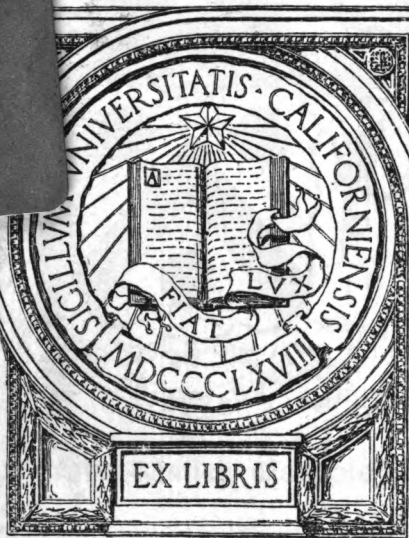


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THE
FIRST HEBREW BOOK.

BY THE REV.

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P R E F A C E.

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

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

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

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

T. K. A.

Lyndon, May 5, 1851.

LIST OF CONTRACTIONS.

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

ERRATA.

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

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INTRODUCTION.

(Abridged from Gesenius.)

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

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

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

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

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

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

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

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

* So called from צַבֵּי as being βαπτιοταί.

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

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

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

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

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

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

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

* לְשׁוֹן עִבְרִית, γλωσσο τῶν Ἑβραίων, ἑβραϊστί.

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

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

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

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

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

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

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

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

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

UNIV. OF
CALIFORNIA

**FIRST HEBREW
BOOK.**

B

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

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

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

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

b) To distinguish *Samech* from *Sin*, in Roman characters, it will be represented by an *Italic s* amongst Roman letters, and by a Roman *s* amongst Italics: so *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
Dā'leth	Hē	Vāv
ד	ה	ו
Zā'yin	Khéth	Téth
ז	ח	ט
Yôd	Cāph	Lā'med
י	כ	ל
Mēm	Nûn	Sā'mech
מ	נ	ס
A'yin	Pē	Tsādē
ע	פ	צ
Kôph	Rêsh	Shîn; Sîn
ק	ר	ש ש
	Tāv	
	ת	

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

- 1) Gutturals, *A'leph, Hē, Khéth, A'yin.* 4
א ה ח ע
- 2) Palatals, *Gi'mel, Yôd, Cāph, Kôph.*
ג י כ ק
- 3) Linguals, *Dā'leth, Téth, Tāv.*
ד ט ת
- 4) Sibilants, *Zā'yin, Sā'mech, Tsadé, Shîn, Sîn.*
ז ס צ ש ש
- 5) Labials, *Béth, Vāv, Mēm, Pē.*
ב ו מ פ

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

La'med, Mēm, Nûn, Résh.
ל מ נ ר

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

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

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

7 The consonants are also divided into,—

a) *Servile* letters.

b) *Radical* letters.

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

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

Exercise 1.

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

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

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

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

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

ל	מ	נ	ל	מ	נ
lā	mā	nā	lē	mē	nē

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

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

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

ל	מ	נ
li	mi	ni (the <i>i</i> pronounced like <i>e</i> in <i>me</i> .)

* See the *Introduction*.

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

לו	מו	נו
lō	mō	nō

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

לוּ	מוּ	נוּ
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 \dot{y} , \dot{r} , \dot{b} , \dot{d} , \dot{n} , \dot{t} , \dot{l} .— $\dot{v} = \sigma$, $\dot{v} = vo$ *.—A *defectively* written \bar{u} is identical in form with \check{u} ($\bar{\ } \dagger$). See 26.

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

אָ	אֵ	אִ	אֹ	אֻ
ā	ē	î	ô	û

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

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

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

לוֹה (*lo-vĕh*).

2) = *vo*, עוֹן (*vā-vōn*).

3) = σ , נוֹד (*nōd*).

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

defectively written \bar{o} , to be pronounced after the *Sin*: (18)
 $\text{נִשְׁ} \text{ s}\bar{o}\text{-n}\bar{e}$.

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.

נִשְׁ	הִי	טֵעַ	הוּ
so	hî	tsē	hû

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

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

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

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

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

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

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

Examples and Reading Lesson.

Open Monosyllables.]

צַ 3	רַ 2	לֹא 1	1 lō.	2 rā.	3 tsā.	21
---------------	---------------	----------------	-------	-------	--------	----

Closed Monosyllables.]

לוֹט 3	שֵׁם 2	אֵת 1	1 ēth.	2 shēm.	3 Lôt.
בּוֹ 6	יוֹם 5	עוֹר 4	4 yôr.	5 yôm.	6 chēm.
לוֹט 9	לוֹן 8	עֵץ 7	7 yēts.	8 lân.	9 lât.
צִין 12	סֵל 11	מוֹט 10	10 môt.	11 söl.	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 teā-yôn.
קָרָא 4	קָמִים 3	3 kā-mīm.	4 kārá.
יוֹנָה 6	שָׂרָה 5	5 Sā-rāh.	6 yô-nāh.
מָקוֹם 8	וָרַע 7	7 vā-rāy.	8 mā-kôm.
הֵיָה 10	מֵעַץ 9	9 mē-yêts.	10 hā-yāh.
מָנוּ 12	קוֹלִי 11	11 kô-lî.	12 mā-gên.

Exercise 2.

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

לוּ 7	לוֹ 6	צוֹר 5	צִי 4	צוֹר 3	עַ 2	עַ 1
סִ 14	יִ 13	וִ 12	זוֹ 11	גוֹל 10	נוֹס 9	טִ 8
שׁוֹר 20	קוֹל 19	קִ 18	שׁוֹר 17	קִ 16	שִׁ 15	
אֵל 26	אוֹר 25	יוֹם 24	אֵן 23	נֹר 22	טִ 21	
(לָהֶם 31)	חֲמֵשׁ 30	הַכֶּן 29	הֵם 28	אֲצִיל 27		
שְׁלוֹם 35	צָעָה 34	סָעָה 33	נִיר 32			

b) Write in Hebrew characters—

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

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

23 The six mutes, *Béth, Gimel, Daleth, Caph, Pe, Tav*, were originally pronounced with a *hard* (or *slender*) sound (as *b, g, d, c hard, p, t*); but they had also a tendency to receive a softer and slightly aspirated pronunciation (as *bh [= v], gh, dh, ch, ph [= f], th*). To mark the harder pronunciation, a *dot*, called *Dagesh*, is placed in the letter; as, בּ, גּ, דּ, 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 בַּבֶּר *dáb-bēr*.

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

(Short Vowels.)

26

The short vowels are,—

ă - Pă'thăkh.

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

ī • Khí'rek Parvum.

ö √ Kā'měts Khătûph'.

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

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

Examples and Reading Lesson.

a) נַב 3	בַּל 2	חַק 1	1 khūk.	2 bāl.	3 gābh.	27
אֶת 6	בֶּן 5	דִּם 4	4 dām.	5 bēn.	6 ěth.	
שֶׁף 9	קָם 8	פֶּן 7	7 pēn.	8 kūm.	9 shūph.	
יָם 12	מֵץ 11	תֵּר 10	10 tūr.	11 mīts.	12 yām.	

(27) b)	מֶלֶךְ 2	הָזָה 1	1 hä-zéh. 2 mē'-lēch (=mè-lēch,
	נֶפֶשׁ 4	עֶרֶב 3	3 ʔ-rēbh. 4 nē'-phēsh.
	אֶרֶץ 6	זֶרַע 5	5 zē'-rāʔ. 6 ʔ'-rēts.
	מָרֶם 8	חַיֵּית 7	7 khäy-yāth. 8 zē'-rēm.
	נֶדָר 10	נֵעַר 9	9 nā'-ʔär. 10 nē'-dēr.

c)	(Mixed.)		
אֲשֵׁם 3	צִיץ 2	צִלָּל 1	1 tsā-lāl. 2 tsīts. 3 ā-shām.
שִׁבְלֵית 5	שִׁבְץ 4		4 shā-bhāts. 5 shib-bō-lēth.
קַמַּר 7	קַמַּל 6		6 kāt-tāl. 7 kāt-tēr.
עוֹף 9	עוֹר 8		8 ʔur. 9 ʔūph.
בַּתְּהוּ 11	עוֹלָתוֹ 10		10 ʔō-lā-thō. 11 cāt-tō-hū.
חֶרֶק 13	יַמַּד 12		12 yīm-mād. 13 khā-rāk.

Exercise 3.

a) Write in English letters—

- 28 זָה 1 אֵם 2 עַל 3 גַּם 4 אֶף 5 פִּי 6 אֵת 7 אֵת 8 אֵת 9 קוֹל 10 מוֹת 11 אֵל 12 פִּיךָ 13 זָהב 14 עֹמִי 15 אֶחָי 16 אֶרֶץ 17 חֹם 18 צֵאִים 19 אִמּוֹ 20 מִשָּׁה 21 חֵדִים 22 חֵיל 23 מִנּוֹ 24 פִּתָּת 25 מְקוֹם 26 תַּמָּת 27 מִקֵּל 28 פּוֹרֵשׁ 29 שָׁנִים 30 זָכָר 31

b) Write in Hebrew letters—

- 1 tēn 2 päkh 3 pēn 4 bēn 5 päsh 6 pär 7 püm
 8 nā-hām 9 nā-ghākh 10 pē-thī 11 cō-phēr
 12 nā-ghäʔ 13 sā-phādh 14 ā-lām 15 shā-kāl
 16 tsē-bhēth 17 gūl-lāh 18 mäts-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 *ø* (G). A consonant followed by this *Sh'va* is usually not considered to constitute a syllable*. It will be indicated by (') when the Hebrew words are written in English characters.

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

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

b) *Sh'va* is *final*—

1) At the end of words, as אֵת, ät.

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

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

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

מַמְלֵא	m'mäl-lê.	(קִטְּלוּ =) קִטְּלוּ	kit-t'lä.
קוֹטְלָה	kô-t'lâh.	הַלְלוּ †	ha-l'lû.
יִקְטְלוּ	yik-t'lû †.	הַמְשֵׁל	hä-m'shêl §.
קֹטֵל	k'töl.	מַלְכֵי	mäl-l'ché ||.

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

† For הַלְלוּ (*hâl-l'lû*). ‡ 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 נִרְדַּ, *nērd*.
- 33 A final ך or ת (*dageshed*) always takes a *silent Sh'va*, as אֶת־בְּרַךְ.

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

Examples and Reading Lesson.

34	וְהוֹרֵד	1	1 v'hô-rēd.	2 יִשְׁפֹּט	2	2 yish-pōt.
	יִמְלֹךְ	3	3 yim-lōch.	4 בְּדִיל	4	4 b'dfl.
	בְּנִשׁוֹתַי	5	5 bhin-tô-thf.	6 לְבִנָּה	6	6 l'bhā-nāh.
	הִרְחִיב	7	7 hār-khēbh.	8 הִרְחִיב	8	8 hir-khībh.
	יֹלְדָהּ	9	9 yô-l'dāh.	10 פִּסְפָּף	10	10 cās-p'chā.
	חֶלֶקֶד	11	11 khēl-k'chā.	12 עֵבֶרֶת	12	12 v'ēbh-rāth.
	עֵבֶרֶת	13	13 yā-bhār-tā.	14 פֶּתִנְמָא	14	14 pith-gā-mā.
	צִדְקוֹ	15	15 tsād-d'kô.	16 קִנְיָה	16	16 kin-n'nāh.
	קִנְיָה	17	17 k'nēh.	18 רִכְסִים	18	18 r'chā-sīm.
	שְׁלַחַן	19	19 shül-khān.	20 שְׁלַחַנָּה	20	20 sh'lākh-nāh.
	תִּמְשֹׁךְ	21	21 tim-shōch.	22 תִּמְשֹׁךְ	22	22 tūm-māth.

Exercise 4.

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

פְּקִיד עוֹלָמְכֶן סוּסְכֶם אֲשֶׁרִי מְלִכְכֶם
 מְלִכִי קְבָרְךָ יִמְכֶן סִפְרִי פְרִי יִמִּי
 שְׁמוֹתַי קְנָדָּ שְׁמִי מְלִכִי שְׁתִּי נְבוֹרְךָ

- b) Write in Hebrew letters—

1 māsh-mīm.	2 m'sham-mōth.	3 nēy-dār.
4 nīph-gāy.	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'thăkh.
- ⋮: Khātēph' Ségôl.
- ⋮: Khātēph' Kā'mëts.

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*.'

- חמור kh'môr (*ass*).
- אמר °môr (*to say*).
- חלי kh'ôlî (*sickness*).

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

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

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

b) After a long vowel. (G.)

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

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

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

Examples and Reading Lesson.

40

הָאֵץ 2	בְּעֵטְרָה 1	1 bā-ē-tā-rāh.	2 hē-°zîn.
אָהָה 4	חָתָר 3	3 kh°-thār.	4 °hāh.
אָהוּדְנוּ 6	אֲדַנְיָקָם 5	5 °dhō-nî-kām.	6 °hō-dēn-nû.
עֲרַפֵּל 8	אֲהִי 7	7 °hî.	8 °rā-phēl.
חֲזִיר 10	חֲלֹם 9	9 kh°-lôm.	10 kh°zîr.
הָאֲרִיכִי 12	הָאֲרִידִךְ 11	11 hē-°rîch.	12 ha-°rî-chî.

C

Exercise 5.

- 41 a) Write in English characters—

לְתֵתִי 5	נָדַת 4	לְאִשׁ 3	לְאִבִּי 2	יַעֲבִיר 1
שָׁנְאוֹ 9	נָדַף 8	מֵאֲבוֹתָם 7	מֵאֲבָדִים 6	
אֱלֹהִים 13	נִלְפָדָה 12	תִּלְגֹּת 11	תִּלְמִי 10	
	צָרִי 16	וְהַבָּנִים 15	אֶעֱשֶׂה 14	

- b) Write in Hebrew characters—

1 nīd-dāh.	2 nīz-hār.	3 hīz-ē-kū.	4 tīl-mīd.
5 sīr-pād.	6 ār-mōn.	7 tā-kh'lēph.	8 '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 ח, ע, or ה (with
- Mappik*
- , 46), this guttural has often a
- Pathakh*
- under it, called
- Furtive Pathakh*
- , because it
- steals in*
- , as it were,
- before*
- the consonant it stands under, as מְשִׁיחַ,
- Mā-shī'-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, יְלֵדִי, not quite *yāl-dē*; not *ya-l'de*; but, as it were, *yal'de*.

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

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

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

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

כָּל אָדָם for אֵת כָּל אֵתְּכָל

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

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

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

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

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

Examples and Reading Lesson.

זְכָרָהּ 2	כָּל־אָדָם 1	1 cöl-ā-dām.	2 zā-ch'rā.	49
יִירָאוּ 4	זְכָרָהּ 3	3 zöch-rāh.	4 yī-r'û.	
קָטְלָהּ 6	יִירָאוּ 5	5 yī-r'û.	6 kā-t'lāh.	
נָלְתָהּ 8	הָאָדָם 7	7 hā-ā-dām'.	8 gā-l'thāh'.	
כֹּהֲתָהּ 10	הַמַּחְלָל 9	9 hā-m'khül-lāl.	10 cā-h'thāh'.	
	יִתְהוֹן 11	11 yā-th'hôn.		
	הַנוֹשְׁבוֹת 12	12 hā-nō-shā-bhôth.		
זְכָרָהּ 14	שְׁמָרָהּ 13	13 shā-m'rāh'.	14 zā-ch'rāh'.	
לְמִינָהּ 16	יִשְׁנוּ 15	15 yī-sh'nû.	16 l'mī-nāhh.	

Exercise 6.

50 a) Write in English letters—

1 יְפִיחַ 2 אָנָּה 3 לָמָּה 4 הַרְבִּיעִי 5 הַאֲחָדִי
 6 וְתַרְאֵה 7 מַאֲבִינוּ 8 תַּעֲבִדֶם

b) Write in Hebrew letters *—

1 hēmmāh.	2 rōnnī.	3 l'mī'nēhēm".
4 hā'rākīā'.	5 bāth=tsiyyōn.	6 v'im=é'n'chā".
7 thā'v'nod".	8 thā'v'lim.	9 vāl=tā'vāth.
10 v'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 (τ).

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

Such syllables are:—

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

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

An τ = *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.) τ is *ö* in *open* syllables.

a) When followed by *Khateph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words קִרְשִׁים (kō-dā-shím), עֲרֻשִׁים (shō-rā-shím.)

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

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

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

Examples and Reading Lesson.

מַחְרָבוֹת	1	1 mō-kh°-rā-bhōth.	55
רֵינֵי	3	2 khōch-māh.	3 rōn-nê.
בְּתִיכֶם	5	4 c'dōbh-rām.	5 bot-tê-chém.
קָבְרוּ	7	6 c'dōr-lā-עֹ-מֶר.	7 kōbh-rō.
רַבּוֹ	9	8 kōd-kōd.	9 rā-ch'bhû.
הַרְחִיבוּ	11	10 tsōr-cě-chā.	11 hōr-khō-bhōth.
הַחֲרִיב	13	12 hōr-khā-bhāh	13 hō-kh°-rēbh
רַב	15	14 hōg-lāth.	15 rībh.

Exercise 7.

a) Write in English letters—

56

בְּדָנָי	5	בָּדָם	4	יְקוֹשׁ	3	יְקָרְעִים	2	יְקַטְלֵךְ	1
		מִשְׁחָתָם	8	לַחְרָבוֹת	7	לַחְרִיבָה	6		

b) Write in Hebrew letters—

1 y'kōm	עָאָם.	2 m'shōr-tō.	3 nōv.	4 nūbh.
5 ʿōzbhēch.		6 ʿmōdchā.		

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	|	<i>Kamets.</i>
b)	◌̄	|	ǎ	|	<i>Pathakh.</i>
c)	◌̆	|	è or ä	|	<i>Segol.</i>

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

- 60 *Second Class.* I and E sounds.

d)	◌̄ and ◌̆	|	í, î	|	<i>Long Khirek.</i>
e)	◌̆	|	ǐ	|	<i>Short Khirek.</i>
f)	◌̄, ◌̆	|	é, ē	|	<i>Tsere, with and without Yod.</i>
g)	◌̆	|	ě	|	<i>Segol. Obtuse ě. When accented, = è.</i>

- 61 *Third Class.* U and O sounds.

h)	◌̄	|	ú	|	<i>Shurek.</i>
i)	◌̆	|	û, ů	|	<i>Kibbuts. (1) û, a simple shortening of Shurek. (2) ů.</i>
k)	◌̄ and ◌̆	|	ó, ô	|	<i>Kholem.</i>
l)	◌̆	|	ö	|	<i>Kamets Khatuph.</i>

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 *ǎ* or *ä* (or *è*; that is, obtuse *Segol*); *ē* into *ě* or *ǐ*; *ō* into *ö* or *ű*.

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

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

Examples and Reading Lesson.

בַּת <i>b</i>)	קָם 2	יָד 1 <i>a</i>) A	a) 1 yād. 2 kām. b) bāth. 65
		מֶלֶךְ 1 <i>c</i>)	c) 1 mè-lěch (or <i>mālekh</i>).
	גְּלִינָה 3	יָדִיד 2	2 yā-dě-chā. 3 g'lè-nāh.
אָמוּ <i>e</i>)	צַדִּיקִים <i>d</i>)		d) tsāddī-kīm. e) im-mô.
שֵׁם 2	בֵּית 1 <i>f</i>)		f) 1 bêth. 2 shēm.
שֵׁן 2	סֵפֶר 1 <i>g</i>)		g) 1 sē'phēr. 2 shēn.
מוֹת <i>h</i>)	חֹזֶה 3		3 khō-zěh. h) mûth.
גִּלָּה 2	מִתִּי 1 <i>i</i>)		i) 1 mû-thî. 2 gûl-lāh.
חֶקֶל <i>k</i>)	רֹב 2	קוֹל 1 <i>j</i>)	j) 1 kôl. 2 rōbh. k) khök.
אֶתֶם 2	אֶת* 1 <i>l</i>)		l) 1 êth-. 2 ât=tēm.
	צִירִי 2	פֶּתַח 1 B	1 Pă'-thăkh †. 2 Tsē'-rê.
חֹלֶם 4	חִירָק 3		3 Khî'-rěk. 4 Khô'-lēm.
קַבּוּץ 6	שׁוּרָק 5		5 Shû'-rěk. 6 Kîb'-bûts.
	קַמֶּץ 7		7 Kā'-měts.
סְנוּל 9	קַמֶּץ חֲטוּף 8		8 Kā'-měts Khā'-tûph. 9 Sē'-gól.

* From אֶת.

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

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

(65)	גָּלוּי 3	גוּי 2	אֲדוֹנַי 1 C	1 *dō-nai.	2 goi.	3 gā-lui.
	עָלוּי 5	אֲלוּי 4		4 ē-lāv.	5 ʿā-lāv.	
	מֹשֶׁה 7	שֵׁנָא 6		6 sō-nē(a).	7 Mō-shēh.	
	יִרְפֹּשׁ 9	שִׁמֵּר 8		8 shō-mēr.	9 yīr-pōs.	
	עוֹן 2	לוֹהָ 1 D		1 lō-vēh.	2 ʿā-vōn.	
	קוּם 2	קוּל 1 E		1 kōl.	2 kūm.	
	קָם 4	קָלָת 3		3 kō-lōth.	4 kūm.	
	נָו 2	נָו 1 F		1 vāv.	2 gēv.	
	נָוִי 4	חָי 3		3 khai.	4 goi.	
		דְּבָרָיו 5		5 d'bhā-rhāv.		

Exercise 8.

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

בָּלָם 1 גְּלִיתִי 2 צֵלוּ 3 בָּל 4 פְּתִיבוּ 5
 יָלַד 6 חָם 7 דִּינָשׁ 8 מוֹשֵׁל 9 מִמְּלִכוֹת 10

b) Write in Hebrew letters—

1 ʿām. 2 tāmīm. 3 mēākh. 4 ʿāmōk. 5 mükīm.
 6 ḥakh. 7 cāthōbh. 8 t'mīm. 9 l'bhābhīm.
 10 mükké. 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 (68) *contracted* in some forms by the omission or assimilation* of one consonant, and are sometimes called *contracted verbs*. But these may, like the former, be called *weak roots*, since they cannot maintain their full form throughout.

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

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

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

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

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

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

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

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

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

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

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

Examples and Reading Lesson.

75	בִּינֵר 2	בִּינֵר 1 A	A 1 bāgād, he was deceitful.	2 bōgēd, deceitfully.
	בִּינֵר 4	בִּינֵר 3	3 bāgōd, to be deceitful.	4 bēgēd, deceit.
	מִלֵּךְ 2	מִלֵּךְ 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)
	אָפַד 1	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.
	נָדַר 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) māsā, 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 yāyāts, to counsel.	
(v) [Ayin Vav]	קָוַם	(v) kām, to rise.	
(h) [Lamed He]	גָּלַה	(h) gālāh, to reveal.	

Exercise 9.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Examples and Reading Lesson.

מֶלֶךְ	mē'lēch (r) (a king)	A verbal noun, unaugmented.	מֶלֶךְ	mālāch (to reign)	80
מִשְׁפָּט	mishpāt (a) (judgement)	A verbal noun, augmented at the beginning.	שָׁפַט	shāphāt (to judge)	
חֵכְמָה	khōchmāh (ω) (wisdom)	A verbal noun, augmented at the end.	חָכַם	khāchām (to be wise)	
דַּע	dē'ā (y) (knowledge)	A verbal noun, from a (weak) verb <i>Pe Yod</i> .	יָדַע	yādāy (to know)	
מוֹשָׁב	mōshābh (a y) (seat)	A verbal noun, augmented at the beginning, from a (weak) verb <i>Pe Yod</i> .	יָשַׁב	yāshābh (to sit)	
עֲצָה	ētsāh' (ω y) (counsel)	A verbal noun, augmented at the end, from a (weak) verb <i>Pe Yod</i> .	יָעַץ	yā'āts (to counsel)	
תֹּם	tōm (d) (perfectness)	A verbal noun, derived from a contracted verb double <i>Ayin</i> .	תָּמַם	tāmām (to complete)	
מָגֵן	māgēn (a d) (a shield)	A verbal noun, augmented at the beginning, from a contracted verb double <i>Ayin</i> .	גָּנַן	gānān (to cover, protect)	
זִמְמָה	zimmāh (ω d) (wickedness)	A verbal noun, augmented at the end, from a contracted verb double <i>Ayin</i> .	זָמַם	zāmām (to devise)	
תְּפִלָּה	t'phillāh (a ω) (prayer)	A verbal noun, augmented at both beginning and end, from a contracted verb double <i>Ayin</i> .	פָּלַל	pillēl (to judge); [in Hithpaël, <i>note p. 27</i> to pray]	

(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> (av) (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> (ωv) (scorn)	A verbal noun, augmented at the end, from a (weak) verb <i>Ayin Vav</i> .	לִזְנוֹן <i>lûts</i> (to scorn)
תְּבוּנָה <i>t'bhûnāh</i> (aωv) (understanding)	A verbal noun, augmented at both beginning and end, from a (weak) verb <i>Ayin Vav</i> .	בִּין <i>bûn</i> (to understand)
פְּרִי <i>p'rî</i> (h) (fruit)	A verbal noun, from a (weak) verb <i>Lamed He</i> .	פָּרָה <i>pārāh</i> (to be fruitful)
מַתָּן <i>mättān</i> (an) (a gift*)	A verbal noun, augmented at the beginning, from a (contracted) verb <i>Pe Nun</i> .	נָתַן <i>nāthān</i> (to give)
מַפְּלָה <i>mäppālāh</i> † (aωn) (a ruin)	A verbal noun, augmented both at the beginning and the end, from a (contracted) verb <i>Pe Nun</i> .	נָפַל <i>nāphāl</i> (to fall)

Exercise 10.

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

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

* For mättān.

† For mänpālāh.

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

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

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

CHAP. I. § 12. The Accents.

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

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

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

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

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

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

* A conjugation so called.

- (83) c) Words with the dual ending *ä-yim* (אֵימִי).
 d) Verbs of the *Perfect tense* with the personal endings *tā, tā, nū* (אָ, אַ, אֵ).
 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, hēm'-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
 (*Dominī*).

Name.	Figure.	Name.	Figure.
I. (IMPERATORES.)		II. (REGES)	
1 Sillūk	⸚	1 † Segöltā	⸚
2 Athnākh	⸚	2 Zākēph Kātōn	⸚
3 * Mērchā with Māhpāch	⸚	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 קָלָהּ (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'ā		1 Pāzēr	
2 † Zārkā		2 Kārnē Phārāh	
3 † Pāštā		3 † Great T'lishā	
4 T'bhīr		4 Gērēsh	
5 † Y'thībh		5 Double Gērēsh	
6 * Shālishē'lēth		6 P'sīk (between the words) N|	
7 † Tiphkhā initial			

CONNECTIVE ACCENTS (*Servi*).

Name.	Figure.	Name.	Figure.
1 Mūnākh		6 Mērchā	
2 Māhpāch ..		7 Double Mērchā	
3 Kādmā		8 Yērākh ben-yōmō	
4 Dārgā		9 Tiphkhā final	
5 Little T'lishā		10 * Mērchā 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, . *Kadma* always stands on the *first consonant* of a word.

c) *Y'thībh* (N) and *Māhpāch* (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 ($\overset{\text{a}}{\text{N}}$), Zarka ($\overset{\text{a}}{\text{N}}$), and the connective *T'lisha K'tannah* ($\overset{\text{a}}{\text{N}}$) always stand over the last letter of a word.

(Remarks on the Accents. G.)

I. As Signs of the Tone.

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

II. As serving the purpose of punctuation.

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

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

Reading Lesson.

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

A. 2 Kings i. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה	1. Vai-yō-m'rú' ē-lāv, ish yā-lāh'
לְקַרְאֲתָנוּ וַיֹּאמֶר אֵלֵינוּ	lik-rā-thē'-nū, vay-yō'-mēr ē-
לָכֵן שׁוּבוּ אֶל־הַמֶּלֶךְ	lê-nū, l'chiū' 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'hô-vāh, h'-mib-b'li'
אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אֲתָה	ên-'lō-hîm' b'is-rā-ēl' āt-tāh'
שָׁלַח לְדָרֹשׁ בְּבַעַל	shō-lē'ākḥ lid-rōsh' b'bhā'-ēl
זָבוּב אֱלֹהֵי עַקְרוֹן לָכֵן	z'bhūbh' 'lō-hē' ēk-rôn' lā-
הַמַּטָּה אֲשֶׁר־עָלִיתָ	chēn' ham-mit-tāh' 'shēr-ē-
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'ré-shíth' bā-rá' 'lō-hím' êth
וְאֵת	הַשָּׁמַיִם	אֵת		hăsh-shā-mā'-yim v'êth hā-
הַיָּתָה	וְהָאָרֶץ	הָאָרֶץ:		á-rêts: v'hā-á'-rêts hā'-y'thā'
וְחֹשֶׁךְ	וְכָהוּ	תָהוּ		thō-hû vā-bhō-hû v'khō'-shêch
וְרוּחַ	תְּהוֹם	עַל־פְּנֵי		vāl-p'né th'hôm v'rú'-āk' 'lō-
עַל־פְּנֵי	מְרַחֶפֶת	אֱלֹהִים		hím' m'rā-khē'-phêth vāl-p'né'
אֱלֹהִים	וַיֹּאמֶר	הַמַּיִם:		hām-mā-yim: vāy-yō'-mēr 'lō-
וַיֵּרָא	וַיְהִי־אוֹר	וַיְהִי אוֹר		hím y'hí ôr, vā-y'hí-ôr: vāy-
בִּיטוֹב	אֱלֹהִים	אֵת־הָאוֹר		yār 'lō-hím êth-hā-ôr cī-tôbh
וַיְבַדֵּל	אֱלֹהִים	בֵּין הָאוֹר		vāy-yābh-dēl 'lō-hím bēn hā-ôr
		וּבֵין הַחֹשֶׁךְ:		û-bhēn hā-khō'-shêch.

Exercise 11.

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

לָכֵן חִבְרָלִי נֹאמַרְיָהוּ לַיּוֹם קוּמִי לְעַד כִּי מִשְׁפָּטִי לְאַסֹּף
 גוֹיִם לְקַבְּצִי מִמְּלָכוֹת לְשִׁפּוֹד עֲלֵיהֶם וְעַמִּי כֹל חֲרוֹן אַפִּי
 כִּי בָאֵשׁ קִנְאַתִּי תֹאכַל כָּל־הָאָרֶץ:

- b) Write in Hebrew characters the following extract—

V'hännākhash hāyāh' vārûm mic-cōl khāyyāsh hāssādēh 'shēr
 yāsāh Y'hōvāh 'lōhím: vāyyōmēr ēl-hāishshāh āph cī-āmār
 'lōhím lō' thōchl'û mic-cōl vēts 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 ä).

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

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

Exception]. If, however, the vowel that follows is ⁹⁷ not ֿ 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	שֶׁשׁ 1	1 shě'-mësh,	2 ābh,	98
		<i>the sun.</i>	<i>father.</i>	
אִשׁ 4	אִם 3	3 ēm,	4 îsh,	
		<i>mother.</i>	<i>man (vir).</i>	
טֵל 6	רֶגֶל 5	5 rě'-gěl,	6 täl,	
		<i>foot.</i>	<i>dew.</i>	
בָּנִים 8	אֶשְׁכּוֹל 7	7 esh-cól,	8 bā-nîm,	
		<i>bunch-of-grapes.</i>	<i>sons.</i>	
עַם 10	הַיְכָל 9	9 hê-chāl,	10 ṽām,	
		<i>temple.</i>	<i>people.</i>	
הָרִים 12	הָר 11	11 hār,	12 hā-rîm,	
		<i>mountain.</i>	<i>mountains.</i>	
חַג 14	עוֹן 13	13 ṽā-vôn,	14 khāg,	
		<i>guilt.</i>	<i>religious feast.</i>	
חֲתָמָה 16	חֹה 15	15 khô-ākḥ,	16 khô-thě'-mësh,	
		<i>thistle.</i>	<i>signet.</i>	
רוּפֵא 18	רוּם 17	17 rûm,	18 rôphē,	
		<i>height.</i>	<i>physician.</i>	
(in pause) עֵלָם, עֶלְמָם 19		19 ẽ'-lẽm; ṽā-lẽm (in pause),		
		<i>lad.</i>		

Exercise 12.

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

הַיְיָכֵל 4	הַבְּנִים 3	הָאֲשָׁפּוֹל 2	הַטֶּל 1
הַחַתְּמַת 8	הַחוּחַ 7	הַחֵג 6	הַשֶּׁמֶשׁ 5
	הָעָלָם 11	הַרְּפֹא 10	הָרוֹם 9

- b) Write down in Hebrew letters—

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

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

- 100 To enable the pupil to form complete sentences, I shall here give the two principal tenses of the regular verb in its simplest conjugation; *Kal* (active).
 101 The third singular of the Perfect of *Kal* is one of the simplest forms of the verb, and is usually considered its *root*, or *stem-form*.

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

102	Perfect (<i>actio perfecta</i>).		Imperfect (<i>actio imperfecta</i>).	
	(Sing.)		(Sing.)	
1.	קָטַלְתִּי	<i>kā-tāl'-tī</i>	אֶקְטַל	<i>äk-töl'</i>
2.	{ masc. קָטַלְתָּ	<i>kā-tāl'-tā</i>	תִּקְטַל	<i>tīk-töl' (m.)</i>
	{ fem. קָטַלְתְּ	<i>kā-tāl't'</i>	תִּקְטַלִּי	<i>tīk-t'īl' (f.)</i>
3.	{ masc. קָטַל	<i>*kā-tāl'</i>	יִקְטַל	<i>yīk-töl' (m.)</i>
	{ fem. קָטַלָּה	<i>kā-t'lah'</i>	תִּקְטַל	<i>tīk-töl' (f.)</i>

	(Plural.)		(Plural.)	(102)
1.	קָמְלָנוּ	kā-tāl'-nû	נִקְמַלְנוּ	nīk-tōl'
2.	{ masc. קָמְלָתֶם	k'tāl-tēm'	תִּקְמַלְוּ	tīk-t'lu' (m.)
	{ fem. קָמְלָתֵן				תִּקְמַלְנָה	tīk-tōl'-nāh (f.)
3.	קָמְלוּ	kā-t'lu'	יִקְמַלוּ	yīk-t'lu' (m.)
			תִּקְמַלְנָה	tīk-tōl'-nāh (f.)

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

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

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

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

The prefixes of the Imperfect (except שׁ) properly 106 take *Sh'va*; but as two consonants standing together cannot both take vocal *Sh'va*, the *Sh'va* of the *prefix* is changed into *Khirek*. *Aleph* properly takes *Khateph Segol* (סֶ); 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 18.

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.)	תִּפְקְדִי	thou (f.)
פָּקַד	he	יִפְקַד	he
פָּקַדָּה	she	תִּפְקְדִי	she
(Plural.)		(Plural.)	
פָּקַדְנוּ	we	נִפְקַד	we
פָּקַדְתֶּם	ye (m.)	תִּפְקְדוּ	ye (m.)
פָּקַדְתֶּן	ye (f.)	תִּפְקְדְנָה	ye (f.)
פָּקְדוּ	they	יִפְקְדוּ	they (m.)
		תִּפְקְדְנָה	they (f.)

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

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

Vocabulary.

To be angry, קָצַף, kā-tsāph'.	Over-thee, עָלֶיךָ, yā-lè-chā. 109
To keep, to guard, to watch, שָׁמַר, shā-mār.	Strife, contention, מָרוֹן (av), mā-dôn (dûn, to plead).
To lie down, שָׁכַב, shā-chābh'.	I, אֲנִי, 'nî.
A king, מֶלֶךְ, mē'-lēch.	Wisdom, חֲכָמָה (ω), khöch-māh (khā-chām, to be wise).
To reign, מָלַךְ, mā-lāch'.	Cunning, prudence, עָרְמָה (ω), yör-māh (yā-rām, to be subtle).
To cease, to abate, שָׁתַק, shā-thāk'.	Wine, יַיִן, yā-yîn.
To dwell with, שָׁכַן, shā-chān'.	Upon, עָל, yāl.
To mix, to mingle, מָסַךְ, mā-sāch'.	Zion, צִיּוֹן, Tsíy-yôn.
To pour out, to anoint, נָסַךְ, nā-sach'.	Twigs, זָלְזָלִים, zāl-zāl-lím.
To cut off or down, כָּרַת, cā-rāth'.	A fool, כָּסִיל, c'síl.
To spread, פָּרַשׁ, pā-rās'.	Folly, אִוְלָת, iv-vē'-lēth.
To rage (tumultuously), רָגַשׁ, rā-gāsh'.	A covenant, בְּרִית, b'rīth.
Pharaoh, פַּרְעֹה, Pär-ēōh.	Why? לָמָּה, lām'-māh?
Discretion, counsel (in a bad sense, contrivance), מְזִמָּה, m'zim-māh (awd, zā-mām, to devise).	Nations, Gentiles, גּוֹיִם, gō-yim.

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

Exercise 14.

110 Translate the following sentences—

<p>a) מְזַמָּה 2 : יִקְצֹף פְּרָעָה 1 : שְׁכַבְתָּ 3 : תִּשְׁמַר עָלַיָּךְ 4 : יִשְׁתַּק מְדוֹן 5 : יִמְלֹכוּ 4 יִנְיֵה חֲכָמָה שְׁכַנְתִּי 6 : מַסְכְּתִי 7 : עֲרָמָה : לַמָּה רָגַשׁוּ 9 : מַסְכָּה יִין 8 אֲנִי נִסְכְּתִי מְלֶךְ 10 : גּוֹיִם : כְּסִיל יִפְרֵשׁ 11 : עַל-צִיּוֹן : נִכְרֹת הַזְּלוּלִים 12 : אֲוֹלֹת : הַזְּלוּלִים 13 : כְּרָתוֹ : תִּשְׁמַר 15 : אֲכָרֵת בְּרִית : הַבְּרִית 14</p>	<p>1 yik-tsōph Pär-עֹח. 2 m'zim-māh tish-mōr יָא-לֵ- chā. 3 shā-chābh-tā. 4 yim- l'chû. 5 yish-tōk mā-dôn. 6 *nî khōch-māh shā-chān-tî יֹר-māh. 7 mā-sāch-tî. 8 ma-s'chāh yā-yîn. 9 lām- māh rāg'-shû gō-yim? 10 *nî nā-sāch-tî mē'-lēch yāl- Tsiy-yōn. 11 c'šil yiph'rōs iv-vē'-lēth. 12 nich-rōth hāz- zāl-zāl-līm. 13 cā-r'thû hāz- zāl-zāl-līm. 14 ēch-rōth b'rīth. 15 tish-mōr hab-b'rīth.</p>
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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) תִּי, תִּי, תִּי. 113
- d) תִּי often in proper names of the Phœnicians and adjoining tribes.
- e) תִּי (almost exclusively *poetical*).
- f) תִּי (Aramæan for תִּי: chiefly in later writers).
- g) תִּי (weakened from תִּי):—very rare.
- h) תִּי (unaccented).
- i) תִּי (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 תִּי *camel, &c.* Even some names of animals with feminine terminations denote the male as well as the female: e. g. תִּי (yônāh), *dove*.

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

So in Greek—

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

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

- a) Masculines in תִּי form their feminine by chang- 119 ing תִּי into תִּי. תִּי, תִּי (rō-yēh, rō-yāh).

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

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

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

גְּדוֹל , גְּדוּלָה (*gādōl*, *g'dōlāh*).

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

מֶלֶךְ , מַלְכָּה (*mē'-lēch*, *māl-cāh*): the reason is, that the

original form of (e. g.) קָטַל was קָטַל (with *Pathakh*).

Vocabulary.

121 King, מֶלֶךְ , *mē'-lēch*.

Small, קָטַן , *kā-tān'*. קִטְנָה ,

k'tān-nāh (*f.*).

To rule, שָׁלַט , *mā-shāl*.

A youth, lad, נָעַר , *nā'-vār*.

Good, טוֹב , *tōbh*.

Father, אָב , *ābh*.

Man, אִישׁ , *ish*.

Brother, אָח , *ākh*.

Strong, גִּבּוֹר , *gib-bôr*.

Sharp, חָד , *khād*. חֲדָה ,

khād-dāh (*f.*).

Diligent, חָרִיץ *, *khā-rûts*.

חֲרִיצָה , *khārû-zāh* (*f.*).

Sincere, honest, תָּם (*v*), *tām*.

A (bright) spot on the skin,

בִּהְרֵת , *bā-hē'-rēth*.

Old זָקֵן *zaken*

* Properly *sharpened*, fr. חָרַץ .

White, לָבָן , *lā-bān*. לְבָנָה ,

l'bā-nāh (*f.*).

Boy, יָלֵד , *yē'-lēd*;

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

Red, אָדוּם , *ā-dōm*.

Horse, סוּס , *sûs*;

Mare, סוּסָה , *sû-sāh*.

שַׁבָּיִן , *sāc-cîn*.

A knife { מַאֲכָלֶת (*αω*), *mā-*
**chē'-lēth*.

To cut, גָּזַר , *gā-zār*.

To grow, גָּדַל , *gā-dāl*.

Scholar, תַּלְמִיד (*α*), *tāl-mîd*.

תַּלְמִידָה , *tāl-mî-dāh* (*f.*).

To slaughter, שָׁחַט , *shā-khāt*.

- (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 הַנֶּעֶר	1	1 häy-yě-lěd hû kâ-tân.	123
הוּא טוֹב: 3 הָאָב הוּא	2	2 hân-nă'-yăr hû tōbh.	
זָקֵן: 4 הָאָח הוּא נְבוֹר	3	3 hā-ābh hû zākēn. 4 hā-āk	
הַבְּהֵרֶת 6 הָאִישׁ תָּם:	4	hû gīb-bôr. 5 hā-īsh tām.	
לְבַנָּה: 7 יָלַד קָטָן: 8 הַיְלֵד	5	6 hāb-bā-hě-rēth l'bā-nāh.	
הַקָּטָן: 9 הַיְלֵד קָטָן:	6	7 yě-lěd kâ-tân. 8 häy-yě-lěd	
שׂוֹכֵן חֵד יְגוֹר: 11 יְלֵדָה	7	hāk-kâ-tân. 9 häy-yě-lěd	
קָטָנָה * תְּגַדֵּל: 12 תְּלַמִּידָה	8	kâ-tân. 10 sēc-cin khād	
חֲרוּצָה * תְּלַמֵּד:	9	yīg-zōr. 11 yāl-dāh k'tān-nāh	
מֵאֲכָלֶת חֲדָה * תִּשְׁחַט:	10	tīg-dāl. 12 tāl-mī-dāh kh'rū-	
	11	tsāh tīl-mād. 13 mǎ-'chě'-lēth	
	12	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 ה־ (ēh) 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: תַּנְיָנִים (tān-nī-nim).

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

- a) If the singular ends in *áth, éth, áh* (ת־, ת־, ה־), these terminations are changed into ת (óth).
- b) If the singular ends in *íth* (ת־), the plural ends in *iy-yóth* (ת־יִת).
- c) If the singular ends in *úth* (ת־), the plural ends in *üy-yóth* (ת־יִת).

Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סוס	סוסים	horse	sûs	sûs-ím
a)	משנה	משנים	double, second	mish-nêh	mish-ním
B.	באר	בארות	well	b'er	b'e-róth
a)	תהלה	תהלות	hymn (of praise)	t'hillah	t'hil-lóth
	אגרת	אגרות	letter	ig-gé'-rêth	ig-g'róth
	טבעת	טבעות	ring	táb-bá'-vâth	táb-bâ-vóth
	עברית	עבריות	Hebrewess	vibh-ríth	v'ibh-ríy-yóth
	מלכות	מלכיות	kingdom	mäl-chûth	mäl-chüy-yóth

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

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

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

b) *ă* or *ǝ* (- or *◌*) in the final syllable of a word is (127) changed into *ā* (*◌*).

Hence (by *a, b*) we have { *kātāl, k'tālim.*
kě'tēl, k'tālim.

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

c) So nouns ending in *◌*, from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in *ā-yīm* (*p'tī, p'tā-yīm*).

d) Feminines with *e short* (*◌*) in the penult, change it into *ā* (*◌*) in the plural.

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

e) Nouns in *ā'-vēth, ă'-yith* (*◌, ◌*), contract these syllables into (*◌, ◌*) *ōth, ēth*, before appending the plural termination *īm*.

f) Nouns defective from verbs with *double Ayin, dagesh* the final consonant before *īm* is added, and shorten the preceding vowel; changing *ā, ē, ō* into *ă, ǝ, ŭ* respectively.

g) Vowels that have their homogeneous vowel-letter *quiescent*, are amongst those that are *immutable*, and therefore remain in the plural: e. g. *ā, ē, ī, ō, ū* (*◌, ◌, ◌, ◌, ◌*).

Examples.

Masculine.

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

(128)	Singular.	Plural.	Meaning.	Singular.	Plural.
	מֶלֶךְ	מְלָכִים	king	mě'-lēch	m'lā-chîm
	לָדָר	לְדָרִים	lad	nă'-yār	n'yā-rîm
	בַּיִת	בָּתִּים	house	bă-yîth	bā-tîm
	זֵית	זֵיתִים	olive	ză'-yîth	zê-thîm
	מָלוֹן * (a v)	מְלוֹנִים	inn	mā-lôn	m'lô-nîm
	מָגֵן † (a d)	מְגִנִּים**	shield	mā-gēn	mā-gin-nîm**
	שֵׁן † (d)	שֵׁנִים	tooth	shēn	shin-nă'-yim
	עֵז (d)	עֵזִים	goat	yēz	yiz-zîm
	גִּדִּי (h)	גִּדִּיִּים	a kid	g'dî	g'dā-yîm
	מִשְׁנֵה	מִשְׁנֵים	double, second	mish-nēh	mish-nîm

Feminine.

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

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

* לֹדֶן, lûn, to lodge.

† גָּנַן, gā-nān, to cover.

‡ שָׁנָן, shā-nān, to sharpen.

|| יַעֲזֵז, yā-ē'ats, to counsel.

¶ שָׁאַר, 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* || Vit-tīm, Vit-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—

<i>A way,</i>	דֶּרֶךְ	dē-rēch.	<i>A fool,</i>	כֶּסֶל	c'-sīl.	134
<i>A child,</i>	יָלֵד	yē-lēd.	<i>A tongue,</i>	לָשׁוֹן	lā-shôn.	
<i>A lie,</i>	כִּזָּב	cā-zābh.	<i>A garment,</i>	שִׁמְלָה	sīm-lāh.	
<i>A fool,</i>	נָבֵל	nā-bhāl.	<i>A lamb,</i>	כֶּבֶשׂ	cē-bhēs.	
<i>A vineyard,</i>	כֶּרֶם	cē-rēm.	<i>People,</i>	עַם (d)	yām.	
<i>A part,</i>	חֵלֶק	khē-lēk.	<i>nation,</i>			
<i>A proverb,</i>	מִשָּׁל	mā-shāl.	<i>A thresh-</i>	פֶּתַח (d)	sāph.	
<i>A cluster</i>	עֵנָב	yē-nābh.	<i>old, step</i>			
<i>of grapes,</i>			<i>before a</i>			
<i>A hypocrite,</i>	חֲנֹפֵן	khā-nēph.	<i>A bear,</i>	דֹּב (d)	dōbh.	
<i>Strong</i>	שֵׁכָר	shē-chār.	<i>A nest,</i>	קֶוֶן (d)	kēn.	
<i>drink,</i>			<i>a cell,</i>			

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

- 135 The verb in *Kal* has two participles: one active, in $\bar{o}-\bar{e}$; another passive, in $\bar{a}-\bar{u}$: as $k\bar{o}-t\bar{e}l$, $k\bar{a}-t\bar{a}l$.
 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	$k\bar{o}-t'lim$	$k\bar{o}-t'l\bar{o}th$

Passive.

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

- 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*: (נִפֹּל $n\bar{o}-ph\bar{e}l$ = *he that falls*, or *he that has fallen*, or *he that will fall*), though it has most frequently the meaning of the *Present*.

Vocabulary.

139 <i>Counsel</i> , מִזְמָה ($a\omega$), m'zim-māh.	<i>To judge</i> , שָׁפַט, shā-phāt.
<i>Herd, oxen</i> , בָּקָר, bā-kār.	<i>A judge</i> , שׁוֹפֵט, shō-phēt.
<i>River</i> , נָהָר, nā-hār.	<i>Light, luminary</i> , מָאוֹר, mā-ôr,
<i>To rule</i> , מָשַׁל, mā-shāl.	<i>pl.</i> מְאוֹרוֹת, m'ō-rōth.
<i>Wives</i> , נָשִׁים (<i>f.</i> with <i>m.</i> term.).	<i>To surround</i> , סָבַב (d), sā-bhābh.
	<i>Garden</i> , גַּן (d), gān.

מוֹשֵׁל or מִשְׁלַל, mō-shēl, *ruling; ruler.*

Exercise 16.

1 הַמְלֶךְ יְמֻלְךָ : 2 הַפְּלָכִים	1 hām-mē'-lēch yīm-lōch, 140
3 הַמְּלַכָּה תְּמַלְךְ : 4 הַמְּשִׁיל	2 hām-m'lā-chīm. 3 hām-māl-cāh thīm-lōch. 4 hām-mō-shēl yīm-shōl. 5 hām-mō-shē'-lēth thīm-shōl. 6 hām-mō-sh'līm yīm-sh'lū. 7 hāsh-shō-ph'tīm yish-ph'tū. 8 hāl-lā-bhī' yīt-rōph. 9 hām-mā-ōr' hāg-gā-dōl'. 10 hām-m'ō-rōth' hāg-g'dō-līm. 11 hām-mā-ōr' kā-tōn'. 12 hān-nā-hār' hās-sō-bhēbh hāg-gān'. 13 y'lā-dīm k'tān-nīm yīg-d'lū. 14 tāl-mī-dīm kh-rūts-tīm yīl-m'dū. 15 sāc-cī-nīm khād-dīm yīg-z'rū. 16 nā-shīm tān-mōth.
5 הַמְּשִׁילָת תְּמַשֵּׁל : 6 הַמְּשִׁילִים יְמַשְׁלוּ :	
7 הַשׁוֹפְטִים יִשְׁפְּטוּ :	
8 הַלְּבִיא יִטְרֹף : 9 הַפְּאֹר	
10 הַפְּאֹרוֹת הַגְּדֹלִים : 11 הַפְּאֹר קָטָן :	
12 הַנְּהָר	
13 יְלָדִים הַפְּבֵב הַנָּן :	
14 קְטַנִּים יְגַדְלוּ : 15 הַרְּצִים יְלַמְדוּ :	
16 נְשִׁים חֲדָיִם יִגְזְרוּ : תְּמֹת :	

the fierce old lion, preys.

a) 1. Write down the plural of—

141

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

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

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

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

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

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

קְלָבִים

(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 *á'yim*; but the final ם of a feminine noun is changed into ם before the termination is added. The ם of the termination ם- 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 ם- (i. e. *segolate* substantives) *now and then* take the same vowels in the root as the plural does; that is, *Sh'va* and *Kamets* (ם-), 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>
קָרָן	קָרְנַיִם	kē-rēn	kār-nā'-yim	<i>horn; two horns.</i>
	קָרְנַיִם		k'rā-nā'-yim	
רֶגֶל	רֶגְלַיִם	rē-gēl	rāg-lā'-yim	<i>foot; two feet.</i>
נֶעַל	נֶעְלַיִם	nā'-ēāl	nā-ēālā'-yim	<i>shoe; pair of shoes.</i>

אָזְן	אָזְנִים	ô-zën	öz-nă'-yim (83, c)	} (the two) ears. (146)
מָאֵז	מָאֵזִים	mō-zën	mōz-nă'-yim	
עַיִן	עַיִנִים	ʿă-yîn	ʿê-nă'-yim	} pair of scales.
כַּף	כַּפַּיִם	bě'-rëch	bîr-că'-yim	} eye; (the two) eyes.
אָף	אָפִים	ăph	ăp-pă'-yim	} knee; (two) knees.
מַלְקָח	מַלְקָחִים †	měl-kākh	měl-kā-khă'-yim	} nose; nostrils.
	שָׁמַיִם		shā-mă'-yim	} tongs; snuffers.
				} heavens.

