixes *î, û*, קָטְלוּ is shortened into קָטְלוּ.

The prefixes of the Imperfect (except אָ) properly 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* (אָ); 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         | אֶפְקַד                         | I         |
| פָּקַדְתָּ                      | thou (m.) | תִּפְקַד                        | thou (m.) |
| פָּקַדְתְּ                      | thou (f.) | תִּפְקְדִי                      | thou (f.) |
| פָּקַד                          | he        | יִפְקַד                         | he        |
| פָּקַדָּה                       | she       | תִּפְקֹד                        | she       |
| (Plural.)                       |           | (Plural.)                       |           |
| פָּקַדְנוּ                      | we        | נִפְקַד                         | we        |
| פָּקַדְתֶּם                     | ye (m.)   | תִּפְקְדוּ                      | ye (m.)   |
| פָּקַדְתֶּן                     | ye (f.)   | תִּפְקֹדְנָה                    | ye (f.)   |
| פָּקְדוּ                        | they      | יִפְקְדוּ                       | they (m.) |
|                                 |           | תִּפְקֹדְנָה                    | they (f.) |

b) Write down in Hebrew and English letters the Perfect and Imperfect of שָׁמַר shāmār, *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, kâ-tsäph'.

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

To lie down, שָׁכַב, shā-chäbh'.

A king, מֶלֶךְ, mē'-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-säch'.

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

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, עָלֶיךָ, ē-lè-chā. 109

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

I, אֲנִי, 'nî.

Wisdom, חֵכְמָה (ω), khöch-  
māh (khā-chäm, to be wise).

Cunning, prudence, עֲרָמָה (ω),  
ēr-māh (ē-rām, to be  
subtle).

Wine, יַיִן, yä-yîn.

Upon, עַל, ä'l.

Zion, צִיּוֹן, Tsïy-yôn.

Twigs, זָלוּלִים, zäl-zäl-lîm.

A fool, בָּסִיל, c'sîl.

Folly, אִוְלָת, iv-vē'-lēth.

A covenant, בְּרִית, b'rîth.

Why? לָמָּה, lām'-māh?

Nations, Gentiles, גּוֹיִם, gō-  
yim.

כָּרַת 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) מְזַמָּה 2             | 1 יִקְצֹף פְּרַעְיָה :      | 1 yik-tsōph Pär-ēōh.   |
| שִׁבְבַתָּ : 3            | תִּשְׁמֹר עֲלֶיךָ :         | 2 un'zim-māh tish-mōr vā-lè-chā. 3 shā-chābh-tā. 4 yim-l'chû. 5 yish-tōk mā-dōn.   |
| יִשְׁתַּק מְדוֹן :        | 4 יִמְלֹכוּ :               |  |
| אֲנִי חִכְמָה שִׁבְבַתִּי | 6 אֲנִי חִכְמָה שִׁבְבַתִּי | 6 *nī khōch-māh shā-chān-tī  |
| מִסְכְּתִי 7              | עֲרַמָּה :                  | 7 māsāch-tī.   |
| מִסְכְּהָ רַגְשׁוֹ 9      | 8 מִסְכְּהָ יַיִן :         | 8 ma-s'chāh yā-yīn. 9 lām-māh rāg'-shû gō-yim?   |
| אֲנִי נִסְכְּתִי מְלֶךְ   | 10 אֲנִי נִסְכְּתִי מְלֶךְ  | 10 *nī nāsāch-tī mē-lēch vāl-Tsiy-yōn. 11 c'sīl yiph'rōs iv-vē-lēth. 12 nich-rōth hāz-zāl-zāl-līm. 13 cār'thū hāz-zāl-zāl-līm. 14 ēch-rōth b'rīth. |
| פְּסִיל יִפְרֹשׁ 11       | עַל-צִיּוֹן :               |  |
| אֲוֶלֶת : 12              | נִכְרֹת הַזֹּלָזִלִים :     |  |
| בְּרִיתוֹ 13              | הַזֹּלָזִלִים :             |  |
| אֲכָרֹת בְּרִית : 14      | 15 תִּשְׁמֹר                |  |
| הַבְּרִית :               | הַבְּרִית :                 | 15 tish-mōr hab-b'rīth.  |

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 גַּמְלָה *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 γυνὴ ἡ καλή, *the beautiful woman.* 117
- ἡ γυνὴ 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. רֹעַה, 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'dôlah).

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

מְלֶחָה, מְלֶחָה (mě-lěch, mäl-cäh): the reason is, that the original form of (e. g.) קָטַל was קָטַל (with *Pathakh*).

### Vocabulary.

121 King, מֶלֶךְ, mě'-lěch.

Small, קָטָן, kā-tān'. קָטָנָה,

k'tān-nāh (f.).

To rule, מְשַׁל, mā-shāl.

A youth, lad, נֶעֶר, nă'-ĕär.

Good, טוֹב, tōbh.

Father, אָב, ābh.

Man, אִישׁ, īsh.

Brother, אָח, ākh.

Strong, גִּבּוֹר, gib-bôr.

Sharp, חָד, khäd. חָדָה,

khäd-dāh (f.).

Diligent, חָרוּץ\*, khā-rûts.

חָרוּצָה, khā-rû-zāh (f.).

Sincere, honest, תָּם (ט), tām.

A (bright) spot on the skin,

בַּהֲרָת, bā-hě'-rěth.

Old יָקֵן, jaken

\* Properly sharpened, fr. חָרַץ.

White, לָבָן, lā-bān. לְבָנָה,

l'bā-nāh (f.).

Boy, יָלֵד, yě-lěd;

Girl, יַלְדָּה, yäl-dāh (yā-läd,  
to beget).

Red, אָדָם, ā-dôm.

Horse, סוּס, sūs;

Mare, סוּסָה, sū-sāh.

שַׁבָּן, sāc-cîn.

A knife { מְאֻכָּלֶת (αω), mā-  
\*chě'-lěth.

To cut, גָּזַר, gā-zär.

To grow, גָּדַל, gā-däl.

Scholar, תַּלְמִיד (א), täl-míd.

תַּלְמִידָה, täl-mí-dāh (f.).

To slaughter, שָׁחַט, shā-khät.



(Eng.) The boy is good.

122

(Heb.)  $\left\{ \begin{array}{l} (1) \text{ The boy he good.} \\ (2) \text{ The boy good.} \end{array} \right.$ He הוא, hû<sup>a</sup>.She היא, hî<sup>a</sup>.

## Exercise 15.

|                                      |    |                                      |    |  |     |
|--------------------------------------|----|--------------------------------------|----|--|-----|
| a) הַיְלֵד הוּא קָטָן : 2 הַנֶּעֶר   | 1  | הַיְלֵד הוּא קָטָן                   | 1  | hăy-yě'-lěd hû <sup>a</sup> kâ-tân.        | 123 |
| הוּא טוֹב : 3 הָאֵב הוּא             | 2  | הָאֵב הוּא טוֹב                      | 2  | hân-nă'-văr hû <sup>a</sup> tôbh.          |     |
| זָקֵן : 4 הָאֵחַ הוּא גְבוּר         | 3  | הָאֵחַ הוּא גְבוּר                   | 3  | hā-ābh hû <sup>a</sup> zākēn. 4 hā-āk      |     |
| הַבְּהֵרֶת : 6 הָאִישׁ תָּם          | 4  | הָאִישׁ תָּם                         | 4  | hû <sup>a</sup> gīb-bôr. 5 hā-îsh tām.     |     |
| לְבָנָה : 7 יֵלֵד קָטָן : 8 הַיְלֵד  | 5  | יֵלֵד קָטָן : 8 הַיְלֵד              | 5  | hăb-bă-hě'-rěth l'bā-nāh.                  |     |
| הַקָּטָן : 9 הַיְלֵד קָטָן :         | 6  | הַקָּטָן : 9 הַיְלֵד קָטָן :         | 6  | 7 yě'-lěd kâ-tân. 8 hăy-yě'-lěd            |     |
| שָׁפִין חַד יִגְזֹר : 11 יֵלְדָה     | 7  | שָׁפִין חַד יִגְזֹר : 11 יֵלְדָה     | 7  | hăk-kâ-tân. 9 hăy-yě'-lěd                  |     |
| קָטְנָה * תִּגְדֹּל : 12 תִּלְמִידָה | 8  | קָטְנָה * תִּגְדֹּל : 12 תִּלְמִידָה | 8  | kâ-tân. 10 săc-cîn khăd                    |     |
| חַרוּצָה * תִּלְמִד :                | 9  | חַרוּצָה * תִּלְמִד :                | 9  | yīg-zōr. 11 yăl-dāh k'tân-nāh              |     |
| מֵאֲכֻלַּת חֶדָּה * תִּשְׁחַט :      | 10 | מֵאֲכֻלַּת חֶדָּה * תִּשְׁחַט :      | 10 | tīg-dāl. 12 tăl-mî-dāh kh <sup>a</sup> rû- |     |
|                                      | 11 |                                      | 11 | tsāh tîl-măd. 13 mă-'chě'-lěth             |     |
|                                      | 12 |                                      | 12 | khăd-dāh tîsh-khăt.                        |     |

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 ם־ (im') to the singular †.

a) Nouns in ה־ (eh) throw away this termination before the ם־ 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: תַּנְיִנִים (tân-nî-nim).

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

a) If the singular ends in *áth*, *ěth*, *āh* (ת־, ת־ָ, ה־ָ), these terminations are changed into ׀ת (óth).

b) If the singular ends in *íth* (ית־), the plural ends in *iy-yóth* (ית־יֹת).

c) If the singular ends in *úth* (ות־), the plural ends in *üy-yóth* (ות־יֹת).

### Examples.

| 126 | Singular. | Plural.     | Meaning.                   | Singular.    | Plural.       |
|-----|-----------|-------------|----------------------------|--------------|---------------|
| A.  | סוס       | סוסים       | <i>horse</i>               | sûs          | sûs-îm        |
| a)  | מִשְׁנָה  | מִשְׁנִים   | <i>double, second</i>      | mish-něh     | mish-nîm      |
| B.  | בְּאֵר    | בְּאֵרוֹת   | <i>well</i>                | b'ēr         | b'ē-rôth      |
| a)  | תְּהִלָּה | תְּהִלוֹת   | <i>hymn</i><br>(of praise) | t'hillāh     | t'hil-lôth    |
|     | אֵפֶת     | אֵפֶתוֹת    | <i>letter</i>              | ig-gě'-rěth  | ig-g'rôth     |
|     | טַבַּעַת  | טַבַּעוֹת   | <i>ring</i>                | tāb-bā'-ĕāth | tāb-bā'-ĕôth  |
|     | עִבְרִית  | עִבְרִיּוֹת | <i>Hebrewess</i>           | ĕibh-rîth    | ĕibh-rĭy-yôth |
|     | מַלְכוּת  | מַלְכוּתוֹת | <i>kingdom</i>             | māl-chûth    | māl-chÿy-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) *ă* or *ě* (- or *·*) in the final syllable of a word is (127) changed into *ā* (*τ*).

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

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

- c) So nouns ending in *יְ*, from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in *ā-yīm* (*p'tī, p'tā-yīm*).
- d) Feminines with *e short* (*·*) in the penult, change it into *ā* (*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 *ā'-vēth, ă'-yith* (*תְּיַ, תְּיַ*), contract these syllables into (*תִּ, תְּיַ*) *ôth, êth*, before appending the plural termination *īm*.
- f) Nouns defective from verbs with *double Ayin, dagesh* the final consonant before *īm* is added, and shorten the preceding vowel; changing *ā, ē, ō* into *ă, ě, ů* respectively.

- g) Vowels that have their homogeneous vowel-letter *quiescent*, are amongst those that are *immutable*, and therefore remain in the plural: e. g. *á, é, í, ó, ú* (*אֵ, יְ, יֵ, יוֹ, וּ*).

### Examples.

#### Masculine.

| Singular. | Plural.   | Meaning.                   | Singular. | Plural.                 | 128 |
|-----------|-----------|----------------------------|-----------|-------------------------|-----|
| דְּבַר    | דְּבָרִים | <i>word</i>                | dā-bhār   | d'bhārīm                |     |
| חָכֵם     | חֲכָמִים  | <i>wise</i>                | khā-chām  | kh <sup>a</sup> chā-mīm |     |
| שָׁכֵן    | שְׁכָנִים | <i>neighbour</i>           | shā-chēn  | sh'chē-nīm              |     |
| עֲצֵל     | עֲצֵלִים  | <i>sluggard</i>            | ʿā-tsēl   | ʿ <sup>a</sup> tsē-līm  |     |
| עֲנַב     | עֲנָבִים  | <i>a cluster of grapes</i> | ʿē-nābh   | ʿ <sup>a</sup> nā-bhīm  |     |

| (128) | Singular.       | Plural.    | Meaning.          | Singular. | Plural.      |
|-------|-----------------|------------|-------------------|-----------|--------------|
|       | מֶלֶךְ          | מְלָכִים   | king              | mě'-lēch  | m'lā-chîm    |
|       | לָד             | לָדִים     | lad               | nă'-yăr   | n'yā-rîm     |
|       | בַּיִת          | בָּתִּים   | house             | bă-yîth   | bā-tîm       |
|       | זֵית            | זֵיתִים    | olive             | ză-yîth   | zê-thîm      |
|       | מִלּוֹן * (a v) | מִלּוֹנִים | inn               | mā-lôn    | m'lô-nîm     |
|       | מָגֵן † (a d)   | מָגְנִים** | shield            | mā-gēn    | mā-gin-nîm** |
|       | שֵׁן ‡ (d)      | שָׁנִים    | tooth             | shēn      | shin-nă'-yim |
|       | עֵז (d)         | עֵזִים     | goat              | yēz       | yiz-zîm      |
|       | גְּדִי (h)      | גְּדִיִּים | a kid             | g'dî      | g'dā-yîm     |
|       | מִשְׁנֵה        | מִשְׁנֵים  | double,<br>second | mish-nēh  | mish-nîm     |

## Feminine.

|                          |             |          |                          |                                |
|--------------------------|-------------|----------|--------------------------|--------------------------------|
| צְדָקָה (ω)              | צְדָקוֹת    | justice  | ts'dā-khāh               | ts'dā-kôth<br>(righteous acts) |
| שִׁפְחָה (ω)             | שִׁפְחוֹת   | handmaid | shĭph-khāh               | sh'phā-khôth                   |
| עֲצָה    (ω y)           | עֲצוֹת      | counsel  | yē-tsāh                  | yē-tsôth                       |
| עֲטָרָה                  | עֲטָרוֹת    | crown    | y <sup>a</sup> -tē'-rēth | y <sup>a</sup> -tā-rôth        |
| כִּתּוֹנָה (ω)           | כִּתּוֹנוֹת | coat     | c'thō'-nēth              | cūt-tō-nôth                    |
| שְׂאֵרִית }<br>שְׂרִית } | שְׂאֵרִיִּת | remnant  | sh'ē-rîth }              | sh'ē-riy-yôth                  |
|                          |             |          | shē-rîth }               |                                |

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—

\* לוֹן, lûn, to lodge.

† גָּנָן, gā-nān, to cover.

‡ שָׁנָן, shā-nān, to sharpen.

|| יַעַץ, yā-yāts, to counsel.

¶ שָׂאֵר, 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-lîm  |     |
|    | יוֹנָה | יוֹנִים | dove   | yô-nāh  | yô-nîm   |     |

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

עֵת | עֵתִים, עֵתוֹת || *time* || eṯ | eṯ-tîm, eṯ-tōth.

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

טוֹבִים *tô-bhîm* (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-nîm*, *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'-rěch. | <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>                       | כַּזָּב | cā-zābh.  | <i>A garment,</i>   | שִׁמְלָה  | sîm-lāh.  |     |
| <i>A fool,</i>                      | נָבֵל   | nā-bhāl.  | <i>A lamb,</i>  | כֶּבֶשׂ   | cě'-bhēs. |     |
| <i>A vineyard,</i>                  | כַּרֵּם | cě'-rēm.  | <i>People,</i> }<br><i>nation,</i> }  | עַם (d)   | e'am.     |     |
| <i>A part,</i>                      | חֵלֶק   | khě'-lēk. |   |           |           |     |
| <i>A proverb,</i>                   | מִשָּׁל | mā-shāl.  | <i>A thresh-</i> }<br><i>old, step</i> }<br><i>before a</i> }<br><i>door,</i> } | סָפַח (d) | sāph.     |     |
| <i>A cluster }<br/>of grapes, }</i> | עֵנָב   | e-nābh.   |   |           |           |     |
| <i>A hypocrite,</i>                 | חֲנֹפֵה | khā-nēph. | <i>A bear,</i>  | דָּב (d)  | dōbh.     |     |
| <i>Strong }<br/>drink, }</i>        | שֵׁכָר  | shē-chār. | <i>A nest,</i> }<br><i>a cell,</i> }  | קֶן (d)   | kēn.      |     |
|                                     |         |           |   |           |           |     |

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. | קָטִיל    | קָטִילָת (or קָטִילָה) | $k\bar{o}-t\bar{e}l$   | $k\bar{o}-t\bar{e}'-l\bar{e}th$ |
| Plur. | קָטִילִים | קָטִילֹת               | $k\bar{o}-t'\bar{l}im$ | $k\bar{o}-t'\bar{l}o\bar{t}h$   |

*Passive.*

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

- 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*: (נִפֵּל  $n\bar{o}-ph\bar{e}l$  = *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 Counsel, מִצְוָה ( $\alpha\omega$ ), m'zim-māh. | To judge, שָׁפֵט, shā-phāt.       |
| Herd, oxen, בָּקָר, bā-kār.                         | A judge, שׁוֹפֵט, shō-phēt.       |
| River, נָהָר, nā-hār.                               | Light, luminary, מְאֹר, mā-ōr,    |
| To rule, מְשָׁל, mā-shāl.                           | pl. מְאֹרֹת, m'ō-rōth.            |
| Wives, נָשִׁים (f. with m. term.).                  | To surround, סָבַב (d), sā-bhābh. |
|   | Garden, גַּן (d), gān.            |

מוֹשֵׁל or מְשָׁל, mō-shēl, ruling; ruler.

## Exercise 16.

1 הַמְּלֶךְ יִמְלֹךְ : 2 הַמְּלָכִים  
 3 הַמְּלִיכָה תִּמְלֹךְ : 4 הַמְּשִׁל  
 5 הַמְּשִׁלֵּת תִּמְשֹׁל :  
 6 הַמְּשִׁלִּים יִמְשְׁלוּ :  
 7 הַשׁוֹפְטִים יִשְׁפְּטוּ :  
 8 הַלְּבִיא יִטְרֹף : 9 הַפְּאוֹר  
 10 הַפְּאוֹרוֹת הַגְּדֹלִים :  
 11 הַפְּאוֹר קָטָן : 12 הַנְּהָר  
 13 יִלְדִים : הַפְּטִיב הַגָּן :  
 14 תִּלְמִידִים קְטַנִּים יִגְדְּלוּ :  
 15 שְׂפִינִים חַרְוֲצִים יִלְמְדוּ :  
 16 נְשִׁים חֲדִים יִגְדְּרוּ :  
 תַּמּוֹת :

1 hām-mě'-lēch yīm-lōch. 140  
 2 hām-m'lä-chîm. 3 hām-  
 mäl-cāh thîm-lōch. 4 hām-  
 mō-shēl yīm-shōl. 5 hām-mō-  
 shě'-lēth tîm-shōl. 6 hām-  
 mō-sh'lîm yīm-sh'lû. 7 hāsh-  
 shō-ph'tîm yish-ph'tû. 8 hāl-  
 lā-bhî<sup>a</sup> yît-rōph. 9 hām-mā-ôr' *the fierce sla-*  
*lion, preys.*  
 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 täl-mî-dîm kh<sup>a</sup>-rûts-tsîm  
 yîl-m'dû. 15 sâc-cî-nîm khād-  
 dîm yîg-z'rû. 16 nā-shîm  
 tām-môth.

a) 1. Write down the plural of—

141

בָּקָר bā-kār, *herd; oxen.*

שֶׁקֶל shě'-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 imme- 142  
 diately precedes it.

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

כְּלָב

- (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 ה of a feminine noun is changed into ת before the termination is added. The ת of the termination ת־ 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  $\frac{\text{ָ}}{\text{ָ}} \frac{\text{ָ}}{\text{ָ}}$  (i. e. *segolate* substantives) *now and then* take the same vowels in the root as the plural does; that is, *Sh'va* and *Kamets* ( $\frac{\text{ָ}}{\text{ָ}} \frac{\text{ָ}}{\text{ָ}}$ ), 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><br>(= <i>biduum</i> ). |
| שִׁפְהָ   | שִׁפְתַּיִם  | sā-phāh      | s'phā-thā'-yim | <i>lip; two lips.</i>                                  |
| נַחֲשֵׁת  | נַחֲשֵׁתַיִם | n'khō'-shēth | n'khūshtā'-yim | <i>fetter; two fetters.</i>                            |
| קַרְנֵוּ  | קַרְנַיִם    | kē'-rēn      | kār-nā'-yim    | <i>horn; two horns.</i>                                |
|           | קַרְנַיִם    |              | k'rā-nā'-yim   |  |
| רַגְלֵוּ  | רַגְלַיִם    | rē'-gēl      | rāg-lā'-yim    | <i>foot; two feet.</i>                                 |
| נַעֲלַל   | נַעֲלַלַיִם  | nā'-yāl      | nā-yālā'-yim   | <i>shoe; pair of shoes.</i>                            |



|            |             |          |                    |                         |
|------------|-------------|----------|--------------------|-------------------------|
| אוֹזִים    | אָזְנִים    | ô-zěn    | ôz-nă'-yim (83, c) | } (the two) ears. (146) |
| מֵאוֹזִים  | מֵאָזְנִים  | mō-zěn   | mōz-nă'-yim        |                         |
| עֵינַיִם   | עֵינִים     | ĕ-ä-yîn  | ĕê-nă'-yim         | } pair of scales.       |
| בְּרֵךְ    | בְּרֵכַיִם  | bě-rěch  | bĭr-că'-yim        | } eye; (the two) eyes.  |
| אָפִים*    | אֶפְיִם     | ăph      | ăp-pă'-yim         | } knee; (two) knees.    |
| מְלַקְחִים | מְלַקְחִים† | měl-kăkh | měl-kă-khă'-yim    | } nose; nostrils.       |
| שָׁמַיִם   | שָׁמַיִם    |          | shā-mă'-yim        | } tongs; snuffers.      |
|            |             |          |                    | } heavens.              |

Weak, רַפָּה (fr רַפְּהָ) rā-phēh.

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

Pan; spoon, כַּף f. (d), cāph.

Evil; bad, רַע, with distinctive accent רַעַ (f. רַעָה), rāʿ, rā-ʿāh.

Breeches, כִּכְנֵס (a), mĭch-nās. 147

Black, שָׁחָר, shā-khōr.

To be in pain, כָּאֵב, cā-ēbh.

Pained; in pain, כּוֹאֵב, cō-ēbh (partep. Kal).

### Exercise 17.

|                          |                        |                            |                            |     |
|--------------------------|------------------------|----------------------------|----------------------------|-----|
| a) הַרְגָלִים 2          | : הַיָּדִים רַפָּה 1   | 1 häyyād rāphāh.           | 2 hārē'-                   | 148 |
| : הַיָּדִים כּוֹאֵבִים 3 | : יֵשֶׁרֶת 3           | gēl y'shārāh.              | 3 hāshshēn                 |     |
| הַיָּדִים 5              | : הַיָּדִים קִטְנָה 4  | cōē'bhēth.                 | 4 häccāph k'tān-           |     |
| : הַיָּדִים רַפּוֹת 6    | : הַיָּדִים רַפּוֹת 6  | nāh.                       | 5 hāāph g'dōlāh.           |     |
| : הַשְּׁנַיִם 8          | : הַיָּדִים יֵשֶׁרֶת 7 | 6 häyyādā'yim rāphōth.     | 6 häyyādā'yim rāphōth.     |     |
| : הַיָּדִים קִטְנָה 9    | : הַיָּדִים יֵשֶׁרֶת 7 | 7 hārāglā'yim y'shārōth.   | 7 hārāglā'yim y'shārōth.   |     |
| : הַיָּדִים רַפּוֹת 11   | : הַיָּדִים יֵשֶׁרֶת 7 | 8 hāshshĭnnā'yim cō'bhōth. | 8 hāshshĭnnā'yim cō'bhōth. |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | 9 häccāppā'yim k'tānnōth.  | 9 häccāppā'yim k'tānnōth.  |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | 10 hāwēnā'yim rā'ōth.      | 10 hāwēnā'yim rā'ōth.      |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | 11 hāāppā'yim g'dōlōth.    | 11 hāāppā'yim g'dōlōth.    |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | 12 hāmmĭchnāsā'yim sh'khō- | 12 hāmmĭchnāsā'yim sh'khō- |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | rōth.                      | rōth.                      |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | 13 hāmmēlkākḥā'yim         | 13 hāmmēlkākḥā'yim         |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | g'dōlōth.                  | g'dōlōth.                  |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | 14 hāshshāmā'yim           | 14 hāshshāmā'yim           |     |
| : הַיָּדִים קִטְנָה 12   | : הַיָּדִים יֵשֶׁרֶת 7 | m'sāpp'rim.                | m'sāpp'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 אָפִים fr. אָפִים.

† 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  $\text{ֿ}$ , and in monosyllables.

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

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

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

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  $\text{ֿֿֿֿ}$  ( $d\bar{a}-bh\bar{a}r$ ), and (*segolates*) in  $\text{ֿֿֿֿ}$  ( $m\check{e}'-l\check{e}ch$ ). Their changes are given in the following Table:—

| Singular.         |                     | Plural.               |                     |
|-------------------|---------------------|-----------------------|---------------------|
| <i>Absolute.</i>  | <i>Construct.</i>   | <i>Absolute.</i>      | <i>Construct.</i>   |
| דָּבָר<br>dābhār  | דְּבַר<br>d'bhār    | דְּבָרִים<br>d'bhārîm | דְּבָרַי<br>d'bhârê |
| מֶלֶךְ<br>mē'lēch | מְלֶכֶךְ<br>mē'lēch | מְלָכִים<br>m'lāchîm  | מְלָכָי<br>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  $\bar{a}$  into one syllable in *î*; 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 הַשֵּׁל          | mūsār häscēl                       | the instruction of 157<br>wisdom. |
| תּוֹרָה tô-rāh  | תּוֹרַת יְהוָה          | tôrāth Y'hō-<br>vāh                | the law of Je-<br>hovah.          |
| דְּבָר dābhār   | דְּבָרֵי חֲכָמִים       | dibhrê kh <sup>a</sup> -<br>chāmîm | words of wise<br>men.             |
| פְּלֵג pē'-lēg  | פְּלֵגֵי מַיִם †        | pālgê mā'yim                       | brooks of waters.                 |
| דֶּרֶךְ dē'rēch | דֶּרֶךְ }<br>דַּרְכֵי } | dē'rēch } mā'-<br>dārchê } vēth    | (the) way } of<br>ways } death.   |
| עֵד ēd (v)      | עֵד אֱמֶת               | ēd ēmeth                           | a witness of truth.               |

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

† 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) אֹלֶת ivv'lēth | בְּסִלִּים אֹלֶת | ivv'lēth c'sî-lîm | <i>the folly of fools.</i>           |
| עָשָׁן 'āshān        | עָשָׁן הָעִיר    | 'āshān hāyîr      | <i>the smoke of the city.</i>        |
| עֲדָה (ω y)          | עֲדַת צְדִיקִים  | 'ādāth tsāddî-kîm | <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, עֵדֵן, 'ē'dēn.                     | Blessing, בְּרָכָה (ω), b'rāchāh.    |
| Flute, organ, עֹגָב, 'ûgābh.                 | A dish, קַעֲרָה (ω), k'wārāh.        |
| Jubal, יוֹבֵל, Yûbhāl.                       | Silver, כֶּסֶף, c's'sēph.            |
| Wilderness, מִדְבָּר (α), mîd-bār.           | Cave, מְעָרָה* (α ω ν), m'wārāh.     |
| Judah, יְהוּדָה, Y'hûdāh.                    | Machpelah, מַכְפֵּלָה, Māch-pēlah.   |
| Hair, שֵׁעָר, sē'ār.                         | Corpse, נִבְלָה † (ω), n'bhēlah.     |
| Esau, עֵשָׂו, 'ēsāv.                         | Fear, מְגוֹרָה (α ω), m'gōrāh.       |
| Palace, temple, הַיְחָל, hēchāl.             | Wicked, רָשָׁע, rāshā'.              |
| Sanctuary, מִקְדָּשׁ (α), mîk-dāsh.          | Jeremiah, יִרְמְיָהוּ, Yîrm'yāhû.    |
| Brother, אָח, ākh.                           | Old, זָקֵן, zākēn.                   |
| Side, יָרֵךְ, yārēch (lit. thigh).           | The elders, זִקְנִים, z'kēnîm. }     |
| Altar, מִזְבֵּחַ (α), mîzbēākh.              | City, עִיר, 'îr.                     |
| Shoulder, כַּתֵּף (constr. כְּתָף), cāthēph. | House, בַּיִת, bāyith (cstr. בֵּית). |
|  | Court, חֲצַר, khātsēr.               |

\* עָרָר.

† נָבַל, nābhāl, *to fall off.*

## Exercise 18.

|                                   |                                      |                    |
|-----------------------------------|--------------------------------------|--------------------|
| a) נְהַר עֵדֶן: 2 דְּבַר יְהוָה:  | 1 n'hār yēdēn.                       | 2 d'bhār 160       |
| מִוֶּסֶר יְהוָה: 4 עֹנֵב          | Y'bōvāh.                             | 3 mūsār Y'hōvāh.   |
| יִבָּל: 5 מִדְּבַר יְהוּדָה:      | 4 ūgābh Yūbhāl.                      | 5 mīd-             |
| לְבַב אִישׁ: 7 שְׁעַר עֵשָׂו:     | bār Y'hūdāh.                         | 6 l'bhābh īsh.     |
| הַיְכָל הַמְּקֹדֵשׁ: 9 אִשֶׁת     | 7 s'yār yēsāv.                       | 8 hēchāl           |
| הָאָח: 10 יַרְךָ הַמְּזִיבָח:     | hāmmīkdāsh.                          | 9 ēshēth           |
| הַכֶּמֶת אָדָם: 12 בְּרַפַּת      | hēākḥ.                               | 10 yě'rēch hāmmīz- |
| יְהוָה: 13 קַעֲבַת בְּסָף:        | bēākḥ.                               | 11 khōchmāth ādām. |
| מַעֲרַת הַמְּכִפְלָה:             | 12 bīrcāth Y'hōvāh.                  | 13 kā-             |
| נִבְלַת אִישׁ: 16 צְדָקַת         | yārāth cēsēph.                       | 14 m'yārāth        |
| דְּבִירֵי יִרְמְיָהוּ:            | hāmmāchpēlāh.                        | 15 nībhālāth       |
| נְהַרֵי עֵדֶן: 19 מִוֶּסְרֵי      | īsh.                                 | 16 tsīdkāth ādām.  |
| הָאָבוֹת: 20 זְקִנֵי הָעִיר:      | 17 dībhre Yīrm'yāhū.                 |                    |
| שְׁכֵנֵי הַבַּיִת: 22 חֲצֵרֵי     | 18 nāh <sup>a</sup> rē yē'dēn.       | 19 mū-             |
| הַמְּקֹדֵשׁ: 23 בְּרֵכֵי הָאִישׁ: | sārē hēābhōth.                       | 20 zīknē hāyīr.    |
|                                   | 21 sh'chēnē hābbāyith*.              |                    |
|                                   | 22 kh <sup>a</sup> tsērē hāmmīkdāsh. |                    |
|                                   | 23 bīrcē hāīsh.                      |                    |

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 |    | יְ  | Our |       | נִ |    | נִ        |
|         |    |    |    | î   |     |       |    |    | nû        |
| Thy     | חֶ | חֶ | חֶ | chā | ech | Your  | כֶ | כֶ | chēm chēn |
| His-her | וְ | וְ | וְ | ô   | āhh | Their | אֶ | אֶ | ām ān     |

## II. For Plural Nouns.

|         | m. | f. | m. | f.  |       | m.    | f. | m. | f.        |
|---------|----|----|----|-----|-------|-------|----|----|-----------|
| My      |    | יַ |    | יַ  | Our   |       | נֵ |    | נֵ        |
|         |    |    |    | ai  |       |       |    |    | ê-nû      |
| Thy     | חֵ | חֵ | חֵ | chā | āyich | Your  | כֵ | כֵ | chēm chēn |
| His-her | וַ | וַ | וַ | āv  | è-hā  | Their | אֵ | אֵ | hēm 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,<br>thy (f.) horse.     |
| סוּסָיו   | sû-sô, his horse.               |
| סוּסֶיהָ  | sû-sāhh, her horse.             |
| סוּסֵינוּ | sû-sē'-nû, our horse.           |
| סוּסֵיכֶם | sû-s'chēm',<br>your horse.      |
| סוּסֵיכֶן | sû-s'chēn',<br>your (f.) horse. |
| סוּסֵיהֶם | sû-sām,<br>their horse.         |
| סוּסֵיהֶן | sû-sān,<br>their (f.) horse.    |

## Feminine Noun.

|             | Singular.                         |
|-------------|-----------------------------------|
| סוּסָה      | sû-sāh, a mare.                   |
| סוּסָתִי    | sû-sā-thî, my mare.               |
| סוּסָתֶיךָ  | s-û-sā'-th'chā,<br>thy mare.      |
| סוּסָתֶיךָ  | sû-sā-thēch,<br>thy (f.) mare.    |
| סוּסָתָיו   | sû-sā-thô, his mare.              |
| סוּסָתֶיהָ  | sû-sā-thāhh, her<br>mare.         |
| סוּסָתֵינוּ | sû-sā-thē'-nû,<br>our mare.       |
| סוּסָתֵיכֶם | sû-sāth-chēm',<br>your mare.      |
| סוּסָתֵיכֶן | sû-sāth-chēn',<br>your (f.) mare. |
| סוּסָתֵיהֶם | sû-sā-thām,<br>their mare.        |
| סוּסָתֵיהֶן | sû-sā-thān,<br>their (f.) mare.   |

| Plural.   |  | Plural.      |   |
|-----------|--|--------------|---|
| סוּסִים   | sû-sîm, <i>horses.</i>                   | סוּסוֹת      | sû-sôth, <i>mares.</i> 165                  |
| סוּסַי    | sû-săi, <i>my horses.</i>                | סוּסוֹתַי    | sû-sô-thăi,<br><i>my mares.</i>             |
| סוּסֶיךָ  | sû-sè-chā,<br><i>thy horses.</i>         | סוּסוֹתֶיךָ  | sû-sô-thè-chā,<br><i>thy mares.</i>         |
| סוּסֵיךָ  | sû-să'-yîch,<br><i>thy (f.) horses.</i>  | סוּסוֹתֵיךָ  | sû-sô-thă'-yîch,<br><i>thy (f.) mares.</i>  |
| סוּסָיו   | sû-sāv, <i>his horses.</i>               | סוּסוֹתָיו   | sû-sô-thāv,<br><i>his mares.</i>            |
| סוּסֵיהָ  | sû-sè-hā,<br><i>her horses.</i>          | סוּסוֹתֶיהָ  | sû-sô-thè-hā,<br><i>her mares.</i>          |
| סוּסֵינוּ | sû-sê'-nû,<br><i>our horses.</i>         | סוּסוֹתֵינוּ | sû-sô-thê'-nû,<br><i>our mares.</i>         |
| סוּסֵיכֶם | sû-sê-chēm',<br><i>your horses.</i>      | סוּסוֹתֵיכֶם | sû-sô-thê-chēm',<br><i>your mares.</i>      |
| סוּסֵיכֶן | sû-sê-chěn',<br><i>your (f.) horses.</i> | סוּסוֹתֵיכֶן | sû-sô-thê-chěn',<br><i>your (f.) mares.</i> |
| סוּסֵיהֶם | sû-sê-hēm',<br><i>their horses.</i>      | סוּסוֹתֵיהֶם | sû-sô-thê-hēm',<br><i>their mares.</i>      |
| סוּסֵיהֶן | sû-sê-hěn',<br><i>their (f.) horses.</i> | סוּסוֹתֵיהֶן | sû-sô-thê-hěn',<br><i>their (f.) mares.</i> |

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

- a) Nouns in êh (הֿ) throw away *eh*, and for ô, 167 *his*, have ē-hû (הוּ) : as עָא־לֶה־חֹ, *his leaf* (עָלְהוּ).
- b) Nouns in î with *Yod quiescent* (יֿ), 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* (וֹת) takes ê (יֿ) after it to support its *suffixes*.

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

- 168 I. *pers.*  $\bar{a}'n\bar{u}$ - (גְּנֻ) 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  $\bar{c}h\bar{a}$  (חֲכָה for חָ).  
(*fem. sing.*)  $\bar{a}ch$  sometimes, but only in *pause*, for  $\bar{e}ch$  (חָה for חֵה).  
 $\bar{e}-ch\bar{e}h$  for  $\bar{e}ch$  (Nah. 2, 14), (חֵה for חָה).  
 $\bar{e}'-ch\bar{e}$  is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (חֵה for חָה).
- III. *pers.* 1) *sing. m.*  $\bar{h}\bar{o}$  (sometimes),  $\bar{e}-h\bar{u}$  (rarely), for  $\bar{o}$  (ה, הוּה for ו).  
2) *fem. sing.* חָה for חֵה (sometimes): i. e.  $\bar{h}$  loses its *guttural* pronunciation †.  
3) *plur.*  $\bar{a}'h\bar{a}m$  ‡ for  $\bar{a}m$  (חֵה for חָה).  
 $\bar{a}'-mo$ , only in *poetry*, for  $\bar{a}m$  § (חֵה for חָה).  
*fem.*)  $\bar{h}\bar{e}n'$  but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28,  $\bar{l}'b\bar{h}\bar{a}d-d'\bar{h}\bar{e}n'$  (לְבַהֲדוֹ)).  
 $\bar{a}'-h'n\bar{a}h$  antique (חֵה for  $\bar{a}n$ ).  
 $\bar{a}'-h'n\bar{a}h$ ,  $\bar{e}-n\bar{a}h$ , both a few times for  $\bar{a}n$  (חֵה, חָה).

\* These are only placed here for future reference.

† In later writers even written חָה.

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

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



## Examples.

|               |               |                                   |     |
|---------------|---------------|-----------------------------------|-----|
| דָּם          | דְּמָךְ       | dā-m'chā, thy (m.) blood.         | 169 |
| דְּבַר        | דְּבָרִי      | d'bhā-rî, my word.                |     |
| שׁוּעָל       | שׁוּעָלָי     | d'bhā-rai, my words.              |     |
| זָקֵן         | זְקֵנִי       | shû-עָ-lô, his fox.               |     |
|               | זְקֵנֶיךָ     | z'kē-nēch, thy (f.) old man.      |     |
|               | זְקֵנֵיכֶם    | z'kē-nè-chā, thy (m.) old men.    |     |
|               | זְקֵנֵינוּ    | z'kē-nê-nû, our old men.          |     |
| סֵפֶר         | סֵפֶרָהּ      | sîph-rāhh, her book.              |     |
| מֹת           | מֹתְכֶם       | mô-th'chēm', your (m.) death.     |     |
| גַּמֶּל       | גַּמְלָם      | g'mäl-lām, their camel.           |     |
| סְגֻלָּה (f.) | סְגֻלֹתַי     | s'gûl-lô-thai, my treasures.      |     |
| נְעָר         | נְעָרֵיכֶם    | nā-עָ-rê-chēm', your (m.) youths. |     |
| סָל           | סָלְנוּ       | säl-lē-nû, our basket.            |     |
|               | סָלֵינוּ      | säl-lê-nû, our baskets.           |     |
| כַּלָּה       | כַּלְתִּי     | cäl-lā-thî, my bride.             |     |
| שָׁנָה        | שָׁנֹתָיו     | sh'nô-thāv, his years.            |     |
| שֵׁם          | שֵׁמוֹתֵיכֶם  | sh'mô-thê-chēm', your (f.) names. |     |
| תּוֹרָה       | תּוֹרוֹתֵיהֶן | tô-rô-thê-hēm', 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 *ā* }  
 b) dissyllables with *ě* } for each vowel {
- |                              |
|------------------------------|
| דְּבַר, dā-bhār.             |
| מְלָךְ, mē'-lēch (penacute). |

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

| (171)    | Absolute. | Construct. | Light suffix. | Grave suffix. |
|----------|-----------|------------|---------------|---------------|
| a) Sing. | דָּבָר    | דְּבַר     | דְּבָרִי      | דְּבָרְכֶם    |
| Plur.    | דְּבָרִים | דְּבָרַי   | דְּבָרֵי      | דְּבָרֵיכֶם   |
| b) Sing. | מֶלֶךְ    | מֶלֶךְ     | מֶלְכִי       | מֶלְכֶם       |
| Plur.    | מְלָכִים  | מְלָכַי    | מְלָכֵי       | מְלָכֵיכֶם    |
| a) Sing. | dā'bhār   | d'bhār     | d'bhārî       | d'bhārchēm'   |
| Plur.    | d'bhārîm  | dîbhârê    | d'bhārai      | dîbhârêchēm'  |
| b) Sing. | mě'lěch * | mě'lěch    | mălchî        | măle'chēm'    |
| Plur.    | m'lāchîm  | mălchê     | m'lāchai      | mălçêchēm'    |

## Vocabulary.

172 Way, דֶּרֶךְ, dĕrĕch.

Pleasantness, נֹעַם, nō'ăm.

Thou, אַתָּה, ättāh.

Glory, כְּבוֹד, cĕbhôd.

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

Palace, }  
Temple, } הֵיכָל, hêchāl.

Every man, } אִישׁ, îsh (lit.

Each (one), } man).

A sack, אֲמֹתַחַת, ämtä'-khăth.

Commandment, מִצְוָה (a), mîts-vāh.

Statute, חֻקָּה, khŭkkāh.

Law, תּוֹרָה (a), tōrāh.

Upon, עַל, ăl.

To keep, שָׁמַר, shāmār.

A rite, מִשְׁמַר (a), mîshmār.

To open, פָּתַח, pāthăkh.

To plough, חָרַשׁ, khārăsh.

Mountain, הָר, hār.

Silver, }  
Money, } כֶּסֶף, cĕ'sĕph.

Tongue, לָשׁוֹן, lăshôn.

Dog, כְּלָב, cĕ'lĕbh.

Weight, מִשְׁקָל (a), mîshkāl.

Song, שִׁיר, shîr.

To put on (a dress) or be clothed with, לָבַשׁ, lăbhăsh (fut. yĭlbăsh).

Priest, כֹּהֵן, cōhĕn.

Testimony, עֵדָה, ădāh.

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

## Exercise 19.

|    |    |                                 |   |
|----|----|---------------------------------|---|
| a) | 1  | דְּרָכֹו שְׁמֵרְתִי :           | 1 dārcô shāmārtî. 2 d'rāchèhā 173         |
|    | 2  | דְּרָכֶיָה דְּרָבִי-נָעַם :     | dārchê-nō'ām. 3 ättāh Y'hō-               |
|    | 3  | אֶתְהָ יְהוָה פְּבוּדִי :       | vāh c'bhôdî. 4 hêchāl kōd-                |
|    | 4  | הַיְכָל קִדְשֶׁךָ :             | sh'chā. 5 pāth'khû ish-                   |
|    | 5  | פְּתָחוּ                        | āmtākhtô. 6 yīshmōr mīsh-                 |
|    | 6  | אִישׁ אַמְתַּחְתּוֹ :           | mārtî, mītsvôthai, khūkkôthai,            |
|    | 7  | מִצּוֹתַי חֲקוֹתַי וְתוֹרֹתַי : | v'thōrōthāi. 7 'äl-gābbî khā-             |
|    | 8  | חֲרָשִׁים * :                   | r'shû khōr'shîm. 8 cōh <sup>a</sup> nèchā |
|    | 9  | צֶדֶק :                         | yīlb'shû tsē'dëk. 9 yīshm'rû              |
|    | 10 | בְּרִיתִי :                     | bhānèchā bh'rîthî. 10 gām-                |
|    |    | יְשִׁמְרוּ עֵדוֹתַי :           | b'nêhëm yīshm'rû 'ēdōthî.                 |

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

11 דְּרָכֶם 12 דְּרָבִי 13 דְּרָכִים 14 דְּרָבָה 15 דְּרָכֶיָה

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. |

\* חֲרֹשׁ, khō-rēsh (partec. 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, *əl* (of which לְ is an abbreviation), is used: אֶל-אַבְרָם, (*əl-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) *ēth* or *ěth-* (with *Mäkkēph*): before suffixes also אֹת, *óth*.

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 לְ (*əl*) 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 ׀ in the next §.)

### ABLATIVE RELATION]

176

a) The *ablative* relation is generally denoted by מן, *from* [*of* = *some of*; *ex*], which, however, is usually abridged, either into מ 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 מִ, *mē*.

But מ may stand before ה: as מֵחַוֵּט (Gen. xiv. 23).

b) The מן 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:

הַצֹּאֵן אֲשֶׁר לְאָבִיהָ, hätsstōn '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, <i>to David</i> .   |
|     | אֶת הָאָרֶץ     |  | ēth hā-â-rēts, <i>the earth</i> .   |
|     | אֶת־הַרְקִיעַ   |  | ēth-hā-rā-kī'-ăw, <i>the expanse</i> .  |
|     | נֵצֵא הַשָּׂדֶה |  | nē-tsē <sup>a</sup> hās-sā-dēh, <i>let us go out into the field</i> .   |
|     | בֵּית אָבִיךָ   |  | bēth ā-bhî-chā, <i>in the house of thy father</i> .   |
|     | בְּבָלָה        |  | bā-bhě'-lāh, <i>to Babylon</i> (some-<br>times: <i>in Babylon</i> ).  |
|     | הַהָרָה         |  | hā-hā-rāh, <i>to the mountain</i> . } ( <i>local He</i> ).  |
|     | בֵּיתָה יוֹסֵף  |  | bē-thāh yô-sēph, <i>into Joseph's house</i><br>(where obs. that it follows a noun in<br><i>stat. constr.</i> ). |
|     | לְשֵׁאֵלָה      |  | lī-sh'ō'-lāh, <i>to Sheol</i> .   |
|     | הַיּוֹם         |  | hāy-yôm, ( <i>the =</i> ) <i>this day: to-day</i> .   |
|     | עָרֵב           |  | ě'-rēbh, <i>at evening</i> .  |

\* *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 <sup>a</sup> , <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> .  |       |
| מִצִּבָּא                        | mîts-ts'bhâ, <i>out of the host</i> .  |       |
| מִחֲזָק                          | mē-khā-zāk, <i>from the powerful</i> .   |       |
| בֶּן לְיִשָּׁי                   | bēn l'yi-shāi, <i>a son of Jesse's</i> .   |       |
| חֵלֶקֶת הַשָּׂדֶה }<br>לְבִעוֹ } | khěl-kāth hās-sā-dēh l'bhō- <sup>ב</sup> āz, <i>a portion of the field of Boaz</i> . |       |
| בְּנֵי אַחֲמֵלֶךְ                | bēn ě-khād lă- <sup>א</sup> khimě'-lēch, <i>one of the sons of Ahimelech</i> .       |       |
| בַּחֲמִשָּׁה לַחֹדֶשׁ            | bă-kh <sup>א</sup> mish-shāh lă-khō-dēsh, <i>on the fifth of the month</i> .         |       |
| בַּמִּשְׁפָּט                    | băm-mîsh-pāt, <i>in the judgement</i> (=b'hăm-mîsh-pāt).                             |       |
| לְמֶלֶךְ                         | lăm-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, } אֲדוֹן (a v), ādôn †.            | 182 |
| Heavens, שָׁמַיִם, shāmā'yim †.      | Lord, }                                    |     |
| To love, אָהַב, āhăbh.               | To collect, gather, כָּנַס, cānās.         |     |
| Dainty meats, } מִמְּעָם (a), măt-   | Camel, גַּמָּל, (but pl. גַּמְלִים),       |     |
| Dainties, } <sup>ע</sup> ām, a, (tā- | gāmāl.                                     |     |
|                                      | No, אֵין, ên.                              |     |
| Stone, אֶבֶן, ě'bhēn.                | Men (pl.), אֲנָשִׁים, <sup>א</sup> nāshîm. |     |
| Place, מְקוֹם (a v), mākôm.          | 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, pēthî, pl. פְּתָיִים  
or פְּתָאִים, p'thāyîm or  
p'thā-îm.

Garland, }  
Crown, } לְוִיָּה, livyāh.

Grace, }  
Beauty, } חֵן (n), khēn.

Head, רֹאשׁ, rōsh.

Mother, אֵם, em.

Eternity, עוֹלָם, e'olām\*.

Isaac.

Esau.

Rebecca.

Jacob.

יִצְחָק

עֵשָׂו

רִבְקָה

יַעֲקֹב

Mercy, חֶסֶד, kh'esēd.

Part, piece, גֶּזֶר, gēzēr (gā-  
zār, to cut).

To cut, to divide, גָּזַר, gāzār.

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

Inheritance, נַחֲלָה, nā'kh'lah"  
(nākhāl, to acquire, &c.).

### Exercise 20.

182 a) 1 אֱלֹהִים † בָּרָא אֵת  
הַשָּׁמַיִם †: 2 יִצְחָק אָהַב אֵת  
עֵשָׂו: 3 רִבְקָה נָתַנָּה  
אֶת-הַפִּטְטָעִים: 4 יַעֲקֹב  
לָקַח מֵאֲבִי הַמָּקוֹם:  
5 אֱלִיעֶזֶר לָקַח מִמְּנַלְי  
אֲדוֹנָיו: 6 אִין אִישׁ מֵאֲנָשֵׁי  
הַבַּיִת שָׁם: 7 כּוֹנֵס אֲבָנִים  
לְקַבְּרוֹ: 8 נָתַן לְפֶתְאִים  
עֲרֻמָּה: 9 תּוֹרַת אֲמֹד  
לְוֵית חֵן לְרֹאשָׁד: 10 הוֹדוּ

1 'Elohîm bārâ ēth hāsh-  
shāmā'yim (p). 2 Yītskhāk  
āhābh ēth 'ēśāv. 3 Ribhkāh  
nāth'nāh ēth-hāmmā't'ām-  
mîm. 4 Yā'w'kōbh lākākh  
mēābh'nē hāmmākôm.  
5 'eli'ezēr lākākh migg'mällē  
'dônāv. 6 ēn īsh mēān'shē  
hābbā'yith shām. 7 cōnēs  
'bhānîm l'kībh'rô. 8 nāthān  
līphthā'im 'ōrmāh. 9 tōrāth  
īmm'chā livyāth khēn l'rō-  
shèchā (p). 10 hōdû layhōvāh,

\* I'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  | כִּי    | בֵּי-טוֹב  | * כִּי  | לַיהוָה  | cî-tôbh, cî l'p'ôlām khăsdô. (183) |
| לְגִזְרֵי | הַדּוֹר | 11         | חֲסֵדוֹ | :        | 11 hôdû l'gözēr yāmsûph            |
| נָתַן     | 12      | לְגִזְרֵים | :       | יַם-סוּף | lĭgzārîm. 12 nāthān ārtsām         |
|           |         | לְנַחֲלָה  | :       | אַרְצָם  | l'năch <sup>a</sup> lāh.           |

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

(The rules for its pointing are the same as for כִּי, לְ, 179).

