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THE
FIRST HEBREW BOOK.

BY THE REV.

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THIRD EDITION, REVISED.

London,

RIVINGTONS, WATERLOO PLACE;

HIGH STREET, | TRINITY STREET,
Oxford. | Cambridge.

1866.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PREFACE

TO THE

FIRST EDITION.

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.

LIST OF CONTRACTIONS.

G. = Gesenius.

E. = Ewald.

L. = Lee.

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INTRODUCTION.

(Abridged from Gesenius.)

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

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

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

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

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

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

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

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

* So called from צַבְעַ as being βαπτισταί.

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

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

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

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

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

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

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

* לשון עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί.

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

In the writings of the New Testament, the term *Hebrew* (Ἑβραϊστί, 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 *Hüvernich*) includes the prophet Jonah.

FIRST HEBREW
BOOK.

CHAP. I. *Reading and Orthography.* § 1. *The Letters*

1. THE Hebrew Alphabet consists of twenty-two 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>Ā'lēph</i>	(mostly omitted)	אֶלֶף	Ox	1
	ב	<i>Bēth</i>	b (bh)	בֵּית	House	2
	ג	<i>Gī'mēl</i>	g (gh)	גָּמֶל	Camel	3
	ד	<i>Dā'lēth</i>	d (dh)	דֶּלֶת	Door	4
	ה	<i>Hē</i>	h	חַיָּה	Window	5
	ו	<i>Vāv</i>	v	וָו	Hook	6
	ז	<i>Zā'yīn</i>	z	זֶינ	Weapon	7
	ח	<i>Khēth</i>	kh	חֵית	Fence	8
	ט	<i>Tēth</i>	t	טֵית	Snake	9
	י	<i>Yōd</i>	y	יָד	Hand	10
ד	כ	<i>Cāph</i>	c (ch)	כַּף	The hand bent	20
	ל	<i>Lā'mēd</i>	l	לָמָד	Ox-goad	30
ס	מ	<i>Mēm</i>	m	מַיִם	Water	40
ז	נ	<i>Nūn</i>	n	נֶזֶק	Fish	50
ס	ס	<i>Sā'mēch</i>	s	סָמָךְ	Prop	60
	ע	<i>Ā'yīn</i>	ע	עֵינ	Eye	70
פ	פ	<i>Pē</i>	p (ph)	פֵּה	Mouth	80
ץ	צ	<i>Tsādē'</i>	ts	צָדִי	Fish-hook	90
	ק	<i>Kōph</i>	k	קֹף	Back of the head	100
	ר	<i>Rēsh</i>	r	רֵישׁ	Head	200
	שׁ } שׂ }	<i>Shīn</i> } <i>Sīn</i> }	sh } s }	שֵׁן } שֵׁן }	Tooth	300
	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 *Tēth* 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	Nún	Sā'mech
מ	נ	ס
A'yin	Pē	Tsādē
ע	פ	צ
Kôph	Rêsh	Shîn; Sîn
ק	ר	ש שׁ
	Tāv	
	ת	

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

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

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

Lā'med, Mēm, Nún, Rêsh.

ל מ נ ר

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

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

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

7 The consonants are also divided into,—

a) *Servile* letters.

b) *Radical* letters.

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

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

Exercise 1.

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

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

* 'Ηλί, עֵלִי. 'Αμαλέκ, עִמְלֵק. 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 וּ ׁ were vowel letters. (See the Introduction.) The vowels, as now found in Hebrew Bibles *, are marks placed sometimes above the consonants, but more commonly below them. In the case of ū (וּ) the mark is inserted in the middle of one of them (Vav).

Hebrew words are written, and must be read, from 9 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 ך and ם, placed under the consonant after which they are to be sounded.

ל̣	מ̣	נ̣	ל̣	מ̣	נ̣
lā	mā	nā	lē	mē	nē

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

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

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

לִי	מִי	נִי
lí	mí	ní (the i pronounced like e in me).

* See the Introduction.

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

לֹ	וֹ	וֹ
lō	mō	nō

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

לֻ	וּ	וּ
lū	mū	nū

- 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 \ddot{y} , \ddot{r} , \ddot{b} , \ddot{g} , \ddot{n} , \ddot{t} , \ddot{l} .— $\dot{\imath}$ = *ó*, $\dot{\imath}$ = *vo**.—A *defectively* written \ddot{u} is identical in form with \ddot{u} (\ddot{u}) †. See 26.

- 15 Every syllable (with the exception of $\dot{\imath}$, \ddot{u} , = *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
16 pronunciation in any way that *our organs* can make perceptible.

אֵ	אֵ	אִ	אֹ	אֻ
ā	ē	î	ô	û

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

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

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

לֹוֹה (lo-vēh).

2) = *vo*, עֹוֹן (vā-vôn).

3) = *ó*, נֹוֹד (nód).

† \ddot{u} was probably written, *whenever* the old language did not employ $\dot{\imath}$ to express *u*. (E.)

defectively written *ō*, to be pronounced after the *Sin*: (18) שֵׁנָה *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.

שֵׁ	הֵי	צֵי	הֵי
so	hî	tsē	hû

In writing Hebrew words in Roman characters, *î*, *ô*, *û* will be used for long *i*, *o*, *u*, *written fully*: *ī*, *ō*, *ū* for the same long vowels written defectively (14): *ê* will be written for יֵ (that is, for *ē* followed by י); *â* for אֵ (that is, for *ā* followed by א). On the *defective* writing of *ī*, *ō*, *ū*, see 14.

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

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

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

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

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

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

Examples and Reading Lesson.

Open Monosyllables.]

צָ 3	רָ 2	לָא 1	1 lō.	2 rā.	3 tsā.	21
------	------	-------	-------	-------	--------	----

Closed Monosyllables.]

לוֹשׁ 3	שֵׁם 2	אֵת 1	1 ēth.	2 shēm.	3 Lôt.
כּוֹן 6	יוֹם 5	עוֹר 4	4 ôr.	5 yôm.	6 chēn.
לוֹשׁ 9	לוֹן 8	עֵץ 7	7 ēts.	8 lûn.	9 lût.
צוֹן 12	סֵל 11	מוֹשׁ 10	10 môt.	11 sōl.	12 tsîn.

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

(21) *Dissyllables.*]

צִיּוֹן 2	שָׁנָה 1	1 shā-nāh.	2 tsā-yôn.
קָרָא 4	קָמִים 3	3 kā-mím.	4 kā-râ.
יֹנָה 6	שָׂרָה 5	5 Sā-rāh.	6 yô-nāh.
מָקוֹם 8	וָרַע 7	7 vā-rāʿ.	8 mā-kôm.
הָיָה 10	מֵעַץ 9	9 mē-ʿets.	10 hā-yāh.
מִיָּו 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	צוּר 5	צִי 4	צוּר 3	עַ 2	עַ 1
סֵ 14	יִ 13	וֹ 12	זוֹ 11	גוּל 10	נוֹס 9	טִ 8
שׁוּר 20	קוּל 19	קֹ 18	שׁוּר 17	קֹ 16	שִׁ 15	
אֵל 26	אוּר 25	יוֹם 24	אֹז 23	גוּר 22	טִ 21	
לְהֵם 31	חֲמֵשׁ 30	הַמֶּן 29	הֵם 28	אֲצִיל 27		
	שָׁלוֹם 35	צָעָה 34	סָעָה 33	נִיר 32		

b) Write in Hebrew characters—

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

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

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

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

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

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

(Short Vowels.)

26

The short vowels are, —

ă - Pă'thăkh.

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

ī ∙ Khí'rek Parvum.

ö √ Kā'měts Khātûph'.

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

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 bēn.	6 ěth.
	שֶׁף 9	קֶם 8	פֶּן 7	|	7 pēn.	8 kūm.	9 shūph.
	יַם 12	מִץ 11	תֵּר 10	|	10 tūr.	11 mīts.	12 yām.

(27) b)	מֶלֶךְ 2	הוֹדָה 1	1 hä-zëh. 2 mē'-lēch (= mē-lēch,	[25].
	נֶפֶשׁ 4	עָרַב 3	3 zē'-rēbh. 4 nē'-phēsh.	
	אָרֶץ 6	זָרַע 5	5 zē'-rāy. 6 ē'-rēts.	
	מָרָם 8	חַיַּת 7	7 khāy-yāth. 8 tē'-rēm.	
	נִדְרָה 10	נִעַר 9	9 nā'-ār. 10 nē'-dēr.	
c)	(Mixed.)			
אֲשֵׁם 3	צִיּוֹן 2	צָלַל 1	1 tsā-lāl. 2 tsīts. 3 ā-shām.	
שְׂבֻלַת 5	שִׁבְצוֹן 4	שָׁבַץ 4	4 shā-bhāts. 5 shib-bō-lēth.	
קִטְר 7	קִטְל 6	קָטַל 6	6 kāt-tāl. 7 kāt-tēr.	
עוֹף 9	עוֹר 8	עָרַר 8	8 ūr. 9 ūph.	
פְּתָחוּ 11	עוֹלָתוֹ 10	עוֹלָתוֹ 10	10 ô-lā-thô. 11 cāt-tō-hú.	
חֶרֶק 13	יַמָּד 12	יַמָּד 12	12 yīm-mād. 13 khā-rāk.	

Exercise 3.

a) Write in English letters—

28	אֵת 7	פִּי 6	אָף 5	גַּם 4	עַל 3	אֵם 2	זָה 1
	אֵת 8	אֵת 9	קוֹל 10	מוֹת 11	אֵל 12	פוֹד 13	
	זָהב 14	עָמִי 15	אָחִי 16	אָרֶץ 17	וְהֵם 18	צֵאִים 19	
	אָמוֹ 20	כִּשָּׁה 21	הָדָם 22	חֵיל 23	כָּנָן 24	פְּתָח 25	
	מָקוֹם 26	הַתְּבִיט 27	כִּמְקַל 28	פוֹרֵשׁ 29	שָׁנָם 30	זָכַר 31	

b) Write in Hebrew letters—

1 tēn	2 pākḥ	3 pēn	4 bēn	5 pāsh	6 pār	7 pūm
8 nā-hām	9 nā-ghākh	10 pē-thī	11 cō-phēr			
12 nā-ghāy	13 sā-phādh	14 ā-lām	15 shā-kāl			
16 tsē-bhēth	17 gū-lāh	18 māts-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 *Khātéphs*, or 'composite *Sh'vas*.' See 36.

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

b) *Sh'va* is *final*—

1) At the end of words, as אֶת, *ät*.

2) When preceded by a short vowel not having *Metheg* (48), as אֶרְמוֹן, *är-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.)

מַלְלֵא	m'mäl-lē.	קִטְלוֹ (= קִטְלוֹ)	kit-t'lû.
קוֹלָה	kô-t'lāh.	הַלְלוֹ †	ha-l'lû.
יִקְטְלוּ	yik-t'lû †.	הַמְשֵׁל	hă-m'shēl §.
קֹטֵל	k'tōl.	מַלְכֵי	mă-l'chē ||.

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

† For הַלְלוֹ (*hăl-l'û*). ‡ 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 *coph* 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 גֵּרֶד, *nērd*.

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

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

Examples and Reading Lesson.

34	יִשְׁפֹּט	2	וְהִירֵד	1	1 v'hô-rēd.	2 yish-pōt.
	בְּדִיל	4	יִמְלֹךְ	3	3 yim-lōch.	4 b'dîl.
	לְבָנָה	6	בְּנִמּוֹתַי	5	5 bhin-tô-thî.	6 l'bhā-nāh.
	הֶרְחִיב	8	הֶרְחַב	7	7 hār-khēbh.	8 hir-khîbh.
	פִּסְפֹּךְ	10	יּוֹלְדָה	9	9 yô-l'dāh.	10 căs-p'chā.
	עֵבֶרֶת	12	חִלְקֶךָ	11	11 khël-k'chā.	12 ʿēbh-rāth.
	פִּתְנָמָא	14	עֵבֶרֶת	13	13 ʿā-bhār-tā.	14 pith-gā-mā.
	קִנְיָה	16	צִדְקוֹ	15	15 tsäd-d'kô.	16 kin-n'nāh.
	רִכְסִים	18	קִנְיָה	17	17 k'nēh.	18 r'chā-sîm.
	שְׁלַחְנָה	20	שְׁלַחַן	19	19 shül-khān.	20 sh'lākh-nāh.
	תַּמָּת	22	תִּמְשֹׁךְ	21	21 tim-shōch.	22 tûm-māth.

Exercise 4.

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

מִלְפָּנֶיךָ	אֲשֵׁרִי	סוּסֶיךָ	עוֹלָמְךָ	פְּקִיד
יָמֵי	פְּרִי	סִפְרֵי	יָמֶיךָ	מִלְכֵי
גְּבוּרָךְ	שְׁתֵּי	מִלְכֵי	שְׁמֵי	שְׁמוֹתַי

b) Write in Hebrew letters—

1 mǎsh-mîm.	2 m'sham-môth.	3 nēʿ-dār.
4 nîph-gǎʿ.	5 nîph-tāl.	6 p'kād-tā.
7 yūs-säd.	8 kōsh̄t.	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, ō*.

Hence we get,

- : Khātēph' Pă'thăkh.
- ∴ Khātēph' Ségól.
- ∴ Khātēph' Kā'měts.

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

- חִמּוֹר kh^amôr (*ass*).
- אִמּוֹר ^emôr (*say*).
- חִלִּי kh^olî (*sickness*).

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

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

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

b) After a long vowel. (G.)

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

a) It stands for simple *vocal Sh'va*, when the syllable 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

הַאִין 2	בַּעֲטָרָה 1	1 bǎ- ^e tā-rāh.	2 hě- ^e zîn.
אֵהָה 4	הַתָּר 3	3 kh ^a -thār.	4 ^a hāh.
אֵהוֹדְנוּ 6	אֵדְנִיקָם 5	5 ^a dhō-nî-kām.	6 ^a hō-děn-nū.
עֲרַפֵּל 8	אֵהִי 7	7 ^a hî.	8 ^a rā-phēl.
חִזִּיר 10	חִלּוֹם 9	9 kh ^a -lôm.	10 kh ^a zîr.
הַאֲרִיכִי 12	הַאֲרִיךְ 11	11 hě- ^e rîch.	12 ha- ^a rî-chî.

Exercise 5.

41 a) Write in English characters—

לְתַתֵּן	5	נִדַּח	4	לְאִישׁ	3	לְאָבִי	2	יַעֲבִיר	1
שָׁנָאִי	9	נִדְרָה	8	מַאֲבוֹתָם	7	מַאֲבָדִים	6		
אֱלֹהִים	13	נִלְכְּדָה	12	תִּלְנֹת	11	תִּלְמִי	10		
		צָרִי	16	וְהַבְּגִים	15	אֶעֱשֶׂה	14		

b) Write in Hebrew characters—

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

CHAP. I. § 7. On Syllables.

*Furtive Pathakh. Mappík. Makkēph. Mē'thēg.*42 The general rule (20) is, that every syllable which has a long vowel, is an *open* syllable; every one that has a short vowel is a *closed* syllable*.Hence a *Sh'va* is usually *vocal* after a long vowel, and *final* (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.43 But a tonic accent enables a *short vowel* to stand in an *open* syllable; a *long vowel* in a *closed* one. So that, when the syllable is the *tone-syllable* of the word, a following *Sh'va* may be *vocal* after a short vowel, and *final* after a long one.44 When a final guttural is ה, ע, or ה (with *Mappik*, 46), this guttural has often a *Pathakh* under it, called *Furtive Pathakh*, because it *steals in*, as it were, *before* the consonant it stands under, as מְשִׁיחַ, *Mā-shī'-ākh* (*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, יִלְדֵי, not quite *yāl-dē*; not *ya-l'de*; but, as it were, *yal'de*.

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

כָּל אָדָם for כָּל אֶתְּכָל כָּל אָדָם for כָּל אֶתְּכָל.

Mē'thēg (or *Bridle*) is a small perpendicular line 48 (|) to the left of a vowel; it is used to show that the vowel sound is to be extended. *Mētheg* stands (G.),

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

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

זכרה 2	כָּל-אָדָם 1	1 cōl-ā-dām.	2 zā-ch'rā.	49
יִירָאוּ 4	זְכָרָה 3	3 zōch-rāh.	4 yî-r'û.	
קָטְלָהּ 6	יִירָאוּ 5	5 yî-r'û.	6 kā-t'lāh.	
גָּלְתָהּ 8	הָאָדָם 7	7 hā-ā-dām'.	8 gā-l'thāh'.	
פָּהֲתָהּ 10	הַמַּחְלָל 9	9 hă-m'khûl-lāl.	10 cā-h'thāh'.	
	יִתְהוֹן 11	11 yā-th'hôn.		
	הַנּוֹשְׁבוֹת 12	12 hă-nô-shā-bhôth.		
זְכָרָה 14	שָׁמְרָה 13	13 shā-m'rāh'.	14 zā-ch'rāh'.	
לְמִנָּהּ 16	יִשְׁנֹוּ 15	15 yî-sh'nû.	16 l'mî-nāhh.	

Exercise 6.

50 a) Write in English letters—

1 יְפִיחַ 2 אָנָּה 3 לָמָּה 4 הַרְבִּיעִי 5 הָאָתָּר
6 וְתָרָהּ 7 כְּאֲבִינֹי 8 תַעֲבֹדֶם

b) Write in Hebrew letters *—

- | | | |
|---------------|-----------------|------------------|
| 1 hēm māh. | 2 rōnnî. | 3 l'mî'nēhēm". |
| 4 hārākîāh. | 5 bāth=tsiyyôn. | 6 v'im=é'n'chā". |
| 7 thā'ā'nōd". | 8 thā'lim. | 9 'āl=tā'vāth. |
- 10 'ā'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 (τ).

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

Such syllables are:—

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

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

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

c) When Makkeph (47) follows.

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

53 II. τ is ð in *open* syllables.

a) When followed by *Khateph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words קַדְשֵׁים (kǒ-dā-shím), שְׁרָשִׁים (shō-rā-shím).

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

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

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

Examples and Reading Lesson.

	מַחֲרָבוֹת 1	1 mō-kh°-rā-bhōth.	55
רֵי 3	חֲכָמָה 2	2 khōch-māh.	3 rōn-nē.
בְּתִיכֶם 5	בְּדַבָּרְסָם 4	4 c'dōbh-rām.	5 bōt-tē-chém.
קָבְרוּ 7	בְּדֹרְלָעֶמֶר 6	6 c'dōr-lā-עō-mēr.	7 kōbh-rō.
רָכְבוּ 9	קָדְקָד 8	8 kōd-kōd.	9 rā-ch'bhū.
הַרְחִיבוּ 11	צָרְכָהּ 10	10 tsōr-cē-chā.	11 hōr-khō-bhōth.
הַחֲרַב 13	הַרְחִיבָהּ 12	12 hōr-khā-bhāh.	13 hō-kh°-rēbh.
רַב 15	הַגִּלָּת 14	14 hōg-lāth.	15 rībh.

Exercise 7.

a) Write in English letters—

56

פָּדְנוּ 5	פָּדָם 4	יְקִישׁ 3	יְקָדְעָם 2	יְקַטְלֵךְ 1
	מִשְׁחָתָם 8	לַחֲרָבוֹת 7	לַחֲרָבָהּ 6	

b) Write in Hebrew letters—

1 y'kōm עām.	2 m'shōr-tō.	3 nōv.	4 nūbh.
5 ʔōzbhēch.	6 ʔmōdchā.		

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

The primary vowel sounds are A, I, U.

57

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 (τ), ($\bar{\text{—}}$), (v); all of which are written below the consonant *with* and *after* which they are to be sounded.

a)	τ	|	\bar{a}	|	<i>Kamets.</i>
b)	$\bar{\text{—}}$	|	\check{a}	|	<i>Pathakh.</i>
c)	v}	|	\grave{a} or \ddot{a}	|	<i>Segol.</i>

v is here an obtuse *e*- sound, like \grave{e} in the French *mère*; in our *there*.

60 *Second Class.* I and E sounds.

d)	v and $\bar{\text{—}}$	|	\acute{i} , \bar{i}	|	<i>Long Khirek.</i>
e)	$\bar{\text{—}}$	|	\check{i}	|	<i>Short Khirek.</i>
f)	v , $\bar{\text{—}}$, v}	|	\acute{e} , \bar{e}	|	<i>Tsere, with and without Yod.</i>
g)	v}	|	\check{e}	|	<i>Segol. Obtuse \check{e}. When accented, = \grave{e}.</i>

61 *Third Class.* U and O sounds.

h)	v}	|	\acute{u}	|	<i>Shurek.</i>
i)	$\bar{\text{—}}$	|	\bar{u} , \check{u}	|	<i>Kibbuts. (1) \bar{u}, a simple shortening of Shurek. (2) \check{u}.</i>
k)	v and $\bar{\text{—}}$	|	\acute{o} , \bar{o}	|	<i>Kholem.</i>
l)	$\bar{\text{—}}$	|	\check{o}	|	<i>Khamets Khatupk.</i>

Also obtuse \check{e} (v) 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 \bar{a} may be shortened into \check{a} or \ddot{a} (or \grave{e} ; that is, obtuse *Segol*); \bar{e} into \check{e} or \check{i} ; \bar{o} into \check{o} or \check{u} .

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

64 In v the *Yod* is usually considered *quiescent*, so that this combination is pronounced $\bar{a}v$ or $\bar{a}w$; not *av*.

Examples and Reading Lesson.

בַּת <i>b</i>)	קָם 2	יָד 1 <i>a</i>) A	a) 1 yād. 2 kām. b) bāth. 65
		מְלָךְ 1 <i>c</i>)	c) 1 mè-lěch (or <i>mālech</i>).
	גְּלִינָה 3	יָדִיד 2	2 yā-dě'-chā. 3 g'lē-nāh.
אָמוֹ <i>e</i>)	צַדִּיקִים <i>d</i>)		d) tsāddī-kīm. e) im-mô.
שֵׁם 2	בֵּית 1 <i>f</i>)		f) 1 bêth. 2 shēm.
שֵׁן 2	סֵפֶר 1 <i>g</i>)		g) 1 sē'phēr. 2 shēn.
מוֹת <i>h</i>)	חֹזֶה 3		3 khō-zěh. h) mûth.
גְּלָה 2	מְתִי 1 <i>i</i>)		i) 1 mû-thî. 2 gûl-lāh.
חֶקֶק <i>k</i>)	רֹב 2	קוֹל 1 <i>j</i>)	j) 1 kôl. 2 rōbh. k) khök=.
אָתָם 2	אֶת- * 1 <i>l</i>)		l) 1 êth-. 2 ât-tēm.
צִירִי 2	פֶּתַח 1 B		1 Pă'-thăkh †. 2 Tsē'-rê.
חֹלֶם 4	חִירֶק 3		3 Khî'-rěk. 4 Khô'-lēm.
קִבּוּץ 6	שׂוּרֶק 5		5 Shû'-rěk. 6 Kîb'-bûts.
	קִמְצִי 7		7 Kă'-mets.
סְגוּל 9	קִמְצִי חֲטוּף 8		8 Kă'-mets 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*, חֹלֶם *fulness*, from its full tone, שׂוּרֶק properly *συρισμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִמְצִי; and the reason why long *a* and short *o* (קִמְצִי חֲטוּף) *Kamets correptum*) have the same sign and name is that the Rabbins gave to Kamets the impure sound of *o*, like the Swedish *ä*. Only *Segol* (סְגוּל [סְגוּל, *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 *Säghol*, *Komets-chatuph*, *Kübbuts*. (G.)

(65)	גְּלוֹי 3	גוי 2	אֲדָנִי 1 C	1 *dō-nai.	2 goi.	3 gā-lui.
	עָלָיו 5	אליו 4		4 ē-lāv.	5 ʿā-lāv.	
	מֹשֶׁה 7	שנא 6		6 sō-nē(a).	7 Mō-shēh.	
	יִרְפֵּשׁ 9	שימר 8		8 shō-mēr.	9 yir-pōs.	
	עוֹן 2	לוֹה 1 D		1 lō-vēh.	2 ʿā-vōn.	
	קוֹם 2	קוֹל 1 E		1 kōl.	2 kūm.	
	קָם 4	קָלַת 3		3 kō-lōth.	4 kūm.	
	וָו 2	וּו 1 F		1 vāv.	2 gēv.	
	גַּי 4	חַי 3		3 khai.	4 goi.	
		דְּבַרְיוֹ 5		5 d'bhā-rhāv.		

Exercise 8.

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

פְּתִיבוּ 5	בֵּל 4	צָלוּ 3	גְּלִיתִי 2	כָּלֶם 1
מִמְלִכוֹת 10	מוֹשֶׁל 9	דִּגְשׁ 8	חָם 7	יָלַד 6

b) Write in Hebrew letters—

1 ʿām.	2 tāmîm.	3 mēākh.	4 ʿāmōk.	5 *mükîm.
6 ôrakh.	7 cāthôbh.	8 t'mîm.	9 l'bhābhîm.	
10 *mükkê.	11 tämmāh.			

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

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

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

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

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

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

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

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

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

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

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

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

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

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

74 A. *Regular* (or *strong*) verb (r)
B. (*Verbs with gutturals*).

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

Examples and Reading Lesson.

75	בִּגְדַּךְ 2	בִּגְדְךָ 1 A	A 1 bāgād, he was deceitful.	2 bōgēd, deceitfully.
	בִּגְדְךָ 4	בִּגְדוֹךָ 3	3 bāgōd, to be deceitful.	4 bē'gēd, deceit.
	מִלְכָּךְ 2	מִלְכְּךָ a 1	1 mālāch, he reigned.	2 mōlēch, he that reigns.
		יִמְלֹךְ 3	3 yīmlōch, he will reign.	

(a ¹) [Pe Aleph]	אָכַל 1	a ¹) 1 āchāl *, to eat.	(75)
	אָפַק 1	2 ābhād, to perish.	3 āsāph, to collect.
(g ¹) [Pe guttural]	עָמַד B	B (g ¹) ʿāmād, to stand; to stay.	
(g ²) [Ayin guttural]	שָׁחַט	(g ²) shākhāt, to kill (animals).	
(g ³) [Lamed guttural]	שָׁלַח	(g ³) shālākh, to send.	
(n) [Pe Nun]	נָגַשׁ 2	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 ³) [Lamed Aleph]	מָצָא D	D (a ³) mātsā, to find.	
(y) [Pe Yod]	יָלַד 2	(y) 1 yāshābh, to sit.	2 yālād, to beget.
	יָסַף 4	3 yāsād, to found.	4 yāsāph, to add.
	יָעַץ 5	5 yāʿāts, to counsel.	
(v) [Ayin Var]	קוּם	(v) kûm, to rise.	
(h) [Lamed He]	גָּלַה	(h) gālāh, to reveal.	

Exercise 9.

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

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

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

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

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

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

יָסַר to instruct.	נָבַל to fall; to wither.
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 *un-augmented* or *augmented*. In the *un-augmented* nouns no addition is made to the verbal root. The *augmented* nouns are made by the addition of one or more of the *servile* letters י ת נ מ א ה to a verbal root.

These *serviles* being contained in the technical word *Heeman-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 α , at the end by ω ; at both by $\alpha\omega$.

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

b) A noun derived from a verb *Pe Nun, Pe Yod, &c.*, (79) will be designated by *n, y, d, v, a, h*, according to the letters given in 74, 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 שְׁנָה, *shānāh* (*a year*), from שָׁנָה.

Examples and Reading Lesson.

מֶלֶךְ mēlēch (r) (<i>a king</i>)	A verbal noun, unaugmented.	מֶלֶךְ mālēch (<i>to reign</i>)	80
מִשְׁפָּט mishpāt (a) (<i>judgement</i>)	A verbal noun, augmented at the beginning.	שֹׁפֵט shāphāt (<i>to judge</i>)	
חֵכְמָה khōchmāh (ω) (<i>wisdom</i>)	A verbal noun, augmented at the end.	חָכֵם khāchām (<i>to be wise</i>)	
דְּעָה dēā (y) (<i>knowledge</i>)	A verbal noun, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יָדַע yādā (<i>to know</i>)	
מוֹשֵׁב mōshābh (a y) (<i>seat</i>)	A verbal noun, augmented at the beginning, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יָשַׁב yāshābh (<i>to sit</i>)	
עֲצָה ētsāh' (ω y) (<i>counsel</i>)	A verbal noun, augmented at the end, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יָעַץ yā'āts (<i>to counsel</i>)	
תֹּם tōm (d) (<i>perfectness</i>).	A verbal noun, derived from a <i>contracted</i> verb <i>double Ayin</i> .	תָּמַם tāām (<i>to complete</i>)	
מָגֵן māgēn (a d) (<i>a shield</i>).	A verbal noun, augmented at the beginning, from a <i>contracted</i> verb <i>double Ayin</i> .	גָּנַן gānān (<i>to cover, protect</i>)	
זִמְמָה zimmāh (ω d) (<i>wickedness</i>)	A verbal noun, augmented at the end, from a <i>contracted</i> verb <i>double Ayin</i> .	זָמַם zāmām (<i>to devise</i>)	
תְּפִלָּה t'phillāh (a ω d) (<i>prayer</i>)	A verbal noun, augmented at both beginning and end, from a <i>contracted</i> verb <i>double Ayin</i> .	פָּלַל pillēl (<i>to judge</i>); [in <i>Hithpaël</i> , <i>to pray</i>]	

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

Exercise 10.

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

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

* For mättān.

† For mānpālāh.

רֵעַ companion, friend.	רָעָה to take delight in. (81)
צֹד hunter.	צוּד to lie in wait ; to hunt.
מִאֲכָל food.	אָכַל to eat.
תְּנוּמָה slumber.	נוּם to slumber.

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

shēnāh, sleep.	yāshēn, to sleep.
cāph, the hollow of the hand.	cāphāph, to bend.
mākhsôr, want.	khāsēr, to want, to lack.
ʿēd, a witness.	ʿād, to testify.
tôrāh, instruction.	yārāh, to teach (in Hiphil *).
mūsār, admonition, correction.	yāsār, to admonish.
kālôn, shame, disgrace.	kālāh, to be lightly esteemed (in Niphal *).

CHAP. I. § 12. The Accents.

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

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

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

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

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

- a) All *dissyllable* nouns whose last vowel is a *Segol* or *Pathakh*.
- b) Words whose final consonant has a *furtive Pathakh*.

* A conjugation so called.

- (83) c) Words with the dual ending *ä-yim* (יָיִם).
 d) Verbs of the *Perfect tense* with the personal endings *tî, tû, nû* (יָ, יָ, יָ).
 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 *êl'-léh* (these), *hêm'-mâh, hên'-nâh*.
 g) Verbs that have the *Vav conversive* of the Perfect.
 h) The accusative suffixes *-âh, -hû, -nû, -nî, -kâ,* 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 † Segôltâ	⸏
2 Athnâkh	⸏	2 Zākēph Kâtôn....	⸏
3 * Mērchâ with Mâhpâch	⸏	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 קַטְלוּ (kâ-tâl'-tâ).

- ‡ 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 † Zārkâ	⌘	2 Kārñê Phārāh	⌘
3 † Pāshtā	⌘	3 † Great T'lishâ	⌘
4 T'bhîr	⌘	4 Gērēsh	⌘
5 † Y'thîbh	⌘	5 Double Gērēsh.....	⌘
6 * Shālshē'lēth	⌘	6 P'sîk (between the words) ⌘	
7 † Tiphkhâ initial	⌘		

CONNECTIVE ACCENTS (*Servi*).

Name.	Figure.	Name.	Figure.
1 Mūnākh	⌘	6 Mērçhâ	⌘
2 Māhpäch	⌘	7 Double Mērçhâ	⌘
3 Kādmâ	⌘	8 Y'ērākh ben-yōmō	⌘
4 Dārgâ	⌘	9 Tiphkhâ final	⌘
5 Little T'lishâ.....	⌘	10 * Mērçhâ with Zārkâ ...	⌘
		11 * Māhpäch with Zārkâ	⌘

a) *Silluk* occurs only at the end of a verse before (;) *Soph-* 86
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 (סֶגוֹלָה), Zarka (זָרְקָה), and the connective *T'lisha K'tannah* (תְּלִישָׁה קְטַנָּה) always stand over the last letter of a word.

(Remarks on the Accents. G.)

I. As Signs of the Tone.

- 87 Words that are otherwise identical, are often distinguished by the accent, e. g. בָּנִי *ba-nú* (they built), בָּנוּ *bánu* (in us); קָמָה *kámā* (she stood up), קָמָה *kamá* (standing up, fem.). So in English to contrast', a contrast: in Greek εἰμί, *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 | עֲלֶיךָ	1. Vai-yō-m'rû' ē-lāv, îsh 'ā-lāh'
לְקַרְאֵתָנוּ וַיֹּאמֶר אֵלֵינוּ	lik-rā-thē'-nū, vay-yō'-mēr ē-
לָכֵן שׁוּבוּ אֶל־הַמֶּלֶךְ	lê-nū', l'chû' shû-bhû' 'el-ham-
אֲשֶׁר־שָׁלַח אֶתְכֶם	mē'-lēch 'shēr-shā-lākh' 'eth-
וּדְבַרְתֶּם אֵלָיו כֹּה	chēm', v'dib-bār-tēm' ē-lāv, cōh'
אָמַר יְהוָה הַמַּבְלִי	ā-mār' Y'hô-vāh', h ^a -mib-b'li'
אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה	ên-'elō-hîm' b'is-rā-ēl' āt-tāh'
שָׁלַח לְדָרֶשׁ בְּבַעַל	shō-lē'ākḥ lid-rōsh' b'bhā'-'āl
זָבוּב אֱלֹהֵי עַקְרֹן לָכֵן	z'bhūbh' 'lō-hē' 'ēk-rōn' lā-
הַמִּטָּה אֲשֶׁר־עָלִיתָ	chēn' ham-mit-'āh' 'shēr-'ē-
שָׁם לֹא־תִרְדּוּ מִמֶּנָּה	lî'-thā shām' lō-thē-rēd' mim-
כִּי־מוֹת תָּמוּת :	mēn-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'thā'
וְחֹשֶׁךְ	וּבְהוּ	תְהוּ		thō-hû vā-bhō-hû v'khō'-shēch
וְרוּחַ	תְּהוֹם	עַל־פְּנֵי		v'āl-p'né th'hôm v'rû'-ăkh 'lō-
עַל־פְּנֵי	מְרַחֶפֶת	אֱלֹהִים		hîm' m'ră-khě'-phēth v'āl-p'né
אֱלֹהִים	וַיֹּאמֶר	הַמַּיִם :		hăm-mā-yim : văy-yō'-mēr 'lō-
וַיֵּרָא	וַיְהִי־אֹר	וַיְהִי־אֹר :		hîm y'hî ôr, vā-y'hî-ôr' : văy-
כִּי־טוֹב	אֶת־הָאֹר	אֱלֹהִים		yăr ^e 'lō-hîm êth-hā-ôr cî-tôbh
וַיַּבְדֵּל	אֱלֹהִים	בֵּין הָאֹר		văy-yăbh-dēl 'lō-hîm bēn hā-ôr
	וּבֵין הַחֹשֶׁךְ :			û-bhên hă-khō'-shēch.

Exercise 11.

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

לְכֹן חֲבוּ־לִי נְאֻם־יְהוָה לְיוֹם קוּמִי לְעֵד כִּי מִשְׁפָּטִי לְאַסֶּף
 גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשִׁפֹּף עֲלֵיהֶם זַעֲמִי כֹל חֲרוֹן אַפִּי
 כִּי בָאֵשׁ קִנְאַתִּי תֵאָכֵל כָּל־הָאָרֶץ :

- b) Write in Hebrew characters the following extract—

V'hännākhash hāyāh' v'ārûm mic-cōl khăyyāth hăssādēh
 'shēr vāsāh Y'hōvāh 'lōhîm : văyyōmēr 'ēl-hāishshāh āph cî-
 amār 'lōhîm lō^a thōchl'û mic-cōl v'êts 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* (⋄ [ē' =] è or ü).

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

ה is used before { 1) *Hā*, אָ, 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 τ:, 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.

אָב 2	שֶׁשׁ 1	1 shě-měsh, 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>
טַל 6	רֶגֶל 5	5 rě'-gěł,	6 täl,
		<i>foot.</i>	<i>dew.</i>
בָּנִים 8	אֶשְׁכּוֹל 7	7 esh-cól,	8 bā-nîm,
		<i>bunch-of-grapes.</i>	<i>sons.</i>
עַם 10	הַיְכָל 9	9 hê-chāl,	10 ʔām,
		<i>temple.</i>	<i>people.</i>
הָרִים 12	הָר 11	11 hār,	12 hā-rîm,
		<i>mountain.</i>	<i>mountains.</i>
חַג 14	עוֹן 13	13 ʔā-vôn,	14 khāg,
		<i>guilt.</i>	<i>religious feast.</i>
חַתָּמֹת 16	חֹחַ 15	15 khô-akh,	16 khô-thě'-měth,
		<i>thistle.</i>	<i>signet.</i>
רוּפֵא 18	רוּם 17	17 rûm,	18 rôphē ^a ,
		<i>height.</i>	<i>physician.</i>
(in pause) עֵלָם, עֵלָם 19		19 ʔē'-lēm; ʔā-lēm (in pause),	
		<i>lad.</i>	

Exercise 12.

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

הַהֵיכָל 4	הַבָּנִים 3	הָאֲשָׁפוֹל 2	הַטֵּל 1
הַחֲתָמָת 8	הַחֹחַ 7	הָהֶגֶן 6	הַיְשָׁמֵשׁ 5
	הָעֵלָם 11	הַרֹפֵא 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, kâ-tâl, to kill.

102	Perfect (<i>actio perfecta</i>).		Imperfect (<i>actio infecta</i>).	
	(Sing.)		(Sing.)	
1.	קָטַלְתִּי	kâ-tâl'-tî	אֶקְטַל	ĕk-tôl'
2.	{ masc. קָטַלְתָּ	kâ-tâl'-tâ	תִּקְטַל	tîk-tôl' (<i>m.</i>)
	{ fem. קָטַלְתְּ	kâ-tâl't'		תִּקְטַלִּי	tîk-t'li' (f.)
3.	{ masc. קָטַל	*kâ-tâl'	יִקְטַל	yîk-tôl' (<i>m.</i>)
	{ fem. קָטַלָּה	kâ-t'lah'		תִּקְטַל	tîk-tôl' (f.)

	(Plural.)		(Plural.)		(102)
1.	קָטַלְתֶּם	kā-tāl'-nú	נִקְטַל	nīk-tōl'	
2.	{ masc. קָטַלְתֶּם	k'tāl-tēm'	תִּקְטַל	tīk-t'lû (m.)	}
	{ fem. קָטַלְתֶּן	k'tāl-tēn'	תִּקְטַלְנָה	tīk-tōl'-nāh (f.)	
3.	קָטַלְיָ	kā-t'lû'	יִקְטַל	yīk-t'lû' (m.)	}
			תִּקְטַלְנָה	tīk-tōl'-nāh (f.)	

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

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

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

The *Imperfect* (or, as many Grammarians call it, 105 the *Future*) is formed by *prefixing* certain fragments of the personal pronouns to the radical letters, which are then pointed with *Sh'va*, and *Kholem*, nearly always *written defectively* (*k'tōl, קָטַל*). The prefixes are for the singular (1) *ē-* [נְ], (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* (יְ) for *thou, fem.*; *û* (וּ) for *ye and they, masc.*; *nāh* (נָה) for *ye and they, fem.* For the forms that have the suffixes *î, û*, קָטַל is shortened into קָטַלְ.

The prefixes of the Imperfect (except נְ) properly 106 take *Sh'va*; but as two consonants standing together cannot both take vocal *Sh'va*, the *Sh'va* of the *prefix* is changed into *Khirek*. *Aleph* properly takes *Khateph Segol* (סְ); 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>I</i>	אֶפְקַד	<i>I</i>
פָּקַדְתָּ	<i>thou (m.)</i>	תֶּפְקַד	<i>thou (m.)</i>
פָּקַדְתְּ	<i>thou (f.)</i>	תִּפְקְדִי	<i>thou (f.)</i>
פָּקַד	<i>he</i>	יִפְקַד	<i>he</i>
פָּקַדָּה	<i>she</i>	תִּפְקְדֶה	<i>she</i>
(Plural.)		(Plural.)	
פָּקַדְנוּ	<i>we</i>	נִפְקְדוּ	<i>we</i>
פָּקַדְתֶּם	<i>ye (m.)</i>	תִּפְקְדוּ	<i>ye (m.)</i>
פָּקַדְתֶּן	<i>ye (f.)</i>	תִּפְקְדְנָה	<i>ye (f.)</i>
פָּקְדוּ	<i>they</i>	יִפְקְדוּ	<i>they (m.)</i>
		תִּפְקְדְנָה	<i>they (f.)</i>

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

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

Vocabulary.

<i>To be angry,</i> קִצַּף, kā-tsäph'.	<i>Over-thee,</i> עֲלֶיךָ, 'ā-lè-chā. 109
<i>To keep, to guard, to watch,</i> שָׁמַר, shā-mär.	<i>Strife, contention,</i> מָרוֹן (av), mā-dôn (dûn, to plead).
<i>To lie down,</i> שָׁכַב, shā-chäbh'.	<i>I,</i> אֲנִי, 'anî.
<i>A king,</i> מֶלֶךְ, mē'-lēch.	<i>Wisdom,</i> חֲכָמָה (ω), khöch- māh (khā-chām, to be wise).
<i>To reign,</i> מָלַךְ, mā-läch'.	<i>Cunning, prudence,</i> עֲרֻמָּה (ω), 'ör-māh (vā-rām, to be subtle).
<i>To cease, to abate,</i> שָׁתַק, shā- thäk'.	<i>Wine,</i> יַיִן, yä-yîn.
<i>To dwell with,</i> שָׁכַן, shā-chän'.	<i>Upon,</i> עַל, 'äl.
<i>To mix, to mingle,</i> מִסַּךְ, mā- säch'.	<i>Zion,</i> צִיּוֹן, Tsiy-yôn.
<i>To pour out, to anoint,</i> נָסַךְ, nā-säch'.	<i>Twigs,</i> זָלְזָלִים, zäl-zäl-lîm.
<i>To cut off or down,</i> כָּרַת, cā- rāth'.	<i>A fool,</i> בְּסִיל, c'sîl.
<i>To spread,</i> פָּרַשׁ, pā-räs'.	<i>Folly,</i> אִוְלָת, iv-vē'-lēth.
<i>To rage (tumultuously),</i> רָגַשׁ, rā-gāsh'.	<i>A covenant,</i> בְּרִית, b'rîth.
<i>Pharaoh,</i> פַּרְעֹה, Pär-'ōh.	<i>Why?</i> לָמָּה, lām'-māh?
<i>Discretion, counsel (in a bad sense, contrivance),</i> מְזִמָּה, m'zim-māh (αωd, zā-mām, to devise).	<i>Nations, Gentiles,</i> גּוֹיִם, gō- yim.

בְּרִית כָּרַת, *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—

1 יִקְצֹף פָּרְעָה :	2 מִזְמָה :	1 yik-tsōph Pär-עֹה.
תִּשְׁכַּח עָלָיְךָ :	3 שְׁכַבְתָּ :	2 m'zim-māh tish-mōr גַּל-לֶח- chā. 3 shā-chābh-tā. 4 yim-
4 יִמְלֹכֵךָ :	5 יִשְׁתַּק מְדוֹן :	l'chû. 5 yish-tōk mā-dōn.
6 אֲנִי חִכְמָה שְׁכַנְתִּי :	7 מִסְכַּתִּי :	6 *nî khōch-māh shā-chān-tî גֹר-מָה. 7 mā-sāch-tî.
8 מִסְכָּה יִין :	9 לָמָּה רָגַשׁוּ :	8 ma-s'chāh yā-yīn. 9 lām-
10 אֲנִי נִסְכַּתִּי מִלֶּךְ :	11 כִּסִּיל יִפְרֹשׂ :	māh rāg'-shû gō-yim?
12 אִוֵּלַת :	13 בְּרַתִּי הַזֹּלִלִים :	10 *nî nā-sāch-tî mē'-lēch גַּל- Tsiy-yōn. 11 c'sīl yiph'rōs
14 אֶכְרַת בְּרִית :	15 תִּשְׁכַּח הַבְּרִית :	iv-vē'-lēth. 12 nich-rōth hāz- zāl-zāl-līm. 13 cā-r'thû hāz- zāl-zāl-līm. 14 ēch-rōth 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) תִּ- often in proper names of the Phœnicians and adjoining tribes.
 e) תִּ- (almost exclusively *poetical*).
 f) תִּ- (Aramæan for תִּ- : chiefly in later writers).
 g) תִּ- (weakened from תִּ-) :—very rare.
 h) תִּ- (unaccented).
 i) תִּתִּ- (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 (*yônâh*), *dove*.

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

So in Greek—

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

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

- a) Masculines in תִּ- form their feminine by chang- 119
 ing תִּ- into תִּיְ. רֹעַה, רֹעֵהָ (*rō-ēh, rō-ēhâ*).

(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 (gādōl, g'dōlāh).

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

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

Vocabulary.

121 *King*, מֶלֶךְ, mē'-lēch.

Small, קָטַן, kā-tān'. קָטַנָּה,
k'tān-nāh (*f.*).

To rule, מָשַׁל, mā-shāl.

A youth, lad, נָעַר, nā'-ēār.

Good, טוֹב, tōbh.

Father, אָב, ābh.

Man, אִישׁ, īsh.

Brother, אָח, ākh.

Strong, גִּבּוֹר, gib-bōr.

Sharp, חָד, khād. חָדָה,
khād-dāh (*f.*).

Diligent, חָרִיץ*, khā-rīts.

חָרוּצָה, khārū-tsāh (*f.*).

Sincere, honest, תָּם (ע), tām.

A (bright) spot on the skin,
בִּהְרֵת, bā-hē'-rēth.

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

Boy, יֶלֶד, yē'-lēd;

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

Red, אָדָם, ā-dōm.

Horse, סוּס, sūs;

Mare, סוּסָה, sū-sāh.

A knife { שֶׁכִּין, sāc-cīn.
מִנְאֶכְלֶת (αω), mā-
'chē'-lēth.

To cut, גָּזַר, gā-zār.

To grow, גָּדַל, gā-dāl.

Scholar, תַּלְמִיד (א), tāl-mīd.

תַּלְמִידָה, tāl-mī-dāh (*f.*).

To slaughter, שָׁחַט, shā-khāt.

* Properly sharpened, fr. חָרַץ.

(Eng.) The boy is good.

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

Exercise 15.

a) הַיֶּלֶד הוּא קָטָן : 2 הַנְּעָר	1 הַיֶּלֶד הוּא קָטָן.	123
הוּא טוֹב : 3 הָאָב הוּא	2 הָאָב הוּא טוֹב.	
זָקֵן : 4 הָאָח הוּא נָבוֹר	3 הָאָב הוּא זָקֵן. 4 הָאָח	
הַיָּשׁוּם : 6 הַבְּהֵרֶת	4 הָאָח הוּא גִיב-בּוֹר. 5 הָיֵשׁ	
לְבָנָה : 7 יֶלֶד קָטָן : 8 הַיֶּלֶד	5 הַבְּהֵרֶת הוּא גִיב-בּוֹר. 6 הַיָּשׁוּם	
הַקָּטָן : 9 הַיֶּלֶד קָטָן :	7 יֶלֶד קָטָן. 8 הַיֶּלֶד	
שׂוֹבֵן חָד יָגוּר : 11 יֶלְדָּה	9 הַקָּטָן הוּא גִיב-בּוֹר. 10 שׂוֹבֵן	
קָטָן * תְּגַדֵּל : 12 תְּלַמִּידָה	11 יֶלְדָּה חָד יָגוּר. 12 תְּלַמִּידָה	
חַרוּצָה * תְּלַמֵּד :	12 תְּלַמִּידָה חַרוּצָה * תְּלַמֵּד.	
מֵאֲכָלֶת חֶדָּה * תִּשְׁחַט :	13 מֵאֲכָלֶת חֶדָּה * תִּשְׁחַט.	

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

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

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

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

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

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

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

a) If the singular ends in *ăth*, *ěth*, *āh* (תֶּ-, תְּ-, הֶ-, הָ-), these terminations are changed into וֹת (*óth*).

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

c) If the singular ends in *úth* (וֹת), the plural ends in *űy-yóth* (וֹת־יֹ).

Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סוּס	סוּסִים	<i>horse</i>	sûs	sûs-îm
a)	מִשְׁנֵה	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 (of praise)</i>	t'hillāh	t'hil-lôth
	אֲנָרֶת	אֲנָרוֹת	<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-chűy-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) \ddot{a} or \ddot{e} (- or \ast) in the final syllable of a word is (127) changed into \bar{a} (τ).

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

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

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

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

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

e) Nouns in \bar{a} '- $\text{v}\ddot{e}th$, \ddot{a} '- $\text{y}ith$ (תּױֿ , תּױֿ), contract these syllables into (תּױ , תּױֿ) $\acute{o}th$, $\acute{e}th$, before appending the plural termination $\bar{i}m$.

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

☞ g) Vowels that have their homogeneous vowel-letter *quiescent*, are amongst those that are *immutable*, and therefore remain in the plural: e. g. \acute{a} , \acute{e} , \acute{i} , \acute{o} , \acute{u} (אֶֿ , יֶֿ , וֶֿ , וֹֿ , וּֿ).

Examples.

Masculine.

Singular.	Plural.	Meaning.	Singular.	Plural.	128
דָּבָר	דְּבָרִים	word	dā-bhār	d'bhā-rîm	
חָכָם	חַכְמִים	wise	khā-chām	kh ^a chā-mîm	
שָׁכֵן	שְׁכֵנִים	neighbour	shā-chēn	sh'chē-nîm	
עֲצֵל	עֲצֵלִים	sluggard	yā-tsēl	y ^a tsē-lîm	
עֲנַב	עֲנָבִים	a cluster of grapes	yē-nābh	y ^a nā-bhîm	

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

Feminine.

צְדָקָה (ω)	צְדָקוֹת	justice	ts'dā-khāh	ts'dā-kôth (righteous acts)
שִׁפְחָה (ω)	שִׁפְחוֹת	handmaid	sh'iph-khāh	sh'phā-khôth
עֲצָה || (ω y)	עֲצוֹת	counsel	yē-tsāh	yē-tsôth
עֲטָרָה	עֲטָרוֹת	crown	y ^a -tā'-rāh	y ^a -tā-rôth
כְּתוֹנֶת (ω)	כְּתוֹנוֹת	coat	c'thō'-nēth	cūt-tō-nôth
שְׂאֵרִית } שְׂרִית }	שְׂאֵרִיּוֹת	remnant	sh'ē-rîth }	sh'ē-rîy-yôth
(ω)			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—

* לֹהֶן, 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) אב	אבות	father	ābh	ā-bhōth	130
שם	שמות	name	shēm	shē-mōth	
קול	קולות	voice	kôl	kô-lōth	
b) מלה	מלים	word	mil-lāh	mil-lîm	
יונה	יונים	dove	yô-nāh	yô-nîm	

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

עת | עתים, עתות || *time* || עֵת | עֵת־תִּים, עֵת־תֹּת.

In adjectives and participles the plural endings *îm* and *ôth* are 132 confined to the *masculine* and *feminine* genders respectively. טובים *tô-bhîm* (boni), *good* (masc.): טובות *tô-bhōth* (bonæ), *good* (fem.).

So in substantives from the same stem, when the terminations 133 denote the different sexes: בנים *bā-nîm*, *sons*; בנות *bā-nōth*, *daughters*.

Exercise 16.

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

<i>A way,</i>	דֶּרֶךְ	dě'-rēch.	<i>A fool,</i>	בְּסִיל	c'-sîl.	134
<i>A child,</i>	יֶלֶד	yě'-lēd.	<i>A tongue,</i>	לָשׁוֹן	lā-shôn.	
<i>A lie,</i>	פֶּזֶב	cā-zābh.	<i>A garment,</i>	שִׁמְלָה	sîm-lāh.	
<i>A vile person,</i>	נָבֵל	nā-bhāl.	<i>A lamb,</i>	כֶּבֶשׂ	cě'-bhēs.	
<i>A vineyard,</i>	כֶּרֶם	cě'-rēm.	<i>People,</i>	עַם (d)	ĕ'am.	
<i>A part,</i>	חֵלֶק	khě'-lēk.	<i>nation,</i>			
<i>A proverb,</i>	מִשָּׁל	mā-shāl.	<i>A thresh-</i>	סַף (d)	sāph.	
<i>A cluster</i>	עֵנַב	ĕ-nābh.				<i>old, step</i>	before a	door,
<i>of grapes,</i>						
<i>A hypocrite,</i>	חֲנֹפֵה	khā-nēph.	<i>A bear,</i>	דָּב (d)	dōbh.	
<i>Strong</i>	שֵׁכָר	shē-chār.	<i>A nest,</i>	קוֹ (d)	kēn.	
<i>drink,</i>						<i>a cell,</i>

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

135 The verb in *Kal* has two participles: one active, in $\bar{o}-\bar{e}$; another passive, in $\bar{a}-\bar{u}$: as $k\bar{o}-t\bar{e}l$, $k\bar{a}-t\bar{u}l$.

