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A

# HEBREW GRAMMAR,

WITH

EXERCISES SELECTED FROM THE BIBLE.

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# EXERCISES

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BY

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# PREFACE.

THIS book is intended to supply, in a compendious form, an aid to the study of Hebrew, and to guide the student from the first rudiments of the language to a thorough mastery of it.

One of the chief characteristics of the work is the Exercises, which are intended to impress the grammatical rules on the mind of the student. To form these Exercises sentences have been selected from the Hebrew Scriptures, as the oldest and purest form in which the language has survived, chapter and verse being given in the foot-notes. The book is therefore calculated to impart not only the grammar, but also a considerable knowledge of Biblical idiom. In the English Exercises the order of the Hebrew sentence has been retained, as far as possible, thus facilitating re-translation.

The student is advised, after having made his own version, to compare it with the original passage.

To correct his translations from the Hebrew the student cannot always rely on the Authorized English Version, on account of its many defective renderings; and, moreover, the Hebrew text does not always correspond in its numbering of the verses with that version, which follows

the arrangement of the Vulgate. We have adhered throughout to the Hebrew numbering.X

All the words in the Exercises are given in two alphabetical Vocabularies, which serve respectively as a Hebrew-English and an English-Hebrew Dictionary.

We have placed side by side the two principal pronunciations of Hebrew, that of the Portuguese Jews (ספרדים), and that of the German Jews (אשקנזים). The former is recommended for general use, as being adopted, with but slight variations, at the Universities.

A.S.B., F.L.B.

14, Tavistock Square, London.
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X He may adhere however with few exceptions to the Revised Version published 1885, or without fault to Dr Friedlander's revision in the Anglo-Jewish Bible.

# CONTENTS.

## PART III.—SYNTAX.

# ERRATA.

page 15, line 9, *for tsàhᵉràyìm, read tsŏhᵉràyìm.*

„ 15, „ 10, *for tsòhᵉràyìm, read tsŏhᵉròyìm.*

„ 17, „ 8, *for ségòl, ségòl, read ségòl.*

„ 24, „ 14, *for* בַּיִת, *f., house,* pl. בָּתִּים, *read* עִיר, *f., city,* pl. עָרִים.

page 31, line 3 from bottom, *for* syllable, *read* letter.

„ 32, „ 1, *for* accept, *read* except.

„ 36, „ 2 from bottom, *for* בִּרְכוֹת *read* בִּרְכוֹת.

„ 36, „ 1 from bottom, *for* עַרְבוֹת *read* עַרְבוֹת.

„ 41, „ 7, *for* אֲחִיכֶם *read* אֲחִיכֶם.

„ 95, „ 8, *for* נִפְקַדְתֶּם *read* נִפְקַדְתֶּם.

„ 109, bottom line, *for* גְּנֹב *read* גָּנֹב.

„ 165, line 10, *for* נָסָב *read* נָסַב.

„ 165, „ 15, *for* תִּסְבִּי *read* תִּסַּבִּי; *for* תִּסְבוּ *read* תִּסַּבּוּ.

„ 165, „ 16, *for* יִסְבוּ *read* יִסַּבּוּ.

„ 166, „ 6, *for* הִסֵּב *read* הִסַּב.

„ 166, „ 7, *for* נָסַבָּה *read* נִסַּבָּה.

„ 193, „ 8, *for* אֶשְׁבִּי, אִיטְבִּי *read* תֵּשְׁבִּי, תִּיטְבִּי.

„ 203, line 4, *for* you shall, *read* thou shalt.

„ 244, „ 3, *for* הַפְּלֵה *read* הַפְּלֵא.

page 253, bottom line, *for* יִגְלֶנִי *read* יִגְלֶנִי.

„ 254, line 5, *for* גְּלֹה *read* גָּלֹה.

„ 265, lines 12 and 13, *for* תִּגְלֶינוּ *read* תִּגְלֶינָה.

„ 282, line 5, *for* פ״ו *read* פ״ן.

„ 304, „ 6, *after* אַחַת *omit the comma.*

„ 331, „ 3 from bottom, *for* מְחִטָּה *read* מְחִתָּה.

„ 334, „ 3, *for* שַׁוְא *read* שָׁוְא.

„ 408, „ 3, *for* הֵטִיב *read* הֵיטֵב.

„ 455, „ 18, *for* חָפֵר, *Ni., read* חָפֵר, *K.*

„ 455, „ 1, *after* דָּשֵׁן *insert Pi.*

„ 455, „ 6, *after* קָהַל *insert Hi.*

„ 460, „ 4, *for* נִשֵּׂה *read* נִשֵּׂא.

„ 461, „ 4, *for* בָּקַע, *Poel;* פרר *read* בָּקַע; פרר, *Poel.*

„ 461, „ 18, *after* צוּא *omit K. and.*

„ 468, „ 11, *after* חָרַם *insert Hi.*

„ 469, „ 15, *for* יָרֵא, *K. and Pi., read* יָרֵא.

„ 475, „ 14, *for* עָצַם *read* עָצַב.

„ 482, „ 4 from bottom, *for* צוּאָר *read* צוֹאָר.

„ 492, „ 6 from bottom, *for K. and Pi., read Pi.*

„ 502, „ 6, *for* חָמָם *read* חָמָס.

# ABBREVIATIONS.

abl., ablative.
abs., absolute state.
acc., accusative.
act., active.
adj., adjective.
adv., adverb.
apoc., apocopated.
art., article.
c., com., common gender.
card., cardinal.
cf., *confer*, compare.
coll., collective.
conj., conjugation.
constr., construct state.
dat., dative.
e.g., *exempli gratiâ*, for example.
epic., epicene.
et seq., *et sequens*, and the following.
f., fem., feminine.
fig., figurative.
freq., frequent, frequently.
gutt., guttural.
*Hi.*, *Hiphil.*
*Hit.*, *Hithpael.*
*Hitpal.*, *Htpl.*, *Hithpalel.*
*Hitpalp.*, *Hithpalpel.*
*Hitpo.*, *Hithpoel.*
*Ho.*, *Hophal.*
*Hu.*, *Huphal.*
id., *idem*, the same.
i.e., *id est*, that is.
imp., imper., imperative.
impers., impersonal.
impf., imperf., imperfect.
inf., infin., infinitive.
inter., interjection.
intr., intransitive.
i.q., *idem quod*, the same as.
*K.*, *Kal.*
loc., locative.
loc. cit., *loco citato*, in the place quoted.
m., masc., masculine.
mt., mountain.
n., nation.
*Ni.*, *Niphal.*
*Nit.*, *Nithpael.*
nom., nominative.
num., numeral.
obj., object.
ord., ordinal.
orig., original.
p., page.
parag., paragogic.
part., participle.
pass., passive.
perf., perfect.

perh., perhaps.
pers., person, personal.
*Pi.*, *Piel.*
*Pil.*, *Pilel.*
*Pilp.*, *Pilpel.*
pl., plu., plur., plural.
pl. ex., plural of excellence.
pred., predicate.
prep., preposition.
pr. n., proper name.
pr. n. c., proper name of a country.
pr. n. m., proper name of a man.
pr. n. w., proper name of a woman.
prob., probably.
pron., pronoun.
prop., properly.
*Pu.*, *Pual.*
r., river.
refl., reflective.
rel., relative.
s., sing., singular.
short., shortened.
subj., subject.
subs., substantive.
suff., suffix.
tn., town.
t., tribe.
tr., transitive.
vb., verb.
פ״, פְּלֹנִי, some one

# ABBREVIATIONS

OF THE

# NAMES OF THE BOOKS OF THE HEBREW BIBLE.

| ABBREVIATION. | ENGLISH NAME. | HEBREW NAME. | ABBREVIATION. | ENGLISH NAME. | HEBREW NAME. |
|---|---|---|---|---|---|
| Gen. | Genesis | בראשית | Nah. | Nahum | נחום |
| Ex. | Exodus | שמות | Hab. | Habakkuk | חבקוק |
| Lev. | Leviticus | ויקרא | Zeph. | Zephaniah | צפניה |
| Num. | Numbers | במדבר | Hag. | Haggai | חגי |
| Deut. | Deuteronomy | דברים | Zech. | Zechariah | זכריה |
| Josh. | Joshua | יהושע | Mal. | Malachi | מלאכי |
| Jud. | Judges | שופטים | Ps. | Psalms | תהלים |
| 1 Sam. | 1 Samuel | שמואל א״ | Prov. | Proverbs | משלי |
| 2 Sam. | 2 Samuel | שמואל ב״ | Job | Job | איוב |
| 1 K. | 1 Kings | מלכים א״ | Cant. | Canticles, Song of Solomon | שיר השירים |
| 2 K. | 2 Kings | מלכים ב״ | | | |
| Is. | Isaiah | ישעיה | Ruth | Ruth | רות |
| Jer. | Jeremiah | ירמיה | Lam. | Lamentations | איכה |
| Ez. | Ezekiel | יחזקאל | Eccl. | Ecclesiastes | קהלת |
| Hos. | Hosea | הושע | Est. | Esther | מגלת אסתר |
| Jo. | Joel | יואל | Dan. | Daniel | דניאל |
| Am. | Amos | עמוס | Ezr. | Ezra | עזרא |
| Ob. | Obadiah | עובדיה | Neh. | Nehemiah | נחמיה |
| Jon. | Jonah | יונה | 1 Chr. | 1 Chronicles | דברי הימים א״ |
| Mic. | Micah | מיכה | 2 Chr. | 2 Chronicles | דברי הימים ב״ |

## SIGNS USED TO EXPLAIN THE PRONUNCIATION.

*à*, as *a* in *father*.

*á*, the corresponding short vowel, as in French *bal*.

$^{a}$, represents the half vowel ֲ (see § 6).

*ch*, represents ח; pronounced as in German *Dach*, or Scotch *loch*.

*dh*, as *th* in *this*.

*è*, as in *obey*.

*é*, as in *met*.

$^{e}$, represents the half vowel ֱ (see § 6).

*ĕ*, represents the *shĕvà* (see § 5).

*g*, as in *get*.

*gh*, the corresponding flat or voice sound to *ch*, as in German *lag*, pronounced *làgh*.

*ì*, as in *marine*.

*í*, as in *bit*.

*k*, represents כ (see § 2.)

*kh*, represents כ; it is not pronounced so low down in the throat as ח.

*ñ*, as *ng* in *sing*, or better as *n* in French *bon* (see § 2).

*ò*, as in *bone*.

*ŏ*, as in *hot*.

$^{o}$, represents the half vowel ֳ (see § 6).

*q*, represents ק (see § 2).

*ù*, as in *rule*.

*ú*, as *oo* in *foot*.

The other letters are pronounced as in English.

## SIGNS USED IN THE EXERCISES.

Words in parenthesis ( ) are to be omitted in translating; those in brackets [ ] are to be inserted. Words between inverted commas, in brackets, are to be substituted for those which immediately precede them.

When two or more English words are joined by hyphens they are to be translated into Hebrew by one word only; *e.g.*, in Exercise 29*b*, sentence (7), "Thou-shalt-deliver-me," translate תִּפַּלְּטֵנִי.

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[N.B.—Sections in small print need not be committed to memory, but only read through.]

# TABLE OF THE ALPHABET.

| Initial and medial. | Final. | Name. | Pronounced. | Pronunciation.[1] Port. | Pronunciation.[1] Germ. | Numerical value. |
|---|---|---|---|---|---|---|
| א | | אָלֶף | Àléf | [2] ' | ' | 1 |
| ב | | בֵּית | Bèt | b | b, v | 2 |
| ג | | גִּימֶל | Gìmél | g | g | 3 |
| ד | | דָּלֶת | Dàlét | d | d | 4 |
| ה | | הֵא | Hè | [2] h | h | 5 |
| ו | | וָו | Vàv | v | v | 6 |
| ז | | זַיִן | Záyín | z | z | 7 |
| ח | | חֵית | Chèt | [2] ch | ch | 8 |
| ט | | טֵיט | Tèt | [2] ṭ | ṭ | 9 |
| י | | יוֹד | Yòd | y | y | 10 |
| כ | ך | כַּף | [2] Káf | k, kh | k, kh | 20 |
| ל | | לָמֶד | Làméd | l | l | 30 |
| מ | ם | מֵם | Mèm | m | m | 40 |
| נ | ן | נוּן | Nùn | n | n | 50 |
| ס | | סָמֶךְ | Sàmékh | s | s | 60 |
| ע | | עַיִן | Ñáyín | [2] ñ | ñ | 70 |
| פ | ף | פֵּא | Pè | p, f | p, f | 80 |
| צ | ץ | צָדֵי | Tsàdè | [2] ts | ts | 90 |
| ק | | קוֹף | Qòf | [2] q | q | 100 |
| ר | | רֵישׁ | Rèsh | r | r | 200 |
| שׁ / שׂ | | שִׁין | Shìn | sh / s | sh / s | 300 |
| ת | | תָּו | Tàv | t | t, s | 400 |

[1] See Preface. [2] See § 2.

# HEBREW GRAMMAR.

## PART I.—ORTHOGRAPHY, ETC.

§ 1. HEBREW, in common with most other Semitic[1] languages, is written *from right to left.*

§ 2. *Remarks on Pronunciation :—*

א is the "soft breathing" like the *h* in English *hour.*

ה is the "rough breathing" like the *h* in English *heat.*

ח is pronounced like *ch* in German *Buch.*

ח represents two Arabic letters خ *chà* (pronounced as above), and ح *hhà,* a strong aspirate pronounced low down in the throat.

ט is a palatal *t,* the tip of the tongue touching the palate instead of the teeth.

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[1] The Semitic family of language is so called because the greater number of peoples that speak Semitic languages are given in the tenth chapter of Genesis as descendants of Shem.

ע is pronounced by some like *ng* in English *sing*, by others the same as א.

ע represents two Arabic letters, ع *'Ain*, which to Europeans is impossible to pronounce, but which is something like the *n* in French *bon*, and غ *Ghain*, the corresponding flat sound to *ch*.

צ is pronounced like *ts* in English *cats*, or *z* in German *Zorn*.

צ represents two Arabic letters, ص *Ṣáḍ*, a very strong palatal *s*, and ض *Ḍáḍ*, a strong palatal *d*.

ק is pronounced lower down in the throat than כ.

§ 3. *The Vowel Points.*—The student will observe that there are no characters for vowels in the table facing page 1, and indeed they were not introduced into the language until quite a late date. While Hebrew was a spoken language, people could read without signs for vowels, supplying the vowel-sounds they used in speaking; but after it ceased to be spoken the signs called *vowel-points* were supplied in order to facilitate reading. The vowel-points are all written below the letter they follow in sound, excepting *ò* (*au*), which is either placed above the preceding letter, or follows it above a silent ו (see § 4), and *ù*, which is placed in a silent ו, e.g.:—בָּא *bà* (*bò*), כֹּהֵן *kòhèn* (*kauhain*), נוֹגֵשׂ *nògès* (*naugais*), פָּקוּד *pàkùd* (*pòkùd*). When הַ, חַ and עַ occur at the end of a word they are pronounced *áh*, *ách*, *áñ*, not *chá*, *ñá*; as, גָּבֹהַּ *gàbòáh*, רוּחַ *rùách*, נוּעַ *nùáñ*.

## TABLE OF THE VOWEL-POINTS.

| LONG VOWELS. | | | | | |
|---|---|---|---|---|---|
| Form. | Name. | Pronounced. | | Pron. | |
| | | Port. | Germ. | Port. | Germ. |
| ָ | קָמֶץ | Kàméts | Kòméts | à | ò |
| ֵ | צֵרֵי | Tsèrè | Tsairai | è | ai |
| ִ | חִירֶק | Chìréq | Chìréq | î | ì |
| ֹ, וֹ | חוֹלֶם | Chòlém | Chaulém | ò | au |
| וּ [ֻ] | שׁוּרֶק | Shùrék | Shùrék | ù | ù |

| SHORT VOWELS. | | | | | |
|---|---|---|---|---|---|
| Form. | Name. | Pronounced. | | Pron. | |
| | | Port. | Germ. | Port. | Germ. |
| ַ | פַּתַּח | Páttách | Páttách | á | á |
| ְ | סְגוֹל | Sĕgòl | Sĕgòl | é | é |
| ִ | חִירֶק | {Short Chìréq | Short Chìréq} | í | í |
| ָ | קָמֶץ חָטוּף | {Kàméts Chàtùf | Kàméts Chàtùf} | ŏ | ŏ |
| ֻ | קִבּוּץ | Kíbbùts | Kíbbùts | ú | ú |

The dot (diacritic point) on the right side of שׁ serves also for the vowel *chòlém* to the preceding letter, should that letter have no other vowel-point. The dot on the left side of שׂ serves for the vowel *chòlém* to the שׂ itself, should it have no other vowel-point.

§ 4. *The Weak Letters.*—When one of the letters א, ה, ו, or י, called the Weak Letters, has no point of its own and follows a vowel, it often loses its consonantal sound.

(*a.*) The consonantal sound is lost—

(1) When א is preceded by any long vowel or *ségòl*, as בָּרָא *he has created*, מָלֵא *full*, רִאשׁוֹן *first*, מְלֹא *multitude*, פְּאֵרָה *branch*, טֶנֶא *basket*.

(2) When ה at the end of a word follows *kàméts*, *páttách*, *ségòl*, *tsèrè*, or *chòlém*, as, מָה, מַה, or מֶה *what*, גַּלֵּה *to disclose*, כֹּה *thus*.

(3) When ו has a dot above or within it, when it represents respectively *chòlém*, and *shùrék*, as, לוֹ *to him*, לָמְדוּ *they have learnt*.

(4) When י follows *chìrík*, *tsèrè*, or *ségòl*, as רִיב *contention*, בֵּין *between*, עָלֶיךָ *upon thee*.

(*b.*) The consonantal sound is retained—

(1) When ו is preceded by *kàméts*, *páttách*, *tsèrè*, *ségòl*, or *chìrík*, as, שָׁוְא *vanity*, קָו *cord*, כִּסְלֵו *Kislev* (a Hebrew month), שֶׁלְוָ *quiet*, אָבִיו *his father*. יו is pronounced the same as ו, as, דְּבָרָיו pron. *dĕbàrŏv* (*dĕvòrŏv*), *his words*.

(2) Theoretically, when י is preceded by *kàméts, páttách, chòlém,* or *shùrék;* but as it is extremely difficult to articulate י at the end of a word, it is usually pronounced as a diphthong with the preceding vowel, as, חָי pron. *chai* (*chai*), or חַי pron. *chai* (*chai*) *living,* גּוֹי *goi* (*goi*) *nation,* גָּלוּי *gàlui* (*gàlui*) *revealed.*

(3) Invariably when a weak letter is followed by a vowel, as, בַּיִת *báyìt* (*báyìs*) *house,* אַהֲבָה *áhăbà* (*áhăvò*) *love,* וָו *vàv* (*vŏv*) *hook.*

§ 5. *The Shĕvà and the half vowels.*—The *shĕvà* (שְׁוָא) is a point written thus (ְ) below a consonant, and has two uses, (*a*) To show that the letter under which it stands has no vowel sound following it, and therefore that it *closes a syllable,* (*b*) To represent the sound of the second *e* in English *lessen.* In the former case it is called נָח, or *resting,* in the latter נָע, or *moving.*

(*a.*) It is *not* sounded :—

(1) At the end of a word, as :—לְךָ *to thee.*

(2) After an *accented* long vowel, as, קָטַנְתִּי *I am small.*

(3) After a short vowel, as, שַׂמְתֶּם *you have put.*

(*b.*) It is sounded :—

(1) At the beginning of a word, as, בְּלִי *without.*

(2) After an *unaccented* long vowel, as, קוֹמְמוּ *they have arisen.*

(3) Under a letter in which there is a *dàgésh forte* (that is, a dot in the centre, thus בּ, לּ, for the explanation of which see § 9), as, לִמְּדוּ *they have taught.*

(4) Under a letter followed by a similar letter, as, הַלְלוּ *praise ye.*

When two *shĕvàyim* come together in the middle of a word the second only is sounded; at the end of a word neither is sounded; they never come together at the beginning of a word, for in order to avoid this the first is changed to a vowel-point, usually *chìrík*, as, לִכְתֹּב *to write.*

The prefix וְ (*and*) changes into וּ when it precedes a labial (ב, ו, מ, פ), or any letter pointed with *shĕvà* excepting א, ה, ח, ע and י, which last letter loses its consonantal sound, וְי becoming וִי e.g. וּבֵרַךְ *and he will bless,* וּלְלַמֵּד *and to teach,* וִיהִי *and he will be.*

§ 6. Besides the *simple shĕvà* there are three "*compound shĕvàs*," or "*half vowels*," viz. :—

(ֲ) *chàtèf páttách*, pronounced as a very short *á.*
(ֱ) *chàtèf ségòl*, „ „ „ *é.*
(ֳ) *chàtèf kàméts* „ „ „ *ŏ.*

They are usually found under the letters א, ה, ח, ע, instead of a sounded simple *shĕvà*, which those letters cannot take.

(ְ) and (ֳ) are also found under other letters, instead of a simple *shĕvà ;* this occurs chiefly, (*a*) under a letter in which there is a *dàgésh forte*, (see § 9); (*b*) after a long vowel.

§ 7. The *Dàgésh Lene*.—The letters ת, פ, כ, ד, ג, ב, at the beginning of a syllable when not preceded by a long vowel take a dot in their centre, which is called the *dàgésh lene* (weak *dàgésh*). These letters were perhaps at one time all pronounced in two ways, viz., with the *dàgésh*, b, g, d, k, p, t, and without it, v, gh,[1] dh,[2] ch, f, th. At present, however, according to the pronunciation of the Portuguese Jews, the sound of כ and פ only is thus affected, but according to that of the German Jews the sound of ב and ת is also changed, the sound of the other letters remaining unaltered in both cases. ב and ת in the Portuguese pronunciation are always pronounced *b* and *t*—*not v* and *th*.

§ 8. *A letter takes the dàgésh lene*:—

(*a*) At the beginning of a sentence, as בְּרֵאשִׁית, Gen. i. 1.

(*b*) At the beginning of a word when the last letter of the preceding word is a consonant, as, מְעַלְתֶּם בִּי.

(*c*) At the beginning of a word, even after a long vowel at the end of the preceding word, when the two words are not closely connected in sense, as, חֲנַמְאֵל בֶּן־שַׁלֻּם דֹּדְךָ בָּא אֵלֶיךָ, Jer. xxxii. 7.

(*d*) In the middle of a word at the beginning of a syllable, when the preceding syllable is closed, as, לָמַדְתִּי.

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[1] The corresponding flat sound to *ch*, heard in German.

[2] The corresponding flat sound to *th*, heard in English *the*.

(*e*) At the end of a word when the last two letters are consonants, without an intervening vowel, as, לָמַדְתִּ.

The כ in the suffixes ךָ, כֶם, כֶן, never takes a *dàgésh lene*, except sometimes at the end of verses, and when preceded by the strongest disjunctive accent.

§ 9. The *Dàgésh Forte* (strong *dàgesh*).—All the letters except ר, ע, ח, ה, א, may take a dot in the centre called *dàgésh forte*, which doubles the sound of the letter in which it is placed, and shows that the letter, which should precede the one which contains it, has been elided. The elided letter is usually the same as the letter that takes the *dàgésh*, e. g., סַבּוּ[1] for סָבְבוּ; הִנָּתֵן for הִנְנָתֵן; יִגַּשׁ for יִגְנַשׁ. *Dàgésh forte* is never found at the end of a word; thus we have סַב, not סַבּ, for סָבַב.

§ 10. The initial letter of a word sometimes takes the *dàgésh* when the preceding word ends in a vowel or a quiescent letter, and the two words are closely connected in sense, e.g., אֶל־מֹשֶׁה לֵּאמֹר, Num. (frequently); וְאָכַלְתָּ־שָׁם, Deut. xxvii. 7. Although ר under ordinary circumstances cannot take a *dàgésh*, there is sometimes an exception made in this case, as, מְאוּמָה רָע, Jer. xxxix. 12; מַעֲנֶה־רַךְ, Prov. xv. 1. Sometimes two words, the former of which ends in a vowel, become so closely connected that they coalesce and form one word, as, מַזֶּה (for מַה־זֶּה), Exod. iv. 2.

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[1] A *dàgésh forte* in one of the letters ת, פ, כ, ד, ג, ב, implies also a *dàgésh lene*.

§ 11. *Máppìk* (מַפִּיק).—The *máppìk* is a dot placed in the letters י, ו, ה, א, which indicates that they are to be pronounced as consonants. In printed Bibles it is seldom found except in ה at the end of a word, as וּלְכָדָהּ.

§ 12. The *Ràfè* (רָפֶה).—The *Ràfè* is a short horizontal line placed above a letter, and indicates that that letter has neither a *dàgésh* nor a *máppìk*, as, וּשְׁעָרָהּ, Lev. xiii. 4; מִשְׁתֵּי, Judges xvi. 28.

§ 13. The *Mákkèf* (מַקֵּף).—The *mákkèf* is a short horizontal line (-) of the same form and force as our hyphen; with regard to accent (see §§ 15, 16, 17), two or more words joined by a *mákkèf* are considered as one word.

[N.B. When two words are joined by a *mákkèf* the first is usually shortened, as, בֶּן־שֵׁשׁ מְאוֹת שָׁנָה *a son of six hundred years*, בֶּן for בֵּן.]

§ 14. The *Métég* (מֶתֶג).—The *métég* is a small perpendicular line placed on the left side of a vowel-point, thus, אַהֲרוֹן; but with וּ and וֹ it comes under the consonant, thus, תּוֹלְדֹתָם: it indicates that a slight stress should be laid on the syllable in which it is, in addition to the greater stress on the accented syllable (see § 15). It is usually placed two syllables before the accent, either in the same word or in two words joined by a *mákkèf*, as, הָאִשָּׁה, לֹא־יִשָּׂה. It always precedes a compound *shĕvà*, as, צָהֳרַיִם *noon*.

§ 15. *On the Tone* (*Accent*).—All words, excepting when they are followed by a *mákkèf*, have the tone or accent on

the last syllable, or the syllable before the last. When the tone is on the last syllable it is termed *mílráñ* (Chaldee מִלְרַע *from below*); when on the last but one, *mílñèl* (Chaldee מִלְעֵיל *from above*); thus, אַתָּה is *mílráñ*, בַּיִת is *mílñèl*.

When, of two words closely connected in sense, the first ends in an open accented syllable, and the second has its first syllable accented, the tone of the former word is moved back a syllable, thus, קָרָא לַיְלָה for קָרָא לַיְלָה (Gen. i. 5). But if the last syllable of the first word is closed the two words are joined by a *mákkèf*, the first word thus losing its accent, as, יְבַקֶּשׁ־רָע *he seeks evil*, for יְבַקֵּשׁ רָע, (Prov. xvii. 11).

§ 16. *The Tonic Accents.*—The tonic accents are signs some of which are placed above, others below the letters; the former are termed *upper accents*, the latter *lower*. They have four uses:—

(1) To represent the musical notes used in chanting the Old Testament in the synagogues.

(2) To show on which syllable of a word the tone should be placed.

N.B.—The accents marked * in the table are always placed on the first letter of a word, irrespective of tone, and are therefore called prepositives; those marked † are always placed on the last letters, and are called postpositives.

(3) To represent stops.

(4) To mark the rhythm in the poetical books.

With respect to the third use, tonic accents are divided into two classes, (*a*) *distinctive accents*, which show that a word having one of them is not closely connected in meaning with the following word, and which have a similar power to our stops; (*b*) *conjunctive accents*,

which show that a word having one of them *is* closely connected in meaning with the following word.

The distinctive accents are divided into four classes, viz:— I. Greatest Distinctives, equivalent to our full stop and colon. II. Great Distinctives. III. Smaller Distinctives. IV. Smallest Distinctives.

The following is a list of the Tonic Accents found in all the Books of the Bible excepting Psalms, Proverbs, and Job:—

## A. Distinctive Accents.

### I. *Greatest Distinctives.*

(1) (׀) סִלּוּק only occurs at the end of a verse and followed by (׃) סוֹף פָּסוּק (end of the verse), e.g. אֶחָד׃, Exodus xxxvi. 13.

(2) (֑) אַתְנָח (respiratio) occurs generally in the middle of a verse, where the breath should be taken, e.g. כְּנַעַן֑, Gen. xlviii. 3.

### II. *Great Distinctives.*

(1) (֪) † סְגוֹלְתָּא, e.g. הַיּוֹם֪, Deut. xxx. 16.

(2) (֬) שַׁלְשֶׁלֶת followed by (׀) פְּסִיק, e.g. וְנִבְהָלוּ׀, Isaiah xiii. 8.

(3) (֭) זָקֵף קָטוֹן, e.g. לָעִיר֭, Lev. xiv. 45.

(4) (֮) זָקֵף גָּדוֹל, e g. וַיַּעֲבֹדוּ֮, Num. xiv. 44.

(5) (֯) טִפְחָא, e.g. הִוא֯, Gen. xii. 15.

### III. *Smaller Distinctives.*

(1) (֒) רְבִיעַ, e.g. יָמָה֒, Josh. v. 1.

(2) (֓) † זַרְקָא, e.g. וְאֵת֓, Lev. xiv. 51.

(3) (֔) † פַּשְׁטָא, e.g. וַיַּעֲלוּ֔, 2 Kings xviii. 17.

(4) (־ָ) * יְתִיב e.g. שְׁאֵת, Lev. xiii. 2.

(5) (־ָ) תְּבִיר, e.g. יְנַחֵשׁ, Gen. xliv. 15.

IV. *Smallest Distinctives.*

(1) (־ִ) גֵּרֵשׁ, e.g. חַיִּים, Deut. v. 23.

(2) (־ֶ) גֵּרֵשׁ כְּפוּלָה or גֵּרֵשַׁיִם, e.g. נִזְבַּח, Exod. viii. 22.

(3) (־ָ) * תְּלִישָׁא גְּדוֹלָה e.g. נָא, Gen. xix. 2.

(4) (־ְ) פָּזֵר, e.g. וְזֶה, Deut. xviii. 3.

(5) (־ָ) קַרְנֵי פָרָה, e.g. אֵלָיִךְ, Jer. xxxviii. 25.

(6) (׀—) פְּסִיק or פָּסֵק placed between two words, e.g. כִּי׀בְּפַעַם, Exod. ix. 14.

B. Conjunctive Accents.

(1) (־ַ) מוּנַח, e.g. אֶלְכָה, Exod. iv. 18.

(2) (־ָ) מֵרְכָא e.g. מִצְרַעַת, Exod. iv. 6.

(3) (־ָ) מֵרְכָא כְּפוּלָה, e.g. לֹא, Lev. x. 1.

(4) (־ֶ) מַיְהֲפַךְ, e.g. מַטֶּה, Num. xvii. 25.

(5) (־ָ) דַּרְגָא, e.g. אַבְרָם, Gen. xi. 29.

(6) (־ִ) קַדְמָא, e.g. בַּיּוֹם, Gen. xxxiii. 16.

(7) (־ֶ) יֶרַח, e.g. וְאָמְרוּ, Jer. xxxviii. 25.

(8) (־ָ) † תְּלִישָׁא קְטַנָּה, e.g. אֲשֶׁר, Gen. xvii. 21.

(9) (־ֵ) (without פְּסִיק) שַׁלְשֶׁלֶת קְטַנָּה, e.g. יְהוָה, Ps. xxxiv. 8.

The following is a list of the Tonic Accents found in Psalms, Proverbs, and Job :—

## A. Distinctive Accents.

### I. *Greatest Distinctives.*

(1) (—׀:) סִלּוּק followed by סוֹף פָּסוּק.

(2) (—׀) or (—׀) מֵרְכָא מְהֻפָּךְ, e.g. אֶת־שְׁמֶךָ, Ps. cxlii. 8.

### II. *Great Distinctives.*

(1) (—״) צִנּוֹר (=זַרְקָא), e.g. מָהִיר, Prov. xxii. 29.

(2) (—׃) רְבִיעַ גְּדוֹלָה, e.g. הַאֲזִינָה, Ps. lxxx. 2.

(3) (—׀) אַתְנַח.

### III. *Smaller Distinctives.*

(1) (—׃) (always followed by מֵרְכָא מְהֻפָּךְ) רְבִיעַ קְטַנָּה, e.g. מִזְמוֹר לְדָוִד, Ps. xxix. 1.

(2) (—׃) רְבִיעַ מְגֻרָשׁ, e.g. מְרֵעִים, Ps. xcii. 12.

(3) (—׀) שַׁלְשֶׁלֶת followed by לְגַרְמֵה (=פְּסִיק).

### IV. *Smallest Distinctives.*

(1) (—׀) דְּחִי placed at the extreme right of a word, e.g. לְשַׁדַּי, Job. xxii. 3.

(2) (—׀) פָּזֵר, as חָזִיתָ, Prov. xxii. 29.

(3) (—׀) לְגַרְמֵה (=פְּסִיק); (—׀) מְהֻפָּךְ לְגַרְמֵה (=מַהְפַּךְ פְּסִיק); (—׀) אַזְלָא לְגַרְמֵה.

B. Conjunctive Accents.

(1) (ـֹ) מוּנַח.

(2) (ـֻ) מֵרְכָא.

(3) (ـִ) עִלּוּי, e.g. צִיָּדָה, Ps. lxxviii. 25.

(4) (ـָ) טַרְחָא placed after the vowel of the tone syllable, as בִּ֫טְחָה, Prov. xvi. 20.

(5) (ـָ) גַּלְגַּל (=יָרֵחַ), e.g. כָּכָם, Job xvi. 4.

(6) (ـַ) מְהֻפָּךְ (=מַהְפַּךְ).

(7) (ـֵ) אַזְלָא, e.g. עֵדֹתֶיךָ, Ps. lxxiv. 2.

(8) (ـֶ) (without פְּסִיק) שַׁלְשֶׁלֶת קְטַנָּה, as חֵן, Prov. i. 9.

(9) (ـֽ) צִנּוֹרִית, always followed by מֵרְכָא (ـֽ֫), as שָׁקֵד, Ps. cxxvi. 1; or by מְהֻפָּךְ (ـֽ֫), as רֹעֶה, Ps. lxxx. 2.

§ 17. *On the Pause.*—A syllable having either of the accents *síllúk* or *átnách*, sometimes even one of the lesser distinctives, is said to be *in pause*, in which case the vowel of that syllable is usually changed :—

(*a*) When it is a short vowel it becomes long, as הַמָּיִם:, Gen. i. 3; מִצְרָיִם, Exod. x. 12; for הַמַּיִם, מִצְרַיִם.

(*b*) When the tone syllable is preceded by *shĕvà nánq*, the *shĕvà* is changed to the original vowel, which had been changed to *shĕvà* for inflection, as לְמִדְרוֹ, in pause לִמְדֹרוֹ.

A half vowel is changed to its corresponding full vowel, as אֲנִי, in pause אָנִי.

(*c*) Some words move the tone back a syllable in pause, as אָנֹכִי, in pause אָנֹכִי.

§ 18. *Distinction between Kàméts and Kàméts chàtùf.*—As the point (ָ) represents two distinct sounds, viz. *à* (*ò*) and *ŏ* (*ŏ*), it is necessary to give particular rules for its pronunciation.

(*A*) It is pronounced *ŏ*—

(1) If it is written with *shĕvà* (ְ), in which case it is a half-vowel (§ 6), as צָהֳרַיִם *noon*, pron. *tsŏh°ràyìm* (*tsŏh°ràyìm*).

(2) In the words קְדֹשִׁים *holy ones*, and שְׁרֹשִׁים *roots*, which were originally *קָדָשִׁים and *שָׁרָשִׁים.[1]

(3) If it stands in an open syllable followed by *chàtèf-kàméts*, because in such cases it usually represents a *shĕvà* which has been changed to avoid two *shĕvàyim* coming together, as פָּעֳלוֹ for *פָּעָלוֹ *his deed.*

(4) In words where the vowel following it was originally *chàtèf kàméts*, which has become changed into a full vowel, as תִּעֲבֹדֵם for *תִּעָבְדֵם.

(5) In a closed unaccented syllable, i.e.—

(*a*) Followed by *shĕvà nách*, as חָכְמָה *wisdom*, but with *métég* it is pronounced *à*, and the *shĕvà* is *náñ*, as לָמְדָה *she learned.*

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[1] The sign * written by a word shows that the word is either obsolete or supposed to complete an analogy.

(*b*) When the next consonant has *dàgésh forte*, as בָּתִּים *houses*.

(*c*) At the end of a word, as אָקָם *I will arise*.

(*B*) In all other cases it is *à*.

§ 19. *On the letters* א, ה, ח, ע, ר.—As the letters א, ה, ח, ע, ר, cannot take a *dàgésh*, its omission is compensated for by a lengthening of the preceding vowel.

(*a*) *Páttách* becomes *kàmèts*, as הָעִיר *the city*, for *הַעִיר.

(*b*) *Ségòl* becomes *tsèrè*, as אֵרָאֶה *I shall be seen*, for *אֶרְאֶה.

(*c*) Short *chìrík* becomes *tsèrè* (or long *chìrík*), as מֵאָז *since*, מִן־אָז.

(*d*) *Kíbbúts* becomes *shùrék* or *chòlém*, as מְגֻאָל *redeemed*, for מִגְאָל.

Sometimes, however, before ה and ח the vowels do not change, especially when the definite article הַ (see Part II. cap. i. § 23) precedes ה or ח with any vowel but *kàméts*, as הַהֹמֶר *the clay*, (for *הַהֹמֶר), הַהֶבֶל *the vapour*.

א, ה, ח and ע cannot take a *shĕvà náñ*, but are pointed instead with a *compound shĕvà*; initial ה, ח, and ע generally take *chátèf páttách*, initial א usually takes *chátèf ségòl*, but in long words *chátèf páttách*, e.g. הֲדַרְתָּם *you honour*, חֲזַק *be strong*, עֲמֹד *stand*; אֱכֹל *eat*, but אֲכַלְנָה *eat you* (fem.).

*Shĕvà nách* may stand under ה, ח, and ע, and sometimes

even under א, as יִהְיֶה, יִחְיֶה, נֶעְתַּר, נֶאְדָּר; but it is often changed to a *compound shĕvà*, as אֶעֱלֶה *I will send up.*

When ה, ח, or ע stands at the end of a word, preceded by any long vowel but *kàméts*, a *páttách* is written under the ה, ח, or ע, but pronounced before it, following in sound the long vowel, as גָּבוֹהַּ *high*, רִיחַ *he smells*, יוֹדֵעַ *knowing.*

Before ח and ע short *chìrík* and *ségòl*, *ségòl* usually, and sometimes even *tsèrè* and *chòlém*, are changed to *páttách*, as זֶבַח *sacrifice*, for *זֶבְח.[1]

Sometimes even the vowel following ח or ע is changed to *páttách*, as יִשְׁחַט *he will slay*, for *יִשְׁחֹט; נַעַר[2] *boy*, for *נֶעֱר.

Sometimes *chìrík* in the first syllable of a word either before or after ח or ע is changed to *ségòl*, but it is generally unchanged when it stands under the ח or ע and the next letter has *dàgésh forte*, e. g. עֶגְלָה for *עִגְלָה.

*Páttách* before חָ is usually changed to *ségòl*, as הֲחָמוֹת *the mother-in-law*, for *הַחֲמוֹת. *Páttách* is also changed to *ségòl* before הָ and עָ in words which have not the accent on the first syllable, as הֶהָמוֹן *the noise*, הֶעָוֹן *the iniquity.*[2]

§ 20. *Changeable and Unchangeable vowels.*—If a long vowel is, or was originally, followed by one of the weak letters, it cannot be changed for inflection, and is therefore called an *unchangeable vowel*, e.g. נֵר *candle*, for נֵיר.

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[1] See § 27. On the "Segolate Nouns."

[2] See § 23. On the Definite Article.

The short vowels in unaccented syllables followed by a *dàgésh* or *shĕvà nách*, and also the long vowels when they have been substituted for short vowels to obviate the necessity of placing a *dàgésh* in one of the letters א, ה, ח, ע, ר, are also unchangeable, e.g. חַטָּא *sinning*, צָרָה *trouble*, for צַרָּה.

§ 21. *On the Servile Letters.*—The letters א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת,[1] are used in forming inflections, and are termed *servile letters*. א, ב, ל, ש, can only be used as prefixes; the others either as prefixes or suffixes.

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[1] Arranged mnemonically אֵיתָן מֹשֶׁה וְכָלֵב.

# PART II.—ETYMOLOGY.

## CHAPTER I.

### ON THE DEFINITE ARTICLE.

§ 22. In Hebrew there is only one article, the definite, which is expressed by the prefix הַ with a *dàgésh forte*[1] in the next letter, as נַעַר *a boy*, הַנַּעַר *the boy*.

Its form was probably originally הַל, for we see in Arabic the corresponding prefix is اَلْ *āl*, the *sound* of which is assimilated in like manner before certain letters, as اَلسَّمَوَات, pron. *ássámáwàt*, not *álsá-máwàt*, as written, *the heavens*.

§ 23. Before the letters א, ה, ח, ע, ר, which cannot take a *dàgésh*, the *páttách* is sometimes changed to *ségòl* or *kàméts* (see § 19).

(1) When the first letter of the word is א or ר the article takes *kàméts*, as הָאָרֶץ *the land*, הָרֹאֶה *the seer*.

(2) When the first letter is ע, pointed with any vowel but *kàméts*, the article also takes *kàméts*, as הָעֶבֶד.

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[1] See § 9.

(3) If the first syllable of a word be accented, and its first letter is ה or ע pointed with *kàméts*, the article also takes *kàméts*, as הָהָר *the mountain*, הָעָם *the people*.

(4) But with words beginning with הָ or עָ that have not the accent on the first syllable, the article is pointed with *ségòl*, as הֶהָמוֹן *the noise*, הֶעָוֹן *the iniquity*.

(5) Words beginning with חָ always take the article pointed with *ségòl*, as הֶחָמוֹת *the mother-in-law*.

(6) When the first letter of a word is ה or ח, with any vowel but *kàméts*, the article takes *páttách*, as הַחֹמֶר *the clay*, הַהֶבֶל *the vapour*.

§ 24. When the first letter of a word is pointed with *shĕvà*, especially if that letter be ו, י, ל, מ, or נ, the *dàgésh forte* is usually omitted, as הַיְאֹר *the river*, הַלְּבוּשׁ *the garment*.

§ 25. Almost all monosyllabic words pointed with *páttách* change the *páttách* into *kàméts* after the article, as הַר *a mountain*, הָהָר *the mountain*.

*Exercise* 1.

Prefix the article to the following words :—

רֶגֶל. קוֹל. עַם. חָכְמָה. נַעַר. אִישׁ. אָב. עַלְמָה. סוּס. חָסֶד. חָג. הָגִיג. עָמָל. מְנוּחָה. הָרִים. עֹשֶׁן. חֵלֶב :

# CHAPTER II.

## THE NOUN.

§ 26. *Gender.*—There are two genders in Hebrew, masculine and feminine; the gender of nouns is distinguished by their form, and meaning—

(A) Nouns masculine:—

(*a*) Names only applied to males, as בֵּן *son*, מֶלֶךְ *king*.

(*b*) Names of nations, as יִשְׂרָאֵל *Israel*, עֲמָלֵק *Amálèk*.

(*c*) Names of rivers, as פְּרָת *Euphrates*, יַרְדֵּן *Jordan*.

(*d*) Names of mountains, as חֹרֵב *Horeb*, סִינַי *Sinai*.

(*e*) Names of metals, as בַּרְזֶל *iron*, כֶּסֶף *silver*.

(*f*) All nouns that have not the characteristics of feminine nouns.

(B) Nouns feminine:—

(*a*) All nouns ending in ־ָה, ־ַת, ־ֶת, ־ִית, or וּת, as חָכְמָה *wisdom*, תִּפְאָרֶת *glory*, בְּרִית *covenant*, מַלְכוּת *kingdom*, דַּעַת *knowledge*.

(*b*) Names applied only to females, as אֵם *mother*, בַּת *daughter*.

(*c*) Names of cities and countries, as כּוּשׁ *Ethiopia*, בָּבֶל *Babylon*.

(*d*) Names of the double members of the body, as רֶגֶל *foot*, עַיִן *eye*.

*Exercise* 2.

Give the genders of the following words:—

קוֹל, הַמִּצְוָה, עַם, כְּנַעַן, בֵּן, לְבָנוֹן, כֹּהֵן, חָלָב, עַיִן, הָעִיר, יְרוּשָׁלַיִם, גְּרִזִים, הַשָּׂדֶה, אוֹר, אָמָה, בַּת, יָאוֹר.

§ 27. *Segolate Nouns.*—Segolate nouns are those nouns which we consider, although they consist of three consonants, to have had originally but one vowel, either *páttách, chìrík,* or *kàméts chàtùf,* which followed the first consonant, and therefore were monosyllabic, to which state they were reduced by the dropping of some termination, prob. ־ָם, corresponding to the Arabic nunnation (*ún*); thus *מַלְכָּם (=Arabic مَلِكٌ pron. *málík-ún*) became *מַלְךָ, *זִכְרָם (= Arabic ذِكْرٌ *dhíkr-ún*) became *זִכְרָ. But as the Hebrews found difficulty in pronouncing such words, an indistinct vowel, generally *ségòl,* was placed after the second consonant, the primitive vowel in most cases being altered, *páttách* becoming *ségòl; chírìk, tsèrè; kàméts chàtùf, chòlém.* But when the third letter is י the primitive vowel invariably becomes *shĕvà*,[1] when the second letter is י it remains unchanged; in both cases the helping vowel is *chìrík.* When the second consonant is ו the primitive vowel becomes *kàméts,* and the helping vowel is *ségòl.* When the second or third consonant is ה, ח, or ע the helping vowel is *páttách,* and in the case of words whose original vowel was *páttách* it remains unchanged.

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[1] Except in pause, when it becomes *ségòl, tsèrè,* or *chòlém.*

Thus Segolate Nouns may be divided into five classes :—

(1) Regular Segolates.

(2) Those having י for their *third* letter.

(3) Those having י for their *second* letter.

(4) Those having ו for their *second* letter.

(5) Those having ה, ח, or ע for their *second* or *third* letter.

CLASS I. CLASS II.

| Orig. vowel. | Prob. original form. | Existing form. | Orig. vowel. | Prob. original form. | Existing form. |
|---|---|---|---|---|---|
| ַ | מַלְכְּ*[1] | מֶלֶךְ | ַ | בַּכְיְ* | בֶּכִי in pause בְּכִי |
| ִ | זִכְרְ* | זֵכֶר | ִ | חִצְיְ* | חֵצִי " חֲצִי |
| ִ ד | אִזְנְ* | אֹזֶן | ִ ד | עִנְיְ* | עֹנִי " עֲנִי |

CLASS III. CLASS IV. CLASS V.

| Orig. vowel. | Prob. original form. | Existing form. | Prob. original form. | Existing form. | Prob. original form. | Existing form. |
|---|---|---|---|---|---|---|
| ַ | חַיְלְ* | חַיִל | מַוְתְ* | מָוֶת | זַרְעְ* / בַּעְלְ* | זֶרַע / בַּעַל |
| ִ | | | | | יִשְׁעְ* | יֵשַׁע |
| ִ ד | | | | | צָהַרְ* | צֹהַר |

[1] But some nouns with two *sĕgòlim* have *chìrík* for their original vowel, as בֶּרֶךְ *knee*, original form בִּרְכְּ.

With suffixes (see § 40), and in the construct state of the plural (see § 38), Segolate Nouns regain what we assume to have been their original form, with the short simple vowel after the first consonant, as מַלְכִּי, זִכְרֵי, אָזְנָו.

The inflections of Segolate Nouns will be given in their order with those of other nouns.

§ 28. *Number.*—There are three numbers, singular, plural, and dual.

§ 29. The plural is formed by the suffix ִים— to masculine nouns, by וֹת to feminines, the characteristic termination of the latter being dropped; there are, however, a few exceptions, in which masculine nouns take the feminine affix for the plural, and *vice versâ*, as אָב *m.*[1] *father*, pl. אָבוֹת, בַּיִת *f. house*, pl. בָּתִּים.[1]

§ 30. *Vowel changes, &c., in the formation of the Plural:—*

(*a*) Words ending in ִי—[2] form the plural by adding ם, as עִבְרִי *a Hebrew*, pl. עִבְרִים.

Feminine nouns in ִית— take a *dàgésh* in the י before the pl. suffix, as מִצְרִית[2] *an Egyptian woman*, pl. מִצְרִיּוֹת.

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[1] See § 46. On Irregular Nouns.

[2] Patronymics are formed by the suffix ִי— for the masculine, ִית— or ִיָּה— for the feminine.

(*b*) The *páttách* under ה, ח, and ע at the end of a word is omitted before the pl. termination, it not being required, as מוֹשִׁיעַ *a saviour*, pl. מוֹשִׁיעִים; רוּחַ *wind*, pl. רוּחוֹת.

(*c*) Nouns masculine with *tsèrè* in the last syllable change it to *shĕva*, as שׁוֹפֵט *judge*, pl. שׁוֹפְטִים; but monosyllables with *tsèrè* retain it, as עֵץ *tree*, pl. עֵצִים; but בֵּן *son*, has pl. בָּנִים.[1]

(*d*) When the syllable before the last has changeable *kàméts*, a *shĕvà* is substituted for it, as אָדוֹן *lord*, pl. אֲדוֹנִים.

(*e*) (1) Segolate nouns change the vowel of the first syllable into *shĕvà*, that of the second into *kàméts*, as מֶלֶךְ *king*, pl. מְלָכִים; חֹלֶד *a weasel*, pl. חֲלָדִים.

(2) If the second letter be ו or י it loses its consonantal sound in the plural: מָוֶת *death*, pl. *מוֹתִים; חַיִל *host*, pl. חֵילִים.

(3) Some Segolates terminating in י retain it, others change it to א, as צְבִי *gazelle*, pl. צְבָיִים or צְבָאִים.

(*f*) Words ending in ה־ drop that termination before the plural suffix, as מַעֲשֶׂה *deed*, pl. מַעֲשִׂים.

(*g*) Words in ת־ and ת־ drop their terminations, and usually change the preceding vowel to *shĕvà*, as יוֹנֶקֶת *sprout*, pl. יוֹנְקוֹת; but sometimes to *kàméts*,

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[1] See § 46.

as כֹּתֶרֶת *capital*, כֹּתָרוֹת; and sometimes when the vowel is *chòlém*, to *chátèf kàméts*, as כְּתֹנֶת *tunic*, כְּתָנוֹת.

(*h*) Words whose last letter should be double take a *dàgésh* in it, and the vowel (except usually *pátták*) is generally shortened, as חֵץ *arrow*, pl. חִצִּים. If the last letter be א, ה, ח, ע, or ר, a long vowel under the letter before it is retained, a short vowel lengthened, as הָר *mountain*, הָרִים; but ח in some cases is preceded by a short vowel, as לַח *moist*, לַחִים.

§ 31. The dual number is confined almost exclusively to those substantives which are either naturally or artificially in pairs, as יָדַיִם *hands*, רֵחַיִם *two millstones*.

The dual termination is ַ־ִים for both genders; nouns in ָה־ change the ה into ת before it, as שְׁנָתַיִם *two years*.

§ 32. The vowel changes in the formation of the dual are the same as in that of the plural.

Segolate nouns have usually two forms of the dual, one being formed regularly, the other being pointed similarly to the construct state of the dual (see § 39), e.g. קֶרֶן *horn*, dual קַרְנַיִם (also קְרָנַיִם); צֹהַר *light*, dual צָהֳרַיִם; עַיִן *eye*, dual עֵינַיִם; לְחִי *cheek*, dual לְחָיַיִם.

*Exercise 3a.*

Translate the following words:—

[1] שְׁנָתַיִם : הַדֶּבֶר : נָשִׁים : הַבְּקָרִים : הָהָרִים : עֵינַיִם : לֵילוֹת :

[2] חֹמֹתַיִם : הַנַּעַר : נְחֹשֶׁת : הַתִּפְאֶרֶת : מְלָכִים : אָזְנַיִם : מִצְוֹת :

עֲרָבִים :

State which nouns in the preceding exercise are segolates, and to which class they belong.

*Exercise 3b.*

Translate into Hebrew, stating gender:—

The women. Men. [Two] feet. Herds. The boys. Gold. [Two] shoulders. The tribes. Ethiopia. The lands. The earth. The trees.

§ 33. *Case.*—All the "cases" but the genitive[3] are expressed in Hebrew by prepositions, without influencing the form of the noun. The prepositions being for this reason in very extensive use, it has been thought best to place them in an early part of this book.

§ 34. There are three classes of prepositions, (*a*) prefixes, (*b*) suffixes, (*c*) separate words.

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[1] Gen. xi. 10. [2] Jer. xxxix. 4.

[3] For the mode of expressing the genitive case see § 36, "On the Absolute and Construct States of Nouns."

(A) *Prefixes.*

ב (locative and ablative) *in, by, with, on, upon, over, among, at, against, on account of.*[1]

כ *according to, about, like, as.*

ל (dative) *to, for, belonging to.*

מִ (ablative) *from, out of, on account of, some of.* [Contracted from מִן (which see below), therefore the letter which follows it always takes *dùgésh forte,* unless it is one of the letters ר, ע, ח, ה, א, when the מ is pointed with *tsèrè* instead of *chìrík.*]

ל, כ, ב, are usually pointed with *shĕvà,* which is changed before another *shĕvà* to *chìrík;* before a half vowel to the corresponding full vowel; before יְ they are pointed with *chìrík,* the *shĕvà* under the י being dropped.

Before the definite article, ב, כ, or ל generally takes the vowel-point of the ה, and that letter is dropped, as הַבָּקָר *the herd,* לַבָּקָר *to the herd;* הָעִיר *the city,* בָּעִיר *in the city;* הֲחָמוֹת *the mother-in-law,* לֲחָמוֹת *to the mother-in-law.* But מִ is seldom found before the article, מִן being substituted.

(B) *Suffix.*

ה־ָ *to, towards, in,* as הַבַּיְתָה *in the house.*

Nouns ending in ה־ָ change the ה into ת before the suffix ה, as גִּבְעָתָה *to Gibeah.*

(C) *Words.*

[אֶלָּי],[2] אֶל, *to, towards, at.*

[עִמָּד], עִם, אֵת, *with.*

[מִנִּי, כִּנִּי], מִן, *from, out of.*

אֵצֶל, *near, at, by.*

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[1] בַּחֲמִשָּׁה *on account of the five,* Gen. xviii. 28.

[2] The words in brackets are rare.

[עֲלֵי], עַל, *upon, against, on, above, by, over, on account of.*

נֹכַח, מוּל, נֶגֶד, *before, over against, opposite to.*

[עֲדֵי], עַד, *unto, till, until, as far as.*

לִפְנֵי, *before.*

אַחֲרֵי, אַחַר, *after.*

תַּחַת, *under, instead of.*

בֵּין, *between.*

כְּפִי, לְפִי, *according to.*

בִּלְעֲדֵי, בִּלְתִּי, בְּלִי, *without, except.*

זוּלַת, *besides, except.*

שֶׁל,[1] [=שֶׁ לְ, *which (is) to*], *belonging to.*

§ 35. *Example of a word with prefixes, suffixes, and other prepositions expressing the "cases":—*

| Corresponding Case. | Without the article. | With the article. |
|---|---|---|
| Nominative . . | עִיר *city.* | הָעִיר *the city.* |
| Vocative . . . | [עִיר] *O city.* | הָעִיר *O city!* |
| Accusative . . | אֶת־עִיר[2] or עִיר } *city.* | אֶת־הָעִיר or הָעִיר } *the city.* |
| „ of motion . | עִירָה { *towards a city.* | הָעִירָה { *towards the city.* |
| Genitive (see § 36). | | |
| Dative . . . | לְעִיר *to a city.* | לָעִיר *to the city.* |
| Ablative . . . | מֵעִיר *from a city.* | מִן־הָעִיר *from the city.* |
| „ and locative . | בְּעִיר *in a city.* | בָּעִיר *in the city.* |

[1] In later Hebrew.

[2] אֶת is prefixed almost exclusively to words with the article, in the construct state (see § 36), or with a suffix (see § 40), in other cases it being generally omitted.

*Exercise 4a.*

[Note.—*The present tense of the verb* "to be" *is generally omitted in Hebrew.*]

(1) בַּשָּׁנָה הַתְּשִׁיעִית לְצִדְקִיָּהוּ הַמֶּלֶךְ בָּא נְבוּכַדְרֶאצַּר אֶל־
יְרוּשָׁלִַם : [2] (2) הַכְּנַעֲנִי אָז בָּאָרֶץ : (3) אֵין מֶלֶךְ בְּיִשְׂרָאֵל :
(4) בְּלִי רֵאשִׁית בְּלִי תַכְלִית : (5) מִן־הַמִּגְדָּל עַד־הַשָּׁעַר :
(6) מִצְרַיְמָה : (7) בְּחֶסֶד וָאֱמֶת : (8) לִפְנֵי אֱלֹהִים : (9) עַד־הַיּוֹם :
(10) אֶצֶל הַמִּזְבֵּחַ : (11) בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ : (12) לְאֹתֹת
וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים : (13) אֶל־אֶלְעָזָר הַכֹּהֵן : (14) בַּכֶּסֶף
וּבַזָּהָב וּבַנְּחֹשֶׁת וּבַבַּרְזֶל : (15) עִם בְּאֵר :

*Exercise 4b.*

(1) Over against [כּוּל] the mountain. (2) The custom with [אֵת] the people. (3) By [אֶצֶל] the stone. (4) An altar under the mountain. (5) A man without knowledge. (6) To Saul, to the camp. (7) Bread according to (the number of) the children. (8) Israel (is) over against [נֶגֶד] the mountain. (9) In the tent over against [נֹכַח] the table. (10) Excepting to day [הַיּוֹם]. (11) Joab (was) over ["to"] the army.[3] (12) Contentions between brothers. (13) Before Aaron. (14) The sheep (are) to the west of [say "behind"] the desert. (15) From (the beginning of) day till night.

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[1] See § 414. [2] Jer. xxxix. 1. [3] 2 Sam. xx. 23.

§ 36. *On the Absolute and Construct States of Nouns.*—In languages in which the cases are expressed by inflections, as in Latin and Greek, when two nouns qualify one another, the *qualifying* noun is changed, and is then said to be in the *genitive case;* but in Hebrew it is not so, the change taking place in the *qualified* noun, which is then said to be in the *construct state,* and the *qualifying* noun, which remains unchanged, is said to be in the *absolute state,* as דְּבַר הַכֹּהֵן *the word of the priest* (*verbum sacerdotis*), where דְּבַר is in the construct state, הַכֹּהֵן in the absolute.

§ 37. A. Formation of the Construct Singular.

I. *Words without Feminine Terminations.*

(*a*) The following nouns do not change for the construct:—

(1) Those having unchangeable vowels (see § 20), as קוֹל *voice,* קַדְקֹד *top of the head.*

(2) Monosyllables pointed with *tsèrè,* as עֵץ *tree,* עֵת *time.*

(3) Polysyllables with *tsèrè* in the last syllable, and an unchangeable vowel in the syllable before, as יוֹצֵר *a potter.*

(4) Monosyllables which should properly have the last syllable double, and which are not pointed with *kàméts,* nor followed by a *mákkèf,* as לֵב [for לֵבָב] *heart.*

(5) All segolate nouns accept those with ו or י for their second letter, as מֶלֶךְ *king*, בַּעַל *master*.

(*b*) Segolate nouns with ו or י as consonants for their second letter, change ָו— and ִי— in the construct into וֹ and ֵי—, as מָוֶת *death*, construct מוֹת *death of*, בַּיִת *house*, construct בֵּית.

(*c*) Monosyllables pointed with changeable *kàméts*, and polysyllables with changeable *kàméts* in the last syllable, and an unchangeable vowel in the syllable before, change the *kàméts* into *páttách*, as דָּם *blood*, construct דַּם, מִכְתָּב *a letter*, construct מִכְתַּב.

(*d*) Words with an unchangeable vowel in the last syllable and a changeable *kàméts* or *tsèrè* in the syllable before the last, change the *kàméts* or *tsèrè* into *shĕvà*, as פָּקִיד *overseer*, construct פְּקִיד; אָדוֹן *lord*, construct אֲדוֹן. But if the syllable before the *kàméts* or *tsèrè* be pointed with *shĕvà* it is changed to a short vowel to prevent two *shĕvàyìm* coming together, as רָעָבוֹן *famine*, רַעֲבוֹן; also זִכָּרוֹן *remembrance*, זִכְרוֹן.

(*e*) Words having both the last syllable and the syllable before pointed with changeable *kàméts* or *tsèrè*, change the vowel of the former into *páttách*, and that of the latter into *shĕvà*, as חָכָם *wise man*, construct חֲכַם; בָּרָק *lightning*, construct בְּרַק; חָצֵר *court*, construct חֲצַר.

A few nouns with changeable *tsèrè* in the last syllable and changeable *kàméts* in the syllable before take two *sĕgòlìm* in the construct, as כָּתֵף *shoulder*, construct כֶּתֶף.

(*f*) Words ending in ־ֶה change the *ségòl* into *tsèrè*, and if the vowel of the syllable before be changeable it becomes *shĕvà*, as חֹזֶה *seer*, construct חֹזֵה; שָׂדֶה *field*, construct שְׂדֵה.

## II. *Words with a Feminine Termination.*

(*a*) Nouns ending in ־ֶת and ־َת do not change for the construct, as תִּפְאֶרֶת *glory*, טַבַּעַת *ring*.

(*b*) Nouns ending in ־َה change that termination to ־َת, as תּוֹרָה *law*, construct תּוֹרַת.

If a changeable *kàméts* or *tsèrè* be in the syllable before the last it is changed to *shĕvà*, as שָׂפָה *lip*, construct שְׂפַת. But if a *shĕvà* precede the *kàméts* or *tsèrè* it is changed to a short *chìrík*, as צְדָקָה *righteousness*, construct צִדְקַת; unless it is under or before one of the letters א, ה, ח, ע, ר, when it becomes *páttách* or *ségòl*, as זְעָקָה *cry*, construct זַעֲקַת.

### *Exercise 5a.*

(1) אַחֲרֵי מוֹת מֹשֶׁה: (2) זוּלַת דַּלַּת עַם־הָאָרֶץ: (3) אֶל־תּוֹךְ הָעִיר: (4) בַּחֲצַר בֵּית־הַמֶּלֶךְ: (5) דַּם עֲנָבִים: (6) כְּעֶשֶׁן הַכִּבְשָׁן:[1] (7) מֵעֵין דַּעַת טוֹב וָרָע: (8) וּלְנָעֳמִי מוֹדַע לְאִישָׁהּ מִמִּשְׁפַּחַת אֲלִימֶלֶךְ:[2] [to her husband] (9) זֶרַע בֵּית יִשְׂרָאֵל:

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[1] Ex. xix. 18. [2] Ruth ii. 1.

(10) חֶלְקַת יוֹאָב׃ (11) חֹסֶן הָעִיר׃ (12) עֶצַת אֲחִיתֹפֶל׃ (13) עַל־דְּבַר אַבְשָׁלוֹם׃ (14) בֵּית יִשְׂרָאֵל וּבֵית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃ (15) אֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ׃[1]

*Exercise 5b.*

(1) As the clay (is) in the hand of the potter. (2) The voice of the cry of the daughter of the people. (3) The wrath of the king. (4) Out of the land of Moab. (5) The counsel of the elders. (6) In the mountain of Ephraim. (7) Abner, captain of the army. (8) Michael, the daughter of Saul. (9) The assembly of Israel. (10) The law of Moses. (11) Into the hand of the king of Moab. (12) Abigail, the wife of Nabal. (13) At the end of the city. (14) After the death of Joshua. (15) The altar of [the] Baal.

## § 38. B. Formation of the Construct Plural.

### I. *Words with the plural termination* ־ִים.

(*a*) The following nouns simply change ־ִים to ־ֵי :—

(1) Words with unchangeable vowels, as מֹשְׁלִים *rulers*, construct מֹשְׁלֵי.

(2) Words the last syllable of whose singular has an unchangeable vowel, and the syllable before *kàméts* or *tsèrè*, as אָדוֹן *lord*, pl. אֲדוֹנִים, construct אֲדוֹנֵי.

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[1] Prov. iv. 18.

(3) Words which in the singular have a changeable *tsèrè* in the last syllable, and an unchangeable vowel in the syllable before, as יוֹצֵר *a potter*, pl. יוֹצְרִים, construct יוֹצְרֵי.

(4) Segolate nouns whose second letter is ו or י, as אָוֶן *transgression*, pl. אוֹנִים, construct *אוֹנֵי.

(5) Words which should have the last letter of the singular double, as עָם *people*, עַמִּים, עַמֵּי.

(*b*) Words the last syllable of whose singular is pointed with changeable *kàméts*, and the syllable before with an unchangeable vowel, change the *kàméts* to *shĕvà*, as מִכְתָּב *a letter*, pl. מִכְתָּבִים, construct מִכְתְּבֵי.

(*c*) Since words with changeable *kàméts* or *tsèrè*, both in the last syllable and the syllable before, change the first *kàméts* or *tsèrè* into *shĕvà* in the plural absolute, in the construct this *shĕvà* is changed to *chìrík* (or with א, ה, ח, ע, or ר to *páttách*), the second *kàméts* or *tsèrè* of the singular becoming *shĕvà*, as דָּבָר *word*, plural abs. דְּבָרִים, construct דִּבְרֵי; חָכָם *wise man*, plural abs. חֲכָמִים, construct חַכְמֵי.

(*d*) The construct plural of all segolate nouns, except those whose second letter is ו or י, is formed like that of other nouns, but the vowel-point under the first consonant is always the original vowel of the word, excepting words of the same form, as זֶכֶר beginning with ח or ע, which change their *chìrík* into *ségòl*, e.g.:—

| | | | | | |
|---|---|---|---|---|---|
| מֶלֶךְ *king,* | plural abs. | מְלָכִים, | construct | מַלְכֵי |
| דֶּגֶל *flag,* | „ | דְּגָלִים, | „ | דִּגְלֵי |
| זֵכֶר *remembrance,* | „ | זְכָרִים, | „ | זִכְרֵי |
| חֹדֶשׁ *month,* | „ | חֳדָשִׁים, | „ | חָדְשֵׁי |
| but חֵלֶב *fat,* | „ | חֲלָבִים, | „ | חֶלְבֵי |
| עֵגֶל *calf,* | „ | עֲגָלִים, | „ | עֶגְלֵי |

II. *Words with the plural termination* וֹת.

(*a*) The following nouns are the same in form in the absolute and construct plural :—

(1) Those having unchangeable vowels in the singular, as סוּסָה *mare,* plural abs. and construct סוּסוֹת.

(2) Those whose singular ends in ־ָת or ־ַת, as מַעֲרֶכֶת *battle array,* plural abs. and construct מַעֲרָכוֹת; except those that have *kàméts* inserted before the plural termination when that vowel is changed to *shĕvà,* as טַבַּעַת *ring,* plural abs. טַבָּעוֹת, construct טַבְּעוֹת.

(*b*) Words in which the syllable before the termination is pointed with *kàméts* or *tsèrè,* change those vowels to *shĕvà,* as שָׁנָה *year,* שְׁנוֹת; שֵׁנָה *sleep,* שְׁנוֹת. If a *shĕvà* precede the *kàméts* or *tsèrè* it is changed to *chìrík, páttách,* or *ségòl,* as בְּרָכָה *blessing,* בִּרְכוֹת; עֲגָלָה *waggon,* עֶגְלוֹת; עֲרָבָה *desert,* עֲרָבוֹת.

(*c*) Feminine nouns derived from segolates change the *kàméts* of the absolute state into *shĕvà*, and take their original vowel in the first syllable, as:—

בַּעֲלָה *mistress*, plural abs. בְּעָלוֹת, construct בַּעֲלוֹת.

*Exercise* 6*a*.

(1) דִּבְרֵי קֹהֶלֶת בֶּן־דָּוִד מֶלֶךְ בִּירוּשָׁלָם׃ (2) עַל־בָּתֵּי מַלְכֵי יְהוּדָה׃ (3) אַנְשֵׁי מִלְחָמָה׃ (4) בְּעֵינֵי הָעָם׃ (5) סֵפֶר תּוֹלְדוֹת אָדָם׃ (6) שָׂרֵי הַחֵילִים׃ (7) עִשֵּׁי מְלָאכָה וְחֹשְׁבֵי מַחֲשָׁבוֹת׃ (8) תְּוֹעֲבַת עַמֵּי הָאָרֶץ׃ (9) קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים׃ (10) מִשְׁפְּחוֹת שִׁבְטֵי בִנְיָמִין׃ (11) בַּעֲלֵי מִגְדַּל שְׁכֶם׃ (12) מַלְכֵי צְבָאוֹת׃ (13) אֲפִיקֵי מָיִם׃ 14) עִם־פְּעֲלֵי אָוֶן׃ (15) מַבְּעוֹת זָהָב׃

*Exercise* 6*b*.

(1) The books of the law. (2) In the courts of the temple. (3) Vessels of gold and vessels of silver. (4) The stars of the heavens. (5) The inhabitants of Bethshemesh. (6) As the days of the heavens over the earth. (7) With wood of cedars and with wood of cypresses. (8) With hailstones [stones of hail]. (9) The words of the men of Jabesh. (10) The eyes of the king of Babylon. (11) From the extremities ["thighs"] [dual] of the earth. (12) The servants of the king of Israel. (13) The slain of the Philistines are in the way of the two gates [dual]. (14) Among the calves of the peoples. (15) The peoples of the earth.

§ 39. The construct of the dual is formed in exactly the same manner as that of the plural, as :

עַיִן *eye,* dual absolute עֵינַיִם, construct עֵינֵי

שָׂפָה *lip,* „ שְׂפָתַיִם, „ שִׂפְתֵי

§ 40. *Possessive Pronouns.*—As possessive pronouns are expressed by suffixes to the nouns they qualify, and form an essential part of the declension of nouns, we have thought it best to introduce them here.

The following suffixes are made use of with singular nouns :—

| | Sing. | | | | Plur. | | |
|---|---|---|---|---|---|---|---|
| pers. | | masc. | fem. | pers. | | masc. | fem. |
| 1 | my | —ִי | —ִי | 1 | our | נוּ | נוּ |
| 2 | thy | ךָ | ךְ | 2 | your | כֶם | כֶן |
| 3 | his, her | הוּ or וֹ | הָ or —ָהּ | 3 | their | הֶם or —ָם מוֹ poetical | הֶן or —ָן |

§ 41. When the first letter of the suffix and the last letter of the noun are consonants a vowel-point is inserted between them, which is usually *tsèrè,* as מַלְכֵּנוּ *our king,* אִישֵׁךְ *thy husband.* ךָ, כֶם, כֶן never take a "binding vowel" except that ךָ sometimes takes *ségòl,* as סוּסְךָ *thy horse,* מַלְכֶּךָ *thy king,* אַהֲבַתְכֶם *their love,* עַבְדְּכֶן *their* (*f.*) *servant.*

§ 42. In the table the third person of both genders and numbers will be seen to have two forms, one commencing

with a vowel, the other with a consonant; the former is affixed to nouns ending in a consonant, the latter to those ending in a vowel, as שׁוֹרוֹ *his ox*, שׁוֹרָהּ *her ox*, שׁוֹרָם *their ox*, שׁוֹרָן *their* (*f.*) *ox;* but אָחִיהוּ *his brother* [or אָחִיו], אָחִיהָ *her brother*, אֲחִיהֶם *their brother*, אֲחִיהֶן *their* (*f.*) *brother*. However, הֶם and הֶן are often affixed to nouns ending in consonants, and then take the binding vowel *tsèrè*, as שׁוֹרֵהֶם *their ox*, שׁוֹרֵהֶן *their* (*f.*) *ox*.

Nouns ending in ה־ change the ה into ת before taking an affix, as תּוֹרָה *law*, תּוֹרָתוֹ *his law*.

§ 43. Nouns in the plural having the termination ים־ drop the ם: the *chìrík* changes according to the suffix.

The following are the suffixes, preceded by י as the sign of the plural:—

| Sing. | | | | Plur. | | |
|---|---|---|---|---|---|---|
| pers. | | masc. | fem. | pers. | masc. | fem. |
| 1 | my | ־ִי | ־ַי | 1 our | ־ֵינוּ | ־ֵינוּ |
| 2 | thy | ־ֶיךָ | ־ַיִךְ | 2 your | ־ֵיכֶם | ־ֵיכֶן |
| 3 | his, her | ־ָיו or ־ֵיהוּ | ־ָיהָ | 3 their | ־ֵיהֶם | ־ֵיהֶן |

§ 44. The termination וֹת does not change, but the strange anomaly has arisen of placing a י after the ת, so that words having the plural suffix וֹת with a personal suffix following it, have in reality two signs of the plural; as, סוּסוֹתָיו *his mares*, אַמְהוֹתֵיהֶן *their* (*f.*) *maid-servants*. But וֹתָם is often used instead of וֹתֵיהֶם, as מִשְׁבוֹתָם *their dwellings* (1 Chron. vii. 28).

§ 45. The suffixes י, ךָ, ךְ, וֹ, הוּ, ־ָהּ, הָ, and נוּ are termed *light suffixes*, and are usually affixed to the absolute state of the noun. They are accented, except when preceded by a *binding vowel*, when the latter takes the accent, as נְעִימָתִי *my beauty*, but מַלְכֶּךָ *thy king*.

The suffixes כֶם, כֶן, הֶם, and הֶן, are termed *heavy suffixes*; they are always affixed to the construct state of the noun, and are accented, as נְעִימַתְכֶם, מַלְכֵיהֶם.

*Exercise 7a.*

(1) סוּס וְרוֹכְבוֹ: (2) עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂי יְדֵי אָדָם: (3) צַאתֵיהֶם וּבוֹאֵיהֶם: (4) כְּבֹר יָדִי לְנֶגְדָּ עֵינָיו: (5) כּוֹס חֲמָתוֹ: (6) וְעִם רוּחִי גְּוִיָּתִי: (7) גְּמוּלוֹ כְּצִדְקָתוֹ: (8) לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ: (9) אֵין רֵאשִׁית לֵרֵאשִׁיתוֹ: (10) לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו: (11) בְּדִבְרֵיכֶם: (12) שַׁעֲרֵדּ כְּעֶדֶר הָעִזִּים: (13) שִׁנַּיִדּ כְּעֵדֶר הַקְּצוּבוֹת:

*Exercise 7b.*

(1) My commandments, my statutes, and my judgements. (2) My beloved (is) in his garden. (3) Thy (*f.*) neck (is) as a tower of ivory. (4) His eyes (are) like doves by the stream of waters. (5) My wine and my milk. (6) Esther's girls and her chamberlains. (7) Their infants, their wives, and their sons. (8) A cubit (is) its length and a cubit (is) its breadth. (9) In the time of their trouble. (10) On account of our sins. (11) After the (desire of) their (*f.*) heart. (12) Your (*f.*) ornaments.

§ 46. *Irregular Nouns.*—The following list of Irregular Nouns should be very carefully learned, as the greater part of them are in extensive use.

אָב (primitive noun) *father*, constr. אֲבִי, with suffixes אָבִי, אָבִיךָ, אָבִיו or אָבִיהוּ, אָבִיהָ, אָבִינוּ, אֲבִיכֶם; plur. אָבוֹת, construct אֲבוֹת.

אָח *brother*, construct אַחֵי, with suffixes אָחִי, אָחִיךָ, אֲחִיכֶם; plur. אַחִים, construct אַחֵי, with suffixes אַחַי, אַחֶיךָ, אַחֶיהָ, אֶחָיו.

אָחוֹת *sister*, construct אֲחוֹת pl. abs. and constr. not found, pl. with suffixes אַחְיוֹתַי, אֲחוֹתֵיכֶם.

אִישׁ *man* (for *אֱנֶשׁ), plural usually אֲנָשִׁים (from *אֱנֶשׁ), but three times אִישִׁים, viz. Ps. cxli. 4, Prov. viii. 4, Isaiah liii. 3.

אָמָה *maid-servant*, with suffix אֲמָתְךָ, plur. אֲמָהוֹת, construct אַמְהוֹת.

אִשָּׁה *woman* (for *אִנְשָׁה), construct אֵשֶׁת, with suffixes אִשְׁתִּי, אִשְׁתְּךָ, plur. נָשִׁים, construct נְשֵׁי, with suffixes נְשֵׁיהֶם, נָשָׁיו.

בַּיִת (m.) *house*, construct בֵּית, plur. בָּתִּים, construct בָּתֵּי, with suffix בָּתֵּיכֶם.

בֵּן *son* (for *בָּנָה), construct בֶּן, seldom בִּן, בְּנִי, Gen. xlix. 11. בְּנוֹ, Num. xxiii. 18 and xxiv. 3, 15. With suffixes בְּנִי, בִּנְךָ; plur. בָּנִים, construct בְּנֵי, with suffixes בָּנַי, בָּנֶיךָ, בָּנֶיהָ, בְּנֵיכֶם, בְּנֵיהֶם.

בַּת *daughter* (for *בַּנֶּת), with suffix בִּתִּי; plur. בָּנוֹת, construct בְּנוֹת.

חָם *father-in-law*, only found with suffixes חָמִיךָ, Gen. xxxviii. 13 and 25; 1 Sam. iv. 19 and 21.

חָמוֹת *mother-in-law*, only found with suffixes חֲמוֹתָהּ, Ruth i. 14, and ii. 11.

יוֹם *day*, plur. יָמִים, construct יְמֵי; dual יוֹמַיִם.

כְּלִי *vessel*, plur. כֵּלִים, construct כְּלֵי.

מַיִם plur. *water*, construct מֵי, and (more rarely) מֵימֵי, with suffixes מֵימֶיךָ, מֵימָיו, מֵימֵיהֶם.

עִיר *city*, (*f.*) plur. עָרִים, construct עָרֵי.

פֶּה *mouth*, construct פִּי, with suffixes פִּי, פִּיךָ, פִּיהוּ, or פִּיו, פִּיהָ, פִּיכֶם, פִּיהֶם, plur. פִּים, and פִּיוֹת figurative.

רֹאשׁ *head*, (for *רֹאָשׁ) plur. רָאשִׁים (for *רְאָשִׁים), construct רָאשֵׁי.

*Exercise* 8*a*.

(1) מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ : (2) יְהוֹשֻׁעַ בִּן־נוּן : (3) שִׁמְשׁוֹן
וְאָבִיו וְאִמּוֹ : (4) אֲחוֹתִי הָאִשָּׁה בַּת אָבִי : (5) חֲמוֹתֵךְ : (6) חָמִיהָ
וְאִישָׁהּ : (7) בָּנֶיךָ וּבֵית אָבִיךָ : (8) אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ :
(9) עֲדַת בְּנֵי־יִשְׂרָאֵל : (10) עַל פִּי שְׁנֵי (two) עֵדִים : (11) אֲחִיךָ
בְּנֵי לֵוִי : (12) אֶל־רָאשֵׁי הָעָם : (13) עָרֵי אֶרֶץ יְהוּדָה :
(14) מִשְׁפְּחוֹת בֵּית יִשְׂרָאֵל : (15) בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן
כֹּהֵן גָּדוֹל וּבָנָיו :

*Exercise* 8*b*.

(1) On his sister's hands. (2) My master's wife. (3) The daughters of the Canaanites. (4) The waters of the river Euphrates. (5) As a cage is full of (מְלֵא) birds, so (כֵּן) their houses (are) full of (מְלֵאִים) deceit.[1] (6) Vessels of gold and silver. (7) The drinking vessels (say vessels of drinking) of king Solomon (were of) gold. (8) The women in the king of Judah's house. (9) The children of Machir the son of Manasseh. (10) Cities for your children and folds for your sheep. (11) His days are as the days of a hireling. (12) The elders of Israel and the heads of the tribes, the chiefs of the fathers of (לְ) the children of Israel.

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[1] Jer. v. 27.

## CHAPTER III.

### ADJECTIVES.

§ 47. Adjectives agree with the substantives they qualify. When *epithets* they follow the noun, and if it has the article or a personal suffix they take the article, as בֵּן קָטוֹן *a little son,* הַבֵּן הַקָּטוֹן *the little son,* בְּנִי הַקָּטוֹן *my little son.* When *predicates* they do not take the article, as, *my son (is) little,* בְּנִי קָטוֹן.

§ 48. *Gender.*—The masculine has no distinctive termination; the feminine is formed by the suffix ־ָה, the vowel changes being the same as if it were a light pronominal suffix. Masculine adjectives in ־ֶה simply change the *ségòl* into *kàméts;* those in ־ַת and ־ֶת remain unchanged, e.g. טוֹב *good,* fem. טוֹבָה; יָפֶה *beautiful,* fem. יָפָה.

§ 49. *Number.*—The plural is formed in exactly the same manner as that of substantives. The dual of adjectives is never found.

§ 50. *Degrees of Comparison.*—The degrees of comparison are not formed by inflections of the adjective, as in European languages, in fact there are really no degrees of comparison at all. Where in English you would say "*the father is better than his son,*" the Hebrew is טוֹב הָאָב מִבְּנוֹ *the father (is) good from his son;* "*the strongest ox of the herd,*" הַשּׁוֹר הַגִּבּוֹר בַּבָּקָר *the ox strong among the herd.*

*Exercise 9a.*

(1) גּוֹי גָּדוֹל וְעָצוּם מִיִּשְׂרָאֵל׃ (2) הַיָּפָה בַּנָּשִׁים׃ (3) נֹחַ אִישׁ צַדִּיק תָּמִים בְּדֹרֹתָיו׃ (4) אֲדֹנָי רֹדֵף אַחֲרֵי עַבְדּוֹ׃ (5) רָחֹק מִפְּנִינִים מִכְרָהּ׃ (6) כִּקֵּן יָמִים רַבִּים׃ (7) הַגּוֹים הַנִּשְׁאָרִים׃ (8) מֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים׃ (9) רַבִּים רֹדְפֵי וְצָרָי׃ (10) פְּרִי צַדִּיק עֵץ חַיִּים׃ וְלֹקֵחַ נְפָשׁוֹת חָכָם[1]׃ (11) דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו׃ וְשֹׁמֵעַ לְעֵצָה חָכָם׃[2] (12) יָתֵר מֵרֵעֵהוּ צַדִּיק׃

*Exercise 9b.*

(1) A good woman (is) more desirable than gold. (2) All the ways of a man (are) pure in his eyes. (3) The redemption of their soul (is) precious. (4) From the rising of the sun till its going down, His name (is) praised.[3] (5) My tongue (is) a pen writing quickly. (6) In the scroll of a book (it is) written of me [עָלַי]. (7) A false balance [say "a pair of balances of deceit"] (is) his abomination, but a just weight (is) his delight.[4] (8) The thoughts of the righteous [*pl.*] (are) justice, but the counsels of the wicked [*pl.*] (are) deceit.[5] (9) Deceit (is) in the heart of the imaginers of evil, but to the counsellors of peace (is) joy.[6] (10) Solomon my son (is) a boy, and tender, and the work (is) great.

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[1] Prov. xi. 30. [2] Id. xii. 15. [3] Psalm cxiii. 3.
[4] Prov. xi. 1. [5] Id. xii. 5. [6] Id. xii. 20.

# CHAPTER IV.

## NUMERALS.

§ 51. *Cardinal Numbers.*—The Cardinal Numbers from 2 to 10 are in Hebrew abstract substantives (cf. triad, nonad, &c.), but are also used like adverbs (see § 435-6). The numbers from 3 to 10 have each a masculine and a feminine form; but, curiously enough, the *feminine* form is used when referring to a *masculine* noun, and the *masculine* form when referring to a *feminine* noun; e.g. שִׁשָּׁה אֲנָשִׁים *six men*, שֵׁשׁ נָשִׁים *six women.*

| | | With a Masculine Noun. | | With a Feminine Noun. | |
|---|---|---|---|---|---|
| | | absolute. | construct. | absolute. | construct. |
| 1 | א״ | אֶחָד | אַחַד | אַחַת | אַחַת |
| 2 | ב״ | שְׁנַיִם | שְׁנֵי | שְׁתַּיִם | שְׁתֵּי |
| 3 | ג״ | שְׁלֹשָׁה | שְׁלֹשֶׁת | שָׁלֹשׁ | שְׁלֹשׁ |
| 4 | ד״ | אַרְבָּעָה | אַרְבַּעַת | אַרְבַּע | אַרְבַּע |
| 5 | ה״ | חֲמִשָּׁה | חֲמֵשֶׁת | חָמֵשׁ | חֲמֵשׁ |
| 6 | ו״ | שִׁשָּׁה | שִׁשֶּׁת | שֵׁשׁ | שֵׁשׁ |
| 7 | ז״ | שִׁבְעָה | שִׁבְעַת | שֶׁבַע | שְׁבַע |
| 8 | ח״ | שְׁמֹנָה | שְׁמֹנַת | שְׁמֹנֶה | שְׁמֹנֶה |
| 9 | ט״ | תִּשְׁעָה | תִּשְׁעַת | תֵּשַׁע | תְּשַׁע |
| 10 | י״ | עֲשָׂרָה | עֲשֶׂרֶת | עֶשֶׂר | עֶשֶׂר |

§ 52. The numbers from 11 to 19 are expressed by the units followed by *ten*, but not joined with a conjunction.[1] The feminine numerals take the unit in the construct. All these numerals are always used as adverbs.

| | | Masculine. | Feminine. |
|---|---|---|---|
| 11 | י״א | אַחַד עָשָׂר<br>עַשְׁתֵּי עָשָׂר | אַחַת עֶשְׂרֵה<br>עַשְׁתֵּי עֶשְׂרֵה |
| 12 | י״ב | שְׁנֵים עָשָׂר<br>שְׁנֵי עָשָׂר | שְׁתֵּים עֶשְׂרֵה<br>שְׁתֵּי עֶשְׂרֵה |
| 13 | י״ג [1] | שְׁלֹשָׁה עָשָׂר | שְׁלֹשׁ עֶשְׂרֵה |
| &c. | | &c. | |

§ 53. Twenty is expressed by the plural of *ten*; the *tens* from 30 to 90 are expressed by the plural of the corresponding unit. They are all *common gender*, and have no construct. In numbers consisting of tens and units, in the earlier books of the Bible the units are placed first, in the later books the tens: they are nearly always connected by the conjunction וְ (וּ) *and*, e.g. חָמֵשׁ וְשִׁשִּׁים שָׁנָה, Gen. v. 21, but שְׁלֹשִׁים וּשְׁנַיִם מֶלֶךְ, 1 Kings xx. 1.

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[1] 15=ט״ו, not י״ה.

| | | | | | |
|---|---|---|---|---|---|
| 20 | כ״ | עֶשְׂרִים | 60 | ס״ | שִׁשִּׁים |
| 21 &c. | כ״א | אֶחָד וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד | 70 | ע״ | שִׁבְעִים |
| 30 | ל״ | שְׁלֹשִׁים | 80 | פ״ | שְׁמֹנִים |
| 40 | מ״ | אַרְבָּעִים | 90 | צ״ | תִּשְׁעִים |
| 50 | נ״ | חֲמִשִּׁים | | | |

§ 54. The numbers above 90 are as follows:—

| | | |
|---|---|---|
| 100 | ק״ | מֵאָה fem. (constr. מְאַת, pl. מֵאוֹת *hundreds*). |
| 200 | ר״ | מָאתַיִם (dual). |
| 300 &c. | ש״ | שְׁלֹשׁ מֵאוֹת, &c. |
| 1,000 | ת״ or א״ | אֶלֶף masc. (pl. אֲלָפִים *thousands*). |
| 2,000 | | אַלְפַּיִם (dual). |
| 3,000 &c. | | שְׁלֹשֶׁת אֲלָפִים, &c. |
| 10,000 | | רְבָבָה, but in later books רִבּוֹא (רִבּוֹ), pl. רִבּאוֹת (רִבּוֹת). |
| 20,000 | | רִבּוֹתַיִם (dual). |
| 30,000 &c. | | שְׁלֹשׁ רִבּוֹת, &c. |

§ 55. *Ordinal Numbers.*—The Ordinal Numbers from 1 to 10 are as follows :—

| | masc. | fem. | | masc. | fem. |
|---|---|---|---|---|---|
| first . . | רִאשׁוֹן . | רִאשׁוֹנָה . | sixth . | שִׁשִּׁי | שִׁשִּׁית |
| second . . | שֵׁנִי . | שֵׁנִית . | seventh, | שְׁבִיעִי | שְׁבִיעִית |
| third . . | שְׁלִישִׁי . | שְׁלִישִׁית . | eighth, | שְׁמִינִי | שְׁמִינִית |
| fourth . | רְבִיעִי . | רְבִיעִית . | ninth . | תְּשִׁיעִי | תְּשִׁיעִית |
| fifth, | חֲמִישִׁי & חֲמִשִּׁי | חֲמִישִׁית & חֲמִשִּׁית | tenth . | עֲשִׂירִי | עֲשִׂירִית |

[N.B.—The student should learn § 435 *et seq.*, on the syntax of the numerals, before writing the exercise.]

*Exercise* 10*a*.

(1) אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ :
(2) בְּאַרְבָּעִים שָׁנָה : (3) בַּעֲשִׂתֵּי עָשָׂר חֹדֶשׁ בְּאֶחָד : (4) שְׁנֵים
עָשָׂר אֲנָשִׁים אִישׁ אֶחָד לַשֵּׁבֶט : (5) תֵּשַׁע אַמּוֹת אָרְכָּהּ אַרְבַּע
אַמּוֹת רָחְבָּהּ בְּאַמּוֹת אִישׁ : (6) שֵׁת בֶּן שְׁתֵּים עֶשְׂרֵי שָׁנָה
וּתְשַׁע מֵאוֹת שָׁנָה : (7) אַרְבָּעָה עָשָׂר אֶלֶף צֹאן וְשֵׁשֶׁת אֲלָפִים
גְּמַלִּים וְאֶלֶף צֶמֶד בָּקָר וְאֶלֶף אֲתוֹנוֹת :[1] (8) עֶשְׂרָה אֲנָשִׁים לַמֵּאָה
לְכֹלּוֹ שִׁבְטֵי יִשְׂרָאֵל וּמֵאָה לָאֶלֶף וְאֶלֶף לָרְבָבָה :[2] (9) גְּמַלֵּיהֶם

[1] Job xlii. 12. [2] Judges xx. 10.

חֲמִשִּׁים אֶלֶף וְצֹאן מָאתַיִם וַחֲמִשִּׁים אֶלֶף וַחֲמוֹרִים אַלְפָּיִם׃ וְנֶפֶשׁ אָדָם מֵאָה אָלֶף׃

*Exercise* 10*b*.

(1) Two tables of stone like unto the first. (2) The twenty-fourth day of the seventh month of the fifth year. (3) Three cities on this side of the Jordan. (4) All these (are) the sons of Jediael, by (לְ) the heads of their fathers, mighty men of valour [*pl.*], seventeen thousand and two hundred goers-out of the army to war.[1] (5) A hundred talents of silver, and ten thousand corim of wheat, and ten thousand (of) barley.[2] (6) In the second year and in the third. (7) The tenth year of Zedekiah, king of Judah, which was [הִיא] the eighteenth year of Nebuchadnezzar. (8) All the assembly (was) as one, forty-two thousand and three hundred and sixty.[3] (9) The tenth (part) [*fem.*] of an ephah [*with article*] of meal as a sin offering. (10) On the first day (there is) a holy convocation, and on the seventh day (there is) a holy convocation. (11) Captains of thousands, and captains of hundreds, and captains of fifty, and captains of tens, and officers to their tribes.

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[1] 1 Chron. vii. 11. [2] 2 Chron. xxvii. 5.
[3] Ezra ii. 64.

# CHAPTER V.

## PRONOUNS.

### A. *Personal Pronouns.*

§ 56. The nominative case is expressed by separate words, which are as follows:—

| | | | | |
|---|---|---|---|---|
| | | SINGULAR. | | |
| pers. | | masc. | | fem. |
| 1 | I . . | אָנֹכִי, in pause אָנֹכִי | . | אָנֹכִי |
| | | אָנִי " אָנִי | . | אֲנִי |
| 2 | thou . | אַתָּה | . | אַתְּ |
| 3 | he, she, it | הוּא | . | הִיא |

| | | | | |
|---|---|---|---|---|
| | | PLURAL. | | |
| pers. | | masc. | | fem. |
| 1 | we . . | אֲנַחְנוּ, in pause אֲנַחְנוּ | . | אֲנַחְנוּ |
| | | נַחְנוּ,[1] אֲנוּ[1] | . | נַחְנוּ,[1] אֲנוּ[1] |
| 2 | you . | אַתֶּם | . | אַתֵּנָה, אַתֶּן |
| 3 | they . | הֵמָּה, הֵם | . | הֵנָּה, הֵן |

[1] Rare.

*Exercise* 11*a*.

(1) רַבִּים הֵם מִנּוֹיֵי הָאֲרָצוֹת : (2) אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן :
(3) נַעַר אָנֹכִי : (4) מִכְתַּב אֱלֹהִים הוּא חָרוּת עַל־הַלֻּחוֹת :[1]
(5) הֲשֹׁמֵר[2] אָחִי אָנֹכִי :[3] (6) מְרֻגָּלִים אַתֶּם : (7) כֻּלָּנוּ[4] בְּנֵי
אִישׁ אֶחָד נָחְנוּ כֵּנִים אֲנַחְנוּ לֹא מְרֻגָּלִים :[5] (8) הוּא מֹשֵׁל
בְּכָל־אֶרֶץ מִצְרָיִם : (9) וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי כָבֵד הָרָעָב
מְאֹד : (10) אַתָּה וּבָנֶיךָ וּבֵית אָבִיךָ : (11) נַחְנוּ בִּידֶךָ כְּחֹמֶר :
(12) לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה : (13) שֶׁבַע פָּרוֹת הַטֹּבוֹת שֶׁבַע
שָׁנִים הֵנָּה : (14) וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר
לְכָל־עַם הָאָרֶץ :[6] (15) אָנֹכִי כֹּרֵת בְּרִית : (16) אִשָּׁה יְפַת
מַרְאֶה אָתְּ :

*Exercise* 11*b*.

(1) They are wise women [women of wisdom]. (2) I (am) not better than my fathers.[7] (3) (Be) thou cursed by the ground.[8] (4) I (am) the daughter of Bethuel. (5) I (am) Joseph, your brother. (6) Blessed (is) he and blessed his name. (7) She (is) my sister. (8) You (are) a people stiff of neck. (9) I (am) placing my covenant with you [אִתְּכֶם] and with your seed after you [אַחֲרֵיכֶם]. (10) I also (was) in my dream, and behold three baskets

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[1] Ex. xxxii. 16; חרת is only found there.

[2] הֲ is an interrogative particle=Latin *ne* (see § 68).

[3] Gen. iv. 9. [4] כֹּל *all*, with personal suffix. [5] Gen. xlii. 11.

[6] Gen. xlii. 6. [7] 1 Kings xix. 4. [8] Gen. iv. 11.

of white-bread (were) on my head.[1] (11) We and our ground (are) servants to Pharaoh. (12) He (is) behaving very wisely. (13) Who (am) I, and what (is) my life, or the family of my father in Israel.

§ 57. The *accusative* case is expressed (*a*) by suffixes to the preposition אֶת (אֹת), (*b*) by suffixes to the verb (for which see § 88 *et seq.*). The following table shows אֶת (אֹת) with personal suffixes:—

SINGULAR.

| pers. | | masc. | fem. |
|---|---|---|---|
| 1 | me | אֹתִי | אֹתִי |
| 2 | thee | אֹתְךָ [in pause אֹתָךְ] | אֹתָךְ |
| 3 | him, her, it | אֹתוֹ | אֹתָהּ |

PLURAL.

| pers. | | masc. | fem. |
|---|---|---|---|
| 1 | us | אֹתָנוּ | אֹתָנוּ |
| 2 | you | אֶתְכֶם | אֶתְכֶן |
| 3 | them | אֹתָם or אֶתְהֶם | אֹתָן or אֶתְהֶן or אֹתָנָה (rare) |

[1] Gen. xl. 16.

*Exercise* 12*a*.

(1) אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃ (2) אֵין פֹּתֵר אֹתוֹ׃ (3) הִנֵּה פְּלִשְׁתִּים נִלְחָמִים בִּקְעִילָה וְהֵמָּה שֹׁסִים אֶת־הַגָּרְנוֹת׃ (4) מִיַּד מִצְרַיִם וּמִיַּד כָּל־הַמַּמְלָכוֹת הַלּוֹחֲצִים אֶתְכֶם׃ (5) הִנְנִי מֵבִיא אֹתָם מֵאֶרֶץ צָפוֹן׃ (6) כֻּלָּם יוֹדְעִים אֹתִי לְמִקְטַנָּם וְעַד־גְּדוֹלָם׃ (7) הוּא מַנְחִיל אוֹתָם אֶת־הָאָרֶץ׃ (8) הוּא מַעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם וּמוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר׃ (9) הִנְנִי נִשְׂפָּט אֹתָךְ׃ (10) הַאֹתִי הֵם מַכְעִיסִים׃ הֲלֹא אֹתָם לְמַעַן בֹּשֶׁת פְּנֵיהֶם׃[1]

*Exercise* 12*b*.

(1) Law and commandments, statutes and judgements, thou hast taught [לִמַּדְתָּ] us. (2) He (is) bringing us to this land. (3) The sons of the king, seventy men (were) with [אֶת] the great (men) of the city (who were) bringing them up.[2] (4) He (is) bringing them to the land of their inheritance. (5) Lest we burn [נִשְׂרֹף] thee and the house of thy father with fire [בְּ]. (6) (There is) no man receiving me into the house [־ה *of motion.*] (7) All which I (am) showing thee, the structure of the tabernacle and the structure of all its vessels.[3]

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[1] Jer. vii. 19, ה interrogative (see § 68).
[2] 2 Kings x. 6. [3] Ex. xxv. 9.

§ 58. The Dative Case is expressed by ל or אֶל, with suffixes :—

SINGULAR.

| pers. | | masc. | fem. |
|---|---|---|---|
| 1 | to me . . . . . | אֵלַי לִי . | אֵלַי לִי |
| 2 | to thee . לְכָה, לְךָ in pause | אֵלֶיךָ לָךְ | אֵלַיִךְ לָךְ |
| 3 | to him, &c. . . . . | אֵלָיו לוֹ . | אֵלֶיהָ לָהּ |

PLURAL.

| pers. | | masc. | fem. |
|---|---|---|---|
| 1 | to us . . . | אֵלֵינוּ לָנוּ . | אֵלֵינוּ לָנוּ |
| 2 | to you . . | אֲלֵיכֶם לָכֶם | אֲלֵיכֶן לָכֶן |
| 3 | to them . לָהֵמָּה, poet. לָמוֹ | אֲלֵיהֶם לָהֶם | אֲלֵיהֶן לָהֶן, לָהֵנָּה |

*Exercise* 13*a*.

(1) הַבָּנוֹת בְּנוֹתַי וְהַבָּנִים בָּנַי וְהַצֹּאן צֹאנִי וְכֹל אֲשֶׁר־אַתָּה רֹאֶה לִי־הוּא : (2) הִנֵּה חֲנַנְאֵל בֶּן־שַׁלֻּם הֹדֵךְ בָּא אֵלֶיךָ : (3) לְךָ

מִשְׁפַּט הַיְרֻשָּׁה וְלֹךְ הַגְּאֻלָּה : (4) אֵין לָהֶם מְאוּמָה : (5) שִׁמְעוֹ
אֵלַי יוֹדְעֵי צֶדֶק עַם תּוֹרָתִי : (6) לֹא שָׁבָה (she has returned)
אֵלַי בָּנוֹדָה אֲחוֹתָהּ יְהוּדָה בְּכָל־לִבָּהּ : (7) אֵלֶּה שְׁמוֹת הַיְלָדִים
לוֹ בִּירוּשָׁלָם : (8) כְּנַנָּה אֲשֶׁר אֵין מִים לָהּ : (9) אֵין לִי טוֹב :
(10) הַמַּלְכוּת לָךְ : (11) כֵּן הֵמָּה עֹשִׂים לָךְ : (12) הוּא מַצִּיב לוֹ יָד :
(13) וְזֶה־לְּךָ תְּרוּמַת מַתָּנָם לְכָל־תְּנוּפוֹת בְּנֵי יִשְׂרָאֵל : (14) אָנֹכִי
כָּנֵן לָךְ :

*Exercise* 13*b*.

(1) In all time of trouble and distress (there is) no king to us but thee. (2) To thee alone we (are) giving thanks (3) Answering (to) his people (לְ) in the time of their cry to him (אֶל). (4) If he has no daughter [If no daughter (is) to him]. (5) And the ravens brought [bringing] to him bread and flesh in the morning, bread and flesh in the evening.[1] (6) To the land of your dwellings, which I (am) giving to you. (7) These (are) the princes that (were) to him. (8) The men (are) very good to us. (9) Who (is) the great nation (to) which there (are) gods

[1] 1 Kings xvii. 6.

near [to it].[1] (10) He (is) giving to you on the sixth day the bread of two days [dual].[2] (11) The land which he (is) giving thee for an inheritance.

§ 59. The Ablative is expressed by suffixes to מִן :—

| | | SINGULAR. | |
|---|---|---|---|
| pers. | | masc. | fem. |
| 1 | from me . | מִמֶּנִּי, poet. מִנִּי, in pause מֶנִּי | מִמֶּנִּי, &c. |
| 2 | from thee . | מִמְּךָ, in pause מִמֶּךָ | מִמֵּךְ |
| 3 | from him, &c. | מִמֶּנּוּ, poet. מִנֶּהוּ, מֶנְּהוּ | מִמֶּנָּה |

| | | PLURAL. | |
|---|---|---|---|
| pers. | | masc. | fem. |
| 1 | from us . | מִמֶּנּוּ | מִמֶּנּוּ |
| 2 | from you . | מִכֶּם | מִכֶּן |
| 3 | from them . | מֵהֵמָּה, מֵהֶם, poet. מִנָּהֶם | מֵהֵנָּה, מֵהֵן |

[1] Deut. iv. 7. [2] Ex. xvi. 29.

§ 60. The Locative is expressed by suffixes to ב.

| | | SINGULAR. | |
|---|---|---|---|
| pers. | | masc. | fem. |
| 1 | in me . . | בִּי | בִּי . |
| 2 | in thee . | בְּךָ, in pause בָּךְ | בָּךְ . |
| 3 | in him, &c. . | בוֹ | בָּהּ . |

| | | PLURAL. | |
|---|---|---|---|
| pers. | | masc. | fem. |
| 1 | in us . | בָּנוּ | בָּנוּ . |
| 2 | in you . | בָּכֶם | בָּכֶן . |
| 3 | in them . | בָּהֵמָּה, בָּם, בָּהֶם | בָּהֵנָּה, בָּהֵן, בָּהֶן . |

*Exercise* 14*a*.

(1) אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: (2) רֵעֲךָ הַטּוֹב מִמֶּךָּ: (3) תֵּבֵל וְיֹשְׁבֵי בָהּ: (4) הַמִּצְוָה הַזֹּאת לֹא נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא:[1] (5) פֶּן יֵשׁ בָּכֶם אִישׁ אוֹ אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ שֵׁבֶט אֲשֶׁר

[1] Deut. xxx. 11.

לְבָבוֹ פֹּנֶה הַיּוֹם מֵעִם יְהוָה׃ [1] (6) שְׁנֵי־אֲנָשִׁים צַדִּיקִים וְטוֹבִים מִמֶּנּוּ׃ [2] (7) הוּא אָחִי הַגָּדוֹל מִמֶּנִּי׃ (8) כִּי הִנְנִי מְשַׁלֵּחַ בָּכֶם נְחָשִׁים צִפְעֹנִים אֲשֶׁר אֵין לָהֶם לָחַשׁ׃ [3] (9) עֵדִים אַתֶּם בָּכֶם׃ (10) מוּם אֵין בָּךְ׃ (11) שַׁכֻּלָה אֵין בָּהֶם׃ (12) כֵּן תַּעֲשֶׂה לְכָל־הָעָרִים הָרְחֹקוֹת מִמְּךָ מְאֹד אֲשֶׁר לֹא מֵעָרֵי הַגּוֹיִם־הָאֵלֶּה הֵנָּה׃ [4] (13) צְעִירִים מִמֶּנִּי׃ [thou shalt do]

*Exercise* 14*b*.

(1) There (is) not one among them. (2) All (that were) stronger than he. (3) And the men of Ai smote [וַיַּכּוּ] of [מִן] them, [as] thirty-six men.[5] (4) (There is) a blessing in it (*masc.*). (5) Is not [הֲלוֹא] the arrow away from thee and far off? (6) Is this man Coniah a despised broken idol? is he a vessel in which there is no delight? [Turn, "An idol (with prefix הַ interrogative) despised, broken, (is) the man the this Coniah, is he (trans. אִם, an *inter. part.*) a vessel no pleasure in it."][6] (7) Nations greater and stronger than thou. (8) (There is) no (one) weary, and no (one) stumbling in it (*masc.*). (9) (There is) no strange (one) among

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[1] Deut. xxix. 17. [2] 1 Kings ii. 32. [3] Jer. viii. 17.
[4] Deut. xx. 15. [5] Jos. vii. 5. [6] Jer. xxii. 28.

you. (10) Old men (and) also boys (are) rejoicing in me.[1] (11) Every (one) wise of heart among you. (12) (Some) of them [from them] had the charge of [(were) over] the vessels of the service.

§ 61. כְּ *as*, with suffixes, is generally lengthened to כְּמוֹ.

[*Remark.*—The suffix מוֹ is affixed in poetry to ל, ב, and כ, forming לְמוֹ, בְּמוֹ, and כְּמוֹ, which are used as separate words as well as with suffixes.]

SINGULAR.

| pers. | | masc. | fem. |
|---|---|---|---|
| 1 | as I | כָּמוֹנִי | כָּמוֹנִי |
| 2 | as thou | כָּמוֹךָ | not found |
| 3 | as he, she, it | כָּמוֹהוּ | כָּמוֹהָ |

PLURAL.

| pers. | | masc. | fem. |
|---|---|---|---|
| 1 | as us | כָּמוֹנוּ | כָּמוֹנוּ |
| 2 | as you | כָּכֶם, כְּמוֹכֶם | not found |
| 3 | as they | כָּהֵם, כָּהֶם, כְּמוֹהֶם | כָּהֵנָּה, כָּהֵן |

[1] Ibn Ezra's אִגֶּרֶת שַׁבָּת "Letter on the Sabbath," date 1159.

§ 62. Most of the other prepositions also take suffixes, in the same manner as nouns.

*Exercise* 15*a*.

(1) הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ : (2) גַּם אָנֹכִי כָּכֶם : (3) אִישׁ עִמֶּד אֶצְלִי : (4) כִּי אֲנִי לְצֶלַע נָכוֹן ׳ וּמַכְאוֹבִי נֶגְדִּי תָּמִיד :[1] (5) וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים׳ צֹמְחוֹת אַחֲרֵיהֶן :[2] (6) כִּי כָמוֹהוּ מוֹרֶה : (7) הוּא נָבִיא תַּחְתֶּיךָ :[3] (8) אֵין־עוֹד אֱלֹהִים מִבַּלְעָדַי ׳ אֵל צַדִּיק וּמוֹשִׁיעַ אַיִן זוּלָתִי :[4] (9) אַבְרָהָם הֹלֵךְ עִמָּם : (10) הַשַּׁלְמָה הַחֲדָשָׁה אֲשֶׁר עָלָיו : (11) הוּא יֵשֵׁב מִמֶּלִי :[5] (12) לִפְנֵי בַּעַל צִפֹּן נִכְחוֹ :[6] (13) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם : (14) הַיְּהוּדִים הַיֹּשְׁבִים אֶצְלָם : (15) וַהֲקִימֹתִי (and I will establish) אֶת־בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם :[7]

*Exercise* 15*b*.