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

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

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

- (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). | Dainty meat, מִטְעַם, māṭ'eam.                |
|   | Also, גַּם, gām.                              |
| Choice things, } מִגְדָּנֹת, mīg-                   | Bread, לֶחֶם, lē'khēm.                        |
| Valuables, } דָּנֹוֹת*, dānōth*.                    | Slothful, sluggard, } עֲצֵל, vā-              |
| Wife, אִשָּׁה, ishshāh (אִשְׁתְּ, ēshēth, constr.). | Lazy, } tsēl.                                 |
| Under-garment, } כְּתָנִית, cūttō'nēth              | The moon, יָרֵחַ, yārēākh.                    |
|   | (absol.).                                     |
| Garment, } כְּתָנִית, c'thō'nēth                    | Star, כּוֹכָב (ע), cōchābh.                   |
|   | (nearly always construct).                    |
| Gleaning, לֶקֶט, lē'kēt.                            | Thick cloud, עָב (v), yābh.                   |
| Distressed, } עֲנִי, vānī.                          | Palm (of the hand), כַּף (ע), cāph.           |
| Needy, }  | Dish, }                                       |
| Stranger, גֵּר (v), gēr (גֵּר).                     | Bowl, } צִלְחָת, tsāllakhāth.                 |
| To give, נָתַן, nāthān.                             | To write, }                                   |
| To hide, טָמַן, tāmān.                              | To engrave, } כָּתַב, cāthābh.                |
| To rise up, עָלָה, vālāh †.                         | Unleavened bread (or cake), מִצָּה, māts'sāh. |
| To make, עָשָׂה, vāsāh †.                           | To kill, קָטַל, kātāl.                        |
|   | Skin, עוֹר, vōr.                              |

\* Plural of mīg-dā-nāh, not in use.

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

*Exercise 21.*

|  |  |
|--|--|
| <p>a) 1 אֶלְיֶעֱזֶר נָתַן לְאַחֶיהָ<br/>         2 וְלְאִמָּהּ מִגְדָּנוֹת: יְהוָה<br/>         עָשָׂה לְאָדָם וְלְאִשְׁתּוֹ<br/>         3 כְּתַנּוֹת עוֹר: הַלֶּקֶט לְעֵנִי<br/>         4 וְלִזְרָאֵל: רִבְחָה נָתַתָּה<br/>         אֶת־הַמַּטְעָמִים וְגַם אֶת־<br/>         הַלֶּחֶם: 5 טָמֹן עָצַל יְדוֹ<br/>         6 בְּצִלְחַת: יְהוָה עָשָׂה<br/>         אֶת־הַיָּרֵחַ וְכֹכְבֵי־שָׁמַיִם:<br/>         7 הַיָּהֳעָב קָטַף קֶבֶץ־אִישׁ<br/>         8 עָלָה * מֵיָם: וַיִּכְתֹּב<br/>         מֹשֶׁה אֶת־כָּל־דִּבְרֵי־יְהוָה:<br/>         9 וַיִּשְׁמְרֵם אֶת־הַמִּצְוֹת:</p> | <p>1 'lívě'zěr nāthān l'akhīāh 192<br/>         ūl'immāhh mīgdānōth.<br/>         2 Y'hōvāh vāsāh l'ādām<br/>         ūl'ishtō chōthnōth v'ôr. 3 hāl-<br/>         lē'kēt lēvānī v'lāggēr.<br/>         4 Rībhkāh nāth'nāh ēth-hām-<br/>         māt v'ammīm v'gām ēth-hāl-<br/>         lē'khēm. 5 tāmān v'ātsel<br/>         yādō bhātsstāllākhāth.<br/>         6 Y'hōvāh vāsāh ēth-hāy-<br/>         yārēākh v'chōchābhīm. 7 hīn-<br/>         nēh-vābh k'tānnāh ch'chāph-<br/>         īsh v'olāh mīyyām. 8 vāy-<br/>         yīchtōbh Mōshēh ēth cōl-<br/>         dībhre Y'hōvāh. 9 ūsh'mār-<br/>         tēm ēth-hāmmātsōth.</p> |
|--|--|

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 מִי (*mi*) with following *Dagesh* (מִי before gutturals), to the object or objects with

\* Active partcp. of Kal from עָלָה: it has this form  $\text{עֹלֶה}$  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* :

גְּבוּהַ מִכָּל־הָעָם, gā-bhō-āhh mīc-cōl=hā-עָם, *taller than any of the people.*

194 This מִן (= *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-imijs*, *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 מִן (מִן, מִן) 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 קֹדֶשִׁים, kō-dēsh k'ōdā-shīm (*the holy of holy things*), *the holiest of all.*

198 A comparison of equality is made by בְּ (or כִּי, כִּי) = *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, מֵתוֹק, māthōk.

Precious, יָקָר, yākār.

Profit, תְּבוּאָה (a ω), t'bhūāh.

Excellent, גְּבִיחַ, nībhkhār  
(partep. Niphal of bhākhār).

Floor, threshing-floor, גֹּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

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

Gold, קְהָרֹץ, khārûts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khē'dēr.

Little, young, צַעִיר, tsā'ir.

*Handsome, fair, beautiful,* יִפְּהָ, yāphēh.

*Always,* תָּמִיד, tāmīd (lit. *perpetuity*).

*Dry,* יָבֵשׁ, yābbēsh.

*Potsherd,* כְּרֶשׁ, khě'rēs.

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

*Sun,* חַמָּה, khāmmāh.

*Pure,* בָּר (f. בְּרָה), bār.

*Life,* חַיִּים, khāyyîm (*pl.*)

### Exercise 22.

a) 1 מְתוּק מְדַבֵּשׁ : יִקְרָה <sup>2</sup>  
 2 חֲכָמָה מְפִנִּינִים : טוֹב <sup>3</sup>  
 3 פְּרִי מַחְרוֹץ וּמְפוֹ וּתְבוּאָתִי  
 4 מְפֹסֵף נִבְחָר : לֹא טוֹב  
 5 אֲנֹכִי מֵאַבּוֹתַי : אֲנֹכִי  
 6 הַזְּעִיר בְּבֵית אָבִי :  
 7 יָבֵשׁ בְּחֶרֶשׁ : הָעֵם <sup>8</sup>  
 8 כְּפֹהוֹ : כְּפֵעַם <sup>9</sup> כְּפֹהוֹ  
 9 יִפְּהָ כְּלְבָנָה בְּרָה כְּחַמָּה :  
 10 טוֹב חֲסֵדְךָ מִחַיִּים : <sup>11</sup>

1 māthôk mīdd'bhāsh. 2 y'kā- 201  
 rāh khōchmāh mīpp'nīnīm.  
 3 tōbh piryî mēkhārûts ūmīp-  
 pāz, ūth'bhûāthî mīccē'sēph  
 nībhkhār. 4 lō tōbh ānōchî  
 mē'bhōthai. 5 ānōchî hats-  
 tsā'ir b'bhēth ābhî. 6 chīth-  
 bhûāth gōrēn. 7 yābbēsh  
 cākhě'rēs. 8 hā'ēam cāccōhēn.  
 9 cā'ēam cāccōhēn. 10 yā-  
 phāh chāl'l'bhānāh bārāh cā-  
 khāmmāh. 11 tōbh khāsd'chā  
 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-<sup>202</sup>stantives with an abstract meaning (like *triad*, *decad*, πεντάς); but they are also used *adverbially*. Only אֶחָד, *one* (ēkhād), *fem.* אַחַת, (ākhāth), 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<br>(which after 2 are fem. in form). |   | FEMININE.               |   |
|----|---|--|---|-------------------------|---|
|    |   | <i>Absol.</i>                                  | <i>Constr.</i>                                | <i>Absol.</i>           | <i>Constr.</i>                                  |
| 1  | א | אֶחָד<br>ě-khād                                | אֶחָד<br>ă-khād                               | אֶחָת<br>ě-khāth        | אֶחָת<br>ă-khāth                                |
| 2  | ב | שְׁנַיִם<br>sh'nā'-yim                         | שְׁנַיִם<br>sh'nê<br>or<br>שְׁנַיִם<br>sh'nêm | שְׁתַּיִם<br>sh'tā'-yim | שְׁתַּיִם<br>sh'tê<br>or<br>שְׁתַּיִם<br>sh'têm |
| 3  | ג | שְׁלֹשָׁה<br>sh'lō-shāh                        | שְׁלֹשָׁת<br>sh'lō'-shēth                     | שְׁלוֹשׁ<br>shā-lōsh    | שְׁלוֹשׁ<br>sh'lōsh                             |
| 4  | ד | אַרְבַּעַה<br>ār-bā'-ēah                       | אַרְבַּעַת<br>ār-bā'-ēāth                     | אַרְבַּע<br>ār-bā'ē     | אַרְבַּע<br>ār-bā'ē                             |
| 5  | ה | חֲמִישָׁה<br>kh <sup>a</sup> mīsh-shāh         | חֲמִישַׁת<br>kh <sup>a</sup> mē'-shēth        | חֲמִשׁ<br>khā-mēsh      | חֲמִשׁ<br>kh <sup>a</sup> mēsh                  |
| 6  | ו | שִׁשָּׁה<br>shīsh-shāh                         | שִׁשַׁת<br>shē'-shēth                         | שֵׁשׁ<br>shēsh          | שֵׁשׁ<br>shēsh                                  |
| 7  | ז | שִׁבְעָה<br>shībh-ēah                          | שִׁבְעַת<br>shībh-ēāth                        | שִׁבְעַע<br>shē'bhā'ē   | שִׁבְעַע<br>sh'bhā'ē                            |
| 8  | ח | שְׁמוֹנָה<br>sh'mōnāh                          | שְׁמוֹנַת<br>sh'mô-nāth                       | שְׁמוֹנֶה<br>sh'mōnēh   | שְׁמוֹנֶה<br>sh'mō-nēh                          |
| 9  | ט | תִּשְׁעָה<br>tīsh-ēah                          | תִּשְׁעַת<br>tīsh-ēāth                        | תִּשְׁעַע<br>tē'-shā'ē  | תִּשְׁעַע<br>t'shā'ē                            |
| 10 | י | עֲשָׂרָה<br>ē <sup>a</sup> sā-rāh              | עֲשָׂרַת<br>ē <sup>a</sup> sē'-rēth           | עֲשָׂרַע<br>ē'ē'-sēr    | עֲשָׂרַע<br>ē'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)

(*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), בָּנוֹת שְׁלוֹשׁ, *three daughters*, 1 Chron. xxv. 5\*.

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

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

3

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).

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

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

## Exercise 23.

210 a) 1 וַיּוֹלְדוּ \* לוֹ † שְׁבַע בָּנִים וְשְׁלוֹשׁ בָּנוֹת:  
 2 שְׁלֹשׁ הַשָּׂרִיגִים שְׁלֹשׁת יָמִים הֵם: 3 הִנֵּה שְׁבַע  
 שְׁבָלִים עֹלוֹת † בְּקָנֶה אֶחָד:  
 4 אֱלֵי יִמְצְאוּן § שָׁם עֵשָׂרָה:  
 5 אַרְבָּעָה מְלָכִים עָשׂוּ || מִלְחָמָה אֶת הַחֲמִשָּׁה:  
 6 שֵׁשׁ בָּנִים יָלְדָה לֵאָה:  
 7 שְׁבַע שְׁבָעוֹת תִּסְפֹּר:  
 8 שְׁכֹנָה פָּרִים הִקְרִיבוּ ¶:  
 9 אֲנֹכִי טוֹב לָךְ מֵעֵשָׂרָה †  
 בָּנִים:

1 vāyivvāl'dû \* lô † shibh'āh bhānîm v'shālōsh bānôth.  
 2 sh'lōshēth hāssārigîm sh'lōshēth yāmîm hēm<sup>2</sup>. 3 hinnēh shēbā' shibb'ōlim 'ōlōth † b'kānēh ēkhād. 4 ūlāi yim-māts'ūn § shām 'sārāh.  
 5 arbā'āh m'lāchîm 'āsū || milkhāmāh ēth hākh<sup>a</sup>mīshshāh.  
 6 shishshāh bānîm yāl'dāh Lēāh. 7 shib'āh shābhūōth tispōr. 8 sh'mōnāh pharîm hikrîbhū. 9 \*nōchî tōbh lāch mē'sārāh bānîm.

b) 1. The three baskets are<sup>2</sup> 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 חֲמִשָּׁתַּ עָשָׂר, *fifteen*, Judges viii. 10; שְׁמֹנֶת עָשָׂר, *eighteen*, Judges xx. 25. Here the masculine too has the units in the *construct state*.

† Used because יה 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,   | ʔēs-rîm.                   |
|     | <i>Thirty,</i>  | שְׁלֹשִׁים,  | sh'lō-shîm.                |
|     | <i>Forty,</i>   | אַרְבָּעִים, | ār-bā-ʔîm.                 |
|     | <i>Fifty,</i>   | חֲמִשִּׁים,  | kh <sup>a</sup> mîsh-shîm. |
|     | <i>Sixty,</i>   | שִׁשִּׁים,   | shîsh-shîm.                |
|     | <i>Seventy,</i> | שִׁבְעִים,   | shîbh-ʔîm.                 |
|     | <i>Eighty,</i>  | שְׁמֹנִים,   | sh'mō-nîm.                 |
|     | <i>Ninety</i>   | תִּשְׁעִים,  | tish-ʔîm.                  |

The remaining numerals are:—

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

a) Examples of the other *hundreds*.]

|     |                         |     |                           |     |
|-----|-------------------------|-----|---------------------------|-----|
| 218 | : אַרְבַּע מֵאוֹת (ת)   | 400 | : שְׁלֹשׁ מֵאוֹת (ש)      | 300 |
|     | : שֵׁשׁ מֵאוֹת (תּ)     | 600 | : חֲמִשׁ מֵאוֹת (תּק)     | 500 |
|     | : שְׁמֹנֶה מֵאוֹת (תּת) | 800 | : שִׁבְעֵי מֵאוֹת (תּש)   | 700 |
|     |                         |     | : תִּשְׁעֵי מֵאוֹת (תּתק) | 900 |

b) Examples of the other *thousands*.]

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

## 2. Ordinal Numbers.

a) The *ordinals* after the 'first' (which is derived 219  
from ראש [rōsh], *head*) are formed from the cor-  
responding *cardinals* by appending י, and also  
usually inserting another י in the preceding syl-  
lable.

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

| The  | MASCULINE. |         | FEMININE. |        |
|------|------------|---------|-----------|--------|
|      | Sing.      | Plur.   | Sing.     | Plur.  |
| 1st  | ראשון      | ראשונים | ראשונה    | ראשנות |
| 2nd  | שני        | שניים   | שנית      | שניות  |
| 3rd  | שלישי      | שלישים  | שלישית    |        |
| 4th  | רביעי      | רבעים   | רביעית    |        |
| 5th  | חמישי      |         | חמישית    |        |
| 6th  | ששי        |         | ששית      |        |
| 7th  | שביעי      |         | שביעית    |        |
| 8th  | שמיני      |         | שמינית    |        |
| 9th  | תשיעי      |         | תשיעית    |        |
| 10th | עשירי      |         | עשירית    |        |

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. 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. *shekels, 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 ך. *Two two = two and two* (שְׁנַיִם שְׁנַיִם). *Once* is פַּעַם אֶחָד, pā'eam ēkhād (lit. a step); *twice*, פַּעַמַיִם; *three times*, שְׁלוֹשׁ פַּעַמַיִם. 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'ərbh.

Morning, בֹּקֶר, bōkēr.

Sabbath, שַׁבָּת, shābbāth.

Euphrates, פְּרָת, p'rāth.

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

Cubit, אַמָּה, āmmāh.

Length, אָרֶךְ, ōrēch.

Ark, תֵּבָה, tēbhāh.

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Breadth, רֹחַב, rōkhābh.

Height, קוֹמָה (ω), kōmāh.

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

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

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

Waters, מַיִם, māyim (irr.).

\* 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 } 1 וַיְהִי עֶרֶב וַיְהִי  
 יום חֲמִישִׁי } בֹּקֶר \*  
 יום הַשְּׁשִׁי }

2 יום הַשְּׁבִיעִי שֶׁבַת לַיהוָה  
 אֱלֹהֶיךָ : 3 הִנָּהָר הָיָה \*  
 לְאַרְבַּעַת רָאשִׁים : 4 שֵׁם  
 הָאֶחָד פִּישׁוֹן : 5 שֵׁם הַנָּהָר  
 הַשְּׁנִי גִיחֹן : 6 שֵׁם הַנָּהָר  
 הַשְּׁלִישִׁי חִדְדֵ'קֶל : 7 הַנָּהָר  
 הַרְבִּיעִי הוּא פָּרָת : 8 לָקַח  
 לוֹ לְמִדָּ שְׁתֵּי נָשִׁים שֵׁם  
 הָאֶחָת עָדָה וְשֵׁם הַשְּׁנִית  
 צִלָּה : 9 וַיֹּלֶד נָח \* שְׁלֹשָׁה  
 בָּנִים : 10 שְׁלֹשׁ מֵאוֹת אֲמָה  
 אַרְבֵּי הַתְּבָה חֲמִשִּׁים אֲמָה  
 רְחֵבָה וְשְׁלֹשִׁים אֲמָה  
 קוֹמָתָה : 11 שְׁנַיִם שְׁנַיִם  
 בָּאוּ \* אֶל-נֹחַ אֱלֹהֵי-תְבָה :  
 12 הַמַּבּוּל הָיָה אַרְבַּעַת יָמִים  
 עַל-הָאָרֶץ : 13 בַּחֹדֶשׁ הַשְּׁנִי  
 בַּשְּׁבַעַת וְעֶשְׂרִים יָמִים לַחֹדֶשׁ  
 יָבִשָׁה הָאָרֶץ :

yôm êkhād  
 yôm shēnî  
 yôm sh'lishî  
 1 vāy'hî-  
 ַעֶרֶב, vāy'hî-  
 בֹּקֶר  
 yôm r'bhîvî  
 yôm kh'mîshî  
 yôm hāsh-  
 shish-shî.  
 2 yôm hāshsh'bhîvî shābbāth  
 lāyhôvāh \*lōhēchā. 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 hāākhat  
 vādāh v'shēm hāshshēnîth  
 Tsîllāh. 9 vāyylēd Nōākh  
 sh'lōshāh bhānîm. 10 sh'lōsh  
 mēōth āmmāh ōrēch hāttē-  
 bhāh, kh'mîshshîm āmmāh  
 rōkhabāh, ūsh'lōshîm āmmāh  
 kōmāthāh. 11 sh'nāyîm  
 sh'nāyîm bāu ēl-Nōākh ēl-  
 hāttēbhāh. 12 hāmmābûl  
 hāyāh ārbāvîm yôm yāl-hā-  
 ārēts. 13 bākhōdēsh hāsh-  
 shēnî b'shîv'vāh v'vērîm yôm  
 lākhōdēsh yābh'shāh hāārēts.

\* And evening was and morning was = and the evening and morning were (E. T.). Cf. 188. <sup>b</sup> hāyāh (= was) followed

by ל (to) = became. Here: 'was divided into.' <sup>c</sup> 'And Noah

begat.' <sup>d</sup> went. <sup>e</sup> 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.

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

Accusative.

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

Other relations expressed by prepositions and pronominal affixes:—

|    |           |               |              |           |
|----|-----------|---------------|--------------|-----------|
| To | לְ        | (To, TOWARDS) | אֶל- (אֵלַי) | ēl- (ēlê) |
| 21 | Me        | לִי           | אֵלַי        | ē-lāi     |
| 22 | Thee (m.) | לְךָ          | אֵלַיְךָ     | ē-lè-chā  |

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(To)

|    |                  |       |         |
|----|------------------|-------|---------|
| 23 | <i>Thee</i> (f.) | לָךְ  | lāch    |
| 24 | <i>Him</i>       | לוֹ   | lô      |
| 25 | <i>Her</i>       | לָהּ  | lāhh    |
| 26 | <i>Us</i>        | לָנוּ | lā'-nû  |
| 27 | <i>You</i> (m.)  | לָכֶם | lā-chěm |
| 28 | <i>You</i> (f.)  | לָכֶן | lā-chěn |
| 29 | <i>Them</i> (m.) | לָהֶם | lā-hěm  |
| 30 | <i>Them</i> (f.) | לָהֶן | lā-hěn  |

|          |           |
|----------|-----------|
| אֵלַיְךְ | ē-lā-yīch |
| אֵלָיו   | ē-lāv     |
| אֵלֶיהָ  | ē-lè-āh   |
| אֵלֵינוּ | ē-lé'-nû  |
| אֵלֵיכֶם | ē-lé-chěm |
| אֵלֵיכֶן | ē-lé-chěn |
| אֵלֵיהֶם | ē-lé-hěm  |
| אֵלֵיהֶן | ē-lé-hěn  |

FROM

מִן

|    |                  |           |               |
|----|------------------|-----------|---------------|
| 31 | <i>Me</i>        | מִמֶּנִּי | mīm-mě'n'-nî  |
| 32 | <i>Thee</i> (m.) | מִמֶּךָ   | mīm-m'chā     |
| 33 | <i>Thee</i> (f.) | מִמֶּיךָ  | mīm-mēch      |
| 34 | <i>Him</i>       | מִמֶּנּוּ | mīm-mě'n'-nû  |
| 35 | <i>Her</i>       | מִמֶּנָּה | mīm-mě'n'-nāh |
| 36 | <i>Us</i>        | מִמֶּנּוּ | mīm-mě'n'-nû  |
| 37 | <i>You</i> (m.)  | מִכֶּם    | mīc-cěm       |
| 38 | <i>You</i> (f.)  | מִכֶּן    | mīc-cěn       |
| 39 | <i>Them</i> (m.) | מֵהֶם     | mē-hěm        |
| 40 | <i>Them</i> (f.) | מֵהֶן     | mē-hěn        |

IN

בְּ

|    |                      |                       |
|----|----------------------|-----------------------|
| 41 | בִּי                 | bî                    |
| 42 | בְּךָ                | b'chā                 |
| 43 | בְּיָךְ              | bāch                  |
| 44 | בּוֹ                 | bô                    |
| 45 | בָּהּ                | bāhh                  |
| 46 | בָּנוּ               | bā'-nû                |
| 47 | בְּכֶם               | bā-chěm               |
| 48 | בְּכֶן               | bā-chěn               |
| 49 | { בָּם<br>בְּהֶם }   | { bām,<br>bā-hěm }    |
| 50 | { בְּהֶן<br>בְּהֶן } | { bā-hěn,<br>bā-hěn } |

WITH

אֶת

ěth

|    |                  |          |          |
|----|------------------|----------|----------|
| 51 | <i>Me</i>        | אֶתִּי   | it-tî    |
| 52 | <i>Thee</i> (m.) | אֶתְךָ   | it-t'chā |
| 53 | <i>Thee</i> (f.) | אֶתְיָךְ | it-tāch  |
| 54 | <i>Him</i>       | אֶתּוֹ   | it-tô    |
| 55 | <i>Her</i>       | אֶתָּהּ  | it-tāhh  |

WITH

|    |                  |          |           |
|----|------------------|----------|-----------|
| 56 | <i>Us</i>        | אֶתָּנוּ | it-tā'-nû |
| 57 | <i>You</i> (m.)  | אֶתְכֶם  | it-t'chěm |
| 58 | <i>You</i> (f.)  | אֶתְכֶן  | it-t'chěn |
| 59 | <i>Them</i> (m.) | אֶתָּם   | it-tām    |
| 60 | <i>Them</i> (f.) | אֶתָּן   | it-tān    |



|   |   |
|---|---|
| <p>As</p> <p>כָּמֹהוּ (כְּמֹהוּ* : here מֹה = מָה, 'what,' used as a rel. conjunction: 'that,' 'quod.' E.)</p> <p>61 I כְּמוֹנִי cā-mō-nî</p> <p>62 Thou (m.) כְּמוֹךָ cā-mō'-chā</p> <p>63 Thou (f.) כְּמוֹךְ cā-mōch</p> <p>64 He כְּמוֹהוּ cā-mō'-hū</p> <p>65 She כְּמוֹהָ cā-mō'-āh</p> <p>66 We כְּמוֹנוּ cā-mō'-nū</p> | <p>As</p> <p>67 You (m.) כְּכֶם cā-chēm</p> <p>68 You (f.) כְּכֹן cā-chēn</p> <p>69 They (m.) כְּהֶם cā-hēm</p> <p>70 They (f.) כְּהֵן cā-hēn</p> |
|---|---|

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

|   |   |  |
|---|---|--|
| <p>אַחֲרַי</p> <p>after (lit. the hinder parts).</p> <p>תַּחַת</p> <p>under: instead of (lit. the under parts).</p> <p>בֵּין</p> <p>between (lit. local, interval).</p> <p>עַד</p> <p>(usque ad) as far as (h).<br/>before suffixes.)</p> <p>עַל</p> <p>upon.</p> | <p>אַחֲרַי</p> <p>אַחֲרֶיךָ</p> <p>אַחֲרֵיכֶם</p> <p>תַּחַתֵּיהֶם }<br/>תַּחַתָּם }</p> <p>תַּחַתַּי</p> <p>בֵּינִי</p> <p>בֵּינֵיכֶם</p> <p>(plur. only with plur. suffix).</p> <p>עֲרִי</p> <p>עֲרִיו</p> <p>עֲדֵיכֶם</p> <p>עָלַי</p> <p>עָלֶיךָ</p> <p>עָלָיו</p> <p>עָלֵיהֶם</p> | <p>ă-kh<sup>a</sup>rai, after me. 229</p> <p>ă-kh<sup>a</sup>-rè-chā, after thee (m.).</p> <p>ă-kh<sup>a</sup>rê-chēm, after you (m.).</p> <p>tăkh-tê-hēm, under them.</p> <p>tăkh-tai.</p> <p>bê-nî, between me.</p> <p>bê-nê-chēm, between you (m.).</p> <p>ĕā-dai, (up) to me.</p> <p>ĕā-dāv, (up) to him.</p> <p>ĕā-dê-chēm, (up) to you (m.).</p> <p>ĕā-lai, upon me.</p> <p>ĕā-lè-chā, upon thee (m.).</p> <p>ĕā-lāv, upon him.</p> <p>ĕ<sup>a</sup>-lê-hēm, upon them (m.).</p> |
|---|---|--|

\* כְּמוֹ 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

## Remarks (for future reference).

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

|                                |   |
|--------------------------------|---|
| 1 [I]                          | In <i>pause</i> , אָנִי.  |
| 2 <i>Thou</i> , m.]            | Also אַתָּה. In <i>pause</i> , אַתָּה.  |
| 4, 5, <i>He</i> , <i>She</i> ] | a) The א was perhaps heard at the end as a sort of <i>half-vowel</i> (G.). b) In the Pentateuch הוּא stands also for <i>she</i> : it is then usually <i>pointed</i> like הוּא (i. e. הוּא); but this is merely an orthographical anomaly. |
| 6 <i>We</i> ]                  | (אָנּוּ).   |
| 8 <i>You</i> , f.]             | (אַתְּנָה, in four passages). (אַתְּוּ, once).  |
| 22 <i>To thee</i> , m.]        | לְךָ, in <i>pause</i> , לְךָ.   |
| 28 <i>To you</i> , f.]         | לְכֶנָּה.   |
| 29 <i>To them</i> , m.]        | לָמוֹ, לְהֵמָּה*.   |
| 31 <i>From me</i> ]            | (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. בְּךָ, &c. (4) So also כָּל (*every, all*) has assumed some pronominal peculiarities from its *quasi-pronominal* notion: כָּלָנוּ, cüllānū, *we all*; כָּלְךָ or כָּלְךָ, cüllēch or cüllāch, *thou entirely* (E.).

232 Sometimes *two* prepositions precede the same suffix: as מִתַּחַתָּיו, mittākhtāv (*from-beneath-him* =) *from his place*; לְנֶגְדִי, l'nēg'dî (*ad-coram-me, to before me* =) *over-against me*,

so has the termination יִ (ê) from its origin. So אֶל- and על.

\* With *collectives* it is used apparently only.

in my presence, &c. ; נָנְךָ, 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).               | Sound wisdom, תוֹשִׁיָּה (α ω y), 233           |
| Destruction, מַחֲתָה (a), m'khittāh.              | tûsh'yyāh (תוֹשִׁיָּה, to subsist, to be firm). |
| Also, גַּם, gām.                                  | Understanding, בִּינָה (ω), bî-nāh.             |
| Calamity, אֵיד, éd.                               | Strength, גְּבוּרָה (ω), g'bhû-rāh.             |
| To laugh, שָׂחַק, shākhāk.                        | Morsel, פֶּת (ע), pāth.                         |
| To toil, עָמַל, 'āmāl.                            | Dry, חָרַב, khārēbh.                            |
| To build, בָּנָה, bānāh.                          | Quiet (subst.), שְׁלֹוה, shāl'vāh.              |
| In vain, שָׁוָא, shāv.                            | Sacrifice, victim, זֶבַח, zē'-bhākḥ (dec. 6).   |
| To perish, אָבַד, ābhād.                          | Strife, contention, רִיב, rîbh.                 |
| To recompense, to reward, נָמַל, gāmāl.           | Blood, דָּם, dām.                               |
| To say, אָמַר, āmār.                              | Memorial, זִכָּר or זִכָּר, zē'chēr or zē'chēr. |
| To pour out, שָׁפַךְ, shāphākḥ.                   | If, אִם; not, לֹא (îm; -lô).                    |
| Counsel, עֲצָה (y ω), 'ētsāh (יעֲצֵ, to counsel). |   |

## Exercise 25.

|  |   |
|--|---|
| a) 1 פִּי כְסִיל מַחֲתָה לוֹ :                                   | 1 pî ch'sîl m'khittāh lô. 234                 |
| 2 גַּם-אֲנִי בְּאֵידְכֶם אֶשְׂחַק :                              | 2 gām- <sup>a</sup> nî b'éd'chēm ës-khāk (p). |
| 3 הוּא יוֹשֵׁב לְבִטַּח אֶתְךָ * :                               | 3 hû <sup>a</sup> yôshēbh lābhētākḥ           |
| 4 אִם-יְהוּהוּ לֹא-יִבְנֶה בֵּית שָׁוָא עָמְלוֹ בּוֹנוֹ † בּוֹ : | 4 im-Y'hōvāh lō-yibhneh bāyîth, shāv 'ām'lû   |

\* In pause for אֶתְךָ.

† Partec. Act. of *Kal*, בּוֹנֶה (verbs in ה take \* for †), pl.

בּוֹנִים, with suffix בּוֹנוֹ.

(234) 5 אֲשֶׁרִיד וְטוֹב לְךָ : 6 אֶבְר  
 זְכָרְם הַמָּה : 7 יִבְטְחוּ בְךָ \*  
 יוֹדְעֵי שְׂמֹךְ : 8 יְהוּה גַּמַּל  
 עָלַי : 9 שָׂפְכוּ דָמִים בַּמַּיִם :  
 10 אֶמְרַת לַיהוּה אֲדַנִּי  
 אַתָּה : 11 לִיעֲצָה וְתוֹשִׁיָה  
 אֲנִי בִנְה לִי גְבוּרָה :  
 12 טוֹב פֶּת חֲרָבָה וְשִׁלּוּה  
 בָּה מִבֵּית מִלָּא זְבַח־רִיב :

bônāv bô. 5 äshrèchā v'tôbh  
 lāch. 6 äbhād zïchrām hēm-  
 mäh. 7 yibht'khû bh'chā  
 yôd'yê sh'mé'chā. 8 Y'hôväh  
 gāmäl vālai. 9 sbāph'chû dā-  
 mām cämmäyīm. 10 ämärt'  
 layhöväh \*dônai ättäh. 11 lî-  
 yëtsāh v'thûshÿyäh, \*nî bhî-  
 nah, lî g'bhûrāh. 12 tōbh  
 päth kh\*rebhāh v'shālvāh-bāh  
 mïbbäyïth mälē zibhkhê-rïbh.

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, זֹה       | אֵל, אֱלֹהִים | m. zēh, zû            | ēl-lēh, ēl |
|          | f. זֹאת, זֹאת     |               | f. zōth, zô           |            |
| That     | m. הַזֶּה, הַזֹּה |               | m. hāl-lāz, hāl-lāzēh |            |
|          | f. הַזֹּאת        |               | f. hā-lē-zû           |            |
| The same | m. הַהוּא         | הֵם           | m. hā-hû*             | hā-hēm     |
|          | f. הַהִיא         | הֵן           | f. hā-hî*             | hā-hēn     |

|      | SING.  |         | PLUR.      |
|------|--------|---------|------------|
|      | m.     | f.      |            |
| With | בְּזֶה | בְּזֹאת | בְּאֵלֶיהָ |
| As   | כְּזֶה | כְּזֹאת | כְּאֵלֶיהָ |
| To   | לְזֶה  | לְזֹאת  | לְאֵלֶיהָ  |
| From | מִזֶּה | מִזֹּאת | מֵאֵלֶיהָ  |

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

The *demonstrative* zĕh, זֶה (also זוּ, זוֹ), 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 <sup>a</sup>*shĕr*) 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*, הֲיִנָּה 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*; *măh, măh-* (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 בַת, *whose daughter?* and *mî*  
and *măh*, without interrogation, for ‘*any.*’ For מַה  
in this sense we have also the specific term מֵאֲמָה  
(from מַה וּמַה, *quidquid*). G.

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

The pronoun of the third person הִיא (הִיא, הֵמָּה, 241  
*they, הֵן, הֵנָּה, is, ea, id; ii, eæ, 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*, **טָהַר**, *tāhēr*.

*To collect*, **אַסַּף**, *āsāph*.

*To bind*, **צָרַר**, *tsārār*.

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

*Wailing*, **אָוִי**, *ôi*.

*Poverty, misery*, **אַבְוִי**, *‘bhôî*  
(ἄπ. εἶς).

*Strife, contention*, **מִדְּוִין**, *mīd-*  
*yān* (decl. 2: *α*, **דְּוִין**).

*Complaining, murmuring*, **שִׁיחַ**,  
*sîakh*.

*A wound*, **פָּצַע** or **פָּצַעַע**, *pātsäc*  
or *pětsäc* (decl. 6).

*Without cause*, **חִנָּם**, *khîn-*  
*nām*.

*Wind*, **רוּחַ**, *rūakh*.

*Fists*, **חֲפָנִים** (dual. of **חֶפֶן**,  
*inus.*), *khöphnä’yim* (decl.  
8, c).

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

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

*Work*, **מַעֲשֵׂה** (*a*), *mäc’sēh*  
(decl. 9, *a*); **עָשָׂה**, *‘āsāh*,  
*to make*.

*To dream*, **חָלַם**, *khälām*.

*A dream*, **חִלּוֹם**, *khîlôm*.

*Mountain*, **הָר** (*d*), *här*.

*End, limit*, **קֵץ** (*d*), *kěts* (decl.  
8, *b*).

## Exercise 26.

|  |  |
|--|--|
| a) 1 מִי־אֶמַר * טַהַרְתִּי            | 1 mî-yōmär, tãhãrtî mēkhãt- 244        |
| מִחַטָּאתַי: 2 לְמִי אוֹי לְמִי        | tãthî. 2 l'mî ôi? l'mî *bhôî?          |
| אָבוֹי לְמִי מְדִינִים לְמִי־שֵׁיחַ    | l'mî midyānîm? l'mî-sîãkh?             |
| לְמִי פִצְעִים חָנָם לְמִי             | l'mî ph'tsã'îm khinnãm? l'mî           |
| חֲכַלְלוּת † עֵינַיִם לְמִי־אֶחָרִים † | khãchlilûth 'ênãyîm? lãm'ã-            |
| עַל־הַיּוֹן: 3 מִי אֶסְפְּרוּחַ        | kh <sup>a</sup> rîm 'ãl-hãyyãin (p).   |
| בְּחַפְנָיו מִי צָרַר־מַיִם            | 3 mî ãsãph-rûãkh b'khõph-              |
| בְּשִׂמְלָה מִה־שָׂמוּ וּמִה־שָׂם־     | nãv? mî tsãrãr-mãyîm bãssiun-          |
| בְּנוֹ: 4 מִה־הַחֲלוּם הַזֶּה          | lãh? mãh-sh'mô? ùmãh-                  |
| אֲשֶׁר חֲלַמְתָּ: 5 מִי־אֵלֶּה:        | shēm-b'nô? 4 mãh hãkh <sup>a</sup> lõm |
| 6 מִי־זֶה מֶלֶךְ הַכְּבוֹד:            | hãzzēh *shēr (which) khãlãmtã?         |
| 7 יְהוָה אֲדַנִּינוּ מִה־אֲדִיר §      | 5 mî-ëllēh? 6 mî-zēh m'lēch            |
| שִׂמְךָ בְּכָל־הָאָרֶץ: 8 יְהוָה       | hãccãbhõd? 7 Y'hõvãh <sup>a</sup> dõ-  |
| מִי־יִשְׁכֹּן בְּהַר קְדֻשָׁךְ הַזֶּה  | nênû, mãh-ãddîr † shimchã              |
| הַמַּיִם: 9 יְהוָה מִי־כַמוֹךְ         | b'chõl-hããrëts! 8 Y'hõvãh mî-          |
| מִה־יִקָּר חֲסֵדְךָ אֱלֹהִים:          | yishchõn b'hãr kõdshēchã?              |
| 10 הוֹדִיעֵנִי    יְהוָה קִצֵּי        | hõlēch tãmîm. 9 Y'hõvãh                |
| וּמִדַּת יָמֵי מִה־הָיָא:              | mî-chãmõchã? mãh-yãkãr                 |
| 11 מָתַי יָמוּת וְאָבַד שָׂמוֹ:        | khãsd'chã <sup>l</sup> lõhîm? 10 hõdî- |
| 12 כִּהֲגִדְלוּ מַעֲשֵׂיךָ יְהוָה:     | ÿēnî Y'hõvãh kîtstsî ùmiddãth          |
|  | yãmãî mãh-hî <sup>a</sup> . 11 mãhãî   |
|  | yãmûth v'ãbhãd sh'mô?                  |
|  | 12 mãh-gãd'lû mã'ã <sup>s</sup> èchã   |
|  | Y'hõvãh!                               |

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 <sup>ʾ</sup>shĕr (*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 <sup>ʾ</sup>shĕr *virtually* 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>                                 |
|----------------------------------|---------------------------|---------------|-------------------------|---|
| Nom.                             | אֲשֶׁר                    | אֲשֶׁר        | <sup>ʾ</sup> shĕr       | <sup>ʾ</sup> shĕr                         |
| Gen. (noun with<br>pron. suffix) | אֲשֶׁר (as <i>masc.</i> ) | —             | —                       | —   |
| Dat.                             | לוֹ—אֲשֶׁר                | לָהּ—אֲשֶׁר   | <sup>ʾ</sup> shĕr—lô    | <sup>ʾ</sup> shĕr—lāhh ( <i>to whom</i> ) |
| Acc.                             | אֹתוֹ—אֲשֶׁר              | אֹתָהּ—אֲשֶׁר | <sup>ʾ</sup> shĕr—ôthô, | <sup>ʾ</sup> shĕr—ôthāhh ( <i>whom</i> )  |

247 Just so in the *plural*: לָהֶם—אֲשֶׁר, <sup>ʾ</sup>shĕr-lāhĕm, *to whom, &c.* One or two words are generally interposed.

Thus: אִמּוֹ, immô, *his mother.*

אִמּוֹ—אֲשֶׁר, <sup>ʾ</sup>shĕr immô = *whose mother* (i. e. *who his mother*).

248 Just so the relative <sup>ʾ</sup>shĕr converts *demonstrative* adverbs of place, time, &c. (= *here, there, then, &c.*) into the corresponding *relative* adverbs: as

|                                      |   |
|--------------------------------------|---|
| שָׁם shām,<br><i>there.</i>          | שָׁם—אֲשֶׁר <sup>ʾ</sup> shĕr—shām,<br><i>where.</i>          |
| שָׁמָּה shām'māh,<br><i>thither.</i> | שָׁמָּה—אֲשֶׁר <sup>ʾ</sup> shĕr—shām'māh,<br><i>whither.</i> |
| מִשָּׁם mish-shām,<br><i>thence.</i> | מִשָּׁם—אֲשֶׁר <sup>ʾ</sup> shĕr—mish-shām,<br><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, <sup>a</sup>shĕr b'khărtîchā, i. e. *whom I-have-chosen-thee* (suffix of 2nd person added to the verb).

The acc. *whom* may be expressed by אֲשֶׁר (<sup>a</sup>shĕr) 250 alone; as in Exod. ii. 2.

The *antecedent* personal or demonstrative pronoun 251 is often omitted before <sup>a</sup>shĕr; 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<sup>a</sup>shĕr) *the young men will draw* (Ruth ii. 9).

Sometimes such a general notion as *time* or *place* 252 must be supplied: as, בְּאֲשֶׁר, bā<sup>a</sup>shĕr (*in the place where =*), *where*; מֵאֲשֶׁר, mē<sup>a</sup>shĕr (*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 בָּהּ, Exod. xviii. 20.

- (254) b) So especially in general specifications of *time*:  
*at the time the offering began*, בְּעֵת הַחֵל הָעוֹלָה.
- c) When the *antecedent personal* or *demonstrative pronoun* is also omitted: ‘*Sheol shall carry away* קָטָנוּ (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,*’ אֶל־הַכִּינּוֹתֵי לוֹ (ĕl-h<sup>a</sup>chînôthî 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’yād (*stat. constr.*) tishlākh.
- 256 Such relative clauses as *more specifically* describe a substantive, may also be added to a preceding specification by the *copulative conjunction*: *the orphan* (וְלֹא עֹזֵר לוֹ), v’lō yōzēr lô (and there is no helper to him =), and *one who has no helper*.

### Vocabulary.

- |  |  |
|--|--|
| <p>257 To forsake, עָזַב, yāzābh.</p> <p>Way, אֶרֶץ, ōrākḥ, <i>pl.</i> *rākhīm, <i>constr.</i> אֶרְצוֹת, ōrkhôth.</p> <p>Uprightness, יֹשֶׁר, yōshēr (yāshār, <i>to be straight</i>).</p> <p>Perverse, עֲקָשׁ, yikkēsh (yākāsh, <i>to convict of perverseness</i>).</p> <p>Ant, נְמִלָּה (ו), n’mālāh.</p> <p>Leader, prince, קָטָן, kātsîn.</p> | <p>Magistrate, שֹׁטֵר, shōtēr (partcp. act. of Kāl, from [shātār] <i>to write</i>).</p> <p>Ruler, מֹשֶׁל, mōshēl (partcp. act. of Kāl, māshāl, <i>to rule</i>).</p> <p>Also, even, גַּם, gām.</p> <p>Welfare, }<br/>         Peace, } שְׁלוֹם, shālôm.</p> <p>Against, עַל, ʿāl.</p> <p>Heel, עֲקֵב, ʿākēbh.</p> |
|--|--|

Holy, קָדוֹשׁ, kādôsh.

Excellent, אֲדִיר, äddîr.

Desire, חֲפֵץ, khêphêts.

Blood, דָּם, dām, for ādām

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

Inmost part, or recess, מְחֻקָּר

(a), mëkhkär ([חֻקָּר], to explore).

Wealth, treasure, תּוֹעֲפּוֹת (aw),

tôēphôth.

Wicked device; wickedness,

זִמְמָה, zimmāh (decl. 10).

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

To sell, מָכַר, mächär.

Egypt, מִצְרַיִם, Mitsrä'yim.

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

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

To obtain, acquire, קָנָה, kānāh.

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.

a) 1 הַעֲבֹז'בְּחִים־וְרִחֹת יֵשֶׁר

1 hä'ëöz'bhîm'örkhôth yôshër, 258

: אֲשֶׁר אֶרְחֹתֵיהֶם עֲקָשִׁים

'shër örkhôthêhêm' 'ikk'shîm.

2 לֵךְ \* אֶל-נַמְלָה עֲצֵל אֲשֶׁר

2 lëch ël-n'mälāh yätsël, 'shër

: אֵין-לָהּ קֶצֶין שִׁטְר וּמִשַׁל

ën-lāhh kätśîn shōtër ümō-

3 גַּם-אִישׁ שְׁלוֹמִי † אֲשֶׁר-

shël. 3 gām-îsh s'hlômî \*shër-

בְּטַחְתִּי בּוֹ אוֹכֵל † לַחֲמִי

bätäkhtî bô ôchël läkhmî hig-

\* 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. Partcp. act. of Käl, from אָכַל, to eat.

|       |  |  |
|-------|--|--|
| (258) | הַגִּדִּיל * עָלַי עָקַב :<br>4 לְקַדוּשִׁים † אֲשֶׁר-בְּאֶרֶץ<br>הַמָּה וְאֲדִירִי כָל-חֲפְצֵי-בָם :<br>5 אֲנָשֵׁי דָמִים אֲשֶׁר בִּידֵיהֶם<br>זְכוּה : 6 אֲנִי יוֹסֵף אַחֵיכֶם<br>אֲשֶׁר-מְכַרְתֶּם אֹתִי<br>מִצְרַיִמָּה † : 7 לֹא-זָכַרוּ אֶת-<br>יָדוֹ יוֹם אֲשֶׁר-פָּדַם § מִנִּי<br>צָר : 8 הֲרֵזָה-קִנְיָתָה יְמִינוֹ :<br>9 אֵל גְּדוֹל יְהוָה וּמֶלֶךְ גְּדוֹל<br>עַל-כָּל-אֱלֹהִים אֲשֶׁר בִּידוֹ<br>מַחְקְרֵי אֶרֶץ וְתוֹעֵפּוֹת הַרִים<br>לֹא אֲשֶׁר-לוֹ הַיָּם : 10 גְּאֹלֵת<br>הַרְצִיּוֹן זֶה שְׁכַנְתָּ בוֹ : | dīl vālāi vākēbh. 4 likdōshīm,<br>"shēr-bāārēts hēm māh, v'āddîrē<br>cōl-khēphtsî-bhām. 5 ānshē<br>dāmīm "shēr bīdēhēm' zim-<br>māh. 6 "nī Yōsēph "khīchēm<br>"shēr-m'chārtēm' ōthī Mits-<br>rā'y māh. 7 lō-zāch'rū ēth-<br>yādō, yōm "shēr pādām minnī-<br>tsār. 8 hār zēh-kān'thāh<br>y'mînō. 9 ēl gādōl Y'hōvāh<br>ūmē'lēch gādōl vāl-cōl- <sup>pl</sup> lōhīm<br>"shēr b'yādō mēkhk'rē ārēts,<br>v'thō"āphōth hārīm lô ; "shēr-<br>lô hāyyām. 10 gāaltā hār-<br>Tsīyyōn zēh schācāntā bhō. |
|-------|--|--|

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 (kādōsh), *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, *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. נָוַח *nūākh*, *to rest, to set oneself down*; hence, the noun, נָחַת *nākhāth*, *a setting down*; and hence again, נָחַת *nākhāth*, *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*; לִמַּד *līmad*, *to cause to learn, to teach*; שָׁבַב *shābāb*, *to lie*; הִשָּׁבַב *hishābāb*, *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, קִטַּל; קִטְלַל, קִטְלַל; *kittēl, kūtāl; kōtēl, kōtāl; kītlāl, k'tāltāl*; comp. *to lie, to lay; to fall, to fell*); partly in prefixing formative letters or

\* Hebr. בְּנֵינִים, *buildings*, more correctly *species, modifications* of the ground-form.

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

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*), kā-tāl, to *kill*.

*Niphāl*, 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, niktāl, *he killed himself*.

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

קִטַּל, kittēl, *he killed many; he massacred*.

*Pual*, passive of *Piēl*. Second radical *doubled* by *dagesh*: vowels *ū, ä*.

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

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

הִקְטִיל, hiktīl, *he caused to kill*.

*Hophal*, passive of *Hiphīl*.

הֻקְטַל, hōktäl.

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

הִתְקַטַּל, hithkättēl.

267 The names of the *Conjugations* are the actual tenses of the old Paradigm פָּעַל, pāyāl, נִפְעַל, פִּיעַל, &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*. *Kātāl* 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*.

The persons of the derived conjugations are formed, 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 (*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 :

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|                 | Perfect. (Tense-root.)         |                         |                              |
|-----------------|--------------------------------|-------------------------|------------------------------|
|                 | 1 <i>sing.</i>                 | 3 <i>m.</i>             | 3 <i>f.</i>                  |
| <i>Niphal</i>   | נִקְטַלְתִּי<br>nīktāltî       | נִקְטַל<br>nīktāl       | נִקְטַלָּה<br>nīktālāh       |
| <i>Piël</i>     | קִטַּלְתִּי<br>kīttāltî        | קִטַּל<br>kīttēl        | קִטַּלָּה<br>kīttālāh        |
| <i>Pual</i>     | קִטַּלְתִּי<br>kūttāltî        | קִטַּל<br>kūttāl        | קִטַּלָּה<br>kūttālāh        |
| <i>Hiphîl</i>   | הִקְטַלְתִּי<br>hīktāltî       | הִקְטַל<br>hīktāl       | הִקְטַלָּה<br>hīktālāh       |
| <i>Hophal</i>   | הֹקְטַלְתִּי<br>hōktāltî       | הֹקְטַל<br>hōktāl       | הֹקְטַלָּה<br>hōktālāh       |
| <i>Hithpael</i> | הִתְקַטַּלְתִּי<br>hīthkātāltî | הִתְקַטַּל<br>hīthkātēl | הִתְקַטַּלָּה<br>hīthkātālāh |

\* 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'lah*, | *nîktálnû*, *nîktältëm*, *nîktältën*, *nîkt'lû*).