136 Their forms for gender and number are (to take the participles of $k\bar{a}-t\bar{u}l$ as examples)—

Active.

Sing.	קָטַל	קְטֹלָה	(or קְטֹלָה)	$k\bar{o}-t\bar{e}l$	$k\bar{o}-t\bar{e}'-l\bar{e}th$
Plur.	קְטֹלִים	קְטֹלוֹת		$k\bar{o}-t'\bar{l}im$	$k\bar{o}-t'\bar{l}o\bar{t}h$

Passive.

Sing.	קָטוּל	קְטוּלָה		$k\bar{a}-t\bar{u}l$	$k't\bar{u}-l\bar{a}h$
Plur.	קְטוּלִים	קְטוּלוֹת		$k't\bar{u}-l\bar{im}$	$k't\bar{u}-l\bar{o}th$

137 The participle is often used as a *predicate* to express (usually) the *Present* tense.

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

Vocabulary.

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

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

Exercise 16*.

1 הַמְּלֶךְ יִמְלֹךְ :	2 הַמְּלָכִים :	1 hām-mě'-lēch	yīm-lōch. 140
3 הַמְּלָכָה תִּמְלֹךְ :	4 הַמְּשִׁל :	2 hām-m'lā-chīm.	3 hām-māl-cāh thīm-lōch.
5 הַמְּשִׁלָּת תִּמְשֹׁל :	6 הַמְּשִׁלִּים יִמְשֹׁלוּ :	4 hām-mō-shēl yīm-shōl.	5 hām-mō-shē'-lēth tīm-shōl.
7 הַשֹּׁפְטִים יִשְׁפְּטוּ :	8 הַלְּבִיא יִטְרֹף :	6 hām-mô-sh'līm yīm-sh'lû.	7 hāsh-shô-ph'tīm yish-ph'tû.
9 הַמְּאֹר קָטָן :	10 הַמְּאֹרוֹת הַגְּדֹלִים :	8 hāl-lā-bhī'ā yīt-rōph.	9 hām-mā-ōr'hāg-gā-dōl'.
11 הַמְּאֹר קָטָן :	12 הַנְּהָר הַגָּדוֹל :	10 hām-m'ō-rōth'hāg-g'dō-līm.	11 hām-mā-ōr'kā-tōn'.
13 יְלָדִים הַסְּבִיב הַגָּן :	14 תִּלְמִידִים קָטָנִים יִגְדְּלוּ :	12 hān-nā-hār'hās-sō-bhēbh hāg-gān'.	13 y'lādīm k'tān-nīm yīg-d'lû.
15 שְׂפִינִים חָרוּצִים יִלְמְדוּ :	16 נְשִׁים חָדִים יִגְזְרוּ :	14 tāl-mī-dīm khā-rû-tsīm yīl-m'dû.	15 sāc-cī-nīm khād-dīm yīg-z'rû.
	תַּמּוֹת :	16 nā-shīm	tām-mōth.

a) Write down the plural of—


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בְּקָר bā-kār, <i>herd</i> ; <i>oxen</i> .	שֶׁקֶל shē'-kēl, <i>shekel</i> .
נְהָר nā-hār, <i>river</i> ; pl. both <i>im</i> and <i>ōth</i> .	גַּן gān (d), <i>a garden</i> .

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. 5. The knife is sharp. 6. The knives are sharp. 7. The rulers.

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

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

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

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

CHAP. III. § 4. *The Dual Number.*

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

Vocabulary.

146	Sing.	Dual.	Sing.	Dual.	Meaning.
	יַד	יָדַיִם	yād	yā-dā'-yim	<i>hand; two hands.</i>
	יוֹם	יוֹמַיִם	yôm	yô-mā'-yim	<i>day; two successive days</i> (= <i>biduum</i>).
	שִׁפָּה	שִׁפְתַּיִם	sā-phāh	s'phā-thā'-yim	<i>lip; two lips.</i>
	נַחֲשֵׁת	נַחֲשֵׁתַיִם	n'khō'-shēth	n'khūshtā'-yim	<i>fetter; two fetters.</i>
	קָרוֹ	קָרְנַיִם	kē-rēn	kār-nā'-yim	<i>horn; two horns.</i>
		קָרְנַיִם		k'rā-nā'-yim	
	רַגְלַיִם	רַגְלַיִם	rē'-gēl	rāg-lā'-yim	<i>foot; two feet.</i>
	נַעֲלַיִם	נַעֲלַיִם	nā'-āl	nā-'ālā'-yim	<i>shoe; pair of shoes.</i>

אָזְן	אָזְנִים	ô-zën	öz-nă'-yim (83, c)	} (the two) ears. (146)
מֵאָזֶן	מֵאָזְנִים	mō-zën	mōz-nă'-yim		} pair of scales.
עַיִן	עַיִנִים	ʿă-yîn	ʿê-nă'-yim	eye; (the two) eyes.
בֶּרֶךְ	בְּרָכַיִם	bě-rěch	bîr-că'-yim	knee; (two) knees.
אָף*	אֶפְיִם	ăph	ăp-pă'-yim	nose; nostrils.
מְלַקַּח	מְלַקְחִים †	měl-kākh	měl-kā-khă'-yim	tongs; snuffers.
	שָׁמַיִם		shā-mă'-yim	heavens.

Weak, רֶפֶה (fr. רָפָה) rā-phēh.

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

Pan; spoon, פָּנָה f. (d), cāph.

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

Breeches, מְכַנְסִים (a), mīch-147 nās-ă'yim.

Black, שָׁחַר, shā-khōr.

To be in pain, כָּאַב, cā-ēbh.

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

Exercise 17.

a) 1 הַיָּד רֶפֶה :	2 הַרְגַל קָטָן :	1 häyyād rāphāh.	2 hārē'-148
: 3 הַיָּד פּוֹאֶבֶת :	4 הַיָּד שְׁחֹרָה :	gēl y'shārāh.	3 hāshshēn
: 5 הַיָּד שְׁחֹרָה :	6 הַיָּד קָטָן :	cōē'bhēth.	4 hăccāph k'tān-
: 7 הַיָּד רַע :	8 הַיָּד רַע :	nāh.	5 hāāph g'dōlāh.
: 9 הַיָּד רַע :	10 הַיָּד רַע :	6 häyyādă'yim rāphōth.	
: 11 הַיָּד רַע :	12 הַיָּד רַע :	7 hārāglă'yim y'shārōth.	
: 13 הַיָּד רַע :	14 הַיָּד רַע :	8 hāshshīnnă'yim cō'bhōth.	
: 15 הַיָּד רַע :	16 הַיָּד רַע :	9 hăccāppă'yim k'tānnōth.	
: 17 הַיָּד רַע :	18 הַיָּד רַע :	10 hāyēnă'yim rāyōth.	
: 19 הַיָּד רַע :	20 הַיָּד רַע :	11 hāāppă'yim g'dōlōth.	
: 21 הַיָּד רַע :	22 הַיָּד רַע :	12 hāmīchnāsă'yim sh'khō-	
: 23 הַיָּד רַע :	24 הַיָּד רַע :	rōth.	13 hāmēlkākhă'yim
: 25 הַיָּד רַע :	26 הַיָּד רַע :	g'dōlōth.	14 hāshshāmă'yim
: 27 הַיָּד רַע :	28 הַיָּד רַע :	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 אָף fr. אָפָה.

† From לָקַח, to take hold of.

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

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

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

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

A. In the *singular*.

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

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

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

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

d) ֿֿֿ , ֿֿֿ ($\bar{i}m$, $\bar{a}'yim$) are changed into ֿֿֿ (\bar{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 ֿֿֿֿ ($\bar{d}\bar{a}$ - $\bar{b}\bar{h}\bar{a}\bar{r}$), and (*segolates*) in ֿֿֿֿ ($\bar{m}\bar{e}'$ - $\bar{l}\bar{e}\bar{c}h$). Their changes are given in the following Table:—

Singular.		Plural.	
Absolute.	Construct.	Absolute.	Construct.
דָּבָר dābhār	דְּבַר d'bhār	דְּבָרִים d'bhārîm	דְּבָרֵי dībhre
מֵלֶךְ mēlēch	מֶלֶךְ mēlēch	מְלָכִים m'lāchîm	מְלָכֵי mālchē

(154)

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 ֶ *ā* into one syllable in *ī*; as *ts'dā-kāh*, construct *tsīd-kāth*: pl. *ts'dā-kōth*, construct *tsīd-kōth* *.

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.'

מוֹסָר (אֲי)	מוֹסַר הַשֵּׁל	mūsār häscēl	the instruction of 157 wisdom.
תּוֹרָה tō-rāh	תּוֹרַת יְהוָה	tōrāth Y'hō-vāh	the law of Jehovah.
דְּבָר dābhār	דְּבָרֵי חֲכָמִים	dībhre khachāmîm	words of wise men.
פְּלָג pē-lēg	פְּלֵגֵי מַיִם †	pālgē mā'yim	brooks of waters.
דֶּרֶךְ dē'rēch	דֶּרֶךְ מוֹת	dē'rēch { mā'- dārchē } vēth	(the) way } of death.
עֵד ēd (v)	עֵד אֱמֶת	ēd ēmeth	a witness of truth.

* Compare this with *πίπτω*, *γίγνομαι*, which arise from *πέ-πέ-τω*, *γε-γέ-νομαι*.

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

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

(157)	אִוְלֶֿת ivv'lēth	אִוְלֶֿת כְּסִילִים ivv'lēth c'sî- līm	the folly of fools.
	עָשָׁן עָשָׁן. e'āshān.	עָשָׁן הָעִיר e'shān hāyīr	the smoke of the city.
	עֲדָה (ω y)	עֲדַת צְדִיקִים e'dāth tsaddi- kīm	the congregation of the just.

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

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

Vocabulary.

159 Eden, עֵדֶן, e'dēn.	Blessing, בְּרָכָה (ω), b'rāchāh.
Flute, organ, עֹבֵב, e'ûgābh.	A dish, קַעֲרָה (ω), k'e'ārāh.
Jubal, יוֹבָל, Yûbhāl.	Silver, כֶּסֶף, cě'sěph.
Wilderness, מִדְבָּר (a), mīd- bār.	Cave, מְעָרָה* (a ω v), m'e'ārāh.
Judah, יְהוּדָה, Y'hūdāh.	Machpelah, מַכְפֵּלָה, Mäch- pēlāh.
Hair, שֵׁעָר, sē'ār.	Corpse, נְבִלָה † (ω), n'bhēlāh.
Esau, עֵשָׂו, e'sāv.	Fear, מְגוֹרָה (a ω), m'gōrāh.
Palace, temple, הַיְכָל, hēchāl.	Wicked, רָשָׁע, rāshā'e.
Sanctuary, מִקְדָּשׁ (a), mīk- dāsh.	Jeremiah, יֵרֵמְיָהוּ, Yīrm'yāhū.
Brother, אָח, ākh.	Old, זָקֵן, zākēn.
Side, יָרֵךְ, yārēch (lit. thigh).	The elders, זְקֵנִים, z'kēnīm. }
Altar, מִזְבֵּחַ (a), mīzbēākh.	City, עִיר, 'īr.
Shoulder, כַּתֵּף (constr. כְּתָף), cāthēph.	House, בַּיִת, bāyith (cstr. בֵּית).
	Court, חֲצֵר, khātsēr.

• מַעַר

† נָבַל, nābhāl, *to fall off*.

Exercise 18.

a) 1 נְהַר עֵדֶן: 2 דְּבַר יְהוָה:	1 n'här yēḏēn.	2 d'bhär 160
3 מוֹסַר יְהוָה: 4 עוֹנֵב	Y'hōväh.	3 mûsär Y'hōväh.
5 מִדְּבַר יְהוּדָה:	4 ūgäbh Yûbhäl.	5 mîd-
6 לְבַב אִישׁ: 7 שְׁעַר עֵשָׂו:	bär Y'hûdäh.	6 l'bhäbh îsh.
8 הַיְכָל הַמִּקְדָּשׁ: 9 אִשֶּׁת	7 s'är yēsāv.	8 hêchäl
10 יַרְדֵּן הַמְּזֻבָּח:	hämîkdāsh.	9 êshêth
11 חֲכַמַת אָדָם: 12 בְּרַפַּת	hëakh.	10 yě'rêch hāmîz-
13 קַעֲרַת כְּכַף:	bëakh.	11 khöchmâth ādām.
14 מְעַרַת הַמְּכַפְלָה:	12 bîrcäth Y'hōväh.	13 kă-
15 נְבִילַת אִישׁ: 16 צְדָקַת	yäräth cě'sěph.	14 m'yäräth
17 דְּבַרֵי יִרְמְיָהוּ:	hämächpēläh.	15 nîbhläh
18 נְהַרֵי עֵדֶן: 19 מוֹסְרֵי	îsh.	16 tsîdkäth ādām.
20 זְקֵנֵי הָעִיר:	17 dîbhrê Yîrm'yähû.	
21 שְׁנֵי הַבָּיִת: 22 חֲצֵרֵי	18 năh*rê yēḏēn.	19 mû-
23 בְּרַכֵּי הָאִישׁ:	sārê hëäbhôth.	20 zîknê häyîr.
	21 sh'chēnê häbbäyith *.	
	22 kh'atsērê hāmîkdāsh.	
	23 bîrcê häîsh.	

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.

* ä for ä, 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	נֵנוּ		nû	
Thy	חֵךְ	חֵכֶךְ	חֵכָה	עֵח	Your	כֶּמְךָ	כֶּחֶךְ	chēm	chēn
His-her	הֵ	הֵךְ	הֵ	אַחֵה	Their	אֵמֶם	אֵנֶם	ām	ān

II. *For Plural Nouns.*

		ai			ê-nû			
My			ai	Our	יְנֵנוּ			
Thy	חֵךְ	חֵכֶךְ	è-chā	ayich	יְכֶמְךָ	יְכֶחֶךְ	ê-chēm	ê-chēn
His-her	הֵ	הֵךְ	āv	è-hā	יְהֵמֶם	יְהֵנֶם	ê-hēm	ê-hēn

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

164 *Masculine Noun.*

Singular.

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

Feminine Noun.

Singular.

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

Plural.	Plural.	
סוסים <i>sû-sîm, horses.</i>	סוסות <i>sû-sôth, mares.</i>	165
סוסי <i>sû-săi, my horses.</i>	סוסותי <i>sû-sô-thăi, my mares.</i>	
סוסֵיךָ <i>sû-sè-chā, thy horses.</i>	סוסותֵיךָ <i>sû-sô-thè-chā, thy mares.</i>	
סוסֵיךָ <i>sû-să'-yîch, thy (f.) horses.</i>	סוסותֵיךָ <i>sû-sô-thă'-yîch, thy (f.) mares.</i>	
סוסיו <i>sû-sāv, his horses.</i>	סוסותיו <i>sû-sô-thāv, his mares.</i>	
סוסיהָ <i>sû-sè-hā, her horses.</i>	סוסותיהָ <i>sû-sô-thè-hā, her mares.</i>	
סוּסֵינוּ <i>sû-sê'-nû, our horses.</i>	סוסותינוּ <i>sû-sô-thê'-nû, our mares.</i>	
סוּסֵיכֶם <i>sû-sê-chēm', your horses.</i>	סוסותיכֶם <i>sû-sô-thê-chēm', your mares.</i>	
סוּסֵיכֶן <i>sû-sê-chěn', your (f.) horses.</i>	סוסותיכֶן <i>sû-sô-thê-chěn', your (f.) mares.</i>	
סוּסֵיהֶם <i>sû-sê-hēm', their horses.</i>	סוסותיהֶם <i>sû-sô-thê-hēm', their mares.</i>	
סוּסֵיהֶן <i>sû-sê-hěn', their (f.) horses.</i>	סוסותיהֶן <i>sû-sô-thê-hěn', their (f.) mares.</i>	

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

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

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

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

* These are only placed here for future reference.

† In later writers even written אָחֶׁ.

‡ In *pause* *cül-lä'-häm* (אָחֶׁ), 2 Sam. xxiii. 6.

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

Examples.

דָּם	דְּמָה	dā-m'chā, thy (m.) blood.	169
דְּבַר	דְּבָרִי	d'bhā-rî, my word.	
	דְּבָרַי	d'bhā-rai, my words.	
שׁוּעָל	שׁוּעָלוֹ	shû-עָל-lô, his fox.	
זָקֵן	זְקֵנָה	z'kē-nēch, thy (f.) old man.	
	זְקֵנָה	z'kē-nè-chā, thy (m.) old men.	
	זְקֵנָנוּ	z'kē-nê-nû, our old men.	
סֵפֶר	סֵפֶרָהּ	sîph-rāhh, her book.	
מוֹת	מוֹתְכֶם	mô-th'chēm', your (m.) death.	
גְּמַל	גְּמַלָּם	g'māl-lām, their camel.	
סְגֻלָּה (f.)	סְגֻלֹתַי	s'gûl-lô-thai, my treasures.	
נַעַר	נַעֲרֵיכֶם	nā-עָרê-chēm', your (m.) youths.	
סַל	סַלָּנוּ	sāl-lē-nû, our basket.	
	סַלָּינוּ	sāl-lê-nû, our baskets.	
כַּלָּה	כַּלָּתִי	cāl-lā-thî, my bride.	
שָׁנָה	שָׁנֹתָיו	sh'nô-thāy, his years.	
שֵׁם	שֵׁמוֹתֶיךָ	sh'mô-thê-chēn', your (f.) names.	
תּוֹרָה	תּוֹרוֹתֵיהֶן	tô-rô-thê-hēn', their (f.) laws.	

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

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

(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.	מִלְּךָ	מִלְּךָ	מִלְּכִי	מִלְּכֶם
Plur.	מִלְּכִים	מִלְּכַי	מִלְּכֵי	מִלְּכֵיכֶם
a) Sing.	dā'bhār	d'bhār	d'bhārî	d'bhārchēm'
Plur.	d'bhārîm	dîbhârê	d'bhārai	dîbhârêchēm'
b) Sing.	mě'lěch *	mě'lěch	mălchî	mălč'chēm'
Plur.	m'lāchîm	mălchê	m'lāchai	mălčêchēm'

Vocabulary.

172 Way, דֶּרֶךְ, dĕ'rěch.	To keep, שָׁמַר, shāmār.
Pleasantness, נְעִים, nō'ĕām.	A rite, מִשְׁמַר (a), mîshmār.
Thou, אַתָּה, ättäh.	To open, פָּתַח, pāthākh.
Glory, כְּבוֹד, cābhôd.	To plough, חָרַשׁ, khārāsh.
Back, גַּב (ע), gābh (~ Lat. gibbus?).	Mountain, הָר, hār.
Palace, } היכל, hēchāl.	Silver, } כֶּסֶף, cě'sěph.
Temple, }	Money, }
Every man, } איש, îsh (lit. Each (one), } man).	Tongue, לָשׁוֹן, lāshôn.
A sack, אַמְתָּחַת, ämtā'khāth.	Dog, כָּלֵב, cě'lěbh.
Commandment, מִצְוָה (a), mîts-vāh.	Weight, מִשְׁקָל (a), mîshkāl.
Statute, חֻקָּה, khükkāh.	Song, שִׁיר, shîr.
Law, תּוֹרָה (a), tōrāh.	To put on (a dress) or be clothed with, לָבַשׁ, lābhāsh (fut. yîlbāsh).
Upon, עַל, ĕāl.	Priest, כֹּהֵן, cōhēn.
	Testimony, עֵדָה, ĕēdāh.

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

Exercise 19.

a)	1 דָּרְכוּ שְׂמֵרָתִי :	1 dārcô shāmārtî.	2 d'rāchêhā 173
	2 דָּרְכֵיהָ דְרָכֵי־נְעָם :	2 dārchê-nō'ā'm.	3 ättāh Y'hō-
	3 אַתָּה יְהוָה כְּבוֹדִי :	3 vāh c'bhôdî.	4 hêchāl kōd-
	4 הֵיכַל קֹדֶשֶׁךָ :	4 sh'chā.	5 pāth'khû ish
5 פָּתַחוּ	6 אִישׁ אֲמַתְּחָתוֹ :	5 ämtākhtô.	6 yishmōr mīsh-
שְׂמֹר	7 מִשְׁמֵרָתִי מִצֹּתֵי חֲקוֹתַי	7 märtî, mītsvôthai, khükkôthai,	
	8 וְתוֹרָתִי :	8 v'thôrôthāi.	7 'äl-gäbbî khā-
	9 חֲרָשִׁים * :	9 r'shû khōr'shîm.	8 cōh'nèchā
	10 יִשְׁמְרוּ בְנֵיךָ :	10 yīlb'shû tsē'dēk.	9 yishm'rû
	11 בְּרִיתִי :	11 bhānèchā bh'rīthî.	10 gām-
	12 יִשְׁמְרוּ עֲדוֹתַי :	12 b'nêhēm yishm'rû	עēdōthî.

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

11 דָּרְכָם 12 דְרָכֵי 13 דְרָכִים 14 דְרָכָה 15 דְרָכֵיהָ

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.

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

† שְׁלֹמֹה.

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

174 DATIVE]

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

175 ACCUSATIVE] The *accusative* is either—

- a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence;
- b) denoted by (אתְ or אֶתְ) *eth* or *eth-* (with *Mäkkēph*): before suffixes also אֵית, *oth*.
- These prepositions are not used before the acc., unless the noun is *defined* either (1) by the *article*, (2) or by being in *construct state*, or (3) by a *suffix*, or (4) from being a *proper name*.
- c) The acc. of the place towards which *motion* is directed, has often its original termination הַ־ (which sometimes denotes the place *where*). The preposition לְ is also sometimes prefixed to it.
- d) The accusative alone sometimes denotes in Hebrew both the place *whither*, and the place *where*.
- e) The person *to whom* motion is directed has usually the preposition אֶל (*el*) prefixed, as the place *whither* sometimes has.
- f) Both the *time when* and the *time how long* are also denoted by the *accusative*; which also denotes relations of *space* (*how wide, how deep, &c.*) and other adverbial relations: e. g. such

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

(See remarks on the use of ׀ 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 מַ, *mē*.

But מ may stand before ה: as מְחֹט (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 ׀.

Expression of genitive relations by ׀] 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*) ׀. 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 ׀ denoting *possession* is also sometimes pre- 178
ceded by the relative pronoun אֲשֶׁר, *which*. Thus:
הַצֹּאֵן אֲשֶׁר לְאָבִיהָ, hätsōn 'shēr l'ābhīāh [*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 *penacute** 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-ā-rēts, <i>the earth</i> .
	אֶת־הָרָקִיעַ	ēth-hā-rā-kī'-ā'ē, <i>the expanse</i> .
	נֵצַא הַשָּׂדֶה	nē-tsē ^a hās-sā-dēh, <i>let us go out into the field</i> .
	בֵּית אָבִיךָ	bēth ā-bhī-chā, <i>in the house of thy father</i> .
	בְּבָבֶלָה	bā-bhē'-lāh, <i>to Babylon</i> (some- times: <i>in Babylon</i>).
	הַהָרָה	hā-hā-rāh, <i>to the mountain</i> .
	בֵּיתָה יוֹסֵף	bē-thāh yô-sēph, <i>into Joseph's house</i> (where obs. that it follows a noun in <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> .
	עָרֶב	ē'-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 ^a , <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	mīts-ts'bhâ, <i>out of the host</i> .	
מִחֻזַּק	mē-khā-zāk, <i>from the powerful</i> .	
בֶּן לְיִשִׁי	bēn l'yi-shāi, <i>a son of Jesse's</i> .	
חֵלֶקֶת הַשָּׂדֶה	khēl-kāth hās-sā-dēh l'bhō-ל'אֶז, <i>a portion of the field of Boaz</i> .	
לְבַעַ		
בְּנֵי אַחֲמֵלֶךְ	bēn ě-khād lă- ^a khimě'-lēch, <i>one of the sons of Ahimelech</i> .	
בַּחֲמִישָׁה לַחֹדֶשׁ	bă-kh ^a mish-shāh lă-khō-dēsh, <i>on the fifth of the month</i> .	
בְּמִשְׁפַּט	bām-mîsh-pāt, <i>in the judgement</i> (= b'hām-mîsh-pāt).	
לְמֶלֶךְ	lām-mě'-lēch, <i>to the king</i> .	
לְאָרֶץ	lā-â'-rēts, <i>to the earth</i> .	
בְּאָרֶץ	bā-â'-rēts, <i>in the earth</i> .	

Vocabulary.

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

* Verbs that end in a (N) take † 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, אִם, ēm.

Eternity, עוֹלָם, e'ôlām*.

Isaac.

יִצְחָק

Esau.

עֵשָׂו

Mercy, חֶסֶד, khě'sēd.

Part, piece, גִּזְרֵךְ, gě'zēr (gā-
zār, to cut).

To cut, to divide, גָּזַר, gāzār.

Sea, יָם, yām.

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

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

Rebecca.

רִבְקָה

Jacob.

יַעֲקֹב

Exercise 20.

183 a) 1 אֱלֹהִים † בָּרָא אֵת 1 | 1 'Ēlohîm bārâ ēth hăsh-
הַשָּׁמַיִם †: 2 יִצְחָק אָהַב אֵת 2 | shāmā'yim (p). 2 Yîtskhāk
עָשָׂו: 3 רִבְקָה נָתַן 3 | āhābh ēth v'ēsāv. 3 Rîbhkāh
אֵת-הַמִּטְעָמִים: 4 יַעֲקֹב 4 | nāth'nāh ēth-hāmmāt v'ām-
לָקַח מֵאֲבִנֵי הַמָּקוֹם: 5 | mîm. 4 Yă'kōbh lākakh
אֵלֶּיךָ לָקַח מִנְּמִלֵּי 5 | mēābhne hāmmākôm.
אֲדוֹנָיו: 6 אִין אִישׁ מֵאֲנָשֵׁי 6 | 5 'ēlī'v'zēr lākakh mîgg'mallē
הַבֵּית שָׁם: 7 כּוֹנֵס אֲבָנִים 7 | 'dônāv. 6 ēn îsh mēān'shē
לְקַבְּרוֹ: 8 נָתַן לְפָתָאִים 8 | hābbāyith shām. 7 cōnēs
עָרְכָה: 9 תּוֹרַת אֲמֹד 9 | 'bhānîm l'kîbhrô. 8 nāthān
לְרֵית חֵן לְרֹאשֶׁךָ: 10 הוֹדוּ 10 | lîphthāim v'ormāh. 9 tōrāth
shèchā(p). 10 hōdû lăy'hōvāh,

* L'ô-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).

לְיְהוָה כִּי לְעוֹלָם	ci-tôbh, cî l'êôlām khäsdô. (183)
חֲסִדוֹ : 11 הוֹדוּ לְגִזְרֵי	11 hôdû l'gôzêr yämsûph
יַם־סוּף לְנַחֲלָה : 12 נָתַן	līgzārîm. 12 nāthän ärtsām
אֶרֶץ לְנַחֲלָה :	l'näch'lāh.

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

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

V' (וּ) 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*. 186

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

- (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, מַמְעִמִּים, māt- yāmmîm.
Choice things, } מִגְדָּנוֹת, mīg- Valuables, } dānōth*.	Also, גַּם, gām.
Wife, אִשָּׁה, ishshāh (אִשְׁתָּ, ēshēth, constr.).	Bread, לֶחֶם, lē'khēm.
Under- garment, { כְּתֹנֶת, cūttō'nēth (absol.).	Slothful, sluggard, } עָצֵל, e- Lazy, } tsēl.
Garment, { כְּתֹנֶת, c'thō'nēth (nearly always con- struct).	The moon, יָרֵחַ, yārēākh.
	Star, כּוֹכָב, cōchābh.
	Thick cloud, עָב, eābh.
Gleaning, לֶקֶט, lē'kēt.	Palm (of the hand), כַּף, cāph.
Distressed, } עָנִי, eānî.	Dish, } צֶלֶחַת, tsällākhāth.
Needy, }	Bowl, }
Stranger, גֵּר (v), gēr (גֵּוֹר).	To write, } כָּתַב, cāthābh.
To give, נָתַן, nāthān.	To engrave, }
To hide, תָּמַן, tāmān.	Unleavened bread (or cake), כֻּמְצָה, mātstsāh.
To rise up, עָלָה †, eālāh †.	To kill, קָטַל, kātāl.
To make, עָשָׂה †, eāsāh †.	Skin, עוֹר, eôr.

* Plural of mīg-dā-nāh, not in use.

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

Exercise 21.

a) 1 אֶלְעֶזֶר נָתַן לְאַחִיָּהּ	1 'lī'ezēr nāthān l'ākhīāh 192
וְלֵאמֹה מִגְדָּנוֹת : 2 יְהוָה	ûl'immāhh mīgdānôth.
עָשָׂה לְאָדָם וְלָאִשָּׁתוֹ	2 Y'hōvāh yāsāh l'ādām
כַּתְּנוֹת עוֹר : 3 הִלְקֹט לְעֵנִי	ûl'ishtô cōthnôth v'ôr. 3 hāl-
וְלֶגֶר : 4 רִבְחָה נָתַנָּה	lě'kēt lēvānī v'lāggēr.
אֶת־הַמַּטְעָמִים וְגַם אֶת־	4 Rībhkāh nāth'nāh ēth-hām-
הַלֶּחֶם : 5 טָמֵן עֵצֶל יְדוֹ	māt'vāmmīm v'gām ēth-hāl-
בְּצִלְחַת : 6 יְהוָה עָשָׂה	lě'khēm. 5 tāmān v'ātsēl
אֶת־הַיָּרֵחַ וְכוּכָבִים :	yādô bātstsällākhāth.
7 הַיְהִיעַב קִטְנָה כִּפְתֵּי־אִישׁ	6 Y'hōvāh yāsāh ēth-hāy-
עָלָה * מֵיָם : 8 וַיִּכְתֹּב †	yārēākh v'chôchābhīm. 7 hīn-
מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה :	nēh-ēabh k'tānnāh c'chāph-
9 וַשְּׂמְרֵתָם † אֶת־הַמִּצְוֹת :	īsh v'ōlāh mīyyām. 8 vāy-
	yīchtōbh Mōshēh ēth cōl-
	dībhrē Y'hōvāh. 9 ūsh'mār-
	tēm ēth-hāmmātsôth.

b) Translate—

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

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

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

* Active partep. of Kal from **עָלָה**: it has this form **עָלָה** 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*:

גְּבוּהָ מִכָּל־הָעָם, gā-bhō-āhh mīc-cōl-hā-ʿām, *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-imius*, *e-gregius*; also Homer's ἐκ πάντων μάλαστα. (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 (מִי, מִה) 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:

קִדְּשֵׁי קִדְּשִׁים, kō-dēsh k'ōdā-shīm (*the holy of holy things*), *the holiest of all.*

198 A comparison of equality is made by בְּ (or בַּ, בִּ) = *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, māthôk.

Precious, יָקָר, yākār.

Profit, תְּבוּאָה (αω), t'bhūāh.

Excellent, נִבְחָר, nībhkhār
(partcp. Niphāl of bhākhār).

Floor, threshing-floor, גֵּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

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

Gold, חֲרוּץ, khārûts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khě'dēr.

Little, young, צֵעִיר, tsā'îr.

<i>Handsome, fair, beautiful,</i> יָפֵה, yāphēh.	<i>Moon,</i> לְבָנָה, l'bhānāh (lit. (200) <i>the white one, f. of</i> לָבָן, <i>white</i>).
<i>Always,</i> תָּמִיד, tāmīd (lit. <i>perpetuity</i>).	<i>Sun,</i> חַמָּה, khāmmāh.
<i>Dry,</i> יָבֵשׁ, yābēsh.	<i>Pure,</i> בָּר (f. בְּרָה), bār.
<i>Potsherd,</i> חֶרֶשׁ, khēřēs.	<i>Life,</i> חַיִּים, khāyyīm (<i>pl.</i>).

Exercise 22.

a) 1 מְתוֹק מְדִבֵּשׁ : 2 יִקְרָה	1 māthôk mĕdd'bhāsh. 2 y'kā-
3 טוֹב : 4 חֲכָמָה מִפְּנִינִים :	rāh khöchmāh mĕpp'nĭnĭm.
5 פְּרִי מִהַרְוֵץ וּמִפֶּן וּתְבוּאָתִי	3 tōbh piryí mēkhārûts ūmĭp-
6 מִפְּסָף נִבְחָר : 7 לֹא טוֹב	pāz, ūth'bhûāthī mĭccēsēph
8 אֲנֹכִי מֵאֲבוֹתַי :	nĭbhkhār. 4 lō tōbh ānōchī
9 הַצֵּעִיר בְּבֵית אָבִי :	mē'bhôthai. 5 ānōchī hāts-
10 6 כְּתִבּוּאֹת גֶּרֶן :	tsā'ir b'bhêth ābhî. 6 cĭth-
7 7 יְבִישׁ כְּחֶרֶשׁ : 8 הָעָם	bhûāth gōrēn. 7 yābhēsh
9 כְּפִהוֹן : 10 פְּעָם כְּפִהוֹן :	cākhēřēs. 8 hā'ēām cāccōhēn.
11 יָפֵה כְּלְבָנָה בְּרָה פְּחָמָה :	9 cā'ēām cāccōhēn. 10 yā-
11 טוֹב חֲסֻדָּה מִחַיִּים :	phāh chāll'bhānāh bārāh cā-
	khāmmāh. 11 tōbh khāsd'chā
	mēkhāyyīm.

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

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

1. The Cardinal Numbers from 2 to 10 are sub-202
stantives with an abstract meaning (like *triad, decad,*
πεντάς); but they are also used *adverbially*. Only
אֶחָד *one* (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 (which after 2 are fem. in form).		FEMININE.	
		<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	א	אֶחָד ě-khād	אֶחָד ă-khād	אֶחָת ě-khāth	אֶחָת ă-khāth
2	ב	שְׁנַיִם sh'nā'-yim	שְׁנַיִם sh'nê or שְׁנַיִם sh'nēm	שְׁתַּיִם sh'tā'-yim	שְׁתַּיִם sh'tê or שְׁתַּיִם sh'tēm
3	ג	שְׁלֹשָׁה sh'lō-shāh	שְׁלֹשֶׁת sh'lō'-shēth	שְׁלוֹשׁ shā-lōsh	שְׁלוֹשׁ sh'lōsh
4	ד	אַרְבָּעָה ār-bā'-ēh	אַרְבַּעַת ār-bā'-ēth	אַרְבַּע ār-bā'	אַרְבַּע ār-bā'
5	ה	חֲמִשָּׁה kh'amīsh-shāh	חֲמִשֶּׁת kh'amō'-shēth	חֲמִשׁ khā-mēsh	חֲמִשׁ kh'amēsh
6	ו	שֵׁשׁ shīsh-shāh	שֵׁשֶׁת shē'-shēth	שֵׁשׁ shēsh	שֵׁשׁ shēsh
7	ז	שִׁבְעָה shībh-ēh	שִׁבַּעַת shībh-ēth	שִׁבַּע shēbhā'	שִׁבַּע sh'bhā'
8	ח	שְׁמוֹנָה sh'mōnāh	שְׁמוֹנֶת sh'mō-nāth	שְׁמוֹנֶה sh'mōnēh	שְׁמוֹנֶה sh'mō-nēh
9	ט	תִּשְׁעָה tīsh-ēh	תִּשְׁעַת tīsh-ēth	תִּשְׁעַ tē-shā'	תִּשְׁעַ t'shā'
10	י	עֲשָׂרָה ē'sā-rāh	עֲשָׂרֶת ē'sē'-rēth	עֲשָׂרַ ē'-sēr	עֲשָׂרַ ē's-rēh

The other Semitic languages exhibit the same peculiarity in 205 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 207 few exceptions, with the *plural*.

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

When a numeral is used *absolutely* (i. e. without a sub- 208 stantive), 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 מֵאָת שָׁנָה, xxv. 7, 17, *a hundred years*, are equally common.

Vocabulary.

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

Stalk, קִנְהָ, kānēh.

Perchance, haply, אֱוִלַי, ūlāi.

Battle, war, מִלְחָמָה (αω), milkhāmāh (lākhām, to consume).

Leah, לֵאָה, Lēāh.

Week, שָׁבֻעַ, shābhûa' (pl. שָׁבָעוֹת).

Bullock, פָּר, pār (pl. pārim).

Exercise 23.

210 a) 1 וַיִּוְלְדוּ * לוֹ † שְׁבַע בָּנִים וְשְׁלוֹשׁ בָּנוֹת :
 2 שְׁלֹשֶׁת הַשָּׂרִיגִים שְׁלֹשֶׁת יָמִים הֵם : 3 הִנֵּה שְׁבַע שְׁבָלִים עֹלֹת † בְּקִנְהָ אֶחָד :
 4 אֱוִלַי יִמְצְאוּ § שָׁם עֲשָׂרָה : 5 אַרְבָּעָה מְלָכִים עָשׂוּ || מִלְחָמָה אֶת הַחֲמִשָּׁה :
 6 שִׁשָּׁה בָּנִים יָלְדָה לֵאָה : 7 שְׁבַע שְׁבָעוֹת תִּסְפֹּר :
 8 שְׁמוֹנֶה פָּרִים הִקְרִיבוּ ¶ : 9 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה † † † בָּנִים :

1 vāyivvāl'dû * lô † shibh'ēāh bhānīm v'shālōsh bānôth.
 2 sh'lōshēth hāsārīgîm sh'lōshēth yāmîm hēm². 3 hinnēh shēbā' shibb'ōlîm v'ōlōth † b'kānēh ēkhād. 4 ūlāi yim-māts'ûn § shām v'sārāh.
 5 ārbā'ēāh m'lāchîm v'āsû || milkhāmāh ēth hākh^amīshshāh.
 6 shishshāh bānīm yāl'dāh Lēāh. 7 shib'ēāh shābhū'ōth tispōr. 8 sh'mōnāh phārim hikrībū. 9 ^anōchî tōbh lāch mē^asārāh bānīm.

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

* 'And there were born.'

§ 'There shall be found.'

¶ 'They offered.'

† 'To him.' ‡ 'Came up.'

|| 'Made with (eth).'

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

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

		MASC.	FEM.	
11	יא	אַחַד 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 חֲמִשָּׁת עָשָׂר, *fifteen*, Judges viii. 10; שְׁמוֹנֶת עָשָׂר, *eighteen*, Judges xx. 25. Here the *masculine* too has the units in the *construct state*.

† Used because יח 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	Twenty,	עֶשְׂרִים,	yēs-rîm.
	Thirty,	שְׁלֹשִׁים,	sh'lō-shîm.
	Forty,	אַרְבָּעִים,	ār-bā-êim.
	Fifty,	חֲמִשִּׁים,	kh ^a mîsh-shîm.
	Sixty,	שִׁשִּׁים,	shîsh-shîm.
	Seventy,	שִׁבְעִים,	shîbh-êim.
	Eighty,	שְׁמוֹנִים,	sh'mō-nîm.
	Ninety,	תִּשְׁעִים,	tîsh-êim.

The remaining numerals are:—

217	A hundred,	מֵאָה,	mē-āh.
	constr.	מֵאֹת,	m'āth.
	Two hundred,	מֵאֹתַיִם (for מֵאָתַיִם),	mā-thā'-yim.
	A thousand,	אַלְפֵי,	ē'-lēph.
	Two thousand,	אַלְפַּיִם,	āl-pā'-yim.
	Ten thousand,	רִבְבָּה, Plur. רִבְבוֹת,	r'bhā-bhāh; Plur. rī- bh ^a -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 (ת״ר)	600	: חֲמִשׁ מֵאוֹת (ת״ק)	500
	: שְׁמוֹנֵה מֵאוֹת (ת״ת)	800	: שִׁבְעֵה מֵאוֹת (ת״שׁ)	700
			: תִּשְׁעֵה מֵאוֹת (ת״תק)	900

b) Examples of the other *thousands*]

(218)

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

2. Ordinal Numbers.

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

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-měsh), and חֲמִישִׁית, the *fifth part*; רִבְעֵי and רִבְעָה (rōbhāy and rēbhāy), and רְבִיעֵת, the *fourth part*.

The	MASCULINE.		FEMININE.	
	Sing.	Plur.	Sing.	Plur.
1st	רִאשׁוֹן	רִאשׁוֹנִים	רִאשׁוֹנָה	רִאשׁוֹנוֹת
2nd	שֵׁנִי	שֵׁנַיִם	שֵׁנִית	שֵׁנוֹת
3rd	שְׁלִישִׁי	שְׁלִשִׁים	שְׁלִישִׁית	
4th	רְבִיעִי	רְבָעִים	רְבִיעִית	
5th	חֲמִישִׁי		חֲמִישִׁית	
6th	שֵׁשִׁי		שֵׁשִׁית	
7th	שְׁבִיעִי		שְׁבִיעִית	
8th	שְׁמִינִי		שְׁמִינִית	
9th	תְּשִׁיעִי		תְּשִׁיעִית	
10th	עֲשִׂירִי		עֲשִׂירִית	

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

- (221) appropriated to the Cardinal ones: as, הַשָּׁנָה הָאַהֲת עָשְׂרָה, *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 ן. *Two two = two and two* (שְׁנַיִם שְׁנַיִם). *Once* is פַּעַם אֶחָד, pā'ām ēkhād (lit. a step); *twice*, פַּעַמַיִם; *three times*, שְׁלֹשׁ 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'rebh.

Morning, בֹּקֵר, 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), mābbûl (yābhāl, to flow *).

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

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

Waters, מַיִם, māyim (irr.).

* 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 אחד }
 יום שני }
 יום שלישי }
 יום רביעי } 1 ויהי-ערב ויהי-
 יום חמישי } בקר^a
 יום השישי }

2 יום השביעי שבת ליהוה
 3 הנהר היה^b
 4 לארבעה ראשים: 4 שם
 5 שם-הנהר
 6 שם-הנהר
 7 השלישי חדקל:
 8 הרביעי הוא פרת: לקח

לו לקח שתי נשים שם
 האחת עדה ושם השנית
 צלה: 9 וילד נח^c שלשה
 בנים: 10 שלש מאות אמה
 ארף התבה חמשים אמה
 רחבה ושלושים אמה
 קומתה: 11 שנים שנים
 באו^d אל-נח אל-התבה:
 12 המבול היה ארבעים יום
 על-הארץ: 13 בחדש השני
 בשבעה ועשרים יום לחדש
 יבשה הארץ:

yôm êkhād
 yôm shēnî
 yôm sh'lîshî
 1 vāy'hî-
 ʿē'rēbh,
 vāy'hî-
 bhō'kēr
 yôm r'bhî'î
 yôm kh^amîshî
 yôm hāsh-
 shîsh-shî.

2 yôm hāshsh'bhî'î shābbāth
 lāyhôvāh^l lōhēchā. 3 hān-
 nāhār hāyāh l'ārbā'āh rāshîm.
 4 shēm hāêkhād Pîshôn.
 5 shēm-hānnāhār hāshshēnî
 Gîkhôn. 6 shēm-hānnāhār
 hāshsh'lîshî Khîddē'kēl.
 7 hānnāhār hār'bhî'î hū^a
 P'rāth. 8 lākākh lô Lē'mēch
 sh'tî nāshîm, shēm hāākhāth
 ʿādāh v'shēm hāshshēnîth
 Tsîllāh. 9 vāy'yōlēd Nōākh
 sh'lōshāh bhānîm. 10 sh'lōsh
 mēōth āmmāh ōrēch hāttē-
 bhāh, kh^amîshshîm āmmāh
 rōkhhāhh, ūsh'lōshîm āmmāh
 kômāthāhh. 11 sh'nāyîm
 sh'nāyîm bāû ēl-Nōākh ēl-
 hāttēbhāh. 12 hāmmābbûl
 hāyāh ārbā'îm yôm yāl-hā-
 ārēts. 13 bākhōdēsh hāsh-
 shēnî b'shîbh'āh v'ʿēsrim yôm
 lākhōdēsh yābh'shāh hāārēts.

^a And evening was and morning was = and the evening and morning were (E. T.). Cf. 188. ^b hāyāh (= was) followed by ל (to) = became. Here: 'was divided into.' ^c 'And Noah begat.' ^d went. ^e ēl = to; into.

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

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

Nominative.

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

Accusative.

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11	<i>Me</i>	$\left\{ \begin{array}{l} \text{אֹתִי} \\ \text{ō-thî} \end{array} \right.$	16	<i>Us</i>	$\left\{ \begin{array}{l} \text{אֹתָנוּ} \\ \text{ō-thā'-nú} \end{array} \right.$
12	<i>Thee (m.)</i>	$\left\{ \begin{array}{l} \text{אֹתְךָ} \\ \text{ō-th'chā} \end{array} \right.$	17	<i>You (m.)</i>	$\left\{ \begin{array}{l} \text{אֹתְכֶם} \\ \text{ēth-chēm} \end{array} \right.$
13	<i>Thee (f.)</i>	$\left\{ \begin{array}{l} \text{אֹתְךָ} \\ \text{ō-thāch} \end{array} \right.$	18	<i>You (f.)</i>	$\left\{ \begin{array}{l} \text{אֹתְכֶן} \\ \text{ēth-chēn} \end{array} \right.$
14	<i>Him</i>	$\left\{ \begin{array}{l} \text{אֹתּוֹ} \\ \text{ō-thô} \end{array} \right.$	19	<i>Them (m.)</i>	$\left\{ \begin{array}{l} \text{אֹתָם} \\ \text{ō-thām} \end{array} \right.$
15	<i>Her</i>	$\left\{ \begin{array}{l} \text{אֹתָהּ} \\ \text{ō-thāhh} \end{array} \right.$	20	<i>Them (f.)</i>	$\left\{ \begin{array}{l} \text{אֹתָנָן} \\ \text{ō-thān} \end{array} \right.$

Other relations expressed by prepositions and pro- 228
nominal affixes :—

To	$\left\{ \begin{array}{l} \text{לְ} \\ \text{?} \end{array} \right.$	(TO, TOWARDS)
21	<i>Me</i>	$\left\{ \begin{array}{l} \text{אֵלַי} \\ \text{ē-lāi} \end{array} \right.$
22	<i>Thee (m.)</i>	$\left\{ \begin{array}{l} \text{אֵלֶיךָ} \\ \text{ē-lè-chā} \end{array} \right.$

(228)	(To)		(To, TOWARDS)	
23	<i>Thee</i> (f.)	לָךְ lāch	אֵלַיְךָ ē-lā-yīch	
24	<i>Him</i>	לוֹ lô	אֵלָיו ē-lāv	
25	<i>Her</i>	לָהּ lāhh	אֵלֶיהָ ē-lè-āh	
26	<i>Us</i>	לָנוּ lā'-nû	אֵלֵינוּ ē-lé'-nû	
27	<i>You</i> (m.)	לָכֶם lā-chēm	אֵלֵיכֶם 'ēlê-chēm	
28	<i>You</i> (f.)	לָכֶן lā-chēn	אֵלֵיכֶן 'ēlê-chēn	
29	<i>Them</i> (m.)	לָהֶם lā-hēm	אֵלֵהֶם 'ēlê-hēm	
30	<i>Them</i> (f.)	לָהֶן lā-hēn	אֵלֵהֶן 'ēlê-hēn	
	FROM מִן		IN בְּ	
31	<i>Me</i>	מִמֶּנִּי mīm-mēn'-nî	41 בִּי bî	
32	<i>Thee</i> (m.)	מִמְּךָ mīm-m'chā	42 בְּךָ b'chā	
33	<i>Thee</i> (f.)	מִמְּךָ mīm-mēch	43 בְּךָ bāch	
34	<i>Him</i>	מִמֶּנּוּ mīm-mēn'-nû	44 בּוֹ bô	
35	<i>Her</i>	מִמֶּנָּה mīm-mēn'-nāh	45 בָּהּ bāhh	
36	<i>Us</i>	מִמֶּנּוּ mīm-mēn'-nû	46 בָּנוּ bā'-nû	
37	<i>You</i> (m.)	מִיְכֶם mīc-cēm	47 בְּכֶם bā-chēm	
38	<i>You</i> (f.)	מִיְכֶן mīc-cēn	48 בְּכֶן bā-chēn	
39	<i>Them</i> (m.)	מֵהֶם mē-hēm	49 { בָּם } { bām,	
			{ בָּהֶם } { bā-hēm	
40	<i>Them</i> (f.)	מֵהֶן mē-hēn	50 { בָּהֶן } { bā-hēn,	
			{ בָּהֶן } { bā-hēn	
	WITH אֶת	ěth	WITH	
51	<i>Me</i>	אֵתִי it-tî	56 <i>Us</i>	אֶתָּנוּ it-tā'-nû
52	<i>Thee</i> (m.)	אֶתְּךָ it-t'chā	57 <i>You</i> (m.)	אֶתְּכֶם it-t'chēm
53	<i>Thee</i> (f.)	אֶתְּךָ it-tāch	58 <i>You</i> (f.)	אֶתְּכֶן it-t'chēn
54	<i>Him</i>	אֵתּוֹ it-tô	59 <i>Them</i> (m.)	אֶתָּם it-tām
55	<i>Her</i>	אֶתָּהּ it-tāhh	60 <i>Them</i> (f.)	אֶתָּן it-tān

As	
כָּמוֹ (כְּמוֹ * : here כְּמוֹ = כְּמוֹהוּ, 'what,' used as a rel. conjunction : 'that,' 'quod.' E.)	
61 I	כְּמוֹנִי cā-mō-nî
62 Thou (m.)	כְּמוֹךָ cā-mō'-chā
63 Thou (f.)	כְּמוֹךְ cā-mōch
64 He	כְּמוֹהוּ cā-mō'-hû
65 She	כְּמוֹהָ cā-mō'-āh
66 We	כְּמוֹנוּ cā-mō'-nû

As	
67 You (m.)	כְּכֶם cā-chēm
68 You (f.)	כְּכֶן cā-chēn
69 They (m.)	כְּהֶם cā-hēm
70 They (f.)	כְּהֶן cā-hēn

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

אַחֲרַי after (lit. the hinder parts).	אַחֲרַי אַחֲרֶיךָ אַחֲרֵיכֶם	ă-kh ^a rai, after me. 229 ă-kh ^a -rè-chā, after thee (m.). ă-kh ^a -rê-chēm, after you (m.).
תַּחַת under: instead of (lit. the under parts).	תַּחְתֵּיהֶם } תַּחְתֶּם } תַּחְתֵּי	tăkh-tê-hēm, under them. tăkh-tai.
בֵּין between (lit. local, interval).	בֵּינִי בֵּינֵיכֶם (plur. only with plur. suffix).	bê-nî, between me. bê-nê-chēm, between you (m.).
עַד † (usque ad) as far as (h). (עַדִּי before suffixes.) עַל upon.	עַדִּי עַדָּיו עַדֵּיכֶם עַלִּי עַלֶיךָ עַלָּיו עַלֵּיהֶם	ĕā-dai, (up) to me. ĕā-dāv, (up) to him. ĕā-dê-chēm, (up) to you (m.). ĕā-lai, upon me. ĕā-lè-chā, upon thee (m.). ĕā-lāv, upon him. ĕā-lê-hēm, upon them (m.).

* כְּמוֹ is always used before the lighter, not before the heavier, suffixes. Some of the poets use it with לְ, בְּ, 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> , אֲנִי.
2 <i>Thou, m.</i>]	Also (אַתָּה). In <i>pause</i> , אַתָּה.
4, 5, <i>He, 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 הִיא (i. e. הוּא); but this is merely an orthographical anomaly.
6 <i>We</i>].	(אֲנֵנוּ).
8 <i>You, f.</i>]	(אַתְּנָה, in four passages). (אַתְּנָה, <i>once</i>).
22 <i>To thee, m.</i>]	לְךָ, in <i>pause</i> , לְךָ.
28 <i>To you, f.</i>]	לְכֶנָּה.
29 <i>To them, m.</i>]	לָמוֹ, לְהֵמָּה*.
31 <i>From me</i>]	(<i>p</i>) מִנִּי, (<i>p</i>) מִנִּי.

