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THE
FIRST HEBREW BOOK.

BY THE REV.

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LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1851.

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

THE
ANNALS
OF
THE
ROYAL
SOCIETY

4762
A75
1851

P R E F A C E.

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

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

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

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

T. K. A.

Lyndon, May 5, 1851.

LIST OF CONTRACTIONS.

G. = Gesenius.

E. = Ewald.

L. = Lee.

ERRATA.

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

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INTRODUCTION.

(Abridged from Gesenius.)

§ 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 צְבַי as being $\beta\alpha\pi\tau\iota\sigma\tau\alpha\iota$.

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

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

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

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

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

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

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

* לְשׁוֹן עִבְרִית, γλωσσο τῶν Ἑβραίων, ἑβραϊστί.

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

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

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

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

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

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

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

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

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

FIRST HEBREW
BOOK.

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

Form.	Sounded as	Represented by	Hebrew name.	Original signification of the names (according to Gesenius).	Numerical value.	
Final (i. e. as the last letter of a word)	א	<i>A'leph</i>	(mostly omitted)	אֶלֶף	Ox	1
	ב	<i>Béth</i>	b (bh)	בֵּית	House	2
	ג	<i>Gí'mèl</i>	g (gh)	גַּמֶּל	Camel	3
	ד	<i>Dā'lèth</i>	d (dh)	דֶּלֶת	Door	4
	ה	<i>Hē</i>	h	חַיָּה	Window	5
	ו	<i>Vāv</i>	v	וָו	Hook	6
	ז	<i>Zū'yin</i>	z	זֶיֶן	Weapon	7
	ח	<i>Khéth</i>	kh	חֵיֶת	Fence	8
	ט	<i>Téth</i>	t	טֵיֶת	Snake	9
	י	<i>Yód</i>	y	יָוֶד	Hand	10
ך	כ	<i>Cāph</i>	c (ch)	כַּף	The hand bent	20
	ל	<i>Lā'méd</i>	l	לָמָד	Ox-goad	30
ם	מ	<i>Mēm</i>	m	מַיִם	Water	40
ן	נ	<i>Nún</i>	n	נֶזֶן	Fish	50
	ס	<i>Sā'mèch</i>	s	סָמָךְ	Prop	60
	ע	<i>Ā'yin</i>	ע	עֵיֶן	Eye	70
ף	פ	<i>Pē</i>	p (ph)	פֵּה	Mouth	80
ץ	צ	<i>Tsādé'</i>	ts	צַדִּי	Fish-hook	90
	ק	<i>Kóph</i>	k	קוֹף	Back of the head	100
	ר	<i>Résh</i>	r	רֵישׁ	Head	200
	שׁ	<i>Shîn</i>	sh	שֵׁן	Tooth	300
	שׂ	<i>Sîn</i>	s	שֵׁן		
	ת	<i>Tāv</i>	t (th)	תָּו	Cross	400

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

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

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

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

A'leph	Bêth	Gí'mel
א	ב	ג
Dā'leth	Hē	Vāv
ד	ה	ו
Zá'yin	Khêth	Têth
ז	ח	ט
Yôd	Căph	Lā'med
י	כ	ל
Mēm	Nûn	Sā'mech
מ	נ	ס
A'yin	Pē	Tsādê
ע	פ	צ
Kôph	Rêsh	Shín; Sîn
ק	ר	ש ש
	Tāv	
	ת	

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

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

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

Lā'med, Mēm, Nûn, Rêsh.

ל מ נ ר

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

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

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

7 The consonants are also divided into,—

a) *Servile* letters.

b) *Radical* letters.

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

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

Exercise 1.

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

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

* 'Ηλί, עֵלִי. 'Αμαλέκ, עֵמֶלֶק. Ewald indicates its presence by the *aspirated breathing* ('), but says that its sound may be best represented by *gh*: and in his Alphabet he prints *Ghain*.

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

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

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

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

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

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

לְ	מְ	נְ	לֵ	מֵ	נֵ
\bar{l}	\bar{m}	\bar{n}	\bar{l}	\bar{m}	\bar{n}

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

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

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

לִי	מִי	נִי	
$\bar{l}i$	$\bar{m}i$	$\bar{n}i$	(the <i>i</i> pronounced like <i>e</i> in <i>me</i> .)

* See the *Introduction*.

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

לו	מו	נו
lō	mō	nō

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

לו	מו	נו
lú	mú	nú

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

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

א̇	א̇	א̇	א̇	א̇
ā	ē	î	ô	û

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

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

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

לו̇ה (lo-vēh).

2) = *vo*, עו̇ן (vā-vōn).

3) = *ó*, נו̇ד (nód).

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

defectively written \bar{o} , to be pronounced after the *Sin*: (18)
שְׁנֵי *sō-nē*.

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

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

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

שָׁ

so

הִי

hî

צֵי

tsē

הִי

hû

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

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

Long *a*, Kā'měts (אָ).

Long *i*, Khí'rěk (יִ).

Long *e*, Tsě'rē (ײ).

Long *o*, Khō'lěm (וֹ).

Long *u*, Shū'rěk (וּ).

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

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

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

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

Examples and Reading Lesson.

Open Monosyllables.]

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

Closed Monosyllables.]

לוֹט 3	שֵׁם 2	אֵת 1	|	1 ēth.	2 shēm.	3 Lôt.
בֶּן 6	יוֹם 5	עוֹר 4	|	4 ôr.	5 yôm.	6 chēn.
לוֹט 9	לוֹן 8	עֵץ 7	|	7 ēts.	8 lûn.	9 lût.
צִיֹן 12	סֵל 11	מוֹט 10	|	10 môť.	11 sōl.	12 tsîn.

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

(21) *Dissyllables.*]

צִיּוֹן 2	שָׁנָה 1	1 shā-nāh.	2 tsā-yôn.
קָרָא 4	קָמִים 3	3 kā-mîm.	4 kārâ.
יוֹנָה 6	שָׂרָה 5	5 Sā-rāh.	6 yô-nāh.
מָקוֹם 8	וֹרַע 7	7 vā-rāy.	8 mā-kôm.
הָיָה 10	מֵעַץ 9	9 mē-yēts.	10 hā-yāh.
מִגֵּן 12	קוֹלִי 11	11 kô-lî.	12 mā-gēn.

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	עֵ 1
סֵ 14	יִ 13	וֹ 12	זוּ 11	גוֹל 10	נוֹס 9	טֵ 8
שׁוֹר 20	קוֹל 19	קֶ 18	שׁוֹר 17	קָ 16	שֵׁ 15	
אֵל 26	אוֹר 25	יוֹם 24	אֹז 23	גוֹר 22	טֵ 21	
לָהֶם 31	חֲמִשׁ 30	הָמֶן 29	הֵם 28	אֲצִיל 27		
	שָׁלוֹם 35	צָעָה 34	סָעָה 33	נִיר 32		

b) Write in Hebrew characters—

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

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

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

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

But when a dot (*Dagesh*) stands in a consonant 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 דִּבֵּר *dib-bēr*.

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

(Short Vowels.)

26

The short vowels are,—

ă - Păthăkh.

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

ĩ ∙ Khírek Parvum.

ö ∙ Kā'mëts Khâtûph'.

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

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

Examples and Reading Lesson.

a) בַּב 3	בַּל 2	חַק 1	|	1 khūk.	2 bāl.	3 găbh.	27
אֵת 6	בֵּן 5	דֵּם 4	|	4 dām.	5 bēn.	6 ěth.	
שֶׁף 9	קֵם 8	פֵּן 7	|	7 pēn.	8 kūm.	9 shūph.	
יַם 12	מֵץ 11	תֵּר 10	|	10 tūr.	11 mīts.	12 yām.	

(27) b)	מֶלֶךְ 2	זֶה 1	1 hä-zěh. 2 mě'-lěch (=mè-lěch,
	נֶפֶשׁ 4	עָרַב 3	3 ě'-rěbh. 4 ně'-phěsh.
	אָרֶץ 6	זָרַע 5	5 zě'-răy. 6 ě'-rěts.
	מָרָם 8	חַיַּת 7	7 khăy-yăth. 8 tě'-rēm.
	נֶדֶר 10	נָעַר 9	9 nă'-yăr. 10 ně'-dër.

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

Exercise 3.

a) Write in English letters—

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

b) Write in Hebrew letters—

1 tēn	2 pākḥ	3 pěn	4 bēn	5 pāsh	6 pār	7 pūm
8 nă-hām	9 nā-ghăkh	10 pě-thî	11 cō-phěr			
12 nā-ghăy	13 sâ-phădh	14 yā-lām	15 shā-kāl			
16 tsě-bhěth	17 gūl-lāh	18 mătts-tsāh.				

CHAP. I. § 5. *Sh'vá.*

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

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

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

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

a) The place of *vocal Sh'va* is under the *initial* consonant of a syllable.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, shō'bh'-nāh.

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

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

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

† For הִלְלוֹ (*häl-l'lū*).

‡ Here the first is *silent Sh'va*.

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

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

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

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

Examples and Reading Lesson.

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

Exercise 4.

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

פְּקִיד	עוֹלָמְכוֹ	סוּסְכֶם	אֲשֵׁרִי	מִלְכְּכֶם
מִלְכִי	קִבְרֶךָ	יִמְכוֹ	סִפְרִי	פְּרִי
שְׂמוֹתַי	קִנְיָךָ	שְׁמִי	מִלְכִי	שְׁתִּי
			גְּבוּרֶךָ	

- b) Write in Hebrew letters—

1 māsh-mîm.	2 m'sham-inôth.	3 nēl-dār.
4 nîph-gäw.	5 nîph-täl.	6 p'käd-tā.
7 yūs-säd.	8 kōshť.	9 hîch-tābht.

CHAP. I. § 6. *The Semi-vowels.*

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

Hence we get,

ֿ: Khātēph' Pă'thăkh.

ֿֿ: Khātēph' Ségôl.

ֿֿֿ: Khātēph' Kā'měts.

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

חֶמֹר kh^amôr (*ass*).

אֶמֹר e^môr (*to say*).

חֶלִי kh^olî (*sickness*).

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

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

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

b) After a long vowel. (G.)

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

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

הַאֵיִן 2	בְּעֵטְרָה 1	1 bā- ^e lā-rāh.	2 hě- ^e zîn.
אֶהָה 4	חֶתֶר 3	3 kh ^a -thār.	4 ^a hāh.
אֶהָדְנוּ 6	אֶדְנִיקָם 5	5 ^a dhō-nî-kām.	6 ^a hō-děn-nû.
עֶרְפֵּל 8	אֶהִי 7	7 ^a hî.	8 ^a rā-phěl.
חֶזִיר 10	חֶלֹם 9	9 kh ^a -lôm.	10 kh ^a -zîr.
הַאֶרֶיכִי 12	הַאֶרֶיךָ 11	11 hě- ^e rîch.	12 ha- ^a rî-chî.

Exercise 5.

41 a) Write in English characters—

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

b) Write in Hebrew characters—

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

CHAP. I. § 7. On Syllables.

*Furtive Pathakh. Mappik. Makkēph. Mēthēg.*42 The general rule (20) is, that every syllable which has a long vowel, is an *open* syllable; every one that has a short vowel is a *closed* syllable*.Hence a *Sh'va* is usually *vocal* after a long vowel, and *final* (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.43 But a tonic accent enables a *short vowel* to stand in an *open* syllable; a *long vowel* in a *closed* one. So that, when the syllable is the *tone-syllable* of the word, a following *Sh'va* may be *vocal* after a short vowel, and *final* after a long one.44 When a final guttural is ח, ע, or ה (with *Mappik*, 46), this guttural has often a *Pathakh* under it, called *Furtive Pathakh*, because it *steals in*, as it were, *before* the consonant it stands under, as מְשִׁיחַ, *Mā-shī'ākḥ* (*Messiah*).45 A *furtive Pathakh* may also stand under one of the gutturals just enumerated, when such guttural is fol-

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

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

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

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

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

אֶת־כָּל for כָּל אֵת אָדָם for כָּל אָדָם.

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

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

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

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

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

Examples and Reading Lesson.

זְכָרָה 2	כָּל־אָדָם 1	1 cöl-ā-dām.	2 zā-ch'rā.	49
יִירָאוּ 4	זְכָרָה 3	3 zöch-rāh.	4 yî-r'û.	
קָטְלָה 6	יִירָאוּ 5	5 yî-r'û.	6 kā-t'lāh.	
גַּלְתָּה 8	הָאָדָם 7	7 hā-ā-dām'.	8 gā-l'thāh'.	
בְּהַתָּה 10	הַמְּחִלָּל 9	9 hă-m'khül-lāl.	10 cā-h ^a thāh'.	
	יְתֵהוֹן 11	11 yā-th'hôn.		
	הַנּוֹשְׁבוֹת 12	12 hă-nō-shā-bhōth.		
זְכָרָה 14	שְׁמֵרָה 13	13 shā-m'rāh'.	14 zā-ch'rāh'.	
לְמִינָה 16	יִשְׁנֹו 15	15 yî-sh'nû.	16 l'mî-nāhh.	

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

Examples and Reading Lesson.

מַחְרַבּוֹת	1	1 mō-kh ^o -rā-bhōth.	55
רִנֵּי	3	2 khōch-māh.	3 rōn-nē.
בְּתִיכֶם	5	4 c'dōbh-rām.	5 bot-tê-chém.
קָבְרוּ	7	6 c'dōr-lā-עֹ-מֶר.	7 kōbh-rō.
רִכְבּוֹ	9	8 kōd-kōd.	9 rā-ch'bhū.
הַרְחַבּוֹת	11	10 tsōr-cē-chā.	11 hōr-khō-bhōth.
הַחַרְבּ	13	12 hōr-khā-bhāh	13 hō-kh ^o -rēbh
רַב	15	14 hōg-lāth.	15 rībh.

Exercise 7.

a) Write in English letters— 56

יְקַטְּלֶךָ	1	יְקַדְּעֶם	2	יְקוֹשׁ	3	בְּדָם	4	בְּדָגוּ	5
לְחַרְבָּהּ	6	לְחַרְבּוֹת	7	מִשְׁחַתֶּם	8				

b) Write in Hebrew letters—

1 y'kōm	עָאָם.	2 m'shōr-tō.	3 nōv.	4 nūbh.
5 özbhēch.	ע	6 ^a mōdchā.		

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

Diphthongs.

The primary vowel sounds are A, I, U.

E is properly the diphthong AI contracted.

O is properly the diphthong AU contracted.

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

First Class. A sound.

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

a)	τ	\bar{a}	Kamets.
b)	$-$	\check{a}	Pathakh.
c)	ν	\grave{e} or \ddot{a}	Segol.

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

60 *Second Class.* I and E sounds.

d)	$\bar{\imath}$ and $\bar{\epsilon}$	\bar{i} , \bar{e}	Long Khirek.
e)	\imath	\check{i}	Short Khirek.
f)	$\bar{\imath}$, $\bar{\epsilon}$	\acute{e} , \bar{e}	Tsere, with and without Yod.
g)	ν	\check{e}	Segol. Obtuse \check{e} . When accented, = \grave{e} .

61 *Third Class.* U and O sounds.

h)	\bar{u}	\acute{u}	Shurek.
i)	\bar{u}	\bar{u} , \check{u}	Kibbuts. (1) \bar{u} , a simple shortening of Shurek. (2) \check{u} .
k)	\bar{o} and $\bar{\imath}$	\acute{o} , \bar{o}	Kholem.
l)	\bar{o}	\check{o}	Kamets Khatuph.

Also obtuse \check{e} (ν) may be considered to belong to this class, as far as it springs from *u* or *o*.

62 When vowels are *lengthened* or *shortened* (for reasons to be explained hereafter), the change is usually confined to vowels of the *same class*. Thus \bar{a} may be shortened into \check{a} or \ddot{a} (or \grave{e} ; that is, obtuse *Segol*); \bar{e} into \check{e} or \check{i} ; \bar{o} into \check{o} or \check{u} .

63 The only diphthongs that occur in Hebrew are,
ai ($\bar{\imath}\bar{\epsilon}$), *oi* ($\bar{o}\bar{\imath}$), *ui* ($\bar{o}\bar{\imath}$).

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

Examples and Reading Lesson.

בַּת <i>b)</i>	קָם ²	יָד ¹ <i>a)</i> A	<i>a)</i> 1 yād. 2 kām. <i>b)</i> bāth. 65
		מְלֶךְ ¹ <i>c)</i>	<i>c)</i> 1 mè-lěch (or mälech).
	גְּלִינָה ³	יָדִיד ²	2 yā-dě'-chā. 3 g'lè-nāh.
אָמוֹ <i>e)</i>	צַדִּיקִים <i>d)</i>		<i>d)</i> tsaddī-kīm. <i>e)</i> im-mô.
שֵׁם ²	בֵּית ¹ <i>f)</i>		<i>f)</i> 1 bêth. 2 shēm.
שֵׁן ²	סֵפֶר ¹ <i>g)</i>		<i>g)</i> 1 sē'phēr. 2 shēn.
מוֹת <i>h)</i>	חֹזֶה ³		3 khō-zěh. <i>h)</i> mûth.
גְּלָה ²	מְתִי ¹ <i>i)</i>		<i>i)</i> 1 mû-thî. 2 gûl-lāh.
חֶקֶךְ <i>k)</i>	רֹב ²	קוֹל ¹ <i>j)</i>	<i>j)</i> 1 kôl. 2 rōbh. <i>k)</i> khökz.
אֵתֶם ²	אֶתֶר * ¹ <i>l)</i>		<i>l)</i> 1 êth-. 2 ât-tēm.
	צִירִי ²	פֶּתַח ¹ B	1 Pă'-thăkh †. 2 Tsē'-rê.
	חוֹלֶם ⁴	חִירֶק ³	3 Khî'-rëk. 4 Khô'-lēm.
	קְבוּץ ⁶	שׁוּרֶק ⁵	5 Shû'-rëk. 6 Kîb'-bâts.
		קָמֵץ ⁷	7 Kā'-mëts.
סְגוֹל ⁹	קְמוּץ חֲטוּף ⁸		8 Kā'-mëts Khā'-tûph. 9 Sē'-gôl.

* From אֹת.

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

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

(65)	גְּלוֹי 3	גוֹי 2	אֲדוֹנַי 1	C	1 *dō-nai.	2 goi.	3 gā-lui.
		עָלָיו 5	אֵלָיו 4		4 ē-lāv.	5 ē-lāv.	
		מֹשֶׁה 7	שֵׁנָא 6		6 sō-nē(a).	7 Mō-shēh.	
		יִרְפֹּשׁ 9	שִׁמֵּר 8		8 shō-mēr.	9 yīr-pōs.	
		עוֹן 2	לוֹה 1	D	1 lō-vēh.	2 ē-lāv.	
		קוֹם 2	קוֹל 1	E	1 kōl.	2 kūm.	
		קָם 4	קָלַת 3		3 kō-lōth.	4 kūm.	
		גֹּו 2	וֹו 1	F	1 vāv.	2 gēv.	
		גוֹי 4	חַי 3		3 khai.	4 goi.	
			דְּבָרָיו 5		5 d'bhā-rhāv.		

Exercise 8.

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

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

b) Write in Hebrew letters—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

74 A. *Regular* (or *strong*) verb (r)

B. (*Verbs with gutturals*).

(usually indicated thus)

1. Verbs first guttural . . . . .	....	.....	(g ¹)
Verbs second guttural . . . . .	....	.....	(g ²)
Verbs third guttural . . . . .	....	.....	(g ³)

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

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

D. (*Other weak Verbs*).

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

Examples and Reading Lesson.

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

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

Exercise 9.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

79 a) A noun augmented at the beginning may be denoted by α , at the end by ω ; at both by $\alpha\omega$.

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

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

(80) גֵּר <i>gēr</i> (v) (stranger)	A verbal noun, from a (weak) verb <i>Ayin Vav</i> .	גֹּר <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)
לָצוֹן <i>lā-tsôn</i> (ω v) (scorn)	A verbal noun, augmented at the end, from a (weak) verb <i>Ayin Vav</i> .	לִיץ <i>lûts</i> (to scorn)
תְּבוּנָה <i>t'bhûnāh</i> (a ω v) (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> (a n) (a gift*)	A verbal noun, augmented at the beginning, from a (contracted) verb <i>Pe Nun</i> .	נָתַן <i>nāthän</i> (to give)
מַפְּלֵה <i>mäppälāh†</i> (a ω n) (a ruin)	A verbal noun, augmented both at the beginning and the end, from a (contracted) verb <i>Pe Nun</i> .	נָפַל <i>nāphäl</i> (to fall)

Exercise 10.

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

רֹחֵב <i>street.</i>	
פְּלֵגָה <i>division (of priests).</i>	
מְקוֹר <i>a well.</i>	
מְקִנָּה <i>possession (especially cattle).</i>	
חֵן <i>grace, favour.</i>	
אַהֲבָה <i>love.</i>	
חֵטָא } חֲטָאת } <i>a sin.</i>	

רָחַב <i>to be broad.</i>
פָּלַג <i>to divide.</i>
קוּר <i>to dig (for water).</i>
קָנָה <i>to get; to buy.</i>
חָנַן <i>to be gracious (to).</i>
אַהֲבָה <i>to love.</i>
חָטָא <i>to slip, to go astray.</i>

* For mättān.

† For mänpälāh.

רֵעַ companion, friend.

צֹדֵד hunter.

מֵאֲכָל food.

תְּנוּמָה slumber.

רָעָה to take delight in. (81)

צֹדֵד to lie in wait; to hunt.

אָכַל to eat.

נִימ to slumber.

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

shēnāh, sleep.

cāph, the hollow of the hand.

mäkhsôr, want.

yēd, a witness.

tôrāh, instruction.

mūsār, admonition, correction.

kālôn, shame, disgrace.

yāshēn, to sleep.

cāphāph, to bend.

khāsēr, to want, to lack.

yûdh, to testify.

yārāh, to teach (in Hiphil *).

yāsār, to admonish.

kālāh, to be lightly esteemed
(in Niphal *).

CHAP. I. § 12. The Accents.

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

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

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

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

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

a) All *dissyllable* nouns whose last vowel is a *Segol* or *Pathakh*.

b) Words whose final consonant has a *furtive Pathakh*.

* A conjugation so called.

- (83) c) Words with the dual ending *ă-yim* (אִיְיִם).
- d) Verbs of the *Perfect tense* with the personal endings *tí, tā, nú* (אִי, אִתָּ, אִנִּי).
- e) Regular verbs of the *Hiphil* conjugation; and the conjugations *Kal, Niphal*, and *Hiphil* of verbs *Ayin Vav* and *Double Ayin*.
- f) The demonstrative pronouns *ēl'-lēh* (these), *hēm'-māh, hēn'-nāh*.
- g) Verbs that have the *Vav conversive* of the Perfect.
- h) The accusative suffixes *-āh, -hú, -nú, -ní, -kā*, never have the tone.
- 84 Beside the accents that mark the *tone-syllable* of a word, there are others which serve the purpose of *punctuation*, by indicating that a word is or is not to be taken in close connexion with what follows.

Such accents † are either *separative* or *connective*. Their names and shapes are † :—

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

Name.	Figure.	Name.	Figure.
I. (IMPERATORES.)		II. (REGES)	
1 Sillûk	⸏	1 † Segôltā ...	⸏
2 Athnākh	⸏	2 Zākēph Kātōn	⸏
3 * Mērchâ with Măhpăch	⸏	3 Zākēph Gādol	⸏
		4 Tiphkhâ	⸏

† These tables and remarks are placed here that the pupil who proceeds immediately from this work to any portion of a printed Bible may have some notion what is meant by the numerous marks with which the text is crowded. In the earlier part of the present work the *tone-syllable*, when it is thought necessary to mark it, will be indicated by > ; as קָטַלְתָּ (kā-tál-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 Kārñê Phārāh	
3 † Pāštā		3 † Great T'lishā	
4 T'bhîr		4 Gērēsh	
5 † Y'thîbh		5 Double Gērēsh	
6 * Shālshē'lēth		6 P'sîk (between the words)	
7 † Tiphkhâ initial			

CONNECTIVE ACCENTS (*Servi*).

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

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

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

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

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

(Remarks on the Accents. G.)

I. As Signs of the Tone.

- 87 Words that are otherwise identical, are often distinguished by the accent, e. g. 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 εἰμί, *I am*; εἶμι, *I shall go*.
- 88 As a rule, the accents accompany the initial consonant of the *tone-syllable*. Some, however, stand only on the first letters of a word (*prepositive*); others only on the last letters (*postpositive*). The *tone-syllable* is therefore not discoverable by these.

II. As serving the purpose of punctuation.

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

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

Reading Lesson.

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

A. 2 KINGS i. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ וְעַלָּה	Vai-yō-m'rû' ē-lāv, îsh' wā-lāh'
לְקַרְאֲתָנוּ וַיֹּאמֶר אֵלֵינוּ	lik-râ-thē'-nû, vay-yō'-mēr ē-
לָבוּ שׁוּבוּ אֶל־הַמֶּלֶךְ	lê-nû, l'chû' shû-bhû' el-ham-
אֲשֶׁר־שָׁלַח אֶתְכֶם	mě'-lēch 'shēr-shā-lākh' êth-
וּדְבַרְתֶּם אֵלָיו בָּה	chēm', v'dib-bār-tēm' ē-lāv, cōh'
אָמַר יְהוָה הַמִּבְּלִי	ā-mār' Y'hô-vāh', hā-mib-b'lí'
אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אֲתָה	ên-'lō-hím' b'is-rā-ēl' át-tāh'
שָׁלַח לְדָרֶשׁ בְּבַעַל	shō-lē'ākḥ lid-rōsh' b'bhă'-wāl
זָבוּב אֱלֹהֵי עַקְרוֹן לָבוּ	z'bhûbh' 'lō-hé' w'ēk-rôn' lā-
הַמִּטָּה אֲשֶׁר־עָלִיתָ	chēn' ham-mit-tāh' 'shēr-wā-
שָׁם לֹא־תֵרַד מִמְנָה	lí'-thā shām' lō-thē-rēd' mim-
בֵּי־מֹת תָּמוּת :	měn-nāh cî-môth tā-mûth.

(93)

B.

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

Exercise 11.

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

לָכֵן חִבְּרָלִי נֶאֱמַר־יְהוָה לַיּוֹם קוּמִי לְעֵד בְּי מִשְׁפָּטִי לְאַסֹּף
 גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשִׁפּוֹף עֲלֵיהֶם וְעַמִּי כָּל חֲרוֹן אַפִּי
 בְּי בָּאֵשׁ קִנְאָתִי יִתְאָכֵל כָּל־הָאָרֶץ :

- b) Write in Hebrew characters the following extract—

V'hännākhāsh hāyāh' vārûm mic-cōl khăyyāth hăssādēh *shēr vāsāh Y'hōvāh 'lōhîm: vāyyōmēr 'ēl-hāishshāh āph cí-āmār 'lōhîm lō' thōchl'û mic-cōl v'ets hăggān?

CHAP. II. § 1. The Definite Article.

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

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

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

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

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

Reading Lesson and Vocabulary.

אב 2	שֶׁשׁ 1	1 shě'-mësh,	2 ābh,	98
		<i>the sun.</i>	<i>father.</i>	
אִישׁ 4	אִם 3	3 ēm,	4 îsh,	
		<i>mother.</i>	<i>man (vir).</i>	
טל 6	רֶגֶל 5	5 rě'-gěl,	6 täl,	
		<i>foot.</i>	<i>dew.</i>	
בָּנִים 8	אֶשְׁכּוֹל 7	7 ěsh-cól,	8 bā-nîm,	
		<i>bunch-of-grapes.</i>	<i>sons.</i>	
עַם 10	הַיְכָל 9	9 hê-chāl,	10 vām,	
		<i>temple.</i>	<i>people.</i>	
הַרִים 12	הַר 11	11 hār,	12 hā-rîm,	
		<i>mountain.</i>	<i>mountains.</i>	
הַג 14	עוֹן 13	13 vā-vôn,	14 khāg,	
		<i>guilt.</i>	<i>religious feast.</i>	
הַתְּמָת 16	חוֹחַ 15	15 khô-ăkh,	16 khô-thě'-mësh,	
		<i>thistle.</i>	<i>signet.</i>	
רוּפָא 18	רוּם 17	17 rûm,	18 rôphē ^a ,	
		<i>height.</i>	<i>physician.</i>	
(in pause) עָלַם, עָלַם 19		19 ě'-lēm; vā-lēm (in pause),		
		<i>lad.</i>		

Exercise 12.

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

הַיְחָל 4	הַבָּנִים 3	הָאֲשָׁפוּל 2	הַטֵּל 1
הַחַתָּמֹת 8	הַחֹחַ 7	הַחֹג 6	הַשָּׁמַשׁ 5
	הַעָלָם 11	הַרוּפָא 10	הָרוֹם 9

b) Write down in Hebrew letters—

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

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

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

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

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

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

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

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

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

b) Before the suffixes *tem', ten'* (both accented), the first vowel of the root (*Kamets*) is changed into *Sh'va* (*k'tāl-tēm', -tēn'*). Before *āh, 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, קָטְלוּ*). The prefixes are for the singular (1) *ē-* [א], (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. For the plural, (1) *n'-*, (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. And the *second sing. fem.*, *both second persons plural*, and the *third plural fem.* have also a suffix: *î* (י) for *thou*, fem.; *û* (ו) for *ye* and *they*, masc.; *nāh* (נָה) for *ye* and *they*, fem. For the forms that have the prefixes *î, û*, קָטְלוּ is shortened into קָטְלוּ. *Sub*

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

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

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

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

Exercise 13.

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

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

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

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

Vocabulary.

To be angry, קִצַּף, kâ-tsäph'.

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

To lie down, שָׁבַב, shā-chäbh'.

A king, מֶלֶךְ, mē'-lēch.

To reign, מָלַךְ, mā-läch'.

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

To dwell with, שָׁכַן, shā-chän'.

To mix, to mingle, מָסַךְ, mā-
säch'.

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

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

To spread, פָּרַשׁ, pā-räs'.

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

Pharaoh, פַּרְעֹה, Pär-ēoh.

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

Over-thee, עָלֶיךָ, ē-lè-chā. 109

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

I, אֲנִי, 'nî.

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

Cunning, prudence, עֲרָמָה (w),
ēr-mäh (ē-räm, to be
subtle).

Wine, יַיִן, yä-yîn.

Upon, עַל, ä'l.

Zion, צִיּוֹן, Tsïy-yôn.

Twigs, זָלוּלִים, zäl-zäl-lîm.

A fool, בָּסִיל, c'sîl.

Folly, אִוְלָת, iv-vē'-lēth.

A covenant, בְּרִית, b'rîth.

Why? לָמָּה, lām'-mäh?

Nations, Gentiles, גּוֹיִם, gō-
yim.

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

Exercise 14.

110 Translate the following sentences—

a) מְזַמָּה 2	1 יִקְצֹף פְּרַעְיָה :	1 yik-tsōph Pär-ēōh.
שִׁבְבַתָּ : 3	תִּשְׁמֹר עֲלֶיךָ :	2 un'zim-māh tish-mōr vā-lè- chā. 3 shā-chābh-tā. 4 yim- l'chû. 5 yish-tōk mā-dōn.
יִשְׁתַּק מְדוֹן : 5	יִמְלְכוּ : 4	
שִׁבְנָתִי 6	אֲנִי חֲכָמָה שִׁבְנָתִי 6	6 *nî khōch-māh shā-chān-tî
מִסְכְּתִי 7	עֲרַמָּה : 7	vōr-māh. 7 mā-sāch-tî.
לָמָּה רָגַשׁוּ 9	מִסְכָּה יִין : 8	8 ma-s'chāh yā-yîn. 9 lām- māh rāg'-shû gō-yim?
אֲנִי נִסְכְּתִי מְלֻךְ 10	גוֹיִם : 10	10 *nî nā-sāch-tî mē'-lēch vāl- Tsiy-yōn. 11 c'sîl yiph'rōs
פְּסִיל יִפְרֹשׁ 11	עַל-צִיּוֹן : 11	iv-vē'-lēth. 12 nich-rōth hāz- zāl-zāl-lîm. 13 cā-r'thû hāz- zāl-zāl-lîm. 14 ēch-rōth b'rîth.
נִכְרַת הַזֹּלָלִים : 12	אֹלֶת : 12	
הַזֹּלָלִים : 13	בְּרַתוֹ הַזֹּלָלִים : 13	
תִּשְׁמֹר 15	אֶכְרַת בְּרִית : 14	
	הַבְּרִית : 15	15 tish-mōr hab-b'rîth.

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

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

111 The Hebrew, like all other Semitic languages, has only two genders, the *masculine* and the *feminine*.

112 The masculine has no peculiar termination. The *feminine* terminations are—

a) הַ (the most common).

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

(Rarer forms; for reference.)

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

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

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

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

So in Greek—

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

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

- a) Masculines in תִּיְ form their feminine by chang- 119 ing תִּיְ into תִּיְ. רֹעַה, רֹעָה (*rō-yēh, rō-yāh*).

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

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

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

גְּדוֹלָה, גְּדוֹלָה (gādôl, g'dôlah).

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

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

Vocabulary.

121 King, מֶלֶךְ, mě'-lěch.

Small, קָטָן, kā-tān'. קָטָנָה,
k'tān-nāh (f.).

To rule, מִשַׁל, mā-shāl.

A youth, lad, נֶעֶר, nă'-ĕār.

Good, טוֹב, tôbh.

Father, אָב, ābh.

Man, אִישׁ, îsh.

Brother, אָח, ākh.

Strong, גִּבּוֹר, gib-bôr.

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

Diligent, חָרוּץ*, khā-rûts.

חָרוּצָה, khā-rû-zāh (f.).

Sincere, honest, תָּם (ט), tām.

A (bright) spot on the skin,

בַּהֶרֶת, bă-hě'-rěth.

Old יָקֵן, jaken

* Properly sharpened, fr. חָרַץ.

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

Boy, יָלֵד, yě-lěd;

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

Red, אָדָם, ā-dôm.

Horse, סוּס, sūs;

Mare, סוּסָה, sū-sāh.

A knife { שַׁבָּן, sāc-cîn.
מִאֲכָלֶת (αω), mă-
*chě'-lěth.

To cut, גָּזַר, gā-zār.

To grow, גָּדַל, gā-dāl.

Scholar, תַּלְמִיד (א), tāl-mîd.

תַּלְמִידָה, tāl-mî-dāh (f.).

To slaughter, שָׁחַט, shā-khăt.

(Eng.) The boy is good.

122

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

Exercise 15.

a) הַיְלֵד הוּא קָטָן : 2 הַנֶּעַר	1 häy-yě'-lěd hû ^a kā-tān.	123
הוּא טוֹב : 3 הָאֵב הוּא	2 hān-nā'-vār hû ^a tōbh.	
זָקֵן : 4 הָאָח הוּא גְבוּר	3 hā-ābh hû ^a zākēn. 4 hā-ākḥ	
הָאִישׁ תָּם : 6 הַבְּהֵרֶת	hû ^a gīb-bōr. 5 hā-īsh tām.	
לְבָנָה : 7 יֵלֵד קָטָן : 8 הַיְלֵד	6 hāb-bā-hě'-rēth l'bā-nāh.	
הַקָּטָן : 9 הַיְלֵד קָטָן :	7 yě'-lěd kā-tān. 8 häy-yě'-lěd	
שָׁפִין חַד יִגְזֹר : 11 יֵלְדָה	hāk-kā-tān. 9 häy-yě'-lěd	
קָטְנָה * תְּגַדֵּל : 12 תְּלַמִּידָה	kā-tān. 10 säc-cîn khäd	
חַרוּצָה * תְּלַמֵּד :	yīg-zōr. 11 yäl-dāh k'tān-nāh	
מֵאֲכָלֶת חֲדָה * תִּשְׁחַט :	tīg-dāl. 12 tāl-mî-dāh kh ^a rû-	
	tsāh tīl-mäd. 13 mǎ- ^a chě'-lěth	
	khäd-dāh tīsh-khät.	

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

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

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

a) Nouns in ה־ (eh) throw away this termination before the ם־ is appended.

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

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

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

- a) If the singular ends in *áth*, *ěth*, *āh* (ת־, ת־ָ, ה־ָ), these terminations are changed into ׀ת (óth).
- b) If the singular ends in *íth* (ת־י), the plural ends in *iy-yóth* (ת־יֹת).
- c) If the singular ends in *úth* (ת־ו), the plural ends in *üy-yóth* (ת־וֹת).

Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סוס	סוסים	<i>horse</i>	sûs	sûs-îm
a)	מִשְׁנָה	מִשְׁנִים	<i>double, second</i>	mish-něh	mish-nîm
B.	בְּאֵר	בְּאֵרוֹת	<i>well</i>	b'ēr	b'ē-rôth
a)	תְּהִלָּה	תְּהִלוֹת	<i>hymn</i> (of praise)	t'hillāh	t'hil-lôth
	אֵפֶת	אֵפֶתוֹת	<i>letter</i>	ig-gě'-rěth	ig-g'rôth
	טַבַּעַת	טַבַּעוֹת	<i>ring</i>	tăb-bă'-ĕăth	tăb-bā-ĕôth
	עִבְרִית	עִבְרִיּוֹת	<i>Hebrewess</i>	ĕibh-rîth	ĕibh-rĭy-yôth
	מַלְכוּת	מַלְכוּתוֹת	<i>kingdom</i>	măl-chûth	măl-chÿy-yôth

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

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

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

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

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

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

- c) So nouns ending in *יָ*, from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in *ā-yīm* (*p'tī, p'tā-yīm*).
- d) Feminines with *e short* (*·*) in the penult, change it into *ā* (*τ*) in the plural.

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

- e) Nouns in *ā'-vēth, ă'-yith* (*תָּיִת, תֵּיִת*), contract these syllables into (*תִּת, תֵּיִת*) *ōth, êth*, before appending the plural termination *īm*.
- f) Nouns defective from verbs with *double Ayin, dagesh* the final consonant before *īm* is added, and shorten the preceding vowel; changing *ā, ē, ō* into *ă, ě, ů* respectively.

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

Examples.

Masculine.

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

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

Feminine.

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

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

* לוֹן, lûn, to lodge.

† גָּנָן, gā-nān, to cover.

‡ שָׁנָן, shā-nān, to sharpen.

|| יַעַץ, yā-yāts, to counsel.

¶ שָׂאֵר, shā-ār, to remain.

** Obs. ā in antepenult.

a)	אָב	אָבוֹת	father	ābh	ā-bhōth	130
	שֵׁם	שֵׁמוֹת	name	shēm	shē-mōth	
	קוֹל	קוֹלוֹת	voice	kôl	kô-lōth	
b)	מִלָּה	מִלִּים	word	mil-lāh	mil-lîm	
	יוֹנָה	יוֹנִים	dove	yô-nāh	yô-nîm	

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

עֵת | עֵתִים, עֵתוֹת || *time* || יַעַתְּ | יַעִת-תִּים, יַעִת-תֹּת.

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

טוֹבִים *tô-bhîm* (boni), *good* (masc.): טוֹבוֹת *tô-bhōth* (bonæ), *good* (fem.).

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

Exercise 16.

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

<i>A way,</i>	דֶּרֶךְ	dě'-rěch.	<i>A fool,</i>	כְּסִיל	c'-sîl.	134
<i>A child,</i>	יָלֵד	yě'-lēd.	<i>A tongue,</i>	לָשׁוֹן	lā-shôn.	
<i>A lie,</i>	כָּזָב	cā-zābh.	<i>A garment,</i>	שִׁמְלָה	sîm-lāh.	
<i>A fool,</i>	נָבֵל	nā-bhāl.	<i>A lamb,</i>	כֶּבֶשׂ	cě'-bhēs.	
<i>A vineyard,</i>	כַּרֵּם	cě'-rēm.	<i>People,</i> } <i>nation,</i> }	עַם (d)	yām.	
<i>A part,</i>	חֵלֶק	khě'-lēk.				
<i>A proverb,</i>	מִשָּׁל	mā-shāl.	<i>A thresh-</i> } <i>old, step</i> } <i>before a</i> } <i>door,</i> }	סָפַח (d)	sāph.	
<i>A cluster } of grapes, }</i>	עֵנָב	yē-nābh.				
<i>A hypocrite,</i>	חֲנֹפֵה	khā-nēph.	<i>A bear,</i>	דָּב (d)	dōbh.	
<i>Strong } drink, }</i>	שֵׁכָר	shē-chār.	<i>A nest,</i> } <i>a cell,</i> }	קֶן (d)	kēn.	

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

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

Active.

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

Passive.

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

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

Vocabulary.

139 Counsel, מִצְוָה ($\alpha\omega$), m'zim-māh.	To judge, שָׁפֵט, shā-phāt.
Herd, oxen, בָּקָר, bā-kār.	A judge, שׁוֹפֵט, shō-phēt.
River, נָהָר, nā-hār.	Light, luminary, מְאֹר, mā-ōr,
To rule, מְשָׁל, mā-shāl.	pl. מְאֹרוֹת, m'ō-rōth.
Wives, נָשִׁים (f. with m. term.).	To surround, סָבַב (d), sā-bhābh.
	Garden, גַּן (d), gān.

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

Exercise 16.

1 הַמְּלֹךְ יִמְלֹךְ: 2 הַמְּלָכִים
 3 הַמְּלִיכָה תִּמְלֹךְ: 4 הַמְּשַׁל
 יִמְשֹׁל: 5 הַמְּשַׁלֵּת תִּמְשֹׁל:
 6 הַמּוֹשְׁלִים יִמְשְׁלוּ:
 7 הַשּׁוֹפְטִים יִשְׁפְּטוּ:
 8 הַלְּבִיא יִטְרֹף: 9 הַפָּאוֹר
 הַגְּדֹל: 10 הַפָּאוֹרוֹת הַגְּדֹלִים:
 11 הַפָּאוֹר קָטָן: 12 הַנְּהָר
 הַפְּטִיב הַגָּן: 13 יִלְדִים
 קְטַנִּים יִגְדְּלוּ: 14 תִּלְמִידִים
 חֲרוּצִים יִלְמְדוּ: 15 שְׂפִינִים
 חֲדִים יִגְרוּ: 16 נָשִׁים
 תַּמּוֹת:

1 hām-mě'-lēch yīm-lōch. 140
 2 hām-m'la'-chīm. 3 hām-
 māl-cāh thīm-lōch. 4 hām-
 mō-shēl yīm-shōl. 5 hām-mō-
 shē'-lēth tīm-shōl. 6 hām-
 mō-sh'līm yīm-sh'lū. 7 hāsh-
 shō-ph'tīm yish-ph'tū. 8 hāl-
 lā-bhī^a yīt-rōph. 9 hām-mā-ōr' *the fierce sla-*
lion, preys.
 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^a-rūts-tsīm
 yīl-m'dū. 15 sēc-cī-nīm khād-
 dīm yīg-z'rū. 16 nā-shīm
 tām-mōth.

a) 1. Write down the plural of—

141

בָּקָר bā-kār, *herd; oxen.*

שֶׁקֶל shē'-kēl, *shekel.*


נְהָר nā-hār, *river; pl. both*
īm and ōth.

גַּן gān (d), *a garden.*

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

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

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

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

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

כְּלָב

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

CHAP. III. § 4. *The Dual number.*

- 143 The Dual number of *substantives* (to which that number is confined) denotes *two* of the things in question. It is formed from the singular by adding *ā'yim*; but the final ה of a feminine noun is changed into ת before the termination is added. The ת of the termination ת־ remains.
- 144 The Dual number is nearly confined to natural or artificial objects that exist in *pairs*; or either are, or are *conceived* to be, *double*: e. g. the two *legs, hands, ears, eyes* of the human body: *a pair of scales, shoes, &c.*; (the space of) *two years* (= *biennium*). It is also found in the numerals 2, 12, 200, &c.
- 145 Substantives in $\frac{\text{פָּ}}{\text{פָּ}}$ (i. e. *segolate* substantives) *now and then* take the same vowels in the root as the plural does; that is, *Sh'va* and *Kamets* ($\frac{\text{פָּ}}{\text{פָּ}}$), 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>).
שִׁפְהָ	שִׁפְתַּיִם	sā-phāh	s'phā-thā'-yim	<i>lip; two lips.</i>
נַחֲשֵׁת	נַחֲשֵׁתַיִם	n'khō'-shēth	n'khūshtā'-yim	<i>fetter; two fetters.</i>
קָרוֹן	קָרְנַיִם	kē'-rēn	kār-nā'-yim	<i>horn; two horns.</i>
	קָרְנַיִם		k'rā-nā'-yim	
רֶגֶל	רַגְלַיִם	rē'-gēl	rāg-lā'-yim	<i>foot; two feet.</i>
נַעֲלַל	נַעֲלַלַיִם	nā'-yāl	nā-yālā'-yim	<i>shoe; pair of shoes.</i>

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

Weak, רַפָּה (fr רַפְּהָ) rā-phēh.

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

Pan; spoon, כַּף f. (d), cāph.

Evil; bad, רַע, with distinctive accent רַע (f. רַעָה), rāĕ, rā-ĕ-āh.

Breeches, כִּכְנֵס (a), mĭch-nās. 147

Black, שָׁחָר, shā-khōr.

