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THE
FIRST HEBREW BOOK

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PREFACE

TO THE

FIRST EDITION.

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

Through a considerable portion of the Work the

Hebrew Exercises are printed both in Hebrew and English characters; for I am convinced that the difficulty of learning to read with correctness and fluency the first oriental language that a person attacks, is very far greater than the editors of our elementary Hebrew works would appear to suppose.

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

T. K. A.

LIST OF CONTRACTIONS.

G. = Gesenius.

E. = Ewald.

L. = Lee.

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INTRODUCTION.

(Abridged from Gesenius.)

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

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

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

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

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

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

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

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

* So called from צַבֵּעַ as being βαπτισταί.

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

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

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

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

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

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

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

* לשון עברית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί.

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

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

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

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

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

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

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

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

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

ERRATUM.

For past partep. read pass. partep. throughout.

**FIRST HEBREW
BOOK.**

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

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

Form.	Sounded as	Represented by	Hebrew name.	Original signification of the names (according to Gesenius).	Numerical value.	
Final (i. e. as the last letter of a word)	א	<i>Ā'lēph</i>	(mostly omitted)	אַלֶּפֶּה	Ox	1
	ב	<i>Bēth</i>	b (bh)	בַּיִת	House	2
	ג	<i>Gī'mēl</i>	g (gh)	גַּמֶּל	Camel	3
	ד	<i>Dā'lēth</i>	d (dh)	דֶּלֶת	Door	4
	ה	<i>Hē</i>	h	חַנּוּכָה	Window	5
	ו	<i>Vāv</i>	v	וֶוֶן	Hook	6
	ז	<i>Zā'yīn</i>	z	זֶינ	Weapon	7
	ח	<i>Khēth</i>	kh	חֵית	Fence	8
	ט	<i>Tēth</i>	t	שֵׁית	Snake	9
	י	<i>Yōd</i>	y	יָד	Hand	10
ד	כ	<i>Cāph</i>	c (ch)	כַּף	The hand bent	20
	ל	<i>Lā'mēd</i>	l	לָמַד	Ox-goad	30
ס	מ	<i>Mēm</i>	m	מַיִם	Water	40
ו	נ	<i>Nūn</i>	n	נֶזֶק	Fish	50
	ס	<i>Sā'mēch</i>	s	סָמַךְ	Prop	60
	ע	<i>Ā'yīn</i>	ע	עֵינ	Eye	70
ף	פ	<i>Pē</i>	p (ph)	פֶּה	Mouth	80
ץ	צ	<i>Tsādē'</i>	ts	צַדִּי	Fish-hook	90
	ק	<i>Kōph</i>	k	קִיפָה	Back of the head	100
	ר	<i>Rēsh</i>	r	רִישׁ	Head	200
	שׁ	<i>Shīn</i>	sh }	שֵׁן	Tooth	300
	שׂ	<i>Sīn</i>	s }	שֵׁן		
	ת	<i>Tāv</i>	t (th)	תֶּוֶן	Cross	400

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

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

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

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

A'leph	Béth	Gi'mel
א	ב	ג
Dá'leth	Hē	Vāv
ד	ה	ו
Zá'yin	Khéth	Téth
ז	ח	ט
Yód	Cäph	Lä'med
י	כ	ל
Mēm	Nún	Sä'mech
מ	נ	ס
A'yin	Pē	Tsädé
ע	פ	צ
Kôph	Rësh	Shîn; Sîn
ק	ר	ש ש
	Tāv	
	ת	

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

- 1) Gutturals, *A'leph, Hē, Khéth, A'yin.* 4
א ב ח ע
- 2) Palatals, *Gi'mel, Yód, Cäph, Kôph.*
ג ד כ ק
- 3) Linguals, *Dá'leth, Téth, Tāv, Lamed, Nun.*
ד ט ת ל נ
- 4) Dentals, *Zá'yin, Sä'mech, Tsädé, Shîn, Sîn, Resh.*
ז ט ס צ ש ש ר
- 5) Labials, *Béth, Vāv, Mēm, Pē.*
ב ו מ פ

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

Lä'med, Mēm, Nún, Rësh.
ל מ נ ר

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

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

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

- 7 The consonants are also divided into,—

a) *Servile* letters.

b) *Radical* letters.

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

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

Exercise 1.

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

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

* Ἠλί, Ἐλί. Ἀμαλέκ, עמלק. Ewald indicates its presence by the *aspirated breathing* ('), but says that its sound may be best represented by *gh*: and in his Alphabet he prints *Ghain*.

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

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

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

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

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

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

ל̄	מ̄	נ̄	ל̆	מ̆	נ̆
<i>lā</i>	<i>mā</i>	<i>nā</i>	<i>lē</i>	<i>mē</i>	<i>nē</i>

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

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

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

לִי	מִי	נִי
<i>lī</i>	<i>mī</i>	<i>nī</i> (the <i>i</i> pronounced like <i>e</i> in <i>me</i>).

* See the *Introduction*.

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

לו	וּו	וּוּ
lō	mō	nō

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

לוּ	וּוּ	וּוּּ
lū	mū	nū

- 14 Long *i* and *o* are sometimes found without the *Yod* and *Vav*. They are then said to be *written defectively*. When *long o* is written defectively, it is indicated by a *dot* placed *over* the left extremity of its consonant (or a little *in advance* of it to the *left*); as $\overset{\cdot}{ע}$, $\overset{\cdot}{ר}$, $\overset{\cdot}{ב}$, $\overset{\cdot}{ד}$, $\overset{\cdot}{ג}$, $\overset{\cdot}{ת}$, $\overset{\cdot}{ל}$.— $\overset{\cdot}{י}$ = *o*, $\overset{\cdot}{י}$ = *vo**.—A *defectively* written $\overset{\cdot}{ו}$ is identical in form with $\overset{\cdot}{ו}$ (7) †. See 26.

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

$\overset{\cdot}{א}$	$\overset{\cdot}{א}$	$\overset{\cdot}{א}$	$\overset{\cdot}{א}$	$\overset{\cdot}{א}$
ā	ē	î	ô	û

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

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

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

$\overset{\cdot}{ל}$ (lo-vēh).

2) = *vo*, $\overset{\cdot}{ע}$ (vā-vōn).

3) = *o*, $\overset{\cdot}{ו}$ (nōd).

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

defectively written *ō*, to be pronounced after the *Sin*: (10) שֵׁנָה *sō-nē*.

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

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

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

שָׂא	הִיא	צֵא	הוּא
sa	hî	tsē	hû

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

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

Long <i>a</i> , Kā'mēts (א).	Long <i>i</i> , Khî'rēk (י).
Long <i>e</i> , Tsē'rē (..).	Long <i>o</i> , Khō'lēm (ו).
Long <i>u</i> , Shū'rēk (ו).	

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

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

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

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

Examples and Reading Lesson.

Open Monosyllables.]

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

Closed Monosyllables.]

לוֹט 3	שֵׁם 2	אֵת 1	|	1 ēth.	2 shēm.	3 Lōt.
כּוֹ 6	יוֹם 5	עוֹר 4	|	4 ôr.	5 yôm.	6 chēn.
לוֹט 9	לוֹן 8	עֵץ 7	|	7 ēts.	8 lān.	9 lūt.
צוֹן 12	סֵל 11	מוֹט 10	|	10 môt.	11 sōl.	12 tsîn.

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

(21) *Dissyllables.*]

צִיּוֹן 2	שָׁנָה 1	1 shā-nāh.	2 tsā-yôn.
קָרָא 4	קָמִים 3	3 kâ-mîm.	4 kâ-râ.
יֹנָה 6	שָׂרָה 5	5 Sâ-rāh.	6 yô-nāh.
מָקוֹם 8	וְרָע 7	7 vâ-rāʿ.	8 mâ-kôm.
הָיָה 10	מַעַץ 9	9 mē-ʿēts.	10 hā-yāh.
מָנוּ 12	קוּלִי 11	11 kô-lî.	12 mā-gēn.

Exercise 2.

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

לוֹ 7	לוֹ 6	צוּר 5	צִי 4	צוּר 3	עַ 2	עַ 1
סֵ 14	י 13	וּ 12	וּ 11	נוֹל 10	נוֹס 9	טַ 8
שׁוּר 20	קוּל 19	קַ 18	שׁוּר 17	קַ 16	שׁ 15	
אֵל 26	אֹר 25	יוֹם 24	אֹז 23	גוּר 22	טַ 21	
לָהֶם 31	חֵמֶשׁ 30	הַמֶּן 29	הֵם 28	אֲצִיל 27		
	שְׁלוֹם 35	צָעָה 34	סָעָה 33	נִיר 32		

b) Write in Hebrew characters--

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

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

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

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

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

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

(Short Vowels.)

26

The short vowels are,—

ā - Pā'thākh.

ē ◌ Ségōl (but ◌ is sometimes an *obtuse a* sound, as è in *mère*: especially in an *accented penult* followed by ◌).

ī ◌ Khīrek Parvum.

ō ◌ Kā'mēts Khātūph'.

ū ◌ Kibbūts' (but ◌ is sometimes a *defectively* written Shûrēk' [14]).

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

Examples and Reading Lesson.

a) בֵּבֵר 3	בֵּל 2	חֵק 1	1 khūk.	2 bāl.	3 gābh. 27
אֵת 6	בֹּו 5	דֵּם 4	4 dām.	5 bēn.	6 ēth.
שֶׁף 9	קֵם 8	פֹּן 7	7 pēn.	8 kūm.	9 shūph.
יֵם 12	מֵץ 11	תֵּר 10	10 tūr.	11 mīts.	12 yām.

(27) b)	מֶלֶךְ 2	הַזֶּה 1	1 hä-zéh. 2 mē'-lēch (= mē-lēch,	[25).
	נֶפֶשׁ 4	עָרֵב 3	3 e'-rēbh. 4 nē'-phēsh.	
	אֶרֶץ 6	זָרַע 5	5 zē'-rāy. 6 ē'-rēts.	
	טָרַם 8	חַיִּית 7	7 khāy-yāth. 8 tē'-rēm.	
	נָדַר 10	נָעַר 9	9 nā'-yār. 10 nē'-dēr.	

c)	(Mixed.)			
אֲשֶׁם 3	צִיץ 2	צִלַּל 1	1 tsā-lāl. 2 tsīts. 3 ā-shām.	
שִׁבְלַת 5	שִׁבֹּץ 4	4 shā-bhāts. 5 shib-bō-lēth.		
קָטַר 7	קָטַל 6	6 kāt-tāl. 7 kāt-tēr.		
עָקַף 9	עוּר 8	8 e'ar. 9 e'aph.		
כִּתְרוֹ 11	עוֹלְתוֹ 10	10 e'ō-lā-thō. 11 kāt-tō-hū.		
חֶרֶק 13	יָמַד 12	12 yim-mād. 13 khā-rāk.		

Exercise 3.

a) Write in English letters—

28	אֶת 7	פִּי 6	אֶף 5	גַּם 4	עַל 3	אִם 2	זֶה 1
	אֶת 8	אֶת 9	קוֹל 10	מוֹת 11	אֵל 12	פּוֹד 13	
	זֶהב 14	עֹמִי 15	אֶחָי 16	אֶרֶץ 17	רוּחַם 18	צֵאִים 19	
	אָמוֹ 20	מִשָּׁה 21	הֵדִים 22	חֵיל 23	מִנֵּן 24	פְּתַת 25	
	מָקוֹם 26	הַפֶּת 27	מִקַּל 28	פּוֹרֵשׁ 29	שָׁנָם 30	זָכַר 31	

b) Write in Hebrew letters—

1 tēn	2 pākḥ	3 pēn	4 bēn	5 pāsh	6 pār	7 pūm
8 nā-hām	9 nā-ghākh	10 pē-thī	11 cō-phēr			
12 nā-ghāy	13 sā-phādh	14 e'-lām	15 shā-kāl			
16 tsē-bhēth	17 gū-lāh	18 māts-tsāh.				

CHAP. I. § 5. *Sh'vá.*

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

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

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

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

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

b) *Sh'va* is *final*—

1) At the end of words, as אֵת, *ät*.

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

3) When preceded by a long vowel having a principal accent, as שֹׁבְנָה, *shô'bh'-näh*.

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

מַמְלֵא	m'mäl-lē.	קִטְלוֹ (= קִטְלוֹ)	kit-t'lû.
קוֹטְלָה	kô-t'läh.	הֶלֶלְךָ †	ha-l'lû.
יִקְטְלוּ	yik-t'lû †.	הַמְשֵׁל	hä-m'shêl §.
קִטְל	k'töl.	מַלְכֵי	mäl-l'ché ||.

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

† For הֶלֶלְךָ (*hâl-l'lä*).

‡ Here the first is *silent Sh'va*.

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

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

- 32 If a word ends in two consonants, each of them takes a *silent Sh'va*, as נֶרֶד, *nērd*.
- 33 A final ך or ת (*dageshed*) always takes a *silent Sh'va*, as אֵת יְדִבְרֶךָ.

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

Examples and Reading Lesson.

34	יִשְׁפֹּט 2	וְהוֹרֵד 1	1 v'hô-rēd.	2 yish-pōt.
	בְּדִיל 4	יִמְלֹךְ 3	3 yim-lōch.	4 b'dīl.
	לְבָנָה 6	בְּנֵמוֹתַי 5	5 bhin-tô-thf.	6 l'bhā-nāh.
	הֶרְחִיב 8	הֶרְחַב 7	7 hār-kbēbh.	8 hir-khibh.
	כִּסְפָּךְ 10	יֹלְדָה 9	9 yô-l'dāh.	10 cās-p'chā.
	עֵבֶרֶת 12	חֵלֶקֶךָ 11	11 khēl-k'chā.	12 ēbh-rāth.
	פִּתְגָּמָא 14	עֵבֶרֶת 13	13 pīth-gā-mā.	14 pith-gā-mā.
	קִנְיָה 16	צִדְקוֹ 15	15 tsād-d'kō.	16 kin-n'nāh.
	רִכְסִים 18	קִנְיָה 17	17 k'nēh.	18 r'chā-sīm.
	שְׁלַחְנָה 20	שְׁלַחַן 19	19 shūl-khān.	20 sh'lākh-nāh.
	תַּמָּת 22	תַּמְשֹׁךְ 21	21 tim-shōch.	22 tūm-māth.

Exercise 4.

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

פָּקִיד	עוֹלְמָכוֹ	סוּסְכֶם	אֲשֵׁרִי	מִלְכֶם
מִלְכִי	קִבְרֶךָ	יִמְכוֹ	סִפְרִי	פְּרִי יְפִי
שְׂמוֹתַי	קִנְיָה	שְׂמִי	מִלְכִי	שְׁתֵּי גְבוּרָךְ

- b) Write in Hebrew letters—

1 māsh-mīm.	2 m'sham-mōth.	3 nēv-dār.
4 nīph-gāv.	5 nīph-tāl.	6 p'kād-tā.
7 yūs-sād.	8 kōshf.	9 hīch-tābht.

CHAP. I. § 6: *The Semi-vowels.*

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

Hence we get,

- ⋈: Khātēph' Pā'thākh.
- ⋈: Khātēph' Ségôl.
- ⋈: Khātēph' Kā'měts.

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

חִמּוֹר kh^amôr (*ass*).

אִמּוֹר 'môr (*say*).

חִלִּי kh^olî (*sickness*).

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

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

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

b) After a long vowel. (G.)

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

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

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

Examples and Reading Lesson.

40

הָאִין 2	בַּעֲטָרָה 1	1 bā-ē- ^a rāh.	2 hē- ^a zîn.
אֵהָה 4	חֵתֶר 3	3 kh ^a -thār.	4 'hāh.
אֵהֶדְנָנִי 6	אֵדְנִיקָם 5	5 'dhō-nī-kām.	6 'hō-dēn-nū.
עֶרְפֵּל 8	אֵהִי 7	7 'hî.	8 'rā-phēl.
חֵזִיר 10	חֵלֹם 9	9 kh ^a -lôm.	10 kh ^a -zîr.
הָאֵרִיכִי 12	הָאֵרִיךְ 11	11 hē- ^a rîch.	12 ha- ^a rî-chî.

Exercise 5.

- 41 a) Write in English characters—

לְתַתֵּן 5	נָדַת 4	לְאִישׁ 3	לְאִבִּי 2	יַעֲבִיר 1
שָׁנְאוֹ 9	נָדַף 8	מֵאֲבוֹתָם 7	מֵאֲפָדִים 6	
אֱלֹהִים 13	נִלְכְּדָה 12	תְּלַנּוֹת 11	תְּלַמִּי 10	
	צָרִי 16	וְהַבְּנִים 15	אֲעֻשֶׂה 14	

- b) Write in Hebrew characters—

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

CHAP. I. § 7. On Syllables.

Furtive Pathakh. Mappik. Makkēph. Mēthēg.

- 42 The general rule (20) is, that every syllable which has a long vowel, is an
- open*
- syllable; every one that has a short vowel is a
- closed*
- syllable*.

Hence a *Sh'va* is usually *vocal* after a long vowel, and *final* (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.

- 43 But a tonic accent enables a
- short vowel*
- to stand in an
- open*
- syllable; a
- long vowel*
- in a
- closed*
- one. So that, when the syllable is the
- tone-syllable*
- of the word, a following
- Sh'va*
- may be
- vocal*
- after a short vowel, and
- final*
- after a long one.

- 44 When a final guttural is ה, ע, or ו (with
- Mappik*
- , 46), this guttural has often a
- Pathakh*
- under it, called
- Furtive Pathakh*
- , because it
- steals in*
- , as it were,
- before*
- the consonant it stands under, as מְשִׁיחַ,
- Mā-shī'-ākh*
- (
- Messiah*
-).

- 45 A
- furtive Pathakh*
- may also stand under one of the gutturals just enumerated, when such guttural is fol-

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

lowed by a *dageshed* consonant with *Sh'va*, as פִּשְׁעֵי־אֵת, (45) *pā-shā'-āyt*.

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

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

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

כָּל אָדָם for כָּל אֶת־אָדָם

Mē'thēg (or *Bridle*) is a small perpendicular line 49 (|) to the left of a vowel; it is used to show that the vowel sound is to be extended. *Metheg* stands (G.),

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

b) Before a *Khatēph* (36) when immediately preceded by a vowel without a following *dagesh*: as יְחַרְחֵר, yē-kh^erēh.

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

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

Examples and Reading Lesson.

זכרה 2	כל־אדם 1	1 cöl-ā-dām.	2 zā-ch'rā.	49
יִירָאוּ 4	זכרה 3	3 zöch-rāh.	4 yī-r'ū.	
קטלה 6	יִירָאוּ 5	5 yī-r'ū.	6 kā-t'lāh.	
נלתה 8	האדם 7	7 hā-ā-dām'.	8 gā-l'thāh'.	
פהתה 10	המחלל 9	9 hä-m'khül-lāl.	10 cā-h'thāh'.	
	יתהון 11	11 yā-th'hôn.		
	הנושבות 12	12 hä-nô-shā-bhôth.		
זכרה 14	שמרה 13	13 shā-m'rāh.	14' zā-ch'rāh'.	
למינה 16	ישנו 15	15 yī-sh'nū.	16 l'mī-nāhh.	

Exercise 6.

50 a) Write in English letters—

5 הָאָהָרִית 4 הַרְבִּיעִי 3 לֶמָּה 2 אָנָּה 1 יָפִיחַ
 תְּעַבְדֶּם 8 7 מְאֻבְּנֵינוּ 6 וְיִתְרָאָה

b) Write in Hebrew letters *—

1 hēm māh.	2 rōnnī.	3 l'mī'nēhēm".
4 hā'rākīāy.	5 bāth-tsiyyōn.	6 v'im-é'n'chā".
7 thā'v'nōd".	8 thāyvim.	9 yāl-tā'vāth.
10 y'nāvim.		

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

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

52 I.) ◌◌ is *ö* in a *closed* (42), *unaccented* syllable.

Such syllables are:—

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

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

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

c) When *Makkeph* (47) follows.

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

53 II. ◌◌ is *ö* in *open* syllables.

a) When followed by *Khatuph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words קִדְּשִׁים (kö-dā-shīm), וְרָשִׁים (shö-rā-shīm).

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

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

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

Examples and Reading Lesson.

מַחְרַבּוֹת	1	1	mō-kh°-rā-bhōth.	55			
רִנֵּי	3	חֻכְמָה	2	khōch-māh.	3	rōn-nē.	
בְּתִיכֶם	5	בְּדַבְרֶם	4	4	c'dōbh-rām.	5	bōt-tē-chém.
קָבְרוּ	7	בְּדַרְלַעְפָּר	6	6	c'dōr-lā-ē-ō-mēr.	7	kōbh-rō.
רַכְבוֹ	9	קָדָד	8	8	kōd-kōd.	9	rā-ch'bhū.
הַרְחַבּוֹת	11	צָרְכָךְ	10	10	tsōr-cē-chā.	11	hōr-khō-bhōth.
הַחֵרֵב	13	הַרְחִיבָה	12	12	hōr-khā-bhāh.	13	hō-kh°-rēbh.
רֵב	15	הַגִּלָּת	14	14	hōg-lāth.	15	rībh.

Exercise 7.

a) Write in English letters—

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בְּדָנָו	5	בְּדָם	4	יְקִישׁ	3	יְקִדְעִם	2	יְקַטְלֵךְ	1
		מִשְׁחַתֶּם	8	לְחַרְבוֹת	7	לְחַרְבָּה	6		

b) Write in Hebrew letters—

1	y'kōmYām.	2	m'shōr-tō.	3	nōv.	4	nūbh.
5	ē'zvhēch.	6	ē'mōdchā.				

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

The primary vowel sounds are A, I, U.

57

E is properly the diphthong AI contracted.

O is properly the diphthong AU contracted.

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

First Class. A sound.

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

a)	◌	|	ā	|	Kamets.
b)	◌	|	ă	|	Pathakh.
c)	◌	|	à or ä	|	Segol.

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

60 *Second Class.* I and E sounds.

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

61 *Third Class.* U and O sounds.

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

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

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

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

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

Examples and Reading Lesson.

בַּת <i>b</i>)	קָם ²	יָד ^{1 a)} A	a) 1 yād. 2 kām. b) häth. 65
		מֶלֶךְ ^{1 c)}	c) 1 mè-léch (or <i>mālech</i>).
	נְלִינָה ³	יָדִיד ²	2 yā-dē'-chā. 3 g'lè-nāh.
אָמו ^{e)}	צִדְקִים ^{d)}		d) tsāddī-kīm. e) im-mô.
שֵׁם ²	בֵּית ^{1 f)}		f) 1 bêth. 2 shēm.
שֵׁן ²	סֵפֶר ^{1 g)}		g) 1 sē'phēr. 2 shēn.
מוֹת ^{h)}	חֹזֶה ³		3 khō-zéh. h) mûth.
נְלָה ²	מְתִי ^{1 i)}		i) 1 mü-thî. 2 gūl-lāh.
חֶקֶךְ ^{k)}	רֹב ²	קוֹל ^{1 j)}	j) 1 kōl. 2 rōbh. k) khōka
	אָתֶם ²	אֶת * ^{1 l)}	l) 1 ēth-. 2 āt-tēm.
	צָרִי ²	פֶּתַח ^{1 B)}	1 Pā'-thākh †. 2 Tsē'-rē.
	חוֹלֵם ⁴	חִירֶק ³	3 Khī'-rēk. 4 Khō'-lēm.
	קְבוּץ ⁶	שׁוּרֶק ⁵	5 Shū'-rēk. 6 Kīb'-būts.
		קִמְץ ⁷	7 Kā'-mēts.
סְגוּל ⁹	קִמְץ הַטּוֹף ⁸		8 Kā'-mēts Khā'-tūph. 9 Sē'-gōl.

* From אֵת.

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

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

(65) גְּלוֹי 3	גוֹי 2	אֲדוֹנַי 1 C	1 *dō-nai.	2 goi.	3 gā-lui.
	עָלַי 5	אֵלַי 4	4 ē-lāv.	5 ʿā-lāv.	
	מִשָּׁה 7	עֵנָה 6	6 sō-nē(a).	7 Mō-shéh.	
	יִרְפֹּשׁ 9	שִׁמֵּר 8	8 shō-mēr.	9 yir-pōs.	
	עוֹן 2	לוֹה 1 D	1 lō-vēh.	2 ʿā-vōn.	
	קוֹם 2	קוֹל 1 E	1 kōl.	2 kûm.	
	קָם 4	קָלַת 3	3 kō-lōth.	4 kûm.	
	וָו 2	וּו 1 F	1 vāv.	2 gēv.	
	גַּי 4	חַי 3	3 khai.	4 goi.	
		דְּבַרְיוֹ 5	5 d'bhā-rhāv.		

Exercise 8.

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

בְּתִבּוֹ 5 בַּל 4 צֵלוֹ 3 גְּלִיתִי 2 כְּלָם 1
 מְמַלְכּוֹת 10 מַיִשׁל 9 דְּגִישׁ 8 הָם 7 יָלַד 6

b) Write in Hebrew letters—

1 ʿām. 2 tāim. 3 mēakh. 4 ʿāmōk. 5 mükim.
 6 ôrakh. 7 cāthōbh. 8 t'mim. 9 l'bhābhim.
 10 mükke. 11 tāmmāh.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Examples and Reading Lesson.

75	בִּגְדָּר 2	בִּגְדָּר 1 A	A 1 bāgād, he was deceitful.	2 bōgēd, deceiver.
	בִּגְדָּר 4	בִּגְדָּר 3	3 bāgōd, to be deceitful.	4 bēgēd, deceit.
	מִלְכָּה 2	מִלְכָּה a 1	1 mālāch, he reigned.	2 mōlēch, he that reigns.
		יִמְלֹךְ 3	3 yīmlōch, he will reign.	

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

Exercise 9.

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

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

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

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

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

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

יָסַר to instruct.

אָרַר to curse.

סָבַף to cover.

לָוָה to borrow.

נָבַל to fall; to wither.

בָּלַל to mingle.

שׁוּב to return.

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

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

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

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

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

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

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

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

79 a) A noun augmented at the beginning may be denoted by *a*, at the end by *ω*; at both by *aw*.

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

b) A noun derived from a verb *Pe Nun, Pe Yod, &c.*, (79) will be designated by *n, y, d, v, a, h*, according to the letters given in 74, as denoting those conjugations or *forms*.

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

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

Examples and Reading Lesson.

מֶלֶךְ mē'lēch (r) (<i>a king</i>)	A verbal noun, unaugmented.	מֶלֶךְ mā'lēch (<i>to reign</i>)	80
מִשְׁפָּט mishpāt (a) (<i>judgement</i>)	A verbal noun, augmented at the beginning.	שֹׁפֵט shāphāt (<i>to judge</i>)	
חֹכְמָה khōchmāh (ω) (<i>wisdom</i>)	A verbal noun, augmented at the end.	חָכֵם khāchām (<i>to be wise</i>)	
דַּע də'āy (y) (<i>knowledge</i>)	A verbal noun, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יָדַע yādāy (<i>to know</i>)	
מוֹשֵׁב mōshābh (ay) (<i>seat</i>)	A verbal noun, augmented at the beginning, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יָשַׁב yāshābh (<i>to sit</i>)	
עֵצָה ētsāh' (ω y) (<i>counsel</i>)	A verbal noun, augmented at the end, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יָעַץ yā'āts (<i>to counsel</i>)	
תֵּם tōm (d) (<i>perfectness</i>).	A verbal noun, derived from a <i>contracted</i> verb <i>double Ayin</i> .	תָּמַם tā'mām (<i>to complete</i>)	
מָגֵן māgēn (ad) (<i>a shield</i>).	A verbal noun, augmented at the beginning, from a <i>contracted</i> verb <i>double Ayin</i> .	גָּנַן gā'nān (<i>to cover, protect</i>)	
זִמְמָה zimmāh (ω d) (<i>wickedness</i>)	A verbal noun, augmented at the end, from a <i>contracted</i> verb <i>double Ayin</i> .	זָמַם zāmām (<i>to devise</i>)	
תְּפִלָּה t'phillāh (a ω d) (<i>prayer</i>)	A verbal noun, augmented at both beginning and end, from a <i>contracted</i> verb <i>double Ayin</i> .	פָּלַל pillēl (<i>to judge</i>); [in Hithpaël, <i>to pray</i>]	

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

Exercise 10.

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

רֹחֵב *street*.

פְּלֵנָה *division (of priests)*.

מְקוֹר *a well*.

מְקָנָה *possession (especially cattle)*.

חֵן *grace, favour*.

אַהֲבָה *love*.

חַטָּא }
חַטָּאת } *a sin*.

רָחַב *to be broad*.

פָּלַג *to divide*.

קוּר *to dig (for water)*.

קָנָה *to get; to buy*.

חָנַן *to be gracious (to)*.

אַהֲבָה *to love*.

חָטָא *to slip, to go astray*.

* For *mättān*.

† For *mäppālāh*.

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

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

shēnāh, sleep.	yāshēn, to sleep.
cāph, the hollow of the hand.	cāphāph, to bend.
mākhsōr, want.	khāsēr, to want, to lack.
v'ed, a witness.	v'ād, to testify.
tōrāh, instruction.	yārāh, to teach (in Hiphil *).
mūsār, admonition, correction.	yāsār, to admonish.
kālōn, shame, disgrace.	kālāh, to be lightly esteemed (in Niphal *).

CHAP. I. § 12. The Accents.

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

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

c) Words with the accent on the *final* syllable are called *Mitra'* (מִלְרַע); those with the accent on the *penult*, *Mil'el* (מִלְעֵל).

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

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

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

* A conjugation so called.

- (83) c) Words with the dual ending *ä-yim* (דִּימַיְ).
 d) Verbs of the *Perfect tense* with the personal endings *tī, tā, nū* (נָ, תָ, וָ).
 e) Regular verbs of the *Hiphil* conjugation; and the conjugations *Kal, Niphal, and Hiphil* of verbs *Ayin Vav* and *Double Ayin*.
 f) The demonstrative pronouns *ēl-lēh* (these), *hēm'-māh, hēn'-nāh*.
 g) Verbs that have the *Vav conversive* of the Perfect.
 h) The accusative suffixes *-āh, -hū, -nū, -nī, -kā*, never have the tone.
- 84 Beside the accents that mark the *tone-syllable* of a word, there are others which serve the purpose of *punctuation*, by indicating that a word is or is not to be taken in close connexion with what follows.
 Such accents † are either *separative* or *connective*. Their names and shapes are ‡:—

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

Name.	Figure.	Name.	Figure.
I. (IMPERATORES.)		II. (REGES.)	
1. Sillūk	⸏	1 † Segōltā	⸏
2 Athnākh	⸏	2 Zākēph Kātōn.....	⸏
3 * Mērçhā with Mābpāch	⸏	3 Zākēph Gādol.....	⸏
		4 Tiphkhā	⸏

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

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

Name.	Figure.	Name.	Figure. (85)
III. (DUCES.)		IV. (COMITES.)	
1 R'bhī'á		1 Pázēr.....	
2 † Zārkā		2 Kārné Phārāh	
3 † Pāshtā		3 † Great T'lishá	
4 T'bhīr		4 Gērēsh	
5 † Y'thīb̄h		5 Double Gērēsh.....	
6 * Shālshēlēth		6 P'sík (between the words) N|	
7 † Tiphkhā initial			

CONNECTIVE ACCENTS (*Servi*).

Name.	Figure.	Name.	Figure.
1 Mūnākh		6 Mērchá	
2 Māhpāch		7 Double Mērchá	
3 Kādmā		8 Y'ērākh ben-yōmō	
4 Dārgā		9 Tiphkhā final	
5 Little T'lishá.....		10 * Mērchá with Zārkā ...	
		11 * Māhpāch with Zārkā	

a) *Silluk* occurs only at the end of a verse before (:) *Soph- 86 pasuk*, which separates verses. *Athnakh* (= *respiration*) usually stands only in the middle of a verse.

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

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

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

(Remarks on the Accents. G.)

I. As Signs of the Tone.

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

II. As serving the purpose of punctuation.

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

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

Reading Lesson.

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

A. 2 KINGS I. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ עֲלֶיךָ	Vai-yō-m'rū' ē-lāv, ish vā-lāh'
לְקַרְאֲתֵנוּ וַיֹּאמֶר אֵלֵינוּ	lik-rā-thē-nū, vay-yō-mēr ē-
לָבוֹ שׁוּבוּ אֶל־הַמֶּלֶךְ	lē-nū, l'chū' shū'-bhū' ēl-ham-
אֲשֶׁר־שָׁלַח אֲתֶכֶם	mē-lēch 'shēr-shā-lākh' ēth-
וּדְבַרְתֶּם אֵלָיו כֹּה	chēm', v'dib-bār-tēm' ē-lāv, cōh'
אָמַר יְהוָה הַמַּבְלִי	ā-mār' Y'hō-vāh', h'-mib-b'lī'
אֵין אֱלֹהִים בְּיִשְׂרָאֵל אֲתָה	ēn-'lō-hîm' b'yis-rā-ēl' āt-tāh'
שֹׁלֵחַ לְרֹשׁ בְּבַעַל	shō-lē'akh lid-rōsh' b'bhā-vāl
זָבוּב אֱלֹהֵי עַקְרוֹן לָבוֹ	z'bhūbh' 'lō-hē' v'ēk-rōn' lā-
הַמִּטָּה אֲשֶׁר־עָלִית	chēn' ham-mit-tāh' 'shēr-vā-
שָׁם לֹא־תִרְדּוּ מִמֶּנָּה	lī-thā shām' lō-thē-rēd' mim-
כִּי־מוֹת תָּמוּת :	mēn-nāh cī-mōth tā-mūth.

(93)

B.

אֱלֹהִים	בְּרָא	בְּרֵאשִׁית	2.	B'rê-shîth' bā-rā' 'lō-him' êth
וְאֵת	הַשָּׁמַיִם	אֵת		hăsh-shā-mā'-yim v'êth hā-
הַיָּתָה	וְהָאָרֶץ	הָאָרֶץ :		â-rêts : v'hā-â-rêts hā-'y'tha''
וְחֻשָׁד	וְכָהוּ	וְכָהוּ		thō-hû vā-bhō-hû v'khō'-shêch
וְרִיחַ	תְּהוֹם	עַל־פְּנֵי		vāl-p'né' th'hôm v'rû'-ākḥ 'lō-
עַל־פְּנֵי	מִרְחַפֶּת	אֱלֹהִים		hîm' m'rā-khē-phêth vāl-p'né'
אֱלֹהִים	וַיֹּאמֶר	הַמַּיִם :		hām-mā-yim : vāy-yō'-mēr 'lō-
וַיִּבְרָא	יְהִי	אֹר	וַיְהִי־אֹר :	hîm y'hî ór, vā-y'hî-ór' : vāy-
אֱלֹהִים	אֶת־הָאֹר	פִּי־טוֹב		yār 'lō-hîm êth-hā-ór cî-tôbh
וַיַּבְדֵּל	אֱלֹהִים	בֵּין	הָאֹר	vāy-yābh-dêl 'lō-hîm bēn hā-ór
	וּבֵין	הַחֻשָׁד :		û-bhén hā-khō'-shêch.

Exercise 11.

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

לְכוּ חֲבֵרְלֵי נְאֻם־יְהוָה לְיוֹם קוּמֵי לְעֵד פִּי מִשְׁפָּטֵי לְאַסֶּף
 גוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשִׁפּוֹד עַל־יְהִים זַעֲמֵי כָל חֲרוֹן אַפֵּי
 פִּי בְּאֵשׁ קִנְיַתִּי הַתִּבְּלָה כָּל־הָאָרֶץ :

- b) Write in Hebrew characters the following extract—

V'hännākḥāsh hāyāh' v'ārūm mic-cōl khāyyāth hāssādēh
 'shēr vāsāh Y'hōvāh 'lōhîm : vāyyōmēr 'el-hāishshāh āph cî-
 āmār 'lōhîm lō' thōchl'û mic-cōl v'ets hāggān?

CHAP. II. § 1. The Definite Article.

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

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

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

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

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

Reading Lesson and Vocabulary.

אָב 2	שֶׁמֶשׁ 1	1 shē-mēsh, <i>the sun.</i>	2 ābh, <i>father.</i>	98
אִישׁ 4	אִם 3	3 ēm, <i>mother.</i>	4 īsh, <i>man (vir).</i>	
טֵל 6	רֶגֶל 5	5 rē-gēl, <i>foot.</i>	6 tāl, <i>dev.</i>	
בָּנִים 8	אֲשָׁכּוּל 7	7 ēsh-cōl, <i>bunch-of-grapes.</i>	8 bā-nīm, <i>sons.</i>	
עַם 10	הַיְכָל 9	9 hē-chāl, <i>temple.</i>	10 yām, <i>people.</i>	
הָרִים 12	הָר 11	11 hār, <i>mountain.</i>	12 hā-rīm, <i>mountains.</i>	
חַג 14	עוֹן 13	13 yā-vōn, <i>guilt.</i>	14 khāg, <i>religious feast.</i>	
חֲתָמֶת 16	חֹתֶם 15	15 khō-ākh, <i>thistle.</i>	16 khō-thē-mēth, <i>signet.</i>	
רוּפָא 18	רוּם 17	17 rūm, <i>height.</i>	18 rōphē, <i>physician.</i>	
(in pause) עֹלָם, עֹלָם 19		19 ē-lēm; yā-lēm (in pause), <i>lad.</i>		

Exercise 12.

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

הַיְחָל	4	הַבָּנִים	3	הָאִשָּׁבּוּל	2	הַיַּל	1
הַחֲתָמָת	8	הַחוּחַ	7	הַחֵג	6	הַשֶּׁמֶשׁ	5
		הָעָלָם	11	הַרוּפָא	10	הָרוֹם	9

b) Write down in Hebrew letters—

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

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

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

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

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

	Perfect (<i>actio perfecta</i>).	Imperfect (<i>actio infecta</i>).
	(Sing.)	(Sing.)
1.	קָטַלְתִּי	אֶקְטַל
	kā-tāl'-tī	ĕk-tōl'
2.	{ masc. קָטַלְתָּ	תִּקְטַל
	kā-tāl'-tā	tīk-tōl' (m.)
3.	{ fem. קָטַלְתְּ	תִּקְטְלִי
	kā-tālt'	tīk-'lī' (f.)
3.	{ masc. קָטַל	יִקְטַל
	*kā-tāl'	yīk-tōl' (m.)
	{ fem. קָטְלָה	תִּקְטַל
	kā-'lāh'	tīk-tōl' (f.)

	(Plural.)		(Plural.)	
1.	קָטְלוּ	kā-tāl'-nû	נִקְטְלוּ	nīk-tōl'
2.	{ masc. קָטְלוּם	k'tāl-tēm'	תִּקְטְלוּ	tīk-t'îlû (m.)
	{ fem. קָטְלוּן				תִּקְטְלוּנָה	tīk-tōl'-nāh (f.)
3.	קָטְלוֹ	kā-t'îlû'	יִקְטְלוּ	yīk-t'îlû' (m.)
			תִּקְטְלוּנָה	tīk-tōl'-nāh (f.)

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

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

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

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

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

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

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

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

Exercise 13.

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

Perfect (or Preterite).		Imperfect (or Future *).	
(Sing.)		(Sing.)	
פָּקַדְתִּי	I	אֶפְקַד	I
פָּקַדְתָּ	thou (m.)	תִּפְקַד	thou (m.)
פָּקַדְתְּ	thou (f.)	תִּפְקָדִי	thou (f.)
פָּקַד	he	יִפְקַד	he
פָּקַדָּה	she	תִּפְקֹד	she
(Plural.)		(Plural.)	
פָּקַדְנוּ	we	נִפְקַד	we
פָּקַדְתֶּם	ye (m.)	תִּפְקְדוּ	ye (m.)
פָּקַדְתֶּן	ye (f.)	תִּפְקֹדְנָה	ye (f.)
פָּקְדוּ	they	יִפְקְדוּ	they (m.)
		תִּפְקֹדְנָה	they (f.)

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

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

Vocabulary.

To be angry, קִצַּף, kā-tsäph'.

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

To lie down, שָׁכַב, shā-chäbh'.

A king, מֶלֶךְ, mē'-lēch.

To reign, מָלַךְ, mā-läch'.

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

To dwell with, שָׁכַן, shā-chän'.

To mix, to mingle, מָסַךְ, mā-säch'.

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

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

To spread, פָּרַשׁ, pā-räs'.

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

Pharaoh, פַּרְעֹה, Pär-ēoh.

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

Over-thee, עָלֶיךָ, ēā-lè-chā. 109

Strife, contention, מִדּוֹן (av), mā-dôn (dün, to plead).

I, אֲנִי, 'nī.

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

Cunning, prudence, עֲרָמָה (w), 'ör-mäh (vā-räm, to be subtle).

Wine, יַיִן, yä-yin.

Upon, עַל, 'äl.

Zion, צִיּוֹן, Tsiy-yôn.

Twigs, זְלָזָלִים, zäl-zäl-lim.

A fool, כְּסִיל, c'sil.

Folly, אִילָת, iv-vē'-lēth.

A covenant, בְּרִית, b'rith.

Why? לָמָּה, lām'-mäh?

Nations, Gentiles, גּוֹיִם, gō-yim.

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

Exercise 14.

110 Translate the following sentences—

a) 1 יִקְצֹף פָּרַעַח :	2 מִזְמָה :	1 yik-tsōph Pär- <i>ע</i> ōh.
3 שָׁכַבְתָּ :	4 יִמְלֹךְ :	2 m'zim-māh tish-mōr <i>ע</i> ā-lè- chā. 3 shā-chābh-tā. 4 yim- l'chū. 5 yish-tōk mā-dōn.
5 יִשְׁתַּק מְדוֹן :	6 אֲנִי הִכְמָה שְׁכַנְתִּי :	6 *nī khōch-māh shā-chān-tī
7 מִסְכַּחְתִּי :	8 מִסְכַּח יַיִן :	7 mā-sāch-tī.
9 לָפָה רָגַשׁוּ :	10 אֲנִי נִסְכַּחְתִּי מְלֶךְ :	8 ma-s'chāh yā-yīn. 9 lām- māh rāg'-shū gō-yim?
11 בָּסִיל יִפְרֹשׁ :	12 נִכְרַת הַזֹּלָזִים :	10 *nī nā-sāch-tī mē'-lēch <i>ע</i> āl- Tsiy-yōn. 11 o'sil yiph'rōs
13 כָּרְתוּ הַזֹּלָזִים :	14 אִכְרַת בְּרִית :	iv-vē'-lēth. 12 nich-rōth hāz- zāl-zāl-līm. 13 cā-r'thū hāz- zāl-zāl-līm. 14 ēch-rōth b'rīth.
15 תִּשְׁמֹר הַבְּרִית :		15 tish-mōr hab-b'rīth.

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

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

- 111 The Hebrew, like all other Semitic languages, has only two genders, the *masculine* and the *feminine*.
112 The masculine has no peculiar termination. The *feminine* terminations are—

a) הַ (the most common).

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

(Rarer forms; for reference.)

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

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

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

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

So in Greek—

ἡ γυνὴ ἡ καλή, *the beautiful woman.*

ἡ γυνὴ καλή, *the woman is beautiful.*

117

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

- a) Masculines in תַּ form their feminine by dropping תַּ and adding תֵּ . רֹעֵה , רֹעָה (*rō-yēh, rō-yāh*).

(119) b) Those that end in *Kheth* or *Ayin* take the fem. in תְּ-ז (instead of תָּ-ז).

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

1) \bar{a} in the *penult* is changed into *Sh'va* when תְּ- is added:

גָּדוֹל , גְּדוֹלָה (*gādól, g'dōlāh*),

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

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

Vocabulary.

121 King, מֶלֶךְ , *mě-lěch*.
 Small, קָטָן , *kā-tān'*. קִטְנָה ,
k'tān-nāh (f.).
 To rule, שָׁלַט , *mā-shāl*.
 A youth, lad, נָעַר , *nā'-šār*.
 Good, טוב, *tōbh*.
 Father, אב, *ābh*.
 Man, איש, *ish*.
 Brother, אח, *ākh*.
 Strong, גִּבּוֹר, *gib-bōr*.
 Sharp, חָד, *khād*. חֲדָה ,
khād-dāh (f.).
 Diligent, חָרָץ*, *khā-rûts*.
 חֲרֻצָּה , *kh'rû-tsāh (f.)*.
 Sincere, honest, תָּם (d), *tām*.
 A (bright) spot on the skin,
 בֵּהָרֶת , *bā-hě-rēth*.

White, לבן, *lā-bān*. לְבָנָה ,
l'bā-nāh (f.).
 Boy, יָלֵד, *yě-lěd*;
 Girl, יְלֵדָה, *yāl-dāh (yā-lād,*
to beget).
 Red, אָדָם, אֲדוּם, *ā-dōm*.
 Horse, סוּס, *sūs*;
 Mare, סוּסָה, *sū-sāh*.
 A knife { שַׁבָּתָן , *sāc-cīn*.
 כַּאֲכֻלַּת ($\alpha\omega$), *mā-*
'chě-lěth.
 To cut, גָּזַר, *gā-zār*.
 To grow, נָדַל, *gā-dāl*.
 Scholar, תַּלְמִיד (a), *tāl-mīd*.
 תַּלְמִידָה , *tāl-mī-dāh (f)*.
 To slaughter, שָׁחַט, *shā-khāt*.

* Properly sharpened, fr. חָרַץ .

(Eng.) The boy is good.

122

(Heb.) { (1) *The boy he good.*
(2) *The boy good.*

He הוּא, hû*.

She הִיא, hî*.

Exercise 15.

a) הַיְלֵד הוּא קָטָן : 2 הַנֶּעֱר	1 hăy-yě-lěd hû* kâ-tân.	123
הוּא טוֹב : 3 הָאֵב הוּא	2 hăn-nă-yăr hû* tóbh.	
זָקָן : 4 הָאֵח הוּא גְבוּר	3 hā-ābh hû* zā-kēn. 4 hā-āk	
הַבְּהֵרֶת : 5 הָאִישׁ תָּם :	hû* gīb-bôr. 5 hā-ish tām.	
לְבָנָה : 7 יְלֵד קָטָן : 8 הַיְלֵד	6 hāb-bā-hě-rěth l'bā-nāh.	
הַקָּטָן : 9 הַיְלֵד קָטָן :	7 yě-lěd kâ-tân. 8 hăy-yě-lěd	
שָׂכֵן חָר יְגוּר : 11 יְלָה	hāk-kâ-tân. 9 hăy-yě-lěd	
קָטָנָה * תְּגִידָל : 12 תְּלִמְיָדָה	kâ-tân. 10 săc-cîn khād	
חֲרוּצָה * תְּלִמָד :	yīg-zōr. 11 yāl-dāh k'tān-nāh	
מֵאֲכָלֶת חָדָה * תִּשְׁחַט :	tīg-dāl. 12 tāl-mī-dāh kh*rū-	
	tsāh tīl-mād. 13 mǎ-*chě'-lēth	
	khād-dāh tīsh-khāt.	

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

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

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

a) Nouns in הַ- (*h*) throw away this termination before the ם'־ is appended.

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

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

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

- a) If the singular ends in *ăth*, *ôth*, *āh* (ת־ , ת־ , ת־), these terminations are changed into ות (*ôth*).
- b) If the singular ends in *ûth* (ת־), the plural ends in *iy-yôth* (ת־).
- c) If the singular ends in *ûth* (ות), the plural ends in *ûy-yôth* (ות־).

Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סוס	סוסים	horse	sûs	sûs-îm
a)	משנה	משנים	double, second	mish-nêh	mish-nîm
B.	באר	בארות	well	b'êr	b'ê-rôth
a)	תהלה	תהלות	hymn (of praise)	t'hillâh	t'hil-lôth
	אפרת	אפרות	letter	ig-gê-rêth	ig-g'rôth
	טבעת	טבעות	ring	tâb-bâ-yâth	tâb-bâ-yôth
	עברית	עבריות	Hebrewess	yîbh-rîth	yîbh-rîy-yôth
	מלכות	מלכיות	kingdom	mâl-chûth	mâl-chûy-yôth

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

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

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

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

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

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

- c) So nouns ending in τ , from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in \bar{a} -*yim* ($p't\bar{e}$, $p't\bar{a}$ -*yim*).
- d) Feminines derived from Segholate masculines take \bar{a} (τ) in the penult of the plural.

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

- e) Nouns in \bar{a} '-*veth*, \ddot{a} '-*yith* (τ , τ), contract these syllables into (τ , τ) *eth*, *eth*, before appending the plural termination *im*.
- f) Nouns defective from verbs with *double Ayin*, *dagesh* the final consonant before *im* is added, and shorten the preceding vowel; changing \bar{a} , \bar{e} , \bar{o} into \ddot{a} , \ddot{e} , \ddot{u} respectively.

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

Examples.

Masculine.

Singular.	Plural.	Meaning.	Singular.	Plural.	128
דָּבָר	דְּבָרִים	word	dā-bhār	d'bhā-rīm	
חָכָם	חֲכָמִים	wise	khā-chām	kh'chā-mīm	
שָׁכֵן	שְׁכֵנִים	neighbour	shā-chēn	sh'chē-nīm	
עֲצֵל	עֲצֵלִים	sluggard	yā-tsēl	y'tsē-līm	
עֲנַב	עֲנָבִים	a cluster of grapes	yē-nābh	y'nā-bhīm	

(128)	Singular.	Plural.	Meaning.	Singular.	Plural.
	מֶלֶךְ	מְלָכִים	king	mē'-lēch	m'lā-chīm
	נֶעַר	נְעָרִים	lad	nā'-yār	n'yā-rīm
	בַּיִת	בָּתִּים	house	bā-yīth	bat-tīm
	זֵית	זֵיתִים	olive	zā-yīth	zē-thīm
	מָלוֹן* (a v)	מְלוֹנִים	inn	mā-lôn	m'lō-nīm
	כַּנָּן † (a d)	מְנַנִּים**	shield	mā-gēn	mā-gīn-nīm**
	שֵׁן ‡ (d)	שָׁנִים	tooth	shēn	shin-nā'-yim
	עֵז (d)	עֲזִים	goat	yēz	yiz-zīm
	גְּדִי (h)	גְּדִיִּים	a kid	g'dī	g'dā-yīm
	מִשְׁנֵה	מִשְׁנֵים	double, second	mish-nēh	mish-nīm

Feminine.

צְדָקָה (ω)	צְדָקוֹת	justice	ts'dā-khāh	ts'dā-kōth
שִׁפְחָה (ω)	שִׁפְחוֹת	handmaid	shīph-khāh	sh'phā-khōth (righteous acts)
עֲצָה || (ω y)	עֲצוֹת	counsel	yē-tsāh	yē-tsōth
עֲטָרָה	עֲטָרוֹת	crown	yā-tā'-rāh	yā-tā-rōth
כְּתוֹנֶת (ω)	כְּתוֹנוֹת	coat	c'thō'-nēth	cūt-tō-nōth
שְׂאֵרִית } (ω)	שְׂאֵרִיֹּת	remnant	sh'ē-rīth } shē-rīth }	sh'ē-rīy-yōth

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

* לֹחַ, lūn, to lodge.

† גָּנָן, gā-nān, to cover.

‡ שָׁנָן, shā-nān, to sharpen.

|| יַעַץ, yā-yāts, to counsel.

¶ שָׂאֵר, shā-ār, to remain.

** Obs. ā in antepenult.

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

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

עֵת | עֵתִים, עֵתוֹת || time || yēth | yit-tīm, yit-tōth.

In adjectives and participles the plural endings *īm* and *ōth* are 132 confined to the *masculine* and *feminine* genders respectively. טוֹבִים *tô-bhīm* (boni), *good* (masc.) : טוֹבוֹת *tô-bhōth* (bonæ), *good* (fem.).

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

Exercise 16.

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

A way,	דֶּרֶךְ	dē'-rēch.	A fool,	בֶּסִיל	c'-sīl.	134
A child,	יָלֵד	yē'-lēd.	A tongue,	לָשׁוֹן	lā-shôn.	
A lie,	בָּזָב	cā-zābh.	A garment,	שִׁמְלָה	sīm-lāh.	
A vile person,	נָבֵל	nā-bhāl.	A lamb,	בֶּבֶשׂ	cē'-bhēs.	
A vineyard,	כַּרְם	cē'-rēm.	People,	עַם (d)	yām.	
A part,	חֵלֶק	khē'-lēk.	nation,			
A proverb,	מִשְׁלַל	mā-shāl.	A thresh-	סָפַח (d)	sāph.	
A cluster } of grapes, }	עֵנָב	yē-nābh.	old, step before a door,			
A hypocrite,	חֲנֹפֵה	khā-nēph.	A bear,	דָּב (d)	dōbh.	
Strong } drink, }	שֵׁכָר	shē-chār.	A nest, a cell,	קֶן (d)	kēn.	

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

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

Active.

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

Passive.

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

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

Vocabulary.

139 Counsel, מִזְמוּה (āw), m'zim-māh.	To judge, שָׁפֵט, shā-phāt.
Herd, oxen, בָּקָר, bā-kār.	A judge, שׁוֹפֵט, shō-phēt.
River, נְהָר, nā-hār.	Light, luminary, מְאֹר, mā-ōr,
To rule, מִשַׁל, mā-shāl.	pl. מְאֹרוֹת, m'ō-rōth.
Wives, נְשִׁים, nā-shīm (f. with m. term.).	To surround, סָבַב (d), sā-bhābh.
	Garden, גַּן (d), gān.

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

Exercise 16*.

1 הַמְלֶךְ יִמְלֹךְ :	2 הַמְלָכִים :	1	hām-mē-lēch	yīm-lōch.	140
3 הַמְלָכָה תִּמְלֹךְ :	4 הַמְשִׁיל :	3	hām-m'lā-chīm.	3 hām-	
5 הַמְשַׁלֵּת תִּמְשַׁל :	6 הַמּוֹשְׁלִים יִמְשְׁלוּ :	5	māl-cāh thīm-lōch.	4 hām-	
7 הַשּׁוֹפְטִים יִשְׁפְּטוּ :	8 הַלְּבִיא יִטְרֹף :	7	mō-shēl yīm-shōl.	5 hām-mō-	
9 הַמְּאֹר קָטָן :	10 הַמְּאֹרוֹת הַגְּדֹלִים :	8	shē-lēth tīm-shōl.	6 hām-	
11 הַמְּאֹר קָטָן :	12 הַנְּהַר הַגָּדֹל :	11	mō-sh'līm yīm-sh'lū.	7 hāsh-	
13 יְלָדִים :	14 תִּלְכֹּדִים :	13	shō-ph'tīm yish-p'tū.	8 hāl-	
15 שְׂבִינִים :	16 גְּשֵׁם יִגְדֹּל :	15	lā-bhī' yīt-rōph.	9 hām-mā-ōr'	
17 גְּשֵׁם יִגְדֹּל :	18 הַרְּצִים יִלְמְדוּ :	14	häg-gā-dōl'.	10 hām-m'ō-rōth'	
19 גְּשֵׁם יִגְדֹּל :	20 הַרְּצִים יִלְמְדוּ :	14	häg-g'dō-līm.	11 hām-mā-ōr'	
21 גְּשֵׁם יִגְדֹּל :	22 הַרְּצִים יִלְמְדוּ :	15	kā-tōn'.	12 hān-nā-hār' hās-	
23 גְּשֵׁם יִגְדֹּל :	24 הַרְּצִים יִלְמְדוּ :	15	sō-bhēbh hæg-gān'.	13 y'lā-	
25 גְּשֵׁם יִגְדֹּל :	26 הַרְּצִים יִלְמְדוּ :	15	dīm k'tān-nīm yīg-d'lū.	14 tāl-mī-dīm kh'-rū-tsim yīl-	
27 גְּשֵׁם יִגְדֹּל :	28 הַרְּצִים יִלְמְדוּ :	15	dīm yīg-z'rū.	15 säc-cī-nīm khäd-	
29 גְּשֵׁם יִגְדֹּל :	30 הַרְּצִים יִלְמְדוּ :	15	tām-mōth.	16 nā-shīm	

a) Write down the plural of—

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בָּקָר *bā-kār, herd; oxen.*שֶׁקֶל *shē-kēl, shekel.*נָהָר *nā-hār, river; pl. both
fm and fth.*גַּן *gān (d), a garden.*

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

1. The sharp knives will cut. 2. The gardens are small.
3. The small gardens. 4. The shields are large. 5. The knife
is sharp. 6. The knives are sharp. 7. The rulers.

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

☞ The *th* (ת) will become *t* (ט) when a consonant imme- 142
diately precedes it.

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

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

CHAP. III. § 4. *The Dual Number.*

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

Vocabulary.

146	Sing.	Dual.	Sing.	Dual.	Meaning.
	יָד	יָדַיִם	yād	yā-dā'-yim	<i>hand; two hands.</i>
	יוֹם	יוֹמַיִם	yôm	yô-mā'-yim	<i>day; two successive days</i> (= <i>biduum</i>).
	שִׁפָּה	שִׁפְתַיִם	sā-phāh	s'phā-thā'-yim	<i>lip; two lips.</i>
	נַחֲשֵׁת	נַחֲשֵׁתַיִם	n'khō'-shēth	n'khūsh-tā'-yim	<i>fetter; two fetters.</i>
	קֶרֶן	קַרְנַיִם	kē-rēn	kār-nā'-yim	} <i>horn; two horns.</i>
		קַרְנַיִם		k'rā-nā'-yim	
	רֶגֶל	רַגְלַיִם	rē-gēl	rāg-lā'-yim	<i>foot; two feet.</i>
	נֶעַל	נַעְלַיִם	nā'-lā'	nā'-lā'-yim	<i>shoe; pair of shoes.</i>

אָזְן	אָזְנִים	ô-zên	ôz-nä'-yim (83, c)	} (the two) ears. (146)
מָאָן	מָאָנִים	mô-zên	môz-nä'-yim	
עַיִן	עַיִנִים	yâ-yîn	yê-nä'-yim	} pair of scales.
בֶּרֶךְ	בְּרָכִים	bê-rêch	bîr-cä'-yim	} eye; (the two) eyes.
אָף	אַפִּים	âph	âp-pä'-yim	} knee; (two) knees.
מַלְקָח	מַלְקָחִים	mêl-kâkh	mêl-kä-khä'-yim	} nose; nostrils.
	שָׁמַיִם		shâ-mä'-yim	} tongs; snuffers.
				} heavens.