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

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

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

* With *collectives* it is used apparently only.

in my presence, &c. : נִנְדָּד, 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, תְּוִשְׁיָה (a ω y), 233 tûshiyāh (תְּוִשְׁיָה, to subsist, to be firm).
Destruction, מְחִיתָה (a), m'khittāh.	Understanding, בִּינָה (ω), bī-nāh.
Also, גַּם, gām.	Strength, גְּבוּרָה (ω), g'bhūrāh.
Calamity, אֵיד, êd.	Morsel, פֶּת (ע), pāth.
To laugh, שָׂחַק, sākhāk.	Dry, קָרֵב, khārēbh.
To toil, עָמַל, ēāmāl.	Quiet (subst.), שְׁלוּוָה, shālvāh.
To build, בָּנָה, bānāh.	Sacrifice, victim, זֶבַח, zē-bhākh (dec. 6).
In vain, שָׁוָא, shāv.	Strife, contention, רִיב, rībh.
To perish, אָבַד, ābhād.	Blood, דָּם, dām.
To recompense, to reward, נָמַל, gāmāl.	Memorial, זִכָּר or זִכָּר, zē-chēr or z'chēr.
To say, אָמַר, āmār.	If, אִם; not, לֹא (īm; -lō).
To pour out, שָׁפַךְ, shāphāk.	
Counsel, עֲצָה (y ω), ē'etsāh (יעֵץ, to counsel).	

Exercise 25.

a) 1 פִּי כְּסִיל מְחִיתָה לוֹ :	1 pî ch'sîl m'khittāh lô. 234
2 גַּם־אֲנִי בְּאֵידְכֶם אֶשְׁחַק :	2 gām- ^a nî b'êd'chēm êskhāk
3 הוּא יוֹשֵׁב לְבִטָּח אֶתְּךָ * :	(p). 3 hû ^a yôshēbh lābhētāk
4 אִם־יְהוּדָה לֹא־יִבְנֶה בֵּית שׁוֹא עָמְלוֹ בּוֹנִיו † בּוֹ :	ittāk. 4 im-Y'hōvāh lō-yibhnēh bāyīth, shāv ^a ē'am'lū

* In pause for אֶתְּךָ.

† Partec. Act. of Kal, בּוֹנֶה (verbs in ה take ׀ for ׀), p.
בּוֹנִים, with suffix בּוֹנִיו.

(234)	5 אֲשֶׁרִיד וְטוֹב לָךְ : 6 אֶבֶד זְכָרְם הַמָּוֶה : 7 יִבְטְחוּ בְךָ * יוֹדְעֵי שְׂכָרְךָ : 8 יְהוָה גָּמַל עָלַי : 9 שֶׁפְכוּ דָמָם בַּמַּיִם : 10 אָמַרְתָּ לַיהוָה אֲדֹנָי אֶתָּה : 11 לִי־עֵצָה וְתוֹשִׁיָּה אֲנִי בִּנְיָה לִי גְבוּרָה : 12 טוֹב פֶּת חֲרֻבָּה וְשִׁלְוָה בַּה מִבַּיִת מָלֵא זְבַח־רִיב :	bônāv bô. 5 äshrêchâ v'tôbb lâch. 6 äbhäd zïchrâm hêm- mäh. 7 yibht'khû bh'châ yôd'ê sh'mê'châ. 8 Y'hôvâh gâmäl 'älai. 9 shäph'chû dâ- mäm cämmyïm. 10 ämär't' layhōvâh 'adōnai ättâh. 11 li- 'ÿetsäh v'thûshÿyyâh, 'nî bhî- nâh, lî g'bhûrâh. 12 tôbb päth kh'rêbhâh v'shâlvâh-bâh mïbbäyïth mälê ^a zibhkhê-rïbh.
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b) 1. Thou (*m.*) shalt hide my commandments with thee. 2. I wisdom have dwelt (° with) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

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

235	SING.	PLUR.	SING.	PLUR.
This	{ m. זֶה, זֹה f. זֹאת, זֵאת }	אֵל, אֵלֹהִים	{ m. zêh, zû f. zôh, zô }	} êl-lêh, êl
That	{ m. הַזֶּה, הַזֵּה f. הַזֶּה }		{ m. hâl-lâz, hâl-lâzêh f. hâ-lê-zû }	
The same	{ m. הַהוּא f. הַהִיא }	הֵהֶם הֵהֶן	{ m. hâ-hû ^a f. hâ-hî ^a }	hâ-hêm hâ-hên
		SING.	PLUR.	
		m.	f.	
With		בְּזֶה	בְּזֹאת	בְּאֵלֹהִים
As		כְּזֶה	כְּזֹאת	כְּאֵלֹהִים
To		לְזֶה	לְזֹאת	לְאֵלֹהִים
From		מִזֶּה	מִזֹּאת	מִאֵלֹהִים

* 'Those who know.' Partecp. 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 ^ashĕr) to give a re-
lative sense to another word. (For an instance, see the
last Example in the Exercise on the Relative, p. 92.)

זֶה is used adverbially, a) for *there*, הֲנֵיּה זֶה, see there! and 237
then merely as an intensive particle, especially in questions, as
לָמָּה זֶה, why then? (prop. why there?), b) in reference to
time, for *now*, as זֶה פְּעַמַּיִם, 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 בַּת מִי, *whose daughter?* and *mî*
and *măh*, without interrogation, for '*any*.' For מַה
in this sense we have also the specific term מְאוּמָה
(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 הִמָּה, הִיא (הִיא, 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: הַאִישׁ 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* עֲבָדֶיךָ אֵלֶּה.

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

Vocabulary.

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

243 *To be clean*, טָהוֹר, *tāhēr*.

To collect, אָסַף, *āsāph*.

To bind, צָרַר, *tsārār*.

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

Wailing, אָוִי, *ōi*.

Poverty, misery, אֲבוֹי, *ʾbhōi* (*ῥπ. εἰρ.*).

Strife, contention, מִדְּיָנִים, *mīdyānīm* (decl. 2: *a*, דִּין).

Complaining, murmuring, שִׂיחַ, *siākh*.

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

Without cause, חֵנָם, *khīn-nām*.

Wind, רוּחַ, *rūākh*.

Fists, חֲפָנִים (dual of חֶפֶן, *inus.*), *khōphnā'yim* (decl. 8, c).

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

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

Work, מַעֲשֵׂה (a), *māʿsēh* (decl. 9, a); עָשָׂה, *ʿāsāh*, *to make*.

To dream, חָלַם, *khālām*.

A dream, חֵלֹם, *khālôm*.

Mountain, הַר, *hār*.

End, limit, קֵץ, *kēts* (decl. 8, b).

Exercise 26.

a) 1 מִי־יֹאמֵר * טַהַרְתִּי
 כִּהְטַאתִי : 2 לְמִי אוֹי לְמִי
 אָבוֹי לְמִי מְדִינִים לְמִי־שִׁיחַ
 לְמִי פְצָעִים חָנָם לְמִי
 חִכְלָלוֹת † עֵינַיִם לְמֵאחֲרַיִם ‡
 עַל־הַיַּיִן : 3 מִי אֶסְפֶּר־רוּחַ
 בְּחַפְזִי מִי צָרָר־מִים
 בְּשִׁמְלָה מִה־שָׂמוּ וּמִה־שָׂם־
 בְּנוֹ : 4 מִה־הַחֲלוּם הַזֶּה
 אֲשֶׁר חָלַמְתָּ : 5 מִי־אֵלֶּה :
 6 מִי־זֶה מְלֶכְךָ הַכָּבוֹד :
 7 יְהוָה אֲדַנִּינוּ מִה־אֲדִיר §
 שָׂמַךְ בְּכָל־הָאָרֶץ : 8 יְהוָה
 מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ הַזֶּה
 תָּמִים : 9 יְהוָה מִי־כִמּוֹךָ
 מִה־יִקָּר חֲסֵדֶךָ אֱלֹהִים :
 10 הוֹדִיעֵנִי || יְהוָה קִצְיָ
 וּמִדַּת יָמָי מִה־הוּא :
 11 כִּתִּי יָמוֹת וְאָבֵד שָׂמוֹ :
 12 מִה־נִּדְלוּ מֵעֲשִׂיךָ יְהוָה :

1 mî-yōmār, tāhārtî mēkhāt- 244
 tāthî? 2 l'mî ôi? l'mî 'bhôî?
 l'mî midyānîm? l'mî-sîākh?
 l'mî ph'tsā'îm khînnām? l'mî
 khāchilûth v'ênāyîm? lām'ā-
 kh'rîm על-hāyyāin (p.).
 3 mî āsāph-rûākh b'khōph-
 nāv? mî tsārār-ināyîm bāssim-
 lāh? mäh-sh'mô? ûmäh-
 shēm-b'nô? 4 mäh häkh'lôm
 häzzēh 'shēr (which) khālāmtā?
 5 mî-ēllēh? 6 mî-zēh mē'lēch
 häccābhôd? 7 Y'hōvāh 'dō-
 nēnû, mäh-āddîr shimchā
 b'chöl-hāārēts! 8 Y'hōvāh mî-
 yishchōn b'hār ködshēchā?
 hōlēch tāmîm. 9 Y'hōvāh
 mî-chāmōchā? mäh-yākār
 khäs'd'chā 'lōhîm? 10 hōdî-
 'ēnî Y'hōvāh kîtsstî ûmiddāth
 yāmāi mäh-hî'. 11 māthāi
 yāmûth v'ābhād sh'mô?
 12 mäh-gād'lû mäh'sēchā
 Y'hōvāh!

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

* 'Will say.'

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

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

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

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

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

CHAP. VII. § 3. *Relative Pronoun.*

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

246 *Cases of the Relative*] The *indeclinable* relative pronoun אֲשֶׁר ^{ʾashēr} *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	^{ʾashēr}	^{ʾashēr}
Gen. (noun with pron. suffix)	אֲשֶׁר (as masc.)	—	—	—
Dat.	לוֹ—אֲשֶׁר	לָהּ—אֲשֶׁר	^{ʾashēr} —lô	^{ʾashēr} —lāhh (<i>to whom</i>)
Acc.	אֹתוֹ—אֲשֶׁר	אֹתָהּ—אֲשֶׁר	^{ʾashēr} —ōthô,	^{ʾashēr} —ōthāhh (<i>whom</i>)

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

Thus: אִמּוֹ, ^{immô}, *his mother.*

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

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

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

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

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

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

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

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

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

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

- (254) b) So especially in general specifications of *time*:
at the time the offering began, בְּעֵת הַיְחַל הָעוֹלָה.
- c) When the *antecedent personal* or *demonstrative pronoun* is also omitted: ‘*Sheol shall carry away* הַטָּאִי (those who) *sin.*’ The omitted antecedent may also be a *general* notion of *place* or *time*, so that a clause stands apparently under the government of a preposition. Thus, whereas in English we can say, ‘*to where I have prepared for him,*’ in Hebrew we may go further, and say, ‘*to I have prepared for him,*’ אֶל-הַכִּינּוֹתַי לוֹ (ēl-h^achînôthî lô).
- 255 When the *implied* pronoun would, if expressed, be in the genitive, the preceding noun takes the *stat. constr.* Thus, ‘*by the hand of him thou wilt send,*’ בְּיַד תִּשְׁלַח, b’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 eōzēr lô (and there is no helper to him =), *and one who has no helper.*

Vocabulary.

257 To forsake, עָזַב, vāzābh.	Magistrate, שִׁטֵּר, shōtēr
Way, אֶרֶץ, ōrākḥ, pl. ^a rā-khōth, constr. אֶרְצוֹת, ōr-khōth.	(partep. act. of Kal, from [shātār] to write).
Uprightness, יֶשֶׁר, yōshēr (yā-shār, to be straight).	Ruler, מֹשֵׁל, mōshēl (partep. act. of Kal, māshāl, to rule).
Perverse, עִקְשׁ, vikkēsh (vā-kāsh, to convict of perverseness).	Also, even, גַּם, gām.
Ant, נִמְלָה (ω), n’mālāh.	Welfare, } שְׁלוֹם, shālôm.
Leader, prince, קָטָן, kātsîn.	Peace, }
	Against, עַל, ʿāl.
	Heel, עָקֵב, vākēbh.

Holy, קָדוֹשׁ, kādôsh.

Excellent, אֲדִיר, äddîr.

Desire, חֶפֶץ, khēphëts.

Blood, דָּם, dām, for ādām

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

Inmost part, or recess, מְחֻקָּר

(a), mëkhhkār ([חֻקָּר], to explore).

Wealth, treasure, תְּרוּעָפוֹת (aω), tōlēāphôth.

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

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

To sell, מָכַר, mächär.

Egypt, מִצְרַיִם, Mitsrā'yîm.

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

(1) Enemy,

(2) Adversity, } צָר, tsär.

To obtain, acquire, קָנָה, kånāh.

His right hand, יְמִינוֹ, y'mînô,

for יַד יְמִינוֹ, yād y'mînô,

hand of his right side (יְמִין,

the right).

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

Exercise 27.

- a) 1 הַעֲזִיבִים אֲרָחוֹת יִשְׂרָאֵל 1 hä'ëz'bhîm örkhôth yōshër, 258
אֲשֶׁר אֲרָחֹתֵיהֶם עֶקְשִׁים : *shër örkhôthêhëm' yikk'shîm.
2 לֵךְ * אֶל-נְמָלָה עֲצֵל אֲשֶׁר 2 lëch ël-n'mälāh 'ätsël, *shër
אֵין-לָהּ קָצִין שֵׁטֶר וּמִשֵּׁל : ên-lāhh kätśîn shōtër ümō-
3 גַּם-אִישׁ שְׁלוֹמִי † אֲשֶׁר- bātākhtî bhô ôchël läkhmî hig-
בַּטְחָתִי בּוֹ אוֹכֵל † לַחֲמִי

* 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 Kal, from אָכַל, to eat.

(258)	הַגְּדִיל * עָלַי עֵקֶב : 4 לְקְדוֹשִׁים † אֲשֶׁר-בְּאָרֶץ הַמָּוָה וְאֲדִירֵי כָל-הַפְּצִיבָם : 5 אַנְשֵׁי דָמוּם אֲשֶׁר בִּידֵיהֶם זָמָה : 6 אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר-כִּבְרַתֶּם אֹתִי מִצְרַיִמָּה † : 7 לֹא-זָכַרְתִּי אֶת- יָדוֹ יוֹם אֲשֶׁר-פָּדַם § מִנִּי- צָר : 8 הֲרֵ זֶה-קִנְיָתָה יְמִינוֹ. 9 אֵל גְּדוֹל יְהוָה וּמֶלֶךְ גְּדוֹל עַל-כָּל-אֱלֹהִים אֲשֶׁר בִּידוֹ כִּחְקָרֵי אָרֶץ וְתוֹעֵפּוֹת הָרִים לוֹ אֲשֶׁר-לוֹ הֵים : 10 גְּאֻלַּת הַר-צִיּוֹן זֶה שְׁכַנְתָּ בּוֹ :	dīl wālāi wākēbh. 4 likdōshīm, "shēr-bāārēts hēmmāh, v'āddirē cōl-khēphtsī-bhām. 5 ānshē dāmīm, "shēr bīdēhēm' zim- māh. 6 "nī Yōsēph "khīchēm "shēr-m'chärtēm' ōthī Mits- rā'y'māh. 7 lō-zāch'rū ēth- yādō, yôm "shēr pādām minnī- tsār. 8 hār zēh-kān'thāh y'mīnō. 9 ēl gādōl Y'hōvāh ūmēlēch gādōl w'al-cōl- ^l lōhīm "shēr b'yādō mēkhk'rē ārēts, v'thōw ^a phōth hārīm lō; "shēr- lō hāyyām. 10 gāältā hār- Tsīyyōn zēh shācāntā bhō.
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b) 1. (He) whose son said. 2. 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 קְדוֹשׁ (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 לִבְנָה, *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, נִחַת, *nā'khāth*, 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, to learn; לָמַד, to cause to learn, to teach; שָׁכַב, to lie; הִשְׁכִּיב, to cause to lie, to lay.

In other languages such words are regarded as new derivative 264 verbs: e. g. to fall, to fell; *jacere*, to throw; *jacere*, 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, קִיטַל; קִטְטַל, קִטְטַל; *kittēl*, *küttäl*; *kôtēl*, *kôtäl*; *kītlāl*, *k'tältäl*; comp. to lie, to lay; to fall, to fell); partly in prefixing formative letters or

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

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

266 The conjugations that are in common use are—

<i>Kal</i> or <i>light</i> , because <i>not burdened</i> with any accessory meaning, or with any formative addition or doubled letter.	קָטַל (3rd sing. masc of <i>perfect</i>), kätäl, <i>to kill</i> .
<i>Niphäl</i> , properly <i>reflexive</i> , mostly <i>passive</i> : <i>n</i> prefixed with <i>i</i> , and <i>Sh'va</i> under the first radical. (The full prefix, as we shall see, is <i>hin</i> .)	נִקְטַל, niktäl, <i>he was killed</i> .
<i>Piël</i> , mostly <i>intensive</i> ; to act with <i>diligence, earnestness, or frequency</i> . Second radical <i>doubled</i> by <i>dagesh</i> : vowels, <i>î, ê</i> .	קִטַּל, kittel, <i>he killed many; he massacred</i> .
<i>Pual</i> , passive of <i>Piël</i> . Second radical <i>doubled</i> by <i>dagesh</i> : vowels <i>û, ü</i> .	קֻטַּל, küttäl, <i>he was killed violently, &c.</i>
<i>Hiphül</i> , mostly <i>causative</i> : <i>h</i> prefixed with <i>i</i> (with <i>a</i> in other forms), and <i>i</i> (with <i>Yod</i>) for the second vowel.	הִקְטִיל, hiktil, <i>he caused to kill</i> .
<i>Hophal</i> , passive of <i>Hiphül</i> .	הֻקְטַל, höktäl.
<i>Hithpaël</i> , an <i>intensive reflexive</i> ; the syllable <i>hith</i> prefixed, and (like <i>Piël</i> , from which it is formed) a <i>strong dagesh</i> in the second radical.	הִתְקַטַּל, hithkättel.

267 The names of the *Conjugations* are the actual tenses of the old Paradigm פָּעַל, päyäl, 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*. *Kätäl* is now generally used for the Paradigm, and has the advantage of clear distinct sound, but the disadvantage of stating forms that have no existence; for none of the forms but *Kal* occur in Hebrew, and even that is rare, and confined to the poetical books.

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

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 *tí*; *tā*, *t*; *āh*; | *nú*; *tēm'*, *tēn'*; *ū*.

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

Thus :

271

Perfect. (*Tense-root.*)

	1 <i>sing.</i>	3 <i>m.</i>	3 <i>f.</i>
<i>Niphāl</i>	נִקְטַלְתִּי nīktāltī	נִקְטַל nīktāl	נִקְטַלָּה nīktālāh
<i>Piël</i>	קִטַּלְתִּי kīttāltī	קִטַּל kīttēl	קִטַּלָּה kīttālāh
<i>Pual</i>	קֻטַּלְתִּי kūttāltī	קֻטַּל kūttāl	קֻטַּלָּה kūttālāh
<i>Hiphīl</i>	הִקְטַלְתִּי hīktāltī	הִקְטַל hīktāl	הִקְטַלָּה hīktālāh
<i>Hophal</i>	הֻקְטַלְתִּי hōktāltī	הֻקְטַל hōktāl	הֻקְטַלָּה hōktālāh
<i>Hithpaël</i>	הִתְקַטַּלְתִּי hīthkāttāltī	הִתְקַטַּל hīthkāttāl	הִתְקַטַּלָּה hīthkāttālāh

* 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 *Hiphíl*, the *i* is retained in the 3rd fem. *hiktílāh* (and therefore in 3rd plur. *hiktílú*). The pupil will find no difficulty in filling up the other persons (*níktáltí*, *níktáltā*, *níktált*, *níktäl*, *níkt'lāh*, | *níktálnú*, *níktáltēm*, *níktáltēn*, *níkt'lú*).

Vocabulary.

273 Word, אָמַר, <i>ōmēr</i> (decl. 6, b).	Hail, בָּרַד, <i>bārād</i> .
To divide into five, חִמֵּשׁ, <i>khimmēsh</i> (<i>khāmāsh</i> , five).	Rock, סֵלַע, <i>sě'lāc</i> (decl. 6, b).
Plenty, שָׂבַע, <i>sābhāc</i> .	Tree, עֵץ, <i>ēts</i> (decl. 7, a).
Year, שָׁנָה, <i>shānāh</i> (<i>pl.</i> <i>shānīm</i> and <i>shānōth</i>).	To flow, מָטַר, <i>mātār</i> †.
To let go, &c., שָׁמַת, <i>shāmāt</i> *.	To visit, פָּקַד, <i>pākād</i> §.
To learn, לָמַד, <i>lāmād</i> †.	To destroy, [שָׁמַד], [<i>shāmād</i>], used in <i>Hiphíl</i> .
To break; to break in pieces; to afflict, שָׁבַר, <i>shābhār</i> .	A city, עִיר, <i>ēr</i> .
Affliction, sorrow, שֶׁבַע, <i>shěbhēr</i> .	To steal, גָּנַב, <i>gānābh</i> .
	To bless, בָּרַךְ, <i>bārāch</i> ||.
	To walk, הִלָּךְ, <i>hālāch</i> ¶.

Exercise 28.

274 a) 1 גִּלְבַּדְתָּ בְּאִמְרֵי פִיךָ :	1 nilcādtā b'imrē phīchā.
2 גִּלְבַּדְתָּ רַגְלִים :	2 nilc'dāh rāglām. 3 zě'rāc
3 זָרַע :	tsāddīkīm nimlāt. 4 limmädtī
4 לְפָדְתִּי :	ēthchēm tōrāh. 5 khimmēsh
5 חִמֵּשׁ :	ēth-ērēts Mitsrā'yīm** b'shě-
אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי	bhāc sh'né hāsābhāc.

* In Niphal, to be thrown down.

† In Piël, to teach.

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

§ In Hiphíl, 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.

הַשְּׁבַע : 6 נִשְׁמְטוּ בְיָדֵי-
 סָלַע שְׁפִטִּיהֶם : 7 אֶת-כָּל-
 עֵץ הַשָּׁדָה שִׁבַר הַבְּרָד :
 8 נִשְׁבְּרוּ כָּל כְּוֹאֲהֵיכֶם :
 9 עַל-שִׁבַר בַּת-עַמִּי
 הַשְּׁבַרְתִּי : 10 עַמְשָׂא לֹא-
 נִשְׁמַר בַּחֲרָב אֲשֶׁר בְּיַד-
 יוֹאָב : 11 לֹא הִמְטִיר יְהוָה
 אֱלֹהִים עַל-הָאָרֶץ :
 12 הִמְטַרְתִּי עַל עִיר אַחַת :
 13 הַשְּׁמִיד אֶת-הַחֲרִי
 מִפְּנֵיהֶם : 14 פּוֹטִיפֵר הַפְּקִיד
 אֹתוֹ בְּבֵיתוֹ : 15 נַח הַצְּדִיק
 הַתְּהַלֵּךְ אֶת-הָאֱלֹהִים :

6 nishm'tû bhîdê-sēlāw (274)
 shōph'têhēm. 7 êth-cōl-ʿyets
 hāsādēh shibbēr hābbārād.
 8 nishb'rû cōl-m'āh*bhāyich*.
 9 ʿāl-shē'bhēr bāth-ʿāmmî
 hōshbārtî. 10 ʿamāsā
 [Amasa] lō-nishmār † bā-
 khērēbh *shēr b'yād-Yōābh.
 11 lō himtîr Y'hōvāh †lōhîm
 ʿāl-hā'réts (p.). 12 himtārtî
 ʿāl ʿîr ākhāth. 13 hishmîd
 êth-hākhōrî † mipp'nê-hēm.
 14 Pôtîphār hiphkîd ôthô
 b'bhêthô. 15 Nōākh hāts-
 tsāddîk hithhāllēch êth-hā-
 †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, כְּוֹאֵהָב (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 <i>Inf.</i> <i>constr.</i>	3 Imperat.	4 Imperf.	5 <i>Partep.</i> <i>act.</i>	6 <i>Past</i> <i>partep.</i>
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 *cābhādī*, *cābhādtā*, *cābhādt*, *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. קָהַרְתָּ becomes קָהַרְתָּ 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* [ı]), as הַמַּיִם הָאֵרֶז׃

- 283 a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטַל; מַיִם, מַיִם; קָטַלְתָּ, קָטַלְתָּ; אֶרֶץ, אֶרֶץ׃

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

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

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

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

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

The forms that end in *tí*, *tá*, *nú*, 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'tōl) is the more usual; and is the form that is *necessarily* used with *prefixed prepositions*.

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

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

- 286 Thus נִכְסַפְתָּ נִכְסַפְתָּ, nichsōph nichsăphtâ (thou earnestly longedst); וַיִּשְׁפֹּט שֹׁפֵט, väyyishpōt 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*: בִּנְפֹל, bi-n'phōl (not bin-pōl).
- 289 *Imperative*—(a) The chief form of the Imperative קַטֵּל (קַטֵּל) is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the *second* person, but has inflexions for the Feminine and the Plural. It has no form for the *third* person, and even the *second* must be expressed by the Imperfect, when a negative precedes, as אַל תִּקְטֹל, 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 וְ and וּ it becomes *vocal Sh'va*. d) In a very few passages it is changed into וּ before these affirmatives, but

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

- a) *Intransitive verbs (middle E and O) take a (Pathakh) in 292 the Imperfect, as גִּדְּלַל, to be great, Imperf. יִגְדֵּל; קָטַן, to be small, Imperf. יִקְטִין.*
- 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 ה (ū) the fuller ending הן (*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 ׀: 293
תִּקְטְלוּן ‡.

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

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

† This original ending הן is common in Aramæan and Arabic. Of the Imperfect with א, יִנְשִׂיאַ, Jer. x. 5, is the only example.

‡ This is also common in Aram. and Arabic (probably in imitation of the plural ending הן 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, נָצַר, nātsār.
- To wink (maliciously or craftily), קָרַץ, kārāts.
- To devise (evil), הָרַשׁ, khārāsh (to plough; to fabricate, &c.).
- To forsake, עָזַב, āzābh.
- To go on, אָשַׁר, āshār.
- To slay (especially animals), טָבַח, tābhākh.
- To mix, to mingle, מָסַח, mā-sāch.
- To arrange, to prepare, עָרַךְ, ārāch.
- To inhabit, שָׁכַן, shāchān.
- Very, מְאֹד, m'ōd (lit. strength).
- An accusation, שִׁטְנָה (ω), šit-nāh (sātān, to oppose).
- Beal, בָּעַל, bā'ēl.
- A prophet, נְבִיא, nābhî^a (decl. 3, a), [nābhā^a, to announce].
- Holy, חָסִיד, khāsîd (decl. 3, a).
- A commandment, מִצְוָה (a), mitsvāh (tsāvāh, to set up).
- A covenant, בְּרִית, b'rîth.
- Between, בֵּין, bēn.
- Seed, זָרַע, zē'rā' (zārā', to scatter, to sow).
- Time, season, יַעַת, yēth (c. decl. 8, b; contr. for יַעֲתָ, from יַעֲתָ, to go by).
- A victim, טֹבַח, tē'bhākh (see to slay, above).
- When? מָתַי, māthai.
- How long? עַד-מָתַי, ād-māthai.
- Harp, lyre, כַּנּוֹר, cinnōr.
- 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; participle of אָסַר, āsār, to bind).
- To go forth, יָצָא, yātsā.

Exercise 29.

a) 1 דַרְשֵׁתִי אֶת־יְהוָה:	1 dārāštî êth-Y'hōvāh.	296
2 נִדְלַתְתָּ מְאֹד: 3 וְאֲנִי	2 gādāltā m'ōd. 3 vā ^{nî}	
נִסְכַּחְתִּי מִלְכֵי עַל־צִיּוֹן:	nāsāchtî mālci 'āl-Tsiyyōn.	
4 פָּתַבּוּ עִטְנָה עַל־יִשְׁבִי	4 cāth'bhû sitnāh 'āl-yō-	
יְהוּדָה: 5 תִּפְשׂוּ אֶת־נְבִיאֵי	sh'bhê Y'hūdāh. 5 tiphsû êth-	
הַבַּעַל: 6 לָמָּה רָגַשׁוּ גּוֹיִם:	n'bhîê hāBBā'al. 6 lāmmāh	
7 הָגַר בְּרַחַה מִפְּנֵי שָׂרָה:	rāgh'shû gōyîm? 7 Hāgār	
8 וְדַרְךְ חֲסִידָיו יִשְׁמֹר:	bār'khāh mipp'nê Sārāh.	
9 מִזְמָה תִשְׁמֹר עֲלֶיךָ:	8 v'dē'rēch kh ^a sîdāv yishmōr.	
10 נִצֹר בְּנֵי מִצְוֹת אָבִיךָ:	9 m'zimmāh tishmōr 'ālēchā.	
11 זֹאת בְּרִיתִי אֲשֶׁר	10 n'tsōr, b'nî, mitsvāth ābhî-	
תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין	chā. 11 zō th b'rîthî ^a shēr	
זֶרְעֶךָ אַחֲרָיִךְ: 12 עַד־מָתִי	tishm'rû bēnî ūbhênêchēm'	
עֲצָל תִּשְׁכַּב: 13 אָדָם	ûbhên zār' ^a chā ākh ^a rēchā.	
בְּלַעַל אִישׁ אֲוֹן קוֹרֵץ בְּעֵינָיו	12 'ād-māthai 'ātsēl tishcābh?	
חֵרֵשׁ רָע בְּכָל־עֵת:	13 ādām B'liyyā'al îsh ā'ven,	
14 עֲזָבוּ פִתְאִים וְאֲשֶׁרוּ	kōrēts b'vénāv, khōrēsh rāv	
בְּדַרְךְ בִּינָה: 15 טְבַחָה	b'chōl- ^a eth. 14 'izbhû	
טְבַחָה מִסְכָּה יִינָה אִף	ph'thāim v'ishrû bh'dē'rēch	
עֲרַכָה שְׁלַחְנָה: 16 רְשָׁעִים	bhînāh. 15 tābh'khāh tībh-	
לֹא יִשְׁכְּנוּ אֶרֶץ: 17 וְאֵךְ	khāhh, mās'chāh yēnāhh, āph	
אֶת־דְּמֹכֶם לְנַפְשֵׁיכֶם	'ār'chāh' shūlkhānāhh.	
אֲדַרֵּשׁ: 18 יוֹבֵל הוּא הִיא *	16 r'shā'im lō ^a yishc'nū	
אָבִי כָל־תִּפְשׁ פְּנֹר וְעוֹגֵב:	ā'rēts (p). 17 v'āch êth-	
19 כִּי יָכַל לְשַׁפֵּט אֶת־עַמּוּךְ	dimchēm' l'nāphshōthêchēm'	
הַכְּבֹד הַזֶּה: 20 מִבֵּית	ēdrōsh. 18 Yûbhāl hū ^a hāyāh *	
הַסּוּרִים יֵצֵא לְמִלְךְ:	^a bhî cōl-tōphēs cinnōr	
	v'v'ûgābh. 19 mî yāchōl lishpōt	
	êth- ^a amm'chā hāccābhēd	
	hāzzēh? 20 mibbēth hāsûrîm	
	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* (הִנִּי). It appears only in the *Inf. constr.* הִנְקִיטַל (by assimilation from הִנְקִיטַל). With the *Inf.* are connected, in form, the *Imper.* הִקִּיטַל and the *Imperf.* יִקִּיטַל, contracted from יִהְקִיטַל. In the *Perf.* the (less essential) *h* has been suffered to fall away, and only *n* remains as the characteristic, hence נִקִּיטַל (*niktāl*). The Participle is distinguished from the Perfect only by the long (τ), as נִקְטַל, *fem.* נִקְטַלָּה or נִקְטַלְתָּ. The inflexion of *Niphal* is perfectly analogous to that of *Kal*. [See Paradigm D in Appendix.]

298 Hence the *characteristics* of *Niphal* are (1) for the *Perf.* and *Partcp.* 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
לֵבָב, *heart*; תִּזְכָּר, *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. תִּזְכָּרְנָה (tizzāchärnāh), *they shall be remembered*, Isa. lxxv. 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. יִפְשֹׁל 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 אִקְטַל (ikkātēl).

THE SHORT PARADIGM OF KAL AND NIPHAL.

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

Examples of Verbs in Niphal.

307	KAL.	NIPHAL.
shāmār, to keep.		(נִשְׁמַר) to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεσθαι].
sāthār, to hide.		(נִסְתַּר) to hide oneself; to lie hid; to be hidden.
shāphāt, to judge.		(נִשְׁפַּט) 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; to consume.		(נִלְחַם) (to consume one another =) fight [μάχεσθαι].
[bāhāl, to tremble].		(נִבְהַל) to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, לָ].
[thāyābh].		נִתְעַב to be abominable.
[mālāt, to besmooth; hence to slip away].		נִמְלַט to deliver oneself; to escape; to be delivered.
[chālām, to wound, pierce].		נִחְלַם to be insulted; to be shamed; to be ashamed [αἰσχύνεσθαι].
[shāyān].		נִשְׁעַן to rest oneself; to lean upon; to confide in.
[tsāmād, to bind].		נִצְמַד to bind oneself (to); to be attached or adhere to.
[rādām *, to snore].		נִרְדַּם to sleep heavily; to fall down astounded.

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

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

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

נִבְּא (a³) *to show oneself a prophet; to prophesy.*
nibbā^a

[cāmār, *to warm*].

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

Vocabulary.

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

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

Before, in the sight of, נֶגְדַּי, 308
nē'gēd. *From before*, מִנֶּגְדִּי.

To cut off, [גָּרַז], gārāz.

Therefore, עַל-כֵּן, ʿāl-cēn.

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

Suddenly, פֶּתָע, pēthāʿ.

Remedy, } מְרַפֵּא (a, a³),
Deliverance, } mārpe^a (rāphā,
to heal).

To separate, פָּרַד, pārad.

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

To break, שָׁבַר, shābhār.

To bury, קָבַר, kābhār.

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

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

To take; to catch, לָכַד, lāchād*.

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

To gather; to collect, קָבַץ, kābhāts.

Garment, בֶּגֶד (decl. 6, a),
bē'gēd.

To stumble, כָּשַׁל, cāshāl.

To burn, שָׂרַף, sārāph.

To be pure, [נִקָּה], nākāh (Niph., to be unpunished).

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

* Also 'to take by lot' [λαγχάνω?]

- (308) *Frowardness*, תְּהֻמָּה, tā-
Deceit, } h^aphúchāh
 (only in plur.),
 } hāphāch.
Wickedness, הֲוָה, hāvāh.
Righteous, צַדִּיק, tsāddîk.
To write; to number, סָפַר, sāphār.

Multitude, רַב (d), rōbh (rā-
bhāb, to become numerous).

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

The bowels, רַחֵם, rēkhēm,
(fig. compassion) רַחֲמִים,
rākhāmîm (decl. 6, f).

Exercise 30.

- 309 a) 1 נִגְרַזְתִּי מִנְגֵד עֵינַיִךְ : 1 nigrāztî minn'gēd v'ēnēchā.
 2 וְהַרְשָׁעִים בַּיָּמִים נִגְרַשׁ : 2 v'hār'shā'īm cāyyām nig-
 rāsh. 3 עַל-צֵן עַל-תְּהַעַרְבֵי : 3 yishshābhēr', v'ēn mārpē'.
 4 מִרְפָּא : 4 tikkābhēr b'sēbhāh tōbhāh.
 5 מִבְּחַבְלֵי חַטָּאתוֹ : 5 b'khāblē khā'tāthō yittā-
 mēch. 6 נִשְׁמְדָה מִבְּנִינִן : 6 nishm'dāh miBBin-
 yāmin ishshāh. 7 בְּדַרְדָּר חֲכָמָה לֹא : 7 b'dēr'ērēch
 khōchmāh lō thiccāshēl.
 8 תִּפְשֵׁל : 8 b'gādāv lō thissārāphnāh.
 9 מִעַל לָם נִסְכַּחְתִּי : 9 mē'ōlām nissāchtî *. 10 נִרְדָּם : 10 nir-
 dām bākkātsîr bēn mēbhîsh †.
 11 לְשׁוֹן תִּהְפְּכֹת תִּבְרַת : 11 l'shôn tāhpūchōth ticcārēth.
 12 בְּהוֹת בְּנָדִים יִלְכְּרוּ : 12 b'hāvāth bōg'dîm yillā-
 chēdú (p). 13 יָד לְיָד לֹא-יִנְקָה רַע : 13 yād l'yād †
 lō-yinnākēh rā'ē, v'zērā'ē tsād-
 dîkîm nimlāt (p). 14 גָּמְ- : 14 gām-
 dāmō hinnēh nidrāsh (p).
 15 לֹא-תִבְרַת הָאָרֶץ בְּרָעַב : 15 lō-thiccārēth hāērēts bārā-
 yābh. 16 נִכְמְרוּ רַחֲמֵי אֱלֹהֵינוּ : 16 nichm'rū rākh^amāv
 ēl-ākīv. 17 הַקֶּבֶץ בְּנֵי יַעֲקֹב : 17 hikkābh'tsū b'nē
 Yā'ākōbh. 18 בֵּית רְשָׁעִים יִשְׁמַד : 18 bēth r'shā'īm
 yishshāmēd.

* For ninsactî.

† 'That maketh ashamed.'

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


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

16. Write down the *short Paradigm* of **יָצַד** 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'kättēl*) and the *311 Partep.* (**מִקְטֹל**, *m'kättēl*), whose preformatives take *Sh'va*, are formed, according to the general analogy, from the Inf. and Imperat. **קָטַל**. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the 3rd sing. of the Perfect. In other respects the Active and Passive follow the same analogy. In the Perfect of Piël, *Pathakh* takes the place of *Tsere* in the first and second persons, which, properly, have for their basis the form **קָטַל**. See (and learn) the full conjugation of *Piël* in Paradigm D.

The **קָ**, which in this and the succeeding conjugations is the *312 characteristic* of the Partep., may be derived from **מִי**, *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.

* **קָ**. 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 partcp. of Kal.	316
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātāl	
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'li,	kättēl'nāh.	
Imperf.	y'kättēl,	t'kätt'li,	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)

צִידֵק, tsiddēk, to declare innocent (314, b).

יָלַד, yillēd, to assist in child-bearing.

קִנְיָן, kinnēn, to make a nest (קֵן, kēn, nest).

עִפָּר, yippēr, to throw dust (עָפָר, āphār, dust).

d) שִׁרֵּשׁ, shērēsh, to root out [the form will be explained hereafter].

זָנַב, zinnēbh (to injure the tail =) to rout the rear-guard of an army.

e) סִקֵּל, sikkēl, (1) to stone, (2) to remove stones from a fie'd.

- 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 הִתְיַתַּת, *frangi*; פָּתַחַת, *to be open*.
- 322 The Perfect of Piël has frequently *Pathakh* in the final syllable instead of *Tsere*: e. g. אָבַד, *to destroy*; שָׁבַר, *to break in pieces*. This occurs especially before *Makkeph*, and in the middle of a period, when other words immediately follow; but at the end of a period *Tsere* is the more common vowel. Some verbs have *Segol*, as דִּבֶּר, *to speak*; כִּפֶּר, *to atone*; כִּבֶּשׂ, *to wash*.
- 323 a) The Imperf., Infin., and Imperat., when followed by *Makkeph*, generally take *Segol* in the final syllable*.
- b) With *Vav conv.* we have also וְאֶקְטִיל for וְאִקְטִיל. Instead of הִתְקַטְּלֶנָּה are found such forms as הִתְקַטְּלֶנָּה.
- 324 c) The Infin. absol. has the marked form קָטַל (as יִסֵּר, *castigando*); and in Pual, גָּנַב. But more frequently the form קִטַּל is used.
- 325 In Pual, instead of *Kibbuts*, is found less frequently *Khamets-Khatuph* † (e. g. כִּי־אָדָם, *dyled red*).
- 326 The Partcp. Pual sometimes occurs without the prefix כִּי; 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 אֶסְעֵר, אֶזְרָה.

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

Vocabulary.

- To seek; to try to get*, בִּקֵּשׁ, bikkēsh, *Piël* (*Kal* not used).
- To restore, repay, recompense*, שִׁלַּם, שִׁלְיָם, shillām, shillēm (*Piël*); [(shālām), *to be at peace, &c.*].
- To seek early*, שָׁחַר, shākhār (denom. from shākhār, *the dawn*).
- To overthrow; to pervert*, סָלַף, sālāph, in *Piël*.
- To separate*, פָּרַד, pārād. Niphal, *to separate oneself; to be separated*.
- To lie*, כָּזַב, cāzābh (both in *Kal* and *Piël*).
- Knowledge*, דָּעַת, dā'ēth (properly an inf.).
- A scorner; a scoffer*, לֵטַס, lēts, partep. of לוֹיַץ (v), *to scoff, mock*.
- Sevenfold*, שִׁבְעָתַיִם, shibh-ēāthā'yīm (prop. a *Dual*).
- Thus*, כֵּן, cēn.
- Life*, חַיִּים, khāyyîm.
- Evil*, רָע, rā'ē; and רָעָה, rā- 327
עָה, fem. (as *abstract*).
- Favour*, רָצוֹן (h w), rātsôn.
- Wickedness*, רִשְׁעָה (w), rish-
עָה (rāshā'ē, *to be wicked*).
- Not (to be)*, אֵין * (constr. אֵיִן),
āyîn (constr. ên).
- Folly*, אִוְלָה, ivv'ēlēth.
- Mischief*, עָמַל, 'āmāl.
- Lip*, שָׁפָה, sāphāh, *Dual*
שְׁפָתַיִם, s'phāthā'yīm.
- A witness*, עֵד, 'ēd (strictly a
partep. from עוֹד): decl. 1.
- Truth, faithfulness*, אֱמוּנָה,
ēmûn (decl. 3, g); îsh '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 participle (properly a substantive, denoting *nothingness, nought*) always comprehends the substantive verb (*to be*).

Exercise 31 (Piël).

<p>328 a) 1 הַמְלִמֵד אָדָם דַּעַת * : 2 בִּקְשׁ לֵץ הַכְנִיָּה וְאֵין : 3 יִשְׁלֵם שְׂבַעַתִּים : 4 כֹּד 5 שִׁהַר טוֹב יִבְקֹשׁ 6 רִשְׁעָה תִסְלַף 7 חֲטָאִים תִּרְדֹּף 8 לְתַאוּהָ יִבְקֹשׁ : (323, a) 9 אֲוֵלֶת אָדָם 10 עֲמַל 11 לְבַד יִדְבֵר תְּהַפְכוֹת : 12 עַד אֲמוּנִים לֹא יִכּוֹב : 13 דָּמוּ הִגָּה נִדְרָשׁ : 14 אֵין מְקַבֵּר לְהַפָּה : 15 כִּבֵּס בִּיּוֹן לְבָשׁוּ וּבְדָם- 16 וּכְבִּסְתֶם 17 בְּגֵדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי 18 וְשִׁהַרְתֶּם :</p>	<p>1 hä-m'lämmēd ādām dāwāth (p). 2 bikkēsh lēts khōchmāh, vāāyīn (p). 3 y'shallēm shibh- wāthāyīm (p). 4 cēn-ts'dākāh l'khāyyīm ūm'rāddēph rāwāh l'mōthō. 5 shōkhēr tōbh y'bhākkēsh rā-tsōn. 6 rishwāh t'sallēph khāttāth. 7 khāttāim t'rāddēph rāwāh, v'ēth-tsāddi- kīm y'shallēm-tōbh. 8 l'thāw- vāh¹⁸ y'bhākkēsh niphrād. 9 ivv'lēth ādām t'sallēph dārcō. 10 wāmāl siphtēhēm t'dābbēr'nāh. 11 libb'chā y'dābbēr tāhpū'chōth. 12 wēd w'mūnīm lō^a y'chāzzēbh. 13 dāmō, hīnnēh, nidrāsh (p). 14 ēn m'kābbēr lāhēm māh. 15 cibbēs bāyyāyīn l'bhūshō ūbh'dām-w'nābhīm sūthōh. 16 v'chibbāstēm bigdēchēm bāyyōm hāshsh'bhīwī ūt'hār- tēm.</p>
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b) 1. Their clothes shall be washed on⁷ the third day.
 2. Foolishness perverteth our ways. 3. We will seek¹⁸ wisdom
 and knowledge. 4. Wisdom will not pervert the ways of men.
 5. I have washed my clothes. 6. We will wash our clothes.
 7. She has washed her clothes, and is clean. 8. We have washed
 our clothes, and are clean. 9. Having washed his clothes.
 10. They were sought-for.

* *Kamets in pause.*

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

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

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kal.	329
1 Kal	kāṭāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		
4 Pual	küttāl	küt:āl	(none)	y'küttāl	in'küttāl		

Vocabulary.

Soul, person, נֶפֶשׁ, něphěsh (decl. 6, 8; nāphāsh, to respire).

Bounty, gift, בְּרַחַם, b'rāchāh něphěsh-b'rāchāh, person of bounty = a bountiful person); bārāch, to bless.

Lo! הֵן, hēn.

Understanding, שֵׁכֶל or שִׁכְלָה, sě'chěl or sě'chěl (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, תִּקְוָה (a ω), tōkhě-lēth (יָחַל, in Piël, to hope).

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

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

Rebuke, תּוֹכַחַת (a ωy), tōchā-khāth; yāchākh, to prove, to rebuke.

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

To cover, forgive, expiate, כָּפַר, cāphār.

Bone, עֵצֶם, ʿě'tsēm (in pausc, ʿā'tsēm).

Report, שָׁמַעַתְּ (ω), sh'mûʿāh; shāmāʿ, to hear.

Love, אָהַבָה, āhābhāh (ω).

Dust, אָפָר, ʿāphār.

☞ Some segolate nouns with vowels ě-ě are not declined 331 like mēlēch (mālchī, &c.), but like sēphēr (decl. 6, b), siphri, &c. Sě'chěl (or sěchěl) takes sichlí.

Exercise 32 (Pual).

332 a) : (p) נֶפֶשׁ־בְּרָכָה תִּדְשָׁן 1	1 nē'phēsh-b'rāchāh th'dūsh-
: (p) הוּ צַדִּיק בְּאֶרֶץ יִשְׁלָם 2	shān(p). 2 hēn tsāddīk bāārēts
: לְפִי שָׁכְלוּ יְהַלְלֵ־אִישׁ 3	y'shūllām (p). 3 l'phī sichlō
: (p) נֶפֶשׁ הַרְצִים תִּדְשָׁן 4	y'hūllāl-īsh. 4 nē'phēsh khā-
5 תִּיְחַלֵּת מִמְשַׁכָּה מִחֶלָּה	rūtsīm t'dūshshān (p). 5 tō-
: (p) לֵב : 6 שִׁמְר אֲדָנָיו יִכְפֹּד	khē'lēth m'mūshshāchāh mā-
* 7 טוֹבָה תִּזְכַּחַת מִגִּלָּה	khālāh lēbh. 6 shōmēr *dōnāv
: (p) מֵאֲהָבָה מִסִּתְּרֵת 8	y'chūb'bād (p). 7 tōbhāh tō-
: 9 שִׁדְד שְׂדֵה : 10 שְׁמוּעָה	chākhāth m'gūllāh mēāh*bhāh
: (p) טוֹבָה תִּדְשָׁן־עֵצִים 9	m'sūttā'rēth (p). 8 b'khē'sēd
11 שְׁמָה קִבֵּר אֲבָרָהּ וְשָׂרָה	vē'mēth y'chūppār v'āvōn.
12 וְשִׁדְד דָּמָם	9 shūddād sādēh. 10 sh'mū-
: 13 הַבְּגָד בְּבַס :	vāh tōbhāh t'dāshshēn-
	v'ā'tsēm (p). 11 shāmmāh
	kūbbār Abhrāhām v'Sārāh
	ishtō. 12 v'shūppāch dāmām
	cēvāphār. 13 hābbē'gēd
	cūbbās.

b) 1. Our fields are wasted. 2. This (is) the place where ¹² 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 ¹¹ the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (*masc.*) iniquities purged? 9. Shall not your (*fem. pl.*) clothes be washed? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12. Thy mercy, by which my iniquities are purged.

* M'gūllāh is *fem. partcp.* Pual from gālāh, a verb *Lamed He.* In this sentence tōbhāh is the *predicate*, the copula (= *is*) being omitted.

CHAP. VIII. § 5. *Hiphîl and (its passive) Hophal.*

- a) The characteristic of Hiphîl is a prefixed *hă* or 333 *hi*, and יְ inserted after the second radical.
- b) From the Infin. הִקְטִיל are formed the Imperf. and the Partep. יִקְטִיל, מִקְטִיל, for יִהְיֶה־יִקְטִיל, מִהְיֶה־יִקְטִיל.
- 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 יְ 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 הִ; in the Imperf. and Partep., the vowel under the preformatives, which in Hiphîl is *Pathakh*, in Hophal, *Kibbutz* or *Kamets-khatuph*.

Meanings of Hiphîl.]

- a) It is properly *causative of Kal* (and in this sense 337 is more frequently employed than Piël).
- b) When Kal is transitive, Hiphîl takes two accusatives.
- c) Frequently Piël and Hiphîl are both in use in the same signification (as אָבַד, *ābhād*, *to perish*; Piël and Hiphîl, *to destroy*); but generally only one of them is found, or they have some difference of meaning: thus כָּבַד, *cābhēd*, *to be heavy*; in Piël, *to honour*; in Hiphîl, *to make heavy*.
- d) Intransitive verbs merely become transitive: e. g. 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. שָׁבֵן, 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 עָשַׂר, Hiphîl, to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as הִלְבִּין, to become white, &c. Moreover, states or conditions become, in the Hebrew mode of conception, acts: e. g. הִחָרַשׁ, not, to be silent, but properly to keep silence (*silentium facere*, Plin.); הִרְגִיעַ, to lead a quiet life. In such cases there is often an ellipsis, as הִיטִיב, to deal well; הִשְׁחִית, to do wickedly, properly to make good or bad (sc. הִרְכִּיו, הִרְכָּו, which are also often expressed).

339 a) These remarks apply also to *Denominatives*, i. e. the verb often expresses the notion of *producing* or *putting forth* what the original noun denotes, e. g. הִשְׁרִישׁ, to put forth roots; הִקְרִין, to put forth horns.

b) Hiphîl also expresses the actual use of a member, as הִאָזִין, 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. יָכַל, *potuit*, Imperf. *Hophal*, *potens fiet*, i. e. *poterit*.

341 It is only the *Perfect* of Hiphîl that always retains the ׀ 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 *sometimes* Tsere, without *Yod*, as 342
הִקְטִיל, הִכְבִּיד, הִשְׁמִיד*.

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

In the Perf. are sometimes found the forms הִכְלַמְנִי, *we have* 344
reproached, and אֶנְאִלְתִּי, *I have soiled* (with א as in Aramæan).

In the Imperf. and Partep. the characteristic ה regularly 345
gives place to the preformatives, as יִקְטִיל, מִקְטִיל, but not to
prepositions in the Infin., לְהִקְטִיל, because their connexion
with the ground-form is less intimate than that of the pre-
formatives. To both rules there are some few exceptions.

☞ The *tone*, in Hiphil, does not fall on the affirmatives 346
הִ, הִי, and יִ. They take it, however, in the Perf. when *Vav*
conversive is prefixed.

In the Passive (*Hophal*) Perf., Imperf., and Partep. *û* (ו) is 347
found in the first syllable as well as *ô* (ו), הִקְטִיל, 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 Partep.	6 Past partep. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl 349
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piēl	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	hāktāl	hāktāl	yāktāl	māktāl	
6 Hophal	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 Partep. with (״) in the *Sing.* is doubtful
(Isa. liii. 3).

‡ Verbs פָּנ have *û* constantly, as הִפְּנֵה.

Vocabulary.