To be in pain, כָּאֵב, cā-ēbh.

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

Exercise 17.


a) הַרְגְּלֵי 2	: הַיָּדֵי רַפָּה 1	1 häyyād rāphāh.	2 hārē'-	148
: הַיָּדֵי כּוֹאֵבֵי 3	: יֵשֶׁרֵי 3	gēl y'shārāh.	3 hāshshēn	
הַיָּדֵי 5	: הַיָּדֵי קִטְנָה 4	cōĕ'bhēth.	4 häccāph k'tān-	
: הַיָּדֵי רַפּוֹת 6	: הַיָּדֵי גְדֻלָּה 6	nāh.	5 hāāph g'dōlāh.	
: הַיָּדֵי שְׁחָרֹת 8	: הַיָּדֵי יֵשֶׁרֹת 7	6 häyyādā'yim rāphōth.	7 hārāglā'yim y'shārōth.	
: הַיָּדֵי קִטְנּוֹת 9	: הַיָּדֵי כּוֹאֵבוֹת 9	8 hāshshĭnnā'yim cō'bhōth.	8 häccāppā'yim k'tānnōth.	
: הַיָּדֵי רַעוֹת 11	: הַיָּדֵי אֶפְיָיִם 10	10 hāĕnā'yim rāĕōth.	10 hāĕppā'yim g'dōlōth.	
: הַיָּדֵי כִכְנֵסִים 12	: הַיָּדֵי גְדֻלוֹת 12	11 hāāppā'yim g'dōlōth.	12 hāmĭchnāsā'yim sh'khō-	
: הַיָּדֵי שְׁחָרֹת 13	: הַיָּדֵי שְׁחָרֹת 13	12 hāmĭchnāsā'yim sh'khō-	13 hāmĕlkăkhă'yim	
: הַיָּדֵי מְסַפְּרִים 14	: הַיָּדֵי גְדֻלוֹת 14	rōth.	14 hāshshāmā'yim	
		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 אָפָּה fr. אֶפְיָיִם.

† 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 ֿֿ ($\check{a}th$): the other feminine terminations ֿֿ , ֿֿ , ֿֿ , ֿֿ ($\check{e}th$, $\check{i}th$, $\check{u}th$, $\check{o}th$) are *immutable*.

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

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

Singular.		Plural.	
<i>Absolute.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Construct.</i>
דָּבָר dābhār	דְּבַר d'bhār	דְּבָרִים d'bhārîm	דְּבָרַי d'bhârê
מֶלֶךְ mē'lēch	מְלֶכֶךְ mē'lēch	מְלָכִים m'lāchîm	מְלָכָי 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* (תְּ-). In trisyllables of this kind with initial *Sh'va*, there is a contraction of \bar{a} into one syllable in *î*; as *ts'dā-kāh*, construct *tsid-kāth*: pl. *ts'dā-kóth*, construct *tsid-kóth**.

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

מוֹסַר (a y)	מוֹסַר הַשֵּׁלַל	mūsār häscēl	the instruction of 157 wisdom.
תּוֹרָה tō-rāh	תּוֹרַת יְהוָה	tōrāth Y'hō- vāh	the law of Je- hovah.
דְּבָר dābhār	דְּבָרֵי חֲכָמִים	dibhrê kh ^a - chāmîm	words of wise men.
פְּלָג pē'-lēg	פְּלָגֵי מַיִם †	pālgê mā'yim	brooks of waters.
דֶּרֶךְ dē'rēch	דֶּרֶךְ } דַּרְכֵי }	dē'rēch } mā'- dārchê } vēth	(the) way } of ways } death.
עֵד ēd (v)	עֵד אֱמֶת	ēd ēmeth	a witness of truth.

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

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

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

(157) אֹלֶת ivv'ělēth	בְּסִלִּים אֹלֶת	ivv'ělēth c'sî- lîm	<i>the folly of fools.</i>
עָשָׁן 'āshān	עָשָׁן הָעִיר	'ēshān hāyîr	<i>the smoke of the city.</i>
עֲדָה (ω y)	עֲדַת צְדִיקִים	'ēdāth tsāddî- kîm	<i>the congregation of the just.</i>

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

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

Vocabulary.

159 Eden, עֵדֵן, 'ē'dēn.	Blessing, בְּרָכָה (ω), b'rāchāh.
Flute, organ, עֹגָב, 'ûgābh.	A dish, קַעֲרָה (ω), k'wārāh.
Jubal, יוֹבֵל, Yûbhāl.	Silver, כֶּסֶף, c's'sēph.
Wilderness, מִדְבָּר (α), mîd- bār.	Cave, מְעָרָה* (α ω ν), m'wārāh.
Judah, יְהוּדָה, Y'hûdāh.	Machpelah, מַכְפֵּלָה, Māch- pēlāh.
Hair, שֵׁעָר, sē'ār.	Corpse, נִבְלָה † (ω), n'bhēlāh.
Esau, עֵשָׂו, 'ēsāv.	Fear, מְגוֹרָה (α ω), m'gōrāh.
Palace, temple, הַיְחָל, hēchāl.	Wicked, רָשָׁע, rāshā'ē.
Sanctuary, מִקְדָּשׁ (α), mîk- dāsh.	Jeremiah, יִרְמְיָהוּ, Yîrm'yāhû.
Brother, אָח, ākh.	Old, זָקֵן, zākēn.
Side, יָרֵךְ, yārēch (lit. thigh).	The elders, זִקְנִים, z'kēnîm. } }
Altar, מִזְבֵּחַ (α), mîzbēākh.	City, עִיר, 'îr.
Shoulder, כַּתֵּף (constr. כְּתָף), cāthēph.	House, בַּיִת, bāyith (cstr. בֵּית).
	Court, חֲצֵר, khātsēr.

* עָרָר.

† נָבַל, nābhāl, *to fall off*.

Exercise 18.

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

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

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

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

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

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

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

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

I. For Singular Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My	יְ		יְ	יְ	Our	נִי		נִי	nû
Thy	יְךָ	יְךָ	יְךָ	יְךָ	Your	כֶּם	כֶּן	כֶּם	כֶּן
His-her	וְ	וְ	וְ	וְ	Their	םֶם	ןֶם	םֶם	ןֶם

II. For Plural Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My	יְ		יְ	יְ	Our	יְנֵינוּ		יְנֵינוּ	ê-nû
Thy	יְךָ	יְךָ	יְךָ	יְךָ	Your	יְכֶם	יְכֶן	יְכֶם	יְכֶן
His-her	וְ	וְ	וְ	וְ	Their	יְהֶם	יְהֶן	יְהֶם	יְהֶן

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

164 Masculine Noun.

	Singular.
סוּס	sûs, a horse.
סוּסִי	sû-sî, my horse.
סוּסֶיךָ	sû-s'châ, thy horse.
סוּסֶיךָ	sû-sêch, thy (f.) horse.
סוּסָו	sû-sô, his horse.
סוּסָהּ	sû-sâhh, her horse.
סוּסֵנוּ	sû-sê'-nû, our horse.
סוּסֵכֶם	sû-s'chêm', your horse.
סוּסֵכֶן	sû-s'chên', your (f.) horse.
סוּסָם	sû-sâm, their horse.
סוּסָן	sû-sân, their (f.) horse.

Feminine Noun.

	Singular.
סוּסָהּ	sû-sâh, a mare.
סוּסָתִי	sû-sâ-thî, my mare.
סוּסָתֶיךָ	s-û-sâ'-th'châ, thy mare.
סוּסָתֶיךָ	sû-sâ-thêch, thy (f.) mare.
סוּסָתָו	sû-sâ-thô, his mare.
סוּסָתָהּ	sû-sâ-thâhh, her mare.
סוּסָתָנוּ	sû-sâ-thê'-nû, our mare.
סוּסָתָכֶם	sû-sâth-chêm', your mare.
סוּסָתָכֶן	sû-sâth-chên', your (f.) mare.
סוּסָתָם	sû-sâ-thâm, their mare.
סוּסָתָן	sû-sâ-thân, their (f.) mare.

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

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

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

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

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

* These are only placed here for future reference.

† In later writers even written חָ.

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

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

Examples.

דָּם	דְּמָךְ	dā-m'chā, thy (m.) blood.	169
דְּבָר	{ דְּבָרִי	d'bhā-rî, my word.	
		דְּבָרַי	d'bhā-rai, my words.
שׁוּעָל	שׁוּעָלוֹ	shû-עָlô, his fox.	
זָקֵן	{ זְקֵנֶךְ	z'kē-nēch, thy (f.) old man.	
		זְקֵנֶיךָ	z'kē-nè-chā, thy (m.) old men.
		זְקֵנֵינוּ	z'kē-nê-nû, our old men.
סֵפֶר	סֵפֶרָהּ	sîph-rāhh, her book.	
מֹת	מֹתְכֶם	mô-th'chēm', your (m.) death.	
גַּמֶּל	גַּמְלָם	g'mäl-lām, their camel.	
סְגֻלָּה (f.)	סְגֻלֹתַי	s'gûl-lô-thai, my treasures.	
נְעָר	נְעָרֵיכֶם	nā-עָrê-chēm', your (m.) youths.	
סָל	{ סָלְנוּ	sāl-lē-nû, our basket.	
		סָלֵינוּ	sāl-lê-nû, our baskets.
כַּלָּה	כַּלְתִּי	cāl-lā-thî, my bride.	
שָׁנָה	שָׁנֹתָיו	sh'nô-thāv, his years.	
שֵׁם	שְׁמוֹתֵיכֶן	sh'mô-thê-chēn', your (f.) names.	
תּוֹרָה	תּוֹרוֹתֵיהֶן	tô-rô-thê-hēn', their (f.) laws.	

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

- a) dissyllables with *ā* }
 b) dissyllables with *ě* } for each vowel { דְּבָר, dā-bhār.
 מְלָךְ, mě'-lēch (penacute).

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

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

Vocabulary.

172 Way, דֶּרֶךְ, dĕrĕch.

Pleasantness, נֵעַם, nō'ăm.

Thou, אַתָּה, ättāh.

Glory, כְּבוֹד, cĕbhôd.

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

Palace, }
Temple, } הֵיכָל, hêchāl.

Every man, } אִישׁ, îsh (lit.

Each (one), } man).

A sack, אֲמֹתַחַת, ämtă'-khăth.

Commandment, מִצְוָה (a), mîts-vāh.

Statute, חֻקָּה, khŭkkāh.

Law, תּוֹרָה (a), tōrāh.

Upon, עַל, ăl.

To keep, שָׁמַר, shāmār.

A rite, מִשְׁמַר (a), mîshmār.

To open, פָּתַח, pāthăkh.

To plough, חָרַשׁ, khārăsh.

Mountain, הָר, hār.

Silver, }
Money, } כֶּסֶף, cĕ'sĕph.

Tongue, לָשׁוֹן, lăshôn.

Dog, כְּלָב, cĕ'lĕbh.

Weight, מִשְׁקָל (a), mîshkāl.

Song, שִׁיר, shîr.

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

Priest, כֹּהֵן, cōhĕn.

Testimony, עֵדָה, ădāh.

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

Exercise 19.

a)	1 דְּרָכֹו שְׁמֵרְתִי :	1 dārcô shāmärtî.	2 d'rāchèhā 173
	2 דְּרָכֶיָה דְּרָבִי־נַעַם :	dārchê-nōl'ām.	3 ättāh Y'hō-
	3 אֶתְהָ יְהוָה פְּבוּדִי :	vāh c'bhôdî.	4 hêchāl kōd-
	4 הַיְכָל קִדְשֶׁךָ :	sh'chā.	5 pāth'khû ish
	5 פְּתַחוּ 6 אִישׁ אֲמַתְחָתוֹ :	āmtākhtô.	6 y'ishmōr m'ish-
	6 יִשְׁמֹר מִשְׁמֵרְתִי מִצֹּתֵי חֲקוֹתַי	märtî, m'itsvôthai, khükkôthai,	
	7 וְתוֹרֹתַי : עַל־גְּבֵי חַרְשׁוֹ	v'thôrôthāi.	7 v'äl-gābbî khā-
	8 חַרְשִׁים * : פִּהֶנֶךָ יִלְבְּשׁוּ	r'shû khōr'shîm.	8 cōh ^a nèchā
	9 צֶדֶק : יִשְׁמְרוּ בְנֵיךָ	y'lb'shû tsē'dëk.	9 y'ishm'rû
	10 בְּרִיתִי : גַּם־בְּנֵיהֶם	bhānèchā bh'rîthî.	10 gām-
	יִשְׁמְרוּ עֵדוֹתַי :	b'nêhëm y'ishm'rû	v'ēdôthî.

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

11 דְּרָכֶם 12 דְּרָכֵי 13 דְּרָכִים 14 דְּרָכָה 15 דְּרָכֶיהָ

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.

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

† שְׁלֹמֹה.

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

174 DATIVE]

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

175 ACCUSATIVE] The *accusative* is either—

- a) like the *nominative*, and therefore to be known (as in English) only by the structure of the sentence;
- b) denoted by (את or אֶת) *ēth* or *ěth-* (with *Mäkkēph*): before suffixes also אֹת, *óth*.

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

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

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

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

ABLATIVE RELATION]

176

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

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

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

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

Expression of genitive relations by לְ. The relations 177 *of belonging to* or *being possessed by*, *proceeding from*, and the like, are sometimes expressed by the prepositional prefix (of the *dative*) לְ. This occurs particularly

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

The לְ denoting *possession* is also sometimes pre- 178 ceded by the relative pronoun אֲשֶׁר, *which*. Thus:

הַצֹּאֵן אֲשֶׁר לְאָבִיהָ, hätsstōn 'shēr l'ābhīāh [*grex qui patri ejus: sc. erat*], (lit. *the flock which [was] to her father =*) *her father's flock*.

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

a) Their regular *Sh'va* is changed into *Khirek*, when 179 the initial consonant of the vowel to which they are prefixed has *Sh'va*.

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

Examples.

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

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

שֵׁשֶׁת יָמִים	shē'-shēth yā-mîm, (<i>during</i>) <i>six days</i> .	(181)
הַכִּסֵּא	hăc-cîs-sē ^a , <i>in respect of the throne</i> .	
פֶּה אֶחָד	pēh ě-khād, <i>with one mouth</i> .	
מִן הָאָרֶץ	mîn hā-â'-rēts, <i>from the earth</i> .	
מִצִּבָּא	mîts-ts'bhâ, <i>out of the host</i> .	
מִחֲזָק	mē-khā-zāk, <i>from the powerful</i> .	
בֶּן לְיִשָּׁי	bēn l'yi-shāi, <i>a son of Jesse's</i> .	
חֵלֶקֶת הַשָּׂדֶה } לְבִעוֹ }	khěl-kāth hās-sā-dēh l'bhō- ^ב āz, <i>a portion of the field of Boaz</i> .	
בְּנֵי אַחֲמֵלֶךְ	bēn ě-khād lă- ^א khimě'-lēch, <i>one of the sons of Ahimelech</i> .	
בַּחֲמִשָּׁה לַחֹדֶשׁ	bă-kh ^א mish-shāh lă-khō-dēsh, <i>on the fifth of the month</i> .	
בַּמִּשְׁפָּט	băm-mîsh-pāt, <i>in the judgement</i> (=b'hăm-mîsh-pāt).	
לְמֶלֶךְ	lăm-mě'-lēch, <i>to the king</i> .	
לְאָרֶץ	lā-â'-rēts, <i>to the earth</i> .	
בְּאָרֶץ	bā-â'-rēts, <i>in the earth</i> .	

Vocabulary.

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

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

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

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

(182) Simple, פְּתִי, pēthî, pl. פְּתָיִים
or פְּתָאִים, p'thāyîm or
p'thā-îm.

Garland, }
Crown, } לְוִיָּה, livyāh.

Grace, }
Beauty, } חֵן (n), khēn.

Head, רֹאשׁ, rōsh.

Mother, אֵם, em.

Eternity, עוֹלָם, e'olām*.

Isaac.

Esau.

יִצְחָק

עֵשָׂו

Mercy, חֶסֶד, khě'sēd.

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

To cut, to divide, גָּזַר, gāzār.

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

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

Rebecca.

Jacob.

רִבְקָה

יַעֲקֹב

Exercise 20.

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

1 'Elohîm bārâ ēth hăsh-
shāmā'yim (p). 2 Yîtskhāk
āhābh ēth 'ēśāv. 3 Ribhkāh
nāth'nāh ēth-hāmmă't'ām-
mîm. 4 Yăw'kōbh lākākh
mēābh'nê hāmmākôm.
5 'eli'e'zēr lākākh migg'mällē
'dônāv. 6 ēn īsh mēān'shê
hābbā'yith shām. 7 cōnēs
'bhānîm l'kībh'rô. 8 nāthān
l'iphthā'im 'ōrmāh. 9 tōrāth
imm'chā livyāth khēn l'rō-
shèchā (p). 10 hōdû layhōvāh,

* I'ê-lām = in sæcula sæculorum (for ever).

† 'lohîm takes a singular verb.

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

§ Give ye thanks (an Imperative).

לְעוֹלָם	כִּי-טוֹב * כִּי	לַיהוָה	cî-tôbh, cî l'yeôlām khăsdô. (183)
לְגִזְרֵי	הַדּוֹדִים 11	חֲסֵדוֹ :	11 hôdû l'gözēr yâmsûph
נִתְּנָה 12	יַם-סוּף לְגִזְרִים :		lîgzârîm. 12 nāthān ārtsām
	אֶרְצָם לְנַחֲלָה :		l'năch ^a 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 ū (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, בִּי), 179.

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

(See more under the account of the Tenses.)

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

* Supply the copula, 'it is.'

† From כִּי.

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

Vocabulary.

- | | |
|---|---|
| 191 Brother, אָח, ākh (irreg. with suffixes אָחִי). | Dainty meat, מִטְעַם, mǎṭṭēām. |
| Choice things, } מִגְדָּנֹת, mīg- | Also, גַּם, gām. |
| Valuables, } דָּנֹת *. | Bread, לֶחֶם, lě'khēm. |
| Wife, אִשָּׁה, ishshāh (אִשְׁתְּ, ēshēth, constr.). | Slothful, sluggard, } עֲצֵל, vā- |
| | Lazy, } tsēl. |
| Under-garment, } כְּתָנִת, cūttō'nēth | The moon, יָרֵחַ, yārēākh. |
| | (absol.). |
| Garment, } כְּתָנִת, c'thō'nēth | Star, כּוֹכַב (ע), cōchābh. |
| | (nearly always construct). |
| Gleaning, לֶקֶט, lě'kēt. | Thick cloud, עָב (v), vābh. |
| Distressed, } עֲנִי, vānī. | Palm (of the hand), כַּף (ע), cāph. |
| Needy, } עֲנִי, vānī. | Dish, } צִלְחַת, tsāllakhāth. |
| Stranger, גֵּר (v), gēr (גֵּוֹר). | Bowl, } צִלְחַת, tsāllakhāth. |
| To give, נָתַן, nāthān. | To write, } כָּתַב, cāthābh. |
| To hide, טָמַן, tāmān. | To engrave, } כָּתַב, cāthābh. |
| To rise up, עָלָה, vālāh †. | Unleavened bread (or cake), מִצָּה, mǎtsstāh. |
| To make, עָשָׂה, vāsāh †. | To kill, קָטַל, kātāl. |
| | Skin, עוֹר, vōr. |

* Plural of mīg-dā-nāh, not in use.

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

Exercise 21.

<p>a) 1 אֲלִיעֶזֶר נָתַן לְאַחֶיהָ 2 וְלְאִמָּהּ מִגְדָּנוֹת: יְהוָה עָשָׂה לְאָדָם וְלְאִשְׁתּוֹ 3 כְּתַנּוֹת עוֹר: הַלֶּקֶט לְעֵנִי 4 וְלִזְרָא: רִבְחָה נָתַתָּה אֶת־הַמַּטְעָמִים וְגַם אֶת־ הַלֶּחֶם: 5 טָמֹן עָצַל יָדוֹ 6 בְּצִלְחַת: יְהוָה עָשָׂה אֶת־הַיָּרֵחַ וְכֹכְבֵי־שָׁמַיִם: 7 לִיְהוָה עֵב קָטָנָה כְּכַף־אִישׁ 8 עָלָה * מֵיָם: וַיִּכְתֹּב מֹשֶׁה אֶת־כָּל־דִּבְרֵי־יְהוָה: 9 וַיִּשְׁמְרֵתֶם † אֶת־הַמִּצְוֹת:</p>	<p>1 'līe'zēr nāthān l'akhīāh 192 ūl'immāhh mīgdānōth. 2 Y'hōvāh vāsāh l'ādām ūl'ishtō chōthnōth v'ôr. 3 hāl- lē'kēt lēvānī v'lāggēr. 4 Rībhkāh nāth'nāh ēth-hām- māt v'ammīm v'gām ēth-hāl- lē'khēm. 5 tāmān v'atsel yādō bhātsstāllākhāth. 6 Y'hōvāh vāsāh ēth-hāy- yārēākh v'chōchābhīm. 7 hīn- nēh-vābh k'tānnāh ch'chāph- īsh v'olāh mīyyām. 8 vāy- yīchtōbh Mōshēh ēth cōl- dībhre Y'hōvāh. 9 ūsh'mār- tēm ēth-hāmmātsōth.</p>
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b) Translate—

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

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

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

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

† Suppose a *Perfect* to have preceded.

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

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

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

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

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

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

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

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

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

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

Vocabulary.

200 Sweet, מֵתוֹק, māthōk.

Precious, יָקָר, yākār.

Profit, תְּבוּאָה (a ω), t'bhūāh.

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

Floor, threshing-floor, גֹּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

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

Gold, קְרוּזִין, khārūts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khē'dēr.

Little, young, צַעִיר, tsā'ir.

Handsome, fair, beautiful, יִפְּהָ, yāphēh.

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

Dry, יָבֵשׁ, yābbēsh.

Potsherd, חֶרֶשׁ, khě'rēs.

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

Sun, חַמָּה, khāmmāh.

Pure, בָּר (f. בְּרָה), bār.

Life, חַיִּים, khāyyīm (pl.)

Exercise 22.

a) 1 מְתוּק מְדַבֵּשׁ : יִקְרָה ²
 2 חֲכָמָה מִפְּנִינִים : טוֹב ³
 3 פְּרִי מִחֲרוּץ וּמִפּוֹ וּתְבוּאָתִי
 4 מִפֶּסֶף נִבְחָר : לֹא טוֹב
 5 אֲנֹכִי מֵאֲבוֹתַי : אֲנֹכִי
 6 הַזְּעִיר בְּבֵית אָבִי :
 7 יָבֵשׁ בְּחֶרֶשׁ : הָעָם ⁸
 8 כִּפְהֵו : כָּעָם ⁹ כִּפְהֵו
 9 יִפְּהָ כְּלְבָנָה בְּרָה כִּפְהֵו :
 10 טוֹב חֶסְדְּךָ מִחַיִּים : ¹¹

1 māthôk mīdd'bhāsh. 2 y'kā- 201
 rāh khōchmāh mīpp'nīnm.
 3 tôbh piryî mēkhārûts ūmīp-
 pāz, ūth'bhûāthî mīccē'sēph
 nībhkhār. 4 lō tôbh ānōchî
 mē^abhôthai. 5 ānōchî hats-
 tsā'îr b'bhēth ābhî. 6 chīth-
 bhûāth gōrēn. 7 yābbēsh
 cākhě'rēs. 8 hā'ēam cāccōhēn.
 9 cā'ēam cāccōhēn. 10 yā-
 phāh chāl'l'bhānāh bārāh cā-
 khāmmāh. 11 tôbh 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 אֶחָד, *one* (ēkhād), *fem.* אַחַת, (ākhāth), is construed as an adjective. The other numbers have each a *masculine* and a *feminine* form, which are *identical* in point of *meaning*, but distinguished in *use* by the

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

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

204 The numerals from 1 to 10:—

		MASCULINE (which after 2 are fem. in form).		FEMININE.	
		<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	א	אֶחָד ě-khād	אֶחָד ă-khād	אֶחָת ě-khāth	אֶחָת ă-khāth
2	ב	שְׁנַיִם sh'nā'-yim	שְׁנַיִם sh'nê or שְׁנַיִם sh'nêm	שְׁתַּיִם sh'tā'-yim	שְׁתַּיִם sh'tê or שְׁתַּיִם sh'têm
3	ג	שְׁלֹשָׁה sh'lō-shāh	שְׁלֹשָׁת sh'lō'-shēth	שְׁלוֹשׁ shā-lōsh	שְׁלוֹשׁ sh'lōsh
4	ד	אַרְבַּעַה ār-bā-ēah	אַרְבַּעַת ār-bā'-ēāth	אַרְבַּע ār-bāy	אַרְבַּע ār-bāy
5	ה	חֲמִישָׁה kh ^a mīsh-shāh	חֲמִישָׁת kh ^a mē'-shēth	חֲמִשׁ khā-mēsh	חֲמִשׁ kh ^a mēsh
6	ו	שֵׁשׁ shīsh-shāh	שֵׁשֶׁת shē'-shēth	שֵׁשׁ shēsh	שֵׁשׁ shēsh
7	ז	שִׁבְעָה shībh-ēah	שִׁבְעַת shībh-ēāth	שִׁבְעַע shē'bhāy	שִׁבְעַע sh'bhāy
8	ח	שְׁמוֹנָה sh'mōnāh	שְׁמוֹנַת sh'mō-nāth	שְׁמוֹנֶה sh'mōnēh	שְׁמוֹנֶה sh'mō-nēh
9	ט	תֵּשַׁעַה tīsh-ēah	תֵּשַׁעַת tīsh-ēāth	תֵּשַׁעַע tē'-shāy	תֵּשַׁעַע t'shāy
10	י	עֲשָׂרָה y ^a sā-rāh	עֲשָׂרַת y ^a sē'-rēth	עֲשָׂרַע yē'-sēr	עֲשָׂרַע yē'-sēr

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

(*Syntactical Remarks* [G.]).

a) The numerals from 2 to 10 stand either 206

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

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

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

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

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

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

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

Vocabulary.

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

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

Exercise 23.

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

1 vāyivvāl'dû * lô † shibh'āh bhānîm v'shālōsh bānôth.
 2 sh'lōshēth hāssārigîm sh'lōshēth yāmîm hēm². 3 hinnēh shēbāʿ shibb'ōlîm ʿōlôth † b'kānēh ēkhād. 4 ūlāi yim-māts'ūn § shām ʿsārāh.
 5 arbāʿāh m'lāchîm ʿāsū || milkhāmāh ēth hākh^amīshshāh.
 6 shishshāh bānîm yāl'dāh Lēāh. 7 shib'āh shābhūôth tispōr. 8 sh'mōnāh pharîm hikrîbhû. 9 *nōchî tôbh lāch mēʿsārāh bānîm.

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	שְׁלוֹשׁ עֶשְׂרֵה	
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה	
15	טו †	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה	
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה	
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה	
18	יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה	
19*	יט	תְּשַׁעָּה 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 יה begins the sacred name.

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

(Common gender.)

216	<i>Twenty,</i>	עָשְׂרִים,	ʔēs-rîm.
	<i>Thirty,</i>	שְׁלֹשִׁים,	sh'lō-shîm.
	<i>Forty,</i>	אַרְבָּעִים,	ār-bā-ʔîm.
	<i>Fifty,</i>	חֲמִשִּׁים,	kh ^a mîsh-shîm.
	<i>Sixty,</i>	שִׁשִּׁים,	shîsh-shîm.
	<i>Seventy,</i>	שִׁבְעִים,	shîbh-ʔîm.
	<i>Eighty,</i>	שְׁמֹנִים,	sh'mō-nîm.
	<i>Ninety</i>	תִּשְׁעִים,	tish-ʔîm.

The remaining numerals are:—

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

a) Examples of the other *hundreds*.]

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

b) Examples of the other *thousands*.]

(218)

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

2. Ordinal Numbers.

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

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

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

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

- (221) appropriated to the Cardinal ones: as, הַשְּׁנָה 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 הַשְּׁנָיִם, *the two*, Eccles. iv. 9. 12.

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

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

Vocabulary.

Evening, עֶרֶב, e'ərbh.

Morning, בֹּקֶר, bōkēr.

Sabbath, שַׁבָּת, shābbāth.

Euphrates, פְּרָת, p'rāth.

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

Cubit, אַמָּה, āmmāh.

Length, אָרֶךְ, ōrēch.

Ark, תֵּבָה, tēbhāh.

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Breadth, רֹחַב, rōkhābh.

Height, קוֹמָה (ω), kōmāh.

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

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

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

Waters, מַיִם, māyim (irr.).

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

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

Exercise 24.

<p>225 a) יום אֶחָד } יום שְׁנִי } יום שְׁלִישִׁי } יום רְבִיעִי } יום חֲמִישִׁי } יום הַשְּׁשִׁי }</p>	<p>1 וַיְהִי עֶרֶב וַיְהִי בֹקֶר^a</p>	<p>yôm êkhād yôm shēnî yôm sh'lishî yôm r'bhî'î yôm kh^amîshî yôm hâshshish-shî.</p>
<p>2 יום הַשְּׁבִיעִי שֶׁבַת לַיהוָה אֱלֹהֶיךָ : 3 הִנָּהָר הָיָה^b לְאַרְבַּעַת רָאשִׁים : 4 שֵׁם הָאֶחָד פִּישׁוֹן : 5 שֵׁם הַנְּהָר הַשְּׁנִי גִיחֹן : 6 שֵׁם הַנְּהָר הַשְּׁלִישִׁי חִדְדֵ'קֶל : 7 הַנְּהָר הַרְבִּיעִי הוּא פָּרָת : 8 לָקַח לוֹ לְמִדָּ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עָדָה וְשֵׁם הַשְּׁנִית צִלָּה : 9 וַיֻּלְּד נָח^c שְׁלֹשָׁה בָּנִים : 10 שְׁלֹשׁ מֵאוֹת אִמָּה אַרְבֵּי הַתְּבָה חֲמִשִּׁים אִמָּה רְחֵבָה וְשְׁלֹשִׁים אִמָּה קוֹמָתָה : 11 שְׁנַיִם שְׁנַיִם בָּאוּ^d אֶל הַתְּבָה : 12 הַמַּבּוּל הָיָה אַרְבַּעַת יָמִים עַל הָאָרֶץ : 13 בַּחֹדֶשׁ הַשְּׁנִי בַּשְּׁבַעַת וְעֶשְׂרִים יָמִים לַחֹדֶשׁ יָבֵשׁ הָאָרֶץ :</p>	<p>2 yôm hâshsh'bhî'î shâbbâth lâyhôvâh^e l'ôhêchâ. 3 hân- nâhâr hâyâh l'ârbā'êh râshîm. 4 shēm hāêkhād Pîshôn. 5 shēm-hännâhâr hâshshēnî Gîkhôn. 6 shēm-hännâhâr hâshsh'lîshî Khîddē'kêl. 7 hännâhâr hâr'bhî'î hū^a P'râth. 8 lākākh lô Lě'mêch sh'tî nâshîm, shēm hāâkhâth v'ādâh v'shēm hâshshēnîth Tsîllâh. 9 vâyyōlēd Nōākh sh'lōshâh bhānîm. 10 sh'lōsh mēōth āmmâh ōrêch hättē- bhâh, kh^amîshshîm āmmâh rōkhbâbh, ūsh'lōshîm āmmâh kômāthâhh. 11 sh'nâyîm sh'nâyîm bāú ēl-Nōākh ēl- hättēbhâh. 12 hāmmābbûl hâyâh ârbā'im yôm yāl-hā- ârêts. 13 bākhōdêsh hâsh- shēnî b'shîb'êh v'v'êsrîm yôm lâkhōdêsh yābh'shâh hāârêts.</p>	

^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 ēl = to; into.

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

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

Nominative.

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

Accusative.

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11	Me	אֹתִי ō-thî	16	Us	אֹתָנוּ ō-thā'-nû
12	Thee (m.)	אֹתְךָ ō-th'chā	17	You (m.)	אֹתְכֶם ēth-chēm
13	Thee (f.)	אֹתְךָ ō-thāch	18	You (f.)	אֹתְכֶן ēth-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 pronominal affixes:—

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

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(To)

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

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

FROM

מִן

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

IN

בְּ

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

WITH

אֶת

ěth

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

WITH

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

As		As	
כּ	מוּ * : here	כָּכֶם	67 You (m.)
	‘ <i>what</i> ,’ used as a rel. con- junction: ‘ <i>that</i> ,’ ‘ <i>quod</i> .’ E.)	כָּכֶן	68 You (f.)
61 I	כָּמוֹנִי cā-mō-nî	כָּהֶם	69 They (m.)
62 Thou (m.)	כָּמוֹךָ cā-mō’-chā	כָּהֶן	70 They (f.)
63 Thou (f.)	כָּמוֹךְ cā-mōch		
64 He	כָּמוֹהוּ cā-mō’-hû		
65 She	כָּמוֹהָ cā-mō’-āh		
66 We	כָּמוֹנוּ cā-mō’-nû		

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

אַחֲרַי	אַחֲרַי	אַ-kh ^a rai, <i>after me.</i>	229
<i>after</i> (lit. the <i>hinder parts</i>).	אַחֲרֶיךָ	אַ-kh ^a -rè-chā, <i>after thee</i> (m.).	
	אַחֲרֵיכֶם	אַ-kh ^a -rê-chēm, <i>after you</i> (m.).	
תַּחַת	תַּחַתֵּיהֶם } תַּחַתֶּם }	tākḥ-tê-hēm, <i>under them.</i>	
<i>under</i> : instead of (lit. the <i>under</i> <i>parts</i>).	תַּחַתִּי	tākḥ-tai.	
בֵּין	בֵּינִי	bê-nî, <i>between me.</i>	
<i>between</i> (lit. local, <i>interval</i>).	בֵּינֵיכֶם	bê-nê-chēm, <i>between you</i> (m.).	
	(<i>plur. only with</i> <i>plur. suffix</i>).		
עַד	עָדַי	ē ^a -dai, (<i>up</i>) <i>to me.</i>	
(<i>usque ad</i>) <i>as far</i> <i>as</i> (h).	עָדָיו	ē ^a -dāv, (<i>up</i>) <i>to him.</i>	
(עָדַי)	עָדֵיכֶם	ē ^a -dê-chēm, (<i>up</i>) <i>to you</i> (m.).	
<i>before</i> suffixes.)	עָלַי	ē ^a -lai, <i>upon me.</i>	
עַל	עָלֶיךָ	ē ^a -lè-chā, <i>upon thee</i> (m.).	
<i>upon.</i>	עָלָיו	ē ^a -lāv, <i>upon him.</i>	
	עָלֵיהֶם	ē ^a -lê-hēm, <i>upon them</i> (m.).	

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

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

Remarks (for future reference).

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

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

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

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

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

* With *collectives* it is used apparently only.

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

Vocabulary.

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

Exercise 25.

a) 1 פִּי כְסִיל מַחֲתָה לוֹ :	1 pî ch'sîl m'khittāh lô. 234
2 גַּם־אֲנִי בְּאִידְכֶם אֲשַׁחֵק :	2 gām- ^a nî b'éd'chēm ës-khāk (p).
3 הוּא יוֹשֵׁב לְבִטַח אֶתְךָ * :	3 hû ^a yôshēbh lābhētākḥ
4 אִם־יְהוּהוּ לֹא־יִבְנֶה בֵּית שָׁוָא עָמְלוֹ בּוֹנִיו † בּוֹ :	4 im-Y'hōvāh lō-yibhneh bāyîth, shāv 'ām'lû

* In pause for אֶתְךָ.

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

בּוֹנִים, with suffix בּוֹנִיו.

(234) 5 אֲשֶׁרִיד וְטוֹב לְךָ : 6 אֶבֶר
 זְכָרִים הֵמָּה : 7 יִבְטְחוּ בְךָ *
 יוֹדְעֵי שְׂמֹךְ : 8 יְהוּה גַמַּל
 עָלַי : 9 שָׂפְכוּ דָמִים בַּמַּיִם :
 10 אֶמְרַת לַיהוּה אֲדַנִּי
 אַתָּה : 11 לִיעֲצָה וְתוֹשִׁיָּה
 אֲנִי בִנְיָה לִי גְבוּרָה :
 12 טוֹב פֶּת חֲרִבָּה וְשִׁלּוּהַ
 בַּה מִבֵּית מֵלֵא זְבַח־רִיב :

bônāv bô. 5 äshrèchâ v'tôbh
 lâch. 6 äbhäd zïchrâm hêm-
 mäh. 7 yibht'khû bh'châ
 yôd'yê sh'mé'châ. 8 Y'hôväh
 gämäl vālai. 9 sbāph'chû dā-
 mām cämmäyīm. 10 ämärt'
 layhöväh *dônai ättäh. 11 lî-
 yëtsäh v'thûshÿyäh, *nî bhî-
 nah, lî g'bhûrah. 12 tōbh
 päth kh*rebhäh v'shālväh-bäh
 mïbbäyïth mälē zibhkhê-rïbh.

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

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

235		SING.	PLUR.	SING.	PLUR.
This	{	m. זֶה, זֹה	אֵל, אֱלֹהִים	m. zêh, zû	} ēl-lêh, ēl
		f. זֹאת, זֹה		f. zôth, zô	
That	{	m. הַזֶּה, הַזֹּה		m. hāl-lāz, hāl-lāzêh	
		f. הַזֶּה		f. hā-lē-zû	
The same	{	m. הַהוּא	הֵהם	m. hā-hû*	hā-hēm
		f. הַהִיא	הֵהן	f. hā-hî*	hā-hēn

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

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

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

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

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

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

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

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

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

242 The article is sometimes omitted, from the natural *definiteness* of הוּא; especially when the *noun* is only defined by a *suffix* 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*, טָהָר, *tāhēr*.

To collect, אָסַף, *āsāph*.

To bind, צָרַר, *tsārār*.

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

Wailing, אָוִי, *ôi*.

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

Strife, contention, מִדְּוִן, *mīd-*
yān (decl. 2: *α*, דִּוִּן).

Complaining, murmuring, שִׁיחַ, *shîakh*.

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

Without cause, חֵנָם, *khîn-*
nām.

Wind, רוּחַ, *rūakh*.

Fists, חֲפָנִים (dual. of חֶפֶן, *in-*
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‘sēh*
(decl. 9, *a*); עָשָׂה, *‘āsāh*,
to make.

To dream, חָלַם, *khālām*.

A dream, חֵלֹם, *kh‘lôm*.

Mountain, הָר, (*d*), *hār*.

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

Exercise 26.

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

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

* 'Will say.'

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

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

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

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

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

CHAP. VII. § 3. *Relative Pronoun.*

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

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

	<i>m.</i>	<i>f.</i>	<i>m.</i>	<i>f.</i>
Nom.	אֲשֶׁר	אֲשֶׁר	^ʾ shĕr	^ʾ shĕr
Gen. (noun with pron. suffix)	אֲשֶׁר (as <i>masc.</i>)	—	—	—
Dat.	לוֹ—אֲשֶׁר	לָהּ—אֲשֶׁר	^ʾ shĕr—lô	^ʾ shĕr—lāhh (<i>to whom</i>)
Acc.	אֹתוֹ—אֲשֶׁר	אֹתָהּ—אֲשֶׁר	^ʾ shĕr—ôthô	^ʾ shĕr—ôthāhh (<i>whom</i>)

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

Thus: אִמּוֹ, immô, *his mother.*

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

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

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

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

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

The *antecedent* personal or demonstrative pronoun 251 is often omitted before ^ashĕr; 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^ashĕr) *the young men will draw* (Ruth ii. 9).

Sometimes such a general notion as *time* or *place* 252 must be supplied: as, בְּאֲשֶׁר, bā^ashĕr (*in the place where =*), *where*; מֵאֲשֶׁר, mē^ashĕr (*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 יִלְכוּ 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* קָטְאוּ (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־הַכִּינּוֹתִי לוֹ (ël-h^achînôthî lô).
- 255 When the *implied* pronoun would, if expressed, be in the genitive, the preceding noun takes the *stat. constr.* Thus, ‘*by the hand of him thou wilt send,*’ בְּיַד תִּשְׁלַח, b’yäd (*stat. constr.*) tishlakh.
- 256 Such relative clauses as *more specifically* describe a substantive, may also be added to a preceding specification by the *copulative conjunction*: *the orphan* (וְלֹא עֹזֵר לוֹ), v’lô yözēr lô (and there is no helper to him =), and *one who has no helper*.

Vocabulary.

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

Holy, קָדוֹשׁ, kādôsh.

Excellent, אֲדִיר, äddîr.

Desire, חֲפֵץ, khêphêts.

Blood, דָּם, dām, for ādām

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

Inmost part, or recess, מְחֻקָּר

(a), mëkhkär ([חֻקָּר], to explore).

Wealth, treasure, תּוֹעֲפוֹת (aw),
tô'ēphôth.

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

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

To sell, מָכַר, mächär.

Egypt, מִצְרַיִם, Mitsrä'yim.

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

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

To obtain, acquire, קָנָה, kānāh.

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

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

Exercise 27.

a) 1 הַעֲבֹז'בְּחִים־וֹרְחֹת יוֹשֵׁר	1 hä'ëöz'bhîm'örkhôth yôshër, 258
: אֲשֶׁר אֶרְחֹתֵיהֶם עֲקָשִׁים	'shër örkhôthêhêm' ä'ikk'shîm.
2 לֵךְ * אֶל-נַמְלָה עֲצֵל אֲשֶׁר	2 lëch ël-n'mälāh yätsël, 'shër
: אֵין-לָהּ קִצְיוֹן שִׁטְר וּמִשַׁל	ën-lāhh kätśîn shōt'ër ümō-
3 גַּם-אִישׁ שְׁלוֹמִי † אֲשֶׁר-	shël. 3 gām-îsh s'hlômî *shër-
בְּטַחְתִּי בּוֹ אוֹכֵל † לַחֲמִי	bätäkhtî bô ôchël läkhmî hig-

* Go (thou).

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

‡ lit. eating = who ate. Partcp. act. of Käl, from אָכַל, to eat.

(258)	הַגִּדִּיל * עָלַי עָקַב : 4 לְקַדוּשִׁים † אֲשֶׁר-בְּאֶרֶץ הַמָּה וְאֲדִירִי כָּל-חַפְצֵי-בָם : 5 אֲנָשֵׁי דָמִים אֲשֶׁר בְּיַדֵּיהֶם זָכָה : 6 אֲנִי יוֹסֵף אַחֵיכֶם אֲשֶׁר-מְכַרְתֶּם אֹתִי מִצְרַיִמָּה † : 7 לֹא-זָכַרוּ אֶת- יָדוֹ יוֹם אֲשֶׁר-פָּדַם § מִנִּי צָר : 8 הֲרֵזָה-קִנְיָתָה יְמִינוֹ : 9 אֵל גְּדוֹל יְהוָה וּמֶלֶךְ גְּדוֹל עַל-כָּל-אֱלֹהִים אֲשֶׁר בְּיָדוֹ מַחְקֵרֵי אֶרֶץ וְתוֹעֵפּוֹת הַרִים לֹא אֲשֶׁר-לֹו הָיִם : 10 גְּאֻלַּת הַרְצִיּוֹן זֶה שְׁכַנְתָּ בּוֹ :	dīl vālāi vākēbh. 4 likdōshīm, "shēr-bāārēts hēm māh, v'āddîrē cōl-khēphtsî-bhām. 5 ānshē dāmīm "shēr bīdēhēm' zim- māh. 6 "nī Yōsēph "khīchēm "shēr-m'chārtēm' ōthī Mits- rā'y māh. 7 lō-zāch'rū ēth- yādō, yōm "shēr pādām minnī- tsār. 8 hār zēh-kān'thāh y'mînō. 9 ēl gādōl Y'hōvāh ūmē'lēch gādōl vāl-cōl- ^{pl} lōhīm "shēr b'yādō mēkhk'rē ārēts, v'thō"āphōth hārīm lô ; "shēr- lô hāyyām. 10 gāaltā hār- Tsīyyōn zēh schācāntā bhō.
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b) 1. (He) whose son said. 1. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.

CHAP. VIII. The Regular Verb.

§ 1. Derivation of Verbs. The Conjugations.

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

260 a) *Primitives.*

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

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

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

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

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

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

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

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

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

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

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

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

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

266 The conjugations that are in common use are—

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

קָטַל (3rd sing. masc. of *perfect*), kātāl, 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, *i, ē*.

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

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

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

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

הִקְטִיל, hiktîl, *he caused to kill*.

Hophal, passive of *Hiphîl*.

הִקְטַל, hōktäl.

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

הִתְקַטַּל, hithkättel.

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

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

The persons of the derived conjugations are formed, as in the perfect of *Kal*, by appending to the *tense-root* (3rd *sing. masc.*) the suffixes *tî*; *tā*, *t*; *āh*; | *nû*; *tēm'*, *tēn'*; *û*.