Weak, רַפָּה (fr. רָפָה) rā-phēh.

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

Pan; spoon, כַּף f. (d), cāph.

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

Breeches, מְכַנָּס (a), mīch-nās. 147

Black, שָׁחֹר, shā-khōr.

To be in pain, כָּאֵב, cā-ēbh.

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

Exercise 17.


a) הַרְגַּל 2	הַיָּד רַפָּה:	1	1 häyyād rāphāh.	2 hārē'-	148
הַיָּד רַפָּה:	הַיָּד רַפָּה:	3	gēl y'shārāh.	3 hāshshēn	
הַיָּד רַפָּה:	הַיָּד רַפָּה:	4	cō'ēbhēth.	4 häccāph k'tān-	
הַיָּד רַפָּה:	הַיָּד רַפָּה:	5	nāh.	5 hāāph g'dōlāh.	
הַיָּד רַפָּה:	הַיָּד רַפָּה:	6	6 häyyādā'yim rāphōth.		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	7	7 hārāglā'yim y'shārōth.		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	8	8 hāshshinnā'yim cō'bhōth.		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	9	9 häccāppā'yim k'tānnōth.		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	10	10 hāʿēnā'yim rāʿōth.		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	11	11 hāāppā'yim g'dōlōth.		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	12	12 hämmīchnāsā'yim sh'khō-		
הַיָּד רַפָּה:	הַיָּד רַפָּה:	13	rōth.	13 hämmēlkākhā'yim	
הַיָּד רַפָּה:	הַיָּד רַפָּה:	14	g'dōlōth.	14 hāshshāmā'yim	
הַיָּד רַפָּה:	הַיָּד רַפָּה:		m'sāpp'rim.		

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

* For אָנָּף fr. אָנָּף.

† From לָקַח, to take hold of.

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

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

A. In the *singular*.

- 152 a) *Kamets* (\bar{a}) in the *penultima* is changed into *Sh'va*; in the *ultima*, mostly into *Pathakh*.
- b) *Tsērē* (\bar{e}) in the *penultima* is mostly changed into *Sh'va* when the *ultima* has *Kamets* (\bar{a}). In the *ultima* it is generally changed into *Pathakh*, but usually *retained* after ֿ , and in monosyllables.
- c) The feminine termination ֿֿ ($\bar{a}h$) is changed into ֿֿ ($\bar{a}th$): the other feminine terminations ֿֿ , ֿֿ , ֿֿ , ֿֿ ($\bar{e}th$, $\bar{i}th$, $\bar{u}th$, $\bar{o}th$) are *immutable*.

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

- d) ֿֿ , ֿֿ (*im*, *ayim*) are changed into ֿֿ (\bar{e}).
- 153 There is often a further vowel-change in the construct state of the plural, and a contraction of a *semi-syllable* (with *Sh'va*) with the following *syllable*.
- 154 Two very common forms of verbal derivatives require particular attention: those in ֿֿֿֿ ($\bar{d}\bar{a}$ - $\bar{b}\bar{h}\bar{a}\bar{r}$), and (*segolates*) in ֿֿֿֿֿֿ ($\bar{m}\bar{e}'$ - $\bar{l}\bar{e}ch$). Their changes are given in the following Table:—

Singular.		Plural.	
Absolute.	Construct.	Absolute.	Construct.
דָּבָר dābhār	דְּבָר d'bhār	דְּבָרִים d'bhārim	דְּבָרַי d'bhārê
מֶלֶךְ mēlēch	מְלֶכְךָ mēlēch	מְלָכִים m'lāchîm	מְלִכִי mālchê

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

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

מוֹסַר (a y)	מוֹסַר הַשֵּׁל	mūsār häscēl	the instruction of wisdom.	157
תּוֹרַה tō-rāh	תּוֹרַת יְהוָה	tōrāth Y'hō-vāh	the law of Jehovah.	
דְּבָר dābhār	דְּבָרֵי חֲכָמִים	dibhrê kh-chāmîm	words of wise men.	
פְּלָג pē-lēg	פְּלֵגֵי מַיִם †	pālgē mā'yim	brooks of waters.	
דֶּרֶךְ dē'rēch	דֶּרֶךְ מוֹת { דְּרָכֵי	dē'rēch { mā'- dārchê } vēth	(the) way { of ways } death.	
עֵד ēd (v)	עֵד אֱמֶת	ēd 'mēth	a witness of truth.	

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

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

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

(157) אִנְיָלֶת ivv'lēth	אִנְיָלֶת כְּסִילִים ivv'lēth c'slīm	the folly of fools.
עֲשָׁן עֲשָׁן āshān	עֲשָׁן הָעִיר 'eshān hāyīr	the smoke of the city.
עֵדָה (ω y)	עֵדָת צְדִיקִים 'ēdāth tsāddīkīm	the congregation of the just.

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

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

Vocabulary.

159 Eden, עֵדֶן, 'ēdēn.	Blessing, בְּרָכָה (ω), b'rāchāh.
Flute, organ, עֹגָב, 'ūgābh.	A dish, קַעֲרָה (ω), k'vārāh.
Jubal, יוֹבֵל, Yūbhāl.	Silver, כֶּסֶף, cē'sēph.
Wilderness, מִדְבָּר (a), mīd-bār.	Cave, מַעְרָה* (a ω v), m'vārāh.
Judah, יְהוּדָה, Y'hūdāh.	Machpelah, מַכְפֵּלָה, Māch-pēlāh.
Hair, שֵׁעָר, sēvār.	Corpse, נִבְלָה † (ω), n'bhēlāh.
Esau, עֵשָׂו, 'ēsāv.	Fear, מַגֹּרָה (a ω), m'gōrāh.
Palace, temple, הַיְחָל, hēchāl.	Wicked, רָשָׁע, rāshā'.
Sanctuary, מִקְדָּשׁ (a), mīk-dāsh.	Jeremiah, יִרְמְיָהוּ, Yīrm'yāhū.
Brother, אָח, ākh.	Old, זָקֵן, zākēn.
Side, יָרֵךְ, yārēch (lit. thigh).	The elders, זִקְנִים, z'kēnīm. }
Altar, מִזְבֵּחַ (a), mīzbēākh.	City, עִיר, 'īr.
Shoulder, כַּתֵּף (constr. כְּתָף), cāthēph.	House, בַּיִת, bāyith (cstr. בֵּית).
	Court, חֲצֵר, khātsēr.

* עֵר.

† נָבַל, nābhāl, to fall off.

Exercise 18.

a) 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 מִדְּבַר יְהוָה :	יֹבֵל :	4 ŷūgābh Yūbhāl,	5 mīd-
6 לִבַּב אִישׁ :	7 שֶׁעַר עֵשָׂו :	bār Y'hūdāh.	6 l'bhābh īsh.
8 הֵיכַל הַמִּקְדָּשׁ :	9 אִשֶּׁת :	7 s'wār wēsāv.	8 hēchāl
10 יַרְדֵּי הַמִּזְבֵּחַ :	הָאָח :	hāmmīkdāsh.	9 ēshēth
11 חֲכֵמַת אָדָם :	12 בְּרַפַּת	hēākh.	10 yē'rēch hāmmīz-
13 קַעֲרַת כֶּסֶף :	יְהוָה :	bēākh.	11 khōchmāth ādām.
14 מַעֲרַת הַמְּכַפְּלָה :	15 נְבִלַת אִישׁ :	12 bīrcāth Y'hōvāh.	13 kă-
16 צְדָקַת	17 דְּבָרֵי יְרֵמְיָהוּ :	14 m'wārāth	hāmmāchpēlāh.
18 נְהַרֵי עֵדֶן :	19 מוֹסְרֵי	15 nībhāth	īsh.
20 זְקֵנֵי הָעִיר :	21 שְׂכְנֵי הַבַּיִת :	16 tsīdkāth ādām.	17 dībhre Yīrm'yāhū.
22 חֲצָרֵי	23 הַמִּקְדָּשׁ :	18 nāh'rē wē'dēn.	19 mū-
		sārē hēābhōth.	20 zīknē hāw'ir.
		21 sh'chēnē hābbāyith *	22 kh'tsērē hāmmīkdāsh.
		23 bīrcē hāīsh.	

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

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

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

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

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

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

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

I. For Singular Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My	יְ		יְ		Our	נֵנוּ		nû	
Thy	יְךָ	יְךָ	יְךָ	יְךָ	Your	כֶּמְךָ	כֶּמְךָ	chēm	chën
His-her	וְ	וְ	וְ	וְ	Their	אֵמָם	אֵמָם	ām	ān

II. For Plural Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My	יְ		יְ		Our	נֵנוּ		ê-nû	
Thy	יְךָ	יְךָ	יְךָ	יְךָ	Your	כֶּמְךָ	כֶּמְךָ	ê-chēm	ê-chën
His-her	וְ	וְ	וְ	וְ	Their	אֵמָם	אֵמָם	ê-hēm	ê-hën

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

164 *Masculine Noun.*

Singular.

סוּס *sûs, a horse.*סוּסִי *sû-sî, my horse.*סוּסְךָ *sû-s'châ, thy horse.*סוּסְךָ *sû-sêch, thy (f.) horse.*סוּסוֹ *sû-sô, his horse.*סוּסָהּ *sû-sâhh, her horse.*סוּסֵנוּ *sû-sê'-nû, our horse.*סוּסְכֶם *sû-s'chēm, your horse.*סוּסְכֶנּוּ *sû-s'chën, your (f.) horse.*סוּסָם *sû-sām, their horse.*סוּסָנָם *sû-sān, their (f.) horse.**Feminine Noun.*

Singular.

סוּסָהּ *sû-sâh, a mare.*סוּסָתִי *sû-sâ-thî, my mare.*סוּסָתְךָ *sû-sâ'-th'châ, thy mare.*סוּסָתְךָ *sû-sâ-thêch, thy (f.) mare.*סוּסָתּוֹ *sû-sâ-thô, his mare.*סוּסָתָהּ *sû-sâ-thâhh, her mare.*סוּסָתֵנוּ *sû-sâ-thê'-nû, our mare.*סוּסָתְכֶם *sû-sâth-chēm, your mare.*סוּסָתְכֶנּוּ *sû-sâth-chën, your (f.) mare.*סוּסָתָם *sû-sâ-thām, their mare.*סוּסָתָנָם *sû-sâ-thān, their (f.) mare.*

Plural.		Plural.	
סוּסִים	<i>sû-sîm, horses.</i>	סוּסוֹת	<i>sû-sôth, mares.</i>
סוּסַי	<i>sû-sâi, my horses.</i>	סוּסוֹתַי	<i>sû-sô-thâi, my mares.</i>
סוּסֵיךָ	<i>sû-sè-châ, thy horses.</i>	סוּסוֹתֶיךָ	<i>sû-sô-thè-châ, thy mares.</i>
סוּסֵיךָ	<i>sû-sä'-yîch, thy (f.) horses.</i>	סוּסוֹתֶיךָ	<i>sû-sô-thä'-yîch, thy (f.) mares.</i>
סוּסָיו	<i>sû-säv, his horses.</i>	סוּסוֹתָיו	<i>sû-sô-thäv, his mares.</i>
סוּסֵיהָ	<i>sû-sè-hâ, her horses.</i>	סוּסוֹתֶיהָ	<i>sû-sô-thè-hâ, her mares.</i>
סוּסֵינוּ	<i>sû-sè-nû, our horses.</i>	סוּסוֹתֵינוּ	<i>sû-sô-thè'-nû, our mares.</i>
סוּסֵיכֶם	<i>sû-sè-ehëm', your horses.</i>	סוּסוֹתֵיכֶם	<i>sû-sô-thè-chëm', your mares.</i>
סוּסֵיכֶן	<i>sû-sè-chën', your (f.) horses.</i>	סוּסוֹתֵיכֶן	<i>sû-sô-thè-chën', your (f.) mares.</i>
סוּסֵיהֶם	<i>sû-sè-hëm', their horses.</i>	סוּסוֹתֵיהֶם	<i>sû-sô-thè-hëm', their mares.</i>
סוּסֵיהֶן	<i>sû-sè-hën', their (f.) horses.</i>	סוּסוֹתֵיהֶן	<i>sû-sô-thè-hën', their (f.) mares.</i>

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

- a) Nouns in êh (הֶ-) throw away *eh*, and for ô, 167 *his*, have ē-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 פֵּרִי, *p'ri, fruit*; פֵּרִיו, *pîr-yô, his fruit*.
- c) The plural termination *ôth* (וֹת) takes ê (יֶ-) after it to support its *suffixes*.

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

- 168 I. pers. $\bar{a}'n\bar{u}$ - (אָנֶזְ) is sometimes found (for $\bar{e}-n\bar{u}$) in pause.
- II. pers. $\bar{c}h\bar{a}h$ is found, rarely, and chiefly with short words, for $\bar{c}h\bar{a}$ (אָכֶזְ for אָזְ).
- (fem. sing.) $\bar{a}ch$ sometimes, but only in pause, for $\bar{e}ch$ (אָזְ for אָזְ).
- $\bar{e}-ch\bar{e}h$ for $\bar{e}ch$ (Nah. 2, 14), (אָזְ for אָזְ).
- $\bar{e}'-ch\bar{t}$ is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (אָזְ for אָזְ).
- III. pers. 1) sing. m. $h\bar{o}$ (sometimes), $\bar{e}-h\bar{u}$ (rarely), for \bar{o} (אָזְ, אָזְ for אָזְ).
- 2) fem. sing. אָזְ for אָזְ (sometimes): i. e. h loses its guttural pronunciation †.
- 3) plur. $\bar{a}'h\bar{a}m$ † for $\bar{a}m$ (אָזְ for אָזְ).
- $\bar{a}'-mo$, only in poetry, for $\bar{a}m$ § (אָזְ for אָזְ).
- (fem.) $\bar{h}\bar{e}n'$ but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28, $\bar{l}b\bar{h}\bar{a}d-d'\bar{h}\bar{e}n'$ לְבַיְתָּא).
- $\bar{a}'-h'n\bar{a}h$ antique (אָזְ for אָזְ) for $\bar{a}n$.
- $\bar{a}'-h'n\bar{a}h$, $\bar{e}'-n\bar{a}h$, both a few times for $\bar{a}n$ (אָזְ, אָזְ).

* These are only placed here for future reference.

† In later writers even written אָזְ.

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

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

Examples.

דָּם	דְּמָה	dā-m'chā, thy (m.) blood.	169
דְּבַר	דְּבָרִי	d'bhā-rî, my word.	
	דְּבָרַי	d'bhā-rai, my words.	
שׁוּעָל	שׁוּעָלוֹ	shû-vā-lô, his fox.	
זָקֵן	זָקֵנְךָ	z'kē-nēch, thy (f.) old man.	
	זָקֵנֶיךָ	z'kē-nè-chā, thy (m.) old men.	
	זָקֵנֵינוּ	z'kē-nê-nû, our old men.	
סֵפֶר	סֵפְרָהּ	sîph-rāhh, her book.	
מָוֶת	מֹוֹתֶכֶם	mô-th'chēm', your (m.) death.	
גַּמֶּל	גַּמְלָם	g'mäl-lām, their camel.	
סְגֻלָּה (f.)	סְגֻלֹּתַי	s'gûl-lô-thai, my treasures.	
נְעָר	נְעָרֵיכֶם	nā-rê-chēm', your (m.) youths.	
סָל	סָלֵנוּ	säl-lē-nû, our basket.	
	סָלֵינוּ	säl-lê-nû, our baskets.	
כַּלָּה	כַּלְּתִי	cäl-lā-thî, my bride.	
שָׁנָה	שָׁנֹתַי	sh'nô-thāy, his years.	
שֵׁם	שֵׁמוֹתֶיךָ	sh'mô-thê-chën', your (f.) names.	
תּוֹרָה	תּוֹרוֹתֵיהֶן	tô-rô-thê-hën', their (f.) laws.	

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

- a) dissyllables with ā } for each vowel { דְּבַר, dā-bhār.
- b) dissyllables with ě } for each vowel { מְלָךְ, mě-lěch (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.	דְּבַר	דְּבַר	דְּבָרִי	דְּבַרְכֶם
Plur.	דְּבָרִים	דְּבָרַי	דְּבָרֵי	דְּבָרֵיכֶם
b) Sing.	מֶלֶךְ	מֶלֶךְ	מֶלְכִי	מֶלְכֶם
Plur.	מְלָכִים	מְלָכַי	מְלָכֵי	מְלָכֵיכֶם
a) Sing.	dā'bhār	d'bhār	d'bhārf	d'bhārchēm'
Plur.	d'bhārīm	dībhre	d'bhārai	dībhreché'm'
b) Sing.	m'ēlēch *	m'ēlēch	mālchf	mālc'chēm'
Plur.	m'lāchīm	mālchē	m'lāchai	mālcēchēm'

Vocabulary.

172 Way, דֶּרֶךְ, dē'rēch.

Pleasantness, נְעָם, nō'ām.

Thou, אַתָּה, ättäh.

Glory, כְּבוֹד, cābhôd.

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

Palace, } הַיְחָל, héchāl.

Temple, }

Every man, } אִישׁ, ish (lit.

Each (one), } man).

A sack, אֲמָתַחַת, ämtä'-khäth.

Commandment, מִצְוָה (a), mīts-väh.

Statute, חֻקָּה, khükkāh.

Law, תּוֹרָה (a), tōräh.

Upon, עַל, ääl.

To keep, שָׁמַר, shāmār.

A rite, מִשְׁמַר (a), mīshmār.

To open, פָּתַח, pāthākh.

To plough, חָרַשׁ, khārāsh.

Mountain, הָר, hār.

Silver, } כֶּסֶף, cē'sēph.

Money, }

Tongue, לָשׁוֹן, lāshôn.

Dog, בָּלָב, cē'lēbh.

Weight, מִשְׁקָל (a), mīshkāl.

Song, שִׁיר, shīr.

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

Priest, כֹּהֵן, cōhēn.

Testimony, עֵדָה, yēdāh.

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

Exercise 19.

a)	1 דִּרְכוֹ שְׂמֵרְתִי :	1 dārcô shāmārtî. 2 d'rāchêhā 173
	2 דִּרְכֵיהָ דְרִכִּינַעַם :	dārchê-nōvām. 3 ättāh Y'hō-
	3 אֶתָּה יְהוָה כְּבוֹדִי :	vāh c'bhôdî. 4 hêchāl kōd-
	4 הֵיכַל קֹדֶשְׁךָ :	sh'chā. 5 pāth'khû ish
	5 פָּתְחוּ	āmtākhtô. 6 yishmōr mish-
	6 יִשְׁמֹר	mārtî, mītsvôthai, khükkôthai,
	אִישׁ אֲמַתְחַתּוֹ :	v'thōrōthāi. 7 vāl-gābbî khā-
	7 וְתוֹרַתִּי :	r'shû khōr'shîm. 8 cōh'nèchā
	8 חֲרָשִׁים * :	yīlb'shû ts'édék. 9 yishm'rû
	9 יִשְׁמְרוּ בְּנֵיךָ	bhānèchā bh'rīthî. 10 gām-
	10 גַּם בְּנֵיהֶם	b'nèhēm yishm'rû v'édōthî.
	יִשְׁמְרוּ עֵדוּתִי :	

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

11 דִּרְכָם 12 דִּרְכֵי 13 דִּרְכֵים 14 דִּרְכָה 15 דִּרְכֵיהָ

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 (partcp. act. of khā-rāsh =), *one who ploughs, a plougher.*

† שְׁלֹמֹה.

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

174 DATIVE]

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

175 ACCUSATIVE] The *accusative* is either—

- a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence;
- b) denoted by (אֶת or אֵת) *eth* or *eth-* (with *Mäkkēph*): before suffixes also אֵת, *eth*.
 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 (אֵל) prefixed, as the place *whither* sometimes has.
- f) Both the *time when* and the *time how long* are also denoted by the *accusative*; which also denotes relations of *space* (*how wide, how deep, &c.*) and other adverbial relations: e. g. such

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

(See remarks on the use of 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 ך: as ךׁ (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: הַצֹּאֵן אֲשֶׁר לְאַבְיָהּ, hätsōn *shēr l'ābhīāh [*grex qui patri ejus*: sc. *erat*], (lit. *the flock which [was] to her father* =) *her father's flock*.

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

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

G

- (179) b) Before an initial vowel with a *Khateph*, they take the vowel with which the *Khateph* is compounded.
- c) Before *monosyllables* or *penacutes** dissyllables they (as *Vav* also does) often take *Kamets*.
- d) Before the *article*, they usually displace it, and take its pointing.
- e) Before אֱלֹהִים they take *Tsere* (the א becoming *quiescent*); and before יְהוָה, *Pathakh*; because the Jews did not pronounce this sacred name, but that of אֲדֹנָי instead; to indicate which they gave to its prefixes the *Pathakh* which the prefix of *Adonai* would have.

180 Rule c does not always hold good. These prefixes take *Kamets* (1) before *infinitives* of the above-mentioned form (except before the genitive); (2) before many pronominal forms, and (3) when the word is so closely connected with what precedes, as to be disconnected from what follows.

Examples.

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

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

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

Vocabulary.

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

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

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

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

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

Garland, }
Crown, } לְוִיָּה, livyāh.

Grace, }
Beauty, } חֵן (n), khēn.

Head, רֹאשׁ, rōsh.

Mother, אֵם, ēm.

Eternity, עוֹלָם, eôlām*.

Isaac.

Esau.

Rebecca.

Jacob.

יִצְחָק

עֵשָׂו

רִבְקָה

יַעֲקֹב

Mercy, חֶסֶד, khē'sēd.

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

To cut, to divide, גָּזַר, gāzār.

Sea, יָם, yām.

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

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

Exercise 20.

182 a) 1 אֱלֹהִים † בָּרָא אֵת

הַשָּׁמַיִם †: 2 יִצְחָק אָהַב אֵת

עֵשָׂו: 3 רִבְקָה נָתַן

אֵת הַמָּטְעָמִים: 4 יַעֲקֹב

לָקַח מֵאֲבֵי הַמְּקוֹם:

5 אֱלִיעֶזֶר לָקַח מִנְּמִלֵי

אֲדוֹנָיו: 6 אִין אִישׁ מֵאֲנָשֵׁי

הַבַּיִת שָׁם: 7 פּוֹנֵס אֲבָנִים

לְקַבְּרוֹ: 8 נָתַן לְפִתָּאִים

עֲרֻמָּה: 9 תּוֹרַת אִמָּךְ

לְבֵית חֵן לְרֵאשֶׁךְ: 10 הוֹדוּ

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

āhābh ēth vēsāv. 3 Ribhkāh

nāth'nāh ēth-hāmmāt'vām-mīm. 4 Yāy'kōbh lākākh

mēābhne hāmmākōm. 5 'lī'zēr lākākh mīgg'mällē

'dōnāv. 6 ēn īsh mēān'shē

hābbāyīth shām. 7 cōnēs

'bhānīm l'kībh'rō. 8 nāthān

līphthāīm v'ormāh. 9 tōrāth

īm'm'chā livyāth khēn l'rō-

shèchā (p). 10 hōdû layhōvāh,

* L'ēlām = in sæcula sæculorum (for ever).

† 'lōhīm takes a singular verb.

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

§ Give ye thanks (an Imperative).

לְיְהוָה כִּיטוֹב * כִּי לְעוֹלָם	|	cí-tôbh, cí l'yôlām khāsđô. (183)
חֲסִדָּיו : 11 הוֹדוּ § לְגֹזֵר	|	11 hōdû l'gōzēr yāmsûph
יַם־סוּף לְנֹרִים : 12 נָתַן	|	līgzārím. 12 nāthān ārtsām
אֶרֶץ לְנַחֲלָה :	|	l'nāch'lāh.

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

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

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

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

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

But *v'* (*a*) becomes *u* (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, כִּי), 179.

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

(See more under the account of the Tenses.)

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

* Supply the copula, 'it is.'

† From כִּי.

- (188) commonly the case with וַיְהִי, vǎ-y'hî (καὶ ἐγένετο), and it was (so); and it came to pass.
- 189 Vav consecutive takes Pathakh with strong Dagesh in the next consonant. Before **Ṣ** (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, מַטְעַם, mātvām. |
| | Also, גַּם, gām. |
| Choice things, } מִגְדָּנֹת, mīg- | Bread, לֶחֶם, lē'khēm. |
| Valuables, } דָּנֹוֹת *, dānōth *. | Slothful, sluggard, } עָצֵל, עָ- |
| Wife, אִשָּׁה, ishshāh (אִשָּׁת, ēshēth, constr.). | Lazy, } tsēl. |
| Under- | The moon, יָרֵחַ, yārēākh. |
| garment, } כְּתָנֶת, cūttō'nēth | Star, כּוֹכַב (v), cōchābh. |
| (absol.). | Thick cloud, עָב (v), ēābh. |
| Garment, } כְּתָנֶת, c'thō'nēth | Palm (of the hand), כַּף (v), cāph. |
| (nearly always construct). | |
| Gleaning, לֶקֶט, lē'kēt. | Dish, } |
| Distressed, } עָנִי, ēānī. | Bowl, } צִלְחָת, tsāllakhāth. |
| Needy, } | |
| Stranger, גֵּר (v), gēr (גֵּוֹר). | To write, } |
| To give, נָתַן, nāthān. | To engrave, } כָּתַב, cāthābh. |
| To hide, טָמַן, tāman. | Unleavened bread (or cake), |
| To rise up, עָלָה, ēālāh †. | מֵצָה, mātstsāh. |
| To make, עָשָׂה, ēāsāh †. | To kill, קָטַל, kātāl. |
| | Skin, עוֹר, ēôr. |

* Plural of mīg-dā-nāh, not in use.

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

Exercise 21.

<p>a) 1 אֶלְעֶזֶר נָתַן לְאַחִיהָ 2 וְלְאִמָּהּ מִנְדָּנוֹת : יְהוָה עָשָׂה לְאָדָם וּלְאִשְׁתּוֹ 3 כְּתַנּוֹת עוֹר : הַלֶּקֶט לְעֵנִי 4 וּלְיִצְחָק : רַבְקָה נָתַנָּה אֶת הַמַּטְעָמִים וְגַם אֶת־ 5 הַלֶּחֶם : טָמֹן עֲצַל יָדוֹ 6 בְּצִלְחַת : יְהוָה עָשָׂה אֶת הַיָּרֵחַ וְכוֹכָבִים : 7 הַיְהוּדָה עַבְדֵּי קָטָנָה כְּכַף־אִישׁ 8 וַיִּכְתֹּב : עֲלֶיהָ * מֵיִם : 9 מָשָׂה אֶת בְּלִדְבָרֵי יְהוָה : וַשְׁמֵרְתֵם אֶת הַפְּצוֹת :</p>	<p>1 ʿl'wē'zēr nāthān l'akhīāh 192 ūl'immāhh miḡdānōth. 2 Y'hōvāh vāsāh l'ādām ūl'ishtō chōthnōth v'ōr. 3 hāl- lē'ket lēvānī v'lāggēr. 4 Rībhkāh nāth'nāh ēth-hām- mātvāmmīm v'gām ēth-hāl- lē'khēm. 5 tāmān vātsēl yādō bhātsēsāllākhāth. 6 Y'hōvāh vāsāh ēth-hāy- yārēākḥ v'chōchābhīm. 7 hīn- nēh-vābh k'tānnāh ch'chāph- īsh v'ōlāh miyyām. 8 vāy- yichtōbh 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* (דָּ before gutturals), to the object or objects with

* Active partcp. of Kal from עָלָה: it has this form עֹלֶה in the *construct state*.

† Suppose a *Perfect* to have preceded.

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

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

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

194 This מן (= *ex*) denotes *distinction* or *removal from* (or *selection out of*) the mass of objects with which the comparison is made.—Compare the Latin *ablative* with the comparative, and the adjectives *ex-imius*, *e-gregius*; also Homer's ἐκ πάντων μάλισσα. (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 מן (מִן, 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 קְדָשִׁים, kō-dēsh k'dā-shīm (*the holy of holy things*), *the holiest of all.*

198 A *comparison of equality* is made by כִּי (or כִּי, כִּי) = *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 (αω), t'bhūāh.

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

Floor, threshing-floor, גֹּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

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

Gold, קְהָרָץ, khārāts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khē'dēr.

Little, young, צַעִיר, tsā'ir.

Handsome, fair, beautiful, יָפָה, yāphēh.

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

Dry, יָבֵשׁ, yābbēsh.

Potsherd, חֶרֶשׁ, khēřēs.

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 מתוק מדבש : 2 יקרה
 3 טוב חכמה מפנינים :
 4 לא טוב פריי מחרוז ומפז ותבואתי
 5 אנכי מאבותי :
 6 הצעיר בבית אבי :
 7 יבש כחרש : 8 העם
 9 כפהו : כפעם כפהו :
 10 יפה כלבנה ברה כחמה :
 11 טוב חסדי מחיים :

- 1 mātōk midd'bhāsh. 2 y'kā- 201
 rāh khōchmāh mīpp'nīnīm.
 3 tōbh piryī mēkhārūts ūmīp-
 pāz, ūth'bhūāthī mīcēšēph
 nībhkhār. 4 lō tōbh ānōchī
 mē'bhōthai. 5 ānōchī hats-
 tsāyīr b'bhēth ābhī. 6 chīth-
 bhūāth gōrēn. 7 yābbēsh
 cākhēřēs. 8 hāyām cāccōhēn.
 9 cāyām 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-²⁰²stantives with an abstract meaning (like *triad, decad, πεντάς*); but they are also used *adverbially*. Only אחד, *one* (ēkhād), *fem.* אחת, (ākhāth), is construed as an adjective. The other numbers have each a *masculine* and a *feminine* form, which are *identical* in point of *meaning*, but distinguished in *use* by the

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

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

204 The numerals from 1 to 10:—

		MASCULINE (which after 2 are fem. in form).		FEMININE.	
		Absol.	Constr.	Absol.	Constr.
1	א	אַחַד ë-khād	אַחַד ä-khād	אַחַת ë-khāth	אַחַת ä-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	שְׁלֹשָׁה sh'lō-shāh	שְׁלֹשָׁת sh'lō'-shēth	שְׁלוֹשׁ shā-lōsh	שְׁלוֹשׁ sh'lōsh
4	ד	אַרְבַּעַה är-bā'-vāh	אַרְבַּעַת är-bā'-vāth	אַרְבַּע är-bāv	אַרְבַּע är-bāv
5	ה	חֲמִשָּׁה kh'mīsh-shāh	חֲמִשָּׁת kh'mē'-shēth	חֲמִשׁ khā-mēsh	חֲמִשׁ kh'mēsh
6	ו	שִׁשָּׁה shīsh-shāh	שִׁשָּׁת shē'-shēth	שִׁשׁ shēsh	שִׁשׁ shēsh
7	ז	שִׁבְעָה shībh-vāh	שִׁבְעַת shībh-vāth	שִׁבַּע shēbhāv	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 e'sā-rāh	עֲשָׂרַת e'sē'-rēth	עֲשָׂר e'sēr	עֲשָׂר e'sēr

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

(*Syntactical Remarks* [G.]).

a) The numerals from 2 to 10 stand either 206

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

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

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

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

Seven sons $\left\{ \begin{array}{l} (1) \text{ sh'lōshēth bānīm.} \\ (2) \text{ sh'lōshāh bānīm.} \\ (3) \text{ bānīm sh'lōshāh (late and rare).} \end{array} \right.$ 3

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

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

Vocabulary.

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

Stalk, קֶנֶה, kănēh.
 Perchance, haply, אֲוַלַי, ūlāi.
 Battle, war, מִלְחָמָה (aw), milkhāmāh (lākhām, to consume).
 Leah, לֵאָה, Lēāh.
 Week, שָׁבֻעַ, shābhūa' (pl. שָׁבָעוֹת).
 Bullock, פָּר, pār (pl. pārim).

Exercise 23.

210 a) 1 וַיֵּלְדוּ * לוֹ † שְׁבַע בָּנִים וְשָׁלוֹשׁ בָּנוֹת:
 2 שְׁלֹשֶׁת הַשָּׂרִיגִים שְׁלֹשֶׁת יָמִים הֵם: 3 הִנֵּה שְׁבַע שְׁבָלִים עֹלוֹת † בְּקֶנֶה אֶחָד:
 4 אֲוַלַי יִמְצְאוּ § שָׁם עֲשָׂרָה: 5 אַרְבָּעָה מְלָכִים עָשׂוּ || מִלְחָמָה אֵת הַחַמְשָׁה:
 6 שֵׁשֶׁת בָּנִים יָלְדָה לֵאָה:
 7 שְׁבַע שְׁבָעוֹת תִּסְפֹּר:
 8 שְׁמוֹנֶה פָרִים הִקְרִיבוּ †:
 9 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה * בָּנִים:

1 vāyivvāl'dū * lô † shibvāh bhānīm v'shālōsh bānōth.
 2 sh'lōshēth hāssārigīm sh'lōshēth yāmīm hēm². 3 hinnēh shēbā'v shibb'lim v'ōlōth † b'kănēh ēkhād. 4 ūlāi yimmāts'ūn § shām v'sārāh.
 5 arbāvāh m'lāchīm vāsū || milkhāmāh ēth hākh'mishshāh.
 6 shishshāh bānīm yāl'dāh Lēāh. 7 shibvāh shābhūōth tispōr. 8 sh'mōnāh pharīm hikrībū. 9 *nōchī tōbh lāch mēv'sārāh bānīm.

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

* 'And there were born.'
 § 'There shall be found.'
 ¶ 'They offered.'

† 'To him.' ‡ 'Came up.'
 || 'Made with (eth).'

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

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

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

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

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

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

† Used because יד 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,	עָשְׂרִים,	ʔēs-rîm.
	Thirty,	שְׁלֹשִׁים,	sh'lō-shîm.
	Forty,	אַרְבָּעִים,	är-bā-ʔîm.
	Fifty,	חֲמִשִּׁים,	kh ^a mîsh-shîm.
	Sixty,	שִׁשִּׁים,	shîsh-shîm.
	Seventy,	שִׁבְעִים,	shîbh-ʔîm.
	Eighty,	שְׁמֹנִים,	sh'mō-nîm.
	Ninety	תִּשְׁעִים,	tîsh-ʔîm.

The remaining numerals are :—

217	A hundred,	מֵאָה,	mē-āh.
	constr.	מֵאֹת,	m'āth.
	Two hundred,	מֵאָתַיִם (for מֵאָתַיִם),	mî-thā'-yim.
	A thousand,	אַלְפֵּי,	.'ē-lēph.
	Two thousand,	אַלְפַּיִם,	āl-pā'-yim.
	Ten thousand,	רִבְבָּה, Plur. רִבְבוֹת,	r'bhā-bhāh; Plur. rī- bh ^a -bhōth.
		רִבּוֹא or רְבוּ, Plur. רִבּוֹאוֹת or רִבוֹת,	rīb- bō; Plur. rīb-bō-ōth or rīb-bōth.

a) Examples of the other hundreds.]

218	: מֵאוֹת	400	(ת) אַרְבַּע מֵאוֹת	: 300	(ש) שְׁלֹשׁ מֵאוֹת
	: מֵאוֹת	600	(תָּר) שֵׁשׁ מֵאוֹת	: 500	(תָּק) חֲמִשׁ מֵאוֹת
	: מֵאוֹת	800	(תָּת) שְׁמֹנֶה מֵאוֹת	: 700	(תָּשׁ) שִׁבְעֵה מֵאוֹת
				: 900	(תָּתק) תִּשְׁעֵה מֵאוֹת

b) Examples of the other *thousands*.]

(218)

: 3000 (ג) שְׁלֹשָׁת אֲלָפִים : 4000 (ד) אַרְבָּעָה אֲלָפִים : and so on. : 20,000 עֶשְׂרִים אֲלָפִים, or שְׁתֵּי רִבּוֹתִים, or שְׁתֵּי רִבּוֹת : 600,000, and so on. שֵׁשׁ מֵאוֹת אֲלָפִים

2. Ordinal Numbers.

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

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

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

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

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

(*Syntactical Remarks* [G.]).

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

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

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

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

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

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

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

Vocabulary.

Evening, עֶרֶב, e'rébh.

Morning, בֹּקֶר, bōkër.

Sabbath, שַׁבָּת, shābbāth.

Euphrates, פְּרָת, p'rāth.

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

Cubit, אַמָּה, ämmāh.

Length, אָרְךָ, örëch.

Ark, תֵּבָה, tēbhāh. 224

Breadth, רֹחַב, rōkhābh.

Height, קוֹמָה (w), kōmāh.

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

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

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

Waters, מַיִם, māyim (irr.).

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

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

Exercise 24.

225 a) יום אחד }
 יום שני }
 יום שלישי }
 יום רביעי } 1 יהי ערב ויהי בקר
 יום חמישי }
 יום הששי }
 2 יום השביעי שבת ליהוה
 3 אלהיך : 3 הנהר היה
 4 לארבעה ראשים : 4 שם
 5 האחד פישון : 5 שם הנהר
 6 השני גיחון : 6 שם הנהר
 7 השלישי חדקל : 7 הנהר
 8 הרביעי הוא פרת : 8 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 ושלושים אמה
 קומתה : 11 שנים שנים
 באו^d אל נח אלה התבה :
 12 המבול היה ארבעים יום
 על הארץ : 13 בחדש השני
 בשבעה ועשרים יום לחדש
 יבשה הארץ :

yôm êkhād
 yôm shēnî
 yôm sh'lîshî
 yôm r'bhîvî
 yôm kh'mîshî
 yôm hâshshish-shî.
 1 vâÿ'hî-
 v'ê'rēbh,
 vâÿ'hî-
 bhō'kēr
 2 yôm hâshsh'bhîvî shâbbâth
 lâyhôvâh ^blôhēchâ. 3 hân-
 nâhâr hâyâh l'ârbāvâh râshîm.
 4 shēm hâêkhād Pîshôn.
 5 shēm-hännâhâr hâshshēnî
 Gîkhôn. 6 shēm-hännâhâr
 hâshsh'lîshî Khîddē'kêl.
 7 hännâhâr hâr'bhîvî hû'
 P'râth. 8 lâkâkh lô Lēmēch
 sh'tî nâshîm, shēm hââkhâth
 v'adâh v'shēm hâshshēnîth
 Tsîllâh. 9 vâÿyôlêd Nôâkh
 sh'lôshâh bhânîm. 10 sh'lôsh
 mēôth âmmâh ôrēch hättē-
 bhâh, kh'mîshshîm âmmâh
 rôkhhâbh, ûsh'lôshîm âmmâh
 kômâthâhh. 11 sh'nâyîm
 sh'nâyîm bâû êl-Nôâkh êl-
 hättēbhâh. 12 hâmmâbbûl
 hâyâh ârbāvîm yôm yâl-hâ-
 ârēts. 13 bâkhôdēsh hâsh-
 shēnî b'shîv'vâh v'v'êsrîm yôm
 lâkhôdēsh yâbh'shâh hâârēts.

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

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

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

		Nominative.		226
1	I	אֲנִי *nî אֲנֹכִי ā-nō-chî	6 We	אֲנַחְנוּ, נִאֲחַנוּ *nākh-nû, nākh-nû
2	Thou (m.)	אַתָּה ăt-tāh	7 You (m.)	אַתָּם ăt-tēm
3	Thou (f.)	אַתְּ ăt	8 You (f.)	אַתְּנָן ăt-tēn
4	He	הוּא hû*	9 They (m.)	הֵם, הֵמָּה hēm, hēm'-māh
5	She	הִיא hî*	10 They (f.)	הֵן, הֵנָּה hēn, hēn'-nāh

		Accusative.		227
11	Me	אֹתִי ō-thî	16 Us	אֹתָנוּ ō-thā'-nû
12	Thee (m.)	אֹתְךָ ō-th'chā	17 You (m.)	אֹתְכֶם ĕth-chēm
13	Thee (f.)	אֹתְךָ ō-thāch	18 You (f.)	אֹתְכֶן ĕth-chēn
14	Him	אֹתוֹ ō-thô	19 Them (m.)	אֹתָם ō-thām
15	Her	אֹתָהּ ō-thāhh	20 Them (f.)	אֹתָן ō-thān

Other relations expressed by prepositions and 228 pronominal affixes:—

		(To, TOWARDS)	
To	לְ	אֵלַי (אֵלַי)	ēl- (ēlē)
21 Me	לִי	אֵלַי	ē-lāi
22 Thee (m.)	לְךָ	אֵלֶיךָ	ē-lè-chā

(228)

		(To)					
23	<i>Thee</i> (f.)	לָךְ	lāch	אֵלֶיךָ	ē-lā-yīch		
24	<i>Him</i>	לוֹ	lô	אֵלָיו	ē-lāv		
25	<i>Her</i>	לָהּ	lāhh	אֵלֶיהָ	ē-lè-āh		
26	<i>Us</i>	לָנוּ	lā'-nû	אֵלֵינוּ	ē-lé'-nû		
27	<i>You</i> (m.)	לָכֶם	lā-chēm	אֵלֵיכֶם	ē-lé-chēm		
28	<i>You</i> (f.)	לָכֶן	lā-chěn	אֵלֵיכֶן	ē-lé-chěn		
29	<i>Them</i> (m.)	לָהֶם	lā-hēm	אֵלֵהֶם	ē-lé-hēm		
30	<i>Them</i> (f.)	לָהֶן	lā-hěn	אֵלֵהֶן	ē-lé-hěn		
		FROM	מִן	IN	בְּ		
31	<i>Me</i>	מִמֶּנִּי	mīm-měn'-nî	41	בִּי	bî	
32	<i>Thee</i> (m.)	מִמְּךָ	mīm-m'chā	42	בְּךָ	b'chā	
33	<i>Thee</i> (f.)	מִמֶּךָ	mīm-mēch	43	בְּךָ	bāch	
34	<i>Him</i>	מִמֶּנּוּ	mīm-měn'-nû	44	בּוֹ	bô	
35	<i>Her</i>	מִמֶּנָּהּ	mīm-měn'-nāh	45	בָּהּ	bāhh	
36	<i>Us</i>	מִמֶּנּוּ	mīm-měn'-nû	46	בָּנוּ	bā'-nû	
37	<i>You</i> (m.)	מִכֶּם	mīc-cēm	47	בְּכֶם	bā-chēm	
38	<i>You</i> (f.)	מִכֶּן	mīc-cěn	48	בְּכֶן	bā-chěn	
39	<i>Them</i> (m.)	מֵהֶם	mē-hēm	49	{ בָּם בְּהֶם }	{ bām, bā-hēm }	
40	<i>Them</i> (f.)	מֵהֶן	mē-hěn	50	{ בָּהֶן בְּהֵן }	{ bā-hěn, bā-hēn }	
		WITH	אֶת	WITH			
51	<i>Me</i>	אֵתִי	it-tî	56	<i>Us</i>	אֵתָנוּ	it-tā'-nû
52	<i>Thee</i> (m.)	אֵתְךָ	it-t'chā	57	<i>You</i> (m.)	אֵתְכֶם	it-t'chēm
53	<i>Thee</i> (f.)	אֵתְךָ	it-tāch	58	<i>You</i> (f.)	אֵתְכֶן	it-t'chěn
54	<i>Him</i>	אֵתּוֹ	it-tô	59	<i>Them</i> (m.)	אֵתָם	it-tām
55	<i>Her</i>	אֵתָהּ	it-tāhh	60	<i>Them</i> (f.)	אֵתָן	it-tān

As	
כ (כִּמוֹ *): here	מו = מה, 'what,' used as a rel. conjunction: 'that,' 'quod.' E.)
61 I	כִּמּוֹנִי cā-mō-nī
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 after (lit. the hinder parts).	אַחֲרַי אַחֲרֶיךָ אַחֲרֵיכֶם תַּחְתֵּיהֶם תַּחְתֶּם תַּחְתֵּי בֵּינִי בֵּינֵיכֶם (plur. only with plur. suffix).	<p>229</p> <p>ă-kh^a-rai, after me.</p> <p>ă-kh^a-rè-chā, after thee (m.).</p> <p>ă-kh^a-rê-chēm, after you (m.).</p> <p>tăkh-tê-hēm, under them.</p> <p>tăkh-tai.</p> <p>bê-nî, between me.</p> <p>bê-nê-chēm, between you (m.).</p> <p>ēā-dai, (up) to me.</p> <p>ēā-dāv, (up) to him.</p> <p>ēā-dê-chēm, (up) to you (m.).</p> <p>ēā-lai, upon me.</p> <p>ēā-lè-chā, upon thee (m.).</p> <p>ēā-lāv, upon him.</p> <p>ēā-lê-hēm, upon them (m.).</p>
תַּחַת under: instead of (lit. the under parts).		
בֵּין between (lit. local interval).		
עַד † (usque ad) as far as (h). (עַד) before suffixes.) עַל upon.	עַדִּי עַדָּיו עַדֵּיכֶם עַלִּי עַלָּיךָ עַלָּיו עַלֵּיהֶם	

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

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

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Remarks (for future reference).

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

- | | |
|-------------------------|---|
| 1 [I] | In <i>pause</i> , אָנִי. |
| 2 <i>Thou</i> , m.] | Also (אַתָּה). In <i>pause</i> , אַתָּחַ. |
| 4, 5, <i>He, She</i>] | a) The א was perhaps heard at the end of a sort of <i>half-vowel</i> (G.). b) In the Pentateuch אַתָּה stands also for <i>she</i> : it is then usually <i>pointed</i> like אַתָּה (i. e. אַתָּה); but this is merely an orthographical anomaly. |
| 6 <i>We</i>] | (אַנּוּ). |
| 8 <i>You</i> , f.] | (אַתְּנָה, in four passages). (אַתְּנָה, once). |
| 22 <i>To thee</i> , m.] | לְכָה, in <i>pause</i> , לְךָ. |
| 28 <i>To you</i> , f.] | לְכָנָה. |
| 29 <i>To them</i> , m.] | לְהֵמָּה *. |
| 31 <i>From me</i>] | (p) מִנִּי. |
- 231 The prepositions and other very short *atruded* particles take the *longest* possible pronunciation before suffixes. Thus (1) they constantly take the foretone *ā*: (2) prefer the longer formations; e. g. לְהֵם (not לֵם), &c., though בֵּם is found, but often בְּהֵם. (3) They take *ā* instead of *ē* as union-vowel of the suffix: so much so that this *ā* expels even the *e* of the suffix of 2nd fem. sing. בְּךָ, &c. (4) So also כֹּל (*every, all*) has assumed some pronominal peculiarities from its *quasi-pronominal* notion: כֹּלָנּוּ, cüllānū, *we all*; כֹּלֶיךָ or כֹּלְךָ, cüllēch or cüllāch, *thou entirely* (E.).
- 232 Sometimes *two* prepositions precede the same suffix: as מִתַּחַתָּיו, mittäktäv (*from-beneath-him* =) *from his place*; לְנֶגְדִי, l'näg'dî (*ad-coram-me, to before me* =) *over-against me*,

so has the termination יִ (ē) from its origin. So אֶלְךָ and עַלְךָ.

* With *collectives* it is used apparently only.

in my presence, &c. : נָנֹד, 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, éd.
 To laugh, שָׁחַק, shākhāk.
 To toil, עָמַל, ʿāmāl.
 To build, בָּנָה, bānāh.
 In vain, שָׁוָא, shāv.
 To perish, אָבַד, ābhād.
 To recompense, to reward, גָּמַל, gāmāl.
 To say, אָמַר, āmār.
 To pour out, שָׁפַךְ, shāphāch.
 Counsel, עֲצָה (y ω), ʿētsāh (יעץ, to counsel).

Sound wisdom, תְּשִׁיבָה (α ω y), 233 tūshīyyāh (ישׁוּבָה, to subsist, to be firm).
 Understanding, בִּינָה (ω), bī-nāh.
 Strength, גְּבוּרָה (ω), g'bhūrāh.
 Morsel, פֶּת, pāth.
 Dry, קָרַב, khārēbh.
 Quiet (subst.), שְׁלֵוָה, shāl'vāh.
 Sacrifice, victim, זֶבַח, zē-bhākh (dec. 6).
 Strife, contention, רִיב, rībh.
 Blood, דָּם, dām.
 Memorial, זִכָּר or זִכָּר, zē'chēr or zē'chēr.
 If, אִם; not, לֹא (īm; -lō).

Exercise 25.

- | | | | |
|------|---|---|-----|
| a) 1 | פִּי כִסִּיל מַחְתָּה לוֹ : | 1 pī ch'sīl m'khittāh lō. | 234 |
| 2 | גַּם־אֲנִי בְּאֵידְכֶם אֶשְׁחַק : | 2 gām-'nī b'ēd'chēm ʿs-khāk (p). | |
| 3 | הוּא יוֹשֵׁב לְבִטְחָה אֶתְדָּ * : | 3 hū' yōshēbh lābhē-tākh ittākh. | |
| 4 | אִם־יְהוּדָה לֹא־בָנָה בֵּית שָׁוָא עָמְלוּ בּוֹנוֹי † בּוֹ : | 4 im-Y'hōvāh lō-yibhneh bāyith, shāv ʿām'lū | |

* In pause for אֶתְדָּ.

† Partcp. Act. of Kal, בּוֹנָה (verbs in ה take † for -), pl. בּוֹנִים, with suffix בּוֹנוֹי.