- 350 *To be holy*, קָדַשׁ, kādāsh.
To bend forward, שָׁקַף, shā-kāph (in Hiph. *to look*).
To act prudently, שָׂחַל, sāchāl (in Hiph. *to be wise*, partep. wise).
To hide; to treasure up, טָפַן, tsāphān.
To hearken unto, קִישַׁב, (in Hiph. with אָזַן, ōzēn, ear = *to prick up the ear to; to incline the ear to* = attend to).
To hunger, רָעַב, rāēbh (in Hiph. *to cause to hunger; to starve*).
To devise, הִשָּׁב, khāshābh.
Heaven, שָׁמַיִם, shāmā'yim (constr. שָׁמַיִ).
Doing; deed (of man, in a bad sense), עֲלִילָה (ω), ʿalilāh (ʿālāl).
Now, עַתָּה, ʿattāh.
Profane, הִנְפָּה, khānēph (usually translated *hypocrite*).
Rest, שָׁבַת, shābhāth (Hiph. *cause to cease*).
- Corn* (separated from the husk), בָּר (d), bār (bārār, *to separate*).
Root, שָׁרַשׁ, shōrēsh (pl. שָׁרָשִׁים, shōrāshîm, with *Khamets Khatuph* instead of *Khateph Kamets*).
From above, מִפְּעֵל, mimmā-ʿāl.
From below, מִתַּחַת, mittā-khāth.
To shame; to hurt, פָּלַם, cā-lām (in *Piēl*).
A lamb, צֶבֶבֶשׁ, cēbhēs.
Wise; intelligent, מִבֵּין, mē-bhîn.
A prodigal, זֹלֵל, zōlēl (*partep Kal*).
Lot, גִּוְרָל, gōrāl.
Powerful, עֲצוּם, ʿātsûm.
To eat, אָכַל, āchāl.
Flesh, שָׂר, sh'ēr (decl. 1, a).
To strip (off); to flay, פָּשַׁט, pāshāt.

Exercise 33 (Hiphil).

a) 1 הַשְׁחִיתוּ הַתְּעִיבוּ
 עֲלֵיהֶם 2 יְהוָה מִשְׁמִי-
 הַשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאשׁוֹת
 הַיָּשׁ מִשְׁפִּיל הַרֶשׁ אֶת-
 אֱלֹהִים: 3 בְּנֵי אִם מְצוֹתַי
 תִּצְפֹּן אֶתְךָ לְהַקְשִׁיב
 לַחֲכֻמָּה אֲזַנְךָ: 4 עֲתָה
 בְּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:
 5 לֹא-יִרְעִיב יְהוָה נֶפֶשׁ
 צַדִּיק: 6 בְּפֹה חֲנַף יִשְׁחִית
 רֵעֵהוּ: 7 בְּרֻכָּה לְרֹאשׁ
 מִשְׁפִּיר בָּר: 8 טוֹב יִנְחִיל
 בְּנֵי-בָנִים: 9 רְצוֹן-מֶלֶךְ
 לְעַבְדֵּךְ מִשְׁפִּיל: 10 לֵב אָדָם
 יִחְשַׁב דְּרָכּוֹ: 11 הַנְּחִיל
 אוֹתָם אֶת-הָאָרֶץ: 12 אֲנֹכִי
 הַשְׂמַדְתִּי אֶת-הָאֱמֹרִי
 מִפְּנֵיהֶם: 13 וְאַשְׁמִיד פְּרִי
 מִמֶּעַל וּשְׂרָשׁוֹ מִתַּחַת:
 14 וְהַכְּשִׁיבִים הַפְּרִיד יַעֲקֹב:
 15 מְדִינִים יִשְׁבִּית הַנּוֹרָל
 וַיְבִין עֲצוּמִים יַפְרִיד:
 16 אֲכָלוּ שְׂאֵר עֲמִי וְעָרִם
 מֵעֲלֵיהֶם הַפְּשִׁיטוּ: 17 נוֹצֵר
 תּוֹרָה בֵּן מֵבִין וְרַעְיָ *
 זֶלְלִים יַכְלִים אֲבִיו:

1 hishkhîthû hithע'îbhû י'lf- 351
 lāh. 2 Y'hōvāh mishshā-
 māyim hishkîph על-b'nē-
 ādām, lir'ôth h'yēsh māscil
 dōrēsh êth-^llōhîm. 3 b'nî im
 mitsvōthāi titspōn ittāch,
 l'hākshîbh lākchōchmāh ōz-
 nēchā. 4 y'attāh bhānîm
 hākshîbhû l'imrē phî. 5 lô
 yārע'ibh Y'hōvāh nē'phēsh
 tsāddîk. 6 b'phēh khānēph
 yāshkhîth rēע'hû. 7 b'rāchāh
 l'rōsh māshbîr bār. 8 tōbh
 yānkhîl b'nē-bhānîm.
 9 r'tsōn-mē'lēch l'ע'bhēd
 māscil. 10 lēbh ādām
 y'khāshshēbh dārcō. 11 hin-
 khîl ôthām êth-hāārēts.
 12 ānōchî hishmādtî êth-
 hā-mōrî mipp'nēhēm.
 13 vāāshmîd piryō mimמ'ע'āl
 v'shōrāshāv mittākthāth.
 14 v'hācc'sābhîm hiphrîd Yā-
 ע'kōbh. 15 midyānîm yāsh-
 bîth hāggōrāl (p); ūbhēn
 ע'tsūmîm yāphrîd. 16 āch'lû
 sh'er v'ammî v'ע'ōrām mēע'lē-
 hēm hipshîtû. 17 nōtsēr
 tōrāh bēn mēbhîn v'rōע'h
 zōl'lîm yāchlîm ābhîv.

* 'One who feeds,' partecp. Kal.

- (351) b) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause- contention -to-cease. 6. We will separate the righteous. 7. Wisdom separates her children.
8. Write down the short Paradigms of שָׁבַד in Niphal and Hiphil.
9. Write down the short Paradigm of סָלַף in Piël.

Vocabulary.

- 352 *To cast* (שָׁלַף), הִשְׁלִיף, *hish-lich*.
To invade, lay waste, שָׁדַד, *shādād*.
To trouble (water by trampling in it), רָפַשׁ, *rāphās*.
To be corrupt [שָׁחַת], *shā-khāth* (in Hiph. and Hoph. *to be corrupted*).
To stand, עָמַד, *āmād* (in Hiph. *to make to stand*; Hoph. *to be set or placed*: al. *to be held up*).
To mourn, אָבַל, *ābhāl*.
Grave, קִבְר, *kēbhēr* (decl. 6, *a*; but, with suffixes, *kibhr-ī*, &c.).
Branch, נֵטְסֵר, *nētsēr*.
Gift: a bloodless sacrifice; a meat-offering, מִנְחָה (ω), *minkhāh* (*mānākh*, inus. *to give*).
- A drink-offering*, נֶסֶח, *ně'sēch* (decl. 6, as *khě'bēr*); [*nāsāch*, *to pour out*].
Rain, גֶּשֶׁם, *gě'shēm* (decl. 6, as *kě'bhēr*).
Corn, דָּגָן, *dāgān* (decl. 4, *a*); [*dāgāh*, *to increase*].
A fountain, מַעְיָן, *mā'eyān*.
Chariot, מֵרְכָבָה, *měrcābhāh* (from *rāchābh*, *to ride on a horse*, &c., or *in a carriage*).
Anger, אַף, *āph* (for *ēnēph* from *ānāph*, *to breathe*: literally, *nose*): decl. 8.
To become dry; to be dried up, יָבֵשׁ, *yābhēsh*.
Strength, כֹּחַ, *cōākh* (decl. 1).
To cleave, דָּבַק, *dābhāk* (partep. Hophal, *made to cleave, to adhere*).
The jaws, מַלְקוֹחִים, *malkō-khā'yim* (dual).
Ploughmen, אִצְרִים, *iccārīm*.

Exercise 34 (Hophal).

<p>a) 1 עָלֶיךָ הַשְּׁלַחְתִּי : 2 וְאַתָּה הַשְּׁלַחְתָּ מִקְבְּרֶיךָ 3 בְּנִצָּר נִתְעַב : הַכְּרַת מִנְחָה וְנִסָּף מִבֵּית יְהוָה : 4 אֲבָלָה אֲדַמָּה פִּי שִׁדְד דָּגָן : 5 הַמֶּלֶךְ עַל־מַלְכוּת : 6 מֵעֵין גִּרְפָּשׁ וּמִקּוֹר מִשְׁחַת צַדִּיק כִּשׁ לְפָנַי רָשָׁע : 7 הַמֶּלֶךְ הָיָה מֵעַמֵּד בְּמִרְפָּבָה : 8 יְהִי מְכֻשָּׁלִים לְפָנַי בְּעַת אַפְדָּ : 9 יִבֶּשׁ כַּהֲרֵשׁ כַּחֵי וּלְשׁוֹנֵי מִדְּבַק מִלְקוֹחָי : 10 וְהִכְלְמוּ אֶפְרַיִם כִּי לֹא־הָיָה גֵּשֶׁם בְּאַרְצָ : 11 הָאֲנָשִׁים טְבִים לָנוּ מְאֹד וְלֹא הִכְלַמְנוּ :</p>	<p>1 1 <i>vālèchā hōshlāchtî.</i> 353 2 2 <i>v'ättāh hōshlāchtā mikkībhr'chā c'nētsēr nith</i>עַבְבְּ *. 3 3 <i>höchrāth minkhāh vān'š'sēch mibbēth Y'hōvāh.</i> 4 <i>ābh'lāh 'dāmāh cī shūddād dāgān.</i> 5 5 <i>hömlāch</i> עַל-mälchūth. 6 6 <i>mālyān nirpās * ūmākōr mōshkhāth, tsäddik † māt † liphné rāshāy.</i> 7 <i>hämmē'lēch hāyāh möl'c'mād bāmmērcābhāh.</i> 8 <i>yihyū § müchshālīm l'phānèchā b'ēeth äpp'chā.</i> 9 9 <i>yābhēsh cākhērēs cōkhī, ūl'shōnī müdbāk mälkōkhāi.</i> 10 10 <i>v'höchl'mū iccārīm cī lō-hāyāh g'šhēm bāārēts (p).</i> 11 11 <i>hā'nāshīm tōbhīm lānū m'ōd v'lō höchlāmnū.</i></p>
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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 שִׁלַּח in *Hiphil* and *Hophal*.

* 5, 2 [= fifth form of 2nd conj. : i. e. partec. of Niphal].

† Supply 'so is' before *tsäddik*.

‡ כָּט partec. *Kal* from כָּט, *to shake, to totter, to slip, &c.*

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried { with him.
with them.
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* (קַטַּל) the syllable *hith**, which, like *hin* in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אָת, *self*.

355 The ת of the prefixed syllable הִתְ suffers the following changes:

- a) When the first radical is a sibilant (ס, צ, ש), it changes places with ת, as (from *shāmār*) הִשְׁתַּמֵּר, *to take heed*, for הִתְשַׁמֵּר, *to be burdened*, for הִתְסַבֵּל.
- b) With צ, moreover, the transposed ת is changed into the more nearly related ט, as הִצַּטִּיק, *to justify oneself*, for הִתְצַיק.
- c) Before the *t-sounds* (ר, ט, ת), it is assimilated, e. g. הִרְבֵּר, *to converse*; הִטְהַר, *to cleanse oneself*; הִתְהַמֵּם, *to conduct oneself uprightly*.

Sometimes *assimilation* takes place before ן and כ; once before ך.

356 *The meanings of Hithpaël.*]

- 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. אָת, Syr. אָת.

conduct (show, imagine) oneself as such, to affect (356) to be such; properly to *make oneself* so and so, to *act* so and so: e. g. הִתְגַּדַּל, to *make oneself great, to act proudly*; הִתְחַכֵּם, to *show oneself cunning, crafty*.

- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. *ābhāl* (Kal), to *mourn*, is found only in poetry. *Hithābbēl* (Hithpaël), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses *reciprocal action* (like Niphal), as הִתְרְאָה, to *look upon one another*.
- e) More frequently it expresses what a man does indirectly to or for *himself* (comp. Niph.). It has then an active signification, and governs an accusative: e. g. הִתְפִּישׁט, *exuit sibi (vestem)*; הִתְפַּתַּח, *solvit sibi (vincula)*. So, without the accusative, הִתְהַלֵּךְ, to *walk about for oneself (ambulare)*.
- f) It is but seldom that it is *passive*: e. g. הִתְפַּקַּד, to *be numbered, mustered*.

☞ The Perfect, as in Piël, has frequently *Pathakh* in the 357 final syllable, as הִתְחַזַּק, to *be strengthened*. Final *Pathakh* occurs also in the Infin., Imperf., and Imperat. (הִתְקַדַּשׁ, *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 Partcp.	6 Past part. p. of Kal.
1 <i>Kal</i>	kāṭāl	kātōl	k'tōl	yiktōl	kōtēl	kātūl
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 <i>Piēl</i>	kittēl	kättēl	kättēl	y'kättēl	kättēl	
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 <i>Hiphil</i>	hiktīl	hāktīl	hāktēl	yāktīl	māktīl	
6 <i>Hophal</i>	höktāl	höktāl	(none)	yöktāl	möktāl	
7 <i>Hith-paēl</i>	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

(The participles of verbs *Lamed He* end in -ēh.)

Vocabulary.

359 <i>To press; to be urgent with,</i> רָהַב, rāhābh.	that of looking at anything as strange).
<i>To despise</i> [קָלָה], kālāh.	<i>To place</i> [יָצַב], yātsābh (in Hithp. <i>to stand firm or up- right</i>).
<i>To be weighty; to be honoured,</i> פָּבַד, cābhād (in Hithp. <i>to show oneself honoured; to boast oneself</i>).	<i>Companion, friend,</i> רֵעַ, rēāʿ.
<i>To lack,</i> חָסַר, khāsār.	<i>Servant, slave,</i> עֶבֶד, y'bhēd (ʿābhād, <i>to work</i>).
<i>To relax,</i> רָפַח, rāphāh (<i>to hang down the hands, &c.</i> Hithp. <i>to relax oneself; to be slothful</i>).	<i>Possessor, lord,</i> בָּעַל, bāʿāl*. <i>Work,</i> מַעֲלָל, māʿāl (only in pl.) a, from עָלַל.
<i>Service; work,</i> מְלָאכָה, m'lā- chāh (lāāch).	<i>Pure,</i> זָךְ or זָח, zāch or zāch.
<i>To be known or recognised,</i> הִתְנַחֵר, hithnāccēr (nācār, inus. is <i>to be strange: the notion of contemplating, re- cognizing, &c.</i> comes from	<i>Mean,</i> חָשֹׁחַ, khāshūch (pl. חֲשָׁכִים); khāshāch, <i>to be dark</i> .
	<i>Garment,</i> מְעִיל, m'ēil (māʿāl).

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

Exercise 35 (Hithpaël).

<p>a) 1 הַתְּרַפֵּס וְרָהַב רֵעֵךְ :</p> <p>2 טוֹב נִקְלָה וְעָבַד לוֹ</p> <p>כִּמְתַפְּבֵד וְחִסְרֵ לָהֶם :</p> <p>3 גַּם מְתַרְפֵּה בְּמִלְאֲכֹתוֹ</p> <p>אָח הוּא לְבַעַל מִשְׁהִית :</p> <p>4 גַּם בְּמַעֲלָלָיו יִתְנַפֵּר נָעַר</p> <p>אִם־זָךְ וְאִם יִשָּׂר פָּעֵלוֹ :</p> <p>5 רַע רַע יֹאמַר הַקּוֹנֶה וְאֵיל</p> <p>לוֹ אִזּוֹ יִתְהַלֵּל :</p> <p>6 חֲזִיתִי</p> <p>אִישׁ מְהִיר בְּמִלְאֲכֹתוֹ לְפָנָי</p> <p>מְלָכִים יִתְיַצֵּב בְּלִיתִּי־צַב</p> <p>לְפָנָי חֲשָׁבִים :</p> <p>7 פָּמִים</p> <p>נִשְׁפָּכְתִּי וְהִתְפָּרְדוּ כָּל־</p> <p>עֲצָמוֹתַי : 8 וַיִּתְפָּשֵׁט יְהוֹנָתָן</p> <p>אֶת־הַמַּעִיל אֲשֶׁר עָלָיו :</p>	<p>1 hithrāppēs ú'r'hābh rēyè- 360 chā. 2 tōbh nīklēh v'v'ē'bhēd lō, mimmitheābbēd vākhsār- lākhēm. 3 gām mithrāppēh bhīmlāchtō ākh hū' l'bhāyāl māshkhīth *. 4 gām b'māyā- lālav yithnāccēr-nāyār, im- zāch, v'im yāshār pōyē'lō. 5 rāy, rāy yōmār hākkōnēh v'ōzēl lō āz yithhālāl (p). 6 khāzīthā īsh māhīr bim- lāchtō liphnē-m'lāchīm yith- yātstsābh(p), bāl-yithyātstsēbh liphnē kh'shūccīm. 7 cāmmā- yim nishpāchtī v'hithpār'dū cōl-yātsmōthāi. 8 vāyith- pāshshēt Y'hōnāthān ēth- hāmm'yil *shēr yālāv.</p>
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b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (*inf. constr.* with ל).

CHAP. IX. *Verbs with Gutturals.*§ 1. *Verbs with Pe guttural.*

The gutturals usually take a *Khateph* (36) instead of simple *Sh'va*; a peculiarity which causes several

(361) changes in those forms of the verb in which one of the radical letters would regularly take *Sh'va*.

362 For verbs with a guttural for their *Pe* (or *first radical*), the following are the principal changes:

a) Where the first radical of the regular verb would take a *Sh'va* (without any preformative), a *Khateph* is substituted; usually (-:) *Khateph Pathakh*. Thus in the perfect of Kal the 2nd persons plural become (וְהָיִיתֶם) עַמְדָּתֶם.

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 קַי we should have קַיְ, יַיְ.

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*):

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Regular Verb.

häk- hik- hök- hük- הֶקַּח הֶקַּח הֶקַּח הֶקַּח

Verb Pe guttural.

hä-kh^a hë-kh^e hō-kh^o hū-kh^u הֶקַּח הֶקַּח הֶקַּח הֶקַּח

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 (yëkh- (364) bāsh). Niph. נִהְפַּח (něhpäch), *to change oneself*; Hiph. הִחְסִיר (hëkhsîr), *to cause to fail*.

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

When an *accented* affirmative (*i, āh, ū*) is added 366 to forms like יַעֲמֹד, נַעֲזְבָה, the last vowel becomes *moveable Sh'va*, and the *Khateph* of the guttural is changed into its homogeneous short vowel: יַעֲמֹדִי (yăʾamdû); so נַעֲזְבָהּ, nëyëzbāh, *she is forsaken*.

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

Of the *Infinitive, Imperative, and Imperfect* of Ni- 368 phāl, where the first radical would regularly be doubled (*hikkātēl, yikkātēl*), this doubling is omitted, but *compensation* made for it by using *Tsere* for the vowel of the preformative יַעֲמֹד (yëyāmēd).

- In the *Imperative* the vowel of the guttural is often changed 369 into *Segol*.
- The *Imperfect A* begins regularly with the vowels \check{e}^a (ֶֿֿֿ), or (with the hard combination) \check{e} (ֶֿֿֿ). In verbs *Imperfect O* the pointing \check{e}^a (ֶֿֿֿ) is rare.
- In *Hiphîl* and *Hophal*, *Vav conversive of the Perfect*, by *throwing forward* the tone, causes a change of accent, and then \check{e}^a (ֶֿֿֿ) is changed into \check{a}^a (ֶֿֿֿ).

Thus הַעֲמֹדָה becomes הַעֲמֹדָה (hëy^emădtā, v'hăy^a-mădtā).

- In the *Perfect of Hiphîl* \check{e}^a is sometimes changed into \bar{e}^a , and in *Perfect of Hophal* \check{o}^a into \bar{o}^a (ֶֿֿֿ into ֶֿֿֿ, and ֶֿֿֿ into ֶֿֿֿ); the short vowel, supported by *Metheg*, being extended into the long vowel of the same class.

Table of the tense-roots and normal forms of עָנַד, to stand.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiph'íl.</i>	<i>Hophal.</i>
370 <i>Perf.</i> 3 s.	עָנַד עָנַד'דָּה עָנַדְתֶּם'	נִעַנְדָּה נִעַנְדָּה נִעַנְדְתִי	הִעַנְדָּה הִעַנְדָּה הִעַנְדְתִי	הוֹעַנְדָּה הוֹעַנְדָּה הוֹעַנְדְתִי
<i>Inf. cstr.</i>	עָנַד	הִעַנְדָּה	הִעַנְדָּה	הוֹעַנְדָּה
<i>absol.</i>	עָנַד		הִעַנְדָּה	
<i>Imperat.</i>	עָנַד עִנְדִי	הִעַנְדָּה הִעַנְדִי	הִעַנְדָּה הִעַנְדִי	(wanting)
	kh ^a zák khizkî			
<i>Impf.</i> A)	עָנַד תִּעַנְדָּה תִּעַנְדִי (2f.) עָנַד (1) תִּעַנְדִנָּה	יִעַנְדָּה תִּעַנְדָּה תִּעַנְדִי (1) עָנַד (1) תִּעַנְדִנָּה	יִעַנְדָּה תִּעַנְדָּה תִּעַנְדִי עָנַד תִּעַנְדִנָּה	יִעַנְדָּה תִּעַנְדָּה תִּעַנְדִי עָנַד תִּעַנְדִנָּה
	(or)			
B)	עָנַד תִּעַנְדִי (in pause)			
	עִכְזָק תִּעְזָק תִּעְזְכִי עִכְזָק תִּעְזָקְנָה			
<i>Ptcp. act.</i>	עָנַד	נִעַנְדָּה	מִעַנְדָּה	מוֹעַנְדָּה
<i>pass.</i>	עָנַד			

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

371 <i>To walk</i>	הָלַךְ	hālāch	<i>To kill, to slay</i>	הָרַג	hārāg
<i>To cast out or away</i>	הָדַף	hādāph	<i>To be dry, to be dried up, to be desolate</i>	חָרַב	khārābh
<i>To overthrow, ruin</i>	הָפַח	hāphāch	<i>To devise</i>	חָשַׁב	khāshābh
<i>To break down, destroy</i>	הָרַס	hārās	<i>To desire, to covet</i>	חָמַד	khāmād

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 āmād
To pity, to spare	קָמַל khāmāl	To dispose, to set in order	עָרַךְ ārāch
To draw out	קָלַץ khālāts †	To be deep	[עָמַק] āmāk
To be strong, violent	קָזַק khāzāk	To pass (a river, &c.)	עָבַר ābhār
To gird	קָהַר khāgār	To help	[עָזַר] āzār
To be dark	קָשַׁח khāshāch	To surround ‡	עָטַר ātār
To want	קָסַר khāsēr	To shut	[עָצַר] ātsār
To be ashamed	[קָפַח] khāphār	To leave	עָזַב āzābh
To search	[קָחַר] khākār		
Jealousy	קִנְיָה kināh (decl. 12, b); kinnē ^a (Piël), to be jealous.		
Heat, rage	קְהֵמָה khēmāh (decl. 11), for y'khēmāh (ω), fr. yākhām.		
Man (vir)	גִּבּוֹר gē'bhēr (also husband, warrior); gābhār, to be strong.		
Vengeance	נִקְמָה nākām (decl. 4, a); nākām, to avenge.		
Desire	הִוָּוָה hävvāh (hāvāh, to breathe; to be).		
Trouble, distress	צָרָה tsārāh (d ω); tsārār, to tie up.		
Enemy	אֹיֵב ôyēbh (properly [5, 1] fr. āyābh, to hate).		
A charge	מִשְׁמֶרֶת mishmē'rēth (a); shāmār, to keep.		
Maid-servant	אָמָה āmāh (irr.).		
Ox	שׁוֹר shôr (pl. sh'vārîm), decl. 1.		
To vow	נָדַר nādār.		
Gain, profit	בָּצַע bē'tsā' (bātsā', to break; to gain).		
As, according as,	כַּאֲשֶׁר (= lit. as what, secundum id quod).		

* Piël = to change, as a garment; Hiph. to change.

† Niph. to be delivered.

‡ Piël, to crown.

(371) River, the Nile	יָאֵר y'ōr.
By	אֵצֶל ētsēl.
Young cow	פָּרָה pārāh.
City	עִיר 'ir (pl. עָרִים, 'ārīm).
End, limit	קָצָה kātsēh.
Boundary	גְּבוּל g'bhûl (gābāl, to bound).

Exercise 36.

[Sentences with † prefixed are not complete sentences.]

372 a) 1 קִנְיָהּ חֲמַת־גְּבֹהֶר וְלֹא	1 kināh kh ^a māth-gābhēr (p), v'lō yākhmōl b'yôm nākām.
2 לֹא יַחְמֹל בְּיוֹם נִקְם :	2 lō yār'ibh Y'hōvāh nē'phēsh
3 יִרְעֵיב יְהוָה נַפְשׁ צְדִיק	tsāddîk; v'hāv'vāth r'shā'īm
וְהוֹת רְשָׁעִים יְהִדֵּף :	yēh'dōph. 3 tsāddîk mits-
4 וְאָמַר שְׂאוּל בְּרָכִים *	tsārāh nēkh'ēlāts (p). 4 vāy-
אָתָּם לְיְהוָה כִּי חָמְלָתֶם	yōmēr Shā'ul b'rūchīm āttēm
עָלַי : † 5 לְהִדֹּף אֶת־כָּל־	lāY'hōvāh cî kh ^a māltēm 'ālāi.
אֵיבֵיךָ כִּפְנֵיךָ פֶּאֶשֶׁר דָּבַר	5 † lāh ^a dōph ēth-cōl-ōy'bhèchā
יְהוָה : 6 לֹא עֲזַבְתֶּם אֶת־	mippānèchā cā'shēr dibbēr
אֶחָיוּכֶם זֶה יָמִים רַבִּים עַד	Y'hōvāh. 6 lō-†zābh'tēm
הַיּוֹם הַזֶּה וְשִׁמְרָתֶם אֶת־	ēth- ^a khèchēm zēh yāmîm
מִשְׁמֶרֶת כִּצִּוַת יְהוָה	rābbîm v'ād hāyyôm hāzzēh;
אֱלֹהֵיכֶם : 7 לֹא יוּכַל †	ūsh'mārtēm ēth-mishmērēth
הַפֶּעַר לְעֹזֵב אֶת־אֲבֹיו :	mitsvāth Y'hōvāh ^l lōhèchēm.
8 וְשִׁכְנַתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל	7 lō yūchāl † hānnā'vār lāy ^a -
וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל :	zōbh ēth-ābhîv. 8 v'shāchāntî
	b'thōch b'nē Yisrā'el; v'lō
	ēy ^e zōbh ēth-†vāmmî Yisrā'el.

* Other reading : בְּרוּכִים.

† From yāchāl, to be able (5, 4).

9 נָהַר יַחֲרַב וַיִּבֶשׁ :
 10 וַיְהוֹשֶׁעַ הַחֲרִים אֶת כָּל-
 יֹשְׁבֵי הָעִי : 11 הַחֲרִים
 תַּחֲרִים אֶתֶם לֹא-תִכְרֹת
 לָהֶם בְּרִית : 12 לֹא-תִחְמַד
 אִשְׁתֵּי רֵעֶךָ וְעַבְדּוֹ וְאִמְתּוֹ
 וְשׁוֹרוֹ וְחֲמֹרוֹ וְכֹל אֲשֶׁר
 לְרֵעֶךָ : 13 חֲנֹדַי לִנְעַר עַל-פִּי
 דָּרְבּוֹ : 14 כִּי תִחְדַּל לְנָדָר
 לֹא-יִהְיֶה * בְּךָ חֵטָא : 15 וְגַם
 בִּירוּשָׁלַם הָעֶמִיד יְהוֹשֶׁפֶט
 מִן-הַלְוִיִּם וְהַכֹּהֲנִים וּמְרֹאֲשֵׁי
 הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט
 יְהוָה וְלָרִיב : 16 מִהַבְּצַע
 כִּי נִהְרַג אֶת-אֲחִינוּ :
 17 וְהִרְעַב הָיָה עַל כָּל-פְּנֵי
 הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת-כָּל-
 אֲשֶׁר בְּהֵם † וַיִּשְׁבֹּר לְמִצְרַיִם
 וַיַּחֲזֹק הָרֵעַב בְּאָרֶץ מִצְרַיִם :
 18 וַתַּעֲמִדְנָה ‡ אֵצֶל הַפְּרוֹת
 עַל שֵׁפֶת הַיָּאָר : 19 וְאֶת-
 הָעַם הָעֵבֶר אֶתוֹ לְעָרִים
 מִקְצֵה גְבוּל-מִצְרַיִם וְעַד-
 קִצְהוֹ :

9 nāhār yēkh rābh v'yābhēsh. (372)
 10 vîhōshüäw hēkh*rîm êth
 cōl-yōsh'bhē hāwāi. 11 hākh*-
 rēm tākh*rîm ōthām lō-
 thichrōth lāhēm b'rîth. 12 lō-
 thākhmōd ēshēth rēw'ēchā
 v'yābhdō vāmāthō v'shōrō
 vākh*mōrō v'chōl *shēr l'rē-
 w'ēchā. 13 kh*nōch lānnāwār
 wāl-pî dārcō. 14 cî thēkhdāl
 lindōr lō-yih'yēh bh'chā khēt*.
 15 v'gām bîrūshālāim hēw*-
 mîd Y'hōshāphāt min-hāl'-
 viyyîm v'hāccōh*nîm ūmērāshē
 hāabhōth l'Yisrā'el l'mishpāt
 Y'hōvāh v'lāribh. 16 mäh-
 bëtsäw cî nāh*rōg êth-ākhnû?
 17 v'hārāwābh hāyāh wāl cōl-
 p'nē hāārēts; wāyyphtākh
 Yōsēph êth-cōl-ashēr bā-
 hēm wāyishbōr l'Mitsrāyim
 wāyēkhēzāk hārāwābh b'ērēts
 Mitsrā'yim (p).
 18 wāttāw*mōd'nāh êtsēl hāp-
 pārōth wāl s'phāth hāyōr.
 19 v'êth-hāwām hēw'ēbhîr ōthō
 lēwārîm miktsēh g'bhûl-
 Mitsrāyim v'wād-kātsēhû.

b) 1. He will not have compassion upon me. 2. This city shall be desolate without an inhabitant. 3. Thou shalt not covet thy neighbour's house. 4. He will not desert his people.

* 'There shall not be.'

† 'Every thing in which there was corn.'

‡ The nom. is a fem. noun pl. (the cows).

- (372) 5. The queen will not desert her people. 6. They deserted their people. 7. Ye (*f.*) deserted. 8. We have not deserted our God. 9. I have not deserted this city. 10. The deserted ones (*m.*). 11. Ye (*m.*) shall not covet your neighbours' vineyards. 12. By coveting. 13. From deserting. 14. Being coveted (*f.*). 15. I will not desert this city. 16. Will ye (*f.*) desert these great cities? 17. A man shall leave his father and mother.

CHAP. IX. § 2. *Verbs Ayin Guttural (g²).*

373 1. a) The middle radical, being a *Guttural*, of course, takes a *Khateph* where in the regular verb it has *Sh'va*. This is almost always ֿ , except after ֹ , when it is naturally ֿֿ .

b) This rule holds good also of those persons of the *Imperative of Kal*, where the *second radical* of the regular verb has *Sh'va*. The guttural then takes ֿֿ , and the preceding vowel *conforms to it*; that is, is ֿֿ .

<i>Regular.</i>	<i>Ayin Guttural.</i>
ki'lû (קִלּוּ)	säy'dû (סַיְדוּ)

374 2. The *Imperfect Middle A* prevails throughout; the *Imperative* also has ֿ : but the *Infin. constr.* retains the *o* (the retention of which in *Imperf.* and *Imperat.* is a rare exception).

375 3. In the *heavy* (or *dageshed*) conjugations (*Piël*, *Pual*, *Hithpaël*) the *general rule for compensation* would require a lengthening of the vowel, to compensate for the *Dagesh*, which the guttural *should* have, if it *could*.

But—

376 a) After ֿֿ , the characteristic *Dagesh* is *usually uncompensated* in the case of ק , ג , and ע , and sometimes in that of ח . The *Dagesh* thus omitted is said to be *implied* or *implicit* (*Dagesh implicitum*).

b) After ֿ , the *Dagesh* is *always* merely *implied*.

c) After ֿֿֿ , we find both (1) *Dagesh implied*, and

(2) a *compensation* of the *Dagesh* by a lengthening (376) of the vowel in $\underline{\text{.}}$.

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

	<i>Perf.</i>	<i>Inf. cstr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	shākhăt	sh'khōt	sh'khōt	yishkhăt	shōkhēt	377
2 <i>Niph.</i>	nishkhăt	hishshākhēt	hishshākhēt	yishshākhēt	nishkhăt	
3 <i>Piël.</i>	bērēch	bārēch	bārēch	y'bhārēch	m'bhārēch	
4 <i>Pual.</i>	bōrăch	bōrăch	(none)	y'bhōrăch	m'bhōrăch	
5 <i>Hithp.</i>	hithbārēch	(as perf.)	(as perf.)	yithbārēch	mithbārēch	

Past Partcp. of Kal, shākhût.

☞ But besides Perf. Piël *bērēch*, such forms occur as *zi'ām*, 378 *bērăch*, *cikhēsh*.

(NORMAL FORMS.)

379

	<i>Kal.</i>	<i>Niphal.</i>	
<i>Perf.</i>	shākh ^a tāh	nishkh ^a tāh	
<i>Imperat.</i>	sh'khăt, shăkh ^a tî	hishshākhēt, hishshākh ^a tî	
<i>Imperf.</i>	yishkhăt, tishkh ^a tî	yishshākhēt, tishshākh ^a tî	
	<i>Piël.</i>	<i>Pual.</i>	
<i>Perf.</i>	bērēch (bērăch), bēr'cāh ziyām, zi'āmāh cikhēsh, cikh ^a shāh	bōrăch (<i>reg.</i>) zū'ām, zū'āmāh	}
<i>Imperat.</i>	bārēch, bār'chî z'vôm, ză'vômî	(none)	
<i>Imperf.</i>	y'bhārēch (<i>reg.</i>) y'ză'vēm, t'ză'vômî, t'ză'vômāh	y'bhōrăch (<i>reg.</i>) y'zū'ām, t'zū'āmî	

(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, rāʿēbh.
To mock, לָעַג, lāʿäg.
To slide, מָעַד, māʿäd.
To slay, שָׁחַט, shākhät.
To loathe, גָּעַל, gāʿäl.
To work, פָּעַל, pāʿäl.
To taste, טָעַם, tāʿäm.
To oppress, לָחַץ, lākhäts.
To laugh, { צָחַק, tsākhäk.
 { שָׁחַק, sākhäk *.
To cry, { זָעַק, zāʿäk.
 { צָעַק, tsāʿäk.
To choose, בָּחַר, bākhär.
To traffic, סָחַר, sākhär.
To wax hot, בָּעַר, bāʿär.
To be shaken, רָעַשׁ, rāʿäsh.
To be large, רָחַב, rākhäbh †.
To dash, מָחַץ, mākhäts.
- To minister* (as a priest),
 [פָּהַן], in Piël, פָּהֵן, cihēn ‡.
To be clean, טָהַר, tāhēr §.
To rebuke, גָּעַר, gāʿär.
Virgin, בְּתוּלָה, b'thûläh.
Daughter, בַּת, bāth.
To form, יָצַר, yātsär.
Leviathan, לְוִיָּתָן, livyāthän.
A ship, אֲנִיָּה, ʾaniyyäh (decl.
 10).
A step, צָעַד, tsäʿäd (decl.
 6, d).
Ankle, קָרְסֹל, karsöl.
Ancles (dual), קָרְסָלִים, kār-
 süllä'yim.
Head-dress, turban, פָּאָר, p'är
 (decl. 1, a), but *pl. constr.*
 pāʾrê.
Bridegroom, חָתָן, khāthän
 (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.

<p>a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־ אָחָיו וַיִּגְדַּרְבוּ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוּם הַזֶּה אֲשֶׁר חֲלַמְתָּ: 2 וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל־ פַּרְעֹה לֵלֶחֶם: 3 וְאַתָּה יְהוָה תִּשְׁחַק־לָמוּ תִלְעַג לְכָל־גּוֹיִם: 4 שָׁם לוֹיִתָּן זֶה יִצְרָתָ לְשִׁחֻק־בּוֹ: 5 כִּי אִישׁ רָמָה אֶת־רַעְיוֹנוֹ וַיֹּאמֶר הֲלֹא מִשְׁחַק אָנִי: 6 בְּחַר־ לָנוּ אֲנָשִׁים: 7 וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת יְהוָה בְּחַרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהִים אֲשֶׁר־עַבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֵבֶר הִנְהָר וְאִם אֶת־ אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבֵי בְּאֶרֶץ מִצְרַיִם וְאֲנִי וּבֵיתִי נַעֲבֹד אֶת־יְהוָה: 8 טָעַמָּה כִּי טוֹב סַחֲרָה: 9 הִיְתָה כַּאֲנִיּוֹת סוֹחֵר: 10 תִּרְחִיב צַעְדֵי תַחְתֵּי וְלֹא</p>	<p>1 väyy'säppēr ēl-ābhîv v'ēl- 382 ėkhāv väyyig'ār-bô¹⁸ ābhîv väyyōmēr lô, mäh häkh^alôm häzzēh *shēr khālāmtā (p)? 2 vättir'äbh cöl-ē'rēts Mits- räyim väyyits'āk hävām ēl- Pär'ēh lällä'khēm (p). 3 v'ättāh Y'hōvāh tishhäk lāmō; til'äg l'chöl-gōyim. 4 shām² livyāthān zēh¹¹ yātsärtā l'sākhēk-bô*. 5 cēn-ish rimmāh ēth-rē'ēhū v'amār h'lō m'sākhēk ānî? 6 b'khār-lānū *nāshîm. 7 v'im rä'v b'vénēchēm lä- v'abhōd ēth-Y'hōvāh bāk'rū lächēm häyyōm ēth-mî thä- v'abhōdūn, im ēth-¹lōhîm *shēr-v'äv'bh'dū *bhôthēchēm *shēr b'v'ē'bhēr hännāhār, v'im ēth-^elōhē hä'mōrî [the Amo- rites] *shēr ättēm yosh'bhîm b'artsām; v'anōchî ūbhēthî nä'v'abhōd ēth-Y'hōvāh. 8 tāv'māh cî tōbh säkhrāhh. 9 häy'thā† cā'niyyōth sōkhēr. 10 tärkhîbh tsäv'dî thākhtāi</p>
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* Or לשׁחַק, Tsere being changed into Segol on account of Makkeph: בוֹ, in it, i. e. in the sea.

† She was, 3rd sing. form of häyāh.

<p>(382) אָדָּר 11 מְעַדְרֵי קָרְסָלַי :</p> <p>אֱלֹהִים יִמְחֹץ רֹאשׁ אִבְיוֹ</p> <p>קָדַדְר שַׁעַר מִתְחַלְלֵךְ</p> <p>בְּאַשְׁמֵי־וָי : 12 תִּמְחֹץ רִגְלֵךְ</p> <p>בְּדָם לְשׁוֹן פְּלִבֵּיךְ מֵאִיבִים</p> <p>מִנְהוּ : 13 הוּא אֲשֶׁר פָּהוּ</p> <p>בְּבֵית אֲשֶׁר־בָּנָה שְׁלֹמֹה</p> <p>בִּירוּשָׁלַיִם : 14 פָּחַתוּ יִכְהוּ</p> <p>פְּאֵר : 15 וְזֶה הַדָּבָר אֲשֶׁר</p> <p>תַּעֲשֶׂה לָהֶם לְקַדְשׁ אַתֶּם</p> <p>לְכִהּוֹ לִי :</p>	<p>v'lō^a māy^adû kāršullāi. 11 āch ^llōhīm yimkhāts rōsh ōy'bhāv kōdkōd sēyār mithhällēch bā'shāmāv. 12 timkhāts rāgl'chā b'dām l'shôn c'lā- bhè'chā mēōy'bhīm minnēhū*. 13 hū^a 'shēr cihēn bābbāyith 'shēr-bānāh † Sh'lōmōh biy'rūshālēm. 14 cēkhāthān y'cāhēn p'ēr. 15 v'zēh hāddā- bār 'shēr tāy'sēh ‡ lāhēm l'kāddēsh ōthām l'chāhēn lī.</p>
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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. Rebuke¹⁸ the lad.

* From it = some of it: l'shôn is *nom.*, and the verb 'shall get' is to be supplied (*Hengstenberg*).

† Built.

‡ Thou shalt do.

CHAP. IX. § 3. Verbs Lamed Guttural.

In these verbs either

- a) the final syllable keeps its regular vowel, with 383 *furtive Pathakh* under the guttural:
 - b) or the final syllable exchanges its regular vowel for *Pathakh*.
- a) *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* שֶׁלַח, מְשַׁלַּח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* שֶׁלַחַ, 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. שֶׁלַחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place: e. g. שֶׁלַחַתְּ.

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	yishshā- lākh	nishlākh
3 <i>Piel</i>	shillākh	shāllākh	shāllākh	y'shāllākh	m'shāllēākh
4 <i>Pual</i>	shūllākh	shūllākh	(none)	y'shūllākh	m'shūllākh
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	yishtāl- lākh	mishtāl- lēākh

Partcp. Pass. of Kal, shālūākh. *Infin. absol. (Kal)*, shālōākh; (*Niph.*), nishlōākh; (*Piel*), shāllēākh; (*Hiphil*), hāshlēākh.

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, -ākhnāh.

Hiphil Imperf. yāshlīākh, tāshlīkhī, tāshlākh'nāh.

Vocabulary.

387 To forget, שָׁחַח, shāchākh.

To hear, שָׁמַע, shāmā'.

To forgive; to pardon, סָלַח, sālakh (with לָ).

To be satisfied, שָׂבַע, sābhā'.

To swear, שָׁבַע, shābhā' †
(prop. by seven victims).

To sacrifice, זָבַח, zābhākh.

To expire, גָּוַע, gāvā'.

To devour, בָּלַע, bālā'.

To sow, plant seed, זָרַע, zārā'.

To slay, טָבַח, tābhākh.

To bud, פָּרַח, pārākh.

To rend, קָרַע, kārā'.

To open, פָּתַח, pāthākh.

* In *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, עוֹן or עוֹנָה, 'āvôn or 'āvôn.

Diseases, תַּחֲלוּאִים, tākhlûîm (khālāh, to be sick).

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

Youth, נְעוּרִים, n'êûrîm.

To look, { שָׁקַף, shākāph*.
נָבַחַת, nābhāt.

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

Prisoner, אֲסִיר, 'āsîr (āsār, to bind).

Thin, דָּק, dāk (f. דִּקָּה, dāk- (387) kāh).

Full, מָלֵא, mālē^a, f. מְלֵאָה (mālē^a, to be full).

Rank, luxuriant, בְּרִיא, bārî^a (pl. f. בְּרִיאת); bārā, poet.

Ears of corn, שִׁבְלִים, shib-b'îlm.

Vine, גִּפְנֹן, gē'phn.

Vine-shoots, שָׂרִיגִים, sārîgîm.

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

Height, מְרוֹם, mārôm.

1. The word עֲדִי is twice construed 'mouth' in the English 388 Bible. Gesenius construes it 'age;' the Septuagint, '(thy) desire' (ἐπιθυμίαν).

2. תְּמוּתָה, t'mûthāh (death, from māvêth), only in ben t'mûthāh, a child of death = one who is condemned to die.

Exercise 38.

a) 1 בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְאֶל־תְּשֻׁבָתִי כֹל־גְּמוּלוֹ:
הִפְלַח לְכֹל־עוֹנֵי הָרֶפֶא
לְכֹל־תַּחֲלוּאֵיכִי: הַמְשִׁבֵּעַ
בְּשׁוֹב עֲרִידָה תִּתְחַדֵּשׁ כַּנֶּשֶׁר
נְעוּרֵיכִי: 2 בִּי־הַשְׁקִיף

1 bār'chî nāphshî êth-Y'hōvāh, 388
v'al-tishc'khî cōl-g'mûlāv:
hāssōlēākḥ l'chōl-ע'vōnēchî;
hārōphē[†] † l'chōl-tākḥ'îlūā-
y'chî: hāmmāsbiā' bāt'tōbh
ע'edyēch; tithkhaddēsh cān-
nē'shēr n'êûrāy'chî. 2 cî-
hishkîph mim'm'rôm kōdshō

* In Hiphil.

† Who healeth, rōphē^a, partep. Kal act. of rāphā.

(389) מְמָרוֹם קָדְשׁוֹ יְהוָה מִשְׁמַיִם אֶל-אָרֶץ הַבַּיִת : לְשִׁמּוֹעַ אֲנִקֶּת אֶסִּיר לְפִתְחָ בְּנֵי הַמּוֹתָה : 3 וְתִבְלַעְנָה הַשְּׂבָלִים הַדְּקוֹת אֵת שְׂבַע הַשְּׂבָלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת : 4 מְזַבְּחַ טָבַח : 5 וּבְנִפְנֵי שְׁלֹשָׁה עָרֵיגִם וְהִיא כְּפָרְחַת : 6 וַיִּשֶׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אֵיזִיקֶיךָ בְּבוֹר וַיִּקְרַע אֶת-בְּגָדָיו :	Y'hōvāh ; mishshāmā'yim ēl-ēr'ets hibbīt ; lishmōāw'ēn- kāth āsīr, l'phättēākḥ b'nē th'mūthāh. 3 vättibhlāw'nāh hāshshibb'ōlim hāddākkōth ēth shēbhāw' hāshshibb'ōlim hābb'rīōth v'hāmm'lēōth. 4 t'bhōākḥ tēbhākḥ. 5 ūbhāggēphēn sh'lōshāh sār- rīgim v'hī' ch'phōrākḥāth. 6 vāyyāshābh R'ūbhēn ēl- hābb'ōr v'hinnēh ēn-Yōsēph bābb'ōr ; vāyyikrāw' ēth- b'gādāv.
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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. Use of the Accents as Stops*.

(Before the pupil proceeds to the *Weak Verbs*, he may pay some further attention to the accents, which will henceforth be added. For their names and forms, see 85.)

390 In the Hebrew Bible the verses are usually divided into two major divisions. The end of the whole verse is marked by Silluk with two dots (:) called Soph Pasuk. The middle of the verse, or, as it is properly, the end of the first major division, is marked by Athnakh or Merka Mahpachatum.

* From Dr. M'Caul's Primer.

GENESIS i. 1.

בְּרֵאשִׁית בָּרָא אֱלֹהִים	b'rēshîth' bārā' 'ēlōhîm	391
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	èth hāsh-shāmā'yim v'èth hāā'rèts	
	the heavens and the earth	

PSALM ii. 1.

לְמָה רָגַשׁוּ גוֹיִם	lām'māh rāg'shû' gôyim'?
וְלֵאמֹיִם יִהְיוּ רִיק:	ûl'ummîm yêh'gû-rîk?
	and nations imagine vanity

PSALM iv. 5.

רָגַזוּ וְאַל-תִּחַטְּאוּ	rigzû v'âl tēkhefāû
אָמְרוּ בְלִבְבְּכֶם עַל-מִשְׁבְּבֶכֶם	imrû bhilbhābhchēm yāl-mishcāb
וְדַמּוּ סֵלָה:	chēm v'dōmmû. sēlāh.
	and be still. Selah.

PROVERBS x. 1.

מִשְׁלֵי שְׁלֹמֹה	mishlê Sh'lōmōh
בֶּן חָכָם יִשְׂמַח-אָב	bên khāchām y'sāmmākh ābh
וּבֶן כְּסִיל תּוֹנֵת	ûbhên c'sîl tûgāth
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 בָּרָא, whereas this word בָּרָא 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 וַיִּבְרָא are connected in the same way by a conjunctive accent. But in the second member, the similar connexion between the verb and accusative is noted by a line between the words, which is called Makkeph. In this case the first word וַיִּבְרָא has no accent. The small perpendicular line to the left of the Segol is called Metheg (48), and shows that וַיִּ is a separate syllable.

393 In placing the accents, the first step is to place the Silluk at the end of the verse or sentence, just as in English the full stop is the most important. The next, is to place the Athnakh, and then the various minor distinctives. The whole verse is looked upon as a territory under the dominion of Silluk, though his immediate domination extends only to Athnakh. The dominion of Athnakh extends to the beginning of the verse. The nearer any minor distinctive is to Silluk or Athnakh, so much the less is its distinctive power. The accents are not selected arbitrarily, but have a regular order of consecution. SILLUK has next to it *Tiphkha*, then *Zakeph*. ATHNAKH takes next to it *Tiphkha*, then *T'bhira*, then *Zakeph*, then *Segolta*. *Segolta* takes *Zarka R'bhia*. *Zakeph* takes *Pashta*, *R'bhia*, &c.

394 The Conjunctives or Servants are also subject to rule, according to which they have their peculiar masters—

<i>Munakh</i> serves	{	Athnakh Segolta Zakeph katon R'bhia Zarka	<i>Mercha</i> serves	{	Silluk Tiphkha Pashta Zarka T'bhira
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Darga serves T'bhira. *Kadma* serves Geresh.

ESTHER vi. 1—4.

א	בַּלַּיְלָהָ הָהוּא נִדְדָה שְׁנַת	1	Bállá'y'lāh hāhû ^a nād'dāh sh'nāth (39-1)
	הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־		In the night the same fled the sleep
	סֵפֶר הַזְּכֵרֹנוֹת דִּבְרֵי		hāmmē'lēch vāyyō'mēr l'hābhī ^a ēth-
	הַיָּמִים וַיְהִי נִקְרָאִים לְפָנָי		of the king and he said to bring the
	ב	2	sē'phēr hāzzichrōnōth' dibhré'
	הַמֶּלֶךְ: וַיִּמָּצֵא כָּתוּב אֲשֶׁר		book of the records the words of
	הַיָּד מִרְדֵּכָי עַל־בְּגָתָנָא		hāyyāmim' vāyyihyû' nikrāim' liphné'
	וּתְרֵשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ		days and they were read before
	מִשְׁמַרְי הַסֶּף אֲשֶׁר בְּקִשׁוֹ		hāmmē'lēch. vāyyimmātsé' cāthūbh'
	לְשַׁלַּח יָד בַּמֶּלֶךְ		the king, and it was found written
	ג	3	ashēr higgid' Mōrd'chāi yāl-Bigthā'nā
	אֶהְשׂוּרוֹשׁ: וַיֹּאמֶר הַמֶּלֶךְ		that had told of
	כִּהֲנַעֲשָׂה יָקָר וּגְדוּלָהּ		vāthē'rēsh sh'nē sārísé' hāmmē'lēch
	לְמַרְדֵּכָי עַל־זֶה וַיֹּאמְרוּ		and two chamberlains of the king
	גַּעְרֵי הַמֶּלֶךְ מִשְׁרָתָיו		mishshōm'ré' hāssāph' ashēr
	לֹא־נַעֲשָׂה עִמּוֹ דָּבָר:		of the keepers of the threshold who
	ד	4	bikshû lishlōākh yād bāmmē'lēch
	וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר		sought to send a hand on the king
	וְהָמָן בָּא לַחֲצַר בֵּית־		akhāshvērōsh. vāyyōmēr hāmmē'lēch
	הַמֶּלֶךְ הַחַיצוֹנָה לֵאמֹר		Ahasuerus. and said the king
	לְמַלְכֵךְ לְתַלוֹת אֶת־מַרְדֵּכָי		māh-nā ^{asāh} y'kār ūg'dūlāh
	עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ:		what hath been done honour and dignity
			l'Mōrd'chāi yāl-zēh, vāyyōm'rū
			to Mordecai for this and they said
			nā'y ^{aré} ' hāmmē'lēch m'shār'thāv
			the young men of the king his servants
			lō-nā'y ^{asāh} ' yimmō dābhār'.
			not have been done with him a thing.
			vāyyōmēr hāmmē'lēch mī bhēkhātsēr
			and he said the king who in the court
			v'Hāmān bā lākh'atsār
			and Haman was come to the court
			bēth-hāmmē'lēch hākhîtsōnāh lēmōr
			of the house of the king the outer to say
			lāmmē'lēch lithlōth ēth-Mōrd'chāi
			to the king to hang Mordecai
			yāl-hāyēts ashēr-hēchîn
			upon the tree which he had prepared
			lō.
			for him.

Note 1. v. 2, over the *Vav* in אֶהְשׂוּרוֹשׁ 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 *Vav*. נ"א are the initials of נסחא אחרנא, *another copy*.

Note 2. In verses 3 and 4, the הַמֶּלֶךְ has in appearance two accents, but in reality only one. Pashta being postpositive, must be placed over the last letter. But as not the last syllable, but the penultimate has the accent, it is repeated in order to show the tone-syllable.

Note 3. In verse 3, the word וַיֹּאמְרוּ, and in verse 4, the word הַחֲצוֹנָה 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.