Weak, רַפָּה (fr. רִפְּהָ) rā-phêh.

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

Pan; spoon, כַּף f. (d), cāph.

Evil; bad, רָע, with distinctive accent רָעָה (f. רָעָה), rāy, rā-yāh.

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

Black, שָׁחֹר, shā-khōr.

To be in pain, כָּאֵב, cā-ēbh.

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

Exercise 17.


a) הַרְגֵּל 2	הַיָּד רַפָּה: 1	1 häyyäd rāphāh.	2 hārē'-148
: כּוֹאֵבֹת: 3	הַיָּד רַפָּה: 1	gêl y'shārāh.	3 häshshên
הָאָף 5	הַיָּד קַטְנָה: 4	cô'bhêth.	4 häccāph k'tān-
: הַיָּדִים רַפּוֹת: 6	גְּדֻלָּה: 7	nāh.	5 hāāph g'dōlāh.
הַשְּׁנַיִם 8	הַרְגֵּלִים יְשָׁרוֹת: 8	6 häyyädä'yim rāphôth.	7 hārāglä'yim y'shārôth.
: כּוֹאֵבוֹת: 9	הַפְּעָמִים קַטְנּוֹת: 9	8 häshshinnä'yim cō'bhôth.	9 häccāppä'yim k'tānnôth.
: הָאָפִים 11	הָעַיִנִים רַעוֹת: 10	10 hāyênä'yim rāyôth.	11 hāāppä'yim g'dōlôth.
הַמְכַנְסִים 12	גְּדֻלוֹת: 12	12 hāmīchnāsä'yim sh'khō-	13 hämmêlkākhä'yim
הַמְלַקְחִים 13	שְׁחָרוֹת: 13	rôth.	14 häshshāmä'yim
: הַשְּׁמַיִם מְסֻפְּרִים: 14	גְּדֻלוֹת: 14	m'säpp'rim.	

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

* For אָנָּה fr. אָנָּה.

† From לָקַח, to take hold of.

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

- 149 When one substantive modifies another without being in *apposition* to it, it is placed in the relation of a *genitive case*. In Hebrew, the genitive case of a substantive is like the nominative, but the substantive it modifies (the *governing* substantive, as we should call it in most other languages) undergoes some change of its *mutable* vowels.
- 150  The governing substantive is said to be *in construction*, or *in the construct state*.
- 151 The general rules for the change of vocalization produced by the *construct state* are these:—

A. In the *singular*.

- 152 a) *Kamets* (ā) in the *penultima* is changed into *Sh'va*; in the *ultima*, mostly into *Pathakh*.
- b) *Tserē* (ē) in the *penultima* is mostly changed into *Sh'va* when the *ultima* has *Kamets* (ā). In the *ultima* it is generally changed into *Pathakh*, but usually *retained* after ךְ, and in monosyllables.
- c) The feminine termination םָ (āh) is changed into םַ (āth): the other feminine terminations םָ, םַ, םֿ, (ēth, ūth, ūth) are *immutable*.

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

- d) םֿ, םֿ (īm, ā'yim) are changed into םַ (ē).
- 153 There is often a further vowel-change in the construct state of the plural, and a contraction of a *semi-syllable* (with *Sh'va*) with the following *syllable*.
- 154 Two very common forms of verbal derivatives require particular attention: those in םֿ (dā-bhār), and (*segolates*) in םֿ (mē'-lēch). Their changes are given in the following Table:—

Singular.		Plural.	
Absolute.	Construct.	Absolute.	Construct.
דָּבָר dābhār	דְּבָר d'bhār	דְּבָרִים d'bhārim	דְּבָרַי dibhré
מַלְאָךְ mē'lāch	מְלָךְ mē'lāch	מַלְאָכִים m'lāchim	מְלָכַי mälché

(154)

Dissyllable feminines in הַ- which have a mutable 155 *Kamets* or *Tsere* in the penult, change that vowel into *Sh'va* by the general rule (153), and take the termination *āth* (תְּ-). In trisyllables of this kind with initial *Sh'va*, there is a contraction of 2 ā into one syllable in י; as *ts'dā-kāh*, construct *tsūd-kāth* : pl. *ts'dā-kóth*, construct *tsūd-kóth* *.

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

מוֹסָר (a y)	מוֹסַר הַשֵּׁבֶל	mūsār hāsēl	the instruction of 157 wisdom.
תּוֹרָה tō-rāh	תּוֹרַת יְהוָה	tōrāth Y'hō-vāh	the law of Jehovah.
דְּבָר dābhār	דְּבָרֵי חֲכָמִים	dibhré kh-chāmim	words of wise men.
פְּלֵגַּן pē'-lēg	פְּלֵגֵי מַיִם †	pālgē mā'yim	brooks of waters.
דֶּרֶךְ dē'rēch	דֶּרֶךְ מוֹת { דְּרָכַי {	dē'rēch { dārchē {	(the) way { of death.
עֵד vēd (v)	עֵד אֱמֶת	vēd 'mēth	a witness of truth.

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

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

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

(157) אֹלֶת ivv'lēth	אֹלֶת בְּסִילִים ivv'lēth c'si- līm	the folly of fools.
עָשָׁן עָשָׁן. 'āshān.	עָשָׁן הָעִיר 'ē-shān hāyīr	the smoke of the city.
עֵדָה (ω y)	עֵדָת צְדִיקִים 'ē-dāth tsāddi- kīm	the congregation of the just.

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

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

Vocabulary.

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

* עָרָה.

† נָבַל, nābhāl, to fall off.

Exercise 18.

1 נְהַר עֵדֶן: 2 דְּבַר יְהוָה:	1 n'hār yēdēn. 2 d'bhār 160
3 מוֹסַר יְהוָה: 4 עוֹנֵב	Y'hōvāh. 3 mūsār Y'hōvāh.
5 מְדַבֵּר יְהוָה:	4 yūgābh Yūbhāl. 5 mīd-
6 לִבַּב אִישׁ: 7 שְׁעַר עֵשָׂו:	bār Y'hūdāh. 6 l'bhābh ish.
8 הַיְכָל הַמִּקְדָּשׁ: 9 אִשֶׁת	7 s'yār yēsāv. 8 hēchāl
10 יָרֵךְ הַמִּזְבֵּחַ:	hāmmīkdāsh. 9 ēshēth
11 חֲכֵמַת אָדָם: 12 בְּרַפַּת	hēākh. 10 yē'rēch hāmmīz-
13 קַעֲרַת כֶּסֶף:	bēākh. 11 khōchmāth ādām.
14 מַעֲרַת הַמַּכְפֵּלָה:	12 bīrcāth Y'hōvāh. 13 kā-
15 נְבִלַת אִישׁ: 16 צְדָקַת	yārāth cēsēsēph. 14 m'yārāth
17 דְּבַר יִרְמְיָהוּ:	hāmmāchpēlāh. 15 nībhlēth
18 נְהַרֵי עֵדֶן: 19 מוֹסְרֵי	ish. 16 tsīdkāth ādām.
20 זְקֵנֵי הָעִיר:	17 dībhre Yirm'yāhū.
21 שְׁכֵנֵי הַבַּיִת: 22 חֲצֵרֵי	18 nāh'rē yē'dēn. 19 mū-
23 בְּרַפֵּי הָאִישׁ:	sārē hēābhōth. 20 zīknē hāwīr.
	21 sh'chēnē hābbāyith *.
	22 kh*ts'rē hāmmīkdāsh.
	23 bīrcē hāīsh.

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

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

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

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

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

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

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

I. For Singular Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My	יְ	יָ	י		Our	נוּ		nû	
Thy	יְךָ	יָךְ	יְךָ	יָךְ	Your	יְכֶם	יָכֶם	chēm	chēn
His-her	יְ	יָ	וְ	וָ	Their	יְהֶם	יָהֶם	ām	ān

II. For Plural Nouns.

		ai			ê-nû		
My	יְ			Our	יְנוּ		
Thy	יְךָ	יָךְ	è-chā	איְךָ	יָךְ	ê-chēm	ê-chēn
His-her	יְ	יָ	āv	יהֶם	יָהֶם	ê-hēm	ê-hēn

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

164 Masculine Noun.

Singular.

סוּס sūs, a horse.

סוּסִי sū-sī, my horse.

סוּסֶיךָ sū-s'chā, thy horse.

סוּסֶיךָ sū-sēch,
thy (f.) horse.

סוּסָו sū-sô, his horse.

סוּסָהּ sū-sāhh, her horse.

סוּסֵינוּ sū-sē'-nû, our horse.

סוּסֵיכֶם sū-s'chēm,
your horse.סוּסֵיכֶם sū-s'chēn,
your (f.) horse.סוּסָם sū-sām,
their horse.סוּסָם sū-sān,
their (f.) horse.

Feminine Noun.

Singular.

סוּסָה sū-sāh, a mare.

סוּסָתִי sū-sā-thī, my mare.

סוּסָתֶיךָ sū-sā-th'chā,
thy mare.סוּסָתֶיךָ sū-sā-thēch,
thy (f.) mare.

סוּסָתָו sū-sā-thô, his mare.

סוּסָתָהּ sū-sā-thāhh,
her mare.סוּסָתֵינוּ sū-sā-thē'-nû,
our mare.סוּסָתֵיכֶם sū-sāth-chēm,
your mare.סוּסָתֵיכֶם sū-sāth-chēn,
your (f.) mare.סוּסָתָם sū-sā-thām,
their mare.סוּסָתָם sū-sā-thān,
their (f.) mare.

Plural.	Plural.	
סוסים <i>sû-sîm, horses.</i>	סוסות <i>sû-sôth, mares.</i>	165
סוסי <i>sû-sâi, my horses.</i>	סוסותי <i>sû-sô-thâi, my mares.</i>	
סוסֶיךָ <i>sû-sè-châ, thy horses.</i>	סוסותֶיךָ <i>sû-sô-thè-châ, thy mares.</i>	
סוסֶיךָ <i>sû-sâ'-yîch, thy (f.) horses.</i>	סוסותֶיךָ <i>sû-sô-thâ'-yîch, thy (f.) mares.</i>	
סוסיו <i>sû-sâv, his horses.</i>	סוסותיו <i>sû-sô-thâv, his mares.</i>	
סוסיהָ <i>sû-sè-hâ, her horses.</i>	סוסותיהָ <i>sû-sô-thè-hâ, her mares.</i>	
סוסינו <i>sû-sè-nû, our horses.</i>	סוסותינו <i>sû-sô-thè'-nû, our mares.</i>	
סוסיכם <i>sû-sè-chêm', your horses.</i>	סוסותיכם <i>sû-sô-thè-chêm', your mares.</i>	
סוסיכן <i>sû-sè-chên', your (f.) horses.</i>	סוסותיכן <i>sû-sô-thè-chên', your (f.) mares.</i>	
סוסיהם <i>sû-sè-hêm', their horses.</i>	סוסותיהם <i>sû-sô-thè-hêm', their mares.</i>	
סוסייהן <i>sû-sè-hên', their (f.) horses.</i>	סוסותיהן <i>sû-sô-thè-hên', their (f.) mares.</i>	

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

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

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

- 168 I. *pers. ā-nū-* (אָנֻ) is sometimes found (for *ē-nū*) in pause.
- II. *pers. ʿchāh* is found, rarely, and chiefly with short words, for *'chā* (אָחָּ for אָחֵ).
- (*fem. sing.*) *āch* sometimes, but only in pause, for *ēch* (אָחֵ for אָחֵ).
- ē-chēh* for *ēch* (Nah. 2, 14), (אָחֵּ for אָחֵ).
- ē'-chī* is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (אָחֵּ for אָחֵ).
- III. *pers.* 1) *sing. m. hō* (sometimes), *ē-hū* (rarely), for *ō* (אָ, אָחֵּ for אָ).
- 2) *fem. sing.* אָחֵּ for אָחֵּ (sometimes): i. e. *h* loses its guttural pronunciation †.
- 3) *plur. ā'hām* † for *ām* (אָחֵּ for אָחֵ).
- ā'-mo*, only in poetry, for *ām* § (אָחֵּ for אָחֵ).
- (*hem.*) *'hēn'* but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28, *P'hād-d'hēn'* אָחֵּ אָחֵּ).
- ā'-h'nāh* antique (אָחֵּ) for *ān*.
- ā'-h'nāh, ē-nāh*, both a few times for *ān* (אָחֵּ אָחֵּ, אָחֵּ).

* These are only placed here for future reference.

† In later writers even written אָחֵּ.

‡ In pause *cūl-lā'-hām* (אָחֵּ אָחֵּ), 2 Sam. xxiii. 6.

§ Occasionally in very small words (as prepositions) for *o* (his): e. g. אָחֵּ for אָחֵּ.

Examples.

דָּם	דְּמָךְ	dā-m'chā, thy (m.) blood.	169
דְּבַר	דְּבַרִּי	d'bhā-rī, my word.	
	דְּבַרַּי	d'bhā-rai, my words.	
שׁוּעָל	שׁוּעָלוֹ	shû-ē-lô, his fox.	
זָקֵן	זְקֵנְךָ	z'kē-nēch, thy (f.) old man.	
	זְקֵנֶיךָ	z'kē-nē-chā, thy (m.) old men.	
	זְקֵנֵינוּ	z'kē-nē-nû, our old men.	
סֵפֶר	סֵפֶרָהּ	sīph-rāhh, her book.	
מָוֶת	מֹתְךָם	mô-th'chēm', your (m.) death.	
גְּמַל	גְּמַלָּם	g'mäl-lām, their camel.	
סְגֻלָּה (f.)	סְגֻלֹתַי	s'gül-lô-thai, my treasures.	
נְעָר	נְעָרֵיכֶם	nā-ē-rē-chēm', your (m.) youths.	
סַל	סַלֵּנוּ	säl-lē-nû, our basket.	
	סַלֵּינוּ	säl-lē-nû, our baskets.	
כַּלָּה	כַּלְתִּי	cäl-lā-thī, my bride.	
שָׁנָה	שָׁנֹתָיו	sh'nô-thāv, his years.	
שֵׁם	שְׁמוֹתֶיךָ	sh'mô-thē-chēm', your (f.) names.	
תּוֹרָה	תּוֹרוֹתֵיהֶן	tô-rô-thē-hēm', their (f.) laws.	

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

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

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

(171)	Absolute.	Construct.	Light suffix.	Grave suffix.
a) Sing.	דָּבָר	דְּבַר	דְּבָרִי	דְּבָרְכֶם
Plur.	דְּבָרִים	דְּבָרַי	דְּבָרֵי	דְּבָרֵיכֶם
b) Sing.	מֶלֶךְ	מֶלֶךְ	מִלְכִי	מִלְכֶם
Plur.	מַלְכִים	מַלְכֵי	מַלְכֵי	מַלְכֵיכֶם
a) Sing.	dā'bhār	d'bhār	d'bhārî	d'bhärchēm'
Plur.	d'bhārîm	d'bhärê	d'bhārai	d'bhäréchēm'
b) Sing.	mē'lēch*	mē'lēch	mälchî	mälē'chēm'
Plur.	m'lāchîm	mälché	m'lāchai	mälécchēm'

Vocabulary.

172 Way, דֶּרֶךְ, dē'rēch.

Pleasantness, נֹעַם, nō'ām.

Thou, אַתָּה, ättäh.

Glory, כְּבוֹד, cäbhöd.

Back, גֵּב (d), gäbh (~ Lat. gibbus?).

Palace, } דְּיָחַל, héchäl.
Temple, }

Every man, } אִישׁ, ish (lit.

Each (one), } man).

A sack, אֲמַתְחַת, ämtä'khäth.

Commandment, מִצְוָה (a), mits-väh.

Statute, חֻקָּה, khükkäh.

Law, תּוֹרָה (a), tōrah.

Upon, עַל, ä'l.

To keep, שָׁמַר, shāmär.

A rite, מִשְׁמַר (a), mīshmār.

To open, פָּתַח, päthäkh.

To plough, חָרַשׁ, khäräsh.

Mountain, הָר, här.

Silver, } כֶּסֶף, cēsēph.
Money, }

Tongue, לָשׁוֹן, lāshôn.

Dog, כֶּלֶב, cēlēbh.

Weight, מִשְׁקָל (a), mīshkäl

Song, שִׁיר, shîr.

To put on (a dress) or be clothed
with, לָבַשׁ, läbhäsh (fut.
yilbäsh).

Priest, כֹּהֵן, cōhēn.

Testimony, עֵדָה, ēdäh.

* The ץ (צ) to be pronounced with the obtuse *a* sound of *à* in *mère*, or *e* in *there*.

Exercise 19.

2)	דָּרְכוּ שְׁמֵרָתִי :	1	1 dārcô shāmārtî. 2 d'rāchêhâ 173
	דָּרְכֵיהָ דְרֵבֵי נָעַם :	2	dārchê-nōyām. 3 ättāh Y'hō-
	אָתָּה יְהוָה כְּבוֹדִי :	3	vāh e'bhōdî. 4 hēchāl kōd-
פָּתַחוּ	הַיֵּכַל קִדְשֶׁךָ :	4	sh'chā. 5 pāth'khû ish
יִשְׁמֹר	אִישׁ אֶמְתַּחֲתוֹ :	6	āmtākhtô. 6 yīshmōr mīsh-
כִּישְׁמֵרָתִי	מִצּוֹתַי	חֲקוּתַי	mārtî, mītsvōthai, khūkkōthai,
וְתוֹרָתִי :	עַל-גַּבֵּי הָרְשׁוֹ	7	v'thōrōthai. 7 'āl-gābbî khā-
חֲרָשִׁים * :	כֹּהֲנֵיךָ יִלְבְּשׁוּ	8	r'shû khōr'shīm. 8 cōh'nēchā
צֶדֶק :	9 יִשְׁמְרוּ בְנֵיךָ	9	yīlb'shû tsē'dēk. 9 yīshm'rû
בְּרִיתִי :	10 גַּם-בְּנֵיהֶם	10	bhānēchā bh'rīthî. 10 gām-
יִשְׁמְרוּ עֲדָתִי :			b'nēhēm yīshm'rû yēdōthai.

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

11 דְרָכָם 12 דְרָכֵי 13 דְרָכִים 14 דְרָפָה 15 דְרָכֵיהָ

2. Translate into Hebrew—

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

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

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

† שְׁלֵמָה.

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

174 DATIVE]

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

175 ACCUSATIVE] The *accusative* is either—

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

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

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

as are expressed in English by *as to*; *in respect* (173) *of*; *according to*; *in*.

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

ABLATIVE RELATION]

176

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

But ך may stand before ן: as ןךךך (Gen. xiv. 23).

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

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

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

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

The ך denoting *possession* is also sometimes preceded by the relative pronoun ך, *which*. Thus: ךךךך ךךךך ךךךך, *hätstsön 'shēr l'ābhiah* [*grex qui patri ejus: sc. erat*], (lit. *the flock which [was] to her father =*) *her father's flock*.

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

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

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

Examples.

181.	לְדָוִד	l'dā-vīd, to David.
	אֶת הָאָרֶץ	ēth hā-ā-rēts, the earth.
	אֶת־הַרְקִיעַ	ēth-hā-rā-kī'-āy, the expanse.
	נֵצַח הַשָּׂדֶה	nē-tsē ^e hās-sā-dēh, let us go out into the field.
	בֵּית אָבִיךָ	bēth ā-bhī-chā, in the house of thy father.
	בְּבָבֶלָה	bā-bhē'-lāh, to Babylon (some- times: in Babylon).
	הַהָרָה	hā-hā-rāh, to the mountain. } (local He).
	בֵּיתָה יוֹסֵף	bē-thāh yō-sēph, into Joseph's house (where obs. that it follows a noun in stat. constr.).
	לְשֵׁאלָה	lī-sh'ō'-lāh, to Sheol.
	הַיּוֹם	hāy-yôm, (the =) this day: to-day.
	עָרֵב	ē'-rēbh, at evening.

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

שֵׁשֶׁת יָמִים	shē'-shēth yā-mīm, (during) six days.	(181)
הַכִּסֵּא	hăc-cis-sē', in respect of the throne.	
פֶּה אֶחָד	pēh ē-khād, with one mouth.	
מִן הָאָרֶץ	mīn hā-ā'-rēts, from the earth.	
מִצֵּבָא	mīts-ts'bhā, out of the host.	
מִחֻזֵּק	mē-khā-zāk, from the powerful.	
בֶּן לִישִׁי	bēn l'yi-shāi, a son of Jesse's.	
חֵלְקֵת הַשָּׂדֶה	khēl-kāth hās-sā-dēh l'bhō-šāz, a portion	
לְבִעַי	of the field of Boaz.	
בֶּן אֶחָד לְאַחֵמֶלֶךְ	bēn ē-khād lā-'khimē'-lēch, one of the	
	sons of Ahimelech.	
בַּחֲמִשָּׁה לַחֹדֶשׁ	bā-khā'mish-shāh lā-khō-dēsh, on the fifth	
	of the month.	
בַּמִּשְׁפָּט	bām-mīsh-pāt, in the judgement (= b'hām-	
	mīsh-pāt).	
לַמֶּלֶךְ	lām-mē'-lēch, to the king.	
לְאָרֶץ	lā-ā'-rēts, to the earth.	
בְּאָרֶץ	bā-ā'-rēts, in the earth.	

Vocabulary.

To create, בָּרָא, bārā*.	Master, } אֲדוֹן (av), ādôn †.	182
Heavens, שָׁמַיִם, shāmā'yim †.	Lord, }	
To love, אָהַב, āhābh.	To collect, gather, כָּאָס, cānās.	
Dainty } מַטְעָמִים (a), māt-	Camel, גַּמְלָה, (but pl. גַּמְלִים),	
meats, } yāmmīm, a, (tā-	gāmāl.	
Dainties, } yām, to taste.)	No, אֵין, ēn.	
Stone, אֶבֶן, ēbhēn.	Men (pl.), אֲנָשִׁים, *nāshīm.	
Place, מְקוֹם (av), mākôm.	There, שָׁם, shām.	
	Grave, קֶבֶר, kē'bhēr.	

* Verbs that end in a (N) take † for their second vowel.

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

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

(182) Simple, פְּתִי, pēthī, pl. פְּתָיִים
or פְּתָאִים, p'thāyīm or
p'thā-īm.

Garland, } לְוִיָּהּ, livyāh.
Crown, }

Grace, }
Beauty, } חֵן (n), khēn.

Head, רֹאשׁ, rōsh.

Mother, אֵם, em.

Eternity, עוֹלָם, eolām*.

Isaac.

יִצְחָק

Esau.

עֵשָׂו

Mercy, חֶסֶד, khēsēd.

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

To cut, to divide, גָּזַר, gāzār.

Sea, יָם, yām.

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

Inheritance, נַחְלָה, nā'kh'lāh"
(nākhāl, to acquire, &c.).

Rebecca.

רִבְקָה

Jacob.

יַעֲקֹב

Exercise 20.

193 a) 1 אֱלֹהִים † בָּרָא אֵת

הַשָּׁמַיִם 1: 2 יִצְחָק אָהַב אֵת

עֵשָׂו 3 רִבְקָה נָתַןָה

אֵת הַמַּטְעָמִים 4: יַעֲקֹב

לָקַח מֵאֲבֵי הַמָּקוֹם:

5 אֶלְעֶזֶר לָקַח מִנְמָלִי

אֲדוֹנָיו 6: אִין אִישׁ מֵאֲנָשִׁי

7 הַבַּיִת שֵׁם: 7 פּוֹנֵס אֲבָנִים

8 לָקְבְּרוּ: 8 נָתַן לְפָתָאִים

9 עֲרַמְדָה: 9 תּוֹרַת אִמָּךְ

10 לְבֵית חֵן לְרֵאשָׁה: 10 הוֹדוּ

1 'lōhīm bārā ēth hāsh-
shāmā'yim (p). 2 Yītskhāk

āhābh ēth yēsāv. 3 Rībhkāk

nāth'nāh ēth-hāmmā'wām-
mīm. 4 Yāw'kōbh lākākh

mēābhné hāmmākōm.
5 'li'ēzēr lākākh mīgg'mällē

'dōnāv. 6 ēn ish mēān'shē
hābbāyīth shām. 7 cōnēs

'bhānīm l'kībh'rō. 8 nāthān
līphthāim 'ōrmāh. 9 tōrāth

īmm'chā livyāth khēn l'rō-
shēchā (p). 10 hōdū lāy'hōvāh,

* L'ēlām = in saecula saeculorum (for ever).

† 'lohīm takes a singular verb.

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

§ Give ye thanks (an Imperative).

לְעֵלָם	כִּי יָשׁוּב * לַיהוָה	ci-tôbh, ci l'pôlām khăsdô. (183)
לְנִיר	חֲסִדֵי 11 הוֹדוּ	11 hōdû l'gōzēr yāmsûph
נָתַן 12	יָסֵף לְנֹרִים :	ligzārim. 12 nāthān ārtsām
	אֶרֶץ לְנַחֲלָה :	l'nāch'lah.

b) 1. The heavens of Jehovah. 2. From the heavens of Jehovah. 3. For thy (*m.*) dog. 4. For thy dogs. 5. I loved Rebecca. 6. From the place. 7. For the place. 8. For the camels. 9. Stones. 10. The stones. 11. He took stones of the field. 12. He took stones of thy field. 13. He took of the stones of my field.

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

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

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

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

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

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

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

(See more under the account of the Tenses.)

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

* Supply the copula, 'it is.'

† From כִּי.

- (188) commonly the case with וַיְהִי, vā-y'hî (καὶ ἐγένετο), and it was (so); and it came to pass.
- 189 Vav conversive takes Pathakh with strong Dagesh in the next consonant. Before **Ḥ** (which is incapable of receiving the Dagesh) Kamets is used.
- 190 A Perfect that follows an Imperfect (in the sense of a Future) is also changed by a Vav prefixed into the meaning of a Future, and must be construed by that tense in English. This Vav conversive is pointed like the simple copulative Vav. (See 185, 186.)

Vocabulary.

- | | |
|---|--|
| 191 Brother, אָח, ākh (irreg. with suffixes אָחִי). | Dainty meat, מִטְעָמִים, māt-
vāmmim. |
| Choice things, } מְגִדָּנוֹת, miḡ-
Valuables, } dānōth*. | Also, גַּם, gām. |
| Wife, אִשָּׁה, ishshāh (אִשְׁתָּא,
ēshēth, constr.). | Bread, לֶחֶם, lē'khēm. |
| Under-
garment, { כְּתָנִית, cūttō'nēth
(absol.). | Slothful, sluggish, } עָצִיל, vā-
Lazy, } tsēl. |
| Garment, { כְּתָנִית, c'thō'nēth
(nearly always con-
struct). | The moon, יָרֵחַ, yārēākh. |
| | Star, כּוֹכַב (ע), cōchābh. |
| | Thick cloud, עָב (v), vābh. |
| Gleaning, לֶקֶט, lē'kēt. | Palm (of the hand), כַּף (d),
cāph. |
| Distressed, } עָנִי, vāni. | Dish, } |
| Needy, } | Bowl, } צֶלְלַחַת, tsällākhāth. |
| Stranger, גֵּר (v), gēr (גֵּר). | To write, } |
| To give, נָתַן, nāthān. | To engrave, } כָּתַב, cāthābh. |
| To hide, טָמַן, tāmān. | Unleavened bread (or cake),
מִצֵּה, mātsēsāh. |
| To rise up, עָלָה, vālāh †. | To kill, קָטַל, kātāl. |
| To make, עָשָׂה, vāsāh †. | Skin, עוֹר, vōr. |

* Plural of miḡ-dā-nāh, not in use.

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

Exercise 21.

<p>a) 1 אֲלִיעֶזֶר נָתַן לְאַחֵיהָ 2 וְלְאַמְהָ מִגְדָּנוֹת : יְהוָה עָשָׂה לְאָדָם וּלְאִשְׁתּוֹ 3 כְּתַנּוֹת עוֹר : הַלֶּקֶט לְעֵנִי 4 וּלְיִצְרָק : רַבְקָה נָתַנָּה אֶת־הַפְּטָעִים וְנָם אֶת־ הַלֶּחֶם : 5 טָמֵן עֵצַל יְדוֹ 6 בְּצִלְחַת : יְהוָה עָשָׂה אֶת־הַיָּרֵחַ וְכּוֹכְבֵּים : 7 הַיָּהֲרֹעַב קָמְנָה כְּבֶהֱאִישׁ עָלָה * מֵיָם : 8 וַיִּכְתֹּב + מֹשֶׁה אֶת־כָּל־דִּבְרֵי יְהוָה : 9 וַשְּׁמַרְתֶּם + אֶת־הַמִּצְוֹת :</p>	<p>1 1 'lyēzēr nāthān l'akhīāh 192 ūl'immāhh mīgdānōth. 2 Y'hōvāh vāsāh l'ādām ūl'yāhtō ošthnōth v'or. 3 hāl- lē'ket lēpānī v'lāggēr. 4 Rūbhkāh nāth'nāh ēth-hām- māwāmmīm v'gām ēth-hāl- lē'khēm. 5 tāmān vātsel yādō bātstsāllakhāth. 6 Y'hōvāh vāsāh ēth-hāy- yārēākh v'chōchābhīm. 7 hīn- nēh-vābh k'ānnāh c'chāph- īsh v'olāh mīyyām. 8 vāy- yīchtōbh Mōshēh ēth cōl- dībhre Y'hōvāh. 9 ūsh'mār- tēm ēth-hāmmātsōth.</p>
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b) Translate—

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

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

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

* Active partec. of Kal from עָלָה : it has this form $\text{—}^{\text{—}}$ in the *feminine*.

† Suppose a *Perfect* to have preceded.

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

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

נְבִיָּה מִכָּל־הָעָם, gā-bhō-āhh mīc-cōl-hā-‘ām, taller than any of the people.

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

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

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

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

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

198 A comparison of equality is made by כִּי (or כֵּן, כֶּן) = *as, like*.

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

Vocabulary.

200 Sweet, מֵתוֹק, māthōk.

Precious, יָקָר, yākār.

Profit, תְּבוּאָה (א ω), t'bhūāh.

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

Floor, threshing-floor, גֹּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

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

Gold, חֲרָץ, khārūts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khēdēr.

Little, young, צַעִיר, tsā'īr.

Handsome, fair, beautiful, יִפְּהָ, yāphēh.

Always, תָּמִיד, tāmīd (lit. perpetuity).

Dry, יָבֵשׁ, yābēsh.

Potsherd, חֶרֶשׁ, khē'rēs.

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

Sun, חַמָּה, khāmmāh.

Pure, בָּר (f. בְּרָה), bār.

Life, חַיִּים, khāyyīm (pl.).

Exercise 22.

a) 1 מְתוֹק מְדַבֵּשׁ : 2 יִקְרָה

חֲכָמָה מְפִינִים : 3 טוֹב

פְּרִי מַחְרוֹץ וּמְפוֹ וּתְבוּאָתִי

מִפְסָף נִבְחָר : 4 לֹא טוֹב

אֲנֹכִי מֵאֲבוֹתַי : 5 אֲנֹכִי

הַצֵּעִר בְּבֵית אָבִי :

6 כְּתְבוּאָת נָרוֹ :

7 יָבֵשׁ כְּחֶרֶשׁ : 8 הָעֵם

כְּפָהוֹ : 9 כְּעֵם כְּפָהוֹ :

10 יִפְּהָ כְּלְבָנָה בְּרָה כְּחַמָּה :

11 טוֹב חֶסֶד מֵחַיִּים :

1 māthók mīdd'bhāsh. 2 y'kā. 201

rāh khōchmāh mīpp'nīnim.

3 tōbh pīryī mēkhārōts ūmīp-

pāz, ūth'bhūāthī mīccēsēph

nībhkhār. 4 lō tōbh ānōchī

mē'bhōthai. 5 ānōchī hāts-

tsāwīr b'bhēth ābhī. 6 cīth-

bhūāth gōrēn. 7 yābbēsh

cākhē'rēs. 8 hāwām cāccōhēn.

9 cāwām cāccōhēn. 10 yā-

phāh chāl'l'bhānāh bārāh cā-

khāmmāh. 11 tōbh khāsd'chā

mēkhāyyīm.

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

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

1. The Cardinal Numbers from 2 to 10 are sub-²⁰³stantives with an abstract meaning (like *triad*, *decad*, πειράς); but they are also used *adverbially*. Only אחד *one* (ēkhād), fem. אַחַת, (ākhāth), is construed as an adjective. The other numbers have each a *masculine* and a *feminine* form, which are *identical* in point of *meaning*, but distinguished in *use* by the

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

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

204 The numerals from 1 to 10:—

		JOINED TO MASCULINE NOUNS (which after 2 are fem. in form).		JOINED TO FEMININE NOUNS.	
		<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	א	אֶחָד ĕ-khād	אֶחָד ă-khād	אֶחָת ă-khāth	אֶחָת ă-khāth
2	ב	שְׁנַיִם sh'nā'-yim	שְׁנַיִם sh'nē or שְׁנַיִם sh'nēm	שְׁתַּיִם sh'tā'-yim	שְׁתַּיִם sh'tē or שְׁתַּיִם sh'tēm
3	ג	שְׁלוֹשָׁה sh'lō-shāh	שְׁלוֹשָׁת sh'lō'-shēth	שָׁלֹשׁ shā-lōsh	שָׁלוֹשׁ sh'lōsh
4	ד	אַרְבַּעַה ār-bā'-vāh	אַרְבַּעַת ār-bā'-vāth	אַרְבַּע ār-bāv	אַרְבַּע ār-bāv
5	ה	חֲמִישָׁה kh'mīsh-shāh	חֲמִישָׁת kh'mē'-shēth	חֲמִשׁ khā-mēsh	חֲמִשׁ kh'mēsh
6	ו	שֵׁשׁ shīsh-shāh	שֵׁשֶׁת shē'-shēth	שֵׁשׁ shēsh	שֵׁשׁ shēsh
7	ז	שִׁבְעָה shībh'-vāh	שִׁבְעַת shībh'-vāth	שִׁבַּע shē'bhāv	שִׁבַּע sh'bhāv
8	ח	שְׁמוֹנָה sh'mōnāh	שְׁמוֹנַת sh'mō-nāth	שְׁמוֹנֶה sh'mōnēh	שְׁמוֹנֶה sh'mō-nēh
9	ט	תִּשְׁעָה tīsh'-vāh	תִּשְׁעַת tīsh'-vāth	תִּשְׁעַ tē'-shāv	תִּשְׁעַ t'shāv
10	י	עֲשָׂרָה ĕ'sā-rāh	עֲשָׂרַת ĕ'sē'-rēth	עֲשָׂר ĕ'sēr	עֲשָׂר ĕ'sēr

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

(*Syntactical Remarks* [G.].)

a) The numerals from 2 to 10 stand either 206

- 1) in the *construct state* before the substantive (so that the object numbered is in the *genitive*), *שְׁלֹשֶׁת יָמִים*, *three days*, prop. *triad of days*; or
- 2) in the *absolute state* before it (the thing numbered being then considered as in the *accusative* or in apposition), *שְׁלֹשָׁה בָּנִים*, *three sons*; or
- 3) in the *absolute state* after it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so constructed), *בָּנוֹת שְׁלוֹשׁ*, *three daughters*.
1 Chron. xxv. 5*.

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

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

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

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

Vocabulary.

- 209 *Son* בֵּן (*pl.* בָּנִים, *constr.* בְּנֵי), bēn (bānim, b'nē, *irreg.*).
Daughter, בַּת (*pl.* בָּנוֹת, *constr.* בְּנוֹת), bāth (bānōth, b'nōth, *irreg.*).
Branch, שָׂרִיג, sārīg (sārīg; *in Pual to be interwoven*).
A day, יוֹם, yôm (*pl.* yāmim).
Lo! הִנֵּה, hinnēh.

- Stalk*, קִנְיָה, kănēh.
Perchance, haply, אֱלֵי, ūlāi.
Battle, war, מִלְחָמָה (*a w.*), mīlkhāmāh (lākhām, *to consume*).
Leah, לֵאָה, Lēah.
Week, שַׁבְּעָה, shābhū'ā (*pl.* שַׁבְּעוֹת).
Bullock, פָּר, pār (*pl.* pārim).

Exercise 23.

- 210 a) 1 וַיִּלְדוּ * לוֹ † שְׁבַע בָּנִים וְשְׁלוֹשׁ בָּנוֹת:
 2 שְׁלוֹשׁ הַשָּׂרִיגִים שְׁלֹשׁ יָמִים הֵם: 3 הִנֵּה שֶׁבַע
 † שְׁבַע עָלוּ † בְּקִנְיָה אֶחָד:
 4 אֱלֵי יִמְצְאוּן † שָׁם עֲשָׂרָה:
 5 אַרְבַּעַה מְלָכִים עָשׂוּ ||
 מִלְחָמָה אֶת הַחֲמִשָּׁה:
 6 שִׁשְׁשָׁה בָנִים יָלְדָה לֵאָה:
 7 שְׁבַעַה שַׁבְּעוֹת תִּסְפֹּר:
 8 שְׁמוֹנָה פָּרִים הִקְרִיבוּ:
 9 אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה *
 בָּנִים:

- 1 vāyivvā'dū * lô † shibbāh bhānim v'shālōsh bānōth.
 2 sh'lōshēth ḥsārīgim sh'lōshēth yāmim hēm². 3 hinnēh shēbā'v shibbō'lim v'ōlōth † b'kănēh ēkhād. 4 ūlāi yimmāts'ūn † shām v*sārāh.
 5 ārbā'vāh m'lāchīm vāsū || milkhāmāh ēth hākh*mīshshāh.
 6 shishshāh bānim yāl'dāh Lēah. 7 shibbāh shābhū'ōth tispōr. 8 sh'mōnāh phārim hikrībū.
 9 nōchī tōbh lāch mēv*sārāh bānim.

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

* 'And there were born.'

† 'To him.'

‡ 'Came up.'

§ 'There shall be found.'

|| 'Made with (eth).'

¶ 'They offered.'

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

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

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

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

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

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

† Used because יח begins the sacred name.

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

(Common gender.)

216	Twenty,	עשרים,	ēs-rīm.
	Thirty,	שלשים,	sh'lō-shīm.
	Forty,	ארבעים,	ār-bā-yīm.
	Fifty,	חמשים,	kh'mīsh-shīm.
	Sixty,	ששים,	shīsh-shīm.
	Seventy,	שבעים,	shībh-yīm.
	Eighty,	שמנים,	sh'mō-nīm.
	Ninety,	תשעים,	tish-yīm.

The remaining numerals are:—

217	A hundred,	מאה,	mē-āh.
	constr.	מאת,	m'āth.
	Two hundred,	מאתים (for מאתיים),	mā-thā'-yim.
	A thousand,	אלף,	ē-lēph.
	Two thousand,	אלפים,	āl-pā'-yim.
	Ten thousand,	רבבה, Plur. רבבות,	r'bhā-bhāh; Plur. rī- bh'-bhōth.

רבו or רבוא, Plur. רבבות or רבבות, rīb-
bō; Plur. rīb-bō-ōth or rīb-bōth.

a) Examples of the other *hundreds*]

218	: ארבע מאות (ת) 400	: שלש מאות (ש) 300
	: שש מאות (ת"ו) 600	: חמש מאות (ת"ק) 500
	: שמונה מאות (ת"ח) 800	: שבע מאות (ת"ש) 700
		: תשע מאות (ת"ק) 900

b) Examples of the other *thousands*]

(219)

3000 : **שְׁלֹשָׁת אֲלָפִים** (ג) 4000, and
 so on. : **שְׁתֵּי רִבּוֹת**, or **רִבּוֹתַיִם**, or **אַרְבַּעַת אֲלָפִים** (ד)
 20,000 : **עֶשְׂרִים אֲלָף**, or **שְׁתֵּי רִבּוֹת**,
 600,000, and so on. : **שֵׁשׁ מֵאוֹת אֲלָף**

2. Ordinal Numbers.

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

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

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

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

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

(*Syntactical Remarks* [G.].)

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

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

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

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

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

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

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

Vocabulary.

Evening, עֶרֶב, e'rēbh.

Morning, בֹּקֶר, bōkēr.

Sabbath, שַׁבָּת, shābbāth.

Euphrates, פְּרָת, p'rāth.

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

Cubit, אַמָּה, āmmāh.

Length, אָרֶךְ, ōrēch.

Ark, תֵּבָה, tēbhāh.

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Breadth, רֹחַב, rōkhābh.

Height, קוֹמָה (ω), kōmāh.

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

Month, חֹדֶשׁ, khōdēsh (khādāsh, to make new).

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

Waters, מַיִם, māyim (irr.).

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

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

Exercise 24.

225 a) יום אחד }
 יום שני }
 יום שלישי }
 יום רביעי }
 יום חמישי }
 יום הששי }

1 ויהי ערב ויהי בקר
 1 ויהי ערב ויהי בקר

yôm êkhād
 yôm shēnī
 yôm sh'lishī
 1 yāy'hî-
 v'ērēbh,
 yāy'hî-
 bhō'kēr
 yôm r'bhīvī
 yôm kh'mīshī
 yôm hāsh-
 shīsh-shī.

2 יום השביעי שבת ליהוה
 3 הנהר היה
 4 לארבעה ראשים שם
 5 האחד פישון שם הנהר
 6 השני גיחון שם הנהר
 7 השלישי חקל הנהר
 8 הרביעי הוא פרת לקח
 לו למד שתי נשים שם
 האחת עדה ושם השנית
 צלה: 9 וילד נח שלשה
 בנים: 10 שלש מאות אמה
 ארד התבה חמשים אמה
 רחבה ושלשים אמה
 קומתה: 11 שנים שנים
 באי אל נח אל התבה:
 12 המבול היה ארבעים יום
 על הארץ: 13 בחודש השני
 בשבעה ועשרים יום להדש
 יבשה הארץ:

2 yôm hāshsh'bhīvī shābbāth
 lāyhōvāh 'lōhēchā. 3 hān-
 nāhār hāyāh l'ārbāvāh rāshīm.
 4 shēm hāēkhād Pīshōn.
 5 shēm-hānnāhār hāshshēnī
 Gīkhōn. 6 shēm-hānnāhār
 hāshsh'lishī Khīddē'kēl.
 7 hānnāhār hār'bhīvī hū'
 P'rāth. 8 lākākh lō Lēmēch
 sh'tī nāshīm, shēm hāākhhāth
 vādāh v'shēm hāshshēnīth
 Tsīllāh. 9 vāyyōlēd Nōākh
 sh'lōshāh bhānīm. 10 sh'lōsh
 mēōth āmmāh ōrēch hāttē-
 bhāh, kh'mīshshīm āmmāh
 rōkhhāhh, ūsh'lōshīm āmmāh
 kōmāthāhh. 11 sh'nāyīm
 sh'nāyīm bāū ēl-Nōākh ēl-
 hāttēbhāh. 12 hāmmābbūl
 hāyāh ārbāvīm yôm yāl-hā-
 ārēts. 13 bākhōdēsh hāsh-
 shēnī b'shībvāh v'v'ēsrīm yôm
 lākhōdēsh yābh'shāh hāārēts.

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

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

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

Nominative.

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1 I	אֲנִי *nī אֲנֹכִי ā-nō-chī	6 We	אֲנַחְנוּ, נַחְנוּ *nākh-nū, nākh-nū
2 Thou (m.)	אַתָּה āt-tāh	7 You (m.)	אַתָּם āt-tēm
3 Thou (f.)	אַתְּ āt	8 You (f.)	אַתֶּן āt-tēn
4 He	הוא hū*	9 They (m.)	הֵם, הֵמָּה hēm, hēm'-māh
5 She	היא hī*	10 They (f.)	הֵן, הֵנָּה hēn, hēn'-nāh

Accusative.

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11 Me	אֹתִי ō-thī	16 Us	אֹתָנוּ ō-thā'-nū
12 Thee (m.)	אֹתְךָ ō-th'chā	17 You (m.)	אֹתְכֶם ḗth-chēm
13 Thee (f.)	אֹתְךָ ō-thāch	18 You (f.)	אֹתְכֶן ḗth-chēn
14 Him	אֹתּוֹ ō-thō	19 Them (m.)	אֹתָם ō-thām
15 Her	אֹתָהּ ō-thāhh	20 Them (f.)	אֹתָן ō-thān

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

To	לְ	(TO, TOWARDS)
21 Me	לִי lī	אֵלַי (אֵלַי) ēl-(ē'lē)
22 Thee (m.)	לְךָ l'chā	אֵלַי ē-lāi
		אֵלֶיךָ ē-lè-chā

(228)	(To)		
23	Thee (f.)	לָךְ	lāch
24	Him	לוֹ	lō
25	Her	לָהּ	lāhh
26	Us	לָנוּ	lā'-nū
27	You (m.)	לָכֶם	lā-chēm
28	You (f.)	לָכֶן	lā-chēn
29	Them (m.)	לָהֶם	lā-hēm
30	Them (f.)	לָהֶן	lā-hēn

FROM מִן •

31	Me	מִמֶּנִּי	mīm-mēn'-nī
32	Thee (m.)	מִמֶּךָ	mīm-m'chā
33	Thee (f.)	מִמֶּךָ	mīm-mēch
34	Him	מִמֶּנּוּ	mīm-mēn'-nū
35	Her	מִמֶּנָּה	mīm-mēn'-nāh
36	Us	מִמֶּנּוּ	mīm-mēn'-nū
37	You (m.)	מִכֶּם	mīc-cēm
38	You (f.)	מִכֶּן	mīc-cēn
39	Them (m.)	מֵהֶם	mē-hēm
40	Them (f.)	מֵהֶן	mē-hēn

WITH אֶת ֶeth

51	Me	אֵתִי	it-tī
52	Thee (m.)	אֵתְךָ	it-t'chā
53	Thee (f.)	אֵתְךָ	it-tāch
54	Him	אֵתּוֹ	it-tō
55	Her	אֵתָּהּ	it-tāhh

(TO, TOWARDS)

	אֵלַיִךְ	ē-lā-yīch
	אֵלָיו	ē-lāv
	אֵלֶיהָ	ē-lè-āh
	אֵלֵינוּ	ē-lé'-nū
	אֵלֵיכֶם	'ē-lē-chēm
	אֵלֵיכֶן	'ē-lē-chēn
	אֵלֵיהֶם	'ē-lē-hēm
	אֵלֵיהֶן	'ē-lē-hēn

IN בְּ

41	בִּי	bī
42	בְּךָ	b'chā
43	בְּךָ	bāch
44	בּוֹ	bō
45	בָּהּ	bāhh
46	בָּנוּ	bā'-nū
47	בְּכֶם	bā-chēm
48	בְּכֶן	bā-chēn
49	{ בָּם בְּהֶם }	{ bām, bā-hēm
50	{ בְּהוֹ בְּהֶן }	{ bā-hēn, bā-hēn

WITH

56	Us	אֵתָּנוּ	it-tā'-nū
57	You (m.)	אֵתְכֶם	it-t'chēm
58	You (f.)	אֵתְכֶן	it-t'chēn
59	Them (m.)	אֵתָּם	it-tām
60	Them (f.)	אֵתָּן	it-tān

• מִמֶּנּוּ before light suffixes.

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

As	
67 You (m.)	כִּכֶּם cā-chēm
68 You (f.)	כִּכֶּן cā-chēn
69 They (m.)	כִּהֶם cā-hēm
70 They (f.)	כִּהֶן cā-hēn

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

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

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

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

Remarks (for future reference).

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

1 [I]	In pause, אָנִי.
2 Thou, m.]	Also (אַתָּה). In pause, אַתָּה.
4, 5, He, She]	a) The <i>N</i> was perhaps heard at the end as a sort of <i>half-vowel</i> (G.). b) In the Pentateuch אַתָּה stands also for <i>she</i> : it is then usually pointed like אַתָּה (i. e. אַתָּה); but this is merely an orthographical anomaly.
6 We]	(אֲנֵנוּ).
8 You, f.]	(אַתְּנָה, in four passages). (אַתְּנָה, once).
22 To thee, m.]	לְךָ, in pause, לְךָ.
28 To you, f.]	לְכֶנָּה.
29 To them, m.]	לָהֶם. לָמוּ*.
31 From me]	(<i>p</i>) מִנִּי. (<i>p</i>) מִנִּי.

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

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

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

* With *collectives* it is used apparently only.

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

Vocabulary.

Mouth, פֶּה, pēh (irreg. See list).

Destruction, מַחְתָּה (a), m'khittāh.

Also, גַּם, gām.

Calamity, אֵיד, êd.

To laugh, שָׂחַק, sākhāk.

To toil, עָמַל, yāmāl.

To build, בָּנָה, bānāh.

In vain, שָׁוָא, shāv.

To perish, אָבַד, ābhād.

To recompense, to reward, נָמַל, gāmāl.

To say, אָמַר, āmār.

To pour out, שָׁפַךְ, shāphāch.

Counsel, עֲצָה (y ω), yētsāh (יַעַץ, to counsel).

Sound wisdom, תוֹשֵׁבָה (a ωy), 233 tūshīyyāh (יִשָּׁה, to subsist, to be firm).

Understanding, בִּינָה (ω), bī-nāh.

Strength, גְּבוּרָה (ω), g'bhūrāh.

Morsel, פֶּת (d), pāth.

Dry, קָרֵב, khārēbh.

Quiet (subst.), שְׁלֵוָה, shālveh.

Sacrifice, victim, זֶבַח, zē-bhākh (dec. 6).

Strife, contention, רִיב, rībh.

Blood, דָּם, dām.

Memorial, זֵכֶר or זִכָּר, zē-chēr or zē'chēr.

If, אִם; not, לֹא (īm; -lō).

Exercise 25.

- | | | | | |
|------|---|---|---|-----|
| a) 1 | פִּי כָסִיל מַחְתָּה לּוֹ : | 1 | pī ch'sil m'khittāh lō. | 234 |
| 2 | גַּם־אֲנִי בְּאֵידְכֶם אֶשְׂחַק : | 2 | gām-nī b'êd'chēm êskhāk | |
| 3 | הוּא יוֹשֵׁב לְבִטְחָ אֶתְךָ * : | 3 | hū yōshēbh lābhētāk | |
| 4 | אִם־יְהוּהָ לֹא־יִבְנֶה בֵּית שׁוּא עֲמָלוֹ בּוֹנִיו † בּוֹ : | 4 | im-Y'hōvāh lō-yibhnēh bāyīth, shāv yām'lū | |

* In pause for אֶתְךָ.

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

(234) 5 אֲשֶׁרִיד וְשׁוּב לְךָ : 6 אַבְד	bônāv bô. 5 äshrèchā v'tôbbh
זְכָרִים הַמָּה : 7 יִבְטְחוּ בְךָ *	läch. 6 äbbhäd zïchrām hēm-
יִדְעֵי שְׂמֵךְ : 8 יְהוּה נִמַּל	māh. 7 yibht'khû bh'chā
עָלַי : 9 שְׁפָכוּ דָמָם בְּפָמִים :	yôd've sh'mé'chā. 8 Y'hōvāh
10 אִמְרַת לַיהוָה אֲדַנִּי	gāmāl v'alai. 9 shāph'chû dā-
אֲתָה : 11 לִי־עֵצָה וְתוֹשִׁיָה	mām cāmāyīm. 10 ämärt'
אֲנִי בִינָה לִי נְבוֹרָה :	layhōvāh *dōnai ättāh. 11 li-
12 שׁוּב פֶּת חֲרֵבָה וְשִׁלּוּהַ	vëtsāh v'thūshīyāh, *nī bhf-
בַּה מִבַּיִת מֵלֵא זְבַח־רִיב :	nāh, lī g'bhūrāh. 12 tōbbh
	pāth kh'rēbhāh v'shāl'vāh-bāh
	mībbāyīth mālē' zibhkhē-ribh.

b) 1. Thou (*m.*) shalt hide my commandments with thee.
 2. I wisdom have dwelt (^owith) prudence. 3. My mouth is
 destruction to me. 4. Prudence dwells with them.

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

235		SING.	PLUR.	SING.	PLUR.
This	{	m. זֶה, זֶה	אל, אֵלֶּה	{	m. zēh, zû
	f. זֹאת, זֹאת	{		f. zōh, zô	} ēl-lēh, ēl
That	{	m. הַלֵּז, הַלֵּז	הֵם	{		m. hāl-lāz, hāl-lāzēh
	f. הַלֵּז	{		f. hā-lē-zû	} hā-hēm
The same	{	m. הַיָּא, הַיָּא	הֵן	{		m. hā-hû*
	f. הַיָּא, הַיָּא	{		f. hā-hî*	} hā-hēn
		SING.		PLUR.	
		m.	f.		
With		בְּזֶה	בְּזֹאת	בְּאֵלֶּה	
As		כְּזֶה	כְּזֹאת	כְּאֵלֶּה	
To		לְזֶה	לְזֹאת	לְאֵלֶּה	
From		מִזֶּה	מִזֹּאת	מִאֵלֶּה	

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

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

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

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

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

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

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

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

242 The article is sometimes omitted, from the natural *definiteness* of הַזֶּה; especially when the *noun* is only defined by a *suffix* עֲבַרְתָּךְ אֵלָּהּ.

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

Vocabulary.

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

243 To be clean, טָהֵר, *tāhēr*.

To collect, אָסַף, *āsāph*.

To bind, צָרַר, *tsārār*.

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

Wailing, אָי, *ái*.

Poverty, misery, אָבוֹי, *‘bhói* (*ἄπ. εἶρ.*).

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

Complaining, murmuring, שִׁיחַ, *shākh*.

A wound, פָּצַע or פָּצַע, *pātsāw* or *pētsāw* (decl. 6).

Without cause, חֵינָם, *khīn-nām*.

Wind, רֶיַח, *rūākh*.

Fists, הַפְּנִים (dual of הַפֶּן, *inūs*), *khōphnā’yim* (decl. 8, c).

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

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

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

To dream, חֵלֶם, *khālām*.

A dream, חֵלֹם, *kh-lôm*.

Mountain, הָר, (d), *hār*.

End, limit, קֶץ, (d), *kēts* (decl. 8, b).

Exercise 26.

a) 1 מִי־יֹאמֵר * טָהַרְתִּי	1 mī-yōmār, tāhārtī mēkhāṭ-
מִהַטְּאָתִי : 2 לְמִי אוֹי לְמִי	rāthī? 2 l'mī ōi? l'mī *bhōi?
אָבוֹי לְמִי מְדַיְנִים לְמִי־שִׁיחַ	l'mī midyānīm? l'mī-sfākh?
לְמִי פָּצַעִים הַנֶּם לְמִי	l'mī ph'tsāyim khīnnām? l'mī
חִכְלָלוֹת † עֵינַיִם לְמִאֲחֵרִים :	khāchlilūth v'ēnāyim? lām'ā-
עַל־הַיּוֹן : 3 מִי אִסְפָּרוֹת	kh-rīm vāl-hāyyāin (p).
בְּחַפְּנֵי מִי צָרַרְמִים	3 mī āsāph-rūākh b'khōph-
בְּשִׁמְלָה מִהַשְּׂמוֹ וּמִהַשֵּׁם	nāv? mī tsārār-māyim bāssim-
בְּנוֹ : 4 מִהַ הַחֲלוֹם הַזֶּה	lāh? māh-sh'mō? ūmāh-
אֲשֶׁר חֲלַמְתָּ : 5 מִי־אֵלֶּה :	shēm-b'nō? 4 māh hākh'lōm
6 מִיֶּזֶה כְּלֶךְ הַכְּבוֹד :	hāzzēh *shēr (which) khālāmtā?
7 יֵהוּהָ אֲדַיְנֵנוּ מִהַ־אֲדִיר §	5 mī-ēllēh? 6 mī-zēh mēlēch
שִׁמְךָ בְּכָל־הָאָרֶץ : 8 יֵהוּהָ	hāccābhōd? 7 Y'hōvāh *dō-
מִי־שָׁכַן בְּהַר קֹדֶשׁ הַיֹּלֵךְ	nēnū, māh-āddīr shimchā
הַתְּמִים : 9 יֵהוּהָ מִי־כְמוֹךְ	b'chōl-hāārēts! 8 Y'hōvāh mī-
מִהַ־יִּקַּר חֲסִדְךָ אֱלֹהִים :	yishchōn b'hār kōdshēchā?
10 הַיֹּדֵעַנִי || יֵהוּהָ קִצִּי	hōlēch tāmīm. 9 Y'hōvāh
וּמִדַּת יָמֵי מִהַ־הִיא :	mī-chāmōchā? māh-yākār
11 מִתִּי יָמוֹת וְאָבֵד שְׂמוֹ :	khāsd'chā *lōhīm? 10 hōdi-
12 מִהַ־בְּדִלּוֹ מַעֲשֵׂיךָ יֵהוּהָ :	vēni Y'hōvāh kītstsī ūmiddāth
	yāmāi māh-hī*. 11 māthāi
	yāmūth v'ābhād sh'mō?
	12 māh-gād'lū māy'sēchā
	Y'hōvāh!

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

* 'Will say.'

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

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

§ An adjective signifying *glorious*, derived from the root אָדַר (not used in Kal), to be wide.

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

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

CHAP. VII. § 3. *Relative Pronoun.*

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

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

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

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

Thus: אִמּוֹ, immô, *his mother.*

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

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

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

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

The acc. *whom* may be expressed by אֲשֶׁר ('shēr) 250 alone; as in Gen. ii. 2.