(1) Abraham, and his wife, and all that (was) his [to him], and Lot with him. (2) For Solomon thy (*f.*) son shall-reign [יִמְלֹךְ] after-me, and he shall sit [וְהוּא יֵשֵׁב] upon my throne instead of me.[8] (3) Excepting thee, a man

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[1] Ps. xxxviii. 18. [2] Gen. xli. 6.

[3] תַּחַת with suffixes has the form of plural. [4] Isai. xlv. 21.

[5] Numbers xxii. 5, the only place where מוּל is found with a suffix.

[6] נֶכַח for נֹכַח. [7] Gen. xvii. 7. [8] 1 Kings i. 30.

shall not raise up [לֹא יָרִים אִישׁ] his hand and his foot in all the land of Egypt.[1] (4) All my ways are before [נֶגֶד] thee.[2] (5) And the second choir-of-thanksgivers (which was) [the] going over against and I after it, and half the people from upon [to] the wall, from upon [to] the tower of the furnaces and as far as the broad wall.[3] (6) A prepared table (is) before her. (7) And the ass (was) standing by it, [אֵצֶל] (*f.*) and the lion stood by the corpse.[4] (8) And I, behold me establishing my covenant with you.[5] (9) Behold me going (*f.*) after them. (10) Thou, and thy sons, and the house of thy father with thee. (11) The fat which (is) upon[6] it. (*masc.*) (12) These men are peaceable with us [אִתּ]. (13) Sixty men (are) running before him. (14) Behold me watching over thee for evil and not for good.[7]

§ 63. *Demonstrative Pronouns.*—The Demonstrative Pronouns are as follows :—

Sing.: masc. זֶה (זוּ), fem. זֹאת (זֹה, זוֹ).
Plur.: masc. and fem. אֵלֶּה (אֵל, rare).

There are also the very rare forms הַלָּזֶה[8] *m.*, הַלָּזוּ[9] *f.*, and הַלָּז[10] *m.*

The 3rd. person Personal Pronouns are also used as Demonstratives.

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[1] Gen. xli. 44. [2] Ps. cxix. 168.
[3] Neh. xii. 38. [4] 1 Kings xiii. 24.
[5] Gen. ix. 9, אֵת *with*, with suffixes, is אִתּ.
[6] עֲלֵי is used with suffixes not עַל.
[7] Jer. xliv. 27. [8] Found only Gen. xxiv. 65 and xxxvii. 19.
[9] Ezek. xxxvi. 35.
[10] Jud. vi. 20, and 1 Sam. xiv. 1, and xvii. 26, and as fem. in 2 Kings iv. 25.

§ 64. To represent the Relative Pronouns (*who, which, that*) we have the word אֲשֶׁר, and its contracted form שֶׁ, with a *dàgésh forte* in the next letter. With adjectives and participles the article is generally used instead of a relative pronoun.

§ 65. As the word אֲשֶׁר is invariable,[1] in all the cases but the nominative, a personal pronoun is added, thus :—

| | | |
|---|---|---|
| Nom. | אֲשֶׁר | *who.* |
| Acc. | אֲשֶׁר,[2] אֲשֶׁר אֹתוֹ | *whom.* |
| Dat. | אֲשֶׁר לוֹ or אֲשֶׁר—לוֹ | *to whom.* |
| Abl. | אֲשֶׁר מִמֶּנּוּ or אֲשֶׁר—מִמֶּנּוּ | *from whom.* |
| Abl. and Loc. | אֲשֶׁר בּוֹ or אֲשֶׁר—בּוֹ &c., | *in* (&c) *whom*, &c. |

§ 66. The Interrogative Pronouns מִי *who?* and מָה *what?* are used for both genders and numbers.

מָה becomes מַה before ה, and generally before ח or ע if not pointed with *kàméts ;* as, מַה־הוּא, Num. xiii. 18.

Before הָ, חָ, and עָ, מָה is generally used, as מָה עָשִׂיתָ. Sometimes מָה is used before other letters, and מַה is often used, it then being followed by a *dàgésh forte*, and usually joined to the next word by a *mákkèf*, as מָה קוֹל, מַה־לְּךָ.

§ 67. The Interrogative Adverb אֵי *where?* followed by זֶה &c., are also used to express *who?* as אֵי־זֶה.

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[1] לַאֲשֶׁר &c. mean *to him who*, &c.

[2] אֵת אֲשֶׁר means *he who.*

§ 68. Simple direct interrogations are introduced by הֲ (equivalent in meaning to the Latin enclitic *ne*) prefixed to the first word, as הֲשַׂכְתָּ *hast thou set?*

Before a *shĕvà* הֲ becomes הַ, and also before ע, ח, ה, א, if not pointed with *kàméts*, as הַמְעַט,[1] הַאַתָּה.[2] Before אָ, הָ, חָ, or עָ it becomes הָ, as הֶחָזֵק.[3] Letters pointed with *shĕvà* following the ה interrogative often take a *dàgésh forte*, as הַבְּדֶרֶךְ.

*Exercise* 16*a*.

(1) מִי־כָמֹכָה | בָּאֵלִם יְהוָה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְּהִלֹּת עֹשֵׂה פֶלֶא :[4] (2) זֶה צוּר יִשְׁעֵנוּ : (3) זֹאת הַקַּת הַתּוֹרָה : (4) כָּל־אֵלֶּה עָרִים בְּצֻרֹת חוֹמָה גְּבֹהָה דְּלָתַיִם וּבְרִיחַ ' לְבַד מֵעָרֵי הַפְּרָזִי הַרְבֵּה מְאֹד :[5] (5) וְלֹא אִתְּכֶם לְבַדְּכֶם אָנֹכִי כֹּרֵת אֶת הַבְּרִית הַזֹּאת וְאֶת־הָאָלָה הַזֹּאת :[6] (6) הֲלוֹא דָוִד מִסְתַּתֵּר בְּגִבְעַת הַחֲכִילָה עַל פְּנֵי הַיְשִׁימוֹן :[7] (7) מַה־אַתָּה רֹאֶה : (8) כְּכֹל אָלוֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה : (9) מִפִּיו יִקְרָא (he dictates) אֵלַי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה ' וַאֲנִי כֹּתֵב עַל־הַסֵּפֶר בִּדְיוֹ :

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[1] Num. xiii. 18. [2] 2 Sam. vii. 5. [3] Num. xiii. 18.
[4] Exod. xv. 11. [5] Deut. iii. 5.
[6] Deut. xxix. 13. [7] 1 Sam. xxvi. 1.

*Exercise* 16*b*.

(1) What (is) this land on which he (is) dwelling, (is) it good or evil; and what (are) these cities in which he (is) dwelling, (are) they in encampments or in fortified (places)?[1] (2) What [אֵי זֶה] (is) the way. (3) Art thou not [הַאֵינְךָ] seeing what they (are) doing in the cities of Judah, and in the streets of Jerusalem?[2] (4) Where [אֵי זֶה] (is) the place of understanding. (5) Behold me giving this city into (ב) the hand of the king of Babylon. (6) The chief of the herdsmen of Saul [say "which (were) to Saul"]. (7) The land whither I am bringing you [say "which I (am) bringing you thither"]. (8) Two kings of the Amorite who (were) on the other side of the Jordan.

*Exercise* 17*a*. *Recapitulatory*.

(1) לְכֹל כְּלֵי הַמִּשְׁכָּן בְּכֹל עֲבֹדָתוֹ׃ בְּכָל־יִתְדֹתָיו וְכָל־יִתְדֹת
הָחָצֵר נְחֹשֶׁת׃[3] (2) הַנֹּתֵן בַּיָּם דֶּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה׃[4]
(3) וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם׃ (4) וְזֶבַח
וְצַלְמָנָע בַּקַּרְקֹר וּמַחֲנֵיהֶם עִמָּם כַּחֲמִשֶּׁת עָשָׂר אֶלֶף׃ כֹּל
הַנּוֹתָרִים מִכֹּל מַחֲנֵה בְּנֵי־קֶדֶם׃ וְהַנֹּפְלִים מֵאָה וְעֶשְׂרִים אֶלֶף
אִישׁ שֹׁלֵף חָרֶב׃[5] (5) אַחַי בְּנֵי־אִמִּי הֵם׃[6] (6) עֵץ חַיִּים הִיא

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[1] Num. xiii. 19. [2] Jer. vii. 17. [3] Ex. xxvii. 19.
[4] Is. xliii. 16. [5] Judges viii. 10. [6] Idem, viii. 19.

לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֻשָּׁר׃ (7) דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל
נְתִיבֹתֶיהָ שָׁלוֹם׃ (8) אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר
וְכָבוֹד׃ (9) וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִים כְּכֹל
הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם׃ [1] (10) הוֹי
הָאֹמְרִים לָרַע טוֹב וּלַטּוֹב רָע׃ שָׂמִים חֹשֶׁךְ לְאוֹר וְאוֹר לְחֹשֶׁךְ׃
שָׂמִים מַר לְמָתוֹק וּמָתוֹק לְמָר׃ [2] (11) הוֹי חֲכָמִים בְּעֵינֵיהֶם וְנֶגֶד
פְּנֵיהֶם נְבוֹנִים׃ [2] (12) הִנְנִי מְמַלֵּא אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ הַזֹּאת
אֶת־הַמְּלָכִים הַיֹּשְׁבִים לְדָוִד עַל־כִּסְאוֹ וְאֶת־הַכֹּהֲנִים וְאֶת־
הַנְּבִיאִים וְאֶת־כָּל־יֹשְׁבֵי יְרוּשָׁלִַם׃ שִׁכָּרוֹן׃ [3]

*Exercise* 17*b*.

(1) Your land (is) a desolation, your cities burnt of fire, your ground in-your-sight strangers (are) eating it.[4] (2) For with the sword, and with [the] famine, and with [the] pestilence I (am) making-an-end-of them. (3) Giving the sun for a light by day, the laws of the moon and the stars for a light by night.[5] (4) Doing mercy to thousands and recompensing the iniquity of the fathers to the bosom of their children after them.[6] (5) Is there not one father

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[1] Deut. iv. 8. [2] Is. v. 20, 21. [3] Jer. xiii. 13.
[4] Is. i. 7. [5] Jer. xxxi. 35. [6] Jer. xxxii. 18.

to-all-of-us? (6) And behold-them a desolation this day and (there is) no inhabitant in them.[1] (7) And (the) Philistines (were) standing on the mountain on-one-side, and Israel (were) standing on the mountain on-the-other-side, and the valley (was) between-them.[2] (8) And a helmet of copper (was) on his head, and (in a) cuirass of scales he (was) clothed, and the weight of the cuirass (was) five thousand shekels (of) copper.[3] (9) Behold the people [the] going forth from Egypt. (10) The princes of (the) Philistines (were) passing over by (?) hundreds and by thousands, and David and his men (were) passing over in the rear with Achish.[4] (11) Behold me bringing my words to this city for evil and not for good. (12) And all the land (was) weeping [*pl.*], a great voice; and all the people (were) crossing over, and the king (was) crossing over in the brook (of) Kedron.[5] (13) And one prophet, an-old-(man) (was) living in Bethel. (14) I am eighty years old [say "A son of eighty years (am) I"].

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[1] Jer. xliv. 2. [2] 1 Sam. xvii. 3.
[3] 1 Sam. xvii. 5. [4] 1 Sam. xxix. 2. [5] 2 Sam. xv. 23.

# CHAPTER VI.

## THE VERB.

§ 69. The third person singular masculine of the perfect tense of the simplest form of the regular verb (called *kal, see below*) which is considered to be the *stem* or *crude form* of the verb, consists of three letters, the first of which is always pointed with *kàméts*, the second with *páttách, tsèrè*, or *chòlém*, e.g. פָּקַד *he has visited*, כָּבֵד *he was heavy*, קָטֹן *he was small*. Verbs with the second radical pointed with *páttách* are generally transitive, those with *tsèrè* or *chòlém* intransitive, and express a quality or a state of mind.

§ 70. From the simple form of the verb arise certain *verbal derivatives*, which are formed according to the same rule in all verbs, by vowel changes in the primitive, and addition of consonants, and each of which has generally a distinct meaning. The Hebrew word for these inflexions is בִּנְיָנִים *formations*, and we make use of the term *Form* in preference to *Conjugation*, which is that in common use, retaining the latter word in the same sense as it is used in European grammar.

§ 71. There are seven forms in general use. The primitive is called קַל *light*, on account of having no formative additions except the personal affixes, &c.; the

others are called כְּבֵדִים *heavy*, and names are given to them from the different forms of the old Hebrew paradigm פָּעַל *he has done*, (the use of which, however, has been discontinued on account of its having ע for its second radical).

§ 72. The forms may be divided into three classes, *Simple*, *Intensive*, and *Causative*, each being again subdivided into *voices*, thus:—

SIMPLE.

| Voice. | Form. | Example. | |
|---|---|---|---|
| Active | Kal | פָּקַד | *he has visited.* |
| Passive | Niphal | נִפְקַד | *he was visited.* |
| Reflexive | | | *he has visited himself.* |

INTENSIVE.

| Voice. | Form. | Example. | |
|---|---|---|---|
| Active | Piel | פִּקֵּד | *he visited many* (hence, *he has mustered*). |
| Passive | Pual | פֻּקַּד | *he was mustered.* |
| Reflexive | Hithpael | הִתְפַּקֵּד | *he mustered himself* (hence, *he was mustered*). |

CAUSATIVE.

| Voice. | Form. | Example. | |
|---|---|---|---|
| Active | Hiphil | הִפְקִיד | *he caused to visit.* |
| Passive | Hophal | הָפְקַד | *he was caused to visit.* |
| Reflexive | wanting. | | |

All these forms are rarely used in the same verb, and the meaning often varies very much from the regular signification as given above, e.g. פָּקַד *Niphal,* properly, *to visit oneself,* or *to be visited,* has lost that sense altogether, and has the various meanings of *to be missing, to be set over, to be punished.*

§ 73. Besides these forms there are several others which are more rarely found in Hebrew, though some are in frequent use in the cognate languages. They are all closely allied in meaning to the *intensive* and *causative* forms.

§ 74. Those allied to the *intensive* are as follows:—

*Poel* (פּוֹקֵד), passive *Poal* (פּוֹקַד), reflexive *Hithpoel* (הִתְפּוֹקֵד), seldom found except in verbs whose second and third radicals are alike.

*Pilel* (פִּקְדֵד), passive *Pulal* (פֻּקְדַד), reflexive *Hithpalel* (הִתְפַּקְדֵד), used especially of permanent states or of colours. It is most general in verbs with ו for their second radical.

*Pealal* (פִּקְדְּקַד), which expresses generally a quick and often repeated motion.

*Pilpel*, found only in verbs with the second and third radicals alike, and those with ו for their second radical, as גִּלְגֵּל *to roll*, from גָּלַל.

§ 75. Those allied to the *causative* are as follows:—

*Tiphel* (תִּפְקֵד).
*Shaphel* (שַׁפְקֵד).

§ 76. All the forms except *Pual* and *Hophal*, which have no imperative, have three Moods, *indicative, imperative,* and *infinitive.* The indicative has two Tenses, the *Perfect* and the *Imperfect;*—the former expresses a *finished* action, hence often the simple *Past;* the latter an *unfinished* action, hence often the *Future;*—and a participle. (*For the use of the Tenses, see Syntax*, §§ 455, 456.).

§ 77. *Vav conversive.*—A great peculiarity of the use of the tenses in Hebrew is that in narrating *past* actions, where more than one verb is used, the first verb stands in the *perfect,* the succeeding ones in the *imperfect;* and that, in describing the *future* actions, the first verb stands in the *imperfect,* the succeeding ones in the *perfect;* e.g., "*There was* (perf.) *a man in the land of Uz, . . . . and there were born* (imperf.) *unto him seven sons.*" Job i. 1, 2. "*The Lord shall bring* (imperf.) *upon you . . . . the king of Assyria. And it shall be* (perf.) *on that day that the Lord shall hiss for the fly,*" &c. Isaiah vii. 17, 18. In such cases all the verbs except the

first take the prefix וְ *and*, which, when prefixed to the *imperfect*, takes the longer form וַ, which is called the וְ *conversive*.

§ 78. The וְ conversive of the *perfect* is exactly the same as the וְ *copulative* (*and*), but it generally transfers the tone when on the *penultima* to the *ultima*, as פָּקַדְתִּי *I have visited*, with וְ conversive וּפָקַדְתִּי.

§ 79. The וְ conversive of the *imperfect* is usually pointed with *páttách*, and takes a *dàgésh forte* in the next letter, as וַיִּפְקֹד *and he visited;* but it takes *kàméts* before an א, as וְאֶפְקֹד *and I visited;* and the *dàgésh* is often omitted before י pointed with *shĕvà*, as וַיְלַמְּדוּ *and they taught.*[1] When a shortened form of the imperfect of a verb exists, the וְ conversive is prefixed to it, as יַפְקִיד *he will set over*, וַיַּפְקֵד *and he set over;* and the tone is often transferred from the *ultima* to the *penultima*, as יָקוּם *he will arise*, shortened יָקֻם, with וְ conversive וַיָּקֻם. In the *first person*, however, the shortening and the transferring of the tone to the *penultima* are rare.

§ 80. Besides the *regular verb*, there are three classes of *irregular verbs*, forming ten conjugations.

(*a*) The so-called "Guttural Verbs," one of whose radicals is א, ה, ח, ע, and in some cases ר, forming four conjugations, viz. :—

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[1] See § 24.

(1) "פ guttural,"[1] having ה, ח, ע, or ר for the first radical, as עָמַד *he stood.*

(2) "ע guttural," having א, ה, ח, ע, or ר for the second radical, as שָׁחַט *he killed.*

(3) "ל guttural," having ח or ע for the third radical, as שָׁלַח *he sent.*

(4) פ״א, having א for the first radical, as אָכַל *he ate.*

(*b*) Contracted Verbs, in which one of the radicals is assimilated or elided, forming two conjugations :—

(5) פ״נ, having נ for their first radical, as נָפַל *he fell.*

(6) ע״ע, having the second and third radicals alike, as סָבַב *he surrounded.*

(*c*) Quiescent Verbs, one of whose radicals is a weak letter which quiesces or is elided in different parts of the verb, forming four conjugations:—

(7) פ״י, having י for the first radical, as יָשַׁב *he sat.*

(8) ע״ו and ע״י, having ו or י for the second radical, as קוּם *to rise,* בִּין *to understand.*

(9) ל״א, having א for the third radical, as מָצָא *to find.*

(10) ל״ה, having ה for the third radical, as גָּלָה *to reveal.*

Some verbs are irregular in more than one respect, as בּוֹא *to come,* יָצָא *to go out,* &c. (see chap. xix.).

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[1] The names of the conjugations are taken from the old paradigm פעל, thus פ=first radical, ע=second radical, ל=third radical.

All verbs that do not come under any of the above heads are regular.

§ 81. The following are the prefixes and suffixes of the Perfect, Imperfect, and Imperative; which formative syllables are the same in all verbs except as regards the points.

*Perfect.*[1]

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | תִּי — | תִּי — | 1 | נוּ — | נוּ — |
| 2 | תָּ — | תְּ — | 2 | תֶּם — | תֶּן — |
| 3 | no affix | הָ — | 3 | וּ — | וּ — |

*Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | — אֶ | — אֶ | 1 | — נְ | — נְ |
| 2 | — תְּ | תְּ — י | 2 | תְּ — תָּ — וּ | תְּ — נָה |
| 3 | — יְ | — תְּ | 3 | יְ — וּ | תְּ — נָה |

[1] The persons of the *perfect* are expressed entirely by suffixes, those of the *imperfect* by prefixes and suffixes, and those of the *imperative* entirely by suffixes.

*Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | no affix | יִ — | 2 | וּ — | נָה — |

# CHAPTER VII.

## THE REGULAR VERB.

### (A.) *Kal.*

§ 82. The following are the perfect tenses *Kal* of (*a*) פָּקַד *to visit*, (*b*) כָּבֵד *to be heavy*, (*c*) קָטֹן *to be small*.

**Singular.**

| pers. | masc. | | | fem. | | |
|---|---|---|---|---|---|---|
| 1 | פָּקַדְתִּי | כָּבַדְתִּי | קָטֹנְתִּי | פָּקַדְתִּי | כָּבַדְתִּי | קָטֹנְתִּי |
| 2 | פָּקַדְתָּ | כָּבַדְתָּ | קָטֹנְתָּ | פָּקַדְתְּ | כָּבַדְתְּ | קָטֹנְתְּ |
| 3 | פָּקַד | כָּבֵד | קָטֹן | פָּקְדָה | כָּבְדָה | קָטְנָה |

**Plural.**

| pers. | masc. | | | fem. | | |
|---|---|---|---|---|---|---|
| 1 | פָּקַדְנוּ | כָּבַדְנוּ | קָטֹנּוּ | פָּקַדְנוּ | כָּבַדְנוּ | קָטֹנּוּ |
| 2 | פְּקַדְתֶּם | כְּבַדְתֶּם | קְטַנְתֶּם | פְּקַדְתֶּן | כְּבַדְתֶּן | קְטַנְתֶּן |
| 3 | פָּקְדוּ | כָּבְדוּ | קָטְנוּ | פָּקְדוּ | כָּבְדוּ | קָטְנוּ |

פָּקַדְתִּי, &c. become in pause פָּקַדְתִּי, &c., פָּקַדְתָּ, פָּקַדְתֶּם, פָּקַדְתֶּן, פָּקַדוּ.

כָּבַדְתִּי, &c., become in pause כָּבַדְתִּי, &c., כָּבַדְתָּ, כָּבַדוּ.

*Exercise* 18*a*.

(1) כַּאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃[1] (2) וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם׃ (3) לָמָּה קְשַׁרְתֶּם עָלַי אַתָּה וּבֶן־יִשַׁי׃ (4) תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְּנֵי־יִשְׂרָאֵל׃ (5) שָׁבַרְתִּי אֶת־עֹל מֶלֶךְ בָּבֶל׃ (6) וְרוּת דָּבְקָה־בָּהּ׃ (7) הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ׃ (8) אַרְבַּע מְאוֹת אִישׁ נַעַר אֲשֶׁר־רָכְבוּ עַל־הַגְּמַלִּים׃ (9) לֹא זָכַרְתִּי אַחֲרִיתָהּ׃ (10) וְטָבַלְתִּ פִּתְּךָ בְּחֹמֶץ׃ (11) מִי לְךָ כָּל־הַמַّחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי׃ (12) אֵךְ כָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה מִפִּיו׃ (13) וְכָרַתִּי[2] לָהֶם בְּרִית עוֹלָם׃ (14) הַמִּלְחָמָה כָּבֵדָה׃ (15) כִּי גִבּוֹר בְּגִבּוֹר כָּשָׁלוּ׃ (16) כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ אֹתוֹ׃ (17) וּדְבַקְתֶּם בְּיֶתֶר הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם׃ (18) זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ׃ (19) וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב׃[3]

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[1] Is. xxvi. 9.

[2] Taking dàgésh forte for כָּרַתִּי.

[3] Lev. i. 11.

*Exercise* 18*b*.

(1) We stumble in the noon as (in) the night in fat-fields as dead-men.[1] (2) Now upon whom dost thou rely [thou reliest], for thou didst-rebel against-me.[2] (3) And I will draw [*perf. with* ו *conv.*] to thee to the brook (of) Kishon, Sisera, captain of Jabin's army, and his chariots and his multitude.[3] (4) My people, its taskmasters (are) children, and women rule over [ב] it.[4] (5) And all the hearers shall place their hands on his head, and all the assembly shall stone him.[5] (6) And the land shall mourn [*perf. with* ו *conv.*] every family [say "families families"] alone.[6] (7) And thou shalt number [*perf. with* ו *conv.*] unto thee seven sabbaths of years. (8) And they were not afraid, and they did not rend their garments, the king and all his servants who (were) hearing all these things.[7] (9) And they shall bury there Gog and all his multitude. (10) And all iniquity shuts [*perf.*] her mouth. (11) And the sons of Zedekiah they killed before [say "to"] his eyes.[8] (12) The old-men have ceased from (the) gate, the youths from their song.

§ 83. The following are the Imperfect Tenses *Kal* of פָּקַד and כָּבֵד; that of קָטֹן is conjugated like כָּבֵד.

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[1] Is. lix. 10. [2] Is. xxxvi. 5. [3] Jud. iv. 7.
[4] Is. iii. 12. [5] Lev. xxiv. 14. [6] Zech. xii. 12.
[7] Jer. xxxvi. 24. [8] 2 Kings xxv. 7.

SINGULAR.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| 1 | אֶפְקֹד | אֶכְבַּד | אֶפְקֹד | אֶכְבַּד |
| 2 | תִּפְקֹד | תִּכְבַּד | תִּפְקְדִי | תִּכְבְּדִי |
| 3 | יִפְקֹד | יִכְבַּד | תִּפְקֹד | תִּכְבַּד |

PLURAL.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| 1 | נִפְקֹד | נִכְבַּד | נִפְקֹד | נִכְבַּד |
| 2 | תִּפְקְדוּ | תִּכְבְּדוּ | תִּפְקֹדְנָה | תִּכְבַּדְנָה |
| 3 | יִפְקְדוּ | יִכְבְּדוּ | תִּפְקֹדְנָה | תִּכְבַּדְנָה |

In pause תִּפְקְדִי, תִּפְקְדוּ, יִפְקְדוּ, become תִּפְקֹדִי, &c.

The first person singular and plural, when they express an *exhortation* or *request* or with וְ prefixed, often take the suffix ־ָה (called ה *paragogic*), e.g. אֶפְקְדָה *let me visit*, נִפְקְדָה *let us visit*.

The second person singular fem., the second person plural masc., and the third person plural masc. sometimes take a suffix ן (called ן *paragogic*), which causes the tone to be

moved to the last syllable, but which does not change the meaning of the word, e.g. תִּפְקְדוּן , תִּפְקְדוּן . יִפְקְדוּן .

*Exercise* 19*a*.

(1) מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו : (2) וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־
הַמֶּלֶךְ :[1] (3) עִם־הַנְּעָרִים אֲשֶׁר־לִי תִּדְבָּקִין :[2] (4) עַל־כֵּן לֹא־
יֵדְרְכוּ כֹהֲנֵי דָגוֹן וְכָל־הַבָּאִים בֵּית־דָּגוֹן עַל־מִפְתַּן דָּגוֹן בְּאַשְׁדּוֹד עַד
הַיּוֹם הַזֶּה :[3] (5) וַתִּכְבַּד יַד־יְהוָה אֶל־הָאַשְׁדּוֹדִים :[3] (6) וְשָׁם
אֶדְרוֹשׁ אֶת־תְּרוּמֹתֵיכֶם וְאֶת־רֵאשִׁית מַשְׂאֹתֵיכֶם בְּכָל־
קָדְשֵׁיכֶם :[4] (7) אַל תִּזְכֹּר־לָנוּ עֲוֹנוֹת רִאשׁוֹנִים : (8) וְאָכְרְתָה
לָכֶם בְּרִית עוֹלָם חַסְדֵּי דָוִד הַנֶּאֱמָנִים :[5] (9) וַיֵּלְכוּ עָרִים
בְּצוּרוֹת וַאֲדָמָה שְׁמֵנָה :[6] (10) וַיִּזְכֹּר יוֹסֵף אֶת־הַחֲלֹמוֹת אֲשֶׁר
חָלַם לָהֶם :[7] (11) וַאֲנַחְנוּ נִכְרֹת עֵצִים מִן־הַלְּבָנוֹן בְּכָל־צָרְכֶּךָ :[8]
(12) אֶל־דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ : (13) וְאָזְנֵי שֹׁמְעִים תִּקְשַׁבְנָה :[9]

*Exercise* 19*b*.

(1) And they remembered [*imperf. with* ו *conv.*] that God (was) their rock, and (the) Almighty, (the) Most High, their Redeemer.[10] (2) And he reigned [*imperf. with* ו *conv.*]

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[1] 2 Kings xi. 2. [2] Ruth ii. 21. [3] 1 Sam. v. 5. [4] Ez. xx. 40.
[5] Is. lv. 3. [6] Neh. ix. 25. [7] Gen. xlii. 9.
[8] 2 Chr. ii. 15. [9] Is. xxxii. 3. [10] Ps. lxxviii. 35.

there seven years and six months, and thirty-three years he reigned [*perf.*] in Jerusalem.[1] (3) Lest I take the city. (4) And thou didst prolong for [עָלַי] them many years.[2] (5) And they sold Joseph to the Ishmaelites for twenty (pieces of) silver.[3] (6) And all her spoil thou shalt gather together into the midst of her street, and thou shalt burn [*perf. with* ו *conv.*] in the fire the city and all her spoil.[4] (7) And he buried him [*imperf. with* ו *conv.*] in his sepulchre in the garden of Uzzah, and Josiah his son reigned [*imperf. with* ו *conv.*] instead of him.[5] (8) And (the) Philistines gathered together [*imperf. with* ו *conv.*] all their armies to Aphek [ה־ *locale*]; and Israel (were) encamping by [בְּ] a fountain which (was) in Jezreel.[6] (9) Thou shalt not approach to the door of her house.[7] (10) They [*fem.*] shall lie down in a good pasture.[8] (11) And Rebekah and her girls rode [*imperf. with* ו *conv.*] upon the camels. (12) Wilt thou not judge [in] them for (there is) no strength in us before this great multitude that (is) coming upon us.[9]

§ 84. The *Imperatives* of פָּקַד and כָּבֵד are as follows:—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | כְּבַד פְּקֹד | כִּבְדִי פִּקְדִי | 2 | כִּבְדוּ פִּקְדוּ | כִּבַּדְנָה כִּקֹּדְנָה |

[1] 1 Chr. iii. 4. [2] Neh. ix. 30. [3] Gen. xxxvii. 28.
[4] Deut. xiii. 17. [5] 2 Kings xxi. 26. [6] 1 Sam. xxix. 1.
[7] Prov. v. 8. [8] Ez. xxxiv. 14. [9] 2 Chr. xx. 12.

פִּקְדִי , פִּקְדוּ become in pause פִּקְדִי , פִּקְדוּ .

The third person is supplied by the Imperfect.

The second person masculine singular often takes ה *paragogic*, to place greater emphasis on the command, which changes the vowels, thus:— פְּקֹד becomes פָּקְדָה, but in pause פָּקֹדָה ; כְּבַד becomes כִּבְדָה , in pause כָּבֵדָה .

*Exercise* 20*a*.

(1) דִּרְשׁוּ טוֹב וְאַל רָע : (2) זְכָר־רַחֲמֶיךָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה :[1] (3) פָּרְתָה בְּרִיתְךָ אִתִּי וְהִנֵּה יָדִי עִמָּךְ :[2] (4) וְאַתֶּם כִּתְבוּ עַל־הַיְּהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ :[3] (5) לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ :[4] (6) זְכֹר לְאַבְרָהָם עַבְדֶּךָ : (7) חַנֹּרְנָה שַׂקִּים · סְפֹדְנָה :[5]

*Exercise* 20*b*.

(1) Polish the spears, put on the cuirasses.[6] (2) Remember [*with* ה *parag.*] [to] the mercies of David thy servant.[7] (3) Prolong thy mercy to them-that-know-thee [thy knowers] and thy righteousness to the upright [*pl.*] of heart.[8] (4) And now, inhabitant of Jerusalem, and man of Judah, judge ye now between me and [between]

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[1] Ps. xxv. 6. [2] 2 Sam. iii. 12. [3] Esther viii. 8.
[4] Is. lii. 1. [5] Jer. xlix. 3. [6] Jer. xlvi. 4.
[7] 2 Chr. vi. 42. [8] Ps. xxxvi. 11.

my vineyard.[1] (5) Learn well, seek justice.[2] (6) Lie down till the morning.

§ 85. The *Infinitive* has an *absolute state* פָּקוֹד (the infinitives of כָּבֵד and קָטֹן are formed in the same manner[3]) and a *construct* פְּקֹד.[4] The *absolute* is used to strengthen or slightly alter the meaning of a finite verb, being placed either before or after it; its use will be further explained in the Syntax (§ 461), e.g. לָכוֹד לֹא יִלְכֹּד *he has not taken at all*, Amos iii. 5. The *construct*, besides expressing the relation of the genitive, and being used with suffixes, is also used with prepositions when it has the meaning of the Latin gerund, e.g. בִּכְתֹב *while writing*.

*Exercise* 21*a*.

(1) לִלְטוֹשׁ אִישׁ אֶת־מַחֲרַשְׁתּוֹ וְאֶת־אֵתוֹ וְאֶת־קַרְדֹּמוֹ וְאֵת מַחֲרֵשָׁתוֹ׃[5] (2) אַחֲרֵי כְּרֹת הַמֶּלֶךְ צִדְקִיָּהוּ בְּרִית אֶת־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלִָם׃[6] (3) לִזְכֹּר יְמֵי נְעוּרֶיהָ׃ (4) אִם לָמֹד יִלְמְדוּ אֶת־דַּרְכֵי עַמִּי׃ (5) כִּזְכֹּר בְּנֵיהֶם מִזְּבְחוֹתָם וַאֲשֵׁרֵיהֶם עַל־עֵץ

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[1] Is. v. 3. [2] Is. i. 17.

[3] There are, however, a few verbs with *páttách* in the Infinitive, as שָׁפֵל *to be low*, infin. שְׁפַל.

[4] With *mákkéf* פְּקֹד־.

[5] 1 Sam. xiii. 20. [6] Jer. xxxiv. 8.

רַעֲנָן׃ עַל גְּבָעוֹת הַגְּבֹהוֹת׃ [1] (6) בֶּן־שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְּמָלְכוֹ
וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלִָם׃ וְשֵׁם אִמּוֹ יְדִידָה בַּת־עֲדָיָה
מִבָּצְקַת׃ [2]

*Exercise* 21*b*.

(1) In my learning of the judgments of Thy righteousness.[3] (2) Shalt thou indeed reign over (עָלַי) us, and shalt thou indeed rule over (ב) us?[4] (3) In the month Ziv, which [say "he"] (was) the second month of [say "to"] the reigning of Solomon over Israel.[5] (4) And Joseph gathered corn as the sand of the sea, very much, until [עַד כִּי] he ceased to count, for there was no number.[6] (5) When I break [in my breaking] the band of their yoke.[7] (6) To keep thee in all thy ways.

§ 86. The *Kal* has two *participles*, one being active, the other passive.[8] The active participles (*visiting*, &c.) of פָּקַד, כָּבֵד, and קָטֹן are as follows:—

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[1] Jer. xvii. 2. [2] 2 Kings xxii. 1.
[3] Ps. cxix. 7. [4] Gen. xxxvii. 8.
[5] 1 Kings vi. 1. [6] Gen. xli. 49. [7] Ez. xxxiv. 27.
[8] The passive participle is generally considered to be the remnant of an old form expressing the passive of *Kal*.

| | Singular. | | | Plural. | |
|---|---|---|---|---|---|
| masc. | פָּקֹד | כָּבֵד | קָטֹן | פְּקֻדִים | כְּבֵדִים | קְטֹנִים |
| fem. | פְּקֻדֶת | פְּקֻדָה, | כְּבֵדָה | קְטֹנָה | פְּקֻדוֹת | כְּבֵדוֹת | קְטֹנוֹת |

The passive participle (*visited*), as it is naturally confined to transitive verbs, is always formed in the same manner, viz. :—

| Singular. | | Plural. |
|---|---|---|
| masculine | פָּקוּד | פְּקוּדִים |
| feminine | פְּקוּדָה | פְּקוּדוֹת |

§ 87. There being in Hebrew, as we have seen, no tense used exclusively of the *present* time, a personal pronoun with a participle is often used to express it. Thus, "*I am visiting,*" ("*I visit*"), &c., is expressed as follows :—

| | Singular. | |
|---|---|---|
| pers. | masculine. | feminine. |
| 1 | אָנֹכִי פֹּקֵד or פֹּקֵד אָנֹכִי | אָנֹכִי פֹּקֶדֶת or אָנֹכִי פֹּקְדָה |
| 2 | אַתָּה פֹּקֵד or פֹּקֵד אַתָּה | אַתְּ פֹּקֶדֶת or אַתְּ פֹּקְדָה |
| 3 | הוּא פֹּקֵד or פֹּקֵד הוּא | הִיא פֹּקֶדֶת or הִיא פֹּקְדָה |

| | PLURAL. | |
|---|---|---|
| pers. | masculine. | feminine. |
| 1 | אֲנַחְנוּ פְּקֻדִים or פְּקֻדִים אֲנַחְנוּ | אֲנַחְנוּ פְּקֻדוֹת |
| 2 | אַתֶּם פְּקֻדִים or פְּקֻדִים אַתֶּם | אַתֶּן פְּקֻדוֹת |
| 3 | הֵם פְּקֻדִים or פְּקֻדִים הֵם | הֵן פְּקֻדוֹת |

"*I am visited,*" &c. is translated as follows :—

| | SINGULAR. | |
|---|---|---|
| pers. | masculine. | feminine. |
| 1 | אָנֹכִי פָּקוּד or פָּקוּד אָנֹכִי | אָנֹכִי פְּקוּדָה |
| 2 | אַתָּה פָּקוּד or פָּקוּד אַתָּה | אַתְּ פְּקוּדָה |
| 3 | הוּא פָּקוּד or פָּקוּד הוּא | הִיא פְּקוּדָה |

| | PLURAL. | |
|---|---|---|
| pers. | masculine. | feminine. |
| 1 | אֲנַחְנוּ פְּקוּדִים or פְּקוּדִים אֲנַחְנוּ | אֲנַחְנוּ פְּקוּדוֹת |
| 2 | אַתֶּם פְּקוּדִים or פְּקוּדִים אַתֶּם | אַתֶּן פְּקוּדוֹת |
| 3 | הֵם פְּקוּדִים or פְּקוּדִים הֵם | הֵן פְּקוּדוֹת |

*Exercise 22a.*

(1) הִנָּם בְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל : (2) וְעַל
כָּל־מִגְדַּל גָּבֹהַּ וְעַל כָּל־חוֹמָה בְּצוּרָה:[1] (3) שְׁמַע יִשְׂרָאֵל אֶת־הַחֻקִּים
וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹּבֵר בְּאָזְנֵיכֶם הַיּוֹם :[2] (4) כֹּפֶר לַצַּדִּיק
רָשָׁע וְתַחַת יְשָׁרִים בּוֹגֵד :[3] (5) וְרֹאשׁ דָּגוֹן וּשְׁתֵּי כַפּוֹת יָדָיו
כְּרוּתוֹת אֶל־הַמִּפְתָּן :[4] (6) חַטַּאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל
בְּצִפֹּרֶן שָׁמִיר חֲרוּשָׁה עַל־לוּחַ לִבָּם וּלְקַרְנוֹת מִזְבְּחוֹתֵיהֶם :[5]
(7) כִּי מִסְפַּר תְּבוּאוֹת הוּא מֹכֵר לָךְ :[6] (8) וַעֲתַלְיָה מֹלֶכֶת עַל־
הָאָרֶץ : (9) הוֹי מֹשְׁכֵי הָעָוֹן בְּחַבְלֵי הַשָּׁוְא :[7] (10) וְהַמְּנֹרוֹת חָמֵשׁ
מִיָּמִין וְחָמֵשׁ מִשְּׂמֹאל לִפְנֵי הַדְּבִיר זָהָב סָגוּר ׀ וְהַפֶּרַח וְהַנֵּרֹת
וְהַמֶּלְקָחַיִם זָהָב :[8]

*Exercise 22b.*

(1) The priests are sprinkling the blood from the hand of the Levites. (2) And I am breaking forth into a great anger [say "And a great anger I (am) being-angry] upon the nations (who are) at ease, (with) whom I was angry a

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[1] Is. ii. 15. [2] Deut. v. 1. [3] Prov. xxi. 18.
[4] 1 Sam. v. 4. [5] Jer. xvii. 1. [6] Lev. xxv. 16.
[7] Is. v. 18. [8] 1 Kings vii. 49.

little, and they [הֵמָּה] helped [to] the evil.[1] (3) And behold the man clothed [*construct*] (with) linen-garments, upon [בְּ] whose loins (is) the ink-horn.[2] (4) After whom (art) thou pursuing? after a dead dog? after one flea?[3] (5) (There was) no beast with me except the beast that I (was) riding.[4] (6) Like a horse rushing into war. (7) But hear-thou now this thing which I am saying in thy ear, and in the ears of all the people.[5] (8) Those-that-lie on beds of ivory, that (are) stretched on their couches.[6] (9) His drawn sword (was) in his hand. (10) Behold it [*masc.*] (is) overlaid (with) gold and silver, and (there is) not any breath in its midst.[7]

§ 88. *Suffixes expressing the object.*—To express the accusative case of personal pronouns suffixes are often added to verbs. These suffixes, which are very closely allied to those of nouns, are as follows :—

| | | SINGULAR. | |
|---|---|---|---|
| pers. | | masculine. | feminine. |
| 1 | me | נִי or נִי־ or נִי־ | נִי or נִי־ or נִי־ |
| 2 | thee | ךָ or ךָ־ (ךָ־, ךָ־) | ךְ or ךְ־ or ךְ־ (־ךְ) |
| 3 | him, &c. | הוּ or וֹ or הוּ־ or הוּ־ | הָ or הָ־ or הָ־ |

[1] Zech. i. 15. [2] Ez. ix. 11. [3] 1 Sam. xxiv. 15.
[4] Nehem. ii. 12. [5] Jer. xxviii. 7. [6] Amos vi. 4.
[7] Hab. ii. 19.

| | PLURAL. | |
|---|---|---|
| pers. | masculine. | feminine. |
| 1 us | נוּ or נוּ־ or נוּ־ | נוּ or נוּ־ or נוּ־ |
| 2 you | כֶם or כֶם־ (כֶם־) | כֶן or כֶן־ (כֶן־) |
| 3 them | ם or ם־ or ם־ or ם־ or ם־ | ן or ן־ or ן־ or ן־ |

The suffixes commencing with vowels are added to verbs ending in consonants, those commencing with consonants to verbs ending in vowels. The suffixes with the "binding vowels" *kàméts* and *páttách* are added to *perfects*, those with *tsèrè* and *ségòl* to *imperfects, imperatives*, and *infinitives*, e.g. פָּקָדוּנִי *they have visited me*, פָּקַדַנִי *he has visited me*, יִפְקְדֵנִי *he will visit me.*

The suffixes ךָ, כֶם, כֶן, when affixed to verbs ending in consonants do not take a binding vowel, but only *shĕvà*, as יִפְקָדְךָ *he will visit thee*, יִפְקָדְכֶם, יִפְקָדְכֶן.

§ 89. The suffixes of the *imperfect*, and sometimes those of the *imperative*, often, especially in pause, take a נ, called the *demonstrative* נ, between them and the verb; which letter, however, is usually assimilated, the first letter of the suffixes taking *dàgésh forte*, forming the following compound suffixes:—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | ־ָנִי (for ־ָנְנִי) | ־ָנִי | 1 | ־ָנוּ (for ־ָנְנוּ) | ־ָנוּ |
| 2 | ־ָךָ (for ־ָנְךָ) | not found | 2 | not found | not found |
| 3 | ־ָנוּ (for ־ָנְהוּ) | ־ָנָה (for ־ָנְהָ) | 3 | „ | „ |

*Note.*—Verbs with (־ָ) under the second radical retain it when it is in an open syllable; as לְבֵשַׁנִי *he has clothed me,* but לְבַשְׁתַּנִי *thou hast clothed me.*

*Exercise 23a.*

(1) וְאַךְ אֶת־דִּמְכֶם לְנַפְשֹׁתֵיכֶם אֶדְרֹשׁ מִיַּד כָּל־חַיָּה אֶדְרְשֶׁנּוּ
וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֶדְרֹשׁ אֶת־נֶפֶשׁ הָאָדָם: [1] (2) מַדּוּעַ
גְּנָבוּךְ אַחֵינוּ אִישׁ יְהוּדָה: (3) וַיִּסְפֹּר שְׁלֹמֹה כָּל־הָאֲנָשִׁים הַגֵּרִים
אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל אַחֲרֵי הַסְּפָר אֲשֶׁר סְפָרָם דָּוִיד אָבִיו: [2]
(4) קַלִּים הָיוּ [were] רֹדְפֵינוּ מִנִּשְׁרֵי שָׁמָיִם׳ עַל־הֶהָרִים דִּלָּקְנוּ: [3]
(5) וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ: [4] (6) שִׁכְבִי קֶבֶר אֲשֶׁר

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[1] Gen. ix. 5. [2] 2 Chron. ii. 16. [3] Lam. iv. 19.
[4] Ps. cxxxvi. 24.

לֹא־זְכַרְתָּם עוֹד׃ (7) לְעַמִּי אֲשֶׁר דְּרָשׁוּנִי׃ (8) וָאֶקְבְּצֵם אֶל־
הַנָּהָר׃ (9) כִּי־אִם זְכַרְתַּנִי אִתְּךָ׃ (10) בַּשָּׂדֶה בַּמִּדְבָּר אֲשֶׁר
רְדָפוּם בּוֹ׃[1]

*Exercise* 23*b*.

(1) And Moses sprinkled [*imperf. with* ו *conv.*] it towards [ה *locâle*] the heavens before [say "to"] the eyes of Pharaoh.[2] (2) With all my heart I sought thee. (3) Let not the stream of water overwhelm me [*imperf.*] and let not the depths swallow me.[3] (4) What (is) man [אֱנוֹשׁ] that thou shouldst remember him, and the son of man [אָדָם] that thou shouldst visit him.[4] (5) Thus thou pursuedst them with thy storm.[5] (6) And they took it (*f.*) at the end of three years, in the sixth year of Hezekiah, which was [הִיא] the ninth year of Hoshea.[6] (7) Behold I have refined thee but not with silver, I have chosen thee in the furnace of affliction.[7] (8) Six days ye shall collect it.[8] (9) The east wind has broken thee (*f.*) in the midst [say "heart"] of the seas.[9] (10) (With) corn and wine I have sustained him.[10]

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[1] Ps. lxxxviii. 6.
[2] Ex. ix. 8.
[3] Ps. lxix. 16.
[4] Ps. viii. 5.
[5] Ps. lxxxiii. 16.
[6] 2 Kings xviii. ~~20~~ 10
[7] Is. xlviii. 10.
[8] Ex. xvi. 26.
[9] Ez. xxvii. 26.
[10] Gen. xxvii. 37.

| | Suffixes. | 1 Sing. c. | 2 Sing. m. | 2 Sing. f. | 3 Sing. m. |
|---|---|---|---|---|---|
| PERFECT. | S. 1 c. | | פִּקַּדְתִּיךָ | פִּקַּדְתִּיךְ | פִּקַּדְתִּיו |
| | 2 m. | פִּקַּדְתַּנִי | | | פִּקַּדְתָּהוּ / פִּקַּדְתּוֹ |
| | 2 f. | פִּקַּדְתִּינִי | | | פִּקַּדְתִּיהוּ / פִּקַּדְתִּיו |
| | 3 m. | פִּקָּדַנִי | פִּקָּדֶךָ | פִּקָּדֵךְ | פִּקָּדָהוּ / פִּקָּדוֹ |
| | 3 f. | פִּקַּדַתְנִי | פִּקַּדַתְּךָ | פִּקַּדַתֵּךְ | פִּקַּדַתְּהוּ / פִּקַּדַתּוֹ |
| | Pl. 1 c. | | פִּקַּדְנוּךָ | פִּקַּדְנוּךְ | פִּקַּדְנוּהוּ |
| | 2 m. | פִּקַּדְתּוּנִי | | | פִּקַּדְתּוּהוּ |
| | 3 c. | פִּקָּדוּנִי | פִּקָּדוּךָ | פִּקָּדוּךְ | פִּקָּדוּהוּ |
| IMPERFECT. | S. 3 m. | יִפְקְדֵנִי | יִפְקָדֶךָ | יִפְקָדֵךְ | יִפְקְדֵהוּ |
| | with נ demons. | יִפְקְדֶנִי | יִפְקָדֶךָ | | יִפְקְדֶנּוּ |
| | Pl. 3 m. | יִפְקְדוּנִי | יִפְקְדוּךָ | יִפְקְדוּךְ | יִפְקְדוּהוּ |
| IMPERATIVE. | S. 2 m. | פָּקְדֵנִי | | | פָּקְדֵהוּ |
| INFINITIVE. | | פָּקְדִי / פָּקְדֵנִי | פָּקְדְּךָ / פָּקְדֶךָ | פָּקְדֵךְ | פָּקְדוֹ |

[1] The other forms take the suffixes in the

| 3 Sing. f. | 1 Plur. c. | 2 Plur. m. | 2 Plur. f. | 3 Plur. m. | 3 Plur. f. |
|---|---|---|---|---|---|
| פְּקַדְתִּיהָ | | פְּקַדְתִּיכֶם | פְּקַדְתִּיכֶן | פְּקַדְתִּים | פְּקַדְתִּין |
| פְּקַדְתָּהּ | פְּקַדְתָּנוּ | | | פְּקַדְתָּם | פְּקַדְתָּן |
| פְּקַדְתִּיהָ | פְּקַדְתִּינוּ | | | פְּקַדְתִּים | פְּקַדְתִּין |
| פָּקָדָהּ | פָּקָדָנוּ | פְּקַדְכֶם | פְּקַדְכֶן | פָּקָדָם | פָּקָדָן |
| פָּקַדְתָּהּ | פָּקַדְתָּנוּ | wanting | wanting | פָּקַדְתָּם | פָּקַדְתָּן |
| פְּקַדְנוּהָ | | פְּקַדְנוּכֶם | פְּקַדְנוּכֶן | פְּקַדְנוּם | פְּקַדְנוּן |
| פְּקַדְתּוּהָ | פְּקַדְתּוּנוּ | | | פְּקַדְתּוּם | פְּקַדְתּוּן |
| פְּקָדוּהָ | פְּקָדוּנוּ | wanting | wanting | פְּקָדוּם | פְּקָדוּן |
| יִפְקְדֶהָ / יִפְקָדֶהָ | יִפְקְדֵנוּ | יִפְקְדֶכֶם | יִפְקְדֶכֶן | יִפְקְדֵם | יִפְקְדֵן |
| יִפְקְדֶנָּה | יִפְקְדֶנוּ | | | | |
| יִפְקְדוּהָ | יִפְקְדוּנוּ | יִפְקְדוּכֶם | יִפְקְדוּכֶן | יִפְקְדוּם | יִפְקְדוּן |
| פִּקְדֶהָ / פִּקָּדֶהָ | פִּקְדֵנוּ | | | פִּקְדֵם | |
| פָּקָדָהּ | פָּקְדֵנוּ | פָּקְדֶכֶם / פָּקָדְכֶם | פָּקְדֶכֶן / פָּקָדְכֶן | פָּקָדָם | פָּקָדָן |

same manner, except the Piel, which see.

*Exercise 24a.*

(1) וְאֶצְרְפֵנוּ לְךָ שָׁם׃ (2) כִּי חֻקּוֹת הָעַמִּים הֶבֶל הוּא כִּי עֵץ מִיַּעַר כָּרָתוֹ מַעֲשֵׂה יְדֵי־חָרָשׁ בַּמַּעֲצָד׃[1] (3) וַיִּקְבְּרֻהוּ בְּעִיר דָּוִיד וְלֹא קִבְרֻהוּ בְּקִבְרוֹת הַמְּלָכִים׃[2] (4) וַיִּלְבְּדוּהָ בַּיּוֹם הַהוּא׃ (5) וּמִשְׁנֵה שִׂבְרוֹן שָׁבְרֵם׃ (6) פִּקְדוּ־נָא אֶת־הָאַרוּרָה הַזֹּאת וְקִבְרוּהָ כִּי בַּת־מֶלֶךְ הִיא׃[3] (7) אֲזַי הַמַּיִם שְׁטָפוּנוּ נַחְלָה עָבַר עַל נַפְשֵׁנוּ׃[4] (8) כִּי הִנֵּה אָנֹכִי עִמָּךְ׳ וּשְׁמַרְתִּיךָ׃

*Exercise 24b.*

(1) And my anger, it (*f.*) sustained me. (2) A king to judge us like all the nations.[5] (3) And they met them by [עַל] the pool of Gibeon together.[6] (4) Keep them in the midst of thy heart. (5) Therefore I prolonged thee (in) mercy.[7] (6) And thou shalt take [*perf. with* ו *conv.*] the bull of the sin offering, and burn [*imperf.*] him in the appointed place of the house outside of the sanctuary.[8] (7) For thou shalt surely bury him on that day.[9] (8) And Asa pursued them and the people that (were) with him as far as Gerar.[10]

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[1] Jer. x. 3. [2] 2 Chron. xxiv. 25.
[3] 2 Kings ix. 34. [4] Ps. cxxiv. 4.
[5] 1 Sam. viii. 5. [6] 2 Sam. ii. 13. [7] Jer. xxxi. 3.
[8] Ez. xliii. 21. [9] Deut. xxi. 23. [10] 2 Chron. xiv. 12.

## B. *Niphal.*

§ 90. The Perfect, *Niphal* of פָּקַד *he was visited* (the verbs with (ָ̄) and (ָ̇) only differ from those in (ָ) in *Kal*), is as follows:—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נִפְקַדְתִּי | נִפְקַדְתִּי | 1 | נִפְקַדְנוּ | נִפְקַדְנוּ |
| 2 | נִפְקַדְתָּ | נִפְקַדְתְּ | 2 | נִפְקַדְתֶּם | נִפְקַדְתֶּן |
| 3 | נִפְקַד | נִפְקְדָה | 3 | נִפְקְדוּ | נִפְקְדוּ |

*Exercise* 25*a*.

(1) מַה־נִּדְבַּרְנוּ עָלֶיךָ: (2) וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה: [1]
(3) עַד־יוֹם אֲשֶׁר נִלְכְּדָה יְרוּשָׁלִָם: [2] (4) בַּמֵּתִים חָפְשִׁי כְּמוֹ חֲלָלִים
שֹׁכְבֵי קָבֶר אֲשֶׁר לֹא זָכַרְתָּם עוֹד׳ וְהֵמָּה מִיָּדְךָ נִגְזָרוּ: [3] (5) מִי
מִנּוֹשֵׁי אֲשֶׁר מָכַרְתִּי אֶתְכֶם לוֹ׳ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם: [4]
(6) בִּשְׁנַת הָאַרְבָּעִים לְמַלְכוּת דָּוִיד נִדְרְשׁוּ: [5] (7) נִסְכַּלְתָּ עַל זֹאת
כִּי מֵעַתָּה יֵשׁ עִמְּךָ מִלְחָמוֹת: [6] (8) הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ

[1] Gen. xii. 3. [2] Jer. xxxviii. 28. [3] Ps. lxxxviii. 6.
[4] Is. l. 1. [5] 1 Chron. xxvi. 31. [6] 2 Chron. xvi. 9.

שָׁם בְּיוֹם הַמַּעֲשֶׂה׃ [1] (9) וְנִשְׁבַּת מִבְּצָר מֵאֶפְרַיִם וּכַמְּלָכָה
כִּהַמָּשָׁק וּשְׁאָר אֲרָם׃ [2] (10) וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

*Exercise* 25*b*.

(1) At the cry [voice], "Babylon is taken" [*perf.*], the earth was shaken and a cry was heard among the nations.[3] (2) And all the nations of the earth shall be blessed in him. (3) And the soul of Jonathan was bound to [ב] the soul of David. (4) And also you, you have sold your brethren and they are sold to us.[4] (5) And I shall be destroyed [*perf. with* ו *conv.*], I and my house.[5] (6) And I will hide myself [*perf. with* ו *conv.*] till the third evening.[6] (7) And the sons of Judah and the sons of Israel were collected together. (8) And I will gather them together from the lands of their enemies, and I will be regarded as holy among them before [ל] the eyes of the many nations.[7] (9) And your idols shall be broken [*perf. with* ו *conv.*] and cease.[8] (10) And sinners shall be destroyed [*perf.*] together, the end of the wicked shall be cut off [*perf.*].[9]

§ 91. The Imperfect, *Niphal* of פָּקַד (*he was being*, or *shall be, visited*), is as follows:—

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[1] 1 Sam. xx. 19. [2] Is. xvii. 3. [3] Jer. l. 46.
[4] Neh. v. 8. [5] Gen. xxiv. 30. [6] 1 Sam. xx. 5.
[7] Ez. xxxix. 27. [8] Ez. vi. 6. [9] Ps. xxxvii. 38.

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אָפְקֹד [1] | אֶפְקֹד | 1 | נִפְקֹד | נִפְקֹד |
| 2 | תִּפְקֹד | תִּפְקְדִי | 2 | תִּפְקְדוּ | תִּפְקַדְנָה |
| 3 | יִפְקֹד | תִּפְקֹד | 3 | יִפְקְדוּ | תִּפְקַדְנָה |

*Exercise* 26*a*.

(1) וַיִּסְּבְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם׃ [2] (2) מוֹלִיכִים
בַּתְּהֹמוֹת כַּסּוּס בַּמִּדְבָּר לֹא יִכָּשֵׁלוּ׃ [3] (3) אָז נִדְבְּרוּ יִרְאֵי יְהוָה
אִישׁ אֶל־רֵעֵהוּ׳ וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְהוָה וּלְחֹשְׁבֵי
שְׁמוֹ׃ [4] (4) כִּי יַעַן בִּטְחֲךָ בְּמַעֲשֶׂיךָ וּבְאוֹצְרוֹתֶיךָ גַּם אַתְּ תִּלָּכְדִי׃ [5]
(5) וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ׳ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ׃ [6]
(6) כִּי הִנֵּה אָנֹכִי מֵעִיר וּמַעֲלֶה עַל־בָּבֶל קְהַל־גּוֹיִם גְּדֹלִים
מִצָּפוֹן וְעָרְכוּ לָהּ מִשָּׁם תִּלָּכֵד׃ [7] (7) כִּי יִסָּכֵר כִּי דִבְרֵי־
שָׁקֶר׃ (8) כִּי יִמָּכֵר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבָדְךָ שֵׁשׁ
שָׁנִים׃ [8] (9) וְהַשַּׁעַר לֹא יִסָּגֵר עַד הָעָרֶב׃ [9] (10) אָז מִפָּנֶיךָ לֹא
אֶסָּתֵר׃ [10]

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[1] The *dàgésh forte* in the פ compensates for the נ found in the perfect.

[2] Gen. viii. 2. [3] Is. lxiii. 13. [4] Mal. iii. 16.
[5] Jer. xlviii. 7. [6] Is. xxx. 20. [7] Jer. l. 9.
[8] Deut. xv. 12. [9] Ez. xlvi. 2. [10] Job. xiii. 20.

*Exercise* 26*b*.

(1) And the land shall not be sold for ever, for mine [to me] (is) the land, for you are strangers and sojourners with [עִמָּד] me.[1] (2) By day and by night they shall not be shut.[2] (3) And the wicked [*pl.*] shall stumble in evil. (4) And thou shalt be missed [*perf. with* ו *conv.*], for thy seat shall be empty [missing, *imperf.*].[3] (5) Shall not a week of days be accomplished, (and) she be shut-out a week of days outside the camp?[4] (6) And my heart reigned [*imperf. with* ו *conv.*] over me. (7) They shall not be sold for the price [sale] of a servant.[5] (8) (With) the burial of an ass he shall be buried.[6] (9) And Samson bent [*imperf. with* ו *conv.*] the two pillars of the middle, upon which the house (was) founded, and it was supported upon them, one with his right hand and one with his left.[7] (10) This (*f.*) shall be written for a later generation.[8]

§ 92. Imperative (*be visited*, &c.) :—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִפָּקֵד | הִפָּקְדִי | 2 | הִפָּקְדוּ | הִפָּקַדְנָה |

[1] Lev. xxv. 23. [2] Is. lx. 11. [3] 1 Sam. xx. 18.
[4] Num. xii. 14. [5] Lev. xxv. 42. [6] Jer. xxii. 19.
[7] Judges xvi. 29. [8] Ps. cii. 19.

§ 93. *Infinitive* :—Absolute, הִפָּקֵד or נִפְקֹד.

Construct, הִפָּקֵד.

§ 94. *Participle*, נִפְקָד, &c. *visited.*

*Exercise 27a.*

(1) לְהִפָּקֵד הַיּוֹם מִיִּשְׂרָאֵל שֵׁבֶט אֶחָד : (2) וְאַתָּה בֶּן אָדָם ׳
בְּנֵי עַמְּךָ הַנִּדְבָּרִים בְּךָ אֵצֶל הַקִּירוֹת וּבִפְתְחֵי הַבָּתִּים :[1]
(3) לֹכֵד חֲכָמִים בְּעָרְמָם ׳ וַעֲצַת נִפְתָּלִים נִמְהָרָה :[2] (4) בְּהִקָּבֵץ
עַמִּים יַחְדָּו : (5) עֵת נִשְׁבֶּרֶת מִיַּמִּים בְּמַעֲמַקֵּי־מָיִם :[3] (6) נִשְׁפָּט
הוּא לְכָל־בָּשָׂר : (7) אֵין חֹשֶׁךְ וְאֵין צַלְמָוֶת לְהִסָּתֵר שָׁם פֹּעֲלֵי
אָוֶן :[4] (8) הִסָּגֵר בְּתוֹךְ בֵּיתוֹ : (9) בְּהִשָּׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ
וּבְהִקָּבֵץ נְעָרוֹת רַבּוֹת אֶל־שׁוּשַׁן הַבִּירָה אֶל־יַד הֵגַי :[5]
(10) הִקָּבְצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיכֶם :[6]

*Exercise 27b.*

(1) When I am regarded as holy by them before their eyes.[7] (2) Behold me litigating with [אֹת] thee.[8] (3) And he (is) recording the iniquity that they may be seized [say "to be seized"].[9] (4) And the one taken with

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[1] Ez. xxxiii. 30. [2] Job v. 13. [3] Ez. xxvii. 34.
[4] Job xxxiv. 22. [5] Esther ii. 8. [6] Gen. xlix. 2.
[7] Ez. xxxvi. 23. [8] Jer. ii. 35. [9] Ez. xxi. 28.

the devoted thing shall be burned with fire, he [אֹתוֹ] and all [וְאֶת־כָּל־] that (is) his [to him].[1] (5) From the year of his being sold to him to the year of Jubilee.[2] (6) And you did not think of the broken (one) [*f.*]: (7) Our brothers the Jews that (were) sold to the nations.[3] (8) The nation (is) not ashamed. (9) And the boy Samuel (was) serving the Lord before Eli, and the word of the Lord was [הָיָה] precious in those days, no vision (was) spread abroad.[4] (10) Because thou longest (*f.*) very much for the house of thy father.[5]

(C.) *Piel.*

§ 95. The Perfect, *Piel* of פִּקֵּד (*he has mustered many*, &c., from a secondary meaning of the *Kal, to muster*), is as follows :—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | פִּקַּדְתִּי | פִּקַּדְתִּי | 1 | פִּקַּדְנוּ | פִּקַּדְנוּ |
| 2 | פִּקַּדְתָּ | פִּקַּדְתְּ | 2 | פִּקַּדְתֶּם | פִּקַּדְתֶּן |
| 3 | פִּקֵּד[6] | פִּקְּדָה | 3 | פִּקְּדוּ | פִּקְּדוּ |

[1] Josh. vii. 15. [2] Lev. xxv. 50. [3] Neh. v. 8.
[4] 1 Sam. iii. 1. [5] Gen. xxxi. 30.
[6] Sometimes the second radical takes (—)

The *dàgésh forte* in the second radical is the characteristic of the *intensive forms.* It is, however, sometimes omitted if the second radical is pointed with *shĕvà.*

פִּקְּדָה , פִּקְּדוּ become in pause פֻּקְּדָה , פֻּקְּדוּ .

§ 96. The Perfect, *Piel,* differs slightly in form from the general rule, with the suffixes of the object. The following is the *third person masculine singular* with those suffixes :—

| Sing. | | Plur. | |
|---|---|---|---|
| 1 pers. com. | פִּקְּדַנִי | 1 pers. com. | פִּקְּדָנוּ |
| 2 „ m. | פִּקֶּדְךָ | 2 „ m. | פִּקֶּדְכֶם |
| 2 „ f. | פִּקְּדָךְ | 2 „ f. | פִּקֶּדְכֶן |
| 3 „ m. | פִּקְּדוֹ | 3 „ m. | פִּקְּדָם |
| 3 „ f. | פִּקְּדָהּ | 3 „ f. | פִּקְּדָן |

*Exercise 28a.*

(1) וּבְשַׁלְּתָ אֶת־בְּשָׂרוֹ בְּמָקוֹם קָדוֹשׁ : [1] (2) הַדְּבָרִים אֲשֶׁר פִּדְּפוּ
נַעֲרֵי מֶלֶךְ אַשּׁוּר אוֹתִי : [2] (3) וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל
אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי חֵת אַרְבַּע

[1] Exod. xxiii. 31. [2] Is. xxxvii. 6.

מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃[1] (4) וְעִם־זֶה לֶחֶם הַפָּדָה לֹא בִקַּשְׁתִּי כִּי כֹּבֶדָה הָעֲבֹדָה עַל הָעָם הַזֶּה׃[2] (5) וְדִשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפָרְשׁוּ עָלָיו בֶּגֶד אַרְגָּמָן׃[3] (6) עֲוֹנֹתֵיכֶם וַעֲוֹנֹת אֲבוֹתֵיכֶם יַחְדָּו אֲשֶׁר קִטְּרוּ עַל־הֶהָרִים׃ (7) הִנְנִי מֵבִיא אֹתָם מֵאֶרֶץ צָפוֹן וְקִבַּצְתִּים מִיַּרְכְּתֵי אָרֶץ׃[4] (8) זִבְחֵי שְׁלָמִים עָלַי׳ הַיּוֹם שִׁלַּמְתִּי נְדָרָי׃[5] (9) נְמַנִּים־אֶרֶץ וְכָל־יֹשְׁבֶיהָ אָנֹכִי תִּכּוֹנָתִי עַמּוּדֶיהָ סֶלָה׃[6] (10) לְכֹל הַבָּתִּים אֲשֶׁר קִטְּרוּ עַל־גַּגֹּתֵיהֶם לְכֹל צְבָא הַשָּׁמָיִם׃[7]

*Exercise* 28*b*.

(1) And every deed of his strength and of his power and the declaration of the greatness of Mordecai whom the king made great, (are) they not written in [say "upon"] the book of chronicles of ["to"] the kings of Media and Persia.[8] (2) And you shall sanctify [*perf. with* ו *conv.*] the sabbath day. (3) And I will strengthen [*perf. with* ו *conv.*] the house of Judah. (4) The incense which ye burnt in the cities of Judah and in the streets of Jerusalem, you, and your fathers, and your kings, and your princes, and the people of the land, does not the Lord remember them?[9] (5) The waters make-him-great. (6) And from

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[1] Gen. xxiii. 16. [2] Neh. v. 18. [3] Num. iv. 13.
[4] Jer. xxxi. 8. [5] Prov. vii. 14. [6] Ps. lxxv. 4.
[7] Jer. xix. 13. [8] Esther x. 2. [9] Jer. xliv. 21.

the lands he-gathers-them, from the east, and from the west, from the north, and from the south.[1] (7) Like this (*f.*), and like this, said the girl, who (was) from the land of Israel.[2] (8) (There is) none taking hold of her hand from all the sons (that) she has brought up.[3] (9) Why do you recompense evil instead of good? (10) Thou hast not honoured-me (with) thy sacrifices.[4]

§ 97. The *Imperfect* is as follows :—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲפַקֵּד | אֲפַקֵּד | 1 | נְפַקֵּד | נְפַקֵּד |
| 2 | תְּפַקֵּד | תְּפַקְּדִי | 2 | תְּפַקְּדוּ | תְּפַקֵּדְנָה |
| 3 | יְפַקֵּד | תְּפַקֵּד | 3 | יְפַקְּדוּ | תְּפַקֵּדְנָה |

Imperf. 1st person with ה *paragogic, sing.* אֲפַקְּדָה.
*plur.* נְפַקְּדָה.

תְּפַקְּדִי, תְּפַקְּדוּ, יְפַקְּדוּ become in pause תְּפַקֵּדִי, &c.

*Exercise* 29*a*.

(1) לֹא תְּבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ׃[5] (2) וְלָמָּה תְּכַבְּדוּ אֶת־

[1] Ps. cvii. 3. [2] 2 Kings v. 4.
[3] Is. li. 18. [4] Is. xliii. 23. [5] Deut. xiv. 21.

לְבַבְכֶם בַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבָּם׃ [1] (3) וַאֲדַבֵּר
אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם׃ (4) מֵשִׁיב חֲכָמִים אָחוֹר וְדַעְתָּם יְסַכֵּל׃ [2]
(5) וַיִּשְׁלְחוּ חֲמִשִּׁים אִישׁ וַיְבַקְשׁוּ [3] שְׁלֹשֶׁת יָמִים׃ (6) וַיַּנִּב
אֲבְשָׁלוֹם אֶת־לֵב אַנְשֵׁי יִשְׂרָאֵל׃ [4] (7) וַיְבַשְּׂלוּ הַפֶּסַח בָּאֵשׁ
כַּמִּשְׁפָּט׃ וְהַקֳּדָשִׁים בִּשְּׁלוּ בַסִּירוֹת וּבַדְּוָדִים וּבַצְּלָחוֹת׃ [5]
(8) וַתְּדַבֵּר עַל־עַבְדְּךָ הַטּוֹבָה הַזֹּאת׃ (9) וְכִי תְבַצֵּר מְרוֹם
עָזָּה׃ (10) לָמָּה יְבַקֵּשׁ זֹאת אֲדֹנָי׃

*Exercise* 29*b*.

(1) And to the children of Israel thou shalt speak. (2) Before God I will praise Thee.[6] (3) Therefore a strong people shall-honour-thee (*pl.*).[7] (4) And I, with the voice of thanksgiving, will sacrifice [*with* ה *parag.*] to thee, that which I vowed I will pay [*with* ה *parag.*].[8] (5) And Moses wrote [*imperf. with* ו *conv.*] this song in that day and taught-it [*imperf. with* ו *conv.*] to the children of Israel.[9] (6) The poisonous-lizard will take-hold with (her) hands and she (shall be) in the palaces of the king.[10] (7) Thou-shalt-deliver-me from the man of deceit and iniquity.[11] (8) And you collected [*imperf. with* ו *conv.*] the

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[1] 1 Sam. vi. 6. [2] Is. xliv. 25. [3] See § 95.
[4] 2 Sam. xv. 6. [5] 2 Chr. xxxv. 13. [6] Ps. cxxxviii. 1.
[7] Is. xxv. 3. [8] Jonah ii. 10. [9] Deut. xxxi. 22.
[10] Prov. xxx. 28. [11] Ps. xliii. 1.

water of the lower pool.[1] (9) She-shall-give-thee a crown of glory.[2] (10) And the fish of the sea shall speak of [ל] thee.[3]

§ 98. The Imperative, *Piel*, is as follows :—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | פַּקֵּד | פַּקְּדִי | 2 | פַּקְּדוּ | פַּקֵּדְנָה |

2 pers. masc. sing. with ה *paragogic* פַּקְּדָה.

§ 99. *Infinitive* :—Absolute, פַּקֹּד, and פַּקֵּד.
Construct, פַּקֵּד.

§ 100. *Participle*, מְפַקֵּד, &c.

*Exercise* 30*a*.

(1) הוּא לֹא אוֹיֵב לוֹ וְלֹא מְבַקֵּשׁ רָעָתוֹ׃[4] (2) סַכָּל־נָא אֶת־
עֲצַת אֲחִיתֹפֶל׃[5] (3) כְּדַבֵּר אַחַת הַנְּבָלוֹת תְּדַבֵּרִי׃ גַּם אֶת־
הַטּוֹב נְקַבֵּל מֵאֵת הָאֱלֹהִים׃ וְאֶת־הָרָע לֹא נְקַבֵּל׃[6] (4) לָכֵן

[1] Is. xxii. 9. [2] Prov. iv. 9. [3] Job xii. 8.
[4] Numbers xxxv. 23. [5] 2 Sam. xv. 31. [6] Job ii. 10.

הִנָּנִי עַל־הַנְּבִיאִים נְאֻם־יְהוָה הַנֹּתְנִים לְשֹׁנָם וְנָאֻם׃ [1] (5) טוֹב שְׁפַל־רוּחַ אֶת־עֲנָוִים מֵחַלֵּק שָׁלָל אֶת־גֵּאִים׃ (6) הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם׃ (7) וְאִם־אֲנַחְנוּ מַקְטִרִים לְמֶלֶךְ הַשָּׁמַיִם׃ [2] (8) אֱלֹהַי מַלֵּט־נָא מִיַּד רָשָׁע מִכַּף רָשָׁע וּמִיַּד עָרִיץ׃ (9) לְהוֹדִיעֲךָ חֻקִּים וּמִשְׁפָּטִים׃ (10) הַגִּידוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאֹתָיו׃ [3]

*Exercise* 30*b*.

(1) Take heed to thyself from speaking with Jacob either good or evil [say "from good till evil"].[6] (2) Honour thy father and thy mother. (3) These men that (are) seeking thy life. (4) They do not speak [*imperf.*] truth; they teach their tongue to speak falsehood [the-speaking-of].[7] (5) (It is) better (to be) humble of spirit with the afflicted than to divide the spoil with the proud.[8] (6) In the place which he will choose to cause his name to dwell there.[9] (7) And if we were burning incense to the queen of heaven.[10] (8) My God, cause-me-to-escape from the hand of the wicked, from the palm of the wicked and the violent.[11] (9) In order to teach you statutes and judgements. (10) Declare ye among the nations his glory, amongst all the people his wonders.[12]

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[1] Jer. xxiii. 30. [2] Esth. vii. 7. [3] Is. x. 1.
[4] 2 Kings iv. 38. [5] 1 Sam. xv. 30. [6] Gen. xxxi. 29.
[7] Jer. ix. 4. [8] Prov. xvi. 19. [9] Deut. xiv. 23.
[10] Jer. xliv. 19. [11] Ps. lxxi. 4. [12] 1 Chron. xvi. 24.

## (D.) *Pual.*[1]

§ 101. The Perfect, *Pual* (*he was mustered*, &c.), is as follows:—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | פֻּקַדְתִּי | פֻּקַדְתִּי | 1 | פֻּקַדְנוּ | פֻּקַדְנוּ |
| 2 | פֻּקַדְתָּ | פֻּקַדְתְּ | 2 | פֻּקַדְתֶּם | פֻּקַדְתֶּן |
| 3 | פֻּקַד | פֻּקְדָה[2] | 3 | פֻּקְדוּ[2] | פֻּקְדוּ |

*Exercise* 31*a*.

(1) וְכֻפַּר בְּרִיתְכֶם אֶת־מָוֶת׃[3] (2) וְהַבֻּגָד אוֹ־הַשְּׁתִי אוֹ־הָעֵרֶב אוֹ־כָל־כְּלִי הָעוֹר אֲשֶׁר תְּכֻבַּס׃ וְסָר מֵהֶם הַנָּגַע׃ וְכֻבַּס שֵׁנִית וְטָהֵר׃[4] (3) וְסֻגְּרוּ דְלָתַיִם בַּשּׁוּק׃ (4) וְגֻנַּב מִבֵּית הָאִישׁ׃ (5) כְּעֻגָל לֹא־לֻמָּד׃

*Exercise* 31*b*.

(1) The cities of the south are shut and (there is) no (one) opening (them).[5] (2) And he shall be washed [*perf.*

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[1] The passive forms Pual, and Hophal and the reflexive Hithpael, are not in such general use as the other forms.

[2] In pause פֻּקְדָה, פֻּקְדוּ.

[3] Is. xxviii. 18. [4] Lev. xiii. 58. [5] Jer. xiii. 19.

*with* ו *conv.*] in water. (3) There Abraham was buried and Sarah his wife.[1] (4) It was expiated by them. (5) And they shall be shut up [*perf. with* ו *conv.*] in [say "on" עַל] a prison, and after a multitude of days they shall be visited.[2]

§ 102. The *Imperfect* is as follows :—

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶפְקֹד | אֶפְקֹד | 1 | נִפְקֹד | נִפְקֹד |
| 2 | תִּפְקֹד | תִּפְקְדִי [3] | 2 | תִּפְקְדוּ [3] | תִּפְקֹדְנָה |
| 3 | יִפְקֹד | תִּפְקֹד | 3 | יִפְקְדוּ | תִּפְקֹדְנָה |

*Exercise* 32*a*.

(1) בְּצֶקֶת עָפָר לַמּוּצָק׳ וּרְגָבִים יִדְבָּקוּ׃ [4] (2) וְלָאָרֶץ לֹא־יִכָּפֵר לַדָּם אֲשֶׁר שֻׁפַּךְ בָּהּ כִּי אִם בְּדַם שֹׁפְכָהּ׃ [5] (3) בּוֹטֵחַ בַּיהוָה יִשְׂגָּב׃ (4) הַיְסֻפַּר בַּקֶּבֶר חַסְדֶּךָ׳ אֲמוּנָתְךָ בָּאֲבַדּוֹן׃ [6]

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[1] Gen. xxv. 10. [2] Is. xxiv. 22. [3] In pause תִּפְקְדִי , &c.
[4] Job xxxviii. 38. [5] Num. xxxv. 33. [6] Ps. lxxxviii. 12.

(5) בְּחֶסֶד וּבֶאֱמֶת יְכֻפַּר עָוֹן׃ (6) וְאַתֶּם תִּלְקְטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל[1] (7) לָכֵן בְּזֹאת יְכֻפַּר עֲוֹן־יַעֲקֹב׃[2]

*Exercise* 32*b*.

(1) It shall be accounted to the Lord for a generation.[3] (2) And thy sin shall be atoned for.[4] (3) A thing was brought secretly to me.[5] (4) They shall adhere firmly to one another ["a man to his brother"].[6] (5) If this iniquity be atoned for to them.[7] (6) Will it be accounted to him that I may speak?[8] (7) He that keeps his master shall be honoured.[9]

§ 103. *Imperative.*—Wanting.

§ 104. *Infinitive:*—Absolute, פָּקֹד.
Construct, פָּקַד.

§ 105. *Participle,* מְפֻקָּד.

*Exercise* 33*a*.

(1) נִכְבָּדוֹת מְדֻבָּר בָּךְ׳ עִיר הָאֱלֹהִים סֶלָה׃[10] (2) וְנִפְלוּ חֲלָלִים בְּאֶרֶץ כַּשְׂדִּים וּמְדֻקָּרִים בְּחוּצוֹתֶיהָ׃[11] (3) כִּי מְשֻׁלָּשׁוֹת הֵנָּה׳ וְאֵין לָהֶן עֲמוּדִים כְּעַמּוּדֵי הַחֲצֵרוֹת׃[12] (4) כִּי גֻּנַּב גֻּנַּבְתִּי

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[1] Is. xxvii. 12.
[2] Is. xxvii. 9.
[3] Ps. xxii. 31.
[4] Is. vi. 7.
[5] Job. iv. 12.
[6] Job xli. 9.
[7] Is. xxii. 14.
[8] Job xxxvii. 20.
[9] Prov. xxvii. 18.
[10] Ps. lxxxvii. 3.
[11] Jer. li. 4.
[12] Ez. xlii. 6.

מֵאֶרֶץ הָעִבְרִים׃ [1] (5) וּבְנֵי יִשְׂרָאֵל וִיהוּדָה הַיּוֹשְׁבִים בְּעָרֵי
יְהוּדָה גַּם הֵם מַעְשַׂר בָּקָר וָצֹאן׃ וּמַעְשַׂר קָדָשִׁים׃ הַמְּקֻדָּשִׁים
לַיהוָה אֱלֹהֵיהֶם׃ (6) אֲשֶׁר בָּנֵינוּ כִּנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם
בְּנוֹתֵינוּ כְּזָוִיּוֹת׃ מְחֻטָּבוֹת תַּבְנִית הֵיכָל׃ [3] (7) עֶגְלָה מְשֻׁלֶּשֶׁת
וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלָּשׁ׃ [4] (8) הַמְסֻכָּן תְּרוּמָה׃ עֵץ לֹא־יֵרָקֵב
יִבְחָר׃ חָרָשׁ חָכָם יְבַקֶּשׁ־לוֹ׃ [5]

*Exercise* 33*b*.

(1) Who (is) this (*f.*) who (is) going up from the desert like pillars of smoke, of incense, of myrrh, and of frankincense with [מִן] every powder of the merchant?[6] (2) A land gathered together from many peoples.[7] (3) And the king of Israel and Jehoshaphat, king of Judah (were) sitting each on his throne, (they were) clothed in garments, in a level space, the entrance of the gate of Samaria.[8] (4) And Jericho had shut [(was) shutting] (her gates), and (been) bolted from before the children of Israel; no (one) (was) going out and no (one) (was) coming in.[9] (5) And it (*m.*) shall not surely be cooked in water [say "and he was not cooked (*kal*), being cooked"].

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[1] Gen. xl. 15. [2] 2 Chron. xxxi. 6. [3] Ps. cxliv. 12.
[4] Gen. xv. 9. [5] Is. xl. 20. [6] Cant. iii. 6.
[7] Ez. xxxviii. 8. [8] 1 Kings xxii. 10. [9] Josh. vi. 1.

## (E.) *Hiphil.*[1]

§ 106. The Perfect, *Hiphil* of פָּקַד (*he has caused to visit*, hence *he has set over*), is as follows :—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִפְקַדְתִּי[2] | הִפְקַדְתִּי | 1 | הִפְקַדְנוּ | הִפְקַדְנוּ |
| 2 | הִפְקַדְתָּ | הִפְקַדְתְּ | 2 | הִפְקַדְתֶּם | הִפְקַדְתֶּן |
| 3 | הִפְקִיד | הִפְקִידָה | 3 | הִפְקִידוּ | הִפְקִידוּ |

*Exercise* 34*a*.

(1) וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין הָעוֹף הַטָּמֵא לַטָּהֹר׃[3] (2) עַל זְקֵן הִכְבַּדְתָּ עָלֶיךָ מְאֹד׃[4] (3) וְהִלְבַּשְׁתָּ אֹתָם אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ׃[5] (4) הִכְשַׁלְתֶּם רַבִּים בַּתּוֹרָה׃[6] (5) וְהִכְרַתִּיו מִתּוֹךְ עַמּוֹ׃ (6) הָאַרְנֶבֶת כִּי מַעֲלַת גֵּרָה הִוא וּפַרְסָה לֹא הִפְרִיסָה טְמֵאָה הִוא לָכֶם׃[7] (7) עַל חוֹמֹתַיִךְ יְרוּשָׁלַם הִפְקַדְתִּי שֹׁמְרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה׃[8]

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[1] We follow the usual mode of arranging the forms, though according to our table in § 72 the *Hithpael* should follow the *Pual*.

[2] The prefix ה is the characteristic of the causative forms.

[3] Lev. xx. 25. [4] Is. xlvii. 6. [5] Ex. xxviii. 41.

[6] Mal. ii. 8. [7] Lev. xi. 6. [8] Is. lxii. 6.

(8) לֹא הִסְנַרְתַּנִי בְּיַד אוֹיֵב׃ (9) וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם׃ [1] (10) כִּי הִגְדַּלְתָּ עַל־כָּל־שִׁמְךָ אִמְרָתֶךָ׃ [2] (11) כִּי אַתָּה הִמְלַכְתַּנִי עַל־עַם רַב כַּעֲפַר הָאָרֶץ׃ [3] (12) כִּי אֲנִי הִכְבַּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו׃ [4]

*Exercise* 34*b*.

(1) I-place-thee to-day over the nations and over the kingdoms.[5] (2) Listen to [ב] their voice, and thou shalt cause to reign a king for them.[6] (3) The sons of pride have not trodden-it.[7] (4) They flay their skins from off them, they break their bones, and spread them out as in a pot, and as flesh in the midst of a kettle.[8] (5) And skins of the kids of goats she put on his hands and on the smooth part of his neck.[9] (6) Until they had destroyed Jabin, king of Canaan.[10] (7) And I will darken their stars.[11] (8) His sanctuary which he sanctifies for ever. (9) I-led-thee in the ways of uprightness.[12] (10) Remember do not forget (*imperf.*) that, which ye caused to anger the Lord thy God in the desert.[13] (11) In a dish of princes she brought butter near.[14] (12) Because our dwellings have cast (us) out.

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[1] Deut. xxxi. 17. [2] Ps. cxxxviii. 2. [3] 2 Chron. i. 9.
[4] Ex. x. 1. [5] Jer. i. 10. [6] 1 Sam. viii. 22.
[7] Job. xxviii. 8. [8] Mic. iii. 3. [9] Gen. xxvii. 16.
[10] Judges iv. 24. [11] Ez. xxxii. 7. [12] Prov. iv. 11.
[13] Deut. ix. 7. [14] Judges v. 25.

§ 107. The Imperfect is as follows :—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אַפְקִיד | אַפְקִיד | 1 | נַפְקִיד | נַפְקִיד |
| 2 | תַּפְקִיד | תַּפְקִ֫ידִי | 2 | תַּפְקִ֫ידוּ | תַּפְקִ֫ידָנָה |
| 3 | יַפְקִיד | תַּפְקִיד | 3 | יַפְקִ֫ידוּ | תַּפְקִ֫ידָנָה |

1st pers. with ה *paragogic* :—singular, אַפְקִ֫ידָה·
plural, נַפְקִ֫ידָה·

§ 108. The Imperfect *Hiphil* of regular verbs has, in the first, second masc. and third masc. and fem. *singular*, and in the first person plural, a shortened form called the *apocopated* or *shorter* imperfect, which is similar in meaning to the first person with ה *paragogic* (see § 83) : it is very often used with ו *conversive*.

The modifications are as follows :—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אַפְקֵד | אַפְקֵד | 1 | נַפְקֵד | נַפְקֵד |
| 2 | תַּפְקֵד | | | | |
| 3 | יַפְקֵד | תַּפְקֵד | | | |

*Exercise* 35*a*.

(1) יָדֵבֵר עַמִּים תַּחְתֵּינוּ׃ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃[1] (2) אַזְכִּיר
צִדְקָתְךָ לְבַדֶּךָ׃ (3) וַיַּמְלִיכוּ אֹתוֹ תַּחַת אָבִיו אֲמַצְיָהוּ׃[2]
(4) אִם תַּמְתִּיק בְּפִיו רָעָה׃ יַכְחִידֶנָּה תַּחַת לְשׁוֹנוֹ׃[3] (5) יַכְרֵת
יְהוָה כָּל־שִׂפְתֵי חֲלָקוֹת׃ לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת׃[4] (6) וָאַקְדֵּר
עָלָיו לְבָנוֹן וְכָל־עֲצֵי הַשָּׂדֶה עָלָיו עֻלְּפָה׃[5] (7) בִּי יַכְתִּרוּ צַדִּיקִים
כִּי תִגְמֹל עָלָי׃[6] (8) אָז יַבְדִּיל מֹשֶׁה שָׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן
מִזְרָחָה שָׁמֶשׁ׃[7] (9) הוֹי מַשְׁכִּימֵי בַבֹּקֶר שֵׁכָר יִרְדֹּפוּ׃ מְאַחֲרֵי
בַּנָּשֶׁף יַיִן יַדְלִיקֵם׃[8] (10) וְאַל תַּגְדֵּל כִּיד בְּיוֹם צָרָה׃[9]

*Exercise* 35*b*.

(1) The God who has given [" the giving "] vengeances to me, and He has subdued peoples under-me.[10] (2) Cut ye not off the tribe of the families of the Kohathite from among the Levites.[11] (3) And thy (*f.*) nations thou shalt not cause to stumble again.[12] (4) Every one that commemo-

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[1] Ps. xlvii. 4. [2] 2 Kings xiv. 21. [3] Job xx. 12.
[4] Ps. xii. 4. [5] Ez. xxxi. 15. [6] Ps. cxlii. 8.
[7] Deut. iv. 41. [8] Is. v. 11. [9] Obad. i. 12.
[10] Ps. xviii. 48. [11] Num. iv. 18. [12] Ez. xxxvi. 15.

rates it (*f.*) shall be afraid.[1] (5) [That] we made counsel sweet together, and (to) the house of God we walked in a crowd.[2] (6) The silly inherit folly, but [וְ] the prudent crown themselves with knowledge.[3] (7) All the bright lights [say "the lights of light"] in the heavens I will darken them above thee.[4] (8) And they divided all foreigners from Israel.[5] (9) Thou wilt cause him to rule in the works of thy hands.[6] (10) And we will cause a king to reign in her midst.[7]

§ 109. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הַפְקֵד | הַפְקִידִי | 2 | הַפְקִידוּ | הַפְקֵדְנָה |

§ 110. *Infinitive.*—Absolute, הַפְקֵד or הַפְקֵד.

Construct, הַפְקִיד.

§ 111. *Participle,* מַפְקִיד &c. (*fem.* מַפְקִידָה, מַפְקֶדֶת).

*Exercise* 36*a*.

(1) בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם׃ [8] (2) כְּבוֹד אֱלֹהִים
הַסְתֵּר דָּבָר׃ וּכְבוֹד מְלָכִים חֲקֹר דָּבָר׃ [9] (3) עַל־הַסְּנִינִים

[1] Is. xix. 17. [2] Ps. lv. 15. [3] Prov. xiv. 18.
[4] Ez. xxxii. 8. [5] Neh. xiii. 3. [6] Ps. viii. 7.
[7] Is. vii. 6. [8] Deut. xxxii. 8. [9] Prov. xxv. 2.

גָּלוּת שְׁלֵמָה לֶאֱדוֹם וְלֹא זָכְרוּ בְּרִית אַחִים׃ [1] (4) וְאַתָּה הַפְקֵד
אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדוּת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ׃ [2]
(5) כִּי רָשָׁע מַכְתִּיר אֶת־הַצַּדִּיק׃ [3] (6) הַסְכֵּן־נָא עִמּוֹ וּשְׁלָם׃ [4]
(7) וְלָנוּ הַסְגִּירוֹ בְּיַד הַמֶּלֶךְ׃ (8) וְהַפְשֵׁט אֶת־אַהֲרֹן אֶת־
בְּגָדָיו וְהַלְבַּשְׁתָּם אֶת־אֶלְעָזָר בְּנוֹ׃ [5] (9) בְּהַקְרִיב אֲבֹתֵיכֶם אֹתִי׃
(10) הַמְשֵׁל וָפַחַד עִמּוֹ׳ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃ [6]

*Exercise* 36*b*.

(1) Judge the poor and the orphan, acquit (the) afflicted and needy.[7] (2) Burning incense (*f. pl.*) and sacrificing to their gods.[8] (3) To cause him to reign over all Israel. (4) Behold me building a house to the name of the Lord my God, to consecrate (it) to Him, to burn before Him an incense of spices and a continual pile-of-shew-bread, and offerings for the morning, and for the evening, for the sabbaths, and for the new moons, and for the festivals of the Lord our God; for ever (is) this (*f.*) upon Israel.[9] (5) And to rule in the day and in the night, and to divide between light and [between] darkness.[10] (6) Cause me to walk in the path of thy commandments, for in it I delight.[11] (7) And on the day of the first-fruits, when you bring ["in your causing to approach"] a new meat-offering to the

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[1] Amos i. 9. [2] Num. i. 50. [3] Hab. i. 4.
[4] Job xxii. 21. [5] Num. xx. 26. [6] Job xxv. 2.
[7] Ps. lxxxii. 3. [8] 1 Kings xi. 8. [9] 2 Chron. ii. 3.
[10] Gen. i. 18. [11] Ps. cxix. 35.

Lord.[1] (8) Make mention (of it) to the nations; behold, publish (it) against Jerusalem.[2] (9) And also thy brothers, the tribe of Levi, the tribe of thy father, cause to approach with thee.[3] (10) The acquitters of the wicked on account of a bribe.[4]

## (F.) *Hophal.*

§ 112. The Perfect *Hophal* is as follows:—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | [5] הָפְקַדְתִּי | הָפְקַדְתִּי | 1 | הָפְקַדְנוּ | הָפְקַדְנוּ |
| 2 | הָפְקַדְתָּ | הָפְקַדְתְּ | 2 | הָפְקַדְתֶּם | הָפְקַדְתֶּן |
| 3 | הָפְקַד | הָפְקְדָה | 3 | הָפְקְדוּ | הָפְקְדוּ |

§ 113. The Imperfect is as follows:—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אִפְקַד | אִפְקַד | 1 | נִפְקַד | נִפְקַד |
| 2 | תִּפְקַד | תִּפְקְדִי | 2 | תִּפְקְדוּ | תִּפְקַדְנָה |
| 3 | יִפְקַד | תִּפְקַד | 3 | יִפְקְדוּ | תִּפְקַדְנָה |

[1] Num. xxviii. 26. [2] Jer. iv. 16.
[3] Num. xviii. 2. [4] Is. v. 23.

[5] Some verbs take *kíbbúts* instead of *kàméts chatuf* under the ה.

Imperfect, with ה paragogic, אֶפְקְדָה , נָפְקְדָה ·

§ 114. *Infinitive* :—Absolute, הָפְקֵד ·
Construct, הָפְקַד ·

§ 115. *Participle*, מָפְקָד , &c.

*Exercise* 37*a*.

(1) וְאַתָּה הָשְׁלַכְתָּ מִקִּבְרְךָ כְּנֵצֶר נִתְעָב לְבֶשׁ הֲרֻגִים מְטֻעֲנֵי
חָרֶב : [1] (2) מַכֵּה עַמִּים בְּעֶבְרָה מַכַּת בִּלְתִּי סָרָה רֹדֶה בָאַף
גּוֹיִם מְרֻדָּף בְּלִי חָשָׂךְ : [2] (3) כִּרְתוּ עֵצָה וְשִׁפְכוּ עַל־יְרוּשָׁלַם
סֹלְלָה הִיא הָעִיר הָפְקַד · כֻּלָּה עֹשֶׁק בְּקִרְבָּהּ : [3] (4) וַתִּשְׁלְכִי
אֶל־פְּנֵי הַשָּׂדֶה בְּגֹעַל נַפְשֵׁךְ : [4] (5) הָכְרַת מִנְחָה וַנֶּסֶךְ מִבֵּית
יְהוָה : [5] (6) וְהָאֲנָשִׁים עֹשִׂים בֶּאֱמוּנָה בַּמְּלָאכָה וְעֲלֵיהֶם מְפַקְּדִים
יַחַת וְעֹבַדְיָהוּ הַלְּוִיִּם מִן־בְּנֵי מְרָרִי וּזְכַרְיָה וּמְשֻׁלָּם מִן־בְּנֵי
הַקְּהָתִים לְנַצֵּחַ וְהַלְּוִיִּם כָּל־מֵבִין בִּכְלֵי שִׁיר : [6] (7) נִבְלָתוֹ
מְשֻׁלֶּכֶת בַּדֶּרֶךְ וַחֲמוֹר וְהָאַרְיֵה עֹמְדִים אֵצֶל הַנְّבֵלָה : [7] (8) עַל־
שֶׁבֶר בַּת־עַמִּי הָשְׁבַּרְתִּי · קָדַרְתִּי : [8] (9) כָּל־רֹאשׁ מָקְרָח וְכָל־
כָּתֵף מְרוּטָה : [9] (10) חָק־עוֹלָם לַיהוָה כָּלִיל תָּקְטָר : [10]

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[1] Is. xiv. 19.
[2] Is. xiv. 6.
[3] Jer. vi. 6.
[4] Ez. xvi. 5.
[5] Joel i. 9.
[6] 2 Chron. xxxiv. 12.
[7] 1 Kings xiii. 28.
[8] Jer. viii. 21.
[9] Ez. xxix. 18.
[10] Lev. vi. 15.

*Exercise* 37*b*.

(1) And the men (were) very good to us, and we were not hurt and we did not miss any thing.[1] (2) She was cast down to the ground. (3) For, from the rising of the sun to its setting, my name (is) great among the nations; and in every place incense (shall be) offered to my name.[2] (4) For with the stones of the field (is) thy covenant, and the beast of the field is at peace [*perf.*] with [לְ] thee.[3] (5) The store which (is) deposited with him.[4] (6) (As) a troubled fountain and (as) a polluted spring (is) a righteous (man) tottering before a wicked (one).[5] (7) In the eleventh year of [לְ] Zedekiah, in the fourth month, on the ninth of [לְ] the month, the city was taken by storm.[6] (8) And behold the boy (was) dead, lying on his bed.[7] (9) And cursed (be) the deceiver in whose flock there is a male ["and there-is in his flock a male"], and he vows and sacrifices a corrupt one to the Lord.[8] (10) In the first year of Darius, son of Ahasnerus, from the seed of Media, who was caused to reign over the kingdom of the Chaldeans.[9]

(G.) *Hithpael.*

§ 116. The *Hithpael* is generally formed by prefixing the syllable הִתְ to the *Piel*, but if the first radical be

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[1] 1 Sam. xxv. 15. [2] Mal. i. 11. [3] Job v. 23.
[4] Lev. v. 23. [5] Prov. xxv. 26. [6] Jer. xxxix. 2.
[7] 2 Kings iv. 32. [8] Mal. i. 14. [9] Dan. ix. 1.

ז, ס, צ, שׂ, or ש, the ת *is placed after it;* verbs with צ and ז change the ת into ט or ד respectively, e.g. הִשְׁתַּמֵּר, הִצְטַדֵּק, הִזְדַּמֵּן, (Dan. ii. 9).

If the first radical be ד, ט, or ת, the prefixed ת is often assimilated to it; this is also the case, though it is very rare, with ז, נ, and ש, e.g. מִדַּבֵּר (Ez. ii. 2) for מִתְדַּבֵּר.

§ 117. The Perfect, *Hithpael* (*he mustered himself,* hence *he was mustered*) is as follows :—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִתְפַּקַּדְתִּי | הִתְפַּקַּדְתִּי | 1 | הִתְפַּקַּדְנוּ | הִתְפַּקַּדְנוּ |
| 2 | הִתְפַּקַּדְתָּ | הִתְפַּקַּדְתְּ | 2 | הִתְפַּקַּדְתֶּם | הִתְפַּקַּדְתֶּן |
| 3 | הִתְפַּקֵּד | הִתְפַּקְּדָה | 3 | הִתְפַּקְּדוּ | הִתְפַּקְּדוּ |

*Exercise* 38*a*.

(1) הִתְקַבְּצוּ כָּל־בַּעֲלֵי מִגְדַּל־שְׁכֶם׃ [1] (2) וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ לַעֲבָדִים וְלִשְׁפָחוֹת וְאֵין קֹנֶה׃ [2] (3) וְאִישׁ יִשְׂרָאֵל הִתְפַּקְּדוּ לְבַד מִבִּנְיָמִין אַרְבַּע מֵאוֹת אֶלֶף אִישׁ שֹׁלֵף חָרֶב׃

[1] Judges ix. 47. [2] Deut. xxviii. 68.

כָּל־זֶה אִישׁ מִלְחָמָה׃[1] (4) וְהַשָּׁמַיִם הִתְקַדְּרוּ עָבִים וְרוּחַ׃[2]
(5) כְּלִיל הִתְקַדֵּשׁ־חָג׃[3] (6) וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי הִתְקַבְּצוּ בְּנֵי־
יִשְׂרָאֵל הַמִּצְפָּתָה׃[4]

*Exercise* 38*b*.

(1) And I will show myself great, and I will show myself holy before the eyes of many nations.[5] (2) Because the priests had not sanctified themselves sufficiently.[6] (3) Ahab, who sold himself to do [לַעֲשׂוֹת] [the] evil in the sight of the Lord.[7] (4) And he will be angry, and curse [on] his king and [on] his God.[8] (5) For (there were) many [רַבַּת] in the assembly who were not sanctified.[9]

§ 118. Imperfect, *Hithpael*.

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶתְפַּקֵּד | אֶתְפַּקֵּד | 1 | נִתְפַּקֵּד | נִתְפַּקֵּד |
| 2 | תִּתְפַּקֵּד | תִּתְפַּקְּדִי | 2 | תִּתְפַּקְּדוּ | תִּתְפַּקֵּדְנָה |
| 3 | יִתְפַּקֵּד | תִּתְפַּקֵּד | 3 | יִתְפַּקְּדוּ | תִּתְפַּקֵּדְנָה |

[1] Judges xx. 17. [2] 1 Kings xviii. 45. [3] Is. xxx. 29.
[4] 1 Sam. vii. 7. [5] Ez. xxxviii. 23. [6] 2 Chron. xxx. 3.
[7] 1 Kings xxi. 25. [8] Is. viii. 21. [9] 2 Chron. xxx. 17.

*Exercise* 39*a*.

(1) אִישׁ בְּאָחִיהוּ יְדָבָקוּ ׀ יִתְלַכְּדוּ וְלֹא יִתְפָּרְדוּ׃ [1] (2) עַד־
מָתַי תִּשְׁתַּכְּרִין׃ [2] (3) כַּאֲשֶׁר יִתְגַּנֵּב הָעָם הַנִּכְלָמִים בְּנוּסָם
בַּמִּלְחָמָה׃ [3] (4) תִּשְׁתַּפְּכְנָה אַבְנֵי קֹדֶשׁ בְּרֹאשׁ כָּל־חוּצוֹת׃ [4]
(5) וְלָכֵן נִשְׁבַּעְתִּי לְבֵית עֵלִי אִם־יִתְכַּפֵּר עֲוֹן בֵּית עֵלִי בְּזֶבַח
וּבְמִנְחָה עַד־עוֹלָם׃ [5] (6) מַה־נִּדְבַּר וּמַה־נִּצְטַדָּק׃ [6] (7) וַיִּתְקַבְּצוּ
כֹּל זִקְנֵי יִשְׂרָאֵל׃ (8) כִּידוֹדֵי אֵשׁ יִתְמַלָּטוּ׃ [7] (9) עִם עִקֵּשׁ
תִּתַּפָּל׃ [8] (10) וַיִּתְלַקְּטוּ אֶל־יִפְתָּח אֲנָשִׁים רֵיקִים׃ [9]

*Exercise* 39*b*.

(1) And he was insolent to the Almighty.[10] (2) And I have guarded myself [*with* ה *parag.*] from my iniquity.[11] (3) And the faces of the deep are frozen.[12] (4) Shall the saw be insolent to [עַל] him that shakes it [his shaker]?[13] (5) And the sons of Benjamin were mustered on that day from the cities, twenty-six thousand men drawing [*sing.*] the sword; alone of [from] the inhabitants of Gibeah [there] were mustered seven hundred chosen men.[14] (6) My bone

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[1] Job xli. 9. [2] 1 Sam. i. 14. [3] 2 Sam. xix. 4.
[4] Lam. iv. 1. [5] 1 Sam. iii. 14. [6] Gen. xliv. 16.
[7] Job xli. 11. [8] 2 Sam. xxii. 27, תִּתַּפָּל for תִּתְפַּתָּל.
[9] Jud. xi. 3. [10] Job xv. 25. [11] 2 Sam. xxii. 24.
[12] Job xxxviii. 30. [13] Is. x. 15. [14] Jud. xx. 15.

cleaves to (ב) my skin and to my flesh, and I have escaped with the skin of my teeth.[1] (7) And now my soul is poured out upon me.[2] (8) And the locust shall become burdensome. (9) And he will act arrogantly about every god.[3]

§ 119. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִתְפַּקֵּד | הִתְפַּקְּדִי | 2 | הִתְפַּקְּדוּ | הִתְפַּקְּדְנָה |

§ 120. *Infinitive,* הִתְפַּקֵּד.

§ 121. *Participle,* מִתְפַּקֵּד.

*Exercise* 40*a*.

(1) וְעַד־יִתְקַדְּשׁוּ הַכֹּהֲנִים כִּי הַלְּוִיִּם יְשָׁרֵי לֵבָב לְהִתְקַדֵּשׁ
מֵהַכֹּהֲנִים: [4] (2) יַעַן הִתְמַכֶּרְךָ לַעֲשׂוֹת [to do] הָרָע בְּעֵינֵי
יְהוָה: (3) טוֹב נִקְלֶה וְעֶבֶד לוֹ מִמִּתְכַּבֵּד וַחֲסַר לָחֶם: [5]
(4) מִדַּבֵּר הַמֶּלֶךְ הַדָּבָר הַזֶּה: (5) הִתְגַּבֵּר כַּיֶּלֶק הִתְכַּבְּדִי

[1] Job xix. 20. [2] Job xxx. 16. [3] Dan. xi. 36.
[4] 2 Chr. xxix. 34. [5] Prov. xii. 9.

כָּאַרְבֶּה׃[1] (6) עַתָּה הִתְקַדְּשׁוּ וְקַדִּשׁוּ אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם׃[2] (7) וָאֶשְׁמַע מִדַּבֵּר אֵלַי מֵהַבָּיִת׃[3]

*Exercise* 40*b*.

(1) In their swooning like a wounded (man), in the streets of (the) city; in the pouring [themselves] out of their souls to the bosom of their mothers.[4] (2) Prostrating himself with pieces of silver. (3) I heard him [אֵת] speaking to me.[5] (4) You (are) the heads of the fathers of [לְ] the Levites; sanctify yourselves, you and your brothers.[6] (5) And he heard [*imp. with* וְ *conv.*] the voice speaking to him from off the covering, which (was) on the ark of the testimony, from between the two cherubs; and he spoke unto him.[7] (6) And the one hired (is) hired for [אֶל] a purse bored with holes.[8]

§ 122. *Contractions.*—If the third radical of a verb be נ or ת when it precedes an affix commencing with the same letter, the two letters are generally contracted into one with a *dàgésh forte*, as כָּרַת *to cut*, כָּרַתִּי (Ex. xxxiv. 27 and *very* frequent), שָׁכַן *to dwell*, תִּשְׁכְּנָה (Ez. xvii. 23).

The construct infinitive *Hiphil* often, and that of the *Niphal* sometimes, drop the preformative ה when they

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[1] Nah. iii. 15. [2] 2 Chr. xxix. 5. [3] Ez. xliii. 6.
[4] Lam. ii. 12. [5] Ez. ii. 2. [6] 1 Chr. xv. 12.
[7] Num. vii. 89. [8] Haggai i. 6.

take the prefixes ב, כ, ל, which letters, however, take the vowel of the elided ה, as כַּנְּלֹתְךָ[1] *when thou shalt finish* (Is. xxxiii. 1).

§ 123. In verbs having one of the letters ב, ג, ד, כ, פ, or ת in the root, those letters take *dàgésh lene* when preceded by a silent *shĕvà*, excepting:—

(*a*) In the construct infinitive *Kal* with the prefixes ב, כ, as בִּכְתֹב, כִּכְתֹב.

(*b*) Verbs with the aspirate as the third radical never take a *dàgésh lene* in it, as כִּתְבִי, כִּתְבוּ.

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[1] For כְּהַנְּלֹתְךָ.

# CHAPTER VIII.

## GUTTURAL VERBS.

### פ *Guttural Conjugation.*

### (A.) *Kal.*

§ 124. Perfect Tense (paradigm עָמַד *to stand*).

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | עָמַדְתִּי | עָמַדְתִּי | 1 | עָמַדְנוּ | עָמַדְנוּ |
| 2 | עָמַדְתָּ | עָמַדְתְּ | 2 | עֲמַדְתֶּם | עֲמַדְתֶּן |
| 3 | עָמַד | עָמְדָה | 3 | עָמְדוּ | עָמְדוּ |

§ 125. *Imperfect* (*a.* עָמַד, *b.* חָזַק *to be strong*).

| Singular. | | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| | *a* | *b* | *a* | *b* |
| 1 | אֶעֱמֹד [1] | אֶחֱזַק | אֶעֱמֹד | אֶחֱזַק |
| 2 | תַּעֲמֹד | תֶּחֱזַק | תַּעֲמְדִי | תֶּחֱזְקִי |
| 3 | יַעֲמֹד | יֶחֱזַק | תַּעֲמֹד | תֶּחֱזַק |

[1] All verbs פ״ר take (—) instead of (—), some פ״ע, and even a few פ״ח, פ״ה, and פ״א.

| | PLURAL. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| | *a* | *b* | *a* | *b* |
| 1 | נַעֲמֹד | נָחֲזֹק | נַעֲמֹד | נָחֲזֹק |
| 2 | תַּעַמְדוּ | תָּחֲזִקוּ | תַּעֲמֹדְנָה | תָּחֲזֹקְנָה |
| 3 | יַעַמְדוּ | יְחַזְּקוּ | תַּעֲמֹדְנָה | תָּחֲזֹקְנָה |

§ 126. *Imperative.*

| | SINGULAR. | | | PLURAL. | |
|---|---|---|---|---|---|
| pers. | masc. | | fem. | masc. | fem. |
| 2 | עֲמֹד | חֲזַק | עִמְדִי | חִזְקִי | עִמְדוּ | חֲזֹקְנָה |

§ 127. *Infinitive:*—Absolute, עָמוֹד.