וַתֹּמַר	אֵלַי	כֹּל	אֲשֶׁר-	vättömēr	elēāh	cōl	ašēr-
				and she said	to her	all	that
תֹּאמְרִי	אֵלַי	אֶעֱשֶׂה		tōm'rî	elāi	ě'sēh	
				Thou wilt say	to me	I will do	

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אֵלַי, which, with the points written in the text, make אֵלַי, *ē-lai, to me*. This is said to be *k'rî (read)*, though not *c'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 *c'thibh*; *c'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	אִמְנָם	כִּי	פִי	אִם	v'yättāh	cî	ōmnām	cî
						and now	that	it is true	that
גֹּאֵל	אֶנְכִי					gōēl	ānōchî		
						a redeemer	am I		

Here the fifth word **אם** has no vowel. The masoretic note 397 at the foot of the page is **כתִּיב וְלֹא קָרִי**, *c'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 **נָאֵל** 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 (עָ).*

Example **קָבַב**, *sābhābh*, to go about. Paradigm: Appendix E, pp. 17, 18.

Short Paradigms.

	1 Perf.	2 Inf.cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	sābh	sōbh	sōbh	yāsōbh (yissōbh)	sōbhēbh	398
2 <i>Niph.</i>	nāsābh	hissābh	hissābh	yissābh	nāsābh	
3 <i>Poël*</i>	sōbhēbh	sōbhēbh	sōbhēbh	y'sōbhēbh	m'sōbhēbh	
4 <i>Poal</i>	sōbhābh	sōbhābh	(none)	y'sōbhābh	m'sōbhābh	
5 <i>Hiph.</i>	hēsēbh	hāsēbh	hāsēbh	yāsēbh (yässēbh)	mēsēbh	
6 <i>Hoph.</i>	hūsābh	hūsābh	(none)	yūsābh (yüssābh)	mūsābh	

Past Partcp. of Kal, sābhūbh.

Normal Forms.—(No irregularity in the other conjugations.) 399

	1 Perf.	3 Imperat.	4 Imperf.	
1 <i>Kal</i>	sābh	sōbh	yāsōbh	yissōbh
	sāb'bāh	sōb'bî	tāsōb'bî	tiss'bî
	sābbô'thā	sūbbènāh	t'sūbbènāh	tissōbh'nāh
2 <i>Niph:l</i>	nāsābh	hissābh	yissābh	
	nāsāb'bāh	hissābbî	tissā'bbî	
	n'sābbô'thā	hissābbènāh	tissābbènāh	

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

(399)

	1 Perf.	3 Imperat.	4 Imperf.	
3 <i>Hiphil</i>	hēsēbh	hāsēbh	yāsēbh	yässēbh
	hēsēb'bāh	hāsēb'bî	tāsēbbî	
	h ^ʿ sibbôthā	h ^ʿ sibbènāh	t'sibbènāh	
6 <i>Hoph.</i>	hûsābh		yûsābh	yûssābh
	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: סָבִי for סְבִי.

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

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

401 The stem, which is thus rendered *monosyllabic*, takes, throughout, the vowel which the full form would have in its *second syllable*; as, indeed, even in the regular verb, it is this vowel that characterizes the form: e. g. סָב for סְבִיב; *Infin.* סֹב for סָבִיב; *Hiph.* הִסִּב for הִסְבִּיב (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 ה, in the Imperat. and Imperf. וְ: e. g. תְּסַבֵּי, Imperf. תְּסַבֵּינָה (sābbô'thā, t'sūbbènāh).

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.* יִסֵּב for יִסְבֵּב = יִסְבֵּב; *Imperf. Middle A.* יִמַּר for יִמָּרר; *Hiph.* הִסֵּב for הִסְבֵּב, *Infn.* הִסֵּב for הִסְבֵּב; *Hoph.* הוֹסֵב for הוֹסְבֵּב. 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* יִסֵּב for יִסְבֵּב, *Imperf. Hiph.* יִתֵּם for יִתְּמֵם, *Hoph.* יִכֵּת for יִכְּתֵת. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יִקְרִי, *they bow themselves* (from קָרַד), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ו and וֹ: e. g. תִּצְלֵנָה (from צָלַל). The Paradigm exhibits this form by the side of the other in *Imperf. Kal*.

- a) The *tone* has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel (*āh, ū, ī*), but remains *before* them on the stem-syllable, as סֵבִי.
- 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 יִסֵּב 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.* הִסֵּב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אִקְטֵל, see Ges.); *Perf.* נִסַּב for נִסְבֵּב; *Imperf. Niph.* יִסֵּב for יִסְבֵּב: comp. יִקְטֵל. See Ges.

(405) inserted syllables \acute{o} and (ױ) \grave{e} (except in the case of הָתָן , הָתָם , which always take the tone); and in consequence of this the vowels of the word are shortened, as הִסְבֵּינָה , $\text{תִּסְבוּ$; הִסְבָּה , but הִסְבוּת .

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 \acute{o} — \bar{e}) *Poël*, with its Passive and Reflexive: e. g. עוֹלֵל , *to treat one ill*, Pass. עוּלָל , Reflex. הִתְעוּלָל (from עָלַל): in some is found the rare conjugation (so called from its form and vowels) *Pilpel*, as גָּלְגַל , *to roll*; הִתְגַּלְגַּל , *to roll oneself* (from גָּלַל); Pass. שָׁעֲשַׁע , *to be carressed* (from שָׁעַע). They are inflected regularly like *Piël*.

ADDITIONAL REMARKS (for reference).

407 a) *On Kal.*] Some further peculiarities are:

1) *Perfect* with *Kholem*.

2) *Infin.*, *Imperat.*, and *Imperf.* with *Pathakh*.

☞ The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a changeable vowel, is written defectively (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbutz*, whenever it loses the tone; as *Infin.* רָוַן , *to rejoice* (Job), with suffix בְּרוּקוֹן , *when he founded*; *Imperat.* הַיִּנֵּי , *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 , יָנַל), extending through the whole conjugation: (1) e. g. *Perf.* נִקְלָל (also נִקְלַל), *it is a light thing*; *Infin.* הִמָּס , *to melt*; *Partep.* נִמָּס , *wasted away*.

(2) נִנְלָו , *they are rolled together*; *Infin. absol.* הִבּוּ , *be*

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

- c) *Hiphil and Hophal.*] (1) Instead of *Tsere* the final syllable has sometimes *Pathakh*, especially with gutturals, as הִמַּר; *Infin.* הִבֵּר, 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 Var*, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb עָע is generally shorter than the other (comp. יָסַב and יָקוּם, יָהִסַב and יָהִקוּם). 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. יָרוּן for יָרַן, he rejoices.

Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly regular: e. g. *Perf. Kal* בָּזַז, to plunder, *Plur.* בָּזְזוּ, בָּזְזוּ (also בָּזְזוּ); *Infin.* סָבַב and סָבַב; *Imperf.* יִחַן, he is gracious, elsewhere יָחַן. *Hiph.* הִרְנִין, *Imperf.* יִרְנִין, he will rejoice (which is never contracted); *Partcp.* מִשְׁמִים, astonished. Sometimes the full form appears to be emphatic.

Although the affirmatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סָבַבְתִּי, סָבַבְתִּי. Before *Dagesh*, *Kholem* in the *Imperf.* becomes *Kibbuts*, less frequently *Kamets-Khatuph*; *Tsere* in *Hiph.* becomes *Khirik* (after the analogy of תִּסְבְּיָנָה, תִּסְבְּיָנָה); the preformatives then, in place of the full vowel, take *Sh'va*: e. g. יִסְבְּנִי, יִסְבְּנִי; *Hiph.* יִסְבְּנִי.

Vocabulary.

- 411 To curse, אָרַר, ārār.
 To take prey; to spoil, plunder, בָּזַז, bāzāz.
 To roll, גָּלַל, gālāl*.
 To cover, protect, גָּנַן, gānān.
 To be weak, דָּלַל, dālāl.
 To be silent, דָּמַם, dāmām.
 To be clean, זָכַח, zāchāch.
 To be wounded, † קָלַל, khālāl.
 To be hot, חָמַם, khāmām.
 To be gracious, חָנַן, khānān.
 To be broken, חָתַת, khāthāth.
 To beat (down); crush; to rout, כָּתַת, 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, חֹרֵב, khōrēbh.
 For ever, לְנֶצַח, lānē'tsākh (nētsākh, a subst. = strength, perpetuity).
 To destroy, נָתַשׁ, nāthāsh.
 A door, דֹּלֶת, dē'lēth.
 Hinge, צִיר, tsîr.
 Bed, { מִטָּה, mittāh (a n) ||.
 { מִשְׁכָּב, mīshcābh (a).

* Also עָלַל, not used in Kal: in Poēl, to affect painfully, with לָ.

† In Hiph. to begin. Probably the first meaning is to open.

‡ In Hiph. to complete; to finish.

§ Regular in many forms: as are nādād and several others.

|| Nāfāh, to stretch out; shāchābh, to lie down.

Supplication, תַּחֲנוּן, tākh ⁿ nūn (pl. <i>īm</i> or <i>ōth</i>); khānān, to be gracious.	To mourn, סָפַד, sāphād.	} (411)
To pierce, דָּקַר, dākār.	Mourning, מִסְפָּד, mispēd (a).	
Only (son), יָחִיד, yākhîd.	First-born, בְּכוֹר, b'chôr (bā- chār, to be early).	
	A dog, בְּלֶבֶב, cē'lēbh.	

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

Exercise 39.

- 1 412 הָאֹיִב * | תָּמוּ הַרְבוֹת לְנֹצַח וְעַרִים נִתְשַׁת אֲבָד זְכָרָם א)
- הֵמָּה: 2 הַדֹּלֵת תִּסּוּב ²¹ עַל צִירָה וְעִצֵּל עַל־מִמָּתוֹ:
- 3 אָמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁפַּבְּכֶם וְדָמוֹ סָלַח: 4 דוֹמָמָתִי
- נִפְשִׁי בְּנָמַל עָלַי אָמוֹ: 5 קְלוּ הַפִּים מֵעַל הָאָרֶץ:
- 6 עֵינַי עוֹלֵלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירִי: 7 בְּנֵי יַעֲקֹב
- יִבּוּזוּ הָעִיר: 8 וְשִׁפְכֹתַי עַל־בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם
- רוּחַ חַו וְתַחֲנוּנִים וְהִבִּישׁוּ אֵלַי אֵת אֲשֶׁר־דָּקְרוּ וְסָפְדוּ
- עָלַי כַּמִּסְפָּד עַל־הַיָּחִיד וְהִמְרָ עָלַי פְּהִמְרָ עַל־הַבְּכוֹר:
- 9 וְכוֹשׁ יֶלֶד אֶת־נְמֹרֵד הוּא הֵחֵל לְהִיּוֹת † גִּבּוֹר בְּאָרֶץ:
- 10 גְּנוּתִי אֶל־הָעִיר הַזֹּאת לְמַעְנֵי וּלְמַעַן דָּוִד עַבְדִּי:
- 11 בְּמָקוֹם אֲשֶׁר ⁶ לִקְרוּ הַפְּלָבִים אֶת־דָּם נְבוֹת יִלְקֹוּ
- 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 *nāthāshtā* the Psalmist is addressing Jehovah. (3) *hēm-mah* (they), which is construed in our version *with them*, must be considered nom. to *ābh'dú* understood.

† *Infin. constr.* of *hāyāh*, to be, with לְ prefixed.

- (412) *b*) 1. The enemy (*pl.*) plundered the city. 2. The city will be plundered. 3. The great cities were plundered. *3. Thou shalt not plunder this city. 4. Those who are shearing his flock. 5. I am very weak. 6. My eyes are weak. 7. We are very weak. 8. Our brethren have made-faint our hearts. 9. They flee (*regular*) from me. 10. Does not the door turn upon its hinge?

CHAP. XI. § 2. *Verbs Pe Nun.*

413 The principal anomaly of this class of verbs is that the *Nun*, when it would close a syllable, is *assimilated* to the following consonant. Sometimes also an *initial Nun* is dropt.

414 I. The *assimilation* of *Nun* takes place (*a*) in the *Imperfect* of *Kal*. The second vowel is most commonly *ō*, sometimes *ǎ*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthān*, *to give*: (*b*) in the *Perfect* of *Niphal*; (*c*) throughout *Hiphil* and *Hophal* (which has always *Kibbuts*).

II. *a*) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *gāsh* for *n'gāsh*, $\Psi_{\dot{\jmath}}$ for $\Psi_{\dot{\jmath}n}$.

b) The *Infin. then.* however, usually appends the feminine ending *ēth* (the accent being on the *penult.*); after a guttural, *āth*: as $\Psi_{\dot{\jmath}}^{\dot{\jmath}}$ (*gē'shēth*), $\Psi_{\dot{\jmath}}^{\dot{\jmath}}$ (*gā'yāth*), from *nāgāy*, *to touch*.

c) The *Imperative* has usually *ǎ*, but sometimes *ē* (as in *tēn*, *give*, from *nāthān*). It frequently takes the lengthened form with appended *h*: *t'nāh*, *give up* ($\Psi_{\dot{\jmath}}^{\dot{\jmath}}$).

415 The characteristic of these verbs, in all the forms which have a *preformative*, is *Dagesh* following the *preformative* in the second radical; but, as we shall see, some forms of verbs *Pe Yod*, and even of verbs *double Ayin*, resemble them in this.

416 The *Nun* is *nearly always* retained in the forms enumerated in I., II., *when the second radical is a*

guttural (as *yinkhāl*, *he will possess*). In other cases (416) the retention of it is comparatively rare, *never* occurring in *Niphal*, and very seldom in *Hiphil* and *Hophal*.

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

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

Nāthān (נָתַן), *to give*, is peculiar in *assimilating* 418 the *final* as well as the *initial Nun*. Thus, *nāthāttî*, *têth*, for *nāthāntî*, *té'nêth* (*Inf.* *constr.*).—On the *Imperf.* see above, I.

Example נִגַּשׁ , *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'shêth</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>Hiphil</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.

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

Imperat. (*Kal*) *gāsh* *g'shî* *gāshnāh*

(*Niph.*) *hinnāgēsh* *hinnāg'shî* *hinnāgēsh'nāh*

(*Hiph.*) *hāggēsh* *hāggāshî* *hāggēsh'nāh*

The other tenses are conjugated regularly. See Paradigm in Appendix E.

On the *Jussive* and *Cohortative* forms of Verbs.

Jussive.] The *jussive* is a form of the Imperfect, 420 which occurs only in the *second* and *third* persons. In verbs *Lamed He* this form is called the *apocopated Imperfect*, because the shortening consists in the

(420) *cutting off* (apocōpê) 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 *û*, *î* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for *ëshmôr* we have *ëshm'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 overtake [נָשַׁג], nāsāg (in Hiph.).
To deliver, נָצַל, nātsāl*.	To take, לָקַח, lākākh.
To come near, to approach, נִגַּשׁ, nāgāsh.	To overthrow, סָלַף, sālāph (in Piël).
To bite, נָשַׁח, nāshāch.	To tear, טָרַף, tārāph.
To tell † [נָגַד, nāgād = to be clear?].	A lion, אָרִי and אֲרִיָּה, *rī and āryēh.
To look, נָבַט, nābhāt ‡.	To crush, פָּרַק, pārāk.
To touch, נָגַע, nāgāʿ (constr. with בָּ, &c.).	A serpent, נָחָשׁ, nākhāsh (decl. 4).
To forsake, נָטַשׁ, nātāsh	Extremity; heel, עֲקֵב, ʿākēbh (decl. 5, c: but taking <i>Khirik</i> under the first rad. in constr. pl. instead of <i>Pa- thakh</i>).
To give, נָתַן, nāthān.	
To fade, נָבַל, nābhāl.	
To kiss, נָשַׁק, nāshāk.	

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

† In Hiphîl = to make clear (higgâd).

‡ In Hiphîl: once in Piël.

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

Right hand, יָמִין, yāmîn (decl. 3, a).

Left hand, שְׂמאל, s'mōl.

To tremble, רָעַד, rā'ād.

To smoke, עָשָׁן, 'āshān.

Season, עֵת, 'ēth (vit-tō, &c.).

Leaf, עֵלֶה, 'ālēh (decl. 9).

To divide; to sing hymns, זָמַר, zāmār.

(422)

Exercise 40.

- a) 1 צְדָקָה תִצַּר תִּם־דָּרָךְ וְרִשְׁעָה תִסְלַף חַטָּאת : 423
 2 פֹּי־יִטְרַף כְּאֲרִיָּה נִפְשֵׁי פִרְק וְאִין מִצִּיל : 3 וַיִּגְשׁוּ
 אֶל־הָאִישׁ אֲשֶׁר עַל־בַּיִת יוֹסֵף וַיִּדְבְּרוּ אֵלָיו פֶּתַח הַבַּיִת * :
 4 יְהִי־דוֹ * נֶחֱשׁ עַל־יְדָרְךָ שְׂפִיפֹן עַל־יֶאֱרַח הַנָּשִׁיף עֲקָבֵי־
 סוּם וַיִּפֹּל רִכְבּוֹ אַחֲזֹר : 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־
 אֶפְרַיִם בְּיָמֵינוּ מִשְׂמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמָאלוֹ מִיָּמִין
 יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו † : 6 לֵמָּה לֹא־הִגַּדְתָּ לִּי כִי אֲשַׁתְּךָ
 הִיא : 7 הַשָּׁמַיִם מוֹסְפִיִּים כְּבוֹד־אֵל † וּמַעֲשֵׂה יָדָיו כִּגְדֵי
 הַרְקִיעַ : 8 זָמְרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתֵינוּ :
 9 הַבִּיטוּ אֵלָיו וְנִהְרוּ וּפְנִיָּהֶם אֶל־יַחֲפְרוּ : 10 הַמְבִיטוּ §
 לָאָרֶץ וְתִרְעַד יַבַּע בַּהָרִים וַיַּעֲשֻׁנוּ : 11 צְדָקַת הַקָּדִים
 תִּישַׁר דְּרָכּוֹ וּבְרַשְׁעָתוֹ יִפֹּל רָשָׁע : 12 שָׁמַע בְּנֵי
 מוֹסֵר אָבִיךָ וְאֶל־תַּמְשׁ תּוֹרַת אִמְךָ : 13 כִּי לֹא יִמָּשׁ
 יְהוָה עִמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב : 14 וְהָיָה כְּעֵץ
 שֶׁתּוֹל עַל־פְּלִגְיָמִים אֲשֶׁר פָּרְיוֹ | יִתֵּן בְּעֵתוֹ וְעֵלְהוּ

* Shall be.

† 228, p. 80.

‡ m'säppēr, 5, 3.

§ A partecp. descriptive of Jehovah.

- (423) לֹא־יִבּוֹל : 15 אָרַר אֶתְּהָאָדָמָה אֲשֶׁר פָּצְתָהּ
 אֶת־פִּיהָ לִקְחַת אֶת־דָּמִי אֶחָד מִדָּד : 16 וַיֹּאמֶר אֵלָיו
 אָבִיו נִשְׁהֶנָּה * וְשָׁקָה לִי * בְּנִי וַיִּנָּשׁ וַיִּשְׁקֶלְלוּ : 17 † יִרְדֹּף
 אוֹיֵב נַפְשִׁי וַיִּשָּׂג וַיִּרְמָס לָאָרֶץ הִיא וּכְבוֹדִי לַעֲפָר יִשְׁבּוּ
 סֵלָה : 18 וְאֵל־יִבְטֵחַ אֶתְכֶם חֲזָקִיהוּ אֱלֹהֵיהֶה :
 † עֲוֵי אֵלֶיךָ אֲזַמְרָה כִּי־אֱלֹהִים כֹּשְׁנָבִי אֱלֹהֵי חֲסָדָי :

b) 1. Look the way of the sea ; and he looked. 2. The kings were smitten before the children of Israel. 3. They will trample our honour in the dust. 4. Deliver thy people. 5. Tell me all that thou hast heard. 6. Their leaves shall not fade. 7. Ye shall not forsake your people. 8. I have given this garden to my brother. 9. Who told thee that thou (°wast) naked? 10. His leaf shall not fall.

Write down the Hebrew of the following forms § :

<i>Sing.</i>	<i>Plur.</i>
1. I will take.	1. We will kiss.
2. † Thou shalt kiss thy mother. (Thou (<i>f.</i>) shalt approach.)	2. † Ye will take. (Ye (<i>f.</i>) will pursue.)
3. † He will take. (She will give.)	3. † They will trample. (They (<i>f.</i>) will take.)

(IMPERATIVE.)

<i>Sing.</i>	<i>Plur.</i>
Take thou.	Draw near.
Draw near (<i>f.</i>)	Take (<i>f.</i>)

* With *paragogic He*.

† In the Bible, יִרְדֹּף*.

‡ O my strength! Another reading is צִזְזוֹ.

§ The pronouns are to represent the *masculine* when *f* is not added.

CHAP. XI. § 3. *Verbs Pe Aleph.* Feeble Verbs
(*Verba quiescentiā*).

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°chīl	hā°chīl	hā°chēl	yā°chīl	mā°chīl	
4 Hoph.	hō°chāl	hō°chāl	(none)	yō°chāl	mō°chāl	

(as verbs *Pe guttural*)

Past Partcp. of Kal, āchûl.

Inf. absol. 1) āchôl; 2) *Niph.* hēāchōl.

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

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

אָכַל, āchāl, to eat.

אָמַר, āmār, to say.

אָבַד, ābhād, to perish.

אָפַח, āphāh, to bake.

אָבַח, ābhāh, to be willing.

In the *Imperf. Kal* of these verbs (of which the 426 two last are also *Lamed He*), and usually in אָחַז, ākhāz, to hold, the א quiesces, with a transposition of the vowels. Hence,

יָאֵמַר (yōmēr) for יֵאֵמַר = יֵאֵמַר, the form it would regularly take as a *verb first guttural*.

(We shall see that, as verbs *Lamed He, ābhāh*, 427 āphāh have for their Imperfects yōbhēh, yōphēh.)

With *conjunctive accents* in the middle of a clause, 428 and with *Vav conversive* (which draws back the *tone-syllable*). *Tsere* is usually shortened into *Pathakh*. This change, however, in the case of *Vav conversive*, is only found in āchāl; āmār taking the still greater shortening into *Segol*: vāyyōmēr, vāttōmēr.

(Of course, in *pause* the *Tsere* is retained.)

- 429 Only a few cases occur in which **א** *quiesces*, according to the general rule, in ֿ , ֿֿ , or ֿֿֿ . It always *quiesces* in *Tsere* in the common form *lēmōr* (לֵאמֹר), *in saying*; very seldom in *Imperf. Kal*.
- 430 In the first person singular of the Imperfect the *quiescent א* is also *rejected*, to avoid the concurrence of two *Alephs*. This occurs *frequently* in the other forms also.
- 431 Other verbs beginning with *Aleph* are conjugated like verbs *Pe guttural* (Paradigm E); and, except in *Kal*, even the verbs above given very seldom *quiesce*.
In *Piēl*, **א** sometimes falls away by contraction.

Vocabulary.

- | | |
|--|--|
| <p>432 To kiss, נִשָּׁק, nāshāk in both <i>Kal</i> and <i>Piēl</i>.
To burn, בָּעַר, bā'ār.
To prove, בָּחַן, bākhān.
To draw-near, קָרַב, kārābh, with עָל, upon = for the purpose of <i>falling upon</i>; of attacking.
To divide, חָלַק, khālāk.
A little, * כְּעֵט or כְּעֵט, m'ē'āt or m'ē'āt (from כְּעֵט, to be small, or few).
Expectation, תּוֹחֵלֶת, tōkhē-lēth (a way); yākhāl, to wait, expect.
Joy, שִׂמְחָה, simkhāh (sā-mākh, to shine bright).</p> | <p><i>Hope, expectation</i>, תִּקְוָה, tik-vāh (kāvāh, to wait for, hope in).
<i>For ever</i>, לְנֶצַח, lānētsākh (nētsākh = truth, perpetuity).
<i>A fig-tree</i>, תְּאֵנָה, t'ēnāh.
<i>Form</i>, תֹּאֵר, tōār (tāār, to be drawn, marked).
<i>Countenance</i>, כִּרְאָה (a), mā-rēh (decl. 9, a); rāāh, to see.
<i>Except</i>, כִּי־אִם, cī-im (ni-si, properly quod si).
<i>An evil-doer</i>, מְרַעַע, mērā'ē (partcp. Hiph. of רָעָע, to be evil).
<i>A wolf</i>, זֶבֶב, z'ēbh.
<i>Booty</i>, עָד, 'ād.
<i>Prey</i>, שְׁלָל, shālāl.</p> |
|--|--|

* כְּעֵט = as a little (a little) soon.

Exercise 41.

a) 1 433 פִּי־יִוְדַע³ יְהוָה דָּרָךְ צְדִיקִים וְדָרָךְ רָשָׁעִים תֵּאבֵד :
 2 נִשְׁקִיב־בְּרַ פֶּן־יֵאָנֵף וְתֵאבְדוּ דָרָךְ * פִּי־יִבְעַר כַּמַּעַט אִפּוֹ
 אֲשֶׁר־י כָּל־חֹסֵי + בּוֹ : 3 תּוֹחַלַּת צְדִיקִים שְׂמָחָה וְתִקְוַת
 רָשָׁעִים תֵּאבֵד : 4 עַד־כְּזָבִים יֵאבֵד וְאִישׁ שָׁמַע לְנֶצַח
 יִדְבֵר : 5 נֶצֶר תֵּאָנֵף יֹאכַל פְּרִיָּה וְשִׁמְרֵ אֲדָנָיו יִכְבֵּד :
 6 וַיַּעֲזֹב כָּל־אֲשֶׁר־לּוֹ בְּיַד יוֹסֵף וְלֹא־יָדַע אֶת־לִמְאֹמָה † כִּי
 אִם־הֵלֶחֶם אֲשֶׁר־הוּא אוֹכַל וַיְהִי יוֹסֵף יָפָה תֹאֵר וַיִּפֶּה
 מִרְאָה : 7 בְּקָרֵב עָלַי | מִרְעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי §
 וְאֵיבִי לִי הִמָּזָה בְּשִׁלּוֹ וּנְפַלּוּ : 8 בְּנִימִין זָאֵב יִטְרֹף בַּבֶּקֶר
 יֹאכַל עַד וְלַעֲרֵב יִחַלֵּק שָׁלַל : 9 שְׁלָחוּ מִכֶּם אֶחָד וַיִּקַּח
 אֶת־אֲחִיכֶם וְאֶתֶם הֵאָסְרוּ וַיִּבְחַנּוּ דְבַרְיֶכֶם הֵאָמַת אֶתְכֶם
 וְאִם־לֹא חַי || פָּרְעֹה כִּי מִרְגְּלִים אַתֶּם : וַיֵּאָסֶף אֶתְכֶם אֶל־
 מִשְׁמַר שְׁלֹשֶׁת יָמִים :

b) 1. The ways of the scorners shall perish. 2. And Jehovah said to the woman, Hast thou not eaten of the tree? And the woman said, The serpent deceived-me ¶, and I did eat. 3. Thy-way perished. 4. Then shalt thou say unto Joab, The sword

* The way = as to your way.

† Trusting. Partcp. act. Kal in stat. constr. from a verb Lamed He : חָסַף.

‡ Ittó m'úmah, 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.

¶ דְּנִשְׂיָאֲנִי (from נִשְׂא : Hiph. הִנִּישָׂא).

- (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. יָשָׁב, *yāshābh*, to dwell. Paradigm: see Appendix E, p. 22.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
434 1 <i>Kal</i>	yāshābh	shē'bhēth	{ shēbh y'rāsh	{ yēshēbh yīrāsh	yōshēbh
2 <i>Niph.</i>	nōshābh	hivvāshēbh	hivvāshēbh	yivvāshēbh	nōshābh
5 <i>Hiph.</i>	hōshībh	hōshībh	hōshēbh	yōshībh	mōshībh
6 <i>Hoph.</i>	hūshābh	hūshābh	(none)	yūshābh	mūshābh

6 *Past Partcp. of Kal*, yāshūbh.

Fut. Apoc. (Jussive), yōshēbh.

Fut. Vav convers. (Kal), vāyyē'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.' כִּזָּה וְכִזָּה; the כ taking *Kamets* as coming immediately before a tone-syllable.

† עָלָה, *Imperf* of עָלָה (*h*).

‡ In Arabic they are written with ڤ.

for their first radical; (2) those which are properly (435) *Pe Yod*; (3) a few of these verbs *Pe Yod* form, in some respects, a *third* class inflected like verbs *Pe Nun*.

Yātsār (יָצַר) occurs in both classes: (1) יָצַר (for וָצַר), to be 436 in a strait; (2) יָצַר, to form.

(*Pe Yod* = *Pe Var.*)

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* (יִשֵּׁב) the second *ē* is only lengthened by the *tone*, and may be shortened to *Segol* and *vocal Sh'va*; the *ē* in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.

2) *Imperat.* שֵׁב is from יִשֵּׁב, by omission of the feeble '.

3) *Infin.* שֵׁבַת is shortened in the same way, and takes the fem. ending תֵּצֵא, 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. יִרַשׁ and *Infin.* יִסֹר retain the ' as a *consonant*, but in *Imperf.* יִרַשׁ it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439 " *פּוֹ* is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ׀ 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*, ׀ 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. הִתְנוּדַע 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* (וּ, וֹ, ׁ) before the second radical. Forms like נוֹשֵׁב, שָׁבַת, they have in common with verbs *Pe Nun*. *Hophal* has the same form as in verbs *Double Ayin* and *Ayin Vav*.
- 443 a) The *Infin.* of *Kal* without the radical *Yod*, has very seldom the masculine form like יָדַע, to know, or the feminine ending הַּ like לָדַח, to bear.
- b) With a guttural the latter takes the form * תֹּ־ instead of תֹּ־: 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 יִכְלָתַי, to be able.
- 444 The *Imperat. Kal* often has the lengthening הַּ, as שִׁיבָה, sit; רִדְדָה, descend. From יָהַב, to give, the lengthened *Imperat.* is הַּבָּה, fem. הַּבֵּי, plur. הַּבּוּ, 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 יִדַּע, also יִתְרַד.

* לָדַחַת, in 1 Sam. iv. 19, is contracted to לַחַת.

- b) When the tone is drawn back on the penultima, the final (445) syllable takes *Segol*; namely, before a word of one syllable, and after *Vav conversive*: e. g. $\text{וַיֵּשֶׁב, וַיֵּרֶד, וַיֵּשֶׁב-נָא}$, but in Pause, וַיֵּשֶׁב and וַיֵּרֶד .
- c) The form וַיֵּרֶשׁ , when lengthened, may also lose its radical י (as $\text{וַיֵּנַעוּ, וַיַּעֲפוּ}$). 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 \bar{e} or \bar{i} in such forms as have no full vowel under the first radical, as $\text{וַיֵּרְשׁוּם, וַיֵּרְשׁוּהָ, וַיֵּלְדוּהָ}$ from $\text{וַיֵּרֶשׁ, וַיֵּלֶד}$.

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

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

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

The verb וַיֵּלֶךְ , to go, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from וַיֵּלֶךְ) *Imperf.* וַיֵּלֶךְ with *Vav*, וַיֵּלֶךְ , in pause וַיֵּלֶךְ , *Infin. constr.* לֵךְ , *Imperat.* לֵךְ , lengthened לֵכָה , and also לֶךְ , and so *Hiphîl*, וַיֵּלֶךְ . Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from וַיֵּלֶךְ , as *Imperf.* וַיֵּלֶךְ , *Infin.* וַיֵּלֶךְ , *Imperat. pl.* וַיֵּלְכוּ ; on the contrary, *Perf. Kal* is always וַיֵּלֶךְ , *Partcp.* וַיֵּלֶךְ , *Infin. absol.* וַיֵּלֶךְ ; *Piël* וַיֵּלֶךְ ; *Hithpaël* וַיֵּלֶךְ ; so that a י no where distinctly appears as first radical*.

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

Vocabulary.

<p>449 To know, יָדַע, yādāy.</p> <p>To bear; to beget, יָלַד, yālād.</p> <p>To add, יָסַף, yāsāph.</p> <p>To come down, descend, יָרַד, yārād.</p> <p>To profit, יָעַל, yāʿāl.</p> <p>To dwell, יָשַׁב, yāshābh.</p> <p>To save, יָשַׁע, yāshāy.</p> <p>To set up, erect, establish, [נָצַב], nātsābh, in Hiph.</p> <p>Treasure, אוֹצָר, ōtsār (pl. אוֹצְרוֹת).</p> <p>To conceal, כָּסָה, cāsāh.</p> <p>To withhold, כָּשַׁח, khāsāch.</p>	<p>Want, poverty, מַחְסוֹר, mākh-sōr.</p> <p>Only, אַח, āch.</p> <p>Proud, גָּאָה, gēēh (pl. גֵּאִים).</p> <p>Widow, אֵלְמָנָה, ālmānāh.</p> <p>Instruction, לִקְחָה, lē'kākḥ (prop. taking speech; lākākḥ, to take).</p> <p>Adversity, צָרָה, tsārāh (ω), decl. 10; tsārār, to bind.</p> <p>Corner, פִּנָּה, pinnāh (d ω), decl. 10.</p> <p>Roof, גָּג, gāg (decl. 8, a).</p> <p>Fellowship, חֶבֶר, khē'bhēr.</p> <p>Generation, age, דּוֹר or דֹּר, dōr or dōr (decl. 1).</p>
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Exercise 42.

[Note.—The student must not suppose that every sentence will necessarily contain an example of the conjugation (or form) that is the subject of the exercise.]

- 450 1 הוֹלֵךְ תָּמִים יוֹשֵׁעַ וְנִעְקָשׁ * דְּרָכִים יָפוֹל בְּאַחַת : †
- 2 לֹא־יֹעִילוּ אוֹצְרוֹת רָשָׁע וְדַרְקָה תִּצְלִי כַּפּוֹת :

also the feeble *Pe Aleph*: e. g. תִּצְלִי from אֵזַל, and תִּלְכִּי from הִלַּךְ, Imperf. Hiphāl, אֲבִידָה from אָבַד, and אֲוִלִּיכָה from הִלַּךְ.

* Nē'ekāsh (5, 2), from yākāsh, to walk perversely, &c., to be perverse; usually construed, who is perverse in his ways: al. (taking the dual strictly) he who walks unsteadily in two ways.

† In one (of them): i. e. of the two ways.

(450) 3 בְּרַפֵּת יְהוָה הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה :
 4 אֵוֶל בַּיּוֹם יִנְדַע בְּעֵסוֹ וְכִסָּה קִלְוֹן עָרוֹם : 5 יֵשׁ כְּפֹזֵר
 וְנוֹסֵף עִיד וְחִשְׁבָּה מִיֶּשֶׁר אֲדָ-לְמֹחֶסֶר : 6 בֵּית גַּאִים יִסַּח
 יְהוָה וַיִּצָּב גְּבוּל אֱלֹמֶנָה : 7 לֵב חֲכָם יִשְׁפִּיל פִּיהוּ
 וְעַל-שִׁפְתָיו יִסִּיף לִקְחָה : 8 בְּכָל-עֵת אֱהָבֶהָ הָרַע וְאָח
 לְצָרָה יוֹלֵד : 9 טוֹב לְשֹׁבֵת עַל-פְּנֵת-גַּג מֵאִשֶׁת 4 מְדוֹנִים *
 וּבֵית חֶבֶר † : 10 וְאֲנִי תַמְיֵד אֵיחָל וְהוֹסַפְתִּי עַל-כָּל-
 תַּהֲלֻתָּהּ : 11 יָמִים עַל-יְמֵי-מֶלֶךְ 21 תוֹסִיף 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 Piē' and Pual).

* מְדוֹנִים, *brawlings*, from דוּן : sing. מְדוֹנָה, *a woman of brawlings* = *a brawling woman*.

† 'A house of fellowship' = *a house in common*.

‡ Imperat. with ה paragogic.

§ וְתִרְאָה, *Imperf. Niph.* of רָאָה.

|| נִטְוִי, *Partep. Pass.* of נָטָה.

¶ Say: 'at (ב) the bearing (*Infin. constr.*) of Hagar:' the two words to be joined by *Makkeph*.

CHAP. XI. § 5. *Feeble Verbs Pe Yod* (continued).A. *Second Class, or Verbs properly Pe Yod.*

See יָטַב, *yātābh*, to be good. Paradigm: Appendix E, p. 23.

Paradigms of Verbs properly Pe Yod.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
451 1 Kal	yātābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 Hiph.	hêtībh	hêtībh	hêtēbh	yêtībh	mêtībh

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 יִיְקַץ, and he awoke.

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

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יִלִּיל, as יִיִּלִּיל, he wails; אִיִּלִּיל, I wail; תִּיִּלִּילוּ, ye wail; once even in *Imperf. Kal*, יִדַּע, 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 *ē*, 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, יָטַב, yātābh *.	To howl, יָלַל, yālāl.	458
To awake, יָקַץ, yākāts.	To sleep, יָשַן, yāshān.	
To suck, יָנַק, yānāk †.		

a) Verbs exclusively of the contracted form:

To spread beneath, יָצַע, yātsäc (Hiph. hits-tsiäc; Hoph. hūts-tsiäc).	
To burn up, יָצַת, yātsāth (Imperf. yitstsāth; Hiph. hits-tsih).	

b) Verbs with two forms:

To pour, יָצַק, yātsäk (Imperf. yitstsök; and with Vav conv. väyyē'tsək).	
To form, יָצַר, yātsär (Imperf. väyyí'tsēr [c. Vav conv.] and yitstsör).	
To be straight, יָשַר, yāshär (Imperf. yīshär and yishshär).	
To bubble out, נָבַע, nābhäc ‡.	Afflicted, נָחַא, nāchē ^a (fem. נִחְיָא).
Joyful, שָׂמְיָח, sāmēākh (from sāmākh, to shine bright; be glad).	Hoofed, מִפְּרִים, māph. is.
A cure, גָּהַה, gēhāh.	Horned, מִקְרִין, mākrin §.

* 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. partcp. for mākrin; kērēn, a horn.

- (458) *Sea-monster*, תַּנִּין, tännin (*pl.* only). | *Cruel*, אֲחֶזָר, ächzār.
The breast, שֶׁד, shäd. | *Ostrich*, יַעֲנָה, yä'änäh.
A whelp, גֹּר, gûr (*decl.* 1). | *To plant*, נָטַע, näläy.

☞ 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 יִיטִיב דַּעַת וּפִי כְּסִילִים יִבְיַע * אֵוֹלֵת :
 2 לֵב שָׁמַח יִיטִיב גַּהֵה וְרוּחַ נִבְאָה תִיבֹשׁ-גָּרָם : 3 וַיִּיטֵב
 הַדָּבָר בְּעֵינַי פָּרְעָה וּבְעֵינַי כָּל-עַבְדָּיו : 4 וְתִיטֵב לַיהוָה
 מִשׁוֹר פָּר מִקְרוֹן כַּפְרִים : 5 טוֹב-אֶתָּה וּמִטִּיב :
 6 דְּבַר־יִפְיוֹ אָנוּ וּמְרָמָה חָדַל לְהַשְׁפִּיל לְהִיטִיב :
 7 בַּס־תַּנִּין חָלְצוּ שֶׁד הַנִּיקוּ גִוְרִיהֶן בַּת-עַמִּי לְאֶחָד
 פִּי יַעֲנִים בַּמִּדְבָּר : 8 וְתֵאבְלָנָה הַפְּרוֹת רָעוֹת הַמְּרֹאֶה
 וְדַקַּת הַבָּשָׂר אֶת שֶׁבַע הַפְּרוֹת יִפֹּת הַמְּרֹאֶה וְהַבְּרִיאֹת
 וַיִּיקֶן פָּרְעָה : 9 הַנִּמְטַע אָזוּ הֲלֹא יִשְׁמַע אִם-יִצְרָר עֵץ הֲלֹא
 יִבִּיט : 10 וַיִּיקֶן פָּרְעָה 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 הָ, see 175, c.

§ A strange god, אֱלֹהֵי נָכַר, a god of the stranger.

|| He will consume, וְכָלָה.

you according as * he hath done you good. 6. The men † shall lament, and all the inhabitants ‡ of the land shall howl. (459)
 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 Var.

E. g. קוּם, kûm, to rise up. Paradigm: see Appendix E, p. 24.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	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 Hiphil	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.

Infîn. absol. (Kal) kôm; (Hiph.) hākēm or hākêm. In Niph. as Infîn. constr.

* According as, אַחֲרֵי אֲשֶׁר, after that which.

† אָדָם, used collectively for the plural.

‡ Partcp. Kal of יָשַׁב, to dwell, inhabit.

§ אֶת־אֲשֶׁר. || Partcp. Kal of יָצַר. ¶ Pual.

** Partcp. Kal of מָשַׁל, to rule. †† As—this, כִּי־אֲשֶׁר.

Normal Forms.

461	1 Kal	{	Perf.	kām	kāmāh	kām'tā
Imperat.			kûm	kû'mî	kôm'nāh	
			Imperf.	yākûm	tākû'mî	t'kûmènāh
2 Niph.	{	Perf.	nākôm	nākô'māh	n'kûmô'thā	
		Imperat.	hikkôm	hikkô'mî		
		Imperf.	yikhôm	tikkô'mî	tikkôm'nāh	
3 Hiph.	{	Perf.	hēkîm	hēkîmāh	h'kîmô'thā	
		Imperat.	hākēm	hākî'mî		
		Imperf.	yākîm	tākî'mî	tākēm'nāh	
4 Hoph.	Perf.	hūkām	hūk'māh	hūkām'tāh		

462 In these verbs the *Var* 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 Partep.* (*kāvûm* =) *kûm*; *Infin. absol.* (*kāvôm* =) *kôm*. Hence the root always appears as a *monosyllable*.

463 The principal vowel of the form is the *second* vowel. This second vowel receives, by its union with *Var*, greater extension and firmness than it naturally possesses. Thus, in *Infin.* and *Imper.* *k'vôm* becomes *kûm* (קוּם); *Perf.* *kāvâm* becomes *kām* (the *Var* disappearing). This firmer vowel cannot be ejected; it may, however, be *shortened*: as *kām* from *kām'tāh*. The *Imperf. Hiphil* *yākîm* (from *yākvîm*) is shortened in the *Jussive* to *kēm*.

a) The verb intrans. *middle E* takes in *Perf. Kal* the form of כָּיַת (from כָּיִית), *he is dead*.

b) The verb *middle O* takes the form of אָוַר (from אָוֵר), *luxit*; בּוּשׁ (from בּוֹשׁ), *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. *yākūm* for (464) *yākóm*; *hēkīm* for *hīkvīm*; *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, *yākūm* 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. *yībvōsh*).
- 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*, *hēkām̄tā*, 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*; *hēkīm*, *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 469 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 קָמוּת; so in *Hophal*, הוּקְמוּת. For the tone on ו and י see 468.

* Hence before Suff. יָמוּתְנוּ, *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 עָוֵר, *to surround*, the *Piël* of עוּר (but see 476). In some others י has taken the place of ו, as in קָיַם from קוּם; הָיָה from הוּב; 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. קוּיַם, *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. בִּלְכַל, *to sustain, to nourish*, from כוּל.

471 Of these unusual conjugations the Paradigm exhibits only *Pilel* and *Pual*, 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 *Partep.* the same †, the following are examples: 1) *mûth* (*to die*); *Perf.* *mêth* (*for māvêth*), *mê'thâh*, *mät'tî*, *mâth'nû*; *Partep.* *mêth*. 2) *bûsh* (*to blush*); *Perf.* *bôsh* (*for bāvôsh*), *bô'shâh*, *bôsh'tî*, *bôsh'nû*; *Partep.* (*pl.*) *bôshîm*.
- 473 a) In the *Infin.* and *Imperat.* of some verbs, ו always quiesces in *Kholem* (as אוּר, טוב, בוא).
- 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 וּקטוּל), as קוּם וּקוּיַם, *surgendo surgent*.
- c) Those verbs which have ו in the *Infin.* retain it in the *Imperf.* as יבוּא.
- d) In one verb alone the preformatives of the *Imperf.* have *Tsere*, viz. יבוּשׁ, *Imperf.* יבוּשׁ (*for יבוּשׁ*).

* Having been borrowed from the Aramæan.

† Of the *Perf.* and *Partep.* the usual form קָם is very seldom written with א (after the Arab. mode): e. g. קָאם.

In the *Imperat.* with affirmatives (קֹוֹמוּ, קֹוֹמִי) 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 (שׁוֹבְהָ, קוֹמְהָ), with a few exceptions where the word is *Milel*.

- a) The shortened *Imperf.* as *Jussive* has the form יִקֹּם (very 475 seldom יִקֹּם, יִקָּם).
- b) So in poetic language as *Indicative*, as יִרָם, תִּרָם, *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 וַיִּקָּם, לָךְ, וַיִּקָּם.
- d) In *Pause*, however, the tone remains on the last syllable, as וַיִּמָּת.
- e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וַיִּסָּר, *and he turned aside* (from סוּר).

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

II. *Niphal*.] Anomalous forms are: *Perf.* נִפְצוּתֶם, *ye have* 476 *been scattered*; *Infin. constr.* הִדְרִישׁ.

III. *Hiphíl*.] Examples of *Perf.* without the *epenthetic* וִ: 477 הִנְנִיפְתָּ, *thou liftest*; הִמְרִיתָ, *thou killest*; and even הִמְרִיתֶם (Num. xvii. 6, &c.).

In the *Imperat.* the shortened and lengthened forms הִקֵּם, 478 הִקִּימָה, both occur.

- a) The shortened *Imperf.* has the form יִקֵּם, as וַיִּסָּר, *that he* 479 *may take away*.
- b) After *Vav conversive* the tone is drawn back upon the penultima, as וַיִּרָם, וַיִּפֶּן, *and he scattered*.
- c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וַיִּסָּר, *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 עָ"ו and *Poël* of עָ"ע. Hence it is, that they often borrow forms from one another, as in *Kal*, בָּזָה, *he despised* (*Perf.* of בָּזָה, as if from בָּזָז); טָח, *he besmeared* (for טָח).

481 In common with verbs עָ"ע, those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסִּית, *to incite*, *Imperf.* יִסִּית (also הִסִּית, יִסִּית); וַיִּתֵּר, *and he shows the way* (also וַיִּתֵּר); sometimes with a different meaning, as הִנִּיחַ, *to cause to rest, to give rest*, הִנִּיחַ, *Imperf.* יִנִּיחַ, *to set down, to lay down*; יִלִּין, *to spend the night, to abide*; מִלִּין, יִלִּין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמַּל), *to be circumcised*; with a guttural, נִעוּר; *Hiph.* הִיָּל, *to despise*, יִלִּיז*.

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. הָוֵר, *to be white*, *Imperf.* יִהוּר; גָּוַע, *to expire*, *Imperf.* יִגוּע; particularly all verbs that are also לה, as צָוָה; *Piel*, צָוָה, *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 וַתַּחֲשׂ, *and she hastens* (from חָוַשׂ); וַתַּעַט, וַיַּעַט (from עָוַט, *to rush upon*. G.).

Vocabulary.

<i>To be ashamed, בּוֹשׁ, bûsh*.</i>	<i>Fortress, מִבְצָר (a), mibhtsār 483</i> (bātsār, <i>to cut off</i>).
<i>To despise, בּוּז, bûz.</i>	<i>Understanding, הַבְּוֹנָה (a ω),</i> t'bhûnāh (bhûn or bhîn, <i>to discern</i>).
<i>To understand, בּוֹן, bûn (also bîn †).</i>	<i>To found, יָסַד, yāsād.</i>
<i>To arise, קוּם, kûm.</i>	<i>Rottleness, רָקָב, rākābh.</i>
<i>To fix, establish, כּוּן, cûn.</i>	<i>Snare, מוֹקֵשׁ, mōkêsh (yā-</i> kāsh, <i>to set a snare</i>).
<i>To scorn, make a mock of, לוּץ, lûts.</i>	<i>Guilt, אָשָׁם, āshām.</i>
<i>To get, obtain, פּוֹק, pûk, in Hiph.</i>	<i>Deceit, מִרְמָה, mirmāh (rā-</i> māh, <i>to cast</i>).
<i>To place; to set on, שׂוּם, sûm.</i>	<i>Therefore, עַל-כֵּן, ʿāl-cēn.</i>
<i>To return, intr., שׁוּב, shûbh ‡.</i>	<i>Congregation, עֵדָה, ʿēdāh</i> (ʿādāh, <i>he appointed</i>).
<i>Wall, fence, גְּדֵרָה, g'dērāh (ω);</i> gādār, <i>to fence</i> §.	
<i>To break down, פָּרַץ, pāräts.</i>	

Exercise 44.

- a) 1 484 פְּרֻצַת כָּל־גְּדֵרֹתָיו שִׁמְתָּ מִבְצָרָיו מִחֶמְתָּהּ : 2 יְהוּהָ ?
- בְּחֶכְמָה יָסַד אֶרֶץ פּוֹנֵן שָׁמַיִם בְּתְבוּנָה : 3 הִבִּינוּ פְתָאִים
- עֲרֵמָה וְכִסְיִלִים הִבִּינוּ לֵב : 4 טוֹב יִפִּיק רִצּוֹן מִיְהוּהָ
- וְאִישׁ מִזְמוֹת יִרְשִׁיעַ : 5 לֹא־יִכּוֹן אָדָם בְּרִשְׁעוֹ וְשָׂרֵשׁ
- צְדִיקִים בְּלִימוֹט : 6 אִשָּׁת חֵיל עֲמַרְתָּ בְּעֵלֶיהָ וְכִרְקַב
- בְּעֲצֻמוֹתָיו מִבִּישָׁה : 7 בּוֹ לְדַבֵּר יִחַבֵּל לוֹ || וְיִרָא מִצָּוָה

* 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'idrôth or g'dērôth*.|| *He who fears* (partcp.).

- (484) הָיָא יִשְׁלָם : 8 תּוֹרַת הַכֶּסֶם מִקּוֹר הַיָּם לְסוֹר מִפְּקוּזֵי
 מוֹת : 9 הַכֶּמֶת עָרוֹם הָבִין דִּרְפוּ וְאוֹלֵת פְּסִילִים מִרְמָה :
 10 אֲוִלִים יִלְיִץ אֲשֶׁם וּבִין יִשְׂרִים רָצוֹן : 11 וַיִּשְׁכְּמוּ לוֹ
 לְבָדוּ וְלֹהֶם לְבָדָם וְלִמְצָרִים הָאֹכְלִים אֶתֹּ לְבָדָם כִּי לֹא
 יוֹכְלוּן הַמְצָרִים לְאֹכַל אֶת־הַעֲבָרִים לֶחֶם פִּי־תִיעֵבָה הוּא
 לְמְצָרִים : 12 גַּל אֶל־יְהוָה מַעֲשֵׂיךָ וְיִכְנֹו מִחֲשִׁבְתֶּיךָ :
 13 וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ בַּעֲת חַיָּה וְהִנֵּה־בִן לְשָׂרָה
 אִשְׁתְּךָ וְשָׂרָה שִׁמְעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו :
 14 וּכְסָף מִשְׁנֵה קָחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוֹשָׁב בְּפִי
 אֲמִתְהִיתִיכֶם תִּשְׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁנֵה הוּא : 15 וְאֶת־
 אַחֲיִכֶם 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.

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

Past Partcp. of Kal, bûn.

Imperf. apoc. yābhēn; *Imperf. c. Vav conv.* vāyyā'bhēn. (485)
Infm. absol. Kal, bōn; *Niph.* hibbōn.

Normal Forms.

Kal	{	<i>Perf.</i>	bān	bā'nāh	bā'ntā	486
		<i>Imperat.</i>	bīn	bī'nī		
		<i>Imperf.</i>	yābhīn	tābhī'nī	t'bhīnēnāh.	

- a) These verbs have the same structure as verbs 487 *Ayin Vav*, and their ' is treated in the same manner as the ׀ of that class: e. g. *Perf. Kal* shāth (for shāvāth), *he has set*; *Infm.* shīth; *Infm. absol.* shōth (for shāyōth); *Imperat.* shīth; *Imperf.* yāshīth; *Jussive*, yāshēth, with *Vav conv.* vāyyā'shēth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* with the characteristic ה elided: e. g. בִּינֹתִי (similar to הִבְיַנֹתִי); also בִּנְתָּ, רִיבֹתָ, *thou contended*; also רִבְתָּ.
- c) Often also complete *Hiphil* forms occur: e. g. *Perf.* הִבְיַנְתֶּם, הִבְיַנְתִּי; *Infm.* הִבְיַן (also בִּין); *Imperat.* הִבְיַן (also בִּין); *Partcp.* מִבְיַן (also בִּין); so likewise מִרִיב (also רִב); מִשִּׁים (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 שָׁת, *to set*.