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

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

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

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

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

- (254) b) So especially in general specifications of *time*:
at the time the offering began, בַּעַת הַחֵל הָעוֹלָה.
- c) When the *antecedent personal or demonstrative pronoun* is also omitted: 'Sheol shall carry away הַחַיִּים (those who) *sin*.' The omitted antecedent may also be a *general* notion of *place* or *time*, so that a clause stands apparently under the government of a preposition. Thus, whereas in English we can say, 'to where I have prepared for him,' in Hebrew we may go further, and say, 'to I have prepared for him,' אֶל-הַכִּינּוּתִי לוֹ (əl-h^chînôthî lô).
- 255 When the *implied* pronoun would, if expressed, be in the genitive, the preceding noun takes the *stat. constr.* Thus, 'by the hand of him thou wilt send,' בְּיַד הַתְּשַׁלַּח, b'yād (*stat. constr.*) tishlākh.
- 256 Such relative clauses as *more specifically describe* a substantive, may also be added to a preceding specification by the *copulative conjunction*: the orphan (וְלֹא עֵזֶר לוֹ), v'lō yōzēr lô (and there is no helper to him =), and one who has no helper.

Vocabulary.

257 To forsake, עָזַב, vāzābh.	Magistrate, שֹׁטֵר, shōtēr
Way, אֶרֶץ, ōrākḥ, pl. *rā-khōth, <i>constr.</i> אֶרְצוֹת, ōr-khōth.	(partep. act. of Kal, from [shātār] to write).
Uprightness, יֹשֶׁר, yōshēr (yā-shār, to be straight).	Ruler, מֹשֶׁל, mōshēl (partep. act. of Kal, māshāl, to rule).
Perverse, עֲקָשׁ, vikkēsh (vā-kāsh, to convict of perverseness).	Also, even, גַּם, gām.
Aut, נִמְלָה (ω), n'mālāh.	Welfare, } שְׁלוֹם, shālôm.
Leader, prince, קָצִין, kātsin.	Peace, }
	Against, עַל, vāl.
	Heel, עֲקֵב, vākēbh.

Holy, קָדוֹשׁ, kādōsh.

Excellent, אֲדִיר, āddir.

Desire, חֶפֶץ, khēphēts.

Blood, דָּם, dām, for ādām
(ish-dāmim, man-of blood =
bloody man, blood-thirsty
man).

Inmost part, or recess, מְחַקֵּר
(a), mēkhkār ([חֶקֶר], to ex-
plore).

Wealth, treasure, תְּעוּפֹת (aw),
tōlēphōth.

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

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

To sell, מָכַר, māchār.

Egypt, מִצְרַיִם, Mitsrā'yim.

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

(1) Enemy,

(2) Adversity, } צָר, tsār.

To obtain, acquire, קָנָה, kānāh.

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

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

Exercise 27.

a) הָעֵזְבִים אֲרָחוֹת יִשְׂרָאֵל	1 hä'öz'bhîm örkhôth yōshēr, 258
אֲשֶׁר אֲרָחֲתֵיהֶם עֵקְשִׁים :	*shēr örkhōthêhēm' yikk'shim.
לְךָ * אֶל-נְמֹלָה עָצַל אֲשֶׁר	2 lēch ēl-n'mālāh yātsēl, *shēr
אֵין-לָהּ קָצִין שְׂטֵר וּמִשָּׁל :	ên-lāhh kātsîn shōtēr ūmō-
גַּם-אִישׁ שְׁלוֹמִי + אֲשֶׁר-	shēl. 3 gām-ish sh'lōmî *shēr-
בְּטַחְתִּי בּוֹ אוֹכֵל : לַחֲמִי	bā'ākhtî bhō ōchēl lākhmî hig-

* Go (thou).

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

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

(258) הַנְּהִיל * עָלַי עֵקֶב :

4 לְקְדוּשִׁים † אֲשֶׁר בְּאֶרֶץ

הַמָּה וְאֵדִירי בְּלֹא־פִצִּיר בָּם :

5 אֲנָשִׁי דָמִים אֲשֶׁר בִּידֵיהֶם

זָמָה : 6 אֲנִי יוֹסֵף אַחִיכֶם

אֲשֶׁר־מְכַרְתֶּם אֹתִי

מִצְרַיִמָה † : 7 לֹא־זָכַרְוּ אֶת־

יְדִי יוֹם אֲשֶׁר־פָּדַם § מִנִּי

צָר : 8 הֲרֵ זֶה־קִּנְיַתָּה יְמִינוּ .

9 אֵל גְּדוֹל יְהוָה וּמֶלֶךְ גְּדוֹל

עַל־כָּל־אֱלֹהִים אֲשֶׁר בְּיָדִי

מְחַקְרֵי אֶרֶץ וְתוֹעֵפּוֹת הַרִים

לֹא אֲשֶׁר־לוֹ הֵים : 10 נֶאֱמַרְתָּ

הַר־צִיּוֹן זֶה שְׁכַנְתָּ בּוֹ :

dīl vālāi vākēbh, 4 likdōshīm,

*shēr-bāārēts hēmmāh, v'addirē

cōl-khēphtsī-bhām. 5 ānshē

dāmīm *shēr bīdēhēm' zim-

māh. 6 *nī Yōsēph *khīchēm

*shēr-m'chārtēm' ōthī Mits-

rā'y'māh. 7 lō-zāch'rū ēth-

yādō, yôm *shēr pādām minnī-

tsār. 8 hār zēh-kān'thāh

y'mīnō. 9 ēl gādōl Y'hōvāh

ūmēlēch gādōl vāl-cōl-^llōhīm

*shēr b'yādō mēkhk'rē ārēts,

v'thōy^lphōth hārim lō; *shēr-

lō hāyyām. 10 gāaltā hār-

Tsīyyōn zēh shācāntā bhō.

b) 1. (He) whose son said. 2. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.

CHAP. VIII. The Regular Verb.

§ 1. Derivation of Verbs. The Conjugations.

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

260 a) *Primitives*.

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

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

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

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

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

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

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

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

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

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

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters (קָטַל, קִטַּל; קִטַּל, קִטַּל; קִטַּל, קִטַּל; kittāl, küttāl; kōtāl, kōtāl; kītlāl, k'āltāl; comp. to lie, to lay; to fall, to fell); partly in prefixing formative letters or

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

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

266 The conjugations that are in common use are—

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

קָטַל (3rd sing. masc of *perfect*), kā-tāl, to kill.

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

נִקְטַל, niktāl, he was killed.

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

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

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

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

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

הִקְטִיל, hiktāl, he caused to kill.

Hophal, passive of *Hiphāl*.

הֹקְטַל, hōktāl.

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

הִתְקַטַּל, hithkättel.

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

As compared with *Kal* (= *light*), the other con- 268
jugations are called *heavy* because they are burdened
with formative additions.

The persons in the perfect of the derived conjuga-
tions are formed, as in *Kal*, by appending to the *tense-*
root (3rd *sing. masc.*) the suffixes *tí*; *tā*, *t*; *āh*; | *nū*;
tēm', *tēn'*; *ū*.

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

Thus:

271

	Perfect. (Tense-root.)		
	1 <i>sing.</i>	3 <i>m.</i>	3 <i>f.</i>
<i>Niphāl</i>	נִקְטַלְתִּי nīktāltī	נִקְטַל nīktāl	נִקְטַלָּה nīktālāh
<i>Piel</i>	קִטַּלְתִּי kīttāltī	קִטַּל kīttel	קִטַּלָּה kīttālāh
<i>Pual</i>	קִטַּלְתִּי kūttāltī	קִטַּל kūttāl	קִטַּלָּה kūttālāh
<i>Hiphāl</i>	הִקְטַלְתִּי hīktāltī	הִקְטַל hīktāl	הִקְטַלָּה hīktālāh
<i>Hophal</i>	הֹקְטַלְתִּי hōktāltī	הֹקְטַל hōktāl	הֹקְטַלָּה hōktālāh
<i>Hithpaël</i>	הִתְקַטַּלְתִּי hīthkātāltī	הִתְקַטַּל hīthkātāl	הִתְקַטַּלָּה hīthkātālāh

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

272 Observe that in *Piel*, the characteristic *e* is dropt in the other persons; in *Hiphil*, the *i* is retained in the 3rd fem. *hiktālāh* (and therefore in 3rd plur. *hiktālū*). The pupil will find no difficulty in filling up the other persons (*niktālti*, *niktāltā*, *niktālt*, *niktāl*, *niktālāh*, | *niktālū*, *niktāltēm*, *niktāltēn*, *niktālū*).

Vocabulary.

273 Word, אָמַר, <i>ōmēr</i> (decl. 6, b).	Hail, בָּרַד, <i>bārād</i> .
To divide into five, חִמְשׁ, <i>khimmēsh</i> (<i>khāmāsh</i> , five).	Rock, סֶלַע, <i>sēlāw</i> (decl. 6, b).
Plenty, שָׁבַע, <i>sābhāw</i> .	Tree, עֵץ, <i>yets</i> (decl. 7, a).
Year, שָׁנָה, <i>shānāh</i> (<i>pl.</i> <i>shānīm</i> and <i>shānōth</i>).	To flow, מָטַר, <i>māṣār †</i> .
To let go, &c., שָׁמַט, <i>shāmāt *</i> .	To visit, פָּקַד, <i>pākād §</i> .
To learn, לָמַד, <i>lāmād †</i> .	To destroy, [שָׁמַד], [<i>shāmād</i>], used in <i>Hiphil</i> .
To break; to break in pieces; to afflict, שָׁבַר, <i>shābhār</i> .	A city, עִיר, <i>yir</i> .
Affliction, sorrow, שֹׁבַר, <i>shēbhēr</i> .	To steal, גָּנַב, <i>gānābh</i> .
	To bless, בָּרַךְ, <i>bārāch ||</i>.
	To walk, הָלַךְ, <i>hālāch ¶</i> .

Exercise 28.

274 a) 1 נִלְכְּדָתָּ בְּאִמְרֵי פִידִי :	1 nilcādtā b'imrē phīchā.
2 נִלְכְּדָה רַגְלָם :	2 nilc'dāh rāglām.
3 זָרַע צְדִיקִים נִמְלֵט :	3 zērāw tsāddikīm nimlāt.
4 לְפִדְתִּי אֶתְכֶם תּוֹרָה :	4 limmādti ētchēm tōrah.
5 חִמְשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי :	5 khimmēsh ēth-ērēs Mitsrā'yim** b'shēbhāw sh'nē hāssābhāw.

* In Niphal, to be thrown down.

† In Piēl, to teach.

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

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

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

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

** Egypt.

הַשְׁבַּע : 6 נִשְׁמַטוּ בְיָדֵי-
 כָּל־עַץ הַשָּׂדֶה שִׁבְרָהּ : 7 אֶת-כָּל-
 עֵץ הַשָּׂדֶה שִׁבְרָהּ הַבַּיִת :
 8 נִשְׁבְּרוּ כָּל-מֵאֲהָבָיִךָ :
 9 עַל-שִׁבְרֵךָ בֵּית-עַמִּי
 הַשְׁבַּרְתִּי : 10 עֲמָשָׂא לֹא-
 נִשְׁמַר בְּחָרֵב אֲשֶׁר בְּיַד-
 יוֹאָב : 11 לֹא הִמְטִיר יְהוָה
 אֱלֹהִים עַל-הָאָרֶץ :
 12 הִמְטַרְתִּי עַל עִיר אַחַת :
 13 הִשְׁמִיד אֶת-הַחֲרִי
 מִפְּנֵיהֶם : 14 פוֹטֵפֵר הַפְּקֹד
 אֶתוֹ בְּבֵיתוֹ : 15 נַח הַצְּדִיק
 הַתְּהַלֵּךְ אֶת-הָאֱלֹהִים :

6 nishm'û bhîdê-sēlāw (274)
 shōph'téhēm. 7 êth-cōl-ve'ts
 hāssādēh shibbēr hābbārād.
 8 nishb'rû cōl-m'āh'bhāyich *.
 9 yāl-shē'bhēr bāth-ʾāmmī
 hōshbārtī. 10 ʾmāsā
 [Amasa] lō-nishmār † bā-
 khē'rēbh *shēr b'yād-Yōābh.
 11 lō hims'r Y'hōvāh †lōhīm
 yāl-hāārēts (p.). 12 himfārtī
 yāl y'r ākhāth. 13 hishmīd
 êth-hākhōrī ‡ mipp'nē-hēm.
 14 Pōfiphār hiphkīd ōthō
 b'bhéthō. 15 Nōākh hāts
 tsāddīk hithhāllēch êth-hā-
 †lōhīm.

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

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

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

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

* *Thy lovers*. A Participle Piel, מְאַהֲבִים (decl. 7, a), with
 pronominal suffix.

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

‡ The Horims.

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

THE SHORT PARADIGM OF KAL.

277	1 Perf.	2 Inf. constr.	3 Imperat.	4 Imperf.	5 Partcp. act.	6 Past partcp.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl

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

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

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

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

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

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

- 283 a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל ; קָטַל ; יָמִים ; יָמִים ; קָטַלְתָּ ; קָטַלְתָּ ; אָרַץ ; אָרַץ .

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

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

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

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

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

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

Infinitive or second ground-form of each Conju- 285
gation].—(a) The shorter infinitive, or *infinitive construct* (קִטֹּל, k'tól) is the more usual; and is the form that is *necessarily* used with *prefixed prepositions*.

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

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

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

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

- a) *Intransitive* verbs (*middle E* and *O*) take a (*Pathakh*) in 292 the Imperfect, as גָּדֹל, *to be great*, Imperf. יִגְדֹּל, קָטָן, *to be small*, Imperf. יִקְטֹן.
- b) Sometimes both forms exist together; the Imperf. with *o* is then transitive, and that with *ā* intransitive; but now and then both occur without any difference of meaning. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִתְּנֶן. These three forms of the Imperfect are called *Imperfect O*, *Imperfect A*, *Imperfect E**.
- c) In the Pentateuch ׀ (*nā*) occurs in place of נָה, especially after *Vav conversive*.
- d) For ה (ā) the fuller ending הן (*ūn*) is not uncommon (mostly with an obvious stress on the word at the end of a period), the vowel of the second syllable being retained, as יִרְגְּזוּן, *yirgāzūn*, they tremble †.

In like manner תִּקְטְלוּ has a longer form with final ׀: 293
 תִּקְטְלוּן †.

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

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

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

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

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

Vocabulary.

- 295 To seek, to require, דָּרַשׁ, dā-rāsh.
- To be great, גָּדַל, gādāl.
- To anoint, נָסַח, nāsāch.
- To write, כָּתַב, cāthābh.
- To take hold of; take, seize, handle, תָּפַשׁ, tāphās.
- To rage (tumultuously), רָגַשׁ, rāgāsh.
- To flee, בָּרַח, bārākh.
- To observe, נָצַר, nātsār.
- To wink (maliciously or craftily), קָרַץ, kārats.
- To devise (evil), חָרַשׁ, khārāsh (to plough; to fabricate, &c.).
- To forsake, עָזַב, vāzābh.
- To go on, אָשַׁר, āshār.
- To slay (especially animals), טָבַח, tābhākh.
- To mix, to mingle, מָסַח, mā-sāch.
- To arrange, to prepare, עָרַךְ, vārāch.
- To inhabit, שָׁכַן, shāchān.
- Very, מְאֹד, m'ōd (lit. strength).
- An accusation, שָׁטְנָה (ω), sit-nāh (sātān, to oppose).
- Baal, בָּעַל, bā'vāl.
- A prophet, נָבִיא, nābhī* (decl. 3, a), [nābhā*, to announce].
- Holy, קָדֹשׁ, khāsīd (decl. 3, a).
- A commandment, מִצְוָה (a), mitsvāh (tsāvāh, to set up).
- A covenant, בְּרִית, b'rīth.
- Between, בֵּין, bēn.
- Seed, זָרַע, z'ērāy (zārāy, to scatter, to sow).
- Time, season, עֵת, v'ēth (c. decl. 8, b; contr. for עֲתָת, from עָרָה, to go by).
- A victim, טָבַח, t'ēbhākh (see to slay, above).
- When? מָתַי, māthai.
- How long? עַד-מָתַי, vād-māthai.
- Harp, lyre, כִּנּוֹר, cinnōr.
- Numerous, כַּבֵּד, cābhēd.
- To be able, יָכַל, yācōl (verb middle O).
- A prison, בֵּית הַסּוּרִים, bēth hāsūrīm (lit. house of the bound; contr. from בֵּית הַמְּסוּרִים: אֲסוּר, a prisoner; partep of אָסַר, āsār, to bind).
- To go forth, יָצַא, yātsā.

Exercise 29.

- a) 1 דַרְשֵׁתִי אֶת־יְהוָה :
 2 נִדְלַת מֵאֵד : 3 וְאֲנִי
 נִסְכַּחְתִּי מִלְכִי עַל־צִיּוֹן :
 4 כִּתְבוּ עִמָּנָה עַל־יֹשְׁבֵי
 יְהוּדָה : 5 תִּפְשׂוּ אֶת־נְבִיאֵי
 הַבַּעַל : 6 לָמָּה רִנְשׁוּ גוֹיִם :
 7 הֲגַר בְּרַחַה מִפְּנֵי שָׂרָה :
 8 וְדַרְךְ חִסְדֵי יִשְׁמֹר :
 9 מִזְמָה תִשְׁמֹר עֲלֵיךְ :
 10 נִצַּר בְּנֵי מִצּוֹת אָבִיךְ :
 11 זֹאת בְּרִיתִי אֲשֶׁר
 תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין
 זְרָעַךְ אַחֲרַיךְ : 12 עַד־מָתַי
 עָצַל תִּשְׁכַּב : 13 אָדָם
 בִּלְעֵל אִישׁ אֵין קוֹרֵץ בְּעֵינָי
 חֵרֵשׁ רַע בְּכָל־עֵת :
 14 עֲזֹבוּ פְתָאִים וְאֲשֵׁרוּ
 בְּדַרְךְ בִּינָה : 15 טַבַּחַה
 טַבַּחַה מִסְכַּח יִינָה אִף
 עֲרַכַּה שְׁלַחָנָה : 16 רְשָׁעִים
 לֹא יִשְׁכְּנוּ אַרְץ : 17 וְאִךְ
 אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם
 אֲדַרְשׁ : 18 יִבָּל הוּא הִיָּה *
 אָבִי פֶל־תִּפְשׂ בְּגוֹר וְעֹנֵב :
 19 מִי יָלַל לְשַׁפֵּט אֶת־עַמְּךָ
 הַכֹּבֵד הוּא : 20 מִבֵּית
 הַסּוּרִים יֵצֵא לְמִלְחָה :

- 1 dārāshtî ēth-Y'hōvāh. 296
 2 gādāltā m'ōd. 3 vā'nî
 nāsāchtî mālcî vāl-Tsiyyōn.
 4 cāth'bhū sīnāh vāl-yō-
 sh'bhē Y'hūdāh. 5 tiphsū ēth-
 n'bhîē hāBBāvāl. 6 lāmmāh
 rāgh'shū gōyīm? 7 Hāgār
 bār'khāh mipp'nē Sārāh.
 8 v'dērēch kh*sīdāv yishmōr.
 9 m'zimmāh tishmōr vālēchā.
 10 n'tsōr, b'nî, mitsvāth ābhī-
 chā. 11 zō'th b'rīthī *shēr
 tishm'rū bēnī ūbhēnēchēm'
 ūbhēn zār'v'chā ākh'rēchā.
 12 ād-māthai vātsēl tishcābh?
 13 ādām B'liyāvāl ish ā'vēn,
 kōrēts b'vēnāv, khōrēsh rāv
 b'chōl-v'ēth. 14 v'izbhū
 ph'thāim v'ishrū bh'dērēch
 bhīnāh. 15 tābh'khāh tībh-
 khāhh, mās'chāh yēnāhh, āph
 vār'chāh' shūlkhānāhh.
 16 r'shāvīm lō* yishc'nū
 ā'rēts (p). 17 v'āch ēth-
 dimchēm' l'nāphshōthēchēm'
 ēdrōsh. 18 Yūbhāl hū* hāyāh *
 *bhī cōl-tōphēs cinnōr
 v'ūgābh. 19 mī yāchōl lishpōt
 ēth-vām'm'chā hāccōabhēd
 hāzzēh? 20 mībbēth hāsūrim
 yātsā limlōch.

(296) b) Translate into Hebrew—

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

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

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

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

CHAP. VIII. § 3. *Niphal*.

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

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

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

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

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

b) It frequently expresses reciprocal action—

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

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

Examples of denominatives are : נִלְבַּב, *cordatum fieri*, from 302 לֵב, heart; נִזְכָּר, to be born a male, from זָכָר, a male.

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

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

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

THE SHORT PARADIGM OF KAL AND NIPHAL.

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

Examples of Verbs in Niphal.

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

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

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

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

[cāmār, to warm].

נִבְּאָ (a³) to show oneself a prophet; to
nibbā^a prophesy.
נִצְמָר to be warmed; fig. to burn, to
nicmār yearn.

Vocabulary.

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

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

Before, in the sight of, נֶגֶד, 308
nē'gēd. From before, מִנֶּגֶד.

To cut off, [גָּרַז], gārāz.

Therefore, עַל-פִּי, vāl-cēn.

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

Suddenly, פְּתָע, pēthāy.

Remedy, } מְרַפֵּא (a, a³),

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

To separate, פָּרַד, pārād.

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

To break, שָׁבַר, shābhār.

To bury, קָבַר, kābhār.

Cord, קָבַל, khē'bhēl ([khā-
bhāl], to bind).

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

To take; to catch, לָחַד, lā-
chād*.

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

To gather; to collect, קָבַץ,
kābhāts.

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

To stumble, כָּשַׁל, cāshāl.

To burn, שָׂרַף, sārāph.

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

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

* Also 'to take by lot' [λαγχάνω?]

- (308) *Frowardness*, תְּהַפּוּכָה, tā-
Deceit, } h'phūchāh
 (only in plur.),
 hāphāch.
Wickedness, הַוְוָה, hāvṽāh.
Righteous, צַדִּיק, tsāddīk.
To write; to number, סָפַר,
 sāphār.

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

Famine, רָעַב, rāwābh (rāwēbh,
 to be hungry).

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

Exercise 30.

- 309 a) 1 נִגְרַזְתִּי מִנְגַד עֵינַיִךְ :
 2 וְהִרְשָׁעִים בַּיָּם נִגְרַשׁ :
 3 עַל־כֵּן פָּתַע יִשְׁבֵּר וַיֹּאזֶן
 4 מִרְפָּא : 5 בְּחֻבְלֵי חֲפָאוֹ
 6 יִתְמַד : 7 בְּדֶרֶךְ חֲכָמָה לֹא
 8 תִפְשֵׁל : 9 מֵעַל לִם נִפְכָּתִי :
 10 נִרְדָּם בְּקִצְרֵי בֵן מִבִּישׁ :
 11 לְשׁוֹן תְּהַפְּכֹת תִּפְכָּת :
 12 בְּהֵוֹת בְּנָדִים יִלְכְּרוּ :
 13 יָד לִיד לֹא־יִנְקָה רַע
 14 גָּם־ : 15 דָּמוֹ הֵינָה נִדְרָשׁ : לֹא־
 תִּפְכָּת הָאָרֶץ בְּרָעַב :
 16 נִכְמְרוּ רַחֲמֵי אֱלֹהֵינוּ :
 17 הִקְבְּצוּ בְּנֵי יַעֲקֹב :
 18 בֵּית רְשָׁעִים יִשְׁמַד :

- 1 nigrāztī minnē'gēd v'ēnēchā.
 2 v'hār'shāw'im cāyyām nig-
 rāsh. 3 vāl-cēn pē'thāw'
 yishshābhēr', v'ēn mārpē'.
 4 tikkābhēr b'sēbhāh tōbhāh.
 5 b'khāblē khāttāthō yittā-
 mēch. 6 nishm'dāh miBBin-
 yāmin ishshāh. 7 b'd'ūrēch
 khōchmāh lō thiccāshēl.
 8 b'gādāv lō thissārāphnāh.
 9 mēyōlām nissāctī*. 10 nir-
 dām bākkātsīr bēn mēbhīsh †.
 11 l'shōn tāhpūchōth ticcārēth.
 12 b'hāvṽāth bōg'dīm yillā-
 chēdū (p). 13 yād l'yād †
 lō-yinnākēh rāw, v'zērāw tsād-
 dikīm nimlāt (p). 14 gām-
 dāmō hinnēh nidrāsh (p).
 15 lō-thiccārēth hāērēts bārā-
 wābh. 16 nichm'rū rākh'māv
 ēl-ākhlv. 17 hikkābh'tsū b'nē
 Yāv'kōbh. 18 bēth r'shāw'im
 yishshāmēd.

* For ninsactī.

† 'That maketh ashamed.'

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


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

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

17. Write the Hebrew of—

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

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

 The characteristic of this conjugation is the *310 doubling of the middle radical.*

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

The קָ, which in this and the succeeding conjugations is the *312 characteristic* of the Partcp., may be derived from קָ, *who?* in the sense of *some one*.

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

a) When this letter is a guttural.

* קָ. How pointed before *Resh*?

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

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

Significations of Piël.]

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

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

THE SHORT PARADIGMS OF KAL, NIPHAL, AND PIEL.

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

Normal Forms.

Perf.	kittēl,	kitt'lāh,	kitt'āltā.	317
Imperat.	kättēl,	kätt'li,	kättēl'nāh.	
Imperf.	y'kättēl,	t'kätt'li,	t'kättēl'nāh.	

Examples.

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

(Piël)

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

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

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

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

Vocabulary.

- To seek; to try to get, בִּקְשׁ, bikkēsh, Piël (*Kal* not used).
- To restore, repay, recompense, שִׁלַּם, שִׁלְלֵם, shillām, shillēm (Piël); [(shālām), to be at peace, &c.].
- To seek early, שָׁחַר, shākhār (denom. from shākhār, the dawn).
- To overthrow; to pervert, סָלַף, sālāph, in Piël.
- To separate, פָּרַד, pārād. Niphal, to separate oneself; to be separated.
- To lie, בָּזַב, cāzābh (both in *Kal* and Piël).
- Knowledge, דָּעַת, dāʿāth (properly an inf.).
- A scorner; a scoffer, לֵטַס, lēts, partep. of לָיַץ (v), to scoff, mock.
- Sevenfold, שִׁבְעָתַיִם, shibh-vāthā'yīm (prop. a Dual).
- Thus, כֵּן, cēn.
- Life, חַיִּים, khāyyīm.
- Evil, רָע, rāʿ; and רָעָה, rā- 327 vāh, fem. (as abstract).
- Favour, רָצוֹן (h w), rātsōn.
- Wickedness, רִשְׁעָה (w), rish-vāh (rāshāʿ, to be wicked).
- Not (to be), אֵין * (constr. אֵין), āyīn (constr. ēn).
- Folly, אִוְלָת, ivv'lēth.
- Mischief, עָמַל, ʿāmāl.
- Lip, שָׁפָה, sāphāh, Dual שְׁפָתַיִם, s'phāthā'yīm.
- A witness, עָד, ʿēd (strictly a partep. from עוּד): decl. 1.
- Truth, faithfulness, אֱמוּנָה, ʿēmūn (decl. 3, g); ish ʿmū-nīm (a man of faithfulness =) a faithful (or true) man.
- To wash [כָּבַס], cābhās, in Piël and Pual.
- To be or become clean, טָהַר, tāhēr.

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

Exercise 31 (Piël).

328 a) 1 הַמְלִיכָד אָדָם דַּעַת * :	1 hä-m'lämméd ādām dāwāth
2 בִּקְשׁ לֵץ חֲכָמָה וְאִין :	(p). 2 bikkēsh lēts khöchmāh,
3 יִשְׁלַם שְׁבַעֲתַיִם :	vāāyīn (p). 3 y'shallēm shibh-
4 פָּר צִדְקָה לְחַיִּים וּמְרִיפָה רַעָה	yāthāyīm (p). 4 cēn-ts'dākāh
לְמוֹתוֹ : 5 שִׁחַר מִיב יִבְקֶשׁ	l'khäyyīm ūm'rādēph rāvāh
6 רִשְׁעָה תִּסְלַף	l'môthô. 5 shökhēr tōbh
7 חֲטָאִים תִּרְדַּף	y'bhäkkēsh rā-tsôn. 6 rishyāh
8 לְתַאֲוָה יִבְקֶשׁ :	t'sällēph khättāth. 7 khättāim
9 אִוְלֵת אָדָם	t'raddēph rāvāh, v'ēth-tsaddī-
10 עֲמַל	kīm y'shallēm-tōbh. 8 l'thā-
שִׁפְתֵיהֶם תִּדְבַּרְנָה :	vāh ¹⁸ y'bhäkkēsh niphrād.
11 לִבְדֵי יִדְבַר תִּהְפְּכוֹת :	9 ivv'lēth ādām t'sällēph
12 עַד אֲמוּנִים לֹא יִכּוֹב :	dārcô. 10 vāmāl siphtēhēm
13 דָּמוּ הִנֵּה נִדְרָשׁ :	t'dābbēr'nāh. 11 libb'chā
14 אִין מְקַבֵּר לְהַפָּה :	y'dābbēr tāhpū'chōth. 12 v'el
15 כִּבֵּס בֵּינָן לְבָשׁוּ וּבְדָם-	'mûnīm lō* y'chāzzēbh.
16 עֲנָבִים סוּתָה : וְכִבֵּסְתֶם	13 dāmô, hīnnēh, nidrāsh (p).
בְּנִדְיָכֶם בְּיוֹם הַשְּׁבִיעִי	14 ên m'kābbēr lāhēmmāh.
וְשִׁהַרְתֶּם :	15 cibbēs bāyyāyīn l'bhūshô
	ûbh'dām-ע-nāblīm sūthōh.
	16 v'chibbāstēm bigdēchēm
	bāyyôm hāshsh'bhīvī ū'r'hār-
	tēm.

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

* *Kamets* in pause.

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

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

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	kūt āl	(none)	y'küttāl	m'küttāl	

Vocabulary.

Soul, person, נֶפֶשׁ, nē'phēsh (decl. 6, 8; nāphāsh, to respire).

Bounty, gift, בְּרַחָה, b'rāchāh (nē'phēsh-b'rāchāh, person of bounty = a bountiful person); bārāch, to bless.

Lo! הֵן, hēn.

Understanding, שֶׁחַל or שֶׁחַל, sē'chēl or sē'chēl (decl. 6, a 2); sāchāl, to act wisely.

According to, לְפִי, l'phī (לְ and פִי the stat. constr. of the irregular pēh, פֶּה, a mouth).

To praise, הִלֵּל, hīllēl (Piël of [hālāl] to be bright, clear).

Hope, תִּקְוָה, tōkhē-lēth (יְהִי, in Piël, to hope).

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

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

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

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

To cover, forgive, expiate, כָּפַר, cāphār.

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

Report, שָׁמְעָה, sh'mū'vāh; shāmā'v, to hear.

Love, אֶהְבֵּה, āh'bhāh (ω).

Dust, עָפָר, vāphār.

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

Exercise 32 (Pual).

332 a) : (p) תִּפְשׁוּ בְּרַחֲבֵי תְּדִשּׁוּ (p)	1	1 nē'phēsh-b'rāchāh th'dūshshān(p).
: (p) הֵן צְדִיק בְּאֶרֶץ יִשְׁלָם (p)	2	2 hēn tsāddik bāārēts y'shūllām (p).
: לְפִי שָׂכְלוּ יְהַלֵּל-אִישׁ	3	3 l'phī sichlō y'hūllāl-īsh.
: (p) נֶפֶשׁ חֲרָצִים תְּדִשּׁוּ (p)	4	4 nē'phēsh khārūtsīm t'dūshshān (p).
5 תוֹהֵלֶת מִמְשַׁכָּה מִחֵלָה	5	5 tōkhēlēth m'mūshshāchāh mākh·lāh lēbh.
: (p) לֵב : 6 שִׁמְרֵ אֲדָנָיו יִכְבֵּד (p)	6	6 shōmēr 'dōnāv y'chūb'bād (p).
7 טוֹבָה תוֹכַחַת מְגַלָּה *	7	7 tōbhāh tōchākthāh m'gūllāh mēāh*bbāh
: (p) מֵאֲהָבָה מִסְתָּרֶת (p)	8	8 m'sūttārēth (p).
: 8 בְּחָסֵד וְאֵמֶת יִכְפֹּר עֵוֹן	8	8 shūddād sādēh.
9 יִשְׁדַּד שָׂרָה : 10 שְׂמוּעָה	9	9 sh'mūyāh tōbhāh t'dāshshēn-
: (p) טוֹבָה תְּדִשּׁוּ-עֵצִים (p)	10	10 y'ā'tsēm (p).
11 שְׂמֵה קִבְרֵ אַבְרָהָם וְשָׂרָה	11	11 shāmmāh kūbbār Abhrāhām v'Sārāh
12 וְשִׁפְּךָ דָמִם	12	12 v'shūppāch dāmām
: כַּעֲפָר : 13 הַבְּגָד כַּבָּס :	13	13 hābbē'gēd cūbbās.

b) 1. Our fields are wasted. 2. This (is) the place where¹² I shall be buried. 3. The righteous (*pl.*) are recompensed in the earth. 4. Those who observe (*partcp.*) their masters are honoured. 5. The iniquity of my people shall not be purged. 6. The river in which¹¹ the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (*masc.*) iniquities purged? 9. Shall not your (*fem. pl.*) clothes be washed? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12. Thy mercy, by which my iniquities are purged.

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

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

- a) The characteristic of Hiphil is a prefixed *hă* or 333 *hi*, and ך inserted after the second radical.
- b) From the Infin. הִקְטִיל are formed the Imperf. and the Partep. יִקְטִיל, מִקְטִיל, for יִהְקִטֵּל, מִהְקִטֵּל.
- c) In Hophal (as in Pual), the Infin. is of the same form with the 3rd pers. sing. of the Perfect; and in its other forms follows the general analogy.

In the 1st and 2nd pers. Perf. the ך falls away, 334 and *Pathakh* takes its place. See the Paradigm, Appendix D.

The *Yod* (which is not found in the Aramæan or Arabic) 335 does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel.

The *marks* of this conjugation are, therefore, in the Perf., 336 Imperat., and Infin., the prefix ה; in the Imperf. and Partep., the vowel under the preformatives, which in Hiphil is *Pathakh*, in Hophal, *Kibbutz* or *Kamets-khatuph*.

Meanings of Hiphil.]

- a) It is properly *causative of Kal* (and in this sense 337 is more frequently employed than Piël).
- b) When Kal is transitive, Hiphil takes two accusatives.
- c) Frequently Piël and Hiphil are both in use in the same signification (as אָבַד, *ābhād*, *to perish*; Piël and Hiphil, *to destroy*); but generally only one of them is found, or they have some difference of meaning: thus כָּבַד, *cābhēd*, *to be heavy*; in Piël, *to honour*; in Hiphil, *to make heavy*.
- d) Intransitive verbs merely become transitive: e. g. נָטָה, *to bow* (intrans.); Hiphil, *to bow* (trans.).

- 338 The causative and transitive Hiphil is employed in Hebrew for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's *habit of body* was conceived in Hebrew as the result of *personal agency*, and represented as produced by the individual himself: e. g. שָׁמַן, Hiphil, to become fat (properly to produce fat); הִזְקַח and אֲמַץ, Hiphil, to become strong (properly to develop strength); עֲטַף, Hiphil, to become feeble. The same analogy applies to עָשַׂר, Hiphil, to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as הִלְבִּין, to become white, &c. Moreover, states or conditions become, in the Hebrew mode of conception, acts: e. g. דָּהַרְיֵשׁ, not, to be silent, but properly to keep silence (*silentium facere*, Plin.); הִדְרִייעַ, to lead a quiet life. In such cases there is often an ellipsis, as הִיטִיב, to deal well; הִשְׁחִית, to do wickedly, properly to make good or bad (sc. הִרְכִּיו, הִרְכִּיו, which are also often expressed).
- 339 a) These remarks apply also to *Denominatives*, i. e. the verb often expresses the notion of *producing* or *putting forth* what the original noun denotes, e. g. הִשְׁרִישׁ, to put forth roots; הִקְרִין, to put forth horns.
- b) Hiphil also expresses the actual use of a member, as הִאָּזִין, to listen (properly to make ears); הִלְשִׁין, to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).
- 340 The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*: e. g. יָכַל, *potuit*, Imperf. *Hophal*, *potens fiet*, i. e. *poterit*.
- 341 It is only the *Perfect* of Hiphil that always retains the ׀ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the *Infin.*, *Imper.*, and *Imperf.* frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *î* and *ē*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and, with gutturals, is changed into *Pathakh*.

The Infin. absol. has *sometimes* Tsere, without Yod, as 342
הַשְׁמֵר, הַכִּבֵּד, הַקְדֵּשׁ*.

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

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

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

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

In the Passive (*Hophal*) Perf., Imperf., and Partec. ũ (ו) is 347
found in the first syllable as well as ö (ר), הַקְטַל, but not so
often in the regular verb: e. g. הִשְׁפַּב †.

The Infin. absol. is distinguished by (־) in the final syllable. 348
Of the Infin. constr., as given in the Paradigm, there happens
to be no example in the regular verb.

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

	1 Perf.	2 Inf. constr.	3 Imperat.	4 Imperf.	5 Partec.	6 Past partec. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl 349
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piēl	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	hāktāl	hāktāl	yāktāl	māktāl	
6 Hophal	höktāl	höktāl	(none)	yöktāl	möktāl	

* Unfrequent exceptions, in which the form with *Tsere* stands
for the Infin. constr., are found in Deut. xxvi. 12; xxxii. 8.

† The form of the Partec. with (־) in the *Sing.* is doubtful
(Isa. liii. 3).

‡ Verbs פָּנ have ũ constantly, as הִפְנֵה.

Vocabulary.

- 350 *To be holy*, קָדַשׁ, kādāsh.
To bend forward, שָׁקַף, shā-kāph (in Hiph. *to look*).
To act prudently, שָׁחַל, sāchāl (in Hiph. *to be wise*, partop. wise).
To hide; to treasure up, צָפַן, tsāphān.
To hearken unto, קָשַׁב, (in Hiph. with אָזַן, ōzēn, ear = *to prick up the ear to; to incline the ear to* = attend to).
To hunger, רָעַב, rāʿēbh (in Hiph. *to cause to hunger; to starve*).
To devise, חָשַׁב, khāshābh.
Heaven, שָׁמַיִם, shāmā'yim (constr. שָׁמַיִ).
Doing; deed (of man, in a bad sense), עָלִילָה (ω), ʿalilāh (ʿalāl).
Now, עַתָּה, ʿattāh.
Profane, חָנָף, khānēph (usually translated hypocrite).
Rest, שָׁבַת, shābhāth (Hiph. *cause to cease*).
- Corn* (separated from the husk), בָּר (d), bār (bārār, *to separate*).
Root, שָׁרַשׁ, shōrēsh (pl. שָׁרָשִׁים, shōrāshīm, with Khameṭs Khatuph instead of Khatepu Kamets).
From above, מִמַּעַל, mimmä-ʿäl.
From below, מִתַּחַת, mittä-khāth.
To shame; to hurt, כָּלַם, cālām (in Piēl).
A lamb, כֶּבֶשׂ, cēbhēs.
Wise; intelligent, מַבִּין, mēbhîn.
A prodigal, זֹלֵל, zōlēl (partop. Kal).
Lot, גֹּרָל, gōrāl.
Powerful, עָצוּם, ʿātsūm.
To eat, אָכַל, āchāl.
Flesh, שָׂר, sh'ēr (decl. 1, a).
To strip (off); to flay, פָּשַׁט, pāshāt.

Exercise 33 (Hiphíl).

a)	1	הִשְׁחִיתוּ הַתְּעִיבוּ	1	hishkhíthû hith'ēbhû יֵלֶי- 351
	2	עָלִילָה יְהוָה מִשְׁמַיִם	2	Y'hōvāh mishshā-
		הִשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאשׁוֹת		māyim hishkipā v'āl-b'nē-
		הַיֵּשׁ מִשְׁפִּיל דָּרֶשׁ אֶת-		ādām, lir'ōth h'yēsh māscil
	3	אֱלֹהִים: בְּנֵי אִם מְצוֹתֵי	3	dōrēsh ēth- ² lōhím. 3 b'ni im
		תִּצְפּוּ אֶתְּךָ לְהַקְשִׁיב		mitsvōthāi titspōn ittāch,
	4	לְחַכְמָה אֲנֹכָה: עֵתָה	4	l'hākshíbh lākhōchmāh ōz-
		בָּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:		nēchā. 4 v'attāh bhānīm
	5	לֹא-יִרְעִיב יְהוָה נֶפֶשׁ	5	hākshíbhû l'īmrē pfi. 5 lō
	6	צַדִּיק: בְּפֹה חֲנֹף יִשְׁחִית	6	yārēbh Y'hōvāh nē'phēsh
		רַעְיוֹ: 7 בְּרַכָּה לְרֹאשׁ		tsāddík. 6 b'phēh khānēph
		מִשְׁבִּיר בָּר: 8 טוֹב יִנְחִיל		yāshkhíth rē'ēhû. 7 b'rāchāh
		בְּנֵי-בָנִים: 9 רִצּוֹן-מֶלֶךְ		l'rōsh māshbir bār. 8 tōbh
		לְעֶבֶד מִשְׁפִּיל: 10 לֵב אָדָם		yānkhíl b'nē-bhānīm.
		יִחְשֵׁב דְּרָפוֹ: 11 הַנְּחִיל		9 r'tsōn-mē'lēch l'ē'bhēd
		אוֹתָם אֶת-הָאָרֶץ: 12 אֲנֹכִי		māscil. 10 lēbh ādām
		הַשְׁמַדְתִּי אֶת-הָאֲמֹרִי		y'khāshshēbh dārcō. 11 hin-
		מִפְּנֵיהֶם: 13 וְאֲשַׁמֵּד פְּרִי		khíl ōthām ēth-hāārēts.
		מִמַּעַל וְשִׁרְשׁוּ מִתַּחַת:		12 ānōchī hishmādtī ēth-
	14	וְהַכְּשִׁיבִים הַפְּרִיד יַעֲקֹב:	14	hā'mōrī mipp'nēhēm.
	15	מִדְּוָנִים יִשְׁבִּית הַנּוֹרָה	15	13 vāashmīd piryō mimmā'āl
		וּבֵין עֲצוּמִים יַפְרִיד:		v'shōrāshāv mittākhāth.
	16	אֲכָלוּ שְׂאֵר עֵמֶץ וְעוֹרֶם	16	14 v'hācc'sābhīm hiphrīd Yā-
	17	מֵעֲלֵיהֶם הַפְּשִׁיטוּ: נוֹצֵר	17	yē'kōbh. 15 midyānīm yāsh-
		תּוֹרָה בֵּן מֵבִין וְרַעְיָה*		bíth hāggōrāl (p); ūbhēn
		זֵלְלִים יַכְלִים אָבִיו:		v'tsūmīm yāphrīd. 16 āch'lū
				sh'er v'āmmī v'vōrām mē'yē-
				hēm hiphshítū. 17 nōtsēr
				tōrah bēn mēbhīn v'rōvēh
				zōl'līm yāchlīm ābhív.

* 'One who feeds,' partcp. Kal.

- (351) *b*) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause- contention -to- cease. 6. We will separate the righteous. 7. Wisdom separates her children.

8. Write down the short Paradigms of שָׁמַד in Niphal and Hiphil.

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

Vocabulary.

- 352 *To cast* (שָׁלַח), הִשְׁלִיךְ, hishlich.
- To invade, lay waste,* שָׁדַד, shādād.
- To trouble* (water by *trampling* in it), רָפַשׁ, rāphās.
- To be corrupt* [שָׁחַת], shākhāth (in Hiph. and Hoph. *to be corrupted*).
- To stand,* עָמַד, ʿāmād (in Hiph. *to make to stand*; Hoph. *to be set or placed: al. to be held up*).
- To mourn,* אָבַל, ābhāl.
- Grave,* קִבְר, kēbhēr (decl. 6, *a*; but, with suffixes, kibhr-ī, &c.).
- Branch,* נֶטֶר, nētsēr.
- Gift: a bloodless sacrifice; a meat-offering,* מִנְחָה (ω), minkhāh (mānākh, inus. *to give*).
- A drink-offering,* נֶסֶח, nēsēch (decl. 6, as khēbēr); [nāsāch, *to pour out*].
- Rain,* גֶּשֶׁם, gēsšēm (decl. 6, as kēbēr).
- Corn,* דָּגָן, dāgān (decl. 4, *a*); [dāgūh, *to increase*].
- A fountain,* מַעְיָן, māʿyān.
- Chariot,* מֵרְכָבָה, mērcābhāh (from rāchābh, *to ride on a horse, &c., or in a carriage*).
- Anger,* אַף, āph (for ʿnēph from ānāph, *to breathe: literally, nose*): decl. 8.
- To become dry; to be dried up,* יָבֵשׁ, yābhēsh.
- Strength,* כֹּחַ, cōākh (decl. 1).
- To cleave,* דָּבַק, dābhāk (partep. Hophal, *made to cleave, to adhere*).
- The jaws,* מַלְקוֹחַיִם, malkōkhā'yim (dual).
- Ploughmen,* אִפְרָיִם, iccārīm.

Exercise 34 (Hophal).

a)	1	עֲלִיךָ הַשְׁלַחְתִּי:	1	vālēchā hōshlāchtī.	353
	2	וְאִתָּהּ הַשְׁלַחְתָּ מִקְבָרָךְ	2	v'attāh hōshlāchtā mikkībhr' r'chā c'nētsēr nithvābh*.	
	3	כִּנְצָר נִתְעַב: הַחֲבֵרֹת	3	höchrāth minkhāh vānē'sēch mibbēth Y'hōvāh.	
	4	מִנְחָה וְנֶסֶף מִבֵּית יְהוָה:	4	ābh'lāh *dāmāh cī shūddād dāgān.	
	5	אֲבֵלָה אֲדָמָה פִּי שִׁדְד	5	hömlāch vāl-mālchūth.	
	6	הָנָן: הַמֶּלֶךְ עַל-מַלְכוּת:	6	māvyān nīrpās* ūmākōr mōshkhāth, tsāddīk † mā†:	
		צִדִּיק כַּט לְפָנַי רָשָׁע:	7	hāmmē'lēch hāyāh mōv'mād bāmmērcā- bhāh.	
	7	הַמֶּלֶךְ הִיָּה מֵעַמָּד	8	yihyā § mūchshālīm l'phānēchā b'v'ēth āpp'chā.	
	8	בַּמֶּרְפָּבָה: יְהוּ מַכְשָׁלִים	9	yābhēsh cākhērēs cōkhī, ūl'shōnī müdbāk mālkhōkhāi.	
	9	לְפָנַי בַּעַת אַפָּךְ: יֵבֶשׁ	10	v'hōchl'mū iccārīm cī lō- hāyāh gē'shēm bāārēts (p).	
		כְּהָרֶשׁ כָּחִי וְלִשְׁנֵי מַדְבָּק	11	hā'nāshīm fōbhīm lānū m'ōd v'lō hōchlāmnū.	
	10	מִלְקוֹחֵי: וְהִכְלִמוּ אֶפְרַיִם			
		כִּי לֹא-הָיָה נָשָׁם בְּאָרְץ:			
	11	הָאֲנָשִׁים טֹבִים לָנוּ מֵאֵד			
		וְלֹא הִכְלַמְנוּ:			

b) 1. Upon thee were we cast. 2. He will be cast out of his grave. 3. The wicked shall be cast out of their graves. 4. The meat-offerings and the drink-offerings shall be cut-off. 5. The corn shall be wasted. 6. Were they not cast out from their graves like abominable branches? 7. They will be made kings over those kingdoms.

8 Write down the short Paradigm of שֶׁלַךְ in *Hiph'el* and *Hophal*.

* 5, 2 [= fifth form of 2nd conj.: i. e. partep. of Niph'al].

† Supply 'so is' before *tsāddīk*.

‡ טַט partep. *Kal* from מוֹט, to shake, to totter, to slip, &c.

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried $\begin{cases} \text{with him.} \\ \text{with them.} \end{cases}$
 b) The graves in which they are buried.
 c) The graves of the Gentiles.
 d) He destroyed the cities of the Gentiles.

CHAP. VIII. § 6. *Hithpa'el*.

354 This conjugation prefixes to the Pi'el form *kättel* (קָטַל) the syllable *hith**, which, like *hin* in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אֵת, *self*.

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

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

Sometimes assimilation takes place before נ and כ: once before נ, once before כ.

356 *The meanings of Hithpa'el.*]

- a) Most frequently it is *reflexive*, but chiefly of *Pi'el*, as הִתְקַדַּשׁ, *to sanctify oneself*; הִתְנַקֵּם, *to avenge oneself*; הִתְאַוֵּר, *to gird oneself*.
 b) Then it means, *to make oneself what is expressed by the first conjugation*: hence, *to*

* Chald. אֵת, Syr. אֵת.

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

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

☞ The Perfect, as in Piël, has frequently *Pathakh* in the 357 final syllable, as הִתְחַזַּק, to *be strengthened*. Final *Pathakh* occurs also in the Infinitive, Imperfect, and Imperative (הִתְקַדַּשׁ, *sanctify thyself*). In pause these forms take *Kamets*, as הִתְאַבַּל.

358 THE SHORT PARADIGMS OF THE REGULAR VERB IN ALL ITS FORMS.

	1 Perf.	2 Inf. ostr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piēl	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	haktāl	haktāl	yāktāl	māktāl	
6 Hophal	höktāl	höktāl	(none)	yöktāl	möktāl	
7 Hithpaēl	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

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

Vocabulary.

359 To press; to be urgent with, רָהַב, rāhābh.

To despise [קָלַה], kālāh.

To be weighty; to be honoured, כָּבַד, cābhād (in Hithp. to show oneself honoured; to boast oneself).

To lack, חָסַר, khāsār.

To relax, רָפְהָ, rāphāh (to hang down the hands, &c. Hithp. to relax oneself; to be slothful).

Service; work, מְלָאכָה, m'lāchāh (lāāch).

To be known or recognised, הִתְנַפֵּר, hithnācēer (nācār, inus. is to be strange: the notion of contemplating, recognizing, &c. comes from

that of looking at anything as strange).

To place [יָצַב], yātsābh (in Hithp. to stand firm or upright).

Companion, friend, רֵעַ, rēāc.

Servant, slave, עֶבֶד, v'ēbhēd (vābhād, to work).

Possessor, lord, בַּעַל, bāvāl*.

Work, מְעַלְל, m'ēlāl (only in pl.) a, from עָלַל.

Pure, זָךְ or זָח, zāch or zāch.

Mean, חָשֵׁךְ, khāshūch (pl. חֲשֵׁכִים; khāshāch, to be dark).

Garment, מְעִיל, m'ēil (māvāl).

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

Exercise 35 (Hithpaël).

<p>a) 1 הִתְרַפֵּס וְרֵחַב רֵעֵךְ : 2 טוֹב נִקְלָה וְעָבַד לוֹ מִמֵּת פֶּבֶר וְחִסְר־לֶחֶם : 3 נָם מִתְרַפֵּה בְּמִלְאֲכֹתוֹ אָח הוּא לְבַעַל מִשְׁחִית : 4 נָם בְּמַעַלְלָיו יִתְנַפֵּר נָעַר אִם־יֹדֵךְ וְאִם יִשָּׂר פָּעִלוֹ : 5 רַע רַע יֹאמֵר הַקִּינָה וְאֵיל לוֹ אִזּוֹ יִתְהַלֵּל : 6 חִזִּית אִישׁ מְהִיר בְּמִלְאֲכֹתוֹ לְפָנָי מְלָכִים יִתְיַצֵּב בְּלִי־יִתְיַצֵּב לְפָנָי הַשָּׂמַיִם : 7 פָּמִים נִשְׁפָּכְתָּ וְהִתְפָּרְדוּ כָּל־ עֲצָמוֹתָי : 8 וְיִתְפָּשֵׁט יְהוֹנָתָן אֶת־הַמַּעִיל אֲשֶׁר עָלָיו :</p>	<p>1 hithrappēs ú'r'hābh rēvè- 360 chā. 2 tōbh nīklēh v'ē'bhēd lô, mimmithcābbēd vākh*sār- lākhēm. 3 gām mithrappēh bhimlāchtô ākh hū' l'bhayāl māshkhîth *. 4 gām b'māw*- lālāv yithnāccēr-nāwār, im- zāch, v'im yāshār pōy'lô. 5 rāv, rāv yōmār hākkōnēh v'ōzēl lô āz yithhālāl (p). 6 khāzīthā ish māhīr bim- lāchtô liphnē-m'lāchīm yith- yātstsābh(p), bāl-yithyātstsēbh liphnē kh'shūccīm. 7 cāmmā- yim nishpāchtī v'hithpār'dū cōl-vātsmōthāi. 8 vāyith- pāshshēt Y'hōnāthān ēth- hāmm'wīl *shēr pālāv.</p>
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b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (*inf. constr.* with ל).

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

The gutturals usually take a *Khateph* (36) instead 361 of simple *Sh'va*; a peculiarity which causes several

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

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

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

b) In the forms that take a preformative, the first radical of the regular verb takes *silent Sh'va*, and closes the syllable. In a verb *Pe guttural* the preformative usually retains the same vowel that the preformative of the regular verb has, and places the *Khateph* of the same sound under the first radical. Thus for קַי we should have קַיְ קַיְ.

c) Since, however, *i* and *u* have no *Khateph* of their own sound, the *Khateph* of the same class (60, 61) is used: i. e. the *Khateph* of the *e*-sound (*Khateph Segol*) for *i*; that of the *o*-sound (*Khateph Kamets*) for *o*: and the vowel of the preformative is changed into the *short vowel from which the Khateph is derived*. (See Paradigm E.) Hence the changes will be (if we take ק for the first radical and ה for the preformative of the verb *Pe guttural*):

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Regular Verb.

häk- hik- hök- hük- קַי קַי קַי קַי

Verb *Pe guttural*.

hä-kh^a hē-kh^o hō-kh^o hō-kh^o קַי קַי קַי קַי

364 Sometimes, however, the first radical (especially if ק) retains the *silent Sh'va*; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its *Khateph*:

e. g. תַּחְמוֹד (täkhmōd, *not* tikhmōd), יַחֲבֹשׁ (yëkh- (364) bāsh). Niph. נִחְפָּח (nëhpäch), *to change oneself*; Hiph. הִחְסִיר (hëkhsîr), *to cause to fail*.

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

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

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

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

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

Thus תַּחְמוֹדֵךְ becomes תַּחְמוֹדְךָ (hëy^emädtā, v'häy^e-mädtā).

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

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

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
370 <i>Perf.</i> 3 s.	עָמַד עָמַדְתָּ עָמַדְתֶּם	נִעַמַד (עָמַד) נִעַמַדְתָּ נִעַמַדְתֶּם	הִעַמַד (עָמַד) הִעַמַדְתָּ הִעַמַדְתֶּם	הוֹעַמַד הוֹעַמַדְתָּ הוֹעַמַדְתֶּם
<i>Inf. cstr.</i>	עָמֹד	הִעָמֵד	הִעָמִיד	הוֹעָמֵד
<i>absol.</i>	עָמֹד		הִעָמֵד	
<i>Imperat.</i>	עָמֹד עִמְדִי	הִעָמֵד הִעָמְדִי	הִעָמֵד הִעָמִידִי	(wanting)
	kh ^h zāk khizkī			
<i>Impf.</i> A)	עָמֹד תָּעָמֹד תָּעָמְדִי (2f.) עָמֹד (1) תָּעָמֹדנָה	עִימֵד תִּעָמֵד תִּעָמְדִי עִימֵד (1) תִּעָמֵדנָה	עָמִיד תָּעָמִיד תָּעָמִידִי עָמִיד תָּעָמִידנָה	עוֹמֵד תוֹעָמֵד תוֹעָמְדִי עוֹמֵד תוֹעָמֵדנָה
	(or)			
B)	עָמֹד תָּעָמְדִי (in pause)			
	עִימֵד תִּעָמֵד תִּעָמְדִי עִימֵד תִּעָמֵדנָה			
<i>Ptcp. act.</i>	עוֹמֵד	נִעַמַד	מִעַמֵּד	מוֹעָמֵד
<i>pass.</i>	עָמִיד			

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

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

To train up	חָנַךְ khānāch	To bind up	קָבַשׁ khābhāsh (371)
To cease, to forbear	חָדַל khādāl	To search out, explore	חָפַשׁ khāphāsh
To pass by *	חָלַף khālāph	To stand	עָמַד yāmād
To pity, to spare	חָמַל khāmāl	To dispose, to set in order	עָרַךְ yārāch
To draw out	חָלַץ khālāts †	To be deep	[עָמַק] yāmāk
To be strong, violent	חָזַק khāzāk	To pass (a river, &c.)	עָבַר yābhār
To gird	חָגַר khāgār	To help	[עָזַר] yāzār
To be dark	חָשַׁח khāshāch	To surround †	עָטַר yātār
To want	חָסַר khāsēr	To shut	[עָצַר] yātsār
To be ashamed	[חָפַח] khāphāch	To leave	עָזַב yāzābh
To search	[חָקַר] khākār		

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

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

† Niph. to be delivered.

‡ Piēl, to crown.

(371) River, the Nile	יָאֵר y'ôr.
By	אֶצֶל ătsél.
Young cow	פָּרָה pārah.
City	עִיר ʿîr (<i>pl.</i> עָרִים, ʿārîm).
End, limit	קֶצֶה kătséh.
Boundary	גְּבוּל g'bhûl (gābāl, <i>to bound</i>).