### Vocabulary.

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

### Exercise 28.

|  |                                |
|--|--------------------------------|
| 274 a) 1 גִּלְבַּדְתָּ בְּאִמְרֵי פִידֵי : | 1 nilcādtā bh'imrē phīchā.     |
| 2 גִּלְבַּדְתָּ רַגְלָם :                  | 2 nilc'dāh rāglām. 3 zē'rā'ē   |
| 3 זָרַע :                                  | tsāddikîm nimlāt. 4 limmādtî   |
| 4 לִמְדַתִּי :                             | ēthcēm tōrāh. 5 khimmēsh       |
| 5 חִמַּשׁ :                                | ēth-ē'rēts Mitsrā'yîm** b'shē- |
| אֶת-אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי       | bhā'ē sh'nē hāssābhā'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 נִשְׁמַטוּ בְיָדַי הַשָּׁבַע :  
 7 אֶת־כָּל־  
 עֵץ הַשָּׂדֶה שִׁבַּר הַבָּרָד :  
 8 נִשְׁבְּרוּ כָל־מְאֵהֶבִיד :  
 9 עַל־שִׁבַּר בַּת־עַמִּי  
 10 עֲמָצָא לֹא־  
 נִשְׁמַר בַּחֲרָב אֲשֶׁר בְּיַד־  
 יוֹאָב : 11 לֹא הִמְטִיר יְהוָה  
 אֱלֹהִים עַל־הָאָרֶץ :  
 12 הִמְטִירָתִי עַל עִיר אַחַת :  
 13 הַשְּׂמִיד אֶת־הַחֲרִי  
 14 פוֹטִיפֵר הַפְּקִיד  
 15 נַח הַצְּדִיק  
 הַתְּהַלֵּךְ אֶת־הָאֱלֹהִים :

6 nishm'tû bhîdê-sē'lay (274)  
 shōph'têhēm. 7 êth-cōl-yēts  
 hāsādēh shibbēr hābbārād.  
 8 nishb'rû cōl-m'āh<sup>a</sup>bhāyich \*.  
 1 ʿāl-shē'bhēr bāth-ʿāmmî  
 hōshbārtî. 10 ʿāmāsā  
 [Amasa] lō-nishmār † bā-  
 khē'rēbh <sup>a</sup>shēr b'yād-Yōābh.  
 11 lō himt'îr Y'hōvāh <sup>†</sup>lōhîm  
 ʿāl-hāā'rēts (p.). 12 himtārtî  
 ʿāl ʿîr ākhāth. 13 hishmîd  
 êth-hākhōrî ‡ mipp'nê-hēm.  
 14 Pōtîphār hiphkîd ōthō  
 b'bhêthō. 15 Nōākh hāts-  
 tsāddîk hithhāllēch êth-hā-  
<sup>†</sup>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 Conju- gation) 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), *Piel* (3), *Pual* (4), *Hiphil* (5),  
*Hophal* (6), *Hithpaël* (7), the combination of two numerals will

\* *Thy lovers.* A Participle Piel, מְאֵהֶב (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 *Hiphil*; 3, 2 (= *third* form of the *second* conjugation), i. e. *Imperative* of *Niphal*.

## THE SHORT PARADIGM OF KAL.

|       |         |                   |            |           |                   |                   |
|-------|---------|-------------------|------------|-----------|-------------------|-------------------|
| 277   | 1 Perf. | 2 Inf.<br>constr. | 3 Imperat. | 4 Imperf. | 5 Partcp.<br>act. | 6 Past<br>partcp. |
| 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  $\bar{a}$ — $\check{a}$ , 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  $\bar{a}$ — $\check{a}$ ,  $\bar{a}$ — $\bar{e}$ ,  $\bar{a}$ — $\bar{o}$ , 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 *cābhădtî*, *cābhădtâ*, *cābhădt*, *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.  $\text{קָבַקְה}$  becomes  $\text{קָבַקְה}$  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* [ˆ] and *Silluk* [׀]), as  $\text{הַמַּיִם הָאֲרֻזִּים}$ .

- 283 a) When the syllable in *pause* has a short vowel, it becomes long; as  $\text{קָטַל}$ ,  $\text{קָטַל}$ ;  $\text{מַיִם}$ ,  $\text{מַיִם}$ ;  $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתָּ}$ ;  $\text{אֲרֻזִּים}$ ,  $\text{אֲרֻזִּים}$ .

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 קְטֹלְנוּ), 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. קְטֹלְנוּ, קְטֹלְנוּ; כּוֹלְנוּ, כּוֹלְנוּ; יִקְטֹלְנוּ, יִקְטֹלְנוּ. 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; חֲלִי, חֲלִי.
- 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 Conju-* 285  
*gation*].—(a) The shorter infinitive, or *infinitive construct* (קְטֹל, k'tôl) 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 נִכְסַפְתָּ נִכְסַפְתָּ, nichsōph nichsăphtâ (thou earnestly longedst); וַיִּשְׁפֹּט שֹׁפֵט, väyyishpöt shāphôt, he will be playing the judge.
- 287 A sort of *gerund* is formed by the *infinitive construct* with לִ: 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 לִ 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*: בִּנְפֵל, 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 *Hithpaël* 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 ׀ and ׁ it becomes *vocal Sh'va*. d) In a very few passages it is changed into ׁ before these affirmatives, but

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

a) *Intransitive verbs (middle E and O) take a (Pathakh) in 292 the Imperfect, as גָּדַל, to be great, Imperf. יִגְדֹּל; 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* (*Tsere*) 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 ׀ (*ū*) the fuller ending ׀ן (*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 תִּקְטְלוּ has a longer form with final ׀ן: 293 תִּקְטְלוּן †.

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

\* For the 3rd *plur. fem.* תִּקְטְלוּן 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 תִּקְטְלוּן seems to have been used improperly for the 3rd *pers. singular*.

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

‡ This is also common in Aram. and Arabic (probably in imitation of the plural ending ׀ן. 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*, מָסַךְ, mā-sāch.
- To arrange, to prepare*, עָרַךְ, yārāch.
- To inhabit*, שָׁכַן, shāchān.
- Very*, מְאֹד, m'ōd (lit. strength).
- An accusation*, שִׁטְנָה (ω), sit-nāh (sātān, to oppose).
- Baal*, בָּעַל, bā'ēāl.
- A prophet*, נָבִיא, nābhî<sup>a</sup> (decl. 3, a), [nābhā<sup>a</sup>, to announce].
- Holy*, קָדֵשׁ, khāsîd (decl. 3, a).
- A commandment*, מִצְוָה (a), mitsvāh (tsāvāh, to set up).
- A covenant*, בְּרִית, b'rîth.
- Between*, בֵּין, bēn.
- Seed*, זֶרַע, zē'rā'ē (zārā'ē, to scatter, to sow).
- Time, season*, עֵת, 'ēth, (c. decl. 8, b; contr. for עֵתָה, from עָדָה, to go by).
- A victim*, טֵבַח, tē'bhākh (see to slay, above).
- When?* מָתַי, māthai.
- How long?* עַד-מָתַי, 'ād-māthai.
- Harp, lyre*, כִּנּוֹר, 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, āsār, to bind).
- To go forth*, יָצָא, yātsā.

## Exercise 29.

|   |  |     |
|---|--|-----|
| a) 1 דַרְשָׁתִי אֶת־יְהוָה:             | 1 dārāshtî ĕth-Y'hōvāh.                              | 296 |
| 2 נִדְלַתְּ מֵאֵד: 3 וְאֲנִי            | 2 gādaltā m'ōd. 3 vā'nî                              |     |
| נִסְכַּחְתִּי מִלְכֵי עַל־צִיּוֹן:      | nāsāchtî mălcî 'āl-Tsiyyôn.                          |     |
| 4 כָּתְבוּ עִמָּנָה עַל־יִשְׁבִּי       | 4 cāth'bhû sitnāh 'āl-yō-                            |     |
| יְהוּדָה: 5 תִּפְּסוּ אֶת־נְבִיאֵי      | sh'bhê Y'hūdāh. 5 tipsû ĕth-                         |     |
| הַבַּעַל: 6 לָמָּה רָגַשׁוּ גוֹיִם:     | n'bhîê hāBBā'āl. 6 lāmmāh                            |     |
| 7 הָגַר בָּרַחָה מִפְּנֵי שָׂרָה:       | rāgh'shû gōyîm? 7 Hāgār                              |     |
| 8 וְרָךְ חֲסִידָיו יִשְׁמֹר:            | bār'khāh mipp'nê Sārāh.                              |     |
| 9 מִזְמָה תִשְׁמֹר עָלֶיךָ:             | 8 v'dě'rēch khāsīdāv yishmōr.                        |     |
| 10 נִצַּר בְּנֵי מִצּוֹת אָבִיךָ:       | 9 m'zimmāh tishmōr 'ālèchā.                          |     |
| 11 זֹאת בְּרִיתִי אֲשֶׁר                | 10 n'tsōr, b'nî, mitsvāth ābhī-                      |     |
| תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין  | chā. 11 zō'th b'rîthî *shēr                          |     |
| זֶרְעֶךָ אַחֲרַיךָ: 12 עַד־מָתִי        | tishm'rû bēnî ūbhēnēchēm'                            |     |
| עַל־הַתְּשֻׁבָּב: 13 אָדָם              | ūbhēn zār'ע <sup>a</sup> chā ākh <sup>a</sup> rèchā. |     |
| בְּלִיעַל אִישׁ אִוֹן קוֹרֵץ בְּעֵינָיו | 12 'ād-māthai 'ātsēl tishcābh'?                      |     |
| חֵרֵשׁ רָע בְּכָל־עֵת:                  | 13 ādām B'liyyā'āl īsh ā'vën,                        |     |
| 14 עֲזָבוּ כְּתָאִים וְאֲזָרוּ          | kōrēts b'yēnāv, khōrēsh rāv                          |     |
| בְּרָךְ בֵּינָה: 15 טְבַחָה             | b'chōl-ע <sup>e</sup> eth. 14 'izbhû                 |     |
| טְבַחָה מִסְכָּה יֵינָה אֶף             | ph'thâim v'ishrû bh'dě'rēch                          |     |
| עָרְכָה שְׁלַחָנָה: 16 רְשָׁעִים        | bhînāh. 15 tābh'khāh tībh-                           |     |
| לֹא יִשְׁכְּנוּ אָרֶץ: 17 וְאֶף         | khāhh, mās'chāh yēnāhh, āph                          |     |
| אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם              | 'ār'chāh' shūlkhānāhh.                               |     |
| אֲדַרֵּשׁ: 18 יוֹבֵל הוּא הִיָּה *      | 16 r'shā'îm lō <sup>a</sup> yishc'nû                 |     |
| אָבִי כָל־תִּפְּשׁ כְּגֹר וְעוֹנֵב:     | ā'rēts (p). 17 v'āch ĕth-                            |     |
| 19 מִי יָכֹל לִשְׁפֹט אֶת־עַמּוּךָ      | dimchēm' l'nāphshōthēchēm'                           |     |
| הַכְּבֵד הִזָּה: 20 מִבֵּית             | ēdrōsh. 18 Yūbhāl hū <sup>a</sup> hāyāh *            |     |
| הַסּוֹרִים יֵצֵא לְמִלְךָ:              | 'ābhî cōl-tōphēs cinnōr                              |     |
|   | v'ūgābh. 19 mī yāchōl lishpōt                        |     |
|   | ĕth-ע <sup>a</sup> mm'chā hāccābhēd                  |     |
|   | hāzzēh? 20 mibbēth hāsûrīm                           |     |
|   | 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 *dārāsh*.

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.* הִנְקִיטִל (by assimilation from הִנְקִיטִל). With the *Inf.* are connected, in form, the *Imper.* הִקִּטֵּל and the *Imperf.* יִקִּטֵּל, contracted from יִהְקִיטֵל. In the *Perf.* the (less essential) *h* has been suffered to fall away, and only *n* remains as the characteristic, hence נִקְטֵל (*niktäl*). The Participle is distinguished from the Perfect only by the long (τ), as נִקְטֵל, *fem.* נִקְטֵלָה or נִקְטֵלָת. 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 *Partecp.* 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: נִלְבַּב, *cordatum fieri*, from 302 לֵב, *heart*; נִזְכָּר, *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. הִזְכַּרְנָה (tizzāchärnäh), *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. יִכְשֹׁל בָּהּ (yiccāshēl bāhh), *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 יִקְטַל (ikkātēl).

## THE SHORT PARADIGM OF KAL AND NIPHAL.

| 306      | 1 Perf. | 2 Infin.<br>constr. | 3 Imperat. | 4 Imperf. | 5 Partep.<br>act. | 6 Past<br>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) nishmār  | to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεσθαι].                                   |
| sāthār, to hide.                                 | (נִסְתָּר) nistār   | to hide oneself; to lie hid; to be hidden.   |
| shāphāt, to judge.                               | (נִשְׁפָּט) nishpāt | to contend (in a suit); to litigate (recipr.): i. e. to place oneself with another at the bar of a court (E.). |
| lākhām, to devour;<br>to consume.                | (נִלְחַם) nilkhām   | (to consume one another =) fight [μάχεσθαι].   |
| [bāhāl, to tremble].                             | (נִבְהַל) nibhhāl   | to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, לָ].                            |
| [thā'ābh].                                       | (נִתְעַב) nith'ābh  | to be abominable.  |
| [mālāt, to be smooth;<br>hence to slip<br>away]. | (נִמְלַט) nimlāt    | to deliver oneself; to escape; to be delivered.  |
| [chālām, to wound,<br>pierce].                   | (נִחְלַם) nichlām   | to be insulted; to be shamed; to be ashamed [αἰσχύνεσθαι].   |
| [shā'ān].  | (נִשְׁעָן) nish'ān  | to rest oneself; to lean upon; to confide in.  |
| [tsāmād, to bind].                               | (נִצְמַד) nitsmād   | to bind oneself (to); to be attached or adhere to.   |
| [rādām*, to snore].                              | (נִרְדַּם) nirdām   | to sleep heavily; to fall down astounded.  |

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

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

נִשְׁקַף  
nishkaph

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

נִבְּאָה<sup>(a<sup>3</sup>)</sup>  
nābā<sup>a</sup>

to show oneself a prophet; to  
prophecy.

[cāmār, to warm].

נִכְמַר  
nicmār

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

### Vocabulary.

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

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

To cut off, [נִגְרַז], gārāz.

To cast out or up, [נִגְרַשׁ], gā-  
rāsh (Niph., to be cast or  
tossed up; to be agitated,  
troubled).

To separate, פִּרַד, pārad.

To break, שִׁבַר, shābhār.

To bury, קָבַר, kābhār.

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

To take; to catch, לָכַד, lā-  
chād\*.

To gather; to collect, קָבַץ,  
kābhāts.

To stumble, כָּשַׁל, cāshāl.

To burn, שָׂרַף, sārāph.

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

Before, in the sight of, נִגַד, 308  
nēgēd. From before, מִנְּגַד.

Therefore, עַל-כֵּן, ʿāl-cēn.

Suddenly, פֶּתַע, pēthāʿ.

Remedy, מְרַפֵּא (a, a<sup>3</sup>),

Deliverance, } mārpe<sup>a</sup> (rāphā,  
to heal).

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

Cord, חֶבֶל, khēbhēl ([khā-  
bhāl], to bind).

A treacherous person, בּוֹגֵד, bō-  
gēd (partcp. Kal of [bāgād]  
to cover).

Garment, בִּגְדָה (decl. 6, a),  
bēgēd.

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

\* Also 'to take by lot' [λαγχάνω?]

|                      |   |
|----------------------|---|
| (308) Frowardness,   | תְּהִפּוּכָה, tā-<br>h <sup>a</sup> phûchāh<br>(only in plur.),<br>hāphāch. |
| Deceit,              |   |
| Wickedness,          | הֲוָה, hävvāh.  |
| Righteous,           | צַדִּיק, tsāddîk.   |
| To write; to number, | סָפַר, sāphār.  |

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

Famine, רָעַב, rā'ābh (rā'ēbh, to be hungry).

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

### Exercise 30.

|  |    |   |
|--|----|---|
| 309 a) נִגְרַזְתִּי מִנְגֵד עֵינַיָּךְ : | 1  | 1 nigrāztî minn'g'ed v'ênèchā.                          |
| וְהִרְשַׁעִים פִּים נִגְרָשׁ :           | 2  | 2 v'hār'shā'im cāyyām nig-rāsh.                         |
| עַל-כֵּן פָּתַע יִשְׁבֵּר וְאִין         | 3  | 3 v'al-cēn pē'thā' yishshābhēr', v'ēn mārpē'.           |
| מִרְפָּא :                               | 4  | 4 tikkābhēr b'sēbhāh tōbhāh.                            |
| טוֹבָה :                                 | 5  | 5 b'khāblē khāttāthō yittā-mēch.                        |
| יִתְמַד :                                | 6  | 6 nishm'dāh miBBin-yāmin ishshāh.                       |
| אִשָּׁה :                                | 7  | 7 b'dē'rēch khōchmāh lō thiccāshēl.                     |
| תְּפִשֵּׁל :                             | 8  | 8 b'gādāv lō thissārāphnāh.                             |
| תִּעְרַפְנָה :                           | 9  | 9 mē'ōlām nissāctî*.                                    |
| נִרְדָּם בְּקָצִיר בֵּן מִבִּישׁ :       | 10 | 10 nir-dām bākkātsīr bēn mēbhish †.                     |
| לְשׁוֹן תְּהַפְּכוֹת תְּפִירַת :         | 11 | 11 l'shōn tāhpūchōth ticcārēth.                         |
| בְּהוֹת בְּגָדִים יִלְכְּדוּ :           | 12 | 12 b'hāvvăth bōg'dīm yillā-chēdū (p).                   |
| יָד לִיד לֹא-יִנְקָה רַע                 | 13 | 13 yād lō-yinnākēh rā'v, v'zērāv tsād-dikīm nimlāt (p). |
| וּרְע צַדִּיקִים נִמְלֵט :               | 14 | 14 gām-dāmō hinnēh nidrāsh (p).                         |
| דָּמוּ הִנֵּה נִדְרָשׁ :                 | 15 | 15 lō-thiccārēth hāērēts bārā-yābh.                     |
| תְּפִירַת הָאָרֶץ בְּרַעַב :             |    | 16 nichm'rū rākh'māv ēl-ākhev.                          |
| נִכְמְרוּ רַחֲמֵי אֱלֹהֵינוּ :           | 16 | 17 hikkābh'tsū b'nē Yā'v'kōbh.                          |
| הִקְבְּצוּ בְּנֵי יַעֲקֹב :              | 17 | 18 bēth r'shā'im yishshāmēd.                            |
| בֵּית רְשָׁעִים יִשְׁמַד :               | 18 |   |

\* 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 (309) 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. partcp.*) to thee.

16. Write down the *short Paradigm* of שָׁרַף 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 310 *doubling of the middle radical.*

In Piël, the Imperf. (יִקְטֹל, *y'kättêl*) and the 311 Partcp. (מִקְטֹל, *m'kättêl*), 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 הָ, which in this and the succeeding conjugations is the 312 *characteristic* of the Partcp., may be derived from הִי, *who?* in the sense of *some one*.

The *characteristic Dagesh* in the middle radical is omitted 313 only in the following cases—

a) When this letter is a guttural.

\* הָ. 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 Partep. 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. cstr. | 3 Imperat. | 4 Imperf. | 5 Partcp. | 6 Past<br>partcp. of<br>Kal. |
|----------|---------|--------------|------------|-----------|-----------|------------------------------|
| 1 Kal    | kātāl   | k'tōl        | k'tōl      | yiktōl    | kōtēl     | kātûl                        |
| 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.  
 קִנְיָן, kinnēn, to make a nest (קֵן, kēn, nest).  
 עִפָּר, ʿippēr, to throw dust (עָפָר, ʿāphār, dust).  
 d) שָׁרַשׁ, shērēsh, to root out [the form will be explained hereafter].  
 זִנְנֵב, zinnēbh (to injure the tail =) to rout the rear-guard of an army.  
 e) סִקֵּל, 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. **אַבַּד**, 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; **בִּפֶּר**, 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 **וְאַקְטִיל** for **וְאֶקְטִיל**. Instead of **תִּקְטְלוּנָה** are found such forms as **תִּקְטְלוּנָה**.

324 c) The Infin. absol. has the marked form **קַטֵּל** (as **יִפֶּר**, *castigando*); and in Pual, **גָּנַב**. But more frequently the form **קִטֵּל** is used.

325 In Pual, instead of *Kibbuts*, is found less frequently *Khamets-Khatuph* † (e. g. **מֵאָדָם**, *dyed red*).

326 The Partcp. Pual sometimes occurs without the prefix **נִ**; it is then distinguished (like the Partcp. Niphal) only by the *Kamets* in the final syllable (e. g. **לָקַח**, *taken*).

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

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



## Vocabulary.

- To seek; to try to get, בִּקְשׁ, bikkēsh, Piël (*Kal* not used).
- To restore, repay, recompense, שָׁלַם, 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, דָּעָאֵת, dā'āth (properly an inf.).
- A scorner; a scoffer, לִץ, lēts, partecp. of לוּץ (v), to scoff, mock.
- Sevenfold, שִׁבְעָתַיִם, shibh-  
yāthā'yīm (prop. a Dual).
- Thus, כֵּן, cēn.
- Life, חַיִּים, khāyyîm.
- Evil, רָע, rā'ē; and רָעָה, rā-  
yāh, fem. (as abstract).
- Favour, רָצוֹן (hω), rātsôn.
- Wickedness, רִשְׁעָה (ω), rish-  
yāh (rāshā', to be wicked).
- Not (to be), אֵין\* (constr. אֵינְ),  
āyîn (constr. ên).
- Folly, אִוְלָת, ivv'lēth.
- Mischief, עָמַל, 'āmāl.
- Lip, שָׁפָה, sāphāh, Dual  
שְׁפָתַיִם, s'phāthā'yīm.
- A witness, עֵד, 'ēd (strictly a  
partecp. from עוּד): decl. 1.
- Truth, faithfulness, אֱמוּנָה,  
ēmûn (decl. 3, g); ish 'mû-  
nîm (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 (Pi'el).

|        |    |                                     |               |                                       |
|--------|----|-------------------------------------|---------------|---------------------------------------|
| 328 a) | 1  | הַמְלִימְד אָדָם דָּעַת * :         | 1             | hă-m'lämmēd ādām dāyāth               |
|        | 2  | בִּיקֶשׁ לֵץ חֲכָמָה וְאִין :       | (p).          | 2 bikkēsh lēts khöchmāh,              |
|        | 3  | יִשְׁלֵם שְׁבַעַתַּיִם :            | vāayīn (p).   | 3 y'shallēm shibh-                    |
|        | 4  | כֹּר                                | vāthāyīm (p). | 4 cēn-ts'dakāh                        |
|        |    | צְדָקָה לְחַיִּים וּמְרִדָּה רָעָה  |               | l'khāyīm ūm'rāddēph rāyāh             |
|        | 5  | לְמוֹתוֹ : שִׁחַר טוֹב יִבְקֶשׁ     |               | l'môthô. 5 shökhēr tôbh               |
|        | 6  | רָצוֹן : רִשָׁעָה תִּסְלַף          |               | y'bhākkēsh rā-tsôn. 6 rishyāh         |
|        | 7  | חֲטָאת : חֲטָאִים תִּרְדֶּף         |               | t'sällēph khāttāth. 7 khāttāim        |
|        |    | רָעָה וְאֶת־צְדִיקִים יִשְׁלֵם־     |               | t'rāddēph rāyāh, v'ēth-tsāddî-        |
|        | 8  | טוֹב : לַתְּאוּהָ יִבְקֶשׁ (323, a) |               | kīm y'shallēm-tôbh. 8 l'thā-          |
|        | 9  | נִפְרָד † : אֹולֶת אָדָם            |               | vāh <sup>18</sup> y'bhākkēsh niphrad. |
|        | 10 | תִּסְלַף דְּרָכּוֹ : עֲמַל          |               | 9 ivv'lēth ādām t'sällēph             |
|        |    | שְׁפִתֵיהֶם תִּדְבַּרְנָה :         |               | dārcô. 10 yāmāl siphtēhēm             |
|        | 11 | לִבְךָ יִדְבַר תִּהְפְּכוֹת :       |               | t'dābbēr'nāh. 11 libb'chā             |
|        | 12 | עַד אֲמוּנִים לֹא יִכּוּב :         |               | y'dābbēr tāhpū'chôth. 12 yēd          |
|        | 13 | דָּמוֹ הִנֵּה נִדְרָשׁ :            |               | 'mūnīm lō <sup>a</sup> y'chāzzēbh.    |
|        | 14 | אִין מְקַבֵּר לִהְפֹּה :            |               | 13 dāmô, hīnnēh, nidrāsh (p).         |
|        | 15 | כִּבֵּס בַּיּוֹן לְבָשׁוּ וּבְדָם־  |               | 14 ên m'kābbēr lāhēmmāh.              |
|        | 16 | עֲנָבִים סוּתָה : וּכְבִּסְתֶם      |               | 15 cibbēs bāyyāyīn l'bhūshô           |
|        |    | בְּגִדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי   |               | ûbh'dām-y'nābhīm sūthōh.              |
|        |    | וּמְהַרְתֶּם :                      |               | 16 v'chibbāstēm bigdēchēm             |
|        |    |                                     |               | bāyyôm hāshsh'bhīyî ūt'hār-           |
|        |    |                                     |               | tēm.                                  |

b) 1. Their clothes shall be washed on<sup>7</sup> the third day. 2. Foolishness perverteth our ways. 3. We will seek<sup>18</sup> 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. estr. | 3 Imperat. | 4 Imperf. | 5 Partep. | 6 Past partep. of Kal. |
|----------|---------|--------------|------------|-----------|-----------|------------------------|
| 1 Kal    | kātāl   | k'tōl        | k'tōl      | yiktōl    | kōtēl     | kātûl                  |
| 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 שֵׁכֶל, sē'chēl or sē'chel (decl. 6, a 2); sāchāl, to act wisely.

According to, לְפִי, l'phī (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, תִּיְהַלֵּת (a ω), tōkhēlēth (יְהַלֵּת, in Piël, to hope).

To draw, מָשַׁח, māshāch (Piël, 330 to protract).

Disease, מַחֲלָה, mākhālēh; מַחֲלָה (a), mākhālāh (חָלָה, to be worn; to be sick).

Rebuke, תּוֹכַחַת (a ωy), tōchākhāth; yāchākh, to prove, to rebuke.

To hide [סָתַר], sāthār (Pual, to be hidden, to be secret).

To cover, forgive, expiate, כָּפַר, cāphār.

Bone, עֵצֶם, 'ētsēm (in pause, 'ā'tsēm).

Report, שָׁמוּעָה (ω), sh'mû'āh; shāmā'ē, to hear.

Love, אֶהְבֵּה, 'ābhāh (ω).

Dust, עָפָר, 'āphār.

Some segolate nouns with vowels ē-ē are not declined like mēlēch (mālchī, &c.), but like sēphēr (decl. 6, b), siphri, &c. Sē'chēl (or sēchēl) takes sichlī.

## Exercise 32 (Pual).

- 332 a) : (p) 1 נֶפֶשׁ בְּרַחַח תְּדוּשְׁשָׁן 1  
 : (p) 2 הֵן צַדִּיק בְּאַרְץ יִשְׁלָם 2  
 : 3 לְפִי עִכְלוּ יְהַלְלֵי אִישׁ 3  
 : (p) 4 נֶפֶשׁ חֲרָצִים תְּדוּשְׁשָׁן 4  
 5 תּוֹחֶלֶת מְמַשְׁכָּה מִחֶלֶח 5  
 : 6 שִׁמְרֵ אֲדָנָיו יִכְבַּד (p) 6  
 \* 7 טוֹבָה תּוֹכַחַת מְגַלָּה \* 7  
 : 8 מֵאֲהָבָה מְסַתֶּרֶת (p) 8  
 : 9 בְּחֶסֶד וְאֱמֶת יִכְפַּר עֹן 9  
 10 שְׂמוּעָה : 9 שִׁדְר שְׂדָה : 10  
 : 11 טוֹבָה תְּדוּשְׁשָׁן עֵצִים (p) 11  
 11 שְׂמָה קִבַּר אֲבֵרָהִם וְשָׂרָה 11  
 12 וְשִׁפְךָ דָּמִם : 12  
 : 13 כַּעֲפָר : 13 הַבְּגָד כִּבְסִים

1 ně'phěsh-b'rāchāh th'düşshān (p). 2 hēn tsāddîk bāārěts y'shüllām (p). 3 l'phî sichlô y'hüllāl-îsh. 4 ně'phěsh khārũtsím t'düşshān (p). 5 tókhě'lěth m'müşshāchāh mākhlāh lēbh. 6 shōmēr 'dōnāv y'chüb'bād (p). 7 tōbhāh tōchākhāth m'güllāh mēāh'bhāh m'sũttārěth (p). 8 b'khě'sěd vēměth y'chũppār vāvōn. 9 shũddād sāděh. 10 sh'mũyāh tōbhāh t'dāsshěn-yā'tsēm (p). 11 shāmmāh kũbbār Ābhrāhām v'Sārāh ishtô. 12 v'shũppāch dāmām cēvāphār. 13 hābbě'gěd cũbbās.

b) 1. Our fields are wasted. 2. This (is) the place where <sup>12</sup> 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 which <sup>11</sup> 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'güllāh 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 הַ inserted after the second radical.
- b) From the Infin. הַקְטִיל are formed the Imperf. and the Partcp. יִקְטִיל, מִקְטִיל, for יִהְיֶה־קְטִיל, מִהְיֶה־קְטִיל.
- 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 הַ 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 הַ; in the Imperf. and Partcp., 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. נָטָה, *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. שָׁמֵן, Hiphîl, *to become fat* (properly *to produce fat*); חָזַק and אָמַץ, Hiphîl, *to become strong* (properly *to develop strength*); עָטַף, Hiphîl, *to become feeble*. The same analogy applies to עָשָׂר, 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. הִחְרִישׁ, not, *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הִרְגִּיעַ, *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. דִּרְכּוֹ, דִּרְצוֹ, 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. יָבֵל, *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 *Imperf.* frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *î* and *ê*. *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 *Tsere*, with and without *Yod*, 342 as **הַקְטִיל**, **הַקְטִיר**, **הַשְׂמִיד** \*.

The Imperat. but seldom takes the form **הַקְטִיל**; instead of it 343 are employed the shortened and the lengthened forms **הַקְטִל** and **הַקְטִילָה**. The first takes *Segol* before *Makkeph* †.

In the Perf. are sometimes found the forms **הִקְלַמְנִי**, *we have* 344 *reproached*, and **אֶנְאֲלֵתִי**, *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., **לְהַקְטִיל**, 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 *Hiphîl*, does not fall on the affirmatives 346 **יִ**, **הֲ**, and **יִ**. They take it, however, in the Perf. when *Vav conversive* is prefixed.

In the Passive (*Hophal*) Perf., Imperf., and Partcp. *û* (וּ) is 347 found in the first syllable as well as *ô* (וּ), **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. cstr. | 3 Imperat. | 4 Imperf. | 5 Partcp. | 6 Past partcp. of Kal. |     |
|-----------------|---------|--------------|------------|-----------|-----------|------------------------|-----|
| 1 <i>Kal</i>    | kātāl   | k'tōl        | k'tōl      | yiktōl    | kōtēl     | kātāl                  | 349 |
| 2 <i>Niphal</i> | niktāl  | hikkātēl     | hikkātēl   | yikkātēl  | niktāl    |                        |     |
| 3 <i>Piël</i>   | kittēl  | kättēl       | kättēl     | y'kättēl  | m'kättēl  |                        |     |
| 4 <i>Pual</i>   | küttāl  | küttāl       | (none)     | y'küttāl  | m'küttāl  |                        |     |
| 5 <i>Hiphîl</i> | hiktâl  | haktîl       | haktēl     | yaktîl    | maktîl    |                        |     |
| 6 <i>Hophal</i> | höktāl  | höktāl       | (none)     | yöktāl    | möktāl    |                        |     |

\* Unfrequent exceptions, in which the form with *Tsere* 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 **הִפְּנֵה**.

## Vocabulary.

- 350 *To be holy*, קִדַּשׁ, 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 אוֹז, 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*, הִשָּׁב, khāshābh.  
*Heaven*, שָׁמַיִם, shāmā'yim  
(constr. שָׁמַיִ).  
*Doing; deed* (of man, in a bad  
sense), עֲלִילָה (ω), ʿālīlāh  
(ʿālāl).  
*Now*, עַתָּה, ʿāttāh.  
*Profane*, הִנָּף, khānēph  
(usually translated *hypo-*  
*cite*).
- Corn* (separated from the husk),  
בָּר (d), bār (bārār, *to sepa-*  
*rate*).  
*Root*, שָׁרֵשׁ, shōrēsh (*pl.*  
שָׁרְשִׁים, 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*, כֶּבֶשׂ, cē'bhēs.  
*Wise; intelligent*, מִבֵּין, mē-  
bhîn.  
*A prodigal*, זוֹלֵל, zōlēl (*partcp.*  
*Kal*).  
*Lot*, גֹּרָל, gōrāl.  
*Powerful*, עֲצוּם, ʿātsûm.  
*To eat*, אָכַל, āchāl.  
*Flesh*, שָׂרַר, sh'ēr (decl. 1, a)  
*To strip* (off); *to flay*, פָּשַׁט,  
pāshāt.



## Exercise 33 (Hiphîl).

a) 1 הַשְּׁחִיתוּ הַתְּעִיבוּ  
 2 עָלֶינָהּ יְהוָה מִשְׁפָּטִים  
 הַשְּׁקִיף עַל-בְּנֵי-אָדָם לְרֵאוֹת  
 הַיָּשׁ מִשְׁכִּיל הַרֶשׁ אֶת-  
 אֱלֹהִים: 3 בְּנֵי אִם מְצוֹתַי  
 תִּצְפֹּן אֶתְךָ לְהַקְשִׁיב  
 לַחֲכָמָה אֲזַנְךָ: 4 עֵתָהּ  
 בָּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:  
 5 לֹא-יִרְעִיב יְהוָה נֶפֶשׁ  
 צַדִּיק: 6 בְּפֹה חֲנֹף יִשְׁחִית  
 רֵעֵהוּ: 7 בְּרָכָה לְרֹאשׁ  
 מִשְׁבִּיר בָּר: 8 טוֹב יִנְחִיל  
 בְּנֵי-בָנִים: 9 רְצוֹן-מְלֹךְ  
 לְעַבְדֵּךְ מִשְׁכִּיל: 10 לֵב אָדָם  
 יִחְשַׁב דְּרָכָו: 11 הַנְּחִיל  
 אֹתָם אֶת-הָאָרֶץ: 12 אַנְכִי  
 הַשְּׂמַדְתִּי אֶת-הָאֶמְרֵי  
 מְפַנְיָהֶם: 13 וְאַשְׁמִיד פְּרִי  
 מִמֶּעַל וּשְׂרָשׁוֹ מִתַּחַת:  
 14 וְהַקְשִׁיבִים הַפְּרִיד יַעֲקֹב:  
 15 מְדִינִים יִשְׁבִּית הַגּוֹרֵל  
 וּבֵין עֲצוּמִים יִפְרִיד:  
 16 אֲכָלוּ שְׂאֵר עֲפֹי וְעוֹרָם  
 מֵעֲלֵיהֶם הַפְּשִׁיטוּ: 17 נֹזֵר  
 תּוֹרָה בֵּן מִבֵּין וְרַעָה\*  
 זוֹלָלִים יַכְלִים אֲבָיו:

1 hishkîthû hith'ēbhû יע'לי- 351  
 lāh. 2 Y'hōvāh mishshā-  
 māyim hishkîph יַעַל-b'nē-  
 ādām, lir'ôth h'yēsh māscîl  
 dōrēsh ēth-<sup>E</sup>lōhîm. 3 b'nî im  
 mitsvōthāi tîtspon ittāch,  
 l'hākshîbh lākhöcmāh öz-  
 nēkhā. 4 Y'attāh bhānîm  
 hākshîbhû l'imrē phî. 5 lô  
 yār'ibh Y'hōvāh nēphēsh  
 tsāddîk. 6 b'phēh khānēph  
 yāshkhîth rēyēhû. 7 b'rāchāh  
 l'rōsh māshbîr bār. 8 tōbh  
 yānkhîl b'nē-bhānîm.  
 9 r'tsôn-mēlēch l'yē'bhēd  
 māscîl. 10 lēbh ādām  
 y'khāshshēbh dārcō. 11 hin-  
 khîl ōthām ēth-hāārēts.  
 12 ānōchî hishmādtî ēth-  
 hā'mōrî mipp'nēhēm.  
 13 vāāshmîd piryô mimmāyāl  
 v'shōrāshāv mittākthāth.  
 14 v'hācc'sābhîm hiphrîd Yā-  
 y'kōbh. 15 midyānîm yāsh-  
 bîth hāggōrāl (p); ūbhēn  
 y'tsūmîm yāphrîd. 16 āch'lû  
 sh'ēr y'āmmî v'y'ōrām mēy'lē-  
 hēm biphshîtû. 17 nōtsēr  
 tōrāh bēn mēbhîn v'rōyēh  
 zōl'lîm yāchlîm ābhîv.

\* 'One who feeds,' partcp. 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 Niphal and Hiphil.

9. Write down the short Paradigm of סָלַף in Piél.

### Vocabulary.

- |   |   |
|---|---|
| <p>352 To cast (שָׁלַף), הִשְׁלִיךְ, hish-lich.</p> <p>To invade, lay waste, שָׁדַד, shādād.</p> <p>To trouble (water by trampling in it), רָפַשׁ, rāphās.</p> <p>To be corrupt [שָׁחַת], shākhāth (in Hiph. and Hoph. to be corrupted).</p> <p>To stand, עָמַד, yāmād (in Hiph. to make to stand; Hoph. to be set or placed: al. to be held up).</p> <p>To mourn, אָבַל, ābhāl.</p> <p>Grave, קָבַר, kě'bhēr (decl. 6, <i>a</i>; but, with suffixes, kibhr-ī, &amp;c.).</p> <p>Branch, נֶטְסֵר, nētsēr.</p> <p>Gift: a bloodless sacrifice; a meat-offering, מִנְחָה (ω), minkhāh (mānākh, inus. to give).</p> | <p>A drink-offering, נִסְחָה, ně'sēch (decl. 6, as khě'bēr); [nāsāch, to pour out].</p> <p>Rain, גֶּשֶׁם, gě'shēm (decl. 6, as kě'bhēr).</p> <p>Corn, דָּגָן, dāgān (decl. 4, <i>a</i>); [dāgāh, to increase].</p> <p>A fountain, מַעְיָן, mā'yān.</p> <p>Chariot, מֵרְכָבָה, mērcābhāh (from rāchābh, to ride on a horse, &amp;c., or in a carriage).</p> <p>Anger, אַף, āph (for ěněph from ānāph, to breathe: literally, nose): decl. 8.</p> <p>To become dry; to be dried up, יָבֵשׁ, yābhēsh.</p> <p>Strength, כֹּחַ, cōākh (decl. 1).</p> <p>To cleave, דָּבַק, dābhāk (partep. Hophal, made to cleave, to adhere).</p> <p>The jaws, מַלְקוֹחַיִם, malcō-khā'yim (dual).</p> <p>Ploughman, אִעָרִים, iccārīm.</p> |
|---|---|

## Exercise 34 (Hophal).

a) 1 עָלֶיךָ הַשְׁלַחְתִּי :  
 2 וְאֶתְּהָ הַשְׁלַחְתָּ מִקְבְּרֶךָ :  
 3 הַכֹּרֶת : פְּנֵצֶר נִתְעַב :  
 מִנְחָה וְנֶסֶךְ מִבֵּית יְהוָה :  
 4 אֲבָלָה אֲדָמָה פִּי שֶׁדַּד :  
 5 הַמֶּלֶךְ עַל־מַלְכוּת :  
 6 מֵעֵין נִרְפָּשׁ וּמִקּוֹר מִשְׁחַת :  
 צְדִיק מִטְּ לִפְנֵי רָשָׁע :  
 7 חֲמֹלֶךְ הִיָּה מֵעַמֶּד :  
 8 יִהְיֶה מִכְשָׁלִים : בַּמְּרִפָּבָה :  
 9 יִבֵּשׁ : לִפְנֵיךְ בָּעֵת אֶפְדָּ :  
 10 וְהִכְלָמוּ אֶפְרַיִם : מִלְּקוֹחַי :  
 כִּי לֹא־הָיָה נֶשֶׁם בְּאָרֶץ :  
 11 הָאֲנָשִׁים טָבִים לָנוּ מֵאֵד :  
 וְלֹא הִכְלָמְנוּ :

1 wālèchā hōshlāchtī. 353  
 2 v'attāh hōshlāchtā mikkībh-r'chā c'nētsēr nithyābh \*.  
 3 hōchrāth minkhāh vānēsēch mibbēth Y'hōvāh. 4 ābh'lāh \*dāmāh cī shūddād dāgān.  
 5 hōmlāch əl-mālchūth.  
 6 mālyān nirpās \* ūmākōr mōshkhāth, tsāddik † māt ‡ liphné rāshāy. 7 hāmmēlēch hāyāh mōy<sup>o</sup>mād bāmmērcābhāh. 8 yihyū § mūchshālīm l'phānèchā b'yēth āpp'chā.  
 9 yābhēsh cākhērēs cōkhī, ūl'shōnī müdbāk mālkhōkhāi.  
 10 v'hōchl'mū iccārīm cī lō-hāyāh gēs'hēm bāārēts (p).  
 11 hā'nāshīm tōbhīm lānū m'ōd v'lō hōchlāmnū.

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. partecp. of Niphal].

† Supply 'so is' before tsāddik.

‡ מִטְּ partecp. 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 *kättël* (קַטִּיל) 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, ץ, 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 הִצְטִידֵק, *to justify oneself*, for הִתְצִידֵק.  
 c) Before the *t-sounds* (ד, ט, ת), it is *assimilated*, e. g. הִדְבַּר, *to converse*; הִטְהַר, *to cleanse oneself*; הִתְנַחֵם, *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. הִתְגַּדֵּל, 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 הִתְרָאָה, *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. הִתְפִּשֵׁט, *exuit sibi (vestem)*; הִתְפַּתֵּחַ, *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. הִתְפַּקֵּד, *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 Infīn., Imperf., and Imperat. (הִתְקַדֵּשׁ, *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 Kal. |
|-------------|-------------|--------------|-------------|-------------|-------------|------------------------|
| 1 Kal       | kāṭāl       | kātōl        | k'tōl       | yiktōl      | kōtēl       | kātūl                  |
| 2 Niphal    | niktāl      | hikkātēl     | hikkātēl    | yikkātēl    | niktāl      |                        |
| 3 Piḥl      | kittēl      | kättēl       | kättēl      | y'kättēl    | kättēl      |                        |
| 4 Pual      | küttāl      | küttāl       | (none)      | y'küttāl    | m'küttāl    |                        |
| 5 Hiphil    | hiktāl      | hāktāl       | hāktāl      | yāktāl      | māktāl      |                        |
| 6 Hophal    | höktāl      | höktāl       | (none)      | yöktāl      | möktāl      |                        |
| 7 Hithpa'el | 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 [**קָלַה**], 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, **הִתְנַכֵּר**, 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**, rēā.  
 Servant, slave, **עֶבֶד**, yē'bhēd (yābhād, to work).  
 Possessor, lord, **בַּעַל**, bā'āl\*.  
 Work, **מַעֲלָל**, mā'ēlāl (only in pl.) a, from **עָלַל**.  
 Pure, **זָךְ** or **זָח**, zāch or zāch.  
 Mean, **חֲשֵׁךְ**, khāshūch (pl. **חֲשֵׁכִים**); khāshāch, to be dark.  
 Garment, **מְעִיל**, m'ēil (mā'āl).

\* Before an adjective or participle denoting quality, *bā'āl* denotes the possessor of the quality; so that it may be translated by 'one who is.' See Example 3.

## Exercise 35 (Hithpaël).

|   |  |
|---|--|
| a) 1 הִתְרַפֵּס וְרֵהַב רֵעִיךָ :         | 1 hithrāppēs ū'r'hābh rēyè- 360          |
| 2 טוֹב נִקְלָה וְעָבַד לוֹ                | 2 tōbh nīklēh v'ē'bhēd                   |
| מִמִּיתַחַבְבֵּד וַחֲסַר לֶחֶם :          | lō, mimmithcābbēd vākh'sār-              |
| 3 גַּם מִתְרַפֵּה בְּמִלְאֲכֹתוֹ          | lākhēm. 3 gām mithrāppēh                 |
| אָח הוּא לְבַעַל מִשְׁחִית :              | bhimlāchtō ākh hū <sup>a</sup> l'bhā'āl  |
| 4 גַּם בְּמַעַלְלוֹ יִתְנַפֵּר נָעַר      | māshkhîth *. 4 gām b'mā'ā-               |
| אִם-יִזְדֶּה וְאִם יִשָּׁר פְּעָלוֹ :     | lālāv yithnāccēr-nāw'ār, im-             |
| 5 רַע רַע יֹאמֵר הַקִּיָּה וְאִזְלִ       | zāch, v'im yāshār pōyē'lō.               |
| 6 לֹא אִזְ יִתְהַלֵּל :                   | 5 rāy, rāy yōmār hākkōnēh                |
| אִישׁ מִהִיר בְּמִלְאֲכֹתוֹ לְפָנָי       | v'ōzēl lô āz yithhālāl (p).              |
| מְלָכִים יִתְיַצֵּב בְּלִי-יִתְיַצֵּב     | 6 khāzîthā îsh māhîr bim-                |
| 7 לְפָנָי חֲשָׁפִים :                     | lāchtō liphnê-m'lāchîm yith-             |
| נִשְׁפָּכְתִּי וְהִתְפָּרְדוּ כָל-        | yātstsābh (p), bāl-yithyātstsēbh         |
| 8 עֲצָמוֹתַי : וְיִתְפָּשְׁטוּ יְהוֹנָתָן | liphnê kh <sup>a</sup> shūccîm. 7 cāmmā- |
| אֶת-הַמֶּעִיל אֲשֶׁר עָלָיו :             | yim nishpāchtî v'hithpār'dû              |
|   | cōl-ā'tsmōthāi. 8 vāyyith-               |
|   | pāshshēt Y'hônāthān êth-                 |
|   | hāmm'yil <sup>a</sup> shēr vālāv.        |

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 361 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 (תָּתְּתֶם עֲמַדְתֶּם).

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 קִי we should have

קִי, יִי.

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- הַקְּ הִקְּ הֵקְּ הֶקְּ

*Verb Pe guttural.*

hä-kh<sup>a</sup> hë-kh<sup>e</sup> hō-kh<sup>o</sup> hō-kh<sup>o</sup> הַחְּ הֵחְּ הֶחְּ הֶחְּ

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 (yĕkh- (364)  
bāsh). Niph. נִחְפָּח (nĕhpäch), *to change oneself*;  
Hiph. הִחְסִיר (hĕkhsîr), *to cause to fail*.

The pupil should observe that the characteristic *ni-*, *hi-* of 365  
*Niphāl* and *Hiphíl* passes, respectively, into *nĕ*, *hĕ* in verbs *Pe*  
*Guttural*.

When an *accented* affirmative (*í*, *āh*, *ú*) is added 366  
to forms like יַעֲמֹד, נַעֲמֹד, the last vowel becomes  
*moveable Sh'va*, and the *Khateph* of the guttural is  
changed into its homogeneous short vowel: יַעֲמֹד,  
יַעֲמֹדוּ (yăyămdû); so נַעֲזְבָה, nĕyĕzbāh, *she is for-*  
*saken*.

There is, however, also a harder form that changes 367  
the *Khateph* into *Sh'va*: e. g. יַחְבְּלוּ, יַחְזְקוּ; but also  
יַחְזְקוּ.

Of the *Infinitive*, *Imperative*, and *Imperfect* of Ni- 368  
*phāl*, where the first radical would regularly be  
doubled (*hikkātēl*, *yikkātēl*), this doubling is omit-  
ted, 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<sup>ε</sup> (ֶֿֿֿ),  
or (with the hard combination) ě (ֶֿֿֿ). In verbs *Im-*  
*perfect O* the pointing ě<sup>ε</sup> (ֶֿֿֿ) is rare.
- In *Hiphíl* and *Hophal*, *Vav conversive of the Perfect*, by  
*throwing forward* the tone, causes a change of accent, and  
then ě<sup>ε</sup> (ֶֿֿֿ) is changed into  $\check{a}$ <sup>a</sup> (ֶֿֿֿ).

Thus יַעֲמֹד becomes יַהֲעֲמֹד (hĕyĕmädtā, v'hăyĕ-  
mädtā).