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

Thus :

271

	Perfect. (Tense-root.)		
	1 <i>sing.</i>	3 <i>m.</i>	3 <i>f.</i>
<i>Niphal</i>	נִקְטַלְתִּי niktältî	נִקְטַל niktāl	נִקְטַלָּה nikt'lah
<i>Piël</i>	קִטַּלְתִּי kittältî	קִטַּל kittēl	קִטַּלָּה kitt'lah
<i>Pual</i>	קִטַּלְתִּי küttältî	קִטַּל küttāl	קִטַּלָּה kütt'lah
<i>Hiphîl</i>	הִקְטַלְתִּי hiktältî	הִקְטַל hiktāl	הִקְטַלָּה hikt'lah
<i>Hophal</i>	הֹקְטַלְתִּי höktältî	הֹקְטַל höktāl	הֹקְטַלָּה hökt'lah
<i>Hithpaël</i>	הִתְקַטַּלְתִּי hithkättältî	הִתְקַטַּל hithkättēl	הִתְקַטַּלָּה hithkätt'lah

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

272 Observe that in *Piël*, the characteristic *e* is dropt in the other persons; in *Hiphîl*, the *i* is retained in the 3rd fem. *hiktîlah* (and therefore in 3rd plur. *hiktîlû*). The pupil will find no difficulty in filling up the other persons (*nîktältî*, *nîktältâ*, *nîktält*, *nîktâl*, *nîkt'lah*, | *nîktálnû*, *nîktältëm*, *nîktältën*, *nîkt'lû*).

Vocabulary.

273 *Word*, אָמַר, *ômër* (decl. 6, *b*).

To divide into five, חִמַּשׁ, *khimmēsh* (*khāmāsh*, *five*).

Plenty, עָבַע, *sābhā'ē*.

Year, שָׁנָה, *shānāh* (*pl. shānîm and shānôth*).

To let go, &c., שָׁמַט, *shāmāt* *.

To learn, לָמַד, *lāmād* †.

To break; to break in pieces; to afflict, שָׁבַר, *shābhār*.

Affliction, sorrow, שָׁבַר, *shēbhēr*.

Hail, בָּרַד, *bārād*.

Rock, סֶלַע, *sēlā'ē* (decl. 6, *b*).

Tree, עֵץ, *ēts* (decl. 7, *a*).

To flow, מָטַר, *mātār* ‡.

To visit, פָּקַד, *pākād* §.

To destroy, [שָׁמַד], [*shāmād*], used in *Hiphîl*.

A city, עִיר, *ir*.

To steal, גָּנַב, *gānābh*.

To bless, בָּרַךְ, *bārāch* ||.

To walk, הָלַךְ, *hālāch* ¶.

Exercise 28.

274 a) 1 גִּלְבַּדְתָּ בְּאִמְרֵי פִידֵי :

2 גִּלְבַּדְתָּ רַגְלָם :

3 זָרַע 4 לִמְדֵתִי :

5 חִמַּשׁ אֶתְכֶם תּוֹרָה :

אֶת־אֶרֶץ מִצְרַיִם בְּשִׁבְעַ שָׁנֵי

1 nilcādtā bh'imrē phīchā.

2 nilc'dāh rāglām. 3 zē'rā'ē

tsāddikîm nîmlāt. 4 limmādtî

ēthcēm tōrāh. 5 khimmēsh

ēth-ē'rēts Mitsrā'yîm** b'shē-

bhā'ē sh'nē hāsābhā'ē.

* In Niphal, to be thrown down.

† In Piël, to teach.

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

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

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

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

** Egypt.

הַשָּׁבַע : 6 נִשְׁמְטוּ בְיָדַי
 סָלַע שִׁפְטֵיהֶם : 7 אֶת-כָּל-
 עֵץ הַשָּׂדֶה שִׁבַּר הַבָּרָד :
 8 נִשְׁבְּרוּ כָל-מְאֵהֶבִיד :
 9 עַל-שִׁבַּר בַּת-עַמִּי
 הַשִּׁבְרָתִי : 10 עֲמָא לֹא-
 נִשְׁמַר בַּחֲרַב אֲשֶׁר בְּיַד-
 יוֹאָב : 11 לֹא הִמְטִיר יְהוָה
 אֱלֹהִים עַל-הָאָרֶץ :
 12 הִמְטִרְתִּי עַל עִיר אַחַת :
 13 הַשְּׂמִיד אֶת-הַחֲרִי
 מִפְּנֵיהֶם : 14 פוֹטִיפֵר הַפְּקִיד
 אֹתוֹ בְּבֵיתוֹ : 15 נַח הַצְּדִיק
 הַתְּהַלֵּךְ אֶת-הָאֱלֹהִים :

6 nishm'tû bhîdê-sē'lāw (274)
 shōph'têhēm. 7 êth-cōl-yeṯs
 hāsādēh shibbēr hābbārād.
 8 nishb'rû cōl-m'āh^abhāyich *.
 1 eāl-shē'lbhēr bāth-ē'ammî
 hōshbārtî. 10 eāmāsā
 [Amasa] lō-nishmār † bā-
 khē'rēbh ^ashēr b'yād-Yōābh.
 11 lō himt'îr Y'hōvāh [†]lōhîm
 eāl-hāā'rēts (p.). 12 himtārtî
 eāl e'îr ākhāth. 13 hishmîd
 êth-hākhōrî ‡ mipp'nê-hēm.
 14 Pōtîphār 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 Conjugation) Kal (G.).*

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

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

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

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

‡ The Horims.

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

THE SHORT PARADIGM OF KAL.

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

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

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

- 279 *Verbs Middle E* are conjugated exactly like *Verbs Middle A*, except in the 3rd sing. of the *Perfect*. Thus from *cābhēd* we shall have *cābhădtî*, *cābhădtâ*, *cābhădt*, *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. קָבַקְה becomes קָבַקְה in pause.

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

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

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

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

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

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

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

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

The forms that end in *tí*, *tá*, *nú*, are *penacute* 284 (Milél); the others are *oxytone* (Milrâ). (a) By *pause* (as just described) the accent is, in several persons, shifted back, and the original vowel of the second syllable restored. (b) *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 נִכְסַפְתָּ נִכְסַפְתָּ, nichsōph nichsāphtâ (thou earnestly longedst); וַיִּשְׁפֹּט שֹׁפֵט, väyyishpōt shāphôt, he will be playing the judge.
- 287 A sort of *gerund* is formed by the *infinitive construct* with לִ: e. g. לְקַטֵּל for *killing* [*interficiendo, ad interficiendum*]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the *gerundial infinitive*).
- 288 The לִ is here so closely connected, that it constitutes part of the grammatical form לְקַטֵּל, lik-tōl; לְנַפֵּל, lin-pōl (with *dagesh lene*): just as the preformatives of the Imperfect (e. g. in yik-tōl). But בִּ (in), מִ (from), are not supposed to be so closely connected; hence a *begadcephath* letter (as 2nd radical) would not take *dagesh lene*: בִּנְפֵל, bi-n'phōl (not bin-pōl).
- 289 *Imperative*]—(a) The chief form of the Imperative קַטֵּל (קַטֵּל) is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the *second* person, but has inflexions for the Feminine and the Plural. It has no form for the *third* person, and even the *second* must be expressed by the Imperfect, when a negative precedes, as אַל תִּקַּטֵּל, do not kill; lit. thou shalt not kill [*ne occidas*] (not אַל קַטֵּל).
- b) The proper passive conjugations have no Imperative, but the reflexive *Niphal* and *Hithpaël* have.
- 290 The inflexion is exactly similar to that of the Imperfect.
- 291 *Imperfect.*]—The final *ō* (*Kholem*) is only *tone-long* (as in the *Inf.* and *Imp.*). Hence, a) it is very seldom written *fully*. b) Before *Makkeph* it becomes *Kamets-Khatuph*. c) Before the affirmatives ׀ and ׁ it becomes *vocal Sh'va*. d) In a very few passages it is changed into ׁ before these affirmatives, but

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

a) *Intransitive verbs (middle E and O) take a (Pathakh) in 292 the Imperfect, as גָּדַל, to be great, Imperf. יִגְדֹּל; קָטַן, to be small, Imperf. יִקְטֹן.*

b) Sometimes both forms exist together; the *Imperf.* with *o*. is then transitive, and that with *ā* intransitive: but now and then both occur without any difference of meaning. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִנְתֵּן. These three forms of the Imperfect are called *Imperfect O*, *Imperfect A*, *Imperfect E**.

c) In the Pentateuch ׀ (*nā*) occurs in place of נָה, especially after *Vav conversive*.

d) For ׀ (*ū*) the fuller ending ׀ן (*ūn*) is not uncommon (mostly with an obvious stress on the word at the end of a period), the vowel of the second syllable being retained, as יִרְגְּזוּן, *yirgā'zûn*, *they tremble* †.

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

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

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

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

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

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

Vocabulary.

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

Exercise 29.

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

(296) b) Translate into Hebrew—

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

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

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

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

CHAP. VIII. § 3. *Niphal*.

297 The full characteristic of this conjugation is the preformative syllable *hin* (הִנֵּן). It appears only in the *Inf. constr.* הִקְטִיל (by assimilation from הִקְטִיל). With the *Inf.* are connected, in form, the *Imper.* הִקְטִיל and the *Imperf.* יִקְטִיל, contracted from יִהִקְטִיל. 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 (τ), as נִקְטַל, *fem.* נִקְטַלָּה or נִקְטַלָּת. The inflexion of *Niphal* is perfectly analogous to that of *Kal*. [See Paradigm D in Appendix.]

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

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

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

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

b) It frequently expresses reciprocal action—

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

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

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

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

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

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

THE SHORT PARADIGM OF KAL AND NIPHAL.

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

Examples of Verbs in Niphal.

307	KAL.	NIPHAL.
shāmār, to keep.	(נִשְׁמַר) nishmār	to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεσθαι].
sāthār, to hide.	(נִסְתָּר) nistār	to hide oneself; to lie hid; to be hidden.
shāphāt, to judge.	(נִשְׁפָּט) nishpāt	to contend (in a suit); to litigate (recipr.): i. e. to place oneself with another at the bar of a court (E.).
lākhām, to devour; to consume.	(נִלְחַם) nilkhām	(to consume one another =) fight [μάχεσθαι].
[bāhāl, to tremble].	(נִבְהַל) nibhhāl	to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, לָ].
[thā'ābh].	(נִתְעַב) nith'ābh	to be abominable.
[mālāt, to be smooth; hence to slip away].	(נִמְלֵט) 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].
[shā'ān].	(נִשְׁעָן) nish'ān	to rest oneself; to lean upon; to confide in.
[tsāmād, to bind].	(נִצְמַד) nitsmād	to bind oneself (to); to be attached or adhere to.
[rādām*, to snore].	(נִרְדַּם) nirdām	to sleep heavily; to fall down astounded.

* An 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- (307)
dow-sill] for the purpose of
looking out =) to look out;
to behold; to hang over (of a
mountain); and fig. to impend.

נִבְּאָה^(a³)
nābā^a

to show oneself a prophet; to
prophecy.

[cāmār, to warm].

נִכְמַר
nicmār

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

Vocabulary.

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

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

To cut off, [נִגְרַז], gārāz.

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

To separate, נִפְרַד, pārad.

To break, נִשְׁבַּר, shābhār.

To bury, נִקְבַּר, kābhār.

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

To take; to catch, נִלְכַּד, lā-
chād*.

To gather; to collect, נִקְבְּצוּ,
kābhāts.

To stumble, נִפְשַׁל, cāshāl.

To burn, נִשְׂרַף, sārāph.

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

Before, in the sight of, נִגְדָה, 308
nēgēd. From before, מִנִּגְדָה.

Therefore, עַל-כֵּן, ʿāl-cēn.

Suddenly, פְּתָע, pēthāʿ.

Remedy, מִרְפֵּא (a, a³),

Deliverance, } mārpe^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 (partcp. Kal of [bāgād]
to cover).

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

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

* Also 'to take by lot' [λαγχάνω?]

(308) Frowardness,	תְּהִפּוּכָה, tā- h ^a phûchāh (only in plur.), hāphāch.
Deceit,	
Wickedness,	הִוָּה, hāvvhāh.
Righteous,	צַדִּיק, tsāddîk.
To write; to number,	סָפַר, sāphār.

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

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

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

Exercise 30.

309 a) נִגְרַזְתִּי מִנְגֵד עֵינַיָּךְ :	1	nigrāztî minn'g'ed v'ênèchā.
וְהִרְשַׁעִים פִּים נִגְרָשׁ :	2	v'hār'shā'im cāyyām nig-rāsh.
עַל־כֵּן פָּתַע יִשְׁבֵּר וְאִין	3	v'āl-cēn pē'thā' yishshābhēr', v'ēn mārpē'.
מִרְפָּא :	4	tikkābhēr b'sēbhāh tōbhāh.
טוֹבָה :	5	b'khāblê khāttāthô yittā-mēch.
יִתְמַד :	6	nishm'dāh miBBin-yāmin ishshāh.
אִשָּׁה :	7	b'dērēch khōchmāh lō thiccāshēl.
תְּפִשֵּׁל :	8	b'gādāv lō thissārāphnāh.
תִּעְרַפְנָה :	9	mē'ōlām nissāctî*.
נִרְדָּם בְּקִצֵּיר בֵּן מִבִּישׁ :	10	nir-dām bākkātsîr bēn mēbhîsh †.
לְשׁוֹן תְּהִפּוּכוֹת תְּפִירָת :	11	l'shôn tāhpūchōth ticcārēth.
בְּהוֹת בְּגָדִים יִלְכְּדוּ :	12	b'hāvvhāth bōg'dîm yillā-chēdû (p).
יָד לִיד לֹא־יִנְקָה רַע	13	lō-yinnākēh rā'v, v'zērāv tsād-dîkîm nimlāt (p).
וְרַע צְדִיקִים נִמְלֵט :	14	gām-dāmō hinnēh nidrāsh (p).
דָּמוּ הִנֵּה נִדְרָשׁ :	15	lō-thiccārēth hāērēts bārā-yābh.
תְּפִירָת הָאָרֶץ בְּרַעַב :		16 nichm'rû rākh'māv ēl-ākhev.
נִכְמְרוּ רַחֲמֵי אֱלֹהֵינוּ :	16	hikkābh'tsû b'nē Yā'kōbh.
הִקְבְּצוּ בְּנֵי יַעֲקֹב :	17	bēth r'shā'im yishshāmēd.
בֵּית רְשָׁעִים יִשְׁמַד :	18	

* For ninsactî.

† 'That maketh ashamed.'

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


b) 1. His brother was taken-captive. 2. Thy seed shall not (309) be numbered (for *) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked (*pl.*) shall not be punished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be *utterly* destroyed. 13. Gather (*pl.*) all Israel: and they were gathered. 14. (In the-being-gathered-together of the nations =) In the nations being gathered together and the kingdoms. 15. Those who-are-gathered (*pl. partcp.*) to thee.

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

17. Write the Hebrew of—

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

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

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

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


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

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

a) When this letter is a guttural.

* הָ. How pointed before *Resh*?

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

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

Significations of Piël.]

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

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

THE SHORT PARADIGMS OF KAL, NIPHAL, AND PIEL.

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

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)

- צִדְדֵּק, tsiddēk, to declare innocent (314, b).
 יָלַד, yillēd, to assist in child-bearing.
 קִנְיָן, kinnēn, to make a nest (קֵן, kēn, nest).
 עִפָּר, ʿippēr, to throw dust (עָפָר, ʿāphār, dust).
 d) שָׁרַשׁ, shērēsh, to root out [the form will be explained hereafter].
 זָנַב, zinnēbh (to injure the tail =) to rout the rear-guard of an army.
 e) סִקֵּל, sikkēl, (1) to stone, (2) to remove stones from a 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. אָבַד, *to destroy*; שָׁבַר, *to break in pieces*. This occurs especially before *Makkeph*, and in the middle of a period, when other words immediately follow; but at the end of a period *Tsere* is the more common vowel. Some verbs have *Segol*, as דִּבֶּר, *to speak*; כִּפֶּר, *to atone*; כִּבֶּס, *to wash*.
- 323 a) The Imperf., Infin., and Imperat., when followed by *Makkeph*, generally take *Segol* in the final syllable*.
- b) With *Vav conv.* we have also וְאֶקְטִיל for וְאֶקְטִיל. Instead of תִּקְטַלְנָה are found such forms as תִּקְטַלְנָה.
- 324 c) The Infin. absol. has the marked form קַטֵּל (as יִפֶּר, *castigando*); and in Pual, גָּנַב. But more frequently the form קִטֵּל is used.
- 325 In Pual, instead of *Kibbuts*, is found less frequently *Khamets-Khatuph* † (e. g. מֵאָדָם, *died 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. לְקָח, *taken*).

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

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

Vocabulary.

To seek; to try to get, בִּקֵּשׁ, bikkēsh, Piël (*Kal* not used).

To restore, repay, recompense, שָׁלַם, shillām, shillēm (Piël); [(shālām), to be at peace, &c.].

To seek early, שָׁחַר, shākhār (denom. from shākhār, the dawn).

To overthrow; to pervert, סָלַף, sālāph, in Piël.

To separate, פָּרַד, pārād. Niphal, to separate oneself; to be separated.

To lie, כָּזַב, cāzābh (both in *Kal* and Piël).

Knowledge, דָּעָה, dā'āth (properly an inf.).

A scorner; a scoffer, לֵץ, lēts, partecp. of לוּץ (v), to scoff, mock.

Sevenfold, שִׁבְעָתַיִם, shibh-
yāthā'yīm (prop. a Dual).

Thus, כֵּן, cēn.

Life, חַיִּים, khāyyîm.

Evil, רָע, rā'ē; and רָעָה, rā-
yāh, fem. (as abstract).

Favour, רָצוֹן (hω), rātsôn.

Wickedness, רִשְׁעָה (ω), rish-
yāh (rāshā', to be wicked).

Not (to be), אֵין* (constr. אֵינְ),
āyîn (constr. ên).

Folly, אִוְלָת, ivv'lēth.

Mischief, עָמַל, 'āmāl.

Lip, שָׁפָה, sāphāh, Dual
שְׁפָתַיִם, s'phāthā'yīm.

A witness, עֵד, 'ēd (strictly a
partecp. from עוּד): decl. 1.

Truth, faithfulness, אֱמוּנָה,
ēmûn (decl. 3, g); ish 'mû-
nîm (a man of faithfulness=)
a faithful (or true) man.

To wash [כָּבַס], cābhās, in
Piël and Pual.

To be or become clean, טָהַר,
tāhēr.

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

Exercise 31 (Pi'el).

328 a)	1	הַמְלִימְד אָדָם דָּעַת * :	1	hă-m'lämmēd ādām dāyāth
	2	בִּיקֶשׁ לֵץ חֲכָמָה וְאִין :	2	(p). 2 bikkēsh lēts khöchmāh,
	3	יִשְׁלֵם שְׁבַעַתַּיִם :	3	vāayīn (p). 3 y'shallēm shibh-
	4	כֹּר :	4	vāthāyīm (p). 4 cēn-ts'dakāh
		צְדָקָה לְחַיִּים וּמְרִדָּה רָעָה		l'khāyīm ūm'rāddēph rāyāh
	5	לְמוֹתוֹ : שִׁחַר טוֹב יִבְקֶשׁ	5	l'môthô. 5 shökhēr tōbh
	6	רָצוֹן : רִשָׁעָה תִּסְלַף	6	y'bhākkēsh rā-tsôn. 6 rishyāh
	7	חֲטָאת : חֲטָאִים תִּרְדֶּף	7	t'sällēph khāttāth. 7 khāttāim
		רָעָה וְאֶת־צְדִיקִים יִשְׁלֵם־		t'rāddēph rāyāh, v'ēth-tsāddî-
	8	טוֹב : לַתְּאוּהָ יִבְקֶשׁ (323, a)	8	kīm y'shallēm-tōbh. 8 l'thā-
	9	נִפְרָד † : אֹולֶת אָדָם	9	vāh ¹⁸ y'bhākkēsh niphrad.
	10	תִּסְלַף דְרָכּוֹ : עֲמַל	10	9 ivv'lēth ādām t'sällēph
		שְׁפִתֵיהֶם תִּדְבַּרְנָה :		dārcô. 10 yāmāl siphtēhēm
	11	לִבְךָ יִדְבַר תְּהַפְכוֹת :	11	t'dābbēr'nāh. 11 libb'chā
	12	עַד אֲמוּנִים לֹא יִכּוּב :	12	y'dābbēr tāhpū'chōth. 12 yēd
	13	דָּמוֹ הִנֵּה נִדְרָשׁ :	13	emūnīm lō ^a y'chāzzēbh.
	14	אֵין מְקַבֵּר לְהַפְּהָ :	14	13 dāmô, hīnnēh, nidrāsh (p).
	15	כִּבֵּס בַּיּוֹן לְבָשׁוֹ וּבְדָם־	15	14 ên m'kābbēr lāhēmmāh.
	16	עֲנָבִים סוּתָה : וּכְבִּסְתֶם	16	15 cibbēs bāyyāyīn l'bhūshô
		בְּגִדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי		ûbh'dām-y'nābhīm sūthōh.
		וּמְהַרְתֶּם :		16 v'chibbāstēm bigdēchēm
				bāyyôm hāshsh'bhīyī 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. estr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātûl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	

Vocabulary.

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

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

Lo! הֵן, hēn.

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

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

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

Hope, תִּיְהַלֵּת (a ω), tōkhē-
lēth (יְהַלֵּת, in Piël, to hope).

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

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

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

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

To cover, forgive, expiate,
כָּפַר, cāphār.

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

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

Love, אֶהְבֵּה, āhābhāh (ω).

Dust, עָפָר, 'āphār.

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

Exercise 32 (Pual).

- 332 a) : (p) 1 נֶפֶשׁ בְּרַחַה תְּדֻשָּׁן (p) 1
 2 הֵן צְדִיק בְּאֶרֶץ יִשְׁלָם (p) 2
 3 לְפִי עִלְלוּ יְהִלְלֵי אִישׁ : 3
 4 נֶפֶשׁ הַרְצִים תְּדֻשָּׁן (p) 4
 5 תּוֹחֶלֶת מְמַשְׁכָּה מִחֶלֶח 5
 6 לֵב : 6 שִׁמְרֵ אֲדָנָיו יִכְבֹּד (p)
 7 טוֹבָה תּוֹכַחַת מְגַלָּה * 7
 מֵאֲהָבָה מְסַתֶּרֶת (p) :
 8 בַּחֲסֵד וְאֵמֶת יִכְפֹּר עֵוֹן :
 9 שִׁדְרֵ שִׁדָּה : 10 שְׂמוּעָה
 טוֹבָה תְּדֻשָּׁן עֵצִים (p) :
 11 שְׂמָה קִבְרֵ אֲבֵרָהִם וְשִׁרָה
 12 וְשִׁפְךָ דָּמִם :
 13 כַּעֲפָר : 13 הַבְּגָד כַּבָּס :
- 1 ně'phěsh-b'rāchāh th'düşhshān (p). 2 hēn tsäddîk bāārěts y'shüllām (p). 3 l'phî sichlô y'hüllāl-îsh. 4 ně'phěsh khārütsím t'düşhshān (p). 5 tô-khě'lěth m'müşshāchāh mākhlāh lēbh. 6 shōmēr 'dōnāv y'chüb'bād (p). 7 tōbhāh tōchākhāth m'güllāh mēāh'bhāh m'süttārěth (p). 8 b'khě'sěd vēměth y'chüppār vāvōn. 9 shüddād sāděh. 10 sh'mū-yāh tōbhāh t'dässshēn-yā'tsēm (p). 11 shāmmāh kübbār Ābhrāhām v'Sārāh ishtō. 12 v'shüppāch dāmām cēvāphār. 13 häbbě'gěd cübbās.

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

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

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

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

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

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

Meanings of Hiphîl.]

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

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

The Infin. absol. has generally *Tsere*, with and without *Yod*, 342 as **הַקְטִיל**, **הַקְטִיר**, **הַשְׂמִיד** *.

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

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

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

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

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

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

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

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātāl	349
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		
5 Hiphîl	hiktâl	haktîl	haktêl	yaktîl	maktîl		
6 Hophal	höktâl	höktâl	(none)	yöktâl	möktâl		

* 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 **פָּו** have **וּ** constantly, as **הִפָּו**.

Vocabulary.

- 350 *To be holy*, קִדַּשׁ, kādāsh.
To bend forward, שָׁקַף, shā-
kāph (in Hiph. *to look*).
To act prudently, עָכַל, sāchāl
(in Hiph. *to be wise*, partcp.
wise).
To hide; to treasure up, צָפַן,
tsāphān.
To hearken unto, קָשַׁב (in
Hiph. with אוֹז, ōzēn, ear =
to prick up the ear to; to
incline the ear to = attend to).
To hunger, רָעַב, rā'ēbh (in
Hiph. *to cause to hunger;*
to starve).
To devise, הִשָּׁב, khāshābh.
Heaven, שָׁמַיִם, shāmā'yim
(*constr.* שָׁמַיִ).
Doing; deed (of man, in a bad
sense), עֲלִילָה (ω), 'alilāh
(ēālāl).
Now, עַתָּה, 'attāh.
Profane, הִנָּף, khānēph
(usually translated *hypo-*
cite).
Corn (separated from the husk),
בָּר (d), bār (bārār, *to sepa-*
rate).
Root, שָׁרֵשׁ, shōrēsh (*pl.*
שָׁרְשִׁים, shōrāshîm, with
Kamets Khatuph instead of
Khateph Kamets).
From above, מִמַּעַל, mimmā-
yāl.
From below, מִתַּחַת, mittā-
khāth.
To shame; to hurt, כָּלַם, cālām
(in Piēl).
A lamb, כֶּבֶשׂ, cē'bhēs.
Wise; intelligent, מִבֵּין, mē-
bhîn.
A prodigal, זוֹלֵל, zōlēl (*partcp.*
Kal).
Lot, גֹּרָל, gōrāl.
Powerful, עֲצוּם, 'ātsûm.
To eat, אָכַל, āchāl.
Flesh, שָׂרַר, sh'er (decl. 1, a)
To strip (off); to flay, פָּשַׁט,
pāshāt.

Exercise 33 (Hiphîl).

a) 1 הַשְׁחִיתוּ הַתְּעִיבוּ
 2 יְהוֹה מְשָׁמִים
 הַשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאוֹת
 הַיֵּשׁ מִשְׁכִּיל הַיֵּשׁ אֶת-
 אֱלֹהִים: 3 בְּנֵי אִם מְצוֹתַי
 תִּצְפֹּן אֶתְךָ לְהַקְשִׁיב
 לַחֲכָמָה אֲזַנְךָ: 4 עֵתָה
 בְּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:
 5 לֹא-יִרְעִיב יְהוֹה נֶפֶשׁ
 צַדִּיק: 6 בְּפֹה חֲנֹף יִשְׁחִית
 רֵעֵהוּ: 7 בְּרֹכָה לְרֹאשׁ
 מִשְׁבִּיר בָּר: 8 טוֹב יִנְחִיל
 בְּנֵי-בָנִים: 9 רְצוֹן-מְלֹךְ
 לְעַבְדֵּךְ מִשְׁכִּיל: 10 לֵב אָדָם
 יִחְשַׁב דְּרָכָו: 11 הַנְּחִיל
 אֹתָם אֶת-הָאָרֶץ: 12 אַנְכִי
 הַשְׁמַדְתִּי אֶת-הָאֱמֹרִי
 מִפְּנֵיהֶם: 13 וְאַשְׁמִיד פְּרִי
 מִמֶּעַל וּשְׂרָשׁוֹ מִתַּחַת:
 14 וְהַקְשִׁיבִים הַפְּרִיד יַעֲקֹב:
 15 מִדְּיָנִים יִשְׁבִּית הַגּוֹרָל
 וּבֵין עֲצוּמִים יִפְרִיד:
 16 אֲכָלוּ שְׂאֵר עַמִּי וְעוֹרָם
 מִעֲלֵיהֶם הַפְּשִׁיטוּ: 17 נֹזֵר
 תּוֹרָה בֵּן מִבֵּין וְרֵעָה *
 זוֹלָלִים יַכְלִים אֲבָיו:

1 hishkîthû hithy'bhû יעלף- 351
 lāh. 2 Y'hōvāh mishshā-
 māyim hishkîph על-b'nē-
 ādām, lir'ôth h'yēsh māscîl
 dōrēsh êth-^Elōhîm. 3 b'nî im
 mitsvōthāi tîtspōn ittāch,
 l'hākshîbh lākhöchmāh öz-
 nēkhā. 4 'Attāh bhānîm
 hākshîbhû l'imrē phî. 5 lô
 yār'ibh Y'hōvāh nēphēsh
 tsāddîk. 6 b'phēh khānēph
 yāshkhîth rēyēhû. 7 b'rāchāh
 l'rōsh māshbîr bār. 8 tōbh
 yānkhîl b'nē-bhānîm.
 9 r'tsôn-mē'lēch l'yē'bhēd
 māscîl. 10 lēbh ādām
 y'khāshshēbh dārcō. 11 hin-
 khîl ōthām êth-hāārēts.
 12 ānōchî hishmādtî êth-
 hā'mōrî mipp'nēhēm.
 13 vāāshmîd piryô mimmāyāl
 v'shōrāshāv mittākthāth.
 14 v'hācc'sābhîm hiphrîd Yā-
 y'kōbh. 15 midyānîm yāsh-
 bîth hāggōrāl (p); ūbhēn
 y'tsūmîm yāphrîd. 16 āch'lū
 sh'er y'ammî v'yōrām mēy'lē-
 hēm biphshîtū. 17 nōtsēr
 tōrāh bēn mēbhîn v'rōyēh
 zōl'lîm yāchlîm ābhîv.

* 'One who feeds,' partcp. Kal.

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

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

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

Vocabulary.

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

Exercise 34 (Hophal).

a) 1 עָלֶיךָ הַשְׁלַחְתִּי :
 2 וְאַתָּה הַשְׁלַחְתָּ מִקְבְּרֶיךָ :
 3 הַכֹּתֵר נִנְצֵר נִתְעַב :
 מִנְחָה וְנֶסֶד מִבֵּית יְהוָה :
 4 אֲבָלָה אֲדָמָה פִּי שֶׁדֶד :
 5 הַמְלֶאךְ עַל־מַלְכוּת :
 6 מֵעֵין נִרְפָּשׁ וּמִקּוֹר מִשְׁחַת :
 צְדִיק מָט לִפְנֵי רָשָׁע :
 7 חֲמֹלָה הִיָּה מֵעַמֵּד :
 8 יִהְיוּ מְשָׁשִׁים בְּמִרְפְּבָה :
 9 לִפְנֵיךָ בָּעַת אֶפֶד :
 10 וְהַכְּלָמוּ אֶפְרַיִם מִלְּקוֹחַי :
 כִּי לֹא־הָיָה נֶשֶׁם בְּאָרֶץ :
 11 הָאֲנָשִׁים טָבִים לָנוּ מֵאֵד :
 וְלֹא הַכְּלָמְנוּ :

1 wālèchā hōshlāchtî. 353
 2 v'attāh hōshlāchtā mikkībh-r'chā c'nētsēr nithyābh *.
 3 hōchrāth minkhāh vānē'sēch mibbēth Y'hōvāh. 4 ābh'lāh *dāmāh cī shūddād dāgān.
 5 hōmlāch əl-mālchūth.
 6 mālyān nirpās * ūmākōr mōshkhāth, tsāddik † mā† † liphnē rāshāy. 7 hāmmēlēch hāyāh mōy^omād bāmmērcābhāh. 8 yihyū § mūchshālīm l'phānèchā b'yēth āpp'chā.
 9 yābhēsh cākhē'rēs cōkhī, ūl'shōnī müdbāk mālkhōkhāi.
 10 v'hōchl'mū iccārīm cī lō-hāyāh gē'shēm bāārēts (p).
 11 hā'nāshīm tōbhīm lānū m'ōd v'lō hōchlāmnū.

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

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

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

† Supply 'so is' before tsāddik.

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

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried $\left\{ \begin{array}{l} \text{with him.} \\ \text{with them.} \end{array} \right.$
 b) The graves in which they are buried.
 c) The graves of the Gentiles.
 d) He destroyed the cities of the Gentiles.

CHAP. VIII. § 6. *Hithpaël.*

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

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

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

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

The meanings of Hithpaël.]

- 356 a) Most frequently it is *reflexive*, but chiefly of Piël, as הִתְקַדַּשׁ, *to sanctify oneself*; הִתְנַקַּם, *to avenge oneself*; הִתְאַוֵּר, *to gird oneself*.
 b) Then it means, *to make oneself what is expressed by the first conjugation*: hence, *to*

* Chald. אֵת, Syr. אֵת.

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

- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. *ābhāl* (Kal), *to mourn*, is found only in poetry. *Hithābbēl* (Hithpaël), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses *reciprocal action* (like Niphal), as הַתְּרֹאֶה, *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. הַתְּפִשֵּׁט, *exuit sibi (vestem)*; הַתְּפַתֵּחַ, *solvit sibi (vincula)*. So, without the accusative, הַתְּהַלֵּךְ, *to walk about for oneself (ambulare)*.
- f) It is but seldom that it is *passive*: e. g. הַתְּפַקֵּד, *to be numbered, mustered*.

☞ The Perfect, as in Piël, has frequently *Pathakh* in the 357 final syllable, as הַתְּחַזֵּק, *to be strengthened*. Final *Pathakh* occurs also in the Infīn., Imperf., and Imperat. (הַתְּקַדֵּשׁ, *sanctify thyself*). In *pause* these forms take *Kamets*, as יִתְאַבֵּל.

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

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kal.
1 Kal	kātāl	kātōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piʿel	kittēl	kättēl	kättēl	y'kättēl	kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	hāktāl	hāktāl	yāktāl	māktāl	
6 Hophal	höktāl	höktāl	(none)	yöktāl	möktāl	
7 Hithpa'el	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

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

Vocabulary.

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

To despise [קָלַה], kālāh.

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

To lack, חָסַר, khāsār.

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

Service; work, מְלָאכָה, m'lāchāh (lāäch).

To be known or recognised, הִתְנַבֵּר, hithnāccēr (nācār, inus. is to be strange: the notion of contemplating, recognizing, &c. comes from

that of looking at anything as strange).

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

Companion, friend, רֵעַ, rēā.

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

Possessor, lord, בַּעַל, bā'āl*.

Work, מְעַלְל, mē'ālāl (only in pl.) a, from עָלַל.

Pure, זָךְ or זָח, zāch or zāch.

Mean, חָשֵׁךְ, khāshūch (pl. חֲשֵׁכִים; khāshāch, to be dark).

Garment, מְעִיל, m'e'il (mā'āl).

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

Exercise 35 (Hithpaël).

a) 1 הִתְרַפֵּס וְרֵהַב רֵעִיךָ :	1 hithrāppēs ū'r'hābh rēyè- 360
2 טוֹב נִקְלָה וְעָבַד לוֹ	2 tōbh nıklēh v'ē'bhēd
מִמִּיתְחַבְּבֵד וְחִסְרֵ לֶחֶם :	lō, mimmithcābbēd vākh'sār-
3 גַּם מִתְרַפֵּה בְמִלְאֲכֹתוֹ	lākhēm. 3 gām mithrāppēh
אָח הוּא לְבַעַל מִשְׁחִית :	bhimlāchtō ākh hū ^a l'bhā'āl
4 גַּם בְּמַעַלְלוֹ יִתְנַפֵּר נָעַר	māshkhîth *. 4 gām b'mā'ā-
אִם-יִזְדֶּה וְאִם יִשָּׁר פָּעֵלוֹ :	lālāv yithnāccēr-nāw'ār, im-
5 רַע רַע יֹאמֵר הַקֹּיָה וְאִזֵּל	zāch, v'im yāshār pōyē'lō.
6 לֹא אִזֵּל יִתְהַלֵּל :	5 rāy, rāy yōmār hākkōnēh
אִישׁ מְהִיר בְּמִלְאֲכֹתוֹ לְפָנָי	v'ōzēl lô āz yithhālāl (p).
7 מְלָכִים יִתְיַצֵּב בְּלִי-יִתְיַצֵּב	6 khāzîthā îsh māhîr bim-
8 לְפָנָי חֲשָׁפִים :	lāchtō liphnê-m'lāchîm yith-
9 נִשְׁפָּכְתִּי וְהִתְפָּרְדוּ כָל-	yātsābh (p), bāl-yithyātsēbh
10 עֲצָמוֹתַי : 8 וְיִתְפָּשְׂט יְהוֹנָתָן	liphnê kh ^a shūccîm. 7 cāmmā-
אֶת-הַמְּעִיל אֲשֶׁר עָלָיו :	yim nishpāchtî v'hithpār'dû
	cōl-yātsmōthāi. 8 vāyyith-
	pāshshēt Y'hônāthān êth-
	hāmm'yil ^a shēr yālāv.

b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (*inf. constr.* with ל).

CHAP. IX. Verbs with Gutturals.

§ 1. Verbs with Pe guttural.

The gutturals usually take a *Khateph* (36) instead 361 of simple *Sh'va*; a peculiarity which causes several

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

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

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

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

קִי, יִי.

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

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Regular Verb.

häk- hik- hök- hük- הַקְּ הִקְּ הֶקְּ הֹקְּ

Verb Pe guttural.

hä-kh^a hë-kh^e hö-kh^o hō-kh^o הַחְּ הִחְּ הֶחְּ הֹחְּ

364 Sometimes, however, the first radical (especially if ק) retains the *silent Sh'va*; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its *Khateph*:

e. g. תַּחְמוֹד (täkhmōd, *not* tikhmōd), יַחְבֵּשׁ (yëkh- (364)
bāsh). Niph. נִחְפָּח (něhpäch), *to change oneself*;
Hiph. הִחְסִיר (hëkhsîr), *to cause to fail*.

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

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

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

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

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

Thus יַעֲמֹדְתָּ becomes יַחְעֲמֹדְתָּ (hĕyĕmädtā, v'hăyĕ-
mädtā).

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

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

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
370 <i>Perf.</i> 3 s.	yāmād yām'dāh y'amādtēm'	nēy ^e mād (עָמַד) nēyēmdāh nēy ^e mādtî	hēy ^e mîd (עָמַד) hēy ^e mîdāh hēy ^e mādtî	hōy ^o mād hōy ^o mdāh hōy ^o mādtî
<i>Infin. constr.</i>	yāmōd	hēyāmēd	hāy ^a mîd	hōy ^o mād
<i>absol.</i>	yāmōd	nāy ^a mōd	hāy ^a mēd	
<i>Imperat.</i>	yāmōd yimdi kh ^a zāk khizkî	hēyāmēd hēyām'dî	ha ^a mēd ha ^a mîdî	(wanting)
<i>Imperf.</i> A)	yāy ^a mōd tāy ^a mōd tāyām'dî (2f.) ēy ^e mōd (1) tāy ^a mōdnāh (or) B) yākhmōd tākhmōdî yēkh ^e zāk tēkh ^e zāk tēkhēzkî ēkh ^e zāk tēkh ^e zāknāh	yēyāmēd tēyāmēd tēyām'dî ēyāmēd (1) tāy ^a mēdnāh	yāy ^a mîd tāy ^a mîd tāy ^a mîdî āy ^a mîd tāy ^a mēdnāh	yōy ^o mād tōy ^o mād tōyōmdî ōy ^o mād tōy ^o mādnāh
<i>Partcp. act.</i>	yōmēd	nēy ^e mād	māy ^a mîd	mōy ^o mād
<i>pass.</i>	yāmûd			

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

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

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

Jealousy	קִנְיָה kināh (decl. 12, <i>b</i>); kinnē ^a (Piēl), to be jealous.
Heat, rage	קִהְמָה khēmāh (decl. 11), for y'khēmāh (<i>ω</i>) fr. yākhām.
Man (vir)	גִּבּוֹר gē'bhēr (also husband, warrior); gābhār, to be strong.
Vengeance	נָקָם nākām (decl. 4, <i>a</i>); nākām, to avenge.
Desire	הִוָּהַח hāvvhāh (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 āmāh (irr.).
Ox	שׂוֹר shōr (<i>pl.</i> sh'vārim), decl. 1.
To row	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	êtsël.
Young cow	פָּרָה	pārāh.
City	עִיר	ÿir (<i>pl.</i> עָרִים, ÿārîm).
End, limit	קֶצֶה	kātsëh.
Boundary,	גְּבוּל	g'bhûl (gābāl, <i>to bound</i>).

Exercise 36.

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

372 a) 1	קִנְיָהּ חֶמֶת גְּבוּר וְלֹא יַחְמוֹל בְּיוֹם נָקָם:	1 kināh kh ^a māth-gābhēr (<i>p</i>), v'lō yākhmōl b'yôm nākām.
2	יָרְעִיב יְהוָה נֶפֶשׁ צַדִּיק וְהוֹת רָשָׁעִים יְהִדֵּף:	2 lō yārÿibh Y'hōvāh nēphēsh tsāddîk; v'hāvvăth r'shāÿîm yēh'dōph.
3	צַדִּיק מִצָּרָה גַּחְלִץ:	3 tsāddîk mits-sārāh nēkh ^a lāts(<i>p</i>).
4	וַיֹּאמֶר שְׂאוּל בְּרָכִים * אַתָּם לַיהוָה כִּי חִמַּלְתֶּם עָלַי:	4 vāyÿōmēr Shāûl b'rūchîm ättēmlä Y'hōvāh cî kh ^a mältēm ÿālāi.
5	† אֵיבִיד מִפְּנֵיךָ פֶּאֶשֶׁר דִּבַּר יְהוָה: †	5 † läh ^a -dōph ëth-cōl-ōy'bhèchā mippānèchā cā ^a shēr dibbēr Y'hōvāh.
6	† אַחִיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וְשִׁמְרַתֶּם אֶת-מִשְׁמֶרֶת מִצְוֹת יְהוָה:	6 lō-ÿābhätēm ëth- ^a khêchēm zēh yāmîm rābbîm ÿād häyÿôm häzzēh; ûsh'märtēm ëth-mishmērëth mitsväth Y'hōvāh ^l lōhêchēm.
7	† אֱלֹהֵיכֶם: †	7 lō yúchäl † hännä'ÿär läÿ ^a -zōbh ëth-ābhîv.
8	† וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת-עַמִּי יִשְׂרָאֵל:	8 v'shāchāntî b'thōch b'nē Yisrāël; v'lō ÿÿ ^a -zōbh ëth-ÿämmî Yisrāël.

* Other reading: בְּרוּכִים.

† From yāchāl, *to be able* (5, 4).

9 נָהַר יֶחֱרַב וַיִּבֶשׁ :

10 וַיְהוֹשֶׁעַ הַחֲרִים אֶת כָּל-

יְשֵׁבֵי הָעִי : 11 הַחֲרִים

תַּחֲרִים אַתֶּם לֹא-תִכְרַת

לָהֶם בְּרִית : 12 לֹא-תִחְמֹד

אִשֶׁת רֵעֶךָ וְעַבְדּוֹ וְאִמּוֹתוֹ

וְשׁוּרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר

לְרֵעֶךָ : 13 חֲנֹךְ לִנְעַר עַל-פִּי

דַּרְכּוֹ : 14 כִּי תַחְדַּל לְנָדָר

לֹא-יְהִיָּה * בְּךָ חֲטָא : 15 וְגַם

בִּירוּשָׁלַם הָעֵמִיד יְהוֹשֶׁפֶט

מִן-הַלְוִיִּם וְהַכֹּהֲנִים וּמֵרֵאשִׁי

הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט

יְהוָה וּלְרִיב : 16 מֵהַבְּצֹעַ

כִּי נִהְרַג אֶת-אֲחִינוּ :

17 וְהִרְעַב הָיָה עַל כָּל-פְּנֵי

הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת-כָּל-

אֲשֶׁר בָּהֶם † וַיִּשְׁבֹּר לְמִצְרַיִם

וַיַּחֲזֹק הִרְעַב בְּאָרֶץ מִצְרַיִם :

18 וַתַּעֲמֹדנָה ‡ אֶצֶל הַפְּרוֹת

עַל שֵׁפֶת הַיָּאָר : 19 וְאֵת-

הָעַם הָעֹבֵר אֹתוֹ לְעָרִים

מִקְצֵה גְבוּל-מִצְרַיִם וְעַד-

קִצְהוּ :

9 nāhār yēkh^erābh v'yābhēsh. (372)

10 vīhōshūā ע hēkh^erīm ēth

cōl-yōsh'bhē hāyāi. 11 hākh^a-

rēm tākh^arīm ōtbām lō-

thichrōth lāhēm b'rīth. 12 lō-

thākhmōd ēshēth rēע'chā

v'v'ābhdō vāmāthō v'shōrō

vākh^amōrō v'chōl 'shēr l'rē-

ע'chā. 13 kh^anōch lānnāע'ār

ע'āl-pī dārcō. 14 cī thēkhdāl

lindōr lō-yih'yēh bh'chā khē^a.

15 v'gām biyrūshālāim hēע'-

mīd Y'hōshāphāt min-hāll'-

viyyīm v'hāccōh^anīm ūnērāshē

hāābhōth l'Yisrāēl l'mishpāt

Y'hōvāh v'lārībh. 16 mäh-

bētsā ע' cī nāh^arōg ēth-ākhnū?