Exercise 36.

[Sentences with † prefixed are not complete sentences.]

372 a) 1 קִנְיָה חִמַּת־גְּבוּר וְלֹא	1 kināh kh'māth-gābhēr (<i>p</i>),
יַחְמוּל בְּיוֹם נָקָם: 2 לֹא	v'lō yākhmól b'yôm nākām.
יִרְעִיב יְהוָה נַפְשׁ צַדִּיק	2 lō yār'ēbh Y'hōvāh nē'phēsh
וְהָיָה רְשָׁעִים יִהְדָּף:	tsāddîk; v'hāvvăth r'shāvīm
3 צַדִּיק מִצָּרָה נִחְלָץ:	yēh'dōph. 3 tsāddîk mits-
4 וַיֹּמֶר שְׁאוּל בְּרוּחִים*	tsārāh nēkh'lāts (<i>p</i>). 4 vāy-
אַתָּם לַיהוָה כִּי חִמַּלְתֶּם	yōmēr Shāul b'rūchîm ättēm
עָלַי: 5 † לַהֲדָף אֶת־כָּל־	lāY'hōvāh cî kh'māltēm v'ālāi.
אִיבֶיךָ מִפְּנֵיךָ בְּאִשׁוֹר דִּבֶּר	5 †lāh'dōph êth-cōl-ōy'bhēchā
יְהוָה: 6 לֹא־עֹבַתֶם אֶת־	mippānēchā cā'shēr dibbēr
אֲחֵיכֶם זֶה יָמִים רַבִּים עַד	Y'hōvāh. 6 lō-zābh'tēm
הַיּוֹם הַזֶּה וְשִׁמְרַתֶם אֶת־	êth-'khēchēm zēh yāmîm
מִשְׁמַרְתִּי מִצֹּת יְהוָה	rābbîm vād hāyyôm hāzzēh;
7 לֹא יִחַל +	ûsh'mārtēm êth-mishmērēth
הַנֶּעַר לְעֹב אֶת־אֲבִיו:	mitsvāth Y'hōvāh 'lōhēchēm.
8 וְשִׁכַּנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל	7 lō yūchāl † hānnā'vār lāv-
לֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל:	zōbh êth-ābhîv. 8 v'shāchāntî
	b'thōch b'nē Yisrāel; v'lō
	ēv-zōbh êth-vāmî Yisrāel.

* Other reading: בְּרוּחִים.

† From yāchāl, *to be able* (5, 4).

9 נָהַר יִחַרַב וַיִּבֶשׁ:
 10 וַיְהוֹשֶׁעַ הַחֲרִים אֶת כָּל־
 יִשְׂרָאֵל הָעִי: 11 הַחֲרִים
 תַּחֲרִים אֹתָם לֹא־תִכְרַת
 לָהֶם בְּרִית: 12 לֹא־תַחֲמֹד
 אִשְׁתֵּי רֵעֶךָ וְעַבְדָּו וְאִמְתּוֹ
 וְשׁוֹרוֹ וְחֲמֹרוֹ וְכֹל אֲשֶׁר
 לְרֵעֶךָ: 13 חֲנֹךְ לִנְעַר עַל־פִּי
 דַּרְכּוֹ: 14 כִּי תַחֲדֹל לְנָדָר
 לֹא־יְהִיָּה * בְּךָ חֲטָא: 15 וְגַם
 בִּירוּשָׁלַם הָעֶמִיד יְהוֹשֶׁפֶט
 מִדְּהַלּוּם וְהַכְּהֵנִים וּמֵרֵאשִׁי
 הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט
 יְהוָה וּלְרִיב: 16 מִהֶבְצַע
 כִּי נָהַרְגַת אֶת־אֲחִינוּ:
 17 וְהִרְעַב הָיָה עַל כָּל־פְּנֵי
 הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־
 אֲשֶׁר בְּהֵמָה † וַיִּשְׁבֹּר לְמִצְרַיִם
 וַיַּחֲזֹק הָרַעַב בְּאָרֶץ מִצְרַיִם:
 18 וַתַּעֲמֹדָה ‡ אֵצֶל הַפְּרוֹת
 עַל שֵׁפֶת הַיָּאָר: 19 וְאֵת־
 הָעָם הָעֹבֵר אֹתוֹ לָעָרִים
 מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־
 קְצֵהוּ:

9 nāhār yèkh rābh v'yābhēsh. (372)
 10 vihōshūā ēkh*rīm ēth
 cōl-yōsh'bhē hāvāi. 11 hākh-
 rēm tākh*rīm ōthām lō-
 thichrōth lāhēm b'rīth. 12 lō-
 thākhmōd ēshēth rēv'ēchā
 v'yābhōdō vāmāthō v'shōrō
 vākh*mōrō v'chōl *shēr l'rē-
 v'ēchā. 13 kh'nōch lānnāvār
 vāl-pī dārcō. 14 cī thēkhdāl
 lindōr lō-yih'yēh bh'chā khēr*.
 15 v'gām birūshālāim hēy-
 mīd Y'hōshāphāt min-hāl'-
 viyyīm v'hāccōh*nīm ūmērāshē
 hāabhōth l'Yisrāel l'mishpāt
 Y'hōvāh v'lārībh. 16 mäh-
 bētsāv cī nāh*rōg ēth-ākhnū?
 17 v'hārāvābh hāyāh vāl cōl-
 p'nē hāārēts; vāyyiptākh
 Yōsēph ēth-cōl-"shēr bā-
 hēm vāyyishbōr l'Mitsrāyim
 vāyyēkh*zāk hārāvābh b'ērēts
 Mitsrāyim (p).
 18 vāttāv'mōd'nāh ētsēl hāp-
 pārōth vāl s'phāth hāyōr.
 19 v'ēth-hāvām hēy'bhār ōthō
 lēvārīm miktsēh g'bhūl-
 Mitsrāyim v'yād-kātsēhū.

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

* 'There shall not be.'

† 'Every thing in which there was corn.'

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

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

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

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

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

Regular.	Ayin Guttural.
kir'lâ (קִרְלָה־)	sāy'dâ (סֵאֵי־דָא־)

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

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

But—

- 376 a) After ֿֿ , the characteristic *Dagesh* is *usually uncompensated* in the case of א , ק , and ג , and sometimes in that of ח . The *Dagesh* thus omitted is said to be *implied* or *implicit* (*Dagesh implicitum*).
- b) After ֿ , the *Dagesh* is *always* merely *implied*.
- c) After ֿֿֿ , we find both (1) *Dagesh implied*, and

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

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

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

Past Partcp. of Kal, shākhût.

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

(NORMAL FORMS.)

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	<i>Kal.</i>	<i>Niphal.</i>		<i>Piël.</i>	<i>Pual.</i>
<i>Perf.</i>	shākh'atāh	nishkh'atāh	}	bērēch (bērāch), bēr'cāh	bōrāch (reg.)
<i>Imperat.</i>	sh'khăt, shākh'atī	hishshākhēt, hishshākh'atī		ziyām, zi'āmāh	zū'ām, zū'āmāh
<i>Imperf.</i>	yishkhăt, tishkh'atī	yishshākhēt, tishshākh'atī		cikhēsh, cikh'shāh	
			}	bārēch, bār'chī	(none)
				z'vōm, zāv'mī	
<i>Imperf.</i>	y'bhārēch (reg.)	y'bhōrāch (reg.)		y'zāvēm, t'zāv'mī, t'zāv'mnāh	y'zū'ām, t'zū'āmī

(In the other conjugations, the only change to be remembered 380 is the regular one of using a *Khateph*, when the middle radical would regularly have *Sh'va*.)

Vocabulary.

381 To hunger, רָעַב, rā'ēbh.	To minister (as a priest), [פָּהֵן], in Piēl, פָּהֵן, eihēn †.
To mock, לָעַג, lā'ēg.	To be clean, טָהַר, tāhēr ‡.
To slide, מָעַד, mā'ēd.	To rebuke, גָּעַר, gā'ēr.
To slay, שָׁחַט, shākhāt.	Virgin, בְּתוּלָה, b'thūlāh.
To loathe, גָּעַל, gā'āl.	Daughter, בַּת, bāth.
To work, פָּעַל, pā'āl.	To form, יָצַר, yātsār.
To taste, טָעַם, tā'ām.	Leviathan, לִיָּוִיָּתָן, livyāthān.
To oppress, לָחַץ, lākhāts.	A ship, אֲנִיָּיָה, *niyyāh (decl. 10).
To laugh, { צָחַק, tsākhāk. שָׁחַק, sākhāk*.	A step, צָעַד, tsā'ēd (decl. 6, d).
To cry, { וָעַק, zā'āk. צָעַק, tsā'āk.	Ancle, קָרְסֹל, kārsōl.
To choose, בָּחַר, bākhār.	Ancles (dual), קָרְסָלִים, kār- sūllā'yim.
To traffic, סָחַר, sākhār.	Head-dress, turban, פָּאָר, p'ēr (decl. 1, a), but pl. constr. pā'rē.
To wax hot, בָּעַר, bā'ēr.	Bridegroom, חָתָן, khāthān (decl. 4, c).
To be shaken, רָעַשׁ, rā'āsh.	
To be large, רָחַב, rākhābh †.	
To dash, מָחַץ, mākhāts.	

* In Piēl, to play, to sport.

† In Hiphil, hirkhib, to enlarge.

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

§ In Piēl = to cleanse, to purify.

Exercise 37.

<p>a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־ אָחִיו וַיִּנְעֲרֻבוּ אָבִיו רֹאמֶר לוֹ מָה הַחֲלוּם הַזֶּה אֲשֶׁר חִלְמַתָּ: 2 וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל־ פַּרְעֹה לֵאמֹר: 3 וְאַתָּה יְהוָה תִּשְׁחַק־לָמוּ תִלְעַג לְכָל־בָּוִים: 4 שֵׁם לְוִיתָן זֶה יִצְרָתָ לְשִׁחָק־בוּ: 5 כִּן אִישׁ רָפָה אֶת־רַעְיוֹנוֹ וְאָמַר הֲלֹא מִשְׁחָק אָנִי: 6 בַּחֲרֹ- לָנוּ אֲנָשִׁים: 7 וְאִם רַע בְּעֵינֶיכֶם לַעֲבֹד אֶת יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהִים אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֹבֵר הִנְדַּר וְאִם אֶת־ אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרֶץ מִצְרַיִם וְאֲנִי וּבֵיתִי נִעְבְּד אֶת־יְהוָה: 8 מַעֲמָה כִּי טוֹב סוֹחֲרָה: 9 הֲיִתָּה כְּאֲנִיּוֹת סוֹחֵר: 10 תִּרְחִיב צַעְדֵי תַחְתֵּי וְלֹא</p>	<p>1 väyy'säppēr ēl-ābhiv v'ēl- 382 ēkhāv väyyig'ār-bô¹⁸ ābhiv väyyōmēr lô, mäh häkh'lôm häzzēh *shēr khālāmtä (p)? 2 vättirvābh cōl-ērēts Mits- räyim väyyitsvāk hävām ēl- Pär'ōh lalla'khēm (p). 3 v'ättāh Y'hōvāh tishkhäk lāmō; tilvāg l'chōl-gōyim. 4 shām² livyāthān zēh¹¹ yātsärtā l'sākhēk-bō*. 5 cēn-ish rimmāh ēth-rēvēhū v'amār h'lō m'sākhēk ānī? 6 b'khār-lānū *nāshīm. 7 v'im rāv b'vénēchēm lä- v'bhōd ēth-Y'hōvāh bāk'rū lāchēm häyyōm ēth-mī thā- v'bhōdūn, im ēth-'lōhīm *shēr-vābh'dū *bhóthēchēm *shēr b'v'bhēr hännāhār, v'im ēth-'lōhē hāmōrī [the Amo- rites] *shēr ättēm yosh'bhīm b'artsām; v'ānōchī ūbhēthī nāv'bhōd ēth-Y'hōvāh. 8 tāv'māh cī tōbh sākh'rāhh. 9 häy'thā† cā'niyyōth sōkhēr. 10 tārkhīb tsäv'dī thākhtāi</p>
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* Or לְשִׁחָק, *Tsere* being changed into *Segol* on account of *Makkeph*: בּוֹ, *in it*, i. e. *in the sea*.

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

<p>(382) אָדָּר 11 מְעַדְרֵי קָרְסָלָי : אֱלֹהִים יִמְחֶזֶק רֹאשׁ אֵיבָיו קָדְקֵד שַׁעַר מִתְהַלְלֵךְ בְּאַשְׁמִיּוֹ : 12 תִּמְחֶזֶק רִגְלֵךְ בְּדָם לְשׁוֹן כְּלָבִיךְ מֵאֵיבִים מִנְהַר : 13 הוּא אֲשֶׁר פָּהוּ בְּבֵית אֲשֶׁר-בְּנָה שְׁלֹמֹה בִּירוּשָׁלַם : 14 כָּחָתוּ יִכְהוּ פָּאֵר : 15 וְזֶה הַדְּבָר אֲשֶׁר הִעֲשִׂיהָ לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי :</p>	<p>v'lō^a mā^adû kârsüllai. 11 äch ^alōhîm yimkhäts rōsh öy'bhäv ködköd sēwār mithhällēch bä^ashāmāv. 12 timkhäts räg'l'chā b'dām l'shôn c'lā- bhè'chā mēöy'bhîm minnēhû *. 13 hû^a *shēr cihēn bābbäyith *shēr-bānāh † Sh'lōmōh biy'rūshālēm. 14 cēkhāthān y'cāhēn p'ēr. 15 v'zēh häddā- bār *shēr tä^asēh † lāhēm l'kāddeš öthām l'chähēn lî.</p>
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Parse the following forms, and explain their formation.

יִטְהַר : טָהַר : לְטַהַר בֵּית יְהוּה : טָהַרְתָּ : מְטַהַר :
טָהַר : וַיִּטְהַרוּ : הִטְהַר :

ð) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (*m.*). 3. Playing (*partcp. f. sing.*). 4. I will choose their ways. 5. Thou (*m.*) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (*f.*) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (*m.*). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (*m.*) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke¹⁸ the lad.

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

† Built.

‡ Thou shalt do.

CHAP. IX. § 3. *Verbs Lamed Guttural.*

In these verbs either

- a) the final syllable keeps its regular vowel, with 383 *furtive Pathakh* under the guttural:
 - b) or the final syllable exchanges its regular vowel for *Pathakh*.
- a) *i, o, u* (the strong immutable vowels are always retained).
 - b) *o* is retained in the *Infin. constr.*
o (being merely lengthened by the tone) is changed into *ä* in the *Imperat.* and *Imperf. of Kal.*
 - c) 1. *o* (when it is the regular vowel of the last syllable) is sometimes retained, sometimes changed into *Pathakh*.
 2. Usage, however, makes a distinction in these forms: thus

In the *Partcp. Kal* and *Piäl* שֵׁלַח, מְשַׁלַּח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* שְׁלַח, מְשַׁלַּח.

* In the *Imperf.* and *Infin. Niph.*, and in the *Perf. Infin.* and *Imperf. Piäl*, the form with *ä* is employed at the beginning and in the middle of a period; that with *—ä*, at the end, and in *Pause*: e. g. יִפְרַע, it is diminished, and יִפְרַע; יִבְקַע, he cleaves, and יִבְקַע; בִּלַּע, to swallow.

It may further be observed that the *Infin. absol.* retains *Tsere*, the *Infin. constr.* does not.

The guttural here has simple *Sh'va*, whenever the 384 third radical regularly takes it (because being *Sh'va quiescent* it can remain under a guttural): e. g. שְׁלַחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place: e. g. שְׁלַחַתְּ.

385 [A compound *Sh'va* (or, *Khateph*) occurs in (1) a few examples of plur. 1 of Perf. when the tone is thrown forward; (2) before the suffixes *chā, chēm, chēn.*]

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partep.
386 1 <i>Kal</i>	shālākḥ	sh'lōākḥ	sh'lākḥ	yishlākḥ	shōlēākḥ
2 <i>Niphal</i>	nishlākḥ	hishshālākḥ	hishshālākḥ	yishshālākḥ	nishlākḥ
3 <i>Piel</i>	shillākḥ	shällākḥ	shällākḥ	y'shällākḥ	m'shällēākḥ
4 <i>Pual</i>	shüllākḥ	shüllākḥ	(none)	y'shüllākḥ	m'shüllākḥ
5 <i>Hiphil</i>	hishlākḥ	hāshlākḥ	hāshlākḥ	yāshlākḥ	māshlākḥ
6 <i>Hoph.</i>	hōshlākḥ	hōshlākḥ	(none)	yōshlākḥ	mōshlākḥ
7 <i>Hithp.</i>	hishtālākḥ	hishtālākḥ	hishtālākḥ	yishtālākḥ	mishtālākḥ

Partep. Pass. of Kal, shālōākḥ. *Infm. absol. (Kal)*, shālōākḥ; (*Niph.*), nishlōākḥ; (*Piel*), shällēākḥ; (*Hiphil*), hāshlēākḥ.

Kal Perf. shālākḥ, shālākḥāt (2 f.); and so in the other conjugations, -ākḥāt for -ākht.

Imperat. sh'lākḥ, shilkḥi, &c.

Imperf. nishlākḥ, tishlākḥ'nāḥ; and so in the other conjugations, -ākhnāḥ.

Hiphil Imperf. yāshlākḥ, tāshlākḥi, tāshlākḥ'nāḥ.

Vocabulary.

387 *To forget*, שָׁחַח, shāchāḥḥ.

To hear, שָׁמַע, shāmāḥ.

To forgive; to pardon, סָלַח, sālakḥ (with ה).

To be satisfied, שָׂבַע, sābhāḥ*.

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

To sacrifice, זָבַח, zābhāḥḥ.

To expire, גָּוַע, gāvāḥ.

To devour, בָּלַע, bālāḥ.

To sow, plant seed, זָרַע, zārāḥ

To slay, טָבַח, tābhāḥḥ.

To bud, פָּרַח, pārāḥḥ.

To rend, קָרַע, kārāḥ.

To open, פָּתַח, pāthāḥḥ.

* In Hiphil, *to make satisfied; to satisfy.*

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

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

Iniquity, עֲוֹן or עָוֶן, yāvôn or
yāvôn.

Diseases, תַּחֲלוּאִים, tâkhlûim
(khâlâh, to be sick).

Eagle, נֶשֶׁר, nê'shêr (decl.
6, a), pl. c. nishrê.

Youth, נְעֻרִים, n'êurîm.

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

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

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

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

Full, מָלֵא, mālê*, f. מְלֵאָה
(mālê*, to be full).

Rank, luxuriant, בָּרִיא, bārî*
(pl. f. בְּרִיאַת); bārā, po-
tuit.

Ears of corn, שִׁבְלִים, shib-
b'lim.

Vine, גֶּפֶן, gē'phên.

Vine-shoots, שָׂרִיגִים, sārîgîm.

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

Height, מָרוֹם, mārôm.

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

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

Exercise 38.

1 בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְאֶל־תְּשֻׁכָּחִי כָּל־גְּמוּלוֹי׃
הַסֵּלֶחַ לְכָל־עֲוֹנֵי הָרַפָּא
לְכָל־תַּחֲלוּאֵי׃ הַמְּשַׁבֵּעַ
בְּשׁוֹב עֲרִידָה תַתְּחַדֵּשׁ כְּנֶשֶׁר
נְעֻרָיִי׃ 2 בִּיהִשְׁקִיף

1 bār'chî nāphshî êth-Y'hōvāh, 389
v'al-tishe'khî cōl-g'mûlāv:
hässölēākḥ l'chōl-'vōnēchî; †
hārōphê + l'chōl-tākḥ'lūā-
y'chî: hāmmāsbiā'v bātōbh
y'edyēch; tithkhāddēsh cān-
nê'shêr n'êurāy'chî. 2 cî-
hishkîph mimm'rôm kōdshō

* In Hiphil.

† Who healeth, rōphê*, partep. Kal act. of rāphā.

‡ כִּי is a rare form of the second pers. fem. קִי.

(389) מְּמָרוֹם קָדְשׁוֹ יְהוָה מְשָׁמַיִם	|	Y'hōvāh; mishshāmā'yim
אֶל־אֶרֶץ הַבַּיִת: לְשִׁמְעַ	|	ēl-ērēts hibbīt; lishmōāw ēn-
אֲנִקַּת אֶסֶר לְפִתְחָ בְּנֵי	|	kāth āsīr, l'phāttēākḥ b'nē
תְּמוֹתָהּ: ³ וְתִבְלַעְנָה	|	th'mūthāh. 3 vāttibhlāw'nāh
הַשְּׁבִלִים הַדְּקוֹת אֵת שְׁבַע	|	hāshshibb'lim hāddākkōth
הַשְּׁבִלִים הַבְּרִיאוֹת	|	ēth shēbhāw hāshshibb'lim
וְהַפְּלִאוֹת: ⁴ טְבַח טְבַח:	|	hābb'riōth v'hāmm'leōth.
וּבְנִפְּוֹ שְׁלֹשָׁה עָרִיגִים וְהִיא	|	4 t'bhōākḥ tēbhākḥ.
כְּפָרְחַת: ⁶ וַיִּשָּׁב רְאוּבֵן	|	5 ūbhāggē'phēn sh'lōshāh sā-
אֶל־הַבּוֹר וְהִנֵּה אִזְרְיֹסֶף	|	rīgim v'hī' ch'phōrākḥāth.
בְּבוֹר וַיִּקְרַע אֶת־בְּנֵיָו:	|	6 vāyyāshābh R'ūbhēn ēl-
		hābbōr v'hinnēh ēn-Yōsēph
		bābbōr; vāyyikrāw ēth-
		b'gādāv.

b) 1. And Joseph took an oath of the children of Israel. 2. The land which Elohim swore to Abraham, to Isaac, and to Jacob. 3. And Jacob expired. 4. He will offer-sacrifices. 5. I have planted the house of Israel. 6. Every herb seeding seed. 7. Ye shall sow the land. 8. Ye shall not sow the land. 9. Seed is sown. 10. The seed sown. 11. I have sown my seeds. 12. To sow seeds. 13. Thou wilt sow thy land. 14. The opened door. 15. I will open the door. 16. Opened (*fem. sing.*).

CHAP. X. Use of the Accents as Stops*.

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

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

* From Dr. M'Caul's Primer.

GENESIS i. 1.

בְּרֵאשִׁית בְּרָא אֱלֹהִים	b'rēshith' bārā' 'ēlohīm	391
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	in the beginning created God	
	ēth hāsh-shāmā'yim v'ēth hāā'rēts	
	the heavens and the earth	

PSALM ii. 1.

לָמָּה רָגַזוּ גוֹיִם	lām'māh rāg'shū' gōyim'?
וְלָאֻמִּים יִהְיוּ רִיק	ūl'ūmmīm yēh'gū-rik?
	wherefore rage peoples
	and nations imagine vanity

PSALM iv. 5.

רָגַזוּ וְאַל-תִּהְיוּ	rigzū v'āl tēkhē'āū
אֱמָרוּ בְלִבְבְּכֶם עַל-מִשְׁפַּבְּכֶם	be troubled and not sin
דַּמּוּ סְלָה	imrū bhilbhābhchēm yāl-mishcāb
	speak in your heart upon your bed
	chēm v'dōmmū. sē'lāh.
	and be still. Selah.

PROVERBS x. 1.

מִשְׁלֵי שְׁלֹמֹה	mishlé Sh'lōmōh
בֶּן חָכָם יִשְׂמַח-אָב	the proverbs of Solomon
וּבֶן כְּסִיל תֹּנֶת	bēn khāchām y'sāmmākh ābh
אָמוֹ	a son wise rejoiceth a father
	ūrbhēn c'sil tūgāth
	and a son foolish the heaviness
	immō
	of his mother

The lesser subdivisions are marked by the distinctive accents of less power, as in Gen. i. 1. *In the beginning, God created.* After the word *beginning* there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בְּרֵאשִׁית is separated from the following word בְּרָא, whereas this word בְּרָא has a conjunctive accent, because the verb is naturally connected with its nominative אֱלֹהִים. This latter word אֱלֹהִים has again a distinctive, which separates it from the following word. It might appear that a

(392) pause after the word *God* is misplaced; but it is the strictly logical division of the sentence. 1. *The fact of creation.* 2. *The things created.* It also lays the emphasis upon *God* as the Creator. *In the beginning, created God—the heavens, and the earth.* In the second example, the verb and nominative רָאָהוּ בָּוִים are connected in the same way by a conjunctive accent. But in the second member, the similar connexion between the verb and accusative is noted by a line between the words, which is called *Makkeph*. In this case the first word יִרְגַּנִּי has no accent. The small perpendicular line to the left of the Segol is called *Metheg* (48), and shows that ה is a separate syllable.

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

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

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

ESTHER vi. 1—4.

- א בלילה ההוא נדדה שנתו 1 Bāllā'y'lah hāhà* nād'dāh sh'nāth (394)
In the night the same fled the sleep
המלך ואמר להביא את-
hāmmē'lēch vāyyō'mēr l'hābbi' ēth-
of the king and he said to bring the
ספר הזכרונות דברי
sē'phēr hāzzichrōnōth' dibhré'
book of the records the words of
הימים והיו נקראים לפני
hāyyāmim' vāyyiyhú' nīkrāim' liphné'
days and they were read before
ב המלך: ומצא כתוב אשר
2 hāmmē'lēch. vāyymmātsé' cāthūbh
the king. and it was found written
הגיד מרדכי על-בנתנא
'shēr higgid' Mōrd'chāi yāl-Bigtlā'nā
that had told of
ותרש שני סריסי המלך
vāthē'rēsh sh'nē sār'sisē' hāmmē'lēch
and two chamberlains of the king
משומרי הסף אשר בקשו
mishshōm'rē' hāsšāph' 'shēr
of the keepers of the threshold who
לשלח יד במלך
bikshū lishlōākh yād bāmmē'lēch
sought to send a hand on the king
ג אהשוורש: ויאמר המלך
3 *khāshvērōsh. vāyyōmēr hāmmē'lēch
Ahasuerus. and said the king
מהנעשה יקר ונדולה
māh-nāy'sāh y'kār ūg'dūlāh
what hath been done honour and dignity
למרדכי על-זה ויאמרו
l'Mōrd'chāi yāl-zēh, vāyyōm'rū
to Mordecai for this and they said
נערי המלך משרתיו
nā'y'rē' hāmmē'lēch m'shār'thāv
the young men of the king his servants
לא-נעשה עמו דבר:
lō-nā'y'sāh' yimmō dābhār'.
not have been done with him a thing.
ד ויאמר המלך מי בחצר
4 vāyyōmēr hāmmē'lēch mī bhēkhāteēr
and he said the king who in the court
והמן בא לחצר בית
v'Hāmān bā lākh'atsār
and Haman was come to the court
המלך החיצונה לאמר
bēth-hāmmē'lēch hākhitsōnāh lēmōr
of the house of the king the outer to say
למלך לתלות את-מרדכי
lāmmē'lēch lithlōth ēth-Mōrd'chāi
to the king to hang Mordecai
על-העץ אשר-הכין לו:
yāl-hāpēts 'shēr-hēchin
upon the tree which he had prepared
lō.
for him.

Note 1. v. 2, over the *Vav* in אהשוורש there is an asterisk. 395
If the reader looks to the foot of the page (in a Hebrew Bible)

(395) he will find the Hebrew letters נ"א רש , which signifies that in another copy the last syllable of Ahasuerus is written without a *Vav*. נ"א are the initials of $\text{נְסַחָא אַחֲרֵינָא}$, another copy.

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

Note 3. In verse 3, the word וַיֹּאמְרוּ , and in verse 4, the word הַחֲצוּנָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שְׁנַת in verse 1, the accent is placed as if *Sh'va* formed a syllable. This is also the case with the compound *Sh'vas*.

RUTH iii. 5.

וַתֹּמַר	אֵלַי	כֹּל	כֵּן	אֵלַי	כֹּל	כֵּן	אֵלַי
vättömër	èlèäh	cól	shër-				
and she said	to her	all	that				
תֹּמַרְי	אֵלַי	כֵּן	אֵלַי	כֵּן	אֵלַי	כֵּן	אֵלַי
töm'ri	èlki	šy-csèh					
Thou wilt say	to me	I will do					

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אֵלַי , which, with the points written in the text, make אֵלַי , ē-lai , to me. This is said to be *k'ri* (*read*), though not *c'thibh* (*written*). The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words *k'ri* and *c'thibh*; *c'thibh* is *written*, and applies to the word as it stands in the text; *k'ri* signifies *read*, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

וְעַתָּה	כֵּן	אֵלַי	כֵּן	אֵלַי	כֵּן	אֵלַי	כֵּן
v'pättāh	cī	ōmnām	cī				
and now	that	it is true	that				
גֹּאֵל	אֵלַי	כֵּן	אֵלַי	כֵּן	אֵלַי	כֵּן	אֵלַי
gōel	ānōchī						
a redeemer	am I						

Here the fifth word **אָן** has no vowel. The masoretic note 397 at the foot of the page is **כְּתִיב וְלֹא קָרִי**, c'thibh v'lo k'ri, *written, but not read*. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word **נָאֵל** also has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

CHAP. XI. § 1. *Verbs Double Ayin (וָו).*

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

Short Paradigms.

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

Past Partcp. of Kal, sābhūbh.

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

	1 Perf.	3 Imperat.	4 Imperf.	
1 Kal	sābh	sōbh	yāsōbh	yissōbh
	sābbāh	sōbbī	tāsōbbī	tiss'bhī
	sābbōthā	sūbbēnāh	t'sūbbēnāh	tissōbh'nāh
2 Niphel	nāsābh	hissābh	yissābh	
	nāsābbāh	hissābbī	tissā'bbī	
	n'sābbōthā	hissābbēnāh	tissābbēnāh	

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

	1 Perf.	3 Imperat.	4 Imperf.	
3 Hiph'ál	hēsēbh	hāsēbh	yāsēbh	yāssēbh
	hēsēbbāh	hāsēbbī	tāsēbbī	
	h'sibbôthā	h'sibbènāh	t'sibbènāh	
6 Hoph.	hūsābh		yūsābh	yüssābh
	hūsābbāh	(none)	tūsābbī	
	hūsābbôthā		tūsābbènāh	

Imperf. with *Vav conversive* (*Kal*) vāyyāsōbh; (*Hiph.*) vāyyāsēbh.

400 a) The principal irregularity of these verbs is this, that before an *affirmative* the two *identical* letters of the root are pronounced as one, *doubled by strong Dagesh*, and that, even when a *full vowel* would regularly stand between them: סָבַב for סָבְבִי.

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

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

401 The stem, which is thus rendered monosyllabic, takes, throughout, the vowel which the full form would have in its *second syllable*; as, indeed, even in the regular verb, it is this vowel that characterizes the form: e. g. סָב for סָבְבִי; *Infin.* סָב for סָבְבִי; *Hiph.* הִסָב for הִסָבְבִי (comp. note on 5).

402 When the *affirmative* begins with a consonant (ג, ת), a vowel is inserted before it, in order to render audible the *Dagesh* of the final radical. This vowel in the Perf. is ה, in the Imperat. and Imperf. וְ: e. g. סָבִיב, Imperf. הִסָבְבִינָה (sābbō'thā, t'sūbbènāh).

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

and of *Hiphil* and *Hophal*, which, in consequence of (403) the contraction, stand in a simple syllable (יִסְבּ instead of יִסְבֹּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יִסְבּ for יִסְבֹּב = יִסְבֵּב; *Imperf. Middle A*, יִמַר for יִמָּרר; *Hiph.* הִסְבֵּב for הִסְבֹּב, *Infinitive* הִסְבֵּב for הִסְבֹּב; *Hoph.* הִסְבֵּב for הִסְבֹּב. This long vowel (except ה in *Hophal*) is changeable †.

There is still another mode of constructing these forms (the 404 common one in *Chaldee*), which consists in a *sharp* pronunciation of the first syllable and a consequent doubling of the *first* radical by *Dagesh*: e. g. *Imperf. Kal* יִסְבֵּב for יִסְבֹּב, *Imperf. Hiph.* יִתֵּם for יִתָּם, *Hoph.* יִכְתֵּב for יִכְתָּב. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יִקְדִּי, they bow themselves (from יִקְדֹּד), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ה and ו: e. g. יִתְצַלֵּנָה (from יִצַּלֵּל). The Paradigm exhibits this form by the side of the other in *Imperf. Kal*.

- a) The *tone* has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel (*āh, ū, ī*), but remains before them on the stem-syllable, as סְבִי.
- b) Before the other affirmatives, it rests upon the

† Many of these contractions are founded on more ancient forms than those of the regular verb. Thus יִסְבּ stands for יִסְבֹּב, with *ā* under the preformative, as in the regular Arabic form (Hebrew יִקְטַל, from יִקְטֹל; the *ā* appears also in verbs *Pe guttural*, especially in verbs *Pe Aleph* and *Ayin Vav*). *Hiph.* הִסְבֵּב for הִסְבֹּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אִקְטַל, see Ges.); *Perf.* נִסְבּ for נִסְבֹּב; *Imperf. Niph.* יִסְבֵּב for יִסְבֹּב: comp. יִקְטַל. See Ges.

(405) inserted syllables δ and (־) δ (except in the case of תָּן , תָּן , which always take the tone); and in consequence of this the vowels of the word are shortened, as תִּסְבּוּ , תִּסְבִּינָה ; הִסְבָּה , but הִסְבּוֹת .

406 Instead of *Piël*, *Pual*, *Hithpaël*, and in the same signification, is found, in numerous verbs of this kind, the unfrequent conjugation called (from its vowels δ — δ) *Poël*, with its Passive and Reflexive: e. g. עוֹלֵל , to treat one ill, Pass. עוּלָל , Reflex. הִתְעוּלָל (from עָלַל): in some is found the rare conjugation (so called from its form and vowels) *Pilpel*, as גָּלְגַל , to roll; הִתְגָּלְגַל , to roll oneself (from גָּלַל); Pass. שָׁעֲשָׁע , to be caressed (from שָׁעַע). They are inflected regularly like *Piël*.

ADDITIONAL REMARKS (for reference).

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

1) *Perfect* with *Kholem*.

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

☞ The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a changeable vowel, is written defectively (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbuts*, whenever it loses the tone; as *Infin.* רָוַן , to rejoice (Job), with suffix בְּחָקוֹן , when he founded; *Imperat.* חָנִינִי , pity me; *Imperf.* with *Vav* convers. וַיִּסָּב , with suffix וַיִּשְׂדֵם , he lays them waste.

b) *Niphal*.] Besides the most usual form with *Pathakh* in the second syllable, as given in the Paradigm, there is another with *Tsere*, and a third with *Kholem* (analogous to קָטַל , יָרָא , יָכַל), extending through the whole conjugation: (1) e. g. *Perf.* נָקַל (also נִקַּל), it is a light thing; *Infin.* הִמָּס , to melt; *Partcp.* נִבְּמָס , wasted away. (2) נָגְלוּ , they are rolled together; *Infin. absol.* הִבּוּז , be

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

- c) *Hiph'el and Hophal.*] (1) Instead of *Tsere* the final syllable has sometimes *Pathakh*, especially with gutturals, as הִמַּר; *Infin.* הִבֵּר, to cleanse; (2) but also without a guttural, as הִרַק; *Plur.* הִסְבּוּ; *Partcp.* בִּיטַל, shadowing.

The Imperfect with retracted tone takes the form יִסַּד, he protects; וַיִּגַּל, and he rolled.

It may be remarked in general, that verbs *Double Ayin* are 408 very nearly related to verbs *Ayin Var*, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb עָע is generally shorter than the other (comp. יָסַב and יָקוּם, יָקוּם and הָקִים). In some cases they have precisely the same form as in the Imperf. convers. of *Kal* and *Hiph'el*, in *Hophal*, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other: e. g. יָרַן for יִרַן, he rejoices.

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

Although the affirmatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סָבַבְנִי.

Before *Dagesh*, *Kholem* in the Imperf. becomes *Kibbutz*, less frequently *Kametz-Khatuph*; *Tsere* in *Hiph.* becomes *Khirik* (after the analogy of תִּסְבְּיָה, תִּסְבְּוֹת); the preformatives then, in place of the full vowel, take *Sh'va*: e. g. יִסְבְּנִי, יִסְבְּוּהוּ; *Hiph.* יִסְבְּנִי.

Vocabulary.

- 411 To curse, אָרַר, ārār.
 To take prey; to spoil, plunder, בָּזַז, bāzāz.
 To roll, גָּלַל, gālāl*.
 To cover, protect, גָּנַן, gānān.
 To be weak, דָּלַל, dālāl.
 To be silent, דָּמַם, dāmām.
 To be clean, זָכַח, zāchāch.
 To be wounded, חָלַל, khālāl.
 To be hot, חָמַם, khāmām.
 To be gracious, חָנַן, khānān.
 To be broken, חָתַח, khāthāth.
 To beat (down); crush; to rout, כָּתַח, cāthāth.
 To be completed or ended; to cease, תָּמַם, tāmām †.
 To lick, lap, לָקַק, lākāk.
 To measure, מָדַד, mādād.
 To melt; to faint, מָסַס, māsās §.
 To be in bitterness, מָרַר, mārār.
 To feel, מָשַׁשׁ, māshāsh.
 To flee, נָדַד, nādād.
 To turn oneself; to go round; to surround, סָבַב, sābhābh.
- To cover, conceal; to protect, סָחַח, sāchāch.
 To cast up a mound, a way, סָלַל, sālāl.
 To tie up; to bind, צָרַר, tsārār.
 To be light; to be lessened or abated, קָלַל, kālāl.
 To shout (for joy), רָנַן, rānān.
 To err, שָׁגַג, shāgāg.
 To carry off; to spoil, שָׁלַל, shālāl.
 To be desolate; to desolate, שָׁמַם, shāmām.
- Desolation, חֹרֵב, khōrēbh.
 For ever, לְנֶצַח, lēn'etsākh (nētsākh, a subst. = strength, perpetuity).
 To destroy, נָתַשׁ, nāthāsh.
 A door, דֹּלֶת, dēl'ēth.
 Hinge, צִיר, tsīr.
 Bed, { מִטָּה, mittāh (a n) ||
 { מִשְׁכָּב, mīshcābh (a).

* Also עָלַל, not used in Kal: in Poël, to affect painfully, with ל.

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

‡ In Hiph. to complete; to finish.

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

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

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

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

Exercise 39.

- 1 412 | הָאֹיִב * | תִּמּוֹ חֲרָבוֹת לְנֹצַח וְעֵרִים נִתְשָׁת אֲבָד זְכָרִים א
- הַמָּה : 2 הִדַּלַת תִּסּוּב *¹ עַל-צִירָה וְעִצֵּל עַל-מִטָּתוֹ :
- 3 אִמְרוּ בְלִבְבְּכֶם עַל-מִשְׁכַּבְּכֶם וְדַמּוּ סִלָּה : 4 דוֹמְמַתִּי
- נִפְשִׁי בְנַמַּל עָלַי אִמּוֹ : 5 קָלוּ הַפִּיִם מֵעַל הָאָרֶץ :
- 6 עֵינַי עוֹלֵלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירֵי : 7 בְּנֵי יַעֲקֹב
- יִבּוּ הָעֵיר : 8 וְשִׁפְכֹתַי עַל-בֵּית דָּוִד וְעַל יוֹשֵׁב יְרוּשָׁלַם
- רִיחַ חוֹ וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר דָּקַרוּ וְסָפְדוּ
- עָלַי כַּמִּסְפָּד עַל-הַיָּחִיד וְהִמַּר עָלַי כְּהִמַּר עַל-הַבְּכוֹר :
- 9 וְכֹשׁ יֵלֵד אֶת-נִמְרֹד הוּא הִחֵל לְהִיטֹת † נָבַר בְּאָרֶץ :
- 10 נִנּוּתִי אֶל-הָעֵיר הוּאֵת לְמַעַנִי וְלְמַעַן דָּוִד עַבְדִּי :
- 11 בְּמִקּוֹם אֲשֶׁר * לִקְרוּ הַפְּלָבִים אֶת-הֵם נָבוֹת יִלְקוּ
- הַפְּלָבִים אֶת-דָּמָד נִם-אֶתָה :

* This difficult verse is best explained thus: (1) the *nominative*, 'the enemy' (which some consider the *vocative*), must be considered as a *nominativus pendens*, just stating, who are the *subject* of the discourse. *The enemy = as to the enemy, &c.* (2) In *nāthāshtā* the Psalmist is addressing Jehovah. (3) *hēm-mah* (they), which is construed in our version *with them*, must be considered *nom. to ābh'dū* understood.

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

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

CHAP. XI. § 2. Verbs Pe Nun.

- 413 The principal anomaly of this class of verbs is that the *Nun*, when it would close a syllable, is *assimilated* to the following consonant. Sometimes also an *initial Nun* is dropt.
- 414 I. The *assimilation* of *Nun* takes place (*a*) in the *Imperfect* of *Kal*. The second vowel is most commonly *ō*, sometimes *ǎ*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthān*, *to give*; (*b*) in the *Perfect* of *Niphal*; (*c*) throughout *Hiphil* and *Hophal* (which has always *Kibbuts*).
- II. *a*) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *gāsh* for *n'gāsh*, *נָשָׂא* for *נִשְׂאָה*.
- b*) The *Infin.* then, however, usually appends the feminine ending *ēth* (the accent being on the *penult.*); after a guttural, *ǎth*: as *נָשְׂאָה* (*gē'shēth*), *נָגְעָה* (*gǎ'yǎth*), from *nāgāy*, *to touch*.
- c*) The *Imperative* has usually *ǎ*, but sometimes *ē* (as in *tēn*, *give*, from *nāthān*). It frequently takes the lengthened form with appended *h*: *t'nāh*, *give up* (*תְּנָה*).
- 415 The characteristic of these verbs, in all the forms which have a *preformative*, is *Dagesh* following the *preformative* in the second radical; but, as we shall see, some forms of verbs *Pe Yod*, and even of verbs *double Ayin*, resemble them in this.
- 416 The *Nun* is *nearly always* retained in the forms enumerated in I., II., *when the second radical is a*

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

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

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

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

Example נִגַּשׁ , *nāgāsh*, *to approach*: see Appendix E, p. 20.

Short Paradigms.

[The regular forms are in italics]

	<i>Perf.</i>	<i>Inf. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partep.</i>	
1 <i>Kal</i>	<i>nāgāsh</i>	<i>gē'shēth</i>	<i>gāsh</i>	<i>yiggāsh</i>	<i>nōgēsh</i>	419
2 <i>Niphal</i>	<i>niggāsh</i>	<i>hinnāgēsh</i>	<i>hinnāgēsh</i>	<i>yinnāgēsh</i>	<i>niggāsh</i>	
3 <i>Hiphil</i>	<i>higgāsh</i>	<i>hāggāsh</i>	<i>hāggēsh</i>	<i>yāggāsh</i>	<i>māggāsh</i>	
4 <i>Hophal</i>	<i>hūggāsh</i>	<i>hūggāsh</i>	(none)	<i>yūggāsh</i>	<i>mūggāsh</i>	

Past partep. of *Kal*, *nāgūsh*.

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

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

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

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

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

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

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

(420) *cutting off* (apocöpe) of the *final He*; from these the name is extended to all verbs. The jussive is often not distinguished orthographically from the indicative; *where it is*, it will be pointed out. The *Imperative* is also *apocopated*.

- 421 *Cohortative.*] The *first person* of the *Imperfect* and the persons of the *Imperative* sometimes take a *paragogic He* (āh); this syllable has the tone wherever the affirmatives *û, î* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for *ěshmōr* we have *ěshm'rāh* (אֲשַׁמְרֶה). As *āh* appended to an *acc.* denotes *direction*, so here it denotes a *direction, tendency, or effort* of the will.

Vocabulary.

- | | |
|---|--|
| 422 To guard, watch, preserve,
נָצַר, nātsār. | To overtake [נָשַׁג], nāsāg (in
Hiph.). |
| To deliver, נָצַל, nātsāl*. | To take, לָקַח, lākākh. |
| To come near, to approach,
נָגַשׁ, nāgāsh. | To overthrow, סָלַף, sālāph (in
Piēl). |
| To bite, נָשַׁח, nāshāch. | To tear, טָרַף, tārāph. |
| To tell † [נָגַד, nāgād = to be
clear?]. | A lion, אָרִי and אֲרִיָּה, 'rī and
āryēh. |
| To look, נָבַט, nābhāt ‡. | To crush, פָּרַק, pārāk. |
| To touch, נָגַע, nāgā'ē (constr.
with בָּ, &c.). | A serpent, נָחַשׁ, nākhāsh
(decl. 4). |
| To forsake, נָטַשׁ, nāfāsh | Extremity; heel, עָקֵב, vākēbh
(decl. 5, e: but taking
Khirik under the first rad.
in constr. pl. instead of Pa-
thakh). |
| To give, נָתַן, nāthān. | |
| To fade, נָבַל, nābhāl. | |
| To kiss, נָשַׁק, nāshāk. | |

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

† In Hiphil = to make clear (higgid).

‡ In Hiphil: once in Piēl.

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

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

Left hand, שְׂמָאל, s'mōl.

To tremble, רָעַד, rā'ād. (422)

To smoke, עָשָׂן, 'āshān.

Season, עֵת, 'ēth (vit-tō, &c.).

Leaf, עֵלֶה, 'ālēh (decl. 9).

To divide; to sing hymns, זָמַר, zāmār.

Exercise 40.

- a) 1 צָדְקָה תִצְרַח תִּסְדְּרֶךָ וְרִשְׁעָה תִּסְלַף הַטָּאֵת: 1 423
 2 פְּוִיטְרָה בְּאִרְיָה בְּפֶשֶׁר פֶּרֶק וְאִין מִצִּיל: 3 וַיִּגְשֶׁה
 אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פָּתַח הַבַּיִת: *
 4 יְהִי־דוֹ * נָחַשׁ עַל־יָדְךָ שֶׁפִּיפֹן עַל־אֶרֶח הַנֶּשֶׁף עֲקֹב־
 סוֹס וַיִּפֹּל רָכְבוֹ אַחֹר: 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־
 אֶפְרַיִם בְּיָמֵינוּ מִשְׂמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמָאלוֹ מִיָּמִין
 יִשְׂרָאֵל וַיִּבֶשׂ אֵלָיו †: 6 לֶמָּה לֹא־הִגַּדְתָּ לִּי כִּי אֲשַׁתְּךָ
 הִיא: 7 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל † וּמַעֲשֵׂה יָדָיו מְגִיד
 הַרְקִיעַ: 8 זְמַרְוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתַי: *
 9 הַבֵּיטוּ אֵלָיו וְנַהֲרוּ וּפְנִיָהֶם אֲלֵי־חֶפְרָי: 10 הַמְבִיטוּ †
 לָאָרֶץ וְתִרְעַד וַיִּבֶע בַּהָרִים וַיַּעֲשֵׂנוּ: 11 צְדָקַת תִּמְכִּים
 תִּישַׁר דְּרָכּוֹ וּבְרַשְׁעוֹתָיו יִפֹּל רִשְׁעוֹ: 12 שָׁמַע בְּנֵי
 מוֹסֵר אֲבִיד וְאֶל־תִּפְשׁ תּוֹרַת אֲמֹךָ: 13 כִּי לֹא־יִפְשׁ
 יִהְיֶה עִמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב: 14 וְהָיָה בַּעֲזוֹ
 שְׁתוֹל עַל־פְּלִגְיָמִים אֲשֶׁר פָּרְיוֹ † יִתָּו בַּעֲתוֹ וְעֲלָהּ

* Shall be.

† 228, p. 80.

‡ m'säppēr, 5, 3.

§ A partcp. descriptive of Jehovah.

- (423) לֹא־יָבוֹל : 15 אָרֹר אֶתְּה מִדֶּה־אֲדָמָה אֲשֶׁר פָּצַתָּהּ
 אֶת־פִּיהָ לִקְחַת אֶת־דַּמִּי אֶחָד מִיָּדָי : 16 וַיֹּאמֶר אֵלָיו
 אָבִיו גִּשְׁה־נָּא * וְשָׁק־לִי * בְּנִי וַיִּגַּשׁ וַיִּשְׁק־לוֹ : 17 † וַיִּרְדֶּף
 אוֹיֵב נַפְשִׁי וַיִּשַׁג וַיִּרְמַס לְאַרְצֵי חַיִּי וּכְבֹדִי לַעֲפָר יִשְׁבֹּן
 סִלָּה : 18 וְאֶל־יָבֵטַח אֶתְכֶם חֹקֵיהוּ אֱלֹהֵיהוּהוּ :
 19 † עֵינֵי אֵלֶיךָ אֲזַמְרָה כִּי־אֱלֹהִים מִשְׁנַבֵּי אֱלֹהֵי חֲסֵדֵי :

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

Write down the Hebrew of the following forms § :

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

(IMPERATIVE.)

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

* With *paragogic He*.

† In the Bible, יִרְדֶּף.

‡ *O my strength!* Another reading is *Yūzzō*.

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

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

Example. אָחַל, *āchāl*, to eat: see Appendix E, p. 21.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.	
1 Kal	āchāl	*chōl	*chōl	yōchēl	ōchēl	} (as verbs Pe guttural)
2 Niph.	nē*chāl	hēāchēl	hēāchēl	yēāchēl	nē*chāl	
3 Hiph.	hē*chāl	hā*chāl	hā*chāl	yā*chāl	mā*chāl	
4 Hoph.	hō*chāl	hō*chāl	(none)	yō*chāl	mō*chāl	

424

Past Partep. of Kal, āchāl.

Infm. absol. 1) āchāl; 2) Niph. hēāchāl.

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

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

אָחַל, *āchāl*, to eat.

אָמַר, *āmār*, to say.

אָבַד, *ābhād*, to perish.

אָפַח, *āphāh*, to bake.

אָבַח, *ābhāh*, to be willing.

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

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

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

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

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

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

Vocabulary.

- | | |
|---|--|
| <p>432 To kiss, נִשַׁק, <i>nāshāk</i> in both <i>Kal</i> and <i>Piel</i>.</p> <p>To burn, בָּעַר, <i>bā'ār</i>.</p> <p>To prove, בָּחַן, <i>bākhān</i>.</p> <p>To draw-near, קָרַב, <i>kārābh</i>, with <i>āl</i>, upon = for the purpose of <i>falling upon</i>; of attacking.</p> <p>To divide, חָלַק, <i>khālāk</i>.</p> <p>A little, *מְעַט or מֵעַט, <i>m'ēāt</i> or <i>m'ēāt</i> (from מֵעַט, to be small, or few).</p> <p>Expectation, תִּחְלָה, <i>tōkhē-lēth</i> (<i>away</i>); <i>yākhāl</i>, to wait, expect.</p> <p>Joy, שִׂמְחָה, <i>simkhāh</i> (<i>sāmākh</i>, to shine bright).</p> | <p>Hope, expectation, תִּקְוָה, <i>tik-vāh</i> (<i>kāvāh</i>, to wait for, hope in).</p> <p>For ever, לְנֶצַח, <i>lānētsākh</i> (<i>nētsākh</i> = <i>truth, perpetuity</i>).</p> <p>A fig-tree, תְּאֵנָה, <i>t'ēnāh</i>.</p> <p>Form, תֹּאֵר, <i>tōār</i> (<i>tāār</i>, to be drawn, marked).</p> <p>Countenance, מְרֵאָה (<i>a</i>), <i>mā-rēh</i> (<i>decl. 9, a</i>); <i>rāāh</i>, to see.</p> <p>Except, כִּי-יִמ, <i>cf-im</i> (<i>ni-si</i>, properly <i>quod si</i>).</p> <p>An evil-doer, מְרַע, <i>mērāv</i> (<i>partcp. Hiph. of rā'āv</i>, to be evil).</p> <p>A wolf, זֵבֵב, <i>z'ēbh</i>.</p> <p>Booty, עַד, <i>ād</i>.</p> <p>Prey, שְׁלָל, <i>shālāl</i>.</p> |
|---|--|

* מְעַט = as a little, soon.

Exercise 41.

1 433 כִּי־יֹדַעַי יְהוָה דָּרַךְ צְדִיקִים וְדָרַךְ רָשָׁעִים תֵּאבֵד׃ a)
 2 בְּשִׁקְרָבֶר פְּוִיאַנָּה וְתֵאבֵדוּ דָרַךְ * כִּי־יִבְעַר כַּמְעַט אִפּוֹ
 אֲשֶׁר־י כָּל־חֹסֵי בּוֹ׃ 3 תִּחַלַּת צְדִיקִים שְׂמֵחָה וְתִקּוֹת
 רָשָׁעִים תֵּאבֵד׃ 4 עַד־כּוֹבֵיִם יֵאבֵד וְאִישׁ שָׁמַע לְנֹצַח
 יִדְבֵר׃ 5 נֹצַר תֵּאנָה יֵאכַל פְּרִיָּה וְשִׁמְרֵ אֲדָנָיו יִכְבֵּד׃
 6 וַיַּעֲזֹב כָּל־אֲשֶׁר־לּוֹ בְיַד יוֹסֵף וְלֹא־יָדַע אֵת־לּוֹ מֵאֹמֶת׃ כִּי
 אִם־הִלָּחַם אֲשֶׁר־הוּא אוֹכַל וַיְהִי יוֹסֵף יָפָה תֵּאֵר וַיִּפֶּה
 כִּרְאֵה׃ 7 בְּקֶרֶב עָלִי | מְרַעִים לֹא־כֹל אֶת־בְּשָׂרִי צָרִיז
 וְאֵיבִי לִי הֵמָּה כִּשְׁלוֹ וְנִפְלוֹ׃ 8 בְּנִימִין יָאֵב יִטְרַף בְּבִקֵר
 יֵאכַל עַד וְלַעֲרֵב יִחַלֵּק שָׁלַל׃ 9 שְׁלַחוּ מִבֶּס אַחַד וַיִּקַּח
 אֶת־אֲחִיכֶם וְאֶתֶם הֵאֲסֵרוּ וַיִּבְחַנוּ דְבָרֵיכֶם הֲאִמַּת אֶתְכֶם
 וְאִם־לֹא חַי׃ פְּרַעַה כִּי מְרַגְלִים אַתֶּם׃ וַיֹּאסֶף אֶתְכֶם אֶל־
 מִשְׁכַּר שְׁלֹשֶׁת יָמִים׃

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

* The way = as to your way.

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

‡ *Itto m'umah*, lit. with-him any-thing = any thing that was with him.

§ Supply *bikröbh* again: *käräbh* is construed with *l'* (= to).

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

¶ *הַשִּׂיאַנִי* (from נָשָׂא: *Hiph.* הִשִּׂיאַ).

- (433) devoureth one as well as another*. 5. I will say, Thou °art my servant, whom I have chosen. 6. The woman ate the bread which (°belonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

CHAP. XI. § 4. *Verbs Pe Yod* (פִּי). *First Class,*
or *Verbs originally* פִּי.

E. g. דָּוַשׁ, yāshābh, to dwell. Paradigm: see Appendix E, p. 22.

Short Paradigms.

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

6 Past Partcp. of Kal, yāshūbh.

Fut. Apoc. (Jussive), yōshēbh.

Fut. Vav convers. (Kal), vāyyē'shēbh.

Infm. absol. { Kal, yāshōbh. (Hiphil).
Hiph. hōshībh or hōshēbh.

Normal Forms.

Kal Imp. shēbh, sh'bhī, shēbh'nāh; or, y'rāsh, yirshī, y'rāsh'nāh.

Hiphil { Perf. hōshībh hōshī'bhāh hōshābh'tā
Imperat. hōshēbh hōshī'bhī hōshēbh'nāh
Imperf. tōshībh tōshī'bhī tōshēbh'nāh

- 435 *Verbs Pe Yod* are divided into two, or even three, classes: (1) those verbs which have properly a Vav †

* Say: 'as this so that.' כִּי וְכִי וְכִי; the כ taking Kamets as coming immediately before a tone-syllable.

† וְעָלָה, Imperf. of עָלָה (h).

‡ In Arabic they are written with ى.

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

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

(*Pe Yod* = *Pe Vav*.)

KAL.] A) *Infin. constr., Imperat., Imperf.*—About 437 half of these verbs have the feeblest forms: (1) *shē'bheth*, (2) *shēbh*, (3) *yēshēbh*.

- 1) *Imperf.* In *yēshēbh* (יֵשֵׁב) the second *ē* is only lengthened by the *tone*, and may be shortened to *Segol* and *vocal Sh'va*; the *ē* in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.
- 2) *Imperat.* יֵשֵׁב is from יֵשֵׁב, by omission of the feeble '.
- 3) *Infin.* יֵשֵׁב is shortened in the same way, and takes the fem. ending תָּ, which again gives to the form more length and body.

B) The other half of these verbs are inflected with 438 stronger forms, having the *Imperf. Middle A*, and retaining the *Yod* at the beginning; but in the *Imperf.* only as *quiescent*, or as resolved into the vowel *i*.

Imperat. יֵשֵׁב and *Infin.* יֵשֵׁב retain the ' as a *consonant*, but in *Imperf.* יֵשֵׁב it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439 יֵשֵׁב is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ' in *Niphal*, *Hiph'il*, and *Hophal*, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one *with*, the other *without Yod*.