(234)	5 אֲשֶׁרִיד וְטוֹב לְךָ : 6 אֶבְד זְכָרִים הֵמָּה : 7 יִבְטְחוּ בְךָ * יוֹדְעֵי שְׂמֵךְ : 8 יְהוּה נָמַל עָלַי : 9 שְׂפָכְנוּ דָמָם בַּמַּיִם : 10 אֶמְרַת לִיהוּה אֲדַנִּי אַתָּה : 11 לִיעֲצָה וְתוֹשִׁיָּה אֲנִי בִּנְיָה לִי גְבוּרָה : 12 טוֹב פֶּת חֲרָבָה וְשִׁלְוָה בָּה מִבַּיִת מֵלֵא זְבַח־רִיב :	bônāv bô. 5 äshrèchā v'tôbh lāch. 6 äbhäd zïchrām hēm- mäh. 7 yibht'khû bh'chā yôd'vê sh'm'čhā. 8 Y'hōväh gāmäl vālai. 9 sbāph'chû dā- mām cāmmäyīm. 10 ämärt' layhōväh *dōnai ättäh. 11 lî- vêtsäh v'thûshïyyäh, *nî bhî- nah, lî g'bhûrah. 12 tōbh päth kh'rebbäh v'shālväh-bäh mïrbäyïth mälê zïbhkhê-rïbh.
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b) 1. Thou (*m.*) shalt hide my commandments with thee. 2. I wisdom have dwelt (*with) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

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

235	SING.	PLUR.	SING.	PLUR.
This	{ m. זֶה, זֹה f. זֹאת, זֵאת	אֵל, אֵלֹהִים	{ m. zëh, zû f. zôth, zô	} ēl-lêh, ēl
That	{ m. הַזֶּה, הַזֹּה f. הַזֵּה, הַזֹּה		{ m. hāl-lāz, hāl-lāzëh f. hā-lē-zû	
The same	{ m. הַהוּא f. הַהִיא	הֵהֱם הֵהֶן	{ m. hā-hû* f. hā-hî*	hā-hēm hā-hēn
		SING.	PLUR.	
		m.	f.	
With		בְּזֶה	בְּזֹאת	בְּאֵלֹהִים
As		כְּזֶה	כְּזֹאת	כְּאֵלֹהִים
To		לְזֶה	לְזֹאת	לְאֵלֹהִים
From		מִזֶּה	מִזֹּאת	מֵאֵלֹהִים

* 'Those who know.' Partcp. 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 זֶה יִסְדַּתְּ לָהֶם *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*, זֶה הִנֵּה, *see there!* and 237
then merely as an intensive particle, especially in questions, as
לָמָּה זֶה, *why then?* (prop. *why there?*), b) in reference to
time, for *now*, as זֶה פְּעַמַּיִם, *now (already) twice.*

The *interrogative* pronoun is *mī* (מִי), *who?* for 238
persons; *māh, mäh-* (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 שְׁכֵם, *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 מְאוּמָה
(from מַה וְמַה, *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), 241
they, היא, הֵן, is, ea, id; ii, eæ, ea) may also be joined

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

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

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

Vocabulary.

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

243 *To be clean*, טָהַר, tāhēr.

To collect, אָסַף, āsāph.

To bind, צָרַר, tsārār.

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

Wailing, אָי, ōi.

Poverty, misery, אָבִי, 'bhōi (ἄπ. εἶρ.).

Strife, contention, מִדָּן, mīd-yān (decl. 2: *a*, דָּן).

Complaining, murmuring, שִׁיחַ, śiākh.

A wound, פָּצַע or פָּצַע, pātsā' or pētsā' (decl. 6).

Without cause, חֵינָם, khīn-nām.

Wind, רֶחַק, rūākh.

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

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

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

Work, מַעֲשֵׂה (a), mā'ē'sēh (decl. 9, a); עָשָׂה, 'āsāh, *to make*.

To dream, חָלַם, khālām.

A dream, חֵלֹם, khī'lôm.

Mountain, הָר, hār. (d).

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

Exercise 26.

- a) 1 מִי יֹאמֵר * טַהֲרֵתִי
 2 לְמִי אֲוִי לְמִי
 אֲבֹוִי לְמִי מִדְּיָנִים לְמִי שִׁיחַ
 לְמִי פְּצָעִים חֲנָם לְמִי
 חֲכִלְלוֹת † עֵינַי לְמִי אַחֲרַיִם †
 עַל דְּיָוִן: 3 מִי אֶסְפְּרֶיחַ
 בְּחַפְּנָיו מִי צָרָרִים
 בְּשִׁמְלֵה מִהֲשָׂמוּ וּמִהֲשָׂם
 בְּנִי: 4 מִי הַחֲלוֹם הַזֶּה
 אֲשֶׁר חֲלַמְתָּ: 5 מִי אֵלֵה:
 6 מִי זֶה מְלֶךְ הַכְּבוֹד:
 7 יְהוָה אֲדַנִּינוּ מִהֲאֲדִיר §
 שְׂמֶךְ בְּכָל־הָאָרֶץ: 8 יְהוָה
 מִיִּשְׁכֵּנוּ בְּהַר קֹדֶשׁ הַהַר
 תְּמִים: 9 יְהוָה מִיִּכְמוֹד
 מִהֲיָקָר חֲסִדָּךְ אֱלֹהִים:
 10 הוֹדִיעֵנִי || יְהוָה קִצְי
 וּמִתַּי יְמֵי מִהֲהִיא:
 11 מִתֵּי יָמוֹת וְאֲבֹד שְׂמוֹ:
 12 מִהֲגִדְלוֹ מַעֲשֵׂיךְ יְהוָה:

- 1 *mī-yōmār, tāhārtī mēkhāf-* 244
tāthī. 2 l'mī ōi? l'mī 'bhōi?
l'mī midyānīm? l'mī-sīākh?
l'mī ph'tsāyim khīnnām? l'mī
khāchilūth vēnāyīm? lām'ā-
kh-rīm וַאל-ḥāyyāin (p.).
 3 *mī āsāph-rūākh b'khōph-*
nāv? mī tsārār-māyīm bāssim-
lāh? māh-sh'mō? ūmāh-
shēm-b'nō? 4 māh hākh'lōm
*hāzzēh *shēr (which) khālāmtā?*
 5 *mī-ēllēh? 6 mī-zēh mē'lēch*
hāccābhōd? 7 Y'hōvāh 'dō-
nēnū, māh-āddīr † shimchā
b'chōl-hāārēts! 8 Y'hōvāh mī-
yishchōn b'hār kōdshēchā?
hōlēch tāmīm. 9 Y'hōvāh
mī-chāmōchā? māh-yākār
khāsd'chā 'lōhīm? 10 hōdī-
yēnī Y'hōvāh kītstāi 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).

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

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

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

CHAP. VII. § 3. *Relative Pronoun.*

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

246 *Cases of the Relative*] The *indeclinable* relative pronoun אֲשֶׁר *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>
<i>Nom.</i>	אֲשֶׁר	אֲשֶׁר	*shēr	*shēr
<i>Gen.</i> (noun with pron. suffix)	אֲשֶׁר (as <i>masc.</i>)	—	—	—
<i>Dat.</i>	לוֹ—אֲשֶׁר	לָהּ—אֲשֶׁר	*shēr—lō	*shēr— lāhh (<i>to whom</i>)
<i>Acc.</i>	אֹתוֹ—אֲשֶׁר	אֹתָהּ—אֲשֶׁר	*shēr—ōthō,	*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, *immō*, *his mother.*

אִמּוֹ—אֲשֶׁר, **shēr immō = 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 <i>shām,</i> <i>there.</i>	שָׁם—אֲשֶׁר <i>*shēr—shām,</i> <i>where.</i>
שָׁמָּה <i>shām'māh,</i> <i>thither.</i>	שָׁמָּה—אֲשֶׁר <i>*shēr—shām'māh,</i> <i>whither.</i>
מִשָּׁם <i>mish-shām,</i> <i>thence.</i>	מִשָּׁם—אֲשֶׁר <i>*shēr—mish-shām,</i> <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 בָּחַרְתִּיךָ, 'shĕr 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 ('shĕr) 250 alone; as in Exod. ii. 2.

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

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

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

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

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

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

Vocabulary.

- | | |
|--|---|
| <p>257 <i>To forsake</i>, עָזַב, vāzābh.
 <i>Way</i>, אֶרֶץ, ōrākḥ, <i>pl.</i> *rākhīm, <i>constr.</i> אֶרְצוֹת, ōrkhôth.
 <i>Uprightness</i>, יֶשֶׁר, yōshēr (yāshār, <i>to be straight</i>).
 <i>Perverse</i>, עֲקָשׁ, vikkēsh (vākāsh, <i>to convict of perverseness</i>).
 <i>Ant</i>, נֶמְלָאָה (ו), n’mālāh.
 <i>Leader, prince</i>, קָצִין, kātsîn.</p> | <p><i>Magistrate</i>, שֹׁטֵר, shōtēr (partcp. act. of Kal, from [shātār] <i>to write</i>).
 <i>Ruler</i>, מֹשֵׁל, mōshēl (partcp. act. of Kal, māshāl, <i>to rule</i>).
 <i>Also, even</i>, גַּם, gām.
 <i>Welfare</i>, } שְׁלוֹם, shālôm.
 <i>Peace</i>, }
 <i>Against</i>, עַל, ʿāl.
 <i>Heel</i>, עֲקֵב, vākēbh.</p> |
|--|---|

Holy, קדוּשׁ, kādōsh.

Excellent, אֲדִיר, āddīr.

Desire, חֲפֵץ, khēphēts.

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

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

Wealth, treasure, תְּרוּעָפוֹת (aw),
tōwāphōth.

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

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

To sell, מָכַר, mākhar.

Egypt, מִצְרַיִם, Mitsrā'yim.

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

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

To obtain, acquire, קָנָה, kānāh.

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

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

Exercise 27.

a) הַעֲוֹבִים אֶרְחוֹת יִשְׂרָאֵל 1
אֲשֶׁר אֶרְחוֹתֵיהֶם עֲקָשִׁים :
לֵךְ * אֶל-נְמָלָה עֲצַל אֲשֶׁר 2
אִירְלָה קָצִין שְׂטֵר וּמִשָּׁל :
גַּם-אִישׁ שְׁלוֹמִי † אֲשֶׁר 3
בְּמַחְתִּי בּוֹ אוֹכֵל † לַחֲמִי

1 häyōz'bhîm'örkhōth yōshēr, 258
*shēr örkhōthêhēm' Vikk'shîm.
2 lēch ēl-n'mālāh vātsēl, *shēr
ên-lāhh kātsîn shō'ēr umō-
shēl. 3 gām-ish s'hlômî *shēr-
bā'ākhtî bō ôchēl lākhmî hig-

* Go (thou).

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

‡ lit. eating = who ate. Partcep. act. of Kal, from אָכַל, to
eat.

(258) הַגִּדִיל * עָלַי עָקַב :

4 לְקַדוֹשִׁים † אֲשֶׁר-בְּאָרְץ

הַמָּה וְאֲדִירֵי כָּל-חַפְצֵי-בָם :

5 אֲנִשֵׁי דָמִים אֲשֶׁר בִּידֵיהֶם

זָמָה : 6 אֲנִי יוֹסֵף אַחֵיכֶם

אֲשֶׁר-מְבַרְתֶּם אֹתִי

מִצְרִימָה : 7 לְאַחֲזַרְוּ אֶת-

יָדוֹ יוֹם אֲשֶׁר-פָּדַם § מִנִּיר

צָר : 8 הִרְזָה-קִנְיָתָה יְמִינוֹ :

9 אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל

עַל-כָּל-אֱלֹהִים אֲשֶׁר בְּיָדוֹ

מְחַקְרֵי אָרֶץ וְתוֹעֵפּוֹת הַרִים

לֹא אֲשֶׁר-לֹו הַיָּם : 10 גָּאַלְתָּ

הַרְצִיּוֹן זֶה שְׁכַנְתָּ בּוֹ :

dil walai yakēbh. 4 likdōshīm,

*shēr-bāārēts hēmām, v'addirē

cōl-khēphtai-bhām. 5 ānshē

dāmīm *shēr bidēhēm' 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'mînō. 9 ēl gādōl Y'hōvāh

ūmēlēch gādōl w'al-cōl-^llōhīm

*shēr b'yādō mēkhk'rē ārēts,

v'thō'āphōth hārīm lō; *shēr-

lō hāyyām. 10 gāältā hār-

Tsiyyōn zēh schācāntā bhō.

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

CHAP. VIII. The Regular Verb.

§ 1. Derivation of Verbs. The Conjugations.

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

260 a) *Primitives.*

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

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

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

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

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

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

The noun, from which a denominative verb comes, 261 is generally a derivative: e. g. לָבַן *lābhān*, to be white, hence 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, *dūg*, to fish (G.).

A peculiar kind of denominatives, of rather late 262 formation, are derived from *augmented* nouns, so that one of their *radical* letters was in the noun a *servile*: e. g. נָחַךְ, *nūākh*, to rest, to set oneself down; hence, the noun, נָחַת, *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; γεννάω, to beget, to bear. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they have been called *conjugations** and parts of the same verb.

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters (קָטַל, קִטַּל; קִטַּל, קִטַּל; קִטַּל, קִטַּל; kittēl, kūtāl; kōtēl, kōtāl; kītāl, k'tāl; comp. to lie, to lay; to fall, to fell); partly in prefixing formative letters or

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

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

266 The conjugations that are in common use are—

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

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

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

נִקְטַל, niktāl, *he killed himself*.

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

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

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

קָטַל, küttāl, *he was killed violently, &c.*

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

הִקְטִיל, hikṭīl, *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, hithkättēl.

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

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

The persons of the derived conjugations are formed, 269 as in the perfect of *Kal*, by appending to the *tense-root* (3rd sing. masc.) the suffixes *tî*; *tā*, *t*; *āh*; | *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 termination beginning with a consonant, may serve for the rest*; only the pupil must remember that, since *tēm'*, *tēn'* are accented on the penult, a *Kamets* in the first syllable of the root will be changed into *Sh'va* (or, if the initial consonant is a *guttural*), into a *Khateph*.

Thus :

271

	Perfect. (Tense-root.)		
	1 sing.	3 m.	3 f.
<i>Niphal</i>	נִקְטַלְתִּי niktāl'tî	נִקְטַל niktāl	נִקְטַלָּה nikt'ālāh
<i>Piël</i>	קִטַּלְתִּי kittāl'tî	קִטַּל kittel	קִטַּלָּה kitt'ālāh
<i>Pual</i>	קֻטַּלְתִּי küttāl'tî	קֻטַּל küttāl	קֻטַּלָּה kütt'ālāh
<i>Hiph'il</i>	הִקְטַלְתִּי hiktāl'tî	הִקְטַל hiktāl	הִקְטַלָּה hikt'ālāh
<i>Hophal</i>	הֹקְטַלְתִּי höktāl'tî	הֹקְטַל höktāl	הֹקְטַלָּה hökt'ālāh
<i>Hithpael</i>	הִתְקַטַּלְתִּי hithkält'tî	הִתְקַטַּל hithkältel	הִתְקַטַּלָּה hithkält'ālāh

* 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. *hiktīlah* (and therefore in 3rd plur. *hiktīlū*). The pupil will find no difficulty in filling up the other persons (*nīktālī, nīktāltā, nīktālt, nīktāl, nīkt'lah, | nīktālnū, nīktāltēm, nīktāltēn, nīkt'lū*).

Vocabulary.

273 Word, אָמַר, <i>ōmēr</i> (decl. 6, <i>b</i>).	Hail, בָּרַד, <i>bārād</i> .
To divide into five, חִמֵּשׁ, <i>khimmēsh</i> (<i>khāmāsh, five</i>).	Rock, סֵלַע, <i>sēlāc</i> (decl. 6, <i>b</i>).
Plenty, עָבַע, <i>sābhāc</i> .	Tree, עֵץ, <i>ēts</i> (decl. 7, <i>a</i>).
Year, שָׁנָה, <i>shānāh</i> (<i>pl. shānīm and shānōth</i>).	To flow, מָטַר, <i>mātār †</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>ēr</i> .
Affliction, sorrow, שָׁבַר, <i>shēbhār</i> .	To steal, גָּנַב, <i>gānābh</i> .
	To bless, בָּרַךְ, <i>bārāch ||</i>.
	To walk, הָלַךְ, <i>hālāch ¶</i> .

Exercise 28.

274 a) 1 גַּלְבַּדְתָּ בְּאִמְרֵי פִידִי :	1 nilcādtā bh'imrē phīchā.
2 גַּלְבַּדְתָּ רַגְלָם :	2 nilc'dāh rāglām. 3 זֶרְעַי
3 זֶרְעַי :	tsāddikīm nimlāt. 4 לִמְמַדְתִּי
4 לִמְמַדְתִּי :	ēthcēm tōrah. 5 כִּחְמֵשׁ
5 כִּחְמֵשׁ :	ēth-ērēts Mitsrā'yīm** b'shēbhāc
אֶת־אֶרֶץ מִצְרַיִם בְּשִׁבְעַ שָׁנֵי	sh'nē hāssābhāc.

* 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 נִשְׁמְטוּ בְיָדֶיךָ
 סָלַע שִׁפְטֵיהֶם : 7 אֶת־כָּל־
 עַץ הַשָּׂדֶה שִׁבַּר הַבְּרָד :
 8 נִשְׁבְּרוּ בְלִמְאֵה־בֵּית :
 9 עַל־שִׁבְרֵךְ בֵּית־עַמִּי
 הַשְּׁבַרְתִּי : 10 עַמְּשָׂא לֹא־
 נִשְׁמַר בְּחָרֵב אֲשֶׁר בְּיַד־
 יוֹאֵב : 11 לֹא הִמְטִיר יְהוָה
 אֱלֹהִים עַל־הָאָרֶץ :
 12 הִמְטַרְתִּי עַל עִיר אַחַת :
 13 הַשְּׂמִיד אֶת־הַחֵרֶב
 מִפְּנֵיהֶם : 14 פּוֹטֵפֵר הַפְּקִיד
 אֹתוֹ בְּבֵיתוֹ : 15 נַח הַצְּדִיק
 הַתְּהַלֵּךְ אֶת־הָאֱלֹהִים :

6 nishm'tû bhîdê-sē'law (274.)
 shōph'téhēm. 7 êth-cōl-ēets
 hāssādēh shibbēr hābbārād.
 8 nishb'rû cōl-m'āh*bhāyich*.
 1 vāl-shē'bhēr bāth-ēammî
 hōshbārtî. 10 vāmāsā
 [Amasa] lō-nishmār † bā-
 khē'rēbh *shēr b'yād-Yōābh.
 11 lō himšr Y'hōvāh †lōhîm
 vāl-hāā'rēts (p.). 12 himšrtî
 vāl yîr ākhāth. 13 hishmîd
 êth-hākhōrî † mipp'nê-hēm.
 14 Pōšphār hiphkîd ōthō
 b'bhêthō. 15 Nōākh hāts-
 tsāddîk hithhāllēch êth-hā-
 †lōhîm.

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

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

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

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

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

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

‡ The Horims.

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

THE SHORT PARADIGM OF KAL.

277	1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp. act.	6 Past partcp.
1 Kal	kāfāl	k'tōl	k'tōl	yiktōl	kōtēl	kāfūl

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

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

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

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

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

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

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

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

The forms that end in *tí, tá, nû*, 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) *Vav conversive* of the *Perfect* moves the accent forward one syllable.

Infinitive or second ground-form of each Conju- 285
gation].—(a) The shorter infinitive, or *infinitive construct* (קְטֹל, k'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 נִכְסָפָהּ נִכְסָפְתָּהּ, nichsōph nichsāphtâ (thou earnestly longedst); וַיִּשְׁפֹּט שֹׁפֵט, vāyishpōt shāphôt, he will be playing the judge.
- 287 A sort of *gerund* is formed by the *infinitive construct* with לִ: e. g. לְקַטֵּל for *killing* [*interficiendo, ad interficiendum*]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the *gerundial infinitive*).
- 288 The לִ is here so closely connected, that it constitutes part of the grammatical form לְקַטֵּל, lik-tōl; לִנְפֹל, 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 *hegadcephath* 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'va*. 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**, *yīshpâtû*, *they will judge*.

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

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

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

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

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

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

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

Vocabulary.

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

Exercise 29.

a) 1 דַּרְשֵׁתִי אֶת־יְהוָה :
 2 גְּדַלְתָּ מְאֹד : 3 וְאֲנִי
 נִסְכַּחְתִּי מֶלֶכִי עַל־צִיּוֹן :
 4 כָּתְבוּ שְׁמֹנֶה עַל־יִשְׁבִּי
 יְהוּדָה : 5 תִּפְשׁוּ אֶת־נְבִיאֵי
 הַבַּעַל : 6 לְמַה רָגַשׁוּ גּוֹיִם :
 7 הֲגַר בְּרַחַה מִפְּנֵי שָׂרָה :
 8 וְדַרְךְ חֲסִידָיו יִשְׁמֹר :
 9 מִזְמֹה תִשְׁמֹר עָלֶיךָ :
 10 נֹצֵר בְּנֵי מִצְוֹת אָבִיךָ :
 11 זֹאת בְּרִיתִי אֲשֶׁר
 תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין
 זְרַעְךָ אַחֲרָיִךְ : 12 עַד־מָתַי
 עֲזַל תִּשְׁכַּב : 13 אָדָם
 בְּלִיעַל אִישׁ אֵין קוֹרֵץ בְּעֵינָיו
 חִרַשׁ רַע בְּכָל־עֵת :
 14 עֲזָבוּ פְתָאִים וְאֲשֶׁרוּ
 בְּדַרְךְ בִּינָה : 15 מְבַחָה
 מְבַחָה מִסְכָּה יִינָה אֶף
 עֲרָכָה שְׁלַחָנָה : 16 רְשָׁעִים
 לֹא יִשְׁכְּנוּ אַרְץ : 17 וְאֵךְ
 אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם
 אֲדַרֵּשׁ : 18 יוֹבֵל הוּא הִיא *
 אָבִי כָל־תִּפְשׁ כְּנֹר וְעוֹנֵב :
 19 מִי יָלַל לְשַׁפֵּט אֶת־עַמְּךָ
 הַכֹּבֵד הִזָּה : 20 מִבֵּית
 הַסּוֹרִים יֵצֵא לְמַלְךְ :

1 dārāštī ēth-Y'hōvāh. 296
 2 gādaltā m'ōd. 3 vā'nī
 nāsāchtī mālcī vāl-Tsiyyōn.
 4 cāth'bhū sītnāh vāl-yō-
 sh'bhē Y'hūdāh. 5 tiphśū ēth-
 n'bhîē hāBBāwāl. 6 lāmmāh
 rāgh'shū gōyīm? 7 Hāgār
 bār'khāh mipp'nē Sārāh.
 8 v'dē'rēch kh'sīdāv yishmōr.
 9 m'zimmāh tishmōr vālēchā.
 10 n'tsōr, b'nī, mitsvāth ābhī-
 chā. 11 zō'th b'rīthī 'shēr
 tishm'rū bēnī ūbhēnēchēm'
 ūbhēn zār'chā ākh'rēchā.
 12 vād-māthai vātsēl tishcābh'?
 13 ādām B'liyyāwāl īsh ā'ven,
 kōrēts b'vēnāv, khōrēsh rāv
 b'chōl-vēth. 14 vīzbhū
 ph'thāim v'ishrū bh'dē'rēch
 bhīnāh. 15 tābh'khāh tībh-
 khāhh, mās'chāh yēnāhh, āph
 vār'chāh' shūlkhānāhh.
 16 r'shāwīm lō' yishc'nū
 ā'rēts (p.). 17 v'āch ēth-
 dimchēm' l'nāphshōthēchēm'
 ēdrōsh. 18 Yūbhāl hū' hāyāh *
 'bhī cōl-tōphēs cinnōr
 v'vūgābh. 19 mī yāchōl lishpōt
 ēth-vāmm'chā hāccābhēd
 hāzzēh? 20 mibbēth hāsūrīm
 yātsā limlōch.

* Was.

(296) b) Translate into Hebrew—

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

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

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

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

CHAP. VIII. § 3. *Niphal*.

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

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

299 The same marks are found in the irregular verbs, except that
 where the first radical is a guttural, *Dagesh forte* is necessarily
 omitted, and compensation made for it by *lengthening* the pre-
 ceding 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 (חָלָה, Kal and Niphal, *to be sick*), and even take an accusative.

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

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

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

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

THE SHORT PARADIGM OF KAL AND NIPHAL.

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

Examples of Verbs in Niphal.

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

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

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

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

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

[cāmār, to warm].

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

Vocabulary.

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

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

To cut off, [גָּרַז], gārāz.

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

To separate, פָּרַד, pārād.

To break, שָׁבַר, shābhār.

To bury, קָבַר, kābhār.

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

To take; to catch, לָכַד, lā-
chād*.

To gather; to collect, קָבַץ,
kābhāts.

To stumble, כָּשַׁל, cāshāl.

To burn, שָׂרַף, sārāph.

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

Before, in the sight of, נִגַּד, 308
nēgēd. From before, מִנִּגַּד.

Therefore, עַל־כֵּן, ʿāl-cēn.

Suddenly, פֶּתָע, pēthāʿ.

Remedy, מִרְפֵּא (a, a³),

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

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

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

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

Garment, בְּגָד (decl. 6, a),
bēgēd.

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

* Also 'to take by lot' [λαγχάνω?]

- (308) *Frowardness*, תְּהוּפֹכָה, tā-
Deceit, { h*phúchāh
 (only in plur.),
 hāphāch.
Wickedness, הוּוּה, hāvvhā.
Righteous, צַדִּיק, tsāddik.
To write; to number, סָפַר, sāphār.

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

Famine, רָעַב, rāʿābh (rāʿēbh,
 to be hungry).

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

Exercise 30.

- 309 a) 1 נִגְרַזְתִּי מִנְּגֵד עֵינַיִךְ : 1 nigrāztī minnē'gēd yēnēchā.
 2 הִרְשָׁעִים פִּים נִגְרָשׁ : 2 v'hār'shāʿim cāyyām nig-
 rāsh. 3 וְאֶל-עֵן פֶּתְחֵי יִשְׁשַׁבְּהֶר', וְעַן מַרְפֵּא*.
 3 עַל-כֵּן פֶּתַע יִשְׁבֵּר וְאִז : 3 yishshābhēr', v'ēn mārpe'*.
 4 מִרְפֵּא : 4 tikkābhēr b'sēbhāh tōbhāh.
 5 טוֹבָה : 5 b'khāblē khāttāthō yittā-
 6 יִתְמַד : 6 nishm'dāh miBBin-
 7 אִשָּׁה : 7 b'dērēch
 8 תְּכַשֵּׁל : 8 khōchmāh lō thiccāshēl.
 9 תִּשְׁרַפְנָה : 9 מעולם נִסְכַּתִּי : 9 mēʾōlām nissāctī*.
 10 נִרְדָּם בִּקְצִיר בֶּן מִבִּישׁ : 10 nir-
 11 לְשׁוֹן תִּהְפְּכֹת תִּפְרַת : 11 nirdām bākkātsīr bēn mēbhish †.
 12 בְּהוֹת בְּגָדִים יִלְכְּדוּ : 12 l'shōn tāhpūchōth ticcārēth.
 13 יָד לֵיד לֹא-יִנְקָה רַע : 12 b'hāvvhāth bōg'dim yillā-
 14 חוֹרֵעַ צַדִּיקִים נִמְלֹט : 13 yād l'yād †
 15 דָּמוֹ הִנֵּה נִרְדָּשׁ : 14 lō-yinnākēh rāʿ, v'zērāʿ tsād-
 16 תִּפְרַת הָאָרֶץ בְּרַעַב : 14 dikīm nimlāt (p). 14 gām-
 17 נִכְמְרוּ רַחֲמָיו אֶל-אֶחָיו : 15 dāmō hinnēh nidrāsh (p).
 18 הִקְבְּצוּ בְּנֵי יַעֲקֹב : 15 lō-thiccārēth hāērēts bārā-
 16 בֵּית רְשָׁעִים יִשְׁמַד : 16 nichm'rū rākh'māv
 17 יִשְׁמַד : 17 ēl-ākīv. 17 hikkābh'tsū b'nē
 18 : 18 Yāʿkōbh. 18 bēth r'shāʿim
 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 (309) be numbered (for *) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked (*pl.*) shall not be unpunished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be *utterly* destroyed. 13. Gather (*pl.*) all Israel: and they were gathered. 14. (In the-being-gathered-together of the nations =) In the nations being gathered together and the kingdoms. 15. Those who-are-gathered (*pl. partcp.*) to thee.

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

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

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

a) When this letter is a guttural.

* קָ . How pointed before *Resh*?

L

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

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

Significations of Piël.]

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

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

THE SHORT PARADIGMS OF KAL, NIPHAL, AND PIEL.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	316
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		

Normal Forms.

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

Examples.

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

(Piël)

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

- 319 Pual is the Passive of Piël: e. g. **גָּנַב**, *to steal*; Piël, *to steal*; Pual, *to be stolen*.
- 320 In Piël the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea: e. g. **רָפָא** in Piël *to stitch up*, in Kal *to heal*; **בָּרָא**, Piël *to cut, to hew out*, Kal *to form, to make*; **גָּלָה**, Piël *to uncover*, Kal *to reveal*.
- 321 Piël is also found *intransitively*, but only in poetry, as an intensive form, as **חָתַת**, *frangi*; **פָּתַח**, *to be open*.
- 322 The Perfect of Piël has frequently *Pathakh* in the final syllable instead of *Tsere*: e. g. **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*; **כָּבַס**, *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 **וְאֶקְטַל** for **וְאֶקְטֹל**. Instead of **תִּקְטְלוּנָה** are found such forms as **תִּקְטְלוּנָה**.
- 324 c) The Infin. absol. has the marked form **קַטַּל** (as **יִסַּר**, *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. **מְאָדָּם**, *dyed red*).
- 326 The Partcp. Pual sometimes occurs without the prefix **מְ**; 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 **אֶקְטַל**, there occur also (very seldom) the forms **אֶסַּעַר**, **אֶזְרָה**.

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

Vocabulary.

- To seek; to try to get*, בִּקֶּשׁ, bikkēsh, *Piël* (*Kal* not used).
- To restore, repay, recompense*, שִׁלַּם, shillām, *Piël*; [(shālām), *to be at peace, &c.*].
- To seek early*, שָׁחַר, shākhār (denom. from shākhār, *the dawn*).
- To overthrow; to pervert*, סָלַף, sālāph, in *Piël*.
- To separate*, פָּרַד, pārād. Niphal, *to separate oneself; to be separated*.
- To lie*, כָּזַב, cāzābh (both in *Kal* and *Piël*).
- Knowledge*, דָּעַת, dāwāth (properly an inf.).
- A scorner; a scoffer*, לֵטַס, lēts, partcp. of לוֹץ (v), *to scoff, mock*.
- Sevenfold*, שִׁבְעָתַיִם, shibh-yāthā'yīm (prop. a *Dual*).
- Thus*, כֵּן, cēn.
- Life*, חַיִּים, khāyyīm.
- Evil*, רָע, rāw; and רָעָה, rā- 327 vāh, *fem.* (as *abstract*).
- Favour*, רָצוֹן (hω), rātsōn.
- Wickedness*, רִשְׁעָה (ω), rish-vāh (rāshāw, *to be wicked*).
- Not (to be)*, אֵין* (*constr.* אֵין), äyīn (*constr.* ên).
- Folly*, אִוְלָת, ivv'lēth.
- Mischief*, עָמַל, āmāl.
- Lip*, שָׁפָה, sāphāh, *Dual* שְׁפָתַיִם, s'phāthā'yīm.
- A witness*, עָד, vād (strictly a partcp. from עָדָה): decl. 1.
- Truth, faithfulness*, אֱמוּנָה, ēmûn (decl. 3, g); ish 'mû-nîm (*a man of faithfulness=*) *a faithful (or true) man*.
- To wash* [כָּבַס], cābhās, in *Piël* and *Pual*.
- To be or become clean*, טָהַר, tāhēr.

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

Exercise 31 (Piël).

328 a)	1	הַמְלִימְד אָדָם דַּעַת* :	1	hā-m'lämmēd ādām dāvāth
	2	בִּקֵּשׁ לֵץ חֲכָמָה וְאִין :	(p).	2 bikkēsh lēts khōchmāh,
	3	יִשְׁלֵם שְׁבַעֲתַיִם :	3	vāāyīn (p). 3 y'shällēm shibh-
	4	פֶּר צְדָקָה לְחַיִּים וּמְרִדָּה רָעָה	4	vāthāyīm (p). 4 cēn-ts'dakāh
	5	לְמוֹתוֹ : שׁוֹחַר טוֹב יִבְקֵשׁ	5	l'khāyyīm ūm'rāddēph rāvāh
	6	רָצוֹן : רִשְׁעָה תִּסְלַף	6	l'mōthō. 5 shōkhēr tōbh
	7	חֲטָאִים תִּרְדָּף	7	y'bhākkēsh rā-tsōn. 6 rishvāh
	8	רָעָה וְאֶת־צְדִיקִים יִשְׁלֵם־	8	t'sällēph khāttāth. 7 khāttāim
	9	טוֹב (323, a) : לְתַאֲוָה יִבְקֵשׁ	8	t'rāddēph rāvāh, v'ēth-tsāddī-
	10	נִפְרָד † : אֹולֵת אָדָם	9	kīm y'shällēm-tōbh. 8 l'thā-
	11	תִּסְלַף דְרָכּוֹ : עֲמַל	9	vāh ¹⁸ y'bhākkēsh niphrad.
	12	שְׁפִיתֵיהֶם תִּדְבַּרְנָה :	10	9 ivv'lēth ādām t'sällēph
	13	לְבַד יִדְבַר תְּהַפְכוֹת :	11	dārcō. 10 yāmāl siphtēhēm
	14	עַד אֲמוּנִים לֹא יִכּוּב :	12	t'dābbēr'nāh. 11 libb'chā
	15	דָּמוֹ הֵינָה נִדְרָשׁ :	13	y'dābbēr tābpū'chōth. 12 v'ed
	16	אִין מְקַבֵּר לְהַמָּה :	14	'mūnīm lō' y'chāzzēbh.
	17	כִּבְסֵי בִיּוֹן לְבָשׁוּ וּבְדָם־	15	13 dāmō, hīnnēh, nidrāsh (p).
	18	עֲנָבִים סוּתָה : וּכְבִּסְתֶם	16	14 ēn m'kābbēr lāhēm māh.
	19	בְּגִדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי	17	15 cibbēs bāyyāyīn l'bhūshō
	20	וּמְהֵרָתֶם :	18	ūbh'dām-ē-nābhīm sūthōh.
			19	16 v'chibbāstēm bigdēchēm
			20	bāyyōm hāshsh'bhīvī ūt'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 *nominative case*.

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

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	329
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl		

Vocabulary.

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

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

Lo! הֵן, hēn.

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

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

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

Hope, תּוֹחֵלָה (a ω), tōkhēlēth (תָּחַל, in Piël, to hope).

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

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

Rebuke, תּוֹכַחַת (a ω y), 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, 'e'tsēm (in pause, 'ā'tsēm).

Report, שְׁמוּעָה (ω), sh'mūyāh; shāmāy, to hear.

Love, אֶהְבֵּהּ, āh'bhāh (ω).

Dust, עָפָר, 'āphār.

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

Exercise 32 (Pual).

332 a) : (p) נֶפֶשׁ בְּרַחָה תְּדֻשָּׁן (p)	1	1 nē'phēsh-b'rāchāh th'dūsh-shān (p).
: (p) הֵן צְדִיק בְּאֶרֶץ יִשְׁלָם (p)	2	2 hēn tsāddīk bāārēts y'shūllām (p).
: לפי שכלו יהלל איש	3	3 l'ph̄t sichlō y'hūllāl-īsh.
: (p) נֶפֶשׁ חֲרָצִים תִּדְרָשׁוּ (p)	4	4 nē'phēsh khārūtsīm t'dūshshān (p).
תוהלת ממשכה מחלח	5	5 tōkhē'lēth m'mūshshāchāh mākh·lāh lēbh.
לב: 6 שמר אדניו יכבד (p)	6	6 shōmēr *dōnāv y'chūb'bād (p).
7 טובה תוכחת מגלה *	7	7 tōbhāh tōchākhāth m'gūllāh mēāh*bhāh m'sūttā'rēth (p).
: (p) מֵאֲהֵבָה מִסְתַּרְתָּ (p)	8	8 b'khē'sēd vē'mēth y'chūppār vāvōn.
: 8 בחסד ואמת יכפר עון	8	9 shūddād sādēh.
9 שִׁדְר שְׂדֵה: 10 שְׂמוּעָה	9	10 sh'mū-yāh tōbhāh t'dāsshēn-
: טובה תִּדְרָשׁוּ עַצְמָם (p)	10	vā' tsēm (p).
11 שְׂמָה קִבֵּר אֲבֵרָהִם וְשָׂרָה	11	11 shāmāh kūbbār Ābhrāhām v'Sārāh ishtō.
12 וְשִׁפְךָ דָּמָם אֶשְׂתוּ:	12	12 v'shūppāch dāmām cēvāphār.
: 13 כַּעֲפָר: הַבְּנֵי כַּפָּס:	13	13 hābbē'gēd cūbbās.

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

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

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

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

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

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

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

Meanings of Hiphîl.]

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

- 338 The causative and transitive Hiph̄l is employed in Hebrew for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's *habit of body* was conceived in Hebrew as the result of *personal agency*, and represented as produced by the individual himself: e. g. שָׁמֵן, Hiph̄l, to become fat (properly to produce fat); חָזַק and אָמַץ, Hiph̄l, to become strong (properly to develop strength); עָטַף, Hiph̄l, to become feeble. The same analogy applies to עָשַׂר, Hiph̄l, 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. דָּחַרְישׁ, not, to be silent, but properly to keep silence (*silentium facere*, Plin.); דָּרְגִיעַ, to lead a quiet life. In such cases there is often an ellipsis, as הֵיטִיב, to deal well; הִשְׁחִית, to do wickedly, properly to make good or bad (sc. דִּרְכּוֹ, דִּרְכּוֹ, 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. דִּשְׁרִישׁ, to put forth roots; דִּקְרִין, to put forth horns.
- b) Hiph̄l also expresses the actual use of a member, as הִאָזֵן, to listen (properly to make ears); דִּלְשִׁין, 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. יָלַל, *potuit*, Imperf. *Hophal*, *potens fiet*, i. e. *poterit*.
- 341 It is only the *Perfect* of Hiph̄l that always retains the וְ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the *Infin.*, *Imper.*, and *Imperf.* frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *î* and *ê*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and, with gutturals, is changed into *Pathakh*.

The Infin. absol. has generally *Tsere*, with and without *Yod*, 342 as **הִקְטִיל**, **הִכְבִּד**, **הִשְׂמִיד** *.

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

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

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

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

In the Passive (*Hophal*) Perf., Imperf., and Partcp. *š* (ֶ) is 347 found in the first syllable as well as *ö* (ֹ), **הִקְטַל**, but not so often in the regular verb: e. g. **הִשְׁכַּב** †.

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

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

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	
1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	349
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 <i>Piel</i>	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl		
5 <i>Hiphil</i>	hiktāl	hāktāl	hāktāl	yāktāl	māktāl		
6 <i>Hophal</i>	höktāl	höktāl	(none)	yöktāl	möktāl		

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

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

‡ Verbs **פָּ** have *š* constantly, as **הִפָּדַ**.

Vocabulary.

- 350 *To be holy*, קָדַשׁ, kādāsh.
To bend forward, שָׁקַף, shā-
 kāph (in Hiph. *to look*).
To act prudently, שָׂכַל, sāchāl
 (in Hiph. *to be wise*, partecp.
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, rā'ēbh (in
 Hiph. *to cause to hunger;*
to starve).
To devise, הִשָּׂב, khāshābh.
Heaven, שָׁמַיִם, shāmā'yim
 (constr. שָׁמַי).
Doing; deed (of man, in a bad
 sense), עֲלִילָה (ω), 'ēlilāh
 (yālāl).
Now, עַתָּה, 'āttāh.
Profane, חָנָף, khānēph
 (usually translated *hypo-*
crite).
- Corn* (separated from the husk),
 בָּר (d), bār (bārār, *to sepa-*
rate).
Root, שָׁרַשׁ, shōrēsh (*pl.*
 שָׁרָשִׁים, shōrāshīm, with
 Kamets Khatuph instead of
 Khateph Kamets).
From above, מִמַּעַל, mimmā-
 yāl.
From below, מִתַּחַת, mittā-
 khāth.
To shame; to hurt, כָּלַם, cā-
 lām (in Piēl).
A lamb, כֶּבֶשׂ, cē'bhēs.
Wise; intelligent, מְבִין, mē-
 bhîn.
A prodigal, זֹלֵל, zōlēl (*partecp.*
 Kal).
Lot, גֹּרָל, gōrāl.
Powerful, עָצוּם, 'ātsūm.
To eat, אָכַל, 'āchāl.
Flesh, שָׂרַר, sh'ēr (decl. 1, a)
To strip (off); to flay, פָּשַׁט,
 pāshāt.

Exercise 33 (Hiphil).

a) 1 הַשְׁחִיתוּ הַתְּעִיבוּ
 2 יְהוָה מְשָׁמִים
 הַשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאוֹת
 הַיֵּשׁ מִשְׁפִּיל הַרֶשׁ אֶת-
 אֱלֹהִים: 3 בְּנֵי אִם מְצוֹתַי
 הַתְּצַפֵּן אֶתְךָ לְהַקְשִׁיב
 4 לְחֻכְמָה אֲזַנֶּדָּ: עֵתָה
 בְּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:
 5 לֹא-יִרְעִיב יְהוָה נֶפֶשׁ
 צַדִּיק: 6 בְּפֹה חֲנֹף יִשְׁחִית
 רַעְיוֹ: 7 בְּרֻכָה לְרֹאשׁ
 מִשְׁבִּיר בָּר: 8 טוֹב יִנְחִיל
 בְּנֵי-בָנִים: 9 רִצּוֹן-מְלֹךְ
 לְעַבְדֵךְ מִשְׁפִּיל: 10 לֵב אָדָם
 יִחְשֵׁב דְּרָכּוֹ: 11 הַנְּחִיל
 אוֹתָם אֶת-הָאָרֶץ: 12 אֲנֹכִי
 הַשְׁמַדְתִּי אֶת-הָאֱמֹרִי
 מִפְּנֵיהֶם: 13 וְאִשְׁמִד פְּרִי
 מִמֶּעַל וְשָׂרְשׁוּ מִתַּחַת:
 14 וְהַכְּשִׁיבִים הַפְּרִיד יַעֲקֹב:
 15 מְדִינִים יִשְׁבִּית הַנּוֹרָל
 וּבֵין עֲצוּמִים יִפְרִיד:
 16 אֲכָלוּ שְׂאֵר עֲפִי וְעוֹרָם
 מְעַלְיָהֶם הַפְּשִׁטוּ: 17 נוֹצֵר
 תּוֹרָה בֵּן מִבֶּן וְרַעָה*
 זוֹלָלִים יַכְלִים אֲבָיו:

1 hishkithû hithy'bbû יֵע-351
 lāh. 2 Y'hōvāh mishshā-
 māyim hishkîph עַל-b'nē-
 ādām, lir'ōth h'yēsh māscil
 dōrēsh ēth-²lōhīm. 3 b'nī im
 mitsvōthāi titspōn ittāch,
 l'hākshîbh lākshōchmāh ōz-
 nēkhā. 4 v'attāh bhānīm
 hākshîbhû l'yimrē phī. 5 lō
 yārēibh Y'hōvāh nēphēsh
 tsāddîk. 6 b'phēh khānēph
 yāshkhîth rēvēhû. 7 b'rāchāh
 l'rōsh māshbîr bār. 8 zōbh
 yānkhl̄l b'nē-bhānīm.
 9 r'tsōn-mē'lēch l'yē'bhēd
 māscil. 10 lēbh ādām
 y'khāshshēbh dārcō. 11 hin-
 khil ōthām ēth-hāārēts.
 12 ānōchī hishmādtī ēth-
 hā'mōrī mipp'nēhēm.
 13 vāāshmd̄d piryō mimmāvāl
 v'shōrāshāv mittākthāth.
 14 v'hācc'sābhīm hiphrīd Yā-
 y'kōbh. 15 midyānīm yāsh-
 bîth hāggōrāl (p); ūbhēn
 y'ṣūmīm yāphrīd. 16 āch'lū
 sh'ēr v'āmmī v'yōrām mēy'lē-
 hēm hipshī'û. 17 nōṣēr
 tōrāh bēn mēbhīn v'rōyēh
 zōl'lim yāchlīm ābhīv.

* 'One who feeds,' partic. 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-cessate. 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 Piël.

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, *yāmād* (in Hiph. *to make to stand*; Hoph. *to be set or placed*; al. *to be held up*).
To mourn, אָבַל, *ābhāl*.
Grave, קָבַר, *kē'bhēr* (decl. 6, *a*; but, with suffixes, *kibhr-ī*, &c.).
Branch, נֵצֶר, *nētsēr*.
Gift: a bloodless sacrifice; a meat-offering, מִנְחָה (ω), *minkhāh* (*mānākh*, inus. *to give*).
- A drink-offering*, נִסְחָה, *nēsēch* (decl. 6, as *khē'běr*); [*nāsāch*, *to pour out*].
Rain, גֶּשֶׁם, *gēsēm* (decl. 6, as *kē'bhēr*).
Corn, דָּגָן, *dāgān* (decl. 4, *a*); [*dāgāh*, *to increase*].
A fountain, מַעְיָן, *mā'lyān*.
Chariot, מֵרֶכֶב, *mērcābhāh* (from *rāchābh*, *to ride on a horse*, &c., or in a carriage).
Anger, אַף, *āph* (for *ēnēph* from *ānāph*, *to breathe*: literally, *nose*): decl. 8.
To become dry; to be dried up, יָבֵשׁ, *yābhēsh*.
Strength, כֹּחַ, *cōākh* (decl. 1).
To cleave, דָּבַק, *dābhāk* (partcp. Hophal, *made to cleave, to adhere*).
The jaws, מַלְקוֹחַיִם, *malcōkhā'yim* (dual).
Ploughman, אִצְרִים, *iccārīm*.

Exercise 34 (Hophal).

a)	עָלֶיךָ הַשְׁלַכְתִּי :	1	vālèchā hōshlächti.	353
	וְאַתָּה הַשְׁלַכְתָּ מִקְבְּרֶךָ :	2	v'attāh hōshlāchtā mikkībh-	
	כִּנְצֵר נִתְעַב :	3	r'chā c'nētsēr nith'abh *.	
	מִנְחָה וְנֶסֶף מִבֵּית יְהוָה :		3 hōchrāth minkhāh vānē'sēch	
	אֲבֵלָה אֲדַמָּה כִּי שָׁדַד :	4	mibbēth Y'hōvāh. 4 ābh'lāh	
	דָּבַן : הַמֶּלֶךְ עַל-מַלְכוּת :	5	*dāmāh cī shūddād dāgān.	
	מֵעֵין נִרְפָּשׁ וּמִקּוֹר מִשְׁחַת :	6	5 hōmlāch v'al-mālchūth.	
	צַדִּיק מִטּ לִפְנֵי רָשָׁע :		6 māvyan nirpās * ūmākôr	
	חֶמְלֶךְ הִיָּה מֵעַמֵּד :	7	mōshkhāth, tsāddik † māz †	
	בְּמִרְפָּבָה : יְהוּ מִכְשָׁלִים :	8	liphnē rāshāy. 7 hāmmēlēch	
	לִפְנֵיךְ בָּעַת אֶפְדָּ : יֵשׁ :	9	hāyāh mō'v'mād bāmmērcā-	
	כִּהְרֵשׁ כִּחַי וְלִשׁוֹנֵי מִדְּבַק :		bbāh. 8 yihyū § mūchshālīm	
	מִלְקוֹחַי : וְהִכְלִמוּ אֶפְרַיִם :	10	l'phānèchā b'veth āpp'chā.	
	כִּי לֹא הָיָה נֶשֶׁם בְּאָרְץ :		9 yābhēsh cākhē'rēs cōkhī,	
	הָאֲנָשִׁים טֹבִים לָנוּ מֵאֵד :	11	ūl'shōnī mūdbāk māl'kōkhāi.	
	וְלֹא הִכְלַמְנוּ :		10 v'hōchl'mū iccārīm cī lō-	
			hāyāh gē'shēm bāārēts (p).	
			11 hā'nāshīm tōbhīm lānū	
			m'ōd v'lō hōchlämnū.	

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

8. Write down the short Paradigm of שָׁלַךְ in Hiphil and Hophal.

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

† Supply 'so is' before tsāddik.

‡ מָט partep. Kal from מוּט, to shake, to totter, to slip, &c.

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried { with him.
with them.
b) The graves in which they are buried.
c) The graves of the Gentiles.
d) He destroyed the cities of the Gentiles.

CHAP. VIII. § 6. *Hithpaël.*

354 This conjugation prefixes to the Piël form *kättël* (קַטַּל) the syllable *hith**, which, like *hin* in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle *אָת*, *self*.

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

- a) When the first radical is a sibilant (ס, ץ, ש), it changes places with *ת*, as (from *shāmār*) הִשְׁתַּמֵּר, *to take heed*, for הִתְשַׁמֵּר, *to be burdened*, for הִתְסַמֵּר.
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*; הִפְאֵר, *to cleanse oneself*; הִתְנַחֵם, *to conduct oneself uprightly*.

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

The meanings of Hithpaël.]

- 356 a) Most frequently it is *reflexive*, but chiefly of *Piël*, as הִתְקַדֵּשׁ, *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. אָת, Syr. אָת.

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

- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. *ābhāl* (Kal), *to mourn*, is found only in poetry. *Hithābbāl* (Hithpaël), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses *reciprocal action* (like Niphal), as הִתְרְאוּ, *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, Imperfective, and Imperative. (הִתְקַדְּשׁ, *sanctify thyself*). In *pause* these forms take *Kamets*, as יִתְאַבֵּל.

358 THE SHORT PARADIGMS OF THE REGULAR VERB IN ALL ITS FORMS.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.
1 Kal	kātāl	kātōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piel	kittēl	kättēl	kättēl	y'kättēl	kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	hāktāl	hāktāl	yāktāl	māktāl	
6 Hophal	hōktāl	hōktāl	(none)	yōktāl	mōktāl	
7 Hithpaël	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

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

Vocabulary.

359 *To press; to be urgent with,*
רָהַב, rāhābh.

To despise [קָלָה], kālāh.

To be weighty; to be honoured,
כָּבַד, cābhād (in Hithp. to
*show oneself honoured; to
boast oneself*).

To lack, חָסַר, khāsār.

To relax, רָפָה, rāphāh (to
hang down the hands, &c.
Hithp. to relax oneself; to
be slothful).

Service; work, מְלָאכָה, m'lā-
chāh (lāāch).

To be known or recognised,
הִתְנַפֵּר, hithnāccēr (nācār,
inus. is to be strange: the
notion of contemplating, re-
cognizing, &c. comes from

that of looking at anything
as strange).

To place [יָצַב], yātsābh (in
Hithp. to stand firm or up-
right).

Companion, friend, רֵעַ, rēāʿ.

Servant, slave, עֶבֶד, yē'bhēd
(ʿābhād, to work).

Possessor, lord, בָּעַל, bāʿāl*.

Work, מְעַלְל, māʿēlāl (only in
pl.) α, from עָלַל.

Pure, זָךְ or זָח, zāch or zāch.

Mean, חָשֹׁךְ, khāshūch (pl.
חֲשָׁכִים; khāshāch, to be
dark.