- In the *Perfect of Hiphíl* ě<sup>ε</sup> is sometimes changed into  
 $\bar{e}$ <sup>a</sup>, and in *Perfect of Hophal*  $\check{o}$ <sup>o</sup> into  $\bar{o}$ <sup>a</sup> (ֶֿֿֿ 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.

|                | Kal.   | Niphal.  | Hiphil.   | Hophal.   |
|----------------|--|--|---|---|
| 370 Perf. 3 s. | ʔāmāḏ<br>ʔām'dāh<br>ʔāmāḏtēm'  | nēʔ <sup>e</sup> māḏ (עָמַדְתָּ)<br>nēʔēmḏāh<br>nēʔ <sup>e</sup> māḏtî | hēʔ <sup>e</sup> mîḏ (עָמַדְתִּי)<br>hēʔ <sup>e</sup> mîḏāh<br>hēʔ <sup>e</sup> māḏtî                                   | hōʔ <sup>o</sup> māḏ<br>hōʔōmḏāh<br>hōʔ <sup>o</sup> māḏtî  |
| Infin. constr. | ʔāmōḏ  | hēʔāmēḏ  | hāʔ <sup>a</sup> mîḏ  | hōʔ <sup>o</sup> māḏ  |
| absol.         | ʔāmōḏ  | nāʔ <sup>a</sup> mōḏ   | hāʔ <sup>a</sup> mēḏ  |   |
| Imperat.       | ʔāmōḏ<br>ʔimḏî   | hēʔāmēḏ<br>hēʔām'dî  | haʔ <sup>a</sup> mēḏ<br>haʔ <sup>a</sup> mîḏî   | (wanting)   |
|                | kh <sup>a</sup> zāk<br>khizkî  |  |   |   |
| Imperf. A)     | yāʔ <sup>a</sup> mōḏ<br>tāʔ <sup>a</sup> mōḏ<br>tāʔāmḏî (2f.)<br>ēʔ <sup>e</sup> mōḏ (1)<br>tāʔ <sup>a</sup> mōḏnāh        | yēʔāmēḏ<br>tēʔāmēḏ<br>tēʔāmḏî<br>ēʔāmēḏ (1)<br>tāʔ <sup>a</sup> mēḏnāh | yāʔ <sup>a</sup> mîḏ<br>tāʔ <sup>a</sup> mîḏ<br>tāʔ <sup>a</sup> mîḏî<br>āʔ <sup>a</sup> mîḏ<br>tāʔ <sup>a</sup> mēḏnāh | yōʔ <sup>o</sup> māḏ<br>tōʔ <sup>o</sup> māḏ<br>tōʔōmḏî<br>ōʔ <sup>o</sup> māḏ<br>tōʔ <sup>o</sup> māḏnāh |
|                | (or)   |  |   |   |
| B)             | yākhmōḏ<br>tākhmōḏî  |  |   |   |
|                | yēkh <sup>e</sup> zāk<br>tēkh <sup>e</sup> zāk<br>tēkhēzkî<br>ēkh <sup>e</sup> zāk<br>tēkh <sup>e</sup> zāk <sup>nāh</sup> |  |   |   |
| Partcp. act.   | ʔōmēḏ  | nēʔ <sup>e</sup> māḏ   | māʔ <sup>a</sup> mîḏ  | mōʔ <sup>o</sup> māḏ  |
| pass.          | ʔāmûḏ  |  |   |   |

Verbs *Pe Guttural* (not including those with *Pe Aleph*).

|                        |                 |   |                  |
|------------------------|-----------------|---|------------------|
| 371 To walk            | הָלַךְ hālāch   | To kill, to slay                          | הָרַג hārāg      |
| To cast out or away    | הִדָּף hādāph   | To be dry, to be dried up, to be desolate | הָרַב khārābh    |
| To overthrow, ruin     | הִפְּךָ hāphāch | To devise                                 | הִשָּׁב khāshābh |
| To break down, destroy | הָרַס hārās     | To desire, to covet                       | הָמַד khāmāḏ     |

|                               |                 |                             |                       |
|-------------------------------|-----------------|-----------------------------|-----------------------|
| To train up                   | קָנַח khānāch   | To bind up                  | קָבַשׁ khābhāsh (371) |
| To cease, to forbear          | קָדַל khādāl    | To search out, explore      | קָפַשׁ khāphās        |
| To pass by *                  | קָלַף khālāph   | To stand                    | עָמַד ēmād            |
| To pity, to spare             | קָמַל khāmāl    | To dispose, to set in order | עָרַךְ ērāch          |
| To draw out                   | קָלַץ khālāts † | To be deep                  | [עָמַק] ēmāk          |
| To be strong, violent         | קָזַק khāzāk    | To pass (a river, &c.)      | עָבַר ēabhār          |
| To gird                       | קָהַר khāgār    | To help                     | [עָזַר] ēzār          |
| To be dark                    | קָשַׁח khāshāch | To surround †               | עָטַר ēātār           |
| To want                       | קָסַר khāsēr    | To shut                     | [עָצַר] ēātsār        |
| To be ashamed [קָפַר] khāphār |                 | To leave                    | עָזַב ēāzābh          |
| To search [קָחַר] khākār      |                 |                             |                       |

|                   |  |
|-------------------|--|
| Jealousy          | קִנְיָה kināh (decl. 12, <i>b</i> ); kinnē <sup>a</sup> (Piēl), <i>to be jealous</i> . |
| Heat, rage        | קִהְמָה khēmāh (decl. 11), for y'khēmāh ( <i>ω</i> ) fr. yākhām.                       |
| Man (vir)         | גִּבּוֹר gē'bhēr (also <i>husband, warrior</i> ); gābhār, <i>to be strong</i> .        |
| Vengeance         | נָקַם nākām (decl. 4, <i>a</i> ); nākām, <i>to avenge</i> .                            |
| Desire            | הִוָּהַח hāvvhāh (hāvvhāh, <i>to breathe; to be</i> ).                                 |
| Trouble, distress | צָרָה tsārāh ( <i>d ω</i> ); tsārār, <i>to tie up</i> .                                |
| Enemy             | אֹיֵב ōyēbh (properly [5, 1] fr. āyābh, <i>to hate</i> ).                              |
| A charge          | מִשְׁמֶרֶת mishmē'rēth ( <i>a</i> ); shāmār, <i>to keep</i> .                          |
| Maid-servant      | אָמָה āmāh (irr.).   |
| Ox                | שׂוֹר shōr ( <i>pl. sh'vārim</i> ), decl. 1.   |
| To row            | נָדַר nādār.   |
| Gain, profit      | בָּצַע bē'tsā' (bātsā', <i>to break; to gain</i> ).                                    |
| As, according as  | כַּאֲשֶׁר (= lit. <i>as what, secundum id quod</i> ).                                  |

\* Piēl = *to change*, as a garment; Hiph. *to change*.† Niph. *to be delivered*.‡ Piēl, *to crown*.

|                       |         |                                   |
|-----------------------|---------|-----------------------------------|
| (371) River, the Nile | יָאֵר   | y'ôr.                             |
| By                    | אֶצֶל   | êtsël.                            |
| Young cow             | פָּרָה  | pārāh.                            |
| City                  | עִיר    | ÿir ( <i>pl.</i> עָרִים, ÿārîm).  |
| End, limit            | קֶצֶה   | kātsëh.                           |
| Boundary,             | גְּבוּל | g'bhûl (gābāl, <i>to bound</i> ). |

## Exercise 36.

[Sentences with † prefixed, are not *complete* sentences.]

|          |   |  |
|----------|---|--|
| 372 a) 1 | קִנְיָהּ חֶמֶת־גְּבֹהֶר וְלֹא יַחְמֹל בְּיוֹם נָקָם:  | 1 kināh kh <sup>a</sup> māth-gābhēr ( <i>p</i> ), v'lō yākhmōl b'yôm nākām.  |
| 2        | יָרְעִיב יְהוָה נֶפֶשׁ צַדִּיק וְהוֹת רָשָׁעִים יְהִדֵּף:   | 2 lō yārÿibh Y'hōvāh nēphēsh tsāddîk; v'hāvvăth r'shāÿîm yēh'dōph.   |
| 3        | צַדִּיק מִצָּרָה גַּחְלִץ:  | 3 tsāddîk mits-sārāh nēkh <sup>a</sup> lāts( <i>p</i> ).   |
| 4        | וַיֹּאמֶר שְׂאוּל בְּרָכִים * אֲתָם לַיהוָה כִּי חִמְלֵתֶם עָלָי:   | 4 vāyÿōmēr Shāûl b'rūchîm ättēmlä Y'hōvāh cî kh <sup>a</sup> mältēm ÿālāi.   |
| 5        | אֵיבִיד מִפְּנֵיךָ פֶּאֶשֶׁר דִּבַּר יְהוָה: 6  | 5 † lāh <sup>a</sup> -dōph ëth-cōl-ōy'bhèchā mippānèchā cā'shēr dibbēr Y'hōvāh.  |
| 6        | לֹא עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וְשִׁמְרֵתֶם אֶת־מִשְׁמֶרֶת מִצְוֹת יְהוָה: | 6 lō-ÿzābh <sup>tēm</sup> ëth- <sup>a</sup> khêchēm zēh yāmîm rābbîm ÿād häyÿôm häzzēh; ûsh'märtēm ëth-mishmē'rēth mitsvāth Y'hōvāh <sup>l</sup> lōhêchēm. |
| 7        | אֱלֹהֵיכֶם: 7   | 7 lō yūchāl † hännä'ÿär lāÿ <sup>a</sup> -zōbh ëth-ābhîv.  |
| 8        | וְהַנֶּעַר לְעֹזֵב אֶת־אָבִיו: 8  | 8 v'shāchāntî b'thōch b'nē Yisrāël; v'lō ÿÿ <sup>a</sup> zōbh ëth-ÿämmî Yisrāël.   |
|          | וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל:  |  |

\* Other reading: בְּרוּכִים.

† From yāchāl, *to be able* (5, 4).

9 נָהָר יֶכְהָרֵב וַיִּבְשׁ׃

10 וַיְהוֹשֶׁעַ הַחֲרִים אֶת כָּל־

יְשֵׁבֵי הָעִי׃ 11 הַחֲרִים

תַּחֲרִים אֹתָם לֹא־תִכְרֹת

לָהֶם בְּרִית׃ 12 לֹא־תִחְמֹד

אִשֶׁת רֵעֶךָ וְעַבְדּוֹ וְאִמּוֹ

וְשׂוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר

לְרֵעֶךָ׃ 13 חֲנֹךְ לִנְעָר עַל־פִּי

דַּרְכּוֹ׃ 14 כִּי תַחְדַּל לְנֹדֵר

לֹא־יִהְיֶה\* בְּךָ חֲטָא׃ 15 וְגַם

בִּירוּשָׁלַם הָעֵמִיד יְהוֹשֶׁפֶט

מִן־הַלְוִיִּם וְהַכֹּהֲנִים וּמֵרֵאשִׁי

הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט

יְהוָה וּלְרִיב׃ 16 מֵהַבְּצֹעַ

כִּי נִהְרַג אֶת־אֲחִינוּ׃

17 וְהִרְעַב הָיָה עַל כָּל־פְּנֵי

הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־

אֲשֶׁר בָּהֶם† וַיִּשְׁבֹּר לְמִצְרַיִם

וַיַּחֲזֹק הִרְעַב בְּאָרֶץ מִצְרַיִם׃

18 וַתַּעֲמֹדנָה‡ אֶצֶל הַפְּרוֹת

עַל שֵׁפֶת הַיָּאֵר׃ 19 וְאֵת־

הָעַם הָעֹבֵר אֹתוֹ לָעָרִים

מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־

קִצְהוּ׃

9 nāhār yēkh<sup>e</sup>rābh v'yābhēsh. (372)

10 vīhōshūā ע hēkh<sup>e</sup>rīm ēth

cōl-yōsh'bhē hāyāi. 11 hākh<sup>a</sup>-

rēm tākh<sup>a</sup>rīm ōtbām lō-

thichrōth lāhēm b'rīth. 12 lō-

thākhmōd ēshēth rēע'chā

v'v'ābhdō vāmāthō v'shōrō

vākh<sup>a</sup>mōrō v'chōl 'shēr l'rē-

ע'chā. 13 kh<sup>a</sup>nōch lānnāע'ār

ע'āl-pī dārcō. 14 cī thēkhdāl

lindōr lō-yih'yēh bh'chā khē<sup>a</sup>.

15 v'gām biyrūshālāim hēע'-

mīd Y'hōshāphāt min-hāllp-

viyyīm v'hāccōh<sup>a</sup>nīm ūnērāshē

hāābhōth l'Yisrāēl l'mishpāt

Y'hōvāh v'lārībh. 16 māh-

bētsā ע' cī nāh<sup>a</sup>rōg ēth-ākhnū?

17 v'hārēāabh hāyāh ע'āl cōl-

p'nē hāārēts; vāyyphtākh

Yōsēph ēth-cōl-'shēr bā-

hēm vāybishbōr l'Mitsrāyim

vāyēkh<sup>e</sup>zāk hārēāabh b'ērēts

Mitsrā'yim (p).

18 vāttāע'amōd'nāh ētsēl hāp-

pārōth ע'āl s'phāth hāyōr.

19 v'ēth-hāyām hēע'bhîr ōthō

lēע'ārīm miktsēh g'bhūl-

Mitsrāyim v'ע'ād-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 (g<sup>2</sup>).*

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  $\text{ֿ}$ , except after  $\text{ֹ}$ , when it is naturally  $\text{ֿֿ}$ .

*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  $\text{ֿֿ}$ , and the preceding vowel *conforms to it*; that is, is  $\text{ֿ}$ .

|                  |                       |
|------------------|-----------------------|
| <i>Regular.</i>  | <i>Ayin Guttural.</i> |
| kit'lû (קִטְלוּ) | sä'ädû (סַעְדוּ)      |

374 2. The *Imperfect Middle A* prevails throughout; the *Imperative* also has  $\text{ä}$ : 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  $\text{ֿ}$ , the characteristic *Dagesh* is *usually uncompensated* in the case of  $\text{ה}$ ,  $\text{ח}$ , and  $\text{ע}$ , and sometimes in that of  $\text{ס}$ . The *Dagesh* thus omitted is said to be *implied* or *implicit* (*Dagesh implicitum*).

*b*) After  $\text{ֿֿ}$ , the *Dagesh* is *always* merely *implied*.

*c*) After  $\text{ֿֿֿ}$ , we find both (1) *Dagesh implied*, and

(2) a compensation of the *Dagesh* by a lengthening of the vowel in  $\_.$  (376)

d) Middle  $\aleph$  always requires the *compensation*: i. e. a lengthened vowel.

|                 | <i>Perf.</i> | <i>Infin. 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>   | bōrāch       | bōrāch                | (none)          | y'bhōrāch      | m'bhōrach      |     |
| 5 <i>Hithp.</i> | hithbārēch   | (as perf.)            | (as perf.)      | yithbārēch     | mithbārech     |     |

*Past Partcp. of Kal, shākhût.*

☞ But besides *Perf. Piël bērech*, such forms occur as *ziyām*, 378  
*bērāch*, *cīkhēsh*.

(NORMAL FORMS.)

379

|                 | <i>Kal.</i>  | <i>Niphal.</i>                                     |
|-----------------|--|--|
| <i>Perf.</i>    | shākh <sup>a</sup> tāh   | nishkh <sup>a</sup> tāh                            |
| <i>Imperat.</i> | sh'khăt, shākh <sup>a</sup> tî   | hishshākhēt, hishshākh <sup>a</sup> tî             |
| <i>Imperf.</i>  | yishkhăt, tishkh <sup>a</sup> tî   | yishshākhēt, tishshākh <sup>a</sup> tî             |
|                 | <i>Piël.</i>   | <i>Pual.</i>                                       |
| <i>Perf.</i>    | bērēch (bērāch), bēr'cāh<br>ziyām, ziy <sup>a</sup> māh<br>cikhēsh, cikh <sup>a</sup> shāh | bōrāch (reg.)<br>zūyām, zūy <sup>a</sup> māh       |
| <i>Imperat.</i> | bārēch, bār'chî<br>z'yōm, zāy <sup>a</sup> mî  | (none)   |
| <i>Imperf.</i>  | y'bhārēch (reg.)<br>y'zāyēm, t'zāy <sup>a</sup> mî, t'zāyām <sup>nāh</sup>                 | y'bhōrāch (reg.)<br>y'zūyām, t'zūy <sup>a</sup> mî |

(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'äg.

To slide, מָעַד, mā'äd.

To slay, שָׁחַט, shākhät.

To loathe, גָּעַל, gā'al.

To work, פָּעַל, pā'al.

To taste, טָעַם, tā'am.

To oppress, לָחַץ, lākhäts.

To laugh, { צָחַק, tsākhäk.  
שָׁחַק, sākhäk\*.To cry, { זָעַק, zā'äk.  
צָעַק, tsā'äk.

To choose, בָּחַר, bākhär.

To traffic, סָחַר, sākhär.

To wax hot, בָּעַר, bā'är.

To be shaken, רָעַשׁ, rā'äsh.

To be large, רָחַב, rākhäbh †.

To dash, מָחַץ, mākhäts.

To minister (as a priest),  
[כָּהֵן], in Piël, כִּהֵן. cibēn †.

To be clean, טָהַר, tāhēr §.

To rebuke, גָּעַר, gā'är.

Virgin, בְּתוּלָה, b'thūlāh.

Daughter, בַּת, bāth.

To form, יָצַר, yātsär.

Leviathan, לְוִיָּאתָן, livyāthān.

A ship, אֲנִיָּה, 'aniyyāh (decl.  
10).A step, צָעַד, tsā'äd (decl.  
6, d).

Ankle, קָרְסֹל, kārsöl.

Ancles (dual), קָרְסָלִים, kār-  
süllä'yim.Head-dress, turban, פָּאֵר, p'ēr  
(decl. 1, a), but pl. constr.  
pā'rê.Bridegroom, חָתָן, khāthān,  
(decl. 4, c).

\* In Piël, to play, to sport.

† In Hiphîl, hirkhîb, to enlarge.

‡ Also = to make splendid; al. to adjust.

§ In Piël = to cleanse, to purify.



## Exercise 37.

|  |   |
|--|---|
| a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־       | 1 vāy'säppēr ēl-ābhîv v'ēl- 382                 |
| אָחָיו וַיַּגִּיעַ־בּוֹ אָבִיו וַיֹּאמֶר | ēkhāv vāyvig'ār-bô <sup>18</sup> ābhîv          |
| לֹא מָה הַחֲלוּם הַזֶּה אֲשֶׁר           | vāyyōmēr lô, mäh häkh <sup>1</sup> lôm          |
| חִלַּמְתָּ: 2 וַתִּרְעַב כָּל־אֶרֶץ      | 2 vättir'ābh cōl-ēr'ets Mits-                   |
| מִצְרַיִם וַיִּצְעַק הָעָם אֶל־          | rā'yim vāyyits'āk hā'am ēl-                     |
| פַּרְעֹה לֵאמֹר: 3 וְאֵתָהּ              | Pār'ōh lällā'khēm (p).                          |
| יְהוָה תִּשְׁחַקְלָמוּ תִלְעַג           | 3 v'ättāh Y'hōvāh tishkhāk                      |
| לְכָל־נֹיִם: 4 שָׁם לִוְיָתָן זֶה        | lāmô; til'äg l'chōl-gōyim.                      |
| יִצְרָתָ לִשְׁחַקְבּוֹ: 5 כִּי־          | 4 shām <sup>2</sup> livyāthān zēh <sup>11</sup> |
| אִישׁ רָמָה אֶת־רַעְיוֹנוֹ וַיֹּאמֶר     | yātsärtā l'sākhēk-bô *                          |
| הֲלֹא מִשְׁחַק אָנִי: 6 בַּחֲר־          | 5 cēn-īsh rīmmāh ēth-rēv'ēhû                    |
| לָנוּ אַנְשִׁים: 7 וְאִם רַע             | v'amār h'lô m'sākhēk ānî?                       |
| בְּעֵינֵיכֶם לַעֲבֹד אֶת יְהוָה          | 6 b'khār-lānû *nāshīm.                          |
| בְּהָרוּ לָכֶם הַיּוֹם אֶת־מִי           | 7 v'im rāv b'venēchēm lā-                       |
| תַּעֲבֹדוּ אִם אֶת־אֱלֹהִים              | ע'bhōd ēth-Y'hōvāh bāk'rû                       |
| אֲשֶׁר־עֲבַדוּ אֲבוֹתֵיכֶם אֲשֶׁר        | lāchēm häyyōm ēth-mî thā-                       |
| בְּעִבְרַת הַנְּהָר וְאִם אֶת־           | ע'bhōdûn, im ēth- <sup>1</sup> lōhīm            |
| אֱלֹהֵי הָאֱמֹרִי אֲשֶׁר אַתֶּם          | *shēr-ע'abh'dû ābhōthēchēm                      |
| יֹשְׁבִים בְּאֶרֶץ מִצְרַיִם וְאֲנִי     | *shēr bēv'ēbhēr hānnāhār, v'im                  |
| וּבֵיתִי נֶעֱבַד אֶת־יְהוָה:             | ēth- <sup>1</sup> lōhē hāēmōrî [the Amo-        |
| 8 מַעֲמָה כִּי טוֹב סַחְרָה:             | rites] *shēr ättēm yōsh'bhīm                    |
| 9 הִיתָה כְּאֲנִיּוֹת סוֹחֵר:            | b'artsām; v'anōchî ūbhēthî                      |
| 10 תִּרְחִיב צַעֲדֵי תַחְתֵּי וְלֹא      | nā'ע'bhōd ēth-Y'hōvāh.                          |
| מַעֲדוֹ קָרְסָלִי: 11 אֲד־               | 8 tā'ע'māh cî tōbh sākh'rāhh.                   |
|  | 9 hāy'thāh† cā'niyyōth sōkhēr.                  |
|  | 10 tārkhībh tsā'ע'dî thākhtāi                   |
|  | v'lō <sup>a</sup> mā'ע'dû kāršüllāi. 11 āch     |

\* Or לשַׁחַק, *Tsere* being changed into *Segol* on account of *Makkeph*: בּוֹ, *in it*, i. e. *in the sea*.

† *She was*, 3rd sing. form of *hāyāl*.

(382) אֱלֹהִים יִמְחֶץ רֹאשׁ אִבְיּוֹ  
 קִדְקֹד שַׁעַר מִתְהַלֵּךְ  
 בְּאֲשָׁמָו: 12 תִּמְחֶץ רִגְלֶךָ  
 בָּדָם לְשׁוֹן כְּלָבִיד מֵאִיבִים  
 מִנְהוּ: 13 הוּא אֲשֶׁר כִּהֵן  
 בְּבַיִת אֲשֶׁר-בָּנָה שְׁלֹמֹה  
 בִּירוּשָׁלַיִם: 14 כִּפְחָתוֹ יִכְהֵן  
 פָּאֵר: 15 וְזֶה הַדְּבָר אֲשֶׁר  
 תַּעֲשֶׂה לָהֶם לְקִדְשׁ אֶתֶם  
 לְכֵהֵן לִי:

<sup>h</sup>lōhîm yimkhāts rōsh ōy'bhāv  
 ködköd sē'ār mithhällēch  
 bā'shāmāv. 12 timkhāts  
 rägl'chā b'dām l'shôn c'lā-  
 bhē'chā mēōy'bhîm minnēhū \*.  
 13 hū<sup>a</sup> 'shēr cihēn bābbāyith  
 'shēr-bānāh † Sh'lōmōh  
 biy'rūshālēm. 14 cēkhāthān  
 y'cāhēn p'ēr. 15 v'zēh hāddā-  
 bār 'shēr tǎ'sēh † lāhēm  
 l'kāddēsh ōthām l'chāhēn lî.

Parse the following forms, and explain their formation.

יְטַהֵר: טַהַר: לְטַהֵר בֵּית יְהוָה: טַהַרְתָּ: מְטַהֵר:  
 טַהַר: וַיְטַהֲרוּ: הִטַּהֵר:

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. Rebuke<sup>15</sup> 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) *i, o, u* (the strong immutable vowels are always retained).
  - b) *o* is retained in the *Infin. constr.*  
*o* (being merely lengthened by the *tone*) is changed into *ä* in the *Imperat.* and *Imperf. of Kal.*
  - c) 1. *e* (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* שֵׁלַח, מְשַׁלַּח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* שֵׁלַחַ, מְשַׁלַּחַ.

In the *Imperf.* and *Infin. Niph.*, and in the *Perf. Infin.* and *Imperf. Piël*, the form with *ä* 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 ; בִּלְע, 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. שֵׁלַחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place : e. g. שֵׁלַחַתְּ.

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. cstr. | 3 Imperat.   | 4 Imperf.   | 5 Partcp.     |
|------------------|--------------|--------------|--------------|-------------|---------------|
| 386 1 <i>Kal</i> | shālākh      | sh'lōākh     | sh'lākh      | yishlākh    | shōlēākh      |
| 2 <i>Niphal</i>  | nishlākh     | hishshā-lākh | hishshā-lākh | yishshālākh | nishlākh      |
| 3 <i>Piël</i>    | shillākh     | shällākh     | shällākh     | y'shällākh  | m'shallēākh   |
| 4 <i>Pual</i>    | shüllākh     | shüllākh     | (none)       | y'shüllākh  | m'shüllākh    |
| 5 <i>Hiphil</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 | yishtällākh | mishtāl-lēākh |

*Partcp. Pass. of Kal*, shālūākh. *Infin. absol. (Kal)*, shālōākh; (*Niphal.*), nishlōākh; (*Piël*), shällēākh; (*Hiphil*), hashlēākh.

*Kal Perf.* shālākh, shālākhāt (2 *f.*); and so in the other conjugations, -ākhāt for ākht.

*Imperat.* sh'lākh, shilkhī, &c.

*Imperf.* nishlākh, tishlākh'nāh; and so in the other conjugations, -ākh'nāh.

*Hiphil Imperf.* yāshlīākh, tāshlīkhī, 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*, גָּוַעַ, 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 *Hiphil*, to make satisfied; to satisfy.

† In *Niphal*, to bind myself by oath; to swear, promise with an oath.

Good (or ill) deed; benefit,  
גְּמוּלָה, g'mûl (decl. 1).

Iniquity, עָוֹן or עֲוֹן, 'āvôn or  
'āvôn.

Diseases, תַּחְלוּאִים, täkhlûim  
(khālāh, to be sick).

Eagle, נֶשֶׁר, nē'shēr (decl.  
6, a), pl. c. nishrê.

Youth, נְעוּרִים, n'êûrîm.

To look, { שָׁקַף, shākāph \*.  
נָבַט, nābhāt.

Groaning, אֲנָקָה, 'nākāh  
(constr. ênkāth).

Prisoner, אֲסִיר, asîr (āsār, to (387)  
bind).

Thin, דָּק, dāk (f. דִּקְיָה, dāk-  
kāh).

Full, מָלֵא, mālē<sup>a</sup>, f. מְלֵאָה  
(mālē<sup>a</sup>, to be full).

Rank, luxuriant, בְּרִיא (pl. f.  
בְּרִיאוֹת); bārā, potuit.

Ears of corn, שִׁבְלִים, shib-  
b'lim.

Vine, גִּפְנֵן, gěphēn.

Vine-shoots, שָׂרִיגִים, sārîgim.

Pit, בּוֹר, bôr (bûr, to cleave),  
pl. bôrôth.

Height, מְרוֹם, mārôm.

1. The word עָרִי 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־תִּשְׁכַּחֵי כָּל־גְּמוּלוֹי׃  
הַפְּלִיחַ לְכָל־עֲוֹנוֹתֵי הָרָפָא  
לְכָל־תַּחְלוּאֵיכִי׃ הַמְשִׁבֵּיעַ  
בְּטוֹב עֲרִידָהּ תַּתְּחִידֶשׁ בְּנֶשֶׁר  
נְעוּרֵיכִי׃ 2 כִּי־הִשְׁקִיף

1 bār'chî nāphshî 'ēth-Y'hōvāh, 389  
v'āl-tishc'khî cōl-g'mûlāv :  
hässölēākḥ l'chōl-'vônēchî ;  
hārōphē<sup>a</sup> \* l'chōl-tākh<sup>a</sup>lūā-  
y'chî : hāmmāsbîā'v bāt'tōbh  
'ēdyēch ; tithkhāddēsh cān-  
nē'shēr n'êûrāy'chî. 2 cî-  
hishkîph mimm'rôm kōdshō

\* In Hiphil.

† Who healeth, rōphē<sup>a</sup>, partep. Kal act. of rāphā.

|   |   |
|---|---|
| 389) מְמָרוֹם קָדְשׁוֹ יְהוָה מְשָׁמַיִם<br>אֶל-אֶרֶץ הַבַּיִת: לְשִׁמְעַ<br>אֲנִקְתָּ אָסִיר לְפִתְחֵי בְּנֵי<br>תְמוֹתָה: <sup>3</sup> וְתִבְלַעְנָה<br>הַשְּׁבָלִים הַדְּקוֹת אֵת שְׂבַע<br>הַשְּׁבָלִים הַבְּרִיאוֹת<br>וְהַמְּלֵאוֹת: <sup>4</sup> טָבַח טָבַח:<br><sup>5</sup> וּבִנְפוֹן שְׁלֹשָׁה עָרִיגִם וְהִיא<br>כְּפָרְחַת: <sup>6</sup> וַיִּשָּׁב רְאוּבֵן<br>אֶל-הַבּוֹר וְהִנֵּה אֵין-יוֹסֵף<br>בַּבּוֹר וַיִּקְרַע אֶת-בְּגָדָיו: | Y'hōvāh; mishshāmá'yim<br>əl-ě'rěts hibbît; lishmōăw ên-<br>kăth āsîr, l'phättēăkh b'nê<br>th'mûthāh. 3 vättibhlăw'nāh<br>hăshshibb'lim hăddăkkôth<br>êth shěbhăw hăshshibb'lim<br>hăbb'rîôth v'hămm'lēôth.<br>4 t'bhōăkh tě'bhăkh.<br>5 ūbhăggě'phěn sh'lōshāh sâ-<br>rîgim v'hî* ch'phōră'khăth.<br>6 văyyāshābh R'ūbhên êl-<br>hăbbôr v'hînnêh ên-Yôsêph<br>băbbôr; văyyikrăw êth-<br>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. McCaul's Primer.

## GENESIS i. 1.

|                                |                                   |     |
|--------------------------------|-----------------------------------|-----|
| בְּרֵאשִׁית בְּרָא אֱלֹהִים    | b'rēshîth' bārā' Elohîm           | 391 |
| אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: | êth hăsh-shāmă'yim v'êth hāā'rêts |     |
|                                | the heavens and the earth         |     |

## PSALM ii. 1.

|                          |                            |
|--------------------------|----------------------------|
| לָמָּה רָגַשׁוּ גּוֹיִם  | lām'māh rāg'shû' gôyim'?   |
| וְלֵאמֹיִם יִהְיוּ-רִיק: | ûl'ummîm yêh'gû-rîk'?      |
|                          | wherefore rage peoples     |
|                          | and nations imagine vanity |

## PSALM iv. 5.

|   |                                  |
|---|----------------------------------|
| רִגְזוּ וְאַל-תִּחְשְׂאוּ               | rigzû v'al tēkhesāû              |
| אִמְרוּ בְּלִבְבְּכֶם עַל-מִשְׁכְּבֵכֶם | imrû bhilbhăbhchēm 'al-mishcăbh- |
| וְדַמּוּ סֵלָה:                         | chēm v'dōmmû. šē'lāh.            |
|   | and be still. Selah.             |

## PROVERBS x. 1.

|                         |                           |
|-------------------------|---------------------------|
| מִשְׁלֵי שְׁלֹמֹה       | mishlê Sh'lōmōh           |
| בֶּן חָכָם יִשְׂמַח-אָב | bên khăchām y'sămmăkh ābh |
| וּבֶן בְּסִיל תּוֹנֵת   | ûbhên c'sîl tûgăth        |
| 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 רָגְשׁוּ גוֹיִם 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 יִהְיֶה has no accent. The small perpendicular line to the left of the *Segol* is called *Metheg* (48), and shows that ך 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<br>Segolta<br>Zakeph katon<br>R'bhia<br>Zarka | Mercha serves | { | Silluk<br>Tiphkha<br>Pashta<br>Zarka<br>T'bhira |
|----------------------|---|---|---------------|---|---|

*Darga* serves *T'bhira*. *Kadma* serves *Geresh*.



## ESTHER vi. 1—4.

- א בלילה ההוא נדדה שנת 1 Bällä'y'läh hähû<sup>a</sup> näd'däh sh'näth (394)  
 In the night the same fled the sleep  
 הפלך ויאמר להביא את  
 hämm'leçh väyyō'mēr l'hābhí<sup>a</sup> ēth-  
 of the king and he said to bring the  
 ספר הזכרונות דברי  
 sē'phēr häzzichrōnōth' dibhré'  
 book of the records the words of  
 הימים ויהיו נקראים לפני  
 häyyāmím' väyyihyú' nikrāim' liphné'  
 days and they were read before  
 ב הפלך: וימצא כתוב אשר 2 hämm'leçh. väyyimmätsé' cāthūbh'  
 the king, and it was found written  
 הניד מרדכי על־בנתנא  
 äshēr higgîd' Mörd'chäi' yäl-Bighthā'nā  
 that had told of  
 ותַרש שני סריסי הפלך  
 vāt'hē'rēsh sh'nē sār'isē' hämm'leçh  
 and two chamberlains of the king  
 משמרי הסף אשר בקשו  
 mishshōm'rē' hässäph' äshēr  
 of the keepers of the threshold who  
 לשלח יד בפלך  
 bikshū lishlōäkh yād bämm'leçh  
 sought to send a hand on the king  
 ג אַחַשְׁוֵרֶשׁ: ויאמר הפלך 3 äkhashvērōsh. väyyōmēr hämm'leçh  
 Ahasuerus. and said the king  
 מה־נעשה יקר וגדולה  
 mäh-näy<sup>as</sup>äh y'kār ūg'dülāh  
 what hath been done honour and dignity  
 למרדכי על־זה ויאמרו  
 l'Mörd'chai yäl-zēh, väyyōm'rū  
 to for this and they said  
 נערי הפלך משרתי  
 nä'y<sup>ar</sup>é' hämm'leçh m'shār'thāv  
 the young men of the king his servants  
 לא־נעשה עמו דבר:  
 lō-nä'y<sup>as</sup>äh' yimmō dābhār'.  
 not have been done with him a thing.  
 ד ויאמר הפלך מי בחצר 4 väyyōmēr hämm'leçh mî bhēkhätsēr  
 and he said the king who in the court  
 והמן בא לחצר בית  
 v'Hāmān bā läkhätsār  
 and Haman was come to the court  
 הפלך החיצונה לאמר  
 bēth-hämm'leçh häkhîtsōnāh lēmōr  
 of the house of the king the outer to say  
 לפלך לתלות את־מרדכי  
 lämm'leçh lithlōth ēth-Mörd'chäi  
 to the king to hang Mordecai  
 על־העץ אשר־הכין לו:  
 yäl-hāyēts äshēr-hēchîn  
 upon the tree which he had prepared  
 lō.  
 for him.

Note 1. v. 2, over the *Vav* in אַחַשְׁוֵרֶשׁ 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 נִסְחָא אֲהַרְנָא, another copy.

Note 2. In verses 3 and 4, the הַמְלִיךְ has in appearance two accents, but in reality only one. *Pa'shta* 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 הַתְּצִינָה 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 | כָּל      | אֲשֶׁר- | vättöměr     | ēlèäh  | cōl    | ashēr- |
|               |         |           |         | and she said | to her | all    | that   |
| תֹּאמְרִי     | אֵלַי   | אֶעֱשֶׂה: |         | tōm'ri       | ēlai   | ēyēsēh |        |
| 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 אַלִי, 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    | אִמְנֵם | כִּי | אֵם | v'yättāh | cī     | ōmnām      | cī   |
|            |         |         |      |     | and now  | that   | it is true | that |
| גֹּאֵל     | אַנְכִי |         |      |     | gōēl     | ānōchī |            |      |
| 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"י).

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 Kal   | sābh    | sōbh         | sōbh       | yāsōbh (yissōbh) | sōbhēbh   | 398 |
| 2 Niph. | nāsābh  | hissābh      | hissābh    | yissābh          | nāsābh    |     |
| 3 Poël* | sōbhēbh | sōbhēbh      | sōbhēbh    | y'sōbhēbh        | m'sōbhēbh |     |
| 4 Poal  | sōbhābh | sōbhābh      | (none)     | y'sōbhābh        | m'sōbhābh |     |
| 5 Hiph. | hēsēbh  | hāsēbh       | hāsēbh     | yāsēbh (yässēbh) | inēsēbh   |     |
| 6 Hoph. | 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 Kal    | sābh        | sōbh        | yāsōbh      | yissōbh     |
|          | sāb'bāh     | sōb'bî      | tāsōb'bî    | tiss'bhî    |
|          | sābbō'thā   | sūbbènāh    | t'sūbbènāh  | tissōbh'nāh |
| 2 Niphal | nāsābh      | hissābh     | yissābh     |             |
|          | nāsāb'bāh   | hissābbî    | tissā'bbî   |             |
|          | n'sābbō'thā | hissābbènāh | tissābbènāh |             |

\* This conjugation and its Passive are called here *Poël*, *Poal*, instead of *Piël*, *Pual*, because they have the vowels *ô—ê*, *ô—ă*, instead of *i—ē*, *ü—ă*.

|                 | 1 <i>Perf.</i>          | 3 <i>Imperat.</i>       | 4 <i>Imperf.</i> |         |
|-----------------|-------------------------|-------------------------|------------------|---------|
| 3 <i>Hiphil</i> | hēsēbh                  | hāsēbh                  | yāsēbh           | yässēbh |
|                 | hēsēb'bāh               | hāsēb'bî                | tāsēbbî          |         |
|                 | h <sup>a</sup> sibbôthā | h <sup>a</sup> sibbènāh | t'sibbènāh       |         |
| 6 <i>Hoph.</i>  | hûsābh                  |                         | yûsābh           | yÿssābh |
|                 | hûsāb'bāh               | (none)                  | tûsāb'bî         |         |
|                 | hûsābbôthā              |                         | tûsābbènāh       |         |

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: סָבַבְי for סָבַבְי.

b) When there is no *affirmative*, the final consonant is *thrown away*: סָב (since סָב is impossible).

c) Those forms are *not* contracted, which contain unchangeable vowels, or a *Dagesh forte*; as, סָבּוּב, סוּבְּב, סוּבְּב.

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. סָב for סָבְּב; *Infin.* סָב for סָבְּב; *Hiph.* הִסָּב for הִסָּבְּב (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. סָבּוּת, Imperf. תִּסָּבְּינָה (säbbô'thā, t'sübbènāh).

403 The preformatives of *Imperf. Kal*, *Perf. Niphal*,

and of *Hiphil* and *Hophal*, which, in consequence of (403) the contraction, stand in a simple syllable (יִסְבּ instead of יִסְבֵּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יִסְבּ for יִסְבֵּב = יִסְבֵּב; *Imperf. Middle A.* יִמַּר for יִמַּרֵּר; *Hiph.* הִסְבֵּב for הִסְבֵּב, *Infin.* הִסְבֵּב for הִסְבֵּב; *Hoph.* הוֹסֵב for הִסְבֵּב. 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 יִסְבֵּב, *Imperf. Hiph.* יִתֵּם for יִתְּמֵם, *Hoph.* יִכְּתֵב for יִכְתֵּב. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יִקְדֹּר, *they bow themselves* (from קִדְּר), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ו and י: e. g. תִּצְלֵנָה (from צִלְּל). 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, ū, ī*), but remains *before* them on the stem-syllable, as סְבִי.
- 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 יִסְבֵּב, with *ā* under the preformative, as in the regular Arabic form (Hebrew יִקְטֵל, from יִקְטֵל; the *ā* appears also in verbs *Pe guttural*, especially in verbs *Pe Aleph* and *Ayin Vav*). *Hiph.* הִסְבֵּב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אִקְטֵל, see Ges.); *Perf.* נִסְבּ for נִסְבֵּב; *Imperf. Niph.* יִסְבּ for יִסְבֵּב: comp. יִקְטֵל. See Ges.

(405) inserted syllables *ó* and (יֵ) *è* (except in the case of תָּן, תָּת, which always take the tone); and in consequence of this the vowels of the word are shortened, as תִּסְבֶּינָה, תִּסְבֵּינָה; הִסְבֵּה, but הִסְבֹּת.

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. עוּלֵל, Reflex. הִתְעוּלֵל (from עֵלֵל): in some is found the rare conjugation (so called from its form and vowels) *Pilpel*, as גִּלְגַּל, *to roll*; הִתְגַּלְגַּל, *to roll oneself* (from גִּלְל); Pass. שֻׁעְשַׁע, *to be caressed* (from שֻׁעַע). 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 *Kibbutz*, whenever it loses the tone; as *Infin.* רָן, *to rejoice* (Job), with suffix בְּחִקּוֹ, *when he founded*; *Imperat.* חֲנִי, *pity me*; *Imperf.* with *Vav* convers. וַיִּסָּב, 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, יָכַל), extending through the whole conjugation: (1) e. g. *Perf.* נִקַּל (also נִקֵּל), *it is a light thing*; *Infin.* הִמָּס, *to melt*; *Partep.* נִמָּס, *wasted away*. (2) נִגְלוּ, *they are rolled together*; *Infin. absol.* הִבוּ, *be*

plundered; Imperat. הִרְמוּ, take yourselves up; Imperf. (407) תִּדְמוּ.

- c) *Hiphil and Hophal.*] (1) Instead of *Tsere* the final syllable has sometimes *Pathakh*, especially with gutturals, as הִמַּר; *Infin.* הִבַּר, to cleanse; (2) but also without a guttural, as הִדַּק; *Plur.* הִסְבּוּ; *Partcp.* מִצֵּל, shadowing.

The Imperfect with retracted tone takes the form יִסְדֵּךְ, 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. יִסַּב and יִקוּם, יִסַּב and הִקִּים). 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. יִרֶן for יִרֵן, 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, בָּזְזוּ (also בָּזְזוּ); *Infin.* סָבַב and סָב; *Imperf.* יִחַנֵּן, he is gracious, elsewhere יִחֵן. *Hiph.* הִרְנִין, *Imperf.* יִרְנִין, he will rejoice (which is never contracted); *Partcp.* מְשֻׁמֵּם, 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 סִבְּוֵנִי, סִבְּוֵנִי.

Before *Dagesh*, *Kholem* in the *Imperf.* becomes *Kibbuts*, less frequently *Kamets-Khatuph*; *Tsere* in *Hiph.* becomes *Khirik* (after the analogy of הִסְבִּיבֹת, הִסְבִּיבֹת); the preformatives then, in place of the full vowel, take *Sh'va*: e. g. יִסְבְּוֵנִי, יִסְבְּוֵהוּ; *Hiph.* יִסְבְּוֵנִי.

## 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, חָרַב, khōrēbh.  
 For ever, לָנֶצַח, lān'etsākh (nētsākh, a subst. = strength, perpetuity).  
 To destroy, נָתַשׁ, nāthāsh.  
 A door, דֶּלֶת, dēlēth.  
 Hinge, צִיר, tsîr.  
 Bed, { מִטָּה, mittāh (a n) ||  
 { מִשְׁכָּב, mīshcābh (a).

\* Also עָלַל, not used in Kal: in Poël, 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, tākh<sup>n</sup>nûn<br/>(pl. <i>ím</i> or <i>óth</i>); khānān, to<br/>be gracious.</p> <p>To pierce, דָּקַר, dākār.</p> <p>Only (son), יָחִיד, yākhîd.</p> | <p>To mourn, סָפַד, sāphād. } (411)</p> <p>Mourning, מִסְפֵּד, mispēd(a). }</p> <p>First-born, בְּכוֹר, b'chôr (bā-<br/>chār, to be early).</p> <p>A dog, כְּלָב, cě'lěbh.</p> |
|--|--|

לְמַעַן (for מַעֲנֶה, *intent, purpose*), occurs only with לְ (for the sake of); with suffixes, לְמַעַנִי, for my sake, &c.

Exercise 39.

- 1 412 הָאֹיֵב \* | תָּמוּ חַרְבּוֹת לְנֹצַח וְעָרִים נִתְשַׁת אֲבָד זִכְרָם א)
- הַמָּה: 2 הִדְלַת תְּסוּב 21 עַל־צִירָה וְעִזָּל עַל־מִשְׁתֵּי:
- 3 אָמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁפַּבְּכֶם וְדָמוֹ סָלַח: 4 דוֹמְמָתִי
- נִפְשִׁי בְּגָמַל עָלַי אָמוֹ: 5 קָלוּ הַפִּיִּם מֵעַל הָאָרֶץ:
- 6 עֵינַי עוֹלְלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירֵי: 7 בָּנִי יַעֲקֹב
- יִבְזוּ הָעִיר: 8 וְשִׁפְכֵתִי עַל־בֵּית דָּוִד וְעַל | יוֹשֵׁב יְרוּשָׁלַם
- רוּחַ חוֹ וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דִּקְרוּ וְסָפְדוּ
- עָלַי כְּמִסְפֵּד עַל־יָחִיד וְהִמְרָ עָלַי כְּהִמְרָ עַל־הַבְּכוֹר:
- 9 וְכוֹשׁ יֶלֶד אֶת־נִמְרֹד הוּא יִחַל לַהֲיוֹת † גִּבּוֹר בְּאָרֶץ:
- 10 בְּנוֹתַי אֶל־הָעִיר הַזֹּאת לְמַעַנִי וְלְמַעַן דָּוִד עַבְדִּי:
- 11 בְּמָקוֹם אֲשֶׁר 6 לִקְרוּ הַפְּלָבִים אֶת־דָּם נְבוֹת יִלְקוּ
- הַפְּלָבִים אֶת־דָּמָךְ 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 *nāthāshṭū* 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 *ă*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthän*, *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 *găsh* for *n'găsh*,  $\text{שֹׁׁ}$  for  $\text{נְשֹׁׁ}$ .

*b*) The *Infin.* then, however, usually appends the feminine ending *ĕth* (the accent being on the *penult.*); after a guttural, *ăth*: as  $\text{תְּשֹׁׁ}$  (*g'eshĕth*),  $\text{תְּעַׁׁ}$  (*gă'yăth*), from *nāgăy*, *to touch*.

*c*) The *Imperative* has usually *ă*, but sometimes *ē* (as in *tēn*, *give*, from *nāthän*). It frequently takes the lengthened form with appended *h*: *t'nāh*, *give up* ( $\text{תְּנַׁׁ}$ ).

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 *Hiphāl* and *Hophal*.

Similar anomalies are in part exhibited by לקח 417 (*lākākh*), *to take*; *Lamed* being *assimilated* or *dropt* like the *Nun*.

*Imperf.* *yikkākh*. *Imperat.* *kākh* (seldom *l'kākh*). *Infin. constr.* *ka'khāth*. *Hoph. Imperf.* *yūkkākh*.—*Niphal*, however, is always *nilkākh*.

*Nāthän* (נתן), *to give*, is peculiar in *assimilating* 418 the *final* as well as the *initial Nun*. Thus, *nāthättî*, *têth*, for *nāthäntî*, *tē'nēth* (*Infin. constr.*).—On the *Imperf.* see above, I.

Example נגש, *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>Partcp.</i> |     |
|-----------------|----------------|---------------------|------------------|------------------|----------------|-----|
| 1 <i>Kal</i>    | <i>nāgāsh</i>  | <i>gē'shēth</i>     | <i>gāsh</i>      | <i>yiggāsh</i>   | <i>nōgēsh</i>  | 419 |
| 2 <i>Niphal</i> | <i>niggāsh</i> | <i>hinnāgēsh</i>    | <i>hinnāgēsh</i> | <i>yinnāgēsh</i> | <i>niggāsh</i> |     |
| 3 <i>Hiphāl</i> | <i>higgāsh</i> | <i>hāggāsh</i>      | <i>hāggēsh</i>   | <i>yāggāsh</i>   | <i>māggāsh</i> |     |
| 4 <i>Hophal</i> | <i>hūggāsh</i> | <i>hūggāsh</i>      | (none)           | <i>yūggāsh</i>   | <i>mūggāsh</i> |     |

*Past partcp. of Kal, nāgūsh.*

*Infin. absol.* 1) *nāgōsh*, 2) *hinnāgōsh*, 3) *hāggēsh*.

*Imperat. (Kal)* *gāsh*            *g'shî*            *gāshnāh*  
*(Niph.)* *hinnāgēsh*    *hinnāg'shî*    *hinnāgēsh'nāh*  
*(Hiph.)* *hāggēsh*        *hāggīshî*        *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, î* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for *ěshmōr* we have *ěshm'rāh* (אֶשְׁמְרָה). 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, נָשַׁךְ, nāshāch.

To tell† [נָגַד, nāgād = to be  
clear?].

To look, נָבַט, nābhāt‡.

To touch, נָגַע, nāgā' (constr.  
with בְּ, &c.).

To forsake, נָטַשׁ, nātāsh.

To give, נָתַן, nāthān.

To fade, נָבַל, nābhāl.

To kiss, נָשַׁק, nāshāk.

To overtake [נָשַׁג], nāsāg (in  
Hiph.).

To take, לָקַח, lākākh.

To overthrow, סָלַף, sālāph (in  
Piël).

To tear, טָרַף, tārāph.

A lion, אַרְיֵי and אַרְיָה, \*ri  
and āryēh.

To crush, פָּרַק, pāräk.

A serpent, נָחַשׁ, nākhāsh  
(decl. 4).

Extremity; heel, עֲקֵב, vākēbh  
(decl. 5, c: but taking  
*Khirik* under the first rad.  
in constr. pl. instead of *Pa-  
thakh*).

\* In Hiphîl: in Kal, to strip off; then, to deliver.

† In Hiphîl = to make clear (higgād).

‡ In Hiphîl: once in Piël.

Those two = them both, שְׁנֵיהֶם, sh'nêhēm (numeral in constr. state with suffix, 204).

Right hand, יְמִין, yāmin (decl. 3, a).

Left hand, שְׂמאל, s'mōl.

To tremble, רָעַד, rā'äd. (422)

To smoke, עָשָׁן, 'āshān.

Season, עֵת, 'ēth (ʿit-tō, &c.).

Leaf, עֵלָה, 'ālēh (decl. 9).

To divide; to sing hymns, זָמַר, zāmār.

### Exercise 40.

a) 1 צָדְקָה תִצְרַח תִּסְדֹּדֶרָךְ וְרִשְׁעָה תִסְלַף חַטָּאת:

2 פְּוִיטְרָךְ כְּאַרְיֵה גַפְשִׁי פָרַק וְאִין מִצִּיל: 3 וַיִּגְשׁוּ

אֶל־הָאִישׁ אֲשֶׁר עַל־בַּיִת יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת: 6

4 יְהִי־דָן\* גַּחֲשׁ עַל־יְדֹרְךָ שְׁפִיפֹן עַל־אַרְח הַגִּישׁוֹ עֲקָבִי־

סוֹס וַיִּפֹּל רַכְבּוֹ אַחֹר: 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־

אַפְרָיִם בְּיָמֵינוּ מִשְׂמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמָאלוֹ מִיְמִין

יִשְׂרָאֵל וַיִּגְשׁ אֵלָיו †: 6 לְבָה לֹא־הִגִּדְתָּ לִּי כִי אֲשֶׁתְּךָ

הִיא: 7 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל † וּמַעֲשֵׂה יָדָיו מְגִיד

הַרְקִיעַ: 8 זְמַרוּ לַיהוָה יִשָּׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתַי:

9 הַבַּיִטוֹ אֵלָיו וְנִהְרוּ וּפְגִיֵּיהֶם אֶל־יְהוָה: 10 הַמַּבִּיט §

לָאָרֶץ וְהִרְעֵד יַגַּע בַּהָרִים וַיַּעֲשֵׂנוּ: 11 צְדָקַת תָּמִים

תִּישָׁר דְּרָכּוֹ וַיִּבְרַשְׁעָתוֹ יִפֹּל רָשָׁע: 12 שְׂמַע בְּנֵי

מוֹסֵר אָבִיךָ וְאֶל־תִּטְשׁ תּוֹרַת אֲמֹךָ: 13 כִּי לֹא־יִטֵּשׁ

יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב: 14 וְהָיָה כִּיעֵץ

שָׁתוּל עַל־פְּלִגְרֵי־מַיִם אֲשֶׁר פָּרִיו | יִתֵּן בְּעֵתוֹ וְעָלְהוּ

\* Shall be.

† 228, p. 80.

‡ m'säppēr, 5, 3.

§ A partcp. descriptive of Jehovah.

- (423) | לֹא־יָבֹל׃ 15 אָרַר אֶת־הַמֶּלֶךְ אֲשֶׁר פָּצַתָּהּ |  
 אֶת־פִּיהָ לִקְחַת אֶת־דַּמִּי אֶחָד מֵיָדָי׃ 16 וַיֹּאמֶר אֵלָיו  
 אָבִיו נִשְׁהַגָּא \* וְשָׁקֵה־לִּי \* בְּנִי וַיִּגַּשׁ וַיִּשְׁקֵלֹו׃ † 17 יִרְדָּף  
 אוֹיֵב נַפְשִׁי וַיִּשַׁג וַיִּרְמַס לְאַרְצֵי חַי וְכַבֹּדִי לְעַפְרַיִם יִשְׁבֹּן  
 סֵלָה׃ 18 וְאֶל־יִבְטַח אֶתְכֶם חֹזְקֵהוּ אֶל־יְהוָה׃  
 † 19 עָוִי אֵלַיךְ אֹמְרָה כִּי־אֱלֹהִים מִשְׁנַבִּי אֱלֹהֵי חַסְדִּי׃

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 (<sup>o</sup>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.<br>\ Thou ( <i>f.</i> ) shalt approach. | 2. † Ye will take.<br>\ Ye ( <i>f.</i> ) will pursue.      |
| 3. † He will take.<br>\ She will give.                                   | 3. † They will trample.<br>\ 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, יִרְדָּף.