17 v'hārēāabh hāyāh ע'āl cōl-

p'nē hāārēts; vāyyphtākh

Yōsēph ēth-cōl-'shēr bā-

hēm vāybishbōr l'Mitsrāyim

vāyēkh^ezāk hārēāabh b'ērēts

Mitsrā'yim (p).

18 vāttāע'amōd'nāh ētsēl hāp-

pārōth ע'āl s'phāth hāyōr.

19 v'ēth-hāyām hēע'bhîr ōthō

lēע'ārīm miktsēh g'bhūl-

Mitsrāyim v'ע'ād-kātsēhū.

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

* 'There shall not be.'

† 'Every thing in which there was corn.'

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

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

CHAP. IX. § 2. *Verbs Ayin Guttural (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 (קִטְלוּ)	sä'ädû (סַעְדוּ)

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 ה , ח , and ע , and sometimes in that of ס . 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 $_.$ (376)

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

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

Past Partcp. of Kal, shākhût.

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

(NORMAL FORMS.)

379

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

(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'äg.
 To slide, מָעַד, mā'äd.
 To slay, שָׁחַט, shākhät.
 To loathe, גָּעַל, gā'al.
 To work, פָּעַל, pā'al.
 To taste, טָעַם, tā'am.
 To oppress, לָחַץ, lākhäts.
 To laugh, { צָחַק, tsākhäk.
 { שָׁחַק, sākhäk*.
 To cry, { זָעַק, zā'äk.
 { צָעַק, tsā'äk.
 To choose, בָּחַר, bākhär.
 To traffic, סָחַר, sākhär.
 To wax hot, בָּעַר, bā'är.
 To be shaken, רָעַשׁ, rā'äsh.
 To be large, רָחַב, rākhäbh †.
 To dash, מָחַץ, mākhäts.
- To minister (as a priest),
 [כָּהֵן], in Piël, כִּהֵן †.
 To be clean, טָהַר, tāhēr §.
 To rebuke, גָּעַר, gā'är.
 Virgin, בְּתוּלָה, b'thūlāh.
 Daughter, בַּת, bāth.
 To form, יָצַר, yātsär.
 Leviathan, לְוִיָּאתָן, livyāthān.
 A ship, אֲנִיָּה, 'aniyyāh (decl.
 10).
 A step, צָעַד, tsā'äd (decl.
 6, d).
 Ankle, קָרְסֹל, kārsöl.
 Ancles (dual), קָרְסָלִים, kār-
 süllä'yim.
 Head-dress, turban, פָּאֵר, p'ēr
 (decl. 1, a), but pl. constr.
 pā'rê.
 Bridegroom, חָתָן, khāthān,
 (decl. 4, c).

* In Piël, to play, to sport.

† In Hiphîl, hirkhîb, to enlarge.

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

§ In Piël = to cleanse, to purify.

Exercise 37.

a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־	1 vāy'säppēr ēl-ābhîv v'el- 382
אָחָיו וַיַּגִּיעַ־בּוֹ אָבִיו וַיֹּאמֶר	ëkhāv vāyyig'ār-bô ¹⁸ ābhîv
לֹא מָה הַחֲלוּם הַזֶּה אֲשֶׁר	vāyyōmēr lô, mäh häkh ^a lôm
חִלַּמְתָּ: 2 וַתִּרְעַב כָּל־אֶרֶץ	2 vättir'ābh cöl-ēr'ets Mits-
מִצְרַיִם וַיִּצְעַק הָעָם אֶל־	rā'yim vāyyits'āk hā'am ēl-
פַּרְעֹה לֵאמֹר: 3 וְאֵתָהּ	Pār'ōh lällā'khēm (p).
יְהוָה תִּשְׁחַק־לָמוֹ תִלְעַג	3 v'ättāh Y'hōvāh tiskhāk
לְכָל־גּוֹיִם: 4 שָׁם לִוְיָתָן זֶה	lāmô; til'äg l'chöl-gôyim.
יִצְרָתָ לִשְׁחַק־בּוֹ: 5 כִּי־	4 shām ² livyāthān zëh ¹¹
אִישׁ רָמָה אֶת־רַעְיוֹנוֹ וַיֹּאמֶר	yätsärtä l'säkhëk-bô *
הֲלֹא מִשְׁחַק אָנִי: 6 בַּחֲר־	5 cēn-īsh rīmmāh ëth-rēv'ehû
לָנוּ אַנְשִׁים: 7 וְאִם רַע	v'amār h ^a lô m'säkhëk ānî?
בְּעֵינֵיכֶם לַעֲבֹד אֶת יְהוָה	6 b'khār-lānû *nāshīm.
בְּהָרוּ לָכֶם הַיּוֹם אֶת־מִי	7 v'im räb b'venêchēm lä-
תַּעֲבֹדוּ אִם אֶת־אֱלֹהִים	ע ^a bhōd ëth-Y'hōvāh bāk ^a rû
אֲשֶׁר־עֲבַדוּ אֲבוֹתֵיכֶם אֲשֶׁר	lāchēm häyyôm ëth-mî thä-
בְּעֹבֵר הִנְהָר וְאִם אֶת־	ע ^a bhōdûn, im ëth- ^l lōhīm
אֱלֹהֵי הָאֱמֹרִי אֲשֶׁר אִתְּם	*shër-ע ^a bh'dû ābhôthêchēm
יֹשְׁבִים בְּאֶרֶץ וְאֲנֹכִי	*shër bēv'ëbhër hännāhār, v'im
וּבֵיתִי נֶעֱבַד אֶת־יְהוָה:	ëth- ^l lōhê hā ^a mōrî [the Amo-
8 מַעֲמָה כִּי טוֹב סַחְרָה:	rites] *shër ättēm yōsh'bhīm
9 הִיתָה כְּאֲנִיּוֹת סוֹחֵר:	b'artsām; v'anōchî ūbhêthî
10 תִּרְחִיב צַעֲדֵי תַחְתֵּי וְלֹא	nā'ע ^a bhōd ëth-Y'hōvāh.
מַעֲדוֹ קָרְסָלִי: 11 אֶד־	8 tā'ע ^a māh cî tōbh säkhrāhh.
	9 hāy'thāh† cā ^a niyyōth sōkhër.
	10 tärkhībh tsä'ע ^a dî thākhtāi
	v'lō ^a mā'ע ^a dû kärsüllāi. 11 äch

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

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

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

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

Parse the following forms, and explain their formation.

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

b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (*m.*). 3. Playing (*partcp. f. sing.*). 4. I will choose their ways. 5. Thou (*m.*) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (*f.*) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (*m.*). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (*m.*) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke¹⁵ the lad.

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

† Built.

‡ Thou shalt do.

CHAP. IX. § 3. *Verbs Lamed Guttural.*

In these verbs either

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

In the *Partcp. Kal* and *Piël* שִׁלַח, מְשַׁלַח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* שִׁלַחַ, מְשַׁלַחַ.

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

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

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

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

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

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

Imperat. sh'lākh, shilkhī, &c.

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

Hiphil Imperf. yāshlīākh, tāshlīkhī, tāshlākh'nāh.

Vocabulary.

387 *To forget*, שָׁחַח, shāchākh.

To hear, שָׁמַע, shāmā'.

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

To be satisfied, שָׂבַע, sābhā'*

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

To sacrifice, זָבַח, zābhākh.

To expire, גָּוַע, gāvā'.

To devour, בָּלַע, bālā'.

To sow, plant seed, זָרַע, zārā'.

To slay, טָבַח, tābhākh.

To bud, פָּרַח, pārākh.

To rend, קָרַע, kārā'.

To open, פָּתַח, pāthākh.

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

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

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

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

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

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

Youth, נְעוּרִים, n'êûrîm.

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

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

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

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

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

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

Ears of corn, שִׁבְלִים, shib-
b'îm.

Vine, גִּפְנֵי, gěphēn.

Vine-shoots, שָׂרִיגִים, sārîgim.

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

Height, מְרוֹם, mārôm.

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

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

Exercise 38.

a) 1 בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְאֶל־תִּשְׁכַּחֵי כָּל־גְּמוּלוֹי׃
הַפְּלִחַ לְכָל־עֲוֹנֵי הָרָפָא
לְכָל־תַּחְלוּאֵיכִי׃ הַמְשִׁבֵּעַ
בְּטוֹב עֲרִידָהּ תַּתְּחִידֵשׁ בְּנֶשֶׁר
נְעוּרֵיכִי׃ 2 כִּי־הִשְׁקִיף

1 bār'chî nāphshî 'ēth-Y'hōvāh, 389
v'āl-tishc'khî cōl-g'mûlāv :
hässölēāk h l'chōl-'vônēchî ;
hārōphē^a * l'chōl-tākhlūā-
y'chî : hāmmāsbîā'v bāt'tōbh
'ēdyēch ; tithkhāddēsh cān-
nē'shēr n'êûrāy'chî. 2 cî-
hishkîph mimm'rôm kōdshō

* In Hiphîl.

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

389) מְמָרוֹם קָדְשׁוֹ יְהוָה מְשָׁמִים אֶל-אֶרֶץ הַבַּיִת: לְשִׁמְעַ אֲנִקְתָּ אָסִיר לְפִתְחֵי בְּנֵי תְמוֹתָה: ³ וְתִבְלַעְנָה הַשְּׂבָלִים הַדְּקוֹת אֵת שְׁבַע הַשְּׂבָלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת: ⁴ טָבַח טָבַח: ⁵ וּבִנְפוֹן שְׁלֹשָׁה עָרִיגִם וְהִיא כְּפָרְחַת: ⁶ וַיִּשָּׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אִיזִיּוֹסֶף בַּבּוֹר וַיִּקְרַע אֶת-בְּגָדָיו:	Y'hōvāh; mishshāmá'yim əl-ě'rěts hibbît; lishmōăw ên- kăth āsîr, l'phättēăkh b'nê th'mûthāh. 3 vättibhlăw'nāh hăshshibb'lim hăddăkkôth êth shěbhăw hăshshibb'lim hăbb'rîôth v'hămm'lēôth. 4 t'bhōăkh tě'bhăkh. 5 ūbhăggě'phěn sh'lōshāh sâ- rîgim v'hî* ch'phōră'khăth. 6 văyyāshābh R'ūbhên êl- hăbbôr v'hînnēh ên-Yôsēph băbbôr; văyyikrăw êth- b'gādāv.
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b) 1. And Joseph took an oath of the children of Israel. 2. The land which Elohim swore to Abraham, to Isaac, and to Jacob. 3. And Jacob expired. 4. He will offer-sacrifices. 5. I have planted the house of Israel. 6. Every herb seeding seed. 7. Ye shall sow the land. 8. Ye shall not sow the land. 9. Seed is sown. 10. The seed sown. 11. I have sown my seeds. 12. To sow seeds. 13. Thou wilt sow thy land. 14. The opened door. 15. I will open the door. 16. Opened (*fem. sing.*).

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

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

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

* From Dr. McCaul's Primer.

GENESIS i. 1.

בְּרֵאשִׁית בָּרָא אֱלֹהִים	b'rēshîth' bārā' Elohîm	391
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	êth hăsh-shāmā'yim v'êth hāā'rêts	
	in the beginning created God	
	the heavens and the earth	

PSALM ii. 1.

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

PSALM iv. 5.

רִגְזוּ וְאַל-תִּחַשְׂאוּ	rigzû v'al tēkhesāû
אִמְרוּ בְּלִבְבְּכֶם עַל-מִשְׁכְּבֵכֶם	imrû bhilbhābhchēm 'al-mishcābh-
וְדַמּוּ סֵלָה:	chēm v'dōmmû. šē'lāh.
	be troubled and not sin
	imrû bhilbhābhchēm 'al-mishcābh-
	speak in your heart upon your bed
	and be still. Selah.

PROVERBS x. 1.

מִשְׁלֵי שְׁלֹמֹה	mishlê Sh'lōmōh
בֶּן חָכָם יִשְׂמַח-אָב	bên khāchām y'sāmmākh ābh
וּבֶן כְּסִיל תּוֹנֵת	ûbhên c'sîl tûgāth
אִמּוֹ:	immô
	the proverbs of Solomon
	a son wise rejoiceth a father
	and a son foolish the heaviness
	of his mother

The lesser subdivisions are marked by the distinctive accents of less power, as in Gen. i. 1. *In the beginning, God created.* After the word *beginning* there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בְּרֵאשִׁית is separated from the following word בָּרָא, whereas this word בָּרָא has a conjunctive accent, because the verb is naturally connected with its nominative אֱלֹהִים. This latter word אֱלֹהִים has again a distinctive, which separates it from the following word. It might appear that a

(392) pause after the word *God* is misplaced; but it is the strictly logical division of the sentence. 1. *The fact of creation.* 2. *The things created.* It also lays the emphasis upon *God* as the Creator. *In the beginning, created God—the heavens, and the earth.* In the second example, the verb and nominative רָגַשׁוּ גוֹיִם are connected in the same way by a conjunctive accent. But in the second member, the similar connection between the verb and accusative is noted by a line between the words, which is called Makkeph. In this case the first word יִהְיֶה has no accent. The small perpendicular line to the left of the Segol is called Metheg (48), and shows that 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 בלילה ההוא נדדה שנת 1 Bällä'y'lāh hähû^a nād'dāh sh'nāth (394)
In the night the same fled the sleep
המלך ויאמר להביא את
hämm'lēch vāyyō'mēr l'hābhî^a ēth-
of the king and he said to bring the
ספר הזכרונות דברי
sē'phēr hāzzichrōnōth' dibhré'
book of the records the words of
הימים ויהיו נקראים לפני
hāyyāmîm' vāyyihyû' nikrāim' liphné'
days and they were read before
ב המלך: וימצא כתוב אשר
2 hämm'lēch. vāyyimmātsé' cāthūbh'
the king, and it was found written
הגיד מרדכי על־בנתנא
āshēr higgîd' Mōrd'chāi' yāl-Bighthā'nā
that had told of
ותרש שני סריסי המלך
vātlhē'rēsh sh'nē sār'isē' hämm'lēch
and two chamberlains of the king
משמרי הסף אשר בקשו
mishshōm'rē' hāssāph' āshēr
of the keepers of the threshold who
לשלח יד במלך
bikshû lishlōākh yād bāmm'lēch
sought to send a hand on the king
ג אַחַשְׁוֵרֶשׁ: ויאמר המלך
3 akhāshvērōsh. vāyyōmēr hämm'lēch
Ahasuerus. and said the king
מה־נעשה יקר וגדולה
māh-nāy^{asāh} y'kār ūg'dūlāh
what hath been done honour and dignity
למרדכי על־זה ויאמרו
l'Mōrd'chai yāl-zēh, vāyyōm'rū
to for this and they said
נערי המלך משרתי
nā'y^{arē}' hāmm'lēch m'shār'thāv
the young men of the king his servants
לא־נעשה עמו דבר:
lō-nā'y^{asāh}' yimmō dābhār'.
not have been done with him a thing.
ד ויאמר המלך מי בחצר
4 vāyyōmēr hämm'lēch mî bhēkhātsēr
and he said the king who in the court
והמן בא לחצר בית
v'Hāmān bā lākhātsār
and Haman was come to the court
המלך החיצונה לאמר
bēth-hämm'lēch hākhîtsōnāh lēmōr
of the house of the king the outer to say
למלך לתלות את־מרדכי
lāmm'lēch lithlōth ēth-Mōrd'chāi
to the king to hang Mordecai
על־העץ אשר־הכין לו:
yāl-hāyēts āshēr-hēchîn
upon the tree which he had prepared
lō.
for him.

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

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

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

Note 3. In verse 3, the word וַיֹּאמְרוּ, and in verse 4, the word הַתְּצִינָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

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

RUTH iii. 5.

וַתֹּאמֶר	אֵלֶיהָ	כָּל	אֲשֶׁר-	vättöměr	elèäh	cōl	ashēr-
				and she said	to her	all	that
תֹּאמְרִי	אֵלַי	אֶעֱשֶׂה:		töm'ri	elai	ëyesëh	
				Thou wilt say	to me	I will do	

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

וְעַתָּה	כִּי	אִמְנֵם	כִּי	אֵם	v'yättäh	cî	ömnäm	cî
					and now	that	it is true	that
גֹּאֵל	אַנְכִי				gōël	ānōchî		
					a redeemer	am I		

Here the fifth word **אם** has no vowel. The masoretic note 397 at the foot of the page is **כתִּיב וְלֹא קִרִּי**, 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 **נָאֵל** also has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

CHAP. XI. § 1. Verbs Double Ayin (עָ).

Example **סָבַב**, sābhābh, *to go about*. Paradigm: Appendix E, [pp. 17, 18.]

Short Paradigms.

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

Past Partcp. of Kal, sābhûbh.

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

	1 Perf.	3 Imperat.	4 Imperf.	
1 Kal	sābh	sōbh	yāsōbh	yissōbh
	sāb'bāh	sōb'bî	tāsōb'bî	tiss'bhî
	sābbō'thā	sūbbènāh	t'sūbbènāh	tissōbh'nāh
2 Niphal	nāsābh	hissābh	yissābh	
	nāsāb'bāh	hissābbî	tissā'bbî	
	n'sābbō'thā	hissābbènāh	tissābbènāh	

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

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

Imperf. with *Vav conversive* (*Kal*) vāyyāsōbh; (*Hiph.*) vāyyāsēbh.

400 a) The principal irregularity of these verbs is this, that before an *affirmative* the two *identical* letters of the root are pronounced as one, *doubled by strong Dagesh*, and that, even when a *full vowel* would regularly stand between them: סָבַבְי for סָבַבְי.

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

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

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 סָבַבְי; *Infin.* סָב for סָבַבְי; *Hiph.* הִסָב for הִסָבַבְי (comp. note on 5).

402 When the *affirmative* begins with a consonant (ג, ת), a vowel is inserted before it, in order to render audible the *Dagesh* of the final radical. This vowel in the *Perf.* is ו, in the *Imperat.* and *Imperf.* י: e. g. סָבַבְי, Imperf. תִּסָבְיָה (säbbô'thā, t'sübbènāh).

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

and of *Hiphil* and *Hophal*, which, in consequence of (403) the contraction, stand in a simple syllable (יִסְבּ instead of יִסְבֵּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יִסְבּ for יִסְבֵּב = יִסְבֵּב; *Imperf. Middle A*, יִמַּר for יִמַּרֵּר; *Hiph.* הִסְבֵּב for הִסְבֵּב, *Infin.* הִסְבֵּב for הִסְבֵּב; *Hoph.* הוֹסֵב for הִסְבֵּב. This long vowel (except ו in *Hophal*) is changeable †.

There is still another mode of constructing these forms (the 404 common one in *Chaldee*), which consists in a *sharp* pronunciation of the first syllable and a consequent doubling of the *first* radical by *Dagesh*: e. g. *Imperf. Kal* יִסְבּ for יִסְבֵּב, *Imperf. Hiph.* יִתֵּם for יִתְּמֵם, *Hoph.* יִכְּתֵת for יִכְתֵּת. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יִקְדֹּר, *they bow themselves* (from קִדְּר), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ו and י: e. g. תִּצְלֵנָה (from צִלְּל). The Paradigm exhibits this form by the side of the other in *Imperf. Kal*.

- a) The *tone* has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel (*āh, ū, ī*), but remains *before* them on the stem-syllable, as סְבִי.
- b) Before the other affirmatives, it rests upon the

† Many of these contractions are founded on more ancient forms than those of the regular verb. Thus יִסְבּ stands for יִסְבֵּב, with *ā* under the preformative, as in the regular Arabic form (Hebrew יִקְטֵל, from יִקְטֵל; the *ā* appears also in verbs *Pe guttural*, especially in verbs *Pe Aleph* and *Ayin Vav*). *Hiph.* הִסְבֵּב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אִקְטֵל, see Ges.); *Perf.* נִסְבּ for נִסְבֵּב; *Imperf. Niph.* יִסְבּ for יִסְבֵּב: comp. יִקְטֵל. See Ges.

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

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

ADDITIONAL REMARKS (for reference).

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

1) *Perfect* with *Kholem*.

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

☞ The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a *changeable* vowel, is *written defectively* (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbuts*, whenever it loses the tone; as *Infin.* רָן, *to rejoice* (Job), with suffix בְּחִקּוֹ, *when he founded*; *Imperat.* חֲנִי, *pity me*; *Imperf.* with *Vav* convers. וַיִּסָּב, with suffix וַיִּשְׂדֵם, *he lays them waste*.

b) *Niphal.*] Besides the most usual form with *Pathakh* in the second syllable, as given in the *Paradigm*, there is another with *Tsere*, and a third with *Kholem* (analogous to קָטַל, יָרָא, יָכַל), extending through the whole conjugation: (1) e. g. *Perf.* נִקַּל (also נִקַּל, *it is a light thing*; *Infin.* הִמָּס, *to melt*; *Partep.* נִמָּס, *wasted away*. (2) נִגְלוּ, *they are rolled together*; *Infin. absol.* הִבוּ, *be*

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

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

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

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

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

Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly regular: e. g. *Perf. Kal* בָּזַז, to plunder, *Plur.* בָּזְזוּ, בָּזְזוּ, (also בָּזְזוּ); *Infin.* סָבַב and סָב; *Imperf.* יִחַנֵּן, 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 סִבְּבֵנִי, סִבְּבוּ.

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

Vocabulary.

411 To curse, אָרַר, ārār.

To take prey; to spoil, plunder,
בָּזַז, bāzāz.

To roll, גָּלַל, gālāl*.

To cover, protect, גָּנַן, gānān.

To be weak, דָּלַל, dālāl.

To be silent, דָּמַם, dāmām.

To be clean, זָכַח, zāchāch.

To be wounded, † חָלַל, khālāl.

To be hot, חָמַם, khāmām.

To be gracious, חָנַן, khānān.

To be broken, חָתַח, khāthāth.

To beat (down); crush; to
rout, כָּתַח, cāthāth.To be completed or ended; to
cease, תָּמַם, tāmām †.

To lick, lap, לָקַק, lākāk.

To measure, מָדַד, mādād.

To melt; to faint, מָסַס, māsās ‡.

To be in bitterness, מָרַר, mārār.

To feel, מָשַׁשׁ, māshāsh.

To flee, נָדַד, nādād.

To turn oneself; to go round;
to surround, סָבַב, sābhābh.To cover, conceal; to protect,
סָכַח, sāchāch.To cast up a mound, a way,
סָלַל, sālāl.

To tie up; to bind, צָרַר, tsārār.

To be light; to be lessened or
abated, קָלַל, kālāl.

To shout (for joy), רָנַן, rānān.

To err, שָׁגַג, shāgāg.

To carry off; to spoil, שָׁלַל,
shālāl.To be desolate; to desolate,
שָׁמַם, shāmām.

Desolation, חֹרֵב, khōrēbh.

For ever, לְנֶצַח, lān'etsākh
(nētsākh, a subst. = strength,
perpetuity).

To destroy, נָתַשׁ, nāthāsh.

A door, דֹּלֶת, dēl'ēth.

Hinge, צִיר, tsîr.

Bed, { מִטָּה, mittāh (a n) ||
[מִשְׁכָּב, mīshcābh (a).* Also עָלַל, not used in Kal: in Poël, to affect painfully,
with לְ.

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

‡ In Hiph. to complete; to finish.

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

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

<p>Supplication, תַּחֲנוּן, tākhⁿnûn (pl. <i>ím</i> or <i>óth</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, מִסְפֵּד, mispēd(a). }</p> <p>First-born, בְּכוֹר, b'chôr (bā- chār, to be early).</p> <p>A dog, כְּלָב, cě'lěbh.</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 39.

- 1 412 הָאֹיֵב * | תָּמוּ חַרְבּוֹת לְנֹצַח וְעָרִים נִתְשָׁת אֲבָד זְכָרָם א)
- הָמָּה: 2 הִדְלַת תְּסוּב 21 עַל־צִירָה וְעִצֵּל עַל־מִשְׁתֵּי:
- 3 אָמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁפַּבְּכֶם וְדָמוֹ סָלַח: 4 דּוֹמְמָתִי
- נִפְשִׁי בְּגָמַל עָלַי אָמוֹ: 5 קָלוּ הַפְּיִם מֵעַל הָאָרֶץ:
- 6 עֵינַי עוֹלְלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירִי: 7 בָּנִי יַעֲקֹב
- יִבְזוּ הָעִיר: 8 וְשִׁפְכֵתִי עַל־בֵּית דָּוִד וְעַל | יוֹשֵׁב יְרוּשָׁלַם
- רוּחַ חוֹ וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקְרוּ וְסָפְדוּ
- עָלַי כְּמִסְפֵּד עַל־יָחִיד וְהִמְרָ עָלַי כְּהִמְרָ עַל־הַבְּכוֹר:
- 9 וְכוֹשׁ יֶלֶד אֶת־נִמְרֹד הוּא הֵחֵל לְהִיּוֹת † גִּבּוֹר בְּאָרֶץ:
- 10 גַּנּוּתִי אֶל־הָעִיר הַזֹּאת לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי:
- 11 בְּמָקוֹם אֲשֶׁר 6 לָקְדוּ הַפְּלָבִים אֶת־דָּם נְבוֹת יִלְקוּ
- הַפְּלָבִים אֶת־דָּמָךְ גַּם־אֶתָּה:

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

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

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

CHAP. XI. § 2. *Verbs Pe Nun.*

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

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

II. *a*) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *găsh* for *n'găsh*, שַׁׁ for נְשַׁׁ .

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

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

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

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

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

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

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

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

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

Short Paradigms.

[The regular forms are in italics.]

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

Past partcp. of Kal, nāgūsh.

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

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

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

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

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

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

421 *Cohortative.*] The *first person* of the *Imperfect* and the persons of the *Imperative* sometimes take a *paragogic He* (āh); this syllable has the tone wherever the affirmatives *ú, 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,
נִגַּשׁ, nāgāsh.

To bite, נִשָּׁךְ, nāshāch.

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

To look, נָבַט, nābhāt‡.

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

To forsake, נָטַשׁ, nātāsh.

To give, נָתַן, nāthān.

To fade, נָבַל, nābhāl.

To kiss, נָשַׁק, nāshāk.

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

To take, לָקַח, lākākh.

To overthrow, סָלַף, sālāph (in
Piël).

To tear, טָרַף, tārāph.

A lion, אַרְיָ and אַרְיֵה, *ri
and āryēh.

To crush, פָּרַק, pārāk.

A serpent, נָחַשׁ, nākhāsh
(decl. 4).

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

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

† In Hiphîl = to make clear (higgād).

‡ In Hiphîl: once in Piël.

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

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

Left hand, שְׂמֹאל, s'mōl.

To tremble, רָעַד, rā'äd. (422)

To smoke, עָשָׁן, 'āshān.

Season, עֵת, 'ēth (lit-tō, &c.).

Leaf, עֵלֶה, 'ālēh (decl. 9).

To divide; to sing hymns, זָמַר, zāmār.

Exercise 40.

- a) 1 צָדְקָה תִצְרַח תִּסְדֹּדֶרָךְ וְרִשְׁעָה תִסְלַף חַטָּאת: 1 423
 2 פְּוִיטְרָה כְּאַרְיֵה גַפְשִׁי פָּרַק וְאִין מִצִּיל: 3 וַיִּגְשׁוּ
 אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת: 6
 4 יְהִידֹן* גָּחַשׁ עַל־יְדֹרְךָ שְׂפִיפֹן עַל־אַרְח הַגִּישׁוֹ עֲקָבֵי־
 סוּס וַיִּפֹּל רַכְבּוֹ אַחֲזֹר: 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־
 אֶפְרַיִם בְּיָמֵינוּ מִשְׂמֹאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמֹאלוֹ מִיָּמִין
 יִשְׂרָאֵל וַיִּגְשׁ אֵלָיו †: 6 לְבָה לֹא־הִגִּדְתָּ לִּי כִי אֲשֶׁתְּךָ
 הִיא: 7 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל † וּמַעֲשֵׂה יָדָיו מְגִיד
 הַרְקִיעַ: 8 זְמָרוֹ לִיהוָה יִשָּׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתָיו:
 9 הַבַּיִטוֹ אֵלָיו וְנִהְרֹו וּפְנֵיהֶם אֶל־יְהוָה: 10 הַמַּבִּיט §
 לָאָרֶץ וְהִרְעֵד יַגַּע בַּהָרִים וַיַּעֲשֵׂנוּ:
 11 צָדְקַת תָּמִים תִּישַׁר דְּרָבּוֹ וַיִּבְרַשְׁעֵתוֹ יִפֹּל רִשְׁעֵ:
 12 שְׂמַע בְּנֵי מוֹסֵר אֲבִיךָ וְאֶל־תִּטַּשׁ תּוֹרַת אֲמֹךָ:
 13 כִּי לֹא־יִטַּשׁ יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב:
 14 וְהָיָה כִּיעֵץ שְׂתוּל עַל־פְּלִגְרֵי־מַיִם אֲשֶׁר פָּרִיו | יִתֵּן בְּעֵתוֹ וְעָלְהוּ

* Shall be.

† 228, p. 80.

‡ m'säppēr, 5, 3.

§ A partcp. descriptive of Jehovah.

- (423) | לֹא־יָבֹלֶה : 15 אָרַר אֶת־הַ מְוֹדָה־אֲדָמָה אֲשֶׁר פָּצַתָּהּ |
 אֶת־פִּיָּהּ לִקְחַת אֶת־דָּמִי אַחִיד מִיָּדְךָ : 16 וַיֹּאמֶר אֵלָיו
 אָבִיו נִשְׁהַגָּא * וְשָׁקָה־לִּי * בְּנִי וַיִּגַּשׁ וַיִּשְׁקֶלְלוּ : † 17 יִרְדָּף
 אוֹיֵב נַפְשִׁי וַיִּשָּׂג וַיִּרְמַס לְאָרֶץ חַי וְכַבֹּדִי לְעַפְרַיִם יִשְׁבֹּן
 סֵלָה : 18 וְאֶל־יִבְטַח אֶתְכֶם חֹזְקֵהוּ אֶל־יְהוָה :
 † 19 עָוִי אֵלֶיךָ אֹמְרָה כִּי־אֱלֹהִים מִשְׁנַבִּי אֱלֹהֵי חַסְדֵּי :

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 (^owast) 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, יִרְדָּף.

‡ *O my strength!* Another reading is *yūzzō*.

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

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

Example. אָכַל, *āchāl*, to eat: see Appendix E, p. 21.

Short Paradigms.

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

(as verbs *Pe guttural*)

Past Partcp. of Kal, āchûl.

Infin. absol. 1) āchôl; 2) hēāchōl.

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

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

אָכַל, *āchāl*, to eat.

אָפַה, *āphāh*, to bake.

אָמַר, *āmār*, to say.

אָבַה, *ābhāh*, to be willing.

אָבַד, *ābhād*, to perish.

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

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

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

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

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

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

Vocabulary.

- | | |
|--|--|
| <p>432 To kiss, נִשַּׁק, nāshāk (in both <i>Kal</i> and <i>Piël</i>).</p> <p>To burn, בָּעַר, bā'ēār.</p> <p>To prove, בָּחַן, bākhān.</p> <p>To draw-near, קָרַב, kārābh, with עַל, upon = for the purpose of <i>falling upon</i>; of attacking.</p> <p>To divide, חָלַק, khālāk.</p> <p>A little, *מְעַט or מְעַט, m'ēāt or m'ēāt (from מְעַט, to be small, or few).</p> <p>Expectation, תּוֹחֵלֶת, tōkhē-lēth (a w y); yākhāl, to wait, expect.</p> <p>Joy, שִׂמְחָה, simkhāh (sā-mākh, to shine bright).</p> | <p>Hope, expectation, תִּקְוָה, tik-vāh (kāvāh, to wait for, hope in).</p> <p>For ever, לְנֶצַח, lānētsākh (nētsākh = truth, perpetuity).</p> <p>A fig-tree, תְּאֵנָה, t'ēnāh.</p> <p>Form, תֹּאֵר, tōār (tāār, to be drawn, marked).</p> <p>Countenance, מְרֵאָה (α), mārēh (decl. 9, a); rāāh, to see.</p> <p>Except, בִּי־אִם, cī-im, (ni-si, properly quod si).</p> <p>An evil-doer, מְרַע, mērā'ē (partep. Hiph. of רָעָה, to be evil).</p> <p>A wolf, זֵבֵב, z'ēbh.</p> <p>Booty, עַד, 'ād.</p> <p>Prey, שָׁלַל, shālāl.</p> |
|--|--|

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

Exercise 41.

a) 1 433 כִּי־יִדְעַ3 יְהוָה דְרָךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד׃
 2 נִשְׁקוּ־בָר פְּדִיאֲנֶךָ וְתֵאבְדוּ דְרָךְ * כִּי־יִבְעַר כַּמְעַט אֶפֶס
 אֲשֶׁר־י בְּל־חֹסֶי + בּוֹ׃ 3 תִּזְחַלֵּת צְדִיקִים שְׂמִיחָה וְתִקּוֹת
 רְשָׁעִים תֵּאבֵד׃ 4 עַד־כּוֹזְבִים יֵאבֵד וְאִישׁ שָׁמַע לִנְצַח
 יִדְבֵר׃ 5 נִצֵּר תֵּאָנֶה יֹאכַל פְּרִיָה וְשֹׁמֵר אֲדָנָיו יִכְבֵּד׃
 6 וְעֵזֹב כָּל־אֲשֶׁר־לּוֹ בְּיַד יוֹסֵף וְלֹא־יִדַע אֶתֹּו מִאֲוֹמָה † כִּי
 אִם־הִלָּחֵם אֲשֶׁר־הוּא אֹכֵל וְיֵהִי יוֹסֵף יִפֶּה תֹאֵר וְיִפֶּה
 כּוֹרֵאָה׃ 7 בְּקָרֵב עָלַי | מִרְעִים לֹאֲכַל אֶת־בְּשָׂרֵי צֵרִי §
 וְאֵיבֵי לִי הִמָּה כִּשְׁלֹו וְנִפְלוֹ׃ 8 בְּגִימִיו זָאֵב יִטְרֹף בַּבֶּקֶר
 יֹאכַל עַד וְלַעֲרֹב יִחַלֵּק שֶׁלֶל׃ 9 שְׁלַחֹו מִכֶּם אֶחָד וְיִקַּח
 אֶת־אֲחִיכֶם וְאֶתֶם הֵאסְרוּ וְיִבְחַנּוּ דְבַרִּיכֶם הֵאמַת אֶתְכֶם
 וְאִם־לֹא חַי || פִּרְעֹה כִּי מִרְגָּלִים אֶתֶם׃ וַיִּאָּסֶף אֶתֶם אֶל־
 מִשְׁכַּן שְׁלֹשֶׁת יָמִים׃

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

* The way = *as to your way*.

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

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

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

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

¶ *הַשִּׂיאָנִי* (from נִשָּׂא *Hiph.* הַשִּׂיאָ).

- (433) devoureth one as well as another *. 5. I will say, Thou °art my servant, whom I have chosen. 6. The woman ate the bread which (°belonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

CHAP. XI. § 4. *Verbs Pe Yod* (פִּי). *First Class, or Verbs originally פִּי*.

E. g. יָשַׁב, *yāshābh*, to dwell. Paradigm : see Appendix E, p. 22.

Short Paradigms.

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

6 Past Partcp. of Kal, yāshūbh.

Fut. Apoc. (Jussive), yōshēbh.

Fut. Vav convers. (Kal), vayyē'shēbh.

Inf. absol. { Kal, yāshōbh.
Hiph. hōshībh or hōshēbh.

Normal Forms.

Kal Imp. shēbh, sh'bhî, shēbh'nāh ; or, y'rāsh, yirshî, y'rāsh'nāh.

<i>Hiphîl</i>	{ Perf.	hōshībh	hōshī'bhāh	hōshābh'tā
	{ Imperat.	hōshēbh	hōshī'bhî	hōshēbh'nāh
	{ Imperf.	tōshībh	tōshī'bhî	tōshēbh'nāh

- 435 Verbs *Pe Yod* are divided into two, or even three, classes: (1) those verbs which have properly a *Vav* ‡

* Say: 'as this so that.' כֹּזֵה וְכֹזֵה; the כ taking *Kamets* as coming immediately before a tone-syllable.

† אֵלַיָּהּ, Imperf. of עָלָה (h).

‡ In Arabic they are written with و.

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

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

(*Pe Yod* = *Pe Vav*.)

KAL.] A) *Infin. constr., Imperat., Imperf.*—About 437 half of these verbs have the feeblest forms: (1) *shē'bheth*, (2) *shēbh*, (3) *yēshēbh*.

- 1) *Imperf.* In *yēshēbh* (יֵשֵׁב) the second *ē* is only lengthened by the *tone*, and may be shortened to *Segol* and *vocal Sh'va*; the *ē* in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.
- 2) *Imperat.* יֵשֵׁב is from יֵשֵׁב, by omission of the feeble '.
- 3) *Infin.* שָׁבַת is shortened in the same way, and takes the fem. ending תִּצְּבֵי, which again gives to the form more length and body.

B) The other half of these verbs are inflected with 438 stronger forms, having the *Imperf. Middle A*, and retaining the *Yod* at the beginning; but in the *Imperf.* only as *quiescent*, or as resolved into the vowel *i*.

Imperat. יֵרֵשׁ and *Infin.* יֵסֹר retain the ' as a *consonant*, but in *Imperf.* יֵרֵשׁ it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439
 פִּן is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ך in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one *with*, the other *without Yod*.

- 440 a) The original *Vav* always appears in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphil*, in *Kholem*; throughout *Hophal* in *Shurek*: as נוֹשֵׁב (for נוֹשֵׁב), הוֹשִׁיב (for הוֹשִׁיב), הוֹשֵׁב (for הוֹשֵׁב).
- b) In the *Infin.*, *Imperat.*, and *Imperf.* *Niphal*, ו remains as a consonant, and the inflexion is regular.
- c) It also retains its power as a consonant in the *Hithpaël* of some verbs: e. g. הִתְיַדַע from יָדַע.
- 441 The other forms, with few exceptions, are regular.
- 442 In those forms in which *Yod* does not appear, these verbs may be distinguished, in the *Imperf.* of *Kal* by the *Tsere* under the preformatives, in *Niphal*, *Hiphil*, and *Hophal*, by the *Vav* (ו, וּ, וֹ) before the second radical. Forms like שָׁבַת, שָׁבָת, they have in common with verbs *Pe Nun*. *Hophal* has the same form as in verbs *Double Ayin* and *Ayin Vav*.
- 443 a) The *Infin.* of *Kal* without the radical *Yod*, has very seldom the masculine form like יָדַע, to know, or the feminine ending הַּ like לָדָה, to bear.
- b) With a guttural the latter takes the form * ת־ָּ instead of ת־ָּ: e. g. יָדַעַת, to know. Examples of the regular full form occur with *suffixes*, יִסְדּוּ, יִסְדּוּי. This full form seldom takes the feminine ending, as יִכְלָתַי, to be able.
- 444 The *Imperat. Kal* often has the lengthening הַּ, as שִׁבְהַּ, sit; רִדְהַּ, descend. From יָהַב, to give, the lengthened *Imperat.* is הִבְהַּ, fem. הִבְיַּ, plur. הִבּוּ, with accented *Kamets*, owing to the influence of the guttural.
- 445 a) The *Imperf.* of the form יִשֵּׁב takes *Pathakh* in its final syllable, when it has a guttural, as יִדַּעַ, also הִתְיַדַּע.

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

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

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

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

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

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

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

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

Vocabulary.

449 To know, יָדַע, yādā'.	Want, poverty, מַחְסוֹר, mākhsôr.
To bear; to beget, יָלַד, yālād.	Only, אֶחָד, äch.
To add, יָסַף, yāsāph.	Proud, גִּאָוֶה, gē'eh (pl. גִּאִים).
To come down, descend, יָרַד, yārād.	Widow, אֵלְמָנָה, älmānāh.
To profit, יָעַל, yā'äl.	Instruction, לִקְחָה, lë'kākha (prop. taking speech; lākakh, to take).
To dwell, יָשַׁב, yāshābh.	Adversity, צָרָה, tsārāh (ω), decl. 10; tsārār, to bind.
To save, יָשַׁע, yāshā'.	Corner, פִּנָּה, pinnāh (d ω), decl. 10.
To set up, erect, establish, [נָצַב], nātsābh, in Hiph.	Roof, גָּג, gāg (decl. 8, a).
Treasure, אוֹצָר, ôtsār (pl. אוֹצְרוֹת).	Fellowship, חֶבֶר, khëbhër.
To conceal, כָּסַה, cāsāh.	Generation, age, דּוֹר or דֹּר, dôr or dôr (decl. 1).
To withhold, חָשַׁךְ, khāsäch.	

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 : † דְּהִלְךָ תִּמְוִים יוֹשַׁע וְנַעֲקֹשׁ * דְּרָכִים יִפּוֹל בְּאַחַת † :
: לֹא־יִוָּעִלוּ אוֹצְרוֹת רָשַׁע וְצַדִּיקָה תִּצְלִי מִמּוֹת :

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

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

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

3 (450) בְּרַכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה :

4 אָוֶל בַּיּוֹם יִדְעַע בְּעֵסוֹ וְכִסָּה קָלוֹן עָרוֹם : 5 יֵשׁ מִפְּזוֹר

וְנוֹסֵף עוֹד וְחִשְׁדָּ מִיֶּשֶׁר אֲדָלְמַחֲסוֹר : 6 בַּיִת גָּאִים יִסָּה

יְהוָה וַיִּצָּב גְּבוּל אֱלֹמֶנָה : 7 לֵב חֲכָם יִשְׁפִּיל פִּיהוּ

וְעַל־שִׁפְתָיו יִסִּיף לָקַח : 8 בְּכָל־עֵת אֲהַבֶּה הָרַע וְאֵח

לְצָרָה יוֹלֵד : 9 טוֹב לְשַׁבֵּת עַל־פְּנֵי־גַג מֵאֲשֶׁת * מְדוֹנִים *

וּבֵית חֶבֶר † : 10 וְאֲנִי תָמִיד אֵיחַל וְהוֹסַפְתִּי עַל־כָּל־

תְּהַלְתֶּךָ : 11 יָמִים עַל־יְמֵי־מַלְךְ 21 תּוֹסִיף שְׁנוֹתָיו כְּמוֹ־דָר

וְדוֹר : 12 רָדָה † אֵלַי אֶל־תַּעֲמֹד :

- b) 1. A fire is kindled in (ב) my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appeared §. 3. Cursed (°be) the day on (ב) which I was born. 4. My days have declined || as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old ¶ when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary. 9. Write down the short Paradigms of *yālād*, to bear (including *Piēl* and *Pual*).

* מְדוֹנִים,

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

‡ Imperat. with ה paragogic.

§ וְתִרְאָה, Imperf. Niph. of רָאָה.

|| נָטַי, Partcp. Pass. of *nātāh*.

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

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

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

Paradigms of Verbs properly Pe Yod.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
451 1 Kal	yātābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 Hiph.	hētābh	hētābh	hētēbh	yētābh	mētābh

Past Partcp. of Kal, yātūbh.

452 The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:

453 *Kal.*] In the *Imperf.*, *Imperat.*, and *Infin.* the radical ' is retained (*Infin.* יָטַב), being in the *Imperf.* *Middle A* quiescent as *i*: e. g. *yītābh* (יִיטַב), the *Pathakh* of which becomes *Segol*, when the tone moves back, as וַיִּקְוֶז, and he awoke.

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

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יָלִיל, as יִיָּלִיל, he wails; אֲיָלִיל, I wail; תִּיָּלִילוּ, ye wail: once even in *Imperf. Kal*, יָדַע, from יָדַע. So יִיטִיב; this anomaly is explained by supposing, that the ' of the simple form was superficially taken to belong to the stem.

B. *Third Class, or Contracted Verbs Pe Yod.*

456 a) The *Yod* of these verbs does not quiesce in long *i* or *e*, but is assimilated like *n*. Some verbs are exclusively of this class.

- b) Others have two forms; in one the *Yod* is assimilated, in the other it quiesces, as יִצֵק, *to pour*, Imperf. יִצֵק and וַיִּצֵק; יִצֵר, *to form*, Imperf. וַיִּצֵר and יִצֵר; יִשֵר, *to be straight*, Imperf. יִישֵר and יִשֵר.

Verbs of this class (which seldom occur) are inflected like 457 verbs *Pe Nun*, for which they may easily be mistaken by the learner. When, therefore, a form has not a root *Pe Nun* in the Lexicon, he should look for one of this class.

Vocabulary.

To be good, יֹטֵב, yātābh *.	To howl, יֹלֵל, yālāl.	458
To awake, יֹקֵץ, yākāts.	To sleep, יֹשֵן, yāshān.	
To suck, יֹנֵק, yānāk †.		

a) Verbs exclusively of the contracted form :

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

b) Verbs with two forms :

To pour, יֹצֵק, yātsäk (Imperf. yitstsök; and with Vav. conv. väyyēʿtsök).	
To form, יֹצֵר, yātsär (Imperf. väyyîtsër [c. Vav conv.] and yitstsör).	
To be straight, יֹשֵר, yāshär (Imperf. yîshär and yishshär).	