Construct, עֲמֹד.

§ 128. *Participles:*—Active, עֹמֵד.

Passive, עָמוּד.

*Exercise* 41*a*.

(1) וְהִפַּכְתֶּם אֶת־דִּבְרֵי אֱלֹהִים חַיִּים׃ [1] (2) תָּהֹשַׁכְנָה עֵינֵיהֶם

[1] Jer. xxiii. 36.

מֵרְאוֹת׃ [1] (3) וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים׃ [2] (4) וְהָרַגּוּנִי עַל־דְּבַר
אִשְׁתִּי׃ (5) וָאֶעְבְּרָה אֶל־בְּנֵי עַמּוֹן׃ [3] (6) וּפָקַדְתִּי עֲלֵיהֶם
אַרְבַּע מִשְׁפָּחוֹת׃ אֶת־הַחֶרֶב לַהֲרֹג וְאֶת־הַכְּלָבִים לִסְחֹב׃ [4]
(7) חֲבֹל חָבַלְנוּ לָךְ׃ וְלֹא־שָׁמַרְנוּ אֶת־הַמִּצְוֹת וְאֶת־הַחֻקִּים
וְאֶת־הַמִּשְׁפָּטִים׃ [5] (8) וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם׃
אֲשֶׁר עָזְבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים׃ [6] (9) לֹא יַחְפְּרוּ בַּיָּזַע׃ [7]
(10) לֹא־תָחְסַר כֹּל בָּהּ׃ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בַרְזֶל׃ וּמֵהֲרָרֶיהָ
תַּחְצֹב נְחֹשֶׁת׃ [8] (11) וְהִנֵּה דִּמְעַת הָעֲשֻׁקִים וְאֵין לָהֶם מְנַחֵם׃
וּמִיַּד עֹשְׁקֵיהֶם כֹּחַ׃ וְאֵין לָהֶם מְנַחֵם׃ [9] (12) וַיֶּחֱלַם עוֹד חֲלוֹם
אַחֵר וַיְסַפֵּר אֹתוֹ לְאָחָיו׃ [10] (13) עֵת לַחֲבוֹק׃ וְעֵת לִרְחֹק
מֵחַבֵּק׃ [11]

*Exercise* 41*b*.

(1) A wise servant shall rule over a son that causes shame; and in the midst of the brothers he shall divide the inheritance.[12] (2) Thou shalt not act proudly before a king; and thou shalt not stand in the place of great (men).[13]

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[1] Ps. lxix. 24.
[2] 1 Kings xii. 8.
[3] Jud. xii. 3.
[4] Jer. xv. 3.
[5] Neh. i. 7.
[6] Jer. i. 16.
[7] Ez. xliv. 18.
[8] Deut. viii. 9.
[9] Eccl. iv. 1.
[10] Gen. xxxvii. 9.
[11] Eccl. iii. 5.
[12] Prov. xvii. 2.
[13] Prov. xxv. 6.

(3) All these were joined together in the vale of Siddim, which (is) [הוּא] the Salt Sea.[1] (4) And he rebuked [*imp. with* ו *conv.*] the Red Sea and it was dried up.[2] (5) I will pass through all thy flock to-day, to remove thence every one-of-the-flock (which is) spotted and speckled.[3] (6) And oil upon thy head shall not be wanting.[4] (7) And thou shalt gird [*perf.*] them [with] a girdle, Aaron and his sons, and thou shalt bind (their heads with) [to them] mitres.[5] (8) Why wilt-thou-forget-us to eternity; (why) wilt-thou-forsake-us for-a-length of days.[6] (9) In the morning he shall flourish like the grass.[7] (10) Their old-men shall dream dreams.[8] (11) And I will put [*with* ה *parag.*] justice in order before him.[9] (12) Their faces did not blush [*imp.*].[10]

## (B.) *Niphal.*

§ 129. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נֶעֱמַדְתִּי | נֶעֱמַדְתִּי | 1 | נֶעֱמַדְנוּ | נֶעֱמַדְנוּ |
| 2 | נֶעֱמַדְתָּ | נֶעֱמַדְתְּ | 2 | נֶעֱמַדְתֶּם | נֶעֱמַדְתֶּן |
| 3 | נֶעֱמַד | נֶעֱמְדָה | 3 | נֶעֱמְדוּ | נֶעֱמְדוּ |

[1] Gen. xiv. 3. [2] Ps. cvi. 9. [3] Gen. xxx. 32.
[4] Ecc. ix. 8. [5] Ex. xxix. 9. [6] Lam. v. 20.
[7] Ps. xc. 5. [8] Joel iii. 1. [9] Job xxiii. 4.
[10] Ps. xxxiv. 7.

§ 130. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֵעָמֵד | אֵעָמֵד | 1 | נֵעָמֵד | נֵעָמֵד |
| 2 | תֵּעָמֵד | תֵּעָמְדִי | 2 | תֵּעָמְדוּ | תֵּעָמַדְנָה |
| 3 | יֵעָמֵד | תֵּעָמֵד | 3 | יֵעָמְדוּ | תֵּעָמַדְנָה |

§ 131. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הֵעָמֵד | הֵעָמְדִי | 2 | הֵעָמְדוּ | הֵעָמַדְנָה |

§ 132. *Infinitive* :—Absolute, נַעֲמוֹד.
Construct, הֵעָמֵד.

§ 133. *Participle* נֶעֱמָד, &c.

*Exercise* 42*a*.

(1) לֹא יַבְרִיחֶנּוּ בֶן־קֶשֶׁת׃ לֶקֶשׁ נֶהְפְּכוּ אַבְנֵי־קָלַע׃[1] (2) נַחַל
אֲשֶׁר לֹא יֵעָבֵר׃ (3) וְנֶעֱלָמָה מֵעֵינֵי כָל־חָי׃ וּמֵעוֹף הַשָּׁמַיִם

[1] Job xli. 20.

נִסְתָּרָה׃ [1] (4) בְּעֵט בַּרְזֶל וְעֹפֶרֶת׃ לָעַד בַּצּוּר יֶחָצְבוּן׃ [2]
(5) כַּסִּיעַ אֲבָנִים יֶעָצֵב בָּהֶם׃ בּוֹקֵעַ עֵצִים יִסָּכֶן בָּם׃ [3] (6) פְּנֵי
זְקֵנִים לֹא נֶהְדָּרוּ׃ [4] (7) יְהוָה עֻזִּי וּמָגִנִּי בּוֹ בָּטַח לִבִּי וְנֶעְזַרְתִּי
וַיַּעֲלֹז לִבִּי׃ [5] (8) אִם־יֶחֱנֶה׳ בְּמַקְדַּשׁ אֲדֹנָי כֹּהֵן וְנָבִיא׃ [6]
(9) בְּפֶה חָנֵף יַשְׁחִית רֵעֵהוּ׃ וּבְדַעַת צַדִּיקִים יֶחָלָצוּ׃ [7] (10) וְאֵיךְ
נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה׃ [8] (11) וְיֵחָקְרוּ מוֹסְדֵי־אָרֶץ לְכָטָה׃ [9]
(12) בָּז לְדָבָר יֻחְבָּל לוֹ׃ [10]

*Exercise 42b.*

(1) And we will-be-prepared-for-war, alert before the children of Israel.[11] (2) They shall be trodden down (*f.*) by feet, the crown of pride, the drunkards of Ephraim.[12] (3) (In) the house of the righteous (is) much riches, and in the profit of the wicked (is) trouble.[13] (4) The weight of the copper (was) not investigated.[14] (5) Therefore for your sakes Zion shall be ploughed (as) a field.[15] (16) And her daughters who (are) in the field shall be slain with the sword.[16] (7) Be prepared for war (some) [men] from-among-you [מֵאִתְּכֶם] for the army.[17] (8) According [עַל־פִּי]

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[1] Job xviii. 21. [2] Job xix. 24.
[3] Ecc. x. 9. [4] Lam. v. 12. [5] Ps. xxviii. 7.
[6] Lam. ii. 20. [7] Prov. xi. 9. [8] Jer. ii. 21.
[9] Jer. xxxi. 37. [10] Prov. xiii. 13. [11] Num. xxxii. 17.
[12] Is. xxviii. 3. [13] Prov. xv. 6. [14] 1 Kings vii. 47.
[15] Micah iii. 12. [16] Ez. xxvi. 6. [17] Num. xxxi. 3.

to lot its inheritance shall be divided, between the many and the few.[1] (9) The king was grieved about his son.[2] (10) From Sihor which (is) before [עַל־פְּנֵי] Egypt to the border of Ekron towards the North (which) is accounted (*fem.*) to the Canaanite, five princes of Philistines, the Gazathite, and the Ashdodite, the Eshkalonite, the Gittite, and the Ekronite, and the Avites.[3] (11) Do not be grieved [*imp.*], for the gladness of the Lord, it (is) your defence.[4] (12) In their stumbling they shall be helped with a little help.[5]

§ 134. The *Piel*, *Pual*, and *Hithpael* are regular.

(C.) *Hiphil.*[6]

§ 135. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הֶעֱמַדְתִּי | הֶעֱמַדְתִּי | 1 | הֶעֱמַדְנוּ | הֶעֱמַדְנוּ |
| 2 | הֶעֱמַדְתָּ | הֶעֱמַדְתְּ | 2 | הֶעֱמַדְתֶּם | הֶעֱמַדְתֶּן |
| 3 | הֶעֱמִיד | הֶעֱמִידָה | 3 | הֶעֱמִידוּ | הֶעֱמִידוּ |

[1] Num. xvi. 56. [2] 2 Sam. xix. iii. [3] Josh. xiii. 3.
[4] Neh. viii. 10. [5] Dan. xi. 34.
[6] Verbs פ״ך are regular in Hiphil and Hophal.

§ 136. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | [1] אֶעֱמִיד | אַעֲמִיד | 1 | נַעֲמִיד | נַעֲמִיד |
| 2 | תַּעֲמִיד | תַּעֲמִידִי | 2 | תַּעֲמִידוּ | תַּעֲמֹדְנָה |
| 3 | יַעֲמִיד | תַּעֲמִיד | 3 | יַעֲמִידוּ | תַּעֲמֹדְנָה |

§ 137. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הַעֲמֵד | הַעֲמִידִי | 2 | הַעֲמִידוּ | הַעֲמֹדְנָה |

§ 138. *Infinitive:*—Absolute, הַעֲמֵד.

Construct, הַעֲמִיד.

§ 139. *Participle* מַעֲמִיד, &c.

*Exercise* 43*a*.

(1) כִּי עָלָיו שָׁאוּל מַחֲרִישׁ דָּרָעָה׃ [2] (2) וְאוּלָם בַּעֲבוּר זֹאת הָעֲמַדְתִּיךָ׃ [3] (3) גַּם חָשַׁךְ לֹא יַחְשִׂיךְ מִמֶּךָּ׃ [4] (4) וְהַמַּמְעִיט

[1] Apocopated regularly, אֶעֱמֹד, &c.

[2] 1 Sam. xxiii. 9. [3] Ex. ix. 16. [4] Ps. cxxxix. 12.

לֹא חָסְכִיר׳ אִישׁ לְפִי־אֲכָלוֹ לָקָטוּ׳: [1] (5) וַיַּעֲמֵד אֵת כָּל־הַנִּמְצָא
בִּירוּשָׁלַם וּבִנְיָמִן׳: [2] (6) זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתָךְ׳ עֲבַדְתִּיךָ׳
אַרְבַּע־עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ׳ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ׳
וַתַּחֲלֵף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים׳: [3] (7) וְהָיְעֲבַטְתָּ גּוֹיִם רַבִּים
וְאַתָּה לֹא תַעֲבֹט וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ׳: [4]
(8) כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם הַוּוֹת׳ קֶבֶר־פָּתוּחַ גְּרוֹנָם׳
לְשׁוֹנָם יַחֲלִיקוּן׳: [5] (9) וְהָחֲשַׁכְתִּי לָאָרֶץ בְּיוֹם אוֹר׳: [6] (10) וַיַּעֲצִמֵּהוּ
מִצָּרָיו׳: (11) וְהָחֲזַקְתִּי אֶת־זְרֹעוֹת מֶלֶךְ בָּבֶל׳: (12) וְהָעֲמֵד
מִשְׁמְרוֹת יֹשְׁבֵי יְרוּשָׁלַם אִישׁ בְּמִשְׁמָרוֹ וְאִישׁ נֶגֶד בֵּיתוֹ׳: [7]

*Exercise* 43*b*.

(1) Lebanon is ashamed, it withers away.[8] (2) And he extirpated [*imp. with* ו *conv.*] them and their cities.[9] (3) A man flattering his neighbour (is) spreading a net for his steps.[10] (4) Be silent to me, O islands! and let (the) peoples cause their strength to revive.[11] (5) Also these (are) the proverbs of Solomon, which the men of Hezekiah, king of Judea, transcribed.[12] (6) And the three

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[1] Ex. xvi. 18. [2] 2 Chr. xxxiv. 32. [3] Gen. xxxi. 41.
[4] Deut. xv. 6. [5] Ps. v. 10. [6] Amos viii. 9.
[7] Neh. vii. 3. [8] Is. xxxiii. 9. [9] Num. xxi. 3.
[10] Prov. xxix. 5. [11] Is. xli. 1. [12] Prov. xxv. 1.

companies blew with trumpets, and they broke the pitchers; and they took hold of torches with their left hand, and with their right hand the trumpets to blow.[1] (7) For thou shalt surely open thy hand to him; and thou shalt surely lend him sufficient [*constr.*] (for) his want that is wanting to him.[2] (8) For the wound of the daughter of my people I am hurt; I am black, astonishment has taken hold of me.[3] (9) Art not thou she that dried up the sea, the waters of the great deep.[4] (10) And from my sabbaths they hide their eyes.[5] (11) And that they-should-publish [*imp.*] and proclaim in all their cities and in Jerusalem.[6] (12) And thou hast not shut-me-up in the hand of an enemy; thou hast caused my feet to stand in the broad space.[7]

(D.) *Hophal.*

§ 140. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הֶעְמַדְתִּי | הֶעְמַדְתִּי | 1 | הֶעְמַדְנוּ | הֶעְמַדְנוּ |
| 2 | הֶעְמַדְתָּ | הֶעְמַדְתְּ | 2 | הֶעְמַדְתֶּם | הֶעְמַדְתֶּן |
| 3 | הֶעְמַד | הֶעְמְדָה | 3 | הֶעְמִדוּ | הֶעְמִדוּ |

[1] Judges vii. 20. [2] Deut. xv. 8. [3] Jer. viii. 21.
[4] Is. li. 10. [5] Ez. xxii. 26. [6] Neh. viii. 15.
[7] Ps. xxxi. 9.

§ 141. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶעְמֹד | אֶעְמֹד | 1 | נַעֲמֹד | נַעֲמֹד |
| 2 | תַּעֲמֹד | תַּעֲמְדִי | 2 | תַּעֲמֹדוּ | תַּעֲמֹדְנָה |
| 3 | יַעֲמֹד | תַּעֲמֹד | 3 | יַעֲמֹדוּ | תַּעֲמֹדְנָה |

§ 142. *Infinitive* הַעֲמֵד.

§ 143. *Participle* מַעֲמִד.

*Exercise* 44*a*.

(1) יַחֲרַם כָּל־רְכוּשׁוֹ׳ וְהוּא יִבָּדֵל מִקְּהַל הַגּוֹלָה׃ [1] (2) הַחֲרֵב
נֶחֱרָבוּ הַמְּלָכִים׃ [2] (3) כָּל־חֵרֶם אֲשֶׁר יֵחָרֵם מִן־הָאָדָם׃ [3]
(4) וְעָרֶיהָ בְּתוֹךְ עָרִים מֻחֳרָבוֹת׃ [4] (5) לֹא תַעֲבֹד כִּי אָנֹכִי
יְהוָה אֱלֹהֶיךָ׃

*Exercise* 44*b*.

(1) Terrors assail (*sing.*) me, they pursue (*sing.*) my happiness as the wind, and as a cloud my welfare passes away.[5] (2) He who sacrifices to the gods shall be slain, save to the Lord alone.[6]

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[1] Ezr. x. viii. [2] 2 Kings iii. 23. [3] Lev. xxvii. 29.
[4] Ez. xxix. 12. [5] Job xxx. 15. [6] Ex. xxii. 19.

## CHAPTER IX.

### ע *Guttural Conjugation.*

### (A.) *Kal.*

§ 144. *Perfect*, 3rd. fem. sing. גְּאָלָה; 3rd plur. גְּאָלוּ.[1]

§ 145. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | [2] אֶגְאַל | אֶגְאַל | 1 | נִגְאַל | נִגְאַל |
| 2 | תִּגְאַל | תִּגְאֲלִי | 2 | תִּגְאֲלוּ | תִּגְאַלְנָה |
| 3 | [3] יִגְאַל | תִּגְאַל | 3 | יִגְאֲלוּ | תִּגְאַלְנָה |

§ 146. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | [2] גְּאַל | גְּאָלִי | 2 | גְּאָלוּ | גְּאַלְנָה |

[1] The parts not given are regular.

[2] Verbs ע״ר have generally *chòlém* in the last syllable.

[3] With suffix יִגְאָלֶהוּ.

Infinitives and Participles regular.

(B.) *Niphal.*

§ 147. *Perfect,* נִגְאַלָּה, נִגְאַלּוּ.[1]

§ 148. *Imperfect,* תִּגָּאֵלִי, תִּגְאַלּוּ, יִגָּאֵלוּ.[1]

§ 149. *Imperative,* הִגָּאֵלִי, הִגְאַלּוּ, הִגָּאֲלָנָה.

(C.) *Hophal.*

§ 150. *Perfect,* הָגְאַלָּה, הָגְאַלּוּ.

§ 151. *Imperfect,* תָּגְאַלִּי, תָּגְאַלּוּ, יָגְאַלוּ.

*Exercise* 45*a*.

(1) הֵן אֲרִאֵלִים צָעֲקוּ חוּצָה: [2] (2) בְּחֻמּוֹ נִדְעֲכוּ מִמְּקוֹמָם: [3]
(3) מִי מָצוֹר שַׁאֲבִי־לָךְ: [4] (4) אַף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָּ: [5]
(5) בְּיוֹם בַּחֲרִי בְיִשְׂרָאֵל: (6) וְהָלְכוּ עָרֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלִַם
וְזָעֲקוּ אֶל־הָאֱלֹהִים אֲשֶׁר הֵם מְקַטְּרִים לָהֶם: [6] (7) וְהָעִיר שׁוּשָׁן
צָהֳלָה וְשָׂמֵחָה: [7] (8) וַיִּרְאוּ [and they saw] בְּנֵי עַמּוֹן כִּי נִבְאַשׁוּ

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[1] The parts not given are regular.
[2] Is. xxxiii. 7. [3] Job vi. 17. [4] Nah. iii. 14.
[5] Is. xxvi. 9. [6] Jer. xi. 12. [7] Esther viii. 15.

בְּדָוִד׳ וַיִּשְׁלְחוּ בְנֵי עַמּוֹן וַיִּשְׂכְּרוּ אֶת־אֲרַם בֵּית־רְחוֹב וְאֶת־אֲרַם צוֹבָא עֶשְׂרִים אֶלֶף רַגְלִי׳ וְאֶת־מֶלֶךְ מַעֲכָה אֶלֶף אִישׁ וְאִישׁ טוֹב שְׁנֵים־עָשָׂר אֶלֶף אִישׁ׃ [1] (9) אַז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם׃ [2] (10) שַׁאֲלִי נָס וְנִמְלָטָה׃ [3]

*Exercise* 45*b*.

(1) And all their treachery which they have acted [-treacherously] against me [ב].[4] (2) And my soul is very confounded.[5] (3) Her hand she stretched [it] out to the tent pin, and her right hand to the hammer of artizans; and she struck Sisera, she smote his head, and she shook and pierced his temple.[6] Let not [the] man, and [the] beast, and [the] herd, and [the] flock, eat anything.[7] And the famine of [from] which you (were) afraid, shall come upon you there.[8] (6) A stone (which) the builders rejected.[9] (7) O God [אֱלֹהִים] thou (art) my God [אֵל], I will seek thee.[10] (8) Also evil-men despise me.[11] (9) And all the assembly of the children of Israel were gathered together.[12] (10) Let me now choose twelve thousand men.[13]

(D.) *Piel.*

§ 152. In the intensive forms, most verbs "ע guttural"

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[1] 2 Sam. x. 6. [2] Ex. xv. 15. [3] Jer. xlviii. 19.
[4] Ez. xxxix. 26. [5] Ps. vi. 4. [6] Judges v. 26.
[7] Jonah iii. 7. [8] Jer. xlii. 16. [9] Ps. cxviii. 22.
[10] Ps. lxiii. 2. [11] Job xix. 18. [12] Josh. xviii. 1.
[13] 2 Sam xvii. 1.

are conjugated as below, with the vowels of the first syllable altered to compensate for the omitted *dàgésh forte;* but a good many, especially ע׳ ח, do not change the first vowel, but are conjugated regularly, except for the omission of the *dàgésh forte;* this is never the case, however, with verbs ע״ר. Some verbs, especially ע״א, change the vowel in some parts, and not in others, as נָאַץ *to reject*, *Piel* perf. נִאֵץ, imper. נְאַץ.

§ 153. The Perfect, *Piel* of גָּאַל, is as follows:—

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | גֵּאַלְתִּי | גֵּאַלְתִּי | 1 | גֵּאַלְנוּ | גֵּאַלְנוּ |
| 2 | גֵּאַלְתָּ | גֵּאַלְתְּ | 2 | גֵּאַלְתֶּם | גֵּאַלְתֶּן |
| 3 | גֵּאֵל | גֵּאֲלָה | 3 | גֵּאֲלוּ | גֵּאֲלוּ |

§ 154. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲגַאֵל | אֲגַאֵל | 1 | נְגַאֵל | נְגַאֵל |
| 2 | תְּגַאֵל | תְּגַאֲלִי | 2 | תְּגַאֲלוּ | תְּגַאֲלֶנָה |
| 3 | יְגַאֵל | תְּגַאֵל | 3 | יְגַאֲלוּ | תְּגַאֲלֶנָה |

§ 155. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | גָּאֵל | גָּאֲלִי | 2 | גָּאֲלוּ | גָּאֲלֹנָה |

§ 156. *Infinitive:*—Absolute, גָּאֵל.

Construct, גָּאֵל.

§ 157. *Participle,* מְגָאֵל.

*Exercise* 46*a*.

(1) וַתִּבְעַר אֵשׁ בַּעֲדָתָם׃ לֶהָבָה תְּלַהֵט רְשָׁעִים׃ [1] (2) מְבָרֵךְ
רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְּׁכֵּים׃ קְלָלָה תֵּחָשֶׁב לוֹ׃ [2] (3) אָז
יְדַבֵּר אֵלֵימוֹ [3] בְּאַפּוֹ׃ וּבַחֲרוֹנוֹ [3] יְבַהֲלֵמוֹ׃ [4] (4) קָרַבְתִּי צִדְקָתִי
לֹא תִרְחָק׃ [5] (5) עַד אָנָה מֵאַנְתֶּם לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי׃ [6]
(6) וְדָוִיד וְכָל־יִשְׂרָאֵל מְשַׂחֲקִים לִפְנֵי הָאֱלֹהִים בְּכָל־עֹז׃
וּבְשִׁירִים וּבְכִנֹּרוֹת וּבִנְבָלִים וּבְתֻפִּים וּבִמְצִלְתַּיִם וּבַחֲצֹצְרוֹת׃ [7]

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[1] Ps. cvi. 18. [2] Prov. xxvii. 14. [3] See § 40.
[4] Ps. ii. 5. [5] Is. xlvi. 13. [6] Ex. xvi. 28.
[7] 1 Chron. xiii. 8.

(7) הַתְשַׁחֵק־בּוֹ כַּצִּפּוֹר׃ וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתָיִךְ׃ [1] (8) כַּהֲרִי שְׁלֹשׁ סְאִים קֶמַח סֹלֶת׃ [2] (9) אַשְׁרֵי תִּבְחַר תְּקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ׃ נִשְׂבָּעָה בְּטוּב בֵּיתֶךָ קֹדֶשׁ הֵיכָלֶךָ׃ [3] (10) אַל־תְּבַהֵל בְּרוּחֲךָ לִכְעוֹס׃ [4]

*Exercise* 46*b*.

(1) A flame is kindling [*perf.*] all the trees of the field. (2) Moses explained this law. (3) And Abraham hastened towards the tent to Sarah.[5] (4) With (their) [his] heart and [his] lips they-honoured-me, but his heart he moved far from me.[6] (5) And behold thou hast surely blest these three times.[7] (6) And it [*f.*] kindled [*imperf. with* ו *conv.*] the foundations of mountains.[8] (7) They were unwilling to hear my words.[9] (8) And Egypt was urgent upon the people to hasten to send them out from the land.[10] (9) When Esau heard [*infin.*] the words of his father [and] he cried [*imperf. with* ו *conv.*] a great and exceedingly [עַד־מְאֹד] bitter cry, and he said [וַיֹּאמֶר] to his father, "Bless-me, also me [I], my father."[11] (10) "And collect from all Israel money to strengthen the house of your God from year to year, and ye shall hasten with [ל] the thing;" but the Levites did not hasten.[12]

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[1] Job xl. 29. [2] Gen. xviii. 6. [3] Ps. lxv. 5.
[4] Eccles. vii. 9. [5] Gen. xviii. 6. [6] Is. xxix. 13.
[7] Num. xxiv. 10. [8] Deut. xxxii. 22. [9] Jer. xi. 10.
[10] Ex. xii. 33. [11] Gen. xxvii. 34. [12] 2 Chron. xxiv. 5.

(E.) *Pual.*

§ 158. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | גֹּאַלְתִּי | גֹּאַלְתִּי | 1 | גֹּאַלְנוּ | גֹּאַלְנוּ |
| 2 | גֹּאַלְתָּ | גֹּאַלְתְּ | 2 | גֹּאַלְתֶּם | גֹּאַלְתֶּן |
| 3 | גֹּאַל | גֹּאֲלָה | 3 | גֹּאֲלוּ | גֹּאֲלוּ |

§ 159. *Imperfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲגֹאַל | אֲגֹאַל | 1 | נְגֹאַל | נְגֹאַל |
| 2 | תְּגֹאַל | תְּגֹאֲלִי | 2 | תְּגֹאֲלוּ | תְּגֹאַלְנָה |
| 3 | יְגֹאַל | תְּגֹאַל | 3 | יְגֹאֲלוּ | תְּגֹאַלְנָה |

§ 160. *Infinitive* :—Absolute, גֹּאַל.

Construct, גֹּאַל.

§ 161. *Participle*, מְגֹאָל.

*Exercise* 47*a*.

(1) דְּעֲכוּ כְּאֵשׁ קוֹצִים׃ [1] (2) כַּנִּישִׁים עַל־מִזְבְּחִי לֶחֶם מְגֹאָל׃ [2]
(3) וּכְלִי־חֶרֶשׁ אֲשֶׁר תְּבֻשַּׁל־בּוֹ יִשָּׁבֵר׃ וְאִם בִּכְלִי נְחֹשֶׁת
בֻּשָּׁלָה׃ וּמֹרַק וְשֻׁטַּף בַּמָּיִם׃ [3] (4) חוֹמַת יְרוּשָׁלַם כְּפֹרָצֶת׃ [4]
(5) וַיְנָאֲלוּ מִן־הַכְּהֻנָּה׃ [5] (6) וּבְמַיִם לֹא רֻחַצְתְּ לְמִשְׁעִי׃ [6]
(7) בְּמֹז יְסֹעֵר מִגֹּרֶן וּכְיָקֶן יֶאֱרָבָה׃ [7] (8) מְכַסֶּה כְּשָׁעָיו לֹא
יַצְלִיחַ וּמוֹדֶה וְעֹזֵב יְרֻחָם׃ [8]

*Exercise* 47*b*.

(1) Also they shall not be sown [*perf.*], also their trunk shall not take root [*perf.*] in the earth.[9] (2) And the image-of-Astarte that (was) upon it (*masc.*) was cut down.[10] (3) For in thee the orphan obtains mercy [*perf.*].[11] (4) One people scattered and separated among the peoples in all the provinces of thy kingdom.[12] (5) An inheritance acquired hastily in the beginning, and its end shall not be blessed.[13] (6) Seven moist ropes that had not been dried.[14] (7) The table of the Lord (is) polluted, and its fruit, its food (is) despised.[15] (8) These sought their

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[1] Ps. cxviii. 12. [2] Mal. i. 7. [3] Lev. vi. 21.
[4] Neh. i. 3. [5] Ezr. ii. 62. [6] Ez. xvi. 4.
[7] Hos. xiii. 3. [8] Prov. xxviii. 13. [9] Is. xl. 24.
[10] Judges vi. 28. [11] Hos. xiv. 4. [12] Esth. iii. 8.
[13] Prov. xx. 21. [14] Judges xvi. 8. [15] Mal. i. 12.

register (among) the genealogical tables, and it (was) not found, and they were removed from the priesthood.[1]

## (F.) *Hithpael.*

### § 162. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִתְגָּאַלְתִּי | הִתְגָּאַלְתִּי | 1 | הִתְגָּאַלְנוּ | הִתְגָּאַלְנוּ |
| 2 | הִתְגָּאַלְתָּ | הִתְגָּאַלְתְּ | 2 | הִתְגָּאַלְתֶּם | הִתְגָּאַלְתֶּן |
| 3 | הִתְגָּאֵל | הִתְגָּאֲלָה | 3 | הִתְגָּאֲלוּ | הִתְגָּאֲלוּ |

### § 163. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶתְגָּאֵל | אֶתְגָּאֵל | 1 | נִתְגָּאֵל | נִתְגָּאֵל |
| 2 | תִּתְגָּאֵל | תִּתְגָּאֲלִי | 2 | תִּתְגָּאֲלוּ | תִּתְגָּאַלְנָה |
| 3 | יִתְגָּאֵל | תִּתְגָּאֵל | 3 | יִתְגָּאֲלוּ | תִּתְגָּאַלְנָה |

[1] Neh. vii. 64.

§ 164. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִתְפָּאֵל | הִתְפַּאֲלִי | 2 | הִתְפַּאֲלוּ | הִתְפָּאַלְנָה |

§ 165. *Infinitive,* הִתְפָּאֵל.

§ 166. *Participle,* מִתְפָּאֵל.

*Exercise* 48*a*.

(1) יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן: [1] (2) וַיִּרְאוּ [and they saw] בְּנֵי עַמּוֹן כִּי הִתְבָּאֲשׁוּ עִם דָּוִיד׳ וַיִּשְׁלַח חָנוּן וּבְנֵי עַמּוֹן אֶלֶף כִּכַּר־כֶּסֶף לִשְׂכֹּר לָהֶם מִן־אֲרַם נַהֲרַיִם וּמִן־אֲרַם מַעֲכָה וּמִצּוֹבָה רֶכֶב וּפָרָשִׁים: [2] (3) וַיְבַקֵּשׁ מִשַּׂר הַסָּרִיסִים אֲשֶׁר לֹא יִתְגָּאֵל: [3] (4) הַצֶּדֶק מַטַּע יְהוָה לְהִתְפָּאֵר: [4] (5) אִם הִתְרַחַצְתִּי בְּמֵי שָׁלֶג: [5] (6) עֲבָדִים הַמִּתְפָּרְצִים אִישׁ מִפְּנֵי אֲדֹנָיו: [6] (7) הִתְפָּאֵר עָלַי לְמָתַי אַעְתִּיר לְךָ וְלַעֲבָדֶיךָ וּלְעַמְּךָ׳ לְהַכְרִית הַצְּפַרְדְּעִים׳

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[1] Ps. xcii. 10. [2] 1 Chr. xix. 6. [3] Dan. i. 8.
[4] Is. lxi. 3. [5] Job. ix. 30. [6] 1 Sam. xxv. 10.

מִמְּךָ וּמִבָּתֶיךָ רַק בַּיְּאֹר תִּשָּׁאַרְנָה׃ [1] (8) יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר׃ [2]

*Exercise* 48*b*.

(1) For the Lord has redeemed Jacob, and in Israel he has glorified himself [*imperf.*].[3] (2) I am poured out [*perf.*] like water, and all my bones are put asunder [*perf.*].[4] (3) And ye shall cleanse yourselves and change your garments.[5] (4) (The) strong-lion (is) perishing without prey; the sons of the roaring-lion are scattered [*imperf.*].[6] (5) And all the people tore-off-from-themselves the earrings of [the] gold which (were) in their ears.[7] (6) They cleave [*imperf.*] to one another ["a man to his brother"], they stick together [*imperf.*] and they are not separated [*imperf.*].[8] (7) Shall the axe boast against him that hews with it, and shall the saw act arrogantly against him that shakes it?[9] (8) For the priests and Levites were cleansed, all of them (were) clean as one; and they killed the paschal lamb for all the sons of the band-of-exiles, and for their brothers, the priests, and for themselves.[10]

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[1] Ex. viii. 5. [2] Is. xlix. 3. [3] Is. xliv. 23.
[4] Ps. xxii. 15. [5] Gen. xxxv. 2. [6] Job. iv. 11.
[7] Ex. xxxii. 3. [8] Job. xli. 9. [9] Is. x. 15.
[10] Ezr. vi. 20.

## CHAPTER X.

### ל *Guttural Conjugation.*

§ 167. The verbs contained in this conjugation are those whose third radical is ה (*consonant*), ח, or ע; verbs ל״ר are conjugated as regular verbs; the verbs ל״א and ל״ה form two separate conjugations, the last radical being quiescent.

(A.) *Kal.*

§ 168. *Perfect,* 2nd pers. fem. sing., שָׁלַחַתְּ.[1]

§ 169. *Imperfect,* אֶשְׁלַח,[2] &c.[1]

§ 170. *Imperative,* שְׁלַח, &c.[1]

§ 171. *Infinitive:*—Absolute, שָׁלוֹחַ.
Construct, שְׁלֹחַ.

§ 172. *Participle,* Active, שֹׁלֵחַ (fem. שֹׁלַחַת).
Passive, שָׁלוּחַ.

(B.) *Niphal.*

§ 173. *Perfect,* 2nd pers. fem. sing. נִשְׁלַחַתְּ.

§ 174. *Imperfect,* אִשָּׁלַח, &c.

§ 175. *Imperative,* הִשָּׁלַח, &c.

§ 176. *Infinitive:*—Absolute, נִשְׁלֹחַ (or הִשָּׁלֹחַ).
Construct, הִשָּׁלַח.

§ 177. *Participle,* נִשְׁלָח, &c.

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[1] The parts not given are regular.

[2] With suffix יִשְׁלָחֵנִי, &c.

*Exercise* 49*a*.

(1) כִּי כְגִבֹּהַּ שָׁמַיִם עַל־הָאָרֶץ גָּבַר חַסְדּוֹ עַל־יְרֵאָיו׃ [1]
(2) לֹא תִזְרָעוּ׳ וְלֹא תִקְצְרוּ אֶת־סְפִיחָיהָ׳ וְלֹא תִבְצְרוּ אֶת־
נְזִרֶיהָ׃ [2] (3) וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל׳ וַיִּקְבֹּץ אֶת־
הַנְּבִיאִים אֶל־הַר הַכַּרְמֶל׃ [3] (4) שָׂפָה לְפִיו סָבִיב לֹא יִקְרָע׃ [4]
(5) וְנִשְׁפַּחַת צֹר שִׁבְעִים שָׁנָה כִּימֵי מֶלֶךְ אֶחָד׃ [5] (6) לֹא־
תִזְרַע כַּרְמְךָ כִּלְאָיִם׳ פֶּן תִּקְדַּשׁ הַמְּלֵאָה [6] הַזֶּרַע אֲשֶׁר תִּזְרָע׳
וּתְבוּאַת הַכָּרֶם׃ [7] (7) עַל־כֵּן נִבְהָה קֹמָתוֹ מִכֹּל עֲצֵי הַשָּׂדֶה׃ [8]
(8) וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל׳ וְהוּא צֹלֵעַ
עַל־יֶרְכוֹ׃ [9] (9) מִי־הוּא לְיָדִי יִתָּקֵעַ׃ [10] (10) וּמִשְׁפַּט הַכֹּהֲנִים
אֶת־הָעָם׳ כָּל־אִישׁ זֹבֵחַ זֶבַח וּבָא [he came] נַעַר הַכֹּהֵן כְּבַשֵּׁל
הַבָּשָׂר׳ וְהַמַּזְלֵג שְׁלֹשׁ הַשִּׁנַּיִם בְּיָדוֹ׃ [11]

*Exercise* 49*b*.

(1) Cursed (be) he-that-restrains his sword from blood.[12]
(2) I will surely tear away the kingdom from off thee.[13]
(3) And behold the king (was) standing on his platform, in

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[1] Ps. ciii. 11.
[2] Lev. xxv. 11.
[3] 1 Kings xviii. 20.
[4] Ex. xxxix. 23.
[5] Is. xxiii. 15.
[6] See § 24.
[7] Deut. xxii. 9.
[8] Ez. xxxi. 5.
[9] Gen. xxxii. 32.
[10] Job xvii. 3.
[11] 1 Sam. ii. 13.
[12] Jer. xlviii. 10.
[13] 1 Kings xi. 11

the entrance, and the princes, and the trumpets around [עַל] the king, and all the common people rejoicing, and blowing on trumpets, and the singers with musical instruments.[1] (4) He troubleth his house who-gets [*participle*] gains.[2] (5) Each of these [*sing.*] could-sling [*participle*] with the stone to a hair.[3] (6) And the people (were) playing on flutes and rejoicing (with) a great joy; and the earth was rent by their voice.[4] (7) They have taken a bribe from [בְּ] thee for the sake of a pouring out of[5] blood; thou hast taken usury and increase, and spoiled thy neighbour with oppression, and me thou hast forgotten.[6] (8) The giver of rain on the face of the earth, and the sender of water on the face of the fields.[7] (9) In the morning, at the rising of the sun, thou shalt rise early and attack [upon] the city.[8] (10) Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard.[9]

(C.) *Piel.*

§ 178. *Perfect,* 2nd fem. sing. שִׁלַּחַתְּ; 3rd masc. sing. שִׁלַּח.

§ 179. *Imperfect,* אֲשַׁלַּח, &c.

§ 180. *Imperative,* שַׁלַּח, &c.

§ 181. *Infinitive* :—Absolute, שַׁלֵּחַ.

Construct, שַׁלַּח.

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[1] 2 Chr. xxiii. 13. [2] Prov. xv. 27. [3] Jud. xx. 16.
[4] 1 Kings i. 40. [5] Infin. constr. [6] Ez. xxii. 12.
[7] Job v. 10. [8] Jud. ix. 33. [9] Lev. xxv. 3.

§ 182. *Participle,* מְשַׁלֵּחַ or מְשַׁלַּח (fem. מְשַׁלַּחַת).

(D.) *Pual.*

§ 183. *Perfect,* שֻׁלַּחַתְּ, 2nd fem. sing.

*Exercise* 50*a*.

(1) הוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ׃[1] (2) חֲכַם בְּנִי וְשַׂמַּח לִבִּי׃[2]
(3) וַיְשַׁמַּע שָׁאוּל אֶת־הָעָם׃ וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף
רַגְלִי׃ וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה׃[3] (4) בִּלַּע יִשְׂרָאֵל׃
בִּלַּע כָּל אַרְמְנוֹתֶיהָ׃ שִׁחֵת מִבְצָרָיו׃[4] (5) בֵּן חָכָם יְשַׂמַּח
אָב׃ וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ׃[5] (6) שַׁלַּח לַחְמְךָ עַל פְּנֵי הַמָּיִם׃[6]
(7) חָלִילָה חָלִילָה לִי אִם־אֲבַלַּע וְאִם־אַשְׁחִית׃[7] (8) נְהָרוֹת
תְּבַקַּע אָרֶץ׃

*Exercise* 50*b*.

(1) And if thou (art) refusing to let (them) go, and thou-(art)-still taking hold of them.[8] (2) Destroy (them), divide their tongue.[9] (3) And Saul called all the people to war. (4) Cause the soul of thy servant to rejoice. (5) Not to send (*infin.*) the people to sacrifice to the Lord.[10]

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[1] Ps. cxlv. 4. [2] Prov. xxvii. 11. [3] 1 Sam. xv. 4.
[4] Lam. ii. 5. [5] Prov. xv. 20. [6] Eccl. xi. 1.
[7] 2 Sam. xx. 20. [8] Ex. ix. 2. [9] Ps. lv. 10.
[10] Ex. viii. 25.

(6) He clave rocks in the desert.[1] (7) And he sent away [to you] your other brother and Benjamin.[2] (8) A man who loves wisdom causes his father to rejoice.[3]

## (D.) *Hiphil.*

§ 184. *Perfect,* 2nd pers. fem. sing., הִשְׁלַחַתְּ; 2nd pers. masc. sing., הִשְׁלִיחַ.

§ 185. *Imperfect,* אַשְׁלִיחַ, &c.; 2nd and 3rd pers. fem. pl. תַּשְׁלַחְנָה.

Apocopated, אַשְׁלַח, &c.

§ 186. *Imperative,* הַשְׁלַח, הַשְׁלַחְנָה.

§ 187. *Infinitive:*—Absolute, הַשְׁלֵחַ.
Construct, הַשְׁלִיחַ.

§ 188. *Participle,* מַשְׁלִיחַ.

## (E.) *Hophal.*

§ 189. *Perfect,* 2nd pers. fem. sing., הָשְׁלַחַתְּ.

§ 190. *Infinitive:*—Construct, הָשְׁלֵחַ.

### *Exercise* 51*a*.

(1) וַיִּבְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֵת יָבִין מֶלֶךְ־כְּנָעַן׃ לִפְנֵי

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[1] Ps. lxxviii. 15. [2] Gen. xliii. 14. [3] Prov. xxix. 3.

בְּנֵי יִשְׂרָאֵל׃ [1] (2) כָּל־הַבִּלִּים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אָחָז בְּמַלְכוּתוֹ׃ [2] (3) תַּרְקִיעַ עִמּוֹ לִשְׁחָקִים חֲזָקִים כִּרְאִי מוּצָק׃ [3] (4) וְהָמְלֵחַ לֹא הָמְלַחַתִּי׃ [4] (5) מַשְׁבִּיחַ שְׁאוֹן יַמִּים שְׁאוֹן גַּלֵּיהֶם וַהֲמוֹן לְאֻמִּים׃ [5] (6) שְׁאַל־לְךָ אוֹת מֵעִם יְהוָה אֱלֹהֶיךָ הַעֲמֵק שְׁאָלָה׳ אוֹ הַגְבֵהַּ לְמַעְלָה׃ [6] (7) הַחֹשְׁבִים לְהַשְׁכִּיחַ אֶת־עַמִּי שְׁמִי׳ בַּחֲלוֹמֹתָם אֲשֶׁר יְסַפְּרוּ אִישׁ לְרֵעֵהוּ׳ כַּאֲשֶׁר שָׁכְחוּ אֲבוֹתָם אֶת־שְׁמִי בַּבָּעַל׃ [7] (8) כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ׃ [8] (9) הַאַף שׂוֹנֵא מִשְׁפָּט יַחֲבֹשׁ וְאִם־צַדִּיק כַּבִּיר תַּרְשִׁיעַ׃ [9] (10) כִּי אִם־אֵינְךָ מְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי מַשְׁלִיחַ בְּךָ וּבַעֲבָדֶיךָ וּבְעַמְּךָ וּבְבָתֶּיךָ אֶת־הָעָרֹב׃ [10]

*Exercise* 51*b*.

(1) For then thou shalt accomplish thy way prosperously, and then thou shalt be successful.[11] (2) If thou makest thy nest high as the eagle.[12] (3) And he will satisfy [*perf. with* ו *conv.*] thy soul in arid places, and he will make thy bones vigorous.[13] (4) He-who-oppresses (his) father, and will chase away (his) mother, (he is) a son that-causes-shame and [that-causes-] dishonour.[14] (5) His voice shall

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[1] Judges iv. 23. [2] 2 Chr. xxix. 19. [3] Job xxxvii. 18.
[4] Ez. xvi. 4. [5] Ps. lxv. 8. [6] Is. vii. 11.
[7] Jer. xxiii. 27. [8] Ps. lxxxi. 15. [9] Job xxxiv. 17.
[10] Ex. viii. 17. [11] Josh. i. 8. [12] Obad. i. 4.
[13] Is. lviii. 11. [14] Prov. xix. 26.

not call in the street.[1] (6) I will surely bless her food, I will satisfy her poor [*pl.*] (with) bread.[2] (7) And the singers, Heman, Asaph, and Ethan, (were) to play on cymbals (of) brass.[3] (8) Like (the) heat in an arid place, he will bring low the noise of strangers, (like) heat in the shadow of a cloud.[4] (9) And I will not cause (men) to hearken to thee again, shame of the nations.[5] (10) They shall fight with [אֶת־] the Chaldeans, they shall not prosper.[6]

(F.) *Hithpael.*[7]

§ 191. *Perfect,* 2nd pers. fem. sing. הִשְׁתַּלַּחַתְּ; 3rd pers. masc. sing. הִשְׁתַּלַּח.

§ 192. *Imperfect,* אֶשְׁתַּלַּח, &c.; 2nd and 3rd pers. fem. pl. תִּשְׁתַּלַּחְנָה.

§ 193. *Imperative,* הִשְׁתַּלַּח, הִשְׁתַּלַּחְנָה.

§ 194. *Infinitive,* הִשְׁתַּלַּח.

§ 195. *Participle,* מִשְׁתַּלֵּחַ.

*Exercise* 52.

(1) לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ׃[8] (2) וְכָל־חֲכָמָתָם תִּתְבַּלָּע׃[9]

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[1] Is. xlii. 2. [2] Ps. cxxxii. 15. [3] 1 Chron. xv. 19.
[4] Is. xxv. 5. [5] Ez. xxxvi. 15. [6] Jer. xxxii. 5.
[7] Very rare in biblical Hebrew. [8] 1 Chron. xvi. 35.
[9] Ps. cvii. 27.

## CHAPTER XI.

### פ״א *Conjugation.*

§ 196. There are only six verbs belonging to this conjugation, viz. אָבַד *to perish,* [1] אָבָה *to wish,* אָחַז *to seize* אָכַל *to eat,* אָמַר *to say,* [1] אָפָה *to bake.* These verbs are conjugated like פ guttural verbs, excepting in the Imperfect, Imperative, and Infinitive *Kal,* in which the following parts deviate:—

§ 197. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֹכַל | אֹכַל | 1 | נֹאכַל | נֹאכַל |
| 2 | תֹּאכַל | תֹּאכְלִי | 2 | תֹּאכְלוּ | תֹּאכַלְנָה |
| 3 | יֹאכַל | תֹּאכַל | 3 | יֹאכְלוּ | תֹּאכַלְנָה |

In pause, אֹכֵל, &c.

With *vàv* conversive, וַיֹּאכַל (but וַיֹּאמֶר).

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[1] These verbs unite the irregularities of ל״ה to those of פ״א: see § 393.

§ 198. *Imperative,* 2nd pers. masc. sing., אֱכֹל.

§ 199. *Infinitive* :—Construct, אֱכֹל.[1]

*Exercise* 53*a.*

(1) אֱכָל־בְּנִי דְבַשׁ כִּי טוֹב וְנֹפֶת מָתוֹק עַל־חִכֶּךָ׃[2] (2) אִם
אָרְעַב לֹא־אֹמַר לָךְ כִּי לִי תֵּבֵל וּמְלֹאָהּ׃[3] (3) וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה שְׁלַח יָדְךָ וְאָחֹז בִּזְנָבוֹ וַיִּשְׁלַח יָדוֹ וַיֶּהֱחֲזַק בּוֹ׃[4] (4) כִּי
אָבַד תֹּאבֵדוּן מָהֵר מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת־
הַיַּרְדֵּן שָׁמָּה׃[5] (5) וַיִּשְׁלַח עֹזָּה אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֶז בּוֹ
כִּי שָׁמְטוּ הַבָּקָר׃[6] (6) בְּקֹדֶשׁ הַקֳּדָשִׁים תֹּאכְלֶנּוּ כָּל־זָכָר יֹאכַל
אֹתוֹ׃[7] (7) וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְּכוּ אֲבֹתַי
לְפָנָיו אַבְרָהָם וְיִצְחָק הָאֱלֹהִים הָרֹעֶה אֹתִי מֵעוֹדִי עַד הַיּוֹם
הַזֶּה׃[8] (8) עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפָּנֶיךָ׃[9]

*Exercise* 53*b.*

(1) Let us devise plots against Jeremiah, for (the) law [תּוֹרָה] shall not perish from the priest, and counsel from the wise (man), and (the) word from the prophet.[10] (2) And Pharaoh said [*imperf. with* ו *conv.*] to Joseph, "I have

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[1] With prep. ל,—לֵאמֹר.
[2] Prov. xxiv. 13.
[3] Ps. l. 12.
[4] Ex. iv. 4.
[5] Deut. iv. 26.
[6] 2 Sam. vi. 6.
[7] Num. xviii. 10.
[8] Gen. xlviii. 15.
[9] Deut. vii. 20.
[10] Jer. xviii. 18.

dreamed a dream, and [there is] no-one interpreting it, and I [אֲנִי] have heard about thee [עַל], saying [*infin. with* ל] (that) thou canst understand a dream to interpret it.[1] (3) The fool and the brutish (man) perish [*imperf.*] together, and they leave [*perf.*] their wealth to others.[2] (4) Then the chiefs of Edom shall tremble, the leaders of Moab trembling shall seize them.[3] (5) All my bones shall say, O Lord! who (is) like thee, delivering the afflicted from (him that is) stronger than he, and the afflicted and the poor from his despoiler?[4] (6) For if thou altogether keep silence at this time relaxation and liberation shall arise for the Jews from another place, and thou (*f.*) and the house of thy (*f.*) father shall perish.[5] (7) And he caused [*imperf. with* ו *conv.*] manna to rain upon them to eat.[6] (8) And we said [*imperf. with* ו *conv.*] to my lord, "We have [יֵשׁ־לָנוּ] a father, an old-man, and the child of (his) old age (is) young."[7]

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[1] Gen. xli. 15. [2] Ps. xlix. 11. [3] Ex. xv. 15.
[4] Ps. xxxv. 10. [5] Esth. iv. 14. [6] Ps. lxxviii. 24.
[7] Gen. xliv. 20.

# CHAPTER XII.

## CONTRACTED VERBS.

### *ע״ע Conjugation.*

§ 200. The contraction in these verbs of the second and third radicals, to form one letter with *dàgésh forte*, causes certain changes in the vowel-points; the following are the principal rules for those changes:—

(*a*) In most parts the vowel under the second radical is retained, as, סַב for סָבַב; but the imperfect *Niphal* has *páttách* instead of *tsèrè*, as, אֶסַּב for אֶסָּבֵב.

(*b*) If the first syllable should, if uncontracted, be closed and have a short vowel, either a *dàgésh forte* is inserted in the first radical, as, אֶסֹּב for *אֶסְבֹּב, &c., or the vowel is lengthened, as, הוֹסַב for *הֻסְבַּב (*הָסְבַּב). If this did not take place there would be a short vowel in an open but toneless syllable, which would be contrary to the principles of vocalization.

(*c*) When the vowels of the uncontracted form would be unchangeable, no contraction takes place; this

happens in the infinitive absolute and participles *Kal*, throughout the *Piel*, *Pual*, and *Hithpael*, when those forms exist, and the *Poel*, *Poal*, and *Hithpoel* (see § 74), which generally replace the former modifications.

(*d*) The *dàgésh forte* is, of course, not placed in the *last letter* of any part which should properly have it there.

(*e*) If a consonantal sound should have properly to follow the letter with *dàgésh forte*, a *chòlem* (וֹ) is placed before the suffix (cf. § 41), as, סַבּוֹתִי for* סַבְּתִי [סָבַבְּתִי], but the 2nd and 3rd pers. fem. pl. of the imperfect and fem. plur. imperative take ־ָי instead of וֹ.

(*f*) The tone is placed on the syllable before the suffix, excepting with תֶּם and תֶּן, as סַבּוֹתִי but סַבּוֹתֶם.

§ 201. The majority of ע״ע verbs have as their intensive forms *Poel*, *Poal*, and *Hithpoel*, but many have *Piel*, *Pual*, and *Hithpael*, and some *Pilpel*, *Polpal*, and *Hithpalpel*, as גִּלְגֵּל, גָּלְגַּל, הִתְגַּלְגֵּל from גלל.

(A.) *Kal.*

§ 202. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | סַבּוֹתִי | סַבּוֹתִי | 1 | סַבּוֹנוּ | סַבּוֹנוּ |
| 2 | סַבּוֹתָ | סַבּוֹת | 2 | סַבּוֹתֶם | סַבּוֹתֶן |
| 3 | סַב | סַבָּה | 3 | סַבּוּ | סַבּוּ |

The uncontracted forms of some persons of the perfect *Kal* are found in several verbs, as סָבְבוּ from סבב; זָמַמְתִּי from זמם.

*Exercise* 54*a*.

(1) קַלּוּ מִנְּשָׁרִים סוּסָיו׃ [1] (2) וּבָרוֹתִי מִכֶּם הַמֹּרְדִים וְהַפֹּשְׁעִים בִּי׃ [2] (3) גַּל מֵעָלַי חֶרְפָּה וָבוּז כִּי עֵדֹתֶיךָ נָצָרְתִּי׃ [3] (4) וַיֹּאמְרוּ לֹא עֲשַׁקְתָּנוּ וְלֹא רַצּוֹתָנוּ וְלֹא־לָקַחְתָּ מִיַּד־אִישׁ מְאוּמָה׃ [4] (5) וּמִדּוֹתָם מֵחוּץ לָעִיר׃ [5] (6) וַיֹּאמְרוּ בְּנֵי הַנְּבִיאִים אֶל־אֱלִישָׁע הִנֵּה־נָא הַמָּקוֹם אֲשֶׁר אֲנַחְנוּ יֹשְׁבִים שָׁם לְפָנֶיךָ צַר מִמֶּנּוּ׃ [6] (7) עַל־כֵּן חָרוּ יֹשְׁבֵי אָרֶץ וְנִשְׁאַר אֱנוֹשׁ מִזְעָר׃ [7] (8) הֵן עַל־כַּפַּיִם חַקּוֹתִיךְ חוֹמֹתַיִךְ נֶגְדִּי תָמִיד׃ [8]

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[1] Jer. iv. 13. [2] Ez. xx. 38. [3] Ps. cxix. 22.
[4] 1 Sam. xii. 4. [5] Num. xxxv. 5. [6] 2 Kings vi. 1.
[7] Is. xxiv. 6. [8] Is. xlix. 16.

*Exercise* 54*b*.

(1) And ye shall surround [*perf. with* ו *conv.*] the city all (ye) men of [the] war.[1] (2) Until it is crushed to dust. (3) For the soul of all the people was embittered, (each) man for [עַל] his sons and for his daughters.[2] (4) And the Lord said unto Joshua, "To-day I have rolled (away) the reproach of Egypt from off you."[3] (5) For it is very bitter to me on your account [מִן].[4] (5) And I will empty [*perf. with* ו *conv.*] the counsel of Judah and Jerusalem in this place.[5] (7) For their transgressions are many [*perf.*] and their turnings away strong.[6] (8) My skin is black upon [מֵעַל] me, and my bone burns with [מִן] heat.[7]

§ 203. There are two forms of the Imperfect of *Kal* derived from the two methods of compensation given in § 200 (*b*).

| | SINGULAR. | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 1 | אָסֹב | אֶסֹּב | אָסֹב | אֶסֹּב |
| 2 | תָּסֹב | תִּסֹּב | תָּסֹבִּי | תִּסֹּבִי |
| 3 | יָסֹב | יִסֹּב | תָּסֹב | תִּסֹּב |

[1] Josh. vi. 3. [2] 1 Sam. xxx. 6. [3] Josh. v. 9.
[4] Ruth i. 13. [5] Jer. xix. 7. [6] Jer. v. 6.
[7] Job xxx. 30.

| | Plural. | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 1 | נָסֹב | נִסֹּב | נָסֹב | נִסֹּב |
| 2 | תָּסֹבּוּ | תִּסְבּוּ | תְּסֹבֶּינָה | תִּסֹּבְנָה |
| 3 | יָסֹבּוּ | יִסְבּוּ | תְּסֹבֶּינָה | תִּסֹּבְנָה |

With suffix יְסֹבֵנִי.

With ו conversive וַיָּסָב

*Exercise* 55*a*.

(1) יָרֹנּוּ וְיִשְׂמְחוּ חֲפֵצֵי צִדְקִי וְיֹאמְרוּ תָמִיד יִגְדַּל יְהוָה הֶחָפֵץ שְׁלוֹם עַבְדּוֹ׃ [1] (2) וַיָּסֹבּוּ דֶּרֶךְ שִׁבְעַת יָמִים׃ (3) וַתָּעֶז יַד־מִדְיָן עַל־יִשְׂרָאֵל׃ (4) אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ וְתָרֹן לְשׁוֹן אִלֵּם׃ כִּי־נִבְקְעוּ בַמִּדְבָּר מַיִם וּנְחָלִים בָּעֲרָבָה׃ [2] (5) בַּחֶרֶב וּבְרָעָב יִתַּמּוּ הַנְּבִיאִים הָהֵמָּה׃ (6) כֹּל עֹבֵר צָלֶיהָ יִשֹּׁם וְיִשְׂרֹק עַל־כָּל־מַכּוֹתֶיהָ׃ (7) וְהִנֵּה תְסֻבֵּינָה אֲלֻמּוֹתֵיכֶם׃ (8) וּמִן־הַמִּדָּה הַזֹּאת תָּמוֹד אֹרֶךְ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרֹחַב עֲשֶׂרֶת אֲלָפִים׃ [3]

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[1] Ps. xxxv. 27. [2] Is. xxxv. 6. [3] Ez. xlv. 3.

*Exercise* 55*b*.

(1) I surely said that thy house and the house of thy father should walk before me for ever; and now far be it from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed.[1] (2) And he bowed himself upon him; and the flesh of the child became warm.[2] (3) Therefore his Maker shall not have mercy upon him, and his Former shall not show-favour-to-him.[3] (4) And they plundered [*imperf. with* ו *conv.*] their camps.[4] (5) By the sword and by famine they shall be consumed, from (the) smallest and unto (the) greatest.[5] (6) And he rent his upper-garment, and shaved his head.[6] (7) Thou shalt plunder all its (*f.*) spoil for thyself.[7] (8) And ye shall celebrate it [*perf.*] (as) a feast to the Lord, a week of days in the year; an everlasting statute for your generations; in the seventh month ye shall celebrate it [*imperf.*].[8]

§ 204. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | [9] סֹב | סֹבִּי | 2 | סֹבּוּ | סֹבֶּינָה |

[1] 1 Sam. ii. 30. [2] 2 Kings iv. 34. [3] Is. xxvii. 11.
[4] 1 Sam. xvii. 53. [5] Jer. xliv. 12. [6] Job i. 20.
[7] Deut. xx. 14. [8] Lev. xxiii. 41.
[9] Some verbs have *páttách* in the Imperative.

§ 205. *Infinitive* :—Absolute, סָבוֹב.
Construct, סֹב.

§ 206. *Participles*, regular.

*Exercise* 56*a*.

(1) עַד־תֹּם כָּל־הָעָם לַעֲבוֹר מִן־הָעִיר : (2) וַיֹּאמֶר בְּנַדְּתָם
גֹּלוּ אֵלַי הַיּוֹם אָבָן גְּדוֹלָה : (3) רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־
בָא וְשָׁכַנְתִּי בְּתוֹכֵךְ : [1] (4) כָּתְבָה עַל־לוּחַ אִתָּם וְעַל־סֵפֶר
חָקָה : (5) וַיִּשְׁלַח מַלְאָכִים אֶל־אֲבִימֶלֶךְ בְּתָרְמָה לֵאמֹר הִנֵּה גַּעַל
בֶּן־עֶבֶד וְאֶחָיו בָּאִים שְׁכֶמָה וְהִנָּם צָרִים אֶת־הָעִיר עָלֶיךָ : [2]

*Exercise* 56*b*.

(1) You have encompassed this mountain long enough [turn "enough to you (to) encompass (*inf.*) this mountain."] [3] (2) And I said [*imperf. with* ו *conv.*] "Whither (art) thou going?" and he said to me, "To measure Jerusalem." [4] (3) When the stars of the morning shout together ["in the shouting together of the stars of the morning."] [5] (4) And the king said to Doeg, "Turn thou and fall upon the

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[1] Zach. ii. 14. [2] Jud. ix. 31. [3] Deut. ii. 3.
[4] Zach. ii. 6. [5] Job xxxviii. 7.

priests;" and Doeg the Edomite turned, and he fell upon the priests.[1] (5) Be astonished, O inhabitants of (the) island![2]

## (B.) *Niphal.*

### § 207. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נְסַבֹּ֫תִי | נְסַבֹּ֫תִי | 1 | נְסַבֹּ֫נוּ | נְסַבֹּ֫נוּ |
| 2 | נְסַבֹּ֫תָ | נְסַבּוֹת | 2 | נְסַבּוֹתֶם | נְסַבּוֹתֶן |
| 3 | נָסָב | נָסַבָּה | 3 | נָסַבּוּ | נָסַבּוּ |

### § 208. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֵ֫סַב | אָסַב | 1 | נִסַּב | נִסַּב |
| 2 | תִּ֫סַב | תִּסְּבִי | 2 | תִּסְּבוּ | תִּסַּבֶּ֫נָה |
| 3 | יִ֫סַב | תִּסַּב | 3 | יִסְּבוּ | תִּסַּבֶּ֫נָה |

[1] 1 Sam. xxii. 18. [2] Is. xxiii. 2.

§ 209. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִסַּב | הִסַּבִּי | 2 | הִסַּבּוּ | הִסַּבֶּינָה |

§ 210. *Infinitive* :—Absolute, הִסּוֹב.
Construct, הִסֵּב.

§ 211. *Participle*, נָסָב, נָסַבָּה, &c.

*Exercise* 57*a*.

(1) וּנְקָלוֹתִי עוֹד מִזֹּאת׃ (2) בַּיּוֹם הַהוּא יֹאבַד לֵב־הַמֶּלֶךְ
וְלֵב הַשָּׂרִים וְנָשַׁמּוּ הַכֹּהֲנִים וְהַנְּבִיאִים יִתְמָהוּ׃[1] (3) וּמִשַּׁבְתּוֹתַי
הָעֲלִימוּ עֵינֵיהֶם וָאֵחַל בְּתוֹכָם׃[2] (4) וְהָיָה [and there shall be]
מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה
בִּמְקוֹם[3] אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי
אֵל־חָי׃[4] (5) כֹּה אָמַר יְהוָה אִם שְׁלֵמִים וְכֵן רַבִּים וְכֵן נָגוֹז
וְעָבָר׃[5] (6) בַּיּוֹם הַהוּא יַדֵּל כְּבוֹד יַעֲקֹב׃ (7) הִבָּרוּ נִשְׂאֵי כְּלֵי

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[1] Jer. iv. 9. [2] Ez. xxii. 26. [3] See § 434*b*.
[4] Hos. ii. 1. [5] Nahum. i. 12.

יְהוָה׃[1] (8) וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃[2] (9) וְעַל־קַל
גְּרִבָּב עַל־כֵּן יִבָּלוּ רִדְפֵיכֶם׃[3] (10) יַעַן אָמְרֵךְ הֶאָח אֶל־מִקְדָּשִׁי
כִּי־נִהָל וְאֶל־אַדְמַת יִשְׂרָאֵל כִּי נָשַׁמָּה וְאֶל־בֵּית יְהוּדָה כִּי
הָלְכוּ בַּגּוֹלָה׃[4]

*Exercise 57b.*

(1) If the heavens can-be-measured [*imperf.*] from above [מִלְּמַעְלָה], and the foundations of the earth searched below.[5] (2) And all the host of heaven shall melt [*perf. with* ו *conv.*], and the heavens shall be rolled up as a book.[6] (3) That it might not be profaned [“not to-be-profaned”] in [לְ] the eyes of the nations in whose midst they (were).[7] (4) Season the ointment and let the bones be consumed [“and be consumed, O bones!”].[8] (5) And the wheels also they turned not from beside [אֵצֶל] them.[9] (6) As [אֲשֶׁר] the host of heaven (can)-not be numbered [*imperf.*], and the sand of the sea (can)-not be measured [*imperf.*].[10] (7) And Israel was impoverished very-much before Midian, and the children of Israel cried unto the Lord.[11] (8) And their houses shall be turned unto others, their fields and their wives together.[12] (9) But a fire devoured-him and he-was-burnt.[13] (10) They shall be consumed in this desert.[14]

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[1] Is. lii. 11. [2] Am. v. 24. [3] Is. xxx. 16.
[4] Ez. xxv. 3. [5] Jer. xxxi. 37. [6] Is. xxxiv. 4.
[7] Ez. xx. 9. [8] Ez. xxiv. 10. [9] Ez. x. 16.
[10] Jer. xxxiii. 22. [11] Jud. vi. 6. [12] Jer. vi. 12.
[13] Ez. xv. 5. [14] Num. xiv. 35.

*Intensive Forms.*

§ 212. The *Piel, Pual,* and *Hithpael* (when they are found) are regular. The *Poel, Poal, Hithpoel,* and *Pilpel, Polpal, Hithpalpel* take afformatives in the same manner as *Piel, Pual, Hithpael.*

(C.) *Poel.*

§ 213. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | סוֹבַבְתִּי | סוֹבַבְתִּי | 1 | סוֹבַבְנוּ | סוֹבַבְנוּ |
| 2 | סוֹבַבְתָּ | סוֹבַבְתְּ | 2 | סוֹבַבְתֶּם | סוֹבַבְתֶּן |
| 3 | סוֹבֵב | סוֹבְבָה | 3 | סוֹבְבוּ | סוֹבְבוֹ |

§ 214. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲסוֹבֵב | אֲסוֹבֵב | 1 | נְסוֹבֵב | נְסוֹבֵב |
| 2 | תְּסוֹבֵב | תְּסוֹבְבִי | 2 | תְּסוֹבְבוּ | תְּסוֹבֵבְנָה |
| 3 | יְסוֹבֵב | תְּסוֹבֵב | 3 | יְסוֹבְבוּ | תְּסוֹבֵבְנָה |

With suffix :—יְסוֹבְבֵנִי, &c.

§ 215. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | סוֹבֵב | סוֹבְבִי | 2 | סוֹבְבוּ | סוֹבֵבְנָה |

§ 216. *Infinitive:*—Absolute, סוֹבֵב.

Construct, סוֹבֵב.

§ 217. *Participle,* מְסוֹבֵב.

(D.) *Poal.*

§ 218. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | סוֹבַבְתִּי | סוֹבַבְתִּי | 1 | סוֹבַבְנוּ | סוֹבַבְנוּ |
| 2 | סוֹבַבְתָּ | סוֹבַבְתְּ | 2 | סוֹבַבְתֶּם | סוֹבַבְתֶּן |
| 3 | סוֹבַב | סוֹבְבָה | 3 | סוֹבְבוּ | סוֹבְבוּ |

§ 219. *Imperfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲסוֹבַב | אֲסוֹבַב | 1 | נְסוֹבַב | נְסוֹבַב |
| 2 | תְּסוֹבַב | תְּסוֹבְבִי | 2 | תְּסוֹבְבוּ | תְּסוֹבַבְנָה |
| 3 | יְסוֹבַב | תְּסוֹבַב | 3 | יְסוֹבְבוּ | תְּסוֹבַבְנָה |

§ 220. *Infinitive,* סוֹבַב.

§ 221. *Participle,* מְסוֹבַב.

## (E.) *Hithpoel.*

§ 222. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִסְתּוֹבַבְתִּי | הִסְתּוֹבַבְתִּי | 1 | הִסְתּוֹבַבְנוּ | הִסְתּוֹבַבְנוּ |
| 2 | הִסְתּוֹבַבְתָּ | הִסְתּוֹבַבְתְּ | 2 | הִסְתּוֹבַבְתֶּם | הִסְתּוֹבַבְתֶּן |
| 3 | הִסְתּוֹבֵב | הִסְתּוֹבְבָה | 3 | הִסְתּוֹבְבוּ | הִסְתּוֹבְבוּ |

§ 223. *Imperfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶסְתּוֹבֵב | אֶסְתּוֹבֵב | 1 | נִסְתּוֹבֵב | נִסְתּוֹבֵב |
| 2 | תִּסְתּוֹבֵב | תִּסְתּוֹבְבִי | 2 | תִּסְתּוֹבְבוּ | תִּסְתּוֹבַבְנָה |
| 3 | יִסְתּוֹבֵב | תִּסְתּוֹבֵב | 3 | יִסְתּוֹבְבוּ | תִּסְתּוֹבַבְנָה |

§ 224. *Imperative.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִסְתּוֹבֵב | הִסְתּוֹבְבִי | 2 | הִסְתּוֹבְבוּ | הִסְתּוֹבַבְנָה |

§ 225. *Infinitive,* הִסְתּוֹבֵב.

§ 226. *Participle,* מִסְתּוֹבֵב.

*Exercise* 58*a*.

(1) וְעֲמָשָׂה מִתְגּוֹלֵל בַּדָּם בְּתוֹךְ הַמְּסִלָּה׃ [1] (2) כִּי־יְחַנֵּן קוֹלוֹ אַל
תַּאֲמָן־בּוֹ כִּי שֶׁבַע תּוֹעֵבוֹת בְּלִבּוֹ׃ [2] (3) חָלַק לִבָּם עַתָּה
יֶאְשְׁמוּ הוּא יַעֲרֹף מִזְּבְחוֹתָם יְשֹׁדֵד מַצֵּבוֹתָם׃ [3] (4) תַּחַת

[1] 2 Sam. xx. 12. [2] Prov. xxvi. 25. [3] Hosea x. 2.

שׁאָה הִתְגַּלָּחוּ׃ [1] (5) וַיִּרְעֲצוּ וַיִּרְצְצוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּשָּׁנָה
הַהִיא שְׁמֹנֶה עֶשְׂרֵה שָׁנָה אֶת־כָּל־בְּנֵי יִשְׂרָאֵל אֲשֶׁר בְּעֵבֶר
הַיַּרְדֵּן בְּאֶרֶץ הָאֱמֹרִי אֲשֶׁר בַּגִּלְעָד׃ [2] (6) עִם־נָבָר תִּתְבָּרָר
וְעִם־עִקֵּשׁ תִּתְפַּתָּל׃ [3] (7) כִּי כָל־סְאוֹן סֹאֵן בְּרַעַשׁ וְשִׂמְלָה
מְגוֹלָלָה בְּדָמִים׃ [4] (8) וְגִלְגַּלְתִּיךְ מִן־הַסְּלָעִים׃ [5] (9) כִּי תִבְצֹר
כַּרְמְךָ לֹא תְעוֹלֵל אַחֲרֶיךָ׃ [6] (10) כְּסוּס עָגוּר כֵּן אֲצַפְּצֵף׃ [7]

*Exercise* 58*b*.

(1) And vex them [לָמוֹ] as thou hast vexed [to] me on-account-of [עַל] all my transgressions.[8] (2) And they destroyed-(of)-him [9] on the highways five thousand men.[10] (3) With the pure thou shalt show thyself pure, and with the perverse thou shalt act perversely.[11] (4) In-order-to-rush upon-us and in-order-to fall upon-us.[12] (5) I have sewn sackcloth upon my skin, and soiled my horn in the dust.[13] (6) And I will sanctify my great name, which (is) profaned among the nations which you have profaned in the midst of them.[14] (7) If there be [יֵשׁ] a sorrow like my sorrow with which I am vexed ["which is vexed to me"].[15] (8) Art thou not she that slew Egypt and wounded the dragon?[16] (9) In me kings shall reign and princes shall

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[1] Job xxx. 14. [2] Jud. x. 8. [3] Ps. xviii. 27.
[4] Is. ix. 4. [5] Jer. li. 25. [6] Deut. xxiv. 21.
[7] Is. xxxviii. 14. [8] Lam. i. 22.
[9] The tribe of Benjamin. [10] Jud. xx. 45.
[11] 2 Sam. xxii. 27. [12] Gen. xliii. 18. [13] Job xvi. 15.
[14] Ez. xxxvi. 23. [15] Lam. i. 12. [16] Is. li. 9.

decree righteousness.[1] (10) The earth is utterly broken in pieces ["to break is broken in pieces"], the earth is thoroughly cleft ["to cleave is cleft"].[2]

(F.) *Hiphil.*

§ 227. *Perfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הֲסִבֹּ֫תִי | הֲסִבֹּ֫תִי | 1 | הֲסִבֹּ֫נוּ | הֲסִבֹּ֫נוּ |
| 2 | הֲסִבֹּ֫תָ | הֲסִבּוֹת | 2 | הֲסִבּוֹתֶם | הֲסִבּוֹתֶן |
| 3 | הֵסֵב[3] | הֵסֵבָּה | 3 | הֵסֵבּוּ | הֵסֵבּוּ |

§ 228. *Imperfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אָסֵב[4] | אָסֵב | 1 | נָסֵב | נָסֵב |
| 2 | תָּסֵב | תָּסֵבִּי | 2 | תָּסֵבּוּ | תְּסִבֶּינָה |
| 3 | יָסֵב | תָּסֵב | 3 | יָסֵבּוּ | תְּסִבֶּינָה |

With ו conversive, וַיָּסֶב.

With suffixes, יְסִבֻּנִי, יְסִבֻּכֶם.

[1] Pro. viii. 15. [2] Is. xxiv. 19.

[3] The second radical has sometimes (—) instead of (—).

[4] אֲסֵב, &c., are also frequent.

§ 229. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הָסֵב | הָסֹבִּי | 2 | הָסֹבוּ | הַסֹּבְּנָה |

§ 230. *Infinitive* :—Absolute, הָסֵב·

Construct, הָסֵב·

§ 231. *Participle*, מֵסֵב·

*Exercise* 59*a*.

(1) וַיִּשְׁלַח מַלְאָכִים אֶל־דָּוִד תַּחְתָּיו לֵאמֹר לְמִי־אָרֶץ לֵאמֹר
כָּרְתָה בְּרִיתְךָ אִתִּי וְהִנֵּה יָדִי עִמָּךְ לְהָסֵב אֵלֶיךָ אֶת־כָּל־
יִשְׂרָאֵל : [1] (2) אִם תָּפֵרוּ אֶת־בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלָּיְלָה : [2]
(3) בַּרְזֶל בְּבַרְזֶל יֶחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ : [3] (4) וַיִּגֶל אֶת־
הָאָבֶן מֵעַל פִּי הַבְּאֵר : (5) וַיִּשְׂרֹף אֶת־הַבָּמָה הֵדַק לְעָפָר
וְשָׂרַף אֲשֵׁרָה : [4] (6) הַחֶפֶץ לְשַׁדַּי כִּי תִצְדָּק וְאִם־בָּצַע כִּי־

[1] 2 Sam. iii. 12. [2] Jer. xxxiii. 20. [3] Prov. xxvii. 17.
[4] 2 Kings xxiii. 15.

תַּתֵּם דְּרָכֶיךָ: [1] (7) וַהֲשִׁמּוֹתִי אֶת־מִקְדָּשַׁיכֶם: (8) הֵחֵל הָאִישׁ
הָתָם הַבַּשָּׂר: (9) וַיֹּאמֶר אֲדֹנָי לָמָה הֵרֵעוֹתָ לָעָם הַזֶּה לָמָּה
זֶּה שְׁלַחְתָּנִי: (10) וְאַתָּה הַסִּבּוֹתָ אֶת־לִבָּם אֲחֹרַנִּית: [2]

*Exercise* 59*b*.

(1) And thou mayest make void for me the counsel of Achitophel.[3] (2) Do not do evil to [ב] my prophets. (3) And I will not profane my holy name again. (4) And he will pay out the money (which was) brought (into) the house of the Lord, which the keepers of the threshold had collected from among [מֵאֵת] the people.[4] (5) In the time of (their) distressing [to] him. (6) And I said, "I will not make void my covenant with you for ever."[5] (7) And towards [ב] the end of their kingdom, when sinners have completed (the number of their sins), a king shall arise harsh of face, and understanding frauds.[6] (8) And Noah began (to be) a husbandman [say "a man of the ground"].[7] (9) Perhaps he will lighten his hand from off you, and from off your gods, and from off your land.[8] (10) Take away thy anger with us.[9]

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[1] Job xxii. 3. [2] 1 Kings xviii. 37. [3] 1 Sam. xv. 34.
[4] 2 Kings xxii. 4. [5] Jud. ii. 1. [6] Dan. viii. 23.
[7] Gen. ix. 20. [8] 1 Sam. vi. 5. [9] Ps. lxxxv. 5.

## (G.) *Hophal.*

§ 232. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הוּסַבֹּ֫תִי | הוּסַבֹּ֫תִי | 1 | הוּסַבֹּ֫נוּ | הוּסַבֹּ֫נוּ |
| 2 | הוּסַבֹּ֫תָ | הוּסַבּוֹת | 2 | הוּסַבּוֹתֶם | הוּסַבּוֹתֶן |
| 3 | הוּסַב | הוּסַבָּה | 3 | הוּסַבּוּ | הוּסַבּוּ |

§ 233. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אוּסַב | אוּסַב | 1 | נוּסַב | נוּסַב |
| 2 | תּוּסַב | תּוּסַבִּי | 2 | תּוּסַבּוּ | תּוּסַבֶּ֫נָה |
| 3 | יוּסַב[1] | תּוּסַב | 3 | יוּסַבּוּ | תּוּסַבֶּ֫נָה |

§ 234. *Infinitive,* הוּסַב.

§ 235. *Participle,* מוּסָב.

[1] Also יֻסַּב, &c.

*Exercise* 60*a*.

(1) אֵיכָה יֹעַם זָהָב׃ [1] (2) וְאוּפַּן עֲנָלָה עַל־בַּמּוֹן לֹא יוּסָב׃ [2]
(3) לְמַעַן טָבֹחַ טֶבַח הוּחַדָּה׃ (4) אַבְנֵי הַשֹּׁהַם מֻסַּבֹּת מִשְׁבְּצֹת
זָהָב׃ [3] (5) גַּם בְּרִיתִי תֵּפֵר אֶת־דָּוִד עַבְדִּי׃ [4] (6) הוּי שׁוֹדֵד
וְאַתָּה לֹא שָׁדוּד וּבוֹגֵד וְלֹא־בָגְדוּ בָךְ כַּהֲתִימְךָ [5] שׁוֹדֵד תּוּשָׁד׃ [6]
(7) וְרָחֲבָה וְנָסְבָה לְמַעֲלָה לְמַעֲלָה לַצְּלָעוֹת כִּי מוּסַב־הַבַּיִת
לְמַעֲלָה לְמַעֲלָה סָבִיב ו סָבִיב לַבַּיִת עַל־כֵּן רָחַב־לַבַּיִת לְמַעֲלָה׃ [7]
(8) וְכָל־מִבְצָרֶיךָ יוּשָׁד כְּשֹׁד שַׁלְמַן בֵּית אַרְבֵּאל בְּיוֹם מִלְחָמָה
אֵם עַל־בָּנִים רֻטָּשָׁה׃ [8]

*Exercise* 60*b*.

(1) And Nebo and Baal-meon being changed (in) name.[9] (2) Say "A sword, a sword sharpened and also polished." [10] (3) A wicked man may be favoured (but) he will not [בַּל] learn [*perf.*] righteousness, in a land of things-that-are-right he will act wickedly.[11] (4) All the days [*constr.*] (that) it [*fem.*] lies waste it shall rest.[12] (5) It (is) a sharp sword and it is polished.[13] (6) His neighbour does not find favour in his eyes.[14]

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[1] Lam. iv. 1. [2] Is. xxviii. 27. [3] Ex. xxxix. 6.
[4] Jer. xxxiii. 21. [5] For כַּהֲתִימְךָ. [6] Is. xxxiii. 1.
[7] Ez. xli. 7. [8] Hosea x. 14. [9] Num. xxxii. 38.
[10] Ez. xxi. 14. [11] Is. xxvi. 10. [12] Lev. xxvi. 35.
[13] Ez. xxi. 16. [14] Prov. xxi. 10.

## CHAPTER XIII.

### פ״ן *Conjugation.*

§ 236. The irregularity of this conjugation consists in the assimilation of the נ to the next letter (by means of a *dàgésh forte*) when the former letter is pointed with a silent *shĕva.* The נ is lost altogether in the construct infinitive and imperative *Kal;* the former then takes the suffix תֶ־, e.g. נָגַשׁ, imper. גַּשׁ, &c; constr. infin. גֶּשֶׁת; but in verbs which are also "ל *guttural*" it takes *páttách* in both syllables, e.g. נָגַע, constr. infin. גַּעַת.[1]

### (A.) *Kal.*

§ 237. We make use of three paradigms in *Kal* (*a*) נָגַשׁ *to approach,* which is the more general form; (*b*) נָפַל *to fall,* which does not lose the נ in the imperative and infinitive construct; (*c*) נָתַן *to give,* which assimilates also the last נ some cases.

§ 238. The *Perfect Tense* in נָגַשׁ and נָפַל is regular, that of נָתַן is as follows :—

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[1] Verbs "ע guttural," as well as פ״ן do not contract but are conjugated like other ע guttural verbs.

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נָתַתִּי | נָתַתִּי | 1 | נָתַנּוּ | נָתַנּוּ |
| 2 | נָתַתָּ | נָתַתְּ | 2 | נְתַתֶּם | נְתַתֶּן |
| 3 | נָתַן | נָתְנָה | 3 | נָתְנוּ | נָתְנוּ |

§ 239. The *Imperfect Tenses* of נָגַשׁ, נָפַל, נָתַן are as follows :—

| Singular. | | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 1 | אָגַשׁ | אֶפֹּל | אֶתֵּן | אֶגַשׁ | אֶפֹּל | אֶתֵּן |
| 2 | תִּגַּשׁ | תִּפֹּל | תִּתֵּן | תִּגְּשִׁי | תִּפְּלִי | תִּתְּנִי |
| 3 | יִגַּשׁ | יִפֹּל | יִתֵּן | תִּגַּשׁ | תִּפֹּל | תִּתֵּן |

| Plural. | | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 1 | נִגַּשׁ | נִפֹּל | נִתֵּן | נִגַּשׁ | נִפֹּל | נִתֵּן |
| 2 | תִּגְּשׁוּ | תִּפְּלוּ | תִּתְּנוּ | תִּגַּשְׁנָה | תִּפֹּלְנָה | תִּתֵּנָה |
| 3 | יִגְּשׁוּ | יִפְּלוּ | יִתְּנוּ | תִּגַּשְׁנָה | תִּפֹּלְנָה | תִּתֵּנָה |

§ 240. *Imperative.*

| | SINGULAR. | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 2 | גַּשׁ | נְפֹל | תֵּן | גְּשִׁי | נִפְלִי | תְּנִי |

| | PLURAL. | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 2 | גְּשׁוּ | נִפְלוּ | תְּנוּ | גַּשְׁנָה | נִפְלְנָה | תְּנָה |

§ 241. *Infinitive*:—Absolute, נָגוֹשׁ, נָפוֹל, נָתוֹן.
Construct, גֶּשֶׁת, נִפֹּל, תֵּת.

§ 242. *Participle*:—Active, נֹגֵשׁ, נֹפֵל, נֹתֵן.
Passive, נָגוּשׁ, wanting, נָתוּן.

*Exercise* 61*a*.

(1) וַיִּטַּשׁ דָּוִד אֶת־הַכֵּלִים מֵעָלָיו עַל־יַד שׁוֹמֵר הַכֵּלִים:[1]
(2) אוּלָם שְׁלַח־נָא יָדְךָ וְנַע אֶל־עַצְמוֹ וְאֶל בְּשָׂרוֹ אִם לֹא אֶל־
פָּנֶיךָ יְבָרְכֶךָ:[2] (3) וַיִּגַּשׁ יוֹאָב וְהָעָם אֲשֶׁר עִמּוֹ לַמִּלְחָמָה

[1] 1 Sam. xvii. 22. [2] Job. ii. 5.

בָּאָרֶם׃[1] (4) וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃[2]
(5) צְדָקָה תִּצֹּר תָּם־דַּרְכּוֹ וְרִשְׁעָה תְּסַלֵּף חַטָּאת׃[3] (6) נָבֹל
תִּבֹּל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד מִמְּךָ הַדָּבָר׃[4]
(7) וַתִּשַּׁק עָרְפָּה לַחֲמוֹתָהּ וְרוּת דָּבְקָה־בָּהּ׃[5] (8) תְּנָה בְנִי לִבְּךָ
לִי וְעֵינֶיךָ דְּרָכַי תִּצֹּרְנָה׃[6] (9) מִיּוֹם נָפְלוֹ עַד הַיּוֹם הַזֶּה׃[7]
(10) לֹא תִקֹּם וְלֹא תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ
כָּמוֹךָ׃[8]

*Exercise* 61*b*.

(1) Your burnt offerings, and your sacrifices, your tithes, and the oblation of your hand, and all the choice of your vows, which ye vowed to the Lord.[9] (2) Again thou (*fem.*) shalt plant vineyards in the mountains of Samaria; the planters shall plant and eat [say "profane"[10]].[11] (3) In this desert your corpses shall fall, and all that (were) mustered of you, (according) to all your number, from twenty years old ["a son of twenty years"] and upwards.[12] (4) And all thy vows that thou mayest vow, and thy free-

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[1] 2 Sam. x. 13. [2] Deut. xi. 15. [3] Prov. xiii. 6.
[4] Ex. xviii. 18. [5] Ruth i. 14. [6] Prov. xxiii. 26.
[7] 1 Sam. xxix. 3. [8] Lev. xix. 18. [9] Deut. xii. 11.

[10] The expression "to profane a vineyard" is derived from the fact that for three years after its being planted it was kept sacred, after which it might be made use of.

[11] Jer. xxxi. 5. [12] Num. xiv. 29.

will offerings, and the oblation of thy hand.[1] (5) And the Lord said unto Moses, "Why ["what"] art thou crying unto me? Speak to the children of Israel (that) [and] they may strike-their-tents."[2] (6) And blessed [*pass. part. Kal*] (be) he who delivers thy enemies into thy hand: and he gave him a tithe of all.[3] (7) And surely a falling mountain will lie prostrate, and a rock will be moved from its place.[4] (8) And my wrath shall be poured out, and my anger; and it shall burn in the cities of Judah, and in the streets of Jerusalem.[5] (9) And they destroyed the image of Baal, and they destroyed the house of Baal.[6] (8) And he said unto her "Give me thy son," and-he-took-him[7] from her bosom.[8]

## (B.) *Niphal.*

§ 243. *Perfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נִבַּשְׁתִּי | נִבַּשְׁתִּי | 1 | נִבַּשְׁנוּ | נִבַּשְׁנוּ |
| 2 | נִבַּשְׁתָּ | נִבַּשְׁתְּ | 2 | נִבַּשְׁתֶּם | נִבַּשְׁתֶּן |
| 3 | נִבַּשׁ | נִבְּשָׁה | 3 | נִבְּשׁוּ | נִבְּשׁוּ |

[1] Deut. xii. 17. [2] Ex. xiv. 15. [3] Gen. xiv. 20.
[4] Job. xiv. 18. [5] Jer. xliv. 6. [6] 2 Kings x. 27.
[7] The verb לָקַח is conjugated like a verb פ״ן in *Kal* and *Hophal* (though the imperative *Kal* is sometimes found formed regularly); its other forms are regular.
[8] 1 Kings xvii. 19.

§ 244. The *Imperfect, Imperative,* and *Infinitive* are regular.

§ 245. *Participle,* נִגָּשׁ.

*Exercise* 62*a*.

(1) וַיְהִי [and it came to pass] בָּעֵת הִיא אֶת־מֵרַב בַּת־
שָׁאוּל לְדָוִד וְהִיא נִתְּנָה לְעַדְרִיאֵל הַמְּחֹלָתִי לְאִשָּׁה׃[1] (2) יִתֵּן
יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגָּפִים לְפָנֶיךָ׃[2] (3) אַף בַּל־נִטָּעוּ
אַף בַּל־זֹרָעוּ אַף בַּל־שֹׁרֵשׁ בָּאָרֶץ גִּזְעָם׃[3] (4) וְחָשַׁב מַחֲשָׁבוֹת
לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃[4] (5) וַיִּקַּח מֹשֶׁה וְאַהֲרֹן אֵת הָאֲנָשִׁים
הָאֵלֶּה אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת׃[5] (6) יִתֵּן כֶּעָפָר חַרְבּוֹ כְּקַשׁ נִדָּף
קַשְׁתּוֹ׃[6] (7) מֵעוֹלָם נִסַּכְתִּי מֵרֹאשׁ מִקַּדְמֵי־אָרֶץ׃[7] (8) וְנִגַּשׁ
הָעָם אִישׁ בְּאִישׁ וְאִישׁ בְּרֵעֵהוּ יִרְהֲבוּ הַנַּעַר בַּזָּקֵן וְהַנִּקְלֶה
בַּנִּכְבָּד׃[8] (9) כִּי אִם־נִקַּמְתִּי בָכֶם וְאַחַר אֶחְדָּל׃[9]

*Exercise* 62*b*.

(1) And the man of Israel was harassed on that day.[10] (2) And I will set [“give”] my face against [ ב ] you, and

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[1] 1 Sam. xviii. 19. [2] Deut. xxviii. 7. [3] Is. xl. 24.
[4] 2 Sam. xiv. 14. [5] Num. i. 17. [6] Is. xli. 2.
[7] Prov. viii. 23. [8] Is. iii. 5. [9] Jud. xv. 7.
[10] 1 Sam. xiv. 24.

you shall be defeated before your enemies.[1] (3) Wilt thou fear a [the] leaf driven away? wilt thou pursue dry stubble?[2] (4) For he lamented for Amnon. (5) All the places whither they were driven. (6) And from the half tribe of Mannasseh, eighteen thousand, who were called by names.[3] (7) Her shoots spread themselves out, they cross the sea.[4] (8) And the thunders and hail ceased, and the rain was not poured upon [ה *locale*] the earth.[5]

§ 246. The *Piel, Pual,* and *Hithpael,* are regular throughout.

## (C.) *Hiphil.*

§ 247. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִבַּשְׁתִּי | הִבַּשְׁתִּי | 1 | הִבַּשְׁנוּ | הִבַּשְׁנוּ |
| 2 | הִבַּשְׁתָּ | הִבַּשְׁתְּ | 2 | הִבַּשְׁתֶּם | הִבַּשְׁתֶּן |
| 3 | הֵבִישׁ | הֵבִישָׁה | 3 | הֵבִישׁוּ | הֵבִישׁוּ |

[1] Lev. xxvi. 17. [2] Job xiii. 25. [3] 1 Chr. xii. 31.
[4] Is. xvi. 8. [5] Ex. ix. 33.

§ 248. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אַגִּישׁ | אַגִּישׁ | 1 | נַגִּישׁ | נַגִּישׁ |
| 2 | תַּגִּישׁ | תַּגִּישִׁי | 2 | תַּגִּישׁוּ | תַּגֵּשְׁנָה |
| 3 | יַגִּישׁ | תַּגִּישׁ | 3 | יַגִּישׁוּ | תַּגֵּשְׁנָה |

Apocopated, יַגֵּשׁ, &c.

§ 249. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הַגֵּשׁ | הַגִּישִׁי | 2 | הַגִּישׁוּ | הַגֵּשְׁנָה |

§ 250. *Infinitive:*—Absolute, הַגֵּשׁ.

Construct, הַגִּישׁ.

§ 251. *Participle,* מַגִּישׁ.

*Exercise* 63*a*.

(1) וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֶּלִי וַיֹּאמֶר אֵלֶיהָ אֵין

עוֹד כֶּלִי׃ [1] (2) וַתִּבֹּט עֵינִי בְּשׁוּרִי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי׃ [2] (3) לֹא־תַכִּירוּ פָנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן׃ [3] (4) לָכֵן תֵּן אֶת־בְּנֵיהֶם לָרָעָב וְהַגִּירֵם עַל־יְדֵי־חָרֶב׃ [4] (5) וָאַצִּל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־לֹחֲצֵיכֶם וָאֲגָרֵשׁ אֹתָם מִפְּנֵיכֶם וָאֶתְּנָה לָכֶם אֶת־אַרְצָם׃ [5] (6) וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר־בַּסַּף וְהִגַּעְתֶּם אֶל־הַמַּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם אֲשֶׁר בַּסָּף׃ [6] (7) וְהִפַּרְתִּי לוֹ כִּי שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ עַד־עוֹלָם׃ [7] (8) יַבִּיעוּ יַדְבְּרוּ עָתָק יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן׃ [8] (9) הִבִּיטוּ אֵלָיו וְנָהָרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ׃ [9] (10) וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־אֶפְרַיִם בִּימִינוֹ מִשְׂמֹאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בִּשְׂמֹאלוֹ מִימִין יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו׃ [10] (11) גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ תְּגָרֵשׁ גּוֹיִם וַתִּטָּעֵהוּ׃ [11]

*Exercise* 63*b*.

(1) For the cry is gone in a circle to the borders of

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[1] 2 Kings iv. 6. [2] Ps. xcii. 12. [3] Deut. i. 17.
[4] Jer. xviii. 21. [5] Jud. vi. 9. [6] Ex. xii. 22.
[7] 1 Sam. iii. 13. [8] Ps. xciv. 4. [9] Ps. xxxiv. 6.
[10] Gen. xlviii. 13. [11] Ps. lxxx. 9.

Moab.[1] (2) To declare thy mercy in the morning, and thy faithfulness in the night.[2] (3) Thou shalt not take usury (from) [to] thy brother, the usury of silver, the usury of food, (or) the usury of anything which is lent upon usury.[3] (4) And Solomon was [הָיָה] ruler in all the kingdoms from the river of the land of the Philistines, and to the border of Egypt, who brought [*part.*] tribute and served [*part.*] Solomon all the days of his life.[4] (5) And ye shall go in a circle round the king [עַל הַמֶּלֶךְ סָבִיב], (every) man, and his weapons in his hand.[5] (6) To whom you have sent me to lay down your request.[6] (7) And if thou (*f.*) declarest [*imperf.*] this our word.[7] (8) And since we have ceased to burn incense to the queen of heaven, and to pour out to her drink-offerings, we have wanted everything.[8] (9) He-who-removes stones will be hurt by them; he-who-cuts-down trees will be endangered by them.[9] (10) And my roarings are poured [*imperf. with* ו *conv.*] like water.[10]

## (D.) *Huphal.*

§ 252. In this form the prefix הֻ always takes *kíbbúts* throughout, instead of *chátéph-kàméts.*

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[1] Is. xv. 8. [2] Ps. xcii. 3. [3] Deut. xxiii. 20.
[4] 1 Kings v. 1. [5] 2 Kings xi. 8. [6] Jer. xlii. 9.
[7] Josh ii. 20. [8] Jer. xliv. 18. [9] Eccl. x. 9.
[10] Job iii. 24.

§ 253. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִגַּשְׁתִּי | הִגַּשְׁתִּי | 1 | הִגַּשְׁנוּ | הִגַּשְׁנוּ |
| 2 | הִגַּשְׁתָּ | הִגַּשְׁתְּ | 2 | הִגַּשְׁתֶּם | הִגַּשְׁתֶּן |
| 3 | הִגִּישׁ | הִגִּישָׁה | 3 | הִגִּישׁוּ | הִגִּישׁוּ |

§ 254. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אַגִּישׁ | אַגִּישׁ | 1 | נַגִּישׁ | נַגִּישׁ |
| 2 | תַּגִּישׁ | תַּגִּישִׁי | 2 | תַּגִּישׁוּ | תַּגִּישְׁנָה |
| 3 | יַגִּישׁ | תַּגִּישׁ | 3 | יַגִּישׁוּ | תַּגִּישְׁנָה |

§ 255. *Infinitive*:—Absolute, הַגִּישׁ.

Construct, הַגִּישׁ.

§ 256. *Participle* מַגִּישׁ.

*Exercise* 64*a*.

(1) וַיֶּחֱזַק רֹאשׁוֹ בָּאֵלָה וַיִּתֵּן בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ וְהַפֶּרֶד

אֲשֶׁר־תַּחְתָּיו עָבָר׃[1] (2) וְנָמַסּוּ הֶהָרִים תַּחְתָּיו וְהָעֲמָקִים יִתְבַּקָּעוּ כַּדּוֹנַג מִפְּנֵי הָאֵשׁ כַּמַּיִם מְגֻרָּים בְּמוֹרָד׃[2] (3) וְהָסֵג אָחוֹר מִשְׁפָּט וּצְדָקָה מֵרָחוֹק תַּעֲמֹד׃[3] (4) וַתֻּתַּשׁ בְּחֵמָה לָאָרֶץ הִשְׁלָכָה׃[4] (5) יִתַּן אֶת־הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ לַאֲחֻזָּה אַל־תַּעֲבִרֵנוּ אֶת־הַיַּרְדֵּן׃[5] (6) הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ׃[6] (7) תַּנּוּר וְכִירַיִם יְתַץ׃[7] (8) יָדֶיךָ לֹא אֲסֻרוֹת וְרַגְלֶיךָ לֹא־לְנֶחֳשְׁתַּיִם הֻגַּשׁוּ כִּנְפוֹל לִפְנֵי בְּנֵי־עַוְלָה נָפַלְתָּ׃[8]

*Exercise* 64*b*.

(1) As the melting of silver in the midst of a furnace, so shall you be melted in the midst of her.[9] (2) For from the rising of the sun [and] until its setting, great (is) my name among the nations, and in every place incense (is) brought to my name, and a clean sacrifice.[10] (3) Pure gold shall not be given instead of her, and her price cannot be weighed in silver.[11] (4) And they said, "Because it was certainly told to thy servants that which the Lord thy God commanded [צִוָּה] Moses, his servant, to give to you all the land, and to destroy all the inhabitants of the land from before you."[12] (5) The vessels which (were) on the table,

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[1] 2 Sam. xviii. 9. [2] Mic. i. 4. [3] Is. lix. 14.
[4] Ez. xix. 12. [5] Num. xxxii. 5. [6] Zach. iii. 2.
[7] Lev. xi. 35. [8] 2 Sam. iii. 34. [9] Ez. xxii. 22.
[10] Mal. i. 11. [11] Job xxviii. 15. [12] Josh. ix. 24.

the dishes, and the bowls, and the cups, in which libations were made, (were of) pure gold.[1] (6) (To) each according to [לְפִי] his muster, his inheritance shall be given.[2] (7) Let a little water be fetched, I-pray-you, and wash your feet, and recline under the tree.[3] (8) And he dreamed; and behold a ladder placed [*part.*] on the earth [ה *locale*], and its head reached [*part.*] to the heavens [ה *locale*].[4]

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[1] Ex. xxxvii. 16. [2] Num. xxvi. 54. [3] Gen. xviii. 4. [4] Gen. xxviii. 12.

# CHAPTER XIV.

## QUIESCENT VERBS.

### פ״י *Conjugation.*

### I. *Verbs properly* פ״ו.

§ 257. A large majority of פ״י verbs originally, as the Arabic proves, must have commenced with ו, e.g. Hebrew יָלַד *to bear*, must have been *ולד = Arabic وَلَدَ *wáládá*. Hence verbs properly פ״ו are conjugated differently from those properly פ״י, as the ו quiesces in some cases to וֹ and וּ instead of יֹ and יֻ, as הוֹשִׁיב *Hi.*, from יָשַׁב (*ושב)

§ 258. The imperf., infin., and imper. *Niphal*, having a *dàgésh forte* in the first radical, take a ו in that place, as יוָּשַׁב.

§ 259. The imperf. *Kal*, however, either retains י or loses the first radical altogether, e.g. יִירַשׁ, but יֵשֵׁב.

§ 260. Whenever the first radical begins a syllable the verb is regular (with י), as יִשַׁב; but the constr. infin. and imperative *Kal* contract in the same manner as in the פ״ן conjugation, as שֶׁבֶת, דַּעַת (from יָדַע), שֵׁב.

## II. *Verbs properly* פ״י.

§ 261. The following are the only verbs of this class :—

יָטַב, *to be good.*

יָנַק, *to suck.*

יָקַץ, *to awake.*

יָצַר, *to form.*

יָלַל Hi. הֵילִיל, *to bewail.*

יָשַׁר, *to be straight.*

יָבֵשׁ (Arab. يَبِسَ *yábísá*, but which gives Hi. הוֹבִישׁ) *to be dry.*

יָכַן Hi., *to go to the right.*

§ 262. These verbs do not contract in the infin. constr. and imper. *Kal*, as יְטֹב, יְטַב; and have imperf. *Kal* יִיטַב; the *Hi.* also retains the י, as הֵיטִיב.

## III. *Contracted Verbs* פ״י.

263. This class contains verbs פ״י and פ״ו, but which contract and are conjugated exactly like verbs פ״ן.[1] They are as follows :—

יָצַב, *to set.*[2]

יָצַג, Hi., *to place.*[3]

יָצַע, *to spread out.*[4]

יָצַק, *to pour oneself out.*[5]

יָצַת, *to kindle.*[6]

יָצַר, *to form* (imperf. *Kal*).

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[1] Therefore no paradigm has been given for them.

[2] Only found in *Hitpael.* [3] Found also in *Ho.*

[4] In *Kal, Hi., Ho.*

[5] *Kal* and *Pi.* פ״ן, *Hi.* פ״ו and פ״ן, *Ho.* פ״ו.

[6] פ״ן in *Kal* and *Ni.*, פ״ו in *Hi.*

## (A.) *Kal.*

§ 264. *Perfect.*—Regular.

§ 265. *Imperfect.*

SINGULAR.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| | פ״ו | פ״י | פ״ו | פ״י |
| 1 | אֵשֵׁב | אִיטַב | אֵשֵׁב | אִיטַב |
| 2 | תֵּשֵׁב | תִּיטַב | אֵשְׁבִי | אִיטְבִי |
| 3 | יֵשֵׁב | יִיטַב | תֵּשֵׁב | תִּיטַב |

PLURAL.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| | פ״ו | פ״י | פ״ו | פ״י |
| 1 | נֵשֵׁב | נִיטַב | נֵשֵׁב | נִיטַב |
| 2 | תֵּשְׁבוּ | תִּיטְבוּ | תֵּשַׁבְנָה | תִּיטַבְנָה |
| 3 | יֵשְׁבוּ | יִיטְבוּ | תֵּשַׁבְנָה | תִּיטַבְנָה |

With ו conv. וַיֵּשֶׁב—פ״ו; וַיִּיטַב—פ״י, וַיִּיקֶץ.

(The tone is removed to the last syllable in pause).

Some verbs פ״ו are conjugated like פ״י in imperf. and imper., e.g. יָרַשׁ, imperf. יִירַשׁ, imper. יְרַשׁ.

§ 266. *Imperative.*

| | Singular. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| 2 | שֵׁב | יְטַב | שְׁבִי | יִטְבִי |

| | Plural. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| 2 | שְׁבוּ | יִטְבוּ | שֵׁבְנָה | יִטַבְנָה |

§ 267. *Infinitive*:—Absolute, יָשׁוֹב, יָטוֹב.

Construct, שֶׁבֶת, יִטַב.

§ 268. *Participles*—Regular.

*Exercise* 65*a*.

(1) וִירִשְׁתֶּם[1] אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

(2) חָרַשׁ בַּרְזֶל מַעֲצָד וּפָעַל בַּפֶּחָם וּבַמַּקָּבוֹת יְצֻרֵהוּ וַיִּפְעָלֵהוּ

[1] For וִירַשְׁתֶּם; this change of (—) into (—), which, however, is rare, is a weakening caused by the י.

בִּזְרוֹעַ כֹּחוֹ גַּם־רָעֵב וְאַיִן כֹּחַ׃[1] (3) וְכִי תֹאמֵר בִּלְבָבֶךָ אֵיכָה
נֵדַע אֶת־הַדָּבָר׃ (4) וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת אֵת אַדְנֵי
הַקֹּדֶשׁ וְאֵת אַדְנֵי הַפָּרֹכֶת מְאַת אֲדָנִים לִמְאַת הַכִּכָּר כִּכָּר
לָאָדֶן׃[2] (5) וַיֹּאמְרוּ הַשָּׁרִים אֶל־בָּרוּךְ לֵךְ הִסָּתֵר אַתָּה וְיִרְמִיָּהוּ
וְאִישׁ אַל־יֵדַע אֵיפוֹ אַתֶּם׃[3] (6) רְדִי וּשְׁבִי עַל־עָפָר בְּתוּלַת בַּת־
בָּבֶל שְׁבִי־לָאָרֶץ אֵין כִּסֵּא בַּת־כַּשְׂדִּים׃[4] (7) וַיִּתֶּן־לְךָ אֶת־
בִּרְכַּת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ לְרִשְׁתְּךָ אֶת־אֶרֶץ מְגֻרֶיךָ
אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם׃[5] (8) כִּי־פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי
נֶגְדִּי תָמִיד׃[6] (9) לָכֵן שִׁמְעוּ הַגּוֹיִם וּדְעִי עֵדָה אֶת־אֲשֶׁר־בָּם׃[7]
(10) וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אַךְ שְׁמַע בְּקוֹלִי וְלֵךְ
קַח־לִי׃[8]

*Exercise* 65*b*.

(1) And he moulded to him four rings of gold, and he put the rings on four of the corners, which (belonged) to four of its [*m.*] feet.[9] (2) Do not boast to-day [בְּיוֹם] (of) to-morrow, for thou knowest not what a day may bring

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[1] Is. xliv. 12. [2] Ex. xxxviii. 27. [3] Jer. xxxvi. 19.
[4] Is. xlvii. 1. [5] Gen. xxviii. 4. [4] Ps. li. 5.
[7] Jer. vi. 18. [8] Gen. xxvii. 13. [9] Ex. xxxvii. 13.

forth.[1] (3) From time to time [מִיָּמִים יָמִימָה] the daughters of Israel go [*imperf.*] to commemorate [לְתַנּוֹת לְ] the daughter of Jephtha, the Gileadite, four days in the year.[2] (4) And she hastened, and she descended from off the ass, and she fell before David on her face.[3] (5) And he said to him, "I will not go, but to my land and to my birth-place I will go."[4] (6) Behold fire descended from the heavens, and devoured the two captains of the first fifties, and their fifties; and now let my soul be precious in thy eyes.[5] (7) And David said to Uriah, "Dwell here [בַּזֶּה] also to-day, and to-morrow [מָחָר] I will-send-thee-away [*suffix with* ב *demonstrative*, see § 89];" and Uriah dwelt in Jerusalem on that day and the morrow [וּמִמָּחֳרָת].[6] (8) Who went[7] to descend (into) Egypt, and they did not ask of my mouth.[8] (9) And Barak said to her, "If thou wilt go [*imperf.*] with me, [and] I will go[7] [*perf.*], and if thou wilt not go with me, I will not go [*imperf.*].[9] (10) Descend to thy house and wash thy feet.

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[1] Prov. xxvii. 1. [2] Jud. xi. 40. [3] 1 Sam. xxv. 23.
[4] Num. x. 30. [5] 2 Kings i. 14. [6] 2 Sam. xi. 12.
[7] הָלַךְ: this verb is used in the perfect, inf. abs., and participles *Kal*, and the whole of the *Ni.*, *Pi.*, and *Hit.* יָלַךְ is used in the imperf., inf. constr., and imper. *Kal*, and the whole of the *Hi.*
[8] Is. xxx. 2. [9] Jud. iv. 8.