‡ *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. cstr. | 3 Imperat. | 4 Imperf. | 5 Partcp. |     |
|---------|---------|--------------|------------|-----------|-----------|-----|
| 1 Kal   | āchāl   | °chōl        | °chōl      | yōchēl    | ōchēl     | 424 |
| 2 Niph. | nē°chāl | hēāchēl      | hēāchēl    | yēāchēl   | nē°chāl   |     |
| 3 Hiph. | hē°chāl | hā°chāl      | hā°chāl    | yā°chāl   | mā°chāl   |     |
| 4 Hoph. | hō°chāl | hō°chāl      | (none)     | yō°chāl   | mō°chāl   |     |

(as verbs *Pe guttural*)

*Past Partcp. of Kal, āchûl.*

*Infin. absol.* 1) āchôl; 2) hēāchōl.

*Imperf. Kal, with Vav conversive, vāyyō°chāl: vāyyō°mēr.*

In some verbs and forms אָ *quiesces*. The verbs 425 in which this regularly occurs are:

אָכַל, *āchāl*, to eat.

אָפַח, *āphāh*, to bake.

אָמַר, *āmār*, to say.

אָבַח, *ābhāh*, to be willing.

אָבַד, *ābhād*, to perish.

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 אָ *quiesces*, with a *transposition* of the vowels. Hence,

אָמַר (yōmēr) for יֵאמַר = יֵאמַר, 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  $\text{־}$ ,  $\text{־}$ , or  $\text{־־}$ . 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, נִשַּׁק, nāshāk (in both <i>Kal</i> and <i>Piël</i>).</p> <p>To burn, בָּעַר, bā'ēār.</p> <p>To prove, בָּחַן, bākhān.</p> <p>To draw-near, קָרַב, kārābh, with <math>\text{עַל}</math>, upon = for the purpose of <i>falling upon</i>; of attacking.</p> <p>To divide, חָלַק, khālāk.</p> <p>A little, *מְעַט or מְעַט, m'ēāt or m'ēāt (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, lānētsākh (nētsākh = truth, perpetuity).</p> <p>A fig-tree, תְּאֵנָה, t'ēnāh.</p> <p>Form, תֹּאֵר, tōār (tāār, to be drawn, marked).</p> <p>Countenance, מְרֵאָה (α), mārēh (decl. 9, a); rāāh, to see.</p> <p>Except, בִּי־אִם, cī-im, (ni-si, properly quod si).</p> <p>An evil-doer, מְרַע, mērā'ē (partep. Hiph. of רָעָה, to be evil).</p> <p>A wolf, זֵבֵב, z'ēbh.</p> <p>Booty, עַד, 'ād.</p> <p>Prey, שְׁלָל, shālāl.</p> |
|--|--|

\* מְעַט = as a little (a little) soon.



## Exercise 41.

a) 1 433 כִּי־יִדְעַע<sup>3</sup> יְהוָה דְּרֹךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד׃  
 2 נִשְׁקוּ־בֶרֶךְ פְּדִיאֲנֶךָ וְתֵאבְדוּ דְרֹךְ \* כִּי־יִבְעַר כַּמְעַט אֶפֶס  
 אֲשֶׁר־י בְּל־חֹסֶי + בּוֹ׃ 3 תִּזְחַלֶּת צְדִיקִים שְׂמִיחָה וְתִקּוֹת  
 רְשָׁעִים תֵּאבֵד׃ 4 עַד־כּוֹזְבִים יֵאבֵד וְאִישׁ שָׁמַע לִנְצַח  
 יִדְבֵר׃ 5 נִצֵּר תֵּאָנֶה יֹאכַל פְּרִיָה וְשֹׁמֵר אֲדָנָיו יִכְבֵּד׃  
 6 וְעֵזֹב כָּל־אֲשֶׁר־לּוֹ בְּיַד יוֹסֵף וְלֹא־יִדַּע אֹתוֹ מֵאֹמְהָ † כִּי  
 אִם־הִלָּחֵם אֲשֶׁר־הוּא אֹכֵל וְיֵהִי יוֹסֵף יָפֵה תֵּאָר וְיִפֵּה  
 כּוֹרְאָה׃ 7 בְּקָרֵב עָלַי | מִרְעִים לֹא־כֹל אֶת־בְּשָׂרֵי צְרִי §  
 וְאִיבִי לִי הֵמָּה כִּשְׁלֹו וְנִפְלוֹ׃ 8 בְּגִימִיּוֹ זָאֵב יִטְרֹף בַּבֶּקֶר  
 יֹאכַל עֵד וְלַעֲרֹב יִחַלֵּק שֶׁלֶל׃ 9 שְׁלַחֵנוּ מִכֶּם אֶחָד וְיִקַּח  
 אֶת־אֲחִיכֶם וְאֶתֶם הֵאָסְרוּ וַיִּבְחַנּוּ דְבַר־יְכֶם הָאֵמֶת אֶתְכֶם  
 וְאִם־לֹא חַי || פְּרַעַה כִּי מִרְגָּלִים אַתֶּם׃ וַיֵּאָסֶף אֶתְם אֶל־  
 מִשְׁכַּן 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<sup>¶</sup>, and I did eat. 3. Thy-way perished. 4. Then shalt thou say unto Joab, The sword

\* The way = *as to your way*.

† *Trusting*. Partcep. act. Kal in *stat. constr.* from a verb  
*Lamed He*: הָסָה.

‡ *Ittō m'ūmah*, lit. with-him any-thing = *any thing that was with him*.

§ Supply *bikrōbh* again: *kārābh* is construed with *l'* (= *to*).

|| An oath, *life of Pharaoh* = *by the life of Pharaoh*.

¶ *הַשִּׂיאַנִי* (from נָשָׂא *Hiph.* הַשִּׂיא).

- (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 Partcp. |
|-----------|---------|--------------|-------------------|---------------------|-----------|
| 434 1 Kal | yāshābh | shē'bhēth    | { shēbh<br>y'rāsh | { yēshēbh<br>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 Partcp. of Kal, yāshūbh.

*Fut. Apoc. (Jussive)*, yōshēbh.

*Fut. Vav convers. (Kal)*, vayyē'shēbh.

*Inf. 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.' כֹּזֵה וְכֹזֵה; the כ taking *Kamets* as coming immediately before a tone-syllable.

† אֵלַיָּהּ, Imperf. of עָלָה (h).

‡ In Arabic they are written with و.

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 יוצר), 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.* יֵשֵׁב is from יֵשֵׁב, by omission of the feeble '.
- 3) *Infin.* שָׁבַת is shortened in the same way, and takes the fem. ending תֶּזֶז, 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 *i*.

*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*, *Hiphil*, and *Hophal*. It quiesces in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphil*, in *Kholem*; throughout *Hophal* in *Shurek*: as נוֹשֵׁב (for נוֹשֵׁב), הוֹשִׁיב (for הוֹשִׁיב), הוֹשֵׁב (for הוֹשֵׁב).
- 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. הִתְיַדַע from יָדַע.
- 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*, *Hiphil*, and *Hophal*, by the *Vav* (ו, וּ, וֹ) before the second radical. Forms like שָׁבַת, שָׁבָת, 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 הַּ like לָדָה, to bear.
- b) With a guttural the latter takes the form \* ת־ָּ instead of ת־ָּ: e. g. יָדַעַת, to know. Examples of the regular full form occur with *suffixes*, יִסְדּוּ, יִסְדּוּי. This full form seldom takes the feminine ending, as יִכְלָת, to be able.
- 444 The *Imperat. Kal* often has the lengthening הַּ, as שִׁבָה, sit; רָדָה, descend. From יָהַב, to give, the lengthened *Imperat.* is הִבָּה, fem. הִבּוּי, plur. הִבּוּ, 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 יִדַר.

\* לָדָת, in 1 Sam. iv. 19, is contracted to לָת.

- b) When the tone is drawn back on the penultima, the final syllable takes *Segol*; namely, before a word of one syllable, (445) and after *Vav conversive*: e. g. **וַיֵּשֶׁב, וַיֵּרֶד, וַיִּשְׁבְּנָא**, but in Pause, **וַיֵּשֶׁב** and **וַיֵּרֶד**.
- c) The form **וַיֵּרֶשׁ**, when lengthened, may also lose its radical י (as **וַיֵּנְעוּ, וַיֵּעֲפוּ**). Yet the cases are rare and doubtful where this occurs after other preformatives than י.

In some stems the feebleness affects also the *Perf. Kal*, so far that the *a* under the second radical becomes *ē* or *ī* in such forms as have no full vowel under the first radical, as **יֵרְשָׁתֶם, יֵרְשִׁיהוּ**; **יֵלְדוּ** from **יֵרֶשׁ, יֵלֶד**.

- a) As an exception the *Imperf. Niph.* sometimes retains *Yod*: e. g. **וַיֵּיחַל**, and he waited.
- b) The first Pers. sing. has always the form **אֵיֶשֶׁב**, not **אֵיֶשֶׁב**.

In *Piël* the radical *Yod* sometimes falls away after י pre- 446 formative, which takes its punctuation: e. g. **וַיֵּבֶשֶׂהוּ** for **וַיֵּבֶשֶׂהוּ**, and he dried it up.

*Imperf. Hiphil*, like *Imperf. Kal*, takes *Segol* when the tone is 447 drawn back.

The verb **הֵלֵךְ**, to go, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from **יֵלֵךְ**) *Imperf.* **יֵלֵךְ** with *Vav*, **וַיֵּלֵךְ**, in pause **וַיֵּלֵךְ**, *Inf. constr.* **לֵךְ**, *Imperat.* **לֵךְ**, lengthened **לֵכֶה**, and also **לֵךְ**, and so *Hiphil*, **הוֹלִיךְ**. Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from **הֵלֵךְ**, as *Imperf.* **יְהַלֵּךְ**, *Inf. constr.* **הֵלֵךְ**, *Imperat. pl.* **הֵלְכוּ**; on the contrary, *Perf. Kal* is always **הֵלֵךְ**, *Partep.* **הוֹלֵךְ**, *Inf. absol.* **הֵלֹךְ**; *Piël* **הֵלֵךְ**; *Hithpaël* **הֵתְהַלֵּךְ**; so that a י nowhere distinctly appears as first radical\*.

\* An obsolete stem, **יֵלֵךְ**, may however be assumed, although in a word so much used as **הֵלֵךְ**, the feeble letter ה may itself be treated like י, and so the inflexion resemble *Pe Yod*. Comp.

## Vocabulary.

|   |  |
|---|--|
| 449 To know, יָדַע, yādā'ē.                             | Want, poverty, מַחְסוֹר, mākh-sôr.                                       |
| To bear; to beget, יָלַד, yālād.                        | Only, אֶחָד, āch.  |
| To add, יָסַף, yāsāph.                                  | Proud, גִּנְיָה, gēēh (pl. גִּנְיָוִים).                                 |
| To come down, descend, יָרַד, yārād.                    | Widow, אֵלְמָנָה, ālmānāh.   |
| To profit, יָעַל, yā'ēāl.                               | Instruction, לִקְחָה, lē'kākh<br>(prop. taking speech; lākākh, to take). |
| To dwell, יָשַׁב, yāshābh.                              | Adversity, צָרָה, tsārāh (ω),<br>decl. 10; tsārār, to bind.              |
| To save, יָשַׁע, yāshā'ē.                               | Corner, פִּנְיָה, pinnāh (d ω),<br>decl. 10.                             |
| To set up, erect, establish, [נָצַב], nātsābh, in Hiph. | Roof, גָּג, gāg (decl. 8, a).  |
| Treasure, אוֹצָר, ôtsār (pl. אוֹצְרוֹת).                | Fellowship, חֶבֶר, khěbhěr.  |
| To conceal, כָּסַה, cāsāh.                              | Generation, age, דֹּר or דֹּר, dôr or dōr (decl. 1).                     |
| To withhold, חָשַׁח, 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 : † דְּהַלְיָהּ תִּמְוִים יוֹשַׁע וְנַעֲקָשׁ \* דְּרָכִים יִפּוֹל בְּאַחַת † :  
: לֹא־יוֹעִילוּ אוֹצְרוֹת רָשַׁע וְצַדִּיקָה תִּצְלִי מִמּוֹת :

also the feeble *Pe Aleph*: e. g. תִּזְלִי from אִזַּל, and תִּלְכִּי from הִלַּךְ, Imperf. Hiphil, אֲבִידָה from אָבַד, and אֲוִלִּיכָה from הִלַּךְ.

\* Neve'kāsh (5, 2), from vākāsh, 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 יִדַע בְּעֵסוֹ וְכִסָּה קַלּוֹן עָרוֹם : 5 יֵשׁ מִפְּזוֹר

וְנוֹסֵף עוֹד וְחִשְׁדָּ מִיֶּשֶׁר אֲדֹ-לְמַחֲסוֹר : 6 בַּיִת גָּאִים יִסָּה

יְהוָה וַיִּצָּב גְּבוּל אֲלֻמְנָה : 7 לֵב חֲכָם יִשְׁפִּיל פִּיהוּ

וְעַל-שִׁפְתָיו יִסִּיף לֶקַח : 8 בְּכָל-עֵת אֲהַבֶּה הָרַע וְאֶחָ

לְצָרָה יוֹלֵד : 9 טוֹב לְשַׁבֵּת עַל-פְּנֵי-תַגַּג מֵאֲשֶׁת \* מְדוֹנִים \*

וּבַיִת חֶבֶר † : 10 וְאֲנִי תָמִיד אֵיחָל וְהוֹסַפְתִּי עַל-כָּל-

תְּהַלְתֶּךָ : 11 יָמִים עַל-יְמֵי-מַלְךְ 21 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.

§ וְתִרְאָה, Imperf. Niph. of רָאָה.

|| נָטַי, Partcp. Pass. of *nātāh*.

¶ 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 Partcp. |
|-----------|---------|--------------|------------|-----------|-----------|
| 451 1 Kal | yātābh  | y'tōbh       | y'tābh     | yītābh    | yōtēbh    |
| 5 Hiph.   | hētābh  | hētābh       | hētēbh     | yētābh    | mētābh    |

*Past Partcp. 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 וַיִּקְוֶז, *and he awoke*.

454 *Hiphil.*] Here the ' is retained, forming with *Tsere* a diphthongal *é*, הִיטִיב (for הֵיטִיב), *Imperf.* יִיטִיב; seldom with the diphthong *ai*, *ay*, as in יִישְׁרִי, *they make straight*.

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יָלִיל, as יִיָּלִיל, *he wails*; אִיָּלִיל, *I wail*; תִּיָּלִילוּ, *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 וַיִּצֵק; יִצֵר, *to form*, Imperf. וַיִּצֵר and יִצֵר; יִשֵר, *to be straight*, Imperf. יִישֵר 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, יֹטֵב, yātābh *. | To howl, יֹלֵל, yālāl.   | 458 |
| To awake, יֹקֵץ, yākāts.     | To sleep, יֹשֵן, yāshān. |     |
| To suck, יֹנֵק, yānāk †.     |                          |     |

a) Verbs exclusively of the contracted form :

|  |  |
|--|--|
| To spread beneath, יֹצֵעַ, yātsäʿ (Hiph. hits-tsiäʿ; Hoph. hütstsiäʿ). |  |
| To burn up, יֹצֵת, yātsäth (Imperf. yitstsäth; Hiph. hits-tsiäth).     |  |

b) Verbs with two forms :

|  |  |
|--|--|
| To pour, יֹצֵק, yātsäk (Imperf. yitstsök; and with Vav. conv. väyyē'tsëk). |  |
| To form, יֹצֵר, yātsär (Imperf. väyyî'tsër [c. Vav conv.] and yitstsör).   |  |
| To be straight, יֹשֵר, yāshär (Imperf. yîshär and yishshär).               |  |

|  |  |
|--|--|
| To bubble-out, נֹבֵעַ, nābhäw †.                                 | Afflicted, נֹכַח, nāchē <sup>a</sup> (fem. נֹכַחָה). |
| Joyful, עֹמֵחַ, sāmēākh (from sāmākh, to shine bright; be glad). | Horned, מֹקְרִין, mäkrin §.                          |
| A cure, גֹּהֵה, gēhäh.   | Sea-monster, תַּנִּין, 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. partecp. for mäkrin; kërēn, a horn.

(458) *The breast*, שֶׁד, shäd.  
*A whelp*, גֹּר, gûr (decl. 1).  
*Cruel*, אֶכְזָר, ächzär.

*Ostrich*, יַעַן, yāēn.

*To plant*, נָטַע, nātäc.

☞ Since these verbs differ from the usual mode of inflection only in the *Imperfect Kal* and in *Hiphil*, these parts only are given in the examples.

### Exercise 43.

459 a) 1 לְשׁוֹן חֲכָמִים יִמְטִיב דַּעַת וּפִי כְּסִילִים יִבְעֶ \* אֵילָת :  
 2 לֵב שִׁמַּח יִמְטִיב נְהַה וְרוּחַ נִכְאָה תִּבְשַׁגְרָם : 3 וַיִּמְטֵב  
 הַדָּבָר בְּעֵינַי פְּרַעְהָ וּבְעֵינַי כָּל־עַבְדָּיו : 4 וְתִמְטֵב לַיהוָה  
 מְשׁוֹר פֶּר מִקְרוֹן מִפְּרִים : 5 טוֹב־אַתָּה וּמְטִיב :  
 6 דְּבַר־יִפּוֹ אֲנִי וּמִרְמָה חֲדָל לְהַשְׁפִּיל לְהִמְטִיב :  
 7 גַּם־תִּמְנִן חֲלָצוֹ שֶׁד הַנִּיקוֹ גְּוִרְיָהוּ בַת־עַמִּי לְאַכְזָר  
 כִּי יַעֲנִים בַּמִּדְבָּר : 8 וְתֹאכְלֶנָּה הַפְּרוֹת רָעוֹת הַמְּרָאָה  
 וְדָקַת הַבֶּשֶׂר אֶת שֶׁבַע הַפְּרוֹת יִפֹּת הַמְּרָאָה וְהַבְּרִיאֹת  
 וַיִּקְצֵן פְּרַעְהָ : 9 הַנְּטַע אֲזֵן הַלֵּא יִשְׁמַע אִם־יִצְרָר עֵין הַלֵּא  
 יִבִּיט : 10 וַיִּקְצֵן פְּרַעְהָ 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.

ב. †.

† To the earth, אֶרֶץ : respecting the ה, 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  | kômām   | kômām            | (none)     | y'kômām   | m'kômām   |     |
| 5 Hiphîl | hēkîm   | hākîm            | hākēm      | yākîm     | mēkîm     |     |
| 6 Hophal | hûkām   | hûkām            | (none)     | yûkām     | mûkām     |     |

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 כָּשַׁל, to rule. †† As—this, בְּאֲשֶׁר.

## Normal Forms.

|     |                |   |                 |        |          |            |
|-----|----------------|---|-----------------|--------|----------|------------|
| 461 |                | { | <i>Perf.</i>    | kām    | kāmāh    | kām'tā     |
|     | 1 <i>Kal</i>   | { | <i>Imperat.</i> | kúm    | kú'mî    | kôm'nāh    |
|     |                | { | <i>Imperf.</i>  | yākúm  | tākú'mî  | t'kúmènāh  |
|     | 2 <i>Niph.</i> | { | <i>Perf.</i>    | nākôm  | nākô'māh | n'kúmô'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>    | hūkām  | hūk'māh  | hūkām'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* =) *kúm*; *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 *kúm* (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 מֵת (from מוֹת), *he is dead*.

b) The verb *middle O* takes the form of אָזַח (from אָזַח), *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*; *Partep. 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. yibrōsh*).
- 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'kímó'thāh*; also *h'kēmó'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*) יָקוּמוּן. In those persons which take affirmatives without *epenthesis* (see 477), the accentuation is regular, as יָקָמוּ; so in *Hophal*, הוּקָמוּת. For the tone on *í* and יָ see 468.

\* Hence before Suff. יָמִיתָנּוּ, *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 עוֹר (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. קִיַּם, *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. בִּלְלַל, *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 קִיַּם 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 נ (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 (קוּמָה, שׁוּבָה), with a few exceptions where the word is *Milel*.

- a) The shortened *Imperf.* as *Jussive* has the form יִקֹּם (very seldom יִקֹּם, יִקֹּם).
- 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 יִקֹּם לְךָ, וְיִקֹּם.
- d) In *Pause*, however, the tone remains on the last syllable, as וְיָמָה.
- e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וְיָסַר, and *he turned aside* (from סוּר).

The full plural ending *ún* (וִין) has the tone (cf. 472 of this §).

II. *Niphal.*] Anomalous forms are: *Perf.* נִפְצוּתֶם, *ye have been scattered*; *Infn. constr.* הִדְרִישׁ.

III. *Hiphil.*] Examples of *Perf.* without the *epenthetic* הֵ: הִנְפַתְתָּ, *thou liftest*; הִכַּתָּהּ, *thou killest*; and even הִמַּתֶּם (Num. xvii. 6, &c.).

In the *Imperat.* the shortened and lengthened forms הִקֵּם, הִקִּימָה, both occur.

- a) The shortened *Imperf.* has the form יִקֵּם, as וְיִסַּר, *that he may take away*.
- b) After *Vav conversive* the tone is drawn back upon the penultima, as וְיִפֹּץ, וְיָרָם, and *he scattered*.
- c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וְיָסַר, 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*, בַּז, *he despised* (*Perf.* of בּוּז, as if from בַּז); 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 יִסִּית, הִסִּית); וַיִּתֵּר, *and he shows the way* (also יִתֵּר); 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*; מִלִּין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמּוּל), *to be circumcised*; with a guttural, נִעִיר; *Hiph.* הִזִּיל, *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.* יִחַוֵּר; גָּוַע, *to expire*, *Imperf.* יִגְוַע; particularly all verbs that are also לה", 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 חָוַשׁ); וַתַּעֲט, וַיַּעֲט (from עוּט, עוֹט, *to rush upon*. G.).



## Vocabulary.

|  |  |
|--|--|
| To be ashamed, בּוֹשׁ, bûsh*.                    | Fortress, מִבְצָר (a), mibhtsâr 483<br>(bâtsâr, to cut off).               |
| To despise, בּוּז, bûz.                          | Understanding, תְּבוּנָה (a w),<br>t'bhûnâh (bhûn or bhîn, to<br>discern). |
| To arise, קוּם, kûm.                             | To found, יָסַד, yāsād.  |
| To fix, establish, כּוּן, cûn.                   | Rottenness, רִקָּב, rākābh.  |
| To scorn, make a mock of, לִוץ,<br>lûts.         | Snare, מוֹקֵשׁ, mōkêsh (yā-<br>kāsh, to set a snare).                      |
| To get, obtain, פּוֹק, pûk, in<br>Hiph.          | Guilt, אָשָׁם, āshām.  |
| To place; to set on, שׂוּם, sûm.                 | Deceit, מִרְמָה, mirmāh (rā-<br>māh, to cast).                             |
| To return, intr., שׁוּב, shûbh †.                | Therefore, עַל־כֵּן, ʿāl-cēn.  |
| Wall, fence, גְּדֵרָה (w);<br>gādār, to fence ‡. | Congregation, עֵדָה, ʿēdāh<br>(ʿādāh, he appointed).                       |
| To break down, פָּרַץ, pāräts.                   |  |

## Exercise 44.

- 1 484 פְּרִצְתָּ כָּל־גְּדֵרֹתַי שְׂמַתָּ מִבְצָרַי מִחַתָּה: 2 יְהוָה:
- בְּחִכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתְבוּנָה: 3 הִבֵּינוּ פְתָאִים
- עֲרַמָּה וְכִסִּילִים הִבֵּינוּ לֵב: 4 טוֹב יִפִּיק רִצּוֹן מִיְהוָה
- וְאִישׁ מְזֻמּוֹת יִרְשִׁיעַ: 5 לֹא־יִכּוֹן אָדָם בְּרִשְׁעוֹ וְשָׂרֵשׁ
- צְדִיקִים בְּלִימוֹט: 6 אִשֶּׁת הָיִל עֲטָרַת בַּעֲלָהּ וְכִרְקַב
- בַּעֲזֻמוֹתַי מִבִּישָׁה: 7 בּוֹ לְדַבֵּר יִחַבֵּל לוֹ || וַיִּרָא מְצוּהָ

\* 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. g'drôth or g'dērôth.

|| He who fears (partep.).

- הוא יִשְׁלַם : 8 תִּירַת הַכֶּסֶף מִקֹּדֶר חַיִּים לְסֹד מִמִּקְשֵׁי (484)  
 מוֹת : 9 חֲכַמְתָּ עָרוֹם הִבִּין דִּרְבּוֹ וְאוֹלַת בְּסִילִים מִרְמָה :  
 10 אוֹלִים יִלְיִן אֱשֶׁם וּבִין יִשְׂרָיִם רָצוֹן : 11 וַיִּשְׁימוּ לוֹ  
 לְבָדוֹ וְלֵהֶם לְבָדָם וְלַמִּצְרָיִם הָאֲנָלִים אֶתֹּ לְבָדָם פִּי לֹא  
 יוֹכְלוֹן הַמִּצְרָיִם לֶאֱכֹל אֶת־הָעֵבְרִים לֶחֶם פִּי־תוֹעֵבָה הוּא  
 לַמִּצְרָיִם : 12 גַּל אֶל־יְהוָה מַעֲשֵׂי־ךָ וַיִּפְנּוּ מִחֲשִׁבְתֶּיךָ :  
 13 וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ פָּעַת חָהּ וְהִנֵּה־בֹן לְשָׂרָה  
 אֲשֶׁתֶּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו :  
 14 וּכְסָף מִשְׁנֵה קָחוּ בַיְדֵכֶם וְאֶת־הַכֶּסֶף הַמּוֹשָׁב בְּפִי  
 אֲמַתְחִיתֶכֶם תִּשְׁיבוּ בַיְדֵכֶם אוֹלֵי מִשְׁנֵה הוּא : 15 וְאֶת־  
 אַחֲיֵכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ :

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. בִּין, to discern. Paradigm: see Appendix E, p. 25.

#### Short Paradigms.

|          | 1 Perf. | 2 Inf. estr. | 3 Imperat. | 4 Imperf. | 5 Partep. |
|----------|---------|--------------|------------|-----------|-----------|
| 485      | bān     | bîn          | bîn        | yābhîn    | bān       |
| 1 Kal    |         |              |            |           |           |
| 2 Niphal | nābhôn  | hibbôn       | hibbôn     | yibbôn    | nābhôn    |

Past Partep. 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> | bîn    | bî'nî    |             |     |
|     |   | <i>Imperf.</i>  | yābhîn | tābhî'nî | t'bhînenāh. |     |

- a) These verbs have the same structure as verbs <sup>487</sup> *Ayin Vav*, and their ם is treated in the same manner as the ן of that class: e. g. *Perf. Kal* shāth (for shāvāth), *he has set*; *Infin.* shîth; *Infin. absol.* shôth (for shāyôth); *Imperat.* shîth; *Imperf.* yāshîth; *Jussive*, yāshêth, with *Vav conv.* vāyyā'shêth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphîl* with the characteristic ה elided: e. g. בִּנְוֹתִי (similar to הִבְנִיתִי); also רִיבֹתְךָ, בְּנִתְךָ, *thou contendest*; also רִבְתְּךָ.
- c) Often also complete *Hiphîl* forms occur: e. g. *Perf.* הִבִּינְוֹתֶם, הִבִּינְוֹתִי; *Infin.* הִבִּינְוֹתִי (also בִּינְוֹתִי); *Imperat.* הִבִּינְוֹתִי (also בִּינְוֹתִי); *Partcp.* מִבִּינְוֹתִי (also בִּינְוֹתִי); so likewise מִרִּיבִי (also רִיבִי); מְשִׁים (also שִׁים); מִצִּיץ, *glittering*; also in *Perf.* צָץ.
- d) Moreover, as *Passive* we find a few times *Hoph.* *Imperf.* יוֹשֵׁר, from שָׁר, *to sing*; יוֹשֵׁת, from שָׂת, *to set*.

These *Hiphîl* forms may easily be traced to verbs עָ, and possibly, in part, belong to that class. The same may be said of *Niphal*, נָבֹן; *Piel*, בּוֹנֵן; and *Hithpaël*, הִתְבּוֹנֵן (as if from בּוֹן). These verbs are in every respect closely related to verbs עָ. Hence it is that we find several verbs used promiscuously, as עָ and עִ, and with the same meaning in both forms, as לָץ

- (488) (*denom.* from לַיָּל), to spend the night; *Infin.* also לָוֹן; שָׁיִם, to place; *Infin.* also שׂוֹם; *Imperf.* וְשָׂיִם; once יִשׂוֹם. In other verbs one of the two is the predominant form, as גָּיַל, to exult (גָּוַל only once, Prov. xxiii. 24). But few are exclusively עָי, as רִיב, to contend; שָׂיַת, to set; שָׂיֵשׁ, 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 יִרְבֵּן לוֹ. So with *Vav convers.* וַיִּשָּׂם, and he placed; וַיִּבֶן, and he perceived.
- 492 As *Partcp. act. Kal* we find once לֹוֹן, spending the night (Neh. xiii. 21); *Part. pass.* שָׂיִם or שׂוֹם, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָא 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 שָׂאַל, 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. שָׂאַלְךָ, שָׂאַלְתִּיהוּ, שָׂאַלְנוּ, 2 pl. שָׂאַלְתֶּם; also in *Hiph.* (1 Sam. i. 28).

### Vocabulary (exclusively עָי).

Of this kind are :

- |                           |                             |
|---------------------------|-----------------------------|
| 494 To understand, בִּין. | To smell, רִיחַ.            |
| To exult, גָּיַל.         | To put, set, place, שָׂיִם. |
| To pass the night, לָוֹן. | To set, put, שָׂיַת.        |
| To contend, plead, רִיב.  |                             |

Exercise 45.

- a) 1 495 בִּינוּ בְּעָרִים בְּעַם וְכִסְּיִים מִתִּי תִשְׁכִּילוּ:  
 2 הִנְמַלְהָ תִבְנוּ בְּקוֹץ לַחֲמָה אֲנִרָה בְּקָצִיר מִאֲכֹלָה:  
 3 אֶל תָּרִיב עַם־אָדָם חָנָם: 4 לֵב אָדָם יִחַשֵׁב דְּרָבּוֹ  
 וַיְהִי יָבִין צָעֲרוֹ:

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. מָצָא, to find. Paradigm : see Appendix E, p. 26.

Short Paradigms.

|          | 1 Perf.                       | 2 Inf. cstr.                  | 3 Imperat.                    | 4 Imperf.              | 5 Partcp.                     |     |
|----------|-------------------------------|-------------------------------|-------------------------------|------------------------|-------------------------------|-----|
| 1 Kal    | mātsâ                         | m'tsō                         | m'tsâ                         | yimtsâ                 | mōtsē <sup>a</sup>            | 496 |
| 2 Niph.  | nimtsâ                        | himmātsê <sup>a</sup>         | himmātsē <sup>a</sup>         | yimmātsē <sup>a</sup>  | nimtsâ                        |     |
| 3 Piël   | mitstsê <sup>a</sup>          | mätstsē <sup>a</sup>          | mätstsē <sup>a</sup>          | y'mätstsē <sup>a</sup> | m'mätstsē <sup>a</sup>        |     |
| 4 Pual   | mütstsâ                       | mütstsâ                       | (none)                        | y'mütstsâ              | m'mütstsâ                     |     |
| 5 Hiph.  | himtsî <sup>a</sup>           | hämtsî <sup>a</sup>           | hämtsē <sup>a</sup>           | y'ämtsî <sup>a</sup>   | mämtsî <sup>a</sup>           |     |
| 6 Hoph.  | hümtsâ                        | hümtsâ                        | (none)                        | yümtsâ                 | mümtsâ                        |     |
| 7 Hithp. | hith-<br>mätstsē <sup>a</sup> | hith-<br>mätstsē <sup>a</sup> | hith-<br>mätstsē <sup>a</sup> | yith-<br>mätstsē       | mith-<br>mätstsē <sup>a</sup> |     |

Past Partcp. of Kal, mātsû<sup>a</sup>.

Jussive (Hiph.) yämtsē<sup>a</sup>; Imperf. c. suff. (Piël) y'mätstsēnî, (Hiph.) yämtsîēnî.

\* ב.

† וַיֵּצֵא, and went out.

‡ To be rendered by נָתַן.

§ Hiphîl.

|| i. e., the odour, your pleasant.

## Normal Forms.

|     |                 |   |                 |          |               |          |
|-----|-----------------|---|-----------------|----------|---------------|----------|
| 497 | 1 <i>Kal</i>    | { | <i>Perf.</i>    | mātsā    | mā'tsēäh      | mātsāthî |
|     |                 |   | <i>Imperat.</i> | m'tsâ    | m'tsë'änāh *  |          |
|     | 2 <i>Niphal</i> | { | <i>Perf.</i>    | nimtsâ   | nimtsë'äthāh  |          |
|     |                 |   | <i>Imperat.</i> | himmätsē | himmätsë'änāh |          |

(The conjugation in the other forms is analogous to these.)

498 The **א** is here, as in verbs פִּא, 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. מִצֵּא, מִצֵּי, מִצִּי, הַמִּצֵּי); but *Pathakh* before **א** is lengthened into *Kamets*, viz. in the *Perf.*, *Imperf.*, *Imperat. Kal*, in the *Perf. Niphal*, *Pual*, and *Hophal*. The (τ) however is *mutable*, hence in the plural, יִמְצְאוּ.

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*, מִצְּאָת; in the *Perf.* of all the other conjugations, in *Tsere*, נִמְצְאוּת; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, מִצְּאֲנָה, תִּמְצְאֲנָה †).

502 The use of *Tsere* and *Segol* in these forms arose, doubtless, from the great resemblance between verbs לֵא 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 מִצְּאוּי.

\* *a* in Italics is quiescent.

† Before the suffixes *chā*, *chēm*, *chën*, 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 Partep. fem. is commonly, by contraction, מצאת, seld. 505 מצאת, and defectively written יוצת (from יוצא).

The א sometimes falls away, as in מלתי, מצתי. Niph. 506 גטמתם, ye are defiled; Hiph. החטי.

Vocabulary.

|  |   |
|--|---|
| To call, קרא, kārâ.  | Treasure-house, אוצר, ōtsār 507 (pl. -ôth). |
| To hate, שנא, sãnē <sup>a</sup> .                                  | To violate, injure, חמס, khāmās.            |
| To be full, מלא, mālē <sup>a</sup> .                               | Rag, קרע, kērā'ע (kā'rē, to tear).          |
| To drink (to excess), סבא, sābā.                                   | Therefore, עלכן, 'āl-cēn.                   |
| Fear, יראה, y'rēāh; constr. יראת (ω), yārē <sup>a</sup> , to fear. | To defile, טמא, tāmē <sup>a</sup> .         |
| A path, נתיבה, n'thîbhāh (nāthābh).                                | To assemble (in troops), צבא, tsābā.        |
|  | To sin, חטא, khātā.                         |

Exercise 46.

- a) 1 508 תחת פישנאו דעת ויראת יהוה לא בחרו:
- 2 גנב נמצא ישלים שבעתים: 3 הלא חכמה תקרא ותבונה תתן קולה: 4 אליכם אישים אקרא וקולי אל-
- בני אדם: 5 בארח צדקה אהלך בתוך נתיבות

(508) מִשְׁפָּט׃ לְהִנְחִיל אֶהְבֵּי יֵשׁ וְאַצְרִיתֵיהֶם אִמְלֵא׃ 6 מִצְּאֵי  
 מִצְּאֵי חַיִּים וַיִּפֶּק רָצוֹן מִיְהוָה׃ וַחֲטָאֵי חִמָּס נִפְשׁוּ כָל־  
 מִשְׁנֵאֵי אֶהְבוּ מוֹת׃ 7 \* אֶל־תֵּהִי בְּסַבְּאֵי־יִין † בּוֹזְלֵי  
 בְּשֵׁר לָמוּ׃ כִּי־סַבָּא וְזִלְל יוֹרֵשׁ וְקָרְעִים תִּלְבֵּי־שׁ נִוְמָה׃  
 8 עַל־כֵּן | כָּל־פְּקוּדֵי † כָּל יִשְׂרָאֵל כָּל־אַרְחַ שְׁקָר שְׁנֵאתֵי׃  
 9 אֱלֹהִים § בָּאוּ גוֹיִם | בְּנַחֲלֹתֶךָ טִמְאוּ אֶת־הַיְכָל קִדְשְׁךָ  
 שְׁמוֹ אֶת־יְרוּשָׁלַם לְעַיִם׃ נִתְּנוּ אֶת־נַבְלַת עַבְדֶּיךָ מֵאֵכֶל  
 לְעוֹף הַשָּׁמַיִם בְּשֵׁר חֲסִידֶיךָ לְחִיתוֹ־אַרְץ׃ שְׁכָנוֹ דָּמָם |  
 כַּפִּיִם סְבִיבֹת יְרוּשָׁלַם וְאֵין קוֹבֵר׃ 10 וַיַּעַשׂ אֶת הַפִּיזוֹר  
 נַחֲשֵׁת וְאֵת כְּנֹו נַחֲשֵׁת בְּמֵרָאֵת || הַצִּבָּאת אֲשֶׁר צָבָאוּ  
 פֶּתַח 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; בוא, to come.*

|| (Of the women) *assembling.*

¶ *שנאתי מוסר* (Prov. v. 12).



## CHAP. XI. § 9. Verbs Lamed He.

E. g. הָלַח, *gālāh*, to reveal. Paradigm : see Appendix E,  
[pp. 28, 29.]

## Short Paradigms.

|                 | 1 Perf.           | 2 Inf. estr.       | 3 Imperat.        | 4 Imperf.         | 5 Partcp.         |     |
|-----------------|-------------------|--------------------|-------------------|-------------------|-------------------|-----|
| 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 Partcp. 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.*) *yě'gël*; (*Hithp.*) *yithgāl*.

## Normal Forms.

|            |                 |               |                 |                 |             |     |
|------------|-----------------|---------------|-----------------|-----------------|-------------|-----|
| <i>Kal</i> | <i>Perf.</i>    | <i>gālāh</i>  | <i>gāl'thāh</i> | <i>gālithî</i>  | <i>gālû</i> | 510 |
|            | <i>Imperat.</i> | <i>g'lēh</i>  | <i>g'lî</i>     | <i>g'lènāh</i>  |             |     |
|            | <i>Imperf.</i>  | <i>yiglēh</i> | <i>tiglî</i>    | <i>tiglènāh</i> |             |     |

These verbs, like verbs *Pe Yod* (פִּי), embrace two 511  
classes, originally distinct, viz. פִּי and פִּי; but in  
Hebrew the original פִּ and פִּ have passed over into a  
feeble פִּ, in all the forms which end with the third  
radical. All, however, except a few forms, are  
originally פִּי; so that the two classes are less promi-  
nently distinguished than verbs פִּי and פִּי.

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. הַבִּיחַ), 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*, גַּלְלוֹת, *gāl-lôth*, &c.

516 Before the affirmatives beginning with a consonant (ת, ג), 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* (יְ), and then further attenuated into *î*, but in the *Imperf.* and *Imperat.* it is changed into the obtuse יְ (è). Thus in *Perf. Piël*, from גַּלְלוֹת (after קַטְלוֹת) we get first גַּלְלוֹת, and then, by attenuating the *é* into *î*, גַּלְלוֹת; in the *Imperf. Piël*, הַתְגַּלְלוּנָה. 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 גַּלְלוֹת;

\* 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 (in- (516)  
cluding the reflexive *Hithp.*) *é* and *í* promiscuously, as גָּלִיתָ and גָּלִיתָ;

*Perfets* of the *Passives* only *é*, as גָּלִיתָ;

*Imperfects* and *Imperatives* always יָ (è), as  
הַתְּגַלֵּינָה, גָּלִינָה.

Before the affirmatives beginning with a vowel (517  
(*á, í, āh*), the *Yod* with the foregoing vowel usually falls away [גָּלוֹ = גָּלִי, &c.]; but it is retained in ancient full forms, particularly in *pause*, as יִגְלִי (see 524, 530). Before *suffixes* also it falls away, as גָּלִיךְ (see 539).

The *Yod* disappears also in 3 *Perf. sing. fem.*, (518  
where תָּ is appended as feminine ending, as גָּלִיתָ.  
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 הָ is appended so as to form גָּלִיתָּ. So in all conjugations: e. g. *Hiph.* הִגְלִיתָּ, common form הִגְלִיתָּ, in *pause* הִגְלִיתָּ.

The formation of the *shortened Imperf.*, which (519  
occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the הָ, 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 הָ (see 529, 534).

#### REMARKS.

I. *Kal.*] For the 3rd *Perf. fem.* the older and simpler form (520  
גָּלִיתָ, from גָּלִיתָ, is almost entirely banished from common use.  
But with *suffixes* it is always used, see 539.

a) The *Infn. absol.* has also the form יִגְלֵי, *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 יָגַל; 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 יִרְאֶה, let him see (fr. רָאָה).

c) The *helping-vowel* is sometimes omitted: e. g. וַיִּשָּׁב, וַיִּבְנֶה, וַיִּשָּׂא. The verb רָאָה has the two forms יִרְאֶה and יִרְאֵה, 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 וַיִּחַד, וַיִּחַן, וַיִּחַר (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.* יִהִי, יִחִי, change these forms to יִהְיֶה, יִחִי (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 הֶ־ sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וַאֲרָאָה, and I saw, twenty times, but not in the Pentateuch, וַיַּעַשְׂהּ, 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) וְיִן—, 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 יִשְׁתִּיּוּ, they drink (cf. 530).

The *Partcp. act.* has also a *fem.* of the form צוֹפֵיָה, *spying*; 525 פְּרוּרִיָּה, *fruitful*; in the *Plur.* like אֹתֵיּוֹת. The *Partcp. pass.* is sometimes without י, as עָשָׂן for עָשָׂי, *made*, צָפוּ.

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 (יִנָּל from יִנְלָה); yet in one verb <sup>ע</sup> guttural we find a form with (־) shortened to (=), viz. יִמַּח (for יִמְחָ). Similar in *Piël*, תִּעַר (from תִּעְרָה), and in *Hithpaël*, תִּתְרַע (from תִּתְרַעָה).

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* (יִ—).

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 וַיִּתָּו, (cf. 526).

In *Piël* and *Hithpaël* are found also *apocopated* forms of the 529 *Imperat.*, as נִסַּח for נִסְחָה, *prove!* הִתְחַל, *feign thyself sick.*

Examples of *Yod* retained in cases where more commonly it 530 is omitted: *Imperf.* תִּדְמִינִי, *will ye liken me*; יִכְסִימוּ, *they cover them.*

IV. *Hiphil* and *Hophal.*] In the *Perf. Hiph.* the forms 531 הִגִּילִית and הִגִּלִּית are about equally common; before suffixes the latter is used, as somewhat the shorter. In *Hophal* always י—.

a) The *Tsere* of the *Infn. absol. Hiph.* is the regular vowel 532 (as in הִקְטִיל); to this the *Infn. absol. Hoph.* conforms, as in הִפְיֵה.

b) The verb רָבָה, *to be much*, has three forms of the *Infn.*: הִרְבָּה, *much* (used adverbially); הִרְבָּה, used when the *Infn.* is pleonastic; הִרְבּוֹת, the *Infn. constr.*

- 533 The *Imperf. apoc.* has either the form **וַיִּשֶׁק**, **יִפֹּת**, **יִרְדֵּ**, or (with a helping-vowel) **וַיִּגַּל**, for which, however, is invariably substituted the form **וַיִּגַּל**, as **וַיִּפֹּר**. Examples with gutturals: **וַיַּעַל**, **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 **הִרְבֵּ**; **הִרְבֵּה**; **הָרַף** for **הִרְפֵּ**; **הִרְפֵּה**; **הָעַל** for **הִעֲלֵה**.
- 535 The *Imperf.* with *Yod* retained occurs only in **הִתְגַּיֵּן**, from **יָגַה**.

## (ADDITIONAL REMARKS.)

- 536 V. In the Aramæan, where, as before remarked, the verbs **לָא** and **לָהּ** 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*; **עֲנֵהָ**, *opprimendo*; **הִפְרָה**. *Imperat.* **הוּאֵ**, *be thou*. *Imperf.* **אֵל־תֵּהִיָּה**; **אֵל־תֵּבֵא**, *follow not*; **אֵל־תֵּעֲשֵׂהָ**, *do not* \*.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in **וַתִּזְנֵי**, **הִחֲלֵי**, and hence in the *Plur.* **הִמְסִיו**.
- 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. **נִאֲוָה**, contracted **נִאֲוָה**, *to be beautiful*, from **נָאָה**; **מִשְׁחִוּים**, *the archers*: but especially **נִשְׁחָה**, *to bow*, *Pilel* **נִשְׁחָה**, 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.* (538)  
 תַּתְּ and תַּתְּ, Imperf. יִשְׁתַּחֲוּהוּ, apoc. וַיִּשְׁתַּחֲוּהוּ, for וַיִּשְׁתַּחֲוּהוּ  
 (analogous with יִהְיֶה for יִהְיֶה).

Before *suffixes* the ה final, with the preceding vowel, falls 539  
 away, as עֲנֵנִי, *he answered me*, עֲנֵנִי, עָנַם; Imperf. יַעֲנֵנִי,  
 יַעֲנֵנִי; Hiph. הֶעֱנֵנִי. Very seldom יַ takes the place of the  
 final ה־ or ה־, as in יִכְסִימוּ, *he will cover them*; הֶפְיֵנִי, *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.  
 עֲשֵׂתָנִי for כָּלַתָּהוּ; in *pause* עֲשֵׂתָנִי.

### Vocabulary.

To trust (in), חָסָה (בְּ), khā-  
 sāh (b').

To build, בָּנָה, bānāh.

To stretch out, נָטָה, nātāh.

To multiply, רָבָה, rābhāh.

To feed, רָעָה, rāyāh.

To babble, בָּטָה, bātāh (comp.  
 βαττολογεῖν and blaterare).

To befall, אָנָה (in Pual) ānāh.

To see, רָאָה, rāāh. 540

Piercings, מִדְּקָרוֹת, mād-  
 k'rôth (dākār).

Sword, חֶרֶב, khě'rēbh.

The world, תֵּבֵל, tēbhēl, poetic  
 (= ἡ οἰκουμένη, yābhāl).

Embryo; unformed substance,  
 גֹּלֶם, gōlēm (gālām, glome-  
 ravit).

### Exercise 47.

a) 1 וְהָיָה כִּיעֹץ שְׂתוּל עַל-פְּלִגְיָמִים אֲשֶׁר פָּרְיוֹ | יִתֵּן 1 541  
 בְּעֵתוֹ וְעָלְהוּ לֹא-יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: 2 נְטִיתִי  
 יָדַי וְאִין מִקְשִׁיב: 3 כִּי-בִי יִרְבּוּ יָמָיךְ וְיוֹסִיפוּ לָךְ שְׁנוֹת  
 חַיִּים: 4 שְׁפָתַי צְדִיק יִרְעוּ רַבִּים וְאִוִּילִים בַּחֲסֵר-לֵב  
 יָמוּתוּ: 5 יֵשׁ בּוֹטָה כַּמְדַּקְרוֹת חָרָב וּלְשׁוֹן חֲכָמִים

- מִרְפָּא : 6 לֹא־יִבְנֶה לְצַדִּיק כְּלִאֲוֹן וְרָשָׁעִים מְלֹאוּ רָע : (541)  
 7 אִם־אָרַעַב לֹא־אָמַר לְךָ כִּי־לִי יִבְלֵל וּמְלֹאָה : 8 בִּיהוּה |  
 חֲסִיתִי אֵיךְ תֵּאמְרוּ לְנַפְשִׁי נוֹדֵי הַרְכָּם צְפוֹר : 9 הִיטִיבָה  
 בְּרָצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 גְּלָמִי | רָאוּ  
 עֵינֶיךָ וְעַל־סַפְּרֶךָ כֹּלֵם יִכְתְּבוּ \* יָמַי יִצְרוּ וְלֹא אֶחָד בָּהֶם :  
 11 תּוֹעֵבַת מַלְכִים עֲשׂוֹת רָשָׁע כִּי בְצַדִּיקָה יִכּוֹן כֶּסֶף :

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: 543

## SINGULAR.

| <i>Person.</i>       | <i>Forms proper for<br/>the Perfect Tense.</i> | <i>Forms proper for<br/>the Imperfect.</i> | 544 |
|----------------------|--|--|-----|
| 1 <i>me</i> (c.)     | נִיְ— נִיְ—                                    | נִיְ—                                      |     |
| { 2 <i>thee</i> (m.) | ךְ, <i>in pause</i> אֶךְ— or אֶךְ—             | ךְ— or כְּהַ—                              |     |
| { 2 <i>thee</i> (f.) | ךְ— . . . . אֶךְ— אֶךְ—                        | ךְ— אֶךְ— or כִּי—                         |     |
| 3 <i>him</i>         | הוּ— . . . . הוּ—                              | הוּ— הוּ—                                  |     |
| 3 <i>her</i>         | הִי— . . . . הִי— הִי—                         | הִי—                                       |     |

## PLURAL.

|                    |                                |                                |  |
|--------------------|--------------------------------|--------------------------------|--|
| 1 <i>us</i> (c.)   | נֵנוּ— נֵנוּ—                  | נֵנוּ—                         |  |
| 2 <i>you</i> (m.)  | כֶּם—                          | כֶּם—                          |  |
| 2 <i>you</i> (f.)  | כֶּן—                          | כֶּן—                          |  |
| 3 <i>them</i> (m.) | הֵם— הֵם—, <i>poeticè</i> מוֹ— | הֵם— הֵם—, <i>poeticè</i> מוֹ— |  |
| 3 <i>them</i> (f.) | הֵנּוּ— הֵנּוּ—                | הֵנּוּ—                        |  |

*Affixes of the Imperfect, when preceded by an Epenthetic Nun.*

## SINGULAR.

|                    |                       |     |
|--------------------|-----------------------|-----|
| 1 <i>me</i> (c.)   | נִיְ— נִיְ— for נִיְ— | 545 |
| 2 <i>thee</i> (m.) | ךְ— כְּהַ— — נְךְ—    |     |
| 3 <i>him</i>       | הוּ— for נְהוּ—       |     |
| 3 <i>her</i>       | הִי— — נְהִי—         |     |

## 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. | ăth or āth | āh   |
| b) 2nd sing. fem.     | tí         | t    |
| 2nd plur. masc.       | tú         | tēm' |

- 548 Here observe, (1) the 2nd sing. fem. (which is derived from an old form *ăttí*) 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. | כָּתְבֶהּ                    | כָּתְבֶתְהָ  |
|                    | or                           | or           |
| him                | כָּתְבוּ 1                   | כָּתְבֶתְהוּ |
| — f.               | כָּתְבֶהּ                    | כָּתְבֶתְהָ  |

|          |             |                         |                    |
|----------|-------------|-------------------------|--------------------|
| 2 m.     | <i>thee</i> | כַּתְּבֵךְ <sup>2</sup> | כַּתְּבֵתְךָ (550) |
| — f.     | <i>thee</i> | כַּתְּבֵיךְ             | כַּתְּבֵיךָ        |
| 1.       | <i>me</i>   | כַּתְּבֵנִי             | כַּתְּבֵנִי        |
| pl. 3 m. | <i>them</i> | כַּתְּבֵם               | כַּתְּבֵם          |
| — f.     | <i>them</i> | כַּתְּבֵן               | כַּתְּבֵן          |
| 2 m.     | <i>you</i>  | כַּתְּבֵכֶם             | כַּתְּבֵיכֶם       |
| — f.     | <i>you</i>  | כַּתְּבֵיכֶן            | כַּתְּבֵיכֶן       |
| 1.       | <i>us</i>   | כַּתְּבֵנוּ             | כַּתְּבֵנוּ        |

ע from intrans. Kal in the same way.