These *Hiphil* forms may easily be traced to verbs עָו, and 488 possibly, in part, belong to that class. The same may be said of *Niphal*, נִבּוֹן; *Pilel*, בּוֹיֵן; and *Hithpaël*, הִתְבּוֹיֵן (as if from בּוֹן). These verbs are in every respect closely related to verbs עָו. Hence it is that we find several verbs used promiscuously, as עָו and עָו, and with the same meaning in both forms, as לִין

- (488) (*denom.* from לָיַל), *to spend the night*; *Infin.* also לָיַן; שָׁיִם, *to place*; *Infin.* also שָׁוִים; *Imperf.* יִשְׁיִים; once יִשְׁוִים. 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 רָיַב, *to contend*; שָׁיַת, *to set*; שָׁיַשׁ, *to rejoice*.
- 489 The old Grammarians referred all these forms to verbs עָי, which it may, indeed, in some cases be right to do.
- 490 The Pdm. App. E, p. 25, is placed by that of verbs עָי, 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 יִבֵּן; with retracted tone it takes the form לֹי יִבֵּן. So with *Vav convers.* וַיֵּבֶן, and he placed; וַיִּבֵּן, and he perceived.
- 492 As *Partecp. act. Kal* we find once לָיַן, *spending the night* (Neh. xiii. 21); *Part. pass.* שָׁיִם or שָׁוִים, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָי 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 שָׁאַל, *to ask*, the feebleness of the א reduces the *ā* 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. שָׁאַלְךָ, שָׁאַלְתִּיהוּ, 2 pl. שָׁאַלְתֶּם; also in *Hiph.* (1 Sam. i. 28).

Vocabulary (exclusively עָי).

Of this kind are :

494 <i>To understand</i> , בִּין.	<i>To smell</i> , רִיחַ*.
<i>To exult</i> , גָּיַל.	<i>To put, set, place</i> , שָׁיִם.
<i>To pass the night</i> , לָיַן.	<i>To set, put</i> , שָׁיַת.
<i>To contend, plead</i> , רָיַב.	

* Only used in *Hiphil*.

Exercise 45.

- a) 1 495 בִּינוּ בְּעָרִים בְּעַם וְכִסְלִים מִתִּי תִשְׁכִּילוּ:
- 2 הַנְּמִלָּה תִכּוֹן בְּקוֹץ לַחֲמָה אֲנָרָה בְּקִצִיר מֵאֲכֹלָה:
- 3 אֵל תִּרְיֵב עַם־אָדָם חָנָם: 4 לֵב אָדָם יִחַשֵׁב דְּרָבּוֹ
- וַיְהוּה יִכּוֹן צְעָדוֹ:

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 ^a	496
2 Niph.	nimtsâ	himmātsē ^a	himmātsē ^a	yimmātsē ^a	nimtsâ	
3 Piël	mitstsē ^a	mätstsē ^a	mätstsē ^a	y'mätstsē ^a	m'mätstsē ^a	
4 Pual	mütstsâ	mütstsâ	(none)	y'mütstsâ	m'mütstsâ	
5 Hiph.	himtsi ^a	hämtsi ^a	hämtsē ^a	y'ämtsi ^a	mämtsi ^a	
6 Hoph.	hümtsâ	hümtsâ	(none)	yümtsâ	mümtsâ	
7 Hithp.	hith- mätsē ^a	hith- mätsē ^a	hith- mätsē ^a	yith- mätsē	mith- mätsē ^a	

Past Partcp. of Kal, mātsû^a.

Jussive (Hiph.) yämtsē^a; Imperf. c. suff. (Piël) y'mätstsēnî,
(Hiph.) yämtsiēnî.

* ב.

† וַיֵּצֵא, and went out.

‡ To be rendered by נָתַן.

§ Hiphil.

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

Normal Forms.

497	1 Kal	{ Perf.	mātsā	mā'tsēh	mātsāthî
		{ Imperat.	m'tsâ	m'tsē'nāh *	
	2 Niphal	{ Perf.	nimtsâ	nimtsē'thāh	
		{ Imperat.	himmātsē	himmātsē'nāh	

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

498 The **א** is here, as in verbs פִּנָּה, treated partly as a soft guttural *consonant* (*scarcely audible* at the end of a word), partly as a *quite inaudible* (quiescent) letter.

499 In the forms that end with the third radical, the final syllable has the same vowel as the regular verb (e. g. מִצֵּה, מִצֵּה, מִצֵּה, מִצֵּה); but *Pathakh* before **א** is lengthened into *Kamets*, viz. in the *Perf.*, *Imperf.*, *Imperat. Kal*, in the *Perf. Niphal*, *Pual*, and *Hophal*. The (ַ) however is *mutable*, hence in the plural, מִצֵּהוּ.

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*, מִצֵּהָ; in the *Perf.* of all the other conjugations, in *Tsere*, מִצֵּהָ; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, מִצֵּהָהּ †).

502 The use of *Tsere* and *Segol* in these forms arose, doubtless, from the great resemblance between verbs לָא and לָה (comp. next section), and an approximation of the former to the latter.

503 Before affirmatives beginning with a vowel, **א** is a *consonant*, and the form regular, as מִצֵּהוּ.

* *a* in Italics is quiescent.

† Before the suffixes *chā*, *chēm*, *chēn*, the **א** retains its character as a guttural, and takes (-:).

REMARKS.

Verbs *middle E*, like **מָלֵא** (*mālē*), *to be full*, retain *Tsere* in 504 the other persons of the *Perf.*, as **מִלֵּאתִי**. Instead of **מִצָּאתָהּ** is sometimes found the (Aramæan) form **קָרֵאתָהּ** for **קָרֵאתָהּ**, *she names*.

The *Partcp. fem.* is commonly, by contraction, **מִצָּאתָ**, *seld.* 505 **מִצָּאתָ**, and defectively written **יוֹצֵת** (from **יוֹצֵא**).

The **א** sometimes falls away, as in **מִצָּתִי**, *Niph.* 506 **הִחֲטִי**, *ye are defiled*; *Hiph.* **הִחֲטִי**.

Vocabulary.

To cull, **קָרָא**, *kārâ*.

To hate, **שָׂנֵא**, *sānē^a*.

To be full, **מָלֵא**, *mālē^a*.

To drink (to excess), **סָבָא**, *sābā*.

Fear, **יָרָא**, *yirāh*; *constr.* **יָרֵאתָ** (*ω*); *yārē^a*, *to fear*.

A path, **נְתִיבָה**, *n'thîbhāh* (*nāthābh*).

Treasure-house, **אוֹצָר**, *ōtsār* 507 (*pl.* -*ôth*).

To violate, injure, **חָמַס**, *khāmās*.

Rag, **קָרַע**, *kē'rā'ē* (*kārā'ē*, *to tear*).

Therefore, **עַל־כֵּן**, *āl-cēn*.

To defile, **טָמֵא**, *tāmē^a*.

To assemble (in troops), **צָבָא**, *tsābā*.

To sin, **חָטָא**, *khātā*.

Exercise 46.

1 508 תַּחַת פִּי־שָׂנְאוּ דַעַת וַיִּרְאֵת יְהוָה לֹא בַחֲרוּ:

2 גָּנַב נְמִצָּא יִשְׁלֵם שְׁבַע־עֵתִים: 3 הֲלֹא חֲכָמָה תִּקְרָא

וּתְבוּנָה תִּתֵּן קוֹלָהּ: 4 אֵלֵיכֶם אִישִׁים אֶקְרָא וְקִלִּי אֶל-

בְּנֵי אָדָם: 5 בְּאַרְחַ צְדָקָה אֶהְיֶה בְּתוֹךְ נְתִיבוֹת

(508) מִשְׁפָּט׃ לְהִנְחִיל אֶהְבִּי יֵשׁ וְאַצְרִיתֶיהֶם אִמְלֵא׃ 6 מִצְּאֵי
 מִצְּא חַיִּים וַיִּפֶּק רָצוֹן מִיְהוָה׃ וְהִטְאֵי הַמָּס נַפְשׁוֹ כָּל־
 מִשְׁנֵאֵי אֶהְבוּ מוֹת׃ 7 * אֶל־תְּהִי בְּסַבְּאֵי־יָיִן † בְּזֹלְלֵי
 בֶּשֶׂר לָמוֹ׃ פִּי־סַבָּא וְזִלְל יוֹרֵשׁ וְקָרְעִים תִּלְבָּשׁ נֹמְדָה׃
 § עַל־כֵּן | פֶּל־פִּקְוֵי † כָּל יִשְׂרָאֵל כָּל־אֶרֶץ שִׁקָּר שְׁנֵאתִי׃
 9 אֱלֹהִים § בָּאוּ גוֹלִים | בְּנַחֲלֶתְךָ טָמְאוּ אֶת־הַיְכָל קִדְשְׁךָ
 שְׁמוֹ אֶת־יְרוּשָׁלַם לְעַיִים׃ נָתַנּוּ אֶת־נַבְלַת עֲבָדֶיךָ מֵאֵכֶל
 לְעוֹף הַשָּׁמַיִם בֶּשֶׂר הַסִּידֶיךָ לְהִיתֵנוֹ אֶרֶץ׃ שִׁפְכוּ דָמֶם |
 כַּפַּיִם סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר׃ 10 וַיַּעַשׂ אֶת הַפִּינִיר
 נְחֹשֶׁת וְאֵת כַּנּוֹ נְחֹשֶׁת בְּמִרְאֵת † † הַזְּבָאֵת אֲשֶׁר צָבֵאוּ
 פֶתַח אֶהֱל מוֹעֵד׃

b) 1. I have hated knowledge ¶. 2. Who hates knowledge ?
 3. Thou shalt not hate thy brother. 4. The sacks are filled
 with silver. 5. Thieves, being found, shall return seven-fold.
 6. Understanding cries-aloud, and Wisdom gives-forth her
 voice. 7. To them will we cry. 8. Shall I not cry-aloud, and
 give forth my voice ? 9. Who will fill my treasures ? 10. They
 who find me will find life. 11. They shall assuredly find life.
 12. Thou shalt not hate those-who-hate thee.

* *Be not thou* (ne sis) : from hāyāh.

† ‘*Those who squander their own body,*’ i. e. voluptuous
 profligates (Gesenius, Maurer). Others (as Rosenmüller) trans-
 late it in the same sense as the English Bible : *riotous eaters of
 flesh.*

‡ (Of) *every kind* (Maurer).

§ *Have come* ; בּוֹא, *to come.*

|| (Of the women) *assembling.*

¶ שְׁנֵאתִי מוֹסֵר (Prov. v. 12).

CHAP. XI. § 9. Verbs Lamed He.

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

Short Paradigms.

	1 Perf.	2 Inf. cstr.	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>hith-gällāh</i>	<i>hith-gällôth</i>	<i>hith-gällēh</i>	<i>yith-gällēh</i>	<i>mith-gällēh</i>	

Past Partcp. of *Kal*, *gālûi*.

Inf. absol. (*Kal*) *gālôh*; (*Niph.*) *niglôh*; (*Piël*) *gällēh*; (*Pual*) *güllôh*; (*Hiph.*) *hāglēh*; (*Hoph.*) *höglēh*; (*Hithp.*) *hith-gällēh*.

Imperf. apoc. (*Kal*) *yîgēl*; (*Niph.*) *yîggāl*; (*Piël*) *y'gāl*; (*Hiph.*) *yě'gēl*; (*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'lênāh</i>		
		<i>Imperf.</i>	<i>yiglēh</i>	<i>tiglî</i>	<i>tiglênāh</i>		

These verbs, like verbs *Pe Yod* (פִּי), embrace two 511 classes, originally distinct, viz. פִּי and פִּי; but in Hebrew the original פ and פ have passed over into a feeble פ, 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 prominently distinguished than verbs פִּי and פִּי.

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. מַבְּרֵה), 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 י appears, גַּלְוִי, *gālūi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in ת: hence in *Kal*, גַּלוֹת, *g'lôth*; in *Piël*, גַּלוֹת, *gāl-lôth*, &c.

516 Before the affirmatives beginning with a consonant (ת, נ), the original י 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 גַּלְוִי (after קַטְלֵת) we get first גַּלְוִי, and then, by attenuating the *é* into *î*, גַּלְוִי; in the *Imperf. Piël*, תִּגְלִינָה. 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 גַּלְוִי;

* It is certain, however, that some verbs הָ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה.

Perfets of the other active conjugations (including the reflexive *Hithp.*) *é* and *i* promiscuously, as גְּלִיתָ and גְּלִיתָ;

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

Imperfets and *Imperatives* always יָ (è), as גְּלִינָה, תִּגְלִינָה.

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


The *Yod* disappears also in 3 *Perf. sing. fem.*, where תָּ is appended as feminine ending, as גְּלִיתָ. 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 גְּלִיתָה. So in all conjugations: e. g. *Hiph.* תִּגְלִיךָ, common form תִּגְלִיךָ, in *pause* תִּגְלִיךָה.

The formation of the *shortened Imperf.*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the 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 גְּלִיתָ, from גְּלִיתָ, is almost entirely banished from common use. But with *suffixes* it is always used, see 539.

a) The *Infin. absol.* has also the form יִגְלִי, *videndo*.

- (521) b) As the *Infin. constr.* occurs also, though seldom, עֲשֵׂה, רֵאֵה, as well as the feminine form רֵאוּה, to see.
- 522  The apocopé of the *Imperf.* occasions in *Kal* the following changes:
- The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. יִגַּל for יִגְלֵ; וַיִּבְנוּ, and he built; יִשַׁע, et him look, for יִשַׁע.
 - The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרְאֵה, let him see (fr. רֵאֵה).
 - The *helping-vowel* is sometimes omitted: e. g. וַיִּשְׁבּוּ, וַיִּשְׁבּוּ. The verb רֵאֵה has the two forms יִרְאֵה and וַיִּרְאֵה, the latter with *Pathakh* on account of the *Resh*.
 - Examples of verbs which are *Pe guttural* as well as *Lamed He*: וַיַּעַשׂ, and he made, from עָשָׂה; וַיַּעַן, and he answered, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וַיִּחַר, וַיִּחַן, וַיִּחַד (with *Dagesh lene* in second radical), let him rejoice.
 - The verbs הָיָה, to be, and חָיָה, to live, which would properly form in the *Imperf. apoc.* יִהְיֶה, יִחְיֶה, change these forms to יִהְיֶה, יִחְיֶה (y'hî, y'khî), because the *Yod* prefers a vowel before it in which it may quiesce.
- 523 The full forms without the apocopé of הֶ־ sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וַיִּרְאֵה, and I saw, twenty times, but not in the Pentateuch, וַיַּעַשׂ, and he made, four times.
- 524 The original *y* 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) וְנֹ, or where for any reason an emphasis rests upon the word. *Perf.* חָסוּי, they took refuge; *Imperat.* בְּעֵי, ask ye; *Imperf.* יִרְבּוּי, they increase, more frequently like יִשְׁתּוּי, they drink (cf. 530).

The *Partcp. act.* has also a *fem.* of the form צוֹפִיָּה, *spying*; 525 פּוֹרְיָה, *fruitful*; in the *P'ur.* like אֹתִיּוֹת. The *Partcp. pass.* is sometimes without י, as עָשׂוּי for עָשׂוּי, *made*, צָפּוּ.

It is but very seldom that the second syllable is defectively written.

II. *Niphal.*] The apocopé of the *Imperf.* occasions here no 526 further changes (יִנְלֵה from יִנְלֶה); yet in one verb ע' guttural we find a form with (־) shortened to (־), viz. יִנְלֵה (for יִנְלֶה). Similar in *Piël*, הִעָרָה (from הִתְעָרָה), and in *Hithpaël*, הִתְעָרָה (from הִתְעָרָה)

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* (יִנְלֵה).

The *Imperf.* loses, after the apocopé, the *strong Dagesh* of 528 the second radical; hence *Piël*, וַיִּצַּח; *Hithpaël*, וַיִּתְנַחֵל. Less frequently is the *Pathakh* then lengthened into *Kamets*, as וַיִּתְנַחֵל, (cf. 526).

In *Piël* and *Hithpaël* are found also *apocopated* forms of the 529 *Imperat.*, as נִסֵּה for נִסֶּה, *prove!* הִתְחַלֵּה, *feign thyself sick*.

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

IV. *Hiph'il and Hophal.*] In the *Perf. Hiph.* the forms 531 הִגְלִיתִּי and הִגְלִיתָ are about equally common; before suffixes the latter is used, as somewhat the shorter. In *Hophal* always יִנְלֵה.

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

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

- 533 The *Imperf. apoc.* has either the form וַיִּשְׁקַן , וַיִּפְתֵּן , וַיִּרְדֵּן , or (with a helping-vowel) וַיִּגַּל , for which, however, is invariably substituted the form וַיִּפְרֵן , וַיִּגְלֵן , as וַיִּפְרֵן . Examples with gutturals: וַיִּעַל , וַיִּאֲעַל , &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 הִרְבֵּן ; הָרַבָּה for הִרְבֵּה ; הָרַף for הִרְפֵּן ; הָרַפָּה for הִרְפֵּה ; הָעַל for הִעְלֵן .
- 535 The *Imperf.* with *Yod* retained occurs only in וַיִּנּוּן , from וַיִּנֶּה .

(ADDITIONAL REMARKS.)

- 536 V. In the Aramæan, where, as before remarked, the verbs לֵא and לֵה flow into one another, both classes terminate, in the *Imperf.* and *Partcp.* of all the conjugations, without distinction, in $\text{אֵ$ or $\text{יֵ$. As imitations of this mode of formation we are to regard those forms of the *Infinitive*, *Imperative*, and *Imperfect* in $\text{הֵ$, more seldom $\text{אֵ$ and $\text{יֵ$, which are found in Hebrew also, especially in the later writers and the poets. *Infinitive*. הִיָּה , to be; עֲנֵה , opprimendo; הִפְיָה . *Imperative*. הִיָּא , be thou. *Imperfect*. אֵל־תִּהְיֵה ; אֵל תִּבֵּא , follow not; אֵל־תִּעֲשֵׂה , do not*.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in וַתִּזְנֵי , וַתִּחַלֵּי , and hence in the *Plur.* הִמְסִי .
- 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. וַתִּאֲוֶה , contracted וַתִּאֲוֶה , to be beautiful, from וַתִּאֲוֶה ; וַתִּשְׁחֲוּיִם , the archers: but especially וַתִּשְׁחֲוֶה , to bow, *Pilel* וַתִּשְׁחֲוֶה , hence the

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imperative*. But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (אֵ) and (יֵ). See Gen. xxvi. 29. Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הִשְׁתַּחֲוֶה, *to bow oneself, to prostrate oneself, 2 pers.* (538) יִשְׁתַּחֲוֶה and יִשְׁתַּחֲוֶה, Imperf. יִשְׁתַּחֲוֶה, apoc. וַיִּשְׁתַּחֲוֶה, for וַיִּשְׁתַּחֲוֶה (analogous with יְהִי for יִהְיֶה).

Before *suffixes* the ה final, with the preceding vowel, falls 539 away, as עֲנִי, *he answered me*, עָנָה; Imperf. יַעֲנֶה, יַעֲנֶה; Hiph. הֶעֱלָה. Very seldom י takes the place of the final ה or ה, as in יִכְסִימוּ, *he will cover them*; הַיְיָנִי, *smite me*. The 3 Perf. fem. always takes before *suff.* the older form נָתַת (see 518), yet with a short *ā*, as in the regular verb: e. g. עָשִׂיתָנִי for פָּלַתָהוּ; in *pause* עָשִׂיתָנִי.

Vocabulary.

To trust (in), (ב') חָסָה, khā-sāh (b').	To see, רָאָה, rāāh.	540
To build, בָּנָה, bānāh.	Piercings, מְדַקְרוֹת, mād-k'rōth (dākār).	
To stretch out, נָטָה, nātāh.	Sword, חֶרֶב, khě'rēbh.	
To multiply, רָבָה, rābhāh.	The world, תֵּבֵל, tēbhēl, poetic (= ἡ οἰκουμένη, yābhāl).	
To feed, רָעָה, rā'āh.	Embryo; unformed substance, גֹּלֶם, gōlēm (gālām, glomeravit).	
To babble, בָּטָה, bātāh (comp. βαττολογεῖν and blaterare).		
To befall, אָנָה (in Pual) ānāh.		

Exercise 47.

a) 1 וְהָיָה בְּעֵץ שָׂתוּל עַל-פְּלִיגֵי-מִים אֲשֶׁר פָּרְיוֹ | יִתֵּן 541
 בְּעֵתוֹ וְעָלָהוּ לֹא-יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלַח: 2 נָטִיתִי
 יָדַי וְאֵין מִקְשִׁיב: 3 כִּי-בִי יִרְבּוּ יַמֵּיךָ וְיוֹסִיפוּ לְךָ שָׁנֹת
 חַיִּים: 4 שִׁפְתַי צָדִיק יִרְעוּ רַבִּים וְאִוִּילִים בַּחֲסֵר-לֵב
 יָמוּתוּ: 5 יֵשׁ בּוֹטָה בְּמִדְקָרוֹת חֶרֶב וּלְשׁוֹן חֲכָמִים

- (541) מִרְפָּא : 6 לֹא־יִבְנֶה לְצַדִּיק כָּל־אֵוֹן וְרָשָׁעִים מִלְּאֵי רָע :
 7 אִם־אָרַעַב לֹא־אָמַר לֹד כִּי־לִי תִבֵּל וּמְלֹאָה : 8 בִּיהוָה |
 חֲסִיתִי אִיךָ תִּאמְרוּ לְנַפְשִׁי נוֹדֵי הַרְכָּם צָפוֹר : 9 הִיטִיבָה
 בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 גִּלְמִי | רָאוּ
 עֵינַיִךְ וְעַל־סַפְרְךָ כֹּלֵם יִכְתְּבוּ * יָמִים יִצְרוּ וְלֹא אֶחָד בָּהֶם :
 11 תוֹעֵבֶת מַלְכִים עֲשִׂית רָשָׁע כִּי בְצַדִּיקָה יִכּוֹן כִּפְסָא :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

542 Write down the forms :

I was.	I will be.	Be thou	To be.
Thou wast.	Thou (<i>m.</i>) wilt be.	Be thou (<i>f.</i>).	In-being.
Thou (<i>f.</i>) wast.	Thou (<i>f.</i>) wilt be.	Be you.	
He will be.	He will be.	Be you (<i>f.</i>)	
She was.	She will be.		

* Most recent interpreters translate the latter clause thus: *the days* [sc. of my life] *all of them were predetermined*, and (= when) not one of them [yet was]. So *Maurer, De Wette, Hengstenberg*. Cüllām refers, by anticipation, to ‘days.’

CHAP. XII. Suffixes of the Verb.

The suffixes appended to the verb express the accusative of the *personal pronoun*. They are :

SINGULAR.

Person.	Forms proper for the Perfect Tense.	Forms proper for the Imperfect.	544
1 me (c.)	נִי— נִי—	נִי—	
2 thee (m.)	ךָ, <i>in pause</i> ךָּ— or ךָּ—	ךָ— or כָּה—	
2 thee (f.)	ךִי— ךִי— ךִי—	ךִי— ךִי— or כִי—	
3 him	הוּ— הוּ—	הוּ— הוּ—	
3 her	הִי— הִי— הִי—	הִי—	

PLURAL.

1 us (c.)	נֵנוּ— נֵנוּ—	נֵנוּ—	
2 you (m.)	כֶּם—	כֶּם—	
2 you (f.)	כֵּן—	כֵּן—	
3 them (m.)	הֵם— ם—, <i>poeticè</i> מוּ—	הֵם— ם—, <i>poeticè</i> מוּ—	
3 them (f.)	הֵנּוּ— הֵנּוּ—	הֵנּוּ—	

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

SINGULAR.

1 me (c.)	נִי— נִי— for נִנִי—	545
2 thee (m.)	ךָ— כָּה— ךָּ—	
3 him	הוּ— for הֵהוּ—	
3 her	הִי— הֵהִי—	

Perfect with Suffixes.

- 546 As a *general* rule,
- the forms that end in a *consonant*, take the suffixes that begin with a vowel (called a *vowel-of-union*);
 - the forms that end in a *vowel*, take the suffixes that begin with a consonant.
 - The vowel-of-union for the *Perfect* is *ă* (or *ā*)
 - „ „ „ *Imperfect* } *ē* (or *ě*).
 - „ „ „ *Imperative* }
- 547 Whatever changes the affirmatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

	takes	for
a) The 3rd sing. fem.	<i>ăth</i> or <i>āth</i>	<i>āh</i>
b) 2nd sing. fem.	<i>tī</i>	<i>t</i>
2nd plur. masc.	<i>tū</i>	<i>tēm'</i>

- 548 Here observe, (1) the *2nd sing. fem.* (which is derived from an old form *ăttī*) becomes identical in form with the *1st pers. sing.*, and is only to be distinguished from it by the context; (2) of the *2nd plur. fem.* no instance is found with suffixes.
- 549 [The *3rd sing. fem.* of the *Perfect* (1) draws the tone to itself, except with *chem*, *chen*, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

View of the Suffixes to the Verb (E.).

I. TO THE PERFECT.

	transit. Kal	3 f. sing.
550 Verb :	כָּתַבְהָּ <i>he has written</i>	כָּתַבְהָּ
Suff. : sing. 3 m.	כָּתַבְהּוּ	כָּתַבְהּוּ
	or	or
him	כָּתַבְהּוּ	כָּתַבְהּוּ
— f.	כָּתַבְהָּ	כָּתַבְהָּ

2 m.	<i>thee</i>	כְּתַבְךָ ²	כְּתַבְתְּךָ (550)
— f.	<i>thee</i>	כְּתַבְךְ	כְּתַבְתְּךְ
1.	<i>me</i>	כְּתַבְנִי	כְּתַבְתְּנִי
pl. 3 m.	<i>them</i>	כְּתַבְכֶם	כְּתַבְתֶּם
— f.	<i>them</i>	כְּתַבְכֶן	כְּתַבְתֶּן
2 m.	<i>you</i>	כְּתַבְכֶם	כְּתַבְתֶּם
— f.	<i>you</i>	כְּתַבְכֶן	כְּתַבְתֶּן
1.	<i>us</i>	כְּתַבְנוּ	כְּתַבְתֶּנוּ

ע from intrans. Kal in the same way.

1) אֶהְבֹּו, 2) אֶהְבְּךָ, 3) אֶהְבְּכֶם;

ע from the other forms, as Piël:

1) כְּתַבְבוּ, 2, 3) כְּתַבְבְּךָ, כְּתַבְבְּכֶם.

So

אֶהְבְּתֶהוּ

כְּתַבְתֶּהוּ

Suff.: sing. }	2 m. sing.	כְּתַבְתָּ	כְּתַבְתִּי	3 pl.	כְּתַבּוּ
	3 m. }	כְּתַבְתֶּהוּ	כְּתַבְתִּיהוּ		כְּתַבּוּהוּ
		or	or		
	<i>him</i>	כְּתַבְתּוּ	כְּתַבְתִּיו	(none)	
— f.	<i>her</i>	כְּתַבְתֶּיהָ	כְּתַבְתִּיהָ		כְּתַבּוּהָ
2 m.	<i>thee</i>	(none)	כְּתַבְתִּיךָ		כְּתַבּוּךָ
— f.	<i>thee</i>	(none)	כְּתַבְתִּיךְ		כְּתַבּוּךְ
1.	<i>me</i>	כְּתַבְתְּנִי	כְּתַבְתִּינִי		כְּתַבּוּנִי
pl. 3 m.	<i>them</i>	כְּתַבְתֶּם	כְּתַבְתִּים		כְּתַבּוּם
— f.	<i>them</i>	כְּתַבְתֶּן	כְּתַבְתִּין		כְּתַבּוּן
2 m.	<i>you</i>	(none)	כְּתַבְתִּיכֶם		כְּתַבּוּכֶם
— f.	<i>you</i>	(none)	כְּתַבְתִּיכֶן		כְּתַבּוּכֶן
1.	<i>us</i>	כְּתַבְתֶּנוּ	כְּתַבְתִּינוּ		כְּתַבּוּנוּ

Just so the suff. to the Persons
of all Verbal-stems:

כְּתַבְתֶּהוּ כְּתַבְתִּיהוּ

&c.

In the same way
1st and 2nd
pers. plur.

כְּתַבְתֶּהוּ

כְּתַבְתֶּנוּ

II. TO THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.	
Verb :	יִכְתֹּב	יִכְתְּבוּ	פַּתֵּב	שְׁמַע
Suff. : sing. } 3 m. }	יִכְתְּבֶהָ 1 *	יִכְתְּבוּהֶם 1 †	פַּתְּבֵהוּ	שְׁמַעְהוּ ‡
	יִכְתְּבוּנִי		פַּתְּבֵנוּ	שְׁמַעְנוּ
— f.	יִכְתְּבֶיהָ	יִכְתְּבוּהָ	פַּתְּבֵהָ	שְׁמַעֵהָ
	יִכְתְּבֶנּוּ		פַּתְּבֵהוּ	
2 m.	יִכְתְּבֶדְךָ 2	יִכְתְּבוּדְכֶם		
— f.	יִכְתְּבֶיךָ	יִכְתְּבוּיְכֶם		
1.	יִכְתְּבֵנִי	יִכְתְּבוּנִי		
pl. 3 m.	יִכְתְּבֵם	יִכְתְּבוּם	פַּתְּבֵנִי	שְׁמַעְנִי
— f.	יִכְתְּבוּ	—	פַּתְּבֵם	שְׁמַעְם
2 m.	יִכְתְּבֵכֶם 3	יִכְתְּבוּכֶם	פַּתְּבוּ	שְׁמַעוּ
— f.	יִכְתְּבוּכֶן	יִכְתְּבוּכֶן		
1.	יִכְתְּבוּנִי	יִכְתְּבוּנִי	פַּתְּבֵנוּ	שְׁמַעְנוּ

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

ã in the last syllable, יִנְהַג : 1. יִנְהַגְהוּ ; 2. יִנְהַגְךָ ;
3. יִשְׁמַעְכֶם, יִשְׁמַעְךָ ; 2. יִשְׁמַעְךָ ; 3. יִשְׁמַעְכֶם.—é
in the last syllable, יִכְתֵּב : 1. יִכְתְּבֵהוּ ; 2. יִכְתְּבֵךָ ;

* So also to all persons ending in the 3rd radical: תִּכְתֹּב, נִכְתֹּב, אִכְתֹּב.

† So also to תִּכְתְּבוּ 2 plur. m. and 3 a. 2 plur. f., and to תִּכְתְּבִי 2 sing. f.

‡ To the f. sing. and to the plur. like to the Imperf.

- (551) 3. יִשְׁלַח; 2. יִכְתֹּב; 3. יִכְתְּבוּכֶם; יִכְתְּבוּ; יִשְׁלַחְכֶם.—*i* or *u* in the last syllable, *Hiph.*:
 1. יִכְתְּבוּהוּ; 2. יִכְתְּבוּ; 3. יִכְתְּבוּכֶם: with gutt.
 יִשְׁמְעוּכֶם, יִשְׁמְעוּ.

Exercise 48.

- a) 1 חֲנַנִּי אֱלֹהִים פְּחַסְדָּךְ פָּרַב רַחֲמֶיךָ מִחַה פִּשְׁעֵי: 552
 2 הָרַבָּה פִּבְסֵנִי מֵעוֹנֵי וּמִחַטָּאתַי מַהֲרָנִי: 3 פִּי־פִשְׁעֵי
 אֲנִי אֲדַע וְחַטָּאתַי נִגְדֵי תָמִיד: 4 לָךְ לְבַדְּךָ | חַטָּאתַי
 וְהָרַע בְּעֵינֶיךָ עֲשִׂיתִי לַמַּעַן תִּצְדַּק בְּדַבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ:
 5 הוֹדַעְוֹן חוֹלְלָתִי וּבַחֲטָא יַחַמְתֵּנִי אֲמִי: 6 הוֹדַעְתֵּנִי
 חַפְצֵת בְּטַחֲוֹת וּבְסִתָּם חֲכֵמָה תוֹדִיעֵנִי: 7 תַּחַטָּאֲנִי
 בְּאִזּוֹב וְאִטְהַר תִּכְבְּסֵנִי וּמִשְׁלַג אֲלַבִּין: 8 תִּשְׁמִיעֵנִי שִׁשּׁוֹן
 וְשִׁמְחָה הַגְּלִלָּה עֲצָמוֹת דְּפִית: 9 הַסְתַּר פְּנֶיךָ מִחַטָּאִי
 וְכַל־עוֹנֹתַי מִחַה: 10 לֵב מַהוֹר בְּרֵאֲלֵי אֱלֹהִים וְרוּחַ
 נִכּוֹן חֲדָשׁ בְּקֶרְבִּי: 11 אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קֹדְשְׁךָ
 אֶל־תִּתְּקַח מִמֶּנִּי: 12 הַשִּׁיבָה לִי שִׁשּׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה
 תִּסְמְכֵנִי: 13 אֶל־מִדְּרָה פִּשְׁעִים דְּרַכֶּיךָ וְחַטָּאִים אֲלֶיךָ
 יִשׁוּבוּ: 14 הַצִּילֵנִי מִדְּמַיִם | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְבֵּן
 לְשׁוֹנֵי צְדָקָתְךָ: 15 חֵמֶת־מִלֶּךָ מִלְּאֲכֵי־מוֹת וְאִישׁ חֲכָם
 יִכְפָּרְנָה: 16 אִישׁ תַּהֲפֹכֹת יִשְׁלַח מְדוֹן וְנִרְפָּן מִפְּרִיד
 אֱלֹהֵי: 17 אִישׁ חֲכָם יִפְתֶּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדַרְךָ לֹא־
 טוֹב: 18 אִוֶּלֶת קִשּׁוּרָה בְּלִב־נַעַר שֶׁבֶט מוֹסֵר יִרְחִיקָהּ

- (552) מִמֶּנּוּ : 19 עָשָׂק דָּל לְהַרְבּוֹת לוֹ נָתַן לְעֹשִׂיר אֶךְ לְמַחְסוֹר :
 20 הֵט אֲזַנְךָ וְשָׁמַע דְּבָרַי חֲכָמִים וְלִבְךָ תִּשְׁמַע לְדַעְתִּי :
 21 כִּי־נָעִים כִּי־תִשְׁמַרְם בְּבִטְנְךָ יִפְנוּ יְהִדּוּ עַל־שִׁפְתֶיךָ :
 22 לְהֵיוֹת בֵּיהוָה מְבִטְחֶךָ הוֹדַעְתִּיךָ הַיּוֹם אַף־אַתָּה :
 23 הֲלֹא כָתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמַעֲצוֹת וּדְעַת : 24 לְהוֹדִיעַךָ
 קִשָּׁט אֲמַרִי אָמַת לְהַשִּׁיב אֲמָרִים אָמַת לְשַׁלְּחֶיךָ :

b) Translate into Hebrew—

Thou hast put him (1, 1, v).
 Thou (*f.*) hast deceived me.
 She instructed him.
 She inclined (1, 5, n, h) him.
 Thou hast despised me.
 Thou (*f.*) hast given him.
 They have forsaken me.
 I have cursed her.
 Give him.
 Take him.
 He will pursue him.
 They shall find her.
 They shall call-upon me.
 To despise them.

When he fled (Say: *in his flying*).
 When thou buildest (Say: *in thy building*).
 When he prepared (Say: *in his preparing*).
 To deceive me.
 When he was circumcised (Say: *in his being circumcised*).
 They that do (*p.*) this.
 His slain.
 They that call-upon him.

DIFFERENCES OF IDIOM, &c.

(Literally, in Hebrew)

- | | | |
|-------------------------|--|---------------------------------|
| 1. a) This boy. | | The boy <i>the</i> this. } 116. |
| b) The good boy. | | The boy <i>the</i> good. } |
| 2. a) The boy is small. | | The boy <i>he</i> small. } 116. |
| 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, <i>nōphēl</i> , 138. |
| He that has fallen. | } | |
| He that will fall. | } | |
| b) He who teaches. | | The teaching [person]; as <i>ὁ διδάσκων</i> in Greek. |

c) The partcp. is often used as a predicate* to denote (usually) the *Present Tense*.

- | | | |
|--------------------------------------|--|--|
| 4. a) Sweeter <i>than</i> honey. | | Sweet above (<i>from, in comparison of</i> [= <i>præ</i>]) honey (טו). |
| b) The <i>tallest</i> of the people. | | The-tall [°one] from the people (טו, טו, טו; sometimes טו), 196. |
| c) Very good. | | tōbh m'ōd (טוב מאד). |

5. DATIVE RELATIONS.] Usually לְ, sometimes לָא, prefixed to, and *cohering with*, the noun.

* Usually the *present tense* of a verb. *Jehovah* (°is) *knowing* = *Jehovah knows*.

6. Acc. usually את or את־ , 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes לֵא 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 לֵא 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) מֵא , *from* (176); also = *some of*.

b) Often בֵּא = *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 בֵּא , 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 בֵּא), 178.

10. NUMERALS.]

Seven sons, cf. 207.

11. RELATIVE.]

a) Whose.

Who—to him }
Who—to her } 246.

b) All that I have.

All which to me.

כֵּן , like our '*that*,' is sometimes used as a relative.

12. Where.

Which—there. }
Which—thence. } 248.

Whence.

13. a) From *when, from where*, as in English.
 b) He has fallen into the pit *he made* (= *which he made*): as in English.
 c) At the time he *did* it: as in English.
14. The orphan and *one who has no helper.* The orphan and *there is no helper to him*, 256.
15. וְאֵין (257, *end*) =, virtually, the *copula* (in any tense) with a negative.
 Joseph *was not* in the pit. ên-Yôsēph bābbôr.
16. וְאֵין =, virtually, the *copula*, in any tense.
It is in my power. yēsh-l'êl yādî.
17. Many verbs are in Hebrew followed by an *accusative*, where *we* must use a *preposition*.
18. Many verbs are in Hebrew followed (*always* or *sometimes*) by a *preposition*, where *we* should use the *acc.* only in English.
 To seek wisdom. bikkesh *l'* . . . [as *we* may say 'to seek *after*' a thing].
 To rebuke a man. 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'vî, *I know*; sānētî, *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.).
 K 3

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 ; tĕrĕm, not yet ; b'tĕrĕm, 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 per-
son). Piël, *to cause to stray, to*
disperse.—*to cause to perish, to*
destroy.

אָבָה *to be willing, inclined, de-*
sirous (followed by infin. with
or without לָ).

אָבוּ *poverty, misery*.

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

אָבֶן c. (mostly f.), *a stone*.

אָדָם, **אָדָמִים** adj. pl. **אָדָמִים** (8, c)
red.

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

אָדָר Niph. *to become glorious*.

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

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

אָהַב *to love*. Piël, partcp., *a lover*.

אָהַבָה f. infin. of the verb אָהַב :

e. g. **אָהַבְתָּה אֶת־שֵׁם יְהוָה** *to love*
the name of the Lord.—subst.
love, beloved.—adv. *delightfully*.

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

אָוָה Root not used. Arab. “
howl.

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

אָוִיל (1, a) *a fool = a wicked per-*
son.

אָוִלָת f. sing. (13, a) *folly;*
sin, from obsol. אָוִל.

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

אָוֶזֶר (2, b) pl. **אָוֶזֶרוֹת**, *treasure*.

אָח irreg. *brother*. [App. B.]

אָחָר *to stay, tarry*.

אָחֵר prep. *behind, after* (with
suff. **אָחֵרִי**, **אָחֵרְכֶם**, &c), prep. of
place, *after, behind*.—of time,
after, after that.

אָחֵרָה (3, a) *the hinder part;* as
adv. *backwards*.

- אֵיב** *to hate, to be an enemy*; partep. **אֵיב** as subst. (7, b) *adversary, enemy*; f. **אֵיבָה**.
- אֵילֹת** *strength*.
- אֵין** (6, i) *nothingness*.—as an adv. *not*, including the idea of the subst. verb *to be* (cf. **אֵשׁ**); **אֵין אֵישׁ** *there is no man*, **אֵין פֹּהֵר** *there was none interpreting*. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, **אֵינִי** *I am, or was not, shall not be*, **אֵינִי**, **אֵינִי**, &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 אִמָּה** *a faithful man*.—*any one, each*.
- אֵלוֹף** *intimate friend; leader*.
- אִשָּׁה** f. (13, b) *woman; female*.—*wife*.
- אֵד** *only*.—*only, but*.—*just now*.—*surely, certainly*.
- אָכַל** *to eat*.
- אֵלְמָנָה** f. (11, b) *a widow*.
- אֵם** f. (8, b) *mother*.
- אִמָּה** (f. 10) *the fore-arm, cubitus*, prop. *the mother of the arm*.—*a cubit*; **אַרְבַּע בְּאַמָּה** *four by the cubit*, i. e. *four cubits*.
- אִמָּה** f. irreg. *a maid-servant*. [App. B.]
- אִמָּת** f. (for **אִמְתָּה**) with suff. **אִמְתּוֹ** *firmness, stability*.—*faithfulness, fidelity*.—*truth*, as opposed to falsehood.
- אָמַר** imperf. **יאָמַר**, **וַיֹּאמֶר** *to say, declare*, mostly followed by the words spoken, constr. with **אֵל**, **לְ** before the person *to* or *of* whom any thing is said; rarely with an acc.
- אָמַר** (6, b) *word, discourse*.
- אִמְתָּה** f. (13, a) *a sack or bag*.
- אָנְהָ** Kal not used (Arab. *to meet*; *to be in good time*). Piël, *to cause to come, or happen*. Pual, *to befall*.
- אָנְהָ** f. (10) *a ship*.
- אָנַף** *to breathe through the nose, snort*; *to be angry* (with **אָ**).
- אָנַן** *to groan*. Niph. *to moan, lament*.
- אָנְקָה** f. constr. **אָנְקָהּ** *a groaning, lamentation*.
- אָנוּשׁ** (see **אִישׁ**) *man*.—*the common people*. Pl. **אָנוּשִׁים**, constr. **אָנוּשֵׁי**, with suff. **אָנוּשֵׁי**, *men*; commonly used for **אִישִׁים** the plural of **אִישׁ**.
- אִשָּׁה** f. irr. pl. **נָשִׁים** *woman, female*.—*wife*. [App. B.]
- אָסַף** *to collect, to gather*.
- אָסַר** *to bind*.—*to put in bonds*; partep. **אָסֹר** *prisoner*.
- אָסִיר** (3, a) *captive, prisoner*
- אָף** (for **אָפָה** = **אָפָה**) with suff. **אָפֵי** (8, d) *nose*.—*anger*. Dual **אָפִים**, *the nostrils*.—meton. *face, countenance*.

אָפֶה *to bake.*

אָרַח *to go, to be on the way.*

אָרַח c. (6, c) pl. אֲרָחוֹת cnstr. and with suff. אֲרָחוֹת *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.* Piël, *to curse.*

אָשַׁם *to be or become guilty, to transgress.* Hiph. *to bring the consequences of sin upon any one.*

אָשַׁם (4, c) *guilt.*

אָשַׁר *to go straight on.*

אָשַׁר *happiness, blessedness; only in pl. cnstr. in the character of an interj. אֲשַׁר־הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אֲשַׁרְךָ happy art thou! אֲשַׁרְהוּ, אֲשַׁרְנוּ for אֲשַׁרְךָ, &c.*

ב.

בָּגַד with suff. בְּגָדִי (6, a), but in pause בְּגָד *a covering. — cloak, garment.*

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

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

בִּוֵּא *to enter, come or go in (with ב, ל, אֵל, also acc.).*

בִּוֵּז *to despise, contemn.*

בִּוְשׁ *to be ashamed.*

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

בִּחַן *to try, prove, test.*

בָּחַר *to prove. —to choose (with acc. ב, ל).*

בִּבְטָה *to babble; part. בִּבְטָה an idle talker.*

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

בִּטְחָא *trust, confidence, security.*

בִּיּוֹן, בִּיוֹן *to distinguish, discern. —to understand.*

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

בֵּין—בֵּין לְבֵין, בֵּין—יְבֵין, בֵּין—וְ *between—and; sometimes also whither—or.*

בֵּינָן 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.*

בִּצְעַתְּ } plunder, unjust gain.—gain,
בִּצְעֵי } profit.

בִּקְרָה (4, a) coll. oxen, herd.

בִּקְרָה pl. בִּקְרָהִים the dawn, morning.

בִּקְשׁ Piēl, to seek; with acc., to seek after, with לְ; בִּקְשׁ אֶת־יְהוָה to seek the Lord.

בָּרַךְ corn (separated from the chaff); בָּרַר to separate.

בָּרָא to create, form, make.

בֵּר with suff. בְּרִי a son.

בָּרַד hail.

בָּרַח to flee; absol. or with לְ, אֵל (whither), מִכֶּפֶץ, מִמָּאָה, מִן (from whom), אַחֲרָי (after whom).

בְּרִית f. sing. (1, a) a covenant.

בָּרַךְ to bend the knee, to kneel. Niph. to be blessed. Piēl, to praise, bless God. Hithp. to be blessed (בָּ in, through).

בְּרָךְ f. (6, a), dual בְּרָכִים, knee.

בִּרְכָה once בְּרָכָה f. (11, c) a blessing.

בָּר (בְּרָה f.) chosen, beloved.—pure, clear; also pure morally.

בִּשְׁת (13, c) terrour, confusion; mostly followed by pānīm (of face).

ג.

גָּאַל to redeem, ransom, recover.

גָּב (8, d) pl. גְּבִים, גֹּב, a back.

גָּבַל to bound, limit.

גָּבַל bound, limit, border.—territory.

גָּבַר to be or become strong.

גִּבּוֹר (6, a) man = vir.—husband.—warrior.

גִּבּוֹר, גִּבּוֹר (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.

גְּוָהָה f. healing, cure.

גוֹי goi, a (Gentile) nation; the Gentiles.

גֵּר (1, a) sojourner, stranger, foreigner.

גוֹר (1, a) a whelp.

גֹּרֶל (2, b) pl. ôth, lot.

גָּזַז to shear, to cut off.

גָּזַר to cut off or down.—to cut in two parts, divide.

גִּזָּר (6, a) piece, part.

גָּלַל to roll.—to roll, rush in (עָלַ 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., יָלַ, יָלַ.—to ripen, to become ripe.—to wean.

גָּמַל c. (8), pl. גָּמָלִים, camel.
 גָּמוּל (1, a) recompense. — good deed, benefit.
 גְּמוּלָהּ f. (10) retribution, recompense; benefit.
 גָּנַב to steal.
 גַּנָּב (1, b) a thief.
 גָּנַן prop. to cover; hence to protect.
 גַּן (8, d) garden.
 נָעַר to rebuke, with גָּ.
 נָרַז Niph. to be cut off.
 נָרַם, נָרַם (6, a), bone.
 נָרַשׁ to cast out or up. Niph. to be cast out.—to be agitated, tossed.
 נָשַׁם Hiph. to cause to rain.
 נָשַׁם (6, a), pl. c. גִּשְׁמֵי, rain, heavy shower.

ד

דָּבַק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partep. מְדַבֵּק (is) cleaving.
 דָּבַר to speak; to range in order. Piël, to speak. Pual, to be spoken. Niph. to speak together. Hiph. to subdue. Hithp. to speak with.
 דְּבָר (4, a) word, speech, command.—affair.
 דְּבִשׁ (6, b) honey.

דָּגָן (4, a) corn, grain; meton. bread.
 דְּוָנַג wax.
 דָּר, דָּר (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. יָצַר דָּמִים, bloody man, city.
 דָּמָם to be silent.
 דַּעַת f. (13, a) knowledge.
 דָּק, f. דָּקָה adj. small, thin.
 דָּקַר to thrust through, to pierce.
 דָּרַךְ to tread (on), with the acc.; with עַל: metaph. to tread down enemies.
 דָּרַךְ c. (6, a), suff. דָּרְכֵי (Dual, דְּרָכִים), a way.
 דָּרַשׁ to seek, to inquire (especially of an oracle, the Lord).—to ask for, require: דָּרַשׁ דָּם to require the blood (of any one).
 דָּשַׁן to grow fat. Piël, to make fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.

ה

הָדָרַךְ to push, cast away.
 הָוָהּ f. (10) desire, lust.—wickedness.

הָיָה *to be, to exist.* יְהִי imperf. Kal

3 pers. m. s. (he, it) *shall be*: with *Vav convers.* (he, it) *was*. Often = *καὶ ἐγένετο*, and it was so (that, &c.).

הַיְכָל (2, b) *a large splendid building, a palace.—the temple.*

הִלְכָה *to go, walk.* Hithp. הִתְהַלְכָה *to go, walk about.*

הִלַּח *to shine.* Piël (*to make to shine* =) *to praise*, and intrans. *to boast.* Hithp. *to be praised.—to boast oneself.*

הִנֵּה הִנֵּה, הִנֵּה *behold! lo!—whether* (in indirect questions).—*if.*

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

הִפִּיחַ (1 pers. אֶהְפִּיחַ) *to turn, turn over.—to overthrow, ruin.*

הִקִּיף *to go around, to surround.*
Hiph. of הִקִּיף.

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.

זָאת pron. demon. f. sing., see הִיא.
זֶה f. זֹאת, rarely הֵּה, pron. demon.

this. After the subst. it usually has the article; when put before it without an article, it is usually the predicate, הֵּה הַדָּבָר *this (is) the thing*; הֵּה—הֵּה *this—that, the one—the other*; הֵּה אֵל

הֵּה *one to the other.* With emphasis, *this same, very.*

זָכַח *to be clean.*

זָהָב (זָהָב f.) adj. *clean, pure.*

זָכַר *to remember, recollect, call to mind.*

זָכָר, זָכָר (6, c), *memory.—memorial.*

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

זָמָה f. (10) *device.—wickedness.*

זָכַר *to cut.* Piël (prop. *to divide*; hence) *to sing hymns, praises*, with הֵּ or acc. of the person; הֵּ of the instrument.

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

זָרַע *to spread, to scatter.—to sow*; זָרַע זָרַע *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.*

חָגַר *to bind about, to gird.*

חָדָר adj. (f. חָדָה) *sharp.*

חָדַל (pl. חָדְלוּ) *to cease.*

חָדַר (6) cnstr. חָדַר, with suff.

חָדַר, pl. c. חָדְרֵי, *chamber.*

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

חֲדָשׁ (6, c) *new moon.—month.*

חָוַל, חוּל, חוּל to *twist; to dance.*

Hiph. to *shake.*

חוֹמָה 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* (בָּ, לָ, עָל).—to *forfeit*, with acc.

חַטָּא with suff. חַטָּאוֹ, pl. c. חַטָּאֵי *failure, sin.*

חַטָּא (1, b) *sinner.*

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

חַיִּים pl. *life.*

חָכַם to *be or become wise.*

חָכָם (4, c) חֻכְמָה f. (11, c), pl.

חֻכְמִים, adj. *wise.*

חֻכְמָה f. cnstr. חֻכְמָה *wisdom.*

חָלָה to *be weak.—to be sick.*

חָלַל to *be wounded.* Piël, to *wound.—to profane.* Hiph. חָלַל to *loose.—to profane.—begin.—begin to be.* Hoph. to *be begun.*

חָלַם to *be fat, stout, strong.—to dream.*

חֲלוֹם pl. חֲלוֹמִים, *a dream.*

חָלַף to *pass by, to transgress.*

Piël, to *change* (as a garment).

Hiph. to *change.*

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

חָלַק to *divide.*

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

חָם (8, a) adj. *warm, hot.*

חָמַד to *desire, to covet.*

חֻמָּה f. (11, b) for חֻמָּה (חָם) *warmth, rage; cnstr. kh^mmāth.*

חֻמָּה f. (10) *heat, glow.—the sun.*

חָמַל to *pity* (עָל).—to *spare* (with אָל).