To bubble-out, נֹבֵעַ, nābhäw †.	Afflicted, נֹכַח, nāchē ^a (fem. נֹכַחַת).
Joyful, עֹמֵחַ, sāmēākh (from sāmākh, to shine bright; be glad).	Horned, מֹקְרִין, mäkrin §.
A cure, גֹּהֵה, gēhäh.	Sea-monster, תַּנִּין, tānnin (pl. only).

* In Hiph. *to seem good; to please; also, to make good; do good.*

† In Hiph. *to give suck; suckle.*

‡ In Hiph. trans. *to pour forth.*

§ Prop. Hiph. partecp. for mäkrin; kērēn, a horn.

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

Ostrich, יַעַן, yāēn.

To plant, נָטַע, nātäc.

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

Exercise 43.

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

b) 1. We will sleep and dream in the night. 2. In † the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth †. 5. If ye forsake the Lord, and serve a strange god §, he will consume ||

* 3, 4, n.

ב. †.

† To the earth, אֶרֶץ : respecting the ה, see 175, c.

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

|| He will consume, וְכָלָה.

you according as * he hath done you good. 6. The men † shall (459) lament, and all the inhabitants ‡ of the land shall howl. 7. Noah will awake from wine, and know what § Ham has done. 8. The potter ¶ formeth the vessel. 9. My people shall be taken ¶, and their rulers ** shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this ††.

CHAP. XI. § 6. Feeble Verbs Ayin Vav.

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

Short Paradigms.

	1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp.	460
1 Kal	kām	kûm	kûm	yākûm	kām	
2 Niphal	nākôm	hikkôm	hikkôm	yikkôm	nākôm	
3 Pilel	kômēm	kômēm	kômēm	y'kômēm	m'kômēm	
4 Pulal	kômām	kômām	(none)	y'kômām	m'kômām	
5 Hiphil	hēkîm	hākîm	hākēm	yākîm	mēkîm	
6 Hophal	hūkām	hūkām	(none)	yūkām	mūkām	

Past Partcp. of Kal, kûm.

Imperf. Apoc. (Kal) yākôm; (Hiph.) yākēm.

Imperf. c. Vav conv. (Kal) vāyyā'kôm; (Hiph.) vāyyā'kēm.

Infin. absol. (Kal) kôm; (Hiph.) hākēm or hākêm. In Niphal as Infin. constr.

* According as, אַחֲרֵי אֲשֶׁר, after that which.

† אָדָם, used collectively for the plural.

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

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

** Partcp. Kal of כָּשַׁל, to rule. †† As—this, בְּאֲשֶׁר.

Normal Forms.

461		{	<i>Perf.</i>	kām	kāmāh	kām'tā
	1 <i>Kal</i>	{	<i>Imperat.</i>	kúm	kú'mî	kôm'nāh
		{	<i>Imperf.</i>	yākúm	tākú'mî	t'kúmènāh
	2 <i>Niph.</i>	{	<i>Perf.</i>	nākôm	nākô'māh	n'kúmô'thā
		{	<i>Imperat.</i>	hikkôm	hikkô'mî	
		{	<i>Imperf.</i>	yikkôm	tikkô'mî	tikkôm'nāh
	3 <i>Hiph.</i>	{	<i>Perf.</i>	hēkîm	hēkîmāh	h'kîmô'thā
		{	<i>Imperat.</i>	hākēm	hākí'mî	
		{	<i>Imperf.</i>	yākîm	tākí'mî	tākēm'nāh
	4 <i>Hoph.</i>		<i>Perf.</i>	hūkām	húk'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.* (*kāvúm* =) *kúm*; *Infin. absol.* (*kāvôm* =) *kôm*. Hence the root always appears as a *monosyllable*.

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

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

b) The verb *middle O* takes the form of אָזַח (from אָזַח), *he was ashamed*.

464 The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59—61): e. g. *yākúm* for (464) *yākóm*; *hēkím* for *hikvím*; *húkām* for *hūkvām*.

This vowel is *changeable*, and becomes *Sh'va* when the tone 465 is thrown forward*: e. g. with the full plural form (with *n* *epenthetic*) of the *Imperf.* יָמוּתוּן, *they will die*.

The *ú* in *Hophal* is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus *hūkvām* becomes by transposition *hūvkām*, hence *húkām*.

- a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became *obsolete* in the regular verb: e. g. *Imperf. Kal*, *yākúm* for *yākóm*; *Partep. kām* for *kāvām* (aft. an original form *kātāl*).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as *yēbhōsh* (aft. the regular *Imperf. yibrōsh*).
- c) The *ó* in *Niphal* comes from *va* (= *na*): *nākóm* from *nākvām*; *Imperf. yikkóm* from *yikkāvām*.

In the *Perf. Niph.* and *Hiph.* the harshness of pro- 468 nunciation in such forms as *nākómtā*, *hēkám̄tā*, is avoided by the insertion of *ó* before the affirmatives of the first and second person. For the same purpose (יָ) è is inserted in the *Imperf. Kal* before the termination *nāh*. These inserted syllables take the tone and shorten the preceding vowels, as *nākóm*, *n'kúmóthā*; *hēkím*, *h'kímóthāh*; also *h'kēmóthā*, *t'kúmè'nāh*.

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs *Double Ayin*, is not thrown forward upon the affirmatives *āh*, *ú*, *í*, except with the full plural form (with *epenthetic n*) יָקוּמוּן. In those persons which take affirmatives without *epenthesis* (see 477), the accentuation is regular, as יָקָמוּ; so in *Hophal*, הוּקָמוּ. For the tone on *í* and יָ see 468.

* Hence before Suff. יָמִיתָנּוּ, *he will kill him*.

470 The conjugations *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly *Ayin Vav*. The only instance in which the *Vav* remains as consonant is עִוֵד, *to surround*, the *Piël* of עוֹד (but see 476). In some others י has taken the place of ו, as in קַיִם from קוּם, חַיִב from חוּב; forms which belong to the later Hebrew*. On the contrary, the unfrequent conjugation *Pilel*, with its Passive and Reflexive (*kitlël* or *kitläl*; Pass. *kütläl*, Reflex. *hithkätlël*), is the common form employed in the signification of *Piël*, and as a substitute for it: e. g. קִיַם, *to raise up*, from קוּם; רוּיַם, *to elevate*, Pass. רוּיַם, from רוּם; הִתְעוּרַר, *to rouse oneself*, from עוּר. Less frequent is the conjugation *Pilpel*: e. g. בִּלְלַל, *to sustain, to nourish*, from בוּל.

471 Of these unusual conjugations the Paradigm exhibits only *Pilel* and *Pulal*, from which the reflexive (*Hithpaël*) is readily formed.

REMARKS.

472 I. *Kal*.] Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Partcp.* the same †, the following are examples: 1) *mûth* (*to die*); *Perf.* *mēth* (*for māvēth*), *mē'thāh*, *māt'tî*, *māth'nû*; *Partcp.* *mēth*. 2) *bûsh* (*to blush*); *Perf.* *bôsh* (*for bāvōsh*), *bô'shāh*, *bōsh'tî*, *bōsh'nû*; *Partcp.* (*pl.*) *bōshîm*.

473 a) In the *Infin.* and *Imperat.* of some verbs, ׀ always quiesces in *Kholem* (as בוא, טוב, אור).

b) In most verbs, however, it quiesces only in *Shurek*; but even in these the *Infin. absol.* has ׀ in the final syllable (after the form קטול), as קיִם יְקוּמוּ, *surgendo surgent*.

c) Those verbs which have ׀ in the *Infin.* retain it in the *Imperf.*, as יבוא.

d) In one verb alone the preformatives of the *Imperf.* have 'Tsere, viz. בּוּשׁ, *Imperf.* יבּוּשׁ (for יבּוּשׁ).

* Having been borrowed from the Aramæan.

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

In the *Imperat.* with affirmatives (קֹמוּ, קוּמוּ) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with הַ־] has, on the contrary, the tone usually on the last syllable (קוּמָה, שׁוּבָה), with a few exceptions where the word is *Milel*.

- a) The shortened *Imperf.* as *Jussive* has the form יִקֹּם (very 475 seldom יִקֹּם, יִקֹּם).
- b) So in poetic language as *Indicative*, as יִרָם, יִתָּרָם, *he, it, shall be high*.
- c) After *Vav conversive*, and *before* words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Kamets-Khatuph*, as יִקֹּם לְךָ, וְיִקֹּם.
- d) In *Pause*, however, the tone remains on the last syllable, as וְיָמָה.
- e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וְיִסָּר, and *he turned aside* (from סוּר).

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

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

III. *Hiphil.*] Examples of *Perf.* without the *epenthetic* ה: 477 הִנְפַתְתָּ, *thou liftest*; הִכַּתָּהּ, *thou killest*; and even הִמַּתֶּם (Num. xvii. 6, &c.).

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

- a) The shortened *Imperf.* has the form יִקֵּם, as וְיִסָּר, *that he 479 may take away*.
- b) After *Vav conversive* the tone is drawn back upon the penultima, as וְיִפֹּץ, וְיִרָם, and *he scattered*.
- c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וְיִסָּר, and *he removed*.

(ADDITIONAL REMARKS.)

- 480 IV. On account of the intimate relation between verbs *Ayin Vav* and verbs *Double Ayin*, it is necessary, in analyzing forms, to note particularly the points in which these classes *differ*. Several forms are exactly the same in both: e. g. *Imperf. Kal* with *Vav conversive*; *Pilel* of עו" and *Poël* of עע". Hence it is, that they often borrow forms from one another, as in *Kal*, בַּז, *he despised* (*Perf.* of בּוּז, as if from בַּז); טַח, *he besmeared* (for טָח).
- 481 In common with verbs עע", those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסִּית, *to incite*, *Imperf.* יִסִּית (also יִסִּית, הִסִּית); וַיִּתֵּר, *and he shows the way* (also וַיִּתֵּר); sometimes with a different meaning, as הִנִּיחַ, *to cause to rest, to give rest*, הִנִּיחַ, *Imperf.* יִנִּיחַ, *to set down, to lay down*; יִלִּין, *to spend the night, to abide*; מִלִּין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמּוּל), *to be circumcised*; with a guttural, נִעִיר; *Hiph.* הִזִּיל, *to despise*, יִלְיוּ*.
- 482 Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular: e. g. חָוַר, *to be white*, *Imperf.* יִחָוַר; גָּוַע, *to expire*, *Imperf.* יִגָּוַע; particularly all verbs that are also לה", as צָוָה; *Piël*, צִוָּה, *to command*; קָוָה, *to wait*, &c.

* Here belong some forms of verbs *Pe guttural* with *Dagesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered: viz. וַתַּחֲשׁ for וַתַּחֲשׁ, *and she hastens* (from חָשׂה); וַתַּעֲט, וַיַּעֲט (from עָט, עָט, *to rush upon*. G.).

Vocabulary.

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

Exercise 44.

- 1 484 פִּרְצֵת כָּל־גְּדֵרֹתָיו שִׁמַּת מִבְצָרָיו מִחֲתָה: 2 יְהוָה
 בְּחִכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבּוּנָה: 3 הִבִּינוּ פְתָאִים
 עֲרַמָּה וְכִסִּילִים הִבִּינוּ לֵב: 4 טוֹב יִפִּיק רִצּוֹן מִיְהוָה
 וְאִישׁ מִזְמוֹת יִרְשִׁיעַ: 5 לֹא־יִכּוֹן אָדָם בְּרִשְׁעוֹ וְשָׂרֵשׁ
 צְדִיקִים בְּלִימוֹט: 6 אִשֶּׁת הַיָּל עֲטָרַת בְּעֵלָהּ וְכִרְקַב
 בְּעֲצֻמוֹתָיו מִבִּישָׁה: 7 בּוֹ לְדַבֵּר יִחַבֵּל לוֹ || וַיִּרָא מִצְוָה

* In Hiph. to make ashamed.

† Same in Hiph., but also to make to understand; to teach.

‡ In Hiph. to return, restore; in Piël, to lead back, restore.

§ In pl. g'drôth or g'dērôth.

|| He who fears (partep.).

הוֹא יִשְׁלַם : 8 תִּירַת הַכֶּם מִקֹּר חַיִּים לְסֹר מִמִּקְשֵׁי (484)
 מוֹת : 9 חֲכַמַּת עָרוֹם הִבִּין דִּרְבּוֹ וְאוֹלַת כְּסִילִים מִרְמָה :
 10 אוֹלִים יִלְיִן אֲשֶׁם וּבִין יִשְׂרִים רָצוֹן : 11 וַיִּשְׁימוּ לוֹ
 לְבָדוֹ וְלֵהֶם לְבָדֵם וְלַמִּצְרִים הָאֲנָלִים אֶתוֹ לְבָדֵם פִּי לֹא
 יוֹכְלוֹן הַמִּצְרִים לֶאֱכֹל אֶת־הָעֵבְרִים לֶחֶם פִּי־תוֹעֵבָה הוּא
 לַמִּצְרִים : 12 גַּל אֶל־יְהוָה מַעֲשֵׂי־ךָ וַיִּפְנּוּ מִחֲשִׁבְתֶּיךָ :
 13 וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ פָּעַת חַיָּה וְהִנֵּה־בָן לְשָׂרָה
 אֲשֶׁתְּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו :
 14 וּכְסָף מִשְׁנֵה קָחוּ בַיְדֵכֶם וְאֶת־הַכֶּסֶף הַמּוֹשָׁב בְּפִי
 אֲמַתְחִיתֶכֶם תִּשְׁיבוּ בַיְדֵכֶם אוֹלֵי מִשְׁנֵה הוּא : 15 וְאֶת־
 אַחֲיֶכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ :

b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (*Hiph.*) to the land of your fathers.

CHAP. XI. § 7. Verbs Ayin Yod.

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

Short Paradigms.

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

Past Partep. of Kal, bûn.

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

Normal Forms.

Kal	{	<i>Perf.</i>	bān	bā'nāh	bā'ntā	486
		<i>Imperat.</i>	bîn	bî'nî		
		<i>Imperf.</i>	yābhîn	tābhî'nî	t'bhînenāh.	

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

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

- (488) (*denom.* from לַיָּל), to spend the night; *Infin.* also לָוּן; שָׁיִם, to place; *Infin.* also שׂוּם; *Imperf.* יִשָּׂיִם; once יִשׂוּם. In other verbs one of the two is the predominant form, as גָּיַל, to exult (גָּוַל only once, Prov. xxiii. 24). But few are exclusively עָי, as רִיב, to contend; שָׂיַת, to set; שָׂיֵשׁ, to rejoice.
- 489 The old Grammarians referred all these forms to verbs עָו, which it may, indeed, in some cases be right to do.
- 490 The Pdm. App. E, p. 25, is placed by that of verbs עָו, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
- 491 The *Imperf. apoc.* is יִבֹּן; with retracted tone it takes the form יִרְבֵּן לוֹ. So with *Vav convers.* וַיִּשָּׂם, and he placed; וַיִּבֹּן, and he perceived.
- 492 As *Partcp. act. Kal* we find once לָוִן, spending the night (Neh. xiii. 21); *Part. pass.* שָׁיִם or שׂוּם, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָא scarcely ever suffer their א to quiesce, and hence are irregular only as verbs with *Ayin guttural*. Yet in the *Perf.* of the very common verb שָׂאַל, to ask, the feebleness of the א reduces the *ä* under it to (־), and in a closed syllable to (־) and (־), when the syllable is toneless, and no full vowel precedes the א (just as in some verbs פִּי); so with suff. שָׂאַלְךָ, שָׂאַלְתִּיהוּ, שָׂאַלְנוּ, 2 pl. שָׂאַלְתֶּם; also in *Hiph.* (1 Sam. i. 28).

Vocabulary (exclusively עָי).

Of this kind are :

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

Exercise 45.

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

b) 1. Plead with * your mother, plead : for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

CHAP. XI. § 8. Verbs Lamed Aleph.

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

Short Paradigms.

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

Past Partcp. of Kal, mātsû^a.

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

* ב.

† וַיֵּצֵא, and went out.

‡ To be rendered by נָתַן.

§ Hiphîl.

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

Normal Forms.

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

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

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

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

500 The *Imperf.* and *Imperat. Kal* have *A* after the analogy of verbs *Lamed guttural*.

501 Also before affirmatives beginning with a consonant (ת, נ) **א** is *not heard* (*quiesces* in the *Perf. Kal*, in *Kamets*, מִצְּאָת; in the *Perf.* of all the other conjugations, in *Tsere*, נִמְצְאוּת; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, מִצְּאֲנָה, תִּמְצְאוּנָה †).

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

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

* *a* in Italics is quiescent.

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

REMARKS.

Verbs middle E, like מלא (mālē), to be full, retain Tsere in 504 the other persons of the Perf., as מלאתי. Instead of מצאה is sometimes found the (Aramæan) form קראת for קראת, she names.

The Partep. fem. is commonly, by contraction, מצאת, seld. 505 מצאת, and defectively written יוצת (from יוצא).

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

Vocabulary.

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

Exercise 46.

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

(508) מִשְׁפָּט׃ לְהִנְחִיל אֶהְבֵּי יֵשׁ וְאַצְרִיתֵיהֶם אִמְלֵא׃ 6 מִצְּאֵי
 מִצְּאֵי חַיִּים וַיִּפֶּק רָצוֹן מִיְהוּה׃ וַחֲטָאֵי חִמְס נִפְשׁוּ כָּל־
 מִשְׁנֵאֵי אֶהְבוּ מוֹת׃ 7 * אֶל־תִּהְיֶי בְּסַבְּאֵי־יִין † בּוֹזְלֵי
 בְּשֵׁר לָמוּ׃ כִּי־סַבְּא וְזִלְל יוֹרֵשׁ וְקָרְעִים תִּלְבֵּי־שׁ נִוְמָה׃
 8 עַל־כֵּן | כָּל־פְּקוּדֵי † כָּל יִשְׂרָאֵלִי כָּל־אַרְח שְׂקָר שְׁנֵאתִי׃
 9 אֱלֹהִים § בָּאוּ גוֹיִם | בְּנַחֲלֹתֶךָ טָמְאוּ אֶת־הַיְכָל קִדְשְׁךָ
 שְׁמוֹ אֶת־יְרוּשָׁלַם לְעַיִם׃ נִתְּנוּ אֶת־נִבְלַת עֲבָדֶיךָ מֵאֵכָל
 לְעוֹף הַשָּׁמַיִם בְּשֵׁר חֲסִידֶיךָ לְחִיתוֹ־אַרְצֶ׃ שְׁכָנוֹ דָּמָם |
 כַּפִּיִם סְבִיבֹת יְרוּשָׁלַם וְאֵין קוֹבֵר׃ 10 וַיַּעַשׂ אֶת הַפִּיזוֹר
 נַחֲשֵׁת וְאֵת כְּנֹו נַחֲשֵׁת בְּמֵרָאֵת || הַצְּבָאֵת אֲשֶׁר צָבְאוּ
 פֶתַח אֶהֱל מוֹעֵד׃

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

* *Be not thou (ne sis):* from hāyāh.

† *Those who squander their own body,* i. e., voluptuous
 profligates (Gesenius, Maurer). Others (as Rosenmüller) trans-
 late it in the same sense as the English Bible: *riotous eaters of
 flesh.*

‡ (Of) *every kind* (Maurer).

§ *Have come; בּוֹא, to come.*

|| (Of the women) *assembling.*

¶ *שְׁנֵאתִי מוֹסֵר* (Prov. v. 12).

CHAP. XI. § 9. Verbs Lamed He.

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

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	<i>gālāh</i>	<i>g'lôth</i>	<i>g'lēh</i>	<i>yiglēh</i>	<i>gôlēh</i>	509
2 <i>Niph.</i>	<i>niglāh</i>	<i>higgālôth</i>	<i>higgālēh</i>	<i>yiggālēh</i>	<i>niglēh</i>	
3 <i>Piël</i>	<i>gillāh</i>	<i>gällôth</i>	<i>gällēh</i>	<i>y'gällēh</i>	<i>m'gällēh</i>	
4 <i>Pual</i>	<i>güllāh</i>	<i>güllôth</i>	(none)	<i>y'güllēh</i>	<i>m'güllēh</i>	
5 <i>Hiph.</i>	<i>higlāh</i>	<i>hāglôth</i>	<i>hāglēh</i>	<i>yāglēh</i>	<i>māglēh</i>	
6 <i>Hoph.</i>	<i>höglāh</i>	<i>höglôth</i>	(none)	<i>yöglēh</i>	<i>möglēh</i>	
7 <i>Hithp.</i>	<i>hithgällāh</i>	<i>hithgällôth</i>	<i>hithgällēh</i>	<i>yithgällēh</i>	<i>mithgällēh</i>	

Past Partcp. of *Kal*, *gālûi*.

Infm. absol. (*Kal*) *gālôh*; (*Niph.*) *niglôh*; (*Piël*) *gällôh*;
(*Pual*) *güllôh*; (*Hiph.*) *hāglēh*; (*Hoph.*) *höglēh*; (*Hithp.*) *hithgällôh*.

Imperf. apoc. (*Kal*) *yîgël*; (*Niph.*) *yîggāl*; (*Piël*) *y'gāl*;
(*Hiph.*) *yě'gël*; (*Hithp.*) *yithgāl*.

Normal Forms.

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

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

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. הַבֵּי), which are inflected throughout like verbs *Lamed guttural* *.

513 The grammatical structure of these verbs (see *Pdm. App. E*, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfects* end in *āh*.

All the *Imperfects* and *Participles Active*, in *ēh*.

All *Imperatives*, in *ēh*.

The *Infin. absol.* (except in *Hiph.* and *Hoph.*), in *ōh*.

514 At the end of the *Partcp. Pass.* of *Kal* the original ' appears, גַּלְוִי, *gālûi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in ת: hence in *Kal*, גַּלוֹת, *g' lôth*; in *Piël*, גַּלְלוֹת, *gāl lôth*, &c.

516 Before the affirmatives beginning with a consonant (ת, ג), the original ' remains, but not as a consonant: it would properly form with the *ā* the diphthong *ai*; but this diphthong in the *Perf.* is first contracted into *é* (יְ), and then further attenuated into *î*, but in the *Imperf.* and *Imperat.* it is changed into the obtuse יְ (è). Thus in *Perf. Piël*, from גַּלְלוֹת (after קַטְלוֹת) we get first גַּלְלוֹת, and then, by attenuating the *é* into *î*, גַּלְלוֹת; in the *Imperf. Piël*, הַתְגַּלְלוּנָה. In the *Passives* the *é* is always retained; in the *Actives* of the derived conjugations, and in the *Reflexives*, both *é* and *î* are used alike (see 527, 531); on the contrary, in *Kal* (the most common species) we find only *î*. Accordingly we have in the

Perfect Kal î, as גַּלְלוֹת;

* It is certain, however, that some verbs הָ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה.

Perfets of the other active conjugations (in- (516)
cluding the reflexive *Hithp.*) *é* and *í* promiscuously, as גָּלִיתָ and גָּלִיתָ;

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

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

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

The *Yod* disappears also in 3 *Perf. sing. fem.*, (518
where תָּ is appended as feminine ending, as גָּלִיתָ.
But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending הָ is appended so as to form גָּלִיתָּ. So in all conjugations: e. g. *Hiph.* הִגְלִיתָּ, common form הִגְלִיתָּ, in *pause* הִגְלִיתָּ.

The formation of the *shortened Imperf.*, which (519
occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the הָ, by which still other changes are occasioned in the form (see 522, 526, 528, 533). The *shortened Imperative* is also formed by *apocopé* of the הָ (see 529, 534).

REMARKS.

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

a) The *Infn. absol.* has also the form יִגְלֵי, *videndo*.

(521) b) As the *Infin. constr.* occurs also, though seldom, עָשָׂה, רָאָה, as well as the feminine form רָאָהּ, to see.

522 ☞ The apocopé of the *Imperf.* occasions in *Kal* the following changes :

a) The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. יִגַּל for יָגַל; וַיִּבֶן, and he built; יִשַׁע, let him look, for יִשַׁע.

b) The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרְאֶה, let him see (fr. רָאָה).

c) The *helping-vowel* is sometimes omitted: e. g. וַיִּשָּׁב, וַיִּבְנֶה. The verb רָאָה has the two forms יִרְאֶה and יִרְאֵה, the latter with *Pathakh* on account of the *Resh*.

d) Examples of verbs which are *Pe guttural* as well as *Lamed He*: וַיַּעַשׂ, and he made, from עָשָׂה; וַיַּעַן, and he answered, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וַיִּחַד, וַיִּחַן, וַיִּחַר (with *Dagesh lene* in second radical), let him rejoice.

e) The verbs הָיָה, to be, and חָיָה, to live, which would properly form in the *Imperf. apoc.* יִהִי, יִחִי, change these forms to יִהְיֶה, יִחִי (y'hî, y'khî), because the *Yod* prefers a vowel before it in which it may quiesce.

523 The full forms without the apocope of הֶ־ sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וַאֲרָאָה, and I saw, twenty times, but not in the Pentateuch, וַיַּעַשְׂהּ, and he made, four times.

524 The original י is sometimes retained before the affirmatives beginning with a vowel (cf. 522, above), especially in and before the *Pause*, and before the full plural ending (ûn) וְ—, or where for any reason an emphasis rests upon the word. *Perf.* חָסוּ, they took refuge; *Imperat.* בְּעִי, ask ye; *Imperf.* יִרְבִּיּוּ, they increase, more frequently like יִשְׁתִּיּוּ, they drink (cf. 530).

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

It is but very seldom that the second syllable is defectively written.

II. *Niphal.*] The apocopé of the *Imperf.* occasions here no 526 further changes (יִנָּל from יִנְלָה); yet in one verb ^ע guttural we find a form with (־) shortened to (=), viz. יִמַּח (for יִמְחָ). Similar in *Piël*, תִּעַר (from תִּעְרָה), and in *Hithpaël*, תִּתְרַע (from תִּתְרַעָה).

III. *Piël, Pual, and Hithpaël.*] In the *Perf. Piël*, the second 527 syllable has *Khirik* instead of the diphthongal *é* in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes *Khirik* is always employed, except in *Pual*, which always has *Tsere* (יִ—).

The *Imperf.* loses, after the apocopé, the *strong Dagesh* of 528 the second radical; hence *Piël*, וַיִּצַּו; *Hithpaël*, וַיִּתְנַל. Less frequently is the *Pathakh* then lengthened into *Kamets*, as וַיִּתָּו, (cf. 526).

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

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

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

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

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

- 533 The *Imperf. apoc.* has either the form **וַיִּשֶׁק, יִפֹּת, יִרְדֵּ**, or (with a helping-vowel) **וַיִּנָּל**, for which, however, is invariably substituted the form **וַיִּנָּל**, as **וַיִּפֹּר, וַיִּנָּל**. Examples with gutturals: **וַיַּעַל, וַאֲעַל**, &c., which can be distinguished from the *Imperf. Kal* only by the signification.
- 534 The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as **הָרַב** for **הִרְבֵּה, הִרְבֵּה**; **הָרַף** for **הִרְפֵּה, הִרְפֵּה**; **הָעַל** for **הִעֲלֵה**.
- 535 The *Imperf.* with *Yod* retained occurs only in **הִתְנַיֵּן**, from **יָנָה**.

(ADDITIONAL REMARKS.)

- 536 V. In the Aramæan, where, as before remarked, the verbs **לָא** and **לָה** flow into one another, both classes terminate, in the *Imperf.* and *Partcp.* of all the conjugations, without distinction, in **אֲ** or **יֲ**. As imitations of this mode of formation we are to regard those forms of the *Infin.*, *Imperat.*, and *Imperf.* in **הֲ**, more seldom **אֲ** and **יֲ**, which are found in Hebrew also, especially in the later writers and the poets. *Infin.* **הִיָּה**, *to be*; **עֲנֵהָ**, *opprimendo*; **הִפְרָה**. *Imperat.* **הוּאֵ**, *be thou*. *Imperf.* **אֵל־תִּהְיֶה**; **אֵל תִּבֵּא**, *follow not*; **אֵל־תִּעֲשֶׂה**, *do not* *.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in **וַתִּזְנִי, הִחֲלִי**, and hence in the *Plur.* **הִמְסִיו**.
- 538 In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form **וה**; viz. **נִאָּוָה**, contracted **נִאָּוָה**, *to be beautiful*, from **נָאָה**; **מִשְׁחִוּים**, *the archers*: but especially **נִשְׁחָה**, *to bow*, *Pilel* **נִשְׁחָה**, hence the

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imperat.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֲ) and (ִ). See Gen. xxvi. 29; Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הִשְׁתַּחֲוּהוּ, to bow oneself, to prostrate oneself, 2 pers. (538)
 תַּתְּ and תַּתְּ, Imperf. יִשְׁתַּחֲוּהוּ, apoc. וַיִּשְׁתַּחֲוּהוּ, for וַיִּשְׁתַּחֲוּהוּ
 (analogous with יִהְיֶה for יִהְיֶה).

Before *suffixes* the ה final, with the preceding vowel, falls 539
 away, as עֲנִנִי, he answered me, עֲנָךְ, עָנָם; Imperf. יַעֲנֶךָ,
 יַעֲנֶהוּ; Hiph. הֶעֱנֶךָ. Very seldom יַ takes the place of the
 final ה־ or ה־, as in יִכְסִימוּ, he will cover them; הִכִּינִי, smite
 me. The 3 Perf. fem. always takes before *suff.* the older form
 נָלַת (see 518), yet with a short *ä*, as in the regular verb: e. g.
 עֲשִׂיתָנִי for כָּלַתָּהוּ; in *pause* עֲשִׂיתָנִי.

Vocabulary.

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

To build, בָּנָה, bānāh.

To stretch out, נָטָה, nātāh.

To multiply, רָבָה, rābhāh.

To feed, רָעָה, rāyāh.

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

To befall, אָנָה (in Pual) ānāh.

To see, רָאָה, rāāh. 540

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

Sword, חֶרֶב, khěřēbh.

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

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

Exercise 47.

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

- מִרְפָּא : 6 לֹא־יֵאָנֵה לְצַדִּיק כְּלֵאוֹן וְרָשָׁעִים מְלֵאוֹ רָע : (541)
 7 אִם־אָרַעַב לֹא־אָמַר לְךָ כִּי־לִי תִבֵּל וּמְלֵאָה : 8 בִּיהוּה |
 חֲסִיתִי אֵיךְ תֵּאמְרוּ לְנַפְשִׁי נוֹדֵי הַרְכָּם צְפוֹר : 9 הִיטִיבָה
 בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 גְּלָמִי | רָאוּ
 עֵינֶיךָ וְעַל־סַפְרְךָ כָּל־סֵפֶרְךָ * יִכְתְּבוּ יָמָיו יִצְרוּ וְלֹא אֶחָד בָּהֶם :
 11 תּוֹעֵבַת מַלְכִים עֲשׂוֹת רָשָׁע כִּי בְצַדִּיקָה יִכּוֹן כֶּסֶף :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

542 Write down the forms :

I was.	I will be.	Be thou.	To be.
Thou wast.	Thou (<i>m.</i>) wilt be.	Be thou (<i>f.</i>).	In-being.
Thou (<i>f.</i>) wast.	Thou (<i>f.</i>) wilt be.	Be you.	
He will be.	He will be.	Be you (<i>f.</i>).	
She was.	She will be.		

* Most recent interpreters translate the latter clause thus: *the days* [sc. of my life] *all of them were predetermined*, and (= when) not one of them [yet was]. So Maurer, De Wette, Hengstenberg. Cüllām refers, by anticipation, to 'days.'

CHAP. XII. *Suffixes of the Verb.*

The suffixes appended to the verb express the accusative of the *personal pronoun*. They are :

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 כָּהְ—	
{ 2 <i>thee</i> (f.)	ךִיְ— אִיְ— אִיְ—	ךִיְ— אִיְ— or כִיְ—	
3 <i>him</i>	הוּ— הוּ—	הוּ— הוּ—	
3 <i>her</i>	הִיְ— הִיְ— הִיְ—	הִיְ—	

PLURAL.

1 <i>us</i> (c.)	נֵי— נֵי—	נֵי—	
2 <i>you</i> (m.)	כֶּם—	כֶּם—	
2 <i>you</i> (f.)	כֵּן—	כֵּן—	
3 <i>them</i> (m.)	הֵם— הֵם—, <i>poeticè</i> מוֹ—	הֵם— הֵם—, <i>poeticè</i> מוֹ—	
3 <i>them</i> (f.)	הֵנּוּ— הֵנּוּ—	הֵנּוּ—	

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

SINGULAR.

1 <i>me</i> (c.)	נִיְ— נִיְ— for נִיְ—	545
2 <i>thee</i> (m.)	ךָ— כָּהְ— — נְךָ—	
3 <i>him</i>	הוּ— for נְהוּ—	
3 <i>her</i>	הִיְ— — נְהִיְ—	

Perfect with Suffixes.

- 546 As a *general* rule,
- the forms that end in a *consonant*, take the suffixes that begin with a vowel (called a *vowel-of-union*);
 - the forms that end in a *vowel*, take the suffixes that begin with a consonant.
 - The vowel-of-union for the *Perfect* is *ă* (or *ā*).
 - „ „ „ *Imperfect* } *ē* (or *ě*).
 - „ „ „ *Imperative* }
- 547 Whatever changes the affirmatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

	takes	for
a) The 3rd sing. fem.	ăth or āth	āh
b) 2nd sing. fem.	tí	t
2nd plur. masc.	tú	tēm'

- 548 Here observe, (1) the 2nd sing. fem. (which is derived from an old form *ăttí*) becomes identical in form with the 1st pers. sing., and is only to be distinguished from it by the context; (2) of the 2nd plur. fem. no instance is found with suffixes.
- 549 [The 3rd sing. fem. of the *Perfect* (1) draws the tone to itself, except with *chem*, *chen*, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

View of the Suffixes to the Verb (E.).

I. TO THE PERFECT.

	transit. Kal	3 f. sing.
550 Verb :	כָּתַב <i>he has written</i>	כָּתְבָה
Suff. : sing. 3 m.	כָּתְבָהּ	כָּתְבָתֶּהּ
	or	or
him	כָּתְבוּ 1	כָּתְבֶתוּ
— f.	כָּתְבֶּהּ	כָּתְבֶתֶּהּ

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

ע from intrans. Kal in the same way.

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

ע from the other forms, as Pi'el:

1) בִּתְבוּ, 2, 3) בִּתְבֵךְ, בִּתְבֵיךְ.

So
אֶהְבֵתְהוּ
כַתְּבֵתְהוּ

Suff.: sing. } 3 m. }	2 m. sing.	כַּתְּבֵתְךָ	2 f. & 1 sing.	כַּתְּבֵתִי	3 pl.	כַּתְּבוּ
		כַּתְּבֵתְהוּ		כַּתְּבֵתִיהוּ		כַּתְּבוּהוּ
		or		or		
	<i>him</i>	כַּתְּבֵתוּ		כַּתְּבֵתוּ		(none)
— f.	<i>her</i>	כַּתְּבֵתֶיהָ		כַּתְּבֵתֶיהָ		כַּתְּבוּהָ
2 m.	<i>thee</i>	(none)		כַּתְּבֵתֶיךָ		כַּתְּבוּיךָ
— f.	<i>thee</i>	(none)		כַּתְּבֵתֶיךָ		כַּתְּבוּיךָ
1.	<i>me</i>	כַּתְּבֵתֵנִי		כַּתְּבֵתֵנִי		כַּתְּבוּנִי
pl. 3 m.	<i>them</i>	כַּתְּבֵתֵם		כַּתְּבֵתֵם		כַּתְּבוּם
— f.	<i>them</i>	כַּתְּבֵתוּן		כַּתְּבֵתוּן		כַּתְּבוּן
2 m.	<i>you</i>	(none)		כַּתְּבֵתֵיכֶם		כַּתְּבוּיכֶם
— f.	<i>you</i>	(none)		כַּתְּבֵתֵיכֶן		כַּתְּבוּיכֶן
1.	<i>us</i>	כַּתְּבֵתֵנוּ		כַּתְּבֵתֵנוּ		כַּתְּבוּנוּ

Just so the suff. to the Persons
of all Verbal-stems:

כַּתְּבֵתְהוּ כַּתְּבֵתִיהוּ

&c.

In the same way
1st and 2nd
pers. plur.

כַּתְּבֵתְהוּ
כַּתְּבוּהוּ

II. TO THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.	
Verb :	יִכְתֹּב	יִכְתְּבוּ	כָּתֹב	שְׁמַע
Suff. : sing. } 3 m. }	יִכְתְּבֶהּ 1*	יִכְתְּבוּהוּ 1†	כָּתְבֶהּ	שְׁמַעְהוּ †
	יִכְתְּבוּ		כָּתְבוּ	שְׁמַעְנוּ
— f.	יִכְתְּבֶהּ	יִכְתְּבוּהָ	כָּתְבֶהּ	שְׁמַעְהָ
	יִכְתְּבוּנָהּ		כָּתְבוּנָהּ	
	יִכְתְּבוּהָ		כָּתְבֶהּ	
2 m.	יִכְתְּבֶדְךָ 2	יִכְתְּבוּדְךָ		
— f.	יִכְתְּבֶיךָ	יִכְתְּבוּיְךָ		
1.	יִכְתְּבֵנִי	יִכְתְּבוּנִי		
pl. 3 m.	יִכְתְּבוּם	יִכְתְּבוּם	כָּתְבוּנִי	שְׁמַעְנִי
— f.	יִכְתְּבוּן	—	כָּתְבוּם	שְׁמַעְם
2 m.	יִכְתְּבוּכֶם 3	יִכְתְּבוּכֶם	כָּתְבוּן	שְׁמַעוּן
— f.	יִכְתְּבוּכֵן	יִכְתְּבוּכֵן		
1.	יִכְתְּבוּנוּ	יִכְתְּבוּנוּ	כָּתְבוּנוּ	שְׁמַעְנוּ

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

ã in the last syllable, יִגְהֹג : 1. יִגְהֹגְהוּ ; 2. יִגְהֹגְךָ ;
 3. יִגְהֹגְכֶם, יִשְׁמַע : 2. יִשְׁמַעְךָ ; 3. יִשְׁמַעְכֶם.—
 in the last syllable, יִכְתֹּב : 1. יִכְתְּבוּהוּ ; 2. יִכְתְּבוּךָ ;

* So also to all persons ending in the 3rd radical : תִּכְתֹּב, נִכְתֹּב, אִכְתֹּב, נִכְתֹּב.

† So also to תִּכְתְּבוּ 2 plur. m. and 3 a. 2 plur. f., and to תִּכְתְּבֵי 2 sing. f. ; instead of which תִּכְתְּבוּ 1 is also possible.

‡ To the f. sing. and to the plur. like to the Imperf.

- (551) : יִשְׁלַח ; יִכְתְּבֶכֶם ; יִכְתְּבֶכֶם . 3. יִכְתְּבֶךָ ; יִכְתְּבֶךָ ;
 2. יִשְׁלַחְךָ ; 3. יִשְׁלַחְכֶם .—*i* or *u* in the last syl-
 lable, יִכְתִּיבְךָ , *Hiph.*: 1. יִכְתִּיבְהוּ ; 2. יִכְתִּיבְךָ ;
 3. יִשְׁמִיעֶכֶם , יִשְׁמִיעְךָ . with gutt.

Exercise 48.

- a) 1 חֲנַנִּי אֱלֹהִים פָּחַדְךָ כָּרֹב רַחֲמֶיךָ מִחַה פָּשְׁעֵי : 552
 2 הָרְבִּיחַ פָּבֶסְנִי מַעֲוֵנִי וּמִחַטָּאתַי מַהֲרֵנִי : 3 כִּי־פָשַׁעִי
 אֲנִי אֲדַע וְחַטָּאתַי נִגְדֵי תָמִיד : 4 לֵךְ לְבִדְךָ | חַטָּאתַי
 וְהֲרַע בְּעֵינַיִךְ עֲשִׂיתִי לְמַעַן תִּצְדַּק בְּרַבְרֹךְ תּוֹפֵה בְּשִׁפְטֶךָ :
 5 הֲרַבְּעוֹן חִלְלֵתִי וּבַחֲטָא יַחַמְתַּנִּי אֲמִי : 6 הֲרֹאֲמַת
 חֲפִצֵּת בַּטְּחִית וּבִסְתֵם חֲכֻמָּה תוֹדִיעֵנִי : 7 תַּחֲטָאֲנִי
 בְּאִזּוֹב וְאִטְהַר תִּכְבֶּסְנִי וּמִשְׁלַג אֲלַבִּין : 8 תִּשְׁמִיעֵנִי שְׁשׁוֹן
 וּשְׂמֹחָה תִּגְלֶנָּה עֲצֻמוֹת דְּבִית : 9 הֲסַתֵּר פְּנֵיךָ מִחַטָּאִי
 וְכַל־עֲוֹנֹתַי מִחַה : 10 לֵב טָהוֹר בְּרָאֲלִי אֱלֹהִים וְרוּחַ
 נָכוֹן חִדַּשׁ בְּקִרְבִּי : 11 אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ
 אֶל־תִּקַּח מִמֶּנִּי : 12 הַשִּׁיבָה לִּי שְׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה
 תִּסְמְכֵנִי : 13 אֶל־מִדְּרָה פִּשְׁעִים דָּרַכְתָּ וְחַטָּאִים אֶלֶיךָ
 יָשׁוּבוּ : 14 הַצִּילֵנִי מִדְּמַיִם | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְנֵן
 לְשׁוֹנֵי צְדָקָתְךָ : 15 חַמַּת־מֶלֶךְ מִלְּאֲכֵי־מוֹת וְאִישׁ חֲכָם
 יִכְפַּרְנָה : 16 אִישׁ תִּהְפְּכוֹת יִשְׁלַח מִדּוֹן וְנִרְפָּן מִפְּרִיד
 אֶלּוֹף : 17 אִישׁ חָמָס יִפְתֶּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדַרְךָ לֹא־
 טוֹב : 18 אִוֶּלֶת קְשׁוּרָה בְּלִב־נַעַר שֶׁבֶט מוֹסֵר יִרְחִיקָה

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

b) Translate into Hebrew—

Thou hast put him (1, 1, v).

Thou (*f.*) hast deceived me.

She instructed him.

She inclined (1, 5, n, h) him.

Thou hast despised me.

Thou (*f.*) hast given him.

They have forsaken me.

I have cursed her.

Give him.

Take him.

He will pursue him.

They shall find her.

They shall call-upon me.

To despise them.

When he fled (Say: *in his-flying*).

When thou buildest (Say: *in thy building*).

When he prepared (Say: *in his preparing*).

To deceive me.

When he was circumcised (Say: *in his being circumcised*).

They that do (*p.*) this.

His slain.

They that call-upon him.

DIFFERENCES OF IDIOM, &c.

(Literally, in Hebrew)

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

In other instances also the copula ('*is*,' '*are*') is omitted.
There the sun = there is the sun.

- | | |
|----------------------|---|
| 3. a) He that falls. | } All these English forms may be translated by one participle, nōphēl, 138. |
| He that has fallen. | |
| He that will fall. | |
| b) He who teaches. | The teaching [person]; as ὁ διδάσκων in Greek. |

c) The partcp. is often used as a predicate* to denote (usually) the *Present Tense*.

- | | |
|--------------------------------------|---|
| 4. a) Sweeter <i>than</i> honey. | Sweet above (<i>from, in comparison of</i> [= <i>præ</i>]) honey (מֵן). |
| b) The <i>tallest</i> of the people. | The-tall [°one] from the people (מֵן, מִן, מִן; sometimes מִן), 196. |
| c) Very good. | tōbh m'ōd (טוֹב מְאֹד). |

5. DATIVE RELATIONS.] Usually לְ, sometimes לְאֵל, prefixed to, and *cohering with*, the noun.

* Usually the *present tense* of a verb. *Jehovah* (°is) *knowing* = *Jehovah knows*.

6. Acc. usually אֵת or אֶתְּ, 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes לְּ prefixed.
- b) The place *at which* may be in acc. without a preposition, 175, c.
- c) The person *to whom* motion is directed, is usually expressed by לְּ prefixed, 175, e.

7. (Acc. *continued*). The Acc. may also denote—

- a) The time *when*.
- b) The time *how long*.
- c) Relations of *space* (*how wide, deep, &c.*).
- d) The relations denoted in English by *as to, in respect of, according to; in*.

8. ABLATIVE RELATIONS.]

- a) מִן, *from* (176); also = *some of*.
- b) Often אֶּ = *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 לְּ, 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 לְּ), 178.

10. NUMERALS.]

Seven sons, cf. 207.

11. RELATIVE.]

- a) Whose. Who—to him } 246.
Who—to her }
- b) All that I have. *All which to me.*

אֵתְּ, like our '*that*,' is sometimes used as a relative.

12. Where.

Whence.