- 440 a) The original *Vav* always appears in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphil*, in *Kholem*; throughout *Hophal* in *Shurek*: as הוֹשִׁיב (for הוֹשִׁיב), הוֹשִׁיב (for הוֹשִׁיב), הוֹשִׁיב (for הוֹשִׁיב).
- b) In the *Infin.*, *Imperat.*, and *Imperf. Niphal*, ו remains as a consonant, and the inflexion is regular.
- c) It also retains its power as a consonant in the *Hithpaël* of some verbs: e. g. הִתְוַדַּע from וַדַּע.
- 441 The other forms, with few exceptions, are regular.
- 442 In those forms in which *Yod* does not appear, these verbs may be distinguished, in the *Imperf.* of *Kal* by the *Tsere* under the preformatives, in *Niphal*, *Hiphil*, and *Hophal*, by the *Vav* (ו, ו, ו) before the second radical. Forms like שָׁבַת, שָׁבַת, they have in common with verbs *Pe Nun*. *Hophal* has the same form as in verbs *Double Ayin* and *Ayin Vav*.
- 443 a) The *Infin.* of *Kal* without the radical *Yod*, has very seldom the masculine form like יָדַע, to know, or the feminine ending הָ like לָדָה, to bear.
- b) With a guttural the latter takes the form * יָדַע instead of יָדַע: e. g. יָדַע, to know. Examples of the regular full form occur with suffixes, יָדַעוּ, יָדַעוּ. This full form seldom takes the feminine ending, as יָדַעוּ, to be able.
- 444 The *Imperat. Kal* often has the lengthening הָ, as שִׁבָּה, sit: יָרַד, descend. From יָדַע, to give, the lengthened *Imperat.* is יָדַע, fem. יָדַע, plur. יָדַע, with accented *Kamets*, owing to the influence of the guttural.
- 445 a) The *Imperf.* of the form יָשַׁב takes *Pathakh* in its final syllable, when it has a guttural, as יָדַע, also יָדַע.

* יָדַע, in 1 Sam. iv. 19, is contracted to יָדַע.

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

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

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

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

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

The verb הָלַךְ, to go, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from הָלַךְ) *Imperf.* יֵלֵךְ with *Vav*, וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ, *Infinitive constr.* לֵלְכָת, *Imperat.* לֵךְ, lengthened לֵכָה, and also לֵךְ, and so *Hiphil*, הוֹלִיךְ. Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from הָלַךְ, as *Imperf.* יוֹלֵךְ, *Infinitive* הוֹלֵךְ, *Imperat. pl.* הוֹלְכוּ; on the contrary, *Perf. Kal* is always הָלַךְ, *Particip.* הוֹלֵךְ, *Infinitive absol.* הוֹלֵךְ; *Piel* הוֹלִיךְ; *Hithpaël* הוֹלִיכָה; so that a י no where distinctly appears as first radical*.

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

Vocabulary.

449 To know, יָדַע, yādāʿ.	Want, poverty, מַחְסוֹר, mākh-sôr.
To bear; to beget, יָלַד, yālād.	Only, אֵחַ, āch.
To add, יָסַף, yāsāph.	Proud, גָּאָה, gē'eh (pl. גֵּאִים).
To come down, descend, יָרַד, yārād.	Widow, אֵלְמָנָה, ālmānāh.
To profit, יָעַל, yā'āl.	Instruction, לָקַח, lē'kākh (prop. taking speech; lākākh, to take).
To dwell, יָשַׁב, yāshābh.	Adversity, צָרָה, tsārāh (ω), decl. 10; tsārār, to bind.
To save, יָשַׁע, yāshāʿ.	Corner, פִּנְנָה, pinnāh (d ω), decl. 10.
To set up, erect, establish, [נָצַב], nātsābh, in Hiph.	Roof, גָּג, gāg (decl. 8, a).
Treasure, אוֹצָר, ōtsār (pl. אוֹצְרוֹת).	Fellowship, חֶבְרָה, khēbhēr.
To conceal, כָּסַה, cāsāh.	Generation, age, דֹּר or דֹּר, dōr or dōr (decl. 1).
To withhold, קָשַׁח, khāsāch.	

Exercise 42.

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

- 450 : † הוֹלֵךְ תָּמִים יוֹשַׁע וְנִעְקַשׁ * דְּרָכִים יָפוֹל בְּאַחַת † :
: לְאִיּוֹעִילוֹ אוֹצְרוֹת רָשָׁע וְצִדְקָה תִצְלֵל כְּמֹת :

also the feeble *Pe Aleph*: e. g. הוֹלֵךְ from הוֹלֵךְ, and תִּלְכֵּי from תִּלְכֵּי, Imperf. Hiphil, אֲבִידָה from אֲבִידָה, and אוֹלֵכָה from אוֹלֵכָה.

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

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

3 (450) בְּרַפֵּת יְהוָה הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה :

4 אֹל בַּיּוֹם יוֹדַע פְּעָסוֹ וְכִסָּה קִלּוֹן עָרוֹם : 5 יֵשׁ מִפְּנֵי

וְנוֹסֶף עוֹד וְחֻשֵׁף מִיֶּשֶׁר אֶף-לְמַחְסוֹר : 6 בַּיִת גָּאִים יִסַּח

יְהוָה וַיֵּצֵב נְבוּל אֶלְמָנָה : 7 לֵב חֲכָם יִשְׁכַּח פִּיהוּ

וְעַל-שִׁפְתָיו יוֹסִיף לֶקַח : 8 בְּכָל-עֵת אֲהֵב³ הָרַע וְאֵח

לְצַרָּה יוֹלֵד : 9 טוֹב לְשֹׁבֵת עַל-פְּנֵי-תַנְגַּן מֵאֲשֶׁת⁴ מְרוֹנִים *

וּבֵית חֶבֶר † : 10 וְאֲנִי תַמִּיד אֵיחַל וְהוֹסַפְתִּי עַל-כָּל-

תְּהִלָּתְךָ : 11 יָמִים עַל-יְמֵי-מֶלֶךְ²¹ תַּוֹסִיף לְשֹׁנוֹתָיו כְּמוֹ-דָר

וְדוֹר : 12 רָדָה † אֵלַי אֶל-תַּעֲמֹד :

b) 1. A fire is kindled in (ב) my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appeared §. 3. Cursed (°be) the day on (ב) which I was born.

4. My days have declined || as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old ¶ when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary.

9. Write down the short Paradigms of *yālād*, to bear (including *Piēl* and *Pual*).

* מְרוֹנִים, *brawlings*, from רוֹן: sing. מְרוֹן, a woman of *brawlings* = a brawling woman.

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

‡ Imperat. with הַ paragogic.

§ רָאָה, Imperf. Niph. of וַתִּרְאָה.

|| נָטַי, Partcp. Pass. of נָטָה.

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

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

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

Paradigms of Verbs properly Pe Yod.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Particp.
451 1 Kal	yāfābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 Hiph.	hēfābh	hētābh	hētēbh	yēfābh	mēfābh

Past Particp. of Kal, yātūbh.

452 The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:

453 *Kal.*] In the *Imperf.*, *Imperat.*, and *Infin.* the radical ' is retained (*Infin.* יִטַּב), being in the *Imperf.* Middle *A* quiescent as *i*: e. g. yītābh (יִיטַב), the *Pathakh* of which becomes *Segol*, when the tone moves back, as וַיִּיקָץ, and he awoke.

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

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יליל, as יליל, he wails; איליל, I wail; הילילו, ye wail. So ייטִיב; once even in *Imperf. Kal*, יידע, from ידע. This anomaly is explained by supposing, that the ' of the simple form was superficially taken to belong to the stem.

B. *Third Class, or Contracted Verbs Pe Yod.*

456 a) The *Yod* of these verbs does not quiesce in long *i* or *ē*, but is assimilated like *n*. Some verbs are exclusively of this class.

- b) Others have two forms; in one the *Yod* is assimilated, in the other it quiesces, as יָצַק , to pour, Imperf. יִצֹק and יִצְקֶק ; $\text{יָצַר$, to form, Imperf. יִצֹר and יִצְרֶר ; יָשַׁר , to be straight, Imperf. יִשְׁר and יִשְׂר .

Verbs of this class (which seldom occur) are inflected like ⁴⁵⁷ verbs *Pe Nun*, for which they may easily be mistaken by the learner. When, therefore, a form has not a root *Pe Nun* in the Lexicon, he should look for one of this class.

Vocabulary.

To be good, יָטַב , yāṭābh*.

To awake, יָקַץ , yākāts.

To suck, יָנַק , yānāk †.

To howl, יָלַל , yālāl.

To sleep, יָשַׁן , yāshān.

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a) Verbs exclusively of the contracted form:

To spread beneath, יָצַע , yātsäʿ (*Hiph.* hits-tšäʿ; *Hoph.* hūts-tšäʿ).

To burn up, יָצַת , yātsāth (*Imperf.* yitstsāth; *Hiph.* hits-tšith).

b) Verbs with two forms:

To pour, יָצַק , yātsāk (*Imperf.* yitstsök; and with *Vav conv.* väyyētsök).

To form, יָצַר , yātsär (*Imperf.* väyyi'tsēr [*c. Vav conv.*] and yitstsör).

To be straight, יָשַׁר , yāshär (*Imperf.* yishär and yishshär).

To bubble out, נָבַע , nābhäy ‡.

Joyful, שָׂמַח , sāmēākh (from sāmākh, to shine bright; be glad).

A cure, גֵּהָה , gēhāh.

Afflicted, נָחַה , nāchē^a (*fem.*

נִחָה).

Hoofed, מִפְּרִיט , māphris.

Horned, מִמְּקִרִן , mākrin §.

* In *Hiph.* to seem good; to please; also, to make good; do good.

† In *Hiph.* to give suck; suckle.

‡ In *Hiph.* trans. to pour forth.

§ Prop. *Hiph.* partcp. for mākrin; kērēn, a horn.

(158) <i>Sea-monster</i> , תַּנִּין, <i>tānīn</i> (<i>pl.</i> only).	<i>Cruel</i> , אֲכָזֵר, <i>āchzār</i> .
<i>The breast</i> , שֶׁד, <i>shād</i> .	<i>Ostrich</i> , יַעֲנָה, <i>yāw'nāh</i> .
<i>A whelp</i> , גֹּר, <i>gūr</i> (<i>decl. 1</i>).	<i>To plant</i> , נָטַע, <i>nātāy</i> .

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

Exercise 43.

- 1 לְשׁוֹן הַחֲכָמִים תִּישָׁב הָעֵת וּפִי כְּסִילִים יַבִּיעַ * אֲוֹלֹת : 159 a)
 2 לֵב שָׁמַח יִישָׁב גְּדָה וְרוּחַ נִבְּאָה תִיבְשֶׁרָנָם : 3 וַיִּשָׁב
 הַדָּבָר בְּעֵינַי פְּרָעָה וּבְעֵינַי פִּלְעָבְדָיו : 4 וְתִישָׁב לַיהוָה
 מִשׁוֹר פֶּר מִקְרוֹן מִפְּרִיס : 5 טוֹב אֶתָּה וּמִטִּיב :
 6 דְּבַרְיָפוֹ אֲוֹן וּמְרָמָה הָדַל לְהַשְׁפִּיל לְהִיטִיב :
 7 גַּם־תִּנָּן חֲלָצוֹ שֶׁד הַנִּיקוֹ גְּוִרְיָהוּ בַת־עַמִּי לְאֲכָזֵר
 כִּי יַעֲנִים בַּמִּדְבָּר : 8 וְתֹאכְלֶנָּה הַפְּרוֹת רָעוֹת הַמְּרָאָה
 וְדָקֹת הַבָּשָׂר אֶת שֶׁבַע הַפְּרוֹת יִפֹּת הַמְּרָאָה וְהַבְּרִיאֹת
 וַיִּקְוֶן פְּרָעָה : 9 הַנְּטַע אֲוֹן הֲלֹא יִשְׁמַע אִם־יִצֵּר עֵין הֲלֹא
 יִבִּישׁ : 10 וַיִּקְוֶן פְּרָעָה וְהִנֵּה חֲלוֹם :

b) 1. We will sleep and dream in the night. 2. In † the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth †. 5. If ye forsake the Lord, and serve a strange god §, he will consume ||

* 3, 4, n.

† ב.

‡ To the earth, אֶרֶץ : respecting the הָ, see 175, c.

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

|| He will consume, וַיִּכְלֶה.

you according as * he hath done you good. 6. The men † shall (459) lament, and all the inhabitants ‡ of the land shall howl. 7. Noah will awake from wine, and know what § Ham has done. 8. The potter || formeth the vessel. 9. My people shall be taken ¶, and their rulers ** shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this ††.

CHAP. XI. § 6. Feeble Verbs Ayin Vav.

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

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	460
1 Kal	kām	kûm	kûm	yākûm	kām	
2 Niphal	nākôm	hikkôm	hikkôm	yikkôm	nākôm	
3 Piel	kômēm	kômēm	kômēm	y'kômēm	m'kômēm	
4 Pual	kômām	kômām	(none)	y'kômām	m'kômām	
5 Hiphil	hākîm	hākîm	hākēm	yākîm	mēkîm	
6 Hophal	hûkām	hûkām	(none)	yûkām	mûkām	

Past Partcp. of Kal, kûm.

Imperf. Apoc. (Kal) yākôm; (Hiph.) yākēm.

Imperf. c. Vav conv. (Kal) väyyā'kôm; (Hiph.) väyyā'kēm.

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

* According as, אַחֲרֵי אֲשֶׁר, after that which.

† אָדָם, used collectively for the plural.

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

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

** Partcp. Kal of מָשַׁל, to rule. †† As—this, בְּאֲשֶׁר.

Normal Forms.

461						
	1 Kal	{	Perf.	kām	kāmāh	kām'tā
			Imperat.	kūm	kū'mī	kōm'nāh
			Imperf.	yākūm	tākū'mī	t'kūmēnāh
	2 Niph.	{	Perf.	nākōm	nākō'māh	n'kūmō'thā
			Imperat.	hikkōm	hikkō'mī	
			Imperf.	yikhōm	tikkō'mī	tikkōm'nāh
	3 Hiph.	{	Perf.	hēkīm	hēkīmāh	h'kīmō'thā
			Imperat.	hākēm	hākī'mī	
			Imperf.	yākīm	tākī'mī	tākēm'nāh
	4 Hoph.	Perf.		hūkām	hūk'māh	hūkām'tāh

462 In these verbs the *Vav* always gives up its *consonantal power*, and is *absorbed* by the principal vowel of the form, even when it would, if regularly formed, stand between two full vowels. Thus, in *Kal Past Partcp.* (*kāvām* =) *kūm*; *Infin. absol.* (*kāvōm* =) *kōm*. Hence the root always appears as a *monosyllable*.

463 The principal vowel of the form is the *second* vowel. This second vowel receives, by its union with *Vav*, greater extension and firmness than it naturally possesses. Thus, in *Infin.* and *Imper.* *k'vōm* becomes *kūm* (קום); *Perf.* *kāvām* becomes *kām* (the *Vav* disappearing). This firmer vowel cannot be ejected; it may, however, be *shortened*: as *kām* from *kāmtāh*. The *Imperf. Hiphēl* *yākīm* (from *yākvīm*) is shortened in the *Jussive* to *kōm*.

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

b) The verb *middle O* takes the form of אָוַר (from אָוַר), *he was ashamed*.

464 The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59—61); e. g. *yākūm* for (461) *yākōm*; *hēkīm* for *hikvīm*; *lūkām* for *hūkvām*.

This vowel is *changeable*, and becomes *Sh'va* when the tone 465 is thrown forward*: e. g. with the full plural form (with *n* epenthetic) of the Imperf. יָמוּתוּן, *they will die*.

The *u* in *Hophal* is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus *hūkvām* becomes by transposition *hūvkām*, hence *hūkām*.

- a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became *obsolete* in the regular verb: e. g. Imperf. Kal, *yākūm* for *yākōm*; Partep. *kām* for *kāvām* (aft. an original form *kātāl*).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as *yēbhōsh* (aft. the regular Imperf. *yivvōsh*).
- c) The *o* in *Niphal* comes from *va* (= *ua*): *nākōm* from *nākvām*; Imperf. *yikkōm* from *yikkāvām*.

In the *Perf. Niph.* and *Hiph.* the harshness of pro- 468 nunciation in such forms as *nākōmtā*, *hēkām̄tā*, is avoided by the insertion of *o* before the affirmatives of the first and second person. For the same purpose (וְ) *o* is inserted in the *Imperf. Kal* before the termination *nāh*. These inserted syllables take the tone and shorten the preceding vowels, as *nākōm*, *n'kūmō'thā*; *hēkīm*, *h'kīmō'thāh*; also *h'kēmō'thā*, *t'kūmē'nāh*.

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs *Double Ayin*, is not thrown 469 forward upon the affirmatives *āh*, *ū*, *ī*, except with the full plural form (with epenthetic *n*) יָמוּתוּן. In those persons which take affirmatives without *epenthesis* (see 477), the accentuation is regular, as יָמָתָה; so in *Hophal*, הִיָּמָתָה. For the tone on *o* and *u* see 468.

* Hence before Suff. יָמוּתְוּהוּ, *he will kill him*.

470 The conjugations *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly *Ayin Vav*. The only instance in which the *Vav* remains as consonant is עָוֵר, *to surround*, the *Piël* of עָוַר (but see 476). In some others ו has taken the place of ו, as in קָיַם from קָיַם, הִיב from הָיַב; forms which belong to the later Hebrew*. On the contrary, the unfrequent conjugation *Piël*, with its Passive and Reflexive (*kittlāl* or *kitlāl*; Pass. *kütlāl*, Reflex. *hithkätlāl*), is the common form employed in the signification of *Piël*, and as a substitute for it: e. g. קִיַּם, *to raise up*, from קָיַם; רוֹמַם, *to elevate*, Pass. רוֹמַם, from רוּם; הִתְעוֹרַר, *to rouse oneself*, from עוֹר. Less frequent is the conjugation *Pilpel*: e. g. כִּלְפַּל, *to sustain, to nourish*, from כָּלַל.

471 Of these unusual conjugations the Paradigm exhibits only *Piël* and *Pual*, from which the reflexive (*Hithpaël*) is readily formed.

REMARKS.

472 I. *Kal*.] Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Partcp.* the same †, the following are examples: 1) *mûth* (*to die*); *Perf.* *mēth* (*for māvēth*), *mē'thāh*, *mät'ti*, *mäth'nû*; *Partcp.* *mēth*. 2) *bûsh* (*to blush*); *Perf.* *bôsh* (*for bāvôsh*), *bô'shāh*, *bôsh'ti*, *bôsh'nû*; *Partcp.* (*pl.*) *bôshîm*.

473 a) In the *Infin.* and *Imperat.* of some verbs, ו always quiesces in *Kholem* (as בּוֹא, טוֹב, אֹר, אֹר).

b) In most verbs, however, it quiesces only in *Shurek*; but even in these the *Infin. absol.* has ו in the final syllable (after the form קָטוּל, as קוֹם יְקוּמוּ, *surgendo surgent*).

c) Those verbs which have ו in the *Infin.* retain it in the *Imperf.* as יְבוֹא.

d) In one verb alone the preformatives of the *Imperf.* have *Tsere*, viz. יְבוֹשׁ, *Imperf.* יְבוֹשׁ (for יְבוֹשׁ).

* Having been borrowed from the Aramæan.

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

In the *Imperat.* with affirmatives (קֹוֹמִי, קֹוֹמוּ) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with הַ־] has, on the contrary, the tone usually on the last syllable (שׁוֹבְהָ, קוֹמְהָ), with a few exceptions where the word is *Milel*.

- a) The shortened *Imperf.* as *Jussive* has the form יִקָּם (very seldom יִקּוּם, יִקָּם).
- b) So in poetic language as *Indicative*, as יִרָם, תִּרָם, *he, it, shall be high*.
- c) After *Vav conversive*, and *before* words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Kamets-Khatuph*, as לָךְ, וְיִקָּם.
- d) In *Pause*, however, the tone remains on the last syllable, as וְיִמָּת.
- e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וְיִסָּר, and *he turned aside* (from סוּר).

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

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

III. *Hiphil.*] Examples of *Perf.* without the *epenthetic* הֵ: הִנְפִי־תָ, *thou liftest*; הִמְצִי־תָ, *thou killest*; and even הִמְתָּם (Num. xvii. 6, &c.).

In the *Imperat.* the shortened and lengthened forms הִקָּם, הִקְיָמָה, both occur.

- a) The shortened *Imperf.* has the form יִקָּם, as וְיִסָּר, *that he may take away*.
- b) After *Vav conversive* the tone is drawn back upon the penultima, as וְיִרָם; וְיִפָּץ, and *he scattered*.
- c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וְיִסָּר, and *he removed*.

(ADDITIONAL REMARKS.)

- 480 IV. On account of the intimate relation between verbs *Ayin Vav* and verbs *Double Ayin*, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. *Imperf. Kal* with *Vav conversive*; *Piel* of עָרַךְ and *Poël* of עָרַע. Hence it is, that they often borrow forms from one another, as in *Kal*, בָּזָה, *he despised* (*Perf.* of בָּזָה, as if from בָּזָה); מָחָה, *he besmeared* (for מָחָה).
- 481 In common with verbs עָרַע, those of this class have in *Niphal* and *Hiphël* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסִּית, *to incite, Imperf.* יִסִּית (also הִסִּית, הִסִּית); יִתַּר, *and he shows the way* (also יִתַּר); sometimes with a different meaning, as הִנִּיחַ, *to cause to rest, to give rest, הִנִּיחַ, Imperf.* יִנִּיחַ, *to set down, to lay down*; יִלִּין, *to spend the night, to abide*; מִלִּין, יִלִּין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמּוּל), *to be circumcised*; with a guttural, נִעוּר; *Hiph.* הִזְוִיל, *to despise, הִזְוִין*.
- 482 Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular: e. g. הָוִיר, *to be white, Imperf.* יִוִּיר; גָּוַע, *to expire, Imperf.* יִגְוַע; particularly all verbs that are also לָהֶה, as צָוָה; *Piel*, צִוָּה, *to command*; קָוָה, *to wait, &c.*

* Here belong some forms of verbs *Pe guttural* with *Dagesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered: viz. וַתַּחַשׁ for וַתַּחַשׁ, *and she hastens* (from חָשַׁח); וַתַּעַט, וַתַּעַט (from עָטַע, עָטַע, *to rush upon. G.*).

Vocabulary.

To be ashamed, בּוֹשׁ, bûsh*.	Fortress, מִבְצָר (a), mibhtsâr 483 (hâtsâr, to cut off).
To despise, בּוֹז, bûz.	Understanding, תְּבוּנָה (aw), t'bhûnâh (bhûn or lihîn, to discern).
To understand, בּוֹן, bûn (also bîn †).	To found, יָסַד, yāsād.
To arise, קוּם, kûm.	Rottenness, רֶקֶב, rākābh.
To fix, establish, כּוּן, cûn.	Snare, מוֹקֵשׁ, mōkēsh (yā- kāsh, to set a snare).
To scorn, make a mock of, לֹוץ, lûts.	Guilt, אָשָׁם, āshām.
To get, obtain, פָּקַד, pûk, in Hiph.	Deceit, מִרְמָה, mirmāh (rā- māh, to cast).
To place; to set on, שָׁם, sām.	Therefore, עַל-כֵּן, ʿāl-cēn.
To return, intr., שׁוּב, shûbh †.	Congregation, עֵדָה, ʿēdāh (ʿādāh, he appointed).
Wall, fence, גְּדֵרָה (w); gādār, to fence §.	
To break down, פָּרַץ, pārāts.	

Exercise 44.

- 1 484 פִּרְצֵת כָּל-גְּדֵרֹתָיו שְׂמַת מִבְצָרָיו מִחֶמְתָּהּ : 2 יְהוֹדֶה
 בַּחֲכָמָה יָסַד אֶרֶץ כּוּנֵן שָׁמַיִם בְּתִבּוּנָה : 3 הִבִּינוּ פְתָאִים
 עֲרַמָּה וְכִסְיִים הִבִּינוּ לֵב : 4 טוֹב יִפְיֵק רָצוֹן מִיְהוָה
 וְאִישׁ מִזְמוֹת יִרְשִׁיעַ : 5 לֹא-יִכּוֹן אָדָם בְּרָשָׁע וְשָׂרָשׁ
 צְדִיקִים בְּלִימוֹט : 6 אִשֶּׁת חַל עֲשֵׂרֶת בְּעֵלָה וּכְרָקָב
 בְּעֲצָמוֹתָיו מִבִּישָׁה : 7 בּוֹן לְדָבָר יִחַבֵּל לוֹ || וַיִּרְא מִצְוֶה

* In Hiph. to make ashamed.

† Same in Hiph., but also to make to understand; to teach.

‡ In Hiph. to return, restore; in Piél, to lead back, restore.

§ In pl. g'đrôth or g'dērôth.

|| He who fears (partec.).

- הוא ישלם: 8 תורת חכם מקור חיים לסור מפקשיו (484)
 מות: 9 חכמת ערים הבין דרכו ואולת פסילים מרמה:
 10 אולים יליץ אשם ובין ישרים רצון: 11 וישומו לו
 לבדו ולהם לבדם ולמצרים האכלים אתו לבדם כי לא
 יוכלון המצרים לאלל את העברים לחם פיתועבה הוא
 למצרים: 12 גל אליהו מעשיה ויפנו מחשבתיד:
 13 ויאמר שוב אשוב אליך בעת חיה והנהבן לשרה
 אשתך ושרה שמעת פתח האהל והוא אחריו:
 14 וכסף משנה קחו בידכם ואת הפסף המושב בפי
 אמתחתכם תשיבו בידכם אולי משנה הוא: 15 ואת
 אחיכם קחו וקומו שובו אל האיש:

b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-retained in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (*Hiph.*) to the land of your fathers.

CHAP. XI. § 7. Verbs Ayin Yod.

E. g. *בין*, to discern. Paradigm: see Appendix E, p. 25.

Short Paradigms.

485	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partecp.
1 Kal	bān	bîn	bîn	yābhîn	bān
	bîn				
2 Niphal	nābhôn	hibbôn	hibbôn	yibhôn	nābhôn

Past Partecp. of Kal, bân.

Imperf. apoc. yābhēn; *Imperf. c. Vav conv.* vāyyā'bhēn. (485)
Infīn. absol. Kal, bōn; *Nīph.* hībōn.

Normal Forms.

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

- a) These verbs have the same structure as verbs ⁴⁸⁷ *Ayin Vav*, and their ' is treated in the same manner as the ʾ of that class: e. g. *Perf. Kal* shāth (for shāyāth), *he has set*; *Infīn.* shīth; *Infīn. absol.* shōth (for shāyōth); *Imperat.* shīth; *Imperf.* yāshīth; *Jussive*, yāshēth, with *Vav conv.* vāyyā'shēth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphīl* with the characteristic ה elided: e. g. בִּינֹתִי (similar to הִבִּינוֹתִי); also רִיבֹתָ, בִּנְתָּ, *thou contended*; also רִבֵּתָ.
- c) Often also complete *Hiphīl* forms occur: e. g. *Perf.* הִבִּינוֹתֶם, הִבִּינוּ; *Infīn.* הִבִּין (also בִּין); *Imperat.* הִבִּן (also בִּין); *Partcp.* מִבִּין (also בִּין); so likewise מִרִּיב (also רִּב); מִשִּׁים (also שִׁים); מִצִּץ, *glittering*; also in *Perf.* צָץ.
- d) Moreover, as *Passive* we find a few times *Hoph.* *Imperf.* יִישַׁר, from שָׁר, *to sing*; יִישַׁת, from שָׁת, *to set*.

These *Hiphīl* forms may easily be traced to verbs עָי, and ⁴⁸⁸ possibly, in part, belong to that class. The same may be said of *Nīphal*, נָבוּן; *Piel*, בִּוּן; and *Hithpaēl*, הִתְבוּן (as if from בָּן). These verbs are in every respect closely related to verbs עָי. Hence it is that we find several verbs used promiscuously, as עָי and עֵי, and with the same meaning in both forms, as לֵי

- (486) (*denom.* from לָיַל), to spend the night; *Infin.* also לָוּן; שָׁיַם, to place; *Infin.* also שָׂוַם; *Imperf.* יִשְׂיִם; once יִשְׂוַם. In other verbs one of the two is the predominant form, as נָבִיל, to exult (נָוַל only once, Prov. xxiii. 24). But few are exclusively עָי, as רָיַב, to contend; שָׂיַת, to set; שָׂיַשׁ, to rejoice.
- 489 The old Grammarians referred all these forms to verbs עָו, which it may, indeed, in some cases be right to do.
- 490 The Pdm. App. E, p. 25, is placed by that of verbs עָו, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
- 491 The *Imperf. apoc.* is יִבֶּן; with retracted tone it takes the form יִרְבֵּן לֹו. So with *Vav convers.* וַיִּשְׂיִם, and he placed; וַיִּבֶּן, and he perceived.
- 492 As *Partep. act. Kal* we find once לָו, spending the night (Neh. xiii. 21); *Part. pass.* שָׁיַם or שָׂוַם, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָי scarcely ever suffer their נ to quiesce, and hence are irregular only as verbs with *Ayin guttural*. Yet in the *Perf.* of the very common verb שָׂאַל, to ask, the feebleness of the נ reduces the *ä* under it to (־), and in a closed syllable to (־) and (־), when the syllable is toneless, and no full vowel precedes the נ (just as in some verbs פִּי); so with suff. שָׂאַלְךָ, שָׂאַלְתִּיהוּ, שָׂאַלְתֶּם, 2 pl. שָׂאַלְתֶּם; also in *Hiph.* (1 Sam. i. 28).

Vocabulary (exclusively עָי).

Of this kind are :

<p>494 To understand, בִּין.</p> <p>To exult, נָבִיל.</p> <p>To pass the night, לָוּן.</p> <p>To contend, plead, רָיַב.</p>	<p>To smell, רִיחַ*.</p> <p>To put, set, place, שָׁיַם.</p> <p>To set, put, שָׂיַת.</p>
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* Only used in *Hiphil*.

Exercise 45.

- a) 1 495 בִּינִי בְּעֵרִים בְּעַם וְכִסְיִים כּוֹתִי תִשְׁפִּילֵנִי:
 2 הַנְּמִלָּה תִּכְוֶן בְּקוֹץ לַחֲמָה אֲנָרָה בְּקִצִּיר מֵאֲכֹלָה:
 3 אֶל תִּרְיֵב עִסְדָּאֲרִם חָנָם: 4 לֵב אָדָם יִחַשֵׁב דְּרַפּוֹ
 יִהְיֶה יִכּוֹן צַעְרוֹ:

b) 1. Plead with * your mother, plead: for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, Set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

CHAP. XI. § 8. Verbs Lamed Aleph.

E. g. מִצָּא, to find. Paradigm: see Appendix E, p. 26.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partecp.	
1 Kal	mātsâ	m'tsō	m'tsâ	yimtsâ	mōtsē*	496
2 Niph.	nimtsâ	himmātsē*	himmātsē*	yimmātsē*	nimtsâ	
3 Piel	mitstsē*	mātstsē*	mātstsē*	y'mātstsē*	m'mātstsē*	
4 Pual	mūtstsâ	mūtstsâ	(none)	y'mūtstsâ	m'mūtstsâ	
5 Hiph.	himtsî*	hāmtsî*	hāmtsē*	y'āmtsî*	māmtsî*	
6 Hoph.	hūmtsâ	hūmtsâ	(none)	yūmtsâ	mūmtsâ	
7 Hithp.	hith- mātsē*	hith- mātsē*	hith- mātsē*	yith- mātsē	mith- mātsē*	

Past Partecp. of Kal, mātsû*.

Jussive (Hiph.) yāmtsē*; Imperf. c. suff. (Piel) y'mātstsēni, (Hiph.) yāmtsēni, (Kal) yimts-āen..

* ב.

† וַיֵּצֵא, and went out.

‡ To be rendered by נִתַּן.

§ Hiphil.

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

Normal Forms.

497	1 Kal	{	Perf.	mātsā	mā'tsēah	mātsāthf
			Imperat.	m'tsā	m'tsē'nāh *	
	2 Niphal	{	Perf.	nimtsā	nimtsē'thāh	
			Imperat.	himmātsē	himmātsē'nāh	

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

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

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

500 The *Imperf.* and *Imperat. Kal* have *A* after the analogy of verbs *Lamed guttural*.

501 Also before affirmatives beginning with a consonant (א, ב) **N** is *not heard* (*quiesces* in the *Perf. Kal*, in *Kamets*, **נִצְחָה**; in the *Perf.* of all the other conjugations, in *Tsere*, **נִצְחָה**; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, **נִצְחָה**, **נִצְחָה** †).

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

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

* *a* in Italics is quiescent.

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

CHAP. XI. § 9. Verbs Lamed Hé.

E. g. גָּלָה , *gālāh*, to reveal. Paradigm: see Appendix E, pp. 28, 29.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	<i>gālāh</i>	<i>g'lōth</i>	<i>g'lēh</i>	<i>yiglēh</i>	<i>gōlēh</i>	509
2 Niph.	<i>niglāh</i>	<i>higgālōth</i>	<i>higgālēh</i>	<i>yiggālēh</i>	<i>niglēh</i>	
3 Piēl	<i>gillāh</i>	<i>gällōth</i>	<i>gällēh</i>	<i>y'gällēh</i>	<i>m'gällēh</i>	
4 Pual	<i>güllāh</i>	<i>güllōth</i>	(none)	<i>y'güllēh</i>	<i>m'güllēh</i>	
5 Hiph.	<i>higlāh</i>	<i>hāglōth</i>	<i>hāglēh</i>	<i>yāglēh</i>	<i>māglēh</i>	
6 Hoph.	<i>hōglāh</i>	<i>hōglōth</i>	(none)	<i>yōglēh</i>	<i>mōglēh</i>	
7 Hithp.	<i>hith-gällāh</i>	<i>hith-gällōth</i>	<i>hith-gällēh</i>	<i>yith-gällēh</i>	<i>mith-gällēh</i>	

Past Partcp. of Kal, *gālūi*.

Infm. absol. (Kal) *gālōh*; (Niph.) *niglōh*; (Piēl) *gällōh*; (Pual) *güllōh*; (Hiph.) *hāglēh*; (Hoph.) *hōglēh*; (Hithp.) *hith-gällēh*.

Imperf. apoc. (Kal) *yīgēl*; (Niph) *yiggāl*; (Piēl) *y'gāl*; (Hiph.) *yēgēl*; (Hithp.) *yithgāl*.

Normal Forms.

Kal	{	Perf.	<i>gālāh</i>	<i>gāl'thāh</i>	<i>gālithī</i>	<i>gālū</i>	510
		Imperat.	<i>g'lēh</i>	<i>g'li</i>	<i>g'lēnāh</i>		
		Imperf.	<i>yiglēh</i>	<i>tiglī</i>	<i>tiglēnāh</i>		

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

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. הַבְּרִיָּה), which are inflected throughout like verbs *Lamed guttural**.

513 The grammatical structure of these verbs (see Pdm. App. E, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfecteds* end in *āh*.

All the *Imperfects* and *Participles Active*, in *ēh*.

All *Imperatives*, in *ēh*.

The *Infin. absol.* (except in *Hiph.* and *Hoph.*), in *ōh*.

514 At the end of the *Partcp. Pass.* of *Kal* the original ' appears, גָּלוּי, *gālūi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in ה: hence in *Kal*, גְּלוּת, *g'lōth*; in *Piēl*, גְּלוּת, *gāl-lōth*, &c.

516 Before the affirmatives beginning with a consonant (ה, ג), the original ' remains, but not as a consonant: it would properly form with the *ā* the diphthong *ai*; but this diphthong in the *Perf.* is first contracted into *ē* (יְ), and then further attenuated into *ī*, but in the *Imperf.* and *Imperat.* it is changed into the obtuse יְ (è). Thus in *Perf. Piēl*, from גְּלוּת (after קִטְלוּת) we get first גְּלוּת, and then, by attenuating the *ē* into *ī*, גְּלוּת; in the *Imperf. Piēl*, תִּגְלוּתֵיךָ. In the *Passives* the *ē* is always retained; in the *Actives* of the derived conjugations, and in the *Reflexives*, both *ē* and *ī* are used alike (see 527, 531); on the contrary, in *Kal* (the most common species) we find only *ī*. Accordingly we have in the

Perfect Kal *ī*, as גְּלוּת;

* It is certain, however, that some verbs הָ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה.

Perfected of the other active conjugations (including the reflexive *Hithp.*) ϵ and i promiscuously, as גָּלִיתָ and גָּלִיתִי ;

Perfected of the *Passives* only ϵ , as גָּלִיתָ ;

Imperfects and *Imperatives* always וְ (θ), as תִּגְלִינָה , תִּגְלִינִי .

Before the affirmatives beginning with a vowel (\acute{u} , i , $\acute{a}h$), the *Yod* with the foregoing vowel usually falls away [$\text{גָּלִי} = \text{גָּלִי}$, &c.]; but it is retained in ancient full forms, particularly in *pause*, as יִגְלִי (see 524, 530). Before *suffixes* also it falls away, as גָּלִיךָ (see 539).


The *Yod* disappears also in 3 *Perf. sing. fem.*, where תָּ is appended as feminine ending, as גָּלִיתָ . But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending הָ is appended so as to form גָּלִיתָהּ . So in all conjugations: e. g. *Hiph.* הִגְלִיתָ , common form הִגְלִיתָהּ , in *pause* הִגְלִיתָהּ .

The formation of the *shortened Imperf.*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the וְ , by which still other changes are occasioned in the form (see 522, 526, 528, 533). The *shortened Imperative* is also formed by *apocopé* of the וְ (see 529, 534).

REMARKS.

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

a) The *Inf. absol.* has also the form וְגָלִי , *videndo*.

- (521) *b*) As the *Infn. constr.* occurs also, though seldom, עָשָׂה, רָאָה, as well as the feminine form רָאָהָה, to see.
- 522  The apocopé of the *Imperf.* occasions in *Kal* the following changes:
- The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. יִבֹּל for יָבֹל; וְיִבֹּן, and he built; יִשַׁע, let him look, for יִשָּׁע.
 - The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרְאֵה, let him see (fr. רָאָה).
 - The *helping-vowel* is sometimes omitted: e. g. וְיִשָּׁב, וְיִשָּׁת, וְיִבְכֶּה. The verb רָאָה has the two forms יִרְאֵה and יִרְאֶה, the latter with *Pathakh* on account of the *Resh*.
 - Examples of verbs which are *Pe guttural* as well as *Lamed He*: וְיַעֲשֶׂה, and he made, from עָשָׂה; וְיַעֲנֶה, and he answered, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וְיִחַד, וְיִתְחַד, וְיִחַדְרָה (with *Dagesh lene* in second radical), let him rejoice.
 - The verbs הָיָה, to be, and חָיָה, to live, which would properly form in the *Imperf. apoc.* יִהְיֶה, יִחְיֶה, change these forms to יִהְיֶה, יִחְיֶה (y'hi, y'khi), because the *Yod* prefers a vowel before it in which it may quiesce.
- 523 The full forms without the apocopé of הָה sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וְרָאִיתָהּ, and I saw, twenty times, but not in the Pentateuch, וְיַעֲשֶׂה, and he made, four times.
- 524 The original *y* is sometimes retained before the affirmatives beginning with a vowel (cf. 522, above), especially in and before the *Pause*, and before the full plural ending (ûn) וְ, or where for any reason an emphasis rests upon the word. *Perf.* חָסְתָהּ, they took refuge; *Imperat.* בְּעֵי, ask ye; *Imperf.* יִרְבִּיּוּ, they increase, more frequently like יִשְׁתִּיּוּ, they drink (cf. 530).

The *Partcp. act.* has also a *fem.* of the form צוֹפִיָּה, *spying*; 525 פְּרוּרִיָּה, *fruitful*; in the *Plur.* like אֲוֹתֵיֹת. The *Partcp. pass.* is sometimes without י, as עָשָׂה for עָשָׂי, *made*, צָפַר.

It is but very seldom that the second syllable is defectively written.

II. *Niphal.*] The apocopé of the *Imperf.* occasions here no 526 further changes (יִנְלָה from יִנְלָה); yet in one verb *y* guttural we find a form with (־) shortened to (־), viz. יִמַּח (for יִמַּח). Similar in *Piël*, תִּעַר (from תִּעְרָה), and in *Hithpaël*, תִּתְרַע (from תִּתְרַעַה).

III. *Piël, Pual, and Hithpaël.*] In the *Perf. Piël*, the second 527 syllable has *Khirik* instead of the diphthongal *e* in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes *Khirik* is always employed, except in *Pual*, which always has *Tsere* (ִ).

The *Imperf.* loses, after the apocopé, the *strong Dagesh* of 528 the second radical; hence *Piël*, רִיצוּ; *Hithpaël*, רִיתְנָל. Less frequently is the *Pathakh* then lengthened into *Kamets*, as רִיתוּ, יִתְאָר (cf. 526).

In *Piël* and *Hithpaël* are found also *apocopated* forms of the 529 *Imperat.*, as נִס for נִסֶּה, *prove!* הִתְחַל, *seign thyself sick*.

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

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

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

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

- 533 The *Imperf. apoc.* has either the form $\text{יִשְׁקַ, יִפְתַּ, יִרְדַּ}$, or (with a helping-vowel) $\text{יִשְׁקַל, יִפְתַּל, יִרְדַּל}$, for which, however, is invariably substituted the form $\text{יִשְׁקַל, יִפְתַּר, יִרְדַּר}$. Examples with gutturals: $\text{וַיַּעַל, וַיִּצְעַל}$, &c., which can be distinguished from the *Imperf. Kal* only by the signification.
- 534 The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as הֲרַב for $\text{הֲרַבָּ, הֲרַבֵּ, הֲרַבֵּ}$; הֲרַף for $\text{הֲרַפָּ, הֲרַפֵּ, הֲרַפֵּ}$; הֲעֵל for הֲעֵלָה .
- 535 The *Imperf.* with *Yod* retained occurs only in הִנְיִן , from יָנָה .

(ADDITIONAL REMARKS.)

- 536 V. In the Aramæan, where, as before remarked, the verbs לָא and לָה flow into one another, both classes terminate, in the *Imperf.* and *Partcp.* of all the conjugations, without distinction, in א־ or י־ . As imitations of this mode of formation we are to regard those forms of the *Infn.*, *Imperat.*, and *Imperf.* in ה־ , more seldom א־ and י־ , which are found in Hebrew also, especially in the later writers and the poets. *Infn.* הִיָּה , to be; עֲנֵה , opprimendo; הִפְיָה . *Imperat.* הִיָּה , be thou. *Imperf.* אֵל־תִּהְיֶה ; אֵל־תִּבֵּא , follow not; אֵל־תַּעֲשֶׂה , do not*.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in $\text{הִחֲלִי, הִתְיַנִּי}$, and hence in the *Plur.* הִמְסִי .
- 538 In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form וה ; viz. נִאָּוָה , contracted נִאָּוָה , to be beautiful, from נָאָה ; מִשְׁחִיוִים , the archers: but especially שָׁוָה , to bow, *Pilel* שָׁוָה , hence the

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imperat.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (־) and (ֿ). See Gen. xxvi. 29. Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הִשְׁתַּחֲוֶה, *to bow oneself, to prostrate oneself, 2 pers.* (538)

יָתַת and יָתַתְתִּי, *Imperf.* יִשְׁתַּחֲוֶה, *apoc.* וַיִּשְׁתַּחֲוֶה, for וַיִּשְׁתַּחֲוֶהוּ (analogous with יָדַי for יָדַי).

Before *suffixes* the ה final, with the preceding vowel, falls 539 away, as עָנַנִי, *he answered me*, עָנָה, עָנָם; *Imperf.* יַעֲנֶה, יַעֲנֶהוּ; *Hiph.* הִעֲלֶה. Very seldom י takes the place of the final ה־ or ה־, as in יִכְסִימוּ, *he will cover them*; הִכִּינִי, *smite me*. The 3 *Perf. fem.* always takes before *suff.* the older form נָלַת (see 518), yet with a short *ā*, as in the regular verb: e. g. עִשְׂתָּנִי for כָּלַתָּהּ; in *pause* עִשְׂתָּנִי.

Vocabulary.

To trust (in), חָסַהּ (ב), khā-sāh (b').

To build, בָּנָה, bānāh.

To stretch out, נָטָה, nātāh.

To multiply, רָבָה, rābhāh.

To feed, רָעָה, rā'āh.

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

To befall, אָנָה (in Pual) ānāh.

To see, רָאָה, rāāh. 540

Piercings, מַדְקָרוֹת, mād-k'rōth (dākār).

Sword, חֶרֶב, khērēbh.

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

Embryo; unformed substance, גֹּלֶם, gōlēm (gālām, glomeravit).

Exercise 47.

a) 1 וְהָיָה בְעֵץ שְׂתוּל עַל־פְּלִינְתִים אֲשֶׁר פָּרְיוֹ | יָתַתְתִּי
 בְּעֵתוֹ וְעָלָהּ לֹא־יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלַח: 2 נָטִיתִי
 יָדַי וְאִין מִקְשִׁיב: 3 כִּרְבִי יִרְבּוּ יָמָי וְיִסְיִפוּ לִי שָׁנוֹת
 חַיִּים: 4 שְׁפָתַי צָדִיק יִרְעוּ רַבִּים וְאוֹלִים בַּחֲסָדִי לֵב
 יָמוּתוּ: 5 יֵשׁ בְּנֶפֶשׁ בְּמַדְקָרוֹת חָרָב וּלְשׁוֹן חֲכָמִים

- מִרְפָּא : 6 לֹא־אֵנָה לְצַדִּיק כָּל־אֵן וְרָשָׁעִים מִלֵּאן רַע : (541)
 7 אִם־אֲרַעֵב לֹא־אֵמַר לְךָ כִּי־לִי תִבֵּל וּמִלֵּאָה : 8 בִּיהוָה |
 חֲסִיתִי אִיךָ תֵּאמְרוּ לְנַפְשִׁי נֹדֵי הָרֶכֶס צָפוּר : 9 הִימִיבָה
 בְּרָצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 נְלַמֵּ | רֵאן
 עֵינֶיךָ וְעַל־סִפְרְךָ כֹּלֵם יִכְתְּבוּ * יָמִים יֵצְרוּ וְלֹא אֶחָד בָּהֵם :
 11 תוֹעֵבֵת מַלְכִים עֲשׂוֹת רָשָׁע כִּי בְצַדִּיקָה יִכּוֹן כִּפְסָא :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

512 Write down the forms :

I was.	I will be.	Be thou	To be.
Thou wast.	Thou (<i>m.</i>) wilt be.	Be thou (<i>f.</i>)	In-being.
Thou (<i>f.</i>) wast.	Thou (<i>f.</i>) wilt be.	Be you.	
He will be.	He will be.	Be you (<i>f.</i>)	
She was.	She will be.		

* Most recent interpreters translate the latter clause thus: *the days* [sc. of my life] *all of them were predetermined*, and (= when) not one of them [yet was]. So *Maurer, De Wette, Hengstenberg*. Cüllam refers, by anticipation, to 'days.'

CHAP. XII. Suffixes of the Verb.

The suffixes appended to the verb express the accusative of the personal pronoun. They are :

SINGULAR.

Person.	Forms proper for the Perfect Tense.	Forms proper for the Imperfect.	544
1 me (c.)	נִיְ- נִיְ-	נִיְ-	
2 thee (m.)	ךָ, in pause אָךְ or אַךְ	ךָ- or כָּךְ	
2 thee (f.)	ךִיְ- אִיְ- אֵיְ-	ךִיְ- אִיְ- or כִיְ-	
3 him	הוּ- לוּ-	הוּ- לוּ-	
3 her	הִיְ- הֵיְ-	הִיְ-	

PLURAL.

1 us (c.)	נֵנוּ-	נֵנוּ-	
2 you (m.)	כֶּם-	כֶּם-	
2 you (f.)	כֵּן-	כֵּן-	
3 them (m.)	הֵם, poetical כֹּל	הֵם, poetical כֹּל	
3 them (f.)	הֵנּוּ-	הֵנּוּ-	

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

SINGULAR.

1 me (c.)	נִיְ- נִיְ- for נִיְ-	545
2 thee (m.)	ךָ כָּךְ- נְךָ-	
3 him	הוּ- for הֵנוּ-	
3 her	הִיְ- נְהִיְ-	

Perfect with Suffixes.

546 As a *general* rule,a) the forms that end in a *consonant*, take the suffixes that begin with a vowel (called a *vowel-of-union*);b) the forms that end in a *vowel*, take the suffixes that begin with a consonant.c) The vowel-of-union for the *Perfect* is *ā* (or *ā*)d) " " *Imperfect* } *ō* (or *ō*).e) " " *Imperative* }

547 Whatever changes the affirmatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

	takes	for
a) The 3rd sing. fem.	<i>āh</i> or <i>āh</i>	<i>āh</i>
b) 2nd sing. fem.	<i>tī</i>	<i>t</i>
2nd plur. masc.	<i>tū</i>	<i>tēm</i>

548 Here observe, (1) the *2nd sing. fem.* (which is derived from an old form *āttī*) becomes identical in form with the *1st pers. sing.*, and is only to be distinguished from it by the context; (2) of the *2nd plur. fem.* no instance is found with suffixes.549 [The *3rd sing. fem.* of the *Perfect* (1) draws the tone to itself, except with *chem, chen*, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

View of the Suffixes to the Verb (E.).

I. TO THE PERFECT.

	transit. Kal	3 f. sing.
550 Verb:	כָּתַב <i>he has written</i>	כָּתְבָה
Suff.: sing. 3 m.	כָּתְבֶהוּ	כָּתְבֶתְהוּ
	or	or
— m.	כָּתְבוּ	כָּתְבֶתְוּ
— f.	כָּתְבֶהָ	כָּתְבֶתְהָ

2 m.	<i>thee</i>	פְּתַבְּדָּךְ 2	פְּתַבְּדָּךְ (550)
— f.	<i>thee</i>	פְּתַבְּדִי	פְּתַבְּדִי
1.	<i>me</i>	פְּתַבְּנִי	פְּתַבְּנִי
pl. 3 m.	<i>them</i>	פְּתַבְּכֶם	פְּתַבְּכֶם
— f.	<i>them</i>	פְּתַבְּנָן	פְּתַבְּנָן
2 m.	<i>you</i>	פְּתַבְּכֶם	פְּתַבְּכֶם
— f.	<i>you</i>	פְּתַבְּכֶן	פְּתַבְּכֶן
1.	<i>us</i>	פְּתַבְּנוּ	פְּתַבְּנוּ

ℓ from intrans. Kal in the same way.

1) אָהָבָו, 2) אָהָבְךָ, 3) אָהָבְכֶם;

ℓ from the other forms, as Piel:

1) פְּתַבְּבוּ, 2, 3) פְּתַבְּבְךָ, פְּתַבְּבְכֶם.

So

אָהָבְתָהוּ

פְּתַבְּתָהוּ

Suff.: sing. } 3 m. }	2 m. sing.	פְּתַבְּתָּ	2 f. & 1 sing.	פְּתַבְּתִי	3 pl.	פְּתַבְּוּ
		פְּתַבְּתָהוּ		פְּתַבְּתִיהוּ		פְּתַבְּוּהוּ
	or		or			
	<i>him</i>	פְּתַבְּתָּו		פְּתַבְּתִיו	(none)	
— f.	<i>her</i>	פְּתַבְּתָהּ		פְּתַבְּתִיהָ		פְּתַבְּתָהּ
2 m.	<i>thee</i>	(none)		פְּתַבְּתִיךָ		פְּתַבְּתָךְ
— f.	<i>thee</i>	(none)		פְּתַבְּתִיךָ		פְּתַבְּתָךְ
1.	<i>me</i>	פְּתַבְּתִנִי		פְּתַבְּתִינִי		פְּתַבְּתָנוּ
pl. 3 m.	<i>them</i>	פְּתַבְּתֶם		פְּתַבְּתֵינִי		פְּתַבְּתָם
— f.	<i>them</i>	פְּתַבְּתָנָן		פְּתַבְּתֵינָן		פְּתַבְּתָנָן
2 m.	<i>you</i>	(none)		פְּתַבְּתֵיכֶם		פְּתַבְּתָכֶם
— f.	<i>you</i>	(none)		פְּתַבְּתֵיכֶן		פְּתַבְּתָכֶן
1.	<i>us</i>	פְּתַבְּתָנוּ		פְּתַבְּתֵינוּ		פְּתַבְּתָנוּ

Just so the suff. to the Persons
of all Verbal-stems:

פְּתַבְּתָהוּ פְּתַבְּתִיהוּ

&c.

In the same way

1st and 2nd

pers. plur.

פְּתַבְּתָהוּ

פְּתַבְּתָנוּהוּ

II. TO THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.	
Verb :	יִכְתֹּב	יִכְתְּבוּ	כָּתֹב	שְׁמַע
Suff. : sing. } 1	יִכְתְּבוּהוּ	יִכְתְּבוּהוּ	כְּתֹבְהוּ	שְׁמַעְהוּ
3 m. }	יִכְתְּבוּהוּ	יִכְתְּבוּהוּ	כְּתֹבְנָה	שְׁמַעְנָה
	יִכְתְּבוּ			
	יִכְתְּבוּ			
- f.	יִכְתְּבֶהָ	יִכְתְּבֶיהָ	כְּתֹבֶהָ	שְׁמַעֶהָ
	יִכְתְּבֶנָּה			
	יִכְתְּבֶהָ		כְּתֹבֶהָ	
2 m.	יִכְתְּבוּךְ	יִכְתְּבוּךְ		
- f.	יִכְתְּבוּךְ	יִכְתְּבוּךְ		
1.	יִכְתְּבוּנִי	יִכְתְּבוּנִי		
pl. 3 m.	יִכְתְּבוּם	יִכְתְּבוּם	כְּתֹבְנִי	שְׁמַעְנִי
- f.	יִכְתְּבוּ	—	כְּתֹבְם	שְׁמַעְם
2 m.	יִכְתְּבוּכֶם	יִכְתְּבוּכֶם	כְּתֹבְוּ	שְׁמַעְוּ
- f.	יִכְתְּבוּכֶן	יִכְתְּבוּכֶן		
1.	יִכְתְּבוּנִי	יִכְתְּבוּנִי		
			כְּתֹבְנִי	שְׁמַעְנִי

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

š in the last syllable, יִנְהַג 1. יִנְהַגְהוּ; 2. יִנְהַגְךְ; 3. יִנְהַגְכֶם. — š in the last syllable, יִכְתֹּב 1. יִכְתְּבוּהוּ; 2. יִכְתְּבוּךְ.

* So also to all persons ending in the 3rd radical: תִּכְתֹּב.

תִּכְתֹּב, תִּכְתְּבוּ.

† So also to תִּכְתְּבוּ 2 plur. m. and 3 a. 2 plur. f., and to

תִּכְתְּבִי 2 sing. f.

‡ To the f. sing. and to the plur. like to the Imperf.

(551) 3. יִשְׁלַחֶךָּ; 2. יִשְׁלַחֶכֶם; 3. יִכְתְּבֶךָּ;
 יִשְׁלַחְכֶם.—f or u in the last syllable, *Hiph.*:
 יִכְתִּיבֶהוּ; 2. יִכְתִּיבֶךָּ; 3. יִכְתִּיבְכֶם: with gutt.
 יִשְׁמִיעֶכֶם, יִשְׁמִיעֶךָּ.

Exercise 48.

- 1 552 חַנְּנִי אֱלֹהִים כְּחַסְדֶּךָּ כָּרֹב רַחֲמֶיךָ מִתְּהָ פִשְׁעָי: a)
 2 הֲרֵבָה בְּבִסְנִי מַעֲוֹנִי וּמַחְטָאֵי מַהֲרָנִי: 3 כִּי־פִשְׁעֵי
 אֲנִי אָדַע וְחַטָּאֵי נִגְדִי תָמִיד: 4 לֵךְ לְבִדְדֶךָ | חַטָּאֵי
 וְהָרַע בְּעֵינֶיךָ עֲשִׂיתִי לְמַעַן תַּצְדִּיק בְּדַבְרֶךָ תּוֹפֵה בְּשִׁפְטֶךָ:
 5 הֲוֹבְעוֹן חוֹלְלֵי וְבַחְטֵא יִחַמְתַּנִּי אֲמִי: 6 הֲוֹאֲמֵת
 חֲפֻצַּת בַּחָחוֹת וּבְכֹתֶם חֲכָמָה תוֹדִיעַנִי: 7 תַּחְטָּאֵנִי
 בְּאֵזוֹב וְאַטְהַר תִּכְבֹּסְנִי וּמַשְׁלַג אֶלְבִּין: 8 תִּשְׁמִיעַנִי שִׁשׁוֹן
 וְשׁוֹמַחָה תִּגְלַגְּנָה עַצְמוֹת דְּכִיתִ: 9 הִסְתַּר פָּנֶיךָ מִחַטָּאֵי
 וְכַלְעֵוַנְתִּי מִחָה: 10 לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ
 נְכוֹן חִדַּשׁ בְּקֶרְבִּי: 11 אֶל־תִּשְׁלִיכְנִי מִלְּפָנֶיךָ וְרוּחַ קֹדְשְׁךָ
 אֶל־תִּקַּח מִמֶּנִּי: 12 הֲשִׁיבָה לִּי שִׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה
 תִּסְמַכְנִי: 13 אֶלְמֹדָה פִּשְׁעִים דִּרְכֶיךָ וְחַטָּאִים אֶלֶּיךָ
 יָשׁוּבוּ: 14 הֲצִילֵנִי מִדַּמִּים | אֱלֹהִים אֱלֹהֵי תְשׁוּעָתִי תִרְנָן
 לְשׁוֹנֵי צְדָקָתְךָ: 15 חֶמֶת־מֶלֶךְ מִלְּאֲכֵי־מוֹת וְאִישׁ חֲכָם
 יִכְפָּרְנָה: 16 אִישׁ וְהַפְּכוֹת יִשְׁלַח מְדוֹן וְנִרְפָּן מִפָּרִיד
 אֶלְוָה: 17 אִישׁ חָמֵס יַפְתֶּה רֵעֵהוּ וְהוֹלִילוּ בְּדַרְךָ לֹא־
 טוֹב: 18 אֵוֶלֶת קְשׁוּרָה בְּלֵב־נָעַר שֶׁבֶט מוֹסֵר יִרְחִיקָנָה

- מִמֶּנּוּ : 19 עָשָׂק דָּל לְהַרְבּוֹת לוֹ נָתַן לְעֶשֶׂיר אֶךְ לְמַחְסוֹר : (552)
 20 הֵט אֲזַנְךָ וּשְׁמַע דְּבָרֵי חֲכָמִים וּלְבָבְךָ תִּשְׁתּוּ לְדַעְתִּי :
 21 כִּי־נָעִים כִּי־תִשְׁמַרְם בְּבִמְנָךְ יִכְנּוּ יַחְדוֹ עַל־שִׁפְתֶיךָ :
 22 לְהִיּוֹת בִּיהוּה מְבַמְחָד הַיְדַעְתֶּךָ הַיּוֹם אַף־אֶתְהָ :
 23 הֲלֹא כְּתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמַעֲצוֹת דַּעַת : 24 לְהוֹדִיעֶךָ
 קִשְׁטִי אֲמַרִי אֲמַת לְהַשִּׁיב אֲמָרִים אֲמַת לְשַׁלְחֶיךָ :

b) Translate into Hebrew—

Thou hast put him (1, 1, v).
 Thou (*f.*) hast deceived me.
 She instructed him.
 She inclined (1, 5, n, h) him.
 Thou hast despised me.
 Thou (*f.*) hast given him.
 They have forsaken me.
 I have cursed her.
 Give him.
 Take him.
 He will pursue him.
 They shall find her.
 They shall call-upon me.
 To despise them.