## (B.) *Niphal.*

### § 269. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נוֹשַׁבְתִּי | נוֹשַׁבְתִּי | 1 | נוֹשַׁבְנוּ | נוֹשַׁבְנוּ |
| 2 | נוֹשַׁבְתָּ | נוֹשַׁבְתְּ | 2 | נוֹשַׁבְתֶּם | נוֹשַׁבְתֶּן |
| 3 | נוֹשַׁב | נוֹשְׁבָה | 3 | נוֹשְׁבוּ | נוֹשְׁבוּ |

### § 270. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אִוּשַׁב | אִוּשַׁב | 1 | נִוּשַׁב | נִוּשַׁב |
| 2 | תִּוּשַׁב | תִּוּשְׁבִי | 2 | תִּוּשְׁבוּ | תִּוּשַׁבְנָה |
| 3 | יִוּשַׁב | תִּוּשַׁב | 3 | יִוּשְׁבוּ | תִּוּשַׁבְנָה |

### § 271. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִוּשַׁב | הִוּשְׁבִי | 2 | הִוּשְׁבוּ | הִוּשַׁבְנָה |

§ 272. *Infinitive*:—Absolute, *wanting*.

Construct, הִוָּשֵׁב.

§ 273. *Participle*, נוֹשָׁב.

*Exercise* 66*a*.

(1) שָׁמוֹעַ שָׁמַעְתִּי אֶפְרַיִם מִתְנוֹדֵד יִסַּרְתַּנִי וָאִוָּסֵר׃ [1] (2) וּמֶלֶךְ
אֲרָם הָיָה נִלְחָם בְּיִשְׂרָאֵל וַיִּוָּעַץ אֶל־עֲבָדָיו לֵאמֹר אֶל־מְקוֹם
פְּלֹנִי אַלְמֹנִי תַּחֲנֹתִי׃ [2] (3) אַל־תְּאֵהַב שֵׁנָה פֶּן־תִּוָּרֵשׁ פְּקַח
עֵינֶיךָ שְׂבַע־לָחֶם׃ [3] (4) נוֹקַשְׁתָּ בְּאִמְרֵי פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי
פִיךָ׃ [4] (5) וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃ [5] (6) וַיִּחַל
עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיְשַׁלַּח אֶת־הַיּוֹנָה׃ [6] (7) וְנוֹדַעְתִּי
לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרוּבִים אֲשֶׁר
עַל־אֲרוֹן הָעֵדוּת׃ (8) וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־
אֲרוֹן הָעֵדֶת לִפְנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת אֲשֶׁר אִוָּעֵד לְךָ
שָׁמָּה׃ [7] (9) וַיִּוָּעַץ עִם־שָׂרָיו וְגִבֹּרָיו לִסְתּוֹם אֶת־מֵימֵי הָעֲיָנוֹת
אֲשֶׁר מִחוּץ לָעִיר וַיַּעַזְרֻהוּ׃ [8] (10) וְכָשְׁלוּ בָם רַבִּים וַיִּפְּלוּ וְנִשְׁבָּרוּ
וְנוֹקְשׁוּ וְנִלְכָּדוּ׃ [9]

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[1] Jer. xxxi. 18. Prov. vi. 2.
[2] 2 Kings vi. 8.
[3] Prov. xx. 13.
[4] Ps. ii. 10.
[5] Gen. viii. 12.
[6] Ex. xxx. 6.
[7] 2 Chron. xxxii. 3.
[8] Is. viii. 15.

*Exercise* 66*b*.

(1) And if they blow on one (trumpet), [and] the princes, the heads of the thousands of Israel, shall assemble to thee.[1] (2) Be corrected, O Jerusalem, lest my soul be alienated from thee.[2] (3) The graven images of their gods you shall burn with fire, thou shalt not desire (the) silver and gold upon them, and take it to thee lest thou be snared [*imperf.*] by it [בּ].[3] (4) A servant cannot be corrected by words.[4] (5) And he said, "We will meet in the house of the Lord, in [אֶל] the midst of the temple, and we will shut the gates of the temple."[5] (6) Lest I be satisfied, and deny, and say, "Who (is) the Lord?" or lest I become poor, and steal, and seize the name of the Lord.[6] (7) And I will show myself great and holy, and I shall be known to the eyes of many nations, and they shall know that I (am) the Lord.[7] (8) And thou didst also arouse prophets, to celebrate [upon] thee in Jerusalem, saying, "(There is) a king, in Judah;" and now it shall be reported to the king, according to these words: and now go, and we will take counsel together.[8] (9) And you shall be remembered before the Lord your God, and you shall be saved from your enemies.[9] (10) When I make thee ["in-my-giving thee"] a desolate city, like the cities which (are) not inhabited.[10]

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[1] Num. x. 4. [2] Jer. vi. 8. [3] Deut. vii. 25.
[4] Prov. xxix. 19. [5] Neh. vi. 10. [6] Prov. xxx. 9.
[7] Ez. xxxviii. 23. [8] Neh. vi. 7. [9] Num. x. 9.
[10] Ez. xxvi. 19.

## (C.) *Hiphil.*

§ 274. *Perfect.*

| | Singular. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| 1 | הוֹשַׁבְתִּי | הֵימַבְתִּי | הוֹשַׁבְתִּי | הֵימַבְתִּי |
| 2 | הוֹשַׁבְתָּ | הֵימַבְתָּ | הוֹשַׁבְתְּ | הֵימַבְתְּ |
| 3 | הוֹשִׁיב | הֵיטִיב | הוֹשִׁיבָה | הֵיטִיבָה |

| | Plural. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| 1 | הוֹשַׁבְנוּ | הֵימַבְנוּ | הוֹשַׁבְנוּ | הֵימַבְנוּ |
| 2 | הוֹשַׁבְתֶּם | הֵימַבְתֶּם | הוֹשַׁבְתֶּן | הֵימַבְתֶּן |
| 3 | הוֹשִׁיבוּ | הֵיטִיבוּ | הוֹשִׁיבוּ | הֵיטִיבוּ |

§ 275. *Imperfect.*

| | Singular. | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 1 | אוֹשִׁיב | אֵיטִיב | אוֹשִׁיב | אֵיטִיב |
| 2 | תּוֹשִׁיב | תֵּיטִיב | תּוֹשִׁיבִי | תֵּיטִיבִי |
| 3 | יוֹשִׁיב | יֵיטִיב | תּוֹשִׁיב | תֵּיטִיב |

| | PLURAL. | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 1 | נוֹשִׁיב | נֵיטִיב | נוֹשִׁיב | נֵיטִיב |
| 2 | תּוֹשִׁיבוּ | תֵּיטִיבוּ | תּוֹשֵׁבְנָה | תֵּיטֵבְנָה |
| 3 | יוֹשִׁיבוּ | יֵיטִיבוּ | תּוֹשֵׁבְנָה | תֵּיטֵבְנָה |

Apocopated, יוֹשֵׁב , יֵיטֵב.

With ו conv. וַיּוֹשֶׁב.

§ 276. *Imperative.*

| | SINGULAR. | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 2 | הוֹשֵׁב | הֵיטֵב | הוֹשִׁיבִי | הֵיטִיבִי |

| | PLURAL. | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 2 | הוֹשִׁיבוּ | הֵיטִיבוּ | הוֹשֵׁבְנָה | הֵיטֵבְנָה |

*Exercise* 67*a*.

(1) וַאֲקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וָאוֹלֵךְ

אֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן׃ [1] (2) תֵּן לְחָכָם וַיֶּחְכַּם עוֹד הוֹדַע לַצַּדִּיק
וַיּוֹסֶף לֶקַח׃ [2] (3) וַאֲנִי בְּתָמִי תָּמַכְתָּ בִּי וַתַּצִּיבֵנִי לְפָנֶיךָ לְעוֹלָם׃ [3]
(4) וְכָסָף אַחֵר הוֹרַדְנוּ בְיָדֵנוּ לִשְׁבָּר־אֹכֶל׃ [4] (5) וַיֹּאמֶר אֵלָיו
בִּי אֲדֹנָי בַּמֶּה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הִנֵּה אַלְפִּי הַדַּל בִּמְנַשֶּׁה וְאָנֹכִי
הַצָּעִיר בְּבֵית אָבִי׃ [5] (6) הוֹסַפְתָּ חָכְמָה וָטוּב אֶל־הַשְּׁמוּעָה
אֲשֶׁר שָׁמַעְתִּי׃ [6] (7) וְהוֹלַךְ מְהֵרָה אֶל־הָעֵדָה וְכַפֵּר עֲלֵיהֶם׃ [7]
(8) הֵילִילוּ הָרֹעִים וְזַעֲקוּ וְהִתְפַּלָּשׁוּ אַדִּירֵי הַצֹּאן׃ [8] (9) הֲטוֹב
לְךָ כִּי־תַעֲשֹׁק כִּי תִמְאַס יְגִיעַ כַּפֶּיךָ וְעַל־עֲצַת רְשָׁעִים הוֹפָעְתָּ׃ [9]
(10) הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ הִפָּרֶד נָא מֵעָלַי אִם הַשְּׂמֹאל וְאֵימִינָה
וְאִם הַיָּמִין וְאַשְׂמְאִילָה׃ [10]

*Exercise* 67*b*.

(1) And thou madest known thy holy sabbath to them.[11] (2) Behold we shall-come ["coming"] into the land; thou [*fem.*] shalt bind this rope of scarlet thread in the window, by which thou caused us to descend, and thou shalt collect to thee into the house [ה *locale*] thy father, and thy mother, and thy brothers, and all the house of thy father.[12] (3) For I will dispossess nations from before thee, and I

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[1] Josh. xxiv. 3. [2] Prov. ix. 9. [3] Ps. xli. 13.
[4] Gen. xliii. 22. [5] Jud. vi. 15. [6] 1 Kings x. 7.
[7] Num. xvii. 11. [8] Jer. xxv. 34. [9] Job. x. 3.
[10] Gen. xiii. 9. [11] Neh. ix. 14. [12] Josh. ii. 18.

will widen thy border.[1] (4) If thou dost well, (shall there) not (be) a lifting (of the face)? and if thou dost not do well, sin (is) lying at the door, and to thee shall be his desire, and you shall rule over him.[2] (5) Art thou not our God? thou didst dispossess the inhabitants of this land from before thy people Israel, and didst give it to the seed of Abraham, thy beloved, for ever.[3] (6) I-will-cause-them-to-go-down like lambs to the slaughter [*infin. constr.*], like rams with he-goats.[4] (7) When thou tillest the earth, it shall not continue to-give [*constr.*] its strength to thee.[5] (8) And thou wilt save the afflicted people, and thy eyes (are) upon the haughty, thou wilt humble (them).[6] (9) For right and left thou shalt break out, and thy seed shall inherit nations, and it shall make desolate cities inhabited.[7] (10) For we have heard that [אֵת אֲשֶׁר] the Lord dried up the waters of the Red Sea before you.[8]

## (D.) *Hophal.*

§ 277. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הוּשַׁבְתִּי | הוּשַׁבְתִּי | 1 | הוּשַׁבְנוּ | הוּשַׁבְנוּ |
| 2 | הוּשַׁבְתָּ | הוּשַׁבְתְּ | 2 | הוּשַׁבְתֶּם | הוּשַׁבְתֶּן |
| 3 | הוּשַׁב | הוּשְׁבָה | 3 | הוּשְׁבוּ | הוּשְׁבוּ |

[1] Ex. xxxiv. 24. [2] Gen. iv. 7. [3] 2 Chr. xx. 7.
[4] Jer. li. 40. [5] Gen. iv. 12. [6] 2 Sam. xxii. 28.
[7] Is. liv. 3. [8] Josh. ii. 10.

§ 278. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אוּשַׁב | אוּשַׁב | 1 | נוּשַׁב | נוּשַׁב |
| 2 | תּוּשַׁב | תּוּשְׁבִי | 2 | תּוּשְׁבוּ | תּוּשַׁבְנָה |
| 3 | יוּשַׁב | תּוּשַׁב | 3 | יוּשְׁבוּ | תּוּשַׁבְנָה |

§ 279. *Infinitive,* הוּשַׁב.

§ 280. *Participle,* מוּשָׁב.

*Exercise* 68*a*.

(1) הִוא הָעֹלָה עַל־מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר
וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ׃ [1] (2) וְהֵיהַפֵּךְ כּוּשִׁי עוֹרוֹ וְנָמֵר
חֲבַרְבֻּרֹתָיו גַּם־אַתֶּם תּוּכְלוּ לְהֵיטִיב לִמֻּדֵי הָרֵעַ׃ [2] (3) וְהַכֹּהֵן
הַגָּדוֹל מֵאֶחָיו אֲשֶׁר יוּצַק עַל רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה׃ [3] (4) לֹא נוּכַל
דַּבֵּר אֵלֶיךָ רַע אוֹ טוֹב׃ (5) וְהִנֵּה שְׁנֵי הוּדָאֵי תְּאֵנִים מוּעָדִים
לִפְנֵי הֵיכַל׃ [4] (6) הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְּשָׂדֶה יַקְרִיבוּ

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[1] Lev. vi. 2. [2] Jer. xiii. 23. [3] Lev. xxi. 10.
[4] Jer. xxxiv. 1.

עַד אֶפֶס מָקוֹם וְהוּשַׁבְתֶּם לְבַדְּכֶם בְּקֶרֶב הָאָרֶץ׃[1] (7) וְהַעֲבַרְתִּי אֶת־אֹיְבֶיךָ בְּאֶרֶץ לֹא יָדַעְתָּ כִּי אֵשׁ קָדְחָה בְּאַפִּי עֲלֵיהֶם תּוּקָד׃[2] (8) אַךְ אֶל־שְׁאוֹל תּוּרַד אֶל־יַרְכְּתֵי־בוֹר׃[3]

*Exercise* 68*b*.

(1) And I will cause thee to serve thine enemies in a land which thou knowest not, for ye have kindled a fire in my anger; it shall burn for ever.[4] (2) Now give pledges to my lord, the king of Assyria, and I will give thee two thousand horses, if thou art able to give, for-thy-part [לְךָ], riders upon them.[5] (3) Who says to Jerusalem, "Thou shalt be inhabited." (4) Thy pomp is brought down to the grave, (and) the sound of thy harps.[6] (5) And I sent to them messengers, saying, "I (am) doing a great work, and I cannot come down."[7] (6) And these (things) Solomon was instructed. (7) Or if his sin be made known to him. (8) In praise [*infin.*] of the Lord, because [עַל] the house of the Lord was founded.[8]

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[1] Is. v. 8. [2] Jer. xv. 14. [3] Is. xiv. 15.
[4] Jer. xvii. 4. [5] Is. xxxvi. 8. [6] Is. xiv. 11.
[7] Neh. vi. 3. [8] Ezr. iii. 11.

# CHAPTER XX.

## QUIESCENT VERBS.

### ע״ו *and* ע״י *Conjugations.*

### ע״ו

§ 281. The following are the principal peculiarities of inflection in this conjugation:—

(*a*) (1) If the ו should regularly be followed by a homogeneous[1] vowel (i.e. *o* or *u*), it quiesces, as קוּם for *קָוּוּם, pass. part. from קוּם.

(2) If the ו should regularly be pointed with *shĕvà*, it is elided, as קָמוּ for *קָוְמוּ.

(3) It is also elided if pointed with a heterogeneous[2] vowel (i.e. *a* or *i*) and the preceding consonant takes a vowel, as סַרְתִּי for *סָוַרְתִּי, &c., but *סָוַר becomes סָר, and *סוֹר, סָר.

(*b*) (1) When after one of the above changes the vowel of a prefix (being short) should be in an open syllable it is lengthened, as הֵקִים for *הִקִים

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[1] *Homogeneous* is derived from two Greek words signifying "*of a like kind.*"

[2] *Heterogeneous* is derived from two Greek words signifying "*of a different kind.*"

(2) The perfect tense *Hiphil* retains the ־ִ throughout, and וֹ is inserted before the suffix, as הֲקִימוֹתִי, &c.

(*c*) The following irregularities do not come under the above heads:—

(1) The infinitive construct *Kal* is סוּר instead of סוֹר, which is the form of the absolute, and of which it seems a shortening.

(2) The imperfect and imperative *Kal* also take וּ instead of וֹ; the imperfect takes (־ָ) under the prefix, as אָקוּם.

(3) The fem. pl. imperative and the second and third persons plural of the imperfect, which would be *קוּמְנָה and *תָּקוּמְנָה, become קֻמְנָה and תְּקוּמֶינָה.

(4) The perfect tense *Niphal* has the third persons נָקוֹם, &c., but the other persons insert a וֹ before the suffix, as נְקוּמוֹתִי, &c.

(5) The other parts of the *Niphal* take וֹ, as אָקוֹם.

(6) The participle *Hiphil* is מֵקִים instead of *מָקִים.

(*d*) Verbs ע״ו have *Pilel*, *Pulal*, and *Hithpolel* for their intensive forms.

There are many verbs which treat the ו as a consonant, and they are conjugated regularly, as רָוַח *to be airy;* וְרָוַח לְשָׁאוּל *and Saul became easy* (1 Sam. xvi. 23).

## ע״י

§ 282. These verbs are subject to the same rules as those of the ע״ו conjugation; a paradigm is given when their inflection deviates from that of the latter conjugation.

### (A.) *Kal.*

§ 283. *Perfect.*

(*a*) ע״ו *Conjugation.*

| | Singular. | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 1 | בֹּשְׁתִּי | מַתִּי | קַמְתִּי | בֹּשְׁתִּי | מַתִּי | קַמְתִּי |
| 2 | בֹּשְׁתָּ | מַתָּה | קַמְתָּ | בֹּשְׁתְּ | מַתְּ | קַמְתְּ |
| 3 | בֹּשׁ | מֵת | קָם | בֹּשָׁה | מֵתָה | קָמָה |

| | Plural. | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 1 | בֹּשְׁנוּ | מַתְנוּ | קַמְנוּ | בֹּשְׁנוּ | מַתְנוּ | קַמְנוּ |
| 2 | בָּשְׁתֶּם | מַתֶּם | קַמְתֶּם | בָּשְׁתֶּן | מַתֶּן | קַמְתֶּן |
| 3 | בֹּשׁוּ | מֵתוּ | קָמוּ | בֹּשׁוּ | מֵתוּ | קָמוּ |

(*b*) ע״י *Conjugation.*

SINGULAR.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| 1 | בַּנְתִּי | בִּינֹתִי | בַּנְתִּי | בִּינוֹתִי |
| 2 | בַּנְתָּ | בִּינֹתָ | בַּנְתְּ | בִּינוֹת |
| 3 | בָּן | בִּין | בָּנָה | בִּינָה |

PLURAL.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| 1 | בַּנּוּ | בִּינֹנוּ | בַּנּוּ | בִּינֹנוּ |
| 2 | בַּנְתֶּם | בִּינֹתֶם | בַּנְתֶּן | בִּינוֹתֶן |
| 3 | בָּנוּ | בִּינוּ | בָּנוּ | בִּינוּ |

§ 284. *Imperfect.*

SINGULAR.

| pers. | masc. | | | fem. | | |
|---|---|---|---|---|---|---|
| 1 | אָקוּם | אֵבֹשׁ | אָבִין | אָקוּם | אֵבֹשׁ | אָבִין |
| 2 | תָּקוּם | תֵּבֹשׁ | תָּבִין | תָּקוּמִי | תֵּבֹשִׁי | תָּבִינִי |
| 3 | יָקוּם | יֵבֹשׁ | יָבִין | תָּקוּם | תֵּבֹשׁ | תָּבִין |

| | Plural. | | | | | |
|---|---|---|---|---|---|---|
| pers. | masc. | | | fem. | | |
| 1 | נָקוּם | נֵבֹשׁ | נָבִין | נָקוּם | נֵבֹשׁ | נָבִין |
| 2 | תָּקוּמוּ | תֵּבֹשׁוּ | תָּבִינוּ | תְּקוּמֶינָה | תֵּבֹשְׁנָה | תְּבִינֶינָה |
| 3 | יָקוּמוּ | יֵבֹשׁוּ | יָבִינוּ | תְּקוּמֶינָה | תֵּבֹשְׁנָה | תְּבִינֶינָה |

Shortened יָקֻם, יָבֵן.

With ו conversive וַיָּקָם, וַיָּקֻם, וַיָּבֶן.

With suffix יְקוּמֻנִי, יְבִינֻנִי.

§ 285. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | קוּם בִּין | קוּמִי בִּינִי | 2 | קוּמוּ בִּינוּ | קֻמְנָה בִּינֶינָה |

§ 286. *Infinitive* :—Absolute, קוֹם, בִּין.

Construct, קוּם, בִּין, בּוֹשׁ.

§ 287. *Participle* :—Active, קָם, מֵת, בֹּשׁ, בָּן.

Passive, קוּם, בּוּן.

*Exercise* 69*a*.

(1) אֶעְבְּרָה בְאַרְצֶךָ בַּדֶּרֶךְ בַּדֶּרֶךְ אֵלֵךְ לֹא אָסוּר יָמִין
וּשְׂמֹאל׃[1] (2) אֵלֶּה הָיוּ [were] עָרֵי הַמּוֹעֵדָה לְכָל בְּנֵי יִשְׂרָאֵל
וּלַגֵּר הַגָּר בְּתוֹכָם לָנוּס שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה וְלֹא
יָמוּת בְּיַד גֹּאֵל הַדָּם עַד־עָמְדוֹ לִפְנֵי הָעֵדָה׃[2] (3) וְגַלְתִּי
בִּירוּשָׁלַם וְשַׂשְׂתִּי בְעַמִּי וְלֹא־יִשָּׁמַע בָּהּ עוֹד קוֹל בְּכִי וְקוֹל
זְעָקָה׃[3] (4) אֲרַמִּי אֹבֵד אָבִי וַיֵּרֶד מִצְרַיְמָה וַיָּגָר שָׁם בִּמְתֵי
מְעָט׃[4] (5) וְעָפוּ בְכָתֵף פְּלִשְׁתִּים יָמָּה יַחְדָּו יָבוּזוּ אֶת־בְּנֵי־
קֶדֶם אֱדוֹם וּמוֹאָב מִשְׁלוֹחַ יָדָם וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם׃[5] (6) עַד
אֲשֶׁר יָנִיחַ לַאֲחֵיכֶם כָּכֶם וִירִשׁוּ גַּם הֵמָּה אֶת־הָאָרֶץ אֲשֶׁר
הוּא נֹתֵן לָהֶם וְשַׁבְתֶּם לְאֶרֶץ יְרֻשָּׁתְכֶם וִירִשְׁתֶּם אוֹתָהּ אֲשֶׁר
נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ׃[6] (7) וַיֵּרְדְּפֵהוּ
אֲבִימֶלֶךְ וַיָּנָס מִפָּנָיו וַיִּפְּלוּ חֲלָלִים רַבִּים עַד־פֶּתַח הַשָּׁעַר׃[7]
(8) גָּם מִמִּצְרַיִם תֵּבֹשִׁי כַּאֲשֶׁר בֹּשְׁתְּ מֵאַשּׁוּר׃[8] (9) וּמֵעֵץ הַדַּעַת
טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃[9]

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[1] Deut. ii. 27. [2] Josh. xx. 9. [3] Is. lxv. 19.
[4] Deut. xxvi. 5. [5] Is. xi. 14. [6] Josh. i. 15.
[7] Jud. ix. 40. [8] Jer. ii. 36. [9] Gen. ii. 17.

(10) וַיָּשׁוּבוּ וַיִּוָּעֲקוּךָ וְאַתָּה מִשָּׁמַיִם תִּשְׁמַע וְתַצִּילֵם כְּרַחֲמֶיךָ
רַבּוֹת עִתִּים׃ [1] (11) וַיַּצֵּר אֶת־שְׁנֵי הָעַמּוּדִים נְחֹשֶׁת שְׁמֹנֶה
עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה
יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי׃ [2] (12) וַתֹּאמֶר רוּת אַל־תִּפְגְּעִי־בִי
לָעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי
אָלִין עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהָי׃ [3] (13) וַיָּבֶן דָּוִד כִּי מֵת
הַיֶּלֶד וַיֹּאמֶר דָּוִד אֶל־עֲבָדָיו הֲמֵת הַיֶּלֶד וַיֹּאמְרוּ מֵת׃ [4]
(14) נָחָה שָׁקְטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה׃ [5] (15) וַיָּשֶׂם שַׂק עַל־
בְּשָׂרוֹ וַיָּצוֹם וַיִּשְׁכַּב בַּשַּׂק וַיְהַלֵּךְ אַט׃ [6]

*Exercise* 69*b*.

(1) Also all that-hope-in-thee let them not be ashamed, let them be ashamed who vainly deceive.[7] (2) And the cities, which the Philistines had taken from Israel, were restored to Israel, from Ekron [and] unto Gath; and their borders Israel delivered from the hand of the Philistines.[8] (3) Behold me sending, and I will take Nebuchadrezzar, king of Babylon, my servant, and I will put his throne above [מִמַּעַל לְ] these stones which I have hidden.[9] (4) And

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[1] Neh. ix. 28. [2] 1 Kings vii. 15. [3] Ruth i. 16.
[4] 2 Sam. xii. 19. [5] Is xiv. 7. [6] 1 Kings xxi. 27.
[7] Ps. xxv. 3. [8] 1 Sam. vii. 14. [9] Jer. xliii. 10.

they urged [on] him until he was ashamed; and he said, "Ye may send [*imper.*]; " and they sent fifty men.[1] (5) And Saul said to the Kenites (*sing.*), "Go, (*pl.*) depart, go down from the midst of the Amalekites, lest I destroy thee with them.[2] (6) And behold you are risen up instead of your fathers, an increase of sinful men.[3] (7) And (a) [the] boy ran, and announced to Moses, and said, "Eldad and Medad (are) prophesying in the camp."[4] (8) And David fasted [a fast], and he went in, and passed the night, and lay on the ground [ה *locale*].[5] (9) For I said, "Lest they rejoice over me [ל] when my foot slips ["in the slipping of my foot"], and act arrogantly towards me [עַל]."[6] (10) And Saul said, "Disperse yourselves among the people, and say ye to them, 'Let them bring to me (each) man his ox and (each) man his sheep, and let them kill (them) here [בַּזֶּה] and eat.'"[7] (11) For behold the stone which I put [נָתַן] before Joshua, on one stone seven eyes [*dual*], behold me carving its sculpture; and I will remove the sin of this land in one day.[8] (12) And David took the harp, and he played with his hand, and Saul was refreshed ["and it was airy to Saul"] and he was well,

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[1] 2 Kings ii. 17. [2] 1 Sam. xv. 6. [3] Num. xxxii. 14.
[4] Num. xi. 27. [5] 2 Sam. xii. 16. [6] Ps. xxxviii. 17.
[7] 1 Sam. xiv. 34. [8] Zach. iii. 9.

["and it was well to him"], and the depression went away from him.[1] (13) And he said, "Behold, I-pray-ye, my lords, turn aside, I-pray-ye, to the house of your servant, and pass the night, and wash your feet, and ye-shall-rise-early and go your way;" and they said, "No, for we will pass the night in the street."[2] (14) And when [כַּאֲשֶׁר] the child is dead, thou arisest and eatest bread.[3] (15) And he fell from off the throne backwards [אֲחֹרַנִּית], by the side of the gate [בְּעַד יַד הַשַּׁעַר], and his neck was broken, and he died, for the man was old and heavy; and he had judged Israel forty years.[4]

## (B.) *Niphal.*

§ 288. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | [5] נְקוּמֹתִי | נְקוּמֹתִי | 1 | נְקוּמֹנוּ | נְקוּמֹנוּ |
| 2 | נְקוּמֹתָ | נְקוּמוֹת | 2 | נְקוּמוֹתֶם | נְקוּמוֹתֶן |
| 3 | נָקוֹם | נָקוֹמָה | 3 | נָקוֹמוּ | נָקוֹמוּ |

[1] 1 Sam. xvi. 23. [2] Gen. xix. 2. [3] 2 Sam. xii. 21. [4] 1 Sam. iv. 18.
[5] The inflection of verbs ע״ו only differs from that of verbs ע״ו in the *Kal.*

§ 289. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אָקוֹם | אָקוֹם | 1 | נְקוֹם | נְקוֹם |
| 2 | תָּקוֹם | תָּקוֹמִי | 2 | תָּקוֹמוּ | תָּקוֹמְנָה |
| 3 | יָקוֹם | תָּקוֹם | 3 | יָקוֹמוּ | תָּקוֹמְנָה |

§ 290. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הָקוֹם | הָקוֹמִי | 2 | הָקוֹמוּ | הָקוֹמְנָה |

§ 291. *Infinitive* :—Absolute, הָקוֹם.
Construct, הָקוֹם.

§ 292. *Participle*, קָם.

*Exercise 70a.*

(1) כִּי אֱוִיל עַמִּי אוֹתִי לֹא יָדָעוּ בָּנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהֵיטִיב לֹא יָדָעוּ׃ [1] (2) וְהִנֵּה

[1] Jer. iv. 22.

הָהָמוֹן נָמוֹג וַיֵּלֶךְ וַהֲלֹם׃ [1] (3) כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם הַוָּוֹת קֶבֶר־פָּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחֲלִיקוּן׃ [2] (4) וְאַחַר נָפֹצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי׃ [3] (5) אֱלֹהִים בְּקִרְבָּהּ בַּל־תִּמּוֹט יַעְזְרֵהָ אֱלֹהִים׃ [4] (6) וַיְהִי כָּל־הָעָם נָדוֹן בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר הַמֶּלֶךְ הִצִּילָנוּ מִכַּף אֹיְבֵנוּ וְהוּא מִלְּטָנוּ מִכַּף פְּלִשְׁתִּים וְעַתָּה בָּרַח מִן־הָאָרֶץ מֵעַל אַבְשָׁלוֹם׃ [5] (7) וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נְכוֹן הַיּוֹם׃ [6] (8) כִּי נִבְעֲרוּ הָרֹעִים וְאֶת־יְהוָה לֹא דָרָשׁוּ עַל־כֵּן לֹא הִשְׂכִּילוּ וְכָל־מַרְעִיתָם נָפוּצָה׃ [7]

*Exercise 70b.*

(1) Tremble ye before Him all the earth, also the world shall be established, it shall not be moved.[8] (2) And Pharoah said to Joseph, "After the Lord has caused thee to know all this, (there is) no (one) (so) wise and intelligent as thou."[9] (3) And she said to the men, "I know that the Lord has given the land to you, and that your fear has fallen upon us, and that all the inhabitants of the land melt (with fear) before you."[10] (4) And he said in his heart, "I shall not be moved from generation to generation ["to generation and generation"], [that] (I shall) not (be) in

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[1] 1 Sam. xiv. 16. [2] Ps. v. 10. [3] Gen. x. 18.
[4] Ps. xlvi. 6. [5] 2 Sam. xix. 10. [6] Prov. iv. 18.
[7] Jer. x. 21. [8] 1 Chr. xvi. 30. [9] Gen. xli. 39.
[10] Josh. ii. 9.

evil.[1] (5) For all the days which the son of Jesse lives upon the ground, thou shalt not be established, thou and thy kingdom; and now send, and take him to me, for he is a dead man [בֶּן־מָוֶת].[2] (6) All thy fortresses (are) fig-trees with first-fruits: if they are shaken, [*imperf.*] [and] they fall into the mouth of the eater.[3] (7) Then the princes of Edom shall tremble, the mighty-ones of Moab, trembling shall seize them, all the inhabitants of Canaan shall melt (with fear).[4] (8) Therefore say, "Thus saith the Lord, 'And I will collect you from the peoples; and I will gather you from the lands, in which ye are scattered; and I will give you the land of Israel.'"[5]

## (C.) *Pilel.*

§ 293. *Perfect*, קוֹמַמְתִּי, קוֹמֵם, &c.[6]

§ 294. *Imperfect*, אֲקוֹמֵם, &c.

§ 295. *Imperative*, קוֹמֵם, &c.

§ 296. *Infinitive*, קוֹמֵם.

§ 297. *Participle*, מְקוֹמֵם.

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[1] Ps. x. 6. [2] 1 Sam. xx. 31. [3] Nah. iii. 12.
[4] Ex. xv. 15. [5] Ez. xi. 17.
[6] Cf. the verbs ע״ע, § 213 et seq.

(D.) *Pulal.*

§ 298. *Perfect,* קוֹמַמְתִּי, קוֹמַם, &c.

§ 299. *Imperfect,* אֲקוֹמַם, &c.

§ 300. *Infinitive,* קוֹמַם.

§ 301. *Participle,* מְקוֹמָם.

(E.) *Hithpolel.*

§ 302. *Perfect.* הִתְקוֹמַמְתִּי, הִתְקוֹמֵם, &c.

§ 303. *Imperfect,* אֶתְקוֹמֵם, &c.

§ 304. *Imperative,* הִתְקוֹמֵם, &c.

§ 305. *Infinitive,* הִתְקוֹמֵם.

§ 306. *Participle,* מִתְקוֹמֵם.

*Exercise* 71*a*.

(1) דְּרָכַי סוֹרֵר וַיְפַשְּׁחֵנִי שָׂמַנִי שׁוֹמֵם: [1] (2) אַל־תִּזְכְּרוּ
רִאשֹׁנוֹת וְקַדְמֹנִיּוֹת אַל־תִּתְבֹּנָנוּ: [2] (3) וּבַרְזְלַי זָקֵן מְאֹד בֶּן־
שְׁמֹנִים שָׁנָה וְהוּא־כִלְכֵּל [3] אֶת־הַמֶּלֶךְ בְּשִׁיבָתוֹ בְּמַחֲנַיִם כִּי

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[1] Lam. iii. 11. [2] Is. xliii. 18. [3] See §§ 74 and 212.

אִישׁ בָּדוֹל הוּא מְאֹד׃ [1] (4) שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אָרֶץ כִּי יְהוָה
דִּבֵּר בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִי׃ [2] (5) יִשְׁרְצוּ הַמַּיִם
שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ [3]
(6) וַתְּכוֹנֵן לְךָ אֶת־עַמְּךָ יִשְׂרָאֵל לְךָ לְעָם עַד־עוֹלָם׃ [4] (7) רֹעִים
רַבִּים שִׁחֲתוּ כַּרְמִי בּוֹסְסוּ אֶת־חֶלְקָתִי נָתְנוּ אֶת־חֶלְקַת חֶמְדָּתִי
לְמִדְבַּר שְׁמָמָה׃ [5] (8) שֹׂמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד
וְדֶרֶךְ רְשָׁעִים יְעַוֵּת׃ [6] (9) נוֹעַ תָּנוּעַ אָרֶץ כַּשִּׁכּוֹר וְהִתְנוֹדְדָה
כַּמְּלוּנָה וְכָבַד עָלֶיהָ פִּשְׁעָהּ וְנָפְלָה וְלֹא־תוֹסִיף קוּם׃ [7]
(10) וַיֹּאמֶר אֵלַי עֲמֹד־נָא עָלַי וּמוֹתֵתֵנִי כִּי אֲחָזַנִי הַשֶּׁבֶץ כִּי־כָל־
עוֹד נַפְשִׁי בִּי׃ וָאֶעֱמֹד עָלַיו וָאֲמִתְתֵּהוּ׃ [8] (11) הֵמָּה כָּרְעוּ וְנָפָלוּ
וַאֲנַחְנוּ קַמְנוּ וַנִּתְעוֹדָד׃ [9] (12) וּבְנֵי יִשְׂרָאֵל הִתְפַּקְּדוּ וְכַלְכְּלוּ׃ [10]
(13) יֵשׁ מִתְעַשֵּׁר וְאֵין כֹּל מִתְרוֹשֵׁשׁ וְהוֹן רָב׃ [11] (14) וְשַׁבַּבְתִּי
אֶת־יִשְׂרָאֵל אֶל־נָוֵהוּ וְרָעָה הַכַּרְמֶל וְהַבָּשָׁן וּבְהַר אֶפְרַיִם
וְהַגִּלְעָד תִּשְׂבַּע נַפְשׁוֹ׃ [12] (15) צַדָּקָה תְּרוֹמֵם גּוֹי וְחֶסֶד לְאֻמִּים
חַטָּאת׃ [13]

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[1] 2 Sam. xix. 33.
[2] Is. i. 2.
[3] Gen. i. 20.
[4] 2 Sam. vii. 24.
[5] Jer. xii. 10.
[6] Ps. cxlvi. 9.
[7] Is. xxiv. 20.
[8] 2 Sam. i. 9, 10.
[9] Ps. xx. 9.
[10] 1 Kings xx. 27.
[11] Prov. xiii. 7.
[12] Jer. l. 19.
[13] Prov. xiv. 34.

*Exercise* 71*b*.

(1) If he does not turn [*imperf.*], He will sharpen His sword: He has bent His bow, and made it ready [*imperf. with* ו *conv.*].[1] (2) Hast thou perceived even ["unto"] the breadths of the earth? declare if thou knowest all of it [*f.*].[2] (3) Mountains tremble on-account-of [מִן] Him, and hills melt (with fear).[3] (4) And David sang this lament over Saul, and over Jonathan, his son.[4] (5) Deliver me from my enemies, O Lord! protect me safely from those-that-rise-up-(against)-me.[5] (6) And the king said to Barzillai, "Cross [*imperf.*] thou with [אֵת] me, and I will provide thee with food with [עִמָּד] me in Jerusalem."[6] (7) He dwells [*imperf.*] and abides (on the) rock, on the point ["tooth"] of the rock and (the) peak.[7] (8) For a short time Thy holy people have possessed (it), our enemies have trodden down Thy holy place.[8] (9) Dwelling in the secret place of the Most High, he shall abide in the shadow of the Almighty.[9] (10) And this (happened) in past time in Israel, on account of the redemption and on account of the exchange, to confirm everything: a man drew off his shoe, and gave it to his neighbour; and this (was) the testimony in Israel.[10] (11) Howl, O Hesbon! for Ai (is) spoiled, cry-

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[1] Ps. vii. 13. [2] Job xxxviii. 18. [3] Nah. i. 5.
[4] 2 Sam. i. 17. [5] Ps. lix. 2. [6] 2 Sam. xix. 34.
[7] Job xxxix. 28. [8] Is. lxiii. 18. [9] Ps. xci. 1.
[10] Ruth iv. 7.

ye daughters of Rabbah, gird (yourselves) with sackcloth, (*pl.*), lament, and run to and fro by the fences; for their king shall go into captivity, his priests and his princes together.[1] (12) The steps of a man are maintained by [מִן] the Lord, and He delights in his way.[2] (13) And they shall bless the name of Thy glory, which ["and"] (is) exalted above all blessing and praise.[3] (14) Why is this people of Jerusalem slidden back, with a complete backsliding? they have refused to return.[4] (15) The chariots shall be mad in the streets, they shall run about in the broad ways; their appearance (shall be) like torches, they shall run like flashes of lightning.[5]

## (F.) *Hiphil.*

§ 307. *Perfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הֲקִימוֹתִי | הֲקִימוֹתִי | 1 | הֲקִימוֹנוּ | הֲקִימוֹנוּ |
| 2 | הֲקִימוֹתָ | הֲקִימוֹת | 2 | הֲקִימוֹתֶם | הֲקִימוֹתֶן |
| 3 | הֵקִים | הֵקִימָה | 3 | הֵקִימוּ | הֵקִימוּ |

[1] Jer. xlix. 3. [2] Ps. xxxvii. 23. [3] Neh. ix. 5.
[4] Jer. viii. 5. [5] Nah. ii. 5.

§ 308. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אָקִים | אָקִים | 1 | נָקִים | נָקִים |
| 2 | תָּקִים | תָּקִימִי | 2 | תָּקִימוּ | תָּקִמְנָה |
| 3 | יָקִים | תָּקִים | 3 | יָקִימוּ | תָּקִמְנָה |

Shortened, יָקֵם. With ו conv., וַיָּקֶם. With suffix, יְקִימֵנִי.

§ 309. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הָקֵם | הָקִימִי | 2 | הָקִימוּ | הָקִמְנָה |

§ 310. *Infinitive:*—Absolute, הָקֵם, הָקִים.

Construct, הָקִים.

§ 311. *Participle,* מֵקִים.

*Exercise 72a.*

(1) יִשְׂמַח הַר־צִיּוֹן תָּגֵלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ׃ [1]

[1] Ps. xlviii. 12.

(2) וַעֲבַרְתֶּם אֶת־הַיַּרְדֵּן וְיַשַּׁבְתֶּם בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם
מַנְחִיל אֶתְכֶם וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב וִישַׁבְתֶּם־בֶּטַח: [1]
(3) לְךָ יוֹם אַף־לְךָ לָיְלָה אַתָּה הֲכִינוֹתָ מָאוֹר וָשָׁמֶשׁ: [2] (4) וְעַתָּה
שְׁמַע בְּקוֹלָם אַךְ כִּי הָעֵד תָּעִיד בָּהֶם וְהִגַּדְתָּ לָהֶם מִשְׁפַּט
הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם: [3] (5) עֶבֶד מַשְׂכִּיל יִמְשֹׁל בְּבֶן־מֵבִישׁ
וּבְתוֹךְ אַחִים יַחֲלֹק נַחֲלָה: [4] (6) אִם תָּשׁוּב יִשְׂרָאֵל אֵלַי תָּשׁוּב
וְאִם תָּסִיר שִׁקּוּצֶיךָ מִפָּנַי וְלֹא תָנוּד: [5] (7) וַיָּפֶץ הָעָם בְּכָל־
אֶרֶץ מִצְרַיִם לְקַשֵּׁשׁ קַשׁ לַתֶּבֶן: [6] (8) וְהֵמַתָּה אֶת־הָעָם הַזֶּה
כְּאִישׁ אֶחָד: [7] (9) וַיָּקָם מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו וַיָּשֶׂם
אֶת־קְרָשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיָּקֶם אֶת־עַמּוּדָיו: [8] (10) כִּי־מִזְבַּח
הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה קָטֹן מֵהָכִיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה
וְאֵת חֶלְבֵי הַשְּׁלָמִים: [9] (11) וַאֲנִי אֲקַבֵּץ אֶת־שְׁאֵרִית צֹאנִי מִכֹּל
הָאֲרָצוֹת אֲשֶׁר הִדַּחְתִּי אֹתָם שָׁם וַהֲשִׁיבוֹתִי אֶתְהֶן עַל־נְוֵיהֶן: [10]
(12) כִּי תְשׁוּבֶן מֵאַחֲרָיו וַיָּסַף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשִׁחַתֶּם
לְכָל־הָעָם הַזֶּה: [11]

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[1] Deut. xii. 10. [2] Ps. lxxiv. 16. [3] 1 Sam. viii. 9.
[4] Prov. xvii. 2. [5] Jer. iv. 1. [6] Ex. v. 12.
[7] Num. xiv. 15. [8] Ex. xl. 18. [9] 1 Kings viii. 64.
[10] Jer. xxiii. 3. [11] Num. xxxii. 15.

*Exercise 72b.*

(1) For, behold, I (am) commanding; and I will shake the house of Israel among all nations, as (grain [1]) is shaken in a sieve; and a grain shall not fall (on the) earth.[2] (2) And Gideon, his son, was threshing wheat by the wine vat, to put (it) in safety from before [מִפְּנֵי] Midian.[3] (3) And my mercy shall not depart from him, as I caused it to depart from Saul, whom I took away from before thee [מִלְּפָנֶיךָ].[4] (4) On that day I will cause to arise against Eli all which I have spoken against his house.[5] (5) And the woman said, "And why thinkest thou like this about the people of God? and the king (is) speaking this as a man in fault, that the king does not bring back his banished [*sing.*]."[6] (6) And I will give the men who (are) transgressing my covenant, who have not caused to stand the words of the covenant which they made ["cut"] before me, the calf which they cut in [לְ] two, and they pass between the two pieces, into the hand of their enemies, and into the hand of them that seek their life.[7] (7) Have ye not known? have ye not heard? has it not been told from the beginning unto you? have ye not understood the founda-

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[1] The Authorised Version gives "corn."

[2] Am. ix. 9. [3] Jud. vi. 11. [4] 2 Sam. vii. 15.

[5] 1 Sam. iii. 12. [6] 2 Sam. xiv. 13. [7] Jer. xxxiv. 18 & 20.

tions of the earth?[1] (8) And thou (*f.*) hast placed thy back as the ground, and as the street to them that go over.[2] (9) And Jesse said unto David his son, "Take, now, to thy brothers, an ephah of this parched corn, and these ten loaves, and run to the camp to thy brothers."[3] (10) And a whirlwind shall scatter them; and thou shalt rejoice in the Lord, and the Holy One of Israel thou shalt praise.[4] (11) And thou shalt know to-day, and recall to mind, that the Lord He is God in the heavens above, and on the earth below, there is no other [אֵין עוֹד].[5] (12) God understands her way, and he knows her place.[6]

## (G.) *Hophal.*

§ 312. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הוּקַמְתִּי | הוּקַמְתִּי | 1 | הוּקַמְנוּ | הוּקַמְנוּ |
| 2 | הוּקַמְתָּ | הוּקַמְתְּ | 2 | הוּקַמְתֶּם | הוּקַמְתֶּן |
| 3 | הוּקַם | הוּקְמָה | 3 | הוּקְמוּ | הוּקְמוּ |

[1] Is. xl. 21. [2] Is. li. 23. [3] 1 Sam. xvii. 17.
[4] Is. xli. 16. [5] Deut. iv. 39. [6] Job xxviii. 23.

§ 313. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אוּקַם | אוּקַם | 1 | נוּקַם | נוּקַם |
| 2 | תּוּקַם | תּוּקְמִי | 2 | תּוּקְמוּ | תּוּקַמְנָה |
| 3 | יוּקַם | תּוּקַם | 3 | יוּקְמוּ | תּוּקַמְנָה |

§ 314. *Infinitive,* הוּקַם.

§ 315. *Participle,* מוּקָם.

*Exercise 73a.*

(1) וְקִדַּשְׁתָּ אֵת חֲזֵה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה אֲשֶׁר הוּנַף
וַאֲשֶׁר הוּרַם מֵאֵיל הַמִּלֻּאִים מֵאֲשֶׁר לְאַהֲרֹן וּמֵאֲשֶׁר לְבָנָיו: [1]
(2) כִּי־עָרוּךְ מֵאֶתְמוֹל תָּפְתֶּה גַּם הִוא לַמֶּלֶךְ הוּכַן הֶעֱמִיק
הִרְחִיב מְדוּרָתָהּ אֵשׁ וְעֵצִים הַרְבֵּה נִשְׁמַת יְהוָה כְּנַחַל גֹּפְרִית
בֹּעֲרָה בָהּ: [2] (3) וְאִם שׁוֹר יִנָּגַח הוּא מִתְּמוֹל שִׁלְשֹׁם וְהוּעַד
בְּבְעָלָיו וְלֹא יִשְׁמְרֶנּוּ וְהֵמִית אִישׁ אוֹ אִשָּׁה הַשּׁוֹר יִסָּקֵל וְגַם־
בְּעָלָיו יוּמָת: [3] (4) מֵקִים דְּבַר עַבְדּוֹ וַעֲצַת מַלְאָכָיו יַשְׁלִים

[1] Ex. xxix. 27. [2] Is. xxx. 33. [3] Ex. xxi. 29.

הָאֹמֵר לִירוּשָׁלַם תּוּשָׁב׃ [1] (5) אֲשֶׁר־קָמְטוּ וְלֹא־עֵת נָהָר יוּצַק
יְסוֹדָם׃ [2] (6) לֹא־יוּמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוּמְתוּ עַל־
אָבוֹת אִישׁ בְּחֶטְאוֹ יוּמָתוּ׃ [3] (7) וְהוּכַן וְהָנִיחָה שָׁם עַל־
מְכֻנָּתָהּ׃ [4] (8) שַׁאֲנַן מוֹאָב מִנְּעוּרָיו וְשֹׁקֵט הוּא אֶל־שְׁמָרָיו וְלֹא־
הוּרַק מִכְּלִי אֶל־כְּלִי וּבַגּוֹלָה לֹא הָלָךְ עַל־כֵּן עָמַד טַעְמוֹ בּוֹ
וְרֵיחוֹ לֹא נָמָר׃ [5] (9) וְאֶת־כָּל־חֶלְבָּהּ יָסִיר כַּאֲשֶׁר הוּסַר חֵלֶב
מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחָה לְרֵיחַ נִיחֹחַ׃ [6]
(10) וַיִּתֶּן־לוֹ הַכֹּהֵן קֹדֶשׁ כִּי לֹא הָיָה [there was not] שָׁם
לֶחֶם כִּי־אִם־לֶחֶם הַפָּנִים הַמּוּסָרִים מִלִּפְנֵי יְהוָה לָשׂוּם לֶחֶם חֹם
בְּיוֹם הִלָּקְחוֹ׃ [7]

*Exercise 73b.*

(1) And the door of the side chamber (was) towards [ל] the-place-that-was-left, one door northwards [" the way of the north"], and one door to the south.[8] (2) And if there-be [יִהְיֶה] against a man of sin a judgment of death, [and] he shall be killed.[9] (3) And his throne shall be established [*perf. with* ו *conv.*] in mercy, and he shall sit upon it in

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[1] Is. xliv. 26. [2] Job xxii. 16. [3] Deut. xxiv. 16.
[4] Zach. v. 11. [5] Jer. xlviii. 11. [6] Lev. iv. 31.
[7] 1 Sam. xxi. 7. [8] Ez. xli. 11. [9] Deut. xxi. 22.

truth in the tabernacle of David, judging and seeking justice, and quick of righteousness.[1] (4) Thy ointments are good to (the) smell, thy name (is) poured out (like) oil: therefore the maidens love thee.[2] (5) And Saul said, "A man shall not be killed on that day." (6) And ye shall take double money in your hands, and the money (which was) returned in the mouth of your sacks, ye shall bring back in your hands; perhaps it (is) an error.[3] (7) (The) horse (is) prepared for the day of battle, but safety (belongs) to the Lord.[4] (8) And all her fat he shall take away, as the fat of the lamb is taken away from the sacrifice of the peace offerings.[5] (9) We are persecuted upon our necks, we labour and we have no rest [say "and it is not caused to rest to us"].[6] (10) And it came to pass [וַיְהִי] in the first month in the second year, on the first of the month, the tabernacle [מִשְׁכָּן] was established.[7]

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[1] Is. xvi. 5. [2] Cant. i. 3. [3] Gen. xliii. 12.
[4] Prov. xxi. 31. [5] Lev. iv. 35. [6] Lam. v. 5.
[7] Ex. xl. 17.

# CHAPTER XVI.

## QUIESCENT VERBS.

### ל״א *Conjugation.*

§ 316. There are very few verbs belonging to this conjugation, and their inflection differs from that of the regular verb, in a much less degree than that of the preceding quiescent verbs.

§ 317. In all the parts of the verb where the א should regularly be pointed with a silent *shévà*, the *shévà* is dropped, and the א quiesces in the preceding vowel. If this vowel be *long* it is not changed, as מָצָא *to find*, part. *Kal* מוֹצֵא, &c. If the vowel be *páttách*, however, it is in some cases changed to *kàméts*, as מָצָא for * מָצַא, נִמְצָא for * נִמְצַא. In the first and second persons singular and plural of the perfect tense of all the forms, excepting *Kal*, it becomes *tsèrè*, as נִמְצֵאתִי, &c.; in the second and third persons plural feminine of the imperfect, and the feminine plural of the imperative of all the forms, it becomes *ségòl*, as מְצֵאנָה, &c.

§ 318. The parts of the verb in which the א is pointed with a vowel are regular, as מָצְאָה, &c.

§ 319. The perfect *Kal* with ו conv. has the tone on the syllable before the last, as וְחָטָאתִי (Gen. xxxix. 9), but the perfect of the other forms is accented on the last syllable, as וְהוֹצֵאתָ (Num. xx. 8).

## (A.) *Kal.*

§ 320. *Perfect.*

| Singular. | | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 1 | מָצָאתִי | מָלֵאתִי | מָצָאתִי | מָלֵאתִי |
| 2 | מָצָאתָ | מָלֵאתָ | מָצָאת | מָלֵאת |
| 3 | מָצָא | מָלֵא | מָצְאָה | מָלְאָה |

| Plural. | | | | |
|---|---|---|---|---|
| pers. | masculine. | | feminine. | |
| 1 | מָצָאנוּ | מָלֵאנוּ | מָצָאנוּ | מָלֵאנוּ |
| 2 | מְצָאתֶם | מְלֵאתֶם | מְצָאתֶן | מְלֵאתֶן |
| 3 | מָצְאוּ | מָלְאוּ | מָצְאוּ | מָלְאוּ |

§ 321. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶמְצָא | אֶמְצָא | 1 | נִמְצָא | נִמְצָא |
| 2 | תִּמְצָא | תִּמְצְאִי | 2 | תִּמְצְאוּ | תִּמְצֶאנָה |
| 3 | יִמְצָא | תִּמְצָא | 3 | יִמְצְאוּ | תִּמְצֶאנָה |

With suffix, יִמְצָאֵנִי, &c.

§ 322. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | מְצָא | מִצְאִי | 2 | מִצְאוּ | מְצֶאנָה |

§ 323. *Infinitive :*—Absolute, מָצוֹא.

Construct, מְצֹא.

§ 324. *Participles :*—Active, מֹצֵא.

Passive, מָצוּא.

*Exercise 74a.*

(1) הָלוֹךְ וְקָרָאתָ בְּאָזְנֵי יְרוּשָׁלִַם לֵאמֹר כֹּה אָמַר יְהוָה
זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר
בְּאֶרֶץ לֹא זְרוּעָה׃ [1] (2) שָׂנֵאתִי קְהַל מְרֵעִים וְעִם רְשָׁעִים לֹא
אֵשֵׁב׃ [2] (3) וַיִּמְלְאוּ־לוֹ אַרְבָּעִים יוֹם כִּי כֵּן יִמְלְאוּ יְמֵי הַחֲנֻטִים׃ [3]
(4) וְשִׁלַּמְתִּי רִאשׁוֹנָה מִשְׁנֵה עֲוֹנָם וְחַטָּאתָם עַל־חַלְּלָם אֶת־
אַרְצִי בְּנִבְלַת שִׁקּוּצֵיהֶם וְתוֹעֲבוֹתֵיהֶם מָלְאוּ אֶת־נַחֲלָתִי׃ [4]
(5) וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקָּדֵשׁ אֶל־מֶלֶךְ אֱדוֹם כֹּה אָמַר אָחִיךָ
יִשְׂרָאֵל אַתָּה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתְנוּ׃ [5]
(6) וַיֹּאמֶר בִּלְעָם חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נִצָּב לִקְרָאתִי
בַּדֶּרֶךְ וְעַתָּה אִם־רַע בְּעֵינֶיךָ אָשׁוּבָה לִי׃ [6] (7) וַיִּבְרָא אֱלֹהִים
אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא
אֹתָם׃ [7] (8) אֹהֲבֵי יְהוָה שִׂנְאוּ רָע שֹׁמֵר נַפְשׁוֹת חֲסִידָיו מִיַּד
רְשָׁעִים יַצִּילֵם׃ [8] (9) וַיֹּאמֶר לְנַעֲרוֹ רֵץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אָנֹכִי מוֹרֶה׃ [9] (10) זְכָר־אֲנִי מֶה־חָלֶד עַל־מַה־שָּׁוְא בָּרָאתָ
כָּל־בְּנֵי אָדָם׃ [10]

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[1] Jer. ii. 2. [2] Ps. xxvi. 5. [3] Gen. l. 3.
[4] Jer. xvi. 18. [5] Num. xx. 14. [6] Num. xxii. 34.
[7] Gen. i. 27. [8] Ps. xcvii. 10. [9] 1 Sam. xx. 36.
[10] Ps. lxxxix. 48.

*Exercise 74b.*

(1) And if one soul has sinned in error, he [" she "] shall bring a she-goat one year old ["a daughter of her year "] for the sin.[1] (2) And when [וְאָז] the army of the king of Babylon were besieging [upon] Jerusalem, [and] Jeremiah, the prophet, was [הָיָה] shut up in the court of the prison, where [" that "] Zedekiah, king of Judah, had shut him up.[2] (3) And he passed through the Mount of Ephraim, and he passed through the land of Shalisha, and they did not find (the asses); and they passed through the land of Shaalim, and (there was) nothing (there), and he passed through the land of the Benjamite, and they did not find them.[3] (4) One witness shall not rise up against [בְּ] a man for any iniquity or for any sin [חַטָּאת], in any sin [חָטָא] which he may sin; on account of [עַל פִּי] two witnesses, or on account of three witnesses, the thing shall be established.[4] (5) And the people thirsted there for water, and the people murmured against Moses, and they [" it "] said, " Wherefore (is) this, that thou hast brought us up from Egypt, to kill me, and my sons, and my flocks with thirst? "[5] (6) Break the arm of the wicked [רָשָׁע] (man), and the evil [רַע] (man), thou shalt seek his wickedness, (until) thou find none [בַּל].[6] (7) The insolent shall not stand before [לְנֶגֶד] thy eyes, thou hatest all the doers of iniquity.[7] (8) Did I not say to you, saying, " Ye shall

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[1] Num. xv. 27. [2] Jer. xxxii. 2, 3. [3] 1 Sam. ix. 4.
[4] Deut. xix. 15. [5] Ex. xvii. 3. [6] Ps. x. 15.
[7] Ps. v. 6.

not sin against the child;" and ye did not listen, and also behold his blood (is) sought.[1] (9) For they (are) life to those that find them, and to all his flesh (is) health.[2] (10) And Leah said, "(I am) in my happiness, for daughters will-call-me-happy;" and she called his name Asher.[3]

(B.) *Niphal.*

§ 325. *Perfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נִמְצֵאתִי | נִמְצֵאתִי | 1 | נִמְצֵאנוּ | נִמְצֵאנוּ |
| 2 | נִמְצֵאתָ | נִמְצֵאת | 2 | נִמְצֵאתֶם | נִמְצֵאתֶן |
| 3 | נִמְצָא | נִמְצְאָה | 3 | נִמְצְאוּ | נִמְצְאוּ |

§ 326. *Imperfect.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֵמָצֵא | אֵמָצֵא | 1 | נִמָּצֵא | נִמָּצֵא |
| 2 | תִּמָּצֵא | תִּמָּצְאִי | 2 | תִּמָּצְאוּ | תִּמָּצֶאנָה |
| 3 | יִמָּצֵא | תִּמָּצֵא | 3 | יִמָּצְאוּ | תִּמָּצֶאנָה |

[1] Gen. xlii. 22. [2] Prov. iv. 22. [3] Gen. xxx. 13.

§ 327. *Imperative.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִמָּצֵא | הִמָּצְאִי | 2 | הִמָּצְאוּ | הִמָּצְאָנָה |

§ 328. *Infinitive* :—Absolute, נִמְצֹא.

Construct, הִמָּצֵא.

§ 329. *Participle,* נִמְצָא.

*Exercise 75a.*

(1) כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת
הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא: [1] (2) עַתָּה נִבְרְאוּ וְלֹא מֵאָז וְלִפְנֵי־יוֹם
וְלֹא שְׁמַעְתָּם פֶּן־תֹּאמַר הִנֵּה יָדַעְתִּין: [2] (3) וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם
וַאֲרֻבֹּת הַשָּׁמַיִם וַיִּכָּלֵא הַגֶּשֶׁם מִן־הַשָּׁמָיִם: [3] (4) וַאֲנִי לֹא נִקְרֵאתִי
לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם: [4] (5) הֲמִמֶּנִּי יִפָּלֵא כָּל־דָּבָר: [5]
(6) וַאֲדַבְּרָה אַךְ־הַפַּעַם אוּלַי יִמָּצְאוּן שָׁם עֲשָׂרָה וַיֹּאמֶר לֹא
אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה: [6] (7) וַיִּמָּלְאוּ אֲסָמֶיךָ שָׂבָע וְתִירוֹשׁ

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[1] Deut. xxx. 11. [2] Is. xlviii. 7. [3] Gen. viii. 2.
[4] Est. iv. 11. [5] Jer. xxxii. 27. [6] Gen. xviii. 32.

יָקָבֶיךָ יִפְרֹצוּ׃[1] (8) בִּמְקוֹם אֲשֶׁר־נִבְרֵאת בְּאֶרֶץ כִּכְרוֹתַיִךְ
אָשְׁפַּט אֹתָךְ׃[2] (9) וַיָּנָסוּ חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה וַיַּחְבְּאוּ
בַּמְּעָרָה בְּמַקֵּדָה׃[3] (10) וַיֻּגַּד לִיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמֵשֶׁת
הַמְּלָכִים נֶחְבְּאִים בַּמְּעָרָה בְּמַקֵּדָה׃[3] (11) גַּם־לְרֵעֵהוּ יְשַׁנֵּא רֵשׁ
וְאֹהֲבֵי עָשִׁיר רַבִּים׃[4]

*Exercise 75b.*

(1) The ships of Tarshish (are) thy goers about, (to sell) thy merchandize [*pl.*]; and thou shalt be filled and honoured very much in the heart of the seas.[5] (2) Wherefore didst thou flee secretly ["hide to flee"], and deceive me, and didst not tell me, that ["and"] I might have sent thee away with joy, and songs, with (the) timbrel, and with (the) harp?[6] (3) [To] the wicked shall no more be called generous, nor [to] the fraudulent said (to be) liberal.[7] (4) And (when) found, he shall repay sevenfold, he shall give all the riches of his house.[8] (5) Is this house, which is called by my name, a cave of ruffians in your eyes? [say, "A cave," *with* ה *interrogative*, "of ruffians is (הֵיָה) this

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[1] Prov. iii. 10. [2] Ez. xxi. 35. [3] Josh. x. 16, 17. Prov. xiv. 20. [5] Ez. xxvii. 25. [6] Gen. xxxi. 27. [7] Is. xxxii. 5. [8] Prov. vi. 31.

house which (is) called my name upon it in your eyes?"] [1] (6) If the thing-stolen be surely found in his hand, either ox, or ass, or sheep ["from an ox to (עַד) an ass, to a sheep (שֶׂה)"] alive, he shall restore double.[2] (7) And I restrained her rivers, and the great waters were stayed.[3] (8) Behold he is hidden among the vessels.[4] (9) Seven days leaven shall not be found in your houses; for everyone that-eats anything-leavened, [and] that person [נֶפֶשׁ] shall be cut off from the assembly of Israel, whether-he-be-a [בַּ] stranger or-a [וּבְ] native of the land.[5] (10) Nothing is too difficult for Thee.[6]

## (C.) *Piel.*

§ 330. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | מְצֵאתִי | מְצֵאתִי | 1 | מְצֵאנוּ | מְצֵאנוּ |
| 2 | מְצֵאתָ | מְצֵאת | 2 | מְצֵאתֶם | מְצֵאתֶן |
| 3 | מְצֵא | מְצְאָה | 3 | מְצְאוּ | מְצְאוּ |

[1] Jer. vii. 11. [2] Ex. xxii. 3. [3] Ez. xxxi. 15.
[4] 1 Sam. x. 22. [5] Ex. xii. 19. [6] Jer. xxxii. 17.

§ 331. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲמַצֶּא | אֲמַצֶּא | 1 | נְמַצֶּא | נְמַצֶּא |
| 2 | תְּמַצֶּא | תְּמַצְּאִי | 2 | תְּמַצְּאוּ | תְּמַצֶּאנָה |
| 3 | יְמַצֶּא | תְּמַצֶּא | 3 | יְמַצְּאוּ | תְּמַצֶּאנָה |

With suffix, יְמַצְּאֵנִי.

§ 332. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | מַצֵּא | מַצְּאִי | 2 | מַצְּאוּ | מַצֶּאנָה |

§ 333. *Infinitive* :—Absolute, מַצֹּא.

Construct, מַצֵּא.

§ 334. *Participle,* מְמַצֵּא.

*Exercise 76a.*

(1) תְּחַטְּאֵנִי בְּאֵזוֹב וְאֶטְהָר תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין: [1] (2) לְאַ־

[1] Ps. li. 9.

תָּלִין נִבְלָתוֹ עַל־הָעֵץ כִּי קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי־קִלְלַת אֱלֹהִים תָּלוּי וְלֹא תְטַמֵּא אֶת־אַדְמָתְךָ׃ [1] (3) לֹא־יָשַׁבְתִּי בְּסוֹד־מְשַׂחֲקִים וָאֶעְלֹז מִפְּנֵי יָדֶךָ בָּדָד יָשַׁבְתִּי כִּי־זַעַם מְלֵאתָנִי׃ [2] (4) כָּל־הוֹן יָקָר נִמְצָא נְמַלֵּא בָּתֵּינוּ שָׁלָל׃ [3] (5) וַיֹּאמֶר לוֹ מֹשֶׁה הַכְּנַעֲנִי אַתָּה לִי וּמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם׃ [4] (6) יָקוּם אֱלֹהִים יָפוּצוּ אוֹיְבָיו וַיָּנוּסוּ מְשַׂנְאָיו מִפָּנָיו׃ [5] (7) אוֹ נָפֶשׁ כִּי תִשְׁבַּע לְבַטֵּא בִּשְׂפָתַיִם לְהָרַע אוֹ לְהֵיטִיב לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בִּשְׁבֻעָה וְנֶעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשֵׁם לְאַחַת מֵאֵלֶּה׃ [6] (8) וְטִמֵּא אֶת־הַתֹּפֶת אֲשֶׁר בְּגֵי בֶן־חִנֹּם לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת־בְּנוֹ וְאֶת־בִּתּוֹ בָּאֵשׁ לַמֹּלֶךְ׃ [7] (9) אַל־תִּקְנָא בְּאִישׁ חָמָס וְאַל־תִּבְחַר בְּכָל־דְּרָכָיו׃ [8] (10) אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבְיָדְךָ מִלֵּאתָ כַּיּוֹם הַזֶּה׃ [9]

*Exercise 76b.*

(1) For the mountain shall be thine, for it is a wood [יַעַר], and thou shalt cut it down; and the out-goings of it shall be [וְהָיָה] thine; for thou shalt dispossess the Canaanite,

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[1] Deut. xxi. 23. [2] Jer. xv. 17. [3] Prov. i. 13.
[4] Num. xi. 29. [5] Ps. lxviii. 2. [6] Lev. v. 4.
[7] 2 Kings xxiii. 10. [8] Prov. iii. 31. [9] 1 Kings viii. 24.

though [כִּי] he have an iron chariot, though he (be) strong.[1] (2) The Lord is exalted, for He dwells on high [מָרוֹם]; He has filled Zion (with) justice and righteousness.[2] (3) And thou shalt cleanse [upon] the altar, when thou atonest upon it, and thou shalt anoint it, to sanctify it.[3] (4) And I have filled him (with) the spirit of God, with wisdom, with understanding, and with knowledge, and with every (kind of) work.[4] (5) And the priests killed them, and made an expiation with [אֶת־] their blood on the altar [ה *locale*], to make-an-atonement for all Israel; for, for all Israel the king commanded ["said"] a burnt offering and a sin offering.[5] (6) And thou shalt fill the hand of Aaron and the hand of his sons. (7) And thou shalt cut down (trees) for thyself there, in the land of the Perizzite and the Rephaim.[6] (8) And a man if he bring a peace offering [זֶבַח שְׁלָמִים] to the Lord, to accomplish a vow, or for a free-will-offering, from ["in"] the herd or from the flock, it shall be perfect (and) acceptable ["to satisfaction"], (there) shall not be [יִהְיֶה] any blemish in it.[7] (9) And he had [וַיְהִי לוֹ] flocks [מִקְנֵה צֹאן] and herds [מִקְנֵה בָקָר] and a numerous household; and the Philistines envied him.[8] (10) Fulfil this (one's) week (of years), and we will give her to thee, also this (one) [*f.*], for the service which thou shalt serve with me, still seven other years.[9]

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[1] Josh. xvii. 18. [2] Is. xxxiii. 5. [3] Ex. xxix. 36.
[4] Ex. xxxi. 3. [5] 2 Ch. xxix. 24. [6] Josh. xvii. 15.
[7] Lev. xxii. 21. [8] Gen. xxvi. 14. [9] Gen. xxix. 27.

(D.) *Pual.*[1]

§ 335. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | מְצֻאתִי | מְצֻאתִי | 1 | מְצֻאנוּ | מְצֻאנוּ |
| 2 | מְצֻאתָ | מְצֻאת | 2 | מְצֻאתֶם | מְצֻאתֶן |
| 3 | מְצֻא | מְצֻאָה | 3 | מְצֻאוּ | מְצֻאוּ |

§ 336. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲמֻצָּא | אֲמֻצָּא | 1 | נְמֻצָּא | נְמֻצָּא |
| 2 | תְּמֻצָּא | תְּמֻצָּאִי | 2 | תְּמֻצָּאוּ | תְּמֻצָּאנָה |
| 3 | יְמֻצָּא | תְּמֻצָּא | 3 | יְמֻצָּאוּ | תְּמֻצָּאנָה |

§ 337. *Infinitive,* * מְצֹא.

§ 338. *Participle,* מְמֻצָּא.

*Exercise 77a.*

(1) נִדְרַשְׁתִּי לְלֹא שָׁאֹלוּ נִמְצֵאתִי לְלֹא בִקְשֻׁנִי אָמַרְתִּי הִנֵּנִי

[1] Rare.

הִנֵּנִי אֶל־גּוֹי לֹא־קָרָא בִשְׁמִי׃ [1] (2) וָאֹמַר אֲהָהּ הִנֵּה נַפְשִׁי לֹא
מְמַאֲסָה וּנְבֵלָה וּטְרֵפָה לֹא־אָכַלְתִּי מִנְּעוּרַי וְעַד־עַתָּה׃
(3) וְקֹרָא לְךָ גֹּדֶר פֶּרֶץ מְשׁוֹבֵב נְתִיבוֹת לָשָׁבֶת׃ [3]

*Exercise 77b.*

(1) The afflicted of the earth are hidden together.[4] (2) And thou shalt be called by a new name ["And a new name shall be called to thee"], which the mouth of the Lord has named [it].[5] (3) His hands (are as) rings of gold set with topaz.[6]

## (E.) *Hiphil.*

§ 339. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִמְצֵאתִי | הִמְצֵאתִי | 1 | הִמְצֵאנוּ | הִמְצֵאנוּ |
| 2 | הִמְצֵאתָ | הִמְצֵאת | 2 | הִמְצֵאתֶם | הִמְצֵאתֶן |
| 3 | הִמְצִיא | הִמְצִיאָה | 3 | הִמְצִיאוּ | הִמְצִיאוּ |

[1] Is. lxv. 1. [2] Ez. iv. 14. [3] Is. lviii. 12.
[4] Job xxiv. 4. [5] Is. lxii. 2. [6] Cant. v. 14.

§ 340. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אַמְצִיא | אַמְצִיא | 1 | נַמְצִיא | נַמְצִיא |
| 2 | תַּמְצִיא | תַּמְצִיאִי | 2 | תַּמְצִיאוּ | תַּמְצֶאנָה |
| 3 | יַמְצִיא | תַּמְצִיא | 3 | יַמְצִיאוּ | תַּמְצֶאנָה |

Shortened, יַמְצֵא. With suffix, יַמְצִיאֵנִי.

§ 341. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הַמְצֵא | הַמְצִיאִי | 2 | הַמְצִיאוּ | הַמְצֶאנָה |

§ 342. *Infinitive :*—Absolute, הַמְצֵא.

Construct, הַמְצִיא.

§ 343. *Participle,* מַמְצִיא.

*Exercise* 78*a*.

(1) יַעַן אֲשֶׁר הֲרִימֹתִיךָ מִן־הָעָפָר וָאֶתֶּנְךָ נָגִיד עַל עַמִּי יִשְׂרָאֵל וַתֵּלֶךְ בְּדֶרֶךְ יָרָבְעָם וַתַּחֲטִא אֶת־עַמִּי יִשְׂרָאֵל לְהַכְעִיסֵנִי

בְּחַטֹּאתָם׃ [1] (2) וַיִּשְׁחַט אֶת־הָעֹלָה וַיַּמְצִאוּ בְּנֵי אַהֲרֹן אֵלָיו אֶת־
הַדָּם וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃ [2] (3) לָכֵן הִנְנִי יוֹסִף לְהַפְלִיא
אֶת־הָעָם־הַזֶּה הַפְלֵה וָפֶלֶא וְאָבְדָה חָכְמַת חֲכָמָיו וּבִינַת
נְבֹנָיו תִּסְתַּתָּר׃ [3] (4) וּמִן־הָעִיר לָקַח סָרִיס אֶחָד אֲשֶׁר־הָיָה
פָּקִיד עַל־אַנְשֵׁי הַמִּלְחָמָה וְשִׁבְעָה אֲנָשִׁים מֵרֹאֵי פְּנֵי־הַמֶּלֶךְ
אֲשֶׁר־נִמְצְאוּ בָּעִיר וְאֵת סֹפֵר שַׂר הַצָּבָא הַמַּצְבִּא אֶת־עַם
הָאָרֶץ וְשִׁשִּׁים אִישׁ מֵעַם הָאָרֶץ הַנִּמְצְאִים בְּתוֹךְ הָעִיר׃ [4]
(5) וַיַּכְעִיסוּהוּ בְּבָמוֹתָם וּבִפְסִילֵיהֶם יַקְנִיאוּהוּ׃ [5] (6) וַיִּקַּח עַבְדֵיהוּ
מֵאָה נְבִיאִים וַיַּחְבִּיאֵם חֲמִשִּׁים אִישׁ בַּמְּעָרָה וְכִלְכְּלָם לֶחֶם
וָמָיִם׃ [6] (7) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אִישׁ אוֹ־אִשָּׁה
כִּי יַפְלִיא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר לַיהוָה׃ [7] (8) הֵם קִנְאוּנִי בְּלֹא־
אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם בְּגוֹי נָבָל
אַכְעִיסֵם׃ [8] (9) מַשְׁגִּיא לַגּוֹיִם וַיְאַבְּדֵם שֹׁטֵחַ לַגּוֹיִם וַיְנַהֲלֵם׃
[9] ["and he leads them back"] (10) וַתַּקְרֵא אֹתָם אֵת כָּל־הָרָעָה
הַזֹּאת׃ [10]

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[1] 1 Kings xvi. 2. [2] Lev. ix. 12. [3] Is. xxix. 14.
[4] Jer. lii. 25. [5] Ps. lxxviii. 58. [6] 1 Kings xviii. 4.
[7] Num. vi. 2. [8] Deut. xxxii. 21. [9] Job xii. 23.
[10] Jer. xxxii. 23.

*Exercise 78b.*

(1) And I will make ["give"] thy house as the house of Jeroboam, the son of Nebat, and as the house of Baasha the son of Ahijah; for [אֶל] the vexing, (with) which thou hast vexed (Me), and that thou hast caused Israel to sin.[1] (2) And the Lord will make thy plagues wonderful, and the plagues of thy seed; great plagues and long-continued, and evil diseases and long continued.[2] (3) For the deeds of a man he shall requite to him, and according to the path of a man he shall cause him to find.[3] (4) And thou honourest thy sons more-than [מִן] Me, to make yourselves [כֶּם—] fat from the chief of all the offerings of Israel [to] my people.[4] (5) For He has made His mercy wonderful to me in a fortified city ["a city of fortification"].[5] (6) They-excited-Him-to-jealousy with strange (gods), they-vexed-Him with abominations.[6] (7) He brings-it, whether [אִם] for correction, or [אֵם] for his land, or [אֶם] for mercy.[7] (8) And they brought the burnt-offering to him, with its pieces, and the head; and he burnt incense on the altar.[8] (9) To prepare for me much wood [עֲצִים לָרֹב], for the house which I (am) building (shall be) wonderfully [פִּלְאָ *Hi. infin. constr.*] great.[9] (10) And the sons of Aaron brought the blood to him, and he sprinkled it on the altar around.[10]

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[1] 1 Kings xxi. 22. [2] Deut. xxviii. 59. [3] Job xxxiv. 11.
[4] 1 Sam. ii. 29. [5] Ps. xxxi. 22. [6] Deut. xxxii. 16.
[7] Job xxxvii. 13. [8] Lev. ix. 13. [9] 2 Chr. ii. 8.
[10] Lev. ix. 18.

## (F.) *Huphal.*[1]

§ 344. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הֻמְצֵאתִי | הֻמְצֵאתִי | 1 | הֻמְצֵאנוּ | הֻמְצֵאנוּ |
| 2 | הֻמְצֵאתָ | הֻמְצֵאת | 2 | הֻמְצֵאתֶם | הֻמְצֵאתֶן |
| 3 | הֻמְצָא | הֻמְצָאָה | 3 | הֻמְצָאוּ | הֻמְצָאוּ |

§ 345. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֻמְצָא | אֻמְצָא | 1 | נֻמְצָא | נֻמְצָא |
| 2 | תֻּמְצָא | תֻּמְצָאִי | 2 | תֻּמְצָאוּ | תֻּמְצָאנָה |
| 3 | יֻמְצָא | תֻּמְצָא | 3 | יֻמְצָאוּ | תֻּמְצָאנָה |

§ 346. *Infinitive* :—Absolute, *wanting.*

Construct, הֻמְצָא.

§ 347. *Participle,* מֻמְצָא.

[1] Very rare.

## (G.) *Hithpael.*[1]

§ 348. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִתְמַצֵּאתִי | הִתְמַצֵּאתִי | 1 | הִתְמַצֵּאנוּ | הִתְמַצֵּאנוּ |
| 2 | הִתְמַצֵּאתָ | הִתְמַצֵּאת | 2 | הִתְמַצֵּאתֶם | הִתְמַצֵּאתֶן |
| 3 | הִתְמַצֵּא | הִתְמַצְּאָה | 3 | הִתְמַצְּאוּ | הִתְמַצְּאוּ |

§ 349. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶתְמַצֵּא | אֶתְמַצֵּא | 1 | נִתְמַצֵּא | נִתְמַצֵּא |
| 2 | תִּתְמַצֵּא | תִּתְמַצְּאִי | 2 | תִּתְמַצְּאוּ | תִּתְמַצְּאנָה |
| 3 | יִתְמַצֵּא | תִּתְמַצֵּא | 3 | יִתְמַצְּאוּ | תִּתְמַצְּאנָה |

§ 350. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִתְמַצֵּא | הִתְמַצְּאִי | 2 | הִתְמַצְּאוּ | הִתְמַצְּאנָה |

[1] Rare.

§ 351. *Infinitive* :—Absolute, *wanting*.

Construct, הִתְמַצֵּא.

§ 352. *Participle*, מִתְמַצֵּא.

*Exercise* 79*a*.

(1) הֵן עָם כְּלָבִיא יָקוּם וְכַאֲרִי יִתְנַשָּׂא:[1] (2) כֹּל הֹרֵג נָפֶשׁ
וְכֹל נֹגֵעַ בֶּחָלָל תִּתְחַטְּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם
וּשְׁבִיכֶם:[2] (3) וַיְהִי מִמָּחֳרָת וַתִּצְלַח רוּחַ אֱלֹהִים רָעָה אֶל־
שָׁאוּל וַיִּתְנַבֵּא בְּתוֹךְ־הַבַּיִת וְדָוִד מְנַגֵּן בְּיָדוֹ כְּיוֹם בְּיוֹם וְהַחֲנִית
בְּיַד־שָׁאוּל:[3] (4) וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵיהֶם
רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה וּמַדּוּעַ
תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה:[4] (5) לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאַחֹתוֹ
לֹא־יִטַּמָּא לָהֶם בְּמֹתָם כִּי נֵזֶר אֱלֹהָיו עַל־רֹאשׁוֹ:[5] (6) וַיִּתְחַבְּאוּ
הָעָם בַּמְּעָרוֹת וּבַחֲוָחִים וּבַסְּלָעִים וּבַצְּרִחִים וּבַבֹּרוֹת:[6] (7) וְיָרֹם
מֵאֲנַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכוּתוֹ:[7] (8) וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־
יְהוֹשָׁפָט עוֹד אִישׁ־אֶחָד לִדְרוֹשׁ אֶת־יְהוָה מֵאֹתוֹ וַאֲנִי שְׂנֵאתִיו

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[1] Num. xxiii. 24. [2] Num. xxxi. 19. [3] 1 Sam. xviii. 10.
[4] Num. xvi. 3. [5] Num. vi. 7. [6] 1 Sam. xiii. 6.
[7] Num. xxiv. 7.

כִּי לֹא־יִתְנַבֵּא עָלַי טוֹב כִּי אִם־רָע מִיכָיְהוּ בֶּן־יִמְלָה וַיֹּאמֶר יְהוֹשָׁפָט אַל־יֹאמַר הַמֶּלֶךְ כֵּן׃ [1] (9) וְהוּא עַם־בָּזוּז וְשָׂסוּי הָפֵחַ בַּחוּרִים כֻּלָּם וּבְבָתֵּי כְלָאִים הַחְבָּאוּ׃ [2] (10) וּמֶלֶךְ יִשְׂרָאֵל וִיהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים בְּגֹרֶן פֶּתַח שַׁעַר שֹׁמְרוֹן וְכָל־הַנְּבִיאִים מִתְנַבְּאִים לִפְנֵיהֶם׃ [3]

*Exercise* 79*b*.

(1) He shall purify himself from [ב] it on the third day, and on the seventh day he shall be clean; and if he does not purify himself on the third day, on the seventh day he shall not be clean.[4] (2) Take ye knowledge of all the biding-places where he may hide himself, and return [*perf.*] to me with-certainty [אֶל־נָכוֹן], and I will go with you.[5] (3) And every garment and every vessel (made) of skin, and every thing-made-of [מַעֲשֵׂה] goats (hair), and every vessel of wood shall be purified.[6] (4) Thine [" to thee "], O Lord! (is) the kingdom, and thou art exalted [" who (art) exalted "] above all (as) head.[7] (5) And he hid himself, the man and his wife, in the midst of the trees [*sing.*] of the garden.[8] (6) And-it-came-to-pass [וַיְהִי] when the spirit rested upon

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[1] 1 Kings xxii. 8. [2] Is. xlii. 22. [3] 1 Kings xxii. 10.
[4] Num. xix. 12. [5] 1 Sam. xxiii. 23. [6] Num. xxxi. 20.
[7] 1 Chr. xxix. 11. [8] Gen. iii. 8.

them, (that) [and] they prophesied, and they did not cease.[1] (7) Everyone that touches a dead person, the body of a man who has died [*imperf.*], and does not purify himself [*imperf.*], he has defiled the sanctuary of the Lord, and that person shall be cut off from Israel.[2] (1) And I said to them, "Cast ye away (each) man the abomination of his eyes, and with the idols of Egypt ye shall not defile yourselves."[3] (9) Together they-will-attack me with-united-strength.[4] (10) Did I not tell thee [אֵלֶיךָ], "He will not prophesy good for me, but evil?"[5]

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[1] Num. xi. 25. [2] Num. xix. 13. [3] Ez. xx. 7.
[4] Job xvi. 10. [5] 1 Kings xxii. 18.

# CHAPTER XVII.

## QUIESCENT VERBS.

### ל״ה *Conjugation.*

§ 353. The irregularity of these verbs is chiefly owing to the third radical having been originally י, which has been changed to ה, in all the parts where it should be the last letter, excepting in the passive participle *Kal;* thus the second pers. masc. sing. of *גלי is גָּלָה; but the passive participle is גָּלוּי.

§ 354. The י is elided in all parts of the verb where it should regularly *begin a syllable*, and be followed by a vowel, as גָּלוּ for *גָּלָיוּ, גִּלוּ for *גִּלְיוּ, &c.

§ 355. When the י should regularly close a syllable, being pointed with a silent *shĕvà,* it quiesces. In the first and second persons of the perfect *Kal* it quiesces in *chìrík,* as גָּלִיתִי, &c.; but in the perfect of the other forms usually in *tsèrè,* as גִּלֵּיתִי, &c. In the second and third persons plural feminine of the imperfects and the feminine plural of the imperatives of all the forms it quiesces in *ségòl,* as גְּלֶיהָ, &c.

§ 356. The vowel of the last syllable of the masc. sing. of the imperative is *tsèrè,* as גְּלֵה, &c.; in the persons of

the imperfect that have no personal suffixes, and in all the participles except the passive participle *Kal,* it is *ségòl,* as אֶגְלֶה, מְגַלֶּה, &c.; but the third person masc. sing. of the perfects takes *kàméts,* as גָּלָה, &c. In the feminine the ה is changed to ת, as גָּלְתָה for *גָּלָהָה (*גָּלִיָה), &c.

§ 357. The absolute infinitive is generally regular; but when the last syllable has *chòlém,* it is often written with a ו instead of a ה, as גָּלוֹ for גָּלֹה.

§ 358. The construct infinitive always ends in וֹת, as גְּלוֹת, הַגְּלוֹת.

§ 359. The parts of the imperfect and imperative ending in ה־ and ה־ are often shortened by dropping those terminations, as יִגָּל for יִגָּלֶה, מַן for מַגֵּה; the imperfect *Kal* and the imperfect and imperative *Hiphil,* however, become יִגֶל, יֶגֶל, הָגֶל instead of *יִגְלֶ, *יַגֵל, *הַגְלֶ (cf. § 27); if the first radical be a guttural, both syllables have *páttách* instead of *ségòl,* as יַעַן for *יֶעֱן; if the second radical be a guttural, only the second syllable takes *páttách,* as יִשַּׁע for *יִשֶּׁע. The imperative *Kal* and imperfect *Hophal* are not shortened.

§ 360. The parts ending in ה drop that letter when they take suffixes; but the suffixes הוּ־ and הוּ־ are more often found than וֹ.

§ 361. The perfect with ו *conversive* has the tone in the same manner as in verbs ל״א.

N.B.—Verbs ending in ה (with *máppík*) belong to the "ל Guttural" Conjugation. (See chap. x.)

(A.) *Kal.*

§ 362. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | גָּלִיתִי | גָּלִיתִי | 1 | גָּלִינוּ | גָּלִינוּ |
| 2 | גָּלִיתָ | גָּלִית | 2 | גְּלִיתֶם | גְּלִיתֶן |
| 3 | גָּלָה | גָּלְתָה | 3 | גָּלוּ | גָּלוּ |

§ 363. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶגְלֶה | אֶגְלֶה | 1 | נִגְלֶה | נִגְלֶה |
| 2 | תִּגְלֶה | תִּגְלִי | 2 | תִּגְלוּ | תִּגְלֶינָה |
| 3 | יִגְלֶה | תִּגְלֶה | 3 | יִגְלוּ | תִּגְלֶינָה |

Shortened, יִגֶל.[1] With suffix, יִגְלֵנִי, &c.

[1] But from הָיָה and חָיָה, יְהִי and יְחִי.

§ 364. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | גְּלֵה | גְּלִי | 2 | גְּלוּ | גְּלֶינָה |

§ 365. *Infinitive* :—Absolute, גְּלֹה.
Construct, גְּלוֹת.

§ 366. *Participles* :—Active, גֹּלֶה.
Passive, גָּלוּי.

*Exercise* 80*a*.

(1) וָאוֹלֵךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא־בָלוּ שַׂלְמֹתֵיכֶם
מֵעֲלֵיכֶם וְנַעֲלְךָ לֹא־בָלְתָה מֵעַל רַגְלֶךָ: [1] (2) וָאֶתֵּן לָכֶם אֶרֶץ
אֲשֶׁר לֹא־יָגַעְתָּ בָהּ וְעָרִים אֲשֶׁר לֹא־בְנִיתֶם וְתֵשְׁבוּ בָהֶם
כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נְטַעְתֶּם אַתֶּם אֹכְלִים: [2] (3) כַּפֵּר
לְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ
יִשְׂרָאֵל וְנִכַּפֵּר לָהֶם הַדָּם: [3] (4) וְשָׁאוּל וְיוֹנָתָן בְּנוֹ וְהָעָם

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[1] Deut. xxix. 4. [2] Josh. xxiv. 13. [3] Deut. xxi. 8.

הַנִּמְצָא עִמָּם יֹשְׁבִים בְּגֶבַע בִּנְיָמִין וּפְלִשְׁתִּים חָנוּ בְּמִכְמָשׂ׃[1]
(5) כֹּה־יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֹה יוֹסִף כִּי־שִׁיט אֶל־אָבִי
אֶת־הָרָעָה עָלֶיךָ וְגָלִיתִי אֶת־אָזְנֶךָ וְשִׁלַּחְתִּיךָ וְהָלַכְתָּ לְשָׁלוֹם
וִיהִי יְהוָה עִמָּךְ כַּאֲשֶׁר הָיָה עִם־אָבִי׃[2] (6) וַיֹּאמֶר יוֹסֵף אֶל־
הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אַדְמַתְכֶם לְפַרְעֹה הֵן־לָכֶם
זֶרַע וּזְרַעְתֶּם אֶת־הָאֲדָמָה׃[3] (7) אִם־כֹּה יֹאמַר טוֹב שָׁלוֹם
לְעַבְדֶּךָ וְאִם־חָרֹה יֶחֱרֶה לוֹ דַּע כִּי־כָלְתָה הָרָעָה מֵעִמּוֹ׃[4]
(8) וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר הַאַף תִּסְפֶּה צַדִּיק עִם־רָשָׁע׃[5]
(9) יַגִּישׁוּ וַיַּגִּידוּ לָנוּ אֵת אֲשֶׁר תִּקְרֶינָה הָרִאשֹׁנוֹת מָה הֵנָּה
הַגִּידוּ וְנָשִׂימָה לִבֵּנוּ[6] וְנֵדְעָה אַחֲרִיתָן אוֹ הַבָּאוֹת הַשְׁמִיעֻנוּ׃[7]
(10) וַיַּחֲנוּ עַל־הַיַּרְדֵּן מִבֵּית הַיְשִׁמֹת עַד אָבֵל הַשִּׁטִּים בְּעַרְבֹת
מוֹאָב׃[8] (11) וְדָוִד עֹלֶה בְּמַעֲלֵה הַזֵּיתִים עֹלֶה וּבוֹכֶה וְרֹאשׁ לוֹ
חָפוּי וְהוּא הוֹלֵךְ יָחֵף וְכָל־הָעָם אֲשֶׁר אִתּוֹ חָפוּ אִישׁ רֹאשׁוֹ וְעָלוּ
עָלֹה וּבָכֹה׃[9] (12) וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל
וַיֵּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת־הַבְּכֹרָה׃[10]

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[1] 1 Sam. xiii. 16.
[2] 1 Sam. xx. 13.
[3] Gen. xlvii. 23.
[4] 1 Sam. xx. 7.
[5] Gen. xviii. 23.
[6] Supply "*upon it.*"
[7] Is. xli. 22.
[8] Num. xxxiii. 49.
[9] 2 Sam. xv. 30.
[10] Gen. xxv. 34.

*Exercise* 80*b*.

(1) And David said to him, "To whom (dost) thou (belong); and whence (art) thou?" And he said, "I (am) an Egyptian young man, servant to an Amalekite man, and my master left me, for I was sick three days ago [הַיּוֹם שְׁלֹשָׁה]."[1] (2) Write this memorial in the book, and put (it) in the ears of Joshua; for I will surely blot out the remembrance of Amalek from under the heavens.[2], (3) And Ahaziah fell through the lattice, in his upper chamber, which (was) in Samaria; and he was sick; and he sent messengers, and said to them, "Go, seek from [בְּ] Baal-zebub, the god [*pl.*] of Ekron, whether I shall recover from this, my illness."[3] (4) "Is not this (that) in which my lord drinks, and he surely divines by [בְּ] it? you have done evil (in) (that) which you have done."[4] (5) "At that time," (is the) saying of the Lord, "I will be for a God to all the families of Israel, and-they-shall-be to me for a people."[5] (6) And thou shalt divide the spoil, between those who take hold of war, that go out to (the) warfare, and between all the assembly.[6] (7) And they went three days journey in the desert of Etham, and encamped in Marah.[7] (8) And Joseph said to them, "What is this deed which you have done, know you not that a man who (is) like me (can) surely divine [*imperf.*]?"[8] (9) For thou, O my God, hast revealed (to) the ear of thy servant, to build for him a house; therefore has thy

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[1] 1 Sam. xxx. 13. [2] Ex. xvii. 14. [3] 2 Kings i. 2.
[4] Gen. xliv. 5. [5] Jer. xxxi. 1. [6] Num. xxxi. 27.
[7] Num. xxxiii. 8. [8] Gen. xliv. 15.

servant found (in his heart) to pray before thee.[1] (10) And he put on righteousness as a cuirass, and a helmet of salvation upon his head; and he put on the garments of vengeance (as) clothing, and he was covered (with) indignation as a mantle.[2] (11) And I, I said, "I will reveal (it to) thy ear, saying, 'Buy (it) before [נֶגֶד] the inhabitants, and before the elders of my people; if thou wilt redeem (it), redeem (it), and if thou ["he"] wilt not redeem (it), tell me, and I shall know, for (there is) no-one besides thee to redeem (it), and I (am) after-thee.'" And he said, "I will redeem it."[3] (12) For of [לְ] days still seven, (and) I will-cause-it-to-rain [*part.*] upon the earth forty days and forty nights; and I will blot out every creature, which I have made, from off the face of the ground.[4]

## (B.) *Niphal.*

§ 367. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | נִגְלֵיתִי | נִגְלֵיתִי | 1 | נִגְלֵינוּ | נִגְלֵינוּ |
| 2 | נִגְלֵיתָ | נִגְלֵית | 2 | נִגְלֵיתֶם | נִגְלֵיתֶן |
| 3 | נִגְלָה | נִגְלְתָה | 3 | נִגְלוּ | נִגְלוּ |

[1] 1 Chr. xvii. 25. [2] Is. lix. 17. [3] Ruth iv. 4. [4] Gen. vii. 4.

§ 368. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶגְלֶה | אֶגְלֶה | 1 | נִגְלֶה | נִגְלֶה |
| 2 | תִּגְלֶה | תִּגְלִי | 2 | תִּגְלוּ | תִּגְלֶינָה |
| 3 | יִגְלֶה | תִּגְלֶה | 3 | יִגְלוּ | תִּגְלֶינָה |

Shortened, יִגֶל.

§ 369. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִגְלֶה | הִגְלִי | 2 | הִגְלוּ | הִגְלֶינָה |

Shortened, הִגֶל.

§ 370. *Infinitive* :—Absolute, גְּלֹה.

Construct, הִגְלוֹת.

§ 371. *Participle,* גֹלֶה.

*Exercise* 81*a*.

(1) עָלָה עַל־בָּבֶל הַיָּם בַּהֲמוֹן גַּלָּיו נִכְסָתָה׃ [1] (2) וְהַבַּיִת
בְּהִבָּנֹתוֹ אֶבֶן שְׁלֵמָה מַסָּע נִבְנָה וּמַקָּבוֹת וְהַגַּרְזֶן כָּל־כְּלִי בַרְזֶל
לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ׃ [2] (3) עַד־יֶעָרָה עָלֵינוּ רוּחַ מִמָּרוֹם
וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֶחָשֵׁב׃ [3] (4) דַּבֵּר אֶל־
הָעֵדָה לֵאמֹר הֵעָלוּ מִסָּבִיב לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם׃ [4]
(5) עוֹד יִקָּנוּ בָתִּים וְשָׂדוֹת וּכְרָמִים בָּאָרֶץ הַזֹּאת׃ [5] (6) צִיּוֹן
בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃ [6] (7) יַעַן בְּיַעַן שַׁמּוֹת וְשָׁאוֹף
אֶתְכֶם מִסָּבִיב לִהְיוֹתְכֶם מוֹרָשָׁה לִשְׁאֵרִית הַגּוֹיִם וַתֵּעָלוּ עַל־
שְׂפַת לָשׁוֹן וְדִבַּת־עָם׃ [7] (8) וּשְׁנֵים עָשָׂר אֲרָיִם עֹמְדִים שָׁם
עַל־שֵׁשׁ הַמַּעֲלוֹת מִזֶּה וּמִזֶּה לֹא־נַעֲשָׂה כֵן לְכָל־מַמְלָכוֹת׃ [8]
(9) הָאֹמֵר לְכוֹרֶשׁ רֹעִי וְכָל־חָפְצִי יַשְׁלֵם וְלֵאמֹר לִירוּשָׁלַם
תִּבָּנֶה וְהֵיכָל תִּיָּסֵד׃ [9] (10) זָרְעוּ חִטִּים וְקֹצִים קָצָרוּ נָחֳלוּ לֹא
יוֹעִלוּ׃ [10] (11) וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בָּאָרֶץ בְּהָרֵי יִשְׂרָאֵל

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[1] Jer. li. 42. [2] 1 Kings vi. 7. [3] Is. xxxii. 15.
[4] Num. xvi. 24. [5] Jer. xxxii. 15. [6] Is. i. 27.
[7] Ez. xxxvi. 3. [8] 1 Kings x. 20. [9] Is. xliv. 28.
[10] Jer. xii. 13.

וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ וְלֹא יִהְיוּ־עוֹד לִשְׁנֵי גּוֹיִם וְלֹא יֵחָצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת עוֹד׃ [1] (12) וַיֹּאמֶר לָבָן לֹא־יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ לָתֵת הַצְּעִירָה לִפְנֵי הַבְּכִירָה׃ [2]

*Exercise* 81*b*.

(1) And Jonathan said, "Behold we (are) going over to the men, and we will discover ourselves to them."[3] (2) Who drink in bowls of wine, and anoint themselves with the chief of ointments; and they do not grieve on account of the wound of Joseph.[4] (3) And I will make ["put"] thy seed as the dust of the earth; that if a man be able to number the dust of the earth, also thy seed shall be numbered.[5] (4) Again I will build thee, and thou shalt be built, O virgin of Israel.[6] (5) And they departed from [מֵעַל] the dwelling of Korah, Dathan, and Abiram, from around.[7] (6) And the field shall be bought in this land, (of) which you say, "It (is) desolate, without [מֵאֵין] man or beast, it (is) given into the hand of the Chaldees."[8] (7) And also thy brothers, the tribe [מַטֵּה] of Levi, the tribe [שֵׁבֶט] of thy father, bring near with thee, and let them be joined with [עַל] thee, and let them serve thee, thou, and thy sons with thee, before the tent of the

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[1] Ez. xxxvii. 22. [2] Gen. xxix. 26. [3] 1 Sam. xiv. 8.
[4] Am. vi. 6. [5] Gen. xiii. 16. [6] Jer. xxxi. 4.
[7] Num. xvi. 27. [8] Jer. xxxii. 43.

covenant.[1] (8) Six days work shall be done, and on the seventh day it shall be holy to you, a sabbath of rest to the Lord, every one that does work on it shall die.[2] (9) A man shall be praised according to his intelligence, and the perverse of heart shall be for contempt.[3] (10) And the king, Solomon, and the assembly of Israel, who (were) assembled around [עַל] him, before the ark, (were) sacrificing flocks and herds [*sing.*], which (could) not be counted [*imperf.*], and (could) not be numbered, for multitude [מֵרֹב].[4] (11) Thou art very-much exalted above all the gods.[5] (12) And they shall be joined to you, and keep charge of the tent of the covenant, for all the service of the tent; and a stranger shall not approach to you.[6]

## (C.) *Piel.*

§ 372. *Perfect.*

| | SINGULAR. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| 1 | גִּלִּיתִי | גִּלֵּיתִי | גִּלִּיתִי | גִּלֵּיתִי |
| 2 | גִּלִּיתָ | גִּלֵּיתָ | גִּלִּית | גִּלֵּית |
| 3 | גִּלָּה | | גִּלְּתָה | |

[1] Num. xviii. 2. [2] Exodus xxxv. 2. [3] Prov. xii. 8.
[4] 2 Chr. v. 6. [5] Ps. xcvii. 9. [6] Num. xviii. 4.

| | Plural. | | | |
|---|---|---|---|---|
| pers. | masc. | | fem. | |
| 1 | גְּלִינוּ | גְּלֵינוּ | גְּלִינוּ | גְּלֵינוּ |
| 2 | גְּלִיתֶם | גְּלֵיתֶם | גְּלִיתֶן | גְּלֵיתֶן |
| 3 | גְּלוּ | | גְּלוּ | |

With suffixes the form with ־ִי is always used.

§ 373. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶגְלֶה | אֶגְלֶה | 1 | נִגְלֶה | נִגְלֶה |
| 2 | תִּגְלֶה | תִּגְלִי | 2 | תִּגְלוּ | תִּגְלֶינָה |
| 3 | יִגְלֶה | תִּגְלֶה | 3 | יִגְלוּ | תִּגְלֶינָה |

Shortened, יִגַל. With suffix, יִגַלֵּנִי, &c.

§ 374. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | גַּלֵּה | גַּלִּי | 2 | גַּלוּ | גַּלֶּינָה |

Shortened, גַּל.

§ 375. *Infinitive* :—Absolute, גָּלֵה, גָּלֹה.
Construct, גָּלוֹת,

§ 376. *Participle*, מְגַלֶּה.

*Exercise* 82*a*.

(1) צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה׃[1]
(2) וַיִּקָּו לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לִצְדָקָה וְהִנֵּה צְעָקָה׃[2] (3) תִּתֶּנֵנוּ
כְּצֹאן מַאֲכָל וּבַגּוֹיִם זֵרִיתָנוּ׃[3] (4) לָמָּה תַּעֲמֹד בַּחוּץ וְאָנֹכִי
פִּנִּיתִי הַבַּיִת וּמָקוֹם לַגְּמַלִּים׃[4] (5) וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ
וְכִסּוּ בָהּ אֵת אֲרֹן הָעֵדוּת׃[5] (6) וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הָאִישׁ
אֲשֶׁר כִּלָּנוּ וַאֲשֶׁר דִּמָּה־לָּנוּ נִשְׁמַדְנוּ [that we might be destroyed]
מֵהִתְיַצֵּב בְּכָל־גְּבֻל יִשְׂרָאֵל׃[6] (7) וְצִוִּיתָ אֹתָם אֶל־אֲדֹנֵיהֶם
לֵאמֹר כֹּה תֹאמְרוּ אֶל־אֲדֹנֵיכֶם׃[7] (8) אִישׁ חֵמָה יְגָרֶה מָדוֹן
וְאָרֶךְ אַפַּיִם יַשְׁקִיט רִיב׃[8] (9) הִנְנִי מַעֲלֶה־לָּהּ אֲרֻכָה וּמַרְפֵּא
וּרְפָאתִם וְגִלֵּיתִי לָהֶם עֲטֶרֶת שָׁלוֹם וֶאֱמֶת׃[9] (10) וָאֶשְׁמַע אֶת־
קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה
כְּקוֹל מַחֲנֶה בְּעָמְדָם תִּרְפֶּינָה כַנְפֵיהֶם׃[10]

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[1] Lev. vi. 2. [2] Is. v. 7. [3] Ps. xliv. 12.
[4] Gen. xxiv. 31. [5] Num. iv. 5. [6] 2 Sam. xxi. 5.
[7] Jer. xxvii. 4. [8] Prov. xv. 18. [9] Jer. xxxiii. 6.
[10] Ez. i. 24.

*Exercise* 82*b*.

(1) Thou sellest thy people for no price, and thou dost not increase by selling-them ["their sales"].[1] (2) Many flatter ["smooth the face of"] a liberal-man, and every-one (is) the friend to a bountiful man.[2] (3) And [thou didst] cause him to stand before Eleazer, the priest, and before all the assembly, and [thou didst] command him before their eyes.[3] (4) And there was a voice from above [מֵעַל לְ] the expanse which (was) above their head; when-they-stood-up their wings were-let-down.[4] (5) And God appointed a worm, when-rose [עָלָה, *infin. with* בְּ] the morning, on [לְ] the morrow.[5] (6) We are ashamed, for we have heard reproach; shame covers our faces.[6] (7) Who can-say, "I have made my heart pure, I am cleansed from my sin"?[7] (8) Though thou hast broken us in the place of dragons, and covered us with the shadow-of-death.[8] (9) And thou shalt overlay it [*perf. with* וְ *conv.*] with pure gold, within and without [מִבַּיִת וּמִחוּץ] shalt-thou-overlay-it [*imperf.*], and thou shalt make [*perf.*] upon it a crown of gold around.[9] (10) The lips of wise-men scatter knowledge, but the heart of fools (does) not so.[10]

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[1] Ps. xliv. 13. [2] Prov. xix. 6. [3] Num. xxvii. 19.
[4] Ez. i. 25. [5] Jonah iv. 7. [6] Jer. li. 51.
[7] Prov. xx. 9. [8] Ps. xliv. 20. [9] Ex. xxv. 11.
[10] Prov. xv. 7.

## (D.) *Pual.*

§ 377. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | גֻּלֵּיתִי | גֻּלִּיתִי | 1 | גֻּלִּינוּ | גֻּלֵּינוּ |
| 2 | גֻּלֵּיתָ | גֻּלִּית | 2 | גֻּלִּיתֶם | גֻּלִּיתֶן |
| 3 | גֻּלָּה | גֻּלְּתָה | 3 | גֻּלּוּ | גֻּלּוּ |

§ 378. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֲגֻלֶּה | אֲגֻלֶּה | 1 | נְגֻלֶּה | נְגֻלֶּה |
| 2 | תְּגֻלֶּה | תְּגֻלִּי | 2 | תְּגֻלּוּ | תְּגֻלֶּינוּ |
| 3 | יְגֻלֶּה | תְּגֻלֶּה | 3 | יְגֻלּוּ | תְּגֻלֶּינוּ |

§ 379. *Infinitive* :—Absolute, גֻּלֹּה.

Construct, גֻּלּוֹת.

§ 380. *Participle,* מְגֻלֶּה.

*Exercise* 83*a*.

(1) תִּשְׁכּוֹן בְּאָהֳלוֹ מִבְּלִי־לוֹ יִזְרֶה עַל־נָוֵהוּ גָּפְרִית׃ [1] (2) וְאַתָּה
צִוִּיתָה זֹאת עֲשׂוֹ חָחוּ־לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְּכֶם
וְלִנְשֵׁיכֶם׃ [2] (3) וְעָשָׂה לְכָל־הָעַמִּים בָּהָר הַזֶּה מִשְׁתֵּה שְׁמָנִים
מִשְׁתֵּה שְׁמָרִים שְׁמָנִים מְמֻחָיִם שְׁמָרִים מְזֻקָּקִים׃ [3] (4) לֹא־נִכְחַד
עָצְמִי מִמֶּךָּ אֲשֶׁר־עָשִׂיתִי בַּסֵّתֶר רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ׃ [4]
(5) וְנָתַתָּה אֹתָהּ עַל־אַרְבָּעָה עַמּוּדֵי שִׁטִּים מְצֻפִּים זָהָב וָוֵיהֶם
זָהָב עַל־אַרְבָּעָה אַדְנֵי־כָסֶף׃ [5] (6) וַאֲדֹנִי צִוָּה בַיהוֹה לָתֵת
אֶת־נַחֲלַת צְלָפְחָד אָחִינוּ לִבְנֹתָיו׃ [6] (7) וְהַמַּיִם גָּבְרוּ מְאֹד
מְאֹד עַל־הָאָרֶץ וַיְכֻסּוּ כָּל־הָהָרִים הַגְּבֹהִים אֲשֶׁר־תַּחַת כָּל־
הַשָּׁמָיִם׃ [7] (8) וְאַדְבֵּר אֶל־הָעָם בַּבֹּקֶר וַתָּמָת אִשְׁתִּי בָּעָרֶב
וָאַעַשׂ בַּבֹּקֶר כַּאֲשֶׁר צִוִּיתִי׃ [8]

*Exercise* 83*b*.