חָמָם to *be warm.*

חֵן (3, b) *grace, favour.—grace, elegance, beauty.*

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

חָנָם *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. חֶסְדִּי (6, a) *kindness, mercy.*

חֶסֶד (3, a) *kind, benevolent, gracious, merciful.—pious, holy.*

- הָקָה *to flee for shelter*; hence, *to trust in* (קָ).
 הָקָר *to want, lack, be without.*
 הָקָר adj. *wanting.* הַבְּרִיב *lacking understanding.* — subst. *want, lack.*
 הַפְּנִים dual (8, c) *the hollow hands, the fists.*
 הַפְּזָ (6), with suff. הַפְּזָי *delight, pleasure.*
 הַפְּרָ *to blush, be ashamed, confounded.* Hiph. *to put to shame.* —intrans. *to be ashamed.*
 הַפְּשָׁ *to search out, explore, investigate.*
 הַפְּשָׁ Kal not used. Pual, *to be set free, be freed.*
 הַצֵּר c. (5, c), pl. יָם, יוֹ, *enclosure, court.*—*village.*
 הַצֵּיר *grass.*
 הַזְּקָה (10) *statute.*
 הַזְּקָר *to search.*
 הַרְבָּ, הַרְבָּ *to be dry.*—*to be desolate, waste.*
 הַרְבָּ adj. f. הַרְבָּה *dry.*—*desolate.*
 הַרְבָּ f. (6, a) *sword.*
 הַרְבָּ *desolation.*
 הַרְסָ Hiph. הַרְסָם *to devote to destruction.*—*to devote to God, to consecrate.*
 הַרְוִין (3, a) *ditch, trench.*—*what is decided, decision, judgment.*—*gold.*
 הַרְוִין (1, b) *diligent.* Prof. Lee, *sharpened, instructed, prudent.*
- הַרְשָׁ (6, a) (pl. c. הַרְשָׁי), *sherd, potsherd.*
 הַרְשָׁ *to plough, till.*—*to engrave.* —*to form, fabricate.*—Metaph. *to devise, machinate evil.*
 הַשִּׁב *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.*
 הַשִּׁבָּ *to hold back.*—*to withhold.*
 הַשִּׁבָּ *to be or become obscure, dark.*
 הַשִּׁבָּ adj., pl. הַשִּׁבָּים, *obscure, mean.*
 הַתָּן (4, c) *bridegroom.* —son-in-law.
 הַתָּת *to be broken.*—*to be dismayed, confounded.*
- ט.
- טָבַח *to slaughter, especially animals, but also men; to slay.*
 טָבַח (6, a), with suff. טָבַחָה *slaughter.*—*animals slaughtered, meat.*
 טָהַר *to be or become clean.*
 טָמֵן *to hide, conceal, especially in the earth.*—*to hide, reserve.*
 טָעַם *to taste.*—met. *to perceive, discriminate.*
 טָרַר *to tear in pieces, to rend.*

י.

יָאֵר, 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. יִבְשָׁה f. (10), *dry*.

יָד c. (2, a) *hand*. With prepositions; בְּיָד *with, by*; כְּיָד *according to the means of*; מִיָּד *from, out of*; אֵל יָד, לְיָד, עַל יָד, אֵת, אֶת, *at, on, by the side of*; עַל דְּבֵי, עַל דְּבֵי *under the care or guidance of any one*.

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

יְהִי see יָהִי.

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

יוֹנָה f. (10), pl. יוֹנִים, *dove*.

יָחִיד (3, a), יְחִידָה 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*.

יָטַב (only in the imperf. יֵטֵב) *to be good, well*; כֵּן *to be better*. Hiph. הֵטִיב *to make good, to do well*.

יַיִן *wine*.

יָכַל f. יִכְלֶה, 1 pers. יִכְלֹתִי, *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*.

יְלֵדָה f. (12, a) *a girl*.

יָם *a sea*.

יָמִי, יָמִי, יָמִי see יוֹם.

יְמִינוֹ (3, a) *the right*; יְמִינוֹ תְּ the *hand of his right side, i. e. his right hand*; also תְּ omitted, *the right hand* (f.).

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

יָסַד *to found*.

יָסַף *to add*.—*to add to do, to do again* (c. inf. with or without לְ).

יָפָה (9, b), יָפָה f. (11, a), adj. *fair, beautiful*.—*good, excellent*.

יָפִי, יָפִי (6, k) *beauty*.

יָצָא imperat. יֵצֵא, inf. c. יֵצֵאת (2, d), *to go out, go forth*.

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

יָצַר *to form*.

יָקַר see הִקְרָה.

יָקַץ *to awake*.

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

יָרָא *to fear, to be afraid* (לְ *to fear, be anxious for*). Niph. נִרְאָה *to be feared*.

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

- (11, c) constr. יִרְאַה, *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. יִשְׁבֵה, imperat. שֵׁב, *to sit, sit down.—to dwell, dwell in, inhabit.* Partcp. יֹשֵׁב *inhabitant.*
- יָשָׁה Root not used, *to subsist, to be firm.*
- יָשַׁע *to deliver, save.*
- יָשַׁר *to be straight, even, right.—*Piël, *to make straight.—to direct.—to esteem right, approve.*
- יָשָׁר (4) יִשְׂרָה f. adj. *straight.*
- יִשְׂרָה (7, c) *uprightness, rectitude; more than is right.*
- ב.
- פָּאֵב *to be pained, be in pain.*
- פָּאָרַי said to be a partcp. of Kal, from פָּאר formed in the Chaldee manner (as קָאָם, partcp. קָאָם) = *piercing, digging through* (sc. *they are*). Another reading is פָּאָרוּ (3 pl. perf. Kal).
- פָּוֹב (2, b), for פָּבֹב, *star.*
- פָּבַד, פָּבַר *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.*
- פָּבַד (5, a & b) adj. *heavy.—numerous.*
- פָּבֹד (3, a) *honour, glory.*
- פָּבַס *to wash; only partcp. פּוֹבֵס washer, fuller.* Piël, *to wash (clothes); metaph. to cleanse.* Pual, *to be washed.*
- פָּבֵשׁ (6, a) *lamb.*
- פָּהַן Kal not used. Piël, פָּהֵן *to prepare, adjust, adorn.—to minister, act, or officiate as a priest.*
- פָּהֵן (7, b), pl. פְּהֵנִים, *priest.*
- פָּוַן Kal not used. Pilel, פּוֹנֵן *to set up, establish.*
- פָּזַב *to lie, speak falsehood.* Piël, *to lie, deceive.* Hiph. *to convict of falsehood.* Niph. *to be proved false.*
- פָּזַב (4, a) *lie, falsehood.*
- פָּוֶה, פָּחַ (1, a) *strength.*
- פִּי אֵם *that; for, because; but.—that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.*
- פָּלַב (6, a), pl. c. פְּלָבֵי, *dog.*
- פָּלַל *to complete.*
- פָּלַם Hiph. הִקְלִים, הִקְלִים, *to put to shame, make ashamed.—to injure, hurt.* Niph. *to be put to shame; also to feel ashamed*
- פָּוֹן adj. *upright; adv. rightly, also thus.*

כָּנַס *to collect, gather.*
 כַּנּוֹר (1, b), pl. יָרוּחַ, *harp or lyre.*
 כָּסָה *to cover, conceal.*
 כֶּסֶל (1, a) *fool.*
 כֶּסֶף (6, a) with suff. בְּכֶסֶף, *silver.*
 כַּעַס (6, d), with suff. בְּכַעַס, *vexation.—anger.*
 כַּף f. (8, d) *the hollow, palm of the hand, hand; dual כַּפַּיִם, pan, spoon, dish; hollow.—handle of a bolt.*
 כָּפַר *to cover, overlay.—to cover over, to forgive, pardon.—to expiate.—to appease.*
 כָּרַת perf. 1 & 2 pers. כָּרַתִּי, *to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.*
 כָּשָׁב (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.*
 כְּתָנִית, כְּתָנִית (13, c), pl. כְּתָנִיּוֹת, *an under garment, shirt.*
 כְּתֵף f. (5, b), pl. כְּתָפוֹת, constr. כְּתָפוֹת, suff. בְּכַתְּפוֹ, *shoulder.*
 כָּתַת *to beat.—to beat, break in pieces.—to beat down, rout.*

ל.

לֵב, לֵב (4, d & 8, b), pl. לִבָּיִם, *the heart.*
 לָבַד *separately, alone; לבדי, לבדו, &c. I, thou, he alone.—by myself, by thyself, &c.*
 לָבָן (4, a) adj. *white.*
 לְבָנָה f. *the moon.*
 לָבַשׁ *to put on a garment, to be clothed.*
 לְבוּשׁ *outer garment, cloak.*
 לוּיָהּ f. *garland, crown.*
 לָחַם *to eat, consume.*
 לֶחֶם c. (6, a), with suff. לֶחֶמִי, *food, meat.—bread.*
 לָבַד *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 לָמָּה or לָמָּה q. v.*
 לָעַג *to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.*
 לְפִי *according to. לָ with stat. constr. pî of pēh, mouth (irreg.).*
 לָקַח *to take.—to take away.*
 לִקְחָה (6), with suff. לִקְחִי, *taking speech.—instruction.*

לָקַט *a gleaning.*

לָקַק *to lick, lap.*

לָשׁוֹן c. (3, a) *tongue*; תְּהַפְּיכוֹת *perverse, deceitful tongue.*

מ.

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

מָאוֹר (6, a) pl. מֵאוֹרוֹת, מֵאוֹרִים *light, luminary.*

מִנְאֶכְלֵת f. pl. מִנְאֶכְלוֹת *a knife, both for eating and slaughtering.*

מִבּוֹל *inundation, deluge.*

מִבִּין Hiph. partep. from בִּין *to understand.*

מִבְצָר (2, b), pl. *ím and óth, fortification, stronghold*; bātsār, *to cut.*

מִנְהָנוֹת f. pl. (of מִנְהָנָה) *choice, precious things.*

מִנְהוֹרָה (10) *fear.*

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

מִדָּר *to extend.—to measure.—to apportion.*

מִדָּה f. (10) *extension.—measure.*

מִדּוֹן *strife.*

מִוֵּט *to totter, shake*; of the foot, *slip, slide.* Niph. *to be moved, shaken.* Hiph. *to cause to fall or come down.*

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

מוֹקֵשׁ (7, b), pl. מִשְׁכָּוִים, מִשְׁכָּוִים *snare*; yākāsh (a y), *to lay snares.*

מוֹת *to die.*

מוֹת (6, g) *death.*

מוֹצָא (a w d) f. (10) *counsel.—wicked counsel.—prudence, discretion.*

מוֹחָלָה (9, a) *sickness, disease.*

מוֹחָלָה f. (of the preceding) *id.*

מוֹחָסוֹר (1, b) *want, poverty*

מוֹחָקֵר (2, b) *inmost part.*

מוֹחָתָה f. (10) *destruction, ruin.—terroure, fear.*

מוֹטָה f. (10) *couch, bed.*

מוֹטָעִים only pl. מִטְעָמוֹת, מִטְעָמוֹת *dainty meat.*

מִטַּר Hiph. הִמְטִיר *to rain, cause or give rain*; יָלַד *upon.* Niph. *to be rained upon.*

מִיִּם pl. (from obsol. מֵי), cnstr. מֵי, and reduplicated מֵימֵי, *waters, water.*

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

מִכָּר *to sell.*

מִלֵּא *to be full, filled.*

מִלֵּא (1, a) *fulness.*

מִלֵּאָה f. (10) *fulness, plenty.*

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

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

מִלְחָמָה and מִלְחָמָה 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; יָעַל over.

מֶלֶךְ (6, a) king.

מַלְכָּה f. (12, a) queen.

מַלְכוּת f. (1, b), pl. מַלְכוּתוֹת, kingdom.—royalty, royal dignity.

מַלְקוֹתַיִם the jaws.

מַלְקָה, מַלְקָה (2, b), only Dual מַלְקָהִים tongs.—snuffers.

מָנָה Root not used; Arab. to give.

מַנְחָה f. (12, b) gift.—tribute.—an offering to God; especially a bloodless offering.

מִן, as a prefix מִי with dag. forte, sometimes also without it, when the next letter has *Sh'va*, especially when the letter is *Yod*, which then becomes quiescent, poet. מִיָּי, מִיָּי, of (a part taken from or out of a whole).—from.

מִסַּךְ to mix, mingle.

מָסַח to flow, melt; to faint. Hiph. to cause to faint, make faint-hearted.

מָעַט to be or become little.

מָעוֹט, מָעוֹט, pl. מָעוֹטִים (8), smallness; hence, a little, few.—מָעוֹטִית lit. as a little; nearly, almost; shortly, soon.

מָעִיל (1, a) long and full upper garment, robe, mantle.

מַעֲיָב (dual) bowels.

מַעְיָן a fountain.

מָעֵל to act perversely, treacherously; ב of the thing or person.

מַעֲזָה (for מַעֲזָה) purpose, only in לְמַעַן, with suff. לְמַעְנֵי, לְמַעַן, prep. because of, for the sake of.—conj. in order that.

מַעְרָה f. (10) cave, cavern.

מַעֲשֵׂה (9, a) work (of an artificer).—labour.—deed.—work (the fruit of one's labour).

מַצָּה to find.

מִצְוָה f. (10) a commandment.

מִצָּה f. (10) unleavened bread.

מִצְרַיִם Egypt.

מִקְדָּשׁ (2, b) any thing sacred.—holy place, sanctuary.

מִקּוֹם c. (3, a), pl. מִקּוֹמוֹת, place.—habitation, home.—town.

מִקְוֶה (3, a) spring, fountain.

מִקְנֵה (9, a) purchase.—possession, wealth (in cattle).

מַרְאֵה (9, a) a seeing.—sight.—appearance, countenance.

מַרְפֵּיָה f. (11, a) chariot, war-chariot.

מַרְמָה f. (10) deceit, fraud.

מַרְעֵ (each .. impure) a friend, a companion.

מַרְפֵּא 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* (לְעַלְוֵהוּ).

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.*

מָשַׁח *to touch, feel.* Piēl, *to grope.* Hiph. *to grope.*

מָתַי adv. *when?* לְמָתַי, לְמָתַי *how long?*

מְתוֹק (pl. מִתְּוָקִים, f. מִתְּוָקָה) adj. *sweet; neut. sweet, sweetness; pleasantness.*

ג.

נָבִיא (3, a) *prophet.*

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

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

נִבְלָה f. (11, c) *corpse, carcase.*

נָבַר Kal not used; Arab. *to be clear and manifest.* Hiph. הִבְרִיר *to declare, tell.* Hoph. הִבְרִיר *to be shown, told.*

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

נָגַע inf. c. נִגַּע, נִגַּעָה, *to touch* (with נִגַּע, נִגַּעָה).

נָגַד 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.*

נִהְלָה 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.*

נָבַר Piēl, נִבְרַר, *to estrange, alienate.*

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

Hiph. הִבְרִיר *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. נִבְרַר *to feign oneself a stranger.—to be recognised,*

known. Hithp. הִתְבְּרַר *to feign, dissemble.—to be recognised, known.*

נִמְלָה f. *the ant.*

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

נָסַח to pluck, tear away.

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

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

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

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

נָפַל to fall; נָפַל fallen, lying.

נָפַשׁ to respire, take breath.

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

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

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

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

נָצַר 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.

נָרְנָן a chatterer.

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

נָשַׁף to bite.

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

נָשַׁר (6, a), pl. c. נִשְׁרָי, an eagle.

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

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

ס.

סָבָא to drink to excess; partep.

סָבָא a drunkard; pass. סָבִיא
drunken.

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

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

סָחַר (with suff. סָחָרָה) profit, gain.

סָכַף. שָׁכַף to cover; intrans. to
cover, conceal oneself. Hiph.
הִסָּף to cover, protect.

סָלַח to forgive, pardon, with הֵ of
the person. Niph. to be for-
given.

סָלַל to raise a heap or mound;
to cast up, prepare a way.

סָלַע (6), with suff. סָלַעִי, a rock.

סָלַף Piēl, to subvert, overthrow.

סָפַד to mourn.

סָפַר *to write; only in partecp.*

סֹפֵר *a writer, scribe.—to number. count. Piël. 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. Piël, to hide, conceal. Pual, to be hid, secret.

ע.

עָרַב (1, a), pl. **עָרָבִים**, **עָרָבָה**, *darkness*, chiefly of clouds.—*thick cloud.*

עָבַד *to work, labour; to till, cultivate; to dress.—to serve, work for another.*

עֶבֶד (ו, a) *a servant, slave.*

עָבַר *to pass over.*

עֵבֶר *a region or country near a river or sea.—a side. פְּעֵבֶר from the other side; גְּזֵעֵר on the other side.*

עֵד (1, a) *a witness, partecp. of יָעַד.*

עָדָה *to go or pass by.*

עֵדָה (11, b) *assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.*

עָיַב *Hiph. to cover with darkness.*

עָיַב, **עֵיבָב**, **עֵיבָב** (once with suff.)

עֵיבָב *a musical instrument, a flute or organ.*

עַד *adv. again.—again and again.—besides.—yet, still.*

עָוֹן, **עֵוֹן** (3, a), pl. **עֲוֹנוֹת**, **עֲוֹנוֹתָם**, *iniquity. sin.*

עָוַר *to cover with the wings; to cover with darkness.*

עוֹר (1, a) pl. **עוֹרוֹת**, *skin (of man or beast).*

עוֹז (S, d), **עֲזָה** f. (10), *adj. strong.*

עוֹז עוֹז (S, c) *strength, might, power.*

עָזַב *to leave, forsake, desert.*

עֲזָרָה f. *help.*

עָטַר *to surround. Piël, עָטַר to crown.*

עֲטָרָה f. *crown, diadem.*

עֵינֹן (6, h), dual **עֵינַיִם**, *eye.*

עִיר f. *a city.*

עַל (prop. constr. of עָלַי 2, a) pl. c.

עָלַי, with suff. **עָלַי**, **עָלַיך**, **עָלַי**, &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 דְּבָרָי כִּי after the manner of Melchizedek; עַל־כֵּן in this manner; עַל־כֵּן wherefore?—at, by, near; with.—with idea of motion, to the question whither? upon, down upon, to, towards.—frequently i. q. אֶל, לְ marking the dative, to, for.—conj. though, although.—with other particles. —עָלַי 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.*

עָלַי see עָלַי.

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. עַמִּים יַמִּים; people, nation; most frequently of Israel opp. גּוֹיִם gentiles.

עָמַד to stand.

עָמַל to toil, labour, travail.

עָמַל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עָמַק to be deep, unsearchable.

עֲנַב (i. q. עָנַב) prop. name.

עֲנַב (4, b) cluster of grapes.

עָנִי (8, f.); עָנִיָּה f. adj. afflicted, distressed, poor, needy.

עָפָר (4, c), pl. c. עָפָרוֹת, dust, dry earth.

עֵץ (7, a), with suff. עֵצִי, pl. עֵצִים, c. עֵצִי, tree.

עָצַב to travail, suffer pain.

עָצַב, עֲצָב (6, b) labour, travail.—pain.

עֲצָה f. (11, b), for עֲצָה, counsel, advice.

עֲצוּם adj. (3, a) strong, mighty.—numerous.

עָצִל adj. sluggard.

עֲצָם f. (6, a), pl. עֲצָמוֹת, bone.—body.

עָקַב (5, c), pl. עָקָבִים, cnstr. עָקָבִי, עָקָבִי, עָקָבוֹת, heel.—hoof.

עָקַשׁ to convict of perverseness.

עָקַשׁ adj. (7, b) perverse, false.

עָרַב (Arab. to be black) to become dark or dusk.

עָרַב c. (6, a) evening.

עָרוּם adj. (3, a) crafty, cunning.—prudent.

עָרַף to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרַם to be cunning, subtle.

עָרָמָה f. craftiness, cunning.

עָשָׂה to work.—to make.

עָשָׂן to smoke.

עָשִׂיר Piël, to make rich.

עֵת c. (8, b), contracted from עֵתָה, time, season.

עַתָּה } adv. now.
עַתָּה }

פ.

פָּאָר (1, a), but pl. c. פָּאָרִי, ornamental head-dress, turban.

פָּדָה to redeem, ransom.

פָּוֶקַח to move to and fro. Hiph. to move; causat. to give out; to get, obtain; to further.

פּוֹרֶה f. wine-press.

פָּוֶה adj. purified, pure, an epithet of gold; then for refined, pure gold.

פָּוֶר to disperse. Piël, to disperse, scatter.

פֶּה (for פֶּה, irreg.) mouth; פֶּה אֶל־פֶּה mouth to mouth.—aperture.—edge.—part, portion.—word;

כַּפֵּי according to the word of, in proportion, according to; כַּפֵּי אֲשֶׁר according as, even as (and אֲשֶׁר omitted), so as, so that; לְכַפֵּי in proportion, according to; עַל כַּפֵּי according to the word or command; also according to.

כֶּלֶךְ (6, a), pl. c. כְּלָיִם, brook, stream.

כִּי prop. a turning to, a regarding;

hence כִּי as conj. lest, for fear that, lest haply.

כַּנֶּה f. (10) corner.

כִּנֻּיִם pl. pearls; others, red corals.

כַּעֲצָה, pause כַּעֲצָה, with suff. כַּעֲצָתִי, a wound.

כָּקַד 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.

כְּפֻדִים pl. (of כְּפֻדָה, 1, b) commands, precepts.

כַּר a young bull, bullock.

כַּרְיָה f. for כַּרְיָה (10) young cow, heifer.

כָּרַד to separate. Niph. to be separated; also to separate oneself (from any one). Piēl, to go aside. Pual, partcp. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.

כִּרִי (6, i), with suff. 3 pers. pl. כִּרְיָה, fruit, produce; כִּרְיָה fruit-tree.

כָּרַס to give, distribute. Hiph. to cleave, divide the hoof.

כַּרְעָה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.

כָּרַץ to break, tear down, demolish.

כָּרַק to break, crush.

כָּרַשׁ i. q. כָּרַס to break bread, with

ל to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (metaph.).

כָּשַׁט 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.

כִּשְׁתָּה f. with suff. כִּשְׁתִּי, pl. כִּשְׁתִּים, flax.

כִּתִּי (6, i), pl. כִּתִּים, simplicity, folly.—simple, inexperienced, ignorant.

כִּתְּה to spread out, &c. In Piēl, to deceive, seduce (= ἀπατάω).

כִּתְּה to open.

כִּתְּתִי suddenness; כִּתְּתִי adv. suddenly.

כִּתּוּ f. (8, e) piece, crumb, morsel.

צ.

צָדַק to be equitable.

צַדִּיק adj. (1, b) just.—righteous.

צָדִק (6, a), with suff. צַדִּיקִי, and

צִדְקָה (11, c) justice, equity.—righteousness.

צִיּוֹן Zion (hw).

צִיר (1, a) *hinge*.
 צִלְחָת f. *dish, bowl*.
 צֶמֶר (6, a), with suff. צִמְרִי, *wool*.
 צַעַד (6, d) *a stepping, going*.—
step, pace.
 צָפַן *to hide*.—*to lay, treasure up*.
 צָפַר 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, וָ, *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*.
 קֹדֶשׁ (6, c) *holiness*.—*holy place*.
 קָוָה *to wait for, hope in*.
 קוֹל (1, a), pl. וָ, *voice*.
 קוּם (once perf. קָמָה) *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.
 קָלוֹן (3, a) *shame, contempt*.
 קָלַל *to be light*.—*to be lessened,
 abated*.
 קָנִיא 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*.
 קִנְיָה (9, b), pl. קִנְיָוֹת, קִנְיָה, *reed,
 cane*.—*sweet cane*.—*stalk (of
 wheat)*.
 קִעָרָה f. *a dish, charger*.
 קֵוַץ (8, b) *end, limit* (of space,
 time, condition, or circum-
 stances).
 קִצְּהָ (9, b) *end, limit*.
 קִצְּהָ f. (11, a) *end, extremity*.
 קִצִּין (3, a) *a judge*.—*leader, chief*.
 —*prince*.
 קִצַּף *to be angry, wroth* (עַל, אֵל 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*.

קָרָה ice.

קָרָסָל, dual קָרָסָיִם, ankles.

קָרַע to tear.

קָרַע (pl. קָרָעִים) 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. רַגְלָיִם the two feet.—pl. רַגְלָיִם (steps) times.

רָגַשׁ to rage, make a noise.

רָדַם Niph. רָדַם 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, רוּחֹת, 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.

רָחַם 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; partic. רֹכֵב a rider.

רָכַח to cast, throw. Piël, רָפָה to deceive (prop. to make fall).

רָכַס to tread.—to trample under foot.

רָנַן to shout.

רַע (pl. רָעִים), adj. (רָעָה f. 10) evil, bad, worthless.—evil, wicked.—רַע עֵין of an evil eye, i. e. envious, malignant.

רַע (rarely רַעֵ) badness.

רֵעַ (1, a), for רֵעִה, 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, רָפַשׁ to tread, trample upon,

especially of water, to trouble it. Niph. partep. נִרְפָּשׁ troubled, made turbid by trampling. Hithp. נִרְפָּשׁ 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) rottenness. 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. רָשָׁעוּ, wickedness. רָשָׁעָה f. (constr. רָשָׁעָה, no pl.) wickedness, ungodliness.

ש. ש.

שָׂר (1, a) flesh. שָׁבִיעַ a week. שְׁבוּעָה oath. שָׁבַע to be or become satisfied, filled (כִּן, א of the thing). Hiph. to satisfy (כִּן, א of the thing, ל of the person). שָׁבַע abundance, plenty. שָׁבַע (constr. שָׁבַע, f. שְׁבָעָה) seven. Dual, שְׁבָעָהִים sevenfold. שָׁבַע to swear (oaths were usually confirmed by seven victims). Niph. נִשְׁבַּע to swear, with א by, ל 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. שָׁבַר more commonly שָׁבַר (6, b), in pause שָׁבַר, from שָׁבַר, a breaking; sorrow, vexation, calamity.—destruction.—grain, corn. שָׁבַת to rest from labour. Niph. to cease, have an end. Hiph. to make or let rest from labour.—to make to cease. שָׁבַת c. (constr. שָׁבַת, with suff. שָׁבַתוֹ; pl. שְׁבָתוֹת), day of rest, sabbath. שָׁגַג to err. שָׁד (dual שְׁדַיִם, constr. שְׁדַי) the breast. שָׁדַד to treat with violence, to oppress.—to attack, invade.—to plunder.—to (lay) waste, destroy (e. g. a land). Niph. to be laid waste. Piël, to spoil, waste, ruin. Pual, pass. Hoph. to be spoiled, laid waste, wasted. שָׂדֵה (9, b) plain.—field. שָׂוָא evil, wickedness.—evil, calamity.—worthlessness, vanity. שָׁוַב 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. שָׂוִי (1, a), שְׂוִיִּים, an ox.—herd of oxen. שָׁחַט to slaughter, kill (animals).

- שָׂחַק *to laugh*, abs.—אָל *to smile upon*.—לֵל, לָ *to laugh at*. Piël, *to rejoice*.—*to sport, play*.
- שָׂחַר *to be black*.—(denom. from שָׂחַר q. v.) prop. *to do early*; hence *to seek early, diligently*. Piël, *to seek early, also diligently*.
- שָׂחַר (3, a), שָׂחָה f. (10) adj. *black*.
- שָׂחַר (6, d) *the dusk of the morning*; hence *dawn, morning*.
- שָׂחַת Niph. *to be marred or spoiled by rotting*.—*to be corrupted (morally)*.—*to be laid waste*. Piël, שָׂחַה *to destroy*.—*to corrupt, pervert*. Hoph. *to be corrupted, spoiled*.
- שָׂטַר officer, overseer or magistrate.
- שָׂיב *to be grey-headed*.
- שָׂיבָה f. (10) *grey hair*.
- שָׂיחַ (1, a) *speech, discourse*.—*complaint*.
- שָׂכַב *to lie down*; especially *to lie down to sleep or to rest oneself*.
- שָׂכַח *to forget*.
- שָׂכִין a knife. Etym. doubtful.
- שָׂכַל *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*.
- שָׂכַל, שָׂכַל (in pause שָׂכַל) regard, estimation.—*intelligence, understanding*.
- שָׂכַן *to lie down, to rest*.—*to rest, abide*.—*to dwell*.—*to dwell (in), to inhabit*.
- שָׂכֵן (5, a) f. שָׂכְנָה, pl. שָׂכְנָוֹת, *inhabitant*.—*neighbour*.
- שָׂלוּ *to be quiet*.
- שָׂלוּהָ f. (cnstr. שָׂלוּהָ, no pl. abs.) *quiet, prosperity*.—*carelessness, negligence of God*.
- שָׂלַח *to send*. In Piël, *to send forth = to excite (it)*.
- שָׂלַחַן (2, b), pl. שָׂלַחָנֹת, a table.
- שָׂלַךְ Hiph. הִשָּׁלַךְ *to throw, cast into*, אָל, אֶל, אֶל upon, מִן from; אֶחָרִית behind him, i. e. *to despise*.
- שָׂלַל *to plunder, spoil*.
- שָׂלַל (4, a) *spoil, plunder, booty*.
- שָׂלַם *to be entire, i. e. sound, safe*.—*to be at peace*. Piël, שָׂלַם, שָׂלַם *to preserve, keep uninjured*.—*to complete*.—*to restore*.—*to repay*.—*to requite, recompense*.
- שָׂלוֹם (3, a) *health, welfare, prosperity, peace*.
- שָׂם there.
- שָׂם (7, a), pl. שָׂמוֹת, a name.
- שָׂמַד Hiph. *to destroy*.—*to destroy (persons, nations)*. Niph. pass. of Hiph.
- שָׂמַי only pl. שָׂמַיִם (cnstr. שָׂמַי, with suff. שָׂמַיִךְ) *heaven, the heavens*.
- שָׂמַח *to shine cheerfully*.—*to be glad*.
- שָׂמַח (5, a), שָׂמַחָה f. adj., *joyful*.
- שָׂמַחָה (12, b) *joy, rejoicing*.—*mirth*.

שָׁמַט to let go, remit (a debt).—

to throw down. Niph. to be thrown down.

שָׁמַיִם heaven (cnstr. שָׁמַיִ, pl. m.).

שָׂמְלָה 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. אֶת, אֶת, אֶת of the object, with מִן from or against).—to keep.—to keep, observe (acc. אֶת, אֶת).

שֵׁן c. (8, b) a tooth (prop. and fig.).

—ivory.

שָׂנְאָה to hate.

שָׁנָה f. (11, a), pl. שָׁנִים, שָׁנֹת, a year.

שָׁנַן to sharpen, e. g. a sword;

partep. שָׁנֵן sharp.

שָׁעַר (4, b) a hair; collect. hair.

שָׁפָה f. (11, a), dual שָׁפָתַי, pl. c.

שָׁפָה, lip. — speech, words. — language.—brim of a vessel.—shore of the sea; bank of a river.

שָׁפַח Kal not used; to pour out.

שָׁפְחָה 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. שָׁפְּכָה to be poured out.

שָׁפַח to creep.

שָׁקַל to weigh.

שָׁקֶל (6, a), pl. c. שָׁקָל, a shekel.

שָׁקַח Niph. (prop. to bend forward in order to see).—to look out. Hiph. to look.

שָׁקָר (6, a) lie, falsehood.

שָׁקָר } shākār, to lie.

שָׁרִיג (1, b), only pl. branches of a vine.

שָׂרַף to burn, consume.

שָׂרַשׁ (6, c), pl. שָׂרָשִׁים, root.

שָׂתַל to plant.

שָׂתַק to be still, to rest, to abate, of waves, of strife.

ת.

תָּאֵוָה f. (10), desire, will.

תָּאֵר (6, f.) form.

תָּבָה f. (10) a chest.—ark (of Noah, built in the form of a chest).—the ark in which Moses was exposed.

תָּבוֹאָה f. (10) a coming in, being stored up.—income, profit.—produce, fruit; trop. result.

תָּבוּנָה f. (10) understanding, prudence.

- תַּהֲפוּכָה only in pl. *perversity*, *frowardness*.
 תּוֹהֶלֶת f. (13, a), with suff. *הוֹהֶלֶת*, *expectation*, *hope*.
 תּוֹכַחַת f. (13, a), but pl. *תּוֹכַחוֹת* *proof*, *rebuke*.
 תּוֹעֵבָה f. (11, b) *abomination*.—*abominable act*.
 תּוֹעֲפוּת f. pl. (from *תּוֹעֵף* 11, a) *swiftness*.—*wealth*, *treasure*.—*brightness*, *splendour*.
 תּוֹרָה f. (10), *instruction*, *direction*, *precept*.—*law*.—*manner*.
 תּוֹשָׁעָה f. *help*, *deliverance*.—*purpose*, *enterprise*.—*counsel*, *wisdom*.
 תַּחַת f. (c. suff. *תַּחַתִּי*, *תַּחַתֶּיךָ*, *תַּחַתֵּינוּ*) prop. *what is below*.—adv. *below*, *beneath*.—prep. *under*.—*instead of*.—*in return for*.—*on account of*.—*because that*, *because*.
 תַּהֲלוּאָה only pl. *תַּהֲלוּאִים* *diseases*.
 תַּתְּנוּן (1, b) pl. *תַּתְּנוּ*, *supplication*.
 תַּלְמִיד *scholar*.
 תִּקְחֵהּ *to take hold of*.—*to hold*.
 תִּתְּמַם *to be completed*, *ended*.—*to cease*.
 תָּמִים (3, a) *perfect*.—*whole*.—*upright*, *sincere*.
 תָּם f. *תָּמִי* (10) adj. *whole*, *perfect*, *sincere*, *honest*.—subst. *integrity*.
 תַּן or תָּן only pl. *תַּנִּין*, *תַּנִּים* *huge serpents*, *sea monster*; others, *jackals*.
 תַּעֲבֹה Piél *תַּעֲבֹה* *to abhor*.—*to render abominable*. Niph. *תַּעֲבֹה* *to be abhorred*, *detested*; *to be abominable*.
 תִּקְוָה f. (10) *expectation*, *hope*.

ENGLISH AND HEBREW INDEX.

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|---|---|
| <p style="text-align: center;">A.</p> <p><i>Abominable</i>, נִתְעַב (partcp. Niph.).</p> <p><i>Accusation</i>, שִׁטְנָה.</p> <p><i>All</i>, כֹּל (prop. a subst., 8, d, usually followed by Makkeph).</p> <p><i>Anger</i>, אַף.</p> <p><i>Anoint</i>, נָסַךְ (propr. to pour out).</p> <p><i>Ark</i>, תִּבְנָה, אָרוֹן.</p> <p><i>Assuredly</i> (the Hebrew idiom is by the repetition of the verb in inf. absol.).</p> <p style="text-align: center;">B.</p> <p><i>Basket</i>, סֵל.</p> <p><i>Be, been</i>, הָיָה. See 522, e.</p> <p><i>Bear</i> (= give birth to), יָלַד.</p> <p><i>Bear</i>, דָּב, דִּב.</p> <p><i>Before</i>, מִפְּנֵי (before, of time); לְפָנַי (before the face).</p> <p><i>Best</i>. See Good.</p> <p><i>Better</i>. See Good, and 193 sqq.</p> <p><i>Bind</i>, צָרַר.</p> | <p><i>Black</i>, שָׁחַר, שִׁחֹר.</p> <p><i>Bless</i>, בָּרַךְ. <i>To bless oneself</i> (Hithp.).</p> <p><i>Blood</i>, דָּם.</p> <p><i>Born</i>. See TO BEAR.</p> <p><i>Boy</i>, נֶעַר, יָלֵד.</p> <p><i>Boys</i>, יְלָדִים.</p> <p><i>Branch</i>, גֶּזֶר.</p> <p><i>Bread</i>, לֶחֶם.</p> <p><i>Breadth</i>, רֹחַב.</p> <p><i>Brethren</i>, אֲחָיִם.</p> <p><i>Bring</i>, בֹּא (to come; Hiph. cause to come). שׁוּב (Hiph. to bring again, back, return, restore).</p> <p><i>Broken-hearted, to be</i>. Niph. of שָׁבַר (with or without יָב).</p> <p><i>Brother</i>, אָח.</p> <p><i>Burn</i>, שָׂרַף; יָקַד (to burn slowly, steadily).</p> <p><i>Bury</i>, קָבַר.</p> <p><i>But</i>, אֲדָּה, כִּי.</p> |
|---|---|

C.

- Camel, **בָּמֶל** (pl. **בָּמִילִים**).
- Child, **יֶלֶד**.
- Children, **בָּנִים**, **יְלָדִים**.
- Choose, **בָּחַר**, **בָּרַח**.
- City, **עִיר**.
- Cities, **עָרִים**.
- Clean, to be or become, **טָהַר**.
- Clean, adj. **טָהוֹר**.
- Clothes, **בְּגָד**.
- Cloud, thick, **עָב** (v).
- Cluster, **אֶשְׁכּוֹל**, **עֵנַב**.
- Collect, **קָבַץ**.
- Come (down), **יָרַד**.
- Command, **צִוָּה** (Piēl of **צָוָה**, obsol.).
- Commandment, **מִצְוָה**.
- Compassion, have, **חָמַל** (על).
- Covenant, **בְּרִית**.
- Cover, **כִּסָּה**.
- Covert, **חָמוּד**.
- Cow, **פָּרָה**; **שׁוֹר** ox.
- Create, **בָּרָא**.
- Crown, **כִּתְרוֹ**; **זֶר** (an ornamental border round the top of the altar).
- Cry out, to, **זָעַק** (with לְ).
- Cry out or aloud, to, **קָרָא** (to call).
- Curse, **אָרַר**.

Cursed (partecp) **אָרוּר**.

Cut, **כָּרַת**.

D.

- Daughter, **בַּת**.
- Day, **יוֹם**. Days, **יָמִים**.
- Death, **מָוֶת** (6, e).
- Deliver, **נָצַל** (Hiph. to cause to deliver).
- Desert, to, **עָזַב**.
- Desolate, to make, **הָרַב** (to destroy).
- Destroy, **נִשְׁמַד** (utterly); **אָבַד** (in Hiph. = to cause-to-perish).
- Destruction, **מַחְרָתָה**.
- Devour, **אָכַל**.
- Diligent, **מְדַבֵּר**.
- Do, **עָשָׂה**.
- Do good, to, **יָטַב**.
- Dog, **כֶּלֶב**.
- Door, **דֶּלֶת**.
- Dream (verb and subst.), **הִלֵּם**.
- Dry (land), **יִבֶּשֶׁה**.
- Dry (dry-up), **יָבֵשׁ**.
- Dust, **עָפָר**.
- Dwell, **יָשַׁב** (to sit, dwell, abide); **שָׁכַן** (to rest in, inhabit, dwell with).

E.

Each other (often translated by 'a man his fellow,' 'a man his brother,' &c. *From each other*: 'a man from his brother,' &c.)

אִישׁ מֵעַל אָחִיו.

Earth, אֶרֶץ.

Eat, אָכַל.

Enemy, אוֹיֵב.

Evil, רָעָה, רָע.

Eye, עֵין.

Eyes, עֵינַיִם.

F.

Face, פָּנִים (*pl.*). With ה in the const. form, לִפְנֵי, *before* (implying *rest*); also כִּפְנֵי, *before, from before* (implying *removal*).

Faint, עֵיף (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, הֵלֵב.

Father (irreg.) אָב.

Feed, רָעָה.

Field, שָׂדֵה.

Fig, תְּאֵנָה.

Fill, מָלֵא. Piēl of mālē^a.

Find, מָצָא.

Fire, אֵשׁ.

Flay, פָּשַׁט.

Flee, נָדַד, בָּרַח.

Flesh, בָּשָׂר.

Flock, צֹאן.

Flood, מַבּוּל.

Fly from, to, בָּרַח; נָדַד (= flee).

Fool, נָבֵל, כֹּסֵל, סָכָל.

For, כִּי.

Form, to, יָצַר.

Found, to, יָסַד; בּוּן (to make firm, fix: e. g. the earth).

G.

Garden, גֵּן.

Gardens, גַּנִּים.

Garment, בְּגָד, שְׂמֹלֶה.

Gather, קָבַץ; כָּנַס (to gather into a house, or place of security).

Girl, יְלָדָה.

Girls, יְלָדוֹת.

Give, נָתַן.

Give-forth, to, נָתַן (e. g. the voice).

Gladness, גִּיל.

Glory, כְּבוֹד.

Go, בּוֹא, הֵלֵךְ.

Goat, עֵז.

God, אֱלֹהִים; אֵל.

Good, טוֹב.

Grape, עֵנָב.

Grass, דָּשָׁא; קָצִיר (dry grass).

Grave, קֶבֶר.

Great, גָּדוֹל, גָּדַל.

Great, to be, גָּדַל.

Grow, גָּדַל.

H.

Hand, יָד.

Hand, right, יְמִין.

Hand, left, שְׂמָאל.

Hands, יָדַיִם.

Hate, שָׂנֵא.

Head, רֹאשׁ.

Hear, שָׁמַע.

Heart, לֵב.

Heavens (singular not used), שָׁמַיִם.

Height, קוֹמָה.

Hell, שְׂאוֹל.

Herb, עֵשֶׂב; דָּשָׁא (a green, tender grass).

Hide, to, צָפַן.

Holiness, קִדְּשׁ (6, m).

Honour, כְּבוֹד.

Honour, to, כָּבַד.

Honey, דְּבַשׁ (6, r).

House, בַּיִת.

How, אֵיךְ.

How long, עַד מָתַי.

Howl, הִלֵּל (הִלֵּל).

Hypocrite, חָנֹּף.

I.

In, prep. בַּ prefixed. Sts ל: e. g. to trample in (= to) the dust.

Increase, רָבָה.

Inhabitant, יָשַׁב (yāshābh, 5, 1).

Iniquity, עוֹן, אָוֶן.

Joy, שִׂשׂוֹן, שְׂמֵחָה.

K.

Keep, שָׁמַר.

Kill, קָטַל; שָׁחַט (to slay as a sacrifice); שָׁחַט (to slaughter).

Kindle, קָדַח (to kindle itself = to be kindled).

King, מָלַךְ. To be made a king, Hoph. of מָלַךְ.

Kings, מְלָכִים.

Kingdom, מַמְלָכָה.

Kingdoms, מַמְלָכוֹת.

Kiss, נָשַׁק.

Knee, בָּרַךְ.

Knees, בְּרָפִים.

Knife, מִיאֲכָלֶת; שִׁבּוּן (a knife).

Know, יָדַע.

Knowledge, דַּעַת.

L.

Lamb, בָּבֶשׂ.

Lament, קָפַד.

Land, אֶרֶץ.
 Large, גָּדוֹל, גְּדוּלָה.
 Law, תּוֹרָה.
 Leaf, עֵלֶף.
 Learn, לָמַד.
 Leave, to, עָזַב.
 Length, אָרְךָ.
 Lie, פָּזַב.
 Life, חַיִּים, pl. (the life, applied to God and man only.)
 Like, כִּי (as prefix: before monosyllables and barytones often קִי. See rule).
 Lion, אַרְיָה.
 Little, קָטָן.
 Lo, הִנֵּן.
 Look, to, רָאָה; 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, אֲדֹנָיִם.
 Love, to, אָהַב.

M.

Man, אָדָם, אִישׁ, אֲנוּשׁ.
 Master, אֲדוֹן.
 Men, אַנְשֵׁים (the men of a family).
 Mercy, חַסֵּד.
 Mix, בָּמַסָּךְ.

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. שְׁמוֹת).
 Neighbour, יָרֵיעַ; יְרֵיעִים.
 Nest, קֶן; pl. kinnîm, cells.
 Night, לַיְלָה; עָרַב (evening)
 No, לֹא; אֵין, cf. 257, end.
 No man, אֵין אִישׁ.
 Number, to, סָפַר.

O.

Oath, שָׁבַע. To take an oath of a person, say: 'to cause-to-swear (Hiph. of שָׁבַע) any one.'
 Observe, שָׁמַר.
 Offer, קָרַב.
 Offer-sacrifice, to, זָבַח.
 Old, זָקֵן (of a man). To be so many years old, say: 'was a son of so many years.'
 Open, to, פָּתַח.
 Or, או.
 Overthrow, to, שָׁמַד (to destroy).
 Ox, שׁוֹר; בָּקָר (horned, tame cattle).

P.

- Part, חֵלֶק.
 People, עַם.
 Perish, אָבַד.
 Pervert, to, סָלַף.
 Place, מְקוֹם.
 Place [*a man*] over, to, Hiph. of פָּקַד.—שׂוּם.
 Plant, to, נָטַע.
 Plunder, to, בָּזַז, שָׁלַל.
 Prisoner, אֲסִיר.
 Proverb, מִשְׁלַל.
 Prudence, עֲרֻמָּה.
 Purge, כָּפַר (cover, expiate).

Q.

- Queen, מְלֻכָּה.

R.

- Rain, הֶמְטִיר.
 Recompense, to, שָׁלַם.
 Red, אָדוּם.
 Require, דָּרַשׁ.
 Restore, שׁוּב.
 Righteous, צַדִּיק.
 Righteous man, צַדִּיק.
 River, נָהָר.
 Room (= chamber), חֶדֶר.
 Ruler, מוֹשֵׁל (partep. from mā-shāl).

S.

- Sack, אֲמַתַּחַת.
 Say, דִּבֶּר, אָמַר.
 Scorn, לוּץ.
 Scorner, לִץ.
 Sea, יָם.
 See, to, רָאָה.
 Seed, זָרַע.
 Seed, to bear; to seed seed, זָרַע זָרַע.
 Seek (for), דָּרַשׁ.
 Separate, פָּרַד.
 Serpent, נָחָשׁ.
 Servant, עֶבֶד.
 Serve, עָבַד.
 Shadow, צֵל.
 Sharp, חָדָר; f. חֲדָה.
 Shear, גָּזַז.
 Shield, מָגֵן; מְגִנִּים, shields.
 Silver, כֶּסֶף.
 Skin, עוֹר.
 Smite, הִכָּה (Hiph. of נָקָה).
 Son, בֶּן (irreg.); בֵּר (poetically).
 Song, נֶשִׁיר.
 Sow, to, זָרַע.
 Stalk, קִנְיָה.
 Stand, עָמַד.
 Statute, הוֹק.
 Statutes, חֻקִּים.
 Steal, גָּנַב.

Stone, אֶבֶן.

Stones, אֲבָנִים.

Strip, פָּצַט. To strip oneself,

Hithp.

Strong drink, שֵׁכָר.

Strong-hold, מְבֻצָּר.

Sword, חֶרֶב.

T.

Take, לָקַח; לָכַד (to conquer, take by force).

Take an oath. See OATH.

Take captive, to, שָׁבַה.

Tell, דִּבֶּר, אָמַר, נָגַד (Piël of dābhār).

Temple, הֵיכָל.

Thick cloud, עָב.

Thick clouds, עָבִים.

Thief, גָּנַב.

Threshold, סָף.

Together, יַחַד.

Tongue, לָשׁוֹן.

Town, עִיר.

Trample, רָמַס.

Treacherous, בָּגַד.

Treasure, חֶסֶד, סִגְלָה, מִטְמוֹן.

Treasure-house, אוֹצָר.

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, תְּבוּנָה.

Unpunished, נָקִי.

Unpunished, to be, נָקָה (in Niph.).

Utterly. See TO DESTROY (utterly).

W.

Walk, הִלֵּךְ.

Wash, to, כָּבַס, (Piël) to wash thoroughly.

Waste, to, שָׂדַד, חָרַב.

Way, דֶּרֶךְ.

Weak, to be, הִלַּל.

Wearry, יָגַע.

Wearry, to be, יָעַף.

Weigh, שָׁקַל.

Weight, מִשְׁקָל.

Who, מִי.

Why, לָמָּה.

Wicked, רָשָׁע (a wicked man).

Wickedness, רָשָׁע, רָשָׁעָה, רָשָׁעוֹן.

הִוָּה.

Wind, רוּחַ.

Winds, רוּחַת.

Wine, יַיִן.

Wisdom, חִכְמָה.

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 (earthly).

Amorite, אַמֹּרִי.

Babel, בָּבֶל.

Babylon, בָּבֶל.

David, דָּוִד.

Eliezer, אֱלִיעֶזֶר.

Esau, עֵשָׂו.

Hagar, הַגָּר.

Halleluiah, הַלְלוּיָהּ (praise ye the Lord).

Ham, חָם (hot).

Hebrewess, עֵבְרִיָּה.