1) אֶהְבֹּו, 2) אֶהְבֵךְ, 3) אֶהְבֵכֶם;

ע from the other forms, as Piēl:

1) בִּתְּבוּ, 2, 3) בִּתְּבֵךְ, בִּתְּבֵיכֶם.

So  
אֶהְבֵתְהוּ  
כַּתְּבֵתְהוּ

|                          |             |               |                |                |       |              |
|--------------------------|-------------|---------------|----------------|----------------|-------|--------------|
| Suff.: sing. }<br>3 m. } | 2 m. sing.  | כַּתְּבֵתְךָ  | 2 f. & 1 sing. | כַּתְּבֵתִי    | 3 pl. | כַּתְּבוּ    |
|                          |             | כַּתְּבֵתְהוּ |                | כַּתְּבֵתִיהוּ |       | כַּתְּבוּהוּ |
|                          |             | or            |                | or             |       |              |
|                          | <i>him</i>  | כַּתְּבֵתוּ   |                | כַּתְּבֵתוּ    |       | (none)       |
| — f.                     | <i>her</i>  | כַּתְּבֵתֶיהָ |                | כַּתְּבֵתֶיהָ  |       | כַּתְּבוּהָ  |
| 2 m.                     | <i>thee</i> | (none)        |                | כַּתְּבֵתֶיךָ  |       | כַּתְּבוּךָ  |
| — f.                     | <i>thee</i> | (none)        |                | כַּתְּבֵתֶיךָ  |       | כַּתְּבוּךָ  |
| 1.                       | <i>me</i>   | כַּתְּבֵתֵנִי |                | כַּתְּבֵתֵנִי  |       | כַּתְּבוּנִי |
| pl. 3 m.                 | <i>them</i> | כַּתְּבֵתֵם   |                | כַּתְּבֵתֵם    |       | כַּתְּבוּם   |
| — f.                     | <i>them</i> | כַּתְּבֵתֵן   |                | כַּתְּבֵתֵן    |       | כַּתְּבוּן   |
| 2 m.                     | <i>you</i>  | (none)        |                | כַּתְּבֵתֵיכֶם |       | כַּתְּבוּכֶם |
| — f.                     | <i>you</i>  | (none)        |                | כַּתְּבֵתֵיכֶן |       | כַּתְּבוּכֶן |
| 1.                       | <i>us</i>   | כַּתְּבֵתֵנוּ |                | כַּתְּבֵתֵנוּ  |       | 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  
כַּתְּבוּהוּ

## II. TO THE IMPERFECT.

| 551                       | transit. Kal, 3 sing. m. | 3 pl. m.         | Kal Imperat. sg. m. |              |
|---------------------------|--------------------------|------------------|---------------------|--------------|
| Verb :                    | יִכְתֹּב                 | יִכְתְּבוּ       | כָּתֹב              | שְׁמַע       |
| Suff. : sing. }<br>3 m. } | יִכְתְּבֶהּ 1*           | יִכְתְּבוּהוּ 1† | כָּתְבֶהּ           | שְׁמַעְהוּ † |
|                           | יִכְתְּבוּ               |                  | כָּתְבוּ            | שְׁמַעְנוּ   |
| — f.                      | יִכְתְּבֶהּ              | יִכְתְּבוּהָ     | כָּתְבֶהּ           | שְׁמַעְהָ    |
|                           | יִכְתְּבוּנָהּ           |                  | כָּתְבֶהּ           |              |
| 2 m.                      | יִכְתְּבֶדְךָ 2          | יִכְתְּבוּדְךָ   |                     |              |
| — f.                      | יִכְתְּבֶיךָ             | יִכְתְּבוּיְךָ   |                     |              |
| 1.                        | יִכְתְּבֵנִי             | יִכְתְּבוּנִי    |                     |              |
| pl. 3 m.                  | יִכְתְּבֵם               | יִכְתְּבוּם      | כָּתְבֵנִי          | שְׁמַעֵנִי   |
| — f.                      | יִכְתְּבוּן              | —                | כָּתְבֵם            | שְׁמַעֵם     |
| 2 m.                      | יִכְתְּבֵכֶם 3           | יִכְתְּבוּכֶם    | כָּתְבוּ            | שְׁמַעוּ     |
| — f.                      | יִכְתְּבוּכֶן            | יִכְתְּבוּכֶן    |                     |              |
| 1.                        | יִכְתְּבוּנוּ            | יִכְתְּבוּנוּ    | כָּתְבוּנוּ         | שְׁמַעְנוּ   |

The suffixes to the other verbal pers. in the same way.

ã in the last syllable, יִנְהַג : 1. יִנְהַגְהוּ ; 2. יִנְהַגְךָ ;  
 3. יִנְהַגְכֶם, יִשְׁמַע : 2. יִשְׁמַעְךָ ; 3. יִשְׁמַעְכֶם.—  
 in the last syllable, יִכְתֹּב : 1. יִכְתְּבֶהוּ ; 2. יִכְתְּבֶדְךָ ;

\* 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, יִכְתִּיבְהוּ , *Hiph.*: 1. יִכְתִּיבְךָ ; 2. יִכְתִּיבְךָ ;  
 3. יִשְׁמִיעְכֶם , יִשְׁמִיעְךָ . with gutt.

## Exercise 48.

- a) 1 חֲנִנֵי אֱלֹהִים פָּחַדְךָ כָּל־רֵב רַחֲמֶיךָ מִחַה פָּשְׁעֵי : 552  
 2 הָרְבִיּוֹת פָּבַסְנִי מִעֲוֹנֵי וּמִחַטָּאתַי מִהֲרִנֵּי : 3 כִּי־פָשַׁעִי  
 אֲנִי אֲדַע וְחַטָּאתַי נִגְדֵי תָמִיד : 4 לֵךְ לְבִדְךָ | חַטָּאתַי  
 וְהִרְעֵ בְעֵינַיִךְ עֲשִׂיתִי לְמַעַן תִּצְדַּק בְּרַבְרֹךְ תּוֹפֵה בְּשִׁפְטֶךָ :  
 5 הֲרִבְעוּן חִלְלֵתִי וּבַחֲטָא יַחַמְתֵּנִי אֲמִי : 6 הֲרִאֲמַת  
 חֲפִצֹת בַּטְּחִית וּבַסֶּתֶם חֲכֵמָה תוֹדִיעֵנִי : 7 תַּחֲטָאֲנִי  
 בְּאִזּוֹב וְאִטְהַר תִּכְבֹּסְנִי וּמִשְׁלַג אֲלַבִּין : 8 תִּשְׁמִיעֵנִי שְׁשׁוֹן  
 וּשְׁמַחָה תִּגְלֶנָּה עֲצֻמוֹת דְּבִית : 9 הִסְתַּר פְּנֵיךָ מִחַטָּאִי  
 וְכַל־עֲוֹנֹתַי מִחַה : 10 לֵב טָהוֹר בְּרָאֲלִי אֱלֹהִים וְרוּחַ  
 נָכוֹן חִדַּשׁ בְּקִרְבִּי : 11 אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ  
 אֶל־תִּקַּח מִמֶּנִּי : 12 הֲשִׁיבָה לִּי שְׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה  
 תִּסְמְכֵנִי : 13 אֶל־מִדְּרָה פִּשְׁעִים דִּרְכֵיךָ וְחַטָּאִים אֲלִיךָ  
 יִשׁוּבוּ : 14 הֲצִילֵנִי מִדְּמַיִם | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְנֵן  
 לְשׁוֹנֵי צְדָקָתְךָ : 15 חֲמַת־מֶלֶךְ מִלְּאֲכֵי־מוֹת וְאִישׁ חֲכֵם  
 יִכְפַּרְנָה : 16 אִישׁ תִּהְפְּכוֹת יִשְׁלַח מִדּוֹן וְנִרְנֵן מִפְּרִיד  
 אֶל־וּף : 17 אִישׁ חָמָס יִפְתֶּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדֶרֶךְ לֹא־  
 טוֹב : 18 אֲוֹלֵת קְשׁוּרָה בְּלִב־נְעַר שֶׁבֶט מוֹסֵר יִרְחִיקָה

- מִמֶּנּוּ: 19 עָשָׂק דָּל לְהַרְבּוֹת לוֹ נָתַן לְעֵשִׂיר אֶךְ לְמַחְסוֹר: (552)  
 20 הֵט אָזְנֶךָ וּשְׁמַע דְּבַרִי חֲכָמִים וְלִבְךָ תִּשְׁתִּית לְדַעְתִּי:  
 21 כִּי־נָעִים כִּי־תִשְׁמְרֶם בְּבִטְנֶךָ יִכְנֹו יַחְדּוֹ עַל־שִׁפְתֶיךָ:  
 22 לְהוֹיֹת בִּיהוּה מִבְּטַחֶךָ הוֹדַעְתִּיךָ הַיּוֹם אֶף־אֶתָּה:  
 23 הֲלֹא כָּתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמַעֲצוֹת וְדַעַת: 24 לְהוֹדִיעֶךָ  
 קִשְׁטִי אֲמַרְי אֲמַת לְהַשִּׁיב אֲמָרִים אֲמַת לְשִׁלְחֶיךָ:

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.

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(Literally, in Hebrew)

- |                         |  |
|-------------------------|--|
| 1. a) This boy.         | The boy <i>the</i> this. } <sup>116.</sup> |
| b) The good boy.        | The boy <i>the</i> good. }                 |
| 2. a) The boy is small. | The boy <i>he</i> small. } <sup>116.</sup> |
| The boys are small.     | The boys <i>they</i> small. }              |

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 ὁ διδάσκων 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 (מֵן).    |
| b) The <i>tallest</i> of the people. | The-tall [°one] from the people (מֵן, מִן, מִן; sometimes מִן), 196. |
| c) Very good.                        | tōbh m'ōd (טוֹב מְאֹד).  |

5. DATIVE RELATIONS.] Usually לְ, sometimes לָאֵל, 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 לְּ 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 לְּ 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 } 246.
- b) All that I have. All which to me.

אֵתְּ, 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*    The orphan and *there is no helper to him*, 256.
15. וְאֵם (257, *end*) =, virtually, the *copula* (in any tense) with a negative.  
 Joseph *was not* in the pit.    ên-Yôsēph bābbôr.
16. וְאֵם =, 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.    gā'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' tî, *I know*; sānē tî, *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; tĕřĕm, not yet; b'tĕřĕin, 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 מָן of the person). Piël, *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).

**אֲבִי** *poverty, misery*.

**אָבַל** *to mourn* (עַל over). Hiph. *to cause to mourn*. Hithp. = Kal.

**אָבֶן** c. (mostly f.), *a stone*.

**אָדָם, אָדָּם** adj. pl. אֲדָמִים (8, c) *red*.

**אָדוֹן** (3, a) *master, lord*. Pl. אֲדוֹנִים *lords*; אֲדוֹן הָאָרֶץ *lord of the land*.

**אָדָר** Niph. *to become glorious*.

**אָדִיר** adj. (1, b) *great, mighty.—noble, excellent*.

**אָדָרֶת** f. with suff. אֲדָרְתִּי (13, a) *cloak, mantle*.

**אָהַב** *to love*. Piël, 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*.

**אֵיד** (1, a) *straitness, calamity, destruction*.

**אוֹה** Root not used. Arab. *to howl*.

**אוֹי** *wailing*. interj. *wo! alas! ho!* (of threatening).

**אֹיִל** (1, a) *a fool = a wicked person*.

**אוֹלֶת** f. sing. (13, a) *folly; sin*, from obsol. אָוַל.

**אָוֶן** (6, h) *nothingness, falsehood, vanity.—wickedness, iniquity.—adversity, calamity*.

**אוֹצֵר** (2, b) pl. אוֹצְרוֹת *treasure*.

**אָח** irreg. *brother*. [App. B.]

**אָחַר** *to stay, tarry*.

**אָחַר** prep. *behind, after* (with suff. אַחֲרַי, אַחֲרֵיכֶם, &c.). prep. of place, *after, behind*.—of time, *after, after that*.

**אָחֹר** (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 פִּוֶּהֶר *there was none interpreting*. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, אֵינְנִי *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*.—*husband*.—*man*, opp. God, animals (*homo*). Before other nouns denotes the qualities of men; אִישׁ אֲמִתָּה *a faithful man*.—*any one*.—*each*.

**אִשָּׁה** f. (13, b) *woman; female*.—*wife*.

**אִדָּךְ** *only*.—*only, but*.—*just now*.—*surely, certainly*.

**אָכַל** *to eat*.

**אֵלְמִנָּה** f. (11, b) *a widow*.

**אִם** f. (8, b) *mother*.

**אִמָּה** (f. 10) *the fore-arm, cubitus*, prop. *the mother of the arm*.—*a cubit*; אִמָּה אַרְבַּע בְּאִמָּה *four by the cubit*, i. e. *four cubits*.

**אִמָּה** f. irreg. *a maid-servant*. [App. B.]

**אִמְתָּה** f. (for אֲמִתָּה) with suff. אִמְתּוֹ *firmness, stability*.—*faithfulness*,

*fidelity*.—*truth*, as opposed to *falsehood*.

**אָמַר** imperf. יֹאמֵר, יֹאמְרוּ *to say, declare*, mostly followed by the words spoken, constr. with לֵאמֹר before the person *to or of whom* any thing is said; rarely with an acc.

**אָמַר** (6, b) *word, discourse*.

**אֲמִתָּהּ** f. (13, a) *a sack or bag*.

**אָנָּה** Kal not used (Arab. *to meet; to be in good time*). Piēl, *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).

**אָנַךְ** *to groan*. Niph. *to moan, lament*.

**אֲנָקָה** f. cnstr. אֲנָקָה *a groaning, lamentation*.

**אֲנוּשׁ** (see אִישׁ) *man*.—*the common people*. Pl. אֲנוּשִׁים, cnstr. אֲנוּשֵׁי, with suff. אֲנוּשֵׁי, *men*; commonly used for אֲנוּשִׁים 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*.

**אֲסוּר** (3, a) *captive, prisoner*.

**אָף** (for אָנַף = אֲנָף) with suff. אֲפִי (8, d) *nose*.—*anger*. Dual אֲפִים *the nostrils*.—meton. *face, countenance*.

**אָפֶה** to bake.

**אָרַח** to go, to be on the way.

**אֲרַח** c. (6, c) pl. אֲרַחוֹת cnstr. and with suff. אֲרַחוֹת way, road, path. —manner, mode.

**אָרֶךְ** (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. אֲשֶׁרִי הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אֲשֶׁרְךָ happy art thou! אֲשֶׁרֵי, אֲשֶׁרֶי, &c.

**ב.**

**בָּנָךְ** with suff. בָּנֶיךָ (6, a), but in pause בָּנְךָ a covering. —cloak, garment.

**בָּהַל** Niph. to be troubled, terrified. Piēl, to terrify, confound. —to cause to hurry. Hiph. i. q. Piēl.

**בַּהֲרַת** f. a shining, whitish scurf, sinking in the skin and having white hair.

**בּוֹא** to enter, come or go in (with בָּ, אֵל, לְ, also acc.).

**בוֹז** to despise, contemn.

**בוֹשׁ** to be ashamed.

**בּוֹזַז** to take as a prey, to spoil, plunder.

**בָּחַן** to try, prove, test.

**בָּחַר** to prove.—to choose (with acc. בָּ, לְ).

**בִּטְה** to babble; part. בִּטְהוֹ an idle talker.

**בִּטַּח** prop. to cling to, to rely upon, trust, confide in (אֵל, עַל).

**בִּטְחָה** trust, confidence, security.

**בִּין, בֵּין** to distinguish, discern.—to understand.

**בֵּין** (6, h) interval.—prep. between.

**בֵּין** —בֵּין וּבֵין —בֵּין וּבֵין —בֵּין 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.

**בָּלִי** 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.

- בָּצַע** } plunder, unjust gain.—gain,  
**בָּצַע** } profit.  
**בָּקָר** (4, a) coll. *oxen, herd*.  
**בֹּקֶר** pl. **בִּקְרִים** *the dawn, morning*.  
**בִּקֵּשׁ** Piël, *to seek*; with acc., *to seek after*, with **לְ**; **בִּקֵּשׁ אֶת־יְהוָה** *to seek the Lord*.  
**בָּרָ** 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 **אֵל** (whither), **מִמֶּנִּי** **מֵאַחַר** (from whom), **אַחֲרָי** (after whom).  
**בְּרִית** f. sing. (1, a) *a covenant*.  
**בָּרַךְ** *to bend the knee, to kneel*.  
 Niph. *to be blessed*. Piël, *to praise, bless God*. Hithp. *to be blessed* (**בָּ** in, through).  
**בְּרַךְ** f. (6, a), dual **בְּרַכִּים**, *knee*.  
**בְּרָכָה** once **בְּרָכָה** f. (11, c) *a blessing*.  
**בֵּר** (בְּרָה) f. *chosen, beloved*.—*pure, clear*; also *pure morally*.  
**בִּשְׁת** (13, c) *terrou, confusion*; mostly followed by *pānīm* (of face).
- ג.
- גָּאֵל** *to redeem, ransom, recover*.  
**גֵּב** (8, d) pl. **גְּבִים**, **וֹה**, *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, גְּבוּר** (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*.  
**גִּיְהָה** f. *healing, cure*.  
**גוֹי** *goi, a (Gentile) nation; the Gentiles*.  
**גֵּר** (1, a) *sojourner, stranger, foreigner*.  
**גוּר** (1, a) *a whelp*.  
**גוּרָל** (2, b), pl. *ôth, lot*.  
**גָּזַז** *to shear, to cut off*.  
**גָּזַר** *to cut off or down*.—*to cut in two parts, divide*.  
**גִּזּוֹר** (6, a) *piece, part*.  
**גָּלַל** *to roll*.—*to roll, rush in* (**לְ** 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., **לְ**, **עַל**.—*to ripen, to become ripe*.—*to wean*.

גָּמַל c. (8), pl. גָּמָלִים, camel.

גָּמְלוֹ (1, a) recompense. — good deed, benefit.

גְּמוּלוֹהָ 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 גָּ.

נָרַז Niph. to be cut off.

גָּרָם, גָּרָם (6, a), bone.

נָרַשׁ to cast out or up. Niph. to be cast out.—to be agitated, tossed.

נָשַׁם Hiph. to cause to rain.

נֶשֶׁם (6, a), pl. c. נִשְׁמֵי, rain, heavy shower.

ד.

דָּבַק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. מְדַבֵּק (is) cleaving.

דִּבֵּר 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.

דֹּגַן wax.

דָּר, דְּרוֹר (1, a) revolution.—age, generation.

דֶּלֶת f. a door.

דָּלַל to hang down.—to be weak.

דָּל adj. low, weak, poor.

דָּם (for אָדָם) 2, a. blood.—bloodshed, blood-guiltiness; in pl. עִיר דָּמִים bloody man, city.

דָּמַם 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. דְּרָכִי (Dual, דְּרָכַי), 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.

הָדַף to push, cast away.

הָוָה f. (10) desire, lust.—wickedness.

הַיָּה to be, to exist. יְהִי imperf. Kal  
3 pers. m. s. (he, it) shall be:  
with *Vav* convers. (he, it) was.  
Often = *kai* ἐγένετο, 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. Piël (to make to  
shine =) to praise, and intrans.  
to boast. Hithp. to be praised.  
—to boast oneself.

הִנֵּן, הִנֵּן הֲיִן behold! lo!—whether (in  
indirect questions).—if.

הִנֵּה, הִנֵּה behold! lo! with suff.  
הִנֵּנִי, הִנֵּנִי, הִנֵּנִי.

הִפִּיךָ (1 pers. אֶפְיֶךָ) 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 Piël).

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, זֶה הַדָּבָר  
this (is) the thing; זֶה-זֶה this—  
that, the one—the other; זֶה אֵל

הַיָּה 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.

זָכָר, זָכָר (6, c). memory.—me-  
morial.

זָלַל prop. = זָלַל to pour out, whence  
partep. זָלַל squanderer, prodigal.

זָמָה f. (10) device.—wickedness.

זָמַר to cut. Piël (prop. to divide;  
hence) to sing hymns, praises,  
with לְ or acc. of the person;  
אֶ of the instrument.

זָקֵן (5, a) adj. old; זָקֵנִים elders.

זָרַע to spread, to scatter.—to sow;  
זָרַע יָרִיעַ yielding seed.—to plant.

זָרַע (6, a) seed.—prop. and fig.  
= issue, progeny.

ח.

חָבַל to twist, to bind.

חָבַל (6) cord, rope.

חָבַל to act corruptly. Niph. to  
be destroyed, to perish.

חָבַר to bind about, to gird.

חָדַד adj. (f. חָדָדָה) sharp.

חָדַל (pl. חָדְלוּ) to cease.

חָדַר (6) cnstr. חָדַר, with suff.

חָדָר, pl. c. חֲדָרִים, chamber.

חָדַשׁ Piël, to make new, to renew;  
Hithp. to be renewed.



חֹדֶשׁ (6, c) *new moon.—month.*

חֹל, חֹלֵל *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 (צַל, לָ, אֵ).—to forfeit, with acc.*

חָטָא with suff. חָטָאָו, pl. c. חָטָאִים *failure, sin.*

חָטָא (1, b) *sinner.*

חַטָּאת f. cnstr. חַטָּאתִים *sin.—sin-offering.*

חַיִּים pl. *life.*

חָכֵם *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.*

חֲלֹם pl. חֲלֹמִים, *a dream.*

חָפַץ *to pass by, to transgress.*

Piël, *to change (as a garment).* Hiph. *to change.*

חָצַץ *to draw out.* Niph. *to be*

*delivered.* Piël, *to draw out.—to deliver.—to strip, spoil.*

חָלַק *to divide.*

חֵילָק (6) *part, portion, lot of land.*

חָם (8, a) adj. *warm, hot.*

חָמַד *to desire, to covet.*

חַמָּה f. (11, b) for יְחַמָּה (יָחַם) *warmth, rage; cnstr. kh<sup>a</sup>māth.*

חַמָּה f. (10) *heat, glow.—the sun.*

חָמַל *to pity (עַל).—to spare (with אֵל).*

חָמַם *to be warm.*

חֵן (8, b) *grace, favour.—grace, elegance, beauty.*

חָנַךְ *to instruct, to train up.—to consecrate (a house, temple, &c.).*

חָנַם *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 Kal 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.*

חָסֵה to flee for shelter; hence, to trust in (בְּ).

חָסַר to want, lack, be without.

חָסֵר adj. wanting. חָסֵרִים lacking understanding. — subst. want, lack.

חַפְּנִים dual (8, c) the hollow hands, the fists.

חִפְּזָן (6), with suff. חִפְּזִי, delight, pleasure.

חָפַר to blush, be ashamed, confounded. Hiph. to put to shame. —intrans. to be ashamed.

חִפֵּשׂ to search out, explore, investigate.

חִפֵּשׂ Kal not used. Pual, to be set free, be freed.

חֲצֵר c. (5, c), pl. חֲצָיִם, חֲצָרוֹת, enclosure, court.—village.

חֲצֵר enclosure, court.

חֻקָּה (10) statute.

חָקַר to search.

חָרַב, חָרַב to be dry.—to be desolate, waste.

חָרַב adj. f. חָרֵבָה dry.—desolate.

חָרַב f. (6, a) sword.

חָרַב desolation.

חָרַם Hiph. חָרַמְתִּי to devote to destruction.—to devote to God, to consecrate.

חָרוּץ (3, a) ditch, trench. — what is decided, decision, judgment.—gold.

חָרוּץ (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. Piël, 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. חֲשֻׁכִים, 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.

יָאֹר, יְאֹר (1, a) *river*, the Nile;  
pl. יְאֹרִים *streams*.

יָבֵשׁ *to be or become dry, to dry up*. Hiph. *to dry up*.

יָבֵשׁ (5, a), adj. יָבֵשָׁ f. (10), *dry*.

יָד c. (2, a) *hand*. With prepositions; בְּיָד *with, by*; בְּיָד *according to the means of*; מִיָּד *from, out of*; בְּיָד, אֵלַי, לְךָ, אֵלַי, אֵלַי *at, on, by the side of*; עַל יְדֵי, עַל יְדֵי *under the care or guidance of any one*.

יָדַע inf. c. יָדַעַת, *to know*.—*be acquainted with*. Hiph. *to make known, show, inform, teach*.

יְהִי see הִיָּה.

יוֹם with suff. יוֹמִי (1, a), pl. יָמִים, *a day*.

יוֹנָה f. (10), pl. יוֹנִים, *dove*.

יָחִיד (3, a), יָחִידָה f. (10), *only, only begotten*.—*solitary one; only one* (יָחִיד *to be* [as] *one*).

יָחַל Kal not used, *to wait*.—*to cause to wait, hope*. Hiph. *to wait*.

יָטִיב (only in the imperf. יִטְיֵב) *to be good, well*; כֵּן *to be better*. Hiph. הִטְיִיב *to make good, to do well*.

יַיִן *wine*.

יָכַל f. יָכְלָה, 1 pers. יָכֹלְתִי, *to be able*.

יָלַד *to bear, bring forth*.—*to beget*.—Pual, *to be born*. Hiph.

*to cause to bring forth*.—*to beget*. Hoph. *to be born*.

יָלַד (6, a) *lad, youth, child*.

יָלְדָה f. (12, a) *a girl*.

יָם *a sea*.

יָמִים, יָמִי, יָמִי see יוֹם.

יָמִין (3, a) *the right*; יָמִינוּ *the hand of his right side, i. e. his right hand*; also יָד omitted, *the right hand* (f.).

יָנַק *to suck*. Hiph. הִנְיִק *to give suck, to suckle*.

יָסַד *to found*.

יָסַף *to add*.—*to add to do, to do 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. יָצֵא, inf. c. יָצֵאת (2, d), *to go out, go forth*.

יָצַב Kal not used = נָצַב *to set, put, place*. Hithp. הִתְנַצַּב *to set or place oneself, עָלַי, לְפָנַי; to stand, to stand before*.

יָצַר *to form*.

יָקַח see הִקְחָה.

יָקוּץ *to awake*.

יָקָר (4, a), יָקָרָה f. (11, c), adj. *precious*.

יָרָא *to fear, to be afraid* (לֵי *to fear, be anxious for*). Niph. נִירָא *to be feared*.

יָרָא (5, a) constr. יָרָא; יָרָאָה f.

(11, c) constr. יָרָא, *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, שָׁבָה, *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.*

יָשָׁר *to be straight, even, right.—*

Piël, *to make straight.—to direct.—to esteem right, approve.*

יֹשֵׁר (4), יֹשְׁרָה f. adj. *straight.*

יֶשֶׁר (7, c) *uprightness, rectitude; מִיֶּשֶׁר more than is right.*

## ב.

בָּאֵב *to be pained, be in pain.*

בָּאָרִי said to be a partcp. of Kal, from בָּרַר formed in the Chaldee manner (as קָאָם, partcp. קָאָם) = *piercing, digging through* (sc. *they are*). Another reading is בָּאָרוּ (3 pl. perf. Kal).

בּוֹכֵב (2, b), for בְּבֹכֵב, *star.*

בָּבֵר, בָּבֵר *to be heavy.—to be weighty, honoured, respected, mighty.* Niph. *to be (become, show oneself) honoured, renowned.*

Piël, *to honour.—to make obdurate, to harden.* Hiph. *to make heavy, grievous.—to honour, make honourable.* Hithp. *to show oneself honourable, boast oneself.*

בָּבֵר (5, a & b) adj. *heavy.—numerous.*

בָּבוֹד (3, a) *honour, glory.*

בָּבַס *to wash; only partcp. בּוֹבֵס washer, fuller.* Piël, *to wash (clothes); metaph. to cleanse.* Pual, *to be washed.*

בָּבֶשׁ (6, a) *lamb.*

בָּהֵן Kal not used. Piël, *to prepare, adjust, adorn.—to minister, act, or officiate as a priest.*

בָּהֵן (7, b), pl. בְּהָיִים, *priest.*

בִּוֵן Kal not used. Piel, *בִּוֵן to set up, establish.*

בָּזַב *to lie, speak falsehood.* Piël, *to lie, deceive.* Hiph. *to convict of falsehood.* Niph. *to be proved false.*

בָּזַב (4, a) *lie, falsehood.*

בִּוְחָ, בִּוְחָ (1, a) *strength.*

בִּי *that; for, because; but.—בִּי אִם that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.*

בָּלַב (6, a), pl. c. בְּלָבֵי, *dog.*

בָּלַל *to complete.*

בָּלַם Hiph. הִקְלִים, הִקְלִים, *to put to shame, make ashamed.—to injure, hurt.* Niph. *to be put to shame; also to feel ashamed.*

בֵּן adj. *upright; adv. rightly, also thus.*

כָּנַס *to collect, gather.*  
 כְּנֹר (1, b), pl. חַיִּים, חַיִּים, *harp or lyre.*  
 כָּסָה *to cover, conceal.*  
 כָּסִיל (1, a) *fool.*  
 כֶּסֶף (6, a), with suff. כֶּסֶפִּי, *silver.*  
 כַּעַס (6, d), with suff. כַּעְסִי, *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. כָּרַתְי, *to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.*  
 כֶּשֶׁב (6, a) *lamb.*  
 כָּשַׁל *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.*  
 כְּתָנִת, כְּתָנִת (13, c), pl. כְּתָנוֹת, *an under garment, shirt.*  
 כָּתֵף f. (5, b), pl. כְּתָפוֹת, constr. כְּתָפוֹת, suff. כְּתָפִי, *shoulder.*  
 כָּתַת *to beat.—to beat, break in pieces.—to beat down, rout.*

ל.

לֵב, לֵב (4, d & 8, b), pl. לִבְבַיִם, *the heart.*  
 לָבַד *separately, alone; לבדי, לבדו, &c. I, thou, he alone.—by myself, by thyself, &c.*  
 לָבָן (4, a) adj. *white.*  
 לָבֹן 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.*  
 לָחֵם c. (6, a), with suff. לָחֵמִי, *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 מָה q. v.*  
 לָעַג *to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.*  
 לְפִי *according to. לָ with stat. cnstr. pî of pëh, mouth (irreg.).*  
 לָקַח *to take.—to take away.*  
 לָקַח (6), with suff. לָקַחְתִּי, *taking speech.—instruction.*

לָקַט *a gleaning.*

לָקַק *to lick, lap.*

לָשׁוֹן c. (3, a) *tongue*; לְפָה־שׁוֹנוֹת *perverse, deceitful tongue.*

### מ.

מָאֵד (1, a) *strength*; generally as an adv. *greatly, very.*

מָאוֹר (6, a) pl. מְאֹרוֹת, מְאֹרִים *light, luminary.*

מִאֲכָלֶת f. pl. מִאֲכָלוֹת *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.*

מִנְגִּדָּנוֹת f. pl. (of מִנְגִּדָּה) *choice, precious things.*

מִגּוֹרָה (10) *fear.*

מִדְבָּר (2, b) *a large plain.—a desert.—speech.*

מִדָּד *to extend.—to measure.—to appportion.*

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.*

מוֹסֵר (2, b) *chastisement, correction.—admonition, warning.—instruction.*

מוֹקֵשׁ (7, b), pl. מֹקְשִׁים, מֹקֵשׁ *snare*; *yākāsh (ay), to lay snares.*

מוֹת *to die.*

מוֹתָ (6, g) *death.*

מוֹצָא (awd) f. (10) *counsel.—wicked counsel.—prudence, discretion.*

מַחֲלָה (9, a) *sickness, disease.*

מַחֲלָה f. (of the preceding) *id.*

מַחְסוֹר (1, b) *want, poverty.*

מַחְקָר (2, b) *inmost part.*

מַחְתָּה f. (10) *destruction, ruin.—terror, fear.*

מִטָּה f. (10) *couch, bed.*

מִטָּעִים only pl. מִטָּעִימוֹת, מִטָּעִיִּים *dainty meat.*

מִטֵּר Hiph. מִמְטֵר *to rain, cause or give rain*; עַל *upon.* Niph. *to be rained upon.*

מַיִם pl. (from obsol. מַי), cnstr. מַיִּים and reduplicated מַיִּימַי *waters, water.*

מִכְנָס (2, b), only in pl. or dual, *breeches, trousers, or drawers, for the priests.*

מִכָּר *to sell.*

מִלֵּא *to be full, filled.*

מִלֵּא (1, a) *fulness.*

מִלְאָה f. (10) *fulness, plenty.*

מִלְאָכָה f. (11, c), cnstr. מִלְאָכָה *service, work.*

מִלּוֹן (3, a) *lodging-place, an inn.*

מִלְחָמָה and מִלְחָמֹת f. (11, a &

13, a) a war; from [lākhām] to consume.  
 מָלַט to let escape or slip, to deliver. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.  
 מָלַךְ to reign, to be king; מָלַךְ over.  
 מֶלֶךְ (6, a) king.  
 מַלְכָּה f. (12, a) queen.  
 מַלְכוּת f. (1, b), pl. מַלְכוּתֹת, kingdom.—royalty, royal dignity.  
 מַלְקוֹחַיִם the jaws.  
 מַלְקָח, מַלְקָח (2, b), only Dual מַלְקָחִים tongs.—snuffers.  
 מָנַח Root not used; Arab. to give.  
 מִנְחָה f. (12, b) gift.—tribute.—an offering to God; especially a bloodless offering.  
 מִן, as a prefix מִ 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.  
 מָסַךְ to mix, mingle.  
 מָסַח to flow, melt; to faint. Hiph. to cause to faint, make faint-hearted.  
 מָעַט to be or become little.  
 מְעַט, מְעַט, pl. מְעַטִּים (8), smallness; hence, a little, few.—מְעַט lit. as a little; nearly, almost; shortly, soon.

מְעִיל (1, a) long and full upper garment, robe, mantle.  
 מְעֵים (dual) bowels.  
 מְעֵין a fountain.  
 מְעַל to act perversely, treacherously; מְעַל of the thing or person.  
 מְעַן (for מְעַנָּה) purpose, only in מְעַנֵּן, with suff. לְמַעַנִּי, לְמַעַנְךָ, לְמַעַנֵּי, prep. because of, for the sake of.—conj. in order that.  
 מְעָרָה f. (10) cave, cavern.  
 מְעַשָּׂה (9, a) work (of an artificer).—labour.—deed.—work (the fruit of one's labour).  
 מְצָא to find.  
 מְצֻוָּה f. (10) a commandment.  
 מְצֻה f. (10) unleavened bread.  
 מְצֻרִים Egypt.  
 מְקַדֵּשׁ (2, b) any thing sacred.—holy place, sanctuary.  
 מְקוֹם c. (3, a), pl. מְקוֹמוֹת, place.—habitation, home.—town.  
 מְקוֹר (3, a) spring, fountain.  
 מְקַנְיָה (9, a) purchase.—possession, wealth (in cattle).  
 מְרָאָה (9, a) a seeing.—sight.—appearance, countenance.  
 מְרַבָּבָה f. (11, a) chariot, war-chariot.  
 מְרָמָה f. (10) deceit, fraud.  
 מְרֵיעַ (each .. impure) a friend, a companion.  
 מְרַפֵּא remedy, deliverance.

**מִשְׁבֵּב** (8, a) *hill, rock, strong place.*—*refuge.*

**מָשַׁךְ** *to draw.*—*to draw out, prolong.* Niph. *to be protracted, delayed.* Pual, *protracted, deferred.*

**מִשְׁחֵת** (1, b) *destruction, ruin.*—*snare, trap.*

**מִשְׁכָּב** *a lying down, couch.*

**מָשַׁל** *to rule, have dominion* (על over).

**מִשְׁמֶרֶת** (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.*

**מָתִי** adv. *when?* לְמָתִי, אַחֲרֵי־מָתִי *how long?* אַחֲרֵי־מָתִי *after how long?*

**מְתוּק** (pl. מְתוּקִים, f. מְתוּקָה) adj. *sweet; neut. sweet, sweetness; pleasantness.*

## נ.

**נָבִיא** (3, a) *prophet.*

**נָבַט** Hiph. הִבִּישׁ *to look.*—*to behold.*

**נָבֵל** (f. נְבִילָה) adj. *foolish.*—*wicked, impious, ungodly.*

**נְבִילָה** f. (11, c) *corpse, carcase.*

**נָגַד** Kal not used; Arab. *to be clear and manifest.* Hiph. הִגִּיד *to declare, tell.* Hoph. הִגָּד *to be shown, told.*

**נָגַד** with suff. נִגְדִי *before, in the presence or sight of.*

**נָגַע** inf. c. נִגַּעַ, נִגַּעָה, *to touch* (with עַל, אֵל, בְּ).

**נָדַד** f. *to flee.*

**נָדַר** *to vow.*

**נָהַר** *to flow.*—*to shine, be bright.*

**נָהַר** (4, a) *stream.*—*river.*

**נָוַד** *to depart, flee.*

**נִוְמָה** 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, נִכְרַ, *to estrange, alienate.*

—*to seem strange; to gaze at, admire; to mistake; to reject.*

Hiph. הִכִּיר *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. נִכְרַ *to feign oneself a stranger.*—*to be recognised, known.* Hithp. *to feign, dissemble.*—*to be recognised, known.*

**נִמְלָה** f. *the ant.*



נָמַס (in pause, nāmās). Niph. of  
māsās, q. v.

נָסַח to pluck, tear away.

נָסַף to pour, pour out (a libation).  
—to anoint a king.

נִסְפָּה, נִסְפָּה (6, b) libation, drink-  
offering.

נֶעָר 6, d) a male infant. — boy,  
lad. — a youth. — servant.

נְעוּרִים pl. (of נֶעָר 1, a) childhood.  
— youth.

נָפַל to fall; נָפַל fallen, lying.

נָפַשׁ to respire, take breath.

נִפְשׁ c. (6, a) breath. — meton. any  
thing that breathes, an animal.  
— person. — soul, as the principle  
of life.

נִצְחָה, נִצְחָה (6, e) truth, upright-  
ness, faithfulness. — permanency;  
נִצְחָה, נִצְחָה, and נִצְחָה adv. for  
ever.

נָצַל Piēl, נָצַל to strip off, take  
away. — to deliver. Hiph. הִצִּיל  
to take away. — to deliver (יָצַל  
יָצַל).

נָצַר to watch, preserve. — to keep,  
observe (a law, mercy, &c.).

נֶצֶר shoot, branch.

נָקָה to be pure, innocent. Niph.  
נָקָה to be pure, innocent, blame-  
less. — to be clear, free from  
punishment.

נָקַם to avenge.

נָקַם (4, a) vengeance.

נִרְנָן a chatterer.

נָשַׁג Hiph. הִשִּׁיג to reach. — to over-  
take.

נָשַׁף to bite.

נָשַׁק intrans. to be arranged. — to  
kiss (with לְ of the person).  
Piēl, to kiss. Hiph. to join,  
touch.

נֶשֶׁר (6, a), pl. c. נְשָׁרִי, an eagle.

נִתְיָבָה f. (10) a trodden way, beaten  
path. — path, by-way.

נָתַשׁ to tear, pluck up. — to tear  
down, destroy.

ד.

דָּבָא to drink to excess; particp.  
דָּבָא a drunkard; pass. דְּבִיא  
drunken.

דָּבַב to go over, go round. — to  
surround, encompass.

דָּחַר to go, travel about; דָּחַר to  
go round, traverse a country for  
the sake of traffic.

דָּחַר (with suff. דְּחָרָה) profit, gain.

דָּכַף, דָּכַף to cover; intrans. to  
cover, conceal oneself. Hiph.  
דָּכַף to cover, protect.

דָּלַח to forgive, pardon, with לְ of  
the person. Niph. to be for-  
given.

דָּלַל to raise a heap or mound;  
to cast up, prepare a way.

דָּלַע (6), with suff. דְּלָעִי, a rock.

דָּלַה Piēl, to subvert, overthrow.

דָּפַד to mourn.

- סָפַר *to write; only in partecp.*  
 סָפַר *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. עָבוֹת, עָבוֹת, *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, partecp. of יָדַע.*
- עָדָה *to go or pass by.*
- עֲדָה (11, b) *assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.*
- עוֹב Hiph. *to cover with darkness.*
- עוֹבָב, עוֹבָב, עוֹבָב (once with suff.)  
 עוֹבָבִי *a musical instrument, a flute or organ.*
- עוֹד, עוֹד adv. *again.—again and again.—besides.—yet, still.*
- עוֹן, עוֹן (3, a), pl. עוֹנוֹת, עוֹנוֹת, *iniquity, sin.*
- עוֹף *to cover with the wings; to cover with darkness.*
- עוֹר (1, a), pl. עוֹרוֹת, *skin (of man or beast).*
- עוֹז (8, d), עוֹזָה f. (10), adj. *strong.*
- עוֹז, עוֹז (8, c) *strength, might, power.*
- עָזַב *to leave, forsake, desert.*
- עֲזָרָה f. *help.*
- עָטַר *to surround. Piēl, עָטַר to crown.*
- עֲטָרָה f. *crown, diadem.*
- עֵינַי (6, h), dual עֵינַיִם, *eye.*
- עִיר f. *a city.*
- עַל (prop. constr. of עָלָה 2, a) pl. c.  
 עַל, with suff. עָלַי, עָלֶיךָ, עָלָיו, &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 דְּבָרָתַי מֵ after the manner of Melchizedek; עַל־כֵּן in this manner; עַל־כֵּינֵה 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.*  
 —כַּעֲלֵי 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 עָלָה.
- עֲלִילָה f. *work, deed, doing, action (of man, in a bad sense).*

עָלַל 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. יְעָרְמִים יְעָרְמִים people, nation; most frequently of Israel opp גּוֹיִם gentiles.

עָמַד to stand.

עֲמַל to toil, labour, travail.

עֲמָל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עָמַק to be deep, unsearchable.

עֲנַב (i. q. עֲנַב) prop. name.

עֲנַב (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. יְעִצִים c. יְעִצִי, tree.

עָצַב to travail, suffer pain.

עָצַב, עֲצַב (6, b) labour, travail.—pain.

עֲצָה f. (11, b), for עֲצָה, counsel, advice.

עָצוּם adj. (3, a) strong, mighty.—numerous.

עָצֵל adj. sluggard.

עֲצָם f. (6, a), pl. יְעֲצָמוֹת, bone.—body.

עָקַב (5, c), pl. יְעָקָבִים, cnstr. יְעָקָבִי יְעָקָבִי, heel.—hoof.

עָקַשׁ to convict of perverseness.

עָקוּשׁ 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.

עָרַד to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרַם to be cunning, subtle.

עָרְמָה f. craftiness, cunning.—

עָעָה to work.—to make.

עָשָׂן to smoke.

עָשֵׂר Piël, to make rich.

עֵת c. (8, b), contracted from עֵתָה, time, season.

עֵתָה } adv. now.  
עֵתָה }

פ.

פָּאָר (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.

פּוֹרֶה f. wine-press.

פֹּזֵן adj. purified, pure, an epithet of gold; then for refined, pure gold.

פָּזַר to disperse. Piël, to disperse, scatter.

פֶּה (for פֶּאֶה, irreg.) mouth; פֶּה אֶל־פֶּה mouth to mouth.—aperture.—edge.—part, portion.—word;

- כָּפֵי according to the word of, in proportion, according to; כָּפֵי אֲשֶׁר according as, even as (and אֲשֶׁר omitted), so as, so that; לְכָפֵי in proportion, according to; עַל כָּפֵי according to the word or command; also according to.
- כֶּלֶךְ (6, a), pl. c. כֶּלְכֵי, brook, stream.
- כִּוּן prop. a turning to, a regarding; hence כִּי as conj. lest, for fear that, lest haply.
- כַּנֵּה f. (10) corner.
- כַּנִּיּוֹת pl. pearls; others, red corals.
- כַּעַץ } (6, a), with suff. כַּעֲצֵי, a wound.
- כָּדָר to visit.—to examine. Niph. to be missed.—to be visited, punished. Piēl, to muster. Pual, to be mustered, numbered. Hiph. to set over, appoint. Hoph. to be set over, have the oversight of.
- כִּדּוּת pl. (of כִּדָּר, 1, b) commands, precepts.
- כֶּבֶד a young bull, bullock.
- כֶּהָה f. for כֶּהָה (10) young cow, heifer.
- כָּרַד to separate. Niph. to be separated; also to separate oneself (מִן כִּי, from any one). Piēl, to go aside. Pual, partec. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.
- כֶּרִי (6, i), with suff. 3 pers. pl. כֶּרִיָּם, fruit, produce; כֶּרִי fruit-tree.
- כָּרַם to give, distribute. Hiph. to cleave, divide the hoof.
- כָּרַעַה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.
- כָּרַץ to break, tear down, demolish.
- כָּרַח to break, crush.
- כָּרַח i. q. כָּרַם to break bread, with לְ to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (metaph.).
- כָּרַח to strip or put off a garment. Piēl, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.
- כֶּשֶׁת f. with suff. כֶּשֶׁתֵי, pl. כֶּשֶׁתִּים, flax.
- כֶּתִי (6, i), pl. כֶּתִים, simplicity, folly.—simple, inexperienced, ignorant.
- כָּתַח to spread out, &c. In Piēl, to deceive, seduce (= ἀπατάω).
- כָּתַח to open.
- כָּתַע suddenness; כָּתַע adv. suddenly.
- כֶּתֶב f. (8, e) piece, crumb, morsel.
- צ.
- צָדַק to be equitable.
- צַדִּיק adj. (1, b) just.—righteous.
- צָדַק (6, a), with suff. צַדִּיקֵי, and צִדְקָה (11, c) justice, equity.—righteousness.
- צִיּוֹן Zion (h ω).

צִיר (1, a) *hinge.*  
 צִלְחַת *f. dish, bowl.*  
 צֶמֶר (6, a), with suff. צִמְרִי, *wool.*  
 צֶעֶד (6, d) *a stepping, going.—*  
*step, pace.*  
 צִפּוֹן *to hide.—to lay, treasure up.*  
 צַפַּר only imperf. יִצְפֹּר *to turn.*  
 צִפּוֹר (pl. צִפְּרִים) *bird; especially a*  
*sparrow.*  
 צָרַר *to tie or bind up.—to shut up.*  
 צָר (8) *adj. strait, narrow.—subst.*  
*adversary, enemy; distress, ad-*  
*versity.*  
 צָרָה *f. (10), for צָרָה, female ad-*  
*versary, a rival.—distress, ad-*  
*versity.*

ק.

קָבַץ *to collect, gather.*  
 קָבַר *to bury. So also in Piël.*  
 קָבַר (6, a), with suff. קָבְרִי, though  
 in pause קָבַר, pl. קָבָרִים, וָה, *se-*  
*pulchre.*  
 קָדַשׁ *to separate, consecrate.—to*  
*be sacred. Piël, to consecrate,*  
*hallow.*  
 קָדוֹשׁ *adj. (3, a) holy.—set apart,*  
*sacred, holy; of men, saints.*  
 קָדַשׁ (6, c) *holiness.—holy place.*  
 קָוָה *to wait for, hope in.*  
 קוֹל (1, a), pl. וָה, *voice.*  
 קוּם (once perf. קָמָא) *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;*  
*partep. 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, ob-*  
*tain.—to buy.—to possess.*  
 קָנָה (9, b), pl. קָנָה, קָנָה, *reed,*  
*cane.—sweet cane.—stalk (of*  
*wheat).*  
 קִעְרָה *f. a dish, charger.*  
 קֵץ (8, b) *end, limit (of space,*  
*time, condition, or circum-*  
*stances).*  
 קֵצֶה (9, b) *end, limit.*  
 קֵצֶה *f. (11, a) end, extremity.*  
 קָצִין (3, a) *a judge.—leader, chief.*  
*—prince.*  
 קָצַף *to be angry, wroth (אָץ, אֵץ of*  
*the person. Hiph. to provoke*  
*to anger. Hithp. to become*  
*angry.*  
 קָצַר *to cut down, reap.*  
 קָצִיר (3, a) *fruits cut down, har-*  
*vest; hence time of harvest.*  
 קָרָא *to cry, call out.*  
 קָרַב *to draw or come near.*

קָרַח *ice.*

קָרְסַל, dual קָרְסַלִּים, *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.*

רֹאשׁ *head.—head, chief, leader; chief of a family.*

רָבָה *to be or become many, to multiply.*

רַגְלֵי f. (6, a), with suff. רַגְלֵי, *foot; du. רַגְלַיִם the two feet.—pl. רַגְלֵיִם (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; partec. רֹכֵב *a rider.*

רָמָה *to cast, throw.* Piël, רָמָה *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.—of an evil eye, i. e. envious, malignant.*

רָעָה (rarely רָעָה) *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 רָע.

רָפָה *to hang down the hands.—to decline.—to sink down.—to relax, abate, to desist.* Hithp. *to relax oneself, be slothful.*

רָפַס, רָפַס *to tread, trample upon,*

especially of water, *to trouble it*.  
Niph. partcp. נִרְפַּשׁ troubled,  
*made turbid by trampling*. Hithp.  
הִתְרַפַּס *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, *wicked-*  
*ness.*

רָשָׁעָה f. (cnstr. רָשָׁעוֹת, no pl.)  
*wickedness, ungodliness.*

ש. ש.

שָׂר (1, a) *flesh.*

שָׁבוֹעַ, *a week.*

שְׁבוּעָה *oath.*

שָׂבַע *to be or become satisfied,*  
*filled* (בֵּין, אֵין of the thing). Hiph.  
*to satisfy* (בֵּין, אֵין of the thing, לְ  
of the person).

שְׂבַע *abundance, plenty.*

שִׁבְעָה (cnstr. שִׁבְעֵי, 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.*

שִׁבָּר more commonly שִׁבְרָה (6 b),  
in pause שִׁבְרָה, from שָׁבַר, *a break-*  
*ing; 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. שַׁבָּתוֹ, with suff.  
וְשַׁבָּתוֹ; pl. שַׁבָּתוֹת), *day of rest,*  
*sabbath.*

שָׁגַג *to err.*

שֵׁד (dual שֵׁדִים, cnstr. שֵׁדֵי) *the*  
*breast.*

שָׁדַד *to treat with violence, to op-*  
*press. — 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, ca-*  
*lamity. — 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), שׁוֹרִים, *an ox. — herd of*  
*oxen.*

שָׁחַת *to slaughter, kill* (animals).