(1) And the heavens and the earth were finished, and all their host [צָבָא].[9] (2) All of them shall answer, and say unto thee, "Thou art also made weak like us, thou art like unto us."[10] (3) For in vain (is) the net spread in the eyes of any bird-that-can-fly ["master of a wing"].[11] (4) Fifteen

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[1] Job xviii. 15. [2] Gen. xlv. 19. [3] Is. xxv. 6.
[4] Ps. cxxxix. 15. [5] Ex. xxvi. 32. [6] Num. xxxvi. 2.
[7] Gen. vii. 19. [8] Ez. xxiv. 18. [9] Gen. ii. 1.
[10] Is. xiv. 10. [11] Prov. i. 17.

cubits above [מִלְּמַעְלָה] the waters prevailed, and the mountains were covered.[1] (5) (As) silver dross, overlaid on a potsherd, (so are) burning lips and an evil heart.[2] (6) And he said [*perf.*] to the children of Israel that which he had been commanded [*imperf.*].[3] (7) Better (is) open rebuke than hidden love.[4] (8) And David fell, and the elders, covered with sackcloths, upon their faces.[5]

## (E.) *Hiphil.*

§ 381. *Perfect.*

SINGULAR.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| 1 | הִגְלֵיתִי | ־יתִי | הִגְלֵיתִי | ־יתִי |
| 2 | הִגְלֵיתָ | ־יתָ | הִגְלֵית | ־ית |
| 3 | הִגְלָה | | הִגְלָתָה | |

PLURAL.

| pers. | masc. | | fem. | |
|---|---|---|---|---|
| 1 | הִגְלֵינוּ | | הִגְלֵינוּ | |
| 2 | הִגְלֵיתֶם | ־יתֶם | הִגְלֵיתֶן | ־יתֶן |
| 3 | הִגְלוּ | | הִגְלוּ | |

[1] Gen. vii. 20. [2] Prov. xxvi. 23. [3] Ex. xxxiv. 34.
[4] Prov. xxvii. 5. [5] 1 Chr. xxi. 16.

§ 382. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אַגְלֶה | אַגְלֶה | 1 | נַגְלֶה | נַגְלֶה |
| 2 | תַּגְלֶה | תַּגְלִי | 2 | תַּגְלוּ | תַּגְלֶינָה |
| 3 | יַגְלֶה | תַּגְלֶה | 3 | יַגְלוּ | תַּגְלֶינָה |

Shortened, יֶגֶל. With suffix, יַגְלֵנִי.

§ 383. *Imperative.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הַגְלֵה | הַגְלִי | 2 | הַגְלוּ | הַגְלֶינָה |

Shortened, הֶגֶל.

§ 384. *Infinitive* :—Absolute, הַגְלֵה.

Construct, הַגְלוֹת.

§ 385. *Participle*, מַגְלֶה.

*Exercise* 84*a*.

(1) כִּי אִם־תְּכַבְּסִי בַּבֹּֽקֶר וְתַרְבִּי־לָךְ בֹּֽרִית נִכְתָּם עֲוֹנֵךְ

לְפָנַי׃ [1] (2) וְאֶת־עַצְמוֹת יוֹסֵף אֲשֶׁר־הֶעֱלוּ בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם
קָבְרוּ בִשְׁכֶם בְּחֶלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי־חֲמוֹר
אֲבִי־שְׁכֶם בְּמֵאָה קְשִׂיטָה וַיְהִיוּ לִבְנֵי־יוֹסֵף לְנַחֲלָה׃ [2] (3) וַיֹּאמֶר
הִנֵּה אָנֹכִי חָטָאתִי וְאָנֹכִי הֶעֱוֵיתִי וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ תְּהִי
נָא יָדְךָ בִּי וּבְבֵית אָבִי׃ [3] (4) וַיְצַו מֶלֶךְ־אַשּׁוּר לֵאמֹר הוֹלִיכוּ
שָׁמָּה אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלִיתֶם מִשָּׁם וְיֵלְכוּ וְיֵשְׁבוּ שָׁם׃ [4]
(5) הוּא יַלְּדֶךָּ וְאַתָּה לֹא תַלְּדֶנּוּ הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה
לְזָנָב׃ [5] (6) כִּי אִם־בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה בְּאַחַד שְׁבָטֶיךָ
שָׁם תַּעֲלֶה עֹלֹתֶיךָ וְשָׁם תַּעֲשֶׂה כֹּל אֲשֶׁר אָנֹכִי מְצַוֶּךָּ׃ [6]
(7) הִקְצַרְתָּ יְמֵי עֲלוּמָיו הֶעֱטִיתָ עָלָיו בּוּשָׁה׃ [7] (8) אַסְפָּה
עָלֵימוֹ רָעוֹת חִצֵּי אֲכַלֶּה־בָם׃ [8] (9) וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי
יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלוֹת נֵר
תָּמִיד׃ [9] (10) וַיִּשְׁלְחוּ אַנְשֵׁי גִבְעוֹן אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה
הַגִּלְגָּלָה לֵאמֹר אַל־תֶּרֶף יָדֶיךָ מֵעֲבָדֶיךָ עֲלֵה אֵלֵינוּ מְהֵרָה
וְהוֹשִׁיעָה לָנוּ וְעָזְרֵנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי הָאֱמֹרִי יֹשְׁבֵי
הָהָר׃ [10]

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[1] Jer. ii. 22. [2] Josh. xxiv. 32. [3] 2 Sam. xxiv. 17.
[4] 2 Kings xvii. 27. [5] Deut. xxviii. 44. [6] Deut. xii. 14.
[7] Ps. lxxxix. 46. [8] Deut. xxxii. 23. [9] Ex. xxvii. 20.
[10] Josh. x. 6.

*Exercise* 84*b*.

(1) A voice is heard upon the hills-bare-of-trees, a weeping, the supplications of the children of Israel.[1] (2) Let me [מִמֶּנִּי] alone, and-I-will-destroy-them [הַשְׁמִיד], and I will blot out their name from under the heavens, and I will make thee into [לְ] a nation stronger and greater than he.[2] (3) And they said to the king of Assyria, saying: "The nations which thou hast carried into captivity, and caused to dwell in the cities of Samaria, know not [*perf.*] the manner of the God of the land; and he has sent among them the lions, and behold them killing them, as they do not know [אֵינָם יֹדְעִים] the manner of the God of the land."[3] (4) The Lord shall open to thee his good treasure, the heavens, to give the rain of thy land in its time, and to bless all the works of thy hands; and thou shalt lend (to) many nations, but thou, thou shalt not borrow.[4] (5) And the people assembled around [עַל] Aaron, and said to him, "Arise, make for us gods, who shall go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know [*perf.*] what has happened [הָיָה] to him."[5] (6) And Samson went, and caught three hundred foxes, and he took torches, and he

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[1] Jer. iii. 21. [2] Deut. ix. 14. [3] 2 Kings xvii. 26.
[4] Deut. xxviii. 12. [5] Ex. xxxii. 1.

turned tail against tail, and he put one torch between two tails, in the middle.[1] (7) He will not desert-thee, and he will not forsake-thee, until the finishing of [עַד־לְכִלּוֹת] all the work of the service of the house of the Lord.[2] (8) After him Baruch, the son of Zabbai, earnestly repaired the second length (of the wall), from the corner, as far as the door of the house of Eliashib, the high priest.[3] (9) If thou lend money to my people, to (him) who (is) poor with thee, thou shalt not be to him as a creditor, thou shalt not put usury upon him.[4] (10) Our fathers in Egypt did not understand Thy wonders, they did not remember the multitude of Thy mercies; and they rebelled by [עַל] the sea, by [ב] the Red Sea.[5]

## (F.) *Hophal.*

§ 386. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הָגְלֵיתִי | הָגְלֵיתִי | 1 | הָגְלִינוּ | הָגְלִינוּ |
| 2 | הָגְלֵיתָ | הָגְלֵית | 2 | הָגְלֵיתֶם | הָגְלֵיתֶן |
| 3 | הֻגְלָה | הֻגְלְתָה | 3 | הֻגְלוּ | הֻגְלוּ |

[1] Jud. xv. 4. [2] 1 Chr. xxviii. 20. [3] Neh. iii. 20.
[4] Ex. xxii. 24. [5] Ps. cvi. 7.

§ 387. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶגְלֶה | אֶגְלֶה | 1 | נִגְלֶה | נִגְלֶה |
| 2 | תִּגְלֶה | תִּגְלִי | 2 | תִּגְלוּ | תִּגְלֶינָה |
| 3 | יִגְלֶה | תִּגְלֶה | 3 | יִגְלוּ | תִּגְלֶינָה |

§ 388. *Infinitive* :—Absolute, הָגְלֵה.

Construct, הָגְלוֹת.

§ 389. *Participle,* מַגְלֶה.

(G.) *Hithpael.*

§ 390. *Perfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | הִתְגַּלֵּיתִי | הִתְגַּלֵּיתִי | 1 | הִתְגַּלֵּינוּ | הִתְגַּלֵּינוּ |
| 2 | הִתְגַּלֵּיתָ | הִתְגַּלֵּית | 2 | הִתְגַּלֵּיתֶם | הִתְגַּלֵּיתֶן |
| 3 | הִתְגַּלָּה | הִתְגַּלְּתָה | 3 | הִתְגַּלּוּ | הִתְגַּלּוּ |

§ 391. *Imperfect.*

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 1 | אֶתְנַּלֶּה | אֶתְנַּלֶּה | 1 | נִתְנַּלֶּה | נִתְנַּלֶּה |
| 2 | תִּתְנַּלֶּה | תִּתְנַּלִּי | 2 | תִּתְנַּלּוּ | תִּתְנַּלֶּינָה |
| 3 | יִתְנַּלֶּה | תִּתְנַּלֶּה | 3 | יִתְנַּלּוּ | תִּתְנַּלֶּינָה |

Shortened, יִתְנַּל.

§ 392. *Imperative.*

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| pers. | masc. | fem. | pers. | masc. | fem. |
| 2 | הִתְנַּלֵּה | הִתְנַּלִּי | 2 | הִתְנַּלּוּ | הִתְנַּלֶּינָה |

Shortened, הִתְנַּל.

§ 393. *Infinitive* :—Absolute, הִתְנַּלֹּה.

Construct, הִתְנַּלּוֹת.

§ 394. *Participle,* מִתְנַּלֶּה.

*Exercise* 85*a*.

(1) קִרְיֵיהֶם לֹא־יִהְיוּ לְבֶגֶד וְלֹא יִתְכַּסּוּ בְּמַעֲשֵׂיהֶם מַעֲשֵׂיהֶם

מַעֲשֵׂי־אָוֶן וּפֹעֵל חָמָס בְּכַפֵּיהֶם׃ [1] (2) גָּם מִתְרַפֶּה בִּמְלַאכְתּוֹ אַח הוּא לְבַעַל מַשְׁחִית׃ [2] (3) וַיִּשְׁמְעוּ כָל־שָׂרֵי הַחֵילִים אֲשֶׁר בַּשָּׂדֶה הֵמָּה וְאַנְשֵׁיהֶם כִּי־הִפְקִיד מֶלֶךְ־בָּבֶל אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בָּאָרֶץ וְכִי הִפְקִיד אִתּוֹ אֲנָשִׁים וְנָשִׁים וָטַף וּמִדַּלַּת הָאָרֶץ מֵאֲשֶׁר לֹא־הָגְלוּ בָּבֶלָה׃ [3] (4) וַיֶּתֶר דִּבְרֵי יְהוֹשָׁפָט הָרִאשֹׁנִים וְהָאַחֲרֹנִים הִנָּם כְּתוּבִים בְּדִבְרֵי יֵהוּא בֶן־חֲנָנִי אֲשֶׁר הֶעֱלָה עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל׃ [4] (5) נָסוּ הָפְנוּ הֶעֱמִיקוּ לָשֶׁבֶת יֹשְׁבֵי דְדָן׃ [5] (6) לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ׃ [6] (7) וַיִּשְׁלַח אֶת־אֲלִיקִים אֲשֶׁר־עַל־הַבַּיִת וְאֵת שֶׁבְנָא הַסּוֹפֵר וְאֵת זִקְנֵי הַכֹּהֲנִים מִתְכַּסִּים בַּשַּׂקִּים אֶל־יְשַׁעְיָהוּ בֶן־אָמוֹץ הַנָּבִיא׃ [7] (8) וַיַּשְׁכִּימוּ אַנְשֵׁי הָעִיר בַּבֹּקֶר וְהִנֵּה נָתַץ מִזְבַּח הַבַּעַל וְהָאֲשֵׁרָה אֲשֶׁר עָלָיו כְּרֻתָה וְאֵת הַפָּר הַשֵּׁנִי הֻעֲלָה עַל־הַמִּזְבֵּחַ הַבָּנוּי׃ [8]

*Exercise* 85*b*.

(1) I have given into thy hand Sihon, king of Heshbon, the Amorite, and his land; begin, possess (the land), and-wage-war-with-him.[9] (2) The word which was to Jeremiah

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[1] Is. xxxix. 6. [2] Prov. xviii. 9. [3] Jer. xl. 7.
[4] 2 Chr. xx. 34. [5] Jer xlix. 8. [6] Prov. xviii. 2.
[7] Is. xxxvii. 2. [8] Jud. vi. 28. [9] Deut. ii. 24.

from [מֵאֵת] the Lord, after Nebuzaradan, captain of the executioners, sent him from Ramah, when he took him, and he was bound in chains, in the midst of all the captives of Jerusalem and Judah, who were carried captive to Babylon.[1] (3) And she said to the servant, "Who (is) this [הַלָּזֶה] man, who (is) walking in the field, to meet us?" And the servant said, "He (is) my master;" and she took the vail, and covered herself.[2] (4) And behold six men, coming from the high gate, which (is) turned towards the north.[3] (5) (If) thou lose courage [*perf.*] in the day of trouble, thy strength is straitened.[4] (6) Cease from wrath, and forsake anger; do not fret thyself also, to do evil.[5] (7) And it came to pass, when-king Hezekiah heard, [and] he rent his garments, and covered himself with sackloth.[6] (8) And Huzzab is carried captive, she is brought; and her maid-servants (are) sighing with the voice of doves, beating upon their hearts.[7]

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[1] Jer. xl. 1. [2] Gen. xxiv. 65. [3] Ez. ix. 2.
[4] Prov. xxiv. 10. [5] Ps. xxxvii. 8. [6] Is. xxxvii. 1.
[7] Nah. ii. 8.

# CHAPTER XIX.

## VERBS IRREGULAR IN MORE THAN ONE RESPECT.

§ 395. A considerable number of verbs combine the irregularities of *two*, and some even of *three* conjugations. As these verbs simply unite the irregularities of the two (or three) conjugations, to which they belong, they present very little difficulty to the student, who has already thoroughly mastered the preceding chapters on the verbs. Several verbs, however, lose one of their irregularities, if the two irregularities are inconsistent with one another. We subjoin a list of the conjugations of doubly irregular verbs.

§ 396. *Guttural Verbs.*

(1) ע״ע and פ gutt.,[1] חלל "to pierce." *Kal*, imperfect, אֵחַל, &c.; also אָחַל, &c. *Niphal*, perfect, נֶחֱלִתִי or נִחַלְתִּי, &c.; imperfect, אֵחַל, &c.; imper. and infin., הֵחַל, &c.[2]

(2) ע״ע and ע gutt., ברר "to separate." *Kal*, perfect, בָּרוֹתִי, &c.; imperfect, אֶבַּר, &c. or אָבַר, &c.; imper., בֹּר, &c. *Niphal*, perfect, נְבָרוֹתִי, &c.;

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[1] These verbs have already been used in the exercises, on account of the simplicity of their irregularity.

[2] The parts not given are like סבב.

imperfect, תִּבְרִי, &c.; imper., הִבְרִי, &c. *Hiphil*, perfect, הֵבִרוֹתִי, &c.; imperfect, תָּבִרִי; imper., הָבֵרִי, &c. *Hophal*, perfect, הוּבְרוֹתִי, &c.; imperfect, תּוּבְרִי, &c.[1]

(3) פ״ן and ע gutt., נָהַל "to lead." *Kal*, imperfect, אֶנְהַל, תִּנְהַל, &c. *Hiphil*, perfect, הִנְהַלְתִּי, &c.; imperfect, אַנְהִיל, &c.; imper., הַנְהֵל, &c.; infin., הַנְהִיל, הַנְהֵל; partic., מַנְהִיל, &c.

(4) פ״ן and ל gutt., נָגַע "to touch." *Kal*, imperfect, אֶגַּע, תִּגַּע, &c.; infin. abs., נָגוֹעַ; constr., נַגַּעַת; partic., נוֹגֵעַ, נָגוּעַ. *Hiphil*, perfect, הִגַּעְתִּי, הִגַּעַתְּ, הִגִּיעַ; imperfect, אַגִּיעַ, &c.; infin., הַגִּיעַ, הַגַּע; imper., הַגַּע; partic., מַגִּיעַ. *Hophal*, perfect, הֻגַּעַתְּ.

(5) פ״י and ע gutt., יָעַד "to appoint." *Kal*, infin. constr. and imper., יְעַד; יָהַב "to give," imper. הב.

(6) פ״י and ל gutt., יָדַע "to know." *Kal*, perfect, יָדַעַתְּ; imperfect, אֵדַע; infin. יָדוֹעַ, דַּעַת; imper., דַּע, &c. *Niphal*, perfect, נוֹדַעַתְּ; imperfect, אִוָּדַע or אִוָּדֵעַ, &c.; infin. and imper., הִוָּדַע. *Hiphil*, perfect, הוֹדַעַתְּ, הוֹדִיעַ; imperfect, אוֹדִיעַ, &c., תּוֹדַעְנָה, shortened יוֹדַע, &c.; infin., הוֹדִיעַ, הוֹדַע; imper., הוֹדַע; partic., מוֹדִיעַ. *Hophal*, perfect, הוּדַעַתְּ.

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[1] The parts not given are like סבב.

(7) ע״ו and פ gutt., אוּת "to consent." *Niphal*, imperfect, אֵאוֹת, &c.; infin. and imper., הֵאוֹת, &c.

(8) ע״ו and ל gutt., פּוּחַ "to breathe." *Kal*, imperfect, אָפוּחַ, וַיָּפַח, &c.; infin., פּוּחַ, פּוּחַ; imper., פּוּחַ, &c.; passive partic., פּוּחַ. *Niphal*, perfect, נָפוּחַ; &c.; imperfect, אֶפּוֹחַ; infin. and imper., הִפּוֹחַ; partic., נָפוּחַ. *Hiphil*, perfect, הֵפִיחַ; imperfect, אָפִיחַ, &c., וַיָּפַח; infin. הָפִיחַ, הָפֵחַ; imper., הָפֵחַ, partic., מֵפִיחַ. *Pilel*, perfect, פּוֹחֲחָתִי, פּוֹחֵחַ, &c. *Pulal*, perf., פּוֹחֲחָתִי, פּוֹחֲחָה, &c.

(9) ל״א and פ gutt., חָבָא "to hide." *Kal*, perfect, חָבָאתָם; imperfect, אֶחְבָּא, &c.; infin. and imper., חֲבֹא, חִבְאִי, &c. *Niphal*, perfect, נֶחְבֵּאתִי, &c.; imperfect, אֵחָבֵא, &c.; infin. and imper., הֵחָבֵא. *Hiphil*, perfect, הֶחְבֵּאתִי. *Hophal*, perfect, הָחְבֵּאתִי.[1]

(10) ל״א and ע gutt., מָחָא "to strike." *Kal*, perfect, מָחָאָה, מָחָאוּ; imperfect, תִּמְחָאִי, תִּמְחָאוּ, יִמְחָאוּ. *Niphal*, perfect, נִמְחָאָה, נִמְחָאוּ; imperfect, תִּמָּחֲאִי, &c.; imper., הִמָּחֲאוּ, הִמָּחֲאִי. *Piel*, perfect, מֵחֵאתִי or מִחֵאתִי, &c. *Pual*, מֹחֵאתִי or מְחֻאתִי. *Hithpael*, הִתְמַחֵאתִי or הִתְמָחֵאתִי, &c.

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[1] Or הָחְבֵּאתִי, הֶחְבֵּאתִי, נֶחְבֵּאתִי.

(11) ל״ה and פ gutt., עָלָה "to go up." *Kal*, perfect, עָלִיתָם; imperfect, אֶעֱלֶה, תַּעֲלֶה, &c.; infin. and imper., עֲלֵה, &c. *Niphal*, perfect, נֶעֱלֵיתִי, &c.; imperfect, אֵעָלֶה; infin., נַעֲלֹה, הֵעָלוֹת; imper., הֵעָלֵה. *Hiphil*, perfect, הֶעֱלֵיתִי; imperfect, אַעֲלֶה. *Hophal*, perfect, הָעֲלֵיתִי; imperfect, אָעֲלֶה.

*Exercise* 86*a*.

(1) הֲלוֹא־שָׁמַעְתָּ לְמֵרָחוֹק אֹתָהּ עָשִׂיתִי מִימֵי קֶדֶם וְיִצַרְתִּיהָ
עַתָּה הֲבִאֹתִיהָ וּתְהִי לְהַשִּׁאוֹת גַּלִּים נִצִּים עָרִים בְּצֻרוֹת: [1]
(2) וְאַתָּה אֹמֵר אֵלַי הַעַל אֶת־דָּעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתַּנִי
אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה אָמַרְתָּ יָדַעְתִּיךָ בְשֵׁם וְגַם־מָצָאתָ
חֵן בְּעֵינָי: [2] (3) וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו בְּחַטָּאתוֹ
אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל: [3] (4) כֹּה אָמַר יְהוָה עַל־כָּל־שְׁכֵנַי
הָרָעִים הַנֹּגְעִים בַּנַּחֲלָה אֲשֶׁר הִנְחַלְתִּי אֶת־עַמִּי אֶת־יִשְׂרָאֵל הִנְנִי
נֹתְשָׁם מֵעַל אַדְמָתָם וְאֶת־בֵּית יְהוּדָה אֶתּוֹשׁ מִתּוֹכָם: [4]
(5) וַיֹּאמְרוּ אִם מְשַׁלְּחִים אֶת־אַרוֹן אֱלֹהֵי יִשְׂרָאֵל אַל־תְּשַׁלְּחוּ
אֹתוֹ רֵיקָם כִּי־הָשֵׁב תָּשִׁיבוּ לוֹ אָשָׁם אָז תֵּרָפְאוּ וְנוֹדַע לָכֶם

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[1] Is. xxxvii. 26. [2] Ex. xxxiii. 12. [3] 1 Kings xv. 26.
[4] Jer. xii. 14.

לָמָה לֹא־תָסוּר יָדוֹ מִכֶּם׃ [1] (6) וְאִם הֲאָכֹל יֶאֱכֹל בַּיּוֹם הַשְּׁלִישִׁי
כִּגְּוֹל הוּא לֹא יֻרָצֶה׃ [2] (7) עַמִּי מֶה־עָשִׂיתִי לְךָ וּמָה הֶלְאֵיתִיךָ
עֲנֵה בִי׃ [3] (8) וַיִּשְׁתַּחוּ וַיֹּאמֶר מֶה עַבְדְּךָ כִּי פָנִיתָ אֶל־הַכֶּלֶב
הַמֵּת אֲשֶׁר כָּמוֹנִי׃ [4] (9) לָמָה תִּהְיֶה כְּאִישׁ נִדְהָם כְּגִבּוֹר לֹא־
יוּכַל לְהוֹשִׁיעַ וְאַתָּה בְּקִרְבֵּנוּ וְשִׁמְךָ עָלֵינוּ נִקְרָא אַל־תַּנִּחֵנוּ׃ [5]
(10) אַל־תִּתְבָּרוּ בָם כִּי לֹא־אֶתֵּן לָכֶם מֵאַרְצָם עַד מִדְרַךְ כַּף־
רֶגֶל כִּי יְרֻשָּׁה לְעֵשָׂו נָתַתִּי אֶת־הַר שֵׂעִיר׃ [6] (11) מֵפֵר אֹתוֹת
בַּדִּים וְקֹסְמִים יְהוֹלֵל מֵשִׁיב חֲכָמִים אָחוֹר וְדַעְתָּם יְסַכֵּל׃ [7]
(12) לֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת וּפִי רְשָׁעִים יַבִּיעַ רָעוֹת׃ [8]

*Exercise* 86*b*.

(1) And now, gather together the remnant of the people; and encamp against the city, and take it; lest I take the city, and it be called by my name ["and my name be called upon it"].[9] (2) And he said to Aaron, "In their land, thou shalt not inherit, and there shall not be a portion to thee, in their midst; I am thy portion, and thy inheritance, in the midst of the sons of Israel.[10] (3) And it came to

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[1] 1 Sam. vi. 3.
[2] Lev. xix. 7.
[3] Mic. vi. 3.
[4] 2 Sam. ix. 8.
[5] Jer. xiv. 9.
[6] Deut. ii. 5.
[7] Is. xliv. 25.
[8] Prov. xv. 28.
[9] 2 Sam. xii. 28.
[10] Num. xviii. 20.

pass, when Moses raised his hand, [and] Israel prevailed; and when he rested his hand, Amalek prevailed.[1] (4) And the king of Israel answered, and said, "Say ye, 'Let not one-who-girds-on (his armour) boast as he-who-takes-it-off.'"[2] (5) As valleys spread out, as gardens by [עַלֵּי] a river, as aloes (which) the Lord planted, as cedars by [עַלֵּי] water.[3] (6) And Baasha, the son of Ahijah, of ["to"] the house of Issachar, conspired against him; and Baasha smote him in Gibbethon, which (belongs) to the Philistines; and Nadab and all Israel (were) besieging Gibbethon.[4] (7) And they carried Asahel, and buried him in the sepulchre of his father, which (was in) Beth-lehem; and they walked all night, Joab and his men, and they reached Hebron at daybreak ["it became light to them in Hebron"].[5] (8) A witness of falsehood (that) speaks lies; and he who casts contentions between brothers.[6] (9) Was it not told to my lord, what I did, when Jezebel slew the prophets of the Lord; and I hid of [מִן] the prophets of the Lord a hundred men, fifty men in each cave [say, "fifty fifty men in the cave"], and I sustained them (with) bread and water?[7] (10) And I will separate from you those-that-rebel, and those-that-transgress against me.[8] (11) And Absalom said to Ahitophel, "Give ye to yourselves counsel, what [מַה] we shall do."[9] (12) And David said to all his servants, who (were) with him in Jerusalem, "Arise, and we will fly; for there will be no escape for us from before Absalom;

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[1] Ex. xvii. 11. [2] 1 Kings xx. 11. [3] Num. xxiv. 6.
[4] 1 Kings v. 27. [5] 2 Sam. ii. 32. [6] Prov. vi. 19.
[7] 1 Kings xviii. 13. [8] Ez. xx. 38. [9] 2 Sam. xvi. 20.

hasten to go, lest he hasten, and overtake us, and bring down [the] evil upon us, and smite the city with the edge ["mouth"] of the sword."[1]

§ 397. *Contracted Verbs.*

(12) ע״ע and פ״ו. There are only three verbs combining these two characteristics: נדד "to move," נסס "to lift up," and נבב "to bore;" they do not combine the irregularities of the two conjugations, but are inflected in some parts according to one, in others according to the other. Thus נדד gives נָדַדוּ, יִדּוֹד, יָדַד after the פ״ן conjugation, and יְנַדְּדוּהוּ, נוֹדַד, הִתְנוֹדָדָה, תִּתְנוֹדַד after the ע״ע conjugation.

(13) ע״ע and פ״י. ילל "to lament," the only verb found that belongs to this conjugation is conjugated entirely according to the פ״י conjugation (see § 261).

(14) פ״ן and ע״ו. All the verbs of this conjugation, viz., נוּב, נוּד, נוּחַ, נוּם, נוּס, נוּעַ, and נוּף are inflected after the ע״ו conjugation.

(15) פ״ן and ל״א. נָשָׂא "to bear." *Kal*, imperfect, אֶשָּׂא, תִּשָּׂא; constr. infin., שׂוֹא;[2] imper., שָׂא.[3]

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[1] 2 Sam. xv. 14.

[2] Also שְׂאֵת.

[3] נָשָׂא is also found; שָׂא is only used figuratively.

*Niphal*, perfect, נִשֵּׂאתִי; partic., נִשָּׂא. *Hiphil*, perfect, הִשֵּׂאתִי; imperfect, אַשִּׂיא. *Hophal*, perfect, הָשֵּׂאתִי.

(16) פ״ן and ל״ה. נָטָה "to bend." *Kal*, imperfect, אֶטֶה, תִּטֶה, &c., shortened אֵט, &c., but נָזָה gives יֵז besides יִז. *Niphal*, perfect, נִטֵּיתִי; partic., נִטֶּה. *Hiphil*, perfect, הִטֵּיתִי; imperfect, אַטֶּה, &c., shortened אַט, &c.; imper., הַטֵּה, הַט.

*Exercise* 87*a*.

(1) מִנְּזָרֶיךָ כָּאַרְבֶּה וְטַפְסָרֶיךָ כְּגוֹב גּוֹבֵי הַחוֹנִים בַּגְּדֵרוֹת בְּיוֹם קָרָה שֶׁמֶשׁ זָרְחָה וְנוֹדַד וְלֹא־נוֹדַע מְקוֹמוֹ אַיָּם: [1] (2) אֵיכָה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ רְבָבָה: [2] (3) לֹא־שָׁלַחְתִּי אֶת־הַנְּבִיאִים וְהֵם רָצוּ לֹא־דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבָּאוּ: [3] (4) וַיְהִי אַחֲרֵי־כֵן וַיִּדַּד לֵב־דָּוִד אֹתוֹ עַל אֲשֶׁר כָּרַת אֶת־כָּנָף אֲשֶׁר לְשָׁאוּל: [4] (5) וְזֶה דְּבַר הַשְּׁמִטָּה שָׁמוֹט כָּל־בַּעַל מַשֶּׁה יָדוֹ אֲשֶׁר יַשֶּׁה בְּרֵעֵהוּ לֹא־יִגֹּשׁ אֶת־רֵעֵהוּ וְאֶת־אָחִיו כִּי קָרָא שְׁמִטָּה לַיהוָה: [5] (6) וְלֹא הָלְכוּ בָנָיו בִּדְרָכָיו וַיַּטּוּ אַחֲרֵי הַבֶּצַע וַיִּקְחוּ־שֹׁחַד וַיַּטּוּ מִשְׁפָּט: [6] (7) כַּחֲלוֹם יָעוּף וְלֹא יִמָּצֵאהוּ וְיִדַּד

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[1] Nah. iii. 17. [2] Deut. xxxii. 30. [3] Jer. xxiii. 21.
[4] 1 Sam. xxiv. 6. [5] Deut. xv. 2. [6] 1 Sam. viii. 3.

בְּחָזְיוֹן לָיְלָה׃[1] (8) הֵילִילוּ הָרֹעִים וְזַעֲקוּ וְהִתְפַּלָּשׁוּ אַדִּירֵי הַצֹּאן
כִּי־מָלְאוּ יְמֵיכֶם לִטְבֹּחַ וּתְפוֹצֹתֵיכֶם וּנְפַלְתֶּם כִּכְלִי חֶמְדָּה׃[2]
(9) לָכֵן תֵּזוּ אֶת־בְּנֵיהֶם לָרָעָב וְהַגִּרֵם עַל־יְדֵי־חֶרֶב וְתִהְיֶנָה
נְשֵׁיהֶם שַׁכֻּלוֹת וְאַלְמָנוֹת וַאֲנָשֵׁיהֶם יִהְיוּ הֲרֻגֵי מָוֶת בַּחוּרֵיהֶם
מִפְּנֵי־חֶרֶב בַּמִּלְחָמָה׃[3] (10) שָׁאוּנִי וְאָנֹכִי אֲדַבֵּר וְאַחַר דַּבְּרִי
תַלְעִיג׃[4]

*Exercise* 87*b*.

(1) And Aaron stretched out his hand, over the waters of Egypt; and the frogs came up, and covered the land of Egypt.[5] (2) And if he betake himself to a city, and all Israel shall bring ropes to this city.[6] (3) And (there) went-up from the people, about [כ] three thousand men; and they fled before the men of Aï.[7] (4) Inaugurate against it (*f.*) war; arise, and we will go at noon; woe to us, for the day has turned, for the shadows of evening are stretched out.[8] (5) For (they are as) stones of a diadem, lifting themselves upon his ground.[9] (6) Thus he will cause many nations to rejoice, because of him; kings shall shut their mouths, for what [אֲשֶׁר] has not been recounted to them they see, and what they have not heard

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[1] Job. xx. 8. [2] Jer. xxv. 34. [3] Jer xviii. 21.
[4] Job xxi. 3. [5] Ex. viii. 2. [6] 2 Sam. xvii. 13.
[7] Josh. vii. 4. [8] Jer. vi. 4. [9] Zech. ix. 16.

they understand.[1] (7) And these are the kings of the land, whom Joshua smote, and the sons of Israel, on the other side of the Jordan, westward, from Baal-gad, in the valley of Lebanon, and unto the bare mountain, which goes up towards-Seir; and Joshua gave it to the tribes of Israel, (as) a possession according to their order.[2] (8) Near the border shall be the rings for places ["houses"] for the staves to bear the table.[3] (9) Thou shalt not be after many, to do evil; and thou shalt not answer about a dispute, to turn aside after many, to turn (judgment) aside.[4] (10) And thou, Pashur, and all the inhabitants of thy house, shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there thou shalt be buried, thou, and all they that love thee, to whom thou hast prophesied falsely.[5]

§ 398. *Quiescent Verbs.*

(17) פ״א and ל״ה. אָפָה "to bake." *Kal*, imperfect, יֹאפֶה, &c., shortened וַיֵּאת (from אָתָה "to come"); imper., אֵתִיו. *Hiphil*, imperfect, הֵתִיו for *הֵאתִיו (Is. xxi. 14), shortened וַיֵּאֶל (from אָלָה "to swear").

(18) פ״י and ל״א. יָצָא "to go out." *Kal*, imperfect,

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[1] Is. lii. 15. [2] Josh. xii. 7. [3] Ex. xxv. 27. [4] Ex. xxiii. 2. [5] Jer. xx. 6.

אֵצֵא; imper., צֵא; infin., צֵאת. *Hiphil*, perfect, הוֹצֵאתִי, &c.; imperfect, אוֹצִיא, &c. *Hophal*, perfect, הוּצֵאתִי; imperfect, אוּצָא; partic., מוּצָא.

(19) פ״י and ל״ה. יָנָה "to oppress." *Kal*, imperfect, אֵנֶה or אִינֶה. *Niphal*, perfect, נוֹנֵיתִי. *Hiphil*, perfect, הוֹנֵיתִי; imperfect, אוֹנֶה. *Hophal*, perfect, הוּנֵיתִי, &c.; imperfect, אוּנָה, &c.

(20) ע״ו and ל״א. בּוֹא "to come." *Kal*, perfect, בָּאתִי, &c. *Hiphil*, perfect, הֲבִיאֹתִי, הֲבִיאֹתָ or הֵבֵאתָ, הֵבִיא; imperfect, אָבִיא, &c.

§ 399. The verb חָיָה "to live" (which of course is not "doubly irregular," the י being a consonant), has a synonym *חָיַי, from which the third pers. masc. sing. of the perfect *Kal*, חַי (Gen. iii. 22, and very frequently) is formed, but the other parts of the verb are taken from חָיָה.

*Exercise* 88*a*.

(1) וַיֹּאמֶר הָאָטָד אֶל־הָעֵצִים אִם בֶּאֱמֶת אַתֶּם מְשִׁחִים אֹתִי לְמֶלֶךְ עֲלֵיכֶם בֹּאוּ חֲסוּ בְּצִלִּי וְאִם־אַיִן תֵּצֵא אֵשׁ מִן־הָאָטָד וְתֹאכַל אֶת־אַרְזֵי הַלְּבָנוֹן: [1] (2) וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֲרוֹן אֶחָד וַיִּקֹּב חֹר בְּדַלְתּוֹ וַיִּתֵּן אֹתוֹ אֵצֶל הַמִּזְבֵּחַ בְּיָמִין בְּבוֹא־אִישׁ

[1] Jud. ix. 15.

בֵּית יְהוֹיָדָע וַיִּתְּנוּ־שָׁמָּה הַכֹּהֲנִים שֹׁמְרֵי הַסַּף אֶת־כָּל־הַכֶּסֶף הַמּוּבָא בֵּית־יְהוָה׃ [1] (3) וַיֹּאמֶר הָשֵׁב יָדְךָ אֶל־חֵיקֶךָ וַיָּשֶׁב יָדוֹ אֶל־חֵיקוֹ וַיּוֹצִאֵהּ מֵחֵיקוֹ וְהִנֵּה־שָׁבָה כִּבְשָׂרוֹ׃ [2] (4) תַּאֲוָה נִהְיָה תִּעֲרַב לְנַפֶּשׁ וְתוֹעֲבַת כְּסִילִים סוּר מֵרָע׃ [3] (5) וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהַרְגֵנִי אַתָּה אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי וַיִּרָא מֹשֶׁה וַיֹּאמַר אָכֵן נוֹדַע הַדָּבָר׃ [4] (6) וַיֹּאמֶר הַמֶּלֶךְ לָרָצִים הַנִּצָּבִים עָלָיו סֹבּוּ וְהָמִיתוּ | כֹּהֲנֵי יְהוָה כִּי גַּם־יָדָם עִם־דָּוִד וְכִי יָדְעוּ כִּי־בֹרֵחַ הוּא וְלֹא גָלוּ אֶת־אָזְנִי וְלֹא־אָבוּ עַבְדֵי הַמֶּלֶךְ לִשְׁלֹחַ אֶת־יָדָם לִפְגֹּעַ בְּכֹהֲנֵי יְהוָה׃ [5] (7) וְעַתָּה אֲשֶׁר־בָּאתִי לְדַבֵּר אֶל־הַמֶּלֶךְ אֲדֹנִי אֶת־הַדָּבָר הַזֶּה כִּי יָרֵאנִי הָעָם וַתֹּאמֶר שִׁפְחָתְךָ אֲדַבְּרָה־נָּא אֶל־הַמֶּלֶךְ אוּלַי יַעֲשֶׂה הַמֶּלֶךְ אֶת־דְּבַר אֲמָתוֹ׃ [6] (8) שְׁאוּ־נֵס צִיּוֹנָה הָעִיזוּ אַל־תַּעֲמֹדוּ כִּי רָעָה אָנֹכִי מֵבִיא מִצָּפוֹן וְשֶׁבֶר גָּדוֹל׃ [7] (9) וַיִּרָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת׃ [8] (10) אִם־תֹּאבוּ וּשְׁמַעְתֶּם טוּב הָאָרֶץ תֹּאכֵלוּ׃ [9]

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[1] 2 Kings xii. 10. [2] Ex. iv. 7. [3] Prov. xiii. 19.
[4] Ex. ii. 14. [5] 1 Sam. xxii. 17. [6] 2 Sam. xiv. 15.
[7] Jer. iv. 6. [8] Gen. xxxii. 8. [9] Is. i. 19.

*Exercise* 88*b*.

(1) And the land shall not cast you out, when you pollute it, as it cast out the nation, which (was) before you.[1] (2) And the stranger thou shalt not oppress, and thou shalt not afflict him; for you (were) strangers in the land of Egypt.[2] (3) And all the days of Adam which he lived, were nine hundred and thirty years; and he died.[3] (4) And the man of Israel was oppressed on that day; and Saul caused the people to swear, saying, "Cursed (be) the man who shall eat bread, till the evening."[4] (5) With silver, and with gold, he beautifies it; with nails, and with hammers, they strengthen (it); and it does not move.[5] (6) Strengthen yourselves, and be as [לְ] men, O Philistines! lest you serve [to] the Hebrews, as they served [to] you; and you shall be as [לְ] men, and fight.[6] (7) And he said to her, "What (is the matter with) [to] thee? do not fear; for God has heard the voice of the boy, in (the place) where he (is).[7] (8) And all the people shouted, and they said, "May the king live!"[8] (9) He will not regard ["carry the face of"] any compensation, and he will not be pleased if thou increase a bribe.[9] (10) I have aroused (one) from the north, and he came; from the rising of the sun he will call upon my name; and he shall come upon princes like mortar, and as a potter treads clay.[10]

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[1] Lev. xviii. 28. [2] Ex. xxii. 20. [3] Gen. v. 5.
[4] 1 Sam. xiv. 24. [5] Jer. x. 4. [6] 1 Sam. iv. 9.
[7] Gen. xxi. 17. [8] 1 Sam. x. 24. [9] Prov. vi. 35.
[10] Is. xli. 25.

§ 400. *Verbs trebly irregular.*

(21) ע״ע, פ gutt. and ע gutt. ארר "to curse." *Kal*, perfect, אָרוֹתִי; imperfect, אָאֹר, &c.; imper., אֹרוּ. *Piel*, partic., מְאָרְרִים. *Pual*, imperfect, יוּאָר.

(22) ע״ע, פ, ע, and ל gutt. רעע "to be evil." *Kal*, perfect, רָעוּ; imperfect, יָרֹעַ, &c.; infin., רַע; imper., רֹעוּ. *Niphal*, imperfect, יֵרוֹעַ. *Hiphil*, perfect, הֵרַעְתָּ, הֵרַע, הֵרֵעוּ; imperfect, אָרַע; infin., הָרֵעַ; partic., מֵרַע. *Hithpalel*, perfect, הִתְרוֹעֲעָה; infin., לְהִתְרוֹעֵעַ.

(23) ל״ה, פ and ע gutt. רָאָה "to see." *Kal*, perfect, רָאִיתִי, &c.; imperfect, אֶרְאֶה, &c., shortened יַרְא; infin., רָאֹה, רְאוֹת; imper., רְאֵה; partic., רֹאֶה. *Niphal*, perfect, נִרְאָה; imperfect, אֵרָאֶה, shortened יֵרָא; infin., הֵרָאֹה. *Pual*, perfect, רֹאוּ. *Hiphil*, perfect, הִרְאִיתָ, הִרְאָה; imperfect, אַרְאֶה, &c. *Hophal*, perfect, הָרְאִיתָ, הָרְאָה; partic., מָרְאֶה. *Hithpael*, imperfect, נִתְרָאָה, תִּתְרָאוּ, יִתְרָאוּ.

(23*a*) אָרָה "to pluck off." *Kal*, perfect, אָרִיתִי, אָרוּ.

(23*b*) הָרָה "to conceive." *Kal*, perfect, הָרִיתִי; imperfect, תַּהַר, &c.; infin., הָרֹה. *Pual*, perfect, הֹרָה.

(23*c*) חָרָה "to burn." *Kal*, imperfect, יִחֲרֶה, shortened

יָהַר; infin., חָרֹה. *Hiphil*, perfect, הֶחֱרָה. *Hithpael*, imperfect, תִּתְחַר.

(23*d*) עָרָה "to be bare." *Niphal*, imperfect, יֵעָרֶה. *Piel*, perfect., עֵרָה; imperfect, יְעָרֶה; infin., עָרוֹת; imper., עָרוּ. *Hiphil*, perfect, הֶעֱרָה. *Hithpael*, imperfect, תִּתְעָרִי.

(23*e*) רָעָה "to pasture." *Kal*, perfect, רְעִיתֶם, רָעוּ; imperfect, אֶרְעֶה; infin., רְעוֹת; imper., רְעֵה; partic., רֹעֶה. *Piel*, perfect, רֵעָה. *Hiphil*, imperfect, יַרְעֶה. *Hithpael*, imperfect, תִּתְרַע.

(24) ע״ו, פ and ל gutt. רוּחַ "to breathe." *Hiphil*, imperfect, אָרִיחַ, יָרִיחַ, shortened, יָרַח; infin., הָרִיחַ.

(24*a*) רוּעַ "to be evil." *Hiphil*, perfect, הֵרִיעוֹתָם, הֵרִיעוּ; imperfect, יָרִיעַ, יָרַע. *Pulal*, imperfect, יְרֹעַע. *Hithpalel*, imperfect, אֶתְרֹעַע, יִתְרֹעָעוּ.

(25) פ״ן, ע gutt., and ל״ה. נָהָה "to wail." *Kal*, imper., נְהֵה. *Niphal*, imperfect, יִנָּהוּ.

(25*a*) נָחָה "to lead." *Kal*, perfect, נָחִיתָ. *Hiphil*, perfect, הִנְחָה; imperfect, אַנְחֶה, &c.

(26) פ״ן, ע״ו and ל gutt. נוּחַ "to rest." *Kal*, נַחְתִּי, נָחוּ, נוֹחַ, נוּחַ. *Hiphil*, perfect, הֲנִיחוֹתִי; imperfect, אָנִיחַ; infin., הָנִיחַ; partic., מֵנִיחַ. *Hophal*, imperfect, אוּנַח.

(27) פ״ן, ע״ו, and ל״א. נוּא "to hinder." *Hiphil*, הֵנִיא, יָנִיא.

(28) פ״י, ע gutt., and ל״א. יָרֵא "to fear." *Kal*, perfect, יָרֵאתִי; imperfect, אִירָא; imper., יְרָא; infin., יִרְאֹ. *Niphal*, perfect, נוֹרָא; imperfect, תִּוָּרֵא. *Piel*, perfect, יֵרָאוּ; partic., מְיָרֵא.

(29) פ״י, ע gutt., and ל״ה. יָרָה "to throw." *Kal*, perfect, יָרִיתִי; imper., יְרֵה. *Hiphil*, הוֹרֵיתִי, אוֹרֶה, הוֹרוֹת, מוֹרֶה.

*Exercise* 89*a*.

(1) וַיְהִי בַּפַּעַם הַשְּׁבִיעִית תָּקְעוּ הַכֹּהֲנִים בַּשֹּׁפָרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הָרִיעוּ כִּי־נָתַן יְהוָה לָכֶם אֶת־הָעִיר: [1]
(2) וְיֻבְשׁוּ כֹּל הַנֶּחָרִים בּוֹ: [2] (3) וַתְּמַהֵר וַתָּעַר כַּדָּהּ אֶל־הַשֹּׁקֶת וַתָּרָץ עוֹד אֶל־הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב לְכָל־גְּמַלָּיו: [3] (4) אַתָּה הָרְאֵיתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבַדּוֹ: [4]
(5) שִׂפְתֵי צַדִּיק יִרְעוּ רַבִּים וֶאֱוִילִים בַּחֲסַר־לֵב יָמוּתוּ: [5] (6) אוֹרוּ מֵרוֹז אָמַר מַלְאַךְ יְהוָה אֹרוּ אָרוּר יֹשְׁבֶיהָ: [6] (7) וַיִּשָּׂא מְשָׁלוֹ

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[1] Josh. vi. 16. [2] Is. xlv. 24. [3] Gen. xxiv. 20.
[4] Deut. iv. 35. [5] Prov. x. 21. [6] Jud. v. 23.

וַיֹּאמַר מִן־אֲרָם יַנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מֵהֲרֵי־קֶדֶם׃[1] לְכָה
אָרָה־לִּי יַעֲקֹב וּלְכָה זֹעֲמָה יִשְׂרָאֵל׃[2] (8) לֵב נָבוֹן יְבַקֶּשׁ־דָּעַת
וּפִי כְסִילִים יִרְעֶה אִוֶּלֶת׃[3] (9) וְאִם־הֵנִיא אָבִיהָ אֹתָהּ בְּיוֹם
שָׁמְעוֹ כָּל־נְדָרֶיהָ וֶאֱסָרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם׃[4]
(10) לָמָה הֵרֵעֹתָ לְעַבְדְּךָ וְלָמָה לֹא־מָצָאתִי חֵן בְּעֵינֶיךָ׃[5]

*Exercise* 89*b*.

(1) And we feared very-much for our lives on-account-of-you [מִפְּנֵיכֶם], and we have done this thing.[6] (2) I hate, I despise your festivals, and I will not smell your assemblies.[7] (3) And now come, I-pray-thee, curse [to] me this people, for it is stronger than I; perhaps I may be able to smite [in] it, and-I-may-expel-it from the land; for I know that which thou blessest (is) blessed, and that which thou cursest shall be cursed.[8] (4) But upon ["to"] Cain, and upon ["to"] his offering, he did not look; and Cain was very much incensed ["and it was very much incensed to Cain"], and his face [*pl.*] fell [*pl.*].[9] (5) Teach-me, O Lord, thy way; and lead-me

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[1] Supply לֵאמֹר. [2] Num. xxiii. 7. [3] Prov. xv. 14.
[4] Num. xxx. 6. [5] Num. xi. 11. [6] Josh. ix. 24.
[7] Amos. v. 21. [8] Num. xxii. 6. [9] Gen. iv. 5.

in the path of uprightness.[1] (6) For how can I go up to my father, and the boy, he-(is)-not with me, lest I look upon the evil, which would come-upon ["find"] my father.[2] (7) Shall iron break iron from the north, and copper?[3] (8) Why hast thou broken down [פָּרַץ] her hedges, and they pluck her down, all who pass [*constr.*] (along) the way?[4] (9) And they went up to the valley of Eshcol, and they saw the land, and they restrained the heart of the children of Israel, not to go [לְבִלְתִּי בֹא] to the land, which the Lord has given them.[5] (10) And it came to pass from the day of the dwelling of the ark in Kirjath-jearim, and the days increased, and they were twenty years; and all the house of Israel lamented to [אַחֲרֵי] the Lord.[6]

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[1] Ps. xxvii. 11. [2] Gen. xliv. 34. [3] Jer. xv. 12
[4] Ps. lxxx. 13. [5] Num. xxxii. 9. [6] 1 Sam. vii. 2.

## CHAPTER XX.

### DEFECTIVE VERBS.

401. Those classes of irregular verbs, which have their two essential radicals, that is the two consonants that are found in all their parts, in the same position in the root, are closely connected with one another in meaning, and inflection, *e.g.*, the essential radicals of נוּד and נדד are נד (being in both cases the first and last): both these verbs mean "to flee," and give the *Hithpalel* or *Hithpoel* הִתְנוֹדֵד. Thus the following conjugations are kindred to one another :—

(*a*) ע״ו and ע״ע (with the first and last radicals essential), *e.g.*, נוּד and נדד "to flee," רוּעַ and רעע "to shout."

(*b*) פ״י and פ״ן (with the two last radicals essential), e.g., יָצַב and נָצַב "to place." This class is closely connected with the preceding, e.g., נָפַח and פּוּחַ "to blow," יָטַב and טוֹב "to be good." Even verbs פ״א are sometimes connected with these two classes, e.g., אָשַׁם and יָשַׁם "to be destroyed," אָדַשׁ and דּוּשׁ "to thresh."

(*c*) ל״א and ל״ה (with the first two radicals essential), e.g., בָּרָא and בָּרָה "to cut." This class is also

connected with the two preceding ones, e.g., רָעָה and רעע "to be evil," רָדָה "to tread down, subdue," and יָרַד "to go down, cast down."

§ 402. When one of two kindred verbs is wanting in any of its forms, it often borrows that form from the other. The following is a list of the most common defective verbs:—

בּוֹשׁ "to be ashamed;" *Hiphil*, הֵבִישׁ, but also הוֹבִישׁ (from יָבֵשׁ).

טוֹב "to be good;" perfect, טוֹב; imperfect, יִיטַב (from יָטַב); *Hiphil*, הֵיטִיב (from יָטַב).

יָגֹר "to fear;" imperfect, יָגוּר (from גּוּר).

יָצַב and נָצַב "to place,"—neither found in *Kal*; *Niphal*, נִצַּב; *Hiphil*, הִצִּיב; *Hophal*, הֻצַּב; *Hithpael*, הִתְיַצֵּב.

נָפַץ "to break in pieces;" imperfect, יָפוּץ (from פּוּץ); imper., פּוּץ; *Niphal*, נָפוּץ; *Piel*, נִפֵּץ (from נָפַץ); *Pilel*, פּוֹצֵץ; *Hithpalel*, הִתְפּוֹצֵץ; *Hiphil*, הֵפִיץ.

צרר and יָצַר "to be strait;" perfect, צַר לִי "it is straitened to me" (figurative); imperfect, יִצַּר, וַיִּצַּר (from יָצַר); *Hiphil*, הֵצַר, הֵצֵר. The kindred verb צוּר is transitive "to press, besiege."

שָׁתָה and שָׁקָה "to drink;" *Kal*, from שָׁתָה; *Hiphil*, from שָׁקָה.

הָלַךְ and יָלַךְ "to go;" perfect, infin. abs., and partics. *Kal*, and the whole of *Niphal*, *Piel*, and *Hithpael* from הָלַךְ; imperfect, infin. constr., and imper. *Kal*, and the whole of the *Hiphil* from יָלַךְ.

*Exercise* 90*a*.

(1) לֹא־תַכִּירוּ פָנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ
מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא׃[1] (2) הֵיטַבְתָּ לִרְאוֹת
כִּי־שֹׁקֵד אָנִי עַל־דְּבָרִי לַעֲשׂוֹתוֹ׃[2] (3) וַיֵּצֵב אַבְרָהָם אֶת־שֶׁבַע
כְּבָשׂוֹת הַצֹּאן לְבַדְּהֶן׃[3] (4) הַצִּיבִי לָךְ צִיֻּנִים שִׂמִי לָךְ תַּמְרוּרִים׃[4]
(5) וַיִּכּוּ אֶת־עַמּוֹן עַד־חֹם הַיּוֹם וַיְהִי הַנִּשְׁאָרִים וַיִּפָּצוּ וְלֹא
נִשְׁאֲרוּ־בָם שְׁנַיִם יָחַד׃[5] (6) כָּל־הַיּוֹם קִדַּר הִלָּכְתִּי׃[6] (7) עַל־
כֵּן לֹא הִשְׁכִּילוּ וְכָל־מַרְעִיתָם נָפוֹצָה׃[7] (8) דָּבַקְתִּי בְּעֵדוֹתֶיךָ
אַל־תְּבִישֵׁנִי׃[8] (9) הוֹבִישׁוּ כִּי־תוֹעֵבָה עָשׂוּ גַּם־בּוֹשׁ לֹא־יֵבוֹשׁוּ
גַּם־הַכְּלִים לֹא יָדָעוּ לָכֵן יִפְּלוּ בַנֹּפְלִים בְּעֵת פְּקֻדָּתִים יִכָּשְׁלוּ׃[9]

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[1] Deut. i. 17. [2] Jer. i. 12. [3] Gen. xxi. 28.
[4] Jer. xxxi. 21. [5] 1 Sam. xi. 11. [6] Ps. xxxviii. 7.
[7] Jer. x. 21. [8] Ps. cxix. 31. [9] Jer. vi. 15.

(10) וַתֹּאמֶר־לָהּ בַּת־פַּרְעֹה לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אֵם הַיָּלֶד׃ וַתֹּאמֶר לָהּ בַּת־פַּרְעֹה הֵילִיכִי אֶת־הַיָּלֶד׃ [1]

*Exercise* 90*b*.

(1) And I will scatter them, a man to his brother, and the fathers and the sons together.[2] (2) And thou shalt take them to the tent of the covenant; and they shall stand there, with thee.[3] (3) And he said to her, "Give me, I-pray-thee, a little water to drink, for I am thirsty."[4] (4) He did not eat bread, and he did not drink water.[5] (5) "Say, I pray thee, thou (art) my sister, that it may be well with [לְ] me on thy account [בַּעֲבוּרֵךְ], and that I ["my soul"] may live through thee [בִּגְלָלֵךְ]."[6] (6) Turn away my reproach, which I fear; for thy judgments (are) good.[7] (7) And David said to Gad, "I am very much straitened" ["it is very much straitened to me"].[8] (8) In thy walking, thy step shall not be straitened; and if thou runnest, thou shalt not stumble.[9] (9) And he will scatter thee amongst all peoples, from (one) end of the earth, to

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[1] Ex. ii. 8, 9. [2] Jer. xiii. 14. [3] Num. xi. 16.
[4] Jud. iv. 19. [5] Ex. xxxiv. 28. [6] Gen. xii. 13.
[7] Ps. cxix. 39. [8] 2 Sam. xxiv. 14. [9] Prov. iv. 12.

[עַד] the (other) end of the earth.[1] (10) And she hastened; and she took down her bucket, from off her; and she said, "Drink, and I will also give to drink to thy camels;" and I drank, and also the camels she gave to drink.[2]

§ 403. When two forms of the same verb have the same meaning, and one is wanting in any tense, it borrows that tense from the other. The following is a list of the most frequent cases of this kind:—

יָכֹל "to be able." Imperfect *Hophal* יוּכַל, used instead of imperfect *Kal*, which is wanting.

יָסַף "to add." Infin. and imperfect *Hiphil* הוֹסִיף יוֹסִיף, used instead of infin. and imperfect *Kal*.

נָגַשׁ "to approach." Imperfect, imper., and infin. *Kal* used; perfect borrowed from *Niphal* נִגַּשׁ.

נָחָה "to lead." Perfect (generally) and imper. from *Kal*; imperfect always from *Hiphil* יַנְחֶה; also perfect הִנְחָה, but this is very rare.

נָתַךְ "to be poured out." Perfect from *Niphal* נִתַּךְ, but imperfect from *Kal* יִתַּךְ; the imperfect *Niphal* and perfect *Kal* are not found.

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[1] Deut. xxviii. 64. [2] Gen. xxiv. 46.

*Exercise* 91*a*.

(1) וְהָיָה אַדִּירוֹ מִמֶּנּוּ וּמֹשְׁלוֹ מִקִּרְבּוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלָי כִּי מִי הוּא־זֶה עָרַב אֶת־לִבּוֹ לָגֶשֶׁת אֵלָי׃[1] (2) מַה־יִּתַּן לְךָ וּמַה־יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה׃[2] (3) וְעַתָּה לֵךְ נְחֵה אֶת־הָעָם אֶל אֲשֶׁר־דִּבַּרְתִּי לָךְ הִנֵּה מַלְאָכִי יֵלֵךְ לְפָנֶיךָ׃[3] (4) תַּחַת שָׁלוֹשׁ רָגְזָה אָרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שְׂאֵת׃[4] (5) כַּאֲשֶׁר נִתַּךְ אַפִּי וַחֲמָתִי עַל־יֹשְׁבֵי יְרוּשָׁלִַם כֵּן תִּתַּךְ חֲמָתִי עֲלֵיכֶם בְּבֹאֲכֶם מִצְרָיִם׃[5] (6) נְחֵנִי בְצִדְקָתְךָ לְמַעַן שׁוֹרְרָי׃[6]

*Exercise* 91*b*.

(1) Give to (a) wise-man, and he will become still (more) wise; make (anything) known to a righteous-man, and he will increase (his) knowledge.[7] (2) And Jacob approached [to] Isaac his father, and he touched him; and he said, "The voice (is) the voice of Jacob, and the hands the hands of Esau."[8] (3) And he led them before [אֶת־פְּנֵי] the king of Moab, and they dwelt with him, all the days of David's being in the fortress.[9] (4) And the thunders and

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[1] Jer. xxx. 21. [2] Ps. cxx. 3. [3] Ex. xxxii. 34.
[4] Prov. xxx. 21. [5] Jer. xlii. 18. [6] Ps. v. 9.
[7] Prov. ix. 9. [8] Gen. xxvii. 22. [9] 1 Sam. xxii. 4.

the hail ceased, and the rain was not poured on the earth [ה *locale*].[1] (5) And I did not believe their words, until I came, and my eyes saw; and behold, (there) was not told to me half the abundance of thy wisdom, (for) thou hast added to the report, that I have heard.[2] (6) And his brothers saw, that their father loved him (better) than all his brothers; and they hated him, and they could not speak to him peaceably ["to peace"].[3]

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[1] Ex. ix. 33. [2] 2 Chr. ix. 6. [3] Gen. xxxvii. 4.

# CHAPTER XXI.

## PARTICLES.

### (A.) *Adverbs.*

§ 404. The following is a list of the *Adverbs of Time* :—

עַתָּה, now.

מִקֶּדֶם, קֶדֶם, מִלִּפָּנִים, לְפָנִים, formerly.

טֶרֶם, not yet.

בְּטֶרֶם, before.

אָז, אֲזֵי, בָּזֶה,[1] then.

מֵאָז, מִן־אָז, since, formerly, before.

אַחַר, אַחֲרֵי, after.

רִאשֹׁנָה, לָרִאשֹׁנָה, at first, before.

אַחֲרֹנָה, בָּאַחֲרֹנָה, לָאַחֲרֹנָה, at last, later.

אַחֲרֵי,[2] at last.

כְּבָר, already, formerly.

הֵנָּה, עַד־הֵנָּה, עֲדָנָה, עֲדָן, עַד־עַתָּה, עַד־כֹּה, עַד־כֵּן, hitherto.

הָלְאָה, further, later.

עוֹד, whilst, again, yet, still.

אָפֶס עוֹד, לֹא־עוֹד,[3] no more.

עַד־מַהֵר, מַהֵר, מְהֵרָה, quickly.

בְּפֶתַע, פֶּתַע, רָגַע, בְּאַחַת, בְּפִתְאֹם, פִּתְאֹם, לְפֶתַע, פִּתְאֹם לְפֶתַע, לְפֶתַע פִּתְאֹם,[4] suddenly.

אַט, לְאַט, לָאַט, slowly, gently.

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[1] Esther ii. 13. [2] Prov. xxviii. 23. [3] 2 Sam. ix. 3, &c.
[4] Is. xxix. 5, &c.

לָעַד, לְעוֹלָם, נֶצַח, לָנֶצַח, לְנֶצַח נְצָחִים, for ever.

תָּמִיד, continually.

עֵקֶב, continually.

יוֹמָם, by day.

לַיְלָה, by night.

הַיּוֹם, to-day.

כַּיּוֹם, כְּהַיּוֹם, at present.

מָחָר, to-morrow.

מִמָּחֳרָת, on the day after.

אֶמֶשׁ, last night.

שִׁלְשֹׁם, the day before yesterday.

אִתְּמוֹל, אֶתְמוֹל, אֶתְמוּל, תְּמוֹל,[1] yesterday.

מָתַי, when?

עַד־, עַד־מָה, עַד־מָתַי, לְמָתַי, עַד־אָנָה, אָן, till when? how long?

אַחֲרֵי מָתַי,[2] after what interval?

§ 405. *Adverbs of Place:—*

פֹּה, פֹּא, פּוֹ, כֹּה, הֵנָּה, זֶה, בַּזֶּה, הֲלוֹם, here.

עַד־פֹּה, עַד־כֹּה, עַד־הֵנָּה, עַד־זֶה, עֲדֶן, עֲדֶנָה, hither.

מִזֶּה, מִפֹּה, hence.

שָׁם, there.

שָׁמָּה, thither.

מִשָּׁם, thence.

הֵנָּה וָהֵנָּה, כֹּה וָכֹה, hither and thither.

אֵיכָה, אֵפֹה, אֵי זֶה, אַיֵּה, אֵי, where?

אֵי מִזֶּה, מֵאָן, מֵאַיִן, whence?

אָנָה, אָן, אַיִן, whither?

לִפְנִימָה, פְּנִימָה, מִבַּיִת,[3] within.

מִפְּנִימָה, מִלִּפְנִים, from within.

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[1] 1 Sam. x. 11. [2] Jer. xiii. 27. [3] 1 Kings vi. 30.

חוּץ, חוּצָה, בַּחוּץ, לַחוּץ, מִחוּץ, מֵהַחוּץ, without.

מִזֶּה, on one side.

מִזֶּה וּמִזֶּה,[1] on both sides.

פָּנִים, לְפָנִים, מִפָּנִים, נֶגֶד, מִנֶּגֶד, קֶדֶם, לְנֹכַח, in front.

אָחוֹר, behind.

מֵאָחוֹר, from behind.

אֲחֹרַנִּית, backwards.

יָמִין, on the right.

שְׂמֹאל, on the left.

צָפֹנָה, northwards.

נֶגְבָּה, southwards.

קֵדְמָה, eastwards.

יָמָּה, westwards.

עַל, above.

מִמַּעַל, מִלְּמַעְלָה, מַעַל,[2] from above.

מַעֲלָה,[3] upwards.

תַּחַת, מִתַּחַת, מַטָּה, לְמַטָּה, מִלְּמַטָּה, beneath, below, downward.

סָבִיב, סְבִיבוֹת, מֵסַב, מִסִּבּוֹת, around.

§ 406. *Adverbs of Quantity* :—

כַּמָּה, how much? how many? how often?

רַב, רַבָּה, רַבַּת, לָרֹב, הַרְבֵּה, לְהַרְבֵּה, much.

מְאֹד, בִּמְאֹד, מְאֹד מְאֹד, עַד־מְאֹד, עַד־לִמְאֹד, very much.

יוֹתֵר, more, too much.[5]

עַד־יֶתֶר, יֶתֶר, abundantly.

דַּי, הוֹן, enough.

כֹּל, כָּלָה, לְכָלָה, entirely, perfectly.

נֶצַח,[6] entirely.

מְעַט, little.

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[1] Josh. viii. 33. [2] Gen. xlix. 25. [3] 1 Kings vii. 31.
[4] Eccles. vii. 11. [5] Ps. xiii. 2.

כִּמְעַט, כְּאַיִן, almost.

מְעַט מְעַט, gradually.

יַחַד, יַחְדָּיו (יַחְדָּו), together, altogether.

*Numeral Adverbs.*

אַחַת, פַּעַם, once.

פַּעֲמַיִם, twice.

שָׁלֹשׁ, three times.

שֶׁבַע, seven times.

מֵאָה, a hundred times.

Or the Dual :—

אַרְבַּעְתַּיִם, &c., four times, &c.

Or the Ordinals :—

שֵׁנִית, a second time.

שְׁלִישִׁית, &c., a third time, &c.

§ 407. *Adverbs of Quality, Condition and Cause :—*

כֹּה, בְּכֹה,[1] כָּכָה, כֵּן, בֵּכֵן, so, thus.

כְּ,[3] כְּמוֹ,[4] as, like, about.

כְּ.....כְּ, כַּאֲשֶׁר.....כֵּן, כְּ.....כֵּן[5]

כְּ.....וְכְ,[6] as ..... thus, the more ... the more.

כָּזֶה וְכָזֶה,[7] so and so.

לָכֵן, לָהֵן,[8] עַל־כֵּן, עַל־זֹאת, therefore.

הֵיךְ,[9] אֵיכָכָה, אֵךְ, אֵיכָה

אֵיפֹה,[10] מָה, how?

לָמָה, לְמָה, עַל־מָה,[11] בַּמֶּה,[12]

מַדּוּעַ, why? wherefore?

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[1] 1 Kings xxii. 10. [2] Eccles. viii. 10. [3] Prefix, see § 34.
[4] Poetical. [5] Is. xxiv. 2. [6] Josh. xiv. 11.
[7] Jud. xviii. 4. [8] Ruth i. 13. [9] Dan. x. 17.
[10] Jud. viii. 18. [11] Num. xxii. 32. [12] 2 Chr. vii. 21.

Adjectives are also used as adverbs of quality, generally in the masculine singular, but also in the feminine, and masculine and feminine plural.

§ 408. *Adverbs of Affirmation and Negation.*

אָמֵן, אָמְנָה, אָמְנָם, כִּי, indeed, in truth.

אֶל־נָכוֹן,[1] certainly.

אֵפוֹא, אֵפוֹא, exactly, indeed.

אַף, also, even.

גַּם, also.

גַּם.....גַּם, both.....and.

אוּלַי, perhaps.

כְּמְעַט, כְּמְאַז,[2] almost.

לֹא,[3] אַל, אֵין, אֶפֶס,[4] בַּל, בְּלִי, בִּלְתִּי, אִי,[5] not.

לְבַד, אֶפֶס,[6] only, however.

אוּלָם, however, on the contrary.

רַק, אָכֵן, אַךְ, indeed, only.

אֲבָל, in truth, on the contrary.

לָכֵן, yet, nevertheless, however.

*Exercise 92a.*

(1) כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לָבָן גַּרְתִּי וָאֵחַר עַד־עָתָּה:[7]

(2) הִשָּׁמֶר לְךָ פֶּן־תִּנָּקֵשׁ אַחֲרֵיהֶם אַחֲרֵי הִשָּׁמְדָם מִפָּנֶיךָ וּפֶן־

תִּדְרֹשׁ לֵאלֹהֵיהֶם לֵאמֹר אֵיכָה יַעַבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת־

אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אָנִי:[8] (3) וְאָרַז אֶל־הַבַּיִת פְּנִימָה

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[1] 1 Sam. xxiii. 23. [2] Ps. lxxiii 2. [3] Also לוֹא.
[4] Is. liv. 15. [5] In compounds only. Job xxii. 30.
[6] Num. xxii. 35. [7] Gen. xxxii. 5. [8] Deut. xii. 30.

מִקְלַעַת פְּקָעִים וּפְטוּרֵי צִצִּים הַכֹּל אֶרֶז אֵין אֶבֶן נִרְאָה׃[1]
(4) וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עֲוֹן הָאֱמֹרִי עַד־
הֵנָּה׃[2] (5) וְכִי יִרְדֹּף גֹּאֵל הַדָּם אַחֲרָיו וְלֹא־יַסְגִּרוּ אֶת־הָרֹצֵחַ
בְּיָדוֹ כִּי בִּבְלִי־דַעַת הִכָּה אֶת־רֵעֵהוּ וְלֹא־שֹׂנֵא הוּא לוֹ מִתְּמוֹל
שִׁלְשׁוֹם׃[3] (6) וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְּמַעְלָה וְאֶל־
הָאָרֹן תִּתֵּן אֶת־הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ׃[4] (7) וַיַּעַל אַבְרָם
מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה׃[5]
(8) וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב׃[5] (9) וַיִּפֶן כֹּה
וָכֹה וַיַּרְא כִּי אֵין אִישׁ וַיַּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל׃[6]
(10) הוֹלֵךְ מְהֵרָה אֶל־הָעֵדָה וְכַפֵּר עֲלֵיהֶם׃[7]

*Exercise* 92*b*.

(1) Is (there) no balm in Gilead, nor [אִם ..... אֵין] a physician there? for why is not the wound of the daughter of my people healed?[8] (2) Then Moses divided three cities on the other side of the Jordan, towards the setting of the sun.[9] (3) A judgment of death for this man, for he has prophesied to this city, as you have heard with your

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[1] 1 Kings vi. 18. [2] Gen. xv. 16. [3] Josh. xx. 5.
[4] Ex. xxv. 21. [5] Gen. xiii. 1, 2. [6] Ex. ii. 12.
[7] Num. xvii. 11. [8] Jer. viii. 22. [9] Deut. iv. 41.

ears.[1] (4) And it was [וַיֵּשׁ] when [אֲשֶׁר] the cloud was [יִהְיֶה] from evening till morning, and the cloud was lifted up in the morning, and they journeyed, either [אוֹ] by day or [וְ] by night (when) [and] the cloud was lifted up (then) [and] they journeyed.[2] (5) And she said, "Let me glean, I-pray-thee, and I will gather among-the-sheaves, after the reapers;" and she came, and she stopped from then, (in) in the morning, and until now; this (is) her resting a little, in the house.[3] (6) And the locusts (*sing.*) arose, over all the land of Egypt, and they rested (*sing.*) in every border of Egypt, very heavily; before it (there was) not a (plague of) locusts (*sing.*) like it, and afterwards (there) will not be such.[4] (7) Woe (to) those, who make house touch house, they cause field to approach field, until (there is) no [אֶפֶס] place; and they shall be made to dwell alone, in the midst of the earth.[5] (8) My soul is thirsty for God; to the living God when shall I come?[6] (9) My tears were (*sing.*) bread to me, night and day, when (people) said to me [*inf. with* בְּ], every day, "Where (is) thy God?"[6] (10) And they said one to the other, "Truly, we (are) guilty, about our brother, for we saw the trouble of his soul, when he besought [to] us, and we did not hear: therefore is this trouble come upon us."[7]

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[1] Jer. xxvi. 11. [2] Num. ix. 21. [3] Ruth ii. 7.
[4] Ex. x. 14. [5] Is. v. 8. [6] Ps. xlii. 3, 4.
[7] Gen. xlii. 21.

## (B.) *Conjunctions.*

§ 409. The conjunction most frequently made use of, is the prefix וְ *and,* which, however, also expresses the meaning of *but, or, because, for, so that,* etc. (see the Syntax of the Conjunctions, § 485).

§ 410. The following are the principal other conjunctions:—

### *Of Time.*

טֶרֶם, בְּטֶרֶם, before.
מִן־אָז, מֵאָז,[1] since.
אִם, כִּי, כְּמוֹ,[2] when.
עַד־כִּי, עַד־שֶׁ—,[3] עַד־אֲשֶׁר, עַד־אִם, עַד אֲשֶׁר אִם,[4]
עַד, while, till, when finally.[5]

בְּעוֹד, as long as, while.
אַחַר אֲשֶׁר, אַחַר, אַחֲרֵי אֲשֶׁר, אַחֲרֵי, after.
מִדֵּי, whenever.

### § 411. *Condition and Wish.*

אִם, כִּי, לוּ, לוּא, if.
לוּלֵי, לוּלֵא, כִּי־אִם, unless.

אִלּוּ, if perhaps.
אוּלַי, perhaps that.

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[1] Jer. xliv. 18. [2] Gen. xix. 15. [3] Cant. i. 12.
[4] Gen. xxviii. 15. [5] 1 Sam. i. 22.

## § 412. *Cause, Effect and Aim.*

כִּי, for, because.

בַּאֲשֶׁר, אֲשֶׁר, as, because.

תַּחַת, עַל, עַל־כִּי, עַל־אֲשֶׁר

תַּחַת כִּי, תַּחַת, אֲשֶׁר, יַעַן,

יַעַן בִּיעַן, יַעַן וּבִיעַן, יַעַן־אֲשֶׁר,

עֵקֶב אֲשֶׁר, מִפְּנֵי אֲשֶׁר,

בַּעֲבוּר, עֵקֶב, עֵקֶב כִּי

בַּעֲבוּר אֲשֶׁר, לְבַעֲבוּר, as, because, since.

לְמַעַן אֲשֶׁר, לְמַעַן, in order that.

פֶּן, אַל, lest, so that not.

לְבִלְתִּי, so that not.

## § 413. *Contrast.*

אוֹ, or, or that.

אוֹ.....אוֹ, whether.....or.

כַּאֲשֶׁר, אֲשֶׁר,[1] כְּ,[2] just as.

—. כָּל־עָמַת שֶׁ,[3] entirely so as.

כִּי, but.

כִּי, גַּם, אִם, עַל, although.

כִּי אִם, only that, but.

אֲפָס כִּי,[4] but, however.

אִם.....אִם, whether.... or.

אַף כִּי, how much more.

אַף, even if, even though.

§ 414. *Pointing of the prefix* ו.

(*a*) It has generally (וְ).

(*b*) Before words having their first letter pointed with

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[1] Ex. xiv. 13. [2] Is. lxi. 11. [3] Eccles. v. 15.
[4] Num. xiii. 21.

a *half vowel*, it takes the corresponding full vowel, as וַעֲבַדְתֶּם *and ye shall serve,* וֶאֱמֶת *and truth,* וְחֳלִי *and sickness.*

(*c*) Before a letter pointed with simple *shĕvà*, וְ becomes the vowel וּ (excepting in the cases given in (*d*)); this is also the case before one of the labial letters ב, ו, מ, פ,—וּבְךָ *and in thee,* וּלְךָ *and to thee,* וּבָכֶם *and in them.*

(*d*) Before יְ, the ו takes *chìrík*, and the *shĕvà* under the י, is dropped, as וְיִהִי *and it shall be,* for *וְיִהְיִי; and before הְ or חְ it takes *chìrík* or *ségòl*, וְהָיִיתָם, וְחָיֵה.

(*e*) In the syllable before the accent it often takes *kàméts*; this generally occurs *in pause*,[2] e.g. וְרָע, Gen. ii. 9.

## (C.) *Prepositions.*

The prepositions have already been given in § 33.

## (D.) *Interjections.*

§ 415. The following are the principal Interjections:—

*Of Lamentation and Grief.*

הָהּ,[3] אֲהָהּ, אָח,[4] אִי,[5] אוֹי, אוֹיָה,[6] הוֹ,[7] הוֹי, אֲבוֹי,[8] אַלְלַי,[9] *ah! woe! alas!*

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[1] See § 5. [2] See § 17. [3] Ezek. xxx. 2.
[4] Ezek. vi. 11. [5] Eccl. iv. 10, x. 16.
[6] Ps. cxx. 5. [7] Amos v. 16. [8] Prov. xxiii. 29.
[9] Job x. 15, Micah vii. 1.

*Of Supplication.*

בִּי, *pray.*

נָא, *I pray thee.* Placed after the most emphatic word in a sentence.

אָנָּא, אָנָּה, *ah! pray.*

*Of Appeal and Exhortation.*

הֵן, הִנֵּה (with suff. הִנְנִי, *here am I!* &c.); רְאֵה, הִנֵּה־זֶה,[1] *behold!*

הָבָה,[2] הָבוּ, לֵךְ, לְכָה, לְכוּ, *go! come!*

קוּם, קוּמוּ, *Arise! up!*

סוּר סוּר, צֵא צֵא, *away! away!*

הַס,[3] הַסּוּ,[3] *silence! hush!*

רַב, *enough!*

*Of Wish.*

לוּ, אַחֲלַי, מִי־יִתֵּן,[4] *oh that! would that!*

*Of Deprecation and Confirmation.*

חָלִילָה, *God forbid! far be it!*

אַל, *no!* אַל־נָא, *pray, no!*

אָמֵן, אָמֵן אָמֵן, אָמֵן וְאָמֵן, *Amen! be it so!*

*Of Joy.*

הֵידָד, הֵיטָב, *hurra! huzza!*

*Of Menace.*

אוֹי,[5] הוֹי *woe!*

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[1] Imper. of רָאָה *to see.* [2] Imper. of יָהַב *to give.*
[3] Imper. Piel of הָסָה. [4] Prop. "who will give."
[5] Num. xxi. 29.

*Exercise* 93*a*.

(1) וַיְהִי מִקְּצֵה שְׁלֹשֶׁת יָמִים אַחֲרֵי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית
וַיִּשְׁמְעוּ כִּי־קְרֹבִים הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים׃[1] (2) וַיַּרְחִיבוּ
עָלַי פִּיהֶם אָמְרוּ הֶאָח הֶאָח רָאִתָה עֵינֵנוּ׃[2] (3) וְעַתָּה אֲשֶׁר־
בָּאתִי לְדַבֵּר אֶל־הַמֶּלֶךְ אֲדֹנִי אֶת־הַדָּבָר הַזֶּה כִּי יְרֵאָנִי הָעָם
וַתֹּאמֶר שִׁפְחָתְךָ אֲדַבְּרָה־נָּא אֶל־הַמֶּלֶךְ אוּלַי יַעֲשֶׂה הַמֶּלֶךְ
אֶת־דְּבַר אֲמָתוֹ׃[3] (4) בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־
רֹאשֶׁךָ וְהֵשִׁיבְךָ עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט
הָרִאשׁוֹן אֲשֶׁר הָיִיתָ מַשְׁקֵהוּ׃[4] (5) כִּי אִם־זְכַרְתַּנִי אִתְּךָ
כַּאֲשֶׁר יִיטַב לָךְ וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי אֶל־פַּרְעֹה
וְהוֹצֵאתַנִי מִן־הַבַּיִת הַזֶּה׃[4] (6) כִּי הַר יְהֻיֶה־לָּךְ כִּי־יַעַר הוּא
וּבֵרַאתוֹ וְהָיָה לְךָ תֹּצְאֹתָיו כִּי־תוֹרִישׁ אֶת־הַכְּנַעֲנִי כִּי רֶכֶב
בַּרְזֶל לוֹ כִּי חָזָק הוּא׃[5] (7) וַיֵּלְכוּ וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם
שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים וַיְבַקְשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ
וְלֹא מָצָאוּ׃[6] (8) בְּטֶרֶם יָרִים הָטְבָּעוּ לִפְנֵי גִבְעוֹת הוֹלַלְתִּי׃

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[1] Josh. ix. 16. [2] Ps. xxxv. 21. [3] 2 Sam. xiv. 15.
[4] Gen. xl. 13, 14. [5] Josh. xvii. 18. [6] Josh. ii. 22.
[7] Prov. viii. 25.

(9) יִפְגְּעוּ־נָא בַּיהוָה צְבָאוֹת לְבִלְתִּי־בֹאוּ הַכֵּלִים הַנּוֹתָרִים בִּירוּשָׁלִַם בָּבֶלָה׃ [1] (10) מֵר־וַאֲהָלוֹת קְצִיעוֹת כָּל־בִּגְדֹתֶיךָ מִן־הֵיכְלֵי שֵׁן מִנִּי שִׂמְּחוּךָ׃ [2]

*Exercise* 93*b*.

(1) In order that the Lord may bring upon Abraham, that which he promised ["said"] to him.[3] (2) And the days, that we walked, from Kadesh-barnea, until we crossed the brook of Zered, were thirty-eight years.[4] (3) And now, the Lord has kept me alive, as He said, this forty-five years, since the Lord spoke this word to Moses, while Israel walked in the desert; and now, behold, I (am) to-day eighty-five years old ["a son of eighty-five years"].[5] (4) A hand shall not touch it, for (if so) he shall be surely stoned, or shot through [*infin. Kal and imperf. Ni.*], whether (it be) beast, or man, he shall not live.[6] (5) And the earth was empty and void.[7] (6) And the princes of the Philistines went forth; and it came-to-pass, as-often-as they went forth, David was wiser than all the servants of Saul; and his name was prized very much.[8] (7) And the king of Israel said, "Alas! that the Lord has called [to] these three kings, to give them into the hand of Moab."[9] (8) In order that ye may remember, and do all my com-

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[1] Jer. xxvii. 18. [2] Ps. xlv. 9. [3] Gen. xviii. 19.
[4] Deut. ii. 14. [5] Josh. xiv. 10. [6] Ex. xix 13.
[7] Gen. i. 2. [8] 1 Sam. xviii. 30. [9] 2 Kings iii. 10.

mandments, and (that) ye may be holy, unto your God.[1]
(9) And Joab said, "(As) God liveth [that כִּי], unless thou hadst spoken, [for] then, in [מִן] the morning, the people would have gone up [*perf. Ni.*], one from after the other.[2]
(10) And now return the wife of the man, for he (is) a prophet, and he will pray for thy sake, and live [*imper.*]; and if thou art not returning (her), know that thou shalt surely die, thou, and all that is thine.[3]

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[1] Num. xv. 40. [2] 2 Sam. ii. 27. [3] Gen. xx. 7.

# PART III.—SYNTAX.

## CHAPTER I.

*Order of Words in a Sentence.—The Copula.*

§ 416. The ordinary arrangement of a proposition, in Hebrew, when no emphasis is required to be given to either of its parts, is the natural order,—*subject, copula, predicate;* or, when the predicate is an active verb, with its object,—*subject, verb, object;* adverbs may be placed either before, or after the verb, but negatives always come immediately before it.

§ 417. When, however, a member of a sentence requires emphasis, it may be placed first; thus:—

(*a*) *The verb*, e.g. [1] אָכְלוּ וַיִּשְׁתַּחֲווּ כָּל־דִּשְׁנֵי אֶרֶץ, *they ate and bowed down, all the fat of the earth.* In impersonal constructions, the verb always stands first, e.g. יְהִי מְאֹרֹת, *let there be lights.* This is

[1] Ps. xxii. 30.

also the case, when the sentence is connected with the sentence before by a conjunction, especially וְ or וַ (*copulative* or *conversive*), e.g. וַיָּבֹא יוֹסֵף הַבַּיְתָה,[1] *and Joseph came towards the house.* The arrangement—*verb, object, subject*—is very rare.

(*b*) *The adjective,* which, when it is the predicate, is nearly always placed before the subject, as טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר[2], *the patient man is better than the strong.*

(*c*) *The object,* immediately followed by the verb, as וְאֶת־כָּל־שְׁלָלָהּ תִּקְבֹּץ[3], *and all its spoil thou shalt collect.*

(*d*) *The adverb,* immediately followed by the verb, as אָז הָלְמוּ עִקְּבֵי־סוּס[4], *then the horses' hoofs were broken.*

The arrangement, *subject, object, verb,* is very rare in Hebrew. It is only found in poetry.

§ 418. When a noun requires very great emphasis, it is placed first in the sentence, absolutely, and represented, in its proper place, by a suffix, or word pronoun, as יְהוָה בַּשָּׁמַיִם כִּסְאוֹ[5], *the Lord, his throne is in the heavens;* קַיִץ וָחֹרֶף אַתָּה יְצַרְתָּם[6], *summer and winter, thou hast formed them.*

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[1] Gen. xliii. 26. [2] Prov. xvi. 32. [3] Deut. xiii. 17.
[4] Jud. v. 22. [5] Ps. xi. 4. [6] Ps. lxxiv. 17.

§ 419. The copula (which is in English expressed by the verb *"to be"*) is generally expressed in Hebrew, not by a word, but by simply placing the predicate immediately before, or after the subject. If the predicate be an adjective, it most frequently precedes the subject, e.g. [1] אֵלֶּה הַדְּבָרִים, *these are the words;* [2] כִּי־טוֹבָה חָכְמָה מִפְּנִינִים, *for wisdom is better than jewels;* [3] גֶּבֶר חָכָם בָּעוֹז, *a wise man is in strength* (i.e. *strong*).

§ 420. Sometimes the verb הָיָה is used to express the copula, e. g. [4] וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ, *and the earth was empty and void.* יֵשׁ, *there is* (prop. noun, *existence*), and אֵין, *there is not* (*nothing*), are also used, when the subject is a pronoun, and the predicate a participle, e.g. [5] אִם יֶשְׁךָ מוֹשִׁיעַ, *if thou savest;* [6] וְאֵינֶנּוּ, *and he was not.*

*Exercise* 94*a*.

(1) טוֹב שְׁפַל־רוּחַ אֶת־עֲנָוִים מֵחַלֵּק שָׁלָל אֶת־גֵּאִים: [6]

(2) וַיְהִי עַבְדְּךָ עֹשֶׂה הֵנָּה וְהֵנָּה וְהוּא אֵינֶנּוּ וַיֹּאמֶר אֵלָיו מֶלֶךְ־יִשְׂרָאֵל כֵּן מִשְׁפָּטֶךָ אַתָּה חָרַצְתָּ: [7] (3) רַע רַע יֹאמַר

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[1] Deut. i. 1. [2] Prov. viii. 11. [3] Prov. xxiv. 5.
[4] Gen. i. 2. [5] Jud. vi. 36. [6] Gen. v. 24.
[7] Prov. xvi. 19. [8] 1 Kings xx. 40.

הַקּוֹנֶה וְאֹזֵל לוֹ אָז יִתְהַלָּל׃[1] (4) עֲצֻלָה תַּפִּיל תַּרְדֵּמָה וְנֶפֶשׁ
רְמִיָּה תִּרְעָב׃[2] (5) כִּי אֶת־אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם
וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם׃[3] (6) נָסוּ וְאֵין־רֹדֵף רָשָׁע
וְצַדִּיקִים כְּכְפִיר יִבְטָח׃[4] (7) וַאֲנִי לֹא־אַצְתִּי מֵרֹעֶה אַחֲרֶיךָ וְיוֹם
אָנוּשׁ לֹא הִתְאַוֵּיתִי אַתָּה יָדַעְתָּ מוֹצָא שְׂפָתַי נֹכַח פָּנֶיךָ
הָיָה׃[5] (8) טוֹב פַּת חֲרֻבָה וְשַׁלְוָה־בָהּ מִבַּית מָלֵא זִבְחֵי־רִיב׃[6]
(9) בְּרַעַשׁ וְרֹגֶז יְנַמֶּא־אָרֶץ וְלֹא יַאֲמִין כִּי־קוֹל שׁוֹפָר׃[7] (10) הָאֵל
תָּמִים דַּרְכּוֹ מָגֵן הוּא לְכֹל הַחֹסִים בּוֹ׃[8]

*Exercise* 94*b*.

(1) Pleasant words (are like) the dropping of honey, sweet to the soul, and healing to the body [עֶצֶם].[9] (2) And now, if ye are doing kindness and truth, with [אֶת] my master, tell me; and if not, tell me, and I will turn to [עַל] the right, or to the left.[10] (3) Madmenah has fled, and the inhabitants of Gebim have-prepared-to-flee.[11] (4) There is gold, and a multitude of pearls, but the lips of knowledge (are) a precious vessel.[12] (5) And it came to

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[1] Prov. xx. 14. [2] Prov. xix. 15. [3] Deut. xxix. 14.
[4] Prov. xxviii. 1. [5] Jer. xvii. 16. [6] Prov. xvii. 1.
[7] Job xxxix. 24. [8] 2 Sam. xxii. 31. [9] Prov. xvi. 24.
[10] Gen. xxiv. 49. [11] Is. x. 31. [12] Prov. xx. 15.

pass in the evening, and the quail (*sing.*) came up, and covered the camp, and in the morning, there was a deposit of dew, around [to] the camp.[1] (6) For suddenly their calamity shall arise; and who knows the ruin of both of them.[2] (7) The sin of Judah (is) written with a pen of iron.[3] (8) He who finds a wife finds good.[4] (9) Then Solomon assembled the elders of Israel, and all the heads of the tribes.[5] (10) The Lord in wisdom founded the earth, he established the heavens with understanding.[6]

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[1] Ex. xvi. 13. [2] Prov. xxiv. 22. [3] Jer. xvii. 1.
[4] Prov. xviii. 22. [5] 1 Kings viii. 1. [6] Prov. iii. 19.

## CHAPTER II.

*Agreement of the Subject and Predicate in Gender and Number.—Construction of Compound Subjects.*

§ 421. The predicate (whether it be a verb, an adjective, or a substantive), as a rule, agrees with the subject in gender and number. However, there are many exceptions to this rule.

§ 422. The following are deviations, caused by more attention being paid to the *sense*, than to the *grammatical form* of a word:—

(*a*) *Collective nouns*—as עָם, גּוֹי, *people;* בַּיִת, *family;* כֹּל, *whole;* אִישׁ, *men*—are often construed with a plural verb, as וַיֹּאמְרוּ אִישׁ־יִשְׂרָאֵל, *and the men of Israel said* (Jud. viii. 22); also, when the collective noun is feminine, but the individuals it represents, masculine, the predicate is masculine, and *vice versâ*, as וַתֵּלַדְנָה הַצֹּאן, *and the sheep bore* (Gen. xxx. 39).

A sentence often begins with a singular (especially when the verb stands first, see § 417), and then, after the collective, continues in the plural, as וַיָּרַע הָעָם וַיִּתְקְעוּ בַּשּׁוֹפָרוֹת, *and the people shouted and blew on trumpets* (Josh. vi. 20).

(*b*) Conversely nouns, plural in form but singular in meaning, especially the so-called *plural of excellence*, take a singular verb, as אִם אֲדֹנָיו יִתֶּן־לוֹ אִשָּׁה, *if his master give him a wife* (Ex. xxi. 4).

(*c*) Names of animals and things (not persons) in the plural, whether masculine or feminine, are often construed with the predicate *feminine singular*, as סָפְתָה בְּהֵמוֹת וָעוֹף, *beasts and birds perished* (Jer. xii. 4).

This is also the case with pronouns in connection with their antecedent, as רַק בְּחַטֹּאוֹת יָרָבְעָם · · · דָּבֵק לֹא סָר מִמֶּנָּה, *only he cleaved to the sins of Jeroboam, he did not depart from them* (2 Kings iii. 3).

(*d*) Names of persons, in the plural, are often construed with a singular, when the attention is directed to each of them, instead of taking them as a whole, as וְצַדִּיקִים כְּכְפִיר יִבְטָח, *and the righteous are bold as a lion* (Prov. xxviii. 1).

(*e*) Dual substantives are construed with the predicate in the plural, as verbs, adjectives, and pronouns have no dual, as כִּי רַגְלֵיהֶם לָרַע יָרוּצוּ, *for their feet run to evil* (Prov. i. 16).

§ 423. The following are cases, when the predicate, on

account of commencing the sentence, and thus preceding the subject, takes the masculine singular:—

(*a*) When the predicate is a verb (when the verb may generally be regarded as impersonal), as וַיְהִי־לוֹ שְׁלֹשִׁים בָּנִים, *and he had thirty sons* (Jud. xii. 9).

(*b*) When the predicate is an adjective, as מַה־נּוֹרָא מַעֲשֶׂיךָ, *how wonderful are thy works!* (Ps. lxvi. 3).

(*c*) When the predicate is a participle as a substantive, as רֹעֵה צֹאן עֲבָדֶיךָ, *thy servants are shepherds* (Gen. xlvii. 3).

(*d*) When the copula precedes the subject, as נְקֻדִּים יִהְיֶה שְׂכָרֶךָ, *the striped ones shall be thy wages* (Gen. xxxi. 8).

But if the sentence be continued, the verbs following their subject must agree with it, as יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם . . . וְהָיוּ לְאֹתֹת, etc., *let there be lights in the expanse of heaven, and they shall be for signs*, etc. (Gen. i. 14).

§ 424. *Construction of Compound Subjects.*

When the subject is composed of a nominative (in the construct) and a genitive (in the absolute), the verb sometimes agrees with the genitive (or absolute), instead of with the governing noun (construct), in which case the genitive

expresses the more important idea,[1] as קוֹל דְּמֵי אָחִיךָ צֹעֲקִים, *the voice of thy brother's blood is crying*, etc. (Gen. iv. 10).

§ 425. When there are several subjects, connected by וְ *and*, the predicate is generally in the plural, especially when it follows the subject; with subjects of different genders the predicate takes the masculine, as אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ־עוֹד מְלָאכָה, *man and woman shall do no more work*.[2] When the predicate stands first, it agrees with the *first* of the subjects, as אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, *then Moses and the children of Israel sang*.[3] Sometimes, but rarely, the predicate takes the singular masculine, when it follows the subject, as וּבָשָׂר וָיַיִן לֹא־בָא אֶל־פִּי, *and meat and wine did not come to my mouth*.[4] If the construction be continued, it is in the plural, as ... וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל וַיָּשֻׁבוּ, *and Abimelech and Pichol arose, and they returned*.[5]

*Exercise* 95*a*.

(1) וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה

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[1] The substantive כֹּל *whole*, almost invariably takes this construction, as וַיִּהְיוּ כָּל־יְמֵי־שֵׁת, *and all the days of Seth were*. (Gen. v. 8).

[2] Ex. xxxvi. 6. [3] Ex xv. 1. [4] Dan. x. 3.
[5] Gen. xxi. 32.

הַרְמָשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵיהֶם׃[1] (2) עֵינַיִם רָמוֹת לְשׁוֹן שָׁקֶר וְיָדַיִם שֹׁפְכוֹת דָּם־נָקִי׃[2] (3) וַיִּהְיוּ כָּל־יְמֵי אֱנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃[3] (4) שָׁמַעְתִּי אֶת־קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ׃[4] (5) נִלְבְּדָה הַקִּרְיוֹת וְהַמְּצָדוֹת נִתְפָּשָׂה׃[5] (6) וְאִם שׁוֹר נַגָּח הוּא מִתְּמוֹל שִׁלְשֹׁם וְהוּעַד בִּבְעָלָיו וְלֹא יִשְׁמְרֶנּוּ וְהֵמִית אִישׁ אוֹ אִשָּׁה הַשּׁוֹר יִסָּקֵל וְגַם־בְּעָלָיו יוּמָת׃[6] (7) וַיִּרְאוּ וְהִנֵּה עָלָה עֲשַׂן הָעִיר הַשָּׁמַיְמָה וְלֹא־הָיָה בָהֶם יָדַיִם לָנוּס הֵנָּה וָהֵנָּה׃[7] (8) עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃[8] (9) אֲבָנִים שָׁחֲקוּ מַיִם תִּשְׁטֹף סְפִיחֶיהָ עֲפַר־אָרֶץ׃[9] (10) וְכָל־הָאָרֶץ בֹּכִים קוֹל גָּדוֹל וְכָל־הָעָם עֹבְרִים׃[10]

*Exercise* 95*b*.

(1) Come, thou and all thy house to the ark.[11] (2) And the people went up towards the city, and they took the city.[12] (3) Then the eyes of the blind shall be opened, and

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[1] Gen. i. 21. [2] Prov. vi. 17. [3] Gen. v. 11.
[4] Deut. v. 25. [5] Jer. xlviii. 41. [6] Ex. xxi. 29.
[7] Josh. viii. 20. [8] Prov. iii. 18. [9] Job xiv. 19.
[10] 2 Sam. xv. 23. [11] Gen. vii. 1. [12] Josh. vi. 20.

the ears of the deaf shall be opened.[1] (4) And there came to me men from the elders of Israel, and they sat before me.[2] (5) And he was in the house of his master, the Egyptian.[3] (6) And the king went out, and all the people in his footsteps ["feet"], and they stayed in a place ["house"] far off.[4] (7) The fat fields of the earth shall be [*sing.*] thy dwelling.[5] (8) Thou art righteous, and upright are thy judgments.[6] (9) To bring this people to the land, which he swore to them; and he killed them in the desert.[7] (10) The cattle kicked.[8]

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[1] Is. xxxv. 5. [2] Ez. xiv. 1. [3] Gen. xxxix. 2.
[4] 2 Sam. xv. 17. [5] Gen. xxvii. 39. [6] Ps. cxix. 137.
[7] Num. xiv. 16. [8] 2 Sam. vi. 6.

## CHAPTER III.

### MODES OF GIVING EMPHASIS TO WORDS.

§ 426. Besides the modes of emphasizing words mentioned in Chapter I., the following are made use of:—

(*a*) When the subject is a personal pronoun, and the predicate a verb, the pronoun is expressed by a separate word, as [1] אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ, *I in righteousness shall see Thy face.*

(*b*) The verb is sometimes repeated, as [2] הַאַכֶּה אַכֶּה, *shall I really smite;* but most frequently the absolute infinitive of the same verb is placed before or after it, as [3] אִם שָׁמוֹעַ תִּשְׁמַע, *if thou surely hear.*

(*c*) Nouns are repeated in several manners:—

(1) A noun repeated twice in the plural gives the idea of abundance, as בְּאֵרֹת בְּאֵרֹת, *full of pits* (Gen. xiv. 10).

(2) A noun standing first in the construct singular, and then repeated in the plural, gives the super-

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[1] Ps. xvii. 15. [2] 2 Kings vi. 21. [3] Ex. xv. 26.

lative degree to the quality it expresses, as קֹדֶשׁ קָדָשִׁים, *an extremely holy thing* (Exod. xxx. 29).

(3) A singular noun repeated, in which case וְ *copulative* is often prefixed to the second, expresses universality, as אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל, *every man of the house of Israel* (Lev. xvii. 3); שְׁנוֹתָיו כְּמוֹ דוֹר וָדוֹר, *his years are as all generations* (Ps. lxi. 7.

(4) If a noun repeated in the singular give the idea of *quantity* it often has a *distributive* meaning, as שִׁבְעָה שִׁבְעָה, *by sevens* (Gen. vii. 2).

(*d*) An adjective repeated expresses a high degree of its quality, as רַע רַע, *very bad* (Prov. xx. 14).

(*e*) Adverbs repeated imply the idea of *continuity* or *gradual advance*, as סָבִיב סָבִיב לַבַּיִת, *all around the house* (Ezek. xli. 7); לְמַעֲלָה לְמַעֲלָה, *gradually upwards* (id.).

*Exercise* 96*a*.

(1) גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא־אִירָא רָע כִּי אַתָּה עִמָּדִי

שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי׃[1] (2) גַּם־מֵעוֹף הַשָּׁמַיִם שִׁבְעָה
שִׁבְעָה זָכָר וּנְקֵבָה׃[2] (3) אָרוּר הָאִישׁ אֲשֶׁר בִּשַּׂר אֶת־אָבִי
לֵאמֹר יָלַד־לְךָ בֵּן זָכָר שַׂמֵּחַ שִׂמְּחֻהוּ׃[3] (4) וַיֹּאמֶר כִּרְאֹתוֹ
אוֹתָם הַאַפֶּה אַבִּי׃[4] (5) וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל
וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יֹאכַל כָּל־דָּם׃[5] (6) וּבְכָל־יוֹם
וָיוֹם מָרְדְּכַי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים׃[6] (7) וְרִחְבָה
וְנִסְבָּה לְמַעֲלָה לְמַעֲלָה לַצְּלָעוֹת כִּי מְוּסַב־הַבַּיִת לְמַעְלָה
לְמַעְלָה סָבִיב סָבִיב לַבַּיִת׃[7] (8) הֲבֵל הֲבָלִים הַכֹּל הָבֶל׃[8]
(9) וְאָמַרְתִּי אֲנִי בְּלִבִּי כְּמִקְרֵה הַכְּסִיל גַּם־אֲנִי יִקְרֵנִי וְלָמָּה
חָכַמְתִּי אֲנִי אָז יֹתֵר׃[9] (10) אַזְכִּירָה שִׁמְךָ בְּכָל־דֹּר וָדֹר עַל־
כֵּן עַמִּים יְהוֹדוּךָ לְעֹלָם וָעֶד׃[10]

*Exercise* 96*b*.

(1) One prince to each day [see (3)]; they shall bring their offering to the dedication of the altar.[11] (2) And thou shalt sanctify them, (that) [and] they may be most holy [2]; everything that touches [on] them shall be

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[1] Ps. xxiii. 4. [2] Gen. vii. 3. [3] Jer. xx. 15.
[4] 2 Kings vi. 21. [5] Lev. xvii. 10. [6] Esth. ii. 11.
[7] Ezek. xli. 7. [8] Eccl. i. 2. [9] Eccl. ii. 15.
[10] Ps. xlv. 18. [11] Num. vii. 11.

holy.[1] (3) Going to the south, and turning to the north, the wind goes round (and) round.[2] (4) And the vale of [the] Siddim (was full of) wells of bitumen [1].[3] (5) The land (is) very good indeed [*e*].[4] (6) These cities were [*imperf.*] each city (with) [and] its suburbs around it; thus (were) all these cities.[5] (7) And if the servant really say [*b*] "I love my master, my wife, and my sons, I will not go out free."[6] (8) And he said, "Cursed (be) Canaan, a perpetual slave [*c* 2] shall he be to his brothers."[7] (9) Take to you from the people twelve men, one man from each tribe [*c* 3].[8] (10) And they heaped them up (in) heaps (on) heaps, and the land stank.[9]

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[1] Ex. xxx. 29. [2] Eccl. i. 6. [3] Gen. xiv. 10.
[4] Num. xiv. 7. [5] Josh. xxi. 40. [6] Ex. xxi. 5.
[7] Gen. ix. 25. [8] Josh. iv. 2. [9] Ex. viii. 10.

## CHAPTER IV.

### THE SUBJECT.

§ 427. The subject of a proposition may be a noun, a participle or an infinitive used as a noun, or a pronoun, either expressed by a separate word, or implied by the verb, as פְּלִשְׁתִּים בָּאוּ, *the Philistines came* (2 Sam. v. 18); עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם, *He who tills his land shall be satisfied with bread* (Prov. xii. 11); לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ, *the man's being alone is not good* (Gen. ii. 18); אָנֹכִי נִצָּב, *I was placed* (Gen. xxiv. 13); וַיְדַבֵּר אִתָּם, *and he spoke with them* (Gen. xxiii. 8).

§ 428. If the subject be a noun, it takes the article, except in the cases mentioned in § 433, as וַיֹּאמֶר אֵלָיו הָאִישׁ, *and the man said to him* (1 Sam. ii. 16). But sometimes it is preceded by אֵת (which is usually prefixed to accusatives); in most of these cases, the verb is in the *third person masculine singular* (which seems to point to an impersonal construction) of a passive form, as וַיּוּשַׁב אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה, *and Moses and Aaron were brought to Pharaoh* (Ex. x. 8). This is also often the case with intransitive verbs, as וְלֹא יִמַּס אֶת־לְבַב אֶחָיו, *That the heart of his*

*brothers may not faint* (Deut. xx. 8). In many of these cases, אֵת seems to retain, to a certain extent, its demonstrative meaning, *that* (it being connected with אוֹת, *sign*). This demonstrative meaning is more plain in such sentences as the following:—אֶת־מְקוֹם כִּסְאִי, *this is the place of my throne* (Ez. xliii. 7).

Thus אֵת is sometimes used to express the article, especially before a noun in the construct (which does not take the article הַ־), as וְלֹא יִמַּס אֶת־לְבַב אֶחָיו (Deut. *loc. cit.*).

*Exercise* 97*a*.

(1) כִּי אִם־יִהְיֶה עַמְּךָ יִשְׂרָאֵל כְּחוֹל הַיָּם שְׁאָר יָשׁוּב בּוֹ׃[1]
(2) וַתֹּאמֶר יְתַן אֶת־אֲבִישַׁג הַשֻּׁנַמִּית לַאֲדֹנִיָּהוּ אָחִיךָ לְאִשָּׁה׃[2]
(3) עֹכֵר בֵּיתוֹ יִנְחַל רוּחַ וְעֶבֶד אֱוִיל לַחֲכַם־לֵב׃[3] (4) שִׂמְחָה
לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמְחִתָּה לְפֹעֲלֵי אָוֶן׃[4] (5) אֶת־מְקוֹם כִּסְאִי
וְאֶת־מְקוֹם כַּפּוֹת רַגְלַי אֲשֶׁר אֶשְׁכָּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל
לְעוֹלָם׃[5] (6) אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן׃[6]

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[1] Is. x. 22. [2] 1 Kings ii. 21. [3] Prov. xi. 29.
[4] Prov. xxi. 15. [5] Ez. xliii. 7. [6] Josh. xiii. 16.

*Exercise* 97*b*.

(1) He shall be burned with fire, he-himself [אֹתוֹ] and [וְאֶת] all that (is) his.[1] (2) Is the [אֶת] iniquity of Peor too-little for us?[2] (3) And I lifted up my eyes, and saw in a dream.[3] (4) And there-fell of Benjamin eighteen thousand men; all [אֶת־כָּל־] these (were) soldiers [אַנְשֵׁי חַיִל].[4] (5) And they turned before the men of Israel (to the) way of the desert.[5] (6) And Abraham (was) a hundred years old when [אֶת] his son Isaac was born to him.[6]

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[1] Josh. vii. 15. [2] Josh. xxii. 17. [3] Gen. xxxi. 10.
[4] Jud. xx. 44. [5] Jud. xx. 42. [6] Gen. xxi. 5.

# CHAPTER V.

## SYNTAX OF THE SUBSTANTIVE AND THE ADJECTIVE.

### (A.) *Mode of expressing Adjectives by circumlocution.*

§ 429. There being in Hebrew very few adjectives, compared with the number of substantives, some classes of adjectives, notably those of material,[1] being almost entirely wanting, substantives are often used to supply the deficiency, in the following manner:—

(*a*) The substantive which expresses the quality is placed in the absolute state after the substantive to be qualified, which takes the construct, as מִזְבַּח הַזָּהָב, *an altar of gold* (1 Kings vii. 48).

(*b*) Sometimes the qualifying noun takes a preposition, when the qualified noun is in the absolute state, as בַּכֹּחַ, *powerful* (Ps. xxix. 4).

§ 430. The following nouns are often used, followed by a noun expressing a quality:—

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[1] There are, however, a few adjectives of this class, which are formed in the same manner as the passive participle *Kal*, as אָרוּז, *of cedar;* נְחוּשׁ, *brazen.*

(*a*) אִישׁ, *man;* as אִישׁ חַיִל, *a man of valour, a valiant man.*[1]

(*b*) מְתִים, *men;* as מְתֵי שָׁוְא, *vain men.*[2]

(*c*) בַּעַל, *master;* as בַּעַל חֵמָה, *an angry man.*[3]

(*d*) בֵּן, *son,* and בַּת, *daughter;* as בֶּן־מְאַת שָׁנָה, *a hundred years old;*[4] בֶּן־מָוֶת, *doomed to death* (Eng. "*a dead man*");[5] בְּנֵי חַיִל, *valiant men.*[6]

*Exercise* 98*a*.

(1) וְהִנֵּה אַהֲרֹן וְחוּר עִמָּכֶם מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵיהֶם:[7] (2) לֹא־יָשַׁבְתִּי עִם־מְתֵי־שָׁוְא וְעִם־נְעֲלָמִים לֹא אָבוֹא:[8] (3) כִּי לֹא הָיָה כָל־בֵּית אָבִי כִּי אִם־אַנְשֵׁי־מָוֶת לַאדֹנִי הַמֶּלֶךְ:[9] (4) אִישׁ אֲשֶׁר מָצָא כְּלִי־זָהָב:[10] (5) שֶׁה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם:[11] (6) קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר:[12]

*Exercise* 98*b*.