Which—there. } 248.
Which—thence. }

13. a) *From when, from where*, as in English.
 b) He has fallen into the pit *he made* (= *which* he made): as in English.
 c) At the time he *did* it: as in English.
14. The orphan and *one who* The orphan and *there is no helper to him*, 256.
15. וְאֵם (257, *end*) =, virtually, the *copula* (in any tense) with a negative.
 Joseph *was not* in the pit. ên-Yôsēph bābbôr.
16. וְאֵם =, virtually, the *copula*, in any tense.
It is in my power. yēsh-l'êl yādî.
17. Many verbs are in Hebrew followed by an *accusative*, where we must use a *preposition*.
18. Many verbs are in Hebrew followed (*always* or *sometimes*) by a preposition, where we should use the acc. only in English.
 To seek wisdom. bikkesh l' . . . [as we may say 'to seek after' a thing].
 To rebuke a man. gā'ār b' . . . [to find fault with a man].
19. The infin. absolute is used—
 1) as an *intensive*,
 Thou shalt surely die. To die thou shalt die.
 2) Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.
 Thou shalt weep and Thou shalt weep and *to-mourn*.
 mourn.
20. Meanings of the Perfect :
 The Perfect denotes, A (used *absolutely*)
 a) *Past time*, (1) as perfect, (2) as pluperfect.
 b) The *present*, (1) as a condition or attribute already long continued and still existing (just like *odi, novi, memini*, in Lat.): e.g. yādā' tî, *I know*; sānē tî, *I hate*. (2) A *permanent* or *habitual* action: *Happy the man who walks*, &c. (hālāch).
 c) The *future*, in *protestations* and *assurances*; the event being contemplated as *done* (e.g. *I give thee the field*, &c.).

B (used *relatively*)

- d) = *imperfect subj.* (e. g. we *should have been* or *should be* [essemus] as Sodom).
 e) = *pluperf. subj.* (e. g. if he *had not left*, &c.).
 f) = *futurum exactum*, just as with us 'when he has washed away;' for 'when he shall have washed away.'

C (with *Vav conv.*)

- g) = *future* (aft. future, i. e. imperf.).
 h) = *pres. subj.* (aft. imperf. in this sense), *lest he should put forth his hand, and take*, &c.
 i) = *imperat.* (aft. imperf.).
 k) = for *past* or *present* time, as preceding perf. or imperf. requires.

21. Meanings of the Imperfect :

The Imperfect denotes, A (used *absolutely*)

- a) The *future*.
 b) The *present* (especially of *permanent states* and *general truths*).

B (used *relatively*)

- c) as *subjunct.* after particles meaning *that, that not, lest*.
 d) as *optative*.
 e) as *imperative*, the place of which it always supplies in prohibitions.
 f) as *potential*: = *may, might; can, could*.
 g) after *āz*, *then; tĕřĕm, not yet; b'tĕřĕin, before*.
 h) it may denote customary and continued action, and (like Lat. and French imperf.) of *extended representation*.
 i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

HEBREW AND ENGLISH INDEX.

א.

אָב irreg. *father*. [App. B.]

אָבַד *to stray, wander, be lost.—to perish* (לָ and מָן of the person). Piël, *to cause to stray, to disperse.—to cause to perish, to destroy.*

אָבָה *to be willing, inclined, desirous* (followed by infin. with or without לָ).

אֲבִי *poverty, misery.*

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

אָבֶן c. (mostly f.), *a stone.*

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

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

אָדָר Niph. *to become glorious.*

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

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

אָהַב *to love.* Piël, partcp., *a lover.*

אָהַבָה f. infin. of the verb אָהַב :

e. g. לְאָהַבָה אֶת־שֵׁם יְהוָה *to love the name of the Lord.—subst. love, beloved.—adv. delightfully.*

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

אוֹה Root not used. Arab. *to howl.*

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

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

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

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

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

אָח irreg. *brother.* [App. B.]

אָחַר *to stay, tarry.*

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

אָחֹר (3, a) *the hinder part; as adv. backwards.*

אֵיב *to hate, to be an enemy;*

partcp. אֵוִיב as subst. (7, b) *adversary, enemy*; f. אֵוִיבָה.

אֵין (6, i) *nothingness*.—as an adv.

not, including the idea of the subst. verb *to be* (cf. יֵשׁ); אֵין אִישׁ *there is no man*, אֵין פִּוֶּהֶר *there was none interpreting*. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, אֵינְנִי *I am, or was not, shall not be*, אֵינְךָ, אֵינָהּ, &c. When followed by the dative, אֵין לִי *there is not to me*, i. e. *I have not*, אֵין לָהֶם *they have not*.

אִישׁ (1, a) *man*, Lat. *vir*.—hus-

band.—*man*, opp. God, animals (*homo*). Before other nouns denotes the qualities of men; אִישׁ אֲמִתָּה *a faithful man*.—*any one*.—*each*.

אִשְׁתָּ f. (13, b) *woman; female*.

—*wife*.

אִדָּ *only*.—*only, but*.—*just now*.—

surely, certainly.

אָכַל *to eat*.

אֵלְמִנָּה f. (11, b) *a widow*.

אֵם f. (8, b) *mother*.

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

אִמָּה f. irreg. *a maid-servant*.

[App. B.]

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

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

אָמַר imperf. יֹאמַר, יֹאמְרוּ *to say*,

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

אָמַר (6, b) *word, discourse*.

אֲמִתָּהּ f. (13, a) *a sack or bag*.

אָנָּה Kal not used (Arab. *to meet; to be in good time*). Piël, *to cause to come, or happen*. Pual, *to befall*.

אֲנִיָּה f. (10) *a ship*.

אָנַף *to breathe through the nose*, *snort*; *to be angry* (with אָ).

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

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

אֲנוּשׁ (see אִישׁ) *man*.—*the common*

people. Pl. אֲנוּשִׁים, cnstr. אֲנוּשֵׁי, with suff. אֲנוּשֵׁי, *men*; commonly used for אֲנוּשִׁים the plural of אִישׁ.

אִשָּׁה f. irr. pl. נָשִׁים *woman, female*.—*wife*. [App. B.]

אָסַף *to collect, to gather*.

אָסַר *to bind*.—*to put in bonds*; partcp. אֲסוּר *prisoner*.

אֲסוּר (3, a) *captive, prisoner*.

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

אָפֶה to bake.

אָרַח to go, to be on the way.

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

אָרֶךְ (6, c) length, of time and space.

אָרֶץ f. rarely m. (6, a) with the art. הָאָרֶץ, earth, land.

אָרַר to curse, execrate. Piēl, to curse.

אָשַׁם to be or become guilty, to transgress. Hiph. to bring the consequences of sin upon any one.

אָשָׁם (4, c) guilt.

אָשַׁר to go straight on.

אָשֶׁר happiness, blessedness; only in pl. cnstr. in the character of an interj. אֲשֶׁרֵי הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אֲשֶׁרֶךָ happy art thou! אֲשֶׁרֶיךָ, אֲשֶׁרֶיךָ, &c.

ב.

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

בָּהַל Niph. to be troubled, terrified. Piēl, to terrify, confound. —to cause to hurry. Hiph. i. q. Piēl.

בַּהֲרַת f. a shining, whitish scurf, sinking in the skin and having white hair.

בּוֹא to enter, come or go in (with בָּ, אֵל, לְ, also acc.).

בוֹז to despise, contemn.

בוֹשׁ to be ashamed.

בּוֹזַז to take as a prey, to spoil, plunder.

בָּחַן to try, prove, test.

בָּחַר to prove.—to choose (with acc. בָּ, לְ).

בִּטְה to babble; part. בִּטְהוֹ an idle talker.

בִּטַּח prop. to cling to, to rely upon, trust, confide in (אֵל, עַל).

בִּטְחָה trust, confidence, security.

בִּין, בֵּין to distinguish, discern.—to understand.

בֵּין (6, h) interval.—prep. between.

בֵּין —בֵּין, בֵּין—בֵּין, בֵּין between—and; sometimes also whither—or.

בֵּין prep. prop. cnstr. of בֵּין (6, h).

בִּינָה f. (10) understanding, discernment.

בְּכוֹר (1, a) the first-born.

בֵּל adv. not.—nothing.

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.*

בֶּקֶר pl. בְּקָרִים *the dawn, morning.*

בִּקֵּשׁ Piēl, *to seek*; with acc., *to seek after*, with לְ; בִּקֵּשׁ אֶת־יְהוָה *to seek the Lord.*

בֶּרֶךְ 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), מִכֶּנִּי, מֵאֲחֵרַי (from whom), אַחֲרַי (after whom).

בְּרִית f. sing. (1, a) *a covenant.*

בָּרַךְ *to bend the knee, to kneel.*

Niph. *to be blessed.* Piēl, *to praise, bless God.* Hithp. *to be blessed* (בָּ in, through).

בְּרָךְ f. (6, a), dual בְּרָכַיִם, *knee.*

בְּרָכָה once בְּרָכָה f. (11, c) *a blessing.*

בֵּר (בְּרָה f.) *chosen, beloved.—pure, clear*; also *pure morally.*

בִּשְׁת (13, c) *terrou, confusion*; mostly followed by *pānīm* (of face).

ג.

גָּאַל *to redeem, ransom, recover.*

גֵּב (8, d) pl. גְּבִים, גֵּב, *a back.*

גָּבַל *to bound, limit.*

גְּבוּל *bound, limit, border.—territory.*

גָּבַר *to be or become strong.*

גִּבּוֹר (6, a) *man = vir.—husband.—warrior.*

גִּבּוֹר, גְּבוּר (1, b) adj. *strong.*

גְּבוּרָה f. (10) *strength.*

גָּג (8, a) *roof.*

גִּדִּי (6, i) *a kid.*

גָּדַל *to be or become great, to grow.—to be great, exalted.*

גָּדַר *to wall, fence up.*

גִּיְהָה f. *healing, cure.*

גוֹי goi, *a (Gentile) nation; the Gentiles.*

גֵּר (1, a) *sojourner, stranger, foreigner.*

גוּר (1, a) *a whelp.*

גוּרָל (2, b), pl. *ôth, lot.*

גָּזַז *to shear, to cut off.*

גָּזַר *to cut off or down.—to cut in two parts, divide.*

גִּזְרָה (6, a) *piece, part.*

גָּלַל *to roll.—to roll, rush in* (עָלַ upon). Hiph. הִגִּיל *to roll away.*

גַּם conj. *also*; גַּם—גַּם *both—and*; הִיא גַּם הִיא *she also herself.—yea, truly*; גַּם־כִּי *although.—yct, nevertheless.*

גָּמַל *to retribute, to recompense, good or evil, with acc., לְ, עָל.—to ripen, to become ripe.—to wean.*

גָּמַל c. (8), pl. גָּמָלִים, camel.

גָּמְלוֹ (1, a) recompense. — good deed, benefit.

גְּמוּלוֹהָ f. (10) retribution, recompense; benefit.

גָּנַב to steal.

גַּנָּב (1, b) a thief.

גָּנַן prop. to cover; hence to protect.

גֵּן (8, d) garden.

נָעַר to rebuke, with גָּ.

נָרַז Niph. to be cut off.

גָּרָם, גָּרָם (6, a), bone.

נָרַשׁ to cast out or up. Niph. to be cast out.—to be agitated, tossed.

נָשַׁם Hiph. to cause to rain.

נֶשֶׁם (6, a), pl. c. נֶשָׁמַי, rain, heavy shower.

ד.

דָּבַק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. מְדַבֵּק (is) cleaving.

דִּבֵּר to speak; to range in order. Piël, to speak. Pual, to be spoken. Niph. to speak together. Hiph. to subdue. Hithp. to speak with.

דְּבָר (4, a) word, speech, command. —affair.

דְּבִשׁ (6, b) honey.

דָּגָן (4, a) corn, grain; meton. bread.

דֹּבָנַךְ wax.

דָּוָר, דָּוָר (1, a) revolution.—age, generation.

דֶּלֶת f. a door.

דָּלַל to hang down.—to be weak.

דָּל adj. low, weak, poor.

דָּם (for אָדָם) 2, a. blood.—bloodshed, blood-guiltiness; in pl. עִיר דָּמִים bloody man, city.

דָּמָם to be silent.

דַּעַת f. (13, a) knowledge.

דָּק, f. דָּקָה adj. small, thin.

דָּקַר to thrust through, to pierce.

דָּרַךְ to tread (on), with the acc.; with עַל: metaph. to tread down enemies.

דָּרַךְ c. (6, a), suff. דָּרַכִּי (Dual, דָּרַכְיָם), a way.

דָּרַשׁ to seek, to inquire (especially of an oracle, the Lord).—to ask for, require: דָּרַשׁ דָּם to require the blood (of any one).

דָּשַׁן to grow fat. Piël, to make fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.

ה.

הָדַף to push, cast away.

הָוָה f. (10) desire, lust.—wickedness.

הַיָּה to be, to exist. יְהִי imperf. Kal
3 pers. m. s. (he, it) shall be:
with *Vav* convers. (he, it) was.
Often = *kai* ἐγένετο, and it was
so (that, &c.).

הַיְכָל (2, b) a large splendid build-
ing, a palace.—the temple.

הָלַךְ to go, walk. Hithp. הִתְהַלֵּךְ
to go, walk about.

הָלַל to shine. Piël (to make to
shine =) to praise, and intrans.
to boast. Hithp. to be praised.
—to boast oneself.

הִנֵּן, הִנֵּן הֲיֵן behold! lo!—whether (in
indirect questions).—if.

הִנֵּה, הִנֵּה הֲנֵה behold! lo! with suff.
הִנֵּנִי, הִנֵּנִי, הִנֵּנִי.

הִפִּיךָ (1 pers. אֶהְפֹּךְ) to turn, turn
over.—to overthrow, ruin.

הִקִּיף to go around, to surround.
Hiph. of יָקַף

הַר pl. הָרִים (8) mountain.

הָרַג to kill, slay.

הָרַס (related to ἔρ-ημος) to break,
pull down, destroy (both in Kal
and Piël).

ז.

זֶה pron. demon. f. sing., see זֶה.

זֶה f. זֹאת, rarely זֶה, pron. demon.
this. After the subst. it usually
has the article; when put be-
fore it without an article, it is
usually the predicate, זֶה הַדָּבָר
this (is) the thing; זֶה-זֶה this—
that, the one—the other; זֶה אֵל

זֶה one to the other. With em-
phasis, this same, very.

זָכַר to be clean.

זָךְ (זָכָה f.) adj. clean, pure.

זָכַר to remember, recollect, call to
mind.

זָכָר, זָכָר (6, c). memory.—me-
morial.

זָלַל prop. = זָלַל to pour out, whence
partep. זָלַל squanderer, prodigal.

זָמָה f. (10) device.—wickedness.

זָמַר to cut. Piël (prop. to divide;
hence) to sing hymns, praises,
with לְ or acc. of the person;
אֶ of the instrument.

זָקֵן (5, a) adj. old; זָקֵנִים elders.

זָרַע to spread, to scatter.—to sow;
זָרַע יֹרֵעַ yielding seed.—to plant.

זָרַע (6, a) seed.—prop. and fig.
= issue, progeny.

ח.

חָבַל to twist, to bind.

חָבַל (6) cord, rope.

חָבַל to act corruptly. Niph. to
be destroyed, to perish.

חָבַר to bind about, to gird.

חָדַד adj. (f. חֲדָדָה) sharp.

חָדַל (pl. חֲדָלוּ) to cease.

חָדַר (6) cnstr. חָדַר, with suff.

חָדָר, pl. c. חֲדָרִים, chamber.

חָדַשׁ Piël, to make new, to renew;
Hithp. to be renewed.

חֹדֶשׁ (6, c) *new moon.—month.*

חֹל, חֹלֵל *to twist; to dance.*

Hiph. *to shake.*

חֹמָה f. (10) *a wall.*

חֵיל (6, h), pl. חֵילִים *strength.—*

wealth.—virtue.

חָטָא *to miss.—to stumble, fall.*

*—to miss, opp. to מָצָא *to find.**

—to sin (צָל, לָ, צָ).—to forfeit, with acc.

חָטָא with suff. חָטָאוּ, pl. c. חָטָאִים *failure, sin.*

חָטָא (1, b) *sinner.*

חַטָּאת f. cnstr. חַטָּאתִים *sin.—sin-offering.*

חַיִּים pl. *life.*

חָכֵם *to be or become wise.*

חָכֵם (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.*

חֵלֶק (6) *part, portion, lot of land.*

חָם (8, a) adj. *warm, hot.*

חָמַד *to desire, to covet.*

חַמָּה f. (11, b) for יְחַמָּה (יָחַם) *warmth, rage; cnstr. kh^amāth.*

חַמָּה f. (10) *heat, glow.—the sun.*

חָמַל *to pity (עָל).—to spare (with אָל).*

חָמוּם *to be warm.*

חֵן (8, b) *grace, favour.—grace, elegance, beauty.*

חָנַךְ *to instruct, to train up.—to consecrate (a house, temple, &c.).*

חָנַם *gratis, freely, for nothing.—in vain.—for nothing, undeservedly.*

חָנַן *to be gracious, merciful, compassionate. Niph. to be pitiable. Piël, to make gracious. Hoph. to be favoured. Hithp. to implore favour, mercy.*

חָנַף *to be or become profaned, polluted, or defiled.—to be profane, ungodly.*

חָנַף (5, c) *profane, ungodly.*

חֶסֶד Kal not used; in the derivatives it denotes *kindness and benignity.*

חֶסֶד with suff. חֶסְדִּי (6, a) *kindness, mercy.*

חֲסִיד (3, a) *kind, benevolent, gracious, merciful.—pious, holy.*

חָסֵה to flee for shelter; hence, to trust in (בְּ).

חָסַר to want, lack, be without.

חָסֵר adj. wanting. חָסֵרִים lacking understanding. — subst. want, lack.

חַפְּנִים dual (8, c) the hollow hands, the fists.

חִפְּזָן (6), with suff. חִפְּזִי, delight, pleasure.

חָפַז to blush, be ashamed, confounded. Hiph. to put to shame. —intrans. to be ashamed.

חִפֵּשׂ to search out, explore, investigate.

חִפֵּשׂ Kal not used. Pual, to be set free, be freed.

חֲצֵר c. (5, c), pl. חֲצָיִם, חֲצוֹת, enclosure, court.—village.

חֲצֵר enclosure, court.

חֻקָּה (10) statute.

חָקַר to search.

חָרַב, חֲרָב to be dry.—to be desolate, waste.

חָרַב adj. f. חֲרָבָה dry.—desolate.

חֶרֶב f. (6, a) sword.

חֲרָב desolation.

חָרַם Hiph. חָרַמְתִּי to devote to destruction.—to devote to God, to consecrate.

חֲרוּץ (3, a) ditch, trench. — what is decided, decision, judgment.—gold.

חָרוּץ (1, b) diligent. Prof. Lee, sharpened, instructed, prudent.

חֶרֶשׁ (6, a) (pl. c. חֶרְשֵׁי) sherd, potsherd.

חָרַשׁ to plough, till.—to engrave. —to form, fabricate.—Metaph. to devise, machinate evil.

חָשַׁב to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piël, to compute, reckon.—to think, purpose; to devise. Hithp. to reckon oneself.

חָשַׁח to hold back.—to withhold.

חָשַׁח to be or become obscure, dark.

חָשַׁח adj., pl. חֲשֻׁכִים, obscure, mean.

חָתָן (4, c) bridegroom. — son-in-law.

חָתַת to be broken.—to be dismayed, confounded.

ט.

טָבַח to slaughter, especially animals, but also men; to slay.

טָבַח (6, a), with suff. טָבַחְתִּי, slaughter.—animals slaughtered, meat.

טָהַר to be or become clean.

טָמַן to hide, conceal, especially in the earth.—to hide, reserve.

טָעַם to taste.—met. to perceive, discriminate.

טָרַף to tear in pieces, to rend.

י.

יָאֹר, יְאֹר (1, a) *river*, the Nile;

pl. 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*; בְּיָדָא *accord-*
ing to the means of; מִיָּד *from,*
out of; בְּיָד יָד, אֵל יָד, אֵל יָד, *at,*
on, by the side of; עַל יָד, עַל יָדֵי, *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.

יוֹם with suff. יוֹמִי (1, a), pl. יָמִים,
a day.

יוֹנָה f. (10), pl. יוֹנִים, *dove*.

יָחִיד (3, a), יְחִידָה f. (10), *only,*
only begotten.—*solitary one;*
only one (יָחִיד *to be* [as] *one*).

יָחַל Kal not used, *to wait*.—*to*
cause to wait, hope. Hiph. *to*
wait.

יָטֵב (only in the imperf. יִטֵּב) *to*
be good, well; כֵּן *to be better*.
Hiph. הִטִּיב *to make good, to do*
well.

יַיִן *wine*.

יָכַל f. יָכֵלָה, 1 pers. יָכֵלְתִּי, *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*.

יָלְדָה f. (12, a) *a girl*.

יָם *a sea*.

יָמִים, יָמִי, יוֹמִי see יוֹם.

יָמִין (3, a) *the right*; יָמִינוּ *the*
hand of his right side, i. e. his
right hand; also יָד omitted, *the*
right hand (f.).

יָנַק *to suck*. Hiph. 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).
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. יֵצֵא, inf. c. יֵצֵאת (2, d),
to go out, go forth.

יָצַב Kal not used = נָצַב *to set,*
put, place. Hithp. הִתְנַצַּב *to set*
or place oneself, עָל, לְפָנָי; to
stand, to stand before.

יָצַר *to form*.

יָקַח see יָקַח.

יָקוּץ *to awake*.

יָקָר (4, a), יָקָרָה f. (11, c), adj.
precious.

יָרָא *to fear, to be afraid* (הֵ *to fear,*
be anxious for). Niph. נִרְאָה *to*
be feared.

יָרָא (5, a) constr. יָרָא; יָרָאָה f.

(11, c) constr. יָרָא, *fearing, reverencing.*

יָרַד *to go or come down, descend.*

Hiph. הוֹרִיד *to cause to go down; to send, bring, carry down.*

יָרַח (5, a) *the moon.*

יָרַשׁ *to take, seize upon.* Niph. *to become poor.*

יָשַׁב inf. c. שָׁבָה, imperat. שֵׁב, שִׁבָה, *to sit, sit down.—to dwell, dwell in, inhabit.* Partcp. יוֹשֵׁב *inhabitant.*

יָשָׁה Root not used, *to subsist, to be firm.*

יָשַׁע *to deliver, save.*

יָשָׁר *to be straight, even, right.—*

Piël, *to make straight.—to direct.—to esteem right, approve.*

יֹשֵׁר (4), יֹשְׁרָה f. adj. *straight.*

יֶשֶׁר (7, c) *uprightness, rectitude; מֵיֶשֶׁר more than is right.*

ב.

בָּאֵב *to be pained, be in pain.*

בָּאָרִי said to be a partcp. of Kal, from בָּרַר formed in the Chaldee manner (as קָאֵם, partcp. קָאֵם) = *piercing, digging through* (sc. *they are*). Another reading is בָּאָרוּ (3 pl. perf. Kal).

בּוֹכֵב (2, b), for בְּבֹכֵב, *star.*

בָּבֵר, בָּבֵר *to be heavy.—to be weighty, honoured, respected, mighty.* Niph. *to be (become, show oneself) honoured, renowned.*

Piël, *to honour.—to make obdurate, to harden.* Hiph. *to make heavy, grievous.—to honour, make honourable.* Hithp. *to show oneself honourable, boast oneself.*

בָּבֵר (5, a & b) adj. *heavy.—numerous.*

בָּבוֹד (3, a) *honour, glory.*

בָּבַס *to wash; only partcp. בּוֹבֵס washer, fuller.* Piël, *to wash (clothes); metaph. to cleanse.* Pual, *to be washed.*

בְּבֶשׂ (6, a) *lamb.*

בָּהֵן Kal not used. Piël, *to prepare, adjust, adorn.—to minister, act, or officiate as a priest.*

בָּהֵן (7, b), pl. בְּהָהִים, *priest.*

בּוֹן Kal not used. Piel, *נוֹנֵן to set up, establish.*

בָּזַב *to lie, speak falsehood.* Piël, *to lie, deceive.* Hiph. *to convict of falsehood.* Niph. *to be proved false.*

בָּזַב (4, a) *lie, falsehood.*

בּוֹחַ, בָּחַ (1, a) *strength.*

בִּי *that; for, because; but.—בִּי אֵם that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.*

בָּלַב (6, a), pl. c. בְּלָבֵי, *dog.*

בָּלַל *to complete.*

בָּלַם Hiph. הִקְלִים, הִקְלִים, *to put to shame, make ashamed.—to injure, hurt.* Niph. *to be put to shame; also to feel ashamed.*

בֵּן adj. *upright; adv. rightly, also thus.*

כָּנַס *to collect, gather.*
 כְּנֹר (1, b), pl. כְּנֹרִים, *harp or lyre.*
 כָּסָה *to cover, conceal.*
 כָּסִיל (1, a) *fool.*
 כֶּסֶף (6, a), with suff. כֶּסֶפִּי, *silver.*
 כַּעַס (6, d), with suff. כַּעְסִי, *vexation.—anger.*
 כַּף f. (8, d) *the hollow, palm of the hand, hand; dual כַּפַּיִם, pl. כַּפּוֹת.—pan, spoon, dish; hollow.—handle of a bolt.*
 כָּפַר *to cover, overlay.—to cover over, to forgive, pardon.—to expiate.—to appease.*
 כָּרַת perf. 1 & 2 pers. כָּרַתִּי, *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.*
 כְּתָנֶת, כְּתָנֶת (13, c), pl. כְּתָנוֹת, *an under garment, shirt.*
 כָּתֵף f. (5, b), pl. כְּתָפוֹת, constr. כְּתָפוֹת, suff. כְּתָפִי, *shoulder.*
 כָּתַת *to beat.—to beat, break in pieces.—to beat down, rout.*

ל.

לָבַב (4, d & 8, b), pl. לִבְבַּיִם, *the heart.*
 לָבַד separately, alone; לָבַדִּי, *alone, &c. I, thou, he alone.—by myself, by thyself, &c.*
 לָבָן (4, a) adj. *white.*
 לָבֹן adj. *white.*
 לְבָנָה f. *the moon.*
 לָבַשׁ *to put on a garment, to be clothed.*
 לְבוּשׁ, לְבוֹשׁ *outer garment, cloak.*
 לוּיָהּ f. *g Garland, crown.*
 לָחַם *to eat, consume.*
 לָחֵם c. (6, a), with suff. לָחֵמִי, *food, meat.—bread.*
 לָכַד *to take, catch.—to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.*
 לָמַד *to learn. Piël, to accustom, to teach. Pual, to be accustomed, trained, taught.*
 לָמָּה *why? adv. interr., from the perf. לָ and מָה or מָה q. v.*
 לָעַג *to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.*
 לְפִי *according to. לָ with stat. cnstr. pî of pëh, mouth (irreg.).*
 לָקַח *to take.—to take away.*
 לָקַח (6), with suff. לָקַחִי, *taking speech.—instruction.*

לָקַט *a gleaning.*

לָקַק *to lick, lap.*

לָשׁוֹן c. (3, a) *tongue*; לְפָה־שׁוֹנוֹת *perverse, deceitful tongue.*

מ.

מָאֵד (1, a) *strength*; generally as an adv. *greatly, very.*

מָאוֹר (6, a) pl. מְאֹרוֹת, מְאֹרִים *light, luminary.*

מִאֲכָלֶת f. pl. מִאֲכָלוֹת *a knife, both for eating and slaughtering.*

מַבּוּל *inundation, deluge.*

מִבִּין Hiph. partcp. from בִּין *to understand.*

מִבְצָר (2, b), pl. *ím and óth, fortification, stronghold*; *bātsār, to cut.*

מִנְגִּדָּנוֹת f. pl. (of מִנְגִּדָּה) *choice, precious things.*

מִגּוּרָה (10) *fear.*

מִדְבָּר (2, b) *a large plain.—a desert.—speech.*

מִדָּד *to extend.—to measure.—to appportion.*

מִדָּה f. (10) *extension.—measure.*

מִדּוֹן *strife.*

מוֹט *to totter, shake*; of the foot, *slip, slide.* Niph. *to be moved, shaken.* Hiph. *to cause to fall or come down.*

מוֹסֵר (2, b) *chastisement, correction.—admonition, warning.—instruction.*

מוֹקֵשׁ (7, b), pl. מֹקְשִׁים, מֹקֵשׁ, *snare*;

yākāsh (ay), *to lay snares.*

מוֹת *to die.*

מוֹתָ (6, g) *death.*

מוֹצָא (awd) f. (10) *counsel.—wicked counsel.—prudence, discretion.*

מַחֲלָה (9, a) *sickness, disease.*

מַחֲלָה f. (of the preceding) *id.*

מַחְסוֹר (1, b) *want, poverty.*

מַחְקָר (2, b) *inmost part.*

מַחְתָּה f. (10) *destruction, ruin.—terror, fear.*

מִטָּה f. (10) *couch, bed.*

מִטְעֵם only pl. מִטְעָמִים, מִטְעָמוֹת, *dainty meat.*

מִטֵּר Hiph. מִטְטֵר *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.*

מִכַּר *to sell.*

מִלֵּא *to be full, filled.*

מִלֵּא (1, a) *fulness.*

מִלְאָה f. (10) *fulness, plenty.*

מִלְאָכָה f. (11, c), cnstr. מִלְאָכָה, *service, work.*

מִלּוֹן (3, a) *lodging-place, an inn.*

מִלְחָמָה and מִלְחָמֹת f. (11, a &

13, a) a war; from [lākhām] to consume.
 מָלַט to let escape or slip, to deliver. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.
 מָלַךְ to reign, to be king; מָלַךְ over.
 מֶלֶךְ (6, a) king.
 מַלְכָּה f. (12, a) queen.
 מַלְכוּת f. (1, b), pl. מַלְכוּתוֹת, kingdom.—royalty, royal dignity.
 מַלְקוֹחַיִם 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 מִי with dag. forte, sometimes also without it, when the next letter has *Sh'va*, especially when the letter is *Yod*, which then becomes quiescent, poet. מִי, מִי, of (a part taken from or out of a whole).—from.
 מָסַךְ to mix, mingle.
 מָסַח to flow, melt; to faint. Hiph. to cause to faint, make faint-hearted.
 מָעַט to be or become little.
 מְעַט, מְעַט, pl. מְעַטִּים (8), smallness; hence, a little, few.—מְעַטִּים lit. as a little; nearly, almost; shortly, soon.

מְעִיל (1, a) long and full upper garment, robe, mantle.
 מְעֵים (dual) bowels.
 מְעֵין a fountain.
 מְעַל to act perversely, treacherously; מְעַל of the thing or person.
 מְעַן (for מְעַנֶּה) purpose, only in מְעַנֶּה, with suff. לְמַעַנִּי, לְמַעַנֶּךָ, לְמַעַנֵּי, prep. because of, for the sake of.—conj. in order that.
 מְעָרָה f. (10) cave, cavern.
 מְעַשֶּׂה (9, a) work (of an artificer).—labour.—deed.—work (the fruit of one's labour).
 מְצָא to find.
 מְצֻוָּה f. (10) a commandment.
 מְצֻה f. (10) unleavened bread.
 מְצֻרַיִם Egypt.
 מְקַדֵּשׁ (2, b) any thing sacred.—holy place, sanctuary.
 מְקוֹם c. (3, a), pl. מְקוֹמוֹת, place.—habitation, home.—town.
 מְקוֹר (3, a) spring, fountain.
 מְקַנְיָה (9, a) purchase.—possession, wealth (in cattle).
 מְרֵאָה (9, a) a seeing.—sight.—appearance, countenance.
 מְרַפָּדָה f. (11, a) chariot, war-chariot.
 מְרָמָה f. (10) deceit, fraud.
 מְרֵעַ (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, ruin.—snare, trap.*

מִשְׁכָּב *a lying down, couch.*

מָשַׁל *to rule, have dominion* (על over).

מִשְׁמֶרֶת (2, b) *a watching, guarding.—a watch.—observance, rite.*

מִשְׁמֶרֶת f. (13, a) *a watching.—place of watching, post, station.—a keeping.—observance or performance.—a charge.*

מָשַׁשׁ *to touch, feel.* Piël, *to grope.* Hiph. *to grope.*

מָתִי adv. *when?* לְמָתִי, אַחֲרֵי־מָתִי *how long? after how long?*

מְתוּק (pl. מְתוּקִים, f. מְתוּקָה) adj. *sweet; neut. sweet, sweetness; pleasantness.*

נ.

נָבִיא (3, a) *prophet.*

נָבַט Hiph. הִבִּישׁ *to look.—to behold.*

נָבֵל (f. נְבִילָה) adj. *foolish.—wicked, impious, ungodly.*

נְבִלָה f. (11, c) *corpse, carcase.*

נָגַד Kal not used; Arab. *to be clear and manifest.* Hiph. הִגִּיד *to declare, tell.* Hoph. הִגָּד *to be shown, told.*

נָגַד with suff. נִגְדִי *before, in the presence or sight of.*

נָגַע inf. c. נִגַּעַ, נִגַּעָה, *to touch* (with עַל, אֵל, בְּ).

נָדַד f. *to flee.*

נָדַר *to vow.*

נָהַר *to flow.—to shine, be bright.*

נָהַר (4, a) *stream.—river.*

נָוַד *to depart, flee.*

נִוְמָה f. *slumber.*

נָחַל *to obtain, acquire a possession, to possess.—to obtain by inheritance, to inherit.—to divide for a possession, to apportion.* Hiph. הִנְחִיל *to cause to possess, give as a possession.—to cause to inherit.*

נִחְלָה f. (12, d) *the act of taking possession.—inheritance.*

נָחַשׁ *serpent.*

נָטָה *to stretch out, extend.*

נָטַע *to plant.*

נָטַר *to watch, guard.*

נָטַשׁ *to leave, forsake.*

נָכַר Piël, נִכַּר, *to estrange, alienate.*

—to seem strange; to gaze at, admire; to mistake; to reject.

Hiph. הִכִּיר *to gaze at, regard, have respect to.—to be concerned, care for any one.—to recognise; to acknowledge; to be acquainted with.—to know, discriminate.*

Niph. נִכַּר *to feign oneself a stranger.—to be recognised, known.* Hithp. *to feign, dissemble.—to be recognised, known.*

נִמְלָה f. *the ant.*

נָמַס (in pause, nāmās). Niph. of
māsās, q. v.

נָסַח to pluck, tear away.

נָסַף to pour, pour out (a libation).
—to anoint a king.

נִסְפָּה, נִסְפָּה (6, b) libation, drink-
offering.

נֶעָר 6, d) a male infant. — boy,
lad. — a youth. — servant.

נְעוּרִים pl. (of נֶעָר 1, a) childhood.
— youth.

נָפַל to fall; נָפַל fallen, lying.

נָפַשׁ to respire, take breath.

נִפְשׁ c. (6, a) breath. — meton. any
thing that breathes, an animal.
— person. — soul, as the principle
of life.

נִצָּח, נִצָּח (6, e) truth, upright-
ness, faithfulness. — permanency;
נִצָּח, נִצָּח, and נִצָּח adv. for
ever.

נָצַל Piēl, נָצַל to strip off, take
away. — to deliver. Hiph. הִצִּיל
to take away. — to deliver (יָצַל
יָצַל).

נָצַר to watch, preserve. — to keep,
observe (a law, mercy, &c.).

נֶצֶר shoot, branch.

נָקָה to be pure, innocent. Niph.
נָקָה to be pure, innocent, blame-
less. — to be clear, free from
punishment.

נָקַם to avenge.

נָקַם (4, a) vengeance.

נִרְנָן a chatterer.

נָשַׁג Hiph. הִשִּׁיג to reach. — to over-
take.

נָשַׁךְ to bite.

נָשַׁק intrans. to be arranged. — to
kiss (with לְ of the person).
Piēl, to kiss. Hiph. to join,
touch.

נֶשֶׁר (6, a), pl. c. נְשָׁרִי, an eagle.

נִתְיָבָה f. (10) a trodden way, beaten
path. — path, by-way.

נָתַשׁ to tear, pluck up. — to tear
down, destroy.

ד.

דָּבָא to drink to excess; particp.
דָּבָא a drunkard; pass. דְּבִיא
drunken.

דָּבַב to go over, go round. — to
surround, encompass.

דָּחַר to go, travel about; דָּחַר to
go round, traverse a country for
the sake of traffic.

דָּחַר (with suff. דְּחָרָה) profit, gain.

דָּכַב, דָּכַב to cover; intrans. to
cover, conceal oneself. Hiph.
דָּכַב to cover, protect.

דָּלַח to forgive, pardon, with לְ of
the person. Niph. to be for-
given.

דָּלַל to raise a heap or mound;
to cast up, prepare a way.

דָּלַע (6), with suff. דְּלָעִי, a rock.

דָּלַה Piēl, to subvert, overthrow.

דָּפַד to mourn.

סָפַר *to write; only in partecp.*

סָפַר *a writer, scribe.—to number, count. Piël, to number, count.—to recount, relate, tell.—to speak, talk. Pual, to be related, told.*

סָתַר *to hide, conceal oneself.*

Niph. *to be hid, lie hidden. Piël, to hide, conceal. Pual, to be hid, secret.*

ע.

עָב (1, a), pl. עָבוֹת, עָבוֹת, *darkness, chiefly of clouds—thick cloud.*

עָבַד *to work, labour; to till, cultivate; to dress.—to serve, work for another.*

עֶבֶד (6, a) *a servant, slave.*

עָבַר *to pass over.*

עֵבֶר *a region or country near a river or sea.—a side. מֵעֵבֶר from the other side; בְּעֵבֶר on the other side.*

עֵד (1, a) *a witness, partecp. of יָדַע.*

עָדָה *to go or pass by.*

עֲדָה (11, b) *assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.*

עוֹב Hiph. *to cover with darkness.*

עוּבָב, עֹבָב, עֹבָב (once with suff.)

(עוּבָב) *a musical instrument, a flute or organ.*

עוֹד, עַד adv. *again.—again and again.—besides.—yet, still.*

עוֹן, עוֹנִים (3, a), pl. עוֹנִים, עוֹנוֹת, *iniquity, sin.*

עוֹף *to cover with the wings; to cover with darkness.*

עוֹר (1, a), pl. עוֹרוֹת, *skin (of man or beast).*

עוֹז (8, d), עֹזָה f. (10), adj. *strong.*

עוֹז, עֹז (8, c) *strength, might, power.*

עָזַב *to leave, forsake, desert.*

עֲזָרָה f. *help.*

עָטַר *to surround. Piël, עָטַר to crown.*

עֲטָרָה f. *crown, diadem.*

עֵינַי (6, h), dual עֵינַיִם, *eye.*

עִיר f. *a city.*

עַל (prop. constr. of עָלָה 2, a) pl. c.

עַל, with suff. עָלַי, עָלֶיךָ, עָלָיו, &c. prep. *upon, on, over, above, against.—of the objects, means, instruments by which any thing is effected; by.—of norm, rule, standard and cause, עַל דְּבָרָתַי מֵ after the manner of Melchizedek; עַל־כֵּן in this manner; עַל־כֵּי wherefore?—at, by, near; with.—with idea of motion, to the question whither? upon, down upon, to, towards.—frequently i. q. אֶל, לְ marking the dative, to, for.—conj. though, although.—with other particles. —כִּי according to.*

עָלָה *to go or come up, to ascend.*

—*to arise of the dawn.—to spring or grow up.*

עֲלָה (9, b), *a leaf.*

עָלַי see עָלָה.

עֲלִילָה f. *work, deed, doing, action (of man, in a bad sense).*

עָלַל Kal not used; i. q. גָּלַל to roll; hence to repeat an action, to do habitually or effectually.—with לָ, to affect painfully.

עַם, עַם c. (8, a or d), pl. יְעָרְמִים יְעָרְמִים people, nation; most frequently of Israel opp גּוֹיִם gentiles.

עָמַד to stand.

עֲמַל to toil, labour, travail.

עֲמַל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עֲמֹק to be deep, unsearchable.

עֲנַב (i. q. עֲנַב) prop. name.

עֲנַב (4, b) cluster of grapes.

עֲנִי (8, f.); עֲנִיָּה f. adj. afflicted, distressed, poor, needy.

עֲפָר (4, c), pl. c. עֲפָרוֹת, dust, dry earth.

עֵץ (7, a), with suff. עֵצִי, pl. יְעֵצִים c. יְעֵצִי, tree.

עָצַב to travail, suffer pain.

עָצַב, עָצַב (6, b) labour, travail.—pain.

עֲצָה f. (11, b), for עֲצָה, counsel, advice.

עֲצוּם adj. (3, a) strong, mighty.—numerous.

עָצֵל adj. sluggard.

עֲצָם f. (6, a), pl. יְעֲצָמוֹה, bone.—body.

עָקַב (5, c), pl. יְעָקָבִים, cnstr. יְעָקָבִי יְעָקָבִי, heel.—hoof.

עָקַשׁ to convict of perverseness.

עָקוּשׁ adj. (7, b) perverse, false.

עָרַב (Arab. to be black) to become dark or dusk.

עָרַב c. (6, a) evening.

עָרוּם adj. (3, a) crafty, cunning.—prudent.

עָרַד to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרַם to be cunning, subtle.

עָרְמָה f. craftiness, cunning.—

עָעָה to work.—to make.

עָשָׂן to smoke.

עָשֵׂר Piël, to make rich.

עֵת c. (8, b), contracted from עֵתָה, time, season.

עֵתָה } adv. now.
עֵתָה }

פ.

פָּאָר (1, a), but pl. c. פָּאָרִי, ornamental head-dress, turban.

פָּדָה to redeem, ransom.

פָּוַק to move to and fro. Hiph. to move; causat. to give out; to get, obtain; to further.

פּוֹרֶה f. wine-press.

פֹּזֵן adj. purified, pure, an epithet of gold; then for refined, pure gold.

פָּזַר to disperse. Piël, to disperse, scatter.

פֶּה (for פֶּה, irreg.) mouth; פֶּה אֶל־פֶּה mouth to mouth.—aperture.—edge.—part, portion.—word;

- כָּפֵי according to the word of, in proportion, according to; כָּפֵי אֲשֶׁר according as, even as (and אֲשֶׁר omitted), so as, so that; לְכָפֵי in proportion, according to; עַל כָּפֵי according to the word or command; also according to.
- כֶּלֶךְ (6, a), pl. c. כֶּלְכֵי, brook, stream.
- כִּוּן prop. a turning to, a regarding; hence כִּי as conj. lest, for fear that, lest haply.
- כַּנֵּה f. (10) corner.
- כַּנִּיּוֹת pl. pearls; others, red corals.
- כַּעַב } (6, a), with suff. כַּעֲבֵי, a wound.
- כָּדַד 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.
- כְּפֻדוֹת pl. (of כְּפֻדָה, 1, b) commands, precepts.
- כֶּבֶד a young bull, bullock.
- כֶּהֱלָה f. for כֶּהֱלָה (10) young cow, heifer.
- כָּרַד to separate. Niph. to be separated; also to separate oneself (מִן כָּל מִי אֶחָד from any one). Piēl, to go aside. Pual, partec. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.
- כֶּרִי (6, i), with suff. 3 pers. pl. כֶּרִיָּם, fruit, produce; כֶּרִי כֶּרִי fruit-tree.
- כָּרַס to give, distribute. Hiph. to cleave, divide the hoof.
- כֶּרֶעַה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.
- כָּרַץ to break, tear down, demolish.
- כָּרַח to break, crush.
- כָּרַח i. q. כָּרַס to break bread, with לְ to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (metaph.).
- כָּרַח to strip or put off a garment. Piēl, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.
- כֶּשֶׁת f. with suff. כֶּשֶׁתֵי, pl. כֶּשֶׁתִּים, flax.
- כֶּתִי (6, i), pl. כֶּתִּים, simplicity, folly.—simple, inexperienced, ignorant.
- כָּתַח to spread out, &c. In Piēl, to deceive, seduce (= ἀπατάω).
- כָּתַח to open.
- כֶּתַע suddenness; כֶּתַע adv. suddenly.
- כֶּתַע f. (8, e) piece, crumb, morsel.

ז.

- זָדַק to be equitable.
- זָדִיק adj. (1, b) just.—righteous.
- זָדַק (6, a), with suff. זָדִיקֵי, and זָדִיקָה (11, c) justice, equity.—righteousness.
- זִיּוֹן Zion (h ω).

צִיר (1, a) *hinge*.
 צִלְחַת *f. dish, bowl*.
 צֶמֶר (6, a), with suff. צִמְרִי, *wool*.
 צֶעֶד (6, d) *a stepping, going*.—
step, pace.
 צִפּוֹן *to hide*.—*to lay, treasure up*.
 צַפַּר only imperf. יִצְפֹּר *to turn*.
 צִפּוֹר (pl. צִפְּרִים) *bird; especially a*
sparrow.
 צָרַר *to tie or bind up*.—*to shut up*.
 צָר (8) *adj. strait, narrow*.—*subst.*
adversary, enemy; distress, ad-
versity.
 צָרָה *f. (10), for צָרָה, female ad-*
versary, a rival.—*distress, ad-*
versity.

ק.