When he fled (Say: *in his flying*).
 When thou buildest (Say: *in thy building*).
 When he prepared (Say: *in his preparing*).
 To deceive me.
 When he was circumcised (Say: *in his being circumcised*).
 They that do (*p.*) this.
 His slain.
 They that call-upon him.

DIFFERENCES OF IDIOM, &c.

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

In other instances also the copula ('is,' 'are') is omitted.
There the sun = *there is the sun.*

- | | | |
|----|--|---|
| 3. | a) He that falls. }
He that has fallen. }
He that will fall. } | All these English forms may be translated by one participle, <i>nōphēl</i> , 138. |
| | b) He who teaches. | The teaching [person]; as <i>ὁ διδάσκων</i> in Greek. |

c) The partcp. is often used as a predicate* to denote (usually) the *Present Tense*.

- | | | |
|----|-------------------------------|---|
| 4. | a) Sweeter than honey. | Sweet above (<i>from, in comparison of</i> [= <i>præ</i>]) <i>noney</i> (נֹנֵי). |
| | b) The tallest of the people. | The-tall [^o one] from the people (תָּוִן, מִן, מִן; sometimes תָּוִן), 196. |
| | c) Very good. | <i>tōbh m'ōd</i> (טוֹב קָאוֹד). |

5. DATIVE RELATIONS.] Usually לְ, sometimes לָאֵל, prefixed to, and *cokering with*, the noun.

* Usually the *present tense* of a verb. *Jehovah* (^ois) *knowing* = *Jehovah knows*.

6. Acc. usually לְ or לִּי , 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes לְ prefixed.
- b) The place *at which* may be in acc. without a preposition, 175, c.
- c) The person *to whom* motion is directed, is usually expressed by לְ prefixed, 175, e.

7. (Acc. continued). The Acc. may also denote—

- a) The time *when*.
- b) The time *how long*.
- c) Relations of *space* (*how wide, deep, &c.*).
- d) The relations denoted in English by *as to, in respect of, according to; in*.

8. ABLATIVE RELATIONS.]

a) מִן , *from* (176); also = *some of*.b) Often בְּ = *in, at, with*.

9. GENITIVE RELATIONS.]

a) Usually expressed by placing the *preceding* (i. e. the *governing*) noun in the *construct state*.b) Sometimes by לְ , cf. 177.

c) Gen. of possession:

Her father's flock.

The flock which to-her-father
[i. e. *was or is*]. ('*To*' to
be expressed by לְ), 178.

10. NUMERALS.]

Seven sons, cf. 207.

11. RELATIVE.]

a) Whose.

Who—to him }
Who—to her } 246.

b) All that I have.

All which to me.

כִּי לְ , like our '*that*,' is sometimes used as a relative.

12. Where.

Whence.

Which—there. }
Which—thence. } 243.

13. a) From *when*, from *where*, as in English.
 b) He has fallen into the pit *he made* (= *which* he made): as in English.
 c) At the time he *did* it: as in English.
14. The orphan and *one who has no helper*. The orphan and *there is no helper to him*, 256.
15. ׀ִנִּ (257, end) =, virtually, the *copula* (in any tense) with a negative.
 Joseph *was not* in the pit. ên-Yôsêph bâbbôr.
16. ׀ִ =, virtually, the *copula*, in any tense.
It is in my power. yêsh-l'êl yâdî.
17. Many verbs are in Hebrew followed by an *accusative*, where we must use a *preposition*.
18. Many verbs are in Hebrew followed (*always* or *sometimes*) by a preposition, where we should use the acc. only in English.
 To seek wisdom. bikkesh P' . . . [as we may say 'to seek after' a thing].
 To rebuke a man. gâ'âr b' . . . [to find fault with a man].
19. The infin. absolute is used—
 1) as an *intensive*,
 Thou shalt surely die. To die thou shalt die.
 2, Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.
 Thou shalt weep and Thou shalt weep and *to-mourn*.
 mourn.
20. Meanings of the Perfect:
 The Perfect denotes, A (used *absolutely*)
 a) *Past time*, (1) as perfect, (2) as pluperfect.
 b) The *present*, (1) as a condition or attribute already long continued and still existing (just like *odi, novi, memini*, in Lat.): e. g. yādā'vî, *I know*; sânetî, *I hate*. (2) A *permanent* or *habitual* action: *Happy the man who walks*, &c. (hālāch).
 c) The *future*, in *protestations* and *assurances*; the event being contemplated as *done* (e. g. *I give thee the field*, &c.).

B (used *relatively*)

- d) = *imperfect subj.* (e. g. we should have been or should be [essemus] as Sodom).
 e) = *pluperf. subj.* (e. g. if he had not left, &c.).
 f) = *futurum exactum*, just as with us 'when he has washed away;' for 'when he shall have washed away.'

C (with *Vav conv.*)

- g) = *future* (aft. future, i. e. imperf.).
 h) = *pres. subj.* (aft. imperf. in this sense), *lest he should put forth his hand, and take, &c.*
 i) = *imperat.* (aft. imperf.).
 k) = for past or present time, as preceding perf. or imperf. requires.

21. Meanings of the Imperfect :

The Imperfect denotes, A (used *absolutely*)

- a) The *future*.
 b) The *present* (especially of *permanent states and general truths*).

B (used *relatively*)

- c) as *subunct.* after particles meaning *that, that not, lest*.
 d) as *optative*.
 e) as *imperative*, the place of which it always supplies in prohibitions.
 f) as *potential*: = *may, might; can, could*.
 g) after *āz*, *then; tĕřĕm, not yet; b'tĕřĕm, before*.
 h) it may denote customary and continued action, and (like Lat. and French imperf.) of *extended representation*.
 i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

HEBREW AND ENGLISH INDEX.

א.

אָב m. *father*, whether natural, spiritual, or intellectual. irreg. (See App. B.)

אָבַר intr. *to be severed, forsaken, hence to stray, wander, be lost, perish.* Piel, *to sever, scatter, destroy.*

אָבַח *to breathe after, to long for, hence to be willing, inclined* (usually followed by inf. with or without ל).

אָבַי *pain, woe, or craving, need.*

אָבַל *to fall, to droop, to wither.*

Hiph. *to cause to mourn.* In poetry, Kal = Hith in prose, to mourn (with מַעַל over).

אָבֵן c. (mostly f.), *a stone.*

אָבַר *to gather, to collect.*

אָדָם *Adam, man, collect, for mankind, men generally.*

אָדָם or **אָדָם** adj. *red, ruddy.*

אָדָן (3, a) *commander, ruler, owner.* אָדָן is always used of God; the pl. אָדָנִים is generally singular, used not only of God but of men.

אָדָנִי is only used for the *supreme Lord* = ὁ Κύριος, and is thus distinguished from אָדָנִי *my lords.*

אָדָר (Kal not used) *to shine, to be splendid, excellent.* Niph. *to show oneself glorious, renowned, illustrious.*

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

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

אָהַב *to love.* Piel, partep., a *lover.*

אָהַבָה f. infin. of the verb אָהַב: e. g. לְאָהַבָה אֶת־שֵׁם יְהוָה *to love the name of the Lord.*—subst. *love, beloved.*—adv. *delightfully.*

אָהַל *tent, of the Bedouins, but also of the Tabernacle.*

אָוָה *to will, to desire* (Kal not used).

אָוִי Mimet. root. *woe! alas!* of threatening, w. ל.

אָוִיל (1, a) (1) adj. *foolish*, then subst. *a fool.* (2) *wicked, godless.*

אָפֵר f. sing. (13, a) *folly; sin*,
from obsol. אָרַח *to be slack*.

אָנָּה (6, h) *nothingness, falsehood, vanity.—wickedness, iniquity.—sorrow, distress.*

אִם adv. and conj. from אָ=ei, *if*, and לֹ=not, hence=ei לֹא, *if not*, then, *whether not, if perhaps, perhaps.*

אֹצֵר str. *what encloses, hence*
(1) *receptacle, granary, treasury*, (2) *treasure.*

אָנָּה demonstr. adv., *then, thereupon.*

אֶזְבִּיב *hyssop, used in the sprinklings of purification.*

אָזַח *to go, to go away.*

אָזֶן f. *the ear.*

אֶחָד *one, first.*

אָחִי irreg. [App. B.] (1) *brother*,
(2) *friend, kinsman, ally.*

אָחַר *to stay, tarry, delay.*

אֶחָרָה prep. *behind, after* (with suff. אֶחָרָהּ, אֶחָרָיִם, &c.), prep. of place, *after, behind.—of time, after, after that.*

אֶחָרָה (3, a) *the hinder part; as*
adv. *backwards.*

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

אֶיִב *to hate, to be an enemy; found chiefly in partcp. אֶיִבֵּי as subst. (7, b) adversary, enemy; f. אֶיִבָּהּ*

אֵיךְ adv. interrogative *how?*
qualitative *how.*

אֵילָנָה *strength.*

אֵין (6, i) *nothingness.—as an adv. not*, including the idea of the subst. verb *to be* (cf. אֵשׁ); אֵין אִישׁ *there is no man*, אֵין פִּתְרָה *there was none interpreting.* If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, אֵינִי *I am*, or *was not, shall not be*, אֵינִי, אֵינִי, אֵינִי, &c. When followed by the dative, אֵין לִי *there is not to me*, i. e. *I have not*, אֵין לָהֶם *they have not.*

אִישׁ (1, a) *man, Lat. vir.—husband.—man, opp. God, animals (homo).* Before other nouns denotes the qualities of men; אִישׁ אִמֹּחַ *a faithful man.—any one, each.*

אֵיךְ adv. and conj. *ὅτι, quod, that, certainly, but, however, only, only just.*

אֶכָּזֵר prop. subst., but used as adj. *hard, firm, hence hardy, courageous in a bad sense.—harsh, cruel.*

אֶכָּל prop. *to bring to nothing, annihilate; hence to eat, consume*, with לֵ, בֵ, כֵ, or accus. of object; applied to men, animals, and inanimate objects.

אֶפְרָיִם *diggers, tillers, of the land.*

אֵל (1) subst. *nothing; then* (2) neg. part.=לֹא, *lest, that not*, (not of direct prohibition where אֵל=אֵל is usual).

אל old Semitic name of the highest deity, and stands both for the God of the Hebrews and the gods of the heathen; hence *God*, as *the strong and mighty one*, but, **האל** usually stands for *Jehovah*.

אל and **אל-** prep. *to, towards, in, into, against.*

אֲלֵכֶן (Hiph. of **לָקַן**) = *to be white*. (1 pers. sing. Imp.).

אֲלֹפֶן intimate friend; leader.

אֲלֻמְנָה f. (11, b) a widow.

אִם f. (8, b) mother.

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

אַמְפָּה f. irreg. a maid-servant.

[App. B.]

אַמֶּנֶה m. str. *stay, prop, hence trustiness, fidelity*. The pl. is used with nouns=adjective.

אָמַר also **אָמַר**, poet. *saying, word, speech, utterance, discourse*.

אָמַר imperf. **אָמַר, יֹאמַר** to say, declare, mostly followed by the words spoken, constr. with **אֵל, לְ**, before the person to or of whom any thing is said; rarely with an acc. **אָמַר**=saying.

אַמֻּת f. (for **אַמְתָּה**) with suff. **אַמְתִּי** firmness, stability.—faithful-

ness, fidelity.—truth, as opposed to falsehood; usually with **הָיָה**.

אַמְתָּה f. (13, a) a sack or bag.

אָנָּה Kal not used (Arab. *to meet; to be in good time*). Piél, *to cause to come, or happen*. Pual, *to befall*.

אַנְיָה f. (10) a ship.

אַנְיָה to breathe through the nose, snort; to be angry (with **אָ**).

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

אַנְיָה f. constr. **אַנְיָה** a groaning, lamentation, sigh.

אַנְוֹשׁ (see **אִישׁ**) man.—the common people. Pl. **אַנְוֹשִׁים**, constr. **אַנְוֹשֵׁי**, with suff. **אַנְוֹשֵׁי**, men; commonly used for **אִישִׁים** the plural of **אִישׁ**.

אַסַּף to collect, to gather.

אַסַּר to bind, to fetter.—to put in bonds; partep. **אַסַּר** prisoner.

אַסִּיר (3, a) captive, prisoner.

אַף (for **אַף=אַף**) with suff. **אַפִּי**, (8, d) nose.—anger. Dual **אַפִּים**, the nostrils.—meton. face, countenance.

אַף conjunct. *too, yea, more, even, also*.

אַפָּה to bake.

אַצֵּל as noun = support, side; as prep. = beside, at, near.

אַרְיָה m. lion.

אַרָּה to go, travel, to be on the way.

אַרְחַ c. (6, c) pl. **אַרְחִים** constr. and

with suff. **דרכו** way, road, path, manner, mode.

אָרֶךְ (6, c) length, of time and space, length of days.

אָרֶץ f. rarely m. (6, a) with the art. **הָאָרֶץ**, earth, land, ground.

אָרַר to curse, execrate. Piël, to curse much.

אִשָּׁה f. (irr. pl. **נְשִׁים**) woman, female, wife, woman-kind. [App. B].

אֲשַׁם str. intr. (1) to be desert, waste, desolate; (2) to be laid waste, to be condemned, atone, suffer. Niph. to be destroyed, punished. Hiph. to punish, condemn.

אֲשַׁם (4, c) guilt, transgression.

אֲשַׁר intr. to be straight. Pi. to make straight, to lead straightforward, i. e. to direct the steps.

אֲשַׁר happiness, blessedness; only in pl. cnstr. in the character of an interj. **אֲשַׁר הָאִישׁ** O the happiness of the man! = blessed is the man. With suff. **אֲשַׁרְךָ** happy art thou! **אֲשַׁרְהוּ אֲשַׁרְהוּ** for **אֲשַׁרְהוּ**.

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

אֵת and **אֶת־** (1) as sign of accus. is with suffixes **אֵת**. (2) as prep. at, by, with, is with suffixes **אֵת**.

ב.

בְּ prep. in, within, among, by.

בִּגְדֵי with suff. **בִּגְדֵי** (6, a), but in pause **בִּגְדֵי** a covering. —cloak, garment, outer garment.

בְּגֵדִים = faithless ones, part. of **בָּגַד** to cover, conceal, deceive.

בָּהֵל Niph. to be troubled, terrified. Piel, to terrify, confound. —to cause to hurry. Hiph. i. q. Piel. Hith. to hurry.

בִּהְרַת f. a shining, whitish scurf, sinking in the skin and having white hair, white spots on the skin.

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

בִּזוּן to despise, contemn.

בּוֹר pit, hole, dungeon.

בּוֹשׁ str. (1) to change colour, turn white or pale; (2) to be ashamed, to blush. Hiph. to put to shame, to deceive (expectation).

בּוֹזֵז to take as a prey, to spoil, plunder, rob.

בִּרְוֵן to try, prove, test (by melting).

בִּחַר to prove. —to choose (with acc. **בְּ**, **לְ**).

בִּטְהָה to babble; part. **בִּטְהָה** an idle talker.

בִּמְחָה prop. to be open; hence to cling to, to rely upon, trust, confide in (**אֵל**, **לְ**).

בִּטְחָה confidence, security. **לְבִטְחָה** as adv. securely.

בִּטְנָה f. belly, womb, the inmost part of a thing; hence **בְּ** in the heart.

בִּיר, **בִּיר** to separate, distinguish, discern.—to understand.

בֵּין (6, h) interval (**בֵּין** prep. prop. constr. of **בֵּין** (6, h)).—prep. between.—and; sometimes also whither—*or*.

בִּינָה, **בִּינָה** f. (10) understanding, discernment, insight.

בְּכוֹר (pl. **בְּכוֹרִים** mostly of animals, but **בְּכוֹרִים** of men). str. opening; hence first offspring, first-born, firstling (1, a).

בִּלְ adv. not.—nothing. Poet. for

בְּלִי.
בְּלִי want; only as adv. not, without, un-.

בָּלַע to swallow, absorb, consume.

בֵּן irreg. [App. B] (1) a son; (2) in its wide application to denote any intimate relation = boy, youth, descendants, disciple, inhabitants.

בֵּן a son. See irr. nouns, App. B.

בָּנָה to build, form, restore.

בַּעַל (1) lord, possessor, ruler, husband; (2) with nouns, to mark property, e. g. lord of hair=hairy. So Ex. 35, 3, the master of destruction, i. e. the prodigal.

בָּעַר str. to browse, feed; hence to consume with fire, burn up; intr. to burn.

בַּעַר brutishness, stupidity; generally used as adj. brutish, stupid.

בָּצַע to break.—to plunder, cut off, rob.

בָּצַע } plunder, unjust gain.—
בָּצַע } gain, profit.

בָּקָר (4, a) coll. oxen, horned cattle.

בָּקָר pl. **בָּקָרִים** the dawn, morning.

בִּקְשׁ Piél, to seek earnestly, with acc.; to seek after, with **ל**;
בִּקְשׁ אֶת־יְהוָה to seek the Lord.

בֵּר poet. in Hebrew for **בֵּן** son, but common in Aram.

בֵּר chosen, pure, f. **בְּרָה**.

בֵּר, **בֵּר** grain, corn, food.

בָּרָא str. to cut, carve; hence to form, make, create.

בָּרַד hail.

בָּרַח to flee; absol. or with **ל**, **לָ** (whither), **מֵאֵת**, **מִי** (from whom), **אַחֲרָיו** (after whom).

בָּרִיא fed, fattened, of beasts.

בְּרִית f. sing. (1, a) a covenant.

בָּרַךְ to bend the knee, to kneel.

Niph. to be blessed. Piél, to praise, bless God. Hithp. to be blessed (**בְּ** in, through).

בְּרֵךְ f. (6, a), dual **בְּרֵכַיִם**, knee.

בְּרָכָה once **בְּרָכָה** f. (11, c) a blessing, divine gift. **נַפְשׁוֹ** = the soul of blessing, i. e. a beneficent, bountiful person.

בִּשְׁת (13, c) f. shame, disgrace, confusion, mostly followed by **פָּנִים** (of face).

ג.

נָאִים pl. of נָא adj. m. *elated, proud.* (Ex. 42, 6).

פָּאֵל to *redeem, ransom, recover.*

נָב (8, d) pl. נָבִים, נֹחַ, *ridge; a back.*

נָבֵל to *bound, limit.*

נְבוּל *bound, limit, border.—territory.*

נָבִיר, נָבִיר (1, b) adj. *strong, mighty one.*

נְבוּדָה f. (10) *strength.*

נָבַר to *be or become strong.*

נָבִיר (6, a) *strong one; man = vir.—husband.—warrior.*

נָבַל str. to *twist together; hence to limit, bound.*

נָב (8, a) *roof.*

נָדִי (6, i) *a kid.*

נָדַל to *be or become great, to grow.—to be great, exalted.*

נָדַר to *wall, fence up.*

נָדַר c. g., *wall, wall-fence, walled place.*

נִדְחָה f. *healing, cure; others, escape.*

נֶפֶשׁ m. *body, esp. a body corporate or politic; hence people, nation, but most frequently of non-Israelites, the heathen.*

נֹרֵר or נֹרֵר str. a *suckling; hence a whelp, e. g. of a lion, jackal.*

נֹרֵל (2, b) pl. *8th, lot.*

נָזַח to *shear, to cut off.*

נָזַח to *cut off or down.—to cut in two parts, divide.*

נֹזֶרֶת (6, a) *piece, part.*

נָלַה to *make bare, to open, reveal.*

נָלַל to *roll.—to roll, rush in (נָלַל upon). Hiph. נָלַל to roll away.*

נָלַם str. *that which is wrapped together, a mass; hence, unformed substance, foetus, embryo.*

נָמַם conj. *also; נָמַם נָמַם both—and;*

נָמַם נָמַם *she also herself.—yea, truly; נָמַם נָמַם although.—yet, nevertheless.*

נָמַל str. *to do completely; hence*

(1) *to do good or evil, requite, recompense. With acc. נָמַל, נָמַל.*

(2) *to make ready, make ripe.*

נָמַל c. (8), pl. נָמַלִּים, *the bearer, camel.*

נָמַל (1, a) *recompense.—good deed, benefit.*

נְמוּלָה f. (10) *retribution, recompense; benefit.*

נָנַב str. *to secrete; hence to steal, rob, deceive. Pi. to steal often, pilfer.*

נָנַב (1, b) *a thief.*

נָנַב (8, d) *a place hedged or walled around; hence an enclosure, garden, park.*

נָצַח prop. to cover; hence to protect.

נָעַר to cry out, scold, rebuke, with נָ.

נָר m, a sojourner, stranger. foreigner, pilgrim.

נָרַח (Kal obs), to cut off, sever. Niph. to be cut off.

נָרַם, נָרַם str. a covering; hence skin, and fig. body, strength, bone (6, a).

נָרַח str. a rolling, hence a level place, area, threshing-floor.

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

נָשַׁם (Kal obs.) to gush out, rain. Hiph. to cause to rain.

נָשַׁם an out-pouring, gushing rain, heavy shower.

ד.

דָּבַק to cleave, adhere. Pual, to cleave firmly together. Hiph. to make adhere. Hoph. partcp. מְדַבֵּק (is) cleaving, with אֵל, לִי, לְךָ.

דָּבַר str. to range, set in a row, esp. words; hence to speak. It occurs in this sense in Kal only in part. act, דָּבַר, and in part. pass. דָּבַר, while Pi. supplies all the rest. Niph. to speak to one another. Pu. to be spoken, promised. Hithp. to converse.

דָּבַר (4, a) word, speech, command, thing, occurrence.

דְּבַשׁ (6, b) honey, of bees or grapes.

דָּגָן (4, a) corn, grain; meton. bread.

דְּוָנָה wax.

דָּוָר, דָּוָר str. a circle of time, a period; hence age, generation.

דְּלָת f. a door, dual, folding-doors, or gates.

דָּלַל to hang down.—to be weak.

דָּל adj. low, weak, poor, tottering.

דָּם (2, a), blood, blood-guiltiness, murder, esp. in the pl. אִישׁ דָּמִים, a man of blood, i. e. a murderer; בֵּית דָּם, עִיר דָּם, house or city guilty of murders.

דָּמָה to be dumb, silent, rest, leave off. Po. to make silent, quiet.

דַּעַת f. (13, a) knowledge, perception, intelligence.

דָּק f. דָּקָה adj. small, thin.

דָּקַר to thrust through, to pierce, stab.

דָּרַךְ to tread, walk, with acc. of the way. With נָ, to walk through or in. Hiph. to cause to walk, to guide. Metap. to tread down enemies.

דָּרָךְ c. way, course, manner, destiny.

דָּרַשׁ to seek, to inquire (especially of an oracle, the Lord).—to ask

for, require: **צָרַח** **צָרַח** *to require the blood* (of any one).

שָׁחַ *to become fat*. Piël, *to make fat*.—*to anoint*.—*to regard as fat* (an offering = accept it). Pual, *to be made fat, be abundantly satisfied*.

ה.

הָרַח *to push, cast away, overthrow*.

הָיָה m. **הָיָה** f. pl. **הָיוּ**; **הָיָה** f. *he, she, it*. Often it serves for 3 p. sing. pret. of **הָיָה** *to be*, or, rather, includes it. In Pentateuch the fem. is written **הָיָה**. **הָיָה** = *the same*.

הָיָה f. (10) *desire, lust*.—*wickedness, cupidity*.

הָיָה *to be, exist, come to pass*.

הָיָה imperf. Kal, 3 p. sing. m. s. (he, it) *shall be*, with Vau convers. **הָיָה** was. Often = *καὶ ἐγένετο*, and it was so (that, &c.).

הַיְכָל (2, b) *a large splendid building, a palace*.—*the temple*.

הָלַךְ or **יָלַךְ** (the fut. usually from **לָךְ**, imper. **לֶךְ**).—*to go, walk*. Pi. *to go about constantly*. Hithp. = Kal, *to walk, to live*.

הָלַל *to be bright, to shine*; hence *to make display*. Pi. *to make bright*; hence in good sense, *to praise*; intrans., and in bad sense, *to boast*. Hithp. *to make oneself*

praiseworthy, win applause; to make a display of oneself, to boast.

הִנֵּה, **הִנֵּה** *behold! lo!*—*whether* (in indirect questions).—*if*.

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

הִפִּיךָ (1 pers. **הִפִּיקָךְ**) *to turn, change, turn over*.—*to overthrow, ruin*.

הִקִּיף *to go around, to surround*.

Hiph. of **קָפָה**.

הָרַר pl. **הָרִים** (8) *mountain, hilly regions*.

הָרַג *to kill, slay, murder*.

הָרַס (related to *ερ-ημος*) *to break, pull down, destroy* (both in Kal and Piël).

ז.

זָאב (pl. **זְאֵבִים**) *wolf*.

זָאֵת pron. demon. f. sing., see **זֵה**.

זֵה f. **זֵה**, rarely **זֵה**, pron. demon. *this*. After the subst. it usually has the article; when put before it without an article, it is usually the predicate, **זֵה זֵה** *this (is) the thing*; **זֵה זֵה** *this—that, the one—the other*; **זֵה זֵה** *one to the other*. With emphasis, *this same, very*.

זָבַח *to slaughter, for food or sacrifice*. Pi. *to sacrifice largely, repeatedly*.

זָבַח *slaughtering, sacrifice, victim.*

זָכַח *to be clean.* Hiph. *to cleanse.*

זָךְ (זָכָה f.) *adj. clean, pure, blameless.*

זָכַר *to remember, recollect, call to mind.*

זִכְרוֹן, זָכָר (6, c) *memory, remembrance.—memorial.*

זָלַל i. q. סָלַסַל *shoot, twig.*

זָלַל *to shake to and fro, as a twig; hence to shake, or scatter about, to squander, whence part זָוַל, squanderer, prodigal. זָוַלִּים = squanderers of body; i. e. debauchees.*

זָמָה f. *thought, plan, counsel; in bad sense, mischief, crime.*

זָמַר *to cut.* Piël (prop. *to divide; hence) to sing hymns, praises, with 5 or acc. of the person; 3 of the instrument.*

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

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

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

ח.

חָבַל (1) *to twist, bind; hence*

to pledge, to act tortuously or perversely.

חָבַל (2) (Kal obs) *to injure, hurt, wound.* Niph. *to be injured, destroyed.* חָבַל־לִי = *shall bring destruction on himself, be destroyed.*

חָבַל *cord, rope; pl. bonds, snares, meshes.*

חֲבֵר *community, society, fellowship.* (Ex. 42, 9).

חָבַר *to bind about, to gird.*

חָדַר *adj. (f. חָדָה) sharp.*

חָדַל (pl. חָדָה) *to be slack, cease, desist, abstain.*

חֲדָר (6) *cnstr. חֲדָר, with suff. חֲדָרִי, pl. c. חֲדָרִים, chamber, room.*

חָדַשׁ Piël, *to make new, to renew; Hithp. to renew oneself.*

חֲדָשׁ (6, c) *new moon.—month.*

חָוַל, חָוַל (fut. חָוַל and חָוַל apoc. חָוַל) *to move in a circle, to writhe in pain, twist oneself, to dance, tremble.* Hiph. *to cause to tremble, or quake.* Pulal, *to be born.* (Ex. 48, 5.)

חֹמֶה f. (10) *a wall.*

חָוָה str. *to divide; hence to see, look at, contemplate.*

חָזַק str. *to bind fast; hence intrans. to hold fast, cleave to, be firm; trans. to make firm, support.*

חָטָא *to miss, fail, sin = ἀμαρ-*

- rava. Pi. to expiate or atone,
 to free or purge from sin.
- חָטָא with suff. חָטָאָה, pl. c. חָטָאוּ
 failure, sin, penalty.
- חָטָא (1, b) sinner, guilty one.
- חַטָּאת f. cnstr. חַטָּאוֹת sin.—sin-
 offering.—conc.=sinners. (Ex.
 31, 6.)
- חַי (pl. חַיִּים) (1) adj. alive, living,
 (2) subst. life, but in this sense
 generally in pl.
- חַיִּל (6, h), pl. חַיִּלִּים strength.—
 wealth.—virtue.
- חַיְתוֹ-אֶרֶץ beast of the field.
 חַיְתוֹ poet. for חַיָּה const. of חַיָּה =
 beast. (Ex. 46, 8.)
- חֲכָלְלוּת f. darkening, dimness
 of sight, produced by drinking.
- חָכַם to be wise. Pi. and Hiph.
 =to make wise. Hithp. to
 think oneself wise.—to show
 oneself prudent.
- חָכְמָה (4, c) חֲכִמָּה f. (11, c.), pl.
 חֲכִמִּים, adj. wise, intelligent.
- חֲכָמָה wisdom, proficiency,
 piety.
- חָלַה to be weak.—to be sick.
- חָלַל to be wounded. Piël, to
 wound.—to profane. Hiph.
 חָלַל to loose.—to profane.—
 begin.—begin to be. Hoph. to
 be begun.
- חָלַב to be safe and sound; hence
 (1) to be firm, strong; (2) to
 be at rest, sleep, dream.
- חֲלוּם pl. חֲלוּמִים a dream.
- חָלַף to pass by, or beyond, to
 transgress. Piël, to change
 (as a garment). Hiph. to
 change.
- חָצַץ to draw out. Niph. to be
 delivered. Piël, to draw out.—
 to deliver.—to strip, spoil.
- חָלַק to divide, distribute.
- חֶלֶק (6) part, portion, lot of
 land.
- חָם (3, a) adj. warm, hot.
- חָמַד to be warm, or eager,
 desire, covet.
- חֲמָה f. (11, b) for חֲמָה (חַמָּה)
 warmth, rage; cnstr. kh^mmāth.
- חֲמָה f. (10) heat, glow.—the sun.
- חָמַל to pity (חָמַל).—to spare (with
 חָמַל).
- חָמַם to be warm, hot.
- חָמַר ass.
- חָן (8, b) grace, favour.—grace,
 elegance, beauty.
- חָנַף to instruct, to train up.—
 to consecrate (a house, temple,
 &c.).
- חָנָם gratis, freely, for nothing.—
 in vain.—undeservedly, with-
 out cause.
- חָנַן to be gracious, merciful, com-
 passionate. Niph. to be pitied.
 Piël, to make gracious. Hoph.
 to be favoured. Hithp. to im-
 plore favour, mercy.

הִנָּף *to be or become profaned, polluted, or defiled.—to be profane, ungodly.*

הִנָּף (5, c) *profane, ungodly, hypocrite, flatterer.*

הִקָּד (Kal obs.) *to bow, or bend; hence to bend towards, be gracious, kind. Hithp. to show oneself kind, to be merciful.*

הִקָּד with suff. הִקָּדִי (6, a) *kindness, mercy.*

הִקָּד (3, a) *kind, benevolent, gracious, merciful. — pious, godly.*

הִקָּח *to flee for shelter; hence to trust in (3).*

הִקָּר *to want, lack, be without.*

הִקָּר adj. wanting. הִקָּרִיב *lacking understanding. — subst. want, lack, of understanding.*

הִפְּנִים dual (8, c) *the hollow hands, the fists.*

הִפִּין (6), with suff. הִפִּינִי, *inclination, delight, pleasure.*

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

הִפֵּשׂ *to search out, explore, investigate.*

הִפֵּשׂ Kal not used. Pual, *to be set free, be freed.*

הִצִּיר *grass.*

הִצִּיר *an inclosure, court.—gen. dwelling, home.*

הִצִּיר c. (5, c), pl. הִצִּירִים, *enclosure, court.—village.*

הִקָּה (10) *statute, law, ordinance.*

הִקָּר *to dig; hence to search, explore.*

הִקָּר *to search.*

הִרָב, הִרָב *to dry up.—to be desolate, waste.*

הִרָב adj. f. הִרָבָה *dry.—desolate.*

הִרָב f. (6, a) *sword.*

הִרָב (Kal obs.) *dryness, desolation.*

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

הִרָוץ (1, b) *diligent. Prof. Lee, sharpened, instructed, prudent.*

הִרָם Hiph. הִרָמִים *to devote to destruction.—to devote to God, to consecrate.*

הִרָשׂ (6, a) (pl. c. הִרָשִׁים), *pottery, sherd, potsherd.*

הִרָשׂ (1) *to cut, engrave, (2) to plough, (3) to form, fabricate, devise.*

הִשָּׁב *to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piël. to compute, reckon.—to think,*

purpose; to devise. Hithp. to reckon oneself.

הָשֵׁךְ to hold back.—to withhold.

הָשַׁךְ to be or become obscure, dark.

הָשֵׁךְ adj., pl. הַשְּׁכִים, dark, obscure, mean.

הָרֵן (4, c) bridegroom.—son-in-law.—in gen. marriage-relations.

הָתַת to be broken.—to be dismayed, confounded.

ט.

טָבַח (1) to slaughter, esp. animals; (2) to kill men, massacre.

טָבַח (6, a) with suff. טָבַחָה, slaughter.—animals slaughtered, meat.

טָהַר to be or become clean, pure.

טוֹב m. טוֹבָה, f. (1) adj. good in the widest sense, physical and moral; (2) subst. good, right, virtue, prosperity.

טוֹב to be bright, cheerful, happy, good; used impers. or as adj. with לְ.

טָהַר only in pl. טָהַרוּ, f. reins.

טָמַן to hide, conceal; esp. in the earth, to lay up, reserve. metaph. of sluggard = to dip.

טָעַם to taste.—met. to perceive, discriminate, Lat. sapere.

טָרַף to tear in pieces, to rend.

י.

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

יָבַשׁ to be or become dry, to dry up. Hiph. to dry up.

יָבַשׁ (5, a), adj. יָבֵשָׁה f. (10), dry.

יָד c. (2, a) hand. With prepositions; בְּיָד with, by; בְּיָדָא according to the means of; מִיָּד from, out of; בְּיָד, בְּצֵד, בְּאֵל, בְּלֵד, בְּעַד, בְּאֵת, on, by the side of; בְּעֵל, בְּעֵלֵי, under the care or guidance of any one. בְּיָדָא hand to hand, i. e. joined.

יָדַע inf. a. יָדַעַת, to know, esp. by the operation of the senses, hence to understand, be acquainted with. Pi. and Hiph to cause to know, teach, inform. with two acc.

יְהוָה Jehovah, the eternal.

יְהוִי see יָהָה.

יוֹם with suff. יוֹמֵי (1, a), pl. יוֹמִים, a day.

יוֹנָה f. (10), pl. יוֹנִים, dove.

יַחְדָּו together, used of action, place, time. (Ex. 48, 8.).

יָחִיד adj. (3, a) יָחִידָה f. (10), (1) only, an only one, only son or

daughter; (2) alone, desolate, wretched.

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

יָחַם to be warm, be in heat. Pi. to conceive. (Ex. 48, 5.)

יָטַב (only in the imperf. יִטְבֵּן) to be good, well; **טָב** to be better, Hiph. הִטְבִּיחַ to make good, to do well.

יַיִן wine.

יָכַל (fut. יִכָּל) to hold, contain; hence to be capable, be able.

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

יָלֵד (6, a) lad, youth, child, boy.

יְלִידָה f. (12, a) a girl.

יָם a sea, large river, fig. the west.

יָמִי, יָמִי, יָמִי see יָם.

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

יָנַק to suck. Hiph. הִנְיָק to give suck, to suckle.

יָסַד to found.

יָסַף to add.—to add to do, to do

again (c. inf. with or without **לְ**).

יַעֲנִים pl. of **עָנָן**, the ostrich, only in Lam. iv. 3. (Ex. 43, 7.)

יָפָה (9, b), **יָפָה** f. (11, a) adj. fair, beautiful.—good, excellent.

יָפִי, יָפִי (6, k) beauty, loveliness.

יָצָא imperat. **צֵא**, inf. c. **צֵאתָ** (2, d), to go or come out, go forth.

יָצַב Kal not used = **נָצַב** to set, put, place. Hithp. הִתְיָצַב to set or present oneself, **עָלָה**, **לָמַד**; to stand, to stand before.

יָצַר to form, devise, create.

יָקָר see **קָרָה**.

יָקַץ (Kal only in fut., in pret. only Hiph.) to awake.

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

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

יָרָא (5, a) constr. **יָרָא**; **יָרָא** f. (11, c) constr. **יָרָא**, fearing, reverencing, fearful.

יָרַד to go or come down, descend. Hiph. הִרְיָד to cause to go down; to send, bring, carry down.

יָרֵחַ (5, a) the moon.

יָרֵךְ (c. **רֵךְ**) f. the thigh; fig. stem, side of a tent or altar.

יָרַשׁ to seize, possess, inherit.

Niph. to dispossess, be made poor.

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כּוֹכַב (2, b), a star.

כָּן (Kal only in part. כָּן), to stand

- firm, exist.* Piel, to set up, establish, confirm, prepare.
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- כִּי** conj. rel. = ὅτι, quod. that, when, because. **כִּי אִם** that if, for if, but if; but, unless, except.
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- כָּלֵב** (6, a), pl. c. **כְּלָבִים**, dog.
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- כָּבַד** to glow, burn; fig. to be warm. With **אֵל** or **עַל**, to yearn.
- כִּמוֹ** as, when, thus.
- כָּן** adj. m. firm, erect; fig. upright, honest; as adv. rightly, well.
- כֶּן** subst. m. base, pedestal, stand.
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- = on account of, so; therefore, **בְּגַלְיָא**, so—as.
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- כַּנּוֹר** (1, b), pl. **כַּנִּים**, **חַ**, harp or lyre.
- כִּסֵּא** chair, throne, seat of judgment.
- כָּסָה** to cover, conceal.
- כֶּסֶל** (1, a) fool.
- כֶּסֶף** (6, a) with suff. **כֶּסֶפֶי** silver money.
- כַּעַס** (6, d), with suff. **כַּעֲסִי**, **כַּעֲסִי**, vexation.—anger, irritableness.
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כָּתַב engrave; to write.

כְּתוֹנֶת, כְּתוֹנֶת (13, c), pl. כְּתוֹנֹת
an under garment, shirt, tunic.

כְּתֹף f. (5, b), pl. כְּתָפִים, constr.

כְּתוֹף, suff. כְּתָפָיו, shoulder.

כָּתַת to beat.—to beat, break in
pieces.—to beat down, rout.

ל.

לָּ pref. prep. to, unto, for, into.

לֹא str. subst. nothingness, but
generally as adv. of absolute
negation; no, not, oúk, also =
Eng. *an-in*. לֹא = *nonne?* not
so? expecting, yes.

לֵב, לֵב (4, d & 8, b), pl. לְבָבִים,
לֵבָה, the heart; fig. intelli-
gence.

לְבַד separately, alone; לְבַד, לְבַד,
לְבַד, &c. I, thou, he alone.—by
myself, by thyself, &c.

לְבַיָּא c. g. lion or lioness.

לָבַן to be white. Hiph. to make
white, to purify.

לָבָן (4, a) adj. white.

לְבָנָה f. the moon.

לְבַשׁ to put on a garment, to be
clothed.

לְבַשׁ, לְבַשׁ outer garment,
cloak; gen. poet. for לְבָשׁ.

לוּיָהּ f. garland, crown.

לוֹיִם Levites.

לָחַץ str. to mimic; hence to mock,
deride, scorn. Part. m. לָחֵץ =
mockers, scorner.

לָחַץ to eat, consume.

לָחֵם c. (6 a), with suff. לָחֵמִי, food,
meat.—bread.

לָכַד to take, catch.—to take,
choose, by lot. Niph. to be
taken, caught. Hithp. to take
or catch hold on each other, to
hang together.

לָמַד to learn. Piël, to cause to
learn, to teach. Pual, to be
accustomed, trained, taught.

לָמָּה why? adv. interr., from the
perf. לָ and לָמָּה or לָמָּה q. v.

לָעַג to mock, deride, scorn. Niph.
to stammer. Hiph. to mock,
deride.

לְפִי according to. לָ with stat.
cnstr. pî of pêh, mouth (irreg.).

לָקַח to take.—to take away;
imp. לָקַח.

לָקַח (6), with suff. לָקַחְתִּי, taking,
speech.—instruction, know-
ledge.

לָקַט a gleaming.

לָקַק to lick, lap. Pi. to lick up
fast.

לָשָׁבַת inf. const. of לָשָׁבַת with לָ =
to dwell.

לָשׁוֹן c. (3, a) tongue; לָשׁוֹן לָ
perverse, deceitful tongue.

מ.

- מָאד (1, a), *strength*; generally as an adv. *greatly, very*.
- מְאוֹמָה (prob. for מָאד וְמָאד cf. quid-
quid), *something, anything*. מְאוֹמָה
= *not anything*; adv. *at all*.
- מְאוֹר (6, a) pl. מְאוֹרִים, מְאוֹרֵי light,
luminary.
- מְאַחֲרִים *those who tarry*. Pi.
part. of אָחַר.
- מְאֻכָּלָה, *food*.
- מְאֻכָּלֹת f. pl. מְאֻכָּלוֹת a *knife*, both
for eating and slaughtering.
- מְבִטָּח *trust, confidence, security*.
- מְבִיֵּל *inundation, deluge*.
- מְבִין Hiph. partep. from בָּן to
understand.
- מְבַצֵּר (2, b), pl. *im* and *óth*, for-
tification, stronghold; bātsār,
to cut.
- מְבַדֵּינֹת f. pl. (of מְבַדֵּי) *costly,*
precious things.
- מְבוֹרָה (10) *fear*.
- מְדָבָר (1) *pasture-land* where
cattle are driven (רָדַר, *drive*);
then a *steppe*; (2) *wilderness,*
desert; (3) fr. דָּבַר to *speak*,
speech, or perhaps better, *palate*.
- מְדַד *to extend*.—*to measure*.—*to*
apportion.
- מְדָדָה f. (10) *extension*,—*measure*.

מְדוּחַ *strife*.מְדוּחַ only in pl. *strifes, conten-*
tions.מְדַקְקָה (only pl. constr.) *piercings,*
stabblings of a sword.מַה interrog. pron. *what?* used of
things, as מַה of persons.מוֹט *to move, to totter*. Niph. *to*
be moved, to tremble; of the
steps, *to slip, trip*. Hiph. *to*
cause to move, set in motion, to
precipitate.מוֹסֵר (2, b) *chastisement, correc-*
tion.—*admonition, warning*.—
instruction.מוֹעֵד (1) *appointed time or sea-*
son; (2) *appointed place for*
gathering, appointed assembly.מוֹקֵשׁ (7, b), pl. מְוָשִׁים, מְוָשִׁי, *snare*;
yakash (a y), *to lay snares*.מוֹת *to die*.מוֹתָ (constr. מוֹתָ) *death*.מוֹמָה f. *thought, plan, purpose*;
hence *counsel, prudence*; in b.
sense *mischievous*.מַחֵה *to wipe away, blot out*.
Hiph. *to wipe off, destroy*.מַחֲלָה (9, a) *sickness, disease*.מַחֲלֵה (fem. part. Hiph. of מַחֵה)
making sick (Ex. 32, 5).מַחְסוֹר (1, b) *want, poverty*.מְלֻאכָה (f. 11, c), constr. מְלֻאכָה,
service, work, pursuit.מְלוּחַן (3, a) *lodging-place, an inn*.

- מִלְחָמָה and מִלְחָמָת f. (11, a & 13, a) a war; from [lākhām] to consume.
- מִלֵּט to be smooth, to let escape or slip. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.
- מִלְדָּה to reign, to be king; מִלְדָּה, מִלְדָּה over.
- מִלְכָּה (6, a) king.
- מִלְכָּה f. (12, a) queen.
- מִלְכוּת (f. (1, b), pl. מִלְכוּתוֹ, king-
dom.—royalty, royal dignity.
- מִלְקוֹחַיִם the jaws.
- מִלְקָח, מִלְקָח (2, b), only Dual
מִלְקָחִים, tongs.—snuffers.
- מִמְלָכָה f. reign, kingdom, realm.
- מִמַּעַל adv. from above.
- מִן or מִי, before gutturals מִי, poet.
מִי, מִי; prep. from = ἀπό, out
of = ἐκ. With suffixes מִמִּי e.g.
מִמִּי, from me. Used also in all
partitive relations.
- מִיָּחַ (1) to cleave, smite, wound;
(2) fig. to strike, to dash or
splash the foot in the blood of
enemies (Ex. 37, 12). (Others
read tirchatz = to bathe).
- מִיָּחָר (only pl. constr.) the deep-
est places, inmost recesses.
- מִיָּשְׁבֵה thought, purpose, device.
- מִיָּחָה f. (10) destruction, ruin.
terror, fear.
- מִיָּה f. (10), couch, bed.
- מִיָּעֵם only pl. מִיָּעֵם, מִיָּעֵם,
מִיָּעֵם, dainty meat, savoury dishes.
- מִיָּר Hiph. מִיָּר to rain, cause
or give rain; מִיָּר upon. Niph.
to be rained upon.
- מִיָּ interrog. pron. m. and f. sing.
and pl. who? indef. whoever.
- מִיָּם pl. (from obsol. מִיָּ), cnstr. מִיָּ,
and reduplicated מִיָּמִי, waters,
water.
- מִיָּנָס (2, b) only in pl. or dual,
breeches, trousers, or drawers,
for the priests.
- מִיָּכַר to sell, barter.
- מִיָּלָה to be full, filled, tr. to fill.
- מִיָּלָה (1, a) fulness.
- מִיָּלָה f. (10) fulness, plenty.
- מִיָּלָאֵךְ one going or sent; hence
messenger, angel.
- מִיָּנָה Root not used; Arab. distri-
bute, to give.
- מִיָּנָה f. (12, b) gift.—tribute.—
an offering to God; especially
a bloodless offering.
- מִיָּסַךְ to mix, mingle.
- מִיָּסַם to flow, melt; to faint.
Hiph. to cause to faint, make
faint-hearted.
- מִיָּעַד to waver, totter, of the feet.
- מִיָּעַט to be slender; hence to be
small, little, or few; to become
little.

מְעַט, מְעוֹט, pl. מְעוֹטִים (8), *smallness*; hence, a little, few.—
מְעוֹט lit. as a little; nearly,
almost; shortly, soon, or but
a little, easily.

מְעִיל (1, a) long and full upper
garment, robe, mantle.

מְעֵים (dual) bowels.

מְעֵין a fountain.

מְעֵל to act covertly, treacherous-
ly; 2 of the thing or person.

מְעַלְל works or deeds.

מְעַץ (for מְעַצָּה) purpose, aim;
only in לְמַעַן, with suff. לְמַעְנֵי,
לְמַעַנָּה, prep. because of, for
the sake of.—conj. in order
that.

מְעָרָה f. (10) cave, cavern.

מְעֵשָׂה work, deed, action, pro-
duction, property.

מְפָרֵס part. Hiph. of פָּרַס, divid-
ing or cleaving the hoof, i. e.
hoofed.

מְצָא to find out, discover, acquire.

מְצָא to find.

מְצוּהָ f. (10) a commandment,
injunction.

מְצָה f. (10) unleavened bread.

מְצָרִים Egypt.

מְקֹדֵשׁ (2, b) any thing sacred.—
holy place, sanctuary, the
temple.

מְקוֹם c. (3, a), pl. מְקוֹמוֹת, place.—
habitation, home.—district.

מְקוֹר (3, a) spring, fountain.

מְקֻנָּה (9, a) purchase.—posses-
sion, wealth (in cattle).

מְקָרָן for מְקָרִין Hiph. of קָרַן, put-
ting forth horns, i. e. horned.

מְרֵאָה (1) sight, vision; (2) mir-
rors. (Ex. 38, 8).

מְרֵאָה (9, a) a seeing.—sight.—
appearance, countenance.

מְרַגְלִים (part. pl. Pi. of רָגַל) str.
=goers about; hence scouts,
spies.

מְרַפָּבָה f. (11, a) chariot, war-
chariot.

מְרַמָּה f. (10) deceit, fraud.

מְרֵיעַ (each " impure) a friend, a
companion.

מְרַעִים part. pl. Hiph. of רָעַע =
evildoers. (Ex. 41. 7)

מְרַפָּא remedy, deliverance.

מְרַר to be bitter; hence to be in
grief. Hiph. to make bitter;
fig. to be in grief, with גָּ (Ex.
39, 8.)

מְשָׁגָה error, oversight.

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

מְשֹׁךְ to draw.—to draw out, pro-
long. Niph. to be protracted,

delayed. Pual, protracted, deferred.

מִשְׁחָת *corruption, destruction.*

מְשַׁח *corrupter, destroyer.* מְשַׁחֵם *a waster, prodigal.*

מִשְׁבַּב *a lying down, couch.*

מִשַׁל *to rule, have dominion* (מַלְּוֹת *over*).

מִשְׁמָר (1) *watch-station, post;*

(2) *the watch or guard;* (3) *usage, rite;* (4) *treasure.*

מִשְׁמָרֶת f. (13, a) *a watching.—*
—place of watching, post, station.—a keeping.—observance or performance.—a charge.

מִשְׁנָה str. *doubling, repeating;*
hence second, twofold, double.
(Ex. 44, 14.)

מָשַׁח *to touch, feel.* Piël, *to grope.* Hiph. *to grope.*

מִתִּיק (pl. מִתְקִים, f. מִתְקָה) adj.
sweet; neut. sweet, sweetness;
pleasantness.

מִתֵּי adv. *when?* מִתֵּי, לְמִתֵּי *how long?*

נ

נִבְחָר part. Niph. of נָבַח *chosen,*
preferred.

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

נְבִיא (3 a) *prophet.*

נָבַל *to droop, wither, fade.*

נָבַל (f. נִבְיָה) adj. *foolish.—wicked, impious, ungodly.*

נִבְלָה f. (11, c) *corpse, carcase.*

נָבַע *to gush out.* Hiph. *to pour forth; hence to utter, declare, publish.*

נָנַד (Kal obs.) *to be in front;*
hence to be clear, manifest.
Hiph. *to show, declare, tell.*
Hoph. *to be shown, told.*

נָנַד with suff. נִנְיָ, *the front, before, in the presence or sight of.*

נָנַע inf. c. נָנַע, נָנַעַ, *to touch* (with נָ, נָל, נָל).

נָנַשׁ *to touch, draw near.* Niph. *to draw near, approach.*

נָנַד *to move to and fro, to move away, flee.*

נָנַיב adj. m. *willing, voluntary, ready.*

נָנַר *to vow.*

נָנַהר (1) *to shine, be bright, lighten.* (Ex. 40, 9.) (2) *to flow, run.*

נָנַהר (4, a) *stream.—river.*

נָנַד *to depart, flee.*

נִנְיָה f. *slumber.*

נָנַל *to obtain, acquire a possession, to possess.—to obtain by inheritance, to inherit.—to divide for a possession, to*

possess, give as a possession.—
to cause to inherit.

נְחִילָה f. (12, d) the act of taking
possession.—inheritance.

נָחַשׁ serpent.

נְחֹשֶׁת (1) copper, bronze; (2)
anything made of copper.

נָטָה to stretch out, extend.

נָטַע to plant.

נָמַר to watch, guard.

נָטַשׁ to spread out, extend; (2)
to reject, leave, forsake.

נִכְאָה f. adj. m. נִכְאָה, dejected,
afflicted.

נָכוֹן part. Niph. of נָכַן, established,
firm, steadfast.

נָכַר Piël, נָכַר, to look upon as
foreign.—to seem strange; to
gaze at, admire; to mistake;
to reject. Hiph. נִכְרַח to gaze at,
regard, have respect to.—to be
concerned, care for any one.—
to recognize; to acknowledge;
to be acquainted with.—to
know, discriminate. Niph. נִכְרַח
to feign oneself a stranger.—to
be recognized, known. Hithp.
to feign, dissemble.—to be re-
cognized, known.

נִמְלָה f. the ant.

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

נָכַח to pluck, tear away, expel.

נָסַךְ to pour in or out, to pour
out a libation, to pour in metal,
to cast.—then to anoint, or ap-
point a king.

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

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

נְעִים adj. m. pleasant, agree-
able, pl. as subst. = delights,
pleasures.

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

נָפַל to fall; נָפַל, lying.

נָפַשׁ to respire, take breath.

נִפְשׁ (1) breath, vital principle,
life, (2) rational life, soul,
mind, person, self.

נִצְחָה, נִצְחָה (6, e) clearness, bright-
ness, truth, uprightness, faith-
fulness.—permanency; נִצְחָה, נִצְחָה,
and נִצְחָה adv. for ever.

נִצַּל (Kal obs.) to pull out or
away. Niph. to be saved, to
escape from. Pi. to strip off,
to deliver. Hiph. to snatch
away, to rescue.

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

נִצַּר shoot, branch.

נָקָה (Kal only in infin.). Niph.
to be innocent, be free from
punishment. Pi. to declare
innocent, acquit, forgive.

נָקַם *to avenge.*

נָקַם (4, a) *vengeance.*

נִרְבֵּן *a chatterer, slanderer.*

נָשַׁג Hiph. נָשַׁג *to reach.—to overtake, acquire.*

נָשַׁף *to bite.*

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

נֶשֶׁר (6, a), pl. c. נְשָׁרִים *an eagle.*

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

נָתַן (fut. יִתֵּן inf. נָתַן) *to give, yield, render.*

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

ס.

סָבַא *to sip, drink to excess;*
partep. סָבֵא *a drunkard;* pass.
סָבֵא *drunken.*

סָבַב *to go over, go round.—to surround, encompass.*

סְבִיבוֹת f. *circles, surroundings;*
as prep. *round about.*

סוּס *a horse;* coll. *horses.*

סוּר *to turn aside, depart.*

סוּרָה (Kal obs.) Hiph. *to urge on, incite.*

סָחַר part. act. of סָחַר *a trader, merchant.*

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

סָחַר (with suff. סָחַרָה) *profit, gain*

סָכַף, שָׁכַף *to cover;* intrans. *to cover, conceal oneself.* Hiph. סָכַף *to cover, protect.*

סָלַח *to forgive, pardon, with לְ of the person.* Niph. *to be forgiven.*

סָלַל *to raise a heap or mound; to cast up earth, prepare a way.*

סָלַע (6), with suff. סָלַעָה, *a rock.*

סָלַף (Kal obs.) *to twist, turn.*
Pi. *to subvert, overthrow.*

סָמַךְ (1) *to lay on, to lean, press,*
with לְ, (2) *to uphold, support,*
by leaning.

סָפַד *to mourn.*

סָפַר *to cut, write; only in partep.*

סָפַר *a writer, scribe.—to number, count.* Piel, *to number, count.—to recount, relate, tell.—to speak, talk.* Pual, *to be related, told.*

סָפַר *a writing, book, volume.*

סָתוּם part. pass. Kal of סָתַם, *concealed, hidden; hence a secret.*

סָתוּם = *in the secret or hidden part.* (Ex. 48, 6.)

קָתַר to hide, conceal oneself.
Niph. to be hid, lie hidden.
Piël, to hide, conceal. Pual,
to be hid, secret.

ע.

עָב (1, a), pl. עָבִים, עָבֹה, darkness,
chiefly of clouds.—thick cloud.

עָבַד to work, labour; to till,
cultivate.—to serve, work for
another.

עֶבֶד (1) bond-man, servant, slave,
(2) as a mark of politeness in
addressing another, (3) servant,
minister of God.

עָבַר to pass over, cross, through.

עֵבֶר a region or country beyond
a river or sea.—a side. מִקְצֵר
from the other side; מִבְּעַר on
the other side.

עַד str. duration; hence eternity.
then gen. (1) prep. during, while,
unto, until, (2) conj. until, until
that, מִדְּמָחָי, when, how long?

עַד booty, prey.

עֵד (1, a) a witness, partcp. of עָד.

עָדָה to go or pass by.

עֵדָה I. (11, b) assembly, congrega-
tion.—a private party, a gang,
faction.—family, household.—
swarm of bees.

עֵדָה II. testimony, precepts.

עֵרִי has been very differently ren-

dered in Eng. Bible, twice,
mouth, in Sept. desire; by
others duration, age; others
ornament; hence the noblest
=soul. (Ex. 38, 1.)

עָוַב Hiph. to cover with dark-
ness.

עֶבֶב, עֶבֶב, עֶבֶב (once with suff.
עֶבֶבִי) a musical instrument, a
flute or organ.

עוֹד, עוֹד adv. again.—again and
again.—besides.—yet, still.