(1) And a strong tower [§ 429 (*a*)] was in the midst of the city; and all the men and the women, and all the

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[1] Sam. xxxi. 12. [2] Job xi. 11. [3] Prov. xxix. 22.
[4] Gen. xi. 10. [5] 2 Sam. xii. 5. [6] Deut. iii. 18.
[7] Ex. xxiv. 14. [8] Ps. xxvi. 4. [9] 2 Sam. xix. 29.
[10] Num. xxxi. 50. [11] Ex. xii. 5. [12] Ps. xxix. 4

inhabitants of the city [§ 430 (*c*)] fled thither.[1] (2) The path, which wicked men [§ 430 (*b*)] have trodden.[2] (3) And all the singing women [§ 430 (*d*)] shall be depressed.[3] (4) A wise man shall litigate with a wicked man [§ 430 (*a*)].[4] (5) And Midian, and Amalek, and all the inhabitants of the east [§ 430 (*d*)] (are) falling in the valley like the locust for multitude.[5] (6) Thou shouldst not associate with an angry man [§ 430 (*c*)], and thou shouldst not come with a wrathful man.[6]

### (B.) *Use of the Article.*

§ 431. The article is prefixed to a noun, when it expresses *a definite object, one already mentioned, or the only one of its kind,* as הָאָרֶץ, *the earth.*[7]

In poetry, however, the article is sometimes omitted in such cases.

§ 432. The following are a few special cases in which the article is used:—

(*a*) When the name of a class is used collectively, to denote all the individuals of the class, as הַצַּדִּיק, *the righteous* (Is. lvii. 1).

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[1] Jud. ix. 51. [2] Job xxii. 15. [3] Eccl. xii. 4.
[4] Prov. xxix. 9. [5] Jud. vii. 12. [6] Prov. xxii. 24.
[7] Frequent.

(*b*) When a common noun is applied to a particular object, becoming almost a proper name, as בַּעַל, *master;* הַבַּעַל, the idol *Baal* (Jud. vi. 25, &c.).

(*c*) Hence it is often the case also with proper names, especially of towns, &c., as הַלְּבָנוֹן, *Lebanon* (Josh. xiii. 6).

§ 433. The article is regularly omitted:—

(*a*) Before the *proper name* of a *person* or a *country*, as אֶלְעָזָר הַכֹּהֵן, *Eleazar the priest* (Num. xxxiv. 17).

But *gentile* nouns take the article, as הַמִּצְרִי, *the Egyptian* (Ex. ii. 12).

(*b*) Before a noun in the construct or having a suffix, as שְׁמִי, *my name.*

(*c*) Generally before a predicate, as טוֹב חַסְדֶּךָ, *thy mercy is good* (Ps. lxix. 17).

§ 434. When two nouns follow one another, one in the construct and the other in the absolute state, and the *first* is to be expressed definitely, the article is prefixed to the second, as אַנְשֵׁי הַמִּלְחָמָה, *the men of war.*[1]

§ 435. When a noun, qualified by an adjective or a demonstrative pronoun, has the article, is in the construct

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[1] Deut. ii. 14, and frequently.

state, or has a suffix, the adjective or pronoun takes the article, as הָהָר הַטּוֹב הַזֶּה, *this good mountain* (Deut. iii. 25).

*Exercise* 99*a*.

(1) וַיָּבֹאוּ כָּל־הַחֲכָמִים הָעֹשִׂים אֵת כָּל־מְלֶאכֶת הַקֹּדֶשׁ: [1]

(2) וַיֹּאמֶר אֵלֵיהוּ לְגִבְיאֵי הַבַּעַל בַּחֲרוּ לָכֶם הַפָּר הָאֶחָד: [2]

(3) וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָּא יִשְׂרָאֵל: [3]

(4) וְהָיָה כִּבֹא מֹשֶׁה הָאֹהֱלָה יֵרֵד עַמּוּד הֶעָנָן וְעָמַד פֶּתַח הָאֹהֶל: [4] (5) וַיִּשְׁמַע הָעָם אֶת־הַדָּבָר הָרָע הַזֶּה וַיִּתְאַבְּלוּ: [5]

*Exercise* 99*b*.

(1) And it [*fem.*] shall devour the cedars of Lebanon.[6] (2) Thus says the Lord, the God of the Hebrews, "Send away my people, and they shall serve me."[7] (3) Thy [*fem.*] nativities and thy [*fem.*] birth-places (are) from the land of the Canaanite.[8] (4) For they shall hear (of) thy great name, and thy strong hand, and thy outstretched arm.[9] (5) Woe (to) those who say to evil (it is) good, and to good (it is) evil.[10]

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[1] Ex. xxxvi. 4. [2] 1 Kings xviii. 25. [3] Num. xxi. 1.
[4] Ex. xxxiii. 9. [5] Ex. xxxiii. 4. [6] Jud. ix. 15.
[7] Ex. ix. 13. [8] Ez. xvi. 3. [9] 1 Kings viii. 42.
[10] Is. v. 20.

### (C.) *Apposition.*

§ 436. The term *apposition* is applied to the placing together of two substantives, when one of them (generally the second[1]) is intended to limit the other, as אִישׁ נַעַר, *a young man* (prop. *a man a youth*).[2]

§ 437. Two nouns seem to be in apposition when the first expresses *measure*, *weight*, or *time*, as הָאֵיפָה קֶמַח, *an ephah of meal.*[3]

But in Arabic the second noun is in the accusative.

### (D.) *Expression of the Genitive by Circumlocution.*

§ 438. Besides the mode of expressing the genitive given in § 36, the following circumlocutions are made use of:—

(*a*) אֲשֶׁר לְ (whence the Rabbinical שֶׁל), which generally denotes possession, as וְכָל־הַמִּזְבֵּחַ אֲשֶׁר לַדְּבִיר, *and all the altar of the oracle.*[4]

It is also used when there are several successive genitives, to avoid repeating the construct, as שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה, *the song of songs of Solomon.*[5]

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[1] The limiting noun is only placed first in expressions such as הַמֶּלֶךְ דָּוִד.

[2] 1 Sam. xxx. 17. [3] Num. v. 15.

[4] 1 Kings vi. 22. [5] Cant. i. 1.

(*b*) לְ, which also denotes possession, as אַחַת לָהֶם, *one of them.*[1] It is also used when there are several genitives each depending on the preceding one, as סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל, *the book of the chronicles of the kings of Israel;*[2] or when the substantive is qualified by an adjective, or is in apposition, as וַיִּמָּלֵט בֵּן אֶחָד לַאֲחִימֶלֶךְ בֶּן־אֲחִיטוּב, *and one son of Ahimelech, the son of Ahitub, escaped.*[3]

(*c*) מִן is also used; it expresses source or origin, as אִישׁ אֶחָד מִצָּרְעָה מִמִּשְׁפַּחַת הַדָּנִי, *One man of Zorah of the family of the Danites.*[4]

(E.) *Use of the Construct state.*

§ 439. The construct state is sometimes used:—

(*a*) Before prepositions (generally in poetry), as יֹשְׁבֵי־בָהּ, *her inhabitants.*[5]

(*b*) Before a relative pronoun, as בַּעֲוֹן אֲשֶׁר־יָדַע, *for the sin that he knew.*[6]

(*c*) Before ו copulative, as גִּילַת וְרַנֵּן, *joy and exultation.*[7]

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[1] Ez. i. 6. [2] 1 Kings xv. 31. [3] 1 Sam. xxii. 20.
[4] Jud. xiii. 2. [5] Jer. xii. 4. [6] 1 Sam. iii. 13.
[7] Is. xxxv. 2.

*Exercise* 100*a*.

(1) וַיְהִי־נַעַר מִבֵּית לֶחֶם יְהוּדָה מִמִּשְׁפַּחַת יְהוּדָה׃ [1]
(2) בִּשְׁנַת הָאַרְבָּעִים לְמַלְכוּת דָּוִיד נִדְרְשׁוּ׃ [2] (3) וַעֲשִׂירִית
הָאֵיפָה סֹלֶת לְמִנְחָה׃ [3] (4) וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת
חָכְמַת וָדָעַת׃ [4] (5) וְשָׁם אִישׁ מֵעַבְדֵי שָׁאוּל בַּיּוֹם הַהוּא נָעְצָר
לִפְנֵי יְהוָה וּשְׁמוֹ דֹאֵג הָאֲדֹמִי אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל׃ [5]
(6) שֶׁה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם׃ [6] (7) הָאָרֶץ וּמְלוֹאָהּ
תֵּבֵל וְיֹשְׁבֵי בָהּ׃ [7] (8) וְאֵלֶּה הַשָּׂרִים אֲשֶׁר לוֹ׃ [8]

*Exercise* 100*b*.

(1) For thy servant knows that I have sinned; and behold, I come to-day, the first of ["to"] all the house of Joseph, to go down, to meet my lord, the king.[9] (2) And the food ["bread"] of Solomon for one day (was) thirty cors of meal and sixty cors of flour.[10] (3) And he put them in custody, (in) the house of the chief of the execu-

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[1] Jud. xvii. 7. [2] 1 Chr. xxvi. 31. [3] Num. xxviii. 5.
[4] Is. xxxiii. 6. [5] 1 Sam. xxi. 8. [6] Ex. xii. 5.
[7] Ps. xxiv. 1. [8] 1 Kings iv. 2. [9] 2 Sam. xix. 21.
[10] 1 Kings v. 2.

tioners, [to] the house of the castle, the place where Joseph (was) bound.[1] (4) He (was) the son of a woman, (who was) a widow, of the tribe of Naphtali.[2] (5) And the person who shall eat the flesh of the sacrifice of the peace-offerings of the Lord [*b*].[3] (6) And the watchmen of [*b*] Saul in Gibeah of Benjamin looked.[4]

## (F.) *The Numerals.*

§ 440. The cardinal number אֶחָד, *one*, being really an adjective, is generally placed after the noun it qualifies, as יוֹם אֶחָד, *one day*;[5] but sometimes, in the same manner as other adjectives, it is treated as a substantive, and placed in the construct state before the noun it qualifies, as אַחַד הֶהָרִים, *one of the mountains.*[6]

§ 441. The numbers from שְׁנַיִם, *two*, till עֲשָׂרָה, *ten*, admit of three constructions:—

(*a*) They may be placed before the noun, in the absolute state, as שְׁנַיִם כְּרֻבִים, *two Cherubim.*[7]

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[1] Gen. xl. 3. [2] 1 Kings vii. 14. [3] Lev. vii. 20.
[4] 1 Sam. xiv. 16. [5] Gen. i. 5. [6] Gen. xxii. 2.
[7] Ex. xxv. 18.

(*b*) After the noun, in the absolute state,[1] as עָרִים שָׁלֹשׁ, *three towns.*[2]

(*c*) Before the noun, in the construct state, as שִׁבְעַת יָמִים, *seven days.*[3]

The noun in each case takes the plural (or dual).

§ 442. The numbers from *eleven* till *nineteen* are usually placed before the noun, which is generally in the plural, as שְׁנֵים עָשָׂר פָּרִים, *twelve bulls;*[4] but in later Hebrew they sometimes follow the noun, as פָּרִים שְׁנֵים עָשָׂר, *twelve bulls.*[5] The following nouns, however, as a rule, do not take the plural with numerals:—אֶלֶף, יוֹם, כֶּסֶף, (*piece of silver*), זָהָב, נֶפֶשׁ, שָׁנָה, לַיְלָה, לֶחֶם (*loaf of bread*); all measures, weights, &c., and collective nouns.

§ 443. The tens from *twenty* to *ninety* follow the noun they qualify, which takes the plural, with the exception of the nouns mentioned in § 442.

§ 444. Numbers consisting of tens and units sometimes follow the noun, which takes the plural, as שָׁרִים עֶשְׂרִים

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[1] This construction, however, is rare.

[2] Josh. xxi. 32. [3] 1 Kings viii. 65. [4] Num. vii. 87.

[5] Ezr. viii. 35.

וּשְׁנַיִם, *twenty-two captains*,[1] but more often precede it, as שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים, *thirty-three years*.[2]

If the numeral stand first, the nouns given in § 442 generally remain in the singular, as שְׁנֵים עָשָׂר אִישׁ, *twelve men*.[3]

Frequently the noun is repeated, in the singular with the ten, and in the plural with the unit, as חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה, *seventy-five years*.[4]

The unit always agrees in gender with the noun.

§ 445. מֵאָה, *hundred*, admits of the three constructions made use of with the numbers from 2 to 10, but takes the noun in the singular in some cases.

§ 446. מָאתַיִם, *two hundred*, has no construct, and therefore can only be used as in § 441 (*a*) and (*b*); which constructions are made use of in the same manner with the other hundreds, and with the thousands. In some cases, however, the construct אַלְפֵי is found for אֲלָפִים.

§ 447. Numerals consisting of hundreds, tens, and units, or thousands, hundreds, tens, and units, are construed in the same manner as tens and units (see § 444).

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[1] 1 Chr. xii. 28. [2] 1 Kings ii. 11. [3] Num. i. 44. [4] Gen. xii. 4.

§ 448. The *Ordinal Numbers* from *first* to *tenth* are used in the same manner as adjectives, as בַּחֹדֶשׁ הַשְּׁבִיעִי, *in the seventh month.*[1]

§ 449. When the cardinals above ten are used as ordinals, they may either follow the construct, or precede the absolute state of a noun, as שְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם, *the thirty-second year;*[2] בִּשְׁתֵּים עֶשְׂרֵה שָׁנָה, *in the twelfth year.*[3]

§ 450. When one of the nouns שָׁנָה and יוֹם stands before the numeral in this manner, it is often repeated in the absolute, after the numeral, as בִּשְׁנַת עֶשְׂרִים וְשֵׁשׁ שָׁנָה, *in the sixteenth year.*[4]

§ 451. In numbering years, or the days of the months, the cardinals from *one* to *ten* also are often used, as בִּשְׁנַת שָׁלֹשׁ, *in the third year.*[5]

§ 452. In dates, יוֹם and חֹדֶשׁ are often omitted, as בָּעֲשִׂירִי בְּאֶחָד לַחֹדֶשׁ, *in the tenth* (*month*), *on the first of the month.*[6]

§ 453. When the cardinal numbers have the sense of ordinals, they generally take the article, if permitted by the context.

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[1] Gen. viii. 4. [2] Neh. v. 14. [3] 2 Chr. xxxiv. 3.
[4] 1 Kings xvi. 8. [5] 1 Kings xv. 28. [6] Gen. viii. 5.

§ 454. The *Distributive Numerals* are expressed by the repetition of the cardinals (see § 426 (*c*) (4)); *Numeral Adverbs*, generally by פַּעַם, *time*, as פַּעַם אַחַת, *once*; פַּעֲמַיִם, *twice*; שָׁלֹשׁ פְּעָמִים, *three times*; sometimes by רֶגֶל, עֵת, מָנֶה, יָד, or שַׁעַר.

§ 455. The *fractions* found in the Hebrew Bible are:—

חֲצִי, *one-half.*

שְׁלִישִׁית, *one-third.*

שְׁתֵּי יָדוֹת or פִּי שְׁנַיִם, *two-thirds.*

רְבִיעִית, רֶבַע, רֻבַע, *one-fourth.*

חֲמִישִׁית or חֹמֶשׁ,[1] *one-fifth.*

אַרְבַּע יָדוֹת,[2] *four-fifths.*

עִשָּׂרוֹן,[3] *one-tenth.*

תֵּשַׁע יָדוֹת,[4] *nine-tenths.*

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[1] Gen. xlvii. 24, 26. [2] Gen. xlvii. 24. [3] Lev. xiv. 10. [4] Neh. xi. 1.

# CHAPTER VI.

## SYNTAX OF THE PRONOUNS.

### (A.) *The Personal Pronoun.*

§ 456. The suffix to the verb generally expresses the accusative, but sometimes it denotes other cases, especially the dative, e.g. :—

(*a*) With intransitive verbs, as קִוִּיתִיךָ, *I hoped in thee.*[1]

(*b*) With verbs of *giving*, as כִּי אֶרֶץ הַנֶּגֶב נְתַתַּנִי, *for thou hast given me the land of the south.*[2]

### (B.) *The Possessive Pronoun.*

§ 457. The suffixes to nouns express not only the subject of an action expressed by the noun, but also the object, as חֲמָסִי, *the wrong done to me.*[3]

§ 458. When two nouns follow one another, one in the construct, the other in the absolute, a suffix, which refers

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[1] Ps. xxv. 21. [2] Josh. xv. 19. [3] Jer. li. 35.

to the compound idea, they express, is appended to the second noun, as הַר קָדְשִׁי, *my holy mountain.*[1]

(C.) *The Demonstrative and Interrogative Pronouns.*

§ 459. The demonstrative זֶה [זוּ, זוֹ] has, sometimes, especially in poetry, the force of a relative, as אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם, *to the place, which thou hast destined for them.*[2]

§ 460. The interrogative מִי sometimes stands in the genitive, as בֶּן־מִי אַתָּה, *whose son art thou?*[3]

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[1] Ps. ii. 6. [2] Ps. civ. 8. [3] 1 Sam. xvii. 58.

# CHAPTER VII.

## SYNTAX OF THE VERB.

### (A.) *Use of the Tenses.*

§ 461. The *perfect* expresses :—

(*a*) The *present perfect*, i.e., when an action has already been accomplished, as אֵת אֲשֶׁר־דִּבַּרְתִּי לָךְ, *that which I have said to thee.*[1]

(*b*) The *past perfect*, i.e., when an action had been accomplished at some past time, as לֹא הִמְטִיר, *He had not caused it to rain.*[2]

(*c*) The *aorist*, or historical tense of the past, in which case the first verb only is in the perfect, the others being in the imperfect with ו conversive, as אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו . . . וַנֹּאמֶר אֶל־אֲדֹנִי, *my lord asked his servants . . . and we said to my lord.*[3]

(*d*) The *present indefinite*, as חֵי־נַפְשְׁךָ הַמֶּלֶךְ אִם יָדַעְתִּי, *by thy life, O king! I know not.*[4]

In this case, however, the imperfect is also used.

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[1] Gen. xxviii. 15. [2] Gen. ii. 5. [3] Gen. xliv. 19, 20.
[4] 1 Sam. xvii. 55.

(*e*) The *future indefinite*, when the speaker views the accomplishment of the action as certain, as עַל־כֵּן חָרָה אַף־יְהוָה, *therefore the Lord's wrath shall be kindled.*[1]

(*f*) The *future perfect*, as עַד אֲשֶׁר אִם־שָׁאוּ עָרִים, *until towns shall have been laid waste.*[2]

(*g*) The *present perfect subjunctive*,[3] as כִּי־עַתָּה שָׁכַבְתִּי וְאֶשְׁקוֹט, *for then I should have lain down and been at peace.*[4]

(*h*) The *past perfect subjunctive*, as לוּ־כִיתָנוּ, *if we had but died!*[5]

§ 462. The *Imperfect* expresses:—

(*a*) The *future imperfect* or *indefinite*, as כִּי־כוֹכְבֵי הַשָּׁמַיִם . . . לֹא יָהֵלּוּ אוֹרָם *for the stars of heaven shall not give their light.*[6]

In narrations of the future, the first verb stands in the imperfect, and the others in the perfect with ו conversive, as וְכֵן תַּעֲשׂוּ: וְעָשׂוּ אֲרוֹן . . עֲצֵי שִׁטִּים, *and thus ye shall do: and ye shall make an ark of acacia wood.*[7]

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[1] Is. v. 25. [2] Is. vi. 11.
[3] This is also expressed by the *imperfect*. [4] Job iii. 13.
[5] Num. xiv. 2. [6] Is. xiii. 10. [7] Ex. xxv. 10, 11.

(*b*) The *present indefinite* and *imperfect*, as יָתוֹם לֹא יִשְׁפֹּטוּ, *they judge not the orphan.*[1]

(*c*) Certain relations which in Latin are expressed by the *subjunctive*. In such cases the shortened and lengthened imperfects are preferred when they exist. Thus the imperfect is used :—

(1) After particles meaning *that, that not* (Lat. *ut, ne*), as פֶּן־תֹּאכַל וְשָׂבַעְתָּ, *lest thou eat and be satisfied.*[2]

(2) For the *Optative;* when the imperfect of a verb cannot be lengthened or shortened it is followed by the particle נָא, as יֹאמַר־נָא יִשְׂרָאֵל, *let Israel say.*[3]

(3) For the *Imperative;* the imperfect is always made use of in negative commands and prohibitions. In negative commands, אַל is the negation made use of, as אַל־תִּירָא, *fear not;*[4] in prohibitions לֹא, as לֹא תִרְצָח, *thou shalt not murder.*[5]

(4) For the so-called *Potential*, as הֲתִשְׁכַּח בְּתוּלָה עֲדִיָּהּ, *can a virgin forget her ornaments?*[6]

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[1] Is. i. 23. [2] Deut. viii. 12. [3] Ps. cxxix. 1.
[4] Prov. iii. 25. [5] Ex. xx. 13. [6] Jer. ii. 32.

(*d*) Even a *past* tense (in the same manner as a present is often used in English), especially in the following cases:—

(1) After the particles אָז, *then;* טֶרֶם, *not yet;* בְּטֶרֶם, *before;* as אָז יְדַבֵּר יְהוֹשֻׁעַ, *then Joshua said.*[1]

(2) Often to express the *past imperfect*, i.e., a customary or continuous past action, as וְאֵד יַעֲלֶה מִן־הָאָרֶץ, *and a mist arose from the ground.*[2]

(*e*) The *past imperfect* subjunctive, especially in conditional sentences, both in the first and second clause, as אָגְוַע וְעַיִן לֹא־תִרְאֵנִי, *I should have expired, and no eye would have seen me.*[3]

§ 463. The *imperfect with* ־ָה *paragogic* is used:—

(*a*) In exhortation of oneself, or determination, as אֵלְכָה וְאֶרְאֶנּוּ, *I will go and see him.*[4]

(*b*) To express a wish, or request for leave to do something, as וַאֲדַבְּרָה אַךְ הַפַּעַם, *and let me speak but this time.*[5]

(*c*) To express an object or design, preceded by the conjunction *in order that* (generally וְ), as הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה, *Give ear, O heavens! that I may speak.*[6]

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[1] Josh. x. 12. [2] Gen. ii. 6. [3] Job x. 18.
[4] Gen. xlv. 28. [5] Jud. vi. 39. [6] Deut. xxxii. 1.

(*d*) Less frequently, in a conditional sentence, with *if* or *though*, expressed or understood, as אִם־אֲדַבֵּרָה, *though I speak*.[1]

(*e*) Very frequently with ו conversive.

§ 464. The *shortened Imperfect* is principally used :—

(*a*) To express command or wish, as תּוֹצֵא הָאָרֶץ, *let the earth bring forth*.[2]

(*b*) To express negative entreaty or prohibition, and sometimes in negative assertions, as אַל־תַּשְׁחֵת, *destroy not*.[3]

(*c*) After *in order that*, as הוֹצֵא אֶת־בִּנְךָ וְיָמֹת, *bring out thy son that he may die*.[4]

(*d*) With ו conversive.

*Exercise* 101*a*.

(1) לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרַי כִּי שָׂרָה שְׁמָהּ׃[5] (2) כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ׃[6] (3) עָזַבְתִּי אֶת־בֵּיתִי נָטַשְׁתִּי אֶת־נַחֲלָתִי נָתַתִּי אֶת־

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[1] Job xvi. 6. [2] Gen. i. xxiv. [3] Deut. ix. 26.
[4] Jud. vi. 30. [5] Gen. xvii. 15. [6] Deut. xxiv. 19.

יְדִדוּת נַפְשִׁי בְּכַף אֹיְבֶיהָ׃[1] (4) וְהָרָעָב כָּבֵד בָּאָרֶץ׃ וַיְהִי
כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר
אֲלֵיהֶם אֲבִיהֶם שֻׁבוּ שִׁבְרוּ־לָנוּ מְעַט־אֹכֶל׃[2] (5) בְּטֶרֶם אֵלֵךְ
וְלֹא אָשׁוּב אֶל־אֶרֶץ חֹשֶׁךְ וְצַלְמָוֶת׃[3] (6) וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל
יֶתֶר חֹתְנוֹ וַיֹּאמֶר לוֹ אֵלְכָה־נָּא וְאָשׁוּבָה אֶל־אַחַי אֲשֶׁר־
בְּמִצְרַיִם וְאֶרְאֶה הַעוֹדָם חַיִּים וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לֵךְ לְשָׁלוֹם׃[4]
(7) וְהָבֶל הֵבִיא גַּם־הוּא מִבְּכוֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה
אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃[5] (8) אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם
הַשְּׁבִיעִי׃[6] (9) וְעַתָּה שָׂא נָא חַטָּאתִי אַךְ הַפַּעַם וְהַעְתִּירוּ
לַיהוָה אֱלֹהֵיכֶם וְיָסֵר מֵעָלַי רַק אֶת־הַמָּוֶת הַזֶּה׃[7] (10) וְעַתָּה
אֲשֶׁר־בָּאתִי לְדַבֵּר אֶל־הַמֶּלֶךְ אֲדֹנִי אֶת־הַדָּבָר הַזֶּה כִּי
יְרֵאָנִי הָעָם וַתֹּאמֶר שִׁפְחָתְךָ אֲדַבְּרָה־נָּא אֶל־הַמֶּלֶךְ אוּלַי יַעֲשֶׂה
הַמֶּלֶךְ אֶת־דְּבַר אֲמָתוֹ׃[8] (11) לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ
שָׂרִיד כִּמְעַט כְּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ׃[9] (12) וַיִּגַּשׁ אֵלָיו
יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־

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[1] Jer. xii. 7. [2] Gen. xliii. 1, 2. [3] Job x. 21.
[4] Ex. iv. 18. [5] Gen. iv. 4. [6] Ex. xvi. 29.
[7] Ex. x. 17. [8] 2 Sam. xiv. 15. [9] Is. i. 9.

יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃ [1] (13) אַשְׁרֵי הָאִישׁ אֲשֶׁר
לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים
לֹא יָשָׁב׃ [2] (14) בֵּן חָכָם יְשַׂמַּח־אָב וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ׃ [3]

*Exercise* 101*b*.

(1) I will not drive them ["him"] out from before thee in one year, lest the land be desolate, and the beast of the field multiply against thee.[4] (2) The people (who-are) walking in darkness shall see (§ 461*e*) a great light; those that live in the land of the shadow-of-death, a light shall shine upon them.[5] (3) From every tree of the garden thou mayest surely eat (§ 462 *c*, 4).[6] (4) And bring your brother, the little (one), to me, that I may know (§ 463 *c*) that ye are not spies.[7] (5) And behold I (am) with thee, and I will keep thee, in every (place) that thou goest; and I will cause thee to return to this land, for I will not forsake thee, until I have done (§ 461*f*) that which I said to thee.[8] (6) And a river went forth from Eden, to water the garden; and thence it was divided, and became ["was to"] four heads.[9] (7) And Esau saw that Isaac had blessed

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[1] Gen. xliv. 18. [2] Ps. i. 1. [3] Prov. xv. 20.
[4] Ex. xxiii. 29. [5] Is. ix. 1. [6] Gen. ii. 16.
[7] Gen. xlii. 34. [8] Gen. xxviii. 15. [9] Gen. ii. 10.

(§ 461 *b*) Jacob, and had sent him to Padan-Aram, to take to himself thence a wife.[1] (8) Destroy not thy people and thine inheritance, which thou hast redeemed in thy greatness, which thou hast brought forth from Egypt with a strong hand.[2] (9) If I ascend (into) heaven, there thou (art); and (if) I spread out Hades (as a bed), there-thou-art.[3] (10) If you be willing and obey ["hear"], you shall eat the good of the land (§ 462 *e*).[4] (11) And Jacob saw that there-was corn in Egypt; and Jacob said to his sons, "Why are-you-looking-at-one-another?"[5] (12) And they said to him, "Ask God, we-pray-thee, that we may know (§ 463 *c*), whether [הִ] our way [*fem.*] shall prosper, upon which we (are) going."[6] (13) And now let-us-go, we-pray-thee, a journey of three days, into the desert, and we-will-sacrifice.[7] (14) And Joseph was brought down to Egypt; and Potiphar, a minister of the king, the captain of the executioners, an Egyptian, bought-him from the hand of the Ishmaelites, who had brought him down thither.[8]

### (B.) *Use of the Imperative.*

§ 465. The imperative expresses not only command, but also exhortation, entreaty, wish, and permission; it is also

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[1] Gen. xxviii. 6. [2] Deut. ix. 26. [3] Ps. cxxxix. 8.
[4] Is. i. 19. [5] Gen. xlii. 1. [6] Jud. xviii. 5.
[7] Ex. iii. 18. [8] Gen. xxxix. 1.

used in *strong assurances*, as וְהִיֵּה בְּרָכָה, *and thou shalt be a blessing*, &c.,[1] in which case its signification is closely allied to that of the *imperfect*, which (as well as the perfect with ו conversive) is often used instead of it, as וּלְכוּ לִקְרָאתָם וַאֲמַרְתֶּם אֲלֵיהֶם, *go to meet them, and say to them.*[2]

§ 466. When two imperatives follow one another, the second, in some cases, expresses the *effect* of the first, which thus forms a conditional clause, as עִבְדוּ אֶת־מֶלֶךְ בָּבֶל וִחְיוּ, *serve the king of Babylon and live.*[3]

(C.) *Use of the Infinitive Absolute.*

§ 467. The infinitive absolute is used to express the abstract idea of the verb, by itself; hence it is used in the following cases:—

(*a*) When it is the object of a transitive verb, as וְלֹא־אָבוּ בִּדְרָכָיו הָלוֹךְ, *and they would not walk in his ways.*[4] But sometimes the infinitive construct is used instead (see § 468).

(*b*) As an adverb, as וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב, *and the judges shall search well.*[5]

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[1] Gen. xii. 2. [2] Josh. ix. 11. [3] Jer. xxvii. 17.
[4] Is. xlii. 24. [5] Deut. xix. 18.

(*c*) Placed *before* a finite verb to give intensity to it (see § 426 *b*).

(*d*) Placed *after* a finite verb when it generally gives the idea of *continued* action, as שִׁמְעוּ שָׁמוֹעַ אֵלַי, *listen continually to me.*[1]

The infinitive *Kal* is often connected with a finite verb of one of the derived forms, instead of the infinitive of that form.

(*e*) The verb הָלַךְ is often used to express the idea of continuance, with the signification *to go on, continue,* as הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה, *journeying continually towards the south.*[2]

(*f*) When it is used instead of a finite verb :—

(1) When it is preceded by a finite verb, as אִישׁ כִּי־יִדֹּר נֶדֶר אוֹ־הִשָּׁבַע שְׁבֻעָה, *If a man vow a vow, or swear an oath.*[3]

(2) Even at the commencement of a proposition without a preceding finite verb, when it is used:—

(*a*) For the *perfect* in lively narrations, as הוֹשִׁיעַ אֶת־עַמִּי יִשְׂרָאֵל, *I saved my people Israel.*[4]

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[1] Is. lv. 2. [2] Gen. xii. 9. [3] Num. xxx. 3. [4] 2 Sam. iii. 18.

(β) For the *imperfect*, as אָכוֹל וְשָׁתוֹ, *let us eat and drink.*[1]

(γ) More frequently for the *imperative*, as שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת, *keep the sabbath-day.*[2]

(D.) *Use of the Infinitive Construct.*

§ 468. The infinitive construct is used :—

(*a*) As the subject of a proposition, as לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ, *it is not good that the man should be alone.*[3]

(*b*) As the object, as וַיְבַקֵּשׁ הֲמִיתוֹ, *and he sought to kill him.*[4]

(*c*) In the genitive (*i.e.* after a construct), as עֵת רְקוֹד, *a time for rejoicing.*[5]

(*d*) With prepositions to express the Latin gerund, which is translated in English by a finite verb with a conjunction, as כִּרְאוֹת אֶת־הַטַּבַּעַת, *when (he) saw the ring.*[6]

(E.) *Use of the Participle.*

§ 469. The participle is used to express all the relations

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[1] Is. xxii. 13. [2] Deut. v. 12. [3] Gen. ii. 18.
[4] Ex. iv. 24. [5] Eccl. iii. 4. [6] Gen. xxiv. 30.

of time, as מֵת *dying,*[1] *dead,*[2] *about to die;*[3] though it generally has the meaning of a present. Hence the passive participle often stands for the Latin participle in *-ndus,* as נֶחְמָד, *desirable.*[4]

§ 470. The participle is often used for a finite verb:—

(*a*) Very frequently for the *present,* as כִּי גַּם־יוֹדֵעַ אָנִי, *for I also know.*[5]

(*b*) The *future,* as וְלֹא אָנֹכִי שֹׁקֵל עַל־כַּפַּי אֶלֶף כֶּסֶף, *and though I should weigh on my palms a thousand (pieces of) silver.*[6]

(*c*) The *past,* as וּפַרְעֹה חֹלֵם, *and Pharaoh dreamed.*[7]

§ 471. Participles are construed with an object in two manners:—

(*a*) As verbals, followed by the case which the verb from which they are derived takes, as עֹבְדִים אֶת־שְׁלֹמֹה, *serving Solomon.*[8]

(*b*) As nouns, when they stand in the construct state (or if the object be a pronoun, with a suffix), as עֹבְדֵי פֶסֶל, *serving ("the servers of") a graven image.*[9]

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[1] Gen. xlviii. 21. [2] Ruth iv. 10. [3] 2 Kings xx. 1.
[4] Gen. ii. 9. [5] Eccl. viii. 12. [6] 2 Sam. xviii. 12.
[7] Gen. xli. 1. [8] 1 Kings v. 1. [9] Ps. xcvii. 7.

*Exercise* 102*a*.

(1) וַיְצַו אֹתָם לֵאמֹר רְאוּ אַתֶּם אֹרְבִים לָעִיר מֵאַחֲרֵי הָעִיר אַל־תִּרְחִיקוּ מִן־הָעִיר מְאֹד וְהְיִיתֶם כֻּלְּכֶם נְכֹנִים׃[1] (2) תַּחַת הֱיוֹתֵךְ עֲזוּבָה וּשְׂנוּאָה וְאֵין עוֹבֵר וְשַׂמְתִּיךְ לִגְאוֹן עוֹלָם מְשׂוֹשׂ דּוֹר וָדוֹר׃[2] (3) וַיַּשְׂרֻנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית שֶׁמֶשׁ בְּמִסְלָה אַחַת הָלְכוּ הָלוֹךְ וְנָעוֹ וְלֹא סָרוּ יָמִין וּשְׂמֹאל וְסַרְנֵי פְלִשְׁתִּים הֹלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שָׁמֶשׁ׃[3] (4) וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וִחְיוּ אֶת־הָאֱלֹהִים אֲנִי יָרֵא׃[4] (5) לֹא תוֹסִיפוּ הָבִיא מִנְחַת־שָׁוְא קְטֹרֶת תּוֹעֵבָה הִיא לִי חֹדֶשׁ וְשַׁבָּת קְרֹא מִקְרָא לֹא־אוּכַל אָוֶן וַעֲצָרָה׃[5] (6) וְהִגְבַּלְתָּ אֶת־הָעָם סָבִיב לֵאמֹר הִשָּׁמְרוּ לָכֶם עֲלוֹת בָּהָר וּנְגֹעַ בְּקָצֵהוּ כָּל־הַנֹּגֵעַ בָּהָר מוֹת יוּמָת׃[6] (7) שָׁדוֹת בַּכֶּסֶף יִקְנוּ וְכָתוֹב בַּסֵּפֶר וְחָתוֹם וְהָעֵד עֵדִים בְּאֶרֶץ בִּנְיָמִין וּבִסְבִיבֵי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה וּבְעָרֵי הָהָר וּבְעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב כִּי אָשִׁיב אֶת־שְׁבוּתָם׃[7] (8) וַיּוּשַׁב אָת־מֹשֶׁה[8]

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[1] Josh. viii. 4. [2] Is. lx. 15. [3] 1 Sam. vi. 12.
[4] Gen. xlii. 18. [5] Is. i. 13. [6] Ex. xix. 12.
[7] Jer. xxxii. 44. [8] See § 428.

וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמֶר אֲלֵיהֶם לְכוּ עִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִי וָמִי הַהֹלְכִים׃[1] (9) חָמְאָה וּדְבַשׁ יֹאכֵל לְדַעְתּוֹ מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב׃[2] (10) נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי הָאֱמֹרִי יֹשְׁבֵי הָהָר׃[3] (11) אֹמְרִים אָמוֹר לִמְנַאֲצַי דִּבֶּר יְהוָה שָׁלוֹם יִהְיֶה לָכֶם וְכֹל הֹלֵךְ בִּשְׁרִרוּת לִבּוֹ אָמְרוּ לֹא־תָבוֹא עֲלֵיכֶם רָעָה׃[4] (12) וַיִּצְבֹּר יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר כִּי־אֵין מִסְפָּר׃[5]

*Exercise* 102*b*.

(1) And he taught me, and said unto me, "Let thy heart take hold of my words, keep my commandments and live."[6] (2) And he said, "Behold the day (is) still great, (it is) not time that the cattle should be gathered together (§ 468, *c*); water the sheep, and go, feed (them)."[7] (3) And he was dwelling (§ 470, *c*) among the oaks of Mamre.[8] (4) Prepare the table, watch the watch-tower, eat, drink (§ 467, *f*, 2, *β* and *γ*), arise, O princes! anoint a shield.[9] (5) And Lot went forth, and he spoke to his

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[1] Ex. x. 8.
[2] Is. vii. 15.
[3] Josh. x. 6.
[4] Jer. xxiii. 17.
[5] Gen. xli. 49.
[6] Prov. iv. 4.
[7] Gen. xxix. 7.
[8] Gen. xiv. 13.
[9] Is. xxi. 5.

sons-in-law, who had married his daughters, and said, "Arise, go forth from this place, for the Lord is about to destroy (§ 470, *b*) the city;" and he was as one who was mocking, in the eyes of his sons-in-law.[1] (6) Speak to Aaron, and say to him (§ 465).[2] (7) The Lord will not be willing to pardon [to] him.[3] (8) Remember (§ 467, *f*, 2, *γ*) the sabbath day, to-sanctify-it.[4] (9) And thou hast caused thy servant to reign, instead of David, my father; and I (am) a little boy, and I know not how to go out or come-in.[5] (10) The Lord is great, and much to-be-praised.[6] (11) And Saul was David's enemy (§ 471, *a*) continually ["all days"].[7] (12) The Lord (is) patient, and great (in) mercy, forgiving iniquity and transgression, but will not always pardon [וְנַקֵּה לֹא יְנַקֶּה]; visiting the iniquity of the fathers upon the children, to the third and fourth (generation).[8]

### (F.) *Use of the Persons of the Verb.*

§ 472. The distinction of gender in Hebrew verbs is often neglected; especially, masculine forms are used in

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[1] Gen. xix. 14. [2] Num. viii. 2. [3] Deut. xxix. 19.
[4] Ex. xx. 8. [5] 1 Kings iii. 7. [6] Ps. xlviii. 2.
[7] 1 Sam. xviii. 29. [8] Num. xiv. 18.

reference to feminine subjects, as בְּנוֹת יְרוּשָׁלִַם . . . אִם־תָּעִירוּ, *O daughters of Jerusalem! . . . that you will not arouse.*[1]

§ 473. The third person masculine singular is often used impersonally, as לֹא־יָנוּחַ לָךְ, *there shall be no rest to thee.*[2] The feminine is also used, in some cases, as וַתֵּצַר לְיִשְׂרָאֵל מְאֹד, *and Israel was much straitened.*[3]

474. The indeterminate third person (expressed in Ger. by *man*, Fr. *on*, Eng. *they*, *one*, etc., or by a passive construction), is expressed:—

(*a*) By the *third person singular*, as וְכָל־פְּסִילֵי אֱלֹהֶיהָ שִׁבַּר לָאָרֶץ, *and all the images of her gods one has shattered to the earth.*[4]

(*b*) By the *third person plural*, as וְלָקְחוּ, *and they shall take.*[5]

(*c*) By the *second person*, as לֹא־תָבוֹא שָׁמָּה, *no one shall go thither.*[6]

(*d*) By the *passive voice*, as עִיר הַהֶרֶס יֵאָמֵר לְאַחַת, *people shall call one* (*of them*) *the city of destruction.*[7]

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[1] Cant. ii. 7.
[2] Is. xxiii. 12.
[3] Jud. x. 9.
[4] Is. xxi. 9.
[5] Num. xix. 17.
[6] Is. vii. 25.
[7] Is. xix. 18.

(G.) *Construction of the Verb with the Accusative.*

§ 475. In Hebrew, many verbs are construed with the accusative, which in other languages are followed by a preposition, as מָלְאָה הָאָרֶץ חָמָס, *the earth was full of violence.*[1]

§ 476. Transitive verbs in the *Hiphil*, and also in the *Kal* and *Piel*, when they have a causative meaning, take two accusatives, as הַאֲכַלְתָּם לֶחֶם דִּמְעָה, *thou causedst them to eat the bread of tears.*[2]

(H.) *Construction of two Verbs with one another.*

§ 477. When one verb is the complement of another, the second may either be—

(*a*) In the infinitive, sometimes absolute, but more frequently construct, as אַל־תֹּסֵף רְאוֹת פָּנַי, *do not continue to see my face.*[3]

(*b*) In the infinitive with the preposition לְ, as כְּכַלּוֹת מֹשֶׁה לִכְתֹּב, *when Moses finished writing.*[4]

(*c*) A finite verb :—

(1) In the same tense, gender, and number as the first verb, as לֹא יוֹסִיף יָבֹא־בָךְ עוֹד, *he shall not continue to come to thee any longer.*[5]

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[1] Gen. vi. 13. [2] Ps. lxxx. 6. [3] Ex. x. 28.
[4] Deut. xxxi. 24. [5] Is. lii. 1.

(2) In the imperfect, with the conjunction *that* implied, as אוּלַי אוּכַל נַכֶּה־בּוֹ וְאַגְרְשֶׁנּוּ, *perhaps I may be able (that) we may smite him, and I may drive him out.*[1]

(3) With וְ as וַיָּשָׁב וַיִּשְׁלַח, (*"and he returned that he might send"*) *and he sent again.*[2]

(*d*) A participle, as יֹדֵעַ מְנַגֵּן, *knowing how to play.*[3]

(I.) *Construction of Passive Verbs.*

§ 478. When a causative form has two accusatives, its passive takes one (the other becoming the subject), as כְּמִשְׁפָּטוֹ אֲשֶׁר הָרְאֵיתָ בָּהָר, *according to its rule, which thou wast caused to see on the mountain.*[4]

§ 479. The efficient cause after a passive verb (*i.e.* the noun which would be the subject in an active construction) generally takes the preposition לְ = *by*, as הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם, *that alone shall be done by you.*[5] But sometimes מִן, מִפְּנֵי or בְּ, as נִבְלְעוּ מִן־הַיַּיִן, *they are overcome by wine.*[6] Sometimes without a preposition, as כָּסוּ הָרִים צִלָּהּ, *mountains are covered by her shadow.*[7]

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[1] Num. xxii. 6.
[2] 2 Kings i. 13.
[3] 1 Sam. xvi. 16.
[4] Ex. xxvi. 30.
[5] Ex. xii. 16.
[6] Is. xxviii. 7.
[7] Ps. lxxx. 11.

*Exercise* 103*a*.

(1) כִּי בְּטֶרֶם יֵדַע הַנַּעַר קְרֹא אָבִי וְאִמִּי יִשָּׂא אֶת־חֵיל דַּמֶּשֶׂק׃[1] (2) כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אוֹתְךָ אֵת תַּבְנִית הַמִּשְׁכָּן וְאֵת תַּבְנִית כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ׃[2] (3) וּמֵתוּ גְדֹלִים וּקְטַנִּים בָּאָרֶץ הַזֹּאת לֹא יִקָּבְרוּ וְלֹא־יִסְפְּדוּ לָהֶם וְלֹא יִתְגֹּדַד וְלֹא יַקְרַח לָהֶם׃[3] (4) וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם־תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ׃[4] (5) וְאָשִׁיבָה שֹׁפְטַיִךְ כְּבָרִאשֹׁנָה וְיֹעֲצַיִךְ כְּבַתְּחִלָּה אַחֲרֵי־כֵן יִקָּרֵא לָךְ עִיר הַצֶּדֶק קִרְיָה נֶאֱמָנָה׃[5] (6) וַיְהִי בַּיּוֹם הַהוּא וְעֵלִי שֹׁכֵב בִּמְקוֹמוֹ וְעֵינָיו הֵחֵלּוּ כֵּהוֹת לֹא יוּכַל לִרְאוֹת׃[6] (7) כָּל־קְצִינַיִךְ נָדְדוּ־יַחַד מִקֶּשֶׁת אָסָרוּ כָּל־נִמְצָאַיִךְ אָסְרוּ יַחְדָּו מֵרָחוֹק בָּרָחוּ׃[7] (8) שִׁמְעוּ הַדָּבָר הַזֶּה פָּרוֹת הַבָּשָׁן אֲשֶׁר בְּהַר שֹׁמְרוֹן הָעֹשְׁקוֹת דַּלִּים הָרֹצְצוֹת אֶבְיוֹנִים הָאֹמְרוֹת לַאֲדֹנֵיהֶם הָבִיאָה וְנִשְׁתֶּה׃[8] (9) וְהָיָה כִּי־יֶחֱטָא וְאָשֵׁם וְהֵשִׁיב אֶת־הַגְּזֵלָה אֲשֶׁר גָּזָל אוֹ אֶת־הָעֹשֶׁק אֲשֶׁר עָשָׁק אוֹ אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד

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[1] Is. viii. 4. [2] Ex. xxv. 9. [3] Jer. xvi. 6.
[4] Gen. xv. 5. [5] Is. i. 26. [6] 1 Sam. iii. 2.
[7] Is. xxii. 3. [8] Amos iv. 1.

אִתּוֹ אֶת־הָאֲבֵדָה אֲשֶׁר מָצָא׃[1] (10) אִישׁ זָקֵן עֹלֶה וְהוּא עֹטֶה מְעִיל׃[2]

*Exercise* 103*b*.

(1) And also to-morrow I (am) invited by ["to"] her, with the king.[3] (2) And Moses was very angry [§ 473].[4] (3) And they encamped against them, and they destroyed the produce of the earth, until thou come to Gaza.[5] (4) And they did not wish to go in his ways.[6] (5) Arise, journey, and cross the brook of Arnon; behold, I have given into thy hand Sihon, king of Heshbon, the Amorite, and his land; begin to possess (it) [§ 477, *c*, 1], and wage war with him.[7] (6) And if you refuse and rebel, you shall be devoured (by) a sword.[8] (7) O that ["who will give"] I knew how ["and"] I might find him![9] (8) Thou art clothed in splendour and majesty.[10]

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[1] Lev. v. 23. [2] 1 Sam. xxviii. 14. [3] Esth. v. 12.
[4] Num. xvi. 15. [5] Jud. vi. 4. [6] Is. xlii. 24.
[7] Deut. ii. 24. [8] Is. i. 20. [9] Job xxiii. 3.
[10] Ps. civ. 1.

# CHAPTER VIII.

## SYNTAX OF THE PARTICLES.

### (A.) *Adverbs.*

§ 480. Adverbs not only express the general ideas of of time, place, &c., but also qualify other adverbs, adjectives, and sometimes even nouns, as מְאֹד מְאֹד, *very much;* יָפֶה מְאֹד, *very beautiful;*[1] מְעַט־מַיִם, *a little (of) water.*[2]

§ 481. The particular uses of the *negations* are as follows:—

לֹא generally denotes simple negation, as לֹא יָדַעְתִּי, *I know not;*[3] with the imperfect it expresses prohibition, as לֹא תִגְנֹב, *thou shalt not steal.*[4] When connected with כֹּל, when the latter is not followed by the article, it expresses *no,* as לֹא־תַעֲשֶׂה כָל־מְלָאכָה, *thou shalt do no work.*[5]

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[1] Gen. xii. 14. [2] Gen. xviii. 4. [3] Gen. iv. 9.
[4] Ex. xx. 15. [5] Ex. xx. 10.

But when כֹּל, or the word following it, has the article,[1] לֹא gives the signification of *not all*, as כֻּלּוֹ לֹא־תִרְאֶה, *thou shalt not see the whole of him.*[2]

אַל is used to express a desire, command, &c., and is always connected with the imperfect, as אַל־תִּירָא, *fear not.*[3] Sometimes it stands without a verb, when it signifies *not so*, as אַל־נָא אֲדֹנָי, *not so, I pray thee, O Lord!*[4]

אֵין is the negative of יֵשׁ, and includes the verb *to be.*[5]

בִּלְתִּי is most frequently joined with an infinitive, preceded by a preposition, as לְשַׁלַּח, *to send away;* לְבִלְתִּי שַׁלַּח, *not to send away;*[6] before a finite verb it signifies *that not*, as לְבִלְתִּי־בֹאוּ הַכֵּלִים, *that the vessels may not come.*[7]

§ 482. When there are two negatives in a sentence, they make the negation more emphatic, instead of counteracting it, as הֲמִבְּלִי אֵין־קְבָרִים בְּמִצְרַיִם, *are there no graves in Egypt.*[8]

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[1] Or is made definite by a suffix, or by being a construct.

[2] Num. xxiii. 13. [3] Prov. iii. 25. [4] Gen. xix. 18.

[5] See § 420. [6] Ex. viii. 25. [7] Jer. xxvii. 18.

[8] Ex. xiv. 11.

§ 483. *Interrogative sentences* sometimes, but rarely,[1] are not distinguished from affirmatives, as אַתָּה זֶה בְּנִי עֵשָׂו, *art thou my son Esau?* (Gen. xxvii. 24).

§ 484. Simple questions generally begin with הֲ,[2] as הֲתַחַת אֱלֹהִים אָנֹכִי, *am I instead of God?*[3] In disjunctive questions, the first clause has הֲ, the second אִם, as הֲהָיְתָה זֹאת בִּימֵיכֶם וְאִם בִּימֵי אֲבֹתֵיכֶם, *has this been in your days, or in the days of your fathers?*[4] In indirect interrogations, אִם is used in simple questions, and in the first clause of disjunctive questions, as דִּרְשׁוּ אִם־אֶחְיֶה, *ask if I shall recover.*[5]

§ 485. An affirmative answer is given, as in Latin, by repeating the predicate of the question, there being no word for *yes* in Hebrew, as הֲמֵת הַיֶּלֶד וַיֹּאמְרוּ מֵת, *"Is the boy dead?" And they said, "He is dead."*[6] The negative answer is לֹא or אַל, *no*, as לֹא אַךְ־הוּא יָשִׂם בִּי, *no; but he would put in me (strength).*[7]

(B.) *Prepositions.*

§ 486. Prepositions are often omitted, when they should

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[1] Generally when the sentence is introduced by וְ, גַּם, אַף, or a negation.

[2] See § 68. [3] Gen. xxx. 2. [4] Joel i. 2.

[5] 2 Kings i. 2. [6] 2 Sam. xii. 19. [7] Job xxiii. 6.

properly be repeated, as לֹא מִנִּי .. וְלֹא [מֵ] רוּחִי, *not from me, and not from my spirit.*[1]

## (C.) *Conjunctions.*

§ 487. The usual signification of the conjunction וְ is *copulative* (*and*); in some cases, however, it is omitted, as מִתְּמוֹל שִׁלְשׁוֹם, *yesterday* (*and*) *the day before.*[2] It is also used to express :—

(*a*) "*That is,*" "*and especially,*" as מִכַּף כָּל־אֹיְבָיו וּמִיַּד שָׁאוּל, *from the hand of all his enemies, and especially from the hand of Saul.*[3]

(*b*) "*And yet,*" "*when yet,*" as וְלִבְּךָ אֵין אִתִּי, *and yet thy heart is not with me.*[4]

(*c*) "*For,*" "*because,*" as וְתָסֵךְ עָלֵימוֹ, *because thou defendest them.*[5]

(*d*) "*Then,*" "*so then,*" "*therefore,*" as וּקְחוּ קֶמַח, *then bring meal.*[6]

(*e*) "*In order that,*" "*so that,*" as וְאֵדָעָה, *in order that I may know.*[7]

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[1] Is. xxx. 1. [2] Deut. xix. 6. [3] Ps. xviii. 1.
[4] Jud. xvi. 15. [5] Ps. v. 12. [6] 2 Kings iv. 41.
[7] Gen xlii. 34.

*Exercise* 104*a*.

(1) וַיָּבֹא מְפִיבֹשֶׁת אֶל־דָּוִד וַיִּפֹּל עַל־פָּנָיו וַיִּשְׁתָּחוּ וַיֹּאמֶר דָּוִד מְפִיבֹשֶׁת וַיֹּאמֶר הִנֵּה עַבְדֶּךָ׃ [1] (2) הֲעֵינֵי בָשָׂר לָךְ אִם־כִּרְאוֹת אֱנוֹשׁ תִּרְאֶה׃ [2] (3) וַיַּשְׁבִּעֵנִי אֲדֹנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לִבְנֵי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאַרְצוֹ׃ [3] (4) וַיָּקָם וַיֵּלֶךְ מָנוֹחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר לוֹ הַאַתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי׃ [4] (5) לֹא אִישׁ אֵל וְיכַזֵּב וּבֶן־אָדָם וְיִתְנָחֵם הַהוּא אָמַר וְלֹא יַעֲשֶׂה וְדִבֵּר וְלֹא יְקִימֶנָּה׃ [5] (6) בְּיָשִׁישִׁים חָכְמָה וְאֹרֶךְ יָמִים תְּבוּנָה׃ [6] (7) הוֹי עַל־הַנְּבִיאִים הַנְּבָלִים אֲשֶׁר הֹלְכִים אַחַר רוּחָם וּלְבִלְתִּי רָאוּ׃ [7] (8) נַשְׁכִּימָה לַכְּרָמִים נִרְאֶה אִם־פָּרְחָה הַגָּפֶן׃ [8] (9) וְיָדְעוּ הָעָם כֻּלּוֹ אֶפְרַיִם וְיוֹשֵׁב שֹׁמְרוֹן׃ [9] (10) בְּסֹדָם אַל־תָּבֹא נַפְשִׁי בִּקְהָלָם אַל־תֵּחַד כְּבוֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ וּבִרְצֹנָם עִקְּרוּ־שׁוֹר׃ [10]

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[1] 2 Sam. ix. 6. [2] Job x. 4. [3] Gen. xxiv. 37.
[4] Jud. xiii. 11. [5] Num. xxiii. 19. [6] Job xii. 12.
[7] Ez. xiii. 3. [8] Cant. vii. 13. [9] Is. ix. 8.
[10] Gen. xlix. 6.

(11) וַיַּרְא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהִנֵּה אֵינֶנּוּ עִמּוֹ כִּתְמוֹל שִׁלְשׁוֹם׃[1]

(12) וַיֹּאמְרוּ לֹא כִּי בָרְחוֹב נָלִין׃[2]

*Exercise* 104*b*.

(1) And now take heed (*fem.*), I pray thee, and do not drink wine and strong-drink, and do not eat any (thing) unclean.[3] (2) And he said, "Let not [to] the Lord be angry, because [§ 487 *c*] I speak also this-time."[4] (3) And they said to him, "Be silent; put thy hand upon thy mouth, and go with us, and be to us for a father, and for a priest: is it better for-you-to-be priest to the house of one man, or for-you-to-be priest to a tribe, and to a family in Israel?[5] (4) There-was-nothing in the ark, except [רק] the two tables of stone, which Moses had placed there, in Horeb.[6] (5) And all the people did not taste bread.[7] (6) Now, therefore, [§ 487 *d*] O kings! be wise, be instructed judges of the earth.[8] (7) "Is your father still living? have ["is-there to"] you a brother?" And we told him according to [עַל־פִּי] these words; could we really know that he would say, "Bring down your

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[1] Gen. xxxi. 2.
[2] Gen. xix. 2.
[3] Jud. xiii. 4.
[4] Gen. xviii. 32.
[5] Jud. xviii. 19.
[6] 1 Kings viii. 9.
[7] 1 Sam. xiv. 24.
[8] Ps. ii. 10.

brother"?[1] (8) And he said to them, "(Is there) peace to him?" and they said, "yes" [§ 485].[2] (9) And on Cain, and on his offering, He did not look favourably.[3] (10) From the tree which I commanded thee not to eat from, hast-thou eaten?[4]

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[1] Gen. xliii. 7. [2] Gen. xxix. 6. [3] Gen. iv. 5. [4] Gen. iii. 11.

## PARADIGMS FOR THE INFLECTION OF NOUNS.

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Nouns without feminine terminations may be arranged in nine declensions, which are again, in several instances, subdivided.

I. Words with unchangeable vowels.

II. Monosyllables with changeable *kàméts*, and polysyllables with changeable *kàméts* in the last syllable, and an unchangeable vowel in the syllable before.

III. Words with an unchangeable vowel in the last syllable, and a changeable *kàméts* or *tsèrè* in the syllable before.

IV. Dissyllables with changeable *kàméts* in both syllables.

V. Dissyllables with changeable *tsèrè* in the last syllable, and changeable *kàméts* in the syllable before.

VI. Segolate nouns, subdivided as in § 27.

VII. Words with changeable *tserè* in the last syllable, which are either monosyllabic or have the preceding vowel unchangeable.

VIII. Words which take a *dàgésh* in the last letter, with suffixes.

| | I. | | II. | | III. | IV. | |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 1 | 2 | | 1 | 2 |
| Sing. abs. | סוּס horse | רֵיעַ friend | דָּם blood | כּוֹכָב star | אָדוֹן lord | דָּבָר word | חָכָם wise |
| constr. | סוּס | רֵיעַ | דַּם | כּוֹכַב | אֲדוֹן | דְּבַר | חֲכַם |
| with light suffix. | סוּסִי | רֵיעִי | דָּמִי | כּוֹכָבִי | אֲדוֹנִי | דְּבָרִי | חֲכָמִי |
| with heavy suffix. | סוּסְכֶם | רֵיעֲכֶם | דִּמְכֶם | כּוֹכַבְכֶם | אֲדוֹנְכֶם | דִּבַרְכֶם | חֲכַמְכֶם |
| Plur. abs. | סוּסִים | רֵיעִים | דָּמִים | כּוֹכָבִים | אֲדוֹנִים | דְּבָרִים | חֲכָמִים |
| constr. | סוּסֵי | רֵיעֵי | דְּמֵי | כּוֹכְבֵי | אֲדוֹנֵי | דִּבְרֵי | חַכְמֵי |
| with light suffix. | סוּסַי | רֵיעַי | דָּמַי | כּוֹכָבַי | אֲדוֹנַי | דִּבְרַי | חַכְמַי |
| with heavy suffix. | סוּסֵיכֶם | רֵיעֵיכֶם | דְּמֵיכֶם | כּוֹכְבֵיכֶם | אֲדוֹנֵיכֶם | דִּבְרֵיכֶם | חַכְמֵיכֶם |
| Dual abs. | שׁוֹקַיִם legs | | יָדַיִם hands | | שְׁבֻעַיִם two weeks | כְּנָפַיִם wings | |
| constr. | שׁוֹקֵי | | יְדֵי | | שְׁבֻעֵי * | כַּנְפֵי | |

IX. Words derived from ל״ה verbs, and which end in ־ֶה.

| | V. | | | VI. | | |
|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 1 | | |
| | | | | *a* | *b* | *c* |
| Sing. abs. | זָקֵן<br>old man | כָּתֵף<br>shoulder | חָצֵר<br>court | מֶלֶךְ<br>king | זֵכֶר<br>remembrance | חֹדֶשׁ<br>month |
| constr. | זְקַן | כֶּתֶף | חֲצַר | מֶלֶךְ | זֵכֶר | חֹדֶשׁ |
| with light suffix. | זְקָנִי | | חֲצֵרִי | מַלְכִּי | זִכְרִי | חָדְשִׁי |
| with heavy suffix. | זִקְנְכֶם | | חֲצֵרְכֶם | מַלְכְּכֶם | זִכְרְכֶם | חָדְשְׁכֶם |
| Plur. abs. | זְקָנִים | | חֲצֵרִים | מְלָכִים | זְכָרִים | חֳדָשִׁים |
| constr. | זִקְנֵי | | חַצְרֵי | מַלְכֵי | זִכְרֵי | חָדְשֵׁי |
| with light suffix. | זִקְנֵי | | חֲצֵרֵי | מְלָכֵי | זִכְרֵי | חָדְשֵׁי |
| with heavy suffix. | זִקְנֵיכֶם | | חַצְרֵיכֶם | מַלְכֵיכֶם | זִכְרֵיכֶם | חָדְשֵׁיכֶם |
| Dual abs. | יְרֵכַיִם<br>thighs | | עֲקֵבַיִם<br>heels | קַרְנַיִם<br>horns | כִּפְלַיִם<br>two-fold | אָזְנַיִם<br>ears |
| constr. | | | עִקְבֵי | קַרְנֵי | | אָזְנֵי |

| | VI. (*continued*). | | | | | |
|---|---|---|---|---|---|---|
| | 2 | 3 | 4 | 5 | | |
| | | | | *a* | *b* | *c* |
| Sing. abs. | בְּכִי weeping | זַיִת olive | מָוֶת death | בַּעַל master | נֵצַח confidence, perpetuity | פֹּעַל deed |
| constr. | בְּכִי | זֵית | מוֹת | בַּעַל | נֵצַח | פֹּעַל |
| with light suffix. | בִּכְיִי | זֵיתִי | מוֹתִי | בַּעְלִי | נִצְחִי | פָּעֳלִי |
| with heavy suffix. | בִּכְיָכֶם | זֵיתְכֶם | מוֹתְכֶם | בַּעֲלֵכֶם | נִצְחֲכֶם | פָּעֳלֵכֶם |
| Plur. abs. | בְּכָיִים (from בְּכִי) | זֵיתִים | מוֹתִים | בְּעָלִים | נְצָחִים | פְּעָלִים |
| constr. | בְּכָיֵי * | זֵיתֵי | מוֹתֵי | בַּעֲלֵי | נִצְחֵי | פָּעֳלֵי |
| with light suffix. | בְּכָיַי * | זֵיתַי | מוֹתַי | בְּעָלַי | נִצְחַי | פָּעֳלַי |
| with heavy suffix. | בְּכָיֶיכֶם * | זֵיתֵיכֶם | מוֹתֵיכֶם | בַּעֲלֵיכֶם | נִצְחֵיכֶם | פָּעֳלֵיכֶם |
| Dual abs. | לְחָיַיִם cheeks | עֵינַיִם eyes | | נַעֲלַיִם shoes | | צָהֳרַיִם noon |
| constr. | | עֵינֵי | | נַעֲלֵי | | |

| | VII. | | VIII. | | | IX. |
|---|---|---|---|---|---|---|
| | 1 | 2 | 1 | 2 | 3 | |
| Sing. abs. | אֹיֵב enemy | עֵץ tree | עַם , עָם people | עֵת time | תֹּם integrity | מַעֲשֶׂה work |
| constr. | אֹיֵב | עֵץ | עַם | עֵת | תֹּם | מַעֲשֵׂה |
| with light suffix. | אֹיְבִי | עֲצִי | עַמִּי | עִתִּי | תָּמִי | מַעֲשִׂי |
| with heavy suffix. | אֹיְבְכֶם | עִצְכֶם | עַמְּכֶם | עִתְּכֶם | תָּמְכֶם | מַעֲשֵׂכֶם |
| Plur. abs. | אֹיְבִים | עֲצִים | עַמִּים | עִתִּים | תָּמִים | מַעֲשִׂים |
| constr. | אֹיְבֵי | עֲצֵי | עַמֵּי | עִתֵּי | תָּמֵי | מַעֲשֵׂי |
| with light suffix. | אֹיְבַי | עֲצַי | עַמַּי | עִתַּי | תָּמַי | מַעֲשַׂי |
| with heavy suffix. | אֹיְבֵיכֶם | עֲצֵיכֶם | עַמֵּיכֶם | עִתֵּיכֶם | תָּמֵיכֶם | מַעֲשֵׂיכֶם |
| Dual abs. | מֹאזְנַיִם scales | | אַפַּיִם nostrils | שִׁנַּיִם teeth | | |
| constr. | מֹאזְנֵי | | אַפֵּי | שִׁנֵּי | | |

Nouns with feminine terminations may be arranged in four declensions.

X. Words with unchangeable vowels.

| | X. | XI. | | |
|---|---|---|---|---|
| | | 1 | 2 | 3 |
| Sing. abs. | תְּרוּמָה heave offering | שָׁנָה year | עֵצָה counsel | בְּרָכָה blessing |
| constr. | תְּרוּמַת | שְׁנַת | עֲצַת | בִּרְכַּת |
| with light suffix. | תְּרוּמָתִי | שְׁנָתִי | עֲצָתִי | בִּרְכָתִי |
| with heavy suffix. | תְּרוּמַתְכֶם | שְׁנַתְכֶם | עֲצַתְכֶם | בִּרְכַּתְכֶם |
| Plur. abs. | תְּרוּמוֹת | שָׁנוֹת | עֵצוֹת | בְּרָכוֹת |
| constr. | תְּרוּמוֹת | שְׁנוֹת | עֲצוֹת | בִּרְכוֹת |
| with light suffix. | תְּרוּמוֹתַי | שְׁנוֹתַי | עֲצוֹתַי | בִּרְכוֹתַי |
| with heavy suffix. | תְּרוּמוֹתֵיכֶם | שְׁנוֹתֵיכֶם | עֲצוֹתֵיכֶם | בִּרְכוֹתֵיכֶם |
| Dual abs. | | שְׁנָתַיִם | פִּאָתַיִם two corners | |
| constr. | | | פַּאֲתֵי | |

XI. Words with changeable *kàméts* or *tsèrè* in the syllable before the termination.

XII. Feminine nouns derived from segolates.

XIII. Feminine nouns with the termination תְ־ ־ֶת.

| | XII. | | | XIII. | |
|---|---|---|---|---|---|
| | 1 | 2 | 3 | 1 | 2 |
| Sing. abs. | מַלְכָּה<br>queen | דִּמְעָה<br>tear | חָרְבָּה<br>desolation | יוֹנֶקֶת<br>sprout | גֻּלְגֹּלֶת<br>skull |
| constr. | מַלְכַּת | דִּמְעַת | חָרְבַּת | יוֹנֶקֶת | גֻּלְגֹּלֶת |
| with light suffix. | מַלְכָּתִי | דִּמְעָתִי | חָרְבָּתִי | יוֹנַקְתִּי | גֻּלְגַּלְתִּי |
| with heavy suffix. | מַלְכַּתְכֶם | דִּמְעַתְכֶם | חָרְבַּתְכֶם | יוֹנַקְתְּכֶם | גֻּלְגַּלְתְּכֶם |
| Plur. abs. | מְלָכוֹת | דְּמָעוֹת | חֳרָבוֹת | יוֹנְקוֹת | גֻּלְגְּלוֹת |
| constr. | מַלְכוֹת | דִּמְעוֹת | חָרְבוֹת | יוֹנְקוֹת | גֻּלְגְּלוֹת |
| with light suffix. | מַלְכוֹתַי | דִּמְעוֹתַי | חָרְבוֹתַי | יוֹנְקוֹתַי | גֻּלְגְּלוֹתַי |
| with heavy suffix. | מַלְכוֹתֵיכֶם | דִּמְעוֹתֵיכֶם | חָרְבוֹתֵיכֶם | יוֹנְקוֹתֵיכֶם | גֻּלְגְּלוֹתֵיכֶם |
| Dual abs. | יַרְכָתַיִם<br>two sides | | | | נְחֻשְׁתַּיִם<br>fetters |
| constr. | יַרְכְּתֵי | | | | |

| | | Kal. | | Niphal. | |
|---|---|---|---|---|---|
| Perfect. | 1 sing. | פָּקַדְתִּי | כָּבַדְתִּי | קָטַנְתִּי | נִכְבַּדְתִּי |
| | 2 m. | פָּקַדְתָּ | כָּבַדְתָּ | קָטַנְתָּ | נִכְבַּדְתָּ |
| | 2 f. | פָּקַדְתְּ | כָּבַדְתְּ | קָטַנְתְּ | נִכְבַּדְתְּ |
| | 3 m. | פָּקַד | כָּבֵד | קָטֹן | נִכְבַּד |
| | 3 f. | פָּקְדָה | כָּבְדָה | קָטְנָה | נִכְבְּדָה |
| | 1 pl. | פָּקַדְנוּ | כָּבַדְנוּ | קָטַנּוּ | נִכְבַּדְנוּ |
| | 2 m. | פְּקַדְתֶּם | כְּבַדְתֶּם | קְטַנְתֶּם | נִכְבַּדְתֶּם |
| | 2 f. | פְּקַדְתֶּן | כְּבַדְתֶּן | קְטַנְתֶּן | נִכְבַּדְתֶּן |
| | 3 | פָּקְדוּ | כָּבְדוּ | קָטְנוּ | נִכְבְּדוּ |
| Imperfect. | 1 sing. | אֶפְקֹד | אֶכְבַּד | | אִכָּבֵד |
| | 2 m. | תִּפְקֹד | תִּכְבַּד | | תִּכָּבֵד |
| | 2 f. | תִּפְקְדִי | תִּכְבְּדִי | | תִּכָּבְדִי |
| | 3 m. | יִפְקֹד | יִכְבַּד | Like. | יִכָּבֵד |
| | 3 f. | תִּפְקֹד | תִּכְבַּד | כָּבֵד | תִּכָּבֵד |
| | 1 pl. | נִפְקֹד | נִכְבַּד | | נִכָּבֵד |
| | 2 m. | תִּפְקְדוּ | תִּכְבְּדוּ | | תִּכָּבְדוּ |
| | 2 f. | תִּפְקֹדְנָה | תִּכְבַּדְנָה | | תִּכָּבַדְנָה |
| | 3 m. | יִפְקְדוּ | יִכְבְּדוּ | | יִכָּבְדוּ |
| | 3 f. | תִּפְקֹדְנָה | תִּכְבַּדְנָה | | תִּכָּבַדְנָה |
| shortened. | | | | | |
| Imperative. | 2 m. s. | פְּקֹד | כְּבַד | | הִכָּבֵד |
| | 2 f. s. | פִּקְדִי | כִּבְדִי | Like. | הִכָּבְדִי |
| | 2 m. pl. | פִּקְדוּ | כִּבְדוּ | כָּבֵד | הִכָּבְדוּ |
| | 2 f. pl. | פִּקֹדְנָה | כִּבַדְנָה | | הִכָּבַדְנָה |
| Infin. | abs. | פָּקוֹד | כָּבוֹד | | הִכָּבֵד, נִכְבֹּד |
| | constr. | פְּקֹד | כְּבֹד | | הִכָּבֵד |
| Part. | act. | פֹּקֵד | כָּבֵד | קָטֹן | נִכְבָּד |
| | pass. | פָּקוּד | | | |

| Piel. | Pual. | Hiphil. | Hophal. | Hithpael. |
|---|---|---|---|---|
| פִּלַּדְתִּי | פֻּלַּדְתִּי | הִפְלַדְתִּי | הָפְלַדְתִּי | הִתְפַּלַּדְתִּי |
| פִּלַּדְתָּ | פֻּלַּדְתָּ | הִפְלַדְתָּ | הָפְלַדְתָּ | הִתְפַּלַּדְתָּ |
| פִּלַּדְתְּ | פֻּלַּדְתְּ | הִפְלַדְתְּ | הָפְלַדְתְּ | הִתְפַּלַּדְתְּ |
| פִּלֵּד | פֻּלַּד | הִפְלִיד | הָפְלַד | הִתְפַּלֵּד |
| פִּלְּדָה | פֻּלְּדָה | הִפְלִידָה | הָפְלְדָה | הִתְפַּלְּדָה |
| פִּלַּדְנוּ | פֻּלַּדְנוּ | הִפְלַדְנוּ | הָפְלַדְנוּ | הִתְפַּלַּדְנוּ |
| פִּלַּדְתֶּם | פֻּלַּדְתֶּם | הִפְלַדְתֶּם | הָפְלַדְתֶּם | הִתְפַּלַּדְתֶּם |
| פִּלַּדְתֶּן | פֻּלַּדְתֶּן | הִפְלַדְתֶּן | הָפְלַדְתֶּן | הִתְפַּלַּדְתֶּן |
| פִּלְּדוּ | פֻּלְּדוּ | הִפְלִידוּ | הָפְלְדוּ | הִתְפַּלְּדוּ |
| אֲפַלֵּד | אֻפַּלַּד | אַפְלִיד | אָפְלַד | אֶתְפַּלֵּד |
| תְּפַלֵּד | תֻּפַּלַּד | תַּפְלִיד | תָּפְלַד | תִּתְפַּלֵּד |
| תְּפַלְּדִי | תֻּפַּלְּדִי | תַּפְלִידִי | תָּפְלְדִי | תִּתְפַּלְּדִי |
| יְפַלֵּד | יֻפַּלַּד | יַפְלִיד | יָפְלַד | יִתְפַּלֵּד |
| תְּפַלֵּד | תֻּפַּלַּד | תַּפְלִיד | תָּפְלַד | תִּתְפַּלֵּד |
| נְפַלֵּד | נֻפַּלַּד | נַפְלִיד | נָפְלַד | נִתְפַּלֵּד |
| תְּפַלְּדוּ | תֻּפַּלְּדוּ | תַּפְלִידוּ | תָּפְלְדוּ | תִּתְפַּלְּדוּ |
| תְּפַלֵּלְנָה | תֻּפַּלַּלְנָה | תַּפְלֵלְנָה | תָּפְלַלְנָה | תִּתְפַּלֵּלְנָה |
| יְפַלְּדוּ | יֻפַּלְּדוּ | יַפְלִידוּ | יָפְלְדוּ | יִתְפַּלְּדוּ |
| תְּפַלֵּלְנָה | תֻּפַּלַּלְנָה | תַּפְלֵלְנָה | תָּפְלַלְנָה | תִּתְפַּלֵּלְנָה |
| | | יַפְלֵד | | |
| פַּלֵּד | | הַפְלֵד | | הִתְפַּלֵּד |
| פַּלְּדִי | Wanting. | הַפְלִידִי | Wanting. | הִתְפַּלְּדִי |
| פַּלְּדוּ | | הַפְלִידוּ | | הִתְפַּלְּדוּ |
| פַּלֵּלְנָה | | הַפְלֵלְנָה | | הִתְפַּלֵּלְנָה |
| פַּלֵּד | פֻּלַּד | הַפְלִיד | | |
| פַּלֵּד | פֻּלַּד | הַפְלִיד | הָפְלַד | הִתְפַּלֵּד |
| מְפַלֵּד | מֻפַּלַּד | מַפְלִיד | מָפְלָד | מִתְפַּלֵּד |

| | | Kal. | Niphal. | Hiphil. | Hophal. |
|---|---|---|---|---|---|
| Perfect. | | אָכַלְתִּי &c. | נֶאֱכַלְתִּי &c. | הֶאֱכַלְתִּי &c. | הָאֳכַלְתִּי &c. |
| Imperfect. | 1 sing. | אֹכַל | אֵאָכֵל | אַאֲכִיל &c. | אֻאָכַל &c. |
| | 2 m. s. | תֹּאכַל | תֵּאָכֵל | | |
| | 2 f. s. | תֹּאכְלִי | תֵּאָכְלִי | | |
| | 3 m. s. | יֹאכַל | יֵאָכֵל | | |
| | 3 f. s. | תֹּאכַל | תֵּאָכֵל | | |
| | 1 pl. | נֹאכַל | נֵאָכֵל | | |
| | 2 m. pl. | תֹּאכְלוּ | תֵּאָכְלוּ | | |
| | 2 f. pl. | תֹּאכַלְנָה | תֵּאָכַלְנָה | | |
| | 3 m. pl. | יֹאכְלוּ | יֵאָכְלוּ | | |
| | 3 f. pl. | תֹּאכַלְנָה | תֵּאָכַלְנָה | | |
| Imperative. | 2 m. s. | אֱכֹל | הֵאָכֵל &c. | הַאֲכֵל &c. | |
| | 2 f. s. | אִכְלִי | | | |
| | 2. m. pl. | אִכְלוּ | | | |
| | 2 f. pl. | אֲכֹלְנָה | | | |
| impf. ו conv. | | וַיֹּאכַל וַיֹּאמֶר | | וַיַּאֲכֵל | |
| Infin. | abs. | אָכוֹל | הֵאָכֵל | | |
| | constr. | אֱכֹל | הֵאָכֵל | הַאֲכִיל | הָאֳכַל |
| Part. | act. | אֹכֵל | נֵאָכָל | מַאֲכִיל | מָאֳכָל |
| | pass | אָכוּל | | | |

| | | Kal. | | Niphal. | Hiphal. | Huphal. |
|---|---|---|---|---|---|---|
| Perfect. | 1 s. | נָגַשְׁתִּי | | נִגַּשְׁתִּי | הִגַּשְׁתִּי | הֻגַּשְׁתִּי |
| | 2 m. s. | &c. | | נִגַּשְׁתָּ | הִגַּשְׁתָּ | הֻגַּשְׁתָּ |
| | 2 f. s. | | | נִגַּשְׁתְּ | הִגַּשְׁתְּ | הֻגַּשְׁתְּ |
| | 3 m. s. | | | נִגַּשׁ | הִגִּישׁ | הֻגַּשׁ |
| | 3 f. s. | Regular. | | נִגְּשָׁה | הִגִּישָׁה | הֻגְּשָׁה |
| | 1 pl. | | | נִגַּשְׁנוּ | הִגַּשְׁנוּ | הֻגַּשְׁנוּ |
| | 2 m. pl. | | | נִגַּשְׁתֶּם | הִגַּשְׁתֶּם | הֻגַּשְׁתֶּם |
| | 2 f. pl. | | | נִגַּשְׁתֶּן | הִגַּשְׁתֶּן | הֻגַּשְׁתֶּן |
| | 3 pl. | | | נִגְּשׁוּ | הִגִּישׁוּ | הֻגְּשׁוּ |
| Imperfect. | 1 s. | אֶגַּשׁ אֶפֹּל | | אִגָּשׁ | אַגִּישׁ | אֻגַּשׁ |
| | 2 m. s. | תִּגַּשׁ תִּפֹּל | | תִּגָּשׁ | תַּגִּישׁ | תֻּגַּשׁ |
| | 2 f. s. | תִּגְּשִׁי תִּפְּלִי | | תִּגָּשִׁי | תַּגִּישִׁי | תֻּגְּשִׁי |
| | 3 m. s. | יִגַּשׁ יִפֹּל | | יִגָּשׁ | יַגִּישׁ | יֻגַּשׁ |
| | 3 f. s. | תִּגַּשׁ תִּפֹּל | | תִּגָּשׁ | תַּגִּישׁ | תֻּגַּשׁ |
| | 1 pl. | נִגַּשׁ נִפֹּל | | נִגָּשׁ | נַגִּישׁ | נֻגַּשׁ |
| | 2 m. pl. | תִּגְּשׁוּ תִּפְּלוּ | | תִּגָּשׁוּ | תַּגִּישׁוּ | תֻּגְּשׁוּ |
| | 2 f. pl. | תִּגַּשְׁנָה תִּפֹּלְנָה | | תִּגָּשְׁנָה | תַּגִּשְׁנָה | תֻּגַּשְׁנָה |
| | 3 m. pl. | יִגְּשׁוּ יִפְּלוּ | | יִגָּשׁוּ | יַגִּישׁוּ | יֻגְּשׁוּ |
| | 3 f. pl. | תִּגַּשְׁנָה תִּפֹּלְנָה | | תִּגָּשְׁנָה | תַּגִּשְׁנָה | תֻּגַּשְׁנָה |
| | short. | | | | יַגֵּשׁ | |
| Imperative. | 2 m. s. | גַּשׁ כְּפֹל | | הִגָּשׁ | הַגֵּשׁ | |
| | 2 f. s. | גְּשִׁי כִּפְלִי | | הִגָּשִׁי | הַגִּישִׁי | |
| | 2 m. pl. | גְּשׁוּ כִּפְלוּ | Regular. | הִגָּשׁוּ | הַגִּישׁוּ | |
| | 2 f. pl. | גַּשְׁנָה כִּפֹּלְנָה | | הִגָּשְׁנָה | הַגִּשְׁנָה | |
| Infin. | abs. | גָּנוֹשׁ כָּפוֹל | Regular. | הִגָּשׁ | הַגִּישׁ | הֻגַּשׁ |
| | constr. | גֶּשֶׁת כְּפֹל | | הִגָּשׁ | הַגִּישׁ | |
| Part. | act. | כֹּגֵשׁ | | נִגָּשׁ | | מֻגָּשׁ |
| | pass. | כָּגוּשׁ | | | | |

| | | Kal. | | Niphal. |
|---|---|---|---|---|
| Perfect. | 1 s. | סַבּוֹתִי | | נְסַבּוֹתִי |
| | 2 m. s. | סַבּוֹתָ | | נְסַבּוֹתָ |
| | 2 f. s. | סַבּוֹת | | נְסַבּוֹת |
| | 3 m. s. | סַב | | נָסַב |
| | 3 f. s. | סַבָּה | | נָסַבָּה |
| | 1 pl. | סַבּוֹנוּ | | נְסַבּוֹנוּ |
| | 2 m. pl. | סַבּוֹתֶם | | נְסַבּוֹתֶם |
| | 2 f. pl. | סַבּוֹתֶן | | נְסַבּוֹתֶן |
| | 3 pl. | סַבּוּ | | נָסַבּוּ |
| Imperfect. | 1 s. | אָסֹב | אֶסֹּב | אֵסַב |
| | 2 m. s. | תָּסֹב | תִּסֹּב | תִּסַּב |
| | 2 f. s. | תָּסֹבִּי | תִּסֹּבִי | תִּסַּבִּי |
| | 3 m. s. | יָסֹב | יִסֹּב | יִסַּב |
| | 3 f. s. | תָּסֹב | תִּסֹּב | תִּסַּב |
| | 1 pl. | נָסֹב | נִסֹּב | נִסַּב |
| | 2 m. pl. | תָּסֹבּוּ | תִּסֹּבוּ | תִּסַּבּוּ |
| | 2 f. pl. | תְּסֻבֶּינָה | תִּסֹּבְנָה | תִּסַּבְּנָה |
| | 3 m. pl. | יָסֹבּוּ | יִסֹּבוּ | יִסַּבּוּ |
| | 3 f. pl. | תְּסֻבֶּינָה | תִּסֹּבְנָה | תִּסַּבְּנָה |
| | with suffix | יְסֻבֵּנִי | | |
| | impf. ו conv. | וַיָּסָב | | |
| Imperative. | 2 m. s. | סֹב | | הִסַּב |
| | 2 f. s. | סֹבִּי | | הִסַּבִּי |
| | 2 m. pl. | סֹבּוּ | | הִסַּבּוּ |
| | 2 f. pl. | סֻבֶּינָה | | הִסַּבְּנָה |
| Infin. | abs. | סָבוֹב | | הִסּוֹב |
| | constr. | סֹב | | הִסַּב |
| Part. | act. | סוֹבֵב | | נָסָב |
| | pass. | סָבוּב | | |

| Hiphil. | Huphal. | Poel. | Poal. | Hithpoel. |
|---|---|---|---|---|
| הֲסִבּוֹתִי | הוּסַבּוֹתִי | סוֹבַּבְתִּי | סוֹבַּבְתִּי | הִסְתּוֹבַבְתִּי |
| הֲסִבּוֹתָ | הוּסַבּוֹתָ | סוֹבַּבְתָּ | סוֹבַּבְתָּ | הִסְתּוֹבַבְתָּ |
| הֲסִבּוֹת | הוּסַבּוֹת | סוֹבַבְתְּ | סוֹבַבְתְּ | הִסְתּוֹבַבְתְּ |
| הֵסֵב | הוּסַב | סוֹבֵב | סוֹבַב | הִסְתּוֹבֵב |
| הֵסֵבָּה | הוּסַבָּה | סוֹבְבָה | סוֹבְבָה | הִסְתּוֹבְבָה |
| הֲסִבּוֹנוּ | הוּסַבּוֹנוּ | סוֹבַּבְנוּ | סוֹבַּבְנוּ | הִסְתּוֹבַבְנוּ |
| הֲסִבּוֹתֶם | הוּסַבּוֹתֶם | סוֹבַבְתֶּם | סוֹבַבְתֶּם | הִסְתּוֹבַבְתֶּם |
| הֲסִבּוֹתֶן | הוּסַבּוֹתֶן | סוֹבַבְתֶּן | סוֹבַבְתֶּן | הִסְתּוֹבַבְתֶּן |
| הֵסֵבּוּ | הוּסַבּוּ | סוֹבְבוּ | סוֹבְבוּ | הִסְתּוֹבְבוּ |
| | | | | |
| אָסֵב | אוּסַב | אֲסוֹבֵב | אֲסוֹבַב | אֶסְתּוֹבֵב |
| תָּסֵב | תּוּסַב | תְּסוֹבֵב | תְּסוֹבַב | תִּסְתּוֹבֵב |
| תָּסֵבִּי | תּוּסַבִּי | תְּסוֹבְבִי | תְּסוֹבְבִי | תִּסְתּוֹבְבִי |
| יָסֵב | יוּסַב | יְסוֹבֵב | יְסוֹבַב | יִסְתּוֹבֵב |
| תָּסֵב | תּוּסַב | תְּסוֹבֵב | תְּסוֹבַב | תִּסְתּוֹבֵב |
| נָסֵב | נוּסַב | נְסוֹבֵב | נְסוֹבַב | נִסְתּוֹבֵב |
| תָּסֵבּוּ | תּוּסַבּוּ | תְּסוֹבְבוּ | תְּסוֹבְבוּ | תִּסְתּוֹבְבוּ |
| תָּסֵבְּינָה | תּוּסַבְּינָה | תְּסוֹבֵבְנָה | תְּסוֹבַבְנָה | תִּסְתּוֹבַבְנָה |
| יָסֵבּוּ | יוּסַבּוּ | יְסוֹבְבוּ | יְסוֹבְבוּ | יִסְתּוֹבְבוּ |
| תָּסֵבְּינָה | תּוּסַבְּינָה | תְּסוֹבֵבְנָה | תְּסוֹבַבְנָה | תִּסְתּוֹבַבְנָה |
| | | | | |
| יְסִבֵּנִי יְסִבְּכֶם יָסֵב | | | | |
| | | | | |
| הָסֵב | | סוֹבֵב | | הִסְתּוֹבֵב |
| הָסֵבִּי | | סוֹבְבִי | | הִסְתּוֹבְבִי |
| הָסֵבּוּ | | סוֹבְבוּ | | הִסְתּוֹבְבוּ |
| הַסְבֵּינָה | | סוֹבֵבְנָה | | הִסְתּוֹבַבְנָה |
| | | | | |
| הָסֵב | | | | |
| הָסֵב | הוּסַב | סוֹבֵב | סוֹבַב | הִסְתּוֹבֵב |
| | | | | |
| מֵסֵב | מוּסָב | מְסוֹבֵב | מְסוֹבָב | מִסְתּוֹבֵב |

| | | Kal. | | Niphal. |
|---|---|---|---|---|
| Perfect. | 1 s. | יָשַׁבְתִּי | | נוֹשַׁבְתִּי |
| | 2 m. s. | &c. | | נוֹשַׁבְתָּ |
| | 2 f. s. | | | נוֹשַׁבְתְּ |
| | 3 m. s. | | | נוֹשַׁב |
| | 3 f. s. | Regular. | | נוֹשְׁבָה |
| | 1 pl. | | | נוֹשַׁבְנוּ |
| | 2 m. pl. | | | נוֹשַׁבְתֶּם |
| | 2 f. pl. | | | נוֹשַׁבְתֶּן |
| | 3 pl. | | | נוֹשְׁבוּ |
| Imperfect. | 1 s. | אֵשֵׁב | אִירַשׁ | אִוָּשֵׁב |
| | 2 m. s. | תֵּשֵׁב | תִּירַשׁ | תִּוָּשֵׁב |
| | 2 f. s. | תֵּשְׁבִי | תִּירְשִׁי | תִּוָּשְׁבִי |
| | 3 m. s. | יֵשֵׁב | יִירַשׁ | יִוָּשֵׁב |
| | 3 f. s. | תֵּשֵׁב | תִּירַשׁ | תִּוָּשֵׁב |
| | 1 pl. | נֵשֵׁב | נִירַשׁ | נִוָּשֵׁב |
| | 2 m. pl. | תֵּשְׁבוּ | תִּירְשׁוּ | תִּוָּשְׁבוּ |
| | 2 f. pl. | תֵּשַׁבְנָה | תִּירַשְׁנָה | תִּוָּשַׁבְנָה |
| | 3 m. pl. | יֵשְׁבוּ | יִירְשׁוּ | יִוָּשְׁבוּ |
| | 3 f. pl. | תֵּשַׁבְנָה | תִּירַשְׁנָה | תִּוָּשַׁבְנָה |
| shortened impf. ו conv. | | וַיֵּשֶׁב | | |
| Imperative. | 2 m. s. | שֵׁב | יְרַשׁ | הִוָּשֵׁב |
| | 2 f. s. | שְׁבִי | יִרְשִׁי | הִוָּשְׁבִי |
| | 2 m. pl. | שְׁבוּ | יִרְשׁוּ | הִוָּשְׁבוּ |
| | 2 f. pl. | שֵׁבְנָה | יִרְשְׁנָה | הִוָּשַׁבְנָה |
| Infin. | abs. | יָשׁוֹב | | |
| | constr. | שֶׁבֶת, יְסֹד | | הִוָּשֵׁב |
| Part. | act. | יֹשֵׁב | | נוֹשָׁב |
| | pass. | יָשׁוּב | | |

PROPERLY פ"י

| Hiphil. | Huphal. | Kal. | Hiphil. |
|---|---|---|---|
| הוֹשַׁבְתִּי | הוּשַׁבְתִּי | יָשַׁבְתִּי | הֵישַׁבְתִּי |
| הוֹשַׁבְתָּ | הוּשַׁבְתָּ | &c. | הֵישַׁבְתָּ |
| הוֹשַׁבְתְּ | הוּשַׁבְתְּ | | הֵישַׁבְתְּ |
| הוֹשִׁיב | הוּשַׁב | | הֵישִׁיב |
| הוֹשִׁיבָה | הוּשְׁבָה | Regular. | הֵישִׁיבָה |
| הוֹשַׁבְנוּ | הוּשַׁבְנוּ | | הֵישַׁבְנוּ |
| הוֹשַׁבְתֶּם | הוּשַׁבְתֶּם | | הֵישַׁבְתֶּם |
| הוֹשַׁבְתֶּן | הוּשַׁבְתֶּן | | הֵישַׁבְתֶּן |
| הוֹשִׁיבוּ | הוּשִׁבוּ | | הֵישִׁיבוּ |
| אוֹשִׁיב | אוּשַׁב | אִישַׁב | אֵישִׁיב |
| תוֹשִׁיב | תוּשַׁב | תִּישַׁב | תֵּישִׁיב |
| תוֹשִׁיבִי | תּוּשְׁבִי | תֵּישְׁבִי | תֵּישִׁיבִי |
| יוֹשִׁיב | יוּשַׁב | יִישַׁב | יֵישִׁיב |
| תוֹשִׁיב | תּוּשַׁב | תִּישַׁב | תֵּישִׁיב |
| נוֹשִׁיב | נוּשַׁב | נִישַׁב | נֵישִׁיב |
| תוֹשִׁיבוּ | תּוּשְׁבוּ | תֵּישְׁבוּ | תֵּישִׁיבוּ |
| תוֹשִׁבְנָה | תּוּשַׁבְנָה | תִּישַׁבְנָה | תֵּישִׁבְנָה |
| יוֹשִׁיבוּ | יוּשְׁבוּ | יִישְׁבוּ | יֵישִׁיבוּ |
| תוֹשִׁבְנָה | תּוּשַׁבְנָה | תִּישַׁבְנָה | תֵּישִׁבְנָה |
| יוֹשֵׁב | | | יֵישֵׁב |
| וַיּוֹשֶׁב | | וַיֵּישַׁב | |
| הוֹשֵׁב | | יָשַׁב | הֵישֵׁב |
| הוֹשִׁיבִי | | יִשְׁבִי | הֵישִׁיבִי |
| הוֹשִׁיבוּ | | יִשְׁבוּ | הֵישִׁיבוּ |
| הוֹשִׁבְנָה | | יָשַׁבְנָה | הֵישֵׁבְנָה |
| הוֹשֵׁב | | יָטוֹב | הֵישֵׁב |
| הוֹשִׁיב | הוּשַׁב | יָטֹב | הֵישִׁיב |
| מוֹשִׁיב | מוּשָׁב | יִטַּב / יָטוּב | מֵישִׁיב |

| | | Kal. | Niphal. | Hiphil. | Hophal. |
|---|---|---|---|---|---|
| Perfect. | 1 sing. | קַמְתִּי | נְקוֹמֹתִי | הֵקִימוֹתִי | הוּקַמְתִּי |
| | 2 m. s. | קַמְתָּ | נְקוֹמֹתָ | הֵקִימוֹתָ | הוּקַמְתָּ |
| | 2 f. s. | קַמְתְּ | נְקוֹמוֹת | הֵקִימוֹת | הוּקַמְתְּ |
| | 3 m. s. | קָם | נָקוֹם | הֵקִים | הוּקַם |
| | 3 f. s. | קָמָה | נְקוֹמָה | הֵקִימָה | הוּקְמָה |
| | 1 pl. | קַמְנוּ | נְקוֹמֹנוּ | הֵקִימוֹנוּ | הוּקַמְנוּ |
| | 2 m. pl. | קַמְתֶּם | נְקוֹמוֹתֶם | הֵקִימוֹתֶם | הוּקַמְתֶּם |
| | 2 f. pl. | קַמְתֶּן | נְקוֹמוֹתֶן | הֵקִימוֹתֶן | הוּקַמְתֶּן |
| | 3 pl. | קָמוּ | נְקוֹמוּ | הֵקִימוּ | הוּקְמוּ |
| Imperfect. | 1 sing. | אָקוּם | אֵקוֹם | אָקִים | אוּקַם |
| | 2 m. s. | תָּקוּם | תִּקוֹם | תָּקִים | תּוּקַם |
| | 2 f. s. | תָּקוּמִי | תִּקוֹמִי | תָּקִימִי | תּוּקְמִי |
| | 3 m. s. | יָקוּם | יִקוֹם | יָקִים | יוּקַם |
| | 3 f. s. | תָּקוּם | תִּקוֹם | תָּקִים | תּוּקַם |
| | 1 pl. | נָקוּם | נִקוֹם | נָקִים | נוּקַם |
| | 2 m. pl. | תָּקוּמוּ | תִּקוֹמוּ | תָּקִימוּ | תּוּקְמוּ |
| | 2 f. pl. | תָּקוּמְנָה | תִּקֹּמְנָה | תָּקִימְנָה | תּוּקַמְנָה |
| | 3 m. pl. | יָקוּמוּ | יִקוֹמוּ | יָקִימוּ | יוּקְמוּ |
| | 3 f. pl. | תָּקוּמְנָה | תִּקֹּמְנָה | תָּקִימְנָה | תּוּקַמְנָה |
| impf. shortnd. | | יָקֻם | | יָקֵם | |
| ,, with ו conv. | | וַיָּקָם, וַיָּקֻם | | וַיָּקֶם | |
| ,, with suff. | | יְקוּמֵנִי | | יְקִימֵנִי | |
| Imperative. | 2 m. s. | קוּם | הִקּוֹם | הָקֵם | |
| | 2 f. s. | קוּמִי | הִקּוֹמִי | הָקִימִי | |
| | 2 m. pl. | קוּמוּ | הִקּוֹמוּ | הָקִימוּ | |
| | 2 f. pl. | קוּמְנָה | הִקֹּמְנָה | הָקִימְנָה | |
| Infin. | abs. | קוֹם | הִקּוֹם | הָקֵם, הָקִים | |
| | constr. | קוּם | הִקּוֹם | הָקִים | הוּקַם |
| Part. | act. | קָם | נָקוֹם | מֵקִים | מוּקָם |
| | pass. | קוּם | | | |

| Niphal. | Kal. | Hithpalel. | Pulal. | Pilel. |
|---|---|---|---|---|
| נְבוּנוֹתִי | בִּינוֹתִי / בַּנְתִּי | הִתְבּוֹנַנְתִּי | בּוֹנַנְתִּי | בּוֹנַנְתִּי |
| | בִּינוֹתָ | הִתְבּוֹנַנְתָּ | בּוֹנַנְתָּ | בּוֹנַנְתָּ |
| | בִּינוֹת | הִתְבּוֹנַנְתְּ | בּוֹנַנְתְּ | בּוֹנַנְתְּ |
| | בִּין | בָּן | בּוֹנַן | בּוֹנֵן |
| | בִּינָה | בָּנָה | בּוֹנְנָה | בּוֹנְנָה |
| | בִּינוֹנוּ | בַּנּוּ | בּוֹנַנּוּ | בּוֹנַנּוּ |
| | בִּינוֹתֶם | בַּנְתֶּם | בּוֹנַנְתֶּם | בּוֹנַנְתֶּם |
| | בִּינוֹתֶן | בַּנְתֶּן | בּוֹנַנְתֶּן | בּוֹנַנְתֶּן |
| | בִּינוּ | בָּנוּ | בּוֹנְנוּ | בּוֹנְנוּ |
| Conjugated throughout like a ע״ע verb. | אָבִין | אֶתְבּוֹנֵן | אֻבַּן | אֻבַּן |
| | תָּבִין | תִּתְבּוֹנֵן | תֻּבַּן | תֻּבַּן |
| | תָּבִינִי | תִּתְבּוֹנְנִי | תֻּבְּנִי | תֻּבְּנִי |
| | יָבִין | יִתְבּוֹנֵן | יֻבַּן | יֻבַּן |
| | תָּבִין | תִּתְבּוֹנֵן | תֻּבַּן | תֻּבַּן |
| | נָבִין | נִתְבּוֹנֵן | נֻבַּן | נֻבַּן |
| | תָּבִינוּ | תִּתְבּוֹנְנוּ | תֻּבְּנוּ | תֻּבְּנוּ |
| | תְּבִינֶינָה | תִּתְבּוֹנַנְנָה | תֻּבַּנְנָה | תֻּבַּנְנָה |
| | יָבִינוּ | יִתְבּוֹנְנוּ | יֻבְּנוּ | יֻבְּנוּ |
| | תְּבִינֶינָה | תִּתְבּוֹנַנְנָה | תֻּבַּנְנָה | תֻּבַּנְנָה |
| | יָבֵן | | | |
| | וַיָּבֶן | | | |
| | יְבִינֵנִי | | | יְבוֹנְנֵנִי |
| | בִּין | הִתְבּוֹנֵן | | בּוֹנֵן |
| | בִּינִי | הִתְבּוֹנְנִי | | בּוֹנְנִי |
| | בִּינוּ | הִתְבּוֹנְנוּ | | בּוֹנְנוּ |
| | בִּינֶינָה | הִתְבּוֹנַנְנָה | | בּוֹנַנְנָה |
| | בִּן | | | |
| | בִּין | הִתְבּוֹנֵן | בּוֹנַן | בּוֹנֵן |
| | בִּן / בִּין | מִתְבּוֹנֵן | מְבוֹנָן | מְבוֹנֵן |

| | | Kal. | Niphal. | Piel. |
|---|---|---|---|---|
| Perfect. | 1 s. | מָצָאתִי | נִמְצֵאתִי | מִצֵּאתִי |
| | 2 m. s. | מָצָאתָ | נִמְצֵאתָ | מִצֵּאתָ |
| | 2 f. s. | מָצָאת | נִמְצֵאת | מִצֵּאת |
| | 3 m. s. | מָצָא | נִמְצָא | מִצָּא |
| | 3 f. s. | מָצְאָה | נִמְצְאָה | מִצְּאָה |
| | 1 pl. | מָצָאנוּ | נִמְצֵאנוּ | מִצֵּאנוּ |
| | 2 m. pl. | מְצָאתֶם | נִמְצֵאתֶם | מִצֵּאתֶם |
| | 2 f. pl. | מְצָאתֶן | נִמְצֵאתֶן | מִצֵּאתֶן |
| | 3 pl. | מָצְאוּ | נִמְצְאוּ | מִצְּאוּ |
| Imperfect. | 1 s. | אֶמְצָא | אֵמָּצֵא | אֲמַצֵּא |
| | 2 m. s. | תִּמְצָא | תִּמָּצֵא | תְּמַצֵּא |
| | 2 f. s. | תִּמְצְאִי | תִּמָּצְאִי | תְּמַצְּאִי |
| | 3 m. s. | יִמְצָא | יִמָּצֵא | יְמַצֵּא |
| | 3 f. s. | תִּמְצָא | תִּמָּצֵא | תְּמַצֵּא |
| | 1 pl. | נִמְצָא | נִמָּצֵא | נְמַצֵּא |
| | 2 m. pl. | תִּמְצְאוּ | תִּמָּצְאוּ | תְּמַצְּאוּ |
| | 2 f. pl. | תִּמְצֶאנָה | תִּמָּצֶאנָה | תְּמַצֶּאנָה |
| | 3 m. pl. | יִמְצְאוּ | יִמָּצְאוּ | יְמַצְּאוּ |
| | 3 f. pl. | תִּמְצֶאנָה | תִּמָּצֶאנָה | תְּמַצֶּאנָה |
| | shortened with suff. | יִמְצָאֵנִי | | יְמַצְּאֵנִי |
| Imperative. | 2 m. s. | מְצָא | הִמָּצֵא | מַצֵּא |
| | 2 f. s. | מְצְאִי | הִמָּצְאִי | מַצְּאִי |
| | 2 m. pl. | מְצְאוּ | הִמָּצְאוּ | מַצְּאוּ |
| | 2 f. pl. | מְצֶאנָה | הִמָּצֶאנָה | מַצֶּאנָה |
| Infin. | abs. | מָצוֹא | הִמָּצֹא, נִמְצֹא | מַצֹּא |
| | constr. | מְצֹא | הִמָּצֵא | מַצֵּא |
| Part. | act. | מֹצֵא | נִמְצָא | מְמַצֵּא |
| | pass. | מָצוּא | | |

| Pual. | Hiphil. | Huphal. | Hithpael. |
|---|---|---|---|
| מְצֻאתִי | הִמְצֵאתִי | הָמְצֵאתִי | הִתְמַצֵּאתִי |
| מְצֻאתָ | הִמְצֵאתָ | הָמְצֵאתָ | הִתְמַצֵּאתָ |
| מְצֻאת | הִמְצֵאת | הָמְצֵאת | הִתְמַצֵּאת |
| מְצָא | הִמְצִיא | הָמְצָא | הִתְמַצָּא |
| מְצֻאָה | הִמְצִיאָה | הָמְצָאָה | הִתְמַצָּאָה |
| מְצֻאנוּ | הִמְצֵאנוּ | הָמְצֵאנוּ | הִתְמַצֵּאנוּ |
| מְצֻאתֶם | הִמְצֵאתֶם | הָמְצֵאתֶם | הִתְמַצֵּאתֶם |
| מְצֻאתֶן | הִמְצֵאתֶן | הָמְצֵאתֶן | הִתְמַצֵּאתֶן |
| מְצֻאוּ | הִמְצִיאוּ | הָמְצְאוּ | הִתְמַצְּאוּ |
| אֻמְצָא | אַמְצִיא | אָמְצָא | אֶתְמַצֵּא |
| תֻּמְצָא | תַּמְצִיא | תָּמְצָא | תִּתְמַצֵּא |
| תֻּמְצְאִי | תַּמְצִיאִי | תָּמְצְאִי | תִּתְמַצְּאִי |
| יֻמְצָא | יַמְצִיא | יָמְצָא | יִתְמַצֵּא |
| תֻּמְצָא | תַּמְצִיא | תָּמְצָא | תִּתְמַצֵּא |
| נֻמְצָא | נַמְצִיא | נָמְצָא | נִתְמַצֵּא |
| תֻּמְצְאוּ | תַּמְצִיאוּ | תָּמְצְאוּ | תִּתְמַצְּאוּ |
| תֻּמְצָאנָה | תַּמְצֵאנָה | תָּמְצֵאנָה | תִּתְמַצֵּאנָה |
| יֻמְצְאוּ | יַמְצִיאוּ | יָמְצְאוּ | יִתְמַצְּאוּ |
| תֻּמְצָאנָה | תַּמְצֵאנָה | תָּמְצֵאנָה | תִּתְמַצֵּאנָה |
| | יַמְצֵא | | |
| | יַמְצִיאֵנִי | | |
| | הַמְצֵא | | הִתְמַצֵּא |
| | הַמְצִיאִי | | הִתְמַצְּאִי |
| | הַמְצִיאוּ | | הִתְמַצְּאוּ |
| | הַמְצֵאנָה | | הִתְמַצֵּאנָה |
| | הַמְצֵא | | |
| מְצָא | הַמְצִיא | הָמְצָא | הִתְמַצֵּא |
| מְמֻצָּא | מַמְצִיא | מָמְצָא | מִתְמַצֵּא |

| | | Kal. | Niphal. | Piel. |
|---|---|---|---|---|
| Perfect. | 1 sing. | גָּלִיתִי | נִגְלֵיתִי | גִּלִּיתִי (-יתִי) |
| | 2 m. s. | גָּלִיתָ | נִגְלֵיתָ | גִּלִּיתָ (-יתָ) |
| | 2 f. s. | גָּלִית | נִגְלֵית | גִּלִּית (-יתִ) |
| | 3 m. s. | גָּלָה | נִגְלָה | גִּלָּה |
| | 3 f. s. | גָּלְתָה | נִגְלְתָה | גִּלְּתָה |
| | 1 pl. | גָּלִינוּ | נִגְלֵינוּ | גִּלִּינוּ (-ינוּ) |
| | 2 m. pl. | גְּלִיתֶם | נִגְלֵיתֶם | גִּלִּיתֶם (-יתֶם) |
| | 2 f. pl. | גְּלִיתֶן | נִגְלֵיתֶן | גִּלִּיתֶן (-יתֶן) |
| | 3 pl. | גָּלוּ | נִגְלוּ | גִּלּוּ |
| Imperfect. | 1 sing. | אֶגְלֶה | אִוָּגְלֶה | אֲגַלֶּה |
| | 2 m. s. | תִּגְלֶה | תִּוָּגְלֶה | תְּגַלֶּה |
| | 2 f. s. | תִּגְלִי | תִּוָּגְלִי | תְּגַלִּי |
| | 3 m. s. | יִגְלֶה | יִוָּגְלֶה | יְגַלֶּה |
| | 3 f. s. | תִּגְלֶה | תִּוָּגְלֶה | תְּגַלֶּה |
| | 1 pl. | נִגְלֶה | נִוָּגְלֶה | נְגַלֶּה |
| | 2 m. pl. | תִּגְלוּ | תִּוָּגְלוּ | תְּגַלּוּ |
| | 2 f. pl. | תִּגְלֶינָה | תִּוָּגְלֶינָה | תְּגַלֶּינָה |
| | 3 m. pl. | יִגְלוּ | יִוָּגְלוּ | יְגַלּוּ |
| | 3 f. pl. | תִּגְלֶינָה | תִּוָּגְלֶינָה | תְּגַלֶּינָה |
| | shortened. | יִגֶל | יִוָּגֶל | יְגַל |
| | with suff. | יִגְלֵנִי | | |
| Imperative. | 2 m. s. | גְּלֵה | הִוָּגְלֵה (הִוָּגֶל) | גַּלֵּה (גַּל) |
| | 2 f. s. | גְּלִי | הִוָּגְלִי | גַּלִּי |
| | 2 m. pl. | גְּלוּ | הִוָּגְלוּ | גַּלּוּ |
| | 2 f. pl. | גְּלֶינָה | הִוָּגְלֶינָה | גַּלֶּינָה |
| Infin. | abs. | גָּלוֹ | נִגְלוֹ | גַּלּוֹ |
| | constr. | גְּלוֹת | הִוָּגְלוֹת | גַּלּוֹת |
| Part. | act. | גֹּלֶה | נִגְלֶה | מְגַלֶּה |
| | pass. | גָּלוּי | | |

| Pual. | Hiphil. | Hophal. | Hithpael. |
|---|---|---|---|
| גֻּלִּיתִי | הִגְלִיתִי | הָגְלִיתִי | הִתְגַּלִּיתִי |
| גֻּלִּיתָ | הִגְלִיתָ | הָגְלִיתָ | הִתְגַּלִּיתָ |
| גֻּלִּית | הִגְלִית | הָגְלִית | הִתְגַּלִּית |
| גֻּלָּה | הִגְלָה | הָגְלָה | הִתְגַּלָּה |
| גֻּלִּתָה | הִגְלִתָה | הָגְלִתָה | הִתְגַּלִּתָה |
| גֻּלִּינוּ | הִגְלִינוּ | הָגְלִינוּ | הִתְגַּלִּינוּ |
| גֻּלִּיתֶם | הִגְלִיתֶם | הָגְלִיתֶם | הִתְגַּלִּיתֶם |
| גֻּלִּיתֶן | הִגְלִיתֶן | הָגְלִיתֶן | הִתְגַּלִּיתֶן |
| גֻּלּוּ | הִגְלוּ | הָגְלוּ | הִתְגַּלּוּ |
| אֲגֻלָּה | אַגְלֶה | אָגְלֶה | אֶתְגַּלֶּה |
| תְּגֻלָּה | תַּגְלֶה | תָּגְלֶה | תִּתְגַּלֶּה |
| תְּגֻלִּי | תַּגְלִי | תָּגְלִי | תִּתְגַּלִּי |
| יְגֻלָּה | יַגְלֶה | יָגְלֶה | יִתְגַּלֶּה |
| תְּגֻלָּה | תַּגְלֶה | תָּגְלֶה | תִּתְגַּלֶּה |
| נְגֻלָּה | נַגְלֶה | נָגְלֶה | נִתְגַּלֶּה |
| תְּגֻלּוּ | תַּגְלוּ | תָּגְלוּ | תִּתְגַּלּוּ |
| תְּגֻלֶּינָה | תַּגְלֶינָה | תָּגְלֶינָה | תִּתְגַּלֶּינָה |
| יְגֻלּוּ | יַגְלוּ | יָגְלוּ | יִתְגַּלּוּ |
| תְּגֻלֶּינָה | תַּגְלֶינָה | תָּגְלֶינָה | תִּתְגַּלֶּינָה |
| | גְּלֵה | | יִתְגַּל |
| | יַגְלֵנִי | | |
| | הַגְלָה (הָגֶל) | | הִתְגַּלֶּה (הִתְגַּל) |
| | הַגְלִי | | הִתְגַּלִּי |
| | הַגְלוּ | | הִתְגַּלּוּ |
| | הַגְלֶינָה | | הִתְגַּלֶּינָה |
| גֻּלֹּה | הַגְלֵה | הָגְלֵה | הִתְגַּלֹּה |
| גֻּלּוֹת | הַגְלוֹת | הָגְלוֹת | הִתְגַּלּוֹת |
| מְגֻלָּה | מַגְלֶה | מָגְלֶה | מִתְגַּלֶּה |

# VOCABULARIES.

## I. HEBREW - ENGLISH.

### א

אדם — אב

אָב,[1] father.