- שָׂחַק *to laugh, abs.*—אָלֵל *to smile upon.*—עַל, הָ *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), שָׁחָרָה 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, שָׁחָה *to destroy.*—*to corrupt, pervert.* Hoph. *to be corrupted, spoiled.*
- שָׂמַר *officer, overseer or magistrate.*
- שֵׁב *to be grey-headed.*
- שֵׁיבָה 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.*
- שִׁכָּין *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.*
- שִׁכָּל, שִׁכָּל (in pause שִׁכָּל) *regard, estimation.*—*intelligence, understanding.*
- שָׁכַן *to lie down, to rest.*—*to rest, abide.*—*to dwell.*—*to dwell (in), to inhabit.*
- שָׁכֵן (5, a), f. שָׁכְנָה, pl. שְׁכִינֹת, *inhabitant.*—*neighbour.*
- שָׁלוּ, שָׁלָה *to be quiet.*
- שָׁלוּהָ f. (cnstr. שָׁלוּהָ, no pl. abs.) *quiet, prosperity.*—*carelessness, negligence of God.*
- שָׁלַח *to send.* In Piël, *to send forth = to excite (it).*
- שָׁלַחוּ (2, b), pl. שְׁלִחוֹת, *a table.*
- שָׁלַךְ Hiph. הִשְׁלִיךְ *to throw, cast* (אֶל *into*, עָלָיו *upon*, מִן *from; 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. שְׂמוֹת, *a name.*
- שָׁמַד Hiph. *to destroy.*—*to destroy (persons, nations).* Niph. pass. of Hiph.
- שָׁמַיִם only pl. שָׁמַיִם (cnstr. שָׁמַיִם, with suff. שָׁמַיִם) *heaven, the heavens.*
- שָׁמַיִם *to shine cheerfully.*—*to be glad.*
- שָׁמַיִם (5, a), שְׂמֵיחָה f. adj., *joyful.*
- שָׁמַח (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.).*

שִׁמְלָה f. (12, b) *a garment, a mantle.*

שְׂמוּעָה, שְׂמוּעָה f. (10) *news, tidings.—information, report.*

שָׁמַע *to hear.—to listen (with acc.*

אֶל, לְ, אֶל, אֶל *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. מִן, מִן, מִן of the object, with מִן from or against).—to keep.—to keep, observe (acc. אֶל, אֶל).*

שֵׁן c. (8, b) *a tooth (prop. and fig.).—ivory.*

שָׂנְאָה *to hate.*

שָׁנָה f. (11, a), pl. שָׁנִים, שָׁנִים, *a year.*

שָׁנַן *to sharpen, e. g. a sword; partcp. שָׁנֵן sharp.*

שָׂעַר (4, b) *a hair; collect. hair.*

שִׁפְהָה f. (11, a), dual שִׁפְהָיִם, pl. c. שִׁפְהוֹת, *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. הִשְׁפִּיכָה *to be poured out.*

שָׁפַח *to creep.*

שָׁקַל *to weigh.*

שֶׁקֶל (6, a), pl. c. שֶׁקֶלִי, *a shekel.*

שָׁקַף Niph. (prop. *to bend forward in order to see).*—*to look out.* Hiph. *to look.*

שָׁקַר (6, a) *lie, falsehood.*

שָׁקַר } shākār, *to lie.*

שָׁרִיג (1, b), only pl. *branches of a vine.*

שָׂרַף *to burn, consume.*

שָׂרַשׁ (6, c), pl. שָׂרְשִׁים, *root.*

שָׂתַל *to plant.*

שָׁתַק *to be still, to rest, to abate, of waves, of strife.*

ת.

תַּאֲוָה f. (10) *desire, will.*

תַּאֲרָה (6, f.) *form.*

תַּבָּה 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.—produce, fruit; trop. result.*

תְּבוּנָה f. (10) *understanding, prudence.*

תְּהוֹמוֹת only in pl. *perversity, frowardness.*

תּוֹחֶלֶת f. (13, a), with suff. תּוֹחֶלֶתִי, *expectation, hope.*

תּוֹכַחַת f. (13, a), but pl. תּוֹכַחוֹת *proof, rebuke.*

תּוֹעֵבָה f. (11, b) *abomination.—abominable act.*

תּוֹעֲפוֹת f. pl. (from תּוֹעֵפָה 11, a) *swiftness.—wealth, treasure.—brightness, splendour.*

תּוֹרָה f. (10), *instruction, direction, precept.—law.—manner.*

תּוֹשֵׁבָה f. *help, deliverance.—purpose, enterprise.—counsel, wisdom.*

תַּחַת f. (c. suff. יַתְּחִי, יַתְּחִיךָ, יַתְּחִינִי, יַתְּחִינֶם) 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 } *scholar.*

תַּלְמִידָה }

תִּמְדָּה *to take hold of.—to hold.*

תָּמַם *to be completed, ended.—to cease.*

תָּמִים (3, a) *perfect.—whole.—upright, sincere.*

תָּם f. תָּפִיחַ (10) adj. *whole, perfect, sincere, honest.—subst. integrity.*

תַּן or תָּנָה only pl. תַּנִּים, תַּנִּין *huge serpents, sea monster; others, jackals.*

תַּעֲבַב Piēl תַּעֲבַב *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*, עִיטָּנָה.
- 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, דֹּב.
- Before*, טָרָם (before, of time); לִפְנֵי (before the face).
- Best*. See GOOD.
- Better*. See GOOD, and 193 sqq.
- Bind*, צָרַר.

- Black*, שָׁחֹר, שַׁחֹר.
- Bless*, בֵּרַךְ. To bless oneself (Hithp.).
- Blood*, דָּם.
- Born*. See TO BEAR.
- Boy*, נֶעֶר, יָלָד.
- Boys*, יְלָדִים.
- Branch*, נֶצֶר.
- Bread*, לֶחֶם.
- Breadth*, רָחֵב.
- Brethren*, אֲחִים.
- Bring*, בּוֹא (to come; Hiph. cause to come). שׁוּב (Hiph. to bring again, back, return, restore).
- Broken-hearted, to be*. Niph. of שָׁבַר (with or without לָב).
- Brother*, אָח.
- Burn*, שָׂרַף; יָקַד (to burn slowly, steadily).
- Bury*, קָבַר.
- But*, אֲדָּ, כִּי.

## C.

- Camel*, גַּמְל (pl. גַּמְלִים).  
*Child*, יֶלֶד.  
*Children*, בְּנִים, יְלָדִים.  
*Choose*, בָּחַר, בְּרָה.  
*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 (Piël of צָוָה, obsol.).  
*Commandment*, מִצְוָה.  
*Compassion, have*, חָמַל (עַל).  
*Covenant*, בְּרִית.  
*Cover*, כִּסָּה.  
*Covet*, חָמַד.  
*Cow*, שׁוֹר; פָּרָה ox.  
*Create*, בָּרָא.  
*Crown*, כִּתְרוֹן; זֵר (an ornamental border round the top of the altar).  
*Cry out, to*, זָעַק (with ל).  
*Cry out or aloud, to*, קָרָא (to call).  
*Curse*, אָרַר.

*Cursed (partcp.)* אָרַר.

*Cut*, כָּרַת.

## D.

- Daughter*, בַּת.  
*Day*, יוֹם. *Days*, יָמִים.  
*Death*, מוֹת (6, e).  
*Deliver*, נָצַל (Hiph. to cause to deliver).  
*Desert, to*, עִזַּב.  
*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*, אֹיֵב.

*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*, עָיָה (*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*, תְּאֵנָה.

*Fill*, מָלָא. Piël of mālē<sup>a</sup>.

*Find*, מָצָא.

*Fire*, אֵשׁ.

*Flay*, פָּשַׁט.

*Flee*, בָּרַח, נָדַד.

*Flesh*, בֶּשָׂר.

*Flock*, צֹאן.

*Flood*, מַבּוּל.

*Fly from, to*, בָּרַח; נָדַד (= flee).

*Fool*, נָבַל, פְּסִיל, סָכַל.

*For*, כִּי.

*Form, to*, יָצַר.

*Found, to*, יָסַד; כּוּן (to make firm, fix : e. g. the earth).

## G.

*Garden*, גֵּן.

*Gardens*, גַּנִּים.

*Garment*, שִׁמְלָה, בְּגָד.

*Gather*, קָבַץ; כָּנַס (to gather into a house, or place of security).

*Girl*, יֹלְדָה.

*Girls*, יֹלְדוֹת.

*Give*, נָתַן.

*Give-forth, to*, נָתַן (e. g. the voice).

*Gladness*, גִּיל.

*Glory*, כְּבוֹד.

*Go*, בִּיא, הִלֵּךְ.

*Goat*, עֵז.

*God*, אֱלֹהִים; יָאֵל.

*Good*, טוֹב.

*Grape*, עֲנַב.

*Grass*, דָּשָׁא; חֲצִיר (dry grass).

Grave, קֶבֶר.  
Great, גָּדוֹל, גָּדֹל.  
Great, to be, גָּדֹל.  
Grow, גָּדַל.

## H.

Hand, יָד.  
Hand, right, יְמִין.  
Hand, left, שְׂמאל.  
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, קֹדֶשׁ (6, m).  
Honour, כְּבוֹד.  
Honour, to, כָּבַד.  
Honey, דְּבַשׁ (6, r).  
House, בַּיִת.  
How, כִּי, אֵיךְ.  
How long, עַד מַתִּי.  
Howl, הִלֵּל (הִלִּיל).  
Hypocrite, חֲנֹפֵה.

## I.

In, prep. בּ prefixed. Sts ל: e. g. to trample in (= to) the dust.  
Increase, רָבָה.  
Inhabitant, יָשָׁב (yāshābh, 5, 1).  
Iniquity, עָוֹן, אָוֹן.  
Joy, שִׂשׂוֹן, שְׂמֵחָה.

## K.

Keep, שָׁמַר.  
Kill, שָׁחַט; קָטַל (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, בְּרָכָיִם.  
Knife, שִׁבּוּי; מִאֲכָלֶת (a knife).  
Know, יָדַע.  
Knowledge, דַּעַת.  
L.

Lamb, כֶּבֶד.  
Lament, סָפַד.

Land, אֶרֶץ.  
 Large, גָּדוֹל, גְּדוּלָה.  
 Law, תּוֹרָה.  
 Leaf, עֵלֶה.  
 Learn, לָמַד.  
 Leave, to, עָזַב.  
 Length, אֶרְךָ.

Lie, כָּזַב.  
 Life, חַיִּים, pl. (the life, applied to God and man only.)  
 Like, כִּי (as prefix: before monosyllables and barytones often כִּי. See rule).

Lion, אַרְיָה.

Little, קָטָן.

Lo, הֵן.

Look, to, רָאָה; נָבַט (Hiph. to look into, investigate).

Lord, יְהוָה.

Lord, my, אֲדֹנָי (pl. my Lord, applied to God); אֲדֹנִי (sing. my lord, applied to man).

Lords, אֲדֹנִים.

Love, to, אָהַב.

## M.

Man, אָדָם, אִישׁ, אֲנָשׁ.

Master, אֲדוֹן.

Men, אֲנָשִׁים (the men of a family).

Mercy, חַסֵּד.

Mix, כִּמְסַךְ.

Mock, לוּץ; לָעַג (to deride).

Money, כֶּסֶף.

Mother, אִם.

Mount, Mountain, הָר.

Mouth, פֶּה, cnstr. פִּי (irreg.).

Multitude, רַב (= number, numerousness).

## N.

Naked, עָרוֹם.

Name, שֵׁם (pl. שְׂמִיּוֹת).

Neighbour, יָרֵיעַ; יָרֵעִים.

Nest, קֶן; pl. kinnîm, cells.

Night, לַיְלָה; עָרֵב (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.   | S.   |
|--|--|
| Part, חֵלֶק.                                       | Sack, אֲמַת־חַת.                             |
| People, עַם.                                       | Say, דִּבֶּר, אָמַר.                         |
| Perish, אָבַד.                                     | Scorn, לוּץ.                                 |
| Pervert, to, סָלַף.                                | Scorner, לֵץ.                                |
| Place, מְקוֹם.                                     | Sea, יָם.                                    |
| Place [a man] over, to, Hiph. of<br>פָּקַד.—שׂוּב. | See, to, רָאָה.                              |
| Plant, to, נָטַע.                                  | Seed, זָרַע.                                 |
| Plunder, to, בָּזַז, שָׁלַל.                       | Seed, to bear; to seed seed, זָרַע<br>זָרַע. |
| Prisoner, אָסִיר.                                  | Seek (for), דָּרַשׁ.                         |
| Proverb, מִשְׁלַל.                                 | Separate, פָּרַד.                            |
| Prudence, עֲרֻמָּה.                                | Serpent, נָחָשׁ.                             |
| Purge, כָּפַר (cover, expiate).                    | Servant, עֶבֶד.                              |
|  | Serve, עָבַד.                                |
| Q.   | Shadow, צֶלַל.                               |
| Queen, מַלְכָּה.                                   | Sharp, חָד; f. הִדָּה.                       |
|  | Shear, גָּזַז.                               |
| R.   | Shield, מָגֵן; בְּיָגָנִים, shields.         |
| Rain, הִמְטִיר.                                    | Silver, כֶּסֶף.                              |
| Recompense, to, שָׁלַם.                            | Skin, עוֹר.                                  |
| Red, אָדוּם.                                       | Smite, הִכָּה (Hiph. of נָכַה).              |
| Require, דָּרַשׁ.                                  | Son, בֵּן (irreg.); בֵּר (poetically).       |
| Restore, שׁוּב.                                    | Song, שִׁיר.                                 |
| Righteous, צַדִּיק.                                | Sow, to, זָרַע.                              |
| Righteous man, צַדִּיק.                            | Stalk, קִנְיָה.                              |
| River, נָהָר.                                      | Stand, עָמַד.                                |
| Room (= chamber), הֶחָדָר.                         | Statute, חוֹק.                               |
| Ruler, מוֹשֵׁל (partcp. from mā-<br>shāl).         | Statutes, חוֹקִים.                           |
|  | Steal, גָּנַב.                               |



Stone, אֶבֶן.  
 Stones, אֲבָנִים.  
 Strip, פָּשַׁט. To strip oneself,  
 Hithp.  
 Strong drink, יִשְׁכַּר.  
 Strong-hold, מְבֻצָּר.  
 Sword, חֶרֶב.

## T.

Take, לָקַח; לָכַד (to conquer,  
 take by force).  
 Take an oath. See OATH.  
 Take captive, to, לָשָׁבַה.  
 Tell, נִגַּד, אָמַר, דִּבֶּר (Piël of  
 dābhār).  
 Temple, הַיְכָל.  
 Thick cloud, עָב.  
 Thick clouds, עָבִים.  
 Thief, גַּנֵּב.  
 Threshold, סָף.  
 Together, יַחַד.  
 Tongue, לָשׁוֹן.  
 Town, עִיר.  
 Trample, רָמַס.  
 Treacherous, בִּגְדָן.  
 Treasure, חֶסֶן, סִגְלָה, מִטְמוֹן.  
 Treasure-house, אֵצֶר.  
 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, הַתְּבוּנָה.  
 Unpunished, נִקֵּי.  
 Unpunished, to be, נִקָּה (in Niph.).  
 Utterly. See TO DESTROY (utterly).

## W.

Walk, הִלְךְ.  
 Wash, to, כָּבַס, (Piël) to wash  
 thoroughly.  
 Waste, to, שָׁדַד, חָרַב.  
 Way, דֶּרֶךְ.  
 Weak, to be, דָּלַל.  
 Weary, יָגַע.  
 Weary, to be, יָעַף.  
 Weigh, שָׁקַל.  
 Weight, מִשְׁקָל.  
 Who, מִי.  
 Why, לָמָּה.  
 Wicked, רָשָׁע (a wicked man).  
 Wickedness, רָשָׁע, רִשְׁעָה, אָוֶן,  
 הַיָּהוּה.  
 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, אַמֹּרִי.

Babel, בָּבֶל.

Babylon, בָּבֶל.

David, דָּוִד.

Eliezer, אֱלִיעֶזֶר.

Esau, עֵשָׂו.

Hagar, הָגָר.

Halleluiah, הַלְלוּיָהּ (praise ye the Lord).

Ham, חָם (hot).

Hebrewess, עֵבְרִיָּהּ.

Hebrews, עֵבְרִים.

Jacob, יַעֲקֹב (a detainer).

Jehovah, יְהוָה.

Jeremiah, יֵרֵמְיָהוּ (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, שִׁיאוֹן.

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); הָרֶבֶד, *sword*, pl. הַרְבֹּת, constr. הַרְבֹּת (khě'rěbh, kh<sup>a</sup>rābhôth, khăr'-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 הוּן, הָם, כֵּן, כֶּם, but not מֶם, זֶמוּ, or to the plural, as יֵיהֶם, יֵיכֶם, יֵיכֶן, יֵיהֶן, but not יֵימוּ. 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 *Pathakk*. 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, פִּעְלָה, פִּעְלָה, פִּעְלָה. 13. *Segolate nouns* formed by the addition of the feminine ending תֶּ.—To the examples in the Paradigms add: misg'řěth (*enclosure*), igg'řěth (*letter*), măscō'řěth (*wages*).

|      |                      | <i>Absol.</i> | <i>Constr.</i> | <i>Light suff.</i> | <i>Heavy suffix.</i> |
|------|----------------------|---------------|----------------|--------------------|----------------------|
| I.   | (horse) S.           | סוּס          | סוּס           | סוּסִי             | סוּסְכֶם             |
|      | P.                   | סוּסִים       | סוּסֵי         | סוּסֵי             | סוּסֵיכֶם            |
| II.  | (eternity) S.        | עוֹלָם        | עוֹלָם         | עוֹלָמִי           | עוֹלָמְכֶם           |
|      | P.                   | עוֹלָמִים     | עוֹלָמֵי       | עוֹלָמֵי           | עוֹלָמֵיכֶם          |
| III. | (overseer) S.        | פְּקִיד       | פְּקִיד        | פְּקִידִי          | פְּקִידְכֶם          |
|      | P.                   | פְּקִידִים    | פְּקִידֵי      | פְּקִידֵי          | פְּקִידֵיכֶם         |
| IV.  | a.<br>(word) S.      | דְּבַר        | דְּבַר         | דְּבַרִי           | דְּבַרְכֶם           |
|      |                      | P.            | דְּבָרִים      | דְּבָרֵי           | דְּבָרֵיכֶם          |
|      | b.<br>(wise) S.      | חָכֵם         | חָכֵם          | חָכְמִי            | חָכְמְכֶם            |
|      |                      | P.            | חָכְמִים       | חָכְמֵי            | חָכְמֵי              |
| V.   | a.<br>(old man) S.   | זָקֵן         | זָקֵן          | זָקְנִי            | זָקְנְכֶם            |
|      |                      | P.            | זָקֵנִים       | זָקְנֵי            | זָקְנֵיכֶם           |
|      | b.<br>(shoulder) S.  | כַּתֵּף       | כַּתֵּף        |                    |                      |
|      |                      | P.            | כַּתְּפוֹת     | כַּתְּפוֹת         |                      |
|      | c.<br>(court) S.     | חֲצַר         | חֲצַר          | חֲצָרִי            | חֲצָרְכֶם            |
|      |                      | P.            | חֲצָרִים       | חֲצָרֵי            | חֲצָרֵיכֶם           |
| VI.  | a.<br>(king) S.      | מֶלֶךְ        | מֶלֶךְ         | מַלְכִי            | מַלְכְּכֶם           |
|      |                      | P.            | מַלְכִּים      | מַלְכֵי            | מַלְכֵיכֶם           |
|      | b.<br>(book) S.      | סֵפֶר         | סֵפֶר          | סֵפְרִי            | סֵפְרְכֶם            |
|      |                      | P.            | סֵפְרִים       | סֵפְרֵי            | סֵפְרֵיכֶם           |
|      | c.<br>(sanctuary) S. | קֹדֶשׁ        | קֹדֶשׁ         | קֹדְשִׁי           | קֹדְשְׁכֶם           |
|      |                      | P.            | קֹדְשִׁים      | קֹדְשֵׁי           | קֹדְשֵׁיכֶם          |

| <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'                 | יוֹמַיִם<br>yômă'yim                                     | (two days)      |
| sûsîm                  | sûsê                 | sûsai                  | sûsêchëm'                 |  |                 |
| ʔôlām                  | ʔôlām                | ʔôlāmî                 | ʔôlāmchëm'                | כּוֹלָקָיִם<br>mëlkā-<br>khă'yim                         | (pair of tongs) |
| ʔôlāmîm                | ʔôl'mê               | ʔôlāmāi                | ʔôl'mêchëm'               |  |                 |
| pākîd                  | p'kîd                | p'kîdî                 | p'kîd'chëm'               | שִׁבְעַיִם<br>sh'bhū-<br>ʔă'yim                          | (two weeks)     |
| p'kîdîm                | p'kîdê               | p'kîdai                | p'kîdêchëm'               |  |                 |
| dābhār                 | d'bhār               | d'bhārî                | d'bhārchëm'               | כְּנָפַיִם <sup>1</sup><br>c'nā-<br>phă'yim              | (wings)         |
| d'bhārîm               | dibhrê               | d'bhārai               | dibhrêchëm'               |  |                 |
| khāchām                | kh <sup>a</sup> chām | kh <sup>a</sup> chāmî  | kh <sup>a</sup> chāmchëm' | חֻצְיָיִם <sup>2</sup><br>kh <sup>a</sup> -<br>lātsă'yim | (hips)          |
| kh <sup>a</sup> chāmîm | khächmê              | kh <sup>a</sup> chāmāi | khächmêchëm'              |  |                 |
| zākēn                  | z'kăn                | z'kēnî                 | z'kănchëm'                | יָרְכָיִם<br>y'rē-<br>chă'yim                            | (thighs)        |
| z'kēnîm                | zikhnê               | z'kēnai                | zikhnêchëm'               |  |                 |
| cāthēph                | cēthēph              |                        |                           |  |                 |
| c'thēpôth              | cīthphôth            |                        |                           |  |                 |
| khātsēr                | kh <sup>a</sup> tsār | kh <sup>a</sup> tsērî  | kh <sup>a</sup> tsārchëm' |  |                 |
| kh <sup>a</sup> tsērîm | kh <sup>a</sup> tsrê | kh <sup>a</sup> tsērai | kh <sup>a</sup> tsrêchëm' |  |                 |
| mě'lēch                | mě'lēch              | mălci                  | mălç'chëm                 | רַגְלָיִם <sup>3</sup><br>răg'-<br>lă'yim                | (feet)          |
| m'lāchîm               | mălchê               | m'lāchai               | mălçêchëm'                |  |                 |
| sēphēr                 | sēphēr               | sīphrî                 | sīphr'chëm'               | כְּפָלַיִם<br>cip-<br>lă'yim                             | (double)        |
| s'phārîm               | siphre               | s'phārai               | siphrechëm'               |  |                 |
| kōdēsh                 | kōdēsh               | kōdshî                 | kōdsh'chëm'               | מֹתְנָיִם <sup>4</sup><br>mōth-<br>nă'yim                | (loins)         |
| k'odāshîm              | kōdshê               | k'odāshai              | kōdshêchëm'               |  |                 |

DUAL CONSTR. <sup>1</sup> צְנִפָּיִ (cănphê). <sup>2</sup> חֻצְיָיִ (khăltsê). <sup>3</sup> רַגְלָיִ (răglê). <sup>4</sup> מֹתְנָיִ (mōthnê).

|              |                    | <i>Absol.</i> | <i>Constr.</i> | <i>Light suff.</i> | <i>Heavy suffix.</i> |
|--------------|--------------------|---------------|----------------|--------------------|----------------------|
| VI.          | d.<br>(a youth)    | S. נֶעַר      | נֶעַר          | נְעָרִי            | נְעָרֶכֶם            |
|              |                    | P. נְעָרִים   | נְעָרֵי        | נְעָרֵי            | נְעָרֵיכֶם           |
|              | e.<br>(perpetuity) | S. נִצַּח     | נִצַּח         | נִצְחִי            | נִצְחֶכֶם            |
|              |                    | P. נִצְחִים   | נִצְחֵי        | נִצְחֵי            | נִצְחֵיכֶם           |
|              | f. (work)          | S. פֶּעַל     | פֶּעַל         | פַּעְלִי           | פַּעְלֶכֶם           |
|              |                    | P. פַּעְלִים  | פַּעְלֵי       | פַּעְלֵי           | פַּעְלֵיכֶם          |
|              | g. (death)         | S. מוֹת       | מוֹת           | מוֹתִי             | מוֹתֶכֶם             |
|              |                    | P. מוֹתִים    | מוֹתֵי         | מוֹתֵי             | מוֹתֵיכֶם            |
|              | h. (olive)         | S. זֵית       | זֵית           | זֵיתִי             | זֵיתֶכֶם             |
|              |                    | P. זֵיתִים    | זֵיתֵי         | זֵיתֵי             | זֵיתֵיכֶם            |
|              | i. (fruit)         | S. פְּרִי     | פְּרִי         | פְּרִי             | פְּרִיכֶם            |
|              |                    | (gazelle)     | S. צְבִי       |                    |                      |
|              | P. צְבָיִים        |               |                |                    |                      |
| VII.         | a. (enemy)         | S. אִיב       | אִיב           | אִיבִי             | אִיבֶכֶם             |
|              |                    | P. אִיבִים    | אִיבֵי         | אִיבֵי             | אִיבֵיכֶם            |
|              | b. (name)          | S. שֵׁם       | שֵׁם           | שְׁמִי             | שְׁמֶכֶם             |
|              |                    | P. שְׁמוֹת    | שְׁמוֹת        | שְׁמוֹתִי          | שְׁמוֹתֵיכֶם         |
| VIII.        | a. (sea)           | S. יָם        | יָם            | יָמִי              | יָמֶכֶם              |
|              |                    | P. יָמִים     | יָמֵי          | יָמֵי              | יָמֵיכֶם             |
|              | b. (mother)        | S. אִם        | אִם            | אִמִּי             | אִמֶּכֶם             |
|              |                    | P. אִמוֹת     | אִמוֹת         | אִמוֹתִי           | אִמוֹתֵיכֶם          |
| c. (statute) | S. חֻק             | חֻק           | חֻקִּי         | חֻקֶּכֶם           |                      |
|              | P. חֻקִּים         | חֻקֵּי        | חֻקֵּי         | חֻקֵּיכֶם          |                      |
| IX.          | (seer)             | S. חֹזֵה      | חֹזֵה          | חֹזִי              | חֹזֶכֶם              |
|              |                    | P. חֹזִים     | חֹזֵי          | חֹזֵי              | חֹזֵיכֶם             |

| <i>Absol.</i> | <i>Constr.</i> | <i>Light suff.</i> | <i>Heavy suffix.</i> | <i>Dual absol.</i>                           | <i>Meaning.</i>   |
|---------------|----------------|--------------------|----------------------|--|-------------------|
| nă'wăr        | năwăr          | năwărî             | năwărchēm'           | נְעָלַיִם <sup>1</sup><br>nă-<br>עָלַ'yim    | (pair of sandals) |
| n'wărîm       | năwărê         | n'wărai            | nă 'rêchēm'          |  |                   |
| nē'tsăkh      | nêtsăkh        | nïtskhî            | nïtskh'chēm'         |  |                   |
| n'tsăkhîm     | nïtskhê        | n'tsăkhai          | nïtskhêchēm'         |  |                   |
| pō'wāl        | pōwāl          | pōwālî             | pōwāl'chēm'          |  |                   |
| p'wālîm       | p 'lê          | p'wālai            | pōwālêchēm'          |  |                   |
| mā'vēth       | môth           | môthî              | môth'chēm'           |  |                   |
| môthîm        | môthê          | môthai             | môthêchēm'           |  |                   |
| ză'yîth       | zêth           | zêthî              | zêth'chēm'           | עֵינַיִם <sup>2</sup><br>ÿênă'yim            | (eyes)            |
| zêthîm        | zêthê          | zêthai             | zêthêchēm'           |  |                   |
| p'rî          | p'rî           | piryî              | pery'chēm'           | לְחַיִּים<br>l'khā-<br>yă'yim                | (cheeks)          |
| ts'bî         |                |                    |                      |  |                   |
| ts'bhăyîm     |                |                    |                      |  |                   |
| ōyēbh         | ōyēbh          | ōy'bhî             | ōyïbhchēm'           | כַּאֲזַנַיִם <sup>3</sup><br>mō-<br>z'nă'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            | yāmmî              | yāmm'chēm'           | אַפַּיִם <sup>4</sup><br>ăppă'yim            | (nostrils)        |
| yāmmîm        | yāmmê          | yāmmai             | yāmmîchēm'           |  |                   |
| ēm            | ēm             | ïmmî               | ïmm'chēm'            | שִׁנַּיִם <sup>5</sup><br>shin-<br>nă'yim    | (teeth)           |
| ïmmôth        | ïmmôth         | ïmmôthai           | ïmmôthêchēm'         |  |                   |
| khōk          | khök-          | khükkî             | khōkk'chēm'          |  |                   |
| khükkîm       | khükkê         | khükkai            | khükkêchēm'          |  |                   |
| khōzêh        | khōzêh         | khōzî              | khōz'chēm'           |  |                   |
| khōzîm        | khōzê          | khōzai             | khōzêchēm'           |  |                   |

DUAL CON. 1 נְעָלַיִם (năwărîê). 2 עֵינַיִם (ÿênê). 3 כַּאֲזַנַיִם (mōz'nê). 4 אַפַּיִם (ăppê). 5 שִׁנַּיִם (shinnê).

|       |                            |    | <i>Absol.</i> | <i>Constr.</i> | <i>Light<br/>suffix.</i> | <i>Heavy<br/>suffix.</i> |
|-------|----------------------------|----|---------------|----------------|--------------------------|--------------------------|
| X.    | (mare)                     | S. | סוֹסָה        | סוֹסֵת         | סוֹסָתִי                 | סוֹסֵתְכֶם               |
|       |                            | P. | סוֹסוֹת       | סוֹסוֹת        | סוֹסוֹתִי                | סוֹסוֹתֵיהֶם             |
| XI.   | a.<br>(year)               | S. | שָׁנָה        | שָׁנַת         | שָׁנָתִי                 | שָׁנַתְכֶם               |
|       |                            | P. | שָׁנִים       | שָׁנוֹת        | שָׁנוֹתִי                | שָׁנוֹתֵיהֶם             |
|       | b.<br>(sleep)              | S. | שָׁנָה        | שָׁנַת         | שָׁנָתִי                 | שָׁנַתְכֶם               |
|       |                            | P. | שָׁנוֹת       | שָׁנוֹת        | שָׁנוֹתִי                | שָׁנוֹתֵיהֶם             |
|       | c.<br>(righteous-<br>ness) | S. | צְדָקָה       | צְדָקַת        | צְדָקָתִי                | צְדָקַתְכֶם              |
|       |                            | P. | צְדָקוֹת      | צְדָקוֹת       | צְדָקוֹתִי               | צְדָקוֹתֵיהֶם            |
| XII.  | a.<br>(queen)              | S. | מַלְכָּה      | מַלְכַּת       | מַלְכָּתִי               | מַלְכַּתְכֶם             |
|       |                            | P. | מַלְכוֹת      | מַלְכוֹת       | מַלְכוֹתִי               | מַלְכוֹתֵיהֶם            |
|       | b.<br>(reproach)           | S. | חֲרָפָה       | חֲרַפַּת       | חֲרַפָּתִי               | חֲרַפַּתְכֶם             |
|       |                            | P. | חֲרָפוֹת      | חֲרָפוֹת       | חֲרָפוֹתִי               | חֲרָפוֹתֵיהֶם            |
|       | c.<br>(waste)              | S. | חֲרָבָה       | חֲרַבַּת       | חֲרַבָּתִי               | חֲרַבַּתְכֶם             |
|       |                            | P. | חֲרָבוֹת      | חֲרָבוֹת       | חֲרָבוֹתִי               | חֲרָבוֹתֵיהֶם            |
| XIII. | a.<br>(sprout)             | S. | יוֹנְקָת      | יוֹנְקַת       | יוֹנְקָתִי               | יוֹנְקַתְכֶם             |
|       |                            | P. | יוֹנְקוֹת     | יוֹנְקוֹת      | יוֹנְקוֹתִי              | יוֹנְקוֹתֵיהֶם           |
|       | b.<br>(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<br>sûsôth         | sûsâth<br>sûsôth       | sûsâthî<br>sûsôthai            | sûsâth-<br>chēm'<br>†   |   |                             |
| shānâh<br>shānîm        | sh'nâth<br>sh'nôth     | sh'nâthî<br>sh'nôthai          | sh'nâth-<br>chēm'<br>†  | <sup>1</sup> שִׁפְתַּיִם<br>s'phā-<br>thă'yim | (lips)                      |
| shēnâh<br>shēnôth       | sh'nâth<br>sh'nôth     | sh'nâthî<br>sh'nôthai          | sh'nâth-<br>chēm'<br>†  | <sup>2</sup> פְּאַתַּיִם<br>p'ā-<br>thă'yim   | (corners)                   |
| ts'dākâh<br>ts'dākôth   | tsidkâth<br>tsidkôth   | tsidkâthî<br>tsidkôthai        | tsidkâth-<br>chēm'<br>† |   |                             |
| mălcâh<br>m'lăchôth     | mălcâth<br>mălchôth    | mălcâthî<br>mălchôthai         | mălcâth-<br>chēm'<br>†  | <sup>3</sup> יָרְעָתַיִם<br>yărcā-<br>thă'yim | (sides)                     |
| khěrpâh<br>kh'răphôth   | khěrpâth<br>khěr'phôth | khěrpâthî<br>khěr'phô-<br>thai | khěrpâth-<br>chēm'<br>† | רִקְמַתַּיִם<br>rikmā-<br>thă'yim             | (double<br>embroi-<br>dery) |
| khōrbâh<br>kh'răbhôth   | khōrbâth<br>khōr'bhôth | khōrbâthî<br>khōr'bhô-<br>thai | khōrbâth-<br>chēm'<br>† |   |                             |
| yôně'kěth<br>yôn'kôth   | yôně'kěth<br>yôn'kôth  | yônăktî<br>yôn'kôthai          | yônăkt'-<br>chēm'<br>†  | מִצְלֵתַיִם<br>m'tsil-<br>tă'yim              | (cymbal)                    |
| gŭlgō'lěth<br>gŭlg'lôth | gŭlgōlěth<br>gŭlg'lôth | gŭlgōltî<br>gŭlg'lôthai        | gŭlgōlt'-<br>chēm'<br>† | נְחֻשְׁתַּיִם<br>n'khûsh-<br>tă'yim           | (double<br>fetter)          |

DUAL CONSTR. <sup>1</sup> שִׁפְתַּיִם (siphthê).

<sup>2</sup> פְּאַתַּיִם (pă'tnê).

<sup>3</sup> יָרְעָתַיִם (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, ābhîv, *bhîchēm, &c. |
| Brother  | אָח ākh         | *khî      | ākhîm    |                 | ākhâi, *khîchēm, &c.       |
| Sister   | אָחוֹת ākhôth   |           | *khâyôth | ākhyôth         | ākhyôthâi.                 |
| Man      | אִישׁ îsh       |           | îshîm    |                 | îshî, &c.                  |
|          | אָנוּשׁ *nôsh   |           | *nāshîm  | ānshê           |                            |
| Woman    | אִשָּׁה ishshāh | ēshêth    | nāshîm   | n'shê           | ishtî, &c.                 |
| Maid     | אָמָה āmāh      |           | *māhôth  | āmhôth          |                            |
| House    | בַּיִת bāyîth   | bêth      | bâtîm    |                 | bâtêchēm, &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'li       |           | cēlîm    |                 | cēlyî, cē-ly'chā.          |
| Lion     | אֲרִי *rî       |           | *rāyîm   |                 |                            |
| Kid      | גִּדִּי g'dî    |           | g'dāyîm  |                 |                            |
| City     | עִיר 'îr        |           | 'ārîm    |                 |                            |
| Water    | מַיִם māyîm     |           | māyîm    | mê              |                            |
| Mouth    | פֶּה pēh        | pî        |          |                 | pî (my~), pîchā, piv, &c.  |
| Head     | רֹאשׁ rōash     |           | rāzshîm  |                 |                            |

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*<br>kātāl          | קָטֹל*<br>k'tōl          | קָטֹל*<br>k'tōl          | יִקְטֹל*<br>yiktōl        | קָטֹל*<br>kōtēl           | קָטוּל*<br>kātūl      |
| 2. Niphal.  | נִקְטַל*<br>niktāl       | הִקְטִיל*<br>hikkātēl    | הִקְטִיל*<br>hikkātēl    | יִקְטִיל*<br>yikkātēl     |                           | נִקְטָל*<br>niktāl    |
| 3. Piël.    | קִטַּל*<br>kittēl        | קִטֵּל*<br>kättēl        | קִטֵּל*<br>kättēl        | יִקְטִיל*<br>y'kättēl     | מְקַטֵּל*<br>m'kättēl     |                       |
| 4. Pual.    | קִטְּל*<br>küttāl        | קִטְּל*<br>küttāl        |                          | יִקְטִיל*<br>y'küttāl     |                           | מְקַטְּל*<br>m'küttāl |
| 5. Hiphël.  | הִקְטִיל*<br>hiktāl      | הִקְטִיל*<br>hāktāl      | הִקְטִיל*<br>hāktāl      | יִקְטִיל*<br>yāktāl       | מְקַטִּיל*<br>māktāl      |                       |
| 6. Hophal.  | הֻקְטַל*<br>hōktāl       | הֻקְטַל*<br>hōktāl       |                          | יֻקְטָל*<br>yōktāl        |                           | מְקַטְּל*<br>mōktāl   |
| 7. Hitpael. | הִתְקַטַּל*<br>hitkättēl | הִתְקַטֵּל*<br>hitkättēl | הִתְקַטֵּל*<br>hitkättēl | יִתְקַטֵּל*<br>yithkättēl | מִתְקַטֵּל*<br>mithkättēl |                       |

## D. General Paradigms

(The forms with asterisks)

|                                | KAL (1).             | NIPHAL (2).        | PIĒL (3).      | PUAL (4).      |
|--------------------------------|----------------------|--------------------|----------------|----------------|
| <b>1. PERFECT.</b>             |                      |                    |                |                |
| <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.                           | קָטְלוּ              | נִקְטְלוּ          | קָטְלוּ        | קָטְלוּ        |
| <b>2. INF. (constr.)</b>       | קָטַל*               | הִקְטַל*           | קָטַל*         | קָטַל*         |
| <b>INF. (absol.)</b>           | קָטוּל*              | הִקְטוּל (נִקְטַל) | קָטַל*         | קָטַל*         |
| <b>3. IMP. <i>Sing. m.</i></b> | קָטַל*               | הִקְטַל*           | קָטַל*         |                |
| <i>f.</i>                      | קָטְלִי*             | הִקְטְלִי*         | קָטְלִי*       |                |
| <i>Plur. m.</i>                | קָטְלוּ              | הִקְטְלוּ          | קָטְלוּ        | (none)         |
| <i>f.</i>                      | קָטְלֶנָּה*          | הִקְטְלֶנָּה*      | קָטְלֶנָּה*    |                |
| <b>4. IMPERF. (FUT.)</b>       |                      |                    |                |                |
| <i>Sing.</i> 1 c.              | אֶקְטַל              | אֶקְטַל            | אֶקְטַל        | אֶקְטַל        |
| 2 { <i>m.</i>                  | תִּקְטַל             | תִּקְטַל           | תִּקְטַל       | תִּקְטַל       |
| { <i>f.</i>                    | תִּקְטְלִי*          | תִּקְטְלִי*        | תִּקְטְלִי*    | תִּקְטְלִי*    |
| 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>                  | תִּקְטְלוּ           | תִּקְטְלוּ         | תִּקְטְלוּ     | תִּקְטְלוּ     |
| { <i>f.</i>                    | תִּקְטְלֶנָּה        | תִּקְטְלֶנָּה      | תִּקְטְלֶנָּה* | תִּקְטְלֶנָּה  |
| 3 { <i>m.</i>                  | יִקְטְלוּ            | יִקְטְלוּ          | יִקְטְלוּ      | יִקְטְלוּ      |
| { <i>f.</i>                    | תִּקְטְלֶנָּה*       | תִּקְטְלֶנָּה      | תִּקְטְלֶנָּה* | תִּקְטְלֶנָּה* |
| <b>5. PTCP. act.</b> קָטַל*    | <b>6. p.</b> קָטוּל* | נִקְטַל*           | נִקְטַל*       | נִקְטַל*       |

*of the Regular Verb.*

serve as models for the rest.)

| 1. PERFECT.                | KAL (1).                          | NIPHAL (2).                | PIĒL (3).    | PUAL (4).  |
|----------------------------|-----------------------------------|----------------------------|--------------|------------|
| <i>Sing.</i> 1 c.          | kātāl'tî                          | niktāl'tî                  | kittāl'tî    | küttäl'tî  |
| 2 {                        | m. kātāl'tā                       | niktāl'tā                  | kittāl'tā    | küttäl'tā  |
| f. kātält                  | niktält                           | kittält                    | küttält      |            |
| 3 {                        | m. kātāl                          | niktāl                     | kittēl       | küttäl     |
| f. kāt'lāh                 | nikt'lāh                          | kitt'lāh                   | kütt'lāh     |            |
| <i>Plur.</i> 1 c.          | kātāl'nû                          | niktāl'nû                  | kittāl'nû    | küttäl'nû  |
| 2 {                        | m. k'tältēm'                      | niktältēm'                 | kittältēm'   | küttältēm' |
| f. k'tältēn'               | niktältēn'                        | kittältēn'                 | küttältēn'   |            |
| 3 c.                       | kāt'lû                            | nikt'lû                    | kitt'lû      | kütt'lû    |
| 2. INF. ( <i>constr.</i> ) | k'tōl                             | hikkātēl                   | kättēl       | küttäl     |
| INF. ( <i>absol.</i> )     | kātōl                             | { hikkātōl }<br>{ niktōl } | kättōl       | küttōl     |
| 3. IMP. <i>Sing. m.</i>    | k'tōl                             | hikkātēl                   | kättēl       | (none)     |
| f.                         | kitlî                             | hikkāt'lî                  | kätt'lî      |            |
| <i>Plur. m.</i>            | kitlû                             | hikkāt'lû                  | kätt'lû      |            |
| f.                         | k'tōl'nāh                         | hikkātēl'nāh               | kättēl'nāh   |            |
| 4. IMPERF. (FUT.)          | ēktōl                             | ēkkātēl                    | *kättēl      | *küttäl    |
| <i>Sing.</i> 1 c.          | tiktōl                            | tikkātēl                   | t'kättēl     | t'küttäl   |
| 2 {                        | m. tikt'lî                        | tikkāt'lî                  | t'kätt'lî    | t'kütt'lî  |
| f. yiktōl                  | yikkātēl                          | y'kättēl                   | y'küttäl     |            |
| 3 {                        | m. tiktōl                         | tikkātēl                   | t'kättēl     | t'küttäl   |
| f. niktōl                  | nīkkātēl                          | n'kättēl                   | n'küttäl     |            |
| <i>Plur.</i> 1 c.          | niktōl                            | nīkkātēl                   | n'kättēl     | n'küttäl   |
| 2 {                        | m. tikt'lû                        | tikkāt'lû                  | t'kätt'lû    | t'kütt'lû  |
| f. tiktōl'nāh              | tikkātēl'nāh                      | t'kättēl'nāh               | t'küttäl'nāh |            |
| 3 {                        | m. yikt'lû                        | yikkāt'lû                  | y'kätt'lû    | y'kütt'lû  |
| f. tiktōl'nāh              | tikkātēl'nāh                      | t'kättēl'nāh               | t'küttäl'nāh |            |
| 5. PARTCP.                 | { act. kō'ēl }<br>{ pass. kātûl } | niktāl                     | m'kättēl     | m'küttäl   |

| 1. PERFECT.                | HIPHIL (5).   | HOPHAL (6).      | HITHPAEL (7).   |
|----------------------------|---------------|------------------|-----------------|
| <i>Sing.</i> 1 <i>c.</i>   | הִקְטַלְתִּי  | הִקְטַלְתִּי     | הִתְקַטַּלְתִּי |
| 2 { <i>m.</i>              | הִקְטַלְתָּ*  | הִקְטַלְתָּ*     | הִתְקַטַּלְתָּ* |
| { <i>f.</i>                | הִקְטַלְתְּ   | הִקְטַלְתְּ      | הִתְקַטַּלְתְּ  |
| 3 { <i>m.</i>              | הִקְטִיל*     | הִקְטִיל*        | הִתְקַטֵּל*     |
| { <i>f.</i>                | הִקְטִילָה*   | הִקְטִילָה*      | הִתְקַטֵּלָה*   |
| <i>Plur.</i> 1 <i>c.</i>   | הִקְטַלְנוּ   | הִקְטַלְנוּ      | הִתְקַטַּלְנוּ  |
| 2 { <i>m.</i>              | הִקְטַלְתֶּם  | הִקְטַלְתֶּם     | הִתְקַטַּלְתֶּם |
| { <i>f.</i>                | הִקְטַלְתֶּן  | הִקְטַלְתֶּן     | הִתְקַטַּלְתֶּן |
| 3 <i>c.</i>                | הִקְטִילוּ    | הִקְטִילוּ       | הִתְקַטֵּלוּ    |
| 2. INF. ( <i>constr.</i> ) | הִקְטִיל*     | הִקְטִיל*        | הִתְקַטֵּל*     |
| INF. ( <i>absol.</i> )     | הִקְטִיל      | הִקְטִיל         |                 |
| 3. IMP. <i>Sing. m.</i>    | הִקְטֵל*      |                  | הִתְקַטֵּל*     |
| <i>f.</i>                  | הִקְטִילִי*   | (none)           | הִתְקַטֵּלִי*   |
| <i>Plur. m.</i>            | הִקְטִילוּ    |                  | הִתְקַטֵּלוּ    |
| <i>f.</i>                  | הִקְטִילְנָה* |                  | הִתְקַטֵּלְנָה* |
| 4. IMPERF. (FUT.)          |               |                  |                 |
| <i>Sing.</i> 1 <i>c.</i>   | אֶקְטִיל      | אֶקְטִיל         | אֶתְקַטֵּל      |
| 2 { <i>m.</i>              | תִּקְטִיל     | תִּקְטִיל        | תִּתְקַטֵּל     |
| { <i>f.</i>                | תִּקְטִילִי*  | תִּקְטִילִי*     | תִּתְקַטֵּלִי*  |
| 3 { <i>m.</i>              | יִקְטִיל*     | יִקְטִיל*        | יִתְקַטֵּל*     |
| { <i>f.</i>                | תִּקְטִיל     | תִּקְטִיל        | תִּתְקַטֵּל     |
| <i>Plur.</i> 1 <i>c.</i>   | נִקְטִיל      | נִקְטִיל*        | נִתְקַטֵּל      |
| 2 { <i>m.</i>              | תִּקְטִילוּ   | תִּקְטִילוּ      | תִּתְקַטֵּלוּ   |
| { <i>f.</i>                | תִּקְטִילְנָה | תִּקְטִילְנָה    | תִּתְקַטֵּלְנָה |
| 3 { <i>m.</i>              | יִקְטִילוּ    | יִקְטִילוּ       | יִתְקַטֵּלוּ*   |
| { <i>f.</i>                | תִּקְטִילְנָה | תִּתְקַטֵּלְנָה* | תִּתְקַטֵּלְנָה |
| 5. PARTCP.                 | כִּיקְטִיל*   | כִּיקְטִיל*      | כִּיתְקַטֵּל*   |

of the Regular Verb.