קָבַץ *to collect, gather*.
 קָבַר *to bury*. So also in Piël.
 קָבַר (6, a), with suff. קָבְרִי, though
 in pause קָבַר, pl. קָבָרִים, וְהוֹ, *se-*
pulchre.
 קָדַשׁ *to separate, consecrate*.—*to*
be sacred. Piël, *to consecrate,*
hallow.
 קָדוֹשׁ *adj. (3, a) holy*.—*set apart,*
sacred, holy; of men, saints.
 קָדַשׁ (6, c) *holiness*.—*holy place*.
 קָוָה *to wait for, hope in*.
 קוֹל (1, a), pl. וְהוֹ, *voice*.
 קוּם (once perf. קָמָא) *to rise*.
 קוֹמָה *f. (10) height*.

קוּר *to dig a well*.
 קָטָן (8, a) *little, small (prop. and*
fig.).—*young, younger*.
 קָלָה Kal not used. Niph. *to be*
made light of, to be despised;
partep. despised, mean. Hiph.
to make light of, to despise.
 קָלוּז (3, a) *shame, contempt*.
 קָלַל *to be light*.—*to be lessened,*
abated.
 קָנֵא Piël, *to be jealous*. Hiph. *to*
provoke to jealousy.
 קִנְיָה *f. (12, b) jealousy*.—*envy*.
 קָנָה *to form, create*.—*to get, ob-*
tain.—*to buy*.—*to possess*.
 קָנָה (9, b), pl. קָנָה, קָנָה, *reed,*
cane.—*sweet cane*.—*stalk (of*
wheat).
 קִעְרָה *f. a dish, charger*.
 קֵץ (8, b) *end, limit (of space,*
time, condition, or circum-
stances).
 קֵצֶה (9, b) *end, limit*.
 קֵצֶה *f. (11, a) end, extremity*.
 קָצִין (3, a) *a judge*.—*leader, chief*.
 —*prince*.
 קָצַף *to be angry, wroth* (אֵץ, אֵץ of
 the person. Hiph. *to provoke*
to anger. Hithp. *to become*
angry.
 קָצַר *to cut down, reap*.
 קָצִיר (3, a) *fruits cut down, har-*
vest; hence time of harvest.
 קָרָא *to cry, call out*.
 קָרַב *to draw or come near*.

קָרַח *ice.*

קָרְסַל, dual קָרְסַלִּים, *ankles.*

קָרַע *to tear.*

קָרַע (pl. קָרְעִים) *rags.*

קָרַץ *to close, press together* (the lips or eyes), *to wink, &c., denoting fraud, cunning.*

קָשַׁב *to attend* [lit. *to sharpen. G.*].

Hiph. (with אָזַן *ear*), *to prick up the ear to, to attend to, hearken.*

ר.

רָאָה *to see.*

רֹאשׁ *head.—head, chief, leader; chief of a family.*

רָבָה *to be or become many, to multiply.*

רַגְלֵי f. (6, a), with suff. רַגְלֵי, *foot; du. רַגְלַיִם the two feet.—pl. רַגְלֵיִם (steps) times.*

רָגַשׁ *to rage, make a noise.*

רָדַם Niph. נָדַם *to lie in a deep sleep.—to sink down stupified.*

רָדַף *to follow after.—to pursue, persecute.—to put to flight.*

רָהַב *to act insolently.—to urge, press upon; to be urgent (with).*

רוּחַ c. (1, a), pl. רוּחוֹת, רוּחוֹת, *air, breeze.—breath; metaph. vanity, folly —spirit, soul.—mind, spirit, disposition.—wind.*

רוּם *to be high.*

רָחַב *to be or become wide, large.*

Hiph. הִרְחִיב *to make wide, enlarge.*

רָחַב (6, c) *width, breadth.*

רַחֵם f. (6, d) *the womb.—the bowels; love; compassion.*

רִיב (1, a) *contention, strife, quarrel.*

רָכַב *to ride* either on an animal or in a chariot; partec. רֹכֵב *a rider.*

רָמָה *to cast, throw.* Piël, רָמָה *to deceive* (prop. *to make fall*).

רָמַס *to tread.—to trample under foot.*

רָנַן *to shout.*

רַע (pl. רָעִים), adj. (רָעָה f. 10) *evil, bad, worthless.—evil, wicked.—of an evil eye, i. e. envious, malignant.*

רָעָה (rarely רָעָה) *badness.*

רֵעַ (1, a), for רֵעָה, *acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.*

רָעַב *to be hungry.—to suffer from famine.* Hiph. *to cause to hunger.*

רָעַב (4, a) *hunger.—famine.*

רָעַד *to tremble, quake.* Hiph. *to tremble.*

רָעָה *to feed.*

רָעָה *evil* (prop. fem. adj.) from רָע.

רָפָה *to hang down the hands.—to decline.—to sink down.—to relax, abate, to desist.* Hithp. *to relax oneself, be slothful.*

רָפַס, רָפַס *to tread, trample upon,*

especially of water, *to trouble it*.
Niph. partcp. נִרְפַּשׁ troubled,
made turbid by trampling. Hithp.
הִתְרַפַּס *to humble, submit oneself*.

רָצָה *to delight, take pleasure in*.

רָצוֹן (3, a) *delight, satisfaction,*
acceptance. — object of delight,
acceptance. — will, pleasure. —
good-will, favour, grace.

רָקֹב (4, a) *rotteness.*

רָשַׁע *to be wicked*. Hiph. הִרְשִׁיעַ
to declare guilty, to condemn. — to
cause mischief. — to act wickedly.

רָשָׁע (4, a), רָשָׁעָה f. adj., *wicked,*
ungodly.

רָשָׁע (6, a), with suff. רָשָׁעוֹ, *wicked-*
ness.

רָשָׁעָה f. (cnstr. רָשָׁעוֹת, no pl.)
wickedness, ungodliness.

ש. ש.

שָׂר (1, a) *flesh.*

שָׁבוֹעַ, *a week.*

שְׁבוּעָה *oath.*

שָׂבַע *to be or become satisfied,*
filled (בֵּין, אֵין of the thing). Hiph.
to satisfy (בֵּין, אֵין of the thing, לְ
of the person).

שְׂבַע *abundance, plenty.*

שִׁבְעָה (cnstr. שִׁבְעֵי, f. שִׁבְעָה) *seven.*

Dual, שִׁבְעָתַיִם *sevenfold.*

שָׁבַע *to swear* (oaths were usually
confirmed by seven victims).
Niph. נִשְׁבַּע *to swear, with אֵין by,*
לְ to.

שָׁבַר *to break, break in pieces. —*
to buy or sell corn. Hiph. *to*
cause to break through. — to sell
(corn). Hoph. *to be broken,*
afflicted, distressed.

שִׁבָּר more commonly שִׁבְרָה (6 b),
in pause שִׁבְרָה, from שָׁבַר, *a break-*
ing; sorrow, vexation, calamity.
destruction. — grain, corn.

שָׁבַת *to rest from labour*. Niph.
to cease, have an end. Hiph. *to*
make or let rest from labour. —
to make to cease.

שִׁבְתָּ c. (cnstr. שִׁבְתָּה, with suff.
וְשִׁבְתָּה; pl. וְשִׁבְתָּהוּ), *day of rest,*
sabbath.

שָׁגַג *to err.*

שֵׁד (dual שְׁדִים, cnstr. שְׁדֵי) *the*
breast.

שָׁדַד *to treat with violence, to op-*
press. — to attack, invade. — to
plunder. — to (lay) waste, destroy
(e. g. a land). Niph. *to be laid*
waste. Piël, *to spoil, waste,*
ruin. Pual, pass. Hoph. *to be*
spoiled, laid waste, wasted.

שָׂדֵה (9, b) *plain. — field.*

שָׂוָא *evil, wickedness. — evil, ca-*
lamity. — worthlessness, vanity.

שׁוּב *to turn, return — to turn away*
from. — to cause to return, bring
back. — to restore. — Hiph. to cause
to return, to bring back. — to turn
away (anger). — to return, give
back, restore. Hoph. *to be*
brought, led, given back, returned.

שׁוֹר (1, a), שְׁוָרִים, *an ox. — herd of*
oxen.

שָׁחַת *to slaughter, kill* (animals).

- שָׂחַק to laugh, abs.—אָל to smile upon.—עַל, הָ to laugh at. Piēl, to rejoice.—to sport, play.
- שָׁחַר to be black.—(denom. from שָׁחַר q. v.) prop. to do early; hence to seek early, diligently. Piēl, to seek early, also diligently.
- שָׁחַר (3, a), שָׁחַרָה f. (10) adj. black.
- שָׁחַר (6, d) the dusk of the morning; hence dawn, morning.
- שָׁחַת Niph. to be marred or spoiled by rotting.—to be corrupted (morally).—to be laid waste. Piēl, שָׁחַח to destroy.—to corrupt, pervert. Hoph. to be corrupted, spoiled.
- שָׁחַר officer, overseer or magistrate.
- שֵׁב to be grey-headed.
- שֵׁבָה f. (10) grey hair.
- שִׁיחַ (1, a) speech, discourse.—complaint.
- שָׁכַב to lie down; especially to lie down to sleep or to rest oneself.
- שָׁכַח to forget.
- שִׁכָּין a knife. Etym. doubtful.
- שָׁכַל to act wisely, prudently. Piēl, 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.
- שָׁכַל, שִׁכָּל (in pause שָׁכַל) regard, estimation.—intelligence, understanding.
- שָׁכַן to lie down, to rest.—to rest, abide.—to dwell.—to dwell (in), to inhabit.
- שָׁכֵן (5, a), f. שָׁכֵנָה, pl. שָׁכֵנֹת, inhabitant.—neighbour.
- שָׁלוּ, שָׁלָה to be quiet.
- שָׁלוּה f. (cnstr. שָׁלוּה, no pl. abs.) quiet, prosperity.—carelessness, negligence of God.
- שָׁלַח to send. In Piēl, to send forth = to excite (it).
- שָׁלַחַן (2, b), pl. שָׁלַחָנוֹת, a table.
- שָׁלַךְ Hiph. הִשְׁלִיךְ to throw, cast (אֶל into, עַל upon, מִן from; אַחֲרָיו behind him, i. e. to despise).
- שָׁלַל to plunder, spoil.
- שָׁלַל (4, a) spoil, plunder, booty.
- שָׁלַם to be entire, i. e. sound, safe.—to be at peace. Piēl, שָׁלַם, שָׁלַם to preserve, keep uninjured.—to complete.—to restore.—to repay.—to requite, recompense.
- שָׁלוֹם (3, a) health, welfare, prosperity, peace.
- שָׁם there.
- שֵׁם (7, a), pl. שְׂמוֹת, a name.
- שָׁמַד Hiph. to destroy.—to destroy (persons, nations). Niph. pass. of Hiph.
- שָׁמַי only pl. שָׁמַיִם (cnstr. שָׁמַי, with suff. שָׁמַיִךְ) heaven, the heavens.
- שָׁמַיִחַ to shine cheerfully.—to be glad.
- שָׁמַיִחַ (5, a), שָׁמַיִחָה f. adj., joyful.
- שָׁמַחַח (12, b) joy, rejoicing.—mirth.

שָׁמַט *to let go, remit (a debt).—to throw down.* Niph. *to be thrown down.*

שָׁמַיִם *heaven (cnstr. שָׁמַיִם, pl. m.).*

שִׁמְלָה *f. (12, b) a garment, a mantle.*

שְׂמוּעָה, שְׂמוּעָה *f. (10) news, tidings.—information, report.*

שָׁמַע *to hear.—to listen (with acc.*

אֶל, לְ, אֶל, אֶל *to any one).—to hearken, obey.* Piēl, *to cause to hear, to summon.* Hiph. *to cause to hear or be heard.*

שָׁמַר *to keep, watch, guard.—to preserve, protect (with acc. מִן, מִן, מִן of the object, with מִן from or against).—to keep.—to keep, observe (acc. אֶל, אֶל).*

שֵׁן *c. (8, b) a tooth (prop. and fig.).—ivory.*

שָׂנְאָה *to hate.*

שָׁנָה *f. (11, a), pl. שָׁנִים, שָׁנִים, a year.*

שָׁנַן *to sharpen, e. g. a sword; partcp. שָׁנֵן sharp.*

שָׂעַר (4, b) *a hair; collect. hair.*

שֵׁפָה *f. (11, a), dual שֵׁפָתַיִם, pl. c. שֵׁפָה, lip.—speech, words.—language.—brim of a vessel.—shore of the sea; bank of a river.*

שָׁפַח *Kal not used; to pour out.*

שִׁפְחָה *f. (12, b) female servant, handmaid; Lat. famula.*

שָׁפַט *to judge, administer justice.—to condemn, punish.—שָׁפֵט a judge, ruler.*

שָׁפִיפּוֹן *a serpent, adder.*

שָׁפַךְ *to pour out.—to shed.* Niph. *to be poured out.* Pual, *to be shed.* Hithp. הִשְׁפִּיךָ *to be poured out.*

שָׁפַח *to creep.*

שָׁקַל *to weigh.*

שֶׁקֶל (6, a), pl. c. שֶׁקֶלִי, *a shekel.*

שָׁקַף *Niph. (prop. to bend forward in order to see).—to look out.* Hiph. *to look.*

שָׁקַר (6, a) *lie, falsehood.*

שָׁקַר } shākār, *to lie.*

שָׁרִיג (1, b), only pl. *branches of a vine.*

שָׂרַף *to burn, consume.*

שָׂרֵשׁ (6, c), pl. שָׂרְשִׁים, *root.*

שָׂתַל *to plant.*

שָׁתַק *to be still, to rest, to abate, of waves, of strife.*

ת.

תָּאָוָה *f. (10) desire, will.*

תָּאָר (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.*

תּוֹחֶלֶת f. (13, a), with suff. תּוֹחֶלֶת, *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, direction, precept.—law.—manner.*

תּוֹשֵׁבָה f. *help, deliverance.—purpose, enterprise.—counsel, wisdom.*

תַּחַת f. (c. suff. יַתְּחִיף יַתְּחַף יַתְּחַף) *prop. what is below.—adv. below, beneath.—prep. under.—instead of.—in return for.—on account of.—because that, because.*

תַּחֲלוּאִים only pl. *diseases.*

תַּחֲנוּן (1, b) pl. *supplication.*

תַּלְמִיד } *scholar.*

תַּלְמִידָה }

תִּמְדָּה *to take hold of.—to hold.*

תָּמַם *to be completed, ended.—to cease.*

תָּמִים (3, a) *perfect.—whole.—upright, sincere.*

תָּם f. תָּמָה (10) *adj. whole, perfect, sincere, honest.—subst. integrity.*

תַּן or תָּנָה only pl. תַּנִּים תַּנִּין *huge serpents, sea monster; others, jackals.*

תַּעֲבַב Piēl תַּעֲבַב *to abhor.—to render abominable. Niph. to be abhorred, detested; to be abominable.*

תִּקְוָה f. (10) *expectation, hope.*

(These words were omitted in their alphabetical place.)

אֵילוֹת *strength.*

אֵלוֹף *intimate friend; leader.*

ENGLISH AND HEBREW INDEX.

A.

Abominable, נִתְעַב (partep. Niph.).

Accusation, עִיטָּנָה.

All, כֹּל (prop. a subst., S, d, usually followed by Makkeph).

Anger, אַף.

Anoint, נִסַּךְ (propr. to pour out).

Ark, אֲרוֹן.

Assuredly (the Hebrew idiom is by the repetition of the verb in inf. absol.).

B.

Basket, סַל.

Be, been, הָיָה. See 522, e.

Bear (= give birth to) יָלַד.

Bear, to, דָּב, דֹּב.

Before, טָרָם (before, of time);
לְפָנַי (before the face).

Best. See GOOD.

Better. See GOOD, and 193 sqq.

Bind, צָרַר.

Black, שָׁחֹר, שֹׁחֵר.

Bless, בָּרַךְ. *To bless oneself* (Hithp.).

Blood, דָּם.

Born. See TO BEAR.

Boy, נֶעֶר, יָלָד.

Boys, יְלָדִים.

Branch, נֶצֶר.

Bread, לֶחֶם.

Breadth, רָחֵב.

Brethren, אֶחָיִם.

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 לָב).

Brother, אָח.

Burn, שָׂרַף; יָקַד (to burn slowly, steadily).

Bury, קָבַר.

But, אֲדָּ, כִּי.

C.

- Camel, גַּמְל (pl. גַּמְלִים).
- Child, יֶלֶד.
- Children, בְּנִים, יְלָדִים.
- Choose, בָּחַר, בָּרָה.
- City, עִיר.
- Cities, עָרִים.
- Clean, to be or become, טָהַר.
- Clean, adj. טָהוֹר.
- Clothes, בְּגָד.
- Cloud, thick, עָב (v).
- Cluster, אֶשְׁכּוֹל, עֲנַב.
- Collect, קָבַץ.
- Come (down), יָרַד.
- Command, צִוָּה (Piël of צָוָה, obsol.).
- Commandment, מִצְוָה.
- Compassion, have, חָמַל (עַל).
- Covenant, בְּרִית.
- Cover, כִּסָּה.
- Covet, חָמַד.
- Cow, שׁוֹר; פָּרָה ox.
- Create, בָּרָא.
- Crown, כִּתְרוֹר; זָר (an ornamental border round the top of the altar).
- Cry out, to, זָעַק (with ל).
- Cry out or aloud, to, קָרָא (to call).
- Curse, אָרַר.

Cursed (partcp.) אָרַר.

Cut, כָּרַת.

D.

- Daughter, בַּת.
- Day, יוֹם. Days, יָמִים.
- Death, מוֹת (6, e).
- Deliver, נָצַל (Hiph. to cause to deliver).
- Desert, to, עִזַּב.
- Desolate, to make, חָרַב (to destroy).
- Destroy, שָׁמַד (utterly); אָבַד (in Hiph. = to cause-to-perish).
- Destruction, מַחֲרָה.
- Devour, אָכַל.
- Diligent, מְהִיר.
- Do, עָשָׂה.
- Do good, to, יָטַב.
- Dog, כֶּלֶב.
- Door, דֶּלֶת.
- Dream (verb and subst.), חָלַם.
- Dry (land), יָבֵשָׁה.
- Dry (dry-up), יָבַשׁ.
- Dust, עָפָר.
- Dwell, יָשַׁב (to sit, dwell, abide); שָׁכַן (to rest in, inhabit, dwell with).

E.

Each other (often translated by 'a man his fellow,' 'a man his brother,' &c. *From each other*: 'a man from his brother,' &c.)

אִישׁ מֵעַל אָחִיו.

Earth, אֶרֶץ.

Eat, אָכַל.

Enemy, אֹיֵב.

Evil, רָעָה, רָע.

Eye, עֵין.

Eyes, עֵינַיִם.

F.

Face, פָּנִים (*pl.*) With ל in the const. form, לִפְנֵי, *before* (implying rest); also מִפְּנֵי, *before, from before* (implying removal).

Faint, עָיַף (*faint, tired*).

Faint, to be, יַעֲף (to be fatigued, tired).

Faint, to make-, מָסַס, in Hiph. — יַנַּע (to tire, weary).

Fall, נָפַל; נָבַל (to wither, decay).

Fat, חֵלֶב.

Father (irreg.) אָב.

Feed, רָעָה.

Field, שָׂדֵה.

Fig, תְּאֵנָה.

Fill, מָלָא. Piël of mālē^a.

Find, מָצָא.

Fire, אֵשׁ.

Flay, פָּשַׁט.

Flee, בָּרַח, נָדַד.

Flesh, בֶּשָׂר.

Flock, צֹאן.

Flood, מַבּוּל.

Fly from, to, בָּרַח; נָדַד (= flee).

Fool, נָבָל, פְּסִיל, סָכַל.

For, כִּי.

Form, to, יָצַר.

Found, to, יָסַד; כּוּן (to make firm, fix : e. g. the earth).

G.

Garden, גֵּן.

Gardens, גַּנִּים.

Garment, שִׁמְלָה, בְּגָד.

Gather, קָבַץ; כָּנַס (to gather into a house, or place of security).

Girl, יְלֵדָה.

Girls, יְלֵדוֹת.

Give, נָתַן.

Give-forth, to, נָתַן (e. g. the voice).

Gladness, גִּיל.

Glory, כְּבוֹד.

Go, בִּיא, הִלֵּךְ.

Goat, עֵז.

God, אֱלֹהִים; יָאֵל.

Good, טוֹב.

Grape, עֲנַב.

Grass, דָּשָׁא; חֲצִיר (dry grass).

Grave, קֶבֶר.
 Great, גָּדוֹל, גָּדֹל.
 Great, to be, גָּדֹל.
 Grow, גָּדַל.

H.

Hand, יָד.
 Hand, right, יְמִין.
 Hand, left, שְׂמאל.
 Hands, יָדַיִם.
 Hate, שָׂנֵא.
 Head, רֹאשׁ.
 Hear, שָׁמַע.
 Heart, לֵב.
 Heavens (singular not used), שָׁמַיִם.
 Height, קוֹמָה.
 Hell, שְׂאוֹל.
 Herb, עֵשֶׂב; דָּשָׂא (a green, tender grass).
 Hide, to, צָפַן.
 Holiness, קֹדֶשׁ (6, m).
 Honour, כְּבוֹד.
 Honour, to, כָּבַד.
 Honey, דְּבַשׁ (6, r).
 House, בַּיִת.
 How, כִּי, אֵיךְ.
 How long, עַד מַתִּי.
 Howl, הִלֵּל (הִלִּיל).
 Hypocrite, חֲנֹפֵה.

I.

In, prep. בּ prefixed. Sts ל: e. g. to trample in (= to) the dust.
 Increase, רָבָה.
 Inhabitant, יָשָׁב (yāshābh, 5, 1).
 Iniquity, עָוֹן, אָוֹן.
 Joy, שִׂשׂוֹן, שְׂמֵחָה.

K.

Keep, שָׁמַר.
 Kill, שָׁחַט; קָטַל (to slay as a sacrifice); טָבַח (to slaughter).
 Kindle, קָדַח (to kindle itself = to be kindled).
 King, מָלַךְ. To be made a king, Hoph. of מָלַךְ.
 Kings, מְלָכִים.
 Kingdom, מַמְלָכָה.
 Kingdoms, מַמְלָכוֹת.
 Kiss, נָשַׁק.
 Knee, בָּרַךְ.
 Knees, בְּרָכָיִם.
 Knife, שִׁבּוּי; מִאֲכָלֶת (a knife).
 Know, יָדַע.
 Knowledge, דַּעַת.
 L.

Lamb, כֶּבֶד.
 Lament, סָפַד.

Land, אֶרֶץ.
 Large, גָּדוֹל, גְּדוּלָה.
 Law, תּוֹרָה.
 Leaf, עֵלֶה.
 Learn, לָמַד.
 Leave, to, עָזַב.
 Length, 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, הֵן.

Look, to, רָאָה; נָבַט (Hiph. to look into, investigate).

Lord, יְהוָה.

Lord, my, אֲדֹנָי (pl. my Lord, applied to God); אֲדֹנִי (sing. my lord, applied to man).

Lords, אֲדֹנִים.

Love, to, אָהַב.

M.

Man, אָדָם, אִישׁ, אֲנוּשׁ.

Master, אֲדוֹן.

Men, אֲנָשִׁים (the men of a family).

Mercy, חַסֵּד.

Mix, כִּמְסַךְ.

Mock, לוּץ; לָעַג (to deride).

Money, כֶּסֶף.

Mother, אִם.

Mount, Mountain, הָר.

Mouth, פֶּה, cnstr. פִּי (irreg.).

Multitude, רַב (= number, numerousness).

N.

Naked, עָרוֹם.

Name, שֵׁם (pl. שְׂמוֹת).

Neighbour, יָרֵיעַ; יָרֵעִים.

Nest, קֶן; pl. kinnîm, cells.

Night, לַיְלָה; עָרֵב (evening).

No, לֹא; אֵין, cf. 257, end.

No man, אֵין אִישׁ.

Number, to, סָפַר.

O.

Oath, שָׁבַע. To take an oath of a person, say: 'to cause-to-swear (Hiph. of שָׁבַע) any one.'

Observe, שָׁמַר.

Offer, קָרַב.

Offer-sacrifice, to, זָבַח.

Old, זָקֵן (of a man). To be so many years old, say: 'was a son of so many years.'

Open, to, פָּתַח.

Or, או.

Overthrow, to, שָׁמַד (to destroy).

Ox, שׁוֹר; בָּקָר (horned, tame cattle).

P.	S.
Part, חֵלֶק.	Sack, אֲמַת־חַת.
People, עַם.	Say, דִּבֶּר, אָמַר.
Perish, אָבַד.	Scorn, לוֹיץ.
Pervert, to, סָלַף.	Scorner, לֵיץ.
Place, מְקוֹם.	Sea, יָם.
Place [a man] over, to, Hiph. of פָּקַד.—שׂוּב.	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, צֵל.
Queen, מַלְכָּה.	Sharp, חָד; f. הִדָּה.
	Shear, גָּזַז.
R.	Shield, מָגֵן; בְּיָגָנִים, shields.
Rain, הֶמְטִיר.	Silver, כֶּסֶף.
Recompense, to, שָׁלַם.	Skin, עוֹר.
Red, אָדוּם.	Smite, הִכָּה (Hiph. of נָכַה).
Require, דָּרַשׁ.	Son, בֵּן (irreg.); בֵּר (poetically).
Restore, שׁוּב.	Song, שִׁיר.
Righteous, צַדִּיק.	Sow, to, זָרַע.
Righteous man, צַדִּיק.	Stalk, קִנְיָה.
River, נָהָר.	Stand, עָמַד.
Room (= chamber), חֶדֶר.	Statute, חוֹק.
Ruler, מוֹשֵׁל (partcp. from mā- shāl).	Statutes, חוֹקִים.
	Steal, גָּנַב.

Stone, אֶבֶן.
 Stones, אֲבָנִים.
 Strip, פָּשַׁט. To strip oneself,
 Hithp.
 Strong drink, יִשְׁכַּר.
 Strong-hold, מְבֻצָּר.
 Sword, חֶרֶב.

T.

Take, לָקַח; לָכַד (to conquer,
 take by force).
 Take an oath. See OATH.
 Take captive, to, לָשֶׁבַע.
 Tell, נִגַּד, אָמַר, דִּבֶּר (Piël of
 dābhār).
 Temple, הַיְכָל.
 Thick cloud, עָב.
 Thick clouds, עָבִים.
 Thief, גַּנֵּב.
 Threshold, סָף.
 Together, יַחַד.
 Tongue, לְשׁוֹן.
 Town, עִיר.
 Trample, רָמַס.
 Treacherous, בִּגְדָן.
 Treasure, חֶסֶן, סִגְלָה, מִטְמוֹן.
 Treasure-house, אֵצֶר.
 Tree, עֵץ.
 Trust, to, בָּטַח; אָמַן (Hiph.) to
 cause to believe, put faith in.
 Truth, אֱמֶת.

V.

Verity, אֱמֶת.
 Very, מְאֹד.
 Vessel, כֵּלִי.
 Vessels, כֵּלִים; cnstr. כְּלֵי (irreg.).
 Vineyard, כַּרֶם.
 Virgin, בְּתוּלָה.
 Voice, קוֹל.

U.

Understanding, הַתְּבוּנָה.
 Unpunished, נִקֵּי.
 Unpunished, to be, נִקָּה (in Niph.).
 Utterly. See TO DESTROY (utterly).

W.

Walk, הִלְךְ.
 Wash, to, כָּבַס, (Piël) to wash
 thoroughly.
 Waste, to, חָרַב, שָׂדֶר.
 Way, דֶּרֶךְ.
 Weak, to be, דָּלַל.
 Weary, יָגַע.
 Weary, to be, יָעַף.
 Weigh, שָׁקַל.
 Weight, מִשְׁקָל.
 Who, מִי.
 Why, לָמָּה.
 Wicked, רָשָׁע (a wicked man).
 Wickedness, רָשָׁע, רְשָׁעָה, אָוֶן,
 הַיָּהוּה.
 Wind, רוּחַ.

<i>Winds</i> , רוּחַת.	<i>Word</i> , דְּבַר.
<i>Wine</i> , יַיִן.	<i>Write</i> , כָּתַב.
<i>Wisdom</i> , חֵכְמָה.	
<i>Withdraw</i> , אָסַף (to bring home, collect). <i>To be withdrawn, taken away</i> (Niph.).	Y.
<i>Woman</i> , אִשָּׁה.	<i>Year</i> , שָׁנָה.
	<i>Years</i> , שָׁנִים.

PROPER NAMES.

<i>Abram</i> , אַבְרָם (the exalted father).	<i>Jerusalem</i> , יְרוּשָׁלַיִם.
<i>Abraham</i> , אַבְרָהָם (the father of a great multitude).	<i>Jew</i> , יְהוּדִי.
<i>Adam</i> , אָדָם (earthy).	<i>Joab</i> , יוֹאָב (God the father).
<i>Amorite</i> , אַמֹּרִי.	<i>Joseph</i> , יוֹסֵף (increasing).
<i>Babel</i> , בָּבֶל.	<i>Isaac</i> , יִצְחָק.
<i>Babylon</i> , בָּבֶל.	<i>Ishmael</i> , יִשְׁמָעֵאל.
<i>David</i> , דָּוִד.	<i>Israel</i> , יִשְׂרָאֵל.
<i>Eliezer</i> , אֱלִיעֶזֶר.	<i>Jubal</i> , יוּבָל.
<i>Esau</i> , עֵשָׂו.	<i>Judah</i> , יְהוּדָה.
<i>Hagar</i> , הָגָר.	<i>Judea</i> , יְהוּדָה.
<i>Halleluiah</i> , הַלְלוּיָהּ (praise ye the Lord).	<i>Midian</i> , מִדְיָן.
<i>Ham</i> , חָם (hot).	<i>Moab</i> , מוֹאָב (of the Father).
<i>Hebrewess</i> , עִבְרִיָּהּ.	<i>Noah</i> , נֹחַ (a comforter).
<i>Hebrews</i> , עִבְרִים.	<i>Rebekah</i> , רִבְקָה.
<i>Jacob</i> , יַעֲקֹב (a detainer).	<i>Sion</i> , שִׁיּוֹן.
<i>Jehovah</i> , יְהוָה.	<i>Solomon</i> , שְׁלֹמֹה.
<i>Jeremiah</i> , יֵרֵמְיָהוּ (exalted of God).	<i>Zion</i> , צִיּוֹן.

APPENDIX.

A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe—

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in *óth* (ות); הָרֶבֶד, *sword*, pl. הַרְבֹּתַי, constr. הַרְבֹּתַי (khě'rěbh, kh^arābhôth, khăr'-bhôth). With the suffixes the stronger abbreviation then remains: see the *Feminine Paradigms*.
- b) *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd pers. plural, whether joined to the singular, as הָ, הֶם, כֵּן, כֶּם, but not הֶם, זָמֹן, or to the plural, as יֵהֶם, יֵכֶן, יֵכֶם, but not יֵמֹן. The other suffixes are called light.
- c) In the plural the *light suffixes* attach themselves, without exception, to the *status absolutus*; the *heavy or grave suffixes*, to the *status constructus*.

Arrangement of the Declensions.] 1. *Monosyllabic* and *dissyllabic* with *immutable vowels*. 2. *Monosyllabic* with *mutable* (τ); and *dissyllabic* with a similar vowel for ultimate, and *immutable vowel* for penultimate. 3. *Mutable* (τ) or (..) for penultimate: *immutable vowel* in ultimate. 4. *Dissyllabic* with (ττ) or (τ..). 5. *Dissyllabic* with *mutable* (..) for ultimate: *mutable* (τ) for penultimate. 6. *Segolates* or *dissyllabic* nouns, with accent on penultimate. They are derived from an original *monosyllabic* form with *Pathakk*. 7. All with *mutable* (..) for ultimate: and *immutable vowel* for penultimate. Also some *monosyllabic* nouns from ה"ל. 8. All that double their final consonant by *dagesh* when augmented. 9. הֶּ final. 10. הֶּ final preceded by an *immutable vowel*. 11. הֶּ final preceded by *mutable* (τ) or (..). 12. *Feminine nouns* chiefly derived from the *segolate* forms פִּעֵל, פִּעֵל, פִּעֵל. 13. *Segolate nouns* formed by the addition of the feminine ending תָּ.—To the examples in the Paradigms add: misg'řěth (*enclosure*), igg'řěth (*letter*), măscō'řěth (*wages*).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
I.	(horse)	S.	סוּס	סוּס	סוּסִי	סוּסְכֶם
		P.	סוּסִים	סוּסֵי	סוּסֵי	סוּסֵיכֶם
II.	(eternity)	S.	עוֹלָם	עוֹלָם	עוֹלָמִי	עוֹלָמְכֶם
		P.	עוֹלָמִים	עוֹלָמֵי	עוֹלָמֵי	עוֹלָמֵיכֶם
III.	(overseer)	S.	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
		P.	פְּקִידִים	פְּקִידֵי	פְּקִידֵי	פְּקִידֵיכֶם
IV.	a. (word)	S.	דְּבַר	דְּבַר	דְּבַרִי	דְּבַרְכֶם
		P.	דְּבָרִים	דְּבָרֵי	דְּבָרֵי	דְּבָרֵיכֶם
	b. (wise)	S.	חָכֵם	חָכֵם	חָכְמִי	חָכְמְכֶם
		P.	חָכְמִים	חָכְמֵי	חָכְמֵי	חָכְמֵיכֶם
V.	a. (old man)	S.	זָקֵן	זָקֵן	זָקְנִי	זָקְנְכֶם
		P.	זָקְנִים	זָקְנֵי	זָקְנֵי	זָקְנֵיכֶם
	b. (shoulder)	S.	כַּתֵּף	כַּתֵּף		
		P.	כַּתְּפוֹת	כַּתְּפוֹת		
	c. (court)	S.	חֲצַר	חֲצַר	חֲצָרִי	חֲצָרְכֶם
		P.	חֲצָרִים	חֲצָרֵי	חֲצָרֵי	חֲצָרֵיכֶם
VI.	a. (king)	S.	מֶלֶךְ	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
		P.	מֶלְכִים	מֶלְכֵי	מֶלְכֵי	מֶלְכֵיכֶם
	b. (book)	S.	סֵפֶר	סֵפֶר	סֵפְרִי	סֵפְרְכֶם
		P.	סֵפְרִים	סֵפְרֵי	סֵפְרֵי	סֵפְרֵיכֶם
	c. (sanctuary)	S.	קֹדֶשׁ	קֹדֶשׁ	קֹדְשִׁי	קֹדְשְׁכֶם
		P.	קֹדְשִׁים	קֹדְשֵׁי	קֹדְשֵׁי	קֹדְשֵׁיכֶם

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chëm'	יּוֹמַיִם yômá'yim	(two days)
sûsîm	sûsê	sûsai	sûsêchëm'		
ʔôlām	ʔôlām	ʔôlāmî	ʔôlāmchëm'	כּוֹלָקָיִם mëlkā- khá'yim	(pair of tongs)
ʔôlāmîm	ʔôl'mê	ʔôlāmai	ʔôl'mêchëm'		
pākîd	p'kîd	p'kîdî	p'kîd'chëm'	שִׁבְעַיִם sh'bhū- ʔá'yim	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchëm'		
dābhār	d'bhār	d'bhārî	d'bhārchëm'	כְּנָפַיִם ¹ c'nā- phá'yim	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchëm'		
khāchām	kh ^a chām	kh ^a chāmî	kh ^a chāmchëm'	כִּלְצַיִם ² kh ^a - lātsá'yim	(hips)
kh ^a chāmîm	khächmê	kh ^a chāmai	khächmêchëm'		
zākēn	z'kän	z'kēnî	z'känchëm'	יְרֵכַיִם y'rē- chá'yim	(thighs)
z'kēnîm	zikhnê	z'kēnai	zikhnêchëm'		
cāthēph	cēthēph				
c'thēpôth	cīthphôth				
khātsēr	kh ^a tsär	kh ^a tsērî	kh ^a tsärchëm'		
kh ^a tsērîm	kh ^a tsrê	kh ^a tsērai	kh ^a tsrêchëm'		
mě'lēch	mě'lēch	mälci	mälc'chëm	רַגְלַיִם ³ räg'- lä'yim	(feet)
m'lāchîm	mälchê	m'lāchai	mälcêchëm'		
sēphēr	sēphēr	sīphrî	sīphr'chëm'	כְּפָלַיִם ciph- lä'yim	(double)
s'phārîm	siphre	s'phārai	siphrechëm'		
ködēsh	ködēsh	ködshî	ködsh'chëm'	מֹתְנַיִם ⁴ mōth- nā'yim	(loins)
k'odāshîm	ködshê	k'odāshai	ködshêchëm'		

DUAL CONSTR. ¹ כְּנָפַיִם (cānphe). ² כִּלְצַיִם (khältsé). ³ רַגְלַיִם (räglê). ⁴ מֹתְנַיִם (mōthné).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
VI.	d. (a youth)	S. נֶעַר	נֶעַר	נְעָרִי	נְעָרֶכֶם
		P. נְעָרִים	נְעָרֵי	נְעָרֵי	נְעָרֵיכֶם
	e. (perpetuity)	S. נִצַּח	נִצַּח	נִצְחֵי	נִצְחֶכֶם
		P. נִצְחִים	נִצְחֵי	נִצְחֵי	נִצְחֵיכֶם
	f. (work)	S. פֶּעַל	פֶּעַל	פְּעָלִי	פְּעָלֶכֶם
		P. פְּעָלִים	פְּעָלֵי	פְּעָלֵי	פְּעָלֵיכֶם
	g. (death)	S. מוֹת	מוֹת	מוֹתֵי	מוֹתֶכֶם
		P. מוֹתִים	מוֹתֵי	מוֹתֵי	מוֹתֵיכֶם
	h. (olive)	S. זֵית	זֵית	זֵיתֵי	זֵיתֶכֶם
		P. זֵיתִים	זֵיתֵי	זֵיתֵי	זֵיתֵיכֶם
	i. (fruit)	S. פְּרִי	פְּרִי	פְּרִיִּי	פְּרִיכֶם
		(gazelle) S. צְבִי			
	P. צְבִיִּים				
VII.	a. (enemy)	S. אִיב	אִיב	אִיבֵי	אִיבֶכֶם
		P. אִיבִים	אִיבֵי	אִיבֵי	אִיבֵיכֶם
	b. (name)	S. שֵׁם	שֵׁם	שְׁמֵי	שְׁמֶכֶם
		P. שְׁמוֹת	שְׁמוֹת	שְׁמוֹתַי	שְׁמוֹתֵיכֶם
VIII.	a. (sea)	S. יָם	יָם	יַמִּי	יַמֶּכֶם
		P. יַמִּים	יַמֵּי	יַמֵּי	יַמֵּיכֶם
	b. (mother)	S. אִם	אִם	אִמֵּי	אִמֶּכֶם
		P. אִמוֹת	אִמוֹת	אִמוֹתַי	אִמוֹתֵיכֶם
c. (statute)	S. חֻק	חֻק	חֻקֵּי	חֻקֶּכֶם	
	P. חֻקִּים	חֻקֵּי	חֻקֵּי	חֻקֵּיכֶם	
IX.	(seer)	S. חֹזֵה	חֹזֵה	חֹזֵי	חֹזֵיכֶם
		P. חֹזִים	חֹזֵי	חֹזֵי	חֹזֵיכֶם

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nă'wăr	năwăr	năwărî	năwărchēm'	נְעָלַיִם ¹ nă- עָלַ'yim	(pair of sandals)
n'wărîm	năwărê	n'wărai	nă 'rêchēm'		
nē'tsăkh	nētsăkh	nītskhî	nitskh'chēm'		
n'tsăkhîm	nitskhê	n'tsăkhai	nitskhêchēm'		
pō'wāl	pōwāl	pōwālî	pōwāl'chēm'		
p'wālîm	p'wālê	p'wālai	pōwālêchēm'		
mā'vēth	môth	môthî	môth'chēm'		
môthîm	môthê	môthai	môthêchēm'		
ză'yîth	zêth	zêthî	zêth'chēm'	עֵינַיִם ² Ënă'yim	(eyes)
zêthîm	zêthê	zêthai	zêthêchēm'		
p'rî	p'rî	piryî	pery'chēm'	לְחַיִּים l'khā- yă'yim	(cheeks)
ts'bî					
ts'bhăyîm					
ōyēbh	ōyēbh	ōy'bhî	ōy'bhchēm'	כַּאֲזַנַיִם ³ 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'	אַפַּיִם ⁴ ăppă'yim	(nostrils)
yāmmîm	yāmmê	yāmmai	yāmmîchēm'		
ēm	ēm	îmmî	imm'chēm'	שִׁנַּיִם ⁵ shin- nă'yim	(teeth)
immôth	immôth	immôthai	immôthêchēm'		
khōk	khōk-	khūkkî	khōkk'chēm'		
khūkkîm	khūkkê	khūkkai	khūkkêchēm'		
khōzēh	khōzēh	khōzî	khōz'chēm'		
khōzîm	khōzê	khōzai	khōzêchēm'		

DUAL CON. 1 נְעָלַיִם (năwărê). 2 עֵינַיִם (Ënê). 3 כַּאֲזַנַיִם (mōz'nê). 4 אַפַּיִם (ăppê). 5 שִׁנַּיִם (shinnê).

			<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>
X.	(mare)	S.	סוּסָה	סוּסֵת	סוּסָתִי	סוּסֵתְכֶם
		P.	סוּסוֹת	סוּסוֹת	סוּסוֹתִי	סוּסוֹתֵיהֶם
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	חֲרַפָּתִי	חֲרַפַּתְכֶם
		P.	חֲרָפוֹת	חֲרַפוֹת	חֲרַפוֹתִי	חֲרַפוֹתֵיהֶם
	c. (waste)	S.	חֲרָבָה	חֲרַבַּת	חֲרַבָּתִי	חֲרַבַּתְכֶם
		P.	חֲרָבוֹת	חֲרַבוֹת	חֲרַבוֹתִי	חֲרַבוֹתֵיהֶם
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>
sûsâh	sûsâth	sûsâthî	sûsâth- chēm'		
sûsôth	sûsôth	sûsôthai	†		
shānāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	¹ שִׁפְתַּיִם	(lips)
shānīm	sh'nôth	sh'nôthai	†	s'phā- thā'yim	
shēnāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	² פְּאַתַּיִם	(corners)
shēnôth	sh'nôth	sh'nôthai	†	p'ā- thā'yim	
ts'dākāh	tsidkāth	tsidkāthî	tsidkāth- chēm'		
ts'dākôth	tsidkôth	tsidkôthai	†		
mālcāh	mālcāth	mālcāthî	mālcāth- chēm'	³ יָרְעָתַיִם	(sides)
m'lāchôth	mālchôth	mālchôthai	†	yārcā- thā'yim	
khērpāh	khērpāth	khērpāthî	khērpāth- chēm'	רִקְמָתַיִם	(double embroidery)
kh'rāphôth	khēr'phôth	khēr'phô- thai	†	rikmā- thā'yim	
khōrbāh	khōrbāth	khōrbāthî	khōrbāth- chēm'		
kh'rābhôth	khōr'bhôth	khōr'bhô- thai	†		
yôně'kēth	yôně'kēth	yônāktî	yônākt'- chēm'	מִצְלָתַיִם	(cymbal)
yôn'kôth	yôn'kôth	yôn'kôthai	†	m'tsil- tā'yim	
gūlgō'lēth	gūlgōlēth	gūlgōltî	gūlgōlt'- chēm'	נַחֲשָׁתַיִם	(double fetter)
gūlg'lôth	gūlg'lôth	gūlg'lôthai	†	n'khūsh- tā'yim	

DUAL CONSTR. ¹ שִׁפְתַּיִם (siphthê). ² פְּאַתַּיִם (pā'tnê). ³ יָרְעָתַיִם (yārc'thê).

† The distinction between light and heavy suffixes ceases in the plural of feminine nouns.