עוֹלָם str. the concealed, veiled;
hence of unlimited or indefinite
past or future, eternity; עוֹלָם,
from ancient time, לְעוֹלָם, for ever,
pl. ages, ancient times, endless
ages.

עוֹן, עוֹן (3, a), pl. עוֹנִים, עוֹנָה,
iniquity, sin, guilt, punish-
ment.

עוֹף str. wing, coll. birds, fowl.

עוֹף (1) to cover, with the wings,
(2) to fly, (3) to be overcast,
gloomy, darkened.

עוֹר (1, a) pl. עוֹרוֹת, skin (of man
or beast).

עוֹז (8, d), עוֹזָה f. (10), adj. strong.

עוֹז, עוֹז (8, c) strength, might,
power, glory, splendour.

עוֹב to leave, forsake, desert.

עוֹרָה f. help.

עִטַּר to surround. Piël, עִטַּר to
crown.

עֹמֶרֶת f. *crown, diadem.*

עֵינַיִם pl. of עַי, *ruins.*

עַיִן (6, h) dual עֵינַיִם, *eye.*

עִיר f. *a city.*

עַל (prop. constr. of עָלָה 2, a) pl. c.

עָלָה, with suff. עָלָי, עָלָיךָ, עָלָיו, &c. prep. *upon, on, over, above, against.*—of the objects, means, instruments by which any thing is effected; *by.*—of norm, rule, standard and cause, עַל דְּמִוּתוֹ כִּי אַחֲרֵי הַמִּנְחָה of Melchizedek; עַל כֵּן in *this manner*; עַל כֵּן לָמָּה *wherefore?*—*at, by, near; with.*—with idea of motion, to the question *whither?* *upon, down upon, to, towards.*—frequently i. q. עָלָה, לְ marking the dative, *to, for.*—conj. *though although.*—with other particles. עַל כֵּן *according to.*

עָלָה to *go or come up, ascend.*

rise, sprout. Niph. *to be exalted.* Hiph. *to cause to ascend, sacrifice.*

עֵלֶה (9, b), *a leaf.*

עָלָי see עָלָה.

עֲלִילָה f. *work, deed, doing, action* (of *man*, in a bad sense).

עָלָה Kal not used; i. q. עָלָה to *roll*; hence *to repeat an action, to do habitually or effectually.*—with לְ, *to affect painfully.*

עַם, עַמִּים c. (8, a or d), pl. עַמִּים, עַמִּים, *people, nation*; most

frequently of Israel opp. עַמִּים *gentiles.*

עִמָּךְ prep. *with, together with, at, by, near.*

עָמַד to *stand.*

עָמַל to *toil, labour, travail.*

עָמַל *labour, toil.—travail.—sor-row.—fruit of labour.—mischievous, iniquity, sin.*

עָמַק to *be deep, unsearchable.*

עֵנָב (i. q. עָנַב) prop. name.

עֵנָב (4, b) *cluster of grapes.*

עָנִי (8, f); עָנִיָּה f. adj. *afflicted, distressed, poor, lowly.*

עָפָר (4, c), pl. c. עָפָרִים, *dust, dry earth.*

עֵץ (7, a), with suff. עֵצִי, pl. עֵצִים, c. עֵצָה, *tree.*

עָצַב to *travail, suffer pain.*

עָצַב, עָצַב (6, b) *labour, travail.—pain, trouble.*

עֲצָה f. (11, b), for עֲצָה, *counsel, advice.*

עֲצוּם adj. (3, a) *strong, mighty.—numerous.*

עָצֵל adj. *sluggard.*

עֲצָם f. (6, a), pl. עֲצָמוֹת, *bone.—body, self.*

עָקַב (5, c), pl. עָקָבִים, cnstr. עָקָבִי, עָקָבִי, *heel.—hoof.*

עָקַשׁ (Kal obs.) *to twist.* Niph.

to be perverted. Pi. to pervert. Hiph. to declare pervert, convict of perverseness.

עִוָּה adj. (7, b) *perverse, false.*

עָרַב (Arab. to be black) to become dark or dusk.

עָרַב c. (6, a) *evening.*

עָרוּם adj. (3, a) *crafty, cunning.*

—*prudent, sagacious.*

עָרַף to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרַם to be cunning, subtle.

עָרְמָה f. *craftiness, cunning, prudence.*

עָשָׂה to work.—to make, produce.

עָשָׂן to smoke.

עָשִׂיר adj. *rich, prosperous, influential.*

עָשָׂק to oppress, cheat, defraud, extort.

עָשָׂה to be large. Piël, to make many. Hiph. to make rich.

עֵת c. (8, b), contracted from עֵתָה, *time, season.*

עֵתָה }
עֵתָה } adv. *now.*

פ.

פָּאָר (1, a), but pl. c. פְּאָרִי, *ornamental head-dress, turban.*

פָּדָה to redeem, ransom.

פָּיַק (Kal obs.) to flow, to pour out abundantly. Hiph. to supply, to aim at, get, obtain.

פַּיִרָה f. *wine-press.*

פָּוַד adj. *purified, pure*, an epithet of gold; then for *refined, pure gold.*

פָּוַד to disperse. Piël, to disperse, scatter.

פֶּה (for פִּיָּה, irreg.) *mouth; פֶּה אֶל פֶּה mouth to mouth.—aperture.—edge.—part, portion.—word; פֶּה אֶל פֶּה according to the word of, in proportion, according to; פֶּה אֶל פֶּה according as, even as (and פֶּה אֶל פֶּה omitted), so as, so that; פֶּה אֶל פֶּה in proportion, according to; פֶּה אֶל פֶּה according to the word or command; also according to.*

פְּלֵיג (6, a), pl. c. פְּלֵיגִי, *brook, stream, river.*

פֶּן prop. *a turning away, averting; hence פֶּן as conj. lest, for fear that, lest haply, that not.*

פָּנָה (only pl. פָּנִים c. פָּנִי) (1) *face, countenance; (2) presence; (3) looks, constantly used with prepositions.*

פִּנְיָה f. (10) *corner.*

פְּנִינִים pl. *pearls; others, red corals.*

פָּצָה to open wide the mouth, to gape; fig. of the earth (Ex. 40, 15).

פָּצַע, pause פָּצַע, with suff. פָּצַע, a wound.

פָּקַד to visit.—to examine. Niph. to be missed.—to be visited, punished. Piël, to muster. Pual, to be mustered, numbered. Hiph. to set over, appoint. Hoph. to be set over, have the oversight of.

פְּקוּדִים pl. (of פָּקַד, 1, b) commands, precepts.

פָּר a young bull, bullock.

פָּרָה f. for פָּרָה (10) young cow, heifer.

פָּרָה to bear fruit. Hiph. to make fruitful.

פָּרַד to separate. Niph. to be separated; also to separate oneself (מן פָּרַד, from any one). Piël, to go aside. Pual, partop. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.

פָּרִי (6, i), with suff. 3 pers. pl. פְּרִיָּם, fruit, produce; פְּרִי פְּרִי fruit-tree.

פָּרַס to give, distribute. Hiph. to cleave, divide the hoof.

פָּרְעָה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.

פָּרַץ to break, tear down, demolish.

פָּרַק to break in pieces; fig. to set free. Pi. to crush.

פָּרַשׁ i. q. פָּרַס to break bread, with

ל to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (metaph.).

פָּשַׁט to strip or put off a garment. Piël, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.

פְּשָׁע rebellion, trespass, transgression.

פֹּשְׁעִים transgressors; part. Kal. of פָּשַׁע, to rebel, transgress.

פֶּשֶׁתָּה f. with suff. פֶּשֶׁתִּי, pl. פֶּשֶׁתִּים, flax, wick.

פְּתִי (pl. פְּתִיִּים, פְּתִיָּים and פְּתִיָּים) str. openness; hence, simplicity, foolishness; also concr. a simpleton, ignorant credulous person.

פָּתַח to spread out, &c. In Piël, to deceive, seduce (=ἀπατάω).

פָּתַח to open.

פֶּתַח as subst. entrance, opening, gate; as adv. at the entrance, opening. (Ex. 64, 13).

פֶּתֶל f. (8, e) piece, crumb, morsel.

פֶּתַע suddenness; פֶּתַע adv. suddenly.

צ.

צָבַח to gather together, assemble.

צַדִּיק adj. (1, b) just.—righteous.

צָדַק to be right or straight; hence to be right, just. Pi. to

make right or righteous, to justify, to pronounce righteous.

צָדַק (6, a), with suff. צָדַקְתָּ, and

צִדְקָה (11, c) justice, equity.—righteousness.

צִיּוֹן Zion (h w).

צִיר (1, a) hinge.

צָלַח to go through, to succeed, prosper. Hiph. to cause to prosper, to do successfully, prosper.

צִלְחָת f. dish, bowl, platter.

צֹמֵר (6, a), with suff. צֹמְרִי, wool.

צָעַד (6, d) a stepping, going.—step, pace.

צָעִיר adj. m. small, younger, few.

צָעַק to call or cry out from pain.

Pi. to cry aloud.

צִפּוֹר (pl. צִפּוֹרִים) bird; especially a sparrow.

צָפַן to hide.—to lay, treasure up.

צָפַר only imperf. צָפַר to turn.

צָר (8) adj. strait, narrow.—subst. adversary, enemy; distress, adversity.

צָרָה f. (10), for צָרָה, female adversary, a rival.—distress, adversity.

צָרַר to tie or bind up.—to shut up.

ק.

קָבַץ to collect, gather.

קָבַר to bury. So also in Pi'el, to bury many.

קָבַר (6, a), with suff. קָבַרְתָּ, though in pause קָבַר, pl. קָבָרִים, sepulchra.

קָדוֹשׁ adj. (3, a) holy.—set apart, sacred, holy; of men, saints.

קָדַשׁ to be fresh, pure. Niph. to be treated as pure. Pi. to treat as holy, to consecrate. Also in Hiph.

קֹדֶשׁ holy thing, holy place, sanctuary; e.g. temple as distinguished from its courts.

קָוָה to wait for, hope in.

קוֹל (1, a), pl. נִי, voice.

קוּם to rise up, stand up, continue, endure. Pi. to establish, enjoin, fulfil.

קוֹמָה f. (10) height, stature.

קוֹר to dig a well.

קָטַן (8, a) little, small (prop. and fig.).—young, younger.

קָטַן to be short, small.

קָטַץ str. cutting, then fruit-harvest, summer.

קָלָה Kal not used. Niph. to be made light of, to be despised; partep. despised, mean. Hiph. to make light of, to despise.

קָלוֹן (3, a) shame, contempt.

קָלַל to be light.—to be lessened, abated; Pi. to curse, blaspheme.

קָנָא (Kal obs.) to redden. Pi. to be jealous, to make jealous, envy.

קנאה f. (12, b) *jealousy*.—*envy*.

קנה to form, create.—to get, obtain, to buy.—to possess.

קנה (9, b), pl. קנים, קנין, reed, cane.—sweet cane.—stalk (of wheat).

קערה f. a dish, charger.

קץ (8, b) end, limit (of space, time, condition, or circumstances).

קצה (9, b) end, limit.

קצה f. (11, a) end, extremity.

קצין (3, a) a judge.—leader, chief, prince.

קצר (3, a) fruits cut down, harvest; hence time of harvest.

קצר to be angry, wroth (קצף, קצף of the person). Hiph. to provoke to anger. Hithp. to become angry.

קצר to cut down, reap.

קרא to cry, call out, proclaim, summons, convoke, to praise, to read aloud, to name.

קרב to draw or come near; Hiph. to present, offer.

קרה ice, cold, chilliness.

קרסל, dual קרסלים, ankles.

קרע to tear, rend.

קרע (pl. קרעים) rags.

קרי to tear, to open up, of the eyes; others, to bite; i.e. to wink; sign of fraud, cunning.

קשב to attend [lit. to sharpen. G.]. Hiph. (with קשן ear), to prick up the ear to, to attend to, hearken.

קשורה part. pass. of. (f קשור = to bind), bound, greatly attached.

קשט, קשט truth.

ק.

ראה to see, look, gaze at, contemplate, perceive.

ראש (irreg. pl. ראשים), head, sum, summit, head of family, chief, leader.

רב adj. much, large, many.

רב multitude, largeness, abundance.

רבב (Kal only pret. and inf.) to become many, to multiply.

רבה (more used than the preceding) to multiply, increase, foll. by inf. = adv. much, greatly.

רגל f. (6, a), with suff. רגלי, foot; du. רגלים the two feet.—pl. רגלים (steps) times.

רגש to rage, make a noise.

רדם Niph. רדמ to lie in a deep sleep.—to sink down stupified.

רדף to follow after.—to pursue, persecute.—to put to flight.

רהב to rage.—to urge, press upon; to be urgent (with).

רוּחַ c. (1, a), pl. רוּחוֹ, רוּחוֹת, air, breeze.—breath; metaph. vanity, folly.—spirit, soul, mind.—spirit, disposition.—wind.

רוּם to be high, proud. Hiph. to exalt.

רחב to be or become wide, large. Hiph. הרחיב to make wide, enlarge, to deliver

רחב (6, c) width, breadth.

רחם f. (6, d) the womb.—the bowels; love; compassion.

רחק to thrust away; hence to be distant. Pi. and Hiph. to put far away, to remove.

ריב (1, a) contention, strife, quarrel.

רכב to ride either on an animal or in a chariot; partec. רכב a rider.

רמא to cast, throw. Piël. רמא to deceive (prop. to make fall).

רמס to tread.—to trample under foot.

רנן to shout. Pi. to shout for joy.

רע (pl. רעים), adj. (רעה f. 10) evil, bad, worthless.—evil, wicked.—רע עין of an evil eye, i.e. envious, malignant.—n. evil.

רע (rarely רוע) badness, leanness.

רע (1, a), for רעה, acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.

רעב to be hungry.—to suffer from famine. Hiph. to cause to hunger, let famish.

רעב (4, a) hunger.—famine.

רעד to tremble, quake. Hiph. to tremble, shake.

רעה to feed, tend.

רעה evil (prop. fem. adj.) from רע.

רפא to heal, cure.—part. רפא = healer, physician.

רפה to hang down the hands.—to decline.—to sink down.—to relate, abate, to desist. Hithp. to relax oneself, be slothful, desist.

רפס, רפש to tread, trample upon, especially of water, to trouble it. Niph. partec. נרפס troubled, made turbid by trampling. Hithp. הרפס to humble, submit oneself.

רצה to delight, take pleasure in.

רצון (3, a) delight, satisfaction, acceptance.—object of delight, acceptance.—will, pleasure.—good-will, favour, grace.

רקב (4, a) rottenness.

רקיע expanse, sky, firmament.

רשע to be fractious, lawless, turbulent, to be guilty. Hiph. to act turbulently; before inf. it has adv. force, = wickedly. In a forensic sense, to pronounce guilty, condemn.

רָשָׁע adj. m. lawless, wicked, guilty, as subst. the wicked, transgressor.

רָשָׁע (6, a), with suff. רָשָׁעוֹ, wickedness, pl. wicked deeds.

רָשָׁעָה f. (constr. רָשָׁעוֹת, no pl.) wickedness, ungodliness.

ש, ש.

שְׂאוֹל e.g. the underworld, Hades.

שָׂרָף (1, a) flesh.

שָׁבֻעַ a week.

שְׁבוּעָה oath.

שֵׁבַט staff, rod, shepherd's crook, sceptre.

שָׂבַע to be or become satisfied, filled (שָׂבַע, שָׂבַע of the thing). Pi. and Hiph. to satisfy (שָׂבַע, שָׂבַע of the thing, שָׂבַע of the person).

שְׂבַע abundance, plenty.

שֶׁבַע (cnstr. שֶׁבַע, f. שְׁבַעָה) seven.

Dual, שְׁבַעָהם sevenfold.

שָׁבַע to swear (oaths were usually confirmed by seven victims).

Niph. שָׁבַע to swear, with שָׁבַע by, שָׁבַע to. Hiph. to bind by oath.

שְׁבָלִים (pl. of שְׁבָלָה) ears of corn.

שָׁבַר I. to break, to rend. Niph. to be broken, injured, destroyed, fig. to be contrite. Pi. to shiver, crush. Hoph. to be broken, afflicted.

שָׁבַר II. to deal in grain; hence to buy or sell grain.

שָׁבַר more commonly שָׁבַר (6, b), in pause שָׁבַר, from שָׁבַר, a breaking; sorrow, vexation, calamity.—destruction.—grain, corn.

שָׁבַת to rest from labour. Niph. to cease, have an end. Hiph. to make or let rest from labour.—to make to cease.

שָׁבַת c. (constr. שָׁבַת, with suff. שָׁבַתוֹ; pl. שָׁבַתוֹת), rest, day of rest, sabbath.

שָׁבַג to err.

שָׁד (dual שָׁדַי, constr. שָׁדַי) the breast.

שָׁדַד to treat with violence, to oppress.—to attack, invade.—to plunder.—to (lay) waste, destroy (e.g. a land). Niph. to be laid waste. Piél, to spoil, waste, ruin. Pual, pass. Hoph. to be spoiled, laid waste, wasted.

שָׂדֵה (9, b) plain.—field.

שָׂוָא evil, wickedness.—evil, calamity.—falsehood, vanity.

שָׁוַב to turn, return.—to turn away from.—to cause to return, bring back.—to restore. Hiph. to cause to return, to bring back.—to turn away (anger).—to return, give back, restore. Hoph. to be brought, led, given back, returned; when placed before inf. used as adv.=again.

שָׁוַם שָׁוַם to set, place, lay before, set on, a table. (Ex. 44, 11.)

שׁוֹר pl. שָׂרִים an ox, bullock, but seldom used coll.

שָׁחַט to slaughter, kill (animals).

שָׂחַק to laugh, abs.—לָא to smite upon.—לָא לָא to laugh at. Piël, to rejoice.—to sport, play; (Ex. 37, 5=*am I not jesting?*)

שָׁחַר to break; hence to break, of the dawn, fig. to seek earnestly; diligently only in part. Pi. to seek zealously.

שָׁחַר (3, a), שָׁחֲרָה f. (10) adj. black.

שָׁחַת Niph. to be marred or spoiled. — to be corrupted (morally).—to be laid waste. Piël, שָׁחַח to destroy.—to act corruptly, perversely. Hoph. to be corrupted, spoiled.

שְׂמֵטָה f. accusation, charge.

שָׂמַר officer, overseer or magistrate.

שֵׁיב to be grey-headed.

שֵׁיבָה f. (10) grey hair.

שִׁיר (1, a) speech, discourse.—complaint.

שָׁכַב to lie down; especially to lie down to sleep or to rest oneself.

שָׁכַח to forget.

שִׁכּוּן a knife. Etym. doubtful.

שָׂכַל to act wisely, prudently.

Piël, to act wisely. Hiph. to look at.—to be or become intelligent, wise, or prudent; to

act wisely, prudently; and to make prudent, to teach.

שָׂכַל, שָׂכַל (in pause שָׂכַל) intelligence, understanding, cunning.

שָׁכַן to bend down; hence to settle down, rest, to abide, dwell, to inhabit; also to be inhabited. Pi. to pitch a tent.

שָׁכֵן (5, a) f. שָׂכְנָה, pl. שָׂכְנָוִים, inhabitant.—neighbour.

שָׁלַג snow.

שָׁלַח, שָׁלַח to be quiet.

שָׁלוּה f. (cnstr. שָׁלוּהָ, no pl. abs.) quiet, prosperity.—carelessness, negligence of God.

שָׁלוֹם (3, a) health, welfare, prosperity, peace.

שָׁלַח to send, send for. Pi. to send away, cast out, set free, expel.

שָׁלַח (2, b) pl. שָׁלְחָנִים, a table.

שָׁלַךְ (Kal obs.) Hiph. to throw or cast, to cast lots, to cast out or off.—to reject, expel, destroy.

שָׁלַל to plunder, spoil.

שָׁלַל (4, a) spoil, plunder, booty.

שָׁלַם to be entire, i.e. sound, safe.

—to be at peace. Piël, שָׁלַם, שָׁלַם to preserve, keep uninjured.—to complete.—to restore.—to repay.—to requite, recompense.

שָׁלִישִׁים pl. of שָׁלִישׁ third; acc. to

- some three times, threefold. Fürst, *important, weighty, noble.* (Ex. 48, 23.)
- שָׁמָּה (1) adv. of place, here, שָׁמָּה—שָׁמָּה here—there; after verbs of motion שָׁמָּה thither, with מִן thence; (2) of time, from then, thereafter.
- שֵׁם (7, a) sign, name, reputation.
- שְׂמאל the left hand, the left. יָמִין, at or to the left.
- שָׁמַד (Kal obs.) to lie waste. Niph. to be laid waste. Hiph. to lay waste, to destroy, extirpate (of persons).
- שָׁמַיִם only pl. שָׁמַיִם (cnstr. שָׁמַיִם, with suff. שָׁמַיִם heaven, the heavens.
- שָׂמַח to shine cheerfully.—to be glad.
- שְׂמחה (5, a), שְׂמחה f. adj., joyful.
- שִׂמְחָה (12, b) joy, rejoicing.—mirth.
- שָׁמַט to throw down, cast out; fig. to neglect, to cancel, of debt. Niph. to be cast down.
- שָׁמַיִם heaven (cnstr. שָׁמַיִם, pl. m.).
- שְׂמלה f. (12, b) a garment, a mantle.
- שְׂמעה, שְׂמעה f. (10) news, tidings.—information, report.
- שָׁמַע to hear.—to listen (with acc. לְ, לָ, לָ to any one).—to hearken, obey. Piël, to cause to hear, to
- summon. Hiph. to cause to hear or be heard.
- שָׁמַר to keep, watch, guard.—to preserve, protect (with acc. אֶת, לְ, מִן of the object, with מִן from or against).—to keep.—to keep, observe (acc. לְ, לָ).
- שֵׁן c. (8, b) a tooth (prop. and fig.)—ivory.
- שָׂנֵא to hate. Pi. to detest.
- שָׁנָה f. (11, a), pl. שָׁנִים, שָׁנָה, a year.
- שָׁנַן to sharpen, e. g. a sword; partic. שָׁנָן sharp.
- שָׂעַר (4, b) a hair; collect. hair.
- שָׂפָה f. (11, a), dual שָׂפָה, pl. c. שָׂפָה, lip.—speech, words,—language.—brim of a vessel.—shore of the sea; bank of a river.
- שָׂפַח Kal not used; to pour out.
- שָׂפָחָה f. (12, b) female servant, handmaid; Lat. famula.
- שָׂפַט to establish, decide; hence to judge, to act as umpire, to pronounce judgment, vindicate, condemn, to rule, govern. Part. שָׂפֵט, judge, ruler.
- שָׂפִיפֹה a serpent, adder.
- שָׂפַח to pour out.—to shed. Niph. to be poured out. Pual, to be shed. Hithp. שָׂפַח to pour itself out.
- שָׂפַח to hiss. (unused root).
- שָׂקל to weigh.

שֶׁקֶל (6, a), pl. c. שֶׁקֶלִים, a shekel.

שָׁקַף Niph. (prop. to bend forward in order to see).—to look out. Hiph. to look.

שָׁקַר (6, a) lie, falsehood.

שָׁקַר shākār, to lie.

שָׂרִיג (1, b), only pl. branches of a vine.

שָׂרַף to burn, consume.

שָׂרַשׁ (6, c), pl. שָׂרָשִׁים, root.

שִׂשׂוֹן joy.

שָׂתַל to plant.

שָׁתַק to settle down, lie still, be hushed, of waves, &c.

ת.

תַּאֲוָה desire, wish, longing: in bad sense, lust, appetite. Also satisfaction. Ex. 31, 8, trans. will seek what he desires; others seek satisfaction.

תַּאֲרָר (6, f.) form, outline, figure.

תֵּבָה f. (10) a chest.—ark (of Noah, built in the form of a chest).—the ark in which Moses was exposed.

תְּבוּאָה f. (10) a coming in, being stored up.—income, profit.—produce, fruit; trop. result.

תְּבוּנָה f. (10) understanding, prudence, skill.

תֵּבֵל post. the earth, as productive, the inhabitable land, the world.

תְּהִלָּה f. praise, hymn of praise.

תְּהִפּוּכָה only in pl. perversity, forwardness, deceit.

תְּוַחֲלֵת f. (13, a), with suff. תְּוַחֲלֵתִי, expectation, hope.

תּוֹכַחַת f. (13, a), but pl. תּוֹכַחוֹת proof, rebuke, remonstrance.

תְּוַעֲבָה f. (11, b), abomination.—abominable act.

תְּוַעֲפוֹת f. pl. (from תְּוַעֲפָה 11, a) swiftness.—wealth, treasure.—brightness, splendour.

תּוֹרָה f. (10), instruction, direction, precept.—law.—manner or custom.

תּוֹשִׁיָּה f. help, deliverance.—purpose, enterprise.—counsel, wisdom.

תַּחַת f. (c. suff. תַּחַתִּי, תַּחַתְּךָ, תַּחַתָּם, תַּחַתֵּי, תַּחַתֵּיכֶם, תַּחַתֵּיהֶם) prop. what is below.—adv. below, beneath.—prep. under.—instead of.—in return for.—on account of; also תַּחַתֵּי, because that, because.

תַּחֲלוּאִים only pl. תַּחֲלוּאִים diseases.

תַּחֲנוּן (1, b) pl. תַּחֲנוּנִים, supplication.

תַּלְמִיד scholar, disciple.

תָּם f. תָּמִים (10) adj. whole, perfect, sincere, honest.—subst. integrity.

תָּמִם completeness, soundness, uprightness.

- תָּמִיד as subst. *continuance*; as adv. *continually*.
- תָּמִים (3, a) *perfect*.—*whole*.—*upright, sincere*.—subst. *sincerity*.
- תְּמוּתָהּ f. *death*, only in the phrase. בְּנֵי־הָתְּמוּתָהּ = *sons of death*, i. e. those condemned to death.
- תָּמַד to *take hold of*.—*to hold*.
- תָּמַם to *complete, finish, cease*; intrans. *to be completed*; fig. *to be whole, sound, upright*.
- תָּנָּן or תָּנָּן only pl. תָּנָּן, תָּנָּן huge *serpents, sea monster*; better, *jackals, str. howler*.
- תָּעַב (Kal obs). *to be detestable*.
Niph. *to be abominable, corrupt*. Pi. *to abhor, despise*.
Hiph. *to act or make abominably*; with תָּעַבָה *conduct*. (Ex. 33, 1).
- תָּפַשׁ to *lay hold of, seize, capture*; also *to hold, handle*.
- תָּקוּהָ f. (10) *expectation, hope*.

ENGLISH AND HEBREW INDEX.

A.

Abominable, נִתְעַב (partcp. Niph.).

According to, as, לְפִי and by prefixing כּ.

Accusation, שְׁמִנָּה.

All, כָּל (prop. a subst., 8, d, usually followed by Makkeph).

Anger, אַף.

Anoint, נָסַךְ (propr. to pour out).

Ark, תֵּבָה, אָרוֹן.

Assuredly (the Hebrew idiom is by the repetition of the verb in inf. absol.).

Awake, to, הִקִּיץ. Hiph. of קוּץ.

B.

Basket, סַל.

Be, been, הָיָה. See 522, e.

Bear, to, (=to give birth to יָלַד.

Bear, to, (a burden) נָשָׂא, used in a wide sense. Also קָבַל.

Bear, a, דָּב, דֹּב, c.g.

Before, מִפְּנֵי (before, of time ; לפני (before the face).

Best. See Good.

Better. See Good, and 193 וְיָרָא.

Bind, צָרַר.

Black, שְׁחֹר, שְׁחֹרָה.

Bless, to, בָּרַךְ. To bless oneself (Hithp.).

Blood, דָּם.

Boast, to, הִתְכַּבֵּד, הִתְהַלֵּל.

Bone, עֵצָם.

Born. See TO BEAR.

Boy, יָעַר, יָלַד.

Boys, יְלָדִים.

Branch, נֶצֶר.

Bread, לֶחֶם.

Breadth, רֵחַב.

Breeches, מְכַנְסִים.

Brethren, אֶחָיוֹם.

Bring, בֹּא (to come ; Hiph. cause to come). שׁוּב (Hiph. to bring again, back, return, restore).

Broken-hearted, to be. Niph. of
שָׁבַר (with or without לַב).

Brother, אָח.

Build, to, בָּנָה.

Burn, שָׂרַף; יָקַד (to burn slowly,
steadily).

Bury, קָבַר.

But, כִּי, אֲדָּהּ.

C.

Camel, נֶמֶל (pl. נֶמְלִים).

Cast, to, שָׁלַךְ.

Cease, to, חָדַל.

Child, יָלֵד.

Children, בָּנִים, יְלָדִים.

Choose, בָּרָה, בָּחַר.

City, עִיר.

Cities, עָרִים.

Clean, to be or become, טָהַר.

Cleanse, to, (Pi. of above) טָהַר.

Clean, adj. טָהוֹר.

Clothes, בְּגָד.

Cloud, thick, עָב (v).

Cluster, אֲשְׁפּוֹל, עֵנָב.

Collect, קָבַץ.

Come (down), יָרַד.

Command, צִוָּה (Piel of צָוָה, obsol.).

Commandment, מִצְוָה.

Compassion, have, חָמַל (על).

Covenant, בְּרִית.

Cover, כָּסָה.

Covet, חָמַד.

Cow, פָּרָה; שׁוֹר ox.

Create, בָּרָא.

Crown, כִּתְרוֹ; זָר (an ornamental
border round the top of the
altar.)

Cry out, to, זָעַק (with ל).

Cry out or aloud, to, קָרָא (to
call).

Curse, אָרַר.

Cursed (partop.), אָרוּר.

Cut, כָּרַת.

D.

Daughter, בַּת.

Day, יוֹם. *Days,* יָמִים.

Death, מוֹת (6, e).

Deceit, מִרְמָה.

Deceive, to, רָמָה.

Decline, to (=to go down), יָרַד,
נָטָה.

Decline, to (=to refuse), מָאֵן.

Deliver, נָצַל Hiph. to cause to
deliver).

Desert, to, עָזַב.

Desolate, to make, Hiph. of חָרַב
(to be dry).

Desolation, חֲרָבָה.

Destroy, שָׁמַד (utterly); אָבַד (in Hiph.=to cause-to-perish).

Destruction, מַחֲוָה.

Devour, אָכַל.

Die, to, גָּוַע, מוֹת.

Diligent, מְדוּר.

Divide, to (=into parts), גָּזַר.

Divide, to (=into five), חִמַּשׁ.

Do, עָשָׂה.

Do good, to, הֵיטִיב, Hiph. of יָטַב.

Dog, בָּלָב.

Door, דֶּלֶת.

Dream (verb and subst.), חָלַם.

Dry (land), יַבֵּשָׁה.

Dry (dry-up), יָבַשׁ.

Dust, עָפָר.

Dwell, יָשַׁב (to sit, dwell, abide);

שָׁכַן (to rest in, inhabit, dwell with).

E.

Each other (often translated by 'a man his fellow,' 'a man his brother,' &c. From each other: 'a man from his brother,' &c.)

אִישׁ מֵעַל אַחֵי.

Earth, אֶרֶץ.

Eat, אָכַל.

Enemy, אוֹיֵב.

Establish, to, כִּוֵּן, יָסַד, הִקְיִים.

Evil, רָעָה, רָע.

Evening, עָרַב.

Expire, to, גָּוַע.

Eye, עֵין.

Eyes, עֵינַיִם.

F.

Face, פָּנִים (pl.). With ל in the const. form, לִפְנֵי, before (implying rest); also מִפְּנֵי, before, from before (implying removal).

Fade, to, נָבַל.

Faint, עָרַב (faint, tired).

Faint, to be, יָעַף (to be fatigued, tired).

Faint, to make-, מָסַס, in Hiph. — יָגַע (to tire, weary).

Fall, נָפַל; נָבַל (to wither, decay).

Fat, הֶלֶב.

Father (irreg.), אָב.

Feed, רָעָה.

Field, שָׂדֵה.

Fig, תְּאֵנָה.

Fill, מָלֵא, Piél of mālē.

Find, מָצָא.

Fire, אֵשׁ.

Flay, פָּשַׁט, in Hiph.

Flee, בָּרַח, נָדַד.

Flesh, בָּשָׂר.

Flock, צֹאן.

Flood, מַבּוּל.

Fly from, to, בָּרַח; נָדַד (= flee).

Fool, סָכַל, פְּסִיל, נָבֵל.

Foolishness, } פְּתָאִים, אֲוֵלָת.

Folly,

For, כִּי.

Form, to, יָצַר.

Found, to, יָסַד; כָּסַח (to make firm, fix: e. g. the earth).

From, מִן.

G.

Garden, גַּן.

Gardens, גַּנִּים.

Garment, שִׁמְלָה, בְּגָד.

Gather, קָבַץ; פָּגַם (to gather into a house, or place of security).

Girl, יְלֵדָה.

Girls, יְלָדוֹת.

Give, נָתַן.

Give-forth, to, נָתַן (e. g. the voice).

Gladness, גִּיל.

Glory, כְּבוֹד.

Go, בּוֹא, הֵלֵךְ.

Go up, עָלָה; go down, יָרַד.

Goat, עֵז.

God, אֱלֹהִים; אֵל.

Good, טוֹב.

Good, to be, יָטַב.

Good, to do, הִיטִיב. Hiph. of יָטַב.

Grape, עֵנָב.

Grass, דְּשָׁא; חֲצִיר (dry grass).

Grave, קֶבֶר.

Great, גָּדוֹל, גָּדַל.

Great, to be, גָּדַל.

Grow, גָּדַל.

H.

Hand, יָד.

Hand, right, יְמִין.

Hand, left, שְׂמָאל.

Hands, יָדַיִם.

Hate, שָׂנֵא.

Head, רֹאשׁ.

Hear, שָׁמַע.

Heart, לֵב.

Heavens (singular not used), שָׁמַיִם.

Height, קוֹמָה.

Hell, שְׂאוֹל.

Herb, עֵשֶׂב; דְּשָׁא (a green, tender grass).

Hide, to, צָפַן.

Hinge, צִיר.

Holiness, קִדְּשׁ (6, m).

Honour, כְּבוֹד.

Honour, to, כָּבַד, in Piel.

Honey, דְּבַשׁ (6, r).

House, בַּיִת.

How, מַה, אֵיךְ.

How long? עַד מָתַי?

Howl, הִלֵּל (הִלְלִיל).

Hungry, to be, רָעַב.

Hypocrite, הֲנִיף.

I.

In, prep. בַּ prefixed. Sts. ל: e. g.
to trample in (= to) the dust.

Increase, רָבָה.

Inhabitant, יָשַׁב (yāshābh, 5, 1).

Iniquity, עָוֹן, אָוֶן.

Joy, שִׂמְחָה, שָׂשׂוֹן.

Judge, to, שָׁפַט.

Judge, שֹׁפֵט.

K.

Keep, שָׁמַר.

Kill, קָטַל; שָׁחַט (to slay as a
sacrifice); טָבַח (to slaughter).

Kindle, קָנַח (to kindle itself =
to be kindled).

King, מָלַךְ. To be made a king,

Hoph. of מִלְכָּה.

Kings, מְלָכִים.

Kingdom, מַמְלָכָה.

Kingdoms, מַמְלָכוֹת.

Kiss, נָשַׁק.

Knee, בָּרַךְ.

Knees, בְּרָכָיִם.

Knife, שֵׁפָן; מִאֲכַלֵּת.

Know, יָדַע.

Knowledge, דַּעַת.

L.

Lamb, כֶּבֶשׂ.

Lament, סָפַד.

Land, אֶרֶץ.

Large, גָּדוֹל, פָּרוֹל.

Law, הַתּוֹרָה.

Leaf, עֵלֶה.

Learn, לָמַד.

Leave, to, עָזַב.

Length, אָרָךְ.

Lie, פָּזַב.

Lie down, שָׁכַב.

Life, חַיִּים, pl. (the life, applied
to God and man only.)

Like, כִּי (as prefix: before mono-
syllables and barytones often כִּי.
See rule).

Lion, אַרְיֵה.

Little, קָטָן.

Lo, הִנֵּן.

Look, to, רָאָה; נָבַט (Hiph. †
look into, investigate).

Lord, **דָּוָה**.
 Lord, my, **אֲדֹנָי** (pl. my Lord, applied to God); **אֲדֹנִי** (sing. my lord, applied to man).
 Lords, **אֲדֹנִים**.
 Lords, **אֲדֹנִים**.
 Love, to, **אָהַב**.

M.

Make, to **עָשָׂה**.
 Make a covenant, **כָּרַת בְּרִית**.
 Man, **אָדָם**, **אִישׁ**, **אֲנָשׁ**.
 Master, **אֲדוֹן**.
 Meat (flesh), **בָּשָׂר**.
 Meat (= food), **לֶחֶם**.
 Meat-offering, **מִנְחָה**.
 Men, **אֲנָשִׁים** (the men of a family).
 Mercy, **חַסֵּד**.
 Mix, **כִּסַּךְ**.
 Mock, **לוּץ**; **לַעַג** (to deride).
 Money, **כֶּסֶף**.
 Mother, **אִם**.
 Mount, Mountain, **הַר**.
 Mouth, **פֶּה**, cnstr. **פִּי** (irreg.).
 Multitude, **רַב** (= number, numerousness).

N.

Naked, **עָרוֹם**.

Name, **שֵׁם** (pl. **שֵׁמוֹת**).
 Nation, **גּוֹי**, **עַם**.
 Neighbour, **רֵיע**; pl. **רֵעִים**.
 Nest, **קֶן**; pl. **קְנִיִּים**, cells.
 Night, **לַיְלָה**; **עָרַב** (evening).
 No, **לֹא**; **אֵין**, cf. 257, and.
 No man, **אֵין אִישׁ**.
 Number, to, **קָפַר**.

O.

Oath, **שָׁבַע**. To take an oath of a person, say: 'to cause-to-swear (Hiph. of **שָׁבַע**) any one.'
 Observe, **שָׁמַר**.
 Odour, **רֵיחַ**.
 Offer, **קָרַב**.
 Offer-sacrifice, to, **זָבַח**.
 Old, **זָקֵן** (of a man). To be so many years old, say: 'was a son of so many years.'
 Open, to, **פָּתַח**.
 Or, **אוֹ**.
 Overthrow, to, **שָׁמַד** (to destroy).
 Ox, **שׂוֹר**; **בָּקָר** (horned, tame cattle).

P.

Part, **חֵלֶק**.
 People, **עַם**.
 Perish, **אָבַד**.

Pervert, to, סָלַף, in Piel.

Place, מְקוֹם.

Place [a man] over, to, Hiph. of שׂוּם, פָּקַד.

Plant, to, נָטַע.

Play, to (= sport), שָׁחַק.

Play, to (= music), שָׁיר.

Plead, to, רִיב.

Plunder, to, שָׁלַל, בָּזַז.

Prisoner, אֲסִיר.

Proverb, מָשַׁל.

Prudence, עֲרַמָּה.

Purge, כִּפַּר (cover, expiate), in Piel.

Q.

Queen, מַלְכָּה.

R.

Rage, to, רָגַשׁ.

Rain, הֶמְטִיר.

Rebuke, to, גָּעַר.

Recompense, to, שָׁלַם.

Red, אָדוּם.

Require, דָּרַשׁ.

Restore, to, שׁוּב, in Hiph.

Return, to, שׁוּב.

Righteous, צַדִּיק.

Righteous man, צַדִּיק.

River, נָהָר.

Room (=chamber), חֲדָר.

Ruler, מוֹשֵׁל (partsp. from *ma-shal*).

S.

Sack, אֲמַתְחַת.

Say, דָּבַר, אָמַר.

Scorn, לָרַץ.

Scorner, לָץ.

Scholar, תַּלְמִיד.

Sea, יָם.

See, to, רָאָה.

Seed, זָרַע.

Seed, to bear; to seed seed, זָרַע זָרַע.

זָרַע.

Seek (for), דָּרַשׁ.

Separate, פָּרַד.

Serpent, נָחָשׁ.

Servant, עֶבֶד.

Serve, עָבַד.

Shadow, צֶל.

Sharp, חָד ; f. יוֹדָה.

Shear, גָּזַז.

Sheep, צֹאן.

Shield, מִגְנָן ; מִגְנָיִם, shields.

Silver, כֶּסֶף.

Skin, עוֹר.

Sleep, to, יָשַׁן.

Smell, to, הִרְיַח.

Smite, הָפַח (Hiph. of מָחַ).

Son, בֵּן (irreg.); בֵּר (poetically).

Song, שִׁיר.

Sow, to, זָרַע.

Stalk, קִנְיָה.

Stand, עָמַד.

Stand before, יִתְיַצֵּב לְפָנַי.

Statute, חֹק.

Statutes, חֻקִּים.

Steal, גָּנַב.

Stone, אֶבֶן.

Stones, אֲבָנִים.

Strange god, אֱלֹהֵי נֹכַר or אֱחָד.

Strife, מִדָּן. מִדְּוֶן.

Strip, פָּשַׁט. To strip oneself, Hithp.

Strong drink, שִׁכָּר.

Strong-hold, מְבֻצָּר.

Suck, to, יָגַק.

Suckle, to, הִינִיק. Hiph. of יָקַ.

Swear, to, שָׁבַע.

Sweat, to, זָע (unused).

Sword, חֶרֶב.

T.

Take, לָקַח; לָכַד (to conquer, take by force).

Take an oath. See OATH.

Take captive, to, שָׁבַח.

Tell, הִבֵּר, אָמַר, נָדַר (Piel dābhār).

Temple, הֵיכָל.

Thick cloud, עָב.

Thick clouds, עָבִים.

Thief, גָּנַב.

Threshold, סָף.

Together, יַחַד.

Tongue, לָשׁוֹן.

Town, עִיר.

Trample, רָמַס.

Treacherous, בָּגַד.

Treasure, חֶסֶן, סִגְלָה, מִמְּמוֹן.

Treasure-house, אוֹצָר.

Tree, עֵץ.

Trust, to, בָּטַח; אָמַן (Hiph.) to cause to believe, put faith in.

Truth, אֱמֶת.

U.

Understanding, תְּבוּנָה.

Unpunished, נָקִי.

Unpunished, to be, נָקִי (in Niph.).

Utterly. See TO DESTROY (utterly).

V.

Verity, אֱמֶת.

English and Hebrew Index.

Very, מְאֹד.
Vessel, כֵּל.
Vessels, כֵּלִים; cnstr. כְּלֵי (irreg.).
Vineyard, כַּרְם.
Virgin, בְּתוּלָה.
Voice, קוֹל.

W.

Walk, הִלֵּךְ.
Wash, to, כָּבַס, (Piél) to wash thoroughly.
Waste, to, שָׁדַד, חָרַב.
Water, מַיִם.
Way, דֶּרֶךְ.
Weak, to be, דָּלַל.
Week, שַׁבּוּעַ.
Weary, יָגַע.
Weary, to be, יָעַף.
Weigh, שָׁקַל.
Weight, מִשְׁקַל.
What, מָה.
What is it? מָה הוּא?
Where? אַי.

Who, מִי.
Why, לָמָּה.
Wicked, רָשָׁע (a wicked man).
Wickedness, רָשָׁע, רִשְׁעָה, אָחַז, הִתָּה.
Wife, אִשָּׁה.
Wilderness, מִדְבָּר.
With, עִם, אִתְּ, with pron. suffixes.
Wind, רוּחַ.
Winds, רוּחֹת.
Wine, יַיִן.
Wisdom, חִכְמָה.
Withdraw, אָסַף (to bring home, collect). *To be withdrawn taken away* (Niph.).
Woman, אִשָּׁה.
Word, דָּבָר.
Write, כָּתַב.

Y.

Year, שָׁנָה, יָמִים.
Years, שָׁנִים.
Young, צָעִיר.

PROPER NAMES.

<i>Abram</i> , אַבְרָם (the exalted father).	<i>Jeremiah</i> , יֵרֵמְיָהוּ (exalted of God).
<i>Abraham</i> , אַבְרָהָם (the father of a great multitude).	<i>Jerusalem</i> , יְרוּשָׁלַיִם.
<i>Adam</i> , אָדָם (earthy).	<i>Jew</i> , יְהוּדִי.
<i>Amorite</i> , אַמֹרִי.	<i>Joab</i> , יוֹאָב (God the father).
<i>Babel</i> , בָּבֶל.	<i>Joseph</i> , יוֹסֵף (increasing).
<i>Babylon</i> , בָּבֶל.	<i>Isaac</i> , יִצְחָק.
<i>David</i> , דָּוִד.	<i>Ishmael</i> , יִשְׁמָעֵאל.
<i>Eliezer</i> , אֱלִיעֶזֶר.	<i>Israel</i> , יִשְׂרָאֵל.
<i>Esau</i> , עֵשָׂו.	<i>Jubal</i> , יוּבָל.
<i>Hagar</i> , הָגָר.	<i>Judah</i> , יְהוּדָה.
<i>Halleluiah</i> , הַלְלֵיָהּ (praise ye the Lord).	<i>Judea</i> , יְהוּדָה (Chaldee).
<i>Ham</i> , חָם (hot).	<i>Midian</i> , מִדְיָן.
<i>Hebrewess</i> , עֵבְרִיָהּ.	<i>Moab</i> , מוֹאָב (of the Father).
<i>Hebrews</i> , עֵבְרִים.	<i>Noah</i> , נֹחַ (a comforter).
<i>Jacob</i> , יַעֲקֹב (a detainer).	<i>Rebekah</i> , רִבְקָה.
<i>Jehovah</i> , יְהוָה.	<i>Sion</i> , שִׁיאֵן.
	<i>Solomon</i> , שְׁלֹמֹה.
	<i>Zion</i> , צִיּוֹן.

APPENDIX.

A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe—

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in *ôth* (ות); **דָּבָר**, sword, pl. **דְּבָרוֹת**, constr. **דְּבָרוֹת** (khě'rēbh, kh'rābhôth, khār'bhôth). With the suffixes the stronger abbreviation then remains: see the *Feminine Paradigms*.
- b) *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd pers. plural, whether joined to the singular, as **כֶּם**, **כֵּן**, **הֵם**, **הֵן**, but not **ם**, **נ**, or to the plural, as **יָכֶם**, **יָכֵן**, **יָהֵם**, **יָהֵן** but not **יָמֵן**. The other suffixes are called light.
- c) In the plural of masculine nouns the *light suffixes* attach themselves, without exception, to the *status absolutus* after the **ו** of the plural termination is dropped; the *heavy* or *grave* suffixes, to the *status constructus*.

Arrangement of the Declensions.] 1. *Monosyllabic* and *dissyllabic* with *immutable* vowels. 2. *Monosyllabic* with *mutable* (ַ); and *dissyllabic* with a similar vowel for ultimate, and *immutable* vowel for penultimate. 3. *Mutable* (ַ) or (ֶ) for penultimate: *immutable* vowel in ultimate. 4. *Dissyllabic* with (ַַ) or (ֶַ). 5. *Dissyllabic* with *mutable* (ֶ) for ultimate: *mutable* (ַ) for penultimate. 6. *Segolates* or *dissyllabic* nouns, with accent on penultimate. They are derived from an original *monosyllabic* form with *Pathakh*. 7. All with *mutable* (ֶ) for ultimate: and *immutable* vowel for penultimate. Also some *monosyllabic* nouns from **הָלֵל**. 8. All that double their final consonant by *dagesh* when augmented. 9. **הָ** final. 10. **הָ** final preceded by an *immutable* vowel. 11. **הָ** final preceded by *mutable* (ַ) or (ֶ). 12. *Feminine nouns* chiefly derived from the *segolate* forms **פָּעַל**, **פָּעַל**, **פָּעַל**. 13. *Segolate nouns* formed by the addition of the feminine ending **וֹת**.—To the examples in the Paradigms add: *misg'êrêth* (*enclosure*), *igg'êrêth* (*letter*), *măscô'rêth* (*waves*).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>		
I. (<i>horse</i>)	S.	סוּס	סוּס	סוּסִי	סוּסָכֶם		
	P.	סוּסִים	סוּסֵי	סוּסֵי	סוּסֵיכֶם		
II. (<i>eternity</i>)	S.	עוֹלָם	עוֹלָם	עוֹלָמִי	עוֹלָמְכֶם		
	P.	עוֹלָמִים	עוֹלָמֵי	עוֹלָמֵי	ע לְמֵיכֶם		
III. (<i>overseer</i>)	S.	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם		
	P.	פְּקִידִים	פְּקִידֵי	פְּקִידֵי	פְּקִידֵיכֶם		
IV.	a. (<i>word</i>)	S.	דְּבַר	דְּבַר	דְּבָרִי	דְּבָרְכֶם	
		P.	דְּבָרִים	דְּבָרֵי	דְּבָרֵי	דְּבָרֵיכֶם	
	b. (<i>wise</i>)	S.	חָכֵם	חָכֵם	חָכְמִי	חָכְמְכֶם	
		P.	חָכְמִים	חָכְמֵי	חָכְמֵי	חָכְמֵיכֶם	
	V.	a. (<i>old man</i>)	S.	זָקֵן	זָקֵן	זָקְנִי	זָקְנְכֶם
			P.	זָקְנִים	זָקְנֵי	זָקְנֵי	זָקְנֵיכֶם
b. (<i>shoulder</i>)		S.	פֶּתֶף	פֶּתֶף			
		P.	פֶּתָפוֹת	פֶּתָפוֹת			
c. (<i>court</i>)		S.	חֲצַר	חֲצַר	חֲצָרִי	חֲצָרְכֶם	
		P.	חֲצָרִים	חֲצָרֵי	חֲצָרֵי	חֲצָרֵיכֶם	
VI.	a. (<i>king</i>)	S.	מֶלֶךְ	מֶלֶךְ	מַלְכִי	מַלְכְּכֶם	
		P.	מַלְכִּים	מַלְכֵי	מַלְכֵי	מַלְכֵיכֶם	
	b. (<i>book</i>)	S.	סֵפֶר	סֵפֶר	סֵפְרִי	סֵפְרְכֶם	
		P.	סֵפְרִים	סֵפְרֵי	סֵפְרֵי	סֵפְרֵיכֶם	
	c. (<i>sanctuary</i>)	S.	קֹדֶשׁ	קֹדֶשׁ	קֹדְשִׁי	קֹדְשְׁכֶם	
		P.	קֹדְשִׁים	קֹדְשֵׁי	קֹדְשֵׁי	קֹדְשֵׁיכֶם	

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chëm'	יוֹמִים yômá'yim	(two days)
sûsîm	sûsê	sûsat	sûsêchëm'		
yôlâm	yôlâm	yôlâmî	yôlâmchëm'	מְלֻקָּחִים mêl-ká- khá'yim	(pair of tongs)
yôlâmîm	yôl'mé	yôlâmai	yôl'mêchëm'		
pákîd	p'kîd	p'kîdî	p'kîd'chëm'	שִׁבְעִים sh'bbû- vā'yim	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchëm'		
dābhār	d'bhār	d'bhārî	d'bhār'chëm'	כַּנְפֵּימַי c'nā- phā'yim	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchëm'		
khāchām	kh'chām	kh'chāmî	kh'chāmchëm'	חֻצְיָיִם kh'- lātsā'yim	(hips)
kh'chāmîm	khāchmê	kh'chāmai	khāchmêchëm'		
zākēn	z'kân	z'kēnî	z'kânchëm'	יְרֵכִים y'rê- chā'yim	(thighs)
z'kēnîm	zîknê	z'kēnai	zîknêchëm'		
cāthēph	cēthēph				
c'thēphōth	cīthphōth				
khātsēr	kh'tsār	kh'tsērî	kh'tsār'chëm'		
kh'tsērîm	kh'tsrê	kh'tsērai	kh'tsrêchëm'		
mē'lēch	mē'lēch	mālci	māl'chēm	רַגְלַיִם rāg'- lā'yim	(feet)
m'lāchîm	mālchê	m'lāchai	māl'cêchëm'		
sēphēr	sēphēr	sīphrî	sīphr'chëm'	כַּפְּלַיִם ciph- lā'yim	(double)
s'phārîm	sīphrê	s'phārai	sīphrêchëm'		
kōdēsh	kōdēsh	kōdshî	kōdsh'chëm'	מִתְנַיִם mōth- nā'yim	(loins)
k'ōdāshîm	kōdshê	k'ōdāshai	kōdshêchëm'		

DUAL CONSTR. ¹ מְקַיִ (cānphê). ² מְקַיִ (khātsê). ³ מְקַיִ (rāglê). ⁴ מְקַיִ (mōthnê)

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffiz.</i>
VI.	d.				
	(a youth) S.	נָעַר	נְעָר	נְעָרִי	נְעָרְכֶם
	P.	נְעָרִים	נְעָרַי	נְעָרַי	נְעָרֵיכֶם
	e.				
	(perpetuity) S.	נֶצַח	נְצַח	נְצַחִי	נְצַחְכֶם
	P.	נְצַחִים	נְצַחַי	נְצַחַי	נְצַחֵיכֶם
	f. (work) S.	פָּעַל	פְּעַל	פְּעַלִי	פְּעַלְכֶם
	P.	פְּעָלִים	פְּעָלַי	פְּעָלַי	פְּעָלֵיכֶם
	g. (death) S.	מָוֶת	מָוֶת	מָוֶתִי	מָוֶתְכֶם
	P.	מָוֶתִים	מָוֶתַי	מָוֶתַי	מָוֶתֵיכֶם
	h. (olive) S.	זַיִת	זַיִת	זַיִתִּי	זַיִתְכֶם
	P.	זַיִתִּים	זַיִתַּי	זַיִתַּי	זַיִתֵּיכֶם
i. (fruit)	S.	פְּרִי	פְּרִי	פְּרִיִּי	פְּרִיְכֶם
(gazelle)	S.	צִבִּי			
P.	צִבִּיִּים				
VII.	a. (enemy) S.	אֵיב	אֵיב	אֵיבִי	אֵיבְכֶם
	P.	אֵיבִים	אֵיבַי	אֵיבַי	אֵיבֵיכֶם
	b. (name) S.	שֵׁם	שֵׁם	שְׁמִי	שְׁמְכֶם
	P.	שְׁמוֹת	שְׁמוֹתַי	שְׁמוֹתַי	שְׁמוֹתֵיכֶם
VIII.	a. (sea) S.	יָם	יָם	יַמִּי	יַמְכֶם
	P.	יַמִּים	יַמִּי	יַמִּי	יַמֵּיכֶם
	b. (mother) S.	אִם	אִם	אִמִּי	אִמְכֶם
	P.	אִמּוֹת	אִמּוֹתַי	אִמּוֹתַי	אִמּוֹתֵיכֶם
IX.	c. (statute) S.	חֻק	חֻק	חֻקִּי	חֻקְכֶם
	P.	חֻקִּים	חֻקֵּי	חֻקֵּי	חֻקֵּיכֶם
	(seer) S.	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
P.	חֹזִים	חֹזֵי	חֹזֵי	חֹזֵיכֶם	

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suff.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nā'vār	nā'vār	nāv*ri	nāvārchēm'	נְעָלִים nā- vā'lā'yim	(pair of sandals)
n'vārim	nāv*ré	n'vārai	nā *rēchēm'		
nē'tsākh	nētsākh	nītskbî	nitskh*chēm'		
n'tsākhîm	nitskbê	n'tsākhai	nitskhêchēm'		
pō'vāl	pōvāl	pōv*li	pōvōl'chēm'		
p'vālim	pōv*lé	p'vālai	pōvōlêchēm'		
mā'veth	môth	môthî	môth'chēm'		
môthîm	môthê	môthai	môthêchēm'		
zā'yith	zêth	zêthî	zêth'chēm'	עֵינַיִם yēnā'yim	(eyes)
zêthîm	zêthê	zêthai	zêthêchēm'		
p'ri	p'ri	piryî	pery'chēm'	לְחָיִם l'khā- yā'yim	(cheeks)
ts'bi					
ts'bhāyim					
ōyēbh	ōyēbh	ōy'bhî	ōyībhchēm'	כַּוְנָנִים mō- z'nā'yim	(pair of scales)
ōy'bhîm	ōy'bhê	ōy'bhai	ōy'lbhêchēm'		
shēm	shēm	sh'mî	shīmchēm'		
shēmôth	sh'môth	sh'môthai	sh'môthêchēm'		
yām	yām	yāmmî	yāmm'chēm'	אַפָּיִם āppā'yim	(nostrils)
yāmmîm	yāmmê	yāmmai	yāmmêchēm'		
ēm	ēm	îmmî	imm'chēm'	שִׁנַּיִם shin- nā'yim	(teeth)
immôth	immôth	immôthai	immôthêchēm'		
khōk	khōk-	khūkkî	khōkk'chēm'		
khūkkîm	khūkkê	khūkkai	khūkkêchēm'		
khōzēh	khōzēh	khōzi	khōz'chēm'		
khōzîm	khōzê	khōzai	khōzêchēm'		

DUAL CON. ¹ נְעָלִים (nāv'arē). ² עֵינַיִם (yēnē). ³ כַּוְנָנִים (mōz'nē). ⁴ אַפָּיִם (āppē). ⁵ שִׁנַּיִם (shinnē).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	
X.	<i>(mare)</i>	S.	סוֹסָה	סוֹסֵת	סוֹסָתִי	סוֹסֵתְכֶם	
		P.	סוֹסוֹת	סוֹסוֹת	סוֹסוֹתִי	סוֹסוֹתֵיהֶם	
XI.	a.	<i>(year)</i>	S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
			P.	שָׁנוֹת	שָׁנוֹת	שָׁנוֹתִי	שָׁנוֹתֵיהֶם
	b.	<i>(sleep)</i>	S.	שֵׁנָה	שֵׁנַת	שֵׁנָתִי	שֵׁנַתְכֶם
			P.	שֵׁנוֹת	שֵׁנוֹת	שֵׁנוֹתִי	שֵׁנוֹתֵיהֶם
c.	<i>(righteousness)</i>	S.	צְדָקָה	צְדָקַת	צְדָקָתִי	צְדָקַתְכֶם	
		P.	צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיהֶם	
XII.	a.	<i>(queen)</i>	S.	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
			P.	מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיהֶם
	b.	<i>(reproach)</i>	S.	חֲרָפָה	חֲרַפַּת	חֲרַפָּתִי	חֲרַפַּתְכֶם
			P.	חֲרַפּוֹת	חֲרַפּוֹת	חֲרַפּוֹתִי	חֲרַפּוֹתֵיהֶם
	c.	<i>(waste)</i>	S.	חֲרִבָּה	חֲרִבַּת	חֲרִבָּתִי	חֲרִבַּתְכֶם
			P.	חֲרִבוֹת	חֲרִבוֹת	חֲרִבוֹתִי	חֲרִבוֹתֵיהֶם
XIII.	a.	<i>(sprout)</i>	S.	יוֹנְקָת	יוֹנְקַת	יוֹנְקָתִי	יוֹנְקַתְכֶם
			P.	יוֹנְקוֹת	יוֹנְקוֹת	יוֹנְקוֹתִי	יוֹנְקוֹתֵיהֶם
	b.	<i>(skull)</i>	S.	גִּלְגָּלַת	גִּלְגָּלַת	גִּלְגָּלַתִּי	גִּלְגָּלַתְכֶם
			P.	גִּלְגָּלוֹת	גִּלְגָּלוֹת	גִּלְגָּלוֹתִי	גִּלְגָּלוֹתֵיהֶם

Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sūsāh	sūsāth	sūsāthī	sūsāth- chēm'		
sūsōth	sūsōth	sūsōthai	↑		
shānāh	sh'nāth	sh'nāthī	sh'nāth- chēm'	שִׁפְתַּיִם	(lips)
shānōth	sh'nōth	sh'nōthai	↑	s'phā- thā'yim	
shēnāh	sh'nāth	sh'nāthī	sh'nāth- chēm'	פְּאַתַּיִם	(corners)
shēnōth	sh'nōth	sh'nōthai	↑	p'ā- thā'yim	
ts'dākāh	tsidkāth	tsidkāthī	tsidkāth- chēm'		
ts'dākōth	tsidkōth	tsidkōthai	↑		
mālcāh	mālcāth	mālcāthī	mālcāth- chēm'	יָרְעָתַיִם	(sides)
m'lāchōth	mālchōth	mālchōthai	↑	yārcā- thā'yim	
khērpāh	khērpāth	khērpāthī	khērpāth- chēm'	רִקְמָתַיִם	(double embroi- dery)
kh'rāphōth	khēr'phōth	khēr'phō- thai	↑	rikmā- thā'yim	
khōrbāh	khōrbāth	khōrbāthī	khōrbāth- chēm'		
kh'rābhōth	khōr'bhōth	khōr'bhō- thai	↑		
yōnē'kēth	yōnē'kēth	yōnāktī	yōnākt'- chēm'	מִצְלֵתַיִם	(cymbal)
yōn'kōth	yōn'kōth	yōn'kōthai	↑	m'tsil- tā'yim	
gūlgō'lēth	gūlgō'lēth	gūlgōltī	gūlgōlt'- chēm'	נְחֻשְׁתַּיִם	(double fetter)
gūlg'lōth	gūlg'lōth	gūlg'lōthai	↑	n'khūsh- tā'yim	

DUAL CONSTR. ¹ שִׁפְתַּיִם (siphthē).