Garment, מְעִיל, m'ēʿil (māʿēl).

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

Exercise 35 (Hithpaël).

<p>a) 1 הִתְרַפֵּס וְרִהַב רַעֲיָד׃ 2 טוֹב נִקְלָה וְעָבַד לוֹ מִמֵּת־כֶּבֶד וְחִסְר־לֶחֶם׃ 3 גַּם מִתְרַפֵּה בְּמִלְאֲכָתוֹ אֵחָ הוּא לִבְעַל מִשְׁחִית׃ 4 גַּם בְּמַעַלְלוֹ יִתְנַפֵּר־נָעַר אִסְרוֹד וְאִם יִשָּׁר פַּעְלוֹ׃ 5 רַע רַע יֹאמֵר הַקִּינָה וְאִזְלֹ לוֹ אִזְ יִתְהַלֵּל׃ 6 חֲזִית אִישׁ מְהִיר בְּמִלְאֲכָתוֹ לִפְנֵי־ מְלָכִים יִתְיַצֵּב בְּלִית־יָצֵב לִפְנֵי חֲשָׁכִים׃ 7 כַּמִּים נִשְׁפָּכְתִּי וְהִתְפָּרְדוּ כָּל־ עֲצָמוֹתַי׃ 8 וְיִתְפַּשֵּׁט יְהוֹנָתָן אֶת־הַמַּעִיל אֲשֶׁר עָלָיו׃</p>	<p>1 hithrāppēs úr'hābh rēvè- 360 chā. 2 tōbh nīklēh v'v'ē'bhēd lô, mimmithcābbēd vākh'sār- lākhēm. 3 gām mithrāppēh bhīmlāchtō ākh hū' l'bhā'āl māshkhīth*. 4 gām b'mā'v- lālāv yithnāccēr-nā'ār, im- zāch, v'im yāshār pō'v'lo. 5 rāv, rāv yōmār hākkōnēh v'ōzēl lô āz yithhāllāl (p). 6 khāzīthā īsh māhīr bim- lāchtō liphnē-m'lāchīm yith- yātstsābh (p), bāl-yithyātstsēbh liphnē kh'shūccīm. 7 cāmmā- yim nishpāchtī v'hithpār'dū cōl-vātsmōthāi. 8 vāyiyith- pāshshēt Y'hōnāthān ēth- hāmm'vīl 'shēr vālāv.</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

* 5, 3.

(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 (תָּ) עֲמַדְתֶּם.

b) In the forms that take a preformative, the first radical of the regular verb takes *silent Sh'va*, and closes the syllable. In a verb *Pe guttural* the preformative usually retains the same vowel that the preformative of the regular verb has, and places the *Khateph* of the same sound under the first radical. Thus for קִי we should have

קִי, יִי.

c) Since, however, *i* and *u* have no *Khateph* of their own sound, the *Khateph* of the same class (60, 61) is used: i. e. the *Khateph* of the *e*-sound (*Khateph Segol*) for *i*; that of the *o*-sound (*Khateph Kamets*) for *o*: and the vowel of the preformative is changed into the *short vowel from which the Khateph is derived*. (See Paradigm E.) Hence the changes will be (if we take פ for the first radical and ה for the preformative of the verb *Pe guttural*):

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Regular Verb.

hāk- hik- hök- hūk- פֶּה פֶּה פֶּה פֶּה

Verb *Pe guttural*.

hā-kh^a hē-kh^e hō-kh^o hū-kh^u פֶּה פֶּה פֶּה פֶּה

364 Sometimes, however, the first radical (especially if פ) 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), שִׁחַבְשָׁ (yēkh- (364) bāsh). Niph. נִחַפְּךָ (nēhpäch), *to change oneself*; Hiph. הִחַסִּיר (hēkhsîr), *to cause to fail*.

The pupil should observe that the characteristic *ni-*, *hi-* of 365 *Niphal* and *Hiphl* passes, respectively, into *nē*, *hē* 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 *Khàteph* of the guttural is changed into its homogeneous short vowel: יַעֲמֹד, יַעֲמֹדוּ (yäyämdu); so נַעֲזְבָה, נַעֲזְבָהּ, *she is forsaken*.

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

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

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

Thus תַּחְמוֹד becomes תַּחְמֹד (hēyämädta, v'häyämädta).

- In the *Perfect of Hiphl* ě (ֶֿֿֿ) is sometimes changed into ē (ֶֿֿֿ), and in *Perfect of Hophal* ö (ֶֿֿֿ) into ô (ֶֿֿֿ 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 עמד, to stand.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
370 <i>Perf. 3 s.</i>	yāmād yām'dāh y'mādtēm'	nēy'mād (עָמַד) nēy'ēmdāh nēy'mādtī	hēy'mīd (עָמַד) hēy'mīdāh hēy'mādtī	hōy'mād hōy'ōmdāh hōy'mādtī
<i>Infin. constr.</i>	y'mōd	hēyāmēd	hāy'mīd	hōy'mād
<i>absol.</i>	yāmōd	nāy'mōd	hāy'mēd	
<i>Imperat.</i>	y'mōd yimdi — kh'zāk khizkī	hēyāmēd hēyām'dī	ha'mēd ha'mīdī	(wanting)
<i>Imperf. A)</i>	yāy'mōd tāy'mōd tāy'āmdī (2f.) ēy'mōd (1) tāy'mōdnāh (or) B) yākhmōd tākhmōdī — yēkh'zāk tēkh'zāk tēkh'zākī ēkh'zāk tēkh'zāknāh	yēyāmēd tēyāmēd tēy'āmdī ēyāmēd (1) tāy'mēdnāh	yāy'mīd tāy'mīd tāy'mīdī āy'mīd tāy'mēdnāh	yōy'mād tōy'mād tōy'ōmdī ōy'mād tōy'mādnāh
<i>Partep. act.</i>	yōmēd	nēy'mād	māy'mīd	mōy'mād
<i>pass.</i>	yāmūd			

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

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

To train up	חָנַךְ khānāch	To bind up	חָבַשׁ khābhāsh (371)
To cease, to forbear	חָדַל khādāl	To search out, explore	חָפַשׁ khāphāsh
To pass by *	חָלַף khālāph	To stand	עָמַד vāmād
To pity, to spare	חָמַל khāmāl	To dispose, to set in order	עָרַךְ vārāch
To draw out	חָלַץ khālāts †	To be deep	[עָמַק] vāmāk
To be strong, violent	חָזַק khāzāk	To pass (a river, &c.)	עָבַר vābhār
To gird	חָגַר khāgār	To help	[עָזַר] vāzār
To be dark	חָשַׁח khāshāch	To surround †	עָטַר vāfār
To want	חָסַר khāsēr	To shut	[עָצַר] vātsār
To be ashamed	[חָפַר] khāphār	To leave	עָזַב vāzābh
To search	[חָקַר] khākār		

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

* 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 ätsäl.
Young cow	פָּרָה pāräh.
City	עִיר 'ir (pl. עָרִים, 'ärîm).
End, limit	קָצֵה kätseh.
Boundary,	גְּבוּל g'bhûl (gäbäl, to bound).

Exercise 36.

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

372 a) 1 קִנְיָה חֶמֶת־גְּבוּר וְלֹא יַחְמֹל בְּיוֹם נָקָם:	1 kinäh kh ^a mäth-gäbhër (p), v'lô yäkhmôl b'yôm näkäm.
2 לֹא יִרְעֵיב יְהוָה נֶפֶשׁ צַדִּיק יְהוֹת רְשָׁעִים יִהְיֶה:	2 lô yärvēbh Y'hōväh nēphēsh tsäddîk; v'hävväth r'shävîm yēh'dōph.
3 צַדִּיק מִצָּרָה נֶחְלָץ:	3 tsäddîk mits-säräh nēkh ^e läts(p).
4 וַיֹּאמֶר שְׂאוּל בְּרָכִים * אַתֶּם לַיהוָה כִּי חִמַּלְתֶּם עָלַי:	4 v'äyômēr Shäül b'rūchîm ättēm lä Y'hōväh cí kh ^a mältēm v'alai.
5 † לַיהוָה אֶת־כָּל אֵיבֶיךָ מִפְּנֵיךָ פֹּאשֶׁר דִּבַּר יְהוָה:	5 † läh-dōph èth-cöl-öy'bhèchä mippänèchä cä'shër dibbēr Y'hōväh.
6 לֹא עֲזַבְתֶּם אֶת־אֶחָיִכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וְשִׁמְרַתֶּם אֶת־מִשְׁמַרְתִּי מִצֹּת יְהוָה:	6 lô-èzäbh'tēm èth- ^a khèchēm zèh yämîm räbbîm 'äd häyyôm häzzèh; úsh'märtēm èth-mishmèrèth mitsväh Y'hōväh 'löhèchēm.
7 † לֹא יוּכַל הַנֶּעַד לְעֹזב אֶת־אֲבִיו:	7 lô yüchäl † hännä'är läv-zöbh èth-äbhîv.
8 וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל:	8 v'thōch b'né Yisrâël; v'lô èv-zöbh èth-ämmî Yisrâël.

* Other reading: בְּרוּכִים.

† From yächäl, to be able (5, 4).

9 נָהַר יֶחֱרַב וַיִּבֶשׁ :
 10 וַיְהִי־שָׁעַ הַחֲרִים אֶת כָּל־
 יִשְׁבֵי הָעִיר : 11 הַחֲרִים
 תַּחֲרִים אֹתָם לֹא־תִכְרַת
 לָהֶם בְּרִית : 12 לֹא־תִחְמַד
 אִשְׁתֵּךְ רַעֲדָה וְעַבְדֶּךָ וְאִמְתֶּךָ
 וְשׁוֹרֶךָ וְחֲמֹרֶךָ וְכָל אֲשֶׁר
 לְרַעֲדָה : 13 חֲנֹךְ לִנְעָר עַל־פִּי
 דַּרְכּוֹ : 14 כִּי תִחְדַּל לְגֹדֶר
 לֹא־יִהְיֶה * בְּךָ חֲטָא : 15 וְגַם
 בִּירוּשָׁלַם הָעֶמִיד יְהוֹשִׁפֹט
 מִדְּהַלְוִים וְהַפְּהָנִים וּמֵרְאִשֵׁי
 הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט
 יְהוָה וְלָרִיב : 16 מִהַבְּצָע
 כִּי נִהְרַג אֶת־אֲחִינוּ :
 17 וְהָרַעַב חָיָה עַל כָּל־פְּנֵי
 הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־
 אֲשֶׁר בְּהֵמָּה † וַיִּשְׁבֶּר לְמִצְרַיִם
 וַיַּחֲזֹק הָרַעַב בְּאָרֶץ מִצְרַיִם :
 18 וַתַּעֲמֹדנָה ‡ אֶצֶל הַפְּרוֹת
 עַל שֵׁפֶת הַיָּאֵר : 19 וְאֵת־
 הָעַם הָעֵבֶר אֹתוֹ לָעֵרִים
 מִקְּצֵה גְבוּל־מִצְרַיִם וְעַד־
 קִצְהוֹ :

9 nāhār yēkh^erābh v'yābhēsh. (372)
 10 vihōshūāy hēkh^erīm ēth
 cōl-yōsh^e'bhé hāyāi. 11 hākh^e-
 rēm tākh^erīm ōtbām lō-
 thichrōth lāhēm b'rīth. 12 lō-
 thākhmōd ēshēth rēyē'chā
 v'yābhdō vā'māthō v'shōrō
 vāk^emōrō v'cbōl *shēr l'rē-
 yē'chā. 13 kh^enōch lānnāyār
 yāl-pī dārcō. 14 cī thēkhdāl
 lindōr lō-yih'yēh bh'chā khē^e.
 15 v'gām biyrūshālāim hēy-
 mīd Y'hōshāphāt min-hāl-
 viyyīm v'hāccōh^e'nīm ūmērāshē
 hāābhōth l'Yisrāēl l'mishpāt
 Y'hōvāh v'lārībh. 16 mäh-
 bētsāy cī nāh^erōg ēth-ākhnū?
 17 v'hārāyābh hāyāh yāl cōl-
 p'nē hāārēts; vāyyphtākh
 Yōsēph ēth-cōl^e-shēr bā-
 hēm vāyypishbōr l'Mitsrāyim
 vāyēkhēzāk hārāyābh b'ērēts
 Mitsrā'yim (p).
 18 vāttāy^emōd'nāh ētsēl hāp-
 pārōth yāl s'phāth hāyōr.
 19 v'ēth-hāyām hēyē'bhīr ōthō
 lēyārīm miktsēh g'bhāl-
 Mitsrāyim v'yād-kātsēhū.

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

* 'There shall not be.'

† 'Every thing in which there was corn.'

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

N

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

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

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

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

<i>Regular.</i>	<i>Ayin Guttural.</i>
kit'lû (כִּי־לֹוּ)	säy'dû (סַי־דֹוּ)

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

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

But—

- 376 a) After ֿ , the characteristic *Dagesh* is *usually uncompensated* in the case of כ , 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 of the vowel in $\underline{\quad}$. (376)

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

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

Past Partcp. of Kal, shākhût.

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

(NORMAL FORMS.)

379

	<i>Kal.</i>	<i>Niphal.</i>
<i>Perf.</i>	shākh* <i>tāh</i>	nishkh* <i>tāh</i>
<i>Imperat.</i>	sh'khăt, shākh* <i>tī</i>	hishshākhēt, hishshākh* <i>tī</i>
<i>Imperf.</i>	yishkhăt, tishkh* <i>tī</i>	yishshākhēt, tishshākh* <i>tī</i>

	<i>Piël.</i>	<i>Pual.</i>
<i>Perf.</i>	bērēch (bērāch), bēr' <i>cāh</i> ziyām, ziy* <i>māh</i> cikhēsh, cikh* <i>shāh</i>	bōrāch (<i>reg.</i>) zūyām, zūy* <i>māh</i>
<i>Imperat.</i>	bārēch, bār' <i>chī</i> z'yōm, zāy* <i>mī</i>	(none)
<i>Imperf.</i>	y'bhārēch (<i>reg.</i>) y'zāyēm, t'zāy* <i>mī, t'zāyāmnāh</i>	y'bhōrāch (<i>reg.</i>) y'zūyām, t'zūy* <i>mī</i>

(In the other conjugations, the only change to be remembered is the regular one of using a *Khateph*, when the middle radical would regularly have *Sh'va*.) 380

Vocabulary.

- 381 *To hunger*, רָעַב, rā'ēbh.
To mock, לָעַג, lā'ag.
To slide, מָעַד, mā'ād.
To slay, שָׁחַט, shākhāt.
To loathe, גָּעַל, gā'äl.
To work, פָּעַל, pā'äl.
To taste, טָעַם, tā'äm.
To oppress, לָחַץ, lākhäts.
To laugh, { צָחַק, tsākhäk.
 { שָׁחַק, sākhäk*.
To cry, { זָעַק, zā'äk.
 { צָעַק, tsā'äk.
To choose, בָּחַר, bākhär.
To traffic, סָחַר, sākhär.
To wax hot, בָּעַר, bā'är.
To be shaken, רָעַשׁ, rā'āsh.
To be large, רָחַב, rākhābh †.
To dash, מָחַץ, mākhäts.
- To minister* (as a priest),
 [פָּהַן], in Piël, כִּהֵן, kihēn †.
To be clean, טָהַר, tāhēr §.
To rebuke, גָּעַר, gā'är.
Virgin, בְּתוּלָה, b'thūlāh.
Daughter, בַּת, bāth.
To form, יָצַר, yātsär.
Leviathan, לִיָּאֲתָן, livyāthān.
A ship, אֲנִיָּה, 'niyyāh (decl.
 10).
A step, צָעַד, tsā'ād (decl.
 6, d).
Ankle, קָרְסֹל, kār'söl.
Ancles (dual), קָרְסָלִים, kār-
 sällä'yim.
Head-dress, turban, פָּאָר, p'är
 (decl. 1, a), but pl. constr.
 pā'rê.
Bridegroom, חָתָן, khāthān,
 (decl. 4, c).

* In Piël, *to play, to sport.*† In Hiphil, hirkhīb, *to enlarge.*‡ Also = *to make splendid; al. to adjust.*§ In Piël = *to cleanse, to purify.*

Exercise 37.

<p>a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־ אָחָיו וַיַּנְעִרְבוּ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוּם הַזֶּה אֲשֶׁר חִלַּמְתָּ: 2 וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל־ פַּרְעֹה לֶלֶחֶם: 3 וְאִתָּהּ יְהוָה תִּשְׁחַקְלָמוּ תִלְעַג לְכָל־נְפֹשׁ: 4 שָׁם לִיְתֵן זֶה יֵצֵאת לִשְׁחַקְבֹּו: 5 כִּי אִישׁ רִמָּה אֶת־רַעְיוֹנוֹ וַאֲמַר הֲלֹא מִשְׁחַק אָנִי: 6 בְּחָר־ לָנוּ אֲנָשִׁים: 7 וְאִם רַע בְּעֵינֵינוּם לַעֲבֹד אֶת־יְהוָה בְּחָרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּ אִם אֶת־אֱלֹהִים אֲשֶׁר־עַבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֶבֶר הִנְהָר וְאִם אֶת־ אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרֶץ מִצְרַיִם וְאֲנִי וּבֵיתִי נִעְבְּד אֶת־יְהוָה: 8 מַעֲמָה כִּי טוֹב סָחָרָה: 9 הֲיֵיתָה כְּאֲנִיּוֹת סָחָר: 10 תִּרְחִיב צַעְדֵי תַחְתֵּי וְלֹא מַעְדֵי קָרְסָלָי: 11 אֲדָ־</p>	<p>1 vāy'säpper ēl-ābhiv v'ēl- 382 ēkhāv vāyyiglār-bô¹⁸ ābhiv vāyyōmēr lô, mäh häkh'lôm häzzēh *shēr khälāmtā (p)? 2 vättirvābh cöl-ērēts Mits- rā'yim vāyyitsvāk hāvām ēl- Pār'ēh lällä'khēm (p). 3 v'ättāh Y'hōvāh tishhāk lāmô; tilvāg l'chöl-gōyim. 4 shām² livyāthān zēh¹¹ yātsärtā l'sākhēk-bô *. 5 cēn-īsh rīmmāh ēth-rēvēhū v'amār h'lô m'sākhēk ānī? 6 b'khār-lānū *nāshīm. 7 v'im rāv b'venēchēm lā- y'bhōd ēth-Y'hōvāh bāk'rū lāchēm häyyôm ēth-mī thā- y'bhōdūn, im ēth-¹⁸lōhīm *shēr-vābh'dū ābhōthēchēm *shēr bēv'ēbhēr hānnāhār, v'im ēth-¹⁸lōhē hā'mōrī [<i>the Amo- rites</i>] *shēr ättēm yōsh'bhīm b'ārtsām; v'anōchī ūbhēthī nāv'bhōd ēth-Y'hōvāh. 8 tāv'māh cī tōbh sākhrah. 9 hāy'thāh† cā'niyyōth sōkbēr. 10 tārkhībh tsāv'dī thākhtāi v'lō^a māv'dū kāršüllāi. 11 äch</p>
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* Or לִשְׁחַק, *Tsere* being changed into *Segol* on account of *Makkeph*: בַּי, *in it*, i. e. *in the sea*.

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

(382) אֱלֹהִים יִמְחֹץ רֹאשׁ אִבְיוֹ
 קָדַדְד שְׁעָר מִתְהַלְלֵךְ
 בְּאִשְׁמָוִי: 12 תִּמְחֹץ רִגְלֶךָ
 בְּדָם לְשׁוֹן כְּלָבִיד מְאִיבִים
 מִנְהוּ: 13 הוּא אֲשֶׁר כִּהוּ
 בְּבֵית אֲשֶׁר-בְּנָה שְׁלֹמֹה
 בִּירוּשָׁלַם: 14 כִּפְחוּ יִכְהוּ
 פֶּאֶר: 15 וְזֶה הַדְּבָר אֲשֶׁר
 תַּעֲשֶׂה לָהֶם לְקֹדֶשׁ אַתֶּם
 לְכִהוּ לִי:

ʔlōhīm yimkhāts rōsh ōy'bhāv
 ködköd sēwār mithhällēch
 bā'shāmāv. 12 timkhāts
 rägl'chā b'dām l'shôn c'lā-
 bhé'chā mēōy'bhām minnehû*.
 13 hû* 'shēr cihēn bābbāyith
 'shēr-bānāh † Sh'lōmōh
 biy'rūshālēm. 14 cēkhāthān
 y'cāhēn p'ēr. 15 v'zēh hāddā-
 bār 'shēr tāv'sēh ‡ lāhēm
 l'kāddēsh ōthām l'chāhēn lî.

Parse the following forms, and explain their formation.

יְמַהֲרֶה: מְהַרְרֶה: לְמַהֲרֵי בֵית יְהוּזָה: מְהַרְרֶה: מְמַהֲרֶה:
 מְהַרְרֶה: וְיִמְהַרְרוּ: הִמְהַרְרֶה:

b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (*m.*). 3. Playing (*partcp. f. sing.*). 4. I will choose their ways. 5. Thou (*m.*) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (*f.*) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (*m.*). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (*m.*) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke¹⁸ the lad.

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

† Built.

‡ Thou shalt do.

CHAP. IX. § 3. Verbs Lamed Guttural.

In these verbs either

- a) the final syllable keeps its regular vowel, with 383 *furtive Pathakh* under the guttural:
 - b) or the final syllable exchanges its regular vowel for *Pathakh*.
- a) *i, o, u* (the strong immutable vowels are always retained).
 - b) *ō* is retained in the *Infin. constr.*
ō (being merely lengthened by the *tone*) is changed into *ǎ* in the *Imperat.* and *Imperf. of Kal.*
 - c) 1. *ē* (when it is the regular vowel of the last syllable) is sometimes retained, sometimes changed into *Pathakh*.
 2. Usage, however, makes a distinction in these forms: thus

In the *Partcp. Kal* and *Piël* שֶׁלַח, מְשַׁלַּח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* שֶׁלַח, מְשַׁלַּח.

In the *Imperf.* and *Infn. Niph.*, and in the *Perf. Infn.* and *Imperf. Piël*, the form with *ǎ* is employed at the beginning and in the middle of a period; that with *־*, at the end, and in *Pause*: e. g. יִגְרַע, it is diminished, and יִגְרַע; יִבְקַע, he cleaves, and יִבְקַע; בִּלְע, to swallow.
 It may further be observed that the *Infn. absol.* retains *Tsere*, the *Infn. constr.* does not.

The guttural here has simple *Sh'va*, whenever the 384 third radical regularly takes it (because being *Sh'va quiescent* it can remain under a guttural): e. g. שֶׁלַחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place: e. g. שֶׁלַחַתְּ.

385 [A compound *Sh'va* (or, *Khateph*) occurs in (1) a few examples of plur. 1 of Perf. when the tone is thrown forward; (2) before the suffixes *chā*, *chēm*, *chēn*].

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
386 1 <i>Kal</i>	shālākh	sh'lōākh	sh'lākh	yishlākh	shōlēākh
2 <i>Niphal</i>	nishlākh	hishshā-lākh	hishshā-lākh	yishshālākh	nishlākh
3 <i>Piēl</i>	shillākh	shāllākh	shāllākh	y'shāllākh	m'shallēākh
4 <i>Pual</i>	shüllākh	shüllākh	(none)	y'shüllākh	m'shüllākh
5 <i>Hiphil</i>	hishlīākh	hāshlīākh	hāshlākh	yāshlīākh	māshlīākh
6 <i>Hoph.</i>	hōshlākh	hōshlākh	(none)	yōshlākh	mōshlākh
7 <i>Hithp.</i>	hishtāl-lākh	hishtāl-lākh	hishtāl-lākh	yishtāllākh	mishtāl-lēākh

Partcp. Pass. of Kal, shālūākh. *Infm. absol. (Kal)*, shālōākh; (*Niphal*), nishlōākh; (*Piēl*), shallēākh; (*Hiphil*), hashlēākh.

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

Imperat. sh'lākh, shilkhī, &c.

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

Hiphil Imperf. yāshlīākh, tāshlīkhī, tāshlākh'nāh.

Vocabulary.

387 To forget, שָׁחַח, shāchākh.

To hear, שָׁמַע, shāmāy.

To forgive; to pardon, סָלַח, sālākh (with ל).

To be satisfied, שָׂבַע, sābhāy*.

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

To sacrifice, זָבַח, zābhākh.

To expire, גָּוַע, gāvāy.

To devour, בָּלַע, balāy.

To sow, plant seed, זָרַע, zārāy.

To slay, טָבַח, tābhākh.

To bud, פָּרַח, pārākh.

To rend, קָרַע, kārāy.

To open, פָּתַח, pāthākh.

* In *Hiphil*, to make satisfied; to satisfy.

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

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

Iniquity, עוֹן or עָוֹן, 'āvôn or 'āvôn.

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

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

Youth, נְעֻרִים, n'êûrîm.

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

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

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

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

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

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

Ears of corn, שִׁבְלִים, shih-b'îlîm.

Vine, גִּפְפוֹן, gē'phēn.

Vine-shoots, שָׂרִיגִים, sārîgîm.

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

Height, מָרוֹם, mārôm.

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

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

Exercise 38.

a) 1 בְּרַחֲמֵי נַפְשֵׁי אֶת־יְהוָה
וְאֶל־תִּשְׁכַּחֲךְ כָּל־גְּמוּלוֹ:
הַפְּלִיחַ לְכָל־עֹנְוֵי הָרָפָא
לְכָל־תַּחְלוּאֵיכִי: הַמִּשְׁבִּיעַ
בְּשׁוֹב עֵרֶד תַּתְּחַדֵּשׁ כַּנֶּשֶׁר
נְעֻרֵיכִי: 2 כִּי־שָׁקַף

1 bār'chî nāphshî'ēth-Y'hōvāh, 389
v'āl-tishc'khî cōl-g'mûlāv:
hāssōlēāk p'chōl-ē'vōnēchî;
hārōphē* P'chōl-tākhlūā-
y'chî: hāmmāsbiāv bāttōbh
'ēdyēch; tithkhāddēsh cān-
nē'shēr n'êûrāy'chî. 2 cī-
hishkîph mimm'rôm kōdshō

* In Hiphîl.

† Who healeth, rōphē*, partcp. Kal act. of rāphā.

389) מִמְרוֹם קָדְשׁוֹ יְהוָה מְשֻׁמִּים
 אֶל־אֶרֶץ הַבַּיִת: לְשִׁמְעַ
 אֲנַקְתָּ אֶסִּיר לְפִתְחָ בְּנֵי
 תְּמוּתָה: 3 וְתַבְלַעְנָה
 הַשְּׂבָלִים הַדְּקוֹת אֵת שֶׁבַע
 הַשְּׂבָלִים הַבְּרִיאוֹת
 יְהִמְלֵאוֹת: 4 טַבַּח טַבַּח:
 5 וּבְנִפּוֹן שְׁלֹשָׁה שָׂרִינִם וְהִיא
 כְּפָרְחַת: 6 וַיִּשָּׁב רְאוּבוֹן
 אֶל־הַבּוֹר וְהִנֵּה אִזְיֹוסָף
 בְּבוֹר וַיִּקְרַע אֶת־בְּגָדָיו:

Y'hōvāh; mishshāmā'yim
 ʔl-ʔrēts hibbīt; lishmōāy ʔn-
 kāth ʔsr, l'phātteākḥ b'nē
 th'mūthāh. 3 vāttibhlāy'nāh
 hāshshibb'ʔlīm hāddākkōth
 ʔth shēbhāy hāshshibb'ʔlīm
 hābb'rīōth v'hāmm'lēōth.
 4 l'bhōākḥ tē'bhākḥ.
 5 ūbhāggē'phēn sh'lōshāh sā-
 rīgim v'hī' ch'phōrā'khāth.
 6 vāyyāshābh R'ūbhēn ʔl-
 hābbōr v'hinnēh ʔn-Yōsēph
 bābbōr; vāyyikrāy ʔth-
 b'gādāv.

b) 1. And Joseph took an oath of the children of Israel.
 2. The land which Elohim swore to Abraham, to Isaac, and to Jacob.
 3. And Jacob expired. 4. He will offer-sacrifices.
 5. I have planted the house of Israel. 6. Every herb seeding
 seed. 7. Ye shall sow the land. 8. Ye shall not sow the land.
 9. Seed is sown. 10. The seed sown. 11. I have sown my
 seeds. 12. To sow seeds. 13. Thou wilt sow thy land.
 14. The opened door. 15. I will open the door. 16. Opened
 (*fem. sing.*).

CHAP. X. § 1. Use of the Accents as Stops*.

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

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

* From Dr. M^cCaul's Primer.

GENESIS i. 1.

<p>בְּרֵאשִׁית בָּרָא אֱלֹהִים את השמים ואת הארץ:</p>	<p>b'reshith' bārā' ʔlōhim in the beginning created God ēth hāsh-shāmā'yim v'ēth hāā'rēts the heavens and the earth</p>	<p>391</p>
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PSALM ii. 1.

<p>למה רגשו גוים ולאמים יהגדריק:</p>	<p>lām'māh rāg'shū' gōyim' wherefore rage peoples ūl'ūmmim yēh'gū-rik' and nations imagine vanity</p>
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PSALM iv. 5.

<p>רגזו ואלתחטאו אמרו בלבבכם על משפככם ודמו סלה:</p>	<p>rigzū v'āl tēkhe'āū be troubled and not sin imrū bhilbhābhchēm ʔl-mishcābh- speak in your heart upon your bed chēm v'dōmmū. šē'lāh. and be still. Selah.</p>
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PROVERBS x. 1.

<p>משלי שלמה בן חכם ישמח אב ובן כסיל תונת אמו:</p>	<p>mishlê Sh'lōmōh the proverbs of Solomon bēn khāchām y'sāmmākh ābh a son wise rejoiceth a father ūbhēn c'sil tūgāth and a son foolish the heaviness immō of his mother</p>
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The lesser subdivisions are marked by the dis- 392
tinctive 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 interpunctuation is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בְּרֵאשִׁית is separated from the following word בָּרָא, whereas this word בָּרָא has a conjunctive accent, because the verb is naturally connected with its nominative אֱלֹהִים. This latter word אֱלֹהִים has again a distinctive, which separates it from the following word. It might appear that a

(392) pause after the word *God* is misplaced; but it is the strictly logical division of the sentence. 1. *The fact of creation.* 2. *The things created.* It also lays the emphasis upon *God* as the Creator. *In the beginning, created God—the heavens, and the earth.* In the second example, the verb and nominative רָנְשׁוּ נִיִּים are connected in the same way by a conjunctive accent. But in the second member, the similar connection between the verb and accusative is noted by a line between the words, which is called *Makkeph*. In this case the first word יִדְגֵנּוּ has no accent. The small perpendicular line to the left of the *Segol* is called *Metheg* (48), and shows that י 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 בַּלַּיְלָהּ הָהוּא נִדְדָה שְׁנַת 1 Bállā'y'lāh hāhū* nād'dāh sh'nāth (394)
In the night the same fled the sleep
הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־
hāmmē'lēch vāyō'mēr l'hābhī' ēth-
of the king and he said to bring the
סֵפֶר הַזְּכִירוֹת דְּבָרַי
sē'phēr hāzzichrōnōth' dibhré'
book of the records the words of
הַיָּמִים וַיִּדְוּ נִקְרְאִים לְפָנָי
hāyyāmim' vāyiyhyū' nikrāim' liphné'
days and they were read before
- ב הַמֶּלֶךְ: וַיִּמְצָא כְּתוּב אֲשֶׁר 2 hāmmē'lēch. vāyimmātsé' cāthūbh'
the king, and it was found written
הַגִּיד מְרֹדְכַי עַל־בְּנֵתנָא
*shēr higgíd' Mōrd'chāi' yāl-Bigthā'nā
that had told of
וְתָרַשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ
vāthē'rēsh sh'nē sārīsē' hāmmē'lēch
and two chamberlains of the king
מִשְׁשֹׁמְרֵי הַסָּף אֲשֶׁר בְּקִשׁוֹ
mishshōm'rē' hāsāph' *shēr
of the keepers of the threshold who
לְשַׁלַּח יָד בַּמֶּלֶךְ
bikshū lishlōākh yād bāmmē'lēch
sought to send a hand on the king
- ג אַחֲשֵׁרֹשׁ: וַיֹּאמֶר הַמֶּלֶךְ 3 akhāshvērōsh. vāyōmēr hāmmē'lēch
Ahasuerus. and said the king
מֵהֲנַעֲשֶׂה יְקָר וְגִדּוּלָהּ
māh-nāy*ēsāh y'kār ūg'dūlāh
what hath been done honour and dignity
לְמֹרְדַּכַּי עַל־זֶה וַיֹּאמְרוּ
l'Mōrd'chai yāl-zēh, vāyōm'rū
to for this and they said
גַּעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו
nā'y'rē' hāmmē'lēch m'shār'thāv
the young men of the king his servants
לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר:
lō-nā'y*ēsāh' yimmō dābhār'.
not have been done with him a thing.
- ד וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר 4 vāyōmēr hāmmē'lēch mī bhēkhātsēr
and he said the king who in the court
וְהָמָן בָּא לְחַצְרֵי בֵּית־
v'Hāmān bā lākhātsār
and Haman was come to the court
הַמֶּלֶךְ הַחַיצוֹנָה לֵאמֹר
bēth-hāmmē'lēch hākhitsōnāh lēmōr
of the house of the king the outer to say
לְמֶלֶךְ לְתָלוֹת אֶת־מְרֹדְכַי
lāmmē'lēch lithlōth ēth-Mōrd'chāi
to the king to hang Mordecai
עַל־הָעֵץ אֲשֶׁר־הֵחִין לוֹ:
yāl-hāyēts *shēr-hēchîn
upon the tree which he had prepared
לוֹ.
lō.
for him.

Note 1. v. 2, over the *Vav* in אַחֲשֵׁרֹשׁ there is an asterisk. 395
If the reader looks to the foot of the page (in a Hebrew Bible)

(395) he will find the Hebrew letters נ"א רש, which signifies that in another copy the last syllable of Ahasuerus is written without a *Vau*. נ"א are the initials of נִסְחָא אַחֲרֵנָא, another copy.

Note 2. In verses 3 and 4, the הַמְלִיךְ 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 הַחִיצוֹנָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שְׁנַת in verse 1, the accent is placed as if *Sh'va* formed a syllable. This is also the case with the compound *Sh'vas*.

RUTH iii. 5.

וַתֹּאמֶר	אֵלֶיָּהּ	כֹּל	אֲשֶׁר	vättömër	elēāh	cōl	shër-
				and she said	to her	all	that
תֹּאמְרִי	אֵלַי	אֶעֱשֶׂה:		tōm'ri	elai	ēyēsēh	
				Thou wilt say	to me	I will do	

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אַלִי, which, with the points written in the text, make אֵלַי, ē-lai, to me. This is said to be k'ri (*read*), though not k'thībh (*written*). The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words k'ri and k'thībh; k'thībh is *written*, and applies to the word as it stands in the text; k'ri signifies *read*, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

וְעַתָּה	כִּי	אֲמַנָּם	כִּי	פִי	אִם	v'yättāh	cī	ōmnām	cī
						and now	that	it is true	that
נֹאֵל	אֲנֹכִי					gōēl	ānōchī		
						a redeemer	am I		

Here the fifth word **אם** has no vowel. The masoretic note 397 at the foot of the page is **כתיב ולא קרי**, k'thibh v'lo k'ri, *written, but not read*. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word **גמל** 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 (יָי).

Example **סָבַח**, 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
	sāb'bāh	sōb'bī	tāsōb'bī	tiss'b'hī
	sābbō'thā	sūbbēnāh	t'sūbbēnāh	tissōbh'nāh
2 Niphal	nāsābh	hissābh	yissābh	
	nāsāb'bāh	hissābbī	tissā'bbī	
	n'sābbō'thā	hissābbēnāh	tissābbēnāh	

* This conjugation and its Passive are called here *Poël*, *Poal*, instead of *Piël*, *Pual*, because they have the vowels $\text{ó}—\text{ē}$, $\text{ó}—\text{ā}$, instead of $\text{i}—\text{ē}$, $\text{ú}—\text{ā}$.

	1 Perf.	3 Imperat.	4 Imperf.	
3 Hiph'l	hēsēbh	hāsēbh	yāsēbh	yāsēbh
	hēsēb'bāh	hāsēb'bī	tāsēbbī	
	h*sibbōthā	h*sibbènāh	t'sibbènāh	
6 Hoph.	hūsābh		yūsābh	yūsābh
	hūsāb'bāh	(none)	tūsāb'bī	
	hūsābbōthā		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: סָבַי for סָבַי.

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

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

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 סָבַי; *Inf.* סָב for סָבַי; *Hiph.* הִסָב for הִסָבַי (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. הִ: e. g. סָבַי, Imperf. הִסָבַי (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 (יֹסֵב instead of יֹסֵבֵב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יֹסֵב for יֹסֵבֵב = יֹסֵבֵב; *Imperf. Middle A*, יֹמֵר for יֹמֵרֵר; *Hiph.* הֹסֵב for הֹסֵבֵב, *Infin.* הֹסֵב for הֹסֵבֵב; *Hoph.* הֹסֵב for הֹסֵבֵב. This long vowel (except הֹ 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* יֹסֵבֵב for יֹסֵבֵב, *Imperf. Hiph.* יֹתֵם for יֹתֵמֵם, *Hoph.* יֹכֵתֵת for יֹכֵתֵת. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יֹקֵרֵי, they bow themselves (from יֹקֵרֵר), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels הֹ and הֹ: e. g. יֹתֵלֵן (from יֹתֵלֵל). 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 יֹסֵבֵב.
- 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 יֹסֵב stands for יֹסֵבֵב, with *ā* under the preformative, as in the regular Arabic form (Hebrew יֹקֵטֵל, from יֹקֵטֵל; the *ā* appears also in verbs *Pe guttural*, especially in verbs *Pe Aleph* and *Ayin Vav*). *Hiph.* הֹסֵב for הֹסֵבֵב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אֹקֵטֵל, see Ges.); *Perf. Niph.* נֹסֵב for נֹסֵבֵב; *Imperf. Niph.* יֹסֵב for יֹסֵבֵב: comp. יֹקֵטֵל. See Ges.

- (405) inserted syllables *ó* and (ִי) *è* (except in the case of הָם, הָן, which always take the tone); and in consequence of this the vowels of the word are shortened, as תִּסְבּוּ, תִּסְפְּינָה; הִסְבָּה, but הִסְבּוּת.

406 Instead of *Piël*, *Pual*, *Hithpaël*, and in the same signification, is found, in numerous verbs of this kind, the unfrequent conjugation called (from its vowels *ó—è*) *Poël*, with its Passive and Reflexive: e. g. עִלַּל, *to treat one ill*, Pass. עִלְלָה, Reflex. הִתְעִלְלָה (from עִלַּל): in some is found the rare conjugation (so called from its *form and vowels) *Pilpel*, as גָּלְגַּל, *to roll*; הִתְגַּלְגַּל, *to roll oneself* (from גָּלַל); Pass. שִׁעֲשַׁע, *to be caressed* (from שָׁעַע). They are inflected regularly like *Piël*.

ADDITIONAL REMARKS (for reference).

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

- 1) *Perfect* with *Kholem*.
- 2) *Infin.*, *Imperat.*, and *Imperf.* with *Pathakh*.

☞ The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a *changeable vowel*, is *written defectively* (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbutz*, whenever it loses the tone; as *Infin.* רָד, *to rejoice* (Job), with suffix בְּרָדְקוֹ, *when he founded*; *Imperat.* רָדֵנִי, *pity me*; *Imperf.* with *Vav* convers. וְרָדְקוּ, with suffix וְרָדְקוּם, *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, יָבַל), extending through the whole conjugation: (1) e. g. *Perf.* נָקַל (also נִקַּל), *it is a light thing*; *Infin.* הִמַּס, *to melt*; *Partcp.* נִמַּס, *wasted away*. (2) נִגְלְלוּ, *they are rolled together*; *Infin. absol.* הִבְחוּ, *be*

plundered; Imperat. הִרְפוּ, take yourselves up; Imperf. (407) תִּהְיֶינָה.

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

The *Imperfect* with *retracted tone* takes the form יִסְדֵּךְ, he protects; וְיִגֹּל, and he rolled.

It may be remarked in general, that verbs *Double Ayin* are 408 very nearly related to verbs *Ayin Vav*, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb עָע is generally shorter than the other (comp. יִסַּב and יִקֹּם, יִסַּב and יִקֹּם). In some cases they have precisely the same form as in the *Imperf. convers.* of *Kal* and *Hiphil*, in *Hophal*, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other: e. g. יִרְן for יִרְן, he rejoices.

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

Although the affirmatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סָבַבְנִי, סָבַבְנִי.

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

Vocabulary.

- 411 To curse, אָרַר, ārār.
 To take prey; to spoil, plunder, בָּזַז, bāzāz.
 To roll, גָּלַל, gālāl*.
 To cover, protect, גָּנַן, gānān.
 To be weak, דָּלַל, dālāl.
 To be silent, דָּמַם, dāmām.
 To be clean, זָכַח, zāchāch.
 To be wounded, † קָלַל, khālāl.
 To be hot, חָמַם, khāmām.
 To be gracious, חָנַן, khānān.
 To be broken, חָתַת, khāthāth.
 To beat (down); crush; to rout, כָּתַת, cāthāth.
 To be completed or ended; to cease, תָּמַם, tāmām †.
 To lick, lap, לָקַק, lākāk.
 To measure, מָדַד, mādād.
 To melt; to faint, מָסַס, māsās §.
 To be in bitterness, מָרַר, mārār.
 To feel, מָשַׁשׁ, māshāsh.
 To flee, נָדַד, nādād.
 To turn oneself; to go round; to surround, סָבַב, sābhābh.
- To cover, conceal; to protect, 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, lānē'tsākh (nētsākh, a subst. = strength, perpetuity).
 To destroy, נָתַשׁ, nāthāsh.
 A door, דְּלֶת, dē'lēth.
 Hinge, צִיר, tsīr.
 Bed, { מִטָּה, mittāh (a n) ||
 { מִשְׁכָּב, mīshcābh (a).

* Also עָלַל, not used in Kal: in Poēl, 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.

<p>Supplication, תַּחֲנוּן, tākh-nûn (pl. <i>im</i> or <i>ôth</i>); khānān, to be gracious.</p> <p>To pierce, דָּקַר, dākār.</p> <p>Only (son), יָחִיד, yākhîd.</p>	<p>To mourn, סָפַד, sāphād. } (411)</p> <p>Mourning, מִסְפָּד, mispēd(a). }</p> <p>First-born, בְּכוֹר, b'chôr (bā- chār, to be early).</p> <p>A dog, כְּלָב, cē'lēbh.</p>
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לְמַעַן (for מַעֲנֶה, *intent, purpose*), occurs only with לְ (for the sake of); with suffixes, לְמַעֲנִי, *for my sake, &c.*

Exercise 89.

- a) 1 הָאֹיֵב * | תָּמוּ חֲרָבוֹת לְנֹצַח וְעַרְיִם נִתְשַׁת אֲבָד זָכָרָם
- הַמָּוָה: 2 הִדַּלְתָּ תִּסּוּב ²¹ עַל־צִירָה וְעִצַּל עַל־מַטְתּוֹ:
- 3 אָמַרְוּ בְּלִבְבְּכֶם עַל־מִשְׁבַּבְּכֶם וְדַמּוּ סִלָּה: 4 דוּמְמַתִּי
- נַפְשִׁי כְּנִמְל עָלַי אִמּוֹ: 5 קָלוּ הַפִּיִּם מֵעַל הָאָרֶץ:
- 6 עֵינַי עוֹלְלָה לְנַפְשִׁי מִפֶּל בְּנוֹת עִירִי: 7 בְּנֵי־יַעֲקֹב
- יָבוּוּ הָעִיר: 8 וְשִׁפְכֵתִי עַל־בֵּית דָּוִד וְעַל | יוֹשְׁבֵי יְרוּשָׁלַם
- רוּחַ חַו וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקְרוּ וְסָפְדוּ
- עָלַי כְּמִסְפָּד עַל־יָחִיד וְהִמְר עָלַי כְּהִמְר עַל־הַבְּכוֹר:
- 9 וְכֹשׁ יֵלֵד אֶת־נִמְרָד הוּא הֵחֵל לְהִיּוֹת † נָבַר בְּאָרֶץ:
- 10 בְּנוֹתַי אֶל־הָעִיר הַזֹּאת לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי:
- 11 בְּמָקוֹם אֲשֶׁר * לִקְרוּ הַפְּלָבִים אֶת־הֵם נְבוֹת יִלְכוּ
- הַפְּלָבִים אֶת־דָּמָדָּךְ גַּם־אֶתָּה:

* This difficult verse is best explained thus: (1) the *nominative*, 'the enemy' (which some consider the *vocative*), must be considered as a *nominativus pendens*, just stating, who are the *subject* of the discourse. *The enemy = as to the enemy, &c.* (2) In *nāthāsh'tā* the Psalmist is addressing *Jehovah*. (3) *hēm-mah* (they), which is construed in our version *with them*, must be considered *nom. to ābh'dā* understood.

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

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

CHAP. XI. § 2. Verbs Pe Nun.

- 413 The principal anomaly of this class of verbs is that the *Nun*, when it would close a syllable, is *assimilated* to the following consonant. Sometimes also an *initial Nun* is dropt.
- 414 I. The *assimilation* of *Nun* takes place (*a*) in the *Imperfect* of *Kal*. The second vowel is most commonly *ō*, sometimes *ă*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthān*, to give; (*b*) in the *Perfect* of *Niphal*; (*c*) throughout *Hiphāl* and *Hophal* (which has always *Kibbutz*).
- II. *a*) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *gāsh* for *n'gāsh*, *שָׂ* for *שָׂנָ*.
- b*) The *Infin.* then, however, usually appends the feminine ending *ēth* (the accent being on the *penult.*); after a guttural, *āth*: as *תְּשִׁי* (*gē'shēth*), *תְּעִי* (*gā'yāth*), from *nāgāy*, to touch.
- c*) The *Imperative* has usually *ă*, 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 *Hiphāl* 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*). *Infin. constr.* *ka'kbāth*. *Hoph. Imperf.* *yūkkākh*.—*Niphal*, however, is always *nilkākh*.

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

Example שָׁבַע , *nāgāsh*, *to approach*: see Appendix E, p. 20.

Short Paradigms.

[The regular forms are in italics.]

	<i>Perf.</i>	<i>Inf. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	<i>nāgāsh</i>	<i>gē'shēth</i>	<i>gāsh</i>	<i>yiggāsh</i>	<i>nōgēsh</i>	419
2 <i>Niphal</i>	<i>niggāsh</i>	<i>hinnāgēsh</i>	<i>hinnāgēsh</i>	<i>yinnāgēsh</i>	<i>niggāsh</i>	
3 <i>Hiphāl</i>	<i>higgāsh</i>	<i>hāggāsh</i>	<i>hāggēsh</i>	<i>yāggāsh</i>	<i>māggāsh</i>	
4 <i>Hophal</i>	<i>hūggāsh</i>	<i>hūggāsh</i>	(none)	<i>yūggāsh</i>	<i>mūggāsh</i>	

Past partcp. of *Kal*, *nāgāsh*.

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

Imperat. (*Kal*) *gāsh* *g'shî* *gāshnāh*
 (*Niph.*) *hinnāgēsh* *hinnāg'shî* *hinnāgēsh'nāh*
 (*Hiph.*) *hāggēsh* *hāggāshî* *hāggēsh'nāh*

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

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

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

(420) *cutting off* (apocöpê) of the *final He*; from these the name is extended to all verbs. The jussive is often not distinguished orthographically from the indicative; *where it is*, it will be pointed out. The *Imperative* is also *apocöpated*.

421 *Cohortative.*] The *first person* of the *Imperfect* and the persons of the *Imperative* sometimes take a *paragogic He* (āh); this syllable has the tone wherever the affirmatives *ú, í* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for *ěshmōr* we have *ěshm'rāh* (אֶשְׁמְרָה).

As *āh* appended to an *acc.* denotes *direction*, so here it denotes a *direction, tendency, or effort* of the *will*.

Vocabulary.

422 *To guard, watch, preserve,*
נָצַר, nātsār.

To deliver, נָצַל, nātsāl*.

To come near, to approach,
נָגַשׁ, nāgāsh.

To bite, נָשַׁח, nāshāch.

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

To look, נָבַט, nābhāt ‡.

To touch, נָגַע, nāgāʿ (constr. with בָּ, &c.).

To forsake, נָטַשׁ, nātāsh.

To give, נָתַן, nāthān.

To fade, נָבַל, nābhāl.

To kiss, נָשַׁק, nāshāk.

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

To take, לָקַח, lākākh.

To overthrow, סָלַף, sālāph (in Piēl).

To tear, טָרַף, tārāph.

A lion, אָרִי and אַרְיָה, *ri and āryēh.

To crush, פָּרַק, pārāk.

A serpent, נָחַשׁ, nākhāsh (decl. 4).

Extremity; heel, עֲקֵב, vākēbh

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

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

† In Hiphil = *to make clear* (higgid).

‡ In Hiphil: once in Piēl.

<p>Those two = them both, שְׁנֵיהֶם, sh'nêhēm (numeral in constr. state with suffix, 204).</p> <p>Right hand, יָמִין, yāmin (decl. 3, a).</p> <p>Left hand, שְׂמֹאל, s'mōl.</p>	<p>To tremble, רָעַד, rā'ād. (422)</p> <p>To smoke, עָשָׂן, 'āshān.</p> <p>Season, עֵת, 'ēth (Yit-tō, &c.).</p> <p>Leaf, עֵלֶה, 'ālēh (decl. 9).</p> <p>To divide; to sing hymns, זָמַר, zāmār.</p>
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Exercise 40.

a) 1 צְדָקָה תִצְדַּק תִּסְדְּרֶךָ וְרָשָׁעָה תִסְלַף חַטָּאת : 423
 2 פְּרִיטָרְךָ כְּאַרְיֵה נִפְשֵׁי פֶרֶק וְאִין מִצִּיל : 3 וַיִּנְשֹׁף
 אֱלֹהֵי אִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת :
 4 יְהִי־דָן * נַחַשׁ עַל־יְדֶרְךָ שְׁפִיפֹן עַל־אֶרֶץ הַנְּשִׁיף עֲקֹבֵי־
 סוֹם וַיִּפֹּל רֶכֶבוֹ אַחֹר : 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־
 אֶפְרַיִם בְּיָמֵינוֹ מִשְׂמֹאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשֹׂמְלוֹ מִיְמִין
 יִשְׂרָאֵל וַיִּנְשֵׁף אֵלָיו † : 6 לִמָּה לֹא־הִגַּדְתָּ לִּי כִּי אֲשַׁתְּךָ
 הִיא : 7 הַשָּׁמַיִם מְסֻפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יְדֵיו מְגִיד
 הַרְקִיעַ : 8 זַמְרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתָיו :
 9 הַבִּישׁוּ אֵלָיו וְנִהְרֹו וּפְנִיָהֶם אֶל־יְהוָה : 10 הַמְבִיטִים §
 לָאָרֶץ וְתִרְעַד וַיַּע בְּהַרִים וַיַּעֲשֻׁנוּ : 11 צְדָקַת תָּמִים
 תִּישַׁר דְּרָכּוֹ וַיְבַרְשְׁעֵתוּ יִפֹּל רָשָׁע : 12 שְׁמַע בְּנֵי
 מוֹסֵר אֲבִיד וְאֶל־תִּפְשׁ תּוֹרַת אִמָּךְ : 13 כִּי לֹא־יִטַּשׁ
 יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב : 14 וְהָיָה כְּעֶזְךָ
 שְׁתוּל עַל־פְּלִגְמִים אֲשֶׁר פָּרִיו | יִתֵּן בְּעֵתוֹ וְעֵלְהוּ

* Shall be. † 228, p. 80. ‡ m'sāppēr, 5, 3.
 § A partecp. descriptive of Jehovah.