B. TABLE OF IRREGULAR NOUNS.

Meaning.	1. Irreg. Noun.	Constr.	Plur.	Constr. Plural.	With suffixes.
Father	אָב ābh	ābh, *bhî	ābhôth		ābhî, ābhîv, *bhîchēm, &c.
Brother	אָח ākh	*khî	ākhîm		ākhâi, *khîchēm, &c.
Sister	אָחוֹת ākhôth		*khâyôth	ākhyôth	ākhyôthâi.
Man	אִישׁ îsh		îshîm		îshî, &c.
	אָנוּשׁ *nôsh		*nāshîm	ānshê	
Woman	אִשָּׁה ishshāh	ēshêth	nāshîm	n'shê	ishtî, &c.
Maid	אָמָה āmāh		*māhôth	āmhôth	
House	בַּיִת bāyîth	bêth	bātîm		bātêchēm, &c.
Son	בֵּן bēn	bēn-	bānîm	b'nê	b'nî, binchēm.
Daughter	בַּת bāth		bānôth	b'nôth	battî, &c.
Day	יוֹם yôm		yāmîm	y'mê	
Vessel	כֵּל c'li		cēlîm		cēlyî, cē-ly'chā.
Lion	אֲרִי *rî		*rāyîm		
Kid	גִּדִּי g'dî		g'dāyîm		
City	עִיר 'îr		'ārîm		
Water	מַיִם mǎyîm		mǎyîm	mê	
Mouth	פֶּה pēh	pî			pî (my~), pîchā, piv, &c.
Head	רֹאשׁ rōash		rāzshîm		

C. Shorter Paradigms of the Regular Verb.

	1. PERFECT.	2. INF. (const.)	3. IMPERAT.	4. IMPERF.	5. PART. act.	6. PART. pass.
1. Kal.	קָטַל* kātāl	קָטֹל* k'tōl	קָטֹל* k'tōl	יִקְטֹל* yiktōl	קָטֹל* kōtēl	קָטוּל* kāṭūl
2. Niphal.	נִקְטַל* niktāl	הִקְטִיל* hikkātēl	הִקְטִיל* hikkātēl	יִקְטִיל* yikkātēl		נִקְטָל* niktāl
3. Pi'el.	קָטַל* kittēl	קָטִיל* kāttēl	קָטִיל* kāttēl	יִקְטִיל* y'kāttēl	מְקַטֵּל* m'kāttēl	
4. Pual.	קָטַל* kūttāl	קָטִיל* kūttāl		יִקְטִיל* y'kūttāl		מְקַטְּלִים* m'kūttāl
5. Hiph'il.	הִקְטִיל* hiktāl	הִקְטִיל* hāktāl	הִקְטִיל* hāktāl	יִקְטִיל* yāktāl	מְקַטְּלִים* māktāl	
6. Hoph'al.	הִקְטַל* hōktāl	הִקְטַל* hōktāl		יִקְטַל* yōktāl		מְקַטְּלִים* mōktāl
7. Hitpael.	הִתְקַטַּל* hitkātēl	הִתְקַטַּל* hitkātēl	הִתְקַטַּל* hitkātēl	יִתְקַטַּל* yithkātēl	מִתְקַטְּלִים* mithkātēl	

D. General Paradigms

(The forms with asterisks)

	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
1. PERFECT.				
<i>Sing.</i> 1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
2 { <i>m.</i>	קָטַלְתָּ*	נִקְטַלְתָּ*	קָטַלְתָּ*	קָטַלְתָּ*
{ <i>f.</i>	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
3 { <i>m.</i>	קָטַל*	נִקְטַל*	קָטַל*	קָטַל*
{ <i>f.</i>	קָטַלָּה*	נִקְטַלָּה*	קָטַלָּה*	קָטַלָּה*
<i>Plur.</i> 1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
2 { <i>m.</i>	קָטַלְתֶּם*	נִקְטַלְתֶּם*	קָטַלְתֶּם*	קָטַלְתֶּם*
{ <i>f.</i>	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
2. INF. (constr.)	קָטַל*	הִקְטַל*	קָטַל*	קָטַל*
INF. (absol.)	קָטוּל*	הִקְטוּל (נִקְטַל)	קָטַל*	קָטַל*
3. IMP. <i>Sing. m.</i>	קָטַל*	הִקְטַל*	קָטַל*	(none)
<i>f.</i>	קָטְלִי*	הִקְטְלִי*	קָטְלִי*	
<i>Plur. m.</i>	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	
<i>f.</i>	קָטְלֵנָה*	הִקְטְלֵנָה*	קָטְלֵנָה*	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
2 { <i>m.</i>	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
{ <i>f.</i>	תִּקְטְלִי*	תִּקְטְלִי*	תִּקְטְלִי*	תִּקְטְלִי*
3 { <i>m.</i>	יִקְטַל*	יִקְטַל*	יִקְטַל*	יִקְטַל*
{ <i>f.</i>	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
<i>Plur.</i> 1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
2 { <i>m.</i>	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
{ <i>f.</i>	תִּקְטְלֵנָה	תִּקְטְלֵנָה	תִּקְטְלֵנָה*	תִּקְטְלֵנָה
3 { <i>m.</i>	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
{ <i>f.</i>	תִּקְטְלֵנָה*	תִּקְטְלֵנָה	תִּקְטְלֵנָה*	תִּקְטְלֵנָה*
5. PTCP. act. קָטַל*	6. p. קָטוּל*	נִקְטַל*	נִקְטַל*	נִקְטַל*

of the Regular Verb.

serve as models for the rest.)

1. PERFECT.	KAL (1).	NIPHAL (2).	PIĒL (3).	PUAL (4).
<i>Sing.</i> 1 c.	kāṭāl'tî	niktāl'tî	kittāl'tî	küttāl'tî
2 {	m. kāṭāl'tā	niktāl'tā	kittāl'tā	küttāl'tā
f.	kāṭālt	niktālt	kittālt	küttālt
3 {	m. kāṭāl	niktāl	kittēl	küttāl
f.	kāṭ'lāh	nikt'lāh	kitt'lāh	kütt'lāh
<i>Plur.</i> 1 c.	kāṭāl'nû	niktāl'nû	kittāl'nû	küttāl'nû
2 {	m. k'tāltēm'	niktāltēm'	kittāltēm'	küttāltēm'
f.	k'tāltēn'	niktāltēn'	kittāltēn'	küttāltēn'
3 c.	kāṭ'lû	nikt'lû	kitt'lû	kütt'lû
2. INF. (<i>constr.</i>)	k'tōl	hikkātēl	kättēl	küttāl
INF. (<i>absol.</i>)	kātōl	{ hikkātōl } { niktōl }	kättōl	küttōl
3. IMP. <i>Sing. m.</i>	k'tōl	hikkātēl	kättēl	(none)
f.	kitlî	hikkāt'lî	kätt'lî	
<i>Plur. m.</i>	kitlû	hikkāt'lû	kätt'lû	
f.	k'tōl'nāh	hikkātēl'nāh	kättēl'nāh	
4. IMPERF. (FUT.)	ēktōl	ēkkātēl	*kättēl	*küttāl
<i>Sing.</i> 1 c.	tiktōl	tikkātēl	t'kättēl	t'küttāl
2 {	m. tikt'lî	tikkāt'lî	t'kätt'lî	t'kütt'lî
f.	yiktōl	yikkātēl	y'kättēl	y'küttāl
3 {	m. tiktōl	tikkātēl	t'kättēl	t'küttāl
f.	niktōl	nīkkātēl	n'kättēl	n'küttāl
<i>Plur.</i> 1 c.	niktōl	nīkkātēl	n'kättēl	n'küttāl
2 {	m. tikt'lû	tikkāt'lû	t'kätt'lû	t'kütt'lû
f.	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
3 {	m. yikt'lû	yikkāt'lû	y'kätt'lû	y'kütt'lû
f.	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
5. PARTCP.	{ act. kō'ēl } { pass. kātûl }	niktāl	m'kättēl	m'küttāl

1. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<i>Sing.</i> 1 <i>c.</i>	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
2 { <i>m.</i>	הִקְטַלְתָּ*	הִקְטַלְתָּ*	הִתְקַטַּלְתָּ*
{ <i>f.</i>	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
3 { <i>m.</i>	הִקְטִיל*	הִקְטִיל*	הִתְקַטֵּל*
{ <i>f.</i>	הִקְטִילָה*	הִקְטִילָה*	הִתְקַטֵּלָה*
<i>Plur.</i> 1 <i>c.</i>	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
2 { <i>m.</i>	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
{ <i>f.</i>	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
3 <i>c.</i>	הִקְטִילוּ	הִקְטִילוּ	הִתְקַטֵּלוּ
2. INF. (<i>constr.</i>)	הִקְטִיל*	הִקְטֵל*	הִתְקַטֵּל*
INF. (<i>absol.</i>)	הִקְטִיל	הִקְטֵל	
3. IMP. <i>Sing. m.</i>	הִקְטֵל*		הִתְקַטֵּל*
<i>f.</i>	הִקְטִילִי*	(none)	הִתְקַטֵּלִי*
<i>Plur. m.</i>	הִקְטִילוּ		הִתְקַטֵּלוּ
<i>f.</i>	הִקְטִילְנָה*		הִתְקַטֵּלְנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 <i>c.</i>	אֶקְטִיל	אֶקְטֵל	אֶתְקַטֵּל
2 { <i>m.</i>	תִּקְטִיל	תִּקְטֵל	תִּתְקַטֵּל
{ <i>f.</i>	תִּקְטִילִי*	תִּקְטִילִי*	תִּתְקַטֵּלִי*
3 { <i>m.</i>	יִקְטִיל*	יִקְטֵל*	יִתְקַטֵּל*
{ <i>f.</i>	תִּקְטִיל	תִּקְטֵל	תִּתְקַטֵּל
<i>Plur.</i> 1 <i>c.</i>	נִקְטִיל	נִקְטֵל*	נִתְקַטֵּל
2 { <i>m.</i>	תִּקְטִילוּ	תִּקְטֵלוּ	תִּתְקַטֵּלוּ
{ <i>f.</i>	תִּקְטִילְנָה	תִּקְטֵלְנָה	תִּתְקַטֵּלְנָה
3 { <i>m.</i>	יִקְטִילוּ	יִקְטֵלוּ	יִתְקַטֵּלוּ*
{ <i>f.</i>	תִּקְטִילְנָה	תִּקְטֵלְנָה*	תִּתְקַטֵּלְנָה
5. PARTCP.	כִּיקְטִיל*	כִּיקְטֵל*	כִּיתְקַטֵּל*

of the Regular Verb.

1. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<i>Sing.</i> 1 <i>c.</i>	hiktäl'tî	höktäl'tî	hithkättäl'tî
2 { <i>m.</i>	hiktäl'tā	höktäl'tā	hithkättäl'tā
{ <i>f.</i>	hiktält	höktält	hithkättält
3 { <i>m.</i>	hiktîl	höktäl	hithkättêl
{ <i>f.</i>	hiktî'lāh	hökt'lāh	hithkätt'lāh
<i>Plur.</i> 1 <i>c.</i>	hiktäl'nû	höktäl'nû	hithkättäl'nû
2 { <i>m.</i>	hiktältëm'	höktältëm'	hithkättältëm'
{ <i>f.</i>	hiktältën'	höktältën'	hithkättältën'
3 <i>c.</i>	hiktî'lû	hökt'lû	hithkätt'lû
2. INF. (<i>constr.</i>)	häktîl	höktäl	hithkättêl
INF. (<i>absol.</i>)	häktêl	höktêl	
3. IMP. <i>Sing. m.</i>	häktêl	(none)	hithkättêl
<i>f.</i>	häktî'lî		hithkätt'lî
<i>Plur. m.</i>	häktî'lû		hithkätt'lû
<i>f.</i>	häktêl'nāh		hithkättêl'nāh
4. IMPERF. (FUT.)	äktîl	öktäl	êthkättêl
<i>Sing.</i> 1 <i>c.</i>			
2 { <i>m.</i>	täktîl	töktäl	tithkättêl
{ <i>f.</i>	täktî'lî	tökt'lî	tithkätt'lî
3 { <i>m.</i>	yäktîl	yöktäl	yithkättêl
{ <i>f.</i>	täktîl	töktäl	tithkättêl
<i>Plur.</i> 1 <i>c.</i>	näktîl	nöktäl	nithkättêl
2 { <i>m.</i>	täktî'lû	tökt'lû	tithkätt'lû
{ <i>f.</i>	täktêl'nāh	töktäl'nāh	tithkättêl'nāh
3 { <i>m.</i>	yäktî'lû	yökt'lû	yithkätt'lû
{ <i>f.</i>	täktêl'nāh	töktäl'nāh	tithkättêl'nāh
5. PARTCP.	mäktîl	möktäl	mithkättêl

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	עִמַּדְתִּי	נִעַמַּדְתִּי	הִעַמַּדְתִּי	הִעַמַּדְתִּי
2 { <i>m.</i>	עִמַּדְתָּ	נִעַמַּדְתָּ	הִעַמַּדְתָּ	הִעַמַּדְתָּ
{ <i>f.</i>	עִמַּדְתְּ	נִעַמַּדְתְּ	הִעַמַּדְתְּ	הִעַמַּדְתְּ
3 { <i>m.</i>	עִמַּד	נִעַמַּד*	הִעַמַּיִד*	הִעַמַּד*
{ <i>f.</i>	עִמַּדָּה	נִעַמַּדָּה*	הִעַמַּיִדָּה	הִעַמַּדָּה*
<i>Plur.</i> 1 c.	עִמַּדְנוּ	נִעַמַּדְנוּ	הִעַמַּדְנוּ	הִעַמַּדְנוּ
2 { <i>m.</i>	עִמַּדְתֶּם*	נִעַמַּדְתֶּם	הִעַמַּדְתֶּם	הִעַמַּדְתֶּם
{ <i>f.</i>	עִמַּדְתֶּן*	נִעַמַּדְתֶּן	הִעַמַּדְתֶּן	הִעַמַּדְתֶּן
3 c.	עִמַּדוּ	נִעַמַּדוּ	הִעַמַּיִדוּ	הִעַמַּדוּ
2. INF. (constr.)	עִמֹּד*	הִעַמֹּד*	הִעַמִּיד*	הִעַמֹּד
INF. (absol.)	עִמּוּד	נִעַמּוּד*	הִעַמִּיד*	הִעַמֹּד
3. IMP. <i>Sing. m.</i>	עִמֹּד*	הִעַמֹּד*	הִעַמִּיד*	
<i>f.</i>	עִמְדִי	הִעַמְדִי	הִעַמְיִדִי	(none)
<i>Plur. m.</i>	עִמְדוּ	הִעַמְדוּ	הִעַמְיִדוּ	
<i>f.</i>	עִמְדֶנָּה*	הִעַמְדֶנָּה	הִעַמְיִדֶנָּה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶעֱמַד*	אֶעֱמֹד	אֶעֱמִיד	אֶעֱמַד
2 { <i>m.</i>	תֵּעֱמַד	תֵּעֱמֹד	תֵּעֱמִיד	תֵּעֱמַד
{ <i>f.</i>	תֵּעֱמְדִי	תֵּעֱמְדִי	תֵּעֱמְיִדִי	תֵּעֱמְדִי*
3 { <i>m.</i>	יֵעֱמַד*	יֵעֱמֹד*	יֵעֱמִיד*	יֵעֱמַד*
{ <i>f.</i>	תֵּעֱמַד	תֵּעֱמֹד	תֵּעֱמִיד	תֵּעֱמַד
<i>Plur.</i> 1 c.	נִעַמַּד	נִעַמַּד	נִעַמַּד	נִעַמַּד
2 { <i>m.</i>	תֵּעַמְדוּ	תֵּעַמְדוּ	תֵּעַמְיִדוּ	תֵּעַמְדוּ
{ <i>f.</i>	תֵּעַמְדֶנָּה	תֵּעַמְדֶנָּה	תֵּעַמְיִדֶנָּה	תֵּעַמְדֶנָּה
3 { <i>m.</i>	יֵעַמְדוּ*	יֵעַמְדוּ	יֵעַמְיִדוּ	יֵעַמְדוּ
{ <i>f.</i>	תֵּעַמְדֶנָּה	תֵּעַמְדֶנָּה	תֵּעַמְיִדֶנָּה	תֵּעַמְדֶנָּה
PARTCP. act. עִמֵּד pass. עִמּוּד		נִעַמֵּד*	הִעַמִּיִד*	הִעַמֵּד*

KAL.	NIPHAL.	PIËL.	PUAL.	HITHPAËL.
שָׁחַטִי	נִשְׁחַטִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכָּךְ*	בִּרְכָּךְ*	הִתְבָּרַכְתָּ*
שָׁחַטְתָּ*	נִשְׁחַטְתָּ*	בִּרְכָה	בִּרְכָה	הִתְבָּרַכָה
שָׁחַטְנוּ	נִשְׁחַטְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ
שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְכַתֶּם	בִּרְכַתֶּם	הִתְבָּרַכְתֶּם
שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְכָתֶם	בִּרְכָתֶם	הִתְבָּרַכְתֶּם
שָׁחַטוּ*	נִשְׁחַטוּ*	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
שָׁחַטְתָּ	הִשְׁחַטְתָּ	בִּרְכָּךְ*	בִּרְכָּךְ*	הִתְבָּרַכְתָּ*
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכָּךְ*	בִּרְכָּךְ*	הִתְבָּרַכְתָּ*
שָׁחַטְתָּ*	הִשְׁחַטְתָּ*	בִּרְכָּךְ*		הִתְבָּרַכְתָּ*
שָׁחַטְתִּי*	הִשְׁחַטְתִּי*	בִּרְכִי*	(none)	הִתְבָּרַכִּי
שָׁחַטְתִּי	הִשְׁחַטְתִּי	בִּרְכוּ		הִתְבָּרְכוּ
שָׁחַטְתָּה	הִשְׁחַטְתָּה	בִּרְכָנָה		הִתְבָּרַכְנָה
אֶשְׁחַט	אֶשְׁחַט	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ
תִּשְׁחַטְתָּ*	תִּשְׁחַטְתָּ*	תְּבָרַכִי	תְּבָרַכִי	תִּתְבָּרַכִי
יִשְׁחַט*	יִשְׁחַט	יְבָרַךְ*	יְבָרַךְ*	יִתְבָּרַךְ*
תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ
נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבָרַךְ	נִתְבָּרַךְ
תִּשְׁחַטוּ	תִּשְׁחַטוּ	תְּבָרְכוּ	תְּבָרְכוּ	תִּתְבָּרְכוּ
תִּשְׁחַטְתָּה	תִּשְׁחַטְתָּה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה
יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבָרְכוּ	יִתְבָּרְכוּ
תִּשְׁחַטְתָּה	תִּשְׁחַטְתָּה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה
שָׁחַטְתָּ p. שָׁחַט	נִשְׁחַטְתָּ	מְבָרַךְ*	מְבָרַךְ*	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>	שָׁלַחָה	נִשְׁלַחָה	שִׁלַּחָה
<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. (<i>constr.</i>)	שַׁלַּח*	הִשְׁלַח*	שִׁלַּח*
INF. (<i>absol.</i>)	שַׁלּוּחַ*	נִשְׁלַח*	שִׁלַּח*
3. IMP. <i>Sing.</i> <i>m.</i>	שַׁלַּח*	הִשְׁלַח*	שִׁלַּח*
<i>f.</i>	שַׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי
<i>Plur.</i> <i>m.</i>	שַׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ
<i>f.</i>	שַׁלְּחֶנָּה*	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. שֹׁלֵחַ* <i>pass.</i> שְׁלוּחַ*		נִשְׁלַח	כִּשְׁלַח*

PUAL.	HIPHIŁ.	HOPHAL.	HITHPAËL.
שְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁתַּלַּחְתָּ*
שְׁלַח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
שְׁלַחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שְׁלַחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שְׁלַח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
	הִשְׁלַח		
(none)	הִשְׁלַח*	(none)	הִשְׁתַּלַּח*
	הִשְׁלִיחִי		הִשְׁתַּלַּחִי
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה*
אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁלַח	אֶשְׁתַּלַּח
תֶּשְׁלַח	תֶּשְׁלִיחַ	תֶּשְׁלַח	תֶּשְׁתַּלַּח
תֶּשְׁלַחִי	תֶּשְׁלִיחִי	תֶּשְׁלַחִי	תֶּשְׁתַּלַּחִי
יִשְׁלַח	יִשְׁלַח*	יִשְׁלַח	יִשְׁתַּלַּח*
תֶּשְׁלַח	תֶּשְׁלִיחַ	תֶּשְׁלַח	תֶּשְׁתַּלַּח
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
תֶּשְׁלַחוּ	תֶּשְׁלִיחוּ	תֶּשְׁלַחוּ	תֶּשְׁתַּלַּחוּ
תֶּשְׁלַחְנָה	תֶּשְׁלַחְנָה	תֶּשְׁלַחְנָה	תֶּשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תֶּשְׁלַחְנָה	תֶּשְׁלַחְנָה*	תֶּשְׁלַחְנָה	תֶּשְׁתַּלַּחְנָה*
כֹּשְׁלַח	כֹּשְׁלִיחַ*	כֹּשְׁלַח	כֹּשְׁתַּלַּח*

	KAL.	NIPHAL.	
1. PERFECT.			
<i>Sing.</i> 1 c.	סָבֹתִי	נִסְבֹּתִי	
2 { <i>m.</i>	סָבֹת*	נִסְבֹּת*	
{ <i>f.</i>	סָבוֹת	נִסְבוֹת	
3 { <i>m.</i>	סָב*	נִסָּב*	
{ <i>f.</i>	סָבָה*	נִסְבָּה*	
<i>Plur.</i> 1 c.	סָבוֹנוּ	נִסְבוֹנוּ	
2 { <i>m.</i>	סָבוֹתֶם	נִסְבוֹתֶם	
{ <i>f.</i>	סָבוֹתֵן	נִסְבוֹתֵן	
3 c.	סָבוּ	נִסְבוּ	
2. INF. (constr.)	סֹב*	הִסֵּב*	
<i>INF. (absol.)</i>	סָבוֹב	הִסְבוֹב	
3. IMP. <i>Sing. m.</i>	סֹב*	הִסֵּב*	
<i>f.</i>	סֹבִי*	הִסְבִּי*	
<i>Plur. m.</i>	סָבוּ	הִסְבוּ	
<i>f.</i>	סִפְּיֵנָה*	הִסְפִּינָה*	
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>	תִּסְפְּיֵנָה*	תִּסְפְּיֵנָה*	תִּסְפְּיֵנָה*
3 { <i>m.</i>	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ
{ <i>f.</i>	תִּסְפְּיֵנָה*	תִּסְפְּיֵנָה*	תִּסְפְּיֵנָה*
PARTCP. act. סוֹבֵב <i>pass.</i> סָבוֹב		נִסָּב*	

HIPHIL.	HOPHAL.	POËL.	POAL.
הִסְבֹּתִי	הוּסְבֹתִי	סוּבְבֹתִי	סוּבְבֹתִי
הִסְבֹּת*	הוּסְבֹת*	סוּבְבֹת	סוּבְבֹת
הִסְבֹּת	הוּסְבֹת	סוּבְבֹת	סוּבְבֹת
הִסַּב*	הוּסַּב*	סוּבַּב*	סוּבַּב*
הִסְבָּה*	הוּסְבָּה*	סוּבְבָה	סוּבְבָה
הִסְבֹּנוּ	הוּסְבֹנוּ	סוּבְבֹנוּ	סוּבְבֹנוּ
הִסְבֹּתֶם	הוּסְבֹתֶם	סוּבְבֹתֶם	סוּבְבֹתֶם
הִסְבֹּתֶן	הוּסְבֹתֶן	סוּבְבֹתֶן	סוּבְבֹתֶן
הִסְבוּ	הוּסְבוּ	סוּבְבוּ	סוּבְבוּ
הִסַּב*			
הִסַּב	הוּסַּב*	סוּבַּב	סוּבַּב
הִסַּב*		סוּבַּב	
הִסְבִּי*	(none)	סוּבְבִי	(none)
הִסְבוּ		סוּבְבוּ	
הִסְבִּינָה*		סוּבְבִינָה	
אָסַב	אוּסַּב	אַסוּבַּב	אַסוּבַּב
תָּסַב	תוּסַּב	תָּסוּבַּב	תָּסוּבַּב
תָּסַבִּי*	תוּסַּבִּי*	תָּסוּבְבִי	תָּסוּבְבִי
יָסַב (יִסַּב)	יוּסַּב (יִסַּב)	יָסוּבַּב	יָסוּבַּב
תָּסַב	תוּסַּב	תָּסוּבַּב	תָּסוּבַּב
נָסַב	נוּסַּב	נָסוּבַּב	נָסוּבַּב
תָּסְבוּ	תוּסְבוּ	תָּסוּבְבוּ	תָּסוּבְבוּ
תָּסַבְיָנָה	תוּסַבְיָנָה	תָּסוּבְבִינָה	תָּסוּבְבִינָה
יָסְבוּ	יוּסְבוּ	יָסוּבְבוּ	יָסוּבְבוּ
תָּסַבְיָנָה*	תוּסַבְיָנָה*	תָּסוּבְבִינָה	תָּסוּבְבִינָה
מִיָּסַב*	מִיוּסַּב*	מִיָּסַב	מִיָּסַב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.		נִפְּשֵׁתִי	הִפְּשֵׁתִי	הִפְּשֵׁתִי
2 { <i>m.</i>		נִפְּשֵׁת	הִפְּשֵׁת	הִפְּשֵׁת
<i>f.</i>		נִפְּשֵׁת	הִפְּשֵׁת	הִפְּשֵׁת
3 { <i>m.</i>	נִפְּשׁ	*נִפְּשׁ	*הִפְּשׁ	*הִפְּשׁ
<i>f.</i>		נִפְּשָׁה	הִפְּשָׁה	הִפְּשָׁה
	(regular)			
<i>Plur.</i> 1 c.		נִפְּשֵׁנוּ	הִפְּשֵׁנוּ	הִפְּשֵׁנוּ
2 { <i>m.</i>		נִפְּשֵׁתֶם	הִפְּשֵׁתֶם	הִפְּשֵׁתֶם
<i>f.</i>		נִפְּשֵׁתֶן	הִפְּשֵׁתֶן	הִפְּשֵׁתֶן
3 c.		נִפְּשׁוּ	הִפְּשׁוּ	הִפְּשׁוּ
2. INF. (<i>constr.</i>)	נִפְּשֵׁת*	הִפְּשֵׁת	*הִפְּשֵׁת	*הִפְּשֵׁת
INF. (<i>absol.</i>)	נִפְּשׁ	הִפְּשׁ	*הִפְּשׁ	
3. IMP. <i>Sing. m.</i>	פֹּשׂ*	הִפְּשֵׁת	*הִפְּשֵׁת	
<i>f.</i>	פֹּשִׁי	הִפְּשִׁי	הִפְּשִׁי	(none)
<i>Plur. m.</i>	פֹּשׁוּ	הִפְּשׁוּ	הִפְּשׁוּ	
<i>f.</i>	פֹּשְׁנָה	הִפְּשְׁנָה	הִפְּשְׁנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אֶפְּשׂ		אֶפְּשֵׁת	אֶפְּשֵׁת
2 { <i>m.</i>	תִּפְּשׂ		תִּפְּשֵׁת	תִּפְּשֵׁת
<i>f.</i>	תִּפְּשִׁי		תִּפְּשִׁי	תִּפְּשִׁי
3 { <i>m.</i>	*יִפְּשׂ	יִפְּשׂ	*יִפְּשֵׁת	*יִפְּשֵׁת
<i>f.</i>	תִּפְּשׂ		תִּפְּשֵׁת	תִּפְּשֵׁת
		(regular)		
<i>Plur.</i> 1 c.	נִפְּשׂ		נִפְּשֵׁת	נִפְּשֵׁת
2 { <i>m.</i>	תִּפְּשׁוּ		תִּפְּשׁוּ	תִּפְּשׁוּ
<i>f.</i>	תִּפְּשְׁנָה		תִּפְּשְׁנָה	תִּפְּשְׁנָה
3 { <i>m.</i>	יִפְּשׁוּ		יִפְּשׁוּ	יִפְּשׁוּ
<i>f.</i>	תִּפְּשְׁנָה		תִּפְּשְׁנָה	תִּפְּשְׁנָה
PARTCP. <i>act.</i> נִפְּשֵׁת <i>pass.</i> נִפְּשָׁה		*נִפְּשֵׁת	*מִפְּשֵׁת	*מִפְּשֵׁת

KAL.

NIPHAL.

HIPHIL.

HOPHAL.

אָכַל

נֶאֱכַל*

הֵאָכִיל*

הֵאָכַר*

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכַל* אָכַל	הֵאָכַל הֵאָכַל	הֵאָכִיל	הֵאָכַר
אָכַל* אָכַל אָכַל אָכַל אָכַל	הֵאָכַל ETC.	הֵאָכִיל ETC.	(none)
אָכַל* תֵּאָכַל תֵּאָכַל יֵאָכַל* תֵּאָכַל נֵאָכַל תֵּאָכַל תֵּאָכַל יֵאָכַל תֵּאָכַל	יֵאָכַל* ETC.	יֵאָכִיל* ETC.	יֵאָכַר* ETC.
act. אָכַל pass. אָכַר	נֶאָכַל	מֵאָכִיל	מֵאָכַר

	KAL.		NIPHAL.
1. PERFECT.			
Sing. 1 c.			נִשְׁבַּתִּי
2 { m.			נִשְׁבַּתְּ
{ f.			נִשְׁבַּתְּ
3 { m.	יֵשֵׁב	(regular)	נִשְׁבַּת*
{ f.			נִשְׁבָּה
Plur. 1 c.			נִשְׁבַּנוּ
2 { m.			נִשְׁבַּתְּם
{ f.			נִשְׁבַּתְּן
3 c.			נִשְׁבּוּ
2. INF. (constr.)	יֹסֵד, *שֵׁבֶת		*הִוָּשֵׁב
INF. (absol.)	יֹשֵׁב		
3. IMP. Sing. m.	*שֵׁב		*הִוָּשֵׁב
f.	שְׁבִי	*יֹרֵשׁ	הִוָּשְׁבִי
Plur. m.	שְׁבּוּ	יֹרְשׁוּ	הִוָּשְׁבוּ
f.	שְׁבֹנָה	יֹרְשֹׁנָה	הִוָּשְׁבֹנָה
4. IMPERF. (FUT.)			
Sing. 1 c.	אֵשֵׁב	אִירֵשׁ	*אִוָּשֵׁב
2 { m.	תֵּשֵׁב	תִּירֵשׁ	תִּוָּשֵׁב
{ f.	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי
3 { m.	*יֵשֵׁב	*יִירֵשׁ	*יִוָּשֵׁב
{ f.	תֵּשֵׁב	תִּירֵשׁ	תִּוָּשֵׁב
Plur. 1 c.	נֵשֵׁב	נִירֵשׁ	נִוָּשֵׁב
2 { m.	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ
{ f.	תֵּשְׁבֹנָה	תִּירְשֹׁנָה	תִּוָּשְׁבֹנָה
3 { m.	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ
{ f.	תֵּשְׁבֹנָה	תִּירְשֹׁנָה	תִּוָּשְׁבֹנָה
PARTCP. act.	יֹשֵׁב	יֹשֹׁב	*נֹשֵׁב
pass.	יֹשֵׁב	יֹשֵׁב	

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטִבְתִּי
הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ		הִיטִבְתָּ
הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי		הִיטִבְתִּי
הוֹשִׁיב*	הוֹשִׁיב*	יֻטַּב	הִיטִיב*
הוֹשִׁיבָה	הוֹשִׁיבָה	(regular)	הִיטִיבָה
הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ		הִיטִיבְנוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטִיבְתֶם
הוֹשִׁיבְתֶן	הוֹשִׁיבְתֶן		הִיטִיבְתֶן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיב*	הוֹשִׁיב*	יֻטַּב	הִיטִיב*
הוֹשִׁיב, הוֹשִׁיב*		יֻטַּב	הִיטִיב*
הוֹשִׁיב*		יֻטַּב	הִיטִיב*
הוֹשִׁיבִי	(none)	יֻטַּבִּי	הִיטִיבִי
הוֹשִׁיבוּ		יֻטַּבוּ	הִיטִיבוּ
הוֹשִׁיבְנָה		יֻטַּבְנָה	הִיטִיבְנָה
אוֹשִׁיב	אוֹשִׁיב	אִיטַּב	אִיטִיב
תוֹשִׁיב	תוֹשִׁיב	תִּיטַּב	תִּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תִּיטַּבִּי	תִּיטִיבִי
יוֹשִׁיב*	יוֹשִׁיב*	יִיטַּב*	יִיטִיב*
תוֹשִׁיב	תוֹשִׁיב	תִּיטַּב	תִּיטִיב
נוֹשִׁיב	נוֹשִׁיב	נִיטַּב	נִיטִיב
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תִּיטַּבוּ	תִּיטִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תִּיטַּבְנָה	תִּיטִיבְנָה
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יִיטַבוּ	יִיטִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תִּיטַּבְנָה	תִּיטִיבְנָה
כוֹשִׁיב*	כוֹשִׁיב*	a. יֻטַּב p. יֻטַּב	כוֹיטִיב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 <i>c.</i>	קָמַתִּי	נִקְוֹמוֹתִי	הִקְיֵמוֹתִי	הוּקְמַתִּי
2 { <i>m.</i> <i>f.</i>	קָמַתָּ*	נִקְוֹמוֹתָ*	הִקְיֵמוֹתָ*	הוּקְמַתָּ*
	קָמַתְּ	נִקְוֹמוֹתְ	הִקְיֵמוֹתְ	הוּקְמַתְּ
3 { <i>m.</i> <i>f.</i>	קָמָה*	נִקְוֹמָה*	הִקְיֵמָה*	הוּקְמָה*
	קָמָה	נִקְוֹמָה	הִקְיֵמָה	הוּקְמָה
<i>Plur.</i> 1 <i>c.</i>	קָמְנוּ	נִקְוֹמוֹנוּ	הִקְיֵמוֹנוּ	הוּקְמְנוּ
2 { <i>m.</i> <i>f.</i>	קָמַתֶּם	נִקְוֹמוֹתֶם	הִקְיֵמוֹתֶם	הוּקְמַתֶּם
	קָמַתְּוּ	נִקְוֹמוֹתְוּ	הִקְיֵמוֹתְוּ	הוּקְמַתְּוּ
3 <i>c.</i>	קָמוּ	נִקְוֹמוּ	הִקְיֵמוּ	הוּקְמוּ
2. INF. (constr.)				
<i>INF. (absol.)</i>	קוּם*	הִקּוּם*	הִקְיֵם*	הוּקָם*
	קוּם	הִקּוּם	הִקְיֵם, הִיקָם	
3. IMP. <i>Sing. m.</i>				
<i>f.</i>	קוּמִי*	הִקּוּמִי*	הִקְיֵמִי*	(none)
<i>Plur. m.</i>	קוּמוּ	הִקּוּמוּ	הִקְיֵמוּ	
<i>f.</i>	קִמְנָה*	הִקְמְנָה	הִקְיֵמְנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 <i>c.</i>	אֶקוּם	אֶקּוּם	אֶקְיֵם	אֶוּקָם
2 { <i>m.</i> <i>f.</i>	תִּקּוּם	תִּקּוּם	תִּקְיֵם	תִּוּקָם
	תִּקְוֹמִי*	תִּקְוֹמִי*	תִּקְיֵמִי*	תִּוּקְמִי
3 { <i>m.</i> <i>f.</i>	יִקּוּם*	יִקּוּם*	יִקְיֵם*	יִוּקָם*
	תִּקּוּם	תִּקּוּם	תִּקְיֵם	תִּוּקָם
<i>Plur.</i> 1 <i>c.</i>	נִקּוּם	נִקּוּם	נִקְיֵם	נִוּקָם
2 { <i>m.</i> <i>f.</i>	תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְיֵמוּ	תִּוּקְמוּ
	תִּקְוִינָה	תִּקְמִינָה	תִּקְיֵמִינָה	תִּוּקְמִינָה
3 { <i>m.</i> <i>f.</i>	יִקְוֹמוּ	יִקְוֹמוּ	יִקְיֵמוּ	יִוּקְמוּ
	תִּקְוִינָה*	תִּקְמִינָה	תִּקְיֵמִינָה*	תִּוּקְמִינָה
PARTCP. act. קָם*	<i>pass.</i> קוּם*	נִקְוּם*	נִקְיֵם*	נִוּקָם*

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמֹתַי	קוֹמְמֹתַי	בִּנְתִּי	בִּינוֹתַי	נְבוֹנוֹתַי
קוֹמְמֹת	קוֹמְמֹת	בִּנְתָּ*	בִּינוֹת*	נְבוֹנוֹת
קוֹמְמֹת	קוֹמְמֹת	בִּנְתִּי	בִּינוֹת	נְבוֹנוֹת
קוֹמִים*	קוֹמִים	בָּן*	בָּיון*	נָבוֹן*
קוֹמְמָה	קוֹמְמָה	בִּנְתָּה*	בִּינוֹתָה*	נְבוֹנוֹתָה
קוֹמְמָנוּ	קוֹמְמָנוּ	בָּנוּ	בִּינוֹנוּ	נְבוֹנוֹנוּ
קוֹמְמֹתֵם	קוֹמְמֹתֵם	בִּנְתֵּם	בִּינוֹתֵם	נְבוֹנוֹתֵם
קוֹמְמֹתֵיךְ	קוֹמְמֹתֵיךְ	בִּנְתֶּךָ	בִּינוֹתֶךָ	נְבוֹנוֹתֶךָ
קוֹמְמוֹ	קוֹמְמוֹ	בָּנוּ	בָּיו	נְבוֹנוֹ
קוֹמִים	קוֹמִים		בָּיון*	הַבּוֹן
			בָּן*	הַבּוֹן
קוֹמִים			בָּיון*	הַבּוֹן
קוֹמְמִי	(none)		בִּינִי	as הַקּוֹם
קוֹמְמוֹ			בִּינוֹ	
קוֹמְמָנָה			—	
אֶקוּמִם	אֶקוּמִם	אָבִיו		
תִּקְוִימִם	תִּקְוִימִם	תָּבִיו		
תִּקְוִימִי	תִּקְוִימִי	תִּבְיִי		
יְקוּמִים	יְקוּמִים	יָבִיו*		יְבוֹן
תִּקְוִימִם	תִּקְוִימִם	תָּבִיו		as יְקוֹם
נְקוּמִים	נְקוּמִים	נָבִיו		
תִּקְוִימוֹ	תִּקְוִימוֹ	תִּבְיִנוּ		
תִּקְוִימָנָה	תִּקְוִימָנָה	תִּבְיִנָּה		
יְקוּמְמוֹ	יְקוּמְמוֹ	יָבִינוּ		
תִּקְוִימָנָה	תִּקְוִימָנָה	תִּבְיִנָּה*		
מִקּוּמִים	מִקּוּמִים	act. בָּן*	pass. בָּיון*	נָבוֹן

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 c.	מִצַּאתִי	נִמְצַאתִי	מִצַּאתִי
2 { <i>m.</i>	מִצַּאתָ	נִמְצַאתָ*	מִצַּאתָ*
{ <i>f.</i>	מִצַּאתְךָ	נִמְצַאתְךָ	מִצַּאתְךָ
3 { <i>m.</i>	מִצַּא*	נִמְצַא*	מִצַּא
{ <i>f.</i>	מִצַּאָה	נִמְצַאָה	מִצַּאָה
<i>Plur.</i> 1 c.	מִצַּאנוּ	נִמְצַאנוּ	מִצַּאנוּ
2 { <i>m.</i>	מִצַּאתֶם	נִמְצַאתֶם	מִצַּאתֶם
{ <i>f.</i>	מִצַּאתֵן	נִמְצַאתֵן	מִצַּאתֵן
3 c.	מִצַּאוּ	נִמְצַאוּ	מִצַּאוּ
2. INF. (constr.)	מִצַּא	הַמִּצַּא	מִצַּא
INF. (absol.)	מִצַּוֵּא	נִמְצַא	מִצַּא
3. IMP. Sing. m.	מִצַּא*	הַמִּצַּא	מִצַּא
<i>f.</i>	מִצַּאִי*	הַמִּצַּאִי	מִצַּאִי
<i>Plur. m.</i>	מִצַּאוּ	הַמִּצַּאוּ	מִצַּאוּ
<i>f.</i>	מִצַּאנָה*	הַמִּצַּאנָה*	מִצַּאנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא
2 { <i>m.</i>	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
{ <i>f.</i>	תִּמְצֵאִי	תִּמְצֵאִי	תִּמְצֵאִי
3 { <i>m.</i>	יִמְצֵא*	יִמְצֵא*	יִמְצֵא
{ <i>f.</i>	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
<i>Plur.</i> 1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא
2 { <i>m.</i>	תִּמְצֵאוּ	תִּמְצֵאוּ	תִּמְצֵאוּ
{ <i>f.</i>	תִּמְצֵאנָה	תִּמְצֵאנָה	תִּמְצֵאנָה
3 { <i>m.</i>	יִמְצֵאוּ	יִמְצֵאוּ	יִמְצֵאוּ
{ <i>f.</i>	תִּמְצֵאנָה*	תִּמְצֵאנָה*	תִּמְצֵאנָה*
PARICP. act. מִצַּא <i>pass.</i> מִצַּוֵּא		נִמְצַא	מִמְצַא

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
מִצָּאתִי	הִמְצָאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאתָ*	הִמְצָאתָ*	הִמְצָאתָ*	הִתְמַצָּאתָ*
מִצָּאת	הִמְצָאת	הִמְצָאת	הִתְמַצָּאת
מִצָּא*	הִמְצָא	הִמְצָא*	הִתְמַצָּא
מִצָּאָה	הִמְצָאָה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאֵנוּ	הִמְצָאֵנוּ	הִמְצָאֵנוּ	הִתְמַצָּאֵנוּ
מִצָּאתֶם	הִמְצָאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתוֹ	הִמְצָאתוֹ	הִמְצָאתוֹ	הִתְמַצָּאתוֹ
מִצָּאוּ	הִמְצָאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
מִצָּא	הִמְצָא	הִמְצָא	הִתְמַצָּא
	הִמְצָא		הִתְמַצָּא
(none)	הִמְצָא	(none)	הִתְמַצָּא
	הִמְצָאִי		הִתְמַצָּאִי
	הִמְצָאוּ		הִתְמַצָּאוּ
	הִמְצָאָה*		הִתְמַצָּאָה*
אִמְצָא	אִמְצָא	אִמְצָא	אִתְמַצָּא
תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי	תִּתְמַצָּאִי
יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא
נִמְצָא	נִמְצָא	נִמְצָא	נִתְמַצָּא
תִּמְצָאוּ	תִּמְצָאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאָה	תִּמְצָאָה	תִּמְצָאָה	תִּתְמַצָּאָה
יִמְצָאוּ	יִמְצָאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאָה*	תִּמְצָאָה*	תִּמְצָאָה*	תִּתְמַצָּאָה*
מִמְצָא	מִמְצָא	מִמְצָא	מִתְמַצָּא

	KAL.	NIPHAL.	PIËL.
1. PERFECT.			
<i>Sing.</i> 1 c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
2 { <i>m.</i>	גָּלִיתָ*	נִגְלִיתָ*	גִּלִּיתָ*
{ <i>f.</i>	גָּלִית	נִגְלִית	גִּלִּית
3 { <i>m.</i>	גָּלָה*	נִגְלָה*	גִּלָּה*
{ <i>f.</i>	גָּלְתָה*	נִגְלְתָה*	גִּלְתָה*
<i>Plur.</i> 1 c.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
2 { <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
{ <i>f.</i>	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן
3 c.	גָּלוּ*	נִגְלוּ	גִּלוּ
2. INF. (<i>constr.</i>)	גָּלוֹת*	הַגָּלוֹת*	גִּלוֹת*
INF. (<i>absol.</i>)	גָּלָה	נִגְלָה	גִּלָּה
3. IMP. <i>Sing.</i> m.	גָּלָה*	הַגָּלָה*	גִּלָּה*
<i>f.</i>	גָּלִי*	הַגָּלִי*	גִּלִּי*
<i>Plur.</i> m.	גָּלוּ	הַגָּלוּ	גִּלוּ
<i>f.</i>	גָּלִינָה*	הַגָּלִינָה*	גִּלִּינָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶגָּלָה	אֶנִּגְלָה	אֶגִּלָּה
2 { <i>m.</i>	תִּגָּלָה	תִּנִּגְלָה	תִּגִּלָּה
{ <i>f.</i>	תִּגָּלִי*	תִּנִּגְלִי*	תִּגִּלִּי*
3 { <i>m.</i>	יִגָּלָה*	יִנִּגְלָה*	יִגִּלָּה*
{ <i>f.</i>	תִּגָּלָה	תִּנִּגְלָה	תִּגִּלָּה
<i>Plur.</i> 1 c.	נִגְלָה	נִנְגְלָה	נִגִּלָּה
2 { <i>m.</i>	תִּגְלוּ	תִּנְגְלוּ	תִּגִּלוּ
{ <i>f.</i>	תִּגְלִינָה	תִּנְגְלִינָה	תִּגִּלִּינָה
3 { <i>m.</i>	יִגְלוּ	יִנְגְלוּ	יִגִּלוּ
{ <i>f.</i>	תִּגְלִינָה*	תִּנְגְלִינָה*	תִּגִּלִּינָה*
PARTCP. <i>act.</i> גָּלָה*	<i>pass.</i> גָּלוּי*	נִגְלָה*	גִּנְגְלָה*

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתָ*	הִגְלִיתָ*	הִגְלִיתָ*	הִתְגַּלִּיתָ*
גָּלִיתִ	הִגְלִיתִ	הִגְלִיתִ	הִתְגַּלִּיתִ
גָּלָה*	הִגְלָה*	הִגְלָה*	הִתְגַּלָּה*
גָּלַתָּה*	הִגְלַתָּה*	הִגְלַתָּה*	הִתְגַּלַּתָּה*
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלוֹת*	הִגְלוֹת*	הִגְלוֹת*	הִתְגַּלוֹת*
גָּלָה*	הִגְלָה*	הִגְלָה*	הִתְגַּלָּה*
(none)	הִגְלָה* הִגְלִי* הִגְלוּ הִגְלִינָה*	(none)	הִתְגַּלָּה* הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלִּינָה*
אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶתְגַּלָּה
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
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