² פְּאַתַּיִם (pā'tnē).

³ יָרְעָתַיִם (yārc'thē).

† The distinction between light and heavy suffixes ceases in the plural of feminine nouns.

B. TABLE OF IRREGULAR NOUNS.

Meaning.	1 Irreg. Noun.	Constr.	Plur.	Constr. Plural.	With suffixes.
Father	אָב <i>ābh</i>	*bhi *	ābhōth		ābhi, ābhiv, *bhichēm, &c.
Brother	אָח <i>ākh</i>	*khi	ākhim		ākhai, echav, *kuchēm, &c.
Sister	אָחוֹת <i>ākhoth</i>		*khayōth	ākhyōth	ākhyōthai.
Man	אִישׁ <i>ish</i>		ishim		ishi, &c.
	אָנָשׁ <i>*nōsh</i>		*nashim	ānshe	
Woman	אִשָּׁה <i>ishshah</i>	esheth	nashim	n'she	ishti, &c.
Maid	אָמָה <i>āmah</i>		*mahōth	āmhōth	
House	בַּיִת <i>bayith</i>	beth	bōttim		bottechem, &c.
Son	בֶּן <i>bēn</i>	bēn-	bānim	b'nē	b'ni, bin- chēm,
Daughter	בַּת <i>bāth</i>		bānoth	b'noth	bitti. &c.
Day	יוֹם <i>yóm</i>		yānim	y'mē	
Vessel	כֵּל <i>c'li</i>		cēlim		cēlyf, cē- ly'chā.
Lion	אֲרִי <i>*ri</i>		*rāyim		
Kid	גִּיד <i>g'di</i>		g'dāyim		
City	עִיר <i>ir</i>		ārīm		
Water	מַיִם <i>māyim</i>		māyim	mē	
Mouth	פֶּה <i>pēh</i>	pi			pi (my~), pichā, piv, &c.
Head	רֹאשׁ <i>rōash</i>		rāshim		

C. Shorter Paradigms of the Regular Verb.

	1. PERFECT.	2. INF. (const.)	3. IMPERAT.	4. IMPERF.	5. PART. act.	6. PART. pass.
1. Kal.	קָטַל* kāṭāl	קָטַל* k'ṭōl	קָטַל* k'ṭōl	יִקְטֹל* yikṭōl	קָטֹל* kōṭel	קָטוּל* kāṭūl
2. Niphal.	נִקְטַל* nikṭāl	הִקְטִיל* hikkāṭēl	הִקְטִיל* hikkāṭēl	יִקְטֹל* yikkāṭēl		נִקְטָל* nikṭāl
3. Pi'el.	קִטַּל* kittēl	קָטַל* kāṭṭēl	קָטַל* kāṭṭēl	יִקְטֹל* y'kāṭṭēl	מְקַטֵּל* m'kāṭṭēl	
4. Pu'al.	קֻטַּל* kūṭṭāl	קָטַל* kūṭṭāl		יִקְטֹל* y'kūṭṭāl		מְקֻטָּל* m'kūṭṭāl
5. Hiph'il.	הִקְטִיל* hikṭīl	הִקְטִיל* hāktīl	הִקְטִיל* hāktīl	יִקְטִיל* yāktīl	מְקִטִּיל* māktīl	
6. Hophal.	הִקְטַל* hōktāl	הִקְטַל* hōktāl		יִקְטַל* yōktāl		מְקֻטָּר* mōktāl
7. Hithpa'el.	הִתְקַטַּל* hithkāṭṭēl	הִתְקַטַּל* hithkāṭṭēl	הִתְקַטַּל* hithkāṭṭēl	יִתְקַטַּל* yithkāṭṭēl	מִתְקַטַּל* mithkāṭṭēl	

D. General Paradigms

(The forms with asterisks)

1. PERFECT.	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
<i>Sing.</i> 1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִפַּלְתִּי	קִפַּלְתִּי
2 {	<i>m.</i> קָטַלְתָּ*	נִקְטַלְתָּ*	קִפַּלְתָּ*	קִפַּלְתָּ*
	<i>f.</i> קָטַלְתְּ	נִקְטַלְתְּ	קִפַּלְתְּ	קִפַּלְתְּ
3 {	<i>m.</i> קָטַל	נִקְטַל	קִפַּל	קִפַּל
	<i>f.</i> קָטַלָּה	נִקְטַלָּה	קִפַּלָּה	קִפַּלָּה
<i>Plur.</i> 1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קִפַּלְנוּ	קִפַּלְנוּ
2 {	<i>m.</i> קָטַלְתֶּם*	נִקְטַלְתֶּם*	קִפַּלְתֶּם*	קִפַּלְתֶּם*
	<i>f.</i> קָטַלְתֶּן	נִקְטַלְתֶּן	קִפַּלְתֶּן	קִפַּלְתֶּן
3 c.	קָטַלוּ	נִקְטַלוּ	קִפַּלוּ	קִפַּלוּ
2. INF. (<i>constr.</i>)	קָטַל*	הִקְטִיל*	קִפַּל*	קִפַּל*
INF. (<i>absol.</i>)	קָטוּל	הִקְטִיל (נִקְטַל)*	קִפַּל	קִפַּל
3. IMP. <i>Sing. m.</i>	קָטַל*	הִקְטִיל*	קִפַּל*	(none)
<i>f.</i>	קָטַלִי*	הִקְטִילִי*	קִפַּלִי*	
<i>Plur. m.</i>	קָטְלוּ	הִקְטִילוּ	קִפְלוּ	
<i>f.</i>	קָטְלֵנָה	הִקְטִילֵנָה	קִפְלֵנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקְטַל	אֶקְטִיל	אֶקְפַּל	אֶקְפַּל
2 {	<i>m.</i> תִּקְטַל	תִּקְטִיל	תִּקְפַּל	תִּקְפַּל
	<i>f.</i> תִּקְטַלִי*	תִּקְטַלִי*	תִּקְפַּלִי*	תִּקְפַּלִי*
3 {	<i>m.</i> יִקְטַל	יִקְטַל	יִקְפַּל	יִקְפַּל
	<i>f.</i> תִּקְטַל	תִּקְטַל	תִּקְפַּל	תִּקְפַּל
<i>Plur.</i> 1 c.	נִקְטַל	נִקְטַל	נִקְפַּל	נִקְפַּל
2 {	<i>m.</i> תִּקְטְלוּ	תִּקְטְלוּ	תִּקְפְלוּ	תִּקְפְלוּ
	<i>f.</i> תִּקְטַלְנָה	תִּקְפַּלְנָה	תִּקְפַּלְנָה*	תִּקְפַּלְנָה
3 {	<i>m.</i> יִקְטְלוּ	יִקְטְלוּ	יִקְפְלוּ	יִקְפְלוּ
	<i>f.</i> תִּקְטַלְנָה	תִּקְפַּלְנָה	תִּקְפַּלְנָה*	תִּקְפַּלְנָה
5. PTCP. <i>act.</i>	קָטַל	נִקְטַל	מִקְפַּל	מִקְפַּל
6. <i>p.</i>	קָטוּל	נִקְטַל	מִקְפַּל	מִקְפַּל

of the Regular Verb.

(serve as models for the rest.)

1. PERFECT.	KAL (1).	NIPHAL (2).	PIÉL (3).	PUAL (4).
<i>Sing.</i> 1 c.	kāfāl'tī	nikfāl'tī	kīfāl'tī	kūfāl'tī
2 {	m. kāfāl'tā	nikfāl'tā	kīfāl'tā	kūfāl'tā
f. kāfālt	nikfālt	kīfālt	kūfālt	
3 {	m. kāfāl	nikfāl	kīfāl	kūfāl
f. kāf'lāh	nikf'lāh	kīf'lāh	kūf'lāh	
<i>Plur.</i> 1 c.	kāfāl'nū	nikfāl'nū	kīfāl'nū	kūfāl'nū
2 {	m. k'fāltēm'	nikfāltēm'	kīfāltēm'	kūfāltēm'
f. k'fāltēn'	nikfāltēn'	kīfāltēn'	kūfāltēn'	
3 c.	kāf'lū	nikf'lū	kīf'lū	kūf'lū
2. INF. (<i>constr.</i>)	k'fōl	hikkāfēl	kāffēl	kūffēl
INF. (<i>absol.</i>)	kāfōl	{ hikkāfōl } { nikkāfōl }	kāffōl	kūffōl
3. IMP. <i>Sing.</i> m.	k'fōl	hikkāfēl	kāffēl	(none)
f.	kīff	hikkāf'fī	kāff'fī	
<i>Plur.</i> m.	kīfū	hikkāf'lū	kāff'lū	
f.	k'fōl'nāh	hikkāfēl'nāh	kāffēl'nāh	
4. IMPERF. (FUT.)	ēkfōl	ēkkāfēl	*kāffēl	*kūffēl
<i>Sing.</i> 1 c.	tīkfōl	tīkkāfēl	t'kāffēl	t'kūffēl
2 {	m. tīkfōl	tīkkāfēl	t'kāffēl	t'kūffēl
f. tīkf'fī	tīkkāf'fī	t'kāff'fī	t'kūff'fī	
3 {	m. yīkfōl	yīkkāfēl	y'kāffēl	y'kūffēl
f. tīkfōl	tīkkāfēl	t'kāffēl	t'kūffēl	
<i>Plur.</i> 1 c.	nikfōl	nīkkāfēl	n'kāffēl	n'kūffēl
2 {	m. tīkf'lū	tīkkāf'lū	t'kāff'lū	t'kūff'lū
f. tīkfōl'nāh	tīkkāfēl'nāh	t'kāffēl'nāh	t'kūffēl'nāh	
3 {	m. yīkf'lū	yīkkāf'lū	y'kāff'lū	y'kūff'lū
f. tīkfōl'nāh	tīkkāfēl'nāh	t'kāffēl'nāh	t'kūffēl'nāh	
5. PARTCP.	{ act. kōfēl } { pass. kāfūl }	nikfāl	m'kāffēl	m'kūffēl

General Paradigms

	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
1. PERFECT.			
<i>Sing.</i> 1 c.	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
2 { m.	הִקְטַלְתָּ*	הִקְטַלְתָּ*	הִתְקַטַּלְתָּ*
{ f.	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
3 { m.	הִקְטִיל*	הִקְטִיל*	הִתְקַטֵּל*
{ f.	הִקְטִילָה*	הִקְטִילָה*	הִתְקַטִּילָה*
<i>Plur.</i> 1 c.	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
2 { m.	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
{ f.	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
3 c.	הִקְטִילוּ	הִקְטִילוּ	הִתְקַטִּילוּ
2. INF. (constr.)	הִקְטִיל*	הִקְטֵל*	הִתְקַטֵּל*
INF. (absol.)	הִקְטִיל*	הִקְטֵל	
3. IMP. Sing. m.	הִקְטֵל*		הִתְקַטֵּל*
f.	הִקְטִילִי*	(none)	הִתְקַטִּילִי*
<i>Plur.</i> m.	הִקְטִילוּ		הִתְקַטִּילוּ
f.	הִקְטִילְנָה*		הִתְקַטִּילְנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶקְטִיל	אֶקְטֵל	אֶתְקַטֵּל
2 { m.	תִּקְטִיל	תִּקְטֵל	תִּתְקַטֵּל
{ f.	תִּקְטִילִי*	תִּקְטִילִי*	תִּתְקַטִּילִי*
3 { m.	יִקְטִיל*	יִקְטֵל*	יִתְקַטֵּל*
{ f.	תִּקְטִיל	תִּקְטֵל	תִּתְקַטֵּל
<i>Plur.</i> 1 c.	נִקְטִיל	נִקְטֵל	נִתְקַטֵּל
2 { m.	תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטִּילוּ
{ f.	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטִּילְנָה
3 { m.	יִקְטִילוּ	יִקְטִילוּ	יִתְקַטִּילוּ
{ f.	תִּקְטִילְנָה	תִּקְטִילְנָה*	תִּתְקַטִּילְנָה
5. PARTICP.	מִקְטִיל*	מִקְטֵל*	מִתְקַטֵּל*

of the Regular Verb.

1. PERFECT.	RIPHIL (5).	HOPHAL (6).	HIITHPAEL (7).
<i>Sing.</i> 1 <i>c.</i>	hikšäl'ti	hökšäl'ti	hihkäšäl'ti
2 { <i>m.</i>	hikšäl'tä	hökšäl'tä	hihkäšäl'tä
{ <i>f.</i>	hikšält	hökšält	hihkäšält
3 { <i>m.</i>	hikšil	hökšäl	hihkäšäl
{ <i>f.</i>	hikšil'läh	hökšil'läh	hihkäšäl'läh
<i>Plur.</i> 1 <i>c.</i>	hikšäl'nü	höktäl'nü	hihkäšäl'nü
2 { <i>m.</i>	hikšältëm'	hökšältëm'	hihkäšältëm'
{ <i>f.</i>	hikšältën'	hökšältën'	hihkäšältën'
3 <i>c.</i>	hikšil'ü	hökšil'ü	hihkäšil'ü
2. INF. (<i>constr.</i>)	häkšil	hökšäl	hihkäšäl
INF. (<i>absol.</i>)	häkšäl	hökšäl	
3. IMP. <i>Sing.</i> <i>m.</i>	häkšäl	(none)	hihkäšäl
<i>f.</i>	häkšäl'li		hihkäšäl'li
<i>Plur.</i> <i>m.</i>	häkšäl'ü		hihkäšäl'ü
<i>f.</i>	häkšäl'näh		hihkäšäl'näh
4. IMPERF. (FUT.)	äktäl	öktäl	ëthkätäl
<i>Sing.</i> 1 <i>c.</i>	täktäl	töktäl	tithkätäl
2 { <i>m.</i>	täktäl'li	töktäl'li	tithkätäl'li
{ <i>f.</i>	täktäl	töktäl	tithkätäl
3 { <i>m.</i>	yäktäl	yöktäl	yithkätäl
{ <i>f.</i>	täktäl	töktäl	tithkätäl
<i>Plur.</i> 1 <i>c.</i>	näktäl	nöktäl	nithkätäl
2 { <i>m.</i>	täktäl'ü	töktäl'ü	tithkätäl'ü
{ <i>f.</i>	täktäl'näh	töktäl'näh	tithkätäl'näh
3 { <i>m.</i>	yäktäl'ü	yöktäl'ü	yithkätäl'ü
{ <i>f.</i>	täktäl'näh	töktäl'näh	tithkätäl'näh
5. PAUTCP.	mäktäl	möktäl	mithkätäl

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.					
<i>Sing.</i>	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הֵעַמְדֵתִי	הֵעַמְדֵתִי
	2 { m.	עָמַדְתָּ	נִעְמַדְתָּ	הֵעַמְדֵתָ	הֵעַמְדֵתָ
	{ f.	עָמַדְתְּ	נִעְמַדְתְּ	הֵעַמְדֵתְּ	הֵעַמְדֵתְּ
	3 { m.	עָמַד	נִעְמַד	הֵעַמֵּד	הֵעַמֵּד
	{ f.	עָמְדָה	נִעְמְדָה	הֵעַמְדָה	הֵעַמְדָה
<i>Plur.</i>	1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הֵעַמְדָנוּ	הֵעַמְדָנוּ
	2 { m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הֵעַמְדַתֶּם	הֵעַמְדַתֶּם
	{ f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הֵעַמְדַתֶּן	הֵעַמְדַתֶּן
	3 c.	עָמְדוּ	נִעְמְדוּ	הֵעַמְדוּ	הֵעַמְדוּ
2. INF. (constr.)		עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד
INF. (absol.)		עֹמֵד	נִעְמֹד	הָעֹמֵד	
3. IMP. Sing. m.		עֹמֵד	הָעֹמֵד	הָעֹמֵד	
	f.	עֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	(none)
<i>Plur.</i>	m.	עֹמְדוּ	הָעֹמְדוּ	הָעֹמְדוּ	
	f.	עֹמְדֵנָה	הָעֹמְדֵנָה	הָעֹמְדֵנָה	
4. IMPERF. (FUT.)					
<i>Sing.</i>	1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמַד
	2 { m.	תֵּעְמַד	תֵּעְמַד	תֵּעְמִיד	תֵּעְמַד
	{ f.	תֵּעְמְדִי	תֵּעְמְדִי	תֵּעְמְדִי	תֵּעְמְדִי
	3 { m.	יֵעְמַד	יֵעְמַד	יֵעְמִיד	יֵעְמַד
	{ f.	תֵּעְמַד	תֵּעְמַד	תֵּעְמִיד	תֵּעְמַד
<i>Plur.</i>	1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמַד
	2 { m.	תֵּעְמְדוּ	תֵּעְמְדוּ	תֵּעְמְדוּ	תֵּעְמְדוּ
	{ f.	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה
	3 { m.	יֵעְמְדוּ	יֵעְמְדוּ	יֵעְמְדוּ	יֵעְמְדוּ
	{ f.	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה	תֵּעְמְדֵנָה
PARTCP. act. עֹמֵד pass. עֹמֵד		עֹמֵד	נִעְמֵד	נִעְמֵד	מֵעֹמֵד

	KAL.	NIPHAL.	PIEL.
1. PERFECT.			
<i>Sing.</i> 1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי
2 {	m. שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
	f. שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שָׁלַחְתְּ*
3 {	m. שָׁלַח	נִשְׁלַח	שָׁלַח
	f. שָׁלַחַה	נִשְׁלַחַה	שָׁלַחַה
<i>Plur.</i>			
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ
2 {	m. שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם
	f. שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן
3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ
2. INF. (constr.)			
INF. (absol.)	שֹׁלַח*	הִשְׁלַח*	שֹׁלַח*
	שְׁלַחַה*	נִשְׁלַחַה*	שְׁלַחַה*
3. IMP. <i>Sing.</i> m.			
f.	שֹׁלַח*	הִשְׁלַחַה*	שֹׁלַח*
	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי
<i>Plur.</i>			
m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ
f.	שְׁלַחְנָה*	הִשְׁלַחְנָה	שְׁלַחְנָה
4. IMPERF. (FUT.)			
<i>Sing.</i>			
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
2 {	m. תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
	f. תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
3 {	m. יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
	f. תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
<i>Plur.</i>			
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
2 {	m. תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
	f. תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
3 {	m. יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
	f. תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
PARTCP. act. שֹׁלַח* pass. שְׁלַח*			
		נִשְׁלַח	מִשְׁלַח*

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
שְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁתַּלַּחְתָּ*
שִׁלַּח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
שִׁלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שִׁלַּחְתֻּן	הִשְׁלַחְתֻּן	הִשְׁלַחְתֻּן	הִשְׁתַּלַּחְתֻּן
שִׁלַּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שִׁלַּח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
	הִשְׁלַח*		
	הִשְׁלַח*		הִשְׁתַּלַּח*
(none)	הִשְׁלִיחַ	(none)	הִשְׁתַּלַּח
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה*
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחְךָ	תִּשְׁלִיחֶיךָ	תִּשְׁלַחְךָ	תִּשְׁתַּלַּחְךָ
יִשְׁלַח	יִשְׁלַח*	יִשְׁלַח	יִשְׁתַּלַּח*
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁתַּלַּח
תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה*
מִשְׁלַח	מִשְׁלַח*	מִשְׁלַח	מִשְׁתַּלַּח*

	KAL		NIPHAL
1. PERFECT.			
Sing. 1 c.	סָבֹתִי		נִסְבֹּתִי
2 {	m. סָבֹתָ*		נִסְבֹּתָ*
	f. סָבֹתְ		נִסְבֹּתְ
3 {	m. סָבַ*		נָסַב*
	f. סָבָה*		נִסְבָּה*
Plur. 1 c.	סָבֹנוּ		נִסְבֹּנוּ
2 {	m. סָבֹתֶם		נִסְבֹּתֶם
	f. סָבֹתֶן		נִסְבֹּתֶן
3 c.	סָבוּ		נִסְבּוּ
2. INF. (constr.)	סֵב*		הִסֵּב*
INF. (absol.)	סָבוּב		הִסֵּיב*
3. IMP. Sing. m.	סֵב*		הִסֵּב*
f.	סֵבִי*		הִסֵּבִי*
Plur. m.	סָבוּ		הִסֵּבוּ
f.	סֵבִינָה*		הִסֵּבִינָה*
4. IMPERF. (FUT.)			
Sing. 1 c.	אֶסֵּב	אֶסֵּב	אֶסֵּב
2 {	m. תִּסֵּב	תִּסֵּב	תִּסֵּב
	f. תִּסֵּבִי*	תִּסֵּבִי*	תִּסֵּבִי*
3 {	m. יִסֵּב	יִסֵּב	יִסֵּב
	f. תִּסֵּב	תִּסֵּב	תִּסֵּב
Plur. 1 c.	נִסֵּב	נִסֵּב	נִסֵּב
2 {	m. תִּסֵּבוּ	תִּסֵּבוּ	תִּסֵּבוּ
	f. תִּסֵּבִינָה*	תִּסֵּבִינָה*	תִּסֵּבִינָה*
3 {	m. יִסֵּבוּ	יִסֵּבוּ	יִסֵּבוּ
	f. תִּסֵּבִינָה*	תִּסֵּבִינָה*	תִּסֵּבִינָה*
PARTCP. act. סוֹבֵב	<i>pass.</i> סוֹבֵב		נִסְבָּ*

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
Sing. 1 c.		נִבַּשְׁתִּי	הִבַּשְׁתִּי	הִבַּשְׁתִּי
2 { m.		נִבַּשְׁתָּ	הִבַּשְׁתָּ	הִבַּשְׁתָּ
{ f.		נִבַּשְׁתְּ	הִבַּשְׁתְּ	הִבַּשְׁתְּ
3 { m.	נִבַּשׁ	נִבַּשׁ*	הִבִּישׁ*	הִבִּישׁ*
{ f.		נִבַּשָּׁה	הִבִּישָׁה	הִבִּישָׁה
	(regular)			
Plur. 1 c.		נִבַּשְׁנוּ	הִבַּשְׁנוּ	הִבַּשְׁנוּ
2 { m.		נִבַּשְׁתֶּם	הִבַּשְׁתֶּם	הִבַּשְׁתֶּם
{ f.		נִבַּשְׁתֶּן	הִבַּשְׁתֶּן	הִבַּשְׁתֶּן
3 c.		נִבַּשׁוּ	הִבִּישׁוּ	הִבִּישׁוּ
2. INF. (constr.)	נִבֵּשׂ*	הִבַּנֵּשׂ	הִבִּישׁ*	הִבֵּשׂ*
INF. (absol.)	נִבַּשׁ	הִבַּנֵּשׂ	הִבֵּשׂ*	
3. IMP. Sing. m.	נִבֵּשׂ*	הִבַּנֵּשׂ	הִבֵּשׂ*	
f.	נִבֵּשִׁי	הִבַּנֵּשִׁי	הִבֵּשִׁי	
Plur. m.	נִבְשׁוּ	הִבַּנְשׁוּ	הִבִּישׁוּ	(none)
f.	נִבְשִׁינָה	הִבַּנְשִׁינָה	הִבִּישִׁינָה	
4. IMPERF. (FUT.)				
Sing. 1 c.	אֶבֶשׂ		אֶבֶשׂ	אֶבֶשׂ
2 { m.	תִּבֶּשׂ		תִּבֶּשׂ	תִּבֶּשׂ
{ f.	תִּבֶּשִׁי		תִּבֶּשִׁי	תִּבֶּשִׁי
3 { m.	יִבֶּשׂ*	יִבֶּשׂ	יִבֶּשׂ*	יִבֶּשׂ*
{ f.	תִּבֶּשׂ		תִּבֶּשׂ	תִּבֶּשׂ
		(regular)		
Plur. 1 c.	נִבֵּשׂ		נִבֵּשׂ	נִבֵּשׂ
2 { m.	תִּבְשׁוּ		תִּבְשׁוּ	תִּבְשׁוּ
{ f.	תִּבְשִׁינָה		תִּבְשִׁינָה	תִּבְשִׁינָה
3 { m.	יִבְשׁוּ		יִבְשׁוּ	יִבְשׁוּ
{ f.	תִּבְשִׁינָה		תִּבְשִׁינָה	תִּבְשִׁינָה
PARTCP. act. נִבֵּשׂ pass. נִבַּשׁ		נִבֵּשׂ*	מִבִּישׁ*	מִבֵּשׂ*

KAL.

NIPHAL.

HIPHIL.

HOPHAL.

אָכַל

נִאָכַל

הֵאָכִיל

הֵאָכַל

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכַל אָכַל	הֵאָכַל הֵאָכַל	הֵאָכִיל	הֵאָכַל
אָכַל אָכַלְי אָכַלוּ אָכַלְנָה	הֵאָכַל ETC.	הֵאָכַל ETC.	(none)
אָכַל תֵּאָכַל תֵּאָכַלְי יֵאָכַל תֵּאָכַל נֵאָכַל תֵּאָכַלוּ תֵּאָכַלְנָה יֵאָכַלוּ תֵּאָכַלְנָה	יֵאָכַל ETC.	יֵאָכִיל ETC.	יֵאָכַל ETC
act. אָכַל pass. אָכַל	נִאָכַל	מֵאָכִיל	מֵאָכַל

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
Sing. 1 c.		נִבַּשְׁתִּי	הִבַּשְׁתִּי	הִבַּשְׁתִּי
2 {		נִבַּשְׁתָּ	הִבַּשְׁתָּ	הִבַּשְׁתָּ
		נִבַּשְׁתְּ	הִבַּשְׁתְּ	הִבַּשְׁתְּ
3 {	נִבַּשׁ (regular)	נִבַּשׁ*	הִבַּשׁ*	הִבַּשׁ*
		נִבַּשָּׁה	הִבַּשָּׁה	הִבַּשָּׁה
Plur. 1 c.		נִבַּשְׁנוּ	הִבַּשְׁנוּ	הִבַּשְׁנוּ
2 {		נִבַּשְׁתֶּם	הִבַּשְׁתֶּם	הִבַּשְׁתֶּם
		נִבַּשְׁתֶּן	הִבַּשְׁתֶּן	הִבַּשְׁתֶּן
3 c.		נִבַּשׁוּ	הִבַּשׁוּ	הִבַּשׁוּ
2. INF. (constr.)	נִבְּשֵׁת*	הִבְּנִשׁ	הִבְּנִשׁ*	הִבְּנִשׁ*
INF. (absol.)	נִבַּשׁ	הִבַּשׁ	הִבַּשׁ*	
3. IMP. Sing. m.	נִבֵּשׁ*	הִבְנִשׁ	הִבְנֵשׁ*	
f.	נִבְּשִׁי	הִבְנִשִׁי	הִבְנִשִׁי	
Plur. m.	נִבְּשׁוּ	הִבְנִשׁוּ	הִבְנִשׁוּ	(none)
f.	נִבְּשִׁינָה	הִבְנִשְׁנָה	הִבְנִשְׁנָה	
4. IMPERF. (FUT.)				
Sing. 1 c.	אֶבֶשׁ		אֶבֶשׁ	אֶבֶשׁ
2 {	תִּבֶּשׁ		תִּבֶּשׁ	תִּבֶּשׁ
			תִּבְּשִׁי	תִּבְּשִׁי
3 {	יִבֶּשׁ*	יִבְּנִשׁ (regular)	יִבֶּשׁ*	יִבֶּשׁ*
			תִּבֶּשׁ	תִּבֶּשׁ
Plur. 1 c.	נִבֶּשׁ		נִבֶּשׁ	נִבֶּשׁ
2 {	תִּבְּשׁוּ		תִּבְּשׁוּ	תִּבְּשׁוּ
			תִּבְּשִׁינָה	תִּבְּשִׁינָה
3 {	יִבְּשׁוּ		יִבְּשׁוּ	יִבְּשׁוּ
			תִּבְּשִׁינָה	תִּבְּשִׁינָה
PARTCP. act. נִבֵּשׁ	<i>pass.</i> נִבַּשׁ	נִבְּשֵׁת*	מִבְּנִשׁ*	מִבְּנִשׁ*

Paradigms. VERB PE ALEPH, פָּא (a¹).

KAL. NIPHAL. HIPHIL. HOPHAL.

אָכַל נִאֲכַל* הִאֲכִיל* הִאֲכַל*

Like the Verb Pe Guttural, in Paradigm, p. 14.

אָכַל* אָכַל	הִאֲכַל הִאֲכַל	הִאֲכִיל	הִאֲכַל
אָכַל* אָכַל אָכַל אָכַל אָכַל	הִאֲכַל ETC.	הִאֲכִיל ETC.	(none)
אָכַל* תִּאֲכַל תִּאֲכַל יִאֲכַל* תִּאֲכַל נִאֲכַל תִּאֲכַל תִּאֲכַל יִאֲכַל תִּאֲכַל	יִאֲכַל* ETC.	יִאֲכִיל* ETC.	יִאֲכַל* ETC
act. אָכַל pass. אָכַל	נִאֲכַל	מִאֲכִיל	מִאֲכַל

	KAL	NIPHAL	HIPHIL	HOPHAL
1. PERFECT.				
<i>Sing.</i> 1 c.	קָמַתִּי	נְקִימוֹתִי	הִקְיֵמוֹתִי	הִוְקַמְתִּי
2 { m.	קָמַתָּ	נְקִימוֹתָ	הִקְיֵמוֹתָ	הִוְקַמְתָּ
{ f.	קָמַתְּ	נְקִימוֹת	הִקְיֵמוֹת	הִוְקַמְתְּ
3 { m.	קָמָה	נְקָמָה	הִקָּמָה	הִוְקָמָה
{ f.	קָמְהָ	נְקִימָה	הִקְיָמָה	הִוְקָמְהָ
<i>Plur.</i> 1 c.	קָמַנּוּ	נְקִימוֹנּוּ	הִקְיֵמוֹנּוּ	הִוְקַמְנוּ
2 { m.	קָמַתֶּם	נְקִימוֹתֶם	הִקְיֵמוֹתֶם	הִוְקַמְתֶּם
{ f.	קָמַתְּנָן	נְקִימוֹתַן	הִקְיֵמוֹתַן	הִוְקַמְתְּנָן
3 c.	קָמוּ	נְקִימוּ	הִקְיֵמוּ	הִוְקָמוּ
2. INF. (constr.)				
<i>INF. (absol.)</i>	קוֹם*	הִקּוֹם*	הִקִּים*	הִוְקָם*
	קוֹם*	הִקּוֹם*	הִקִּים הִקָּם*	
3. IMP. <i>Sing. m.</i>				
	קוֹם*	הִקִּים*	הִקָּם*	
<i>f.</i>	קוּמִי*	הִקּוּמִי*	הִקְיָמִי*	(none)
<i>Plur.</i> m.	קוּמוּ	הִקּוּמוּ	הִקְיָמוּ	
	קוּמְנָה*	הִקְיָמְנָה*	הִקְיָמְנָה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקֶם	אֶקָּם	אֶקְיָם	אֶוְקָם
2 { m.	תִּקְוֹם	תִּקָּוֹם	תִּקְיָם	תִּוְקָם
{ f.	תִּקְוָמִי*	תִּקְוָמִי*	תִּקְיָמִי*	תִּוְקָמִי*
3 { m.	יִקְוֹם*	יִקָּוֹם*	יִקְיָם*	יִוְקָם*
{ f.	תִּקְוֹם	תִּקָּוֹם	תִּקְיָם	תִּוְקָם
<i>Plur.</i> 1 c.	נִקְוֹם	נִקָּוֹם	נִקְיָם	נִוְקָם
2 { m.	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְיָמוּ	תִּוְקָמוּ
{ f.	תִּקְוָמֵינָה	תִּקְוָמֵינָה	תִּקְיָמֵינָה	תִּוְקָמֵינָה
3 { m.	יִקְוָמוּ	יִקְוָמוּ	יִקְיָמוּ	יִוְקָמוּ
{ f.	תִּקְוָמֵינָה*	תִּקְוָמֵינָה*	תִּקְיָמֵינָה*	תִּוְקָמֵינָה*
PARTICP. act. קָם* pass. קוֹם*				
		נִקָּם*	מִקְיָם*	מִוְקָם*

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמוֹתַי	קוֹמְמוֹתַי	בְּנֹתַי	בִּינוֹתַי	נִבְנוֹתַי
קוֹמְמוֹתָ	קוֹמְמוֹתָ	בְּנֹתָ*	בִּינוֹתָ*	נִבְנִיתָ
קוֹמְמוֹתַי	קוֹמְמוֹתַי	בְּנֹתַי	בִּינוֹתַי	נִבְנוֹתַי
קוֹמְמוֹם*	קוֹמְמוֹם	בְּנֹ*	בִּין*	נִבְּן*
קוֹמְמוֹהָ	קוֹמְמוֹהָ	בְּנֹהָ*	בִּינֹהָ*	נִבְנוֹהָ
קוֹמְמוֹנוּ	קוֹמְמוֹנוּ	בְּנוּ	בִּינוּנוּ	נִבְנוּנוּ
קוֹמְמוֹתֵם	קוֹמְמוֹתֵם	בְּנֹתֵם	בִּינוֹתֵם	נִבְנוֹתֵם
קוֹמְמוֹתֵינוּ	קוֹמְמוֹתֵינוּ	בְּנֹתֵינוּ	בִּינוֹתֵינוּ	נִבְנוֹתֵינוּ
קוֹמְמוֹ	קוֹמְמוֹ	בְּנוּ	בִּינוּ	נִבְנוּ
קוֹמְמוֹם	קוֹמְמוֹם	בִּין*	בִּין*	הִבְּוּן
קוֹמְמוֹם		בִּין*	בִּין*	הִבְּוּן
קוֹמְמוֹמִי	(none)	בִּינִי	בִּינִי	הִבְּוּן
קוֹמְמוֹמוֹ		בִּינִי	בִּינִי	as הִקְוִים
קוֹמְמוֹנֶהָ		—	—	
אֶקְוִימוֹם	אֶקְוִימוֹם	אֶבִּין	אֶבִּין	
תִּקְוִימוֹם	תִּקְוִימוֹם	תִּבְּוּן	תִּבְּוּן	
תִּקְוִימוֹמִי	תִּקְוִימוֹמִי	תִּבְּוִינִי	תִּבְּוִינִי	
יִקְוִימוֹם	יִקְוִימוֹם	יִבְּוּן*	יִבְּוּן*	יִבְּוּן
תִּקְוִימוֹם	תִּקְוִימוֹם	תִּבְּוּן	תִּבְּוּן	as יִקְוִים
נִקְוִימוֹם	נִקְוִימוֹם	נִבְּוּן	נִבְּוּן	
תִּקְוִימוֹמוֹ	תִּקְוִימוֹמוֹ	תִּבְּוִינִי	תִּבְּוִינִי	
תִּקְוִימוֹנֶהָ	תִּקְוִימוֹנֶהָ	תִּבְּוִינֶהָ	תִּבְּוִינֶהָ	
יִקְוִימוֹ	יִקְוִימוֹ	יִבְּוִינִי	יִבְּוִינִי	
תִּקְוִימוֹנֶהָ	תִּקְוִימוֹנֶהָ	תִּבְּוִינֶהָ*	תִּבְּוִינֶהָ*	
מִקְוִימוֹם	מִקְוִימוֹם	act. בִּין*	pass. בִּין*	נִבְּוּן

	KAL		NIPHAL
1. PERFECT.			
Sing. 1 c.			נִשְׁבַּתִּי
2 { m.			נִשְׁבַּתְּ
{ f.			נִשְׁבַּתְּ
3 { m.	יָשַׁב		נִשְׁבַּת*
{ f.			נִשְׁבְּהָ
Plur. 1 c.	(regular)		נִשְׁבַּנוּ
2 { m.			נִשְׁבַּתְּם
{ f.			נִשְׁבַּתְּוּ
3 c.			נִשְׁבּוּ
2. INF. (constr.)	יֹסֵד, יֹשֵׁב		הַיּוֹשֵׁב*
INF. (absol.)	יָשׁוּב		
3. IMP. Sing. m.	יָשֵׁב*	יִרְשׁ*	הַיּוֹשֵׁב*
f.	יָשִׁיבִי	יִרְשִׁי	הַיּוֹשִׁיבִי
Plur. m.	יָשׁוּבוּ	יִרְשׁוּ	הַיּוֹשִׁיבִי
f.	יָשִׁיבְנָה	יִרְשְׁנָה	הַיּוֹשִׁיבְנָה
4. IMPERF. (FUT.)			
Sing. 1 c.	אֵשֵׁב	אִירֹשׁ	אֵאוֹשֵׁב*
2 { m.	תֵּשֵׁב	תִּירֹשׁ	תֵּאוֹשֵׁב
{ f.	תֵּשִׁיבִי	תִּירְשִׁי	תֵּאוֹשִׁיבִי
3 { m.	יֵשֵׁב*	יִירֹשׁ*	יֵאוֹשֵׁב*
{ f.	תֵּשֵׁב	תִּירֹשׁ	תֵּאוֹשֵׁב
Plur. 1 c.	נֵשֵׁב	נִירֹשׁ	נֵאוֹשֵׁב
2 { m.	תֵּשִׁיבוּ	תִּירְשׁוּ	תֵּאוֹשִׁיבוּ
{ f.	תֵּשִׁיבְנָה	תִּירְשְׁנָה	תֵּאוֹשִׁיבְנָה
3 { m.	יֵשִׁיבוּ	יִירְשׁוּ	יֵאוֹשִׁיבוּ
{ f.	תֵּשִׁיבְנָה	תִּירְשְׁנָה	תֵּאוֹשִׁיבְנָה
PARTCP. act. יָשֵׁב	pass. יֹשֵׁב		נֹשֵׁב*

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הִשְׁבַּתִּי	הוֹשְׁבַתִּי		הִיטְבַתִּי
הִשְׁבַּתְּ	הוֹשְׁבַתְּ		הִיטְבַתְּ
הִשְׁבַּתְּ	הוֹשְׁבַתְּ		הִיטְבַתְּ
*הִשְׁבִּיב	*הוֹשִׁיב	יִטַּב	*הִיטִיב
הִשְׁבִּיבָה	הוֹשִׁיבָה	(regular)	הִיטִיבָה
הוֹשִׁבְנוּ	הוֹשִׁבְנוּ		הִיטְבְּנוּ
הִשְׁבַּתְּם	הוֹשְׁבַתְּם		הִיטְבַתְּם
הוֹשִׁבְתֶּן	הוֹשִׁבְתֶּן		הִיטְבַתְּן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
*הוֹשִׁיב	*הוֹשִׁיב	יִטַּב	*הִיטִיב
*הוֹשִׁיב, הוֹשִׁיב		יִטֹּב	*הִיטֹּב
*הוֹשִׁיב		יִטַּב	*הִיטַב
הוֹשִׁיבִי	(none)	יִטְבִּי	הִיטְבִּי
הוֹשִׁיבוּ		יִטְבוּ	הִיטְבוּ
הוֹשִׁיבְנָה		יִטְבְּנָה	הִיטְבְּנָה
אוֹשִׁיב	אוֹשִׁיב	אִיטַב	אִיטִיב
תוֹשִׁיב	תוֹשִׁיב	תִּיטַב	תִּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תִּיטְבִּי	תִּיטְבִּי
*יֹשִׁיב	*יֹשִׁיב	*יִיטַב	*יִיטִיב
תוֹשִׁיב	תוֹשִׁיב	תִּיטַב	תִּיטִיב
נֹשִׁיב	נֹשִׁיב	נִיטַב	נִיטִיב
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תִּיטְבוּ	תִּיטְבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תִּיטְבְּנָה	תִּיטְבְּנָה
יֹשִׁיבוּ	יֹשִׁיבוּ	יִיטְבוּ	יִיטְבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תִּיטְבְּנָה	תִּיטְבְּנָה
*מוֹשִׁיב	*מוֹשִׁיב	a. יִטַּב p. יִטֹּב	מִיטִיב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	קָמַתִּי	נִקְמֹתִי	הִקְמֹתִי	הוּקְמַתִּי
2 {	<i>m.</i> קָמַתָּ*	נִקְמֹתָ*	הִקְמֹתָ*	הוּקְמַתָּ*
	<i>f.</i> קָמַתְּ	נִקְמֹתְ	הִקְמֹתְ	הוּקְמַתְּ
3 {	<i>m.</i> קָמָה*	נִקְמָה*	הִקְמָה*	הוּקְמָה*
	<i>f.</i> קָמְהָ	נִקְמְהָ	הִקְמְהָ	הוּקְמְהָ
<i>Plur.</i> 1 c.	קָמְנוּ	נִקְמֹנוּ	הִקְמֹנוּ	הוּקְמְנוּ
2 {	<i>m.</i> קָמַתֶּם	נִקְמֹתֶם	הִקְמֹתֶם	הוּקְמַתֶּם
	<i>f.</i> קָמַתְּוּ	נִקְמֹתְוּ	הִקְמֹתְוּ	הוּקְמַתְּוּ
3 c.	קָמוּ	נִקְמוּ	הִקְמוּ	הוּקְמוּ
2. INF. (constr.)				
<i>INF. (absol.)</i>	קוּם*	הִקּוּם*	הִקְיָם*	הוּקְיָם*
3. IMP. <i>Sing. m.</i>				
	קוּם*	הִקְיָם*	הִקְיָם*	
<i>f.</i>	קְוִי*	הִקְוִי*	הִקְוִי*	
<i>Plur. m.</i>	קוּמוּ	הִקְמוּ	הִקְמוּ	(none)
<i>f.</i>	קְוִינָה*	הִקְוִינָה*	הִקְוִינָה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקוּם	אֶקְוּם	אֶקְיָם	אֶוּקְם
2 {	<i>m.</i> תִּקּוּם	תִּקְוּם	תִּקְיָם	תִּוּקְם
	<i>f.</i> תִּקְוִי*	תִּקְוִי*	תִּקְיָמי	תִּוּקְמי
3 {	<i>m.</i> יִקּוּם*	יִקְוּם*	יִקְיָם*	יִוּקְם*
	<i>f.</i> תִּקְוּם	תִּקְוּם	תִּקְיָם	תִּוּקְם
<i>Plur.</i> 1 c.	נִקְוּם	נִקְוּם	נִקְיָם	נִוּקְם
2 {	<i>m.</i> תִּקְוּמוּ	תִּקְוּמוּ	תִּקְיָמוּ	תִּוּקְמוּ
	<i>f.</i> תִּקְוִינָה	תִּקְוִינָה	תִּקְיָמְנָה	תִּוּקְמְנָה
3 {	<i>m.</i> יִקְוּמוּ	יִקְוּמוּ	יִקְיָמוּ	יִוּקְמוּ
	<i>f.</i> תִּקְוִינָה*	תִּקְוִינָה	תִּקְיָמְנָה*	תִּוּקְמְנָה
PARTCP. act. קָם* pass. קוּם*				
		נִקְם*	מִקְיָם*	מוּקְם*

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמֹתַי	קוֹמְמֹתַי	בְּנֹתַי	בִּינֹתַי	נְבוֹנֹתַי
קוֹמְמֹת	קוֹמְמֹת	בְּנֹת*	בִּינֹת*	נְבוֹנֹת
קוֹמְמֹת	קוֹמְמֹת	בְּנֹת	בִּינֹת	נְבוֹנֹת
קוֹמִם	קוֹמִם	בְּנֹ	בִּינֹ*	*נְבוֹ*
קוֹמְמָה	קוֹמְמָה	בְּנָה*	בִּינָה*	נְבוֹנָה
קוֹמְמָנוּ	קוֹמְמָנוּ	בְּנֹ	בִּינֹנוּ	נְבוֹנֹנוּ
קוֹמְמֹתֵם	קוֹמְמֹתֵם	בְּנֹתֵם	בִּינֹתֵם	נְבוֹנֹתֵם
קוֹמְמֹתֵי	קוֹמְמֹתֵי	בְּנֹתֵי	בִּינֹתֵי	נְבוֹנֹתֵי
קוֹמְמוּ	קוֹמְמוּ	בְּנֹ	בִּינֹ	נְבוֹנוּ
קוֹמִם	קוֹמִם	בִּין*	בִּין*	הַבִּין
קוֹמִם		בִּין*		הַבִּין
קוֹמְמִי	(none)	בִּינִי		הַבִּין
קוֹמְמוּ		בִּינֹ		as הַקוֹם
קוֹמְמִנָה		—		
אֶקוּמִם	אֶקוּמִם	אֶבִּין		
תִּקְוִימִם	תִּקְוִימִם	תִּבְיִן		
תִּקְוִימִי	תִּקְוִימִי	תִּבְיִנִי		
יִקְוִימִם	יִקְוִימִם	יִבְיִן*		יִבְיִן
תִּקְוִימִם	תִּקְוִימִם	תִּבְיִן		as יִקְוִימִם
נִקְוִימִם	נִקְוִימִם	נִבְיִן		
תִּקְוִימוּ	תִּקְוִימוּ	תִּבְיִנוּ		
תִּקְוִימְנָה	תִּקְוִימְנָה	תִּבְיִנָה		
יִקְוִימוּ	יִקְוִימוּ	יִבְיִנוּ		
תִּקְוִימְנָה	תִּקְוִימְנָה	תִּבְיִנָה*		
מִקְוִימִם	מִקְוִימִם	act. בִּין* pass. בִּין*		נְבוֹ

		KAL.	NIPHAL.	PIEL.
1. PERFECT.				
<i>Sing.</i>	1 c.	מִצַּאתִי	נִמְצַאתִי	מִצַּאתִי
	2 { m.	מִצַּאתָ	נִמְצַאתָ*	מִצַּאתָ*
	{ f.	מִצַּאתְךָ	נִמְצַאתְךָ	מִצַּאתְךָ
	3 { m.	מִצַּא	נִמְצַא	מִצַּא
	{ f.	מִצַּאָה	נִמְצַאָה	מִצַּאָה
<i>Plur.</i>	1 c.	מִצַּאנוּ	נִמְצַאנוּ	מִצַּאנוּ
	2 { m.	מִצַּאתֶם	נִמְצַאתֶם	מִצַּאתֶם
	{ f.	מִצַּאתְכֶם	נִמְצַאתְכֶם	מִצַּאתְכֶם
	3 c.	מִצַּאוּ	נִמְצַאוּ	מִצַּאוּ
2. INF. (constr.)				
		מִצַּא	הַמִּצַּא	מִצַּא
<i>INF. (absol.)</i>		מִצֹּא	נִמְצַא	מִצַּא
3. IMP. Sing. m.				
	f.	מִצַּא*	הַמִּצַּא	מִצַּא
	f.	מִצַּאִי*	הַמִּצַּאִי	מִצַּאִי
<i>Plur.</i>	m.	מִצַּאוּ	הַמִּצַּאוּ	מִצַּאוּ
	f.	מִצַּאנָה*	הַמִּצַּאנָה	מִצַּאנָה*
4. IMPERF. (FUT)				
<i>Sing.</i>	1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא
	2 { m.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
	{ f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
	3 { m.	יִמְצֵא	יִמְצֵא	יִמְצֵא
	{ f.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
<i>Plur.</i>	1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא
	2 { m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	{ f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
	3 { m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	{ f.	תִּמְצַאנָה*	תִּמְצַאנָה*	תִּמְצַאנָה*
PARTICP. act. מִצֹּא		pass. מִצֹּא		מִצֵּא

	KAL.	NIPHAL.	PIEL.
1. PERFECT.			
<i>Sing.</i> 1 c.	פָּלִיתִי	נִפְּלִיתִי	פָּלִיתִי
2 { m.	פָּלִיתָ*	נִפְּלִיתָ*	פָּלִיתָ*
{ f.	פָּלִיתְּ	נִפְּלִיתְּ	פָּלִיתְּ
3 { m.	פָּלֵה*	נִפְּלֵה*	פָּלֵה*
{ f.	פָּלְתָה*	נִפְּלְתָה*	פָּלְתָה*
<i>Plur.</i> 1 c.	פָּלִינוּ	נִפְּלִינוּ	פָּלִינוּ
2 { m.	פָּלִיתֶם	נִפְּלִיתֶם	פָּלִיתֶם
{ f.	פָּלִיתְוּ	נִפְּלִיתְוּ	פָּלִיתְוּ
3 c.	פָּלוּ*	נִפְּלוּ	פָּלוּ
2. INF. (constr.)	פָּלוֹת*	הִפְּלוֹת*	פָּלוֹת*
<i>INF. (absol.)</i>	פָּלֵה	נִפְּלֵה	פָּלֵה
3. IMP. Sing. m.	פָּלֵה*	הִפְּלֵה*	פָּלֵה*
f.	פָּלִי*	הִפְּלִי*	פָּלִי*
<i>Plur.</i> m.	פָּלוּ	הִפְּלוּ	פָּלוּ
f.	פָּלִינָה*	הִפְּלִינָה*	פָּלִינָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶפְּלֵה	אֶפְּלֵה	אֶפְּלֵה
2 { m.	תִּפְּלֵה	תִּפְּלֵה	תִּפְּלֵה
{ f.	תִּפְּלִי*	תִּפְּלִי*	תִּפְּלִי*
3 { m.	יִפְּלֵה*	יִפְּלֵה*	יִפְּלֵה*
{ f.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
<i>Plur.</i> 1 c.	נִפְּלֵה	נִפְּלֵה	נִפְּלֵה
2 { m.	תִּפְּלוּ	תִּפְּלוּ	תִּפְּלוּ
{ f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
3 { m.	יִפְּלוּ	יִפְּלוּ	יִפְּלוּ
{ f.	תִּפְּלִינָה*	תִּפְּלִינָה*	תִּפְּלִינָה*
PARTCP. act. פָּלֵה* pass. פָּלוּי*		נִפְּלֵה*	פָּמְלֵה*

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גִּלִּיתִי	הִגִּלִּיתִי	הִגִּלִּיתִי	הִתְגִּלִּיתִי
גִּלִּיתָ*	הִגִּלִּיתָ*	הִגִּלִּיתָ*	הִתְגִּלִּיתָ*
גִּלִּיתִי	הִגִּלִּיתִי	הִגִּלִּיתִי	הִתְגִּלִּיתִי
גִּלָּה	הִגִּלָּה	הִגִּלָּה	הִתְגִּלָּה
גִּלָּתָה	הִגִּלָּתָה	הִגִּלָּתָה	הִתְגִּלָּתָה
גִּלִּינוּ	הִגִּלִּינוּ	הִגִּלִּינוּ	הִתְגִּלִּינוּ
גִּלִּיתֶם	הִגִּלִּיתֶם	הִגִּלִּיתֶם	הִתְגִּלִּיתֶם
גִּלִּיתֻם	הִגִּלִּיתֻם	הִגִּלִּיתֻם	הִתְגִּלִּיתֻם
גִּלוּ	הִגִּלוּ	הִגִּלוּ	הִתְגִּלוּ
גִּלוֹת*	הִגִּלוֹת*	הִגִּלוֹת*	הִתְגִּלוֹת*
גִּלָּה*	הִגִּלָּה	הִגִּלָּה*	הִתְגִּלָּה*
(none)	הִגִּלָּה*	(none)	הִתְגִּלָּה*
	הִגִּלִּי*		הִתְגִּלִּי
	הִגִּלוּ		הִתְגִּלוּ
	הִגִּלִּינָה*		הִתְגִּלִּינָה*
אִגִּלָּה	אִגִּלָּה	אִגִּלָּה	אִתְגִּלָּה
תִּגִּלָּה	תִּגִּלָּה	תִּגִּלָּה	תִּתְגִּלָּה
תִּגִּלִּי*	תִּגִּלִּי*	תִּגִּלִּי*	תִּתְגִּלִּי*
יִגִּלָּה	יִגִּלָּה	יִגִּלָּה	יִתְגִּלָּה
הִגִּלָּה	הִגִּלָּה	הִגִּלָּה	הִתְגִּלָּה
נִגִּלָּה	נִגִּלָּה	נִגִּלָּה	נִתְגִּלָּה
תִּגִּלוּ	תִּגִּלוּ	תִּגִּלוּ	תִּתְגִּלוּ
תִּגִּלִּינָה	תִּגִּלִּינָה	תִּגִּלִּינָה	תִּתְגִּלִּינָה
יִגִּלוּ	יִגִּלוּ	יִגִּלוּ	יִתְגִּלוּ
תִּגִּלִּינָה*	תִּגִּלִּינָה*	תִּגִּלִּינָה*	תִּתְגִּלִּינָה*
מִגִּלָּה*	מִגִּלָּה*	מִגִּלָּה*	מִתְגִּלָּה*

THE VERB הָיָה (To be).

	KAL.	NIPHAL.	
1. PERFECT.			
<i>Sing.</i> 1 c.	הָיִיתִי	נִהְיִיתִי	
2 { m.	הָיִיתָ	נִהְיִיתָ	
{ f.	הָיִיתְּ	נִהְיִיתְּ	
3 { m.	הָיָה	נִהְיָה	
{ f.	הָיְתָה	נִהְיְתָה	
<i>Plur.</i> 1 c.	הָיִינוּ	נִהְיִינוּ	
2 { m.	הָיִיתֶם	נִהְיִיתֶם	
{ f.	הָיִיתֶן	נִהְיִיתֶן	
3 c.	הָיוּ	נִהְיוּ	
		נִהְיָה	Niphal partep.
2. INF. (<i>constr.</i>)	הָיִיתָ	with prefixes, e. g., בְּ, בְהִיּוֹת	
INF. (<i>absol.</i>)	הָיָה		
3. IMP. <i>Sing.</i> m.	הִיָּה		
f.	הִיָּי		
<i>Plur.</i> m.	הִיוּ		
f.	הִיִּינוּ		
4. IMPERF. (FUT.)		Apocopated } אֵדָוִי { with ך con-	
<i>Sing.</i> 1 c.	אֵדָוִיהָ	or Jussive } אֵדָוִי: { versive אֵדָוִי	
2 { m.	תֵּדָוִיהָ		
{ f.	תֵּדָוִי		
3 { m.	יֵדָוִיהָ	" " יֵדָוִי " יֵדָוִי	
{ f.	תֵּדָוִיהָ	" " תֵּדָוִי " תֵּדָוִי	
<i>Plur.</i> 1 c.	נֵדָוִיהָ		
2 { m.	תֵּדָוִי		
{ f.	תֵּדָוִינָה		
3 { m.	יֵדָוִי		
{ f.	תֵּדָוִינָה		
PARTCP. act.	הָיָה		