- לֹא־יָבוּל׃ 15 אָרֹר אֶתְּהָ מִדְּהָאֲדָמָה אֲשֶׁר פָּצְתָהּ (423) |
 אֶת־פִּיהָ לִקְחַת אֶת־דַּמִּי אַחִיד מִיָּדְךָ׃ 16 וַיֹּאמֶר אֱלֹהֵי
 אָבִיו נְשָׂה־נָּא * וְשָׁקֵה־לִּי * בְּנֵי וַיִּבֶשׁ וַיִּשְׁקֵלֵוּ׃ 17 † יִרְדֹּף
 אוֹיֵב נַפְשִׁי וַיִּשָּׁג וַיִּרְמָס לָאָרֶץ חַי וְכַבֹּדִי לַעֲפָר יִשְׁפֹן
 סֵלָה׃ 18 וְאֵל־יִבְטַח אֶתְכֶם חֲזָקֵיהוּ אֱלֹהֵיהוּ׃
 † עֵזִי אֱלֹהֶיךָ אֲזַמְרָה כִּי־אֱלֹהִים מְשֹׁבְבֵי אֱלֹהֵי חַסְדֵי׃ 19

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

Write down the Hebrew of the following forms § :

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

(IMPERATIVE.)

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

* With *paragogic He*.

† In the Bible, יִרְדֹּף

‡ *O my strength!* Another reading is *Yūzzō*.

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

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

Example. אָכַל, āchāl, to eat: see Appendix E, p. 21.

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	āchāl	*chōl	*chōl	yōchēl	ōchēl	424
2 Niph.	nē'chāl	hēāchēl	hēāchēl	yēāchēl	nē'chāl	
3 Hiph.	lū'chāl	hā'chāl	hā'chāl	yā'chāl	mā'chāl	
4 Hoph.	hō'chāl	hō'chāl	(none)	yō'chāl	mō'chāl	

(as verbs Pe guttural)

Past Partcp. of Kal, āchāl.

Inf. absol. 1) āchōl; 2) hēāchōl.

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

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

אָכַל, āchāl, to eat.

אָמַר, āmār, to say.

אָבַד, ābhād, to perish.

אָפַח, āphāh, to bake.

אָבַח, ābhāh, to be willing.

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

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

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

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

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

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

Vocabulary.

- | | |
|--|--|
| <p>432 To kiss, נִשָּׂק, nāshāk (in both <i>Kal</i> and <i>Piël</i>).</p> <p>To burn, בָּעַר, bā'ār.</p> <p>To prove, בָּחַן, bākhān.</p> <p>To draw-near, קָרַב, kārābh, with וָאֵל, upon = for the purpose of <i>falling upon</i>; of attacking.</p> <p>To divide, חָלַק, khālāk.</p> <p>A little, * מְעַט or מְעַט, m'ē'āt or m'ē'āt (from מְעַט, to be small, or few).</p> <p>Expectation, תּוֹחָלֶת, tōkhē-lēth (a w y); yākhāl, to wait, expect.</p> <p>Joy, שִׂמְחָה, simkhāh (sā-mākh, to shine bright).</p> | <p>Hope, expectation, תִּקְוָה, tik-vāh (kāvāh, to wait for, hope in).</p> <p>For ever, לְנֶצַח, lānētsākh (nētsākh = truth, perpetuity).</p> <p>A fig-tree, תְּאֵנָה, t'ēnāh.</p> <p>Form, תֹּאֵר, tō'ār (tā'ar, to be drawn, marked).</p> <p>Countenance, מַרְאֵה (a), mārēh (decl. 9, a); rā'ah, to see.</p> <p>Except, בִּי-אִם, cī-im, (ni-si, properly quod si).</p> <p>An evil-doer, מַרְעֵ, mēr'ē (partcp. Hiph. of רָעָה, to be evil).</p> <p>A wolf, זֵאֵב, z'ēbh.</p> <p>Booty, עַד, 'ād.</p> <p>Prey, שַׁלָּל, shālāl.</p> |
|--|--|

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

Exercise 41.

a) 1 433 פִּי־יִדְעֶ׃ יְהוָה דָּרַךְ צַדִּיקִים וְדָרַךְ רְשָׁעִים תֵּאבֵד׃
 2 נִשְׁקֹרֵב רַב פְּרִיאֲנָף וְתֵאבֵדוּ דָרָךְ * פִּי־בַעַר כְּמַעַט אֶפֶס
 אֲשֶׁר־י פֶלֶאֱחֹסִי † בּוֹ׃ 3 תּוֹחֶלֶת צַדִּיקִים שְׂמֵחָה וְתַקּוֹת
 רְשָׁעִים תֵּאבֵד׃ 4 עַד־כּוֹבֵּים יֵאבֵד וְאִישׁ שָׁמַע לִנְצַח
 יִדְבֵר׃ 5 נִצַּר תֵּאֲנַח יֹאכֵל פְּרִיָּה וְשָׁמַר אֲרָנָיו יִכְבֵּד׃
 6 וַיַּעֲזֹב כָּל־אֲשֶׁר־לּוֹ בְּיַד יוֹסֵף וְלֹא־יָדַע אֹתוֹ מֵאֹמְתָה † פִּי
 אִם־הִלָּחֵם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יָפֵה תֹאֵר וַיִּפֶּה
 מִרְאָה׃ 7 בְּקִרְבַּ עָלַי | מִרְעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי §
 וְאִבִּי לִי הִמָּה כְּשֶׁלּוֹ וְנִפְלִי׃ 8 בְּנִימִן וְאֵב יִטְרֹף בְּבִקֵּר
 יֹאכֵל עַד וְלַעֲרֵב יִחַלֵּק שָׁלָל׃ 9 שְׁלַחֵנוּ מִכֶּם אֶחָד וַיִּקַּח
 אֶת־אֲחִיכֶם וְאֹתָם הֵאֲסִרוּ וַיִּבְחַנּוּ דְבָרֵיכֶם הֲאֵמַת אֶתְכֶם
 וְאִם־לֹא חַי || פְּרַעֲזָה כִּי מִרְגָּלִים אַתֶּם׃ וַיֵּאָסֶף אֶתְכֶם אֶל־
 מִשְׁמַר שְׁלֹשֶׁת יָמִים׃

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

* The way = as to your way.

† Trusting. Partep. act. Kal in stat. constr. from a verb Lamed He: חָסָה.

‡ Ittô m'ûmah, lit. with-him any-thing = any thing that was with him.

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

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

¶ (הָשִׂיאַנִי) (from נָשָׂא: Hiph. הָשִׂיאַנִי).

- (433) devoureth one as well as another *. 5. I will say, Thou °art my servant, whom I have chosen. 6. The woman ate the bread which (°belonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

CHAP. XI. § 4. *Verbs Pe Yod* (פִּי). *First Class, or Verbs originally* פִּי.

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

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
434 1 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), vayyē'shēbh.

Inf. absol. { Kal, yāshōbh.
Hiph. hōshībh or hōshēbh.

Normal Forms.

Kal Imp. shēbh, sh'bhī, shēbh'nāh; or, y'rāsh, yirshī, y'rāsh'nāh.

Hiphīl { 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.' כִּזָּה וְכִזָּה; the כ taking *Kamets* as coming immediately before a tone-syllable.

† עָלָה, 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'-bhet*, (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.* בִּשֵׁב is from יֵשֵׁב, by omission of the feeble '.
- 3) *Infin.* שִׁבַּת is shortened in the same way, and takes the fem. ending תִּצְּבֵנִי, 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. יִרְשֵׁב and *Infin.* יִסְדֵּי retain the ' as a *consonant*, but in *Imperf.* יִרְשֵׁב it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439 פִּן is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ך in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one *with*, the other *without Yod*.

- 440 a) The original *Vav* always appears in *Niphal*, *Hiphíl*, and *Hophal*. It quiesces in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphíl*, in *Kholem*; throughout *Hophal* in *Shurek*: as נִשְׁבַּ (for נִשְׁבַּ), הוֹשִׁיב (for הוֹשִׁיב), הִשְׁבַּ (for הִשְׁבַּ).
- b) In the *Infin.*, *Imperat.*, and *Imperf.* *Niphal*, ו remains as a consonant, and the inflexion is regular.
- c) It also retains its power as a consonant in the *Hithpaël* of some verbs: e. g. הִתְיַדַע from יָדַע.
- 441 The other forms, with few exceptions, are regular.
- 442 In those forms in which *Yod* does not appear, these verbs may be distinguished, in the *Imperf.* of *Kal* by the *Tsere* under the preformatives, in *Niphal*, *Hiphíl*, and *Hophal*, by the *Vav* (ו, וּ, וֹ) 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 הַּ like לָדָה, to bear.
- b) With a guttural the latter takes the form * תֹּ־ instead of תֹּ־: e. g. יָדַעַת, to know. Examples of the regular full form occur with *suffixes*, יִסְדּוּ, יִסְדּוּ. This full form seldom takes the feminine ending, as יִכְלֹתַי, to be able.
- 444 The *Imperat. Kal* often has the lengthening הַּ, as שִׁבְהַ, sit; רִדְהַ, descend. From יָהַב, to give, the lengthened *Imperat.* is הִבְהַ, fem. הִבְהַי, plur. הִבְהַי, with accented *Kamets*, owing to the influence of the guttural.
- 445 a) The *Imperf.* of the form יִשְׁבַּ takes *Pathakh* in its final syllable, when it has a guttural, as יִדַעַ, also הִדַּרַ.

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

- 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**, **וַיֵּשְׁב־נָא**, but in Pause, **וַיֵּשֶׁב** and **וַיֵּרֶד**.
- c) The form **וַיֵּרֶשׁ**, when lengthened, may also lose its radical י (as **וַיֵּנַע**, **וַיֵּעַפּוּ**). Yet the cases are rare and doubtful where this occurs after other preformatives than י.

In some stems the feebleness affects also the *Perf. Kal*, so far that the *a* under the second radical becomes \bar{e} or \bar{i} in such forms as have no full vowel under the first radical, as **וַיֵּרְשׁוּם**, **וַיֵּרְשׁוּהָ**, **וַיֵּלְדוּ** from **וַיֵּרֶשׁ**, **וַיֵּלֶד**.

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

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

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

The verb **וַיֵּלֶךְ**, *to go*, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from **וַיֵּלֶךְ**) *Imperf.* **וַיֵּלֶךְ** with *Vav*, **וַיֵּלֶךְ**, in *pause* **וַיֵּלֶךְ**, *Infin. constr.* **לֵךְ**, *Imperat.* **לֵךְ**, lengthened **לֵכְה**, and also **לֶךְ**, and so *Hiphil*, **וַיֵּלֶךְ**. Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from **וַיֵּלֶךְ**, as *Imperf.* **וַיֵּלֶךְ**, *Infin.* **וַיֵּלֶךְ**, *Imperat. pl.* **וַיֵּלְכוּ**; on the contrary, *Perf. Kal* is always **וַיֵּלֶךְ**, *Partcp.* **וַיֵּלֶךְ**, *Infin. absol.* **וַיֵּלֶךְ**; *Piel* **וַיֵּלֶךְ**; *Hithpaël* **וַיֵּלֶךְ**; so that a י nowhere distinctly appears as first radical*.

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

Vocabulary.

<p>449 To know, יָדַע, yādāʿ.</p> <p>To bear; to beget, יָלַד, yālād.</p> <p>To add, יָסַף, yāsāph.</p> <p>To come down, descend, יָרַד, yārād.</p> <p>To profit, יָעַל, yāʿāl.</p> <p>To dwell, יָשַׁב, yāshābh.</p> <p>To save, יָשַׁע, yāshāʿ.</p> <p>To set up, erect, establish, [נָצַב], nātsābh, in Hiph.</p> <p>Treasure, אוֹצָר, ôtsār (pl. אוֹצָרוֹת).</p> <p>To conceal, כָּסַה, cāsāh.</p> <p>To withhold, חָשַׁךְ, khāsāch.</p>	<p>Want, poverty, מַחְסוֹר, mākhsôr.</p> <p>Only, אַךְ, āch.</p> <p>Proud, גָּאָה, gēēh (pl. גֵּאִים).</p> <p>Widow, אֵלְמָנָה, ālmānāh.</p> <p>Instruction, לִקְחַת, lēkākḥ (prop. taking speech; lākākḥ, to take).</p> <p>Adversity, צָרָה, tsārāh (ω), decl. 10; tsārār, to bind.</p> <p>Corner, פִּנְנָה, pinnāh (dω), decl. 10.</p> <p>Roof, גָּג, gāg (decl. 8, a).</p> <p>Fellowship, חֶבְרַת, khēbhēr.</p> <p>Generation, age, דֹּר or דֹּרֹת, dôr or dôr (decl. 1).</p>
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Exercise 42.

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

- 450 : דְּרָכַי יִפּוֹל בְּאַחַת † : 1
 : לֹא יִוָּעִלוּ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תֵצֵיל מִמּוֹת : 2

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

* Neʿēkāsh (5, 2), from ʿākāsh, 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) בְּרַכְתָּ יְהוָה הִיא תַעֲשֶׂיר וְלֹא יוֹסִיף עַצְבֵּךְ עִמָּךְ :
 4 אָוֶל בַּיּוֹם יוֹדַע בַּעֲסוֹ וְכִסָּה קִלְוֹן עָרוֹם : 5 יֵשׁ מִפְּוֹר
 וְנוֹסֵף עוֹד וְחִשְׁףָּ מִיֶּשֶׁר אֶדְלִמְחִסּוֹר : 6 בֵּית גַּאִים יִסַּח
 יְהוָה וַיִּצַּב גְּבוּל אֶלְמִנָּה : 7 לֵב חָכֵם יִשְׁפִּיל פִּיהוּ
 וְעַל־שִׁפְתָיו יִסִּיף לֶקַח : 8 בְּכֹל־עֵת אֲהַבֶּה הָרַע וְאֶחָ
 לְצָרָה יוֹלֵד : 9 שׁוֹב לְשֶׁבֶת עַל־פְּנֵי־בֵּן מֵאִשָּׁת ' מְדֻוָּנִים *
 וּבֵית חֶבְרָן † : 10 וְאֲנִי תַמִּיד אֵיחָל וְהוֹסַפְתִּי עַל־כָּל־
 תְּהַלְתֶּךָ : 11 יָמִים עַל־מִי־מִלְּךָ † תוֹסִיף שְׁנוֹתָיו בְּמִדְרָר
 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).

* מְדֻוָּנִים,

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

‡ Imperat. with ה paragogic.

§ וְתִרְאָה, Imperf. Niph. of רָאָה.

|| נָטַי, Partec. Pass. of nātāh.

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

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

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

Paradigms of Verbs properly Pe Yod.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
451 1 Kal	yātābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 Hiph.	hētābh	hētābh	hētēbh	yētābh	mētābh

Past Partcp. of Kal, *yātūbh*.

452 The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:

453 *Kal.*] In the *Imperf.*, *Imperat.*, and *Infin.* the radical ' is retained (*Infin.* **יִטַב**), being in the *Imperf.* *Middle A* quiescent as *i*: e. g. *yītābh* (**יִיטַב**), the *Pathakh* of which becomes *Segol*, when the tone moves back, as **וַיִּקָּץ**, *and he awoke*.

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

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. **וַיִּלֵּל**, as **וַיִּלֵּל**, *he wails*; **אֵיִלֵּל**, *I wail*; **תִּיִּלֵּל**, *ye wail*: once even in *Imperf. Kal*, **יִדַע**, from **יָדַע**. So **יִיטִיב**; this anomaly is explained by supposing, that the ' of the simple form was superficially taken to belong to the stem.

B. *Third Class, or Contracted Verbs Pe Yod.*

456 a) The *Yod* of these verbs does not quiesce in long *i* or *ē*, but is assimilated like *n*. Some verbs are exclusively of this class.

- b) Others have two forms; in one the *Yod* is as- (456)
simulated, in the other it quiesces, as יָצַק, *to*
pour, Imperf. יִצַק and וַיִּצַק; יָצַר, *to form*, Imperf.
יִצַר and וַיִּצַר; יָשַׁר, *to be straight*, Imperf. יִשַׁר
and וַיִּשַׁר.

Verbs of this class (which seldom occur) are inflected like 457
verbs *Pe Nun*, for which they may easily be mistaken by the
learner. When, therefore, a form has not a root *Pe Nun* in the
Lexicon, he should look for one of this class.

Vocabulary.

To be good, יָטַב, yātābh *.	To howl, יָלַל, yālāl.	458
To awake, יָקַץ, yākāts.	To sleep, יָשַׁן, yāshān.	
To suck, יָנַק, yānāk †.		

a) Verbs exclusively of the contracted form :

- To spread beneath, יָצַע, yātsāʿ (Hiph. hits-tšāʿ; Hoph. hūts-
tsāʿ).
To burn up, יָצַת, yātsāth (Imperf. yitstsāth; Hiph. hits-
tsāth).

b) Verbs with two forms :

- To pour, יָצַק, yātsāk (Imperf. yitstsōk; and with
Vav. conv. vāyyēʿtsēk).
To form, יָצַר, yātsār (Imperf. vāyyīʿtsēr [c. *Vav conv.*]
and yitstsōr).
To be straight, יָשַׁר, yāshār (Imperf. yīshār and yishshār).

To bubble-out, נָבַע, nābhāʿ †.	Afflicted, נָכַח, nāchē* (fem. נִכְחָה).
Joyful, שָׂמַח, sāmākh (from sāmākh, to shine bright; be glad).	Horned, מְקָרִין, mākrin §.
A cure, גָּדָה, gēhāh.	Sea-monster, תַּנִּין, tānnin (pl. only).

* In Hiph. to seem good; to please; also, to make good; do good.

† In Hiph. to give suck; suckle.

‡ In Hiph. trans. to pour forth.

§ Prop. Hiph. partcp. for mākrīn; kērēn, a horn.

(458) *The breast*, שֵׁד, shād.*A whelp*, גֹּר, gūr (decl. 1).*Cruel*, אַחְזָר, āchzār.*Ostrich*, יַעַן, yāvēn.*To plant*, נָטַע, nāṭē.

☞ 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 חֲכָמִים תִּיטִיב דַּעַת וּפִי כְסִילִים יִבְיַע * אֹלֶת : 459 a)
 2 לֵב שִׂמַּח יִיטִיב גֵּהָה וְרוּחַ נִכְאָה תִיבְשֶׁנָּרָם : 3 וַיִּטֵּב
 הַדָּבָר בְּעֵינַי פְּרַעָה וּבְעֵינַי פִּלְעֶבְדִּיו : 4 וְתִיטֵב לַיהוָה
 מְשׁוֹר פֶּר מִקֶּרֶן מִפְּרִים : 5 מִוִּבְאֹתָהּ וּמִטִּיב :
 6 דִּבְרֵיפִיו אֲנִי וּמִרְמָה חֹדֵל לְהַשְׁפִּיל לְהִיטִיב :
 7 בְּסִדְתַּנְיִן חֲלָצוּ שֵׁד הַנִּיקוּי גְּוִרְיָהוּ בַת־עַמִּי לְאֶחָזָר
 בִּי יַעֲגִים בַּמִּדְבָּר : 8 וְתֹאכְלֶנָּה הַפְּרוֹת רָעוֹת הַמְּרָאָה
 וְדַקְתַּ הַבָּשָׂר אֶת שֶׁבַע הַפְּרוֹת יִפֹּת הַמְּרָאָה וְהַבְּרִיאַת
 וַיִּקְץ פְּרַעָה : 9 הַנִּמְטַע אֲזֵן הַלֵּא יִשְׁמַע אִם־יִצָּר עֵינֵי הַלֵּא
 יִבִּישׁ : 10 וַיִּקְץ פְּרַעָה וְהִגָּה חֵלוֹם :

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, 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 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp.	460
1 <i>Kal</i>	kām	kûm	kûm	yākûm	kām	
2 <i>Niphal</i>	nākôm	hikkôm	hikkôm	yikkôm	nākôm	
3 <i>Piel</i>	kômēm	kômēm	kômēm	y'kômēm	m'kômēm	
4 <i>Pulal</i>	kômām	kômām	(none)	y'kômām	m'kômām	
5 <i>Hiphl</i>	hēkîm	hākîm	hākēm	yākîm	mēkîm	
6 <i>Hophal</i>	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.

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

* According as, אַחֲרַי אֲשֶׁר, after that which.

† אָדָם, used collectively for the plural.

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

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

** Partcp. Kal of כָּשַׁל, to rule. †† As—this, כִּפְאֵשֶׁר.

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.			yikkōm	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.* (*kāvūm* =) *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. Hiphil* *yākīm* (from *yākvīm*) is shortened in the *Jussive* to *kēm*.

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

b) The verb *middle O* takes the form of אָוֹר (from אָוֹר), *luzit*; בָּוֹשׁ (from בָּוֹשׁ), *he was ashamed*.

464 The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59—61): e. g. *yākúm* for (464) *yākóm*; *hēkím* for *hikvím*; *hūkām* 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. יָמֹותָם, they will die.

The *ú* in *Hophal* is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus *hūkvām* becomes by transposition *hūvkām*, hence *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, *yākúm* for *yākóm*; Partcp. *kām* for *kāvām* (aft. an original form *kātāl*).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as *yēbhōsh* (aft. the regular Imperf. *yibvōsh*).
- c) The *ó* in *Niphal* comes from *va* (= *na*): *nākóm* from *nākvām*; Imperf. *yikkóm* from *yikkāvām*.

In the *Perf. Niph.* and *Hiph.* the harshness of pro- 468 nunciation in such forms as *nākómtā*, *hēkámtdā*, is avoided by the insertion of *ó* before the affirmatives of the first and second person. For the same purpose (יָ) è is inserted in the *Imperf. Kal* before the termination *nāh*. These inserted syllables take the tone and shorten the preceding vowels, as *nākóm*, *n'kúmóthā*; *hēkím*, *h^akímóthāh*; also *h^akémóthā*, *t'kúmè'nāh*.

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs *Double Ayin*, is not thrown forward upon the affirmatives *āh*, *ú*, *í*, except with the full plural form (with epenthetic *n*) יָקֹומוּ. In those persons which take affirmatives without *epenthesis* (see 477), the accentuation is regular, as יָקֹומָה; so in *Hophal*, הֹוֹקֹומָה. For the tone on *í* and *í* see 468.

* Hence before Suff. יָמֹותָם, 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 ה' has taken the place of ו, as in קָיַם from קָוַם, חָיַב from חָוַב; forms which belong to the later Hebrew*. On the contrary, the unfrequent conjugation *Pilel*, with its Passive and Reflexive (*kitlāl* or *kitlāl*; Pass. *kütlāl*, Reflex. *hithkätlāl*), is the common form employed in the signification of *Piël*, and as a substitute for it: e. g. קָיַם, *to raise up*, from קָוַם; רוֹמַם, *to elevate*, Pass. רוּמַם, from רוֹמַם; הִתְעוֹרַר, *to rouse oneself*, from עוֹר. Less frequent is the conjugation *Pilpel*: e. g. בִּלְבַּל, *to sustain, to nourish*, from בָּוַל.

471 Of these unusual conjugations the Paradigm exhibits only *Pilel* and *Pual*, from which the reflexive (*Hithpaël*) is readily formed.

REMARKS.

472 I. *Kal*.] Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Partcp.* the same †, the following are examples: 1) *mûth* (*to die*); *Perf.* *mēth* (*for māvēth*), *mē'thāh*, *māt'tī*, *māth'nū*; *Partcp.* *mēth*. 2) *bûsh* (*to blush*); *Perf.* *bōsh* (*for bāvōsh*), *bō'shāh*, *bōsh'tī*, *bōsh'nū*; *Partcp.* (*pl.*) *bōshīm*.

473 a) In the *Inf.* and *Imperat.* of some verbs, ה' always quiesces in *Kholem* (as בּוֹא, טוֹב, אוֹר).

b) In most verbs, however, it quiesces only in *Shurek*; but even in these the *Inf.* *absol.* has ה' in the final syllable (after the form קָטוּל, as קָוַם יִקְוֹמוּ, *surgendo surgent*).

c) Those verbs which have ה' in the *Inf.* retain it in the *Imperf.*, as יִבּוֹא.

d) In one verb alone the preformatives of the *Imperf.* have 'Tsere, viz. בּוֹשׁ, *Imperf.* יִבּוֹשׁ (*for יִבּוֹשׁ*).

* 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 (קֹוֹמוּ, קֹוֹמִי) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with הַ־] has, on the contrary, the tone usually on the last syllable (שׁוֹבְהָ, קוֹמְהָ), with a few exceptions where the word is *Milel*.

- a) The shortened *Imperf.* as *Jussive* has the form יָקָם (very seldom יָקוּם, יָקֹם).
- b) So in poetic language as *Indicative*, as יָרָם, הָרָם, *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 יָקָם לָךְ, וַיָּקָם.
- d) In *Pause*, however, the tone remains on the last syllable, as יָיָמָה־.
- e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וַיִּסָּר, and he turned aside (from סָרָה).

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

II. *Niphal.*] Anomalous forms are: *Perf.* נִפְצוּתָם, *ye have been scattered*; *Infin. constr.* הַהֲרִישׁ.

III. *Hiphthl.*] Examples of *Perf.* without the epenthetic הֵ: הִנֵּפֶת, *thou liftest*; הִמָּתָה, *thou killest*; and even הִמָּתָם (Num. xvii. 6, &c.).

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

- a) The shortened *Imperf.* has the form יָקָם, as וַיִּסָּר, *that he may take away*.
- b) After *Vav conversive* the tone is drawn back upon the penultima, as וַיָּרָם; וַיָּפֶץ, and he scattered.
- c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וַיִּסָּר, and he removed.

(ADDITIONAL REMARKS.)

- 480 IV. On account of the intimate relation between verbs *Ayin Vav* and verbs *Double Ayin*, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. *Imperf. Kal* with *Vav conversive*; *Pilel* of עוּ and *Poël* of עָע. Hence it is, that they often borrow forms from one another, as in *Kal*, בָּז, *he despised* (*Perf.* of בָּזַ, as if from בָּזַ); טָח, *he besmeared* (for טָח).
- 481 In common with verbs עָע, those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסִּית, *to incite*, *Imperf.* יִסִּית (also הִסִּית, יִסִּית); וַיִּתֵּר, *and he shows the way* (also יִתֵּר); sometimes with a different meaning, as הִנִּיחַ, *to cause to rest, to give rest*, הִנִּיחַ, *Imperf.* יִנִּיחַ, *to set down, to lay down*; יִלִּין, *to spend the night, to abide*; מְלִין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמּוּל), *to be circumcised*; with a guttural, נִעוּר, *Hiph.* דִּהְיִיל, *to despise, יִלִּין* *.
- 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. דָּוָר, *to be white*, *Imperf.* יִדְוֹר; גָּוַע, *to expire*, *Imperf.* יִגְוַע; particularly all verbs that are also לָדָה, as צָוָה; *Piël*, צָוָה, *to command*; קָוָה, *to wait*, &c.

* Here belong some forms of verbs *Pe guttural* with *Dagesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered: viz. וַתַּחַשׁ for וַתַּחַשׁ, *and she hastens* (from חוּשׁ); וַתַּעַט, וַיַּעַט (from עוּט, עוּט, *to rush upon*. G.).

Vocabulary.

To be ashamed, בּוֹשׁ, bûsh*.

To despise, בָּזָה, bûz.

To understand, בִּין, bûn (also bîn †).

To arise, קָם, kûm.

To fix, establish, כָּן, cûn.

To scorn, make a mock of, לָרַץ, lûts.

To get, obtain, פּוֹק, pûk, in Hiph.

To place; to set on, שׂם, sûm.

To return, intr., שׁוּב, shûbh †.

Wall, fence, גְּדֵרָה, g'dērâh(ω); gādâr, to fence §.

To break down, פָּרַץ, pārâts.

Fortress, מִבְּצָר (α), mibhtsâr 483 (bâtsâr, to cut off).

Understanding, תְּבוּנָה (α ω), t'bhûnâh (bhûn or bhîn, to discern).

To found, יָסַד, yāsâd.

Rottenness, רָקָב, rākābh.

Snare, מוֹקֵשׁ, mōkêsh (yā-kâsh, to set a snare).

Guilt, אָשָׁם, āshām.

Deceit, מִרְמָה, mirmâh (rāmâh, to cast).

Therefore, עַל-כֵּן, 'âl-cên.

Congregation, עֵדָה, yēdâh (yādâh, he appointed).

Exercise 44.

1 484 פִּרְצָה כָּל-גְּדֵרֹתַי שִׁמַּת מִבְּצָרוֹ מִחַתָּה: 2 יְהוָה א)

בְּחִכְמָה יִסַּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְוֵנָה: 3 הִבִּינוּ פְתָאִים

עֲרָמָה וְכִסִּילִים הִבִּינוּ לֵב: 4 טוֹב יִפְּיֵק רִצּוֹן מִיְהוָה

וְאִישׁ מִזִּמּוֹת יִרְשָׁע: 5 לֹא-יִכּוֹן אָדָם בְּרִשְׁעוֹ וְשָׂרֵשׁ

צְדִיקִים בְּלִימוֹט: 6 אִשֶּׁת חַיִל עֲמַרְתָּ בְּעֵלָהּ וּבְרָקָב

בְּעֲצָמוֹתַי מִבִּישָׁה: 7 בּוֹ לְדַבֵּר יִחַבֵּל לוֹ || וְיִרָא מְצוּהָ

* In Hiph. to make ashamed.

† Same in Hiph., but also to make to understand; to teach.

‡ In Hiph. to return, restore; in Piël, to lead back, restore.

§ In pl. g'drôth or g'dērôth.

|| He who fears (partcp.).

- (484) הוּא יִשְׁלַם : 8 תִּירַתְּ חֶכֶם מְקוֹר חַיִּים לְסוֹר מִמֶּקְשִׁי
 מוֹת : 9 חֲכַמְתָּ עָרוֹם הָבִין דַּרְכּוֹ וְאוֹלַת פְּסִילִים מִרְמָה :
 10 אֲוִלִים יִלְיֹץ אֲשֶׁם וּבִין יִשְׂרָיִם רָצוֹן : 11 וַיִּשְׁימוּ לוֹ
 לְבַדּוֹ וְלֹהֶם לְבָדָם וְלַמְצָרִים הָאֲנָלִים אֶתוֹ לְבָדָם כִּי לֹא
 יוּכָלוּ הַמְצָרִים לֵאמֹל אֶת־הָעִבְרִים לֶחֶם פִּיתוּעֵבָה הוּא
 לַמְצָרִים : 12 נָל אֶל־יְהוָה מַעֲשֵׂיךָ וַיִּכְנוּ מַחֲשַׁבְתְּךָ :
 13 וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ בָּעֵת חַיָּה וְהִנֵּה־בָנוּ לְשָׂרָה
 אֲשֶׁתְּךָ וְשָׂרָה שִׁכְעֵת פָּתַח הָאֵהָל וְהוּא אֲחֵרָיו :
 14 וּכְסָף מְשֻׁנָּה קָחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמְּוֹשֵׁב בְּפִי
 אֲמַתְּחֹתֵיכֶם תִּשְׁיבוּ בְיַדְכֶם אוֹלֵי מְשֻׁנָּה הוּא : 15 וְאֶת־
 אַחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאֵשׁ :

b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (*Hiph.*) to the land of your fathers.

CHAP. XI. § 7. Verbs Ayin Yod.

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

Short Paradigms.

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

Past Partcp. of Kal, bûn.

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

Normal Forms.

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

- a) These verbs have the same structure as verbs ⁴⁸⁷ *Ayin Vav*, and their ' is treated in the same manner as the ׀ of that class: e. g. *Perf. Kal* shāth (for shāvāth), *he has set*; *Infin.* shīth; *Infin. absol.* shōth (for shāyōth); *Imperat.* shīth; *Imperf.* yāshīth; *Jussive*, yāshēth, with *Vav conv.* vāyyā'shēth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphīl* with the characteristic ה elided: e. g. בִּינוֹתִי (similar to הִבְנוֹתִי); also בִּנְתָּ, רִיבֹתָ, *thou contendest*; also רִבָּתָּ.
- c) Often also complete *Hiphīl* forms occur: e. g. *Perf.* הִבִּין, הִבְיִנְתֶּם; *Infin.* הִבִּין (also בִּין); *Imperat.* הִבֵּן (also בִּין); *Partcp.* מִבִּין (also בָּן); so likewise מִרִּיב (also רָב); מְשִׁים (also שָׁם); מִצִּץ, *glittering*; also in *Perf.* צָץ.
- d) Moreover, as *Passive* we find a few times *Hoph.* *Imperf.* וַיִּשָּׂר, from שָׂר, *to sing*; וַיִּשֵּׂת, from שֵׂת, *to set*.

These *Hiphīl* forms may easily be traced to verbs עָ, and ⁴⁸⁸ possibly, in part, belong to that class. The same may be said of *Niphāl*, נָבוּן; *Piel*, בּוֹנוּ; and *Hithpaēl*, הִתְבּוֹנוּ (as if from בּוּן). These verbs are in every respect closely related to verbs עָ. Hence it is that we find several verbs used promiscuously, as עָ and עִי, and with the same meaning in both forms, as לָץ

- (488) (*denom.* from לָיַל), to spend the night; *Infin.* also לָחַן; שָׁיִם, to place; *Infin.* also שׂוּם; *Imperf.* וַיִּשִׂים; once יִשׂוּם. In other verbs one of the two is the predominant form, as נָבִיל, to exult (נָבִיל only once, Prov. xxiii. 24). But few are exclusively עָי, as רִיב, to contend; שָׂית, to set; שָׂישׁ, to rejoice.
- 489 The old Grammarians referred all these forms to verbs עָי, which it may, indeed, in some cases be right to do.
- 490 The Pdm. App. E, p. 25, is placed by that of verbs עָי, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
- 491 The *Imperf. apoc.* is יִבֵּן; with retracted tone it takes the form לֹו יִרְבֵּן. So with *Vav convers.* וַיִּשָּׂם, and he placed; וַיִּבֵּן, and he perceived.
- 492 As *Partcp. act. Kal* we find once לָחַן, spending the night (Neh. xiii. 21); *Part. pass.* שָׁיִם or שׂוּם, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָי scarcely ever suffer their אָ to quiesce, and hence are irregular only as verbs with *Ayin guttural*. Yet in the *Perf.* of the very common verb שָׂאל, to ask, the feebleness of the אָ reduces the *ā* under it to (־), and in a closed syllable to (־) and (־), when the syllable is toneless, and no full vowel precedes the אָ (just as in some verbs פִּי); so with suff. שָׂאלָהּ, שָׂאלְתֶיהוּ, שָׂאלְתֶיהוּ, 2 pl. שָׂאלְתֶם; also in *Hiph.* (1 Sam. i. 28).

Vocabulary (exclusively עָי).

Of this kind are :

494 To understand, בִּין.

To exult, נָבִיל.

To pass the night, לָחַן.

To contend, plead, רִיב.

To smell, רִיחַ.

To put, set, place, שָׁיִם.

To set, put, שָׂית.

Exercise 45.

- a) 1 495 בִּינוּ בְּעֵרִים בְּעַם וְכִסְיִלִים מִתִּי תִשְׁכְּלוּ:
 2 הִנְמִלָּה תִכֵּן בְּקִוֵּץ לַחֲמָה אָנְרָה בְּקִצִיר מֵאַבְלָה:
 3 אֶל תִּרְיֵב עִם־אָדָם חֲנָם: 4 לֵב אָדָם יִחַשֵׁב דְּרָכּוֹ
 יִהְיֶה יִכֵּן צַעְדּוֹ:

b) 1. Plead with * your mother, plead : for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

CHAP. XI. § 8. Verbs Lamed Aleph.

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

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	mātsā	m'tsō	m'tsā	yimtsā	mōtsē	496
2 Niph.	nimtsā	himmātsē	himmātsē	yimmātsē	niratsā	
3 Piēl	mitstsē	mātsē	mātsē	y'mātsē	m'mātsē	
4 Pual	mūtstsā	mūtstsā	(none)	y'mūtstsā	m'mūtstsā	
5 Hiph.	himtsā	hāmtsā	hāmtsē	y'āmtsā	māmtsā	
6 Hoph.	hūmtsā	hūmtsā	(none)	yūmtsā	mūmtsā	
7 Hitp.	hith-mātsē	hith-mātsē	hith-mātsē	yith-mātsē	mith-mātsē	

Past Partcp. of Kal, mātsū.

Jussive (Hiph.) yāmtsē; Imperf. c. suff. (Piēl) y'mātsēni, (Hiph.) yāmtsēni.

- * ב.
 † To be rendered by נָתַן. § Hiphil.
 || i. e., the odour, your pleasant.

Normal Forms.

497	1 Kal	{	Perf.	mātsā	mā'tsēh	mātsāthî
			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 **℣** is here, as in verbs **מָצַח**, 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. **מָצַח**, **מָצַח**, **מָצַח**, **מָצַח**); but *Pathakh* before **℣** 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, **יִמְצְאוּ**.

500 The *Imperf.* and *Imperat. Kal* have *A* after the analogy of verbs *Lamed guttural*.

501 Also before affirmatives beginning with a consonant (ת, ג) **℣** is *not heard* (*quiesces* in the *Perf. Kal*, in *Kamets*, **מָצַחַת**; in the *Perf.* of all the other conjugations, in *Tsere*, **נִמְצְאוּת**; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, **מְצַחְנָה**, **תִּמְצְאוּנָה** †).

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

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

* *a* in Italics is quiescent.

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

REMARKS.

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

The *Partcp. fem.* is commonly, by contraction, מִצָּאת, seld. 505 מְצֵאת, and defectively written יוֹצֵאת (from יָצָא).

The *N* sometimes falls away, as in מְצֵתִי, מְלֵתִי. Niph. 506 נִמְצַתֶּם, *ye are defiled*; Hiph. הִחֲטִי.

Vocabulary.

To call, קָרָא, kārā.

To hate, שָׂנֵא, sānē.

To be full, מָלֵא, mālē.

To drink (to excess), סָבָא, sābā.

Fear, יָרָא, y'rēah; constr. יָרֵא (ω), yārē, *to fear*.

A path, נִתְיָבָה, n'thībāh (nāthābh).

Treasure-house, אוֹצָר, ōtsār 507 (pl. -ōth).

To violate, injure, חָמַס, khāmās.

Rag, קָרַע, kērā' (kārā', *to tear*).

Therefore, עַל־כֵּן, 'al-cēn.

To defile, טָמֵא, tāmē.

To assemble (in troops), צָבָא, tsābā.

To sin, חָטָא, khātā.

Exercise 46.

a) 1 508 תַּחַת כִּירְשָׁנָאוּ דַעַת יִרְאֵת יְהוָה לֹא בַחְרוּ:

2 בָּנָב נִמְצָא יְשִׁלִּים שְׁבַעֲתִים: 3 הֲלֹא־חֲכֵמָה תִּקְרָא

וּתְבוֹנָה תִּתֵּן קוֹלָהּ: 4 אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־

בְּנֵי אָדָם: 5 בְּאֶרֶץ צְדָקָה אֶהְלֹךְ בְּתוֹךְ נְתִיבוֹת

(508) מִשְׁפָּט: לְהִנְחִיל אֶהְבֵּי יֵשׁ וְאַצְרִיתֶיהֶם אִמְלֵא: 6 מִצְּאֵי
 מִצְּאֵי חַיִּים וַיִּפֶּק רָצוֹן מִיְהוָה: וְחִטָּאֵי חִמְס נִפְשׁוּ כָּל־
 מִשְׁנֵאֵי אֲדָבּוּ מוֹת: 7 * אֶל־תֵּהִי בְּסַבְּאֵי־יִצְחָן † בּוֹלְלֵי
 בְּשָׂר לָמוֹ: כִּי־סָבְא חֵלֶל יִרְשׁ וְקָרְעִים תִּלְבִּישׁ נּוֹמָה:
 8 עַל־כֵּן | כָּל־פִּקְחָי † כָּל יִשְׂרָאֵל כִּי־אָרַח שָׁקֵר שְׁנֵאתִי:
 9 אֱלֹהִים § בָּאוּ גוֹיִם | בְּנַחֲלֶתָךְ מָמְאוֹ אֶת־הַיְכָל קִדְשְׁךָ
 שָׁמוֹ אֶת־יְרוּשָׁלַם לְעַיִים: נָתַנּוּ אֶת־נִבְלַת עַבְדֶּיךָ מֵאֲכַל
 לְעוֹף הַשָּׁמַיִם בְּשָׂר חֲסִידֶיךָ לְחִית־רָאֲרֵץ: שִׁפְכוּ דָמָם |
 כַּפַּיִם סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר: 10 וַיַּעַשׂ אֶת הַכִּיּוֹר
 נְחֹשֶׁת וְאֵת בְּנֵי נְחֹשֶׁת בְּמִרְאֵת || הַצִּבְאוֹת אֲשֶׁר צָבְאוּ
 פֶתַח אֶחָד מוֹעֵד:

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

* *Be not thou (ne sis):* from *hāyāh*.

† *Those who squander their own body,* i. e., voluptuous
 profligates (Gesenius, Maurer). Others (as Rosenmüller) trans-
 late it in the same sense as the English Bible: *riotous eaters of
 flesh*.

‡ (Of) *every kind* (Maurer).

§ *Have come*; בּוֹא, *to come*.

|| (Of the women) *assembling*.

¶ שְׁנֵאתִי מוֹסֵר (Prov. v. 12).

CHAP. XI. § 9. Verbs Lamed He.

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

Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	<i>gālāh</i>	<i>g'lōth</i>	<i>g'lēh</i>	<i>yiglēh</i>	<i>gōlēh</i>	509
2 <i>Niph.</i>	<i>niglāh</i>	<i>higgālōth</i>	<i>higgālēh</i>	<i>yiggālēh</i>	<i>niglēh</i>	
3 <i>Piel</i>	<i>gillāh</i>	<i>gällōth</i>	<i>gällēh</i>	<i>y'gällēh</i>	<i>m'gällēh</i>	
4 <i>Pual</i>	<i>güllāh</i>	<i>güllōth</i>	(none)	<i>y'güllēh</i>	<i>m'güllēh</i>	
5 <i>Hiph.</i>	<i>higlāh</i>	<i>hāglōth</i>	<i>hāglēh</i>	<i>yāglēh</i>	<i>māglēh</i>	
6 <i>Hoph.</i>	<i>höglāh</i>	<i>höglōth</i>	(none)	<i>yöglēh</i>	<i>möglēh</i>	
7 <i>Hithp.</i>	<i>hithgällāh</i>	<i>hithgällōth</i>	<i>hithgällēh</i>	<i>yithgällēh</i>	<i>mithgällēh</i>	

Past Partcp. of *Kal*, *gālūi*.

Infm. absol. (*Kal*) *gālōh*; (*Niph.*) *niglōh*; (*Piel*) *gällōh*; (*Pual*) *güllōh*; (*Hiph.*) *hāglēh*; (*Hoph.*) *höglēh*; (*Hithp.*) *hithgällōh*.

Imperf. apoc. (*Kal*) *yīgēl*; (*Niph.*) *yiggāl*; (*Piel*) *y'gāl*; (*Hiph.*) *y'gēl*; (*Hithp.*) *yithgāl*.

Normal Forms.

<i>Kal</i>	{	<i>Perf.</i>	<i>gālāh</i>	<i>gāl'thāh</i>	<i>gāl'thī</i>	<i>gālū</i>	510
		<i>Imperat.</i>	<i>g'lēh</i>	<i>g'lī</i>	<i>g'lēnāh</i>		
		<i>Imperf.</i>	<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 לוֹ ; 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 לִי ; so that the two classes are less prominently distinguished than verbs פִּי and פִּי .

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. גַּבְּהֵ), which are inflected throughout like verbs *Lamed guttural* *.

513 The grammatical structure of these verbs (see Pdm. App. E, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfects* end in *āh*.

All the *Imperfects* and *Participles Active*, in *ēh*.

All *Imperatives*, in *ēh*.

The *Infin. absol.* (except in *Hiph.* and *Hoph.*), in *ōh*.

514 At the end of the *Partcp. Pass.* of *Kal* the original ' appears, גַּלְוִי, *gālūi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in *ת*: hence in *Kal*, גַּלְלוֹת, *g'lōth*; in *Piēl*, גַּלְלוֹת, *gāl-lōth*, &c.

516 Before the affirmatives beginning with a consonant (*ת*, *נ*), the original ' remains, but not as a consonant: it would properly form with the *ā* the diphthong *ai*; but this diphthong in the *Perf.* is first contracted into *é* (יְ), and then further attenuated into *î*, but in the *Imperf.* and *Imperat.* it is changed into the obtuse יְ (è). Thus in *Perf. Piēl*, from גַּלְלוֹת (after קַטְלוֹת) we get first גַּלְלוֹת, and then, by attenuating the *é* into *î*, גַּלְלוֹת; in the *Imperf. Piēl*, הַגַּלְלוֹת. In the *Passives* the *é* is always retained; in the *Actives* of the derived conjugations, and in the *Reflexives*, both *é* and *î* are used alike (see 527, 531); on the contrary, in *Kal* (the most common species) we find only *î*. Accordingly we have in the

Perfect Kal î, as גַּלְלוֹת;

* It is certain, however, that some verbs לָהּ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה.

Perfects of the other active conjugations (including the reflexive *Hithp.*) \acute{e} and \grave{i} promiscuously, as גְּלִיָּת and גְּלִיִּת ;

Perfects of the *Passives* only \acute{e} , as גְּלִיָּת ;

Imperfects and *Imperatives* always \grave{e} (\grave{e}), as תְּגַלֶּינָה , גְּלִינָה .

Before the affirmatives beginning with a vowel (ú, í, āh), the *Yod* with the foregoing vowel usually falls away [$\text{גְּלִי} = \text{גְּלִיִּי}$, &c.]; but it is retained in ancient full forms, particularly in *pause*, as יְגַלֶּיִי (see 524, 530). Before *suffixes* also it falls away, as גְּלִיִּי (see 539).

The *Yod* disappears also in 3 *Perf. sing. fem.*, where תְּ is appended as feminine ending, as גְּלַתְּ . But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending הְ is appended so as to form גְּלַתְּהָ . So in all conjugations: e. g. *Hiph.* הִגְלַתְּהָ , common form הִגְלַתְּהָ , in *pause* הִגְלַתְּהָ .


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 הְ , 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 הְ (see 529, 534).

REMARKS.

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

a) The *Infinitive absol.* has also the form רְאֵנָּה , *videndo*.

521

- (521) *b*) As the *Infin. constr.* occurs also, though seldom, עָשָׂה, רָאָה, as well as the feminine form רָאָהָה, *to see*.
- 522  The apocope of the *Imperf.* occasions in *Kal* the following changes :
- a*) The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. יִגַּל for יִגַּל; וַיִּבֶן, and *he built*; וַיִּשַׁע, *let him look*, for וַיִּשַׁע.
- b*) The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as וַיִּרְא, *let him see* (fr. רָאָה).
- c*) The *helping-vowel* is sometimes omitted: e. g. וַיִּשַׁב, וַיִּבְרַךְ, וַיִּשְׁתַּחֲוֶה. The verb רָאָה has the two forms וַיִּרְא and וַיִּרְא, the latter with *Pathakh* on account of the *Resh*.
- d*) Examples of verbs which are *Pe guttural* as well as *Lamed He*: וַיַּעַשׂ, and *he made*, from עָשָׂה; וַיַּעַן, and *he answered*, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וַיִּחַד, וַיִּחַז, וַיִּחַד, (with *Dagesh lene* in second radical), *let him rejoice*.
- e*) The verbs הָיָה, *to be*, and חָיָה, *to live*, which would properly form in the *Imperf. apoc.* יִהְיֶה, יִחְיֶה, change these forms to 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 apocope of הָ sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וַיִּרְאָהָה, and *I saw*, twenty times, but not in the Pentateuch, וַיַּעַשׂהָה, and *he made*, four times.
- 524 The original י is sometimes retained before the affirmatives beginning with a vowel (cf. 522, above), especially in and before the *Pause*, and before the full plural ending (אֵן) הֵן—, or where for any reason an emphasis rests upon the word. *Perf.* חָסְרוּ, *they took refuge*; *Imperat.* בְּעֵי, *ask ye*; *Imperf.* יִרְבִּיּוּ, *they increase*, more frequently like יִשְׁתַּבְּחוּ, *they drink* (cf. 530).

The *Partcp. act.* has also a *fem.* of the form **צֹפֶיֶה**, *spying*; 525 **פְּרִיָּה**, *fruitful*; in the *Plur.* like **אוֹתֵיֹת**. The *Partcp. pass.* is sometimes without **י**, as **עָשׂוּי** for **עָשׂוּי י**, *made*, **צָפּוּי**.

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 (**יִפְּלֵה** from **יִפְּלֶה**); yet in one verb **ע** guttural we find a form with (**ֶ**) shortened to (**ֵ**), viz. **יִפַּח** (for **יִפְּחֵה**). Similar in *Piël*, **יִתַּעַר** (from **יִתַּעְרֶה**), and in *Hithpaël*, **יִתַּרַע** (from **יִתַּרְעֶה**).

III. *Piël, Pual, and Hithpaël.*] In the *Perf. Piël*, the second 527 syllable has *Khirik* instead of the diphthongal *é* in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes *Khirik* is always employed, except in *Pual*, which always has *Tsere* (**ִ**).

The *Imperf.* loses, after the apocopé, the *strong Dagesh* of 528 the second radical; hence *Piël*, **יִצַּן**; *Hithpaël*, **יִתַּנַּל**. Less frequently is the *Pathakh* then lengthened into *Kamets*, as **יִרְתַּו**, **יִתַּאוּ** (cf. 526).

In *Piël* and *Hithpaël* are found also *apocopated* forms of the 529 *Imperat.*, as **נִסֵּה** for **נִסֶּה**, *prove!* **הִתְחַלֵּל**, *feign thyself sick*.