אָבַד, to wander; to perish.

אֲבֵדָה, something lost.

אֲבַדּוֹן, place of destruction.

אָבָה,[2] to be willing, to be pleased.

אֶבְיוֹן, poor.

אֲבִיגַיִל, Abigail, *pr. n. w.*

אַבִּיר, chief.

אֲבִימֶלֶךְ, Abimelech, *pr. n. m.*

אֲבָל, but, nevertheless.

אֶבֶן, stone, weight.

אַבְנֵר, Abner, *pr. n. m.*

אַבְרָהָם, Abraham, *pr. n. m.*

אַבְרָם, Abram, *pr. n. m.*

אַבְשָׁלוֹם, Absalom, *pr. n. m.*

אֲגֻדָּה, bundle.

אָדוֹן, *sing. and pl. ex.*, lord, master.

אַדִּיר, prince.

אָדָם, man, mankind; Adam, *pr. n. m.*

אֱדֹם,[3] Edom, *pr. n. c.*

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[1] See § 46. [2] See § 398.

[3] When the name of a country is given, in this and the following vocabulary, and the gentile name is not, the latter is formed regularly, by the suffix יִ— (*f.* ית—), as אֱדֹמִי, *Edomite.*

אֲדָמָה, earth, ground.

אָדֹן, base.

אָדַר, *Ni.*, to be made glorious.

אָהַב,[1] to love.

אַהֲבָה, love.

אֲהָהּ, alas!

אֹהֶל, tent.

אֲהָלִים, aloes.

אַהֲרֹן, Aaron, *pr. n. m.*

אוֹ, or.

אָוָה,[1] *Hit.*, to desire.

אוֹי, woe!

אוֹיֵב, enemy.

אֱוִיל, fool.

אוּלַי, perhaps.

אוּלָם, truly, surely, but.

אִוֶּלֶת, folly.

אָוֶן, iniquity.

אוֹפָן, wheel.

אוּץ, to withdraw oneself.

אוֹצָר *pl.* —וֹת, treasure.

אוֹר, *K. and Ni.*, to become light.

אוֹר, light.

אוּר, Ur, *a town.*

אוֹת, sign.

אָז, אֲזִי, then; מֵאָז, מִן־אָז, since, from of old.

אֵזוֹב, hyssop.

אָזַל, to go away.

אָזַן, *Hi.*, to give ear.

אֹזֶן, ear.

אָזַר, to gird on.

אֶזְרָח, native.

אָח,[2] brother.

אָחוֹר, backwards, behind.

אָחוֹת,[2] sister.

אָחַז, to seize; *Ni.*, to be caught.

אֲחֻזָּה, possession.

אֲחִיתֹפֶל, Ahitophel, *pr. n. m.*

אַחֲרֵי, אַחַר, after.

אַחֵר, another.

אַחֲרוֹן, later.

אַחֲרִית, end.

אַט, slowly.

אַטָּד, buckthorn.

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[1] See § 398. [2] See § 46.

אַי, where?

אִי, island.

אֵיד, calamity.

אֵיךְ, how.

אֵיכָה, how? where?

אַיָּל, hart.

אַיִל, ram.

אֵיל, oak; leader.

אֵימָה, fear.

אֵי מִזֶּה, whence?

אַיִן, nothing; whither? *constr.* אֵין not, no.

אֵיפָה, *a measure, prob. about one and one-twelfth of a bushel.*

אֵיפֹה, whither? where? how?

אִישׁ,[1] man.

אֵיתָן, Ethan, *pr. n. of a brook;* perennial.

אָכַל, to eat.

אֹכֵל, *part.*, eating.

אֵל, mighty; Almighty, God.

אֶל, to.

אַל, not.

אָלָה,[2] to curse; *Hi.*, to cause to swear.

אָלָה, oath.

אֵלָה, terebinth.

אֵלֶּה, these.

אֱלֹהִים, *with sing. pred.*, God; *with pl.*, gods,

אַלּוּף, chief.

אֲלִימֶלֶךְ, Elimelech, *pr. n. m.*

אָלַם, *Ni.*, to be dumb.

אִלֵּם, dumb.

אֲלֻמָּה *pl.* —ִים *and* —ות, sheaf.

אַלְמָנָה, widow.

אַלְמֹנִי, a certain one.

אֶלְעָזָר, Eleazar, *pr. n. m.*

אֵם, *suff.* אִמִּי, mother.

אִם, if, but, or, although; *in oaths*, not.

אָמָה,[1] maidservant.

אַמָּה, cubit.

אֱמוּנָה, faithfulness.

אָמַן, to be faithful; *Hi.*, to believe; *Ni.*, to be true, faithful.

אֲמַצְיָהוּ, Amaziah, *pr. n. m.*

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[1] See § 46. [2] See § 398.

אָמַר, to say, to speak, to tell; *Hit.*, to boast.

אֹמֵר, *part.* saying; אֶל־, calling.

אִמְרָה, word.

אֱמֹרִי, Amorite.

אֱמֶת, truth.

אָנָה, when? whither?

אֱנוֹשׁ, man.

אֲנָחָה, sigh.

אֲנַחְנוּ, we.

אֲנִי, I.

אֳנִיָּה, ship.

אָנֹכִי, I.

אָנַשׁ, to be woeful, ill.

אֲסָמִים, *pl.*, storehouses.

אָסַף, to collect.

אָסַר, to bind.

אֱסָר *or* אִסָּר, vow of abstinence.

אַף, nostril; anger.

אַף, *conj.*, also, then.

אַף־עַל־פִּי, although.

אֲפִיק, *always in constr.*, brook, stream.

אֶפֶס, no more.

אֶפְרַיִם, Ephraim, *pr. n.*

אֶרְאֵל, hero.

אָרַב, to lie in wait.

אַרְבֵּאל, Arbel, *pr. n. place.*

אַרְבֶּה, locust.

אֶרֶבָּה, window; chimney.

אַרְגָּמָן, purple.

אָרוֹן, ark.

אָרוּר, *part.*, cursed.

אֶרֶז, cedar.

אֹרַח, path.

אַרְיֵה, אֲרִי, lion.

אֹרֶךְ, length.

אֶרֶךְ אַפַּיִם, patient.

אֲרָם, Syria; *coll.* Syrians.

אַרְמוֹן *pl.* אַרְמְנוֹת, fortress.

אַרְנֶבֶת, hare.

אֶרֶץ, land, earth.

אָרַר,[1] to curse; *Hu.*, to be cursed.

אֵשׁ, *m. and f.*, fire.

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[1] See § 400.

אַשְׁדֹּד, Ashdod, *pr. n. of a town.*

אִשָּׁה,[1] woman, wife.

אָשַׁם *and* אָשֵׁם, to bear the punishment of guilt.

אָשָׁם, a trespass offering.

אֲשֶׁר, who, which. אֲשֶׁר לוֹ, to whom, to which.

אֹשֶׁר, happiness; *constr. pl.*, אַשְׁרֵי, happy.

אַשֵּׁרָה *pl.* —ים *and* —ות, image of Astarte.

אֵת, mattock.

אֵת, with.

אָתָה,[2] to come.

אַתָּה *fem.* אַתְּ, thou.

אָתוֹן *pl.* —ות, she-ass.

אַתֶּם *fem.* אַתֶּן, you.

אֶתְמוֹל, אֶתְמוּל, yesterday, of old.

# ב

בְּ (*prefix*), in, among, within, against, for, with, by, before, on.

בָּא, *part.*, coming.

בֵּאֵר, *Pi.*, to explain.

בְּאֵר *pl.* —ות, a well.

בָּאַשׁ, to stink; *Ni.*, to become hateful; *Hit.*, to be hateful.

בָּבֶל, Babylon.

בָּגַד, to deal treacherously.

בֶּגֶד, outer garment.

בָּגוֹד, treacherous.

בִּגְלַל, for the sake of.

בַּד, stave; liar; *in pl.* בַּדִּים, linen garments.

בָּדָד, alone.

בָּדַל, *Ni.*, to be divided; *Hi.*, to divide.

בֹּהוּ, void.

בָּהַל, *Ni.*, to be confounded; *Pi.*, to terrify; to hurry.

בְּהֵמָה, beast.

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[1] See § 46. [2] See § 398.

בּוֹא,[1] to come, to come upon; *Hi.*, to bring, to bring to pass; *Ho.*, to be brought.

בּוּז, to despise.

בּוּז, contempt.

בּוּס, *Pil.*, to trample.

בּוֹר *pl.* בּוֹת—, pit.

בּוֹשׁ, to be ashamed; *Hi.*, to cause shame, to make ashamed.

בּוּשָׁה, shame.

בָּז, *part.*, despising.

בָּזָה, to despise.

בָּחוּר, youth, young man.

[בְּ] בָּחַר, to choose.

בָּטָא, *Pi.*, to speak rashly.

בָּטַח, to trust, to rely, to be bold.

בֹּטֵחַ, *part.*, trusting.

בֶּטַח, confidence.

בְּטֶרֶם, before (*time*).

בִּין, to perceive; *Ni.*, to be intelligent; *Hi.*, to cause to understand, to understand; *Pil.*, to consider; *Hithpal.*, to perceive.

בֵּין, between.

בִּינָה, understanding.

בִּירָה, metropolis.

בַּיִת,[2] house.

בֵּית אֵל, Bethel, *pr. n., place.*

בֵּית הַמִּקְדָּשׁ, the Temple.

בָּכָה, to weep.

בִּכּוּרִים, first-fruits.

בְּכוֹרָה, birthright.

בְּכִי, weeping.

בַּל, not.

בָּלָה, to wear out.

בַּלָּהָה, terror.

בְּלִי, מִבְּלִי, בִּבְלִי, without, not.

בָּלַע, to swallow; *Pi.*, to swallow up, to destroy; *Hit.*, to perish.

לְבִלְתִּי, בִּלְתִּי, not.

בָּמָה *pl.* בָּמוֹת, *constr.* בָּמֹתֵי,[3] high place.

בֵּן,[2] son.

בֶּן־קֶשֶׁת, arrow.

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[1] See § 398. [2] See § 46. [3] But בָּמוֹתֵי, *Kĕtîb.*

בָּנָה, to build; *Ni.*, to be built.

בִּנְיָמִין, Benjamin.

בַּעֲבוּר, on account of.

בְּעַד, through.

בְּעוֹד, as long as, while.

בְּעִי, prayer.

בַּעַל, *sing. and pl. ex.*, master.

הַבַּעַל, Baal, *pr. n. of an idol.*

בַּעַל מַשְׁחִית, prodigal.

בַּעַל צְפוֹן, Baal-Zephon, *pr. n. town.*

בַּעֲלָה, mistress.

בָּעַר, to burn.

בַּעַר, stupid.

בָּצוּר, *part.*, inaccessible.

בָּצַע, to get gain, to spoil.

בֶּצַע, gain.

בָּצְקַת, Bozkath (*a town*).

בָּצַר, to cut off, to prune, to gather vintage; to fortify; *Pi.*, to make inaccessible.

בָּקַע, to cleave, rend; *Ni.*, to break out; *Pi.*, to cleave; *Ho.*, to be taken by storm; *Hit.*, to be rent.

בִּקְעָה, valley.

בקק, to empty.

בָּקָר, cattle, *coll.*

בֹּקֶר, morning.

בָּקַשׁ, *Pi.*, to ask, to seek, to entreat.

בַּר, corn.

בֹּר, purity, cleanness.

בָּרָא, to create; *Ni.*, to be created; *Pi.*, to cut down.

בָּרָד, hail.

בָּרָה, to cut.

בָּרוּךְ, *part.*, blessed.

בְּרוֹשׁ, cypress.

בַּרְזֶל, iron.

בָּרַח, to flee; *Hi.*, to put to flight, to chase away.

בְּרִיחַ, bar.

בְּרִית, covenant.

בֹּרִית, vegetable alkali.

בָּרַךְ, to bless; *Ni. and Pu.*, to be blessed; *Pi.* to bless.

בְּרָכָה, blessing.

בְּרֵכָה, pool.

בָּרָק, flash of lightning.

ברר,[1] to separate; *Ni.*, to purify oneself, to be pure; *Hit.*, to show oneself pure.

בָּשָׂר, flesh.

בָּשַׁל, to be cooked; *Pi.*, to cook; *Pu.*, to be cooked.

בָּשָׁן, Bashan.

בֹּשֶׁת, shame.

בַּת,[2] daughter.

בְּתוּלָה, virgin.

בֶּתֶר, part

## ג

גֵּאָה, גֵּאוּת, pride.

גָּאוֹן, pomp.

גָּאַל, to redeem; *Pu. and Hit.*, to be polluted.

גְּאֻלָּה, redemption.

גָּבַהּ, to be high; *Hi.*, to make high.

גָּבֹהַּ *fem.* גְּבֹהָה, high.

גְּבוּל, boundary.

גִּבּוֹר, mighty.

גְּבוּרָה, power.

גָּבַל, *Hi.*, to set bounds.

גִּבְעָה, hill.

גִּבְעוֹן, Gibeon, *pr. n. of a town.*

גָּבַר, to be strong, to prevail; *Pi.*, to strengthen; *Hit.*, to be insolent.

גֶּבֶר, man, male.

גָּג *pl.* גַּגּוֹת, roof.

גדד, to cut; *Hitpo.*, to cut oneself.

גָּדוֹל, great.

גְּדִי *pl.* גְּדָיִים, kid.

גָּדַל, to be great, to grow up; *Pi.*, to bring up; to make great; *Pu.*, to be educated; *Hi.*, to make great; to make arrogant, to act arrogantly; *Hit.*, to show oneself great.

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[1] See § 396. [2] See § 46.

גֹּדֶל, greatness.

גָּדַף, *Pi.*, to revile.

גָּדַר, to fortify.

גְּדֵרָה, wall; fold.

גָּהַר, to bow oneself.

גֵּו, גַּו, back.

גּוֹב *pl.* גּוֹבַי, (*in the Syriac manner*), locust.

גּוֹי, nation, people.

גְּוִיָּה, body.

גּוֹלָה, captivity, band of exiles.

גּוּף, body.

גּוּר, to sojourn; to fear (*i.q.* יָגֹר).

גּוֹרָל, lot.

גֵּז, to shave; *Ni.*, to be slain.

גָּזַל, to despoil.

גְּזֵלָה, spoil.

גָּזַר, *Ni.*, to be cut off, to perish.

גַּיְא, גֵּיא, גֵּי, *constr.* גֵּיא, גֵּי, valley.

גִּיל, to leap *for joy*, to rejoice.

גַּל *pl.* גַּלִּים, heap, wave.

גֶּלֶד *suff.* גִּלְדִּי, skin.

גָּלָה, to disclose; *Ni.*, to reveal oneself; *Pi.*, to reveal; *Pu.*, to be open; to be carried into captivity; *Hi.*, to carry into captivity; *Ho. pass. of Hi.*, *Hit.*, to be revealed.

גִּלּוּלִים, idols.

גָּלוּת, captivity, captives.

גָּלַל, to roll; *Ni.*, to be rolled up; *Pilp.* to roll down; *Poal and Hitpo.*, to be stained; *Hi.*, to roll (*tr.*); *Hitpalp.*, to roll oneself down.

גִּלְעָד, Gilead, *pr. n. m., and place.*

גַּם, also.

גָּמָא, *Pi.*, to swallow up.

גִּמֵּא אָרֶץ, to go very swiftly.

גְּמוּל, reward.

גָּמַל, to recompense; to do good.

גָּמָל *pl.* גְּמַלִּים, camel.

גַּן *suff.* גַּנִּי, garden.

גָּנַב, to steal, to deceive; *Pi. id.* *Pu.*, to be stolen; *Hit.*, to go by stealth.

גַּנָּב, thief.

גְּנֵבָה, stolen thing.

גַּנָּה (*i.q.* גַּן), garden.

גָּעָה, to low (*as an ox*).

גֹּעַל, loathing.

גָּעַר, to rebuke.

גֶּפֶן, vine.

גֹּפְרִית, sulphur.

גֵּר, stranger.

גָּרָה, *Pi.*, to excite; *Hit.*, to wage *war*.

גֵּרָה, cud.

גָּרוֹן, throat.

גְּרִזִים, Gerizim, *pr. n. of a mountain.*

גַּרְזֶן, axe.

גֹּרֶן, threshing-floor, level space.

גָּרַשׁ. *K. and Pi.*, to drive out, to expel.

גַּת, wine press.

## ד

דָּאַג, to be afraid.

דִּבָּה, slander.

דְּבִיר, oracle.

[בְּ]דָבַק, to cleave [to], *with* אַחֲרֵי, to come upon; *Pu.*, to cleave, be glued together.

דִּבֵּר, to speak, say; *Ni.*, to speak together; *Pi.*, to speak, say; *Hi.*, to subdue; *Hit.*, to speak.

דָּבָר, word, thing.

דִּבְרֵי הַיָּמִים, chronicles.

דֶּבֶר, plague, pestilence.

דְּבַשׁ, honey.

דָּג, fish.

דָּגוֹן, Dagon, *pr. n. of an idol*,

דָּגָן, corn.

דָּהַם, *Ni.*, to be astonished.

דּוּד *pl.* (דְּוָדִים 2 Chr. xxxv. 13) דּוּדִים, chaldron.

דּוֹד, friend, beloved; uncle.

דָּוִד, דָּוִיד, David.

דּוּדַי *pl.* דּוּדָאִים, basket.

דּוֹנָג, wax.

דּוֹר *pl.* —וֹת, דֹּרוֹתָיו, etc., generation.

דַּי *constr.* דֵּי, sufficiency; sufficient.

דְּיוֹ, ink.

דִּין, to judge; *Ni.*, to contend together.

דָּכָה, *Pi.*, to break.

דַּל *pl.* דַּלִּים, poor.

דָּלַג, *Pi.*, to leap.

דַּלָּה, poverty; *coll.*, the poor.

דלל, *Ni.*, to be impoverished, to be enfeebled.

דָּלַק, to burn; *Hi.*, to inflame, to kindle.

דֶּלֶת, door, lid; *dual*, gates.

דָּם, blood.

דָּמָה, to be like; *Pi.*, to meditate.

דמם, to be astonished.

דִּמְעָה, tears.

דַּמֶּשֶׂק, Damascus.

דָּעַךְ, *Ni. and Pu.*, to be extinguished.

דַּעַת, knowledge.

דַּק *fem.* דַּקָּה, thin.

דקק, to be crushed; *Hi.*, to beat small.

דָּרוֹם, south.

דָּרַךְ, to bend, to walk, to tread; *Hi.*, to cause to walk *or* tread; to walk.

דֶּרֶךְ, way; journey.

דָּרַשׁ, to seek; *Ni.*, to be sought for, to be required.

דֶּשֶׁא, herb.

דָּשֵׁן, *Pi*, to anoint; to clear from ashes.

דֶּשֶׁן, ashes.

דָּת, decree.

## ה

הֵא, *interjection*, behold!

הֶאָח, *interjection*, aha!

הָבַל, to act wickedly, vainly.

הֶבֶל *and* הֲבֵל, vanity.

הָגָה, to meditate.

הָגִיג, fervour of mind.

הָדַר, *Ni.*, to be honoured; *Hit.*, to act proudly.

הָדָר, majesty, splendour.

הוֹד, beauty.

הוֹן, riches, price.

הוּא *fem.* הִיא, he she, it.

הַוָּה, wickedness.

הוֹי, *interjection*, woe!

הֵיטִיב, *adv.*, well.

הָיָה, to be; *Ni.*, to be fulfilled.

הַיּוֹם, *adv.*, to-day.

הֵיכָל, palace.

הִין, Hin, *a measure of liquids, containing five quarts.*

הַלְאָה, *adv.*, far off.

הָלַךְ, *K. and Pi.*, to walk, to go.

הֹלֵךְ, *part.*, going.

הלל, to be insolent; to give light; *Pi.*, to praise; *Pu.*, to be praised; *Poel*, to deprive of reason; *Hi.*, to shine; *Hit.*, to boast; *Hitpo.*, to be mad.

הָלַם, to smite, to strike.

הֵם, הֵמָּה *fem.* הֵן, הֵנָּה, they.

הָמוֹן, multitude, tumult.

הֲמֻלָּה, sound, noise.

הָמָן, Haman, *pr. n. m.*

הֵן, הִנֵּה, *with suff.*, הִנְנִי, behold.

הָפַךְ, to pervert; *Ni.*, to be changed; *Ho.*, to assail [עַל].

הַצָּלָה, liberation.

הָר, הַר, mountain.

הָרַג, to kill, slay; *Ni.*, to be killed.

## ו

וְ *prefix* (*see* §§ 5 *and* 414), and, but.

וָו, hook.

## ז

זָבַח, *K. and Pi.*, to sacrifice.

זֶבַח, sacrifice; Zebah, *pr. n. m.*

זֵד, proud.

זֶה *fem.* זֹאת, this.

זָהָב, gold.

זָוִיּוֹת, *pl. fem.*, corners.

זַיִת, olive-tree.

זַךְ, זָךְ *fem.* זַכָּה, pure.

זִכָּה, *Pi.*, to make pure.

זָכַר, to remember; *Hi.*, to commemorate, make mention of.

זָכָר, male.

זֵכֶר, remembrance.

זְכַרְיָה, Zechariah, *pr. n. m.*

זִכָּרוֹן, remembrance; memorial.

זָמַר, to prune; *Pi.*, to praise *in song.*

זָנָב, tail.

זָנַח, *Hi.*, to profane.

זָעַם, to be very angry.

זַעַם, anger.

זָעַק, to cry out.

זְעָקָה, cry.

זִקִּים, fetters, chains.

זָקֵן, old man, elder.

זְקֵנִים, old age.

זֵר, border; crown.

זָר, stranger.

זָרָה, *K. and Pi.*, to scatter; *Pu.*, to be scattered, spread.

זְרוֹעַ, arm.

זָרַח, to rise (*of the sun*).

זָרַע, to sow; *Ni. and Pu.*, to be sown.

זֶרַע, seed.

זָרַק, to sprinkle.

## ח

חָבָא, *Ni., Pu., and Ho.*, to be hidden; *Hi.*, to hide; *Hit.*, to hide oneself.

חָבַט, to thresh.

חָבַל, *Ni.*, to be destroyed.

חֶבֶל, cord.

חָבַק, *K. and Pi.*, to embrace.

חָבַר, to be joined together.

חֲבַרְבֻּרוֹת, *pl. f.*, stripes *of a leopard.*

חָבַשׁ, to bind; to rule.

חַג, festival.

חוּגַג, to celebrate *a feast.*

חָגָב, locust.

חָגַר, to gird, gird on, gird oneself.

חדד, *Hi.*, to sharpen; *Ho.*, to be sharpened.

חֶדְוָה, gladness.

חָדַל, to cease.

חָדָשׁ, new.

חֹדֶשׁ, new moon, month.

חוֹח *pl.* חֲוָחִים, and חוֹחִים, thorn, thicket.

חוּט, thread.

חוֹל, sand.

חוּל, *Pul.*, to be born.

חוֹמָה, wall.

חוּץ *pl.* ות —, street, field; בַּחוּץ outside of.

חוֹר, hole.

חוּשׁ, to hasten.

חָזָה, to see (*especially in visions*).

חָזֶה, breast (*of animals*).

חָזוֹן, חָזִיוֹן, vision.

חָזַק, to be strong; to be urgent; *Pi.*, to strengthen; to harden, (*the heart*); *Hi.*, to strengthen; [בְּ], to take hold of.

חָזָק, strong.

חָטָא, to sin; *Pi.*, to make expiation, to cleanse, to purify; *Hi.*, to cause to sin; *Hit.*, to cleanse oneself.

חֵטְא, sin.

חַטָּא, sinful.

חַטָּאת, sin-offering.

חָטַב, *Pu.*, to be carved.

חִטִּים, *pl.*, wheat.

חַי, *pl.* חַיִּים, living; life.

חָיָה,[1] to live; *Hi.*, to keep alive.

חַיָּה, beast.

*חָיַי[1] *i. q.* חָיָה, to live (*whence the perf.* חַי).

חִיל, to tremble.

חַיִל *pl.* חֵילִים, valour; host, troop, army; wealth.

חֵיק, bosom (*breast, with the arms*).

חֵךְ *suff.* חִכְּךָ, palate.

חֲכִילָה, Hachilah, *pr. n. of a hill.*

חָכַם, to be wise, to become wise; *Pi.*, to make wise.

חָכָם, wise.

חָכְמָה, wisdom.

חָלָב, milk.

חֵלֶב, fat.

חֶלֶד, time (*of life*).

---

[1] See § 399.

חָלָה, to be ill; *Ni.*, to give oneself pain.

חֲלוֹם, dream.

חֳלִי *in pause* חֹלִי, illness.

חָלִיל, flute.

חָלִילָה, far be it!

חלל *Ni. and Pu.*, to be profaned; *Pi.*, to profane; *Poel*, to wound; *Hi.*, to begin; to break (*a promise*).

חָלָל, slain, corpse.

חָלַם, to dream.

חָלַף, to flourish, to revive; to pierce; *Pi. and Hi.*, to change; to cause to revive.

חָלַץ, *Ni.*, to be delivered; to be prepared for war; *Hi.*, to make vigorous.

חָלַק, to be bland; to divide; *Pi.*, to divide (*spoil*); *Hi.*, to flatter.

חֵלֶק, חֶלְקָה, portion.

חָם,[1] father-in-law.

חֹם, heat.

חֹם *infin.* (*with suffix* חֻמּוֹ), to be hot.

חֶמְאָה, curdled milk, butter.

חָמַד, to desire.

חֶמְדָּה, pleasantness; preciousness.

חֵמָה, anger, wrath.

חֲמוֹר, ass.

חָמוֹת,[1] mother-in-law.

חמם, to become warm.

חָמָס, oppression.

חָמַץ, to be violent.

חֹמֶר, clay, mortar; heap.

חֵן, favour.

חָנָה, to encamp.

חַנָּה, Hannah, *pr. n. w.*

חָנַט, to embalm.

חֲנִית, spear.

חֲנֻכָּה, dedication.

חִנָּם, in vain.

חנן, to show favour to; *Pi.*, to make acceptable; *Ho.*, to be favoured; *Hit.*, to beseech.

חָנֵף, impious.

חֶסֶד, mercy.

---

[1] See § 46.

חָסָה, to trust.

חֹסֶן, treasure, riches, abundance.

חָסֵר, to want, to be wanting; *Hi.*, to be in want.

חָסֵר, wanting.

חֶסֶר, want.

חָפָה *and* חפף, to cover *the head; Ni.*, to be overlaid.

חָפֵץ, to delight (*intr.*).

חֵפֶץ, pleasure, delight.

חָפַר, to blush; *Hi.*, to be ashamed; to cause dishonour.

חָפַשׁ, to set free.

חָפְשִׁי, free.

חֵץ *suff.* חִצִּי, arrow.

חָצַב, to hew out, to slay; *Ni.*, to be engraved.

חָצָה, to divide; *Ni.*, to be divided.

חֲצִי, half.

חָצִיר, grass.

חֲצֹצְרָה, trumpet.

חָצֵר, court.

חֵק. *See* חֵיק.

חֹק *pl.* חֻקִּים, statute, law.

חֻקָּה, *idem.*

חקק, to carve, to engrave; *Poel*, to decree.

חָקַר, to investigate; *Ni.*, to be investigated.

חֹר, *see* חוֹר.

חָרַב, to be dried up; *Ni.*, to fight; *Pu.*, to be dried; *Hi.*, to dry up; *Ho.*, to be laid waste.

חָרֵב, dry.

חֶרֶב, sword.

חֹרֵב, Horeb, *pr. n. mountain.*

חֹרֶב, heat.

חָרְבָּה, desolation.

חָרַד, to tremble.

חָרָה, to burn; to be angry; *Ni.* to be incensed; *Hi.*, to be in earnest; *Hit.*, to fret oneself.

חָרוֹן, wrath.

חָרוּת, *pass. part.*, engraved.

חָרַם, *Hi.*, to extirpate; *Ho.*, to be consecrated, to be slain.

חֵרֶם, devoted thing.

חֶרְפָּה, reproach.

חָרַץ, to decide.

חרר, to burn; *Ni.*, to be burnt.

חֶרֶשׂ, potsherd.

חָרַשׁ, to engrave; *Ni.*, to be ploughed; *Hi.*, to be silent, to keep silence; to devise.

חָרָשׁ, artificer, smith.

חֹרֵשׁ, *part.*, imaginer.

חָשַׂךְ, to restrain, hinder.

חָשַׁב, to devise; *Ni.*, to be accounted.

חֹשֵׁב, *part.*, planner; thinking.

חֶשְׁבּוֹן, Heshbon, *pr. n. city.*

חָשַׁךְ, to be darkened; *Hi.*, to darken, be dark.

חֹשֶׁךְ, darkness.

חֵת, Heth, *pr. n.*

חָתָן, son-in-law, bridegroom.

חֹתֵן, father-in-law.

# ט

טָבַח, to slaughter.

טַבָּח, executioner.

טֶבַח, slaughter.

טָבַל, to dip, to immerse.

טָבַע, *Ho.*, to be founded.

טַבַּעַת, ring.

טָהוֹר, clean.

טָהֵר, to be clean; *Pi.*, to purify; *Hit.*, to cleanse oneself.

טוֹב,[1] to be good, to be well.

טוֹב, good, handsome.

טוּב, goodness.

טוֹבָה, *subs.*, that which is good, goodness.

טִיט, clay.

טַל, dew.

טָמֵא, to be unclean; *Pi.*, to defile; *Pu.*, to be polluted; *Hit.*, to defile oneself.

טָמֵא, unclean.

טָמַן, to bury.

טֶנֶא, basket.

טָעַם, to taste.

טַעַם, taste.

טַף, *coll.*, infants.

טַפְסַר, satrap.

טָרֵף, טְרֵפָה, prey, cattle torn by wild beasts.

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[1] See § 402.

י

יְאוֹר , יְאֹר , river, *especially the Nile.*

יְבוּל , produce.

יָבֵשׁ [פ״ו], *Hi.*, to dry up; to feel ashamed.

יָבֵשׁ , dry.

יְגִיעַ , labour.

יָגַע [פ״ו], to labour.

יָגֹר [פ״ו], to fear.

יָד , hand; monument.

יְדִדוּת , delight.

יָדַע [פ״ו], to know; *Ni.*, to be known; *Hi.*, to make known, to teach; *Ho.*, to be made known.

יֹדֵעַ , *part.*, knowing.

יָהַב , to give.

יְהוּדָה , *pr. n. m. and t.*. Judah.

יְהוּדִי , Jew.

יְהוָה (*generally read by Jews* אֲדֹנָי), Jehovah, the Eternal.

יְהוֹשֻׁעַ , *pr. n. m.*, Joshua.

יוֹאָב , *pr. n. m.*, Joab.

יוֹבֵל , jubilee.

יוֹחָנָן , *pr. n. m.*, Jochanan.

יוֹם [1] *pl.* יָמִים , day.

הַיּוֹם , to-day.

יוֹמָם , by day.

יוֹנָה *pl.* —ִים , dove.

יוֹעֵץ , *part.*, counsellor.

יוֹצֵא , *part.*, going out.

יוֹצֵר , *part.*, former, potter.

יוֹתֵר , much.

יֵזַע , sweat.

יָחַד , to join oneself.

יַחַד , יַחְדָּו , together.

יָחַל , *Ni. and Pi.*, to wait, hope.

יָטַב [2] (*i.q.* טוֹב), to be good; *Hi.*, to do well.

יָכֹל ,[3] *K. and Ho.*, to be able.

יָלַד [פ״ו], to bring forth; *Ni. and Ho.*, to be born.

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[1] See § 46. [2] See § 402. [3] See § 403.

יֶלֶד, child.

יָלוֹד, born.

יָלַךְ[1] (*i.q.*, הָלַךְ), to walk, to go; *Hi.*, to cause to walk.

יָלַל [פ״י], *Hi.*, to wail, to howl.

יֶלֶק, a species of locust.

יָם *pl.* יַמִּים, sea; west.

יַם־סוּף, Red Sea.

יָמִין, right hand.

יָמַן [פ״י], *Hi.*, to turn to the right.

יָנָה [פ״ו], *K. and Hi.*, to oppress.

יָסַד, to found.

יְסוֹד, foundation.

יָסַף[2] [פ״ו] *part.* יוֹסֵף, *K. and Hi.*, to continue, to add.

יָסַר [פ״ו], *Pi.*, to chastise; *Ni.*, to be corrected, to be instructed.

יָעַד [פ״ו], *Ni.*, to meet by appointment, to assemble (*intr.*); *Ho.*, to be placed.

יָעַל [פ״ו], *Hi.*, to profit.

יַעַן, because, on account of.

יָעַץ, to counsel; *Ni.*, to take counsel.

יַעֲקֹב, Jacob.

יַעַר, forest.

יָפָה, *Pi.*, to beautify.

יָפֶה *fem.* יָפָה, handsome, beautiful.

יָפַע [פ״ו], *Hi.*, to give light.

יִפְתָּח, Jephthah, *pr. n. m.*

יָצָא,[3] to go out; *Hi.*, to bring out.

יָצַב,[1] (*i.q.* נָצַב), *Hit.*, to stand.

יִצְהָר, oil.

יָצַע [פ״ו], *Hi.*, to spread out.

יָצַק [פ״ו], to pour, to mould, to cast; *Ho.*, to be poured out, cast.

יָצַר [פ״ו], to form; to be straitened.[1]

יֶקֶב, vat.

יָקַד [פ״ו], *Ho.*, to burn.

יְקוּם, creature.

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[1] See § 402. [2] See § 403. [3] See § 399.

יָקַר, to be precious, to be prized.

יָקָר, precious.

יָקַשׁ [פ״ו], *Ni.*, to be snared.

יָרֵא,[1] to fear; *part.*, fearing; *Pi.*, to terrify.

יִרְאָה, fear.

יָרַד [פ״ו], to descend; *Hi*, to bring down; *Ho.*, to be brought down.

יַרְדֵּן, Jordan, *pr. n. of a river.*

יָרָה, *Ni.*, to be shot; *Hi.*, to shoot; to teach.

יְרוּשָׁלַיִם, יְרוּשָׁלַם, Jerusalem.

יָרֵחַ, moon.

יָרֵךְ *constr.* יֶרֶךְ, thigh; end.

יַרְכָּה *dual* יַרְכָּתַיִם, side; thigh; *dual*, ends *of the earth.*

יָרַשׁ [פ״ו], to possess; *Ni.*, to be disinherited, to become poor; *Hi.*, to dispossess.

יְרֻשָּׁה, possession.

יִשְׂרָאֵל, Israel.

יֵשׁ־, יֶשׁ, *impers.*, there is, &c.

יָשַׁב [פ״ו], to sit, to dwell; *Ni.*, to be inhabited; *Hi.*, to cause to inhabit, to cause to be inhabited; *Ho.*, to be caused to dwell.

יֹשֵׁב, *part.*, dwelling, inhabitant, sitting.

יְשׁוּעָה, salvation, welfare.

יִשַׁי, Jesse.

יְשִׁימוֹן, desert.

יָשִׁישׁ, old man.

יָשַׁע [פ״ו], *Ni.*, to be saved; *Hi.* to save.

יֵשַׁע, salvation.

יָשָׁר, right, upright.

יֹשֶׁר, uprightness.

יָתֵד *pl.* —וֹת, tent-pin.

יָתוֹם, orphan.

יָתַר [פ״ו], *Ni.*, to remain, *Hi.*, to cause to remain.

יֶתֶר *suff.* יִתְרוֹ, remnant; rope.

יֶתֶר, יִתְרוֹ, *pr. n. m.*, Jethro.

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[1] See § 400.

# כ

כְּ, *prefix*, as, like, according to.

כַּאֲשֶׁר, as.

כָּבֵד, to be heavy; to be honoured; *Pi.*, to honour; to harden *the heart*; *Hi.*, to make heavy; to harden; *Ni.*, to be honoured; *Hit.*, to be numerous.

כָּבֵד, heavy.

כָּבוֹד, glory.

כַּבִּיר, great.

כָּבַס, *K. and Pi.*, to wash; *Pu.*, to be washed.

כֶּבֶשׂ, lamb.

כִּבְשָׁן, furnace.

כַּד *pl.* כַּדִּים, pitcher, bucket.

כֹּה, thus; here.

כֵּהֶה, *only inf.*, כֵּהָה, dim.

כֹּהֵן, priest.

כֹּהֵן גָּדוֹל, high priest.

כּוֹבַע *constr.* כּוֹבַע, helmet.

כּוֹכָב, star.

כּוּל, *Pilp.*, to provide with food; *Polp. pass.*; *Hi.*, to support.

כּוּן, *Ni.*, to be established; to be ready; to be true, faithful; *Pilel*, to establish; to make ready; *Hi.*, to establish; to prepare; *Ho.*, to be prepared.

כּוֹס *pl.* —וֹת, cup.

כּוּר, furnace.

כּוּשׁ, Ethiopia.

כָּזַב, *Pi.*, to lie.

כָּזָב, lie.

כֹּחַ, strength.

כָּחַד, *Pi. and Hi.*, to hide; *Ni.*, to be hidden.

כָּחַשׁ, *Pi.*, כִּחֵשׁ, to deny.

כִּי, for, because, that, though, but; כִּי אִם, only that, but, except.

כִּידוֹד, spark.

כִּיר, pot.

כִּכָּר, a talent; a circumjacent tract of country.

כֹּל, כָּל־ *suff.* כֻּלּוֹ, all, every, (*prop.*, whole, totality).

כָּלָא, to restrain; *Ni.*, to be restrained, to be stayed.

כִּלְאַיִם, (*dual*) two sorts.

כֶּלֶב, dog.

כָּלָה, to be finished, to be prepared; *Pi.*, to destroy, to use up; *Pu.*, to be finished.

כְּלוּלֹת, espousals.

כְּלִי *pl.* כֵּלִים, vessel, utensil; clothing.

כָּלִיל, whole.

כָּלַם, *Ni.*, to be ashamed; *Hi.*, to cause to blush; *Ho.*, to be hurt.

כְּלִמָּה, shame.

כְּמוֹ, as, like.

כַּמֹּן, cummin (*plant*).

כֵּן, thus; לָכֵן, עַל־כֵּן, therefore.

כֵּן *suff.* כֹּנוֹ, station, position.

כֵּן, upright.

כִּנּוֹר, harp.

כָּנַע, *Hi.*, to bring low.

כְּנַעַן, Canaan.

כָּנַף, *Ni.*, to hide oneself.

כָּנָף, wing; skirt.

כִּסֵּא, throne.

כָּסָה, *K. and Pi.*, to cover; *Ni. and Pu.*, to be covered; *Hit.*, to cover oneself.

כְּסִיל, fool.

כָּסַף, *Ni.*, to be ashamed; to long for.

כֶּסֶף, silver, money.

כָּעַס, to take offence.

כַּעַס, anger, vexing.

כַּף, palm *of the hand*, sole *of the foot; in pl.* כַּפּוֹת, pans.

כָּפַר, to cover; *Pi.*, to atone; *Pu.*, to be obliterated, to be expiated, to receive pardon; *Hit. and Nit.*, to be expiated.

כֹּפֶר, compensation, ransom.

כַּפֹּרֶת, covering.

כֶּבֶשׂ *pl.* כְּבָשִׂים, lamb.

כֹּר, cor, *a measure both dry and liquid, = ten ephahs or baths.*

כְּרוּב, Cherub.

כֶּרֶם, vineyard.

כַּרְמֶל, Carmel, *pr. n., mountain.*

כָּרַע, to bow down.

כָּרַת, to cut, to cut off; כָּרַת בְּרִית, to make a covenant; *Ni.*, to be cut off; *Pu.*, to be cut down; *Hi.*, to remove, to destroy; *Ho.*, to be cut.

כֹּרֵת, *part.*, cutting.

כַּשְׂדִּים, Chaldeans.

כָּשַׁל, *K. and Ni.*, to stumble; *Hi.*, to cause to stumble; to seduce.

כָּתַב, to write; *Ni.*, to be written; *Pi.*, to decree.

כָּתוּב, *part.*, written.

כָּתִית, beaten oil.

כָּתֵף, *constr.* כֶּתֶף, shoulder.

כָּתַר, *Hi.*, to surround, crown oneself.

# ל

לְ, *prefix*, to, towards, into, belonging to, for; even.

לֹא, not.

לָאָה, *Hi.*, to weary.

לְאֹם *pl.* לְאֻמִּים, people.

לֵב *suff.* לִבִּי, *and* לֵבָב, heart.

לְבַד *suff.* לְבַדּוֹ, alone.

לְבוֹנָה, frankincense.

לְבוּשׁ, garment.

לָבִיא, roaring lion.

לָבַן, *Hi.*, to be white.

לְבָנוֹן, Lebanon, *pr. n. of a mountain.*

לָבַשׁ, *K.*, to put on *clothes; Hi.*, to put on *clothes*, to clothe.

לַהֲבָה, flame.

לָהַט, *Pi.*, to kindle.

לָוָה, to borrow; *Ni.*, to join oneself; *Hi.*, to lend, *with* אֶת־.

לֵוִי, Levi, *pr. n. m.*; Levite.

לוּן, לִין *perf.* לָן, to lodge, to pass the night; *Hi.*, to murmur; *Htpl.*, to abide.

לוּץ, to scoff.

לַח *pl.* לַחִים, moist.

לָחַם, *Ni.*, to fight together.

לֶחֶם, bread.

לֶחֶם הַפָּנִים, shew-bread.

לָחַץ, to oppress, to afflict.

לֹחֵץ, *part.*, oppressing, oppressor.

לַחַץ, affliction.

לַחַשׁ, a charm *for serpents.*

לָטַשׁ, to sharpen.

לַיִל, לַיְלָה, night.

לִין *see* לוּן.

לַיִשׁ, strong lion.

לָכַד, to take captive, to capture; *Ni.*, to be taken; *Hit.*, to stick together, to take hold of one another.

לָמַד, to learn; *Pi.*, to teach; *Pu.*, to be trained.

לָמָה, why?

לָמוּד, accustomed.

לְמַטָּה, downwards, below.

לְמַעְלָה, upwards, above.

לְמַעַן, on account of.

לָעַג, *K. and Hi.*, to mock.

לַפִּיד, torch.

לָקַח [פ״ו], to take; *Ni.*, to be taken away.

לֹקֵחַ, *part.*, taking (he who takes).

לֶקַח, knowledge.

לָקַט, to collect; *Hit.*, to be assembled.

לָשׁוֹן, tongue, language.

## מ

מְאֹד, very much.

מְאוּמָה, anything, anything whatever.

מֹאזְנַיִם, scales, balances.

מָאוֹר, light [= body giving light].

מַאֲכָל, food.

מָאֵן, to refuse; *Pi.*, to be unwilling.

[מָאַס[בְּ, to despise.

מְאֻשָּׁר, *part.*, made happy.

מֵאֵת, *prep.*, from.

מָבוֹא, *subs.*, going down, setting *of the sun;* entrance.

מְבֻזֶּה, despised.

מִבְחָר, choice.

מֵבִיא, *part.*, bringing.

מִבְצָר, fortification, fortress.

מִגְדָּל, tower.

מָגוּר, *subs.*, wandering.

מַגִּישׁ, *part.*, bringing, offering.

מְגִלָּה, scroll.

מָגַן, *Pi.*, to give, to deliver.

מָגֵן, *with suff.* מָגִנִּי, shield.

מִדְבָּר, desert.

מדד, to measure; *Ni.*, to be measured.

מִדָּה, length, measurement.

מָדוֹן, strife.

מַדּוּעַ, why?

מְדוּרָה, pile for burning.

מִדְיָן, *pr. n. n.*, Midian.

מִדְרַךְ, *subs.*, treading.

מָה,[1] מַה, מֶה, what?

לָמָּה, לְמָה, why?

מָהִיר, quick, quickly.

מְהֻלָּל, *part.*, praised.

מָהַר, *Ni.*, to be precipitate; *Pi.*, to hasten, to bring quickly.

מְהֵרָה, quickly.

מוֹאָב, *pr. n.*, Moab.

מוּג, *Ni.*, to melt away.

מוֹדֶה, *part.*, giving thanks, confessing.

מוֹדַע, friend.

מוֹט, to slip; *Ni.*, to be moved.

מוֹטָה, yoke, band.

מוּל [מוֹל, מוֹאל], over against.

מוֹלֶדֶת, birth-place.

מוֹלִיךְ, *part.*, leading.

מוּם, blemish.

מוֹסָד, *only in pl.* —וֹת, *constr.* —וֹת *and* —ֵי, foundation.

מוֹעֵד, appointed season, festival.

מוֹעָדָה, refuge.

מוֹצָא, *subs.*, outgoing.

מוּצָק, molten.

מוֹקֵדָה, heap of fuel.

מוֹרָד, declivity.

מוֹרֶה, *part.*, teacher; shooting.

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[1] See § 66.

מוֹרָשָׁה, possession.

מוּשׁ, to touch; to remove.

מוֹשָׁב, *pl.* וֹת —, seat, dwelling.

מוֹשִׁיעַ, *part.*, saving.

מוּת, to die; *Pil. and Hi.*, to kill; *Ho.*, to be killed.

מָוֶת, death.

מִזְבֵּחַ, altar.

מְזוּזָה, door-post.

מַזְלֵג, fork.

מִזְעָר, *subs.*, few.

מִזְרָח, rising *of the sun*, east.

מַחֲבֹא, hiding-place.

מָחָה, to blot out.

מָחָה, *Pu.*, to be taken out of a marrowy bone.

מַחֲזִיק[בְּ], *part.*, holding fast.

מְחִיר, price, sale.

מְחֹלָתִי, Meholathite, *pr. n.*

מַחֲנֶה, camp, army, herd.

מַחְסוֹר, want.

מָחַץ, to shake.

מָחַק, to smite.

מָחָר, מָחֳרָת, to-morrow.

מַחֲרֵשָׁה, *prob.*, coulter.

מַחֲרֶשֶׁת, *prob.*, ploughshare.

מַחֲשָׁבָה, *constr.* מַחֲשֶׁבֶת, plan, thought, plot.

מְחִתָּה, terror.

מַטָּה, לְמַטָּה, downwards.

מַטֶּה, *pl.* וֹת —, staff; tribe.

מִטָּה, bed.

מַטָּע, *subs.*, planting.

מְטֹעָן, *part.*, pierced.

מָטַר, *Hi.*, to cause to rain.

מָטָר, rain.

מִי, who?

מִי יִתֵּן, would that!

מַיִם *constr.* מֵי *or* מֵימֵי, water.

מִין, kind, species.

מִישׁוֹר, uprightness.

מַכְאוֹב, sorrow.

מַכָּה, *subs.*, striking; plague.

מַכֶּה, *part.*, striking.

מְכוֹנָה, foundation.

מְכַסֶּה, *part.*, covering.

מַכְעִיס, *part.*, provoking.

מָכַר, to sell; *Ni. and Hit.*, to be sold, to sell oneself.

מֶכֶר, *suff.* מִכְרִי, price.

מִכְרוֹת, nativity.

מָלֵא, מָלָא, to fill, to be filled, to be completed; *Pi.*, to fill, to fulfill; *Ni.*, to be filled.

מְלֹא, fulness, full.

מְלֵאָה, abundance.

מִלֻּאִים, inauguration.

מְלָאכָה, work.

מְלוּנָה, booth.

מָלַח, *Ho.*, to be washed in salt.

מֶלַח, salt.

מִלְחָמָה, war.

מָלַט, *Ni.*, to escape; *Pi.*, to deliver; *Hit.*, to escape, to fly out (*of sparks*).

מָלַךְ, to reign; *Hi.*, to cause to reign.

מֶלֶךְ, king.

מֹלֶךְ, Molech, *pr. n. of an idol.*

מַלְכָּה, queen.

מַלְכוּת, kingdom.

מְלַמֵּד, *part.*, teaching.

מֶלְקָחַיִם, tongs, pincers.

מְמַלֵּא, *part.*, filling.

מַמְלָכָה, kingdom.

מָן, manna, *a sweet gum.*

מִן, מִ־ (see § 34), from, out of, away from, by.

מָנָה, *Ni.*, to be numbered; *Pi.*, to appoint.

מֹנֶה, *pl.* מֹנִים, times.

מְנוּחָה, rest.

מְנוֹרָה, candlestick.

מִנְּזָרִים, princes.

מִנְחָה, gift, offering, tribute.

מַנְחִיל *part.*, causing to inherit.

מְנַחֵם, *part.*, comforting.

מָנַע, to restrain.

מְנַשֶּׁה, *pr. n. m.*, Menasseh.

מַסְגֵּר, prison.

מַסִּיעַ, *part.*, cutting out (*stones*).

מָסָךְ, covering.

מְסִלָּה, highway.

מסס, *Ni.*, to be melted.

מַסָּע, quarry.

מִסְפָּר, number.

מִסְתַּתֵּר, *part.*, hiding oneself.

מָעוֹז *suff.* מָעֻזִּי, defence.

מָעַט, *Hi.*, to do little.

מְעִיל, mantle.

מַעְיָן, fountain.

מֵעִיר, *part.*, inciting.

מָעַל, to act treacherously.

מַעַל, treachery.

מַעֲלָה, ascent; לְמַעְלָה, upwards, above.

מַעֲלֶה, mount.

מַעֲלֶה, *part.*, causing to go up.

מֵעִם, from.

מַעֲמַקִּים, depths.

מַעֲצָד, axe.

מַעֲרָב, west; merchandize.

מְעָרָה, cave.

מַעֲשֶׂה, deed, work.

מַעֲשֵׂר, tithe.

מִפְתָּן, threshold.

מֹץ, מוֹץ, chaff.

מָצָא, to find, find out, to befall; *Ni.*, to be found, to be present, to exist; *Hi.*, to cause to find; to bring, to offer.

מַצֵּבָה, image, statue.

מְצָד, *pl.* —וֹת, stronghold.

מְצוּדָה, peak.

מִצְוָה, commandment.

מְצַוֶּה, *part.*, commanding.

מָצוֹר, defence, siege.

מְצִלְתַּיִם, cymbals.

מַצִּיב, *part.*, setting up.

מִצְעָד, step.

מִצְעָר, short time.

מִצְפָּה, Mizpah, *pr. n. of a town.*

מִצְרִי, Egyptian, *pr. n.*

מִצְרַיִם, Egypt, *pr. n. c.*

מַקָּבָה, hammer.

מִקְדָּשׁ, something holy, sanctuary.

מָקוֹם, place.

מָקוֹר, fountain, spring.

מִקְטָר, incense.

מִקְלַעַת, sculpture.

מִקְנֶה, cattle, flock, herd.

מקק, *Ni.*, to melt.

מִקְרָא, assembly.

מִקְרֶה, fate, lot.

מַר (*fem.* מָרָה), bitter.

מֹר, myrrh.

מַרְאֶה, appearance; *part.*, showing.

מַרְבִּית, abundance.

מְרַגֵּל, *part.*, spy.

מָרַד[בְּ], to rebel *against*.

מָרָה, *Hi.*, to rebel.

מָרוֹם, high place; fortification.

מֶרְחָב, space, broad place.

מָרַט, to polish, to peel; *Pu.*, to be polished.

מִרְמָה, deceit.

מַרְעִית, pasture, flock.

מַרְפֵּא, healing, health.

מָרַק, to polish; *Pu.*, to be scoured.

מרר, to be bitter, to be embittered; *Ni.*, to be changed.

מַשָּׂא, carrying; burden.

מַשְׂאֵת (*pl.* מַשְׂאֹת), gift.

מָשׂוֹשׂ, joy.

מַשְׂכִּיל, *part.*, behaving wisely.

מַשְׂכֹּרֶת, wages.

מִשְׁפָּח, slaughter.

מַשְׁבִּיר, *part.*, selling corn.

מִשְׁבְּצוֹת, settings.

מֹשֶׁה, Moses, *pr. n. m.*

מְשׁוּבָה, *subs.*, turning away.

מָשַׁח, to anoint.

מִשְׁחָה, *subs.*, anointing.

מַשְׁחִית, destruction.

מָשִׁיחַ, anointed one.

מֵשִׁיב, *part.*, causing to return.

מָשַׁךְ, to draw, prolong.

מַשְׁכִּים, *part.*, rising early.

מִשְׁכָּן (*pl.* —וֹת), dwelling; tabernacle, sanctuary.

מָשַׁל, to rule; *Ni.*, to be like; *Hi.*, to cause to rule; *infin.*, dominion.

מָשָׁל, proverb.

מִשְׁלֹחַ, prey.

מְשַׁלֵּחַ, *part.*, sending.

מִשְׁמַעַת, *coll.*, obedient ones.

מִשְׁמָר, custody, guard, watch.

מִשְׁמֶרֶת, custody, guard; keeping, observance.

מִשְׁנֶה, double.

מִשְׁעִי, *subs.*, cleansing.

מִשְׁעֶנֶת, staff.

מִשְׁפָּחָה, family.

מִשְׁפָּט, judgment, justice, right; custom, manner.

מַשְׁקֶה, cup-bearer; drink.

מַשְׁקוֹף, lintel.

מִשְׁקָל, weight, weighing.

מִשְׁתֶּה, banquet.

מֵת, *part.*, dead.

מָתוֹק, sweet.

מָתַי, when?

מְתִים, *pl.*, men.

מִתְנוֹדֵד, *part.*, lamenting.

מַתָּנָה, gift.

מָתְנַיִם, *dual*, loins.

מָתַק, *Hi.*, to be sweet, to make sweet.

## נ

נָא, *a particle of entreaty*, now, I pray thee, &c.

נֶאְדָּר, *part.*, glorified.

נְאֻם, something said, *often used in the prophets instead of a verb. Latin*, ait, inquit.

נֶאֱמָן, *part.*, faithful.

נָאַץ, *Pi.*, to contemn.

נָבָא, *Ni.*, to prophesy; *Hit.*, to prophesy; to act as if mad.

נְבוּכַדְנֶאצַּר, Nebuchadnezzar, *pr. n. m.*

נְבוּכַדְרֶאצַּר, Nebuchadrezzar, *pr. n. m.*

נָבוֹן, understanding.

נָבַט, *Hi.*, to behold.

נָבִיא, prophet.

נָבַל, to lose one's strength.

נָבָל, foolish, impious.

נֵבֶל, נֶבֶל, harp.

נְבֵלָה, corpse.

נָבַע, *Hi.*, to pour out, to tell.

נֶגֶב, *with* ה *locale* נֶגְבָּה, south.

נָגַד, *Hi.*, to show, to declare; *Ho.*, to be told.

נֶגֶד, before, over against.

נָגַהּ, to shine.

נֹגַהּ, brightness, splendour.

נָגַח, to butt, push *with a horn.*

נֶגַח, butting.

נָגִיד, ruler, prince.

נְגִינָה, song.

נָגַן, *Pi.*, to play *on a musical instrument.*

נָגַע, to touch; *Hi.*, to touch, to reach.

נֶגַע, mark (*of a disease*).

נָגַף, to smite; *Ni.*, to be defeated.

נָגַר, *Hi.*, to deliver; *Ho.*, to be poured out.

נָגַשׂ, to exact (*a debt or tribute*); *Ni.*, to harass one another; to be oppressed.

נָגַשׁ, to approach; *Hi.*, to bring, to cause to approach; to approach; *Ho.*, to be brought.

נְדָבָה, freewill offering.

נדד, *K., Poal, and Ho.*, to flee, flee away.

נָדַח, to expel; *Ni.*, to be expelled; *Hi.*, to scatter; to bring down *evil.*

נָדִיב, liberal, generous.

נָדַף, *Ni.*, to be driven away.

נָדַר, to vow.

נֵדֶר, נֶדֶר, vow.

נָהַג, to lead; *Pi.* נִהֵג, to pant, sigh.

נָהָה, to lament.

נָהַל, *Pi.* נִהֵל, to lead.

נָהַר, to rejoice.

נָהָר, river; נַהֲרַיִם, two rivers, *especially the Euphrates and the Tigris; hence* אֲרַם נַהֲרַיִם, Mesopotamia.

נוּא, *Hi.*, to restrain.

נוּד, to wander; *Hitpal.*, to move to and fro.

נָוֶה, habitation, pasture.

נוּחַ, to rest; *Hi.* (1) הֵנִיחַ, to cause to rest, to place; *Ho.* (1) הוּנַח, to be caused to rest; *Hi.* (2) הִנִּיחַ, to leave; *Ho.* (2) הֻנִּיחַ, to be placed.

נֹחַ, Noah, *pr. n., m.*

נוּן, Nun, *pr. n., m.*

נוּס, to flee; *Hi.*, to put to flight.

נוּעַ, to move to and fro; *Ni.*, to be shaken; *Hi.*, to shake.

נוּף, *Ho.*, to be waved.

נוֹרָא, *part.*, tremendous.

נוֹתֵר, *part.*, remaining.

נָזָה,[1] *K. and Hi.*, to exult.

נָזִיד, pottage.

נָזִיר, vine; Nazarite.

נָזַל, to flow.

נֵזֶם (*suff.* נִזְמִי), ring.

נָזַר, *Hi.*, to consecrate oneself.

נֵזֶר, diadem; consecration.

נָחָה,[2] *K. and Hi.*, to lead.

נָחַל, to inherit; *Hi.*, to cause to inherit.

נַחַל, נַחֲלָה, stream, brook.

נַחֲלָה, inheritance.

נָחַם, *Ni.* נִחַם, to lament; *Pi.*, נִחֵם, to comfort; *Hit.*, to repent.

נַחְנוּ, we.

נָחַשׁ, *Pi.*, to divine.

נָחָשׁ, serpent.

נְחֹשֶׁת, copper, brass.

נָטָה,[1] *K. and Hi.*, to stretch, to incline, to turn away; *Ni.*, to be stretched.

נָטַע, to plant; *Ni.*, to be planted.

נְטִעִים, *pl.*, plants.

נָטַר, to bear a grudge against.

נָטַשׁ, to leave; *Ni.*, to spread oneself out.

נִיב, fruit.

נִיחֹחַ, pleasantness.

נָכָה,[1] *Hi.*, to strike.

נָכוֹן, *part.*, founded; ready; faithful.

נְכוֹן הַיּוֹם, noon.

נָכֹחַ, straight, right.

נֹכַח, over against, before.

נָכַר, *Hi.*, to know, recognize.

נָכְרִי, stranger.

נִלְחָם, *part.*, fighting.

נָמוֹג, *part.*, melted *with fear.*

נָמֵר, leopard.

נִמְצָא, *part.*, found.

נָס, *part.*, fleeing.

נֵס, flag, standard.

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[1] See § 397. [2] See §§ 400 and 403.

נָסַב, *part.*, winding.

נָסַג, *Ho.*, to depart.

נָסַךְ, *K. and Hi.*, to pour out, to make libations; *Ni.*, to be anointed.

נֶסֶךְ, נֵסֶךְ, libation, drink offering.

נסס, *Hitpo.*, to lift oneself up.

נָסַע, to depart; *Hi.*, to remove, bring out.

נְעוּרִים, *pl.*, youth.

נָעִים, pleasant.

נַעַל, shoe, sandal.

נֹעַם, pleasantness.

נָעֳמִי, Naomi, *pr. n. w.*

נַעַר, boy.

נַעֲרָה, girl.

נָפוּץ, *part.*, broken.

נָפַח, to blow, to breathe.

נָפַל, to fall; *Hi.*. to lay down; *Hit.*, to fall *upon.*

נֹפֵל, *part.*, falling.

נִפְלְאָה, wonder.

נִפְלֵאת, *part. fem.*, difficult.

נֶפֶשׁ (*pl.* ות—), breath; soul, mind; person, body; life.

נֹפֶת *subs. f.*, dropping.

נָצַב (*i.q.* יָצַב), *Ni.*, to be set; *Hi.*, to set.

נָצַח, *Ni.*, to be completed; *Pi.*, to lead *music.*

נֶצַח, נֵצַח, perpetuity, eternity; לְנֶצַח, לָנֶצַח, לְנֵצַח נְצָחִים, for ever.

נָצַל, *Hi.*, to deliver.

נָצַר, to keep, observe.

נֵצֶר, branch.

נָקַב, to bore with holes; to call by name; *Ni.*, to be called.

נְקֵבָה, female.

נָקָה, *K. and Ni.*, to be pure, innocent; *Pi.*, to absolve.

נָקִי, pure, innocent.

נָקַם, to take vengeance on; *Ni.*, to be avenged.

נָקָם, נְקָמָה, vengeance.

נִקְלֶה, *part.*, despised.

נֵר, lamp, candle.

נָשָׂא, to lift up, to carry; to pardon; *Hit.*, to lift oneself up, to be exalted.

נֹשֵׂא, *part.*, carrying.

נָשַׂג, *Hi.*, to remove; to overtake.

נָשִׂיא, prince, chief.

נִשְׁאָר, *part.*, remaining.

נָשָׁה, to borrow; *Hi.*, to lend.

נֹשֶׁה, *part.*, creditor.

נָשַׁךְ, to lend on usury.

נֶשֶׁךְ, usury.

נִשְׁפָּט, *part.*, contending.

נָשַׁק, to kiss.

נֶשֶׁר, eagle.

נָתִיב, נְתִיבָה, path.

נָתַךְ, *K. and Ni.*, to be poured out; *Hi.*, to pour out; *Ho.*, to be melted.

נָתַן,[1] to give; *Ni.*, to be given; *Ho.*, to be given, to be set.

נֹתֵן, *part.*, giving.

נָתַץ, to destroy; *Pu. and Ho.*, to be broken.

נֶתֶר, potash.

נָתַשׁ, to pluck, to destroy; *Ho.*, to be plucked up.

# ס

סְאָה *pl.* —ִים, Seah, *a measure, a third part of an ephah.*

סְאוֹן, shoe.

סָאַן, to be shod.

סבב, to turn, to surround, to go about, to encompass; *Ni.*, to be turned; *Hi.*, to cause to return; *Ho.*, to be turned.

סָבִיב, סְבִיבוֹת, around.

סָגוּר, *part.*, pure (*of gold*).

סָגַר, to shut; *Ni. and Pu.*, to be shut, bolted; *Hi.*, to shut up; to deliver up.

סֹגַר, tower, castle.

סוֹד, counsel; assembly.

סוּס, horse; swallow.

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See § 237, *et seq.*

סוּף, reed; sea weed; יַם סוּף, the Red Sea.

סוּר, to depart, to turn aside; *Pilel*, to turn aside; *Hi.*, to put away, to cause to depart; *Ho.*, to be taken away.

סוּר, degenerate branch.

סָחַב, to drag about.

סֹחֵר, *part.*, merchant.

סִיגִים, סִגִים, dross.

סִינַי, Sinai, *pr. n. of a mountain.*

סִיר (*pl.* וֹת), pot.

סָכַל, *Ni. and Hi.*, to act foolishly; *Pi.*, to make foolish, to frustrate.

סָכָל, foolish.

סָכַן, *Ni.*, to cut oneself; *Pu.*, to be poor; *Hi.*, to make acquainted.

סָכַר, *Ni.*, to be shut up, to be stopped.

סַל (*pl.* סַלִּים), basket.

סָלַח, to forgive; *Ni.* to be forgiven.

סֹלְלָה, mound.

סֶלַע, rock.

סָלַף, *Pi.*, to cause to slip.

סֹלֶת, flour, meal.

סָמַךְ, to place; to support.

סָעַר, *Pu.*, to be dispersed.

סַעַר, סְעָרָה, storm.

סַף (*suff.* סִפִּי), threshold.

סָפַד, to beat *the breast;* to mourn, to lament.

סָפָה, to destroy; *Hi.*, to heap up.

סְפִיחַ, corn growing spontaneously; inundation.

סָפַק, to smite the thigh.

סָפַר, to write; to number; *Pi.*, to speak, to declare; *Pu.*, to be accounted, to be recounted.

סֵפֶר, census, numbering.

סֵפֶר, writing; book.

סֹפֵר, *part.*, writing, writer.

סָקַל, to stone.

סָר, *perf. from* סוּר, he has departed.

סָרָה, departing, cessation.

סִרְיוֹן, cuirass.

סָרִיס, minister, chamberlain.

סָרֵן, prince.

סָתַם, to stop.

סָתַר, *Ni.*, to hide oneself, to be hidden; *Pu.*, to be hidden; *Hi.*, to hide; *Hit.*, to hide oneself.

סֵתֶר, secret, secret place.

# ע

עָב, cloud.

עָבַד, to work, to till, to serve; *Hi.*, to make to serve; *Ho.*, to to be made to serve.

עֶבֶד, servant.

עֲבֹדָה, labour, work, service.

עֹבַדְיָהוּ, Obadiah, *pr. n. m.*

עָבַט, to borrow; *Hi.*, to lend to.

עָבַר, to pass over, to pass on; to transgress; *Ni.*, to be crossed over; *Hi.*, to turn away.

הֶעֱבִיר קוֹל, to proclaim.

עֹבֵר, *part.*, passing over.

עֵבֶר, region on the other side.

עֶבְרָה, wrath.

עִבְרִי, Hebrew.

עָגוּר, *part.*, flying in circles.

עֵגֶל, calf.

עֲגָלָה, waggon.

עֶגְלָה, heifer.

עַד, while, as long as, to, as far as, until; even to. עַד לְ, as far as. עַד אֲשֶׁר, until. לָעַד, for ever.

עֵד, witness.

עֵדָה, assembly.

עֵדוּת, law.

עֲדִי, ornament.

עֵדֶר, flock.

עַדְרִיאֵל, Adriel, *pr. n. m.*

עֲדָשִׁים, lentiles.

עוּד, to witness; *Pil.*, to restore; *Hi.*, to cause to witness; to enjoin a precept; *Ho.*, to be testified, to be shown; *Hitpal.*, to stand up.

עוֹד, עֹד, still, again, besides, yet; מֵעוֹד, ever since; בְּעוֹד, while yet.

עָוָה, *Kal and Hi.*, to act wickedly; *Ni.*, to be perverse.

עוּז, *Hi.*, to put in safety.

עַוִּיל, evil.

עָוַל, *Pi.*, to act wickedly.

עַוְלָה, iniquity.

עוֹלָם, perpetuity; לְעֹ״, עַד־עֹ״, for ever, *of future time*; מֵעוֹלָם, always, *of past time*.

עוֹמֵד, *part.*, standing.

עָוֹן *pl.* —וֹת, iniquity.

עוּף, to fly; *Pil.*, *idem*.

עוֹף, *coll.*, birds.

עוּר, *Hi.*, to arouse; *Hit.* to rise up.

עוֹר, skin.

עָוַת, *Pi.*, to pervert.

עַז, *fem.* עַזָּה, strong.

עֵז, *pl.* עִזִּים, she-goat.

עֹז, עוֹ, *suff.* עָזִּי, עָזִּי, strength.

עָזַב, to leave, to forsake.

עֻזָּה, Uzzah, *pr. n. m.*

עוּז, to become strong.

עָזַר, to help; *Ni.*, to be helped.

עֵזֶר, help.

עֵט, pen.

עָטָה, to cover, to be covered; *Hi.*, to cover.

עֲטָרָה (*constr.* עֲטֶרֶת), crown.

עַי (*generally with the article*), Ai, *pr. n. of a town*.

עַיִן, *dual* עֵינַיִם, (*pl.* עֵינוֹת, *only in second signification*), eye; fountain.

עִיר, *f.*, *pl.* עָרִים, city.

עָכַר, to trouble.

עַל, עֲלֵי[1], upon, over; at, near, by; for; on account of. עַל כֵּן, therefore; מֵעַל, from off; עַל כִּי, עַל אֲשֶׁר, because.

עֹל, *suff.* עֻלּוֹ, yoke.

עָלָה, to go up, to ascend; *Ni.*, to be made to go up, to be lifted up, to be made to depart; *Hi.*, to bring up, to offer up; *Ho.*, to be brought up.

עֹלָה, burnt offering.

עֲלוּמִים, youth.

עָלַז, to exult, to rejoice.

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[1] Poetical.

עֶלְיוֹן, high; Most High.

עלל, to glean; *Poel*, to vex, to destroy; *Poal*, to be vexed.

עָלַם, *K. and Hi.*, to hide, to conceal; *Ni.*, to be hidden, concealed; to be crafty.

עַלְמָה, girl, maiden.

עֲלֻפָּה, lamenting.

עַם (*with conjunctive accents*), עָם (*with distinctive accents, and art.*), *c.*[1] *suff.* עַמִּי, people.

עִם, with; at, near, by; מֵעִם, from.

עָמַד, to stand, to remain, to rise; *Hi.*, to cause to stand, to raise up, to arouse.

עִמָּד (*only found with suff. of* 1*st pers.* עִמָּדִי), with.

עמוד, pillar; platform.

עַמּוֹן, Ammon, *pr. n. of a people.*

עָמַל, to labour.

עָמָל, labour; vexation.

עָמֵל, labouring; artizan.

עֲמָלֵק, Amalek, *pr. n. of a people.*

עמם, *Ho.*, to become dim.

עָמַק, to be deep; *Hi.*, to deepen; *inf. abs.* below.

עֵמֶק, valley.

עֹמֶר, sheaf; Omer, *a measure, one tenth of an ephah.*

עֲמֹרָה, Gomorrha, *pr. n., town.*

עֵנָב, cluster of grapes.

עָנָה, to answer.

עֹנֶה, *part.*, answering.

עָנָו, עָנִי, afflicted.

עֳנִי, affliction.

עָנָן, cloud.

עָפָר, dust.

עֹפֶרֶת, lead.

עֶפְרוֹן, Ephron, *pr. n., town.*

עֵץ, tree; *pl.* wood.

עָצַב, *Ni.*, to be grieved.

עָצָב, *only in pl.* עֲצַבִּים, idol.

עֹצֶב, image of an idol.

עֵצָה, counsel.

עֵצָה, wood (*used of a material*).

עָצוּם, strong.

עַצְלָה, slothfulness.

עָצַם, *Hi.*, to strengthen.

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Rarely *fem.*

עֶצֶם, bone; body; self.

עָצַר, *Ni.*, to be detained.

עֲצָרָה, *and more often* עֲצֶרֶת, assembly.

עֵקֶב, reward; on account of; because.

עָקַר, *Pi.*, to hamstring.

עִקֵּשׁ, perverse.

עָרַב, to pledge; to be sweet.

עָרַב אֶת־לֵב, to expose oneself to danger.

עֲרַב, עֵרֶב, Arabia.

עָרֹב, fly.

עֹרֵב, raven.

עֶרֶב, evening.

עֵרֶב, woof.

עֲרָבָה, sterile plain, desert.

עָרָד, Arad, *pr. n., town.*

עָרָה, *Pi.*, to empty; *Ni.*, to be poured.

עָרוּם, crafty; prudent.

עָרִיץ, violent.

עָרַךְ, to arrange, to set in battle array.

עֹרֶם, craftiness.

עָרַף, to overthrow.

עֹרֶף, neck.

עָרְפָּה, Orpah, *pr. n. w.*

עֶרֶשׂ, *pl.* —וֹת, bed, couch.

עֵשֶׂב, green herb, grass.

עָשָׂה, to make, to do; *Ni. and Pu.*, to be made, to be done.

עֹשֶׂה, *part.*, maker, doer, doing.

עֵשָׂו, Esau, *pr. n. m.*

עֶשֶׂר, *pl.* —וֹת, ten.[1]

עָשִׁיר, rich.

עָשָׁן, smoke, cloud of smoke, cloud.

עָשַׁק, to oppress, to defraud.

עֹשֶׁק, oppression, unjust gain.

עָשַׁר, to be rich; *Hit.*, to feign to be rich.

עֹשֶׁר, riches.

עֵת, *suff.* עִתִּי, *pl.* —יִם, *and* —וֹת, *fem.*, time.

עַתָּה, now, already.

עַתּוּד, he-goat.

עָתַק, *Hi.*, to transcribe.

עָתָק, impudent.

עָתַר, *K. and Hi.*, to supplicate.

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[1] See § 51.

# פ

פֵּאָה, side, region, corner.

פָּאַר, *Hit.*, to glorify oneself, to boast; to declare.

פִּגּוּל, unclean food.

[בְּ]פָגַע, to fall *upon*; to entreat, to petition.

פֶּגֶר, *suff.* פִּגְרוֹ, dead body.

פָּגַשׁ, to meet.

פָּדָה, to redeem; *Ni.*, to be redeemed.

פִּדְיוֹן, redemption.

פֶּה, *constr.* פִּי, *suff.* פִּי, פִּיךָ, &c., *pl.* פִּים *and* פִּיּוֹת, mouth; hole; border; כְּפִי, לְפִי, according to, like, as; עַל פִּי, on account of.

פֹּה, here, hither.

פּוּחַ, to breathe; *Hi.*, to utter.

פּוּץ, *K. and Hi.*, to break, to scatter; *Ni. and Hi.*, to be dispersed.

פּוּק, *K. and Hi.*, to move.

פָּחַד, to fear, dread.

פַּחַד, fear, dread.

פֶּחָה, governor.

פָּחַח, *Hi.*, to snare.

פֶּחָם, coal.

פְּטוּרִים, opening *flowers*.

פִּיד, ruin.

פָּלָא, *Ni.*, to be difficult; *Pi.*, to accomplish; to consecrate; *Hi.*, to act wonderfully; to consecrate; *Hit.*, to act wonderfully.

פֶּלֶא, wonder.

פָּלַג, *Pi.*, to divide.

פָּלַט, *Pi.*, to deliver, to cause to escape.

פְּלֵיטָה, פְּלֵטָה, escape.

פָּלַל, *Pi.*, to judge; *Hit.*, to intercede, to pray.

פְּלֹנִי, such a one, quidam.

פָּלַשׁ, *Hit.*, to roll oneself in ashes.

פְּלִשְׁתִּי, Philistine.

פֶּן, lest, that not.

פָּנָה, to turn; *Pi.*, to prepare; *Hi.*, to cause to turn; *Ho.*, to turn, to be turned.

פָּנֶה, *only found in pl.* פָּנִים, face; אֶל פְּנֵי, into the presence of, before; אֶת־פְּנֵי, in the presence of, before; מֵאֵת פְּנֵי, מִפְּנֵי, מִלִּפְנֵי, from before, on account of; בִּפְנֵי, לִפְנֵי, before, in the presence of, in front of; like; עַל פְּנֵי, to the face of, before, in front of; on the surface of, upon; on account of.

פֹּנֶה, *part.*, turning.

פְּנִימָה, within.

פְּנִינִים, *generally translated* pearls.

פִּסֵּחַ, lame.

פָּסִיל, *only in pl.* פְּסִילִים, graven image.

פֶּסֶל, *idem.*

פָּעַל, to make, to do.

פֹּעֵל, *part.*, doer.

פֹּעַל, deed, work.

פַּעַם, step; time; פַּעַם אַחַת, once, &c.

פָּקַד, to visit; to muster; to set over; *Ni.*, to be missing; to be set over; *Pi.*, to muster; *Pu.*, to be mustered; to be lacking; *Hi.*, to set over, to place; *Ho.*, to be set over; to be visited; to be deposited; *part.*, overseer; *Hit.*, to be mustered; to be numbered.

פְּקֻדָּה, muster.

פִּקָּדוֹן, deposit.

פָּקַח, to open.

פָּקִיד, officer.

פִּקָּעִים, cucumbers.

פַּר, (*with distinctive accents and the art.* פָּר), bull, young bullock.

פָּרַד, *Pu.*, to be separated; *Hi.*, to disperse; *Hit.*, to be dispersed, separated.

פֶּרֶד, mule.

פָּרָה, cow, heifer.

פְּרָזִי, villager.

פָּרַח, to sprout.

פֶּרַח, flower.

פְּרִי, *in pause* פְּרִי, fruit.

פָּרֹכֶת, veil.

פָּרַס, *Hi.*, to divide *the hoof.*

פַּרְסָה, hoof.

פַּרְעֹה, Pharaoh, *a title of the Egyptian kings.*

פָּרַץ. to break; to overflow; *Ni.*, to be spread abroad; *Pu.*, to be broken down; *Hit.*, to separate oneself.

פֶּרֶץ, *m.*, breach, rupture.

פָּרַק, to break; *Hit.*, to tear off from oneself.

פָּרַר, to break, to cleave; *Hi.*, to frustrate, make void; to take away; *Ho.*, to be made void; *Hitpo.*, to be cleft.

פָּרַשׂ, to break, to disperse, to spread.

פָּרַשׂ, to separate, to spread out.

פָּרָשׁ, horseman.

פְּרָת, Euphrates, *pr. n. of a river.*

פָּשַׁח, *Pi.*, to tear in pieces.

פָּשַׁט, to attack; *Hi.*, to flay, to cause to take off (*a garment*).

פָּשַׁע, to transgress, sin.

פֶּשַׁע, transgression.

פַּת, *suff.* פִּתִּי, bit, crumb (*of bread*).

פִּתְאֹם, suddenly.

פָּתַח, to open, to be open; *Pi.*, to carve; to take off *armour.*

פֶּתַח, *suff.* פִּתְחִי, door, entrance.

פָּתַל, *Ni.*, *part.*, deceitful; *Hit.*, to act perversely.

פֹּתֵר, *part.*, interpreting.

## צ

צֹאן, *coll.*, flocks, small cattle, *i.e.*, sheep and goats.

צָבָא, to go forth *to war*; *Hi.*, to muster.

צָבָא, *pl.* —וֹת, army, host; warfare.

צָבָה, *vb.*, *i.q.* צָבָא.

צְבִי, *in pause* צָבִי, splendour; *with pl.* צְבָיִים, צְבִיִּים, צְבָאִים, צְבָאוֹת, gazelle.

צָבַר, to gather, to store up.

צַד, *suff.* צִדִּי, side.

צַדִּיק, righteous, just.

צָדַק, to be right; *Pi. and Hi.*, to justify, acquit; *Hit.*, to justify oneself.

צֶדֶק, *suff.* צִדְקִי, righteousness.

צְדָקָה, *idem.*

צִדְקִיָּהוּ, Zedekiah, *pr. n. m.*

צָהַל, to cry out.

צֹהַר, light; *dual*, צָהֳרַיִם, noon, mid-day.

צַוָּאר, neck.

צִוָּה, *Pi.*, to command; *Pu.*, to be commanded.

צוּם, to fast.

צוֹם, fast.

צוּקָה, distress.

צוּר, *i q.* יָצַר, to form.

צוּר, stone, rock.

צָחַק, to laugh; *Pi.*, to jest, to mock.

צִי, *pl.* צִים *and* צִיִּים, ship.

צִיּוֹן, Zion, *pr. n. pl.*

צִיּוּן, pillar.

צִיץ, *pl.* צִצִּים, flower.

צֵל, *suff.* צִלִּי, shadow.

צָלַח, to prosper; *Hi.*, to cause to prosper, accomplish prosperously.

צְלִיחָה, צַלַּחַת, flat pan.

צֶלֶם, image, likeness.

צַלְמָוֶת, shadow of death.

צַלְמֻנָּע, Zalmunnah, *pr. n. m.*

צָלַע, to limp.

צֵלָע, rib; side chamber.

צֶלַע, *subs.*, falling.

צָמֵא, to be thirsty.

צָמֵא, thirsty.

צֶמֶד, a yoke, pair.

צָמַח, to sprout.

צֹמֵחַ, *part.*, sprouting.

צֶמַח, sprout.

צָעִיף, veil.

צָעִיר, small, little, young.

צָעַק, to cry out, cry.

צְעָקָה, cry.

צָפָה, to watch; *Pi.*, to overlay; *Pu.*, to be overlaid.

צָפוֹן, north.

צִפּוֹר, little bird.

צָפִית, watchtower.

צִפְעֹנִי, viper.

צפף, *Pilp.*, to twitter.

צְפַרְדֵּעַ, frog.

צִפֹּרֶן, point.

צִצִּים, *see* צִיץ.

צַר, *with distinctive accents and art.* צָר, enemy; trouble.

צֹר, Tyre, *pr. n., town.*

צָרָה, trouble.

צָרִיחַ, tower.

צֹרֶךְ, need.

צָרַף, to melt, to refine, to prove.

צרר, to be narrow; to fortify; to be straitened; *Hi.*, to distress.

# ק

קְבוּרָה, sepulchre.

קָבַל, *Pi.*, to receive.

קָבַץ, to collect, to congregate; *Ni.*, to be collected; *Pi.*, to collect; *Hit.*, to gather selves together.

קָבַר, to bury; *Pi.*, to bury *several; Ni. and Pu.*, to be buried.

קָדוֹשׁ, קָדֹשׁ holy.

קָדַה, to be kindled.

קָדִים, east, east wind.

קֶדֶם, that which is before, beginning; east; ancient time.

קַדְמֹנִי, in front; eastern; old, ancient.

קָדְקֹד, top of the head.

קָדַר, to be black, to mourn, *Hi.*, to darken, to cause to mourn; *Hit.*, to be darkened.

קָדַשׁ, to be holy; *Ni.*, to be regarded as holy; *Pi.*, to sanctify; *Pu.*, to be sanctified; *Hi.*, to consecrate; *Hit.*, to be celebrated; to sanctify oneself, to show self holy.

קֹדֶשׁ, *pl.* קָדָשִׁים, holiness, holy thing, sanctuary.

קָדֵשׁ בַּרְנֵעַ, Kadesh Barnea.

קָהַל, *Ni.*, to be gathered together; *Hi.*, to assemble.

קָהָל, assembly.

קָוָה, to expect, to await; *Pi. id.*

קוֹל, *pl.* —וֹת, voice, cry; *in. pl.*, thunder.

קוּם, to arise, to be established; *Pi.*, קִיֵּם, to confim; *Hi.*, to cause to arise; to cause to stand, to set up; to perform *a promise; Hitpl.*, to rise up.

קוֹמָה, height.

קוּן, *Pil.*, to sing a mournful song.

קוֹץ, thorn.

קוּרִים, slender threads.

קָטַל, to slay.

קָטֹן, to be little, small.

קָטָן, *suff.* קְטַנִּי, *and* קָטֹן, little, small.

קָטַר, *Pi. and Hi.*, to burn incense; *Ho.*, *part.*, incense.

קְטֹרֶת, incense.

קִינָה, mournful song; lamentation.

קַיִץ, harvest; summer.

קִיר, wall.

קַל, *fem.* קַלָּה, light; swift.

קלל, to be light; to be swift; *Ni.*, to be swift; to be despised; *Pi.*, to curse; *Hi.*, to lighten.

קְלָלָה, curse, accursed thing.

קָלַע, to sling, to throw stones.

קֶלַע, sling.

קֶמַח, flour, meal.

קָנָא, *Pi.*, to be jealous; to envy; to be zealous; *Hi.*, to excite jealousy.

קִנְאָה, jealousy; indignation.

קָנָה, to buy; *Ni.*, to be bought.

קֹנֶה, *part.*, buying.

קָסַם, to divine.

קֶסֶת, inkhorn.

קָפַץ, to shut *the mouth.*

קֵץ, end; בְּקֵץ, at the end.

קָצֶה *and* קָצֶה, end.

קְצוּבָה, sheared *sheep.*

קְצִיעוֹת, cassia.

קָצִיר, harvest.

קָצַף, to be angry; *Hi.*, to anger.

קֶצֶף, anger.

קָצַר, to cut, to reap; *Hi.*, to shorten.

קָצֵר, short.

קָרָא, to call, to cry; to invite; to proclaim; to celebrate; *Ni. and Pu.*, to be called.

קָרָא, *i.q.* קָרָה, to meet; *Hi.*, to cause to befall.

קָרַב *and* קָרֵב, to approach; *Pi.*, to cause to approach; *Hi.*, to cause to approach, to bring near.

קֶרֶב, *suff.* קִרְבִּי, midst.

קַרְדֹּם, *pl.* קַרְדֻּמִּים *and* —וֹת, axe.

קָרָה, to meet, to happen.

קָרָה, cold.

קָרוֹב, near.

קָרַח, *Ho.*, to be shaved; *Ni.*, to shave oneself.

קִרְיָה, city, *poetical.*

קֶרֶן, horn.

קָרַע, to tear, to rend; *Ni.*, to be rent.

קֶרֶשׁ, board, plank.

קְשִׂיטָה, a piece of money.

קַשְׂקַשִּׂים, scales.

קַשׁ, straw, stubble, chaff.

קָשַׁב, to attend.

קָשָׁה, to be hard; to be difficult.

קָשֶׁה, hard, stiff; difficult.

קָשַׁר, to conspire; *Ni.*, to be bound.

קשׁשׁ, *Poel*, to gather.

קֶשֶׁת, bow.

## ר

רָאָה,[1] to see; *Ni. and Pu.*, to be seen; *Hi.*, to cause to see.

רֹאֶה, *part.*, seeing, seer.

רְאוֹת, *infin.*, seeing.

רְאִי, mirror.

רֹאשׁ, *pl.* רָאשִׁים,[2] head, chief; beginning; company.

רִאשׁוֹן, first.

רִאשׁוֹנָה, beginning.

רֵאשִׁית, *idem.*

רַב *pl.* רַבִּים, many; great; enough.

רֹב, multitude, abundance.

רבב, to be many.

רִבְבָה, ten thousand.

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[1] See § 400. [2] See § 46.

רָבָה, to increase; *Pi. and Hi.*, to cause to increase.

רָבַץ, to lie down, *of animals.*

רָגַז, to be moved.

רֹגֶז, rage.

רֶגֶל, foot.

רַגְלִי, foot-soldier.

רָגַם, to stone.

רֶגַע, moment.

רָדָה, to subdue.

רֹדֶה, *part.*, subduing.

רָדַף, to pursue; *Ni. and Ho.*, to be persecuted.

רֹדֵף, *part.*, pursuing, pursuer.

רָוָה, to drink; *Pi. and Hi.*, to give to drink, to water.

רָוַח, to be airy.

רוּחַ, breath, wind; spirit.

רוּם, to lift up; *Pil.*, to lift up, exalt; *Pul.*, to be exalted; *Ho.*, to be heaved.

רוּעַ, *K. and Hi.*, to cry, to shout.

רוּץ, *K. and Pil.*, to run.

רוּק, *Hi.*, to pour; *Ho.*, to be poured out.

רוּשׁ, *Hitpal*, to feign to be poor.

רוּת Ruth, *pr. n. of a woman.*

רֹזֶן, prince.

רָחַב, to be wide; to behave proudly; *Hi.*, to widen.

רָחָב, broad.

רֹחַב, breadth.

רְחוֹב, רְחֹב, street.

רַחוּם, merciful.

רָחוֹק, far off; precious.

רָחַם, to have mercy on; *Pi.*, רִחַם, to compassionate; *Pu.*, to obtain mercy.

רָחַץ, to wash; *Pu.*, to be washed; *Hit.*, to wash oneself.

רָחַק, to be far off; *Pi.*, to move far off.

רָטַשׁ, *Pu.*, to be dashed *against.*

רִיב, רוּב, to contend, strive.

רִיב, strife, contention.

רֵיחַ, odour, smell.

רֵיק, empty.

רֵיקָם, emptily.

רַךְ, *fem.* רַכָּה, tender.

רָכַב, to ride.

רֶכֶב, *coll.*, cavalry, chariots.

רְכוּשׁ, substance, wealth.

רָם, proud.

רֹמַח, spear.

רְמִיָּה, deception.

רמם, *i.q.* רום, to be high, lofty.

רָמַס, to tread; *Ni.*, to be trodden down.

רָמַשׂ, to creep.

רֶמֶשׂ, *coll.*, reptiles.

רִנָּה, shout; joy.

רנן, to shout for joy; *Pi.*, *idem.*

רַע, evil, worthless.

רֵעַ, neighbour, friend.

רָעֵב, to be hungry.

רָעָב, hunger, famine.

רָעֵב, hungry.

רָעָה, to feed; *Hit.*, to associate oneself.

רָעָה, *subs.*, evil.

רֹעֶה, *part.*, feeding.

רַעֲנָן, *pl.* רַעֲנַנִּים, green.

רעע, to shout; to break out; to do evil; *Hi.*, to do evil.

רָעַץ, to oppress.

רָעַשׁ, to tremble; *Ni.*, to be shaken.

רַעַשׁ, tumult, trembling.

רָפָא, to heal; *Ni.*, to be healed.

רָפָה, *K.*, *Pi. and Hi.*, to let down, to let alone; *Hit.*, to be lazy.

הִרְפָּה יָד מִפִּי, to desert anyone.

רָפַס *and* רָפַשׂ, to tread.

רָצָה, to delight, to be pleased; *Ni.*, to be accepted.

רָצוֹן, delight, satisfaction.

רָצַח, to kill, murder.

רצץ, *K.*, *Pi. and Poel*, to break; to treat violently.

רֵק, empty, worthless.

רַק, *fem.* רַקָּה, thin, lean.

רַק, only; except.

רָקַב, to rot.

רָקִיעַ, firmament.

רָקַם, to be formed.

רָקַע, *K. and Hi.*, to spread out.

רָשׁ, poor.

רָשַׁע, to be wicked; *Hi.*, to condemn.

רָשָׁע, wicked.

רִשְׁעָה, wickedness.

רֶשֶׁת, net.

# שׁ

שְׁאֵת, *subs.*, lifting up.

שָׂבַע, שָׂבֵעַ, to be satisfied; *Hi.*, to satisfy.

שָׂבָע, plenty.

שָׁגָא, *Hi.*, to make great.

שָׂגַב, *K. and Ni.*, to be exalted.

שָׂדֶה, *pl.* —וֹת, *constr.* —ֵי, field.

שֶׂה, *suff.* שִׂיוֹ *and* שִׂיהוּ, sheep, goat.

שׂוּם, שִׂים, to put; *Hi.*, to place.

שׂוּשׂ, שִׂישׂ, to rejoice.

שָׂחַק, *Pi.*, to dance, to play; *part.*, jester.

שִׂים *see* שׂוּם.

שָׂכִיר, hireling.

שָׂכַל, to see; to be wise, to become prudent; *Hi.*, to understand; to be successful.

שֵׂכֶל, intelligence.

שָׂכַר, to hire; *Hit.*, to be hired.

שְׂלָו, שְׂלָיו, quail.

שַׂלְמָה, garment.

שָׂם, *part.*, putting.

* שַׂמְאַל, *Hi.*, to go to the left.

שְׂמֹאול, שְׂמֹאל, left, left hand.

שָׂמַח, שָׂמֵחַ, to rejoice; *Pi.*, to cause to rejoice.

שִׂמְחָה, joy.

שִׂמְלָה, garment.

שָׂנֵא, *K. and Pi.*, to hate; *Ni.*, to be hated.

שֹׂנֵא, *part.*, hating.

שִׂנְאָה, hatred.

שָׂעִיר, he-goat.

שֵׂעִיר, Seir, *pr. n., mt.*

שֵׂעָר, שַׂעֲרָה, hair.

שְׂעֹרָה, barley.

שָׂפָה, lip; border; shore.

שַׂק, *suff.* שַׂקּוֹ, sackcloth.

שַׂר, prince, leader, captain.

שָׂרִיד, remnant.

שָׂרַף, to burn; *Ni.*, to be burnt.

שָׂשׂ, *part.*, rejoicing.

# שׁ

שָׁאַב, to draw water.

שָׁאַג, to roar.

שְׁאָגָה, *subs.*, roaring.

שָׁאָה, *Hi.*, to lay waste.

שְׁאוֹל, שְׁאֹל, the grave.

שָׁאוּל, Saul, *pr. n. m.*

שָׁאוֹן, noise, tumult.

שָׁאַל, to ask.

שָׁאַן, *Pil.* שַׁאֲנַן, to be at ease.

שַׁאֲנָן, *pl.* שַׁאֲנַנִּים, at ease.

שָׁאַף, to pant.

שָׁאַר, *K. and Ni.*, to remain, to be left.

שְׁאָר, שְׁאֵרִית, remnant.

שָׁבוּעַ, hebdomad, week.

שְׁבוּעָה, oath.

שְׁבוּת, captivity.

שָׁבַח, *Pi.*, to praise; *Hi.*, to still; *Hit.*, to be praised, to boast.

שֵׁבֶט, שֶׁבֶט, staff; correction; tribe.

שְׁבִי, *in pause* שָׁבִי, captivity; *coll.*, captives.

שִׁבֹּלֶת, *fem., pl.* שִׁבֳּלִים, ear of corn; a stream.

שָׁבַע, *Ni.*, to swear.

[1] שֶׁבַע, שִׁבְעָה, seven; week.

שָׁבָץ, vertigo.

שָׁבַר, to break; *Ni.*, to be broken; *Ho.*, to be hurt.

שָׁבַר, *denom. from* שֶׁבֶר, to buy corn.

שֶׁבֶר, שֵׁבֶר, wound; corn.

שִׁבָּרוֹן, breaking.

שָׁבַת, to cease, to rest; *Ni.*, to cease; *Hi.*, to cause to rest, to cause to cease.

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[1] See § 51.

שַׁבָּת, Sabbath.

שַׁבָּתוֹן, a great *or* solemn Sabbath; rest.

שְׁגָגָה, error.

שֹׁד, violence, oppression.

שׁדד, to spoil; *Poel*, to destroy; *Ni. and Ho.*, to be spoiled.

שָׁדוּף, *part.*, blasted, scorched.

שַׁדַּי, most powerful; Almighty.

שֹׁהַם, onyx.

שָׁוְא, wickedness; vanity; לַשָּׁוְא, in vain.

שׁוֹאָה, tempest; ruin.

שׁוּב, to return; *Pil.*, to restore, *Hi.*, to cause to return, to bring back; *Pul. and Ho.*, to be brought back.

שׁוֹבֵב, backsliding.

שׁוּבָה, *subs.*, backsliding.

שׁוּט, *K.*, *Pil. and Hitpl.*, to run to and fro.

שׁוּנַמִּי, Shunammite., *pr. n.*

שַׁוְעָה, שָׁוַע, cry.

שׁוּעָל, fox.

שׁוֹפָר, trumpet.

שׁוֹק, leg.

שׁוּק, street.

שׁוֹר, *epic.*, *pl.* שְׁוָרִים, ox.

שׁוּר, to go about, to journey.

שׁוּר *see* שִׁיר.

שׁוֹרֵר, enemy.

שׁוּשָׁן, Shushan, *pr. n.*, *town.*

שֹׁחַד, present, gift; bribe.

שָׁחָה, *Hitpal.* הִשְׁתַּחֲוָה, to bow down.

שָׁחַט, to kill *animals.*

שַׁחַץ, pride.

שָׁחַק, to wear away.

שַׁחַק, cloud, sky.

שָׁחַר, *K.*, to be black; *Pi.*, to seek.

שַׁחַר, dawn, morning.

שָׁחַת, *Pi. and Hi.*, to destroy; *Ni. and Ho.*, to be polluted, to be corrupted.

שַׁחַת, pit.

שִׁטָּה, acacia; עֲצֵי שִׁטִּים, acacia wood.

שָׁטַח, to spread out.

שָׁטַף, to rush; *Pu.*, to be washed.

שׁוֹטֵר, *part.*, scribe, overseer, officer.

שִׁיבָה, dwelling.

שִׁיר, *K. and Pil.*, to sing.

שִׁיר, שִׁירָה, song.

שִׁית, to put.

שָׁכַב, to lie, to lie down; *Ho., id.*

שַׁכּוּל, bereaved *of children.*

שִׁכּוֹר, drunkard.

שָׁכַח, שָׁכֵחַ, to forget; *Ni.*, to be forgotten; *Hi.*, to cause to forget.

שָׁכַם, *Hi.*, to rise early in the morning; *inf. abs.*, early.

שְׁכֶם, the part between the shoulders; Shechem, *pr. n. m., and c.*

שָׁכַן, שָׁכֵן, to dwell; *Pi. and Hi.*, to cause to dwell.

שָׁכַר, *K. and Hit.*, to be drunk.

שֵׁכָר, strong drink.

שִׁכָּרוֹן, drunkenness.

שֶׁלֶג, snow.

שָׁלֵו, שַׁלְוָה, security, peace.

שָׁלוֹם, peace, security; health.

שָׁלַח, to send; to stretch out; *Pi.* to send out, to send away; to cast, *Hi.*, to send.

שֻׁלְחָן, *pl.* —וֹת, table.

שַׁלִּיט, ruler.

שָׁלַךְ, *Hi.*, to cast, to throw; *Ho.*, to be cast out, to be cast down.

שלל, to despoil.

שָׁלָל, spoil.

שָׁלַם, to be complete; to be at peace; *Pi.*, to recompense; to pay (*vows*); *Hi.*, to execute; *Ho.*, to be at peace.

שֶׁלֶם, thanksgiving.

שָׁלֵם, whole; just, perfect; peaceable.

שְׁלֹמֹה, Solomon, *pr. n. m.*

שַׁלְמַן, Shalmon, *pr. n. m.*

שָׁלַף, to draw off, to draw *a sword.*

שֹׁלֵף, *part.*, drawing.

שָׁלַשׁ, *Pu. part.*, divided in three.

שִׁלְשֹׁם, the day before yesterday.

שָׁם, there; שָׁמָּה, thither; מִשָּׁם, thence.

שֵׁם, name; renown.

שָׁמַד, *Hi.*, to destroy, to lay waste; *Ni.*, to be destroyed, to be laid waste.

שַׁמָּה, desolation; astonishment.

שְׁמוּאֵל, Samuel, *pr. n. m.*

שְׁמוּעָה, message, report.

שָׁמַט, to smite, to kick; to remit *a debt.*

שְׁמִטָּה, release.

שָׁמַיִם, heavens.

שָׁמִיר, diamond.

שמם, to lay waste, to be laid waste; to be astonished; *Ni.*, to be laid waste; to be astonished; *Hi.*, to lay waste.

שְׁמָמָה, desolation.

שָׁמֵן, *adj.*, fat.

שֶׁמֶן, *subs.*, fat, oil, ointment

שְׁמֹנֶה, eight.

שָׁמַע, to hear, to understand; to obey; *Ni.*, to be heard; to be reported; *Pi.*, to call: *Hi.*, to cause to hear; to call; to publish.

שֹׁמֵעַ, *part.*, hearing, listening.

שִׁמְעוּ *imper. 3rd per. pl., from* שָׁמַע, hear ye.

שָׁמַר, to keep, to watch, to guard; *Ni.*, to take heed; *Hit.*, to guard oneself.

שֹׁמֵר, *part.*, keeper.

שֹׁמְרוֹן, Samaria, *pr. n. of a town.*

שְׁמָרִים, dregs.

שֶׁמֶשׁ, sun.

שִׁמְשׁוֹן, Samson, *pr. n. m.*

שֵׁן (*suff.* שִׁנּוֹ), tooth.

שָׁנָה, to be changed.

שָׁנָה (*pl.* —ים *and* —ות), year.

שֵׁנָה, sleep; dream.

שָׁנִי, scarlet.

שְׁנַיִם, two; double.

שָׁסָה, to rob, plunder.

שֹׁסֶה, *part.*, robbing, plundering.

שָׁסוּי, *part.*, robbed.

שׁסס, to rob, plunder,

שָׁעָה, to look, to look favourably.

שָׁעַן, *Ni.*, to recline.

שַׁעַר, gate.

שִׁפְחָה, maid-servant.

שָׁפַט, to judge; *Ni.*, to litigate.

שֹׁפֵט, *part.*, judge.

שָׁפַךְ, to pour out; to shed *blood; Ni. and Hit.*, to be poured out.

שָׁפֵל, to be low; *Hi.*, to depress, humble.

שְׁפֵלָה, plain.

שָׁפַת, to place.

שָׁקַד, to watch.

שָׁקָה, *Hi.*, to give to drink, to water.

שִׁקּוּץ, abomination.

שָׁקַט, to be at peace; to settle; *Hi.*, to quiet.

שָׁקַל, to weigh.

שֶׁקֶל, shekel, *a weight about 240 grs.*

שָׁקַר, *K. and Pi.*, to lie.

שֶׁקֶר, falsehood.

שֹׁקֶת, drinking-trough.

שִׁרְיוֹן, cuirass.

שְׁרִירוּת, stubbornness.

שָׁרַץ, to creep (*with reptiles*).

שֶׁרֶץ, *coll.*, reptiles.

שָׁרַק, to hiss.

שֹׁרֶשׁ, root.

שָׁרַת, *Pi.*, to serve.

שֵׁשׁ, six.

שֵׁת, Seth, *pr. n. m.*

שָׁתָה, to drink.

שְׁתִי, warp (*in weaving*).

# ת

תַּאֲוָה, desire.

תְּאֵנָה, *pl.* —יִם, fig, fig-tree.

תֵּבָה, ark.

תְּבוּאָה, produce; profit.

תְּבוּנָה, intelligence, understanding.

תֵּבֵל, the world.

תֶּבֶן, straw, building material.

תַּבְנִית, structure, model.

תֹּהוּ, desolate, empty.

תְּהוֹם, *pl.* ות—, wave, mass of water.

תְּהִלָּה, praise.

תּוֹדָה, confession; thanksgiving; choir of thanksgivers.

תָּוֶךְ, middle.

תּוֹכַחַת, rebuke.

תּוֹלְדוֹת, families.

תּוֹלַעַת, worm.

תּוֹמֵךְ, *part.*, taking hold of.

תּוֹעֵבָה, abomination.

תּוֹצָאוֹת, outgoings.

תּוֹרָה, law.

תּוֹשָׁב, sojourner.

תַּחְבּוּלוֹת, *pl.*, counsel.

תְּחִלָּה, beginning.

תְּחִנָּה, request.

תַּחֲנוֹת, *pl.*, camp.

תַּחַת, under; because; instead of.

תַּחְתּוֹן, lower.

תֵּימָן, south.

תִּירוֹשׁ, must, new wine.

תַּכְלִית, end,

תָּכַן, *Pi.*, to fix.

תֵּל, *suff.* תִּלּוֹ, heap of ruins.

תָּלָא, to hang.

תְּלָאָה, trouble.

תָּלָה, to hang.

תָּלוּי, *part.*, hanged.

תָּם, whole, perfect, upright.

תֹּם, *suff.* תָּמִי, integrity.

תָּמַהּ, to be terrified.

תְּמוֹל, yesterday.

תָּמִיד, continually, continual.

תָּמִים, perfect.

תָּמַךְ, to support.

תָּמַם, *K.*, to finish; *K. and Ni.*, to be finished, to be consumed; *Hi.*, to make perfect; cook thoroughly.

תָּמָר, palm-tree.

תְּנוּפָה, wave-offering.

תַּנּוּר, oven.

תַּנִּין, monster.

תָּעַב, *Pi.*, to abominate; *Ni.*, to be held in abomination.

תְּעוּדָה, testimony.

תֹּף, *pl.* תֻּפִּים, timbrel.

תִּפְאֶרֶת, splendour, glory.

תְּפוּצָה, dispersion.

תְּפִלָּה, prayer,

תָּפַשׂ, *K. and Pi.*, to seize, to take hold of; to overlay; *Ni.*, to be taken.

תֹּפֶת, Tophet, *pr. n., place.*

תָּפְתֶּה, burning place.

תִּקְוָה, hope; rope.

תָּקַע, to blow *on a trumpet;* *Ni.*, to strike one another.

תַּרְבִּית, increase.

תַּרְדֵּמָה, deep sleep.

תְּרוּמָה, heave-offering.

תְּרוּעָה, noise, shout.

תָּרְמָה, תַּרְמִית, deceit.

תְּשׁוּעָה, safety.

תְּשִׁיעִית, *fem.*, ninth.

# II. ENGLISH - HEBREW.

## A



Aaron, *pr. n. m.*, אַהֲרֹן.

Abide, to, לוּן, *Hitpal.*

Abigail, *pr. n. w.*, אֲבִיגַיִל.

Able, to be, יָכֹל, *K. and Ho.*

Abner, *pr. n. m.*, אַבְנֵר.

Abomination, תּוֹעֵבָה, שִׁקּוּץ.

Abound, to, שָׁרַץ.

About, to go, סבב, שוּר.

Above, עַל, לְמַעְלָה, מִלְּמַעְלָה.

Abraham, *pr. n. m.*, אַבְרָהָם.

Abram, *pr. n. m.*, אַבְרָם.

Absalom, *pr. n. m.*, אַבְשָׁלוֹם.

Abundance, מְלֵאָה, מַרְבִּית, הֹסֶן.

Acacia, שִׁטָּה (*pl.* —ים).

Acceptable, to make, חנן, *Pi.*

Accomplish, to, פָּלָא, *Pi.*

Accomplish prosperously, to, צָלַח, *Hi.*

Accomplished, to be, כָּלָה.

Account of, on, בַּעֲבוּר, בִּגְלַל, יַעַן, עֵקֶב.

Accounted, to be, חָשַׁב, *Ni.*

Accursed thing, קְלָלָה.

Achish, *pr. n. m.*, אָכִישׁ.

Acquired hastily, to be, בָּהַל, *Pu.*

Acquit, to, צָדַק, *Hi.*

Act, to, עָשָׂה, פָּעַל.