| 1. PERFECT.                | HIPHIL (5). | HOPHAL (6). | HITHPAEL (7).  |
|----------------------------|-------------|-------------|----------------|
| <i>Sing.</i> 1 <i>c.</i>   | hiktäl'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      | hithkättêl     |
| { <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>              | hiktältëm'  | höktältëm'  | hithkättältëm' |
| { <i>f.</i>                | hiktältën'  | höktältën'  | hithkättältën' |
| 3 <i>c.</i>                | hiktî'lû    | hökt'lû     | hithkätt'lû    |
| 2. INF. ( <i>constr.</i> ) | häktîl      | höktäl      | hithkättêl     |
| INF. ( <i>absol.</i> )     | häktêl      | höktêl      |                |
| 3. IMP. <i>Sing. m.</i>    | häktêl      | (none)      | hithkättêl     |
| <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       | êthkättêl      |
| <i>Sing.</i> 1 <i>c.</i>   |             |             |                |
| 2 { <i>m.</i>              | täktîl      | töktäl      | tithkättêl     |
| { <i>f.</i>                | täktî'lî    | tökt'lî     | tithkätt'lî    |
| 3 { <i>m.</i>              | yäktîl      | yöktäl      | yithkättêl     |
| { <i>f.</i>                | täktîl      | töktäl      | tithkättêl     |
| <i>Plur.</i> 1 <i>c.</i>   | näktîl      | nöktäl      | nithkättêl     |
| 2 { <i>m.</i>              | täktî'lû    | tökt'lû     | tithkätt'lû    |
| { <i>f.</i>                | täktêl'nāh  | töktäl'nāh  | tithkättêl'nāh |
| 3 { <i>m.</i>              | yäktî'lû    | yökt'lû     | yithkätt'lû    |
| { <i>f.</i>                | täktêl'nāh  | töktäl'nāh  | tithkättêl'nāh |
| 5. PARTCP.                 | mäktîl      | möktäl      | mithkättêl     |

|   | KAL.          | NIPHAL.       | HIPHIL.        | HOPHAL.       |
|---|---------------|---------------|----------------|---------------|
| <b>1. PERFECT.</b>                              |               |               |                |               |
| <i>Sing.</i> 1 c.                               | עִמַּדְתִּי   | נִעַמַדְתִּי  | הִעַמַדְתִּי   | הִעַמַדְתִּי  |
| 2 { <i>m.</i>                                   | עִמַּדְתָּ    | נִעַמַדְתָּ   | הִעַמַדְתָּ    | הִעַמַדְתָּ   |
| { <i>f.</i>                                     | עִמַּדְתְּ    | נִעַמַדְתְּ   | הִעַמַדְתְּ    | הִעַמַדְתְּ   |
| 3 { <i>m.</i>                                   | עִמַּד        | נִעַמַד*      | הִעַמִּיד*     | הִעַמַד*      |
| { <i>f.</i>                                     | עִמַּדָּה     | נִעַמַדָּה*   | הִעַמִּידָּה   | הִעַמַדָּה*   |
| <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.  | עִמַּדוּ      | נִעַמַדוּ     | הִעַמִּידוּ    | הִעַמַדוּ     |
| <b>2. INF. (constr.)</b>                        | עִמֹּד*       | הִעַמֵּד*     | הִעַמִּיד*     | הִעַמֵּד      |
| <b>INF. (absol.)</b>                            | עִמּוּד       | נִעַמּוּד*    | הִעַמִּיד*     | הִעַמֵּד      |
| <b>3. IMP. <i>Sing. m.</i></b>                  | עִמֹּד*       | הִעַמֵּד*     | הִעַמִּיד*     |               |
| <i>f.</i>                                       | עִמְדִי       | הִעַמְדִי     | הִעַמִּידִי    | (none)        |
| <i>Plur. m.</i>                                 | עִמְדוּ       | הִעַמְדוּ     | הִעַמִּידוּ    |               |
| <i>f.</i>                                       | עִמְדָּנָה*   | הִעַמְדָּנָה  | הִעַמִּידָּנָה |               |
| <b>4. IMPERF. (FUT.)</b>                        |               |               |                |               |
| <i>Sing.</i> 1 c.                               | אֶעֱמַד*      | אֶעֱמִיד      | אֶעֱמִיד       | אֶעֱמַד       |
| 2 { <i>m.</i>                                   | תֵּעֱמַד      | תֵּעֱמִיד     | תֵּעֱמִיד      | תֵּעֱמַד      |
| { <i>f.</i>                                     | תֵּעֱמְדִי    | תֵּעֱמִידִי   | תֵּעֱמִידִי    | תֵּעֱמְדִי*   |
| 3 { <i>m.</i>                                   | יֵעֱמַד*      | יֵעֱמִיד*     | יֵעֱמִיד*      | יֵעֱמַד*      |
| { <i>f.</i>                                     | תֵּעֱמַד      | תֵּעֱמִיד     | תֵּעֱמִיד      | תֵּעֱמַד      |
| <i>Plur.</i> 1 c.                               | נִעַמַד       | נִעַמִּיד     | נִעַמִּיד      | נִעַמַד       |
| 2 { <i>m.</i>                                   | תִּעַמְדוּ    | תִּעַמְדוּ    | תִּעַמְדוּ     | תִּעַמְדוּ    |
| { <i>f.</i>                                     | תִּעַמְדָּנָה | תִּעַמְדָּנָה | תִּעַמְדָּנָה  | תִּעַמְדָּנָה |
| 3 { <i>m.</i>                                   | יִעַמְדוּ*    | יִעַמְדוּ     | יִעַמְדוּ      | יִעַמְדוּ     |
| { <i>f.</i>                                     | תִּעַמְדָּנָה | תִּעַמְדָּנָה | תִּעַמְדָּנָה  | תִּעַמְדָּנָה |
| <b>PARTCP. act.</b> עִמֵּד <b>pass.</b> עִמּוּד |               | נִעַמֵּד*     | מִעַמִּיד*     | מִעַמּוּד*    |



| KAL.                  | NIPHAL.           | PIĒL.            | PUAL.            | HITHPAĒL.           |
|-----------------------|-------------------|------------------|------------------|---------------------|
| שָׁחַטְתִּי           | נִשְׁחַטְתִּי     | בִּרְכַּתִּי     | בִּרְכַּתִּי     | הִתְבַּרְכַּתִּי    |
| שָׁחַטְתָּ            | נִשְׁחַטְתָּ      | בִּרְכַּתָּ      | בִּרְכַּתָּ      | הִתְבַּרְכַּתָּ     |
| שָׁחַטְתָּ            | נִשְׁחַטְתָּ      | בִּרְכַּתָּ      | בִּרְכַּתָּ      | הִתְבַּרְכַּתָּ     |
| שָׁחַטְתָּ            | נִשְׁחַטְתָּ      | בִּרְכַּתְּ*     | בִּרְכַּתְּ*     | הִתְבַּרְכַּתְּ*    |
| שָׁחַטְתָּ*           | נִשְׁחַטְתָּ*     | בִּרְכָה         | בִּרְכָה         | הִתְבַּרְכָה        |
| שָׁחַטְנוּ            | נִשְׁחַטְנוּ      | בִּרְכָנוּ       | בִּרְכָנוּ       | הִתְבַּרְכָנוּ      |
| שָׁחַטְתֶּם           | נִשְׁחַטְתֶּם     | בִּרְכַתֶּם      | בִּרְכַתֶּם      | הִתְבַּרְכַתֶּם     |
| שָׁחַטְתֶּם           | נִשְׁחַטְתֶּם     | בִּרְכַתֶּם      | בִּרְכַתֶּם      | הִתְבַּרְכַתֶּם     |
| שָׁחַטוּ              | נִשְׁחַטוּ        | בִּרְכוּ         | בִּרְכוּ         | הִתְבַּרְכוּ        |
| שָׁחַטְתִּי           | הִשְׁחַטְתִּי     | בִּרְךָ*         | בִּרְךָ*         | הִתְבַּרְךָ*        |
| שָׁחַטְתָּ            | הִשְׁחַטְתָּ      | בִּרְךָ*         | בִּרְךָ*         | הִתְבַּרְךָ*        |
| שָׁחַטְתָּ*           | הִשְׁחַטְתָּ      | בִּרְךָ*         |                  | הִתְבַּרְךָ*        |
| שָׁחַטְתִּי*          | הִשְׁחַטְתִּי*    | בִּרְכִי*        | (none)           | הִתְבַּרְכִי        |
| שָׁחַטְתִּי           | הִשְׁחַטְתִּי     | בִּרְכוּ         |                  | הִתְבַּרְכוּ        |
| שָׁחַטְתֶּנּוּ        | הִשְׁחַטְתֶּנּוּ  | בִּרְכֶנּוּ      |                  | הִתְבַּרְכֶנּוּ     |
| אֶשְׁחַט              | אֶשְׁחַט          | אֶבְרַךְ         | אֶבְרַךְ         | אֶתְבַּרַךְ         |
| תִּשְׁחַט             | תִּשְׁחַט         | תִּבְרַךְ        | תִּבְרַךְ        | תִּתְבַּרַךְ        |
| תִּשְׁחַטְתָּ*        | תִּשְׁחַטְתָּ*    | תִּבְרַכְתָּ     | תִּבְרַכְתָּ     | תִּתְבַּרַכְתָּ     |
| יִשְׁחַט*             | יִשְׁחַט          | יִבְרַךְ*        | יִבְרַךְ*        | יִתְבַּרַךְ*        |
| תִּשְׁחַט             | תִּשְׁחַט         | תִּבְרַךְ        | תִּבְרַךְ        | תִּתְבַּרַךְ        |
| נִשְׁחַט              | נִשְׁחַט          | נִבְרַךְ         | נִבְרַךְ         | נִתְבַּרַךְ         |
| תִּשְׁחַטוּ           | תִּשְׁחַטוּ       | תִּבְרַכוּ       | תִּבְרַכוּ       | תִּתְבַּרְכוּ       |
| תִּשְׁחַטְתֶּנּוּ     | תִּשְׁחַטְתֶּנּוּ | תִּבְרַכְתֶּנּוּ | תִּבְרַכְתֶּנּוּ | תִּתְבַּרְכְתֶּנּוּ |
| יִשְׁחַטוּ            | יִשְׁחַטוּ        | יִבְרְכוּ        | יִבְרְכוּ        | יִתְבַּרְכוּ        |
| תִּשְׁחַטְתֶּנּוּ     | תִּשְׁחַטְתֶּנּוּ | תִּבְרַכְתֶּנּוּ | תִּבְרַכְתֶּנּוּ | תִּתְבַּרְכְתֶּנּוּ |
| שָׁחַטְתִּי p. שָׁחַט | נִשְׁחַטְתִּי     | מִבְרַךְ*        | מִבְרַךְ*        | מִתְבַּרַךְ*        |

|   | KAL.           | NIPHAL.       | PIEL.          |
|---|----------------|---------------|----------------|
| <b>1. PERFECT.</b>                          |                |               |                |
| <i>Sing.</i> 1 c.                           | 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>                                   | שָׁלַחַה       | נִשְׁלַחַה    | שִׁלַּחַה      |
| <i>Plur.</i> 1 c.                           | שָׁלַחְנוּ     | נִשְׁלַחְנוּ  | שִׁלַּחְנוּ    |
| 2 { <i>m.</i>                               | שָׁלַחְתֶּם    | נִשְׁלַחְתֶּם | שִׁלַּחְתֶּם   |
| <i>f.</i>                                   | שָׁלַחְתֶּן    | נִשְׁלַחְתֶּן | שִׁלַּחְתֶּן   |
| 3 c.  | שָׁלְחוּ       | נִשְׁלְחוּ    | שִׁלְחוּ       |
| <b>2. INF. (constr.)</b>                    |                |               |                |
| <i>INF. (absol.)</i>                        | שִׁלַּח*       | הִשְׁלַח*     | שִׁלַּח*       |
|   | שְׁלֹחַ*       | נִשְׁלַח*     | שִׁלַּח*       |
| <b>3. IMP. <i>Sing. m.</i></b>              |                |               |                |
| <i>f.</i>                                   | שִׁלַּח*       | הִשְׁלַח*     | שִׁלַּח*       |
|   | שְׁלַחִי       | הִשְׁלַחִי    | שְׁלַחִי       |
| <i>Plur. m.</i>                             | שְׁלַחוּ       | הִשְׁלַחוּ    | שְׁלַחוּ       |
| <i>f.</i>                                   | שְׁלַחְנָה*    | הִשְׁלַחְנָה  | שְׁלַחְנָה     |
| <b>4. IMPERF. (FUT.)</b>                    |                |               |                |
| <i>Sing.</i> 1 c.                           | אֶשְׁלַח       | אֶשְׁלַח      | אֶשְׁלַח       |
| 2 { <i>m.</i>                               | תִּשְׁלַח      | תִּשְׁלַח     | תִּשְׁלַח      |
| <i>f.</i>                                   | תִּשְׁלַחִי    | תִּשְׁלַחִי   | תִּשְׁלַחִי    |
| 3 { <i>m.</i>                               | יִשְׁלַח*      | יִשְׁלַח*     | יִשְׁלַח*      |
| <i>f.</i>                                   | תִּשְׁלַח      | תִּשְׁלַח     | תִּשְׁלַח      |
| <i>Plur.</i> 1 c.                           | נִשְׁלַח       | נִשְׁלַח      | נִשְׁלַח       |
| 2 { <i>m.</i>                               | תִּשְׁלַחוּ    | תִּשְׁלַחוּ   | תִּשְׁלַחוּ    |
| <i>f.</i>                                   | תִּשְׁלַחְנָה* | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה  |
| 3 { <i>m.</i>                               | יִשְׁלַחוּ     | יִשְׁלַחוּ    | יִשְׁלַחוּ     |
| <i>f.</i>                                   | תִּשְׁלַחְנָה* | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה* |
| <b>PARTCP. act. שִׁלַּח* pass. שְׁלֹחַ*</b> |                |               |                |
|   |                | נִשְׁלַח      | כִּשְׁלַח      |

| PUAL.         | HIPHIL.        | HOPHAL.       | HITHPAËL.          |
|---------------|----------------|---------------|--------------------|
| שִׁלַּחְתִּי  | הִשְׁלַחְתִּי  | הִשְׁלַחְתִּי | הִשְׁתַּלַּחְתִּי  |
| שִׁלַּחְתָּ   | הִשְׁלַחְתָּ   | הִשְׁלַחְתָּ  | הִשְׁתַּלַּחְתָּ   |
| שִׁלַּחְתָּ*  | הִשְׁלַחְתָּ*  | הִשְׁלַחְתָּ* | הִשְׁתַּלַּחְתָּ*  |
| שִׁלַּח       | הִשְׁלִיחַ*    | הִשְׁלַח      | הִשְׁתַּלַּח*      |
| שִׁלַּחָה     | הִשְׁלִיחָה    | הִשְׁלַחָה    | הִשְׁתַּלַּחָה     |
| שִׁלַּחְנוּ   | הִשְׁלַחְנוּ   | הִשְׁלַחְנוּ  | הִשְׁתַּלַּחְנוּ   |
| שִׁלַּחְתֶּם  | הִשְׁלַחְתֶּם  | הִשְׁלַחְתֶּם | הִשְׁתַּלַּחְתֶּם  |
| שִׁלַּחְתֶּן  | הִשְׁלַחְתֶּן  | הִשְׁלַחְתֶּן | הִשְׁתַּלַּחְתֶּן  |
| שִׁלַּחוּ     | הִשְׁלִיחוּ    | הִשְׁלַחוּ    | הִשְׁתַּלַּחוּ     |
| שִׁלַּח       | הִשְׁלִיחַ*    | הִשְׁלַח      | הִשְׁתַּלַּח*      |
|               | הִשְׁלַח       |               |                    |
| (none)        | הִשְׁלַח*      | (none)        | הִשְׁתַּלַּח*      |
|               | הִשְׁלִיחַ     |               | הִשְׁתַּלַּחַי     |
|               | הִשְׁלִיחוּ    |               | הִשְׁתַּלַּחוּ     |
|               | הִשְׁלַחְנָה   |               | הִשְׁתַּלַּחְנָה*  |
| אִשְׁלַח      | אִשְׁלִיחַ     | אִשְׁלַח      | אִשְׁתַּלַּח       |
| תִּשְׁלַח     | תִּשְׁלִיחַ    | תִּשְׁלַח     | תִּשְׁתַּלַּח      |
| תִּשְׁלַחַי   | תִּשְׁלִיחַי   | תִּשְׁלַחַי   | תִּשְׁתַּלַּחַי    |
| יִשְׁלַח      | יִשְׁלִיחַ*    | יִשְׁלַח      | יִשְׁתַּלַּח*      |
| תִּשְׁלַח     | תִּשְׁלִיחַ    | תִּשְׁלַח     | תִּשְׁתַּלַּח      |
| נִשְׁלַח      | נִשְׁלִיחַ     | נִשְׁלַח      | נִשְׁתַּלַּח       |
| תִּשְׁלַחוּ   | תִּשְׁלִיחוּ   | תִּשְׁלַחוּ   | תִּשְׁתַּלַּחוּ    |
| תִּשְׁלַחְנָה | תִּשְׁלַחְנָה  | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה  |
| יִשְׁלַחוּ    | יִשְׁלִיחוּ    | יִשְׁלַחוּ    | יִשְׁתַּלַּחוּ     |
| תִּשְׁלַחְנָה | תִּשְׁלַחְנָה* | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה* |
| כִּשְׁלַח     | כִּשְׁלִיחַ*   | כִּשְׁלַח     | כִּשְׁתַּלַּח*     |

|  | KAL.           | NIPHAL.        |                |
|--|----------------|----------------|----------------|
| <b>1. PERFECT.</b>                             |                |                |                |
| <i>Sing.</i> 1 c.                              | סָבֹתִי        | נִסְבֹּתִי     |                |
| 2 { <i>m.</i>                                  | סָבֹת*         | נִסְבֹּת*      |                |
| { <i>f.</i>                                    | סָבוֹת         | נִסְבוֹת       |                |
| 3 { <i>m.</i>                                  | סָב*           | נִסָּב*        |                |
| { <i>f.</i>                                    | סָבָה*         | נִסְבָּה*      |                |
| <i>Plur.</i> 1 c.                              | סָבוֹנוּ       | נִסְבֹּנוּ     |                |
| 2 { <i>m.</i>                                  | סָבוֹתֶם       | נִסְבוֹתֶם     |                |
| { <i>f.</i>                                    | סָבוֹתֵן       | נִסְבוֹתֵן     |                |
| 3 c.   | סָבוּ          | נִסְבוּ        |                |
| <b>2. INF. (constr.)</b>                       | סֵב*           | הִסֵּב*        |                |
| <i>INF. (absol.)</i>                           | סָבוֹב         | הִסֹּב         |                |
| <b>3. IMP. <i>Sing. m.</i></b>                 | סֵב*           | הִסֵּב*        |                |
| <i>f.</i>                                      | סֵבִי*         | הִסֵּבִי*      |                |
| <i>Plur. m.</i>                                | סֵבוּ          | הִסֵּבוּ       |                |
| <i>f.</i>                                      | סִפְּיֵנָה*    | הִסְפִּינָה*   |                |
| <b>4. IMPERF. (FUT.)</b>                       |                |                |                |
| <i>Sing.</i> 1 c.                              | אֶסֵּב         | אֶסָּב         | אֶסֵּב         |
| 2 { <i>m.</i>                                  | תִּסָּב        | תִּסָּב        | תִּסָּב        |
| { <i>f.</i>                                    | תִּסְבִּי*     | תִּסְבִּי*     | תִּסְבִּי*     |
| 3 { <i>m.</i>                                  | יִסָּב*        | יִסָּב*        | יִסָּב         |
| { <i>f.</i>                                    | תִּסָּב        | תִּסָּב        | תִּסָּב        |
| <i>Plur.</i> 1 c.                              | נִסָּב         | נִסָּב         | נִסָּב         |
| 2 { <i>m.</i>                                  | תִּסָּבוּ      | תִּסָּבוּ      | תִּסָּבוּ      |
| { <i>f.</i>                                    | תִּסְפְּיֵנָה* | תִּסְפְּיֵנָה* | תִּסְפְּיֵנָה* |
| 3 { <i>m.</i>                                  | יִסָּבוּ       | יִסָּבוּ       | יִסָּבוּ       |
| { <i>f.</i>                                    | תִּסְפְּיֵנָה* | תִּסְפְּיֵנָה* | תִּסְפְּיֵנָה* |
| <b>PARTCP. act.</b> סוֹבֵב <i>pass.</i> סָבוֹב |                | נִסָּב*        |                |

| HIPHIL.         | HOPHAL.         | POËL.          | POAL.          |
|-----------------|-----------------|----------------|----------------|
| הִסְבֹּתִי      | הוּסְבֹתִי      | סוּבְבֹתִי     | סוּבְבֹתִי     |
| הִסְבֹּת*       | הוּסְבֹת*       | סוּבְבֹת       | סוּבְבֹת       |
| הִסְבֹּת        | הוּסְבֹת        | סוּבְבֹת       | סוּבְבֹת       |
| הִסֵּב*         | הוּסֵב*         | סוּבֵב*        | סוּבֵב*        |
| הִסְבָּה*       | הוּסְבָה*       | סוּבְבָה       | סוּבְבָה       |
| הִסְבֹּנוּ      | הוּסְבֹנוּ      | סוּבְבֹנוּ     | סוּבְבֹנוּ     |
| הִסְבֹּתֶם      | הוּסְבֹתֶם      | סוּבְבֹתֶם     | סוּבְבֹתֶם     |
| הִסְבֹּתֶן      | הוּסְבֹתֶן      | סוּבְבֹתֶן     | סוּבְבֹתֶן     |
| הִסְבוּ         | הוּסְבוּ        | סוּבְבוּ       | סוּבְבוּ       |
| הִסֵּב*         |                 |                |                |
| הִסֵּב          | הוּסֵב*         | סוּבֵב         | סוּבֵב         |
| הִסֵּב*         |                 | סוּבֵב         |                |
| הִסְבִּי*       | (none)          | סוּבְבִי       | (none)         |
| הִסְבוּ         |                 | סוּבְבוּ       |                |
| הִסְבִּינָה*    |                 | סוּבְבִינָה    |                |
| אִסֵּב          | אֻסֵּב          | אַסוּבֵב       | אַסוּבֵב       |
| תִּסֵּב         | תֻּסֵּב         | תִּסוּבֵב      | תִּסוּבֵב      |
| תִּסְבִּי*      | תֻּסְבִּי*      | תִּסוּבְבִי    | תִּסוּבְבִי    |
| יִסֵּב (יִסֵּב) | יֻסֵּב (יִסֵּב) | יִסוּבֵב       | יִסוּבֵב       |
| תִּסֵּב         | תֻּסֵּב         | תִּסוּבֵב      | תִּסוּבֵב      |
| נִסֵּב          | נֻסֵּב          | נִסוּבֵב       | נִסוּבֵב       |
| תִּסְבוּ        | תֻּסְבוּ        | תִּסוּבְבוּ    | תִּסוּבְבוּ    |
| תִּסְבִּינָה    | תֻּסְבִּינָה    | תִּסוּבְבִינָה | תִּסוּבְבִינָה |
| יִסְבוּ         | יֻסְבוּ         | יִסוּבְבוּ     | יִסוּבְבוּ     |
| תִּסְבִּינָה*   | תֻּסְבִּינָה*   | תִּסוּבְבִינָה | תִּסוּבְבִינָה |
| מִיִּסֵּב*      | מִיֻּסֵּב*      | מִסוּבֵב       | מִסוּבֵב       |

|  | KAL.         | NIPHAL.     | HIPHIL.      | HOPHAL.      |
|--|--------------|-------------|--------------|--------------|
| <b>1. PERFECT.</b>                                 |              |             |              |              |
| <i>Sing.</i> 1 c.                                  |              | נִפְּשֵׁתִי | הִפְּשֵׁתִי  | הִפְּשֵׁתִי  |
| 2 { <i>m.</i>                                      |              | נִפְּשֵׁתָ  | הִפְּשֵׁתָ   | הִפְּשֵׁתָ   |
| { <i>f.</i>  |              | נִפְּשֵׁתְ  | הִפְּשֵׁתְ   | הִפְּשֵׁתְ   |
| 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>                                      |              | נִפְּשֵׁתֶם | הִפְּשֵׁתֶם  | הִפְּשֵׁתֶם  |
| { <i>f.</i>  |              | נִפְּשֵׁתֶן | הִפְּשֵׁתֶן  | הִפְּשֵׁתֶן  |
| 3 c.   |              | נִפְּשׂוּ   | הִפְּשׂוּ    | הִפְּשׂוּ    |
| <b>2. INF. (constr.)</b>                           | נִפְּשֵׁת*   | הִפְּשֵׁת   | הִפְּשִׁי*   | הִפְּשִׁי*   |
| <i>INF. (absol.)</i>                               | נִפְּשׂ      | הִפְּשֵׁת   | הִפְּשִׁי*   | הִפְּשִׁי*   |
| <b>3. IMP. <i>Sing.</i> m.</b>                     | פֹּשׂ*       | הִפְּשִׁי   | הִפְּשִׁי*   |              |
| <i>f.</i>  | פֹּשִׁי      | הִפְּשִׁי   | הִפְּשִׁי    | (none)       |
| <i>Plur.</i> m.                                    | פֹּשׂוּ      | הִפְּשׂוּ   | הִפְּשׂוּ    |              |
| <i>f.</i>  | פֹּשְׁנָה    | הִפְּשְׁנָה | הִפְּשְׁנָה  |              |
| <b>4. IMPERF. (FUT.)</b>                           |              |             |              |              |
| <i>Sing.</i> 1 c.                                  | אֶפְּשׂ      |             | אֶפְּשִׁי    | אֶפְּשִׁי    |
| 2 { <i>m.</i>                                      | תִּפְּשׂ     |             | תִּפְּשִׁי   | תִּפְּשִׁי   |
| { <i>f.</i>  | תִּפְּשִׁי   |             | תִּפְּשִׁי   | תִּפְּשִׁי   |
| 3 { <i>m.</i>                                      | יִפְּשׂ*     | יִפְּשֵׁת   | יִפְּשִׁי*   | יִפְּשִׁי*   |
| { <i>f.</i>  | תִּפְּשֵׁת   |             | תִּפְּשִׁי   | תִּפְּשֵׁת   |
| <i>Plur.</i> 1 c.                                  | נִפְּשֵׁת    | (regular)   | נִפְּשִׁי    | נִפְּשֵׁת    |
| 2 { <i>m.</i>                                      | תִּפְּשׂוּ   |             | תִּפְּשׂוּ   | תִּפְּשׂוּ   |
| { <i>f.</i>  | תִּפְּשְׁנָה |             | תִּפְּשְׁנָה | תִּפְּשְׁנָה |
| 3 { <i>m.</i>                                      | יִפְּשׂוּ    |             | יִפְּשׂוּ    | יִפְּשׂוּ    |
| { <i>f.</i>  | תִּפְּשְׁנָה |             | תִּפְּשְׁנָה | תִּפְּשְׁנָה |
| <b>PARTCP. act.</b> נִפְּשֵׁת <i>pass.</i> נִפְּשׂ |              | נִפְּשֵׁת*  | מִפְּשִׁי*   | מִפְּשִׁי*   |

KAL.

NIPHAL.

HIPHIL.

HOPHAL.

אָכַל

נֶאֱכַל\*

הֵאָכִיל\*

הֵאָכַר\*

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

|  |                      |                       |                      |
|--|----------------------|-----------------------|----------------------|
| אָכַל*<br>אָכַל  | הֵאָכַל<br>הֵאָכַל   | הֵאָכִיל              | הֵאָכַר              |
| אָכַל*<br>אָכַל<br>אָכַל<br>אָכַל<br>אָכַל   | הֵאָכַל<br><br>ETC.  | הֵאָכִיל<br><br>ETC.  | (none)               |
| אָכַל*<br>תֵּאָכַל<br>תֵּאָכַל<br>יֵאָכַל*<br>תֵּאָכַל<br>נֵאָכַל<br>תֵּאָכַל<br>תֵּאָכַל<br>יֵאָכַל<br>תֵּאָכַל | יֵאָכַל*<br><br>ETC. | יֵאָכִיל*<br><br>ETC. | יֵאָכַר*<br><br>ETC. |
| act. אָכַל pass. אָכַל   | נֶאָכַל              | מֵאָכִיל              | מֵאָכַר              |

|                   | KAL.           |              | NIPHAL.        |
|-------------------|----------------|--------------|----------------|
| 1. PERFECT.       |                |              |                |
| Sing. 1 c.        |                |              | נִשְׁבַּתִּי   |
| 2 { m.            |                |              | נִשְׁבַּתְּ    |
| { f.              |                |              | נִשְׁבַּתְּ    |
| 3 { m.            | יֵשֵׁב         | (regular)    | נִשְׁבַּת*     |
| { f.              |                |              | נִשְׁבָּה      |
| Plur. 1 c.        |                |              | נִשְׁבַּנוּ    |
| 2 { m.            |                |              | נִשְׁבַּתְּם   |
| { f.              |                |              | נִשְׁבַּתְּן   |
| 3 c.              |                |              | נִשְׁבּוּ      |
| 2. INF. (constr.) | יֹסֵד, *שְׁבַת |              | *הִוָּשֵׁב     |
| INF. (absol.)     | יֹשֵׁב         |              |                |
| 3. IMP. Sing. m.  | *שֵׁב          |              | *הִוָּשֵׁב     |
| f.                | שְׁבִי         | יִרְשִׁי     | הִוָּשְׁבִי    |
| Plur. m.          | שְׁבּוּ        | יִרְשׁוּ     | הִוָּשְׁבוּ    |
| f.                | שְׁבַנְהוּ     | יִרְשְׁנָה   | הִוָּשְׁבְנָה  |
| 4. IMPERF. (FUT.) |                |              |                |
| Sing. 1 c.        | אֵשֵׁב         | אִירֶשׁ      | *אִוָּשֵׁב     |
| 2 { m.            | תֵּשֵׁב        | תִּירֶשׁ     | תִּוָּשֵׁב     |
| { f.              | תֵּשְׁבִי      | תִּירְשִׁי   | תִּוָּשְׁבִי   |
| 3 { m.            | *יֵשֵׁב        | *יִירֶשׁ     | *יִוָּשֵׁב     |
| { f.              | תֵּשֵׁב        | תִּירֶשׁ     | תִּוָּשֵׁב     |
| Plur. 1 c.        | נֵשֵׁב         | נִירֶשׁ      | נִוָּשֵׁב      |
| 2 { m.            | תֵּשְׁבוּ      | תִּירְשׁוּ   | תִּוָּשְׁבוּ   |
| { f.              | תֵּשְׁבְנָה    | תִּירְשְׁנָה | תִּוָּשְׁבְנָה |
| 3 { m.            | יֵשְׁבוּ       | יִירְשׁוּ    | יִוָּשְׁבוּ    |
| { f.              | תֵּשְׁבְנָה    | תִּירְשְׁנָה | תִּוָּשְׁבְנָה |
| PARTCP. act.      | יֹשֵׁב         | יֹשֵׁב       | *נֹשֵׁב        |
| pass.             | יֹשֵׁב         | יֹשֵׁב       |                |



| HIPHIL.             | HOPHAL.       | KAL.                | HIPHIL.       |
|---------------------|---------------|---------------------|---------------|
| הוֹשִׁיבְתִי        | הוֹשִׁיבְתִי  |                     | הִיטְבִיתִי   |
| הוֹשִׁיבְתָּ        | הוֹשִׁיבְתָּ  |                     | הִיטְבִיתְּ   |
| הוֹשִׁיבְתֵּי       | הוֹשִׁיבְתֵּי |                     | הִיטְבִיתְּוּ |
| *הוֹשִׁיב           | *הוֹשִׁיב     | יִטַּב              | *הִיטִיב      |
| הוֹשִׁיבָה          | הוֹשִׁיבָה    | (regular)           | הִיטְבִיחָה   |
| הוֹשִׁיבְנוּ        | הוֹשִׁיבְנוּ  |                     | הִיטְבִינוּ   |
| הוֹשִׁיבְתֶם        | הוֹשִׁיבְתֶם  |                     | הִיטְבִיתֶם   |
| הוֹשִׁיבְתֶן        | הוֹשִׁיבְתֶן  |                     | הִיטְבִיתֶן   |
| הוֹשִׁיבוּ          | הוֹשִׁיבוּ    |                     | הִיטְבִיבוּ   |
| *הוֹשִׁיב           | *הוֹשִׁיב     | יִטַּב              | *הִיטִיב      |
| *הוֹשִׁיב, הוֹשִׁיב |               | יִטוּב              | *הִיטִיב      |
| *הוֹשִׁיב           |               | יִטַּב              | *הִיטִיב      |
| הוֹשִׁיבִי          | (none)        | יִטְבִּי            | הִיטְבִּי     |
| הוֹשִׁיבוּ          |               | יִטְבוּ             | הִיטְבִּיבוּ  |
| הוֹשִׁיבְנָה        |               | יִטְבְּנָה          | הִיטְבְּנָה   |
| אוֹשִׁיב            | אוֹשִׁיב      | אִיטַב              | אִיטִיב       |
| תוֹשִׁיב            | תוֹשִׁיב      | תִּיטַב             | תִּיטִיב      |
| תוֹשִׁיבִי          | תוֹשִׁיבִי    | תִּיטְבִּי          | תִּיטְבִּי    |
| *יוֹשִׁיב           | *יוֹשִׁיב     | *יִיטַב             | *יִיטִיב      |
| תוֹשִׁיב            | תוֹשִׁיב      | תִּיטַב             | תִּיטִיב      |
| נוֹשִׁיב            | נוֹשִׁיב      | נִיטַב              | נִיטִיב       |
| תוֹשִׁיבוּ          | תוֹשִׁיבוּ    | תִּיטְבוּ           | תִּיטְבִּיבוּ |
| תוֹשִׁיבְנָה        | תוֹשִׁיבְנָה  | תִּיטְבְּנָה        | תִּיטְבְּנָה  |
| יוֹשִׁיבוּ          | יוֹשִׁיבוּ    | יִיטְבוּ            | יִיטְבִּיבוּ  |
| תוֹשִׁיבְנָה        | תוֹשִׁיבְנָה  | תִּיטְבְּנָה        | תִּיטְבְּנָה  |
| *כוֹּשִׁיב          | *כוֹּשִׁיב    | a. יִטַּב p. יִטוּב | כִּיטִיב      |

|                                | KAL.               | NIPHAL.       | HIPHIL.          | HOPHAL.       |
|--------------------------------|--------------------|---------------|------------------|---------------|
| <b>1. PERFECT.</b>             |                    |               |                  |               |
| <i>Sing.</i> 1 <i>c.</i>       | קָמַתִּי           | נְקוּמֹתִי    | הִקְיֵמוֹתִי     | הוּקְמַתִּי   |
| 2 { <i>m.</i><br><i>f.</i>     | קָמַתָּ*           | נְקוּמוֹתָ*   | הִקְיֵמוֹתָ*     | הוּקְמַתָּ*   |
|                                | קָמַתְּ            | נְקוּמוֹתְ    | הִקְיֵמוֹתְ      | הוּקְמַתְּ    |
| 3 { <i>m.</i><br><i>f.</i>     | קָמָה*             | נְקוּמוֹה*    | הִקְיֵמוֹה*      | הוּקְמָה*     |
|                                | קָמְהָ             | נְקוּמוֹהָ    | הִקְיֵמוֹהָ      | הוּקְמְהָ     |
| <i>Plur.</i> 1 <i>c.</i>       | קָמְנוּ            | נְקוּמוֹנוּ   | הִקְיֵמוֹנוּ     | הוּקְמְנוּ    |
| 2 { <i>m.</i><br><i>f.</i>     | קָמַתֶּם           | נְקוּמוֹתֶם   | הִקְיֵמוֹתֶם     | הוּקְמַתֶּם   |
|                                | קָמַתְּוּ          | נְקוּמוֹתְוּ  | הִקְיֵמוֹתְוּ    | הוּקְמַתְּוּ  |
| 3 <i>c.</i>                    | קָמוּ              | נְקוּמוּ      | הִקְיֵמוּ        | הוּקְמוּ      |
| <b>2. INF. (constr.)</b>       |                    |               |                  |               |
| <i>INF. (absol.)</i>           | קוּם*              | הִקּוּם*      | הִקְיֵם*         | הוּקָם*       |
|                                | קוּם*              | הִקּוּם*      | הִקְיֵם, הִיקָם* |               |
| <b>3. IMP. <i>Sing. m.</i></b> |                    |               |                  |               |
| <i>f.</i>                      | קוּמִי*            | הִקּוּמִי*    | הִקְיֵמִי*       | (none)        |
| <i>Plur. m.</i>                | קוּמוּ             | הִקּוּמוּ     | הִקְיֵמוּ        |               |
| <i>f.</i>                      | קָמְנָה*           | הִקּמְנָה     | הִקְיֵמְנָה      |               |
| <b>4. IMPERF. (FUT.)</b>       |                    |               |                  |               |
| <i>Sing.</i> 1 <i>c.</i>       | אֶקוּם             | אֶקּוּם       | אֶקְיֵם          | אֶוּקָם       |
| 2 { <i>m.</i><br><i>f.</i>     | תִּקּוּם           | תִּקּוּם      | תִּקְיֵם         | תִּוּקָם      |
|                                | תִּקּוּמִי*        | תִּקּוּמִי*   | תִּקְיֵמִי       | תִּוּקְמִי    |
| 3 { <i>m.</i><br><i>f.</i>     | יִקּוּם*           | יִקּוּם*      | יִקְיֵם*         | יִוּקָם*      |
|                                | תִּקּוּם           | תִּקּוּם      | תִּקְיֵם         | תִּוּקָם      |
| <i>Plur.</i> 1 <i>c.</i>       | נִקּוּם            | נִקּוּם       | נִקְיֵם          | נִוּקָם       |
| 2 { <i>m.</i><br><i>f.</i>     | תִּקּוּמוּ         | תִּקּוּמוּ    | תִּקְיֵמוּ       | תִּוּקְמוּ    |
|                                | תִּקּוּמֵינָה      | תִּקּוּמֵינָה | תִּקְיֵמֵינָה    | תִּוּקְמֵינָה |
| 3 { <i>m.</i><br><i>f.</i>     | יִקּוּמוּ          | יִקּוּמוּ     | יִקְיֵמוּ        | יִוּקְמוּ     |
|                                | תִּקּוּמֵינָה*     | תִּקּוּמֵינָה | תִּקְיֵמֵינָה*   | תִּוּקְמֵינָה |
| <b>PARTCP. act.</b> קָם*       | <i>pass.</i> קוּם* | נְקוּם*       | נִקְיֵם*         | נִוּקָם*      |

| PILEL.      | PULAL.      | KAL.                     |                         | NIPHAL.            |
|-------------|-------------|--------------------------|-------------------------|--------------------|
| קוֹמְמֹתַי  | קוֹמְמֹתַי  | בִּנְתִּי                | בִּינוֹתַי              | נְבוֹנוֹתַי        |
| קוֹמְמֹתַת  | קוֹמְמֹתַת  | בִּנְתָּ*<br>בִּנְתָּ    | בִּינוֹתָ*<br>בִּינוֹתָ | נְבוֹנוֹתָ         |
| קוֹמְמֹתֵי  | קוֹמְמֹתֵי  | בִּנְתֵּי                | בִּינוֹתֵי              | נְבוֹנוֹתֵי        |
| קוֹמְמֵי*   | קוֹמְמֵי    | בָּן*                    | בֵּן*                   | נָבוֹן*            |
| קוֹמְמָה    | קוֹמְמָה    | בִּנְיָה*                | בִּינְיָה*              | נְבוֹנָה           |
| קוֹמְמָנוּ  | קוֹמְמָנוּ  | בָּנוּ                   | בִּינוֹנוּ              | נְבוֹנוֹנוּ        |
| קוֹמְמֹתֵם  | קוֹמְמֹתֵם  | בִּנְתֵּם                | בִּינוֹתֵם              | נְבוֹנוֹתֵם        |
| קוֹמְמֹתֵי  | קוֹמְמֹתֵי  | בִּנְתֵּי                | בִּינוֹתֵי              | נְבוֹנוֹתֵי        |
| קוֹמְמוּ    | קוֹמְמוּ    | בָּנוּ                   | בִּינוּ                 | נְבוֹנוּ           |
| קוֹמְמֵי    | קוֹמְמֵי    |                          | בֵּן*<br>בָּן*          | הַבּוֹן<br>הַבּוֹן |
| קוֹמְמֵי    |             |                          | בֵּן*                   | הַבּוֹן            |
| קוֹמְמֵי    | (none)      |                          | בִּינִי                 | as הַקּוֹם         |
| קוֹמְמוּ    |             |                          | בִּינוּ                 |                    |
| קוֹמְמֵי    |             |                          | —                       |                    |
| אֶקְוִים    | אֶקְוִים    | אָבִין                   |                         |                    |
| תִּקְוִים   | תִּקְוִים   | תָּבִין                  |                         |                    |
| תִּקְוִי    | תִּקְוִי    | תִּבְיִי                 |                         |                    |
| יְקִיִּם    | יְקִיִּם    | יָבִין*                  |                         | יְבוֹן             |
| תִּקְוִים   | תִּקְוִים   | תָּבִין                  |                         | as יְקוֹם          |
| נְקוִים     | נְקוִים     | נָבִין                   |                         |                    |
| תִּקְוִמוּ  | תִּקְוִמוּ  | תִּבְיִנוּ               |                         |                    |
| תִּקְוִיֵּי | תִּקְוִיֵּי | תִּבְיִינְיָה            |                         |                    |
| יְקוֹמְמוּ  | יְקוֹמְמוּ  | יָבִינוּ                 |                         |                    |
| תִּקְוִיֵּי | תִּקְוִיֵּי | תִּבְיִינְיָה*           |                         |                    |
| מִקְוִים    | מִקְוִים    | act. בָּן* pass. בָּנוּ* |                         | נָבוֹן             |

|   | KAL.         | NIPHAL.       | PIĒL.        |
|---|--------------|---------------|--------------|
| <b>1. PERFECT.</b>                      |              |               |              |
| <i>Sing.</i> 1 c.                       | מִצַּאתִי    | נִמְצַאתִי    | מִצַּאתִי    |
| 2 { m.                                  | מִצַּאתָ     | נִמְצַאתָ*    | מִצַּאתָ*    |
| { f.                                    | מִצַּאתְּ    | נִמְצַאתְּ    | מִצַּאתְּ    |
| 3 { m.                                  | מִצַּא*      | נִמְצַא*      | מִצַּא       |
| { f.                                    | מִצַּאָה     | נִמְצַאָה     | מִצַּאָה     |
| <i>Plur.</i> 1 c.                       | מִצַּאנוּ    | נִמְצַאנוּ    | מִצַּאנוּ    |
| 2 { m.                                  | מִצַּאתֶם    | נִמְצַאתֶם    | מִצַּאתֶם    |
| { f.                                    | מִצַּאתֶן    | נִמְצַאתֶן    | מִצַּאתֶן    |
| 3 c.                                    | מִצַּאוּ     | נִמְצַאוּ     | מִצַּאוּ     |
| <b>2. INF. (constr.)</b>                | מִצֹּא       | הַמִּצֹּא     | מִצֹּא       |
| <b>INF. (absol.)</b>                    | מִצֹּא       | נִמְצֹא       | מִצֹּא       |
| <b>3. IMP. Sing. m.</b>                 | מִצֹּא*      | הַמִּצֹּא     | מִצֹּא       |
| f.                                      | מִצֹּאִי*    | הַמִּצֹּאִי   | מִצֹּאִי     |
| <i>Plur. m.</i>                         | מִצֹּאוּ     | הַמִּצֹּאוּ   | מִצֹּאוּ     |
| f.                                      | מִצֹּאנָה*   | הַמִּצֹּאנָה* | מִצֹּאנָה*   |
| <b>4. IMPERF. (FUT.)</b>                |              |               |              |
| <i>Sing.</i> 1 c.                       | אֶמְצֵא      | אֶמְצֵא       | אֶמְצֵא      |
| 2 { m.                                  | תִּמְצֵא     | תִּמְצֵא      | תִּמְצֵא     |
| { f.                                    | תִּמְצֵאִי   | תִּמְצֵאִי    | תִּמְצֵאִי   |
| 3 { m.                                  | יִמְצֵא*     | יִמְצֵא*      | יִמְצֵא      |
| { f.                                    | תִּמְצֵא     | תִּמְצֵא      | תִּמְצֵא     |
| <i>Plur.</i> 1 c.                       | נִמְצֵא      | נִמְצֵא       | נִמְצֵא      |
| 2 { m.                                  | תִּמְצֵאוּ   | תִּמְצֵאוּ    | תִּמְצֵאוּ   |
| { f.                                    | תִּמְצֵאנָה  | תִּמְצֵאנָה   | תִּמְצֵאנָה  |
| 3 { m.                                  | יִמְצֵאוּ    | יִמְצֵאוּ     | יִמְצֵאוּ    |
| { f.                                    | תִּמְצֵאנָה* | תִּמְצֵאנָה*  | תִּמְצֵאנָה* |
| <b>PARICP. act. מִצֹּא pass. מִצֹּא</b> |              | נִמְצֹא       | מִמְצֹא      |

| PUAL.        | HIPHIL.      | HOPHAL.      | HITHPAËL.       |
|--------------|--------------|--------------|-----------------|
| מִצָּאתִי    | הִמְצָאתִי   | הִמְצָאתִי   | הִתְמַצָּאתִי   |
| מִצָּאתָ*    | הִמְצָאתָ*   | הִמְצָאתָ*   | הִתְמַצָּאתָ*   |
| מִצָּאת      | הִמְצָאת     | הִמְצָאת     | הִתְמַצָּאת     |
| מִצָּא*      | הִמְצָא      | הִמְצָא*     | הִתְמַצָּא      |
| מִצָּאָה     | הִמְצָאָה    | הִמְצָאָה    | הִתְמַצָּאָה    |
| מִצָּאנוּ    | הִמְצָאנוּ   | הִמְצָאנוּ   | הִתְמַצָּאנוּ   |
| מִצָּאתֶם    | הִמְצָאתֶם   | הִמְצָאתֶם   | הִתְמַצָּאתֶם   |
| מִצָּאתוֹ    | הִמְצָאתוֹ   | הִמְצָאתוֹ   | הִתְמַצָּאתוֹ   |
| מִצָּאוּ     | הִמְצָאוּ    | הִמְצָאוּ    | הִתְמַצָּאוּ    |
| מִצָּא       | הִמְצָא      | הִמְצָא      | הִתְמַצָּא      |
|              | הִמְצָא      |              | הִתְמַצָּא      |
| (none)       | הִמְצָא      | (none)       | הִתְמַצָּא      |
|              | הִמְצָאִי    |              | הִתְמַצָּאִי    |
|              | הִמְצָאוּ    |              | הִתְמַצָּאוּ    |
|              | הִמְצָאנָה*  |              | הִתְמַצָּאנָה*  |
| אִמְצָא      | אִמְצָא      | אִמְצָא      | אִתְמַצָּא      |
| תִּמְצָא     | תִּמְצָא     | תִּמְצָא     | תִּתְמַצָּא     |
| תִּמְצָאִי   | תִּמְצָאִי   | תִּמְצָאִי   | תִּתְמַצָּאִי   |
| יִמְצָא      | יִמְצָא      | יִמְצָא      | יִתְמַצָּא      |
| תִּמְצָא     | תִּמְצָא     | תִּמְצָא     | תִּתְמַצָּא     |
| נִמְצָא      | נִמְצָא      | נִמְצָא      | נִתְמַצָּא      |
| תִּמְצָאוּ   | תִּמְצָאוּ   | תִּמְצָאוּ   | תִּתְמַצָּאוּ   |
| תִּמְצָאנָה  | תִּמְצָאנָה  | תִּמְצָאנָה  | תִּתְמַצָּאנָה  |
| יִמְצָאוּ    | יִמְצָאוּ    | יִמְצָאוּ    | יִתְמַצָּאוּ    |
| תִּמְצָאנָה* | תִּמְצָאנָה* | תִּמְצָאנָה* | תִּתְמַצָּאנָה* |
| מִמְצָא      | מִמְצָא      | מִמְצָא      | מִתְמַצָּא      |

|                                | KAL.                  | NIPHAL.        | PIËL.          |
|--------------------------------|-----------------------|----------------|----------------|
| <b>1. PERFECT.</b>             |                       |                |                |
| <i>Sing.</i> 1 c.              | גָּלִיתִי             | נִגְלִיתִי     | גִּלִּיתִי     |
| 2 { <i>m.</i>                  | גָּלִיתָ*             | נִגְלִיתָ*     | גִּלִּיתָ*     |
| { <i>f.</i>                    | גָּלִית               | נִגְלִית       | גִּלִּית       |
| 3 { <i>m.</i>                  | גָּלָה*               | נִגְלָה*       | גִּלָּה*       |
| { <i>f.</i>                    | גָּלְתָה*             | נִגְלְתָה*     | גִּלְתָה*      |
| <i>Plur.</i> 1 c.              | גָּלִינוּ             | נִגְלִינוּ     | גִּלִּינוּ     |
| 2 { <i>m.</i>                  | גָּלִיתֶם             | נִגְלִיתֶם     | גִּלִּיתֶם     |
| { <i>f.</i>                    | גָּלִיתֶן             | נִגְלִיתֶן     | גִּלִּיתֶן     |
| 3 c.                           | גָּלוּ*               | נִגְלוּ        | גִּלוּ         |
| <b>2. INF. (constr.)</b>       | גָּלוֹת*              | הַגָּלוֹת*     | גִּלוֹת*       |
| <b>INF. (absol.)</b>           | גָּלָה                | נִגְלָה        | גִּלָּה        |
| <b>3. IMP. <i>Sing.</i> m.</b> | גָּלָה*               | הַגָּלָה*      | גִּלָּה*       |
| <i>f.</i>                      | גָּלִי*               | הַגָּלִי*      | גִּלִּי*       |
| <i>Plur. m.</i>                | גָּלוּ                | הַגָּלוּ       | גִּלוּ         |
| <i>f.</i>                      | גָּלִינָה*            | הַגָּלִינָה*   | גִּלִּינָה*    |
| <b>4. IMPERF. (FUT.)</b>       |                       |                |                |
| <i>Sing.</i> 1 c.              | אֶגָּלָה              | אֶנִּגְלָה     | אֶגִּלָּה      |
| 2 { <i>m.</i>                  | תִּגָּלָה             | תִּנִּגְלָה    | תִּגִּלָּה     |
| { <i>f.</i>                    | תִּגָּלִי*            | תִּנִּגְלִי*   | תִּגִּלִּי*    |
| 3 { <i>m.</i>                  | יִגָּלָה*             | יִנִּגְלָה*    | יִגִּלָּה*     |
| { <i>f.</i>                    | תִּגָּלָה             | תִּנִּגְלָה    | תִּגִּלָּה     |
| <i>Plur.</i> 1 c.              | נִגְלָה               | נִנְגְלָה      | נִגִּלָּה      |
| 2 { <i>m.</i>                  | תִּגְלוּ              | תִּנְגְלוּ     | תִּגִּלוּ      |
| { <i>f.</i>                    | תִּגְלִינָה           | תִּנְגְלִינָה  | תִּגִּלִּינָה  |
| 3 { <i>m.</i>                  | יִגְלוּ               | יִנְגְלוּ      | יִגִּלוּ       |
| { <i>f.</i>                    | תִּגְלִינָה*          | תִּנְגְלִינָה* | תִּגִּלִּינָה* |
| <b>PARTCP. act.</b> גָּלָה*    | <i>pass.</i> גָּלוּי* | נִגְלָה*       | גִּנְגְלָה*    |

| PUAL.        | HIPHIL.  | HOPHAL.          | HITHPAËL.  |
|--------------|--|------------------|--|
| גָּלִיתִי    | הִגְלִיתִי                                     | הִגְלִיתִי       | הִתְגַּלִּיתִי   |
| גָּלִיתָ*    | הִגְלִיתָ*                                     | הִגְלִיתָ*       | הִתְגַּלִּיתָ*   |
| גָּלִיתִ     | הִגְלִיתִ                                      | הִגְלִיתִ        | הִתְגַּלִּיתִ  |
| גָּלָה*      | הִגְלָה*                                       | הִגְלָה*         | הִתְגַּלָּה*   |
| גָּלַתָּה*   | הִגְלַתָּה*                                    | הִגְלַתָּה*      | הִתְגַּלַּתָּה*  |
| גָּלִינוּ    | הִגְלִינוּ                                     | הִגְלִינוּ       | הִתְגַּלִּינוּ   |
| גָּלִיתֶם    | הִגְלִיתֶם                                     | הִגְלִיתֶם       | הִתְגַּלִּיתֶם   |
| גָּלִיתֶן    | הִגְלִיתֶן                                     | הִגְלִיתֶן       | הִתְגַּלִּיתֶן   |
| גָּלוּ       | הִגְלוּ  | הִגְלוּ          | הִתְגַּלוּ   |
| גָּלוּת*     | הִגְלוּת*                                      | הִגְלוּת*        | הִתְגַּלוּת*   |
| גָּלָה*      | הִגְלָה*                                       | הִגְלָה*         | הִתְגַּלָּה*   |
| (none)       | הִגְלָה*<br>הִגְלִי*<br>הִגְלוּ<br>הִגְלִינָה* | (none)           | הִתְגַּלָּה*<br>הִתְגַּלִּי<br>הִתְגַּלוּ<br>הִתְגַּלִּינָה* |
| אֶגְלָה      | אֶגְלָה  | אֶגְלָה          | אֶתְגַּלָּה  |
| תִּגְלָה     | תִּגְלָה                                       | תִּגְלָה         | תִּתְגַּלָּה   |
| תִּגְלִי*    | תִּגְלִי*                                      | תִּגְלִי*        | תִּתְגַּלִּי*  |
| יִגְלָה*     | יִגְלָה*                                       | יִגְלָה*         | יִתְגַּלָּה*   |
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| נִגְלָה      | נִגְלָה  | נִגְלָה          | נִתְגַּלָּה  |
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