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

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

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

b) The verb **רָבָה**, *to be much*, has three forms of the *Infin.*: **הִרְבֵּה**, *much* (used adverbially); **הִרְבֶּה**, used when the *Infin.* is pleonastic; **הִרְבֹּת**, the *Infin. constr.*

- 533 The *Imperf. apoc.* has either the form וַיִּשְׁקַיְפֹת , or (with a helping-vowel) וַיִּנְלֵל , for which, however, is invariably substituted the form וַיִּפְרַר , וַיִּנְלֵל , as וַיִּנְלֵל . Examples with gutturals: וַיִּעַל , וַיִּאֲעַל , &c., which can be distinguished from the *Imperf. Kal* only by the signification.
- 534 The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as הָרַב for הַרְבֵּה ; הָרַף for הַרְפֵּה ; הָעַל for הַעֲלֵה .
- 535 The *Imperf.* with *Yod* retained occurs only in וַיִּנְיֵן , from יָנַה .

(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 $\text{אֵ$ or $\text{יֵ$. As imitations of this mode of formation we are to regard those forms of the *Infn.*, *Imperat.*, and *Imperf.* in $\text{הֵ$, more seldom $\text{אֵ$ and $\text{יֵ$, which are found in Hebrew also, especially in the later writers and the poets. *Infn.* הֵיָה , to be; עֵנָה , opprimendo; הֵפֵיָה . *Imperat.* הֵוָא , be thou. *Imperf.* אֵל־תֵּהֵיָה ; אֵל־תֵּבֵא , follow not; אֵל־תֵּעֲשֵׂה , do not *.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in וַיִּתְנִיֵּן , and hence in the *Plur.* הֵמָסִיו .
- 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 ; מִמְחָרִים , the archers: but especially שָׁחָה , to bow, *Pilel* שָׁחָה , hence the

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imperat.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֵ) and (ֶ). See Gen. xxvi. 29; Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הִשְׁתַּחֲוֶה, to bow oneself, to prostrate oneself, 2 pers. (538) יִתְּ and יִתְּ, Imperf. יִשְׁתַּחֲוֶה, apoc. וַיִּשְׁתַּחֲוֶה, for וַיִּשְׁתַּחֲוֶה (analogous with יִהְיֶה for יִהְיֶה).

Before suffixes the ה final, with the preceding vowel, falls 539 away, as עֲנַנִּי, he answered me, עָנַנְךָ; Imperf. יִעַנְךָ, יִעַנְהוּ; Hiph. הִעָנְךָ. Very seldom י takes the place of the final ה or ה, as in יִכַּסִּימוּ, 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. עָשַׂתְנִי for פָּלַתְהוּ; in pause עָשַׂתְנִי.

Vocabulary.

To trust (in), חָסַהּ (ב), khā-sāh (b').

To build, בָּנָה, bānāh.

To stretch out, נָטָה, nāfāh.

To multiply, רָבָה, rābhāh.

To feed, רָעָה, rāwāh.

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

To befall, אָנָה (in Pual) ānāh.

To see, רָאָה, rāāh. 540

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

Sword, חֶרֶב, khě'rebh.

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

Embryo; unformed substance, גֹּלֶם, gōlēm (gālām, glomeravit).

Exercise 47.

a) 1 הָיָה כִּיעֵץ שָׂתוּל עַל־פְּלִזְרִימִים אֲשֶׁר פָּרְיוֹ | יִתָּן 1 541
 בְּעֵתוֹ וְעָלְהוּ לֵאמֹר וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ: 2 נִטְיָתִי
 יָדִי וְאִזֵּן מִקְשִׁיב: 3 כִּי־בִי יִרְבּוּ יִמֵּךְ וְיִוְסִיפוּ לָךְ שָׁנוֹת
 חַיִּים: 4 שִׁפְתַי צְדִיק יִרְעוּ רַבִּים וְאֹיְלִים בַּחֲסֵר־לֵב
 יָמוּתוּ: 5 יֵשׁ בֹּטָה כַּמְדְּקָרוֹת חֶרֶב וְלִשׁוֹן חֲכָמִים

- מִרְפָּא : 6 לֹא־יֵאָמֵר לְצַדִּיק כִּלְאֵזוֹ וְרָשָׁעִים מִלֵּאוּ רַע : (541)
 7 אִם־אָרַעַב לֹא־אָמַר לְךָ כִּי־לִי תִבֵּל וּמִלֵּאָה : 8 בִּיהוָה |
 חֲסִיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי נֹדֵי הָרֶכֶם צָפוּר : 9 הִיטִיבָה
 בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 גִּלְמִי | רָאִי
 עֵינֶיךָ וְעַל־סִפְרְךָ כָּל־מִן יִכְתְּבוּ * יָמֵים יִצְרוּ וְלֹא אֶחָד בָּהֶם :
 11 תוֹעֵבַת מַלְכִים עֲשׂוֹת רָשָׁע כִּי בְצַדִּיקָה יִפּוֹן כִּסֵּא :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

542 Write down the forms :

I was.	I will be.	Be thou.	To be.
Thou wast.	Thou (<i>m.</i>) wilt be.	Be thou (<i>f.</i>).	In-being.
Thou (<i>f.</i>) wast.	Thou (<i>f.</i>) wilt be.	Be you.	
He will be.	He will be.	Be you (<i>f.</i>).	
She was.	She will be.		

* Most recent interpreters translate the latter clause thus : *the days* [sc. of my life] *all of them were predetermined*, and (= when) not one of them [yet was]. So *Maurer, De Wette, Hengstenberg*. 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.

<i>Person.</i>	<i>Forms proper for the Perfect Tense.</i>	<i>Forms proper for the Imperfect.</i>	544
1 <i>me</i> (c.)	נִיְ— נִיְ—	נִיְ—	
2 <i>thee</i> (m.)	ךָ, <i>in pause</i> אָךְ or אָךְ	ךָ— or כָּה—	
	2 <i>thee</i> (f.)	ךִיְ אִיְ— אִיְ—	ךִיְ— אִיְ— or כִיְ—
3 <i>him</i>	הוּ וְ—	הוּ— וְ—	
3 <i>her</i>	הִי הִיְ— הִיְ—	הִיְ—	

PLURAL.

1 <i>us</i> (c.)	נֵיְ— נֵיְ—	נֵיְ—	
2 <i>you</i> (m.)	כֶּם—	כֶּם—	
2 <i>you</i> (f.)	כֵּיְ—	כֵּיְ—	
3 <i>them</i> (m.)	הֵם— הֵם—, poeticè כֹּוְ—	הֵם— הֵם—, poeticè כֹּוְ—	
3 <i>them</i> (f.)	הֵנּוּ— הֵנּוּ—	הֵנּוּ—	

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

SINGULAR.

1 <i>me</i> (c.)	נִיְ— נִיְ— for נִיְ—	545
2 <i>thee</i> (m.)	ךָ— כָּה— — כָּךְ—	
3 <i>him</i>	הוּ— for הוּ—	
3 <i>her</i>	הִיְ— — הִיְ—	

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 *ă* (or *ā*).
- d) " " *Imperfect* } *ē* (or *ē*).
- 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>ăth</i> or <i>āth</i>	<i>āh</i>
b) 2nd sing. fem.	<i>tī</i>	<i>t</i>
2nd plur. masc.	<i>tū</i>	<i>tēm'</i>

548 Here observe, (1) the 2nd sing. fem. (which is derived from an old form *attī*) 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.

550 Verb :	transit. Kal	3 f. sing.
	כָּתַבְתָּ <i>he has written</i>	כָּתַבְתָּ
Suff. : sing. 3 m,	כָּתַבְתְּהוּ	כָּתַבְתְּהוּ
	or	or
him	כָּתַבְתְּוּ	כָּתַבְתְּוּ
— f.	כָּתַבְתְּהָ	כָּתַבְתְּהָ

2 m.	<i>thee</i>	כְּתַבְךָ 2
— f.	<i>thee</i>	כְּתַבְךָ
1.	<i>me</i>	כְּתַבְנִי
pl. 3 m.	<i>them</i>	כְּתַבְכֶם
— f.	<i>them</i>	כְּתַבְנָן
2 m.	<i>you</i>	כְּתַבְכֶם
— f.	<i>you</i>	כְּתַבְכֶן
1.	<i>us</i>	כְּתַבְנוּ

ℓ from intrans. Kal in the same way.

1) אָהָבוּ, 2) אָהַבְךָ, 3) אָהַבְכֶם;

ℓ from the other forms, as Piel:

1) פָּתְבוּ, 2, 3) פָּתַבְךָ, פָּתַבְכֶם.

כְּתַבְתָּךְ (550)
כְּתַבְתָּךְ
כְּתַבְתָּנִי
כְּתַבְתֶּם
כְּתַבְתָּן
כְּתַבְתֶּם
כְּתַבְתֶּן
כְּתַבְתֶּנוּ
So
אָהַבְתָּהּ
כְּתַבְתָּהּ

Suff. : sing. } 3 m. }	2 m. sing.	כְּתַבְתָּ	2 f. & 1 sing.	כְּתַבְתִּי	3 pl.	כְּתַבּוּ
		כְּתַבְתָּהּ		כְּתַבְתִּיהוּ		כְּתַבּוּהוּ
		or		or		(none)
	<i>him.</i>	כְּתַבְתָּו		כְּתַבְתִּיו		כְּתַבּוּהָ
— f.	<i>her</i>	כְּתַבְתָּהּ		כְּתַבְתִּיהָ		כְּתַבּוּךָ
2 m.	<i>thee</i>	(none)		כְּתַבְתִּיךָ		כְּתַבּוּךָ
— f.	<i>thee</i>	(none)		כְּתַבְתִּיךָ		כְּתַבּוּךָ
1.	<i>me</i>	כְּתַבְתָּנִי		כְּתַבְתִּינִי		כְּתַבּוּנִי
pl. 3 m.	<i>them</i>	כְּתַבְתֶּם		כְּתַבְתֶּם		כְּתַבּוּם
— f.	<i>them</i>	כְּתַבְתָּן		כְּתַבְתָּן		כְּתַבּוּן
2 m.	<i>you</i>	(none)		כְּתַבְתֶּיכֶם		כְּתַבּוּכֶם
— f.	<i>you</i>	(none)		כְּתַבְתֶּיכֶן		כְּתַבּוּכֶן
1.	<i>us</i>	כְּתַבְתֶּנוּ		כְּתַבְתֶּנוּ		כְּתַבּוּנוּ

Just so the suff. to the Persons of all Verbal-stems:

כְּתַבְתָּהּ כְּתַבְתִּיהוּ

&c.

In the same way

1st and 2nd

pers. plur.

כְּתַבְתֶּהוּ

כְּתַבְתֶּנוּהוּ

II. TO THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.	
Verb :	יִכְתֹּב	יִכְתְּבוּ	כֹּתֵב	שְׁמַע
Suff. : sing. }	יִכְתְּבוּ 1*	יִכְתְּבוּהוּ 1†	כְּתֹבָהוּ	שְׁמַעְהוּ †
3 m. }	יִכְתְּבוּ		כְּתֹבְנוּ	שְׁמַעְנוּ
	יִכְתְּבוּ			
	יִכְתְּבוּ			
— f.	יִכְתְּבֶהָ	יִכְתְּבוּהָ	כְּתֹבֶהָ	שְׁמַעֶהָ †
	יִכְתְּבֶנָּה			
	יִכְתְּבֶהָ		כְּתֹבֶהָ	
2 m.	יִכְתְּבֶדְךָ 2	יִכְתְּבוּדְךָ		
— f.	יִכְתְּבֶדְךָ	יִכְתְּבוּדְךָ		
1.	יִכְתְּבֶנִי	יִכְתְּבוּנִי		
pl. 3 m.	יִכְתְּבֵיכֶם	יִכְתְּבוּיָכֶם	כְּתֹבֵי	שְׁמַעֵי
— f.	יִכְתְּבוּ	—	כְּתֹבֵם	שְׁמַעֵם
2 m.	יִכְתְּבֵיכֶם 3	יִכְתְּבוּיָכֶם	כְּתֹבוּ	שְׁמַעוּ
— f.	יִכְתְּבוּ	יִכְתְּבוּ		
1.	יִכְתְּבוּ	יִכְתְּבוּ		
			כְּתֹבְנוּ	שְׁמַעְנוּ

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

ā in the last syllable, יִנְהַג : 1. יִנְהַגְהוּ ; 2. יִנְהַגְךָ ;
 3. יִנְהַגְכֶם. — יִשְׁמַע : 2. יִשְׁמַעְךָ ; 3. יִשְׁמַעְכֶם.
 in the last syllable, יִכְתֵּב : 1. יִכְתְּבוּהוּ ; 2. יִכְתְּבוּדְךָ ;

* So also to all persons ending in the 3rd radical : תִּכְתֵּב, נִכְתֵּב, אִכְתֵּב.

† So also to תִּכְתְּבוּ 2 plur. m. and 3 a. 2 plur. f., and to יִכְתְּבוּ 2 sing. f.; instead of which תִּכְתְּבוּיָהּ 1 is also possible.

‡ To the f. sing. and to the plur. like to the Imperf.

- (551) : יִשְׁלַח; יִבְתְּבְּכֶם, יִבְתְּבְּכֶם. 3. יִבְתְּבְּךָ, יִבְתְּבְּךָ;
 2. יִשְׁלַחְךָ; 3. יִשְׁלַחְכֶם.—*־t or ־u in the last syllable, יִבְתְּיָב, Hiph.:* 1. יִבְתְּיָבוּ; 2. יִבְתְּיָבְךָ;
 3. יִשְׁמַעְכֶם, יִשְׁמַעְךָ: with gutt.

Exercise 48.

- a) 1 552 חֲנַנִּי אֱלֹהִים כַּחֲסָדְךָ כָּרֵב רַחֲמֶיךָ מִחַה פִּשְׁעֵי:
 2 הָרַבָּה כִּבְּסֵנִי מֵעוֹנֵי וּמִחַטָּאתַי מִהֲרֵנִי: 3 כִּי־פִשְׁעֵי
 אֲנִי אֲדַע וְחַטָּאתַי נִגְדֵי תָמִיד: * לָךְ לְבַדְּךָ | חַטָּאתַי
 וְהִרַע בְּעֵינַי עֲשִׂיתִי לְמַעַן תִּצְדֵּק בְּדַבְּרֶיךָ תוֹנֶה בְּשִׁפְטֶיךָ:
 5 הוֹדִבְעוֹן חִלְלֵתִי וּבַחֲטָא יַחַמְתֵּנִי אָמֵן: 6 הִרְאֵמֶת
 חַפְצֶיךָ בַּשְּׁחֹת וּבַסֶּתֶם חֲכָמָה תוֹדִיעֵנִי: 7 תַּחֲטָאֲנִי
 בְּאוֹיֵב וְאִטְהַר תִּכְבְּסֵנִי וּמִשְׁלַג אֲלַבִּין: 8 תִּשְׁמִיעֵנִי שְׁשׁוֹן
 וְשִׁמְחָה תִּגְלָלָה עֲצָמוֹת דְּבֵית: 9 הִסְתֵּר פָּנֶיךָ מִחַטָּאֵי
 וּכְלָעֵנִתִּי מִחַה: 10 לֵב מְהוֹר בְּרֵאֵלֵי אֱלֹהִים וְרוּחַ
 נָכוֹן חִדַּשׁ בְּקִרְבֵּי: 11 אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קִדְשֶׁךָ
 אֶל־תִּקַּח מִמֶּנִּי: 12 הַשִּׁיבָה לִּי שְׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה
 תִּסְמְכֵנִי: 13 אֶלְמֹדָה פִּשְׁעִים דִּרְכֶיךָ וְחַטָּאִים אֲלִיךָ
 יִשׁוּבוּ: 14 הַצִּילֵנִי מִדְּמַיִם | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִּרְנֹן
 לְשׁוֹנֵי צְדָקָתְךָ: 15 חֲמַת־מֶלֶךְ מִלְּאֲכִרְמוֹת וְאִישׁ חָכֵם
 יִכְרַעְנָה: 16 אִישׁ תְּהַפְכוֹת יִשְׁלַח מְדוֹן וְנִדְּוֹן מִפְּרִיד
 אֲלוֹף: 17 אִישׁ חָמָס יִפְתָּה רַעְהוֹ וְהוֹלִילוּ בְּדַרְדְּךָ לֹא־
 מוֹב: 18 אֲוֹלֵת קְשׁוּרָה בְּלִב־נַעַר שֶׁבֶט מוֹסֵר יִרְחִיקֶנָה

- מִמֶּנּוּ : 19 עָשָׂק דָּל לְהַרְבּוֹת לוֹ נָתַן לַעֲשׂוֹר אֶךְ לְמַחְסוֹר : (552)
 20 הֵט אֲזַנְךָ וְשָׁמַע דְּבָרַי חֲכָמִים וְלִבְךָ תִּשְׁתִּית לְדַעְתִּי :
 21 כִּירָגְעִים כִּירַתְשִׁמְרִם בְּבִטְנְךָ יִכְנֹו יַחְדָּו עַל־שִׁפְתֶיךָ :
 22 לְהִיּוֹת בִּיהוּהָ מִבְּטַחְךָ הִדְעֶתִיךָ הַיּוֹם אַף־אַתָּה :
 23 הֲלֹא כְּתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמַעֲצוֹת דַּעַת : 24 לְהוֹדִיעְךָ
 קִשְׁטִי אִמְרֵי אִמַּת לְהַשִּׁיב אִמְרִים אִמַּת לְשִׁלְחֶיךָ :

b) Translate into Hebrew—

Thou hast put him (1, 1, v).
 Thou (*f.*) hast deceived me.
 She instructed him.
 She inclined (1, 5, n, h) him.
 Thou hast despised me.
 Thou (*f.*) hast given him.
 They have forsaken me.
 I have cursed her.
 Give him.
 Take him.
 He will pursue him.
 They shall find her.
 They shall call-upon me.
 To despise them.

When he fled (Say: *in his flying*).
 When thou buildest (Say: *in thy building*).
 When he prepared (Say: *in his preparing*).
 To deceive me.
 When he was circumcised (Say: *in his being circumcised*).
 They that do (*p.*) this.
 His slain.
 They that call-upon him.

DIFFERENCES OF IDIOM, &c.

(Literally, in Hebrew)

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

In other instances also the copula ('is,' 'are') is omitted.
There the sun = there is the sun.

- | | | |
|----------------------|---|---|
| 3. a) He that falls. | | All these English forms may be translated by one participle, <i>nōphēl</i> , 138. |
| He that has fallen. | } | |
| He that will fall. | | |
| b) He who teaches. | | The teaching [person]; as <i>ὁ διδάσκων</i> in Greek. |

c) The partcp. is often used as a predicate* to denote (usually) the *Present Tense*.

- | | | |
|--------------------------------------|--|--|
| 4. a) Sweeter <i>than</i> honey. | | Sweet above (<i>from, in comparison of</i> [= <i>præ</i>]) honey (<i>מֶן</i>). |
| b) The <i>tallest</i> of the people. | | The-tall [°one] from the people (<i>מִן, מִן, מִן; sometimes מִן</i>), 196. |
| c) Very good. | | <i>tōbh m'ōd</i> (<i>טוֹב מְאֹד</i>). |

5. DATIVE RELATIONS.] Usually *לְ*, sometimes *לְ*, prefixed to, and *cohering with*, the noun.

* Usually the *present tense* of a verb. *Jehovah* (°is) *knowing* = *Jehovah knows*.

6. Acc. usually לָאֵלֶּךְ or לְאֵלֶּךְ , 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes לָאֵלֶּךְ 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 לָאֵלֶּךְ 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) מֵאֵלֶּךְ , *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 } לְ 266.

Who—to her } לְ

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. } לְ 248.

Which—thence. }

13. a) *From when, from where*, as in English.
 b) He has fallen into the pit *he made* (= *which he made*): as in English.
 c) At the time he *did* it: as in English.
14. The orphan and *one who has no helper*. The orphan and *there is no helper to him*, 256.
15. ׀ (257, end) =, virtually, the *copula* (in any tense) with a negative.
 Joseph *was not* in the pit. ên-Yôsêph bābbôr.
16. ׀ =, virtually, the *copula*, in any tense.
It is in my power. yêsh-l'êl yādî.
17. Many verbs are in Hebrew followed by an *accusative*, where *we* must use a *preposition*.
18. Many verbs are in Hebrew followed (*always* or *sometimes*) by a preposition, where *we* should use the acc. only in English.
 To seek wisdom. bikkesh l' . . . [as *we* may say 'to seek after' a thing].
 To rebuke a man. gā'ār b' . . . [to find fault with a man].
19. The infin. absolute is used—
 1) as an *intensive*,
 Thou shalt surely die. To die thou shalt die.
 2) Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.
 Thou shalt weep and mourn. Thou shalt weep and *to-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 existing (just like *odi, novi, memini*, in Lat.): e. g. yādā'vî, *I know*; sānē'vî, *I hate*. (2) A *permanent* or *habitual* action: *Happy the man who walks*, &c. (hālāch).
 c) The *future*, in *protestations* and *assurances*; the event being contemplated as *done* (e. g. *I give thee the field*, &c.).

B (used *relatively*)

- d) = *imperfect subj.* (e. g. we *should have been* or *should be* [*essemus*] as Sodom).
- e) = *pluperf. subj.* (e. g. if he *had not left*, &c.).
- f) = *futurum exactum*, just as with us '*when he has washed away*;' for '*when he shall have washed away*.'

C (with *Vav conv.*)

- g) = *future* (aft. future, i. e. imperf.).
- h) = *pres. subj.* (aft. imperf. in this sense), *lest he should put forth his hand, and take*, &c.
- i) = *imperat.* (aft. imperf.).
- k) = for *past* or *present* time, as preceding perf. or imperf. requires.

21. Meanings of the Imperfect:

The Imperfect denotes, A (used *absolutely*)

- a) The *future*.
- b) The *present* (especially of *permanent states* and *general truths*).

B (used *relatively*)

- c) as *subjunct.* after particles meaning *that, that not, lest*.
- d) as *optative*.
- e) as *imperative*, the place of which it always supplies in prohibitions.
- f) as *potential*: = *may, might; can, could*.
- g) after *āz, then; t'řēm, not yet; b't'řēm, before*.
- h) it may denote customary and continued action, and (like Lat. and French imperf.) of *extended representation*.
- i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

HEBREW AND ENGLISH INDEX.

א.

אָב irreg. *father*. [App. B.]

אָבַד *to stray, wander, be lost.—to perish* (לָ and פָן of the person). Piël, *to cause to stray, to disperse.—to cause to perish, to destroy*.

אָבָה *to be willing, inclined, desirous* (followed by infin. with or without לָ).

אָבוֹי *poverty, misery*.

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

אָבֶן c. (mostly f.), *a stone*.

אָדָם, אָדוּם adj. pl. אָדָמִים (8, c) *red*.

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

אָדַר Niph. *to become glorious*.

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

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

אָהַב *to love*. Piël, partcp., *a lover*.

אָהַבָה f. infin. of the verb אָהַב :

e. g. לְאָהַב אֶת־שֵׁם יְהוָה *to love the name of the Lord*.—subst. *love, beloved*.—adv. *delightfully*.

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

אָוָה Root not used. Arab. *to howl*.

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

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

אָוִלֶת f. sing. (13, a) *falty; sin*, from obsol. אָוַל.

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

אָוֶצֶר (2, b) pl. אָוֶצְרוֹת *treasure*.

אָח irreg. *brother*. [App. B.]

אָחַר *to stay, tarry*.

אָחֵר prep. *behind, after* (with suff. אָחֵרִי, אָחֵרְכֶם, &c.). prep. of place, *after, behind*.—of time, *after, after that*.

אָחֹר (3, a) *the hinder part*; as adv. *backwards*.

אֵיב to hate, to be an enemy ;

partcp. אֵיב as subst. (7, b) *adversary, enemy*; f. אֵיבָה.

אֵין (6, i) *nothingness*.—as an adv.

not, including the idea of the subst. verb *to be* (cf. **יֵשׁ**); **אֵין אִישׁ** there is no man, **אֵין פֹּרֵר** there was none interpreting. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, **אֵינִי** I am, or was not, shall not be, **אֵינְךָ**, **אֵינָהּ**, &c. When followed by the dative, **אֵין לִי** there is not to me, i. e. I have not, **אֵין לָהֶם** they have not.

אִישׁ (1, a) *man*, Lat. *vir*.—*husband*.—*man*, opp. God, animals (*homo*). Before other nouns denotes the qualities of men; **אִישׁ אֱמֶת** a faithful man.—*any one*.—*each*.

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

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

אָכַל to eat.

אִלְמָנָה f. (11, b) *a widow*.

אִם f. (8, b) *mother*.

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

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

אִמּוֹתָא f. (for אִמְמוֹתָא) with suff. אִמּוֹתָא *firmness, stability*.—*faithfulness*,

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

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

אָמַר (6, b) *word, discourse*.

אֲמֹתָחַת 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*.

אֲנִיָּה f. (10) *a ship*.

אָנַף to breathe through the nose, snort; *to be angry* (with **בָּ**).

אָנַק to groan. Niph. to moan, lament.

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

אָנוּשׁ (see **אִישׁ**) *man*.—*the common people*. Pl. אָנוּשִׁים, cnstr. אָנוּשֵׁי, with suff. אָנוּשֵׁי, *men*; commonly used for אִישִׁים the plural of **אִישׁ**.

אִשָּׁה f. irr. pl. נָשִׁים *woman, female*.—*wife*. [App. B.]

אָסַף to collect, to gather.

אָסַר to bind.—*to put in bonds*; partcp. אָסוּר *prisoner*.

אָסִיר (3, a) *captive, prisoner*.

אַף (for אָפָה = אָפָה) with suff. אָפָה (8, d) *nose*.—*anger*. Dual אָפָים *the nostrils*.—*meton. face, countenance*.

אָפֶה to bake.

אָרַח to go, to be on the way.

אָרַח c. (6, c) pl. אָרַחוּ cnstr. and with suff. אָרַחוֹ way, road, path. —manner, mode.

אָרְךָ (6, c) length, of time and space.

אָרֶץ f. rarely m. (6, a) with the art. הָאָרֶץ, earth, land.

אָרַר to curse, execrate. Piël, to curse.

אָשַׁם to be or become guilty, to transgress. Hiph. to bring the consequences of sin upon any one.

אָשָׁם (4, c) guilt.

אָשַׁר to go straight on.

אָשֶׁר happiness, blessedness; only in pl. cnstr. in the character of an interj. אֲשֶׁר הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אֲשֶׁרְךָ happy art thou! אֲשֶׁרֶיךָ, אֲשֶׁרֶיךָ, &c.

ב.

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

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

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

בּוֹא to enter, come or go in (with בָּ, בָּא, לָ, also acc.).

בּוֹז to despise, contemn.

בוֹשׁ to be ashamed.

בָּזַז to take as a prey, to spoil, plunder.

בָּחַן to try, prove, test.

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

בִּטְחָה to babble; part. בֹּטֵחַ an idle talker.

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

בִּטְחָה trust, confidence, security.

בֵּין בּוֹן to distinguish, discern.—to understand.

בֵּין (6, h) interval.—prep. between.

בֵּין בֵּין —בֵּין וּבֵין, בֵּין לְבֵין between—and; sometimes also whither—or.

בֵּין prep. prop. cnstr. of בֵּין (6, h).

בִּינָה f. (10) understanding, discernment.

בְּכוֹר (1, a) the first-born.

בֵּל adv. not.—nothing.

בְּלִי want; only as adv. not, without.

בֵּן a son. See irr. nouns, App. B.

בָּנָה to build.

בַּעַל lord, possessor, owner.—husband.

בָּעַר to consume, burn up.—intrans. to burn.

בָּצַע to break.—to plunder.

בָּצַע } plunder, unjust gain.—gain,
בָּצַע } profit.

בָּקָר (4, a) coll. oxen, herd.

בֹּקֵר pl. בְּקָרִים the dawn, morning.

בִּקֵּשׁ Piël, to seek; with acc., to seek after, with לְ; בִּקֵּשׁ אֶת־יְהוָה to seek the Lord.

בָּרַךְ corn (separated from the chaff); בָּרַר to separate.

בָּרָא to create, form, make.

בֵּר with suff. בְּרִי a son.

בָּרַד hail.

בָּרַח to flee; absol. or with לְ, אֵל (whither), מִכֵּן, מֵאֲחֵר (from whom), אַחֲרָי (after whom).

בְּרִית f. sing. (1, a) a covenant.

בָּרַךְ to bend the knee, to kneel.

Niph. to be blessed. Piël, to praise, bless God. Hithp. to be blessed (בָּ in, through).

בְּרִיךְ f. (6, a), dual בְּרִימִים, knee.

בִּרְכָה once בִּרְכָה f. (11, c) a blessing.

בָּרַב (בָּרָה f.) chosen, beloved.—pure, clear; also pure morally.

בִּשְׁת (13, c) terrour, confusion; mostly followed by pānīm (of face).

ג.

גָּאַל to redeem, ransom, recover.

גַּב (8, d) pl. גְּבִים, גֹּב, a back.

גָּבַל to bound, limit.

גָּבַל bound, limit, border.—territory.

גָּבַר to be or become strong.

גִּבּוֹר (6, a) man = vir.—husband.—warrior.

גִּבּוֹר (1, b) adj. strong.

גְּבוּרָה f. (10) strength.

גַּג (8, a) roof.

גִּדִּי (6, i) a kid.

גָּדַל to be or become great, to grow.—to be great, exalted.

גָּדַר to wall, fence up.

גִּהָה f. healing, cure.

גוֹי goi, a (Gentile) nation; the Gentiles.

גֵּר (1, a) sojourner, stranger, foreigner.

גֹּרֵל (1, a) a whelp.

גוֹרָל (2, b), pl. ôth, lot.

גָּזַז to shear, to cut off.

גָּזַר to cut off or down.—to cut in two parts, divide.

גִּזְרֵי (6, a) piece, part.

גָּלַל to roll.—to roll, rush in (עַל upon). Hiph. הִגִּיל to roll away.

גַּם conj. also; גַּם—גַּם both—and; גַּם הִיא she also herself.—yea, truly; גַּם־כִּי although. — yet, nevertheless.

גָּמַל to retribute, to recompense, good or evil, with acc., לְ, עַל.—to ripen, to become ripe.—to wean.

גָּמַל c. (8), pl. גָּמָלִים, camel.
 גָּמְלוּ (1, a) recompense. — good deed, benefit.
 גְּמוּלוֹ f. (10) retribution, recompense; benefit.
 גָּנַב to steal.
 גַּנָּב (1, b) a thief.
 גָּנַן prop. to cover; hence to protect.
 גֵּן (8, d) garden.
 גָּעַר to rebuke, with גָּ.
 גָּרַז Niph. to be cut off.
 גָּרָם, גָּרָם (6, a), bone.
 גָּרַשׁ to cast out or up. Niph. to be cast out.—to be agitated, tossed.
 גָּשַׁם Hiph. to cause to rain.
 גָּשַׁם (6, a), pl. c. גְּשָׁמִים, rain, heavy shower.

ד.

דָּבַק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. מְדַבֵּק (is) cleaving.
 דָּבַר to speak; to range in order. Piël, to speak. Pual, to be spoken. Niph. to speak together. Hiph. to subdue. Hithp. to speak with.
 דְּבַר (4, a) word, speech, command.—affair.
 דְּבַשׁ (6, b) honey.

דָּגָן (4, a) corn, grain; meton. bread.
 דְּוָגַג wax.
 דָּוָר, דָּר (1, a) revolution.—age, generation.
 דָּלַת f. a door.
 דָּלַל to hang down.—to be weak.
 דָּל adj. low, weak, poor.
 דָּם (for אָדָם) 2, a. blood.—bloodshed, blood-guiltiness; in pl. דְּמַיִם, עִיר דָּמִים bloody man, city.
 דָּמָה to be silent.
 דַּעַת f. (13, a) knowledge.
 דָּק, f. דָּקָה adj. small, thin.
 דָּקַר to thrust through, to pierce.
 דָּרַדַּר to tread (on), with the acc.; with עַל: metaph. to tread down enemies.
 דָּרַדַּר c. (6, a), suff. דְּרָדַרְי (Dual, דְּרָדַרִים), a way.
 דָּרַשׁ to seek, to inquire (especially of an oracle, the Lord).—to ask for, require: דָּרַשׁ דָּם to require the blood (of any one).
 דָּשַׁן to grow fat. Piël, to make fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.

ה.

הָרַף to push, cast away.
 הָרָה f. (10) desire, lust.—wickedness.

הָיָה *to be, to exist.* יָיַ imperf. Kal
3 pers. m. s. (he, it) *shall be:*
with *Vav convers.* (he, it) *was.*
Often = *kai égénero, and it was*
so (that, &c.).

הַיְכָל (2, b) *a large splendid build-*
ing, a palace.—the temple.

הִלְךְ *to go, walk.* Hithp. הִתְהַלֵּךְ
to go, walk about.

הִלֵּל *to shine.* Piël (*to make to*
shine =) *to praise, and intrans.*
to boast. Hithp. *to be praised.*
—to boast oneself.

הִנֵּה הֵן, הֵן *behold! lo!—whether (in*
indirect questions).—if.

הִנֵּה הַנְּהָה, הַנְּהָה *behold! lo! with suff.*

הִנֵּנִי, הִנֵּנִי, הִנֵּנִי.

הִפֵּךְ (1 pers. אֶפְקֹךְ) *to turn, turn*
over.—to overthrow, ruin.

הִקִּיף *to go around, to surround.*

Hiph. of הִקֵּף.

הַר pl. הָרִים (8) *mountain.*

הָרַג *to kill, slay.*

הָרַס (related to ἔρ-ημος) *to break,*
pull down, destroy (both in Kal
and Piël).

ז.

זָאת pron. demon. f. sing., see הָ.

זֶה f. זֹאת, rarely הֵן, pron. demon.

this. After the subst. it usually
has the article; when put be-
fore it without an article, it is
usually the predicate, הַזֶּה הַזֶּה
this (is) the thing; הַזֶּה הַזֶּה this—
that, the one—the other; הַזֶּה הַזֶּה

one to the other. With em-
phasis, *this same, very.*

זָכַר *to be clean.*

זָךְ (זָכָה f.) adj. *clean, pure.*

זָכַר *to remember, recollect, call to*
mind.

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

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

זָמָה f. (10) *device.—wickedness.*

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

זָקֵן (5, a) adj. *old; זָקֵנים elders.*

זָרַע *to spread, to scatter.—to sow;*

זָרַע זָרַע *yielding seed.—to plant.*

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

ח.

חָבַל *to twist, to bind.*

חָבַל (6) *cord, rope.*

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

חָנַר *to bind about, to gird.*

חָדַד adj. (f. חֲדָדָה) *sharp.*

חָדַל (pl. חֲדָלִים) *to cease.*

חָדַר (6) cnstr. חֲדָר, with suff.

חֲדָר, pl. c. חֲדָרִים, *chamber.*

חָדַשׁ Piël, *to make new, to renew;*

Hithp. *to be renewed.*

חֹדֶשׁ (6, c) *new moon.—month.*

חָוֵל, חִיל *to twist; to dance.*

Hiph. *to shake.*

חֹמָה f. (10) *a wall.*

חֵיל (6, h), pl. חַיִּים *strength.—*

wealth.—virtue.

חָטָא *to miss.—to stumble, fall.*

*—to miss, opp. to מָצָא *to find.**

—to sin (אָ, לָ, עָ).—to forfeit, with acc.

חַטָּא with suff. חַטָּאִי, pl. c. חַטָּאִים *failure, sin.*

חָטָא (1, b) *sinner.*

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

חַיִּים pl. *life.*

חָכַם *to be or become wise.*

חָכָם (4, c), חֲכָמָה f. (11, c), pl.

חֲכָמִים, adj. *wise.*

חֲכָמָה f. cnstr. חֲכָמָה, *wisdom.*

חָלָה *to be weak.—to be sick.*

חָלַל *to be wounded. Piël, to*

wound.—to profane. Hiph. חָלַל

to loose.—to profane.—begin.—

begin to be. Hoph. to be begun.

חָלַם *to be fat, stout, strong.—to*

dream.

חֲלוֹם pl. חֲלוֹמִים, *a dream.*

חָלַף *to pass by, to transgress.*

Piël, *to change (as a garment).*

Hiph. *to change.*

חָלַץ *to draw out; Niph. to be*

delivered. Piël, to draw out.—

to deliver.—to strip, spoil.

חָלַק *to divide.*

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

חָם (8, a) adj. *warm, hot.*

חָמַד *to desire, to covet.*

חֶמָה f. (11, b) for חֶמְהָ (חָם)

warmth, rage; cnstr. kh^mmäth.

חֶמֶה f. (10) *heat, glow.—the sun.*

חָמַל *to pity (חָל).—to spare (with*

חָל).

חָמַם *to be warm.*

חֵן (8, b) *grace, favour.—grace,*

elegance, beauty.

חָנַךְ *to instruct, to train up.—to*

consecrate (a house, temple, &c.).

חֲנָם *gratis, freely, for nothing.—*

in vain.—for nothing, unde-

servedly.

חָנַן *to be gracious, merciful, oom-*

passionate. Niph. to be pitiable.

Piël, *to make gracious. Hoph.*

to be favoured. Hithp. to im-

plore favour, mercy.

חָנַף *to be or become profaned,*

polluted, or defiled.—to be pro-

fane, ungodly.

חֲנִיף (5, c) *profane, ungodly.*

חֶסֶד Kal not used; in the deri-

vatives it denotes *kindness and*

benignity.

חֶסֶד with suff. חֶסֶדִי (6, a) *kind-*

ness, mercy.

חֶסֶד (3, a) *kind, benevolent, gra-*

cious, merciful.—pious, holy.

חָסָה to flee for shelter; hence, to trust in (אָ).

חָסַר to want, lack, be without.

חָסַר adj. wanting. חָסְרִיב lacking understanding. — subst. want, lack.

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

חִפְּץ (6), with suff. חִפְּצִי, delight, pleasure.

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

חָפַשׁ to search out, explore, investigate.

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

חֲצֵר c. (5, c), pl. חָצַיִם, חָצֵר, enclosure, court.—village.

חֲצֵר enclosure, court.

חֻקָּה (10) statute.

חָקַר to search.

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

חָרַב adj. f. חֲרִיבָה dry.—desolate.

חָרַב f. (6, a) sword.

חָרַב desolation.

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

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

חָרוּץ (1, b) diligent. Prof. Lee, sharpened, instructed, prudent.

חֲרָשׁ (6, a) (pl. c. חֲרָשִׁים) sherd, potsherd.

חָרַשׁ to plough, till.—to engrave. —to form, fabricate.—Metaph. to devise, machinate evil.

חָשַׁב to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piēl, to compute, reckon.—to think, purpose; to devise. Hithp. to reckon oneself.

חָשַׁךְ to hold back.—to withhold.

חָשַׁךְ to be or become obscure, dark.

חָשַׁךְ adj., pl. חֲשֻׁכִים, obscure, mean.

חָתָן (4, c) bridegroom. — son-in-law.

חָתַת to be broken.—to be dismayed, confounded.

ט.

טָבַח to slaughter, especially animals, but also men; to slay.

טָבַח (6, a), with suff. טָבַחְתִּי, slaughter.—animals slaughtered, meat.

טָהַר to be or become clean.

טָמַן to hide, conceal, especially in the earth.—to hide, reserve.

טָעַם to taste.—met. to perceive, discriminate.

טָרַף to tear in pieces, to rend.

י.

יָאֵר, יְאֹר (1, a) river, the Nile;
pl. יְאֵרִים streams.

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

יָבֵשׁ (5, a), adj. יְבֵשָׁה f. (10), dry.

יָד c. (2, a) hand. With prepo-
sitions; בְּיָד with, by; מִיָּד accord-
ing to the means of; מֵיָד from,
out of; לְיָד, אֵל יָד, אֶת יָד at,
on, by the side of; תַּלְפֵּי יָד, תַּלְפֵּי יָד
under the care or guidance of
any one.

יָדַע inf. c. יָדַעַת, to know.—be ac-
quainted with. Hiph. to make
known, show, inform, teach.

יְהִי see יָהִי.

יּוֹם with suff. יּוֹמִי (1, a), pl. יָמִים,
a day.

יוֹנָה f. (10), pl. יּוֹנִים, dove.

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

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

יָטַב (only in the imperf. יִטְבֵּן) to
be good, well; מָן to be better.
Hiph. הִטְבִּיב to make good, to do
well.

יַיִן wine.

יָכַל f. יָכֵחַ, 1 pers. יִכְלֹתִי, to be able.

יָלַד to bear, bring forth.—to be-
get.—Pual, to be born. Hiph.

to cause to bring forth.—to be-
get. Hoph. to be born.

יָלַד (6, a) lad, youth, child.

יְלֵדָה f. (12, a) a girl.

יָם a sea.

יָמִים, יְמִי, יְמִי see יּוֹם.

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

יָנַק to suck. Hiph. הִנִּיק to give
suck, to suckle.

יָסַד to found.

יָסַף to add.—to add to do, to do
again (c. inf. with or without הֵ).

יָפָה (9, b), יָפָה f. (11, a), adj. fair,
beautiful.—good, excellent.

יָפִי, יָפִי (6, k) beauty.

יָצָא imperat. יָצֵא, inf. c. יָצֵא (2, d),
to go out, go forth.

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

יָצַר to form.

יָקַח see יָקַח.

יָקַץ to awake.

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

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

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

- (11, c) constr. יָרַח, *fearing, reverencing.*
 יָרַד *to go or come down, descend.*
 Hiph. הוֹרִיד *to cause to go down; to send, bring, carry down.*
 יָרַח (5, a) *the moon.*
 יָרַשׁ *to take, seize upon.* Niph. *to become poor.*
 יָשַׁב inf. c. שָׁבָה, imperat. שֵׁב, *to sit, sit down.—to dwell, dwell in, inhabit.* Partcp. יוֹשֵׁב *inhabitant.*
 יָשָׁה Root not used, *to subsist, to be firm.*
 יָשַׁע *to deliver, save.*
 יָשַׁר *to be straight, even, right.—*
 Piël, *to make straight.—to direct.—to esteem right, approve.*
 יָשַׁר (4), יִשְׁרָה f. adj. *straight.*
 יִשְׁרָה (7, c) *uprightness, rectitude; more than is right.*

ב.

- כָּאַב *to be pained, be in pain.*
 כָּאַרִי said to be a partcp. of Kal, from פָּרַר formed in the Chaldee manner (as קָיַם, partcp. קָיָם) = *piercing, digging through* (sc. *they are*). Another reading is פָּאַרִי (3 pl. perf. Kal).
 כּוֹכַב (2, b), for כְּכַבֵּב, *star.*
 כָּבֵד, כְּבֵד *to be heavy.—to be weighty, honoured, respected, mighty.* Niph. *to be (become, show oneself) honoured, renowned.*

- Piël, *to honour.—to make obdurate, to harden.* Hiph. *to make heavy, grievous.—to honour, make honourable.* Hithp. *to show oneself honourable, boast oneself.*
 כְּבֵד (5, a & b) adj. *heavy.—numerous.*
 כְּבוֹד (3, a) *honour, glory.*
 כָּבַס *to wash; only partcp. פּוֹכֵס washer, fuller.* Piël, *to wash (clothes); metaph. to cleanse.* Pual, *to be washed.*
 כֶּבֶשׂ (6, a) *lamb.*
 כָּהֵן Kal not used. Piël, כָּהֵן *to prepare, adjust, adorn.—to minister, act, or officiate as a priest.*
 כֹּהֵן (7, b), pl. כֹּהֲנִים, *priest.*
 כָּוַן Kal not used. Pilel, כָּוַן *to set up, establish.*
 כָּזַב *to lie, speak falsehood.* Piël, *to lie, deceive.* Hiph. *to convict of falsehood.* Niph. *to be proved false.*
 כָּזַב (4, a) *lie, falsehood.*
 כֹּחַ, כֹּחַ (1, a) *strength.*
 כִּי *that; for, because; but.—* כִּי אִם *that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.*
 כָּלַב (6, a), pl. c. כְּלָבֵי, *dog.*
 כָּלַל *to complete.*
 כָּלַם Hiph. הִקְלִים, הִקְלִים, *to put to shame, make ashamed.—to injure, hurt.* Niph. *to be put to shame; also to feel ashamed.*
 כָּוֵן adj. *upright; adv. rightly, also thus.*

כָּנַם to collect, gather.
כַּנּוֹר (1, b), pl. כְּנֹיִם, כֹּן, harp or lyre.
כָּסָה to cover, conceal.
כֶּסֶל (1, a) fool.
כֶּסֶף (6, a), with suff. כֶּסֶפִי, silver.
כַּעַס (6, d), with suff. כַּעְסוֹ, vexation.—anger.
כַּף f. (8, d) the hollow, palm of the hand, hand; dual כַּפַיִם, pl. כַּפּוֹת—pan, spoon, dish; hollow.—handle of a bolt.
כָּפַר to cover, overlay.—to cover over, to forgive, pardon.—to expiate.—to appease.
כָּרַת perf. 1 & 2 pers. כָּרַתִי, כָּרַתָּ, to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.
כֶּשֶׁב (6, a) lamb.
כָּשַׁל to totter, stagger, stumble. Niph. to stumble. Piël, to cause to fall. Hiph. to cause to totter, to make feeble.—to cause to stumble and fall. Hoph. to be made to stumble.
כָּתַב to write, engrave.
כְּתוּנָת (13, c), pl. כְּתוּנוֹת, an under garment, shirt.
כַּתֵּף f. (5, b), pl. כַּתְּפוֹת, constr. כַּתְּפוֹ, suff. כַּתְּפִי, shoulder.
כָּתַת to beat.—to beat, break in pieces.—to beat down, rout.

ל.

לֵב (4, d & 8, b), pl. לִבָּיִם, the heart.
לָבַד separately, alone; לָבַדִי, לָבַדְךָ, לָבַדוֹ, &c. I, thou, he alone.—by myself, by thyself, &c.
לָבָן (4, a) adj. white.
לָבֵן adj. white.
לְבָנָה f. the moon.
לָבַשׁ to put on a garment, to be clothed.
לְבוּשׁ outer garment, cloak.
לוּיָה f. garland, crown.
לָחַם to eat, consume.
לֶחֶם c. (6, a), with suff. לֶחְמִי, food, meat.—bread.
לָכַד to take, catch.—to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.
לָמַד to learn. Piël, to accustom, to teach. Pual, to be accustomed, trained, taught.
לָמָּה why? adv. interr., from the perf. לָ and לָמָּה or לָמָּה q. v.
לָעַג to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.
לִפְיִי according to. לָ with stat. constr. pl of pēh, mouth (irreg.).
לָקַח to take.—to take away.
לִקְחָה (6), with suff. לִקְחִי, taking speech.—instruction.

לָקַט *a gleanings.*

לָקַק *to lick, lap.*

לָשׁוֹן c. (3, a) *tongue*; לְשׁוֹן מְדַבֵּרָה ?
perverse, deceitful tongue.

מ.

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

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

מְאֻכְלֵת f. pl. מְאֻכְלוֹת *a knife, both*
for eating and slaughtering.

מַבּוּל *inundation, deluge.*

מִבֵּין Hiph. partep. from בֵּין *to*
understand.

מִבְצָר (2, b), pl. *fm* and *oth*, *for-*
tification, stronghold; bātsār, *to*
cut.

מְגִדְנוֹת f. pl. (of מְגִדָּה) *choice,*
precious things.

מְגוּרָה (10) *fear.*

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

מִדָּד *to extend.—to measure.—to*
apportion.

מִדָּה f. (10) *extension.—measure.*

מְדוֹן *strife.*

מוֹט *to totter, shake*; of the foot,
slip, slide. Niph. *to be moved,*
shaken. Hiph. *to cause to fall*
or come down.

מוֹסֵר (2, b) *chastisement, cor-*
rection.—admonition, warning.
—instruction.

מוֹקֵשׁ (7, b), pl. מִּשְׁמָר, מִשְׁמָרִים, *snare*;

yākāsh (a y), *to lay snares.*

מוֹת *to die.*

מִוְתָה (6, g) *death.*

מִזְמָה (awd) f. (10) *counsel.—*
wicked counsel.—prudence, dis-
cretion.

מַחֲלָה (9, a) *sickness, disease.*

מַחֲלָה f. (of the preceding) *id.*

מַחְסוֹר (1, b) *want, poverty.*

מַחְקָר (2, b) *inmost part.*

מַחְרָה f. (10) *destruction, ruin.*
—terroure, fear.

מַטָּה f. (10) *couch, bed.*

מִטְעָם only pl. מִטְעָמִים, מִטְעָמוֹת,
dainty meat.

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

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

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

מִכָּר *to sell.*

מָלֵא *to be full, filled.*

מָלֵא (1, a) *fulness.*

מְלֵאָה f. (10) *fulness, plenty.*

מְלֵאכָה f. (11, c), cnstr. מְלֵאכָה
service, work.

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

מְלַחְמָה and מְלַחֲמָה f. (11, a &

13, a) a war; from [lākhām] to consume.

מָלַט to let escape or slip, to deliver. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.

מָלַךְ to reign, to be king; אָ יַעַל over.

מֶלֶךְ (6, a) king.

מַלְכָּה f. (12, a) queen.

מַלְכוּת f. (1, b), pl. מַלְכוּתוֹת, king-dom.—royalty, royal dignity.

מַלְקוֹתַיִם the jaws.

מַלְקָח, מַלְקָח (2, b), only Dual מַלְקָחַיִם tongs.—snuffers.

מָנַח Root not used; Arab. to give.

מִנְחָה f. (12, b) gift.—tribute.—an offering to God; especially a bloodless offering.

מִן, as a prefix מִ with dag. forte, sometimes also without it, when the next letter has *Sh'va*, especially when the letter is *Yod*, which then becomes quiescent, poet. מִי, מִי, of (a part taken from or out of a whole).—from.

מָסַךְ to mix, mingle.

מָסַח to flow, melt; to faint. Hiph. to cause to faint, make faint-hearted.

מָעַט to be or become little.

מָעוֹט, מָעוֹט, pl. מִעוֹטִים (8), smallness; hence, a little, few.—מִקְצֵט lit. as a little; nearly, almost; shortly, soon.

מְעִיל (1, a) long and full upper garment, robe, mantle.

מְעֵים (dual) bowels.

מְעֵין a fountain.

מְעֵל to act perversely, treacherously; אָ of the thing or person.

מְעַן (for מְעַנֶּה) purpose, only in מְעַן, with suff. לְמַעְנֵי, prep. because of, for the sake of.—conj. in order that.

מְעָרָה f. (10) cave, cavern.

מְעָשָׂה (9, a) work (of an artificer).—labour.—deed.—work (the fruit of one's labour).

מְצָא to find.

מְצָוָה f. (10) a commandment.

מְצָחָה f. (10) unleavened bread.

מְצָרִים Egypt.

מְקֹדֵשׁ (2, b) any thing sacred.—holy place, sanctuary.

מְקוֹם c. (3, a), pl. מְקוֹמוֹת, place.—habitation, home.—town.

מְקוֹר (3, a) spring, fountain.

מְקִנָּה (9, a) purchase.—possession, wealth (in cattle).

מְרָאָה (9, a) a seeing.—sight.—appearance, countenance.