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); חֶרֶב , sword, pl. חַרְבוֹת , constr. חַרְבוֹת (khě'rěbh, kh^rrābhôth, khār'-bhôth). With the suffixes the stronger abbreviation then remains: see the *Feminine Paradigms*.
- b) *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd pers. plural, whether joined to the singular, as הֵן , הֵם , כֵּן , כֶּם , but not מֵן , מֵם , or to the plural, as יֵהֶם , יֵכֶן , יֵיכֶם , יֵהֶן , but not יֵמֶם . 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* (ַ); and *dissyllabic* with a similar vowel for ultimate, and *immutable* vowel for penultimate. 3. *Mutable* (ַ) or (ֶ) for penultimate: *immutable* vowel in ultimate. 4. *Dissyllabic* with (ַ ַ) or (ַ ֶ). 5. *Dissyllabic* with *mutable* (ֶ) for ultimate: *mutable* (ַ) for penultimate. 6. *Segolates* or *dissyllabic* nouns, with accent on penultimate. They are derived from an original *monosyllabic* form with *Pathakh*. 7. All with *mutable* (ֶ) for ultimate: and *immutable* vowel for penultimate. Also some *monosyllabic* nouns from ה"ל. 8. All that double their final consonant by *dagesh* when augmented. 9. הֶ final. 10. הֶ final preceded by an *immutable* vowel. 11. הֶ final preceded by *mutable* (ַ) or (ֶ). 12. *Feminine nouns* chiefly derived from the *segolate* forms פָּעַל , פָּעַל . 13. *Segolate nouns* formed by the addition of the feminine ending תֶּ.—To the examples in the Paradigms add: misgě'rěth (*enclosure*), iggě'rěth (*letter*), mǎscō'rěth (*wages*).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
I.	(horse) S.	סוס	סוס	סוסי	סוסיכם
	P.	סוסיים	סוסי	סוסי	סוסיכם
II.	(eternity) S.	עולם	עולם	עולמי	עולמכם
	P.	עלמים	עולמי	עולמי	עולמיכם
III.	(overseer) S.	פקיד	פקיד	פקידי	פקידיכם
	P.	פקידים	פקידי	פקידי	פקידיכם
IV.	a.				
	(word) S.	דבר	דבר	דברי	דבריכם
	P.	דברים	דברי	דברי	דבריכם
	b.				
(wise) S.	חכם	חכם	חכמי	חכמיכם	
P.	חכמים	חכמי	חכמי	חכמיכם	
V.	a.				
	(old man) S.	זקן	זקן	זקני	זקניכם
	P.	זקנים	זקני	זקני	זקניכם
	b.				
	(shoulder) S.	כתף	כתף		
	P.	כתפות	כתפות		
c.					
(court) S.	חצר	חצר	חצרי	חצריכם	
P.	חצרים	חצרי	חצרי	חצריכם	
VI.	a.				
	(king) S.	מלך	מלך	מלכי	מלככם
	P.	מלכים	מלכי	מלכי	מלכיכם
	b.				
	(book) S.	ספר	ספר	ספרי	ספריכם
	P.	ספרים	ספרי	ספרי	ספריכם
c.					
(sanctuary) S.	קדש	קדש	קדשי	קדשיכם	
P.	קדשים	קדשי	קדשי	קדשיכם	

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chëm'	יּוֹמִים	(two days)
sûsîm	sûsê	sûsai	sûsêchëm'	yômá'yim	
ÿôlām	ÿôlām	ÿôlāmî	ÿôlāmchëm'	מְלָקָחִים	(pair of tongs)
ÿôlāmîm	ÿôl'mê	ÿôlāmai	ÿôl'mêchëm'	mëlkā-khā'yim	
pākîd	p'kîd	p'kîdî	p'kîd'chëm'	שָׁבָעִים	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchëm'	sh'bhū- 'ā'yim	
dābhār	d'bhār	d'bhārî	d'bhārchëm'	כַּנְפִּים	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchëm'	c'nā- phā'yim	
khāchām	kh ^a chām	kh ^a chāmî	kh ^a chāmchëm'	הֻלְצִים	(hips)
kh ^a chāmîm	khächmê	kh ^a chāmai	khächmêchëm'	kh ^a - lātsā'yim	
zākēn	z'kän	z'kēnî	z'känchëm'	יָרְכִים	(thighs)
z'kēnîm	zikuê	z'kēnai	z'känêchëm'	y'rē- chā'yim	
cāthēph	cēthēph				
c'thēpôth	cīthphôth				
khātsēr	kh ^a tsär	kh ^a tsērî	kh ^a tsärchëm'		
kh ^a tsērîm	kh ^a tsrê	kh ^a tsērai	kh ^a tsrêchëm'		
mē'lēch	mē'lēch	mälci	mälc'chëm	רַגְלִים	(feet)
m'lāchîm	mälchê	m'lāchai	mälcêchëm'	räg' lā'yim	
sēphēr	sēphēr	sīphrî	sīphr'chëm'	כַּפְּלִים	(double)
s'phārîm	siphre	s'phārai	siphrechëm'	ciph- lā'yim	
kōdēsh	kōdēsh	kōdshî	kōdsh'chëm'	מִתְנַחֲמִים	(loins)
k'ōdāshîm	kōdshê	k'ōdāshai	kōdshêchëm'	mōth- nā'yim	

DUAL CONSTR. 1 כַּפְּפִי (cāpphé). 2 הֻלְצֵי (khältsé). 3 רַגְלֵי (rāglé). 4 מִתְנַחֲמֵי (mōthné).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
VI.	d.				
	(a youth) S.	נָעַר	נָעַר	נְעָרִי	נְעָרְכֶם
	P.	נְעָרִים	נְעָרֵי	נְעָרַי	נְעָרֵיכֶם
	e.				
	(perpetuity) S.	נִצְחָה	נִצְחָה	נִצְחָהּ	נִצְחָכֶם
	P.	נִצְחָהִים	נִצְחָהֵי	נִצְחָהֵי	נִצְחָהֵיכֶם
	f. (work) S.	פָּעַל	פָּעַל	פְּעָלִי	פְּעָלְכֶם
	P.	פְּעָלִים	פְּעָלֵי	פְּעָלַי	פְּעָלֵיכֶם
	g. (death) S.	מָוֶת	מָוֶת	מָוֶתִי	מָוֶתְכֶם
	P.	מָוֶתִים	מָוֶתֵי	מָוֶתַי	מָוֶתֵיכֶם
	h. (olive) S.	זַיִת	זַיִת	זַיִתִּי	זַיִתְכֶם
	P.	זַיִתִּים	זַיִתֵּי	זַיִתַּי	זַיִתֵּיכֶם
i. (fruit) S.	פְּרִי	פְּרִי	פְּרִיִּי	פְּרִיכֶם	
(gazelle) S.	צִבְיָה				
P.	צִבְיִים				
VII.	a. (enemy) S.	אֵיב	אֵיב	אֵיבִי	אֵיבְכֶם
	P.	אֵיבִים	אֵיבֵי	אֵיבַי	אֵיבֵיכֶם
	b. (name) S.	שֵׁם	שֵׁם	שְׁמִי	שְׁמִכֶם
	P.	שְׁמֹת	שְׁמֹת	שְׁמֹתַי	שְׁמֹתֵיכֶם
VIII.	a. (sea) S.	יָם	יָם	יָמִי	יָמְכֶם
	P.	יָמִים	יָמַי	יָמַי	יָמַיכֶם
	b. (mother) S.	אִם	אִם	אִמִּי	אִמְכֶם
	P.	אִמּוֹת	אִמּוֹת	אִמּוֹתַי	אִמּוֹתֵיכֶם
	c. (statute) S.	חֻק	חֻק	חֻקִּי	חֻקְכֶם
	P.	חֻקִּים	חֻקֵּי	חֻקַּי	חֻקֵּיכֶם
IX.	(seer) S.	חֹזֶה	חֹזֶה	חֹזֵי	חֹזְכֶם
	P.	חֹזִים	חֹזֵי	חֹזַי	חֹזֵיכֶם

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nă'văr	nă'văr	nă'vârî	nă'vărchëm'	נְעָלִים nă- עַלְיָיִם	(pair of sandals)
n'vārîm	nă'vârê	n'vārai	nă'rêchëm'		
ně'tsăkh	nětsăkh	nĭtskhî	nĭtskh'chëm'		
n'tsăkhîm	nĭtskhê	n'tsăkhai	nĭtskhêchëm'		
pō'vāl	pō'vāl	pō'vâlî	pō'vâl'chëm'		
p'vālîm	pō'vâlê	p'vālai	pō'vâlêchëm'		
mā'veth	môth	môthî	môth'chëm'		
môthîm	môthê	môthai	môthêchëm'		
ză'yĭth	zêth	zêthî	zêth'chëm'	עֵינַיִם Ënă'yim	(eyes)
zêthîm	zêthê	zêthai	zêthêchëm'		
p'rî	p'rî	piryî	pery'chëm'	לְחָיִם l'khā- yă'yim	(cheeks)
ts'bî					
ts'bhāyîm					
ōyēbh	ōyēbh	ōy'bhî	ōyĭbhchëm'	כַּאֲזָנַיִם mō- z'nă'yim	(pair of scales)
ōy'bhîm	ōy'bhê	ōy'bhai	ōy'bhêchëm'		
shēm	shēm	sh'mî	shĭmchëm'		
shēmôth	sh'môth	sh'môthai	sh'môthêchëm'		
yām	yām	yāmmî	yāmm'chëm'	אַפָּיִם ăppă'yim	(nostrils)
yāmmîm	yāmmê	yāmmai	yāmmêchëm'		
ēm	ēm	ĭmmî	imm'chëm'	שִׁנַּיִם shin- nă'yim	(teeth)
immôth	immôth	immôthai	immôthêchëm'		
khōk	khök-	khükkî	khökk'chëm'		
khükkîm	khükkê	khükkai	khükkêchëm'		
khōzêh	khōzêh	khōzî	khōz'chëm'		
khōzîm	khōzê	khōzai	khōzêchëm'		

DUAL CON. ¹ נְעָלִי (nă'vâlê). ² עֵינַיִ (Ënê). ³ כַּאֲזָנַיִ (mōz'nê). ⁴ אַפָּי (ăppê). ⁵ שִׁנַּיִ (shinnê).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	
X.	(mare)	S.	סוֹסָה	סוֹסַת	סוֹסָתִי	סוֹסַתְכֶם	
		P.	סוֹסֹת	סוֹסוֹת	סוֹסוֹתִי	סוֹסוֹתֵיהֶם	
	a.	(year)	S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
			P.	שָׁנִים	שָׁנוֹת	שָׁנוֹתִי	שָׁנֵיהֶם
XI.	(sleep)	S.	יְשָׁנָה	יְשָׁנַת	יְשָׁנָתִי	יְשָׁנַתְכֶם	
		P.	יְשָׁנוֹת	יְשָׁנוֹת	יְשָׁנוֹתִי	יְשָׁנוֹתֵיהֶם	
	c.	(righteous- ness)	S.	צְדָקָה	צְדָקַת	צְדָקָתִי	צְדָקַתְכֶם
			P.	צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיהֶם
XII.	(queen)	S.	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם	
		P.	מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיהֶם	
	b.	(reproach)	S.	חֲרָפָה	חֲרַפַּת	חֲרַפָּתִי	חֲרַפַּתְכֶם
			P.	חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיהֶם
XIII.	c.	(waste)	S.	חֲרָבָה	חֲרַבַּת	חֲרַבָּתִי	חֲרַבַּתְכֶם
			P.	חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיהֶם
	a.	(sprout)	S.	יוֹנְקָת	יוֹנְקַת	יוֹנְקָתִי	יוֹנְקַתְכֶם
			P.	יוֹנְקוֹת	יוֹנְקוֹת	יוֹנְקוֹתִי	יוֹנְקוֹתֵיהֶם
b.	(skull)	S.	גִּלְגָּלַת	גִּלְגָּלַת	גִּלְגָּלַתִּי	גִּלְגָּלַתְכֶם	
		P.	גִּלְגָּלוֹת	גִּלְגָּלוֹת	גִּלְגָּלוֹתִי	גִּלְגָּלוֹתֵיהֶם	

Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sūsāh	sūsāth	sūsāthî	sūsāth- chēm'		
sūsôth	sūsôth	sūsôthai	†		
shānāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	¹ שִׁפְתַּיִם (lips)	
shānīm	sh'nôth	sh'nôthai	†	s'phā- thā'yim	
shēnāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	² פְּאַתַּיִם (corners)	
shēnôth	sh'nôth	sh'nôthai	†	p'ā- thā'yim	
ts'dākāh	tsidkāth	tsidkāthî	tsidkāth- chēm'		
ts'dākôth	tsidkôth	tsidkôthai	†		
mālcāh	mālcāth	mālcāthî	mālcāth- chēm'	³ יָרְעָתַיִם (sides)	
m'lāchôth	mālchôth	mālchôthai	†	yārcā- thā'yim	
khērpāh	khērpāth	khērpāthî	khērpāth- chēm'	רִקְמַתַּיִם (double embroi- dery)	
kh ^a rāphôth	khēr'phôth	khēr'phô- thai	†	rikmā- thā'yim	
khōrbāh	khōrbāth	khōrbāthî	khōrbāth- chēm'		
kh ^a rābhôth	khōr'bhôth	khōr'bhô- thai	†		
yōnē'kēth	yōnē'kēth	yōnāktî	yōnākt'- chēm'	מְצַלְתַּיִם (cymbal)	
yōn'kôth	yōn'kôth	yōn'kôthai	†	m'tsil- tā'yim	
gūlgō'lēth	gūlgōlēth	gūlgōltî	gūlgōlt'- chēm'	נְחֻשְׁתַּיִם (double fetter)	
gūlg'lôth	gūlg'lôth	gūlg'lôthai	†	n'khūsh- tā'yim	

DUAL CONSTR. ¹ שִׁפְתַּיִם (siphthê).

² פְּאַתַּיִם (pā'thê).

³ יָרְעָתַיִם (yārc'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, *bhichēm, &c.
Brother	אָח ākh	*khî	ākhîm		ākhâi, *khîchēm, &c.
Sister	אָחוֹת ākhôth		*khâyôth	ākhyôth	ākhyôthâi.
Man	אִישׁ îsh		îshîm		îshî, &c.
	אָנוּשׁ *nôsh		*nâshîm	ānshê	
Woman	אִשָּׁה ishshâh	ēshêth	nâshîm	n'shê	ishtî, &c.
Maid	אָמָּה âmāh		*māhôth	āmhôth	
House	בַּיִת bāyîth	bêth	bāîm		bātêchēm, &c.
Son	בֵּן bēn	bēn-	bāîm	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, cēly'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. <i>Kal.</i>	קָטַל kāṭāl	קָטֹל k'ṭōl	קָטַל k'ṭōl	יִקְטֹל yik'ṭōl	קָטֵל kōṭēl	קָטוּל kāṭūl
2. <i>Niphal.</i>	נִקְטַל nikṭāl	הִקְטִיל hikkāṭēl	הִקְטִיל hikkāṭēl	יִקְטִיל yikkāṭēl	מִקְטִיל m'kāṭtēl	נִקְטָל nikṭāl
3. <i>Piel.</i>	קִטַּל kittēl	קָטַל kāṭtēl	קָטַל kāṭtēl	יִקְטִיל y'kāṭtēl	מִקְטִיל m'kāṭtēl	מִקְטָל m'küṭtāl
4. <i>Pual.</i>	קֻטַּל küṭtāl	קָטַל kāṭtāl	קָטַל kāṭtāl	יִקְטִיל y'küṭtāl	מִקְטִיל mākṭāl	מִקְטָל m'küṭtāl
5. <i>Hiphil.</i>	הִקְטִיל hikṭāl	הִקְטִיל hāḳṭāl	הִקְטִיל hāḳṭāl	יִקְטִיל yāḳṭāl	מִתְקַטֵּל mithkāṭtēl	מִתְקָטָל mōḳṭāl
6. <i>Hophal.</i>	הֻקְטַל höḳṭāl	הֻקְטַל höḳṭāl	הֻקְטַל höḳṭāl	יֻקְטָל yöḳṭāl	מִתְקַטֵּל mithkāṭtēl	מִתְקָטָל mōḳṭāl
7. <i>Hithpaël.</i>	הִתְקַטַּל hitḳāṭtēl	הִתְקַטַּל hitḳāṭtēl	הִתְקַטַּל hitḳāṭtēl	יִתְקַטֵּל yithkāṭtēl	מִתְקַטֵּל mithkāṭtēl	מִתְקָטָל mōḳṭāl

D. General Paradigms

(The forms with asterisks

	KAL (1).	NIPHAL (2).	PIËL (3).	PUAL (4).
1. PERFECT.				
<i>Sing.</i> 1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי
2 { <i>m.</i>	קָטַלְתָּ*	נִקְטַלְתָּ*	קִטַּלְתָּ*	קִטַּלְתָּ*
	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ
3 { <i>m.</i>	קָטַל*	נִקְטַל*	קִטַּל*	קִטַּל*
	קָטַלָּה*	נִקְטַלָּה*	קִטַּלָּה*	קִטַּלָּה*
<i>Plur.</i> 1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קִטַּלְנוּ
2 { <i>m.</i>	קָטַלְתֶּם*	נִקְטַלְתֶּם*	קִטַּלְתֶּם	קִטַּלְתֶּם
	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן
3 c.	קָטַלוּ	נִקְטַלוּ	קִטַּלוּ	קִטַּלוּ
2. INF. (constr.)	קָטֹל*	הִקְטִיל*	קִטֹּל*	קִטֹּל*
<i>INF. (absol.)</i>	קָטוּל*	הִקְטִיל (נִקְטִיל)	קִטֹּל*	קִטֹּל*
3. IMP. <i>Sing.</i> m.	קָטֹל*	הִקְטִיל*	קִטֹּל*	
<i>f.</i>	קָטְלִי*	הִקְטִילִי*	קִטְרִי*	
<i>Plur. m.</i>	קָטְלוּ	הִקְטִילוּ	קִטְלוּ	(none)
<i>f.</i>	קָטְלֶנָּה*	הִקְטִילֶנָּה*	קִטְלֶנָּה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקְטֹל	אֶקְטִיל	אֶקְטִיל	אֶקְטִיל
2 { <i>m.</i>	תִּקְטֹל	תִּקְטִיל	תִּקְטֹל	תִּקְטֹל
	תִּקְטְלִי*	תִּקְטִילִי*	תִּקְטְרִי*	תִּקְטְרִי*
3 { <i>m.</i>	יִקְטֹל*	יִקְטִיל*	יִקְטֹל*	יִקְטֹל*
	תִּקְטֹל	תִּקְטִיל	תִּקְטֹל	תִּקְטֹל
<i>Plur.</i> 1 c.	נִקְטֹל	נִקְטִיל	נִקְטֹל	נִקְטֹל
2 { <i>m.</i>	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה*	תִּקְטְלֶנָּה
3 { <i>m.</i>	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	תִּקְטְלֶנָּה*	תִּקְטְלֶנָּה*	תִּקְטְלֶנָּה*	תִּקְטְלֶנָּה*
5. PTCP. act. קָטֵל*	6. p. קָטוּל*	נִקְטֵל*	כִּתְּמֵל*	כִּתְּמֵל*

of the Regular Verb.

serve as models for the rest.)

1. PERFECT.	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
<i>Sing.</i> 1 <i>c.</i>	kātāl'tî	niktāl'tî	kittāl'tî	küttāl'tî
2 { <i>m.</i>	kātāl'tā	niktāl'tā	kittāl'tā	küttāl'tā
{ <i>f.</i>	kātālt	niktālt	kittālt	küttālt
3 { <i>m.</i>	kātāl	niktāl	kittēl	küttāl
{ <i>f.</i>	kāt'lāh	nikt'lāh	kitt'lāh	kütt'lāh
<i>Plur.</i> 1 <i>c.</i>	kātāl'nû	niktāl'nû	kittāl'nû	küttāl'nû
2 { <i>m.</i>	k'tāltēm'	niktāltēm'	kittāltēm'	küttāltēm'
{ <i>f.</i>	k'tāltēn'	niktāltēn'	kittāltēn'	küttāltēn'
3 <i>c.</i>	kāt'lû	nikt'lû	kitt'lû	kütt'lû
2. INF. (<i>constr.</i>)	k'tōl	hikkātēl	kättēl	küttāl
INF. (<i>absol.</i>)	kātōl	{ hikkātōl } { niktōl }	kättōl	küttōl
3. IMP. <i>Sing.</i> <i>m.</i>	k'tōl	hikkātēl	kättēl	(none)
<i>f.</i>	kitlî	hikkāt'lî	kätt'lî	
<i>Plur.</i> <i>m.</i>	kitlû	hikkāt'lû	kätt'lû	
<i>f.</i>	k'tōl'nāh	hikkātēl'nāh	kättēl'nāh	
4. IMPERF. (FUT.)	ëktōl	ëkkātēl	*kättēl	*küttāl
<i>Sing.</i> 1 <i>c.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
2 { <i>m.</i>	tikt'lî	tikkāt'lî	t'kätt'lî	t'kütt'lî
{ <i>f.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
3 { <i>m.</i>	yiktōl	yikkātēl	y'kättēl	y'küttāl
{ <i>f.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
<i>Plur.</i> 1 <i>c.</i>	niktōl	nikkātēl	n'kättēl	n'küttāl
2 { <i>m.</i>	tikt'lû	tikkāt'lû	t'kätt'lû	t'kütt'lû
{ <i>f.</i>	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
3 { <i>m.</i>	yikt'lû	yikkāt'lû	y'kätt'lû	y'kütt'lû
{ <i>f.</i>	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
5. PARTCP.	{ <i>act.</i> kōtēl } { <i>pass.</i> kātûl }	niktāl	m'kättēl	m'küttāl

1. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<i>Sing.</i> 1 c.	הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי
2 { <i>m.</i>	הִקְטִילְתָּ*	הִקְטִילְתָּ*	הִתְקַטַּלְתָּ*
{ <i>f.</i>	הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטַּלְתְּ
3 { <i>m.</i>	הִקְטִיל*	הִקְטִיל*	הִתְקַטַּל*
{ <i>f.</i>	הִקְטִילָה*	הִקְטִילָה*	הִתְקַטַּלָה*
<i>Plur.</i> 1 c.	הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטַּלְנוּ
2 { <i>m.</i>	הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם
{ <i>f.</i>	הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן
3 c.	הִקְטִילוּ	הִקְטִילוּ	הִתְקַטַּלוּ
2. INF. (<i>constr.</i>)	הִקְטִיל*	הִקְטִיל*	הִתְקַטַּל*
INF. (<i>absol.</i>)	הִקְטִיל	הִקְטִיל	
3. IMP. <i>Sing.</i> m.	הִקְטִיל*		הִתְקַטַּל*
<i>f.</i>	הִקְטִילִי*	(none)	הִתְקַטַּלִי*
<i>Plur.</i> m.	הִקְטִילוּ		הִתְקַטַּלוּ
<i>f.</i>	הִקְטִילְנָה*		הִתְקַטַּלְנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶקְטִיל	אֶקְטִל	אֶתְקַטַּל
2 { <i>m.</i>	תִּקְטִיל	תִּקְטִל	תִּתְקַטַּל
{ <i>f.</i>	תִּקְטִילִי*	תִּקְטִילִי*	תִּתְקַטַּלִי*
3 { <i>m.</i>	יִקְטִיל*	יִקְטִל*	יִתְקַטַּל*
{ <i>f.</i>	תִּקְטִיל	תִּקְטִל	תִּתְקַטַּל
<i>Plur.</i> 1 c.	נִקְטִיל	נִקְטִל	נִתְקַטַּל
2 { <i>m.</i>	תִּקְטִילוּ	תִּקְטִלוּ	תִּתְקַטַּלוּ
{ <i>f.</i>	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטַּלְנָה
3 { <i>m.</i>	יִקְטִילוּ	יִקְטִלוּ	יִתְקַטַּלוּ*
{ <i>f.</i>	תִּקְטִילְנָה	תִּקְטִילְנָה*	תִּתְקַטַּלְנָה
5. PARTCP.	מִקְטִיל*	מִקְטִיל*	מִתְקַטַּל*

of the Regular Verb.

	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
1. PERFECT.			
<i>Sing.</i> 1 <i>c.</i>	hiktäl'ti	höktäl'ti	hithkättäl'ti
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. (constr.)	häktîl	höktäl	hithkättêl
INF. (absol.)	häktêl	höktêl	
3. IMP. <i>Sing. m.</i>	häktêl		hithkättêl
<i>f.</i>	häktî'lî	(none)	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>	täktîl	töktäl	tithkättêl
2 { <i>m.</i>	täktî'lî	tökt'lî	tithkätt'lî
{ <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.
1. PERFECT.				
<i>Sing.</i> 1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הֶעַמְדְתִי	הֶעַמְדְתִי
2 {m.	עָמַדְתָּ	נִעְמַדְתָּ	הֶעַמְדְתָּ	הֶעַמְדְתָּ
{f.	עָמַדְתְּ	נִעְמַדְתְּ	הֶעַמְדְתְּ	הֶעַמְדְתְּ
3 {m.	עָמַד	נִעְמַד*	הֶעַמַּד*	הֶעַמַּד*
{f.	עָמְדָה	נִעְמְדָה*	הֶעַמְדָה	הֶעַמְדָה*
<i>Plur.</i> 1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הֶעַמְדְנוּ	הֶעַמְדְנוּ
2 {m.	עָמַדְתֶּם*	נִעְמַדְתֶּם	הֶעַמַּדְתֶּם	הֶעַמַּדְתֶּם
{f.	עָמַדְתֶּן*	נִעְמַדְתֶּן	הֶעַמַּדְתֶּן	הֶעַמַּדְתֶּן
3 c.	עָמְדוּ	נִעְמְדוּ	הֶעַמְדוּ	הֶעַמְדוּ
2. INF. (constr.)	עֹמֵד*	הִיעֹמֵד*	הִיעֹמֵד*	הִיעֹמֵד
INF. (absol.)	עָמוּד	נִעְמוּד*	הִיעְמוּד*	
3. IMP. <i>Sing.</i> m.	עֹמֵד*	הִיעֹמֵד*	הִיעֹמֵד*	
f.	עֹמְדִי	הִיעֹמְדִי	הִיעֹמְדִי	(none)
<i>Plur.</i> m.	עָמוּדוּ	הִיעָמוּדוּ	הִיעָמוּדוּ	
f.	עֹמְדֵנָה*	הִיעֹמְדֵנָה	הִיעֹמְדֵנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶעְמַד*	אֶעְמֹד	אֶעְמִיד	אֶעְמֵד
2 {m.	תֵּעְמַד	תֵּעְמֹד	תֵּעְמִיד	תֵּעְמֵד
{f.	תֵּעְמְדִי*	תֵּעְמְדִי	תֵּעְמְדִי	תֵּעְמְדִי*
3 {m.	יֵעְמַד*	יֵעְמֹד*	יֵעְמִיד*	יֵעְמֵד*
{f.	תֵּעְמֹד	תֵּעְמֹד	תֵּעְמִיד	תֵּעְמֵד
<i>Plur.</i> 1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמֵד
2 {m.	תֵּעְמְדוּ	תֵּעְמְדוּ	תֵּעְמְדוּ	תֵּעְמְדוּ
{f.	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה
3 {m.	יֵעְמְדוּ*	יֵעְמְדוּ	יֵעְמְדוּ	יֵעְמְדוּ
{f.	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה
PARTCP. act. עֹמֵד <i>pass.</i> עָמוּד		נִעְמֵד*	מִעְמִיד*	מִעְמֵד*

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי
2 { m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
{ f.	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שָׁלַחְתְּ*
3 { m.	שָׁלַח	נִשְׁלַח	שָׁלַח*
{ f.	שָׁלַחַה	נִשְׁלַחַה	שָׁלַחַה
<i>Plur.</i> 1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ
2 { m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם
{ f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן
3 c.	שָׁלַחוּ	נִשְׁלַחוּ	שָׁלַחוּ
2. INF. (<i>constr.</i>)	שָׁלַח*	הִשְׁלַח*	שָׁלַח*
INF. (<i>absol.</i>)	שָׁלוּח*	נִשְׁלַח*	שָׁלַח*
3. IMP. <i>Sing.</i> m.	שָׁלַח*	הִשְׁלַח*	שָׁלַח*
f.	שָׁלַחִי	הִשְׁלַחִי	שָׁלַחִי
<i>Plur.</i> m.	שָׁלַחוּ	הִשְׁלַחוּ	שָׁלַחוּ
f.	שָׁלַחְנָה*	הִשְׁלַחְנָה	שָׁלַחְנָה
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
2 { m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
{ f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
3 { m.	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
{ f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
<i>Plur.</i> 1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
2 { m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
{ f.	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
3 { m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
{ f.	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*
PARTCP. act. שָׁלַח* pass. שָׁלוּח*		נִשְׁלַח	כִּוְשֵׁלַח*

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
שִׁלַּחְתֻּם	הִשְׁלַחְתֻּם	הִשְׁלַחְתֻּם	הִשְׁתַּלַּחְתֻּם
שִׁלַּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שִׁלַּח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
	הִשְׁלִיחַ*		
(none)	הִשְׁלַח*	(none)	הִשְׁתַּלַּח*
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה*
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחְי	תִּשְׁלַחְי	תִּשְׁלַחְי	תִּשְׁתַּלַּחְי
יִשְׁלַח	יִשְׁלִיחַ*	יִשְׁלַח	יִשְׁתַּלַּח*
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה*
כִּשְׁלַח	כִּשְׁלִיחַ*	כִּשְׁלַח	כִּשְׁתַּלַּח*

	KAL.	NIPHAL.	
1. PERFECT.			
Sing. 1 c.	סָבֹתִי	נִסְבֹּתִי	
2 { m.	סָבֹתָ*	נִסְבֹּתָ*	
{ f.	סָבֹת	נִסְבֹּת	
3 { m.	סָבָ*	נָסַב	
{ f.	סָבָה*	נָסַבָה	
Plur. 1 c.	סָבֹנוּ	נִסְבֹּנוּ	
2 { m.	סָבֹתֶם	נִסְבֹּתֶם	
{ f.	סָבֹתֵן	נִסְבֹּתֵן	
3 c.	סָבוּ	נָסְבוּ	
2. INF. (constr.)	סֵב*	הִסֵּב*	
INF. (absol.)	סָבוּב	הִסָּבוּב	
3. IMP. Sing. m.	סֵב*	הִסֵּב*	
f.	סֵבִי*	הִסֵּבִי*	
Plur. m.	סָבוּ	הִסָּבוּ	
f.	סֵבְינָה*	הִסֵּבְינָה*	
4. IMPERF. (FUT.)			
Sing. 1 c.	אֶסֵּב	אֶסָּב	אֶסֵּב
2 { m.	תִּסָּב	תִּסָּב	תִּסָּב
{ f.	תִּסְבִּי*	תִּסְבִּי*	תִּסְבִּי*
3 { m.	יִסָּב*	יִסָּב*	יִסָּב
{ f.	תִּסָּב	תִּסָּב	תִּסָּב
Plur. 1 c.	נִסָּב	נִסָּב	נִסָּב
2 { m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
{ f.	תִּסְבְּינָה*	תִּסְבְּינָה*	תִּסְבְּינָה*
3 m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ
{ f.	תִּסְבְּינָה*	תִּסְבְּינָה*	תִּסְבְּינָה*
PARTCP. act.	סֹבֵב	סָבוּב	נִסָּב*
pass.			

HIPHIL.	HOPHAL.	POËL.	POAL.
הִסְבֹּתִי	הוּסְבֹתִי	סוּבְבֹתִי	סוּבְבֹתִי
הִסְבֹּתָ*	הוּסְבֹתָ*	סוּבְבֹתָ	סוּבְבֹתָ
הִסְבֹּתוּ	הוּסְבֹתוּ	סוּבְבֹתוּ	סוּבְבֹתוּ
הִיָּסַב*	הוּיָסַב*	סוּבְבַ*	סוּבְבַ*
הִיָּסַבָּה*	הוּיָסַבָּה*	סוּבְבָה	סוּבְבָה
הִסְבֹּנוּ	הוּסְבֹנוּ	סוּבְבֹנוּ	סוּבְבֹנוּ
הִסְבֹּתֶם	הוּסְבֹתֶם	סוּבְבֹתֶם	סוּבְבֹתֶם
הִסְבֹּתֶן	הוּסְבֹתֶן	סוּבְבֹתֶן	סוּבְבֹתֶן
הִסְבּוּ	הוּסְבּוּ	סוּבְבוּ	סוּבְבוּ
הִיָּסַב*			
הִיָּסַב	הוּיָסַב*	סוּבַב	סוּבַב
הִיָּסַב*		סוּבְבַב	
הִיָּסַבִּי*	(none)	סוּבְבִי	(none)
הִסְבּוּ		סוּבְבוּ	
הִיָּסַבְיָה*		סוּבְבִינָה	
אָסַב	אוּסַב	אַסוּבַב	אַסוּבַב
תָּסַב	תּוּסַב	תָּסוּבַב	תָּסוּבַב
תָּסַבִּי*	תּוּסַבִּי*	תָּסוּבִי	תָּסוּבִי
יָיַסַב (יָיַסַב)	יּוּיַסַב (יּוּיַסַב)	יָסוּבַב	יָסוּבַב
תָּסַב	תּוּסַב	תָּסוּבַב	תָּסוּבַב
נָסַב	נוּסַב	נָסוּבַב	נָסוּבַב
תָּסַבוּ	תּוּסַבוּ	תָּסוּבְבוּ	תָּסוּבְבוּ
תָּסַבְיָה	תּוּסַבְיָה	תָּסוּבְבִינָה	תָּסוּבְבִינָה
יָסַבוּ	יּוּסַבוּ	יָסוּבְבוּ	יָסוּבְבוּ
תָּסַבְיָה*	תּוּסַבְיָה*	תָּסוּבְבִינָה	תָּסוּבְבִינָה
יָמַסַב*	יּוּמַסַב*	יָמַסַבַב	יָמַסַבַב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.		נִפְּשֵׁתִי	הִפְּשֵׁתִי	הִפְּשֵׁתִי
2 {m.	נָפֵשׁ (regular)	נִפְּשֵׁתָּ	הִפְּשֵׁתָּ	הִפְּשֵׁתָּ
{f.		נִפְּשֵׁתְּ	הִפְּשֵׁתְּ	הִפְּשֵׁתְּ
3 {m.		נִפְּשֵׁת*	הִפְּשֵׁת*	הִפְּשֵׁת*
{f.		נִפְּשָׁה	הִפְּשָׁה	הִפְּשָׁה
<i>Plur.</i> 1 c.		נִפְּשָׁנוּ	הִפְּשָׁנוּ	הִפְּשָׁנוּ
2 {m.		נִפְּשֵׁתֶם	הִפְּשֵׁתֶם	הִפְּשֵׁתֶם
{f.		נִפְּשֵׁתֶיךָ	הִפְּשֵׁתֶיךָ	הִפְּשֵׁתֶיךָ
3 c.		נִפְּשׂוּ	הִפְּשׂוּ	הִפְּשׂוּ
2. INF. (constr.)	נִפְּשֵׁת*	הִנְפִישׁ	הִנְפִישׁ*	הִנְפִישׁ*
INF. (absol.)	נִפְּשׂוּ	הִנְפִישׁ	הִנְפִישׁ*	
3. IMP. <i>Sing.</i> m.	נִפֵּשׁ*	הִנְפִישׁ	הִנְפִישׁ*	
f.	נִפְּשִׁי	הִנְפִישִׁי	הִנְפִישִׁי	(none)
<i>Plur.</i> m.	נִפְּשׂוּ	הִנְפִישׂוּ	הִנְפִישׂוּ	
f.	נִפְּשְׁנָה	הִנְפִישְׁנָה	הִנְפִישְׁנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶנְפֵּשׁ		אֶנְפִישׁ	אֶנְפִישׁ
2 {m.	תִּנְפֵּשׁ		תִּנְפִישׁ	תִּנְפִישׁ
{f.	תִּנְפְּשִׁי		תִּנְפִישִׁי	תִּנְפִישִׁי
3 {m.	יִנְפֵּשׁ*	יִנְפִישׁ	יִנְפִישׁ*	יִנְפִישׁ*
{f.	תִּנְפֵּשׁ	(regular)	תִּנְפִישׁ	תִּנְפִישׁ
<i>Plur.</i> 1 c.	נִנְפֵּשׁ		נִנְפִישׁ	נִנְפִישׁ
2 {m.	תִּנְפִישׂוּ		תִּנְפִישׂוּ	תִּנְפִישׂוּ
{f.	תִּנְפִישְׁנָה		תִּנְפִישְׁנָה	תִּנְפִישְׁנָה
3 m.	יִנְפִישׂוּ		יִנְפִישׂוּ	יִנְפִישׂוּ
{f.	תִּנְפִישְׁנָה		תִּנְפִישְׁנָה	תִּנְפִישְׁנָה
PARTCP. act. נִפְּשֵׁת <i>pass.</i> נִפְּשָׁה		נִפְּשֵׁת*	נִפְּשֵׁת*	נִפְּשֵׁת*

KAL.	NIPHAL.	HIPHIL.	HOPHAL.
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אָכַל

נֶאֱכַל*

הֵאָכִיל*

הֵאָכַל*

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכַל* אָכַל	הֵאָכַל הֵאָכַל	הֵאָכִיל	הֵאָכַל
אָכַל* אָכַלְי אָכַלוּ אֶכְלֶנָּה	הֵאָכַל ETC.	הֵאָכִיל ETC.	(none)
אָכַל* תֵּאָכַל תֵּאָכַלְי יֵאָכַל* תֵּאָכַל נֶאֱכַל תֵּאָכַלוּ תֵּאָכְלֶנָּה יֵאָכְלוּ תֵּאָכְלֶנָּה	יֵאָכַל* ETC.	יֵאָכִיל* ETC.	יֵאָכַל* ETC.
act. אָכַל pass. אָכַל	נֶאֱכַל	מֵאָכִיל	מֵאָכַל

	KAL.		NIPHAL.
1. PERFECT.			
Sing. 1 c.			נִשְׁבַּתִּי
2 { m.			נִשְׁבַּתְּ
{ f.			נִשְׁבַּתְּ
3 { m.	יָשַׁב		נִשְׁבַּ*
{ f.	(regular)		נִשְׁבָּה
Plur. 1 c.			נִשְׁבַּנוּ
2 { m.			נִשְׁבַּתְּם
{ f.			נִשְׁבַּתְּוּ
3 c.			נִשְׁבּוּ
2. INF. (constr.)	יֹסֵד, *שָׁבַת		*הוֹשִׁיב
INF. (absol.)	יָשׁוּב		
3. IMP. Sing. m.	*שֵׁב		*הוֹשִׁיב
f.	שְׁבִי	יִרְשִׁי	הוֹשִׁיבִי
Plur. m.	שְׁבוּ	יִרְשׁוּ	הוֹשִׁיבוּ
f.	שְׁבַנְהוּ	יִרְשַׁנְהוּ	הוֹשִׁיבְנָה
4. IMPERF. (FUT.)			
Sing. 1 c.	אֵשֵׁב	אִירַשׁ	*אֵהְיוֹשִׁיב
2 { m.	תֵּשֵׁב	תִּירַשׁ	תֵּהְיוֹשִׁיב
{ f.	תֵּשְׁבִי	תִּירְשִׁי	תֵּהְיוֹשְׁבִי
3 { m.	*יֵשֵׁב	*יִירַשׁ	*יֵהְיוֹשִׁיב
{ f.	תֵּשֵׁב	תִּירַשׁ	תֵּהְיוֹשִׁיב
Plur. 1 c.	נֵשֵׁב	נִירַשׁ	נֵהְיוֹשִׁיב
2 { m.	תֵּשְׁבוּ	תִּירְשׁוּ	תֵּהְיוֹשְׁבוּ
{ f.	תֵּשְׁבַנְהוּ	תִּירְשַׁנְהוּ	תֵּהְיוֹשְׁבַנְהוּ
3 { m.	יֵשְׁבוּ	יִירְשׁוּ	יֵהְיוֹשְׁבוּ
{ f.	תֵּשְׁבַנְהוּ	תִּירְשַׁנְהוּ	תֵּהְיוֹשְׁבַנְהוּ
PARTCP. act.	יֹשֵׁב	יֹשִׁיב	*נֹשֵׁב
pass.			

Paradigms.

VERB properly PE YOD, פִּי (y).

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטְבֹתִי
הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ		הִיטְבֹתָ
הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי		הִיטְבֹתִי
*הוֹשִׁיב	*הוֹשִׁיב	יֻטַּב	*הִיטִיב
הוֹשִׁיבָה	הוֹשִׁיבָה	(regular)	הִיטְבִיבָה
הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ		הִיטְבִיבְנוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטְבִיבְתֶם
הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן		הִיטְבִיבְתֶּן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטְבִיבוּ
*הוֹשִׁיב	*הוֹשִׁיב	יֻטַּב	*הִיטִיב
*הוֹשִׁיב, הוֹשִׁיב		יֻטַּב	*הִיטִיב
*הוֹשִׁיב		יֻטַּב	*הִיטִיב
הוֹשִׁיבִי	(none)	יֻטְבִי	הִיטְבִיבִי
הוֹשִׁיבוּ		יֻטְבוּ	הִיטְבִיבוּ
הוֹשִׁיבְנָה		יֻטְבְּנָה	הִיטְבִיבְנָה
אוֹשִׁיב	אוֹשִׁיב	אֵיטַב	אֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטַב	תֵּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תֵּיטְבִי	תֵּיטְבִיבִי
*וּשִׁיב	*וּשִׁיב	*יֵיטַב	*יֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטַב	תֵּיטִיב
נוֹשִׁיב	נוֹשִׁיב	נֵיטַב	נֵיטִיב
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תֵּיטְבוּ	תֵּיטְבִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תֵּיטְבְּנָה	תֵּיטְבִיבְנָה
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יֵיטְבוּ	יֵיטְבִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תֵּיטְבְּנָה	תֵּיטְבִיבְנָה
*כוֹשִׁיב	*כוֹשִׁיב	a. יֻטַּב p. יֻטַּב	כוֹיטִיב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 <i>c.</i>	קָמַתִּי	נִקְוֹמוֹתִי	הִקְיֵמוֹתִי	הוּקְמָתִי
2 { <i>m.</i>	קָמַתָּ*	נִקְוֹמוֹתָ*	הִקְיֵמוֹתָ*	הוּקְמָתָ*
	קָמַתְּ	נִקְוֹמוֹת	הִקְיֵמוֹת	הוּקְמָתְ
3 { <i>m.</i>	קָם*	נָקֹם*	הִקִּים*	הוּקָם*
	קָמָה*	נִקְוָמָה*	הִקְיָמָה*	הוּקְמָה
<i>Plur.</i> 1 <i>c.</i>	קָמְנוּ	נִקְוֹמוֹנוּ	הִקְיֵמוֹנוּ	הוּקְמָנוּ
	קָמַתֶּם	נִקְוֹמוֹתֶם	הִקְיֵמוֹתֶם	הוּקְמַתֶּם
2 { <i>f.</i>	קָמַתְוּ	נִקְוֹמוֹתְוּ	הִקְיֵמוֹתְוּ	הוּקְמַתְוּ
	קָמוּ	נִקְוֹמוּ	הִקְיֵמוּ	הוּקְמוּ
3 <i>c.</i>	קָמוּ	נִקְוֹמוּ	הִקְיֵמוּ	הוּקְמוּ
2. INF. (<i>constr.</i>)	קוּם*	הִקּוּם*	הִקִּים*	הוּקָם*
INF. (<i>absol.</i>)	קוּם*	הִקּוּם*	הִקִּים, הִקָּם*	
3. IMP. <i>Sing. m.</i>	קוּם*	הִקּוּם*	הִקִּים*	
<i>f.</i>	קוּמִי*	הִקּוּמִי*	הִקִּימִי*	(none)
<i>Plur. m.</i>	קוּמוּ	הִקּוּמוּ	הִקִּימוּ	
	קוּמְנָה*	הִקּוּמְנָה	הִקִּימְנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 <i>c.</i>	אֶקוּם	אֶקּוּם	אֶקִּים	אֶוּקָם
2 { <i>m.</i>	תִּקּוּם	תִּקּוּם	תִּקִּים	תִּוּקָם
	תִּקְוָמִי*	תִּקְוָמִי*	תִּקְיָמִי	תִּוּקְמִי
3 { <i>m.</i>	יִקּוּם*	יִקּוּם*	יִקִּים*	יִוּקָם*
	תִּקּוּם	תִּקּוּם	תִּקִּים	תִּוּקָם
<i>Plur.</i> 1 <i>c.</i>	נִקּוּם	נִקּוּם	נִקִּים	נִוּקָם
	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְיָמוּ	תִּוּקְמוּ
2 { <i>f.</i>	תִּקְוָמִינָה	תִּקְוָמִינָה	תִּקְיָמִינָה	תִּוּקְמִינָה
	יִקְוָמוּ	יִקְוָמוּ	יִקְיָמוּ	יִוּקְמוּ
3 { <i>f.</i>	תִּקְוָמִינָה*	תִּקְוָמִינָה	תִּקְיָמִינָה*	תִּוּקְמִינָה
	קָם*	קָם*	מִקִּים*	מִוּקָם*
PARTCP. <i>act.</i> קָם* <i>pass.</i> קָם*				

Paradigms.

VERB AYIN YOD, ע' (v).

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמִי	קוֹמְמֵי	בִּנְתִּי	בִּינּוֹתִי	נְבוֹנוֹתִי
קוֹמְמֹת	קוֹמְמֹת	בִּנְתָּ*	בִּינּוֹתָ*	נְבוֹנוֹתָ
קוֹמְמֹת	קוֹמְמֹת	בִּנְתִּי	בִּינּוֹת	נְבוֹנוֹת
קוֹמְמִים*	קוֹמְמִים	בְּנֵי	בָּיו*	נְבוֹנֵי*
קוֹמְמָה	קוֹמְמָה	בִּנְתָּה*	בִּינּוֹתָה*	נְבוֹנוֹתָה
קוֹמְמָנוּ	קוֹמְמָנוּ	בְּנֵינוּ	בָּינוּ	נְבוֹנוֹנוּ
קוֹמְמֹתֶם	קוֹמְמֹתֶם	בִּנְתֶּם	בִּינּוֹתֶם	נְבוֹנוֹתֶם
קוֹמְמֹתֵינוּ	קוֹמְמֹתֵינוּ	בִּנְתָּנוּ	בִּינּוֹתָנוּ	נְבוֹנוֹתָנוּ
קוֹמְמוֹ	קוֹמְמוֹ	בְּנוֹ	בְּיוֹ	נְבוֹנוֹ
קוֹמְמִים	קוֹמְמִים	בָּיו*	בְּנוֹ*	הַבּוֹן
קוֹמְמִים		בָּיו*		הַבּוֹן
קוֹמְמִי	(none)	בְּיָנִי		הַקּוֹם as
קוֹמְמוֹ		בְּיָנוּ		
קוֹמְמָנָה		—		
אֶקְוִים	אֶקְוִים	אֲבִין		
תִּקְוִים	תִּקְוִים	תִּבִּין		
תִּקְוִמִּי	תִּקְוִמִּי	תִּבְיָנִי		
יִקְוִים	יִקְוִים	יִבְיָן*		יִבּוֹן as
תִּקְוִים	תִּקְוִים	תִּבִּין		יִקּוֹם as
נִקְוִים	נִקְוִים	נִבְיָן		
תִּקְוִמוֹ	תִּקְוִמוֹ	תִּבְיָנוּ		
תִּקְוִימָנָה	תִּקְוִימָנָה	תִּבְיָנִינָה		
יִקְוִמוֹ	יִקְוִמוֹ	יִבְיָנוּ		
תִּקְוִימָנָה	תִּקְוִימָנָה	תִּבְיָנִינָה*		
מְקוֹמִים	מְקוֹמִים	act. בְּנֵי	pass. בָּיו*	נְבוֹן

	KAL.	NIPHAL.	PIEL.
1. PERFECT.			
<i>Sing.</i> 1 c.	מִצַּאתִי	נִמְצַאתִי	מִצַּאתִי
2 { m.	מִצַּאת	נִמְצַאת*	מִצַּאת*
{ f.	מִצַּאת	נִמְצַאת	מִצַּאת
3 { m.	מִצַּא*	נִמְצַא*	מִצַּא
{ f.	מִצַּאה	נִמְצַאה	מִצַּאה
<i>Plur.</i> 1 c.	מִצַּאנִי	נִמְצַאנִי	מִצַּאנִי
2 { m.	מִצַּאתֶם	נִמְצַאתֶם	מִצַּאתֶם
{ f.	מִצַּאתֶן	נִמְצַאתֶן	מִצַּאתֶן
3 c.	מִצַּאוּ	נִמְצַאוּ	מִצַּאוּ
2. INF. (<i>constr.</i>)	מִצַּא	הַמִּצַּא	מִצַּא
INF. (<i>absol.</i>)	מִצּוֹא	נִמְצַא	מִצַּא
3. IMP. <i>Sing.</i> m.	מִצַּא*	הַמִּצַּא	מִצַּא
f.	מִצַּאִי*	הַמִּצַּאִי	מִצַּאִי
<i>Plur.</i> m.	מִצַּאוּ	הַמִּצַּאוּ	מִצַּאוּ
f.	מִצַּאנָה*	הַמִּצַּאנָה*	מִצַּאנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶמְצַא	אֶמְצַא	אֶמְצַא
2 { m.	תִּמְצַא	תִּמְצַא	תִּמְצַא
{ f.	תִּמְצַאִי	תִּמְצַאִי	תִּמְצַאִי
3 { m.	יִמְצַא*	יִמְצַא*	יִמְצַא
{ f.	תִּמְצַא	תִּמְצַא	תִּמְצַא
<i>Plur.</i> 1 c.	נִמְצַא	נִמְצַא	נִמְצַא
2 { m.	תִּמְצַאוּ	תִּמְצַאוּ	תִּמְצַאוּ
{ f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
3 { m.	יִמְצַאוּ	יִמְצַאוּ	יִמְצַאוּ
{ f.	תִּמְצַאנָה*	תִּמְצַאנָה*	תִּמְצַאנָה*
PARTCP. <i>act.</i> מִצַּא <i>pass.</i> מִצּוֹא		נִמְצַא	מִמְצַא

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
מִצָּאת	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאת*	הִמְצִאתָ*	הִמְצָאתָ*	הִתְמַצָּאתָ*
מִצָּאת	הִמְצִאתָ	הִמְצָאתָ	הִתְמַצָּאתָ
מִצָּא*	הִמְצִיא	הִמְצָא*	הִתְמַצָּא
מִצָּאה	הִמְצִיאה	הִמְצָאה	הִתְמַצָּאה
מִצָּאנוּ	הִמְצִיאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ
מִצָּאתם	הִמְצִאתם	הִמְצָאתם	הִתְמַצָּאתם
מִצָּאתוֹ	הִמְצִאתוֹ	הִמְצָאתוֹ	הִתְמַצָּאתוֹ
מִצָּאוֹ	הִמְצִיאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
	הִמְצִיא		הִתְמַצָּא
(none)	הִמְצִיא	(none)	הִתְמַצָּא
	הִמְצִיאוֹ		הִתְמַצָּי
	הִמְצִיאוֹ		הִתְמַצָּאוֹ
	הִמְצִיאנה*		הִתְמַצָּאנה*
אִמְצִיא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
תִּמְצִיא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצִיאוֹ	תִּמְצִיאוֹ	תִּמְצָאוֹ	תִּתְמַצָּאוֹ
יִמְצִיא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצִיא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
נִמְצִיא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
תִּמְצִיאוֹ	תִּמְצִיאוֹ	תִּמְצָאוֹ	תִּתְמַצָּאוֹ
תִּמְצִיאנה	תִּמְצִיאנה	תִּמְצָאנה	תִּתְמַצָּאנה
יִמְצִאוֹ	יִמְצִאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
תִּמְצִיאנה*	תִּמְצִיאנה*	תִּמְצָאנה*	תִּתְמַצָּאנה*
כִּמְצִיא	כִּמְצִיא	כִּמְצָא	כִּתְמַצָּא

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 c.	פָּלִיתִי	נִפְּלִיתִי	פִּילִיתִי
2 { <i>m.</i>	פָּלִיתָ*	נִפְּלִיתָ*	פִּילִיתָ*
{ <i>f.</i>	פָּלִית	נִפְּלִית	פִּילִית
3 { <i>m.</i>	פָּלָה*	נִפְּלָה*	פִּילָה*
{ <i>f.</i>	פָּלְתָה*	נִפְּלְתָה*	פִּילְתָה*
<i>Plur.</i> 1 c.	פָּלִינוּ	נִפְּלִינוּ	פִּילִינוּ
2 { <i>m.</i>	פָּלִיתֶם	נִפְּלִיתֶם	פִּילִיתֶם
{ <i>f.</i>	פָּלִיתוּ	נִפְּלִיתוּ	פִּילִיתוּ
3 c.	פָּלוּ*	נִפְּלוּ	פִּלוּ
2. INF. (constr.)	פָּלוֹת*	הִפְּלוֹת*	פִּלוֹת*
INF. (absol.)	פָּלָה	נִפְּלָה	פִּילָה
3. IMP. <i>Sing. m.</i>	פָּלָה*	הִפְּלָה*	פִּילָה*
<i>f.</i>	פָּלִי*	הִפְּלִי*	פִּילִי*
<i>Plur. m.</i>	פָּלוּ	הִפְּלוּ	פִּלוּ
<i>f.</i>	פָּלִינָה*	הִפְּלִינָה*	פִּילִינָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶפְּלָה	תִּפְּלָה	אֶפְּלָה
2 { <i>m.</i>	תִּפְּלָה	תִּפְּלָה	תִּפְּלָה
{ <i>f.</i>	תִּפְּלִי*	תִּפְּלִי*	תִּפְּלִי*
3 { <i>m.</i>	יִפְּלָה*	יִפְּלָה*	יִפְּלָה*
{ <i>f.</i>	תִּפְּלָה	תִּפְּלָה	תִּפְּלָה
<i>Plur.</i> 1 c.	נִפְּלָה	נִפְּלָה	נִפְּלָה
2 { <i>m.</i>	תִּפְּלוּ	תִּפְּלוּ	תִּפְּלוּ
{ <i>f.</i>	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
3 { <i>m.</i>	יִפְּלוּ	יִפְּלוּ	יִפְּלוּ
{ <i>f.</i>	תִּפְּלִינָה*	תִּפְּלִינָה*	תִּפְּלִינָה*
PARTCP. act. פָּלָה*	<i>pass.</i> פָּלוּי*	נִפְּלָה*	מִפְּלָה*

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתָ*	הִגְלִיתָ*	הִגְלִיתָ*	הִתְגַּלִּיתָ*
גָּלִיתִּ	הִגְלִיתִּ	הִגְלִיתִּ	הִתְגַּלִּיתִּ
גָּלָה*	הִגָּלָה*	הִגָּלָה*	הִתְגַּלָּה*
גָּלַתָּה*	הִגָּלַתָּה*	הִגָּלַתָּה*	הִתְגַּלַּתָּה*
גָּלִינוּ	הִגָּלִינוּ	הִגָּלִינוּ	הִתְגַּלִּינוּ
גָּלִיתֶם	הִגָּלִיתֶם	הִגָּלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתֶן	הִגָּלִיתֶן	הִגָּלִיתֶן	הִתְגַּלִּיתֶן
גָּלוּ	הִגָּלוּ	הִגָּלוּ	הִתְגַּלוּ
גָּלוּת*	הִגָּלוּת*	הִגָּלוּת*	הִתְגַּלוּת*
גָּלָה*	הִגָּלָה	הִגָּלָה*	הִתְגַּלָּה*
(none)	הִגָּלָה* הִגָּלִי* הִגָּלוּ הִגָּלִינָה*	(none)	הִתְגַּלָּה* הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלִּינָה*
אָגַלְתָּ	אִגָּלְתָּ	אִגָּלְתָּ	אִתְגַּלְתָּ
הִתְגַּלְתָּ	תִּגָּלְתָּ	תִּגָּלְתָּ	תִּתְגַּלְתָּ
תִּגָּלִי*	תִּגָּלִי*	תִּגָּלִי*	תִּתְגַּלִּי*
יִגָּלָה*	יִגָּלָה*	יִגָּלָה*	יִתְגַּלָּה*
הִתְגַּלְתָּה	תִּגָּלְתָּה	תִּגָּלְתָּה	תִּתְגַּלְתָּה
נִגָּלָה	נִגָּלָה	נִגָּלָה	נִתְגַּלָּה
הִתְגַּלוּ	תִּגָּלוּ	תִּגָּלוּ	תִּתְגַּלוּ
הִתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה
יִגָּלוּ	יִגָּלוּ	יִגָּלוּ	יִתְגַּלוּ
תִּתְגַּלִּינָה*	תִּתְגַּלִּינָה*	תִּתְגַּלִּינָה*	תִּתְגַּלִּינָה*
מִיגָּלָה*	מִיגָּלָה*	מִיגָּלָה*	מִיגָּלָה*

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PJ4566 .A75 1866
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