Act wickedly, to, עָוַל.

Adam, *pr. n. m.*, אָדָם.

Add, to, יָסַף, *K. and Hi.*

Adhere, to, דָּבַק, *K. and Pu.*,

Afflict, to, לָחַץ.

Afflicted, עָנָי, עָנָו.

Affliction, עֹנִי, לַחַץ.

Afraid, to be, פָּחַד, יָרֵא.

After, אַחַר, אַחֲרֵי.

Again, עוֹד.

Ahab, *pr. n. m.*, אַחְאָב.

Ahasuerus, *pr. n. m.*, אֲחַשְׁוֵרוֹשׁ.

Ahaziah, *pr. n. m.*, אֲחַזְיָה.

Ahijah, *pr. n. m.*, אֲחִיָּה.

Ahitophel, *pr. n. m.*, אֲחִיתֹפֶל.

Ai, *pr. n.*, *town*, הָעַי.

Airy, to be, רָוַח.

Alas! אֲהָהּ.

Alert, חוּשׁ.

Alienated, to be, יָקַע, נָקַע.

Alive, to keep, חִיָּה, *Hi.*

All, כֹּל.

Almighty, אֵל, שַׁדַּי.

Aloes, אֲהָלִים, אֲהָלוֹת.

Alone, לְבַד, בָּדָד.

Also, גַּם, אַף.

Altar, מִזְבֵּחַ.

Although, אַף־עַל־פִּי, אִם, כִּי, גַּם, עַל.

Always, לְעוֹלָם.

Amalek, *pr. n. n.*, עֲמָלֵק.

Amnon, *pr. n. m.*, עַמְנוֹן.

Amorite, אֱמֹרִי.

And, וְ, וּ (*see* § 414).

Anger, אַף, חֵמָה, כַּעַס, זַעַם, קֶצֶף.

Anger, to, חָרָה *Hi.*, קָצַף *Hi.*

Angry, to be, חָרָה, קָצַף.

Anoint, to, מָשַׁח.

Anointed, to be, נָסַךְ, *Ni.*

Anointed one, מָשִׁיחַ.

Answer, to, עָנָה.

Answering, עֹנֶה, *part.*

Anything whatever, מְאוּמָה.

Aphek, *pr. n.*, *place*, אֲפֵק.

Appearance, מַרְאֶה.

Appoint, to, מָנָה, *Pi.*

Appointed place, מִפְקָד.

Appointed season, מוֹעֵד.

Approach, to, קָרַב, נָגַשׁ, *K. and Ni.*

Approach, to cause to, קָרַב, *Pi. and Hi.*; נָגַשׁ, *Hi.*

Arid place, צִיּוֹן.

Arise, to, קוּם.

Arise, to cause to, קוּם, *Hi.*

Ark, אָרוֹן, תֵּבָה.

Arm, זְרוֹעַ.

Army, חַיִל, צָבָא, מַחֲנֶה.

Around, סָבִיב, סְבִיבוֹת.

Arouse, to, עָמַד, *Hi.*

Arouse oneself, to, עוּר, *Hitpal.*

Arrogant, זֵד.

Arrogantly, to act, פָּדַל, *Hi. and Hit.*

Arrow, חֵץ, בֶּן־קֶשֶׁת.

Artificer, חָרָשׁ.

Artizan, עָמֵל.

As, —כְּ, כְּמוֹ, כַּאֲשֶׁר.

Asa, *pr. n. m.*, אָסָא.

Asahel, *pr. n. m.*, עֲשָׂהאֵל.

Asaph, *pr. n. m.*, אָסָף.

Ascend, to, נָסַק.

As far as, עַד לְ.

Ashamed, to be, בּוֹשׁ; כָּסַף, *Ni.;* כָּלַם, *Ni.;* חָפֵר, *Ni. and Hi.*

Ashamed, to feel, יָבַשׁ, *Hi.*

Ashamed, to make, בּוֹשׁ, *Hi.;* יָבַשׁ, *Hi.*

Ashamed, to be made, כָּלַם, *Ho.*

Asher, *pr. n. m.*, אָשֵׁר.

Ashes, to clear, דָּשֵׁן.

Ask, to, בָּקַשׁ, *Pi.;* שָׁאַל.

Askelon, *pr. n., town*, אַשְׁקְלוֹן.

Ass, חֲמוֹר.

Assail, to, הָפַף [עַל].

Assemble, to, קָהַל; (*intr.*) יָעַד, *Ni.*

Assembled, to be, קָהַל, *Ni.;* יָעַד, *Ni.;* לָקַט, *Hit.*

Assembly, קָהֵל, עֵדָה, מִקְרָא, סוֹד, עֲצָרָה.

Associate oneself, to, רָעָה, *Hit.*

Astonished, to be, שמם, דמם.

Astonishment, שַׁמָּה.

Asunder, to be put, פָּרַד, *Hit.*

Atone, to, כָּפַר, *K. and Pi.*

Attack, to, נָפַל [בְּ], פָּשַׁט [עַל].

Attack with united strength, to, מָלָא [עַל], *Hit.*

Attend, to, קָשַׁב.

Avite, עַוִּי.

Axe, גַּרְזֶן, מַעֲצָד.

# B

Baal, *pr. n., idol,* הַבַּעַל.

Baal-Gad, *pr. n., place,* בַּעַל גָּד.

Baal-Meon, *pr. n., place,* בַּעַל מְעוֹן.

Baal-zebub, *pr. n., idol,* בַּעַל זְבוּב.

Baasha, *pr. n. m.,* בַּעְשָׁא.

Babylon, בָּבֶל.

Back, גֵּו.

Backslide, to, שׁוּב, *Pil.*

Backsliding, שׁוּבָה.

Backwards, אָחוֹר, אֲחֹרַנִּית.

Bad, רַע.

Balances, מֹאזְנַיִם.

Balm, צְרִי.

Band, מוֹטָה.

Banished, to be, נָדַח, *Ni.*

Banquet, מִשְׁתֶּה.

Bar, בְּרִיחַ.

Barak, *pr. n. m.,* בָּרָק.

Bare, חָלָק.

Barley, *growing,* שְׂעֹרָה; *grain,* שְׂעוֹרִים.

Barzillai, *pr. n. m.,* בַּרְזִלַּי.

Base, אֶדֶן.

Bashan, *pr. n., place,* בָּשָׁן.

Basket, סַל, טֶנֶא.

Be, to, הָיָה.

Beast, חַיָּה, בְּהֵמָה.

Beat, to, *the breast,* סָפַד, תֹּפֶף, *Poel.*

Beautiful, יָפֶה.

Beautify, to, יָפָה, *Pi.*

Beauty, נֹעַם, נְעִימָה, הוֹד.

Because, כִּי, יַעַן, תַּחַת אֲשֶׁר, עַל אֲשֶׁר.

Bed, מִטָּה.

Befall, to, קָרָה.

Befall, to cause to, קָרָה, *Hi.*

Before (*time*), בְּטֶרֶם; (*place*), לִפְנֵי; from before, מִפְּנֵי.

Begin, to, חָלַל, *Hi.*

Beginning, רֹאשׁ, רֵאשִׁית, קֶדֶם, רִאשׁוֹנָה.

Behaving wisely, מַשְׂכִּיל, *part.*

Behold, to, נָבַט, *Hi.*

Behold! הֵן, הִנֵּה, הֵא.

Believe, to, אָמַן, *Hi.*

Beloved, דּוֹד.

Below, לְמַטָּה.

Bend, to, דָּרַךְ; לָפַת; עָוַת, *Pi.*

Benjamin, *pr. n. m. and t.*, בִּנְיָמִין.

Benjamite, בֶּן־יְמִינִי, יְמִינִי.

Bereaved *of children*, שַׁכּוּל.

Beseech, to, חנן, *Hit.*

Beseige, to, [עַל] צוּר.

Bethel, *pr. n., place*, בֵּית אֵל.

Beth-lehem, *pr. n., place*, בֵּית לֶחֶם.

Beth-shemesh, *pr. n., place*, בֵּית שֶׁמֶשׁ.

Bethuel, *pr. n. m.*, בְּתוּאֵל.

Bind, to, אָסַר, קָשַׁר, חָבַשׁ.

Binding vow, אֱסָר.

Birds, עוֹף (*coll.*); little bird, צִפּוֹר.

Birthplace, מוֹלֶדֶת.

Birthright, בְּכוֹרָה.

Bitter, מַר.

Bitter, to be, מָרָה.

Bitumen, חֵמָר.

Black, to be, קָדַר, שָׁחַר.

Blemish, מוּם.

Bless, to, בָּרַךְ, *K. and Pi.*

Blessed, בָּרוּךְ, *part.*

Blessed, to be, בָּרַךְ, *Ni. and Pu.*

Blessing, בְּרָכָה.

Blood, דָּם.

Blot out, to, מָחָה, *K. and Hi.*

Blow, to, (*a trumpet*), תָּקַע.

Blush, to, חָפֵר.

Blush, to cause to, כָּלַם, *Hi.*

Board, קֶרֶשׁ.

Boast, to, פָּאַר, *Hit.*; אָמַר, *Hit.*; שָׁבַח, *Hit*; הלל, *Hit.*

Body, גּוּף, גְּוִיָּה, נֶפֶשׁ, עֶצֶם.

Bold, to be, בָּטַח.

Bolted, to be, סָגַר, *Pu.*

Bone, עֶצֶם.

Book, סֵפֶר.

Border, גְּבוּל, מִסְגֶּרֶת, שָׂפָה.

Bore, to, נָקַב.

Born, to be, יָלַד, *Ni. and Ho.*

Borrow, to. לָוָה, עָבַט.

Bosom, חֵיק.

Bought, to be, קָנָה, *Ni.*

Bound, to be, קָשַׁר, *Ni.*

Bounds, to set, גָּבַל, *Hi.*

Bountiful man, אִישׁ מַתָּנוֹת.

Bow, קֶשֶׁת.

Bow down, to, כָּרַע; שָׁחַח, *Hitpal*; גָּהַר.

Bowl, מִזְרָק; bowls *for libations*, מְנַקִּיּוֹת.

Boy, נַעַר.

Branch, נֵצֶר.

Brass, נְחֹשֶׁת.

Breach, פֶּרֶץ.

Bread, לֶחֶם.

Breadth, רֹחַב.

Break, to, שָׁבַר, נָפַץ; דָּכָה, *Pi.*; פָּצַח, *K. and Pi.*; רעע.

Break out, to, פָּרַץ, בָּקַע, *Ni.*

Breast (*of animals*), חָזֶה.

Breath, רוּחַ.

Bribe, שֹׁחַד.

Bring, to, בּוֹא, *Hi.*; נָגַשׁ, *Hi.*; מָצָא, *Hi.*; *calamity*, נָדַח, *Hi.*; disgrace, בּוּשׁ, *Hi.*

Bring down, to, יָרַד, *Hi.*

Bring forth, out, to, יָצָא, *Hi.*; נָסַע, *Hi.*

Bring forth, to, יָלַד.

Bring near, to, קָרַב, *Hi.*

Bring home, to, שׁוּב, *Hi.*

Bring up, to, עָלָה, *Hi.*

Bring up, to, [= educate], גָּדַל, *Pi.*; רוּם, *Pil.*

Bring to pass, to, בּוֹא, *Hi.*

Bringing up, [= educating], *part.*, מְגַדֵּל.

Broad, רָחָב.

Broad space, מֶרְחָב.

Broken, to be, שָׁבַר, *Ni.*; נָתַץ, *Pu. and Ho.*

Broken, *part.*, נָפוּץ.

Broken down, to be, פָּרַץ, *Pu.*

Broken in pieces, to be, רעע, *Hitpo.*

Brook, valley with a brook, נַחַל; נַחֲלָה.

Brother, אָח.

Brought, *part.*, מוּבָא.

Brought, to be, בּוֹא, *Ho.*; נָגַשׁ, *Ho.*

Brought back, to be, שׁוּב, *Ho.*

Brought down, to be, יָרַד, *Ho.*

Brought near, to be, נָגַשׁ, *Ho.*

Brought secretly, to be, גָּנַב, *Pu.*

Brought up, to be, עָלָה, *Ho.*

Brutish, בַּעַר.

Bucket, כַּד.

Build, to, בָּנָה.

Builder, building, *part.*, בּוֹנֶה.

Building material, תֶּבֶן.

Built, to be, בָּנָה, *Ni.*

Bull, פָּר *or* פַּר.

Burdensome, to be, סָבַל.

Burdensome, to become, סָבַל, *Hit.*

Buried, to be, קָבַר, *Pu.*

Burn, to, בָּעַר, שָׂרַף; *intr.* יָקַד, *Ho.*, חרר, דָּלַק.

Burned, *part.*, שָׂרוּף.

Burned, to be, שָׂרַף, *Ni.*; חרר, *Ni.*; (*of incense*), קָטַר, *Ho.*

Bury, to, קָבַר, טָמַן.

But, אוּלָם, אִם, כִּי, כִּי אִם, וְ.

Butter, חֶמְאָה.

Butting, נַגָּח.

Buy, to, קָנָה.

## C

Cage, כָּלוּב.

Cain, *pr. n. m.*, קַיִן.

Calamity, אֵיד.

Calf, עֵגֶל.

Call, to, קָרָא; שָׁמַע, *Pi.*

Call happy, to, אָשַׁר, *Pi.*

Called, to be, קָרָא, *Ni. and Pu.*; נָקַב, *Ni.*

Camel, גָּמָל (*com.*).

Camp, מַחֲנֶה, תַּחֲנוֹת.

Canaan, *pr. n. c.*, כְּנַעַן.

Candlestick, מְנוֹרָה.

Captain, שַׂר, רַב.

Captives, גָּלוּת, שְׁבִי, שְׁבִיָּה, (*coll.*).

Captive, to be carried, גָּלָה, *Pu. and Ho.*

Captivity, גָּלוּת, שְׁבוּת.

Captivity, to carry into, גָּלָה, *Hi.*

Care, to take, שָׁמַר, *Hit.*

Carmel, *pr. n.*, כַּרְמֶל.

Carrying, נֹשֵׂא, *part.*

Carve, to, חקק; פָּתַח, *Pi.*

Carved, to be, חָטַב, *Pu.*

Cast, to, שָׁלַח, *Pi.*

Cast, to, (*mould*), יָצַק.

Cast away, out, to, שָׁלַךְ, *Hi.*; קִיא *or* קוּא *K. and Hi.*

Cast, to be, (*molten*), יָצַק, *Ho.*

Cast out, to be, שָׁלַךְ, *Ho.*

Castle, סֹהַר.

Cattle, בָּקָר.

Caught, to be, אָחַז, *Ni.*

Cave, מְעָרָה.

Cease, to, חָדַל, שָׁבַת.

Cedar, אֶרֶז.

Celebrate, to, [בְּ] קָרָא.

Celebrate a feast, to, חגג.

Celebrated, to be, קָדַשׁ, *Hit.*

Chaff, מֹץ.

Chain, זֶק.

Clean, טָהוֹר.

Chaldeans, *pr. n. n.*, כַּשְׂדִּים.

Chamberlain, סָרִיס.

Change, to, שָׁנָה; חָלַף, *Hi.*

Changed, to be, הָפַךְ, *Ni.*; סבב, *Ho.*

Charge, (*guard*) מִשְׁמֶרֶת.

Chariot, רֶכֶב, מֶרְכָּבָה.

Charm, (*for serpents*), לַחַשׁ.

Chase away, to, בָּרַח, *Hi.*

Chastise, to, יָסַר, *Pi.*

Cherub, כְּרוּב.

Chief, נָשִׂיא, אַבִּיר, אַלּוּף, רֵאשִׁית.

Child, יֶלֶד.

Children, טַף, מְעוֹלֵל, (*coll.*).

Childless, שַׁכּוּל.

Choice, מִבְחָר.

Choir of thanksgivers, תּוֹדָה.

Choose, to, [בְּ] בָּחַר.

Chronicle, סֵפֶר זִכָּרוֹן.

Chronicles, דִּבְרֵי הַיָּמִים.

City, עִיר.

Clay, חֹמֶר, טִיט.

Clean, to be, טָהֵר.

Cleanse, to, חָטָא, *Pi.*

Cleanse oneself, to, טָהַר, *Hit.*; חָטָא, *Hit.*

Cleave, to, (*adhere*), דָּבַק; (*break*), בָּקַע, *Poel*; פרר.

Cleft, to be, פרר, *Hitpo.*

Clothe, to, לָבַשׁ, *K. and Hi.*

Clothed, לָבוּשׁ, *part.*

Clothing, מַלְבּוּשׁ, כְּלִי, תִּלְבֹּשֶׁת.

Cloud, עָב, עָנָן.

Cold (*subs.*), קָרָה; (*adj.*), קֹר.

Collect, to, קָבַץ, *Pi.*; אָסַף, לָקַט.

Collected, to be, קָבַץ, *Ni.*

Come, to, בּוֹא, אָתָה.

Come upon, to, בּוֹא, דָּבַק (*with* אַחֲרֵי).

Coming in, בָּא, *part.*

Command, to, צִוָּה, *K. and Pi.*

Commanded, to be, צִוָּה, *Pu.*

Commanding, מְצַוֶּה, *part.*

Commandment, מִצְוָה.

Commemorate, to, זָכַר, *Hi.*

Common people, עַם הָאָרֶץ.

Company, רֹאשׁ.

Compensation, כֹּפֶר.

Complete, to be, שָׁלֵם; נָצַח, *Ni.*

Completed, to be, מָלָא.

Concealed, to be, עָלַם, *Ni.*

Condemn, to, רָשַׁע, *Hi.*

Confidence, בֶּטַח.

Confirm, to, קוּם, *Pi.* (קִיֵּם).

Coniah, *pr. n. m.*, כָּנְיָהוּ.

Consecrate, to, קָדַשׁ, *Hi.*

Consecrate oneself, to, נָזַר, *Hi.*

Consecration, נֵזֶר.

Consider, to, בִּין, *Pilel.*

Conspire, to, קָשַׁר.

Consumed, to be, תּמם, *K. and Ni.*

Contemn, to, נָאַץ, *Pi.*

Contempt, בּוּז.

Contend, to, שָׁפַט, *Ni.*; דִּין, *Ni.*

Contention, רִיב, מָדָן.

Continue, to, יָסַף, *K. and Hi.*

Continually, תָּמִיד.

Convocation, holy, מִקְרָא קֹדֶשׁ.

Cook, to, בָּשַׁל, *Pi.*

Cooked, to be, בָּשַׁל, *K. and Pu.*

Copper, נְחֹשֶׁת.

Cor (*measure* = 10 *ephahs*), כֹּר .

Cord, חֶבֶל .

Corn, דָּגָן , בַּר , שִׁבֹּר ; parched, קָלִי .

Corn, to buy, שָׁבַר .

Corner, פִּאָה , מִקְצוֹעַ .

Corpse, נְבֵלָה , חָלָל , פֶּגֶר .

Corrected, to be, יָסַר , *Ni.*

Correction, שֵׁבֶט .

Corrupt, to be, שָׁחַת , *Ho.*

Couch, עֶרֶשׂ , *pl.* —וֹת .

Counsel, to, יָעַץ .

Counsel, עֵצָה , סוֹד . תַּחְבּוּלוֹת .

Counsel, to take, יָעַץ , *Ni.*

Counsellor, יוֹעֵץ , *part.*

Court, חָצֵר .

Covenant, בְּרִית .

Covenant, to make a, כָּרַת בְּרִית .

Cover, to, כָּסָה , *Pi.*; עָטָה , *K. and Hi.*

Cover oneself, to, כָּסָה , *Hit.*

Cover *the head*, to, חָפָה , חפף .

Covered, to be, כָּסָה , *Ni. and Pu.*

Covering, כַּפֹּרֶת .

Cow, פָּרָה .

Craftiness, עָרָם .

Create, to, בָּרָא .

Created, to be, בָּרָא , *Ni.*

Creature, fellow, יָקוּם .

Creditor, נֹשֶׁה .

Creep, to, רָמַשׂ .

Cross over, to, עָבַר .

Crowd, רֶגֶשׁ , קָצָה .

Crown, זֵר , עֲטָרָה .

Crown oneself, to, כָּתַר , *Hi.*

Cruel, אַכְזָר .

Crushed, to be, דִּכֵּא .

Cry out, to, צָהַל , צָעַק , זָעַק .

Cry, צְעָקָה , זְעָקָה , שַׁוְעָה , שֵׁוַע , קוֹל .

Cubit, אַמָּה .

Cud, גֵּרָה .

Cuirass, שִׁרְיוֹן , סִרְיוֹן .

Cup, כּוֹס .

Cups, קְשָׂוֹת (*pl.*).

Cure, to, רָפָא .

Curse, to, ארר , בָּרַךְ , *Pi.*

Curse, קְלָלָה .

Cursed, to be, אָרַר, *Ni.*, *Pu. and Ho.*

Custody, מִשְׁמָר.

Custom, מִשְׁפָּט.

Cut, to, כָּרַת, בָּרָה, חָרַשׁ.

Cut, to be, כָּרַת, *Ho.*

Cut down, to, בָּקַע, בָּרָא, *Pi.*

Cut down, to be, כָּרַת, *Ni. and Pu.*; קוּט.

Cut off, to, כָּרַת.

Cut off, to be, כָּרַת, *Ni.*; גָּזַר, *Ni.*

Cut oneself, to, גָּדַד, *Hitpo.*

Cymbals, מְצִלְתַּיִם.

Cypress, בְּרוֹשׁ.

Cyrus, *pr n. m.*, כּוֹרֶשׁ.

## D

Damascus, דַּמֶּשֶׂק.

Darken, to, קָדַר, *Hi.*; חָשַׁךְ, *Hi.*

Darkened, to be, חָשַׁךְ; קָדַר, *Hit.*

Darkness, חֹשֶׁךְ.

Daughter, בַּת.

Darius, דָּרְיָוֶשׁ.

David, דָּוִד, דָּוִיד.

Day, יוֹם.

Day, by, יוֹמָם.

Dead, מֵת.

Death, מָוֶת.

Deceit, מִרְמָה, תָּרְמָה, תַּרְמִית, רְמִיָּה.

Deceive, to, גָּנַב, *K. and Pi.*; פָּתַל, *Ni.*

Deceiver, נוֹכֵל *part.*

Decide, to, חָרַץ.

Declaration, פָּרָשָׁה.

Declare, to, סָפַר, *Pi.*; פָּאַר, *Hit.*; נָגַד, *Hi.*

Declivity, מוֹרָד.

Decree, to, כָּתַב, *Pi.*; חקק, *Poel.*

Decree, דָּת.

Dedication, חֲנֻכָּה.

Deed, מַעֲשֶׂה.

Deep, עָמוֹק.

Deepen, to, עָמַק, *Hi.*

Deep sleep, תַּרְדֵּמָה.

Defeated, to be, נָגַף, *Ni.*

Defence, מָעוֹן.

Defile, to, טָמֵא, *Pi.*; oneself, טָמֵא, *Hit.*

Defraud, to, עָשַׁק.

Defy, to, זָעַם.

Delight, to, חָפֵץ.

Delight, חֵפֶץ, רָצוֹן.

Deliver, to, מָלַט, *Pi.*; פָּלַט, *Pi.*; נָצַל, *Hi.*; (give) נָגַר, *Hi.*; מָגַן, *Pi.*

Deliver up, to, סָגַר, *Hi.*; נָגַר, *Hi.*

Delivered, to be, חָלַץ, *Ni.*

Delivering, מַצִּיל, *part.*

Deny, to, כָּחַשׁ, *Pi.*

Depart, to, סוּר.

Depart, to cause to, סוּר, *Hi.*

Depart, to be made to, סוּר, *Ni.*

Deposit (*of dew, etc*), שִׁכְבָה.

Deposited, to be, פָּקַד, *Ho.*

Depressed, to be, שׁחח, *Ni.*

Depression, רוּחַ הַרְעָה.

Depths, מַעֲמַקִּים, מְצוּלָה, (*coll.*).

Descend, to, יָרַד.

Desert, יְשִׁימוֹן, מִדְבָּר.

Desert, to, רָפָה, *Hi.*

Design, תַּבְנִית.

Desire, to, חָמַד; אָוָה, *Hit.*

Desire, תְּשׁוּקָה, תַּאֲוָה.

Desirable, נֶחְמָד.

Desolation, חָרְבָּה, שְׁמָמָה.

Despise, to, בָּזָה; מָאַס[בְּ].

Despised, to be, בָּזָה, *Ni.*; קלל, *Ni.*; קָלָה, *Ni.*

Despised, נִבְזֶה, מִבְזֶה, נִקְלֶה, *parts.*

Despising, בֹּזֶה, *part.*

Destroy, to, שָׁמַד, *Hi.*; נָתַץ סָפָה; כָּרַת, *Hi.*; שָׁחַת *Pi. and Hi.*; יָסַף, *K. and Hi.*; בָּלַע, *Pi.*; עלל, *Poel*; כָּלָה, *Pi.*

Destroyed, to be, שָׁמַד, *Ni*; חָבַל, *Ni.*

Detained, to be, עָצַר, *Ni.*

Devise, to, חָרַשׁ, *Hi.*; חָשַׁב.

Devoted, to be, קָדַשׁ, *Pu.*

Devoted thing, חֵרֶם.

Dew, טַל.

Diadem, נֵזֶר.

Die, to, מוּת.

Difficult, *f.*, נִפְלֵאת.

Difficult, to be, פָּלָא, *Ni.*

Dip, to, טָבַל.

Disclose, to, גָּלָה.

Disease, חֳלִי.

Disgrace, to bring, בּוּשׁ, *Hi.*

Dish, סֵפֶל, קְעָרָה.

Dishonour, to cause, חָפַר, *Hi.*

Disperse, to, פּוּץ; פָּרַד, *Hi.*

Dispersed, to be, פָּרַד, *Hit.*; פָּזַר, *Pu.*

Dispossess, to, יָרַשׁ, *Hi.*

Dispute, רִיב.

Distress, צוּקָה.

Distress, to, צרר, *Hi.*

Divide, to, חָלַק, *K. and Pi.*; חָצָה; בָּדַל, *Hi.*; פָּלַג, *Pi.*

Divide, *the hoof*, to, פָּרַס, *Hi.*

Divided, to be, בָּדַל, *Ni.*; חָצָה, *Ni.*

Divine, to, קָסַם, נָחַשׁ.

Do, to, פָּעַל, עָשָׂה.

Doeg, *pr. n. m.*, דֹּאֵג.

Doing, עֹשֶׂה, *part.*

Dog, כֶּלֶב.

Done, to be, עָשָׂה, *Ni.*

Door, דֶּלֶת, פֶּתַח.

Doorpost, מְזוּזָה.

Double, שְׁנַיִם, מִשְׁנֶה.

Dove, יוֹנָה.

Downwards, לְמַטָּה.

Drag about, to, סָחַב.

Dragon, תַּנִּין.

Draw, to, מָשַׁךְ.

Draw out, to, מָשַׁךְ.

Draw, to (*a sword*), שָׁלַף.

Draw off, to, שָׁלַף.

Draw water, to, שָׁאַב.

Dream, to, חָלַם.

Dream, חֲלוֹם, שֵׁנָה.

Dried up, to be, חָרַב, *K. and Pu.*

Drink, to, שָׁתָה.

Drink, to give to, שָׁקָה, *Hi.*

Drinking, *subs.* מַשְׁקֶה.

Drink-offering, נֶסֶךְ.

Drive away, out, to, גָּרַשׁ, *K. and Pi.*

Driven away, to be, נָדַף, *Ni.*

Dropping (*of honey*), צוּף.

Dross, סִיגִים.

Drunk, to be, שָׁכַר, *Hit.*

Drunkard, שִׁכּוֹר.

Drunkenness, שִׁכָּרוֹן.

Dry, חָרֵב, יָבֵשׁ.

Dry up, to, יָבֵשׁ, *Hi.*; חָרֵב, *Hi.*

Dumb, אִלֵּם.

Dust, עָפָר.

Dwell, to, שָׁכֵן, יָשַׁב.

Dwell, to cause to, שָׁכַן, *Pi.*

Dwell, to be caused to, יָשַׁב, *Ho.*

Dwelling, מוֹשָׁב, נָוֶה, מִשְׁכָּן *pl.* —וֹת.

## E

Eagle, נֶשֶׁר.

Ear, אֹזֶן.

Ear of corn, שִׁבֹּלֶת.

Ear, to give, אָזַן, *Hi.*

Earnest, to be, חָרָה, *Hi.*

Earring, נֶזֶם.

Earth, אֶרֶץ; אֲדָמָה.

Earthenware, חֶרֶשׂ.

Ease, at, שַׁאֲנָן.

East, קֶדֶם, מִזְרָח.

Eastwind, קָדִים.

Eat, to, אָכַל.

Eating, אֹכֶל, *part.*

Eden, עֵדֶן.

Edom, *pr. n., n. and c.*, אֱדֹם.

Egypt, *pr. n. c.*, מִצְרַיִם; רַהַב (*pride*).

Egyptian, מִצְרִי.

Ekron, *pr. n., city*, עֶקְרוֹן.

Eldad, *pr. n. m.*, אֶלְדָּד.

Elder, זָקֵן.

Eleazer, *pr. n. m.*, אֶלְעָזָר.

Eli, *pr. n. m.*, עֵלִי.

Eliashib, *pr. n. m.*, אֶלְיָשִׁיב.

Elijah, *pr. n. m.*, אֵלִיָּהוּ.

Embittered, to be, מרר.

Embrace, to, חָבַק, *K. and Pi.*

Empty, to, בקק; עָרָה, *Pi.*

Empty, רֵיק; תֹּהוּ.

Encamp, to, חָנָה.

Encamping, חֹנֶה, *part.*

Encampment, מַחֲנֶה.

Encompass, to, סבב.

End, קָצֶה, קֵץ; אַחֲרִית, תַּכְלִית.

End of, at the, מִקְּצֵה, *constr.*

End of, making an, מְכַלֶּה, *part.*

Ends of (*the earth*), יַרְכְּתֵי, *constr.*

Endangered, to be, סָכַן, *Ni.*

Enemy, צַר, אוֹיֵב, שׂוֹרֵר.

Enfeebled, to be, דלל, *Ni.*

Engrave, to, חָרַשׁ.

Engraved, to be, חָצַב, *Ni.*

Engraved, חָרוּת, *part.*

Enjoin (*a precept*), to, עוּד, *Hi.*

Enough, רַב.

Entrance, פֶּתַח, מָבוֹא.

Entreat, to, עָתַר, *K. and Hi.*; [בְּ]פָנַע.

Envy, to, קָנָא, *Pi.*

Envy, קִנְאָה.

Ephah, (*a measure, probably one and one-twelfth bushel*), אֵיפָה.

Ephraim, *pr. n. m. and t.*, אֶפְרַיִם.

Error, מִשְׁגֶּה.

Escape, פְּלֵיטָה.

Escape, to, מָלַט, *Ni., and Hit.*

Escape, to cause to, פָּלַט, *Hi.*

Eshcol, *pr. n., valley*, אֶשְׁכּוֹל.

Espousals, כְּלוּלוֹת.

Establish, to, כּוּן, *Pil. and Hi.*; קוּם, *Hi.*

Establish (*a covenant*), to, כָּרַת.

Establish (*a people*), to, נָטַע.

Established, to be, כּוּן, *Ni.*; קוּם.

Establishing, מֵקִים, *part.*

Esther, *pr. n. w.*, אֶסְתֵּר.

Eternity, נֵצַח.

Ethan, *pr. n. m.*, אֵיתָן.

Ethiopia, *pr. n. c.*, כּוּשׁ.

Euphrates, *pr n. r.*, פְּרָת.

Even if, even though, אַף.

Evening, עֶרֶב.

Ever, for, לְעוֹלָם, לָעַד; עַד־עַ״; לְנֶצַח, נֵצַח; לְצִמִּיתוּת.

Evil, *subs.*, רָעָה, עָוֶל.

Evil, *adj.*, רַע, עָוֶל.

Evil, to do, רעע, *Hi.*

Exact, to, נָגַשׁ.

Exalt, to, רום, *Pil.*

Exalt oneself, to, נָשָׂא, *Hit.*

Exalted, to be, רום, *Pul.*; שָׂגַב, *Ni.*; עָלָה, *Ni.*

Excepting, כִּי אִם.

Exchange, תְּמוּרָה.

Excite, to, נָדַר, *Pi.*

Execute, to, שָׁלֵם, *Hi.*

Executioner, טַבָּח.

Exiles, band of, גּוֹלָה.

Expect, to, קָוָה, *K. and Pi.*

Expel, to, נָדַח; גָּרַשׁ, *K. and Pi.*

Expelled, to be, נָדַח, *Ni.*; גָּרַשׁ, *Ni.*

Expiated, to be, כָּפַר, *Hit. and Pu.*

Expiation, to make, חָטָא, *Pi.*

Explain, to, בָּאַר; *Pi.*

Extinguish, to, דָּעַךְ.

Extirpate, to, חָרַם.

Exult, to, עָלַז.

Eye, עַיִן.

# F

Face, פָּנִים.

Faint, *adj.*, דַּוִי.

Faith, faithfulness, אֱמוּנָה.

Faithful, נָכוֹן, נֶאֱמָן.

Fall, to, נָפַל.

Fall upon, to, נָפַל בְּ, *Hit.*; פָּגַע בְּ.

Fall, צָלַע.

False, שָׁקֶר.

Falsehood, שָׁקֶר.

Family, תּוֹלְדָה, מִשְׁפָּחָה.

Famine, רָעָב.

Far be it from *me, etc.*, חָלִילָה לִי, *etc.*

Far off, הָלְאָה, רָחוֹק.

Far off, to be, רָחַק.

Far off, to move, רָחַק, *Pi.*

Fast, to, צוּם.

Fast, צוֹם.

Fat, *subs.*, שֶׁמֶן.

Fat, *adj.*, שָׁמֵן.

Fat, to make, בָּרָא, *Hi.*

Fate, מִקְרֶה.

Father, אָב.

Father-in-law, חֹתֵן, חָם.

Faulty, אָשֵׁם.

Favour, to show, חנן, *with acc.*

Favour, to find, חנן, *Ho.*

Favourably, to look, שָׁעָה.

Favoured, to be, חנן, *Ho.*

Fear, to, יָרֵא, *K. and Pi*; פָּחַד, עָרַץ, גּוּר, יָגֹר.

Fear, יִרְאָה, פַּחַד, אֵימָה.

Feed, to, רָעָה.

Female, נְקֵבָה.

Fence, גָּדֵר, גְּדֵרָה.

Festival, מוֹעֵד, חָג.

Fetched, to be, לָקַח, *Ho.*

Few, מְעַט, מִזְעָר.

Field, שָׂדֶה; חוּץ.

Fields, fat, אַשְׁמַנִּים, מִשְׁמַנִּים.

Fig, fig-tree, תְּאֵנָה, *pl.* —ים.

Fight, to, חָרַב, *Ni.*; לָחַם, *Ni.*

Fill, to, מָלָא.

Filled, to be, מָלֵא, *K. and Ni.*

Find, to, מָצָא.

Find, to cause to, מָצָא, *Hi.*

Finish, to, תמם.

Finished, to be, כָּלָה, *Pu.*

Fire, אֵשׁ.

Firmament, רָקִיעַ.

First-fruits, בִּכּוּרִים.

Fish, דָּג.

Fix, to, תָּכַן, *Pi.*

Flame, לַהֶבֶת.

Flatter, to, חָלַק, *Hi.*

Flay, to, פָּשַׁט, *Hi.*

Flea, פַּרְעֹשׁ.

Flee, to, נוּס, בָּרַח, נדד; עוּף, *Pil.*

Flee away, to, נדד, *Poal and Ho.*

Flesh, בָּשָׂר.

Flight, נוּס.

Flight, to put to, בָּרַח, *Hi.*, נוּס, *Hi.*

Flock, צֹאן, מִקְנֶה, עֵדֶר, מַרְעִית.

Flock, one of a, שֶׂה.

Flood, מַבּוּל.

Flour, סֹלֶת, קֶמַח.

Flourish, to, חָלַף.

Flute, חָלִיל.

Fly, to, עוּף.

Fold, גְּדֵרָה.

Folly, אִוֶּלֶת.

Food, מַאֲכָל; צֵיד.

Fool, אֱוִיל, כְּסִיל.

Foolish, נָבָל, סָכָל.

Foolish, to make, סָכַל, *Pi.*

Foolishly, to act, סָכַל, *Ni.*

Foolishness, אִוֶּלֶת.

Foot, רֶגֶל.

Foot-soldier, רַגְלִי.

Foreigners, עֵרֶב, *coll.*

Forest, יַעַר.

Forget, to, שָׁכַח.

Forget, to cause to, שָׁכַח, *Hi.*

Forgotten, to be, שָׁכַח, *Ni.*

Form, to, יָצַר, צוּר.

Former, יֹצֵר, *part.*

Formerly, קֶדֶם, מִקֶּדֶם, לְפָנִים, מִלְּפָנִים.

Forsake, to, עָזַב, נָטַשׁ.

Fortification, מָצוֹר, מִבְצָר, מָרוֹם.

Fortify, to, בָּצַר, צרר, גָּדַר.

Fortress, אַרְמוֹן, מִבְצָר.

Found, to be, מָצָא, *Ni.*

Found, נִמְצָא, *part.*

Foundation, מוֹסָד; מְכוּנָה, יְסוֹד, *pl.* מוֹסָדוֹת.

Founded, נָכוֹן, *part.*

Founded, to be, טָבַע, *Ho.*; כּוּן, *Ni.*

Fountain, עַיִן, מַעְיָן.

Fox, שׁוּעָל.

Frankincense, לְבוֹנָה,

Fraud, חִידָה.

Fraudulent, כֵּילִי.

Free, חָפְשִׁי.

Free, to set, חָפַשׁ.

Freewill offering, נְדָבָה.

Fret oneself, to, חָרָה, *Hit.*

Friend, רֵעַ, מוֹדַע.

Frog, צְפַרְדֵּעַ.

From, מִן, מֵאֵת, מֵעִם.

From off, מֵעַל.

From . . . . . to, (*time*), מִדֵּי בְּ . . . . .

Front, in, נֶגֶד.

Frozen, to be, לָכַד, *Hit.*

Fruit, פְּרִי, נִיב; first fruits, בִּכּוּרִים.

Frustrate, to, פֵּרַר, *Hi.*; סָכַל, *Pi.*

Fulfil, to, מָלָא, *Pi.*

Full, to be, מָלֵא.

Furnace, תַּנּוּר, כּוּר, כִּבְשָׁן.

## G

Gad, *pr. n., m. and t.*, גָּד.

Gain, to get, בָּצַע.

Gain, בֶּצַע.

Gain, unjust, עֹשֶׁק.

Garden, גַּן, גַּנָּה.

Garment, לְבוּשׁ, בֶּגֶד, מַלְבּוּשׁ, שִׂמְלָה, שַׂלְמָה.

Garment, upper, מְעִיל.

Gate, שַׁעַר, דֶּלֶת.

Gather, to, צָבַר.

Gather together, to, קָבַץ.

Gather a vintage, to, בָּצַר.

Gathered, to be, לָקַט, *Pu.*; קָבַץ, *Pu.*; קָהַל, *Ni.*

Gather selves together, to, קָבַץ, *Hit.*

Gaza, *pr. n., place*, עַזָּה.

Gazathite, עַזָּתִי.

Gebim, *pr. n., town*, גֵּבִים.

Genealogical table, הִתְיַחֵשׂ.

Generation, דּוֹר.

Generous, נָדִיב.

Gerar, *pr. n., city*, גְּרָר.

Gibbethon, *pr. n., town*, גִּבְּתוֹן.

Gibeon, *pr. n., town*, גִּבְעוֹן.

Gideon, *pr. n., m.*, גִּדְעוֹן.

Gift, מַתָּנָה, מַשְׂאֵת.

Gilead, *pr. n., m. and region*, גִּלְעָד.

Gird oneself, gird on, to, חָגַר.

Girdle, אַבְנֵט.

Girl, נַעֲרָה, עַלְמָה.

Gittite, גִּתִּי.

Give, to, נָתַן, יָהַב; מָנַן, *Pi.*

Give ear, to, אָזַן, *Hi.*

Give thanks, to, יָדָה, *Hi.*

Given, to be, נָתַן, *Ni. and Ho.*

Giving, נֹתֵן, *part.*

Giving thanks, מוֹדָה, *part.*

Gladness, הֲדָוָה.

Glean, to, עָלַל, לָקַט.

Glorify oneself, to, פָּאַר, *Hit.*

Glorious, נֶאְדָּר.

Glory, כָּבוֹד.

Glued together, to be, דָּבַק, *Pu.*

Go, to, הָלַךְ *and* יָלַךְ, *K. and Pi.*

Go about, to, שׁוּר.

Go away, to, אָזַל, סוּר.

Go in, to, בּוֹא.

Go in a circle, to, נָקַף, *Hi.*

Go up, to, עָלָה.

Go up, to cause to, עָלָה, *Hi.*

Goat, she-, עֵז; he-, שָׂעִיר, עַתּוּד.

God, אֵל; אֱלֹהִים, *Pl. ex.*

Gods, אֱלֹהִים.

Gog, *pr. n.*, גּוֹג.

Going, בָּא, הוֹלֵךְ, *parts.*

Going down, מָבוֹא.

Going out, יוֹצֵא, *part.*

Going up, עֹלֶה, *part.*

Gold, זָהָב.

Gold, pure, זָהָב טָהוֹר, זָהָב סָגוּר, סְגוֹר.

Good, *subs.*, טוֹבָה.

Good, *adj.*, טוֹב.

Good, to do, גָּמַל.

Good, to be, טוֹב.

Goodness, טוּב.

Governor, פֶּחָה.

Grain, a, צְרוֹר.

Grape, עֵנָב.

Grass, עֵשֶׂב.

Great, גָּדוֹל, רַב.

Great, to make, גָּדַל, *Pi. and Hi.*; שָׁגָא, *Hi.*

Great, to be, גָּדַל.

Great, to show oneself, גָּדַל, *Hit.*

Greatness, גֹּדֶל.

Green, לַח, רַעֲנָן.

Grieve, to, חָלָה, *Ni.*

Grieved, to be, עָצַב, *Ni.*

Ground, אֲדָמָה,

Grow up, to, גָּדַל.

—— to be caused to, גִּדֵּל, *Pu.*

Grudge, to bear (against), נָטַר, (*acc.*).

Guard oneself, to, שָׁמַר, *Hit.*

Guilty, אָשַׁם.

## H

Hades, שְׁאוֹל.

Hail, בָּרָד.

Hair, שֵׂעָר, שַׂעֲרָה.

Half, חֲצִי.

Hammer, מַקָּבָה, הַלְמוּת.

Hand, יָד.

Hand, left, שְׂמֹאל.

Hand, right, יָמִין.

Happen, to, קָרָה.

Happiness, אֹשֶׁר, נְדִיבָה.

Happy, אַשְׁרֵי.

Harden, to, כָּבַד, *Pi. and Hi.*

Hare, אַרְנֶבֶת.

Harp, כִּנּוֹר, נֵבֶל.

Harsh, עַז.

Harvest, קָצִיר.

Hasten, to, בָּהַל, *Pi.*; מָהַר, *Pi.*

Hate, to, שָׂנֵא, *K. and Pi.*

Hated, to be, שָׂנֵא, *Ni.*

Hateful, to become, בָּאַשׁ, *Ni.*

Hateful, to be, בָּאַשׁ, *Hi.*

Haughty, רָם.

He, הוּא.

He-goat, שָׂעִיר, עַתּוּד.

Head, רֹאשׁ.

Heal, to, רָפָא.

Healed, to be, רָפָא, *Ni.*

Health, מַרְפֵּא.

Heap, גַּל, חֹמֶר.

Heap up, to, צָבַר; סָפָה, *Hi.*

Hear, to, שָׁמַע.

Hear, to cause to, שָׁמַע, *Hi.*

Heard, to be, שָׁמַע, *Ni.*

Heart, לֵב, לֵבָב.

Heat, חֹם, חֹרֶב.

Heavens, שָׁמַיִם.

Heave-offering, תְּרוּמָה.

Heavy, כָּבֵד, קָשֶׁה.

Heavy, to be, כָּבֵד.

Heavy, to make, כָּבֵד, *Hi.*

Hebrew, עִבְרִי.

Hebron, חֶבְרוֹן.

Heed, to take, שָׁמַר, *Ni.*

Heifer, עֶגְלָה.

Height, קוֹמָה.

Helmet, כּוֹבַע.

Help, to, עָזַר.

Help, עֵזֶר.

Helped, to be, עָזַר, *Ni.*

Heman, הֵימָן.

Herb, דֶּשֶׁא.

Herd, מִקְנֶה, בָּקָר, עֵדֶר, מַחֲנֶה.

Herdsman, רֹעֶה.

Here, פֹּה, כֹּה.

Hero, אֲרִיאֵל.

Heshbon, *pr. n., city,* חֶשְׁבּוֹן.

Hew, to, חָצַב.

Hezekiah, *pr. n., m.,* חִזְקִיָּהוּ.

Hidden, to be, סָתַר, *Ni. and Pu.;* כָּחַד, *Ni.;* חָבָא, *Ni., Pu., and Ho.;* עָלַם, *Ni.*

Hide, to, חָבָא, *Hi.;* סָתַר. *Hi.;* כָּחַד, *Hi.;* עָלַם, *Hi.*

Hide oneself, to, סָתַר, *Ni., Pu., and Hit.;* כָּנַף, *Ni;* חָבָא, *Hit.*

Hiding-place, מַחֲבֵא.

High, גָּבֹהַּ, עֶלְיוֹן.

High, to be, גָּבַהּ.

High, to make, גָּבַהּ, *Hi.*

High place, בָּמָה, מָרוֹם.

Highway, מְסִלָּה.

Hill, גִּבְעָה.

Hill bare of trees, שְׁפִי.

Hire, to, שָׂכַר.

Hired, to be, שָׂכַר, *Hit.*

Hireling, שָׂכִיר.

Hitherto, עַד הֵנָּה.

Hiss, to, שָׁרַק.

Hole, חֹר, פֶּה.

Holy, קָדוֹשׁ.

Holy thing *or* place, קֹדֶשׁ *pl.* קָדָשִׁים.

Holy, to be, קָדַשׁ.

Holy, to show oneself, קָדַשׁ, *Hit.*

Holy, to be regarded as, קָדַשׁ, *Ni.*

Honey, דְּבַשׁ.

Honour, to, כָּבֵד, *Pi.*

Honoured, to be, כָּבֵד, *K. and Hit.*

Hoof, פַּרְסָה.

Hook, וָו.

Hope, to, קָוָה, *Pi.*

Hope, מִקְוֶה.

Hoping, קֹוֶה, *part.*

Horn, קֶרֶן.

Horse, סוּס.

Horseman, פָּרָשׁ.

Host, צָבָא, חַיִל.

Hot, חֹם.

Hot, to be (*with zeal or passion*), חמם, *Ni.*

Hosbea, *pr. n., m.,* הוֹשֵׁעַ.

House, בַּיִת.

Household, עֲבָדָה.

How? אֵיכָה, אֵיךְ.

How much more? אַף כִּי.

Howl, to, ילל, *Hi.* (הֵילִיל).

Howling, יְלָלָה.

Humble, to, שִׁפֵּל, *Hi.*

Humble, שָׁפָל.

Humbly, to act, צָנַע.

Hungry, רָעֵב.

Hungry, to be, רָעֵב.

Hurt, to be, שָׁבַר, *Ho.*; כָּלַם, *Ho.*; עָצַם, *Ni.*

Husband, אִישׁ.

Huzzab, *pr. n., place,* הֻצַּב.

Hyssop, אֵזוֹב.

# I

I, אָנִי, אָנֹכִי.

Idol, גִּלּוּל, אֱלִיל, עֶצֶב, עָצָב.

If, אִם, לוּ, כִּי, כִּי אִם.

Ill, to be, חָלָה.

Illness, חֳלִי.

Image, צֶלֶם, מַצֵּבָה.

Image, graven, פֶּסֶל, פְּסִיל.

Image of Astarte, אֲשֵׁרָה *pl.* —ים.

Imagine, to, דָּרַשׁ.

Imaginer, חֹרֵשׁ.

Immerse, to, טָבַל.

Impious, חָנֵף, נָבָל.

Impoverished, to be, דלל.

In, בְּ, *pref.*

Inaugurate, to, קָדַשׁ, *Hi.*

Incense, קְטֹרֶת, מְקַטֶּרֶת, מְקַטֵּר, קִטֵּר.

Incensed, to be, הִרְהַר, *Ni.*

Increase, to, (*tr.*). רָבָה, *K.*, *Pi.*, *and Hi.*; יָסַף, *K. and Hi.*

Increase, תַּרְבִּית.

Indignation, קִנְאָה.

Infants, טַף (*coll.*).

Inflame, to, דָּלַק, *Hi.*

Inhabit, to, יָשַׁב.

Inhabitant, יֹשֵׁב.

Inhabited, to be, יָשַׁב, *Ni.*

Inhabited, to make, יָשַׁב, *Hi.*

Inherit, to, נָחַל.

Inherit, to cause to, נָחַל, *Hi.*

Inheritance, יְרֻשָּׁה, נַחֲלָה.

Iniquity, עָוֹן, אָוֶן, עַוְלָה.

Ink-horn, קֶסֶת.

Inner, פְּנִימִית.

In order that, לְמַעַן.

Innocent, to be, נָקָה.

Instructed, to be, יָסַר, *Ni.*

Instruction, מוּסָר.

Instructor, מוֹרֶה.

Insolent, to be, גָּבַהּ, *Hit.*; גָּבַר, *Hit.*; הלל, *Hit.*

Instead of, תַּחַת.

Integrity, תֹּם.

Intelligence, שֵׂכֶל.

Intelligent, to be, בִּין, *Ni.*

Interpret, to, פָּתַר.

Investigate, to, חָקַר.

Investigated, to be, חָקַר, *Ni.*

Invite, to, קָרָא.

Iron, בַּרְזֶל.

Is, there is, יֵשׁ.

Island, אִי.

Ishmaelite, יִשְׁמְעֵאלִי.

Israel, יִשְׂרָאֵל.

Ivory, שֵׁן.

Issachar, *pr. n.*, *m. and t.*, יִשָּׂשׂכָר (*read* יִשָּׂכָר).

## J

Jabin, *pr. n. m.*, יָבִין.

Jabesh, *pr. n. place*, יָבֵישׁ.

Jacob, *pr. n. m.*, יַעֲקֹב.

Jealous, to be, קָנָא.

Jealousy, קִנְאָה.

Jepthah, *pr. n. m.*, יִפְתָּח.

Jereboam, *pr. n. m.*, יָרָבְעָם.

Jeremiah, *pr. n. m.*, יִרְמְיָהוּ.

Jerusalem, יְרוּשָׁלַיִם *or* יְרוּשָׁלֶם.

Jesse, *pr. n. m.*, יִשַׁי.

Jezebel, *pr. n. w.*, אִיזֶבֶל.

Jezreel, *pr. n., town*, יִזְרְעֶאל.

Jew, יְהוּדִי.

Joab, *pr. n. m.*, יוֹאָב.

Join oneself, to, יָחַד; לָוָה, *Ni.*

Joined together, to be, חָבַר.

Jonathan, *pr. n. m.*, יְהוֹנָתָן.

Jordan, *pr. n. r.*, יַרְדֵּן.

Joseph, *pr. n. m.*, יוֹסֵף.

Joshua, *pr. n. m.*, יְהוֹשֻׁעַ.

Josiah, *pr. n. m.*, יֹאשִׁיָּהוּ.

Journey, דֶּרֶךְ.

Joy, מָשׂוֹשׂ, רִנָּה, שִׂמְחָה.

Jubilee, יוֹבֵל.

Judah, יְהוּדָה.

Judge, to, שָׁפַט.

Judge, שֹׁפֵט, *part.*

Judgment, מִשְׁפָּט.

Just, שָׁלֵם.

Just as, כַּאֲשֶׁר.

Justice, מִשְׁפָּט.

## K

Kedesh-Barnea, *pr. n., place*, קָדֵשׁ בַּרְנֵעַ.

Kedron, *pr. n., place*, קִדְרוֹן.

Keep, to, שָׁמַר, נָצַר.

Kenite, קֵנִי.

Kettle, קַלַּחַת.

Kick, to, שָׁמַט.

Kid, גְּדִי.

Kill, to, הָרַג, קָטַל; מוּת, *Pil. and Hi.*; שָׁחַת, רָצַח.

Killed, to be, מוּת, *Ho.*; הָרַג, *Ni.*

Kindle, to, לָהַט, *Pi.*; דָּלַק, *Hi.*

King, מֶלֶךְ.

Kingdom, מַלְכוּת, מַמְלָכָה.

Kirjath-jearim (*city of the forests*), *pr. n., place,* קִרְיַת יְעָרִים.

Kishon, *pr. n. r.,* קִישׁוֹן.

Kiss, to, נָשַׁק.

Know, to, יָדַע.

Knowing, יֹדֵעַ, *part.*

Knowledge, דַּעַת, לֶקַח.

Knowledge, to take, יָדַע.

Known, to be, יָדַע, *Ni. and Ho.*

Known, to make, יָדַע, *Hi.*

Known, to be made, יָדַע, *Ho.*

Kohathite, קְהָתִי.

## L

Labour, to, יָגַע.

Labour, עָמָל, יְגִיעַ.

Ladder, סֻלָּם.

Laid waste, to be, חָרֵב, *Ho.*

Lamb, כֶּבֶשׂ, כֶּשֶׂב.

Lame, פִּסֵּחַ.

Lament, to, נָחַם, *Ni.*; נָהָה, סָפַד.

Lamentation, קִינָה.

Lamp, נֵר.

Land, אֶרֶץ.

Later, אַחֲרוֹן.

Lattice, סְבָכָה.

Laugh, to, צָחַק, שָׂחַק.

Law, תּוֹרָה; חֻקָּה, עֵדוּת.

Lay down, to, (*a supplication*), נָפַל, *Hi.*

Lazy, to be, רָפָה, *Hit.*

Lead, to, יָלַךְ, *Hi.*; נָהָה, *K. and Hi.*

Lead, גֹּפֶרֶת.

Leader, אֵיל, רֹאשׁ.

Leah, *pr. n. w.,* לֵאָה.

Leap, to, דָּלַג, *Pi.*

Leap for joy, גִּיל.

Learn, to, לָמַד.

Leave, to, עָזַב, נָטַשׁ; נוּחַ, *Hi.* (הִנִּיחַ).

Leaven, שְׂאֹר.

Leavened, something, מַחְמֶצֶת.

Lebanon, לְבָנוֹן.

Left, to be, שָׁאַר, *Ni.*

Left, on the, מִשְּׂמֹאל.

Left, to go to the, שַׂמְאַל, *Hi.*

Leg, שׁוֹק.

Lend, to, לָוָה, *Hi.*; [אֵת] נָשָׁה, *K. and Hi.*; עָבַט, *Hi.*

Length, אֹרֶךְ, מִדָּה.

Leopard, נָמֵר.

Lest, פֶּן.

Let alone, to, רָפָה.

Let down, to, רָפָה, *Hi. and Pi.*

Level space, גֹּרֶן.

Levite, לֵוִי.

Liar, בַּד.

Libation, נֶסֶךְ.

Libation, to make, נָסַךְ.

Liberal, שׁוֹעַ.

Liberation, הַצָּלָה.

Lie, to, כָּזַב, *Pi.*

Lie, כָּזָב.

Lie down, to, שָׁכַב; רָבַץ.

Lie in wait, to, אָרַב.

Life, חַיִּים, נֶפֶשׁ.

Lift, to, נָשָׂא.

Lift oneself up, נָשָׂא, *Hit.*; נסס, *Hit.*

Lifted up, to be, עָלָה, *Ni.*

Lifting, *subs.*, שְׂאֵת.

Light, מָאוֹר, אוֹר.

Light, to be, אוֹר.

Light, to become, אוֹר, *Ni.*

Light, to give, יָפַע, *Hi.*

Light, *adj.*, קַל.

Lighten, to, קלל, *Hi.*

Lightly esteemed, to be, קלל.

Lightening (flash of), בָּרָק.

Like, to be, דָּמָה, מָשַׁל.

Limp, to, צָלַע.

Linen garments, בַּדִּים.

Lion, אַרְיֵה, אֲרִי.

Lion, strong, לַיִשׁ.

Lion, roaring, לָבִיא.

Lip, שָׂפָה.

Listen, to, שָׁמַע.

Litigate, to, שָׁפַט, *Ni.*

Little, *subs.*, מְעַט.

Little, *adj.*, קָטָן, קָטֹן.

Little, to do, מָעַט, *Hi.*

Live, to, חָיָה.

Lizard, poisonous, שְׂמָמִית.

Loaf, לֶחֶם.

Loathing, גִּעַל.

Locust, חָגָב, אַרְבֶּה, גּוֹב.

Lodge, to, לִין.

Loins, מָתְנַיִם.

Long-continued, נֶאֱמָן.

Long for, to, כָּסַף, *Ni.*

Look, to, רָאָה, שָׁעָה.

Lord, אָדוֹן.

Lose courage, to, רָפָה, *Hit.*

Lot, גּוֹרָל.

Lot, *pr. n. m.*, לוֹט.

Love, to, אָהַב.

Love, אַהֲבָה.

Low, to bring, כָּנַע, *Hi.*

Lower, תַּחְתּוֹן.

Lyre, נֵבֶל.

## M

Machir, *pr. n. m.*, מָכִיר.

Mad, to be, הלל, *Hitpo.*

Mad, to act as if, נָבָא, *Hit.*

Mad, to make, הלל, *Poel.*

Made, to be, עָשָׂה, *Ni. and Pu.*

Madmenah, *pr. n., place*, מַדְמֵנָה.

Magnify oneself, to, גָּדַל, *Hit.*

Maiden, בְּתוּלָה, נַעֲרָה, עַלְמָה.

Maid-servant, שִׁפְחָה, אָמָה.

Maintained, to be, כּוּן, *Pul.*

Majesty, הָדָר.

Make, to, עָשָׂה.

Maker, making, עֹשֶׂה, *part.*

Male, זָכָר.

Man, אָדָם, אֱנוֹשׁ, אִישׁ, גֶּבֶר; מַת, *only in pl.*

Man, young, נַעַר.

Mankind, אָדָם.

Manna, מָן.

Mantle, מְעִיל.

Many, רַב, הַרְבֵּה.

Many, to be, רבב.

Master, אָדוֹן, בַּעַל, *and pl. ex.*

Meal, קֶמַח, סֹלֶת.

Measure, to, מדד.

Measured, to be, מדד, *Ni.*

Measurement, מִדָּה.

Medad, *pr. n. m.*, מֵידָד.

Media, *pr. n. c.*, מָדַי.

Meditate, to, הָגָה; דָּמָה, *Pi.*

Meet, to, פָּגַשׁ, קָרָה, קָרָא.

Melt, to, מקק, *Ni.; with fear,* מוג, *Ni. and Hitpl.;* away, מוג, *Ni.*

Melted, to be, מסס, *Ni.;* נָתַךְ, *Ho.*

Melting, *subs.* הִתּוּךְ.

Memorial, זִכָּרוֹן.

Mennasseh, *pr. n. m.*, מְנַשֶּׁה

Mention, to make, זָכַר, *Hi.*

Merchandize, מַעֲרָב.

Merchant, סֹחֵר, רוֹכֵל, *parts.*

Mercy, חֶסֶד, רַחֲמִים.

Mercy, to obtain, רָחַם, *Pu.*

Mercy, to have—on, רָחַם, *Pi.* (*acc.*).

Messenger, מַלְאָךְ.

Metropolis, בִּירָה.

Michal, *pr. n. w.*, מִיכָל.

Middle, קֶרֶב, תָּוֶךְ.

Midian, *pr. n. n.*, מִדְיָן.

Mighty, גִּבּוֹר.

Milk, חָלָב.

Minister, סָרִיס.

Miss, to, פָּקַד.

Missing, to be, פָּקַד *Ni.*

Mistress, בַּעֲלָה.

Mitre, מִגְבָּעָה.

Moab, *pr. n. c.*, מוֹאָב.

Mock, to, לָעַג, *Hi.;* צָחַק, *Pi.*

Moist, לַח.

Money, כֶּסֶף.

Monster, תַּנִּין.

Month, חֹדֶשׁ.

Moon, יָרֵחַ.

Mordecai, *pr. n. m.*, מָרְדְּכַי.

Morning, בֹּקֶר.

Mortar, חֹמֶר.

Moses, *pr. n. m.*, מֹשֶׁה.

Most High, עֶלְיוֹן.

Mother, אֵם.

Mother-in-law, חָמוֹת.

Mould, to, יָצַק.

Mound, סֹלְלָה.

Mountain, הַר.

Mourn, to, אָבַל, סָפַד, קָדַר.

Mourn, to cause to, קָדַר, *Hi.*

Mouth, פֶּה.

Move, to, פּוּק, *Hi.*

Move to and fro, to, נוּעַ, פּוּק.

Moved, to be, מוֹט, *Ni.*

Moved to and fro, to be, נוּד, *Hitpal.*

Much, מְאֹד.

Mule, פֶּרֶד.

Multitude, רֹב, הָמוֹן.

Murder, to, רָצַח.

Murmur, to, לוּן, *Hi.*

Must, new wine, תִּירוֹשׁ.

Muster, פְּקֻדָּה.

Muster, to, צָבָא, *Hi.*

Mustered, to be, פָּקַד, *Hit.*

Myrrh, מֹר.

## N

Nabal, *pr. n. m.*, נָבָל.

Nadab, *pr. n. m.*, נָדָב.

Nails, מִסְמְרוֹת.

Name, to, נָקַב.

Name, שֵׁם.

Narrow, to be, צרר.

Nation, גּוֹי.

Native, אֶזְרָח.

Nativity, מְכוֹרָה, מְכֹרוֹת.

Nazarite, נָזִיר.

Near, קָרֹב; *prep.* לְעֻמַּת.

Nebat, *pr. n. m.*, נְבָט.

Nebuchadnezzar, *pr. n. m.*, נְבוּכַדְנֶאצַּר.

Nebuchadrezzar, *pr. n. m.*, נְבוּכַדְרֶאצַּר.

Nebuzaradan, *pr. n. m.*, נְבוּזַרְאֲדָן.

Neck, עֹרֶף, צַוָּאר, מַפְרֶקֶת.

Need, צֹרֶךְ.

Needy, רָשׁ.

Neighbour, רֵעַ.

Nest, קֵן.
Net, רֶשֶׁת.
New, חָדָשׁ.
New moon, חֹדֶשׁ.
Night, לַיְלָה, נֶשֶׁף.
By night, לַיְלָה.
Nile, *pr. n. r.*, יְאוֹר.
No, no one, אֵין.
Noah, *pr. n. m.*, נֹחַ.
Noise, שָׁאוֹן.
Noon, צָהֳרַיִם.
North, צָפוֹן.
Not, לֹא, אַל, בִּלְתִּי, בַּל, לְבִלְתִּי.
Nothing, אַיִן.
Now, עַתָּה.
Number, to, סָפַר.
Numbered, to be, מָנָה, *Ni.*
Numbering, סְפָר.

## O

Oath, שְׁבוּעָה, אָלָה.
Oblation, תְּרוּמָה.
Obliterated, to be, כָּפַר, *Pu.*
Ocean, תְּהוֹם.
Offer, to, מָצָא, *Hi.*
Offer, offer up, to, עָלָה, *Hi.*
Offered, מֻגָּשׁ, *part.*
Offering, קָרְבָּן, מִנְחָה.
Officer, שֹׁטֵר.
Officiate as priest, to, כָּהַן, *Pi.*
Oil, שֶׁמֶן, יִצְהָר.
Ointment, מֶרְקָחָה.
Old, זָקֵן, יָשִׁישׁ.
Old, of, אֶתְמוֹל.
Old, from of, מֵעוֹלָם, מֵאָז.
Old age, זִקְנִים.
Olive tree, זַיִת.
On, עַל; בְּ.
On account of, עַל, יַעַן, בַּעֲבוּר.
Only, בִּלְבַד.
Open, to, פָּתַח, פָּקַח, פָּעַר.
Opinion, דֵּעַ.
Oppress, to, לָחַץ, עָשַׁק; יָנָה, *Hi.*; עָרַץ.
Oppressed, to be, נָגַשׂ, *Ni.*

Oppressing, מְשַׁדֵּד.

Oppression, חָמָס, עֹשֶׁק.

Or, אוֹ; (*when preceded by* הֲ), אִם.

Oracle, דְּבִיר.

Order, מַחֲלֹקֶת.

Order, to put in, עָרַךְ.

Ornament, עֲדִי.

Orphan, יָתוֹם.

Other, אַחֵר.

Outgoings, תּוֹצָאוֹת.

Outside of, בְּקִצְוֵה; מִחוּץ לְ, *const.*

Oven, תַּנּוּר.

Over, עַל.

Over against, מוּל.

Overflow, to, פָּרַץ.

Overlaid, to be, צָפָה, *Pu.*

Overlay, to, תָּפַשׂ; צָפָה, *Pi.*

Overseer, שֹׁטֵר, *part.*; פָּקִיד.

Overtake, to, נָשַׂג, *Hi.*

Overthrow, to, עָרַף.

Overthrow, מַהְפֵּכָה.

Overwhelm, to, שָׁטַף.

Ox, שׁוֹר.

# P

Padan-Aram, *pr. n. c.*, פַּדַּן אֲרָם.

Pain, to give oneself, חָלָה, *Ni.*

Palace, הֵיכָל.

Palate, חֵךְ.

Palm (*of the hand*), כַּף.

Pan, כַּף, *pl.* כַּפּוֹת.

Pant, to, שָׁאַף.

Pardon, to receive, כָּפַר, *Pu.*

Part, בֶּתֶר.

Paschal lamb, פֶּסַח.

Pashur, *pr. n. m.*, פַּשְׁחוּר.

Pass, pass over, to, עָבַר.

Pass on, to, עָבַר.

Pass the night, to, לִין.

Past time, לְפָנִים.

Pasture, מִרְעִית, נָוֶה.

Path, דֶּרֶךְ, אֹרַח, נָתִיב, נְתִיבָה.

Patient, אֶרֶךְ אַפַּיִם.

Pattern, תַּבְנִית.

Pay, to (*vows*), שָׁלַם, *Pi.*

Pay out, to, (*money*), תּוּם, *Hi.*

Peace, שָׁלוֹם, שַׁלְוָה.

Peace, to be at, שָׁלֵם, *K. and Ho.*; שָׁקַט.

Peaceable, שָׁלֵם.

Peak, מְצוּדָה.

Pen, עֵט.

People, עַם, לְאֹם, גּוֹי.

Peor, *pr. n. mt.*, פְּעוֹר.

Perceive, to, בִּין, *K. and Hitpal.*

Perennial, אֵיתָן.

Perfect, תָּמִים.

Perform, to (*a promise*), קוּם, *Hi.*

Perhaps, אוּלַי.

Perish, to, אָבַד; בָּלַע, *Hit.*

Perizzite, פְּרִזִּי.

Persecuted, to be, רָדַף, *Ni. and Ho.*

Persia, *pr. n. c.*, פָּרַס.

Person, נֶפֶשׁ.

Perverse, עִקֵּשׁ.

Perverse, to be, עָוָה, *Ni.*

Pervert, to, עָוָה, *Hi.*; עָוַת, *Pi.*; הִכְפִּיף; עָקַשׁ, *Pi.*

Pestilence, דֶּבֶר,

Petition, to, פָּגַע (*with* בְּ).

Pharaoh, *pr. n. m.*, פַּרְעֹה.

Philistine, פְּלִשְׁתִּי.

Physician, רֹפֵא.

Piece (*of bread*), פַּת; (*of flesh*), נֵתַח; (*of silver*), רַץ.

Pierce, to, חָלַף.

Pierced, to be, דָּקַר, *Pu.*

Pile (*of shew-bread*), מַעֲרֶכֶת.

Pillar, עַמּוּד, צִיּוּן, תִּימָרָה.

Pit, בּוֹר.

Pitcher, כַּד.

Place, to, נוּחַ, *Hi.*, הֵנִיחַ; סָמַךְ; פָּקַד, *Hi.*; נָצַב, *Hi*; שִׂים, *Hi.*; שָׁפַת.

Place, מָקוֹם.

Placed, to be, עָכַד, *Ho.*; נָצַב, *Ni. and Ho.*; יָצַד, *Ho.*; נוּחַ, *Ho.*, (הֻנִּיחַ).

Placing, *part.*, מֻקִּים.

Plague, דֶּבֶר, מַכָּה.

Plain. כִּכָּר ; עֲרָבָה ; שְׁפֵלָה .

Plan, to, חָשַׁב .

Plan, מַחֲשָׁבָה .

Plant, to, נָטַע ,

Planted, to be, נָטַע , *Ni.*

Planting, מַטָּע .

Platform, עַמּוּד .

Playing (*on the flute*), *part.*, מְחַלֵּל .

Play, to (*a musical instrument*), נָגַן , *Pi.* ; שָׂמַע , *Hi.*

Pleasantness, נֹעַם , חֶמְדָּה .

Pleased, to be, אָבָה .

Pleasure, חֵפֶץ .

Pledge, to, עָרַב .

Plenty, שֹׂבַע .

Plot, מַחֲשָׁבָה .

Ploughed, to be, חָרַשׁ , *Ni.*

Pluck down, to, אָרָה .

Pluck up, to, נָתַשׁ .

Plucked up, to be, נָתַשׁ , *Ho.*

Plunder, to, שָׁסָה , שסס .

Polish, to, מָרַט , מָרַק .

Polished, to be, מָרַט , *Pu.*, (*part. fem.* מֹרָטָה).

Polluted, to be, טָמֵא , *Pu.*; שָׁחַת , *Ho.*; גָּאַל , *Pu. and Hit.*

Pomp, גָּאוֹן .

Pool, בְּרֵכָה .

Poor, דַּל , אֶבְיוֹן ; *coll.*, דַּלָּה .

Poor, to become, יָרַשׁ , *Ni.*

Portion, חֵלֶק , חֶלְקָה .

Position, כֵּן .

Possess, to, יָרַשׁ .

Possession, יְרֻשָּׁה , מוֹרָשָׁה , אֲחֻזָּה .

Pot, סִיר , כִּיר .

Potiphar, *pr. n. m.*, פּוֹטִיפַר .

Potter, יוֹצֵר .

Pour out, to, שָׁפַךְ ; נָסַךְ , *Hi.*; נָתַךְ , *Hi.*; נָבַע , *Hi.*

Pour oneself out, to, שָׁפַךְ , *Hit.*

Poured, to be, שָׁפַךְ , *Ni.*; נָתַךְ , *K. and Ni.*; רוּק , *Ho.*; יָצַק , *Ho.*; עָרָה , *Ni.*; נָגַר , *Ho.*

Poverty, דַּלּוּת , דַּלָּה .

Powder, אַבְקָה .

Power, גְּבוּרָה .

Powerful, גִּבּוֹר.

Praise, to, הלל, *Pi.*; שָׁבַח, *Pi.*

Praise, in song, זָמַר, *Pi.*

Praise, תְּהִלָּה.

Praised, to be, הלל, *Pu.*

Praised, *part.*, מְהֻלָּל.

Pray, to, פלל, *Hit.*

Prayer, תְּפִלָּה.

Precious, יָקָר.

Precious, to be, יָקַר.

Preciousness, חֲמֻדָּה.

Precipitate, to be, מָהַר, *Ni.*

Prepare, to, פָּנָה, *Pi.*; כּוּן, *Hi.*; עָרַךְ.

Prepared, to be, כּוּן, *Ho.*; כָּלָה.

Prepared, עָרוּךְ, *part.*

Prepared *for war*, to be, חָלַץ, *Ni.*

Present, מַתָּנָה.

Prevail, to, גָּבַר.

Prey, טֶרֶף, מִשְׁלֹחַ.

Price, מְחִיר, הוֹן, מֶכֶר.

Pride, גֵּאוּת, שַׁחַץ.

Priest, כֹּהֵן.

Prince, נָשִׂיא, שַׂר, אַדִּיר, סָרֵן, רֹזֵן.

Prison, בֵּית אֲסוּרִים, מַסְגֵּר.

Prized, to be, יָקַר.

Proclaim, to, קָרָא, הֶעֱבִיר קוֹל.

Produce, תְּבוּאָה, יְבוּל.

Profane, to, הלל, *Pi. and Hi.*

Profaned, to be, הלל, *Ni. and Pu.*

Profit, to, יָעַל, *Hi.*

Profit, תְּבוּאָה.

Prolong, to, מָשַׁךְ.

Property, רְכוּשׁ.

Prophesy, to, נָבָא, *Ni. and Hit.*

Prophesying, מִתְנַבֵּא, *part.*

Prophet, נָבִיא.

Prosper, to, צָלֵחַ, *Hi.*; שָׂכַל, *Hi.*

Prostrate, to lie, נָבַל.

Prostrate oneself, to, רָפַס *or* רָפַשׂ, *Hit.*

Protect safely, to, שָׂגַב, *Pi.*

Proud, גֵּאֶה, זֵד, רָם.

Proudly, to act, הָדַר, *Hit*; רָהַב.

Prove, to, צָרַף.

Proverb, מָשָׁל.

Provide with food, to, כּוּל, *Pilp.*

Province, מְדִינָה.

Provoke, to, כָּעַס, *Hi.*

Prudent, עָרוּם.

Prudent, to become, שָׂכַל, *Hi.*

Prune, to, זָמַר, בָּצַר.

Publish, to, שָׁמַע, *Hi.*

Pure, זַךְ.

Pure, to make, זָכָה, *Pi.*

Pure, to be, בּרר, *Ni.*

Pure, to show oneself, ברר, *Hit.*

Purge, to, חָטָא, *Pi.*

Purify oneself, to, בּרר, *Ni.*

Purity, בֹּר.

Purple, אַרְגָּמָן.

Purse, צְרוֹר.

Pursue, to, רָדַף.

Push (*with a horn*), to, נָגַח.

Put, to, שִׂים, *K. and Hi.*

Put away, to, סוּר, *Hi.*

Put in safety, to, נוּס, *Hi.*

Put on, to (*clothes*), לָבַשׁ, *K. and Hi.*

## Q

Quail, שְׂלָו.

Queen, מַלְכָּה, מְלֶכֶת.

Quick, מָהִיר.

Quickly, מָהִיר, מְהֵרָה.

Quickly, to bring, מָהַר, *Pi.*

Quiet, to be, שָׁקַט, *Hi.*

## R

Rabbah, *pr. n., place,* רַבָּה.

Rage, רֹגֶז.

Rain, מָטָר.

Rain, to cause to, מָטַר, *Hi.*

Ram, אַיִל.

Ramah, *pr. n., place,* רָמָה.

Ransom, כֹּפֶר.

Raven, עֹרֵב.

Reach, to, נָגַע, *Hi.*

Read, to, קָרָא.

Ready, נָכוֹן.

Ready, to make, כּוּן, *Pil.*

Reap, to, קָצַר.

Rebel, to, מָרַד; מָרָה, *Hi.*

Rebekah, רִבְקָה.

Rebuke, גְּעָרָה, תּוֹכַחַת.

Recall to mind, to, הֵשִׁיב אֶל לֵב.

Receive, to, קָבַל, *Pi.*

Receiving, *part.*, מְאַסֵּף.

Recline, to, שָׁעַן, *Ni.*

Recognize, to, נָכַר, *Hi.*

Recompense, to, שָׁלֵם, *Pi.*

Recompensing, מְשַׁלֵּם, *part.*

Record, to, זָכַר, *Hi.*

Recording, מַזְכִּיר, *part.*

Recount, to, סָפַר, *Pi.*

Recounted, to be, סָפַר, *Pu.*

Recover, to, חָיָה.

Red Sea, יַם סוּף.

Redeem to, פָּדָה, גָּאַל.

Redeemed, to be, פָּדָה, *Ni.*

Redeemer, גֹּאֵל, *part.*

Redemption, פִּדְיוֹן, גְּאֻלָּה.

Refine, to, צָרַף.

Refuge, מוֹעָדָה.

Refuse, to, מָאֵן, *Pi.*

Regard, to, נָכַר, *Hi.*

Regard with favour, to, שָׁעָה, *Hi.*

Register, כְּתָב.

Reign, to, מָלַךְ.

Reign, to cause to, מָלַךְ, *Hi.*

Reject, to, [בְּ]מָאַס.

Rejoice, to, שָׂמַח, עָלַז, שׂוּשׂ, גִּיל.

Rejoice, to cause to, שָׂמַח, *Pi.*; נָזַה, *Hi.*

Rejoiced, to be, שָׂמַח, *Pu.*

Rejoicing, *subs.*, שִׂמְחָה.

Rejoicing, שָׂשׂ, *part.*

Relaxation, רֶוַח.

Release, שְׁמִטָּה.

Rely, to, בָּטַח.

Remain, to, שָׁאַר, *K. and Ni.*; יָתַר, *Ni.*; עָמַד.

Remain, to cause to, יָתַר, *Hi.*

Remainder, שְׁאֵרִית.

Remember, to, זָכַר.

Remembrance, זֵכֶר, זִכָּרוֹן.

Remit, to, שָׁמַט.

Remnant, שְׁאֵרִית, שְׁאַר, יֶתֶר.

Remove, to, כָּרַת, *Hi.*; מוּשׁ; נָסַע, *Hi.*; הָסֵר, *infin.*

Rend, to, קָרַע.

Rent, to be, קָרַע, *Ni.*; בָּקַע, *Hit.*

Repay, to, גָּמַל

Repent, to, נָחַם, *Hit.*

Report, שְׁמוּעָה.

Reported, to be, שָׁמַע, *Ni.*

Rephaim, *pr. n.*, רְפָאִים.

Reproach, חֶרְפָּה.

Request, תְּחִנָּה.

Required, to be, דָּרַשׁ, *Ni.*

Resolve, to, חקק, *Poel.*

Rest, to, נוּחַ, שָׁבַת.

Rest, to cause to, נוּחַ, *Hi.*, הֵנִיחַ.

Rest, to be caused to, נוּחַ, *Ho.*, הוּנַח.

Rest, מְנוּחָה.

Restore, to, שׁוּב, *Pil.*

Restored, to be, שׁוּב.

Restrain, to, כָּלָא, מָנַע; נוּא, *Hi.*

Restrained, to be, כָּלָא, *Ni.*

Return, to, שׁוּב.

Return, to cause to, סבב, *Hi.*; שׁוּב, *Hi.*

Return, to be caused to, סבב, *Ho.*; שׁוּב, *Ho.*

Returned, to be, שׁוּב, *Ho.*

Reveal, to, גָּלָה, *Pi.*

Reveal oneself, to, גָּלָה, *Hit.*

Revenged, to be, נָקַם, *Ni.*

Revile, to, גָּדַף, *Pi.*

Revive, to cause to, חָלַף, *Hi.*

Reward, גְּמוּל.

Rich, to be, עָשַׁר, *K. and Hit.*

Riches, חֹסֶן, הוֹן, עֹשֶׁר.

Ride, to, רָכַב.

Right, יָשָׁר, נָכֹחַ.

Right hand, יָמִין.

Right, on the, מִיָּמִין.

Right, to go to the, יָמַן, *Hi.*

Righteous, צַדִּיק.

Righteousness, צְדָקָה, צֶדֶק.

Ring, גְּלִיל, טַבַּעַת.

Rise, to, rise up, to, קוּם, *K. and Htpl.*

Rise (*of the sun*), to, זָרַח.

Rise early, to, שָׁכַם, *Hi.*

Rising (*of the sun*), מִזְרָח.

River, נָהָר; יְאוֹר.

Roar, to, שָׁאַג.

Roaring, (*s.*) שְׁאָגָה.

Rock, צוּר, סֶלַע.

Roll, to, גּוֹלֵל (*intr.*); גִּלֵּל. *Hi.* (*tr.*).

Rolled, to be, גּוֹלֵל, *Ni.*

Rope, יֶתֶר, תִּקְוָה.

Roof, גַּג, *pl.* גַּגּוֹת.

Rot, to, רָקַב.

Rouse, to, עוּר, *Hi.*

Ruffian, פָּרִיץ.

Ruin, פִּיד.

Rule, to, מָשַׁל.

Rule, to cause to, מָשַׁל, *Hi.*

Ruler, נָגִיד, שַׁלִּיט.

Run, to, רוּץ, *K. and Pil.*

Run about, to, שָׁקַק, *K. and Hithpalpal.*

Run to and fro, to, שׁוּט, *Hitpal.*

Running, רָץ, *part.*

Rush, to, שָׁטַף.

Rush upon, to, שׁוֹלֵל, *Hitpo.*

## S

Sabbath, שַׁבָּת.

Sack, אַמְתַּחַת.

Sackcloth, שַׂק.

Sacrifice, to, זָבַח, *K. and Pi.*

Sacrifice, עֹלָה, זֶבַח.

Safety, תְּשׁוּעָה.

Safety, to put in, עוּז, *Hi.*

Sake of, for the, בִּגְלַל.

Sale, מִמְכָּרֶת, מַמְכֶּרֶת.

Salt, מֶלַח.

Salvation, יְשׁוּעָה, תְּשׁוּעָה, יֵשַׁע.

Samaria, *pr. n. c.*, שֹׁמְרוֹן.

Samson, *pr. n. m.*, שִׁמְשׁוֹן.

Samuel, *pr. n. m.*, שְׁמוּאֵל.

Sanctified, to be, קָדַשׁ, *Pu.*

Sanctify, to, קָדַשׁ, *Pi. and Hi.*

Sanctify oneself, to, קָדַשׁ, *Hit.*

Sanctuary, מִקְדָּשׁ; מִשְׁכָּן.

Sand, חוֹל.

Sarah, *pr. n. w.*, שָׂרָה.

Satisfaction, רָצוֹן.

Satisfied, to be, שָׂבַע.

Satisfy, to, שָׂבַע, *Hi.*

Saul, *pr. n. m.*, שָׁאוּל.

Save, to, יָשַׁע, *Hi.*

Saved, to be, יָשַׁע, *Ni.*

Saver, מוֹשִׁיעַ, *part.*

Saw, מַשּׂוֹר.

Say, to, אָמַר, דָּבַר.

Saying, נְאֻם, *subs.*

Scales (*balances*), מֹאזְנַיִם.

Scales, קַשְׂקַשִּׂים.

Scarlet, שָׁנִי.

Scatter, to, נָפַץ, *Pi.*; פּוּץ, *Hi.*; זָרָה, *Pi.*; נָדַח, *Pi.*

Scattered, to be, פּוּץ, *K. and Ni.*; זָרָה, *Pu.*

Scoff, to, לוּץ.

Scroll, מְגִלָּה.

Sculpture, פִּתּוּחַ.

Sea, יָם.

Searched, to be, חָקַר, *Ni.*

Season, to, רָקַח.

Seat, מוֹשָׁב.

Secret, סֵתֶר.

Secret place, סֵתֶר.

Secretly brought, to be, גָּנַב, *Pu.*

See, to, רָאָה.

Seed, זֶרַע.

Seek, to, דָּרַשׁ; בָּקַשׁ, *Pi.*

Seir, *pr. n. mt.*, שֵׂעִיר.

Seize, to, אָחַז, תָּפַשׂ.

Sell, to, מָכַר.

Sell corn, to, שָׁבַר, *Hi.*

Sell oneself, to, מָכַר, *Hit.*

Send, to, שָׁלַח, *K., Pi. and Hi.*

Send away, out, to, שָׁלַח, *Pi.*

Separate, to, בָּרַר.

Separated, to be, פָּרַד, *Pu. and Hit.*

Sepulchre, קְבוּרָה.

Serpent, נָחָשׁ.

Servant, עֶבֶד, נַעַר.

Serve, to, עָבַד, *K. and Ho.*; שָׁרַת, *K. and Pi.*.

Service, עֲבֹדָה.

Serving, מְשָׁרֵת, *part.*

Set in battle array, to, עָרַךְ.

Set over, to, פָּקַד.

Set up, to, נָצַב, *Hi.*; קוּם, *Hi.*

Set, to be, נָתַן, *Ho.*; (*of stones*), מָלֵא, *Pu.*

Setting (*of the sun*), מָבוֹא.

Sevenfold, שִׁבְעָתַיִם.

Sew, to, תָּפַר.

Shaalim, *pr. n., place*, שַׁעֲלִים.

Shadow, צֵל, צֵלֶל.

Shadow of death, צַלְמָוֶת.

Shake, to, נוּעַ, *Hi.*; מָחַץ.

Shaken, to be, נוּעַ, *Ni.*; רָעַשׁ, *Ni.*

Shaking, מָנִיף, *part.*

Shalisha, *pr. n., place*, שָׁלִשָׁה.

Shame, בֹּשֶׁת, בּוּשָׁה, בּוּשָׁה.

Shame, to cause, בּוּשׁ, *Hi.*

Shame, causing, מֵבִישׁ, *part.*

Sharpen, to, חדד, *Hi.*; ברר, *Hi.*; לָטַשׁ.

Sharpened, to be, חדד, *Ho.*

Shave, to, גזז.

Shave oneself, to, קָרַח, *Ni.*

Shaved, to be, קָרַח, *Ho.*

She, הִיא.

Sheaf, עֹמֶר, אֲלֻמָּה.

She-ass, אָתוֹן.

Shechem, שְׁכֶם.

Shed, to, שָׁפַךְ.

Shed, to be, שָׁפַךְ, *Pu.*

Sheep, שֶׂה; *coll.* צֹאן.

Shekel, שֶׁקֶל.

Shepherd, רֹעֶה.

Shewbread, לֶחֶם הַפָּנִים.

Shield, מָגֵן.

Ship, אֳנִיָּה, אֳנִי.

Shoe, נַעַל.

Shoot, to, יָרָה.

Shoots, שְׁלָחוֹת.

Short time, מְעַט.

Shorten, to, קָצַר, *Pi. and Hi.*

Shot, to be, יָרָה, *Ni.*

Shoulder, כָּתֵף.

Shout (*for joy*), to, רנן; רוּעַ, *Hi.*

Show, to, רָאָה, *Hi.*; נָגַד, *Hi.*

Showing, *part.* מַרְאֶה.

Shut, to, סָגַר.

Shut the mouth, to, קָפַץ.

Shut up, to, סָגַר, *Hi.*

Shut, to be, סָגַר, *Ni. and Pu.*

Shut up, to be, סָגַר, *Pu.*; סָכַר, *Ni.*

Sick, to be, חָלָה.

Siddim, *pr. n.* שִׂדִּים.

Side, יָרֵךְ, צַד, יָד.

Side, the other, עֵבֶר.

Side, on one, . . . . on the other side, מִזֶּה . . . . מִזֶּה.

Side-chamber, צֵלָע.

Siege, מָצוֹר.

Sieve, כְּבָרָה.

Sigh, to, נָהַם, *Pi.*

Sigh, אֲנָחָה.

Sight, מַרְאָה.

Sight, in the, of, לְנֶגֶד.

Sign, אוֹת.

Sihon, *pr. n. m.*, סִיחוֹן.

Sihor, *pr. n. of the Nile*, שִׁיחוֹר.

Silence, to keep, חָרַשׁ, *Hi.*

Silent, to be, חָרַשׁ, אָלַם.

Silver, כֶּסֶף.

Sin, to, חָטָא, פָּשַׁע.

Sin, to cause to, חָטָא, *Hi.*

Sin, חֵטְא, חַטָּאת, עָוֹן, פֶּשַׁע.

Sinai, *pr. n. mt.*, סִינַי.

Since, מֵאָז.

Sing a mournful song, to, קוּן, *Pil.*

Singing, מְשׁוֹרֵר.

Sinful, חַטָּא.

Sinner, חַטָּא.

Sin-offering, חַטָּאת.

Sisera, *pr. n. m.*, סִיסְרָא.

Sister, אָחוֹת.

Sit, to, יָשַׁב.

Skin, עוֹר, גֶּלֶד.

Skirt, כָּנָף.

Slain, חָלָל.

Slain, to be, חָרַם, *Ho.*; נוּז, *Ni.*

Slander, דִּבָּה.

Slaughter, to, טָבַח.

Slaughter, טֶבַח.

Slay, to, הָרַג, קָטַל; *fig.*, חָצַב.

Sling, to, קָלַע.

Sling, קֶלַע.

Slip, to, מוּט.

Slip, to cause to, סָלַה, *Pi.*

Slothful, עָצֵל.

Slothfulness, עַצְלָה.

Slowly, לְאַט, אַט.

Small, דַּק, קָטֹן.

Smell, to, רִיחַ.

Smell, רֵיחַ.

Smite, to, נָכָה, מָחַק.

Smith, חָרָשׁ.

Smiting, מַכָּה.

Smoke, עָשָׁן.

Smooth, to, חָלַק, *Hi.*; חִלֵּה, *Pi.*

Smooth, to make, חָלַק, *Hi.*

Smooth part, חֶלְקָה.

Snare, to, יָקַשׁ; פִּחֵחַ, *Hi.*

Snare, מוֹקֵשׁ, פַּח.

Snared, to be, יָקַשׁ, *Ni.*

Snow, שֶׁלֶג.

Soil, to, עלל, *Poel.*

Sojourn, to, גּוּר.

Sojourner, תּוֹשָׁב.

Sold, to be, מָכַר, *Ni. and Hit.*

Soldier, אִישׁ מִלְחָמָה.

Sole (*of the foot*), כַּף.

Solomon, שְׁלֹמֹה.

Son, בֵּן.

Son-in-law, חָתָן.

Song, שִׁיר, שִׁירָה, נְגִינָה.

Sorrow, מַכְאֹב, צָרָה.

So that, לְמַעַן.

So that not, לְבִלְתִּי, אַל.

Sought for, to be, דָּרַשׁ, *Ni.*

Soul, נֶפֶשׁ.

Sound, הֶמְיָה.

South, יָם, דָּרוֹם, נֶגֶב.

Sow, to, זָרַע.

Sowed, to be, זָרַע, *Pu.*

Speak, to, דָּבַר, *K.*, *Pi. and Hit.*; סָפַר, *Pi.*

Speak together, דָּבַר, *Ni. and Hit.*

Spear, חֲנִית, רֹמַח.

Species, מִין.

Speckled, טָלוּא.

Spice, סַם, *pl.* סַמִּים.

Spirit, רוּחַ.

Splendour, הוֹד, תִּפְאָרֶת, נֹגַהּ.

Spoil, מַלְקוֹחַ, בֶּצַע, גְּזֵלָה, שָׁלָל.

Spoil, to, בָּצַע, שדד.

Spoiled, to be, שדד, *Pu. and Ho.*

Spotted, נָקֹד.

Spread, to, יָצַע, *Hi.*; פָּרַשׂ.

Spread out, to, שָׁטַח, פָּרַשׂ; רָקַע, *Hi.*

Spread, to be, זָרָה, *Pu.*

Spread abroad, to be, פָּרַץ, *Ni.*

Spread oneself out, to, נָטַשׁ, *Ni.*

Spread out, to be, נָטָה, *Ni.*

Spring (*of water*), מָקוֹר.

Sprinkle, to, זָרַק.

Spy, מְרַגֵּל.

Staff, מַטֶּה.

Stand, to, עָמַד; יָצַב, *Hit.*; נָצַב, *Ni.*

Stand, to cause to, קוּם, *Hi.*; עָמַד, *Hi.*

Standard, נֵס.

Star, כּוֹכָב.

Statue, מַצֵּבָה.

Statute, חֹק.

Stave, בַּד, *pl.* בַּדִּים.

Stayed, to be, כָּלָא, *Ni.*

Steal, to, גָּנַב, *K. and Pi.*

Stealth, to go by, גָּנַב, *Hit.*

Step, פַּעַם, צַעַד, מִצְעָד.

Stick together, to, לָכַד, *Hit.*

Stiff, קָשֶׁה.

Still, עוֹד.

Stink, to, בָּאַשׁ.

Stolen, to be, גָּנַב, *Ni.*

Stolen thing, גְּנֵבָה.

Stone, אֶבֶן.

Stone, to, רָגַם.

Store, פִּקָּדוֹן.

Store up, to, צָבַר.

Storehouse, אוֹצָר.

Storehouses, אֲסָמִים.

Storm, סַעַר.

Straitened, to be, צרר, יָצַר.

Strange, זָר.

Stranger, נָכְרִי, גֵּר, זָר.

Stream, אָפִיק, נַחַל, שִׁבֹּלֶת.

Street, חוּץ, רְחוֹב, שׁוּק.

Strength, תֹּקֶף, כֹּחַ.

Strengthen, to, עָצַם, *Hi.*; גָּבַר, *Pi.*; חָזַק, *Pi. and Hi.*

Stretch out, to, שָׁלַח.

Stretched, סָרוּחַ, *part.*

Strife, מָדוֹן.

Strike, to, נָכָה, הָלַם.

Strike tents, to, נָסַע.

Strong, גִּבּוֹר, עַז, עָצוּם.

Strong, to be, גָּבַר.

Strong, to become, עזז.

Strong drink, שֵׁכָר.

Stronghold, מְצָד.

Structure, תַּבְנִית.

Stubble, קַשׁ.

Stubbornness, שְׁרִירוּת.

Stumble, to, כָּשַׁל, *K. and Ni.*

Stumble, to cause to, כָּשַׁל, *Hi.*

Stupid, בַּעַר.

Subdue, to, גָּבַר, *Hi.*

Successful, to be, שָׂכַל, *Hi.*

Such a one, פְּלֹנִי.

Suddenly, פִּתְאֹם, רֶגַע.

Sufficient, sufficiently, לְמַדַּי, דַּי.

Sun, שֶׁמֶשׁ, חַמָּה.

Supplicate, to, עָתַר, *Hi.*

Supplication, תַּחֲנוּן.

Support, to, תָּמַךְ, סָמַךְ; כּוּל, *Hi.*

Surely, אוּלָם.

Surround, to, סבב; כָּתַר, *Hi.*

Surrounding, סָבִיב.

Sustain, to, סָמַךְ.

Swallow, סוּס.

Swallow, to, בָּלַע.

Swallow up, to, בָּלַע, *Pi.*

Swear, to, שָׁבַע, *Ni.*

Swear, to cause to, אָלָה, *Hi.*

Sweat, יָזַע.

Sweet, מָתוֹק.

Sweet, to be, מָתַק, *Hi.*; עָרַב.

Sweet, to make, מָתַק, *Hi.*

Sweetness, נִיחוֹחַ.

Swift, קַל.

Swift, to be, קלל, *K. and Ni.*

Swoon, to, עָטַף, *Hit.*

Sword, חֶרֶב.

Syria, Syrians, אֲרָם.

# T

Tabernacle, מִשְׁכָּן ; סֻכָּה .

Table, שֻׁלְחָן .

Tablet, לוּחַ .

Tail, זָנָב .

Take, to, לָקַח ; לָכַד .

Take away, to, פֵּרַר , *Hi.*

Take care, to, שָׁמַר .

Take down, to, יָרַד , *Hi.*

Take hold of, to, חָזַק , *Hi.* ; תָּפַשׂ , *K. and Pi.* ; תָּמַךְ .

Take hold of one another, to, לָכַד , *Hit.*

Take off, to, פִּתַּח , *Pi.*

Take root, to, שָׁרַשׁ , *Poel.*

Taken, to be, לָכַד , *Ni.* ; תָּפַשׂ , *Ni.*

Taken away, to be, לָקַח , *Ni.* ; סוּר , *Ho.*

Taken by storm, to be, בָּקַע , *Ho.*

Taken captive, to be, גָּלָה , *Ho.* ; אָסַר , *Ni. and Pu.*

Taking hold of, [בְּ] מַחֲזִיק , *part.*

Talent, כִּכָּר .

Tambourine, תֹּף .

Tarshish, *pr. n., place,* תַּרְשִׁישׁ .

Taskmaster, נֹגֵשׂ .

Taste, to, טָעַם .

Taste, טַעַם .

Teach, to, לָמַד , *Pi.* ; יָרָה , *Hi.*

Tear away, to, קָרַע .

Tear in pieces, to, שָׁבַר .

Tear off from oneself, to, פָּרַק , *Hit.*

Tears, דִּמְעָה , *coll.*

Tell, to, אָמַר .

Temple (*part of the head*), רַקָּה .

Temple, בֵּית הַמִּקְדָּשׁ , מִקְדָּשׁ .

Ten, עֲשָׂרָה .

Tender, רַךְ .

Tent, אֹהֶל .

Tent of the covenant, אֹהֶל הָעֵדוּת .

Tent-pin, יָתֵד .

Terrified, to be, תָּמַהּ .

Terrify, to, בָּהַל , *Pi.* ; יָרֵא *Pi.*

Terror, מְחִתָּה , בַּלָּהָה .

Testified, to be, עוּד , *Ho.*

Testimony, תְּעוּדָה .

Thanksgiving, שֶׁלֶם , תּוֹדָה .

Then, אָז , אֵזַי .

Thence, מִשָּׁם .

There, שָׁם , הֵנָּה .

Therefore, עַל־כֵּן , לָכֵן .

These, אֵלֶּה .

They, הֵם , *fem.* הֵן .

Thief, גַּנָּב .

Thicket, חוֹחַ , *pl.* חֲוָחִים .

Thigh, יָרֵךְ .

Thin, דַּק .

Thing, דָּבָר .

Think, to, חָשַׁב .

Thirst, צָמָא .

Thirsty, to be, צָמֵא .

This, זֶה , *fem.* זֹאת .

Thither, שָׁמָּה .

Thorn, קוֹץ .

Thou, אַתָּה , *fem.* אַתְּ .

Though, כִּי .

Thought, מַחֲשָׁבָה , יֵצֶר .

Thread, חוּט .

Thresh, to, חָבַט .

Threshold, סַף , מִפְתָּן .

Threshing-floor, גֹּרֶן .

Throat, גָּרוֹן .

Throne, כִּסֵּא .

Through, בְּעַד .

Thunder, קוֹלוֹת (*pl.*).

Thus, כֹּה , כֵּן .

Till, to, עָבַד .

Till, עַד .

Time, עֵת .

Times, מוֹנִים , *pl.*

Tithe, מַעֲשֵׂר .

To-day, הַיּוֹם .

Together, יַחַד , יַחְדָּו .

Told, to be, נָגַד , *Ho.*

To-morrow, מָחָר , מָחֳרָת .

Tongue, לָשׁוֹן .

Tooth, שֵׁן .

Topaz, תַּרְשִׁישׁ .

Tophet, *pr. n., place,* תֹּפֶת .

Torch, לַפִּיד .

Tottering, מָט , *part.*

Touch, תָּפַשׁ, *Pi.*; נָגַע, *K. and Hi.*; מוּשׁ.

Tower, מִגְדָּל.

Trained, to be, לָמַד, *Pu.*

Trample, to, בּוּס, *Pil.*

Transgress, to, פָּשַׁע, עָבַר.

Transgression, פֶּשַׁע.

Transcribe, to, עָתַק, *Hi.*

Traveller, אֹרֵחַ.

Treacherous, to be, בָּגַד.

Treacherously, to act, מָעַל, בָּגַד.

Treachery, מַעַל.

Tread, to, דָּרַךְ, *K. and Hi.*

Treasure, אוֹצָר, חֹסֶן.

Tree, עֵץ.

Tremble, to, רָעַשׁ, חִיל.

Trembling, רַעַשׁ, רַעַד.

Tremendous, נוֹרָא, *part.*

Trespass offering, אָשָׁם.

Tribe, שֵׁבֶט, מַטֶּה.

Trodden down, to be, רָמַס, *Ni.*

Troop, חַיִל, גְּדוּד.

Trouble, to, עָכַר,

Trouble, עָכַר, *Ni., part.*; צַר, צָרָה, תְּלָאָה.

Troubled, נִרְפָּשׁ, *part.*

Truly, אוּלָם.

Trumpet, שׁוֹפָר, חֲצֹצְרָה.

Trunk, גֵּזַע.

Trust, to, חָסָה.

Truth, אֱמֶת.

Tumult, רַעַשׁ.

Turn, to, פָּנָה, *Hi.* (*tr.*); נָטָה, *K.* (*intr.*), *Hi.* (*tr.*); סבב, *K. and Ni.* (*intr.*).

Turn aside, to, סוּר (*intr.*); עָבַר, *Hi.* (*tr.*); נָטָה (*intr*); נָטָה, *Hi.* (*tr.*).

Turn away, to, עָבַר, *Hi.*

Turned, to be, סבב, *Ni.*; פָּנָה, *Ho.*

Turning aside, *subs.*, מְשׁוּבָה.

Tyre, צֹר.

## U

Unclean, טָמֵא.

Unclean, to be, טָמֵא.

Unclean food, פִּגּוּל.

Understand, to, בִּין, *Hi.*; שָׂכַל, *Hi.*; שָׁמַע.

Understanding, *subs.*, בִּינָה, תְּבוּנָה.

Understanding, *adj.*, נָבוֹן.

Understanding, מֵבִין, *part.*

Unleavened bread, מַצָּה.

Unless, לוּלֵי, כִּי אִם,

Until, עַד, עַד אֲשֶׁר.

Unwilling, to be, מָאֵן, *Pi.*

Upper chamber, עֲלִיָּה.

Upright, יָשָׁר, תָּם; כֵּן.

Uprightness, יֹשֶׁר, מֵישָׁר.

Upwards, לְמַעְלָה.

Ur, אוּר.

Urge, to, פָּצַר.

Urgent, to be, חָזַק.

Uriah, *pr. n. m.*, אוּרִיָּה.

Use up, to, כָּלָה, *Pi.*

Usury, נֶשֶׁךְ.

Usury, to lend on, to take, נָשַׁךְ, *Hi.*

Utter, to, פּוּחַ.

Uzzah, *pr. n. m.*, עֻזָּה.

## V

Vain, in, חִנָּם.

Vainly, רֵיקָם, לַשָּׁוְא.

Valley, בִּקְעָה, עֵמֶק, גַּיְא.

Valour, חַיִל.

Vanity, שָׁוְא, הֶבֶל, הֲבֵל.

Vat, גַּת, יֶקֶב.

Veil, כַּפֹּרֶת, פָּרֹכֶת; צָעִיף.

Vengeance, נָקָם, נְקָמָה.

Vengeance, to take, נָקַם, *K. and Ni.*

Very, very much, מְאֹד, כַּבִּיר.

Vessel, כְּלִי.

Vex, to, עלל, *Poel.*

Vexation, כַּעַס, עָמָל.

Vexed, to be, יָגַל, *Poal.*

Vigorous, to make, חָלַץ, *Hi.*

Vine, גֶּפֶן, נָזִיר.

Vineyard, כֶּרֶם.

Violent, חָמָס.

Violent, to be, חָמַס, חָמֵץ.

Violently, to treat, רָצַץ.

Viper, צִפְעוֹנִי.

Virgin, בְּתוּלָה.

Vision, חָזוֹן, חָזָיוֹן, מַרְאָה.

Visited, to be, פָּקַד, *Ho.*

Voice, קוֹל.

Void, בֹּהוּ.

Void, to make, פֵּרַר, *Hi.*

Vow, to, נָדַר.

Vow, נֶדֶר.

Vowing, נֹדֵר, *part.*

# W

Wage war, to, גָּרָה, *Hit.*

Wages, מַשְׂכֹּרֶת.

Waggon, עֲגָלָה.

Wail, to, יָלַל, *Hi.* [פ״י].

Wait, to, יָחַל, *Ni.*

Walk, to, הָלַךְ, יָלַךְ, *K. and Pi.;* דָּרַךְ.

Walk, to cause to, דָּרַךְ, *Hi;* יָלַךְ, *Hi.*

Wall, חוֹמָה, קִיר, גְּדֵרָה.

Wander, to, נוּד, אָבַד.

Want, to, חָסַר, *K. and Hi.*

Want, חֶסֶר, מַחְסוֹר.

Wanting, to be, חָסַר.

War, מִלְחָמָה.

Warfare, צָבָא.

Warm, to become, חמם.

Wash, to, כָּבַס, *K and Pi.;* רָחַץ.

Wash oneself, to, רָחַץ, *Hit.*

Washed, to be, רָחַץ, *Pu.;* כָּבַס, *Pu.*

Waste, to lay, שׁמם, *Hi.;* שָׁאָה, *Hi.*

Waste, to be laid, חָרַב, *Ho.;* שׁמם, *Ni. and Ho.*

Waste, to lie, שׁמם, *Ho.*

Watch, to, שָׁקַד, צָפָה.

Watch, מִשְׁמֶרֶת, מִשְׁמָר, פְּקֻדָּה.

Watching, שֹׁקֵד, *part.*

Watch-tower, צָפִית.

Water, מַיִם.

Water, to, רָוָה, *Pi.;* שָׁקָה, *Hi.*

Wave, גַּל.

Waved, to be, נוּף, *Ho.*

Wave offering, תְּנוּפָה.

Wax, דּוֹנָג.

Way, מַעְגָּל, דֶּרֶךְ.

We, אָנוּ, נַחְנוּ, אֲנַחְנוּ.

Wealth, חַיִל.

Wear out, to, בָּלָה.

Weary, to, לָאָה, *Hi.*

Week, שְׁבוּעָה, שְׁבֻעַת יָמִים.

Weep, to, בָּכָה.

Weeping, *subs.*, בְּכִי; *part.*, בּוֹכֶה.

Weigh, to, שָׁקַל.

Weight, מִשְׁקָל.

Well, *subs.*, בְּאֵר, מָקוֹר.

Well, *adv.*, הֵיטֵב.

Well, to do, יָטַב, *K. and Hi.* [פ״י].

Well, to be, טוֹב.

Welfare, יְשׁוּעָה.

West, יָם.

What? מַה, מָה, מֶה.

Wheat, חִטִּים.

Wheel, אוֹפָן.

When? מָתַי.

Whence? אֵי מִזֶּה.

Where? אַי, אָנָה.

Whether, אִם.

Whether . . . . or, אִם . . . . אִם.

Which, אֲשֶׁר.

Whirlwind, סְעָרָה.

White bread, הֹרִי.

White, to be, לָבַן, *Hi.*

Whither? אֵיפֹה, אַיִן, אָנָה.

Who, אֲשֶׁר.

Who? מִי.

Whole, כָּלִיל, שָׁלֵם.

Why? לָמָּה, מַדּוּעַ.

Wicked, נָבָל, רַע, רָשָׁע.

Wickedly, to act, עָוַל, *Pi.;* עָוָה, *Hi.;* הָבַל.

Wickedness, הַוָּה, רִשְׁעָה, רֶשַׁע.

Widen, to, רָחַב, *Hi.*

Widow, אַלְמָנָה.

Wife, אִשָּׁה.

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Wise, to become, חָכַם.

Withdraw oneself, to, אוּץ.

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Within, בְּ; פְּנִימָה.

Without, מִבְּלִי, בְּלִי, מִבַּלְעֲדֵי.

Without, outside, בַּחוּץ.

Witness, עֵד.

Woe! הוֹי, אוֹי.

Woman, אִשָּׁה.

Wonder, נִפְלָאָה, פֶּלֶא.

Wonderfully, to act, פָּלָא, *Hi.*

Wood, עֵצִים, *coll.* עֵצָה.

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World, עוֹלָם, תֵּבֵל.

Worm, תּוֹלַעַת.

Worthless, רַע, רֵיק, רֵק.

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Wound, שֶׁבֶר.

Wrath, חֲמָה, עֶבְרָה, חָרוֹן.

Write, to, כָּתַב.

Writing, סוֹפֵר, *part.*

Written, to be, כָּתַב, *Ni.*; כָּתַם, *Ni.*

Written, כָּתוּב, *part.*

## Y

Year, שָׁנָה.

Yesterday, אֶתְמוֹל. The day before yesterday, שִׁלְשֹׁם.

Yoke, עֹל.

Yoke *of oxen*, צֶמֶד.

You, אַתֶּם, *fem.* אַתֶּן.

Young, צָעִיר, קָטֹן.

Youth, עֲלוּמִים, נְעוּרִים.

Youth, young man, בָּחוּר.

## Z

Zedekiah, צִדְקִיָּהוּ.

Zered, *pr. n.*, זֶרֶד.

Ziv, *pr. n. of a month*, זִו.

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