מְרַפְּבָה f. (11, a) chariot, war-chariot.

מְרָמָה f. (10) deceit, fraud.

מְרַע (each .. impure) a friend, a companion.

מְרַפֵּא remedy, deliverance.

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

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

מִשְׁחִית (1, b) *destruction, rain.—snare, trap.*

מִשְׁכָּב *a lying down, couch.*

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

מִשְׁמֶרֶת (2, b) *a watching, guarding.—a watch.—observance, rite.*

מִשְׁמֶרֶת f. (13, a) *a watching.—place of watching, post, station.—a keeping.—observance or performance.—a charge.*

מָשַׁשׁ *to touch, feel.* Piël, *to grope.* Hiph. *to grope.*

מָתַי adv. *when?* לְמָתַי, לְמָתַי *how long?* אַחֲרֵי־מָתַי *after how long?*

מֵתוֹק (pl. מְתוֹקִים, f. מְתוֹקָה) adj. *sweet; neut. sweet, sweetness; pleasantness.*

ג.

נָבִיא (3, a) *prophet.*

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

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

נִבְלָה f. (11, c) *corpse, carcase.*

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

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

נָגַע inf. c. נִגַּע, נִגַּעַת, *to touch* (with על, אל, ב).

נָגַד f. *to flee.*

נָדַר *to vow.*

נָהַר *to flow.—to shine, be bright.*

נָהַר (4, a) *stream.—river.*

נָדַד *to depart, flee.*

נִגְמָה f. *slumber.*

נָחַל *to obtain, acquire a possession, to possess.—to obtain by inheritance, to inherit.—to divide for a possession, to apportion.* Hiph. הִנְחִיל *to cause to possess, give as a possession.—to cause to inherit.*

נִחְלָה f. (12, d) *the act of taking possession.—inheritance.*

נָחַשׁ *serpent.*

נָטַה *to stretch out, extend.*

נָטַע *to plant.*

נָטַר *to watch, guard.*

נָטַשׁ *to leave, forsake.*

נָכַר Piël, נִכְרַר, *to estrange, alienate.*

—to seem strange; to gaze at, admire; to mistake; to reject. Hiph. הִכְרִיר *to gaze at, regard, have respect to.—to be concerned, care for any one.—to recognise; to acknowledge; to be acquainted with.—to know, discriminate.*

Niph. נִכְרַר *to feign oneself a stranger.—to be recognised, known.* Hithp. הִנְכַּר *to feign, dissemble.—to be recognised, known.*

נִמְלָה f. *the ant.*

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

נָסַח to pluck, tear away.

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

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

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

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

נָפַל to fall; נָפַל fallen, lying.

נָפַשׁ to respire, take breath.

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

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

נָצַל Piēl, נָצַל to strip off, take
away. — to deliver. Hiph. נִצַּל
to take away. — to deliver (בֵּין
מִיָּד, מִיָּד).

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

נִצֵּר shoot, branch.

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

נָקַם to avenge.

נִקְמָה (4, a) vengeance.

נִרְנָן a chatterer.

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

נָשַׁךְ to bite.

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

נִשְׂרָה (6, a), pl. c. נִשְׂרָה, an eagle.

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

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

D.

סָבָא to drink to excess; particp.
סָבֵא a drunkard; pass. סָבֵא
drunken.

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

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

סָחַר (with suff. סָחָר) profit, gain.

סָכַף, שָׁכַף to cover; intrans. to
cover, conceal oneself. Hiph.
סִכַּף to cover, protect.

סָלַח to forgive, pardon, with לְ of
the person. Niph. to be for-
given.

סָלַל to raise a heap or mound;
to cast up, prepare a way.

סָלַע (6), with suff. סָלַע, a rock.

סָלַף Piēl, to subvert, overthrow.

סָפַד to mourn.

U

סָפַר to write; only in partcp.

סֹפֵר a writer, scribe.—to number, count. Piel, to number, count.—to recount, relate, tell.—to speak, talk. Pual, to be related, told.

סָתַר to hide, conceal oneself.

Niph. to be hid, lie hidden. Piel, to hide, conceal. Pual, to be hid, secret.

ע.

עָב (1, a), pl. עֲבִים, עֲבוֹה, darkness, chiefly of clouds.—thick cloud.

עָבַד to work, labour; to till, cultivate; to dress.—to serve, work for another.

עֶבֶד (6, a) a servant, slave.

עָבַר to pass over.

עֵבֶר a region or country near a river or sea.—a side. מֵעֵבֶר from the other side; בְּעֵבֶר on the other side.

עֵד (1, a) a witness, partcp. of יָדַע.

עָדָה to go or pass by.

עֵדָה (11, b) assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.

עֹבֵב Hiph. to cover with darkness.

עֹבֵב, עֹבֵב, עֹבֵב (once with suff.

עֹבֵבִי) a musical instrument, a flute or organ.

עוֹד, עוֹד adv. again.—again and again.—besides.—yet, still.

עוֹן (3, a), pl. עֲוֹנוֹת, עוֹנוֹת, iniquity, sin.

עָפַף to cover with the wings; to cover with darkness.

עוֹר (1, a), pl. עוֹרוֹת, skin (of man or beast).

עוֹז (8, d), עֲזָה f. (10), adj. strong.

עוֹז, עוֹז (8, c) strength, might, power.

עָוַב to leave, forsake, desert.

עֲזָרָה f. help.

עָמַר to surround. Piel, עָמַר to crown.

עֲמָרָה f. crown, diadem.

עֵינַי (6, h), dual עֵינַיִם, eye.

עִיר f. a city.

עָלַ (prop. constr. of עָלַ 2, a) pl. c.

עָלַ, with suff. עָלַי, עָלַיך, עָלַי, &c. prep. upon, on, over, above, against.—of the objects, means, instruments by which any thing is effected; by.—of norm, rule, standard and cause, עַל דִּבְרֵי מֶלְכִּי־זֶדֶק after the manner of Melchizedek; עַל־כֵּן in this manner; עַל־מָה wherefore?—at, by, near; with.—with idea of motion, to the question whither? upon, down upon, to, towards.—frequently i. q. אֵל, לְ marking the dative, to, for.—conj. though, although.—with other particles.—according to.

עָלָה to go or come up, to ascend.

—to arise of the dawn.—to spring or grow up.

עָלָה (9, b), a leaf.

עָלַי see עָלַ.

עוֹלָה f. work, deed, doing, action (of man, in a bad sense).

עָלַל Kal not used; i. q. גָּלַל to roll;

hence to repeat an action, to do habitually or effectually.—with לָ, to affect painfully.

עַם, עָם c. (8, a or d); pl. עַמִּים יְעָרִים; people, nation; most frequently of Israel opp. גֵּוִים gentiles.

עָמַד to stand.

עָמַל to toil, labour, travail.

עָמַל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עֲמֹק to be deep, unsearchable.

עֵנָב (i. q. עֵבֶב) prop. name.

עֵנָב (4, b) cluster of grapes.

עָנִי (8, f.); עֲנִיָּה f. adj. afflicted, distressed, poor, needy.

עָפָר (4, c), pl. c. עָפָרוֹת, dust, dry earth.

עֵץ (7, a), with suff. עֵצִי, pl. עֵצִים; c. עֵצִי, tree.

עָצַב to travail, suffer pain.

עָצַב, עָצַב (6, b) labour, travail.—pain.

עֲצָה f. (11, b), for יְעָצָה, counsel, advice.

עֲצוּם adj. (3, a) strong, mighty.—numerous.

עָצֵל adj. sluggard.

עָצָם f. (6, a), pl. עֲצָמוֹת, bone.—body.

עָקַב (5, c), pl. עֲקָבִים, constr. עֲקָבֵי; עֲקָבֵי, עֲקָבוֹת, heel.—hoof.

עָקַשׁ to convict of perverseness.

עָקַשׁ adj. (7, b) perverse, false.

עָרַב (Arab. to be black) to become dark or dusk.

עָרַב c. (6, a) evening.

עָרוּם adj. (3, a) crafty, cunning.—prudent.

עָרַף to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרַם to be cunning, subtle.

עָרְמָה f. craftiness, cunning.—

עָשָׂה to work.—to make.

עָשָׂן to smoke.

עָשַׂר Piēl, to make rich.

עֵת c. (8, b), contracted from עֵתָה, time, season.

עַתָּה } adv. now.
עַתָּה }

פ.

פָּאָר (1, a), but pl. c. פְּאָרִי, ornamental head-dress, turban.

פָּדָה to redeem, ransom.

פָּקַד to move to and fro. Hiph. to move; causat. to give out; to get, obtain; to further.

פִּירָה f. wine-press.

פָּזַח adj. purified, pure, an epithet of gold; then for refined, pure gold.

פָּזַר to disperse. Piēl, to disperse, scatter.

פֶּה (for פִּי, irreg.) mouth; פֶּה גְּלוֹיָהּ mouth to mouth.—aperture.—edge.—part, portion.—word;

- כַּפֵּי according to the word of, in proportion, according to; כַּפֵּי אֲשֶׁר according as, even as (and אֲשֶׁר omitted), so as, so that; לְכַפֵּי in proportion, according to; עַל כַּפֵּי according to the word or command; also according to.
- פְּלוּג (6, a), pl. c. פְּלוּגֵי, brook, stream.
- פָּן prop. a turning to, a regarding; hence פָּן as conj. *lest, for fear that, lest haply.*
- פִּנָּה f. (10) corner.
- פְּנִינִים pl. pearls; others, red corals.
- פְּצַע } (6, a), with suff. פְּצַעִי, a wound. } פְּצַע
- פָּקַד to visit.—to examine. Niph. to be missed.—to be visited, punished. Piēl, to muster. Pual, to be mustered, numbered. Hiph. to set over, appoint. Hoph. to be set over, have the oversight of.
- פְּקֻדִים pl. (of פְּקֻדָה, 1, b) commands, precepts.
- פָּר a young bull, bullock.
- פָּרָה f. for פָּרָה (10) young cow, heifer.
- פָּרַד to separate. Niph. to be separated; also to separate oneself (מִן, מֵעַל from any one). Piēl, to go aside. Pual, partcp. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.
- פָּרִי (6, i), with suff. 3 pers. pl. פְּרִיָּה, fruit, produce; פְּרִי fruit-tree.
- פָּרַם to give, distribute. Hiph. to cleave, divide the hoof.
- פָּרַעַה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.
- פָּרַץ to break, tear down, demolish.
- פָּרַק to break, crush.
- פָּרַשׁ i. q. פָּרַס to break bread, with לְ to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (metaph.).
- פָּשַׁט to strip or put off a garment. Piēl, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.
- פְּשִׁתָּה f. with suff. פְּשִׁתִּי, pl. פְּשִׁתִּים, flax.
- פְּתִי (6, i), pl. פְּתִיִּם, simplicity, folly.—simple, inexperienced, ignorant.
- פָּתָה to spread out, &c. In Piēl, to deceive, seduce (= ἀπαρώ).
- פָּתַח to open.
- פְּתָע suddenness; פְּתָעֵ adv. suddenly.
- פֶּתֶת f. (8, e) piece, crumb, morsel.

צ.

- צָדַק to be equitable.
- צַדִּיק adj. (1, b) just.—righteous.
- צָדַק (6, a), with suff. צָדִּיקִי, and צְדָקָה (11, c) justice, equity.—righteousness.
- צִיּוֹן Zion (h w).

צִיר (1, a) *hinge*.
 צִלְחַת f. *dish, bowl*.
 צֶמֶר (6, a), with suff. צִמְרִי, *wool*.
 צֵעֵד (6, d) *a stepping, going*.—
step, pace.
 צָפַן *to hide*.—*to lay, treasure up*.
 צָפַר only imperf. צָפַר *to turn*.
 צָפוֹר (pl. צָפִירִים) *bird; especially a
 sparrow*.
 צָרַר *to tie or bind up*.—*to shut up*.
 צָר (8) *adj. strait, narrow*.—*subst.
 adversary, enemy; distress, ad-
 versity*.
 צָרָה f. (10), for צָרָה, *female ad-
 versary, a rival*.—*distress, ad-
 versity*.

ק.

קָבַץ *to collect, gather*.
 קָבַר *to bury*. So also in Piël.
 קָבַר (6, a), with suff. קָבַרְי, though
 in pause קָבַרְי, pl. קָבָרִים, מוֹ, *se-
 pulchre*.
 קָדַשׁ *to separate, consecrate*.—*to
 be sacred*. Piël, *to consecrate,
 hallow*.
 קָדוֹשׁ *adj. (3, a) holy*.—*set apart,
 sacred, holy; of men, saints*.
 קָדֵשׁ (6, c) *holiness*.—*holy place*.
 קָוָה *to wait for, hope in*.
 קוֹל (1, a), pl. מוֹ, *voice*.
 קוּם (once perf. קָמָם) *to rise*.
 קוֹמָה f. (10) *height*.

קוּר *to dig a well*.
 קָטָן (8, a) *little, small* (prop, and
 fig.).—*young, younger*.
 קָלָה Kal not used. Niph. *to be
 made light of, to be despised;*
partep. despised, mean. Hiph.
to make light of, to despise.
 קָלוֹן (3, a) *shame, contempt*.
 קָלַל *to be light*.—*to be lessened,
 abated*.
 קָנָא Piël, *to be jealous*. Hiph. *to
 provoke to jealousy*.
 קָנְאָה f. (12, b) *jealousy*.—*envy*.
 קָנָה *to form, create*.—*to get, ob-
 tain*.—*to buy*.—*to possess*.
 קָנָה (9, b), pl. קָנִים, קָנוֹר, *reed,
 cane*.—*sweet cane*.—*stalk (of
 wheat)*.
 קָעָרָה f. *a dish, charger*.
 קָץ (8, b) *end, limit* (of space,
 time, condition, or circum-
 stances).
 קָצָה (9, b) *end, limit*.
 קָצָה f. (11, a) *end, extremity*.
 קָצִין (3, a) *a judge*.—*leader, chief*.
 —*prince*.
 קָצַף *to be angry, wroth* (עַל, אֵל of
 the person. Hiph. *to provoke
 to anger*. Hithp. *to become
 angry*.
 קָצַר *to cut down, reap*.
 קָצִיר (3, a) *fruits cut down, har-
 vest; hence time of harvest*.
 קָרָא *to cry, call out*.
 קָרַב *to draw or come near*.

קָרַח *ice.*

קָרְסָל, dual קָרְסָלִים, *ankles.*

קָרַע *to tear.*

קָרַע (pl. קָרְעִים) *rags.*

קָרַץ *to close, press together* (the lips or eyes), *to wink, &c., denoting fraud, cunning.*

קָשַׁב *to attend* [lit. *to sharpen. G.*].

Hiph. (with אָזַן *ear*), *to prick up the ear to, to attend to, hearken.*

ר.

רָאָה *to see.*

רָאֵשׁ *head.—head, chief, leader; chief of a family.*

רָבָה *to be or become many, to multiply.*

רַגְלֵי f. (6, a), with suff. רַגְלֵי, *foot; du. רַגְלַיִם the two feet.—pl. רַגְלִים (steps) times.*

רָנַשׁ *to rage, make a noise.*

רָדַם Niph. *to lie in a deep sleep.—to sink down stupified.*

רָדַף *to follow after.—to pursue, persecute.—to put to flight.*

רָהַב *to act insolently.—to urge, press upon; to be urgent (with).*

רוּחַ c. (1, a), pl. רוּחוֹת, רוּחוֹת, *air, breeze.—breath; metaph. vanity, folly.—spirit, soul.—mind, spirit, disposition.—wind.*

רוּם *to be high.*

רָחַב *to be or become wide, large.*

Hiph. *to make wide, enlarge.*

רָחַב (6, c) *width, breadth.*

רַחֵם f. (6, d) *the womb.—the bowels; love; compassion.*

רִיב (1, a) *contention, strife, quarrel.*

רָכַב *to ride* either on an animal or in a chariot; partcp. רֹכֵב *a rider.*

רָמָה *to cast, throw.* Piël, רָמַף *to deceive* (prop. *to make fall*).

רָמַס *to tread.—to trample under foot.*

רָנַן *to shout.*

רָע (pl. רָעִים), adj. (רָעָה f. 10) *evil, bad, worthless.—evil, wicked.—רַע עֵין of an evil eye, i. e. envious, malignant.*

רָעָה (rarely רָעָה) *badness.*

רָעַךְ (1, a), for רָעָה, *acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.*

רָעַב *to be hungry.—to suffer from famine.* Hiph. *to cause to hunger.*

רָעַבָה (4, a) *hunger.—famine.*

רָעַד *to tremble, quake.* Hiph. *to tremble.*

רָעָה *to feed.*

רָעָה *evil* (prop. fem. adj.) from רַע.

רָפָה *to hang down the hands.—to decline.—to sink down.—to relax, abate, to desist.* Hithp. *to relax oneself, be slothful.*

רָפַס, רָפַשׁ *to tread, trample upon,*

especially of water, *to trouble it*.
 Niph. partic. נִרְפָּשׁ *troubled, made turbid by trampling*. Hithp. נִרְפָּשׁ *to humble, submit oneself*.
 רָצָה *to delight, take pleasure in*.
 רָצוֹן (3, a) *delight, satisfaction, acceptance. — object of delight, acceptance. — will, pleasure. — good-will, favour, grace*.
 רָקָב (4, a) *rotteness*.
 רָשָׁע *to be wicked*. Hiph. הִרְשִׁיעַ *to declare guilty, to condemn. — to cause mischief. — to act wickedly*.
 רָשָׁע (4, a), רָשָׁעָה f. adj., *wicked, ungodly*.
 רָשָׁע (6, a), with suff. רָשָׁעוֹ, *wickedness*.
 רָשָׁעָה f. (cnstr. רָשָׁעוֹת no pl.) *wickedness, ungodliness*.

ש. ש.

שָׂאֵר (1, a) *flesh*.
 שָׁבוּעַ, *a week*.
 שְׁבוּעָה *oath*.
 שָׁבַע *to be or become satisfied, filled* (סָן, אָ of the thing). Hiph. *to satisfy* (סָן, אָ of the thing, לָ of the person).
 שָׂבַע *abundance, plenty*.
 שִׁבְעָה (cnstr. שְׁבַע, f. שְׁבַעָה) *seven*.
 Dual, שְׁבַעָהִים *sevenfold*.
 שָׁבַע *to swear* (oaths were usually confirmed by seven victims). Niph. נִשְׁבַּע *to swear, with אָ by, לָ to*.

שָׁבַר *to break, break in pieces. — to buy or sell corn*. Hiph. *to cause to break through. — to sell* (corn). Hoph. *to be broken, afflicted, distressed*.
 שִׁבְרָה more commonly שְׁבַר (6 b), in pause שְׁבַר, 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*.
 שְׁבַת c. (cnstr. שְׁבֹתוֹ, with suff. שְׁבֹתוֹ; pl. שְׁבֹתוֹת), *day of rest, sabbath*.
 שָׁגַג *to err*.
 שָׁדַי (dual שְׁדַיִם, cnstr. שְׁדַיִ) *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*. Piel, *to spoil, waste, ruin*. Pual, pass. Hoph. *to be spoiled, laid waste, wasted*.
 שָׂדֵה (9, b) *plain. — field*.
 שָׂוָא *evil, wickedness. — evil, calamity. — worthlessness, vanity*.
 שׁוּב *to turn, return — to turn away from. — to cause to return, bring back. — to restore. — Hiph. to cause to return, to bring back. — to turn away* (anger). — *to return, give back, restore*. Hoph. *to be brought, led, given back, returned*.
 שׁוֹר (1, a), שְׁוָרִים, *an ox. — herd of oxen*.
 שָׁחַט *to slaughter, kill* (animals).

שָׂחַק to laugh, aba.—אָל to smite

upon.—עַל לֵי to laugh at. Piël, to rejoice.—to sport, play.

שָׂחַר to be black.—(denom. from

שָׂחַ q. v.) prop. to do early; hence to seek early, diligently. Piël, to seek early, also diligently.

שָׂחָר (3, a), שָׂחָרָה f. (10) adj. black.

שָׂחַר (6, d) the dusk of the morning; hence dawn, morning.

שָׂחַת Niph. to be marred or spoiled

by rotting.—to be corrupted (morally).—to be laid waste. Piël, שָׂחַח to destroy.—to corrupt, pervert. Hoph. to be corrupted, spoiled.

שָׂחַר officer, overseer or magistrate.

שָׂחַי to be grey-headed.

שָׂחַיָּה f. (10) grey hair,

שָׂחַי (1, a) speech, discourse.—complaint.

שָׂחַב to lie down; especially to lie down to sleep or to rest oneself.

שָׂחַבָּה to forget.

שָׂחַבָּה a knife. Etym. doubtful.

שָׂחַבָּה 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.

שָׂחַבָּה, שָׂחַבָּה (in pause שָׂחַבָּה) regard, estimation.—intelligence, understanding.

שָׂחַבָּה to lie down, to rest.—to rest,

abide.—to dwell.—to dwell (in), to inhabit.

שָׂחַבָּה (5, a), f. שָׂחַבָּה, pl. שָׂחַבָּה, inhabitant.—neighbour.

שָׂחַבָּה, שָׂחַבָּה to be quiet.

שָׂחַבָּה f. (onstr. שָׂחַבָּה, no pl. abs.) quiet, prosperity.—carelessness, negligence of God.

שָׂחַבָּה to send. In Piël, to send forth = to excite (it).

שָׂחַבָּה (2, b), pl. שָׂחַבָּה, a table.

שָׂחַבָּה Hiph. שָׂחַבָּה to throw, cast (אֶל into, אֶל upon, מִן from; אֶחָרִית behind him, i. e. to despise).

שָׂחַבָּה to plunder, spoil.

שָׂחַבָּה (4, a) spoil, plunder, booty.

שָׂחַבָּה to be entire, i. e. sound, safe.

—to be at peace. Piël, שָׂחַבָּה, שָׂחַבָּה to preserve, keep uninjured.—to complete.—to restore.—to repay.—to requite, recompense.

שָׂחַבָּה (3, a) health, welfare, prosperity, peace.

שָׂחַבָּה there.

שָׂחַבָּה (7, a), pl. שָׂחַבָּה, a name.

שָׂחַבָּה Hiph. to destroy.—to destroy (persons, nations). Niph. pass. of Hiph.

שָׂחַבָּה only pl. שָׂחַבָּה (cnstr. שָׂחַבָּה, with suff. שָׂחַבָּה) heaven, the heavens.

שָׂחַבָּה to shine cheerfully.—to be glad.

שָׂחַבָּה (5, a), שָׂחַבָּה f. adj., joyful.

שָׂחַבָּה (12, b) joy, rejoicing.—mirth.

שָׁמַט *to let go, remit (a debt).—to throw down.* Niph. *to be thrown down.*

שָׁמַיִם *heaven (cnstr. שָׁמַיִם, pl. m.).*

שָׂמְלָה f. (12, b) *a garment, a mantle.*

שְׂמוּעָה, שְׂמוּעָה f. (10) *news, tidings.—information, report.*

שָׁמַע *to hear.—to listen (with acc.*

אֵל, לְ, אֶל, לְ, אֶל, לְ *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. אֶל, אֶל, לְ of the object, with מִן from or against).—to keep.—to keep, observe (acc. אֶל, לְ).*

שֵׁן c. (8, b) *a tooth (prop. and fig.).—ivory.*

שָׂנְאָה *to hate.*

שָׁנָה f. (11, a), pl. שָׁנִים, שָׁנֹת, *a year.*

שָׁנַן *to sharpen, e.g. a sword; partcp. שָׁנֵן sharp.*

שֵׁעַר (4, b) *a hair; collect. hair.*

שָׁפָה f. (11, a), dual שָׁפָתַיִם, pl. c. שִׁפְתַּיִם, *lip.—speech, words.—language.—brim of a vessel.—shore of the sea; bank of a river.*

שָׁפַח Kal not used; *to pour out.*

שָׁפְחָה f. (12, b) *female servant, handmaid; Lat. famula.*

שָׁפַט *to judge, administer justice.—to condemn, punish.—שָׁפֵט a judge, ruler.*

שָׁפִיפּוֹן *a serpent, adder.*

שָׁפַךְ *to pour out.—to shed.* Niph. *to be poured out.* Pual, *to be shed.* Hithp. הִשְׁפַּךְ *to be poured out.*

שָׁפַח *to creep.*

שָׁקַל *to weigh.*

שָׁקֶל (6, a), pl. c. שָׁקֵל, *a shekel.*

שָׁקַף Niph. (prop. *to bend forward in order to see).*—*to look out.* Hiph. *to look.*

שָׁקַר (6, a) *lie, falsehood.*

שָׁקַר } shākār, *to lie.*

שָׁרִיג (1, b), only pl. *branches of a vine.*

שָׂרַף *to burn, consume.*

שָׂרֶשׁ (6, c), pl. שָׂרְשִׁים, *root.*

שָׂתַל *to plant.*

שָׂתַק *to be still, to rest, to abate, of waves, of strife.*

ת.

תָּאוּהָ f. (10) *desire, will.*

תָּאֵר (6, f.) *form.*

תָּבָה f. (10) *a chest.—ark (of Noah, built in the form of a chest).—the ark in which Moses was exposed.*

תְּבוּאָה f. (10) *a coming in, being stored up.—income, profit.—produce, fruit; trop. result.*

תְּבוּנָה f. (10) *understanding, prudence.*

תְּהוֹמוֹת only in pl. *perversity, frowardness.*

תְּהוֹלָת f. (13, a), with suff.

תְּהוֹלָת, *expectation, hope.*

תּוֹכַחַת f. (13, a), but pl. תּוֹכַחוֹת

proof, rebuke.

תּוֹעֵבָה f. (11, b) *abomination.*—

abominable act.

תּוֹעֲפּוֹת f. pl. (from תּוֹעֲפָה 11, a)

swiftness.—*wealth, treasure.*—*brightness, splendour.*

תּוֹרָה f. (10), *instruction, direc-*

tion, precept.—*law.*—*manner.*

תּוֹשֵׁבָה f. *help, deliverance.*—*pur-*

pose, enterprise.—*counsel, wisdom.*

תַּחַת f. (c. suff. תַּחַתִּי, תַּחַתֶּיךָ, תַּחַתֵּינוּ,

תַּחַתְּכֶם, תַּחַתֵּיהֶם) prop. *what*

is below.—adv. *below, beneath.*—

prep. *under.*—*instead of.*—*in*

return for.—*on account of.*—*be-*

cause that, because.

תַּחֲלוֹת only pl. תַּחֲלוֹתָם *diseases.*

תַּחֲנוּן (1, b) pl. תַּחֲנוּנִים, *suppli-*

cation.

תַּלְמִיד } scholar.
תַּלְמִידָה }

תִּמְדָּה to take hold of.—to hold.

תִּמְדָּה to be completed, ended.—to cease.

תָּמִים (3, a) *perfect.*—*whole.*—*upright, sincere.*

תָּם f. תָּמִים (10) adj. *whole, perfect, sincere, honest.*—subst. *integrity.*

תַּן or תָּנָה only pl. תַּנִּים, תַּנִּין *huge serpents, sea monster; others, jackals.*

תַּעֲבָה Piel תַּעֲבֵב to abhor.—to render abominable. Niph. to be abhorred, detested; to be abominable.

תַּקְוָה f. (10) *expectation, hope.*

(These words were omitted in their alphabetical place.)

אֵילוֹת *strength.*

אֵלֹהֵי intimate friend; leader.

ENGLISH AND HEBREW INDEX.

A.

Abominable, אֲבִיטָעַב (partcp. Niph.).

Accusation, אֲשַׁטְנָה.

All, כֹּל (prop. a subst., 8, d, usually followed by Makkeph).

Anger, אַף.

Anoint, נָסַף (propr. to pour out).

Ark, אֲרוֹן, אֲרֹן.

Assuredly (the Hebrew idiom is by the repetition of the verb in inf. absol.).

B.

Basket, סַל.

Be, been, הָיָה. See 522, e.

Bear (= give birth to) יָלַד.

Bear, to, דָּב, דֹּב.

Before, טָרַם (before, of time); לִפְנֵי (before the face).

Best. See Good.

Better. See Good, and 193 sqq.

Bind, צָרַר.

Black, שָׁחֹר, שְׁחָר.

Bless, בָּרַךְ. To bless oneself (Hithp.).

Blood, דָּם.

Born. See TO BEAR.

Boy, נֶעֶר, יֶלֶד.

Boys, יְלָדִים.

Branch, נֶצֶר.

Bread, לֶחֶם.

Breadth, רֹחַב.

Brethren, אַחִים.

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 לָג).

Brother, אָח.

Burn, שָׂרַף; יָקַד (to burn slowly, steadily).

Bury, קָבַר.

But, אֲדָּ, כִּי.

C.

- Camel*, גַּמְל (pl. גַּמְלִים).
Child, יֶלֶד.
Children, בְּנִים, יְלָדִים.
Choose, בָּחַר, בָּרָה.
City, עִיר.
Cities, עָרִים.
Clean, to be or become, טָהַר.
Clean, adj. טָהוֹר.
Clothes, בְּגָד.
Cloud, thick, עָב (v).
Cluster, עֲנַב, אֲשָׁפוּל.
Collect, קָבַץ.
Come (down), יָרַד.
Command, צִוָּה (Piēl of צָוָה, obsol.).
Commandment, מִצְוָה.
Compassion, have, חָמַל (עַל).
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 ?).
Cry out or aloud, to, קָרָא (to call).
Curse, אָרַר.

Cursed (partcp.) אָרוּר.

Cut, פָּרַת.

D.

- Daughter*, בַּת.
Day, יוֹם. *Days*, יָמִים.
Death, מוֹת (6, e).
Deliver, נָצַל (Hiph. to cause to deliver).
Desert, to, עָזַב.
Desolate, to make, חָרַב (to destroy).
Destroy, שָׁמַד (utterly); אָבַד (in Hiph. = to cause-to-perish).
Destruction, מַחְתָּה.
Devour, אָכַל.
Diligent, מְהִיר.
Do, עָשָׂה.
Do good, to, יָטַב.
Dog, כָּלָב.
Door, דֶּלֶת.
Dream (verb and subst.), חָלַם.
Dry (land), יָבֵשָׁה.
Dry (dry-up), יָבַשׁ.
Dust, עָפָר.
Dwell, יָשַׁב (to sit, dwell, abide); שָׁכַן (to rest in, inhabit, dwell with).

E.

Each other (often translated by 'a man his fellow,' 'a man his brother,' &c. *From each other*: 'a man from his brother,' &c.)

אִישׁ מֵעַל אָחִיו.

Earth, אֶרֶץ.

Eat, אָכַל.

Enemy, אוֹיֵב.

Evil, רָעָה, רָע.

Eye, עֵין.

Eyes, עֵינַיִם.

F.

Face, פָּנִים (pl.) With ל in the const. form, לִפְנֵי, *before* (implying rest); also מִפְּנֵי, *before, from before* (implying removal).

Faint, עֵיֶף (faint, tired).

Faint, to be, יַעֲפֶה (to be fatigued, tired).

Faint, to make-, מָסַס, in Hiph. — יַנְעֶה (to tire, weary).

Fall, נָפַל; נָבַל (to wither, decay).

Fat, חֶלֶב.

Father (irreg.) אָב.

Feed, רָעָה.

Field, שָׂדֵה.

Fig, תְּאֵנָה.

Fill, מָלָא. Piël of mālē.

Find, מָצָא.

Fire, אֵשׁ.

Flay, פָּשַׁט.

Flee, בָּרַח, נָדַד.

Flesh, בָּשָׂר.

Flock, צֹאן.

Flood, מַבּוּל.

Fly from, to, בָּרַח; נָדַד (= flee).

Fool, נָבַל, פְּסִיל, סָכַל.

For, כִּי.

Form, to, יָצַר.

Found, to, יָסַד; כּוּן (to make firm, fix: e. g. the earth).

G.

Garden, גֵּן.

Gardens, גַּנִּים.

Garment, בְּגָד, שְׂמֹלֶה.

Gather, קָבַץ; פָּנַס (to gather into a house, or place of security).

Girl, יְלֵדָה.

Girls, יְלֵדוֹת.

Give, נָתַן.

Give-forth, to, נָתַן (e. g. the voice).

Gladness, גִּיל.

Glory, כְּבוֹד.

Go, בּוֹא, הִלָּךְ.

Goat, עֵז.

God, אֱלֹהִים; אֵל.

Good, טוֹב.

Grape, עֲנַב.

Grass, דְּשָׁא, חֲצִיר (dry grass).

Grave, קֶבֶר.

Great, גָּדוֹל, גְּדוֹלָה.

Great, to be, גָּדַל, גְּדַלָּה.

Grow, גָּדַל, גְּדַלָּה.

H.

Hand, יָד.

Hand, right, יְמִין.

Hand, left, שְׂמָאל.

Hands, יָדַיִם.

Hate, שָׂנֵא.

Head, רֹאשׁ.

Hear, שָׁמַע.

Heart, לֵב.

Heavens (singular not used), שָׁמַיִם.

Height, קוֹמָה.

Hell, שְׂאוֹל.

Herb, עֵשֶׂב; דָּשָׁא (a green, tender grass).

Hide, to, צָפַן.

Holiness, קָדֵשׁ (6, m).

Honour, כְּבוֹד.

Honour, to, כִּבְּד.

Honey, דְּבַשׁ (6, r).

House, בַּיִת.

How, מַה, אֵיךְ.

How long, עַד מַתֵּי.

Howl, הִלֵּל, הִלְלֵל.

Hypocrite, חֲנֹפֵה.

I.

In, prep. בַּ prefixed. Sts ל: e. g. to trample in (= to) the dust.

Increase, רָבָה.

Inhabitant, יָשָׁב (yāshābh, 5, 1).

Iniquity, אָוֶן, אָוֶן.

Joy, שִׂשׂוֹן, שִׂמְחָה.

K.

Keep, שָׁמַר.

Kill, קָטַל; שָׁחַט (to slay as a sacrifice); טָבַח (to slaughter).

Kindle, קָדַח (to kindle itself = to be kindled).

King, מָלַךְ. To be made a king, Hoph. of מָלַךְ.

Kings, מַלְכִּים.

Kingdom, מַמְלָכָה.

Kingdoms, מַמְלָכוֹת.

Kiss, נָשַׁק.

Knee, בָּרַךְ.

Knees, בְּרָפִים.

Knife, מִאֲכַלֵּת; שִׁכּוּי (a knife).

Know, יָדַע.

Knowledge, דָּעַת.

L.

Lamb, כֶּבֶד.

Lament, סָפַד.

Land, אֶרֶץ.

Large, גָּדוֹל, גְּדוּלָה.

Law, תּוֹרָה.

Leaf, עֵלֶה.

Learn, לָמַד.

Leave, to, עָזַב.

Length, אָרְךָ.

Lie, כָּזַב.

Life, חַיִּים, pl. (the life, applied to God and man only.)

Like, כִּי (as prefix: before monosyllables and barytones often כִּי). See rule.

Lion, אַרְיָה.

Little, קָטָן.

Lo, הִנֵּן.

Look, to, רָאָה; נָבַט (Hiph. to look into, investigate).

Lord, יְהוָה.

Lord, my, אֲדֹנָי (pl. my Lord, applied to God); אֲדֹנִי (sing. my lord, applied to man).

Lords, אֲדֹנָיִם.

Love, to, אָהַב.

M.

Man, אָדָם, אִישׁ, אֲנוּשׁ.

Master, אֲדוֹן.

Men, אֲנָשִׁים (the men of a family).

Mercy, חַסֵּד.

Mix, כִּסְּףָה.

Mock, לָעַג; לָחַץ (to deride).

Money, כֶּסֶף.

Mother, אִם.

Mount, Mountain, הָר.

Mouth, פֶּה, cnstr. פִּי (irreg.).

Multitude, רַב (= number, numerousness).

N.

Naked, עָרוֹם.

Name, שֵׁם (pl. שִׁמוֹת).

Neighbour, רֵעִים; רֵיעַ.

Nest, קֶן; pl. kinnîm, cells.

Night, לַיְלָה; עָרַב (evening).

No, לֹא; אֵין, cf. 257, end.

No man, אֵין אִישׁ.

Number, to, סָפַר.

O.

Oath, שָׁבַע. To take an oath of a person, say: 'to cause-to-swear (Hiph. of שָׁבַע) any one.'

Observe, שָׁמַר.

Offer, קָרַב.

Offer-sacrifice, to, זָבַח.

Old, זָקֵן (of a man). To be so many years old, say: 'was a son of so many years.'

Open, to, פָּתַח.

Or, או.

Overthrow, to, שָׁמַד (to destroy).

Ox, שׁוֹר; בָּקָר (horned, tame cattle).

P.	S.
Part, חֵלֶק.	Sack, אִמְתַּחַת.
People, עַם.	Say, דִּבֶּר, אָמַר.
Perish, אָבַד.	Scorn, לוּץ.
Pervert, to, סָלַף.	Scorner, לֹץ.
Place, מְקוֹם.	Sea, יָם.
Place [a man] over, to, Hiph. of שָׂם.—פָּקַד.	See, to, רָאָה.
Plant, to, נָטַע.	Seed, זָרַע.
Plunder, to, בָּזַז, שָׁלַל.	Seed, to bear; to seed seed, זָרַע זָרַע.
Prisoner, אָסִיר.	Seek (for), דָּרַשׁ.
Proverb, מִשְׁלַל.	Separate, פָּרַד.
Prudence, עֲרֻמָּה.	Serpent, נָחָשׁ.
Purge, כָּפַר (cover, expiate).	Servant, עֶבֶד.
	Serve, עָבַד.
Q.	Shadow, צֶלַל.
Queen, מַלְכָּה.	Sharp, חָד; f. חֲדָה.
	Shear, גָּזַז.
R.	Shield, מָגֵן; מְגִנִּים, shields.
Rain, הַמָּטֵיר.	Silver, כֶּסֶף.
Recompense, to, שָׁלַם.	Skin, עוֹר.
Red, אָדוּם.	Smite, הָכָה (Hiph. of נָסָה).
Require, דָּרַשׁ.	Son, בֵּן (irreg.); בֵּר (poetically).
Restore, שׁוּב.	Song, שִׁיר.
Righteous, צַדִּיק.	Sow, to, זָרַע.
Righteous man, צַדִּיק.	Stalk, קִנְיָה.
River, נָהָר.	Stand, עָמַד.
Room (= chamber), חֲדָר.	Statute, חֹק.
Ruler, מוֹשֵׁל (partcp. from mā-shāl).	Statutes, חֻקִּים.
	Steal, גָּנַב.

Stone, אֶבֶן.
 Stones, אֲבָנִים.
 Strip, פָּשַׁט. To strip oneself,
 Hithp.
 Strong drink, שָׁכַר.
 Strong-hold, מְבָצָר.
 Sword, חֶרֶב.

T.

Take, לָקַח; לָכַד (to conquer,
 take by force).
 Take an oath. See OATH.
 Take captive, to, שָׁבַח.
 Tell, נָדַר, אָמַר, דִּבֶּר (Piël of
 dābhār).
 Temple, הֵיכָל.
 Thick cloud, עָב.
 Thick clouds, עָבִים.
 Thief, גֵּנֵב.
 Threshold, סָף.
 Together, יַחַד.
 Tongue, לְשׁוֹן.
 Town, עִיר.
 Trample, רָמַס.
 Treacherous, בָּגַד.
 Treasure, חֶסֶן, סִגְלָה, מִטְמֹן.
 Treasure-house, אֵצֶר.
 Tree, עֵץ.
 Trust, to, בָּטַח; אָמַן (Hiph.) to
 cause to believe, put faith in.
 Truth, אֱמֶת.

V.

Verity, אֱמֶת.
 Very, מְאֹד.
 Vessel, כֵּלִי.
 Vessels, כֵּלִים; cnstr. כְּלֵי (irreg.).
 Vineyard, כַּרְם.
 Virgin, בְּתוּלָה.
 Voice, קוֹל.

U.

Understanding, תְּבוּנָה.
 Unpunished, נָקִי.
 Unpunished, to be, נָקָה (in Niph.).
 Utterly. See TO DESTROY (utterly).

W.

Walk, הִלֵּךְ.
 Wash, to, כָּבַס, (Piël) to wash
 thoroughly.
 Waste, to, שָׁדַד, חָרַב.
 Way, דֶּרֶךְ.
 Weak, to be, הִלַּל.
 Weary, יָגַע.
 Weary, to be, יָעַף.
 Weigh, שָׁקַל.
 Weight, מִשְׁקָל.
 Who, מִי.
 Why, לָמָּה.
 Wicked, רָשָׁע (a wicked man).
 Wickedness, רָשָׁע, רִשְׁעָה, אָחָז.
 הוֹדָה.
 Wind, רוּחַ.

Winds, רוּחַת.

Wine, יַיִן.

Wisdom, חֵכְמָה.

Withdraw, אָסַף (to bring home, collect). *To be withdrawn, taken away* (Niph.).

Woman, אִשָּׁה.

Word, דְּבַר.

Write, כָּתַב.

Y.

Year, שָׁנָה, יָמִים.

Years, שָׁנִים.

PROPER NAMES.

Abram, אַבְרָם (the exalted father).

Abraham, אַבְרָהָם (the father of a great multitude).

Adam, אָדָם (earthy).

Amorite, אַמֹּרִי.

Babel, בָּבֶל.

Babylon, בָּבֶל.

David, דָּוִד.

Eliezer, אֱלִיעֶזֶר.

Esau, עֵשָׂו.

Hagar, הַגָּר.

Halleluiah, הַלְלֵיָהּ (praise ye the Lord).

Ham, חָם (hot).

Hebrewess, עֵבְרִיָּהּ.

Hebrews, עֵבְרִים.

Jacob, יַעֲקֹב (a detainer).

Jehovah, יְהוָה.

Jeremiah, יֵרֵמְיָהוּ (exalted of God).

Jerusalem, יְרוּשָׁלַיִם.

Jew, יְהוּדִי.

Joab, יוֹאָב (God the father).

Joseph, יוֹסֵף (increasing).

Isaac, יִצְחָק.

Ishmael, יִשְׁמָעֵאל.

Israel, יִשְׂרָאֵל.

Jubal, יוּבָל.

Judah, יְהוּדָה.

Judea, יְהוּדָה.

Midian, מִדְיָן.

Moab, מוֹאָב (of the Father).

Noah, נֹחַ (a comforter).

Rebekah, רֵבֶקָה.

Sion, שִׁיאֵן.

Solomon, שְׁלֹמֹה.

Zion, צִיּוֹן.

APPENDIX.

A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe—

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in *óth* (ות); הָרֶבֶד, *sword*, pl. הַרְבֹּת, constr. הַרְבֹּת (khě'rěbh, kh'rābhóth, khār-bhóth). 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, כֹּן, הֵם, הֵן, but not ׁם, זֶמַן, or to the plural, as יָכֶם, יָכֹן, יָהֵם, יָהֵן, but not יָמֹן. The other suffixes are called *light*.
- c) In the plural the *light suffixes* attach themselves, without exception, to the *status absolutus*; the *heavy* or *grave* suffixes, to the *status constructus*.

Arrangement of the Declensions.] 1. *Monosyllabic* and *dissyllabic* with *immutable* vowels. 2. *Monosyllabic* with *mutable* (ר); and *dissyllabic* with a similar vowel for ultimate, and *immutable* vowel for penultimate. 3. *Mutable* (ר) or (ר) for penultimate: *immutable* vowel in ultimate. 4. *Dissyllabic* with (ר) or (ר). 5. *Dissyllabic* with *mutable* (ר) for ultimate: *mutable* (ר) 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* (ר) for ultimate: and *immutable* vowel for penultimate. Also some *monosyllabic* nouns from לִה. 8. All that double their final consonant by *dagesh* when augmented. 9. הֵן final. 10. הֵן final preceded by an *immutable* vowel. 11. הֵן final preceded by *mutable* (ר) or (ר). 12. *Feminine nouns* chiefly derived from the *segolate* forms פָּעַל, פָּעַל. 13. *Segolate nouns* formed by the addition of the feminine ending תֵּן.—To the examples in the Paradigms add: *misgě'rěth* (*enclosure*), *iggě'rěth* (*letter*), *māscō'rěth* (*wages*).

The Declensions

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>		
I. (<i>horse</i>)	S.	סוּס	סוּס	סוּסִי	סוּסֶכֶם		
	P.	סוּסִים	סוּסֵי	סוּסֵי	סוּסֵיכֶם		
II. (<i>eternity</i>)	S.	עוֹלָם	עוֹלָם	עוֹלָמִי	עוֹלָמְכֶם		
	P.	עוֹלָמִים	עוֹלָמֵי	עוֹלָמֵי	עוֹלָמֵיכֶם		
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.	כְּתֵף	כְּתֵף			
		P.	כְּתָפוֹת	כְּתָפוֹת			
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.	מַלְכִים	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	

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chëm'	יוֹמִים	(two days)
sûsîm	sûsê	sûsai	sûsêchëm'	yômá'yim	
ʷôlām	ʷôlām	ʷôlāmî	ʷôlāmchëm'	מְלָקָהִים	(pair of tongs)
ʷôlāmîm	ʷôl'mé	ʷôlāmai	ʷôl'mêchëm'	mělkā-khá'yim	
pākîd	p'kîd	p'kîdî	p'kîd'chëm'	שָׁבָעִים	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchëm'	sh'bhū-ʷá'yim	
dābhār	d'bhār	d'bhārî	d'bhārchëm'	כַּנְפָּיִם ¹	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchëm'	c'nā-phá'yim	
khāchām	kh'chām	kh'chāmî	kh'chāmchëm'	כַּחְצֵיִם ²	(hips)
kh'chāmîm	khāchmê	kh'chāmai	khāchmêchëm'	kh'-lātsá'yim	
zākēn	z'kân	z'kēnî	z'kânchëm'	יָרְכָיִם	(thighs)
z'kēnîm	ziknê	z'kēnai	ziknêchëm'	y'rē-chá'yim	
cāthēph	cēthēph				
c'thēpôth	c'thphôth				
khātsēr	kh'ʷtsār	kh'ʷtsērî	kh'ʷtsārchëm'		
kh'ʷtsērîm	kh'ʷtsrê	kh'ʷtsērai	kh'ʷtsrêchëm'		
mē'lēch	mē'lēch	mālcî	mālc'chëm	רַגְלָיִם ³	(feet)
m'lāchîm	mālchê	m'lāchai	mālcêchëm'	rāg'-lā'yim	
sēphēr	sēphēr	sīphrî	sīphr'chëm'	כַּפְּלָיִם	(double)
s'phārîm	sīphrê	s'phārai	sīphrêchëm'	cīph-lā'yim	
kōdēsh	kōdēsh	kōdshî	kōdsh'chëm'	מִתְנַיִם ⁴	(loins)
k'ōdāshîm	kōdshê	k'ōdāshai	kōdshêchëm'	mōth-nā'yim	

DUAL CONSTR. ¹ כַּנְפָּיִם (cānphê). ² כַּחְצֵיִם (khātsê). ³ רַגְלָיִם (rāglê). ⁴ מִתְנַיִם (mōthnê).

The Declensions

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
VI.	d. (a youth)	S. נֶעַר	נְעָר	נְעָרִי	נְעָרֶכֶם
		P. נְעָרִים	נְעָרֵי	נְעָרֵי	נְעָרֵיכֶם
	e. (perpetuity)	S. נִצַּח	נִצָּח	נִצָּחִי	נִצָּחֶכֶם
		P. נִצָּחִים	נִצָּחֵי	נִצָּחֵי	נִצָּחֵיכֶם
	f. (work)	S. פִּעַל	פִּעַל	פִּעְלִי	פִּעְלֶכֶם
		P. פִּעְלִים	פִּעְלֵי	פִּעְלֵי	פִּעְלֵיכֶם
	g. (death)	S. מָוֶת	מוֹת	מוֹתִי	מוֹתֶכֶם
		P. מוֹתִים	מוֹתֵי	מוֹתֵי	מוֹתֵיכֶם
	h. (olive)	S. זֵית	זֵית	זֵיתִי	זֵיתֶכֶם
		P. זֵיתִים	זֵיתֵי	זֵיתֵי	זֵיתֵיכֶם
	i. (fruit)	S. פְּרִי	פְּרִי	פְּרִי	פְּרִיכֶם
		(gazelle) S. צִבִּי			
	P. צִבִּיִּים				
VII.	a. (enemy)	S. אֵיב	אֵיב	אֵיבִי	אֵיבֶכֶם
		P. אֵיבִים	אֵיבֵי	אֵיבֵי	אֵיבֵיכֶם
	b. (name)	S. שֵׁם	שֵׁם	שְׁמִי	שְׁמֶכֶם
		P. שְׁמוֹת	שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹתֶכֶם
VIII.	a. (sea)	S. יָם	יָם	יַמִּי	יַמֶּכֶם
		P. יַמִּים	יַמֵּי	יַמֵּי	יַמֵּיכֶם
	b. (mother)	S. אִם	אִם	אִמִּי	אִמֶּכֶם
		P. אִמוֹת	אִמוֹת	אִמוֹתִי	אִמוֹתֶכֶם
c. (statute)	S. חֻק	חֻק	חֻקִּי	חֻקֶּכֶם	
	P. חֻקִּים	חֻקֵּי	חֻקֵּי	חֻקֵּיכֶם	
IX.	(seer)	S. חֹזֵה	חֹזֵה	חֹזֵי	חֹזֵיכֶם
		P. חֹזִים	חֹזֵי	חֹזֵי	חֹזֵיכֶם

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nă'văr	năvăr	năv ^a rî	năvărchēm'	¹ נַעְלַיִם nă- ע ^a lă'yim	(pair of sandals)
n'vārîm	năv ^a rê	n'vārai	nă ^a rêchēm'		
nē'tsăkh	nētsăkh	nītskhî	nitskh ^a chēm'		
n'tsăkhîm	nitskhê	n'tsăkhai	nitskhêchēm'		
pō'vāl	pōvāl	pōv ^o lî	pōv ^o l'chēm'		
p'vālîm	p ^o lê	p'vālai	pōv ^o lêchēm'		
mā'veth	môth	môthî	môth'chēm'		
môthîm	môthê	môthai	môthêchēm'		
ză'yîth	zêth	zêthî	zêth'chēm'	² עֵינַיִם yênă'yim	(eyes)
zêthîm	zêthê	zêthai	zêthêchēm'		
p'rî	p'rî	piryî	pery'chēm'	לְחָיִם l'khā- yă'yim	(cheeks)
ts'bî					
ts'bhāyîm					
ōyēbh	ōyēbh	ōy'bhî	ōyîbhchēm'	³ כַּאֲזַנַיִם mō- z'nă'yim	(pair of scales)
ōy'bhîm	ōy'bhê	ōy'bhai	ōy'bhêchēm'		
shēm	shēm	sh'mî	shîmchēm'		
shēmôth	sh'môth	sh'môthai	sh'môthêchēm'		
yām	yām	yāmmî	yāmm'chēm'	⁴ אַפְּיִם ăppă'yim	(nostrils)
yāmmîm	yāmmê	yāmmai	yāmmêchēm'		
ēm	ēm	îmmî	imm'chēm'	⁵ שִׁנַּיִם shin- nă'yim	(teeth)
immôth	immôth	immôthai	immôthêchēm'		
khōk	khök-	khükkî	khökk'chēm'		
khükkîm	khükkê	khükkai	khükkêchēm'		
khōzêh	khōzêh	khōzî	khōz'chēm'		
khōzîm	khōzê	khōzai	khōzêchēm'		

DUAL CON. ¹ נַעְלַיִם (năv^alê). ² עֵינַיִם (yênê). ³ כַּאֲזַנַיִם (mōz'nê). ⁴ אַפְּיִם (ăppê). ⁵ שִׁנַּיִם (shinnê).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	
X.	(mare)	S.	סוֹסָה	סוֹסַת	סוֹסָתִי	סוֹסַתְכֶם	
		P.	סוֹסוֹת	סוֹסוֹת	סוֹסוֹתִי	סוֹסוֹתֵיהֶם	
XI.	a.	(year)	S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
			P.	שָׁנִים	שָׁנוֹת	שָׁנוֹתִי	שָׁנוֹתֵיהֶם
	b.	(sleep)	S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
			P.	שָׁנוֹת	שָׁנוֹת	שָׁנוֹתִי	שָׁנוֹתֵיהֶם
	c.	(righteousness)	S.	צְדָקָה	צְדָקַת	צְדָקָתִי	צְדָקַתְכֶם
			P.	צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיהֶם
XII.	a.	(queen)	S.	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
			P.	מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיהֶם
	b.	(reproach)	S.	חֲרָפָה	חֲרַפַּת	חֲרַפַּתִי	חֲרַפַּתְכֶם
			P.	חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיהֶם
	c.	(waste)	S.	חֲרָבָה	חֲרַבַּת	חֲרַבַּתִי	חֲרַבַּתְכֶם
			P.	חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיהֶם
XIII.	a.	(sprout)	S.	יוֹנְקָת	יוֹנְקַת	יוֹנְקָתִי	יוֹנְקַתְכֶם
			P.	יוֹנְקוֹת	יוֹנְקוֹת	יוֹנְקוֹתִי	יוֹנְקוֹתֵיהֶם
	b.	(skull)	S.	גִּלְגָּלַת	גִּלְגָּלַת	גִּלְגָּלַתִּי	גִּלְגָּלַתְכֶם
			P.	גִּלְגָּלוֹת	גִּלְגָּלוֹת	גִּלְגָּלוֹתִי	גִּלְגָּלוֹתֵיהֶם

Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sūsāh sūsōth	sūsāth sūsōth	sūsāthī sūsōthai	sūsāth- chēm' ↑		
shānāh shānīm	sh'nāth sh'nōth	sh'nāthī sh'nōthai	sh'nāth- chēm' ↑	¹ שַׁפְּתַיִם s'phā- thā'yim	(lips)
shēnāh shēnōth	sh'nāth sh'nōth	sh'nāthī sh'nōthai	sh'nāth- chēm' ↑	² פְּאַתַּיִם p'ā- thā'yim	(corners)
ts'dākāh ts'dākōth	tsidkāth tsidkōth	tsidkāthī tsidkōthai	tsidkāth- chēm' ↑		
mālcāh m'lāchōth	mālcāth mālchōth	mālcāthī mālchōthai	mālcāth- chēm' ↑	³ יָרְעָתַיִם yārcā- thā'yim	(sides)
khērpāh kh'rāphōth	khērpāth khēr'phōth	khērpāthī khēr'phō- thai	khērpāth- chēm' ↑	רִקְמָתַיִם rikmā- thā'yim	(double embroi- dery)
khōrbāh kh'rābhōth	khōrbāth khōr'bhōth	khōrbāthī khōr'bhō- thai	khōrbāth- chēm' ↑		
yōnē'kēth yōn'kōth	yōnē'kēth yōn'kōth	yōnākti yōn'kōthai	yōnākt'- chēm' ↑	מְצִלְתַּיִם m'tsil- tā'yim	(cymbal)
gūlgō'lēth gūlg'lōth	gūlgōlēth gūlg'lōth	gūlgōltī gūlg'lōthai	gūlgōlt'- chēm' ↑	נְחֻשְׁתַּיִם n'khūsh- tā'yim	(double fetter)

DUAL CONSTR. ¹ שַׁפְּתַיִם (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>	ābh, *bhî	ābhôth		ābhî, ābhîv, *bhichēm, &c.
Brother	אָח <i>ākḥ</i>	*khî	ākḥîm		ākḥāi, *khîchēm, &c.
Sister	אָחוֹת <i>ākḥôth</i>		*khāyôth	ākhyôth	ākhyôthāi.
Man	אִישׁ <i>ish</i>		ishîm		ishî, &c.
	אָנוּשׁ <i>*nôsh</i>		*nāshîm	ānshê	
Woman	אִשָּׁה <i>ishshāh</i>	ēshêth	nāshîm	n'shê	ishî, &c.
Maid	אָמָה <i>āmāh</i>		*māhôth	āmḥôth	
House	בַּיִת <i>bāyîth</i>	bêth	bāṭîm		bāṭêchēm, &c.
Son	בֵּן <i>bēn</i>	bēn-	bānîm	b'nê	b'nî, binchēm.
Daughter	בַּת <i>bāth</i>		bānôth	b'nôth	battî, &c.
Day	יוֹם <i>yôm</i>		yāmîm	y'mê	
Vessel	כֵּל <i>c'li</i>		cēlîm		cēlyî, cēly'chā.
Lion	אָרִי <i>*ri</i>		*rāyîm		
Kid	גִּדִּי <i>g'dî</i>		g'dāyîm		
City	עִיר <i>ēr</i>		ērîm		
Water	מַיִם <i>māyîm</i>		māyîm	mê	
Mouth	פֶּה <i>pêh</i>	pf			pf (<i>my</i>), pîchā, piv, &c.
Head	רֹאשׁ <i>rōash</i>		rāzshîm		

C. Shorter Paradigms of the Regular Verb.

	1. PERFECT.	2. INF. (const.)	3. IMPERAT.	4. IMPERF.	5. PART. act.	6. PART. pass.
1. Kal.	קָטַל kāṭal	קָטֹל k'ṭōl	קָטַל k'ṭōl	יִקְטֹל yik'ṭōl	קָטֹל kōṭel	קָטוּל kāṭūl
2. Niphal.	נִקְטַל nikṭal	הִקְטֹל hikkāṭel	הִקְטֹל hikkāṭel	יִקְטֹל yikkāṭel	מִקְטֹל m'kātṭel	נִקְטָל nikṭal
3. Piel.	קִטַּל kittal	קַטֵּל kāṭṭel	קַטֵּל kāṭṭel	יִקְטִיל y'kātṭel	מִקְטִיל m'kātṭel	מִקְטָל m'kūtṭal
4. Pu'al.	קֻטַּל kūtṭal	קֻטֹּל kūtṭal	קֻטֹּל kūtṭal	יִקְטֹל y'kūtṭal	מִקְטֹל m'kātṭel	מִקְטָל m'kūtṭal
5. Hiph'il.	הִקְטִיל hikṭil	הִקְטִיל hāṭṭil	הִקְטִיל hāṭṭel	יִקְטִיל yāṭṭil	מִקְטִיל m'kātṭil	מִקְטָר mōkṭal
6. Hoph'al.	הִקְטַל hōkṭal	הִקְטַל hōkṭal	הִקְטַל hōkṭal	יִקְטַל yōkṭal	מִתְקַטֵּל mithkātṭel	מִקְטָר mōkṭal
7. Hitpa'eil.	הִתְקַטַּל hitkātṭel	הִתְקַטֵּל hitkātṭel	הִתְקַטֵּל hitkātṭel	יִתְקַטֵּל yithkātṭel	מִתְקַטֵּל mithkātṭel	מִקְטָר mōkṭal

D. General Paradigms

(The forms with asterisks

	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
1. PERFECT.				
<i>Sing.</i> 1 <i>c.</i>	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
2 { <i>m.</i>	קָטַלְתָּ*	נִקְטַלְתָּ*	קָטַלְתָּ*	קָטַלְתָּ*
	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
3 { <i>m.</i>	קָטַל*	נִקְטַל*	קָטַל*	קָטַל*
	קָטַלָּה*	נִקְטַלָּה*	קָטַלָּה*	קָטַלָּה*
<i>Plur.</i> 1 <i>c.</i>	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
2 { <i>m.</i>	קָטַלְתֶּם*	נִקְטַלְתֶּם*	קָטַלְתֶּם*	קָטַלְתֶּם*
	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
3 <i>c.</i>	קָטַלוּ	נִקְטַלוּ	קָטַלוּ	קָטַלוּ
2. INF. (constr.)	קָטַל*	הַקָּטַל*	קָטַל*	קָטַל*
INF. (absol.)	קָטוּל	(הַקָּטַל)	קָטַל*	קָטַל*
3. IMP. <i>Sing. m.</i>	קָטַל*	הַקָּטַל*	קָטַל*	
<i>f.</i>	קָטַלִּי*	הַקָּטַלִּי*	קָטַלִּי*	
<i>Plur. m.</i>	קָטַלוּ	הַקָּטַלוּ	קָטַלוּ	(none)
<i>f.</i>	קָטַלְנָה*	הַקָּטַלְנָה*	קָטַלְנָה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 <i>c.</i>	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
2 { <i>m.</i>	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	תִּקְטַלִּי*	תִּקְטַלִּי*	תִּקְטַלִּי*	תִּקְטַלִּי*
3 { <i>m.</i>	יִקְטַל*	יִקְטַל*	יִקְטַל*	יִקְטַל*
	תִּקְטַל	תִּקְטַל	תִּקְטַל*	תִּקְטַל
<i>Plur.</i> 1 <i>c.</i>	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
2 { <i>m.</i>	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ
	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה*	תִּקְטַלְנָה
3 { <i>m.</i>	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ
	תִּקְטַלְנָה*	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה*
5. PTCP. act. קָטַל*	6. p. קָטוּל*	נִקְטַל*	מִקְטַל*	מִקְטַל*

of the Regular Verb.
serve as models for the rest.)

	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
1. PERFECT.				
<i>Sing.</i> 1 c.	kāšāl'tî	nikšāl'tî	kittāl'tî	küttāl'tî
2 {	kāšāl'tā	nikšāl'tā	kittāl'tā	küttāl'tā
<i>f.</i>	kāšālt	nikšālt	kittālt	küttālt
3 {	kāšāl	nikšāl	kittēl	küttāl
<i>f.</i>	kāš'lāh	nikš'lāh	kitt'lāh	kütt'lāh
<i>Plur.</i> 1 c.	kāšāl'nū	nikšāl'nū	kittāl'nū	küttāl'nū
2 {	k'šāltēm'	nikšāltēm'	kittāltēm'	küttāltēm'
<i>f.</i>	k'šāltēn'	nikšāltēn'	kittāltēn'	küttāltēn'
3 c.	kāš'lū	nikš'lū	kitt'lū	kütt'lū
2. INF. (constr.)	k'tōl	hikkāšēl	kāttēl	küttāl
INF. (absol.)	kāšōl	{ hikkāšōl } { nikšōl }	kāttōl	küttōl
3. IMP. <i>Sing. m.</i>	k'tōl	hikkāšēl	kāttēl	(none)
<i>f.</i>	kišl	hikkāš'lî	kātt'lî	
<i>Plur. m.</i>	kišlū	hikkāš'lū	kātt'lū	
<i>f.</i>	k'tōl'nāh	hikkāšēl'nāh	kāttēl'nāh	
4. IMPERF. (FUT.)	ēktōl	ēkkāšēl	*kāttēl	*küttāl
<i>Sing.</i> 1 c.				
2 {	tiktōl	tikkāšēl	t'kāttēl	t'küttāl
<i>f.</i>	tikt'lî	tikkāš'lî	t'kātt'lî	t'kütt'lî
3 {	yiktōl	yikkāšēl	y'kāttēl	y'küttāl
<i>f.</i>	tiktōl	tikkāšēl	t'kāttēl	t'küttāl
<i>Plur.</i> 1 c.	nikšōl	nikkāšēl	n'kāttēl	n'küttāl
2 {	tikt'lū	tikkāš'lū	t'kātt'lū	t'kütt'lū
<i>f.</i>	tiktōl'nāh	tikkāšēl'nāh	t'kāttēl'nāh	t'küttāl'nāh
3 {	yikt'lū	yikkāš'lū	y'kātt'lū	y'kütt'lū
<i>f.</i>	tiktōl'nāh	tikkāšēl'nāh	t'kāttēl'nāh	t'küttāl'nāh
5. PARTCP.	{ act. kōšēl } { pass. kāšūl }	nikšāl	m'kāttēl	m'küttāl

General Paradigms

	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
1. PERFECT.			
<i>Sing.</i> 1 c.	הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי
2 { m.	הִקְטִילְתָּ*	הִקְטִילְתָּ*	הִתְקַטַּלְתָּ*
{ f.	הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטַּלְתְּ
3 { m.	הִקְטִיל*	הִקְטִיל*	הִתְקַטַּל*
{ f.	הִקְטִילָה*	הִקְטִילָה*	הִתְקַטַּלָה*
<i>Plur.</i> 1 c.	הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטַּלְנוּ
2 { m.	הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם
{ f.	הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן
3 c.	הִקְטִילוּ	הִקְטִילוּ	הִתְקַטַּלוּ
2. INF. (constr.)	הִקְטִיל*	הִקְטִיל*	הִתְקַטַּל*
INF. (absol.)	הִקְטִיל	הִקְטִיל	
3. IMP. <i>Sing.</i> m.	הִקְטִיל*		הִתְקַטַּל*
f.	הִקְטִילִי*	(none)	הִתְקַטַּלִּי*
<i>Plur.</i> m.	הִקְטִילוּ		הִתְקַטַּלוּ
f.	הִקְטִילְנָה*		הִתְקַטַּלְנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶקְטִיל	אֶקְטִל	אֶתְקַטַּל
2 { m.	תִּקְטִיל	תִּקְטִל	תִּתְקַטַּל
{ f.	תִּקְטִילִי*	תִּתְקַטַּלִּי*	תִּתְקַטַּלִּי*
3 { m.	יִקְטִיל*	יִקְטִל*	יִתְקַטַּל*
{ f.	תִּקְטִיל	תִּקְטִל	תִּתְקַטַּל
<i>Plur.</i> 1 c.	נִקְטִיל	נִקְטִל	נִתְקַטַּל
2 { m.	תִּקְטִילוּ	תִּתְקַטַּלוּ	תִּתְקַטַּלוּ
{ f.	תִּקְטִילְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה
3 { m.	יִקְטִילוּ	יִקְטִלוּ	יִתְקַטַּלוּ*
{ f.	תִּקְטִילְנָה	תִּתְקַטַּלְנָה*	תִּתְקַטַּלְנָה
5. PARTCP.	מִקְטִיל*	מִקְטִל*	מִתְקַטַּל*

of the Regular Verb.

	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
1. PERFECT.			
<i>Sing.</i> 1 c.	hiktāl'ti	höktäl'ti	hithkästäl'ti
2 { m.	hiktäl'tā	höktäl'tā	hithkästäl'tā
{ f.	hiktält	höktält	hithkästält
3 { m.	hiktāl	höktäl	hithkästäl
{ f.	hiktäl'lah	höktäl'lah	hithkästäl'lah
<i>Plur.</i> 1 c.	hiktäl'nû	höktäl'nû	hithkästäl'nû
2 { m.	hiktältëm'	höktältëm'	hithkästältëm'
{ f.	hiktältën'	höktältën'	hithkästältën'
3 c.	hiktäl'û	höktäl'û	hithkästäl'û
2. INF. (constr.)	häktäl	höktäl	hithkästäl
INF. (absol.)	häktäl	höktäl	
3. IMP. <i>Sing.</i> m.	häktäl		hithkästäl
f.	häktäl'li		hithkästäl'li
<i>Plur.</i> m.	häktäl'û	(none)	hithkästäl'û
f.	häktäl'näh		hithkästäl'näh
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	äktäl	öktäl	ethkästäl
2 { m.	täktäl	töktäl	tithkästäl
{ f.	täktäl'li	töktäl'li	tithkästäl'li
3 { m.	yäktäl	yöktäl	yithkästäl
{ f.	täktäl	töktäl	tithkästäl
<i>Plur.</i> 1 c.	näktäl	nöktäl	nithkästäl
2 { m.	täktäl'û	töktäl'û	tithkästäl'û
{ f.	täktäl'näh	töktäl'näh	tithkästäl'näh
3 { m.	yäktäl'û	yöktäl'û	yithkästäl'û
{ f.	täktäl'näh	töktäl'näh	tithkästäl'näh
5. PARTCP.	mäktäl	möktäl	mithkästäl

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	עִמַּדְתִּי	נִעַמְדַתִּי	הִעַמְדַתִּי	הִעַמְדַתִּי
2 {	m. עִמַּדְתָּ	נִעַמְדַתָּ	הִעַמְדַתָּ	הִעַמְדַתָּ
	f. עִמַּדְתְּ	נִעַמְדַתְּ	הִעַמְדַתְּ	הִעַמְדַתְּ
3 {	m. עִמַּד	נִעַמַד*	הִעַמִּיד*	הִעַמַד*
	f. עִמְדָה	נִעַמְדָה*	הִעַמְדָה	הִעַמְדָה*
<i>Plur.</i> 1 c.	עִמַּדְנוּ	נִעַמְדָנוּ	הִעַמְדָנוּ	הִעַמְדָנוּ
2 {	m. עִמַּדְתֶּם*	נִעַמַדְתֶּם	הִעַמַדְתֶּם	הִעַמַדְתֶּם
	f. עִמַּדְתֶּן*	נִעַמַדְתֶּן	הִעַמַדְתֶּן	הִעַמַדְתֶּן
3 c.	עִמְדוּ	נִעַמְדוּ	הִעַמְדוּ	הִעַמְדוּ
2. INF. (constr.)				
INF. (absol.)				
	עֹמֵד*	הִעֹמֵד*	הִעֹמֵד*	הִעֹמֵד
	עֹמֹד	נִעֹמֹד	הִעֹמֵד*	
3. IMP. Sing. m.				
	עֹמֵד*	הִעֹמֵד*	הִעֹמֵד*	
f.	עֹמְדִי	הִעֹמְדִי	הִעֹמְדִי	(none)
<i>Plur.</i> m.	עֹמְדוּ	הִעֹמְדוּ	הִעֹמְדוּ	
f.	עֹמְדָנָה*	הִעֹמְדָנָה	הִעֹמְדָנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶעֱמַד*	אֶעֱמֹד	אֶעֱמִיד	אֶעֱמֹד
2 {	m. תֵּעַמַּד	תֵּעַמֹּד	תֵּעַמְיֵד	תֵּעַמֹּד
	f. תֵּעַמְדִי*	תֵּעַמְדִי	תֵּעַמְדִי	תֵּעַמְדִי*
3 {	m. יֵעַמַּד*	יֵעַמֹּד*	יֵעַמִּיד*	יֵעַמֹּד*
	f. תֵּעַמֹּד	תֵּעַמֹּד	תֵּעַמִּיד	תֵּעַמֹּד
<i>Plur.</i> 1 c.	נִעַמְדוּ	נִעַמֹּד	נִעַמְיֵד	נִעַמֹּד
2 {	m. תֵּעַמְדוּ	תֵּעַמְדוּ	תֵּעַמְדוּ	תֵּעַמְדוּ
	f. תֵּעַמְדָנָה	תֵּעַמְדָנָה	תֵּעַמְדָנָה	תֵּעַמְדָנָה
3 {	m. יֵעַמְדוּ*	יֵעַמְדוּ	יֵעַמְדוּ	יֵעַמְדוּ
	f. תֵּעַמְדָנָה	תֵּעַמְדָנָה	תֵּעַמְדָנָה	תֵּעַמְדָנָה
PARTCP. act. עֹמֵד pass. עֹמֹד				
		נִעַמְד*	מִעַמְיֵד*	מִעַמֹּד*

Paradigms.

VERB WITH SECOND GUTTURAL (ג)

KAL.	NIPHAL.	PIĒL.	PUAL.	HITHPAĒL.
שָׁחַטְתִּי	נִשְׁחַטְתִּי	בִּירְכַתִּי	בִּירְכַתִּי	הִתְבָּרַכְתִּי
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּירְכַתְּ	בִּירְכַתְּ	הִתְבָּרַכְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּירְכַתְּ	בִּירְכַתְּ	הִתְבָּרַכְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּירְכַתְּ*	בִּירְכַתְּ*	הִתְבָּרַכְתָּ*
שָׁחַטְתָּ*	נִשְׁחַטְתָּ*	בִּירְכַה	בִּירְכַה	הִתְבָּרַכַה
שָׁחַטְנוּ	נִשְׁחַטְנוּ	בִּירְכַנוּ	בִּירְכַנוּ	הִתְבָּרַכְנוּ
שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּירְכַתֶּם	בִּירְכַתֶּם	הִתְבָּרַכְתֶּם
שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בִּירְכַתֶּן	בִּירְכַתֶּן	הִתְבָּרַכְתֶּן
שָׁחַטוּ*	נִשְׁחַטוּ*	בִּירְכוּ	בִּירְכוּ	הִתְבָּרְכוּ
שָׁחַטְתָּ	הִשְׁחַטְתָּ	בִּירְכַתְּ*	בִּירְכַתְּ*	הִתְבָּרַכְתְּ*
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּירְכַתְּ*	בִּירְכַתְּ*	הִתְבָּרַכְתְּ*
שָׁחַטְתָּ*	הִשְׁחַטְתָּ	בִּירְכַתְּ*		הִתְבָּרַכְתְּ*
שָׁחַטְתִּי*	הִשְׁחַטְתִּי*	בִּירְכִי*	(none)	הִתְבָּרַכִי
שָׁחַטְתֶּן	הִשְׁחַטְתֶּן	בִּירְכוּ		הִתְבָּרְכוּ
שָׁחַטְתֶּנּוּ	הִשְׁחַטְתֶּנּוּ	בִּירְכַנֶּה		הִתְבָּרַכְנֶה
אֶשְׁחַט	אֶשְׁחַט	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּשְׁחַטְתָּ*	תִּשְׁחַטְתָּ*	תִּבְרַכִי	תִּבְרַכִי	תִּתְבָּרַכִי
תִּשְׁחַטְתָּ*	תִּשְׁחַטְתָּ*	תִּבְרַךְ*	תִּבְרַךְ*	תִּיתְבָּרַךְ*
תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
נִשְׁחַטְתָּ	נִשְׁחַטְתָּ	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ
תִּשְׁחַטְתֶּן	תִּשְׁחַטְתֶּן	תִּבְרַכוּ	תִּבְרַכוּ	תִּתְבָּרְכוּ
תִּשְׁחַטְתֶּנּוּ	תִּשְׁחַטְתֶּנּוּ	תִּבְרַכְנֶה	תִּבְרַכְנֶה	תִּתְבָּרַכְנֶה
יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּשְׁחַטְתֶּנּוּ	תִּשְׁחַטְתֶּנּוּ	תִּבְרַכְנֶה	תִּבְרַכְנֶה	תִּתְבָּרַכְנֶה
שָׁחַטְתָּ p. שָׁחַטְתָּ	נִשְׁחַטְתָּ	מִבְרַךְ*	מִבְרַךְ*	מִתְבָּרַךְ*

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
2 { <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
{ <i>f.</i>	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שִׁלַּחְתְּ*
3 { <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח*
{ <i>f.</i>	שָׁלַחַה	נִשְׁלַחַה	שִׁלַּחַה
<i>Plur.</i> 1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
2 { <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
{ <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. INF. (constr.)			
<i>INF. (absol.)</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח*
	שִׁלַּח*	נִשְׁלַח*	שִׁלַּח*
3. IMP. <i>Sing.</i> m.			
<i>f.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח*
	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי
<i>Plur.</i> m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ
<i>f.</i>	שִׁלְּחֶנָּה*	הִשְׁלְּחֶנָּה	שִׁלְּחֶנָּה
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
2 { <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
{ <i>f.</i>	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי
3 { <i>m.</i>	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
{ <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
<i>Plur.</i> 1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
2 { <i>m.</i>	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ
{ <i>f.</i>	תִּשְׁלְּחֶנָּה*	תִּשְׁלְּחֶנָּה	תִּשְׁלְּחֶנָּה
3 { <i>m.</i>	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ
{ <i>f.</i>	תִּשְׁלְּחֶנָּה*	תִּשְׁלְּחֶנָּה*	תִּשְׁלְּחֶנָּה*
PARTCP. act. שִׁלַּח* pass. שְׁלֻח*			
		נִשְׁלַח	מִשְׁלַח*

Paradigms.

VERB WITH THIRD GUTTURAL (ג').

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שִׁלַּחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁתַּלַּחְתָּ*
שִׁלַּח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
שִׁלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁלְּחוּ	הִשְׁתַּלְּחוּ
שִׁלַּח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
	הִשְׁלִיחַ*		
(none)	הִשְׁלַח*	(none)	הִשְׁתַּלַּח*
	הִשְׁלִיחִי		הִשְׁתַּלַּחִי
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה*
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
יִשְׁלַח	יִשְׁלִיחַ*	יִשְׁלַח	יִשְׁתַּלַּח*
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה*
כִּשְׁלַח	כִּשְׁלִיחַ*	כִּשְׁלַח	כִּשְׁתַּלַּח*

	KAL.	NIPHAL.	
1. PERFECT.			
<i>Sing.</i> 1 c.	סָבֹתִי	נִסְבֹּתִי	
2 { <i>m.</i>	סָבֹתָ*	נִסְבֹּתָ*	
{ <i>f.</i>	סָבֹת	נִסְבֹּת	
3 { <i>m.</i>	סָב*	נָסַב*	
{ <i>f.</i>	סָבָה*	נִסְבָּה*	
<i>Plur.</i> 1 c.	סָבֹנוּ	נִסְבֹּנוּ	
2 { <i>m.</i>	סָבֹתֶם	נִסְבֹּתֶם	
{ <i>f.</i>	סָבֹתֶן	נִסְבֹּתֶן	
3 c.	סָבוּ	נָסְבוּ	
2. INF. (constr.)	סֵב*	הִסֵּב*	
<i>INF. (absol.)</i>	סָבוּב	הִסָּבוּב	
3. IMP. <i>Sing. m.</i>	סֵב*	הִסֵּב*	
<i>f.</i>	סֵבִי*	הִסֵּבִי*	
<i>Plur. m.</i>	סָבוּ	הִסָּבוּ	
<i>f.</i>	סִבְיָה*	הִסִּבְיָה*	
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶסֵּב	אֶסָּב	אֶסֵּב
2 { <i>m.</i>	תִּסָּב	תִּסָּב	תִּסָּב
{ <i>f.</i>	תִּסְבִּי*	תִּסְבִּי*	תִּסְבִּי*
3 { <i>m.</i>	יִסָּב*	יִסָּב*	יִסָּב
{ <i>f.</i>	תִּסָּב	תִּסָּב	תִּסָּב
<i>Plur.</i> 1 c.	נִסָּב	נִסָּב	נִסָּב
2 { <i>m.</i>	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
{ <i>f.</i>	תִּסְבְּיָה*	תִּסְבְּיָה*	תִּסְבְּיָה*
3 { <i>m.</i>	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ
{ <i>f.</i>	תִּסְבְּיָה*	תִּסְבְּיָה*	תִּסְבְּיָה*
PARTCP. act. סוֹבֵב	<i>pass.</i> סָבוּב	נָסַב*	

HIPHIL.	HOPHAL.	POËL.	POAL.
הִסְבֹּתִי	הוֹסְבֹתִי	סוֹבְבְתִי	סוֹבְבְתִי
הִסְבֹּתָ*	הוֹסְבֹתָ*	סוֹבְבֶתָ	סוֹבְבֶתָ
הִסְבֹּתוּ	הוֹסְבֹתוּ	סוֹבְבֹתָ	סוֹבְבֹתָ
הִסֵּב*	הוֹסֵב*	סוֹבֵב*	סוֹבֵב*
הִסְבֵּה*	הוֹסְבֵה*	סוֹבְבֵה	סוֹבְבֵה
הִסְבֹּנִי	הוֹסְבֹנִי	סוֹבְבֹנִי	סוֹבְבֹנִי
הִסְבֹּתֶם	הוֹסְבֹתֶם	סוֹבְבֹתֶם	סוֹבְבֹתֶם
הִסְבֹּתֶן	הוֹסְבֹתֶן	סוֹבְבֹתֶן	סוֹבְבֹתֶן
הִסְבוּ	הוֹסְבוּ	סוֹבְבוּ	סוֹבְבוּ
הִסֵּב*			
הִסֵּב	הוֹסֵב*	סוֹבֵב	סוֹבֵב
הִסֵּב*		סוֹבֵב	
הִסְבִּי*	(none)	סוֹבְבִי	(none)
הִסְבוּ		סוֹבְבוּ	
הִסְבִּינָה*		סוֹבְבִינָה	
אִסֵּב	אִוִּסֵב	אִסוֹבֵב	אִסוֹבֵב
תִּסֵּב	תִּוִּסֵב	תִּסוֹבֵב	תִּסוֹבֵב
תִּסְבִּי*	תִּוִּסְבִי*	תִּסוֹבְבִי	תִּסוֹבְבִי
תִּסֵּב (יִסֵּב)*	תִּוִּסֵב (יִוִּסֵב)*	יִסוֹבֵב	יִסוֹבֵב
תִּסֵּב	תִּוִּסֵב	תִּסוֹבֵב	תִּסוֹבֵב
נִסֵּב	נִוִּסֵב	נִסוֹבֵב	נִסוֹבֵב
תִּסְבוּ	תִּוִּסְבוּ	תִּסוֹבְבוּ	תִּסוֹבְבוּ
תִּסְבִּינָה	תִּוִּסְבִינָה	תִּסוֹבְבִינָה	תִּסוֹבְבִינָה
יִסְבוּ	יִוִּסְבוּ	יִסוֹבְבוּ	יִסוֹבְבוּ
תִּסְבִּינָה*	תִּוִּסְבִינָה*	תִּסוֹבְבִינָה	תִּסוֹבְבִינָה
יִמְסֵב*	יִמוֹסֵב*	מִסְיָב	מִסְיָב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	
1. PERFECT.					
<i>Sing.</i> 1 c.		נִבְּשֵׁתִי	הִבְּשֵׁתִי	הִבְּשֵׁתִי	
2 { m.	נָבֵשׁ (regular)	נִבְּשֵׁת	הִבְּשֵׁת	הִבְּשֵׁת	
{ f.		נִבְּשֵׁת	הִבְּשֵׁת	הִבְּשֵׁת	
3 { m.		נִבְּשׁ*	הִבְּשֵׁ*	הִבְּשׁ*	
{ f.		נִבְּשָׁה	הִבְּשָׁה	הִבְּשָׁה	
<i>Plur.</i> 1 c.		נִבְּשָׁנוּ	הִבְּשָׁנוּ	הִבְּשָׁנוּ	
2 { m.		נִבְּשֵׁתֶם	הִבְּשֵׁתֶם	הִבְּשֵׁתֶם	
{ f.		נִבְּשֵׁתֶיךָ	הִבְּשֵׁתֶיךָ	הִבְּשֵׁתֶיךָ	
3 c.		נִבְּשׁוּ	הִבְּשׁוּ	הִבְּשׁוּ	
2. INF. (constr.)	נִבְּשֵׁת*	הִנְבֵּשׁ	הִבְּשֵׁ*	הִבְּשׁ*	
<i>INF. (absol.)</i>	נָבֵשׁ	הִנְבֵּשׁ	הִבְּשֵׁ*	הִבְּשׁ*	
3. IMP. <i>Sing.</i> m.	בִּישׁ*	הִנְבֵּשׁ	הִבְּשׁ*		
f.	בִּישִׁי	הִנְבֵּשִׁי	הִבְּשִׁי	(none)	
<i>Plur.</i> m.	בִּישׁוּ	הִנְבֵּשׁוּ	הִבְּשׁוּ		
f.	בִּישְׁבָּה	הִנְבֵּשְׁבָּה	הִבְּשְׁבָּה		
4. IMPERF. (FUT.)					
<i>Sing.</i> 1 c.	אֶבֶשׁ		אֶבֶשׁ	אֶבֶשׁ	
2 { m.	תִּבְּשׁ	יִנְבֵּשׁ (regular)	תִּבְּשׁ	תִּבְּשׁ	
{ f.	תִּבְּשִׁי		תִּבְּשִׁי	תִּבְּשִׁי	
3 { m.	יִבְּשׁ*		יִנְבֵּשׁ	יִבְּשֵׁ*	יִבְּשֵׁ*
{ f.	תִּבְּשׁ		יִנְבֵּשׁ	תִּבְּשֵׁ	תִּבְּשֵׁ
<i>Plur.</i> 1 c.	נִבְּשׁ		נִבְּשׁ	נִבְּשׁ	
2 { m.	תִּבְּשׁוּ		תִּבְּשׁוּ	תִּבְּשׁוּ	
{ f.	תִּבְּשְׁבָּה		תִּבְּשְׁבָּה	תִּבְּשְׁבָּה	
3 { m.	יִבְּשׁוּ		יִבְּשׁוּ	יִבְּשׁוּ	
{ f.	תִּבְּשְׁבָּה		תִּבְּשְׁבָּה	תִּבְּשְׁבָּה	
PARTCP. act. נִבְּשׁ pass. נָבֵשׁ		נִבְּשׁ*	מִבְּשֵׁ*	מִבְּשׁ*	

Paradigms. VERB PE ALEPH, פָּא (a¹).

KAL.	NIPHAL.	HIPHIL.	HOPHAL.
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אָכַל נִאֲכַל* הֵאָכִיל* הֵאָכַר*

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכַל* אָכַל	הֵאָכַל הֵאָכַל	הֵאָכִיל	הֵאָכַר
אָכַל* אָכַלְי אָכַלוּ אָכַלְנָה	הֵאָכַל ETC.	הֵאָכִיל ETC.	(none)
אָכַל* תֵּאָכַל תֵּאָכַלְי יֵאָכַל* תֵּאָכַל נֵאָכַל תֵּאָכַלוּ תֵּאָכַלְנָה יֵאָכַלוּ תֵּאָכַלְנָה	יֵאָכַל* ETC.	יֵאָכִיל* ETC.	יֵאָכַר* ETC.
act. אָכַל pass. אָכַלוּ	נִאֲכַל	מֵאָכִיל	מֵאָכַר

	KAL.		NIPHAL.
1. PERFECT.			
Sing. 1 c.			נִשְׁבַּתִּי
2 { m.			נִשְׁבַּתְּ
{ f.			נִשְׁבַּתְּ
3 { m.	יָשַׁב		נִשְׁבַּת*
{ f.	(regular)		נִשְׁבָּה
Plur. 1 c.			נִשְׁבַּנוּ
2 { m.			נִשְׁבַּתְּם
{ f.			נִשְׁבַּתְּןָ
3 c.			נִשְׁבּוּ
2. INF. (constr.)	יָסַד, *שָׁבַת		*הוֹשִׁיב
INF. (absol.)	יָשׁוּב		
3. IMP. Sing. m.	*שֵׁב	*יֵרֶשׁ	*הוֹשִׁיב
f.	שְׁבִי	יֵרְשִׁי	הוֹשִׁיבִי
Plur. m.	שְׁבוּ	יֵרְשׁוּ	הוֹשִׁיבוּ
f.	שְׁבֹנָה	יֵרְשֹׁנָה	הוֹשִׁיבֹנָה
4. IMPERF. (FUT.)			
Sing. 1 c.	אֵשֵׁב	אֵירֶשׁ	*אֵוֹשֵׁב
2 { m.	תֵּשֵׁב	תֵּירֶשׁ	תֵּוֹשֵׁב
{ f.	תֵּשְׁבִי	תֵּירְשִׁי	תֵּוֹשְׁבִי
3 { m.	*יֵשֵׁב	*יֵירֶשׁ	*יֵוֹשֵׁב
{ f.	תֵּשֵׁב	תֵּירֶשׁ	תֵּוֹשֵׁב
Plur. 1 c.	נֵשֵׁב	נֵירֶשׁ	נֵוֹשֵׁב
2 { m.	תֵּשְׁבוּ	תֵּירְשׁוּ	תֵּוֹשְׁבוּ
{ f.	תֵּשְׁבֹנָה	תֵּירְשֹׁנָה	תֵּוֹשְׁבֹנָה
3 { m.	יֵשְׁבוּ	יֵירְשׁוּ	יֵוֹשְׁבוּ
{ f.	תֵּשְׁבֹנָה	תֵּירְשֹׁנָה	תֵּוֹשְׁבֹנָה
PARTCP. act.	יֹשֵׁב	יֹרֶשׁ	*נֹשֵׁב
pass.	יֹשׁוּב		

Paradigms.

VERB properly Pe Yod, פִּי (y).

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטְבֹתִי
הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ		הִיטְבֹתָ
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטְבֹתִי
*הוֹשִׁיב	*הוֹשִׁיב	יֵטֵב	*הִיטִיב
הוֹשִׁיבָה	הוֹשִׁיבָה	(regular)	הִיטְיִבָה
הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ		הִיטְבֹנוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטְבֹתֶם
הוֹשִׁיבְתוּ	הוֹשִׁיבְתוּ		הִיטְבֹתוּ
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטְיִבוּ
*הוֹשִׁיב	*הוֹשִׁיב	יֵטֵב	*הִיטִיב
*הוֹשִׁיב, הוֹשִׁיב		יֵטֵב	*הִיטִיב
*הוֹשִׁיב		יֵטֵב	*הִיטִיב
הוֹשִׁיבִי	(none)	יֵטֵבִי	הִיטְיִבִי
הוֹשִׁיבוּ		יֵטֵבוּ	הִיטְיִבוּ
הוֹשִׁיבְנָה		יֵטֵבְנָה	הִיטְיִבְנָה
אוֹשִׁיב	אוֹשִׁיב	אֵיטֵב	אֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטֵב	תֵּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תֵּיטֵבִי	תֵּיטְיִבִי
*יוֹשִׁיב	*יוֹשִׁיב	*יֵיטֵב	*יֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטֵב	תֵּיטִיב
נוֹשִׁיב	נוֹשִׁיב	נֵיטֵב	נֵיטִיב
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תֵּיטְבוּ	תֵּיטְיִבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תֵּיטְבְנָה	תֵּיטְיִבְנָה
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יֵיטְבוּ	יֵיטְיִבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תֵּיטְבְנָה	תֵּיטְיִבְנָה
*מוֹשִׁיב	*מוֹשִׁיב	a. יֵטֵב p. יֵטֵב	מֵיטִיב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	קָמַתִּי	נִקְמוֹתִי	הִקְמוֹתִי	הוֹקְמָתִי
2 {	m. קָמַתָּ*	נִקְמוֹתָ*	הִקְמוֹתָ*	הוֹקְמַתָּ*
	f. קָמַתְּ	נִקְמוֹתְ	הִקְמוֹתְ	הוֹקְמַתְּ
3 {	m. קָם*	נִקְמוּ*	הִקְמוּ*	הוֹקְמוּ*
	f. קָמָה*	נִקְמוּהָ*	הִקְמוּהָ*	הוֹקְמוּהָ*
<i>Plur.</i> 1 c.	קָמְנוּ	נִקְמוֹנוּ	הִקְמוֹנוּ	הוֹקְמְנוּ
2 {	m. קָמַתֶּם	נִקְמוֹתֶם	הִקְמוֹתֶם	הוֹקְמַתֶּם
	f. קָמַתְוּ	נִקְמוֹתְוּ	הִקְמוֹתְוּ	הוֹקְמַתְוּ
3 c.	קָמוּ	נִקְמוּ	הִקְמוּ	הוֹקְמוּ
2. INF. (constr.)				
<i>Inf. (absol.)</i>				
	קוּם*	הִקְוּם*	הִקְמוּ*	הוֹקְמוּ*
3. IMP. Sing. m.				
	קוּם*	הִקְוּם*	הִקְמוּ*	
<i>f.</i>	קוּמִי*	הִקְוּמִי*	הִקְמוּמִי*	(none)
Plur. m.				
	קוּמוּ	הִקְוּמוּ	הִקְמוּ	
<i>f.</i>	קוּמְנָה*	הִקְוּמְנָה	הִקְמוּנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקוּם	אֶקְוּם	אֶקְמוּ	אֶוּקְמוּ
2 {	m. תִּקְוּם	תִּקְוּם	תִּקְמוּ	תִּוּקְמוּ
	f. תִּקְוּמִי*	תִּקְוּמִי*	תִּקְמוּמִי*	תִּוּקְמוּמִי*
3 {	m. יִקְוּם*	יִקְוּם	יִקְמוּ	יִוּקְמוּ*
	f. תִּקְוּם	תִּקְוּם	תִּקְמוּ	תִּוּקְמוּ
Plur. 1 c.				
2 {	m. נִקְוּם	נִקְוּם	נִקְמוּ	נִוּקְמוּ
	f. תִּקְוּמוּ	תִּקְוּמוּ	תִּקְמוּ	תִּוּקְמוּ
3 {	m. תִּקְוּמֵינָה	תִּקְוּמֵינָה	תִּקְמוּנָה	תִּוּקְמוּנָה
	f. יִקְוּמוּ	יִקְוּמוּ	יִקְמוּ	יִוּקְמוּ
<i>f.</i>	תִּקְוּמֵינָה*	תִּקְוּמֵינָה	תִּקְמוּנָה*	תִּוּקְמוּנָה*
PARTCP. act. קָם* pass. קוּם*				
		נִקְוּם*	מִקְמוּם*	מִוּקְמוּם*

Paradigms.

VERB AYIN YOD, עָי (v).

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמָתִי	קוֹמְמָתִי	בְּנֹתִי	בִּינֹתִי	נְבוֹנֹתִי
קוֹמְמָתָה	קוֹמְמָתָה	בְּנֹתָ*	בִּינֹתָ*	נְבוֹנֹתָ
קוֹמְמָתַי	קוֹמְמָתַי	בְּנֹתַי	בִּינֹתַי	נְבוֹנֹתַי
קוֹמְמִים*	קוֹמְמִים	בְּנֵי*	בִּינֵי*	נְבוֹנֵי*
קוֹמְמָה	קוֹמְמָה	בְּנָה*	בִּינָה*	נְבוֹנָה
קוֹמְמָנוּ	קוֹמְמָנוּ	בְּנוּ	בִּינוּ	נְבוֹנוּ
קוֹמְמֹתֶם	קוֹמְמֹתֶם	בְּנֹתֶם	בִּינֹתֶם	נְבוֹנֹתֶם
קוֹמְמֹתֵי	קוֹמְמֹתֵי	בְּנֹתֵי	בִּינֹתֵי	נְבוֹנֹתֵי
קוֹמְמוּ	קוֹמְמוּ	בְּנוּ	בִּינוּ	נְבוּנוּ
קוֹמְמִים	קוֹמְמִים	בֵּין*	בֵּין*	הִבִּין
קוֹמְמִים		בֵּין*		הִבִּין
קוֹמְמִי	(none)	בֵּינִי		הִקְוִים as
קוֹמְמוּ		בֵּינוּ		
קוֹמְמָנָה		—		
אֶקְוִים	אֶקְוִים	אֶבִּין		
תִּקְוִים	תִּקְוִים	תִּבִּין		
תִּקְוִי	תִּקְוִי	תִּבְיִי		
יִקְוִים	יִקְוִים	יִבִּין*		יִבִּין
תִּקְוִים	תִּקְוִים	תִּבִּין		יִקְוִים as
נִקְוִים	נִקְוִים	נִבִּין		
תִּקְוִימוּ	תִּקְוִימוּ	תִּבְיִנוּ		
תִּקְוִימָנָה	תִּקְוִימָנָה	תִּבְיִנָה		
יִקְוִימוּ	יִקְוִימוּ	יִבְיִנוּ		
תִּקְוִימָנָה	תִּקְוִימָנָה	תִּבְיִנָה*		
מִקְוִים	מִקְוִים	act. בֵּין* pass. בֵּין*		נָבִין

	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.)	מִצֵּא	הִמְצֵא	מִצֵּא
INF. (absol.)	מִצִּיא	נִמְצֵא	מִצֵּא
3. IMP. Sing. m.	מִצֵּא*	הִמְצֵא	מִצֵּא
f.	מִצִּיא*	הִמְצִיא	מִצִּיא
<i>Plur.</i> m.	מִצֵּאוּ	הִמְצֵאוּ	מִצֵּאוּ
f.	מִצִּיאנָה*	הִמְצִיאנָה*	מִצִּיאנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא
2 { m.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
{ f.	תִּמְצֵאִי	תִּמְצֵאִי	תִּמְצֵאִי
3 { m.	יִמְצֵא*	יִמְצֵא*	יִמְצֵא
{ f.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
<i>Plur.</i> 1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא
2 { m.	תִּמְצֵאוּ	תִּמְצֵאוּ	תִּמְצֵאוּ
{ f.	תִּמְצֵאנָה	תִּמְצֵאנָה	תִּמְצֵאנָה
3 { m.	יִמְצֵאוּ	יִמְצֵאוּ	יִמְצֵאוּ
{ f.	תִּמְצֵאנָה*	תִּמְצֵאנָה*	תִּמְצֵאנָה*
PARTCP. act. מִצֵּא	<i>pass.</i> מִצִּיא	נִמְצֵא	מִמְצֵא

Paradigms.

VERB LAMED ALEPH, לָא (a³).

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
מִצַּאתִי	הִמְצַאתִי	הִמְצַאתִי	הִתְמַצַּאתִי
מִצַּאתְךָ*	הִמְצַאתְךָ*	הִמְצַאתְךָ*	הִתְמַצַּאתְךָ*
מִצַּאת	הִמְצַאת	הִמְצַאת	הִתְמַצַּאת
מִצַּא	הִמְצִיא	הִמְצִיא	הִתְמַצִּיא
מִצַּאֲהָ	הִמְצִיאָהּ	הִמְצִיאָהּ	הִתְמַצִּיאָהּ
מִצַּאנִי	הִמְצִיאֵנִי	הִמְצִיאֵנִי	הִתְמַצִּיאֵנִי
מִצַּאתֶם	הִמְצַאתֶם	הִמְצַאתֶם	הִתְמַצַּאתֶם
מִצַּאתְנוּ	הִמְצַאתְנוּ	הִמְצַאתְנוּ	הִתְמַצַּאתְנוּ
מִצַּאוֹ	הִמְצִיאוֹ	הִמְצִיאוֹ	הִתְמַצִּיאוֹ
מִצַּא	הִמְצִיא	הִמְצִיא	הִתְמַצִּיא
	הִמְצִיא		הִתְמַצִּיא
(none)	הִמְצִיא	(none)	הִתְמַצִּיא
	הִמְצִיאוֹ		הִתְמַצִּיאוֹ
	הִמְצִיאוֹ		הִתְמַצִּיאוֹ
	הִמְצַאנָה*		הִתְמַצַּאנָה*
אִמְצִיא	אִמְצִיא	אִמְצִיא	אִתְמַצִּיא
תִּמְצִיא	תִּמְצִיא	תִּמְצִיא	תִּתְמַצִּיא
תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּתְמַצִּיאִי
יִמְצִיא	יִמְצִיא	יִמְצִיא	יִתְמַצִּיא
תִּמְצִיא	תִּמְצִיא	תִּמְצִיא	תִּתְמַצִּיא
נִמְצִיא	נִמְצִיא	נִמְצִיא	נִתְמַצִּיא
תִּמְצִיאוֹ	תִּמְצִיאוֹ	תִּמְצִיאוֹ	תִּתְמַצִּיאוֹ
תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּתְמַצַּאנָה
יִמְצִאוֹ	יִמְצִאוֹ	יִמְצִאוֹ	יִתְמַצִּאוֹ
תִּמְצַאנָה*	תִּמְצַאנָה*	תִּמְצַאנָה*	תִּתְמַצַּאנָה*
מִמְצִיא	מִמְצִיא	מִמְצִיא	מִתְמַצִּיא

	KAL.	NIPHAL.	PIEL.
1. PERFECT.			
<i>Sing.</i> 1 c.	פָּלִיטִי	נִפְּלִיטִי	פָּלִיטִי
2 { m.	פָּלִיט*	נִפְּלִיט*	פָּלִיט*
{ f.	פָּלִיט	נִפְּלִיט	פָּלִיט
3 { m.	פָּלֵה*	נִפְּלֵה*	פָּלֵה*
{ f.	פָּלְתָה*	נִפְּלְתָה	פָּלְתָה*
<i>Plur.</i> 1 c.	פָּלִינּוּ	נִפְּלִינּוּ	פָּלִינּוּ
2 { m.	פָּלִיתֶם	נִפְּלִיתֶם	פָּלִיתֶם
{ f.	פָּלִיתְנָן	נִפְּלִיתְנָן	פָּלִיתְנָן
3 c.	פָּלוּ*	נִפְּלוּ	פָּלוּ
2. INF. (constr.)	פָּלוֹת*	הַפְּלוֹת*	פָּלוֹת*
INF. (absol.)	פָּלֵה	נִפְּלֵה	פָּלֵה
3. IMP. <i>Sing.</i> m.	פָּלֵה*	הַפְּלֵה*	פָּלֵה*
f.	פָּלִי	הַפְּלִי	פָּלִי
<i>Plur.</i> m.	פָּלוּ	הַפְּלוּ	פָּלוּ
f.	פָּלִינָה*	הַפְּלִינָה*	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.	תִּפְּלֶה	תִּפְּלֶה	תִּפְּלֶה
<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. פָּלוּ*	נִפְּלֵה*	מִפְּלֵה*

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתָ*	הִגְלִיתָ*	הִגְלִיתָ*	הִתְגַּלִּיתָ*
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלָה*	הִגְלָה*	הִגְלָה*	הִתְגַּלָּה*
גָּלְתָה*	הִגְלְתָה*	הִגְלְתָה*	הִתְגַּלְתָּה*
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתוּ	הִגְלִיתוּ	הִגְלִיתוּ	הִתְגַּלִּיתוּ
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלוֹת*	הִגְלוֹת*	הִגְלוֹת*	הִתְגַּלוֹת*
גָּלָה*	הִגְלָה*	הִגְלָה*	הִתְגַּלָּה*
(none)	הִגְלָה*	(none)	הִתְגַּלָּה*
	הִגְלִי*		הִתְגַּלִּי
	הִגְלוּ		הִתְגַּלוּ
	הִגְלִינָה*		הִתְגַּלִּינָה*
אָגַלְהָ	אִגְלָה	אִגְלָה	אִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלִי*	תִּגְלִי*	תִּגְלִי*	תִּתְגַּלִּי
יִגְלָה*	יִגְלָה*	יִגְלָה*	יִתְגַּלָּה*
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה*	תִּגְלִינָה*	תִּגְלִינָה*	תִּתְגַּלִּינָה*
מִגְלָה*	מִגְלָה*	מִגְלָה*	מִתְגַּלָּה*

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